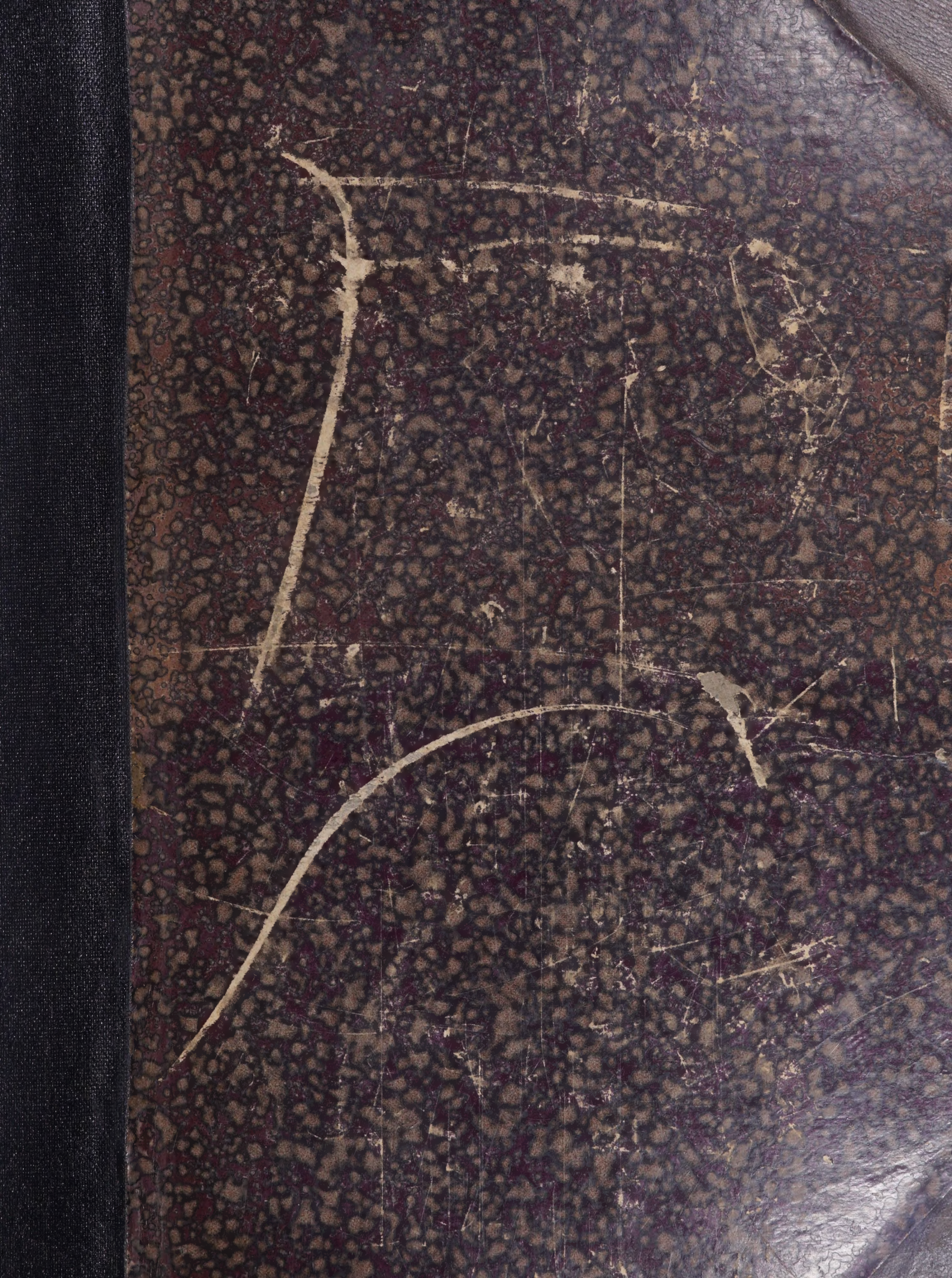


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NOTES AND COMMENTS

THERE is abundant and true comfort in remembering at the beginning of a New Year that "the steps of a good man are ordered of the Lord, and He delighteth in his way." The good man is he who yields his will and his wishes up to God, and is willing to be taught and led. Then is given the safe and gracious guidance which makes his steps sure. They may have to descend into deep valleys of humiliation and tears, and climb steep places of sacrifice and effort, but they will all be in the onward way to truth, and holiness, and God.

We need have no fear as to our being led into ways of usefulness, if we are ready and willing to be useful. There is work mapped out for us, which will be shown to us in due time. There are souls to whom our Saviour would have us minister his word of love, and life, and peace. What a joy it will be to come upon the opportunities of service He has manifestly prepared for us. He will lead obedient souls to hid treasure. "Oh, how great is thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!"

In its closing issue for 1897 *The Times* gives, as usual, a comprehensive summary of the past year's events. On some previous occasions of this kind we have had to remark on the utter ignoring by *The Times* historian of God as the supreme disposer of events. This year we welcome the note we formerly missed. In connection with the Diamond Jubilee celebrations we read :—

> The formal close of the Jubilee celebrations was marked by a letter from the Queen to the Empire, a touching letter of heartfelt thanks, happiness, and praise. Very appropriately the same moment saw the publication in these columns of a short poem which spoke the word for which, amid all the joy and pride of the Jubilee, sober and God-fearing England had been waiting—Mr. Rudyard Kipling's "Recessional." The tumult and the "shouting" were over, the fires had sunk, the fleets had melted away, there remained the "ancient sacrifice"—the chastening recollection of a Higher Power. *Non nobis, Domine!*

The year just closed has been marked by an unusual deathroll, which has removed many strong and influential personalities from the arena of public life. In almost every profession and calling prominent names have disappeared, and the Church of Christ has lost some noble leaders and teachers, including four bishops, some noted theologians, and a still larger proportion of the rank and file. The inroads of death are a call to the living to renewed strenuousness of endeavour and earnestness of service. One of the features of such losses is that it takes many years to replace ripe, wise leaders from among the recruits. A heavier responsibility rests on those who have to step into the vacant positions. Meanwhile the work increases, and its difficulties do not decrease, nor its opportunities. The highest ground of confidence is that while the workers fall, our great Leader abides for ever, and that his power to save and bless and lead his people never wanes.

We have received from many quarters accounts of Christmas and New Year's gatherings, and of treats given to sailors, to the poor, and to children, showing to what good purpose earnest workers, who have sought the help of our readers for this seasonable form of effort, have turned the aid sent them. We have no space for a description of these festive meetings, and such accounts are indeed quite unnecessary. The mere recital would become tedious, but all understand the pleasure of the guests, and the care taken by the hosts to seize the opportunity for pressing home the Gospel message.

In dispensing Christmas charities, the practice of giving dinners or materials for dinners has very largely replaced the older method of doling out money. In some places this latter custom still persists, but we know from sad observation that in too many cases the money finds its way into the till of the publican, and the gift which was intended to enhance the comfort and happiness of the poor really brings nothing but misery and debauchery in its train. Giving is not the only ingredient in Christian charity, it is needful so to understand your recipient that the gift shall produce the helpful influence you desire.

It is a gratifying feature of philanthropy that child-life bulks so largely in its benevolent ministration. The bairns in the slums have a hard time at the best. To brighten the dull monotony of their fearsome lives at this season of the year is a near approach to the Christ's loving sympathy for children. The Church never does a more worthy service for God and humanity than when she sets herself to the fair task of winning the children for righteousness and purity. To save the children is, in time, to save the nation. May this year be distinguished for untiring and successful labour amongst the young!

One of the London dailies in its Christmas Day issue says: "It is Christmas Day, nearly 1900 years since the birth of the Prince of Peace, and the dying century offers to us a remarkable spectacle, of which unbelief is certainly entitled to make the most in its contention that Christianity has failed as a social force among mankind." We join sincerely in mourning the great labour strife, the huge and ever-growing national armaments, and the threatening war-cloud in the far East, but all this is not the result of Christianity. This is the result of *not* accepting and practising Christian teaching. The unbeliever has no right to use these terrible facts as a condemnation of Christianity, they are rather a condemnation of his own infidelic attitude.

Were all men unbelieving as he, the world would be a thousand times more bellicose than it is to-day. Christianity forces itself upon no man or nation, and if individuals or governments will persist in the mad course of ignoring its warnings and commands we must wait until bitter experience will teach them that they cannot do without the methods of Christ, but in the meantime the responsibilities of man's reckless folly must not be cast upon the Prince of Peace, who is anxious to save him both from his sin and the results of it.

It is a remarkable fact that in India—with its two millions of gods and its Athenian quality of being "too superstitious"—during plague, famine, and cyclone, little or no help is given to the destitute or bereaved by the wealthier natives of the country. The Altruism which is the very essence of Christianity, finds no adequate practical expression in Buddhism or Mohammedanism—and so during the recent terrible scourge and famine in India the amelioration of the suffering has come almost entirely from a foreign and a Christian hand. Will "unbelief make the most" of that?

Nothing but regret has been expressed by outsiders at the continuance of the unfortunate engineering dispute. We are sorry for the men, many of whom must be suffering acutely; we are more sorry for their wives and children, because their sufferings are probably worse. And we are sorry for the masters, many of whom, if not all, must loathe a struggle with such of their workmen as they respect. One of them sent a substantial Christmas-box in money to each of his locked-out men, without prejudice to the merits of the dispute. Such things add to the pathos of the situation, and make one long the more to see the men at work again.

Recent legal proceedings, undertaken at the initiation of the South London Central Branch of the Free Church Federation, against the keepers of disorderly houses, have culminated in an exceedingly important High Court decision. The action was brought by a ground landlord to recover possession from the defendant and her under-tenants and lodgers of three houses in thoroughfares off the Waterloo-road, on the ground that the premises had been used for improper purposes, in contravention of the terms of the lease under which the property was purchased. The disgraceful facts seemed to be beyond question, and Mr. Justice Barnes held that they justified a forfeit of the lease. This decision shows that owner of property and ground landlords have prerogatives which they may legally assert in the interests of public morality against disorderly leaseholders as well as tenants. It is to be hoped that due regard for the terms of covenants made in the interest of the public good, will henceforth be firmly insisted upon by Christian landlords.

A conversation with Dr. Jameson, published by a London financial paper, contains a rebuke and a lesson applicable, both of them, to Christian work, not only in South Africa but in all heathen lands. Questioned as to the prospects of Rhodesia, the doctor said :—

> You harp on the immediate prospects of Matabeleland as a dividend-paying country. You seem to think of nothing else in London. Now I want you to take a wider view, an imperial view.

How true! Is half the interest felt in Matabeleland, or any other Christless land, even among Christians, as a field for

winning, that is taken in it as a gold-stocked land? We may be proud of being a commercial nation, but if the earnest Christians of England were half as keen on opening up new mission fields as earnest worldlings have been in rushing to South Africa or Klondyke, we would be much nearer becoming a Christian nation. And if when we had undertaken mission work in a country we were not so anxious to see dividends paid in satisfactory statistics, often much more real work would be accomplished and much bitter disappointment avoided.

I admit that we are living on imagination; it always has been imagination; it will continue to be imagination till we have an output. We have faith in the country, and are content to wait.

This is a noble position, but with the Christian what Dr. Jameson calls imagination and faith in the country means the evidence of things not seen—faith in God, the Creator. Surely if men with no higher than an imperial aim can so toil on, content to wait, we whose efforts form part of a divine plan can never doubt. Let us, too, take a wider view when tempted to discouragement by poor results, and, realising that there is One alone who can and must conquer, boldly launch out this New Year in greater faith and deeper effort for the world's salvation.

In the sudden concentration of attention on the Far East, which has been the feature of the closing week of the old year, an undercurrent of political forces has been revealed, which has been flowing for a long time. We know not what a day may bring forth, and as usual, when anything surprising happens, there is an abundant crop of extravagant and impossible rumours. The duty of this nation at the present crisis is to keep a calm and balanced mind. Whatever be the individual purposes of the several powers in this invasion of the East by the West, one thing is certain—the issue will be controlled by Him who has the hearts of kings in his holy keeping for great ends. *Our* national duty is to evangelise China, not to annex it. The better we do our work, the less evil and the more good will flow from the present development of affairs.

No part of the world is creating more interest at the present moment than China. To the Christian it is intensely interesting because the old barriers against the Gospel, and the new life it brings, are yielding in the capital and in every province. Mrs. Richard, of Shanghai, says that proclamations favourable to Christianity, and to foreigners in general, are being issued to officials, high and low, over all the empire. Instructions have come from Pekin to all the governors of provinces commanding that a school of Western learning be opened in the capital of each province. With such promising prospects one would have wished the mighty empire to develop according to the law of its own life, to become a Christian nation according to its own type. But now other eyes than the missionaries' or the traders' are upon it. Statesmen have brought it within the sphere of their influence, and now the partition of China threatens to follow that of Africa. Shall we, then, have Chartered Companies, and booms, and all the evils of Western greed?

The Governor-General of Kieff, General Count Ignatieff, who has taken a prominent hand in the violent persecution to which the Stundists of that province have been recently subjected, has been removed from his post by Imperial order. He has been the moving spirit in the harsh treatment of these devout people (whose only crime is that they read and believe the Bible)—a treatment that has resulted in the banishment of thousands of them to the bleak and barren districts of the Caucasus. The friends of religious liberty will rejoice that this fanatical official has now been shorn of his power to persecute Christian people, and should pray that his successor may be a man of more liberal views and kindlier methods. It has been a hard time for these poor people, who have been faithful to their convictions under severe temptation to conform against conscience to the ruling form of religion.

In Mrs. Ramsay's just-published work on her wanderings among the Turks of Asia Minor while engaged with her husband, Prof. Ramsay, in his fruitful researches on the journeys of St. Paul in that region, there is a searching inquiry into the character and prospects of survival of that nation. Her conclusion is that the Turk as he is at present is in a hopeless case. Though he possesses certain estimable virtues, his religion makes him utterly incapable of improvement in the sense of Western civilisation. He is a born fatalist, and is careless of all progress. His philosophy, whether his house is tumbling about his ears or his clothes need repairing, is to "let things slide"; and while the womenfolk do all the hard work the men loaf about smoking or gossiping. The result is that the Turkish population is decreasing in that country "with appalling rapidity." And these are the people who think they glorify the name of God by massacring their Christian fellow-subjects!

The official review of the Indian famine informs us that its cost to the Treasury was eight million rupees, while loans and suspensions of revenue amount to four million more. Including the English Famine Fund, the charitable contributions approached £1,750,000. The Viceroy speaks in the highest terms of the splendid work done by the numerous officials employed on famine service, and praises the fortitude and patience of the natives during this dire calamity. To this list should be added the names of hundreds of missionaries and voluntary workers who supplemented the Government help in many ways. The whole bears witness to a vast upheaval of sympathy and kindness, apparent in all parts of the world. It is the one bright side of such visitations that they awaken the sense of human solidarity and brotherhood, and lead to the breaking down of many walls of partition between one nation and another.

In 1893 the C.M.S. appealed to individuals and churches in its community to support "Substitutes for Service" in the foreign field. The result is that there are now no fewer than 323 C.M.S. missionaries, each supported by some wealthy Christian, or by a Church. There is much to be said for this plan. It rouses the interest of a church in the work of a particular missionary, which is a great aid to the imagination of busy people, but once the interest is aroused it does not cease there. Next comes a comparison of his work with that of others in the same country, and when the minds of Christian people are thus awakened to the need it is not difficult to obtain money. The Baptist Missionary Society is following in the wake of the C.M.S., and we hope this will be the means not only of getting rid of the huge deficit which stares the Society in the face, but also of maintaining the "forward" policy which has characterised it for more than a century.

True as it is that in some respects we are the freest nation under heaven, in some respects we are the most slavish. For instance, who would believe that in all the countries to which the Salvation Army has gone, except our own, the officers are allowed to visit the prisons, and to hold meetings within the prison, and even to enrol prisoners as members of the Army? Sir Walter Besant calls attention, in *The Contemporary*, to this strange fact, which is made all the stranger by another fact, viz., that a Departmental Committee recommended that the Army should be allowed to visit prisons. It is perfectly well known that the labours of outsiders frequently succeed where those of regular workers, however good, fail. Why not use all? But red-tape is a curious thing.

The daily papers last week announced a dramatic performance to be held shortly at the Church House, Westminster; and described arrangements for a forthcoming "grand fancy dress skating fete and carnival," designed to raise funds for the encouragement of the minister of St. James's Church, Marylebone. Another item showing how the worldly spirit is embodied in religious effort was the report that a Presbyterian minister at Webster City, Iowa, had been whipped by two young women whose conduct in attending a dance he had felt compelled to censure from the pulpit. The forthcoming dramatic performance is to be on "The Conversion of England." If this conversion were realised in very deed, or if even the nominal Church of Christ experienced it, theatricals would be given a wide berth, amusements would be pure and holy, and only worthy means would be used in the advancement of the kingdom of Christ.

Mr. McNeill's London Mission.

WE have already given the programme of the first fortnight of this special effort, which begins on Sabbath, Jan. 16. There will be noon meetings during the subsequent fortnight (except Saturdays) at the City Temple, and evening meetings at the Metropolitan Tabernacle (For details, see p. 21). The second fortnight's mission, beginning January 30, will be at Westminster Chapel (out of Victoria-street, S.W.), for the week evening meetings; with the afternoon meetings at St. James's Hall, Exeter Hall, and Cannon-street Hotel. Next week we will give specific particulars.

We remind our readers of the special meeting for united prayer with respect to the mission to be held at the Metropolitan Tabernacle on Sabbath evening next at 8.15 p.m. It is hoped there will be a large muster of friends to join in beseeching the Divine blessing on these Gospel meetings.

A meeting of welcome to Mr. McNeill will be held in Exeter Hall on the evening of Friday next week, January 14. Lady Hope and Mr. T. A. Denny will have a reception of friends from 6.30 to 7.15. The public meeting in the large hall will commence at 7.30, when it is expected that addresses of welcome will be given by Preb. Webb-Peploe, Dr. Joseph Parker, Pastor Thomas Spurgeon, Rev. H. Price Hughes, Rev. J. G. Train, etc.

The arrangements for the Mission Choir, under the leadership of Mr. Livesey Carrott, are in a forward condition; any musical friends who can render help should communicate at once with the secretary of the Mission, Mr. N. R. Hughman, Exeter Hall, Strand, to whom contributions towards the expenses of the Mission should also be sent.

Admission to the services at St. James's Hall, Piccadilly, on January 31 and February 1, at 8.30 p.m., will be by ticket, for which early application must be made in writing, marked outside "St. James's Hall Meeting," with addressed stamped envelope enclosed for reply, to Mr. Hughman at Exeter Hall.

The New Year Outlook.

A NEW YEAR has dawned upon us, and we offer hearty words of greeting to all our friends and companions in the tribulation and kingdom and patience of Jesus Christ our Lord.

The year has opened darkly, and we know not what it will yet bring forth. Already changes of grave import seem imminent, and many hearts are beginning to tremble. The world is not at rest, not satisfied. Armed millions stand ready for war; while in our own land we are daily watching a well-nigh life and death struggle between masters and men. Disasters by sea and land, great fires, huge losses, storms and awful tragedies are the order of the day. Evil men wax worse and worse. Hasting to be rich, men tread down friend and foe alike, until they are pierced through with the arrows of their own selfishness. Faith seems waning. The good things of this world are sought with almost frenzied eagerness, while the things that make for peace and bring us to God are forgotten or ignored.

Further, many who profess and call themselves Christians are sweeping away the old landmarks to the exaltation of human wisdom. To us it is clear, all our boasted education and civilising progress notwithstanding, that this dark world is growing darker. Men may be drawing nearer to each other in some respects, but their heart is as far as ever from seeking after God. It would seem that the times of the Gentiles have almost run out; and, as prophecy is fast becoming history, that the end of all things is at hand.

But let none of us therefore tremble for the Ark of God. The Lord reigneth! The Lord is on the throne, and his kingdom ruleth over all. The Lord knoweth them that are his, and his coming draweth nigh.

The seriousness of the times in which our lot is cast, and the darkening shadows of events just at hand, should drive us first of all into closer conformity with our Divine Leader, to walk as He walked, to bear some resemblance to Him who gave up his life as a ransom for men; and then to "Go into all the world and *preach the Gospel.*"

The need for this injunction was never more apparent than now.

MEN NEED THE GOSPEL

of peace and glad tidings, and we must make it known "to every creature," at every opportunity, in every kind of way. It is the King's great business, and requires haste. The Church has but one mission in the world—the saving of the lost, and one command: "Preach the Gospel." "Compel them to come in."

One of the most hopeful signs that we are approaching a time of blessing is the renewed emphasis which is being laid upon the worth and necessity of individual conversion and individual soundness of character. The tide of collectivism which has run so high for several years past, has not submerged the individual, and never will. The attention paid to men in the mass has already done not a little to better the outward conditions of life though there is still room for great improvement. But the old truths of the value of one man, of the power that one can wield, of the accountability of each one to God, of the general social regeneration being the result of personal regeneration, are shining forth again with renewed lustre.

Let us then, with the dawning of the New Year, with increased earnestness and in the might of the indwelling Spirit, give ourselves to prayer and the preaching of the Gospel, that we may by all means save some.

Personal Influence.

By Rev. G. AVERY, Dorking.

"That at least the shadow of Peter passing by might overshadow some of them."—Acts v. 15.

IT was a time of great excitement in the city of Jerusalem. The new religion of "Jesus and the Resurrection" was making a profound impression, accompanied with such signs and wonders that people's hearts were stirred with a new hope and a new joy. These humble fishermen, disciples of Jesus, became suddenly famous. The city thoroughfare was lined with groups of men and women to see and hear the men who proclaimed this new Gospel of pardon and healing. They brought out their sick and dying, men worn with pain, and children smitten with disease, that they might receive the healing touch of these new heralds of mercy.

Nor did these pale upturned faces appeal in vain for help. The sad scene was swiftly changed to joy—"they were healed every one," and felt the glow and lustre of renewed health. This is everywhere the sign of Christ's Gospel, it brings health and happiness to diseased and degraded lives.

Peter seems to have been the central figure of this great movement; and so great were the throngs that gathered to obtain the blessing that many, despairing of personal contact with him, laid their sick ones on beds and couches that "at least his shadow might overshadow some of them." What the shadow did, whether Peter knew of its virtue, we are not told; but the people felt that there was *something* in it; at any rate, it called forth solemn, silent trust in the influence of a good man's presence. A Christ-surrendered soul must ever carry power as the flower carries its own fragrance. It is not more certain that the sun has warmth and healing in its rays, than that the truly godly life has comfort and healing in its shadow. It is one of the immeasurable qualities of Christian character that, apart from any particular effort, it imparts influence to help from its own inherent resource. As one has said, "A deed is sometimes done in which the hand has no part; a word is said which the tongue does not utter."

Our acts our angels are
For good or ill;
Our fateful shadows
That walk by us still.

This mysterious, subtle power of personal influence becomes a bane or a blessing—a shadow to hurt or to heal. The poet Dante speaks of *good* influences as

God's passionless reformers
That purify and heal, and are not seen.

But, seen or unseen, they stand as great forces in life. Consider the analogy between our shadows and our personal influence, as suggested by the incident before us.

1. Our shadows are *cast by the light* in which we stand. Without light there can be no shadow. God has placed our lives in the light—in the sight of one another, to be "children of light" and of the day. It is its high and sacred associations that gives our life such influence and power. The poet talks of the "fierce light that beats upon a throne," but there is a "fierce light" that beats upon every true life, which gives to the humblest and lowliest a power and position all its own. Our manhood and womanhood carry in them the germs of infinite possibility; God's plan is for us to live in the light, casting healing shadows upon others. To dwell in "his marvellous light" accentuates and intensifies our best powers of influence.

Many shadows there be, but
Each points to the sun:
The shadows are many,
The sunlight is one.
Let us look to the light
Which is common to all,
And down to the shadows
That ever do fall.
Ay, even the darkest,
In this faith alone,
That in *tracing the shadows*
We find out the sun.

2. Again, our shadows are *intangible* things, so impalpable that we cannot grip them. They cannot be weighed or arrested. We cannot detach and examine them as we can a garment. Yet they are our visible and intangible second self, without bone or body, yet testifying to our personality and presence. So our individual and involuntary influence. What a strange, subtle thing it is! Like the wind, it "bloweth where it listeth." We "know not whence it cometh nor whither it goeth," yet that it *does* come and *does* go its results incontestably prove. In the day of the final reckoning we may be startled by the great effects it has produced in other lives.

3. Moreover, our influence is like our shadow in *its silence.* Shadows are still as moonbeams. Like Time and sunshine, God's mighty forces, our shadows have a voice which is not heard. How softly and silently falls the thistledown, borne by the passing breeze and carried here and there! This noiselessness of influence gives to it a mighty force, but it too often makes us indifferent to its operation. We naturally take account of things which arrest us by their noise—the peal of thunder, the sighing of the wind, the crackling of the fire—but these great silent forces of life, how little we heed them; and least of all possibly this silent, solemn power of influence.

4. Not the least important point is that our shadows *resemble us.* They walk with us as our second selves—part and parcel of our own personality. We can neither detach nor imprison them, for they are indissolubly linked with us, and are, more or less, the image of ourselves. So influence is the key to character: it opens to others the life within. What we are, our influence is. Peter being a servant of Christ, his shadow had healing and help in it. There is always a complete harmony between a man's character and his influence, and character cannot hide itself; it must express and expose itself through influence. In spite of all the subtle arts of concealment life has a way of

LETTING OUT THE SECRET

of the inner man. The Christian life will become attractive only as it manifests the spirit of Jesus, and if Christ be in us, the graciousness of his presence and power must reveal themselves.

Henry Ward Beecher, walking one day in his garden, plucked some fragrant flowers, and, crushing them, put them in his pocket. When he went into the house the little children soon discovered them by their perfume. If Christ is in the life others will soon detect the fact. Our influence must always correspond with our inward life, and our inward life can never be true and real till Christ reigns and rules within.

Thou must to thyself be true
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

There are two important spheres where influence is most operative and where it should always be safeguarded, namely in the *Home* and in *Friendship*. It is here more than anywhere else that we help or hurt the lives of others, and leave behind us undying memories and imperishable influence.

On the tomb of a little girl was written: "A child of whom her playmates said, 'It was easier to be good while she was with us.'" That was indeed the shadow of a beautiful and healing influence. May God by his Spirit enable our lives to bear as good a testimony.

The Last Judgment.

By Rev. W. B. RUSSELL-CALEY, M.A., Vicar of Watton, Norfolk.

I. THE CHARACTER OF THE JUDGE.

"God the Judge of all."—Heb. xii. 23.
"The Father judgeth no man, but hath committed all judgment unto the Son."—John v. 22.

THERE are few questions of more engrossing interest to a criminal than what will be the character of the judge by whom he will be tried. Amongst human judges some are severe and unrelenting, while others are more lenient and easily persuaded to take a merciful view of the case. Some are more rigorous in their punishment for certain crimes than others, largely owing to personal opinion and predilection; while others prefer to let mercy triumph over justice. But when we come to consider the character of the Eternal Judge there are none of the frailties and defects inherent in humanity. *God* is to be the Judge of all, yet to one Person in the ever Blessed Trinity has been entrusted the judicial function. "He hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father" (John v. 22, 23).

Consider the character of this Divine-Human Judge, "Son of God" and "Son of Man" (John v. 25, 27), the twofold character qualifying Him pre-eminently for administering justice to all the creation of God.

I. This Judge is *Omnipotent*. He can *compel* attendance *when* and *where* He pleases. The dead will hear his voice and instantly obey (John v. 25, 28). The Divine power that sends and controls the brilliant lightning, the screaming gale, and all the magnificent forces of Nature, shall then be used to summon the human race to judgment. At his behest and according to his will, all Nature's tremendous powers will do their part to bring together the vast concourse into his Holy Presence. Earthly judges can summon criminals and witnesses, but very often *they cannot compel* attendance at their courts. Men fly from their native land, and either succeed in evading the messengers of the law, or find refuge in some country with which their own has no extradition treaty; or if guilty of political crimes they may become so powerful, or be so largely and influentially befriended, as to be enabled to openly defy the majesty and authority of their king. But at the last Great Day there will be none of these loopholes of escape. The Judge *can* and *will* compel *your* presence at his awful Tribunal. No monarch so mighty that he could refuse to obey the high mandate. No person so poor as to avoid the service of that "writ." No one so cunning as to evade this decree. "For the great day of his wrath is come, and who shall be able to stand?" (Rev. vi. 7.)

II. He is *impartial*. There will be no favouring of any person or cause, no calling out some feature in the character of the Judge that shall be sympathetic to the criminal or the crime. Earthly judges often look with peculiar abhorrence upon certain crimes, or with especial leniency upon others. But not so here. There can be no appeal to sympathy or compassion, to the detriment of Divine justice, righteousness, and truth. (Job xxxiv. 12; Rom. ii. 6-9; cf. Eccles. iii. 16, 17). To the sinner

HOW TERRIBLE IS THIS THOUGHT!

All ideas then of appealing to the love of God against his justice will be seen to be vain and futile; all foolish thoughts that God will allow his Divine attributes to be set the one against the other will be found groundless. Absolute, holy impartiality will characterise the Supreme Judge.

III. *Incorruptible*.—There can be no favour obtained for the sinner either by the bestowal of a bribe or the exertion of influence. "He shall judge the world in righteousness. He shall minister justice to the people in uprightness" (Psa. ix. 8). The wealth and power of the wicked will not then prevail against the saints. There will be no one then unable to obtain justice owing to his poverty or his lowly station. Men often think now they can bribe God by their good works; then they will know how delusive is this thought. (Job xxxv. 7, Prov. xxi. 30.)

IV. He is *Omniscient*. "There is nothing hid from the Lord," all things are open before Him" (Heb. iv. 13; Prov. xv. 11; Luke xii. 2). A human judge may sometimes be blinded or deceived; an astute lawyer may often mislead him by some side issue, or by the exaggeration or suppression of some fact. But at this great tribunal all such tactics will be hopeless (Rom. ii. 16). You will not be able to "colour," pervert, or suppress any evidence, so as to delude the Judge. "God shall bring every work into judgment" (Eccles. xii. 14; Luke viii. 17). Here sometimes a judgment is reversed, or revised, owing to subsequent facts coming to light; then *all* facts will be known at once. The judgment will be unalterable and according to truth (Rom. ii. 2).

V. Lastly, the Judge is *holy and wise*. Everyone must acknowledge the purity of his character, the wisdom of his decisions. He is "the righteous judge" (2 Tim. iv. 8). There will be no defects in the judgment owing to ignorance or imperfection, it will be unimpeachable (Rev. xv. 3, 4).

Oh, how *wise* this Judge—to untangle the skein of life, to unravel its problems, to decide what was owing to circumstance and disposition. What a perfect balancing will there be of all the conflicting concomitants of our lives. But the text reminds us how calmly happy the Christian is in prospect of meeting this Holy Judge. He is in covenant relationship. He is under the blood. Penalty has been turned to pardon, and with regard to a judgment of works (1 Cor. iii. 13-15). "Shall not the judge of all the earth do right?" (Gen. xviii. 25).

Seamen's Christian Friend Society.—The work at this Society's headquarters, in Ratcliff-highway, continues to be greatly blessed. Although the locality is vastly improved, it is still very far from being free from drunkenness, vice, and violence. Only recently a seaman, who had been drugged and robbed, was brought in by the workers, and is now a total abstainer, and trusting in the Saviour. The other evening the meeting was broken up by a sailor, with a cut and bleeding face, rushing in for shelter, followed by a crowd of roughs. Last week, maddened by drink, a sailor, in attempting to strike the missionary in charge of the reading-room, sent his fist through a glass door, much to his own injury. Still, it is encouraging to know that not a week passes by without some seamen signing the temperance pledge, and others being led to the Saviour. At last Thursday's Gospel temperance meeting five converted drunkards (four being seamen) addressed the meeting, three of the five having been converted in the hall.

The Testimony of Jesus

Concerning Himself.

By Rev. DR. JAMES CULROSS.

HIDING AND REVEALING.

DIVINE knowledge—that is to say, the knowledge of God and the things of God—comes to us by a revealing. There are many things that we find out for ourselves by searching. It is thus that science is built up; we investigate; we observe; we make one discovery after another; we apply tests; we correct mistakes; and so we rise into higher and higher knowledge. It is in this way that present-day science has been built up; we have slowly and laboriously found it out by searching. But the knowledge of God comes to us in a different way. We could not have found it out by searching; it comes to us by a revealing.

Take the great questions on which we must have light thrown. Is there a living God behind the phenomena of this world? Who and what is He? Is He only an omnipotent Fate or Necessity? Or is He a *Thou*, to whom I may speak and who will hear and answer me? Has He created the world and set it a-going, to keep on so long, as one winds up his watch and slips it under his pillow and falls asleep, knowing that it will go all night? Or does He take a present interest in the affairs of his creatures? What is his character, his will, the nature of his government, his attitude toward us? Has He a heart? Will He forgive? Can He feel? Can He be grieved? Does He love? Is there a Beyond and a Hereafter? What will be his aspect when we meet Him *there?* Such questions are old and yet ever new. They were asked yesterday; they will be asked again to-morrow. They belong to us all. They come from the heart, not of the unfortunate and unhappy only, the men who have been beaten down in the battle of life, but of the most successful; not from men of peculiar temperament, but from all men. We *must* get them answered, else we can have no true peace of mind.

Science cannot wring an answer to them from nature. Chemistry, for example, does not answer, does not profess to answer, a single one of them. Geology does not, astronomy does not, physiology does not. Go the round of the sciences. Every science says these questions do not belong to my province. I do not profess to answer a single one of them; you must go elsewhere. The whole apparatus of science is but an extension of the senses. The telescope, for example, is but an eye that sees farther off; the microscope is but an eye that sees more minutely; and so with the whole apparatus of science. You are never taken out of the realm of the senses, and so the greatest questions—the questions of conscience and heart—are left unanswered, or answered with a vague *perhaps*.

How does the knowledge of these things come to us, then? Just as Jesus says in Matt. xi. 25-27—by a revealing. "Thou hast hid these things from the wise and prudent, and hast *revealed* them unto babes." And again, "No man knoweth the Father save the Son, and he to whomsoever the Son will *reveal* Him." This is how Divine knowledge is attained. The revealing has been going on in manifold ways in history, continually increasing, like the shining light that shineth more and more unto the perfect day.

This paragraph declares a law of the revealing. "Thou hast *hid* these things from the wise and prudent, and hast *revealed* them unto babes." The hiding and reveal-

ing are two sides of one and the same method of procedure. Let us look in to it and try to understand it. "The wise and prudent"—those who are so in the worldly reckoning and their own; the men who think they know and are above being taught; the proud and lofty, whose self-wisdom exalts itself against the wisdom of God; the philosophers and Rabbis who have never learned to humble themselves before God, and to confess that they know nothing; the doctors of divinity who construct a God out of their own consciousness, who are full of their own thoughts, and who walk in the light of the sparks of their own kingship. God *hides* his secrets from them, and they remain in ignorance, and all the while they *think they know*. "God resisteth the proud."

This is no strange principle. It runs through ordinary life. You have sat in a room while some important subject was discussed. You were really ignorant of it, but you talked as if you knew. If only you had been humble enough to confess your ignorance, there was one present who could and would have explained to you; but you were too proud to confess your ignorance, and so you learned nothing.

Or suppose a boy is apprenticed to some craft in which skill and taste are required. He is placed under a master of the craft able to teach every detail to perfection. The teacher points out the boy's mistakes, and shows him how to do the work in the best way, so as to produce the finest result. The boy does not like it, but is full of self-conceit; and when a hint is given he resents the interference, and says, "*Yes, I know that.*" What happens? His very

CONCEIT PREVENTS HIS LEARNING;

he who could and would have taught him is silent. Even so in religion. Pride of intellect, pride of knowledge, pride of wisdom, or pride of seeing, blocks out the light, and keeps a man in ignorance—and all the time he thinks he knows.

On the other hand the babes, the little children, the simple and lowly-hearted, whom the wise and prudent despise, who know nothing and *confess* that they know nothing, who are willing to sit down on the lowest seat they can get and be taught. God reveals his things to them, He has pleasure in doing so, He discloses his secrets and shows them his only covenant. "Babe" is the representative of receptiveness. The open, simple, receptive, trustful heart appeals to God. It must be a joy to him to teach in such a case. Higher than learning, higher than intellect, higher than the critical faculty, however finely tempered and keenly sharpened, higher even than genius, is childlikeness. It has

NO PREPOSSESSIONS AND BYE-ENDS.

It lies open to the light; it lies open to God. It is an old saying and a true one that children make the best theologians. They see with their fresh, clear eyes what older and wiser people are blind to. The great struggle for grown men is to get rid of their own wisdom which is often prejudice, and to become little children again, with the child's insight, simplicity, teachableness, and fearless trust. The child-spirit is in sympathy with the Father. A father delights more in his child's trustfulness and open-heartedness than in his cleverness or argumentativeness. A father meets trust and childlikeness by revealing his heart.

Here then is the two-fold way that God in his character of Father, in his supremacy as "Lord of heaven and earth," deals with men. He hides his things from the wise and prudent, and reveals them to babes. And the Lord Jesus is pleased with this way. He says, "I thank Thee" for doing thus; and He rejoiced in spirit when He said it. It is a mode of action to be rejoiced in. It means the widest possible revealing to the largest number of men. It is at once the grandest and the most gracious way of acting. And God will not swerve from it for the cleverest man living. And if anyone is too proud to fall in with it, there is nothing for him but to remain in ignorance. This is why so many men, shrewd, highly educated, able to pronounce on any question of the day, instructed in all public affairs, are blind among the realities of the kingdom of heaven. In that Kingdom up is down, and down is up. God's word to the learner whom He teaches is, "Bow down thine ear."

On Music and Singing.

By Mr. D. L. MOODY.

STRANGE as it may seem to those who have not thought of it, yet it is true that more is said in the Bible about praise than about prayer.

At the dawn of creation the morning stars sang together, and the sons of God shouted for joy. At the dawn of the new creation, when an angel brought the glad tidings of the Saviour's birth, suddenly there was with him a multitude of the heavenly hosts, praising God and saying, "Glory to God in the highest, on earth peace, goodwill toward men."

The book of Psalms has been well called the book of Praise. Every experience of which the human soul is capable in relation to God is the subject of song by the sweet singers of Israel; and during the three thousand years which have elapsed since they were written, they have served to express the convictions and confessions, the hopes and fears, the prayer and praise, the love of right and hate of wrong, which, through the ages, have exercised men of every kindred and tongue and people and nation. Praise is the

DOMINANT NOTE OF ALL THE PSALMS.

Nothing so symbolises the harmony of heaven as the union of voices and of instruments in joyful praise. Thus we read that at the dedication of the temple "it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, 'For He is good: for his mercy endureth for ever.'" Then "the glory of the Lord filled the house of God."

In the revival under Hezekiah, when the burnt offering began, the song of the Lord began also with the trumpets and with the instruments ordained by David, King of Israel. "And all the congregation worshipped, and the singers sang, and the trumpets sounded; and all this continued until the burnt offering was finished."

So also in Ezra's day, "when the builders laid the foundation of the Temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

In Nehemiah we have this remarkable fact recorded, that "the singers were over the business of the house of God." And further, that "it was the King's commandment concerning them that a certain portion should be for the singers, due every day." And they were not undeserving of this special care, for when "at the dedication of the wall of Jerusalem they sought the Levites out of all their places to keep the dedication with gladness, the sons of the singers gathered themselves themselves together; for the singers had builded them villages round about."

The pattern prayer in which our Lord taught his disciples to pray begins and ends with praise. "Hallowed be thy Name...for Thine is the kingdom and the power and the glory, for ever."

The apostle exhorts us, "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

And in the Revelation the praise and worship of all preceding Scripture is expressed in "Holy, holy, holy, Lord God Almighty," and "Worthy is the Lamb that was slain."

And as music and song not only accompanied all the revivals in Scripture, but were essential parts of deepening spiritual life, so have they ever been in later times. We owe our best hymns to seasons like these, when in the family and in the church, in the factory and in the street, the great truths of the Gospel are heard in song. Each great revival has its own peculiar features, and new hymns are written and new tunes composed to give them utterance; and singing does at least as much as preaching to impress the words of God upon the people's minds.

During the forty years since it pleased God, who called me by his grace, to reveal his Son in me, that I might preach Him among the people, the importance of praise expressed in song has grown upon me. I am now more than ever desirous of seeing the ministry of song

RESTORED TO ITS TRUE PLACE.

and although not myself a musician or a singer I have ventured to make the following suggestions in the assured belief that, if adopted, they would do much to promote the work of God, not only in connection with meetings specially evangelistic, but in the maintenance of interest in the intervals between the periods of revival. The ministry of music and song plays a vital part in these, and promotes communion with God and with each other.

PRACTICAL SUGGESTIONS.

1. That one evening in the week should be set apart for the whole congregation, when they may practise in unison and harmony the singing of the hymns and tunes they know, and learn new ones.

2. That a consecrated Christian man of good musical ability should be chosen as leader of the chorus choir.

3. That hymns containing the elementary truths of the Gospel should be sung to melodious tunes, not too difficult for average men and women.

4. That the pastor should take a lively personal interest in the singing, and that a thoroughly good understanding should be cultivated and maintained between himself and the leader, so that they may work in fellowship and harmony.

5. That good new hymns and tunes should be introduced, the preparation of which would thus be encouraged.

6. That alternate singing by the choir and congregation, by the male and female voices, and by the older people and the children, might be practised.

7. That the Sunday evening service should be preceded by a half-hour's service o

Our Daily Homily

SUNDAY, January 9.

"*The Lord bringeth again the excellency of Jacob.*"—Nah. ii. 2 (R.V.).

TOO long Nineveh had exerted its malign influence upon the fortunes of the chosen people; to use the expressive simile of the eleventh verse, it had resembled a den of lions, whence ravenous beasts prowl forth to devour the villagers. The Assyrians, pouring forth from their mighty metropolis, had devastated the excellency of Jacob, the cry of the land had gone up to Jehovah, and he announced his determination to quell the enemy and avenger, and to bring again the excellency of the people whom He loved.

It may be that you, too, have been carried into captivity, or devastated by strongly besetting sins; though you pray and yearn for emancipation, still you are kept low by the depredations of the power of evil. But be of good cheer; God is moving to your help. He is against those who are against you; He will bring again your excellency.

You shall excel in *faith* when the hindrance is removed. The faith that once characterised you shall arouse with its former vigour, and make an open pathway down which heaven's best blessings may enter your life. At its summons the unseen will become more real than the seen, and God will be all in all. You shall excel also in *hope*, which is the realising faculty, which accepts the assurances of faith, follows them as the beacon-lights that guide weary sailors; for hope is more than faith, as the artist is more than the preparer of colours. You shall also excel in *love*. When evil looses its hold upon the soul, love springs spontaneously from its soil. God is love and heaven, and to love is already to live the life of eternity. O God, bring again the excellency of thy people!

MONDAY, January 10.

"*There is no assuaging of thy hurt, thy wound is grievous.*"—Nah. iii. 19.

This is one of the greatest chapters in Old Testament prophecy. Nahum, the Elkoshite, was a man of uncommon power of imagination and force of eloquence. His denunciation of Nineveh is remarkably forcible and eloquent. You can almost hear the crack of the whip, the rattling of wheels, and see the heap of corpses that block the passages. Every traveller, from Layard downwards, has attested the literal fulfilment of these predictions. For Nineveh, from the time of her fall to the present, has been utterly waste. Her hurt has never been assuaged. A scar upon the earth's surface alone marks her site, and all because she had hidden impurity, and been glutted in blood.

From such a spectacle we may well turn to our beloved country, and seriously question whether we are doing all that we can to stay a similar fate. There are many signs that she is being swept along in the same stream as has borne many mighty nations down to ruin. The growing luxury of the rich; the abject poverty of the poor (a child was burned in Whitechapel the other day because the mother had to sell the fireguard to buy bread); the gross impurity and immorality of our streets; the increasing desecration of the Rest Day, and the overwhelming bill for drink — these things cannot be unpunished. May we not indeed fear that God will soon rise against us? Let us use our influence as citizens, and our prayers as saints, to avert a fate which when it comes will be irretrievable.

TUESDAY, January 11.

"*Art not Thou from everlasting, O Lord my God, mine Holy One? Thou diest not.*"—Hab. i. 12 (R.V. *marg.*).

Note the attributes of God, which are enumerated in these words. His eternity—He is from everlasting; He is the Holy One—of purer eyes than to behold evil; the Almighty—the Rock. Is it not wonderful that mortals should be able to put the possessive pronoun before these wonderful words, and claim this glorious God for themselves. *My* God: *mine* Holy One.

But the most remarkable is the reading suggested above by the words "Thou diest not"; "He only hath immortality." Time cannot lay its hand upon his nature, or death dissolve it. He need not tremble at the summons of of man's great last foe. Unchangeable. The same yesterday, to-day, and for ever. The death of death! The destruction of the grave! He dies not.

All this is true, but it is true also that in the person of his Eternal Son He died. He laid down his life, though none took it from Him. He bowed his glorious nature beneath the yoke of death. Because the children were partakers of flesh and blood, He took part in the same, that through death He might destroy death. Though He ever liveth, yet He became obedient unto death, even the death of the Cross.

There are many mysteries like those at which the prophet hints. He holds his peace whilst the wicked swallows up the man that is more righteous than himself. It is the problem of all ages why God should permit it; but whatever be the explanation, it cannot be because He has vacated the throne of the universe, or that his arm is weakened by the disease that precedes death, or that He is deficient in love.

WEDNESDAY, January 12.

"*I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me.*"—Hab. ii. 1.

The prophet had made his complaint in the preceding chapter, and now he climbs the watch-tower, much as the watchman did who waited for tidings of the battle between Joab and Absalom. He looks forth for God's answer. This, to say the least, is respectful in our dealings with the Almighty. Too often we ask questions, and do not wait for replies; shoot prayer-arrows into the air, without stopping to see where they alight, or what quarry they strike. We are in too great a hurry, to take time and trouble for climbing the watch-tower, and awaiting the Divine reply.

God still speaks to the waiting soul. Sometimes, there is a direct answer to its perplexity; at others, there is the assurance that the vision is yet for the appointed time, but that it is hastening towards the end. O long-waiting soul, dost thou hear those words? Thou hast been standing long upon the watch-tower. Hope has almost died, but the vision is panting in its haste to be fulfilled. If it tarry, wait for it, because it will surely come. Every throb of the pendulum brings it nearer. The express train is hurrying towards thee, with its precious freight.

How often God's answers come, and find us gone! We have waited for a while, and, thinking there was no answer, we have gone our way; but as we have turned the first corner the post has come in. It is not enough to direct your prayer unto God; look up, and look out until the blessing comes.

THURSDAY, January 13.

"*O Lord, revive thy work in the midst of the years.*"—Hab. iii. 2.

When we are oppressed with the state of the Church and the world, as Habakkuk was, there is no resource but to turn to God. It is of no use to say to our brother, "What shall *we* do?" Better at once get into the presence of the Almighty. All conferences with flesh and blood are wasted breath, unless there has been a previous one with God. "O Lord": that must always be the beginning of revival. We must begin with God. We cannot get one *up*, we must bring it *down*.

Note also the *unselfishness* of the prayer which precedes revival. We must not pray; revive *my* work, lest the insidious temptation come in of using the stream of God's blessing to turn our own tiny water-wheels for our own profit. Let us get beyond the narrow limits of our church or section, and ask for a revival of *God's* work everywhere.

We do not want a new Gospel, but a *revival*, a revivifying of the old Gospel. If any preach another Gospel than that which the Apostles preached, let him be accursed; he is selling bran for wheat; he is filling cartridges with sand. We want nothing but the Gospel of the Cross of Jesus Christ, proclaimed from lips which have received a new baptism of power.

Note the *time*. Not at the *end* of years, but in the *midst*. It will not do to wait. The broad road is crowded with a thronging multitude which is ever pouring over its course to the precipice which hurls them into ruin.

What *an argument!* "Remember mercy." We cannot appeal to *merit*, but can lay great stress on *mercy*. Lord have mercy on thy Church, revive her; and ere the dispensation close, may she arise for one great work of soul-salvation.

FRIDAY, January 14.

"*I will search Jerusalem with candles.*"—Zeph. i. 12.

The state of things in the chosen city was scandalous. The people worshipped the host of heaven on the housetops; the temple-courts were filled with the priests of idolatry, the court affected foreign dress and manners—and all this in the reign of Josiah. Nothing could prevent the invasion of the Chaldeans as ministers of the Divine vengeance. These were the terrible guests whom the Almighty had summoned to the feast, and the feast consisted of the spoils of the city (ver. 7).

No sin of his people can escape the notice of God. He searches out the secret evils of our hearts with lighted candles, not for his vision alone, but for ours; that we may know, and abhor them, and put them from us. There is the *candle of conscience*. The spirit of man is as the candle of the Lord. In some men the candle is present, but not lit: in others it is lit by the power of the Divine Spirit; and there is something of the incandescent flame about it then. There is *the candle of outward events*. How often does God allow some incident of which we hear in social conversation, or read in the newspaper, to cast a sudden and unexpected light upon some passages in our lives which we had carefully shrouded in darkness.

Then there is the *candle of his Holy Word*. A text or sermon unkindled by the Spirit of God is like an unlighted candle. But when God's Holy Spirit rests on it, interfusing it with fire, then how mighty is its effect. It searches the heart and tries the reins; it reveals to man his thought, and the real bent of his existence.

SATURDAY, January 15.

"*Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.*"—Zeph. ii. 3.

The name of this prophet means, "Whom God hides or protects." The hidden man invites others to his hiding-place: so should we whose life is hid with Christ in God. They say that in the centre of the wildest cyclone there is a point of absolute calm: so, amid the wildest storms that have swept the face of the world, there have always been some of God's hidden ones:—

> The secret place, the refuge from the blast,
> The glorious Temple, Lamb of God art Thou;
> Our *feet* shall tread the golden courts at last,
> Our *souls* have entered now.
>
> Awakened! to behold Thee face to face,
> Henceforward and for ever drawn apart,
> To learn of Thee within thy holy place
> The secret of thine heart.

Only those may know the hidden life who fulfil the conditions here described. They must be *meek*; they must *work his judgment*; they must *seek righteousness and meekness*. It is the soul that bends before the blast of the terrible ones; that gives place to wrath, not because of pusillanimity, but because of the fear of the Lord; that hands over its cause of alarm and fear to the Most High, which abides in his secret place, and hides under his shadow.

Let us seek these things, and then there will be no *may-be* in our being hidden. We shall certainly be hidden in the day of the Lord's anger; hidden in the wounds of Jesus, hidden in his heart, hidden in God with Christ, hidden in the fiery glory of his intolerable holiness.

> Rock of Ages, cleft for me,
> Let me hide myself in Thee.

F. B. M.

Witness-Bearing.

A NEW YEAR'S ADDRESS.

By REV. F. B. MEYER, B.A.*

THE Lord Jesus Christ came into the world to perform various work for it. He came to redeem men by his precious blood, but He also came to be a witness to the Father. The whole of his teaching, life, and death may be looked upon as the reflection of the unseen and eternal. Having dwelt in the bosom of the Father, He came to declare Him to men, and to bear witness to men of the fact of the eternal world. Therefore, the life, the words, and the death of Jesus Christ are like a mirror, reflecting those things which are presented to it.

Just as Jesus Christ was always bearing witness to the Father and to eternal relationships and facts (and for this He was done to death by his foes), so the Church on earth has got to bear witness to Him—the living Christ bearing witness to the Father whom no men hath seen or can see, and the Church bearing witness to the Son; so that the light of the Eternal Father breaks upon the face of Jesus, and from Him is reflected to the faces and lives of his children.

The Church has many functions. It has the exorcising function by which it casts out devils. It has the argumentative function by which it stands up and speaks for the principles of the heavenly kingdom. But it has also the witnessing function, and I want to say a little to-day about the necessity of this work of witnessing. We know that there is a conscience in every man, but we may also say that there is

A CONSCIENCE OF SOCIETY.

Just as the conscience of the individual man needs educating by the presentation of subjective truth from the outside, so the conscience of society needs to be trained and educated by the presentation to it of truth from without. Those who are to present that truth to the conscience of men are surely God's own children, the Christian Church which has been placed by Him in the world to witness to the world to the eternal truth, the everlasting facts of purity, truth, and righteousness, with the view of awakening the slumbering conscience of mankind. Thus it is necessary for us in our Church life, as citizens of the State, as members of a great community, perpetually to be witnessing for truths and facts and relationships which the world is only too glad to ignore. I would press this part of the Christian's work upon you because

IT IS CONSTRUCTIVE.

No doubt there is an aspect of witnessing which brings us into collision with error and wrong. But I think that on the whole our work in the world is not so much destructive, in the first instance, as constructive. We are to bear witness to that which is positive—not simply against falsehood, but because we stand for truth; not simply and primarily against impurity, but always holding up the crystalline purity of Christ; not simply against the discord of the present, in which class is arrayed against class, but on behalf of Eternal Love by which the whole shall be bound in one body together. In these days we often hear the cry, "Back to Christ." We hear men—even men of Christian name and influence—speak as if we had to travel back 1800 years to find Jesus Christ somewhere in that remote age. We challenge that cry. We refuse to think that we are merely witnesses to the facts that happened in the past. We stand here to witness to One who died but who rose and lives. We are perpetually so to speak and act that our life-influence may not be "back to Christ," but "up to Christ." We want to induce people to think that Jesus Christ is with us as much as when He walked to Emmaus with his disciples. His presence accompanies

THE WEARY MARCH OF THE CENTURIES;

living and moving in our great cities and centres of population to-day, as much as ever it did in Jerusalem or Galilee of old. But we cannot bear witness to Jesus until we are in daily, hourly, perpetual contact and fellowship with Him of whom we speak.

I think further that we have to bear witness not only to the Living Christ but to the great facts that stand out in his ministry—that souls are only won through the cross and blood of others. I know perfectly well that there is a sense in which the cross and death of Jesus Christ are unapproachable by any one of us. He died on Calvary as a perfect satisfaction and sacrifice for the sins of the whole world. But there is also a truth to which we must bear witness—that men are only saved from lust, and passion, and drink, and sin, by the cross-bearing, the suffering, the blood-letting of others. There is a tendency amongst us to think that men are going to be saved by great social schemes, by running institutional churches with any number of societies attached to them, by education, by having agents whom you pay at so much a week or year.

YOU WILL NEVER SAVE SOULS THAT WAY.

You will never do it until you go down as Christ did, and stand on their level; till you are prepared to sacrifice yourself even to blood and tears and death on their behalf. Babes are not born into the world without sacrifice and travail; and souls are not born into the heavenly kingdom without sacrifice and anguish.

Then we want also, I think, to bear witness to the essential unity of the Church of Christ. There was a time when we thought the whole world was going to agree upon a creed. The great creed of the Evangelical Alliance was promulgated, was assented to and accepted by vast numbers of Christian people. Some of us have lived to see that that creed, good though it is, is not sufficient. There must be a witness to something which is even deeper than a number of propositions—the witness of a common life, the life of Jesus Christ. You Church of England men must be more prepared to bear witness to the common life in the heart of the Nonconformist or Salvationist. So also the Salvationist or Nonconformist must be much more prepared to appreciate the earnest, holy, devoted life of those from whom, theologically, he may be furthest removed. We must stand together and bear witness to our common life. If these three things are borne in mind—the witness to the living Christ, to the need of self-sacrifice, to the common life of the True Vine—we shall be doing a great deal in the world and in the Church.

Let me refer to another circle—the circle of social influence. There are several things I want very much that we should bear witness to as Christian men. We ought to witness to

THE SERIOUSNESS OF LIFE.

The last decade—perhaps the last five years more especially, have been remarkable for an immense devotion to amusements on the part of our population. I suppose there never was a time when young men and women, in all classes, were so intoxicated with amusement. We must be very careful here. Let us bear in mind that the great strain of modern life demands recreation. Let it be made clear that we have nothing to say against that which recreates, which makes a man better able to do his work, which refreshes the weary and exhausted brain. But when we see young people, and Christian young people, devoting the whole of the Lord's Day and all their days to bicycling, to golfing, and so on, we are forced to say that things which may be right when taken in moderation as a relief to the overtaxing demands of life, are wrong when they become the chief object for which we live. We need also to bear witness to

THE SIMPLICITIES OF LIFE.

I was horrified last night at my church to see a young working lad, whom I had been the means of bringing to God, wearing what seemed to be a gold and diamond ring. I knew it was neither gold nor diamond, and I must take the opportunity of saying to my young friend, "For heaven's sake drop that ring." But we see a great deal of the same sort of thing among Christian people, who are living very extravagantly—up to their means if not beyond them. We want to hark back to simpler days. One goes into the houses of Christian people that are so splendidly and extravagantly furnished. One sees also that Christian women must be spending as much on dress as worldly women are doing. We notice that Christian men with whom we come in contact are spending too much on their comfort, on their residences, on their equipages, which are only ostentation and luxury. Surely we ought to so arrange our dress, our adornment, our domestic appliances, that we at least may be able to say that life consisteth not in the abundance of the things a man possesseth, but in frugality, simplicity, and nobility of character.

One other circle I must say a word about—on the application of the law of God

TO NATIONAL LIFE.

It seems to be supposed in the present day that nations are not bound by the same laws as hold individuals. Expediency is quoted as a maxim. There are certain abominable things perpetrated in India to-day which can only be defended on the ground of expediency; the law of God is clear and straight against them. We have to stand out and say that that which could not be right when applied to the individual man, cannot be right when applied to the national life. Look at the events in China, which are causing us so much anxiety. We need to recollect that for forty years we have demoralised the Chinese by our opium; and that the evil is now coming back on this country in the impotence of China, for which we have ourselves to thank. We cannot escape the Greek word *Nemesis* in national life, or that Christian word that nations as well as individuals must "stand before the judgment seat of Christ." It is constantly being enacted. Christ is always judging nations; sending Nineveh and Babylon to the bottomless pit; raising England so long as she is true to God, then putting her aside, perhaps, when she is unfaithful to her high privileges.

One word more: "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses to me." I cannot but think that as we are coming to the end of the present age (surely we are within measurable distance of it; everything points in that direction) we are to look for the latter rain. We have had the former rain, the Pentecost; and we are bound to have the latter rain ere this dispensation closes. They say that 1898 is to be as remarkable as 1848 in the history of the world. Let us ask that whatever happen in the world, this year shall be characterised by a mighty outpouring of the Holy Ghost upon the church of God. The great preparation as we go forth to witness in the world is the reinforcement of the Holy Ghost, according to the promised word.

* At Exeter Hall, Monday, January 3.

Soldiers' Home, Spital Tongues, near Newcastle.—On Tuesday, Dec. 21, the eighth anniversary of the Soldiers' Home was celebrated; Councillor H. Crawford Smith presided. Colonel H. T. S. Yates, R.A., and others addressed the audience, which was large. Mr. A. Draper read the report, which was full of encouragement. Three Bible-classes, meetings for mothers, and Band of Hope were held weekly. The Home is well used and much appreciated by the men in barracks. Several thousands of soldiers have visited the Home since the opening night, and hundreds have signed the total abstinence pledge, and scores have found the Saviour in the building. £1000 are required for the proposed new Home.

The Message of the Muffler.

A TRUE STORY FOR THE NEW YEAR.

Part I.

Far away, where land-locked fiords, from the storm-tossed ocean leap,
Bearing to the dark pine forests, salt sea breezes from the deep,
Comes a tale across the waters from old Norway's rugged land.
Ah! how close earth's links are drawing heart to heart and hand to hand.

Up the fiord roll the waters, with a murmur from the sea,
"Who will hear the ocean calling? who will rise and come with me?"
Forth there went two hardy fishers, though their mother bid them stay—
"Mother! we can rest no longer in this little changeless bay!"

But her youngest son is with her, joyous Karl, her pride and pet,
His the merry voice that greets her with the spoils of chase or net;
His the blithe "good morn," inspiring strength to labour through the day,
Blending thanks with each petition as she kneels at night to pray.

Will the cruel ocean draw him? Has his dark eye lost its fire?
And the music of the pinewoods, seems it his young heart to tire?
Ah! the morning comes too swiftly, when he says, with accents low,
"Mother, the good ship is waiting—for a little let me go!"

For a little!—so he told her; but the seasons come and go,
Golden sunsets on the fiord, glitter with the summer glow;
Snowy peaks its waters mirror, in the fair, faint winter noon,
Glorious night lies there reflected, quivering stars, and radiant moon.

Once or twice at first a letter—then a dreary silence falls.
"He is dead," the neighbours tell her—how the thought her heart appals!
Now his name she only utters to her loving Father's ear,
Something tells her Karl is living—God a mother's prayer will hear.

Part II.

Hark! the Christmas bells are calling!
And the Christmas anthem rings;
On a sailor's ears 'tis falling,
Tidings of the Christ it brings.
Some such words his mother chanted
As the Christmas tapers burned,
And by that old memory haunted,
Now within the church he turned.

Well the English tongue he knoweth,
Grown familiar as his own,
Yet some sign the stranger showeth
As he sitteth there alone—
Service o'er, kind voices greet him,
Bid him to the sailors' feast;
Light, and warmth, and comfort meet him,
Welcome for each stranger guest.

"Number ninety-nine—your present!"
'Tis a muffler soft and warm.
The Norwegian's smile is pleasant,
Some one thinks of cold and storm—
See! Within its folds a letter!
"To who e'er my gift shall fall!"
Than the gift it seemeth better,
Welcome as a comrade's call.

"Friend, I greet thee"—this the writing;
"God will know for whom I plead,"
"Blessings on thy head inviting,
"May my God be thine indeed!

"Lonely by my hearth fire sitting,
"It has seemed to ease my care,
"That my aged hands are knitting
"Something for a sailor's wear.

"Three sons on the ocean sailing
"Long have left me here alone;
"Where the wild north winds are wailing,
"And the fiord waters moan;
"But of all I have a token,
"Save of Karl my youngest one;
"Ah! that silence is unbroken—
"And the years so swiftly run!

"Twenty-one years since he left me;
"Oh! it seems so long ago!
"Death must surely have bereft me,
"Karl could not forget me so!
"So I say, and here I ask thee,
"Friend, to whom my gift may come;
"Think of Karl—with this I task thee.
"If you meet him, send him home."

Tears the sailor's eyes have blinded,
Scarcely can he read the close;
Little does he need to find it,
Well his mother's name he knows.
All the long years rise before him
Of her loving, patient wait,
Tempests of remorse sweep o'er him,
Yet, thank God! 'tis not too late!

Part III.

The short winter day is over, and the stars begin to shine,
Every moment makes them brighter, casts upon each snow-clad pine
Light the southern heavens know not, lovely as the rays new born,
O'er a world unfallen rising, on the first creation morn.

"New Year's Day," the mother sigheth, "New Year, and no tidings yet,
"Death the Healer, the Revealer, he alone will calm this fret;
"God's good will is best—I know it—Karl is safe within his hand,
"Safe in living or in dying, safe on sea, and safe on land."

So she says, and yet she sigheth, human hopes are hard to part,
Well the Heavenly Father knows it—pities the poor throbbing heart.
Karl is standing on the threshold—the old love light in his eyes,
"Mother, kiss me and forgive me"—'tis his well-known voice that cries.

"Mother, kiss me and forgive me!" just as in the boyhood days,
With his sweet eyes raised in pleading, when she chid his wilful ways;
He has wandered—has forgotten; but her weeping time is o'er,
For he whispers, as he clasps her, "I shall never leave thee more!"

Mary Gorges.

New Year's Greeting.

1 Cor. iii. 22, 23.

Each year that shows more clearly
Earth yields no lasting home,
Reveals to faith more brightly,
The better things to come.

Each day that severs from thee
Some link of earthly bond,
Joins closer ties that bind thee
To endless life beyond.

Now faith writes over all things
A full and glad "content,"
Knowing his hand hath led thee
In all the way ye went.

Knowing the onward journey
Shall yet reveal his love,
"Goodness and mercy" leading
To fuller bliss above.

E. B. W.

The Birth of the New Year.

Another year is come,
Another new life given
For thee to train on earth
For vaster life in heaven.

From out the buried past
It shines, a ray of light;
Unsullied are its wings,
But tremulous its flight.

Ah! whither shall it tend?
Say, who shall guide its way—
Through trackless realms of night,
O'er scorching plains of day?

Upward, celestial beam!
On wings that never tire,
Consumed with fervent life,
Fed by an inborn fire.

To God who gave thee birth,
Aspire, ascend, in flame—
A burning, shining light,
To glorify his name.

Howard T. N. Ussher.

Lorne Villa, Geraldine-road,
East Hill, Wandsworth, S.W.

Lost Years.

A WORD OF HOPE.

(See article by Rev. F. C. Spurr in last issue of The Christian.)

Look not behind upon thy wasted years,
'Twere vain to shed for them thy bitterest tears;
Those years are fled; the shadows they have cast
Upon thy heart need not for ever last.

Thy sins confessed, behold the Lamb of God!
'Twas for thy sins that death's dark vale He trod;
Thy sins atoned for, at the bar of Heaven,
Thou shalt acquitted be, and all forgiven!

Thy youth is past, thy manhood flies apace;
Let heavenly visions cheer life's evening race;
Look up to Jesus, He thy steps will lead;
Let Him control thy every word and deed,

Yet not alone for safety shouldst thou seek,
But ever list what Christ thy Lord shall speak.
Thy spirit hath He blessed with light divine,
Trim then thy lamp, nor let it cease to shine.

Sow Gospel seed, the harvest Heaven will reap;
Go soothe the mourners, weep with those that weep,
And should sad stricken hearts appeal for aid,
Let not the hand of mercy be delayed.

Let youthful hearts thy kindly greetings share,
Nor let thy brow a shade of sadness wear;
God's sunshine will our hearts with gladness fill,
As 'tis our joy to do his holy will.

Still keep thine eye upon the heavenly goal,
And God will pour his blessing on thy soul;
Look not behind thee—seek not to retrace
The dreary past, and faith shall win the race.

Clevedon. Wm. Kitching.

The Last Nights of 1897.

The committee of the Midnight Meeting Movement held meetings for fallen at Notting Hill, Borough, King's Cross, Victoria, and Whitechapel on the last nights of 1897. Five hundred young women and girls were got together, fed, and lovingly addressed by the Society's voluntary workers. Four good cases were the result of the effort, the whole neighbourhoods were missioned, and the Gospel message proclaimed to all, young and old alike.

Christian Workers in Conference.

In response to the invitation of the Y.M.C.A., a company of Christian workers gathered in Exeter Hall on Monday afternoon for prayer and conference at the opening of the year. Mr. M. H. Hodder presided, and addressed some encouraging words of greeting and cheer to his fellow workers.

A number of friends led in prayer or bore testimony to the faithfulness of God in connection with their work in the past year. Mr. W. R. Lane spoke on Christ's three words to Peter, "Thou shalt catch men," "Strengthen thy brethren," and "Feed my sheep." These exhortations comprise the whole of Christian work. Mr. Lane emphasized the importance of caring for and restoring backsliders.

The Right Hon. Lord Kinnaird.

THE honoured name of Kinnaird is linked with the Evangelical activities of the century. Various members of the family have been intimately associated with some of the most important institutions which sprang out of the great revivals of 1859-60. The late Lord Kinnaird is well remembered as a leader in Christian work and an able and frequent chairman at missionary meetings. His wife, the late Lady Kinnaird, one of the foremost Christian workers of her time, has left two monuments—in the Y.W.C.A., so potent for good amongst young working women, and the Zenana Bible and Medical Mission, now so happily reaching the secluded women of India with the story of the Gospel. Her daughters, following in her steps, are devoting their lives to unwearying labours in these and other directions; while her son, whose portrait is herewith given, is fully recognised as one of the busiest and most energetic workers of to-day.

ARTHUR FITZGERALD KINNAIRD, eleventh Baron Kinnaird, was born in 1847, and received his education at Eton and Trinity College, Cambridge. The earnest solicitude of his parents for the higher interests of their children—as indicated by Dr. Donald Fraser in his memoir of Mary Jane, Lady Kinnaird—had the happiest result in the development in their son and heir of a strong sterling character which has moulded his whole career. Whilst sympathising heartily in all evangelical endeavour, he has always concentrated his personal force and energy on certain branches of effort which he has made peculiarly his own.

He married in 1875, Mary Alma Victoria, daughter of Sir Andrew Agnew, of Lochnaw Castle, Wigtonshire, who has proved a true helpmate in many paths of usefulness. This union has been blessed with three sons and two daughters. He succeeded to the estate and title in 1887, on the death of his honoured father.

It is interesting to learn that Lord Kinnaird first caught the enthusiasm for Christian service—like so many other leading workers—in the Ragged School. About thirty-five years ago he entered the old and long-vanished York-place School, near Exeter Hall, where he rendered good service as a teacher of rough and unruly boys. His gift for dealing with this difficult class led to his taking a deeper interest in their condition. Soon, in his practical fashion, he made himself familiar with their life and special temptations. Ere long his discoveries resulted in the opening of a home for homeless working boys, the precursor of the present Homes for Working Boys in London, and in the formation of a Lads' Institute in Castle-street, and afterwards in Long Acre. Amongst his earliest co-workers for boys was Mr. Quintin Hogg, who frankly avows that his famous Polytechnic, with its innumerable activities, found origin in the Long Acre Institute.

Out of this again came Lord Kinnaird's close association with shoeblack brigades. These brigades had already been started by "Rob Roy" (John Macgregor), and Mr. Martin Ware, but the evident necessity for finding some such outlet for a certain class of boys—too handless and untrained to earn their own living, without some training such as is provided in the Shoeblacks' Homes—led the Hon. A. F. Kinnaird to take up the shoeblack idea heartily. In this way he became associated with the "Reds," that is, the City Brigade of Shoeblacks, and ever since he has been one of the leaders in the work at the Saffron-hill Home.

Besides this personal effort, he has taken full share in the more public Christian and philanthropic movements of recent years. He was well to the front, for example, during the visit of Messrs. Moody and Sankey in 1875, and again in 1884, to London. An active member of the United Committee, he spared neither cost nor pains to further the arrangements of the sustained Gospel campaign, while in the inquiry-room he was one of the hardest workers, especially among young men.

At present he is particularly identified with the Ragged School Union, the Y.W.C.A., and the Y.M.C.A., though he is president or treasurer of hosts of other societies. To these three great organisations he gives much time and labour, and indeed seems ever at the call of secretaries all over the land for



From photograph by Elliott and Fry, 55, Baker-street, W.

annual meetings and conferences. It is well-nigh bewildering at times to find him presiding one evening at a ragged school meeting in London, the next at a Y.M.C.A. in the north of Scotland, and the following day perhaps in the Midlands. How he gets through it all, considering that he is a very busy business man, with large responsibilities as one of the partners of a large banking concern, is simply amazing. He is, moreover, an athlete, a keen footballer, and President of the Football Association.

In Scotland Lord Kinnaird is a Presbyterian. In London he is an Episcopalian—strongly Evangelical, and profoundly concerned in the simplicity and purity of the Reformed faith. He is trustee of a number of important livings to secure the appointment of faithful incumbents. Personally, he has a soul above denominationalism.

His Lordship is a warm supporter of foreign missions; but his interest in India is peculiar. The Zenana Mission is to him a mother's sacred legacy, and since her death he has taken a large share of the responsibilities of the Zenana Bible and Medical Mission upon him. During his present tour in India he hopes to visit the stations of this Society, while, of course, in his own large-hearted, catholic spirit, he is cheering and aiding all sorts of workers who come in his way. Isolated missionaries, as well as Y.M.C.A., S.V.U., and S.S. workers, have already been delighted by a visit from his lordship. He and Lady Kinnaird hope to leave on their return home about the end of February.

In many public questions concerning our Eastern Empire, Lord Kinnaird has rendered effective service from his place in the House of Lords—notably in connection with the revival of the C.D. Acts and the recent famine relief measures. A question put by him in the House was the means of quickening Government action in the early stages of the famine; and later on, when the distress became great, he exerted his personal influence to good purpose, and was the means of raising a large amount of money for the relief of the sufferers. Nor is his interest confined to India. Many missionary societies in other lands have been helped by him.

In certain home movements—such as the Purity Alliance and Vigilance Associations—he is, moreover, warmly concerned. The present crusade against gambling and other social evils has found in him a strong supporter, so also the excellent work of the Christian Colportage Association and of Dr. Barnardo's Homes. But, indeed, a mere enumeration of the good works in which he is interested would prove tedious to the reader. His genial kindliness, frank and unassuming demeanour, and warm sympathy with every undertaking which commends itself to his keenly practical judgment, have endeared him to thousands of Christian workers at home and abroad.

Some mention must be made of his beautiful seat in Perthshire. Rossie Priory has become of late years a recognised rallying point for leading Christian men. Thither have come the prince of evangelists, Mr. Moody, and eminent servants of Christ, such as Sir S. A. Blackwood, Prebendary Webb-Peploe, the late Dr. John Bennett, Rev. F. B. Meyer, and Dr. Pentecost. During the season there are generally some such men of note to be found resting and working at Rossie, where Lady Kinnaird is a most genial and thoughtful hostess. Lord Kinnaird's relations with his tenants and dependents are of the happiest kind. It is a model estate in many respects, and the good feeling between landlord and people is most evident. Evangelistic and tent work is actively carried on.

Aphorisms on Man.

WHO seeks those that are greater than himself, enjoying their greatness, and forgetting his greatest qualities in their greater ones, is already truly great.

We see more when others converse among themselves, than when they speak to us.

Ask yourself of everyone with whom you are concerned, What can I give him? What is he in want of? What is he capable of accepting? What would he accept of? If you can answer these questions, you know at least three-fourths of his character.

There is no mortal truly wise and restless at the same time; wisdom is the repose of minds.

Who writes what he should tell, and dares not tell what he writes, is either like a wolf in sheep's clothing, or like a sheep in a wolf's skin.

LAVATER.

The Week of Prayer.

WEST END MEETINGS.

FOR many years it has been the custom to devote the first week of the New Year to special prayer for the Church and the world; and in connection therewith united gatherings are held wherever Christians are to be found. In London meetings of this kind are being held during the present week at many centres of Christian activity. The West End meetings, arranged by the Evangelical Alliance, are being held day by day in St. Martin's Town Hall, Charing Cross.

On Monday Colonel Douglas Jones presided, the subject for prayer being

Humiliation and Confession.—For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ. Thanksgiving and Praise.—For revealed truth; for the dispensation of the Holy Spirit; for the promises of God; for Great revivals, amid persecutions, in China and other parts of the mission field. Prayer.—That Christ's reign may extend in the hearts of all his people, and throughout the world.

Dr. J. Monro Gibson dealt with these topics, showing that while confession of sin is at all times fitting it may regarded as peculiarly so at the opening of the New Year. It is true that we believe that the sins of 1897 are forgiven, being washed away by the blood of Christ, and that we in Him are pardoned and accepted; but there are the sins of the Church and of the nation which we have to deplore. Not merely open and flagrant sins, such as the putrefying sores, the wounds, and festering evils, social and moral, which corrupt society and endanger public safety. Amongst these the speaker noted the pitiful continuance of the great strike, which is working widespread ruin. So the wide world o'er there is sin, with its bitter fruits in sorrow and perplexity. Persecutions in Armenia, unrest in the East, complication in the Far East, famines in India, jealousy among the nations—only God can touch the secret source and cure the malady from which these evils spring. Nor is this all, for turning to the Church, what do we find? Worldly conformity; self-seeking; the heaping up of wealth. Alas! there are many such evils to be deplored inside the Church. Referring to the unity of Christians, Dr. Gibson spoke of the Free Churches Evangelical Council, and the efforts being made on the lines of the Evangelical Alliance to further loving and loyal fellowship in Christ.

The subject of prayer on Tuesday was:—

The Church Universal.—Prayer: That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in the spiritual life; that all ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be increasingly realised.

The Chairman, Mr. W. H. Seagram, read Eph. iv. 1-16, and Rev. i. 12-20, and urged the supreme importance of the subject suggested for prayer. If men are to be blessed it must be through a united and revived Church. Rev. Charles A. Fox and various others led in prayer.

Rev. G. Campbell Morgan, dealing with the needs of the Church, took four points—the spirituality of the Church, the spirituality of individual members of that Church, the spirituality of the ministry conferred on the Church by her great Head, and the result of that spirituality in manifested unity in the Spirit because of vital union in Christ. On these lines he expounded and applied the teaching of the Apostle in his letter to the saints at Ephesus, warning his hearers that Paul is dealing with *the* Church and not the churches. The intense spirituality of the Church at large must depend upon the vitality of the members who compose it. If these be cold and worldly, the whole tone of the Church will be lowered, and true unity in Christ will be obscured. In proportion as we get back to God's view of these truths will we realise and display the vital unity of all believers in Christ, and that altogether apart from mere denominational association. In proportion as we are a spiritual people in that proportion will we touch and influence the world around us.

Border Counties.—The annual report of evangelistic work in the Border Counties' Tent shows good services in various villages in Berwickshire. Messrs. William Burnside and Richard Hill have been the evangelists, and their Gospel testimony appears to have been followed by many cheering results. The secretary of the united committee is Mr. W. G. Turnbull, Spittal, Hawick,

A New Year Example.

"NOW they began on the first day of the first month to sanctify," etc. (2 Chron. xxix. 17). Hezekiah commenced his reign very wisely by sanctifying the Priests, cleansing the Temple, and restoring the worship of Jehovah. *God first* was the principle upon which he acted, and blessing was the result.

If saved we are the temples of the Holy Ghost, to be filled with his *Presence*, *Power*, and *Praise*, and so fitted for his *Service*, but through careless neglect the Lord's Holy Temple becomes polluted and unfit for use.

Hezekiah commenced to put the Temple right on the first day of the first month; this was a good start for the New Year. This experience will help us to see the importance of a good start with God, if we would have 1898 to be a year of blessing. There are four links in this chain of grace:—

1.—The Lord's Sanctuary (v. 18).

The lamps out, the door shut, the song ceased, and the service stopped. Picture of man unrenewed, and God outside.

2.—The Lord's Salvation (v. 24).

They cleansed the temple, but they must have their own hearts cleansed too. Therefore, follow the offerings. The Sin Offering, Sin question settled; Burnt Offering, Self question settled; and Thank Offering, Service question settled. The Divine remedy is always close at hand for us. The cleansing blood (1 John i. 7), the purifying word (1 Peter i. 22), and the consecrating grace (1 Thess. v. 23).

3.—The Lord's Song (v. 27).

"And when the burnt offering began, the song of the Lord began." The Lord has graciously linked three things together—Salvation and Song (Psa. xl. 2, 3), Service and Song (Is. xii. 2-6), and Suffering and Song (Acts xvi. 25). Let us praise the Lord.

4.—The Lord's Service (v. 35).

"So the service of the House was set in order." Encouraged by the King, restored by Grace, and inspired by Song, they were fitted to serve the Lord. Let us serve the Lord with Grace (Acts xx. 19), Gratitude (1 Chron. xxviii. 9), and Gladness (Ps. c. 2).

The Song was the public expression of their Obedience (v. 25), Worship (v. 27), Union (v. 28), Gladness (v. 30), and Gratitude (v. 31). The Service was the fruit of prepared hearts by the Holy Spirit.

C. Edwards.

Winchester.

The Silver Star Society has, during the past year, conducted over 500 meetings in East, North, South, and West London, Silvertown, Yorkshire, and South Essex. The Marquis of Northampton writes: "The voluntary members are devoting themselves to the service of Jesus Christ by carrying his Gospel into all parts of London, and by their readiness to assist all Christian agencies. They labour with word and song in the streets, and conduct Gospel and temperance lantern services. They distribute wholesome literature, give clothes to the needy, feed the hungry, and visit the sick and dying." Much more could be done if the necessary help is given, and I, therefore, earnestly appeal for generous contributions."—The Hon. Secretary, Mr. W. S. Robbins, 14, Little Ilford-lane, Manor Park, E.

A Seventy-five Years' Record.

THE useful work which, for seventy-five years, the Scripture Readers' Society for Ireland has been doing amongst the Irish people in making known the simplicity of the Gospel and winning a way for the Scriptures of truth, surely entitles this Society to cordial recognition as one of the most valuable agencies for good in the sister isle.

From a booklet issued in connection with "the Diamond Jubilee" of this Institution we learn that as far back as 1822 a Christian gentleman, who had his heart deeply stirred as he saw the degraded moral condition of the peasantry of Ireland, called a meeting of distinguished men to see what could be done to give these untaught masses the Gospel, which he rightly regarded as the only remedy which could uplift and save them. The result of the meeting was the starting of this Society.

From the first the most prayerful care has been taken to secure the right agents for this purpose. Whatever the society into which they may enter, whatever the class of persons with whom they are brought into contact, they prove themselves simple Scripture readers, and count this as their only object; in fact, it may be said of them, "This one thing I do." The committee are confident that the work of the Society has been nothing short of a national benefit during the troublous times through which of late years Ireland has been passing. Recent ecclesiastical changes have seriously affected many of the remoter districts, and, as appears from letters lately published, have rendered the need of such workers as these humble Scripture readers more urgent than ever. For example:—

The Archbishop of Dublin, who has, like his honoured and beloved predecessors, thrown in his lot with the Society, has been most anxious that agents should be sent to important districts in the south.

A rector in the county Wexford made a strong appeal for the services of a Scripture reader. In a letter to the honorary secretary of the Society, he says: "The district is simply enormous, and quite beyond the working powers of a single clergyman. Need is pressing of cottage meetings, and, above all, of teaching children the Holy Scriptures. I have under my care four coastguard and light stations, and twenty Protestant seamen, their wives and families in some cases remote from all spiritual influences. There is no Church school, and the children are attending Roman Catholic schools, from which I am excluded, and the scattered nature of the parish prevents my undertaking more work. At the visitation his Grace Archbishop Peacocke recommended me to write to you, and mention him as advising the procuring of a Scripture reader for this parish, and he hoped the Society would assist me. I trust your committee will give the matter their favourable consideration. I may mention that I do not receive one penny from the Government for looking after the coastguards." An experienced Scripture reader was sent to aid this case of need, but others equally as pressing are left without agents owing to hampered funds.

The Rector of Innishannon, co. Cork, says:—"The reader works over seven parishes, where there are ten Roman Catholics to one Protestant. He walks, on an average, seven miles every week-day, and visits, on an average, eight families daily, of whom more than half are Roman Catholics, besides innumerable conversations with those he meets on the way. I have sole charge of three of the seven parishes referred to, and these three parishes, before disestablishment, were worked by four clergymen. This fact alone shows the advantages to the Protestant community of the presence of a reader in our midst, while, as regards the Roman Catholics, there is a growing disposition manifested by them to listen to what is said in a brotherly spirit, and a rebuff from them is a thing almost unknown to our reader. Often as he tells them of the One Mediator and Redeemer, they respond in a manner and disclose an awakening to the truth—which, had I space to record it, would surprise and rejoice all readers. It is to prevent the reader's removal from amongst us that I appeal."

These testimonies form the strongest possible plea for the extension of the operations of this Society, so that Scripture-readers may be sent forth all over the land. An earnest call is being made for liberal aid at the present time by the hon. secretary, 27, Lower Pembroke-street, Dublin.

For Young People

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

A Good Start.

THIS is to wish all my young friends a very happy and bright New Year. Many of you have been kind enough to send me Christmas and New Year cards which have pleased me very much. Of course you know I do not expect remembrances of this sort, because my kind helpers and myself enjoy the weekly work we do for you; but it is none the less pleasant for us to feel that you count us among your friends at these seasons of the year.

I wonder if any of you have been making resolutions to

"TURN OVER A NEW LEAF"

this year. I expect Father Time heard a good many of you doing so on Friday night and Saturday morning. And I hope God heard it too, as some of you solemnly knelt before Him and asked forgiveness for the past and grace for the future.

Well, dear children, I hope his eyes have not seen any of these broken already. It is a good thing thus to dedicate your lives to God, not only now but all through the year.

I have come across young people sometimes who began the year *so well*, but somehow they did not get very far before they were in sad trouble with bad tempers, hasty words, and unkind thoughts or deeds. And then they thought they had better wait till their next birthday or next New Year's Day "came round" before they earnestly "began again."

This is a mistake. Life is not a circle, but a road, and each year is like a milestone along its course. You can never come to the same point a second time. If you fall, get up at once and go on again, and do not wait for some imaginary starting-point to "come round again."

A LITTLE BOAT-RACE.

One day I saw some boys racing their boats across a pond, one or two splendid model yachts being among them. They were arranged in a line and, at a given signal, all the little vessels "started fair." Presently one began to get ahead of the rest until it seemed certain to win the race. But, alas! a gust of wind blew it near a piece of wood, which got entangled in its rigging; and, instead of sailing straight on, as it should have done, it circled round and round, until all the others passed it, and it had to be fished out with a long pole.

What a sad end to a promising career! But there are many young lives that are spoiled like that by becoming entangled in some evil thing, which turns them out of their course. "Ye did run well. Who did hinder you?" said St. Paul to the Galatians (v. 7). What then shall we do? "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus" (Heb. xii. 1).

Ask the Saviour to help you,
Comfort, strengthen, and keep you;
Look ever to Jesus,
He will carry you through.

Then you will know what it is to have *really* what I wish you all—

"A HAPPY NEW YEAR."

UNCLE TOM.

From a Mother in America.

DEAR UNCLE TOM,—You must feel very much encouraged to know the work you have been engaged in this past year. I will also thank you personally for the help the Bible Searchers have been to my little ones. Indeed, they know a great deal more of the Bible than ever I did at their age, though my dear parents had family worship, morning and evening, and we children had to memorise our whole Sunday-school lesson every week. I pray that this work may go deeper than mere knowledge, and that many of these dear little ones will be led to follow Jesus.

The Starless Crown.*

WE stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold.
It needed not the sun by day, the silver moon by night—
The glory of the Lord was there, the Lamb Himself its light.

No tribute of immortal souls unto my Lord I brought;
Salvation for myself had been the highest boon I sought.
Lowly I bowed before his throne, o'erjoyed that I at last
Had reached the goal of all my hopes—that earth at length was past.

But oh! how solemnly He asked, "Where is the diadem
That ought to sparkle on thy brow, adorned with many a gem?
I know thou hast believed on Me, and life through Me is thine,
But where are all those radiant stars that in thy crown should shine?

"It was not meet for thee to tread the way of life alone;
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to My bright home of rest;
And thus, in blessing those around, thou hadst thyself been blest."

[* From THE STARLESS CROWN AND OTHER POEMS. By J. L. H. (*Elliot Stock.* 2s.) A collection of poems which will find a warm welcome. Some of the pieces have already gained a front place in Christian song, while others certainly merit attention as tuneful in rhythm and poetic in spirit.]

Something to do in the Holidays.

MISS PERKS, of the Soldiers' Home, Winchester, thanks my nieces and nephews for the welcome parcel of blotters, and says:—

Our soldiers are so very, very glad of them, and by giving them we can get into conversation about the Lord Jesus. The texts on the blotters give us a nice start. Many hundreds of soldiers on their way to India spent Christmas on the sea, poor fellows, thinking of their homes, and many of them wishing they were back. Please send us some more when you are able.

Personal.

Many thanks to my nephews and nieces for their pretty cards and good wishes for Christmas and the New Year.

Your old friend UNCLE TED asks me to thank some of you who kindly remembered him with messages and cards, and to assure you that he by no means forgets you.

JESSIE ALEN, L. BERRY, H. J. CHENEY, and M. L. RICKARDS are eligible for the prize competition. I could not send them postcards as no addresses were given. ALICE COOKSEY.—Unfortunately you have only had eight papers correct. CHARLES PARKIN.—Very glad to hear from you, and to know that you are starting the Searcher again. DORA E. WALLACE.—Your paper is very neatly written this week. Are you among the group which heads your paper? MARY BECK.—Many happy returns. BOB BROWNE.—Yours was indeed good news. May God have you in his keeping. OLIVE ROBERTSON.—I am glad you have been successful in getting a new member. RONALD STUDD.—Your name was in the correct list for No. 100 Bible Searcher. You must keep a better lookout. ROSETTA SHERWIN.—Yours was a nice long interesting letter. The number of prizes you and your sisters received is a proof you have been working hard this last term.—VERA AND FRANK SJÖSTRÖM (New York).—You must not send more than two papers at a time, and in every case have each paper signed by a parent or teacher.

Scripture Union Portions for Next Week.

Sun.	Jan. 9	2 *Samuel*	vii. 18-29	Th.	Jan. 13	2 *Sam.*	xiii. 37-39
M.	,, 10	,,	ix. 1-13	,,	,, 14	,,	xiv. 1-11
Tu.	,, 11	,,	xii. 1-14	F.	,, 14	,,	xiv. 12-24
W.	,, 12	,,	xii. 15-23	Sat.	,, 15	,,	xiv. 25-33

Children's Special Service Mission.

Mr. Hutchinson, *Knaphill, Woking*, Jan. 8; *Shaftesbury Boys' Home, Bisley*, Jan. 9; *St. John's Wood*, Jan. 11; *Hackney Wick*, Jan. 12; *Altrincham*, Jan. 16; *Weaverham*, Jan. 17; *Leigh, near Bolton*, Jan. 18. *Leeds*, Jan. 20; *Wetherby*, Jan. 21; *St. John's-park, Sheffield*, Jan. 22-30; *Tonbridge*, Jan. 31. Mr. J. S. Tyler, *St. John's, Chichester*, Jan. 8; *Worthing*, Jan. 9; *St. Margaret's, Brighton*, Jan. 20. Mr. Callender, *Stoke Newington*, Jan. 7. *Edinboro'*, Jan. 8-17; *Aberdeen*, Jan. 18-21; *Glasgow*, Jan. 22-31; Mr. S. J. Hewlett, *Redhill*, Jan. 1-10; *Easton, near Wells, Somerset*, Jan. 22-Feb. 1; Rev. T. Longstaff, *Hawkshaw, Tottington*, Jan. 10-18; *Bury*, Jan. 19. Mr. Goodman, *Highbury Hill*, to Jan. 9; *Exeter Hall*, Jan. 17-22; *Hounslow*, Jan. 30-Feb. 6. Mr. J. H. P. Cutting and Mr. Jas. Bird, *Downham Market*, Jan. 8-17. Mr. E. Hughes, *Jurston Hall, S.E.*, Jan. 12; *Trinity Church, Brixton*, Jan. 16; *Lansdowne Place, Borough*, Jan. 17; *Lewisham Mission Hall*, Jan. 31-Feb. 4. Mr. J. H. Greene, *Temperance Mall, Croydon*, Jan. 9-12. Mr. Arrowsmith, *Oxton*, to Jan. 16.

Christ's Love and Pity.

I LOVE to think of Jesus, the blessed Son of God,
Who for our sakes came down from heaven his Father's blest abode,
And dwelt in human form on earth, and felt its keenest woe,
And died at last a cruel death because He loved us so.

I love to think how all his life was spent in doing good,
And how He felt for others' griefs, and fully understood
The need of every human heart that sought his power to bless,
And how He longed that all should come and find in Him their rest.

I love to think how once when He was passing on his way
He saw a poor blind man who sat and begged from day to day.
And Christ, who only lived to bless, in mercy gave him sight,
And showed him how He came from God to be this dark world's light.

It must have grieved the gentle heart of Jesus when He knew
That they had cast the poor man out because he held Him true.
For He in love had come to earth to do his Father's will,
And many a blessing He bestowed on those who wrought Him ill.

And still it grieves Him when He sees his wondrous love despised,
And blessings He has died to give by us are lightly prized,
O, how our hearts should burn with shame that we could ever be
Unmindful of the One who died for us on Calvary.

It seems so strange that we should be afraid to own his name
When 'twas to save our guilty souls a ransom He became,
For us He bore sin's heavy load that we might be forgiven,
And share with Him the glory of his Father's home in heaven.

But Jesus knows our weakness, and He knows we fain would be
More true and steadfast in his cause and serve Him faithfully;
And He will give us grace and power to do his blessed will,
If we but wholly yield to Him these hearts of ours to fill.

B. E.

Bible Searcher (No. 105).

1. Fill in the references to the following texts:—
2. By whom and to whom were they spoken?
3. Take one word from each to form a text which especially applies to you.

Children under *ten* answer questions 1 and 2 to any *four* under thirteen to any *eight*.

(*a*) Let us search and try our ways, and turn again to the Lord (Lam. iii.).
(*b*) Blessed are the pure in heart: for they shall see God (Matt.).
(*c*) From a child thou hast known the Holy Scriptures (2 Tim.).
(*d*) He careth for you (1 Pet.).
(*e*) In my Father's house are many mansions (John).
(*f*) I love them that love Me (Prov.).
(*g*) Ye are the light of the world (Matt.).
(*h*) What think ye of Christ? (Matt. xx. to end).
(*i*) Children, have ye any meat? (John xx. to end).
(*j*) The eternal God is thy refuge (Deut. xxxiii).
(*k*) What is your life? It is even a vapour (James).

No. 103 (second list).—Correct answers received from:—
J. H. Archer*, Bertha and Maggie Arrea-Mather, Daisy Annett, Daisy Allen, Jessie Alen, E. Athole, Willie Aston, Arthur Barker, Mabel and Charlotte Bailey, James and Janet Baxter, Leonard Bartlett, Allen, Conyers*, and Massy Baker, Hilda Bassett, Elizabeth* and Janet* Black, Edith Ballard, Dorothy*, Herbert*, and L.* Berry, Leonard Bentall, Gordon, May, and Daisy Blish, A. Bridges, Ernest Bond, John Bott, Charles Brown, Robert* and Eva* Browne, Ralph Bourne, Ashley H. Bowker*, Stanley Boxer, Bertie Butler, Gladys and Beryl Calvert, Millicent and Cissy Craven, D. Rosalind* and Jack Clarke, Maggie*, Walter, and Jessie* Carter, Mabel Craig, Alice E. Crang, John and Wm. E. Clarke, Lottie* and Daisy* Carmichael, H. J. Cheney, Wm. and Edith Corrick, Marjorie Collins*, Dorothy Cooper*, Alice Cooksey, Arthur G. Cox, Susie Cumbers. Henry S. Curr, Edith Daisley, B. P. Denham, Vera Dickinson, Mordaunt*, Philip*, and Wm.* Doll, Kenneth Dunbar, Jessie Dunlop, Marjory* and Dorothy* Dyke, Maud Eddey, Eva Edmundson, Arthur Farmer, Janet Fawkes, Marian and James Freegard, Bessie, Mabel, Kate, and Maggie Fletcher, Wm. and Fanny Field, Aileen* and F. A.* Figgis, Eva Fielder*, Lilian and Christopher Fidler, Amy Fosten*, Agnes*, Maggie*, and Flossie* Fullarton, Ivan Garrod, Mary Glass, Peggie and Willie Gray, Eva Gray, Edith, Stuart, and Margaret Gray, Mary Galvins, Mary E. and Daisy Greenacre, Maurice Greenleaf, Minnie Giddings, Dorothy and Winnie Grove, Ella Hake*, Rose Hamilton*, Margaret Hase, Mary, Juliet, and Freda Haines, Primrose Haines, Nina Hare, May and Janie Handasyde, Winifred Harvey, Nellie Hatchett, Lilian and Ernest Herivel, Ada Heap, Sissy and Evelyn Herbert, Agnes M. Head, Theodora Hill, Margaret and John Hogg, Violet A. Holford*, Florence, Francie, and Stanley Hoyte, Dorothy and Joshua Hughes-Games, Eva and Ethel Hutchings, Edith* and Mena* Hunter, Helen and Harcourt Hunter, Edith Jackson*, Lizzie Johnstone, Kate G. Johns*, Bella*, Alex*, Tom*, and Agnes* Kay, Gertrude Kingerlee, Annie and E. Lawrence, Arthur Llewellyn, Hannah Lovell, Murray and Grahame Lloyd, Edith and Henry Lowe, Nellie Lovegrove*, Angus McQuilkan, Laura B. Macaulay, Kate and Dugald MacGilp, Barbara Maconchy, S. E. Mackintosh, Alan Marples, Margie and Gracie Marston, Sydney and Miriam Marston, Harry Malsher, Margery and Trevor Matthers, Dora Marples, Nellie Meade, Annie E. Moule*, Evelyn and Arthur Moir, Edie Nash, Mary*, Henry, G. F.*, and Joseph W. Neligan, Cissy*, P. G., and John G. Nicholson, Amy and Maude Nottage, F. Osmond, Eva and Maude Oakes, Harriette and Lottie Orr, Winnie* and Maggie Palmer, Winnie Page, Alfred Penny, Mary, Louie, and W. M. Penny, Walter Perryman, W. Petter, Louie Peachey, Laura Percy, Katie and Dolly Penny, Edith and Grace Pledger, Frederick and Joanna Pearman, Edwin Peters, Francis S. Phillips, Kathleen Pincott, Isabel and Gladys Phipps, Susabel Pim*, Cyril Pomeroy, Cyril M. Pope, Edith Quick*, Herbert, Edward, and Marjorie Ralney, Nora Read, M. L. Rickards, Matilda A. Robinson*, M. Stella Robertson*, T. M. and D. D. Stanier, Richard Strangman, Charles Saunders*, Winnie Stangoe, Dollie and Bob Salt, Flora Shadbolt, Constance and Hilda* Schaeffer, Kathleen Strangman, Edith Saunderson, Agnes M. Storry, B. H. Spencer, Nellie Sery, Ada M. Spencer*, Gracie Seale, Marie E. Sleigh, Mary C. Spiganovicz*, Hilda Skinner, William Sinclair, Irene Simms, Flora Simmons, Ronald Studd, Emily and Nellie Stuart, Clifford Tatham*, Louie Tibbits, Herbert* and Frank* Tomkins, John W. and Janet Thomson, Alice M. and Frank Thompson, Sarah and F. Thomas Queenie Upton, Gertrude Veilacott*, May*, Dorothy, and Edwin Vickers, Stewart Watson, Dorothy Warner, Mabel Wheeler, Maggie Wight, Colin, George*, Herbert, and Arthur Wright, Cecile*, Noel*, and Phillis Wright, Edith and Ruby Wilkins, Eva Winpenny, Annie and Frank Wood, Evelyn H. Wood, Annie Yeo.

Foreign list.—Correct answers received from:—
No. 89. Mildred Fryer (Sydney). **No. 92.** Graham* and Christine* Pearson, Maria H. Lister (S. Africa). **No. 95.** Alice M. Hitchcock (Texas), Daisy McArthur (S. Africa). **No. 96.** J. Garrett*, Maria H. Lister, Daisy McArthur, Alice and Walter Henderson (Jamaica). **No. 97.** Alice and Walter Henderson, Launcelot M. Knight (Texas). **No. 98.** Launcelot M. Knight. **No. 99.** Dora E. Wallace* (Canada), Vera* and Frank* Sjöström (New York), Olive van Millingen (Cyprus), D. H. Marshall, Henry and Annie* Baillie, Jean Scott (Canada). **No. 100.** Vera* and Frank* Sjostrom, Dora E. Wallace*. **No. 101.** Vera* and Frank* Sjöström. **No. 102.** Nellie Sery.

UNCLE TOM.

Guildford.—The Mission to Poor Boys and Girls, which provides instruction and recreation for very poor boys and girls, and, when it is possible, procures situations for them, and, in cases of distress, supplies them with food and clothing, reports much encouragement and the rescue of numbers of waifs and strays who have been attracted to the classes and services, and have been led to settle down respectably. The superintendent is Robert Macdonald, the Mission House, Commercial-road, Guildford.

Current Events.

HOME.

The death is announced of General Sir James Airey, K.C.B. He was born in 1812.

A gale at the end of last week wrought considerable damage by land and sea. Its power was felt all over Great Britain.

In the year just closed cycles despatched from Coventry totalled 142,000 against 216,000 in 1896, and 113,000 in 1895.

A day's continuous fog in London involves consumers of gas in an extra expenditure of about £8000 for that commodity alone.

Arrangements are nearly complete for holding an international Sunday School Convention in London during the second week of next July.

A fire, which raged for seven hours, has demolished thirteen business establishments at King's Lynn. The damage is estimated at £150,000.

In promises and actual receipts £82,914 have been subscribed to the building fund of the proposed Westminster Roman Catholic Cathedral.

One of the Queen's favourite Scotch artists, Mr. John Mitchell, has just completed the painting of Her Majesty's Jubilee reception at Balmoral.

The engineers' strike is responsible for a lessened production in the shipbuilding trade this year of 268,000 tons when compared with last year's figures.

Lady Henry Somerset has been advised by her medical attendants to take a long holiday, and has therefore retired to Eastnor Castle, Malvern, for the winter.

A labourer at Kettering who broke his neck last September has only recently died. Such an accident, without causing instantaneous death, is almost unknown.

The Duchess of York has again presented a gift of toys and scrap-books to the Children's Happy Evening Association, of which her Royal Highness is president.

The sum of £2000 has been sent by the Countess of Meath to Lord Monteagle, president of the Irish Workhouse Society for training workhouse girls as domestic servants.

The report of the Irish Textile Exhibition states that over 20,000 persons attended it, and that on no previous occasion has such a brilliant collection of linens and cottons been seen.

A giant fossilised oak, trunk and two branches complete, has been discovered embedded in land undergoing excavation near Stockport. It is computed to weigh over forty tons.

Proceedings at the Metropolitan Police-courts on Boxing-day revealed a very satisfactory state of affairs. The charges were below the average of an ordinary Monday, and of a trivial nature.

Mr. Charles Harrison, M.P., has died from a chill taken at the funeral of Sir Frank Lockwood. He represented Plymouth in the House of Commons, and was a member of the London County Council.

During next session Parliament will be asked to approve a scheme for the extension of the Victoria Embankment to Lambeth Bridge, with powers to reconstruct a good deal of the adjoining neighbourhood.

M. Munkacsy's great painting, "Ecce Homo," will shortly be on view at the Dowdeswell Galleries, New Bond-street. It forms the sequel to the same artist's "Christ before Pilate" and "Christ on Calvary."

Lord Encombe, the eldest son of Lord Eldon, and the great-grandson of the famous Chancellor whose opposition to Catholic emancipation so long delayed that question, has been received into the Roman Catholic Church.

Nearly the whole of the large fortune left by Mr. Alfred Nobel, the inventor of dynamite, is to go to provide annual prizes for achievements in natural philosophy, chemistry, medicine, and literature, and the promotion of international peace.

The Victoria Institute at Arundel, in commemoration of the Queen's long reign, will be opened by the Duke of Norfolk on January 7. His Grace has presented a field of eleven acres to the town of Littlehampton for purposes of public recreation.

Christmas presents from the Queen were received by everyone at Osborne, from Her Majesty's children to the humblest servant. Princess Henry of Battenberg and her children presented Christmas gifts to the children attending Whippingham School.

At a vestry meeting in the Parish of St. Botolph, Bishopsgate, a protest was made against the customary church rate, on the ground that Father Ignatius had been allowed to preach in the church, and that the senior curate hears confessions. The rate will not be made.

Mr. Gladstone has completed his eighty-eighth year, and is expected at Hawarden from Cannes early in February. His message to the members of the National Liberal Club, who were celebrating the event, was, "Address yourselves to the purposes of truth, justice, honour, peace, good faith, and all that is of good report."

FOREIGN.

Prince George of Greece has been proposed for the Governorship of Crete.

There seems to be growing evidence that Russia and Germany are acting in concert in China.

No fewer than sixty-five warships and 126 torpedo boats are in course of construction for the Japanese Navy.

For some days the thermometer in South Australia and New South Wales registered 107 degrees in the shade.

Mr. F. G. Jackson has arranged to start on a new expedition to the North Pole with as little delay as possible.

The Pope's admission to holy orders sixty years ago was celebrated by a solemn "Te Deum" in St. Peter's, Rome.

After a spirited struggle, the Dervish fort at Osobri, midway between Kassala and Khartoum, has been finally taken.

The thirteenth Indian National Congress has met at Amrati. Among the visitors were several English ladies and gentlemen.

A report of horrible lynching comes from Glendora, Mississippi. A negro is said to have been hanged head downwards and burnt alive.

The Hamburg-American Line announces the establishment of a regular monthly steamer service between Hamburg and East Asiatic ports.

A Ministerial crisis prevails in Japan. All the Ministers have resigned, and the Diet has been dismissed; Count Ito, it is probable, will be the new Premier.

Information comes from Demerara that more important documents have been discovered bearing on the boundary dispute between Brisish Guiana and Venezuela.

Delagoa Bay has obtained a concession from Portugal to establish lotteries, and the *Cape Times* fears that South Africa will be cursed with another Monte Carlo.

It is computed that about twelve millions sterling have within the last two years been invested in the establishment of iron and steel works in Russia and Eastern Europe.

The Chicago Coliseum, where a Manufacturers' Exhibition was being held, has been destroyed by fire, through, it is supposed, the crossing of the electric light wires.

A message from Buna, West Africa, states that the British occupation of that place is now firmly established. Samory is reported to have withdrawn into the Kong country.

Immediately after Congress reassembles a Bill will be introduced for the purchase by the United States of the Danish islands St. Thomas, St. Croix, and St. John, in the West Indies.

The leaders of the Afrikander Bond protest against a Colonial contribution to the navy in any shape, but approve of an annual subsidy of £20,000 towards an all British deep-sea cable to England.

Levelling operations have been commenced for a railway between Merv and Kushk on the Afghan frontier. The line will be in direct communication with the Caspian Sea and the whole of Russia.

A huge Anglo-American gold mining syndicate has been formed to operate in the North-West Territory, including Klondike. The Duke of Teck has consented to be chairman of the board of directors.

Mr. Van Wyck, the recently-elected Mayor of Greater New York, entered upon office on Saturday. His first act was to remove all the heads of departments and to appoint in their place thorough-going Tammany men.

Sir H. Havelock-Allan, son of General Havelock who earned undying fame during the Indian Mutiny, last week fell into the hands of hostile Afridis and lost his life. Sir Henry was member of Parliament for South-East Durham.

At Port-au-Prince (Hayti) there has been an immense destruction of property by fire. Eight hundred houses are burnt, and over three thousand persons rendered homeless. To add to the terror an earthquake accompanied the conflagration.

Charitable contributions from all sources to the various Indian Famine Relief Funds amounted to a million and three-quarters sterling. The committee of the Indian National Congress are raising a fund of £1000 for a memorial in London to express the gratitude of the Indian people for the help Great Britain rendered during the calamity.

The general plan for the future government of Crete drawn up by the Ambassadors in Constantinople will meet with no objection or opposition from the Cretan Assembly, except with regard to the retention of the Turkish troops, whose continued presence is held to be wholly unnecessary, and calculated to encourage Mahomedan resistance to reforms.

International S.S. Lessons.

January 16.

"The Beginning of Christ's Ministry."—Matthew iv. 17-25.

Golden Text: "*The people which sat in darkness saw great light.*"

Introduction.

THE portion of the life of Jesus we are about to study occurred a year and a-half after the temptation. The intervening period had been spent in Judea, and the events of it are recorded chiefly by John (i-iv.); but these were only the opening portions of Christ's work. During the Galilean ministry (which our lesson enters upon) there were rapid developments and definite results attending his efforts. This should be an encouragement to us to persevere with our small beginnings. Teacher should emphasise this patient waiting through thirty-one years on the part of Jesus. The greater the work the longer the preparation necessary.

Galilee was a commercial province—it became a proverb: "If a person wishes to be rich let him go North (to Galilee); if he wishes to be wise let him go South (to Jerusalem)." These people would not be so much bound by the religious traditions as would those who lived near the metropolis of Jewish learning.

The Message of Jesus (17).—"The kingdom of heaven" means the rule of Christ in the hearts of men—every unruly passion subdued and reined by this new king, and every faculty of body, soul, and spirit working under his control. When the kingdom has been established *in* us there will naturally be a kingdom established *around* us. This is the order of Christ: Men try to compel allegiance to a king by force or other external authority, but Jesus seeks to regenerate the heart first of all, fully assured that the evil institution will pass away. *Illustration.*—Take away the craving from the heart of the drunkard and your publichouses will die a natural death.

How to Enter the Kingdom.

Repent. It is impossible to forgive one who is not sorry for the wrong he has done, and promises change of life. Christ cannot rule until we offer Him the throne.

The Call for Helpers (18-22).

Simon and Andrew had been followers of Christ more than a year ago (John i. 35), but they had gone back to their ordinary duties again, perhaps Christ was not ready for them as workers until now. The circumstances are related more fully by Luke (v. 1-11). Teacher should read this. James and John sons of Salome, who was a sister of Mary, so that these were cousins of Jesus. James was the first martyr apostle; and John wrote the Gospel, Epistles and Revelation.

Whom Christ Calls.

The busy people—Christ does not want idlers.

Those who are ready to leave all to follow Him.

Those who are willing to help others—to fish for men.

The world is the sea. The Gospel is the line or net. The purpose is to draw them to the shores of eternal life. This demands patience, love, and self-sacrifice. In the after-days of persecution this idea had so permeated the Christian community, that the picture of a fish became a sign for them. To draw a picture on the pavement or to mention the word "fish" in conversation was evidence that the one who did so was a follower of Jesus.

Christ's Mode of Work (23-25).

He was on an evangelistic tour through Galilee, scattering the Seed of the Kingdom—telling of God's fatherly care—drawing men into the new Kingdom. His work in the synagogue would be explaining the Scriptures. His fame soon spread and by means of the traders who went northwards, it overflowed all Syria. Wherever He went they brought out their sick. All the needy came to Him, and none were sent away empty-handed.

Jesus Doing the Same Work To-day.

Preaching, teaching, and healing the sick. All our hospitals are produced and maintained by the Christ spirit. His love brings strength to the weak, hope to the despairing, and home to the lost.

> The healing of his seamless dress
> Is by our beds of pain;
> We touch Him in life's throng and press,
> And we are whole again.

The Evangelistic Field

REV. J. McNEILL IN HAWICK.

[BY A CORRESPONDENT.]

THE evangelist began a twelve days' mission in Hawick, on the evening of Sabbath, December 12. The place, put at his disposal by the committee for night meetings, was the Exchange Hall, in the centre of the town, said to accommodate about 1800, and when packed to contain about 2000. At the first service it was crowded, and many could not get admission. As the mission proceeded the interest grew and spread. In every factory, and throughout the whole town, the meetings became the subject of conversation. The district around was also moved, for men were seen, night after night, from places distant six and even eight miles. Some came from longer distances.

On Sabbath, December 19, two meetings were held, one for women at four in the afternoon, which was densely crowded, and to which many could not get admission. A crowded gathering of men only followed later the same evening. Mr. McNeill's subject this evening was the swimming of the axe head (2 Kings vi. 1-7). His address occupied about an hour and three-quarters in delivery, but the audience listened with rapt attention, and at the close many seemed unwilling to leave. Some of his appeals seemed to fall with overwhelming spiritual power. Christian workers went home thanking God for the message and the audience.

Afternoon meetings were held in the East Bank U.P. Church from Tuesday to Friday, during the second week of the mission, and the lower part of the building was nearly full every day.

Many who came to hear Mr. McNeill at first full of prejudices became intensely interested, and confessed that they received spiritual quickening. The great attraction was the preaching. As his hearers sat before him, night after night, they were thrilled with the thought that the great centre to which they were drawn was the Saviour, and that the preacher's work was to get each of them, there and then, to yield entirely to Him.

The attendance at the evening meetings during the last week was very large. The concluding service was held on the evening of Friday, December 24, when the hall was crowded, notwithstanding other attractions in the town. Before the address, Mr. Stewart, of St. Andrew's Free Church, on behalf of the ministers who took part in the services, expressed great gratitude to Mr. McNeill for the work he had done in Hawick. The audience responded very heartily when it was said that they would be glad to get another visit from the evangelist.

A United Thanksgiving Service was held by the ministers in the Exchange Hall on the following Sabbath evening, when there was a large attendance. Rev. W. A. P. Johnman, of the Free Church, who presided, referred to the Mission, and an address was given by Rev. E. Robson, Glasgow. Other ministers also took part. It was calculated that about 700 people stood up to testify that they had got spiritual good from the Mission. A very considerable number availed themselves of an opportunity given to individuals to testify to blessing received. Some of the testimonies were very interesting. Many engaged in Christ's work are devoutly thankful to God for the impulse given to religious life by Mr. McNeill's visit to Hawick.

In the *Hawick News*, of December 24, there is a very appreciative reference to Mr. McNeill's Mission. The writer says:—

"It is not too much to say that Mr. McNeill has by the apostolic force and fervour of his addresses, quickened the spiritual life, and deepened the religious convictions of the community. And this he has done, not by means of side issues, but by his powerful expositions of the great central truths of Christianity. Novel and attractive his methods may be, but there is nothing new in the doctrines he teaches, yet few have listened unmoved to his passionate declamations, delivered in a voice of thunder which almost makes the rafters ring. Many will remember to their dying day some of his tremendous bursts, such as that in which he shouted, 'When—I—see—the—blood,' pausing between each word in the most effective manner. No one ever came to Hawick with such a mountain of misrepresentation to remove; but he did it, and now one hears very little about the 'clerical mountebank' and the 'sensation monger,' except among those who have never taken the trouble to go and hear him."

THE WELSH FORWARD MOVEMENT.

A twelve days' mission at East Moors Hall, Cardiff, has lately been held by Messrs. Bewley and Frank Weaver, who captured the hearts of their hearers right away. Mr. Bewley Weaver's addresses are adapted to all sorts and conditions of men, and his tremendous earnestness sweeps everything before it. Mr. Frank Weaver's singing was much appreciated throughout the mission. The pathetic rendering of his solos made a strong appeal to the hardest heart.

At the close of the first day a number went to the inquiry room under deep conviction, and it was the joy of the workers to see them returning to their homes rejoicing. Although the weather militated greatly against the mission, good congregations came together every night. During the mission over one hundred professed submission to Christ, the greater part being young people connected with the Sunday-school and choir. Thus the teachers have had their cups running over with the joy of harvest.

This was the first visit of these brothers to the halls of the Welsh Forward Movement, but we hope ere long that the other thirty-three centres of the movement may have a visit from them.

JOHN PUGH, General Superintendent.

GREAT ASSEMBLY HALL.

December is generally a broken month, and the indifferent weather has not helped the work among the masses of East London. Mr. J. S. HARRISON took the Sundays, and his earnest addresses, full of originality, were attended with encouraging results, many finding their way to the enquiring-room. His morning addresses dealt largely with the life-power and responsibilities of Christians, and believers were quickened and strengthened in the faith.

The week nights were taken for the first fortnight by Mrs. Carrie Smith of Burnley; and the second by Miss Hallie Q. Brown, of Wilberforce College, Ohio, U.S.A. It has been found that at this time of the year many are induced to sign the temperance pledge. Consequently the week nights were used for Gospel temperance, and not a few signatures were recorded in favour of temperance.

EVANGELISTS' MOVEMENTS.

Rev. J. BENNETT ANDERSON has finished a seven weeks' mission to railwaymen at Crewe and Derby. Besides preaching every day in the large hall of the Derby Y.M.C.A., he addressed eleven morning breakfast meetings, reaching in this way nearly 6000 Midland railwaymen. Each service at the Locomotive Department was attended by over 400 men, and on the carriage side nearly 700 were crowded in. The interest was very great. The work appeared to be very fruitful among the unsaved during the three weeks' mission in Crewe. A good foundation work has been done in both places, and many believers are praising God that their spiritual life has been deepened.

Mr. NED WRIGHT finished on Thursday a month's work at Kilburn Hall, which has proved a time of deep ploughing. Quite a mixed company have attended, and the numbers have increased meeting by meeting. The presence of God was undoubtedly felt, and some have turned to the Lord.

Mr. W. MONRO COLLINGS has concluded an eight days' mission at Leigh, Tonbridge, and God is praised for heart-searching words given. Confession of Christ was made by some, among whom were two sons of Christian parents.

On Lord's Day evening Mr. T. W. CANNING completed a three weeks' mission at Rothesay, in the Ladeside Mission Hall, connected with the West Free Church. The hall on Sabbath evenings was filled. Throughout the mission, from the very first night, there were rich tokens of blessing, especially amongst the poorer classes. In two or three instances the converts had been much addicted to drink. The workers appreciated very much this visit, and pray that much fruit may yet accrue from the special services. The closing address was given in the West Free Church, when there was a very large attendance. Prayer is requested for a two weeks' mission which Mr. Canning begins at Dawlish, Devonshire, on January 9. H. M.

A mission has been conducted at St. Paul's, Skegness, by Mr. HENRY THORNE. Two impressive meetings were also held for children only, several of whom stood up and confessed a desire to live for Christ. The mission has been much blessed to believers, while sinners have also been converted and a widespread spirit of awakening created. On the closing day a final gathering was held for thanksgiving and experience, when, among others, eight men, one after the other, testified to the power of the salvation of Christ. In the work of the mission Mr. Thorne was assisted by Rev. Geo. and Mrs. Goodchild and an efficient band of workers. G. G.

A mission held at Snodland by Mr. JAMES EYRES has been a most blessed success, and night after night many have pressed their way to the inquiry-room. Many prayers have been answered, and there is great joy in consequence. Most of the cases were young people, and a large number of the elder scholars of the Sunday-school have decided for Christ. Mr. Eyres knows how to deal with men, and through long years of experience understands their difficulties and knows how to meet them. A. W. G.

Much blessing is resting on Mr. MANTON SMITH in America. Many instances of the Holy Spirit's power have been witnessed at the various towns visited. At Camden, New Jersey, the hand of God was marvellously manifested. The like result was also witnessed in Philadelphia at the Y.M.C.A. in Chestnut-street, and Dr. Worden's Teachers' Preparation Class. Mr. Smith also visited the Hon. John Wanamaker's Bible-class at the Bethany Presbyterian Church, where about 4000 persons are gathered weekly.

Very interesting meetings have been held in Hinsdale, N.H., U.S.A., by Rev. E. P. HAMMOND. Much prayer had been offered, and in all the meetings sinners have been converted. Parents have rejoiced in the salvation of their children, and teachers have seen their scholars coming to Christ. God was moving upon the hearts of the people with power. Four services were held on Sunday, at the close of which it was found that many were under deep conviction of sin. These meetings have continued with deep interest and many have been led to rejoice in the love of Jesus. Mr. Hammond was to start at Brooklyn about the 1st of January.

MR. J. J. SIMS, during January, in Bristol.
MRS. E. L. BAEYERTZ, Huddersfield, in January.
GIPSY SMITH, Newcastle, Jan. 8-17; Banbury, 22-31.
MR. E. P. TELFORD, Taunton, to Jan. 13; Beverley, 16-27.
MR. MONRO COLLINGS, the Weald, Sevenoaks. Jan. 8 to 16.
THE WEAVER BROTHERS, Glasgow (Cowcaddens), Jan. 9-28.
MR. F. C. SPURR, Swaffham, to Jan. 9; Bradford, Jan. 15-23.
MR. NED WRIGHT, Stoke (Rochester) to Jan. 8; Faringdon, 10-12.
MR. CHARLES INGLIS, the Edinburgh Castle, Limehouse, in January.
MR. JOSIAH NIX, North-road, Darlington, Jan. 2-10; Warrington, 16-24.
MR. GEORGE CLARKE, Finsbury Park Congregational Church, Jan. 9; Putney, 16-31.
MR. W. R. LANE, Jan. 3-14; Mission to City men, Aldersgate-street Y.M.C.A.; 16-27, the Dome, Brighton.

THE EVANGELIZATION SOCIETY.—Amongst many missions commencing next Sunday, the following may be mentioned for prayer: Haverton-hill, A. Clark; Wallis Down, J. Brown; Whitwell, C. Galletly; Burton-on-Trent, J. Harris; Dawlish, T. Canning; Wimbledon, J. Johnson; Kettering, J. Greenwood; Glasgow, C. G. Roger; Leith, Richard Hill; Farnborough, H. Bray.

REV. J. MCNEILL'S LONDON MISSION.—The following are the arrangements for Mr. McNeill's first mission, January 16-28:—Jan. 16, Sunday, 11 a.m., Marylebone Presbyterian Church, W.; Jan. 16, Sunday, 3.30, p.m., St. James's Hall, Piccadilly, W.; Jan. 16, Sunday, 6.30 p.m., Metropolitan Tabernacle, Newington Butts, S.E.; Jan. 17-21, Monday to Friday, 12 to 1 p.m., City Temple, Holborn-viaduct, E.C.; Jan. 17-21, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle; January 23, Sunday, 11 a.m., City Temple; Jan. 23, Sunday, 3.30 p.m., St. James's Hall, Piccadilly; Jan. 23, Sunday, 6.30 p.m., Metropolitan Tabernacle; Jan. 24-28, Monday to Friday, 12 to 1 p.m., City Temple; Jan. 24-28, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle. No Saturday meetings. Due notice will be given of subsequent missions.

Jews and Christmas.

All observance or celebration of Christmas by Jews is, of course, strictly forbidden; but, nevertheless, in connection with his good work as superintendent of the Barbican Mission to the Jews, Prediger C. T. Lipshytz has for some years regularly held a special service on Christmas Eve at the Mission House, 33, Finsbury-square, E.C. On Friday evening week the meeting-room was filled with an audience of Jewish men of all ages. The proceedings were of a bright and cheerful character, and most of those present joined heartily in the singing of seasonable hymns, also following with eager attention the reading of Isaiah xlix. and Luke ii.

Then Mr. Lipshytz spoke for an hour in Judæo-German from the words "Glory to God in the highest, and on earth peace, good-will toward men." In quietly, emphatic, and forceful style he told once again of the birth of Him who came to be a light to lighten the Gentiles and the glory of his people Israel; and with homely and impressive argument and quotation from Scripture and history he sought to prove that He who thus came as a lowly child was indeed the Messiah who had so long been promised to the sons of Abraham. Mr. Lipshytz magnified the love and mercy of God in thus sending his Son to be the Saviour of the world, and exhorted his hearers to repent and believe the message that Christ died for our sins according to the Scriptures.

The quietness and grave interest and attention manifested during the discourse were remarkable, and it made one feel thankful indeed to know that all the year round at this and numerous other mission halls the sons of Israel are having the Gospel proclaimed to them with directness and earnestness, in the hope and assurance that the Lord will cause his Word to prosper and bring forth precious fruit. As a frequent visitor at the headquarters of the Barbican Mission, the writer has been struck with a sense of the inadequacy of the accommodation. As the lease of these premises expires in a few months, the committee have felt the desirability of erecting a new and larger building, more favourably situated. This new venture will cost about £3000, of which only £820 has already been received. S.

London City Mission.

The usual New Year's Day muster of the members of the City Mission was held on Saturday at Exeter Hall. Between 400 and 500 of these earnest toilers among the unevangelised masses met under the presidency of Rev. Robert Dawson, one of the secretaries of the Mission. After a season of praise and prayer, a helpful address was given by Rev. G. Campbell Morgan, of Tollington Park, on "The Compassion of Jesus for the Perishing Multitudes." He emphasised the suitability of Christ's message and work for meeting the needs of all kinds of people, rich and poor alike; and urged the missionaries to manifest a Christlike compassion in their work among the sunken and degraded.

The work of the City Mission, never more needed than now, deserves the hearty support of all who desire the evangelization of our great city. The recent special appeal sent out has produced over £9000, but increased and continued support is needed if the work is to be efficiently pushed forward. A very interesting account appears in the current month's magazine of the Society of its work among employés in West-End hotels.

At the meeting on Saturday, the chairman referred to the approaching mission in London by Rev. John McNeill, and requested the missionaries to invite non-churchgoers to attend the meetings in their neighbourhoods. On behalf of Sir George Williams, a copy of the "Life Story of Richard Weaver" was presented to each member of the Mission.

Belgrave Chapel, Belgrave-square, so long the scene of Rev. Marcus Rainsford's labours, took to itself a new incumbent on Sunday, in the person of Rev. Herbert J. R. Marston, M.A., who till lately was rector of Icomb, Stow-on-the Wold. Mr. Marston is totally blind. He is an excellent scholar, and a devoted Evangelical preacher. Like the famous Dr. Milburn, his memory is remarkable, and his knowledge of Scripture inexhaustible. Needless to say, the congregations on Sunday gave him a very hearty welcome.

The Gospel in the Music Hall.

A crowded pavement, an eager throng, a murmur of anxious voices—these were the indications that "something special" was "on" in Edgware-road on Sunday evening last. Policemen, too, were there, but "Pass in, please!" not "Pass on," was their refrain, and their work was light, for there was no disposition on the part of the crowd to do otherwise.

The occasion was the reopening of the Metropolitan Music Hall for the Gospel services which are held in it on Sunday evenings during the winter months. The old hall, which for more than twenty years was the scene of these gatherings, has recently been replaced by a magnificent modern building providing seats for 2800 persons; and after a temporary sojourn, since October, in the West London Theatre, not far away, the congregation now reassembled in its old, or rather its new, quarters.

The active responsibility of this work has devolved all these years upon Mr. Charles Cook, aided by a vigorous body of helpers. In the summer months their effort is transferred to the still wider area of Hyde Park, where large crowds attend to hear the message of salvation; while the permanent home of the Mission is at Hyde Park Hall, Stourcliffe-street, hard by.

Not many less than 3000 persons, all told, were present at the Metropolitan, and most attentive and orderly they were. A fine choir of some fifty converted members rendered with excellent effect a number of sacred pieces, Madame Lizette Pearce adding three solos—"O rest in the Lord," "There is a green hill" (*Gounod*), and "We want you over there." But all this was preliminary and subsidiary to the purpose of the evening, which was to declare the good tidings of a Saviour's love. From Ps. xc. 9, Mr. Cook gave a stirring address, urging the solemnity of life and death, and the power of God to regenerate the soul. About a thousand persons remained to the after-meeting, of whom thirty-five rose for prayer.

That the Holy Spirit moved in many hearts there seemed no room to doubt, and this was a meeting typical of many such which in the past have given great cause for thankfulness to God. The fact that in twenty odd years Mr. Cook has written nearly twenty thousand letters to anxious inquirers after the way of life, is sufficient indication that his work has not been fruitless. The secret may be traced to systematic prayer. Every Saturday evening an earnest company of workers meet him to join in petitioning at the throne of grace. "Without such a prayer-meeting," he maintains, "no one could sustain such a work as this."

Many great sinners have from time to time been gathered in from the ranks of betting and racing and drinking men; many a home has been brightened with all the blessings that follow the conversion of its members, and these in turn have become workers, for no drones are allowed in this hive of Christian industry. Friends interested in the movement may find Mr. Cook at 6, Frithville-gardens, Shepherds' Bush, W.

Requests for Prayer.

For a mission by Mr. J. B. Wookey in Belfast, Jan. 4 to 19.

For special services from January 2 to 9, at New Barnet, conducted by Mr. John Elliott.

For blessing on a mission to believers at St. Peter's Church, Derby, by Dr. Morris, Jan. 8 to 16.

For a mission at Spencer-place Chapel by Mr. Charles Lazenby, from Sunday, Jan. 9 to 23, every night.

For a fifteen days' mission to be held at Sundorne Hall, Charlton, S.E., Jan. 2 to 16, by Mr. James Lovell.

For an eight days' mission in Allen-road Hall, Stoke Newington, N., from January 3, conducted by Mr. Gerald R. Coultas.

For blessing on a mission for children and young people, to be conducted by Mr. J. H. Greene at the Temperance Hall, Mint Walk, Croydon, January 9 to 12.

On behalf of the demonstration amongst the men of Paddington, on January 20, against intemperance, gambling, and impurity, at the Paddington Baths Hall, Queen's-road.

Letter to the Editor.

VIVISECTION IN HOSPITALS.

Sir,—At the recent annual meeting of the Metropolitan Hospital Sunday Fund, the Lord Mayor ruled out of order an endeavour, in connection with the resolution to "invite the cordial co-operation of all ministers of religion...in the usual way" to call attention to the increasing practice of vivisection in the hospitals as a difficulty in the way of such co-operation. On this ruling, a gentleman who sat beside the suppressed speaker exclaimed, "But that will have to be heard," and I venture to anticipate, through your courtesy, a speedy fulfilment of that prediction.

The "Vivisection Act" of 1876 was passed in pursuance of the recommendation of a Royal Commission which recognised the right of the community to be assured that the claims of the lower animals to be treated with humane consideration should not be forgotten; and it reported in the following remarkable terms: "Where the pursuit of scientific truth and common compassion come into collision, the ends of civilisation no less than of morality require us to be guided by the latter and higher principle."

Yet the legislation based upon this report has only sacrificed the animals and deceived the public. Licences are easily obtained, inspection is nominal, and anæsthetics are little used. The number of licensed vivisectors in England and Scotland was forty-four in 1883; in 1897 there were eighty-seven attached to the London hospitals alone. In the first year under the Act 164 operations were performed without anæsthetics; in 1895 the number of these was 2845. Over 80 per cent. of the vivisections in 1896 were under "exceptional certificates," which remove all restriction upon the tortures inflicted. An additional and closely related horror is the increasing habit of experimenting upon hospital patients, physicians and surgeons who do so being freely and honourably named in medical publications.

And in full view of these things the public is charged in the name of science to be silent. But if this were only a question of science, we should be entitled to refer to the opinions of the leaders in science who have condemned vivisection as worthless and unjustifiable. Sir William Thomson did this as president of the Royal Society. Sir W. Ferguson expressed deep regret that he had ever been a vivisector, and said the practice should be put down by Act of Parliament. Sir Charles Bell said it "had done more to perpetuate error than to enforce the just views taken from anatomy and the natural sciences." This was the opinion of the great French surgeon Nélaton, as it is the opinion of the similarly distinguished British operator, Lawson Tait. Dr. McCormick, Deputy Inspector-General of Hospitals and Fleets, believed that "the majority of the highly-educated and deep-thinking members of the profession agreed with him in condemning the practice." These protests by competent authorities might be indefinitely increased, and with the acknowledgments of great vivisectors that no certain results have followed their experiments, should make the awful sacrifice impossible, at least until scientific men were agreed about its necessity or utility.

But on moral grounds we have a right to speak without any deference to physiologists. We maintain that man's authority over creatures as sensitive as himself is limited by one common Creator; that the refusal to recognise this limitation is as immoral as theft; and that the arrogant selfishness which prompts it, while it threatens the poor in our hospitals, is destructive of humanity in the operators themselves. Sir W. Ferguson and others have said that these experiments in the presence of medical students are "calculated to make them young devils." Surely as parents and as citizens we have a right to protect our young men from such an influence as this! Let the churches generally insist (in accordance with the terms of the Royal Commission of 1876) on the maintenance of common compassion as more important to civilisation and morality than even the pursuit of scientific truth, and the Metropolitan Hospital Sunday Fund will be liberated from a debasing connection and will evoke new enthusiasm from all compassionate minds. But if that cannot be secured, let those who fear to be, even by their contributions, "partakers of other men's sins," keep their collections for those hospitals in which vivisection has no place.—Yours truly, J. F. B. Tinling.

From Other Lands

Italian Military Church.

In his new report, Cav. Luigi Capellini writes: "In one of the meetings, amongst the young men attentively listening to the preaching of the Word, I noticed a young corporal of cavalry who made a strong impression upon me by his intelligent air and the attention which he paid to the sermon. My second son Alfred, a student at the University, who goes to the services, and sometimes takes my place when I am absent, went up to him and invited him to come up to the house. Here we found that he is

THE NEPHEW OF THE POPE—COUNT PECCI.

His open countenance, his loyal and frank way of speaking, convinced us that he was really seeking the truth, and I gave him a Bible and some books. His uncle the Pope had made him one of his 'Guardia Nobile'—but he had to serve under the King as an Italian subject. He not only continued to attend the services as long as he was in Rome, but he also brought with him many of the men under him, thus becoming himself a propagator of the truth."

Later on in his report, Signor Capellini says that, in order to stop or neutralise his work, the priests have instituted organisations called Catholic Military Clubs, providing for the soldiers

AMUSEMENTS, CIGARS AND TOBACCO,

and Catholic books. Among these latter was one called "Errors and Heresies of the Protestants," in which ridicule was cast upon the services of the Military Church. It was important that something should be done to meet this dangerous innovation, so Cav. Capellini opened schools in which the uneducated soldiers might be taught to read and write, and provided rooms with books and writing materials for the use of the better instructed. This provision has been highly appreciated by the men, and the work has gone forward all along the line.

Great Britain and China.

A CORRESPONDENT of *The Scotsman*, who seems to speak with information and authority, writing on the Chinese crisis gives expression to the following views:—

"The part which is being forced on Britain is really a difficult one, take it how we may. If we stand aside and allow Continental Powers to obtain control in China, it means, as we already see, that all British subjects at present in the employ of the Chinese Government will be dismissed. British trade and enterprise will be hampered in every way, and the country before long closed to us. If we elect to oppose Germany and Russia it may land us in a second edition of the Crimean war, in order to prolong the existence of a Government every bit as hopeless as that of the Sultan. Between Manchu and Turk there is but little to choose. If we join with the rest and accept a share, we lay ourselves open to the condemnation of those who break the Eighth Commandment.

"But would the partition of China by the Powers involve a breach of the Eighth or any other Commandment? If we were to take China—as the phrase has it—what is it that we would take? Certainly not the country, which would belong to the people the same as before, and no one would be deprived of a single acre without full compensation; nor would we take the trade, which would still remain in the people's hands, only vastly increased in volume and value. We would take nothing from any man of the property kind, but simply a certain amount of authority in matters of government. It is really not a question of taking at all, but rather of giving—of giving to a long-suffering and oppressed people peace, justice, and security, protection from famine and other calamities; of giving them the right to develop their own country, to acquire knowledge, to accumulate wealth, and to enjoy without fear the fruits of their labour. But, it may be asked, by what right would we be justified in seizing the government of China? By the same right as justifies the sane man in seizing a lunatic engaged in the destruction of his own property, to the endangering of all his neighbours; or in tearing the reins from the hands of a drunken driver who is impelling the coach to ruin.

"It is asked, 'Where does China come in' in the case of a partition? By the word China is sometimes meant the Chinese Government, and sometimes the people. In the case of the Government it—being weighed in the balance of its own classics—has long been found wanting. Had we not interfered on the wrong side during the Taiping rebellion the Chinese people would have swept it out of existence forty years ago; and they would still see it superseded with the greatest delight.

"Perhaps one of the most hopeful features of our age, and of greatest promise for the progress of the race, is the overrunning of heathen and barbarous lands by civilised and Christian Powers. Only those who have lived under pagan and irresponsible despots can fully appreciate this. The chief danger of the movement, however, is that the various Powers, being moved by envy, hatred, malice, and all uncharitableness, may fall out amongst themselves during the process. This is what has to be mainly guarded against in China. The mandarins are adepts at playing off one Power against another, and will leave no effort unmade to get them embroiled. This is the calamity chiefly to be feared by us."

An Appeal for Madeira.

A RESIDENT in Madeira writes that a medical mission is greatly needed there. He says:—"The way to the people's hearts is soon found in alleviating their sufferings and looking to their pressing needs. The misery is indescribable, and the priests do absolutely nothing for the poor. Here is a typical case: A man beat his wife so terribly that, as a last resort, she fled to her mother's cottage, where, after five weeks' suffering, she died of consumption brought on by her husband's brutal treatment. No doctor went near, and we only heard of the case when earthly help was of little avail. She left a poor baby of ten months, which we wished to bring up, but the relatives will not part with it, as they wish to use it for begging purposes. We have not, however, given up hope of rescuing the little one from its wretched surroundings. The priest who brought the Host to the dying woman wants 10s. for doing so, and he threatens, if this is not paid, to sell the few miserable things in the people's home.

"Open propaganda is forbidden by law, but if a medical mission could be formed in one of the villages a great deal of good might be done, and people might at the same time be taught the right way. They are only too anxious to accept the true light, but there is no one who can go before them. I should wish nothing better to devote all my time trying to help these poor people, but I cannot at present see my way to do so. I have mixed with Portuguese of all stations and ranks, and they are a most willing and grateful people, and ready to accept the true religion, and free themselves from Rome and its knavery."

Lectures on Palestine.

MR. G. H. LORD, of Buckhurst-hill, who has recently returned from the East, has been giving a series of interesting lectures on the Holy Land, Egypt, Syria, etc., at the Soldiers' Home, Winchester. The subject the first night was, "A Journey to Jerusalem and City Life in Palestine," the second night, "Desert Life with the Bedouins." The third night he went to Shawford and gave a lecture, embracing the above subjects, in the Mission Hall there, which is a branch of the Soldiers' Home Mission. The lectures were exceedingly interesting and instructive, especially to Bible students, who were enabled thereby to better understand many references to Eastern customs in Holy Scripture. Living representations were given of a Bedouin chief, dragoman, Arab attendant, Bethlehem and Syrian ladies and children, etc.

The costumes were good, and the scenic effects exceedingly picturesque. Illustrations of buildings, scenery, etc., in Palestine, also maps of the country, enabled the audience to follow the route described by their interesting guide; limelight views were also given and described. The lectures have a special significance at this season, the land being so closely associated with the birth and life of Christ; and the large audiences were both interested and instructed by what they saw and heard. Any friends conducting missions and anxious for their people to understand the Bible more clearly cannot do better than secure the services of Mr. Lord.

Soldiers and Sailors in Egypt.

ONE of the spiritual oases of this land of Egypt is found at Alexandria. The Soldiers' and Sailors' Institute, founded by Miss Robinson and ably carried on now by Rev. Thomas Ranger Lawrence and Mrs. Lawrence, is like the shelter of a great rock in a weary land.

Not far from the Mehemet Ali Square, and off the Rue Gare de Ramleh, is a handsome stone building some four storeys high, with an annexe with a corrugated galvanised iron roof.

In the large hall, if you look in on a Sunday evening, you will find numbers of redcoats from Ras-el-Tin and Mustapha Barracks, and plenty of bluejackets from the *Hawke* or the *Astræa*. After the evangelistic service they gather round a harmonium, and for one hour or more sing vigorously out of "Songs and Solos." There is a refreshment bar, where, on weekdays and Sundays, they can get food and temperance drinks, for some are a good distance from their homes.

This Institute is the rallying-point for all Christian workers in Alexandria. None are more welcome than the missionaries of the North Africa Mission. Once a month a united prayer meeting is held, where Presbyterians, Episcopalians, Methodists, Copts, Druses, and Arabs take part.

One remarkable feature of the work of the Institute is the kindness shown to intoxicated sailors. These poor fellows are sometimes drugged and often overcome by the horrible native spirit given them. When found helpless in the street, they are brought into the Institute and put to bed until they are sober.

The debt on the fine building is entirely paid off, but on the current expenditure there is a deficit of about £500. I am sure that the friends of soldiers and sailors will relieve Mr. Lawrence's mind by helping him at this anxious time.

ALEXANDER A. BODDY, English Chaplain.
Soldiers' Institute, Alexandria.

Dr. Hedin, the Swedish traveller, is at work upon a book describing his recent explorations in Central Asia. A geographical authority has called Dr. Hedin's achievement one of the most remarkable journeys since the days of Marco Polo.

South American Evangelical Mission.—In connection with this mission a number of prayer circles have been formed in Liverpool, Aberdeen, and elsewhere. The secretary, Mr. B. W. Ranken, 34, Broadgreen-road, Old Swan, Liverpool, has issued a little pamphlet giving facts as to the great neglected continent, and calling for fresh help and continued prayer.

Missions in China have during recent years received much help from a little-acknowledged source. Of this a correspondent in the field writes: "In China all missionary allowances are paid in silver dollars. In the year 1877 £1000 sent to China was worth 4848 Mexican dollars. In 1887 the same sum was worth 6104 dollars, in 1893 it was worth 7958 dollars, and in October, 1897, 10,590 dollars. That is to say, for each thousand pounds the Societies sent out, they received in China 4486 dollars more than they did ten years ago, and no less than 5752 dollars more than twenty years ago. In other words, every thousand pounds given now supports more than double the number of missionaries it did twenty years ago. Exchange is the little-acknowledged contributor who has brought this about." Our correspondent adds that this benefit may well be put over against the difficulties that are experienced elsewhere, owing to the fall in silver.

National Ladies' Equipment Association.—It is matter of common knowledge that young ladies of the upper and middle classes, with excellent education, brought up in comfort and refinement, are often thrown upon the world by the unexpected death of a father or by other circumstances, with no means of livelihood whatever, and without technical training, or judicious friends to counsel and direct. Frequently these are reduced to great privation, and in many cases have a widowed mother to care for. It may be doubted whether any circumstances more urgently appeal, because of the silent heroism with which the heaviest suffering and misery are borne than do the conditions of such widowed mothers and friendless daughters. It is proposed to form an association for the purpose of meeting such need, not so much by temporary pecuniary assistance, as by education, technical training, and general equipment for remunerative employment, and also as far as possible by the introduction to, and if need be the creation of such employment. Address for information, Mr. R. D. B. MacQueen, 20, Upper Addison-gardens, W.

Reforms in British Prisons.

By CHAS. COOK.

IN the progress of civilisation few institutions have been so completely transformed as the prison. It was wont to be an instrument of vengeance; we now desire it to be an instrument of mercy. In mediæval times men were immured in a fortress out of which they could not possibly escape, and in which conical cells were built below the level of the ground, wherein the victims would be suffocated in a given number of days. Now the utmost care is taken to ensure perfect ventilation, whilst the rules of sanitation are strictly adhered to.

Yet it has been acknowledged by those who know best that our English prison system is not calculated to reform criminals, much less convert them. There has been lacking in the general system a want of sympathy which would win an entrance into many a hard heart issuing in reformation, and often lead to conversion. Above all there has been lacking the bringing to bear upon the mind and heart of the prisoner the Gospel of the grace of God.

But we note that there are signs that the authorities are beginning to see that spiritual power through the Gospel can be utilised upon our prisoners. I have been permitted to tell out the Gospel in an English prison to a number of men, and only recently had the pleasure of holding special services in a Scotch gaol, where a large number of prisoners (many of whom were first offenders) accepted and confessed Christ. Now in two London prisons special services have been held, "a ten days' mission" having recently been conducted by a Church Army agent in Pentonville, and a similar mission at Wandsworth. This is a remarkable

CHANGE OF FRONT,

and one for which we should all feel profoundly thankful.

In many cases there is a prejudice against the chaplain, by reason, no doubt, of his office, rather than himself personally, as many such gentlemen have lived devoted lives amongst depraved men in order to win them to Christ, but when an honorary and unofficial person may speak to them—one who is wisely and well adapted for such work—the prisoners are amenable to advice, and apparently open to receive the gracious message of the Gospel. Here are some heart experiences that have become known to me quite recently, in which love, sorrow, and pathos are blended.

A chaplain of one of our convict prisons in England sometimes spent an hour a day with the convicts whilst they were exercising. Dropping his official position in a brotherly way, he talked of matters concerning the home and early life of the man with whom he was walking, leaving spiritual matters for official hours. By these means the chaplain gained the respect and admiration of many a felon; and when, one Sunday, there came a rousing sermon, hearts erstwhile hardened opened to the words of love and wisdom spoken by their *brother* man.

A well-known ex-convict, since converted, and now engaged in Christian work, does not speak so highly of the chaplains which it was his lot to meet, but gives a splendid tribute of praise to some of the warders. He is a Scotchman, and he says:—

"The preaching of many chaplains is superficial; I don't recollect a single earnest word coming home to my heart or conscience. Many of us

LONG TO BE SAVED

from the hell of thievery, but I have never known of an 'old lag' being reformed, and the extraordinary rarity of such cases is enough to condemn our prisons as reforming institutions. What wonders could be wrought by a large-hearted, loving preacher, whose soul was set on fire by the love of God.

"During the whole 18 years of my prison life such a man never crossed my path, and the only approach to such a glow of soul as would set the souls of others on fire, and consume the bonds of criminal tendency, came from Mr. W——, a Perth warder, who in his own time would come and sit with me in my solitary cell—come down on a level with me, and even speak to me as a father of the love of Christ. In his presence all that was best in me seemed to rise, and I seemed strong enough to break the bonds of an evil past."

The singular inaptitude of a young chaplain was seen when a prisoner of some notoriety was evidently awakened by the death of a fellow-prisoner. He sought the advice of the gentleman, who, knowing his past career, told him: "God will have nothing to do with such a character as you; you are past redemption." This happened at Wormwood Scrubbs. Terrified and disconsolate, the man went back to his cell, and, his eye falling on his Bible, he took it down, and opening at Isa. i. 18, he read, "Though your sins be as scarlet, they shall be as white as snow." To these words the once hard, now repentant criminal clung, and when, some weeks later, he was transferred to another prison, preparatory to his being discharged, he experienced a surprise, as did also another person. Seated in his cell, with hopes of a speedy deliverance, the door opened, and in came the same chaplain. The prisoner leaped to his feet and, clasping his Bible, exclaimed, "Aye, you're the mon that tell't me God wad ha'e naething a dae wi' me: but what dae ye mak' o' this text—

'THOUGH THY SINS BE AS SCARLET

they shall be as white as snow'?" The poor chaplain flew out of the door, verily believing the prisoner to be mad. But I know the man to be alive, and in his right mind.

The above will show how careful the authorities should be in choosing men for such important posts, and how even criminals may be helped and reformed by the Gospel being preached by men who are gifted and qualified for the work. The American system is too loose and lax, but yet they are far ahead of us in permitting the Gospel to be freely preached to criminals. We hope the experiments now being permitted by the English autborities will prove successful.

Letters just to hand from Hull prison speak of a splendid work being done there by the chaplain, and of the special interest he is taking in the Swedish prisoners to bring them to Christ. He is supplying them with the "Pilgrim's Progress" and other good books in their own language; and having a knowledge of Swedish, he is peculiarly fitted to help them. Will the readers of The Christian pray for this work?

I am still hearing of good results from foreign prisons, and of reforms being carried out, and still desire to supply other countries with New Testaments. "Eat the fat, drink the sweet, and send portions to them for whom nothing is prepared."

6, *Frithville-gardens, W.*

The Y.M.C.A.

Mr. W. Ross, of Aberdeen, has been appointed secretary of the Derby Y.M.C.A., in place of Mr. A. K. Yapp, who has accepted the position of National Council Secretary for Lancashire.

The Gloucester Association has concluded, with great enthusiasm, "A Month's Membership Campaign." A friendly competition has gone on between "Whites" and "Reds," the result being "Whites" 175, "Reds" 125; or a total of 280 new members.

Band of Hope Union.—On Saturday night, at Exeter Hall, a New Year's gathering was held in connection with the United Kingdom Band of Hope Union. There was a large attendance, and many of those present came from distant parts of the country. Mr. Frederic Smith, chairman of the Union, who presided, said they had now 24,000 lodges, with 3,300,000 members. The celebration of the jubilee of the movement in the past year was in every way successful, though they could not as yet accurately gauge the results. It was hoped that, when the returns were made up, it would be found that the design of adding a million adherents to the cause had been accomplished. Addresses were delivered by Rev. B. J. Gibbon and Canon Wilberforce.

The Habits of Longfellow were, says Miss Longfellow, greatly influenced by his children. His study, which might be invaded by them at any time, had treasures of toys and things for their delight. The summers were always passed at the seaside, mainly for their sakes. And yet we are told that he was very reserved with them. His method—surely an eminently wise one—was to instil certain fundamental principles by habit and his own example, and then leave them free to shape their own course. He believed entirely in self-reliance, and in any uncertainty always said, "You must decide for yourself." With the youngest he made friends at once. He would allow no sarcastic word to a child, especially from a teacher, considering it blighting and dangerous to any originality or imagination, as it certainly is. He was particularly reserved with growing youths and girls. The time when individuality comes into play is a time for "extreme delicacy of reserve."

Obituary.

MR. THOMAS CLARK.

This earnest labourer, associated with the work at Hyde Park Hall, W., for the past twenty-five years, has been called home. He had laboured in the villages of England for many years with wondrous success, but for the past twelve years has been assisting Miss Bell in her spiritual and philanthropic work at Tooting. A most consistent Christian, a devout Bible reader, and a man who spent hours in prayer, he will be missed by a large circle of friends and hundreds of those to whom God has used him as the means of their conversion. He was one of the most useful and valued members of the Open Air Mission.

MR. D. M. DRYSDALE.

With sorrow we record the decease at Mentone, on Christmas Eve, of Mr. D. M. Drysdale, of Liverpool, a well-known business man and Christian worker in that city. He was an occasional contributor to our columns. Many readers will recollect his sketches of "Aggressive Work," in which he detailed his personal experiences of spiritual dealing with those whom he met in his journeys. His motto was "instant in season and out of season." His Gospel services carried on freely for a considerable time in Hengler's Circus to large congregations will be remembered by Liverpool friends. Mr. Drysdale was a man of strong individuality, of very decided convictions, and of unquenchable zeal; he can ill be spared at such a time as this when the love of many waxes cold.

REV. JOHN BURTON, HEADINGLEY.

The "father" of the Wesleyan Conference passed away on December 29, at the ripe age of ninety-two. Rev. John Burton, of Headingley, Leeds, entered the Wesleyan ministry in 1825, and was sent as a missionary to the West Indies. Owing to failure in health he returned to England, and on recovery took a foremost position as a preacher, "travelling" in such centres as Sheffield, Birmingham, Leeds, Cheltenham, Edinburgh, and Perth. His cultured ministry attracted large numbers who were not connected with Methodism, whilst his published sermons on "Christian Life and Truth" had an extensive circulation among the Free Churches. The last twenty years of his life have been spent in comparative retirement in Leeds. When the Wesleyan Conference met in that city last summer a special resolution of respect was adopted and forwarded to the aged minister.

MRS. PYE-SMITH.

With much regret we announce the death of Mrs. Pye-Smith, of Sevenoaks, at the age of eighty-five. She was a woman of wide sympathies and sound judgment, while her gentle Christian character made her beloved by a large circle of friends beyond her own immediate family. Deeply interested in education, she joined the committee of the British and Foreign School Society before her marriage, and with a brief interval remained an active and useful member for more than fifty years. Her energies were, however, chiefly devoted, after her own family, to the Home for Missionaries' Daughters, for which she acted as honorary secretary for about forty-five years, giving constant thought and care to its interests up to the very close of her life. She married, in 1835, Ebenezer, the elder son of Dr. John Pye-Smith, F.R.S.

REV. T. E. CLARK, M.D., CLIFTON.

This well-known and much-respected Evangelical clergyman, formerly a leading physician in the West of England, passed away at Clifton on Christmas Eve. He had not been in robust health for some few weeks, but the end was very sudden. Since the resignation of Clifton Church by Rev. Nevile Sherbrooke, Dr. Clark had rendered valuable assistance in the parish and services, and at the time of his decease was completing arrangements to be instituted in the vicarage of Staverton, near Trowbridge, to which he had been recently appointed. He resigned a lucrative medical practice in 1885, and was ordained by the Bishop of Sodor and Man. After serving the curacy of St. German, in the Isle of Man, he was preferred to the vicarage of Pott-Shrigley, near Macclesfield, which, however, he resigned in 1890, when he returned to Clifton, and worked for some time in the parish of St. Peter. He was a man of singularly kindly disposition, and his practical knowledge of medicine gave him special access among the humbler classes, whom he delighted to visit in his pastoral capacity.

The Book of the World

M. Coillard and Africa.

THE curse of Ham will not for ever lie upon poor Africa; surely, though slowly, Gospel light and liberty are penetrating the Dark Continent. If the Day of Grace has been long delayed, it will certainly dawn; the millions of the interior will yet hear the Gospel which in the early centuries of our era spread so marvellously along the northern shores. From every point the mysterious land has been entered by her great water-ways, and adventurous travellers have at length pushed across the Continent from north to south, from east to west. The strongest motive of exploration has been found in the evangelistic spirit, with which David Livingstone was richly endowed, and which has since impelled F. S. Arnot and F. Coillard to continue his work, with results important beyond human estimation.

The writings associated with the first two of these Christian travellers have taken a high place in a literature which touches various interests, religious, philanthropic, and scientific. Now the contribution of the third is made available to English readers in a substantial volume. M. Coillard and his work are more or less familiar to our readers, his story having been outlined in our pages, from his earlier connection with the remarkably interesting Basuto Mission of the Paris Society of Evangelical Missions to his more recent identification with pioneer endeavours on the Upper Zambesi.

Those who have been privileged to read the monthly *Journal des Missions Evangéliques* have been charmed by M. Coillard's comprehensive and graphic descriptions of journeyings and mission experiences during the past twenty years of his life, while promoting and establishing his mission among the Barotsi of the Upper Zambesi. These letters, so rich and full, as translated and edited by his niece, Catherine Winkworth Mackintosh, have been collected in a goodly volume, with the title, On the Threshold of Central Africa (15s. *Hodder & Stoughton*). There is a portrait of M. Coillard, also of his lamented wife, who for thirty years shared his missionary activity, and now sleeps at Sefula. There are also (with a map of the country) forty-four illustrations from photographs by the author.

The book unfolds a truly noble story. As we read it, we are on the track of Livingstone and Moffatt; on the one hand we meet with the barbaric and cruel Lobengula, on the other with the intelligent and merciful Khama. For years the missionary and his devoted wife braved famine and flood, wild beasts and wild men; they were plundered and threatened, but they were actuated by a loving purpose and a forgiving spirit, and God delivered them from all their enemies. These pages tell of marvellous devotion on the part of native converts; but at other times disappointment seems to have been the portion of the saddened workers. M. Coillard had the sorrow of losing valued helpers by death; but he was, on the other hand, permitted to gain favour in the sight of the king and his people, and settle missionaries in various centres of the Barotsi country. He enjoyed the position of teacher, "father of the nation"—guide, philosopher and friend of all in power and authority. King Lewanika, in many respects a veritable baby, was in some matters sufficiently shrewd. "To-morrow" was always on his lips; but when at length he made a concession to the British South Africa Company, many of his people were sorry that he should have belied his procrastinating reputation.

M. Coillard has travelled much in Africa, but he never came across blacks so apt as the Barotsi in industrial occupations. Another distinction of the people is their utter disregard of honesty; thieving is a veritable accomplishment with them, and until quite recently the idea of punishing the thief was laughed to scorn. That conscience is now awakening is clear from a proposal made by Lewanika to build a prison of three large wards, for the summary incarceration of drunkards, adulterers, and witch-finders!

Some striking testimonies of converts, at the beginning and end of their course, are given. We must be content to make a brief extract from an address by a native youth:

When I took service with the missionary, a gun was the object of all my desires. I often asked myself when my time would be up, and I should possess it. When I had got it, I thought myself the happiest man in the world. A gun! *My* gun! It was never out of my thoughts. I used to get up in the night to make sure I really possessed it. I was always admiring it. But now that I know the Lord Jesus, it is He who has taken possession of all my thoughts and all my love, and I almost forget that I have a gun.

It does not require a very intimate acquaintance with native sentiment to realise the depth of the experience which these simple words outline.

M. Coillard's keen sense of humour finds good play in his book. While absent from his station on one occasion, a storm came on, and other troubles were experienced. The incident is thus described:—

In ten days the grass, and even the brushwood, had reasserted their rights, as if in revenge; and when we penetrated to the tents the smell of mouldiness choked us. The whole place was a mass of mud, alive with frogs and millipedes. A hurricane had upset everything and broken my crockery. That good fellow Paulus [a native evangelist] had pushed his scrupulous fidelity to the point of even keeping the fragments of my cups and plates! It was too much of a good thing. I fled from the ruins, and installed myself in one of my huts, which is scarcely any better. The termites, centipedes, *seruyi*, warrior-ants, had taken possession of everything before my arrival; but it was the frogs more specially that had made it their rendezvous. They were everywhere—on the ground, on the walls, in the roof. They fall on one's head in bed, into the dishes on the table; they are not afraid of a bath in a cup of coffee, and have the impudence to croak in my face from the edge of my inkstand now whilst I am writing. This is a prelude to the nocturnal concert which awaits me. It is quite regal. Lewanika has drums, and I have frogs; both are noises, and one gets equally used to either!

On one of his cross-country journeys he met with a little boy of thirteen, who had been in the mission school at Lealuyi, and had declared himself for the Lord. Returned to his native village, the child taught the women and young people to sing Gospel hymns, one of them having the refrain:

Sweetest Name on mortal tongue,
Sweetest carol ever sung;
Jesus! blessed Jesus!

We do not pretend in a brief notice to do justice to a book so full of information and interest as this. We bespeak for it the special attention of all friends of foreign missions. We rejoice to note that, in evangelistic and educational work, a good foundation has been laid, and that when, about two years ago, M. Coillard returned to Europe in broken health, he was able to review with great thankfulness to God his many years of travel and toil; his losses and disappointments were as dust in the balance compared with God's mercies and blessings upon his labour:—

After a career of forty years, so chequered and so full of adventures, dangers, and trials, but also of deliverances and blessings, brought back so recently from the brink of the grave, escaped from the ravages of the rinderpest and the massacres of the Matabele, rescued as it were by shipwreck [every berth having been taken on the ill-fated *Drummond Castle* when a friend went to arrange a place for him], and given back as by a miracle to the health which I no longer even hoped for, I ask myself if it be not that my Master still has something for me to do, whether in Europe or in Africa.

A memoir of the late Duchess of Teck is to be written by Mr. C. Kinloch Cooke.

Miss James, secretary of the National Union of Women Workers, is to edit a completely remodelled edition of the "Englishwoman's Year Book."

Choosing as a motto for 1898 the words of Heb. i. 2, "They shall perish, but thou remainest," the Bishop of Ripon has written a striking poem. Copies may be had, neatly printed on card, from Mr. Arthur Hill, Ripon (3½d., or on folding card, 6½d.)

Nye's Illustrated Church Annual for 1898 makes its appearance with the new year. It may be regarded as a popular book of reference as regards the work and progress of the Church of England. Among the special articles are the "London Hospital Fund, Analysis for 1897," and "The Contributions for Foreign Missions," compiled by Canon Murray, of Chislehurst. (1s. *Bemrose.*)

Notices.

Applicants for Tracts.—R. Munro, 19, Oakley-street, Northampton; J. Charles Fillingham, Priessman River, Jamaica, West Indies; George Lyons, 76, Collier-street, Pentonville, N.; Miss C. Nunn, 14, Cloudesley-square, Barnsbury, N.; James Tonks, Chapel-street, Dawley, Salop; G. Coales, 83, High-street, Newport Pagnell; Mr. J. Ahrbeck, Box 68, Heidelberg, S.A.R.; Rev. K. R. Gopalah Aiyar, Kodambakam, Madras, India (Tamil and English); Rev. Richard Wake, Salt Lake City, Utah, U.S.A.; Miss Rogers, 46, Corporation-street, Barnsley; Miss Weller, 19, North Eldon-street, Barnsley; R. Peter, Launceston, Cornwall; Pastor Philip Gast, 12, Noel-street, Islington.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications Received with Thanks.—A.W.G. D.S. F.W.B. A.H.S. L.R.K. G.G. L.I. J.K.W. R.M. F.B.M. J.W.C. A.J.F. A.H.T. M.J. C.H. G.S. V.M.A. O.D. J.H.T. C.C. J.C. W.R.R. G.C.M. J.N. A.E.L. J.B. Mrs. F. J.E. G.L. C.N. L.A.S. D.S. E.H. A.G.F. E.G. W.K. E.R. B.M. E.M. J.P. E.W.K. H.H. W.W. R.C.M. H.S.B. W.W.H. P.A.S. F.C. J.G. G.M. J.E. J.R.L. T.C. P.R.W. E.H.K. C.B. E.T.S. Misses W. H.T. T.L. T.C. C.C. J.A. R.C. A. N.A.S. M.H.S. M.A.B. S.B. R.C. A.P. W.H.G. E.B.M. F.J.M. M.L. E.S. H.U. C.H. J.V.S. S.M.B. J.P.F. J.T.M. A.G. H.M.

Scottish Notes.

The Religious Tract and Book Society of Scotland continues to do excellent service in the production and circulation of Christian literature, and in encouraging the work of colporteurs.

Considerable interest was awakened in Inverness in connection with a recent visit of Dr. Alexander Whyte, of Edinburgh. He preached the opening sermon at a new Free Church Hall erected in the upper part of the town, and also preached in two Free Churches on the same day.

The customary reunion and watch-night service was held at Carrubbers Close Mission, Edinburgh, some 1500 persons being present. Addresses were given by Professor A. R. Simpson, Dr. John Smith, Mr. J. Guthrie, and others, while an encouraging report of the work of the Mission was given. The social gathering of workers on New Year's night was also a very successful occasion.

Dr. Ross Taylor, the Convener of the Sustentation Fund of the Free Church, has an article in the *Free Church of Scotland Monthly*, in which he says:—"The outlook, to my mind, is exceedingly serious; so much so, that I cannot take the responsibility of being silent. If at next assembly I shall have to report, as seems probable, that the last vestige of surplus has disappeared, and that the Church must even go back from its dividend of £160, I wish to be also in a position to say that I followed up repeated warnings by an explicit indication of the danger ahead."

Personalia.

Mr. John Shrimpton, of the Homes for Working Girls in London, has been ill at Torquay. He returned to town on Thursday, and has been confined to his room ever since.

Rev. James R. Farrar, of the First Reformed Church of Brooklyn, announced to his congregation last week that he intends to resign his pastorate, with its salary of 6000 dollars a year, and devote the remainder of his life to the preaching of the Gospel without pay.

Mr. and Mrs. George Soltau sailed, after three years' labour in New Zealand, for London from Melbourne on December 7. They had a good farewell at Auckland Y.M.C.A. Mrs. Soltau is coming home to take charge of the China Inland Mission Training Home.

The Archbishop of Rupertsland is lying seriously ill in London. "Few persons," says *The English Churchman*, "are aware what the Protestant and Evangelical cause in North-West Canada owes to the ability and self-denial of Dr. Mackray, who succeeded Bishop Anderson in 1865; but all well-wishers of the truth will pray that he may be restored to health, if the Lord will."

Rev. Alfred Rowland, who entered on New Year's Day upon his duties as chairman of the Congregational Union of England and Wales, is "a son of the manse." His father, Rev. James Rowland, was for many years minister at Henley-on-Thames. Mr. Rowland preached his first sermon in a village chapel which scarcely seats a hundred persons, but for years he has ministered in one of the largest church buildings in the north of London, about 1050 names being inscribed on its roll of membership.

Dr. Baedeker, who has been travelling in Austria-Hungary, is proceeding to St. Petersburg, and thence to Central and South Russia. Letters will reach him if sent to Mrs. Baedeker, Wart-Eck, Weston-super-Mare. In a recent letter, he says:—"My ten days' visit to Stockholm and three days at Copenhagen have been greatly blessed and owned of God. The intercourse and fellowship with God's beloved and honoured servants is always helpful and encouraging. Sweden and also Finland have sent many missionaries into far-off lands."

Where'er the pathway lead, God gives to thee no
helpless broken reed;
But his own Hand, sufficient for thy need.
So where He leads thee thou canst safely go;
And in the blest hereafter thou shalt know
Why, in his wisdom, He hath led thee so.

Anon.

Baptist Missionary Society.—According to custom, a special New Year's meeting was held at the Baptist Mission House, Furnival-street, Holborn, on Saturday. Rev. George Kerry (for forty years the Indian secretary of the society) presided, and delivered a brief devotional address. Several representatives from the various missionary societies also took part. Urgent appeals were made for financial help, as the Society requires some £10,000 extra annually to meet the necessary expenditure

Among the Churches

Church of England.

It is stated that Rev. S. Hutchinson, vicar of Christ Church, Penge, is seriously ill.

Rev. Archibald Ewart Clark-Kennedy, vicar of Savernake, Wilts, has been appointed rector of Ewhurst, Surrey.

The Archbishops of Canterbury and York have prepared a form of prayer to be used in all Established Churches for industrial peace.

Rev. Thomas Loxham, rector of Great Lever, Bolton, has given £12,000 to provide a church and school in a populous part of the parish.

Rev. Charles St. Barbe Sydenham last week completed his fiftieth year as curate and rector of the parish of Brushford, Somerset.

The Church Association recommends the setting apart of January 24 as a day of humiliation and prayer for a forward movement in the interests of Protestantism and Church Reform.

The usual Children's Service at Westminster Abbey on Innocent's Day took place on Tuesday week. Dean Bradley talked to the young people on the happiness of true love, taking for his text 1 John iii. 18.

To a large congregation in Westminster Abbey on Saturday afternoon, Canon Wilberforce preached a very inspiring and comforting New Year's discourse from the words in Job xxxiv., "When He giveth quietness, who then can make trouble?"

Many will hear with regret of the death of Rev. R. W. Kennion, who was from 1858 to 1894 rector of Acle, Norwich. He was universally honoured in his own neighbourhood, and was widely known as a sincere and cultivated exponent of Evangelical Churchmanship.

Congregational.

Dr. Guinness Rogers has entered his 76th year.

The Centenary Fund of the London Missionary Society has now reached £108,451.

Lancaster-road Chapel, Preston, has opened an institute for its P.S.A. brotherhood.

The corner-stone of a new Congregational House has been laid at Boston by the Governor of Massachusetts.

An alarming fire broke out in Blackheath Church on Christmas morning. Happily mastery was soon gained over it.

Medland Hall, Ratcliff, "The Home of the Homeless," is about to be enlarged so as to accommodate 450 men nightly, instead of, as at present, 300.

Rev. Robert Mackay has returned from Canada, where he has spent three months in the interest of the churches of the Dominion, and also of the Self-Help Emigration Society.

In his New Year's address to his congregation at Lyndhurst-road Church, Hampstead, Dr. Horton referred to the great waste of time on the part of Christians in the excessive reading of newspapers, magazines, and novels. The motto for the year he gave was "Jesus only."

Manor Park Church held its seventh Christmas morning toy service. The East London Cripple choir attended, and the superintendent gave an account of the Ragged School Union work on behalf of the poor crippled children of London. The toys and offerings were given in aid of the work.

The twentieth anniversary of the pastorate of Rev. W. Glover has been celebrated at Horsley-on-Tyne. *The Ilyton Record* says that Mr. Glover's mother was the great-granddaughter of Rev. Samuel Shaw, of Ashby-de-la-Zouch, one of the ministers ejected in 1662. "Readers of 'Foxe's Book of Martyrs' will recall the Glovers, one of whom, Robert, was burned at the stake in Coventry. Our neighbour is a direct descendant of these worthies."

Calls.—Rev. S. Clay, to Kensington Chapel (assistant); Mr. E. J. Thompson, to Ashurst-road, East Grinstead; Rev. F. Page, of Birmingham, to Cannock; Rev. J. C. Maclachlan, of Lanark, to Stirling; Rev. J. B. Davies, of Briton Ferry, to Trealaw.

Resignations.—Rev. S. G. Matthews, of Salem, Bradford; Rev. S. B. Dixon, of Horncastle; Rev. G. Luckett, of Rothbury.

Baptist.

Twelve young believers were baptized on Sunday week at Victoria Chapel, Wandsworth-road.

Mr. Charles Fairclough has been ordained for mission work in China at Moss Side Chapel, Manchester.

Rev. James Mursell, late of Derby, will commence his ministry at Downs Chapel, Clapton, on the second Sunday in February.

Rev. Robert Montgomery, late pastor at Uley, Glos., is now fully restored to health and vigour, and hopes soon to be actively engaged in Christian work. His address is, Stoneleigh House, Dursley, Gloucestershire.

Dr. Green will commence this month the second series of lectures of the "Angus Lectureship," which originated in a testimonial fund raised in commemoration of thirty years' work by Dr. Angus in the College. Dr. Angus himself gave the first series of lectures two years ago.

Calls.—Mr. W. R. Chesterton, of the Pastors' College, to East Parade, Horsham; Rev. A. Corbet, of Greenock, to Borough-road, Southwark; Rev. F. E. Blackaby, of Stowon-the-Wold, to Chatham; Rev. Edward Jones, of Lanelly, at Pwllheli; Rev. John Maclean, of Govanhill, Glasgow, to Great Victoria-street, Belfast.

Resignation.—Dr. Gritton, of Trinity Chapel, Hackney.

Methodist.

At Albaston, Devon, a fruitful mission has been held, with many conversions.

Successful missions have been held in Week St. Mary, Bridgton (Chesley Bay), and Watton.

A new Wesleyan chapel is to be built at Muswell-hill, close to the Alexandra Palace grounds.

Rev. E. T. Westerdale has raised £2500 towards the endowment of Wesley's house, City-road.

Rev. C. H. Goodman has arrived safely at Sierra Leone, on his way to his inland station at Tikondo.

Mr. John D. Rockefeller has given 1000 dols. to aid the Methodist Episcopal churches on the Mesaba Range, Minn.

Dr. A. Carman, superintendent of the Methodist Church of Canada, intends in the spring to visit the missions of that Church in Japan.

It is announced that the way is now open to proceed with the extension of the Central Mission premises at St. John's Chapel, Clerkenwell. Want of proper accommodation has hitherto greatly hindered the work there.

The President's "Pastoral" to Wesleyans emphasises the importance of high character. There is much talk about the true Church, but the one indisputable sign of that Church is holiness. The best evidence of their genuineness, of the validily of their orders, and everything else, is that they share the beauty of the Lord, and walk in white as He did. It requires much ingenuity to discern the signs of the true churches as they are ecclesiastically determined, but a congregation of conscientious, unselfish, godly men carry with them a witness known and read of all men. The Pastoral goes on to point out that the measure of purity is also the measure of power and influence.

Presbyterian.

Dr. McGaw, although somewhat better, is still forbidden to resume work.

Rev. John Oliver has entered upon his duties as minister of Sychnant, Mont.

The new work at Cricklewood, under the care of Rev. J. W. Pearson, is reported as progressing well.

It is anticipated that the Kensington congregation will give a call to Rev. J. M. Witherow, of Berwick.

Rev. Andrew Black, of Egremont, having been called to Kilcreggan and Belfast, he has decided that Egremont still needs him, and he must decline both.

The London Presbytery North will hold this month a conference on "Territorial Evangelisation in London, with special reference to the changing conditions and social needs of populous neighbourhoods."

Calls.—Rev. D. M. Ross, of Dundee, to Westbourne, Glasgow; Rev. Gordon Molyneux, formerly of Sydney, to Vauxhall-road, Liverpool; Mr. Emrys Davies, to Coedway, Mont.; Rev. T. C. Williams, to Menai Bridge; Rev. Alexander Lowe, of Glasgow, to Newcastleton; Rev. E. J. Maclauchlan, of Glasgow, to North Free Church, Leith (assistant); Rev. William Taylor, Dumbarton, to Wellpark Church, Glasgow; Rev. William Henry, to Strathkinnes Free Church (assistant).

The Salvation Army.

Arrangements are under way for opening several additional shelters and institutions for women in this country immediately the necessary means are forthcoming.

The work of the enlarged Investigation Department at headquarters continues to extend. No less than 1241 lost and missing people were found by its agency during the past year.

The President of the United States has written to Commissioner Booth-Tucker, in connection with the anniversary of the Army in the States, assuring him that the progress of the work is one of which he has a right to be proud, and expressing much sympathy with the operations generally. Ex-President General Harrison has also warmly received the Army leaders, and intimated his deep interest in the movement.

The year has seen considerable advance in the women's rescue work. Progress has been made by the homes towards self-support. The earnings of the girls were never so high, and the work has been enlarged in several directions. It is hoped that January or February will see rescue work commenced in Manchester, and another night shelter for women for South London, with possibly shelters likewise for Dundee and Gateshead-on-Tyne.

Fallen Asleep.

At the Rectory, Princes Risborough, Rev. Reginald Robertson Bardolph, aged forty-five, formerly vicar of Christ Church, Liverpool.—At Bryn Eirias, Colwyn Bay, Mr. Thomas Barlow, J.P., of Torkington Lodge, near Stockport, aged seventy-two.—At Denbigh, on 27th ult., Mr. Robert Parry, aged seventy-nine, well-known for many years as an earnest worker in Liverpool, Bodlary, and Denbigh.—At Combe Town, near Bath, Rev. W. Mills Robinson, at the age of seventy-seven, who had been in the ministry forty-six years, most of which was spent in rural districts.—At Boxton Park, Bedford, Mr. William King, aged seventy-seven, a faithful helper.—At Colchester, Mr. Joseph Ritson, aged sixty-eight, a prominent worker, and a leader in Christian S.S. and temperance effort.—At Rothersthorpe, Northamptonshire, Mr. R. C. Westley, aged seventy-three, an earnest follower of Christ.—At Brent Knoll, on 24th ult., Rev. A. O. Fitzgerald, Archdeacon of Wells.—At Norwich, Alderman W. Hunter, J.P., a useful Christian citizen.—At Leicester, Rev. W. Turner, for many years a faithful Baptist minister.—At Semley, Mr. Alvah Fowler, for many years a worker and S.S. superintendent.—At Norwich, Mr. W. Turner, aged seventy-six, business manager of Messrs. Jarrold's publishing firm.—At Chapel-en-Frith, Mr. Thomas Mosscrop, aged eighty-five, a leading Methodist, three of whose sons are in the ministry.—At Walham-grove, S.W., Mr. W. New, in his ninety-first year, the father of the late Revs. William and Charles New, whose names, in connection with foreign mission work, are household words in Free Methodism.—At Leamington, on 25th ult., Rev. W. C. Bishop, an earnest worker on behalf of missions.—At Southborough, on Christmas morning, Rev. R. W. Kennion, late rector of Acle, Norfolk, who was for many years a standard bearer of Evangelical truth. He was in his eighty-second year, was M.A. of St. John's College, Cambridge, where he graduated in 1837. He did much quiet, useful work, winning the respect and esteem of all who knew him. Failing powers compelled him to retire in 1894.—At Lewisham, Mr. Henry Hall, for nearly thirty years connected with the Sunday-school Union, first as trade manager, then publication superintendent and editor of the *Sunday School Teacher* and other periodicals.—At Honiton, on December 26, Mr. John E. Paull, a prominent member of the Baptist church, superintendent of Sunday-school, and leader of Band of Hope, while he took an active and leading part in every religious and social movement.—At Cullingworth, on 1st inst., Rev. William Russell, minister of the Cullingworth Wesleyan circuit, in his fifty-sixth year.

East Plumstead Mission reports that much blessing has resulted from the labours of the missionaries, Mr. and Mrs. Richardson. Work is carried on in a skittle saloon at the back of the "Prince of Orange." This has been secured for services on Sundays, and one service during the week. This work, being unsectarian, is entirely dependent upon voluntary help. In this part of Plumstead there are over 12,000 souls; among this large working-class population (principally employed in Woolwich Arsenal) the need of a hall in which to carry out this work is now pressingly felt. The cost of the building is estimated at £500. A site has been offered. It is earnestly desired that friends will visit the locality and make enquiry as to the need. Address, G. Richardson, Missionary, 99, Brewery-road, Plumstead.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, January 3, 1898.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Missionary Bureau—Omega	0	10	0
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Bible Lands Mission—Omega, £1; Of Thine Own, 5s.; (*Armenian Sufferers*) Cs., £1; J. H., £2 10s.	4	15	0
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China Inland Mission—Omega, £10; M. E. G., £1; A. G., £10; M. E. B., 10s.: W. C., 10s.	22	0	0
Figueras Mission, Spain—Omega, £1; Of Thine Own, 5s.	1	5	0
South Africa General Mission—Omega	5	0	0
Congo Balolo Mission—Omega, £10; A. K. M., £3.	13	0	0
Society Relief Persecuted Jews—A. K. M., £1; Mrs. H., 2s. 6d.; Of Thine Own, 5s.; T. H. W., £1; (*Abraham's Vineyard*) A. T., 5s.	2	12	6
Poor Jews, Jerusalem—A. K. M.	1	0	0
North Africa Mission—H., East Islington, 5s.; (*M. Cuendet, Algiers*) M., £5	5	5	0
London Missionary Society—C.E. Societies, Bucks, £1; W. A. D., 3s.	1	3	0
Tibetan Pioneer Mission (*Miss Taylor*)—Part proceeds of Jewellery, per Town and Village Auxiliary Mission, £1 10s.; Profit on Christmas Cards. 2s. 6d.	1	12	6
Greek Refugees, Thessaly—J. H., £2 10s.; (*Armenians*) Mrs. H., 5s.	2	15	0
Church Missionary Society—Mentone, £1 5s.; Wrington, £1	2	5	0
British and Foreign Bible Society—Miss W.	10	0	0
Dr. Comandi's Work, Florence (*Debt*)—Every little Helps, 12s.; Cs., £1	1	12	0
Baptist Missionary Society—R.	0	10	0
German Baptist Mission—M. S.	0	10	6
Work among Priests in France—J. H.	2	0	0
Armenian Sufferers' Relief—Two Friends, 7s. 6d.; T. H. W., £1	1	7	6
London Jews' Society—Olive, 10s.; M. E. B., 5s.; (*Girls' Home, Jerusalem*) Cs., £1	1	15	0
Christian Succour to India—M. T., Thornton	0	10	0
Persecuted Stundists—Inasmuch, 1s.; Of Thine Own, 5s.	0	6	0
Wesleyan Foreign Missionary Society—Wrington	1	0	0
The Gospel Union, Kansas (*Mr. G. S. Fisher*)—Of Thine Own	0	10	0
Zambesi Industrial Mission—Of Thine Own	0	5	0
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Dinners Sick Children—A. F. R., 5s.; A. K. M., £1; Mentone, 7s. 6d.; M. F. S., 10s.	2	2	6
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National Blind Relief Society—Omicron	1	0	0
Christian Colportage Association—Omicron, £2; Cs., £1	3	0	0
Monthly Tract Society—Omicron	1	0	0
Royal National Mission Deep Sea Fishermen—Omicron, £2; A Friend, 10s.; E. P. B., £1; D. A. G., 2s. 6d.; L. D. F., 5s.; T. H. W., £1; (*Labrador, Food and Clothing*) Cs., £1.	5	17	6
Surgical Appliance Society—Omicron	0	10	0
Lock Hospital—Omicron	1	0	0
Working Lads' Institute, Whitechapel—Omicron	1	0	0
Flower Girls' Mission—Omicron, 10s.; E. L. B., 5s.; E. P. B., 10s.; J. H., £2; Anonymous, £1	4	5	0
Cripple Boys' Home, Kensington—Omicron	1	0	0
Railway Officers and Servants Association (*Accident Relief*)—Omicron	0	10	0
National Society for the Prevention of Cruelty to Children—Omicron	1	10	0
Midnight Meeting Movement—Omicron	1	0	0
Anchorage Mission—Omicron	1	0	0
George Yard Mission—Omicron, £5; J. R., £1; E. S. L., £5; Miss H. B., £2; A. T., 2s, 6d.; T. H. W., £1	14	2	6
St. Giles' Christian Mission—Omicron, £5; Mrs. G., £2 2s.; M. E. G., £1; E. L. B., 5s.; E. B., 5s.; L. Y., 5s.; Miss W., £5; E. S. L., £5; E. P. B., £1; Alms B., 10s.; A. J. R., 5s.; A. M., 5s.; Miss H. B., £2 10s.; J. H., £2; For His Sake, 2s. 6d.; E. M. F., 10s.; Mrs. C. W. R., £1; A. F., 5s.; T. H. W., £1; (*Prison*), B. C., £1 1s.; (*Dinners*), L. W. and E. F., 5s.	29	10	6
Y.M.C.A., Cornhill—Omicron	1	1	0
Homes Working Boys, London—Omicron	1	0	0
National Anti-Gambling League—Omicron	1	0	0
National Vigilance Association—Omicron	2	0	0
Young Women's Christian Association—Omicron	2	0	0
Mr. Quarrier's Orphan Homes—Omega, £15; For Jesu's Sake, 6s.; A. K. M., £1	16	6	0
Bristol Orphan Houses—For Jesu's Sake, 6s., H., East Islington, 5s.; A. J. R., 5s.; J. R., £	1	16	1

(*Continued on page 28.*)

The Christian.

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☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

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NOTES AND COMMENTS

THE observance of the Week of Universal Prayer, arranged by the Evangelical Alliance, makes emphatic again how "the whole round world is bound by golden chains about the feet of God." This concert of prayer is a beautiful testimony to the oneness of the spiritual Church of Jesus Christ. God is not a Divine patron of one denomination or another—one sect or another; but the Sovereign Lord and Father of the multitudes of men. Distant from any who love Him He can never be: as near to our brethren in the Antipodes as to the devout company of believers who assembled day by day in St. Martin's Hall and elsewhere in this vast London. Surely the world will be the purer and the Christian Church the holier for this united world-wide praise and prayer!

We give this week the first of a series of addresses by Rev. G. Campbell Morgan on "God's Methods with Man." As our readers will observe, Mr. Campbell Morgan begins with a succinct outline of the period from Creation to Christ. As the tendency to-day seems largely to be to disregard a wide and systematic survey in favour of fitful and intermittent study, we trust our readers will give careful attention to this series of papers, which aim at giving a telescopic view, and bringing out some of the great things of God.

Some interesting letters on private Bible-reading will be found on p. 23. A good illustration of devotional Bible-reading is given in this month's *White Ribbon* :—

Yesterday morning I received a letter from one to whom I had given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it, not because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter.

The New Year address of the Archbishop of York has some wise and stimulating remarks on pastoral visitation. He admits that it requires great devotion and great courage to go from house to house, not in a mere official way to satisfy our own consciences, but "with the special aim of drawing individual souls into closer contact with God." It requires a very loving heart and one in unbroken communion with God to deal with individuals. Then again the Archbishop points out that such work is more familiar to ministers in connection with the poorer members of their flocks, who are also easier of access.

But those who are well-to-do in the world, those who are prospering in their business or living at ease, are equally the members of our flock, and we are equally responsible for them, yet they are often passed over in our pastoral ministrations, and only addressed from the pulpit when they come within the walls of the church.

The only power that can enable a man to do this difficult work is the love of Christ, which regards all alike, and yearns over all alike. Nothing is so fearless and tactful as love.

All friends of true religion, whatever their denominational colour may be, must sincerely regret the continued hostilities between the Bishop of St. Asaph and his clergy. This "washing of dirty linen" in public is always unfortunate, but when it is practised by the leaders of a professing Christian church, it is deplorable beyond expression. Whatever the issue may be, not merely the particular section concerned but the cause of truth generally suffers. Nonconformists will probably say that it is all due to the connection of Church and State, but a little reflection will remind them that such selfish bickerings are not altogether unknown in other churches. No; it arises from the selfishness of the human heart, and reveals the need for a large outpouring of that Christian charity that "seeketh not her own."

While we thoroughly believe in all legitimate efforts to make Christianity appear to the world the bright and sunny thing it really is, we must condemn the conduct of a clergyman who has written a pantomime, in the performance of which the members of his congregation and young people took part, while he himself sustained a character in it. Can the influence of such amusements associated with a Christian Church be other than hindering to the best religious life? Too soon the love of dramatic representations casts a glamour over all classes. To foster it under religious auspices must be reprehensible. It is such entertainments as this that create a love of that unhealthy excitement and display which lead so many into the vortex of worldliness wherein they are lost to the Church of Christ.

The Church Review finds in "the outlook" for this year a good deal to be thankful for; *e.g.*, there is probably no district in the whole country which does not contain at least one "priest" in the Church of England "who teaches by word and ceremonial act the faith of the Church in the Holy Eucharist as a sacrifice." Still it is not content, and never will be, until "the Church" is a home in which all the people shall find spiritual sustenance at the altar. The pardoning power of absolution in the sacrament of penance, the companionship of saints on earth, and the intercession of saints in heaven.

Our contemporary wants "the Catholic party"—it hates the expression, but can find no substitute for it—to carry the whole of the Church of England, and then for "the Catholic movement" to progress until it embraces the majority of Englishmen. There is, then, some limit to the wishes of the perverters of the faith—they want only a majority of the nation. How would it fare, then, with the minority? The Catholic party has never been over-tolerant.

The true spirit towards the living who choose to follow the Word of God and the guidance of the light within is evidenced by the way in which a correspondent speaks of Bunyan, one of "the mighty dead." He was a man of genius and "a good man" (according to his lights), but his whole theology was anti-sacramental. Bluntly we are told "Bunyan was a heretic." Of course, he got what he deserved, and what we suppose the minority of the nation must look for when (if ever) the majority becomes Catholic.

The American Episcopal leaders have been speaking strongly against any organic union with the Anglican Church as a result of the Pan-Anglican Conference, on the ground of the Union of Church and State in this country. The Church in America, they affirm, is as free as the early Christian churches were before the usurpation by Constantine of ecclesiastical authority. The Bishop of Springfield, in his annual address to his Synod, says :—

We are sure in the light of history shining brightly on our path, that centralisation in Church and State is a dangerous condition, and possibly more dangerous in the sphere of spiritual administration than in that of politics. We in our country have happily guarded securely against such perils by the provisions of our constitutions.

It is a significant fact that there is a growing feeling within the Episcopal Church in all parts of the world, that the domination of the State over religion is hurtful to both, as the history of the Papacy in days gone by has proved the reverse to be true. "Unto Cæsar the things that are Cæsar's"; "unto God the things that are God's."

It is also significant to find the conviction growing stronger that Ritualism is hopelessly inconsistent with the teachings of the New Testament. Rev. J. A. Meeson, in the current *Contemporary*, describes the Anglican declension from evangelical simplicity as "an apostasy from Christ to Moses." High Churchmen have, for a long time, in their writings and preaching shown a curious weakness for the ceremonial detail of Tabernacle and Temple, which is a sign pointing in the same direction. The New Testament, on the other hand, is unmistakable as to the temporary character of the Mosaic ceremonial. "The Law was a schoolmaster to bring men to Christ," who made the spiritual life absolutely free of external bonds. Ritualism once more entangles men in the old *régime*, and imprisons the spirit in the things of flesh. It is therefore a retrograde movement. It is the first duty of believers to stand fast in the liberty wherewith Christ has made them *free*.

The controversy between Anglicans and Romanists, regarding the "validity of orders" among the former, still goes on, the latest phase being a rejoinder by Cardinal Vaughan and the Bishops of his province to the reply of the Archbishops of Canterbury and York to the Papal Bull. In view of the attack of the latter on the Pope's Encyclical, denying the validity of the Anglican priesthood, the Cardinal rightly says that the question was raised in response to appeals from inside the English Church. It is pretty clear to the real friends of the English Church that the leaders in this dispute have only themselves to thank for this rebuff. As a mere matter of controversy the Romanists have scored heavily. Lord Halifax and his friends

representing "a numerous section" of the members of the Anglican Church, placed themselves in the humiliating position of beating at the doors of the Vatican for "recognition," thus tacitly acknowledging the supreme authority of the Pope—a fact of which Cardinal Vaughan, with his usual astuteness, does not fail to make the most. From a wider point of view, however, the controversy will not be without its uses. It has served to throw fresh light on the uncompromising claims of the Papacy and its rigid adherence to its so-called "rights," and to check the Romanising tendencies of the High Ritualists, who can in future "go over" only by confessing that their former orders are "invalid" and useless. This will be a great strain on ecclesiastical pride.

Lady Henry Somerset has resigned the presidency of the British Women's Temperance Association by the advice of her physicians. Everyone will regret to hear that she is still unwell, and obliged to rest from public work. But her resignation will cause great relief to a large number of "British Women" who have all along been opposed to her compromising action on the Indian cantonment rules. Ever since last April some opponents of her proposals have taken every opportunity of protesting against her being the head of their Association. Growing dissatisfaction, by no means silent or concealed, has characterised some of the branches. Toward the close of the year a movement was started to send out a letter urging the members not to re-elect Lady Henry as president next May. "A Call to Duty," as the letter was styled, had been in circulation for signatures for a fortnight before Lady Henry's resignation took place. *The Times* says, "It is dated January 8, the very day on which Lady Henry's resignation was made known"; but it was issued and in the hands of many readers before the latter was announced. The coincidence is remarkable, but not in *The Times'* sense.

The "Call to Duty," which is signed by some thirty women, has helped to relieve a very painful situation, and to vindicate the Association by standing in evidence that not only was the Association as a body opposed to State regulation of vice, but that the inconsistency of having a president who held opposite views was felt by some, at least, to be intolerable. Let the Association elect a president next time who will be a reconciling centre, and give itself with renewed zeal to its proper work of promoting temperance and purity.

A writer in *The Westminster Gazette* makes merry over the inscription on the cover of the last report of the United Kingdom Alliance, because the Alliance exists to

procure the total and immediate legislative suppression of the traffic in intoxicating liquors,

and yet has been in existence for forty-four years, and the traffic flourishes as much as ever. He forgets, if he ever knew, that the motto of the Abolitionists in the United States was "the immediate and unconditional emancipation of all slaves," and that for five-and-thirty years this "immediate" thing was not done. Nevertheless, the band of true men and women held to their word, for it was the word which quickened the conscience, and called to instant action and imperative duty. Until that word was used there was disunion and apathy. We are not saying that in the case of drink we would refuse any instalment of the ultimate good. Shorter hours, Sunday closing, stricter control, etc., we would take them each and all.

That total abstinence is a prominent factor in promoting longevity is clear from the following figures published by one of our leading insurance societies that groups its members into two classes, abstainers and non-abstainers. During the last thirteen years the actual deaths of abstainers amounted to only 58·06 per cent. of the expected number, while those of non-abstainers reached 80·84 per cent. of the estimate. On the other hand there are thirty-two companies demand an extra premium of £1 per cent. from publicans, and other companies demand still more, while there are eight who altogether refuse to insure anyone belonging to this business. Mr. William Bingham commenting on this fact in the *Times* a little while ago, says :—

Remembering that the publican is usually comfortably housed, clothed, fed, and not subjected to severe exposure, the terms which the various offices for protective purposes have found it requisite to impose afford strong evidence of the dangerous character of the article he dispenses, and indicate that, injurious as it may be, and is, to the community, it is no less destructive to the vendor.

As men advance in life, they often have to become very careful of their health, and not a few are anxious to find out some nostrum that shall apply to all circumstances. Suppose they were to try keeping the Sabbath Day holy. Mrs. Drew (Mr. Gladstone's daughter) testifies that to him

Physically, intellectually, and spiritually, his Sunday has been a priceless blessing. From Saturday night to Monday morning he puts away all business of a secular nature, keeps to his special Sunday books and thoughts, and never dines out that day, unless to cheer a sick or sorrowful friend; nor will he ever travel on Sundays.

Moral law upholds all other laws; even the physical universe stands on the truth of God. He who would see length of days will find that obedience to the commandments is inclusive of all wise ways of living.

Mr. Gladstone has written a remarkable tribute to the character of Arthur Hallam in the *Daily Telegraph* of last week. The impression of spiritual nobility left on the minds of his contemporaries by this unique young man, who died before he had written or done anything memorable, is probably unparalleled in history. He was a fountain of influence to two great men who have done more than any other two to mould the thought and action of the last and present generations. To the death of Arthur Hallam we owe "In Memoriam," a poem which, despite its vague doctrinal position, has done inestimable service in comforting the sorrowful, and in helping the sceptical to the beginnings of faith in God.

Two illustrations in a recent issue of the *Westminster Gazette* indicate what is being done in the little mining village of Lower Hartshay, in Derbyshire. "From Pig-stye to Reading-room," gathers into a sentence how the better sort of miners are seeking to improve themselves. The illustrations give the pig-stye as it was, and as it is after the transformation.

The pig-stye was only six feet square with the usual small door, to pass through which one had to bend double. It boasted of no windows, so candles were necessarily kept alight day and night....Until a year ago the original building remained undisturbed, but the increased membership necessitated alterations and enlargements. The adjoining pig-stye was added, a window placed in the roof and a full-sized entrance and door made. This work was carried out by the members themselves in their spare time, for their funds would not admit of the employment of masons and joiners.

May this thirst for general knowledge soon lead to the "hunger and thirst after righteousness" which Christ promises shall not go unappeased!

In discussing, in *The Century Magazine*, the methods by which poverty may be abated, Mr. Francis A. Walker is not thorough enough even when he says :

We must strain out of the blood of the race more of the taint inherited from a bad and vicious past before we can eliminate poverty, much more pauperism, from our social life.

A new heart and a right spirit can alone purify the blood, whether a man has or has not in him the taint of poverty. But it is curious to see how science is laying the stress, as has religion all along, upon the inner condition of men, whilst, no doubt, environment plays its part. The indwelling of Christ makes the inside as well as the outside new. Quite familiar among Christian workers are cases in which, with the influences of heredity and environment against them, men and women have conquered by the higher power of Christ within, vicious tendencies having been counteracted by Him who is the Stronger than the strong.

A book, noticed some time ago in these columns, on "The Superiority of the Anglo-Saxons," written by a Frenchman for Frenchmen, has made a profound impression on the thinkers of that country, and they have been giving their own version of the reasons why the Gallic nation is lagging behind us in the essentials of character. Some of these reasons are odd and fantastic; but there is one which amounts to a remarkable admission, seeing it comes from *l'Association Catholique*. It is that "the prosperity of the Protestant peoples is explained by the fact that they have better kept the faith, and more consistently practised the Decalogue than the decatholicised Catholic nations." There is one superfluous word in this sentence; "decatholicised" might be omitted, and the statement would be equally true.

Once again lovers of art are invited to inspect a new conception of that awe-inspiring scene in which the haughty Roman displays to the Jewish rabble the humble yet commanding figure of Christ. The painter of this fresh "Ecce Homo!" is the great Hungarian, Munkacsy, and it is his last unfinished masterpiece, for its author is prostrated without hopes of working again. It is on exhibition in the Dowdeswell Gallery, Bond-street. But it is not only as a work of art, or even on account of the pathetic interest attached to its execution that such a picture commands attention. The treatment may be inconsistent, the conception and execution inadequate, but the fact remains, that after nearly nineteen centuries, whenever a painter has the necessary confidence in his ability, he more often turns for the subject of his masterpiece to that one abundantly painted figure than to any other in the range of history. The greater the mind the more is perceived in that Divine humanity.

But to be a great painter of Christ, by brush, pen, or word, one must be among the lowliest of those who follow Him, and this is where so many who attempt it fail. So it has been with Munkacsy. In the words of a competent critic :

This figure, even though it falls far short of the immeasurable tragedy presented, has, undoubtedly, force and significance of a kind. It is marked by a certain strength and fortitude; but this is rather the Roman *fortitudo*, the power to do as well as to bear, than the true expression of the Divine acquiescence dominating physical agony. Too conscious of the pitying gaze of others are the upturned, appealing eyes of the Divine figure.

Yes, "immeasurable"; that is the word. "But what to those who find? Ah, this no tongue or pen can show;" yet, through all ages, all divisions of the Church, there has been no change and no division in the adoration of that figure, whether limned in art or literature; and the greatest effect has always been produced on the world when the life of Christ has been most closely studied.

"The Last Judgment."

II THE CHARACTER OF THE JUDGMENT

By Rev W. D. RUSSELL CALEY, M.A.
Vicar of Watton, Norfolk.

"When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory."—Matt. xxv. 31.

WE have considered the character of the Judge, let us now think of the nature of the judgment. No earthly judgment can be compared to it, for—

I. It is *glorious*. All its accessories will be splendid, awe-inspiring, magnificent, grand. Everything that can add to the dignity of the occasion will be brought to bear upon it. There shall be a "great white throne" (Rev. xx. 11) significant of power and purity. Its occupier shall have every attribute of splendour (Dan. vii. 9, 10). Nothing shall be wanting to impress the beholder with reverence and fear (2 Thess. i. 8; 2 Pet. iii. 7, 10).

II. It will be *inevitable*. Everyone *must* be there. There will be no fear of missing this grand spectacle, like many an earthly display, but "we must all appear" (Rom. xiv. 10, 11; 2 Cor. v. 10). There will be no "absentees," no delinquents, no "alibis."

III. It shall be *universal*. What a marvellous thought is this; no local assize, but a world-wide call to judgment. No person, or nation will be excluded. God will "be the judge of all the earth" (Gen. xviii. 25). He shall "judge the ends of the earth" (1 Sam. ii. 10). No remote island, no obscure tribe inhabiting forests, rocks, or deserts, shall escape the summons. The Pigmies of Central Africa, the Llamas of fast closed Tibet, the lonely explorer of the icy North, shall all be there.

IV. This Judgment will be *Righteous*. It will be an absolutely *holy* judgment, without the faintest admixture of injustice. "He will judge the world in righteousness" (Acts xvii. 31, Ps. xix. 9, cp. Job. viii. 3). There shall not be the smallest complaint against the justice and adequacy of its decrees (Job xxxiv. 18, 19).

V. This Judgment is *Final* and *Irrevocable*. It is the *Last* Judgment. It takes place at "the last day" (John xii. 48). There shall be no further assize. No case will be remitted to a future time, or postponed to a more convenient season, *everything* will be *settled* then *finally* and *for ever*. No one will be able to cling to any hope of a commutation of sentence at a future tribunal or reprieve from another jurisdiction. "Where the tree falleth, there it shall be" (Eccles. xi. 3).

But what will this Judgment do? What are its main characteristics judicially? They are threefold.

(*a*) It will *reveal*. "God will judge the secrets of men" (Rom. ii. 16). "He will bring to light the hidden things of darkness" (1 Cor. iv. 5).

Amidst all the splendours of Divine power, the profoundest secrets of our hearts and lives will be made manifest to angels and to men. The most perfect human legislation, the most complete police organisation the world knows of, leaves a large amount of undiscovered crime. Here there will be none. No sin overlooked, no deed of darkness unrevealed.

(*b*) It will *separate*—the good and the bad (Matt. xxv. 32, 46). The tares and the wheat, the gold and the dross, will be *for ever* separated the one from the other. The Lord Himself shall sit in all his majesty as refiner and purifier (Mal. iii. 2-3).

(*c*) It shall be a time of *reward*—every man shall receive according to his works (Matt. xvi. 27); each shall receive his own reward (1 Cor. iii. 8), even as his work deserves (Rev. xxii. 12).

What encouragement. None passed by; no service, however small, ignored, but each and all duly recompensed.

The Minister, "Limited."

By Rev. ALEXANDER McKENZIE, D.D.,
Cambridge, Mass.

THE title is taken from an expression common in England, and coming into use in this country, to denote the restricted responsibility of certain corporations. It has occurred to me that it might well be applied to the ministry. This is the only calling which has been expanded in recent years. Every other profession has been divided and has taken up special lines of work. There is a physician for each part of the body, and a lawyer for each variety of the cause. But the minister has come to regard himself as a teacher in science, an authority in finance, a master in social philosophy, a leader in politics. Each of these departments is honourable, but it is evident that no single mind can compass them all, and that he who would be proficient in either of them must devote himself to that. The present method in many instances leads to crude opinions, unwarranted judgments, intemperate harangues, and this degrades the minister's proper work. For strong as the minister is, he can not do many things well.

It was not strange when an eminent man of science, who was a devout Christian, complained that it was sometimes hard to go to church. He was in danger of hearing it proved that it was not impossible for a man in his calling to be a Christian, and of having thrust upon him the reconciliation of religion and science by a youth who may have known something of one, but certainly knew very little of the other.

It seems to be time to recall the minister to his work. What is he to do? What is he for? What is his specialty? He stands in the world in Christ's name, to proclaim his Gospel, and to call men to its grace. He is to call men to the Christian life, and to help them to live it in honesty and usefulness. This is enough for him. In this will be found the principles of true living which he is constantly to teach, while he lets men apply them in the light of their own intelligence, and in loyalty to their own conscience.

If there were nothing else to be said in favour of this limitation, it is to be observed that these times are in especial need of seeing Christ Himself, of hearing his voice, of confessing his authority. "Lo here!" and "Lo there!" are burdening the air. What is most needed is one who will call men to Christ and bid them rest there. This is directly and confessedly the work of the Christian minister. It is sublime and sufficient. It will engage all his power and employ all his time. It will give light and life steadily and efficiently.

Some are looking to men, believing that in men and in society are to be found all the forces which are needed to make the world right. Others search the remote heavens, to find God, and if possible to bring Him down. The truth is that the regenerating power of God is here already. It is in Jesus Christ, and in the Spirit which He promised to the world: the Holy Spirit also glorifies Him and guides men into his truth. He that hath seen the Son of God hath seen the Father. It is in Him that God comes to us, redeems us, inspires us, and gives "the power of an endless life." The Good Shepherd of the New Testament is the Shepherd of the twenty-third Psalm, to which He adds one line, "The Good Shepherd giveth his life for the sheep." He calls men to Himself. "Come unto Me" is his constant summons. When a man dying at his side, bewildered by the pains of crucifixion, turned to Him for help, He let him rest there with this assurance: I shall be in Paradise to-day, and you shall be with Me.

In the prison of Phillipi St. Paul directed the jailer to another by whom he should be saved. Christ would not have done that, but would have held the penitent in his own compassion and saved him there. Is not this plain? This is the Gospel. This is the minister's message to the world. Let him declare it, clearly, steadily, constantly; for herein is to be found and felt the wisdom of God and the power of God.

I cannot speak lightly of any man's religion, nor of any man's attempt to help the needy world. But it is a pitiful thing to pass by the very present help of God, which among men is named Christ, that the needed free grace may be found beyond Him. I do not know what God will do for those who see Christ, and with admiration turn away from Him to save the world in some other way. The uncovenanted mercies of God we are not called upon to define. If God uses them to bless the world, let it be so. But for Christ's minister the way is plain. He is to preach Christ, the fulness of Divine grace, the treasure-house of Divine help, and let nothing separate him or his message "from the love of God which is in Christ Jesus our Lord." He will be the minister limited; but he will have room enough in "the love of Christ which passeth knowledge."

Memories.

Silently the rosy shadows
Sink to slumber in the west,
Slowly memories of the day-time
Waken in the lonely breast.

Faces forming in the smoke-wreaths
Smile with pity half divine;
Through the silence and the darkness
Shadow-hands are clasped in mine.

Joys that lit the dying embers
Of the fitful fires of youth,
Flicker, crackle in the firelight—
Live more truly than the truth.

Times now passed and gone for ever,
Clouds that rolled across the sky,
Waken through the night of dreaming
Like a startled infant's cry.

Voices death has hushed for ever
Greet my wandering soul again,
And the sweetness of communion
Banishes the thought of pain.

Wandsworth. Howard T. N. Ussher.

Coughing in Church.—We might, with much show of reason, regard this as a device of the evil one to prevent the good seed of the Kingdom from taking root, and as such it should be most carefully guarded against and, where possible, repressed. It is sometimes assumed as an axiom that a cough is a tyrant whom it is vain to resist and hopeless to conciliate, but this is by no means universally the case. Much may be done by thoughtful determination and judicious management to mitigate, if not to wholly overcome, this serious hindrance to reverent worship. A supply of lozenges will do much to subdue the irritation, and the use of a handkerchief will very largely deaden the sound when an outburst becomes inevitable. — "*News Sheet*" *of Lyndhurst-road Church, Hampstead.*

The Testimony of Jesus
Concerning Himself.

By Rev. DR. JAMES CULROSS.

HIDING AND REVEALING.

(*Concluded.*)

THE next great thought is that God's highest revelation of Himself is made through Jesus Christ; "the light of the glory of God" shines in the face of Jesus Christ; "the only-begotten Son, He hath declared Him."

Observe how this thought is put: "All things (that is, all things *in question* now—the things hidden from the wise and prudent, and made known to babes)—all these things are delivered unto Me of my Father" (Matt. xi. 27). Elsewhere He says: "All *power* is given unto Me in heaven and in earth"; "The Father hath committed all *judgment* to the Son"; "The Son hath authority on earth *to forgive* sins"; "He has *power* over all flesh to give eternal life," and so on. But in this particular connection the "all things" delivered to Jesus are the things hidden from the wise and prudent and revealed unto babes. The prophets of old had only *some* things delivered to them; only parts of the truth and counsel of God—only glimpses, wonderful indeed, but broken and partial. Moses knew some things, and David and Isaiah and others in like manner; but "all things" are delivered unto Jesus, the Son of Man. He is in full possession of the knowledge of God, and whatsoever we need to know as creatures and as sinners is to be found in Him. Such is the immense claim not merely *for* Jesus but *by* Him. "All things are delivered to Him"—the full truth respecting the character and counsel of God.

He goes on: "And no man knoweth the Son but the Father." These words must have been startling to the hearers, *No man knows Me but God.* Recollect, the Speaker was one whom they knew familiarly—a young man only thirty years of age, a young man in humble life, not a student, not a recluse, not one who (like John the Baptist) had spent years in lonely thought, or lived in converse with the mighty dead, but what is called a working man, a carpenter, brought up among Galilean villagers, to work with axe and hammer and saw.

Observe what claims he makes: *No man knows Me but the Eternal Father.* There is a striking expression in one of the Psalms, applying to all the inhabiters of the world: "He fashioneth their hearts alike." There are great differences among men, springing from original constitution, education, circumstances, and so forth; but deep down, among the elementary principles of our nature, we are very much the same; our *hearts* are fashioned alike; and so, in knowing ourselves, we know other men. But here is One who says, *No one knows Me but God the Father.* No mere man is entitled to speak in this style. And, as a matter of fact, the loftiest and noblest in history—the great thinkers, the leaders in the van of progress, the men like Socrates or Newton—do not speak in this style, but, on the contrary, are marked out by their modesty, and by disclaiming such pre-eminence as is here involved. Evidently, in speaking as He does, Jesus claims some unique and mysterious dignity of nature as well as some unparalleled intimacy with God. I do not know any way of allowing full value to his words, except by quoting what John says: "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us." If for any reason this is not allowed, then I must hold Him to be a presumptuous blasphemer.

But even this is not the whole claim, for He adds, "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." In so saying, He claims what we may call a monopoly of Divine knowledge. It is not merely that He has risen to a point of grander outlook than that of ordinary men—not merely that He has attained fuller knowledge of God than they—but all knowledge of God that men have flows from Him. The whole of mankind are ranged together on one side, and Jesus stands alone on the other, absolutely by Himself, solitary and unsupported, and the whole world is declared to be dependent on Him for knowing God. And, as a matter of fact, we know nothing of God beyond what Jesus Christ has shown us. Subtract the words of Jesus from the sum of our knowledge, and nothing is left.

Facing the whole world and all the ages of time, Jesus issues this call, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." I do not attempt to indicate the full breadth of application of these words. To do so, it would be necessary to bring into view what is the chief producer of unrest—the very root of all human fear and misery and blindness, namely, *Sin*—and to show how Jesus delivers from *that*, speaking peace by the blood of his cross, and bringing light to the darkened mind, and bringing the whole inner being into joyful reconcilement with God.

But we must first take the words in their original application to inward rest (rest and assurance of heart with regard to the knowledge of God). A strong probability will not do. There are questions that press both on the conscience and heart, but which baffle the intellect. An unknown God must be an object of disquietude to men; they cannot tell whether to flee from Him in terror, or run to Him for shelter. To men with no assurance, life must be a dark and terrible enigma.

To whom shall we turn, in what school shall we enrol ourselves, to get our perplexities and dread removed, and the questions of conscience and heart answered? The scribe, the rabbi, the sage, the man of learning, the intuitionalist, the philosopher, all offer to teach us; but what wearisome labour they impose upon us, on what a painful and toilsome quest they send us! And after all they leave us unsatisfied—with spirits weary and burdened, hopelessly wondering if certitude be possible! Is there no other way? If there is none, what sorrow for those whose life is ebbing out, for the toilworn masses, for the little children, for the vast multitude who have neither the time nor the mental fitness to master the teaching of the philosophers!

But here is One who says, Come unto Me, all ye who labour and are heavy-laden, having wearied yourselves in a bootless quest. Come unto *Me*, past rabbi and philosopher; learn of Me; become my disciples; sit quietly and meekly down at the feet of the meek and lowly one, and I will give you rest—rest of mind, rest of heart, rest of conscience, rest from your hitherto eager and fruitless research. Take my yoke upon you, and my burden; submit to my teaching, for my yoke is easy and my burden is light.

Ask your great question at Jesus' feet, and you will find the answer not merely from his lips, but in his person and life. The grace and truth, the meekness and majesty, the compassion and love that you see in Jesus exhibit to us what God is. "He that hath seen Me hath seen the Father."

A Churchman's Notes.

THE Archbishop of York's proposal to create a new Bishopric for South Yorkshire does not seem to elicit much practical interest in Sheffield, the centre of the suggested diocese. That city is overwhelmingly Evangelical and Protestant, and they are evidently chary of founding anything of whose spiritual character they cannot be certain.

Rev. H. J. R. Marston commenced his ministry at Belgrave Chapel last week with a very characteristic sermon on "Imputed Righteousness." The teaching is evidently to be on lines that were dear to Mr. Marcus Rainsford's heart and ministry. It is very touching to note that though blind Mr. Marston administered the Lord's Supper without any clerical assistance at all.

Mr. Athelstan Riley has recently been calling attention to the Greek Church as the probable quarter whence re-union will come, and he speaks of that Church as the truest representative of the primitive and historic church. But it all depends what is meant by "primitive." The primitive church proper is found depicted in the New Testament, and by this test the Greek Church is scarcely more "primitive" than the Roman. But the sole supremacy of Scripture is hardly an article of faith with Mr. Riley.

The *Church Times* in noticing the little book for mourners lately published in German, and understood to be by Princess Henry of Battenberg, hopes that some of its teaching about the dead may lead further in the direction of what it calls Christian (but is really Romish) doctrine. This view is not warranted by facts, and everyone who values New Testament truth will rejoice that one so near the throne holds the faith of Christ in its purity and simplicity.

How significant and sad it is to read in a Church paper these words by the manager of a London theatre. "Your paper widely circulates among those who are regular patrons of the pantomime." And the Editor's rejoinder: "Between the Church and the legitimate drama there is no dispute. The stage when properly managed can bear a useful part in improving manners and producing good moral impressions." But somehow it never does.

The Archbishops of Canterbury and York have issued a letter calling attention to the bicentenary of the Society for Promoting Christian Knowledge. Its work for literature, for missions, for our colonies and for emigrants is simply invaluable and indispensable. Unfortunately, it is now very largely in High Church hands, and certainly its books cannot be trusted by Evangelicals without careful scrutiny. But for this, our appreciation of its work would be unqualified.

The *Greater Britain Messenger*, the organ of the Colonial and Continental Church Society, has a letter from Rev. H. A. Naylor, who writes of Klondyke and of future prospects of Gospel work among the miners.

The work at St. Thomas's Episcopal Church, Edinburgh, is one which deserves the sympathy and support of all who value Gospel truth. It is a harbour of refuge for Evangelical Episcopalians in Edinburgh who object to the Ritualism of the Scottish Episcopal Church. The present incumbent, Rev. H. J. Colclough, is holding the fort bravely, and his recent report shows much encouraging work for home and foreign missions.

The Bishop of Newcastle in the two years of his office has visited almost every parish in his diocese, and his remarks on the work are most interesting and characteristic of his untiring energy. His constant emphasis on foreign missionary work is a matter of much thankfulness.

We are sorry to read of anxiety about the funds of the Irish Church Missions, and sincerely trust the fears may be soon relieved by God's stewards. Never was the work more promising or more definitely useful than to-day. F. C.

The Hebrew Christian Union exists for the purpose of uniting Jewish Christians in bonds of sympathy and prayer, and the strengthening of their testimony and work. A gathering of members was held at Mildmay a few days ago, at which encouraging addresses were delivered by Revs. Dr. Rosedale, F. L. Denman, I. Levinsohn, A. Bernstein, M. M. Ben-Oliel, G. Robinson Lees, A. Sternberg, M. Nachim, E. Abrahamson, and others.

From Other Lands

The Slovaks of Hungary.

AMONGST the various nationalities of Hungary are the Slovaks, a branch of the Slavonic people. In the northern part of Hungary they are much neglected, and would be utterly forgotten were it not for two dear sisters, Marie and Christine Roy in O'Tura, who labour amongst their own people in the Gospel. They began with a Sunday-school in their own town, and after very tenacious perseverance, in spite of opposition by the clergy and on the part of their own family, they have been successful, and the Lord has enlarged their borders. Some converts of theirs are now labouring in the Gospel with great acceptance. One is working all but single-handed among Croats in the far south of Hungary.

The Slovaks are jealous to retain their own language, but they have no religious literature except the Bible. The Sisters Roy desire to obtain some good tracts for the people; those that are in print are not understood by them, the language being defectively rendered. Also, they are anxious to have a harmonium for their Sunday-school and religious meetings. I have known the Misses Roy for several years, and am convinced that any expression of sympathy shown them is not misplaced. There are other parts of the Austro-Hungarian Empire which are sadly neglected, and have strong claims on the prayerful sympathy of Christians in England and Germany.

The Slavonic nations are wonderfully accessible to the Gospel. Dr. Clark in Prague has for the last twenty-five years laboured amongst the Bohemians with great success. Under his wise superintendence thousands have been rescued from the stupefying errors of Rome, and there are now in Bohemia many flourishing and promising assemblies of believers connected with the Free Church. The name of Huss the Martyr is highly honoured in the land, but Rome's emissaries have turned its fame to mere national heroism. Huss's birthplace (Hussinec) has been turned into a museum by the Romanists, but a beloved brother secured a barn which lies behind Huss's house and turned it into a Gospel hall, in which the Reformer's Bible is honoured and explained. This draws the people in spite of the rage of the Roman priests, and many converts are the result.

There is room for the glowing zeal of many evangelists throughout the empire of Austria and its various dependencies—Hungaria, Bosnia, Croatia, Bohemia, Transylvania, Galicia, Moravia, and Bukovina. In all these lands the Jews form a prominent portion of the population. "Pray ye the Lord of the harvest that He will send forth labourers." "Lord send me."

F. W. Baedeker.

Helsingfors, Finland, Dec. 25, 1897.

Dr. Comandi's Work in Florence.

Mrs. Leigh Bayly, writing from Park House, Farnborough, Hants, with reference to the remarkable work of Dr. Comandi in Florence, says:—"A pressing claim of £300 must be paid during the current month. The debt would never have been contracted had certain friends been able to fulfil their promises of pecuniary assistance; but, owing to deaths and the bank failures in Italy, this expected help did not come. Many may not know how heavily this burden presses upon Dr. Comandi. One who has been a benefactress to many has recently sent £50, feeling how valuable his orphanage is; but £250 still remains to be raised, and as the time of payment is drawing so near, I earnestly trust that some may be found able and willing to relieve God's faithful and tried servant from this heavy burden."

Burmah.—The members of the A.B.M.U. native Church at Tavoy, Burmah, recently passed a resolution in reference to extending their evangelistic work, and agreed to deny themselves food and clothing if necessary, in order to provide the needed funds. Every teacher in the school gave a month's wages towards the purpose—some even more—and several touching gifts were made, showing noble self-denial.

English Women in Paris.

I ARRIVED in Paris on Christmas Day, in the midst of a severe frost. I found my way to the Orphanage, 35, Boulevard Bineau, in time to see the children march into the dining-hall singing, to partake of their Christmas dinner. Their bright and happy appearance reflected great credit on Miss Lawler, the lady superintendent. The children thoroughly enjoyed themselves. An adjournment was afterwards made to Christ Church, where the chaplain, Rev. Dr. Adams, had arranged a little service on behalf of the Orphanage.

In the evening, at the Mission Home, 77, Avenue Wagram, considerably over one hundred young ladies were gathered for their annual Christmas dinner and soirée, which was declared to be one of the most enjoyable ever spent at the Home. Dr. Adams and myself spoke to those assembled of the love of God in the gift of his Son to a lost world. The absence of my sister, Mrs. Travers Lewis, was much regretted on this, the twenty-fifth anniversary, but her New Year's letter, written from Canada, was circulated, and she was remembered at the Throne of Grace.

On the last Sunday of the year I had the privilege of taking the Bible-class at Washington House, 18, Rue de Milan, where Lord Radstock had for several Sundays been giving Bible readings. Miss Ayerst is still at her post exercising a Christlike influence on all the young ladies in the Home. Twenty-six governesses and artists were present, and we had a profitable time. In the evening, at 77, Avenue Wagram, I spoke to Miss Carmichael's men's Bible-class in the Mission Hall.

The early part of the following week was occupied with Christmas gatherings for various classes of people—the children connected with the Sunday-school, the kindergarten, the mothers' meeting, and the men who attend the soup kitchen, comprising coach and stable men, clerks, interpreters, waiters, and others out of employment, and more or less in a destitute condition.

The watch-night service, which it has been my privilege to take for so many years, was held as usual at the Mission Hall, Avenue Wagram. Miss Scofield, of the Pentecostal League, gave a very helpful address, and I gave the closing word just before entering on the New Year.

It is pleasing to see the devotion of the workers, who continue their self-denying efforts amidst great difficulties. Miss Mitchell, who has laboured unceasingly for the last sixteen years, reports splendid work constantly going on at the Bureau in Avenue Wagram, and the utility of the work in its varied branches is manifest on every side. It is impossible to give details, but these can be found in *Echoes from Paris* or the annual report. The least we can do is to assist in a practical way.

A pleasing feature, since my last visit, has been the help given in Paris to the Orphanage. Much, however, remains to be done, as many subscribers have passed away, and their places are not being filled by others, while the lapsing of the Galignani legacy of £300 per annum has been severely felt.

Our honorary treasurer, Mr. F. A. Bevan, 54, Lombard-street, London, E.C., will gladly receive help towards this work; or it may be given to Miss Rhoda Mouncey, 22a, Queen's-road, Bayswater, W.

Thos. A. Leigh.

19, *James-street, Liverpool.*

Wisconsin.—Mr. P. A. Seguin, an ex-priest, after seventeen years of faithful service as a Protestant, has located at Pepin, Wisconsin, where he is seeking to build a home for ex-priests on a tract of land given to him for that purpose by a citizen of that town. Like others who have been rescued from the tyranny and superstition of Roman Catholicism, Mr. Seguin is zealous in trying to rescue others, and with a view of promoting this work, he is about to establish a home of refuge for those whom he and others may succeed in winning from Rome.

Western France.—A tour of visitation was recently made in Western France by Mr. J. G. Alexander and Mr. C. D. Terrell, chiefly in connection with the stations of the McAll Mission. These two brethren report not a few encouraging features in relation to the progress of Protestant effort, while, of course, there are many difficulties from the superstitions of the people and the opposition of the Romish priests. The evils of intemperance are very manifest among the French people. There is need for greater zeal and unity on the part of Protestant Christians in seeking the evangelisation of France.

Melbourne Mems.

[From Our Own Correspondent.]

THE National Scripture Education League of Victoria, a league established for the purpose of restoring Scripture lessons to the State schools of this Australian colony, had a great campaign prior to the recent general elections. A newspaper entitled *The Truth* was issued weekly for thirteen weeks, and meetings were held throughout the country. Rev. F. F. Goe, Anglican Bishop of Melbourne, President of the League, took considerable interest in the work, and spoke at several of the meetings. The Wesleyan Church, judging by the speeches of its leaders, was as one man in the cause, while the Presbyterians were the backbone of the movement, Professors Rentoul and Harper doing the bulk of the public speaking. The colony was roused in regard to the question, and as the elections were politically colourless, it held a prominent place in public gatherings of candidates and supporters. Amongst those returned to Parliament the League reckons fifty-one out of the ninety-five members in the Assembly to be favourable to Scripture-reading as part of the State school curriculum.

Professor Harper left the Colony immediately after the elections for a six months' trip to the old country. He not only worked hard in connection with the League before the elections, but has all along been one of the moving spirits in the cause. He deserves a well-earned holiday. During the special mission of the Presbyterian Church of Victoria in August he was one of the most successful missioners. His deep piety, his broad evangel, and his impressive earnestness, added to his great Scriptural knowledge, constituted him a powerful preacher, young men specially being won by his efforts.

The Victorian Sunday School Union is worked by energetic, enthusiastic leaders, and has accomplished great things. It publishes its own Sunday-school leaflets, and supplies a large amount of useful and Scriptural literature, not only to Victoria but to the other Australian colonies as well. It aims at having a van filled with Bibles, good books, and magazines sent through the outlying districts of the Colony in a short time. Already its Bush Mission Agency has established a number of Sunday-schools in outlying places where denominationalism has given way to a harmonious working for the Master.

During November the Colony passed through trying times. On the 19th a storm of unusual severity visited it, which in some places came with the force of a cyclone, doing a large amount of damage all over the country and devastating a Western town named Nhill. In a number of towns the churches were wrecked, and in some places almost entirely destroyed. On the morning of Sunday, the 21st, the greatest fire known in any Australian city occurred, and in five hours a large portion of one of the most important business blocks in Melbourne was reduced to a mass of ruins.

During November the annual meetings of the Presbyterian General Assembly and the Baptist Union were held. In the former, debates on the Union question showed great disunion, many advocating federation of the Colonial Churches in preference to union. One of the most definite works of this large body is the rescue of neglected children, Miss Stewart, the agent of the society, having proved herself a most suitable worker in the cause.

Literature for Missionaries.—Rev. F. B Meyer presided at a conference held to consider the projected association to supply missionaries of all denominations with literature. The conference took place in Hawkestone Hall, adjoining Christ Church, Westminster Bridge-road. Mr. W. R. Dover (the originator of the scheme) informed the conference as to what had been done. It appears that in 1893 the idea was conceived to supply missionaries with useful periodicals, and in co-operation with a few Christian sympathisers, some 33,700 periodicals per annum had been provided. It was unanimously decided at the conference that an association should be formed, entitled "The Missionary Literature Association," to supply Evangelical and undenominational missionaries with useful literature. Rev. F. B. Meyer accepted the office of president for the first year, and a committee was formed. Mr. W. R. Dover, of Ash Lea, Elmsdale-road, Palmer's Green, N., was appointed hon. secretary, to whom communications may be addressed.

Revival in Peru.

By Rev. T. B. Wood, D.D.

THE port of Callao, in Peru, has been visited with a religious revival on a scale never before known in its history. The English community has been convulsed, and the movement has affected the other foreign communities and been felt among the native masses. The singular importance of this movement is best seen by looking first at the circumstances under which it took place.

SPIRITUAL CONDITION OF FOREIGN PROTESTANTS.

In the Republic of Peru there are restrictions on religious liberty which perpetuate the spirit of the Spanish Inquisition. Protestants settled in the country fall under the spell of that spirit, and get into the way of keeping their religion a secret. Even Britons and North Americans, with all their characteristic boldness, cannot escape the spell, and as a rule keep at a minimum the open testimony of their faith. The Protestant churches built by the English-speaking communities of Callao and Lima, are constructed in such a way that no one can discover from the outside that they are churches. The one in Callao has been kept closed most of the time for years; and whenever it is opened great anxiety is shown lest something should occur that might displease the native archbishop or the Papal delegate in Lima. The young people of the English-speaking community grow up in a suffocating atmosphere, and, as a result, their spiritual natures are sadly atrophied. An evangelistic revival in such surroundings, counting among its trophies a large proportion of young people, deserves to be considered a spiritual miracle of a high order.

PREPARATIONS FOR REVIVAL.

Such a miracle has come to pass. The preparations for it began in 1891, when some North American Methodist missionaries settled in Callao to carry on the work among the natives begun by Rev. Francisco Pinzotti, embracing the whole coast from Chili to Panama, and in places penetrating the interior. These operations, though designed for the masses of the people, have reacted on the foreign communities, especially in Callao, the headquarters, where the mission force has grown to three men with families and three single ladies, all from the United States. Their efforts among the English-speaking people were aided in 1894 by the co-operation of three men from the East London Mission Institute, sent out to work in different parts of Peru, under the name of "The Peruvian Mission." One of these, Mr. A. R. Stark, has resided in Callao lately, and rendered occasional assistance in the English work.

These operations have gradually affected the English-speaking people in wider and wider circles. Many hearts have been awakened, some have been converted, and the mission workers have been praying and longing for a powerful religious revival.

DR. HARRY GUINNESS IN CALLAO.

The outburst came in connection with a visit of Dr. Harry Guinness, of the East London Institute. He arrived on Monday, September 20. On Wednesday evening he spoke in a prayer meeting sustained in English by the American Methodists, not in the church belonging to the English-speaking community, which is never opened for prayer-meetings, but in the native mission chapel. Dr. Guinness gained at once the sympathy of the mission circle, and undertook a series of meetings, beginning on Sept. 25 with a lecture on his travels in the Congo regions, illustrated with stereopticon views, the proceedings being made to illustrate in a thrilling way the needs of unregenerate humanity and the power of the Gospel to meet them.

Three meetings were held daily—for prayer in the morning, Scripture exposition in the afternoon, and preaching in the evening, with after-meetings for seekers after salvation. These came forward night after night—old, middle-aged, and young—notably the youth of both sexes belonging to a high school conducted by the American missionaries. In that institution a majority of the students professed conversion under Dr. Guinness's appeals, and all were favourably affected. At a closing service, testimonies were given by many who had been blessed during the revival.

Dr. Guinness spent another Sunday in Callao (October 24), between his return from the interior and his departure for the regions further south. Several places of worship were thrown open to him, and he spoke six times on the day named, closing with a sermon through an interpreter to the native Methodist congregation. Thus abundant in labours, and full of spiritual and physical strength, he mightily convinced both Peruvians and foreigners of the truths concerning salvation.

He had for co-labourers the American Methodist missionaries, under the leadership of Rev. J. M. Spangler; the members of the Peruvian Mission of the East London Institute; a representative of the Christian Alliance of New York, recently sent out for work in Peru, and others, all labouring together in delightful harmony. One of the most precious of the meetings was a communion service on the second Sunday, wherein lovers of Christ, new and old, members of various denominations, united in the memorial ordinance.

ENCOURAGING RESULTS.

These lines are written, not in the heat of the intense interest that accompanied the revival, but after lapse of time sufficient to measure coolly the permanent results, and view them in their far-reaching relations. The like was never before known in Peru. The effects are already widespread, and are extending more and more. The converts are remaining firm, and developing zeal for Bible study and for activity in Christian service. No backsets have occurred. No defections have appeared. The powers of darkness indeed are raging, but that is a good sign.

All the converts are bilingual, some of them trilingual, and are destined to exert influence through Spanish as well as English and German. Experience in other parts of South America has shown that such converts become the most efficient agents of evangelism in these countries. In the present case the circles of young people connected with the mission schools form a centre of influence whose importance is incalculable.

Judah Homeward Turns.

(Vide *Zionist Movement.*)

Hark! hark! a moan of pain
Is in the Eastern gale;
It floats across the main
Where sons of Judah sail
Toward the Holy Land afar,
Bright homeland of the Morning Star.

O Christian, hearest thou?
And, hearing, heedest not?
Awake to pity now,
Lest mercy be forgot.
O heed a nation's cry of pain,
And speed it to its home again.

O purse-proud Jew, be wise!
Curst is thy love of gold;
Thy sin-deluded eyes,
Blind to the truth, retold
From age to age for centuries past:
To heavenly Light, O turn at last!

Think not the western lands
Will ever welcome thee;
The spoiler's bloody hands,
Made fierce by jealousy,
In chastisement God still will use,
If His salvation ye refuse.

Meek sons of Judah, know,
Thro' Wisdom's light of love,
Why age on age of woe
Sin's curse can ne'er remove.
Messiah's death upon the tree,
Alone from guilt can set us free.

Come, come, Lord Jesus, come!
King David's throne ascend!
Not Israel gathered home
Will Jacob's trouble end:
Fierce warfare at Jerusalem
Awaits rebellious sons of Shem.

When, man from wife apart,
The tribes their crime shall own,
As stricken to the heart
The Son of God they mourn,
Within the Homeland God will pour
His Spirit on *our* race once more.

Then to old Salem go,
"Tribes of the wand'ring feet,"
Where, as thy tears shall flow
Before the mercy seat,
The Lamb of God once slain for sin,
As King of Glory will come in.

Mark Levy.

International S.S. Lessons

January 23.

The Beatitudes.—Matt. v. 1-12.

Golden Text:—*Ye are the light of the world.*—Matt. v. 14.

THE BEATITUDES form the text of the Sermon on the Mount—the seed out of which that tree grew. Christ spoke on the mountain-side so as to be seen and heard of all. "Sat" (custom of Jewish doctors) in token of his authority (1).

Blessed.—Happiness arising from an inward peace.

Illustration.—Elixir of immortality, which old alchemists sought, was to give eternal blessedness to anyone who drank it.

Take Beatitudes in order.

1. Poor in Spirit.

This is not poverty in worldly goods. It is the opposite of pride and self-righteousness. Those who feel their own worthlessness rely on the wealth of God and are satisfied. (See Matt. xviii. 3.) "Suffer little children to come unto Me, etc." The child-like humble spirit inherits heaven. Theirs is the spirit which creates heaven. Heaven is where God is.

2. They that Mourn—

over their own sins or the sins of others—grieve over the many disappointments and failures of life. These shall be comforted—strengthened. It is not that the tears are wiped away altogether, but are transmuted into pearls.

Illustration.—Men who have striven against big storms are best swimmers. Stones that have been dashed about in the wildest waves are the smoothest and shiniest.

3. The Meek.

This means submission to God's will—not a colourless character: lionlike in fearlessness before men, submissive before God. Such people get the best out of the world. Money, lands, honour, troubles, friends—all these have a tendency to become our masters. The man who, like Christ, says, "Thy will be done," makes them his servants. "All things are yours," in this sense.

4. The Hungry and Thirsty.

Those who are very anxious to do what is right. If they go on striving after righteousness they will attain it—in Christ. Practice makes perfect in all departments of life; "seek and ye shall find." "Discontent with what we have done, is the nerve of progress." "They shall be filled."

5. The Merciful.

Pity is compassion for anyone. Mercy is compassion for one who has done you a wrong. No end to this virtue. We are to be merciful to the same person a thousand times. The merciful obtain mercy from God and man. We are paid back in our own coin. We reap the same kind of fruit as we sow.

6. The Pure in Heart.

Clean in imagination, unselfish in purpose. The clever can see (appreciate and enjoy) clever people and things. The miser can *see* gold. The worldly can *see* pleasure. The good can *see* God. Our disposition is a coloured glass through which we look upon persons and things outside ourselves.

7. The Peacemakers.

Those who try to reconcile man to man, man to his circumstances, man to God. This must be done in God's way, not by lying or hiding the truth. No real peace until Jesus rules. We travel sometimes through strife to peace. The peacemakers are like God; doing his work, therefore, they are sons of God.

Illustration.—The joy of one who puts a discordant instrument in tune.

The Beatitudes which follow were pronounced on those who suffer for having any of the above virtues.

The Persecuted (10, 11).

But only certain classes of the persecuted, viz. (1) for righteousness' sake; (2) those who are reproached for Christ's sake, enduring the Cross and despising the shame: these will enter into their Master's joy (Heb. xii.). Those persecuted falsely belong to the class of the great prophets, and this means that they will receive the reward of the class to which they belong.

OUR DAILY HOMILY

SUNDAY, January 16.

"*The Lord thy God is in the midst of thee, a mighty one who will save, etc.*"—Zeph. iii. 17, R.V.

IF this announcement is compared with the foregoing verse, it becomes apparent that only those may take its blessed comfort who have made the Lord their King. It is when the Lord, the King of Israel, is in the midst that we cease to fear the incursion of evil. Entire surrender and consecration must precede that deliverance from the power of evil which we all desire in our holiest hours. When we yield ourselves entirely to God, He who is in the midst of us asserts Himself as a mighty one, who both can and will save.

O tempted one, who fearest every hour because of the fury of thy foe, who seems only waiting to destroy, look no longer upon him, but behold thy glorious Lord. "*He will save.*" Dare to repeat those words again and again, as a sweet refrain. Dare to believe that the battle is not yours, but his. Fear not, nor let thine hands be slack.

But God will do more than save the yielded trusting soul. *He will rejoice* over the soul that finds its all in Himself. It is much to hear a nightingale sing; more to hear an angel; more to hear some child of Adam redeemed from sin, sing the new song; but most to hear the great God break out into song. So a mother sings over her babe. O my God, may my life give Thee joy not grief, not tears but a song.

But He does not always express Himself thus. He is sometimes "silent in his love." He does not speak or sing, but broods over the soul that has dared to trust Him. "*He will rest in his love.*" In the times when the heart is too full of blessedness to speak, it is permitted to enter into this deep, deep silence of God. An ocean too full to permit of waves!

MONDAY, January 17.

"*He that earneth wages earneth wages to put it into a bag with holes.*"—Hag. i. 6.

How true a description of many in the present day! They work hard, but derive little comfort from their toils. Their homes are bare, their children unkempt, their circumstances meagre. They are always in anxiety. Gambling, drinking, loose and evil company are indeed bags with holes. But there are other analogies. We sometimes find our days slipping away without accomplishing anything worth mentioning. We have nothing to show for them — nothing accomplished, nothing done. Or we expend time and thought on plans that are apparently well and carefully devised, but they prove abortive and disappointing. All this is like a labourer putting his wages into a bag with holes, and when he reaches home he has nothing to show for his labour.

There is a reason for this loss and failure. What applied to the Jews on their return from captivity, applies still. Have we been working from the wrong base of operations? Have we failed to make first things first? If so, we need not be surprised when He calls for a drought upon the land. Let us consider our ways, and amend them. The time spent before God in searching out his will is never wasted or lost. Though we build his house at much cost to ourselves, our own circumstances will begin to prosper as never before. "All these things shall be added." Compare Luke xii. 33.

TUESDAY, January 18.

"*The silver is mine, and the gold is mine, saith the Lord of hosts. The latter glory of this house shall be greater than the former.*"—Hag. ii. 8, 9.

The new temple was deficient in the splendid adornment which Solomon had lavished on the first. Neither gold, nor silver, nor precious stones garnished its bare walls. But Haggai says that this lack was not due to any failure in the resources of Israel's God. The silver and the gold were his, and if He had chosen He could have poured them without stint into the lap of his people. But He purposely withheld them, that their attention might not be distracted from the spiritual glory which was to make the second temple more famous than the lavished gold of Parvaim. The latter glory of this house, or the glory of this latter house, shall be greater, saith the Lord of Hosts; and then, as though to indicate that the glory was to be moral and spiritual, the Divine voice adds, "And in this place will I give peace."

Dear child of God, it has pleased thy Heavenly Father to withhold from thee both gold and silver. Thou hast just enough to live on, but that is all. With the Apostle thou sayest, "Silver and gold have I none." God could have done otherwise for thee, for the silver and gold are his. But He purposely abstained lest thy head should be lifted up, lest thy attention should be so absorbed by these things as to neglect the sure riches; lest the radiance of thy faith, which is more precious than gold tried in the fire, or the beauty of thy meek and quiet spirit, should be obscured by the tawdry sheen of earth's metals.

But peace, and righteousness, and meek humility are of everlasting worth. Cultivate these; let thy life be a temple whose glory is the indwelling of God; expect that the Desire of all nations should make thee his home, and shine through thee in the world.

WEDNESDAY, January 19.

"*Behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom.*"—Zech. i. 8.

The myrtle in a lowland vale is a beautiful emblem of the people of God. They do not aspire to be forest trees, but are content to fill a little space, if He be glorified. As the myrtle seeks its home in shady and moist lands, so the believer needs shadow and moisture. The myrtle is a lowly plant, fragrant in scent, and graceful in its appearance. Herein is God's ideal for his children.

But, however lowly and humble the myrtle might be, the Angel of Jehovah, who could have been none other but the Lord Jesus Himself, was there. At dead of night, the prophet beheld him sitting on a red horse, and attended by a retinue of horsemen, who had come back to him after walking to and fro in all the earth. The Lord has his throne in the midst of his people, and his servants post over sea and land to do his bidding on their behalf.

And thus the prophet overheard the colloquy. The Lord's inquiry and the Angel's answer were clearly distinguished. He also heard the appeal made by the Redeemer of Israel to the Eternal, as He pleaded that God would avenge his people's cause, and was answered with good and comforting words.

So are we the objects of divine solicitude. Jesus with his bright angels is on our side. Not more really was He with the disciples of old, who were but as myrtles, than He is with us. He is still displeased with those who invade our lives with their cruelties. He is jealous for his people with a great jealousy. He will yet comfort Zion, and choose Jerusalem. However dark your night, dare to believe that the Lord of the Angels has stooped to your myrtle-tree life to help and bless.

THURSDAY, January 20.

"*I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her.*"—Zech. ii. 5.

Jerusalem was to be rebuilt, but it would soon outgrow the narrow boundaries of the walls which Nehemiah and Ezra had reared with so much care. The multitude of men and cattle would pour over the ramparts as villages spread themselves out over the open country. What then, would there be no wall to arrest the foe and preserve the inhabitants from attack? Yes; there would be one, because the presence of God would be as a wall of fire round about. Nor would this be all, because He would be the glory in the midst. The glory and defence of Isaiah iv. 5 would be literally enjoyed.

How busy some of us are in building walls to our lives—the walls of property, of family alliances, of preparation against all kinds of ill. But the utmost we can do is not enough to defend us against the inevitable perils and dangers of our mortal life. Better far is it to hide within the enfolding, encouraging presence of the Eternal God, which is as a rampart of fire. Can plague or pestilence pass through fire? Certainly not. And if a soul abide in Christ, it will find immunity from the temptation of the evil one. Travellers light a cordon of fires to surround them with their protection from tigers and wolves; so the soul hides in God.

But we need not defence only, but illumination; not the fire around alone, but within; not deliverance, but salvation. Where can this be obtained, save in the indwelling of the Son of God, making our hearts so full of his burning purity that sin might be abashed and no sacrilegious foot intrude?

FRIDAY, January 21.

"*A brand plucked out of the fire.*" — Zech. iii. 2.

Such is the divine economy that God makes much of brands, fragments, castaways. What others regard as unworthy of their heed is dear and priceless to the great Lover of souls. The smoking flax, the bruised reed, the woman that was a sinner, the dying thief, the brand plucked from the fire, charred and blackened and almost useless—those whom man despises as worthless—the base things of the world, and the things that are despised; these are chosen to bring to nought the things that are, so that no flesh should glory in his presence.

Hear the enemy and the Son of Man speaking concerning that smoking brand. The enemy says: It is so worthless and useless, so nearly eaten through with fire, so black and charred—cast it back again into the flame, and take some other. But Jesus says: Because it is so nearly worthless, because no one else would find any use for it, because all others would fling it back to be consumed—there is the more reason why I should take it in hand: nothing less than Divine skill or patience will avail. I will yet make it a pillar in my temple, to go no more out. I who made order from chaos will yet transform waste into use.

And see what He will do for that charred ember. He will take away the filthy garments, clothe with change of raiment, and set the fair mitre of priesthood on his head. From the verge of the pit to the margin of the throne. O my soul, there is hope for thee!

SATURDAY, January 22.

"*Two golden spouts.*"—Zech. iv. 12.

On either side of the lampstand stood an olive tree, "a son of oil." Perhaps these represent the royal and priestly characters of our Lord. But between each olive tree and the bowl or cistern of the lamp there was a golden spout, through which the oil poured to nourish the wicks of the seven lamps.

What a sermon there is in a wick. Sit beside it, and ask how it dares hope being able to supply light for hours and hours to come. "Will you not soon burn to an end, you wick of lamp?" "No, I do not fear it, because the light does not burn me, but it burns on me. I only bear to it the oil which saturates my substance. I am but the ladder up which it climbs. It is not I, but the oil that is in me, that causes light."

Yes, that is it, and when we anticipate the future, our hearts might well misgive us if we were counting on meeting its demands from our only slender resources. But this is not necessary; *we* do not give light to the world; we only receive the oil from the Holy Spirit and the spark of his fire; and so burn steadily through the long, dark hours, translating into living beauty those supplies of grace which we receive in fellowship with Jesus.

But how necessary it is that nothing interrupt the flow of oil; that there be no uncleanliness permitted to clog and obstruct the narrow bore of the golden spout of faith. Let us daily see to this; let us watch and pray that there may be no hindrance or impediment; let us draw from our King-Priest more and more of his grace, to enable us to persevere.

F. B. M.

God's Methods with Man:
Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

I.—FROM CREATION TO CHRIST.

MAN lives, mentally and spiritually, too much in the present; hence there has long prevailed a misleading idea that in the history of the race, God has been making experiments with men, and that when one plan has failed, He has adopted another. The corrective is found in studying human history from the Divine standpoint. Nothing yields a more chaotic, uncertain and unsatisfactory result than a view merely from the human side; while, on the contrary, order, beauty, and progress are seen in earthly history only as we take the divine outlook.

[A chart* of the stream of time from its commencement to its close, shows time taking its rise in the eternal past of which we know very little. Then follows the state of earthly perfection in Eden, the period of human history to the Flood, the calling of Abraham, the sending of Moses, and the reign of law unto the coming of Christ. From the point where human sin begins, the line of blood is above the world—the Lamb slain from the foundation of the world. At the end of the period of law the Cross is uplifted; while a line ascending from the stream of time marks the return of Jesus to the heavens. So far as humanity is concerned, a black line announces the very culmination of sin; and, in contrast, we have the gold which tells of heavenly glory accomplished by that Cross of Jesus Christ. A circle coloured red indicates the sphere of the Holy Spirit's dispensation, because the whole earth to-day, as viewed from the Divine standpoint, is under the blood of Christ's Cross. God is dealing with man, entirely and everywhere, under the shelter and shadow of the Cross and the blood. A thin green line marks the fact that throughout all human history God has never left the earth without witnesses who have been loyal to Him; and that distinct line becomes, in the period of the Spirit's work, a golden one.

The operations of the Spirit in this dispensation are not confined to the calling out of the Church, but the whole earth is under his impressive influence. A line, half golden, half purple, indicates the priestly work of Jesus Christ in the heavens, during the whole period of the Spirit's dispensation. The device of a tongue of fire represents the Spirit as a connection between the exalted Christ and the earth on which we live. This dispensation ends with the coming of Christ and the ascent of the Church to meet Him. Then sets in a period of tribulation which increases upon the earth for a short time; at the end of which, Christ and his Church come to the mid-heavens, He Himself descends to the earth, and we have the Millennium, with the star of gold showing that, while an earthly glory is set up, the Kingdom of Heaven will be realized under the direct rule of Christ and his people. The red line of blood is taken up and continued on our chart immediately upon the end of this dispensation. At the end of the Millennium there will be a short period of further trouble upon the earth; and then will the great eternities set in.]

It is well to approach the subject reverently, humbly, and apart from controversy. We must neither fix dates nor attempt to read a great story into narrow formulæ; and on the other hand, the spirit of patient love may lead to the discovery of some measure of truth among those who seem to differ from us. The Bible we shall treat throughout these addresses as the authoritative revelation of God concerning his dealings with men; and, for the time being, we are not dealing with apologetics. We must, however, recognise

CERTAIN GREAT FACTS.

First, the one abiding, eternal, unchanging fact—GOD IS. For our structure, we begin on the bedrock. Then, as another great principle of interpretation and instruction, we recognise the *Divine sovereignty*—that God has never really relinquished the reins of universal government. Our third point is, that *God's rule must continue* unto the end; and, lastly, *his will must finally prevail* in the stream of time. In the light of these preliminary words, it is our purpose to discover *our present place and responsibility*.

Leaving, for a time, the shifting scenes around us, we enter in thought the dread silence of eternity past; and when the voices of earth perpetually ringing in our ears are hushed, we can but say that here God is love. Every movement of creation began in his love. "In the beginning God created the heaven and the earth." "The beginning" bears us behind all dates. As far as man and time are concerned, the first thing is that God created—when no man can tell; how far back is beyond all computation. Behind the beginning of material things—God. We care not how far science goes back, so long as we remember that "in the beginning God created." Amid an earth waste and void the Spirit of God moved upon the face of waters shrouded in darkness. The

CHAOTIC EARTH WAS NOT GOD-FORSAKEN.

"And God said"—what is that? The Word of God, the *Logos*. Come to John's Gospel, for a single moment, "In the beginning was the Word, and the Word was with God, and the Word was God." "And God said"—the *Logos* comes to the earth, to bring order out of disorder, to bring forth beauty out of the darkness. We have, then, the creation of the earth, as we know it, but in perfect beauty, order, and delight. By whom? By Jesus Christ. Read, in this connection, Prov. viii., where the Word of God is spoken of as Wisdom, and is declared to be with God in all his creative acts. Man is placed upon the earth, and time begins.

Accepting absolutely the Bible story, which fits in with reason, experience, and hope, we find men created in the image of God and placed amid perfect environment. Man here lives in the Divine favour, holding unbroken communion with God, and dwelling in the realm of loyalty to Him. Some say man was a non-moral being until he fell; but we contend that the moment he stood in the Garden of Eden, with its testing-point in that tree and the Divine denial of its fruit upon his soul, he knew that the realms of right and of wrong were bounded by obedience or disobedience. God did not tempt, but tested man—an absolute necessity in the nature of the case, for man is a being with a will. Tennyson says:—

> Our wills are ours, we know not how;
> Our wills are ours to make them thine.

But man chose to make his will his own, in contradiction to the Divine will. He is, therefore, driven outside the garden, as a sinner, the reign of conscience sets in, and straightway the blood line is over the earth, pointing to the Lamb slain from the foundation of the world. There could be no coats of skin to clothe naked sinners but for the shedding of blood; and so the sacrifices of old, beginning here, ever point to Christ's Cross. As man leaves the garden, he sees the evidence of sacrifice, and has his eye directed to the time when the seed of the woman shall bruise the serpent's head. God sends new ministries of sorrow and toil, that man may, by the consciousness of loss, be drawn back to the Divine heart.

From Eden, the descent through Cain tends to corruption and degradation; but the line from Adam through Seth culminates, at the seventh generation, in Enoch, who walked with God, and was not, for God took him. Eventually, even the latter strain became corrupt until, with the exception of an elect company, God ends the whole race by the flood, bridging the stream of time with these few souls for a new era.

Beyond the flood, God deals with man in a new way. Sacrifice is still needed, but mutual self-government is imposed—see Gen. ix. 5, 6. Every man is to exercise care for his brother; and under this arrangement God safeguards the life of each and every man. It is a new start, with all corruption and evil put away by the flood. But very soon after the deluge the tower of Babel arises. To-day, we hear some assert that its object was security against the effects of any future flood. Gen. xi. 4 shows, however, that the builders sought to make themselves a name, lest they should be scattered. We hear a great deal about the "solidarity of humanity"; and the endeavour to secure it by

PUTTING GOD OUT OF HIS OWN WORLD

is a very old piece of history. Apart from Him, the only really cohesive force for humanity is absent, and confusion must be the result.

Here there comes into human history, for the first time, the *element of nationality*. Though I may startle you, I venture to say that "patriotism" is but another name for selfishness. The Divine ideal is, "He hath made of one blood all the nations of the earth"; and until that is realised, "brotherhood" on the lips of men outside the Christian Church is an anomaly and foolishness.

The call of Abraham exemplifies faith as the principle of man's return in submission to God; and it shows that God will reach the nations which have forgotten Him by creating a nation that knows and obeys Him. In this we see that, as at the first God's Spirit brooded over chaos, so the unwearied love of God never ceases toward man. Israel was created to influence other nations for God, itself being within his kingdom; but through unbelief and sin, the nation falls into Egyptian slavery. This is no defeat of God, only a stage in his preparatory work.

With the deliverance from captivity, a period of law sets in, and there is instituted

THE MOST MARVELLOUS GOVERNMENT

the world has ever seen. But there was too much of the heavens in that theocracy for it to last amid nations who denied God's rule. When the people came into the promised land, degeneracy set in, and they demanded a monarchy. Through earthly kingship they passed into corruption and renewed captivity, until God's kingly rule departed from them altogether, although there was ever among them some few souls true to Him.

Now comes the last message, that of John, followed by the appearing of the King Himself with the same message, "The kingdom of heaven is at hand," declaring its laws and giving evidences of its benefactions as He healed men, drove out devils, and applied heaven's solace to earth's sorrows. How did it end? "He came to his own and his own received Him not," but gave Him the death of the Cross.

The evident lessons of our study are two—first, Human Failure; second, Divine Progress. Look where you will in human history, you find failure—the fall and the flood, corruption and the Cross. Has God failed? Not once; everything has been preparatory and progressive. The Cross and all that it means was prepared for throughout Judaic history. This one nation of Israel learned through battle and smoke, murmuring and forgiveness, captivity and deliverance, the great truth that there is but one God. When that truth was enshrined for the world in the chosen nation, then the one God became flesh. Sin worked itself out to the utmost height of corruption far beyond what the world has ever seen, when the men of old held intercourse with evil and lost spirits; and God swept sin away by the flood, that men might have behind them that terrific history of what the evil thing really is. Thus, we have sin manifested and the one God seen; while the Incarnate Word takes that sin upon Himself, that the world may ever know, from that point onward, the meaning of sin as well as the meaning of God and his Divine government.

* These addresses, now being given at New Court Chapel on Wednesday evenings, are illustrated on delivery by a large chart.

The Late Rev.

Robert Aitken, of Pendeen.

THIS much-esteemed clergyman, father of Rev. W. Hay Aitken, and worthy of being regarded as the father of parochial missions in the Church of England, was born at the little village of Crailing, near Jedburgh, and received his early education in the grand old abbey of that town, part of which was utilised in those days as a sort of "grammar school." He subsequently studied at Edinburgh University, but found himself repelled from entering the Presbyterian ministry by his dislike of the strongly Calvinistic preaching, which at that time was much more rigorously maintained throughout Scotland than it is to-day.

His elder brother, who had started a private school at the village of Whitburn, near Sunderland, invited Robert's assistance. Here Mr. Aitken married his first wife, Miss Eyres, daughter of Colonel Eyres, and was ordained to the curacy of the parish church. His brother had by this time retired from the school in his favour, and the institution was in a very flourishing condition when the ill-health of his wife caused him to give up everything and settle in the Isle of Man.

About this time a great spiritual change passed over Mr. Aitken, and he felt he could no longer content himself with the ordinary pursuits of a country gentleman. A necessity was indeed laid upon him, and a voice within seemed to cry, "Woe is unto me if I preach not the Gospel." As soon as he had tasted the joy of winning souls, he felt that this must become the work of his life. Unhappily at that time the Episcopal Communion was spiritually in a very different condition from that with which we are familiar in these more favoured days. In the Isle of Man there were only two churches in which his ministrations were welcomed, and even in these nothing could be tolerated that had the appearance of irregularity. A modern after-meeting would have been regarded as a monstrous and outrageous innovation, and anything in the nature of a mission would have been denounced as the wildest extravagance. He lived to see all that changed, and took a leading part in bringing the change about, but slow years were needed to induce so considerable a revolution.

Meanwhile there was one body that welcomed his efforts with open arms. The Wesleyans were not slow to detect and appreciate the revivalistic gifts of the church parson, and soon a most remarkable work of God's grace broke out in the little island. From one end of it to the other the preaching of "the passon" produced the most profound impression; and hundreds, perhaps thousands, of sinners were won for Christ. The fame of the great spiritual movement spread to the "adjacent island of Great Britain." When Mr. Aitken began to preach at Liverpool the people were already eager to hear him, and crowds flocked to attend the services. Starting here, he preached all over England, at first almost entirely in Methodist chapels, but subsequently in buildings that he had himself erected in several of the large towns as centres for evangelising work.

This was his work during the earlier "thirties," but about the year 1836 he settled down in London, where he had two chapels under his charge—one in White's Row, Spitalfields, and the other in Waterloo-road. Here he laboured with extraordinary success for some three or four years. They were, perhaps, the greatest harvest years of his life. It was one continual mission; night by night the anxious might be numbered by scores, and on Sundays by hundreds. They came from all parts of London, and belonged to all classes of society and to every ecclesiastical name. Towards the end of this period Mr. Aitken's first wife died, and in the year 1839 he was married to Miss W. D. Macdowall-Grant, of Arndilly, sister of the well-known lay preacher of that name, who became so prominent a figure in the religious world a quarter of a century later.

It was about this time that Mr. Aitken began to feel dissatisfied with his ecclesiastical position, which was one of peculiar and painful isolation. This is not the place to discuss the modifications of view which affected him, nor the circumstances to which these were, at any rate, in part attributable. Suffice it to say that he offered to return to the full communion of the Church of England



From photograph by G. W. Wilson and Co., Aberdeen.

and to bring his two chapels and their congregations with him. It must be admitted that the Bishops of the period blundered sadly over the matter, with the result that these grand congregations in London were practically disbanded, and Mr. Aitken recommenced his ministry in Hope Hall, Liverpool, which was at that time his property, and was licensed as St. John's Church. The arrangement was not an altogether happy one. After passing through some very broken waters, he felt that a little quiet and retirement had become a necessity. Accordingly he gave up his charge, sold his church, and disappeared for a season in the seclusion of a Cornish village not far from Penzance (Perran Uthnoe), where, however, his acceptance of the sole charge of the parish was followed by the occurrence of a remarkable revival of religion that created a great sensation in those parts, and was one link in the chain of circumstances that led to his spending the last years of his eventful life in that county.

After a brief sojourn there he was offered and accepted the incumbency of St. James's, Leeds, where he laboured with much success during the next four years, when sickness in his family and the precarious health of a dearly loved child led him to resign his charge, and to return for a short season to the Isle of Man. While resting here under the shadow of a great sorrow (for his loved daughter had faded like a leaf and passed away), he was offered the incumbency of a church in Coatbridge, Scotland, whither he proceeded, and soon was doing a very remarkable work there. On the first Sunday of his incumbency he gave the choir that mustered in force to greet their new minister to understand plainly that he did not believe in having God's praises led by those who had never yielded their own hearts to Him. This gave great umbrage, and the next Sunday the organist and choir were on full strike. Nothing daunted, Mr. Aitken installed his second son, a boy of twelve years old, as organist, and his eldest daughter as principal singer, and the service went on as usual. The third Sunday, so it is said, the choir were all back in their places again, but all "converted."

Once again the ill-health of his children, one of whom died of consumption at Coatbridge, was the immediate occasion of another change. Mrs. Aitken's daughter seemed threatened with lung trouble, and she and her two children and a friend were despatched to Cornwall in the hope that the little girl's native air might set her up. This it certainly did, but the anxious mother, dreading a return to the very severe and insalubrious climate of Coatbridge, ventured on a bold step. On her own responsibility she wrote to ask the Bishop of Exeter whether he had any post in his gift that he could offer to her husband, of whose remarkable career he knew something. The answer was that he had nothing but the Peel district of Pendeen, a wild out-of-the-way district, where there was neither church, house, nor school, and where the miners were supposed to be particularly rude and uncivilised. Mr. Aitken visited the desolate moor on which a site had been reserved for the future church, but not even his strong courage was equal to facing such a task, and he felt that it was not a position that he could accept. However, the parishioners got wind of the matter. They had heard of what he had done at Perran Uthnoe, and they presented a memorial signed by nearly all the adult males in the parish, imploring the Bishop to lay his pastoral commands on Mr. Aitken, and to insist on his undertaking the work. The Bishop forwarded the document to Mr. Aitken, with the remark that he would surely come under a grave responsibility in declining such a call. This led to a reconsideration of the matter, and at length Mr. Aitken became the incumbent, and subsequently the first vicar of Pendeen.

Here he spent the last twenty-four years of his life, and from this *ultima thule* he sallied forth from time to time to conduct what were practically "missions," although they were not called so, long years before the first great London Mission was ever thought of. He seemed to gather strength in the seclusion of his remote parish for these special efforts, and used to prepare himself for them by day after day of wrestling prayer. The beautiful little church at Pendeen which he had erected, himself alike architect and builder, was his oratory where he would lie before God by the hour together pleading for the souls of men.

In his home in the far west, wave lift

wave of revival swept over the parish and neighbourhood, and his church was soon the home of a grand army of living aggressive Christian men, whose life and influence told on all the neighbourhood. Here for nearly a quarter of a century this remarkable man lived and preached, and worked and wrote, and, above everything else, prayed. He often deplored his seclusion from the busy centres of theological thought and work, yet perhaps it may be questioned whether that very seclusion did not to some extent enhance his influence. At any rate there are probably few men of our time who have left a more distinct mark on the religious development of their day. It was something never to be forgotten when, at the close of the great St. Pancras Mission of 1872, in the final meeting of clergy, the veteran evangelist rose, and, as it were, pronounced his Nunc Dimittis!

I have been fighting for this very thing for forty years, and insisting on its necessity, and now when I see it being taken up by those that represent authority in the Church of England and by the Church of Christ at large, I assure you that it is almost more than I can bear. I feel to-day that my life's work has not been thrown away.

And it was his "Nunc Dimittis." Less than a year was left to him for service. He was persuaded to accompany his daughter and her husband on a tour to the Continent. He preached his last sermon at Pendeen on the words, "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with your spirits." So he finished his life's service and said his "Grace." Only once more did he open his mouth in public for his Master, and that was at Ems. It is worthy of notice that his very last sermon was on the words, "And they crucified Him." He ended his ministry at the Cross. On his return he dropped dead in Paddington station, just as he was about to step into the train for Penzance.

Of tall stature and commanding presence, with an eye that could flash fire, and perhaps the most marvellous voice that ever man had; possessed of a ready flow of forceful language, and above all a heart that vibrated with the tenderest sympathy, strong and fearless, yet tender as a woman, sanguine to a fault, and yet balanced by a melancholic tendency—a man of love and yet a fiery prophet, a man of tears and prayers, and yet a man of action; such was Robert Aitken. None that knew him well would hesitate to apply to him the words:

> He was a man, take him for all in all,
> We shall not see his like again!

Sailors' Welcome Home.—"In thy name shall they rejoice all the day" (Ps. lxxxix. 16). The chosen text for this month in connection with the Christian Lifeboat Crew, was a happy and blessed keynote at the New Year's Muster. The addresses by Miss Child, Colonel Macgregor, Count Bentinck, Mr. William Luff, and others, will not easily be forgotten by those present who crowded the room. Very cheering accounts were given of the work and its branches.

Seamen's Christian Friend Society.—The New Year's reception took place at this society's headquarters in St. George-street, London Docks, on Tuesday last week, and the place was crowded with seamen of many nationalities. After tea a temperance limelight story was given by Rev. G. J. Hill; this was followed by Gospel addresses from the chairman, Sir C. R. Lighton, Bart., and Messrs. H. W. Maynard and G. Lampard, whilst other friends spoke in German and Swedish for the benefit of the foreigners. Brief testimonies were given by nearly a dozen officers and seamen, who heartily commended to their brethren the acceptance of the Saviour and the rejection of intoxicating drinks. More than one hundred men remained to the inquiry meeting held by Mr. W. H. Seagram at the close of the general meeting, and with these the workers were engaged till a late hour. Before quitting the building they had the joy of knowing that very many had "passed from death unto life."

Salvation Army Social Work.

SOME very striking figures were given by General Booth, last week, in the Albert Hall, with regard to the operations of the Social Scheme.

"What," he exclaimed, "has come out of the Darkest England scheme? Not so much, perhaps, as could have been desired. Wait a bit; this is only the beginning, and any way we have got a great machinery created, with abundance of imitations. Here are figures to ponder. Ten thousand of the wretchedest men and women are sheltered every night, 11,000,000 from the beginning; 17,800 starving men and women and children are fed every day, 23,000,000 from the beginning; 2005 are employed in the factories and workshops and similar institutions; 400 criminals are always in our homes, and having another chance. Of these it is calculated 50 per cent. have been rescued. Three thousand and ninety forsaken women pass through our homes per annum, 26,000 from the beginning."

These figures are expounded in the latest Report of the S.A. social work, and illustrated by many strange stories, such as the following:—

THE OLD APPLE-WOMAN'S STORY.

She is nearing the eighties, if not already there. She gets her living by selling fruit: apples, oranges, nuts—whatever is in season. She hails from the slums.

"Yis," she said, laying down her basket of fruit, "I ran away from home when a young gal and tramped to London. Of course, I thought there were some mills there, like the country I'd left behind, but I foun' out my mistake very soon, and I had to make a living by selling Queen's caps; when this failed, matches. Then I took to the drink.

"I've bin to prison close on a hundred times. I remember the fust time I went I got seven days, and made up my mind I'd never go agin—in fact, I did that near every time, but I only came out ten times worse than I went. Many's the time 'ave I stood selling matches in front of a public-'ouse, and as fast as I took the money, so fast I'd drop in and 'ave a drink. Fight! I would fight man or woman—I didn't care. I could get no lower. I was one of the worst characters in Whitechapel; the police knew me well.

"At the time o' my conversion I wuz as bad as could be—drunk every time I got a chance, I 'ardly knew what I was doin' of that day, and, passin' down Hangel Alley, I 'eard some singin'. It was the Army's mothers' meetin'. I went in, but as soon as I got inside the door, some of the women called out: 'Oh, Capten, don't you let 'er in; she'll like's not bit you afore she goes out.'

"'Ah, but,' sez the Capten, 'she 'ave got a soul to save as well as we.'

"That day the cravin' for drink went out o' my soul, and salvation come in. It wor all over Whitechapel the same day. At fust they laughed and said, 'Wait till she passed the "Frying Pan" agin, she won't keep it 'arf an 'our'. When they saw as 'ow I meant it, they tried a jeerin', but 'twere no use; for eight years now I've kep' it. The police they sez:

"'Hullo, we 'aint a seen you lately.'

"'No,' sez I, 'and ye won't neither.'"

The work which can show such genuine results—and many of the kind are given in the Salvation Army Social Report—cannot but commend itself to the sympathies of those who have it in their power to give. The need for help is at the present time very urgent.

In connection with the departure of General Booth for Canada and the United States, a farewell demonstration was held on Wednesday week in the Royal Albert Hall. Vast as the building is it was crowded. The scene was remarkable in many respects; but a mere description of the spectacle would serve little purpose. Suffice it that after much hearty singing and many earnest prayers, a loyal address was presented to the General, who, in his reply, said that he was going across the Atlantic to assist in the formation of new plans and the furtherance of the work for the helping of the suffering poor and outcast classes. "There are people there, alas, bound in fetters of vice, who we believe it is possible to relieve and rescue. Both countries have people in them crying for work, and both countries have millions of acres of land crying out for workers. It may be that I can do something further to bring the work and the workers together.

"The Salvation Army on both sides of the water are one in mutual confidence and affection, and in the desire for the prosperity and happiness of these great peoples, nay, all peoples, and in the willingness to work and sacrifice for the realisation of that desire to increase this spirit of affection and unity, and turn it to more practical account, is one of the purposes of my visit. It is that for which I live. The Salvation Army is built up on the foundation of love. Comrades, pray for my success. I am going to preach the salvation of Jesus as far as I have the opportunity to whoever will listen to me."

At the close of the General's address the arena was cleared, and a holiness meeting was held, and at its conclusion the junior soldiers sang a special song of God-speed to the General.

Mildmay Mission to the Jews.

THE annual praise and prayer meetings in connection with this mission were held at the Conference Hall, Mildmay Park, on Monday, January 3. Mr. J. E. Mathieson presided in the morning, when Rev. John Wilkinson gave a striking interpretation of the Second Psalm, and Rev. D. B. Hankin delivered an interesting address. Mr. Wilkinson gave also a summary of the work done amongst the Jews at home and abroad during the past year.

Colonel Morton presided at the evening meeting, when, after several friends had engaged in thanksgiving and prayer, Dr. John Dixon delivered a short address. In the course of his remarks he gave the following statistics of the past year's medical mission work amongst the Jews of Whitechapel:—Visits of new patients to dispensary, 5840; visits of old and new, 17,324; surgical dressings by nurses, 5772; doctors' visits to patients at their own homes, 2299. Mr. Samuel Wilkinson followed with an account of his recent visit to Russia, and of the work in that country amongst the Jews. He showed how doors were widely opening for the entrance of the Gospel.

The annual teas for Jewish children and adults, at the Central Hall, Philpot-street, E., were attended this year by about 300 adults and 320 children. The grown-ups gathered on Tuesday, January 4, when, after tea and singing, earnest Gospel addresses were given in English and German by Mr. Wilkinson and Mr. Simpson respectively.

The children's meeting on the following day was regarded as still more interesting and encouraging. About half the number present belong to the night school of the Mission. What remarkable memories these Jewish children possess; and it is delightful to listen while they repeat whole chapters from the Word of God. Miss Maddicks, Miss Cornwall, and the other teachers have much reason to go forward into the New Year with the assurance that their diligent sowing of the precious seed in "the honest and good ground" of these dear young hearts will bear, in the near future, a blessed and abundant harvest to the glory of God.

For Young People

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Consider One Another.

Let us consider one another to provoke unto love and good works.—Heb. x. 24.

HOW often does the *in*consideration of one provoke the unloving spirit that brings forth bad works. Some people, both old and young, are very easily provoked to wrath. Mary is asked to do a little service, and she says, "No, I shan't." Then one of her brothers or sisters says, "Next time Mary wants us to play shops we won't."

Once a little girl had some friends and visitors to come and spend the afternoon with her and play. Presently Nellie came to her mother with a very cross voice and said, "They are all so selfish; they won't play croquet with me." Her mother, on inquiry, found that Nellie had made herself so disagreeable over one game, that the others thought it best to change the game and play at something fresh.

Fred begins to tease or aggravate his little sister and calls her "a kid"; his little sister says with indignation, "Then kids don't play trains with rude boys any more." All the joy is over, and tears of sorrow soon flow.

It is not fair for the girls to expect the boys, though they are small, always to play at school and dolls, nor should the boys always drive when they play horses with the girls.

This inconsiderateness is like rust in a lock or bolt, it can't work easily. Considering another is like a drop of oil; the key, once so stiff and hard, begins at last to move smoothly. Instead of provoking one another to anger and selfishness, by being considerate to each other we should provoke unto love and good works. If evil examples are infectious good conduct is contagious, and always exercises an influence for usefulness, and cannot be in vain.

Once upon a time three boys set out on a walking tour; each one had a knapsack that he carried on his back, but beside this there was a handbag that often held provisions, the maps and guide book, a drinking horn, and other things of common property to the tourists. The bag was first a joke with the party, for each one was to take their turn to carry it. By-and-by this bag became a nuisance, no one liked to have it; each one who took it did his best to put it on the other two, until it became a subject of constant dispute, and once or twice it seemed almost likely to be left behind; at last it got to such a pass that it never appeared anyone's proper turn to take it, and the black bag threatened to kill all the travellers' joy, that had it not been for the consideration of one, the little party might have been broken up by the black bag. One of the three said, "Here, you two, shut up about the bag—give it me"; and he took it, and carried it mile after mile and hour after hour. When they had stopped to rest, he resumed the burden without a word, until at last one said, "Now, old man, you have taken that bag long enough; I'm sure it's Tom's turn now."

"Yes," said Tom, "you have had more than your share; I wonder Harry is not ashamed of himself. If he doesn't volunteer to take it from you, I'll take it all day to-morrow; you really shall not have it at all." And before the journey was done the black bag became a blessing, and the lesson it taught was remembered by all three. A FRIEND.

What the Grate Said.

TOUCH me! I am cold, very cold, and I cannot warm myself. In this I am just like girls and boys in the house whose hearts are cold in sin. Sin makes cold by keeping you from God, who makes hearts warm with love to Jesus and love to others. You all like people who are kind and affectionate. You call them "warm-hearted." God is warm-hearted, and his love sends you every good thing you enjoy. And He is very happy, and wishes to make you all happy. He wants you to be warm-hearted like Himself, and to be lovers of all that is good and pure.

When people call at our house they speak of many pretty things they see, but never give one word of praise to me. And yet there are times when they would not care to enter the room but for me. When my heart has been warmed, and glows with a bright fire, everybody seems to love to sit and look at me. When Jesus was on earth He looked just like other men, but his warm and loving heart drew men and women, boys and girls after Him. They were so glad to get a smile and a blessing from Him. When you have the fire of God's love and Holy Spirit lighted within you, you will be like Jesus, and may do much good in the world, and you will have a joy you never knew before.

I make the room cheerful as the fire burns in me; and you, my young friends, may help to make the world cheerful by shining for Jesus.

Shining! shining! shining in the darkness;
You in your small corner and I in mine.

When Jesus shines into the dark world of your heart, He will make you shine by a life of good deeds and kind words. What happiness you may bring to men by shining for Him!

The fire in me does not shine with yesterday's coal; I need to be fed daily. And so do you. Your bodies must be fed to-day as well as yesterday. So must your souls with heavenly food. You can only keep on shining as you speak to Jesus and get his brightness in your hearts. God will supply every need of those who belong to his dear Son.

The fire within makes me hot all over. Touch any part of me and you will feel my heat. When people are true Christians, not only their hearts but their bodies are made warm with the love of Christ. The body is his as well as the soul. As Miss Havergal's hymn has it:—

Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful from Thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee.

People cannot see your souls, and, therefore, cannot tell what you are. But they can see your bodies, and can tell whether you are doing what is good or what is evil.

I am not there for my own sake, but for the sake of men. Those people who live for God and for others live a noble life; and a noble life must be a happy one, and will, by the grace of God, end in eternal happiness. Those who only live for themselves can never know real happiness, and need never expect to enter the land of eternal light and love. JOHN MITCHELL.

A Parable.

A CERTAIN prince went out into his vineyard to examine it. He came to the peach tree, and he said, "What are you doing for me?"

The tree said, "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hang the fruit which presently men will gather and carry into the palace for you."

And the prince said, "Well done, good and faithful servant."

And he came to the maple, and said, "What are you doing?"

The maple said, "I am making nests for the birds and shelter for the cattle with my leaves and spreading branches."

And the prince said, "Well done, good and faithful servant."

He went down into the meadows and said to the waving grass, "What are you doing?"

And the grass said, "We are giving up our lives for lives of others—for sheep and cattle, that they may be nourished."

And the prince said, "Well done, good and faithful servants, that give up your lives for others."

Then he came to a little daisy that was growing in the hedge-row, and he said, "What are you doing?"

And the daisy said, "Nothing! nothing! I cannot make nesting places for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace. I cannot even furnish food for the sheep and cows; they do not want me in the meadow. All I can do is to be the best little daisy I can be."

And the prince bent down, kissed the daisy, and said, "There is none better than you."

Personal.

Many thanks to a little niece for a box of pin-cushions for the soldiers. I am sure they will appreciate them very much. JESSIE ALEN.—I could not give your name in the list of those eligible for the Competition as your paper did not reach me in time. To some I sent postcards, but you gave no address. KENNETH VINING.—Very glad you are joining. You misunderstood Question 1. I only wanted the chapter and verse of the texts given. WALTER PERRYMAN.—Your friend's paper came, and his name is in the correct list. OWEN MORICE.—Will you kindly write your answers in ink and on a larger sheet of paper, as there is a difficulty in reading your paper. HERBERT HARRISON.—You did not do the answers for Question 2. Be very careful to understand what is asked.—EVA FIELDER.—Do not write the questions; and when I spoke of "references" in Question 1 I wanted you to find just the chapter and verses of the texts given. EDITH BENSTED.—All over 13 years do all the questions given. RUTH DAWSON.—The next Competition will be in 11 weeks' time, and to be eligible you must get nine papers correct out of the 12 Searchers. This week you did not answer No. 2 fully.

Scripture Union Portions for Next Week.

Sun.	Jan. 16	2 *Samuel*	xv. 1-15	Th.	Jan. 20	2 *Sam.*	xvii. 15-29
M.	„ 17	„	xv. 19-31	F.	„ 21	„	xviii. 1-17
Tu.	„ 18	„	xvi. 1-14	Sat.	„ 22	„	xviii. 18-33
W.	„ 19	„	xvii. 1-14				

A Call to the Children.

DEAR children, come to Jesus—
To his own blessed home.
He welcomes all the little ones,
Sweetly He bids them come.
Oh! could you see Him waiting,
With longing, outstretched arms,
To fold you round and shield you
From life's and death's alarms.

Dear children, come to Jesus;
You sometimes hear it told,
How many lambs are gathered now
Within his sacred fold:
They love their gentle Shepherd,
They hear and know his voice—
Come with them, flock around Him;
Come, and with them rejoice.

Come, tell Him He has promised—
He who can never lie—
That those who early seek Him
Shall surely find Him nigh.
Come, tell Him, when He was on earth,
How loving and how mild
He was to all the children—
And you, too, are a child.

Dear children, come to Jesus,
A year has passed away;
You know not what may be before
Another New Year's Day.
But if you trust in Jesus,
And have Him for your friend,
He'll guide and keep you all the days,
Safe to your journey's end.

J. R.

Bible Searcher (No. 106).

By whom and to whom were the following spoken? Give reference, and write out a response to each question, contained in the chapters given:—

1. What must I do to be saved? Acts xiv. to xviii.
2. Who is sufficient for these things? 2 Cor. i. to iv.
3. If thy presence go not with me, carry us not up hence. Ex. xxxiii.
4. Is the Lord's hand waxed short? Num. xi. Response, Isaiah lix.
5. Think upon me my God for good. Neh. v. Response, Jer. xxix.
6. Keep me in this way that I go. Gen. xxviii. Response, Ps. xci.
7. Do not condemn me. Job x. Response, Rom. vi. to x.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (105).

(*a*) Sam. iii. 40. By Jeremiah to the faithful.
(*b*) St. Matt. v. 8. Jesus to his disciples and the multitude.
(*c*) 2 Tim. iii. 15. St. Paul to Timothy.
(*d*) 1 Pet. v. 7. By St. Peter to the younger members of the Church scattered throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia.
(*e*) St. John xiv. 2. Jesus to his disciples.
(*f*) Prov. viii. 17. By Solomon in speaking of wisdom to the sons of men.
(*g*) St. Matt. v. 14. Jesus to his disciples and the multitude.
(*h*) St. Matt. xxii. 42. Jesus to the Pharisees.
(*i*) St. John xxi. 5. Jesus to his disciples.
(*j*) Deut. xxxiii. 27. Moses to the children of Israel.
(*k*) Jas. iv. 14. James "to the twelve tribes which are scattered abroad."

Search the Scriptures, for in them ye think ye have eternal life. St. John v. 39.

No. 105 (first list).—Correct answers received from:—

Arnold Akers*, Jessie Alen, J. H. Archer*, Wm., Ralph, and Ernst Aldwinckle, A. Rose Auton, Violet Ashworth*, Willie Aston*, Herbert H. Braddon*, Edith Ballard*, Albert Bast*, Edith Benated* Ethel* and John Benger, Emily Bridgewater*, A. Bridges, Gertrude, Nellie, and Beatrice Brookfield, John Bott, Wm. and Albert* Botting, Sydney Brown*, Bert* and Harry Butler, Eleanor Chance*, Lois M. Craven*, Lily Clarke, B. Cashford* Vernon and Jack* Clarke, Bessie Cheale, Kathleen Code*, Edith* and Annie* Cole, Wm.* and Edith Corrick, Ethel and Susie Cumbers, Dorothy and Ralph Daintree, Nellie and Willie Dowsett, Wm.*, Philip, and Mordaunt Doll, Violet and Kittie Donaldson-Selby, Stuart Ellacott*, Sarah Evans, Muriel Ecroyd, Eva M. Fielder, Ivan Garrod, Maurice Greenleaf, Herbert Harrison, Byres Hill, Dorothy and Joshua Hughes-Games, Gladys Isaac*, Dora Jay, Elsie Johnson, Edward*, Henry*, May*, and Sidney* Law, Annie and Edward Lawrence, Blanche Lindup*, Dorothy Linney, Margie and Gracie* Marston, Reginald Measor, Owen, Arthur, and Lewis Morice, Helen Morgan, Annie Moule, Elizabeth* and Christine* Murray, Edie* and Ernest* Nash, J. W. Neligan, F. Osmond, Charles Parkin*, Herbert Parr, Walter Perryman, Dora Phillimore*, J. Melbourne Perry*, Isabel* and Gladys* Phipps, Cyril Pomeroy*, Mary E. Plumb, May Reed, Eileen Roberts*, Olive and Sydney Robertson, Chas. W. Saunders*, Winnie Stangoe, Constance Schaefer*, Margery Smart, Daisy Stanger, Reginald Skinner, Wm. C. Sinclair, Ethel* and Jessie* Snowball, Betty Stocks*, Fred Short, Barbara J. Tennant*, Olive* and Violet* Tritton, Lawrence Turnbull*, Edith Tyson, Queenie Upton, Kenneth J. Vining, Wm. Williamson*, Pringle Wilson*, Cecile*, Phillis*, and Noel* Wright, F. White*, Eva Wiupenny, Annie* and Frank Wood, Annie Yeo.

Foreign list.—Correct answers received from:—

Nos. 92 and 93. Mildred Fryer (Sydney). **No. 93.** Alice Henderson (Jamaica). **No. 99.** Launcelot M. Knight (Texas), Alice Henderson. **No. 100.** D. H. Marshall*, Henry and Annie Baillie, Jean M. C. Scott (Canada). **No. 101.** D. H. Marshall, Jean M. C. Scott.

Children's Special Service Mission.

Mr. Hutchinson, *Altrincham*, Jan. 16; *Weaverham*, Jan. 17; *Leigh, near Bolton*, Jan. 18. *Leeds*, Jan. 20; *Wetherby*, Jan. 21; *St. John's-park, Sheffield*, Jan. 22-30; *Tonbridge*, Jan. 31. Mr. J. S. Tyler, *St. George's, Worthing*, Jan. 14; *Baptist Church, Worthing*, Jan. 18; *Pelham Hall, Kemp Town*, Jan. 27; *St. Margaret's, Brighton*, Jan. 20. Mr. P. Welch, *West Kensington*, Jan. 18. Mr. Callender, *Edinboro'*, to Jan. 17; *Aberdeen*, Jan. 18-21; *Glasgow*, Jan. 22-31. Mr. S. J. Hewlett, *Easton, near Wells, Somerset*, Jan. 22-Feb, 1. Rev. T. Longstaff, *Hawkshaw, Tottington*, to Jan. 18; *Bury*, Jan. 19. Mr. Goodman, *ExeterHall*, Jan. 17-22; *Hounslow*, Jan. 30-Feb. 6. Mr. J. H. P. Cutting and Mr. Jas. Bird, *Downham Market*, to Jan. 17. Mr. E. Hughes, *Trinity Church, Brixton*, Jan. 16; *Lansdowne Place, Borough*, Jan. 17; *Lewisham Mission Hall*, Jan. 31-Feb. 4. Mr. Arrowsmith, *Oxton*, to Jan. 16.

UNCLE TOM.

The Week of Prayer.

FOLLOWING up the notes given in our last issue we append brief reports of some of the later meetings of the Week of Universal and United Prayer, as observed in London. We have chosen those held at Exeter Hall and St. Martin's Town Hall as illustrative of many others.

At Exeter Hall, on Tuesday, the address was given by Prof. Radford Thomson, who at short notice took the place of Rev. B. J. Gibbon, whom illness prevented from fulfilling his engagement. The special subject for the day was The Church: its nature, its claims, and the promotion of its essential unity. The Professor said:—

"From the beginning Christianity has been a social religion; a power binding men not only to God but to one another; a spiritual power passing from heart to heart, from society to society, and leavening the whole lump. What is the Church? I need not warn you against the confusion, which, however, is not uncommon, between certain organised brotherhoods of Christians on the one hand, and the spiritual universal Church on the other. There are a great many people included in what we call the Church who, there is great reason to fear, are not members of the spiritual Church, the mystical Body of the Lord Jesus Christ. And there are those who are members of the spiritual Church who are not found associated at present, it may be, with any organised community of professing Christians. We lay aside for the moment these several systems and forms of church government, which to some people are very precious, and to others are of comparative indifference, and rise into the

ATMOSPHERE OF SPIRITUAL COMMUNION.

"It is a good thing, no doubt, that there should be organised brotherhoods of Christians stationed here and there throughout the world, and doing work; some specially adapted, it may be, by their church government and forms of worship to one state of society; and others adapted to another state of society and conviction. But we think to-day rather of that great communion comprehending all Christ's people throughout the world. You cannot draw a line round it and say that those within the line are in the Church and those outside are not. But God can draw such a line, though we cannot; and He does. I take it that the Church is composed of those who, having faith in Christ, experience in their nature the quickening power of the Holy Spirit—that power which is able to grapple with the worst of errors and vilest of sins; that power which can make man a new creation in Christ Jesus. It is not ceremonial but spiritual. It goes to the roots of the man's nature. If we are joined to Christ as the body is to the head, we are justified in considering ourselves, by his infinite grace and through no merit of our own, members of the spiritual Body, moving in subjection to the Head, and co-operating one with another in seeking those ends which are dear to Him."

The speaker then referred specially to the need of prayer on behalf of those who are in a special sense ministers to the Church of Christ, among whom he included students at our colleges who have been consecrated to the work of the ministry. He also briefly expounded the great function of the Church as one of witness, of work, and of warfare.

WEDNESDAY.

The meetings in St. Martin's Town Hall continued during the week with small but steady audiences. On Wednesday the subject was—

Nations and their Rulers.—That all in authority may recognise their responsibility to God the King, and may do all as to the Lord, and not to men; that the Lord's Day may be reverenced; that injustice, intemperance, and oppression may cease; and that forbearance, peace, and brotherhood may be cultivated by all people.

Sir William Willis, who presided, read 1 Tim. ii. 1-6, and briefly glanced at the topics suggested, dwelling specially on the prevalent disregard of the Lord's Day, and the increasing tendency to look on it simply as a day of amusement.

Rev. F. W. Macdonald, speaking in place of Rev. W. L. Watkinson, called unexpectedly to Wolverhampton, spoke on the theme of the day. The keynote of the passage just read he found in the words "that we may lead a quiet and peaceable life in all godliness and honesty"—a charming ideal to which few seem to attain. A life of quietness, but not therefore of idleness. A life of wholesome activity and noble ambitions. A life of freedom from sin's unrest. What would multitudes give for such a life? Think of the lands desolated by war [illegible] out by anxiety and domestic broils. Think of the millions tossed and torn by the fever of passion, of greed, of jealousy, and of hot haste to be rich, and consider what to such "a quiet and peaceable life" would really mean.

From this opening the speaker went on to show that it is the sober, self-contained minority who sway the majority. The minority give the keynote and the majority fill in the chords. The quiet, sober, godly men influence the destinies of the nation to a much greater degree than usually supposed. If the people at large are to have peace, happiness, and prosperity it will be through the prayers and influence of those among them who know the true secret of all happiness and blessing. So in praying for those in authority we must remember that we are responsible to use aright our influence as Christian citizens. Our lives, as well as our petitions,

TELL FOR GOOD OR ILL.

Ungodly, irreligious leadership—which phrase includes authors, journalists, and such leaders of thought, as well as statesmen and rulers—is disastrous to the best interests of the nation, while, on the other hand, wise and God-fearing leadership tends to righteousness which exalteth a nation.

At Exeter Hall, Mr. H. Conder presided, and several friends engaged in prayer. The address was delivered by Rev. John Wilson, of Woolwich, who spoke of the relation of the Christian to rulers, in the light of Rom. xiii. 1-6. In view of the fact that "the powers that be are ordained of God," we obey those in authority, not only from a sense of fear, but also for conscience' sake. The ruler is "the minister of God for good"—whether an absolute or a limited monarchy, or whatever other form his authority may assume; he is responsible to God for the manner in which he exercises the power in his hands. As the spirit of Jesus Christ permeates a nation, despotism becomes impossible; and when praying for foreign rulers we should not overlook our own. If there is oppression abroad, there is destruction of the poor at home. We need to pray for a conviction that this distressful condition of want and helplessness is an evil for which a remedy should be sought. Mr. Wilson spoke of the part wrought by drink in the demoralisation of the people; and, referring to the great cleavage between the rich and the poor, said that selfishness on the part of the former drives many of the latter to anarchy and despair. In conclusion, he held that the nation whose ruler regards himself as "the minister of God for good" will assuredly reap prosperity.

THURSDAY.

The topic assigned for Thursday's consideration and prayer was:—

Families and Schools.—That in Christian households family prayer may be maintained and conversions sought; that home-life may be pure and loving; that the training in schools, colleges, and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated life of unselfish benevolence and usefulness.

Prayer for children and schools was led by Dr. Gritton, Col. Douglas Jones, and Mr. James E. Mathieson, while the chairman, Mr. Donald Matheson, read a portion of Col. iii.

Pastor Archibald G. Brown said, in the course of his address:—We are asked to pray that in Christian households family prayer may be maintained and conversions sought. I do not know how it may strike others, but to me there is a strange and sad significance about the request. Surely it is one of the signs of the times, and a very solemn sign. Can we imagine anything more humiliating than that a number of God's children should actually be asked to pray God that family worship might not die out? Those who drew up that request know pretty well how things are going on. They know that family worship is not being maintained. Were it that "family worship might be maintained in *all* households" we could understand the need for such a request; but that "family worship might be maintained in *Christian* households" is sadly significant. How can it be a Christian household if family worship be not maintained? Yet, unhappily, we know perfectly well that there is need for such a prayer as this. The fact is, there are two things slowly passing away—the old *Sabbath* and the old *home*. There is a close link between the two. The English Sabbath, once the glory and strength of our land, is disappearing; side by side with this, a sad change is coming over the old home-life; and both of these departures may be traced in some measure to the forsaking of the family altar. Is there a sight more lovely than the gathering of a family for prayer? Do not memories of such scenes in bygone days linger with the most of us? I tell you we hear of altars in England with blazoned cross and blazing candles; but what are these to the family altar? It may be around the breakfast table with the plates pushed aside and the family Bible placed at the head—but for a few minutes father, mother, children, and servants forget the haste and hurry of life, forget rank and distinction. The master, as he kneels, is not master; the girl, as she kneels, is not servant—all are one in Christ. Therefore, I ask seriously, can it be regarded as a Christian household, where family prayers are not maintained? Christians there may certainly be in the family; but is the household itself worthy to be called Christian, where family prayer is neglected? When we pass Windsor Castle and see the royal ensign we know that her Majesty is at home, so family prayer seems to be the signal that the family is in truth a Christian household, and that God dwells in the home.

Consider, again, what a blessing comes from it. The old Londoners were wont to go out once a year on the first of May to wash their faces with the dew, and thus make them pretty the whole year round. That is a curious old notion, but I am sure that when a family wash their faces, so to speak, at the family altar it beautifies the home life. How family jars and bickerings are stilled by a few moments at the altar. The baptism of communion with God means the death of snapping and snarling in the dining-room, and of grumbling and backbiting in the kitchen. Remember, too, that your children will soon be grown up: is it likely they will erect a family altar if they have never known it in father's home? For the children's sake, and for the servants' sake, let family prayer be maintained. We have been reminded that infidelity, unbelief, and worldliness are advancing with rapid strides. One of the strongest defences against these enemies is family prayer. I implore you, for the sake of our boys and girls,

LET THE FAMILY ALTAR BE MAINTAINED.

At Exeter Hall the chair was occupied by Mr. F. A. Graham, and an address was given by Rev. E. W. Moore, not specifically on the subject of the day, but on an Apostolic injunction having relation to the entire Christian life and bearing. "Be filled with the Spirit" (Eph. v. 18) was presented as an exhortation involving a duty, and as describing a condition, some marks of which were briefly indicated. The filling of the Spirit was spoken of as necessitating an emptying of sin and self; a man will more successfully avoid evil by being preoccupied with good than by merely regarding a prohibitory command. If we would not get on a downward path, we should take two steps upward. One mark of the fulness of the Spirit is gladness—"singing and making melody in your heart to the Lord"; and another is submission—"submitting yourselves one to another in the fear of God" (Eph. v. 19, 21). On the former mark it was pointed out that God is the fountain of pleasure as well as of life; on the second, it was observed that there is perhaps no greater proof of grace than in patiently yielding to others. The Epistle to the Ephesians, it has been said, begins in the heavenlies and ends in the kitchen; it touches every stage and relation of life. Nothing so clearly shows the Spirit's fulness in possession as a humble, peaceful, prayerful, and consistent life in the family and the home.

FRIDAY.

Friday was devoted to the missionary cause, the subject being—

Foreign Missions.—Praise: For the growth and development of the missionary spirit during this century. Prayer: That consecrated and faithful missionaries may be raised up in all Christian Communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in Roman Catholic, Heathen, and Mohammedan lands, arising from ignorance, prejudice, and error, may disappear before the Gospel.

Rev. Dr. W. H. Barlow read Eph. iii. 1-12 and said:—I ask you to trace the thought which runs through the whole section. It is this, that the Gentiles now—that is, since the day of Christ's ascension, since the giving of the Holy Spirit at Pentecost—are upon an equal footing with the Jews; that all God's promises of love and mercy are open to every member of the human family, without distinction of race, colour, nationality, or condition. Now the declaration of this fact is called here "the mystery." You are familiar with the meaning of the word in the New Testament—not something hidden or secret, but something man could never have discovered for

himself, something which required Almighty wisdom to disclose, which, being disclosed, has become the inheritance of all who choose to accept it. It was a secret until God chose to make it plain; it is no longer a secret because God has made it plain. What is this mystery to which Paul refers? Simply a new development in God's plan of dealing with man. Up to the time of Abraham, there had been individual men of piety, but Abraham was specially chosen as the founder of a family in whom, in a peculiar sense, all blessings were to be centred. As we trace the history of that family through all the changes from Egyptian slavery to the glory of later times, we see in all the tabernacle and temple ceremonials and symbols a preparation and a prefigurement of Christ. But observe that all along the people who had these great privileges were apt to consider themselves as vastly better than others, and to regard these advantages as belonging to them and their descendants for all time. The idea that Divine favour was a prerogative of the Hebrew race became fixed in their mind.

But now a new epoch has begun, a new vista has opened out. No longer are these privileges and blessings for one family only—they are for the world. But the early Christians (converted Jews, chiefly) could not understand this. They had been accustomed to admit proselytes to the Jewish faith, and supposed those Gentiles who accepted Christ must come in in the same way. This notion was strenuously resisted by those who argued for Christian liberty, and the first Council of the Christian church (Acts xv.) was called to settle this question. The decision was emphatic, that the Gospel of Jesus Christ did not demand circumcision or any such rite—that in Christ Jew and Gentile were equal. So, again, the apostle Paul maintains with force and logic in his epistles to the saints in Galatia and Ephesus, that the Gospel was for all men; that the Jew had no advantage over the Gentile. The apostle's business was to proclaim this Gospel of salvation free to all who feel their need and are willing to come to Him.

Well, now, if the barrier has been swept away, if the Christ is for all, those who thus pray for missions should ask,

WHAT AM I DOING

to make this known? If the door of salvation is open to every human being, I must never rest till the Gospel is preached to every man in his own tongue. I do not say all will flock to Him, but our business is to see that every one is given the opportunity. As we look back on the past year, we may ask, Have we spent money, time, talents that men may know Christ? Have missions occupied their true place in my mind and life? The spread of the Gospel took the foremost place in the mind of the Apostle Paul—we may seriously inquire if it takes any such place in our lives.

Then, again, do we fully recognise that in preaching the Gospel we are conferring the greatest possible benefit upon men? Paul calls it "the unsearchable riches of Christ," because it makes men rich. A very remarkable paper appeared in *The Spectator* last autumn, in which Mr. Hutton asserted that the proper conception of the Gospel is that it confers riches and lasting blessing upon men. This is a remarkable conception, coming from such a source, but it is the truth.

Then, lastly, remember that while the Gentiles have been admitted to the privileges of grace the Jews have not been excluded, and while we preach the Gospel to the heathen in every clime we must not forget God's ancient and scattered people.

At Exeter Hall, Mr. W. H. SEAGRAM presided over a larger attendance than gathered on previous days. The speaker was Rev. G. H. C. MACGREGOR, who took for his text Matt. ix. 38, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest." He dwelt upon the place of prayer in missionary enterprise. Christ's three words on the subject are: Pray, give, go; and as the Church maintains prayer in its primal place, so will she show a deepened fellowship with the Lord in the evangelisation of the world. One reason why prayer has this pre-eminent place in connection with missionary work was found in the fact that it keeps Christian people in mind of the true character of the enterprise—that God originated it, and is its permanent director. A second reason is that prayer supplies the means by which the work is carried on—alike as to men and money. The Lord thrusts forth labourers in answer to prayer; the silver and the gold are the Lord's, and He knows how to take it from the pockets of his people.

Hence, the missionary prayer meeting is of far greater importance than the missionary public meeting. In answer to believing prayer the right men and women are sent forth by God, and kept from discouragement while in the field. Again, in answer to prayer, mission boards are sustained and shielded from going wrong in the discharge of their important duties. Finally, prayer should be intelligent, alike as to the Scriptural principles of missions, and as to the facts of their progress throughout the world. The missionary magazine should be in every household, and should be read at least as diligently as the daily newspaper. Of course prayer for missions, like all prayer, should be intense and earnest.

SATURDAY.

"Home Missions and the Jews" was the subject for prayer in St. Martin's Hall on Saturday morning, under a threefold division:

That Christian people may make greater efforts for the spiritual welfare of neighbours and fellow countrymen; that blessing may accompany inner missions and labours among special classes; that God's ancient people may be brought into the fold of Christ.

Mr. JOHN PATON presided, reading Acts i. 1-8 and Rev. vii. 4-12, as bearing upon the topics for the day. Much time was spent in fervent supplication at intervals, and, in the course of a brief address, Rev. PREBENDARY KITTO deduced practical lessons for God's people from a survey of Israel's chequered history. When the time of the fulness of the Gentiles comes in, they will, by God's grace, see the spiritual accomplishment of his purposes, and will pay back the spiritual debt which they owe to the Jew, by becoming channels for a general and widespread Jewish reception of Christ's Gospel. Working and waiting for this blessed end must go hand in hand with prayer. Prayer, apart from work and patient waiting, may be the expression of a sentiment, but is not the thing which moves the hand Divine. We Christians may each do much in the direction of Israel's ingathering unto Christ, even though we never come into contact with a single Jew, by being filled with our Lord's spirit, letting Him reign in us, living his life and doing his work. Let us also remember for our encouragement that diligent work for God among our own kindred is a sure means of bringing about the time when the fulness of the Gentiles shall come in; and only when that is accomplished is it possible for God's purpose to be fulfilled in the salvation of all Israel, ushering in the blessed time when there shall be no differences of Jew and Gentile, bond and free, but all believing souls shall be embraced in God's great family.

The week of prayer was also specially observed at Aldersgate-street. Mr. W. R. Lane, who is at present conducting a mission to City young men, at this centre, gave an address daily at the noon prayer meeting, on themes stimulative of united prayer for church and nation.

Open-Air Mission for Ireland.

THE year 1897 has been the most encouraging which this society has had since it began operations in this country. Though not much older than the nineties of the century, the work is now widely extended, and covers a considerable area of the island, and the simple story of the Gospel is regularly told to crowds of people, on fair days, market days, and Sundays, in the south, east, west, and centre of Ireland, at the most important centres of its population.

In and around Dublin alone as many as thirty-six Gospel services were held weekly through the summer months, in the most public thoroughfares, and without any particular opposition. Thousands of people heard the Word of Life who could never have heard it in any other way. In addition to these, the Gospel is now preached in the following places through the country—viz., Waterford, Cork, Bandon, Galway, Sligo, Athlone, Tullamore, Portarlington, Mountmellick, Maryboro', Monasterevan, Enniscorthy, Arklow, and Carlow.

Many other doors are open and thousands of hungry souls are waiting for the Gospel message. We praise God that we know of many who have been led to the Saviour through the preaching of the Word. We have heard of triumphant deathbeds, where the Word of Life penetrated dark hearts, even in the last hours, speaking peace where before there was nothing but despair and gloom. The society is undenominational, and its object is to preach the simple Gospel to the masses who cannot be reached in any other way. Communications may be addressed to the treasurer, Captain R. W. Thompson, J.P., Clonskeagh Castle, Dublin. T. A. C.

Obituary.

REV. CHARLES JAMES.

This earnest young minister, formerly pastor of Ryde Congregational Church, Isle of Wight, has been called home. Mr. James, who has been in ill-health for the last three years, resigned his church at Ryde in order to take a sea voyage, but after visiting South Africa and South Australia, his health was unimproved, and on Monday morning he died at Stroud Green, at the house of Mr. and Mrs. Masters, at whose hands he has for the last three months been nursed with tender solicitude. Mr. James, who was trained at Hackney College, held a three years' pastorate at Wycliffe Chapel, Stepney, and two years at Ryde. By his death a career of promise and usefulness has closed at the early age of thirty.

MR. G. L. PILKINGTON, B.A., UGANDA.

Intelligence received from Zanzibar on Monday states that this devoted young C.M.S. missionary has been killed while acting as interpreter to a force despatched from Mengo to the Nile to quell the revolt of the Soudanese. Mr. Pilkington was educated at Pembroke College, Cambridge. While at the University a visit by Mr. Douglas Hooper was the means of arousing him (with Messrs. Baskerville and Cotter) to a sense of the peculiar claims of the Dark Continent, and the three offered themselves and were accepted. After a series of stirring meetings at home the party sailed for East Africa on January 23, 1890, reaching Uganda some time after the death of the devoted Alexander Mackay. Since then, save for a visit home in 1896, Mr. Pilkington has laboured with steady devotion in the extension of the Gospel and Christian education of the Baganda.

MR. EDWARD DAVIES, J.P.

This well-known philanthropist and upholder of every good cause in the Principality of Wales passed away at Plasdinam, Montgomeryshire, on New Year's Day, at the early age of forty-five years. He was a man of great abilities and sterling integrity, conscientious in all his dealings. Great wealth did not corrupt him, neither was his heart hardened by prosperity. He inherited the great Ocean collieries of the Rhondda, the Ogmore, and the Garu Valleys, as well as the lion's share of the great Barry Dock and Railway, on the death of his respected father, Mr. David Davies, ex-M.P. for Cardigan; yet he was a most humble Christian, a lifelong abstainer, an elder of the Welsh Presbyterian Church, and general treasurer of the Welsh Forward Movement. He will be greatly missed by the 10,000 workmen in his employ, by the tenant-farmers to whom he was so generous, and by the educationalists of Wales; but more than all by the Forward Movement, of which he was not only treasurer, but chief supporter. May God bless his dear wife and children, and raise up others to fill the gaps made by his departure. J. P.

MRS. W. W. PERKS.

The dearly-loved wife of Mr. W. W. Perks, of The Friary, Winchester, and mother of the Misses Perks, of the Soldiers' Home, passed into the glory early in the morning of the last day of the old year. She was in her eighty-fourth year, and has left a life-long testimony to the saving and keeping power of the Lord Jesus, whom she loved so well, and longed to see. Mrs. Perks was converted in early childhood. Her spiritual life developed into a vigorous Christianity, ripened into precious fruit, and is now perfected in the glory. She was a true friend to all real Christian work, and will be missed by many. The well-known mission, carried on so many years by two of her daughters at the Soldiers' Home, at all times had her warmest interest and sympathy; and by her expressed desire, Mr. Charles Edwards conducted her funeral service, which was deeply impressive and solemn in its beautiful simplicity, but bright and full of comfort and hope. A band of Christian men, members of the Soldiers' Home Mission, carried her remains to their last resting place, where many friends had gathered to manifest their esteem for the aged saint and their sympathy with the bereaved family

Pastors' College.—The free evening classes for Christian workers will be resumed on Tuesday, January 18. The subjects will embrace theology, physiology, logic, Greek, Latin, shorthand, etc. For full particulars enclose a stamped envelope to the secretary, Mr. G. Hall, Pastors' College, Temple-street, Newington, S.E.

Home Missions

The London Mission.

WE are now on the eve of this special and extended Gospel campaign by Rev. John McNeill. The first public gathering in connection with it was a meeting for united prayer, held on Sunday evening last at the Metropolitan Tabernacle. The preacher at the regular evening service was Pastor Archibald G. Brown, of West Norwood. During his discourse he made hearty reference to the coming mission, and he led the proceedings at the prayer meeting subsequently held.

As soon as Rev. F. B. Meyer arrived from Christ Church he took the presidency of the meeting, and gave a short address bearing on Mr. McNeill's campaign. Earnest prayer followed from various brethren belonging to different denominations in South London; all the petitions were expressive of strong desire and expectation that the coming effort would be productive of a great spiritual awakening and reviving throughout the Metropolis. There were between 2000 and 3000 persons present at this meeting—a good indication of the widespread interest that has been awakened. Much prayer is being made also at a large number of churches in different parts of London.

We append the programme, as arranged, of the second fortnight's work, extending from Jan. 30 to Feb. 11:—

Jan. 30, Sunday, 11 a.m., Marylebone Presbyterian Church, W.
Jan. 30, Sunday, 3.30 p.m., St. James's Hall, Piccadilly, W.
Jan. 30, Sunday, 7 p.m., Westminster Chapel, James-street, S.W.
Jan. 31, Monday, 3.30 p.m., St. James's Hall, Piccadilly, W.
Feb. 1, Tuesday, 3.30 p.m., St. James's Hall, Piccadilly, W.
Jan. 31 to Feb. 4, 7.30 p.m., Westminster Chapel, James-street, S.W.
Feb. 2, Wednesday, 3.30 p.m., Exeter Hall, Strand, W.C.
Feb. 3, Thursday, 3.30 p.m., Exeter Hall, Strand, W.C.
Feb. 4, Friday, 3.30 p.m., Exeter Hall, Strand, W.C.
Feb. 6, Sunday, 11 a.m., Eccleston-square Congregational Church, S.W.
Feb. 6, Sunday, 3.30 p.m., St. James's Hall, Piccadilly, W.
Feb. 6, Sunday, 7 p.m., Westminster Chapel, James-street, S.W.
Feb. 8-11, Tuesday to Friday, 1 to 2 p.m., Pillar Room, Cannon-street Hotel, E.C.
Feb. 7-11, Monday to Friday, 7.30 p.m., Westminster Chapel James-street, S.W.

The Methodist Times of last week has the following:—"At the suggestion of Mr. Price Hughes and the Executive Committee of the West London Mission, Mr. McNeill will probably take the afternoon service at St. James's Hall on most of the Sundays of the next three months. The usual 'Conference' will be most gladly put on one side, and all the machinery and agencies of the West London Mission will be employed to give Mr. McNeill the full advantage of the unique opportunities presented by St. James's Hall on Sunday afternoon."

In our next issue we hope to report the welcome meeting in Exeter Hall to-morrow (Friday) evening, and the opening services of Sunday and Monday next.

The South Metropolitan B.W.T.A. Union, composed of about twenty-six branches, has for some months employed missionaries (women) to watch over the interests of women and girls who appear at Lambeth, Southwark, and Greenwich Police Courts. Hundreds of pledges have been taken, and, followed up by systematic visitation at the homes, have been in very many cases stepping stones to reform. More than fifty girls have been delivered from evil and placed in safe surroundings; more than one hundred women have been sent to rescue or inebriate homes, or restored to their friends; clothing and nourishment have been, after strict investigation, given to the deserving poor, who have also received medical attention. The very success attending this work has led to a difficulty—we have no intermediate home for the women and girls (committed to our care by the magistrate) while we find them a permanent situation or home. If we refuse to take charge of them, there is only prison life and afterwards its stigma for them, and their salvation is further off. A six or seven roomed house in the vicinity of the Old or New Kent-road would answer the purpose admirably. We earnestly appeal for help in this matter. R. Kemp, Hon. Sec.

214, *Upland-road, East Dulwich, S.E.*

[36]

Waifs and Strays in East London.

THE Edinburgh Castle still continues to hold its reputation as the East-End Mansion House. Without it, the quarter of London of which it is the centre would miss a far-reaching moral and spiritual influence; and who could say what would happen if its generous and discriminating hospitality should come to an end?

At this season its resources are highly taxed to provide for its numerous guests, and last Wednesday evening was the occasion of the first joyous event of the year. It was attended by two thousand boys and girls. That the little folk were carefully selected is a matter of course; it is due to Dr. Barnardo, the master of the feast, to say that the experience of a quarter of a century was exercised in bringing them together. And what a company they formed, how significant in appearance, how appalling in suggestion! Gathered into one net, they fitly represented the dirt and degradation, the sin and sorrow of the Metropolis.

In order to secure them, many a square mile of congested London had been carefully gleaned over for days before. Districts as far distant as Notting Hill, Holloway, Lambeth, and Hoxton had been searched by experienced waif-finders. The services of many a friendly lodging-house deputy had been used, that homeless bairns might get invitations. How early in the day some of them set out on the journey it would be hard to say, but many were at the doorstep hours before the time of admission.

That so many of them could undertake such a journey without any caretaker in the wet weather that prevailed, is indicative of the endurance and hardihood that are bred in the gutter child. Once inside, the sorrows of the dreary way were all forgotten. Enough for them that their present was full of promise. They were welcomed with joyous strains of music, and when they thought they would, their efforts upon popular songs of the street made the large hall ring again.

Never was feast ordered with such precision, nor were guests kept so well in hand by friendly stewards. With bugle and command the viands were provided, while with curious care and discretion were they arranged by the recipients. The toothsome fruit-cake was carefully laid aside until the keen edge of the appetite was taken off by meat-pie and substantial bread-and-butter. The supplies were generous, and doubtless many remaining at home were more or less made acquainted with the fine flavour of the feast.

Be the supper ever so long, at last it cometh to thankful song, after which one could more readily open up confidential relations with the little folk. A very large proportion of them were of school age, and many professed to be enjoying the discipline of the honoured profession. Perhaps they were, perhaps not. But what did they want to know about degrees of comparison or the subjunctive mood, while every rag and tatter that exposed their grimy forms was mutely calling out for mothering, soap, and many waters? Here was a knot of coal-van boys. Their talk was of the market price and the wide circle of customers who could buy "half-a-hundred" at a time. There were van boys who sat on a tailboard from seven in the morning till seven at night. Now it is out-o'-works, over school age, who are filling in idle days by hawking vestas in the West End, until, perhaps, the evil spirit of the street stamps them for good as freebooters of the slums, loafers of the pavement.

Of the lasses with matted hair and varied garments, it is harder to speak. Their needs were so eloquent it seemed like impertinence to look at them, much more to describe them, critically. Besides, the compassionate soul who wishes to know them more intimately may do so any day. The pity of it is there are so many little maidens waiting to learn what Christian compassion really means.

But the best of the feast is yet to be. There is Dr. Barnardo staggering with bent limbs across the platform. He bears a bag of bullion on his shoulders. Oh, what mad delight! For every dirt-brown imp knows full well that in that bag there is a bright new sixpence which will soon be within his eager grasp. The worthy doctor is a man of motive: every single sixpence is a hostage for further good behaviour. Besides, a couple of oranges will accompany every piece of silver. The entertainment which followed awaked joyous and hearty laughter. The morrow had no sorrows in its lap, while song, instrumental music, ventriloquism, and lantern rivetted their attention.

Then Dr. Barnardo led up to the grand end of the gathering. He made a company of his smart, rosy-cheeked lads stand up to be looked at. It was a sight fit to turn the heart of any street-boy to a disciplined life. The promise, even of the life that now is—if he could see no further—loomed up before his eyes. Mothers who read this may not realise what these children were now asked to decide. The door of a new life was opened before them? Would they enter in? We are profoundly thankful that Christian philanthropy makes this possible. A hundred of the neediest of that two thousand will no more, bare-foot, hungry, and drenched to the skin, stumble through the muddy lanes to the Edinburgh Castle. They decided to remain and be trained for better things.

Welsh Forward Movement.

THE half-yearly meeting of the directors of this movement was held recently at Llanelly, Carmarthenshire. A large number of delegates were present, and much business was transacted. Rev. J. M. Jones, Moderator of the General Assembly of the Presbyterian Church, presided over the first meeting, and Principal Prys, M.A., Trevecca College, over the second. In the absence of the general treasurer, the general secretary (Rev. Lewis Ellis, Rhyl) read the financial statement, which showed that there would be a deficit of something like £700—before the annual collections would come to hand in March. In view of this, it was proposed that personal appeals should be made to friends interested in the salvation of the people.

Rev. John Pugh, general superintendent, in his report, showed clearly that, from a spiritual standpoint, the last six months had been far and away the most prosperous in the history of the movement. Two of the centres of Cardiff, East Moors and Grangetown, had experienced extraordinary blessing in the way of professed conversions, many of the converts being as hopeless as any human beings he had ever seen. A similar blessing had been experienced in a less degree by the majority of the thirty-four centres; in fact, there was progress all along the line—except, perhaps, at two or three minor points.

In the Newport Central Mission the large temperance hall has become far too small to contain the people anxious to hear the Gospel. Hundreds are turned away every Sunday evening. There are now four halls engaged in soul-saving work; and yet Newport, like Cardiff, is calling out for more halls, and men, filled with the Holy Ghost, to go forth and possess the people for Jesus Christ. The centres in the mining districts—taking everything into consideration—are doing quite as well as those of Cardiff and Newport. Thus, in what are called the blackest counties of Great Britain (Glamorgan and Monmouth), God is making the movement a mighty blessing to the most hopeless and helpless—victims of sin and Satan. As sure as he is taken to the people, Christ changes them and their surroundings, and that in a very short time.

Wrexham was named as an example of this. Mr. Pugh said: We only began operations in that metropolis of the liquor traffic in October last. Before we had been there a month the large Public Hall, which is said to hold 1500 people, was crowded with men and women, who for the most part never attended any place of worship. Since then scores of them have professed conversion to God. In conclusion, Mr. Pugh asked: Shall a movement, so blessed of God to the conversion of sinners, be hampered and crippled for want of funds? Surely this shall never be in a land where there are so many rich Christians who are conscious that they are only holding God's money in trust for Him, and for which they must ere long render an account. Communications regarding the work may be addressed to Rev. John Pugh, Grange Gardens, Cardiff.

THE EVANGELISTIC FIELD

MR. W. R. LANE IN THE CITY.

A MISSION to City young men is being held by Mr. W. R. Lane at the Aldersgate-street Y.M.C.A. On the first evenings—Sunday, Monday, and Tuesday of last week—the evangelist addressed himself mainly to Christians seeking to stimulate and rouse an intenser devotion to the great work of winning others to Christ. On Wednesday week a reception was given, when some 400 young men, largely strangers to the place and the work, were gathered by special invitation out of the City warehouses and great business establishments. After tea and social converse, an address was given by Mr. Lane, who puts the personal claims of God and the imperative necessity of prompt decision with force and urgency. Not a few seemed deeply moved, and several professed to decide for Christ. The week closed with a full and fruitful meeting on Friday. This week these special meetings are being continued each evening.

A new interesting feature has been introduced in "Half-hour Talks to Business Men," given daily by Mr. Lane at the noon prayer-meeting, when he hopes to deal in the five addresses (Monday to Friday) with five Bible stories, illustrating different aspects of the power and penalty of sin. In the first talk, on Monday, the lessons of the story of Achan were enlarged upon in a vigorous fashion under the title "A Doubtful Destiny." The points made were:—The downward progress of sin—"I saw," "I coveted," "I took": The destructive influence of sin on others—a curse in the camp, and so defeat and failure: The discovery and judgment—"Be sure your sin will find you out"; God save us from secret sin which saps the life: and, lastly, the doubtful confession, "I have sinned." On these lines an earnest evangelistic address was given. Evident efforts had been made to bring in young men, who were present in unusual numbers.

A "COUNTRY HOUSE" MISSION.

IT is sometimes said that evangelists do not care about accepting invitations for village missions, and that they would rather go to towns where they can be sure of elaborate preparations and big crowds. This statement is hardly the case. The Lord Jesus, the greatest evangelist the world has known, went about among the villages, and certainly none of us who seek to follow his footsteps would dare to refuse any call that we felt to be of God.

A short time ago it was my privilege to pay a second visit to a well-known country gentleman for special meetings in his fine old house. The meetings were held in the large hall, which seemed specially adapted for the purpose. Each morning I conducted family prayers, when all the indoor and outdoor servants were gathered together to listen to the words of life. And every evening, immediately after dinner, the hall was well filled—and on one occasion the grand staircase also—with an earnest company of friends, servants, employés, and tenant farmers, all waiting before God, like Cornelius and his kinsmen, and near friends, to hear a message from the Lord.

I have purposely refrained from mentioning names or results, but I feel free to say that meetings have been held in the same way and place in former years by Lord Radstock, Captain Tottenham, and other prominent servants of Christ, and the Word that has gone forth has never returned void.

Cannot other children of God, whose hearts the Lord has touched, open their houses for similar effort, not forgetting that the evangelist is a man, and not an angel?

Eastbury, Gosport. W. MONRO COLLINGS.

MR. HENRY VARLEY IN BOSTON.

The work here grows in all directions. The noon meetings bring from six hundred to a thousand people, and the interest is very deep. Hundreds tell of blessing received and fresh light from the Word of the Lord. There has been establishment of many in their most holy faith. Oh, what a precious word that is, "And ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of Our Lord Jesus Christ unto eternal life" (Jude 20). We unite in kindest love to yourself and the excellent lady to whom you are united. May the sweet word in 1 Peter iii. 7 have a blessed fulfilment in your experiences. We pray for you. We have recently passed our fortieth wedding day. Our hearts are full of praise. I cannot tell when I shall get away from this city. The work grows remarkably. *(From a private letter.)*

EVANGELISTS' MOVEMENTS.

In response to a desire on the part of the many friends of D. L. Moody that he should return to New York this winter, he is conducting a week's meetings in Carnegie Hall, beginning January 9. The object of these services is the deepening of the spiritual life and the training of Christian workers, like the great meetings conducted by Mr. Moody in New York city last winter, by which multitudes were benefited.

An eight days' mission has been held by Mr. Gerald Coultas, at the Allen-road Gospel Mission, South Hornsey. The old, old story has been most simply and lovingly given. The meetings have been well attended, and God has indeed used his servant. The result of the meetings have been a great harvest of souls, and the Lord's children being aroused to fresh life. The closing meeting of Jan. 10 was very interesting, being preceded by a tea, after which Mr. Gerald Coultas gave an account of his life and seventeen years' experience, relating many thrilling perils he has passed through in his work for the Master. The Allen-road Mission, South Hornsey, is carried on by a number of young men, their leaders being Mr. E. R. Brake and Mr. B. Boram.

MR. E. P. TELFORD, Beverley, 16-27.
MR. JOSIAH NIX, Warrington, 16-24.
MR. GEORGE CLARKE, Putney, 16-31.
MR. F. C. SPURR, Bradford, Jan. 15-23.
MR. J. J. SIMS, during January, in Bristol.
MR. W. R. LANE, 16-27, the Dome, Brighton.
MRS. E. L. BAEYERTZ, Huddersfield, in January.
GIPSY SMITH, Newcastle, Jan. 8-17; Banbury, 22-31.
MR. NED WRIGHT, St. Giles's Mission, Soho, Jan. 17.
THE WEAVER BROTHERS, Glasgow (Cowcaddens), Jan. 9-28.
MR. CHARLES INGLIS, the Edinburgh Castle, Limehouse, in January.
MR. J. S. HARRISON, St. Giles's Christian Mission, Sundays in January.
MR. J. BENNETT ANDERSON, Jan. 16, Liverpool; Jan. 23 to Feb. 3, New Quay, Cornwall.
REV. J. MCNEILL'S LONDON MISSION.—The following are the arrangements for Mr. McNeill's first mission, January 16-28:—Jan. 16, Sunday, 11 a.m., Marylebone Presbyterian Church, W.; Jan. 16, Sunday, 3.30, p.m., St. James's Hall, Piccadilly, W.; Jan. 16, Sunday, 6.30 p.m., Metropolitan Tabernacle, Newington Butts, S.E.; Jan. 17-21, Monday to Friday, 12 to 1 p.m., City Temple, Holborn-viaduct, E.C.; Jan. 17-21, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle; January 23, Sunday, 11 a.m., City Temple; Jan. 23, Sunday, 3.30 p.m., St. James's Hall, Piccadilly; Jan. 23, Sunday, 6.30 p.m., Metropolitan Tabernacle; Jan. 24-28, Monday to Friday, 12 to 1 p.m., City Temple; Jan. 24-28, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle. No Saturday meetings. Due notice will be given of subsequent missions.

Requests for Prayer.

For special services in Lyonsdown Hall, New Barnet, by Mr. John Elliott.

For a mission at Lewyn, Cornwall, from Sunday, Jan. 16, by Mr. G. W. Clegg.

For blessing on a mission, Jan. 16 to 23, at Little Waltham, by Mr. W. Wright.

For a Gospel Mission at Letchmore Heath Gospel Hall, Watford, Jan. 16 to 23, by Mr. B. H. Angel.

For a series of special services at Eldon-road Chapel, Cardiff, Jan. 17 to 20, by Rev. A. T. Jones, of Newport.

For a fourteen days' mission (to commence Jan. 18), at East Barnet, Herts, by Rev. P. J. Smart and Mr. J. Cheeseman.

ON behalf of Rev. S. H. Wilkinson's visit on January 17, at the monthly meetings for the deepening of spiritual life at Ipswich.

That the reformation movement among Roman Catholic priests in France may be guided on definitely spiritual lines. There is much cause for praise on account of evangelistic work in France.

For Rev. F. B. Meyer's meetings in the United States:—Albany, Jan. 20 and 21; Bay City, Mich., 22 and 23; Detroit, 24—26; Chicago, Ill., 27—30; Kansas City, Feb. 1, 2, and 3; St. Louis, 4, 5, and 6; Baltimore, 7—10; Washington, 11, 12, and 13; Philadelphia, 14 and 15; Brooklyn, 16 and 17; Rochester, 18—22; Student Volunteer Convention, Cleveland, 23 and 24.

Letters to the Editor.

THE STUDY OF SCRIPTURE.

DEAR SIR,—I was greatly interested in Mr. Willat's letter, "More about my Bible." It is refreshing to a young Christian in these days of discounted truth to come across one to whom the Bible is such "a living, bright reality." The faith of many has of late years been rudely shaken, but if only those who are "in darkness and have no light" would study *the Bible itself*, instead of what man has written about it, and leave alone the more or less fanciful theories current in modern literature, I feel sure they would find it solid ground beneath them instead of the shifting sand on which their feet are vainly seeking to find a hold.—Yours faithfully, A GLAD READER.

DEAR SIR,—May I add a few words by way of supplement to the very interesting and helpful article on the Bible by Mr. Willats, in last week's CHRISTIAN? The remark is made that very many Christians have but a slight knowledge of the Bible. I cannot but think that one reason of this partial ignorance is the fact that so few people make a point of reading it consecutively and regularly.

I can say from experience that until I began to do this, I never had anything like the same pleasure or profit from its pages.

The Book of Genesis has now quite a fascination. Whenever I read the Book afresh, and even in what appear to be dry and stony places, such as some chapters in Chronicles, there are precious gems which one feels it would be a great loss to miss. I would earnestly advise any who have not been in the habit of consecutive reading from beginning to end, to commence this plan, which will amply repay them. Trusting that some of your readers may be induced to follow this advice—I am, yours truly, A LOVER OF THE BIBLE.

DEAR SIR,—Your "Daily Homily" is a great help to me in my reading of God's Word, both at family prayers and in private.

I prefer consecutive to irregular reading, and when I come to chapters hard to be understood, I never fail to get *some* helpful thought (oftener, *many* a one) from these daily portions.

But I would warn my fellow-readers against a possible tendency to content oneself with the leading thought that the "Homily" presents, and to miss many others to be found in the rest of the chapter. It should be regarded as a condiment rather than a meal.—Yours truly,

A STUDENT.

Drovers in London.—One of the most interesting branches of the work of the City Mission is that among the numerous drovers and cattle-attendants at Islington and Deptford markets. The annual social meeting in connection with the Islington work, under Mr. O. Stewart, was held last week when 200 drovers and their wives were entertained. A resolution was cordially passed urging the Corporation to grant much needed accommodation in the Islington market for a coffee-room, and similar space for a coffee-bar and a shelter in Deptford market. In the latter case the need is specially great because of the growing importance of Deptford as a landing place for foreign cattle. The Duchess of Albany is showing a practical interest in the condition of the girls engaged at Deptford.

The Institute of Preventive Medicine, in course of erection on the Thames Embankment at Chelsea, is designed for purposes of vivisection and experimentation. The residents in the locality have objected to the institution, and now the London Anti-Vivisection Society, of 32, Sackville-street, W., through its secretary (Mr. Sidney G. Trist), has petitioned the Home Secretary to withhold a licence for the practice of vivisection. There are already thirteen places in London registered for experiments on living animals; and it is maintained that not only are the results of the experiments contradictory, but that the inoculations, which are so popular in scientific circles, often set up virulent diseases and sickness, attended by serious and even fatal consequences,—also that the practice of vivisection is wholly repugnant and hateful to many of Her Majesty's subjects. In acknowledging the petition, the Home Secretary intimates that no application has yet been received for the registration of the Institute under 39 and 40 Vic., cap. 77, and says that the protest will be duly considered in the event of an application being received.

Current Events

HOME.

There was a decrease of over £5,750,000 in British exports for last year.

Mr. Ernest Hart, editor of the *British Medical Journal*, has died at Brighton.

There are 150 cases of typhoid at Camborne, Cornwall; four have proved fatal.

Experiments are to be made with the view of growing sugar-beet in this country.

The first conference of the National Federation of Head Teachers' Associations, held in Essex Hall, has been a distinct success.

In the engineering dispute no progress towards settlement can be recorded. Masters and men are "awaiting the course of events."

The Miners' Federation have held a successful conference at Bristol, and decided to give the Workmen's Compensation Act a fair trial.

A peculiar type of measles is raging at Llanelly, hundreds of cases being under treatment. Several of the largest Board Schools are closed.

We are glad to note the activity of the police in the matter of gaming-houses. Forty arrests were made on Sunday last at a "club" in Soho.

Sir Edward Augustus Bond, late principal librarian at the British Museum, has just died. He was promoted to the grade of K.C.B. on New Year's Day.

By the invitation of Mr. Alderman Treloar, 1300 children, drawn from the poorest districts of London, have been for the fourth year in succession entertained at the Guildhall.

A scheme is on foot for the purchase of the Crystal Palace, as a pleasure resort, by the public authorities. This will be a boon if drink is prohibited and the highest good of the people kept well in view.

At a fire on the premises of a firm of wholesale chemists in Glasgow damage to the amount of £14,000 was done, and four firemen lost their lives owing to an explosion after the outbreak was almost subdued.

A portion of a roadway, believed to be of Roman origin, has been discovered by workmen at Reigate, The path is about 14 ft. wide, and is composed of flints, the edges of which have been trimmed to fit accurately.

A wooden hut, saturated with naphtha and petroleum, and "blazing like a blast furnace," was extinguished in 1 min. 18 sec. by "chemical" fire-engines. Since the great Cripplegate fire increased attention is being given to fire-extinguishing appliances.

A firm of brewers in Liverpool sent a case of champagne as a Christmas box to the police superintendents of the five divisions in which the firm's licensed houses are situated. The presents were returned with the expression, "There has been some mistake."

At the annual conference of the Incorporated Society of Musicians, Sir John Stainer, president, referred to the vast amount of worthless instruction now being given in music, and urged the appointment of a representative body with statutory powers for licensing teachers.

Sir John Hutton seriously attacks the existing water supply of London. Unless preventive measures are taken, he fears that an epidemic such as recently afflicted Maidstone may at any time develop. He expresses himself strongly upon the prevailing method of testing the sources of supply.

In her preface to the autobiography of Mr. Joseph Arch, Lady Warwick says: "It seemed to me a pity that the story of his life-work should remain untold, and I am glad to be of help to him in the telling of it." No firebrand, but a "village Hampden," is her estimate of Mr. Arch.

The number of depositors in the Post Office Savings Bank has risen in the last fifteen years from 2,858,976 to 6,862,035, and the sums deposited from £39,037,821 to £108,098,641.—A great accession was made last year to the number of female clerks employed in this department. Their work has been of an excellent character.

Sir E. Poynter, President of the Royal Academy, re-opened the South London Art Gallery and Passmore Edwards Institute after extensive improvements.—The personalty of Sir John Gilbert, R.A., the famous painter, is sworn at £231,584 2s. 8d. net.—The 240 works of Millais, now on view at Burlington House, are said to be worth a quarter of a million, an average of over £1000 each.

It is pleasing to note that the "list of denominations" which used to be included in "Whitaker's Almanack," has disappeared from the 1898 edition. Mr. Howard Evans's recent article in *The Contemporary Review*, in which the extraordinary inaccuracy and exaggeration of this list was so thoroughly exposed, is largely responsible for this, and he has rendered a real service to the cause of religion by taking a mistaken weapon of attack out of the hands of its enemies.

FOREIGN.

A young watchmaker, according to the *New York Herald*, has discovered how to telegraph pictures.

From Belgrade comes the announcement that the ex-King Milan has been appointed Commander-in-Chief of the Servian Army.

Mr. Chamberlain has refused to submit to arbitration the questions in dispute between Great Britain and the Transvaal.

On the Indian Frontier, the Tanga Pass has been captured with the loss of only one man wounded. When will this vexatious war cease?

To punish the troublesome tribes in the vicinity of Ediba, West Africa, an expedition of eight officers and one hundred men has left Bonny.

By the sudden giving way of the floor of the City Hall, London, Ontario, thirty lives have been sacrificed and over a hundred persons injured.

Delegates from France, America, South Africa, and Australasia are expected to take part next May in the celebration of the centenary of the Rebellion in Ireland.

On his return to his dominions, the King of Siam has received an address of welcome from his people. He promises to do his best to make his country great and prosperous.

Unbounded satisfaction is expressed by all Bulgarians at the *berats* which have been granted by the Porte to Bulgarian bishops for Divra, Monastir, and Strumnitza.

Dr. Darley Hartley, ex-president of the South African League, is on a mission to this country to lay before the British electorate the views of the loyal colonists at the Cape.

Great Britain, Russia, and Japan are in accord concerning Korea. This will assist present and future missionary effort in the peninsula, besides steadying its political position.

The Greek Finance Minister in his Budget declared that the income of the nation was 8,000,000 drachmae less than last year. It will be a long time before Greece can attain commercial prestige.

The Austrian Reichsrath is likely to be convened for a new Session about the middle of March. Meanwhile fresh efforts will be made to bring about a better understanding between the Czechs and Germans.

The *Fram*, which carried Nansen on his memorable voyage to the Polar seas, is to sail northward next June under command of Captain Sverdrup. This expedition is organised under the auspices of the Norwegian Government.

Sidi Ali, who fled to Suakim on the Dervish conquest of Kassala, has returned under the escort of Captain M'Kerrell. His "restoration" will produce an excellent effect throughout the district.—A regular postal service is now established between Suakim and Berber and Suakim and Kassala.

It is rumoured that Li Hung Chang has returned to power at Pekin, and that he has expressed himself strongly on the seizure of Kiao-chau by the Germans. His protest against the dismemberment of the Empire meets with the heartiest sympathy from American statesmen.—French occupation of Hainan is imminent, and Germany leases Kiao-chau for fifty years. In the latter case China will surrender all her rights over Kiao-chau bay, with its shores, entrance, and islands.—China appears to be endeavouring to secure the guarantee of the British Government to a new loan of £16,000,000.

The humiliating reactions against social reform in New York has been publicly celebrated by "processions and salvoes of artillery." The crusade initiated four years ago by Dr. Parkhurst, culminating in the disgraceful revelations of the Senatorial Committee, has been utterly defeated, and the government of the second largest city in the world has been again given over into the hands of adventurers and money-grabbers of the worst kind. And this by the votes of the community. "My people love to have it so." History and revelation speak with no uncertain voice as to the certain issue of such a sad relapse.

Kidnapping and Heresy in Russia.—The Berlin correspondent of *The Daily Chronicle* says: "I learn from the Caucasus that the authorities in the Don Cossack country and in Ciscaucasia have taken away several children from parents who belong to the Shalopout sect, and placed them under the guardianship of Orthodox relatives. The Shalopouts are a sect of Protestant Russians who are described as leading godly and quiet lives, but strongly opposed to the tenets of the National Church. Some time ago a meeting of Orthodox clergy at Kazan recommended this kidnapping of children as an efficacious way of dealing with heresy and retarding its growth."

Armenian Persecution.

The Cairo correspondent of *The Times* writes, under date Dec. 27:—Letters have been received by Armenian refugees in Egypt from relatives and friends in Asia Minor describing the consequences which followed the public act of reparation lately made by Turkey to Austria for the outrages committed upon the Austrian Lloyd's agent at Mersina. The Mussulman population became excited at the humiliation of their chief officials, but, not daring to revenge themselves upon Europeans, turned their anger upon the unfortunate Armenians. Four innocent fugitives were murdered on their way to Hadjim, 180 camel-loads of merchandise were plundered on the road to Cæsarea, numerous arrests were made, and a cruel persecution began at Mersina and Adana of the chief Armenians, especially those who had received money from Europe for distribution amongst their suffering brethren, twenty-five persons being arrested in the two towns and since sentenced to death. The Turkish authorities spread rumours of an Armenian plot to destroy the Mussulman quarters of Mersina with dynamite, and having got hold of some private correspondence from Europe advising the Armenians to rely only upon themselves for their own protection, as no hope could be founded upon any efforts of European diplomacy, they distorted this into evidence of a seditious conspiracy. All this produced intense excitement amongst the Christians of Cilicia, who, fearing a revival of massacres, prepared for flight, and 200 families who had gone to Mersina to embark were prevented by the Turkish authorities and sent back to Tarsus.

Scottish Notes.

According to custom some 2000 of the city poor were entertained to a New Year's supper in the City Hall, Glasgow.

Rev. W. Mackintosh Mackay, formerly of Troon, was last week inducted minister of the Free South Church, Aberdeen. Mr. Mackay was welcomed by the congregation at a largely-attended social meeting.

The usual New Year's meetings in connection with Cowcaddens Free Church, Glasgow, were full of interest, and no small blessing was experienced in the special awakening of those who attended. This week Mr. Bewley Weaver is having a mission at Cowcaddens.

The Edinburgh Industrial Brigade Home receives destitute lads, who are fed, lodged, clothed, and educated. Each boy is apprenticed to a trade and works in his master's premises. The only recommendation for admission is destitution. Since the home was founded some 3,000 lads have passed through it, many of whom are now scattered all over the globe and doing well. There are at present 120 lads in the home.

The death took place at Aberdeen, a few days since, of Rev. George Cockburn, one of the missionaries of the Church of Scotland. Mr. Cockburn was a graduate of Aberdeen University, and a number of years ago he went out to the Church of Scotland mission at Ichang, China, where he laboured successfully. The climate told upon his health, however, and he returned to his native country. He has since resided in Aberdeen.

Rev. John Kelman, of Leith, is giving a series of lectures on the early history of Israel to the students attending the Training Institute of the Women's Foreign Missionary Society of the Free Church, at Atholl-crescent, Edinburgh. At this institution a course of training is given to foreign and home missionaries in Bible study, Christian doctrine and evidences, non-Christian religions, Indian languages, nursing, singing, practical mission-work, etc.

The report of the Faith Mission for the past year is one full of encouragement. Hundreds have become new creatures in Christ Jesus. The work of the mission has extended to Ireland. Over 100 missions have been conducted during the year in addition to Prayer Union and special campaigns, and regular work in Rothesay and Edinburgh. The year commenced with a staff of 46 pilgrims, some in preparation for the foreign field; since then five have gone abroad.

Irish Notes.

The week of prayer in connection with the Evangelical Alliance was duly observed last week in Dublin, Belfast, Newry, Cork, Limerick, Derry, and various other centres through Ireland. The meetings were well attended.

A manifest work of grace has taken place in connection with the Methodist Church, Roscrea, co. Tipperary, during the past two or three months. A Christian Endeavour Society has been formed, and the religious tone of the congregation is said to be most cheering.

THE BOOK WORLD

ANNUAL VOLUMES.

The year's parts of **The Children's Sunbeam** (1s. *Stoneman*) make a volume which will be welcome to little ones who can read. Some of the contents seem more suited to the intelligence of persons of riper years.

Miss Mason's little monthly for Christian workers, **Rest and Reaping** (2s. 6d. *Morgan & Scott*), abounds in notes on work and workers, prophetic and expository articles, and hints on various themes. Vol. xi., just issued, contains in this way much that is of general interest and usefulness.

The Home Messenger has completed its sixth year, and the bound volume provides a large variety of good reading for young and old. Joseph Hocking's story, "And shall Trelawney die?" runs through the parts, and the general contents embody excellent sketches, biographical and otherwise. The serial is admirably illustrated. (*Horace Marshall & Son.*)

All who are interested in Gospel work in the Sister Isle will find instructive matter in **The Christian Irishman**, a brightly written monthly paper. The year's parts, stitched in a cover, make a volume which many will like to have for reference. Among the most valuable contents are sketches of John Tauler, Raymond Lull, and Gerard Groot, three "Stars in the Night" of the dark ages. (1s. *Offices*, 16, *Upper Sackville-street, Dublin*).

One of the many useful monthlies that visit us from America is Rev. James O'Connor's magazine, **The Converted Catholic.** The fourteenth annual volume is replete with instructive matter, and tells of the emancipation of many Romish priests, and of work in their behalf in America and other lands. The pages expose the intrigues of the Papal hierarchy and Jesuits in the political, social, and family life. (1 dollar. *James A. O'Connor*, 142, *West Twenty-first Street, New York.*)

Among attractive missionary monthlies, a high place must be assigned to **Regions Beyond,** the organ of the East London Institute for Home and Foreign Missions, of the Congo Balolo Mission, and of the Regions Beyond Helpers' Union. The volume for 1897 is a repertory of well-digested missionary intelligence, and earnest appeals for enlarged missionary interest. The pages give descriptions of needy fields and graphic accounts of evangelistic tours. The volume will be of great service to students of missions, especially as regards China, India, and Central Africa. (*Partridge & Co.*)

SOME JANUARY MAGAZINES.

The current number of **The Phonographer** (3d. *Phono Coy., Elgin, N.B.*) is an excellent one, both in contents and lithographic execution.

The Sword and Trowel (*Passmore & Alabaster*) is of very special interest and value this month; besides the usual live articles, Part I. of Mr. Spurgeon's autobiography is given as a supplement. The price is increased for this occasion to 6d. net; post free 8½d.

Dr. A. T. Pierson's well-known monthly, **The Missionary Review of the World,** begins the year well, combining with its various excellent features a greater use of the engraver's art. By this means one gets a deeper and more exact impression of places, scenes, and customs met with in missionary literature, (1s. *Funk & Wagnalls Co.*)

A new denominational paper has appeared with the title **The Baptist Monthly.** The contents of the January number include a sketch of C. H. Spurgeon, by Rev. H. D. Brown; and contributions by Revs. J. G. Greenhough, J. W. Ewing, W. Hill, and J. Culross, D.D. As an illustrated periodical for the Baptist denomination, this monthly bids fair to perform a useful ministry, especially as localised by the churches. (1d. *A. W. Stockwell & Co.*, 17, *Paternoster-row.*)

Among the principal contents of the January **Temple Magazine** may be noted "A Visit to Lambeth Palace," the home of the Archbishop of Canterbury, by Mary Spencer Warren; and "Unto the Third and Fourth Generation": A story of the Murray Family in South Africa, by Dr. F. E. Clark. Both articles are admirably illustrated, the letter having portraits of Andrew Murray, the well-known writer, and his father (Andrew the first), who went to the Cape from Scotland over seventy-five years ago.

The periodicals issued by *Messrs. Cassell* appeal to various classes, and serve a great purpose in entertainment and education. With the New Year **Little Folks** (6d.) begins a new volume. The contents are varied and fully illustrated, and an album of simple songs is presented with the part. **The Quiver** (6d.) opens with words of greeting from many men of influence. Among the sketches is an account of Miss Weston's work among the sailors **Cassell's Magazine** (6d.) has a fully-illustrated article on "Tobogganing," and views of Paris from the Eiffel Tower and other points of eminence. In **The Magazine of Art** (1s. 4d.) Sir Wyke Bayliss gives a painter's study of the likeness of Christ as it has been represented from the time of the Apostles to the present day. This paper is accompanied by twenty-four illustrations. **Chums** (6d.) is all alive with readings for our boys—sketches and interviews, stories and items of interest. **Cassell's Saturday Journal** (6d.) is also a budget of weekly parts filled with readable matter. **Cottage Gardening** (3d.) is the very thing for those who struggle with a few flowers in town or attempt larger things in rural districts. **Work** (6d.) is a useful monthly for mechanics, and **The Building World** (6d.) is a trade journal of great value.

We welcome a popular biography of **John Wyclif**, by R. Corlett Cowell. (1s. *Wesleyan Methodist Book Room.*) The ever-timely story is told in useful detail, and with many illustrations.

Dr. Anderson has revised his book **The Silence of God**, and sent forth a second edition with a new preface. We observe an important addition to the concluding chapter, giving a concise recapitulation of the main argument. The book is likely to prove much more suggestive and useful in this form than as originally issued. (5s. *Hodder & Stoughton.*)

The great John Bright was a man of refined literary taste, and it is a pleasure to have in **A Book of Thoughts**, compiled in his memory by his daughter, Mary B. Curry, a selection of the passages which he loved to read in the works of celebrated writers, ancient and modern. The volume is arranged in the form of daily readings for a year; and extracts from some of his speeches, and passages of prose and poetry associated with his memory, have been included, to give completeness to the work. Several portions of Holy Scripture find a place in this book, which may well serve as a volume of great thoughts in noble English. (3s. 6d. *Headley Brothers, Bishopsgate-st. Without, E.C.*

Many will read with interest **The Life of Frederick Richards Wynne, D.D.**, Bishop of Killaloe. By James Hannay, M.A., Rector of Westport. (5s. *Hodder & Stoughton.*) These pages tell of a life of rare unselfishness, devotion to duty, and loving service of God and man. Early in his career Dr. Wynne came somewhat under the influence of the Tractarian movement, but ultimately broke away from the teachings of that pernicious school. He was generally claimed by the Evangelicals, but he himself disowned connection with any ecclesiastical party, although his Church polity and teaching were certainly on Evangelical lines. The volume contains some specimens of the late Bishop's sermons, addresses, and charges, which may fairly be described as heart-searching and full of comfort. These add considerably to the value of this simple record of a "good and faithful" servant of God.

Mission work among the Jews has its peculiar difficulties and also its special attractions. Some of these are well outlined by Rev. W. T. Gidney, M.A., assistant secretary of the London Society for Promoting Christianity among the Jews, in a work entitled **Sites and Scenes**, in which the Oriental Missions of the excellent society are succinctly described. In a second part Mr. Gidney hopes to cover the remainder of the society's field. The annual and other records have been digested with great judgment and care in the compilation of the book, and to all who wish to know the story of the inception and persevering prosecution of the work, the pages are cordially commended. Deeply interesting particulars are given of efforts in Abyssinia, Palestine, Syria, Asia Minor, and Arabia, and the book will have much to tell even those who regard themselves as fairly informed on the subject of the Jewish mission. (1s. *Office of the Society*, 16, *Lincoln's Inn Fields, W.C.*)

We could scarcely exaggerate the fascination of Rev. J. Macgowan's book, **Pictures in Southern China** (*Religious Tract Society*), which describes, from the outside point of view, the characteristic features of life in the chief cities on the southern coast of China. Beginning with Shanghai Mr. Macgowan leads the admiring reader to Foo Chow, Kushan, Amoy, Swatow, Hong Kong, and Canton, with remarkably graphic accounts of the journey by water between the respective places. At the close of the perusal one feels he has got a mental picture of these great centres of Anglo-Chinese population photographic in its distinctness of detail, and full of a glow and colour that no camera can produce. As pieces of vivid word painting, we cannot recollect anything in the records of foreign travel to surpass the book. An insight is also given into many aspects of Chinese life that vastly increases one's interest in that marvellous race. The letterpress is adorned and illumined by nearly eighty splendid illustrations, and for intelligent, thoughtful students we can imagine no more welcome gift book.

The Y.M.C.A.

MILE END ARTISAN Y.M.C.A.

THIS Association has during the past year been carrying on various aggressive agencies, such as Evangelistic Work, Straight Talks to Men, Training Classes, Bible Classes, visiting, etc. We have added a Christmas Dinner Fund, and the success which attended the effort is an encouragement for future work. Our workers and visitors had many a pitiful case of distress and want to report to the committee; many a home being without fire or food, and most of the furniture sold to pay the rent, as was the case with numbers of the applicants that we inquired into. How many thousands there are in East London to-day in similar circumstanes, brought on them by depression in trade, long illness, and numerous other reasons, many of them, alas, having previously held fairly good positions!

But Christmas of 1897 is now gone, and with it many golden opportunities lost. We are thankful to those who helped us, so that we were able to provide a good meal in their own homes at this festive season. In all 66 homes were relieved, the total number in family being 277; but had funds permitted, we could easily have given help to four times that number. A. GOODBODY.

39, *Mile End-road, E.*

BRIEF NOTES.

The Leeds Association held during the Week of Prayer a most successful series of daily meetings, in which it was cordially assisted by the various clergymen and ministers of the town. The general work of the Association is making great progress; the Sunday afternoon Bible-class, conducted by the secretary, Mr. Thos. Moffett, giving especial cause for thankfulness.

Mr. J. Stuart Holden (Corpus Christi College, Cambridge) sails on 17th inst. to represent the Y.M.C.A. National Council, in a tour of the mission stations in Egypt and Palestine with the object of stimulating definite Christian work amongst young men. Prayer is asked for this important work, that souls may be reached and God glorified. Mr. Holden expects to be away from England about three months. Letters may be addressed to him care of National Council, Exeter Hall, W.C.

At Hackney Y.M.C.A., on Thursday evening, January 6, a most interesting New Year's social gathering was held, on the invitation of Mr. J. E. Vanner, president. God speed was bidden to Mr. E. C. Notman (who is leaving for missionary work in Central America), to Mr. Frank Reynolds (who has been appointed to the secretaryship of the Shoreditch Association), and to Mr. Alfred N. Salmon (who is entering College for the Congo). The officers and members of the Shoreditch Association were welcomed at the gathering.

A largely-attended New Year's reception took place at the Stafford Rooms Association, on the 5th inst., under the presidency of Mr. W. H. Seagram. A pleasing feature of the proceedings was the formal introduction of Mr. A. J. H. Fletcher, the newly-appointed general secretary, who received a very cordial and hearty welcome, while Rev. H. E. Stone and others who addressed the meeting gave expression to the high hopes entertained by all interested that the work of this old-established centre would continue to flourish under Mr. Fletcher's leadership.

The Y.W.C.A.

The new headquarters of the Kingston branch will be The Limes, Knight's Park.

The annual meeting of the Teignmouth Y.W.C.A. took place last month; it was largely attended.

Over 250 members and friends met together at the annual united social of the Rutherglen Y.M. and Y.W.C.A.'s, Dr. Rodger presiding.

Mrs. Ratcliffe, hon. sec., presided at a meeting of the Woodbridge Association, when an interesting address on the working of the Society was given by Miss E. Garratt. A Bible-reading followed on "Jehoshaphat."

The annual conversazione of the Glasgow Association was held last week in the City Hall, which was crowded. Lord Overtoun occupied the chair, and delivered a stirring and sympathetic address. Mrs. Oatts reported the membership as 2770. There were forty branches, three of which were junior branches for girls; one was a hospital nurses' union, and one was a teachers' branch. The Association owned two institutes. At the Central Institute, 80, Bath-street, there had been a busy year. The Servants' Home received 662 for a longer or shorter period. In the East-end institute all the accommodation was taken up. There were 150 members in the Nurses' Union. One last year left for Livingstonia. Addresses were given by Rev. John McNeill, and Mr. John [illegible] ville, M.P.

Among the Churches

Church of England.

A new mission room has been opened in Platts Common.

The Archbishop of Sydney leaves for his diocese in the ss. *Ormuz* on the 21st inst.

Rev. S. Hutchinson, vicar of Christ Church, Penge, has been very ill, but is better.

The Islington Clerical Meeting was held on Tuesday in St. Mary's Hall, Islington Green.

Rev. J. M. Burn-Murdoch, vicar of Dunton Green, has been appointed to the vacant canonry at Canterbury.

The Record states that Lord Midleton is resigning the presidency of the National Protestant Church Union.

The Bishop of Grahamstown has sailed for South Africa to complete necessary business before his retirement.

Canon Haig Brown, Master of the Charterhouse, who has been lying seriously ill at Godalming, is improving.

The Bishop of London's Fund has received a New Year's gift of £1200, and the Bishop has himself contributed £400.

Rev. J. Wilkinson Story has been appointed vicar of Gorsley-cum-Clifford Mesne. The appointment gives great satisfaction.

Rev. W. E. Burroughs, C.M.S., will be the preacher on Monday next at the weekly service at St. Bride's, Fleet Street, arranged by the Young Men's Society.

January the 24th is the day fixed by the Church Association for "humiliation and prayer." It has also decided to take immediate action regarding alleged unauthorised proceedings of some bishops.

The Society for Promoting Christian Knowledge will be 200 years old on March 8. In connection with this celebration the two Archbishops have issued a letter urging the claims of the Society on Churchmen.

Rev. Edward Stuart Collingwood, rector of Southwick, who recently passed away, was the author of the life of the famous divine, Bernard Gilpin, a short treatise on Columbus, a history of Dr. Cowen and the Grange School.

The vicar of Christ Church, West Hartlepool, announces that an anonymous donor has given £450 to clear the debt on the new church of St. Oswald. In the same way an anonymous donor has given £1600 to cancel the debt on St. Michael's, Smethwick.

A new College is being established in Southwark by the Bishop of Rochester. The members reside in the collegiate house, which is situate in the immediate vicinity of St. Saviour's Church, and they engage, among other things, to lead a simple life of labour for the good of the diocese. No vows are taken.

The sum of £100,000 is required to endow the proposed new bishopric of South Yorks, with Sheffield as its centre. The Archbishop of York has offered to set aside £1,000 a year from his own income for the purpose. The wealthy men of Sheffield opposed the scheme on the ground that the money could be more profitably spent on church extension in the city.

Congregational.

At Greenwich-road sixty have been admitted to membership during the past year.

At Islington Chapel, N., fourteen new members joined the church on Sunday week.

Rev. E. Thomas, of Newport, had the joy of admitting twenty-four members on Sunday week.

Centenary Church, Lancaster, reports 392 members. Thirty-two have joined during the year.

The membership at Cannon-street, Preston, is now 375. The whole work is full of activity and life.

Macfadyen Memorial Church, Chorlton-cum-Hardy (Rev. D. Walters), reports 257 members and 317 Sunday scholars.

Finsbury Park Church now numbers 841 members. The pastor, Rev. LI. Parsons, sat in his vestry on Monday week to receive thank-offerings, the result being about £140.

Rev. J. Stockwell Watts has closed his ministry at Victoria-road, Southsea, feeling that the work connected with the Liberator Relief Fund will require all his strength for several months.

A crowded farewell has been held at Salem Chapel, Bradford, in connection with the departure of Rev. S. G. Matthews, after nine years' successful service. Canon Magenness, vicar of the parish, took part.

The church at Fishponds, Bristol (Rev. J. Parker), on Sunday week, welcomed thirty new members into fellowship. The pastor preached in the evening from the motto text for the year, "Holding forth the Word of life."

Grants of money have been made by the Colonial Missionary Society towards new churches at Vryburg, Bechuanaland, and Worcester, Cape Colony; also towards evangelistic work at Kalgoorlie goldfields, West Australia.

At Albion Church, Southampton (Rev. H. J. Perkins), twenty-two new members were welcomed at the communion service on Sunday week; half of the number came from the Sunday-school and Christian Endeavour.

The special fund started at Birmingham in the autumn for the Church Aid Society has reached over £1000. Consequently every married minister's stipend in the aided counties has been raised from £80 to £90 for the past year.

At the New Year's prayer meeting, held on Tuesday week in the library of the Memorial Hall, Dr. Horton presided, and delivered an address, in which he urged that continuous efforts should be directed to the work of Church extension. To this end arrangements are being made for a series of meetings in different parts of London.

Calls.—Rev. D. J. Roberts, of Neath, to Newton, Pem.; Rev. J. C. Maclachlan, of Lanark, to Stirling; Rev. C. G. Box, to Bishop's Hall, Taunton (assistant); Rev. A. W. Allen, to Fowey.

Resignations.—Rev. R. Ridler, of Albion-road, Tunbridge Wells; Rev. S. G. Matthews, of Salem, Bradford.

Baptist.

A large chapel is being built at Birchcliffe.

Rev. J. M'Cleery has commenced his ministry at Southend.

A new chapel has been opened in Tenison-road, Cambridge.

At Walsworth-road, Hitchin, twenty-three members were admitted during last year.

Seventeen were on Sunday week admitted into fellowship at Victoria Chapel, Wandsworth-road.

Rev. R. T. Middleditch, D.D., and wife, of Brooklyn, N.Y., celebrated their golden wedding on Dec. 23.

A tablet in memory of the late Rev. Edward Stevenson has been unveiled in Baxter-gate Chapel, Loughborough, by Rev. R. F. Handford.

An interesting service was held last week at Mare-street Chapel, Hackney, in connection with the departure of Mr. Ely Notman, for missionary work in Central Africa.

Mr. Sidney Ennals (Regent's Park College) left on Saturday for work in Queenstown, Cape Colony; he hopes, however, shortly to leave for missionary service in China.

The Christian Endeavourers of Cotton-street, Poplar, have collected during the year £20 toward the support of an old member who has become a missionary in Peru.

The late Sir Henry Havelock-Allan retained close connection with the Baptist denomination to the last. His mother was a daughter of Dr. Marshman, the well-known Baptist missionary at Serampore.

Calls.—Rev. Peter Jones, of Bousfield-street, Liverpool, to Pontlottyn; Rev. W. O. Williams to Cefn Mawr, Ruabon; Mr. W. R. Chesterton, of the Pastors' College, to East Parade, Horsham; Rev. E. Harden, to Wellington; Rev. W. Knight Chaplin, of Poplar, to Major-road, Stratford.

Methodist.

The memorial stone of a new chapel has been laid at Boxby.

The wife of Rev. T. Quance, of New Brompton, is dangerously ill.

Rev. J. Morgan Jones, of Cardiff, has undertaken the editorship of the *Drysorfa*.

A new chapel at Kingsley-terrace, Newcastle-on-Tyne, was opened on New Year's Day.

Rev. Owen Spencer Watkins is to be Methodist chaplain to the forces ascending the Nile.

At upwards of 2,000 Primitive chapels special temperance sermons will be preached on January 30.

Rev. W. Jeffery, Chatham, has been ordered by his medical adviser to have entire rest and change of air.

The Hon. R. H. Sawyer, who has just been created C.M.G., in recognition of his services as Speaker of the Bahama House of Assembly, is a prominent member of the Wesleyan Methodist Church.

Messrs. Horace Marshall and Sons have again presented the Worn-out Ministers' Fund with their profits as publishers of the *Methodist Times* for the year 1897. The amount is £300, which brings up the total for the thirty years since our contemporary was established to £3,470.

In the autumn two members of Jubilee-drive Church, Scarborough, who wish to preserve their anonymity, offered to give £750 in reduction of the debt if the remaining £580 was raised by the end of the year. The condition having been fulfilled, they have given the promised sum, and the chapel is now free from debt.

The Manchester District Meeting of the Methodist Free Churches have fixed upon the third Sunday in January as a day of special intercession for missions, Rev. R. Swallow, M.D., president of the Conference, suggests that it should be adopted by the churches generally throughout the Connexion. He thinks a week of self-denial might well follow, so that the urgent appeals for men and means received from the missions may be the better met.

Presbyterian.

The memorial-stone of the new Erskine Church, Ryehill, Newcastle, was laid last week.

Rev. G. Johnstone Ross, of Westbourne-grove, London, has been granted two months' leave of absence in order to recruit his health.

Special services have been held at Norham in connection with the retirement of Rev. W. Haig, who has laboured there for thirty-nine years.

The new church in Briar-walk, Putney, will be opened on 16th inst. with sermons by Principal Dykes and Mr. George Clarke, the evening address by the latter forming the commencement of a fortnight's mission.

Calls.—Rev. J. D. Dowie, of Lochee, to Houghton-le-Spring; Rev. W. W. Gouldsworthy, of Liverpool, to Silverhill, Hastings; Rev. A. S. Inch, of Dundee, to Dumbarton; Rev. J. H. Jenkins, of Aberarth, to Aberporth, Card.

Fallen Asleep.

At Norwich, Mrs. W. Hunter, aged seventy-eight, surviving her husband, Alderman W. Hunter, by only a few days.—At his London residence, on 1st inst., Sir E. A. Bond, aged eighty-two, principal librarian of the British Museum, whose knighthood only appeared on the day of his death.—At North Grimston, Malton, on 2nd inst., Rev. T. Houseman, vicar of the parish.—At Kettlewell, Skipton, Rev. Dickens Haslewood, aged seventy-four, for thirty years vicar of the parish.—At Southwick, Sunderland, on 5th inst., Rev. C. S. Collingwood, aged sixty-six, for thirty-five years rector of the parish.—At Low Harrogate, Rev. G. O. Brownrigg, for twenty years vicar of St. Mary's.—At Doddington, Wooler, Rev. M. Lazenby, vicar of the parish, a sturdy evangelical and earnest servant of Christ.—At Bury St. Edmunds, on 3rd inst., Miss A. M. Goodhart, eldest daughter of the late Rev. C. J. Goodhart, of Wetherden.—At Rochdale, Rev. L. G. Bamford, aged fifty-three, Congregational minister at Preesall, near Fleetwood.—At Great Yarmouth, Mr. H. J. Blaza, superintendent of Runham Mission.—At Northampton, Mr. Samuel Skempton, for many years Sunday-school superintendent.—At Luton, Mr. Henry Smith, an earnest and useful leader in mission and S.S. work.—At Upper Clapton, Rev. S. J. Le Blond, a retired Congregational minister.—At Alton, Hants, on Jan. 1, aged eighty-six, Miss Caroline Holmes, an invalid for the greater part of her life, but a loving and tender sympathiser with and helper of Christian work.—At Marten Nest, Netherton, Mr. John Radcliffe, a Sunday-school worker for a quarter of a century.—At Lowestoft, Mr. C. Mallett, an active leader in Christian and temperance movements.—At Oakwood Hall, Stockport, Alderman E. Hallam, a leading Methodist and large mill owner, and a generous giver.—At Crouch End, very suddenly, on 31st ult., Mr. C. H. Bedells, an eminent architect, and an earnest helper in Christian work.—At Liverpool, on 1st inst., Mrs. Lynd, wife of Rev. Dr. Lynd, of Belfast.—At 33, Stock Orchard-crescent, Holloway, on 5th inst., Rev. James Forsyth, M.A., D.D., Minister of the Caledonian Church, Holloway.—In Canada, Rev. Robt. Arnold, who was born in Ireland and educated in Trinity College, Dublin, but who lived for several years as a clergyman in Canada.

Lantern Services.—Mr. and Mrs. Roff, 335, Albany-road, Camberwell, S.E., would be glad of slides of pictures or hymns for the lantern. They have had meetings at Christ Church, Haddon Hall, and many other places in S.E. London.

Egypt and Palestine.—Rev. J. W. Miller, of Leicester, who organised a successful tour to Bible lands last spring, has been requested to get together another company of ministers and their friends. He has consented to do so, and has engaged the same large comfortable steamer *Creole Prince*, which will sail from England about the end of March. As the party will be limited, all who wish to join it are requested to communicate soon with Rev. J. W. Miller, B.A., De Montfort-square, Leicester.

Personalia.

Dr. Clough, of the A.B.M.U. Telegu Mission, baptized over six hundred converts at Ongole last year, the fruit of evangelistic tours in the surrounding villages. Idols had previously been brought forth, and at least a cartload of them destroyed.

Dr. John Hall.—A Reuter telegram from New York, dated Jan. 10, states that this well-known Presbyterian minister, has resigned the pastorate of the Fifth Avenue Church (which he has held since 1867), in order to give the congregation the opportunity of choosing a successor possessing the energy and vigour which the work of the pastorate demands.

Mrs. Ballington Booth, we learn with regret, is a patient in the Presbyterian Hospital of New York city. She is seriously ill from an aneurism of the heart, which is a rupture of the arterial wall. Her condition (says an American contemporary) is regarded by the attending physicians as extremely critical, and awakens the deepest solicitude in the breast of her husband and her host of friends in this country and in Europe.

The Bishop of Sierra Leone is now in his diocese, "but," as the *Sierra Leone Messenger* says, "he is alone"—a combination of losses, by death and removal, having for the time thinned the ranks of the C.M.S. workers. He proposes to erect an Industrial School at Sierra Leone, in memory of the late Prince Henry of Battenberg. With a view to the accomplishment of the work an appeal is shortly to be made to the public schools (present and past boys).

Gathered Gold.

GEMS FROM RUTHERFORD'S LETTERS.

Send a heavy heart up to Christ; it shall be welcome.

He looketh to what I desire to be, and not to what I am.

He will see to his own gold, and save that from being consumed with the fire.

What is Christ's gain is not your loss. Let not that which is his holy and wise will be your unbelieving sorrow.

JESUS.

Many names are dear, but his is dearer,
How it grows more dear as life goes on!
Many friends are near, but He is nearer,
Always what we want, and all our own.

Jesus! Jesus! let us ever say it,
Softly to ourselves as some sweet spell;
Jesus! Jesus! troubled spirit, lay it
On thy heart, and it will make thee well.

—*Anon.*

Notices.

Mr. W. S. Plumstead, 6, Bedford-road, Clive Vale, Hastings, desires to obtain a nomination for the Aged Pilgrims' Friend Society for a poor woman over seventy, who for forty years was a Bible woman.

Applicants for Tracts.—Miss Goodlad, Isle of Burra, Lerwick, Shetland Isles; Edwin Thomas, Luzley Brook, near Oldham; Rev. J. H. Ritson, 12, Craigerne-road, Blackheath, S.E.; Geo. Waight, Station-road, Earley, Reading; W. Ball, Holly Cottage, Rock, Dawley, Salop; Miss M. E. Rogers, 46, Corporation-street, Barnsley; Miss Weller, 19, North Eldon-street, Barnsley; Owen R. Williams, 66, West Parade, Rhyl, N.W.; A. H. Deverell, 6, Lupus-street, Pimlico, S.W.; Rev. J. W. Atkinson, Claremont, Cawley-road, South Hackney; W. Sherry, 9, Landcroft-road, East Dulwich; A. Howey, 57, Cloudesley-road, Barnsbury, N; Miss Stapleton, 61, Charlotte-street, Caledonian-road; J. B. Frizelle, 32, Clifton Park-avenue, Belfast; Mr. Miers, 167, Haggerston-road, Dalston; A. G. Spratt, 3, Gordon-road, Camberley, Surrey; J. C. Farmer, 13, Cambridge-gardens, Pilrig, Edinburgh; J. G. Bulman, 16, Carlton-place, Leeds; A. Rider, 15, Morton-road, N.; S. P. Sim, 58, Leyton Park-road, Leyton, Essex; David Park, 29, Shorndale-avenue, Antrim-road, Belfast.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications received with Thanks.—G.R.L. J.O. A.D. K.R. L.C. C.D.D. D.S. P.C. J.J.C. J.S. C.H.W. G.K. F.L. H.M.A. M.C.P. H.W.B. R.C. A.K.M. A.T.O. P.G. E.A. W.T.P. M.J. G.M.D. G.M.S. E.B. G.W. R.N. W.M. D.M.L. A.W. S.G. A.W. R.P.W. M.E.M. J.C. J.B. F.C A.M.M. E.N. L.T.E. J.H.G. C.W.C. W.H.F. W.D.E. G.S.J. E.E.H. J.W.M. H.E.K. G.H. H.L.H. F.C.S. E.K.N. G.T.H. D.P. S.C.

Rev. John Sharp, of the Bible Society, is appealing for men for the foreign work of the Society in India, Persia, and Africa. The posts give scope for varied gifts, literary and evangelistic.

Prohibition in Canada.—From Ottawa comes the report that a Bill will be introduced in the Canadian Parliament authorising a plebiscite on the question of the National prohibition of the liquor traffic.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS

MANY of our readers will have seen in the daily press the reports of an action for alleged libel against the proprietors of this paper. All we need say is that, after cross-examination of the plaintiff, the case was withdrawn without the defence being called upon, Mr. Justice Hawkins characterising it as "an illjudged action that ought never to have been brought."

The long and painful labour struggle seems drawing to its close, and every hope is entertained of a speedy and peaceful settlement. Mr. Barnes, on behalf of the Amalgamated Society of Engineers, has withdrawn the forty-eight hours a week demand. It is hoped that the resumption of work may now be speedily looked for.

The observation has often been made that times of national poverty, depression, and difficulty are promotive of religion, while times of prosperity bring neglect of God. Birmingham seems to serve as an illustration at the present time of the connection between increase of trade and increase of drunkenness, at least the Chief Constable is of that opinion.

The total number of persons apprehended last year for offences in which drunkenness formed an element in the charge was 4044, as compared with 3312 in 1896, and 2821 in 1895, an increase of over 40 per cent. in the two years.

In view of such facts it is not well to complain of badness of trade. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Some very striking details are published concerning the homeless men who found refuge at Medland Hall during the past six months. Of the counties represented Lancaster heads the list with 405 ; Devon, Cornwall, and Somerset, sent 114 each ; and Norfolk 117 ; from Ireland came 556 men ; from Scotland 314 ; and from Wales 88. That all Germans who come over here are not successful is seen from the fact that Germany is highest of the twenty foreign countries, from which 446 inmates were received, her share being 172 men. Nineteen British Colonies and dependencies were represented by only 90 men. Every county in England, except Rutland, sent men to claim the home's hospitality. God has poured much blessing on this unselfish effort to "raise the fallen and cheer the faint," for which we are devoutly thankful.

The *Times* has been raising once more the vexed question of cruelties practised on rare and beautifully-plumaged birds in order to obtain materials for the adornment of ladies' bonnets. On December 14th the sale of the season's feathers amounted to from 70,000 to 80,000 parrots, 1700 birds of paradise, the rare rapicola, the once sacred quetzal, and the fashionable egret plumes "torn from the living mother-birds during the breeding season." The plea of ignorance under which so much of this cruel devastation has been carried on is now scarcely possible, and yet it proceeds with almost undiminished ardour. There are few passions more pitiless than vanity. It is time that social opinion should be roused effectually against so inhuman a custom. Man was born to rule, not to tyrannise over and wantonly slay his fellow-creatures. Beauty of apparel bought at the destruction of animal life is worse than a vain thing.

How will the recent development of affairs in the far East affect the cause of missions in China? This is an aspect of the problem that has not been discussed in the newspapers, but it is an all-important one to all friends of missions. Judging by recent events in Madagascar and elsewhere, it depends very much on the predominance of English influence, this being the only nation that has any missionary ardour at present. The hope of the future for China is that it should be kept freely open to the influx of Christian influences in their simplest form. The "partition" of China among the "Christian" Powers would end in a serious check to Protestant evangelical missions. Fortunately, the peril of such a partition seems lessening, and in this lies the brightest element of the present situation.

Japan, now one of the most progressive nations in the East, was not always celebrated for liberality in questions of religion. Not so very long ago she was absolutely intolerant of Christianity in any form. Her present advance, however, may be traced largely to the influence of the pure gospel of Jesus Christ as preached by Protestant missionaries. A recent issue of the *Strand Magazine* gives the following interesting intelligence :—

In the early part of the seventeenth century there were a million Christians in Japan, but fifty years later came a fanatical upheaval which ruined this flourishing church. More than 200 pastors suffered martyrdom. The stamping out of Christianity was a root and branch affair, assisted by spies and infamous ordeals. Notice boards ordering these measures were exhibited in the streets of Japan as late as 1870.

What a wonderful change the last quarter-of-a-century has wrought in the land !

Very gratifying news comes from the deputation sent to Madagascar by the directors of the London Missionary Society. Two important interviews have been held with General Gallieni, the French Governor, and it is reported that a *modus vivendi* with the authorities has been found, so much so that a lady missionary who was to be removed to Samoa will not now leave the island. We trust happier days are before those associated with this great Society, still "holding the fort" in this troubled land.

A judicial summary of the "case of the Bechuana rebels" has been forwarded to this country by Rev. John Brown, L.M.S. missionary at Taungs, who had an out-station at Phohwane, where the rebellion broke out. He characterises this as "wickedly inexcusable, and that the rebels committed cruel murders on defenceless people." At the same time he has nothing to say in defence of the action of the officers who "suppressed" the rising, nor for the juries who acquitted them, and says of the "indenture" methods of the Government, that it has "done a right thing in a wrong way." He complains that while something of the kind was needful,

the Bechuanas are exiled 800 miles from their native land, in a colder and damper country than their own, that they are scattered on lonely farms, where inspection will be very difficult, and that the Government does not guarantee them return railway tickets at the end of the five years, while out of their 10s. a month wages they cannot possibly save the price of the tickets.

This means practically exile for life, with no guarantee of good treatment among people whose language the Bechuanas do not understand. It is not too late to remedy this aspect of the case, and the friends of native races should see that every effort is made to secure fairer treatment for these misguided and ignorant people.

Although the Famine Commission report has been issued, and the Mansion House Fund is closed, it appears that the ravages of the famine are not yet ended. News from Bombay, dated Jan. 6, says that as many as 142 cases in one day and 105 on another have occurred ; that the epidemic is following pretty closely the lines of the original outbreak ; and that unless things improve by the time of the forthcoming solar eclipse there will be a serious exodus and a general suspension of business. This is, indeed, a painful reminder that the poison has not spent itself.

The correspondent of *The Daily News*, just home from the war in India, tells a significant incident as to the value of total abstinence and purity in the army. The Scots Fusiliers were very anxious to be chosen for active service when war was declared. These men knew

if they kept their numbers up to war footing their time must come. So the men bound themselves to one another not to go near the bazaar, that quarter of a cantonment whence all poison comes. This meant that they could get nothing to drink except from the canteen, but it meant lessening the roll of sick by 50 per cent., and consequently raising their chance of seeing service when the time came for one of the regiments of the main column to be relieved ; and then the general would send the strongest in numbers to take its place. So I was delighted to see that soon after I got to the base the Scots Fusiliers got their reward, and were ordered to the front, where they did yeoman service.

Much as we lament the circumstances, it must be admitted that a more convincing commentary on the evils of self-indulgence, and the reward of self-government, would be hard to find. It were worthy of a better cause.

This incident illustrates another important truth, in showing the power of an adequate motive, even though it be of a low quality. For the chance of active service, these men were able and willing to deny themselves the pleasures of self-indulgence under temptations.

which at other times were too much for them. What self-respect could not achieve the desire to fight did. It sounds like a modern version of St. Paul's words, "And every man that striveth for the mastery is temperate in all things." Now it is the purpose of the Gospel first, to purify our motives, and secondly, to strengthen them. "Now they do it to obtain a corruptible crown, but we an incorruptible." How to transform human incentives to noble action—and substitute worthy for ignoble ideals—this is the problem which Christian faith alone can accomplish.

A missionary among the Eskimos of North Alaska pays a tribute to their faithful observance of the Lord's day, which is in striking contrast to the laxity that prevails among older Christian communities. During the short and uncertain walrus-hunting season :—

Three of the best days for walrus hunting happened to be three Sundays in June. Some of the canoes got as many as seven big walruses on one Sunday. Our boys did not seem worried because they could not hunt on Sunday.

We do not realise the extent of this cheerful adhesion to principle till we remember that "What the potato is to the Irish cotter the walrus is to the Eskimo." If the same firmness of conviction existed among Christians in this country as to the ideal of the Sunday, the petty questions that are constantly arising as to what *is* permissible, and what is not on that day, would be seen too contemptible to be considered. "Doubtful disputations" are a sign of an uncertain faith, and there is a good deal of that commodity abroad nowadays.

The passage that closes an article in the *Contemporary Review* of this month, on the "Fall of the Roman Empire," by Mr. Thomas Hodgkin, D.C.L., in which he considers the causes of national decay, is worthy to be deeply graven on the British conscience. He says :

After all, the most precious asset in our national balance-sheet is not this protectorate or that kingdom, not "ships, colonies, and commerce," but the character of the men of this nation.... The character of a nation, as the character of an individual, may change, and there are many influences at work that may tend to enervate and to degrade us, to destroy our love of truth, to poison the fountain of family life. But as long as we successfully resist these influences, and keep the fibre of our national character undissolved, I believe the world will not witness the downfall of the British Empire.

And what is at the root of this moral fibre? It is the Christian religion, first and foremost.

Dr. Mahaffy's striking book on "A Survey of Greek Civilisation," recently published by Messrs. Macmillan, contains many valuable thoughts applicable to certain dangerous tendencies of the times. It is well for us, as it would have been for the ancient Athenians, to remember that neither art nor science contains any Gospel of salvation. Of the former this brilliant author says that

the pursuit of the beautiful is not yet identical with the pursuit of the good, and in some senses only with the pursuit of the true.

And of the latter :—

We must not weary of repeating (that the exquisite culture of the Greeks is a striking rebuke to the modern vulgar idolatry of physical science) in a conceited and self-conscious age, among people who imagine that the great conquests over matter in our century imply great conquests in the domain of the mind. But science is not all; science is not human life; science is not, perhaps, even the best high road to human happiness, though it may be to material comfort.

No; the only road to happiness lies in a different direction, and must be gained by simpler means. Not in knowledge, nor in environment; but in a life that is "hid with Christ in God."

Is it not time that the wordy warfare that has been carried on in the religious newspapers recently on the comparative strength of Nonconformity and Anglicanism, of Protestantism and Romanism, should be ended? Figures give but a poor index to the state of religion or the influence of a community, and though every head that is counted represents a soul, it tells little about the spiritual condition. The place of a denomination is to be determined by the amount and quality of the *faith* it stands for; and though it be a little company in an upper room, it may count for more in the sight of God than all the pomp of Cæsar or the population of a continent. "The weapons of our warfare are not carnal, but spiritual," and the highest aim of all believers should be the elevating of their standard and the deepening of their trust in God. The future belongs to that body which is in closest touch with the springs of power and life.

Socialism in Belgium has driven the Romish Church into active service of the people in its own defence; priests and laymen, men and women of every rank in life, are busy working on the lines of justice instead of charity. In the towns unions and guilds are formed on the model of English trade unions, and have, in some cases, splendid premises, with restaurants, meeting halls, and committee-rooms. In the country a certain Abbé Mellaerts is founding creameries, village banks, and co-operative supply associations. The Roman Catholics are opposing the employment of married women in factories, and are advocating more stringent Factory Laws for the protection of girls. At one place there is a great hostelry, where the priests sit down to dinner side by side with the workmen from the iron foundries. The Socialist teaching penetrates to the villages by means of the army conscripts on their return from compulsory service, but at least where peasant-proprietorship obtains, the Church hopes to hold her own. Every land testifies to Rome's activity *where she has enemies!*

Few things are more likely to cement the cordial relations existing between the mother-country and her Australian Colonies than the entertainment given at the People's Palace last week, to 1,300 poor London children. A true friend of destitute bairns, writing under the name of "Uncle Harry," in the *Adelaide Observer* has ventilated this happy idea with the result chronicled. This dinner has now been given for three years, by the Ragged School Union, from funds supplied by "Uncle Harry's" little helpers. Well it is that such a spirit of compassion for their poorer fellows should thus be cultivated in the far-off Antipodes.

Reflections have been made lately by occupants of the judicial bench upon the veracity of Welsh witnesses. Whether or not the facts are as stated, there seems to be an increasing laxity, not only in the courts of law, but elsewhere, in the matter of strict truthfulness. "Out of the fulness of the heart the mouth speaketh." The voice springs from people's desire to *seem* to be what they are not. In this sense it is quite correct to say :—

To thine own self be true, and it will follow as the day the night,
Thou canst not then be false to any man.

If men would but be honest with and to themselves there would be much less prevalence of lying to others. In these hurry-scurry days too little time is allowed to "Let a man examine himself."

We are never wanting in our advocacy of the essential spirituality of the Christianity of Jesus Christ. His mission was to save the souls of men. But the amelioration of suffering and the healing of the body carried on by the hospital system of London and large towns are blessings for which the whole community cannot be too grateful. All classes of society are interested in the noble efforts hospital surgeons and physicians make to reduce the tale of human sorrow. Very sympathetic with hospital work was the address of the Archbishop of Canterbury in connection with the London Hospital Christian Association a few days ago, when he said :—

Those connected with the medical profession, in studying the human body and all the incidents of the life of that body, were engaged in a branch of the study of God's work of the very highest value...The study those before him were pursuing was a noble study—one tending to lift a man higher in the scale of being.

Mr. John Hawke, of the National Anti-Gambling League, 13, Victoria-street, Westminster, writes :—

The recent judgment of Lord Esher in the Court of appeal, contrary to those of the last thirty years, has thrown open the football grounds and all athletic and recreation grounds to the demoralising work of the professional bookmaker. We expect that it will be upset, as the judges were deceived by an untruthful presentation of facts, but we need funds to accomplish this, and think that if your readers understood the enormous importance of the crisis the name of our society would figure more frequently and more largely in the list of your voluntary contributions. If we are successful in getting the Betting Act into proper working, from the point of view of temperance alone we shall have achieved a great and lasting result; for at least half of the public-houses are not only betting houses, but are largely dependent upon the bookmakers, and, according to Lord Esher's judgment, a bookmaker can carry on his business in a public-house as much as he likes, unless he has the *exclusive control* of some part of it, which of course he never has.

Lord Kinnaird has recently joined the Council of the League, which needs all the support it can get—and deserves it, too.

The Evangelical Protestant Institution and Training Hospital, at Tottenham, was founded by the late Dr. Laseron as a distinctly Christian institution — as, indeed, the title clearly states. Its objects are : the training of Christian women as deaconesses and nurses, and the maintenance of an hospital. Since his death, however, persistent efforts have been made to eliminate the religious element, and convert the institution into what would practically be an ordinary hospital on lines endorsed by the medical and surgical staff. With this view, a scheme has been drawn up and laid before the Charity Commissioners proposing a dual control, and "the separation of the evangelizing part of the institution from the active work of the hospital."

One of the oldest subscribers to the institution has drawn up a weighty memorial to the Commissioners, setting forth grave objections to such a scheme, and proposes to call on the local public and subscribers generally to express their views on the disingenuous nature of the whole proceeding. This protest ought to find wide and hearty support, for it is obviously a matter of genuine public concern that a Christian institution should be diverted from its object, an explicit deed set aside, and buildings erected by public money, for a specific purpose, devoted to another use—however laudable in itself that use may be. Therefore, an expression of the opinion of subscribers would be helpful, and it is hoped that many interested in the subject will communicate with Colonel Skinner, at the Institution, Tottenham, N.

The Last Judgment.

III.—THE CHARACTER OF THOSE JUDGED.

BY REV. W. B. RUSSELL CALEY, M.A.

"Before Him shall be gathered all nations, and He shall separate them the one from the other, as a shepherd divideth his sheep from the goats."—Matt. xxv. 32.

WE have considered the character of the Judge, and of the judgments. Now we must ask, Who will be there? Everyone! Yes, but we can class them. But, first of all, note, the Judge separated before He pronounced the verdict—"then" (v. 34). The sentence is first pronounced upon the righteous, but first executed upon the wicked (v. 34, 46).

There is, then, here depicted the judgment of the saint and the sinner, or, as it is elsewhere described, "the quick and the dead" (Acts x. 42; 2 Tim. iv. 1). In Rev. xx. 12 we have "the dead" only, because all conditions of earthly life are then at an end.

Let us consider them in detail.

I. *The Saint.*—This is the order in the parable.

The saints judged first, in order that they may sit with Christ in judgment (1 Cor. vi. 2).

It will be for them a judgment of works (1 Cor. iii. 11-15). Note.—Only if you are resting on the one foundation, Christ's finished work, will this part of the subject concern you—to "inherit" (Matt. xxv. 34) implies birthright. What, then, are the characteristics of those included in this section? They are the kind, the compassionate, the self-denying, the thoughtful and tender (vv. 35, 36). They manifest the fruits of the Spirit (cp. Gal. v. 22, 23); they display the products of the Christ-life within. Let us remember in ver. 36 it is not healing and freedom which *few* could effect that are commended, but sympathy, visitation, attention, which *all* can give.

II. *The Sinner.*—Here we find various classes.

(*a*) The sorcerers, adulterers, false swearers, oppressors, and merciless (Mal. iii. 5). Note.—God is not only Judge, but Witness. He will not need to call witnesses, for He is Witness—"a swift witness" (cp. Ps. x. 11, 12; lxxiii. 11; xciv. 7; Jer. xxix. 23). Those who "defraud the hireling" (Mal. iii. 5; cp. Deut. xxiv. 14, 15; and James v. 4).

Are there not many in our day, in this country, shareholders, employers of "sweating" labour, who may well tremble at this thought of judgment? And the root of all the oppression and sin is Divinely indicated—they "*fear not Me*," saith the Lord of Hosts.

(*b*) "Whoremongers and adulterers" (Heb. xiii. 4). Sins easily excused and extenuated now, will then stand revealed before the stainless purity of Him who is "The Holy One."

(*c*) "Them that know not God and that obey not the Gospel" (2 Thess. i. 8). The ignorance here denounced is either wilful or judicial. See Rom. i. 23; Eph. iv. 17-18. Is it not so with multitudes now in these days of multiplied Gospel privileges? They will have to answer for it then. Oh! how terrible will be the judgment on the *despisers* of *means of grace!*

(*d*) "The ungodly in word or deeds" (Jude 15; cp. Ps. lxxiii. 8, 9, 19). The profane speaker, the wicked mocker, the foolish girl, the conceited man, will all be there. "Every idle word" shall then be accounted for (Matt. xii. 36). Well may we pray the prayer of Ps. xix. 14.

Thus we shall see these various classes finally and for ever separated. There is no middle class. It is an *eternal* acceptance or rejection. Then we shall see in perpetual manifestation the truth we so often forget—that character makes destiny, a truth we see strikingly illustrated in Jacob's blessing of his sons in Gen. xlix.

The Love of Christ

BY MR. CHAS. COOK.

(*Concluded.*)

CHRIST'S love is INSEPARABLE FROM ITS OBJECT. "Who shall separate us from the love of Christ?" No one! Broken, bleeding hearts attest the changing love of men, and separation is ofttimes the result; but Christ is indissolubly bound to his bride; as Head of the Church He is in living union with her; the mystical Christ is one, as the head is one with the human body.

In the siege of Corinth the brass of the temple and the gold of the statues so ran together—became so fused by the tremendous heat, so welded together—that there was no way, at least then, of extracting the pure gold from its baser companion. Statuettes were formed of the mixed metal, and to-day in the Louvre, the Vatican, and the British Museum it is known and valued as Corinthian brass. So are Christ and his people inseparable.

Look for a better illustration to the planets and their satellites, whether it be imperial Jupiter, or Saturn with her wondrous rings, and eight attendant moons, or even our youngest and newly discovered Vulcan. The same law that swings them in their orbits *binds them to each other*, and as one has said concerning the double stars, Mizar and her attendant—

Mizar and her friend are one,
The force of gravitation holds them where they are,
And binds them to each other.

They cannot change their mutual positions, they are fixed. "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?"—nay! The inspired writer says: "I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The love of Christ is eternal in its duration. "Before the mountains were settled, or the hills brought forth, while as yet the earth was not made, my delights were with the sons of men." Jeremiah speaks more distinctly and still more clearly: "I have loved thee with an everlasting love."

There never was a time when the Lord Jesus did not love his Church, nor can there ever be a moment when He will cease to love his people. Whether we peer into the future, or gaze down the dim vista into a past eternity, from everlasting to everlasting doth Jesus our Lord love his Church.

The Psalmist says, "The mercy of the Lord is from everlasting to everlasting upon them that fear Him"; and again, "As far as the east is from the west so far hath He removed our transgressions from us." Truly we may say, "Thy love to me was wonderful," and revel in the truth, "The love of Christ passeth knowledge."

He loved me ere ever I had a beginning,
Predestined that I should be brought to the light;
My wand'ring departures, my sins all foreseeing,
Yet gave his good Spirit to lead me aright.

Lastly, the love of Christ is CONSTRAINING IN ITS MOTIVE POWER. For "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

We are constrained by that love when we seek to help his people on in their sanctified and heavenly pilgrimage, when speaking to them, to their edification and their profit. What is it but that love in us that prompts us to "spend and be spent" in his service of winning the unsaved ones who cross our path? What but his love can go out after the myriads of sinners, whose sins grieve us, and whose lives lead us to prayer for them?

We have been wonderfully privileged. "He loved the Church, and gave Himself for it"; and in the reciprocity of love we cry, "We love Him because He first loved us." As we live unto Him we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge."

Oh, matchless and mysterious love that hath earth for its arena, the saved of all ages for its object, and heaven for its chief abode, its everlasting bliss; a love so full, so rich, so free, it takes the worst of sinners in; so lasting and so changeless, it never casts out the weakest of seekers.

Infinite in its measure, suitable in its choice, perfect in its quality, unchanging in its character, inseparable from its object, eternal in its duration, and constraining in its motive power is God's wondrous love.

As Dr. Guthrie put it, "We hang the harp of David on the cross, and, Jonathan himself consenting, we will take the garland from his brow, and weaving it with the crown of thorns, put it on the head of Christ, and say, as falling before his cross before Him at his feet, 'Thy love to me was wonderful'; 'the love of Christ, which passeth knowledge.'"

In Praise of God's Love.

(*For a company of believers, met together.*)

O LORD, in mercy condescend
To look on all assembled here,
Whilst up to Thee our songs ascend;
And with thy love our spirits cheer.

Immortal life is in thy smile,
And blissful peace thy favour brings;
E'en heaven itself is felt, the while
We rest beneath thy gracious wings.

Thou Light of light, in whom we see
Eternal truth exposed to view,
Shine Thou in us, that we may be
Guileless, sincere, devout, and true.

Held by thine arm, no earthly power
Shall e'er our hearts from Thee remove,
E'en in affliction's trying hour
We rest securely in thy love.

If born of Thee, in Thee we live,
Thou art our life—the Living Vine,
Which nourishment to each doth give
Imparting influence Divine.

Thy will is ours, thy word our choice,
Dead to the world, we live to Thee,
Purchased at so immense a price
By Him who died on Calvary.

Let all desire beside be mute,
And love to Thee alone prevail;
Be this our aim, our sole pursuit—
To know that love which ne'er shall fail.

GEIBEL.

Dr. Comandi's Work.—For the information of such as may not have gathered the fact from the notice in last week's CHRISTIAN, we are asked to state that Mrs. Leigh Bayly, Park House, Farnborough, Hants, will be glad to communicate with any friends interested in Dr. Comandi's undertaking. The address of Dr. Comandi is, 6 Via Aretina, Florence.

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

II.—THE DISPENSATION OF THE SPIRIT.

WE now come to deal with the central circle in our chart, marking the present dispensation. The thin line continued across it is golden instead of green, showing that God's chosen people are now of heavenly rather than earthly character. Above is a line which marks the present High Priestly work of Jesus Christ in the heavens, this line having its purple or priestly side toward the earth. The device of a divided tongue of fire shows that the whole dispensation is that of the Spirit.

The ten days of waiting by Christ's disciples, between his ascension and the ushering-in of the Spirit's dispensation, were for them days of weakness and of foolishness. They had no wisdom to know what to do, even if they had possessed power. They were to tarry for "the promise of the Father," until they were "endued with power from on high." The wondrous power that came upon Christ's followers, and the marvellous deeds of early apostolic days, are well known to every one of us. It is our aim to get a general view of the

WHOLE DISPENSATION THUS INAUGURATED.

By his coming upon that company of men and women, the Holy Ghost *formed* the Church of Jesus Christ. There had been no Church prior to that coming of the Spirit. Individual Jewish disciples had gathered around the Lord during the days of his ministry; but when the Spirit fell upon them, they were united in one body. The Spirit came to create the Church, to be the bond of its life; and from that time to this, men have only entered the Church of Jesus Christ through the new creation of the Spirit. Avoiding anything like controversy, we still find it necessary to say, in passing, that no person was ever admitted to the Church of Jesus Christ by baptism or by votes of members. There can be no admission into *spiritual* union by that which is purely material. We admit persons into church fellowship, not in order that they may become members of the Church of Christ, but because they *are already such*. For the sake of a very important distinction, I repeat that by the coming of the Spirit the Church was *formed;* and that same Spirit has, from that day to this, admitted into the Church of Jesus Christ such souls as, convinced by Himself, have believed upon Christ and have, therefore, been born again of the Spirit. So began the dispensation in which we live.

What is the difference between the Spirit's relation to this present dispensation and to former ones? The Spirit had direct dealings with every dispensation that has passed away. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psa. xxxiii. 6). *Breath* there should have a capital B, as referring to the Holy Spirit; and in those words we have the union of God the Father with the Word of God (the *Logos* of which we spoke recently) and the Spirit of God in creation.

"And the Lord said, My Spirit shall not always strive with man" (Gen. vi. 3). Sermons have been preached from this passage to prove that God now withdraws his Spirit from living men; but in its setting it plainly refers, some 120 years before the event, to the time when judgment should set in by the flood. But I quote it to show that in the old dispensation God dealt with man by his Spirit for special reasons and on particular occasions.

"And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass that when the Spirit rested upon them, they prophesied." (Num. xi. 25.) The Authorised Version adds "and did not cease"; but the Revised Version makes an important alteration, "they did so no more." The elders prophesied when the Spirit was upon them; and when it was not, they could not do so. We read further that when Eldad and Medad, who were not ordained, began prophesying, the men "in orders" had a fearful time! Moses, on complaint thereof, says, "Would God that all the Lord's people were prophets." Forgive the use of a word to which I particularly object; but the Spirit upon the *laity* made them prophets. It is high time that we

DROP THE UNHOLY DISTINCTION

between clergy or ministers and "the laity." The Spirit came, of old, that men, in or out of orders as God chose, should become his messengers to the age in which they lived.

Exodus xxxi. 1-5, "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God." What for? "In wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." The anointing of the Spirit to be a brassworker, carpenter, stonecutter, and everything else! Would to God we believed it, in this day, more than we do. Such illustrations might be multiplied, and they form

A MOST INTERESTING STUDY.

Under the old dispensation the Spirit was given for specific work or delivery of special messages, and was then withdrawn; but the men of those days looked for something further in connection with the Holy Visitor. Here is a promise made to them (Joel ii. 28, 29), "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." That is a supreme instance, but not the only one, of a promise made to the old dispensation. Jer. xxxi. and the wondrous chapters toward the close of Ezekiel's prophecy show how men of old waited, not only for the coming Messiah, but for the giving of the Holy Ghost as never before.

From creation, through the reign of conscience, on to the period of law, the Spirit has worked among men, convincing of sin, revealing the will of God, fitting for specific service to be rendered unto God, but that was all. Pentecost, however, was a fulfilment of that prophecy in Joel, as Peter declares in Acts ii. The Holy Spirit from thence is no longer a visitor, but a resident in the Church. He comes occasionally upon men no more, but is poured, in all the plenitude and fulness of his own personality, upon the whole earth. That event was equal in importance to the Incarnation itself, was closely allied to it, and was the direct consequence of it. Bring together those remarkable statements: "The Word was made flesh"; "I will pour out of my Spirit upon all flesh." Now that Divinity has come to humanity, and humanity, in the person of the incarnate Logos, is linked to Divinity—the Spirit of God can be poured out upon all flesh. The two events are so closely joined in essence that neither can be correctly understood apart from the other.

The Holy Spirit is to-day the Revealer and the Administrator of the affairs of the absent King, whom the world still rejects. The fact that the earth has cast Him out abides unto this time; but God, in grace, has turned the wrath of man into that which praises Him, taking hold of human failure and transforming it into Divine victory. The hidden One is being made real to all peoples in this generation. How? By the Spirit, the Administrator of the King, in his absence. He makes Christ, and not Himself, the consciousness of the believer. His one work is to realise within the character of those who are born again all Jesus is, by bringing them under the blessed rule of the King Himself.

There can be no better treatise on the Spirit than the very words of the Master Himself in John xiv.—xvi. The word given as "Comforter" is, however, one of the untranslateable terms of Scripture. It is Comforter, Intercessor, Advocate, all in one, and infinitely more. It is the word which reveals the work of the Spirit in the life of the believer.

The work of Jesus Christ has a two-fold aspect (1 Tim. iv. 10); He is "the Saviour of all men, specially of those that believe." If, therefore, the Spirit of God comes to take up Christ's work, and to apply it, the same double office will characterise that Spirit's operations; and it is because we have lost sight of this truth that some have fallen away from the hope of the Church—the return of our Lord Himself.

First, there is the work of the Spirit in the Church; then his work upon all flesh, as illustrated in Acts ii. The waiting disciples were equipped for service by that inflow of the Spirit which created the Church. But Peter's words to the crowd were in power and demonstration of the Spirit; and that still marks

THE TRUE SPHERE OF PREACHING.

How some of us labour to make the Gospel plain; and what an endless pity it is that we do not leave such demonstration to the Holy Ghost!

Looking closer at the two-fold nature of the Spirit's sphere, John xvi. 13-14, shows us that all we can possibly know concerning the beauty of Christ's character, the tenderness of his love, and the majesty of his person, is taught of the Spirit. The work of the Spirit is to make Christ, to the believing heart—

> A living, bright reality,
> More dear, more intimately nigh
> Than any other earthly tie.

Then is it that a man's whole being goes down before the Lordship thus revealed.

But verses 8-11 give a larger outlook upon the Spirit's work in convincing the world of sin, righteousness, and judgment. Why *will* men wrongly add the words "to come"? Judgment *has* passed upon the prince of this world, and the Spirit's work in the world, as distinct from the Church, is that of bringing men into living contact with Christ. Sin, in this dispensation of the Spirit, is, in essence, refusal to believe in Jesus. It is unbelief; not merely a refusal to accept intelligently certain statements, but the refusal to surrender the whole being to Christ. The Spirit points to the seed of the woman, who has bruised the serpent's head; and He has been so pointing all through the centuries. Judgment has now been *accomplished* by the Cross; therefore the pardoned sinner may, through Christ, enter freely into the region of purity, power, and blessing.

In this dispensation the Spirit of God is selecting or electing members of the Church of Christ; but He is doing infinitely more. In the believer He is revealing Christ; in the world at large He prepares for the coming of the King, who, though He be hidden from mortal eyes, is still here in heart and sympathy. As the High Priest of our profession, He bears amid the highest heavens his wounded humanity in the presence of God for us—a great fact which the Holy Spirit makes real in the believer's experience. By his own working and by his inspired testimony through the Church, the Spirit is also preparing in every land and place for the coming of the King.

Nations are getting ready for Christ. For example, the messengers of the Cross have influenced the great teaching centres of India, where thousands are flinging away false religions. Alas! that many of such enlightened souls should be drifting into agnosticism and atheism. We can almost hear the footfall of the King as He comes to bring in all that lies beyond in the wondrous dispensation which is to succeed this present one. Look where you will, and you find triumphs of the Cross by the power of the Spirit's work, and there are signs of readiness on every hand for the dawn of the day of God and the advent of the King.

Let us remember, then, that the two-fold work of the Spirit is to make Jesus real to this age. He does this, in the *Church*, by revealing Christ increasingly, growingly, progressively to believers, that they may be transformed into his likeness. He does it in the *world*, by preparing everywhere for the return of the King Himself.

The Anti-Opium Movement.

THE Representative Board of Anti-Opium organisations in this country, taking the opportunity of the presence in England of two such missionaries of weight and experience as Archdeacon Wolfe and Rev. Arnold Foster, held on Wednesday week a breakfast meeting at the Cannon-street Hotel. The invitation was largely responded to; the addresses were of a high order, intensely practical, clear, and to the point. It was felt that the great cause had made a distinct advance, and that the whole movement, notwithstanding the temporary effect of the recent report, had received a fresh impulse, and there is full hope that in the ensuing Session the opium question will be definitely raised in the House of Commons. Important letters were read from influential men, such as General Sir Arthur Cotton, who said that thirty-five years' experience had convinced him of the deplorable results of the opium vice.

Rev. HANDLEY C. G. MOULE, D.D., who presided, spoke of his close association with China, through his brothers, Bishop Moule and Archdeacon Moule, and other experienced missionaries having intimate acquaintance with the people of China. In this way he was able to say emphatically that the habit of opium smoking in that vast country was condemned by every representative of a Christian Church as well as by the victims of the vice itself, who were too weak to resist the habit. Whatever may be said as to casual circumstances, the main phenomena of opium smoking in China were an effect the causes of which lay at the door of England, for the fact that opium-smoking prevailed so universally in China was owing originally to the importation of the drug from India.

Rev. E. O. WILLIAMS read the subjoined letter, addressed to Mr. Broomhall, the secretary of the Representative Board, by Archdeacon Wolfe:—

Though I cannot be present at your meeting, I am in full sympathy with the object it has in view—viz., the repression of the opium vice in China. What I have said in the past I can now only reiterate more emphatically, if possible, and under stronger convictions than ever, viz., that this habit of opium indulgence among the Chinese is a terrible and most debasing evil, causing untold misery and absolute ruin to hundred and hundreds of thousands among all classes, and is one of the greatest hindrances to the cause of Christianity and the progress of Christian missions in that country. That this is the case in that part of China, at least with which I have been intimately acquainted during the last thirty-six years, cannot be denied, I am persuaded, by anyone who has made himself acquainted with the state of the country and the real condition of the people in reference to this dreadful and degrading habit.

This entire question of the opium traffic is one which presses very hard upon our English missionaries. I have reason to know, from most unhappy experience, that the connection of our English Government with the Indian opium trade is the one great stumbling-block in the way of friendly intercourse and good feeling on the part of the gentry and *literati* towards the English missionaries in Fukien. The hostile and unfriendly feeling of these classes has been expressed again and again towards English missionaries, not only in hostile words, but also in hostile deeds, and British missionaries have been repeatedly reproached by them while preaching in public with the cry, "Oh, they have come from the country that sends us the opium; don't listen to them!"

The amazing indifference, as it appears to me, having only recently returned from China, which prevails here at home among Christian people generally with reference to the terrible evil which this opium is inflicting upon the Chinese people, and for which this country is mainly responsible, is most alarming and disheartening. And I cannot but express my belief that the recent Report of the Opium Commission to India is largely responsible for this deplorable state of feeling in the country. I cannot but think that it has misled the public mind as to the real state of the case. Most certainly is this true with reference to China. If the Commission had visited China, as I think in all fairness it ought to have done, and fully carried out its inquiries there as to the condition of things with reference to the opium, I have very little doubt the result would have been entirely different.

It appears to me now, looking at the present condition of things, and having experienced the failure of all our efforts in the past to awaken the conscience of our rulers or of our countrymen generally as to the immorality and injustice of this opium question, that we should betake ourselves now more to earnest prayer as our surest and, indeed, our strongest resource. We should cry, especially, I think, at this present crisis, mightily unto God on behalf of our country, harrassed as it is almost at every point, that God would open the eyes of our rulers and of the whole nation to consider well and see if there be not a cause for all this trouble, before it be too late, and that while the judgments of the Lord are abroad upon our land the nation may learn righteousness, especially with reference to this opium business. JOHN R. WOLFE, C.M.S.

Mr. Williams added that in the three western provinces, Si chu'an, where he had laboured, Kwei chau, and Yunnan, there had been within the last forty or fifty years an immense increase in the growth of the poppy. So vast had this been, that thousands of acres, which, fifty years ago, were laid with rice and other cereals, are now devoted to the cultivation of the poppy. There had been a correspondingly immense increase in opium-smoking in those provinces during the last fifty years. In fact, in vast districts where, thirty or forty years ago, there were practically no smokers, seven out of every ten men are now opium-smokers. The physical degeneration and demoralisation that followed was enormous. He trusted the result of this meeting will be that the conscience of Christian England will be aroused to wipe out this blot on our beloved country.

Rev. ARNOLD FOSTER, who has laboured twenty-six years in China, devoted himself to a searching examination of the report of the Opium Commission, to which he confessed he had given long and serious study. The Royal Commission was appointed to inquire into the opium question, as regards India—China not being mentioned in the reference, and this has tinged the whole report, which is really an elaborate defence of the East India Company and the Government of India in their dealings with the opium trade. With the exception of Mr. H. J. Wilson, the Commissioners were by no means impartial. Nor did the Commission visit China. Again, the memorials of missionaries condemnatory of the opium traffic were either wholly disregarded or made light of, while stress was laid upon every bit of evidence that could be construed to palliate or excuse the traffic. For example, two medical men gave evidence; one had thirty years' experience in an hospital in the heart of Shanghai; the other has been but a few years in China, has no hospital and has little to do with the Chinese people; yet, because the latter favours the Governmental view, his evidence is enlarged upon, whilst the older and vastly more experienced man is passed over. The Commissioners, with one exception, showed that instead of being impartial judges they were simply strong advocates.

In view of all this, it may be asked, what are we to do? The churches must come to the front. I will publish these facts and ask the various churches to appoint a united committee to examine the whole question, and insist that the mode in which the Commissioners conducted their inquiry, the nature of the evidence sought and adduced, and the findings of the Commissioners should be investigated by, say, three of Her Majesty's judges, who should be asked to pronounce whether the Commission and its report were worthy of any confidence.

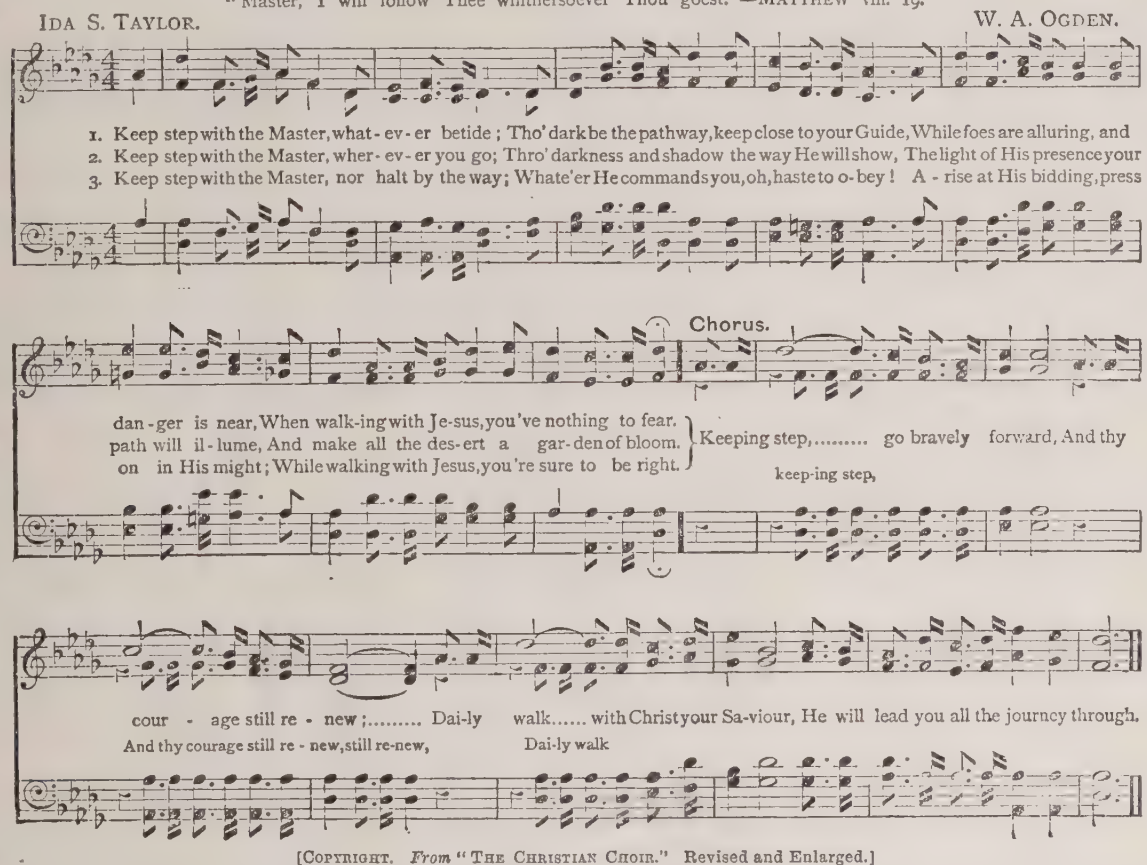
Prebendary WEBB-PEPLOE moved the following resolution:—"That this meeting, after hearing statements as to the effect of the opium habit in China from trustworthy Englishmen, long resident there and intimately versed in the social life of its people, is profoundly moved by the vast extent of the vice disclosed and the irresistible evidence of the moral and physical ruin which ever dogs its footsteps. It is clear that the growth of the poppy is spreading more and more throughout the empire, and that the home supplies are gradually excluding Indian opium. We submit that these facts only enhance the responsibility of our country. By fostering and enforcing the opium trade for the sake of revenue Great Britain has been the main factor in breaking down such barriers as formerly existed in China against the spread of this fatal vice. We call on our countrymen, before it is too late, to stop this unrighteous and demoralising traffic, and to let their influence at last tell in favour of justice and goodwill to this ancient and afflicted people." This was seconded by Mr. W. B. SLOAN (C.I.M.), and carried unanimously.

Mr. JOSHUA ROWNTREE and Dr. CHALMERS moved and seconded, "That the wrong done to the people of China by the British opium traffic should be again brought before the House of Commons, and that every effort should be made to end this immoral trade."

Keep Step with the Master.

"Master, I will follow Thee whithersoever Thou goest."—MATTHEW viii. 19.

IDA S. TAYLOR. W. A. OGDEN.



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Our Daily Homily

SUNDAY, January 23.

"*Then said I to the angel that talked with me, Whither do these bear the ephah?*"—Zech. v. 10.

THE first vision of this chapter denounces those who had sinned against the first and second tables of the law; the record of their sin would be written in unmistakable syllables, and would consume the houses of evil-doers with dry-rot (4). But the second vision is most consolatory. A woman who symbolises the wickedness of the land is thrust into an immense ephah, and covered with a leaden weight, and then is borne away from the Holy Land by two women in whose wings are strength and speed. Its destination was Babylon; thence the principal forms of iniquity, with which the chosen people were cursed, had come, and thither would they return. What encouragement to every pious Jew to know that the wickedness which had brought God's judgments on the land was removed beyond recall.

This choice is presented to everyone of us:—If we refuse to confess our sin it eats out our heart and life, as white ants do the fibre of wood. If, on the other hand, we confess, and seek the grace of the Holy Spirit, our iniquity will be purged, and the power of sin broken. With swift and sure salvation will God come to our relief, and the chains that bind shall drop from off us. However many the dark transgressions of the past, when sought for, they cannot be found; and whatever be the temptation without, and the frailty within, we are learning to abhor that which is evil, and cleave to that which is good.

MONDAY, January 24.

"*Behold the man, whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord.*"—Zech. vi. 12.

Three men came from Babylon, where many Jews remained, even after the return under Ezra and Nehemiah; they brought presents to the new-founded temple.

Of the gold and silver a double crown was made, and placed on Joshua's head; one as emblem of the priest, the other as king, signifying the final gathering of Israel's outcasts to the Messiah, who would then be recognised as their true king and priest.

In the Jewish commonwealth it was without precedent for the same man to be both king and priest, but as the time drew nearer the advent of the Lord, revelation concerning his marvellous Person grew in clearness, and the majestic combination of glory in his character became apparent. As *Branch*, He is a scion of David's ancient stock; and through his far-reaching boughs the sap of the eternal purpose breaks into flower and fruit. He sprouted out from his place, Bethlehem, as predicted, and as befitted one of David's line. He would begin to *build* the Temple of the Lord, laying its foundations in the blood of his cross, and bringing forth its top stone in his second advent; its stones being quarried not in Lebanon, but from the hearts of his people. That temple grows towards completion, and the most solemn thing for each of us is to know whether we have been built into its fabric, or left as those huge boulders at Baalbec, which were shaped for the temple but never carried beyond the quarry. Christ is Priest and King, after the order of Melchisedec.

TUESDAY, January 25.

"*When ye fasted and wept in the fifth and seventh month, even these seventy years, did ye at all fast unto Me, even unto Me?*"—Zech. vii. 5.

The men at Bethel asked this question of the priests; it was answered by the prophet. The fast of the fifth month was in memory of the fall of Jerusalem; that of the seventh commemorated the murder of Gedaliah, when the last blow was struck at Jewish independence. The question was: should the restored Jews continue these fasts now that the events they recalled were forgotten in the abounding joy of the new state. It was a question of rite and ceremony, and outward observance, and the prophet answers in effect: "Ye take much trouble and thought about the observance of a man-constituted religious rite; would that you were equally solicitous to practise those virtues, and denounce the vices which were the theme of so many expostulations and warnings of the older prophets.

God invariably demands a religion which does not consist in outward rites and ceremonies, but is inward and spiritual; and demands true judgment, the showing of mercy and compassion, the forsaking of oppression and evil imaginings. This is unpalatable enough to the natural man, who pulls away his shoulder and stops his ears. On the general question, one would advise that there is no need to observe the sad anniversaries of our sins and their accompanying punishment, if once we are assured of God's free forgiveness. When He forgives and restores, the need for dwelling on the bitter past is over.

WEDNESDAY, January 26.

"*If it be marvellous in the eyes of the remnant of the peoples in those days, should it be marvellous in my eyes, saith the Lord?*"—Zech. viii. 6.

Marvellous! Marvellous!! Probably there is no adjective more frequently on our lips than this, in these wonderful years when we are reaping the harvests of centuries of patient sowing, and when any morning the newspapers may announce a discovery which will revolutionise our methods of illumination, or locomotion, or military organisation.

The other day we were told that the philosopher's stone was found at last; and that silver can be transformed into gold; to-morrow we may rub our eyes at the marvellous news that the North Pole has been reached. Men resemble the little child led into a toy-shop, or listening to a lecture at the Royal Institute, with open-eyed wonder and open-mouth exclamation.

But none of these things are wonderful to God; they are but the unravelling of his thoughts, the discovery of his secrets! They are only marvellous to us because we are as yet in the baby stage, waking up to know a little of what a wonderful God He is.

But there are more wonderful things than these. That rebels should be forgiven, prodigals restored, the sons of darkness changed into children of light, Satan driven out before the stronger than he, the unclean heart made the pure temple of the holy God. Talk they of marvels in the natural world! These pale before the star of Bethlehem, the sunset of Calvary, and the radiance of the Resurrection morning. And we shall see greater things than these when we follow on to know through unending ages the infinite glory of God.

THURSDAY, January 27.

"*As for thee also, because of the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.*"—Zech. ix. 11.

The state of the Jews in Palestine is presented under the figure of prisoners, shut up, as Joseph of old, in disused water-pits, from which the water had been drawn off, leaving a miry swamp behind. Jeremiah sank in one of these, almost to suffocation. But all the while they might reasonably be prisoners of hope, not of despair; of hope because the seventy years had expired; of hope, because the purpose of their captivity had been achieved; of hope, because God had entered into covenant with their fathers, and had ratified it with blood. And, because of this, they would go forth out of the pit.

These words will probably be read by many other prisoners; prisoners of circumstance; prisoners in the hands of strong oppressors; prisoners in the utmost extremity. They fear every day because of the fury of the oppressor, as though he were ready to destroy. Behold, I bring to such of these as are united with the Son of God good tidings of great joy. God will ever be mindful of his covenant. You may forget, or be utterly unworthy of his continued favour; you may have involved yourself in difficulties of your own making, the consequences of your own sin; but you must never forget that you are bound to God by the blood of an everlasting covenant. In the depth of your despair you may appropriate the Psalmist's words, "Remember the covenant!" And He who brought again from the dead, the Lord Jesus, the Great Shepherd, will raise you from the dark dungeon, and make you sit with princes. He will certainly chasten, but He will assuredly redeem.

FRIDAY, January 28.

"*They shall be as though I had not cast them off: for I am the Lord their God, and I will hear them.*"—Zech. x. 6.

God distinguishes, in these words, between the civil rulers of the people, called shepherds, and the people, his flock. He was determined to interpose on the behalf of his people, and to redeem them from the troubles in which their rulers had involved them. The distinct mention of Judah and Israel foreshadows a more complete restoration than that which had brought them from Babylon, in which Judah alone, with a few other Israelites from the other tribes, participated. This restoration is yet future, but when it comes it will be so complete that the long history of the centuries shall be obliterated, and both the house of Judah and the house of Joseph will be as though they had never been cast off.

Hast thou been cast away from the hand of God, not as far as thy salvation is concerned, but for his purposes of service? Be sure to put away your sin. Ask for rain in the time of the latter rain—the gracious rain of the Holy Spirit; put away the false ideals which you have followed, as Israel false gods; then He will bring you again. Your sins shall be remembered no more—the deep gulf of separation shall be bridged, the years devoured by the locust shall be restored; the dead past shall bury its dead: the river of the water of life will flow again into the channels which once it filled. God not only forgives, but obliterates the remembrance of past failure and sin, and treats his prodigals as though they had never gone astray.

SATURDAY, January 29.

"*And I took unto me two staves, the one I called Beauty, and the other I called Bands; and I fed the flock.*"—Zech. xi. 7.

The prophet exercised his office amongst the poor of the land. They gave heed unto him (11), and recognised that he spoke the word of the Lord. It always has been so, and such people make the best flock. Those ministers are not always to be congratulated, to whose church doors carriages roll up, and whose pews are filled with glittering diamonds and splendid dresses.

One day, the prophet appeared amongst these humble folk with two staves: Beauty, to represent the possible excellence of the people whom God loved; Bands, to denote the unity by which the entire nation should have been bound in one. These twain he broke to show that God would be compelled to choose another people to set forth his praise, and that the unity of Israel was like a wreath of morning mist, when dissipated by wind or sun. As for the people generally they made a collection amongst them in recognition of his pastoral care; but this amounted only to the price of a good bond-servant (Ex. xxi. 31). What a miserable return for all the prophet's tears and words.

All this was symbolical of our Lord. He longs for the beauty and unity of his Church. But, alas! how bitterly He has been disappointed! How hopelessly He has snapped his staves! How ungraciously his reward has been meted out to Him! (Matt. xxvi. 15). The historical counterpart of this scene was afforded in his closing discourses and final betrayal; and its spiritual counterpart is being enacted day by day. O my soul! hast thou missed the beauty and unity He chose for thee? Hast thou esteemed his service of small account? Art thou like the Pharisees, that use the price of blood for the Potter's Field? (Matt. xxviii. 6, 7, 10). Repent thee, lest the Good Shepherd be compelled to adopt severer methods, and pass thee through the refining fires.

For Young People

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Child-life in Heathen Lands.

YOU cannot tell how deeply interested I am in God's work in heathen countries, and especially his work amongst boys and girls in those lands. I think nothing would give me much greater joy than to know that all the readers of this Young People's page intended to give more thought and more prayer to foreign missions this year than ever before. I should like very much to help you to wider sympathy with our kind Christ's great love for the world—of course, He loves all heathen children as well as those in bright, happy homes like yours. But they do not know—millions of them—how much Jesus loves them, as you do.

I wonder whether it would help you think and work more, and devote larger sums out of your pocket money to God's work abroad if I told you two or three things about some heathen children? The other day I was looking over some missionary literature, and I found several things about girls and boys in foreign lands that I thought you would like to know. Here is one:—

"The brown-skinned, black-haired, dark-eyed boys and girls of the central province of Madagascar differ greatly from their English brothers and sisters. They are very intelligent, fond of study, and, under a good teacher, work well, indulging in few of the tricks so natural to an English schoolboy.

"Malagasy children have very few healthy run-about games—no hoops, or cricket, or football, nor do they care to exert themselves much to play. The girls sit quietly, throwing up stones, which they catch in succession in a clever way, or they patiently spend hours in rubbing down the rough edges of broken crockery, the little bits thus prepared being looked upon as great treasures, and the girls 'pretend' they are men and women and all sorts of things; in fact, they have to take the place of dolls and other toys. Some girls make queer little rag dolls, and no prize is so valued as a large, brightly-dressed china doll, but those are much too precious to be played with. They are either wrapped up carefully and kept in a box to be exhibited occasionally, or a string is tied round poor dolly's waist, and she is hung up on the wall as an ornament.

"Boys have marbles, tops, kites, and a few toys, and play some rougher games, pretending to be fierce oxen and so on. One of their favourite amusements is making chameleons, large spiders, crickets, and other creatures to fight, and if they cannot get anything alive to fight they will make toy oxen out of the large kernel of the mango seed with prickly-pear thorns for horns and legs, and have imaginary fights with these." I need not tell you how cruel such sport is.

Shall I tell you also something about Hindu girls? Perhaps you will hardly believe it, "that *girls are not wanted* in Hindu homes."

A mother in India who has only sons is looked upon as a special favourite of the gods, whilst one who has daughters only is despised; and it is the law of the land that, if within seven years after marriage a wife has no son, the husband may put her away and marry another; for it is supposed that the gods are angry with her, though what she has done to offend them she has no idea.

The reason why sons are welcome whilst daughters are not is easy of explanation. A boy can earn money, and, as after his marriage, he will live at home, and give his salary to his father, the more sons there are in a family the greater the income. But as the girls cannot work away from home, they are an expense rather than a profit. Boys can also perform religious services after a father's death by which his ancestors' happiness in heaven is secured. A girl cannot do this.

As Hindu girls marry early, often, indeed, when they are babies, and generally when little more than babies, it happens that a large number of them are robbed by death of their husbands. In fact, there are no less than twenty millions in this sad condition, many of whom are under twelve years of age.

Hindu girls and boys, you see, have by no means so joyous a young life as you have. And it is all owing to this: that they do not know how much God is interested in them. He gave Jesus to die for them as well as for you. And you are co-workers with God in bringing these dusky children really to trust and serve Him when you do your best to send the Gospel to them. I hope I may trust you to do your *very* best to assist missionaries in foreign lands this year! God does not ask for more than your very best. But he does expect *that*. Is it not a supreme honour for God to make even a child who helps on his work in the world a co-worker with Himself? This honour must be *yours*.

JOSEPH WOODHOUSE.

Finished and Folded up.

"THERE, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress on which she had had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says that I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt? This is the only piece of work that I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet, you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you: but you can not change one jot or tittle of the day's record."

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As, little by little, she tried to go over the hours, there was much that she would gladly have changed if she could.

"I wish that I had spoken pleasantly to Ned when he wanted me to help him with his flag. It would only have taken me a minute or two; and he was first sad and vexed with my crossness. It is too bad! I left mother to do all the baking alone, and did not even prepare the cherries for her in my haste to finish my dress." A sight of the little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I have had such a poor day's record, when I began it in too much haste for prayer, or reading a verse even."—*Words of Life.*

Our Prize Competition.

THIS week I give the results of our Ninth Quarterly Prize Competition, which will be a source of mingled joy and sorrow to my young friends, as all the previous ones have been. Many parents will have to "listen to a tale of woe," I am afraid, from those who have failed; while I suppose the house will be hardly big enough to hold those who have come off victorious.

But I have got a "tale of woe," too; and that is, that on the whole, especially in the second division, the papers have *not been nearly so well done* as usual. Last quarter I told you the competition was the *best* done as yet. That made some of you a little too vain and not sufficiently careful. So I will give you a text which may be useful for you to remember, not only in prize competitions, but in all sorts of ways through life. It is in Proverbs xvi. 18. Those in Divisions III. and IV can learn it in full; those in I. and II. will remember it better in this shorter form—

"PRIDE...GOETH BEFORE A FALL"!

FIRST PRIZES.

DIVISION I.—Dorothy Gertrude Hewer, Agnes Fullarton, Gladys Mary Phipps, John Wm. Wheeler, Pringle Wilson.

DIVISION II.—Dorothy Mary Davies, Evelyn Lowndes Moir, Marion Brock Richards.

DIVISION III.—Isabel Winifred Phipps, Agnes Mary Sterry, Janet Thomson.

DIVISION IV.—John Walter Thomson, Charles Frai-llettaz, Alice Maud Thompson.

SECOND PRIZES.

DIVISION I.—Edith Julia Wheeler, Henry Jas. Cheney, Cicely M. Craven. Frank Thompson, Norah Annie Marjory Dyke.

DIVISION II.—Margaret Helen Hassé, Arabella V. G. Onslow, Evelyn Mary Shaw, Christine M. Grace Dodington.

DIVISION III.—Agnes Wilhelmine M. Head, Helen Mickelburgh, Willie A. Findlay, Maggie Palmer, Minnie Alice Allen.

DIVISION IV.—Nellie Lovegrove, Hilda Rawson, Gertrude Kingerlee, Kate Gertrude Johns, Janetta S. Fullarton.

FIRST CERTIFICATES.

DIVISION I.—Myrtle W. Perry, Arnold Jas. Akers, Chas. Noel Wright, John Clarke, Wm. Ernest Clarke, Wm. Russell Davies, Jack Harris, Jacob Americana, Alice Edith Craug, Flora Simmons, Daisy Greenacre, Janet Crawford Black, Cecil Helen Wright, Dolly Penny, Charlie Macdonald.

DIVISION II.—Alice Mary Palmer, Walter Cecil Perryman, Willie Palmer, M. Stella Robertson, Wm. Henry Williamson, Arthur Geo. Cox, Lottie Orr, Rosa Theodora Hill, Edith E. Bensted, Blanche Lindup, Chas. Herbert Gale, Kathleen Agnes Pasley, Mary Ellen Plumb.

DIVISION III.—Helen M. Hunter, Hilda Dorothy Vickers, Guinefred Lucy Leigh, Ernest Edward Nash, Dorothy Polly Grove, Alfred Penny, Frank Wood, May Bligh Muriel Shaw, Annie Cooper, Flossie Fullarton, C. Bessie Symes.

DIVISION IV.—Minnie Giddings, Ivy Gladys Donaldson-Selby, Ashley Hugh Bowker, Mena Hunter, Nellie Brookfield, Gertrude Brookfield, Llewellyn Wm. E. Shaw, Winnie Palmer, Bessie E. Unsworth, Isabella Kay, Edith Frances Pledger, Margery J. Matthews.

SECOND CERTIFICATES.

DIVISION I.—Eva L. Edmundson, John Ernest Pearce, Stewart Watson, Ronald G. Studd, Sydney Boyd Robertson, Dorothy Cooper, Margie Marston, Gracie Seale, Dorothy Berry, Daisy M. A. Clarke, Mary Ada S. Law, Margery Smart, Vera Petrides, Maria Hamilton Neligan, Hilda Matheson, Herbert C. Berry, Aileen Edith Figgis, Peveril Hayes Turnbull, George Macdonald, Betty Stocks, Kathleen White, Ethel Benger, Mordaunt Doll, Elizabeth Bennet Black, Eric D. P. Shaw.

DIVISION II.—Agnes Kay, Clarice Gale, Harriette Orr, Daisy Annett, William Aston, Kathleen J. G. McClure, Ada Mary Spencer, Margaret L. Carter, Mary Charles, Maude Naylor Oakes, Kittie Donaldson-Selby, Annie Constance Wood, Isobel Theodore Salt, Margaret Gray, Olive Robertson, Alexander Kay, Maude F. Tyson, Louie Penny, Arthur Farmer.

DIVISION III.—Harriet Jane Lynham, Mary Catherine Spiganovicz, Arthur Peveril Turnbull, Ethel Maude Pasley, Alice Hilda Skinner, K. Gertrude Kirkpatrick, Margaret Lillian Pook, Lillian Margaret Pook, Eva Laura Oakes, Janie Handasyde, Daisy Allen, Thomas Kay, Margaret Drummond Hogg, Dorothy Patten, Edith Lena Hunter, Mabel Birney, Robert Browne, Muriel Edwards, Elizabeth Athole, Violet Gordon, Donaldson-Selby, Edith Stuart Tyson.

DIVISION IV. — Mary Louisa Tibbits, Emily Stuart, Rosetta Mary Sherwin, Grace Pledger, Lily Coles, Hilda Montgomery Medill, Hannah Lovell, Edith Daisley, Kathleen Code, Gertrude W. Vellacott, Florence Kate Bellerby, Juliet Faith Haines, Laura Bell Macaulay, Emily Hearn, Trevor J. Matthews.

HONOURABLE MENTION.

DIVISION I.—Edwin Lawrence Turnbull, Winifred Harvey, Nelly Martha Peachy, Mary L. Symon, Henry L. Neligan, Violet A. Holford, Jessie C. Palmer, Eleanor Chance, Mary Penny, Dorothy T. Daintree, Jack J. Clarke, Donald Stanier, Joshua B. Hughes-Game, Robert E. Salt, Hilda Godfrey, Massy Baker, Gracie Marston, Philip Doll, Murray T. Lloyd, Grahame V. Lloyd, Herbert Rainey, Ralph Bourne, Reginald Skinner, Marjorie Collins, Amelia A. Fraser, Willie Cheesman, Alan Marples.

DIVISION II.—Leslie W. A. Berry, Nellie Dowsett, Maggie Fullarton, Frank R. Wilson, Emily Bridgwater, Arthur Lowndes Moir, James Harry Archer, Edith Emily Quick, Daisy Carmichael, Vera Constance Dickinson, Edith Stillman Nash, Ada May Vickers, Lottie Carmichael, Augusta R. Anton, Harcourt Hunter, Frances Taggart, Peter Gibb Nicholson, Ada Heap, Thomas Harris, Abraham Mack, Jessie Dunlop, Francis S. Phillips, Wilfrid Temple Aldous, Hubert Victor Kirkpatrick, Ida Lucy Wright, Herbert H. Braddon, Margaret L. Rickards, Christina Nicholson, Theodora Isaac, Dorothy Norah Shaw, Dora Aldwinckle, Brereton Code, Reginald V. Measor, May Handasyde, W. M. Penny, Ernest Gordon Bligh, Douglas Parkes, Sabina E. Mackintosh, Hilda Schaeffer, Dorothy Joyce Clarke, Mary E. Greenacre, Phillis M. K. Wright, Edwin T. Peters, Florrie Smith, Gertrude Emily Scott, Edith R. Ballard, Frederick Thomas, Jessie D. Carter, Constance Schaeffer, Kenneth J. D. Dunbar, Conyers Baker.

DIVISION III.—Margaret Jane Macphee, Theodore Muir, Albert W. Botting, Walter Carter, Sarah Jane Thomas, Florrie White, H. Michell, Nina Edith Coote, Frances Anna Figgis, Cyril Pomeroy, Charles W. Saunders, Arthur Wm. Unsworth, Joseph Wm. Neligan, Irene Marian Simms, Bert Butler, Thomas Mack, Nellie Irene S. Meade, John Gibb Nicholson, Amy Fosten, Lilian Marie Herivel, Mary Glass, Arthur Benson, A. Llewellyn, Maud Eddey, Edith Hearn.

Bible Searcher (No. 107).

1. What idol-god did Israel's hosts entreat? (Judges ii.)
2. And who the prophet, used in his defeat? (1 Kings xviii.)
3. What place was that selected by the king? (1 Kings vii.)
4. And who the artisan, from thence to bring? (1 Kings vii.)
5. Who chose to live in Jordan's fruitful plain? (Gen. xiii.)
6. Please name the vale where fell the giant, slain. (1 Sam. xvii.)
7. Who was the captain hung on frame of wood? (Est.)
8. And who the scribe that on a pulpit stood? (Neh. viii.)
9. Then name the patriarch, whose recorded age Exceeds all others in the sacred page.

The primal letters of the names will spell a town in Judah; David knew it well.

Give chapter and verse to each answer. Children under TEN any four, under THIRTEEN any eight, over THIRTEEN the whole, and name three incidents which occurred in or near the town which are recorded in the Old Testament.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (106).

1. To Paul and Silas. By the jailor. Acts xvi. 30. *Response*—Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

2. To the Corinthians. By Paul 2 Cor. ii. 16. *Response*—Our sufficiency is of God. 2 Cor. iii. 5.

3. To God. By Moses. Ex. xxxiii. 15. *Response*—My presence shall go with thee. Ex. xxxiii. 14.

4. To Moses. By the Lord. Num. xi. 23. *Response*—Behold, the Lord's hand is not shortened, that it cannot save. Isa. lix. 1.

5. To God. By Nehemiah. Neh. v. 19. *Response*—I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil. Jer. xxix. 11.

6. To God. By Jacob. Gen. xxviii. 20. *Response*—He shall give his angels charge over thee, to keep thee in all thy ways. Ps. xci. 11.

7. To God. By Job. Job. x. 2. *Response*—There is, therefore, now no condemnation to them which are in Christ Jesus. Rom. viii. 1.

No. 105 (second list).—Correct answers received from:—

Bertha Arres-Mather, Jacob Americana*, Zelda Albert*, Winnie Akeman,* Ruby and Daisy Allen, E. Athole, Leonard Bartlett, Massy* and Conyers* Baker, May Baker, Arthur Backe*, Hilda Bassett, Katharine* Lilian* and Theresa* [illegible] and Elizabeth Black, Myer Barnett, Chas [illegible] Bellerby*, Victor*, Willie* and [illegible] Dorothy and Herbert [illegible] Bourne, Eva Browne, Maud [illegible]

Lionel*, Beryl*; and Gladys Calvert, Jessie*, Maggie*, and Walter* Carter, John and Wm. E.* Clarke, Mary and Willie Charles, M. Joan Clarke, Leslie Charley, Lottie* and Daisy* Carmichael, Rosaline Castein, Elma Cheal, Henry J. Cheney*, Emily Church, Irene Coppard, Arthur* and Winnie* Cox, Nina Coote*, Nellie*, Henry, Annie, and Arthur Couch, Marjorie Collins, Brereton Code, Alice Cooksey, Henry S. Curr, James Ernest Davey*, Blossom Davies*, Edith Daisley, Vera Dickinson*, Marjory*, Dorothy*, and G. B.* Dyke, Ivy Donaldson-Selby, Kenneth Dunbar*, Maude Elder, Eva Edmundson, Amelia Frazer, Arthur Farmer, Bessie, Kate, Mabel* and Maggie Fletcher, James and Marian Freegard, Ethel Fielder*, J. A. and Eric Field, Reginald*, Willie*, and Ernest* Findlay, J. A. and Aileen Figgis, Lilian Fidler*, Janetta, Flossy, and Maggie Fullarton, Margaret*, Edith*, and Stuart* Gray, Peggie Gray, Bertie* and Clarice* Gale, David Gardiner*, Mary Glass, Daisy* and Alfred* Greenacre, Hilda Godfrey*, Winnie and Dorothy Grove, Aaron Goldencrown, Emma Goodier, Winifred Harvey, Jack* and Thomas* Harris, Rose Hamilton*, Violet*, Agnes*, and Gladys Head*, Lilian Herivel, Grace and Ida Heap, Theodora Hill, Violet Holford*, Francie Hoyte, Alice Hogben, Edith L.* and Mena* Hunter, Lila K. Hughes, Tom Harcourt, May* and Helen* Hunter, Ethel Hutchings*, Edith E. Jackson*, Grace and Dudley Joyce, Lizzie Johnstone*, Kate G. Johns, Alex. Agnes, Tom, and Bella Kay, Max Kalb*, Flossie Key, Helen and Ruth Knight, Lilian and Marjorie* Kitson, Gertrude Kingerlee*, Nessie R. and Henry Laing, Elsie and Guinefred Leigh, Cecilia Lichtenstein, Harry, Edith, Cecil*, and Norah Lowe, Edith, Nellie, and Roy Lockhart, Nellie Lovegrove*, Murray and Grahame Lloyd, Dugald and Kate MacGilp, Elsie MacPherson*, Angus McQuilkan*, Laura B. Macaulay, Barbara Maconchy*, Margaret J. Macphee, Abraham, Thomas, and Bella Mack, C. and Geo. Macdonald, Daisie* and Tita* Mackenzie, Mary and Valerie Maitland-Kirwan, Edith Marnham, Alan Marples, Alice W.* and Francis W. Milne, Bessie and Charlotte* Miller, Ethel Morgan, Dorothy and Margaret Morris, Evelyn and Arthur Moir, Dora Muir*, Herbert G. Newton*, Irene H. Neville, John G., Cissy, and Peter Nicholson*, Lottie* and Harriette* Orr, Arabella Onslow, Ethel* and Kathleen* Pasley, Winnie Page*, Florrie Paver, Dorothy Patten*, Ada*, Willie, Maggie*, Winnie*, and Jessie Palmer, Douglas Parkes*, Laura D. Percy*, J. Ernest Perce, Ruth* and Edith* Pledger, Willie Potter, Mary Louie*, and W. M. Penny, Nellie and Louie Peachey, May, Vera*, and Daisy Petrides, Kathleen Pincott, Susabel Pim, Fannie Price, Francis S. Phillips, Lillian* and Margaret Pook, Edith and Minnie* Quick, Herbert, Marjorie* and Edward* Rainey, Nora Read, Marion B. Richards*, M. L. Rickards, M. Stella Robertson*, Ellie D. Roe, Isabel and Jessie Roe, Matilda A. Robinson*, Violet*, Evelyn*, and Gladys* Shaw, T. M. and D. D. Stanier, Flora Shadbolt, Muriel Shaw, Gladys D. Sharp, Gwendaline, Undine, Llewellyn, Wilfred, Mervyn, Gladys, and Eric Shaw, Violet Salvesen, Dollie Salt*, Bessie Scandlebury*, Ivy, Muriel, and Rosetta Sherwin, Marie E. Sleigh*, Gracie Seale*, Agnes M. Sterry*, Ada M. Spencer*, Florrie Smith, Flora Simmons, Mary C. Spiganovicz, Emily Sloan, Nellie Stuart, C. Bessie Symes*, Clifford Tatham*, Nannie* and Louie* Tibbits, Alice M.* and Frank* Thompson, Frank and Herbert Tomkins, Muriel, Angus, and M. M. Thomson, Herbert W. Turnbull*, Bessie*, Philip*, and Arthur Wm.* Unsworth, Hilda*, May*, and Edwin* Vickers, Jessie and Dorothy Vigers, Mary Ware, Ethel Walls, Dorothy Warner, J. W. Wheeler*, John Welbank, Edith J. Wheeler*, Mabel Wheeler, Jessie G. R. West, Ella Williamson*, Maggie Wight, Ruby and Edith* Wilkins, Charles Williams, Herbert, Wilfred, Colin, George*, and Arthur* Wright, Frank Wilson*, P. Lea Wilson, Kathleen White, Evelyn H. Wood.

No. 106 (first list).—Correct answers received from :—

Arnold Akers. Dora Aldwinckle*, Augusta Rose Auton, W. T. Aldous, Violet Ashworth*, Edith Ballard*, Albert A. Bast, Herbert Braddon*, Cyril Badham, Leslie and Jasper* Bell, Emily Bridgewater, Daisy*, Gordon, and May* Bligh, Gertrude, Beatrice*, and Nellie Brookfield, Mary Brooke, Millicent* Brown, Eleanor Clare, M. Joan Clarke*, W. Campbell, Willie Cheesman, Olive Coleman, Dorothy* and Ralph Daintree, Florrie and Bell Dance, Vera Dickinson, Nellie and Willie Dowsett, Violet*, Kitty*, and Ivy Donaldson-Selby, Sarah Evans, Stuart Ellacott, Ethel* and Eva* Fielder, Albert Gray, Charles Gale*, Frances Harding, Nellie and Rex* Hatchett, Dorothy Hewer*, Byres Hill*, Dorothy and Joshua Hughes-Games, Gladys Isaac*, Elsie Johnson, Ruth and Helen* Knight, Annie Lawrence, Sidney*, Edward*, Henry*, and May Law, Blanche Lindup*, Charlie* and Geo.* Macdonald, Sydney, Gracie and Margie Marston, Lewis Morice, Christina Murray, Eleanor Noel, Arabella Onslow, Charles Parkin, Kathleen* and E. Maud*, Pasley, Herbert Parr, Alice M. Palmer, Walter Perryman, J. Ernest Pearce*, Dora Phillimore, Mary E. Plumb*, Marion B. Richards*, Constance* and Hilda* Schaeffer, Ada M. Spencer*, Agnes M Sterry*, Flora Simmons*, D. and Betty* Stocks, Jessie Snowball, Emily* and Nellie Stuart, Ronald Studd, Barbara Tennant* Herbert, Peverill*, and Lawrence Turnbull. Maude and Edith Tyson, Arthur W.* and Bessie* Unsworth, Cecile*, Noel*, and Phillis* Wright, William Williamson*, Frank Wilson*, Ibla Woodman.

Foreign list.—Correct answers received from :—

No. 98. Maria H. Lister*. **No. 99.** Janet Garrett*. **No. 100.** Olive and Ruth Van Millengen, Launcelot M. Knight. **No. 102.** Vera and Frank Sjoström. Dora E. Wallace. **No. 103.** Vera and Frank Sjostrom. **No. 105.** Nellie Sery.

Personal.

Margaret Hogg.—Many thanks for your little parcel. The needlecases are very pretty and useful. Eva Edmundson.—I notice the great improvement in your writing this week. Dorothy Hewer.—I am very sorry to hear of Evelyn's illness, and do feel for you in being separated from her. Soon I hope to hear she is better. Winifred Harvey.—You have not understood the questions this week. At any time you may ask someone to explain them to you. Have counted you correct, as your answers were right according to the way you read the questions. J. A. Field.—I was surprised to find you had left Sydney. I, too, hope you will succeed as you wish.

I am very glad to see fresh names this week, and warmly welcome all new members of the Bible Searcher.

I have received a box of pincushions and blotters this week, and am sending them on for the soldiers.

Scripture Union Portions for Next Week.

Sun.	Jan. 23	2 *Samuel*	xix. 1-15	Th.	Jan. 27	2 *Sam.*	xxii. 17-32
M.	„ 24	„	xix. 16-30	F.	„ 28	„	xxii. 33-51
Tu.	„ 25	„	xix. 31-43	Sat.	„ 29	„	xxiii. 1-17
W.	„ 26	„	xxii. 1-18				

Children's Special Service Mission.

Mr. Hutchinson, *Leeds*, Jan. 20; *Wetherby*, Jan. 21; *St John's-park, Sheffield*, Jan. 22-30; *Tonbridge*, Jan. 31; *Flint* Feb. 7-11; *Everton, Liverpool*, Feb. 12-18. Mr. J. S. Tyler, *Pelham Hall, Kemp Town*, Jan. 27; *St. Margaret's, Brighton*, Jan. 20; *Kemp Town*, Feb. 14. Mr. Callender, *Aberdeen*, to Jan. 21; *Glasgow*, Jan. 22-31; *Durham*, Feb. 1-3. Mr. S. J. Hewlett, *Easton, near Wells, Somerset*, Jan. 22-Feb. 1. Rev. T. Longstaff, *St. John's, Chester*, Feb. 12-22. Mr. Goodman, *Exeter Hall*, to Jan. 22. *Hounslow*, Jan. 30-Feb. 6; *Somers Town*, Feb. 14-20. Mr. H. Hughes, *Lewisham Mission Hall*, Jan. 31-Feb. 4.

Uncle Tom.

Mrs. Hilton's Cre[illegible].—On Thursday the annual social gathering of the children took place. The toys from *Truth* and friends were distributed by Wilfrid Hilton, the late Mrs. Hilton's grandson. A few days ago some of Dr. Barnardo's people observed smoke rising from the roof of the infirmary, and gave the alarm, when it was found that an iron smoke-pipe had become heated, and set fire to a beam of wood. The prompt action of some of Dr. Barnardo's boys extinguished the fire, and probably prevented a catastrophy.

From Other Lands

Saved in the Sierras.

By Dr. Harry Guinness.

"Would you care to look at this, sir?" The powerful engine-driver of the Sierra line handed me a letter as he spoke. We were standing together on the platform of a small Peruvian station where our train inland from Callao to Lima had paused on its ascent to the mountainous Andes region.

The engine-driver was a splendid man, who had attended our Callao meetings, and come very near the point of decision for Christ. Breaking the envelope with interest, I discovered a special permit he had obtained for me to ride on the engine, and readily availed myself of this coveted privilege, especially as it brought me into close contact with him.

The run that followed was a marvellous experience. Nothing that I have seen before, including the Mont Cenis, the St. Gothard and the zigzag railway of the Blue Mountains of New South Wales, can compare to the audacity of engineering skill, and the blood-curdling effects produced by a climb on the Peruvian line among the lonely Andes solitudes. Often it seemed as if the train must surely dash over the precipice before us, when we neared a new curve, only to swing round it, and rush along the edge of some enormous steep that plunged into the valley below, where the rushing Rimac dashes its foaming course amongst craig and boulder towards the sea. Every now and then we plunged into a tunnel, and the mountain peaks, with glorious sunshine, were exchanged for an awful blackness, in which the blazing furnace and flying sparks dazzled the eyes, while the ceaseless roar of the train made the loudest shout absolutely inaudible. I clung to an iron support on the vibrating iron steed, and felt what one cannot describe. Capital opportunities occurred for conversation, and I was deeply grateful for such a chance to present the necessity for personal decision.

About eight kilometres before arriving at Matucana, the train suddenly pulled up, and a crowd of excited people jumped out to examine what was wrong. We found that one of the connecting iron rods, which bind the rails together, was torn up and had struck the carriages underneath, so as to alarm the conductor and

BRING THE TRAIN TO A PAUSE.

At the time we were travelling up an incline of about five feet in one hundred, at twenty miles an hour. When the trifling nature of the accident was known we jumped on board again. On arrival at the station, however, what was our dismay to see that one of the wheels of the coal tender had smashed off both from the axle and the bearings, and was lying partially on its side jammed under the tender. It was evident that the train would be unable to proceed until another engine could be sent up the line. This accident, which fortunately had not dashed the train over a bridge spanning the precipice just before running into Matucana, might have proved very serious, and both the managing inspector of the road and the engine-driver united in recognising a signal interposition of Providence on our behalf. The effect of our narrow escape was a double one; it made it impossible for my new friend to leave till next morning, and thus gave us several hours in one another's company, but it also deeply affected him, as he felt that God was thus giving him by an apparently miraculous intervention an opportunity he must indeed lay hold of to turn to Jesus Christ. He had many a time heard the Gospel and had attended Mr. Moody's meetings at St. Pancras. He had lived at Nottingham, and knew every mile of the Derbyshire and Midland County rails, with which we are so familiar.

The day before we landed at Callao, that place was visited by the most serious earthquake that has occurred there for many years. In spite of the fact that all the houses are so constructed as best to resist the frequent shocks that are experienced, fourteen houses were so damaged that they had to come down, and cracks occurred of so serious a nature in one of the churches, as to compel its being closed for repairs. It is somewhat curious that this very church contains an image which is supposed to possess special virtue in averting such disasters. The name of the image is "*Il Senor del Mar*" (the lord of the sea), and once every year they have a great procession through the streets of Callao, when he is taken down to the sea, which he is supposed to bless, multiplying the fishes, ensuring calm weather, and especially averting the disaster of earthquake. Probably his devotees will find nothing very incongruous in the fact of the very church which is graced by his presence being the particular one most to suffer during the recent shocks! This earthquake, which produced a profound impression in Callao, prepared the way, as nothing else could, for our Gospel mission.

WANTED—PITY FOR ANIMALS.

We encountered no little difficulty at Tarma in securing animals without sore backs to carry us to the Perene. Mr. Stark examined about 150 horses at one place, and could only find one that was fit to mount! If the Society for the Prevention of Cruelty to Animals want a new sphere for their helpful influence, let them come to cruel Peru—cruelly callous to animal suffering. The way, for instance, that oxen and pigs are put on board the vessels at the various ports might be so easily improved by a little extra care and time in landing. The oxen are lifted by a rope which goes round their horns—a method very painful, especially to the heavier cattle, who are dazed when the crane lowers them on to the deck. The worst part of the business, however, is the way the cattle are then driven into their pens—long nails on sticks are goaded into their sides, their tails are twisted and cracked, and they are subjected to severe pain and terrible fright. The pigs are lifted by a hind leg, and often dumped down aboard on their snouts, often causing the blood to spurt!

After steadily refusing to mount animals with sore backs (and wounds swarming with parasites), we at last secured two sound beasts, and left Tarma to ride inland. The road is quite an engineering feat, cut out of the side of the mountains. The sheer cliff often bounds the narrow path above and below, and down the precipice you can see the flowing stream, sometimes 1000 feet below. The path varies in width in these situations from, say, eight feet to four, and is sometimes a narrow ledge only one or two feet broad.

There is considerable danger in wet weather from falling rocks. One large fragment nearly struck Mr. Stark in its descent into the ravine below, but a kindly hand protected both our "going out" and our "coming in."

In a substantial wooden and mud house on the side of the mountains we put up for the night. Mr. Stark had a capital opportunity of preaching the Gospel to our Italian host and our guide, Verhilio, an intelligent, sceptical man, who has seen and been shocked by the rottenness of Romanism in this land. Long after we had gone to bed, into the early watches of the morning, these two men were talking over Mr. Stark's message, and looking into the Gospels and Testament he had given them.

(*To be continued.*)

In the Heart of Brazil.

Mr. W. R. Ronald writes from Mulgrave-street, Liverpool, that, in response to the article which appeared in our issue of December 9, he has received several sums of money in aid of Mr. Witte's proposed mission. During his stay in Lisbon, Mr. Witte has met Mr. H. Maxwell Wright, who having been on the Amazon, and knowing nearly everybody of any consequence there, has given him much information. Mr. Witte has been greatly cheered by a letter from Dr. Graham (Cowdenbeath, Fifeshire), in which he stated that he and his intended wife (who is also a doctor) have decided, if it should be God's will, to go next year to the same mission field. Mr. Ronald will be glad to supply information regarding this mission alike to those who desire to support it and to such as would be willing to join the party

American News.

THE usual religious summary for the past year in the United States is given in the New York *Independent* for January 6. It has articles from thirty-eight representative members of "Churches"—from Adventists to Universalists, and embracing Jews, Roman Catholics, Christian Scientists, Latter-Day Saints, and Unitarians. The general tone of the articles is hopeful, but no writer is able to report any startling progress during the year. Foreign missions receive a good deal of prominence, but there is not much to indicate increasing unity in any manifested form.

The statistical summary gives a total of close on 26,000,000 communicants in connection with all these bodies. The "Catholic" Churches, including Roman, Russian, Greek, Armenian, and Reformed, show a membership of over 8,500,000; Methodists come next with nearly 6,000,000; Baptists have over 4,000,000, Lutherans and Presbyterians muster 1,500,000 each; Disciples of Christ, 1,000,000; Protestant Episcopal, 667,000; and Congregationalists, 630,000. The total gains in membership reported for the year are 630,000.

Dr. M. H. Houston, a missionary in China, and now secretary of the Committee of Foreign Missions of the Southern Presbyterian Church, has been convicted of heresy by the Louisville Presbytery of that Church. The charges brought against him were that he holds the Lord's Supper to be not merely a church ordinance, but one that may be properly administered in the household by the head of a Christian family; that he believes that there is no valid Scriptural distinction between teaching and ruling elders; and that he holds the doctrine of possible complete sanctification in this life. The New York *Independent* says that if the Southern Presbyterians reject Dr. Houston on these grounds he will find a home in other denominations.

A "call to prayer" for the International Convention of the Student Volunteer Movement to be held at Cleveland, Ohio, February 23 to 27, has gone forth. This is not an American gathering only, but, like the Liverpool Conference, a rally of representatives of the movement throughout the world. "Our policy"—we quote from Mr. Mott's paper in the American *Student Volunteer*—"has been to hold a convention within each student generation. It has been thought better, in this day of so many conventions, to concentrate on one conspicuously strong gathering within the period covered by the course of the college student than to attempt to hold a series of more frequent and therefore less effective conventions." The first was held at Cleveland in 1891, and attended by 680 delegates; the second at Detroit in 1894, with 1300 delegates; the third at Liverpool in 1896, with nearly 1000 delegates, was the largest student gathering ever held in Europe. In view, especially of the financial problem which faces the American missionary boards, united prayer is desired that the evangelisation of the world may be furthered by this convention.

Dr. Theodore Cuyler, of Brooklyn, writes on January 5:—"Our dear brother, Ira D. Sankey, and his wife sailed yesterday for Egypt to spend the winter. In the spring they expect to go to Palestine." The "Week of Prayer" opened with good meetings. But how much we need a thorough, searching, and shaking Revival!

Marchmont, Belleville, Ontario.

IN their annual report of the work of this distributing Home, Mr. and Mrs. Wallace say:—"We begin with a note of heart-felt praise to our Heavenly Father for his goodness to us and our large family. There has been no serious illness, and no deaths in the Home during these two years. Not only those in the Home, but those scattered throughout the country, have enjoyed on the whole wonderfully good health and freedom from sickness, which speaks well for their good constitutions and the healthfulness of the country life.

"The total number of children received for the year was 202. Although not so many as in some previous years, it is a large number to bring such a long journey by sea and land without accident, and to prove with good comfortable homes and a fresh start in life. It is a great responsibility to take these little ones to bring up for the Lord, but it also brings very real joy and blessing into many hearts and homes."

The Earthquake in Assam.

WITH reference to the great earthquake of last summer in Assam, Rev. Josiah Thomas, secretary of the Foreign Missions of the Welsh Presbyterians, writes to us:—

"Allow me to recall the serious losses sustained by the Foreign Missions of the Welsh Presbyterian (or Calvinistic Methodist) Church. The Theological Institution and the hospital in Cherra, the normal and the high school in Shillong, the hospital in Jowai, the mission houses in Khasia, Jainstia, and Sylhet, the chapels and schools (built of stone) were all in a few moments levelled with the ground. A detailed statement recently received makes the loss to be 207,174 rupees, say over £13,000, without taking into account the personal losses of the missionaries. This loss, which is equal to twice the amount of the annual receipts from congregational collections, is a most serious one, especially when it is remembered that the annual expenditure has for some time been in excess of the receipts. In addition to this the native Christians have suffered great losses. Not only have their houses been destroyed, but the very land has in many cases become valueless. We have not hitherto asked for help outside of our own churches. Many of these have done nobly."

Mr. Thomas mentions an offer of £1000 guaranteed on £12000 being speedily raised, and reports about £8000 already in hand. The offices of the Missions are at 9, Westminster-chambers, 1, Cross-hall-street, Liverpool, and the general treasurer is Mr. David Hughes, J.P., 4, William Moult-street, Liverpool.

Armenian Refugees.

DEAR SIR,—May we ask for the insertion of a few words from a letter by Dr. Cochrane, whose name is well known as the able and untiring friend of the Armenian refugees in the district of Oroomiah, Persia? With the help of our fund he has laboured for many months past to relieve their sufferings, and has been able to provide means for about 500 families to settle in that neighbourhood with a fair prospect of becoming ultimately self-supporting. In October the number of the refugees was estimated at over 6000, but more have come since.

Dr. Cochrane writes on December 4 that there had been many fresh arrivals. The village of Saat, situated among the wildest Kurds, had been completely pillaged by the Kurds. Everything that the poor inhabitants had stored for the winter having been taken, they were compelled to quit their homes and come over to Oroomiah. From another Nestorian village, Uramar, a hundred families had been forced to flee, and all these new refugees have needed help from the already overtaxed means at the disposal of the missionaries. Not knowing, when the fund was exhausted, how to save what they had already done—how to provide seed which must be sown then or never, or how to meet the absolute and immediate needs—they gave pledges which the last sum we sent them enabled them to redeem, but this has left them without anything in hand. "We have again," writes Dr. Cochrane, "more than exhausted our supply, and still have to cry for more." Shall the cry of these good men, whose hearts are touched by the suffering around them, and who are doing *their* part so wisely and well, meet with no response from us in this Christian land?

The hon. treasurer of the fund is E. W. Brooks, Duvals, Grays, Essex.—Yours faithfully,

MARY HICKSON, Hon. Sec.

The Information (Armenia) Bureau, 3, Essex-court, Temple, E.C., has just published two leaflets dealing with the present position of the Armenian question. "The Sultan and the Armenians" gives the translation of a remarkable despatch issued by order of the Sultan, while "The Armenians in Turkey" contains the reprint of a recent letter of *The Times* correspondent at Constantinople, who expresses his conviction that the Sultan does not desire reconciliation with the Armenians, and shows how his present methods have all the practical value of a massacre. Specimens and other particulars may be had from Mr. Charles E. Hecht, at the address given.

Lancashire Independent College. — The annual meeting of this College was held on Monday in Grosvenor-street Chapel, Manchester, Rev. J. H. Gwyther presiding. The annual report stated that during the past year the work of the College had been steadily and efficiently maintained,

Indians in Africa.

THERE is a considerable sphere of work for Tamil and Hindustani speaking Christians in Natal and the Transvaal. Both men and women can be more easily reached there than when surrounded by the caste prejudices of their own land.

In Durban and Pietermaritzburg, Canon Boothe and others have a considerable amount of work amongst Indians in both Tamil and English. The S.A.G. Mission has two lady workers, who are beginning work in Tamil in a large plantation near Durban; but a lady is needed to organise Zenana work in Hindustani in the last-named town, where there are a large number of merchants and smaller traders, who have wives and daughters living in Purdah, as well as a large number of poorer people, who should hear the Gospel in their own tongue.

In Natal there are 45,000 Indians, and about one-fourth of them are women. In Johannesburg the numbers are, comparatively speaking, few, but a friend easily collected between 200 and 300 men in a very few minutes on a Sunday afternoon, when I was staying in that wonderful city. They listened readily, and asked for Gospels.

Is not this an open door into which one or more of those who have laboriously and prayerfully acquired one or two Indian languages should enter in? E. ABRAHAM.

Zenana Bible and Medical Mission,
2, Adelphi-terrace, Strand, London, W.C.

The Neglected Continent.

IN a call for prayer, Senor Emilio Olsson, of the New York Christian and Missionary Alliance, and whose great missionary enterprise for South America we described a few months ago, writes to us:—"Realising the stupendous possibilities of the work in this land, and seeing the open doors and inviting opportunities, our missionaries can but conclude that now is the time for a great advance movement in evangelistic work on the Continent. God has laid it on the hearts of many to devote their lives to this work, and the present moment finds more than a score who, with native workers, are scattered over this vast field, preparing the way, and laying the foundation for future service.

"There is no lack of workers, for a hundred stand ready to come. The need is not men and women, neither is it, in one sense, money, for the world and Church have plenty.

"The real lack of to-day is in the individual, who, as an integral part of the body of believers, does not live up to his privileges of faith and trust in God, which is evidenced by a lack of believing prayer, and by the non-acceptance of the promises in the Word of God. The crying need of to-day is faithful prayer on the part of every child of God, prayer full of a faith that has no limit to its vision. Therefore, with the need of the work pressing upon us, we invite you to join us in prayer every Friday afternoon, between the hours of twelve and six, during which time (D.V.) all missionaries on the field will also be united prayer. Pray for the speedy evangelisation of South America; that those ready to come out may soon be on the field; that those now in South America may be kept body, soul, and spirit; that the means for preparing and sending forth native workers may not be lacking; that special wisdom and grace be given the board at home and the superintendent on the field, and that all workers may be endued with the power of the Holy Ghost."

Señor Olsson's permanent address is Adrogué, F.C.S., Rep. Argentina, South America. The joint honorary secretaries of the London committee are: Mr. William Greene, 3, Endsleigh-gardens, N.W.; Mr. H. S. Ridings, 31, Carson-road, West Dulwich, S.E.

Jews in Paris.—We have closed another year of evangelical work among the Jews in Paris. Steady and sure progress has been made; the Gospel has not only found its way into a great many Jewish houses, but into many Jewish hearts. We see and hear of fruits springing up among men, women, and the children attending our Sabbath-school. This year at our Christmas festival Testaments and Christian books were given as prizes to the children who distinguished themselves in Scripture knowledge. The effect of these Bible prizes on the children and parents is most encouraging. L. C. MAS

119, *Rue de Rome, Paris.*

THE EVANGELISTIC FIELD

THE EVANGELIZATION SOCIETY.

FROM Nairn to Brighton the evangelists of this society are at work with many encouraging tokens. Quite a number of the missions, in towns, have been held in public buildings engaging the sympathy and active support of Christians of the various churches. The honorary secretary is most anxious to promote missions of this united character, their effects on the churches themselves being of the happiest, while non-church and chapel goers are induced to attend more easily than when the services are in some recognised place of worship. From a number of letters now before us we may give a few extracts.

A farmer in the county of Oxford writes: "It was through your Mr. Bryant that the Word of Life came to my own soul in 1880, and many more who received the message at the same time are now living as children of God. I rejoice in the clear, forceful, and faithful preaching of your evangelists. I cannot but feel how vastly important is the work of your society in these days, when ritualism, worldly pleasure, and other evils are drawing so many aside."

From the same county a lady writes that Mr. John Harris has again visited Brill. "The services ended last night. We have had splendid congregations—far larger than in previous missions. The services have been marked by earnest attention and deep interest. There are at least twelve earnest believers here who owe their conversion to a mission held by the same evangelist seventeen years ago, We see evidences of blessing now, and trust that the future will show it to be deep and lasting."

A correspondent in Blackburn writes: "The mission taken by Mr. J. Greenwood has been a great success. The meetings have been well attended, and, so far as we can form a judgment, about fifty persons have accepted Christ. Several of these appear to have been under conviction since the evangelist's previous visit."

From Buckland Newton a correspondent writes: "The mission was all too short (a fortnight). Mr. Bray proclaimed the Gospel so simply and earnestly, that many sinners have been awakened, and some have been led to accept Jesus: while believers have been aroused and drawn into closer fellowship. We shall not soon forget the closing address, when many hearts were touched. We have decided to continue holding united services once a month through the winter."

From Bristol, Rev. C. Griffiths writes: "I wish to express my heartfelt thankfulness for the mission just held by Mr. Alexander Clark. We have greatly enjoyed the services, the addresses being well calculated to arouse Christians, kindle earnestness, and bring the careless to see their need of Christ. Several profess to have been converted during the mission, and have come forward voluntarily to say so."

A lady in Essex, speaking of barn-meetings held just before Christmas, says: "I was wrong with regard to the advisability of extending the mission. The second week was the best, and I would not have missed it for anything. The ground here is hard, and it is long since it has been so thoroughly stirred. Some have been brought to the Saviour already, and in others the Word is evidently working. Mr. Cooke, the evangelist, has had a difficult time, but wisdom, patience, and his self-less spirit overcame all."

Many letters of a similar character speak in encouraging terms of missions held in various parts of Scotland. Two ministers write as to a united mission at Pitlochry: "The first week's services were conducted each evening in the Free Church. During the second week the meetings were held in the Established Church, and on the Sunday evenings there were united services. Members of the Episcopal and Baptist Churches also attended the weekday meetings. Thorough cordiality among the churches marked the movement. Though there was only one dry evening during the fortnight, the weeknight services were well attended, and showed a well-sustained interest. The attendance on the Sunday evenings taxed the full capacity of the churches."

MISSION TO THE BLIND.

We recently announced that through the kindness of a lady deeply interested in the spiritual and temporal welfare of the blind, a special mission was in progress in the Metropolis. No less than 2894 needy blind persons and their guides were assembled at eight different centres to partake of tea, which was followed on each occasion by a Gospel service. Those who are in close touch with the blind know how needful such a mission really is, and realise, as they witness the deep depression of some of these afflicted ones, what an awful thing it is to be in double darkness, which—alas!—is the case with not a few. We are glad to learn that the people listened attentively to the Gospel message, which was earnestly, lovingly, and forcibly proclaimed by men whose hearts yearned for the salvation of their afflicted brethren and sisters.

Mr. W. Mead, superintendent of the Indigent Blind Visiting Society (himself blind), who organised the entire mission, asked the following searching questions at each meeting:—"Have you accepted the Lord Jesus Christ as your own personal and all-sufficient Saviour, so as to be able to say, 'Christ is mine, and I am His'? Have you told your family and those about you that you have thus received Him? If you are a Christian, do you daily consecrate yourself to God?" At the close of each meeting, the lady who bore the expense of the mission gave each blind guest 5s., except in cases where husband and wife were both without sight, when the amount was equally divided between them. Each guide was presented with a copy of "The One-Talented People," which the lady said she hoped would show them they could all do something. Also, 130 blind invalids received the gift of 5s., and 219 blind inmates of workhouses, known to the Society's missionaries, received 1s. each.

We are pleased to hear that there has been encouraging fruit of this effort. The Society has a staff of blind missionaries, who regularly visit their fellow-sufferers in their own homes, reading the Scriptures, and giving needful counsel. These men are glad to have their quiet work backed up by a special effort of this kind.

MR. LANE IN LONDON AND BRIGHTON.

The mission which Mr. W. R. Lane has been holding at Aldersgate-street was continued last week with growing interest. The evening meetings showed a marked increase in attendance, while many young fellows of the right stamp were among the audience. Good work was done at the after-meetings, and it is believed not a few have decided for Christ.

Mr. Lane's "half-hour talks to business men" have evidently aroused some attention and attracted not a few fresh faces to the central noon prayer meeting. Dealing with the various aspects of sin, he has brought the lesson of certain Bible narratives to bear with startling effect on every-day life. To take but one example. On Thursday he spoke on "A Terrible Epitaph." The theme was Judas—the epitaph, "It had been good for that man if he had not been born." These words were spoken by the tender, pitiful Jesus of one who had been in his company, had made a distinct profession, and had been one of the twelve apostles. How searching the lesson—to take nothing for granted. Again and again the Lord had warned Judas in the most solemn way; yet, though he was a pilferer, his fellow disciples suspected nothing, as is evident from their puzzled query, "Is it I?" when at the last supper the Master said, "One of you shall betray Me." The slow, benumbing, blinding progress of sin indulged was described, with a few telling sentences on the remorseful repentance, and the awful end when Judas "went to his own place."

Mr. Lane commenced on Sunday a united mission at the Dome, Brighton. He was warmly welcomed at a prayer meeting on Saturday evening, when a solemn time was spent in prayer for definite blessing upon the mission. On Sunday the Dome (which seats 3000) was nearly filled. Mr. Lane gave a striking address from Ezek. xxxvii. 8. In the evening the congregation filled every seat in the vast building, while hundreds remained standing. Mr. Lane selected three texts relating to "thorns," and together setting forth the themes of "Ruin, Redemption, and Regeneration." At the close a large number of persons remained behind—probably numbering a thousand—and a quiet after-meeting was held, in which requests for special prayer came from every part of the room.

MR. T. W. CANNING AT DAWLISH.

Mr. Canning is conducting a united Gospel mission in the Congregational Chapel, Dawlish, Devonshire, under the auspices of the Council of Free Churches. The work began on Sunday, January 9, and is being continued with increasing interest and growing numbers, and with manifestations of God's power in the conversion of many souls. The preceding week was spent in united prayer-meetings. These gatherings have been increasing night by night. One of the most blessed features of the mission has been the work through the churches; and the ministers are rejoicing in the conversion of many who have been regular attendants at the various churches, who had not till now decided for Christ. So mighty are the manifestations of God's presence that souls are crying out in the meetings for pardon and grace. This is not the outcome of sensationalism, but through the blessing of God resting upon the preaching of the Gospel. In the afternoon Mr. Canning conducts Bible-readings for Christians, and these have been well attended. The children, too, have their meetings, and every evening numbers gather together to hear of the love of Jesus Christ, and are deeply interested and greatly impressed.

F. Wycliffe Pascoe (Congregational Minister).

EVANGELISTS' MOVEMENTS.

Rev. R. Balgarnie has concluded a united mission at South Tottenham in connection with the Free Church Council. The centres of the mission were at High Cross Congregational Church and St. John's Presbyterian Church.

A week's mission, organised by the Rushden Free Church Council, was opened on Sunday, 9th inst., by Mr. W. Forbes. The meetings were well attended. Each night during the week the evangelist has addressed meetings at the Public Hall, which has been crowded every evening.

Mr. James Wharton has been the instrument of bringing, during the late mission, the message of joy to many hearts in Woolton. Nightly the attendance and interest grew till the last night, when nineteen handed in their names as having decided for Christ during the mission. We would ask prayers for the converts.—E. D.

Mr. J. B. Wookey is conducting a series of evangelistic services in Belfast under the auspices of the Y.M.C.A. The mission has awakened a widespread interest in the northern capital, and has attracted large attendances, especially of young men. On Sundays the new Y.M.C.A. hall, the largest in the North of Ireland, has been filled to overflowing. The addresses have produced a deep impression upon many young men. The truths of the Gospel have been pressed home night after night with singular power and tender pathos, with the result that many have surrendered themselves to the Saviour. The success of this special effort to reach young men has encouraged its promoters to continue the meetings another week.

Dr. Munhall has lately closed a three months' campaign in the Middle West (U.S.A.). Hundreds have been added to the churches, and thousands of professors quickened in their spiritual lives as a result. In Ottumwa, Ia., seven churches united in the work. The meetings were held in a tent arranged to accommodate 2000 persons. Many non-church-goers were reached in this way. In Mankato, Minn., five churches were in the movement. A street parade of the Young People's societies, in which fully 600 participated, was a marked feature of the campaign. Not less than 3000 persons attended the open-air song service that followed. At Pontiac, Ill., all the stores save one, and the manufacturing establishments of the city, closed for one and a-half hour on a Tuesday afternoon, while the business and working men thronged the largest church to hear the Gospel.

A most successful mission was commenced on January 2 in the North-road Wesleyan Chapel, Darlington, by Mr. Josiah Nix. It was feared at first that the commencement of the New Year would be a most unfavourable time for conducting mission services. These doubts, however, were dispelled, as the congregation nightly increased, and numbers passed into the inquiry-room seeking peace with God. On the second Sunday the chapel was crowded to its utmost capacity, and Divine blessing rested abundantly on the services. On Monday, the 10th, at the closing service, admission was by ticket only, and from seven to eight hundred were present to hear Mr. Nix's address to the members of the church, new converts, and those who

had taken the temperance pledge. The various churches in the neighbourhood co-operated heartily, and have alike shared in the impulse given to church life, and the addition of new members.

MR. NED WRIGHT, Devonport, Feb. 5-22.
MR. J. J. SIMS, City Hall, Glasgow, Jan. 23-Feb. 20.
MR. GEORGE CLARKE, Putney, 16-31; Torquay, Feb. 1-15.
GIPSY SMITH, Banbury, 22-31; Reading, Feb. 5-14; Batley, 19-28.
MR. E. P. TELFORD, Beverley, 16-27; Hendon, Jan. 30-Feb. 10.
MR. F. C. SPURR, Bradford, Jan. 15-23; Coventry, 29-Feb. 13.
MR. JOSIAH NIX, Warrington, 16-24; Middlesboro', Jan. 30-Feb. 7.
MR. J. BENNETT ANDERSON, Jan. 23 to Feb. 3, New Quay, Cornwall.
MR. J. S. HARRISON, St. Giles's Christian Mission, Sundays in January.
MRS. E. L. BAEYERTZ, Huddersfield, in January; Liverpool, in February.
MR. W. R. LANE, 16-27, the Dome, Brighton; Peckham, 30-Feb. 4; Southampton, Feb. 6-17.
THE WEAVER BROTHERS, Glasgow (Cowcaddens), Jan. 9-28; Great Assembly Hall, E., Feb. 6-27.
MR. CHARLES INGLIS, the Edinburgh Castle, Limehouse, in January; Grays, Essex, Feb. 6-11; Barking, 13-24.
MR. MONRO COLLINGS, Margate, Jan. 23-Feb. 1; West Norwood, Feb. 2 and 3; Feltham (United Mission), Feb. 6-20; Enfield, Feb. 23-March 8.
Simultaneous evangelistic mission, Newcastle and Gateshead, to commence towards the end of January. Amongst the evangelists are Revs. James Lewis, Thomas Cook, D. Backhouse, Thomas Waugh, J. G. Bennetts, and T. Ferrier Hulme.
REV. F. B. MEYER'S VISIT TO U.S.A.—Albany, Jan. 20 and 21; Bay City, Mich., 22 and 23; Detroit, 24-26; Chicago, Ill., 27-30; Kansas City, Feb. 1, 2, and 3; St. Louis, 4, 5 and 6; Baltimore, 7-10; Washington, 11, 12 and 13; Philadelphia, 14 and 15; Brooklyn, 16 and 17; Rochester, 18-22; Cleveland, Student Volunteer Convention, 23 and 24.
EVANGELISATION SOCIETY.—Amongst many others, the following missions are now in progress:—Turton, H. Collins; Hitchin, C. Galletly; Burton-on-Trent, J. Harris; Alresford, J. Shields; Cirencester, C. Jolliffe; Dawlish, T. Canning; Rishton, J. Greenwood; New Brighton, J. B. Rochfort; Polperro, S. Vivian; Leith, Richard Hill; Barry Dock, S. Bryant; Withernsea, C. Noakes; Somersham, J. H. Cooke; Accrington, K. Lambert.
REV. J. MCNEILL'S LONDON MISSION.—The following are the arrangements for Mr. McNeill's first mission:—Jan. 17-21, Monday to Friday, 12 to 1 p.m., City Temple, Holborn-viaduct, E.C.; Jan. 17-21, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle; January 23, Sunday, 11 a.m., City Temple; Jan. 23, Sunday, 3.30 p.m., St. James's Hall, Piccadilly; Jan. 23, Sunday, 6.30 p.m., Metropolitan Tabernacle; Jan. 24-28, Monday to Friday, 12 to 1 p.m., City Temple; Jan. 24-28, Monday to Friday, 7.30 p.m., Metropolitan Tabernacle. No Saturday meetings.
Second fortnight, Jan. 30 to Feb. 11:—Jan. 30, Sun., 11 a.m., Marylebone Presbyterian Church, W.; 3.30 p.m., St. James's Hall, Piccadilly, W.; 7 p.m., Westminster Chapel, James-street, S.W.: Jan. 31 and Feb. 1, 3.30 p.m., St. James's Hall, Piccadilly, W.; Jan. 31 to Feb. 4, 7.30 p.m., Westminster Chapel, James-street, S.W.; Feb. 2, 3, and 4, 3.30 p.m., Exeter Hall, Strand, W.C.; Feb. 6, Sun., 11 a.m., Eccleston-square Congregational Church, S.W.; 3.30 p.m., St. James's Hall, Piccadilly, W.; 7 p.m., Westminster Chapel, James-street, S.W.; Feb. 8-11, Tuesday to Friday, 1 to 2 p.m., Pillar Room, Cannon-street Hotel, E.C.; Feb. 7-11, Monday to Friday, 7.30 p.m., Westminster Chapel, James-street, S.W.

Requests for Prayer.

FOR much blessing on a fortnight's mission in the village of Navestock.

For much blessing on special meetings by Richard Spragg at Pontnewydd.

For a mission at Watton, Norfolk, from Jan. 30 to Feb. 13, by J. Simmonds.

For a fortnight's mission to men at Barnsley by Rev. Dr. Morris, Jan. 23 to Feb. 6.

For mission to be held in Exmouth, commencing Jan. 27, by Mr. Richard M. Holman.

For mission services at New Brighton by Mr. J. de Burgh Rochfort, Jan. 23 to Feb. 6.

For a mission, Feb. 1 to 6, in Gilford Hall, Sandymount, by Rev. W. Newman Hall.

For blessing on a mission-room opened by Sir George Pigot on his new estate at Warfield.

For a mission, commencing Jan. 22, at Railway Mission Hall, Wisbech, by Mr. J. Ashton.

For a ten days' mission at Markyate Street, Herts, Jan. 23 to Feb. 2, by Mr. T. Goudier.

For a fifteen days' mission to be held in Accrington by Mr. King Lambert, to commence on Sunday, Jan. 23.

Rev. E. Allen, of Tiverton, completed on Tuesday his one hundredth year. He was ordained in 1822, and is believed to be the oldest clergyman in the Church of England. Close to him, however, comes Rev. H. Good, who was ordained in 1823, and is now in his ninety-eighth year.

Newcastle-on-Tyne.—A good work constantly goes on in this large industrial centre by the agents of the City Mission Society. One of them writes to tell of many visits made to the people in their homes, of cottage meetings, temperance gatherings, addresses to factory girls, and open-air services. Much of the work is merely seed-sowing; but there are also manifest results and impressions made, that must in due season bear fruit in holy living.

Obituary.

MR. GEORGE PAULIN, IRVINE.

YEARS ago the writer of "Hallowed Ground" and other poems made himself name and fame as a rising poet. Born in 1812 at Horndean, on the banks of the Tweed, he was educated in Edinburgh, and after some literary experiences, became rector of the Royal Academy, Irvine. Some years ago he retired from duty, spending his days quietly at Kirkgate, where he peacefully passed away on the 11th inst. For half a century he was elder and session clerk of the Free Church. His poems are full of tenderness and strength. A collection was published in 1876 by James Taylor, of Edinburgh.

MR. R. W. WILKINSON, YORK.

This well-known leader among the York Presbyterians has passed away at the age of forty-nine. He was for many years an elder of the Presbyterian Church, and rendered most helpful service, being greatly loved. For ten years he was a teacher in the Hungate Mission Schools, containing 400 scholars, and for twenty years he acted as assistant-superintendent. He was also conductor of the Band of Hope, in which capacity he was a most earnest worker. He also took a prominent part in local friendly societies. His practical knowledge and attention to business for twenty-nine years in one firm won for him the approval of his employer, and he was also esteemed by his fellow workmen and the outside public with whom he was brought into business contact. In his steadfastness of character, his earnestness of purpose, his uprightness and integrity of life he set a high example.

MRS. LYDIA CLARIDGE, WEMBLEY.

This lady, formerly of 313, New North-road, was for over thirty years a devoted worker amongst the poor in connection with Spencer-place Chapel, Goswell-road (Pastor Philip Gast). Notwithstanding business duties, she devoted most of her time to work for the poor, ever ready to lead the way in the cause of the needy and suffering. All efforts for poor children or poor people had her fullest sympathy and most generous help. In the mothers' meeting under her care there were 250 of the poor of St. Luke's and Clerkenwell. During the last eight months she had retired with her family from business to Wembley to enjoy a well-earned rest—but not from her Master's service. She could not give up her loved work for the poor, and therefore, notwithstanding the distance, she came up every Monday to the mothers' meeting. Last Monday she came up as usual, and was returning. She was alighting from the railway-carriage at Baker-street, when, unfortunately, she fell and struck her head, and was carried to St. Mary's Hospital, Paddington, where she lay for a few hours in an unconscious state, and then passed away to hear from the lips of the Saviour she loved so dearly "Well done, good and faithful servant."

MR. W. STODDART, EVANGELIST.

This brother, known to many in Scotland and the North of England, fell asleep at his residence in Edinburgh, on the 14th inst., in his sixty-fourth year. Between thirty and forty years ago he was associated as missionary with the late beloved Dr. H. Bonar, when Free Church minister at Kelso. Many will recall how in these early days Mr. Stoddart was used of God as evangelist, especially in the border counties. Coming to Edinburgh shortly after Dr. Bonar, he devoted himself to evangelistic work with much energy and faithfulness. To some his manner may have seemed peculiar, but all felt that he was a man of prayer and devotion to the cause of Christ. Possessed of a rich mind, fluency of utterance, powers of persuasion, and a deep knowledge of the Word of God, his ministry was greatly blessed to saints and instrumental in the conversion of many sinners. As late as the Sabbath before his death, he presided at the morning Bible-class for workers of the Carrubbers Close Mission. As an office-bearer in the Grange Free Church for twenty-seven years, an efficient open-air preacher, evangelist, and teacher, a warm friend, and a true man of God, he will be much missed. One of his sons is assistant to Dr. Macmillan, Free Church, Greenock.

MRS. H. J. SHIRLEY, FULHAM.

The Dawes-road Congregational Church, Fulham, has been plunged into mourning by the death of the wife of the pastor, Rev. H. J. Shirley, and daughter of the late Mr. George Harper, who was for many years a Wesleyan local preacher at Finsbury Park. Through a period of twelve years Mrs. Shirley had struggled heroically against disease, but succumbed at last to an attack brought on through a chill, and died on Saturday, January 8. Her bright and vivacious temperament, her active wit and keen judgment, her kind sympathy and interest in people, especially the young, endeared her to an ever-widening circle of friends. Her enfeebled physical condition during the period since Mr. Shirley was called to the pastorate of Dawes-road necessarily prevented her from taking that share in her husband's work which her mental gifts and tastes eminently qualified her for, but she took every opportunity which health permitted of touching the life of the congregation, and both at home and abroad she exercised a wise and genial influence upon those around her.

Letter to the Editor.

MORE VIVISECTION HORRORS.

SIR,—Your correspondent, Mr. Tinling, justly says, "On moral grounds we have a right to speak without any deference to physiologists." Not only have we a right, but it is our duty to protest against the prevalent invasion of our hospitals and asylums by vivisectors. The rage for experiment consequent upon the fascinating study of bacteriology and the introduction of various animal extracts in the treatment of disease, have opened up a vast field of research, of which the experimenter is certain to take advantage because of the apathy of all classes of the people in matters pertaining to medical education.

Our great hospitals are like the Chinese Empire—everyone who is strong enough and sufficiently daring seizes such territory as he desires for the purpose of his own advancement!

I called the attention of the Press a few weeks back to the incredibly cruel and murderous experiments of Professor Sanarelli, who recently carried out a number of experiments on healthy human beings in the quarantine station on the Island of Flores, near Monte Video, with the culture-germs of yellow fever. He injected the virus of this terrible disease into five persons, and they all died with the typical symptoms of yellow fever. I have been endeavouring to learn the names of these unhappy victims of science, but all I can discover is the following statement in the *Monte Video Times*, a paper which is very much annoyed at the popular indignation aroused by the exposure. It says that of the five victims—

"One was a condemned criminal who voluntarily submitted himself on condition that he should be pardoned if he survived, and that the others *were incurable pauper lunatics who in a more advanced stage of civilisation, will probably be submitted mercifully to a lethal chamber!*"

The writer continues that Sanarelli's alleged discovery "was quite worth the sacrifice of any number of animals, and *even of some human* beings."

The toleration of the vivisector in the hospital ward means the recognition of the right to experiment not only on the lower animals but on the persons of our poor brethren who are the objects of our charity, and should be of our loving solicitude.

To tolerate experiment in the hospital ward is to recognise the right to murder in the interests of science. The public do not consent to all this explicitly, but implicitly they permit it when they allow licensed, avowed vivisectors to prowl about our great cathedrals of healing.—Faithfully yours,

Jan. 10. EDWARD BERDOE, M.R.C.S.

General Booth and Commander Ballington Booth met on Saturday in New York, and had a brief interview in the presence of Dr. Strong and Dr. Hall. The meeting was marked by manifestations of affection on the part both of father and son, but no agreement was arrived at as to an amalgamation of the Salvation Army and the Volunteers. It was, however, decided that all public controversy between the two organisations should be ended as far as possible. No arrangements were made for a further interview, and another meeting is not likely to occur very soon. Several newspaper representatives submitted a long list of questions to General Booth concerning Commander Ballington Booth's withdrawal from the Army, and the General's alleged aversion to American institutions and national feeling. The General replied that an agreement with his son prohibited him from saying anything about the matter in newspaper interviews, and he added that in any case he would not care to answer the questions submitted.

Items of Interest.

HOME.

Sir Henry Doulton has left personalty valued at £309,483 net.

The oldest noblewoman in England is the Dowager Baroness Carew, who has just completed her ninety-ninth year.

Passenger rates on the Glasgow and South-Western Railway are to be reduced 20 per cent. from February 1.

Under the title *Fainne Au Lac* a bi-lingual newspaper is to be published in Dublin printed in Irish and English.

A Women's Employment Bureau has been opened at 60, Chancery-lane. This should prove to be a useful organisation.

The jury at the inquest of the City fire found that the conflagration was caused designedly by some person or persons unknown.

At the desire of the Queen, the Old Palace at Kew is to be opened to the public, as well as the State rooms at Kensington Palace, unoccupied since 1760.

The Hon. Sydney Holland, Lord Knutsford's eldest son, is a hospital enthusiast. He is best known as the author of the "Charter of Liberty for Nurses."

In a speech at Birmingham Mr. Chamberlain urged the establishment of a university in that town, a proposal which, if carried out, will be a valuable addition to our seats of learning.

The author of "Alice in Wonderland," and other children's stories, Rev. C. L. Dodgson, died on Friday last at Guildford. Perhaps this work is the most popular of our time among "children" of all ages.

Sister Katharine's Home will benefit to the extent of £650 by a function at Stafford House, arranged by the Duchess of Sutherland. In this way noble ladies can greatly aid charitable and philanthropic work.

Sir Thomas Lipton is developing his cheap restaurant scheme for London. He hopes to supply a substantial dinner for 4d. or 4½d. Multitudes of the wage-earning population will warmly appreciate this endeavour.

A business-like leaflet has been issued by the National Health Society, urging the boiling of drinking water and milk wherever there is the smallest suspicion of infection. The document is well-timed.

"The Father of the Navy," Captain Henry James, passed away in Brighton, aged ninety-nine. He had served under Sir Thomas Hardy, and saw the funeral of Nelson. He was the oldest naval officer on the retired list.

After satisfying sundry claims and expenses, the whole property left by the late Mr. W. Andrew Guesdon, amounting to £458,000, will be applied to charitable purposes in England, Scotland, Wales, and Tasmania.

Through "Uncle Harry's" appeals in *The Adelaide Observer and Evening Journal* funds were raised in South Australia to entertain about 1300 of London's poorer children. The event took place in the People's Palace.

Mr. C. Pelham Villiers, "Father of the House," who represented Wolverhampton in Parliament, died on Sunday evening at the age of ninety-six. During more than sixty years he had been a member of the House of Commons.

In Birmingham, apprehensions in which drunkenness formed an element numbered 4044 last year, compared with 3312 in 1896, and 2821 in 1895. There must be no slackening of temperance activity to cope with this growing evil.

Three "kiosks," constructed by the Street Syndicate, have been opened, under the sanction of local authorities, in the Holborn district, fitted with telephones and messenger calls for the public use. They will be brilliantly illuminated at night.

In Dublin a meeting has been held to further the movement for the establishment of a Roman Catholic University in Ireland. This action of the Romanists should not only excite opposition, but provoke increased diligence in the evangelisation of the Sister Isle.

A meeting is to be held in the Board-room of Christ's Hospital in furtherance of the proposal of the old boys of the school that they should furnish and decorate the School Chapel at Horsham as a thank-offering for benefits received in graceful remembrance of earlier days.

"In recognition of good work done for the sake of Eastern religions," the King of Siam has conferred upon Sir Edwin Arnold his order of the Grand Officer of the Crown of Siam. This incident confirms the general view as to the Buddhistic influence of Sir Edwin's writings, which is a sad retrogression, coming from an English pen.

Very happy relations seem to exist between Rev. F. Brodie, vicar of Christ Church, Coventry, and Nonconformists of that town. During the week of united prayer one of the meetings was held in his church, at which he presided, and a Nonconformist minister gave the address. Is not this a manifestation of the true spirit of Jesus Christ?

Mr. J. Scott Lidgett, warden of the Bermondsey Settlement, reports that throughout the past year the settlement and the women's house have been full, and the workers' association has grown; £1100 towards the £2300 required for the completion of the buildings have been promised. These settlements not only benefit the poor, but also react in blessing upon those who live in them. We wish there were more such settlements.

Speaking on reading at Penzance, Mr. Courtney, M.P., said: "Reading in itself was so good a thing that good rather than evil would come out of the most miscellaneous and desultory reading....Then in the worlds of science, history, and literature one got acquainted with outside nature and with past generations, so that unconsciously and in spite of oneself one developed with enormous benefit to one's own nature and one's capacity to do work in the world."

FOREIGN.

Fierce fighting is reported from Basutoland.

The Carlist movement in Spain is growing apace.

Dr. Jameson is on his way from Cape Town to England.

A Japanese transport has been wrecked, with the loss of eighty-five lives.

Gold to the amount of £10,991,926 was exported from Cape Colony last year.

Numerous fresh cases of plague and many deaths come to hand from Bombay.

Lord Kimberley declares himself in favour of a reform of the House of Lords.

Lady Murray has built a home at Antibes (the Riviera) for "Authors in distress."

The Marchand Expedition is at Fashoda, and it is rumoured that the French will claim the Upper Nile region.

Stringent repressive measures have been taken by the Spanish Government to quell the disturbance in Havana.

At Prague, the Bohemian Diet has failed to bring about a temporary compromise between the Czechs and Germans.

Twenty persons, including the Vice-President, are incriminated in the attempt to assassinate the President of Brazil.

Numerous festivities are to be held this year to celebrate the Jubilee of the Austrian Emperor's accession to the throne.

According to a Siberian paper it is reported that a company has been formed at Hamburg to open up German trade with Siberia.

In Arkansas a serious tornado has wrought much havoc. Over thirty people were killed and hundreds of persons rendered homeless.

An earthquake at Amboina, in the Molucca Islands, has caused the death of 50 persons, injured 200, and destroyed the capital.

Two German trading steamers have been chartered by the German Government for coasting service between Kiao-Chau and Shanghai.

The Marquis Ito, with the personal intervention of the Emperor of Japan, has succeeded in constructing a Ministry independent of political parties.

The joint loan of £1,200,000 to Turkey has been made by the Ottoman Bank, the Deutsche Bank, and the Anatolian Railway, bearing interest at 7 per cent

Three thousand five hundred red men are employed on the Panama Canal. There is scope here for evangelisation and the scattering of good literature.

Measures are being taken for the issue of currency notes in India against gold paid to the Secretary of State for India. The commercial community welcome this movement.

The steamers *Tartar* and *Athenian* are to be employed for shipping service by the Canadian Pacific Railway Company between Vancouver and the Klondyke region.

A British surveying party, according to reports from Calcutta, has been attacked in the Makran district, South Baluchistan, and many killed. A serious rising is feared.

The Cretan Assembly protests against the scheme of the Ambassadors of the Great Powers for the government of that island as not giving the complete autonomy promised.

It is reported that England is willing to provide a loan of £12,000,000 to assist China to liquidate the Japanese war indemnity on conditions regarded by the Chinese as advantageous.

Dr. McCarthy, formerly British Resident at Coomassie, who has recently returned from West Africa, reports the signing of a treaty by King Drimini annexing his country to the British Gold Coast Colony.

The *Times* correspondent at Melbourne states that extreme heat prevails everywhere. The bush fires in Victoria and Tasmania are the worst for the last thirty years: whole townships have been destroyed and lives lost.

As compared with the Russian Imperial Budget for 1897, in the estimate for 1898, the ordinary receipts show an increase of over 46,000,000 roubles, and the ordinary expenditure an increase of more than 66,000,000 roubles.

In Nigeria, the empire of Sokoto has been brought under British suzerainty. This is a measure which, it is hoped, will materially promote mission work in the region which lay so heavily upon the heart of the late Mr. Graham Wilmot Brooke.

The Dervish strength on the Nile is believed to be 60,000, one-eighth of which is armed with rifles. Some alarm is expressed at the movement of 10,000 Dervish spearmen, who are slowly descending the Nile. We are likely to fall upon troublous times in our movements there.

There is a struggle in Rome between the Vatican and the Quirinal. The Vatican has taken the daring step of declaring its preference for a Republican form of government. The tendency of this attitude is to encourage those portions of the community who are opposed to the present constitution.

A memorial, signed by over 8000 inhabitants of British Guiana, is to be presented to the House of Commons during the coming session, complaining that the cane sugar products of the Colony are not afforded a fair chance in the markets of Great Britain on Free Trade principles, as against beet-root sugar. An economic question of universal importance.

British Syrian Mission.

DURING the past year this Mission has acquired twenty new centres for school and evangelistic work in and around the Lebanon, Mount Hermon, Tyre, etc. Eighteen of these had been temporarily abandoned by the American Mission for want of funds.

The secretary writes:—"Appeals are frequently received from the natives (Moslem gentlemen and others) to open new schools. Only a recent mail brought the news of a petition (refused by all the Protestant societies for lack of means) being passed on to the Jesuits, who immediately filled the gap. We shall be most grateful for all the sympathy and support our friends can give us at this time." Communications should be addressed to the secretary, 27, Homefield-road, Wimbledon.

Gifford Lectures.—Professor Bruce on Sunday delivered the second of this year's Gifford Lectures in the Bute Hall of the University of Glasgow, his subject being "Zoroaster: Dualism."

The Bible Society.—Rev. Edward Norman Pochin, vicar of Barkby, Leicestershire, who died last year, aged 69, left personal estate which has been valued at £100,893. He made various personal bequests, and left all his real estate and the residue of his personal estate in trust for sale and conversion, the proceeds to be held in trust to provide for the stipulated legacies and annuities, and then to pay the whole of the trust moneys to the British and Foreign Bible Society absolutely. The amount to be received by the Bible Society will thus, apparently, exceed £80,000.

South London "Hooligans."—Dear Sir,—May I appeal to Christian friends, especially young men, for their personal help on Sundays or week evenings in the new work we are commencing in a few weeks to bring South London "hooligans" under kind Christian influence? I think we can find work for any Christian friend, either in religious services, Bible-classes, vocal or instrumental music, educational or technical work, visitation, keeping registers, or superintending the athletic clubs. For workers living at an inconvenient distance arrangements will be made that they can spend all the day with us on Sundays if they wish.—Yours faithfully,

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

The Young Women's Christian Association have received during the past year many appeals from India and other foreign lands for ladies willing to carry on Christian work among the large number of English speaking women in these places, and they feel that many of there sisters at home might be glad to know of such openings for service, which necessitate no new language. At this moment a lady is urgently required to join another in a work which is already had a commencement, one is needed who would be able either to go out at her own charges, or to contribute towards the expenses. The opening is an important one, and further information will be given on application to hon. secretary, Other Continents, World's Y.W.C.A., 26, George-street, Hanover-square.

Grace Hatt-Noble.

Irish Notes.

THE Evangelical Alliance has appointed March 17 as a day of special prayer for Ireland.

Twenty years ago there were only fifty-four students in the Irish Presbyterian Colleges; now there are 154.

The third annual conference of Irish students, at which about 400 were present, including delegates from all the principal Irish Colleges, has been held in Dublin.

The Women's Missionary Association of Eakenhead Presbyterian Church, Belfast, raised last year for missionary purposes the creditable sum of £231, which they have divided amongst various organisations, as the Jewish Mission, Jungle Tribes Mission, and kindred institutions.

A band of seven young men, including Mr. J. Martin Cleaver, solicitor, are going out to Egypt in order to devote themselves to mission work among the Greeks, Maltese, and Moslems in the country. They intend to make Alexandria for the present their headquarters, and from thence they expect to branch out as the Lord opens up the way. They are not going under the auspices of any existing missionary society, and they have been led to give themselves to this work through special good received at the Keswick Convention and by coming in contact with Rev. Chas. Inwood. The party wish to be prayed for under the name of the "Egypt Mission Band."

Scottish Notes.

THE Scottish Union of the British Women's Temperance Association has lately formed several new branches in Edinburgh. It is hoped that by monthly meetings and otherwise friends may be led to take a deeper interest in the work.

Mr. Reginald Callender, B.A., has been conducting special services for young people, in Edinburgh, in connection with the Children's Special Service Mission. He had an interesting meeting with schoolboys on the afternoon of January 16.

A good work of grace is at present going on in one of the Edinburgh Poorhouses. A number of the inmates have professed to receive Christ as their Saviour. It is gratifying to report that some of the officials are in hearty sympathy with the work.

Archdeacon Sinclair, of London, preached before a large congregation in St. John's Church, Edinburgh, on the 16th inst., in connection with the Foreign Mission week in the Episcopal Church. On the evening of the same day he addressed an interesting meeting of students in connection with the University Students' Christian Association.

On Thursday, 13th inst., in the Carrubbers Close Mission, Edinburgh, 1000 poor men, women, and children were entertained to tea. Mr. Robertson, superintendent of the Mission, presided over the interesting gathering, and addresses were delivered by Mr. Ross, City missionary, and Rev. Dr. Cunningham. Testimonies were also given by some of the workers, one of whom had spent twenty-six years in prison before his conversion. The gathering was of a most impressive character.

Twenty-eight years ago the Edinburgh Working Boys' and Girls' Religious Society was founded, having for its object the elevation of the young, especially those employed in factories and workshops. The Society has done good work, the workers coming into sympathetic contact with the poor, often the degraded and vicious, and seeking to bring Gospel influences to bear on them. There are now sixty-nine services, with an average attendance every Sabbath forenoon of 6859 boys and girls. There are 776 monitors and officials, all voluntary workers. In addition to these services, there are Christian Endeavour, senior Bible classes, and evangelistic meetings. Such a work involves prayer, patience, and perseverance, and while there is much that is disappointing, the workers are cheered by seeing from time to time many young people surrendering their hearts and lives to the Lord Jesus.

The spiritual welfare of the soldier in the British Army is one which should interest all who have the well-being of the nation at heart. In Scotland, exclusive of the militia, there is an aggregate force at the various military depôts of 3860 men, to which falls to be added 526 women and 1051 children. The Army Scripture Readers' Society for Scotland employs eight readers, who daily carry the message of salvation to barrack-rooms, hospitals, camps, and prisons, as well as to the family of the soldier. During the past year some 21,438 visits were made to the barracks and hospitals, over 12,000 Scriptures read, seventeen Bible-classes conducted each week, 56,840 tracts and 1210 Bibles and Testaments distributed. The readers have been welcomed by the men, and the results have been such as to cheer and encourage those who carry on this arduous work. It is to be regretted that the operations of the Society are somewhat hindered by lack of necessary funds.

The Y.M.C.A.

A NEW Association has been formed at Aberavon, Port Talbot, South Wales.

The new dining-hall of the Glasgow Y.M.C.A. Club was opened on Thursday.

Mr. M. Griffin, late of Sheffield, has been appointed secretary of the Northampton Association.

The annual conversazione of the East Grinstead Association was held on the 12th inst., when a large gathering assembled in the Grosvenor Hall.

The date of the world's conference of Y.M.C.A.'s, which is to be held at Basle, Switzerland, this year, has been changed from August to July 6-10.

At Winchester, on Jan. 13, a most successful function was held, taking the form of a New Year's conversazione. There was a large and representative gathering.

A new year's reception and social party at the Sunderland Y.M.C.A. was followed on Jan. 9 by an early morning devotional meeting conducted by Rev. J. F. Sherman, and a breakfast.

The Cardiff Association has started an excellent monthly magazine under the title "Enterprise." Between thirty-five and forty Associations have now monthly or quarterly organs representing their work.

The annual meeting of the Hertford Y.M.C.A., held on Jan. 10, was addressed by Mr. A. K. Yapp. The report presented by Mr. J. D. Hardie showed that the work had made considerable progress during the past year.

At the Wolverhampton rooms a large meeting took place in response to an invitation from the president, Mr. Alderman S. T. Mander, and addresses were given by Revs. J. W. Nixon, vicar of St. James's, and Dr. Berry.

The special crusade amongst the men of London against the evils of gambling, intemperance, and impurity was continued last week, on Jan. 11, 12, and 13, by large meetings in the Town Hall, Shoreditch. Amongst those who took part in the proceedings were Revs. G. H. C. Macgregor, J. E. Wakerley, Dr. Monro Gibson, Mr. C. Boardman, and Mr. Robinson Souttar, M.P.

The annual New Year reunion in connection with the Bristol Y.M.C.A. held on the 10th inst. was attended by between five and six hundred. The venerable president, Mr. J. Storrs Fry, occupied the chair, and gave an excellent address. The secretary, Mr. Ralph Morphett, said all departments of the work showed exceptional signs of strength and vitality, and there were never more young men belonging to the Association.

The Lord is blessing the work of the Leeds Association abundantly. The Bible class for young men has now an average attendance of 154. During the year there have been many signs of the Lord's presence, many of the young men having given themselves up to the Lord, and Christians have been quickened. The mission band, formed to assist churches, chapels, and missions with special services, has been much blessed.

Reports are to hand of the public opening of new premises by the Kimberley Y.M.C.A., on December 17. The Association was formed in May, 1895, and has rapidly developed under the supervision of Mr. John Kent, general secretary, until there are now over 300 members; and excellent premises on a most eligible and central site have been placed at the disposal of the Association, chiefly owing to the zealous efforts of Mr. H. A. Oliver, a vice-president. There was a large gathering at the inaugural meeting.

The Mayor and Mayoress of Coventry (Dr. and Mrs. Webb-Fowler) gave an "At Home" in the rooms of the Y.M.C.A. on Thursday last. Over 400 were present. The Mayor said he knew of no institution which was so important and necessary to the City. The young men of to-day would be the city rulers of the future, and it behove them to care for them. He congratulated the president and secretary on the excellent work they had accomplished.

General Horace Porter, Ambassador of the United States to France, presided over the twenty-ninth annual meeting of the Paris Anglo-American Y.M.C.A. (160, Rue Montmartre), which was held in the Philadelphia Hall, by permission of the McAll Mission. Part was taken in the proceedings by Revs. Dr. E. G. Thurber, Dr. H. E. Noyes, and H. Bramley Hart, Dr. J. J. Ryan, Lord Radstock, and others. An excellent report was presented by the secretary, Mr. Herbert E. Kinsley. The Association is having a most successful winter's work. The full members are most active. The testimonies recently given by many members are most encouraging.

Personalia.

Mr. Walter Notman has resigned the post of pastor and superintendent of the United Gospel Mission, Albert Hall, Nottingham, owing to ill-health on the part of his wife and children. Acting on medical advice, they are leaving for Brighton. Mr. Notman will resume his work in connection with the Evangelisation Society.

Dr. A. M. Fairbairn, principal of Mansfield College, Oxford, has accepted the Haskell lectureship, and will deliver a series of lectures on the Christian religion to educated English-speaking Hindoos in India. He hopes to arrange for the visit to take place at the end of the year. Indian missionaries of all denominations will be much gratified at this decision.

Rev. J. Chalmers, LL.D., of Hong Kong, has returned to this country under a heavy burden of sorrow in the death of his wife. He was now in the seventy-third year of his life, and the forty-sixth year of his missionary service, and, although he had been approached in reference to an honourable and prominent position in this country (the professorship of Chinese at Oxford), his love for the service impels him to return to China.

Miss Salmond is on the eve of departure for a field of service in Marash, Armenia. She is no stranger to the East, as she was for seventeen years engaged in mission work in Constantinople and Smyrna, and is acquainted with more than one Eastern language. She joins the American station at Marash, where a warm welcome awaits her from the missionaries. The Bowdon branch of the Friends of Armenia are generously taking the responsibility of her support in the field.

Mr. A. J. Arnold.—Our readers and all the friends of the Evangelical Alliance will hear with much regret of the serious indisposition of its esteemed secretary, Mr. A. J. Arnold. The strain of overwork in the interests of the Society has caused a breakdown in his health, with congestion of the lungs and other somewhat serious symptoms. Mr. Arnold has had to cancel all his engagements, including a series of meetings in the Riviera. We trust that with God's blessing on the means used he may be able to resume work in a few weeks.

"The Fellowship of His Sufferings."

"Himself bare our sicknesses."—Matt. viii. 17.

DID Jesus suffer mortal pain?
And shall a child of his go free?
Perish the thought! Lord smite again
If by this means I grow like Thee.

"I thirst."—John xix. 28.

Did Jesus thirst? Then may I know
A burning thirst for heavenly things,
As from the wilderness below
I urge my course on eager wings.

"Jesus wept."—John xi. 35.

Did Jesus weep, did burning tears
Suffuse his eyes and mar his face?
And shall I hear with stony ears,
Nor weep with Him a dying race.

"He humbled Himself."—Phil. ii. 8.

Did Jesus leave his throne on high,
To know no place to lay his head?
Then let me pass earth's honours by,
And in his footprints seek to tread.

"He died."—Rom. vi. 10.

Did Jesus die?—and shall I crave
To wait to meet Him in the air?
Nay, rather may I pass the grave,
And be partaker with Him there.

"Who offered up prayers."—Heb. v. 7.

Did Jesus leave his couch to pace
The friendless hill-sides of Judea?
And offer prostrate on his face
The incense of prevailing prayer?

"Reaching forth."—Phil iii. 13.

Then let me urge with burning will
My steps to follow where He trod.
To seek communion with Him still
And fellowship enjoy with God.

H. M. S.

Girls' Letter Guild.—There is great need for lady correspondents for our Nonconformist girls at the Leeds centre, who have been waiting months for ladies to write to them. A simple friendly letter is all that is required. There must be many of our readers who could undertake this small work for Christ's sake. All particulars of the Guild will be given on application to me.—Faithfully yours,

A[illegible] M[illegible]

5, *Herbert-terrace, Penarth, S. Wa*[illegible]

The Book World

THE ARMENIAN TRAGEDY IN STORY.

It was inevitable that the Armenian massacres should be depicted in story, and we heartily welcome in this behoof the powerful pen of the author of "The Spanish Brothers" and several other religio-historical tales, in a volume entitled **By Far Euphrates.** (5s. *Hodder & Stoughton.*) The object of the book is not to rehearse the horrors that filled the newspapers at the time, but rather to show the light of Christian faith shining persistently in days of persecution and darkness. The pages present a glorious picture of fidelity to Christ—men, women, and young people choosing death rather than denying their Lord. True to her high purpose, Miss Alcock is also safe in her facts. In the preface she says: "Every instance of faith or heroism given in these pages is not only true in itself, but typical of a hundred others"; and all who read the newspapers and official reports two years ago, must allow that she has kept well within the mark. We trust this striking story will be widely read, and have its effect, not only in stimulating to Christian heroism, but in securing material sympathy for the children of the martyred Christians. An appendix furnishes some of the facts and figures of Armenia's trouble in more prosaic form, and concludes by inviting the benevolent to communicate with the Association of Friends of Armenia, 47, Victoria-street, Westminster, in order to learn how they may help the starving and desolate remnant of the hunted people.

Some pleasing stanzas will be found in **On the King's Service,** a collection of poems by Mr. H. Kelly (1s. *Shaw & Co.*), dedicated to the Y.W.C.A., and containing lines of real merit.

Our Polly. By Mrs. Rouquette. (3s. 6d. *Gardner, Darton, & Co.*) In this most interesting and diverting autobiography of a venerable parrot youthful readers will find plentiful instruction in various branches of knowledge, not to speak of the delight of the story itself and the adventures of the narrator.

The Apples of Sin, by Coulson Kernahan, is one of the re-issued booklets composing his "Book of Strange Sins." Nothing more realistic in its awful impressiveness could well be imagined. A pretty allegory "for children from eight to eighty," called "The Garden of God," forms part of the booklet. (6d. and 1s. *Ward, Lock & Co.*)

Come, ye Children. By the late C. H. Spurgeon. (2s. *Passmore & Alabaster.*) A series of short addresses to Sunday-school teachers, marked by Mr. Spurgeon's strength of doctrinal statement and depth of conviction. He believes unfalteringly in the conversion of the young, and encourages teachers in their important task. Earnest workers will find much stimulus in these pages.

A story entirely good in substance and influence is **At Last;** or, Cuthbert Wins. By Catherine Shaw. (2s. 6d. *J. F. Shaw & Co.*) The pages show the danger of bad example, especially in the matter of drinking, and indicate the sure way to victory over the alcoholic crave. The story is eminently readable, and should prove to many a strong constructive appeal for the Gospel temperance position.

The Hyde Park services so long and vigorously maintained by Mr. C. Cook and his enthusiastic band, amid not a little opposition, have been the means of bringing many slaves of sin into liberty. The story of the work is rich with tokens of the power of the Gospel, and some of these cases have been of the most striking character. One such incident, woven into narrative form, under the title **Enthralled! Enslaved!!** (1s. *H. R. Allenson*), has now been issued by Mr. Cook. Its perusal must arouse fresh interest in the maintenance of the park services, which have been so much used of God.

The freshness and force that characterised Mr. Spurgeon's sermons as they were delivered, inhere very remarkably in the discourses as they are still published week by week by *Messrs. Passmore and Alabaster.* Last year's issues, as bound up in vol. xliii. of **The Metropolitan Tabernacle Pulpit** (7s.), constitute a storehouse of spiritual reading, which will rejoice many an invalid, and greatly help preachers on the look-out for germ thoughts. We note that many of these discourses were preached as far back as 1884. While the supply of such sermons holds out, there is sure to be a large and ready demand.

Many will welcome the new and greatly-improved edition of the **Illustrated Teachers' Bible.** (Prices from 2s. 6d. *Eyre & Spottiswoode.*) The great feature of the book is the revised "Aids" and a series of monumental illustrations of the Scriptures, as edited with autotypes of antiquities and photographic views of important Biblical sites and objects, by Rev. C. J. Ball, M.A. This department is also enriched by photographic reproductions of manuscripts and versions, selected and described by Mr. F. G. Kenyon, M.A., of the British Museum. The whole of the illustrations are chronologically arranged, rendering them of special utility as an introduction to the study of Biblical archæology. These Aids cover a wide ground, so that this edition of the Bible is sure to be of great service to teachers and Bible students.

As a delineation of Welsh life, social and religious, it would be difficult to match **To the Angel's Chair:** A story of Ideals in a Welsh Village. By John Thomas, M.A. (6s. *Hodder & Stoughton*). What with the intense interest of the tale, depicting strong Christian sentiment and vindicating the cause of true love, one would have thought little the less of the book if Gomer Williams, the miner, had never occupied the bardic chair, or attained to fame as a pulpit orator. Lucy Pennant, the squire's daughter, is also a noble character, no less nobly drawn; but to us the great value of the story lies in its powerful discernment of motive, and interpretation of thought and action. While the pages point many important lessons in parable, they give a grand picture of ideals, and help us to a due appreciation of some features of religious life in the Principality.

If, on the one hand, there is a danger of familiar truths being overlaid by new teachings, there is, on the other, a praiseworthy desire to present the old doctrines in modern terms and with up-to-date application. An example of this is found in **Old Gems in a New Setting,** a Layman's Researches in Divine Truth, by John A. Bowman. (6s. *Partridge & Co.*) In thirty chapters the author deals with law and grace, sin and salvation, justice and mercy, atonement and punishment, life and death. The "new setting" is in harmony with Scripture as to the seriousness of life, the awfulness of sin, and the judgment following unforgiven transgression. The book shows considerable independence in thought and treatment. It is not severely theological in style, nor is it precisely systematic; but it will undoubtedly serve a useful purpose as a popular introduction to the study of Christian doctrine.

Floral Fancies. By E. L. Williams. (*G. Stoneman.*) This booklet brings out some sweet lessons from familiar flowers.

Mr. John Thomson's book, Through China with a Camera, is to be published at once. A welcome volume at this stage of the Far Eastern question.

A useful household book is Marcus Ward's Housekeeper's Account Book, adapted for any year, and commencing at any time. (1s. *Marcus Ward & Co.*)

A large circle of readers will enjoy the recent work of Dr. Wallace, The Wonderful Century. He regards this period as altogether unique, initiating a new era.

The Tangled Skein: stimulating and comforting lines for the New Year, by Lady Coote, Ballyfinn House, Ireland, printed as a leaflet on toned paper. (*R. Stewart, Dublin.*)

The two books "crowned" by the "Academy" literary award for 1897 are Mr. Stephen Phillips' Poems, and Mr. W. Ernest Henley's Essay on Burns: the former receiving 100 guineas, the latter 50 guineas.

The *National Protestant Church Union* has issued Sacrifice or Sacrament? An inquiry concerning the nature of the Lord's Supper, by Rev. E. Seeley, of Leicester (2d.). We are thankful for its candid and spiritual tone.

The Life of Christ, by Dean Farrar. *Messrs. Cassell & Co.* complete, with part ix., "The Life of Christ," and commence, "The Life and Work of St. Paul." Together, the two will form a portly and valuable volume.

Through Tibet Unknown is the title of Captain Wellby's forthcoming book, describing his journey with Lieutenant Malcolm from Leh to Peking. In the light of recent development in the East this work will be of wide interest.

Time; Its Dispensations and its Rivers. By John Cox. (6d.) (*Houlston & Sons.*) A dispensational study, with diagram of the four rivers which issued from Paradise, as illustrating God's dealings with man. It will be of much interest to all students of prophecy.

The Cabmen's Weekly Messenger is a new paper, started by Mr. F. Parker. (*Southern Publishing Co., Brighton.*) Intended for circulation among cabmen and omnibusmen, it contains both Gospel and general matter, tersely put in a style these men will appreciate.

A new venture is the Welsh Pulpit, issued by *Evan Rees,* Bridge-street, Cardiff, giving sermons by leading Welsh preachers, and varied useful expository matter. Another fresh issue is the Newspaper Owner and Manager (*Electric Publishing Co., Forest Gate*), dealing with professional and technical matter.

Christian Endeavourers will welcome the Year Book for 1898, which has been compiled and edited by Rev. W. Knight Chaplin, sec. of the National Council of the C. E. Union of Great Britain and Ireland. The little book is full of information, including topic thoughts for the entire year. (6d. *Sunday-School Union.*)

BOOKS RECEIVED.

From *Messrs. Hutchinson & Co.*—The Confession of Stephen Whapshare. By Emma Brooke. (6s.)

From *W. Crofton Hemmons, St. Stephen's-street, Bristol:* The Lady Marjorie, a booklet by A New Writer.

From *Messrs. Sampson Low, Marston, & Co.*—The Story of Jesus Christ: An Interpretation. By Elizabeth Stuart Phelps. (6s.)

From *Mr. Elliot Stock.*—The Heart of a Servant. By J. E. A. Brown. (1s.) Notes for Boys (and their Fathers) on Morals, Mind, and Manners. By an Old Boy.

From *Messrs. Hodder & Stoughton.*—Among the Sailors. During the Life and Reign of the Queen. By G. Holden Pike, with contributions by Agnes Weston, John Gritton, D.D., and E. W. Matthews. Dedicated by permission to Her Majesty the Queen. (3s. 6d.) The Clerical Life. Letters to Ministers by John Watson, D.D., Professor Marcus Dods, D.D., and others. (5s.)

Temperance Notes.

THE practice of serving children with liquor "to be consumed off the premises" is said to be reviving in the Manchester district.

At an East End inquest last week, evidence was given that men earning thirty shillings a week are in the constant habit of spending from one third to one half of their wages in strong drink.

It is said that the introduction of a State monopoly of the sale of spirituous liquors which is shortly to take place will entail the closing of 353 restaurants and several hundred wine shops in St. Petersburg.

The Burnley Football Club is seeking to eke out its income by selling drink on the ground during matches. A full bench of magistrates has, however, refused to grant an application for a two-hour licence on match days.

In connection with the Jubilee of the Band of Hope, 10,000 sermons on the subject of Temperance were preached in this country and the Colonies. The efforts to obtain a million new adherents have been largely successful.

Following up the strong position he has assumed with regard to Sunday closing, it is announced that the Primate has consented to preside at the annual meeting of the London United Temperance Council on the 31st inst.; when stirring speeches in favour of this agitation for England are expected.

Rev. G. A. Bennetts, secretary of the Wesleyan Temperance Committee, is anxious that all the Churches should co-operate this year in a Sunday closing campaign. A gigantic petition movement is to be inaugurated. The effort is to be undertaken from the temperance and religious point of view.

The London Temperance Hospital, Hampstead-road, N.W., has issued a strong appeal for financial help. It is stated that during the twenty-three years of the Hospital's existence 12,809 in-patients have been treated, of whom only twenty had alcohol administered. The deaths have been 834, or 6·7 per cent. only.

During the year 1897 Mr. Tennyson Smith has conducted twenty-four temperance missions in England and Wales, and has secured over 11,000 signatures to the pledge, the record number at any one mission being 1653 taken at Llanelly, South Wales. A large number of drunkards have been reclaimed and led to the Saviour.

By direction of the Manchester Watch Committee a circular has been issued to the City Police Force warning all members of the force of the very grave views entertained by the Watch Committee with regard to the offences of being drunk, and of being in public or beer houses when on duty, or when off duty in uniform, and stating that a repetition of the offence is likely to be met by either an order to resign or summary dismissal.

On the afternoon of January 14 a New Year's temperance prayer-meeting was held by the Women's Total Abstinence Union at the Friends' Meeting House, St. Martin's-lane. Miss Borton, of Snaresbrook, and Mrs. Lorrimer delivered earnest addresses. Mrs. A. D. Philps also addressed the meeting, the keynote of which was "Forward." The attendance was good, and a deeply devout and fervent spirit pervaded the meeting.

The Paris correspondent of the *Daily Telegraph* writes:—Temperance cafés are about to be opened here by the Ligue Anti-Alcoolique, whose members have modelled their organisation on the lines of similar establishments in England. In some of the temperance taverns beer, wine, and cider will still be allowed, but spirits will be rigidly excluded. The temperance people are energetic in their new crusade against the excessive absorption of the brandy doled out in petits verres, and of the absinthe served in tumblers.

The *Leeds Mercury* remarks that, "During the present Assizes," said Mr. Justice Phillimore, "I have had it borne in upon me, and burnt into my soul, more than I had ever thought, to what an extent crime is due to drink." This is the kind of utterance that the public have heard from the lips of judges so often that to-day it passes almost unheeded. If every judge on the Bench were to be examined before the Committee now inquiring into the working of the licensing system, they would say, in the language of Mr. Justice Phillimore, that the connection between drink and crime had been burnt into their souls.

AMONG THE CHURCHES

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The appointment of Prebendary Salmon as Archdeacon of Wells is highly praised.

The Church Army are taking steps to provide a motor mission-van to attend fairs.

The Bishop of Durham on Wednesday week entered upon his seventy-fourth year.

Rev. A. J. Showell, B.A., curate of Christ Church, Chelsea, has been nominated to the chaplaincy of Compiègne, France.

The Bishop of Worcester has chosen as one of the subjects for discussion at his Ruridecanal Conference, "The Attitude of the Church towards Nonconformity."

The British and Foreign Bible Society is likely to receive over £30,000 under the will of the late Rev. E. Norman Pochin, the recently-deceased vicar of Barkby, Leicestershire.

The Archbishop of York, in a pastoral letter, says there is at the present time a restless seeking after something new, in the vain hope that religious life will be promoted under altered circumstances and by different means.

The Bishop of Sodor and Man has barely escaped a fatal injury. He was watching woodcutters felling a tree, when it unexpectedly came down, one of the branches striking the bishop on the shoulder, inflicting severe bruises.

The Archbishop of Canterbury preached at St. Saviour's Collegiate Church on Friday in connection with the Head Master's Conference. On Wednesday he visited the London Hospital, in connection with the London Hospital Christian Association, and delivered an address to the students.

The death of Rev. C. E. S. Collingwood removes one of the most distinguished alumni of Durham University, a man of great culture, yet singularly unassuming and devout. For over thirty years he devoted himself to the hard task of reaching Southwick parish. He never abandoned his Evangelical principles.

Congregational.

Bishopsgate Chapel has been renovated and reopened for service.

Rev. Aubrey Matson has been recognised at Shipdham, Norwich.

Mr. Joseph Osborne, B.A., has been ordained at Bethesda, Runcorn.

At Chadwick Mount, Liverpool, an increase of fifty members is reported for last year.

Sir Robert Henry Symes, Mayor of Bristol, one of the new knights, is an "old boy" of Taunton Independent College.

Square Church, Halifax (Rev. E. A. Lawrence) reports 499 members, of whom twenty-eight have been received during the year.

Rev. Harry Scott, of Enfield, formerly of New Guinea, has been appointed assistant home secretary of the British and Foreign Bible Society.

Greenfield Church, Bradford (Rev. T. Rhondda Williams), reports 406 members, as compared with 207 at the commencement of the present pastorate nine and a-half years ago.

A series of sermons to young men is being given on Sunday evenings in his chapel at Islington by Rev. W. Hardy Harwood. At the conclusion of the service a social hour is given in the lecture hall.

In the first six months' work at Paddington Chapel of Rev. J. Ossian Davies, about sixty new members have been added, and hold is being gained of an increasing number of young men.

The people's class, Ipswich, conducted for many years by Mr. D. Ford Goddard, M.P., reports that the average Sunday afternoon attendance was 150 last year, the highest attendance being 630.

Principal Cave, presiding at the meeting of the Congregational Board at the Memorial Hall on Tuesday, thanked the ministers for electing him deputy-chairman, an honour which they conferred upon him ten years ago, so that he had the privilege of visiting the Queen as their representative in the two Jubilee years. He then delivered an address on "The Need of the Holy Spirit in the Church and in the Christian Life."

Calls.—Rev. Andrew Leggatt, of Great Yarmouth, to Albion Chapel, Hull; Rev. R. D. Wilson to Stockwell Green, S.W.; Rev. W. Reason to New Southgate; Rev. J. McMillan, of Barrow-in-Furness, to Newton Heath, Manchester; Mr. B. G. Theobald to Chorley Old-road, Bolton; (accepted) Rev. John Thomas, of Clevedon, to Dursley.

Resignations.—Rev. Jonathan Evans, of Buckley; Rev. S. Bonds, of Walls, Shetland; Rev. R. Ridler, of Albion-road, Tunbridge Wells.

Baptist.

Rev. Thomas Spurgeon has been staying for a few days at Eastbourne.

Forest Fold Chapel, Crowborough, has been re-opened after extensive improvements.

A new chapel is being erected at Tunbridge Wells for the congregation of which Rev. J. Mountain is pastor.

Upton Vale Church, Torquay, reports 588 members, of whom fifty-three were admitted during the past year.

Ilderton-road, Bermondsey, reports a membership of 172, of whom fifteen were received into fellowship on Jan. 2.

The Pioneer Mission has issued *The Pioneer Review*, edited by Prof. A. McCaig, giving, as organ of the mission, details of the work and workers.

It is thought possible that Rev. Charles Joseph will accept the call to St. Andrew's, Cambridge. At all events, he has resigned his pastorate at Luke-road, Portsmouth.

Dr. Maclaren's Annual Sermon to the Young at Manchester was so largely attended that an overflow service was conducted in the lecture-hall by the co-pastor, Rev. J Roberts.

A farewell meeting has been held at Salem Chapel, Cheltenham, to bid God speed to Miss Jennie Beckingsale, who is leaving for China in connection with the work of the Zenana Society.

Rev. A. J. Edwards, who has for the last eleven years been preaching and doing missionary work in South Africa, has returned to this country with the view of engaging in settled pastoral work.

Calls.—Rev. G. Howard James, of Nottingham, to Wycliffe Chapel, Birmingham; Rev. W. H. Davies, of Grantown, N.B., to Queen-square, Brighton (accepted); Rev. A. Corbet, late of Greenock, to Lansdowne, Bournemouth (accepted); Rev. W. L. Tweedie, to Northcote-street, Stockton-on-Tees; Rev. W. A. Mursell, of Blackburn, to the Coats Memorial, Paisley.

Methodist.

Rev. Owen Watkins, now chaplain at Malta, has been appointed to accompany the British troops up the Nile.

The Wesleyan Missionary Society is arranging a missionary exhibition for March next, in the Memorial Hall.

At Southwark-park chapel a P.S.A. has been commenced, and a band has been trained, which proves very attractive.

Mr. W. Sampson is holding a good mission at Surrey Chapel. Rev. J. Tolefree Parr has had a serious attack of influenza.

At Cardiff on Sunday week Rev. W. R. K. Baulkwill gave the right hand of fellowship to 121 new members as the result of a mission conducted by Rev. E. Jenkin.

The spiritual work at Ridgway Gates Chapel, Bolton, is making quiet but steady progress under the Rev. C. W. Andrews, and meanwhile steps are being taken for the erection of the new mission-hall.

At last week's meeting of the London Wesleyan Council special attention was called to suburban needs. Plumstead, for example, with a population of 40,000, has only one church, and chapel accommodation for 1200.

Rev. Arthur T. Cape, a missionary student, who has had some experience of Army work in connection with the London Garrison during the past twelve months, has been appointed military chaplain among the troops in the North-West Provinces of India.

The sixth report of the Bermondsey Settlement shows that the efficiency of the work has steadily increased. The young men and women who make the Settlement their home are finding it a training ground for various spheres of social service. The religious aspect of the work tends to grow in importance.

Presbyterian.

Rev. T. G. Molyneux, late of Sydney, has been inducted to the pastorate at Vauxhall-road, Liverpool.

Dr. Jackson, Moderator of the American Presbyterian Church, has received a hearty welcome on his visit to this country.

Rev. W. M. Christie writes that he and Dr. Piper have got the mission to the Jews at Aleppo fully organised, and are prosecuting it with great vigour in peace and quietness.

The induction of Rev. George Hanson at Marylebone church is fixed for February 8. Rev. William Park of Belfast, will introduce the new minister on February 13.

The St. John's Wood congregation (Rev. Dr. Monro Gibson) have this year given £681 in aid of the Sustentation Fund. The Sefton-park congregation contributed about £600.

Rev. Archibald Lamont, who has returned from Singapore after eight years' missionaty work among the Chinese there, has been asked to supply the pulpit at Westbourne Grove for two months during the absence of the pastor.

Rev. W. Johnstone, of Clapton, preaching on Sunday, made feeling allusion to the death of Miss M'Alpine, a member of the congregation, who met her death in the Dunbar railway accident while on her way to Scotland to attend the funeral of her father.

Calls.—Rev. Henry King to West Stanley; Rev. W. E. Shaw, of Swansea, to Roath Park, Cardiff (accepted); Rev. J. M. Ferguson, of St. Andrews, Woolwich, to Southend (accepted); Rev. A. Lowe, of Glasgow, to Newcastleton; Rev. Iverach Munro, of Edinburgh, to Canisbay, Caithness; Rev. Joseph Hibbs, of Leslie, to Kilmarnock; Rev. B. Evans, to Penybont, Radnor.

Fallen Asleep.

At Keyingham, near Hull, Rev. EDWARD WRIGHT, formerly of Spalding, in his eighty-eighth year, the oldest minister in the United Methodist Free Churches, his ministry dating from sixty-two years ago, when it commenced at Liverpool.—At Oldham, Mr. JOHN STREET, of Manchester, aged seventy-nine, for long years a friend of the late Richard Weaver.—At the Vicarage, Dalton-in-Furness, Rev. J. M. MORGAN, for forty-nine years vicar of the parish.—At the Vicarage, Tunbridge Wells, on 10th inst., Rev. LEWEN STREET TUGWELL, vicar of King Charles the Martyr, Tunbridge Wells, formerly of the C.M.S. in Metlakahtla, founder and for many years director of the Spanish and Portuguese Church Aid Society, aged sixty-two. At the Vicarage, North Finchley, on 9th inst., Rev. HENRY STEPHENS, M.A., for eight years curate-in-charge and twenty-six years vicar of Christ Church, North Finchley, aged sixty-two, deeply regretted.—At Bradford, aged eighty-two, Mr. JOSEPH CLIFF, ironmaster and earnest supporter of Christian work.—At Bournemouth, Mr. THOMAS KITWOOD, J.P., a prominent leader among the Wesleyans.—At Grimsbury, Banbury, while conducting the service in the mission-room, Mr. JOHN MOUSER, who for some years had the oversight of the mission.—At Stannary House, Stainland, Mr. EDWARD WALKER, for sixty years a worker among the Methodists.—At East Cowes, Mr. W. DREDGE, a generous supporter of Christian work, and one of the longest farm tenants of Her Majesty the Queen.—At South Petherton, Mr. W. B. HEBDITCH, who took a deep interest in Christian and mission work.—At Mountmorris, co. Armagh, Mr. LEONARD MCCORKELL, an earnest worker in connection with the Methodist Church.—Rev. JOHN V. B. SHREWSBURY, a prominent Wesleyan minister, and some time a member of the "Legal Hundred," suddenly, on Friday, at his residence, 12, Balmoral-road, Nottingham, at the advanced age of seventy-two; he was an able preacher and an excellent pastor.

Stockwell Orphanage.—The last Sunday in January being the anniversary of the death of C. H. Spurgeon, it is the custom of some Sunday-schools to bring the lessons of his life before the scholars, and to take up a collection for the Stockwell Orphanage, which is so beautiful a memorial of the beloved founder. The president, Dr. J. A. Spurgeon, and the Board of Management are most grateful for the help thus received toward the support of this home and school for 500 fatherless children, who are selected from the most needy applicants without votes, and without regard to class, creed, or locality.

Lighthouse Keepers.—The keepers of our lighthouses and lightships around the British Isles and in the Colonies seem to have more claim on our Christian regard. Many of the men occupy positions of danger, and all have a good deal of leisure time on their hands. Acting on behalf of the Council of the British and Foreign Sailors' Society, Miss L. E. Holden-Pike, Winchmore-hill, London, N., is sending through the post to these men reading of a Christian and recreative kind, and will be glad to hear from friends who are interested in such service, or who are willing to aid it by contributions towards the expenses.

A Bunch of Golden Keys.

KEYS are the emblems of authority, privilege and power, and with these Bible keys we can remove every barrier of difficulty, open every door of blessing, every way of life, and every avenue of service. But in order that our young friends may understand these keys clearly, we will place them together in the following order.

1.—THE KEY OF KNOWLEDGE.	Light (1 *John* ii., 20).
2.—THE KEY OF BLESSING.	Prayer (*Matt.* xxi., 22).
3.—THE KEY OF LIFE.	Power (*Phil.* iii., 10).
4.—THE KEY OF SERVICE.	Love (2 *Cor.* v., 14).
5.—THE KEY OF PATIENCE.	Hope (*Col.* 1., 27).

The key of knowledge is the light of the Holy Spirit, and by this light we may know our own evil hearts—Jesus as our Saviour, God as our Father, and Heaven as our home. This verse (1 *John* ii. 20) is the key to all the great secrets of a present salvation. In the third chapter of John's epistle, we see how much we have in Christ Jesus. "We know that He was manifested to take away our sins" (v. 5). "We know that we have passed from death to life, because we love the brethren" (v. 14). "We know that He abideth in us, by the Spirit which He hath given us" (v. 24). "And we know that when He shall appear we shall be like Him" (v. 2). The key of prayer can open any lock, and deliver any Peter from prison, and bring any needed blessing (*Matt.* vii. 8). The key of power is needed every day, and to get into touch with Christ is the only way to be happy (*Phil.* iii. 10). The key of service is love, and this makes all the other keys work easily and well. It is most useful for fellowship, for testimony, and for service, and the key of patience will help us all through our trials and difficulties. Let us get them all, and use them well every day, then the Master will be glorified in our lives.

Winchester. C. EDWARDS.

East London Tabernacle.

THE annual gathering of the church and congregation of the East London Tabernacle was held on Monday evening, and the goodly attendance showed that the people have held together well since the retirement of Pastor Archibald G. Brown nearly a year ago.

The meeting was presided over by Mr. G. W. OVENDEN, one of the deacons, and from his address it appeared that some step towards calling a minister may be taken at a meeting of members called for Monday next. A spirit of prayer binds the workers together, and, under the blessing of God, there is every prospect of a great future for the Tabernacle.

Mr. R. PINNEY, another deacon, made a statement on behalf of Mr. W. Hossack, church secretary. There are at present 2326 members in full communion, some eighty members having been received during the past twelve months. There is a Sunday-school of 1100 children. Mr. Pinney announced that the orphan homes founded by Mr. Brown would be continued as institutions of the church. Hearty addresses followed by Pastors W. Cuff and A. Douglas Brown.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.J. W.T.C L.C.M. E.B. H.C. S.J.S. H.T.R. C.K. P.G. L.E.G. S.G.T. J.N. S.W. W.J. J.J.S. W.F.H. H.E.B. W.C.O. W.K. A.L. N.C. E.D. G.M. D.E.A. J.J.M. F.T.H. A.S.O.B. A.E. W.C.B. F.S. J.M. J.B. A.C. A.H. M.M.C. Col. H. W.M. Mrs. L.B. J.C.C. H. St. G.M'C. H.T.N.U. J.C. J.S. R.L. G.H.N. A.E. M.C. D.H. A.D. W.H.B. C.M.F. G.F.H. J.R. J.N. E.L. A.L.F. A.P. F.W.P. W.E.P. L.M.A. J.G.S. B.M. F.W.B. E.E.F.

APPLICANTS FOR TRACTS.—Miss Coultas, Mission House, Brynmawr, S. Wales; Rev. J. W. Atkinson, Claremont, Cawley-road, London, N.E.; Private T. Bishop, C Company, 2nd Oxford Light Infantry, Peshawar Column, Tirah Field Force, Ilum Gudr, Peshawar, India; George Lyons, 76, Collier-street, Pentonville, N.; Miss C. Nunn, 14, Cloudesley-square, Barnsbury, N.; Miss Williams, 82, Shepherdess-walk, City-road, N.; Miss Cope, Wigginton Park, Tamworth, Staffs.; Wm. McKinney, 39, Ponsonby-avenue, Antrim-road, Belfast; Miss F. Burry, Elim, 58, Coper's Cope-road, New Beckenham; B. Smith, 59, Brocklebank-road, Earlsfield, S.W.; Mrs. L. W. Smith, Martin, Salisbury; W. Mayes, 15, Thorpe-road, Forest Gate; C. H. Eatzeroth, Friedrich-str. 8, Koln, Germany (German tracts).

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Happy Valley Mission, Ceylon.—There is at Happy Valley an Orphanage for Waifs and Strays, a Reformatory for lads convicted by magistrates, and several village schools. There are other village schools worked from another centre eleven miles away. Evangelistic work is being carried on in the villages. To help in this work a friend has given me a good magic lantern and lens, but without slides. Any friends who can help us in this way may send slides (either old or new, sets or odd ones, all will be gratefully received) to Mrs. Miles, 26, Stanbury-road, Queen's-road, Peckham, London, S.E.; or direct to Rev. W. H. Rigby, Superintendent, the Happy Valley, Haputale, Ceylon.—Yours sincerely in Christ

FREDERICK JAS. MILES.

DONATIONS
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Bible Lands Mission (*Armenian Relief*)—E. D. B.	0	5	0
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Mr. Quarrier's Orphan Homes, Scotland—M. B. D., 10s.; G. M. L., £2	2	10	0
Lord's Day Observance Society—M. B. D.	0	10	0
Special Services in Theatres—M. B. D.	0	10	0
Mildmay Mission to Jews—M. B. D., 10s.; G. E. and W. H. N., £1; R. L., 5s.; Mrs. V., 3s.; F. A. F., 7s. 6d.; M. H., £5	7	5	6
Ragged School Union—M. B. D., 10s.; Two Ryde Gleaners, £2; L. G., £2; E. E. S., 10s.	5	0	0
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London Jews' Society—G. E. and W. H. N.	1	0	0
Mrs. Meredith's Institutions—G. E. and W. H. N.	1	0	0
Mildmay Institutions (*Hebron*)—G. E. and W. H. N., £1; (*Mrs. Codner's Poor*) E. M. S., £1; S. S., 2s. 6d.; X. B., 10s.	2	12	6
Miss Macpherson's Home of Industry—G. E. and W. H. N., £1; E. R. D., 10s.; L. G., £2; C. H. S. W., 10s.	4	0	0
R.N. Lifeboat Institution—H.	0	2	6
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London City Mission—E. D. B., 5s.; H., 2s. 6d.; Thankful, 5s.; F. G., £1; E. M. S., £1; E. R. D., £1; L. G., £2; X. B., 10s.; E. E., £10; H. [illegible]; Anon., £1; (*Disabled Missionaries*) E. E., £10	37	2	6

	£	s.	d.
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Stepney Crèche (*late Mrs. Hilton*)—E. R. D.	0	10	0
Marylebone Medical Mission—E. R. D.	1	0	0
Rev. J. W. Atkinson's East London Work (*Poor*)—B., 2s.; X. B., 10s.	0	12	0
Chelsea Hospital for Women—M. S.	2	2	0
Strangers' Friend Society—L. G.	2	0	0
George Yard Mission—L. G., £2; X. B., 10s.; S. E., 2s. 6d.	2	12	6
Christian Community—L. G.	2	0	0
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Friedenheim Home for Dying—F. R. J.	0	10	0
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Rev. G. CAMPBELL MORGAN will give an Address.
Cards of Admission not required.

This Mission is dependent upon Christian liberality for means to support the FIVE HOMES and OPEN-ALL-NIGHT REFUGE.

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The Christian.

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NOTES AND COMMENTS

OUR reports will show that the mission being conducted in London by Rev. J. McNeill is answering the most sanguine expectations as to the numbers who flock to hear the Gospel from the lips of this prophet-preacher. We trust and believe also that the blessing given on the Word is real and widespread. Next week the second fortnight's work will begin, with afternoon meetings at St. James's Hall and Exeter Hall; friends in London are specially asked to make known these afternoon gatherings to ladies resident in the suburbs. The evening meetings will be at Westminster Chapel.

Last week the Wesleyan Methodist ministers of Manchester held a "Quiet Day," at which there was some useful consideration of things affecting the minister's own religious life and his efficiency for service. Rev. R. Waddy Moss dealt with the subject of "Heart Culture," and said that ministers need a calm, solid, personal consciousness in themselves that God was with them. He believed that a great opportunity was coming to faithful Methodist preachers, because the change in the theological attitude of the Neo-Anglican party in the Church of England would create a great outcry for strong, hopeful, Evangelical, and experimental preaching. We believe that the opportunity will be open to all who preach Christ and Him crucified with the Holy Ghost sent down from heaven.

It has been announced that the Welsh Nonconformists of London intend to celebrate St. David's Day in future by a great united service in the City Temple, at which some of the leading ministers of the four denominations will take part. This is a return to a long-discontinued custom, and a welcome alternative to the formal "feast" or annual dinner of recent years. It will emphasise the national ideal in its religious aspects, and form another link in the reunion movement, which is needed more in the Principality than in any other part of the Kingdom. There is no centre round which Welsh sentiment can rally more fitly than the Cross of the Redeemer, for there is no land under the sun where its influence has been more profoundly felt or more clearly acknowledged.

What a pity some of our friends cannot get to understand how long prayers kill a prayer meeting!

So spoke the chairman at a recent assembly for special prayer for London, when a mistaken brother had been praying meanderingly till everyone's attention and patience were all but exhausted. The principle of a gathering for prayer should be a short petition to the point on some special matter from everyone present, that each may have the support and sympathy of all in its united presentation. It is highly desirable that only one point should be dealt with at a time, though the same person might pray more than once if occasion offered. Long prayers are for private devotions, and are sadly out of place in public.

The "dull preacher" receives severe treatment in *Joyful News*, from the pen of Mr. Champness. He attributes much of the failure of Church and School to this type of individual. What is the secret of dulness? There is no excuse for it in the subject which preachers have to deal with. Their message is ever a Gospel of "good news." It is a Divine proclamation—a mystery unveiled, a secret revealed, a promise, and a hope. The reason must lie in the preacher himself. He is either concerned with the truth as a mere system of theology or as an ancient story, or he is himself outside his own message, and tells it as "a tale that is told." The man who has passed the truth through the crucible of his own life and thought, who has tested it, and appeals to others to do so, cannot be dull, however poor his abilities or limited his range. "We speak that which we do know, and testify that which we have seen"—this is the secret that will banish dulness from the pulpit and inattention from the pew.

The *British Weekly* has instituted an inquiry on the question "Do Christian Endeavour Societies help the Churches?" and has published some of the answers of correspondents. These answers, as may be imagined, are of a very mixed character. Collectively they suggest that the Endeavour, like other societies, are very much what their leaders make them. If the religious enthusiasm and loyalty of the young are wisely directed and encouraged, there should be no question whether they do or do not tend towards strengthening the ministry and the Church life. If run independently, they may finally develop into an indifferent, if not practically hostile, organization. The Guild, or Y.P.S.C.E., or Christian Band which does not naturally recruit the membership of the Church from its own, is not fulfilling its unction.

The strife of political life is often enough keen and selfish, but politicians sometimes teach marvellous lessons of unselfishness and magnanimity which it would be hard to equal in any calling in life. The late Father of the House was a man who could excel in great-heartedness. Cobden wrote of him :—

I know him well, have watched and probed him for eight years, and am ready to swear by him as a true man. I love and venerate him more than he is aware of. I have felt for him what I could not express, because my esteem has grown out of his noble self-denials under trials to which I could not allude without touching a too secret chord. I have trod upon his heels, nay, almost trampled him down, in a race where he was once the sole man on the course. When I came into the House I got the public ear and the Press (which he never had, as he deserved). I took the position of THE Free Trader. I watched him then; there was no rivalry, no jealousy, no repining; his sole object was to see his principles triumph. He was willing to stand aside and cheer me on to the winning goal; his conduct was not merely noble, it was god-like.

We hardly know which to honour most—Villiers, who could so readily acknowledge the value of co-workers; or Cobden, who so frankly admitted the worth of a predecessor. Happy would it be if all Christian service were carried out in a similar spirit.

The autobiography of Joseph Arch, which has been edited by the Countess of Warwick, contains some vivid pictures in the life of that "village Hampden" (*Hutchinson and Co.*). Particularly beautiful is the insight the volume gives of the intense religious character and the spiritual sentiment of the man. Mr. Stead has touched with a sympathetic pen, in the pages of the *Contemporary Review*, this side of the agricultural labourers' hero, who says :

I know that it was the hand of the Lord of Hosts which led me that day; that the Almighty Maker of heaven and earth raised me up to do this particular thing; that in the counsel of his wisdom He singled me out, and set me on my feet in his sight, and breathed of the breath of the spirit into me, and sent me forth as a messenger of the Lord God of battles. ...I was but a humble instrument in the Lord's hands.

A hundred men of similar faith could "remove mountains" of crime and vice and oppression still.

Canon Gore's wise words in the *Christian World Pulpit* contain a home thrust for all who are financially profiting by well-paying companies. The humanitarian, not to say Christian aspect of labour, demands more healthy consideration on the part of shareholders in an age of "limited liability" companies like this. The Canon remarks :

When you are demanding the services of people you are contracting obligations which are also moral. ...That obligation you escape not from, though the employment be indirect. You have taken your shares in some company...and you get your dividend; and by that very fact you are in some measure responsible for inquiring whether those who are employed in that place are being paid a wage on which they can decently live, a wage some way in reasonable proportion to the dividend which you are getting from that generally exceedingly profitable sort of business.

Developments of conscience are always interesting to trace, whether they are seen in individuals or communities; and a book giving a chapter of the history of the Liverpool Slave Trade (*Heinemann, London*) carries us back again to the change that took place in the mind of John Newton and in that of the nation at large. As for Newton, he came to admit that "custom, example, and interest" had blinded his eyes," but as he followed the light that shone within," custom, example, and interest" could not hold him. He passed into the liberty of a true consistency. There are some things which are now commonly accepted as justifiable from which perhaps we also have to be emancipated. In needs a long look and a clear look and an honest look to tell where custom, example, and interest influence us in a wrong way. It is a hopeful sign when we begin to examine ourselves.

The Irish Roman Catholics evidently think that now is their time and opportunity for pressing for a University in which their faith shall be taught by men of their own creed. They have held a large meeting in Dublin of delegates from representative bodies and public meetings all over the country, as well as

of leading citizens of that city. Mr. Lecky, the historian, wrote expressing, among other things, his conviction that—

If they accepted the principle of united secular education, as they appear to do at Oxford, and as they did over a great part of Catholic Europe, there would not be the least difficulty in providing Roman Catholic professors to teach them their own theology and their own ecclesiastical history, and to superintend the performance of their religious duties. In his own opinion such a solution would be incomparably the best, but he fully admitted that this is not a question for Protestants, but is one on which the opinion of Roman Catholic laymen of the class he had indicated ought to be supreme.

Mr. Lecky argued at great length against a sectarian University, but bowed, as we see, to the will of the majority, and the meeting unanimously called on the Government to proceed without further delay "to deal with this important and urgent question." Governments have a way of not being urged when they don't want to do a thing, and of acceding when they do. Time will show their bent.

The Vatican authorities still thirst for worldly rule, and every now and again some intrigue against the kingdom of Italy comes to light. The latest "paper constitution" is a programme for a cantonal republic on the Swiss model, with the Pope at its head. It is published as an article in the principal organ of the Jesuits, *Civiltá Cattolica*, and is probably semi-official. Though, in the light of history, and in view of human waywardness, there is no saying what may happen in any country, it is certain that the restoration of the temporal power of the Pope would be disastrous to the freedom and well-being of the people of Italy.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

These words of the inspired writer found forcible, if painful, illustration in the Tatton-Sykes case last week. It was a sad revelation of incompatibility in married life, of the helplessness of wealth to ensure home-happiness, and of the disastrous effects of the gambling mania, especially when women are among its devotees. The only salutary aspects of these legal exposures is the warnings they contain. Where natural affection and the true sources of joy and peace in the home fail, the door is opened to the most terrible evils. The monotony of a loveless life here led to the excitements of gaming, and these to the evils of deception and forgery, ending in disgrace and exposure. The poor often envy the rich; they would sometimes do so less if they had more knowledge.

Lord Wolseley told the "Old Boys" of the Newport Market School of Refuge, Westminster, at their annual dinner, that the Army was the "noblest profession in the world." This is a sweeping statement from any point of view, and becomes startling in the light of the reason brought forward in proof. If Lord Wolseley were asked to advise any lad as to

what was the best thing he could do, he should conscientiously advise him to go into the Army, because it was the only occupation within his knowledge in which a young fellow could look forward to obtaining before he was forty years of age a pension which would be a support to him more or less through life.

This is pretty low ground to take, in view of the claims usually advanced in favour of a military life as to its fostering self-denial and other virtues. If self-interest is to be made a prime motive the moral advantages to a lad in joining the Army are less than ever.

If the *School Guardian* is correct in a recent statement, we have another danger to our system of elementary education. It has been held for the past twenty years, that School Boards should supply the deficiency in school accommodation in their districts; and that applications for grants for new voluntary schools should not be made unless the School Boards declared that such schools were required. But

This interpretation of the law is, we believe, now completely set aside by the educational authorities, so that Voluntary schools may be built wherever there are people ready and willing to provide the funds, whatever the amount of school accommodation may be which is supplied by the School Board.

Here is a direct inducement to multiply schools needlessly, to waste public money, and to keep alive and extend religious differences in every parish in the country. But how would this work if the Free Churches were also to exert themselves to build schools and safeguard their children from Romish teachings? Would the grants be withheld from them and given to the Romanising schools? This looks like another attempt to capture British children for Rome with the money taken from the citizens' pockets.

A curious experiment in education is reported from Mexico, where an American millionaire is starting a small community for the "extirpation of sin." His method is ingenious, but it has the fatal flaw of ignoring an essential factor. He has collected twenty-four children from the highways and byeways, from city slums, from negro shanties, from adhobe huts, on the principle that though their bodies are of all colours, their souls are yet all "white"; and they are to be brought up under good influence and in innocent ignorance of all evil, in the hope that they will become men and women "pure in spirit, perfect in health, and the progenitors of an ideal race to be." This proceeds on the theory that sin is entirely a matter of environment. It ignores heredity, and particularly the spiritual taint of the race. It is, therefore, doomed to failure. We do not come into the world with "white souls." There are fallen tendencies in all; and if this supreme fact be forgotten, there can never be an "extirpation of sin." It is not in education, but only in redemption, that that hope can be realised.

As the days pass, it becomes more and more difficult to dissociate the Dreyfus mystery from the Anti-Semitic feeling which is growingly prevalent in France. The perplexities of the pitiful business have been enlivened by a remarkable act of heroism on the part of M. Zola, the novelist. In his passionate revolt against the inhumanity of the proceedings, he has courted prosecution in order to force an open trial. With M. Zola's writings no lover of purity could have any sympathy, but his action in offering himself as a martyr on behalf of public justice is a noble one. Whether he will succeed in his purpose, or bring open disgrace on his old age, no one can tell. Just now the whole nation is in a rage against him. But public opinion in France is notoriously fickle, and those who now shout him down may presently be making a hero of him for his courage and magnanimity.

Cretan Christians seem to be in a desperate condition. Pillaged and oppressed so long, the outlook for them is hopeless unless swift help is sent. The Metropolitan of Crete makes a piteous appeal on their behalf in the columns of *The Daily Chronicle*:—

The homes of the peasants in all the Christian villages round the three towns — about eleven thousand houses in all—have been destroyed or burnt. The orange and olive trees, the main wealth of the country, have been cut down. The vines have been devoured. Nearly all intercourse between the country and the markets in the towns has been stopped.

Let British Christians devise measures for sending succour to these sorely-tried brethren of our common faith? A responsible committee has been formed for collecting subscriptions, which may be sent to Mr. M. Corgialegno, Lombard House, George-yard, Lombard-street, E.C.

A Royal Commission Report has just been published as to the condition of the native races in Fiji. It brings to light forcibly the mixed results of the impact of the civilisation on the native character, and shows that *so far* the effect of missionary teaching has not resulted in pure benefit. But the remedies suggested are to be carefully noted. The Commission makes some wise hints, such as the abolition of the communal system, sanitary reforms, and other readjustments of social relations. The one adequate remedy, however, does not seem to be noted. The evils complained of are due to an incomplete acceptance of a higher ideal; their abolition will be secured only by a wider and deeper reception of it. Precisely the same is true of our own land. Half-hearted Christianity does not save; it is a "savour of death unto death." A more vigorous missionary crusade—this is the remedy for Fiji, and for all heathendom.

A London vicar established a club where the poorer of his charge could find evening relaxation. A morning paper supplies its readers with the following description of it:—

There were reading-rooms and rooms for chess, draughts, and card-playing. There was a billiard-room, a concert-hall, a skittle-alley; and in a convenient corner there was fixed a snug little bar, with a large-sized beer engine, and a cheerful array of bottles containing the usual restoratives.

For a time, it appears, the club flourished, over 300 members being enrolled. But we are not at all surprised to find, upon the vicar's statement, that—

the loafer and the betting-man, of which class there is an appalling number in North Kensington, upset everything...there were some shocking scenes, and finally it got so bad that I was compelled to close the place up.

The place is now remodelled, and although the bar is done away with, "sillt there is no restriction as to the number of drinks." All the games are played on Sunday as on other evenings, "after church hours." Comment is needless when such things are sanctioned under the ægis of the Church of Jesus Christ, in spite of the vicar's assertion that drink was not responsible for the disturbances.

The comparative purity of our police service is a frequent source of self-congratulation with us in view of certain revelations made recently in America and elsewhere. We shall have little reason to indulge in such panegyrics if the exposures at St. Albans of the relations between the liquor trade and the police are repeated elsewhere. It is disquieting in the extreme to hear that at three public-houses they "put out a bottle regularly for the policemen," and that at a certain brewery there is a "certain free tap" from which policemen were always welcome to help themselves. These charges have been found by the Watch Committee to be only too well founded, and the City Council have been obliged to tender their thanks to the minister who drew attention to the matter of "free drinks to the police." The trade interests are behaving somewhat scurrilously in the matter, but they have utterly failed to rebut the charge.

The Last Judgment.

IV.—THE INFLUENCES OF THE JUDGMENT.

By Rev. W. B. Russell Caley, M.A.,
Vicar of Watton, Norfolk.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?—2 Pet. iii. 11, 14, 17.

THE terrors of God are meant to influence for good; fear may prevail where love will not. The thought of an infallible, inevitable judgment, by an All-wise and Holy God, is intended to exercise a very practical influence on our hearts and lives.

God having in infinite mercy not left us in ignorance of this judgment to come, and the character of it, let us consider some of the consequences which should result from this knowledge.

I. It should be *Restraining* (ver. 11). In worldly affairs, the certainty of detection is one of the surest preventives of crime; how much more should it be so in view of eternal verities!

"All these things shall be dissolved," lit. "*are being* dissolved." The confidence of the worldling is crumbling beneath his feet, every refuge of lies (Is. xxviii. 15) shall soon be detected. What a restraining thought should this be!

II. It is *Purifying* (1 John iii. 3). The Word of God reveals the purity of God, it gives us a Divine standard of purity, it shows us God's just requirements, and therefore is intended to have a purifying effect. An old writer says: "It is no more wonder to see a man profane who neglects the word preached, than that he did see his hands foul who never washed them" (cp. John xv. 3).

III. It is *Edifying* (2 Pet. iii. 14). "Be diligent, that ye may be found of him in peace." Aspire after what is lasting and good. The thought of judgment should teach us to value most what will *then* be most valuable (Heb. xii. 14, 15).

Men often aspire to be *great*, but not so often to be good. There is sadly little emulation in holiness. People jostle one another on the road to glory, or wealth, or position, but on the way of holiness anyone may go first. Now we envy happiness, not holiness; then it will be reversed. In the light of judgment, holiness is synonymous with happiness.

IV. This thought is *Humbling*, v. 17. How easily we are led astray! How soon we get deceived! How little will our notions and actions bear that holy investigation! What revelations, what disclosures! Then, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Pet. iv. 18)?

V. This fact is *Inspiring* (2 Pet. iii. 14. "Be diligent." Lose no chance of doing good, or getting good. Remember *omissions* will be judged, as well as *commissions* (Matt. xxv. 26, 27). There will be reward and recognition of work done, and "loss" for neglected opportunities (1 Cor. iii. 14, 15).

VI. It is an *Alarming* thought. Be wakeful and watchful lest the last great trumpet call find you asleep (1 Thess. v. 6, Rev. iii. 3; xvi. 15; cp. Lk. xxi., 34, 35). A man once said killing a soldier asleep was only leaving him as he found him. Is there not a solemn thought here for Christian workers?

God grant these thoughts of judgment may have a sanctifying influence upon all our lives!

When from the dust of earth I rise
To claim my mansion in the skies;
E'en then shall this be all my plea,
Jesus hath lived and died for me.

Songs in the Night.

THIS key-note was sounded not long ago in the "Daily Homily," and is one of the many strengthening and beautiful watchwords that we have owed to this source during recent years. It has dwelt in my heart and vibrated there, and gradually the *motif* came, and harmony, and the glorious refrain, "Songs in the night from our God!" May I speak a little more about them? During 1897 there have been many of God's children, footsore and belated, who have looked up to darkened skies. With them it has not merely been a night of which they could count the hours and watch for the morning, but, like St. Paul's experience, only in a more heart-stricken sense, there have been many days wherein no sun or stars appeared. Mrs. Browning was right when she sang;—

Is ever a lament begun
Which, ere it endeth, suits but one?

When night is spoken of as illustrating various forms of trial, are there not many readers who will long to find some words to touch his or her special burden? It may be the keen edge of disappointed affection that cuts deep, and leaves a rooted sorrow that no human hand can pluck from the memory—earthly love, that seemed as secure as the everlasting hills, uprooted by some mysterious visitation, perhaps of mental disease; children tenderly nurtured only to become instruments of torture by misconduct and ingratitude.

Surely any songs in this darkness must be sung in the minor key; but even then they may be sung—first, in chastened gratitude if our conscience, after careful review, acquits us of direct blame; if, in face of disappointments and blights, we can humbly make the appeal to Him who "knoweth": "Lord, I did honestly and prayerfully try to do my best; this great calamity has not come, I hope, through recklessness and neglect, but by thy distinct permission." There are also those who, when lover and friend have thus been put away from them, have felt a Presence in the darkness unspeakably comforting, and have been conscious of the Divine whisper, "Fear not, for I am with thee," and there was

SWEET MELODY IN THE HEART,

even though it did not become vocal on the lips.

The night of bereavement sometimes brings for the time—in its overwhelming sense of loss and anguish—total eclipse to all human joy. But in a season like this I have known one who stood outside the closed doors of a room from which the light of her life had gone, and the cry went up to heaven from a well-nigh broken heart, "Lord Jesus Thou must comfort me, or I cannot bear it!" And though she could not say how the comfort came, it did come, so unmistakably that an intensely grateful "Thank You!" was her song in the night, breathed into the ear of her faithful Lord.

There is the night, too, of disappointing toil; how many earnest workers are wearily looking for the first faint gleam of sunrise! They have toiled all night and taken nothing; they have sowed, but "the rock" has repelled them. They began their work so confidently, but one failure after another has well-nigh taken all heart from them, and they have been seized by the terrible paralysis that is caused by doubt of God. Undeniably there are mysteries in this matter of apparently unsuccessful work that can only be explained in Eternity, but we must also take into account God's supreme care for the character of the worker, and many a delayed harvest may have the same explanation as St. Paul's thorn in the flesh, "lest I should be exalted above measure."

We can sometimes gain much help from the experience of others. Mr. Moody has said that whenever he was discouraged he always read again the story of Noah and his long patience. The Bible is full of preparation work, both in grace and in nature. One thing is as certain as the truths of God, and that is that no genuine work for Him is ever lost. And if hitherto there has been no song in this dark night; if our harps have been kept hanging on the willows hopelessly mute, let us be of good courage; the morning cometh. The same Jesus who came to the poor tired fishermen of Galilee will stand on the shore of our life, and point out to us the right side for casting the net. It may even be when the dawn of Heaven breaks, for many a saint is thus honoured in his death; but, however it may be, let those who are still in the darkness of apparent failure be quite sure that

THEIR REWARD IS WITH GOD.

There is no grove in which God's nightingales sing so sweetly as in the closely-planted one of Providential deliverance. Many a gloomy night has come to the saints here. In a world so full of fluctuation and uncertainty fortune, prospects, friends, health, are all held with a trembling hand, and God's people are in no wise exempt from the common lot of reverse and sore straits; nay, it sometimes seems as if the stirring up of the nest came oftenest to them. But with a wonderful proviso. One of the Psalmist's strong utterances sums up the whole matter. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." They are his lesson books in the school of faith.

The night may be rayless, but one star of promise always shines. "Call on Me; I will deliver." Was ever cheque presented at any bank more sure of payment than this! Which of us has not proved it so? Let that good farmer testify, whose lambs to the value of £25 were worried in one of his fields, leaving the ground bedabbled with their blood. He called on the Lord to deliver him from a deficiency in his rent at Martinmas, and then calmly trusted, despite the gloomy predictions of friends and even of his own wife. The song was given when one morning in August that scene of carnage was dazzling in its whiteness, bearing a crop of mushrooms so abundant, in a season of peculiar scarcity, that it was sold for £70!

The night of death might well be songless, for the valley of this shadow seems no place for music; and yet ever since the Royal singer marched through it with his joyous chant, "I will fear no evil, Thou art with me," it has been vocal with praise and victory. There is no time when the mother's touch is so tender, nor her voice so sweet as when she stoops over her tired child with a good night kiss and blessing, and many a little one is left crooning itself to sleep in the utter content of such mother-love. And God has taken even this loveliest of earth's relationships to illustrate his tenderness. "As one whom his mother comforteth, so will I comfort you." So we may be quite sure about the good-night's comforting when life's day is over and the night has come. Then "the ransomed of the Lord shall return and come to Zion with songs."

M. C. F.

Percy Park, Tynemouth.

The Dearth of Conversions.

THERE has been some discussion recently about the dearth of conversions in our churches. This is a very solemn and urgent subject. Is it not the case that in many congregations a decided conversion is a very rare occurrence, and in many more it is never heard of?

Would it not be well for every minister, as he prepares his sermon, seriously to ask himself if it is really *the conversion of his hearers* that he is aiming at; and if there should be any anxious seeking ones present, hearing it may be for the last time, could they clearly learn from it the way to be saved? Many sermons are not of a kind from which you can reasonably *expect* conversions. Indeed, the conversion of souls seems to be about the last thing some ministers are thinking of. They seem to assume that all their hearers are

ALREADY CONVERTED PERSONS—

a very large and dangerous assumption, surely. The sermons are all truth, but there is a great want of what is strictly *saving truth*.

The great truths of sin and atonement and the work of the Spirit, instead of being kept prominently to the front, are allowed to fall into the background and to remain out of sight, and when that is the case the preaching must be poor and powerless. The words do not take hold. It is peculiarly the preaching of "Christ crucified," Christ "the Propitiation for our sins," that God blesses to convert and save souls; and may not the dearth of such preaching be one great cause of

THE DEARTH OF CONVERSIONS?

I have been long in the ministry, and it is my deep-growing conviction that the urgent need of our day is a revival of earnest, fervent Gospel preaching, and speaking to the conscience and heart. When Mr. Spurgeon once addressed the Free Assembly in Edinburgh, just before he rose, the time-gun went off at the Castle close by, leading everyone to look at his watch. He said, "That is just how I wish always to preach—in such a way as to lead everyone to look in and see how matters stand with himself."

We need far more of that pointed, searching preaching. The example of Christ and Christian living are much insisted on, and rightly so; but it should ever be kept in mind that we must each, first of all, have to do with Christ as the "Lamb of God that taketh away the sin of the world," before we can be in a position to take Him as our Example. There must first be Christian *life* in union with Christ, or there can be no Christian living. And thus things never can be right until there is what has been well called

"THE RETURN TO THE CROSS."

True, the people of God must be fed, but "Christ crucified" feeds, and every ministry ought to be more or less evangelistic. Men must be regarded and spoken to as needing to be converted and saved, and, to a large extent, preaching should have that as its great object and end. The late Professor Smeaton, of Edinburgh, used to say to his students: "Gentlemen, reckon your ministry a failure unless souls are converted to Christ." Richard Baxter's words are as awfully true now as when he spoke them, "You must be converted or condemned." We must have a deeper sense of eternal things, and of our solemn responsibility as set to watch for souls; and far more full and faithful and urgent preaching of Christ. Then there would be less cause to complain of the dearth of conversions.

SENEX.

[70]

Suggestive Readings.

THE MYSTERIES OF THE KINGDOM.—I.

The mystery of all this unintelligible world.—*John Keats.*

It is given unto you to know the mysteries of the kingdom of heaven.—Matt. xiii. 11.

THREE thousand years from Adam, the Preacher was inspired to declare that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Eccl. i. 9). The wisdom of later experience has enshrined the same truth in the aphorism, "History repeats itself."

Another three thousand years have elapsed since the Preacher lived, and there is a considerable consensus of conviction that we are drawing near the close of the present order of things. If this be so, and if halfway back to Adam it had already been revealed that there was even then nothing new under the sun, no new element to be introduced into the complex system of the physical, moral, or spiritual world, then in neither department should the world be an absolutely unintelligible mystery.

If the ancient and widespread theory be true, then the present order of things will have run its course in six working days, accounting a thousand years as one day, then five days and nine-tenths are past, and the close must agree with the general antecedent trend; the crisis must be the outcome of the preceding course of events. Consistently with the past, the coming crisis

MUST BE A CATASTROPHE.

For every crisis in history, national, or local, or individual, has been the filling up of iniquity, and the judgment of God upon the sinful community, or nation, or person. This principle was declared by God, the Great King, the Judge of all the earth, when He said to Abraham his friend: "In the fourth generation thy seed shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 13-16). The principle was manifested in action when the flood swept away the inhabitants of the former world; when at Babel God confounded the language of all the earth; when Sodom and Gomorrah were destroyed; when Israel was sent captive to Babylon; when Nebuchadnezzar was driven from men to eat straw with oxen; when Jerusalem was destroyed and the Jews were scattered into the four corners of the earth. And the sure prophetic Word informs us that Satan (whom Jesus foresaw like lightning fall from heaven as the result of his atoning death) shall be cast into the bottomless pit for the thousand years; and after a brief respite, in which he proves himself

A MALIGNANT REBEL STILL,

shall be cast into the lake of fire.

In addition to these data, which all (except the last, referring to Satan) are accomplished and indubitable history, we have the character and destiny of the Jewish nation described in history and foretold in prophecy; we have the rise, decline, and fall of the Gentiles (during "The Times of the Gentiles") depicted (1) from the point of view of the Gentile monarch in Nebuchadnezzar's dream; and (2) from that of God's prophet in Daniel's vision of the four mystic, composite wild beasts, which strove on the Great or Mediterranean Sea—the fourth monarchy being in each case succeeded by the kingdom of the Son of Man (Dan. ii., vii.; Luke xxi. 24).

The Son of Man Himself foretells the condition of the world when He comes. In the question, "When the Son of Man cometh, shall He find faith on the earth?" He implies what the state of his professed followers in the main will be. And in plainer terms he declares the condition of the world by comparing it to the days of Noah and the days of Lot (Luke xviii. 8; xvii. 26-30).

We learn from the conference at Jerusalem, that God, during this period between the first and second coming of our Lord, is taking from among the nations

A PEOPLE FOR HIS NAME.

Jesus shows in the fundamental parable of the Sower, that the seed by which this is effected is the Word of the kingdom; and in the two triads of explanatory parables which follow, He outlines the character of this his Church from without and from within, just as in the Book of the Unveiling the epistles to the seven churches exhibit the worldly spirit in the church, and the subsequent portion shows the Church as Christ's witness in the world, in the past, the present, and the future (Matt. xiii.; Acts xv.; Rev. *passim*).

The apostle Paul says that in the latter times some shall depart from the faith through the hypocrisy of those who speak lies; and that in the last days perilous times shall come, when "Men shall be lovers of their own selves," with all the pernicious results of this; "having a form of godliness but denying the power thereof." Peter foretells that scoffers will ask "Where is the promise of his coming?" while, again, Paul speaks of a Man of Sin, a Lawless One, one in whom the ancient lie, "Ye shall be as God," reaches its final consummation, when he "sits in the temple of God, showing himself that he is God" (1 Tim. iv. 1-3, 2 Tim. iii. 1-5, 2 Pet. iii., 2 Thess. ii.).

Whether this final manifestation of fallen humanity be the Papal system, or the coming individual Antichrist, we need not discuss. Rome Pagan and Rome Papal have contributed, with Mohammedanism and every form of ancient and modern heathenism, to form the stream of anti-Christianism, which culminates in the Man of Sin,

SATAN'S ULTIMATE MASTERPIECE

of enmity to God and usurpation of his throne. Nor can anti-Christianity be confined to the evil systems we have named. Its elements exist wherever man is found; for in its last analysis the real Antichrist is Self—the self-will of man led captive by the devil at his will.

But though Satan and man have usurped, God has never abdicated the throne. Nor has his Spirit ever left the earth. The seven lamps of fire, which are the sevenfold Spirit of God, have ever burned before the throne. The seven horns of power and the seven eyes of wisdom, which are the seven Spirits of God, have been sent forth without ceasing into all the earth. And since the justifying death and resurrection of the Son of God have made it possible for the Spirit to be outpoured without measure unto men, the river of life has flowed from the throne of God and of the Lamb, that whosoever will may take the water of life freely (Rev. iv. 5, v. 6, xxii. 17).

With all these varied prophetic and historic data before our eyes, we ought not to be satisfied to speak, with the dying poet, of "the mystery of all this unintelligible world." It is given unto us to understand the "mysteries of the kingdom of heaven." "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth out of his treasure things new and old."

The next paper will be an endeavour to show how we may become scribes instructed unto the kingdom of heaven and of God.

M.

God's Methods with Man:

Past, Present, and Future.

BY REV. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

III.—THE COMING OF CHRIST.

ALL Christian people are looking for the Millennium. It is an integral part of the creed of the Church of Christ that

Jesus shall reign where'er the sun
Doth his successive journeys run.

While all agree as to the fact of the great future event which constitutes the hope of the world as well as of the Church, yet there are differences of opinion concerning the time and conditions of its accomplishment. My one desire is to point out what I sincerely believe to be the teaching of the New Testament concerning this most interesting part of our study. Probably the most popular view in current theology is that the world will be won for Christ by the preaching of the Gospel; and that, after a thousand years of perfect earthly blessedness, Christ will come to judgment. Some two hundred years ago, however, that view had no existence, for it was generally believed in Christ's Church that the Millennium will be ushered in by his coming.

Turning from both past and present theology to the Word of God, we find in Paul's first letter to the Thessalonians, i. 9, words which describe the Christian attitude in his day, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven"—the believer's position, with regard to the past, the present, and the future. This embraced repentance toward God, and a consistent Christian walk; while, shining in beauty upon the daily path, there was that bright hope which maketh not ashamed. On account of the source from which it comes, Professor Denney's book dealing with the Epistle to the Thessalonians is perhaps one of the most remarkable among recent contributions to the theological discussion of our subject. Therein he emphatically declares that the hope of the Church in Paul's day was most unmistakably grounded in the near return of Christ; and that when such hope was lost,

THE BLOOM PASSED AWAY

from Christian character. Thousands of God's people to-day have turned from idols and are serving the living God, in the measure which is possible when the waiting for the Son from heaven is either forgotten or denied; but, alas! has not the Church of Jesus Christ, as a whole, lost the bright hope of his coming?

Without attaching undue importance to figures, we may notice in passing that the New Testament has no less than 318 direct references to the coming of Jesus Christ; and one verse in twenty-five bears upon that blessed hope of the Church. In these two letters to the Thessalonians, as the portion of the New Testament which specifically deals with the subject, one verse in four has direct relation to the return of the Master.

Something must here be said as to the authority of the New Testament in this connection. A man of undoubted culture and spiritual devotion told me that the return of the Lord is only a beautiful dream; that Paul believed it when he wrote to the Thessalonians, but that absence of direct reference to the subject in his letter to the Galatians shows that he had since outgrown the belief—an appalling position with regard to the inspiration of the New Testament! Now, all Paul's Epistles were called forth by the necessities of local circumstances, and in the instances referred to he sought, in the one case, to correct false views of the Lord's return, and in the other to counteract enslavement to Judaism. My friend might as well contend that, had Paul lived ten years longer, he would have outgrown his view of Christian liberty, as declared in his letter to the Galatians! Even when death seemed imminent, the apostle still lived in the belief that his Master would come again.

Amid the embarrassing richness of a many-sided subject, let us turn to the seven parables of the kingdom in Matthew's Gospel. Do any or all of them show that this dispensation is one in which the whole world will be gathered into the kingdom of God? Careful examination affords evidence that such is not their teaching, whether we take them singly or collectively. The first four parables which deal with outward manifestations in this dispensation were spoken to the multitude, two being afterwards explained to the disciples; the last three view things from a Divine standpoint, and can only be fully understood by those who are linked by life to the King, and so were spoken to the disciples alone. In the seed sowing of the first two parables, fruit-bearing and failure, mixture and separation, are clearly marked. By the mustard seed growing to a tree, we are simply taught that Christendom becomes a great power of force; and I offer it as a point of personal conviction that the fowls of the air are

EMBLEMS OF EVIL

indicating the corruption of even Christendom itself in this dispensation.

Much stress has been laid upon the parable of the leaven as teaching that Christianity must gradually win the whole world to Christ; but this parable runs parallel in its instruction with the preceding ones. The symbolism of the Bible is never self-contradictory; and leaven is, in Scripture, uniformly typical of evil. It can scarcely be called fanciful interpretation if we say that the woman who uses the leaven represents the whole system of ecclesiasticism, with its corrupting and evil influence upon the entire Church of Jesus Christ as a manifestation of the Kingdom in this dispensation.

Of the three parables spoken to disciples alone, the second may be taken in conjunction with the first. The man buying a field, and the merchantman seeking goodly pearls, are commonly regarded as pictures of the sinner seeking Christ; but this view is sufficiently contradicted by the fact that no purchase on man's part is possible in connection with God's scheme of redemption. Christ is the divine Merchantman who emptied Himself of his glory, made Himself of no reputation, and purchased us with his own blood; and, wonder of wonders, mysterious grace, He only can understand wherein the Church is his pearl of great price. Not only has He bought the hidden treasure; but the whole world, the field in which it lies, is his by redemption. In it He has other victories to win; though his special work in this dispensation is, as we have seen, to

GATHER OUT HIS HIDDEN CHURCH.

In further illustration of this latter point, see the last of the parables spoken by Christ to his workers, concerning the great Gospel net which is to enclose both good and bad until the time of separation at the end of this age.

The foregoing rapid sketch leaves much for prayerful meditation. The main thought, however, is that our age does not issue in the conquest of the world for Christ, but in the gathering out of an elect remnant, leaving for a succeeding era another divine work full of significance and of blessedness. The symbolism of our chart, in red, gold, purple, and divided tongue of fire, has been already explained. And now what wait we for? The return of the Lord Himself.

In 1 Cor. xi. 26, we have the phrase that bounds the table of the Lord; and as we sometimes sing:

Thus that dark betrayal night
With the last advent we unite,
By one bless'd chain of loving rite,
Until He come.

The conflict of the Church and of the believer is to last until Christ's appearing, or Epiphany—a word used only by Paul. How long is patience to have its perfect work? "Unto the coming of the Lord" (James v. 7). How long am I to serve? "Occupy till I come" (Luke xix. 13). When am I to be crowned? The Apostle Paul says at the Epiphany (2 Tim. iv. 8). When shall we enjoy re-union with departed loved ones? When "the Lord Himself shall descend from heaven with a shout" (1 Thess. iv. 16, 17). Whatever you think of as characteristic of Christian life and service in this age, you find to be bounded, in the New Testament, never by death, always by the coming of our Lord Jesus Christ. No man knoweth the hour of Christ's coming, save the Father only; but the one bright hope of faithful Christian hearts is ever this—

THE LORD HIMSELF SHALL COME.

Paul's first Epistle to the Thessalonians marks a most distinct difference between the hope of the Church, or the coming of Christ *for* his people, and the apocalypse of Christ, or day of the Lord—the coming of Christ *with* his people. Chap. iv. 16, 17 is a passage which no one can possibly confound with the thought of death. It is not death to which we shall go, but to the Lord Himself, who is to "descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The next chapter begins, "But of the times and seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Here is a very distinct difference between the "coming" and "the day" of Christ. True, the day of the Lord is, in one sense, begun by his coming; but it is a whole period which stretches out beyond that coming, the Millennium itself being included in the phrase.

After the resurrection the disciples asked Jesus "Wilt Thou at this time restore again the kingdom to Israel?" and He replied, "It is not for you to know the times or the seasons." This expression is no haphazard one, but, in the mouth of Jesus and from the pen of the apostle, refers to the whole providential arrangement marked out by God from beginning to end, and upon which this present dispensation is

AN UNMEASURED INTERPOLATION;

certainly there is no measurement for the latter in Scripture. Continual pushing on and pulling back of dates has done more than anything else to bring this blessed truth into discredit. The duration of this age being known only to God, his redeemed ones are to be ever living according to his will, with eye upon its consummation—the coming of the Master.

The people of Thessalonica misinterpreted Paul's first Epistle, thinking that, because they were in tribulation, the day of Christ had come. He, therefore, writes a second letter, wherein he corrects this error, showing how that day must be preceded by certain signs, and that the Church, waiting for her Lord, will not pass through the tribulation. In the opening verses of Chapter ii. (R.V.) is a further wonderfully clear and concise distinction between the "coming" and "the day" of Jesus Christ. Before that day dawns, the final apostasy is to be inaugurated by the revealing of the Man of Sin—not a system, but an individuals Paul tells us that this "mystery of lawlessnes. doth already work: only there is one that restraineth now, until he be taken out of the way." Surely, to make Rome that restraining power would be setting evil to hinder evil. No, it is the Holy Spirit of God who is restraining and checking the individualisation of lawlessness. But when the Church shall be withdrawn from among men, the Holy Ghost will depart with it; and then shall the unchecked mystery of iniquity be manifested and focussed in one who will assume the very place of Christ in God's temple.

My simple aim has been to set forth Christ's coming as

THE NEXT EVENT IN HISTORY

for which his Church should look. I stay but a moment to deal with a common misrepresentation of the truth. Some will say, "God is being beaten, inasmuch as comparatively few are gathered into his Church." That is a very short-sighted view. Men may not realise that their passionate desire for the dawn of a golden age is excited by the preaching of the Gospel; but in order that this longing of humanity may be satisfied, the Church must be taken away to allow of sin working out its full and most fearful manifestation. Then shall Christ appear with his people, to destroy Antichrist by the brightness of his coming, and to set up his golden reign upon the earth.

Lessons from Dust.

BENEATH the surface of the commonest objects and facts can be found—by him who digs sufficiently deep—a profound lesson. We may expect this: the God of Nature is also the God of Grace. For that very reason nature continually illustrates grace.

Look at those ragged fellows sweeping up the refuse of the streets. This word "refuse" denotes its supposed uselessness. Until science came to our aid, we too supposed those sweepings to be of no value. Yet the thoroughfares of Spitalfields are brightly illuminated with electricity generated by that which has been "refused" as rubbish, as worse than useless.

In every man there is the wing as well as the hand. The vilest, the most degraded, the most abandoned, has something of the divine in him. He has a soul which grace can reach, powers which God would use, and a face which the Saviour's love can transform. Perhaps the sweepings of the streets to-day may to-morrow be used to bring light and salvation to dwellers in darkness. In some animals there is what is called a rudimentary wing. When salvation comes to a sin-laden heart, it finds a soul capable of, made to receive, the Saviour, and the rudimentary pinion is developed into the strong and yet stronger wing which shall bear its glad possessor upwards.

A respectable artisan invited me down to his cellar-workshop. He was a gold-chaser. On every side lay scattered delicate instruments for embossing the precious metal. It resembled the laboratory of an alchemist.

"I always burn my aprons," said he.

"And why?" I asked in astonishment.

"The gold sticks to them. They get full of it. No washing, or shaking, or brushing would get it out. So we put them into a crucible. The gold sinks to the bottom."

There is gold dust in the dirty apron. No other method avails to separate it but fire. The heavenly crucible must receive us. The Fire of God alone can disentangle the precious from the useless. We might so easily be mistaken, and despise, fling away, and pass by what needed but the grace of God to reveal as possessing pure gold within it.

For many weeks the running sore in a man's leg refused to heal. It resisted all home remedies, and a doctor was called in. He saw a grain of dirt had crept into the wound. This had set up irritation, and until it was dislodged there could be no permanent cure.

Single small sins bore like gimlets into the spiritual life, and suffer it to leak away drop by drop. And, in time, from a very minute hole, as surely as a larger opening, the fluid contents of the largest vessel will escape.

A man with a strange sort of stand tramps our neighbourhood. For a long while I wondered as to its use. He generally took up his position near the butcher's shop. At last I caught him at work. On the top of his stand is fixed a vice, which firmly grasps the butcher's saw, while my friend sharpens its teeth. Specs of steel fall from his file, and the saw lost in material what it gained in real usefulness.

The butcher tried it.

"That 'ull do," said he. "Now give t'other one a toucher up. They gits blunt so soon."

We do. God uses us, and we are lifted up. Pride blunts the once keen edge. The file of small trials and troubles is necessary if we are not to be thrown aside as useless.

HERBERT DUDLEY LAMPEN.

"Authority in Religion." is the subject of a short course of lectures to be delivered by Rev. T. H. Darlow, M.A., at the Friends' Institute, Bishopsgate-street. The syllabus includes such burning questions as the Authority of Revelation, of Scripture, of the Church, and of the Spirit.

172.

Great Social Evils.

IN connection with the special crusade now being carried on in London against these great evils—Drink, Impurity, and Gambling—a largely-attended demonstration was held on Thursday evening, in the Paddington Baths Hall, W., arranged by Mr. W. Wild, of the Bayswater Y.M.C.A.

Mr. F. A. BEVAN, who presided, said that the object of the meeting was to reach those who are more or less under the influences of those great enemies of body and soul, impurity, intemperance, and gambling—the great evils which peculiarly beset young men. He wished to urge emphatically that a man who gives way to any of these sins does himself incalculable injury. Upon this practical view of the case he insisted strongly, while he also took the higher ground that those who yield in these respects sin against God and wrong their own souls.

Rev. G. H. C. MACGREGOR appeared to raise a protest against that great national evil—intemperance. It could not be denied that the hold drink has taken upon our people is a tremendous calamity. The number of deaths directly due to drink is about 60,000 per annum, but it is safe to say that at least as many more are due indirectly to intemperance. This vice is also responsible for widespread misery; for while poverty is one cause of drink, drink, on the other hand, produces poverty. Intemperance is both a national evil and a national disgrace, and this the speaker proved in a series of glowing passages, burning with righteous indignation. After some bits of personal experience in Scotland among the slaves of this habit, he urged all present to take the only safe and manly course—to give it up once and for all, and take the Lord Jesus as Saviour and Keeper. Committed to Him, lives now ruined by sin will be transformed into a joy and a blessing.

Dr. MONRO GIBSON maintained that, while drink is the most open and apparent evil, and impurity a loathsome demon of the dark, gambling (on which he was asked to speak) is the most insidious of the three. While possibly (although he himself was a total abstainer) something might be said for certain use of strong liquor, for gambling and betting nothing at all could be said with any show of reason. The whole system must be swept away, root and branch. If any doubted this, let them think of the river of life and fortune poured into this abyss of ruin. It is, he showed by startling facts, a folly amounting almost to imbecility. Moreover, gambling is a sin against God in every phase of it. No one can gain one penny in this way without wronging his neighbour and violating the law of God. After showing that it is a breach of the sixth and tenth commandments, the speaker proved that it really breaks every one of the Ten Commandments. In this he included gambling on the Stock Exchange just as much as on the racecourse and in bazaar raffles. He would make it a criminal thing for bookmakers or newspaper editors to aid and abet any form of betting and gambling.

Prebendary WEBB-PEPLOE felt that the delicate theme entrusted to him could only be properly dealt with in the light of the Word of God. Hence he read Eph. v. 3-5, showing its searching and unflinching character, and indicating the horror of certain loathsome vices. Dealing with impurity, he drew an appalling picture of the ruin inflicted on the weaker sex. A startling instance of this he had met with during the past few weeks. From this he passed to the positive side of the question—the joy and glory of being "pure in heart," abhorring evil and rejoicing in good; and closed with a passionate appeal for the acceptance of Christ in whom a man is "a new creature," and may learn "the practice of the presence of God," and discover "the expulsive power of a new affection." To enslaved ones he would say, "Brothers, there is One who can give deliverance. Will you have it from Him?"

Aged Christian Blind Men and Women.—The Southend branch of the Homes for aged Christian blind, which is now being established for the blind and their guides, the partially blind, and those who work on their behalf, will be opened the last week in April. To free the property from all liability the sum of £550 is still needed. We are intensely anxious to raise this amount before the day of opening. During the last year forty of our inmates were taken down to our temporary Home for change, with the most gratifying results.

HENRY AND ANN BRIGHT, Hon. Supts.

77, *Hanley-road, Crouch-hill, N.*

Ipswich United Meetings.

THE monthly meetings for the deepening of spiritual life in Ipswich have, through good report and ill, been regularly held for a year and a half. The many tokens of good done, both directly and indirectly, fill our hearts with thankfulness for the past and hopeful expectancy for the future. The convener of the meetings, Mr. Clarkson Piper, is careful to secure the services of men who have a definite message to deliver. Visits have been paid by the Rev. F. B. Meyer, C. G. Moore, Darlow Sergeant, R. Middleton, W. Houghton, and Dr. Harry Guinness, and clear and timely were the messages they brought. Many Christians have been noticed listening with the eagerness of hungry men, and, as the deeper significance of the old truths dawned upon them they have realised a new joy in living and a new power for service.

We believe a breath of new life is stirring our churches in Ipswich. During the "week of prayer" the prayers seemed more pointed and definite. May not this have some connection with the faithful dealing with Christians month by month? And also with the large "Prayer Union"? Although many still hold aloof whom we yet hope to see with us, yet a real unity is manifest, and all sections of the Church of Christ are represented. The last meeting was taken up mainly with God's work among the Jews. Rev. S. H. Wilkinson gave testimony of things he had seen and known during his fourth visit to Russia. God's purposes in this ancient people will henceforth be more earnestly and intelligently followed by all who had the privilege of listening to Mr. Wilkinson. T. A. C.

Expectans Expectavi.

Ps. xl. 1, 2.

I would be thy good child, Lord,
Tranquil-hearted, patient, still,
Waiting till I hear thy word,
Till I know thy will.

Once again the path is lost,
Blackest darkness covers all,
Storm-seas near are wildly toss'd,
Storm-winds, mocking, call.

Lord, I cannot turn me back,
All the past is wholly gone,
Yet no faintest, glimmering track
Leads my footsteps on.

What will please Thee, Lord, the most?
Shall I move, or meekly stand?
Thou above the shining host
Viewest all the land.

I am in obscurity,
Earth and sky are closely veiled—
O, dear Lord, enlighten me,
Other lights have failed.

GERALDINE M. SEYMOUR.

Thoughts for Parents.

The fruit of the Spirit in relation to child-training.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance (self-control)...If we live in the Spirit, let us also walk in the Spirit.—Gal. v. 22, 23-25.

Do not teach your child that he *is* a body and *has* a spirit. Teach him, rather, that he *is* a spirit and *has* a body.

LOVE.

Love is of God. He that loveth not, knoweth not God, for God is love (1 John iv. 8).

Love is always self-surrender and sacrifice.

Human love, however sacred, may perish. Parents see that you feed that flame of love which God has kindled between you and your children; warm your home with the fire of love.

Unkind words, harsh judgments, issuing from parents' lips, poison the sweet waters of home life.

Seek to maintain the rule of love as a principle, not fitfully, as instinct suggests.

Do not be afraid of telling your children that you love them. Some would die for them, but would not tell them so with loving sympathy.

By your love draw your children to God. Love inspires, and inspiration is the secret of training.

Watch and pray against every sign of a selfish or unloving spirit in your children, as a seed which will bear bitter fruit.

FRANCES S. HALLOWES.

Our Daily Homily

SUNDAY, January 30.

"*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn.*"—Zech. xii. 10.

THE fulfilment of these words is evidently future. A time is undoubtedly coming when the Jews shall recognise that Jesus is their brother. That scene in Joseph's palace, when he made himself known to his brethren, and they looked on him whom they had cast into the pit and mourned with bitter tears, shall be literally enacted before the eyes of the world. The prophet tells us that this great reconciliation will take place, when their foes will be in the siege against Jerusalem; from which we infer that they will be restored to their own land in unbelief, but will be led to recognise Jehovah-Jesus when He comes to their relief. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." (Rev. i. 7.)

But the interesting point for us to notice is the precise place in which their mourning breaks out with its exceeding great and bitter cry. It is *after* they have been saved, *after* they have been engirded with strength, *after* their foes have been destroyed (7-9). Then the sluice-gates of sorrow are opened, and the bitter tears gush forth. They look on Him whom they pierced, and mourn. This is the true place of penitential grief. It was when the woman had been already forgiven that she loved much, and covered the Lord's feet with tears and kisses.

Do not chide yourself if your sorrow for sin is meagre and belated. This is quite likely to be the case, until you have deeper experience of the love of your dear Lord. But the more you know Him, and understand what your sin has cost; the more you see it in the light that streams from his dear face; the more you gaze on the piercings of his heart, the more you will mourn, as one that is in bitterness for his firstborn. Pour on me this grace, O Lord, and give me this brokenness of heart!

MONDAY, January 31.

"*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered.*"—Zech. xiii. 7.

There is no uncertainty as to the application of these striking words. On the eve of his death our Lord appropriated them to Himself. To his troubled disciples, was He not the shepherd, and they the little flock? (Matt. xxvi. 31).

He was a shepherd, true, steadfast to his Father's charge. There is a special emphasis in the pronoun *my*: since the Father had given over to his care a number of souls, who were his, but whom He committed to the Son with the charge that He should lose none, but raise all of them up at the last day.

But He was more than shepherd. He was Jehovah's fellow, in all the plans of creation, providence, and redemption.

My shepherd, saith the Almighty; and my fellow. But, O my soul, stand still and wonder: He who was all this became also a man! What an astonishing combination: "The man that is my fellow." The mediator between God and man was Himself man.

But listen to that appeal to the sword of Divine justice. It had slept. Even since the sin of Eden it had remained quiet and unavenging. The pledge of the Son to come in the fulness of time, met all its demands. But, when He came, it awoke. He was made sin for us: He bore the penalty of our transgression: He was led as a lamb to the slaughter and slain. And now, O sword of Divine Justice, thou hast returned into thy sheath, never again to awake against thy flock.

TUESDAY, February 1.

"*In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.*"—Zech. xiv. 20.

Horses were forbidden under the Jewish law, because of the temptations they presented to pride and war; but they would become dedicated to God, and their furniture or trappings would be emblazoned with the same sacred words that shone of old from the high priest's golden frontlet. So, the commonest utensils in the Lord's house would acquire the sanctity of sacred vessels.

Such a day ought to be our everyday experience. Holiness to the Lord should be written on our commonest and most ordinary actions. The holy emotions and intentions that thirst in our bosoms on the Lord's day and in the Lord's house should always characterise us. Whether we eat, or drink, or whatsoever we do, we should do all for the glory of God.

Many bells ring in our lives hour by hour: for awaking from our sleep, for meals, for work in the school or factory, for our attendance on those who employ us. There is the bell of call for the surgeon, the minister, the man of business. Let us look on each summons, from whatever quarter, as being the call of God, as much so as the recurring duties of the priests in the temple of old; and let us regard each opportunity as a sacred bowl, from which we may pour out some holy libation to the glory of God. We can only live like this when we have consecrated ourselves absolutely to God, and regard our entire life as being marked out in all its details as a sacred plan. It is good also carefully to observe our priestly office, and to remember that we are a holy nation, as well as a royal priesthood.

WEDNESDAY, February 2.

"*Present it now unto thy governor.*"—Mal. i. 8.

Malachi's special work was in stirring up the priesthood to their duty, for the proper maintenance of the temple services. They were very careless of these, and treated their holy duties with great contempt. "The table of the Lord was polluted, and his meat contemptible." Such unconcealed irreverence and greed could not pass unrebuked. They are asked to compare their service to God with their service to man; their sacrifices in the temple with their gifts before their governors and rulers.

Professing Christians might sometimes be addressed in the same terms. When they slip a copper coin into the collecting-bag, which they would not think of offering to the butler in a friend's house; when they give more to the revenue officer than to the Church or poor; when they give to the Lord's work whatever they can spare without loss, and, indeed, are glad to be rid of; whenever they spend more time and strength on public duties than on the calls of Christianity—at such times we might fairly bid them "present it to their governor."

In verse 10 (R.V.) God is heard asking for someone to close the doors of the temple, rather than be mocked by such heartless rites; as though He would rather that no prayers were offered, no services maintained, no holy hymn sung, than that there should be such perfunctory and heartless worship. Let us beware of this, and when we kneel before God, let us give Him what we can of our best.

THURSDAY, February 3.

"*My covenant was with Him of life and peace; and I gave them to Him...The law of truth was in his mouth, and unrighteousness was not found in his lips; He walked with me in peace and uprightness, and did turn many away from iniquity.*"—Mal. ii. 5, 6.

These inspiring words, especially the last clause, might well hang in the secret chamber of every servant of God. This covenant dates back to the righteous zeal of Phinehas for the honour of God (Num. xxv.). How well God remembers such things, and writes them in ineffaceable characters on the tablets of his memory! But what a contrast between that noble ancestry and the degenerate successors of Malachi's days!

Do you want to turn many away from iniquity? The way of doing so is clearly marked out here. You must walk with God, hourly, constantly, in blessed and intimate fellowship, learning from Him—whom you are to approach, what line you are to follow in dealing with them, and the message you are to deliver. You must expect to come into collision with them: they are coming in one direction, whilst God and you will be going in just the reverse. But go on walking with God: the result will more than compensate. It was Levi's walk and converse with God that was chiefly instrumental in producing this wholesale reformation.

FRIDAY, February 4.

"*He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.*"—Mal. iii. 3.

If you are just now in the fires, dear soul, be of good cheer. It shows at least that you are silver, and that you are capable of performing more acceptable service in God's Holy temple. If it were not so, God would not take so much pains. He chastens those whom He loves, and prunes the branches that are already bearing fruit.

What a comfort it is that He surrenders this work to no other hands than his own. He may give his angels charge concerning us when we are in danger, but He keeps our purification beneath his special superintendence. Ah, sufferer, the Lord Himself is exercising on thy case all his pains; do not fear, all that Divine wisdom and tenderness can do will be done.

But notice that He *sits*. Ah, what patience is here! However many years thou mayest have to lie on that couch, He will sit beside thee. The nurses will go off duty, but He never. Love may faint and be weary, and nod into light slumbers, but He never slumbers nor sleeps. Those that were most frequent in attendances may drop off, but He will sit, night and day; when the soul is lonely, and when the room is filled with cheery voices; when the pain is almost unbearable—reach out the hand, you will touch His; breathe the softest whisper, He will answer, "I am here."

And the process will be continued until the scum has passed away, with its rebellion and murmuring, and his dear face shines, sweetly mirrored in its every outline and lineament. Then the fires will die down, and He will bid thee arise to reap the full reward.

SATURDAY, February 5.

"*Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.*"—Mal. iv. 2.

At the end of the Old Testament it is meet that the sun should break out. The morning that broke on Paradise was clear enough. It was without clouds. But the sky soon became darkened, and at last veiled, with only here and there a chink of blue sky left. All through the dark succeeding centuries there have been gleams of sunshine to let men know that the sun was shining still. Every precious promise, every solemn type, every holy life, that was bathed in supernatural beauty, was like a shining forth of the sun through the bars of human darkness and sin. But evidently more was in store than Old Testament saints had dreamed of, and the time was coming when the reign of type, symbol, and parable, would be succeeded by the clear vision of the face of God.

We live in the days of open vision. Hath not Jesus rent the veil, and brought us into the most Holy Place? Hath not the Spirit come to reveal what prophets and kings longed to discern, but in vain? Hath not the light been growing on the Church lately, with the rapid increase of an Eastern dawn, when the sun seems to leap up into the sky.

Let us go forth and exult. As the young calves of the early spring manifest their exuberant life in caperings and gambols in the pastures, so let us give expression to our joy. Exult because of the clear shining of God's love: exult because the darkness is past, and the true light now shineth: exult because He is coming again, as surely as He came once. Wake up, my soul; take psaltery and harp, and sing! The Bridegroom is at hand.

F. B. M.

The London Mission.

In closing our last week's report of the opening meeting of Mr. McNeill's mission, we hazarded the remark that he appeared already to have gained the ear of London. Every meeting held since has justified the statement. "'Tis better further on," might have been adopted as the motto of the gatherings of last week, so far as numbers went. As the evangelist remarked one day, he was having the privilege and responsibility of addressing some 7000 persons a day. These may be roughly distributed thus—2000 in the City Temple at noon and 5000 in the Metropolitan Tabernacle at night. That, of course, is only a fleabite, so to speak, compared to the mass of London's population. But there must be a limit to the size of buildings and to the effective reach of one human voice. Assuming that these audiences vary very largely from day to day, we have the blessed fact that many thousands of people are being brought face to face with God and his salvation on those days of the week when, as Mr. McNeill says, the world is apt to have all the say and all the way with us.

The thankfulness wrapped up in such a big fact is very sensibly increased when one thinks of the character of Mr. McNeill's preaching. Nobody can truthfully say that he plays at his work. In the first place, he will give no more meagre measure of minutes than forty at midday, and sixty or perhaps more at night. Yet the people seem wonderfully willing to endure it. Such a thing as a person or persons remembering that they have an important engagement elsewhere when the sermon is three-quarters done apparently does not happen in these meetings. At any rate, if it does, the quality of Mr. McNeill's talk banishes the suggestion, and keeps everyone glued to his seat till the benediction is pronounced.

But above the quantity of the preaching we place the quality of it. It is true that Mr. McNeill's irrepressible native wit and humour *will* break out. But even then, if the speaker compels us now and then to relax our gravity, close on the back of it he equally compels the unsealing of the fount of tears, and the quickened heartbeat that betrays the upstirring of the whole nature of the listener. It is all so beautifully natural and homely. Above and beyond all, there is such a lifting up on high, to the admiring affection of the inmost soul, of Jesus Christ, because of what He was, and did, and suffered; what He is, and does, and gives; what he is to be increasingly to all who trust and obey Him. Having listened to Mr. McNeill for a number of years, we do not think he has ever revelled with such abandonment of adoration, in the glory and goodness and gifts of his Divine Lord as he is doing now. Is it any wonder that the common people hear gladly the servant who so magnifies his Master?

THE BUSINESS MEN'S MEETINGS.

It is rather a misnomer to describe the noon assemblies in the City Temple as meetings of business men. The balconies have contained from day to day about as many women as there have been men on the floor of the house. Business women they must be in a real sense. For the preacher has meant business every time, and no listener, man or woman, could escape the contagion of his straightness and zeal. The themes dealt with in these mid-day meetings have not differed greatly from those of the evening, when the congregations were more mixed and general. As a rule, Mr. McNeill has picked out some Scripture incident or narrative and made it live again in modern phrase and setting, with applications as keen and as appropriate as they are novel and unexpected. Of a verity this expounder brings out of the treasure house of sacred story things new as well as old. Among the City Temple audiences there have regularly appeared many other preachers of the Gospel, clerical and lay, who can hardly fail to have caught up something of the spontaneity of the utterances to which they have listened.

Though the evangelist is taking many topics that were made the theme of pulpit consideration in his Regent-square days, the treatment is considerably altered, and fresh illustrations are used to light them up. One day at the City Temple he took up the second part of the story of David in the Cave of Adullam, respecting the adherence to the exiled king of all those in distress, in debt, and in discontent. On the first point he related this incident of his Australian visit:—

I will never forget (he said) being in Melbourne two or three years ago, in the very depth of the commercial depression. Men had lost millions of money at a stroke. We had meetings in the Town Hall, in the centre of the city, holding 2500 people; to my surprise that great building was crammed to the roof. There were judges, magistrates, merchants, members of Parliament, and men of other ranks in society. Not a few ministers told me that if I had come before the financial depression I would probably not have had more than 300 people. It was amazing to see how they crowded in five days a week, for four weeks in succession, to hear the Gospel. The most touching thing of all was this. When I would be lifting up Christ as a Helper for depressed, broken-down men, over and over again a storm of cheering would break over the house. I never saw it before or since; to me it was a valuable testimony that the Gospel does get a hearing when men are down.

THE EVENING MEETINGS.

These have been simply grand, whether as to attendance, as to evident interest, or as to undoubted impressions made through the preaching of the Word. For the latter meetings of the week the great Tabernacle at Newington Butts was filled from floor to roof—a most inspiring spectacle. Each night the evangelist seemed to rise to the occasion, and poured forth a torrent of red-hot speech; now bursting out into scathing rebuke and withering sarcasm; now expatiating with unspeakable pathos on the tenderness and compassion of the Saviour; and anon clenching home the truth by some homely but vivid and speaking illustration not to be forgotten for many a day. The address of Tuesday evening, on "Christ knocking at the door of the heart" of Laodicean saint and sleepy sinner, was one of specially impressive power. Other discourses were on "Awake! Arise!" (Eph. v. 14); the Conversion of Zaccheus; and "Looking to Jesus." This last topic, expounded on Friday evening, the evangelist said he took up because it was a very easy one, and he was feeling tired at the close of his week's work. No wonder, after the strain on mind and head and heart. A brief, but interesting, account of the conversion of the late Mr. C. H. Spurgeon, on hearing a sermon from this text, was given, and if Mr. McNeill was tired he certainly showed little of it. At the close of a simple but powerfully convincing appeal to "Look and live" he gave in the after-meeting an account of his own spiritual decision—"How the light came to me." The evening after-meetings have been varied in the form they took. Christian workers were urged each night to "fish for souls" among those around them, and on some occasions the preacher invited outward expressions of soul-concern or soul-decision. The addresses generally were so full and exhaustive that it almost seemed as if further speaking by any human voice or voices would be more puzzling than helpful to any who were groping their way towards the light.

LAST SABBATH'S MEETINGS.

Another remarkable day, both as to attendance and interest. The atmosphere was a repetition of the previous Lord's Day—foggy and damp; but the spirit of hearing the evangelist is now so thoroughly awake that such a mundane matter as the weather receives no consideration.

The audience that faced Mr. McNeill in the City Temple in the morning overflowed even into the spacious pulpit, whither a number of ladies and gentlemen were glad to betake themselves. The City Temple service is a somewhat elaborate one from a musical point of view—very pleasing to the ear, but scarcely congruous, it seemed, to the unconventional style and methods of the evangelist. The sermon was based on the incident of the woman afflicted for twelve "weary wasting years," who was healed by her faith-inspired touch of the tassel of the Saviour's garment. Such a narrative, displaying the marvellous power of Christ, is like waters to swim in for Mr. McNeill; the wealth of comment and personal application that he brings out of it as to the cure of spiritual ailments, is truly surprising.

To a crowded company in St. James's Hall in the afternoon the evangelist gave an address on the cure of the paralytic man at Capernaum, who was brought into the immediate presence of Christ by four friends, after persistent ingenuity and endeavour. The great lesson deduced from the story was the power of love in bringing blessing to men; the churches of to-day are so powerless and feckless, Mr. McNeill thinks, because they manifest so little self-sacrificing love towards the lost and the erring.

The meeting in the Metropolitan Tabernacle in the evening cannot be in any way adequately described, even if sufficient space were at command. We should think that very seldom in its long and illustrious history has the building been so "crammed and jammed" as the evangelist would tersely put it. Platforms, passages, pulpit stairs, and the rooms behind (the windows of which were thrown up) were all packed with an audience numbering between 6000 and 7000. Reckoning the congregations of the morning and afternoon at 2000 each (a very moderate computation), the preacher must have had from 10,000 to 11,000 auditors during the day. To this evening multitude he preached with great power from Rev. xxii. 17—the last Gospel invitation to "Come" and take of the water of life freely. No verbatim report of the preacher's words could transfer to print the discourse in its totality of weight and warmth, or the impressions evidently produced. It was an evening to be long cherished in the memory with thankfulness, and must stand out, we think, in the record of this remarkable mission.

The weekday meetings for the second week have begun most auspiciously. To the largest company, perhaps, that has met in the City Temple at noon, Mr. McNeill spoke on Monday on the prayer of the Pharisee. It was the boldest and most searching utterance the evangelist has yet delivered in the course of the Mission. The sham and hollowness of mere formalism and ritualism, the deadliness, in God's sight, of self-righteousness and self-glorification and self-advertisement in religious matters, were exposed and held up to the most scathing condemnation. The power of the big purse as a bribe to soft treatment and special privilege in Church connection was dealt with very faithfully. Altogether it was a most uncomfortable hour for any modern Pharisees who may happen to have been present.

At the evening hour, in the Metropolitan Tabernacle, Mr. McNeill had another vast audience, filling the building. Some very pathetic requests for prayer were presented, especially one from a young man who was intending to be present, and who said he was contemplating suicide because he had appropriated moneys not belonging to him. The preacher not only offered earnest prayer for this and the other cases, but made reference to them in the discourse, urging this young man not to think of fleeing from his difficulty in such a sinful and cowardly way, but to be reconciled to his God, who would send him help. The address was on working out salvation by the power of God working in us, and was most impressive. It lasted a full hour, and there was no after meeting.

Rev. J. McNeill's London Mission.—The following are the arrangements for Mr. McNeill's second fortnight, Jan. 30 to Feb. 11:—Jan. 30, Sun., 11 a.m., Marylebone Presbyterian Church, W.; 3.30 p.m., St. James's Hall, Piccadilly, W.; 7 p.m., Westminster Chapel, James-street, S.W.; Jan. 31 and Feb. 1, 3.30 p.m., St. James's Hall, Piccadilly, W.; Jan 31 to Feb. 4, 7.30 p.m., Westminster Chapel, James-street, S.W.; Feb. 2, 3, and 4, 3.30 p.m., Exeter Hall, Strand, W.C.; Feb. 6, Sun., 11 a.m., Eccleston-square Congregational Church, S.W.; 3.30 p.m., St. James's Hall, Piccadilly, W.; 7 p.m., Westminster Chapel, James-street, S.W.; Feb. 8-11, Tuesday to Friday, 1 to 2 p.m., Pillar Room, Cannon-street Hotel, E.C.; Feb. 7-11, Monday to Friday, 7.30 p.m., Westminster Chapel James-street, S.W. No Saturday meetings.

Humble Yet Mighty.

THE LATE THOMAS CLARK, MISSIONARY EVANGELIST.

MANY are the biographies which have been written of the leaders of the Lord's hosts, of the talented and the great who by reason of their position and gifts are seen and known to all by pen or voice.

But there are no doubt many who, like the above faithful servant of our Lord, through their reticence, their humility, and their self-forgetfulness are known to few beyond the immediate circles where they have laboured; yet such have frequently been marvellously used and greatly honoured by the Lord whom they so much adored, and whom they so faithfully served.

Thomas Clark was no brilliant speaker, though his ministry was much appreciated and owned, nor did he occupy any high position in life, though all acknowledged him as one of nature's noblemen; but in character few surpassed him.

Brain may outrun muscle in the struggle for life, but character outweighs brain in the Christian life, and tells in the long run.

Born in 1827, he was born again in 1857 under Dr. Horatius Bonar, whilst living as valet to the late Duke of Roxburgh in Scotland. On informing the Doctor of his conversion, the worthy divine said, "Indeed! and who have you told about it?"

The young convert replied, "I have told my fellow-servants, and I have written to my relations."

"Ah! that's good," said Dr. Bonar. "I knew if it was God's work, and not mine, you would not be able to keep it to yourself."

On leaving the Duke he entered the service of the late Dowager Marchioness of Exeter as house-steward, and remained with her till her decease. His character was soon seen when, having to pay the bills of the large establishment, he said to one of the tradesmen who offered him a liberal commission: "Thank you, but I cannot accept it; you cannot do Lady Exeter justice and at the same time afford to give me this money. If I were to take it, I could not speak to you of the Lord Jesus and the value of your soul." He once said to the writer, while living with Lady Exeter: "I just live right up to my income, and shall trust the Master to provide for my future." He was in the habit of giving it nearly all away in the Lord's work.

He was in very close association with Mr. Chas. Cook, of Hyde Park Hall, their acquaintance dating back to 1868; he was at almost the first meeting in Hyde Park in 1872, was at the opening of the hall in 1874, and also at the first meeting held in the Metropolitan Music Hall a year or two later, and was advertised to be at the opening of the new Metropolitan Theatre this month.

He has also accompanied Mr. Cook on many of his prison journeys—Italy, Greece, Egypt, and Austria Hungary having been thus visited in their Bible distribution tours. Among other good works in which he was engaged was the Servants' Mission, under the care and guidance of Mr. James Goodchild, and his presence was always looked for and his words appreciated by the workers at Sloane-terrace. Mr. Goodchild's testimony is, "I never expect to find a truer friend than Thomas Clark."

For the past twenty years he was the "Lord's freeman," taking wages of no one, though often ministered to by the Lord's people. Sharing his small annuity of £30 (which he bought with money left him by Lady Exeter) with a poor relation, he did his Master's work and went on his Lord's errands.

About fourteen years ago he began to help Miss Bell, of Park Hill, Upper Tooting, in visiting and helping the poor of that neighbourhood, through that lady's benevolence, and since which time he lodged and lived at the Bell Coffee Tavern when not abroad, or not travelling with or staying with his friend Mr. Cook. Miss Bell will find it difficult to fill the place of the deeply spiritual man who has passed to his reward.

But his great work lay in the villages. Wherever he heard of a village destitute of the Gospel there would he go. Here is a sample case. In a prayer-meeting he heard a young girl praying the Lord to send some one to a village in Herts. In a few days he arrived there, and was presently heard singing a hymn, and then, standing alone, he told out the story of a Saviour's love. This



From photograph by Messrs. Webster Bros., 25, The Pavement, Clapham, S.W.

was nearly eighteen years ago, and ever afterwards he revisited this village at least twice a year, and many were the souls he there won to Christ. A few years later God led him to Takeley, in Essex, and here a similar work of grace was seen through his visitings and preaching. He entered these different villages a complete stranger, and, having won the hearts and confidence of the Lord's children, began to work in earnest for the souls of the unsaved. A third village in recent years which should be mentioned was All Cannings in Wiltshire, where again signal blessing was soon seen. Miss Bell was the cause of his being sent down here, and the Wesleyan Chapel was always placed at his disposal.

He was pre-eminently a man of prayer. He was also a great lover of the Word. He read and re-read his Bible. When travelling, whilst others read other books, he invariably read *the* Book. He knew it thoroughly, and if asked where a certain passage was, could generally give chapter and verse, and though a great reader, and of great intelligence, and having much knowledge of things in general, he loved, and prized, and carefully read and studied the Scriptures.

But he shone pre-eminently as a holy and a humble man; courteous in manner, gentlemanly in behaviour, stately in appearance, he reflected the life of his Divine Master wherever he went, giving to Him all the glory and the praise when success attended his labours.

He was seventy years of age last year, and on Christmas Eve he had arranged to go down to Wadesmill, where many of his spiritual children expected him. He left the Bell Coffee Tavern on Christmas Eve, and was some two hours getting to Liverpool-street Station by reason of a thick fog. It was intensely cold, and after a wait of nearly an hour for a train, and an hour and a-half's journey to Ware; he then had to hire a trap for Wadesmill, some two miles away. He arrived at the village during the evening, and said: "I have never in all my life so felt the cold as to-night; I ought not to have come." On Christmas morning he complained of a pain in his chest, a poultice was brought him, and hardly had it been applied when he looked up, and was "absent from the body" but "present with the Lord."

His body was interred in Wadesmill Churchyard, the vicar giving an address in the church, and his friend Mr. Cook preaching over his grave.

It was a pathetic scene—old folk weeping over the friend they had lost, young people crying bitterly at the grave of their spiritual father, and notably several notorious sinners who had been won to Christ by his faithful pleadings. The vicar closed with the words: "I thank him for his labours; I thank his God for sending him to the villages here and elsewhere." Thus he was called to a higher sanctuary, raised to a nobler service, borne to a larger world.

Mr. Cook says: "Through all the thirty years we laboured together there never was the shadow of difference between us; it was unbroken fellowship in the Master's service, and I have never known so true a friend, and shall never mourn so faithful a worker."

The lady with whom Mr. Clark was associated in work for fourteen years has testified of his unfailing faithfulness, and, above all, his humility and Christ-likeness. More than most men, he knew "how to be abased and how to abound." To ask Mr. Clark to do a thing was enough to know that it would be done, and his loving ministrations in many a home will be dreadfully missed.

"I Sleep, but My Heart Waketh."

LAST night, my Lord, I dreamt I saw thy hand
Stretched out to me—that hand so firm and strong,
And yet so tender—that dear, pierced hand,
And at the sight my longing heart arose
With one great, overwhelming rush of love;
And, quick as thought, I reached my trembling hand
And laid it in thine own, which closed on it
With firm and loving grasp; while, low and sweet—
O, passing sweet—I heard thy gracious words,
"My own dear child—yea, mine for evermore."

. . . .

I wakened. O'er the pillow at full length
My arm was stretched; the hand lay closely shut;
And, with returning consciousness, I said—
"'Twas but a dream, Lord: make it more than that
Hold Thou my hand, and keep it fast in thine,
That none may pluck me from thy mighty hand."

E. M.

The Lord's Coming.—A conference is to be held in Lansdowne Hall, Lansdowne Hill, West Norwood, on Feb. 1st, 2nd, and 3rd. Subject: "The Coming of the Lord in its relation to Spiritual Life." The speakers include Pastor Fuller Gooch (convener), Revs. W. Houghton, H. G. Thwaites, E. Brewer, Dr. White, Dr. McKilliam, Revs. J. Wilkinson, R. Middleton, and A. G. Brown.

Home Missions

A Manifold Mission.

FAR East I found myself the other evening, in the thick of a mob of good-humoured, but noisy and boisterous, unkempt and unconventional work-girls, mostly from the great match factories hard by. Between themselves, they seemed ripe for any mischief—to me, they were perfectly respectful. A few years ago it would have been the height of folly for a stranger to venture (unaccompanied by some recognised worker) amongst such lasses. What has wrought the change? Simply earnest Christian effort and tireless patience. Two devoted women have been content to live on the spot, among the pitiful scenes and sounds of Bow Common, to bear and forbear, if thereby they may win some. And this is but one of a network of agencies carried on at Somerset Hall, while Somerset Hall itself is but one of the various branches of the North-east London Gospel Mission.

The Earlham Hall, Ball's Pond-road, N., is the centre of the Mission. Here a large amount of earnest evangelistic effort is carried on among the working-class population who crowd the streets surrounding Dalston Junction. In connection with this hall there is a Sunday-school, and a ragged youths' night school, for that wild, wayward class denominated by a recent writer as the "Hooligans of London." Not far off is Kingsland Gospel Hall, where similar work is going on with tokens of blessing.

"MOTHER WANTS TO SEE MR. CHORLEY,"

announced a young girl one Sunday. Some twelve years previously this poor mother attended these services occasionally, and now that she was dying she had sent her young daughter, from where she was now living, to seek the superintendent. As he entered her room, the poor troubled one burst into a paroxysm of grief, saying, "Oh, Mr. Chorley, I am not forgiven—my sins are not forgiven!" The earnestness and anguish of her expression told, together with the exhaustion that immediately followed, that he was in the presence of a soul face to face with eternity without hope, and who felt the reality of eternal things in very truth. God used the faithful word spoken, and the rejoicing woman lived long enough to bear bright testimony to the power of Christ.

THE HAPPY SWEEP

who lately passed to his rest was, before his conversion, a poor, wretched drunkard, with a miserable home. Earnest effort was the means of winning him; he became changed in every way, and soon earned the sobriquet of "Billy Bray"—for he was always singing, and singularly simple in his trust in God. A humble sweep, he earned a precarious living by calling through the streets of poor tenements around Kingsland. Often he had to go out in faith to earn a few coppers before they could purchase their breakfast. His simple faith has often proved a stimulus to many. "Put the kettle on, mother," he would say as he left home; "Father will be sure to send something in my way to get a bit of tea and sugar."

"Was it you I heard singing?" inquired one who employed him, in a surprised tone; "I never heard a chimney sweep sing hymns before." "But I am so happy," said Job; "a Friend has died and left me some freehold property, and I am going to take possession of it soon. Oh, yes, and the lawyers cannot do me out of it!" The lady's curiosity was now awakened, and she tried the singer with many "hard" questions, but the happy sweep exclaimed that Christ was his Friend, and continued singing—

He is fitting up my mansion,
Which eternally shall stand,
And my stay shall not be transient
In that holy, happy land.

[76]

But, in fact, Mr. Chorley has many such stories to narrate, and leaving them I must hasten on.

BOW COMMON HALL.

In Devon's-road, Bow Common, an old warehouse was secured a number of years ago, and opened as a mission-hall. Here Gospel and Gospel Temperance services are carried on with considerable success, attracting, as they do, the poorest classes. The work among the factory girls has gone on nearly all the time. Rough though they be, "the girls avail themselves of the institute, and the numbers keep up to an average of forty each evening, or about 100 on the books. The surroundings are so very inimical to everything tending to spiritual good that the few who have come out for the Lord's side have found it well-nigh impossible to continue in the factory, the persecution they have to endure is of so violent a kind. The institute affords a 'door of hope' and a refuge on the wild and stormy shores of this sin-flooded quarter, and as such we fain would keep its doors open and let the light shine out from across the main." Much work is also done among the poor children of the district who sorely need such loving helpers.

IN THE ISLE OF DOGS.

Still further East—in the Isle of Dogs—a good work has been done for years in the Assembly Hall, Glengall-road. This is now under the care of Mr. W. C. Hopkinson, an experienced evangelist, whom God has greatly used. The varied efforts associated with the other branches are also in full activity in Cubitt Town. Large and encouraging Gospel meetings have lately been held, and not a few have been convicted of sin and led to Christ. A few Sundays ago a notorious backslider was cut to the heart and compelled to cry aloud for mercy, fearing he had "sinned away his day of grace." At length light broke, and to all appearance he has been joyfully restored.

It should also be noted that relief work is now in full operation—there is much suffering, many labourers and others have been out of work by reason of the grievous engineers' strike, and all possible is being done for them in the way of soup kitchen, free meals, and clothing. "We are," says the director, "constantly in touch with

THE DIRECT SUFFERING

in three or four very poor centres of poverty-stricken and destitute people hidden away in the slums and back streets of Kingsland, Bow, Bromley, and Poplar. Nothing in the way of boots or garments can well be too old, especially bedding and boys' and men's apparel."

Growing out of all this, there are the Homes of Rest at Lancing-on-Sea, for poor men, women, and children, ground down by "the sweater," or by that cruel monster, an appetite for drink, till home, wife, and little ones are all crushed and mangled upon the wheel—these enfeebled, enervated forms, who have lost all rhythm, find at Lancing fresh inspiration, and strength rekindled.

If this outline of an important work should lead any to inquire as to its extent, character, and issues, they will do well to secure the latest report from the director, Mr. W. Chorley, 6, Clephane-road, Canonbury, N., and look into the matter for themselves. It is full of interest, and tells of a useful and fruitful work in very poor corners of the Metropolis.

PEARL FISHER.

Jews in East London.

WITH a Jewish population twice as large as modern Jerusalem, the East-end of London is the sphere of much mission work among God's ancient people. One of the agencies of evangelisation in the midst of the 60,000 Hebrews of London is the mission at 15, Fournier-street, Spitalfields, connected with the British Society for the Propagation of the Gospel among the Jews, an organisation having a grand record of about sixty years' work and testimony for Christ in various lands. The mission-hall in Fournier-street is the centre of many good influences. There the weary foreigner may find good books and comfortable quarters, away from the worry and noise of the world; and there also he may find a friend, one of his own people, able to sympathise and help, also desirous to bring him to the knowledge of the great Rest-giver of souls.

The Jewish refugee in London is, to begin with, a man full of prejudices, and these are largely the outcome of sad experiences. In Russia and other Continental countries he has been illtreated in a heartless manner, and this by people who profess the Christian name. Therefore, not knowing that there is Christianity *and* Christianity, the foreign Jew is wont to distrust those who would be his friends in England, thinking it likely that kindness proffered on their part may be but a trap to involve him in loss, and trouble, and sorrow. Therefore, it is of the greatest importance that the Christian missionary should inspire confidence by his very address and bearing, and those who know Rev. M. Nachim will admit that our popular and genial friend does this in an eminent degree. When he goes on to speak and act, he affords abundant and conclusive evidence of the good-nature and sincerity to which his countenance bears witness. With helpers of like spirit, Mr. Nachim carries on his loving work, with alternate disappointment and encouragement, knowing that blessing comes from the Lord.

The Gospel preaching in the mission-hall is followed up by house-to-house visitation. As is right, the well-to-do Jews are not overlooked, and by these the worker is highly respected. Calling our attention to this well-established mission, Rev. Aaron Sternberg, deputation secretary of the Society, writes:—"The present awakening and restlessness among the Jews offer grand opportunities for bringing the Gospel of peace and goodwill to them; unsettled in their religious convictions, they become a prey to infidelity and agnosticism. Is not this the very time when all our forces should be employed to bring them under the Divine influence of the Gospel of the grace of God, and thus make them heirs of salvation through the merits of our blessed Saviour? No mission can be carried on without funds to spread the Gospel to the ends of the earth. A special gift of £5000 from the Christian Churches would put our beloved Society upon a sound financial basis. We need £3000 for a reserve fund, and £2000 to balance our present accounts, in order that our missionaries' salaries may be paid regularly, and the work carried on efficiently."

The offices of the British Jews Society are at 96, Great Russell-street, W.C., Rev. John Dunlop, secretary.

State Supervision of Convents.—A petition on this subject, signed by 336,250 women of the United Kingdom, and which the late Duchess of Teck expressed her willingness to present to the Queen, has at length been laid before Her Majesty by the Secretary of State. Signature was limited to women only. The petition shows that, with all the growth of feeling in favour of religious toleration, the immunity from public control permitted to conventual institutions is essentially unpopular.

For Young People

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Plain Peggie.

"OH, I do wish they would come! I'm so curious to see what Cousin Peggie is like," exclaimed Ruth Dickson, as she went to the window and looked out for about the twentieth time that afternoon. "I don't even see our machine in the distance," she sighed, as, sitting down beside her mother, she tried to fix her attention upon a piece of fancy work. "If Peggie had only sent me her photo, I would have been saved the trouble of trying to picture her to myself. I do love to have the photos of my friends who live at a distance, for, when I receive their letters, I seem to see and hear them speaking. It is so absurd of Peggie not to wish to be photographed! I fancy she must be a plain, old-fashioned-looking little creature, shy and timorous; yet I like her letters immensely."

Ruth was the eldest daughter of a wealthy captain, who lived in a large house in the suburbs. She possessed great personal beauty, and formed the centre of attraction wherever she went. She was kind-hearted and impulsive, and proud of the influence that wealth and beauty enabled her to exercise over others. Although the two cousins corresponded regularly, they had never been allowed to visit each other. At length Ruth's girlish curiosity became so strong that she received her parents' consent to invite Peggie to spend a long holiday with them in Scotland.

The day of Peggie's arrival had actually come. Tom, Bessie, and Henry had gone to meet her at the station, while Ruth remained at home beside her invalid mother. Mrs. Dickson had listened quietly to her daughter's impatient remarks, and was about to reply when the sound of wheels was heard. Ruth rushed downstairs just in time to receive her cousins, whom she almost smothered with caresses. Peggie Cowan was quite overcome by the loving welcome given her by all her friends in Ivy Lodge. Ruth was far more beautiful than Peggie, but by-and-by Ruth was astonished to find that Peggie was as much loved and honoured as herself.

"Just fancy," she exclaimed, with a frown upon her face, "when Aunt Kate was leaving yesterday she said to me: 'I'm glad I have met your cousin, and hope you will become like her some day, my dear.' Wasn't it too bad of her, Tom?" "Perhaps Aunt Kate has discovered

THE SECRET OF PEGGIE'S CHARMING WAYS.

If I were you I would ask Peggie how she succeeds in captivating people, and not grumble about her," replied Tom.

About three weeks after this, the two cousins sat talking together until Ruth became so sleepy that she rose, saying, "I must really go now; I'll soon tumble into bed, and be off to dreamland in a few seconds. Good-night, Peggie, dear." They exchanged good-night kisses, and, while holding Ruth's hand, Peggie asked, simply, "What is the last thing you do, before you tumble into bed?" "That's a droll question to ask; why, I often smuggle a story-book upstairs to get to the end of it, but generally I arrange my hair. What do you do last, you little Puritan?" asked Ruth, trying to look wideawake.

"It is right to attend to the wants of our bodies," answered Peggie, "and I'm quite sure God means everyone to appear neat and tidy; but we ought to attend to the wants of our souls as well. We do not know when God may call us to himself, and I should feel vexed if I awoke in heaven, and had not prayed to Him the last night I lived on earth. So every night, before I go to sleep, I love to think of Him and hear what He says to me,"

"I really can't understand you," sighed Ruth, "you are two years younger than myself, and though you are so plain-looking,

YOU ARE EVERY BIT AS JOLLY,

and seem much happier. Good-night again, I'm off."

Peggie Cowan's holiday passed, and the last week came. While walking in the garden, Ruth surprised Peggie by saying, "I want you to come with me to-morrow to have your photo taken." Peggie was distressed, but all her remonstrances were in vain. Next afternoon the two cousins, neatly attired, made their way to the photographer's studio. In due time the proofs came, and everyone pronounced Peggie's photo to be a first-class likeness.

"It does not flatter you, as you feared it would," said her uncle, "but is just like what you are every day." Despite the time spent before the large mirror, Ruth was dissatisfied with her proof, and declared she must be taken a second time. Whenever Peggie and she were alone she exclaimed, "Oh, Peggie, I trembled that day lest you wouldn't come out nice. Whatever were you thinking about?"

"I had very pleasant thoughts all the time, but I'd rather not say what they were; you wouldn't understand." Said Peggie,

"I DID FEEL VERY NERVOUS

about having my photo taken, so I searched the Bible to see what it said about the subject." Ruth looked quite shocked, but Peggie continued: "The teaching of the Bible is not against any lawful pursuit. The danger lies in people thinking more of their own work than of God." Opening her well-used Bible Peggie pointed to the seventeenth verse of the 90th Psalm, and asked brightly "What do you think of that verse?"

Ruth read, "Let the beauty of the Lord our God be upon us."

"Why, Peggie, I don't remember having read about beauty in the Bible before. However do you manage to find out all these things?"

"God gave us the Bible to be our guide: but we cannot prove its value until we use it. We learn a great deal about beauty in the Bible. No matter what our position or occupation in life may be, we ofttimes meet with temptations and sorrows; but the Bible affords the guidance and comfort we specially need if only we seek it. It is indeed a treasure," added Peggie, with enthusiasm.

Ruth Dickson felt that she had discovered the secret of her cousin's happy influence. Peggie was greatly surprised when, on the evening previous to her return home, Mrs. Dickson said, "We have all greatly enjoyed your visit, and you must come back soon. I have had two beauties instead of one lately; and I wish to tell you that we are as much charmed with your beauty as you were when first you met Ruth."

Next time Peggie saw Ruth she thought her more beautiful than before, and was overjoyed when she learned the cause.

"I cannot forgive myself for thinking you plain-looking," said Ruth, "for I soon perceived that you possessed a deeper beauty than mine, and I wished to have it too. I began to use my Bible as you do, and now I value it too. Your example has led us to Him who is the Altogether Lovely. And," added Ruth gratefully, "we might never have even wished to possess the inward beauty of heart and life, if it hadn't been for you, our dear, plain cousin Peggie."

M. I. J.

Personal.

I have received a nice parcel of things from two of my nieces, who must have worked hard during the Christmas holidays. A kind friend has sent a large packet of cards for distribution, and some more blotters and pincushions have come in.

ALINE BAZETT.—Am glad you have been so interested in Mr. Arrowsmith's services. Hope the tea was a success. MABEL CRAIG.—Your competition paper was not condemned because of the writing, but on account of the questions being not so fully answered as most of the other papers. GERTRUDE F. GREEN.—Do not write your answers on scraps of torn paper. CLIFFORD TATHAM.—Please give your age with each paper. GLADYS SHARP.—Your answers must not reach me later than the first post Thursday morning. You really must write better. RUTH TAYLOR.—Note-paper is allowable, but I find answers look far neater when written on lined paper. DORA ELLEN WALLACE.—Many thanks for your letter. LILA K. HUGHES.—Try to write your paper more neatly; lined paper might help you.

Several in last week's "Searcher" did not fully answer the questions. I must repeat again that references are *not* sufficient, and in future I cannot count a paper as correct if the answers are not written out. Whenever reference is only are required it is always clearly stated.

Children's Special Service Mission.

Mr. Hutchinson, *St. John's-park, Sheffield*, to Jan. 30; *Tonbridge*, Jan. 31; *Flint*, Feb. 7-11; *Everton, Liverpool*, Feb. 12-18. Mr. J. S. Tyler, *Pelham Hall, Kemp Town*, Jan. 27; *Connaught Hall, Brighton*, Jan. 29-30; *Horsham*, Jan. 31; *Wortning*, Feb. 1; *Kemp Town*, Feb. 14; *Mission Hall, Hassocks*, Feb. 19-21. Mr. J. H. P. Cutting, *Combsford*, Jan. 26-Feb. 2. Mr. Callender, *Glasgow*, to Jan. 31; *Durham*, Feb. 1-3; *St. John's, Chelsea*, Feb. 12-22. Mr. S. J. Hewlett, *Easton, near Wells, Somerset*, to Feb. 1. *Kew Baptist Chapel, near Gunnersbury*, Feb. 19-28. Rev. T. Longstaff, *St. John's, Chelsea*, Feb. 12-22. Mr. Goodman, *Hounslow*, Jan. 30-Feb. 6; *Somers Town*, Feb. 14-20. Mr. E. Hughes, *Lewisham Mission Hall*, Jan. 31-Feb. 4. Mr. Josiah Spiers, *Presbyterian Church, Plymouth*, Feb. 25 to March 11.

Bible Searcher (No. 108).

Children under ten do (*a*) and (*b*) of any five, under thirteen (*a*) and (*b*) of all the questions. Mark i. to xi.

(*a*) By whom and (*b*) to whom were the following spoken, and (*c*) to what do they refer?

1. He hath done all things well.
2. The Son of Man is Lord also of the Sabbath.
3. All men seek for Thee.
4. Having eyes, see ye not?
5. Be not afraid, only believe.
6. Have peace one with another.
7. Thou art the Son of God.
8. I will make you....fishers of men.
9. With God all things are possible.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (107).

1. Baal (Judges ii. 13).
2. Elijah (1 Kings xviii. 40).
3. Tyre (1 Kings vii. 13).
4. Hiram (1 Kings vii. 13).
5. Lot (Gen. xiii. 11).
6. Elah (1 Sam. xvii. 2))
7. Haman (Esth. vii. 10).
8. Ezra (Neh. viii. 4).
9. Methuselah (Gen. v. 27).

BETHLEHEM.

David was anointed by Samuel at Bethlehem (1 Sam. xvi. 4 and 13).

Rachel was buried in the way to Ephrath, which is Bethlehem (Gen. xxxv. 19).

Naomi with Ruth returns to Bethlehem (Ruth i. 19).

Foreign list.—Correct answers received from:—

Nos. 95 and 96. Mildred Fryer* (Sydney). **No. 99.** Maria H. Lister (S. Africa). **No. 100.** J. Garrett* (Kimberley), Alice Henderson (Jamaica). **No. 101.** Annie and Henry Baillie (Canada), Launcelot M. Knight (Texas), Alice Henderson. **No. 102.** Olive van Millingin (Cyprus), Jean Scott (Canada). **No. 103.** Dora Wallace*, D. H. Marshall (Canada), Olive van Millingin.

No. 106 (second list).—Correct answers received from:—

Minnie Allen, Maggie Arres-Mather, Winnie Akerman, Jacob Americana*, Zelduh Abert*, R. and Ernst Aldwinckle, Willie Aston*, E Athole, Elizabeth* and Janet C.* Black, Hilda Bassett, Conyers, Massy* and Allen Baker, Charlotte and Mabel Bailey, Arthur Barker, Geo Brand, Gracie Barnes, Leonard Bartlett, John and Ethel Benger, Mary Beck*, Edith Bensted*, Willie, Florence*, and Victor Bellerby, Dorothy Berry, Bert Brotchie, Robert* and Eva* Browne, Maude Brown, Stanley Boxer, Ralph Bourne, Ashley H. Bowkor,* Lily Clarke, Beatrice Cashford*, Jessie* and Maggie* Carter, John* and Wm. G.* Clarke, Gladys*, Lionel*, and Beryl* Calvert, Jack J. Clarke, Lois M. Craven, Dorothy J Clarke*, Jack and D. Rosalind, and Vernon Clarke, Daisy* and Lottie* Carmichael, Mary and Willie Charles, Alice E. Crang*, Elma Choal, Bessie Cheale, Olive Chisholm, Edith*, Ida* Annie*, and Mabel Cole, Kathleen Code*, Edith Corrick, Irene Coppard, Dorothy Cooper*, Nina Coote, Brereton Code, Alice Cooksey, Annie*, Arthur, Henry*, and Nellie* Couch, M. Dinsley Cooper, Arthur and Winnie Cox, Marjorie Collins, Susie Cumbers, Henry S. Curr, Ruth M. Dawson, Edith Daisley, Mordaunt Doll, Kenneth Dunbar, Marjory* and Dorothy* Dyke, Muriel Edwards*, Maud Eddey, Muriel Eeroyd, Eva Edmundson, Janet Fawkes*, Amelia Frazer, Mabel*, Kate*, Maggie and Beatie Fletcher, Wm. and Fanny Field, Aileen* and F. A. Figgis, Ernest Findlay, Lilian Fidler, Amy Fosten, F. Fullerton, Janetta*, Maggie*, Agnes*, and Flossie Fullarton, Tom Gale*, Margaret* and Edith* Gray, Peggie and Willie Gray, Clarice Gale, David Gardiner, Mary*, Daisy, and Alfred Greenacre, Edith Grieve, Minnie Giddings, Winnie Grove, Aarou Goldencrown, Emma Goodier, Winifred Harvey*, Elsie G. Hatcher*, Rose Hamilton*, Janie and May Handasyde, Dorothy E. Harris, Edith and Emily Hearn, Violet* and Agnes Head, Ada and Grace Heap, Theodora Hill, John and Margaret Hogg, Doris Hodgkinson, Alice M. Hogben*, Violet A. Holford*, Ethel Hutchings*, Helen, Harcourt, May and Tom Hunter, Lila K. Hughes, Edith L. and Mena* Hunter, Edith Jackson Sinclair Jackson, Betty Jacobs, L. Jacob, Lizzie Johnstone*, Agnes Jones, Thos., Agnes*, Alex., and Bella Kay, Max and Eva Kalb, Evelyn Key, Marjorie and Lilian Kitson, Gertrude Kingerlee*, Henry and Nessie R. Laing, Edith Leslie, Arthur B. Llewellyn, Nellie Lovegrove*, Nellie and Edith Lockhart, Graham* and Murray* Lloyd, H. Lovell, Cecilia Lichtenstein*, Dorothy Linney, Kathleen, J. G. McClure, Dugald and Kate* MacGilp, Abraham, Bella, and Thomas Mack, Sabina Mackintosh, Elsie McPherson*, Barbara Maconchy, Angus McQuilkan, Laura Macaulay, Margaret J. Macphee, Bruce and Harry Malaher, J. H. Mather, Margery and Trevor Matthews, Alan Marples, Aubrey and Winnie Marriott, Mary and Valerie Maitland-Kirwan, Reginald Measor, Hilda Medill*, Alice and Francis Milne Bessie and Charlotte* Millar, E. E. Morgan, Arthur Morice, Leslie Morris, Annie E. Moule, Evelyn and Arthur L. Moir, Dora Muir, Ernest and Edie Nash, Irene E. Nevill, Joseph R. Neary, and Henry Neligan, Herbert Newton, Cissy, P. G. and John G.* Nicholson, Maude and Amy Nottage, Eva Oakes, Benjamin Onions, F. Osmond*, Maude Oakes, Harriette and Lottie Orr, Dorothy Patten, Cyril, Reeves Palmer, Willie, Maggie, Jessie*, Ada, and Winnie Palmer, Winnie Page*, Louie, Mary and W. M. Penny, Louie and Nellie Peachey, May, Vera, and Daisy Petrides, Myrtle* and Melbourne Perry, Ruth, Edith*, and Grace* Pledger, Joanna Pearman, Edwin Peters, Kathleen Pincott*, Isabel* and Gladys* Phipps, Lillian, Jessie, and Margaret Pook, Edith Quick*, Herbert, Marjorie, and Edward Rainey, May, Chrys, and Phyllis Read, M. L. Rickards, Mildred Robinson, M. Stella Robertson*, Eileen Roberts, Elmina D. Roe, Sydney* and Olive Robertson, Matilda A. Robinson*, W. stanger*, Eric, Mervyn, Gladys, Llewellyn, Gwendoline, and Undine Shaw, Elsie Muriel Stark, Muriel Shaw, Margery Smart, T. M.* and D. D. Stanier Violet Salvesen, Flora Shadbolt, Dollie* and Bob Salt, Gladys Sharp, Daisy Stanger, Evelyn Shaw*, Bessie Scantlebury*, Edith Saunderson, Kathleen Shepherd, Frederic Seymour, Rosetta and Muriel Sherwin, Marie E. Sleigh*, Gracie Seale, Nellie Sery*, Reginald Skinner, Florrie Smith, Irene Simms, Mary Spiganoviez, Gertrude, Mildred*, and Constance Scott, Emily Sloan, Daisy Summerscales*, C. Bessie Symes*, Ruth, Taylor, Clifford Tatham, Daisy Tebbit, Nannie and Louie* Tibbits, Olive Tritton, Frank* and H.* Tomkins, Janets and John W.* Thomson, Alice M. and Frank Thompson, Queenie Upton*, Gertrude W. Vellacott, H. Dorothy* and A. May* Vickers, Jessie and Dorothy Vigers, Dorothy Warner, Stewart Watson, Ethel Walls, John and Edith* Wheeler Maggie Wight, Ella Williamson*, Florrie White, Eva Wippenny, Lucy Wright, Edith Wilkins*, Percival Lea Wilson*, Kathleen White, Pringle Wilson*, Evelyn H. Wood, Frank* and Annie C.* Wood, Annie Yeo.

No. 107 (first list).—Correct answers received from:—

Jessie Alen, Arnold Akers*, Ralph*, William, and Dora Aldwinckle, Augusta R. Anton, Violet Ashworth*, Wilfrid T. Aldous, Cyril Badham Herbert Braddon, Jasper* and Leslie Bell, Mary Beck*, Florence* and Victor Bellerby, Edith Bensted*, Emily Bridgewater, Gordon Bligh, Bert Brotchie, Gertrude, Nellie, and Beatrice Brookfield, Phyllis Boyd, Millicent* and Cicely* M. Craven, Eleanor Chance, Lois M. Craven*, Wm. E.* and John* Clarke, Bessie Cheale, Willie Cheesman, Ruth Coupe, Annie, Edith*, Ida, and Mabel Cole, Marjorie Collins, Olive B. Coleman, Kathleen* and Brereton Code, Dorothy and Ralph Daintree, Willie R. Davies*, Ivy, Kittie, and Violet Donaldson-Selby, Nellie and Willie Dowsett, Claude M. Dodsworth, Stuart T. Ellacott, Sarah Evans, Charles Failletaz*, Ethel Fielder*, Eric and J. A.* Field, David Gardiner*, Dorothy and Gertrude Green, Emma Goodier, Dorothy G. Hewer*, Kathleen M. Henderson, Joshua and Dorothy Hughes-Games, Gladys Isaac, Edith Jackson, Edith A. Kemsly-Bourne, Annie and E. Lawrence, Edward*, May*, Henry*, and Sidney Law, Blanche Lindup, Charlie* and Geo.* Macdonald, Robert*, Winnie*, and Aubrey* Marriott, Lewis F. Morice*, Helen Morgan, Christina Murray, Henry and Mary Neligan, Irene H. Nevill, Arabella Onslow*, Winnie Page*, Alice M. Palmer, Kathleen* and Ethel* Pasley, Melbourne and Myrtle* Perry, Louie and Mary Penny, J. Ernest Pearce*, Francis S. Phillips, Dora Phillimore, Mary E. Plumb*, Marion B. Richards*, Daisy Stanger, Constance and Hilda Schaeffer, Gladys D. Sharp, Ada M. Spencer*, Florri Smith*, Mildred* and Gertrude* Scott, Betty Stokes* Clifford Tatham, Violet and Olive Tritton, Herbert, Arthur, Peverill*, and Laurence* Turnbull, Ellen and Maude* Tyson, Bessie and Arthur Unsworth, Ethel Walls, Edith* and J. Wm.* Wheeler, Cecile*, Noel, and Phillis Wright, W. H. Williamson*.

Scripture Union Portions for Next Week.

Sun. Jan. 30, 2	*Sam.* xxiv. 1-14		Th. Feb. 3,	*Psa.* cxix. 33-48	
M. „ 31	„ xxiv. 15-25		F. „ 4	„ cxix. 49-64	
Tu. Feb. 1	*Psa.* cxix. 1-16		Sat. „ 5	„ cxix. 65-80	
W. „ 2	„ cxix. 17-32				

From Other Lands

American Notes.

MR. MOODY'S COLPORTAGE.

MR. MOODY'S influence as an evangelist goes far beyond his preaching. He has set so many other men and women to work, and is continually adding to their number. And the impetus they receive in the Bible Institute at Chicago, and in the Seminaries at Northfield and Mount Hermon, continues to influence them when they become pastors of churches, teachers in schools, missionaries at home or abroad, secretaries of religious institutions, and, what is not least important, in business occupations and in private life. And this influence is in constant antagonism to the practical Unitarianism and to the self-appreciation of man, which are two of the salient features of the present age. It is in perpetual defence and affirmation of the fundamental truths which from the beginning of the Gospel until now have characterised the true apostolical succession—the preachers of "Jesus and the resurrection."

Here in Salt Lake City I cannot refrain from the remark that D. L. Moody has never used his force of character and his administrative powers to dominate the conscience or the judgment of others, or to substitute a spiritual serfdom for an independent individuality.

Mr. Moody is increasingly and enthusiastically interested in the spread of

CHEAP EVANGELISTIC LITERATURE,

and the results that have been achieved by his young men and young women (under the skilful superintendence of his son-in-law, Mr. Fitt) in the sale of hundreds of thousands of Gospel books are phenomenal. To give one instance of tact and perseverance: A young woman, seeing a child in the street, asks her name and where she lives. The child names Mrs. Brown, and points to a cottage, at which the young lady calls. "Have I the pleasure of speaking to Mrs. Brown?" "Yes." "I thought you would like one of Mr. Moody's books." "Oh, certainly." "Who is your next-door neighbour?" "Mrs. Jones." The lady proceeds to the next house. "Mrs. Jones, I believe?" "Yes, that is my name." "Would you like one of Mr. Moody's books? Only 15 cents." "Yes, I will take one." The name of the next neighbour is asked and given. The proceedings are repeated, with the same result; and finally at every house but one in the street some of the books have been purchased.

I have before me a bundle of letters from some who have co-operated with Mr. Moody as president of the Bible Institute Colportage Association. They show from many points of view the untold advantage of this method of distributing the truth.

A PASTOR writes: "I have 25 copies of your publications in circulation as loan books. They are doing good, inspiring to better living, and bringing comfort to despondent hearts."

S. H. S.—"The books were well received and read with interest by the prisoners in our county gaol. Two young men especially, condemned to be hanged (one was hanged, the sentence of the other was commuted to 25 years), said the little book, 'Nobody Loves Me,' prepared them to see that God loved them. Both professed to have received Christ."

M. A. T.—"I sold over fifty books in one day, and a father told me, with beaming face, his little girl was converted through reading a book I sold him last year."

To encourage the students to sell the books during their vacation, Mr. Moody had offered a prize of a hundred dollars to the one who sold the largest number. Last year the prize was won by Miss Jessie Marriott, who gave the following account of her experiences:—

I took for my motto Mr. Moody's words to the Association, "Sell all the books you can, to all the people you can, by all the means you can, in as many places as you can, as long as ever you can, and as quickly as ever you [illegible] before September 30, 1897."

[illegible] was won last year by one who sold 6000 books. [illegible] my work on selling 10,000 books. Ever since [illegible] started for the prize, each morning before I [illegible] was his will to help me [illegible] books, and to put it [illegible]

[illegible] ed city, but two [illegible] nated the books [illegible] y imagine my going there [illegible] ever, I was able to place [illegible] books there. I sold 1403 books at fifteen cents a copy, you will see the commission was enough to keep me. I also sold no books myself for seven cents.

I sold 1020 books in Chicago before I left. On June 25 I had only sold 2225, and I thought that another would surely get one hundred dollars. July 26, I had sold 4325; Sept. 5, 6375; Sept. 15, 8375; and I bent all my energies in the last few days to complete the 10,000.

I used one of Mr. Moody's plans of work—that is, interest everyone you can. Of course I went not only to Christian people, but also to outsiders. I also sold to 561 Catholics and to 242 Episcopalians at one place. Father O'Malley, the great temperance priest, took the book "Temperance" at fifteen cents, and said "God bless you!" Some Catholics were very interested in the work, while others, after seeing Mr. Moody's name on the books, did not want them. After the priest had read the book, he said it was a book everyone should read.

When I left Chicago I wrote to every friend I had, and told them I wanted them to help me sell the 10,000 books. I got answers from many of these. Some enclosed cheques for ten dollars; so you see that was quite a lift. My expectation was from Him. He has answered my prayers, and everyone knows the joy in one's heart when God answers our prayers, and I feel so happy to know to-day the surety from Him.

I went to a town in Wisconsin and left 200 books there. At that time there was no church or mission, no minister, there was nothing; no place for me to go had I stayed over Sunday, but fortunately I left Saturday afternoon. At one place it was planned to have a Bible-class back in the woods, and at this meeting it was decided that each member should read the book "Pleasure and Profit in Bible Study." One society placed a fly-leaf in the back of one of the books, and when anyone came who was not a member of the church, they were asked to take the book home and read it, and write their name and address in it. This was done until every member had read it.

So the work has gone on and on, but I have asked the Lord that I may live to see the time when in every town in the United States there might be some of these books. After the people were truly interested in the work I had no trouble whatever.

Mr. Moody remarked upon this that Miss Marriott must have made 500 dollars in the four months = 1500 in a year, and thought she should keep at it.

My last extract shall be from a pastor who is candidate as missionary in a South American Society:—

I first visited this place with the colportage books, and a harder and drier place it would be difficult to find; but now it is a garden of the Lord. Considerably over a hundred have found the Saviour in a village of 500, and many of the hardest cases are now the brightest and clearest in their testimony and lives. This is the witness on every hand.

There are plenty of people to buy novels, and with the era of popular education has come an era of light and fictitious literature. But if pure and Christian literature is to be spread among the people it must be given in the form of tracts, and booklets, and periodicals, or of cheap books carried to their doors by colporteurs. It would be impossible in England for a colporteur to earn a living in country districts; therefore, those Colportage Societies which conscientiously confine themselves to Christian literature imperatively require Christian support.

R. COPE MORGAN.

The Cry of a French Priest.

A YOUNG French priest in an out-of-the-way place in the mountains, where he finds himself without anyone with whom he can talk on serious subjects, writes to Abbé Bourrier, who has lately come out of the Romish Church:—

"What a miserable foundation the primacy of the Pope has been grounded on; and how many other dogmas undoubtedly there are, which, like it, have no better foundation than the blind ignorance and fanaticism of men!

"Your experience and study have led you to the rational conclusion that the Romish Church has corrupted the Gospel, and you have come out of her. I have long wished to do the same, but have not the courage. And again, what can one do without means, and unable, from the defective education that we have had, to take up any other work? Besides the disgrace of it, and all the mass of stupid, unfair, tyrannical prejudice against a priest who leaves the church, all seeming made on purpose to prevent one getting one's liberty. Anybody else can change his profession if he finds he has made a mistake; but a priest never. 'Thou art a priest for ever,' we are taught.

"You know better than I do the wretched arguments that are brought forward, but in spite of their being false and ridiculous, they have for ages moulded public opinion, and this barrier of prejudice is insurmountable. And, then again, there are the poor peasants of this village, who would be so shocked if I were to take such a step. What can I do? Where can I go? What is to be the end of it all? I must just stop where I am, in bondage, in misery, stop here and die. Perhaps if I could have seen you, you could have helped me with some advice; but in this out-of-the-way village, far away from every body and everything 'il faut se résigner à moisir et à mourir' (one must mould and die)."

Many other priests write in the same strain. It is to help men out of this state of despair that the work presided over by Professor Bertrand, 86, Boulevard Bineau, Neuilly, Seine, has been founded.

Moslem Atrocities.

BY DR. ROBERT KERR (Central Morocco Medical Mission).

Rabat, Jan. 5, 1898.

MOROCCO is a country hopelessly gone to ruin, through the jealousies of the European Powers. We have heard and read much of the "Horrors of War," but nothing can surpass the fiendish cruelty of the Moslems to their prisoners. To-day all the military circle were early astir in this city—Rabat—preparing to receive the arrival of 500 prisoners from Ai-ash, M'Zab. When the Sultan made the raid on the M'Zab all their movable property, women, children, slaves and cattle were carried away by the troops.

I happened to be in the Suaka when the procession moved past, and, contrary to anything I have witnessed before, the prisoners were paraded through the principal streets. I never saw such sickening sights, and pray I may never again. A large number of the prisoners were so weak and emaciated that they had to ride on mules, and even then they had to be held on.

As the procession moved past each sight was more revolting than its predecessor. Dead prisoners were thrown in any way into the panniers—naked. Others were sitting in the panniers, holding up their gangrene hands—resulting from cutting, salting, and burning. Each company numbered from fifteen to twenty, in heavy chains; and the soldiers of the Khalifa kept up a continuous rapping over the heads and backs of the rapidly-dying prisoners, ordering them to call out, "God give victory to the Sultan!" Some old men had the courage to call out,

"GOD GIVE VICTORY TO THE TRUTH!"

There was a continuous cry from the poor prisoners: "Give us water, give us water! We are dying from thirst—we are starving!" In the Suaka a mule fell with its burden of two prisoners. One was able to remount; the other was so weak that every time he tried to get up he fell down, while the cruel inhuman brutes of soldiers kicked and beat him. I felt the tears trickling down my cheeks; I could fain have helped him. At last the poor prisoner cried like a child, and implored aid; but all in vain. In the end, not to delay the procession, he was thrown like a sack on the mule's back.

Many respectable Moors turned away their faces, pale and sick, saying, "What have been their sins that they have merited such punishment?" Bringing up the rear was the Khalifa of Rabat in his flowing robes and a large number of Government dignitaries. It is not expected that a fourth of the prisoners will survive another week. God have mercy on them, poor people; and God have mercy on the responsible heads of Europe, who by their jealousies are to blame for all this misgovernment and manslaughter!

January 10.

Since the poor prisoners came here they have been exposed to drenching rain night and day. The Sultan's camp is about 120 miles from here, and during the journey some eighty prisoners died from exposure and hunger, and since their arrival five or six are dying every day. Oh, that people at home were led to realise the helpless and hopeless condition of this benighted country! When we think of our own land—what the Gospel has done for it—we ought to be more in earnest; for the Gospel which brought blessing to us will bring blessing to them.

Destitute Pastors in Armenia.—Rev. Krikor Behesnilian has recently received letters from several native pastors in Armenia, who had during the disturbances been left alive, and who have now been endeavouring to comfort the remnant by the Word of God. These earnest workers and their families are in a most pitiable state, as well as their bereaved and plundered flocks. The letters describe the heart-rending distress which has still been existing in the country. Communications regarding this matter may be addressed to Mr. Behesnilian, care of Exeter Hall, Strand, London, W.C

Mission to Foreign Navvies.

WE are now such a nation of travellers that it surely cannot be difficult to interest any English people in the welfare of the poor foreign navvies who toil year after year, exiled from their homes and exposed to accident and sudden death, in order to open to us new scenes of grandeur and of beauty. Long ago one large-hearted lady pleaded the cause of English hearts and hands, and the results of that labour of love have been great and far-reaching. The condition of the English navvy to-day is widely different from that in which we found him, although doubtless very much remains to be done; and the poor Italians have also hearts as well as hands, and have a strong claim upon our sympathy and help.

The Société Evangélique de Genève has not been indifferent, and we hear that the needs of the thousands of men soon to be employed on the Simplon Tunnel will not be forgotten. But there are almost countless places where these men are employed in larger or smaller numbers, and it is to try to stir up the interest of English travellers that this little mission has been started. For some time a quiet work has been going on at Lucerne, where a railway was being made. The men appreciated the room opened for their benefit, and Miss Symes laid herself out in every way to befriend them.

That particular work has closed, and Miss Symes has to seek a new place; but just now the Government docks in course of construction at Gibraltar present a most interesting sphere of work. Seven thousand men are there employed, and through the kindness of Mr. Todd Osborne, who has for many years done a grand work among the soldiers on the Rock, we have found the right man to place there. Mr. C. Cambridge is English, but quite at home in Spanish, and seems to prosecute his work with zeal and tact, and with true love for the souls of the men and their families.

His report is that 3000 are Spiritualists, about 1000 Freethinkers, and it is a rare thing to find one man who will profess himself a Roman Catholic. But he speaks of an increasing interest in hearing the Word of God read and explained, of meetings quite uncomfortably crowded, and of evident signs of blessing. Mrs. Garnett, of the English Navvy Mission, is deeply interested in this work, but her heart and hands are already full to overflowing; so all communications must be addressed to the hon. sec., Miss G. M. Maynard, Hawkhurst, Kent, who will gladly supply further information.

Blankenburg in Thuringia.

DR. BAEDEKER (Weston-super-Mare) writes: "For the continuance of the Lord's work in Blankenburg a larger hall is urgently required. The conference of last year drew together a larger number of Christians of various denominations and nationalities than ever before, and a hired hall holding 300 people scarcely sufficed to hold the guests. In all probability the number of conference guests will be greatly increased for the next meeting at the end of August, 1898. It is proposed, therefore, to build a hall which may hold about 600 people, the estimated cost of which, site, structure (wooden), and fixtures, will be about £450.

"Miss von Weling would be grateful for any free-will offerings for this purpose. The conference at Blankenburg has been hitherto the only conference on true Alliance ground in Germany, and it has been the centre of life and blessing for wide circles both in Germany and in other lands. It is most desirable that the building should be begun very soon."

Communications to Miss von Weling should be addressed, Allianzhaus, Blankenburg, Thüringia, Germany.

Soldiers on the Indian Frontier.

MAJOR LIEBENROOD, writing from Prospect Park, Reading, says: "In the frontier force, now in winter quarters, there are many men who would gladly ead Gospel books if they were placed within their each; end there must be many whose hearts are softened through their recent dangers. Will some of your readers, who are interested in the spiritual welfare of our soldiers, help towards this good work, by forwarding donations to Miss Perks, the Soldiers' Home, Winchester, who has kindly consented to forward parcels of good books to as many regiments as the generosity of your readers will enable her?"

From Livingstone's Grave.*

JUST a card from the bleak plains of Ilala, where the good man rested from his labours. All the land is covered with a dark pall, the grass fires having swept over the Savannahs. Canoeing it all day up the river—the Luapula, that is, a bankless maze, and rushing like a torrent—we ground at last in Ilala, darkest, low-lying bit of God's dark earth. The sun goes down like a ball of fire over the Lamba country; dogs in the fishing hamlet bark, bark; bitterns bump, bump; and even the myriads of frogs, chiming in with croak, croak, combine to make the scene both sepulchral and weird. But the grave is not reached yet, for three days of marching lie ahead; first, along the uncertain quantity called Luapula, for a day; then, cutting inland over the plains for two days, until the stagnated stream Luwe is reached, water dark brown colour and lethal. Here, a long way up the right bank, the good Livingstone camped with his boys for the last time under the then sprightly Mupundu tree; here, too, his heart lies buried; and just here, likewise, round the faggots, as night comes down, we break the silence of twenty-four years, and tell out Livingstone's Gospel to a crowd. Thought of him sick and dying; and, cartography forgotten now, wanting so badly to preach for a last time, but unable. So we tried to interpret these last sacred thoughts of his.

Children of India.

WAZIRABAD, Punjab, is, spiritually, a desert. Its outcast people have shown a remarkable readiness for accepting Christianity as a religion, but we feel that very much will be needed before we can call them Christians.

I have just had the pleasure of welcoming into camp Mr. Herklots, of the Children's Special Service Mission, who has very kindly addressed the people several times by interpretation, and taken generally a great interest in them. Before leaving he was so good as to let me take notes of his impressions as to our greatest needs.

He said: "I think you should at once organise schools all over the district, and erect buildings for assembling the people in, and when the people can read encourage Bible-reading and hymn-singing by giving prizes." How great is the need of all this How gladly one would organise the schools and erect the buildings and give the prizes! But where is the money?

There is a great work possible among the children here. Several times I gathered little boys round my tent door and spoke to them the words of eternal life. It is very difficult to keep their attention. It is startling in making reference to Satan to see by the blank look on the children's faces that they do not know to whom you refer. I long to see these dear little ones loving the Saviour. But our work is crippled by want of means. A suitable building could be put up for £14, and a Christian teacher supported for from £6 to £10 per annum, according to efficiency.

If anyone is willing to do anything for these outcast children, or for their older brothers and sisters, they may remain satisfied that their money will be well invested, for the return will be souls of men.

T. GRAHAME BAILEY,
Missionary, Church of Scotland.

Wazirabad, Punjab, India.

The Berlin Christian Mission, superintended by Mr. Fritz Schaaff, carries on an interesting work, with the special endeavour of reaching the Social Democrats and young people who have grown up under their influence. The work is very hard, and Mr. Schaaff finds it very difficult to raise the necessary funds for its continuance. There has seldom been a meeting during eight years of the Mission's existence at which there has not been a disturbance. To continue his monthly Gospel paper and meet his other expenses, the director has gone considerably into debt. His unremitting labour, carried on for the past two years without recompense or reward should commend him to the sympathy of those who are concerned for Gospel effort in Berlin. Mr. Schaaff's address is 36, Adalbert Strasse, Berlin, S.O. (Germany).

* Ilala country, near Chitambo, Central Africa. From a postcard from Daniel Crawford, of the Garenganze Mission; addressed to Mr. J. E. Mathieson

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

TWO helpful gatherings of workers have been held in connection with St. Peter-le-Bailey and St. Aldate's respectively. Rev. E. W. Moore addressed the former gathering, and Rev. F. W. M. Woodward the meeting in St. Aldate's Rectory Room. Both dealt with the work of the Holy Spirit. It was a season of refreshing in each case.

There is a marked growth in the missionary interest in the Evangelical churches in the city. On Thursday evening the members of the Gleaners' Union gathered in Hannington Hall for their annual tea and meeting. Rev. H. W. Fox gave the address.

The members of the Oxford branch of the British Women's Temperance Association held their annual gathering on Tuesday week. The report revealed a steady growth in the Association.

It is much to be regretted that the Lyric Hall, Cowley-road, has been opened for Sunday evening concerts. The music is presumably "sacred," and the audience, it is said, were quiet and reverent. The concerts, which begin at 8.30, do not interfere with the regular services, but they are a pandering to the taste for Sunday amusements.

Old Oxford men, and especially old members of "The House" the whole world over, will hear with regret of the death of the late Dean of Christ Church, Henry George Liddell. He will long be remembered as a great and good man.

The Hon. and Rev. W. Talbot Rice is to be congratulated on the erection of handsome new schools in his parish. They are to serve also as a mission-room for parochial gatherings. The buildings were opened on Friday by the Bishop of Oxford. The Principal of Wycliffe was among the speakers. There is a debt of nearly £500, which it is hoped will be paid by June.

"Of the 3000 cases that had gone from the home, they could show that over 95 per cent. were doing well, and when they considered their past history they would admit that that was a work upon which God had set his seal, and had given his most abundant blessing." Such was the testimony given at a meeting on Friday in the Town Hall on behalf of Dr. Stephenson's Children's Home. There was a large and influential gathering. The mayor (Alderman Gray) presided.

Sermons on behalf of the Wesleyan Home Missions were preached on Sunday in the Wesley Memorial Church. On the same day sermons were preached by Alderman Hart, of Birmingham, in the Methodist Free Church, New Inn Hall-street, in connection with home and foreign missions. Speaking at the annual meeting on Monday, Rev. G. Whaite, of Birmingham, asked how was it that men were so enthusiastic for gold and for pleasure (52,000 attended a football match at Birmingham on the previous Saturday), while those who professed to love Christ were sometimes as cold in his service?

The Princess of Wales and the Poor.—From the balance of the fund raised at the Mansion House during the last Mayoralty, at the instance of the Princess of Wales, for providing a dinner for the poorest of the poor in London, in celebration of Her Majesty's Jubilee, a donation of £150 has been sent by Sir George Faudel-Phillips to the Destitute Children's Dinner Society, £105 to the Children's Country Holiday Fund, £100 to Mr. Alderman Treloar towards the expenses of the recent entertainment to ragged and crippled children in the Guildhall, £50 to the Factory Girls' Country Holiday Fund, £50 to the Metropolitan and City Police Orphanage, and £262 13s. 2d. to the Prince of Wales's Hospital Fund.

A Protestant Exhibition.—On Easter Monday (April 11) we intend holding a Protestant demonstration in the Edinburgh Castle, Limehouse, including an exhibition of Romish instruments of torture, etc. Throughout the day meetings will be held, one taking the form of a lantern lecture for children, and a large public meeting at eight o'clock will conclude the day's proceedings. All proceeds, after paying expenses, will be devoted to Dr. Barnardo's Homes. Should any reader feel disposed to contribute towards this undertaking, contributions can be sent to the hon. sec. of the Bow and Bromley Branch of the Protestant Alliance. Articles suitable for the exhibition will also be thankfully received on loan, by Mr. G. H. Nash, Hon. Sec., 20, Dewberry-street, South Bromley, E. G. H. N.

The Evangelistic Field

MISSION IN LEITH.

Mr. Hill, of the Evangelisation Society, has conducted a series of meetings, from January 9 to 23, in the town of Leith, in connection with the Ebenezer U.P. Church, and the results, as far as is known, have been satisfactory. It is interesting to report cases of a brother, like Andrew of old, bringing another brother, who, deciding for Christ at the close of one of the meetings, sailed for China the next day rejoicing. It is hoped he may be a good missionary on the way out. Another night one of the members of the congregation, a soldier, brought a soldier friend with him, and the latter was led to enlist under the great Captain of our salvation. There are other cases known, and no doubt some unknown to the workers, which call for praise.

Mr. Hill conducted Bible-readings each day of the last week. These were very helpful and instructive. He is a veteran, having been nearly forty years preaching the old Gospel, first as one of the early workers of the Carrubbers Close Mission, and for many years now one of the best known evangelists in Scotland. He possesses a wide grasp of Bible truth, combined with an exceedingly homely and crisp style of preaching.

Mr. and Mrs. Stewart Thompson rendered good help in the singing. The solos sung by the latter must have helped to send the message home to many hearts. We are sure Mr. Hill's visit has been a means of refreshing to minister and workers in a congregation, and we trust there may yet be fruit after many days. Nemo.

MISSION AT THE BELFAST Y.M.C.A.

During the past fourteen days Mr. J. B. Wookey has been conducting an evangelistic mission under the auspices of the Belfast Y.M.C.A.

The services were held in the new Association hall. A special feature of the services was the large number of young men present from night to night, who seemed profoundly impressed by the striking illustrations drawn from the evangelist's personal experience in the work of the Lord in many parts of the kingdom.

The Sunday meetings naturally attracted the largest attendances; indeed, on both Sundays included in the mission the doors of the great hall had to be closed half an hour previous to the hour announced for commencing. It was a remarkable and soul-stirring scene, and the evangelist seemed to be specially impressed by the solemnity on every hand prevalent. His discourses were marked by great earnestness and pathos, and many in the audience, from time to time, were unable to hide their emotion.

In addition to the ordinary Gospel services, he also addressed the Y.M.C.A. Sunday-morning Bible-class. On both occasions many hundreds of young men were present, and evinced the deepest interest in the special subjects to which the preacher directed their attention.

On the concluding night of the mission a mass meeting for men only was held, when the principal hall was again thronged with men. Mr. Wookey delivered an address on the subject of "Social Purity," and at the close of an impassioned appeal for the treatment of all women with respect and true chivalry the vast audience broke into loud cheering.

Mr. Wookey, accompanied by a band of Dr. Barnardo's boys, will now proceed to various cities and towns throughout Ireland in the interests of the Barnardo Homes. At the Belfast Y.M.C.A. two special meetings were held on behalf of the "Homes" at the conclusion of the Mission, and a sum of £100 was realised at the collections.

EVANGELISTS' MOVEMENTS.

Mr. W. D. Dunn, who for the past seventeen years has acted as pastor at Anniesland Hall, Glasgow, will resign the pastorate in May, purposing devoting himself to evangelistic work. Those who know Mr. Dunn, and who note the signs of coming blessing on evangelistic effort, will sympathise with the decision.

Mr. Ernest Bailey, of the Evangelisation Society, has conducted a mission at East Knoyle and Hindon. The attendances at Hindon were very encouraging, and much interest was shown in the meetings, and there were those who willingly testified that they had received blessing.

Most successful evangelistic services have been held by Miss Shannon, in Donaghmore Methodist chapel. A similar mission has been held by Rev. John Good, at Mallow, co. Cork. In each case several persons professed to decide for Christ.

Mr. Thomas Payne has recently conducted a mission in St. Alban's, Bevington. The power of the Holy Spirit was felt, and many cases are reported of sinners coming to the Saviour, of backsliders restored, and of believers being refreshed and quickened in their spiritual life.

A fortnight's evangelistic service has been held by Rev. John Burnham in the Baptist Chapel, Harston, Cambs. The meetings were well attended, both on week nights and on Sundays. The Holy Spirit graciously used these services to the quickening of the Lord's people and the conversion of sinners.

Mr. Moody has held in Carnegie Hall, New York City, a series of special meetings for the deepening of spiritual life. Care was taken not to let the meetings clash with the services in the different churches, and when they opened in the afternoon a large number of pastors from neighbouring churches were present on the platform.

Mr. Philip Cohen, for several years on the staff of the British Jews Society, is open to receive invitations to preach the Gospel to Jews and Gentiles. He is at present conducting a mission at Cambridge. Mr. Cohen's list of references includes the names of Revs. J. Dunlop (British Jews Society), J. B. Barraclough (Lambeth), and J. Flanagan (Southwark). His permanent address is 193, Jubilee-street, Stepney, E.

A most interesting mission to boys was held in Exeter Hall last week under the auspices of the Y.M.C.A. From 500 to 700 lads attended each evening, and the talks were given by Mr. G. Goodman, of the Children's Special Service Mission. After meetings were held to which a number of the boys remained, and there were not a few hopeful decisions for Christ. Among those who attended night by night were companies of the Boys' and Church Lads' Brigades from different London suburbs.

Mr. Ned Wright, Devonport. Feb. 5-22.

Mr. J. J. Sims, City Hall, Glasgow, to Feb. 20.

Mr. Josiah Nix, Middlesbrough, Jan 30-Feb. 7.

Mrs. E. L. Baeyertz, Liverpool, in February.

Mr. George Clarke, Putney, 16-31; Torquay, Feb. 1-15.

The Weaver Brothers, Holderness-road, Hull, Feb. 6-18.

Mr. J. Bennett Anderson, to Feb. 3, New Quay, Cornwall.

Gipsy Smith, Banbury, 22-31; Reading, Feb. 5-14; Batley, 19-28.

Mr. E. P. Telford, Hendon, Jan. 30-Feb. 10; Dudley, 13-24.

Mr. Charles Inglis, Grays, Essex, Feb. 6-11; Barking, 13-24.

Mr. W. R. Lane, Peckham, Jan. 30-Feb. 4; Southampton, Feb. 6-17; Dartford, 20-25.

Mr. F. C. Spurr, Coventry, 29-Feb. 13; Feb. 17 to Easter, Penzance, Falmouth, and Truro.

Mr. Monro Collings, Margate, to Feb. 1; Feltham (United Mission), Feb. 6-20; Enfield, Feb. 23-March 8.

Sergeant Pullinger, Odd Fellows' Hall, Maidenhead, Jan. 30; Soldiers' Home, Winchester, Feb. 6; The Forge, Forest Hill, Feb. 9.

Rev. F. B. Meyer's Visit to U.S.A.—Kansas City, Feb. 1, 2, and 3; St. Louis, 4, 5 and 6; Baltimore, 7-10; Washington, 11, 12 and 13; Philadelphia, 14 and 15; Brooklyn, 16 and 17; Rochester, 18-22; Cleveland, Student Volunteer Convention, 23 and 24.

The Evangelisation Society.—The following missions, amongst many arranged by the Society, commence on Sunday next:—Downton, R. Williams; Derby, C. Lazenby; Waltham Abbey, J. Lovell; Plumstead, G. Tuffin; Chitton, S. Vivian; Fort William, D. Bayne; South Bank, A. Clark; Rhyl, J. Shields; North Frodingham, G. Pell; Hamilton, R. Hill; Radstock, H. Bray; Walton, J. Simmonds; Emsworth, S. Bryant; Brockford, J. Harris; Ardrossan, T. Canning; Glasgow, J. Moodie.

Requests for Prayer.

For six days' evangelistic services at Adlington, by Mrs. H. Johnson, commencing on Sunday.

For prayer that the Lord would raise up a faithful pastor for the flock at Trinity Chapel, Hackney.

For blessing on a mission in Orange Hall, Raphoe, by Rev. John Ross, commencing February 1.

For special meetings for the upper classes, to be held in French, at 23, Rue Royale, on Tuesdays, Thursdays, and Saturdays in February, at 4 p.m. Will Christians pray much for thousands living without God and without hope, that they may be reached and blessed?

Praise for one who has been restored from backsliding, and prayer that God will bring all such back to the paths of obedience and peace.

The Home of Industry.

At the workers' monthly meeting on Wednesday week Miss Macpherson introduced quite a large party of boys and girls now in the Hackney Home, training for the "land of plenty." These she commended to the prayers of her friends, as also the thousands already sent out to Canada—many of whom are now witnessing for God in various lands. Sympathy and prayer were asked for the whole East-end work of the Home.

After a season of waiting on God, and the mention of various matters for prayer, the address of the evening was given by

Rev. Charles Inwood, who began by reading Joel ii. 28, 29 (the Old Testament promise of Pentecost), Matt. iii. 11 (the forerunner's prediction), Luke xxiv. 49 and Acts i. 5 (the Master's own promise), and Acts ii. 1, 2 (the fulfilment). He dwelt on witness-bearing. God wants witnesses. The Apostles Peter, John, Paul called themselves witnesses, the Holy Spirit is referred to by our Lord as a witness, while Jesus Christ Himself is termed "the faithful and true Witness." There are at least three qualifications for witness-bearing—that one should have something to tell, that he is willing to tell it, and that he is content to tell the truth—nothing more, nothing less. So we have to bear witness to what we know of Christ. Only in so far as we know Him as a personal Saviour, a full Deliverer, and a mighty Keeper can we declare Him to others. But for this we need power, and the Holy Spirit is ready to supply our need. He will make Jesus real to us, his faith fresh to us, his name precious to us, that we may set Him forth as real, fresh, and precious, and that our feeble testimony may glorify Him. After bringing home in passages of great intensity the believer's personal need for this power, and the possibility of our obtaining it, Mr. Inwood brought the whole to the practical point: Do you really desire to be filled with the Holy Spirit? Will you definitely commit yourself to Christ for this filling? Will you do it now?

Bishop William Taylor has returned to the United States from South Africa, where, since the last general conference of his church in 1896, he has been engaged in evangelisation. It is understood that his infirmities forbid extended labour, and that his African work is practically ended. He is now seventy-seven years of age.

Theatres and their Fruits was the subject of a stirring sermon preached by Rev. G. P. McKay, in Devonshire-square Church, Stoke Newington, and published in the *Stoke Newington and Islington Recorder* of January 14. Mr. McKay outlined the story of stage-acting, and indicated the attitude thereto of Christianity of various types and in different times. He quoted from Mr. Clement Scott's recent utterances, as given in an interview in *Great Thoughts*, and concluded by maintaining that, judged by its fruits, the theatre is an institution not to be countenanced or encouraged by Christian people. "For them, the outside of the theatre, like the outside of the public-house, must be the best side. The 'man of the world' may be expected there. It is his place; for the theatre is 'of the earth earthy,' horribly earthy; but it is no place for the professing Christian. He has meat to eat that the other knows not of, and need not hanker after the fleshpots of Egypt. And, oh, that the worldly-minded would remember noble and diviner things! "The world passeth away, and the lusts thereof.'"

The Welfare of the Blind.—A tea for blind workers and blind pensioners was given on Friday evening by the Association for the General Welfare of the Blind, 258, Tottenham Court-road. A concert was provided by the visitors, and the blind people appeared thoroughly to enjoy the entertainment. The association was founded in 1856 by the late Miss Gilbert (herself blind), daughter of Bishop Gilbert, of Chichester, for the special purposes of teaching trades to the adult blind, of giving them employment in the workshops of the association and at their own homes, of providing them with material, and of ensuring a market for the sale of their work through its retail shop. Seventy-nine men and women are employed in the workshops and at their own homes, and fifteen who are no longer able to work are receiving small pensions. The trades taught are basket and brush making, chair caning, sash-line and mat-making, and wood chopping. No blind worker is ever discharged except for misconduct. An appeal is being made for help, both by subscriptions and the purchase of articles, the committee having been obliged to draw upon their capital owing to the cost of new buildings.

INTERNATIONAL S.S. LESSONS

February 6.

OUR FATHER'S CARE.—Matt. vi. 24-34.

GOLDEN TEXT:—*He careth for you.*—1 Peter v. 7.

IN verses 19-23 Christ warns the wealthy against making a god of their riches. In 25-34 He warns the poor against worry as to how the future is to be provided for, *i.e.*, making a demon-god of their poverty. In verse 24 we have the statement that no man can serve

TWO MASTERS.

The rich try to serve God and their wealth. The poor divide their attention between God and care. Cannot serve two masters who issue opposing orders. Test as to the ruling motive in our hearts—see it in almost every action.

Illustration.—If I tell a lie to gain a five-pound note, I sacrifice God for gain, and Mammon is my master. If I suffer poverty for the sake of right, I am ruled by God.

Mammon—Syriac word for riches. Here it means any earthly possession.

DON'T WORRY.

"Take thought" meant in 1611, when the A.V. was published—being anxious—worrying yourself. It was said at that time "Queen Catherine Parr died rather of thought." This was their method of expressing the belief that "she died of a broken heart." Care for present duty is good. Worry about future difficulties is bad every way.

WHY WE SHOULD NOT WORRY.

It prevents us from doing the work of to-day. It is the bit of grit which stops the machine. Busy people worry least.

Illustration.—Throw a stone into the stagnant pool, and its forehead breaks up into a thousand wrinkles of care. Cast a stone into the swiftly flowing river, and the water rushes on forgetting the momentary obstacle.

WORRY DOES NO GOOD.

You cannot add one cubit to your stature (27). Healthy discontent with the past which makes us work all the harder is a good thing, but no one ever grew taller physically, morally, mentally, or spiritually by worrying. Growth depends on quite another condition.

OUR FATHER'S CARE.

This is Christ's great argument. Two edges to his argument.

(1) *If God cares for the greater, He will also care for the less* (25).

If God gives us life, He will surely provide us with meat to sustain that life.

If God gives us a body, He will also give us raiment to cover that body.

We look to God for guidance and blessing in all the great crises of life—marriages, sickness, deaths—but we cannot believe that He cares for the *little* things. Christ assures us "the very hairs of your head are all numbered."

(2) *If God cares for the less, He will also care for the greater* (26, 28).

Fowls (birds) which cannot work are fed by God; therefore He will not neglect those who are trying to help themselves.

Illustration.—No father would feed his fowls and starve his children. The flowers can do nothing to clothe themselves, yet God clothes them. Therefore we may be sure He will help those who spin to provide raiment (28).

WHY WE WORRY.

Because (1) *We have so little faith.* We are afraid that God will not or cannot keep his word.

> I know not where his islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond his love and care.

This is just where we are always afraid of drifting to. Small faith dishonours God and robs man. "According to your faith so shall it be unto you."

(2) *We put Second Things First.*—Our order is business first; religion second. God reverses this (33). Let God's law rule in us and around us, and other matters will come right in due course.

Illustration.—Life is a picture puzzle—the pieces are in chaos; we have to put them right. Put the religious piece in position first, and all the others will fall into their proper places. Omit this, and you will never get the complete picture.

Obituary.

REV. THOMAS MANN, TROWBRIDGE.

One of the ablest Congregational ministers in the West of England has passed away, in his eighty-third year. Early in 1839, on leaving college, he was ordained at Trowbridge, and there he worked for nearly sixty years. For more than half a century he was secretary of the Congregational Union for Wilts and East Somerset, and his efforts on behalf of rural Nonconformity were constant and indefatigable. He was an enthusiast for foreign missions. During his pastorate at Trowbridge he was the means of raising in his own district, for which he acted as secretary, upwards of a quarter of a million sterling. Every year he travelled hundreds of miles both for the British and Foreign Bible Society and the London Missionary Society.

REV. G. MARTIN CLARIS, BATTERSEA.

This useful servant of Christ, the first vicar of St. Barnabas', was taken home on the 15th inst., before he reached forty years. In the midst of successful work, with a united parish and a new church rising, life seemed opening out before him, and he looked forward, doubtless, to years of fruitful toil for the Master he devotedly loved. No one who was present is likely to forget his last two sermons, preached on the first Sunday in the new year. Loved by his brother ministers of all Evangelical denominations in the neighbourhood, he will be sorely missed. One of the last of his works was caring for the Week of Prayer held at Battersea Rise, when he showed his love for his Christian brethren, one of whom told his people that he felt he had lost a brother beloved.

MR. CHARLES STEINITZ, CAMBERWELL,

This veteran worker on behalf of poor children passed to his rest on the 15th inst., mourned by all who knew his worth and genuine devotion. He began Sunday-school service in 1857 in Union-street, Blackfriars. Two years later he joined Camden Church, Camberwell, and threw himself into the Sunday-school, where for twenty-two years he laboured as teacher and superintendent. In 1872 Canon Fleming started the Kimpton Ragged-school Mission, in a poor corner near Camberwell Green, and Mr. Steinitz undertook the superintendence, which he held for nearly a quarter of a century. He joined also the R.S.U. Council, of which he was chairman in 1893, and devoted himself specially to the Home for Cripples and Holiday Home movements. Moreover, he was constantly engaged in conducting Gospel services in City factories and in other forms of Christian activity. His departure is a serious loss to the R.S.U. as well as to other Christian societies.

DEAN LIDDELL.

The death is announced of Dr. Henry George Liddell, ex-Dean of Christ Church, Oxford, in the eighty-seventh year of his age. The son of a clergyman, he was educated at Charterhouse and Christ Church, including among his companions in study many men who afterwards attained to fame. Holding aloof from the ecclesiastical controversies of his time, Dr. Liddell devoted himself, with the late Dean Scott, to the compilation of the Greek and English Lexicon with which for upwards of half a century their names have been associated in the minds of scholars and students throughout the world. Dr. Liddell filled several posts in connection with the University, and was for nine years head master of Westminster School. He was Dean of Christ Church from 1855 to 1891, also for a time Vice-chancellor of the University. He was Whitehall Preacher and an Hon. Chaplain to the Queen. He published in 1855 a "History of Rome," in two volumes, from the foundation of the city to the year 30 B.C., which has often been re-issued.

MRS. MARTHA DEBENHAM WALTON.

After many years of suffering, the beloved mother of W. Spencer and H. Eliot Walton entered her rest on Thursday, January 14, after a period of much weakness.

Her constant thoughts were upon the coming of the Lord, and this "blessed hope" shone forth in her daily life, ways, and actions. She was a great Bible student, and during the last few years of her life she gave considerable time to the study of prophecy and the teaching from Ezekiel's temple.

She was a woman of earnest prayer, and many used to write or call upon her, to ask her to pray about certain matters of difficulty or for the healing of a sick one; and she had the joy of knowing that many of her prayers were answered. Shut up in her room for months at a time, she always made an effort to write a word of comfort to those in sorrow, or to encourage others that came to see her. Though kept away from the active work around, shewas "unknown yet well known," her influence reaching out to many through those who had been in personal fellowship with her.

A loving, devoted mother, "her children arise up and call her blessed." Those of her family occupied in Christian work were much strengthened and sustained by her sympathy, help, and prayers. When they went forth to work or to hold a special mission, she often sent a message of warning to the unsaved, and a word of encouragement for the believer, *e.g.*: "Remember, God's greatest blessing came out of his thickest cloud, and marvellously showed his love to the sinner."

The most precious hour of the week was on the Lord's Day, from 11 till 12 o'clock, which was spent in prayer and the reading of God's Word with her beloved physician, Dr. Eugene Cronin, who had attended her for many years.

The home-call was sudden, and her last words were "God knows." She then smiled, and gently "fell asleep."

MRS. WIGHTMAN, SHREWSBURY.

The widow of the late Prebendary Wightman, a true and devoted helpmate in his fifty years' life-work, has passed to her rest. She had much force of Christian character, and great energy and zeal in the promotion of Evangelical religion. Her efforts in the cause of temperance caused her to be well known all over England, and her book, "Haste to the Rescue" and others, had an enormous circulation. It was always Gospel temperance which she espoused. What she aimed at was to get men's hearts right with God; then, for Christ's sake, to give up strong drink, because it is the enemy of all righteousness. And in her remarkable crusade forty years ago her object was always to get at the *men*. From six to ten o'clock every night she was searching out the men, and having earnest and straight talk with them about their souls. In the first year one hundred and eighty-seven *men* professed conversion to God. About fifty went back, but the majority stood firm, and many women joined their ranks.

Aided by the profits of her books, she built the working men's hall, which will long prove a standing memorial of her devoted labour. But her energies were also devoted to other efforts. She and her husband rebuilt St. Alkmond's Vicarage, and took a chief part in erecting St. Alkmond's Schools. To them the town is largely indebted for a Home for Friendless Girls, and for an excellent institution for furthering rescue work amongst young women. Mrs. Wightman's knowledge of sacred Scripture was quite a feature. Her friends loved to hear her expound some deep passage or explain some unaccomplished prophecy. Christ's word dwelt in her richly. She "fell asleep in Jesus," on Friday, January 14, aged eighty-two years.

Children, Rich and Poor.

DEEPLY interesting is the work for poor bairns which the "Children's Salon" has taken in hand. Living, as many slum-children must, amid surroundings so miserable and depressing, such a good enterprise should be encouraged on all grounds. We learn from the *Times* that "the object of the Children's Salon, which has about 3000 members in all parts of the kingdom, the colonies, and abroad, is the advancement of art, music, literature, and all good works among the young."

Anything that helps to brighten child-life and lift waifs and strays out of themselves, implanting true and pure and beautiful ideas, will be a great gain to themselves as well as to the whole community. Such kindly service as this goes hand in hand with the Gospel of Christ We wish much success to this "association of children of the rich who work for children of the poor."

Custom House, E.—The workers among the children at the People's Mission Hall report good progress, large attendances, and considerable interest. Recent special meetings have shown many happy results. The secretary is Mr. G. McCombie, 48, Hartington-road, Custom House, E.

Items of Interest.

HOME.

Influenza is on the increase in London.

A sale by auction of ancient Greek coins realised £1828 for 146 lots.

It has been decided to ask Parliament to increase the Army by 15,000 men, and the Navy by 7300.

A memorial is to be erected in Canterbury to the memory of the martyrs burnt at the stake in Queen Mary's reign.

Mr. Gladstone's health gave rise to some anxiety last week, facial neuralgia causing considerable pain. Tuesday's reports were re-assuring.

A resolution has been adopted in Convocation of the London University approving the reconstitution of the University as a teaching body.

In the engineering dispute the Amalgamated Society of Engineers has advised its members to vote an acceptance of the employers' terms.

Mr. William Thorpe has presented to the British Museum the shell of a giant tortoise which lived upwards of 200 years in the grounds of Plantation House, St. Helena.

In the education of deaf mutes the microphone is being utilised. Such persons can hear sounds proceeding from the microphonograph, and learn to utter them. What new ideas of life this will give to these afflicted people!

So satisfied are the Post-office authorities with the motor-car running between London and Reigate, that small electric letter mail vans may soon be employed to expedite suburban deliveries, the public utility of which will be considerable.

A fancy dress skating fête has been held to celebrate the thirty years' ministry of Rev. H. R. Haweis at St. James's, Marylebone. Where is the distinction between the Church and the world, when this sort of thing is done in the name of religion?

Professor Bottomley, at the London Institute, said that, taken altogether, microbes were more friendly to the human system than otherwise, and we were dependent on them for the flavour of butter, cheese, game, etc. This news will be received with mixed feelings.

Sir A. Binnie, at the Royal Commission on the London Water Supply, gave statistics, showing that in the drier half of the year a near approach might be made to the absorption of the whole flow of the Thames, and that the Lea was practically absorbed in dry weather.

The health of the ex-Empress Eugenie has recently caused some anxiety. — The Dowager Countess Russell, widow of "Lord John Russell," has died at Windsor, aged 83.—Mr. George Dixon, M.P. for Edgbaston, died on Monday after a prolonged illness. He was a prominent educationalist.

Mr. C. P. Denning, of Bristol, has received the gold medal of the Royal Astronomical Society in recognition of discoveries in meteoric and comctary astronomy.—As desired by her late husband, the widow of Professor Tyndall has sent £1000 to the Royal Institution as an expression of his attachment to it.

A train from Carlisle to Glasgow, on Wednesday night, crashed into a mineral train. Passengers had marvellous escapes, two only being injured. The West Coast expresses and mails between London and Scotland were delayed ten hours.—At the Norwich Brewery a workman fell into a vat of boiling beer. He died a few hours afterwards.

The new "People's Palace" at Glasgow, under the auspices of the Corporation, was opened by Lord Rosebery.—Whether or not a Jewish Industrial Home should be established near the metropolis is being seriously discussed by the Jewish community of London.—All the 900 beds at the new "Workman's Hotel," Rowton House, in Newington, are already occupied.—A shelter exclusively devoted to housing "embankment derelicts" has been opened by the Church Army at Millbank.

The construction of new docks at Plymouth is contemplated by the Town Council to cost £660,000.—The Marquis of Lansdowne will lend Lansdowne House, Berkeley-square, for the annual exhibition of Irish industries on St. Patrick's Day, March 17. Another Cornish mine is to be stopped. Hundreds of work-people will be out of employment. — An effort is being made to re-establish the flax industry in Lincolnshire.—An appeal on behalf of three girls rendered blind by lead poisoning in the Potteries is being made by the Women's Trade Union League.

Privileged" cab-drivers are not allowed to take refreshment in the cabmen's shelters now; this is the trade union edict.

Disastrous fires are reported in Liverpool at the Albion Oil Mills, and in London at the warehouse of Messrs. Carlis, Limited, London Wall; also at Paddington, Kennington, and Westminster. A new scheme has been prepared by the London County Council for the better protection of the City from fire, the improvement to cost £197,000 and an annual expenditure of £23,000.

The City and Waterloo Electric Railway will shortly be opened for traffic, a great boon to City men living on the L. & S.W.R.—Two electric 'buses are also to ply between Victoria and Charing Cross. —The London County Council have purchased the tramways of the North Metropolitan and London Streets Companies.—The total cost of the Blackwall Tunnel was £887,476.

The labours of the Metropolitan Public Gardens Association last year include the laying out of three new gardens, the provision of gymnastic requisites, and the erection of three drinking fountains. Such works are a great boon to dwellers in crowded districts in the promotion of public health.—The Hampstead Vestry, as an experiment, is opening the Free Library on Sundays, from 3 p.m. to 9 p.m. It is not likely to be patronised largely, if we may judge by similar experiments elsewhere.

Subscriptions towards the second year's income of the Prince of Wales's Hospital Fund are being sent. Sympathy with the movement does not flag.—Awards from the Hospital Saturday Fund to the extent of £17,627 have been made to metropolitan hospitals.—To aid the founding of a District Nursing Home at Birkenhead, purses containing £300 were presented to Princess Louise by some fifty children. Her Royal Highness also distributed prizes in connection with the Liverpool Girls' Public Day School Company.

Temperance is advocated in Germany on the ground of patriotism, since a nation of drunkards cannot show a bold front to the enemy. Temperance advocates in England may well take a similar view on moral and religious grounds.—According to the Bishop of Waterford and Lismore, Sunday Closing in Ireland has been an unmixed blessing.—In proportion to the population, three times as much spirits are consumed in Scotland as in England.—A Vegetarian Church has existed in Salford for the last eighty years. Members abstain from intoxicating drink as well as animal food.—New distilleries are springing up all over Scotland. There are to-day 158 at work. What are temperance reformers doing to wage war against this gigantic evil?

FOREIGN.

An important surrender of Cuban officers has taken place.

Jersey, the largest of the Channel Islands, is to be lighted by electricity.

The Crown Prince of Siam will enter Sandhurst in the Junior Division of the Royal Military College.

New York has discovered a new poet, Morris Rosenfeld, a native of Russian-Poland, who writes in Yiddish.

Difficulties with Chili arising out of the war with Bolivia and Peru have been brought to a satisfactory termination.

Conditions were favourable in India for observing the eclipse of the sun on Saturday; photographs have been taken.

The Huguenot Society of America will celebrate on April 13 the tercentenary of the promulgation of the Edict of Nantes.

The converts of a travelling evangelist in Georgia are called the "Holy Laughers." We hope this spells joy, not extravagance.

The late Mme. Chassegros has left the whole of her fortune, £120,000, to the French Society for the Prevention of Cruelty to Animals.

A bill is under discussion in the Prussian Diet to aid German proprietors to settle in the Polish districts of Posen and West Prussia.

An anti-cigarette league in Wellsborough, U.S.A., has given to the flames 20,000 cigarettes. This may only create a new supply; if it means abstention from their use, well.

A supreme Military Council has been formed in Japan. A fleet of nine warships will sail shortly for Chinese waters. The outlook does not seem favourable to the maintenance of peace.

In the Soudan the Dervish post of Es-Sofiyeh, on the road to Khartoum, has been captured.—A considerable slave trade is still carried on between the Soudan and Morocco.

Trade returns from Canada for the past six months show a remarkable increase: Imports, 62,000,000 dols., increase 4,500,000 dols.; exports, 99,000,000 dols., increase 22,000,000dols.

A new edition of Stanford's map of China, Japan, and Corea has been published. Distances between principal ports are marked in red. This will be useful for missionary as well as political purposes.

To assist the sugar industry in the West Indies Parliament is to be asked for a larger grant of money aid.—In the United States the situation in the West Indies is being watched with disquieting closeness.

Fifty young women are to be sent to West Australia for domestic service in April by the United British Women's Emigration Association. Care will no doubt be taken to see that they are suitably located.

The Australian Federal Convention has assembled at Melbourne. Lord Brassey, Lord Hampden, and the Premiers of New South Wales, Victoria, South Australia, and Western Australia spoke in favour of federation.

On the Indian frontier the rebellious tribes continue to surrender.—The Baluchi revolt is rapidly extending. — Particulars by mail are now to hand of the circumstances attending Sir Henry Havelock-Allan's tragic death.

From Prague comes the news that in the Bohemian Diet the Governor-General declared that both the languages of the country, the German and the Czech, had equal rights. The acceptance of this principle should close the vexed controversy.

From Berlin comes the announcement that henceforth women will be admitted to the final high school examination qualifying them for the university, where they will attend the lectures as guests, with the permission of the rectors and professors. A prudent forward movement might be initiated with advantage at Oxford and Cambridge.

The Sultan has stated that the appointment of Prince George of Greece as Governor of Crete "would not coincide with the wishes of the Ottoman nation."—Officers of the Turkish staff who received military instruction in Prussia have been decorated by the German Emperor, whose affection for the "sick man" and his people seems unbounded.

A powerful tribe, the Mpsenes, near Blantyre, in the British protectorate of Nyassaland, have revolted.—The sergeants who are to be sent by the War Office to drill the native army in Uganda have been entertained by the Church Missionary Society, a step sure to be criticised.—The revolt of the Nubians in Major Macdonald's expedition was far more serious than reported at first.

The Russian Budget for 1898 shows an actual deficit of 106,291,706 roubles, chiefly in extraordinary expenditure.—Efforts are being made to create a direct trade between Russia and Abyssinia.—On the question of the opening of treaty ports proposed by the British the Chinese Government fear trouble with Russia. Reprisals are threatened, and the withdrawal of Russia's protection in China, if Talien-Wan were opened to the trade of all nations.

A resolution has been sent to the Foreign Office adopted by the International Arbitration and Peace Association, expressing satisfaction that the interests of Great Britain are commercial, not territorial.—At Swansea the Chancellor of the Exchequer said that what England wanted in the Far East was not territorial acquisition, but an open door for the world's commerce. Of this the missionary has already been the pioneer.—It is a solid fact, says the *English and American Gazette*, that England's international commercial creed is the most noble, the most unselfish, and the most internationally generous that any kingdom of the world has ever possessed.—Belgium's trade wit h Britain continues to expand in a very satisfactory manner.

The Isle of Lewis.—A disastrous fire occurred at Luxdale (Lewis), during a great storm on Dec. 30, when the Mission Hall, carried on by Mr. D. C. Grant, was burned down. The missionary and his family lost all they possessed, and had to find shelter in a neighbour's house. Being uninsured the loss is very serious. Some friends may be willing to help in this emergency, while others might aid by sending Mr. Grant useful books to restart his library. He should be addressed, Luxdale, Stornoway, N.B.

Bulgaria.—Mr. J. A. Tonjoroff, of Philippopolis, in a recent letter, says: "The Lord has opened a wide door in our land for the proclamation of the Gospel. A while ago I went through most of the chief towns in South Bulgaria, and addressed large meetings, the town officials supporting the effort. In the town of Philippopolis, besides conducting the regular services, I distribute tracts, visit the people, and read the Scriptures. Much discontent prevails regarding the clergy, and, at the request of many anxious people, I recently wrote a tract—an open letter from the well-wishers of the clergy on the essentials of religion and the duties and privileges of Christian pastors. The pages quote largely from the Holy Scriptures, and the booklet is being circulated throughout the country." Mr. Tonjoroff describes efforts at open-air preaching, in which, for a time, he was hindered somewhat; but, at length, he sees his course clear to preaching in the streets, although the police have protested that "since the foundation of the city such a thing had not been done!" Communications to Pastor Tonjoroff need simply to be addressed to him at Philippopolis.

The Y.M.C.A.

On Tuesday, 18th inst., a new Young Men's Christian Association Institute, a three-storey building, costing over £1600, was opened at Hamilton, N.B.

The Watford Association reports much encouragement. The Sunday evening evangelistic services and Bible-classes have been followed by considerable interest.

The Trowbridge Association held last week the second of a series of special services, Canon McCormick preaching in the parish church and lecturing in St. James's Hall. Both gatherings were very successful.

A meeting in connection with the Egham Association was held on the evening of the 20th inst, The vicar, Rev. W. T. Nicholson, occupied the chair, and addresses were given by Messrs. W. Hind Smith and P. Mallinson.

An interesting meeting has been held in connection with the Hanley Association. The opening speech was given by the president of the Hanley Association, Mr. Robert Heath. Addresses followed by Sir H. Bemrose and Mr. A. K. Yapp.

The Leeds Association has sustained a great loss by the death, at Hastings, of its president, Mr. Robert Slade, who from the commencement of the Association in 1855 had been closely and actively identified with it, and for many years had held office as president.

Mr. George Holmes has left St. Helens, and gone to Spain, failure in health having compelled him to seek a more congenial clime. He is to be succeeded by Mr. Chas. Carey, who has for several years laboured with success as hon. secretary of the Trowbridge Association. Mr. Carey will enter upon his new sphere of service in February.

The large hall of the Oxford Y.M.C.A. was crowded at the reception given by the Viscountess Dillon on Thursday evening. After the guests had been welcomed, Mr. W. Herbert Jones gave an interesting lecture on "New Zealand," and a very enjoyable evening terminated with an exhibition of the cinematograph. The annual report shows a growing work, and if a spiritual tone is only maintained in all branches much blessing may be anticipated during the coming year.

The Mile End Artisan Y.M.C.A. held their annual meeting on Tuesday, Jan. 18, at the Lycett Chapel. Mr. F. W. Lawrence presided. Mr. A. A. Goodbody, in presenting the annual report, showed a steady increase, the Association having almost doubled its membership, which now numbers 232—all Christian young men and total abstainers; and every department of the work is carried on vigorously, and has resulted in great numbers being brought to God. Addresses were also delivered by Messrs. H. Conder, J. H. Putterill, and J. P. Fallaize.

The Y.W.C.A.

The Banbury Association, in issuing their report of good work done, plead urgently for increased help.

The Shrewsbury branch report that the Home has been a centre of blessing to many young women. The general work of the branch has been fruitful. One of the members, Miss Crowther, left in October last for C.M.S. work in Cairo.

Irish Notes.

Rev. Wm. Beatty has been nominated by the Presbytery of Kattiawar, India, for the Moderatorship of the next General Assembly, which is to meet in Belfast in June.

The Protestant Orphan Society of Dublin, which is now sixty years in existence, and through whose books in that time no less than three thousand orphans have passed, has at present 240 children under its care, while its income last year was about £2000.

During the past fourteen years the Presbyterians at Belfast have built fourteen new churches, besides enlarging and improving several old ones, and erecting a large number of schoolhouses. In the period referred to they have expended at least £100,000 on church building or enlargement, while the sum spent during the same time on new schoolhouses has been very considerable.

Christian Endeavour.

The Finsbury Park Endeavourers report good progress and vigorous work.

The Leighton Buzzard Baptist Society celebrated its fourth anniversary on Tuesday.

The Ayrshire C.E. Union has been considering seriously the junior work, and how to make the most of it.

During the week ending Jan. 22, thirty new societies were affiliated with the Christian Endeavour Union of Great Britain and Ireland.

Rev. F. E. Clark has consented to be present one day at the triennial convention of the Student Volunteers, to be held in Cleveland in February.

That unique society, the Shut-in Endeavour Band, has seven members in seven different States—Massachusetts, Maine, New Hampshire, Illinois, Virginia, Maryland, and Minnesota.

The Railton Road Y.P.S.C.E., Herne Hill, gathered during the past year £30 11s. 5d. for Foreign Missions. Of this, £10 goes to support a Bible-woman in Ningpo, China, the remainder towards building a hospital for women in China.

In Wisconsin and Illinois there are 29 Welsh Endeavour Societies, with 1500 members. They have formed a Welsh Christian Endeavour Union, which held its annual convention at Racine, Wis. The secretary reports an increase during the past year of 200 members.

The Halifax and District C.E. Union held a very successful convention on Thursday. Rev. W. Knight Chaplin, of London, delivered the sermon at the afternoon session, and at the evening meeting addresses were given by Revs. W. Knight Chaplin and James Mursell.

The Principal of the Primitive Methodist College, Manchester, has issued a spirited address for the New Year season to the 30,000 members enrolled in the 700 Primitive Methodist Christian Endeavour societies. He urges denominational loyalty and inter-denominational sympathy. He who does not unite himself to one church and serve its interests, is not, says Dr. Watson, the man to render help to other churches.

Scottish Notes.

The annual meeting of the Glasgow Zenana Mission was held on Wednesday, the 19th inst. The funds are on the increase, and during the past year six new missionaries left for service abroad.

Rev. Paton J. Gloag, D.D., ex-Moderator of the General Assembly, and for over twenty years minister of the parish of Galashiels, attained on Thursday the jubilee of his ministerial career.

By the death of Miss Drummond, of Edinburgh, £100 is left to the Carrubbers Close Mission; the Drummond Tract Society, Stirling; the McAll Mission, Paris; also smaller sums to other Christian agencies.

At the induction of Rev. Wm. Macgregor as colleague and successor to Dr. Sandeman, St. Andrew's Free Church, Edinburgh, Dr. Whyte, who presided, preached from 2 Cor. v. 18, on the "Ministry of Reconciliation." Mr. Macgregor has come to an important and influential church, and it is hoped his ministry may be a success.

Miss Cox, of the Salvation Army, has been in Edinburgh pleading the claims of the Women's Shelter in that city, which accommodates 130 women and children. While there is much to discourage the workers, they have not been without signs of blessing on their labours, and it is hoped they may receive the support which they so well merit.

The operations of the Christian Literature Society of India during the past year have been marked by activity and success. This Society is doing valuable work in India and Ceylon, in the vernacular education of the young, training of teachers, and especially the production and disseminating of Christian literature. At the annual meeting of the Edinburgh branch, it was stated that for some reason which cannot be explained the contributions had fallen from £500 to £150.

During the past year Scotland has contributed over £1500 in aid of the mission work which the Waldensian Church is carrying on so bravely in Italy. Of this sum £687 has come from Edinburgh. This Church is this year celebrating its fiftieth anniversary. During these fifty years forty-eight churches and forty-six mission stations had been created. There are 2767 day-school pupils, and 3434 Sunday scholars, forty five pastors, eighteen evangelists, and sixty-five teachers, seven colporteurs, and three Bible readers, altogether 138 workers. There are four new self-supporting churches, and in all they can count on 5534 communicants, and about 70,000 Roman Catholics hearing the simple Gospel by means of their efforts.

THE BOOK WORLD

Messrs. *Wheeler & Co.* are reprinting **Lectures on the Revelation**, by the late William Lincoln, and issuing it in twelve monthly parts (4d.). Part I. is presented with the January issue of **The Watchtower**. Many will welcome this opportunity of securing a valuable work.

The February issue of **The Sunday at Home** begins a new Russian story by the author of "Nadya," entitled "A Renunciation." Rev. H. J. Piggott, of Rome, continues to write on New Italy; and there are sketches of Harriet Beecher Stowe and the late Professor Legge. (6d. *Religious Tract Society.*)

The present protest against the gambling vice lends point to **A Nine Days' Wonder**, by Edward Garrett (1s. 6d. "*Home Words*" *Office*), in which the insidious character and evil results of the betting folly are well illustrated. Well would it be were the book placed in the hands of many young lads tempted to "do as others do."

A well-known monthly, devoted to the exposition of Scriptural holiness, is **The King's Highway**, conducted by Rev. John Brash, with an editorial council representing various sections of Methodists. Bound together, the year's parts make a goodly volume, containing many useful articles and addresses. (3s. 6d. *Marshall Bros.*)

The Israelitish story of the Cities of Refuge has received much attention at the hands of Christian teachers. Once again the spiritual lessons have been outlined in **Pictures in Stone**, by Rev. J. H. Townsend, D.D. (1s. *Marshall Bros.*) The names of the cities are shown to suggest offices and functions of Christ; and the thoughtful reader cannot but be powerfully impressed with the greatness of the Saviour and the riches of his grace.

The Story of Canada. By H. A. Kennedy. (1s. 6d. *Horace Marshall & Son.*) As editor of the "Story of the Empire Series" Mr. Kennedy has allotted Canada to himself, and he has justified his selection. Avoiding the didactic, he vividly portrays the progress of Canadian history, mainly by a series of moving incidents, with the necessary quota of connecting narrative. The book is thoroughly readable, and well suited to the scant leisure of this busy age.

Richard Weaver's Life Story. By Rev. J. Paterson, M.A., B.D. (3s. 6d. *Morgan & Scott.*) The demand for this thrilling record has necessitated a reprint of the work. Apart from the exceedingly interesting piece of autobiography which the book comprises, it is a remarkable story of a remarkable evangelistic movement. The volume abounds with incident, and cannot fail to encourage earnest Christian workers and stimulate to increased effort for the salvation of the lost.

Messrs. John F. Shaw & Co. have done much to provide young people with wholesome and attractive literature of a high class. In their **Home Series** they re-issued many of their best books at 6d. Now, however, emboldened by success, they are issuing a **New Home Series** at half the former price, thus putting a good story in a pretty-coloured cover within reach of all at the low price of 3d. It is a bold venture, and well deserves success. We find in the seventeen numbers which have already been issued old favourites, such as stories by Miss Holt, Miss Giberne, Mrs. Marshall, Brenda, Miss Everett-Green, Mrs. Meade, and other well-known writers.

Miss Bishop's book (*John Murray*) on Corea should prove deeply interesting to Christian people who follow the progress of missions.

Mr. Justin McCarthy has written a Biography of Mr. Gladstone, not as a political treatise, but as the story of a great career spent in the service of the people.

The anonymous writer of the Biography of the Prince of Wales is believed to be Mrs. Lowndes (Miss Marie Belloc). The volume is elegantly bound and profusely illustrated.

A Memoir of John Bright has been written by Mr. C. A. Vince, and is likely to be popular with readers of all shades of political opinion. (*Blackie & Son.*) The author is a son of the late Rev. C. Vince, of Birmingham, a highly-esteemed Baptist minister.

THE PREACHER'S WEAPON. By Rev. A. C. Thistleton. (1d. *Open-air Mission.*) This is the annual letter to the members of the Open-air Mission, but its utility and helpfulness are by no means confined to these. It is a rousing word to workers generally.

THE GREAT CRIPPLEGATE FIRE is the title of an illustrated record published at the offices of the *City Press*. (2d. *Collingridge.*) Numerous photographic views of the streets and buildings, taken immediately after the event, supplemented by later views which clearly illustrate the extent of the disaster, are included, in addition to engravings of plans for the suggested rearrangement of the streets, the new addresses of the firms burnt out, a full report of the inquest, and portraits of the jury.

BOOKS RECEIVED.

From *Messrs. W. Blackwood & Sons.*—ENTOMBED IN FLESH. By Michael Henry Dziewicki. (3s. 6d.)

From *Messrs. Longmans & Co.*—[illegible] COUNCIL OF TRENT. By J. A. Froude. [illegible]

Among the Churches

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Bishop Selwyn is reported as slowly recovering from his long illness.

Higham, near Rochester, has been offered to Rev. J. W. Barrow, head master of Wharfedale School, Ilkley.

The Bishop of Liverpool has appointed Rev. A. Whitmarsh to St. Stephen's-in-the-Banks, North Meols.

The Bishop of London will preach at the dedication of Monk Memorial Chapel, St. Matthias, Stoke Newington.

Canon Knox-Little will preach in Manchester Cathedral at midday on Fridays in Lent, February 25 to March 25.

The Bishop of Sodor and Man is progressing favourably, suffering no worse injury than a severe sprain of the right leg.

By the death of Miss M. Robertson, formerly of St. Thomas's, Edinburgh, the C.M.S. will obtain a legacy of £1000.

Rev. Robert Crowe, who has been vicar of Christ Church, Woodhouse, Huddersfield, since 1851, has tendered his resignation.

Christ Church, Hampstead, vacant by the removal of Rev. G. F. Head to Clifton, has been offered to Canon Streatfeild.

Rev. Wilmot Phillips, curate-in-charge of St. Ethelburga's, Bishopsgate, has resigned. So far as it goes, this is a satisfactory termination of an unseemly dispute.

The Right Rev. Dr. Speechly, late Bishop of Travancore and Cochin, died suddenly at Faversham, where he had been vicar since 1892. He conducted the services as usual at Herne-hill Parish Church on Sunday last.

The Bishop of Ripon preached before the Prince of Wales at Sandringham on Sunday last on behalf of the Gordon Boys' Home. H.R.H. takes deep interest in the home, and has a sermon preached every year at Sandringham on the Sunday nearest the anniversary of General Gordon's death.

A curious difficulty has arisen at Bury as to the removal of Rev. Beresford Knox from St. Chad's, Fishpool, to Preston. He is one of the managers of the National Day School, and his co-managers refuse to release him. The Bishop will decline to license anyone to the vacant curacy of St. Chad's till the release is granted.

The Archbishop of Ontario (Dr. J Travers Lewis) will in July next celebrate his ministerial jubilee. He has been a bishop for thirty-six years, and is the oldest but one of the Anglican bishops. The Churchmen of Canada are preparing to celebrate this event, but Dr. Lewis has resolutely set his face against a personal testimonial.

Some curious coincidences are noted in the lives of the Bishop of Chester and the Bishop of St. Asaph. Both are Welshmen, educated at public schools, and graduates of Oxford. They have been principals of Welsh colleges, and were raised to the episcopate about the same time. They married sisters, and their dioceses are contiguous.

Canon Wood, vicar of Headingley, presiding at a meeting last Friday at Spring Bank in support of the social and evangelistic work of the Church Army, said the Labour Homes were doing valuable work in restoring the fallen and outcast. It was not by giving alms to such people, but by getting them to enter the Church Army Homes, that the truest service was rendered to them, and that they regained the self-respect they had lost. Rev. T. B. Harvey Brooks, rector of Solihull, in presiding at a large gathering last Thursday to welcome the new Church Army evangelist to the parish, paid a very warm tribute to the work of the evangelist who was leaving, and, referring to the people who were so fond of throwing cold water on the Church Army, said he consoled himself with the reflection that cold water did more good than harm.

Congregational.

A short but encouraging mission has been held at Welford.

At Ilkeston a ten days' mission has been held by Rev. R. Mackay.

At Ware, Rev. T. Peason has been recognised; at Buntingford, Rev. G. Elliott.

A very cheering account has been rendered of the progress of the work at Union-street, Brighton.

At Queenborough a new chapel has been opened in connection with the centenary of the work.

Rev. J. Thomson, of Toller Chapel, Kettering, has broken down, and has been advised to try a change to a milder climate.

During the five years of Rev. W. Spurgeon's labours at Wood-street, Cardiff, 631 new members have been added to the church.

The Sunday School and Ragged School work in connection with Rusholme-road, Manchester, are vigorously and effectively doing good service.

Rev. J. Wilberforce Sibree, who has done good service at Clapham as assistant to Dr. Guinness Rogers, sails in a fortnight's time for Savaie, Samoa, to serve as a missionary.

The secretary of the Congregational Total Abstinence Association has been conducting this month a series of Gospel temperance missions in towns along the South Coast.

The Children's Sunday Evening Service Society in connection with Audley Range Chapel now numbers 365. The movement has proved to be most successful, children attending the services who would otherwise be playing in the streets.

At the annual meeting at Cavendish-street Chapel, Manchester, on Wednesday week, reports of the first year's work of the pastorate of Rev. Dr. Leach showed that 193 members have been added, 313 extra sittings have been let, and about 1000 people added to the Sunday evening congregation. The weekly offering has more than doubled.

Baptist.

A special mission has been held at Watton.

Rev. E. G. Lovell has entered on his new charge at Chipping Norton.

J. P. and Mrs. Bruce have sailed for China to re[illegible] in Shantung.

[illegible] People's Missionary Association has held a stirring missionary meeting at the Mission House, Furnival-street.

Rev. A. Hall starts for Port Elizabeth on March 5. Stirring farewell meetings have been held at High-street, Merthyr Tydvil.

The Manchester District Union has secured sites for chapels at Broughton and Longsight. The union is committed to a large extension movement in the city.

Dr. Edward Parker, Principal of Manchester Baptist College, has been suffering for some time from serious illness, which has recently assumed a critical aspect.

Bridge-street Chapel, Banbury, is to lose its pastor, Rev. Isaac Watts, who is to devote his time to the North Bucks and North Oxon Federation of Free Churches.

The pulpit at Tenbury Chapel has been occupied for the past three months by Pastor H. Rowland-Hobbs with not a little blessing; new members have been added to the roll, as also the congregations have been materially increased, while a Y.P.S.C.E. has been founded. Pastor Hobbs has accepted the pastorate.

The Gunnersbury Church has made a strong effort to extinguish the debt of £850, bearing interest, resting on the building. The Baptist Building Fund offered to advance £500, free of interest, repayable in ten years, provided the congregation cleared off the remainder. This, the pastor (Rev. J. P. Clark) announces, has now been achieved by the help of Rev. J. Simmance and Dr. Underhill.

Calls.—Rev. G. S. Read, late of Lewisham, to Brentwood; Rev. J. S. Geale, late of Queen-square, Brighton, to Herne Bay; Rev. F. W. Walker, to Park-road, Ryde.

Methodist.

A new mission has been opened at Thornton Heath, Croydon.

The new mission at Hornsey-rise is proving remarkably successful.

New chapels are being built at Ealing, Burstwick, and Grassmore.

A series of successful evangelistic services has been held at Southowram.

A quiet day for ministers has been held at the Central Hall, Manchester.

Rev. R. Fenwick, ex-president of the Primitive Conference, has been very ill.

A very successful mission has been held at Holbeach, and it has been resolved to continue the services throughout this week.

In connection with the Free Methodist Mission, Rev. Francis Bavin, of Leeds, is to be general superintendent of the Jamaica Mission.

During a recent mission at Stampford-street, Portsmouth, a number of persons professed conversion, twenty of whom have been admitted into fellowship.

Rev. John Smith, formerly pioneer missionary in South Africa, now missionary secretary of the Primitive Methodist Connexion, is mentioned as a likely president of next year's Conference.

An interesting conference on methods of work has been held at the Lads' Institute, Whitechapel. Thirteen students from Manchester College, many of whom are staying at and helping in the Institute, were present.

Questions of further developments of Methodism were considered at the recent meeting held at the Centenary Hall. It was reported that during the past thirty-five years £700,000 had been expended in church extension in London. The four central missions had an enrolled church membership of 4618.

It is stated that by the recent death, at Scarborough, of Mrs. Sophia Gunson, relict of the late Mr. Gunson, of Ossett, several charitable bequests made by the latter came into operation. The trustees are directed to provide out of the residue £3200 for establishing and maintaining a mission in connection with Wesley-street Chapel, Ossett, and £400 for a Bible fund in connection with the same church.

Presbyterian.

At Maryport Rev. J. McOwan has entered on his new charge.

Rev. A. Lamont, of Singapore, is preaching on Sundays at Westbourne-grove Church, during the absence of the pastor.

Rev. J. C. Gibson, of Swatow, will preach at the forthcoming Synod, in place of the Moderator, Rev. H. L. Mackenzie, who has now returned to his work in China.

Rev. J. B. Meharry will preside at the induction of Rev. George Hanson as minister of Marylebone Church on Feb. 8, and will address both minister and people on their new relations.

Fallen Asleep.

At Melton Mowbray, ADA WAKERLEY, second daughter of the late Mr. John Wakerley, and sister of Rev. John B. Wakerley, of the Central London Mission, and Sister Winifred, of Princess Alice Orphanage. — At Alice, near Lovedale, Cape Colony, Rev. JAMES M. COWAN, one of those noble men of whom the busy world knows little. Born in Glasgow, he laboured for a while at Fraserburgh; ordered to South Africa for his health, he laboured at East London until strength failed.—In Salford, Mrs. PETER BURY, aged eighty-three, the founder in 1837 of Great George-street Sunday-school, which she first commenced in her own house; her faith, earnestness, and unselfishness have been the means of blessing to many.—In Manchester, Mr. JAMES CROMPTON, aged seventy-six, for more than fifty years a leading worker in Preston.—At Hastings, on 15th inst, Mr. ROBERT SLADE, aged seventy-three, a prominent Christian worker at Leeds, associated with many Christian and philanthropic institutions in the city.—At Rubery, aged ninety-one, Miss MARY GREEN, for many years one of the most active workers in the village.—At Ellesmere Port, Rev. W. STALHAM, for thirty years vicar of the parish.—At Christchurch, on 16th inst., Mrs. GEORGE MARSHALL, aged sixty, the mayoress, a warm helper of Congregational work and Christian missions.—At Widnes, Mr. W. HODGKINSON, aged forty-five, a much-valued Sunday-school worker.—At Bourton-on-the-Water, Mr. W. S. CLIFFORD, an earnest preacher and Sunday-school teacher.—At Earl's Colne, Mrs. TAWELL, aged seventy, a successful Bible-class leader.—At Wooler, Mrs. MUIRHEAD, aged eighty-one, widow of Rev. J. L. Muirhead, whom she survived but a few weeks.—At Shorthill, Mr. H. JONES, for fifty years a useful worker at Pleasley Chapel.—At Patley Bridge, Mr. GEORGE METCALFE, a generous giver to the Lord's work.—At Cardiff, Mr. W. SAUNDERS, a devoted helper in Christian and mission work.—At Earl's Croome, Worcester, on 10th inst., Miss L. M. ALLPORT, daughter of the late Rev. Josiah Allport, of Birmingham.—At Moreton, Dorset, on 17st inst., Rev. W. C. FRAMPTON, aged eighty-six, rector of the parish.—At Orlestone, Kent, Mrs. C. B. HALL, wife of the rector of the parish, and a devoted helper.—At Boxgrove, Chichester, Rev. H. E. JONES, formerly vicar of Overton, Lancs.; at Wimborne, Rev. HENRY GOOD, LL.B., aged ninety-nine, for fifty-seven years the vicar of the parish; at Jamaica, New York, Rev. W. A. DICKSON, Methodist minister, formerly of Lisburn, and brother of Rev. James Dickson, of Dunkincely; at Dublin, Mr. GEORGE WILSON HILL, one of the governors of the Methodist Female Orphan School; at Omagh, Rev. ROBERT WALLACE, minister of the second Presbyterian Church, an able, faithful, devoted minister and pastor.—At Bethesda, Canon MORGAN, aged seventy-seven, vicar of Clenog wen, Bethesda, for thirty-four years.

Free Church Councils.

The Council of Evangelical Free Churches of Birmingham and district, formed in 1893, held its annual business meeting on Monday week. Mr. George Cadbury has been the President from the beginning, and is now retiring in favour of the Rev. F. L. Wiseman, who has been hon. secretary since 1893. The annual report referred to the confidence manifested by the increase in churches connected with the council. In 1893 there were 111 churches sending 325 members, and last year there were 198 churches and 477 members. For the present year over 200 churches are appointing representatives. Co-operative efforts to stimulate the spiritual life of the Churches, the training and use of preachers, and the care of the youths connected with the Churches have been the main objects of attention during the year.

A well-attended meeting of the East Lancashire and East Cheshire Federation of Free Church Councils was held at Grosvenor-street Chapel, Manchester, last week, Rev. Dr. McLaren presiding. Rev. Dr. Mackennal delivered an address on methods of work undertaken by Free Church Councils, under four aspects—(1) the promotion of Christian fellowship amongst the different Churches; (2) the prosecution of united evangelistic effort; (3) the safeguarding of the rights and privileges of Free Churchmen; (4) the maintenance of a high moral standard in the public and general life of the community. Reports of an encouraging nature were afterwards given by representatives from fifteen Councils comprised in the Federation.

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Church Missionary Society—H. E. F. C., £1 2s. 6d.; A. I. C., £5; (*Uganda*) Mede, £2	8	2	6
Mission to the Fans (Mrs. Marling)—L.	5	0	0
Central Africa Mission (Mr. Arnot)—M. I. K. E. and L. A...	1	10	0
South Africa General Mission—W., 8s.; S. T. D., £10	10	8	0
London Missionary Society—W.	0	2	0
Tibetan Mission Band (Mr. Polhill Turner)—John xii. 32..	0	5	0
Tibetan Pioneer Mission (Miss A. Taylor)—John xii. 32..	0	5	0
Figueras Mission, Spain—Miss M. G. B.	1	0	0
McAll Mission, France—S. T. D...	5	0	0
Congo Balolo Mission—S. T. D., £5; M. P. A.,* £1 3s. 11d.	6	3	11
Kurku Mission—S. T. D...	10	0	0
Ceylon and India General Mission—S. T. D.	5	0	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian) — Harrison-road Congregational Church, Halifax, £6 10s. 6d.; South Parade Baptist Church, Leeds, £7 17s.	14	7	8
British and Foreign Bible Society—Bert, 5s.; O., £10	10	5	0
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Home for the Fatherless (Mr. Tovey—M. Bros. £1; L. B., 10s...	1	10	0

(Continued on page 28.)

The Christian.

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NOTES AND COMMENTS

WE shall be much obliged to any of our readers who can furnish us with copies of THE CHRISTIAN for March 5, 1896.

"Wars and rumours of wars"! Unrest and mutual suspicion among the nations—these are the characteristics of the foreign news of the day (see p. 28). "Distress of nations with perplexity" is not only a word of prophecy from the lips of Christ, but an actual description of the commotions of our day in Europe, Asia, and Africa. The people of the earth are in straits. Are not these things "signs of the times" to which we do well to take heed?

The mutual charges and recriminations of the Government and Opposition leaders as to their relative responsibility for the policy that led to the recent Afridi Campaign are not particularly dignified or instructive. We feel sure that the country, as a whole, is far more interested in the renewal of peaceful relations between the combatants than in the origin of the war. When Parliament meets next week, an opportunity of enforcing this aspect of the problem will be afforded, and it is of the utmost importance that the conscience of the nation should find due and emphatic utterence. One of the promising elements in forcing a peaceable issue before hostilities are recommenced, is the probability that the cost of the campaign will have to be borne by the Imperial Exchequer. This will predispose Parliament to a friendly issue to the struggle. Every believer in peaceful progress will surely throw his influence on this side.

How far is a newspaper permitted to take public credit for helping to bring social and other struggles to a peaceful issue? Lately we have had several dailies loudly trumpeting their own praises, both as regards the engineering trouble and the control of public policy. Newspapers may do untold good by advocating wise measures, and smoothing over social and industrial differences. To turn opportunities of public benefit into means of self-advertisement is surely a cynical misuse of privilege.

The determining ideals of a nation as well as individuals may often be seen in unconscious manifestations of popular feeling better than by deliberate statements of policy. Judging from recent events, the ideals of the British nation just now are commercial rather than humanitarian. We have only to contrast the universal uprising of sentiment among all classes and parties in favour of resisting Russian aggression in China, where commercial interests alone are at stake, with the fierce divisions of opinion that have rent the country during the last three years, as to our right and duty to interfere in the Armenian question, in order to have a striking proof of this. It is a humiliating indication of the real motives that guide our action in foreign affairs. If a similar firmness had been shown towards the Sultan three years ago, the probability is that the subsequent troubles in Turkey and Greece would have been prevented. It is no proof of true patriotism to ignore these facts, which are so plain that he who runs may read.

One noteworthy feature in the long and lamentable struggle in the engineering industry, now happily concluded, has been the entire absence of disorder and rioting among the mechanics who have been so long out of work. The *Spectator* has had a recent discussion on the question, "Is Society better or worse?" in which an optimistic opinion was developed. In the matter of public order, at least, there is no doubt that the present generation is far ahead of its predecessors. Less than twenty years ago a great strike was always accompanied by violent language, and often by violent deeds. It is greatly to the credit of the men that there has been no breach of the peace arising from the strike and lock-out. There has been an immense amount of suffering, patiently and silently borne, and the growth of self-restraint which this argues is a most hopeful sign. Continental papers have expressed astonishment at this striking phenomenon, and they may well do so. There is no other country in which such a long struggle could have been brought to an end without disturbance.

Some years ago Mr. Plimsoll, who had spoken up for sailors who were too often drowned in coffin ships, took up his humane parable for the poor sheep and cattle that are carried across the ocean. It is terrible to think how much suffering has been endured in the interval, and how much is still going on. If recent information may be believed, the state of things on most of the cattle-carrying steamers between South America and Liverpool is horrible. Statistics are given which show a loss of one-fifth, one-fourth, and two-thirds of the living cargo; in one case a vessel shipped 758 sheep, and brought only 78 of them into port; another vessel lost 69 cattle out of 395, and 394 sheep out of 1200. Yet while this waste and misery is going on in some vessels, others do the trade at a loss of less than 3 per cent. That being so, it is evident that these horrors are unnecessary, and in the name of humanity and religion they ought at once to cease.

In a summary of Mr. Justice Grantham's speech at Norwich, on Police Court Missions, the *Times* quotes the words :—

> It is a great thing to be able to get at the offender at the inception of his criminal career, for then some good might be done; but with hardened criminals the greatest possible difficulty arose. With a person convicted once there was a chance of reformation, but when the convictions numbered five or six the idea of relamation was almost hopeless.

We cordially endorse these words. There are no agencies doing more sure work for Christ and humanity than those that help the first offender. We regard Police Court Missions as ranking amongst the most remedial forces great cities employ for the substantial benefit of young criminals. The Christ came to *seek* and to save that which was *lost*.

"The future of the Sunday-school," as alluded to in the *Sunday-school Times*, should be a supreme question before the Church. Rev. Hardy Harwood holds that, as now,

> the spiritual influence must be the first consideration, but at the same time there must be much more efficient teaching than now.

Too much care cannot be taken that Biblical instruction is at least abreast of what is being given in the best day-schools; but, after all, the desideratum is that teachers themselves should be men and women filled with the Holy Ghost. This is essential to the exertion of spiritual influence upon scholars. The time for teaching on Sundays is so short that the teacher should ever bring to his work a soul on fire with the Holy Spirit. When this is the case, the power will be felt at once, and will give to every Biblical topic treated a lasting impression. Preparation classes for teachers are desirable. The preparation of the Spirit is no less indispensable.

The question, "How far is it justifiable to preach old sermons, and how often?" is well handled in a paper recently read at the London Primitive Methodist Council. The writer says: "I see no harm in repreaching an old sermon (to new congregations of course) so long as the preacher is able to revive the feelings that inspired it." He recalls Archbishop Temple's advice to his clergy to preach their sermons three times and then put them in the fire.

> Sometimes a few months pass, and lo! the sermon is baldheaded and toothless. An American paper observed not long ago that the secret of the decline of influence of many old ministers is "that old sermon-barrel." "Congregations," it said, "want fresh apples, not dried pippins!"

There is a good deal of sanctified common sense as well as homely wit in this remark. It is an essential factor in all telling preaching that its message should be alive and real to the preacher; otherwise it must inevitably be dead to the audience. The highest truths lose their power when they are utterd by rote, instead of coming warm and glowing from the heart. Whitefield used to say that he did not consider a sermon perfect till he had preached it at least forty times; and great revivalists often repeat substantially the same address still more frequently with undiminished effect. This is because they live habitually in the truths they utter, so that they come with the force of a fresh inspiration every time they are uttered. There is no reason why the same sermon should not be repeated even to the same congregation after a suitable interval, if this prime condition is fulfilled.

A symposium in an American contemporary on the "Model Listener," in which about eighty ministers took part, has produced some interesting hints. A minister from Illinois flavours his description with some homely humour. Among other qualifications he says the model listener is

rain-proof, sun-proof, food-proof, and visitor-proof; is rich in prayer and poor in prejudice; brings his thinking-cap to church and leaves his nightcap at home.

He concludes by saying that

a few such hearers make a poor sermon good, and a good one better, for the rest of the congregation.

There is no doubt about the latter fact. There is contagion from pew to pew as well as from pulpit to pew. It is noteworthy, by the way, that many of the contributors emphasise the helpfulness of listeners looking straight into the preacher's eyes during the sermon. It is not superfluous in the case of many preachers to return the compliment. Eye-touch is a great help to heart-touch.

The discussion at the assembly of the London Baptist Association on the "Sense of Sin" is a most timely one. Rev. J. R. Wood did well to distinguish between the literary conception of sin and the evil itself in the human heart. Until there is a deep heart-consciousness of sin as a wrong done to God there can be no sincere repentance toward Him. Faith in Jesus Christ is not the justifying act of the soul until sin is mourned over and confessed. And is not the personal conviction of sin the direct work of the Holy Ghost? "He shall convince the world of sin." This is done by the conviction of the individual. Jesus Christ is abundantly glorified too, when under such a sense of wrong the believing heart rests absolutely upon Him for power to conquer the world, the flesh, and the devil.

It is a pleasure to observe in the *Christian World* the assertion that the reason why Paul is so roughly handled by modern Sacerdotalists is that his teaching is so essentially opposed to theirs. As has been often pointed out, Paul's writings were the stronghold of the early Reformers; and, of course, the qualities which made him precious to them make him objectionable to those who would bring us again into mediæval bondage. Our modern preachers might find it useful to their congregations to expound the Apostle in his teaching on the points at issue.

The Methodist Recorder gives great prominence to a communication on "The Doctrine of the Prayer Meeting," in which the writer remarks:—

There never was an age when the people of Methodism gave as much time to pleasure, light reading, and society claims as at the present. There never was an age when they gave so little time to united and earnest waiting upon God and interceding with Him. Put those two facts side by side, and by no special pleading can one arrive at a satisfactory conclusion.

Would not a candid spirit say the same thing of every other denomination, and draw the same conclusion? Our dangers chiefly lie in the direction of excess of social gratification, and in neglect of spiritual exercises. The atmosphere of the age is relaxing; all the more need, therefore, to brace ourselves to exertion, to deny ourselves the things that bring no profit to the soul, "and follow after righteousness, godliness, faith, love, patience, meekness."

The phrase "Christ's standard of values," is one often met with in recent books of theology, but its meaning has yet to be learnt by the world at large. For He lays the chief emphasis on persons, not things, on souls, not institutions; thus reversing the standard that has prevailed among men. It would seem that once this truth had been revealed, it would at once be accepted by a race of immortal creatures; and yet it is scarcely beginning to be recognised. To injure a soul is, in his eyes, a greater crime than to overthrow a kingdom; to offend a weak brother is worse than to lose a fortune. Not until this principle is fully recognised can the Kingdom of God come with power.

One of the most striking instances of the way in which modern science is turning waste products to use, is the manufacture of electric light out of house and street refuse. This is but a parable of the Divine process, whereby the waste products of human society are transformed into use and beauty in the kingdom of God. In the mud of the street, Ruskin tells us, there lie concealed the materials of precious stones; in the lost humanity of our slums, there are hid the elements of noble manhood and pure saintliness. The two processes ought to go on side by side—out of garbage and filth, light for the body; out of rejected and lost creatures, kings and priests unto God, for the light of the world and the glory of the Redeemer. It is a great thing to transform refuse into a commodity; it is a greater to save a doomed soul, to bring hope into a lost life.

The experience of Mr. George Müller in regard to "Answered Prayer" is related in the *Sunday Magazine*. The whole of the money invested in the building of his orphanages, amounting to £115,000, was obtained thus. For sixty-two years he has never asked man for a penny, while he has received for the carrying on of his work £1,400,000. Further, he has been enabled to send £257,000 to his missionary brethren. His method has been invariably to go on praying till the answer has come. In a recent address to a Y.M.C.A. meeting, in his ninety-third year, he said that he took up his orphan work especially with the object of giving a visible demonstration to the whole world and to the Church of God of what prayer could do. The whole world is familiar with the result.

A powerful argument in favour of "mixed schools" for boys and girls is adduced from the results of the experiment carried out at more than one school in England, while in America the plan is all but universally adopted. These results have been eminently satisfactory. The objections raised, that the boys would become effeminate and the girls rough, that difficulties would rise of a delicate kind, that the question of corporal punishment would be insoluble, have all been found baseless. There has been a healthy emulation between the boys and girls both in their studies and their conduct, corporal punishment is unknown, and a spirit of courtesy and chivalry have been shown to a surprising extent. The experiment was a bold one, but the results have more than justified it, whether viewed from the moral or the educational standpoint.

That the Monte Carlo Casino, with all the evil it fosters, should have obtained a new lease of life is both a scandal and a disappointment. Two suicides of women are reported this week. It is useless to hope to check this sore by law unless the neighbouring Governments take action on account of the terrible havoc it works; but in view of the low moral tone that is often found in official circles, and the little heed that is taken of the real welfare of a nation so long as its wealth and dominion increase, there is almost as little hope here.

Where hope and certainty of effect lie is very much nearer home. They lie in a deeper individual realisation of what this gambling curse means, and in a decision on the part of every Christian to have no lot in any transaction which partakes of the nature of gambling. They lie in a deeper individual realisation of what each who stands on that ground can do to save others. They lie in a deeper individual zeal in prayer for the reign of unselfish love in hearts now consumed by the feverish greed for self. We can never prevent such pit-falls beside our road—they are never in it—but we may, we must, prevent our brothers and sisters from falling therein, as well as keeping clear of them ourselves. The gambling mania is on us as a nation, and in unsuspected guises it is making its way into many a well-intentioned but thoughtless life. Not only in business transactions, but even under the cloak of religion, we have this foe to meet, and we can cope with it by no half measures.

A writer in *Blackwood* thinks that the present direction of things in Britain will, if we are not careful, lead us right into national perdition. We are too much afraid of pain, and too anxious to preserve life, instead of looking at the quality of the life preserved. If we go on building up our empire by force, while pretending to do so by charity and meekness, we shall engrain hypocrisy as our national characteristic; but if we try to build by means of meekness and charity

we shall soon have no national character or national self-esteem or national existence to lose.

Hence he would have us resort to the "good old ways" of drinking well, loving well, suffering well, and fighting well. Apparently this writer knows nothing of that heroic side of life among us created by the gospel of charity and meekness, which cheerfully faces pain of body and exertion of mind for the good of others and the glory of God. "The simple annals of the poor" are rich in instances.

It is often said that there has been for some time a marked change in the attitude of travellers and explorers as to the value of missionary work among the heathen. The testimony of Robert Louis Stevenson, Louis Becke, and others as to the splendid services of missions in the South Seas has now been reinforced by a similar tribute paid in Mrs. Bishop's new work on "Korea and her Neighbours." (2 vols. 24s. *John Murray.*)

Those who believe in missions from the highest point of view, however, would do well to receive many of these tributes with equanimity, for they nearly always refer to secondary and incidental aspects of the work. Missions are praised rather as civilising agencies than as centres of spiritual force. From this standpoint even France has a good word to say for them. But if foreign missions were valuable only as a pioneer agency for civilisation and political expansion, those who have been their mainstay would soon lose interest in them. Only as they have a purely spiritual ideal, upheld by spiritual motives, and judged by spiritual results, do they fulfil their function.

The Pope's encyclical on the Manitoba education struggle contains much curious reading, and is specially interesting as it marks one more stage in the self-revelation of the Roman Church. It has ever arrogated to itself the title of "Catholic" or "Universal" Church —*i.e.*, *the* Church representative of Christendom as such. And yet this is the authoritative reading of this term, as expounded by the official head of that Church:—

For the Catholic there is only one true religion, the Catholic religion; and, therefore, when it is a question of the teaching of morality or religion he can neither accept nor recognise any which is not drawn from Catholic doctrine.

Substitute the word Roman for Catholic, and the essential exclusiveness of spirit lurking here comes to the surface. One thing Evangelical believers should pray for is that all may see Rome in her true character, which has ever been that of a narrow and persecuting sect.

Forty Years of War.

FROM the pulpit and the platform, as well as in literature devoted to the advocacy of Foreign Missions, one of the reasons given for insisting on the policy of expeditious evangelisation is the great death-rate of heathendom. So, then, the Church is being urged to hasten her proclamation of the Gospel in order that the heathen may hear and know it ere his earthly probation ceases. Is it not a little inconsistent that we who affect this commendable anxiety are constantly and immediately concerned in swelling by our slaughters this melancholy death-roll? And is it not a probable fact, that during the last thirty or forty years our arms have devoured among these heathen races more people than our missionaries have been instrumental in converting to God?

The statement from which we have deduced this assertion was reported to have been made quite recently by the Commander-in-Chief of the British Army. Amid "laughter and cheers" Viscount Wolseley said:—

There was another peculiar point about our Army. It was always at war. We were the only nation in the world in that position, and in the last thirty or forty years it was difficult to find any period when we had not an army fighting in some portion of the world.

Now, we ask, whether the vast majority of the wars that stained these periods with gore have not been against so-called savage or semi-savage tribes? And have these conflicts been unavoidable? We admit the justice and necessity that may demand suppression of rebellion and revolt (as, for example, the Indian Mutiny and the recent revolt at Uganda) against settled government; or that may visit the unprovoked shedding of blood (as, for instance, the Benin massacre) with the extreme corrective of arms. But surely these thirty or forty years of war have not been the consequence mainly of rebellion, revolt, or massacre, nor have they been always as serious and urgent as to demand the arbitrament of the sword.

The clemency and forbearance exercised towards one another by nations of mutual strength and intelligence, even when their misunderstandings reach an acute stage, is a most creditable feature of civilisation; yet, if this is what we have a right to expect, and what we do see among equals, how much more should we expect and see it on the part of superiors towards inferiors? We do not pretend to believe, however, that these slaughtered savages have in many instances been the aggressors, for it seems to us only

A REASONABLE ADMISSION

to say that the radical provocation of many—aye, most—of these conflicts with weaker races has been solely their continued occupation of the heritages assigned them by the Creator.

Our persistence in scattering firebrands of war among defenceless peoples has been a prolonged torture, from which the national conscience could not escape; hence the use of the following soporific, lately repeated to the nation by an eminent statesman:

At the present moment, in Egypt, in East Africa, in West Africa, and in India, we are carrying out a policy of *humanity*, of civilisation, of pacification. Understand what I mean—the horrors of the Soudan, and of Benin, exceed immeasurably anything that has ever been reported of massacres and outrages in Armenia. The state of pillage and murder which has been going on for centuries on the Afghan frontier is infinitely worse than even the anarchy of which we hear in Crete, but yet, when we propose, by measures which are well within our power, to rescue these millions from suffering and outrage, then our critics have nothing to say, but sneer at our imperialism.

To say that the horrors of the Soudan and Benin "exceed immeasurably" anything that was reported of the massacres of Armenia, is purely the language of hyperbole; but assuming the literal correctness of these assertions, and having noted the attitude of our commerce and Government toward these customary slaughters of native races, what is the position of the Christian Church in the matter?

The truest builders of our great Empire are not those who lay its stones with the untempered mortar of blood, but such as bury those stones in the concrete of righteousness. Removing the aborigines from their native soil by methods of destruction, we the more easily possess their lands for our surplus population, and their minerals for our own aggrandisement; and by a fleet, an army, and police we

COERCE THE REMNANT INTO LOYALTY

and awe rather than into love. But in thus contravening the law of the Book by which as a nation we profess to be governed, this broken law, with the rancour of revenge that may still burn in many a native's breast, is as a mine of dynamite over which to rear Empire. Had faith in the Scriptures penetrated so far into the national heart as to make us put the Gospel before our arms, and our missionaries before our army, instead of 70,000 fighting-men in a frontier war, with great loss of life, great expenditure, and embittered foes in its train, we would probably, with less than the one twentieth part of that number of missionaries, and without these evil concomitants, have won for ourselves the loyalty and the love of a grateful, a happy, and a contented people.

In all Christendom the angel of war is abroad, and heeding his trumpet-call, the great nations

HASTEN FOR THE FINAL CONFLICT.

The everlasting clatter of the world's Press upon the subject of war; the tremor of commerce at every shadow that seems to darken the horizon of peace; the creation of new navies, and the increase of navies already formidable; the invention of arms of deadly efficiency; the support of monster armies; the inoculation of boys and youths with the spirit of militarism; these all are part and parcel of the preparation for that momentous event.

Thus prepared, and yet preparing, the nations, under the patronage of wealth, rank, power, intelligence and religion stand face to face, encased in arms, burning for revenge, suspecting, distrusting and hating each other, but unable to strike, for a gulf cleaved by inopportunity divides them; they await the passage of a reasonable pretext. And is that passage being made? Yes, through the thinned ranks of the weaker races. When these shall have been completely subdued and their lands appropriated, then shall the passage of the great trysting-place have been perfected, which entering, the era of mutual extermination will have been ushered in.

Does this not appear to be the inevitable trend of the present policy of Christendom?—a policy that has, in its contact with less vigorous races, largely substituted war for peace, and destruction for salvation. But if we would escape this Nemesis of judgment, let the Church first take her stand, and with no uncertain sound let her proclaim against the demon of war; then arresting his blood-stained footsteps in his ravages amongst the weak, she will be the better prepared to cut off his progress among the strong.

THEO. E. S. SCHOLES, M.D.

The Spurgeon Anniversary.

SIX years having passed since the great preacher entered into rest on the last day of January, the services on Sunday at the Metropolitan Tabernacle were of a memorial character. At the prayer-meeting in the Tabernacle on Monday evening there was a large attendance. Pastor T. Spurgeon, who presided, said there had been some difficulty how to arrange the meeting. It was thought that they might gather together in an informal way and speak about the various works in progress, and so glorify God in the pastor who six years ago laid down his burden, to be promoted to the ranks above. It was no wonder that some then said the work would go to pieces; but others, though conscious of the loss sustained, believed that God would still carry it on. Six years had passed, and the work still lasted and still lived. In some respects there had been diminution, but the Tabernacle was open Sunday by Sunday, and was well attended. The College and the Orphanage also prospered, while the colporteurs were still at work diffusing good literature. Other works also went on, and the old blessings attended them. The late pastor had laid the foundations well, and the work had lasted. The praise was not to them, but they would pledge themselves to go forward in the name of their Lord and Master. Revs. C. B. Sawday, John Wilson, Dr. McCaig, and others took part in the meeting.

Sunday Closing Demonstration.

THE temperance workers continue with undiminished vigour and enthusiasm their crusade against intoxicants. On Monday night they held a splendid meeting in the Queen's Hall—which was crowded in every part—the occasion being the third anniversary festival of the London United Temperance Council.

The ARCHBISHOP OF CANTERBURY presided, and, in an address delivered with his accustomed vigour, confined himself to the question of Sunday closing of public-houses. In their fight against the overwhelming temptations which were perpetually crossing the paths of all men through strong drink they made slow progress. Slowness was inevitable in movements of this kind. At times they felt it was necessary to concentrate their efforts upon some one important step which if taken would really advance their movement, and there was no step, in his judgment, which it was more important to take than that of persuading the Legislature to deal with the liquor trade as they dealt with other trades, and to stop the opening of the public-houses on Sunday altogether if they could, but, at any rate, for such a time as should really make a difference in the present customs of our people.

The subsequent speakers included Lady Elizabeth Biddulph, Rev. H. Price Hughes, Canon Murnane, Mr. A. F. Hills, Rev. James Travers, and Canon Barker.

Thoughts for Parents.

2—JOY.

Galatians v. 22.

"FOR JOY THAT A MAN IS BORN INTO THE WORLD."

The spirit of thanksgiving is a good preparation for child-training.

Sunshine in the sky is delightful and desirable, so also is sunshine in the home.

To make happiness around does not require much sacrifice on the part of parents, but it requires tact and study and practice.

It is very easy to darken the outlook of the little ones; endeavour therefore to provide an atmosphere of joyfulness. Good qualities grow more quickly in sunshine than in shade.

"JOY IS A THING TO BE PRACTISED, LIKE THE VIOLIN."

Present to your child Christ as the Joy-giver. This is an attractive aspect to him; teach him true religion has nothing to do with melancholy countenances and mournful tones.

If you despond and complain, you darken lives.

Froebel attaches great importance to singing with children. "A merry heart doeth good like medicine."

True reverence is shown better in gladness than in storm.

FRANCES S. HALLOWES.

Suggestive Readings.

THE MYSTERIES OF THE KINGDOM.—II.

It is given unto you to know the mysteries of the kingdom of heaven.—Matt. xiii. 11.

Every scribe instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.—Matt. xiii. 52.

HOW may we become scribes instructed unto or concerning the kingdom of heaven, so that, as a householder provides for his household, we may minister to the flock of God things new and old? Surely, first and chiefly, by learning and digesting all the Scriptures say about the kingdom, under the teaching of the Holy Spirit.

The central subject of all history, sacred or profane, Divine or angelic or human, is that of a kingdom. The great and all-absorbing question, which, like Aaron's rod, swallows up all others, is, Who shall reign, who is King?

Jesus is the key to Scripture. But Jesus is the Christ, the Anointed, the King.

This question, Who reigns? who is King? underlies all dispensation, all revelation. Eliminate it, and Scripture would lose its form, and be evacuated of its significance—as when a garment woven from the top throughout is drawn into a single thread.

History begins with the revolt and fall of the usurper Lucifer and of the angels who espoused his cause and who shared its consequences. It is the record of the conflict between the true King and the usurper. It ends with the final fall of the usurper, and the restoration of the kingdom to the Father, that God may be all in all. There is nothing in Scripture which is not vitally connected with the story of the Kingdom.

Let us very briefly review the events from the beginning to the end.

Lucifer, the shining one, aspires to be God, to sit on the throne of God. And he, with a large number of angels who followed him, are cast out of heaven.

But a question had now been raised which must be answered, for God acts upon his own principle: "Prove all things; hold fast that which is good."

The earth is prepared for man; and man is created out of it and placed upon it. And God puts all things under his feet. Satan, once the shining one, now a fallen star, is permitted to test man, whether he will keep God's commandment or no.

Man yields to the tempter, and by so doing delivers the dominion he has received from God into the hands of Satan, who thus becomes the prince of this world.

But the all-wise God had foreseen this result; and by the covenant between the Father and the Son, at or before the foundation of the world, had fore-ordained, in the seed of the woman, a Lamb already in purpose slain, who through death should render powerless him that had the power of death, that is the devil: "And He shall bruise thy head and thou shalt bruise his heel."

Now a testing of Satan himself begins, and it will be proved whether the creature who claimed the throne of the universe is competent to rule on the minute scale of this small planet.

The first stage of the solution of this problem is found in the history of the world during the first fifteen centuries—which became, as population increased, an awful period of lawlessness, corruption, and violence, in which God was not feared, nor man regarded, and the flood came and swept them all away.

In the new world God established civil government, and committed to Noah the sword of justice: "Whoso sheddeth man's blood, by man shall his blood be shed."

The prince of this world, who had made no attempt at government during the first period, henceforth does nothing but incite men to rebellion against God. Nimrod, the prototype of all the tyrant princes of this world, was a mighty hunter not only of wild beasts but of men, and in his days, if not under his direction, the tower of Babel was built, in rebellion against the command of God, who replied by the confusion of tongues and the scattering of the peoples.

Now God separates Abraham to Himself, the head of a nation in the flesh over whom God would establish a Theocracy, and whom, if they would obey his voice and keep his covenant, He would make a peculiar treasure to Himself, a kingdom of priests, a holy nation. Abraham was the father also of a spiritual nation, including all believers to the end of time—a spiritual house, a royal priesthood, a holy nation, a peculiar people, a kingdom of priests—the very words used concerning Israel after the flesh. (Gen. xii., Ex. xix., 1 Pet. ii.)

But Israel demanded a king to judge them, like all the nations; and rejected God that He should not reign over them. (1 Sam. viii.)

The Books of Kings and Chronicles bear witness by their titles that they are the records of a kingdom. The three books which follow are governmental records, which present the God of heaven as reigning over all earthly monarchs.

The Book of Job would be unmeaning if it were not that He whose ways are under discussion is the Great King.

The Reign of God and of the King who is his Son is the golden thread which binds all the Psalms together, whether the King be in the depth of suffering or on the height of glory. The tone of royalty runs through the three Solomonic books, even though in the second it is in a minor key.

The prophets are all related to the Kingdom of God, and their writings are generally dated by reference to the monarchs reigning during their ministry. Daniel is a statesman, and all his prophecies concern Gentile or Messianic rule. The dominant note throughout the Old Testament is the Reign of God, and of the powers whom He ordained on earth.

M.

(To be concluded.)

The Story of Popish Dogmas.

SOME of your younger readers, unfamiliar with the story of the rise and progress of Popish dogmas, will be glad to have the following statement:—

	A.D.
Prayer for the dead	200
Worship of saints, martyrs, and angels	350
Worship of Virgin Mary (developed)	430
Priestly garments	500
The Mass in Latin	600
Papal supremacy	606
Worship of images and relics	788
Baptism of Bells	968
Obligatory celibacy of priests	1000
Infallibility of the Church (of Rome)	1072
Sale of indulgences	1190
Dogma of Transubstantiation	1215
Auricular confession	1215
Keeping the communion cup from laity	1415
Doctrine of purgatory	1439
Traditions of equal authority with Holy Scripture	1540
Pope's temporal power proclaimed	1854
Papal infallibility proclaimed	1870

Thus we see that Popery, in one sense, *semper eadem*. It moves, but it is always *downward*, and getting more and more imperious and impudent. The present concern of Romanism is to stamp out the Protestant religion. Prevailing frivolity and formality afford great opportunity for the spread of Romish superstition.

T. E.

Cold or Hot?

By Dr. T. L. CUYLER.

COLD or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and see how much love for Christ is left there. If, after such an honest examination, you find that the temperature has run low, very low—what then? Should you quit the Church and throw up your Christian profession? No! a thousand times no! The Holy Spirit's message to you is, "Be zealous, therefore, and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a re-conversion.

Simon Peter's best work was done after he was re-converted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion, and go in and throw yourself down at the Master's feet, and cry out: "I have sinned; I am no more worthy to be called thy servant." Set up again your altar, and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost health. But when you do get a fresh tide of Christ's love pouring into your heart, and a fresh glow of his likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave-clothes and leaped into life again.

Refuge.

To my soul, in utter ruin,
Comes a message from the Lord,
Present pardon, full salvation—
As I am I trust his Word.

Out of Christ is death and sorrow,
Satan's desolate domain;
But in Christ is life and gladness,
He the circle of God's reign.

Why seek life apart from Jesus?
Seek the living in the grave?
Can the dead the dead awaken?
Christ and none but Christ can save.

Jesus died for our transgression,
Rose when sin was put away;
Now He gives us all the blessing
Of his resurrection day.

Taking freely as He giveth,
Trusting his atoning blood,
Sin is pardoned, Satan vanquished,
Saved, we stand with Christ in God.

Do we grieve to part with evil;
What is all we must forego?
Varnished sin! 'Tis but the fuel
Kindling for eternal woe.

O the blessings found in Jesus!
They can thrill life's deepest strings;
"God with us," the joy of heaven,
Sweetens all our Marah springs.

Clouds may rise and storms assail us
While we tread earth's desert way;
But within, the peace of Jesus
Shall sustain us day by day.

Donegal. J. K.

The Protestant Alliance Official Organ for February well sustains the improvement to which we recently called attention. Editorial articles on the Church of Christ and the Christian life are instructive in a high degree; and the story of Tyndale and the English Bible, as here told, should prepare the young people of Protestant families to hold their ground in the day of Roman temptation. The "Monthly Letter," embodied in this magazine, deals tersely and ably with over a score of subjects of passing or permanent interest. (1d. *Partridge & Co.*

God's Methods with Man:

Past, Present, and Future.

BY REV. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

IV.—DANIEL'S MISSING WEEK.

BETWEEN the coming of Christ for his people and his Millennial Reign there will be a short interval of seven years, full of interest because of the events that therein go forward upon the earth and in the heavens. When, at the end of the present dispensation, our Lord calls his Church away from the earth, that event ends one phase only of his work in our world, and ushers in another era of Divine activity. After verses 18 and 19 of Matt. xii. we make a distinct pause, because the remainder of the prophecy, as quoted in the two succeeding verses, has nothing whatever to do with the dispensation in which we now live. Emphasising the word *till* in ver. 20, we plainly see that when Christ sends forth judgment unto victory, He *will* break the bruised reed and quench the smoking flax. A careful examination of the context of this prophecy concerning the Messiah (Isa. xlii. 1-4) will show that the figures of speech just mentioned apply not to those who have weak, though sincere, aspirations after Christ, but to his enemies, who are thus magnificently satirised as weakness weakened, and as that which has within itself the elements of its own destruction. The great and beautiful truth which is so often associated with this imagery still abides; but we must be true to Scripture as it stands, and not seek to prop up even truth itself by misquotation. In the time yet to come, beyond this day of grace and mercy, God will overthrow his enemies, and will sweep before the majesty of his coming, as chaff of the threshing floor, the evil things which so affright us by their tremendous hold upon our age.

We are taught the same great truth from another standpoint by Luke iv. 18, 19. Our Lord reads in the Jewish synagogue words covering the scope and intention of this present dispensation. Referring to Isa. lxi. 1, 2, we discover that Christ had closed the book without reading all the words of the prophecy. "The acceptable year of the Lord" has lasted until now; and with equal certainty shall the Messiah once more take up that old-time prophecy, and fulfil it to the letter as regards "the day of vengeance of our God." The Scriptures with which we have dealt reveal

TWO ASPECTS OF CHRIST'S WORK.

"He shall not strive nor cry; neither shall any man hear his voice in the streets"—the story of his work to-day; "till He send forth judgment unto victory"—the story of his work to-morrow. "The acceptable year of the Lord"—his work to-day; "the day of vengeance of our God"—his work to-morrow, beyond his coming to gather out his Church.

In popular conception, the day of judgment is a period of twenty-four hours, in which men are gathered together to hear sentence pronounced upon them; but it is really as much a dispensation as is this day of grace. What, think you, does the world wait for to-day? God's day of judgment! What do the oppressed masses need most? What do the groaning sorrows of earth's population demand? God's day of judgment, which has in it notes of hope, confidence, and joy far beyond everything else, for the world and for the sons of men. This is the day of grace, and, at its close, the day of judgment dawns which is to be characterised by the direct, positive government of the King Himself; but prior to his appearing with his people to enter upon that day, there will be the interval of which we must now more particularly speak.

Some of us still keep the Book of Daniel in our Bibles, esteeming it as equal in Divine authority and profitable teaching with every other Scripture. Read and ponder the whole of chapter ix. at your leisure; but we must now confine ourselves to certain points, beginning with verse 24, wherein we have the message from God which the angel Gabriel carried to Daniel. We, too, are interested in that message, "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." We are familiar with the prophetic "week" as a period of seven years; therefore 490 years was the time assigned for the accomplishment of the prophecy; 1897 years have passed, to say nothing of the interval between the delivery of this message and the crucifixion of our Lord, yet that programme is evidently not finished. But there is a remarkable set of figures connected with the prophecy. In verse 25, two periods of seven "weeks" and sixty-two "weeks" are placed between the command to rebuild Jerusalem and the coming of Messiah. Exactly forty-nine years (seven "weeks") elapsed between the command to rebuild and completion of the work by Nehemiah; and from that time to the death of Christ was 434 years (sixty-two "weeks"). The figures give us the 483 years of verse 25; but, as compared with the seventy "weeks" of verse 24, we have a "week" of seven years missing.

WHERE IS THE MISSING WEEK?

My purpose is to show that the missing week comes at the end of this dispensation, the latter being an unmeasured interpolation upon God's times and seasons. As I have said before, prophetic truth has been much discredited by presumptuous attempts to fix a date for the Lord's coming. Both Christ Himself and his servant Paul have declared that it is not for us to know measurements which, in the wisdom of God, are not revealed. At the end of this age God will, in his renewed dealings with his earthly people, resume the "times and seasons" which were broken in upon when men rejected Christ.

Reverting to Daniel ix., let us look at verse 26: "After the threescore and two weeks shall the anointed one be cut off." The Authorised Version adds, "but not for himself"—an absolute mistranslation, which is corrected in the R.V., all Hebrew scholars agreeing that it should read, "and shall have nothing"; that is, He shall not then be the acknowledged King, but shall be cast out. At that point in the verse comes a colon, and then we read, "and the people of the prince that shall come shall destroy the city and the sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week"—the missing seven years. From that colon follows a description of

EVENTS AT THE END OF THIS DISPENSATION.

The colon of Daniel is the comma which follows Isaiah's "acceptable year of the Lord." Here is the division between the dispensations, and at the close of the present age, when Jesus takes his Church to be with Himself, then shall times and seasons be resumed, Daniel's week (delayed in the eternal counsels) shall run its course upon the earth, God shall accomplish his ancient purposes, and the prophecies spoken to his people in other dispensations shall be fulfilled to the letter. Signs of the times show that our unmeasured age is nearing completion by the coming of the Master, but He teaches us to name no date.

Many among the people of God shrink from any reference to the Book of Revelation, but therein we shall find Daniel's interval between the coming and the reign of Christ viewed from a new standpoint. When this neglected Book *is* approached, the purpose seems too often to be, that men may explain it away by reading into it metaphor, figure, and allegory. "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein" (i. 3)—the only book in the Bible that opens with a distinct blessing pronounced upon those who read its pages; and yet what portion of Scripture is so neglected? Shall we not be among those who diligently, prayerfully, and humbly search what God would teach us in that Book? There is a key which must be held before we can understand what seems to be a labyrinth. "Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter" (i. 19)—the commission directly given to John by Jesus Christ.

How shall the things mentioned be divided? "The things which thou sawest" are the visions of Jesus [(chap. i.); and "the things which are" relate to visions of the churches (ii. iii.). Those letters of John were written to churches actually existing at the time, and the first application is to such communities; but the epistles reveal

A SEVENFOLD CONDITION OF CHURCH LIFE,

which is repeated with varying emphasis at one time or another in every successive age of the Church until to-day. We may find now both Laodicean and Philadelphian churches. "The things which are," exist in the present dispensation; but from chapter iv. to the end of the book, we have "the things which shall come to pass hereafter." It is, to me personally, a matter of surprise that the revisers have retained the word *hereafter* in i. 19, because the Greek words are *meta tauta*. The very first words of chapter iv. are "After these things," a phrase which excites little critical attention until compared with the Greek of i. 19. In both instances the words are the same.

"After these things I saw, and behold a door opened *in heaven*." From the beginning of iv. to the end of xix. a remarkable series of events follows on the earth. The Church of Jesus Christ is then in heaven. She is seen ever and anon in some place of heavenly glory; while upon the earth vials are being poured, trumpets are sounding, and all the strange and wonderful prophecies which have been uttered concerning the earth are shown to be fulfilled to the letter in every detail, in the day which lies beyond the present dispensation.

Here is the end of the interval with which this lecture deals—"And I saw the heaven opened; and behold, a white horse, and He that sat thereon, called Faithful and True; and in righteousness He doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and He hath a name written, which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood: and his name is called the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with which He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of Almighty God" (xix. 11).

He came to Bethlehem's manger with a view to preaching "the acceptable year of the Lord"; He will come with the armies of heaven to proclaim "the day of vengeance of our God." He came, long years ago, a lonely Man, our brother man, who should not cry nor lift up his voice in the streets; He will come again, to break the bruised reed, to quench the smoking flax. It is only another dispensation in the great plan of our King and Master, which will open when He comes to the earth with his gathered people.

I have not had time to deal with the things which shall go forward in earth and heaven during the interval between the close of this dispensation and the dawn of the millennium; that must be reserved for future consideration.

How Christ Slept in the Storm.

By Rev. JOHN McNEILL.*

"And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish?"—Mark iv. 38.

I WANT to apply the question, "What manner of man is this?" at another point in the narrative. The storm came down on the boat. If ever the prince of the power of the air was let loose in his might, it was that night. If he could have sunk that boat, with that Passenger, what a sinking it would have been! Then you and I and the world would have sunk, and death and hell had triumphed over us.

That boat appeared like any other boat, only a little worse perhaps. I am so glad of that. If I had read that that boat, with Jesus lying sleeping in the stern, had gone through the storm to the other side on an even keel, then I would have been compelled to think that the miracle had a magical look. It would have been like a made-up story, like some of the miracles you find in sub-apostolic literature of a later date; about stone cocks that crowed, and so forth. I would have become one of those fashionable gentry who have difficulties about the supernatural. I could not have preached it or expounded it to any practical, helpful edification. I am glad that boat fared like any other boat, although Christ was on board. Now I know where I am. It has been true ever since Job's day that it is the boat with Christ in it that gets the brunt and fury of the storm. It is the believer who seems to be left to be the mockery and the sport of winds and waves down here. It looks as if the people who do not believe, and have not got Christ on board, and are not in the same boat with Him—as if the worldly, prayerless, careless,

GODLESS PEOPLE GET IT EASIER IN THIS WORLD.

The disciples were in jeopardy and were beginning to sink. Only it is a long beginning, which never gets past that stage. The Lord will not allow things to go all lengths, either with his Church or his people. But He has to prove to us that it is not our seamanship that keeps the boat afloat, but Christ's presence with us. That is our only—but blessed be God it is our perpetual—safety. Not by their own efforts, or oarsmanship, or long experience on that lake, were the disciples carried through that awful night. It was when they gave up all for lost that they found they were not lost at all. Christ's presence saved them, when they were utterly at their wits' end. When you get to that lowest point of human weakness and despair, and look round for more than mortal help, you find that the Lord God is there, nigh at hand, a present help in time of trouble.

You remember still further how it happened. Jesus was lying in the stern of the boat, asleep. There was He with his head on the steersman's seat, sound asleep. Again, I want to apply the disciples' exclamation here: What manner of man is this; for being sound asleep, with everybody else soundly wide awake and in danger of perishing? I thank the disciples for that word. How did He manage to sleep? If it was a wild night for them, was it not so for Him also?

How did He manage to sleep? He was human, even as they. For one thing, He was honestly tired and exhausted with hard work. It is a grand recipe for a good night's sleep, to be honestly busy through the day. I do not know if I am speaking to any of the unemployed—in a West-end sense, of course. If I am, my brother, my sister, go away and get something to do. It will secure a good night's rest for you. In a world like this and a city like London none should be idle.

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by.

If a smile we can renew,
As our journey we pursue,
Oh the good we all may do,
While the days are going by.

You remember the story of the waggish old Scotch doctor. He had a lady patient, one of the kind that is never very well and never very ill; but she kept the doctor going. I suppose, as the Apostle would say, "to him it was not grievous, but for her it was safe." One day she had a new list of troubles, among the rest insomnia. Of course, she wanted him to put something into a bottle, to be put into her. But he was getting a little tired of her fancied ailments, and he said: "Madam, to enjoy a good night's rest you must live on sixpence a day, and earn it." I pass the prescription round. Get something to do. I do not wonder that some people do not sleep at night; it would be an outrage on nature if you did. Some of you who profess to be Christians, who eat four meals a day and do nothing—how can you sleep at night? God never made such an animal. You are an outrage on nature, and

A TERRIBLE BURDEN ON GRACE.

Go to work, lest the fulness of bread and the abundance of idleness of Sodom produce the rottenness of Sodom. It is repeated in this city to-day.

Then I believe, another reason why Christ slept so soundly was, He did not lie awake with an uneasy conscience, telling Him of things He had done or left undone during the day. A bad conscience is a restless bedfellow; how it kicks. When the day comes back upon you, with all its tangle, its shame, and its defeat, is it any wonder that sleep flies from you?

Let me say here that it is pathetic and blessed to think that there once lived a Man in this weary world who did the day's work in the day; who knew when night fell that He had nothing to do or to alter. I believe this world will evermore be dear to God, because Jesus lived and slept and suffered in it. That is what "binds it by golden chains about the feet of God." That prevented it from sinking down to chaos and perdition. Jesus was in it, and He has never left it, blessed be God; He is in it still, and that is what keeps it going.

As I have said, Jesus did not need to lie awake with an uneasy conscience for his sins of omission and commission. Again I am going to say a sharp thing. If some of you sleep soundly at nights, no matter what sort of weather it is outside, those perhaps who have had most to do with you through the day are not asleep—wife, servants, or others. They are lying awake, and maybe the scalding tear is falling as they think of the stabbing, the wounding, the vitriolic things you said through the day that you never should have said. It would be no wonder if you were restless; maybe it would be your judgment day before the time. Creep out of your bed; put the blood of Christ between you and your vile temper; and then creep in again. Maybe you will sleep when that sweet anodyne gives peace to your guilty conscience. Then, the first thing in the morning, go off hot-foot and take back the burning, stabbing, vitriolic words you should never have spoken. Christ had a peaceful conscience. He had never done anybody any wrong the whole day long, and He slept like a child on his mother's breast.

But I believe the best reason of all for his sound sleep was this: Tired and all as He was, when He lay down—I had almost said in the lying down; for, mind you, He did not go down on his knees to do it, or open a little book of devotions; with Him it was an instinct of his nature—as He lay down He crept "awa' ben" into his Heavenly Father's bosom. God's left hand was under his head, and his right hand did embrace Him. The same embrace held the disciples also, but through unbelief it was wasted on them; they failed to enjoy its clasp and pressure. That was why He slept. The winds only sang his lullaby. If He dreamt at all, He would dream that He was in Mary's bosom, with her voice crooning in his ear as when He was an infant. The waves only rocked Him to a deeper sleep. For "He trusted in God that He would deliver Him." And how splendidly it answered. "'Tis vain for you to rise early and to sit up late; to eat the bread of sorrows"; for "He giveth his beloved sleep." And Jesus took it; but the disciples would not have it. I say again, How splendidly it answered—this splendid, sublime, child-like trust in a present Father, in whose arms He passed the night, without a fear and without a care. The billows of hell rocked and raged round about Him, but

THEY FAILED TO BREAK HIS REST.

Partly it was to give us an example that we may follow in his steps. One of the great differences between us and the manner of this Man is that the things we are always preaching, praying, and exhorting about, Jesus *did*. He believed God; and there is the difference. Of course I know we must tug at the oar and work the baling dish to keep afloat. But it is not work, it is worry that is killing us. It is this horrible fear, "I will perish," that is knocking a hole in the boat of your heart, and from which the Lord would save you. Thou shalt never perish if thou wilt but believe in Him. Not a hair of your head shall perish. In your patience possess your souls. If thou art only in the same boat with Christ—and He will go aboard any boat where He is invited, no matter how small or leaky—thou wilt not founder. Christ's presence is thy safety. Thou art as imperishable and indestructible as Christ Himself.

Let us go right where the disciples went wrong. We greatly need it. You business men need it in the midst of your natural cares and anxieties. I charge you, seek to learn that divinest secret of having a heart that rests in the Son of God, and is delivered from this corroding care, and fear of perishing. You know what we read in the papers now and again. A Mr. So-and-So, as he was going down to business the other morning, was seen to reel and

STAGGER ON THE SIDEWALK.

He fell, and was carried into the nearest chemist's, and medical aid was summoned; but before the doctor arrived he had passed away. The doctor's verdict was that death had resulted from sudden failure of the heart's action. Yes, but up yonder in Heaven the true verdict was that he burst his heart, trying to bear a burden that God Almighty never asked any mortal man to bear unaided and alone. Slack off! Take it easier! Do not burst your heart and wreck your nerves. Slack off, I say! How? Turn to the Strong One for strength, to the Wise One for wisdom; flee to a present Almighty Saviour. That is the cleverest and brainiest thing that the brainiest City man ever did. I almost get mad at the idea that belief in Christ and praying to Him is unworthy of a business man, his abilities and brains—that faith in Christ is a weak-headed thing. I deny it. I repeat, that the cleverest, brainiest thing you ever did is to trust in Jesus Christ. It made our fathers the stalwarts they were, and we are becoming weaklings for want of it.

Christ awoke and rose. Ingratitude, more strong than winds and waves, quite vanquished his sleep. I do not know any finer sight in the Bible than Jesus rising—and in a sense the situation was sprung upon Him—rising in this wind and wave swept boat, with the disciples standing there affrighted, and the boat beginning to settle down by the stern. For I have been in a sinking boat myself. He arose. No sign of panic or fear. With

* The second half of an address on "Christ Stilling the Tempest," at the City Temple.

one word he spoke down the winds; with another He rebuked the sea. The winds whispered their submission in his ear, almost apologising and saying that in that lowly guise they had failed for the moment to recognise their Master. Then He spoke to the storm and unbelieving panic in the disciples' faithless hearts, "How is it ye have no faith?" Notice the narrative closes here. They had nothing to say: not a word of justification of their terror.

I know Simon Peter well enough, and I wonder he had nothing to say. I tell you when *he* has nothing to say there is a great calm! That is a day to be out in! I wonder he did not turn round to the Master and say, "Do you ask us why we are so full of fear? Listen to the wind. Look at the sea. See us here standing in the water, and the boat going down. Just because we are fishermen, and because we know what this storm means for other boats—for to-morrow this lake will be a vast wandering grave, with so many broken widows' hearts and weeping orphans—no wonder we were afraid. Master, it is a falsetto note to say, 'Why are you so full of fear?'" Ah, looking at the winds and waves and their past experience and helplessness, Peter might have had justification for his fear. But, looking into the face of his Questioner, he was silent, and had not a word to say.

So it is still. I know it is

A DANGEROUS WORLD.

We are faced by temptations, storms, and trials. But you know that Christ means peace—peace by the blood of his Cross if your sins torment you; peace by the power of his arm; peace by many a word on which He has caused us to hope, and that shall never pass away. That word of his is like the chain cable behind which a man-of-war can ride out the hurricane in perfect safety. Hang on to the chain cable of God's sure word. That anchor cable never breaks; it has a turn round the eternal throne.

Compel your soul to cease from your own skill and effort and look to Jesus and you will have peace. Fire won't burn you. I do not care what happens to your boat; your boat is not you, any more than your coat is you. Water will not drown you; death will not kill you; sin will not damn you, if you will look to Jesus. He is in the boat with you. He is the Great Pilot, and will safely bring you to the other side.

No doubt the devil was busy that night with Peter, and John, and the rest. He would be saying, "Don't you see you have found out Christ to-night? Here you are in the boat in a big storm, and Jesus is lying asleep like another Jonah. Pitch Him overboard, and you will find the boat so much lighter without Him."

Ah, you smile, but there is a great point here. Where is the man and woman in this audience who has not been tempted by the foul black devil from hell—though he comes as an angel of light. "Faith, prayer, religion," the devil says, "are all very well in fine weather; but don't you believers see that you are not a bit better off than unbelievers. Pitch religion overboard; it is only deck-hamper. You will have so much more freedom without it." Don't you do it. With or without Christ you will have trouble, and trial, and temptation; losses, crosses, sorrows, death at last. The tremendous difference is this. With Christ you shall reach the other side; without Christ you shall perish in the angry waters. See that you have Christ, and you have Him if you only trust in Him.

Great Stambridge is a village about three miles out of Rochford, Essex. There is no chapel or church of any kind in the village, although a little distance out of the village there is a church. In March, 1897, a few Christian working men from various chapels and churches banded themselves together, and rented a cottage, to commence an undenominational mission, in which they preached and formed a Sunday-school. The cottage soon became too small for those who came, so those few earnest men with their own hands and time and money pulled down the back of the cottage, extended the walls, and put on an iron roof. They have exhausted their resources financially, and need a little help to fit up the inside of the hall. Having been down there preaching and visiting amongst the villages, I have found several cases of genuine conversion as the result of the new mission. Any help in books or money may be addressed to H. W. Knight, Hon. Sec., High-street, Rochford.

Camberwell New-road. JOHN WAITE.

HOME MISSIONS.

Young City Workers.

A MEETING of friends and workers in connection with Mrs. Fisher's evangelistic work among young women and girls engaged in City work-rooms and warehouses was held on Thursday afternoon at the Aldersgate-street Y.M.C.A. rooms.

Mr. M. H. HODDER expressed once more, as he has so often done in past years, his intense interest and strong faith in this work on behalf of girl-workers in the City. He rejoiced very particularly in the dinner-hour services, where God had of late been very markedly present. He gave some details of the dining-room operations, and the quantity and quality of the food supplied at so low a price. This, he felt, was a very real and important benefit to the girls, for whom there existed few fit and proper places of refreshment within reach of their slender means. Says Mr. Kemp, the manager: "'The Old Welcome' is daily patronised by hundreds of girls who start coming for soup or pudding (1d.) when about fourteen years of age, and keep coming as they grow up to better positions. Since the Cripplegate fire the trade fell off, but now that the girls are finding work again it is as busy as ever. The food is nutritious, thoroughly clean, and fit for anyone to eat. The quantity and prices suit their pockets. The viands seem highly enjoyed. After the meal many attend the midday service and find food for their souls."

Mrs. FISHER recalled the goodness of the Lord during the past twenty-one years since she commenced her work in the City workrooms. What a privilege to find these rooms opening. For example, one brother and sister present go every week into a workroom where 150 women are employed. A few details followed as to the actual work carried on among the hosts (supposed to be 20,000) of young women engaged in the factories and workshops. The dinner-hour meetings in the Y.M.C.A. Lecture Hall and in "The Welcome" are wonderfully attended, and accompanied by many indications of blessing. The Thursday and other evening meetings are also of great interest. Mention was also made of the sufferers in the recent Cripplegate fire, and effort made for their help; also in aid of women (some nearly seventy years of age) who have been out of work for ten weeks. The flowers sent by the Bible Flower Mission and others had been the means of bringing some worldly girls to listen to the Gospel. A letter was read from a friend who labours among 180 young women, showing the importance of personal work. Meanwhile, Mrs. Fisher urged the great need for funds in aid of the work.

A lady, who, with her sister, takes the dinner-hour service twice a week, said that there were few opportunities for personal dealing at these meetings, owing to the hurry of the girls to get back to work. None the less, the girls had been interested in many ways, and really the Gospel had been the means of winning not a few. Brief as the time is, several had come into the little office seeking help to find Christ. The speaker also told, in a most interesting way, of open-air dinner-hour gatherings, at which Christian girls give testimony and sing. A case in connection with the Bible classes had lately given peculiar pleasure, two sisters, backsliders for many years, being restored to God and set to work for Him.

Quite a number of testimonies followed, both by ladies and gentlemen, some of these showing very strikingly the blessing which this work had been to their own souls. Others gave practical hints as to the conduct of services in work-rooms, where the girls are often inclined to be somewhat rowdy. A gentleman who with his wife conducts two factory services told of the welcome given by the girls, and of the results in their lives. Many girls sink into ill-health, and in such cases they are followed up and often led to decision. Other workers spoke of varied forms of effort, all aiming at the conversion of the girls, and many telling with thankfulness signs of blessing.

Friendless and Fallen.

THE annual prayer-meeting in connection with the Homes and Open-all-night Refuge was held last week in the Council Room, Exeter Hall. The room was full of subscribers, workers, and others interested in the work of training respectable young girls for service and rescuing the betrayed and outcast. The audience was thus a representative one, several friends connected with other kindred societies being present.

Mr. F. H. Stone, a member of the committee, presided, and Rev. G. Campbell Morgan, of New Court, Tollington Park, delivered an appropriate and forceful address bearing upon the means to obtain power for service. The marked blessing which has been vouchsafed to the work of the Homes during the past year was the occasion for much thanksgiving. Earnest prayer was offered for the success of the work during the present year.

It may be noted that the preventive work of the Institution has prospered during the year, and the committee are glad to be able to report that the majority of applications both of the Friendless and the Fallen were of a hopeful character. The exact figures dealing with admissions, results, and other particulars are not yet tabulated; in due time they will be forwarded to every contributor.

There are certain serious responsibilities: the rebuilding of the laundry at Parsons Green, an important and necessary undertaking, has been carried out under the most careful supervision, and it will be seen that a very substantial and durable building is in permanent possession of the Institution, equipped with all the sanitary and convenient provisions so essential in these days. It has also been found necessary to reconstruct the drainage of the Home at Milton House at a considerable cost. These expenses, however, are no more than is common to the responsible managers of house property held in trust for charitable purposes, and in due time it is felt that, relying on Divine providence, all necessary means will be provided in the future, as in the past, by the liberality of the numerous supporters of this mission of mercy.

A paper recently issued by the committee, and which has been sent, as far as possible, to all the subscribers and friends of this work of mercy, shows what has been accomplished by God's blessing during the past, and is well worth the perusal of our readers. Copies will be sent post free upon application to Mr. W. J. Taylor, 200, Euston-road, London, N.W.

Homes for Poor-Law Children.

THE continued progress of the Sheffield Scattered Homes for Poor-Law Children is most gratifying. The *Daily Chronicle* says:—

"During last year over 700 children passed through the Homes. These children receive a humane training under foster-parents; they attend the Board schools and Sunday-schools, and mix with other children without distinction. The children soon lose all taint of pauperism, and are better looked after in health, education, and conduct than if they were packed into huge institutions. The weekly maintenance of the children is from 2s. to 8s. per week less than in the London barrack schools."

No testimony could be more satisfactory than this. Anything that helps to destroy the taint of pauperism, and to give the handicapped little folk a fair start in life's race, merits hearty commendation. Other unions are taking steps to establish institutions on similar kindred principles.

The Aldenham Institute, in connection with Regent-square Church, issues a little quarterly report referring to the work of the Christian Workers' Union. The attendance at the Sunday evening services has largely increased, and there has been a greater increase during the winter months. The Gospel has been proclaimed, with all faithfulness, Sunday after Sunday, and many souls have been brought to the feet of the Saviour. The blind are visited and read to. One blind man, in very poor circumstances, who has been constantly visited and cared for for years, has been richly blessed by having his spiritual eyes opened. The Sunday morning breakfasts were resumed on Sunday, November 21, and have been most successfully carried on up to date. The various Bible classes are well attended and most encouraging, while many other branches (including a goose club) are in full swing.

Our Daily Homily

SUNDAY, February 6.

"*It is He that shall save his people from their sins.*"—Matt. i. 21 (R.V.).

THIS is the mission of Immanuel. He came, not as the Jews expected, to break the yoke of Cæsar and re-establish the kingdom of David, but to break the yoke of sin, and set up the sinless kingdom of God. The Church has too often misunderstood the object of his advent, as though He meant simply to save from the consequences and results of sin. This were too limited a programme for the Son of God. To cancel the results and leave the bitter cause; to deliver from the penalty, but not from the power; to rescue his people from the grasp of a broken law, but confess Himself unable to deal with the bad virus of the blood—this were to fail. No; dare to take this announcement in its full and glorious meaning, written as it is on the portico of our Saviour's life.

What an admixture of blood flowed through his veins. Let your eye glance through the list of his genealogy. Men and women, notorious for their evil character, lie in the direct line of his descent. This was permitted, that He might fully represent our fallen race, that no sinner, however bad, should be abashed to claim his help, and that it should be clearly shown how powerless sin was to tarnish or taint the holiness of his sinless nature. Though He was made in the likeness of sinful flesh, He knew no sin.

Art thou one of his people? Hast thou accepted his rule, and allied thyself with Him? For if so, He shall save thee. Though possessed with seven devils, He will drive them out. Though thy passions run fire, He can tame them. Only abandon thyself to Him, and He will save thee, though it cost Him his blood.

MONDAY, February 7.

"*They offered unto Him gifts,* GOLD...."—Matt. ii. 11.

Gold is for the king. It is meet that Matthew should tell this story: for his is pre-eminently the royal Gospel. Long before the Lord was born, these Eastern sages must have been started on their way, whither and to worship whom they knew not; but an ancient prophecy had foretold that to this babe should be offered of the gold of Sheba, and that kings should bring Him the riches of the Gentiles.

How useful this gold was to Joseph in the following months! It helped him to defray the cost of the journey into Egypt and back, and to maintain his precious charges there. The Heavenly Father knew what those needs would be, and met them by anticipation. If you concern yourself in the affairs of his kingdom, and will obey the warnings and directions He gives, if you dare to step out on the path of literal obedience, you will find that God will become responsible and defray the costs. Gold is naught to Him; He can make it out of common dust by a word.

It is sweet to think of all the gold presented to Jesus in after ages. The wealth of the rich, the golden ornaments taken from the person, the tiny pieces of gold which represent the patient savings of the poor—all these have made up the flowing river of which those golden gifts of the Magi were the first trickling drops. Have you given gold to Him, you who know Him, not as the Babe only, but as the Man of the Cross; not as man merely, but as the Son of the Highest? You may have given Him copper in abundance, silver in handfuls, but surely you might spare Him gold; and let your future gifts to Him be of the best. Or, if poverty restrains you, let the philosopher's stone of Love turn the meaner metals to gold.

TUESDAY, February 8.

"*In those days cometh John the Baptist.*"—Matt. iii. 1.

The Evangelist is fond of the present tense, "cometh." Yes, these records are true to all time. You tell me that they happened nineteen centuries ago. Certainly, but they happened yesterday, and are happening to-day. Remember that He is the same yesterday, to-day, and for ever. He was, and is, and is to come. Christ was born into the world, but He is always being born into the hearts of men in Regeneration. John preceded and announced his advent in the wilderness of Judæa, and He is always preparing his way into the hearts and lives of men. Of days of conviction of sin, of remorse, of repentance, we may truly say, "In those days cometh John the Baptist."

John the Baptist is sadly needed to-day. Much of what we call Christianity is but christianised heathenism. It glozes over covetousness, luxurious self-indulgence, compliance with fashion and worldliness; it admits into its high places men who thrive on the oppression of the poor; it condones the oppression of the native races, the sale of opium and spirits, the shameless traffic in impurity; it rears the ideals of the world in the place of the changeless cross of the slain Christ with its divine sorrow and blood. Ah, we need that John the Baptist should come with his stern words about the axe, the winnowing-fan, and the fire. Nothing less will avail to prepare the way for a new coming of Christ. And if the professing Church will not heed his voice, she will herself be swept away as Judaism was.

WEDNESDAY, February 9.

"*Jesus was led up of the Spirit into the wilderness to be tempted of the devil.*"—Matt. iv. 1.

Yesterday the opened heavens, to-day the burning cinders of the wilderness of temptation. Then the voice of the Father owning Him as the Well-beloved, now the hiss of the tempter. And is it always thus? Certainly! Wherever there is the Christ life, it passes through these same experiences. The scene at the Jordan is intended to ~~prepare~~ for this. You will find that the Holy Spirit often anticipates coming trial by granting some great revelation of God; but He who gives the one leads into the other. In no other way can the precious bestowments of God's grace be rendered permanent. Their rare colours must be burnt in with fire, or they will fade. But, though tempted, we must resist the devil.

Would you give the bread of life to thousands? You must refuse to use your opportunity to make bread for your own gratification. You cannot use your power for others and for yourself. If you elect to use it for them, you must be content to wait till the Father sends his angels to minister to you. In the meanwhile live by faith on his words.

Would you teach the magnificence of a faith that can trust God to preserve it, though it steps from the mountain brow on to thin air? You must deny yourself the use of it for purposes of ostentation; and refrain yourself till God, not Satan, calls for the abandonment of faith.

Would you win the kingdoms of the world? You must do it, not by methods which commend themselves to human prudence, but through the death of the Cross and the falling into the ground to die.

THURSDAY, February 10.

"*That ye may be sons of your Father which is in heaven.*"—Matt. v. 45.

We are made sons by regeneration, through faith in the Son; but we are called to make our calling and election sure—to approve and vindicate our right to that sacred name. We can only do this by showing in word and act that Divine life and principles animate us.

Jesus teaches that the life of God in the hearts of his children will show itself in pure and unaffected love. He said in effect, "God is good: God forgives: God bears with wrong and sin: God loves those who hate Him, blesses those who curse, bestows his favours on the false and unjust, suffers long and is kind; believes, hopes, bears all things. Therefore, if you are his children, do as He does, as I do: follow Me: live as I live: become as a bird, a lily, a little child: be pure, merciful, lowly, gentle, strong in righteousness, and you will be called the sons of God, yours will be the kingdom of heaven."

There were several things the Lord could not say fully in this opening statement. That obedience to his precepts would inevitably conduct them to a cross, that the strength for such a life could only be secured through the coming of the Comforter, that the progress of the kingdom would be slow and arduous—these things were for the time veiled and hidden. But his main object was to teach that Christianity must be a life after the model of God's. Christian disciple, art thou living this life? Not by a creed, a ritual, a profession, but by living the life, is thy true nature discerned, whether thou art wheat or tare, child or hypocrite.

FRIDAY, February 11.

"*Thy Father which is in secret...which seeth in secret.*"—Matt. vi. 18.

How fondly Christ repeats these words (4, 6, 18). Though compelled to live so much in the public gaze of men, his heart was always sighing for the secret place of fellowship with his Father, who waited for Him there.

Of course, the main object of these paragraphs was to withdraw his disciples from the excessive outwardness of the age in which He spoke, and which necessarily detracted from the singleness, directness, and simplicity of the religious life. It is impossible to perform our religious duties before men without insensibly considering what impression we are producing, and how far their estimation of us is being enhanced. And in so far as we seek these things the stream is contaminated with mud and silt, and becomes turbid. We have just as much religious life as we show to God in secret—just that, no less, no more. Whatever is not wrought between thee and God, with no record but his eye, is chaff which the wind driveth away.

Here is a test for our alms, our prayers, and our fasting from sin and self-indulgence: If we do any of these to maintain or increase the consideration that men have of us they count for nothing in the eye of God. But whatever is done for Him alone will secure his inevitable notice and reward. Dwell on that very definite assurance: "*Shall* recompense thee." There is no doubt about it. For every petition breathed into his ear, for every sigh and tear, for every abstinence from sin and self, there will be a certain recompense after the Divine measure. Such seeds shall have a prolific harvest. Seek then the secret place, where prying eyes cannot follow, and curious ears cannot overhear.

SATURDAY, February 12.

"*With what measure ye mete, it shall be measured unto you.*"—Matt. vii. 1.

This is an invariable principle. Christ did not make it true by saying it; He said it because it was true. There are at least three policies of life—that of the churl, who never gives unless he is compelled; of the niggard, who metes out from the tiniest measure on which he can lay hands; of the bountiful man, who is ever meting out his stores with lavish hand. If he gives, it is to his uttermost; if he loves, it is with all his heart; if he forgives, he crowns the forgiven one with lovingkindness; if he puts his hand to constructing aught, every part of it bears trace of the wealth of his taste, and gift, and self-sacrifice.

It might be supposed that such a policy would lead to bankruptcy of resources and speedy impoverishment; and for fear of this most refrain from adopting it. They either do not give, or give stintingly and fearfully. But the remarkable fact is, that when a man is using this large measure towards others they catch it up and fill it with their bountifulness towards him. They mete out their love and gifts according to the measure of his giving. This is an invariable principle: begin serving men with a miser's hand, and they will do the same to you; begin, on the other hand, serving men without stint, and they will do the same to you.

Live a royal life, child of God, as becomes such a Father. Give, expecting nothing again, with full measure, pressed down, and running over. Give not so much money as love, and tenderness, and human sympathy: give as one who is always receiving from the boundless resources of God. And, provided always that thy motives are pure, it will come back to thee. God will see thee bountifully rewarded after Heaven's own measure. F. B. M.

That Which Abides.

"Wonderful ways of teaching He hath;
And wise to salvation He makes us through faith."

Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scripture, might have hope.

THERE is no true life which has not some very broad shadows cast at times across its pathway, but God always puts the bright light behind the cloud, and when we follow his guiding hand, though the night be over us, and the foe be near, the cloud itself becomes a pillar of fire, and the raging sea a path of safety.

Let us see how the sunlight of hope shines out with special brilliancy, by means of this teaching by comparison, from two passages, one in the Old and the other in the New Testament. In the 90th Psalm we have one of the most striking pictures of the brevity and frailty of human life which we find in the whole Bible. Notice some of the figures used: "Carried away as with a flood," "Like a ship," "Growing up in the morning, in the evening cut down and withered," "Consumed," "Troubled," "Soon cut off," "The days of our years only three score years and ten; then labour and sorrow."

Not a very inspiring picture, if it were not enclosed for us in a framework of such glorious gilding, so that on one side of it, in the first and second verses, we see man's frailty encircled by God; our little life taken up to find its dwelling-place in Him, who is "from everlasting to everlasting"; and on the other side of the picture, in the last verse, we lay hold upon that which defies all time, decay, and death. "Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea the work of our hands establish Thou it."

Establish! Compare the word with the tone of the preceding verses, and what a different note is struck. By a swift, wondrous transition we have left behind the withered grass, the brief, uncertain span of our numbered days, and we have found something in this short life of ours which will abide, which God Himself will establish, make *sure, strong, lasting.*

"*The work of our hands!*" Our life-work made true, firm, enduring, because linked to the life and work of God, while upon it and us rests the "beauty," "the glorious majesty of the Lord our God." This beauty can be no fading beauty, not cut down as the grass or withered as the morning flower, for it pertains to Him who is "from everlasting to everlasting"; and it is no superficial adornment, but inward beauty of character, for it is *his* of whom it is said that He is glorious in *holiness.* "What matters it, then, that our time on earth is short, our days swifter than a weaver's shuttle," if we know, notwithstanding, that we can

Weave in the web of life
A bright and golden filling,
When we do God's will with a cheerful heart
And with hands that are swift and willing?

Or need we grieve that the work of our hands here is soon done, having the assurance that God will establish it for ever?

Passing on to the New Testament, in 1 Cor. xv. we have the same line of thought, but enlarged and illumined by the light which streams from the empty grave of the risen Saviour. We are carried from one picture to another. "Corruption, incorruption." "Dishonour, glory." "Weakness, power." "A natural body, a spiritual body." "The earthly, the heavenly." "Mortality, immortality." Till at last the dark side of life vanishes altogether, and all is for ever bright, "death is swallowed up in victory."

In the last verse of this chapter the leading thought is much the same as in the last verse of the xcth Psalm. We are pointed to that which abides. And here the work of our hands "has a new and significant name given to it, it is called "the work of the Lord." We find, too, the thought of solidity and abidingness, which we have in the psalm in the word "establish," expressed here by the words, "steadfast," "immovable," "not in vain."

What is this work upon which the Word of God sets the stamp of eternal value? St. Paul addresses this Epistle, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." And with these words before us we may change somewhat the character of the question, and ask, What is, or should be, the lifework of every one of those that are sanctified, and who call on the name of Jesus Christ? In a few words, is it not this? To build up by God's grace

A CHRISTLIKE CHARACTER,

within themselves, and by every means in their power to help others to do the same? Is not this the work which is "not in vain," which God will "establish," and upon which the Master will pronounce his "Well done"?

St. Paul claimed for himself, and for those to whom he wrote, the answer to the prayer of the Psalmist, "Establish thou the work of our hands," for he speaks with confident assurance: "Ye *know* that your labour is not in vain in the Lord." What will be the reward of the good and faithful servant? "Enter thou into the joy of thy Lord." The Bible teaches clearly that the Christian is not to understand this word "reward" by the interpretation which the world puts upon it. It is not something distinct and apart from the service rendered and the work done, but it is very closely connected with the labour itself.

IF OUR HEART IS IN THE WORK

we are doing (and God claims whole-hearted service) what reward could compare to the reward of seeing our work perfected, and the purpose we had set before us fully accomplished? Of our Lord it is said, "Who for the joy that was set before Him endured the cross, despising the shame." What was the joy set before Him? Was it not the joy of possessing the world He had redeemed, the joy of work accomplished? "He shall see," writes Isaiah of the Messiah, "of the travail of his soul, and shall be satisfied"; and if we want to know what is the only reward which will satisfy the heart of Christ, we shall find it in his own words in John xvii.

If we would enter into the joy of our Lord we must first be possessed by his Spirit; the mind that was in Christ Jesus must be in us. His purpose must be our purpose, his will our will, his work our work. Then his joy will be our joy, his reward our reward, his victory our victory, his heaven our heaven. "We know that when He shall appear we shall be like Him, for we shall see Him as He is"; and can any reward be greater than this?

God has one design in all his dealings with us, and it is to bring us ever into closer sympathy with Himself, and to make us partakers of his nature, that we may love what He loves, and delight in the things He delights in. And He opens our eyes to see how we can lay up gladness for ourselves and others by doing his work here, and He prepares us, by this same doing of his will, for the more perfect service beyond, for

What are the joys of heaven but those of love?
What God's own bliss?—the bliss of doing good
Unlimited and perfect.

St. Paul speaks of a "crown of righteousness," and though it would be vain for us to attempt to fathom the depth of meaning in his words, yet on the very surface of them we cannot fail to see the certainty of the completion and perfecting of Christlike character and Christlike work. Crowned with righteousness! All wrong vanished, all hindrances for ever removed. Crowned with righteousness!

Then shall I hear, and see, and know
All I desired or wished below,
And ev'ry power find sweet employ
In that eternal world of joy.

K. W.

If It Were Missing!

SPEAKING of the prominence of the Cross of Jesus Christ in the New Testament teaching, a Congregational minister in Essex, a Sunday or two ago, held up to his astonished congregation a mutilated Testament, out of which he had cut every reference to the Death and Cross of Jesus, and showed them both the gaps and the mass of cuttings.

Then he proceeded: "What is the result? Why, whole chapters come out of the Acts, for the early sermons of the disciples could not have been but for that Death which gave them their text. Romans is left full of reasoning, but without any reasons—the great reason for all belief, the Cross of Christ, has gone.

"In Corinthians there is no Communion and no Resurrection chapter. The ambassadorial appeal to men to be reconciled to God goes out, and if a man asks 'Why?' when Paul says 'The love of Christ constraineth me,' there is no answer.

"Galatians has lost its keynote, and Works have the best of it against Grace. The first glorious chapters of Ephesians are missing, and as for the exhortations left, they have no satisfactory reasons for obeying them. The grand chapter in Philippians telling of the humiliation of the Son of God vanishes, and Paul's 'Therefore hath God highly exalted him' loses its force. There is no 'therefore.'

"Hebrews might have been left unwritten, excepting the chapter on faith. The greater part of the First of Peter is missing because the Cross is missing. John's Epistles, without the blood of Jesus, go on without beginning.

"The Revelation loses its centre-piece without the Lamb who was slain. The books are never opened, for none is worthy, and the great throng have unwashed robes. In short, the Cross and Death of Jesus is the keystone of the great arch of New Testament truth. Take it away, and the arch falls to pieces.

"Let this mutilated Testament be supposed the *real* one! Let there be no Cross, no Atonement, and what is left for us? *Only* an exhaustive effort to live up to the teachings which fell from the lips of the prophet of Nazareth! *Only* doing daily the best we can, with a best that is *bad! Only*, at the end, a fearful trembling horror as we ask, 'Have I done enough?' *Only* a looking up with dread to a God *who never makes allowances.* But, thanks be to God, there was a Cross, there is an Atonement, and a God beseeching us to be reconciled to Him."

CHARLES HERBERT.

Rochford, Essex.

The Christian Church:*

What is its Scriptural Meaning and Use?

By Mr. SAMUEL SMITH, M.P.

NO term used in the New Testament has suffered more from the accretions of time than the word "Church." Indeed, over the most of Christendom it has lost almost altogether the meaning it had in the mouth of Christ and his apostles. In the Roman, Greek, and High Anglican Communions it represents a sacerdotal body claiming to possess supernatural powers, and is thought to be the sole intermediary through which God transacts with man. It is, indeed, a continuation of the Jewish priesthood under New Testament forms. It pretends to offer sacrifices to God as they did; to make atonement for sin, and to absolve upon confession and penance. It claims these powers altogether apart from moral or spiritual character; just as bad high priests existed under the Jewish law, without forfeiting their office, so bad priests and bishops are thought to possess Divine prerogatives in virtue of their office.

The means through which these powers are conferred is "ordination" by a bishop, in the line of the apostolic succession; that is by one who can trace his "orders" back in an unbroken line to the apostles. It is conceived that God designed to keep this line unbroken, just as the Aaronic priesthood was kept intact; and despite many lacunæ in ecclesiastical history, it is imagined that the true succession was never lost. It follows that all episcopal churches outside the Roman and Greek communions derive their orders ultimately from them, for they were the sole channels for more than a thousand years through which these orders could pass. The effect of this theory is therefore to attract the smaller bodies to the larger, as by the law of gravitation; and it needs strong centrifugal forces to keep them from merging into one.

Putting aside tradition as of no real value, we ask, What authority is there in the New Testament for these astounding assumptions? There is no priestly order in the New Testament; the word "priest" never being applied to a minister of religion. Many names are given to him, bishop or overseer, presbyter or elder, pastor, teacher, evangelist, but never priest. With extraordinary care language is so framed as to

EXCLUDE THE SACERDOTAL IDEA;

there is hardly a trace of distinction between what we call "clergy" and "laity." The rudimentary idea of the Church seems to be evolved almost unconsciously out of a small assemblage of Christian believers; they required teachers and presiding officers, and these were appointed by the Apostles, and apparently the names Presbyter and Bishop —*i.e.*, Overseer—were given to designate age and fitness. Nothing in the nature of an hereditary caste is hinted at. No rigid organisation is laid down, like a fixed mould, but the needs of the infant churches are met as they arise by practical arrangements.

These arrangements were made by the Apostles under Divine guidance; they contain the seeds of all church order, but they are studiously simple and unconventional. They were not laid down with the minuteness that pertains to doctrine; they were evidently meant to be outlines which future ages should fill up. They provide for healthy growth, and for the use of sanctified common sense. We see nothing like the Procrustean system of sacerdotalism, nor even the germ from which it may be developed. It is altogether inconceivable that, if God had rested the salvation of men on a single order of priests, He would not have plainly said so. He spoke with exceeding clearness about the Aaronic priesthood; why this silence about the Christian priesthood? The only reason is that no such order was framed. We have then to ask

WHAT IS THE APOSTOLIC MEANING

of the word "church"? It is an unfortunate translation of the Greek word "*Ecclesia*," and comes to us through the Gothic language from a derivative of the word "*Kurios*" Lord. It has that obscurity of meaning which lends itself so easily to priestly glosses. The true meaning of the word Ecclesia is Congregation or Assembly. In the English Bible of Henry VIII.'s time it was rendered "Congregation"; had that word been retained, it is difficult to see how a priestly sense could have been attached to it.

In the Septuagint version of the Old Testament the same word Ecclesia translates the Hebrew word, which signifies the Congregation of Israel. It corresponds with the word Synagogue, which means literally a congregation, or a gathering together. However we may translate the word Ecclesia, which we now render church, it has no priestly meaning, but the root idea is evidently a gathering or collection of Christian believers. It is applied in the New Testament to a single household, "the Church which is in thy house." When the jailor at Philippi believed with all his house they constituted a "church" in Apostolic usage. The assemblies of

BELIEVERS IN ALL THE CITIES

where the Gospel was preached were called "churches." We have the church at Jerusalem, the church at Antioch, the church at Rome; we have the well-known case of the seven churches in Asia, to whom the Apostle John wrote. Yet over and above these separate and local churches arose the grand conception of one organic whole as described in Ephesians and Colossians. "He gave Him to be Head over all things to the Church which is his body, the fulness of Him that filleth all in all" (Eph. i. 22, 23).

The Church is the bride of Christ. "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 25-27).

As Eve was formed out of Adam's side, so the Church was formed out of Christ. "We are members of his body, of his flesh and of his bones." Again, "He is the Head, we are the members." As the wife forsakes all for her husband, so the Church forsakes all for Christ. In this sense there is a true unity in the Church—"that they all may be one as Thou, Father, art in Me and I in Thee, that they also may be one in us."

(*To be concluded.*)

* This paper was recently read at a Church Conference.

1981

The Vagaries of Fashionable Dress are really beyond human understanding. The most recent Parisian whim is to wear a small live tortoise chained to the corsage with its carapace studded with jewels. Possibly the boring of the carapace causes little pain to the little reptile, but it shows a most cruel disposition to chain any creature into one position. There seems to be no limit to the extravagant conduct of people who wish to attract notice to themselves. It is to be hoped that the legal proceedings commenced by the French Society for the Protection of Animals will be successful in putting a stop to so revolting a practice.

Your Title Examined.*

By the late Dr. A. B. EARLE.

LET me urge you to make a thorough examination of your title for heaven. Do not rest until you can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Yes, I'm secure beneath thy blood,
And all my foes shall lose their aim:
Hosanna to my Saviour God,
And my best honours to his name.

To assist you in making this examination I will answer, as well as I am able, the question, What ought to satisfy me that I am a Christian?

And perhaps I can do this in no better way than by making use of "Ten Evidences of Conversion," which I prepared some years ago, and had printed on a little card. On one side are these "evidences," and on the other ten questions for "self-examination" for older Christians, which were originally drawn up only for my own heart.

THE EVIDENCES OF CONVERSION.

For Young Christians.

1. A full surrender of the will to God.
2. The removal of a burden of sin, gradually or suddenly.
3. A new feeling of love to Christians and to Jesus.
4. A new relish for the Word of God.
5. Pleasure in secret prayer, at least at times.
6. Sin, or sinful thoughts, will cause pain.
7. Desire and efforts for the salvation of others.
8. A desire to obey Christ in his commands and ordinances.
9. Deep humility and self-abasement.
10. A growing desire to be holy and like Christ (1 John iii. 3).

SELF-EXAMINATION.

For Older Christians.

1. Do I search my heart to the bottom, and act out my convictions?
2. Do I believe I control my tongue and temper?
3. Do I really believe the Bible is the law of my heart and life?
4. Do I convince men that I believe there is an eternal hell?
5. Am I greatly concerned for the salvation of men?
6. Do I act like a Christian in my family and among my intimate friends?
7. Do I fully believe I have been born again?
8. Do I know that I have power with God in prayer?
9. Do I believe I have been baptized with the Holy Spirit since my conversion?
10. Am I sweetly resting in Christ, by faith, now?

No Christian, however near the Saviour, will realise all these evidences at the same time. One day he will perhaps say, "I wanted to be constantly in secret prayer, it was so delightful and precious. I could feel the truth of those sweet lines—

There is a place where Jesus sheds
The oil of gladness on our heads;
A place of all on earth most sweet,
It is the blood-bought mercy-seat."

The next day he has not so much inclination to pray, but rather a strong desire to read the Word of God, and says, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." At another time all his thoughts and feelings go out for the salvation of lost men. So he vibrates, back and forth, now to this evidence, and now to that.

Do not then expect all these evidences to be found in active exercise at the same time. And even though you may for a time seem to be confined to one, remember that a renewed heart is just as necessary for the production of that one as for all.

* Extracted from Dr. Earle's book Bringing in Sheaves, a Record of Evangelistic Labours in the United States, (Paper, 1s.; cloth, 1s. 6d. *Morgan and Scott.*) This work has proved a blessing to many a preacher of the Gospel. When the late John MacNeil, evangelist in Australia, was much exercised as to power for service, his friend, Rev. Joseph Nicholson, of Jamestown, South Australia, lent him this book among others. In his diary the evangelist wrotel, "Learned a lot from Earle." Mr. Nicholson, in his reminiscences, says: "When last he was a guest in my house he made special allusion to the help gained from a little book I had lent him—Earle's *Bringing in Sheaves*. When I placed the same volume in his hands after a lapse of fifteen years he reverently kissed it, and then wrote under my name the words, 'A lamp to my feet in the darkness of 1880.—John MacNeil.'"

Rev. H. T. Meakin.

SOUTH LONDON MISSION.

THE subject of this sketch was born in the little village of Chellaston, Derbyshire, in 1855, where his ancestors have resided for 400 years. He was brought up to the Established Church, but having Methodist relations also attended the village Wesleyan chapel. Educated at neighbouring village schools, his educational opportunities were meagre and intermittent, owing to his having farm work to do. He was driving the plough at twelve years of age, and at fourteen entered the service of the Midland Railway. For three years he was in a night office pulling copying-presses, delivering telegrams, and sorting and despatching letters. During these three years he set about self-improvement, and made a special study of Pitman's shorthand, then not so widely known.

His industry attracted the attention of his superiors, and as a lad of seventeen he was brought under the notice of the late Mr. William Harrison, one of the real makers of the Midland Railway, and for about thirteen years Mr. Meakin was associated with Mr. Harrison in most of the great questions of railway management. At Mr. Harrison's death Mr. Meakin became associated with the late Mr. John Noble, general manager of the line, and for some years was one of his righthand men. Having charge of the Parliamentary and rates work appertaining to the General Manager's Department, Mr. Meakin spent considerable time in the House of Commons Committee Rooms and Railway Commissioners' Court, and on leaving the company in 1889 was widely known in railway and commercial circles throughout the country.

Mr. Meakin was converted to God at 17, mainly through a service conducted by a local preacher in the village chapel, and the earnest solicitude of a working-man in the congregation, who was the first to put a direct spiritual question to him. He began to speak in cottage services immediately, and joined a mission band in the Derby circuit with three other young men, all of whom, like himself, are Wesleyan ministers to-day. In 1875 he became a fully accredited local preacher, and attributes his literary training, so necessary to his railway work and correspondence, to his careful preparations for the pulpit. From the time of his conversion his ambition was to be set apart entirely for Christian work, but then his duty at home stood in the way. All his spare time was devoted to the evangelisation of the villages around, and miles and miles he trudged weekly to meetings and preaching appointments with that object.

His love for the working-classes increased with the years. In 1886 he concentrated his efforts upon the Litchurch district of Derby and founded a mission (whilst continuing his exacting business duties), which was a phenomenal success. Scores were converted; an old chapel was crowded, then enlarged and crowded again. In 1889 Mr. Meakin felt an irresistible call to devote his time entirely to mission work. His wife, unknown to him, simultaneously came to the same conclusion. At that time, unsought for, he received an invitation to join Rev. J. H. Hopkins in the formation of the South London Wesleyan Mission. Thereupon, in the teeth of the advice of most of his friends, who were persuaded of his future in railway management, he resigned his position on the railway.

On coming to London, Mr. Meakin was placed in charge of Locksfields Chapel, described as the white elephant of London Methodism. For two years he and his wife laboured under circumstances which would have daunted most people. But with ingenuity inspired from Heaven, and adaptation of methods suitable to the masses of poor people surrounding Locksfields, success began to dawn, and Mr. Meakin and Locksfields became known throughout the neighbourhood and the denomination. Steadily refusing outside applications, he buried himself in his work until the chapel became too small for his congregation. Then it was enlarged to seat more than 1000 people, and at once was again crowded. Now, after eight years' toil there, the membership numbers about 500, with 1000 Sunday-school scholars, and Locksfields is a veritable hive of religious industry.

In 1892, in spite of the fact that Mr. Meakin was past age and a married man, he was admitted into the ranks of the ministry—a most unusual event. He underwent all the examinations, theological and otherwise, demanded of candidates for the ministry; and associated as he is with Rev. J. H. Hopkins in the South London Mission, he has in addition taken his full share and responsibility of the general work of the Mission, in which his business training has been simply invaluable.



From photograph by Mr. F. J. Boyes, 22, Osmaston Road, Derby.

Now Mr. Hopkins and he have launched what is described as an immense and audacious enterprise to further reach the London masses. They contemplate building a central hall, with minor premises, to be by far the finest in connection with London Methodism. The scheme involves an outlay of £25,000, and they have the hearty support of the highest authorities. The necessary site has been secured at a cost of upwards of £8,000, and building operations will begin forthwith.

The sympathy of both Mr. and Mrs. Meakin with the poor is widely shown. Mr. Meakin's championship of them in their struggles and his wife's tender ministrations have made theirs household names in Walworth. Even their home has been a refuge for the friendless, and one of their adopted children is a sweet little girl out of the neighbourhood, one of seven, whose father and mother were helpless and friendless, the one dying of paralysis and the other of cancer. Whilst an immense amount of social work is done by and under Mr. Meakin's direction, he believes in the Gospel of Christ as the only real and permanent remedy for human woe. Locksfields is, and the Central Hall will be, not only a social but a soul-saving centre. All the friends of Gospel effort among the London masses will watch with deep interest the development of this large aggressive enterprise.

A Life To Live.

THAT profound but mystical German shoemaker, Jacob Böhme, has often some deeply-searching words. For instance, in his "Supersensual Life," the master says to the disciple, who has asked "How shall I be able to live aright amid all the anxiety and tribulation of this world?"

"If thou dost once every hour throw thyself by faith beyond all creatures into the abysmal mercy of God, into the sufferings of Christ, and into the fellowship of his intercession, then thou shalt receive power from above to rule over the world, and death, and the devil, and hell itself—presently thou wouldst be penetrated with the splendour of the Divine glory, and would taste a sweetness no tongue can express, then thou wouldst love thy cross more than all the glory and all the goods of this world."

Where has our adorable Lord lived his life, and what has been his occupation, during this interval between his ascension and his reappearing? We are not without definite teaching by the Scripture, and even more by the indwelling Spirit. "If when we were enemies we were reconciled to God by the death of his Son, *much more* being reconciled, we shall be saved by his life"—his life of intercession—(Romans v. 10).

There are truths of far more importance than those bearing on our personal salvation—for instance, the glory brought to God in his wondrous device in the incarnation of his beloved Son and the exaltation of his attributes of holiness and love, as displayed in his person and work of atonement by the cross. Doubtless our salvation and eternal happiness is important indeed to us, but that exalts God.

THE GREAT CLIMAX OF CHRIST'S WORK

was in his resurrection, and the apostles were appointed witnesses of that great fact, and so also was the Holy Spirit whom Jesus sent from the Father.

But what is the meaning of the Spirit's witness? Not only that Jesus rose from an earthly grave, but that He was glorified with the Father's own glory in the holiest. A man is now in glory, but God-man, who had perfectly accomplished the Father's will, and is now "crowned with glory and honour." He receives his Father's attestation of Divine complacency in his work, and the Holy Spirit is sent down to be a witness of it all. The fulness which ever dwelt in Christ is now an open fountain, a communicable fulness, available to an empty vessel, whose emptiness is his only capacity to receive it. Christ has more to give than when on earth, and believers have more

to receive, and the Holy Spirit opens hearts to receive that fulness.

His great ministry now is what Böhme calls "the fellowship of *his intercession*." Are we learning it? The path to all progress is by death; that is, fellowship with Christ in his death. We have to break with the old man and the world, for Jesus says, "we are not of the world as He is not of the world," and the life we live in the flesh we live by faith of the Son of God, who loved us and gave Himself for us. He is the head of a new race, and in the Spirit we live in a new atmosphere, living by Him, the living one, a life which can be truly called living—a life of love. There is a complete break from the first Adam into the last Adam in his heavenly surroundings.

To learn aright the character of the priesthood of the Lord we must apprehend the action described in Hebrews x. 12 in contrast with ver. 11. The Hebrew priest could never sit down; his work was not efficacious, never finished; but Jesus by his one offering completed the work of our redemption, and nothing further was required to add to its efficacy, and his sitting down on the right hand of God proclaimed its acceptance and

ITS ETERNAL EFFICIENCY.

We come then to Jesus, if we are not dull of hearing, as the Melchisedec King-priest, who has first with his own blood entered into the holy place, having obtained eternal redemption for us, now reigns and rules over us, sympathises and even lives to make intercession for us.

This "fellowship of his intercession," makes the gladness of our days. It can be enjoyed in proportion to our intimacy with our Lord, and know his tastes, and our union with Him, and be so enfranchised from the self life as to be sensitive to his drawings, as of a magnet which overcomes every restraint. Oh, what an unfolding of the heavenly glories of our priestly Christ in the holiest is the Spirit, as a Spirit of revealation waiting to make to us, so strengthening the inner man that we may know, not the *visits* merely, but the *dwelling* of Christ in our hearts by faith, bringing us to "the secret source of every precious thing."

What depths of tenderness in his sympathy with us in our mental and bodily infirmities and sufferings, in our trials, in circumstances, our health, and bereavements, and fear of death. He is appointed by the God of love to be such a Priest, who can fully bear with the ignorant and even those out of the way.

Let us then pay the price—yield ourselves wholly, unreservedly, to Him who loves us, and know that even here there are experiences to be enjoyed beyond our utmost expectations.

Algiers. Geo. Pearse.

Even as Thou Wilt.

What might have been the song of the Syrophenician woman after the Lord's answer to her prayer.—Matt. xv. 28.

"Even as Thou wilt!" The "crumb" I craved is mine,
But what is this my famished soul to fill?
This hungry heart may feast on love Divine,
And drink deep draughts of power *even as it will!*

Then, Lord, I *will*, that as a dog no more
I crouch in search of crumbs with whinings wild:
Life's larger luxuries I would explore,
And, for that end, be changed into a child.

For all that dumb delay I bless Thee now;
It taught what otherwise I had not known—
Who prays for others' lives must learn that Thou
Hast need to work great marvels in his own.

And when the soul for whom I prayed so long
From Satan's thrall delivered I shall see,
To deeper wonder wake the watching throng
By the vast liberty Thou giv'st to me.

Kate M'Neill.

Is There Deliverance?

On many a great question different minds seem to find a double voice in Holy Scripture. The following studies supply a case in point, Lieut.-Col. Porcelli's limitations being answered by Miss Bennett's more positive deductions from a wide range of Scripture reference.

I.—A NEGATIVE ANSWER.

1. *Is there deliverance from sin?*

If this means entire absence of all sin in this earthly life, then the answer is No (Rom. vii. 18, 23, 25; Titus ii. 14, Rev. Ver. (where the Greek is *anomia*—"violation of law"—and not *ponêria*—"sinful nature"); Phil. iii. 21; Rom. vii. 24; 1 John i. 8, 10; ii. 12; 1 Tim. vi. 16; Colos. i. 21, 22; Ps. li. 5; Prov. xxix. 9; John viii. 7; Numb. xv. 28; Matt. xxvi. 41; Ps. xxxii. 1, 2; xix. 12).

2. *Is there deliverance from the fear of death?*

Many besides Christians have no fear whatever of death. Therefore, if the question means to imply that Christians alone have no fear of death, the answer is, No (Ps. xxxvi. 1; cxi. 10).

3. *Is there deliverance from the tyranny of law?*

The word "tyranny," where used of God's law, is improper and unscriptural. God's law was not, and is not, tyrannical. The ceremonial law was as a schoolmaster leading educationally to Christ (Gal. iii. 24, 25). The moral law is still in force. The law is holy and good. The answer, therefore, is No (Rom. vii. 12).

4. *Is there deliverance from this evil age?*

This question assumes that Gal. i. 4 means entire immunity from this age or dispensation. As thus baldly put the question carries its own refutation with it, for Christians have, as yet, not been translated out of the world, and it is common knowledge that sorrow, affliction, grief, pain, persecution, poverty, want, and distress are, more often than not, the inalienable lot of the Christian. The answer is, therefore, No. (Acts xiv. 22; John xvi. 33; Rom. v. 3; xii. 12; 1 Thess. iii. 4; Rev. i. 9; etc.)

5. *Is there deliverance from every foe?*

This question transfers to Gentile Christians the promises made to Hebrews. Zacharias was a Hebrew (Luke i. 70-74). It has yet to be proved that such transfer is Scripturally justifiable, and that the promises refer to any other than the millennial age. Till that is done, the answer is, No. (Rev. xxi. 4.)

6. *Is there deliverance from fear and perplexity in service?*

This question assumes that promises made to the Hebrew prophet Jeremiah personally are of general application amongst Gentiles who are not prophets. Until this is proved, the answer is, No. (2 Cor. iv. 8; i. 4-8; 2 Thess. i. 6, 7; 1 Cor. vii. 28; Gal. i. 7; v. 12; vi. 17.) Alfred Porcelli.

II.—A POSITIVE ASSURANCE.

"Who delivered us . . . and doth deliver; in whom we trust that He will yet deliver."—2 Cor. i. 10.

1. *Christ delivers from the dominion of sin.* "He shall save his people from their sins" (Matt. i. 21). "Sin shall not have dominion over you" (Rom. vi. 14). The presence of sin remains, and will remain to the end (see Job ix. 20, and 1 John i. 7-10), but the "strong man" has been disarmed by a "stronger than he" (Luke xi. 22). He is "able to keep you from falling" (Jude 24), and the promise "to him that overcometh" is seven times repeated in Rev. ii. and iii. "Deliver us from evil" (R.V., "the evil one") is a prayer He will undoubtedly answer (Luke i. 74, 75).

2. *Christ delivers from the fear of death.* It is expressly stated that a part of his mission was "to deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii. 15). There may be in others a callous indifference to death or defiance of death (see Ps. lxxiii. 4), but the Christian is one who has been afraid of death and judgment, and has been delivered from his fear by Christ. We do not fear death because Christ has died, because death is "ours" (1 Cor. iii. 22), and because the keys are in the hand of the living Jesus (Rev. i. 18); Phil. i. 21.

3. *Christ delivers from the curse of the law.* In itself the law is "holy, and just, and good" (Rom. vii. 12), but the broken law curses the breaker of it (Gal. iii. 10). From this curse Christ hath redeemed us (Gal. iii. 13). Moreover, "Ye are become dead to the law by the body of Christ" (Rom. vii. 4), and "if ye be led by the Spirit, ye are not under the law" (Gal. v. 18); Rom. vi. 14.

4. *Christ delivers from the world.* "Who gave Himself for our sins, that He might deliver us from this present evil world" (Gal. i. 4). It is only through the cross of Christ that this deliverance comes (Gal. vi. 14). The Lord Himself claims this position of deliverance for his people (John xvii. 14, 15). See also Titus ii. 12-14; Phil. iii. 20; James i. 27; 1 John v. 4.

5. *Christ delivers from fear and danger.* From the endurance of trial and persecution the Lord distinctly told the disciples they were not delivered (John xv. 20 and xvi. 33). Nor can we be exempt from chastening—which is a proof of love (Heb. xii. 6-8). But, nevertheless, the Christian is delivered from "all his fears" (Ps. xxxiv. 4), from all dangers (verse 7), and "out of all troubles" (verse 17) and "afflictions" (verse 19). For those who have learnt, with Paul, to "take pleasure in infirmities, in reproaches, in persecutions, in distresses *for Christ's sake*," and even to "glory in infirmities" (2 Cor. xii. 9, 10), for these the grief of griefs is gone and the pain of pains is vanquished. The deliverance may include freedom from care, too (1 Pet. v. 7; Phil. iv. 6, 7, 19).

6. "*Christ hath delivered from the power of darkness*" (Col. i. 13; 2 Cor. iv. 6; Eph. v. 8; 1 Pet. ii. 9; 1 John ii. 8).

7. *Christ* "*delivered us from the wrath to come.*" (1 Thess. i. 10; Rom. v. 9; Rom. viii. 1; John iv. 17).

"*Who shall deliver me?*" (Rom. vii. 24).

"*I am come down to deliver*" (Ex. iii. 8).

Lucy A. Bennett.

The "Liberator" Relief Fund.

It is resolved to keep open our Jubilee Commemoration Fund a few months longer. This special effort has now yielded some £8000, but three times that amount is still required to complete the good work.

The year of Jubilee has passed, but there are many hundreds among the most praiseworthy of Her Majesty's subjects who are still pining in the prison-house of despair to which they were so ruthlessly condemned through no fault of their own, but through the wicked conduct of men whom they trusted too well. Many have been done to death by acute mental worry, and many more have been driven into the madhouse through the great Liberator frauds. These are beyond our help. But of those who remain upon the books of the Relief Fund—all aged men and women—suddenly robbed of their life savings—many have had severe rheumatism and spasms, with no infirmary nurse to attend them either day or night—some have lost the sight of both eyes, others have become stone deaf, whilst the majority have had their nervous system shattered and their health permanently broken down. There is no question whatever that *their* sufferings have been caused by the cruel treatment to which they have been subjected in the evening of their lives, just when they thought they would enjoy the results of their patient self-denying toil and thrift.

I believe there is sufficient practical sympathy in this wealthy country to at once set these worthy but unfortunate sufferers free from tormenting anxiety as to their future subsistence if only the facts could be fairly known and realised.

J. Stockwell Watts, Hon. Sec.

16 *Farringdon-street, E.C.*

The London Mission.

GREAT CROWDS AND INCREASING INTEREST.

IF CONTINUOUS throngs of hearers, steadily growing in bulk, be any true index of genuine interest and success, then all the outward elements of success have been present in the McNeill Mission during the past fortnight. And the audiences, which day after day filled the City Temple, and night after night overflowed the leviathan Metropolitan Tabernacle, have been quite dissimilar in their composition. One evening the evangelist put this point to the test by asking all those who had been at the noon meeting that day to raise their hands. We should think that out of a company of 6000 persons not fifty hands were uplifted.

Apart from this, it could be seen at a glance that the congregations were substantially different. At mid-day the area of the Temple was covered with serried rows of hard-headed City men, mingled with many ministers, evangelists, and gentlemen of leisure. The galleries were crowded for the most part with ladies, old or young, evidently members of the well-to-do middle classes—possibly the wives and daughters, to some extent, of the merchants on the floor of the house. The evening assemblages, taken broadly, were made up of those in a humbler social stratum — horny-fisted toilers with a weekly wage, and women coming from humble homes where work and want too often go hand in hand; shop girls, domestic servants, factory workers, etc. Of course, the evangelist, like his Master, draws no sort of distinction between rich and poor, to the detriment of the latter; far from it. And the Gospel he proclaims puts all in the same uncomplimentary category. But it is matter of considerable interest, as well as rejoicing, to think that the salvation of Christ, presented in a real,

BUSINESS-LIKE, AND HAPPY FASHION,

is meeting the deepest needs and yearnings of all sorts and conditions of men and women.

Mr. McNeill does not scruple now and again to ridicule the claims of modern culture and scientific discovery to explain or illumine, apart from revelation and the supernatural, the problems of human life and destiny. While he does this with a relish, it must be said that he himself owes not a little to wide study and reading. Let no one suppose that because he is a quarryman's son he is unlearned, as he would say, "in the wisdom of the Egyptians; with some of the wisdom of the Germans thrown in." Indeed, one element in the general attractiveness of his addresses lies in the wealth of classical allusion which they reveal. Poets, theologians, scientists, philosophers are all laid under tribute, in order to point a moral or adorn an exposition. Speaking merely from memory we recall quotations in the past two weeks, from Shakespere, of course; from Tennyson, Browning, Byron Burns, Kipling, N. P. Willis, and R. L. Stevenson among modern poets; besides Dekker, the old dramatist; Bengel, the German divine; Matthew Arnold, the philosopher, and others whom we have for the moment forgotten. He is specially strong in quotations from his gifted fellow-countryman Burns, who, as he remarked one day, could preach splendidly, but whose practice "hirpled" somewhat. By the way, those Southrons who have no acquaintance with the pawky expressive Doric of which Mr. McNeill is so fond, lose many of the fine shades of expression which his Scotticisms bring out.

A TOUCHING FEATURE

of the evening meetings has been the requests for prayer sent in and read out by Mr. McNeill before being unitedly wafted to the Throne of Grace. These requests have indicated the reality of the Spirit's working in many hearts, in connection with the special meetings. Christian friends have been so stirred up by the powerful appeals of the evangelist that they have endeavoured to draw lukewarm, or timid, or careless relatives within the current of blessing. Some of these have recognised this day of their spiritual visitation; while others have been held back by divers sorts of bondage. As a result these requests for praise or for prayer were sent in and laid before God in faith and expectation. Such is one of the indications that the Spirit is blowing where it listeth and making God's working manifest; while, of course, there are many other cases where neither preacher nor helpers have "heard the sound thereof," or been able to tell "whence it cometh, or whither it goeth."

Under the existing circumstances it has not seemed possible or practical to Mr. McNeill to attempt after meetings, in which the anxious ones are weeded out of the crowd and moved into other rooms, to be personally conversed with. For one thing, the length of his addresses has put that plan out of the question. As we noted last week, he has sometimes called for evidence of anxiety or decision by a show of hands, or by rising, and there have been good responses—especially on the closing night at the Tabernacle. A plan, however, which the evangelist has tried elsewhere and found to be eminently workable, has been adopted—that of distributing printed slips enclosed in envelopes addressed to himself. The recipients are asked to return these, if so disposed, with affirmative answers as to whether they have experienced reviving as believers, restoration as backsliders, or whether for the first time the great decision has been made. A supplemental question is asked as to whether help is desired in guidance to some form of Christian work. We are enabled to say that hundreds of these missives have already been returned. They are seen only by Mr. McNeill, who has publicly stated that the responses have been of the most cheering and encouraging kind, not a few of them specially so. The immediate blessing to those who have attended is only a part of the outcome. So rousing have been the preacher's utterances, and so reasonable withal, that it would be rank treason not to believe that in scores of ways and in unexpected channels the influences of the mission will radiate far beyond Greater London.

THE THIRD SUNDAY.

In the forenoon Mr. McNeill reappeared in the pulpit of Marylebone Presbyterian Church, now so soon to be filled by its new pastor, Rev. George Hanson, of Dublin. The building was filled in every part, and the preacher was in excellent "fettle." His subject, it is true, was prolific of import in its modern applications. It was "Thomas the Honest Doubter." Recognising that there is much in his character that is very admirable, Mr. McNeill was at the same time very severe on the apostle for isolating himself from the little company of believers to whom Christ showed Himself. That was, in the preacher's opinion, the root cause of his doubts as to the reality of the Master's resurrection. Some of Mr. McNeill's hardest blows were aimed at those who call themselves "honest doubters," but whose difficulties about the supernatural torment them so little that they can eat four meals a day and sleep soundly o' nights. The gentle handling of the brainy and sceptical Thomas by the Master, when He again appeared to his followers and convinced the doubter, was beautifully described and applied by the preacher.

The crowded afternoon congregation in St. James's Hall was treated to an exposition of the story of Naaman the leper, in which the evangelist passed rapidly from the lively to the severe, from the sarcastic to the pathetic, in a fashion that equally fascinated and impressed the hearers. Of course the outstanding lessons of the narrative were the universality of the leprosy of sin, the futility of human remedies, and the never-failing cure that comes through lowly faith and obedience to God's way. The part played by the little Jewish maid was delightfully described and applied. There were, moreover, some striking touches that seemed quite impromptu; as when near the very close of the address, when apologising for having to hurry over the narrative, he urged the young men to go home, look it up, and read it for themselves. "Go and search for your Bible in your box. When you came to London your mother put it at the top of the things in your trunk, but, you rascal, you have allowed it to get to the bottom!"

Fresh ground was broken in the evening, when the second fortnight of evening meetings was begun in Westminster Chapel, which Mr. McNeill declared to be as fine an auditorium as he knew, and he had sampled a good many. One could see as the audience gathered that it was largely composed of those who had not attended any previous meetings of the mission. There was a prevailing air half of Sunday stiffness, half of curiosity. Before the service closed the one was very sensibly thawed, and the other was, we hope, very thoroughly satisfied. The choice of Ruth, the young Moabitish widow, in cleaving to Naomi and sharing her fortunes and her faith, formed the theme of one of the most delightful and telling sermons we have heard from Mr. McNeill's lips. The address abounds not only with idyllic human touches and rare bits of description, but grandly illustrates the eternal value of a right choice when Christ or the world is hanging in the balance, and seeming advantage would fain turn the scale in favour of the latter. It was a worthy finish to a wonderful day's work. Mr. McNeill is hard on those who eat four material meals a day and live in idleness. One's powers of spiritual digestion certainly had need to be first-rate to enable them to assimilate the abundant spiritual fare of the combined three "good square meals" he provided for his guests last Lord's Day.

The afternoon meeting on Monday, in St. James' Hall, showed no falling off in public interest. The evangelist began his charming exposition of the twenty-third Psalm.

Mr. Hermann Warszawiak.

AS this Jewish missionary from New York is now in Great Britain, we feel compelled to bring before our readers a few facts:—During recent months, Mr. Henry Varley, with only an *ex parte* knowledge of the case, has been writing in American papers, and sending to English correspondents, letters intended to vindicate Mr. Warszawiak. These communications have implied that the money collected for the proposed Christ's Synagogue was safely lodged in an Edinburgh bank, and that Mr. Warszawiak had come from America to deposit it there in Miss Douglas's name.

To this Miss Douglas's advisory committee felt bound to reply, saying that Mr. Warszawiak had come from America in 1895, to deposit the money, and that for a few months it was so deposited; but that on a subsequent date he induced her to send him all the money again, amounting to £2,400. This sum was sent to New York in two bank drafts of £1200 each, and the drafts still exist, bearing Mr. Warszawiak's signature; also his receipt to Miss Douglas, proving that the money passed into his hands. What has he done with it?

When asked in March last to account for the money, Mr. Warszawiak promised to do so, but has not yet fulfilled that promise. In the circumstances, as it became known to them that fresh appeals for money were being made, Miss Douglas's committee warned Christian people against contributing to any of Mr. Warszawiak's schemes. This question of the *money* is altogether apart and distinct from the charges of gambling brought against him in America; and until it is cleared up, friends are cautioned against giving him money on any pretext whatever. We have recent facts before us showing the extent to which some generous Christians have unfortunately responded largely to his plausible importunities.

[101]

From Other Lands.

Bible Work in West China.

WHERE two years ago riot had disturbed the work of Christ in eight of the cities of Sze Chuen, now peace and friendliness more sure than before reigns. There is even a wave in favour of things foreign in the sentiment of a section of the people, and a marked desire on the part of some to learn the English language. While travelling up the valley of Yang-Tse, a few months ago, the writer and his wife were treated with marked friendliness by the people, some of the country folk running before and gathering flowers to present to the strange English lady.

When informed as to the object of our journey, the people freely invited us into their temples to expound the new doctrine to them; thus the Gospel was allowed to be set forth right in face of the dumb idols. On other occasions crowds gathered on the banks of the river to hear the Gospel and buy copies of the Scriptures. During the past year 103,000 Scriptures and tracts have been circulated in the three Western provinces of Sze Chuen, Yunnan, and Kueichow by the colporteurs of the National Bible Society of Scotland, being an increase of 300 per cent. on the issues of the two previous years. At the three provincial capitals the Gospel was placed in the hands of nearly 20,000 Chinese graduates at the great triennial examinations held last September. May we not ask the prayers of God's people for a rich harvest to arise from this seed-sowing?

A notable feature of this Bible work is the increase in the number of New Testaments sold. Not content with the possession of a copy of the Gospel, many come to buy the complete book. There is now an open door for the preaching of the Gospel in China. The other day the writer, accompanied by two native helpers, entered a heathen temple, and, seated round a table in front of the images, sang Christian hymns. The crowds came flocking in, and we besought them not to trust vainly to bowing down to wood and stone, but to accept the glad message we brought them. The crowd was mute, and the interest profound. May God give the increase! That the door which is open is being entered, is evident from the fact that, in a tour of twenty of the walled cities of SzeChuen made by the writer six weeks ago, in nine of them was found a Protestant mission-house, whereas ten years ago only one of these cities had a Protestant missionary.

James Murray,
Agent National Bible Society of Scotland.
Chung King, West China.

Progress in China.

CHRISTIANITY seems to be progressing in China in every direction—touching the life and habits of the people at all points. Its power is being amongst the upper classes in regard to that ancient custom of binding, and, of course, crippling, the feet of Chinese women. *The North China Herald* alludes to the advance of opinion on this question as follows:—

"Are any Chinese women's feet unbound in consequence of the exertions of foreigners? Yes! But no more than European ladies are they going to walk barefoot through the streets to convince doubters. And what is far more important, numbers upon numbers of little girls are remaining unbound in missionary schools at Amoy, Hangchow, and all up and down the river; and at parties ladies, who, as far as we know, are untouched by Christian influences, yet show with pride their soft-footed little girls, saying, 'My old people bound my feet, but I will never bind hers.' It is the upper circles of China who are giving up binding. The man on the streets yet binds, and loves bound feet, just as in Singapore all the Straits-born Chinese have cast off binding, if it be not the very poorest of the poor."

Early Drawing of the Crucifixion.—Signor Marucchi, the well-known Roman archæologist, has found on the wall of a chamber in the Palace of Tiberius, Palatine Hill, a graffito, or rough drawing, with an inscription, representing the scene of the crucifixion of Christ. The cross is surrounded by soldiers, each of whom has his name inscribed underneath. Some have suggested that the picture was the work of a soldier who had been present at the Crucifixion; but the monument is more likely to date from the fourth century than from the first.

From Lake Tanganyika.

I NEED hardly say how much we regret having to leave our own people and station in Madagascar, but circumstances being such that our usefulness there would have been very much restricted, we felt that God had called us to serve Him in another land; in fact, in the mother country of the island in which we have served our apprenticeship in foreign mission-work. Subsequent events in Madagascar seem to have proved that it was right for us not to return there.

Our voyage from Madagascar was pleasant and beneficial, but until we had passed Delagoa Bay presented no fresh feature. From that point the coast and country were new to us, and the river and lake journey was quite a new experience. From place to place on our three months' journey we met with very great kindness from Europeans, whether missionaries, or those connected with the African Lakes Company, or Government officials; and this kindness has made us feel more keen distress at the spiritual destitution of those engaged in what we generally term secular service in Central Africa.

First impressions may be of much or little importance, but to us it appears that there can scarcely be a more God-forsaken country on the face of the globe, nor one for which it is more necessary to pray "Thy kingdom come, thy will be done on earth," And the sadness is increased by the fact that so many of the men with whom we met were, or had appeared to be, consistent Christians at home, and had even come out here with the intention of doing missionary work as they were able. But spiritual degeneration seems to be in the air of Central Africa, and we met with but few instances in which the effect could not be observed. While we thank God for the few, let us beseech Him for the many, believing that He will grant our request, for "This is the victory which overcometh the world, even your faith."

This matter has been laid very heavily on my heart, and I am writing just now chiefly to ask the prayers of personal friends and others interested. What more they can do may God show them; particularly perhaps the Student Volunteers, some of whom will be studying Africa at this time. I may say that any evangelistic work carried on amongst Europeans here should only be conducted by very practical Christians, and those of great tact and possessing sanctified common sense in an extra degree.

Kathleen P. Mackay.
L.M.S., Kambole, Lake Tanganyika, Central Africa.

Progress in Tunis.

IN Tunis the power of the enemy was for a time very great. Difficulties came which dispersed the little band of converts. Now there is an evidence of a deepening work of the Holy Spirit, both among Europeans and Mohammedans. In connection with the central hall and Bible depôt, fifteen meetings and classes are held weekly, and souls are being saved.

With the new year a somewhat serious problem has presented itself for consideration. The term for which our mission hall and Bible depôt here was taken has expired, and the landlord is unwilling to renew the agreement on the same terms. The alternative is given us of relinquishing the premises (which are admirably suited to Gospel work) altogether, or taking in addition two other rooms, at greatly increased rent, viz., £65, which would give a superior little hall for Arab services, and a second shop for the sale of Scriptures, etc., fronting another street, which is one of the busiest in the city.

After prayer and conference the answer has come. "Enlarge the place of thy tent." The thought of increased pecuniary need would perplex, but with faith in our Father's resources we have agreed to go forward. In Tunis, preaching the Gospel in the streets is forbidden, but in our own hired premises the Word of God may be sold or fully announced. We propose to increase our stock of Scriptures in order to sell more in the depôt and supply missionaries inland more largely with Scriptures. With our new plans £10 is needed to buy Scriptures and £65 for one year's rent.

A. V. Lilley.
15, *Rue de la Municipalité, Tunis.*

Sailors in Dunkerque.

IT will, I feel sure, be a source of thankfulness and encouragement to the many friends and supporters of the Dunkerque Seamen's Institute and Mission, now entering on the twentieth year of its existence, to know that the privileges it affords are becoming ever more and better appreciated by our sailors as the years go on; and that the efforts unceasingly made by its devoted staff of workers to win souls, and to further the spiritual and moral improvement of the seafaring class, are evidently attended with the Divine blessing. The ships are regularly visited on their entrance into harbour and during their stay in port. Prayer and reading of the Word is engaged in on board whenever the opportunity offers, and a large quantity of religious literature is distributed among the crews. Sailors laid up in hospital from illness or accident are also constantly visited. The Gospel services for seamen, frequently held in the large mission hall of the institute, are, as a rule, well attended by devout and attentive congregations, and the various reading-rooms are, especially in the evenings, usually thronged with seamen of all ranks, engaged in conversation, reading, playing innocent games, or writing home to their friends.

Nearly 10,000 sailors have frequented these rooms during the past year. Here they are safe from the many temptations always abounding in seaport towns, and here is spoken many a "word in season" of warning, advice, and exhortation. Extracts from one or two of many similar letters constantly received at the institute, will serve to show how this mission is appreciated by sailors and their friends. A mother writes: "I am anxious to thank you for all your kindness to my dear sailor son; be assured of my prayerful interest, and my thankfulness that my boy had a place like your Institute to go to while in a foreign port. Pray accept my best wishes for your work for the Master." A young sailor thus expresses himself: "I am writing to thank you for all your good advice. I *have* given my heart to the Lord Jesus, and will hope to keep close to Him always." A gentleman who recently visited Dunkerque in his yacht, and stayed two or three weeks in the port, writes: "I am much interested in all mission work, especially that among sailors. I was delighted with the work I saw going on at the Seamen's Institute at Dunkerque. I beg to enclose a cheque."

We ask for the prayers of all interested in the Lord's work, that our endeavours may be abundantly blest, and that our seamen visiting this great seaport may, in ever-increasing numbers, be led to recognise who are their true friends here, and suffer themselves more and more to be influenced for good by those who are constantly aiming to promote their best and highest interests in time and eternity. Mr. E. Taylor, British Consul at Dunkerque, who takes a great interest in the work, or myself, would gladly forward the last annual report of the Mission to anyone applying for it.

W. J. Drought,
British Chaplain.
Seamen's Institute, Dunkerque.

Blessing in Algeria.

MISS Smith, writing from Djemâa Sahridj, Algeria, gives us the sequel of the circumstances reported by Mme. Rolland, in a letter quoted in our issue of October 28. She says: "After a few weeks of extraordinary blessing, when many Mohammedan men, lads, and boys, professed their faith in Jesus, the enemy rose up to prevent his domains from being invaded. We have experienced the blessing of Matt. v. 12 (persecution); but by living before the people verse 44 ('love your enemies,' etc.), we believe the Gospel has been better understood and God's work furthered.

"Our heavenly Father has sustained us by special promises; and in spite of much opposition He is still working in our midst. We have recently had a series of blessed meetings; and as our room was much too small we have built a mission hall. God has wonderfully sent in the necessary funds, but we shall be grateful for free-will offerings wherewith to purchase seats and lighting and warming apparatus. We trust that during the coming spring some readers of The Christian will come and see our work. Djemâa is a beautiful spot, and the people deeply interesting."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

"Be Ye Thankful."

I DARESAY you have all heard of the man who said he had moved out of "Grumble Corner" into "Thanksgiving Street." Now, if any of you live in such a nasty corner, I trust you will soon make the same wise move!

Suppose we take a journey and visit a large house in the West End for a few minutes.

After ascending the stairs, we enter a large day nursery, and find a little girl, beautifully dressed looking *very* miserable and cross.

As we glance around the room, we see a beautiful doll's house, numerous dolls of all shapes and sizes, a splendid rocking-horse, and many other very pretty toys. We say to her, "What a lot of lovely things you have!" "Oh! I am tired of all these," she replies; "I know a little girl who has a doll that can walk, and not *one* of mine can, and I feel very unhappy because I haven't one like hers. I think it is a great shame mamma does not buy me one!' Well, we leave her grumbling away as hard as she can, and after we have walked a distance of about a quarter of a mile we find ourselves in a very different neighbourhood. Everything declares poverty and wretchedness!

As we walk along one of the streets we see a little child sitting down in the road. He is sailing a tiny boat in the gutter—it is only a paper one, but his face is just beaming with excitement and delight as he watches it sail along the muddy stream, for he scarcely ever has anything given him but harsh words and slaps, only a kind-hearted boy has made him this.

Now, which of these two has the most reason to be thankful? Why, the girl, of course, you will say. Yes, dear children, and why is she not the most thankful? Is it not because *she does not know how rich she really is?* She takes everything as a matter of course; she is so used to having nearly everything she wishes for, that she never feels thankful for all her blessings. The little boy is *not* used to receiving presents, and so when he has one, which is of very little worth, his joy is unbounded and he has a thankful heart.

Now, if we have "long faces," it is very likely not because we have nothing to be thankful for, but the reason is the same as with the little girl—we don't know how rich we really are, and how much we have to be thankful for, so, shall we try and find out by thinking of some of the blessings that most of us possess that begin with the letter H?—this will help you to remember them.

If you were to go to some of the large hospitals to-day you would find there many children about your age in great pain—some feverish—some having tossed restlessly in much weariness all the night—some that will never get well again; and then, not only in hospitals, but how many children are ill at home, some with toothache or a bad cold, etc., and they cannot enjoy any games because of it. How thankful we should be if we are well and strong, and never forget to thank the Lord Jesus Christ for giving us such a precious thing as *Health*. I am sure that an invalid child who cannot walk often feels much poorer than the bare-footed little crossing sweeper, who looks so full of health and strength, although she may drive past in a handsome carriage and pair.

The next word is one which we usually appreciate more in the winter than in the summer—it is *Home*. Do you know that there are very many little children to-day who are homeless? Perhaps their parents could not pay the rent, and so were turned out into the cold. There are many who, when *you* are in your cosy beds, have nowhere to sleep, because they could not earn or get anyone to give them sufficient for a night's lodging; so let us be very thankful for our *Homes*.

But there is something else that begins with an H., something that makes our homes so dear to us; it is "*Hearts* that love us." Have you ever thanked God enough for giving you kind, loving parents and brothers and sisters? We can never understand unless we experience it how lonely and poor those children feel who are orphans, and who, although they live in a rich home, feel there are no "hearts that love them" as mother or father would.

Then there is something else still, it is the *Harvest*. Now, we sometimes think that only big people should be thankful to God for harvest, but what a mistake we make. Suppose God had not made the sun to shine and the rain to make the corn grow? Suppose we had been obliged to have a terrible war, and we had "fields of plunder" instead of "fields of harvest," there would have been a terrible famine in our land; and so, dear children, never forget to thank God for the bread He gives you to eat. This is one reason why we should always say grace before and after meals. In the sixth chapter of St. John we read that "Jesus took the loaves, and *when He had given thanks*, He distributed to his disciples."

Now, the last H. is one that I expect some of you will think is *not* something to be thankful for, it is *Hardships*. When God sends pain and sorrow it is not because He does not love us; no, it is on account of his great love that He sends it. When we are young, we often cry very bitterly because our mother gives us nasty medicine, but when we find it has made us better we are sometimes thankful we were obliged to take it.

Now, dear children, will you look upon all your trials like this, and remember they are sent by a loving Father (who is too wise to err, too good to be unkind), to make you purer and holier, more fit for the beautiful home He is preparing for all the little ones who love Him? Will you ask Him to teach you how to be thankful even for your "Hardships," so that you may always have a thankful heart?

The Children's Saviour.

JESUS is the children's Saviour,
Strong and loving, sweet and true!
Little ones long since who saw Him
Thought his face the best they knew;
And because his kindness won them
Nearer and yet nearer drew.

Yes! He is the children's Saviour!
Even tiny ones to-day
Feel and know his love is drawing
In a sweetly winning way.
Happy little child, who lets Him
Come and make a life-long stay.

Yes! He *was* the children's Saviour
When He paid the world's great debt!
For the sins of little sinners
He by no means could forget.
But He suffered for them sorely,
And God's anger fully met.

Yes! God is the children's Saviour,
Gives them in his plans a share;
From his Throne of grace in heaven
Listen to their simple prayer:
Longing soon to bid them welcome
To the Home He doth prepare.

WINIFRED A. IVERSON.

Scripture Union Portions for Next Week.

Sun. Feb.	6, *Psa.* cxix. 81-96		Th. Feb. 10 *Psa.* cxix. 145-160		
M.	" 7 " cxix. 97-112		F.	" 11 " cxix. 161-176	
Tu.	" 8 " cxix. 113-128		Sat.	" 12 *John* i.	1-14
W.	" 9 " cxix. 129-144				

Children's Special Service Mission.

Mr. Hutchinson, *St. Chrysostom Mission Hall, Liverpool*, Feb. 12-20; *Liverpool*, Feb. 21; *West Kirby*, Feb. 22; *Nottingham and neighbourhood*, Feb. 23-25. Mr. J. S. Tyler, *Sandown*, Feb. 6 and 7; *St. Lawrence, Ventnor*, Feb. 8; *Ventnor*, Feb. 9-10; *Worthing*, Feb. 13; *Kemp Town*, Feb. 14; *Mission Hall, Hassocks*, Feb. 19-21. Mr. Callender, *Durham*, Feb. 3; *St. John's, Chelsea*, Feb. 12-22. Mr. S. J. Hewlett, *New Baptist Chapel, near Gunnersbury*, Feb. 19-23. Mr. Goodman, *Hounslow*, to Feb. 6; *Chingford*, Feb. 12-21; *S. Woodford*, Feb. 26-March 6. Mr. E. Hughes, *Lewisham Mission Hall*, to Feb. 4; *Westminster Bridge-road*, Feb. 9; *Miss Sharman's Orphanages, West-square, S.E.*, Feb. 16. Mr. J. Spiers, *Presbyterian Church, Plymouth*, Feb. 25—March 11. Mr. P. Welch, *St. Bartholomew's, Gray's-inn-road*, Feb. 16.—Mr. Josiah Spiers, *Earlham Hall, Balls Pond-road, Dalston*, Feb. 5-18 (at 7.30 p.m.).

Personal.

Many thanks for blotters, pin-cushions, lavender-bags, flowers, etc. The two former I have sent to the Soldiers' Home, Winchester, the rest to the Bible Flower Mission and others.

NINA COOTE.—Please send me your address. FLORRIE JENNINGS.—Thank you for your letter. I am glad your friend has persuaded you to join. DAISY ROSALIND CLARKE.—Your competition paper came too late to be corrected. KITTIE ALLISON.—Don't you think you can find time to do the Searcher? OLIVE AND SYDNEY ROBERTSON.—Am so glad to hear the good news your letters contained. You have my best wishes. NELLIE BROWN.—Unfortunately you made a mistake last week, but try again and you will no doubt be successful. HERBERT HARRISON.—I must ask you to do all the questions set for your age, I cannot make you an exception. After a week or two you will probably find it less difficult. QUEENIE UPTON.—Am pleased you have persuaded your sister to join. BELLA MACK.—You have indeed had a sad time lately. I do so sympathise with you all.

Bible Searcher (No. 109).

In 1 Sam. ix. to xix.

1. To what tribe did Saul belong?
2. Why did the people say, "Is Saul also among the prophets?"
3. Where did Samuel introduce Saul to the people as king? Where was it that they made him king?
4. What sin did Saul commit at Gilgal? What was to be his punishment?
5. How did God save Israel from the Philistines?
6. What made Saul ask, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?"
7. How did David refresh Saul?
8. Why did Saul cast a javelin at David? 1 Sam. ix to xix.

Children under TEN do 1, 3, and 7; children under THIRTEEN 1, 2, 3, 7, and 8.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (108).

1. Mark vii. 37. By the multitudes to those around them. Jesus had just performed the miracle of healing the deaf man who had an impediment in his speech.
2. Mark ii. 28. By Christ to the Pharisees. The Pharisees had accused Christ's disciples of doing what was unlawful on the Sabbath day.
3. Mark i. 37. By Simon Peter and they that were with him to Jesus. Jesus had retired to a solitary place to pray, and the multitude were seeking Him.
4. Mark viii. 18. By Jesus to his disciples when they misunderstood his teaching.
5. Mark v. 36. By Jesus to Jairus, the ruler of the Synagogue, when the ruler heard that his daughter was dead.
6. Mark ix. 50. Spoken by Jesus Christ to John and the other disciples. Jesus desired that they should not offend the faithful.
7. Mark iii. 11. By unclean spirits to Jesus. The devils acknowledged that Jesus was the Son of God.
8. Mark i. 17. Jesus to Simon Peter and Andrew. Jesus was calling them to be his disciples.
9. Mark x. 29. By Jesus to his disciples. Jesus had been telling his disciples of the danger of riches, and the disciples thought no rich man could be saved.

Foreign list.—Correct answers received from:—

Prize competition, Div. II. Second certificate: Vera Sjöström Div. I. Second certificate: Frank Sjöström.

No. 95. T. Alan Hogg (Chefoo). **No. 100.** Maria H. Lister (S. Africa). **No. 101.** Dora E. Wallace (Canada). **No. 103.** Annie and Henry Baillie, Jean McNicoll Scott (Canada).

No. 107 (second list).—Correct answers received from:—

Ruby and Daisy Allen, Winnie Akerman, Daisy Annett*, J. H. Archer*, Minnie A. Allen, Jacob Americana*, Willie Aston*, Lilian, Teresa, and Katharine Blackie, Leonard Bartlett, Elizabeth and Janet Black, Geo. Brand*, Myer and Charles* Barnett, Edgar* and Harold* Baber, Massy*, Allen, and Conyers* Baker, Dorothy Barry, J. King Bennett, Nellie Bellerby, Frances Bennett, A. Bridges, Mabel Birney, John Bott, Herbert and Ernest Bond, Sidney Brown, S. V. Boxer*, Ashley H. Bowker*, Harry Butler, Jessie* and Maggie* Carter, Lottie* and Daisy* Carmichael, B. Cashford, Alice E. Craig*, Gladys*, Lionel, and Beryl Calvert, Mary* and Willie Charles, Dorothy J.* and Jack J. Clarke, M. Joan Clarke, W. Campbell, Daisy, Rosalind and Jack Clarke, Beatrice Charrington*, Rosaline Castein, Elma Cheal, Hy. Jas. Cheney*, Annie, Henry, and Nellie Couch, Dorothy Cooper*, Nina Coote*, Dora and Edith F. Corrie, Wm. and Edith Corrick, Arthur J.* and Winnie Cox, Irene Coppard, Henry S. Carr*, Susie A. Cumbers, Jas. E. Davey, Harold Davis*, Ruth Dawson, Vera Dickinson, Wm.* and Mordaunt* Doll, Kenneth Dunbar, Marjory and Dorothy* Dyke, Muriel Edwards*, Eva L. Edmundson, Arthur Farmer, Marian* and Jas. Freegard, Lilian* and Christopher* Fidler, Fanny and Wm. Field, Willie*, Ernest, and Reginald Findlay, Amy Foster*, May Foster, Maggie, Agnes, Flossie* and Janetta Fullarton, Mary Glass, Ivan Garrod, Charles and Annie Gale, Mary E.* and Daisy Greenacre, Maurice Greenleaf, Edith Grieve, Minnie Giddings, Winnie Groves, Aaron Goldencrown, Hilda Godfrey*, Ruth E. Harrison, Janie and May* Handsayde, Nellie Hatchett, Rosa Hamilton*, Annie E. Hazledine*, David and Lillias Hardie, Ella Hake*, Annie Harvey, Edie Harris*, Winifred Harvey, Emily and Edith Hearn, Gladys, Violet, and Winifred Head, Theodora Hill, Nora Hill, Francis, Florence*, and Stanley* Hoyte, Alice M. Hogben, Violet Holford*, Margaret* and John* Hogg, Mena and Edith L. Hunter, Lila K. Hughes, Ethel and Eva Hutchings, Helen M., Tom M., May V. and Harcourt Hunter, Betty Rose Jacobs, Sinclair Jackson, Dora J. Jay, Florence M. Jennings*, Nellie Jelfs, Agnes Jones*, Eva and Max* Kalb, Flossie Key, A. C. King, Gertrude Kingerlee, Marjorie and Lilian Kitson, Helen Knight*, Henry and Nessie Laing, Alfred, Arthur, and Irene Llewellyn, Elsie and Guinefred Leigh, Dorothy Linney, Cecilia Lichtenstein*, Edith Jane, Norah and Cecil Lowe, Nellie and Edith Lockhart, Nellie Lovegrove, Laura Macaulay, Barbara Maconchy*, Kathleen J. G. McClure*, S. E. Mackintosh*, Florence Mackenzie, Daisie* and Tita* Mackenzie, Bella*, Thos. and Abraham* Mack, Elsie McPherson*, Henry Malabar, Mary* and Valerie Maitland-Kirwan, Dora Marples, Margery and Trevor Matthews, Louis and Queenie Matthews, Reginald Measor*, Hilda M. Medill*, Helen Mickelburgh, May C. Mills*, Bessie* and Charlotte* Millar, Gwendoline*, Evelyn*, and Howard* Moir, Annie Moule, E. E. Morgan, Herbert Geo. Newton, Cissy*, John*, and Peter* Nicholson, Amy and Maude Nottage, Eva and Maud Oakes, F. Osmond, Lottie* and Harriette* Orr, Katie Oliver, Charles Parkin, Cyril Reeves Palmer, Haden Palmer*, Jessie, Winnie, Willie, Ada, and Maggie Palmer, Dorothy Patten, Nancie Parker, Herbert Parr, Florie Paver, May and Vera Petrides, Laura D. Percy, Edwin Peters, Grace, Ruth*, and Edith Pledger, Joanna Pearman*, Walter C. Perryman, Willie Potter, Louis and Nelly M. Peachey, Isabel* and Gladys* Phipps, Susabel Pim*, Kathleen E. Pincott, Jessie* and Margaret* Pork, Edith* and Minnie Quick, Gracie and Edyth Reeve, Nora Read, Phillis Riddle, Ellie D. Roe, Mildred Robinson*, Matilda A. Robinson*, Olive and Sydney Robertson, M. Stella Robertson*, Eileen Roberts, Evelyn*, Violet*, and Gladys Shaw, *Bessie Scantlebury, Stuart and Ruth Scragg, Dollie Salt*, Violet and Chris Salvesen, Flora Shaibolt, Margery Smart*, Chas. W. Saunders, Winifred Stanger*, Muriel Shaw, T. M. and D. D. Stanier, Elsie M. Stark, Agnes M. Sterry*, Marie E. Sleigh*, Gracie Seale*, Ernest and Frederic Seymour, Lilian Skeats, Muriel, Rosetta, and Ivy Sherwin, Kathleen Shepherd, Nellie Sery, Mary Spigavoviez*, Christina and John Simpson, Irene Simms, Flora Simkins*, Reginald Sharpe, Edward Short*, Emily* and Nellie Stuart, Ronald Studd*, Bessie Symes*, H. G. Taylor, Barbara J. Tennant, Nellie and Willie D. Thomson, Janet and John W. Thomson, Frank* and Alice M.* Thompson, Gertrude W. Vellacott*, Jessie and Dorothy Vigers, May*, Edwin*, and Hilda* Vickers, Dorothy Warner May Watson, John and Grace Welbank, Ella Williamson*, Chas. Williams, Florrie White, Maggie Wight, Eva Winpenny*, Frank Wilson*, Pringle Wilson*, Geo.*, Wilfred*, A., Colin, and Herbert* Wright, Ruby and Edith Wilkins, Annie C. Wood*, Annie Yeo,

No. 108 (first list).—Correct answers received from:—

Arnold Akers*, Jessie Alen, Violet Ashworth*, W. T. Aldous, Herbert Braddon, Florence K., Willie, and Victor Bellerby, Edith Benstead*, Jasper* and Leslie Bell, May Bligh, Phyllis Boyd, Gertrude Brookfield, Eleanor Chance*, Lois M. Craven, M. Joan Clarke, Willie Cheesman, Elma Cheal, Ida, Mabel, and Annie Cole, Evelyn A. Constable*, Dorothy Daintree, Willie R. Davies, Ruth Dawson, Violet, Ivy, and Kittie* Donaldson-Selby, Nellie and Willie Dowsett, Stuart Ellacott, Sarah Evans, Charles Faillettaz*, Eva Fielder, David Gardiner, Albert P.* and and Maudie N.* Gray, Bertie and Annie Gale, Gertrude* and Dorothy Green, Emma Goodier, Jack* and Thos. Harris, Nellie Hatchett, Dorothy G. Hewer*, Byres Hill, Joshua and Dorothy Hughes-Games, Gladys T. Isaac*, Dora Jay, Flora Jennings*, Edith A. Kemsey-Bourne, Sidney, Edward*, May, and Henry* Law, E. Lawrence, Blanche Lindup, Edith Lockhart, Elsie McPherson*, Charlie and Geo. McDonald, Hilda Matheson, Marion Grace and Miriam Marston, Robert*, Winnie*, and Aubrey Moore, Annie Moule, Lewis F. Morice, Irene H. Nevill, Herbert Parr, Alice M. Palmer, Ethel M.*, and Kathleen A.* Pasley, J. Ernest Pearce*, Mabel Perry, Mary E. Plumb*, Marion B. Richards*, Hilda Scholefield, Frederick Seth, Florrie Smith, Flora Simmons*, Jessie and Ethel Sandall, Betty Stocks*, Ronald Studd, Neille and Emily Stuart, Percy Laurence, Herbert and Arthur Turnbull, Bessie and Arthur Unsworth, Edwin Vickers, John, Wm. and Edith J. Wheeler, Edie Whiting.

UNCLE TOM.

International S.S. Lessons

February 13.

The Call of Matthew.—Matt. ix. 9-17.

Golden Text:—*Follow Me.*—Matt. ix. 9.

Matthew the Publican.

ROMAN knights who were responsible for the rates and taxes did not wish to be troubled with them, so they farmed them out. The one who actually collected them (the publican) had to pay a huge sum to the Roman knight, and make what little he could by extortion, deceit, and false charges. Hence, the publicans were the worst class of Jews, and were most hated by the people generally.

The Receipt of Custom.

The "Tollgate."—Probably Matthew was receiving the tax on the fish brought up from the Sea of Galilee into Capernaum. Christ called Matthew as He walked along the street. Matthew had seen Him before and admired Him.

When Christ Calls He Draws.

"Come," says the sea to the river. "Come," says the magnet to the steel. When Christ bids us do anything He always gives us power to do it. "Ought" implies "can." Even the publican could follow when Christ said the word. None are too sinful for Him to reclaim.

Christ Calls to Better Things.

Matthew had to give up his money-making, but only to do something better. We must give up old companions, old habits; but only to make new ones that are like those of Christ.

Illustration: Cleaning out the rubbish from a room in order to fill it with costly furniture.

The Great Banquet.

Matthew gives a feast to Christ, and the friends of the publican come in. The Pharisees were surprised that He, a Teacher, should mingle with publicans and sinners. They had only come in to find fault. Not difficult to do this (11). Christ's answer was threefold.

1. He had come as a *physician* to heal the sick, therefore He must go among the sick (12).

2. God asks for *mercy* and compassion on the lost and helpless, and not a mere formal sacrifice in the Temple (13).

3. He had come to call *sinners* to repentance, therefore He must go among the sinners (13).

"Let Your Light Shine."

Christ is our example, and we must show our Christian light not in the Church alone, where there is plenty of it already, but in the dark places of vice and temptation. We must go—not where we like—but where we are needed.

Fasting.

John's disciples could not understand Christ's social teaching. Their question has a tone of reproof in it (14). Christ's answer. The friends of the bridegroom feast and make merry while he is with them. Time enough to fast when he has gone. The disciples will be so sorrowful when Christ has gone that they will not be able to eat food. Their fasting not a form, but a reality.

Two Illustrations.

New cloth on old garment.

Unshrunk cloth when damped would shrivel up and tear the rotten parts around.

New wine in old wineskins.

The wine would ferment and burst the cracked and rotten skins.

Application.

So new religion must have its new expressions, its new forms. "Behold, all things have become new."

Illustration.—Seed must shed its coats as the young plant grows, and each shoot must develop a new coat for itself.

Baptist Tract and Book Society.—Important modifications have recently been made in the rules and constitution of this Society. All Baptists are now eligible to serve on its committee, so enabling the organisation to serve the whole denomination. The sales for 1897 were four times greater than in 1893, but to place the Society in an effective position for doing its special work a fund of at least £2000 is needed. Further particulars of the enterprise and its requirements may be had from the treasurer, Mr. Martin H. Wilkin, Sydney House, Hampstead.

Obituary.

REV. JAMES HARPUR, BELFAST.

Much regret is felt in Belfast and the North of Ireland at the death of Rev. James Harpur, who has passed away, aged forty-three years. He was a popular and most successful evangelistic preacher and ardent Sunday-school worker, and an enthusiastic temperance advocate. The last twelve years of his ministry he spent in connection with four of the largest Methodist congregations in Belfast, where he was instrumental in winning many souls for Christ. His funeral was attended by upwards of one hundred ministers of various denominations.

MRS. HEUDEBOURCK, TAUNTON.

On Sunday this servant of Christ peacefully "fell asleep" after only two days' illness. For many years she has never known what it was to be free from pain; but her suffering was sanctified to her, and no word of complaint ever passed her lips. In her early life, when Miss Fisher, of Honiton, she was an earnest Sunday-school teacher; and when settled at Taunton she for some years carried on the mothers' meeting at the old Congregational Chapel. When not strong enough to take part herself, she still continued to take a warm sympathy in it, and every good cause might depend upon her help.

REV. S. WALLINGER DAY.

This earnest young clergyman, who, till the recent resignation of Rev. Nevile Sherbrooke, was senior curate of Clifton parish church, Bristol, was spending a few days with Mr. and Mrs. Sherbrooke in Nottinghamshire, when he was thrown from his horse, and sustained such serious internal injuries as led to his death on Friday, 21st ult. He had only entered on his curacy with Rev. Henry Dening, Vicar of St. Werburgh's, Bristol, about two months, but although his labours in St. Werburgh's were brief he had won many hearts in the district. His cheery manner, and earnest setting forth of the Gospel of God's grace, alike in the parish church pulpit, the mission-room, the open air, and from house to house, gave his friends promise of a singularly useful and fruitful ministry for years to come. But the Master had ordered it otherwise. At the early age of thirty-one his service on earth was completed, and the high preferment of a place within the courts of the heavenly temple was suddenly conferred upon him.

MR. JOHN COUPLAND.

Many who have watched from time to time in our columns the progress of the South Africa General Mission will regret to hear of the death of one of its workers through fever.

Mr. Dudley Kidd, accompanied by Mr. Raney and Mr. Coupland, went up to Gazaland last autumn to open up a branch of the mission there. Mr. Kidd, having comfortably settled Mr. Coupland and Mr. Raney in the country, left them both in splendid health; but after saying good-bye he himself was taken ill, and was at death's door. Recovering, however, sufficiently to continue his return journey, he arrived in Johannesburg, and heard for the first time of the death of Mr. Coupland, who seemed the healthiest of the three. In the removal of Mr. Coupland the S.A.G.M. loses one of its most spiritually minded workers. He was one of the first fruits of the splendid work that is being done amongst the Europeans in Johannesburg. For some time he was one of the honorary workers in Johannesburg, helping forward the work largely in the way of finance, besides giving his spare time. Ultimately he gave himself up entirely to the work, was accepted, and was sent to Gazaland.

REV. DR. HENRY W. WILLIAMS.

The distinguished author of "The Constitution and Polity of Wesleyan Methodism" passed away on Sunday, 23rd ult., at his residence, 24, Abbey-road, St. John's Wood. His ministerial life dates back to 1832, when he received an appointment to Newport, Mon. His lengthened ministry extended over forty-seven years in circuit work. His aptitude for business and attention to details early marked him out for secretarial work, and he became one of the assistant secretaries of the Conference, which post he filled with much ability until his appointment as secretary in 1875. Amid these daily duties he found leisure for literary studies His two volumes of expositions on "The Epistles to the Romans and the Hebrews" give ample evidence of careful and earnest study continued through many years, and stamp him as no mean scholar. In his life of "Rev. Joseph Wood" he executed his task with judgment and fidelity. His manual of "Natural and Revealed Theology" was a most useful handbook for local preachers and others. Many will remember his Fernley lecture on "The Priesthood of Christ," as a contribution to sound Evangelical literature, but his best known literary effort was "The Constitution and Polity of Wesleyan Methodism," published some eighteen years ago.

REV. SAMUEL NEWTH, D.D.

The death is announced of Dr. Samuel Newth, a well-known scholar of the Congregational body. Born in London in 1821, he was educated largely under the supervision of his father, Rev. Elisha Newth, who for thirty years was assistant minister to Rev. Rowland Hill at Surrey Chapel. At the early age of sixteen he entered Coward College, long since merged into New College, of which he subsequently became principal. Dr. Newth was a graduate of London University (with honours in mathematics), and ordained to the Congregational ministry in December, 1842, at Broseley, Salop.

Removing a few years later to Stonehouse, Devon, he became connected with Western College, Plymouth, and for nine years was a professor. Coming to London in 1854, he became Professor of Mathematics and Ecclesiastical History at New College, St. John's Wood, and later filled the classical chair. In 1872, on the resignation of Rev. Dr. Halley, he was appointed principal of the College—a position which he maintained until 1889, when he was succeeded by Rev. R. Vaughan Pryce.

In 1870 he became one of the Revisers of the New Testament, and in 1875 received the degree of D.D. from the University of Glasgow. In 1880 he filled the chair of the Congregational Union of England and Wales, the subject of his presidential addresses being "Christian Union" and "The Church and the College." Dr. Newth was the author of several works, which had a very large circulation. For several years he was honorary librarian of the very valuable and extensive library at the Memorial Hall.

Personalia.

Rev. Dr. John Hall, of the Fifth Avenue Church, New York, has, at the urgent request of his congregation, withdrawn his resignation.

Mr. and Mrs. George Soltau, with their family, have arrived safely in London from the Colonies, and are located at 37, Pyrland-road, Mildmay, N.

Mr. W. K. Lethaby, who laboured for many years at Kir of Moab, but for the past three years at Aden, has been home since October last suffering from his eyes. He hopes to return in March to Aden to resume his labours in connection with the British and Foreign Bible Society.

Dr. Baedeker, writing to a friend from Riga, January 11 (23), says: "I have lately had much joy in telling out the Gospel of John vii. 37, which does not make us vessels to be filled, but channels for inflow and outflow! The Lord supplies the needed strength day by day, so that I am not keeping but kept, which is ever so much better. It is good and easy to spend the fortune of another, good to be weak enough for the Lord's strength to supply one. My time has been very full ever since I left my dear wife on October 15; never before have I had so many open doors for happy service. I make my count on the prayers which friends send up on my behalf. About February 1 or 2, new style, I may return to St. Petersburg, and stay there about two weeks, before I go (D.V.) to the South."

Irish Notes.

The Irish Evangelical Society has received a legacy of £100, under the will of the late Dr. Thos. Collins, of Dublin.

The Methodists of Belfast provide 14,099 sittings for 26,000 people, the Episcopalians 20,635 sittings for 92,060 people, and the Presbyterians 35,000 for 106,000 people.

There is a proposal to extend the operations of the Dublin Shelter for Men by providing those out of employment with work on land somewhat after the fashion of the Salvation Army Farm Colony.

Surgeon-Major Lynn, M.D., Armagh, has resigned the treasurership of the Methodist Orphan Society, of which he was one of the founders and treasurers from its commencement until now. Dr. Lynn, who is in his ninety-second year, retires from the position owing to age and infirmities.

The Evangelistic Field.

A FREE CHURCH EFFORT AT BRIGHTON.

"LONDON BY THE SEA" has had its fair share of missions from time to time during the past thirty years, each effort having been characterised by some distinctive feature, either in its inception or result. But the opinion was freely expressed by those best qualified by long experience of Brighton to judge that the occasions have been few and far between on which the town has been so stirred as during the ten days' mission concluded last week.

The missioner was Mr. W. R. Lane, quite an unknown man so far as this popular health resort was concerned. In fact, it was deemed advisable by the local committee to devote to information concerning him one of the four pages that contained the general notices of the effort.

The interest thus aroused evidenced itself at the first gathering (Sunday afternoon, Jan. 16), when the capacious "Dome," the largest building that could be secured, was largely attended, and in the evening filled.

Not only did the outward interest deepen day by day as the mission proceeded, but the Spirit of God was seen to be at work in the large number of inquirers of the way of eternal life. One thousand, twelve hundred, fifteen hundred persons attended the "after meeting" as the work deepened, of whom a goodly number manifested real concern as to their spiritual state. These it would be unwise to tabulate; the day of the Lord alone will reveal how many yielded themselves, in spirit and in truth, to

THE WINSOME LOVE OF GOD.

As to methods, no unusual or sensational means were employed, either to draw the audiences or to impress them when gathered. Plain, straightforward announcements caught the eye of passers along the streets; simple and unvarnished was the declaration of the Gospel message within the hall to the 3000 persons who night by night pressed in to listen. Particularly noticeable was the absence of any extremes, either of fulsome humour or undue austerity; the preacher received his message from on high, and delivered it without fear or favour, his evident purpose being, not to attract to himself, but to lead seeking souls to Christ.

A notable feature that struck the writer, after nearly twenty years' experience of mission services in many places, was the weighty doctrinal presentation of the truth unrelieved by any light talk unworthy of the supreme object in view. The result was patent; a solemn spirit of hearing pervaded each assembly—whether an afternoon for Bible reading on Christian life and service, or a more distinctly evangelistic meeting at night—which is already bearing fruit in the thirty churches that united in the movement. The teaching was of a character likely to *live*, the effervescent and evanescent element being practically *nil*.

Two meetings stand out as particularly memorable—that on the Friday evening, when Bunyan's "Pilgrim's Progress" formed the subject of an illustrated lecture; and that on the second Sunday afternoon, to which men only were admitted, of whom 3000 paid the most earnest and appreciative attention to the missioner's plea for purity of life.

What remains to be done now is for the ministers and their helpers to follow up the work with heart and soul, not allowing their congregations to lapse too soon into their ordinary weekly routine; and especially to find practical Christian work for those whose hearts God has touched. This they have evinced every disposition to do; and there is no lack of opportunity in this pleasure-loving town. If the converts are to remain "steadfast, immovable," it must be by "*abounding in the work* of the Lord." Many a mission has been bereft of much subsequent and lasting blessing from lack of these precautions; but where they have been duly observed, the converts have gone from strength to strength. Let the Free Churches of Brighton prayerfully aid them to "follow on to know the Lord."

G.

MR. MOODY IN NEW YORK.

THE special meetings held by Mr. Moody in the Carnegie Hall, New York, developed considerable interest. The great evangelist did not shrink from dealing with present affairs and the crying need of New York for Christian morality in high places. Speaking on the need of the city, he exclaimed in one of his afternoon talks: "New York will never be reformed until pulpit and pen get nearer together. Let the judges hire the theatres on Sunday and preach the Gospel. Such a work would not lessen their dignity. They needn't be afraid of that. Let lawyers and merchants go out and talk to the people. Then you would see a genuine reform. I saw men do this work in London, but I should like to see it in New York.

"We want Stephens here. There are 10,000 of them, if they would only talk. The reporters should be Stephens, and then the Press would help to evangelise the world. The politicians should lay aside politics on Sunday, and talk to the hungry men and women of this city. The Lord's smile is worth

ALL THE OFFICES TAMMANY CAN GIVE."

Says the *N. Y. Independent*:—One secret of Mr. Moody's success is his alertness to catch up popular phrases. A young man wrote to him with regard to backsliding, and he made that the subject of a powerful address. A woman meeting him in the corridor, said: "I would become a Christian if I did not have so much to give up"; and that gave Mr. Moody his topic for an afternoon sermon. As for the backsliding, he claimed that a false God is just as dangerous in New York as in Israel, Hongkong or Timbuctoo, and that it makes no difference whether it is an image of gold or an idol of pleasure. The first backslider of the Christian age was Peter, and he was overcome, not by Christ calling to his memory how he healed his wife's mother when she was sick, but by his turning and looking upon him. Mr. Moody's affection for the Sunday paper has not increased. He claims, as he has before, that it has taken the place of the Bible with many Christians, and he urged that no Christian should give up his Bible for anything. With regard to giving up so much for Christianity, he asked:

"WHAT DOES THE CHRISTIAN GIVE UP?"

and showed that no matter how much is surrendered, more is received than is lost. "Peter, chief of the disciples, gave up his nets and fishing-smacks, and just think what he got in return!"

The last week-day services, held on Friday, made up a field day, as Mr. Moody said. The crowd at each service was tremendous, and people were turned away from the hall half an hour before the services began. In Mr. Moody's speaking on that day there was great fervour, but no appeal to the emotions of the audience. He spoke plain Scriptural teachings. The needs of religious people were pressed forward, but there was little attempt to stir the feelings. Again he turned to the topic of giving up for Christianity, and said that people were always talking about giving up something to be a Christian. He did not give up anything; he got something. When men say, as he has heard them say, "Moody's made a good thing out of it," he replied that he had made a good thing out of it. He had had forty years of peace and happiness, forty years victory over sin. That he held to be a thoroughly good thing. The greater part of the money collected at the meetings, Mr. Moody announced, would be given for the purpose of providing good reading for the prisoners. A portion was sent to the starving Cubans.

The series closed with services on Sunday which were packed beyond precedent, the ushers estimating that 8000 persons attended the meetings. Three thousand who presented tickets were denied admission in the morning because there was not even standing room, and at night it was even worse. Mr. Moody stated that he had received a number of requests to continue the meetings for another week, but had found it impossible to do so. If, however, there was a genuine desire for him to return, he would hold meetings from March 13 to 20.

EVANGELISTS' MOVEMENTS.

A FIFTEEN days' mission has been conducted by Mr. Harris, of the Evangelisation Society, in the Princes-street Mission Hall, Burton-on-Trent. The meetings were well attended, and the old old story has proved a great blessing. Souls have been led to the Saviour, and saints have been greatly refreshed.

A united mission at Alresford, Hants, has been attended with much spiritual success. All the meetings have been well attended, the interest increasing during the progress of the mission. The evangelist, Mr. James Shields, has been the instrument of bringing many to decision for Christ. Backsliders have been restored, and believers encouraged and helped.

A twelve days' mission has been conducted by Mr. Henry Patterson at Masham, the results of which have been very encouraging. On Sundays, Jan. 9 and 16, three services were held, including one for young people in the afternoon. The attendance at the week-evening services steadily increased, the power of God was manifested, and it was the preacher's joy to point penitent sinners to Christ.

A successful mission has been held by Mr. Allen Booth at Glodwick, Oldham. At almost every service sinners were seeking the Saviour, and many gave their names as having found Him whom they sought. A pleasing feature of the mission was the way in which friends from St. Mark's Church helped by their presence and sympathy and by taking part in the after-meetings. Several of the elder scholars have found Christ, and their names have been given to the vicar.

A fortnight's mission, conducted by Mr. C. B. Jolliffe, of the Evangelization Society, in Kingswood, Gloucester, closed on Monday evening by a splendid meeting, which proved a fitting close to a series of meetings, attended by great blessing.

Mr. Wm. Smith has concluded a three weeks' mission at Scoutbush, near Carrickfergus. The meetings from the first were large, and increased in numbers and earnestness from week to week, many persons coming from considerable distances. The Gospel was manifestly with the power of the Holy Spirit and saving blessing, and many professed to receive Christ, rejoicing in Him as a present Saviour. Christians in the neighbourhood have been greatly quickened, and are full of praise for the time of refreshing.

The agent of the Country Towns Mission, at Monmouth, has been visiting Chepstow and villages near. He reports encouragement, and gives accounts of interesting conversations with some who have been called upon. This extra effort has been provided for by a reader of The Christian, who was recently staying in the neighbourhood. The society would be glad to hear from any who may be interested in a particular district. Having missionaries in many parts of the country, it is generally easy to arrange for such evangelistic effort.

A three weeks' mission has been held by Mr. James Walker, of Hawick, in the Baptist Chapel, Wick, N.B. There were special services for the children, and after each meeting a large number stayed behind for help and direction. The meetings for adults were not without tokens of blessing. Many were personally spoken to, and some professed to find salvation.

Rev. Thomas Waugh has concluded a ten days' mission at Hexham. Great was the interest. Men and women drove in ten or twelve miles to attend the services. The congregations increased until the spacious Wesleyan chapel was too small to held those who came. Many were of the rougher working class, some of whom were deeply impressed, especially at the men's meetings. On Thursday afternoon a large number of women listened to a tender message, which moved their hearts. The second Sunday was a memorable day. Mr. George Fox's phrase "the power of God was over all" seems true, and many were brought to decision.

Rev. E. Payson Hammond has been holding meetings in the Ainslie-street Presbyterian Church, Brooklyn, N.Y. A correspondent writes: "The pastor of that church, Rev. R. S. Dawson, tells me that he has the names of one hundred and twenty-eight who have professed conversion during the week, and he intends to have them all carefully looked after. He is carrying on the meetings since Mr. Hammond left."

During the past ten days evangelistic services have been held in Little Waltham Congregational Chapel by Mr. W. Wright. The services were most successful, being seasons of blessing to many.

Mr. Josiah Nix has conducted a mission at Warrington, which has proved a most remarkable work of God. The whole town appears to have been moved. God was so manifestly present that the moment the evangelist gave an opportunity to the people to come to Christ they came, young, middle-aged, old, in all positions of life. 761 passed into the inquiry room, and 800 signed the temperance pledge. The closing Sunday was a most remarkable day; in the afternoon large numbers came in, so that one of the ministers on the spot said, "Our nets will break there are so many."

A three weeks' special mission has been held by Mr. and Mrs. Aris, in the Gospel Mission Hall, Northenden, Cheshire. The Lord has graciously answered prayer, and manifested his quickening and saving power.

Mr. W. D. Dunn, so long associated with the late Mr. John M. Scroggie, has concluded a fortnight's mission in Aberdeen, under the auspices of the Gordon Evangelistic Mission. During the week of prayer which preceded the workers were seized with the conviction that blessing was at hand, and they have not been disappointed, but the most sanguine have been surprised at the widespread interest and the blessing which has been given. During the second week the hall was taxed to the utmost to accommodate the crowds who gathered, the people crowding the passages and stairs. The clear Scriptural preaching has been owned of God throughout the mission, not an evening passing without weeping sinners being pointed to Christ. The afternoon Bible-readings in the Y.M.C.A. hall were largely attended, and many believers have been led to see more clearly their position in the risen Christ, and are living and working as never before in view of his near coming. Hundreds of Christians in Aberdeen will follow the evangelist with prayerful interest as he launches out into the great centres of our land seeking to awake the multitudes given up to pleasure and sunk in the depths of sin.—J. A. S.

A mission has been held in the village hall, Sharnbrook, by Mr. W. Forbes, which has been much enjoyed by those attending.

Successful Gospel missions, in which several have been led to decision for Christ, have been held in Mallow and Longford Methodist Churches by Rev. John Good, of Dublin; in Cootehill Methodist Church, by Rev. S. G. M'Intyre, of Clones, and others; in Ballyconnell Methodist Church, by Mr. J. G. Smith, of Manchester; and in Ormean-road Methodist Church, Belfast, by Mr. James Dickson, of the Belfast Central Mission.

A month's mission has been held at the Gospel Hall at Harple, Norfolk, by Mr. C. Chenery. The congregations have been good, and many have profited by the meetings, a number deciding for Christ.

Rev. R. Balgarnie has concluded another mission in connection with the Free Church Council. The centres were Enfield Lock Baptist Chapel, Ponder's End Congregational and Wesleyan Chapels. Mr. Balgarnie also addressed a large meeting of workmen at the Government Small Arms Factory at Enfield Lock during their dinner hour.

A fourteen days' special mission held in Spalding, by Mr. and Mrs. Woolley, has been brought to a successful close. The meetings throughout have been characterised by distinct power and blessing. Members from other churches in the town have shown their practical sympathy in this effort to reach the unsaved.

A very successful ten days' mission has been conducted in the Congregational Church, Brixton, by Rev. Rowland Sturt. Every evening large congregations assembled, and on each afternoon a Bible reading was held. Much interest has been excited, and great blessing has been the result.

Rev. R. Mackay closed a ten days' mission at Ilkeston last week. This week he is engaged in a similar mission at Saltburn-by-the-Sea. A special mission band is visiting every house, and the singing is led by a choir of fifty voices. The people of God are hoping for much blessing.

Mrs. Baeyertz last week concluded a sixteen days' mission at Ramsden-street Church, Huddersfield. Many missioners have before visited this town, but almost invariably with results disappointing to themselves and those with whom they worked. The people seem largely irresponsive to this form of Christian service. In the case of Mrs. Baeyertz, whether it was because she was a lady missioner, or whether it was because she was a converted Jewess, the attendance at the services from the first was remarkably good, and the interest deepened as the mission proceeded, until at the closing services the place was thronged. It is believed much good was done both in deepening the spiritual life of believers and in bringing to the faith of the Gospel many of the unsaved. Nearly 150 persons gave in their names in the inquiry room as having accepted Christ, and nearly every Evangelical church in the town was represented. We trust a real work of grace has begun which will go on increasing in volume and power.—E. E.

Mr. W. Bush, of the Metropolitan Tabernacle Evangelists' Association, has concluded at Merton Congregational Chapel a most encouraging and strengthening mission.

Mr. Charles Inglis has been preaching during the past month at the Edinburgh Castle, Limehouse. The Sunday evening attendances have been large, much interest has been manifested, and many, it is believed, have been compelled to seek mercy in Christ.

On Jan. 16 Rev. John Good began a mission in the Methodist Chapel, Parsonstown. The reaping began at once, and missioner and pastor rejoiced together as they gathered in the "precious sheaves." Sinners have been converted and backsliders restored. Mr. Good had to leave on the 25th, but Rev. George Robinson has continued the services, and God is blessing and saving souls.

Rev. J. McNeill's London Mission.

Arrangements for Mr. McNeill's second fortnight, Jan. 30 to Feb. 11:—To Feb. 4, 7.30 p.m., Westminster Chapel, James-street, S.W.; Feb. 2, 3, and 4, 3.30 p.m., Exeter Hall, Strand, W.C.

Feb. 6, Sun., 11 a.m., Eccleston-square Congregational Church, S.W.; 3.30 p.m., St. James's Hall, Piccadilly, W.; 7 p.m., Westminster Chapel, James-street, S.W.

Feb. 8-11, Tuesday to Friday, 1 to 2 p.m., Pillar Room, Cannon-street Hotel, E.C.; Feb. 7-11, Monday to Friday, 7.30 p.m., Westminster Chapel, James-street, S.W. No Saturday meetings.

Mr. Ned Wright, Devonport, Feb. 5-22.
Mr. George Clarke, Torquay, Feb. 1-15.
Mr. Josiah Nix, Middlesbrough, to Feb. 7.
Mr. J. J. Sims, City Hall, Glasgow, to Feb. 20.
Mrs. E. L. Baeyertz, Liverpool, in February.
Gipsy Smith, Reading, Feb. 5-14; Batley, 19-28.
The Weaver Bros., Holderness-road, Hull, Feb. 6-18.
Mr. E. P. Telford, Hendon, to Feb. 10; Dudley, 13-24.
Mr. W. R. Lane, Southampton, Feb. 6-17; Dartford, 20-25.
Mr. Charles Inglis, Grays, Essex, Feb. 6-11; Barking, 13-24.
Mr. Monro Collings, Feltham (United Mission), Feb. 6-20; Enfield, Feb. 23-March 8.
Sergeant Pullinger, Soldiers' Home, Winchester, Feb. 6; The Forge, Forest Hill, Feb. 9.
Mr. F. C. Spurr, Coventry, to Feb. 13; Feb. 17 to Easter, Penzance, Falmouth, and Truro.
Mr. J. S. Harrison, Lady Ashburton's Mission, Canning Town, Feb. 6-13; Great Assembly Hall, Feb. 20: East London Tabernacle, Feb. 27.
Rev. F. B. Meyer's Visit to U.S.A.—St. Louis, 4, 5 and 6; Baltimore, 7-10; Washington, 11, 12 and 13; Philadelphia, 14 and 15; Brooklyn, 16 and 17; Rochester, 18-22; Cleveland, Student Volunteer Convention, 23 and 24.
Church Parochial Mission Society.—Rev. W. Hay Aitken, to Feb. 3, St. Margaret's, Ipswich; Feb. 19-Mar. 7, Castle Hall, Stalybridge; Rev. E. Arkless, Feb. 5-15, St. Luke's, New Brompton; Rev. Norman Bennet, Feb. 5-7, Boys' Meeting, Bedford; Rev. H. B. Boyd, Feb. 5-15, St. Matthew's, Borstal, Rochester; Rev. W. St. Hill Bourne, Feb. 5-15, St. Mark's, New Brompton; Rev. S. R. Cambie, Feb. 19-Mar. 7, St. Margaret's, Ipswich; Rev. J. P. Cushing, Feb. 5-14, Keynsham, Bristol; Feb. 19-28, Bangor, co. Down; Rev. George Howell, Feb. 26-Mar. 8, St. Nicholas', Colchester; Canon Lester, Feb. 12-23, St. Paul's, Stalybridge; Rev. J. Nunn, Feb. 19-Mar. 7, Castle Hall, Stalybridge; Rev. H. Foster Pegg, Feb. 5-15, St. Nicholas', Rochester; Rev. F. E. Rogers, Feb. 5-15, St. Barnabas', Gillingham; Rev. J. M. Spicer, Feb. 19-Mar. 2, Brocklesby, Lincolnshire; Rev. James Stephens, Feb. 19-Mar. 11, Ashenden, Oxford; Rev. J. O. West, Feb. 5-15, St. Paul's, Chatham.

Requests for Prayer.

For a Gospel mission at Whittlesea, Cambs., Feb. 12 to 19.

For a united mission in Blackpool, Feb. 7-9, by Pastor Archibald G. Brown.

For a mission at Saxlingham, Norfolk, from Jan. 23 to Feb. 6, by Mr. James Scroggie.

For blessing upon a five days' mission at Pencoed, Glam., Feb. 6-10, by Rev. Seth Joshua.

For special services to be held in the Mission Room, Hazelbury, Plucknett, Feb. 6 to 13, by Mr. J. H. Roberts.

For an eight days' mission conducted by Mr. Rd. Spragg at Montague-road Hall, Leytonstone, commencing Feb. 6.

For blessing on a mission among Doncaster railway men, to be conducted by Mr. E. Barry Wake, of the Open-Air Mission, Jan. 30 to Feb. 6.

For blessing on Mr. Lane's mission at Albion Congregational Church, Southampton, commencing next Sunday, Feb. 6, that many souls may be gathered in.

Praise.—For good work going on at Marquise and Neufchâtel, Boulogne.

Scottish Notes.

The Bible Training Institute, Glasgow, has begun a new session with an increased number of students. The work goes forward with increasing signs of blessing.

A new hall of residence for women medical students attending the Edinburgh University has just been opened. It is named after the late Lady Muir, as a tribute to the great interest she manifested in the lady students.

The ambulance classes in connection with the training of Christian workers under the auspices of the Edinburgh U.P. Church have finished the sessions work. Ninety students entered, all of whom passed the necessary examination.

The Scottish Branch of the Evangelisation Society during 1897 conducted 4423 meetings at the invitation of ministers and friends in various parts of Scotland. The preaching of the Gospel has been fruitful in blessing, and the results of the work abiding.

There are few ministers better known in Scotland than Dr. John Smith, of Edinburgh, who has just celebrated his semi-jubilee; and his congregation have granted him three months' leave of absence to visit the Holy Land. At a large meeting held last week he was presented with £500 as a mark of esteem and appreciation of his work in the ministry.

The Scottish Anti-Vivisection Society do not mean to relax their efforts till the legal abolition of vivisection is accomplished. They are hopeful that during the ensuing session of Parliament some more decided action may be taken, and it is proposed to have a conference of members of Parliament favourably disposed and representatives from various societies to consider the action to be taken.

The Glasgow Seamen's Friend Society is doing a capital work in caring for the seamen who frequent that port. There are seven missionaries constantly employed, assisted by over 100 voluntary workers. During the past year 1384 religious services were held. Tea-meetings and limelight entertainments were given, and the reading and writing rooms have been extensively used by the sailors. The Orphan Society cares for over 500 children.

The annual meeting of the Glasgow Homes for Destitute Children, in connection with the Evangelistic Association, took place on Tuesday week in the Town Hall, Saltcoats. Mr. John Galloway, Kilmeny, presided. The children from the Homes were present. Dr. Barnardo gave an address, in which he referred to the great improvements that had been effected in the country to make child life better and happier, and dealt with the rescue work carried on by him in London. Dr. Andrew, Stirling, also addressed the children, and Mr. Galloway gave an interesting account of the Homes.

The Christian Prayer Union of Aberdeen held its annual meeting for the promotion of spiritual life on Tuesday, Jan. 4. The meeting was both a pleasant and profitable one. After tea Mr. W. P. Gordon gave a short account of the work done by the Prayer Union and also about evangelistic meetings carried on during the year. An address followed with five heads: First, Aim high; second, Don't neglect the means of grace; third, Live practical Christian lives; fourth, Work for Christ, be an enthusiast; fifth, Consecrate your all to God. Prof. Johnstone delivered an address on the Christian life; while Rev. S. G. Woodrow spoke on how to read the Bible.

Christian Endeavour.

The C.E. National Council will meet in Darlington on Tuesday next, February 8.

The membership of the Christian Endeavour Tenth Legion has now increased to considerably over 5000.

Rev. J. Tolfree Parr, president of the Surrey Chapel Society, has been elected president of the London C.E. Council for 1898, in succession to Rev. J. G. Train.

During the week ending January 29 twenty-two new societies were affiliated with the C.E. Union of Great Britain and Ireland. This makes 124 new societies enrolled during January, 1898.

Blackburn. — On Wednesday, Jan. 26, two meetings for the deepening of spiritual life in connection with the Y.W.C.A., were held, in the afternoon in the Exchange Lecture Hall, and in the evening in the Town Hall. Rev. F. S. Webster spoke in the afternoon upon the defeat of Israel before the Philistines, and its cause (1 Sam. iv.), and the secret of victory, as shown in 1 Sam. vii.; and in the evening on "Sowing to the Spirit" (Gal. vi. 7, 8).

THE BOOK WORLD.

THE EXPOSITOR'S GREEK TESTAMENT.

As the general editor points out in his preface, **The Expositor's Greek Testament*** is intended to do for the present generation the work accomplished by Dean Alford's in the past. The aim is good, and if anything like the great influence associated with the Dean's noble work is exerted by the great undertaking which is now coming to fruition, then the contributors to the work will have reason for much satisfaction.

The Expositor's Greek Testament is, generally speaking, to follow Alford's plan. The work will comprise four volumes, and it is hoped that the completion will be reached within five years from now. The commentators have been selected from various churches, and have been accorded full liberty to express their own views. In the matter of paper and type the first volume is all that could be desired. At the top of each page is the Greek text, accompanied by critical material and select references. The commentary is arranged below in double columns.

The Greek text presented in this edition is that known as the *Textus Receptus*, on which the Authorised Version of the New Testament is based. This is an arrangement likely to meet very general convenience, in view of the attendant critical apparatus, which has been wisely digested for practical ends. The use of this text involves no drawbacks worth consideration. One characteristic of Alford's great work was that it made a large amount of German expository learning available to English readers. This characteristic is maintained by Drs. Bruce and Dods in the volume now before us.

A careful examination impresses us with the marvellous freshness of the work. The pages exhibit abundant scholarship and great diligence in presenting the views of ancient and modern interpreters; and to do this, with a practical purpose, is a primary object of the commentary. Dr. Bruce, who deals with the Gospel of Matthew, Mark, and Luke, tells us that he has "tried to unite some measure of critical freedom and candour with the reverence of faith." He has done all this; and occasionally we should have preferred more of the reverence and less of the freedom. Christ's descent from David is a matter of little significance with him; the "figment of inerrancy" stands in his way; and harmonisation is referred to with needless contempt. Though finding many things not to our mind, we have been delighted by the suggestiveness of the comment in many directions.

A passage which many think simplicity itself—Matt. iii. 11, 12—but regarding which there has ever been great variety of opinion, is dealt with thus:—

> The whole baptism of the Messiah, as John conceives it, is a baptism of judgment. It has been generally supposed that at the Holy Spirit here represents the grace of Christ, and the fire his judicial function; not a few holding that even the fire is gracious as purifying. I think that the grace of the Christ is not here at all. The *pneuma hagion* is a stormy wind of judgment; holy, as sweeping away all that is light and worthless in the nation (which, after the O. T. manner, is conceived of as the subject of Messiah's action, rather than the individual). The fire destroys what the wind leaves. John, with his wild prophetic imagination, thinks of three elements as representing the functions of himself and of Messiah—*water, wind, fire*. He baptises with water, in the running stream of Jordan, to emblem the only way of escape, amendment. Messiah will baptise with wind and fire, sweeping away and consuming the impenitent, leaving behind only the righteous. Possibly John had in mind the prophetic word, "our iniquities, like the wind, have taken us away" (Isa. lxiv. 6); or, as Furrer, who, I find, also takes *pneuma* in the sense of "wind," suggests, the "wind of God," spoken of in Isa. xl. 7; the strong east wind which blights the grass. Carr (*Cambridge Greek Testament*) inclines to the same view, and refers to Isa. xli. 16: "Thou shalt fan them, and the wind shall carry them away."

Dr. Dods's work takes more account of English scholarship, though it is also rich in spoil from Continental mines and ancient writers. Questions of idiom and usage receive careful attention, and there is less that is curious than in Dr. Bruce's bolder writing. One feature of the work is introductions to the various books, discussing contents, characteristics, authorship, etc., and in this part of his work Dr. Dods recognises in John's Gospel a special aspect of Christ's teaching, and deals well with the objection that it is inconsistent with aspects given by the Synoptists. In his commentary he shows wide reading and careful work. On John iii. 5, after noticing various points and opinions, he writes:—

> Luke (vii. 30) tells us that the Pharisees, to whom belonged Nicodemus, were not baptised of John; their reason being that to submit to the same rite as Gentiles, and acknowledge the insufficiency of their Jewish birth, was a humiliation they could not suffer. To receive the Spirit from the Messiah was no humiliation; on the contrary, it was a glorious privilege. To go down into Jordan before a wondering crowd and own their need of cleansing and new birth was too much. Therefore to this Pharisee our Lord declares that an honest dying to the past is as needful as new life for the future. To be born of the Spirit involves a dying to the past, and therefore it is only the Spirit that is spoken of in the subsequent verses; but it is essential that our past be recognised as needing cleansing and forgiveness. These two factors, water and spirit, are not strictly co-ordinate. Water is not an actual spiritual agency in the second birth; it is only a symbol. But in every true second birth there is a negative as well as a positive side, a renunciation of the past as well as a new life created. The same idea is found in Titus iii. 3-5: "We were [of the flesh], but He saved us by the bath of regeneration and the renewal of the Holy Ghost." The same combination is found in Ezek. xxxvi. 25-27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart *also* will I give you, and a new spirit will I put within you." The water, then, is considered as that which cleanses from sin: the Spirit as the principle of the new life.

Notwithstanding qualifications suggested by considerations of proportion and emphasis, and although not approving the point of view and treatment on many matters of detail, we regard this as a work well worthy the attention of thorough students of the Scriptures. It gives varied views; this plan will prove helpful to different minds. Persons enjoying a measure of scholarship, and disposed to read widely for expository ideas, will here find a great store succinctly given, and many a useful reference to sources of fuller information.

* THE EXPOSITOR'S GREEK TESTAMENT. Edited by Rev. W. Robertson Nicoll, LL.D. To be completed in four volumes. Vol. 1: The Synoptic Gospels, by Rev. A. B. Bruce, D.D.; The Gospel of St. John, by Rev. Marcus Dods, D.D. Each volume 28s. Advance subscription, 30s. for two volumes. (*Hodder & Stoughton.*)

THE BIBLE AND ISLAM.

There has been much discussion as to the extent of Mohammed's indebtedness to Christian as distinct from Jewish teaching. Dr. Henry Preserved Smith, in **The Bible and Islam**, the Ely lectures delivered in Union Theological Seminary, New York, in spring of last year, discusses the subject with a sufficiency of learning and great care. He tells the story of Mohammed and describes the Koran; and then shows Islam's doctrine of God and the Divine government, revelation and prophecy, the service of God, and the future life, also concerning Church and State. He holds that certain truths of Christianity fired the soul of the Arabian prophet, and adds:

> It is commonly supposed that his impulse was Jewish rather than Christian, and his system does, in fact, more nearly resemble Judaism than it resembles Protestant Christianity. But we shall be guilty of an anachronism if we make this comparison. The Christianity with which Mohammed came in contact was the Christianity of Arabia or Mesopotamia in the seventh century. Its type was, no doubt, that of primitive Ebionism rather than that even of Byzantine orthodoxy.

While admitting that Mohammed was not able to assimilate the most spiritual part of the Christianity of the New Testament, Dr. Smith points out that, for one thing, this was never presented to him. Speaking of the power of Islam, he contrasts with its excellency in bringing men one step from heathenism the tenacity with which it restrains them from taking another step. This book takes what may fairly be called a generous view of Mohammedanism, but it finds the system to be sadly wanting. Missionaries labouring among Moslems will read the pages to profit, and the book may be heartily commended to any who would study the subject under varying aspects. (7s. 6d. *Nisbet & Co.*)

A new edition of Bunyan's famous allegory, **The Pilgrim's Progress**, has been issued by *Messrs. W. and R. Chambers* (2s.), provided with an index and a prefatory memoir by Dr. John Brown. There are numerous illustrations.

The editor of **Go Forward** (journal for Y.W.C.A. secretaries and workers) has issued a pretty illustrated almanack (1d.), well adapted for hanging on the walls of girls' rooms, with daily texts and useful notes. It may be had also in book form.

The first part of a "Diamond Jubilee" edition of **Cassell's History of England** has been issued. The work will be completed in fifty-three weekly parts (6d. each), and in all there will be about 2000 illustrations. A large picture representing the scene at St. Paul's Cathedral on Jubilee Day is issued in connection with this edition.

The "Upward Life Series" has already enriched the library of seekers after a deeper life. The latest addition to the series is **The Indwelling and Presence of our Lord Jesus Christ.** By Rev. Canon Gayer. (1s. *Marshall Brothers.*) An earnest presentation of important truths bearing on inner and spiritual walk with God and devotion to his will.

The gift of speaking to purpose to students is valuable and worthy of cultivation. A good model is afforded in **Seekers for Light**, by Dr. W. T. P. Wolston. (*Nisbet & Co.*) Fourteen addresses to Edinburgh students on Scriptural and evidential topics. The formal importance of personal faith is urged in the most explicit and direct fashion, while the privileges and opportunities of the Christian life are developed in a way likely to win the attention of ardent young men.

Though not occupying our own point of view, **The Biblical World** (2 dols. per annum. *University of Chicago Press*), always has contents likely to prove of service to students of Holy Scripture. The January issue has an illustrated article on "Nazareth the Home of Jesus," by Dr. Selah Merrill; a thoughtful article on "The Temptation in the Wilderness," by Rev. W. Bancroft Hill; also material from English literature illustrative of the International Sunday-School Lessons. A new department gives a sermon outline, with signed criticisms, exegetical and homiletical.

To warn and advise growing lads is not easy work even for a good and thoughtful parent. In **Notes for Boys** (and their fathers), on Morals, Mind, and Manners, "An Old Boy" covers a wide ground of instruction. We should be more definite on several subjects; but we would expect a lad who had read these pages to be well prepared for further and somewhat qualifying counsel. Taken as a whole, these "notes," originally penned to the author's own son, are manly and sound, and should not be overlooked by intelligent fathers. The little book is in its eighth edition. (*Elliot Stock.*)

The importance of interesting young folks in missions is now well understood by our great missionary societies, and many attractive books for children have been issued. The latest is **Missionary Heroes of Africa**, by S. Geraldina Stock (with seventy-five illustrations). *London Missionary Society* and *Snow & Co.* Miss Stock has done her work admirably—telling afresh, in a way the little ones can understand, the stories of early missionary heroes, as well as of Dr. Livingstone, Dr. Moffat, Mackay of Uganda, Bishops Mackenzie and Hannington, F. S. Arnot, Capt. Hore, McCall, Comber, Grenfell, and a host of devoted missionaries of like spirit and enthusiasm for Africa.

Dr. A. J. Gordon's posthumous volume, entitled **Yet Speaking** (1s. 6d. *Nisbet & Co.*), will have a ready welcome. In these richly spiritual utterances we have distinct echoes of one of the most winning and gracious voices to which our generation has listened. The addresses given are not consecutive in theme and treatment, but were delivered on isolated occasions; and yet there is a beautiful unity pervading the whole. In a touching preface, Mrs. Gordon, speaking of her husband, says: "No Christian ever listened to his preaching without being stimulated to holier living." We can say with equal confidence that the like result will follow the perusal of these printed memorials of a unique ministry.

Some years ago the late Mr. Froude gave, at Oxford, a most instructive series of lectures on the Reformation, which were published and republished with much acceptance. These have now been re-issued in a cheaper form (3s. 6d.) by *Messrs. Longmans, Green & Co.* **Lectures on The Council of Trent.** By J. Anthony Froude. In reading once more these weighty utterances we feel convinced that such a calm, dispassionate, searching review of the rottenness of Rome's system ought to be widely read and pondered. The author avoids the doctrinal and spiritual aspect of the great Reformation movement, but in expounding the moral and social causes which gave rise to this revolt against an abominable corruption and a repulsive tyranny, he affords overwhelming evidence that the rule of Rome is incompatible with common morality and the well-being of humanity. Probably it is a page of history with which those who are now panting after Romish Ritual are very imperfectly acquainted.

Sir William Richmond's lecture on the work of Leighton, Millais, and William Morris, recently delivered to the students of the Royal Academy, is about to be published by *Messrs. Macmillan & Co.*

The Queen has accepted, with kind and gracious words, a copy of the popular edition of A BOOK OF THOUGHTS, compiled in memory of John Bright by his daughter, Mrs. Curry, and recently noticed in our columns. (3s. 6d. *Headley Bros.*).

A deeply instructive booklet is JOSEPH: THE BROTHER BORN FOR ADVERSITY. (3d. *Operative Jewish Converts' Institution, Palestine House, Bodney-road, N.E.*) It places side by side lines from the story of Joseph and things related of and by Christ. The typical character of Joseph is shown in a very striking manner, and to the glory and praise of the great Antitype.

Messrs. Macmillan are about to publish Mr. Bodley's long-promised work on France on which he has been exclusively engaged since 1890. The first part is an elaborate inquiry into the relations of the French Revolution with Modern France, and the subsequent sections treat of the Constitution, the Chief of the State, the Parliamentary System, ending with a minute account of the political parties in the nation at the close of the century.

Items of Interest.

HOME.

For publishing a scheme of the nature of a lottery, the proprietor of the *Rocket* was fined £20.

A number of "sandwich women" have been parading the West End of London of late with advertisements—a very undesirable and unwelcome innovation.

There were 3500 fires in London last year, of which 168 were serious, involving the loss of eighty-seven lives. No wonder the subject is under the serious consideration of the authorities.

A joint committee of the Parks and Open Spaces Committee are considering the practicability of laying out plots of ground in certain London parks to assist school children to study practical botany. With very slight cost this could be arranged.

At the many elections which are taking place just now, the brewers and publicans are again showing that with them their trade interests are before everything. On the other hand, at Plymouth temperance men of all parties united to return the successful candidate.

The Duke of Devonshire supports the measure to be laid before Parliament for the reconstruction of the London University as a teaching body. This is a movement that should be supported by members of the "House," independently of political creed. Parliament will reassemble on Feb. 8.

A deputation from the South of Ireland has asked the Government not to oppose the Fishguard and Rosslare Railway Bill, upon which a million of capital is to be expended. The line will provide direct communication with the West of England and London, and would do much to promote Irish trade.

Great anxiety to his friends is caused by the health of the Duke of Teck. He has never recovered from the shock of the death of the Duchess.—It is proposed to form a fund to endow a Home of Rest at Coombe, near Richmond, for poor working women of London. This is to continue a good work originated by the late Duchess.

Numerous cases of great distress from the typhoid epidemic exist in King's Lynn. The Mayor is appealing for further subscriptions. Practical sympathy in such a case as this will be very valuable.—The Mayor of Maidstone informed the Urban District Council that the Corporation owed their bankers £11,200 on account of the typhoid epidemic.

In the Court of Probate the will of Mr. Stokes, the trader-missionary, who was executed by Major Lothair, has been the subject of an action. His daughter produced one will and resisted another. Decision has been given in favour of the last will made in Africa, which makes the Church Missionary Society the residuary legatees. The society will, however, do well to act generously in the matter.

The Duke and Duchess of Sutherland have granted permission for a gathering at Stafford House in April to assist in freeing from debt the Sailors' Home at Millwall.—Arrangements are made for the extension of Willesden Cottage Hospital at a cost of £2500.—Mr. G. Herring, treasurer of the North-West London Hospital, has given £5000 as a donation to its funds, in consequence of the serious decrease of contributions in Jubilee year.—The treasurer of Guy's Hospital has received £20,000 from Mr. H. L. Raphael for building the "Henriette Raphael Nurses' Home," in memory of Mrs. Raphael.

The loss to workpeople resulting from the engineers' dispute is estimated at £4,000,000. What animosities as well as needless suffering the conflict is responsible for! Some 25,000 engineers have voted in favour of the "amended" employers' terms, and 14,000 against. They returned therefore to work on Monday. — An eight hours day to goods shunters, and a ten hours day to some locomotive hands, have been conceded by the Midland Railway directors.—The L.B. and S.C.R. have increased the wages of drivers, firemen, and others, to their entire satisfaction.—A strike on the Cork, Bandon, and South Coast Ry. is in force, all goods traffic being suspended.

When distributing prizes at the City and Guilds' Institute, the Speaker of the House of Commons urged the extension of technical education in the interests of national industry.—Effects are being made to aquire the Ferndale Swimming Baths, Brixton, with the view of utilising them as a Polytechnic. The effort deserves to succeed.—Classes held by the Home Arts and Industries Association at the Royal Albert Hall, have been re-opened for the second term of the winter session.—Preparations for the reopening of Alexandra Palace are proceeding rapidly. Spaces for industrial exhibits are nearly all let. It is hoped that the objectionable features formerly existent will be severely excluded.

FOREIGN.

One of the two new daily papers in Paris produced by women, the *Régéneration*, will be the organ of the Protestant population.

Proceedings in the various provincial diets in Austria represent a widening of the breach between the conflicting nationalities.

The Argentine Legislature having voted a free grant of land near the docks, the British community will erect, in commemoration of the Queen's Jubilee, a Victoria Sailors' Home. £3000 has been subscribed to the building fund.

General Gallieni reports from Madagascar that taxes from the natives, together with custom duties, will produce nearly 10,000,000 francs for 1898. The country is more quiet, and Protestant missionaries are permitted to continue their labours.

Our treaty with the Emperor of Abyssinia has been ratified, and the Government hopes before long to accredit a direct representative to the Court of King Menelik.—Confirmation of the news of the British occupation of Bere and Ilesha has been received from West Africa.

Violent scenes were witnessed both inside and outside the Belgian Chamber, arising out of the expulsion of a Socialist member.—The Italian Cabinet was hastily summoned last week to deliberate on measures to restrain Socialist agitators. The Government has decided to recall the infantry regiments discharged last year.

Special correspondents of New York journals give a gloomy picture of Klondike.— The Canadian Government has signed a contract with a firm of railway contractors for the construction of a line from Glenora to Teslin Lake (150 miles), from which steamers ply to Klondike and the Yukon district.—Canada will press forward the Pacific cable scheme.

A satisfactory arrangement has been effected for the future contribution of the Australian colonies to the expenses of the government of British New Guinea. We rejoice at this fraternal sentiment amongst our colonial brethren.—The 110th anniversary of the foundation of our Australian colonies has been celebrated by the New South Wales Society in London.

Egyptologists are greatly interested in the reported discovery of the tomb of Osiris, whose worship extended from Egypt to Rome.—General Gatacre has left Wady Halfa to assume command of the British brigade in the Nile campaign.—Under the leadership of Mr. H. S. Cavendish, the explorer, a strong expedition is to be despatched to the Upper Nile valley.

Further fighting is reported in Uganda, where the Soudanese rebels sought to persuade the Nubians to join their ranks. The Waganda lost seventy-one killed and 188 wounded.—Rev. W. H. Weatherhead, missionary at Busoga, considers the position dangerous; but by later advices, Uganda is reported "saved," owning to the rapid action of Sir Arthur Harding. The rebel position is closely invested.

Increasing symptoms of unrest appear in Albania, where autonomy is desired.—The famous Bulgarian brigand, Athanas, has been arrested at Kuslowitza.—Russia threatens Turkey that unless the disorder is quelled in the Caucasian - Armenian frontier the Muscovite Government will take military measures with that object.—Fresh troubles have occurred at Monastir and Uskub. The Macedonian committees are organising insurrection.

The Dreyfus case is still creating excitement in Paris. There seems little doubt that Dreyfus is the scapegoat of the Jewish population of France.—The Jewish population in France is considerable: Paris contains 42,000; Bordeaux 3000; on the Eastern frontiers about 19,000; scattered over the provinces 13,200; making a total of 77,200.—Fresh disorders and pillage have occurred at Algiers. Every Jewish shop is either wholly or partly wrecked. Claims to the extent of 3,000,000fr. have been made by Jews whose houses were attacked.

Resentment against plague measures has culminated in a riot at Sinnar, where a hospital assistant was killed, and the camp burned.—Latest reports from Bombay are disquieting concerning the plague. The mortality is over 95 per 1000 per annum. The exodus continues. All business is stagnant.—A disaster has occurred on the Indian frontier to the Yorkshire Light Infantry, who got entangled in a gorge near Shin Kamar; several officers were killed, many men are wounded or missing. What a terrible sacrifice of life this questionable expedition has caused! Are we yet in sight of the end?

It is reported from Germany that Kiao-Chao is to be an open port.—Both the British and Russian fleets are keeping a strict watch upon each other in Chinese waters.—China has agreed to make satisfactory reparation to Germany for the murder of missionaries at Shan-tung.—America is likely to give moral support to England in demanding that no exclusive privileges in China should be allowed any country.—The Berlin correspondent of *The Daily Telegraph* hears that if the British Government remains firm China will declare Talienwan a treaty port. — Tonkin advices state that the French squadron is concentrating along the Bay of Tonkin. The occupation of Hainan is unconfirmed.

A protest by the Cretan National Assembly has been addressed to the admirals against the murder and pillage carried on by Mussulmans.—The Greek Government is making strenuous efforts to induce the Porte to evacuate certain places not belonging to Thessaly now occupied by Turkish garrisons.—The war indemnity loan about to be raised by Greece will be nearly £5,000,000, of which £1,250,000 is for internal expenditure.—Mussulmans of Singapore have sent £500 and 1500 blankets for their distressed co-religionists in Crete.—Christians are relieving their suffering brethren. The relief fund has reached nearly £900.—Disorder prevails in Candia (Crete). Warships at Suda Bay are held in readiness.—The question of the Cretan Governorship is assuming an acute form. The Sultan is determined to refuse his consent to the appointment of Prince George of Greece, which Russia insists upon.—Sir Philip Currie has informed the Russian Ambassador at the Porte that Her Majesty's Government will support Prince George's candidature.

The Y.M.C.A.

The death has recently taken place of Mr. John Pairman, S.S.C. of Edinburgh, who, for the last ten and a-half years, rendered most valuable service to Y.M.C.A. work as honorary secretary of the Scottish National Executive.

The Dundee Y.M.C.A. Bible-class, which is now conducted by Mr. William Stewart, is one of the largest in the kingdom. It has a membership of over a thousand young men, and at a recent social meeting in connection with it well-nigh a thousand young men were present.

Sir Henry H. Bemrose, M.P., presided over a large gathering held in the Victoria Hall, Derby, at which opportunity was taken to bid farewell to Mr. A. K. Yapp, on his retirement from the secretaryship of the Derby Y.M.C.A., to take the position of travelling secretary for Lancashire.

Three meetings were held in the splendid hall of the Northern Polytechnic on Tuesday, Wednesday, and Thursday last. The high spiritual tone of the Queen's Hall meetings has been equally noticeable at both Shoreditch and Holloway. The special addresses were delivered by Prebendary Webb-Peploe on "Purity," and Rev. H. Foster Pegg on "Gambling." Gospel addresses were given by Revs. G. H. C. Macgregor and Marcus Rainsford. All the addresses were exceedingly good—the special topics being dealt with in a most masterly way. Every speaker had a thorough grip of his subject, and also of his audience—hearty applause following every telling hit. By kind permission of the commanding officer the next series will be held in the Drill Hall, Woolwich, on Feb. 8, 9, and 10. The continuous prayer of God's people on behalf of this crusade is very earnestly requested. Financial aid will also be thankfully received by the treasurer, Mr. R. L. Barclay, 54, Lombard-street, or the secretary, Mr. F. L. Porter, Y.M.C.A., Hackney.

The Y.W.C.A.

The Glasgow Association has now forty branches, including three for juniors under fifteen, one for nurses, and one for teachers.

The Dundee Y.W.C.A. has been compelled to enlarge its borders, and has just opened a new hall to keep pace with the requirements of the work.

The sixth annual meeting of the Tulse Hill and West Norwood branch was held at the institute, 191, Tulse-hill, on Friday week, under the presidency of Rev. H. Sinclair Brooke. The report stated that there were 184 members, forty-four of whom are total abstainers, and nine are scattered members. Miss Ardell gave an interesting account of the work generally, and Rev. H. S. Brooke delivered an address from Ps. xvii. 5, "Hold up my goings in Thy paths, that my footsteps slip not."

A public meeting for the Y.W.C.A. was held on Tuesday week in the People's Palace, Mile End-road. It was a most satisfactory meeting in every respect, the hall and galleries being packed with an audience of 2500. Tea was provided in the "Winter Garden," after which the meeting was opened by Mr. S. Gurney Sheppard, chairman. The speakers were the Hon. G. Kinnaird, who gave an instructive address on Y.W.C.A. work and its progress, and Rev. W. B. Mowle, who was evidently greatly appreciated. The choir was formed by 200 members from different branches. An exhibition of lime-light views illustrative of the work of the Association at home and abroad was explained by Mr. W. Joynson-Hicks.

"They beckoned unto their partners . . . . that they should come and help them." *Luke v. 7.*

Dear **FELLOW HELPERS,**

I have begun the work committed to me this year amidst circumstances of grave anxiety, and I feel assured that the Lord's stewards would wish me to place the facts of the case clearly before them.

The donations for the year 1897 have been **£3,706 less** than for 1896, instead of, as heretofore, manifesting a slight annual increase. This means that, if the sum mentioned is not quickly obtained, I shall have to carry a fresh and heavy burden into 1898. Several friends have exhibited a kindly disposition to assist at the very beginning of the year in making up the deficit and removing the load. Amongst others,

(1) *"Captain L." sends me five guineas "with kind sympathy," and he adds, "I am prepared, by means of some money left me, to* **give £100** *if you can get ten more to subscribe the same amount by the end of February";*

(2) *"Mrs. W."* **promises £25** *if 25 others will do the same; and*

(3) *"An Old Friend"* **offers £10 10s.** *if 50 others will follow his example.*

(4) *"Beta" says "I will* **give £5 5s.** *if 100 others will do likewise."*

Very gratefully will I acknowledge any response to these kind offers or any other gifts, however small, in support of the great Family of Waif Children who, under God, are dependent upon me day by day for food and clothing and education and Christian care.

Yours in Christ's service among the Children,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.
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Reaching the "Hooligans."

By J. W. C. FEGAN.

"YOU are quite right. Such an effort is much needed. God prosper your undertaking." *So write the veterans.* From his enforced retirement at Tunbridge Wells, worn out by thirty-two years' toil in the slums, beloved George Hatton (founder of the St. Giles' Christian Mission) writes:—

> *"I have been so delighted in reading your "article in* THE CHRISTIAN. *I can endorse "your experience—every word of it. I have "long felt very strongly about the closing up "of many of the old efforts. I spent some of "my happiest days in the old Ragged Schools, "and they nerved me for my after-work in "the St. Giles' Christian Mission. Oh! how "I love it still: but, as you know, I am "prostrated, yet kept in perfect peace. May "the Lord give you to see much fruit from "your splendid effort."*

From his Yorkshire home, "shattered by heavy labours amongst the lapsed masses," my dear old friend Joshua Poole ("Fiddler Joss"), who more than twenty years ago, night by night, for weeks together was my true yoke-fellow, preaching the liberty of the Gospel to the down-trodden, battered slaves of vice and crime in S.E. London, writes:—

> *"The great lack is of preachers who will lay "themselves out to go after the despised and "the despairing—the drunkard, the wife-"beater, the gambler, the pick-pocket, the "harlot. Preachers nearly all seem to want "to be teachers. We need those who will reach "down deeper and deeper to the neglected and "outcast whose lives have been wrecked by "sin."*

* * * * *

Of course the pessimism of discouraged or unbelieving hearts hums its threnody.

> *"It is a very difficult task to take in hand. "Dark indifference seems settling on the land. "No sense of sin, no sense of accountability "to God, no concern about spiritual and "eternal realities. Everybody is after the "visible, the tangible, the material—more "money, more pleasure, more comfort, etc."*

My answer is:—

> *"I know this is so. Because I feel it, and recognise it as a sign that 'the time is short,' my spirit is moved within me. But I believe where 'sin abounds, grace does much more abound': I have faith in the Gospel, as 'the power of God unto salvation to every one that believeth.': I am resting on the promise, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"*

* * * * *

Surely, what the Gospel has done for *cannibals* it can do for "*Hooligans*"! Surely, this Gospel, that has changed hearts in *Patagonia* and *Uganda*, can lead sinners in *Blackfriars* and *the Borough* into "newness of life"! Has it come to this, that we believe in the power of the Gospel amongst *far-away black heathen*, but doubt its power amongst *our own white heathen?* God forbid! "Lo, I am with you alway." Let us count upon this; let us "Be not afraid; only believe."

* * * * *

I have not sought this new work. I am undertaking it with hands already very full, and strength already somewhat taxed, only because I feel God has called me to it. I am practically commencing it with only some Christian "Old Boys" as helpers. We will be thankful to hear from any Christian friends willing to give *personal service* in preaching services, in Bible classes, in elementary educational classes, in singing and music, and from young men who will superintend the indoor and outdoor athletic arrangements. *We can find some interesting work for everyone.* Will those who cannot help thus in person make this work the subject of *daily intercession*, that we may soon look upon some of these "*Hooligans*" as Hannah ooked upon her Samuel —"*asked of God*"?

* * * * *

But, remembering that we are justified before men by our works, let me just outline our progress so far and our plans for the future. The workmen have been busy for some weeks past cleaning and adapting the old Christ Church parochial schools for our new Home Missionary centre. The Opening Gatherings will, D.V., be held on Friday, February 25 (afternoon 3.30, evening 7), when we hope all our friends from near and afar will make a special effort to be present. The chair in the afternoon will be taken by Mr. T. B. Miller (Treasurer of the Royal National Deep-Sea Mission), in the evening by Dr. R. Anderson, C.B. (Assistant Commissioner of Police). Amongst others Rev. Edgar N. Thwaites (Salisbury), Pastor W. Fuller Gooch (Norwood), Pastor Frank White (Bayswater), Mr. David Rea (Belfast) will speak. The cost of repairs, alterations, etc., including seating, lighting, etc., of the mission hall, large schoolrooms, classrooms, etc., will be about £600. *Towards all this we have at present received about* £27! But I am so confident that God has given us this work to do for Him that I believe *He will move some hearts to help in this deeper-down effort so that we shall be able to open* free of debt.

* * * * *

Beside the initial outlay we shall need quite £800 a year to carry on the work with the vigour and thoroughness which a task of such special difficulty demands. We should much like to add a medical mission, but this means in such a neighbourhood an outlay of quite £300 a year. *Will not some friend, for the glory of Jehovah-rophi, undertake the first year's subsidy,* that we may gather the afflicted, "with all manner of sickness and all manner of disease," to show "the kindness of God" to them, and tell them of Him who is "mighty to save"?

* * * * *

There are several absolutely necessary items which I am going to detail in the prayerful hope that some sympathetic Christian friends, who cannot live in the slums or offer personal service, may feel led by God to *take a share in "reaching the Hooligans" by providing some part of the equipment.* Let me say here that in this work we shall have to contend against all the attractions of the world and the resources of the Devil *in the centre of the greatest city on earth,* and we should on this account have *everything good* of its kind—as well as on the score of true economy, for experience has taught me that *what is cheap is usually very expensive in the end.*

* * * * *

We want two American organs—(*a*) a really good large one for the mission hall, costing about £40 net; (*b*) a smaller one for each of the two large schoolrooms, costing about £17 net. The style of singing in connection with mission work now is a more important point than it used to be, for through the spread of education all children of late years have been taught the rudiments of tonic-sol-fa; besides in a city like this the roughest can for a few pence hear some of the world's most famous vocalists. It is not extravagance to do anything *thoroughly* connected with the glorious Gospel. *It is worthy of the best.*

* * * * *

We want a first-class Lantern. The "Hooligans" have given up going to Sunday-school, and the lantern exhibitions that interested them at treats, etc., a few years ago, would suffer considerably by their frank comparison with the displays they have since witnessed at places of worldly amusement. In all such matters this is an age of rapid advancement; *and while maintaining the immutability of revealed truth, we must not overlook the adaptability of human methods*

* * * * *

We have not made as much use of Eye-gate as we ought to have done. Take a "Hooligan" to hear even the forceful and dramatic John McNeill, and when you come out ply him with questions. Show a "Hooligan" some pictures, explain them *en passant,* and afterwards examine him on their meaning, *The result will be very instructive—I have tried it.* The kind of lantern we require will cost quite £50 net. *It will bring precious truths before thousands, and open many hearts, we hope, for the entrance of the Word of Life.*

* * * * *

We want a properly equipped gymnasium, for the best means of weaning these "Hooligans" fro loafing habits and teaching them the wholesom ness of the earthly lesson that "every man tha striveth for the mastery is temperate in all things is to let them feel the benefit of healthy exercise and encourage them to seek their recreation "unde the breezy blue," in the cricket field or the countr ramble, instead of the stifling dancing saloon o music-hall. The estimate for this gymnasium i just £37 complete.

* * * * *

It will be such a boon to these weedy dawdler to brace up their flabby organisms, and I per sonally look forward to this gymnasium as *a poo where the fish will "shoal," and I can angle fo some in odd half-hours,* instead of "roving" alon the troubled streams of our noisy, crowded streets

* * * * *

We want 600 good strong Bibles, all of uniform pattern and of good plain type, and strongly boun —also 600 hymn books and 100,000 assorted narra tive Gospel tracts. Who will help us with a suppl of seed-corn—"the principal wheat" and "th appointed barley"?

* * * * *

"*Please, sir, some ladies want to see you,*" whis pered the door-boy, as I sat writing this article. Pre sently he ushered in two young women. "*We've come, sir, to inquire, please, if you're goin to do anythink for lydies at the new Mission, 'co on the bills we've seen it's all for gentlemen, bu over one of the doors it sez 'Girls' Institute.'*

"*Of course we are, for you and your mothers, too A part of the building is to be kept quite distinc for you, and a lady is going to live there an hold classes, &c., for your education, needlework singing, &c., and, in a kitchen downstairs, instruc tion in plain cooking, &c., &c.*" Off they went, pro fusely thankful, although I had to tell them the must not expect the "swarrees" and dancing tha one of them told me they used to have arrange for them by some latitudinarian workers in th East End.

* * * * *

The babies, too! Yes; those weary drudges—th overworked, unconsidered, worried mothers are t be relieved for an hour or so of their fretful babes and sit at their ease, joining in the hymns the used to sing in the long-ago days in the far-of peaceful village home and hear the message o redeeming mercy without distraction, while, in a adjoining room, *baby is fed and sleeps soundly i a comfortable swing cot, or plays in a saf "pound" under the watchful care of some Chris tian worker.* I know no class that has a stronge claim upon our Christian sympathy, or wh need a little relief more than the mothers wh drag out their dreary days in *the toil and moil o all-the-family-in-one-room existence.* This cloak room-cum-nursery arrangement for the babes wil be such a boon to them. Surely, the Master wil smile sweetly upon it! This will cost about £25.

* * * * *

Now let me, in closing, briefly explain my positio personally. My wife and I, for the work's sake live in our Boys' Home here. All the evenings can spare from other engagements, and all th Sundays my kind friends in different places wil allow me to spend in the slums here, will be give to this Home Mission work to the utmost of m strength. But I have promised my Council t raise the £600 required for adapting and furnishin the premises, and the £800 a year required fo current expenses quite independently of the ordinar receipts for the maintenance of our Homes.

* * * * *

This £600 *is needed at once.* Indeed, the builde has already sent me our architect's certificate fo £200, and I expect in about a week to have anothe demand made upon me for a similar amount. I these circumstances I ask for *the immediate hel* of all who sympathise with the work I have out lined to win for Christ some of the sin-fettered burden-bowed men and women—the rowd "Hooligans" and the flaunting hoydens of "th poorest district in all London." *I feel I nee not—I must not say more.*

Contributions may be sent to the Treasure D. C. Apperly, Esq., 5, Cripplegate-buildings, E.C. to Messrs. Morgan and Scott, Office of Th CHRISTIAN, 12, Paternoster-buildings, E.C., or to m here.

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, S.E.

[Adv

AMONG THE CHURCHES

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

CANON STREATFEILD has accepted the vicarage of Christ Church, Hampstead.

The Bishop of Exeter has been thrown from his horse and sustained several bruises.

The Archbishop of York has instituted Rev. C. M. Potts to St. John's, Masborough, Rotherham.

Mr. J. R. Diggle has been elected vice-chairman of the Young Men's Society, in the place of Canon Elwyn.

The Bishop of London has appointed Thursday and Friday, April 28 and 29, for the next session of the London Diocesan Conference.

York Convocation will meet in York Minster on Wednesday, February 16 and 17, and Canterbury Convocation will also meet the same week.

It is stated that under the will of the late Mr. Hind, of Wandsworth, the churches in that district will benefit to the amount of nearly £50,000.

It is proposed to build a church in the parish of St. Barnabas, Crosland Moor, and Sir Joseph Crosland has headed the subscription list with £1000.

Meetings have been held at Exeter Hall, under the auspices of the Church Association, for humiliation before God on account of national sin, and to consider the lawlessness and idolatry of a large section of the bishops, clergy, and laity of the Church of England.

There is no duly authorised day of intercession for Church home missions as there is for foreign missions, but every year sees an increase in the number of those who observe such a day in response to the invitation of larger Church societies interested in the evangelisation of the masses. The Bishop of Rochester, however, has gone a step further, and in a letter to the clergy and laity of his diocese officially bids them observe Wednesday, March 2, as a "day of prayer and humiliation."

Mr. Colin Campbell, Social secretary of the Church Army, has secured a large block of buildings in Millbank Street, Westminster, which he hopes to open in the course of a month or six weeks as "The Morning Post Home." This home will be used entirely for reclamation work in connection with those who haunt the Thames Embankment and neighbourhood night after night. This special work has been carried on in another of the Society's homes for the last three months with very encouraging results.

Congregational.

A new chapel has been opened at Beech Grove, Newcastle.

A mission has been conducted by Rev. G. Snashall at Ashwell.

At Chingford, Rev. A. W. Anderson has entered on the pastorate.

Rev. C. H. Davies has entered on his new charge at Newport (Isle of Wight).

At Mount Pleasant, Tunbridge Wells, the jubilee of the church has been celebrated.

Rev. E. C. Morgan, of Moreton-in-Marsh, has received a call to Westbury-on-Severn.

At the reopening of Trinity Chapel, Dewsbury, the preacher was Mr. Robinson Souttar, M.P.

Dr. Barrett's church at Norwich reports 833 members and a vast amount of activity in all directions.

Rev. J. Thompson has resigned the pastorate at Ruscombe, Glos., after 16 years' ministry, owing to ill-health.

The work at Duke-street, W. (King's Weigh House Chapel), has lately been carried on with considerable success.

By the death of Rev. H. Rawlings, a native of Bristol, the Colonial Missionary Society has lost its oldest member in Queensland, where he had laboured for thirty-four years.

The Gloucester and Cheltenham district meetings were held at Tyndale, Glos., on the 25th ult. Revs. W. Davis, of Tewkesbury; J. Foster, of Cheltenham; Ignatius Jones, of Dryhook; J. F. Brown, of Cirencester; R. D. Ross, Stroud, and others gave excellent addresses.

The work at South Wigston, Leicester, is greatly hampered for lack of room. The old building, consisting of but one room, without even a vestry, and accommodating but 150 people, has had to serve every purpose, whilst three meetings at least have had to be held weekly in the pastor's house. The Sunday-school crowds it to excess, senior classes being absolutely forbidden solely for lack of room. Strong efforts are being made to build, and £200 is yet required. The pastor is Rev. F. E. Perry.

Baptist.

A new chapel has been opened at Fairhaven, Fylde.

At Swaffham, Rev. F. C. Spurr has held a good mission.

A ten days' mission has been held at London-road, Lowestoft.

A good and growing work is reported at Prince's-street, Northampton.

The church at East London Tabernacle has called Rev. S. J. Jones, of Toxteth Tabernacle, Liverpool.

The vacancy at St. Andrew's, Cambridge, has been filled by the acceptance of the pastorate by Rev. C. D. Joseph.

Most interesting missionary meetings have been held at Walsall by Rev. J. Vaughan, of Orissa, and J. R. M. Stephens, of the Congo.

At Cavendish Chapel, Ramsgate, a fresh and vigorous start has been made since the recent reopening. The whole organisation is full of life and activity.

The minister of Victoria Chapel, Wandsworth-road, Rev. E. Henderson, will, in a few weeks, complete twenty-five years' ministry in connection with the church. It is proposed to mark the event by presenting him with a testimonial. Mr. A. Sullivan, 228, Lavender-hill, S.W., is acting as secretary.

The annual meeting of the London Baptist Association was held last week at Camden Chapel. The meetings were of great interest and more largely attended than mostly. Rev. J. R. Wood, of Holloway, re-opened a discussion—adjourned from last meeting—on "How does the sense of sin express itself to-day?" A profitable debate ensued.

The Bow-road Church (Rev. Fred H. King) held its annual meeting and thankoffering last week. The report shows good progress. During the year 36 new members have been received, and there are now 232 on the roll. The other branches of work show a healthy condition. The thankoffering has amounted to about £60, being much larger than any previous year.

About three and a-half years ago a Mr. Merrill started services in a barn at the rear of his house in Vange, a hamlet some two miles from Pitsea Junction. Recently Rev. W. Williams erected a small iron structure, with the accommodation necessary for a growing work. The people apparently appreciate the movement. The district is being opened up, promising to become a residential resort of some importance, whilst there is no place of worship, Established or Nonconformist, nearer than two and a-half miles, hence there is scope for good work. A church formed on Baptist lines seems to have a useful future before it.

Methodist.

A spiritual awakening is reported among the girls at Edgehill College.

A week's temperance mission has been held by Mr. W. H. Whitehead at Tredegar.

Jubilee services have been held in connection with Wesley's Chapel, Pembroke Dock.

Mission work is being vigorously prosecuted in connection with the People's Hall, Cardiff.

Three young missionaries were ordained last week in the City-road Chapel for service in India.

The Didsbury students' missionary anniversary was held on Tuesday in the Central Hall, Manchester.

A week of special prayer at Stoke Ferry, Downham Market, has been followed by considerable interest.

Successful missions have been conducted at Bream and Clement's End (Forest of Dean) by Rev. W. U. Bassett.

Messrs. Robinson and Fletcher, with the Home Mission car, "Beulah," have concluded a ten days' mission at High Brooms, Tunbridge Wells. Much good has been done.

The London Wesleyan Council met on Monday evening in the Centenary Hall, when Mr. R. W. Perks, M.P., read a paper on the "Proposal to Commemorate the Commencement of the Twentieth Century by Raising a Fund of One Million Pounds for Methodist Church Purposes from One Million Methodists."

Rev. Samuel Chadwick, who is in charge of the Leeds Mission, has issued a comprehensive report in anticipation of his anniversary. It deals first with the three branches of the Leeds Mission, and gives the welcome intelligence that there are more than 500 workers, a membership last March of 1568, with 126 on trial. Over 2000 people are in regular attendance at adult Bible classes conducted by the ministers, and there are more than 2000 children in the Sunday-schools.

Presbyterian.

The work at Mount Pleasant, Liverpool, is reported as full of encouragement.

Rev. Robert Stewart has opened a new hall at Benwell, Newcastle. The work seems full of promise in every direction.

Rev. Edward Griffith, after a pastorate extending over thirty-four years, has resigned his charge at Maesgwyn, near Welshpool.

It is said that Rev. J. M. Witherow, of Berwick, being approached with regard to a call to Kensington, has declined, wishing for the present to remain at Wallace Green.

Mr. Edward Jones, J.P., Trewythen, has been appointed treasurer of the Welsh Forward Movement, in succession to his brother-in-law, the late Mr. Edward Davies, J.P., Llandinam.

The financial statements for 1897 of the Presbyterian Church of England have now appeared. The six schemes of the Church show a total income of £14,102, a decrease of £78 on 1896, but an increase of £786 on 1895.

The Regent-square annual report states that the past year has been memorable as one of advance in every department of work. The ordinary income amounted to £3111, and in addition £3896 had been paid towards the cost of the new mission premises, making a total for the year of £7007. The membership stands at 733, an increase of seventeen.

The Salvation Army.

The Army are busy building a new barracks for their No. 4 Edinburgh corps.

A home for the reception of ex-criminal women has been opened in Glasgow.

A hospital is to be opened near San Francisco for the assistance of poor Chinese. The need for an institution of this kind is very keenly felt.

"Pearls," the annual report of Mrs. Bramwell Booth's social work amongst women, has just appeared. No less than 262 officers are engaged in helping Mrs. Booth in the work.

In San Quentin prison, California, thirteen prisoners have become Salvationists. Commander Booth-Tucker has visited the prison with a number of officers, who sang and spoke the Gospel message to hundreds of prisoners.

Fallen Asleep.

At Hernhill, Faversham, on 22nd ult., Right Rev. JOHN MARTINDALE SPEECHLEY, D.D., formerly Bishop of Travancore and Cochin. He had been vicar of the parish since 1892; he conducted a service on Sunday week, and in the early part of the week contracted a chill, which developed into pneumonia. His death was totally unexpected, and has caused much regret.—At Ham Vicarage, Richmond, on 24th ult., Rev. W. B. F. BLUNT, son of the Bishop of Hull, vicar of Ham, and for nine years a well-known worker at St. Mary Abbott's, Kensington.—At Brecon, Mrs. H. C. RICH, jun., a devoted Christian, a generous hostess, and described as "helpful, kind, and bright as a sunbeam."—In the Royal Free Hospital, Gray's-inn-road, on 20th ult., Mr. S. LEA, a deacon of Vernon Baptist Chapel, King's Cross (from the result of an accident on the previous Sunday afternoon), an active and successful mission worker in Somers Town, and had been engaged in Sunday-school work on the afternoon of the accident. He was for many years the evangelistic superintendent of the Christian Men's Union Gospel Mission, Somers Town.—At South Molton, Mr. W. SKINNER, J.P., a very useful worker.—At Stockport, Mr. H. A. SOUTHWORTH, an earnest helper.—In Liverpool, Mrs. JENKINS, wife of the pastor of Park-road Welsh Church.—At Somercotes, Mr. MATTHEW HAYES, on 21st ult., aged seventy-three, a much-loved local preacher.—At Hartlepool, Rev. JOHN EASTWOOD, a retired Methodist minister.—At Sandy, Mrs. SARAH BARRINGER, a much-valued worker and teacher at Beaston.—At Birmingham, Mr. J. E. HOCKEY, aged sixty, a preacher of the Gospel for twenty-two years.—At Penrhyn Mount, Beeston Hill, Mrs. C. F. ENGLAND, wife of the Congregational minister.—At Stroud, Mrs. GARE, a very earnest worker.—At Kilkenny Mr. GEO. WILSON HILL, of Dublin.—At Letterwe, Australia, Rev. JOHN DAVIS, Presbyterian minister, son of Mr. C. W. Davis, of Ballynahinch, co. Down.—At Drumgaghan, co. Monaghan, Mrs. RUTHERDALE, widow of Mr. Wm. Rutherdale, a much-respected elder of the Presbyterian church.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, January 31, 1898.

**** Donations should be sent by Cheque or Post Office Orders, not by stamps.

**** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

	£	s.	d.
London Missionary Society—In Memoriam, Liscard, £1; J. R. S., 10s.	1	10	0
Church Missionary Society—Mrs. P.	10	0	0
Women's Armenian Relief Fund—E. W. F., 2s. 6d.; (*Dr. Raynolds, Van*) A. B., 2s. 6d.	0	5	0
"Friends of Armenia," Mr. Crosfield—Mrs. G.	1	0	0
Dr. Comandi's Work, Florence—E. W. F.	0	2	6
Cavalier Capellini's Work, Rome—E. W. F., 2s. 6d.; M. V., 5s.	0	7	6
Spezia Mission—R.	0	2	0
Armenian Rescue Fund (Oroomiah)—Ruth, £1; St. Chair, 10s.; Alpha, 5s.	1	15	0
Poor and Sick Jews, Jerusalem—J. B. S., £2; E. S. B., 2s. 6d.; J. T. S., 5s.	2	7	6
Persecuted Stundists—Inasmuch.	0	10	0
Mr. Chas. Cook's Prison Work (Testaments)—Inasmuch	0	10	0
Moravian Missions—Lancaster	2	0	0
Society Relief Persecuted Jews—Q. P. R. C., £1; Of Thine Own, 10s.; (*Abraham's Vineyard*) M. L. 10s.	2	0	0
China Inland Mission—M. F. M., £5; M. Y., £1; S. N., £15; M. C., Edinburgh, £1; J. T. S., 5s.; H. E., 5s.; C. S., 5s.; J. R. S., 10s.	23	5	0
Pundita Ramabai's Widows and Orphans—M. F. M., £2; Inasmuch, £1.	3	0	0
North Africa Mission (M. Rolland)—Wood Green Gospel Hall	10	5	6
British and Foreign Bible Society—M. Y., £1 7s. 5d.; J. T. S., 5s.	1	12	5
Dr. J. G. Paton's Mission—M. Y.	1	0	0
Mr. Moody's Bible Institute—E. J. P.	0	5	0
Congo Balolo Mission—M. C., Edinburgh, £1; J. T. S., 5s.	1	5	0
Zenana Bible and Medical Mission—J. T. S.	0	5	0
McAll Mission, France—C. S.	0	10	0
Welsh Calvinistic Methodist Mission (Earthquake in Assam)—Alpha	0	5	0
Work among Priests in France—Alpha	0	5	0
Central African Mission, Mr. Arnot—A. S.	1	0	0
Colonial and Continental Ch. Soc. (Colonies)—M. L.	10	0	0
Mission to Lepers of India—M. L.	10	0	0
British and Foreign Sailors' Society—M. L.	5	0	0
Aintab Orphanage—M. L.	5	0	0
Soldiers' and Sailors' Institute, Alexandria—S. L. R.	1	1	0
Zambesi Industrial Mission—Psa. lv. 22	5	0	0
South Africa General Mission (Support Native Evangelist for One Year)—Of Thine Own	20	0	0
Bible Lands Mission—Of Thine Own	0	10	0
Association for Free Distribution Scriptures—Z.	5	0	0
Aged Pilgrims' Friend Society—E. W. F., 5s.; J. L. S., £2 10s.; M. L., £5; J. R. S., 10s.; Sympathy, 10s.; (*Hornsey Asylums*)—M. S., 5s.	9	0	0
Mildmay Mission to Jews—K. S., 2s. 6d.; M. F. M., £5; M. Y., 10s.; H. E., 5s.	5	17	6
General Booth's Social Scheme—E. W. F.	0	10	0
Friendless and Fallen—E. W. F., 5s.; O., £4; C. S., 5s.; J. R. S., 10s.; A. B. A., £1	6	0	0
Flower Girls' Mission—E. W. F., 2s. 6d.; M. L., £3; Inasmuch, 10s.	3	12	6
Destitute Children's Dinner Society—Fines, Inasmuch Society, Tunbridge Wells, 6s. 6d.; C. B., Thank-offering, 10s.	0	16	6
London City Mission—M. F. M., £5; M. Y., 10s.; B. H. B., £5; J. T. S., 5s.; C. S., 5s.; M. L., £25; (*Disabled Missionaries*)—J. B. S., £2; J. R., 10s.	38	10	0
St. Giles' Christian Mission—J. B. S., £2; M. Y., 10s.; O., £4; J. T. S., 5s.; D. G., £1; F. A. V., £1; M. L., £10; J. R. S., 10s.; Psa. lv., 22, £10; M. A., 5s.	29	10	0
Cancer Hospital, Brompton-road—June	4	0	0
Theatrical Mission—June	1	0	0
Dr. Barnardo's Homes—E. S. E., 5s.; O., £2; J. T. S., 5s.; A. M. (K. W. T.), £5; J. L. S., £5; X. Y. Z., 10s.; J. R. S., 10s.; Psa. lv., 22, £25; F. J. S., 10s.; (*Self-Denial Fund*)—W. E. M., 3s.	39	3	0
Salvation Army—M. F. M., £5; (*Shelters*), Faith, 2s. 6d.; (*Slum Work*), M. F. M., £5	10	2	6
Bridge of Hope (Miss Steer)—M. F. M., £3; R. B., 10s.; Jacob, £2; J. R. S., 10s.; Ps. lv. 22, £10.	16	0	0
Mr. Fegan's Homes—M. Y., 10s.; O., £4; (*New Orphanage*), Ps. lv. 22, £25.	29	10	0
Miss Weston's Work, Royal Navy—M. Y., 13s.; F. A. V., £1; J. R. S., 10s.	2	3	0
Mrs. Smyly's Homes (Bird's Nest)—M. Y.	1	0	0
Ragged School Union—M. Y., 10s.; M. L., £5	5	10	0
Barbican Mission to Jews—M. Y., 10s.; M. L., £3; Inasmuch, £1.	4	10	0
City and Met. Police Orphanage—E. S.	1	0	0
Irish Ch. Missions—E. S., £2; H. E., 5s.; M. L., £10	12	5	0
Protestant Alliance—E. S.	1	0	0
Church Association—E. S.	1	0	0
Latymer Road Mission—Well-wisher, New Barnet	0	10	0
Liberator Sufferers' Relief Fund—J. L. S., £2 10s.; M. L., £10; Sympathy, 10s.; Ps. lv. 22, £10; E. L. S., £1; Inasmuch, 10s.; (*Jubilee Fund*), E., 1s.	24	11	0
Mr. Quarrier's Orphan Homes, Scotland—O., £4; C. B., Thank-offering, 10s.	4	10	0
George Yard Mission—O., £2; C. S., 5s.; Ps. lv. 22, £5; Inasmuch, 10s.	7	15	0
Literature for Workhouse Inmates—Major D.	1	2	0
Colportage Work, Wood Green (Rev. D. Macrae)—M.	2	2	0
Rev. J. McNeill's Meetings—Miss H.	0	2	6
Scripture Readers' Society, Ireland—H. E., 5s.; M. L., £5; C. E., £1	6	5	0
Welcome Home (Miss Child)—C. S.	0	10	0
Friedenheim Home for Dying—C. S., 5s.; Inasmuch, £1.	1	5	0
R.N. Mission, Deep Sea Fishermen—C. S.	0	5	0
National Lifeboat Institution—C. S.	0	5	0
National Vigilance Association—C. S.	0	5	0
National Anti-Gambling League—Alpha	0	5	0
Soldiers' Institute, Portsmouth—F. A. V.	1	0	0
Late Mrs. Hilton's Crèche—F. A. V.	0	10	0
Yiddish Translation of the Bible—A. S.	0	10	0

(*Continued on page* 32.)

DONATIONS—*Continued from page 31.*	£	s.	d.
Ham Yard Soup Kitchen—M. S.	1	1	0
London Jews' Society—M. L.	10	0	0
National Refuges, etc.—M. L.	10	0	0
Irish Distressed Ladies—M. L.	10	0	0
Missions to Seamen—M. L.	10	0	0
Army Scripture Readers' Society—M. L.	5	0	0
Royal Naval Scripture Readers—M. L.	5	0	0
Church of Eng. Scripture Readers' Assoc.—M. L. ..	5	0	0
National Blind Relief Society—M. L.	10	0	0
Field Lane Institutions—M. L.	5	0	0
French Protestant Mission, Bayswater—M. L. ..	1	0	0
Railway Benevolent Institution—M. L.	1	0	0
King Edward Ragged School—J. R. S.	1	0	0
Midnight Meeting Movement—J. R. S.	0	10	0
Refuges for Homeless Children, Strangeways, Manchester—J. R. S.	0	10	0
Special Religious Services in Theatres—J. R. S. ..	0	10	0
Homes of Hope, Regent-square—J. R. S.	0	10	0
The Lord's Day Observance Society—J. R. S.	0	10	0
Princess Mary Village Homes—A. B. A.	1	0	0
Rev. T. Connellan's Work, Ireland—Psa. lv. 22 ..	10	0	0
Homes for Aged Blind, Crouch Hill—F. J. S.	0	10	0
Royal Blind Pension Society—M. S., £1 1s.; M., 10s. 6d.	1	11	6
Invalid Children—Inasmuch	1	0	0
Total	£491	1	5

[ADVERTISEMENTS.]

Armenian Rescue Fund—Galatians vi. 10. £1.

The London Samaritan Society and Convalescent Home and Hospital.—A., 7s. 6d.; M., B. T., 2s.; H. M., £1 12s.; McK., 10s. 6d.; W. S. B., 10s.; E., £1 1s.

Notices.

Applicants for Tracts.—Alfred Pidgeon, Calstock, Cornwall; Rev. Walter Vercoe, Ashfield-road, Urmston, near Manchester; Rev. A. Lambert, Kingstown, Jamaica, West Indies; Mrs. Gilbert, 64, Howard-street, Eccles new-road, Salford; Mrs. J. Brenton, Regent-terrace, St. Just, Penzance; R. S. Douglas, P.M.V. Homes, Addlestone, Surrey; Frederick Oldman, 306, Bethnal Green-road, E.; Frank A. Huckle, Hurst Green, Oxted; E. A. Ogburn, 63, Albion-hill, Brighton; A. H. Deverell, 6, Lupus-street, Pimlico, S.W.; Abel Harris, Midland Loco. Sheds, Peterborough; G. Puttick, 5, Alexandra-road, Aldershot; A. Collyer, 34, Chalk-street, Stockton-on-Tees.

Communications received with Thanks.—H.L.C. J.B. Miss B. W.H.W. F.E.P. H.T.N. U. T.E. G.C.W. W.J.H. H.S.L. A.F. J.B. L.F. W.S. F.O. A.T. H.W.K. Z.J. J.B.S. F.K.P. F.A.H. C.J.C. S.H.P. C.E.P. A.P.D. G.H.M. J.N G.T.D. L.B.A. M.S.S. A.P. E.S. Dr. B. J.J. J.G. J.H.H. J.E. G.M. J.B.W. J.C.N. G.F.D. R.C. J.M.S. G.A.C. J.L. S.S. J.N.R. J.A.S. C.J.R.C. R.N. G.S. E.G. L.S. G.R.W. C.P.B. C.B.W. A.C. G.M. J.W. H.C.B. G.H. M.G.R. R.C. T.O. E.F.E. A.M. E.S.A. W.J.T. B.M. B.H.A. W.J.L. J.K. Mrs. C. S.L. Z.J. M.H.W. E.E. J.S. M.E.H. F.W.B. F.C.C.L.

Omitted last week:—B.C.G. C.B. R. C.F.B. T.A.C. H.C. M.M.C. E.C. J.S W. J.M. J.B. G.C. R.C. C.B. W.T. G.C.R. E.J.W. E.F.E. J.K.V. J.P. J.B. F.E.M. E.O.T. A.G.T. E.K. G.H.N. H.C.D. W.J.S. A.M. K.P.M. F.P.M. M.C. G.D.V. S.P. J.C. J.P. S.H.J. J.E.W. E.E.F. A.B.D. S.E.P. A.S. J.C. F.P. W.J.D. M.S. C.C. J.E. W.B.L. M.B. D. du B. P.M.N E.S.D. W.R. H.J.C.

A Pleasing Testimony.

DEAR SIRS,—I received the Paragraph Bible and Christians all right on the 21st, and the postcards may be useful later on. *Re* the Bible, it was a birthday present from my eldest son, and I am very pleased with it, and I shall find it a great help in home study. *Re* The Christians: I was pleased to see they were for the current week, and I was able to get seventeen of them distributed on the same evening, and in most cases to have a chat about them to those to whom I gave them, and two others the following evening.

I have been a subscriber to The Christian for eight years, and have found it a great help. It caused my missionary-box subscription to go up from 5s. to 25s., besides making me an earnest worker in the cause. I am an engine-driver on the Midland Railway, so I was able to point to Rev. Mr. McNeill as an old railway man. I am an earnest believer and preacher in the personal reign of our Lord Jesus Christ, and one of those who work with Mr. J. Thornton to send The Christian to four missionaries.

I am greatly indebted to Rev. F. B. Meyer, as I have found his Scripture Biographies a great help in mission-room addresses. I also take twenty-five "Herald of Mercy" each month, a favourite paper to all I give them to. As a member of the C.M.S. Gleaners' Union and a collector, I give my subscribers copies, and I think if the C.M.S. people knew this they would allow you to print short pieces from the life of Bishop Hannington and others. I have twenty-four copies monthly of the C.M.S. paper, *The Awake;* and while I am able to get them off among my Sunday-school scholars and others, when I give them their choice they generally choose *The Herald of Mercy*, so I should like always to see at least one page each month devoted to missionary work, similar to the copies just come in for February, with the piece on the last page, "After Many Days."

One to whom I gave The Christian has promised to take them, and in a few weeks I will try and learn of other fruit and let you know. Hoping and praying that the Lord's best blessing may rest upon you and help you in the work, I remain yours truly,

John J. Jephcott.

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FOR MUTUAL LIFE ASSURANCE.

All the Profits are Divided amongst the Assured; already divided, to 1892, £4,600,000.

Claims Paid Exceed £10,000,000.
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Endowment-Assurance Policies are issued combining Life Assurance at minimum cost, with provision for old age. The practical effect of these Policies in the National Provident Institution is that *the Member's life is assured until he reaches the age agreed upon*, and on his reaching that age the *whole of the Premiums paid are returned to him*, and a *considerable sum in addition, representing a by no means insignificant rate of interest on his payments.*

48, Gracechurch Street, London, E.C. ARTHUR SMITHER, *Actuary & Secretary.*

TO ALL LOVERS OF THRIFT AMONG THE PEOPLE.

THE DIAMOND JUBILEE AND THE "LIBERATOR" RELIEF FUND.

A SHILLING SUBSCRIPTION

IN GRATEFUL COMMEMORATION OF THE QUEEN'S RECORD REIGN.

£35,000, or

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1,460 are **Widows** or **Lone Women.**
1,387 are **60** years of age and over.
664 are **70** years of age and over.
189 are **80** do. do.

Over **180 Deaths** through the disaster.

PITEOUS REQUESTS FOR RELIEF

are still coming to the Committee from Sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and Postal Orders should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Hon. Sec., Rev. J. Stockwell Watts, 16, Farringdon-street, E.C.

Midnight Meeting Movement.

(Established in 1859.)

"For Pity's Sake—Save"!!

Recent and future Meetings at Woolwich, Bermondsey, and Westminster.

Please send a contribution to the Office of The Christian, or to

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8A, Red Lion-square, W.C.

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FARNINGHAM AND SWANLEY, KENT.

Patrons: The Prince and Princess of Wales.
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MORAVIAN MISSIONS.

OLDEST TO HEATHEN. FIRST TO LEPERS.

THE LONDON ASSOCIATION

Earnestly Appeals for Increased Funds to meet Increasing Needs.

In addition to the increase in General Fund of **£3000**, the following are among specially pressing requirements:—

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The Two New Missions in East Central Africa and North Queensland.

The fresh openings in Central America, Surinam, with its New Leper Asylum—Alaska and South Africa; and last, but not least—

The all-important Medical Missionary Training Fund; all of which needs prompt, constant, and generous help.

Contributions will be thankfully received by the Rev. W. Wetton Cox, Clerical Secretary, Office—2, Furnival's Inn, London, E.C.

N.B.—One in sixty members of this devoted little Church is a Missionary; and so richly is their work blessed, that the converts number over 93,000, or more than Three Times as many as the Parent Church. There are no fewer than 400 Missionaries in the field, and the whole expenditure, of which more than half is contributed by the Native Churches, is only £80,000.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Founder: C. H. SPURGEON.

President & Treasurer: Rev. J. A. SPURGEON, D.D., LL.D.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN.

No Votes required. The most needy and deserving cases are selected by the Committee of Management, without regard to class or creed.

The Managers require TEN THOUSAND POUNDS A YEAR in Voluntary Contributions.

Contributions will be thankfully received by the Treasurer, addressed to the care of the Secretary, Mr. F. G. Jaddis, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

THE ROYAL SEA-BATHING INFIRMARY, MARGATE.

FOUNDED 1791. Patron—THE QUEEN.

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With a record of fifty-three years' great success among Sailors, Bargemen, and others in the Port of London, the Committee URGENTLY ASK FOR CONTINUED HELP to carry out the noble work of the Mission.

INSTITUTED 1844.

DONATIONS and NEW SUBSCRIPTIONS payable at Lloyd's Bank, or to the Secretary,

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70 Church Army Homes, &c., in London and Provinces for giving a fresh start in life to every suitable case, irrespective of creed or character. 9000 cases (men, women, and boys) dealt with in 1896. 53 per cent. turn out well. Tickets for beggars free to donors.

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MISSION TO DEEP SEA FISHERMEN

Patron: HER MAJESTY THE QUEEN.

This Society carries on **Medical Mission Work** amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1896 - - - - - - - 2,075
Patients Medically & Surgically treated in 1896 - 12,591

HELP URGENTLY NEEDED.

Requires £20,000 per annum.

Treasurer: Thomas B. Miller, Esq., Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of The Christian.

DESTITUTE CHILDREN'S DINNER SOCIETY.

In connection with the above old-established Society dinners are now being given. Funds are most urgently needed. 200,838 Dinners were given last season.

Donations will be thankfully received and acknowledged by Lord Kinnaird, 1, Pall Mall East, S.W.; or H. Morton Carr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W. (Secretary); or the Bankers, Messrs. Barclay and Co., 1, Pall Mall East S.W.

Scripture Readers' Society for Ireland

IS IN WANT OF FUNDS TO INCREASE ITS WORK.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; or 9, Paternoster-row, London.—John xiii, 35.

"Compel them to Come in."—No. 1 and No. 2.—1d. each, or 6s. per 100.

CAPT. JAMES KEARNEY WHITE, *Secretary.*

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Church of England Women's Missionary Association, almost the only Mission endeavouring to Evangelize the 300,000 Druses.

5,000 Patients attended the Dispensary in twelve months, and to all the Gospel message was proclaimed.

Many others were visited in their own homes.

Through the Lord's goodness we have been enabled to do good work among the inhabitants of the Lebanon.

More Christian Nurses must be sent.

Will you send us £50, which will maintain a nurse for a whole year? £16 will pay her passage out.

Who will volunteer for the work? Go ye into *all* the world.—Mark. xvi. 15.

Contributions however small will be thankfully received.

Office:—143, Clapham-road, London, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings. London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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8 " "	4s.	" "
12 " "	6s.	" "
24 " "	12s.	" "

Post free to any address at home or abroad.

Remittances to be sent as above. Postcard should be enclosed for receipt or extra stamp to cover postage of same.

NOTES AND COMMENTS

WE propose to commence in our next issue a series of brief articles on drunkenness among children. This fearfully growing evil is being fixed upon the attention of those who labour among the young; and we trust that the sad facts disclosed will assist in awakening active interest, and giving direction to remedial measures.

The Temperance party seems to be re-uniting its somewhat broken ranks over the Sunday Closing question. The splendid meeting held last week in the Queen's Hall was full of enthusiasm and purpose. One of the hopeful aspects of this movement is the fact that the Archbishop of Canterbury is using his whole influence in its favour, and is carrying with him a large section of the Church party. The overwhelming proofs to hand of the beneficial effects of the measure in Scotland, Wales, and Ireland furnish a powerful argument from facts. These facts, however, are not well known generally, and one of the first needs of the campaign is the conversion of the hesitating friends of temperance in the community by convincing them of the effects of the measure where it has had a fair trial. This is a question, by the way, in which teetotallers may well call in the aid of the strictly moderate party, who are not opposed to a stricter regulation of the drink traffic.

How greatly the mere presence of a Christian man may influence a crowd of irreligious men, is known to all who have seen anything of shops, offices, and warehouses. The Christian himself may not see or know much about it, but outsiders know. One youth who follows his Saviour consistently will deter from evil and prompt to good others less firm than himself. He is a rock for support, a light for guidance, a witness for revealing his Saviour. A City missionary, who visits London hotels, says that as soon as he appears among the waiters, and cooks, and others, coarse jokes, if they are flying about, cease, sporting papers are hidden away, and a gradual change of ideas and tone of life is manifest in the houses to which he regularly goes. If an occasional visitor can do so much, one who is permanently in a place may be used of God to do very much more.

There is a beautiful aroma about a holy life, which testifies to its consecration when spent amidst the hum-drum routine of the home or the business. It does not need a public activity to exemplify a whole-hearted devotion to our Divine Lord. A quiet life amid quiet scenes, in simple tasks and unpublished ministries, may shine like a sun. In life's byways—"holy and acceptable"—can be clearly impressed upon all that the hands find to do.

How much gain is made at the cost of the ignorance of buyers? Is it wrong to put on a price that you know is above the value? Is it wrong to let an ignorant man sell you an article at a price below its worth? Case in point: An individual offered a work of art for sale at £25 to a body of experts, who saw at once that its actual worth was several thousands of pounds. The majority would have taken it at the owner's price, and said nothing. One only stood out against the sophistry, and the owner was told the value of his possession. An evening paper's comment on the case is :—

> The public have certainly lost a grand chance of swindling some unfortunate wretch out of his rights, but we do not believe it will regret the wasted opportunity.

Is it because preachers of to-day do not look for conversions that they see so few? Or is it because the preaching of our time is lacking in appeal and directness? Surely the necessity still exists for the preacher to say, "Thou art the man," and for the message to be pre-eminently a word of life to the soul thus addressed. The conversion of Mr. Spurgeon came about under the direct appeal (to himself, as he thought) of the Primitive Methodist preacher to whom he was listening.

The following passage from the *Church Times* deserves special notice in view of the source from which it emanates :—

> He must be blind and deaf to one large side of religious life who fails to take note of the fact that in many churches the attraction for a very considerable number of the attendants is the music and nothing else.

This is a case of "Saul among the prophets," for it is exactly the contention of Anti-Ritualists since the High Church have thrown such undue emphasis on the externals of worship. The fact complained of has necessitated shifting the anthem from before till after the sermon in many cathedral services, in consequence of the number of worshippers who used regularly to leave before the preacher gave out his text. It is time that the High Church party learnt the lesson that it is plain and simple teaching on the realities of faith which does good, and not the elaborate ceremonials on which they lay such fatal stress. It is by appeal to the heart, and not to the eye and ear, that men are saved.

It is a familiar fact that men who are most opposed to the Bible know least about it. They either take their criticism second-hand, or allow themselves to be prejudiced against the whole series of books because they have found some particular portion which the "natural man" cannot receive. The other night a gentleman was arguing against the use of the Bible in Board schools, and turning to one who was sitting near he said, "I have no doubt my friend here will give us his old argument about Jonah and the lions' den!" A little later, when it was reported that a certain representative body had done a generous act, he remarked, "I'm glad to hear that some good thing can come out of Jerusalem!" Those who banish Bible study from their own lives, as a rule, wish to banish it from the lives of others also.

> If life be aught, the saviour of a life
> Owns more the living thing than he can own
> Who sought to slay—the slayer spoils and wastes,
> The cherisher sustains.—*Arnold.*

On this principle a "Boys' Lifeguard Brigade" has been started at Colne, Lancashire, having for its purpose similar aims professed by those who founded the original Boys' Brigade, but with this great difference, that the boys of the former bear no arms, and are not trained to slay but to save. Their drill is ambulance, fire drill, and saving (from drowning) drill. The uniform bears the Red Cross symbol. This movement is a happy change from the Boys' Brigade, embracing, as it does, all the most useful features of the latter without its increasing militarism. We wish it godspeed in its beneficent mission.

The late Mr. Thomas Porter, of Manchester has left £70,000, the interest of which is to be expended in assisting orphan children from orphanages to make their first start in life. Under the disadvantage of the loss of parent, or parents, it is often difficult to know how to place girls as well as boys so that they may be able to prepare for an honourable position in society. When a promising lad is apprenticed or articled his foot is on the lowest rung of the ladder. A good apprenticeship is a splendid training and qualification. Many a young and lonely life has been dwarfed for the want of just that practised Christian thoughtfulness which led Mr. Porter to make this generous provision. We are exhorted to leave "fatherless children" with God, and He has promised to "preserve them alive." This is one way by which He keeps his promise.

A scheme is being floated by the Wesleyan Methodists to celebrate the close of the century by the collection of a million sterling, from a million persons, for the extension of religious work in that body, which has been accepted with splendid unanimity by the London Methodist Council. There is a scope and courage in the idea which appeals to the imagination; and if the principle emphasised at the gathering, that the strong should help the weak, is fairly carried out, it is well within reach of attainment.

Writing with reference to a recent letter in our columns on vivisection, a medical practitioner "protests against religious papers admitting such subjects." Protests and counter-protests have their place, but by confining ourselves to such measures we should neither learn nor teach. We are not sure that there is much in a remark by our correspondent regarding the views of "the vast majority of Christian doctors." There are fashions in science as well as in society, and it is not at all certain that vivisection is either justifiable or necessary. We could quote great names against our correspondent's contention, but that would not be to the point. The subject has important moral bearings; on that account we are interested in it, and must beg respectfully to differ from our courteous friend.

An interesting series of articles on "How to live long" in the *Daily News*, sums up the writer's conclusions in a sentence that, however commonplace it may seem, contains a truth that should be deeply impressed on the minds of those in the heyday of life :—

> It is not everybody who can boast of long-lived ancestors, or a good constitution, but there can be

no reasonable doubt that the best constitution may be impaired by folly and excess, and the worst may be benefited by reasonable care.

This is a truth that is most easily forgotten in the years when its importance is most imperative. The number of lives wasted yearly through foolish excesses, vicious indulgences, irregular habits, and reckless expenditure of energy thrown away in the mere rush for wealth, would, if they had been carefully husbanded at the right time, greatly swell the number of octogenarians as well as sweeten all the days between. To the man of God, according to the ordinary laws of nature, the promise still holds: "With long life will I satisfy him, and show him my salvation" (Psalm xci. 16).

We learn with alarm, through the *Speaker* that the bishops

have been conferring together with a view of making the Government Bill on Secondary Education a Bill for introducing denominational teaching into these schools.

We have surely had more than enough of this religious controversy in connection with *primary* education, to the immense detriment of both education and religion, and the embitterment of feeling all round. "When it comes to placing the *technical* training in the hands of the clergy, it is time to ask how much further England is to be carried in the direction of priestly rule." So says our contemporary; and we agree.

The depressed state of trade in the West Indies is no doubt one source of the present difficulties of the churches and the missionary societies working there. How that is to be met and overcome, it is not for us to say. But the evil is not wholly a commercial one. In the West Indies, as in the Southern States of America, slavery has left a terrible legacy of evils which will not be exhausted for many a year. The Methodists speak of the frightful necessities of the case among them, and the London Missionary Society has a similar cause of troubles. Poverty exaggerates the difficulty, for it throws Churches and Christian work which ought to be self-supporting upon the hands of the societies at home. But even were this removed, much remains to be done in the way of building up character. Individual instances of great strength and beauty may be found, yet time will have to be given before the general body has become firm in power and consistency.

The veteran missionary Dr. Griffith John publishes in the *Christian World* an interesting Chinese ballad on the iniquity of the custom in that country which insists on the mutilation of the feet of women. He points out the fact that the Christian publications spread broadcast through the land have for years been inveighing against the custom; and it is clearly the humanitarian sentiment thereby awakened which has inspired this striking poem. As an indirect tribute to the influence of Christian pity which is beginning to pervade that cruel people, it is therefore of great value. The progress of the truth is often seen in the social reformations which it inspires; and when the heathen themselves thus take part in them it is a proof that the lifelong antagonism which has barred the progress of the Gospel is beginning to break down.

The demoralising effects of war on all who take part in its fierce struggles is occasionally painfully evidenced in the letters sent home by the combatants. We had shocking illustrations of this in published letters of some of those engaged in the recent Matabele and Bechuana affairs. The present war in India furnishes some fresh examples. In one case it comes from the pen of the *Chronicle* correspondent. After describing the burning of some Aka Khel villages which ruined the homes of hundreds of non-combatants, some of whom begged our soldiers to end their lives out of pity (one old woman tried to burn herself with her home), this representative of Army sentiment goes on to say: "Everybody, from the General downwards, was pleased with the success of the day's operations. A hot bath, the snowy whiteness of the cloth and the brightness of the silver which adorned the mess-table, and a night between the sheets, were afterwards thoroughly appreciated." Such callous disregard to suffering inflicted, in contrast to the glorification of the comforts of the British camp, while those poor people were left to perish on bleak hillsides, is painful reading. Any employment that can thus dry up the springs of natural pity for the vanquished must be of the devil.

In contrast with the above, one is glad to read a summary of the consular report regarding the peaceful reformation wrought in Chaki Chaki, the chief town of the island of Pemba, under peaceful British influence. A few years ago this place was the dirtiest and most immoral town in East Africa; nine out of ten of the inhabitants were in a state of chronic drunkenness; prisoners were shamefully treated; slavery was rife in its cruellest forms. Now slavery has been abolished, prisons have been remodelled on humane lines, crime has diminished, and the vile poisonous spirits that killed the inhabitants by hundreds are strictly forbidden. Consul O'Sullivan puts this down to representation from Government officials, *combined with the excellent work of the missionaries;* and he actually invites the Government to prohibit the importation of any drink at all into Pemba. Here is an illustration of what might be done for Africa as a whole, if only Britain worked with sufficient faithfulness to higher ideals.

Connected with many Established churches in the county of London there is a group of curates and sisters who are ever on the wing devoted to the special service of visitation. When Nonconformists realise that one man cannot do everything, they too will adopt the system of the multiple pastorate, and so keep in touch with the homes of the people in a way that is quite impossible to a man who has four or five hundred families in his congregation, by whom he is expected to keep his preaching "abreast of the times."

One of the most characteristic movements of the present reign, as regards criminology, has been the diminution of imprisonments. This, we are told in a report issued by the Howard Society, has had a far-reaching good effect and has made the reformation of criminals much easier than of old. Especially has it helped in the reclamation of children and youths who have committed offences. In the early part of the reign these were sent to prison just like adults; now a child is seldom imprisoned, but is sent to a reformatory, where he comes under good influences. The better and more humane treatment of criminals has also had a beneficial effect, by preventing the embittered feeling with which a harshly used prisoner would go into the world after the term of his detention was over. It must not, however, be thought that because so many of our prisons are half empty, that minor offences are correspondingly lessened. Education has done a great deal of good; but it has only proved its incompetency to deal with the root of the trouble.

Lady Henry Somerset.

THE following letter has been forwarded by Lady Henry Somerset to the Secretary of State for India:—

Dear Lord George Hamilton,—Your lordship invited me ten months ago to give you my view of the dispatch that has been addressed to the Government of India on the health of the Army, and in a letter in which I did so I ventured to suggest some methods moral and disciplinary which seemed to me the only ones likely to succeed, because they had at least the merit of being logical.

I was led to do so by two considerations: first, the dispatch in question seemed to imply that the Government would give every encouragement to every form of elevating agency, and so emphasise the altered spirit in which the subject was approached, and that such suggested supervision would only affect an incorrigible minimum; and, second, that the system I had in mind would be so drastic and penal in its nature as to make State interference odious and finally impossible. That was ten months ago, and in that time nothing has been done, of which the public has heard, to strengthen the forces that make for moral improvement.

What has been done—viz., the repeal of the Indian Acts of 1895, which prohibited inspection, has been in a direction exactly opposite. It seems to have been the object of the Government to obtain the maximum of impunity, with the minimum of protest from those who desire to see the State shape its actions according to Christian views of ethics.

I need not tell your lordship I am not writing to say how strongly I am still opposed to the course which the Government has taken; but I find that my letter to your lordship of last year has been taken by many to mean that I am on the side of the accepted view of State regulation, and I am from time to time quoted as a sympathiser with such views. I am, therefore, writing to withdraw any proposals made in that letter for this reason: that the events of the past year have convinced me of the inadvisability and extreme danger of the system that in April last I thought might be instituted. The absence of any serious effort by the Government to bring about a higher standard in the Army is a final proof to me, that as long as regulation of any kind can be resorted to as a remedy, it will always be regarded as the one and only panacea. My view was that it would be instituted as an odious but possibly effective auxiliary to moral efforts. I find it will always be accepted as a convenient substitute. I take the liberty of addressing this explicit withdrawal of an endorsement in whatever form of the principle of regulation, because it was in a letter to your lordship that I originally incurred the responsibility. I trust, therefore, to your lordship's indulgence to forgive me for troubling you further in the matter.—I remain, my lord, yours very truly,

(Signed) Isabel Somerset.

Eastnor Castle, Ledbury, Jan. 27.

The Evangelical Protestant Deaconesses' Institution and Training Hospital, at Tottenham, is, we are glad to learn, not in danger of any such radical reorganisation as was recently apprehended. In fact, we are assured that religious services in the wards and among the out-patients have been carried out since Dr. Laseron's death, in the same way as during his life, with the exception that (as recommended by a committee of inquiry) the permission of the medical officer has been previously obtained before music and singing have taken place in the wards. Under the new scheme, now proposed, the Christian element will not be affected; indeed, full provision is made for the maintenance of religious services. The exclusive right is vested in the Institution to provide the required number of deaconesses and nurses for the Hospital, who will be allowed to speak to the patients on religious subjects; moreover, the sisters will be Evangelical Protestants. The tenour of the scheme is reassuring, and its strict terms by no means justify the fears which we expressed on January 20. It is hoped by modified management to enhance the usefulness of the institution without restricting its spiritual influence.

Romanism and National Welfare.*

AT this moment, when a special effort has been set on foot for the conversion of England to Romish views, it is incumbent on us to make a special study of this question—what the Church of Rome is doing. Already there are some five hundred clergymen of the Church of England who, having been convinced that their ordination was invalid, have secured reordination at the hands of the Papal Legate. England now contains eight hundred nunneries, with twenty thousand inmates, over whom there is no civil control, and by an insidious policy the Press is becoming an engine to direct attention to or from that which the Romish Church would have us know or not know.

The comparative conditions of South America, of Romanist colonisation and present control, and North America, a Protestant country, show what Romanism does for a nation. And Spain, the first to colonise them both, is itself in a condition of hopeless decay. Compare Romish Austria, with all its historical and political advantages, with Protestant Germany. Belgium and Holland, Ireland and Great Britain, on comparison, teach the same lesson. France has been shown by Guyot to be two-thirds unbelieving, with a stagnant population. "The Anglo-Saxon and Germanic races," says that writer, "cover the earth...while France is

DANCING GAILY TOWARDS ANNIHILATION."

The Pope blessed Alva when despatched against Holland, but at once the Dutch Republic rose till it became the leading naval power of the world. When the Protestant faith was established in Scandinavia three insignificant nations sprang into the foremost rank, and now their colonists are the wholesomest element in the United States. When the Prussian dukedom became a kingdom the king was solemnly cursed by the Pope, who did not hesitate to use as his own the words of God by Hosea, "They have set up kings, but not by me; they have made princes and I knew it not"; yet from that moment it became one of the most potent influences in the history of Europe, to whom even the present Pope offers support in China. The Spanish Armada was blessed by a Pope, and England's queen handed over to assassins in the name of the Catholic faith, and from that period dates the greatness of our country; the one check in the growth of which was during those disastrous years between 1660 and 1685 when her throne was occupied by Roman Catholic monarchs. Whatever nation the Pope has cursed, Almighty God has blessed; those under his undisputed sway are constantly passing to decay and ruin.

The sweetness and beauty of so many Catholic lives may be most fully recognised, but it is because of this that it becomes the more a duty to expose the evil of the system which is so disastrous to most. The Papacy is built on documents which everyone now knows to be forgeries. Instance the Clementine Homilies, a mere romance on the strength of which Tertullian based the claim to apostolic succession, assuming the ordination of Clement by Peter, and preparing a fictitious list of early Popes. The whole temporal position of the Pope rests on the Donative of Constantine—a forgery intended to show that temporal power for ever was accorded to them by the first Christian Emperor. In the ninth century they made use of a hundred forged letters purporting to be the decretals of thirty successive Popes, known as the Isidorian Decretals. "On these," says the impartial Hallam, "was built the great fabric of the Papal supremacy"—on simple fiction. Hildebrand, who built the Papacy, rests all his claims on these. A fatal nemesis falls on every man who props his position upon a lie.

The obvious distinction between Protestant and Catholic countries is a different standard of truth.

Catholics are taught that other duties may take precedence of truth, and that the Church is first to be served. Is that not alone enough to account for the decay of Catholic countries? The great prosperity of Protestant countries is due to one invariable principle, that no cause ever can be served by a lie.

Few Protestants are aware of the Romish priests' real claim. St. Bernadine of Siena says: "The priest is greater than the holy Virgin, who conceived Christ once, as by consecrating the Eucharist the priest conceives Him as often as he wishes, producing the great Person of the Son of God, becoming thus, as it were, the parent of God, and the creator of his own Creator!" Is not this the very language of Paul against the Man of Sin setting himself up as God?

Christ identified religion and morality. "By their fruits shall ye know them." But Rome destroys that position, teaching that the Divine power in pope and priest is entirely independent of the character of the man who wields it. Many claiming to be the vicegerents of God, the vicars of Christ, have been

AS BAD AS MEN COULD BE:

such, for instance, as Pope John XII. And from 1471 to 1522, the very time of the Reformation, criminals possessed the See. Sixtus VI. was so bad that the Catholic world breathed relieved when he died. Innocent VIII. and Alexander VI. committed every vice of which human nature is capable. And so on. For fifty years there sat upon the papal throne such vices and crimes as justified the Reformation by the simplest counsels of virtue and religion.

PAPAL INFALLIBILITY IMPLIES

the doctrine of infallible interpretations, from which it is impossible to recede. Once having made the gross blunder of accepting the Vulgate, and having based thereon practices and doctrines, the Church of Rome must always maintain it, as in the case of rendering the word repentance by "penance"; yet any intelligent man in the Romish fold who studies his Greek Testament must be aware of an amazing contrast, and must either repudiate this claim of the Church or stifle his intelligence. Is it any wonder that a country declines when its intelligent and thoughtful people are brought to such a pass?

This brings us face to face with a tremendous issue, Christ or the Pope? Christ has told us that He and He alone is the door whereby we may enter the fold and approach the Father, but the Pope claims that we can only reach Christ through him.

So far, in this presentation, only incontrovertible facts have been brought forward. There has been no need for an impeachment or for abuse. There is a great conspiracy in modern England to prevent the people learning the truth of Romish history. The Romish priest never presents us with the full extent of the Pope's blasphemous demands. Just one quarter of the truth—an economical view—is set before us. The claims of Christ—so beautiful in their simplicity—grow more commanding as we perceive the infallibility of his method of bringing the world under his sweet yoke.

* From a powerful and timely discourse given on Sunday evening at Hampstead, by Dr. R. F. Horton, for which special prayer had been made by his congregation during the previous week. Notes taken by Mr. Budgett Meakin.

The Christian Church:

What is its Scriptural Meaning and Use?

By Mr. SAMUEL SMITH, M.P.

(*Concluded.*)

THE great question that divides Christendom is how to get this unity, or to decide where it lies. The sacerdotal churches claim that it resides in an unbroken succession of priests from apostolic times. The Protestant Churches hold that it is a spiritual union of the individual soul with Christ. All souls that abide in Christ, as the branch abides in the vine, form the Church; all that hold the Head, even Christ, and derive their spiritual life from Him, are part of his body. Those who have no organic connection with Christ, no matter by what name they call themselves, are no part of his true Church—they are rotten branches. "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6.

This view, which is undoubtedly Scriptural, brings us to the distinction between the visible and invisible Church. It may be doubted whether these terms are altogether Scriptural. The churches which we read of in the New Testament were bodies of professed believers. They were those who openly associated together as confessing Christ in the midst of the heathen world; yet apostates soon showed themselves, as Judas amongst the Twelve, Ananias and Sapphira in the Pentecostal Church. No one can for a moment hold that the apostates derived any advantage from union with the Church. The Last Supper did no good to Judas, nor the outpouring of the Spirit to Ananias and Sapphira; the light only served to deepen their darkness and intensify their treachery. It must be a false conception of a Church which makes participation in "the sacraments" the cardinal question. It is contrary to the entire body of Apostolic teaching. No jugglery or hocus-pocus of ceremonial religion avails anything with Him who reads the secrets of the heart. "He that doeth righteousness is righteous." "He that committeth sin is of the devil." I John iii. 7, 8.

We are, therefore, led to the conclusion that though the terms visible and invisible Church are not used in Scripture, they correspond with a reality. The visible Church is set forth in the Lord's parable of the wheat and the tares. "The servants said unto Him, 'Wilt Thou then that we go and gather them up?' But He said, 'Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn.'" Matt. xiii. 28-30.

We may say with perfect certainty that any theory of the Church which makes it all-important to belong to one outward communion is opposed to the spirit and tone of the teaching of Christ and his apostles. A bad man is not less bad because he bows at the altar of a Roman Church, or "communicates" with Presbyterians, "or breaks bread" with Brethren, or rejects all ceremonies with the Quakers; and a true saint of God may live in any of these systems if he abide in Christ.

Yet we are not to undervalue a pure visible Church; it is the ideal system designed by Christ, not fully realised as yet in this sinful world, but destined to be fulfilled. The Divine symbolism of Revelation points to such a fulfilment. "I, John, saw the Holy City, the

New Jerusalem coming down from God, out of Heaven, prepared as a bride adorned for her husband." "The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it, and the Kings of the Earth do bring their glory and honour into it" (Rev. xxi.).

Some may interpret these words of the heavenly state. Some may refer them to a restored and purified earth. I rather lean to this view myself, but the point is that all visible embodiments we have yet seen of the Church are poor and imperfect compared with God's ideal, and this ideal is destined to fulfilment. The Church of God and the kingdom of God will some day blend together. "There will be new heavens and a new earth, wherein dwelleth righteousness."

This leads to our last point, that our Lord's first adumbrations of the Church were as a kingdom. "The Kingdom of God is at hand." The Kingdom of Heaven is likened to a sower, to a grain of mustard seed, to leaven, to treasure hid in a field, to one pearl of great price, to a net cast into the sea. His disciples, hearing him speak so much of a kingdom, naturally thought of an earthly dominion. "Lord wilt thou at this time restore again the Kingdom to Israel?" "Grant that my two sons may sit the one on thy right hand and the other on thy left in thy Kingdom."

How did this term, "Ecclesia," which we call church or congregation, take the place of the Kingdom? Christ was the promised Messiah whom all Jews expected to be a King; He adapted his language to Messianic expectations. No other language could have been intelligible before his death and resurrection. The Church which He purchased with his blood had not then been formed. It was shadowed forth as a kingdom, but when the complete Gospel was preached, after his resurrection, and especially after Pentecost, the collections of believers were more truly described as congregations than as a kingdom. If we remember that the word Church is simply congregation, we shall see its appositeness. It would have been impossible to speak of the kingdom at Jerusalem, at Antioch, at Ephesus, but it was easy to speak of the church, *i.e.*, the congregation; and it was easy to conceive of the larger idea of one common Church containing all local churches redeemed by Christ "out of all nations, and kindreds, and peoples, and tongues." The apostles at Pentecost received the Spirit of truth whom Christ promised when He said: "I have yet many things to say unto you, but ye cannot bear them now; howbeit when He the Spirit of Truth is come He will guide you into all truth" (John xvi.).

That promise He fulfilled at Pentecost; and it enlarged their conceptions of his redemptive work in a marvellous way, and new bottles were needed to hold the new wine of deeper spiritual truth. Hence, church or congregation took the place of kingdom. Yet I venture to think that when this dispensation has run its course the Church will assume the final form of a kingdom. The King will be visible in his glory—"His servants shall serve Him, and they shall see his face, and his name shall be in their foreheads" (Rev. xxii. 3, 4).

In some real and true sense of the word, but one far deeper than we can picture to ourselves, "the kingdoms of this world shall become the Kingdoms of our Lord and of his Christ, and He shall reign for ever and ever."

NOTE.—For an exhaustive treatment of this subject the writer commends that admirable book, Hort's "Christian Ecclesia" (Macmillan).

[118]

Suggestive Readings.

THE MYSTERIES OF THE KINGDOM.

(II.—Concluded.)

PASSING to the New Testament, Jesus is born King of the Jews. He preaches the good tidings of the Kingdom of God. His parables veil from the disloyal and unbelieving, but reveal to obedient and loving disciples the mysteries of the Kingdom of Heaven and of God. He is a King, but his kingdom is not of this world. He was God's King upon his holy hill of Zion, but He was rejected by his own people. "We have no king but Cæsar." And Cæsar's representative wrote his accusation in the three chief languages of the world: "Jesus of Nazareth, the King of the Jews."

The Book of Acts begins by telling us that He was seen of his chosen apostles during the forty days intervening between his resurrection and ascension, and that the subjects of which He spoke were the things pertaining to the reign of God. And the book ends with the Apostle of the Gentiles dwelling for two whole years, in his own hired house, in the metropolis of the last world-kingdom, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Two things have resulted from the death and resurrection of the Lord Jesus. (1) The Prince of this world has been cast out of his princedom; He is still the god of this world, but no longer its prince. Of the princedom yielded to him by the first man, Adam, he has been despoiled by the second Man, the Lord from heaven. "Now is the judgment of this world; now shall the prince of this world be cast out." (2) The Kingdom of God has for ever passed out of the region of the first creation. Adam has been finally judged, and has come to his doom in Christ. All who have received Him have become children of God, and have entered the Kingdom of God, by a birth, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i., iii., xii.).

The Epistles speak of the Kingdom of God as a kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For man as descended from Adam has been so poisoned by sin, in spirit and soul and body, that except a man be born again he cannot see the Kingdom of God. "Flesh and blood cannot inherit the Kingdom of God." "For our citizenship (our commonwealth, our country) is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall transform the body of our humiliation that it may be fashioned like unto the body of his glory, according to the working whereby He is able even to subdue all things unto Himself" (John iii. 3; 1 Cor. xv. 50; Phil iii. 20, 21).

It is of this heavenly kingdom that the Epistles speak. As indeed the Gospels had already looked toward and declared that "as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of Man be in his day," "when He cometh in the glory of his Father with the holy angels" (2 Tim. iv. 18; Luke xvii. 24; Mark viii. 38).

This is the kingdom of which, in its future manifested glory, the Apostle says: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. ii. 11). "For the grace of God which bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age, looking for that blessed hope, even the manifestation of the glory of the great God, and of our Saviour Jesus Christ" (Titus ii. 11-13).

Through faith, which is the substance of things hoped for, the evidence of things not seen, we who believe have already been translated into this kingdom. The Father already hath made us meet to be partakers of the inheritance of the saints in light, hath delivered us from the power of darkness, hath translated us into the Kingdom of the Son of his love. Even now we are in the kingdom, and the kingdom is in us, who "continue in the faith grounded and settled...to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ [the Anointed, the King] in you, the hope of glory" (Col. i.).

The Revelation is the flower and fruit of all preceding Scripture. It sets forth the two-fold character of the kingdom to which we have referred. On the other hand, Jesus Christ, the Faithful Witness, the Firstborn of the Dead, and the Prince of the Kings of the Earth, is in heaven, and is coming again with the clouds, and all the tribes of the earth shall wail because of Him. On the other hand, John and his brothers and companions are on earth, in tribulation, and in the kingdom and endurance in Jesus. For as when Jesus was on earth He was the Son of Man in heaven, so now that He is in heaven He is in us on earth, and walks amidst the churches.

The kingdom is the bright link which unites the tribulation and the patience. The kingdom, as we have seen, is in resurrection, and we who have been baptized into Jesus Christ, into his death, and, raised to walk in newness of life (Rom. vi.), are in the resurrection, and therefore in the kingdom.

And God is spoken of throughout the Apocalypse as "He that sitteth on the throne," in contrast with the self-exalting spirit who said, and fell by saying, "I will exalt my throne above the stars of God; I will be like the Most High." The whole book is a bird's-eye view of the conflict between the usurper and the true King. The Word of God is the King of kings and Lord of lords, and on his head are many crowns; and the usurper whose power of darkness has wrought so much dishonour to God, misery to men, and is cast into the bottomless pit, and finally into the lake of fire. And those who, in spite of warning and invitation and appeal, have cleaved to him have their portion with the devil and his angels; while those who are called and chosen and faithful are the bride of the Lamb, and share his glory in the everlasting Kingdom of Christ and of God.

All the mysteries of the kingdom are included in the mystery of God, and the mystery of God shall be finished when the kingdoms of this world become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever (Rev. x. 7; xi. 15).

The mystery of iniquity and the mystery of God are two sides of one history, which began with the disbelief and disobedience of the angel who rebelled and seduced the human race, and it is finished with the obedience of faith of all those who to the end shall believe the Gospel of the kingdom of God.

The Bible is the Book of the kingdom. Only when viewed as such can it be fully understood. When viewed as such, it is the revelation of the mystery of God. M.

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

V.—The Appearing of the King.

OUR last address dealt with the "week" of years between the Parousia of Christ and his Apocalypse. Let us now consider the events of the interval, both on earth and in heaven. Fear and wonder will arise among those who are left when our Lord comes for his Church, and the effect upon thousands of souls must be repentance towards God and faith in Christ; the line of blood and sacrifice, initiated at the Fall and fulfilled in the Cross, is taken up here, and extends through the millennial period. The late Rev. John MacNeil, of Australia, graphically pictures, in one of his books, how the taking away of a mother from her daughter may be used to turn the latter from frivolous worldliness unto God. But the removal of those Divinely declared to be the light of the world, must leave it in spiritual darkness; and the absence of "salt" will give unlimited opportunity for extension of corruption. Doubtless I speak to many who have laboured in London for more years than I have lived; but the twelve months spent here have burdened me with a conception of its need which by its vastness almost discourages effort. Still, the life of the great city *is* enormously influenced for good by its godly citizens.

THE EFFECT OF THE CHURCH'S REMOVAL

must be two-fold—a turning to God on the part of many, side by side with an increase of evil and the revealing of the Man of Sin, who cannot have full manifestation until the Holy Spirit which now restraineth is taken out of the way (2 Thess. ii. 7, R.V.) Verse 9 gives the marks of the lawless one's coming and rule—"according to the working of Satan... with all deceit of unrighteousness for them that are perishing." The words of Dan. xi. 36 coincide with the prophecy just quoted. Also, "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son" (1 John ii. 22, 23). In chap. iv. 3 we read "Every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." The spirit of antichrist is the mystery of lawlessness, the essential spirit of evil and of opposition to God; and it has been in the world from the moment of the Fall until now. The late F. W. Robertson, of Brighton, in one of his remarkable sermons, traces the diversity of manifestations which the spirit of antichrist has had in various ages, such as power, idolatry, mammon; but it is ever the self-same attempt to underwork good by evil,

THE SPIRIT OF OPPOSITION TO GOD.

When the Holy Spirit in its dispensational fulness is taken away from the earth there will be nothing to hinder the working of the mystery of iniquity, which will become concrete and incarnate in one man. Professor Denney, whom I quoted a fortnight ago, shows that Paul regarded antichrist as a person to be manifested at a given time; and I believe this will be in the interval between the coming of Jesus *for* his people and his appearing *with* them. Dan. ix.-xi. discovers a great world-power conquering the earth and entering into covenant with the Jews gathered into Jerusalem, in their unbelief; and it is a remarkable fact that there are now more Jews in Palestine, driven thither by persecution, than in the days of Nehemiah. In the midst of the seven years antichrist breaks the covenant, causes sacrifice and oblation to cease, and the terrible day of Jacob's trouble dawns. Then, "upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall wrath be poured out upon the desolator" (ix. 27). Here we have, in an individual, the most awful manifestation of evil the world has ever seen; one claiming to have Divine power and yet directly energised by Satan himself. During the latter half of the "week" will come the breaking of seals, sounding of trumpets, and pouring out of vials described in the Revelation. Other events will, however, be passing on the earth.

This seven years will see

A MARVELLOUS INGATHERING

to God of stricken, smitten, and afflicted men. The hundred and forty-four thousand of the Jewish nation will be sealed; and the great multitude which no man can number, out of every nation, shall be brought to Christ (Rev. vii.). The R.V. makes an absolutely essential correction when it speaks of "*the* great tribulation" (verse 14), for here is a scene having no immediate application to the people of God in this dispensation. True it is that the whole Church of Christ shall have all tears wiped away; but the words refer to the great company of those who are brought out of *the* tribulation coming upon the earth after the taking away of the Church and the manifestation of the man of sin.

How are they to be gathered unto God? I make answer with reserve, because men deeply versed in prophetic truth

DIFFER FROM ME HERE.

Personally I am convinced that not all Christian people will be taken to be with Christ on his return, but only those who, by the attitude of their lives, look for his appearing. They who remain and pass through the tribulation will be awakened by the stupendous events of their times to the privilege and responsibility of witnessing for the truth in that age. Even in the day of Jewish sorrow, God will dwell with his ancient people, who will then become heralds of the Cross, and under stress of plague, famine, and suffering beyond imagination, an innumerable multitude will be gathered unto Christ.

What of the Church during that interval? She is in the heavens with her Lord, all the retarding forces and probationary days of earth being ended. Then will be set up the judgment-seat of Christ, and it is most important to distinguish between that, the *bema*, and the great white throne. Has 2 Cor. v. 10 reference to a general judgment? Assuredly not, for the Epistles are uniformly addressed to the saints alone. As a sinner, my judgment was accomplished at the Cross of Christ, in view of which the Spirit convinces of judgment, not "to come," but past. To the *bema* of Christ, I, his servant, must come; and all my service will be tested by his eyes of fire. This need not affright, but should fill us with godly fear and heart-searching as to the kind of work we are doing for God. "*We* must all be made manifest," for God does not disassociate our work from ourselves. If I am self-centred and unwatchful, so also is my work—wood, hay, stubble (1 Cor. iii. 12). But if my life is surrendered to the King, if I am loyal to Him and absolutely under his control, mine is King's work—gold, silver, precious stones. I like to connect this scene at the *bema* of Christ with

JOHN'S VISION OF THE MASTER

in Revelation, where He is pictured as with eyes of fiery flame. Here is a man whose whole *Christian* life of service has been hay, wood, and stubble; and the eye of fire consumes it. The man is saved, yet so as through fire. There is another whose work has been gold, silver, precious stones; and the eye of the Master purifies it of dross, burns out evil, until that work sparkles even under the fierce glance of the King Himself. Then shall Christ's Church, not only redeemed but purified as to life and service by the fire of his eye, be presented faultless, without spot, blemish, or wrinkle, in the white light of his Father's glory and holiness. Jude (verse 24) describes this much better than any words of mine can possibly do—"Now unto Him that is able to guard you from stumbling"—not falling—"*and to present you before the presence of his glory without blemish* in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory."

Rev. xix. 7, 8 (R.V.) gives what I believe to be the next point—the marriage of the Lamb. The dress of the Bride in this marvellous ceremony of eternal union with her Lord will be that which was purified in the fire of the judgment seat; "for the fine linen is the righteous acts of the saints." To this succeeds the apocalypse of Jesus, "Behold, He cometh *with* his saints." Thus we have traced the course of events upon the earth—the full manifestation of evil, the consequent sore tribulation, and a great gathering out of Jew and Gentile; while, in the heavens, the Church has been brought to judgment, purified, presented to the Father, and eternally united to Jesus Christ. During that period of awful chaos here, God shall control events to the bringing in of Christ's reign upon earth; and humanity shall realise, individually, socially, and collectively,

THE GREAT LOVE-THOUGHTS OF GOD'S HEART.

I shall probably repeat again and again my personal conviction that ours is an unmeasured dispensation as far as man is concerned. Times and seasons ended for awhile with the cutting off of Messiah, and will be resumed when He takes away his Bride, who is also rejected of men. While that is so, the signs of the times—such as the unrest everywhere, the long-foretold return of the Jews to Palestine, and many-sided Ritualism—these things seem to indicate in the most definite manner that our age now nears its close. When the heart and spirit of true religion has gone, men ever attempt to replace it by outward show. The revival of sacerdotalism, the assumptions of Rome, and her influence upon the Anglican Church (mourned by devout souls in the latter, perhaps, more intensely than by ourselves) all point to a consummation close at hand. Never was there a day when the forces of evil were allied as they are to-day, laughing to scorn the testimony of Christ's living Church. To take one example, the roots and ramifications of the blighting drink traffic have, through limited liability companies, invaded church memberships. Without entering into party politics, we may

SEE HOW BANDED INIQUITIES WIN

election victories on one side or the other. It is no less a sign of the times that never was spiritual tone in the Church of Jesus Christ so high as it is to-day; and to that blessed fact I bear testimony with fervent gladness. A really spiritual declaration of the kingdom of Jesus Christ and the purposes of God finds men eager to hear, learn, and obey. All the great spiritual movements of the last twenty years prove that God is giving the promised latter rain, that the end of the age draws nigh, and that the King himself will soon appear. To the old question, "Watchman, what of the night?" men of God upon the heights of vision reply, "The morning cometh and, with it, the night"; but, thank God, beyond the night that comes is the larger day, with its golden age for man.

Falmouth.—The Seamen's Institute of the British and Foreign Sailors' Society has closed a year of much blessing amongst the floating population. That many have been influenced for good is evidenced by their changed life, and the absence of the many drunken scenes which formerly took place. This mission has three comfortably furnished reading-rooms ashore, and a large Bethel, seating between six and seven hundred persons, and some 16,066 visits were made to the reading-rooms last year. The mission yawl has also carried the Gospel to 1316 ships at anchor, and 407 sailors' services were held. As a capital set-off against the public-house, Missionary-Pastor J. C. Badger has organised popular Saturday evening concerts.

The Pharisee at Prayer.

By Rev. JOHN McNEILL.

"He spake this parable unto certain which trusted in themselves that they were righteous, and despised others."—Luke xviii. 9.

THE Pharisee is like the beacon lights planted round about our coasts—lights erected on the rocks and reefs to warn the mariner coming in from dangerous seas and stormy days and nights. They have just neared the harbour bar, and are close to home and friends. Says the beacon light: "Give me a wide berth. Roaring reefs and sunken rocks, and unsightly mud-banks are here; and the ribs of many a gallant bark are bleaching all around. Steer far from me." So to us speaks the Pharisee in this parable.

If at any time, publicly or privately, you would set out for this glad harbour, the presence of God and the worship of God, and would find Him to be to your storm-beaten, heavy laden, and tempest-tossed and afflicted soul a haven of rest, come to God in a way as far removed from that of the Pharisee as you can possibly imagine. The roaring reefs and sunken rocks and quicksands are here. Where the Pharisee foundered and went to pieces Christ built this beacon light, for we are steering on the same track and running against the same danger, and He wants to send us past, inside the harbour. The publican is the white light at the harbour's mouth that says to the mariner, "Steer straight for me. Home is here. All your best friends are waiting on the pier head." And every man or woman who wants to go to God to-day, or whenever he goes, let him be as much a copy of this heart-broken publican as he can possibly imagine; casting down every high thought, and bringing every thought and word into captivity to Jesus Christ and the Spirit of his grace, and the teaching of his holy Gospel.

I often think that the parable of the Pharisee and the Publican is a beautiful

DIRECTORY FOR WORSHIP.

We are paying a good deal of attention to-day to public worship. Some think our fathers were too bald in their ideas of public worship. I never had a great hankering after ornamentation in churches, but if I did go in for that sort of thing, I would have in every church and chapel, right over the pulpit, painted by the best artists who could be found, a picture of the Pharisee and the Publican; so that when people entered they might know how to do it, and

HOW NOT TO DO IT.

I would also have a special picture at the far end of the church for the benefit of the preacher and the choir. For we have here a special danger to those who like to go to church; who have been brought up that way, just as these Pharisees were. Many a decent, respectable church-goer is pounded to pieces on the reef where the Pharisee went down—pride, self-righteousness, mere empty form; no soul, no sense of sin or of the pardoning love of God.

This man, then, went up into the Temple to pray. Let us look at him, that we may see how not to do it. "He stood and prayed thus with himself." I do not want to parade my knowledge of the Greek; but every young divinity student has at least one Greek exercise to do, and this parable happened to be mine, so that it was impressed on me. The Greek here is very striking. Actually, the praying verb, with the preposition that is always used in the Bible for carrying the prayer across from the person praying to the deity supplicated and worshipped, whether false or true—I say the Greek words mean that the prayer was carried across from the Pharisee himself, praying to himself supplicated, and thanked, and worshipped. It was as though while his lip said "God" his heart said "himself." Your Bible or prayer-book or hymn-book can keep your tongue right, but no amount of tongue or prayer-book will keep your heart right.

The hert's aye the pairt aye
That maks us richt or wrang,

in worship as in everything else. You may be saying, or chanting, or singing "God," while down in your peddling little soul you are saying "Self." This man made himself the objective to himself. Some of us stand up and sing with beautiful music, as if we meant it—

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Hide yourself! When did some of us ever hide ourselves? Let me strut myself, let me flaunt and swagger, especially in God's house on Sunday! It is the biggest day with many for being on view and on parade.

We never should have known what the Pharisee's prayer was if Christ had not told us. If you had been there you would have seen a man outwardly as devout-looking as yourself—and you are making no small show in the flesh at this moment. Besides, he was in the right place—the Temple. As you came nearer, in addition to his devout attitude, you would have heard the word "God" escape his lips. He would have said it a little louder probably the nearer you came. And you would have gone away saying there was not a devouter man in all the city; and you would have been utterly wrong. For the Lord passed by and beheld his devotions. He seeth not as man seeth; for man looketh on the outward appearance, but the Lord's eyes go with lightning glance in upon the heart. I believe one day the Lord was passing by and He saw this man, and, as the Scripture said, He was "provoked to anger." Once for all He has turned this kind of man and this kind of worship inside out; He has exposed for ever the ghastly show of mere well-dressed, well-spoken, well-attitudinised formality in religion, and it never needs to be done again. You might have known that somewhere before the Bible finished

THIS CHURCH PARADE

would meet its judgment day; and there it is. When I use the word "church" I include chapel as well. For all our denominations can produce this kind of thing. How quietly Christ did it; and how terribly He did it! I may be declamatory and noisy about it, but He did it so quietly. The universal judgment of Christendom ever since has been that that man was held up to everlasting contempt. There he hangs gibbeted; he met his judgment-day before the time. God pity you and me if the same handling should come to us when the Lord Jesus Christ on the eternal throne reckons up our religious profession of a lifetime, our prayers, our churchgoing, our giving—all that belongs to our public worship, and especially that out of which we get our good name and a certain standing among our fellows. God pity some of us when in that great day of his coming He shall take our religious life and ring it on the counter, and bring out, even in our own dull ears, the leaden sound

THAT MARKS THE COUNTERFEIT.

It never was true. We never built on the rock; we only built on the sand. It was hard-beaten sand, I grant you, but it was not rock, and the first rush of the judgment waters shall reveal to you too late your terrible mistake.

"I thank thee I am not as other men are." Jesus passed by, or we never would have known it. It never entered the Pharisee's mind that he should look different in God's sight. Brightest lights cause blackest shadows. Whatever light there was in the Old Testament, with its shadow—and it was a heavy shadow—how much blacker and darker is the condition of a man who ought to live in the light of the Gospel, but is in the shadow of self-righteousness and simulated worship. The New Testament Pharisee knows as well as the publican that he has no right to say, "I thank thee I am not as other men." When he ought to say "God be merciful to me a sinner," he remains as proud and unhumbled as ever.

"Extortioners, unjust, adulterers, or even as this publican"—who had come into the Temple and drawn up alongside. In a world like this, and in a city like London, it is easy to knock down the extortioner, the unjust, the adulterer, the outcast, and then get up on the top of that pile and ask people to look at you. But it is infinitely dangerous; the burning eyes of God are upon you. I would not occupy your position five minutes for ten thousand worlds. Just as tall trees and chimneys provoke the lightning, this worshipper, with his high look,

PROVOKED THE LIGHTNING OF GOD,

and it fell. There he is, a blasted oak on the heath, shattered by the lightning of Christ's indignation and exposure. God save us from it.

"I am not as other men are." Ah, that is cheap to say. "There is Mrs. So-and-So now; you never found me doing what she does." Well, what *are* you? It is easy to say you are *not* this and that; and you would *not* go somewhere else. In heaven's name, What *are* you, positively? It is one of the awful sarcasms of this parable that Jesus allows this man to let himself out on the negative side, large and broad; but then, when he comes to the positive side and with the trumpet to his lips blows a loud, long blast to his own praise and glory, all that comes out of it is this: "I fast twice a week; I give tithes of all I can catch."

WHAT A MORAL MONSTER!

This is the kind of man who is great in the little things, and little in the great things. He is great on postures, and vestures, and genuflexions, and bowings to the east, and the like. But he is miserably, ludicrously, heart-breakingly deficient on the great things—mercy, faith, a sense of sin, a broken heart, love to God, a kindly, forgiving spirit to his brother man. Never a word about sin, guilt, the need of pardon. God and he were equals!

Is it not the same sort of thing with us too often? Every Sunday a lot of superfine people go to church or chapel to meet a superfine God. Then they go away home and soundly rate their servants because the dinner is ten minutes too late! "Here is what I am," says the Pharisee. "I fast twice in the week." The Lord did not demand that.

"I give tithes of all I possess." I believe it is one of the divinely skilful points in the parable that the Lord makes this man mention giving last, not because it was least, but because it was biggest. He is a common sort of creature, the man who, in our own day, shakes the big purse in your face and says, "Preacher, do you hear that? Your stipend is there. Be discreet." He virtually wants to make a bargain: especially if it be an Evangelical preacher, whether in church or chapel. This big, strutting, flaunting, purse-proud Pharisee says in effect, "If you preach to me and my family, who occupy the chief seats in your synagogue, the humbling things that undoubtedly are in your Book—that we are all sinners, that there is no difference, that I am just the same as my coachman or my cook in God's sight, I will not have it. I will clear out of your church, and I will take my big purse with me; then where will you be? Let us have some *modus vivendi*." Oh! I have seen it. In that purse-proud Pharisee you see the men who killed Christ, and the very temper in which they killed Him.

"I give tithes of all that I can get." This is the man who heads the subscription list. Perhaps he is a publican or a brewer or a wine merchant, a licensed grocer or a distiller. Of course, he must have a church connection.

IT IS FASHIONABLE AND REPUTABLE.

He knows quite well that he is working his business at the expense of men's tears and blood and agony, and shame. But he seeks to gloss over the abominations of his business by giving ostentatiously £50,000 to endow a cathedral; or he gives money in certain directions, like Jabez Balfour (I want to be fair all round), hoping that the greatness of his gifts will glamour the eyes of Christ's servants, and they will ask no awkward questions as to how he came by the money which he has so ostentatiously parted with. To all such givers, giving in such a spirit, the Church of Christ in an earlier day, as represented by the Apostles (though the Church was then in a state of naked, ragged bankruptcy), would have thundered out: "Thy money perish with thee, because thou daredst to think that a place in the Church of Christ can be purchased with dirty, filthy lucre."

"I give tithes of all I possess." He kept this to the last, for it was the biggest in his estimation. As if he would muzzle the preacher and ask: "Where will you be if I withdraw myself and my purse?" We will be where we always were. Where will you be? We will be built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. If I speak to-day to any purse-proud Pharisee, man or woman, or both, I ask: Where will you be if you leave some faithful, earnest evangelical preacher and go to some other man, perhaps, who will fool you to the top of your bent, and seal up your eyes in blindness till you stumble into hell? Where will you be when your ears cease to be assailed by the only preaching that ever will humble you and save your proud rebellious soul? I know that we evangelical preachers, as we would say in Scotland, are "ill to thole." The doctrines of grace must grate on your proud heart, and you do not like them. Hang on to them all the same. It may be like tearing the flesh from the bones. But hang on to them. The pride will be taken out of you, and you will be brought to sit at the feet of Jesus, clothed and in your right mind.

PHARISEES CAN BE SAVED.

The Apostle Paul started on that line, and he was a bitter one. I would not like to have met him, for he was exceeding mad, and was resolved to blot out what he considered to be damnable heresy. He met Jesus one day, and, big and tall as he was, he found he was nothing when he ran a tilt against Jesus. Christ laid him low. May He lay us low, and trample in the dust all our pride. May we go out of these doors unhorsed, baffled, beaten, all the false strength taken out of us; and every soul saying, because in our deepest heart we feel it as never before, "God be merciful to me a sinner."

Do we begin to understand that along the line of our own goodness and what we are, and do, and what we restrain ourselves from, there is no God, no peace, and no salvation? I charge you, cease from pride and be washed in the blood of the Lamb.

To my Larger Congregation.

Bay City, January 22, 1898.

THROUGH the kindness of the Editor I am able to address you from this distant city, on the shores of Lake Michigan, and thank you for your prayerful sympathy.

We had a marvellously quick and good passage, landing in New York last Wednesday morning. Mr. W. R. Moody kindly met me, and is accompanying me to make arrangements for the tour. I dined with Mr. D. L. Moody, who is in vigorous health, and conducting a very successful mission in Jersey City. It was very delightful to be with him for a little, and hear of his work, and Northfield, and see Mrs. Moody.

Thence I went to Albany, where God most graciously opened the door of utterance. There were marvellous crowds at the meetings, much warm-hearted brotherhood from the great band of some fifty to sixty ministers, and the evident tokens that God was owning his Word.

In this city also we are having similar scenes. On this snowy Saturday night, the one busy night of the week, we have had a great audience of ministers and people, who seemed to have received the words on consecration and Divine indwelling into their heart of hearts.

Do pray for me in this tour to Detroit, Chicago, Kansas, St. Louis, Philadelphia, Washington, Cleveland, Brooklyn, that everywhere the Word of God may run and have free course, and that I may return to my beloved congregation, if it be the Lord's will, on the first Sunday in March.

F. B. MEYER.

Thoughts for Parents.

Gal. v. 22.

3—PEACE.

Follow peace with all men.—Heb. xii. 14.

PARENTS who are themselves restless and inharmonious cannot make an atmosphere of peace, and they are responsible to a great extent for the serenity of the home.

Unless you keep your own childhood in mind, it is difficult to realise how a sharp tone will rankle.

Let your commands be given in quiet, deliberate tones. Self-rule is the secret of all rule.

The atmosphere of the home is all-important to child-growth, and the ungenial chills of criticism and fault-finding are as injurious to his development as the "explosive storm-bursts of passion."

The secret of the Spirit of Peace is given to those who do the will of Christ, whose life is hidden with God. It is not very common, even among Christians. Cultivate, therefore, if only for the sake of your children, that serene spirit which stays itself upon God. FRANCES S. HALLOWES.

"Homes and Hospitals for the Benefit of Gentlewomen" is a pamphlet which for several years past has been growing in size as it has been brought up to date in corrected issues. We welcome the fifth edition, which we shall value as a work of reference, and cordially commend to philanthropists and those who require information regarding residential and convalescent homes and allied institutions, conducted on charitable or self-supporting lines. (1s. *Miss Meinertzhagen, Wimbledon.*)

Letters to the Editor.

REACHING THE YOUNG.

DEAR SIR,—Through your valuable paper, I should like to suggest to some Christians who may not have thought of it an easy way of doing good.

Although Bible classes and Sunday-schools abound, there are still many children in our respectable suburban roads who do not go to any, and who would be glad of an invitation from a neighbour to come in for an hour on Sunday afternoon to hear of the Lord Jesus. A large house, large means, and large talents are not needful. A heart for the Master, love for the little ones, and a sitting-room in which to gather them, is all.

Some do thus open their houses; but could not *many more* do it, avoiding the enrolment of those who already attend Bible teaching elsewhere, and thereby be the means, with God's blessing, of winning "many souls"?—Yours truly,

E. E. F.

HOME DUTIES AND CHURCH CALLS.

DEAR SIR,—You recently referred to a very sad side of life—when the exigency of business requires the husbands and fathers to leave home so early in the morning and return so late in the evening that they rarely see their children except on Sundays. Everyone will, I am sure, agree with your remarks, for in the maintenance of home-life, to a great extent, the future of the nation depends.

But there is another aspect also, and that is when fathers and mothers deliberately neglect home and children—forsooth, for church or other Christian work in connection with the numerous and complex organisations which are in all large centres. Men and women allow themselves to become so absorbed as to forget their home duties, and leave their poor children uncared for, to the charge of domestics, or, more cruel still, to the elder daughter of, perhaps, fourteen or fifteen years of age.

As I sit in my pew at church I see fathers and mothers, or one of them only, sitting alone, when they ought to be surrounded by big sons and daughters. I can remember when their pews were filled with children; but the parents were so mixed up with conventions, missions, etc., that they had no time for their children; they never sought to make them their companions and friends, and now the daughters rarely come to church, and the boys are scattered—and there are sad and yearning hearts.

But the neglect of home duties lies equally at the door of those where there are no children. Every man and woman, except those living alone in lodgings, have responsibilities to those with whom they reside. The business man returns weary and tired after the cares of the day, to find his wife absent at a sewing-meeting; or the fault lies with the husband, who will go to some Y.M.C.A. or church meeting, and—oh, the meanness of it—leave his wife to bear the home cares alone. It would be well if we all learned that "a man's best things lie nearest him, lie close about his feet."—I enclose my card, and am, yours faithfully, GALATIANS VI. 2.

Free Church Councils.

A WORK of grace is proceeding at Saltburn-by-the-Sea, where Rev. R. Mackay, of London, commenced a special mission on Sunday week. The effort was preceded by a week of prayer, and a spirit of great earnestness pervaded the meetings. From the very beginning anxious souls were met with, and by Saturday night many were rejoicing in Jesus. Last Lord's Day evening the scene was most remarkable, three rooms of considerable size being filled with two classes of people—those who were claiming the blessing that the preacher referred to, and those who were seeking Christ. Many found Him, to the joy of their hearts. The services will be continued by Mr. Crossley, of Redcar. All the Free Church ministers are working cordially and earnestly together.

Rev. John Matthews retires from the secretariat of the Metropolitan Federation of Free Churches at the end of this month.

Mr. Alderman Spicer, treasurer of the National Council of Free Churches, proposes to convene a conference of local secretaries and others at Bristol, in connection with the forthcoming meetings of the Council there.

The Ancient Merchants' Lecture.—For some time there has been a talk of removing this lecture from the Memorial Hall to some central place in the City, and by so doing better realising the intention of the original founders. A very handsome offer from the present minister and deacons of the Dutch Church, meeting since 1550 in Austin Friars, has been made, and at the annual assembly of the subscribers and lecturers just held the offer has been accepted.

INTERNATIONAL S.S. LESSONS

February 20.

THE TWELVE SENT FORTH.—Matt. x. 2-15.

GOLDEN TEXT:—"*Freely ye have received, freely give.*"—Matt. x. 8.

THE CHOSEN TWELVE (2).

Apostle: One sent forth. Twelve, corresponding to the twelve tribes of Israel.

Peter and Andrew were brothers. So were James and John. These four were fishermen. Bartholomew; Nathanael (John i. 45); Lebbæus; Jude (the son of James). Canaanite: "Zealot" band of patriots in revolt against the Roman power. Judas was the only disciple who was not a Galilean.

VARIETY OF CHARACTER.

The Apostles very varied. From which we might learn:—

1. Christianity does not seek one uniform type of man.

2. Room for the exercise of every faculty in the kingdom of heaven.

3. We all have our representative among the Apostles—Peter, bold and impulsive; Andrew, shrewd and cautious; John, loving and meditative; James, severely practical; Thomas, the man who must see for himself; Judas, the business economist, etc.

SENT OUT TWO BY TWO (Mark vi.).

Arranged in couples, so that one would form the complement of the other. "Two are better than one." Where the one failed to reach hearers the other might succeed. They could encourage each other. Three might be a hindrance; there would have been room for minority and majority. Two are more than twice one.

FIRST FIELD OF WORK (5, 6).

Not to the Gentiles, else the prejudice of the Jews would be at once aroused and the work stopped. So the Samaritan's time was not ripe to offer Gospel to them.

Israel—(1) Because, by their training they ought to form good soil for the seed.

(2) Because this course would commend itself to the disciples.

Lessons.—We must begin our work at home, children carrying home hymns and teaching.

Compare the sinner to the lost sheep.

THEIR MESSAGE (7).

John's message. Now the King had come: the principles of truth and mercy and right enforced by conduct of disciples. (8) Heal sick, etc. This argument cannot be gainsayed; through Christ has come the large sympathy, the aid to the suffering to-day, hospitals and dispensaries, district visiting, all the result of Christ's spirit and supported by his followers.

They had been taught freely, they must teach freely.

Illustration.—The stagnant pool which gives nothing, but breeds disease; the running stream that gives as freely as it receives and is all the healthier for so doing.

THEIR METHOD OF WORK.

Reliance upon God. They were not to trouble about money, food, or clothes (9-10). Scrip—small bag or satchel. Shoes—highly coloured, worn for show, sandals worn for use (Mark).

Go first to those most likely to receive (worthy) (11, 12). These would be friends. The benediction of a good man's presence. It is "a liberal education" to be with some men. Such blessing could only come to those who thought highly of the disciples and their message (13).

Denunciation of the cities that did not receive. They were not to crawl out like whipped dogs. Their treasure had been rejected, and as those who valued it they should be indignant.

Illustration.—Compare with Sodom (Gen. xiii. 13; xviii. 20-32). The judgment day came for these people. Destruction of Jerusalem. It will come o all who reject God's offer of love.

Our Daily Homily

SUNDAY, February 13.

"*A man under authority, having soldiers under me.*"—Matt. viii. 9.

HERE was a faith that set Christ marvelling. *First*, because it was found in such an unlikely place. *Secondly*, because of its greatness: "I have not found so great faith, no, not in Israel."

This Roman officer applied to our Lord principles with which he was cognisant through his connection with the army. He knew that he had no power over other men in his individual capacity, or apart from his organic connection with the machinery of government. If he said to one man Come, to another Go, to his servant Do this, and his command was immediately obeyed, it was all due to his obedience, in his turn, to the authority which was over himself. So long as he obeyed that authority, he represented it, and it passed through him to compel obedience to his commands. This is the principle he applied to our Lord.

He recognised that Jesus of Nazareth was always acting under the authority of his Heavenly Father, and he inferred, therefore, that He could wield Divine power, as himself could Roman power. As the authority of the Cæsars flowed through his own yielded life, so the authority of God over diseases, demons, and all else would flow through Christ's.

What a profound principle is here! Learn to obey, and you shall rule. All things serve the man who serves Jesus Christ. Absolute consecration to God, in the sense in which a soldier is surrendered to his country, is the condition of a life of power, which shall repel with its irresistible Go; attract with its indisputable Come; and constrain obedience with its winsome Do this or that.

MONDAY, February 14.

"*Thy faith hath made thee whole.*"—Matt. ix. 22.

Wholeness and holiness are identical, the one of the body, the other of the soul. They are closely related to the word *Health*, and all may be procured through faith. Holiness, wholeness of heart, health, and all by faith. There are three steps to this blessed state.

First, we must believe that it is attainable. For we never feel morally bound to do, or attempt, or choose, what we do not believe to be within our reach. But all questions on the matter are settled for evermore by such words as, "Be ye holy, for I am holy," and "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind."

Second, we must consecrate ourselves to God. In other words, by the help of the Holy Spirit, we must determine and resolve that we will be wholly the Lord's. We must come to a fixed resolve to break off from every known sin, to walk, so far as we know them, in the way of God's commandments, to be and do and suffer all his righteous will. This must be our deliberate resolve for all coming time.

Third, we must believe, absolutely, that God does accept the consecration we have made, and will do all that He has promised, by infilling us with his Holy Spirit, and working in us that which is pleasing in his sight. Nay, we must not only believe that He will do it, we must ask and claim that He should do it; we must exercise appropriating faith; we must, like this woman, establish the vital connection between us and Christ, though it be with a touch through which the healing virtue may pass into our natures. And lo, everything shall live where the pure river of his life shall come. Touch Christ now with the faith which draws his fulness into emaciated and fainting souls, and from this hour thou, too, shalt be whole.

TUESDAY, February 15.

"*What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.*"—Matt. x. 27.

These striking words are applicable to us all. Our Lord is constantly taking us into the dark, that He may tell us things. Into the dark of the shadowed home, where bereavement has drawn down the blinds; into the dark of the lonely desolate life, where some infirmity closes us in from the light and stir of life; into the dark of some crushing sorrow and disappointment. Then He tells us his secrets, great and wonderful, eternal and infinite.

But such revelations always imply a corresponding responsibility—that *speak ye* in the light—that *proclaim* upon the housetops. We are not meant to linger always in the dark, or stay in the closet; presently we shall be summoned to take our place in the rush and storm of life, and when that moment comes, we are to speak and proclaim what we have learnt.

This gives a new meaning to suffering, the saddest element in which is often its apparent aimlessness. "How useless I am." "What am I doing for the betterment of men?" "Wherefore this waste of the precious spikenard of my soul." Such are the desperate laments of the sufferer. But God has a purpose in it all. He has withdrawn his child to the higher altitudes of the Alps of fellowship, that he may hear God speaking face to face, and bear the message down to his fellows at the mountain foot. Were the forty days wasted that Moses spent on the Mount, or the period spent at Horeb by Elijah, or the years spent in Arabia by Paul? There is a time to hear and a time to speak. Alas, that so many speak without hearing, and proclaim from housetops only their own empty words!

WEDNESDAY, February 16.

"*Blessed is he, whosoever shall not be offended in Me.*"—Matt. xi. 6.

A friend has turned these words into another beatitude—*The blessedness of the unoffended.* The Baptist was tempted to take offence with Christ, first, because of his long delay in asserting Himself as the promised Messiah; and secondly, because of his apparent indifference to his own welfare.

Are there not such hours in our lives still? We say, If He really love us and have all power, why does He not deliver us from this difficult and irksome condition? Why does He not hurl these prison walls to the ground? Why does He not vindicate and bring me out to the light of life or joy.

But the Lord made no attempt to emancipate his servant, and He seems to be unmindful of our sore straits. All He did for John was to send him materials on which his faith should feed, and rise to a stronger, nobler growth. "Go back," He said in effect to John, "tell him what I can do; I have all power, I am the expected King, he is not mistaken; and if I do not come to his help in the way he expects, it is not through lack of power and willingness, but because of reasons of Divine policy and government, to which I must be true. Tell him to trust Me, though I do not deliver him. Assure him of the blessedness which must accrue to those who are not offended at my apparent neglect. I will explain all to him some day." Thus He speaks still. He does not apologise, nor explain. He only asks our trust; and promises blessedness to those who do not stumble at the mysteries of their lot.

THURSDAY, February 17.

"*Have ye not read?...Have ye not read in the law?...If ye had known what this meaneth ...*"—Matt. xii. 3, 5, 7.

The Pharisees were great sticklers for rites and ceremonies. Their religion consisted in little else than a perpetual round of outward observances. They believed that they were thus observing and maintaining the ancient Mosaic code. In their judgment, great human necessities, like hunger, must be subordinate to their minute exactions. Our Lord, on the other hand, claimed that the laws of God, as written in the nature of man, must have a priority over merely ceremonial enactments. And He showed that his contention was supported by those Scriptures on which they professed to rest their case.

There are two ways of studying Scripture. The one deals with its letter; the other compares Scripture with Scripture, and seeks to fathom its profound and eternal meaning. Do not read as the scribe, but as the Son of Man. Do not rest in the outward rite, but in the spiritual attitude of which the rite was intended to be the expression. Everywhere there is One greater than the Temple, greater than the rigorous exactions of the Jewish Sabbath, greater than the sacrifices and privations on which Pharisaism insisted.

All through the Old Testament you may detect the spirit of the New, the mercy in which God delights, the pitiful appreciation of the frailty and hunger of the nature He has made. The New Testament is in accord with the Old of Scripture and the older Testament of man's nature, as God made it at first.

FRIDAY, February 18.

"*Unto you it is given to know.*"—Matt. xiii. 11.

In explanation of this statement our Lord reiterates his favourite saying: "Whosoever hath to him shall be given, and he shall have abundance." His disciples had already given heed to his words. On the thin soil of their hearts the precious seed had already begun to germinate: and as it throve it prepared the way for more and more to follow.

In the case of the crowds that pressed around him, however, there was no such earnest giving heed. They were content with the interest, the beauty, and grace of his nature-teaching, without a thought of its deeper aspects. Hearing, they did not understand; seeing, they did not perceive; face to face with Incarnate Truth, they thought only that He had a pleasant voice, and could play skilfully on the lyre of human speech.

First, *Understand what you hear.* Do not be content to have a merely intellectual appreciation of its force or beauty; but open your heart to meditate, and ponder it. It is only thus that truth really sticks its roots into the soul, and defies the birds of the air.

Second, *Beware of the response of mere emotion.* Too many of these receive the word with joy. Their expressions of interest and pleasure are loud and emphatic. Tears course down their cheeks. You think them the most hopeful members of the congregation. But it passes like the sunshine and cloud of an April day, that chase each other over the hills.

Third, *Guard against cares and worldly success.* The first of the poor, the second of the rich. Fourth, *Practise what you hear.* Remember these cautions, and it will be given you to know.

SATURDAY, February 19.

"*Looking up to Heaven, He blessed, and brake, and gave.*"—Matt. xiv. 19.

Stonewall Jackson was once asked what he meant when he used the expression, "Instant in prayer." "I will give you," he said, "my idea of it for illustration if you will allow it, and not think that I am setting myself up as a model for others." On being assured that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward." "And don't you sometimes forget this?" "I think I can say that I scarcely do; the habit has become almost fixed as breathing."

And if this was the habit of the servant, how much more of the Master. Frequently, in the Gospels, we are told of his heavenward look. It was as though He were always looking up for his Father's smile, direction, and benediction, so that He could be assured that what He was engaged in was in the line of his Father's purpose, and that He might gain the needed power to act and wisdom to speak.

It is only thus that we shall be able to meet the hunger of our times. Our slender stores will not avail for so great multitude. But if we bring them to Him, and place them in his hands, and look up to heaven for his enablement, we shall break and break again till all have sufficed and left. But this habit can only be maintained by those who go into the mountain of prolonged fellowship.

Pasteur F. Coillard,

PIONEER MISSIONARY ON THE ZAMBESI.

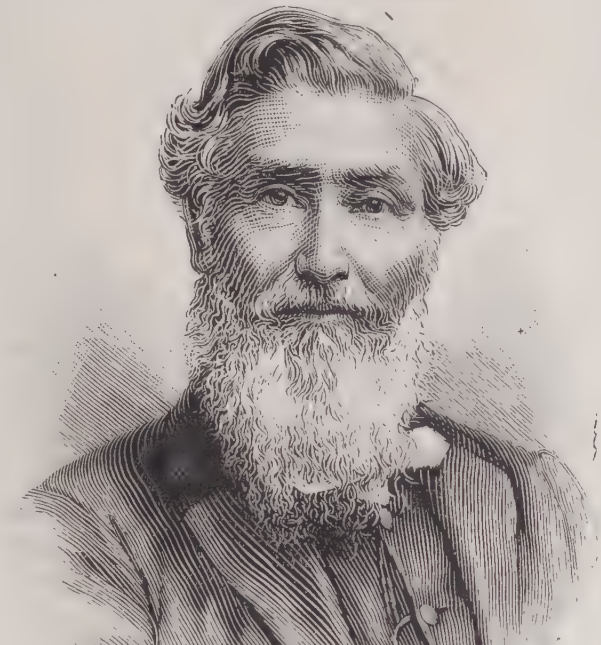
THE men who have opened up the African continent for the Gospel message have been characterised by noble faith as well as great energy. To run down the list is to name worthies who, by the common consent of Christian people, are in the succession of the heroes of Israel of old, who, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

On the roll of fame in work for God in Africa a high place must be given to a man who combines self-effacing humility with heroic boldness and strenuous endeavour. Some years ago we outlined his life-story, and from time to time we have described his work; but the time has now come to give some further account (with a new portrait) of his toils and achievements in opening some of the darkest places of the earth for the reception of Gospel light and salvation. Born in 1833, in Central France, FRANÇOIS COILLARD, on reaching manhood, offered his services to the Paris Society of Evangelical Missions, and in 1857 left for work in Basutoland. The Basutoland Mission has engaged the hearts of some of the most devoted missionaries of two generations; and joining a band who had learned to meet disappointment with unshaken faith in God, and had been enabled to achieve a large measure of success, M. Coillard began a career which, during the thirty-seven years over which it has extended has been ceaseless in activity and fruitful of great results.

Throughout his long period of service M. Coillard has been writing home graphic descriptions of the things he has seen and done, and many who have read these in the *Journal des Missions Evangéliques* have anticipated the day when the story, so full of incident and charm, so Christian in sentiment and experience, would be available in a volume befitting its substantial worth. This anticipation has now been realised, simultaneously in France and England, and it is a pleasure to draw attention to a book so thrilling in interest and so rich in information as ON THE THRESHOLD OF CENTRAL AFRICA: A Record of Twenty Years' Pioneering among the Barotsi of the Upper Zambesi (15s. *Hodder & Stoughton*).

M. Coillard had put in many years of hard work among the Basutos, when the native Christians proposed a mission to distant tribes. The Banyaï country, which had already been visited by an earnest catechist, was selected as a sphere of operations, and an expedition started in April, 1877. M. Coillard was accompanied by his beloved wife, *née* Christina Mackintosh, a niece, four catechists, with their families, and the needful drivers and leaders. It was a terrible journey: a treacherous Mashona chief almost succeeded in an attempt to destroy the whole caravan; and a few weeks after escaping from his power the party was seized by an armed band and carried off to Bulawayo, to be kept prisoners for nearly four months by Lobengula, who was enraged beyond bounds that they had entered his territories without permission! This savage chief, who had not then attained the world-wide notoriety which was his during the late Matabele war, refused to allow the missionaries to settle in the Banyaï country, or anywhere within his dominions. So the caravan proceeded to Shoshong, where the good chief Khama gave hospitality to the party.

The Barotsi country being then indicated as a needy and possible field, Khama, like a good Christian, volunteered to send ambassadors with or before the expedition, urging the king, since known as Lewanika, to receive the missionaries. When the company moved on, however, fresh troubles were encountered—delays incurred by native customs and etiquette, and by the impassable nature of the roads during the rainy season; so it was found necessary to return to Basutoland. M. and Mme. Coillard having taken what, in the terms of convention, they called a "holiday"—or rather undertaken a visit to Europe for the collection of the needful funds—a second expedition was organised. It left for



Barotsiland at the beginning of 1884, and July found it at Leshoma, on the right bank of the Zambesi. The country had been rent with revolution, but M. Coillard started for the capital by canoe; and, the ceremonies of introduction being got through, the expedition crossed the mighty river in August of 1885.

The party might well be encouraged in their advance, in view of the welcome previously given to M. Coillard at the capital:—

> You are welcome, servants of God," said Mathaha (the Gambella or chief minister); "you bring us rain and slumber, peace and abundance. It is in the name of the whole nation that we receive you. We have waited long years for you, and thought you had forsaken us; and it is with joy that we see your faces, and hear you say that you are now come, not merely to visit us, but to live among us, with your families. You will soon discover that we have *yellow hearts*, and that our country is a country of blood. The nation is weary; it sighs for peace, it languishes. Here it is; we place it before you; save it. You see the king is only a child; be his father, uphold him with your counsels. We do not ask for presents, we do not seek for your goods, if you have any. What we ask for is your teaching; what we wish for is peace!

With this eloquent welcome and appeal the mission entered the country, and occupied stations which increased in number and grew in influence as fresh workers from France and Switzerland were added to the staff. If the chiefs professed honesty and generosity, the people showed themselves diligent thieves. If the Europeans were devoted, and in several cases (including Mme. Coillard) were called upon to lay down their lives for God's work in Zambesia, the native helpers were also men of faith, as some of the hundreds of incidents narrated in these pages beautifully show.

M. Coillard and party laboured on year after year, preaching and teaching, and founding mission stations, which were schools as well as evangelistic centres. From the rudest conceptions of God and duty, the people were assisted to realise the truth as it is in Jesus, and as it affects life and godliness; and industrial teaching ranked with the more abstract and juvenile arts taught in the mission schools. Young and old learned hymns, and in due course God gave the increase. Yet there were dark clouds as well as sunshine, and when an epidemic of the fearful ulcers that resist all medical treatment swept off the flower of one of the schools, the people asked what good the *Book* and its teaching had done them; and, attributing prevalent evils to the presence of the missionaries, they asked for their summary expulsion. The poor folk put on their reasoning caps; and with poor caps there was poor reasoning. The missionary, they said, had promised eternal life on condition of their receiving the Gospel; and yet death was all abroad! He had taught men that the *world* (same word as "country") belonged to God, which was, obviously, a challenge of their claim that it belonged to the Barotsi! M. Coillard had spoken of coming judgment—could he really be their friend?

Poor missionary! Of course, he explained, and God took care of him. He had many troubles. In 1889, to his momentary satisfaction, he received a quantity of baggage, including cases from London, Paris, the Cape, and Basutoland, which had accumulated at Mangwato, and had been on his track for years. Some had been packed five and seven years previously!

> And now to unpack them! It is the delight of sailors, and also that of missionaries in foreign countries, one of the keenest they can have. But no pleasure here is without alloy, and heart-breaks are often a discipline for the child of God, all the more necessary as they are harder to endure. Here is a case we have been expecting for two years. We cannot open it without a flutter. But what a spectacle! The rain and the termites have got into it, and it gives out a choking smell. It is a mere heap of red earth turned into mud. In turning it over we find in it rags of stuff, deplorable samples of dresses and garments which exist no longer, reels of cotton, haberdashery, seeds in every stage of decomposition; books, too, whose leaves, gnawed into illegibility, do not even offer a clue to the names of the friends who have sent them.

The spirit of the entire book is well sampled by the remark of M. Coillard, when he had opened case after case with the same disappointing result: "Let us forget them, if possible. They were not necessaries, since our kind Father withholds them from us." M. Coillard returned to Europe in broken health about two years ago, and has since then been addressing meetings and stirring up interest in his own country, as well as renewing old friendships in Great Britain. He still lives for Africa and its evangelisation; and as both Basutoland and the Zambesi

country are under British rule, M. Coillard should enlist much sympathy in his work.

Our readers will gather that the book describing these pioneer operations touches many interests—scientific as well as religious—and gives the results of observation in little trodden fields, as well as an account of Christian effort carried on with singular devotion and large-heartedness, and in face of mighty obstacles. We strongly commend this book to our readers. The task of translation from the French has been ably executed by Catherine Winkworth Mackintosh, who has edited the work with excellent judgment. The volume opens with portraits of the author and his lamented wife, and contains upwards of forty full-page illustrations from photographs. The book describes the career of a man of deep spirituality of mind; it has many a good story illustrative of Christian life and work; and its missionary information is of great value and importance.

Mr. McNeill's London Mission.

By LADY HOPE.

SIX THOUSAND! three thousand! two thousand eager, upturned faces! This has been the spectacle that we have witnessed daily, the numbers only depending on the size of the building opened.

"Are you not tired of coming so often?" inquired one hearer of another at the close of the third service on the same day.

"Tired!" was the answer; "nothing ever refreshed me so much." "It is as reviving as a breeze from the sea," said another. "No one can ever accuse the speaker of dulness," said a third.

And it is quite true. The life and brightness, the passionate earnestness, driven home with sharp sword points of sparkling wit, make the message intensely real. It takes possession of the hearts of these vast multitudes of hearers, and brings them back again and again with a magnetic attraction to learn still further lessons from the lips of the messenger.

In a very forcible comment on Rev. xxi. 17, Mr. McNeill explained the ideal requirements of a true and successful preacher. "The Spirit and the bride say, Come." He said, "The Divine and the human are united here. The Spirit speaks through the bride. A preacher must have these two qualifications for his work—he must be filled with the Holy Ghost, and, at the same time, intensely human. He must be one with his hearers—not above them, not distant from them, but literally put himself in their place, and speak as one of themselves." He showed that this was the method of our Divine Saviour and Master, who made Himself one with us, and by his teaching and life-work on earth achieved such mighty results—sowing the seed which, after his death and resurrection, were reaped in a rich harvest by the Apostles, as they walked in his steps—men anointed with the Holy Ghost.

The subjects of these sermons and addresses have all been striking ones, amongst them, "David in the Cave of Adullam" as a type of Christ (1 Sam. xxii. 1, 2), "Thomas and his Doubts," with their happy ending in a joyful assurance of faith and clearest testimony. The "Axe-head," with all its teachings—"kaleidoscopic views," as the preacher called them. "The Blind Man," "Christ in the Boat," "The Salvation of the Shipwrecked Crew" (Acts xxvii.), "David and Goliath."

During the afternoons, at St. James's Hall and Exeter Hall, a series of addresses were given on A. xxiii. These were specially noted, perhaps, their strong simplicity and homely, though very pathetic and powerful, illustrations.

One remarkable fact about all these sermons and addresses has been their suitability for, and usefulness to, both saint and sinner; experienced Christians delight in them, "cannot bear to miss one of them"; whilst those who have been hitherto absolutely indifferent now crowd into the seats, and listen breathlessly to every word, with a look of living interest on their faces.

May God graciously continue to prosper and bless the mission.

THE THIRD WEEK.

[By our own Reporter.]

There were many natural apprehensions as to whether a course of afternoon meetings in the west central part of the City would prove as successful as the noon assemblies in the City had been. St. James's Hall, Piccadilly, and especially Exeter Hall, in the Strand, "take a lot of filling," as Mr. McNeill would say, at that hour, for a purely Gospel service. For, as we have already remarked, the evangelist "sticks to his last," whatever kind of audience He may have. He remarked one day that some other preachers might deem it their duty to trench on the region of the world's politics, and he bade them God-speed in any effort to permeate that region with Christian principles. As for himself, though he had his private opinions, and always voted straight, he had but one thing to do—to preach the Gospel alike to rich and poor. And it is so. Mr. McNeill wanders over the Bible, from Genesis to Revelation, for his texts; but as "all roads lead to Rome," so every theme in his hands centres around and inevitably leads up to Jesus Christ, as the Giver of pardon and peace to pharisee and prodigal, or as the Source of more abundant life and soul-satisfaction to the weak-kneed or timorous believer.

There were surmisings whether a community like that of London, saturated, as one might say, with weekly doses of preaching, would have an appetite for it strong enough to bring them out on consecutive weekday afternoons. The first meeting in St. James's Hall, on Monday, settled the point in the hoped-for direction. The building was almost full in every part, the great bulk of the company, of course, being women. The same deep and large interest was maintained, if not increased, to the close of the week. The first two afternoon meetings in Exeter Hall, on Wednesday and Thursday, were the biggest of the series. The inclement weather of Friday produced wonderfully little effect in lessening the attendance.

Four of the afternoons were given up by Mr. McNeill to an exposition of the twenty-third Psalm, or, as the late Henry Ward Beecher called it,

THE NIGHTINGALE PSALM.

We recollect, six years ago, in Aberdeen, hearing Mr. McNeill expound this psalm in a single discourse. Since then the subject has grown and expanded so much in his thought and illustration of it that he now takes four addresses to cover the same ground. Very full addresses they are, and it is a most enjoyable, as well as a practically humbling, experience to listen to these four talks about the shepherd and the sheep; the green pastures and still waters of the restful, trustful life; the deliverance from fear in the night of trial, sorrow, and the shadow of death; the overflowing cup and the table of feasting spread in the very presence of the soul's enemies, and the eternal abiding in the prepared mansions. Perhaps the most pathetic bits in the whole of this exposition were those in which Mr. McNeill describes the patient endurance of his invalid mother, lying awake at night, and comforting herself by repeating the psalm; and the robust, simple faith of his father, to whose memory the evangelist pays many a warm and heartfelt tribute. These biographical and autobiographic touches often crop up, and the preacher one day asked that he might be excused for so many references of the sort. There was no man, he observed, with a merry twinkle in his eye, about whom he knew so much as himself, and that would explain the seeming egoisms.

On Thursday afternoon, in Exeter Hall, the unfolding of the shepherd psalm was interrupted so as to give an address on "The Axe-Head that Swam." This old-world story of the schools of the prophets yields in Mr. McNeill's treatment of it no end of Gospel and evangelical teaching. His favourite doctrine of reading Jesus Christ into every Old Testament type and narrative receives in this address some of its most ingenious applications; but there is no strain on one's expository credulity. All the points seem to flow naturally out of the incident, and one wonders they never occurred to him before. These afternoon meetings have been one of the most interesting features of the mission thus far, and a remarkable tribute to the drawing power of Mr. McNeill's way of presenting eternal truth.

THE EVENING MEETINGS

throughout the week have been at Westminster Chapel, a great building with a seating capacity of 2,500, and easy both to speak and to hear in. Unhappily it is hidden away from any main thoroughfare, and requires some exploration to find it out. As a consequence, there has been an absence of the floating element that goes to a place of preaching not because it cares much about it, but because it sees an open door and others flocking in. The chapel has never been quite filled during the week evenings, but night after night a splendid congregation has faced the preacher. And Mr. McNeill has given out of his best. The addresses on the rich young ruler, the four lepers in the deserted camp at Moab, the lame man at the beautiful gate of the temple, and, on the closing evening, the story of Cain and Abel, were of the most powerful and memorable kind. The last, in which Mr. McNeill talked of three beginnings—of family life, of home life, and of Sabbath life—contained much that was specially suitable and helpful to the humbler of his hearers, socially considered. His glowing words on the dignity and nobility of honest toil, and on the sacredness of Christian family life, will not soon be forgotten. The beautiful—one might say the inspired—words of Burns in describing the "Cottar's Saturday night" were eloquently repeated in order to enforce a plea for the upraising or the rehabilitation of the family altar in humble homes.

The three meetings of Sabbath last were fraught with the deepest interest. The first meeting for business-men, at Cannon-street Hotel, on Tuesday afternoon, was largely attended.

Rev. J. McNeill's London Mission.

This week, Tuesday to Friday, 1 to 2 p.m., Large Room, Cannon-street Hotel, E.C.; Monday to Friday, 7.30 p.m., Westminster Chapel, James-street, S.W.

No Meetings Next Week.

Sunday, Feb. 20.—3.30 p.m., St. James's Hall, Piccadilly; 7 p.m., Great Assembly Hall, Mile-end-road, E.

Feb. 21-24, 1 p.m., Large Hall, Cannon-street Hotel.

Feb. 21-25, 7.30 p.m., Great Assembly Hall.

Sunday, Feb. 27, 3.30 p.m., St. James's Hall; 7 p.m., Great Assembly Hall.

Feb. 28-March 4, 7.30 p.m., Great Assembly Hall.

Mid-day meetings for the week not yet finally settled.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Charlie's Golden Text.

"COME, Charlie, and let me hear you repeat your lessons, before you start for the Sabbath-school," said Mrs. Morton to her eldest boy, a bright lad of twelve.

As he obeyed, his mother observed that he was not so happy-looking as usual. However, he repeated his catechism and verses correctly, read over the chapter containing the lesson carefully, and, last of all, repeated the Golden Text.

Charlie Morton was an earnest little fellow, and always tried to understand what he was taught. As Mrs Morton closed the books, she smiled, and said kindly, "You'll be sure to get good marks to-day again; you can repeat all your lessons correctly. Charlie's face still wore a puzzled expression, and at length he said, "I felt strange all the time I was learning our Golden Text, and could not help wishing that the Bible words were different. Last Sunday our text was 'God is love;' and to-day it is 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' Now I cannot bear to think of God as being like my father, for he neither pities nor loves us."

A look of pain overshadowed Mrs. Morton's face as she heard her dear boy speak thus. What he said was only too true, and for a minute or two she found it difficult to reply. "Charlie," she said, gently, "you must not forget that God made man in his own image. If he were to obey his will, he would be kind and loving and just, and our heavenly Father wishes all his children to become like Himself. Then in another part of God's Word we read, 'As one whom his mother comforteth, so will I comfort you.'" That verse satisfied Charlie, for he said sadly, "Oh, mother, I know God is holy, just, and good, but when I think of father it spoils the meaning of the Golden Text."

Charlie Morton had a good Sabbath-school teacher. Mr. Stewart's class was the best behaved in the whole school, the reason being that his boys loved him and always tried to please him. To-day, as he spoke tenderly and earnestly about the great love God had for us, our young friend listened with rapt attention. When at the close of the lesson it came to Charlie's turn to repeat the Golden Text, much to everyone's surprise he repeated it thus: "Like as a mother pitieth her children, so the Lord pitieth them that fear Him." Mr. Stewart looked at Charlie in astonishment, and said kindly: "I'm sorry you've repeated your text wrong to-day. It's the first time I've had to put a bad mark against your name." "Please, sir, I'm very sorry, too," replied Charlie, feelingly; "but after what you've told us about God I cannot say the right words. My father is not like Him at all, but my mother is."

The boys in the class pitied him, and James Lamson whispered in his teacher's ear that Charlie should get a good mark as usual. But, on making known James's suggestion, Charlie at once said, "No, don't do that, please, it isn't just to the others." The superintendent's bell rang, and soon all the scholars were dismissed.

During the week Mr. Stewart called at Charlie Morton's home. Happily Mr. Morton was earlier home that evening, and soon he and Mr. Stewart were engaged in a pleasant conversation. When at length the latter rose to go Charlie's father volunteered to accompany him part of the way home. Noticing an anxious look on Mrs. Morton's face, Mr. Stewart declined, saying, "Thank you for thinking of such a thing. But seeing you have to be at work so early in the morning, I think you should stay indoors in your cosy little parlour. It's pretty cold outside, and I'll soon tramp home."

Mr. Morton, however, would do as he said, and having put on his coat and his hat, off the two started. As they walked along Mr. Morton naturally began to speak about his eldest son, telling Mr. Stewart what trade he would like him to learn after leaving school. "He's a fine lad, and the best scholar in my class;" remarked Mr. Stewart. "I'm very, very sorry he'll lose the prize this session." "How's that? Has he been careless?" inquired Mr. Morton quickly. "I thought his mother always saw that Charlie had his lessons." "Yes, so she does, I believe; but the strange thing about it is that neither Charlie nor his mother are to blame," answered Mr. Stewart.

"Whose fault is it, then?" queried Mr. Morton, pleased to hear his boy spoken of in such a kindly manner. "What would you think were I to tell you that you have had something to do with Charlie losing his prize?" asked Mr. Stewart in a gentle tone. "Me, sir!" exclaimed Mr. Morton, standing still in surprise; you're talking nonsense now, sir. Why I pay little or no attention to the lad from one week's end to the other." "Well, then, you shall judge for yourself, after I've told you what took place in the class last Sabbath afternoon. Mr. Morton listened silently, and when Mr. Stewart had finished speaking cried out in remorseful tones. "I see it all now, sir! I've been kinder to the owner of the Black Boar than to my own precious wife and children. Will the Lord forgive me for the dishonour I've brought on his name, and this injury I've done to them?" Mr. Stewart gladly led him to Jesus the sinner's Friend.

From that night Mr. Morton became a changed man. Charlie no longer dreaded his home-coming, and soon began to love and trust him. The night previous to that on which the Sabbath-school prizes were to be distributed Mr. Morton had a long talk with Charlie and his mother. They then learned for the first time of the conversation that took place that night between Mr. Stewart and himself, and of the happy results that had followed.

Drawing Charlie affectionately towards him, Mr. Morton continued, "I'm very sorry you will lose your prize this session, but you've won your poor, erring father; and that's far better, is it not?"

M. I. J.

Bible Searcher (No. 110).

After reading "Something New" give the chapter and verse where the following are found:—

1. The new heart (Eze. xxxvi.).
2. A new creature (2 Cor.).
3. The new covenant (testament) (Luke xx. to xxiii.).
4. The new name (Revelation).
5. New commandment (John).
6. The new song (Ps. xl. and Rev.).
7. The new home (Rev. xx. to xxii.).

Children under *ten* do any three, under *thirteen* any five.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (109).

1. To the tribe of Benjamin (1 Sam. ix. 21).
2. Because the people saw him prophesying, for the Spirit of the Lord came upon him (1 Sam. x. 10, 11).
3. (*a*) At Mizpeh (1 Sam. x. 17-25). (*b*) At Gilgal (1 Sam. xi. 15).
4. (*a*) He acted in opposition to God by offering the burnt offering himself, instead of waiting for Samuel. (*b*) Saul was not to continue being King, as God was to choose a man after his own heart (1 Sam xiii. 8-14).
5. Jonathan, with his armour-bearer, miraculously smited the Philistines' garrison. God sent an earthquake and a great terror among them (1 Sam. xiv. 1-15). By God's help David killed Goliath, the Philistine giant (1 Sam. xvii. 23-51).
6. Because Saul disobeyed God's command, and instead of destroying everything he spared Agag, the King of Amalek, and the best of the sheep and oxen (1 Sam. xv. 9, 22).
7. By playing upon his harp to Saul (Sam xvi. 23).
8. Because he was jealous of David and wanted to kill him (1 Sam xviii. 10, 11; xix. 9, 10).

Foreign list.—

FIRST CERTIFICATES, Division III.—Jean McN., C. Scott. Div. IV.—David H. Marshall.

SECOND CERTIFICATES, Div. II.—Henry W. M. Baillie. Div. III.—Annie Baillie.

Foreign list.—Correct answers received from:—

No. 102. Alice and Walter B. Henderson (Jamaica). Launcelot M. Knight (Texas), Henry and Annie* Baillie (Canada). **No. 103.** Alice and Walter Henderson, D. H. Marshall (Canada). **No. 105.** Dora E. Wallace* (Canada), Frank* and Vera* Sjöström (New York). **No. 106.** Frank Sjöström.

No. 108 (second list).—Correct answers received from:—

A—Daisy Allen, Daisy Annett*, Zeldah Albert*, Winnie Akerman, R. and Theodor a Aldwinckle, Willie Aston*.

B—Albert A. Bast*, Charlotte and Mabel Bailey, Charles and Myer Barnett, Allen, Conyers, and Massy Baker, Arthur Barker, Katharine, Lilian, and Teresa Blackie, Janet Black, Nellie Bellerby, John King Bennett, Albert Bridges, Mabel Birney, Charles Brown, Ernest Bond, Robt. G. and Eva Browne, Ashley H. Bowker*, Lillie Bowler, Nancy Brunton, Harry Butler.

C—Lionel, Gladys, and Beryl Calvert, Willie and Mary Charles, B. Cashford*, Lily Clarke, Cicely M. Craven, Rosaline Castelin, Alice E. Crang*, Daisy M. A. Clarke Jack and D. Rosalind Clarke, Wm. E.* and John* Clarke, Dorothy J.* and Jack J. Clarke, Walter Carter, Annie Cooper*, Edith Corrick, Dorothy Cooper, Irene Coppard, Ruth Coupe*, Ruth Jane Collis, Arthur G. Cox*, Edith M. Cole, Nellie*, Henry, Annie, and Arthur Couch, Kathleen and Brereton Code, Edith F. Corrie, Nina Coote, Marjorie Collins*, Henry S. Curr, Susie Cumbers.

D—Harold Davis*, James E. Davey, Kenneth Dunbar, Gordon S. Duncan, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*, L. Ewin, Muriel Ecroyd, Maud Eddy, Eva L. Edmundson.

F—Janet Fawkes*, Wm. and Fanny Field, J. A. Field, Hyacinth FitzSimons, Willie, Ernest, and Reginald Findlay, Lilian Fidler, Amy Festen*, Flossie*, Maggie, and Agnes Fullarton.

G—Ivan Garrod, Maurice Greenleaf, Daisy; Alfred H., and Mary E. Greenacre, Minnie Giddings, Hilda Godfrey*, Dorothy and Winnie Grove, Aaron Goldencrown.

H—Janie and May Handasyde, Winifred Harvey, Annie Hazledine, Ella Hake*, Dorothy E. Harris, Edie Harris*, Evelyn Hewer, Edith and Emily Hearn, Kathleen Henderson, Agnes, Violet, and Gladys Head, Lilian M. Herivel, Theodora Hill, John and Margaret Hogg, Violet A. Holford*, Mena and Edith Hunter, Tom, Harcourt, May, and Helen Hunter, Lila K. Hughes.

J—Sinclair Jackson, Betty Jacobs, Nellie Jelfs, Elsie Johnson*, Kate G. Johns, Lizzie Johnstone*.

K—Max Kalb, Agnes*, Alex, Bella*, and Thomas* Kay, Eva Kalb*, Flossie Key*, Gertrude Kingerlee, Lilian and Marjorie Kitson, Helen, Lillan, and Ruth M, Knight.

L—Henry and Nessie Laing, Guinefred* and Elsie Leigh, Arthur Llewellyn, Nellie Lovegrove, Cecil, Norah, and Edith Lowe.

M—J. H. Mather, Bruce Malaher, Valerie Maitland-Kirwan, Una B. Mather, Margery and Trevor Matthews, Edith Marnham, Dora Marples, Kate and Dugald MacGilp, Barbara Maconchy, S. E. Mackintosh, Laura B. Macaulay, Daisie Mackenzie, Margaret J. Macphee, Florence Mackenzie*, Angus McQuilkan*, Abraham, Thomas, and Bella Mack, Kathleen J. G. McClure, Hilda Medill, Charlotte and Bessie Millar, Evelyn*, Arthur, and Gwennie Moir, Basil* and E. C. Morgan.

N—Henderson and Dorrie Nathan, Ernest* and Edie Nash, Mary H. M. Neligan, John G. Nicholson, Maude and Amy Nottage.

O—Eva L. Oaks, Katie Oliver, F. Osmond, Arabella Onslow.

P—Haden Palmer, Jessie*, Ada, Winnie, Willie, and Maggie Palmer, Charles Parkin, Cyril Reeves Palmer, Florie Paver, Mary, Louie, and W. M. Penny, Evelyn Primrose Pechey, Daisy, Mary, and Vera Petrides, Edwin Peters, Laura D. Percy, Grace, Ruth, and Edith Pledger, Kathleen E. Pincott, Francis S. Phillips, Susabel Pim* Dora M. Phillimore, Isabel* and Gladys* Phipps, Jessie*, Margaret*, and Lillian Pook.

R—Marjorie, Herbert, and Edward Rainey, Gracie* and Edith Reeve, Matilda A. Robinson*, Olive* and Sydney* Robertson, M. Stella Robertson*, Elmina, Jessie, and Isabel D. Roe.

S—Gwendoline, Llewellyn, Undine, Gladys, and — Shaw, Winnie Stangoe*, Edith Saunderson, Stuart Scragg, Margaret Stabb, Mary Smart, Gladys Sharp, Gladys Shaw, T. M. and D. D. Stanier, Dolly Bob* Salt, Bessie Scantlebury, Elsie M. Stark, Flora Shadbolt, and Violet Salvesen, Marie E. Sleigh*, Gracie Seale, Lilian Skea, Ernest and Frederic Seymour, Kathleen Shepherd, Muriel, Ros and I y Sherwin, Christina Simpson, Mary C. Spiganovicz*, Irene Simms, Jessie Smith, Bessie Symes.

T—Barbara Tennant, Violet and Olive Tritton, Louie and Nannie Tibbits, Alice M.* and Frank Thompson, John W. and Janet Thomson, Katie, Nettie, and Wm. D. Thomson, Neville Tufnell.

U—Lily* and Queenie* Upton.

V—Gertrude Vellacott, Kenneth Vining, T. W. Vigers.

W—Ethel Walls, R. Watson, Thos. and Bertie Weddell, John and Grace Welbank, Connie Willett, Florrie White, Eva Winpenny, Wilfred Wright, Pringle Wilson*, Kathleen White, Frank Wilson*, Ella C. Williamson*, Wm. H. Williamson*, Charles Williams, Ibla Woodman, Annie C. Wood*.

Y—Annie Yeo.

No. 109 (first list).—Correct answers received from:—

A—Arnold Akers, Violet Ashworth*.

B—Edith Ballard*, Herbert H. Braddon, Leslie* and Jasper* Bell, Edith Bensted*, Gordon, Daisy, and May Bligh, Emily Bridgewater*, Phyllis Boyd, Gertrude, Nellie, and Beatrice Brookfield.

C—Eleanor Chance, Millicent M. Craven, Lois M. Craven, Willie Cheesman, Henry J. Cheney*, Eric Constable, Mabel and Ida [illegible], Dorothy Cooper*, Kathleen and Brereton Coxe, Olive B. Coleman, Irene Coppard.

D—Ruth M. Dawson*, Dorothy Daintree, Vera Dickinson, Claude and Violet Dodsworth, Kittie, Violet, and Ivy Donaldson-Selby.

E—Sarah Evans, Stuart Ellacott.

F—Charles Faillettaz*, Ethel Fielder*, Eric and J. A. Field, Hyac[illegible] Fitzsimons.

G—David Gardiner, Clarice and Bertie Gale, Albert P. Gray*.

H—Edie Harris*, Kathleen M. Henderson, Dorothy G. Hewer*, Dorothy and Joshua Hughes-Games.

I—Gladys Isaac.

J—Dora Jay, Florrie Jennings*.

K—Edith A. Kemsey-Bourne.

L—Sidney, May, Edward, and Henry Law, Annie and E. Lawrence, Blanche Lindup.

M—Charlie and Geo.* Macdonald, Elsie McPherson, J. H. and Beryl Mather, Winnie*, Robert*, and Aubrey* Marriott, Hilda Matheson, Gracie and Margie Marston, Francis and Alice Milne, Annie E. Moule*, Owen Morice.

O—Arabella Onslow.

P—Alice M. Palmer, Herbert Parr, Nancie Parker, Kathleen* and Ethel* Pasley, Myrtle Perry, Kathleen Pincott, Dora M. Phillimore, Mary E. Plumb*.

R—Nora Read, Marion B. Richards.

S—Daisy Stanger, Frederick Seth*, Ada M. Spencer, Flora Simmons*, Betty Stocks*, Mildred and Gertrude E. Scott, Ethel Snowball, Emily and Nellie Stuart.

T—Herbert, Peverll, E. Lawrence, and Arthur Turnbull, Maude and Edith Tyson.

V—Jessie and Dorothy Vigers, Dorothy* and May* Vickers, Kenneth Vining.

W—Colin and Geo. Wright, Cecil and Noel Wright, Wm. H. Williamson.

Personal.

I am glad to see our lists get longer and longer as time goes on; and it must have been rather a trying ordeal to some of you lately to find your name among so many. I hope, therefore, you will think the plan adopted this week (which was suggested by a friend who thinks a great deal about you) is an improvement.

Many will have noticed the printer's error in Question 6 of last week's Searcher. It should have been "What made *Samuel* ask," etc. I warmly thank two little nieces for some blotters and cuffs; both will be much appreciated.

ANNIE LAWRENCE.—Your paper was not neat enough for a star, as you had scratched out a word, and the edge of your paper was ragged. EDIE HARRIS.—You will find the answer to your query in 1 Sam. xiii. 13. TREVOR J. MATTHEWS.—Did you send me your best writing last week? MARGERY SMART.—Yes, if you have received a Scripture Union card; but, if not, write for a form to the secretary of the Children's Special Service Mission, 13, Warwick-lane, London, E.C. NELLIE JELFS.—You seem to have understood Question C. Whenever you are in doubt ask someone to explain it to you. GORDON DUNCAN.—I am so sorry to hear of your illness. Thank you very much for sending the photo. HILDA BASSETT.—Unfortunately both your papers were incorrect.

UNCLE TOM.

God Claims Me.

ETERNAL God, so strong, so high, so holy,
Thy works and wonders all around I see;
The sun is thine, the moon, the stars unnumbered—
And wilt Thou claim a thing of earth like me?

Thy power brought forth and ranged the giant mountains,
It was Thy hand that hollowed out the sea
And rolled into its depths the mighty waters—
And I, so small and weak, dost Thou claim me?

Yes, though small and weak, I own I claim thee;
I made thy frame, gave breath, and all that's thine:
And when my work sin marred my Son redeemed thee,
To new-create and make thee doubly mine.

Then, Lord, with joy I own Thy right to claim me—
Henceforth, to love and serve Thee be my aim:
Help me to show in purpose, word, behaviour,
How wholly I have yielded to Thy claim.

J. R.

Scripture Union Portions for Next Week.

Sun.	Feb.	13	*John* i. 15-28	Th.	Feb.	17	*John* ii. 13-25
M.	„	14	„ i. 29-39	F.	„	18	„ iii. 1-15
Tu.	„	15	„ i. 40-51	Sat.	„	19	„ iii. 14-24
W.	„	16	„ ii. 1-12				

Children's Special Service Mission.

Mr. Hutchinson, *St. Chrysostom Mission Hall, Everton. Liverpool*, Feb. 12-20; *Liverpool*, Feb. 21; *West Kirby*, Feb 22; *Nottingham and neighbourhood*, Feb. 23-25. Mr. J. S Tyler, *Ventnor*, Feb. 10; *St. Lawrence*, Feb. 10; *Worthing*, Feb. 13; *Kemp Town*, Feb. 14; *Mission Hall, Hassocks*, Feb. 19-21. Mr. Callender, *St. John's, Chelsea*, Feb. 12-22. Mr. S. J. Hewlett, *New Baptist Chapel, near Gunnersbury*, Feb 19-28. Mr. Goodman, *Chingford*, Feb. 12-21; *S. Woodford*, Feb. 26-March 6. Mr. E. Hughes, *Miss Sharman's Orphanages, West-square, S.E.*, Feb. 16. Mr. J. Spiers, *Eartham Hall, Bell's Pond-road, Dalston*, to Feb. 13; *Presbyterian Church, Plymouth*, Feb. 25-March 11. Mr. P. Welch, *St. Bartholomew's, Gray's-inn-road*, Feb. 16. Mr. E. Collier, *Darby-street Mission, Royal Mint-street*, to Feb. 11.

Oxford Letter.

THE Church Union has arranged another series of lectures, following those given by the Bishop of Stepney last term. Canon Scott Holland takes them, three in number, on successive Fridays. The first was delivered last Friday, on "What do We Mean by Belief?" They promise to be helpful as well as popular.

The Brotherhood of St. Andrew has begun work in Oxford. There are two chapters, with a total of fifteen members. The chapters are in New College and Brasenose.

Rev. Arnold Foster, of L.M.S., was the speaker at the weekly meeting of the O.M.U. on Tuesday. He gave a very dark description of the physical, social, and moral condition of China. The god of wealth is the only object of worship; morality and religion are entirely divorced; moral truth does not exist as an influence upon the life. But Christianity is telling. "We expect," they say, "lies of Buddhists and Confucianists, but not of Christians." The war has opened the country to educational, medical, and scientific influences. Shall they be supplied by Christians or others?

Rev. J. Robertson, the new pastor of George-street Congregational Church, received a hearty welcome at the recognition service on Tuesday week. Dr. Murray presided, and Principal Fairbairn was among the speakers. Referring to the relation of pastor and people, the former said he knew nothing so tender as that relation. It needed most gentleness on the part of the pastor, and most sympathy on the part of the people, and just because the relation was so tender it was easily marred.

The local papers have for some time past printed correspondence in which residents in East Oxford ask for an Evangelical church to be built in the neighbourhood of Cowley St. John. Writing of the Ritualistic practices at this church a correspondent, last week, says that confirmation is little more than a preparation for the confessional, great pressure being brought upon the young people (by the curates who take the classes) to come to confession. This is almost made a condition of being confirmed.

An important meeting of the Free Church Council for the Oxford district was held in the Wesleyan Memorial Church on Tuesday, Mr. John Massie was in the chair. Rev. Enoch Salt was the principal speaker; and in the course of a very able address he remarked that, speaking generally, it might be said that the Free Churches of this country include one-half of the worshipping population. He asked what the state of the country would be if these Free Churches had never come into existence; and what would follow if on a given Sunday all the doors of all their places of worship were closed, and all their religious agencies ceased to be in operation?

In connection with what is called the "20th Century Crusade to Oxford," a series of public meetings were held from Saturday to Tuesday in the Town Hall. At the meeting on Sunday evening, Mr. Robinson Souttar, M.P., and Rev. the Hon. W. Talbot Rice were among the speakers. Canon Fleming spoke on Monday evening, and on Tuesday, besides a special meeting for women in the afternoon, a meeting was held in the evening to discuss "The Physical Advantages of Abstinence." Dr. W. Batten, senior physician to the Gloucester Infirmary, was the chief speaker. The meetings have given an impetus to the temperance work in the City.

"Yet Will I Not Forget Thee."—This sweet poem, from the pen of the late Miss Edith G. Cherry, has been set to music by M. R. L., composer of "The Other Side of the Gates of Pearl." Miss Cherry is well known as the author of "The Master's Touch," a poem which has comforted the hearts of many of God's children in times of trouble and anxiety, and as the writer of many other contributions to our columns. The gracious promise which is the subject of the sacred song before us—"Yet Will I Not Forget Thee"—has afforded encouragement and strength to many a weary soul; and in this appropriate setting it cannot fail to lead others to stay themselves upon the Living God, who is ever mindful of his own. The song (price 6d.) is arranged as a solo, with pianoforte accompaniment, and is published by Mr. W. Slade, Hastings, St. Leonards, and Bournemouth; it may also be had of our publishers, Messrs. Morgan and Scott.

[126]

From Other Lands.

American Notes.

THE LATTER-DAY SAINTS AT HOME.

WE have just left Salt Lake City, on Jan. 10, after having spent a fortnight there, amongst the Mormonites—or as they prefer to be called, "The Church of Jesus Christ of Latter-day Saints."

When I was in my teens I came into contact with them in this wise. A missionary of that persuasion came to my native town (Abergavenny, Mon.) and found a fruitful sphere of operation among the workers in iron, in that and the neighbouring county. He held meetings late at night in the village of Llanfoist, about two miles from our town. One evening a very intelligent Christian man made up his mind to go and hear the arguments and invitations put forward, and, if opportunity offered, to answer them. He and we looked forward to inflicting upon the Latter-day missionary a condign and humiliating defeat. We had, however, as the English so often do, under-estimated the power of our antagonist.

I do not remember the opening address of the Mormon missionary, nor the point at which our champion sprang into the arena. But I distinctly recall the fact that the preacher quoted from the Old Testament prophecies, insisted upon their literal fulfilment, and then audaciously but skilfully argued that they had been or were being fulfilled in the people whom he represented. Our champion had not studied prophecy. Probably he was only familiar with its spiritual interpretation, and was at sea when faced with the assertion of its literal fulfilment. When, therefore, this was uncompromisingly affirmed he was unprepared to meet it, even had it been confined to the Jews, to whom these prophecies in their literality belong. And when it was declared that the Latter-day Saints were the people, and the Great Salt Lake the locality to which they referred, our friend was silenced, though unconvinced; and we returned in the early hours of the morning, smaller in our own estimation, and mortified by having probably contributed considerably to the success of the Mormon propaganda.

Of our visit to Salt Lake City I feel a little delicacy in writing. We met here Mrs. Mountford, *née* von Finkelstein, to whose interesting and able lectures on Palestine we had listened in London. She had been speaking in several of the Mormon cities, and was well acquainted with the president and other leading men of the body, to whom she introduced us. We were kindly and courteously treated by them, both at Salt Lake City and at Provo, where I was invited to address the students of the Brigham Young Academy. I never decline such invitations if able to accept them, and I thanked Principal Cluff for giving me the opportunity of declaring what I believed to be the truth, in a free and candid, though not antagonistic way. From all whom we met we received not only courtesy but in many cases evidences of friendliness, to which we were happy to respond.

In anything I may say, therefore, I desire to express my hearty good-will to all of them as individuals, though my conviction of the delusion of the system is deepened by my visit to the region.

Those whom I asked what they considered the basis of their system all replied that it was the revelations they received. If the revelations were not true they were on a level with other sects; but the revelations proved them to be the one and only true Church. A body making such a claim as this must expect to be closely and critically scrutinised. When we examine the pretentious revelations of "Joseph Smith, the Great Latter-day Prophet, Seer, and Revelator," as he is officially designated in a pamphlet before me, we find the following extraordinary and anti-Scriptural claim:—

THE PRIESTHOOD CONFERRED.

We (Joseph Smith and Oliver Cowdery) still continued the work of translation, when, in the ensuing month, May, 1829, we, on a certain day, went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins.

While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and, having laid his hands upon us, he ordained us: saying unto us—"*Upon you*, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

The messenger who visited us on this occasion and conferred this Priesthood upon us said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Melchisedec Priesthood, and who would in due season visit us and confer that, the higher Priesthood, upon us, which holds the keys of the laying on of hands for the gift of the Holy Ghost, and right to all the offices in the Church.

Two men go out into a wood, and come back claiming to have had conferred upon them, in the name of the Messiah, by John the Baptist, acting under the direction of Peter, James, and John, the priesthood of Aaron! But the contention of the Epistle to the Hebrews is that the law, as a covenant of works, and the Aaronic priesthood, under which the people of Israel received that covenant, have passed away—that we have a great High Priest who has passed through the heavens, Jesus the Son of God; that if He were on earth He would not be a priest, seeing that they are priests who offer gifts according to the law; that Jesus has an untransferable priesthood, and is able to save to the uttermost them that come unto God by Him. Consequently the pretension that God has again set up the Aaronic priesthood, and therefore the law which the people received under that priesthood, is a subversion of the Gospel, and a resuscitation of that which has been done away in Christ. It is, therefore, untrue. The claim of Joseph Smith and Oliver Cowdery to this priesthood is a virtual invalidation of the Priesthood of Jesus the Son of God in heaven, and of the priesthood of believers on earth. And the assertion that Peter and James and John would confer upon them "the higher priesthood, which holds the keys of the laying on of hands for the gift of the Holy Ghost," is more futile and less plausible than the Popish claim to the same power by virtue of the figment of apostolical succession.

In one sentence the inspiring Spirit has drawn the portraiture and described the character of all such men: "Yea, of your own selves shall men arise, teaching perverse things, to draw away disciples after them." Whenever we find men manifesting this intention, we shall certainly find also the perverse teachings by which they obtain ascendancy over weaker wills.

(To be concluded.)

Evangelisation in Sicily.

MANY will remember the accounts given from time to time in The Christian of the unwearied and successful work of the late Signor Varnier, a converted R.C. priest, in his native island. February 2 is the anniversary of his death, which occurred last year.

His life-work is now carried on by his son and the son of his colleague (also with Christ), Signor Scuderi. These young evangelists are, so far as their scanty means allow, steadily following in the steps of their venerated leaders. They still find the people in the villages and towns of the island ready to receive the Gospel in its Scriptural simplicity, but these are for the most part poor, and therefore the evangelists look to us in this favoured land for help. As we know not how soon this open door may be closed by those who are using every effort to shut it, whatever is done to support these faithful young evangelists should be done at once.

If any of your readers are able and willing to assist, I shall be glad to receive communications for them.

J. B. Waddington, Vicar of Low Moor.
Clitheroe, Lancashire.

In the Perene.

By Dr. HARRY GUINNESS.

ON October 12 we rode on to St. Ramon, where we had lunch and rest in the substantial house of a Chinaman who is in a good way of business in that little place; in the afternoon we continued our journey to La Merced, and on the following day we easily reached La Perene.

To give you any idea of this little journey would be difficult in a few lines. One actually passed from the icy coldness of Mt. Muggs, 17,500 feet of altitude, amidst the solemn and yet glad stillness and solitude of the Andes, through every intervening clime, till we reached the tropical heat, foliage and life, that made me feel I was once more on the Congo; the main difference here being the glorious hills and the absence of the severe forms of malaria which constitute our main barrier to the fuller possession of Central Africa.

The end of the journey was through a perfect paradise of beauty—rushing rocky streams, hills clothed with exquisite foliage, pathways lined with bananas and plantains, tropic palms, or tawny cactus and aloe. Flitting butterflies of gorgeous hue, and screaming parrots perched in the branches of shady trees, drooping with llanas and forest creepers, and sheltering ferns and curious pendent birds' nests in their outspread branches, constituted a maze of beauty and interest that kept us full of admiration and wonder the whole way.

Sometimes strange geologic strata, bent into curves of natural architecture, reminding one of some vast cathedral door, delighted the eye; and occasionally for a short distance the path plunged into the darkness of the mountain bosom, emerging into the light and warmth of day—somewhat as one creeps out of the old cavern at Castleton, with an intense delight to welcome the exquisite contrast of

LIVING GREEN AND LOVING DAY.

The Perene is a lovely valley, through which a river of the same name runs. It is about 2000 feet above sea level, and is the home of an English colony, mainly engaged in cultivating coffee. I spent three days in the colony, and had an opportunity of meeting with several of the men privately, and conducting a service in the camp—the second held during the last five years! I found the men only too glad of an opportunity for Divine service. Among these Scotchmen, Irishmen, and Englishmen—some from universities, some from humbler walks of life, thrown together in a tropic land, attracted by the probable profits of coffee planting, almost all young men, and deprived of any religious advantages—the tendency to demoralisation and degeneration is naturally very strong. My heart went out in deep sympathy for these sons of many prayers and hopes, living in an earthly paradise, but one in which the voice of prayer and praise has so rarely been heard. They live scattered over the surrounding hill sides in properties of their own.

Some of the properties are very large, growing 20,000 to 250,000 coffee trees. Native labour is employed, but it is very difficult to obtain in sufficient quantity; and this fact, together with the difficulty of transport, constitutes the main hindrance to the extensive and rapid development of

THIS LOVELY TRACT OF LAND.

Transport is by mule or donkey as far as the Oroya railroad, and thus it costs as much to transport to Callao the coffee of the Perene as it takes to send home the Brazilian product to the English market.

The life is very lonely, but freedom is unbounded. Collars and white shirts are practically unknown; men sit down to eat with sleeves rolled up and no coats on, and have to keep in condition and be as hard as nails in order to ride in the saddle so frequently and such distances as are common in these parts. Many of them live two or three hours away from "camp," where the one shop is found where every need can be supplied, and where on Sunday they are sure to meet their fellow colonists who ride in to buy necessities for the week, to engage or pay off natives, and to join in a game of cricket before separating once more to their distant homes. It would be difficult for anyone who has not travelled to understand the conditions of life found here, and to realise the need of spiritual help. If some capable, earnest Christian could occasionally go down for a month and live for a day or two with each man, helping in the work during the day, and giving spiritual food to those who so sorely need it, he would be welcomed by almost every man in the valley.

The influence of the doctor and his wife (one of the few ladies in the region) has been most marked, and the comparative cessation of drinking customs is to be attributed to their advent, and also to the fact that the directors in London have recently sent out a present of some cricket things, which have proved more attractive than the bar of the camp store!

"THE DRUNKEN CHOLO."

The poor Cholo natives here are served a miserable rum, which they dearly love. We cannot too strongly deprecate the policy which engages in this horrid traffic, simply because others do the same, and difficulties might arise if the Cholos could not obtain drink at the camp. This "fire-water"—it is nothing more—renders the poor Cholo, or half-breed Indian, a drunken, pitiable object, and is the cause of much debauchery and crime.

There is a striking analogy between the Congo cataract region and this part of Peru. Hundreds and thousands of natives are on the road, engaged in transport work, driving their donkeys, mules, or horses, or coming on Sunday into the market towns, and, like the natives who are engaged in the Congo transport, these poor folk drink the white man's fire-water until it becomes a passion and one of the main vices of the country.

The name "drunken Cholo" is proverbial. On the path one day I had to sew up the broken scalp of a poor fellow who had been attacked by one of these infuriated natives and half murdered. How the drink fiend has cursed this poor earth of ours with his ubiquitous presence and his enslaving snare!

The Government is making strenuous efforts to open up a road between this country and the river Pichis, which by the Pachitea communicates with the great Ucayali, and thus with the Amazon and the Atlantic. Eventually the line of transport will undoubtedly be *viâ* the Amazon, and the opening up of this new road, now being made under the engineer Capello, will be a great help, not only to commerce, but also to missionary work, as it will open Eastern Peru, with its scattered Indian population, to the Gospel. I hope that we may eventually send someone to Iquitos for the Spanish and Indian work among the Indian tribes.

Poor folk, they are few and scattered, and not like Congo people at all—living in villages and reachable. Most of them are wild, and live here and there in the forest, without numerous communities, and with little or no guarantee of safety other than their own personal astuteness or valour. The great difficulty is *linguistic*. These scattered tribes all have different, though related, languages. Some of the tribes, like the Indians of North America, are dying out.

But what a world it will be "when Jesus comes"! and when the very creation, which now groans in travails and pains on account of man's sin, will be freed from the curse. "Then shall the earth bring forth her increase, and God, even our own God shall bless us."

The Missionary Pence Association.

We have received the millionth penny collected by our members on the systematic-giving principle, Every collector allocates his or her gift as the Lord directs, and we make no deduction from the same. We are supporting an L.M.S. artisan missionary in Matabeleland as our own missionary.

A million farthings fund, started last March, has so far brought in about 160,000 of these tiny coins. This sum (£166) is quite sufficient to build a Leper Asylum; and the C.M.S. will commence to build No. 1 at Mandla, Central Provinces, India. We hope to erect No. 2 in some other Mission field. We need not speak here of greater results than these in increased prayer and awakened interest.

Wm. Roger Jones.

186, *Aldersgate-street, London.*

Emigration of Children.

THE following brief article in the *Stratford* (Ontario) *Herald*, January 19, is a great cheer and encouragement to us, as it comes from the official representative of the new Dominion Government after a year spent in visiting the various homes for children emigrated from the overcrowded cities of the old land.

Mr. J. J. Kelso, in his report to the Legislature on child immigration, says that during the past twenty-five years nearly 30,000 boys and girls from the old country have been placed out in Ontario by philanthropic organisations. As only a small number of these children have been traced to penal institutions, the natural conclusion must be that the majority of them are doing well and have *happily assimilated* with the general population. Most of the agencies are reported as having been doing careful work on the whole.

This work among the children has borne strict examination, but the issue is that they are "*happily assimilated*" with the general population. Hence we rejoice, thanking God, and take courage. The outcome at the present time for our dear Canadian children is most cheering. Years ago the Lord separated from among our young people a Barnabas and Saul, for work among the heathen. One has been in London, and is returning to China after a furlough. Another, born of God in our Mission among the stone-diggers over thirty years ago, has to-day sent us from China a copy of the second edition of the New Testament (Revised Version), which he translated into the Roman Colloquial. The expense of printing is borne by the British and Foreign Bible Society. May we not exclaim, What hath God wrought by men full of faith and of the Holy Ghost? Hundreds of Chinese, true and active Christians, spreading the name of our Lord Jesus Christ, are the grand result to the glory of God.

29, *Bethnal Green-road.* Annie Macpherson.

To Central Brazil.

MR. G. R. WITTE, who hopes shortly to leave Lisbon for Brazil, writes that Dr. and Mrs. Graham hope to join the mission party as soon as their outfit and means for passage are provided. Mr. Witte says: "It seems urgently necessary for our friends to start from Liverpool not later than the middle of April, because a longer delay will seriously interfere with the possibility of ascending the river Tocantins into Goyaz. As the arrangements are now, I shall be compelled to wait a full month for their coming at Para. I do not altogether regret the enforced stay of a few weeks there, because it will doubtless enable me to make acquaintances, and to establish a line of communication. Mr. W. R. Ronald, 24, Mulgrave-road, Liverpool, will be glad to hear from friends willing to assist our enterprise."

Lepers at Purulia.

THE number of inmates at the close of the year was 514, of whom as many as 492 are classed as Christians and twenty-two as heathens. This total includes sixty-eight untainted children of leprous parents, who are kept separate from the lepers, although forming part of the large family now under the care of Rev. H. and Mrs. Uffman.

Mr. Thomas A. Bailey, who has paid a visit to the asylum on behalf of the Mission to Lepers, writes:—"Before coming I had heard and read much about the progress of the work amongst the lepers here, but my highest expectations have been exceeded. I have visited the asylum several times, and have been to each house in the grounds. This seems to me to be an ideal settlement for these poor outcasts, and I trust there may soon be a large number of such places in this great empire, where these lone and sad ones may realise to the full the warmth of Christian love and the welcome of Him who said, 'Come unto Me.' I witnessed the baptism of sixty-one of these poor people. Old women, with white hair and tottering steps, and bright-eyed children, together with those of every age between, reminded us of the universal character of the Kingdom of God."

There are some urgent needs in connection with this work at Purulia. (1) A debt of some £500 incurred by Mr. Uffman during the famine time when both numbers and cost of food were increased; (2) caretaker's house, £15; (3) completion of children's home, £10; (4) one new house for lepers, £35; (5) storehouse for rice, etc., £15; (6) a new church, £300, the present one being overcrowded.

John Jackson.

186, *Aldersgate-street, E.C.*

Home Missions.

St. Giles' Christian Mission.

THE honoured Mr. George Hatton, whose many years of devoted service endeared him to many, writes with regard to the closing and pulling down of five metropolitan gaols as marking a decided diminution of crime, which in a large measure is to be attributed to the Christian agencies now at work amongst the criminal classes. Twenty-one years ago with the present superintendent, Mr. Wheatley, Mr. Hatton had the joy of starting the prisoners' branch of the St. Giles' Christian Mission, and since the start of this prison work 320,000 free breakfasts have been provided to discharged prisoners — all of whom have heard the Gospel, have been plainly warned against sin, and have had, moreover, the offer of practical help in entering upon a new course. This sustained prison-gate work is the key to the success which has attended the operations of the mission; for, left to themselves, the men who emerge from gaol feel helpless against temptation, and hopeless of getting a fresh start in life.

A statement made by Mr. F. A. Bevan says:—"It is no easy task to provide 80,000 ex-prisoners with tools, clothing, or employment, as the Mission has done during the twenty years it has been engaged in prison work. For, as a rule, the inmates of prisons are not labouring men at all, not even *unskilled* labourers, but men who have lived lives of idleness, picking up a living the best way they could. While, however, we still deal with adult ex-prisoners very largely, we now prefer to show not the *raw material*, but rather

SOME VISIBLE RESULT

in boys who are, or have been, inmates of our five Boys' Homes, and of many of them we are justly proud. For example:—

"N. W. was one of the first boys we received into our Boys' Homes. He had been charged at the Central Criminal Court with possessing counterfeit coin. For a long time after admission he gave considerable trouble. Patient treatment prevailed, however, and to-day (having risen step by step) he is in business for himself as an electrician. He is a married man, and has asked us if we would mind accepting a donation to our funds from him. We received him nearly ten years ago.

"V. W., admitted May, 1893, had been charged with stealing a mail cart, and sentenced to ten days' imprisonment; this youth was possibly one of the roughest and

MOST UNCOUTH YOUTHS

we have ever had. He constantly visits us, and is most grateful for our aid, laying especial emphasis upon the spiritual blessing he received while with us.

"Sometimes a man and his young son stand in the dock charged together with an offence, and we are asked by the judge to receive the boy into our home while the father is in prison. Quite recently we had such a case. The man is still undergoing his sentence, the boy is under our care, and the mother and her other children are receiving our assistance in the fearful struggle for existence which has come upon her by reason of the criminality of her husband. This case exemplifies three important sections of our work among the adult criminal, the juvenile offender, and the wives and children of prisoners.

"We have now in our Home for orphans or neglected children, at New Southgate, a little fellow aged about ten. His father (now in prison) swept the roads—occasionally, and drank—frequently. When he drank he was inclined to administer corporal chastisement to his wife, who always found it a difficult matter to provide for herself and her children, and at the same time meet the demands of her lord and master, whose desire for liquid refreshments was constant.

"Further, there is the work amongst convicts who, on their release from penal servitude, come to us for assistance. Since we commenced we have dealt with a total of about 7200, and our efforts have borne a harvest of good which it would be difficult to over-estimate. We have been the means of placing large numbers of these in work, and there are to-day in various parts of the country many men who have lived honest, hard-working lives for years, and are doing their best to

LIVE DOWN THE PAST.

"This Mission extends its efforts in many directions. It is not engaged only in prison work, but it also relieves the deserving poor, it has a Home for fallen and destitute women, it provides summer holidays for poor children, and has a Convalescent Home for sickly men and women, as well as a Home and Orphanage for the children of prisoners and other destitute children.

"Even the most condensed statement of what the Mission is doing will show that so far-reaching a work needs liberal financial support—and, more than that, it needs constant financial support, because its efforts are constant and its work continuous. Any curtailment of the Mission's work would be disastrous, and we are most anxious to close our year's accounts without any outstanding liabilities." The director is Mr. W. Wheatley, 29, Brooke-street, Holborn, E.C.

Hebrew Christian Testimony to Israel.

THAT Hebrew Christians should have a prime part in the evangelisation of Israel is maintained as a principle by the directors of most Jewish mission agencies. The work directed by Revs. D. Baron and C. A. Schönberger, with 114, Whitechapel-road, E., as a local centre, is an illustration of the principle and a proof of its wisdom and practicability.

On Friday last the annual gathering of friends of the work was held in two meetings, one in the afternoon in Brunswick Chapel, and another in the evening in the Mission House. At the former meeting several addresses were delivered; the latter was largely devoted to praise and prayer. Mr. J. E. Mathieson, as chairman in the afternoon, rejoiced that the year just closed had been the best in the experience of the work. Reading Luke i. 5-17, he called special attention to the work of the forerunner of Christ "to make ready a people prepared" for the Lord; and suggested that the work of the Church to-day—also of the Jewish Mission—is to do the same with the Second Advent in view.

Rev. D. Baron acknowledged the goodness of God in blessing the work at home and abroad. During his journeys in Austria and Galicia he had come across Jews who had been influenced for good at the classes and meetings in Whitechapel-road. Having referred to the melting away of prejudice against Christ and the Gospel, and indeed to the growing admiration expressed by some Jews for Jesus, Mr. Baron spoke of the need for enlarged accommodation at the Mission House. This was mentioned last year, and it was intimated that £3000 would be required to effect the improvements. It was now announced that the entire amount had been received, and indeed exceeded, by the generosity of friends of the work. In conclusion, Mr. Baron remarked that he was about to take a mission tour in the East, in company with Mr. Gordon, of the Swedish Mission, Budapest.

Mr. A. Boake having made a financial statement, and General Halliday having led in prayer, an address was delivered by Pastor James Stephens, of Highgate, who thanked God for being in any way associated with such a blessed enterprise. Rev. R. Graves Walker followed with helpful remarks on the certainty of God's promises to and concerning Israel. While Gentiles may be partakers of the mercies of Israel, it cannot be said that the promises have gone over to them. So long as physical law continues, whereby the sun and moon give their light, the seed of Israel shall not cease to be a nation before the Lord (Jer. xxxi. 35, 36). God knew that the promise made to the mother of our Lord—"He shall reign over the House of Jacob for ever"—would be understood literally, and as He did not correct the inference, we are bound to receive the promise in its plain simplicity.

The other speakers were Mr. B. Wright, of Birmingham, Rev. Dr. Gritton, who urged workers to encourage converts to take a stand in professing Christ at all costs, and Rev. C. A. Schönberger, who spoke of encouragements by the way. Several speakers referred to the helpful part taken by Mrs. Baron in the work of the Mission.

The London Central Mission.

MUCH rejoicing and hearty thanksgiving marked the anniversary meetings held on Tuesday week at St. John's-square, the Clerkenwell centre of this Mission. At noon a devotional service was held, presided over by Mr. Robert Carr. Later on Rev. W. T. A. Barber spoke of the many ways this Central Mission is being owned of God. Mr. Morgan Harvey, J.P., also supported the claims of the work.

In the afternoon Rev. G. Campbell Morgan preached a very helpful sermon from Luke viii. 45, illustrating Christ's way of dealing with crowds of men. The doings and the teachings of Christ were not things of the past. The Gospels only showed the beginnings of this work and the principle on which Christ would deal with men; and Church history, when it was correctly written, would be the narrative of Christ's continuous working. It was not for them to discover new methods of doing his work, but to discover how to yield themselves to do his will. The problem of an empty church was a problem deeper still—the problem of an absent Christ.

The evening meeting in the Holborn Town Hall was a great success. Rev. John Wakerley made a statement showing that the spiritual work had been well sustained. Week by week they had had what he would venture to say was one of the largest gatherings for prayer in the metropolis. One of the greatest successes had come in the way in which they had been enabled to reach the young men in the City business houses. This had always been a great difficulty, but that year more of the City young men had been brought to God than at any previous year in their history. They had seen within recent weeks some very striking cases of conversion. The meetings for men in the Holborn Town Hall had been a remarkable success. They had had during the year a very welcome gift of a Home of Rest for poor people in the district, which was situate at Tooting Bec Common. This meant an additional financial responsibility, but he was perfectly sure that the money would be well spent.

Mr. R. F. Wood, who presided, dwelt on the importance of the work. He was followed by Rev. Peter Thompson, who was received with a very hearty welcome. Rev. C. H. Kelly said that the outlook was never brighter than it was at that moment.

Friends' Home Mission.

THE annual meeting of the Bedford Institute First-Day School and Home Mission Association was held on Saturday at Bunhill-fields Memorial Hall. The report dealt with work at eight mission centres—in Spitalfields, Bunhill Fields, Hoxton, Bethnal Green, Clerkenwell, Ratcliff, Deptford and Barking, with total attendances at schools and meetings of 13,542. By these and other means the Society of Friends is doing good and sound work in its missions in London, but the need is as great as ever, not only in the districts named, but also in the immediate suburbs, now becoming so rapidly and thickly populated, and where there is abundant room for such Missions, but where Friends are hardly known. If the society is to grapple effectively with the growth of population in the London district, it will need not only much more money but more men and women to devote themselves to the work.

Mr. Chas. C. Morland, chairman of the Association, presided at the annual meeting. Musical selections were given during the evening by the Hoxton Hall Mandoline Band. Mr. J. Allen Baker, in a paper on "What is the most important part of the work of the Mission?" said that he believed the special lines upon which the Mission should proceed were to blend the knowledge of the Gospel with all the work in which it was engaged. This was important, especially to the young, and only by keeping in touch and personal association with them could they succeed in giving them the blessing of Christianity. He spoke of the importance of the temperance work, especially amongst the young, and dwelt upon the importance of the First Day schools for the adults, the Bible teaching, and other work of the Institute.

A discussion followed, in which Mr. P. B. Baker, Mr. J. Fyfe Stewart, Louisa Nicholson, George Gillett, John Hilton, Ernest C. Fry, Mary J. Godlee, Edwin Thorne, William Noble, John Butler, and others took part.

Home Missions in Glasgow.

A HOME MISSION demonstration, attended by 5000 persons, was held in Glasgow on the last day of January, many leading ministers being present.

Lord OVERTOUN, who presided, said the Church of Christ had two great problems—to reach the heathen at home and the heathen abroad. In our cities to-day we had to meet indifference, agnosticism, secularism, socialism, gambling, vice, and the terrible evil of strong drink. There was also the great drain from the country into the towns. That was a reason why country workers should seek to win the young men and women for Christ before they drifted into the towns. The true principle upon which to reach the great cities was the territorial system, whereby one congregation should be responsible for one part of the city. The time had come for the sinking of denominational differences, and the closing of the ranks against the common foe.

Dr. Whyte gave an address on "Three Words to Home Mission Workers on Prayer": (1) Pray secretly; (2) Pray deliberately; (3) Pray with particularity. Dr. Stalker followed on "The Motives for Home Mission Work"; while Dr. Corbet spoke on "Prevention Better than Cure," and dealt with the necessity of getting hold of the children who from their earliest years breathed a tainted atmosphere, and with the necessity of keeping hold of them when they came under the influence of the Church. Rev. R. Howe and ex-Bailie Chisholm also spoke.

The Railway Mission.

A LARGE number of Railway Mission workers met for prayer on behalf of the work of the Mission throughout the World, on January 28, at the headquarters of the Mission, 1, Adam-street, Strand, W.C. Encouraging reports, telling of the conversion of railway men at various branches, were given by the secretary, Mr. R. Nixon.

One branch reported forty conversions among the railway people during the last three months. At another, 120 persons professed to decide for Christ during a three weeks' mission; and at a newly-formed branch at a small station in the North of England ten persons decided for Christ during a week's mission.

The workers commended to God in prayer Mr. Richard Miller, who was present, and who sailed on January 29 for South Africa as a missionary to the railway people in Cape Colony. Mr. Miller will join two other missionaries who have been at work for some years, travelling in the little coach granted to the Railway Mission by the Cape Government Railway. The missionaries visit each station on the line, and conduct Gospel meetings for the railway men and their families, who at many isolated stations have no other opportunities of hearing the Gospel preached.

A meeting of delegates from branches of the Mission in London was held on the same day in the Railway Mission Hall, Wandsworth-road, to bid God-speed to Mr. Miller. A number of the delegates took part in the meeting, which was bright and hearty.

East London Tabernacle.

MR. ALFRED WALTERS, assistant church secretary, writes to us:—

"It will interest your readers to learn that the Church worshipping at the East London Tabernacle has, after much prayerful consideration, extended an invitation to Rev. Sydney J. Jones, of Toxteth Tabernacle, Liverpool, to the pastorate, rendered vacant through the resignation, some twelve months since, of Rev. A. G. Brown.

"A special church meeting was held recently for that purpose, at which some 850 members were present, and the proceedings throughout were most enthusiastic. We are glad to record that Mr. Jones has accepted the call, a letter to that effect being read on Sunday last to the members after the Communion Service. We expect that Mr. Jones will commence his ministry early in April. It is most gratifying to state that since the retirement of the late pastor all the services have been well maintained."

Central Noon Prayer Meeting.

AT the Aldersgate-street noonday prayer meeting on Monday, Rev. A. Saunders, of the China Inland Mission, formerly a co-worker with Miss Macpherson, gave an interesting statement as to his observations while coming home from China by the Canadian route. He had visited once more the home at Stratford, Ont., and had found many whom he had known as rescue boys now occupying high positions in various callings. The work in Canada is admirably supervised, and the placed-out children are most carefully looked after in every way. Until they reach years of discretion they are frequently visited, their education inquired into, and every means is taken to ensure their health and happiness; in fact, the new regulations introduced by the Canadian Government are largely in the line of the precautions adopted by Miss Macpherson's helpers in Canada. An official inspector who lately visited the Stratford Home, and inquired into the whole plan of working, has expressed himself as highly satisfied with the careful registration and oversight of the children. Mr. Saunders asked prayer and sympathy for this juvenile emigration work. A new party, to start in the spring, is even now gathering at the Hackney Home. Mr. Saunders himself, with his wife and family, and four ladies, hope to sail to-morrow (Friday), per s.s. *Australian*, for China. They will be thankful for prayer on their behalf.

A most agreeable episode followed, in the rising from among the audience of a young man, who called himself "Tom," and stated that he and his brother—their mother having died—were sent out by Miss Macpherson to Canada in 1871, were settled in a Christian home, were led to the Saviour, and are now doing well.

Rev. KARL MASCHER spoke of the difficulties under which Christian work is carried on in Saxony, specified certain disabilities and persecutions which those who preach the Gospel have to endure, and told, nevertheless, of much blessing in Dresden. One Sunday evening, for example, eleven professed conversion, on the next five, and on the next six came out for Christ.

Dr. GRITTON added a few words as to evangelistic work among the crowds of rough and heedless young people who throng the streets in Hackney and Whitechapel on Sundays.

Prayer Union for Israel.

AN ALL-DAY conference of the Prayer Union for Israel was held at Wimbledon, on Friday, Jan. 28, at the hall of the Y.M.C.A. Rev. D. C. Macgregor, minister of the Presbyterian Church, presided at the morning meeting, when an address was given by Rev. John Wilkinson on Rom. xi., and a Bible-reading by Dr. Neatby on Matt. xxii. 42.

Mr. J. E. Mathieson presided at the afternoon meeting, when short addresses were given by Mr. I. I. Aschkenazi, Rev. W. Ayerst, Mr. Henry Barnett, Mr. Marcus Bergmann, Rev. A. Bernstein, Mr. W. Greene, Rev. G. H. Händler, Prediger C. T. Lipshytz, and Rev. Samuel Wilkinson. Mrs. Osborn Howe, the hon. asst. sec. of the Union, explained its objects.

A large number gathered in the evening to hear an address from Dr. McKilliam on "The Coming of the Lord," but sudden illness prevented his attendance. An address was, therefore, given by Mr. A. S. Day on Luke xxi. 24-28. The last half-hour of the meeting was spent in prayer. It is a very noticeable sign of the times that Christians are beginning to take a deeper interest in the salvation of Israel, and the Prayer Union for Israel is one of the agencies which the Lord is using for bringing this about.

The address of the Prayer Union is now 16, Westwell-road, Streatham Common, and its quarterly organ is *The Friend of Israel* (annual subscription, one shilling).

The London Spectacle Mission reports that last year there were 798 applicants. The object of the Society is to help the poor in obtaining spectacles fitted to their needs and work. The secretary has received many encouraging letters testifying to the good work done by the Society in supplying poor folk whose sight has failed them with spectacles such as will enable them to continue their occupations or to pass the time in reading and sewing. The secretary is Miss C. Waring, 197, Sutherland-avenue, W.

Convention at Portsmouth.

A CONVENTION for the deepening of the spiritual life has been held at the Welcome Mission, Portsmouth, and has been a means of rich blessin to many. On the first day Mr. Hogben, the director of the "Welcome Mission," presided. A preparation prayer-meeting was held in the morning, January 31st; and in the evening Captain Riley, K.R.R., gave a helpful Bible reading from Isaiah l. 1 to 9, dwelling especially on verse 4. This passage Rev. E. L. Hamilton, of Bath, took up very felicitously afterwards, saying how it had been proved in his own experience. At the morning session on Tuesday, February 1st, Dr. White delivered a forcible address from 1 Chronicles xxix. 5 (latter clause). His leading points were: (1) A call to service, (2) An immediate call, (3) An entire consecration, as typified by the ram of consecration, Levit. viii. 8,22 to 30. Captain Tottenham, of Wimbledon, spoke with convicting power at night.

Mr. Hamilton presided on Wednesday morning, and gave a short Bible-reading from Psalm xxxii. 1-5, in which his hearers got a very cheering view of the "very happy" man, whose transgression is forgiven, and whose sin is covered, being also convinced of the necessity of confession. This was followed by an impressive address by Captain Tottenham. In the evening Mr. Hamilton spoke with great power from John xx. 19 to 23. His leading points were: (1) The Holy Ghost *with* men for justification; (2) the Holy Ghost *in* men for sanctification; (3) the Holy Ghost *on* men for service.

On Thursday Captain Tottenham presided at both sessions. In the morning Mr. Hamilton spoke from John xiv. 16-18, and brought before his hearers the Holy Ghost as Resident Teacher in the hearts of sanctified believers. At the evening meeting, after reading some notes of praise from those who had received the Holy Spirit in a rich measure during the convention, Captain Tottenham delivered an address founded upon John xv. 26-27, proving from the Word of God that when one is filled with the Holy Spirit witness is borne to the world, the world is convinced of sin, and the believer guided into all truth. At the close Mr. Hamilton made an impressive personal appeal, in response to which many raised the hand in token of acceptance of the gift of God.

Ratcliff Strangers' Rest.

A WELL-ATTENDED meeting of workers and friends was held on Friday evening at the Strangers' Rest, 163, St. George's-street, Ratcliff-highway. The chair was taken by Dr. W. G. Kemp, and Rev. George Soltau gave an address upon the overcoming life. He began by dividing the audience into three classes, overcomers, non-overcomers, and non-Christians. He warned his hearers of the danger of half-and-half Christianity; better be out-and-out on one or other side. Satan and his hosts are always busy with Christians, and more than all with consecrated Christians. A simple, but strong, faith was insisted upon as absolutely essential to deliverance from the power of temper and other sins. When we take the Lord at his word, and definitely trust Him, He delivers, and keeps delivered just as we trust Him.

The secretary, Mr. J. T. Isaac, announced that the Rest was much in need of copies of the Scriptures in Russian, Lettish, Spanish, and Yiddish, and asked for help in this direction.

The Welcome Home, Canning Town, E.—The many losses among our sailors caused through the late heavy gales lent special interest to the muster of the "Christian Life Boat Crew," in the Fo'c'sle of the Welcome Home, Iron Bridge, Canning Town, which was filled to its utmost capacity, on Tuesday week. Miss Child dwelt upon the text for the month, Heb. xiii. 5, and gave a cheering report of lives rescued and souls saved. Many present took part, and at the close several joined the crew.

The After-Care Association, for poor persons discharged recovered from asylums for the insane, held its annual meeting last week at 84, Brook-street, W. Sir W. Broadbent, Bart., M.D., was in the chair, and the report stated that 147 cases had been before the council in 1897. The speakers included the Archdeacon of Westminster, Revs. E. S. Hilliard and W. St. Hill Bourne, Dr. Savage, Dr. E. W. White, Dr. H. Rayner, and Dr. Norman Kerr.

The Evangelistic Field.

MR. JOSIAH NIX AT WARRINGTON.

A MISSION recently held in the Bold-street Wesleyan Chapel, Warrington, by Mr. Nix, has stirred the whole town, and has been a remarkable success. Preparations were made for the mission in various ways, notably by a previous week of prayer, and by the formation of a large united choir. From the first the congregations were large, on the last nights of the mission hundreds being turned away. On the first Sunday afternoon Mr. Nix addressed with special tenderness a large number of Sunday-school scholars, nearly two hundred of whom professed to yield themselves to Christ. In the evening services the addresses were short and the teaching consecutive. Each night a point was made and driven home. The possibility of immediate decision for Christ and acceptance by Christ was urged; and an appeal made for an open and fearless confession. The ready response to the appeal was most striking, the number of inquirers during the mission representing more or less all the congregations in the town, amounting to 730. In addition to these 800 temperance pledges were signed in the same open manner, a fact of special significance to all who know under what unfortunate conditions temperance work is necessarily conducted in Warrington. The mission will be long remembered by all who took part in it as a high tide of blessing; and by those who have been led to religious decision as the time in which they passed from death unto life. W. P.

AWAKENING IN CARRADALE.

CARRADALE, in the peninsula of Kintyre, Argyllshire, is at present the scene of a remarkable awakening. Mr. Samuel Mackenzie began a series of meetings on Jan. 14 in the new Mission Hall, and from the first the Spirit's presence was manifest. The interest in and attendance at the meetings increased daily, and after the first week, under the pointed and earnest addresses of the evangelist, the work of ingathering began, numbers testifying each night to having given themselves to Christ. Mr. Mackenzie is accompanied by and greatly aided in his work by Miss Mackenzie, his daughter, whose rendering of sacred song has contributed in no small measure to the success of the movement. Highlanders are generally slow to give expression to their religious convictions, but when once awakened and brought into liberty, their conversion is thorough and their testimony very bright. Since the first fortnight the meetings have been held in the Free Church as more central for the district; the movement, however, is not confined to the Free Church. The meetings are warmly supported and largely attended by members of the Established Church, which is sharing in the blessing, while the wave has swept over the entire Free Church congregation. The prayers of readers are earnestly requested for the spread of the movement over the whole peninsula and the neighbouring Island of Arran. Geo. S. Macleod.

F.C. Manse, Carradale.

EVANGELISTS' MOVEMENTS.

Mr. Richard Spragg has been conducting special services at Pontnewydd and Cwmffwrdoer. The word preached was blessed to many souls.

The Weaver Bros. have had a time of real blessing in connection with their mission in the Cowcaddens Free Church, Glasgow. Much interest has been awakened, and the meetings have been fruitful in result.

A very successful united mission has been been held, under the auspices of the Peterborough Free Church Council, by Mr. Henry Thorne. The numbers assembling at the afternoon Bible-readings increased daily. The Drill Hall was packed every night—in fact, a hall much larger could have been crowded, so great was the interest manifested.

An eight days' mission has been held at Wellingborough by Rev. Daniel H. Carr. The services, both on the Sundays and week-days, were well attended, and the interest increased as the mission proceeded. A number of conversions took place night by night, and a large number of the scholars have given themselves to Christ. It is believed to be but the beginning of a gracious revival.

A series of Gospel meetings have been held in the Christian Institute, Alva, under the united auspices of the Y.M.C.A. and the Y.W.C.A., by Mr. John G. Smith, of the Gordon Evangelistic Mission. The Lord gave blessing to many.

Mr. Moody has made an engagement to go back to New York in March to conduct meetings for eight days, March 13 to 20 inclusive. The building that will be used for the purpose is the Grand Central Palace, with seating capacity of 7000. On the same floor as the main auditorium are two smaller halls, which can be used for overflow or after meetings, each capable of accommodating from 800 to 1000. Mr. Moody proposes to hold meetings morning, noon, and night throughout the whole day, commencing with prayer-meeting at 9 o'clock, and another prayer-meeting at the noon hour. Dr. T. De Witt Talmage, Dr. J. Wilbur Chapman, of Philadelphia, and local ministers will be invited to lead meetings daily.

A three weeks' mission, in connection with the Walsworth-road Chapel, Hitchin, has been held by Mr. C. Galletly, of the Evangelisation Society, the first week at a branch chapel in Whitwell, and the last fortnight at Walsworth-road. The mission has been a season of great blessing. The evangelist's bright, yet earnest addresses have been used by God to lead many to own Christ as their Saviour, and his talks to Christians have been greatly blessed to the workers.

During the past fortnight services have been held at the Mission Chapel, Gorse Hill, by Mr. James Sprunt, with the result of leading many to confess the Saviour. Every afternoon Bible readings were given, and were greatly blessed.

A week's special mission has been conducted at Antrim-road, Belfast, by Pastor E. T. Mateer. The attendances increased every evening, and there was much evidence of power in the preaching of the Word. Several professed decision for Christ.

During four of the Sundays in January Mr. and Mrs. J. S. Harrison have been at the St. Giles' Christian Mission Chapel, Little Wild-street, St. Giles, Mr. Harrison speaking for Jesus, and Mrs. Harrison singing the Gospel. It has been a time of refreshing, for God has blessed saint and sinner. Upwards of fifty have come in to the vestry to be conversed with personally about salvation. The Lord has "filled our mouth with laughter and our tongue with singing."—W. W.

The first week in the New Year opened at the Great Assembly Hall, E., with a prayer-meeting each night, which was attended by a large number of Christians, and a short address was given by Rev. John T. Vine. Praise was offered for the gracious blessing vouchsafed in the past. The subsequent weeks were richly blessed, and, considering the indifferent weather that prevailed, the audiences were far above the average on Sunday nights. The inquiry room has been filled with anxious men and women, and some remarkable and most encouraging conversions have been the result.

Mr. W. Graham Scroggie, of the Pastors' College, has held a three-month's mission at Willesden Hall, Willesden-lane, with encouraging results.

A ten-days' mission has been conducted by Mr. W. Monro Collings, at Trinity Hall, Hawley-street, Margate. The meetings were well attended, and God's blessing was manifested in the salvation of precious souls and the restoration of backsliders. A special feature was the afternoon "Bible Talks on the Christian Life," which were very helpful in stirring up the Lord's people to greater love and devotion. At the last meeting on February 1, many testified to blessing received during the mission.

A most successful series of Gospel meetings has been held in Castlereagh-road Chapel, Belfast, by Mr. Wm. Rimmer, and a large number have professed to decide for Christ.

Mr. Henry Collins, of the Evangelisation Society, concluded on Sunday night last a fifteen days' mission at the mission-room of Messrs. J. and T. Garnett's Cox Green Mills. The large mission-room was well filled on week-nights, and literally packed out on Sundays. Many sinners have come over on the Lord's side, and Christians have been edified and blessed. On Saturday evenings testimony meetings were held, when great numbers joyfully testified of the work of grace which God had wrought in their lives.

Mr. Ned Wright, Devonport, to Feb. 22.
Mr. J. J. Sims, City Hall, Glasgow, to Feb. 20.
Mrs. E. L. Baeyertz, Liverpool, in February.
Gipsy Smith, Reading, Feb. 5-14; Batley, 19-23.
The Weaver Bros., Holderness-road, Hull, Feb. 6-18.
Mr. E. P. Telford, Hendon, to Feb. 10; Dudley, 13-24.
Mr. W. R. Lane, Southampton, Feb. 6-17; Dartford, 20-25.
Mr. Charles Inglis, Barking, Feb. 13-24; Strood, Feb. 26-Mar. 7.
Mr. Josiah Nix, Nelson, Feb. 13-21; Arnfield, Liverpool, Feb. 26-Mar. 7.
Mr. George Clarke, Torquay, to Feb. 15; East Finchley, Feb. 20.-Mar. 4.
Mr. Monro Collings, Feltham (United Mission), Feb. 6-20; Enfield, Feb. 23-March 8.
Mr. F. C. Spurr, Coventry, to Feb. 13; Feb. 17 to Easter, Penzance, Falmouth, and Truro.
Sergeant Pullinger, Soldiers' Home, Weybridge, Feb. 13; Christchurch, Hants, Feb. 20-Mar. 6.
Mr. J. S. Harrison, Lady Ashburton's Mission, Canning Town, Feb. 6-13; Great Assembly Hall, Feb. 20: East London Tabernacle, Feb. 27.
Rev. F. B. Meyer's Visit to U.S.A.—Washington, 11, 12 and 13; Philadelphia, 14 and 15; Brooklyn, 16 and 17; Rochester, 18-22; Cleveland, Student Volunteer Convention, 23 and 24.
Church Parochial Mission Society.—Rev. W. Hay Aitken, Feb. 19-Mar. 7, Castle Hall, Stalybridge; Rev. S. R. Cambie, Feb. 19-Mar. 7, St. Margaret's, Ipswich; Feb. 19-28, Bangor, co. Down; Rev. George Howell, Feb. 26-Mar. 8, St. Nicholas', Colchester; Canon Lester, Feb. 12-23, St. Paul's, Stalybridge; Rev. J. Nunn, Feb. 19-Mar. 7, Castle Hall, Stalybridge; Rev. J. M. Spicer, Feb. 19-Mar. 2, Brocklesby, Lincolnshire; Rev. James Stephens, Feb. 19-Mar. 11, Ashenden, Oxford.
The Evangelization Society.—The following missions, amongst others, will be in progress Sunday, Feb. 13: Coggeshall, Henry Collins; Colchester, J. Stanger; Upper Gornal, James Lovell; Tunbridge Wells, J. H. Cooke; Newport, Salop, J. B. Rochfort; Curbar, J. Brown; Lydbrook, J. Whiting; South Eston, M. Aspland; Rhyl, J. Shields; Patrington, C. Noakes; Radstock, H. Bray; Hamilton, N.B., Richard Hill; Kilmarnock, N.B., J. W. Galletly; Paisley, N.B., D. Pittendrigh; Elgin, N.B., R. Lapsley.

Rev. George Soltau.

AFTER an absence of nearly twelve years, Rev. Geo. and Mrs. Soltau have just returned from the Antipodes. For seven years Mr. Soltau held a pastorate at Launceston, Tasmania; since then devoting his time to missions for the deepening of spiritual life, and holding conferences in the Colony of Victoria and New Zealand.

Mr. Soltau, who is looking forward to undertake similar work in the United Kingdom, brings with him letters of warm commendation from ministers of all denominations in New Zealand, whose churches have benefited, including the Bishop of Nelson, two archdeacons, the Moderator of the Presbyterian Church, etc.

Mr. Soltau will be glad to give any information he may possess to young men thinking of proceeding to the colonies to settle. His address is 37, Pyrland-road, Canonbury, N. Mrs. Soltau has undertaken the charge of the Pyrland-road Training Home for China Inland Mission candidates, which has hitherto been conducted by Miss Soltau, who recently accompanied Mr. and Mrs. Hudson Taylor to China.

Requests for Prayer.

For a mission by Mr. William Forbes, at St. Neots.

For mission at Hertford, 13th to 22nd, by Mr. Goudie.

On behalf of Gospel work in a small village in Ayrshire.

For a mission in Gayton parish, King's Lynn, Feb. 20 to March 4.

For a mission by Miss Haddon, at Coleham Mission-room, Feb 13 to 20.

For a special mission to commence on Monday next at Hyde Park Hall.

For a mission at Braughing, Herts, by Mr. and Mrs. S. J. Alexander, Feb. 13 to 22.

For a Mission in Rodbourne and Swindon, Wilts, Feb. 14 to 20, by Rev. J. B. Barraclough.

For the work for God in Prague (Bohemia), and that his own people there may be kept in peace.

For special services for children in Weston Park Wesleyan Chapel, Feb. 13 to 20, by Mr. C. D. Smith.

For an eight days' mission, February 12 to 20, in connection with the opening of a new mission-hall at Burnley, Lancashire.

Mission to Deep Sea Fishermen.—All over the land there are ladies giving spare time to working woollen and other articles for the fishermen of the North Sea. In order to encourage and stimulate these willing workers, a competition has been arranged, full details of which may be obtained by sending 3d. and an addressed evenlope to Miss Z. Jameson, Eastella, Hull.

The House of Rest.—At the monthly meeting on Friday Rev. G. H. C. Macgregor gave a Bible reading on "The Ministry of the Holy Spirit," which he classed under six heads: (1) the ministry of the Holy Spirit in the work of creation; (2) in the inspiration of the Bible; (3) in convicting of sin; (4) in the work of regeneration; (5) in the work of sanctification; and (6) in equipment for service. Mr. Macgregor's words were full of deep spiritual teaching.

Obituary.

DR. BRYCE ROSS, KAFFRARIA.

One of the most devoted of South African missionaries has lately passed away at Wiltondale, near Kei Road station. Born at Lovedale in 1825, his father being one of the pioneer missionaries of Kaffraria, he gave his whole life to labour in South Africa. After theological and medical training in Edinburgh and Glasgow, he joined, in 1853, the staff at Lovedale. A few years later he went to assist his father at Pirie, Kaffraria, where a whole populous valley has been evangelised by one family —father, son, and grandsons. The life of Dr. Ross is described as "long, laborious, earnest, and fruitful. It embraced the whole range of missionary work, from care for the conversion of individual souls to the care and planting of out-station churches, constant preaching, the supervision of schools, and the translation of the Bible into the Kaffir vernacular."

REV. E. THEODORE HITCHENS.

The death has occurred of Rev. E. Theodore Hitchens, minister of Eccleston-square Congregational Church. The deceased minister conducted the funeral of one of his deacons a fortnight ago, and took cold; pneumonia and congestion of the lungs supervened, and he died on Thursday afternoon about four o'clock. Mr. Hitchens was born in 1860, and trained at Western College, Plymouth. On leaving college in 1884, he became assistant minister to Rev. G. B. Johnson, of Torquay. In 1887 he removed to Teddington, and in 1893 became assistant pastor with his father, the late Rev. Dr. Hiles Hitchens, who died about a year ago. Since then he has had sole pastoral charge. Mr. Hitchens took a special interest in work among the Jews, and in the protest against Romanism and its erroneous teaching and enslaving principles.

MR. SAMUEL STIDOLPH.

This quiet, devoted worker passed away to be with his Lord on the 2nd inst. Converted to God over 35 years ago, he was for several years attached to Stafford Rooms, where he worked zealously helping young men to Christ. Later on, he gave himself entirely to the work of the Lord, and for the last seventeen years has laboured in connection with the Union Hall Mission at the Queen's Park Hall. He loved tent and open-air work, and he will be greatly missed by those with whom he laboured, and by the sick and poor amongst whom he visited. The writer saw him the night before he passed away, and on leaving said, "I commend you to God; underneath are the everlasting arms, and He will carry you on his bosom." To which he responded, labouring hard for breath, "Ah! yes, bless Him." Early the next morning he fell asleep in Jesus. His widow, who is very delicate, needs the prayers, sympathy, and help of the Lord's people. C. S. T.

MR. HUGH M. MATHESON.

It is with deep sorrow that we have to announce the death of Mr. Hugh M. Matheson, early on Tuesday morning, at his residence, Heathlands, Hampstead. He had a sharp cardiac attack on Sunday, January 23, and has been in a prostrate condition ever since. At the advanced age of seventy-six his strength did not rally, and the end came peacefully on Tuesday. The funeral will take place at Highgate Cemetery on Saturday next at 2 p.m. No doubt many friends will testify by their presence the high esteem in which he was held.

"Living Waters" Missionary Union.—This Union has for its object that members pray regularly for missionary work, and endeavour to give or collect at least 1d. a week in support of missionaries who definitely undertake to represent them in the Mission Field. They also seek to interest as many others as they can in the work of evangelising the heathen. They may belong to any Christian denomination. The Union already has seventeen missionary representatives in India, China, and Africa. Those willing to join should send their names, with three penny stamps, to the hon. secretary, Miss Agnes M. Boys, Beverley, Sidcup, Kent.

The Late Dr. Moulton.

THE morning papers on Monday recorded, to the sorrow of the entire Christian community, the death of Rev. Wm. Fiddian Moulton, M.A., D.D., Head Master of the Leys School, Cambridge. Death took place suddenly on Saturday afternoon, whilst Dr. Moulton was out walking in the neighbourhood of the School. The sad intelligence excited feelings of great regret in Cambridge University circles, where Dr. Moulton was well known and highly esteemed. The loss to Wesleyan Methodism is very great; since Wesley himself and Adam Clarke no man of such ripe scholarship and erudition had occupied a place in the ministry of the Church, whilst in the outside world his reputation was wide and far-reaching.

Dr. Moulton's father, grandfather, father-in-law, uncle, and elder brother were all Wesleyan ministers, while on his mother's side he traced his descent from John Bakewell, an intimate friend of the Wesleys, and one of the earliest local preachers. Born at Leek, in Staffordshire, in 1835, Dr. Moulton received his early education partly from his father, and partly at Woodhouse-grove School, near Leeds. Leaving this establishment in 1850, he was sent to Wesley College, Sheffield, where he displayed extraordinary talents,



(From a photograph by Messrs. Elliott and Fry, 55, Baker-street, W.)

which speedily won him a front place. At length he matriculated at London University, taking his B.A. degree three years later with honours in mathematics; and in 1856, at the early age of 21, he gained his M.A. degree, and with it was awarded the gold medal for mathematics and natural philosophy. This success was followed by others, for he succeeded in carrying off the University prizes for Hebrew, Greek, and Christian Evidences. The year 1854 marked his first scholastic appointment as master at Queen's College, Taunton, a post which he vacated four years after, on entering the Wesleyan ministry.

He then undertook to serve his Church in the Theological College, Richmond, where he remained for sixteen years, first as assistant classical tutor, and later as professor of Hebrew and Greek. In 1872 he was elected into the Legal Hundred, after he had been only fourteen years in the ministry, this honour being rarely granted to any minister whose ministerial record is below twenty-five years. The Leys School being founded in 1874, he was appointed Head Master, and under his oversight the institution speedily took a foremost place in the educational world; its students have carried off a great number of valuable scholarships and prizes at both the older Universities and at London, while the unsectarian Evangelical character of the teaching has attracted members of leading families of all the great Evangelical churches.

The year of his appointment to the Leys was also marked by a signal recognition of his talents in the academic world. The University of Edinburgh bestowed on him the degree of D.D. in recognition of his scholarship and literary abilities, and three years later the University of Cambridge conferred on him the honorary degree of M.A. In 1890 Dr. Moulton responded to the wish of his brethren and was made President of the Wesleyan Conference. His year of office was signalised by the celebration of the centenary of Wesley's death.

As the author of many works of Biblical literature Dr. Moulton's fame may be called world-wide. He was one of the Committee of Revisers of the New Testament, and assisted the late Bishop of Durham in the revision of two books of the Apocrypha. He was associated with Dr. Plumptre in the production of the "Bible Educator," was the author of a "History of the English Bible," and joint author with Dr. Milligan of the commentary on St. John's Gospel, in the "Popular Commentary." He also wrote a commentary on the Epistle to the Hebrews, and prepared the marginal references of the Revised New Testament. The work on which his widest reputation rests is his translation from the German of "Winer's Grammar of New Testament Greek." He not only abridged and corrected the original, and verified all the references, but added original matter of the utmost value. The learning and the patience required in the production of this work were such that it has been said that no contemporary scholar but himself could have produced it.

Cultured, refined, and gentle as he was, his sermons were pervaded with the atmosphere of scholarship. His sympathies were broad and generous, and his influence was always exerted on the side of freedom, enlightened advance, and universal good will. He leaves a widow and two sons, both of them in the ministry.

In Memoriam.

GEORGE L. PILKINGTON, LAY MISSIONARY.

SCHOLAR and athlete, high and dauntless son
Of faith and hope and holiness in one,
Brief life of splendour thine! God's will be done.

And shall such splendour perish? Nay, the dark
Of darkest Africa retains thy mark
Love-luminous for ever; for the Ark—

Of God's redemption treasures thou didst bear,
With manna fresh from heaven, divinely fair,
And Aaron's blossoming rod that broke despair.

True Levite in Jehovah's camp wert thou,
To bear the Ark of God thy loftiest vow,
To stand and bless an alien race till now!

For the great Master touched thee, "Rise and come,
Leave home and kindred, find in Me thine home;
No jewel-mines for Christ like heathendom.

And thou shalt be the King's interpreter,
Breathing low music in sin's dying ear,
Meek belted knight of God, brave pioneer!"

Anointed thus with consecrating oil,
Fresh from the Master's chrism, soon love-toil
Swift to those pierced feet brought glistering spoil

Scarce three-and-thirty years! So lived thy Lord;
Scarce seven swift summers, and the Spirit-sword
So waved love-flashing, wild dark lands adored.

Shall aught efface thy shining track? Shall sin
Roll back barbaric waves of hellish din,
And Christ his own creation fail to win?

Believe it not; the world shall yet be His!
And *thou* shalt see it—share the Conqueror's kiss—
Glorious young brother, storm-swept into bliss!

CHARLES A. FOX.

The States of Jersey on Monday adopted a comprehensive Bill on Sunday Closing, the only exceptions being restaurants, bakehouses, milk depôts, chemists' shops, and hairdressers' saloons, which are allowed to remain open stipulated hours.

Items of Interest.

HOME.

At a public sale by auction of Egyptian and other mummies, prices ranged from sixteen to seventy-five guineas for different lots.

A series of articles has been commenced in the *Daily Chronicle* upon "Life in the Shop," which should lead to the amelioration of the toils of shop-assistants.

Inquiry into the administration of London Hospitals will be a preliminary step to allocation of the Prince of Wales's Fund. The decision will give general satisfaction.

An interesting experiment has been made by the Shoreditch Vestry, the same machinery which destroys rubbish being made to generate electricity. This has greatly reduced the cost of lighting.

A scheme is on foot to commemorate the life and work of Rev. A. M. Toplady, author of "Rock of Ages." All sections of the Church are contributing to the memorial, which we trust will be a worthy one.

In addition to other concessions, the directors of the Great Eastern Railway will extend the six days a week service to men on the staff over ten years. But God designed that every man should have a weekly rest-day.

Mr. Sydney Buxton has issued an appeal on behalf of the Society for the Protection of Birds against the use of osprey plumes, known as egrets. This fashionable custom is condemned by its thoughtless cruelty.

Five hundred Jubilee medals have been distributed by Viscount Knutsford to the members of the St. John's Ambulance Corps who were on duty on Jubilee Day. So valuable an association needs kindly acts of cheer like this.

So great is the amount of engineering work on hand in the country that the demand for engineers will soon exceed the supply.—The London Chamber of Commerce has passed a resolution declaring sugar bounties to be a violation of free trade principles.

It is suggested that one part of the commemoration of the millenary of King Alfred should be a permanent memorial in his Royal city of Winchester. This would be in every way appropriate.—A public meeting in Canterbury pledged itself to support the scheme for a monument to the Protestant martyrs burned at Canterbury in Queen Mary's reign.

Dr. Margaret M. Traill Christie has been specially appointed by the India Office to study the bubonic plague in the hospitals for native women at Bombay.—Miss Susan Cator, who nursed Sir Evelyn Wood when a subaltern in the Crimean War, forty-two years ago, is the latest recipient of the Royal Red Cross. Women never shine better than when ministering to the sick and suffering.

At Falmouth a public auction of goods belonging to a Quaker merchant and a Roman Catholic priest was recently held to enforce payment of rector's rate. At Lancaster several well-known Nonconformists were mulcted to pay vicar's tithe, the vicar himself admitting that if he were a Dissenter he should refuse to pay the tithe, and suffer distraint, even to the extent of going to prison. It is the system rather than the men that is at fault.

The Association of School Boards of England and Wales have had an interview with Sir John Gorst to ask for the removal of limitation grants to evening Continuation Schools. These schools should be encouraged in every way.—The Duchess of York has consented to become patroness of the Liverpool Training School of Cookery and Technical College of Domestic Sciences.—Sir George Kekewich, when distributing prizes at the Woolwich Polytechnic, said he hoped to see at Woolwich a high school of electrical engineering and electrical chemistry to keep pace with Germany. — In the nine Polytechnic institutions under the Technical Education Board 10,269 entries were made last quarter in the engineering, metal-working and building classes. A most useful career is before all such institutions.

FOREIGN.

In the Nile campaign the railway is progressing rapidly; the line to Berber is to be opened before May.

Earthquake shocks at Balikesri (Asia Minor) have destroyed a mosque, a prison, and a school, as well as many lines. The survivors camped in the open.

The house of the German Chargé d'Affaires at Port au Prince (Hayti) was set on fire by incendiaries, who had sprinkled the balcony with petro-

The direct cable from Jamaica to England via Halifax has been opened. This will strengthen the bond between the mother country and the West Indies.

A party of British explorers in Morocco has been defeated and four made prisoners.—A boat containing three Englishmen was captured by Shereefian troops, who demolished villages favourable to foreigners.

The Bulgarian Agent in Constantinople has presented to the Grand Vizier a strongly-worded memorandum of outrages on Bulgarians at Uskab since November, and demands immediate cessation of the oppression.—Forty-five thousand Mohammedans are reported to be assembled at Candia (Crete) engaged in incessant plunder.

Rich gold discoveries are reported from Northern Canada.—At the opening of the Canadian Parliament reference was made with satisfaction to the desire of the Imperial Parliament to facilitate close commercial relations between Canada and the Empire generally.—A number of people who have been wrecked are adrift on ice-fields off Newfoundland.

A tender has been accepted for the supply of 15,000 tons of steel rails by the Ebbw Vale (Wales) Company for railway extension in New South Wales.—An exhibition of Australian art will shortly be held in a West-End Gallery. Some of the best painting and sculpture from the Antipodes will be on view. It is good thus to stimulate the mutual interests of the mother country and her Colonies.

The Indian diary of the late Sir Henry Havelock-Allan seems to be a terrible indictment of the Tirali expedition and its management. — Discussing the Niamani reverse, *The Englishman* (Calcutta) says all hope of the settlement of the Afridi question without a spring campaign is impossible. This is confirmed by Sir W. Lockhart.—Damodar Chapekar is under trial at Poona for the murder of Lieut. Ayerst and Mr. Rand last year.

A basis of union has been arrived at between the Republics of the Transvaal and the Orange Free State.—The Transvaal Budget for next year shows that there should be a credit balance of £400,000.—Mr. Rhodes is said to admit that there is no great future for farming in Rhodesia.—The Duke of Fife and Lord Farquhar have resigned their seats as directors of the British South Africa Chartered Co.—The Society for Promoting Christian Knowledge has voted nearly £2700 for Church work in the Colonies, of which £1000 is for the new cathedral of Cape Town, and £750 for the Bishopric of Pretoria.

Belgium has issued invitations for a European conference on the West African liquor traffic. We trust effective measures will be adopted to restrict it.—Baroness Hirsch is organising a loan institution at Budapest (Hungary), to make temporary advances, without interest, to small shopkeepers and manufacturers.—Sweden is the most Protestant country of Europe, out of a population of 4,774,409 only 810 are Roman Catholics. Norway ranks next. Only 502 Roman Catholics are found in a population of 4,818,853.—Terrible distress prevails in Central and South-East Russia through the failure of last year's harvest.

The Chinese situation is regarded as serious in Japan, where war preparations are being made. The Japanese Empire is stirred "to its very depths." Statements regarding an Anglo-Japanese plan of campaign in certain eventualities are, on the best authority, pure inventions.—The withdrawal of British war ships from Port Arthur has lowered British prestige at Pekin.—There seems to be little doubt that a Russo-Chinese treaty exists, which explains Russian presence in Port Arthur.—Great Britain has definitely withdrawn her demand for the opening of Ta-lien-wan as a condition of the proposed loan to China.

In the present Far Eastern crisis the *New York Herald* asserts "that England is pursuing an unselfish policy" in asking "that the markets of the world shall be thrown open to the world," and that "America will be with Britain." Amid a good deal of criticism appreciation of pure motives like this is pleasant.—Li Hung Chang was entertained by a number of high Chinese officials on celebrating his seventy-sixth birthday.—The Vienna correspondent of *The Daily Chronicle* says "the Chinese loan has been signed at Berlin, the issue being undertaken by Russia in common with Germany."—The German drill instructors for the Chinese army have received notice of dismissal.

Latest reports from the Great Bend of the Niger state that the French have crossed the river and occupied several towns in the district.—French naval estimates for the current year exceed £11,000,000.—A peace "palaver" has been held with the Ibonza tribes, against whom an expedition had been sent by the Niger Company.—Reports have reached Akassa of the destruction of a force of Niger Protectorate troops in the interior.—The expedition of British officers has sailed from Liverpool to train a native brigade in the Lagos hinterland.—The Niger Coass Protectorate's force has had severe fighting againtt rebellious tribes, in which Capt. Middleton was wounded. Captain Fenton died from his wounds.

Personalia.

Rev. F. B. Meyer writes: "We have had a very good voyage, thanks to the many prayers offered for me; and I am looking for much blessing."

Dr. A. T. Pierson is, we regret to hear, ill at his home in Brooklyn, and has been compelled to decline the call to China to hold spiritual life meetings on the lines of the Keswick movement.

Rev. J. Stevens, D.D., who resigned in December the charge of Union Church, Shanghai, hopes to reach London this day. He is open to engagements. Address, Carn Brea, 132, Woodbridge-road, Ipswich, Suffolk.

Dr. John Hall, of New York, has, at the earnest request of his flock, withdrawn his resignation and consented to continue his pastorate for one year longer, when he will have "rounded out seventy years of life." An assistant pastor is to be appointed.

Pandita Ramabai is now on her way from Bombay to the United States, where she expects to spend a month or two. The charge of the schools at Poona and of the famine orphan settlement at Mukti have meanwhile been undertaken by Sunderbai Powar and Miss Abrams.

Lord Kinnaird, while in Calcutta, gave addresses to the College Y.M.C.A.—that is, the branch which works among the Bengali student class. He was listened to with marked attention throughout, though probably at least nine-tenths of the 600 students who heard him in the open air and in the hall were Hindus. He sails from Bombay on 26th inst., reaching home about the middle of March.

Rev. Geo. C. Needham has been holding Bible conferences for the promotion of Christian life and work in connection with evangelistic services at Cleveland, Boston, Germantown, and Harrisburg. Dr. Erdman and Mrs. Needham were with him in the last-named city. Congregations gathered three times daily, and at times 1700 people were present. The Needhams do not yet see their way to visit Japan for the furtherance of Bible study. Their next fields are Newark and Keyport. There have been many decided cases of conversion. Their address hereafter is Germantown, Philadelphia.

Young Folk's Guild.—Mr. Scott Burn, C.E., is advocating the creation of a "Young Folk's League, or Guild of Reverence for Years, and of Help for the Aged Poor." He suggests that such a guild would be an appropriate memorial of Her Majesty's sixtieth year which the nation has just celebrated. Mr. Burn, who has had a large experience amongst the aged poor, is also pleading in favour of the multiplication of "House-homes" for them. He urges that the best plan is to keep the old people, wherever practicable, in the houses where they have lived, and to organise a more comprehensive system of care for them there. "Make them sure of the rent," is his plea—addressing in particular the Christian congregations who have poor attached to them—"that they may live on, and die in the old home." Rent, however, is not nearly all that is required for the poor; many other needs arise, each to be dealt with separately. He asks that the young should make these aged folk their special charge. There are already Guilds and societies of Christian Endeavour which are interested in various schemes. Some of them may think out and apply this idea. Any wishing further information should address, Mr. R. Scott Burn, C.E., Musselburgh, N.B.

AMONG THE CHURCHES

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop Suffragan of Southampton (Dr. G. C. Fisher) has resigned.

Canon Norman, of Houghton-le-Spring, is about to resign owing to ill-health.

The Church Zenana Society is threatened with a deficit on the year of £4300.

During the past week a mission has been held in All Saints', Haggerston.

Rev. J. O. West, of Duddeston, has been appointed to Rowington, near Warwick.

The Pastoral Aid Society has issued a call for a Day of Prayer for Home Missions, on March 2.

Bishop Tucker, writing in *The Times*, insists that the time has come for full and complete abolition of slavery and the slave trade.

Considerable difficulties have arisen over the proposed new bishopric for South Yorkshire, and it is probable the scheme will stand over for the present.

Very interesting meetings were held in various parts of the country in connection with the Day of Humiliation and Prayer arranged by the Church Association.

Rev. J. C. Pigot, vicar of St. Thomas's, St. Helens, having resigned in consequence of indifferent health, is about to remove to a small rural parish near Aylesbury.

A well-attended meeting was held last week in the Guildhall, Canterbury, in furtherance of the movement for the erection of a monument to the memory of the forty-one Protestant martyrs who in the reign of Queen Mary were burnt at the stake at Canterbury.

At the annual meeting of the London Clerical and Lay Union, held in the Leopold Rooms, St. Bride-street, the chairman (Prebendary Webb-Peploe) delivered an address on the position of Caleb and Joshua on being left by Moses to lead Israel into the promised land. So, he said, at the present time we are set to uphold the truth of God, a small but faithful minority amongst whom were not faithful.

The report of the work connected with Christ Church, St. Giles', shows constant and earnest effort on behalf of the poor. The vicar, Rev. S. A. Griffiths, maintains that it is a church "built for the poor," and he gives himself specially to their aid. It is interesting to note the link between home and foreign work in the fact that one of the best workers has just started for mission service in Fuh Kien, China.

Congregational.

At Tetbury Rev. E. Spry has entered on his new charge.

Rev. Aubrey L. Matson has been recognised as pastor at Hingham, Norfolk.

Rev. A. H. Sayers, late of Frodsham, has accepted a call to Boston Spa, Yorks.

The London Missionary Society have accepted Messrs. E. B. Riley and E. Evans for foreign service.

In consequence of ill-health Rev. J. Thomson has resigned his charge at Toller-street, Kettering.

At Castlegate Chapel, Nottingham, there are now 730 members, with every token of successful work.

The pulpit at George-street Chapel, Oxford, has now been filled, Rev. J. Robertson having been recognised as pastor.

Rev. W. H. C. Palmer, of Tunbridge Wells (Countess of Huntingdon's Connexion), has been ordered a complete rest for some months.

Rev. Walter Huckett, late of Vonizongo, Madagascar, is to start for Apia, Samoa, on Feb. 18, to take over the C.M.S. work among the native and foreign population.

Rev. Thomas Dunlop has given notice to resign the pastorate of Emmanuel Chapel, Bootle, which he entered upon twenty-two years ago in succession to Principal Alexander.

Rev. I. Curtis Meserve, D.D., late of Newhaven, Conn., U.S.A., has accepted the pastorate of Craven Hill Congregational Chapel, Lancaster Gate, W. His reputation as a worker and preacher is a source of much hopefulness for the future prosperity of the church.

Baptist.

Rev. J. E. Barton has closed his ministry at the Corn Exchange, Gloucester, after five years' labour.

After an absence of ten months, through ill-health, Rev. W. F. Edgerton has resumed his work at Harlington.

Rev. E. Henderson has become president of the London Baptist Association, with Rev. J. Bradford, of Leytonstone, as vice-president.

In consequence of ill-health, Rev. Dr. E. Parker has been compelled to resign the presidency of Brighton-grove College, Manchester.

Regent-street Church, Smethwick, has commenced a new mission in the Bearwood district, a neighbourhood in which the population is rapidly increasing.

Queen's-road, Coventry, reports 465 church members and active life and usefulness in every department. The early Sunday morning schools number 480 men.

Rev. Sidney Scott Sarson, who took the charge of Gorse Hill in connection with the Swindon Tabernacle, has resigned owing to the sudden death last year of Rev. F. Pugh, with whom he was working.

The Spurgeon memorial chapel now in course of erection in Bexhill will, it is hoped, be completed by June and ready to receive the visitors who flock to this seaside resort. Still, however, £1500 is needed to meet the cost. The need for such a centre of Gospel testimony is peculiarly great, as Bexhill is a hot-bed of Ritualism and Romanism, and we are informed that even spiritually-minded Church people feel thankful to see Beulah Chapel rising.

The twenty-first anniversary of the Highgate-road Chapel, and the twentieth of the pastor, James Stephens, M.A., was held on February 2, the pastor presiding. The church secretary reported that eighty-one new members had been added during the past year: forty-three on a first profession of faith. On the other hand forty-one had been dismissed to other churches, or from removals or non-attendance had been dropped from the church roll; while ten had fallen asleep in Jesus. The net increase had been thirty. The total present number of members was reported as 754. The reports as to the Sunday-school, the Y.W.C.A., and other agencies of the church were decidedly encouraging. The services at the mission hall in Falkland-road, under the superintendence of Mr. Haffenden, had considerably increased, and an impression for good is being made on the neighbourhood around. The total *giving* for the year has been £1775 (*exclusive* of the amount contributed for the support of the pastor). Of this amount £773 had been for foreign missions, and £1002 for home objects, including £186 towards a new room for the men's Bible class. The meeting was addressed by Rev. G. D. Hooper, Rev. D. Baron, Mr. L. Wilson Haffenden, the mission hall superintendent, and the pastor.

Methodist.

Rev. D. H. Carr has held a most interesting mission at Wellingborough.

A ten days' mission at Millom by Rev. E. Davidson has been followed by much blessing.

Quite a number have been added to the church at Conisboro', as the result of a recent mission.

Grand meetings in connection with Women's Foreign Missions have been held at Eastbourne.

Rev. Joel Peters has held a special mission at Kingsley Park, Northampton, with many signs of blessing.

The church at Skegness has been revived by a special series of spiritual life services, held by Mr. Bandey.

Rev. J. Boulton, one of the survivors of the original band of Primitive Methodist pioneers, lies seriously ill at Darwen.

Rev. Albert Bage, of Whiteinch Mission, Glasgow, has been invited to succeed Dr. Fergusson at the Birmingham Central Mission.

During last year sixty places of worship have been built by the Primitive Methodist Connexion, upon which over £61,000 were expended. Property belonging to the communion is estimated at £4,000,000.

A scheme is under consideration by the London Wesleyan Council for raising £1,000,000 to commemorate the commencement of the twentieth century. It is hoped that a million Methodists will each guarantee a pound. So simple and easy a plan deserves success.

The annual missionary meeting in connection with Didsbury College was held on Tuesday week at the Central Hall, Manchester. Mr. George H. Ryves presided, and speeches on mission work were made by Mr. Samuel Brunt, Mr. W. H. Bunting, Mr. Edwin Owen, and Mr. B. Gregory.

The membership of the Wesleyan Connexion in Great Britain has increased by 56,680 during the last twenty years, yet the yearly collections for the Home Missionary Society are now £3000 less than in 1877. In fact, for several years the income of the committee has been below the expenditure. Last year about 400 "struggling circuits" received grants amounting in the aggregate to £26,536, while an additional £1500 was voted to the army and navy work.

Presbyterian.

Forest Hill Church reports 384 members.

Dr. MacEwan's church at Clapham reports 700 members.

The work at Upper Norwood, under the care of Rev. J. G. Train, is growing and full of promise.

A most interesting report has been issued of the new church at Finchley. The membership has reached 138.

A meeting to welcome Rev. George Hanson to his new charge will be held this evening (Thursday) at Marylebone Church, Upper George-street, W.

Nechells Church, Birmingham, reports 235 members. Under the pastoral care of Rev. W. F. Holt the work shows many signs of progress and encouragement.

The Synod of the Presbyterian Church of England will meet in Liverpool in April at Sefton Park Church (Dr. Watson's). Rev. W. Hutton, of Birkenhead, is moderator-elect.

Society of Friends.

John F. Hansen, of Mount Vernon, South Dakota, has arrived in England on a visit to the churches of London and Dublin yearly meetings.

Sarah A. Naish, of Bristol, who had gone out to America to accompany Harriet Green in her missionary work in the West, has been obliged to return home on account of her continued ill-health.

Biblical lectures in connection with the Scarborough Summer School are being delivered in various centres of Friends, including London, Bristol, Manchester, etc., and are being well attended.

Arnold Wigham, Jessie H. Burtt, and Celia M. Armitage have arrived in Zanzibar on their way to join the Friends' Pemba Industrial Mission. Theodore Burtt, who has been out about a year, has rendered splendid help to the cause of freedom in those two islands under the British protectorate where slavery has notwithstanding been permitted to exist.

The Salvation Army.

The annual week of prayer and self-denial in this country is fixed to commence on the 19th March.

General Booth has been warmly welcomed by 200 students and professors at McGill University, Montreal.

Two hundred and sixteen officers in Australasia have volunteered for work in Java, India, and Japan. Parties of these will shortly be despatched from Melbourne.

The Earl of Aberdeen, Governor-General of the Dominion of Canada, presided at General Booth's meetings at Ottawa. The Minister of Finance and other leading officials expressed their great admiration of the work of the Army.

Fallen Asleep.

At Courtlands, Tunbridge Wells, on 31st ult., Rev. D. BARCLAY BEVAN, aged eighty-four, formerly vicar of Little Amwell, Herts.—At 18, Fitzwilliam-place, Dublin, on 1st inst., Dr. JOSEPH CARSON, aged eighty-two, Vice-Provost of Trinity College, Dublin.—At Hereford, on 31st ult., Canon C. JAY JONES, for thirty years vicar of Westbury-on-Severn, and for nine years rector of Staunton.—At Clacton-on-Sea, on 28th ult., Mr. WILLIAM PESTER, aged sixty-seven, for upwards of forty years an active leader and faithful preacher, and liberal giver in Methodist movements at Warwick-gardens and West Kensington. — At Chesterfield, Rev. T. H. BLACKSHAW, for thirteen years pastor of Soresby-street Congregational Chapel, Chesterfield, an able and useful minister. — At Shrewsbury, Mr. HENRY CARLESS, for many years a willing helper at Castle-court Church. — At Grimsby, Mr. J. R. RIGGALL, J.P., aged sixty-eight, a prominent leader among the Wesleyans. — At Leeds, Mr. ROBERT SLADE, who has been actively engaged in the work at Queen-street for more than half a century.—At Lenton, Mr. RALPH WOOD, well-known in Christian circles in Nottingham.—At Kingsbridge, South Devon, Mr. A. J. HEWETT, secretary of the Christian Endeavour Society, and a most devoted young worker.—At Ridgmount, Mr. THOMAS FRANCIS, an earnest helper in Christian work since 1839.—At Fulbourn, Mr. WILLIAM JOHNSON, aged eighty-seven, a generous supporter of the work at Zion Chapel, Cambridge, and of missions generally.—At Romford, Mr. JOSEPH LAKE, for thirty-two years a useful Sunday-school superintendent.—At Pontypridd, Rev. S. LEWIS, a useful minister for many years at Cardiff and Machen.—At Dublin, Mr. WM. J. BANKS, formerly of Kilkenny and Kingstown, aged eighty-four years.—At Belfast, Mr. ROBERT ABRAHAM, M.D., of Aughnacloy, aged thirty-eight years.

ST. JAMES'S HALL, PICCADILLY.

SUNDAY AFTERNOON NEXT.

3.30, Rev. HUGH PRICE HUGHES, M.A.

Subject:—"Why John McNeill Draws."

The Military Band plays at 3. ALL SEATS FREE.

Scripture Readers' Society for Ireland

IS IN WANT OF FUNDS TO INCREASE ITS WORK.

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Mission Service Lantern Slides.

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DESTITUTE CHILDREN'S DINNER SOCIETY.

In connection with the above old-established Society dinners are now being given. Funds are most urgently needed. 200,838 Dinners were given last season.

Donations will be thankfully received and acknowledged by Lord Kinnaird, 1, Pall Mall East, S.W.; or H. Morton Carr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W. (Secretary); or the Bankers, Messrs. Barclay and Co., 1, Pall Mall East S.W.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

Patron: HER MAJESTY THE QUEEN.

This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1896 - - - - - - - - 3,075
Patients Medically & Surgically treated in 1896 - 12,591

HELP URGENTLY NEEDED.

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A Further 500,000 Shillings Urgently Needed.

2800 victims on the books of the Fund, of whom 1460 are widows or lone women over 60 years of age, cruelly robbed of their life savings.—Rev. J. STOCKWELL WATTS, Hon. Sec., 16, Farringdon-street, London, E.C.

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British Syrian Schools—Banked	1	0	0
Cretan Sufferers (M. Kalopothekes)—Banked	1	0	0
Indian Famine Children, Punjaub (Rev. McC. and Mrs. Paterson)—Banked	1	0	0
Zenana Bible and Medical Mission—J. C. T., 5s.; V. N. P., 10s.	0	15	0
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Children, Wazirabad, India (Rev. T. G. Bailey)—M.M.G.	0	5	0
Mrs. Potter, Baptist Mission, Agra (Indian Famine)—A. H.	2	0	0
White Cross League (Soldiers in India)—A. E. W.	0	5	0
Tibetan Pioneer Mission (Miss Taylor)—Stratford Y.M.C.A. Foreign Missionary Society..	0	10	0
Society Relief Persecuted Jews—J. R. M., £2 2s.; (*Abrahams Vineyard*)—E. A. W., £5	7	2	0
Church Missionary Society—J. M., £1 10s.; G. D., £1; (*Uganda*) Cs., £1	3	10	0
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London Missionary Society—Wishing to Help, £2; J. M., 10s.; G. D., £1	3	10	0
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"The Christian" *to Missionaries*—T. P.	0	10	0
Women's Armenian Relief Fund (Dr. Raynolds, Van)—A. R., Belfast	1	0	0
Armenian Rescue Fund (Oroomiah)—A. R., Belfast	1	0	0
Armenian Relief (Mrs Rendel Harris)—M.	0	5	0
Rev. K. Behesnilian (Destitute Pastors in Armenia)—Thankoffering	0	5	0
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Flower Girls' Mission—J.R.M., £2 2s.; R.S.S., 10s.	2	12	0
Tower Hamlets Mission—J. R. M.	2	2	0
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Royal Blind Pension Society—J. R. M.	2	10	0
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Royal National Mission to Deep Sea Fishermen—Cs., £1; Wishing to Help, £5; R. S. S., 10s.; (*Widow and Orphan Fund*) Cs., £1	7	10	0
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Christian Police Assoc.—Cs.	1	0	0
Scripture Readers' Society, Ireland—Cs.	1	0	0
Sermon Lane Mission—Cs.	1	0	0
Mr. E. Wright's Christian Mission—Cs.	0	10	0
Iron Room, Shoreditch—Cs.	0	10	0
Mildmay Mission to Jews—Wishing to Help, £5; Wisbech, 10s.	5	10	0
Dr. Stephenson's Homes—Hodnet	0	2	6
Liberator Sufferers' Relief—C. D. B., £1, E. W., 5s.; (*Jubilee Fund*) H. A. T., 2s.	1	7	0
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Miss Sharman's Orphan Homes—W. S., £2; J. M., 5s.	2	5	0
Christian Community—W. S.	2	0	0
Spurgeon Orphanage—W. S., £2; F. A. E., 2s. 6d.	2	2	6
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Miss Perram's Poor Fund—S, L. R.	0	10	6
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St. Giles' Christian Mission—A. C. S., £2.
Friends of Armenia—In Memoriam, G., £10.
Dr. Barnardo's Homes—C. E. (Southport), £1.
Liberator Relief Fund—In Memoriam, G., £10.; S. M., £1.
Bow and Bromley Protestant Alliance (Special Fund)—Ryde Christian, £5.
Missionaries' Literarture Association—Galatians 6. 10.—A parcel of literature
Mr. Fegan's Homes—A. C. S., £2; (*Orphanage Purchase Fund*), In Memoriam, G.
The London Sanatorium Society and Convalescent Home and [illegible] M., £2 2s.; F., £5 5s.; J. J. W., [illegible]

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"THE PARTING OF THE WAYS."
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The Christian.

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☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

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NOTES AND COMMENTS

THE usual flow of speech on public affairs has recommenced with the opening of Parliament. In the debate on the Address there was a frank statement on the part of Ministers in both Houses of the grave position of isolation in which Britain finds herself among the nations of the earth, in whose minds there is a deeply rooted idea that in all our international policy we are actuated by selfish private motives. How far this is the fruit of our past deeds it is needless to inquire just now. What effect it should have on our national consciousness is clear—self-examination before God, and self-restraint both in speech and action. A time of testing and trial is good for nations as well as individuals.

The threatened potato famine in certain districts in Ireland was another feature in the debate on the Address. There has already been an attempt to deal with this evil through private philanthropy, but the trouble seems sufficiently widespread to demand some help on the part of Government. The danger is that the time for action may be wasted in speechifying. Whatever differences of opinion may be found in Parliament and out of it regarding the Irish question, there can be none as to the call for generous treatment of those who are in dire suffering and poverty through the failure of crops, and other causes beyond human control. There is large room for the legitimate action of public pity and sympathy, without incurring the risk of pauperising the poor and suffering.

It has ever been the pride of the English nation that the Divine hand is always recognised in the Speech from the Throne, and that the Queen is a deeply religious woman. It seems almost incredible that in France, on the other hand, the President (whatever his private convictions may be) never mentions the name of the Deity in any public speech or document, nor officially enters a place of worship. When the Czar recently visited Paris his first act was to attend divine worship in Notre Dame. President Faure accompanied him, but it was as a private gentleman, not as head of the State. Says the *Echo* :—

> The majority of the French people are not responsible for this, but only a bigoted minority, who brag about being Voltairians, forgetting that even Voltaire was not an Atheist, but a Deist.

The Anti-Jewish Crusade in France, of which the popular feelings roused by the Zola trial are a kind of weather-gauge, seems to be assuming alarming proportions. Interviews with M. Max Nordau, one of the leaders in the Zionist movement, and with M. Drumont, the leader of the Anti-Semite party, both witness to the increasing bitterness with which the Jews are everywhere regarded. The former avers that the crusade is fomented mainly by Roman Catholic agencies—a statement which is strongly combated by the latter. Both, however, think that another Bartholomew Massacre is only held back by the firm attitude of the Government. M. Drumont's charges are that the Jews are a drag upon French progress and civilisation, and that their influence is undermining the ramparts of that country's virtues, morality, and religion. Whatever be the truth or falsehood of these charges, it is certain that the social atmosphere on the Continent is electric with suspicion and hatred against this ancient race.

There is a thoughtful and temperate article on "Is England Jew-ridden?" in a weekly contemporary, in which the possibility of a similar outbreak of Anti-Jewish fanaticism is discussed. So far we have been almost untouched by this feeling of race-hatred, but the same charges as find favour on the Continent are gradually being disseminated here. The writer details seven common counts against the Jews, for which he gives considerations *pro* and *con*. The only charge which he thinks substantially true is that the Jew so seldom assimilates himself to the national life by intermarriage and identity of interest, thus enjoying the privileges of a citizen while living the life of an alien. The frequent accusation that the poor Jew tends to lower the rate of wages is found untrue, except in the cheap clothing trade, and this has not been "filched" from the British workman, but imported from Germany. On the whole, there is little fear of a dangerous Anti-Semitic movement in England, for which we may be devoutly thankful.

Both from Italy and France come remarkable reports of unrest amongst the Roman Catholic priesthood. While a society has been formed in Rome to pray for the conversion of England to the Romish faith, numbers of priests are abjuring Romanism and embracing the simple Protestant faith. The study of the New Testament has opened their eyes to the grievous errors of the ecclesiastical system in which they have been educated. A public profession of Protestantism was made only a short time ago by four ex-priests in Florence. The editor of an Italian religious newspaper, the *Labaro*, says :—

> As many as one hundred and fifty priests have applied to him to help them to positions in the Protestant Church.

How wonderful is the silent working of the Spirit of God when the Scriptures are read with an honest attempt to know what is the mind and will of God !

We are surprised to find that the *Spectator* has joined the ranks of those who advocate the Roman Catholic claim for the establishment of a University of their own at the public expense. In an article on the subject it is stated, in discussing Mr. T. W. Russell's recent contention, that he

> takes up the unassailable ground that it is the Roman Catholics of Ireland, not the Protestants, who must be the judges of what is and what is not contrary to Catholic consciences. The Roman Catholics have decided that they cannot conscientiously use the existing University system. They must, then, be given the opportunity to create a University with an atmosphere as Catholic as that of Trinity College is Protestant.

This is a curious reading of the unassailable doctrine of liberty of conscience. Every religious body is, of course, entitled to maintain its own institutions *at its own expense*, but it is not for that reason justified in asking a Protestant Government to appropriate national money to this purpose. Against this principle the whole strength of Protestant thought and feeling revolts. Considering that our Universities have been granted religious freedom because they are national institutions, to uphold Irish Catholicism in the form of a sectarian University would be a retrogressive step indeed.

Young men would do well to study Rev. Silvester Horne's plain speech in his treatment of the question, "Why do not young men attend places of worship?" in last week's *Independent*. It is useless to deny the fact as regards the majority of churches. Mr. Horne is somewhat pessimistic as to the reason :

> That the robust male intelligence is too superior to find any sort of satisfaction in church or chapel is (he says) a ridiculous assumption.

The average young woman is "almost incomparably superior in this matter to the average young man," as those who have tried to work amongst both classes can testify. Young men, as a rule, "continue to be mere animals until they have travelled some considerable distance beyond their majority," concentrating their minds on sport, not unassociated with the questionable practices of gambling and betting.

This is straight talk, which deserves the serious consideration of all concerned in the higher interests of young men. That the rising manhood of the nation should be so neglectful of church life, with its call to their better nature and its grand opportunities of service on behalf of others, is a calamity to religion as well as to themselves. Such churches as are fortunate enough to attract them are doing a great work, and are filled with a robust spirit. The minister must make himself accessible and companionable with the young. The secret of attachment is generally found to consist in some work which is given them to do. There will be a brighter time in store for religion when young men are brought to see their responsibility and opportunity in the religious life.

The idea that we can only serve God acceptably and usefully when we serve Him of set purpose and consciously, has a troubling influence on tender souls. It is a mistake. Our breathing is a thing we are least conscious of when our health is best. And this is somewhat of an analogy. The healthy soul lives Christ always, is guided and controlled by Him when least conscious of his nearness. We speak and act according to the ruling power of our being, even when we do not directly refer things to that power. "Much of the best service done for Christ is of an indirect character." This fact does not militate against our longing and seeking and praying to realise the presence of our Lord in times of leisure and quiet, and even in the odd moments of busy hours.

There are few classes of books more harmful and unsettling in their effects than those that promulgate "new Christs" and "new religions.' The implication behind them is that the historic faith and the One Redeemer have in some way been found wanting, presumably because, after so many centuries, society is still honeycombed by the old canker of sin. This feeling seems widespread, and sufficiently strong to upset some people's faith altogether. In view of it two things should ever be borne in mind. Nowhere in the New Testament is there any suggestion that the present world is to be so cleansed from sin as to be a perfect society ("When the Son of Man cometh, shall He find faith on the earth?"); and, secondly, the nostrums proposed in place of Christianity are purely theoretical, and contain their own refutation, for none of them make the slightest mark on the evils against which they are aimed. What have Secularism, Materialism, Socialism, and Positivism done to lighten the world's evil? Nothing. Some religions profess a high ideal, but make no provision for the man who has failed in its attainment. Christianity is the only religion that seeks out the lost and raises the fallen.

A new edition of "The Pilgrim's Progress" by Dr. John Brown of Bedford gives some interesting information concerning the early circulation of this immortal work. It is commonly thought that, like most good books, its popularity did not begin till long after the death of its author. On the contrary, it seems to have sprung into immediate fame, 100,000 copies being sold during Bunyan's lifetime, *i.e.*, within ten years of its first appearance. It was also printed at Boston in 1681, and a Dutch translation appeared in 1682. Among other renderings, it has now appeared in the languages of Assam, Borneo, West and Central Africa, the South Sea Islands, and some American Indian tribes. Altogether it has been translated into eighty-four languages and dialects, and its popularity is as great as, if not greater than, ever, being the best known of all religious works next to the Bible itself.

Dr. Brown has also published his recently delivered lectures on "Apostolical Succession in the light of History and Fact." It is a thoroughly scholarly and temperate examination of the Roman and Anglican claims, its tone of studious moderation being one of its most impressive features. This is not the work of a fanatic, but of a well-informed and courteous divine, whose opinions must weigh even with his opponents. Until this work appeared there was no up-to-date statement of the Non-conformist-Evangelical position. Stress is specially laid on the mischievous practical effects of restricting supernatural grace and spiritual power to official lines, "as producing estrangement, exclusiveness, and intolerance among Christian men."

A needed protest is being made against the kind of teaching that is creeping into our Board schools under the heading of physiology, in which certain cruel experiments on live animals are described, and object-lessons of a revolting character are sometimes introduced by the teacher. There is a cold-blooded air about such passages as the following, which occur in the authorised text-book :—

> In order to study the functions of the roots of the spinal nerves it is necessary to perform experiments on living animals. If the spinal canal of an animal be laid open, and the anterior roots...be divided, the animal will lose all power of voluntary movement in that limb...but the power of sensation will remain....If we irritate those ends of the posterior roots still in contact with the cord, the animal will exhibit unmistakable signs of the most acute pain.

Apart from the much disputed question whether it is justifiable to advance science through the sufferings and death of dumb animals, the effect of such teachings on the sensitive minds of children must necessarily be disastrous. It cuts indirectly at the very roots of pity and sympathy with the lower creation, and is bound to do moral injury.

The women of the World's Women's Christian Temperance Union are greatly stirred by recent developments. Protests have come from France, Sweden, Canada, the United States, and Australia. Resignations of prominent and influential persons have become painfully frequent, the latest being that of Fru Elizabeth Selmer, of Copenhagen, one of the most influential Continental workers, and of the Danish branch of the W.W.C.T.U., of which she is president. The retractation of Lady Henry Somerset may do much to restore harmony, provided her friends will act in wisdom, and not place their esteem for an individual before the interest of the great cause, the whole future of which will largely depend on the action taken in the next few weeks.

With all staunch teetotalers the Sunday closing question will be a burning one until some definite and remedial step is taken. For ourselves, we are quite prepared to view the agitation upon it from an essentially religious point. God has given the Sabbath to man for the highest spiritual purposes. A licence to break the Sabbath, by whomsoever issued, does not touch the law of God for Sabbath observance written so emphatically on the pages of Scripture. Man himself needs one day in seven as a rest day, and God intends him to have it for the spiritual nurture of his immortal nature. In every phase of life the spiritual needs claim supreme consideration. Man's first duty is toward God—man's first call is to faith in God's Christ—and where these control conduct, there can be no hesitancy about Sabbath observance on purely religious grounds.

From an article in a contemporary we learn that there is a great deal of gambling going on in the Army, though betting is strictly forbidden; that officers as well as men are deeply involved; and we are told that it is sometimes ludicrous to find an officer who is well known to be addicted to the habit, lecturing his men against its ruinous consequences. Outwardly precautions against opportunities of indulgence are fairly complete, but when the authorities are tainted with the ruling passion it is not to be wondered at that these precautions are not so strictly enforced as they might be. The only adequate remedy is that the leisure hours of the rank and file should be better provided with healthy recreation and moral training. No repressive measures will be effectual till this is done, for the old adage about "idle hands" is as true of human nature in the Army as outside it.

The young street ruffian is compelling attention by the audacity of his exploits and his dangerousness to the public peace. *The Echo*, which has been making him a somewhat special study, regards him as the evil product of the condition of life in which there is no healthful and enjoyable recreation. That is only partially true, for many a small town which has places enough for healthful recreation has also a little knot of youths who are capable of making life far from dull. Still, it is true enough to give point to the demand of our contemporary for recreation, as well as education, to be provided by the State:

> Now, the further question arises—Where is the recreation to be given? In the big halls of the Board schools and in the yards of the same schools. And let this fact force itself into our brains. Where the population is the most dense, the streets most crowded, and football, cricket, and such games least possible to poor lads, there the Board schools, with their fine halls and large yards, are most numerous. This is no dream of a dream. The writer has been a *recreater* these fifteen years in the great city of the poor.

There is no insuperable reason why this suggestion should not become fact. The sooner the better.

The movement just now being revived in favour of "early-closing" is one which claims not only sympathy, but also practical support, from everyone. It is absolutely essential, whether from the point of view of mental, physical, or religious development, that sufficient time should be allotted to rest and recreation. Disclosures from time to time in the Press show how great are the evils which result from unreasonably long hours behind the counter as well as in the factory; and if by the spontaneous action of the British public a universal early closing system is not enforced, it will become imperative to render it compulsory by law, however galling this may be to the free-born but short-sighted Briton.

The Early Closing Movement should command our active interest as among the definitely Christian movements of the day. How can the moral and spiritual welfare of our shop assistants be attended to if they are driven from morning till night, week in, week out, like machines, till their Sundays find them too weary to appreciate the opportunity of public worship, and too worn out even for private devotions? Not one, but two nights in the week should see our shops shut up, not merely a few of the most respectable here and there. No one would then be the loser; all would benefit from having better workpeople.

In spite of its drinking, gambling, and immoralities, we are told by travellers that the Alaska-Klondyke region is the safest and most orderly gold-mining district in the world. The bowie-knife and the revolver are unknown in the North-west, and theft is non-existent. There are no police; all disputes are fairly settled by miners' law, represented by a committee called the Yukon Pioneers. Here is a fine field for mission enterprise, and we are glad that the Canadian Churches are realising their opportunity, and have already sent out some missionaries, while more are going in the spring. It is estimated that no fewer than 200,000 people will be carried into this country before the summer is over; and these will have special need of the influences of the Gospel in the midst of a wild and barbarous country.

The phenomenon of "money triumphant' appears simultaneously at home, on the Continent, and in America. If the rich are wise, they will be careful how they use their power, for any harsh exercise of it will excite resentment. The present is pre-eminently a time when pastors and teachers should "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good."

Mexico.—Writing from Apartado, 28, Orizaba, Mr. Eglon Harris says: "Convalescent mercies have been continued, and we can now rejoice in good health and renewed strength. There are still some cases of smallpox among the believers, but in none does it seem likely to be fatal. Last week, in the principal temple, our paper, *El Sembrador*, was often mentioned by the priests, who warned the people neither to read nor touch it. We are glad of this distinction between its teaching and that of Rome. I am about to send copies of 'The Pilgrim's Progress' to all the state governors and members of Congress."

Regulation No Remedy!

LADY HENRY SOMERSET'S RETRACTATION.

IN our last issue we inserted in full the letter of Lady Henry Somerset, in which she withdrew from her unfortunate position in relation to the State regulation of vice in India. We refrained, for the time being, from comment, that her retractation might speak for itself. We feel, therefore, the more free to remark upon it now.

We rejoice, in the first place, that it has come at all, for it justifies the principles for which we and other repealers have contended all these years. Lady Henry is convinced of "the inadvisability and extreme danger" of her former proposals, and recognises now that—

as long as regulation of any kind can be resorted to as a remedy, it will always be regarded as the one and only panacea...[and] will always be accepted as a convenient substitute [for moral reform].

It is therefore with thankfulness that we note her ladyship's

explicit withdrawal of an endorsement in whatever form of the principle of regulation.

This is all good so far as it goes, but it does not go far enough; and, alas! it comes too late to undo the fearful harm caused by her action last year.

A public retractation is a hard and painful process, and we sympathise with Lady Henry in the mental strain which it must have cost her. But she has not been the only sufferer. It were no small thing to sow division and discord in so gigantic an organisation as that over which she presided, so that at the present time the movement is crippled and its machinery out of gear. This might well have elicited an expression of regret, which we hope may yet be forthcoming in some communication to the Association she has so grievously injured.

But more than this. Encouraged by her act, the Government claimed the women of England as its supporters, defied moral sentiment, and, on the crest of the wave of this unhappy dissension, carried the re-enactment of the infamous C.D. Acts among our sisters in India. It will take long and weary years of uphill work to undo the mischief that her ill-advised and hasty action wrought. Meantime, how many Indian women will have succumbed to a shameful life, and gone down to a dishonoured grave? It would not be unreasonable, therefore, to expect her now to demonstrate her sincerity by using her great gifts and influence in every kind of endeavour to secure the repeal of this obnoxious legislation.

The weakest point of Lady Henry's letter is the erroneous assumption on which it is based: that her proposals themselves were *moral*, and that if the Government *had* instituted reforms they might have successfully co-existed with regulation. But how can regulation under any circumstances be a remedy? The very terms are self-contradictory. *What is morally wrong can never be experimentally right*, and this proposition neither casuistry nor expediency can set aside. The only remedy is obedience to the law of God; and if external aids be needed, let them be found in some active measures for the mental, moral, and spiritual improvement of our soldiers in their leisure hours. This is where reform is needed.

The Prince of Wales has presented a window to the Sailors' Institute at Falmouth, which is a branch of the British and Foreign Sailors' Society. At the meeting held at the institution Mr Edward W. Matthews, the general secretary, said on behalf of the parent society that they had received many gifts from his Royal Highness.

Our Child Drunkards.

I.—THE FACT.

MOLOCH was an idol worshipped by the Ammonites with human sacrifices. The Rabbins say that it was made of brass or copper, and placed on a brazen throne. The head was that of a calf, with a crown upon it. The throne and image were hollow, and a furious fire was kindled within them. The limbs of the image were also hollow, so that the fire could penetrate into the whole body. When the arms were red hot, children were thrown into them and were thus burned to death. The sacrifice was accompanied by the noise of drums and timbrels to drown the cries of the victims. Milton describes this murderous worship in "Paradise Lost"—

First, Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears;
Though for the noise of drums and timbrels loud [fire
Their children's cries unheard, that passed through
To this grim idol.

We regard with unspeakable horror this custom of sacrificing children in worship of heathen deities, whether practised among the Ammonites, Jews, or Hindoos, and yet we have a similar practice at our very doors in Christian England. No longer is Bacchus formally bowed down to in this country, yet the real practical devotion to this idol is deeply rooted among our people. The drinking habits of adults have long been recognised, but it is also a fact that the children of the nation—its future fathers, mothers, and citizens—are being deliberately infected with the cruel, caustic craving for intoxicants, and in their nursery days being developed into habitual drunkards. Dr. More Madden (not himself a total abstainer) says:—

J. L., aged 8, who was admitted to St. Joseph's Hospital, Dublin, Jan. 8, suffering from *delirium tremens*. In an adjoining bed we had at the same time another juvenile victim of alcoholism, viz., G. R., a newsboy (8), suffering fram blood-poisoning, marasmus, and eczema. Before admission this boy had been in the habit of going to the public-house for his drunken mother's daily supplies of whisky, and on each occasion was rewarded by a sip of the ardent spirit, until its taste and use had become second nature to the unfortunate child, who then afterwards invested his own little earnings as a newsvendor in the same way.

At the same time, in another of my beds, was a little girl (5½)...During her ravings in the course of the disease, and afterwards during her convalescence, this poor child babbled continually, and craved earnestly, to use her own words, for "a drink of porter from the gallon"; and we learned that, from the time she could totter under its weight, she was sent to the public-house for a can of porter, out of which she was accustomed to take a little taste no each occasion....I have now a poor little creature, only 2½, who refuses every suitable nutriment, constantly imploring the good sister for a drink of porter, instead of milk or other food presented to her.

On one occasion, and that, unfortunately, not an exceptional one, I saw three children, all under 10 or 11 years of age, reeling drunk out of a public-house in one of our leading thoroughfares on a Sunday afternoon. One was unable to stand unaided. Another was vomiting at the door of a gin-palace and using filthy imprecations. This sad scene, and those obscene words, uttered in what should have been the gladsome and innocent voice of childhood, appeared to me the strongest possible appeal for legal interference with the traffic of which such were the results.

These facts are painful enough, but we need not cross the Channel to find their equal.

Next week we shall deal with the *cause* of this fearful abomination.

Canon Christopher, speaking in Oxford at the missionary breakfast on Saturday, said that it seemed to him Uganda was one of the most wonderful chapters in ecclesiastical history that he had ever read. They did find instances in ecclesiastical history of the wonderful and rapid spread of missions in rude tribes, but modern missionaries did not baptise wholesale like they did in those middle ages. They saw the people of Uganda coming forward in their thousands for baptism, and, personally, he considered it the most marvellous instance of missionary work that he knew in the whole history of the Church.

The Testimony of Jesus

Concerning Himself.

By Rev. DR. JAMES CULROSS.

CHRIST THE CENTRE.

THE New Testament is conducted on the principle of giving Jesus Christ the central place. It is not Church, or creed, or doctrine, or even the Bible itself, but the living Christ. The Christian man does not say I know *what*, but "I know *whom* I have believed." In the centre of New Testament doctrine there stands a living Person, who loved me and gave Himself for me, and in whom I repose all my hope and trust.

It was the error of the Jews in the time of Christ that they sought salvation in the Book instead of that Person to whom the Book pointed. So Jesus said to them, "Ye search the Scriptures," in which they were right. Their error lay here: "Ye think ye have eternal life *in them*." But these very Scriptures in which they thought to find life "testified to the Christ," and "ye will not come to *Me* that ye might have life." The same fatal error is to be found to-day. Men seek for life where it is not to be found.

A single parable may make the truth clear. You live in a country hamlet, and are suffering from an illness which baffles your medical attendant. He advises you to consult a specialist in a neighbouring city who has made your disease a study, and who has cured many who have been suffering like you. You go to the great city accordingly. On your arrival, being a stranger and not knowing your way, you consult a directory, containing a map of the place, with all the streets and squares, and a list of all the professional men and the places where they live. By a little searching you discover the name and address of the physician whom you wish to consult, and the hours when he may be seen. You proceed to the street where he lives;

YOU FIND THE HOUSE,

there is his name on a brass plate; he is at home, and can see you; you lay your case before him; he tells you what to do; you do it, and are cured. *Who cured you?* Not the directory, but the physician. What, then, was the use of the directory? It enabled you to find the physician. And such is the use of the Bible—it tells about Jesus Christ, and brings us to Him. It is not itself our Saviour, but it leads us to the Saviour, directing us to Him. We tell Him our story, and put ourselves into his hands; and He answers our trust by saving us.

Of course there is a Bible in your house. It is a poor house indeed where there is none. Time was when it took gold to purchase a copy; now one can be had for pence. Obed Edom counted himself happy when the Ark of God was under his roof; it made his dwelling a kind of holy place. "The Lord blessed Obed Edom and all his household." A still greater blessing is given, if you only knew it, in the possession of this book. How do you use it? Does it lie in your best room in morocco and gold as an ornament? Is it covered with dust out of sight on a shelf? Or is it worn with much handling, and perhaps soiled with tears? It was Christ's book, which again and again He brought forth: "*It is written.*" It was through his opening it that the hearts of the Emmaus friends were made to "burn within them." It were worth learning to read in one's old age, were it only for the sake of this book alone. The blessing that is in it cannot be told for greatness.

An incident may illustrate this. A wayfarer who had been trudging for hours on a dusty summer day, and who longed for a draught of fresh water, knocked at the door of a wayside cottage. The parents were quarrelling, and the frightened children were gathered crouching in a corner, ragged and half starved to look upon. It was evidently no place where they were accustomed to sing "Home, Sweet Home." The stranger drank the water which was given him in a broken cup, and as he did so he happened to spy a Bible high up on a shelf. Before passing on his way, he spoke kindly to them—for he was a Christian man—and then he sang a little Christian song to the children, and added with a bright look, "Dear friends, I know what would help you.

THERE IS A TREASURE IN THIS HOUSE

of which you are not aware, which would at once make you rich and happy. Will you search for it?" His parting words, though not understood, were not forgotten. When the wife was not looking, the husband searched for the hidden treasure; when the husband was not looking, the wife did the same. At length she discovered it. It was the Bible on the shelf, which her mother had given her as a gift on her wedding day, and which had lain for years unopened. She "happened" to cast her eye upon it, and the thought occurred, What if this is the treasure the stranger meant! She took it down from its perch with trembling fingers and a choking in her throat, and found on the fly-leaf in her mother's handwriting, "The word of thy mouth is better to me than thousands of gold and silver." Eagerly she began to read it. It was all new and very wonderful. By and by she began to pray, and to read it to her children. One day her husband came home, raging like a wild beast. She answered quietly and meekly, and marking the surprise on his face she said, "I have found the treasure the stranger spoke of," and at the same time she laid the Bible reverently down upon the table. He bit his lip and was silent. From this time they began to read it together, and to cry to God over what they read. Gradually the light entered their hearts, the light that shines from the face of Jesus Christ, and with the light a simple trust and a peace that passeth understanding.

It need scarcely be told what followed. It was like the working of a miracle. All things became new, both within and without, looks, tones, ways, as well as hearts, and the lowly home was changed into a nook of Paradise. This is the true use of the Book; it leads the wandering and unhappy soul "to Me"—to Jesus Christ the Saviour.

From Rev. F. B. Meyer.

THE readers of The Christian who are praying for God's blessing on my American tour will rejoice to hear of the marvellous way in which He has owned my words in Detroit and Chicago. The largest churches have been crowded to the doors; all the Evangelical ministers have united in extending to me their welcome, and have attended the whole series of meetings, and, above all, the power of the Holy Spirit has moved upon us. I have never felt more deeply his gracious co-witness and help.

At the meeting in Chicago, in which the ministers of the city said farewell, and at which about 1000 ministers and students were present, we had a never-to-be-forgotten blessing. I am now leaving for Kansas, St. Louis, and Washington. I ask for prayer that I may be safely brought back to my own pulpit for the first Sunday in March. F. B. Meyer.

1301

Suggestive Readings.

THE MYSTERIES OF THE KINGDOM.—III.

"Why speakest Thou unto them in Parables?" "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given." Matt. xiii. 10, 11.

THE OCCASION OF THESE PARABLES.

THE parables of our Lord which gave his disciples to understand the mysteries of the Kingdom began to be spoken after the Pharisees had said, "He hath Beelzebub, and by the prince of the demons casteth out demons." And after his friends and kinsmen, among whom was his mother, came seeking Him; some of whom even said, "He is beside Himself." Then He replied: "Whosoever shall do the will of God, my Father, Who is in heaven, the same is my brother, and sister, and mother." For the New Creation is not natural but spiritual, and they who do the will of God are born of God, and are the children of God, being the children of the resurrection (Matt. ix. 34; xii. 22-50; Mark iii. 21, 35; Luke xx. 36; Rom. vi. 1-11).

The same day, we are significantly told, "went Jesus out of the house, and sat by the seaside"—as "his own" received Him not, He goes where whosoever will may hear his voice. Then He began to speak in parables, which were intended to reveal to them that were within the circle of his believing followers, and to veil from them that were without, the mysteries of the Kingdom of Heaven.

WHY CALLED THE KINGDOM OF HEAVEN.

For a reply to the question, Why does Matthew use the term "Kingdom of the Heavens," while the other Evangelists say "Kingdom of God"? we must refer to Daniel iv. 25, 26. King Nebuchadnezzar must go among the beasts, and seven times pass over him, until he knows "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will...And his kingdom shall be sure unto him as soon as he shall have known that the Heavens do rule." The Most High is in antithesis to Nebuchadnezzar; and the heavens to Great Babylon which he had built. The Gospel of Matthew was written for Jews. They had, however, no king who could be referred to in antithesis to the Most High; but they had the expectation of an earthly kingdom with earthly glory; and therefore it was appropriate for Matthew to use the term Kingdom of the Heavens. Although the two terms, as used above in Daniel, are equivalent, as they are also as used by the Evangelists, yet, strictly speaking, Kingdom of God is a larger term than Kingdom of the Heavens, for the former speaks of God the Creator, the latter of the heavens which He created. The Jews needed to be pointed from the earth, where their hopes were concentrated, to the heavens, which are higher than the earth, as the thoughts and ways of God are higher than the thoughts and ways of men.

THE VISION OF ISAIAH VI.

Isaiah's remarkable prophecy (vi. 11, 12), which is quoted more frequently in the New Testament than any other Old Testament prophecy, appears to me to mean that flesh and blood could not be healed so as to be fit for the Kingdom. The worn-out garment cannot be patched with a new piece; the new wine must have new bottles; "If any one be in Christ he is a new creation." The Evangelist John profoundly adds: "These things said Esaias when he saw his glory, and spake of Him," in whom, sent of God, in the likeness of sinful flesh, the old creation was judged and doomed, that the sons of God, the children of the resurrection, might be made free, by the law of the Spirit of life in Christ Jesus, from the law of sin and death; that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."—John xii. 41; Rom. viii. 1-4.

If men as related to Adam could be converted, and forgiven, and healed, it would be of no lasting benefit; their fallen nature would again bring forth fruit after its kind. Therefore, the Evangelist who adds concerning the vision of Isa. vi. "These things spake Esaias when He saw his glory and spake of Him," is the one who says, "As many as received Him, to them gave He right to become children of God, even to them that believe on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Ye must be born again." And he it is who records the Lord's intercessory prayer, "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was....And the glory which Thou gavest me I have given them: that they may be one as we are." If the old garment had been patched; if the new wine had been put into old skins; if Adam's seed could have been turned and healed, and nothing more, they would not have gained the right to be children of God in the Gospel sense, for they would not have been born with the birth which is "not of blood, nor of the will of the flesh, nor of the will of man; but of God." Nor could they have received the glory which the Son had with the Father before the world was. Nor could they have entered, nor inherited, nor even perceived the Kingdom of God: which flesh and blood cannot inherit, and which can only be seen and entered by those who have been born again. (John i., iii., xii., xvii.)

This great truth of the Gospel was indeed contained in the very record of Isaiah's vision: "Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate [desolate with desolation]....And if there should yet be a tenth in it, this shall again be consumed; (yet) as the terebinth and the oak, though cut down, have their stock remaining (even so) a sacred seed shall be the stock thereof." How true it is that

The New is in the Old concealed;
The Old is in the New revealed.

That sacred seed is "the firstborn of every creature;" the root as well as the offspring of David; and He said, "Before Abraham was I AM"—the eternal self-existent One. We were baptised into his death, that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. reveals the truth that was concealed in Isa. vi.

THE SOWER AND THE SEED.

The fundamental parable of the Gospel is that of the sower. It is unrestricted by dispensational limitations. It was uttered beside the Sea of Galilee of the Gentiles, and the sower is Jesus, the Son of Man. Not Jesus as the Jew's Messiah, nor as Israel's King; but Jesus in his relation to the human race. "He that soweth the good seed is the Son of Man" (37).

THE SEED IS "THE WORD OF THE KINGDOM."

This definition of the Gospel seed (verse 19) must never be lost sight of. The Gospel is the Gospel of the Kingdom. The word is the word of the Kingdom. The word of the Gospel is therefore the word of the Gospel of the Kingdom.

In Acts viii. there are seven definitions of Apostolic teaching :—

1. They that were scattered abroad went everywhere preaching the word.
2. Philip preached Christ unto them.
3. Preaching the things concerning the Kingdom of God and the name of Jesus Christ.
4. Samaria had received the word of God.
5. Testified and preached the word of the Lord.
6. Preached the Gospel.
7. Philip preached unto him Jesus.

These certainly are not seven Gospels, but seven definitions of the same Gospel, and the idea prevalent through all of them is the Kingdom of God—the Reign of God.

In Acts xx. the Apostle Paul, in two consecutive verses (24, 25), speaks (1) of the ministry he had received of the Lord Jesus to testify the Gospel of the grace of God; and knows (2) that all among whom he had gone preaching the Kingdom of God should see his face no more. Here "the Gospel of the grace of God" and "the Kingdom of God," if not interchangeable terms, are, as in the above case, different aspects or relations of the same Gospel. Only from the throne could grace come.

THE DISEASE AND THE REMEDY.

It is a sound axiom that "to know oneself diseased is half the cure." If we know the disease from which our fallen race is suffering we shall be able better to understand the remedy which the only wise God our Saviour has provided for us. The disease is that we have become impregnated with the mind, the nature, of the rebel and usurper. God is the great King. Lucifer sought to be God. When Adam was created God put all things under his feet. But Satan tempted him with the desire to be as God, and by yielding to the tempter he became his captive and his slave. After 4000 years of this bondage, during which Satan was the tempter and tyrant of mankind, and the accuser of all who believed God, the glad tidings of deliverance and salvation were announced. They could only be of one kind—the restoration of the race to the Reign of God. "The Reign of God is at hand: repent ye and believe the glad tidings." Ruin came by believing Satan and submitting to his evil rule. Salvation can only come by believing God and by obedience to his rule of love. Jew and Gentile rejected the good news, and crucified their King. That summed up the case against man as he was descended from Adam, and proved that flesh and blood cannot inherit the Kingdom of God. But the Gospel remained the same: just as Jeremiah's testimony was unaltered, though the king cut up and burned the written copy. It was rewritten, with the addition of many like words.

Whether it be before or after the death and resurrection of our Lord and Saviour; or whether it be the Kingdom within, which is righteousness and peace, and joy in the Holy Ghost, or the coming of the Kingdom in its mighty and manifested glory: there is, and in the nature of things there can be, only one Gospel for fallen man—that God will pardon his rebellion and receive him back in allegiance to his rule. That is the beginning: all else follows. M.

The Treatment of Hydrophobia. — The February issue of *The Zoophilist* is accompanied by a supplement giving particulars of 373 victims of the Pasteurian system of inoculation. With much more pleasure our contemporary reports, on the authority of Dr. Edward Haughton, the medical officer in charge, that a patient treated at the London Buisson Institute, Upper Norwood, is alive and well. The patient was a keeper in the Dogs' Home, who was twice bitten by different dogs, and twice treated. We have on previous occasions informed our readers that the Buisson treatment is by means of a system of baths.

HOME MISSIONS.

Working Lads' Institute, Whitechapel.

THIS useful institution having attained its majority, Rev. Thomas Jackson, its present superintendent, invited a number of friends interested in the work to gather at the Institute for prayer and thanksgiving. After singing and prayer, Mr. Jackson explained that the work has been signally owned of God, some 7000 lads having been brought under direct Christian influence, many of whom are now filling positions of responsibility in business life and Church work. The Institute premises are a noble monument of the devotion and faith of Mr. Henry Hill, the founder, and of the many Christian workers who co-operated with him. All that was embraced by the past services of the Institute to the youth of London was traceable on its human side to a letter which appeared in THE CHRISTIAN, and he ventured to affirm that among the many philanthropic and Christian agencies that had been either originated or greatly stimulated and helped by that paper, the Working Lads' Institute was not among the least. Mr. Jackson added that in a spirit of absolute dependence upon God he had entered upon the work, and he invited his friends to share with him the joy that prosperity evoked.

Various speakers testified to the great blessing that had been conferred upon families in the district through the influence exerted by lads attending the Institute, and of the counter attraction furnished by it to the low music halls and public-houses of the district. The captain of one of the large steamships that visit the London docks recently testified to the debt of gratitude he owed to the Institute. The manager of one of the largest firms in New York a few weeks ago stated that both spiritually and socially he owed his all to the Institute. A letter was read from the leading member of a provincial firm, in which he stated: "As a boy of sixteen years of age, and new to London life, I was fortunate enough to join the Institute as a member. Both helpers and students were the cause of assisting to mould my character in the right direction." Other testimonies were given to the value of the work done in the past years. Persons who may wish to see any orphan or country lad befriended that has recently come to London, and who is in need of a Christian home, may communicate with Rev. Thomas Jackson, 137, Whitechapel-road, E.

A Pressing Need.

COMING here as the minister's wife a short time ago from the South, where I was privileged to do some little work for the Master, I feel that He calls me to do something for Him here also. We have over 3500 souls connected with the congregation, scattered among twelve villages. There is one church for all these and five district meeting-places. These meeting-places are poor beyond description, with mud floors, mud and stone walls, thatched roofs, and no regular form of seating. In such houses mission and aggressive Christian work in a climate like ours is exceedingly difficult, if not dangerous, particularly in winter.

To attempt any regularly organised Sabbath-school work in these meeting-places, where the children in many instances are ill fed and poorly clad, is simply impossible. One of these districts claims our attention first. It is more than three miles from the church, with a population of over 700, and no place for meeting, either week-day or Sabbath, other than as already described. The people are very poor, being all fisher folk, and, notwithstanding their poverty, they have already begun to contribute towards the expense of a meeting-house among themselves. I cannot help admiring their general sobriety, cleanliness, and great respect for any who belong to Christ. My husband tells me that he knows of no family amongst them without worship night and morning.

Our difficulty is how to maintain and use definitely for the Lord this devoted spirit without a meeting-place. The young need special attention, for many of them leave us for various parts of the world, and we wish to secure them for Christ before parting with them. This cannot be done without a common meeting-house and the power of the Holy Ghost. (MRS.) CATHA ISOBEL MACLEOD.

Freechurch Manse, Knock, Stornoway.

The Edinburgh Medical Missionary Society.

THIS well-known society has since 1841 been closely identified with the progress of the cause of Medical Missions. Since that time the society has sent out considerably more than one hundred fully qualified medical missionaries into the foreign field, and at the present time thirty-two (including eight ladies) are in training. The students are drawn from all parts of the United Kingdom and Colonies, they belong to all the Evangelical denominations, and are free to offer their services to any missionary society. The directorate of the society is equally unsectarian, and comprises many well-known medical men; Sir Thomas Grainger Stewart, one of the Queen's physicians, being president.

The society has been enabled to establish several flourishing medical missions in the foreign field, and still supports such in Nazareth, Damascus, and Agra (a Training Institution for Indian Christian young men). In addition, twenty years ago, the Livingstone Memorial Medical Missionary Training Institute was inaugurated. This is placed in the very midst of the moral and spiritual wastes of our home heathenism, for the alleviation of human suffering and the salvation of the lost, and at the same time for the training of the young missionary who thus follows in the footsteps of his Master. During the past year the new cases treated numbered over 12,000; 17,181 visits were paid to the dispensary, for surgery and dressings 7668, and the visits to patients numbered 15,560. The Convalescent Home had been occupied by 225 patients, who made an average stay of fourteen days.

The society has not been for some time enjoying the income necessary for this great work. In spite of the most earnest efforts on the part of the officials, the ordinary contributions remain almost stationary. This is a matter which calls for earnest consideration. That a society doing such a noble work should find its operations hindered is to be regretted. It is hoped this will be remedied at an early date.

The British Medical Society is to pay its third visit to Edinburgh in July, and it is purposed to have a demonstration of medical missions by having a medical mission museum arranged for. The superintendent is Dr. Sargood Fry, 56, George-square, Edinburgh.

On the Blackdown Hills.

THE twenty-seventh narrative of facts concerning the Lord's work on the Blackdown Hills in Devon and Somerset has been issued by Mr. W. J. H. Brealey. From the interesting story we learn:—

"The work of the Lord in all its various branches has been sustained by the good hand of God, and the earnest band of diligent fellow-workers have continued their self-denying and patient work with the utmost unity and fervour. The day and Sunday-schools still continue to give reason for thanksgiving to God, and from them souls have been won for the Lord Jesus. The Gospel and other services have been continued in the various mission rooms with much to cheer, numbers and interest continuing unabated in most cases; and the Gospel, being preached with no uncertain sound, is made a blessing to the hearers.

"Sometimes the seed sown springs up at once, at others no present results are seen; but the Word of God, being 'incorruptible,' must live, and, though buried for long years, cannot be lost when once it is sown in the heart. Many deeply interesting cases of conversion have cheered us in our service."

Among the events of the year mention is made of the death of Mr. J. B. Radcliffe, who carried on the work at Bishopswood, and the removal of Mr. Brealey from Clayhidon to Clevedon. Mr. Showell and his fellow-helpers have been well sustained in their work, and Mr. Brealey has been blessed in his own endeavours and his occasional visits and oversight. Mr. Brealey's address is 10, Albert-road, Clevedon.

From Other Lands.

American Notes.

THE LATTER-DAY SAINTS AT HOME.

(*Concluded.*)

THE perverse teaching of the Higher Critics, so-called, plays into the hands of all such delusions, and is calculated to foster the production of more spurious Scriptures like the Book of Mormon. For men must have something to believe, and as the "Higher Critics" pervert the Holy Scriptures, draw away from the truth, and draw away disciples after themselves, they leave them at the mercy of the many false Christs and false apostles, anti-Christs, whom the Lord Jesus and his apostles predicted in the latter days.

Nevertheless, there is much to be learned from "the Latter-day Saints." Their tithing system provides them with funds, and obviates the need of collections, of which there are none. The division of their community into wards, with visitors to every family, keeps them in touch with each individual, so that, theoretically at least, there is no poverty. At the same time, this visitation may serve the purpose of espionage, so that not only the circumstances, but the thoughts and tendencies of the visitee be known and reported at headquarters.

The present President, Wilford Woodruff, is a kindly, simple-hearted, and honest man, in his ninety-second year. I regretted my inability to accept his invitation to drive me out to his house, which would have afforded the opportunity of personal intercourse with him and his family. Previous presidents have been shrewd, astute, and able men; sometimes uncompromising and unscrupulous in their love and exercise of power.

We met at Salt Lake City, and travelled to San Francisco with, Mrs. Stenhouse, author of "The Tyranny of Mormonism" (*Sampson Low & Co., London*). She told us many things, always speaking kindly of the people, but lamenting a life wrecked by delusive teachings and tyrannous rule.

A Christian man of business told me that he thought the Mormons were as good as any; and he would rather have them on his books than others, whether professing Christians or not; for he was more sure of getting his debts paid.

A disciple of Col. Ingersoll, on the other hand, who has given much attention to Mormon history and literature, is very strong against their teachers and leaders.

Every young man is liable to be sent out as a missionary, and if Brigham Young found one becoming lax in the faith, or even loose in conduct, he would send him out without purse or scrip as a missionary. The young fellow had to read his books and study the teachings, and this withdrew him from the mischief which Satan finds for idle hands to do; and such missionaries would often return steadied by the weight of responsibility, strengthened by contact with men, and educated by what they saw and heard in the lands through which they travelled; from our point of view, qualified also to spread a mischievous spiritual contagion. There are 1500 of these missionaries in various parts of the world. And among other changes of tactics, they are no longer endeavouring to bring converts to this Zion among the mountains, but to establish centres in every possible new locality.

Of course, the rank and file know little of the doctrines which they profess to believe. If even the majority of the members of Evangelical Churches would be unable to state clearly almost any of the truths they are understood to hold, it is not strange that these should be no better instructed. It is often pathetic, and even pitiful, to hear questions on abstruse subjects asked by some who have no knowledge of foundation truths.

The Tabernacle and the Temple are two remarkable structures—the former for its ugliness, the latter for its architectural beauty. This was forty years in building; it was begun in 1853, and dedicated on the same date in 1893. It is impervious to the public, only being used for marriages, baptisms for the dead, laying on of hands, and other functions. The Tabernacle, where the general meetings are held, looks from the outside like a Noah's ark turned bottom upwards. Inside it is commodious and convenient, and its acoustic properties are excellent. It seats 9000 people, and 2000 more can be crowded into it, yet a pin dropped at one end can be heard at the other. It is shaped like an egg, and the roof, made of wood, is the largest in the world unsupported by pillars. It possesses one of the finest organs in the States, and has a choir of 600, for whom seats are provided on each side of the organ, and of whom about 400 habitually attend. The leader of the choir, Mr. Stephens, is a Carmarthenshire man, who went out when a child, and by sheer industry, with a minimum of education, developed the musical talent which was born in him. He gained the first prize at the Mormon Jubilee for setting to music the Pioneer Ode, and the second prize at the World's Fair was won by him and his choir, the first being taken by the choir from Wales.

R. Cope Morgan.

The Bible in China.

A VERY striking movement in favour of the spread of the Gospel has lately taken place in China. For some time it has been known that the Bible has had an entrance into the Emperor's Palace. First, it was the young Empress who had been under the influence of Christian teachers, and it was said, soon after her marriage, that there was daily prayer, and that the Bible was read frequently by some of the ladies in the Court.

Little was heard of this movement for some years, then came the presentation of a copy of the New Testament to the Dowager Empress on her sixtieth birthday. She graciously accepted the gift, but its effect on her mind is but little known. A few days after the presentation, however, one of the Palace officials called at a book-shop where Bibles were sold, and inquired for a copy. He purchased one of the best that was to be had, but returned in a few days to point out a flaw in the printing, and request an exchange for a more perfect copy. The bookseller, on opening the book, remarked some Chinese characters which were written in a very remarkable style. Commenting on them, the Palace eunuch told him that it was the Emperor's own writing, that the Emperor had been reading the book, and desired a more perfect copy. Selections of Christian books likely to interest have since been sent in from time to time to the Palace, and kindly received. Now comes

A REMARKABLE INDICATION

of answer to the prayers which have accompanied and followed them. I quote from a recent number of the *North China Herald and Consular Gazette*, one of the most reliable and influential papers in the Far East:—

"The young Emperor has himself opened the little door which admits the first small stream of a flood of mighty waters...We see the result of this in what we have heard has happened during the autumn examinations. The unfeigned surprise with which, for example, the following question was read by ten thousand students in one of the examination halls may be imagined: 'What do you know of the re-peopling of the earth by Noah and his family after the Flood?' The examiner sent down from Pekin who put this question had been reading the Old Testament, copies of which are now in circulation among the higher classes in the metropolis. The text-book recommended was the Old Testament; in consequence there was a great demand for whole Bibles, and fifty copies were sold in one day. This is the course events are taking in China at the present time, and the change is certainly a remarkable one. The statesmen of China, her scholars, and her students are studying the Bible because it is the classic of Christian countries. They have to become acquainted with Western religion, Western science, Western political economy, and Western philosophy, and they naturally read our Bible among the other books current in Western countries."

For years past efforts have been made to reach the young Emperor with Christian truth, and these have not been unsuccessful, so we may hope that the reasons put forward by the *North China Herald* are not the only ones which have induced him to introduce—or allow to be introduced—the Bible as a subject for study by Chinese students. One of the earliest ways, I am told, by which any teacher of Christian truth got admission to the Emperor was the following. Thank God that other and purer teaching has reached him since; yet it may be of interest.

Some years ago the Romanists had a cathedral near to the Emperor's Palace in Peking, permission to build it having been extorted after the Tientsin massacre, I believe. This was a great eyesore to the Chinese, who, after many efforts, managed to have it given over to them, on arranging for the building of another in another part of the city. A priest told me that in vacating this they purposely

LEFT BEHIND A FINE ORGAN.

The Emperor heard of and visited it, and the consequence was that he applied for someone to teach him to play, and was supplied with a native Roman Catholic teacher, from whom after a while he learnt many things, and came to be interested in Christianity. He soon found out that there were other teachers, and has been led on, by God's providence, even to read His own pure Word of Life.

God has very graciously answered prayer. Some half-dozen of 1893 have become between seventy to eighty thousand Christian Chinese in 1897, but let us not slack in prayer for Kuang Su, the young Emperor, or his hundreds of millions of interesting people. Let us plead that God may yet save a hundredfold more, and lead the Emperor himself to the foot of the cross. Let us also ask that the door so graciously opened may be kept open.

Should the present German expedition be the beginning of a move to partition China among European Powers, it may mean a serious, and a very serious, hindrance to the spread of the Gospel there. Let us claim for China the fulfilment of the promise, "I have set before thee an open door, that no man shall shut it."

T. W. Pigott.

Sheo-Yang Mission, Dec. 13, 1897.

The Gospel in South America.

IN a recent letter, Señor Olsson, of the Christian and Missionary Alliance, reports the opening of a Mission Home at La Plata, where new workers will stay for a time to study the land and its language and needs. Mr. J. A. Price has taken charge of this important institution. At Buenos Ayres Mr. Olsson has opened a mission-room, which has been taken in charge by Mr. W. D. Smart, who is at the head of the Training Institute for native workers. During Mr. Olsson's absence in the interior, Mr. Smart will act as secretary and treasurer of the Mission.

Mr. Olsson adds: "Good news has been received from Chili, Peru, and Ecuador. Mr. Weiss, who is working in Victoria, in the south of Chili, reports sixty converts in two months. Pray that all hindrances may be taken out of my way, and that I may commence my journey; also that sufficient money may be forthcoming for the work on the Pacific Coast, and in the Valley of the Amazon."

One of the workers associated with the Mission, Mr. W. A. Cook, has visited Goyaz, in the heart of Brazil. He writes: "Everywhere I found a readiness to receive the Word of God; the people seem disgusted with Romanism. The capital of Goyaz is ready for occupation, and the work should begin with a series of evangelistic meetings....There are many Indians scattered all along the Araguaya river, and they earnestly invite us to instruct them."

Communications regarding Mr. Olsson's great undertaking may be addressed to Mr. H. S. Ridings, 31, Carson-road, West Dulwich, S.E.

Our Daily Homily

SUNDAY, February 20.

"*Be it done unto thee even as thou wilt.*"—Matt. xv. 28 (R.V.).

THIS was a remarkable permission. It is not often that Christ takes the key to his stores out of the bunch which hangs at his girdle, and entrusts it to a soul, saying in effect, Take what you will. It is a great matter for God to say, "Of the work of my hands, command ye Me," as though He were prepared to take his commands from his child. What conditions must be fulfilled before such words are spoken to ourselves?

1. *We must intercede for others.* This woman came for her child. We must always be on our guard when we ask much for self, lest somehow our requests be prompted by self-aggrandisement. If we do ask for power, wisdom, or likeness to Christ, let it be that we may help others better. The Apostle says that Christ "loosed us from our sins...and made us priests." (Rev. i. 5, 6, R.V.) We all need this loosing, that we may become intercessors.

2. *We must put Christ in his right place.* The Canaanitish woman came to Him as the Son of David, and He answered her not a word. She had no claim on Him as such. That He was the Jews' Messiah couldn't help her. She gave him that title by courtesy and hearsay. It was necessary that by his silence she should be driven to find Him for herself. When she said, Lord, help me, worshipping at his feet, she was a step nearer the goal.

3. *We must answer his affirmations with yea.* He told her what she was. She was an alien and outcast. She was not part of the chosen family; she must understand her true position, and take it. And she did. She said, Yea, Lord. If you can perfectly accept God's will, so that it shall take the place of your own, God can let you have your way, because it will be his.

MONDAY, February 21.

"*Peter took Him, and began to rebuke Him, saying, Pity Thyself, Lord: this shall not be unto Thee.*"—Matt. xvi. 22 (marg.).

Throughout his life, these words were perpetually flung at the heart of Christ. Spare Thyself this hunger, the devil said in the wilderness, on the threshold of his public ministry; spare Thyself this agonising death, he said again in the garden, on the eve of the crucifixion.

It is noticeable that the cross was surrounded by voices that repeated the same words. *They that passed by it* wagged their heads, and said, "Thou that destroyest the temple and buildest it in three days, save Thyself." *The chief priests* mocked Him, with the scribes and elders, and said, "Can He not save Himself?" The *soldiers* also mocked Him, coming to Him, offering Him vinegar, and saying, "If Thou art the king of the Jews, save Thyself." And one of *the malefactors* which were hanged railed on Him, saying, "Art not Thou the Christ? save Thyself and us." All these voices spoke after the methods of human wisdom.

This made our Lord turn so quickly on Peter, saying, "Get thee behind me, Satan: thou art a stumblingblock unto Me." How often are the same words addressed to us: "Pity thyself. Have mercy on your sensitive human nature; do not be too lavish with your money; give yourself a little more licence." But it cannot be. You cannot save others and yourself as well. Those that would follow Jesus in his steps of redemptive help to mankind, must deny themselves, take up their cross, and follow Him into rejection, shame, spitting, and the grave.

TUESDAY, February 22.

"*As they were coming down from the mountain.*"—Matt. xvii. 9 (R.V.).

The Mount of Transfiguration might, if the Lord had so willed it, have been a footstool by which He could have stepped back into his native home. It does not seem unlikely that all mankind would have left the world by some such gradual fading into the world of spirits, had not sin entered into the world, and death by sin. As a perfectly sinless man, Adam would have gone this way, changed in a moment, in the twinkling of an eye; and the second Adam, in the course of his human life, reached the same point from which he might have been clothed upon with immortality, and translated that he should not see death. If this were the case, and there is every reason for thinking it, what new beauty there is in this coming down from the mountain side.

Of his own free will Christ tore Himself away from the open door of heaven, from the blessed society that appeared on the border-line, from the near proximity of the embrace of his Father's bosom, and deliberately turned to face an altogether different exodus. He knew all that awaited Him, the agony and bloody sweat, the cross and passion, but He did not hesitate. He heard the call of the cross. He knew that only through death could He destroy him that had the power of death, and deliver men. He knew that as the Lamb of God He could put away the sin of the world only by sacrifice. Moreover, He knew there was no alternative. Through the dark haze He saw the multitudes that no man can number, and heard the rapturous song, "Thou wast slain, and hast redeemed us to God." And for the joy that was set before Him He came down from the mountain, endured the cross, despising the shame, and through death became crowned with glory and honour as the Divine Saviour.

WEDNESDAY, February 23.

"*If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.*—Matt. xviii. 15.

"Where is thy brother, child?"

"I don't know, Lord; I have not seen or spoken to him these many days; and, as far as I am concerned, I would not mind if I never saw him again; he is as good as lost to me."

"Hast thou wronged him, that this gulf has yawned between you? Remember that I said, if when coming to the altar, thou shouldest remember that thy brother had some complaint against thee thou wert to leave thy gift, and seek to be reconciled; then come and offer thy gift."

"Yes, Lord, I remember well. But that is not the case now; my brother has nothing against me; he is in the wrong, not I; he has trespassed against me, not I against him. It is therefore for him to come to me, not for me to go to him."

"Is it likely that he will come to thee?"

"I do not think it is, Lord. He is not one of thy disciples; and it is most unlikely that he will ever cross my threshold to apologise and ask forgiveness."

"Then thou must go to him, and tell him his fault between thee and him alone, and do thy best to win him back."

"But I think he is most likely to put the wrong construction on my going, and to account that I feel myself in the wrong."

"Thou must go and tell him, and try to win him."

"But we are of such different temperaments, that it will really be better for us to live apart."

"Thou art thy brother's keeper, and thou must win him out of his fault, and lovelessness, and wandering. He is getting harder and more callous every hour. He is drifting away, not from thee only, but from Me. I know he was in the wrong at first, but thou art in the wrong now, and thou must go and tell him his fault, and try to wash his feet and win him back.

THURSDAY, February 24.

"*Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.*"—Matt. xix. 8.

This is a very profound principle, which is of immense value in dealing with Scripture. There were certain precepts and commands given to Israel, which are not of lasting obligation, because they were stages in their moral discipline and education. It would have been impossible to lift them suddenly from the degradation into which they had sunk in Egypt, to the glorious levels of Isaiah or the Sermon on the Mount: so God's dealings with them were graduated and progressive.

Such were the regulations about a plurality of wives, the keeping of bond slaves, the treatment of captives, the destruction of their foes. Thus, our Lord says, Moses interposed a parenthesis of legislation, which was a stage higher than anything known among the surrounding nations, though it was not God's earliest or highest code.

What was true of Israel, is true of us. We do not realise, in the first stage of our redemption, all that is included in the word "Sin." We are like men enveloped in morning mist, which permits them to descry only the bolder outlines of the cliffs around them, but as yet veils the minuter eminences or depressions. As the mist clears surrounding objects become ever more distinctly defined: so that we know more of God, we know ourselves better, and realise what sin is, and come to see it where we had never guessed its presence. Thus we condemn to-day what we permitted five years ago. Christ makes us more sensitive than Moses could. As hearts lose their hardness, the unspeakable sinfulness of sin becomes more apparent and grievous.

FRIDAY, February 25.

"*We are able.*"—Matt. xx. 22.

This is the cry of youth—ardent, impulsive, self-confident. It does not wait to calculate the ridges and hummocks that lie between it and its goal, but supposes that it will be able to skate the entire distance over the glistening azure-blue ice. Without hesitation it counts on being able to brave all difficulty, surmount all hardship, drink the cup, and be baptised with the baptism: Over and over again we have cried in the dawn, as our guide has recounted the perils of the coming hours, "We be well able to vanquish them all."

But these men slept in Gethsemane, forsook the Master when He was arrested, and one of them at least failed Him at the cross. Creature-might cannot carry us in the hour of our greatest peril. We can vaunt ourselves as we may; but we have to learn that we can only follow Christ in his cup and baptism, after we have been endued with the Spirit of Pentecost.

But how different were the experiences of these two men. To one the cup and baptism came swiftly, when he fell beneath the beheading axe of Herod (Acts xii. 2); to the other they came in long, long years of sharing in the patience of Jesus Christ. These are different aspects of the same fellowship of suffering. We may not be able to cherish the assurance of sitting right and left of the throne, if that means power, authority, glory. But if it means nearness to Jesus, we may count on it with the utmost assurance. If we overcome, He will give us to sit with Him upon his throne, in a fellowship cemented by common sufferings, experiences, and victories.

SATURDAY, February 26.

"*All things, whatsoever ye shall ask in prayer, believing, ye shall receive.*"—Matt. xxi. 22.

This was a very remarkable answer, showing that the Lord, in his human life, was the Author and Finisher of the life of faith. He did not quote his Divine power and Godhead as the cause of the withering of the fig-tree; but proceeded to give a lesson on faith, asserting that what He had done they could do, if only they had a similar faith, and doubted not.

Where we get wrong in prayer is that we are so self-willed. We *set* ourselves to pray for things; we vow to sit up all night to bring God round to our way of thinking; we use strong cryings, tears, and protestations; we try to work ourselves into a frame of faith; we think we believe; we shut the doors of our heart against the tiniest suggestion or suspicion that we do not believe. And then we are surprised if the fig-tree does not wither, or the mountain remove.

Where are we wrong? It is not hard to see. There is too much of self and the energy of the flesh in all this. We can only believe for a thing when we are in such union with God that his thought and purpose can freely flow into us, suggesting what we should pray for, and leading us to that point in which there is a perfect sympathy and understanding between us and the Divine mind. Faith is always the product of such a frame as this. It is impossible to doubt that God will grant petitions which He Himself has led us to desire.

[113]

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

VI.—The Dawn of a Golden Age.

We come now to consider the apocalypse of Jesus—that is, his coming to the earth *with* his people after the events in the heavens described last week. What will be the condition of things upon the earth at this appearing? The world will be groaning under the most awful despotism it has ever known; for the removal of the Church will have issued in the triumph of Gentile power centred in the antichrist who shall exercise unparalleled rule over the nations, and who will then be at the zenith of his fame. Half way through Daniel's missing week of years the Man of Sin will break his covenant with the unbelieving Jews, gathered in Jerusalem, who will become a persecuted, oppressed, and despised people. During this period, too, there is to be terrible martyrdom of those who, through the stress of the times, yield to the claims of Christ, as presented by his remaining witnesses. All the latest discoveries of science and the developments of earthly progress, so called, will be pressed into the service of antichrist. Some of us have read certain books, the titles of which I cannot recall for the moment, in which the authors have allowed their fancy loose rein with regard to coming wars. I believe that in a popular periodical a story of this kind has been running, the writer working out in a speculative way what is likely to be the ultimate issue of the present arming of the nations and the endeavour to find new and improved methods for the expeditious slaughter of men. Think of the high efficiency attained upon the great continent of Europe in warlike machinery. In the writings referred to there is, unconsciously it may be, an element of truth. The lawless one will avail himself of all the results of scientific research and invention; and Christ shall return with his saints to find the peoples of the earth

CRUSHED UNDER THE IRON HEEL

of an oppression far more terrible than all previous experience can furnish, and exceeding the wildest flights of imagination.

In this connection we may refer again to the Scripture quoted on a previous occasion (2 Thess. ii. 7, 8), where we learn that the lawless one is to be destroyed by the epiphany of Christ's parousia; that is, by the stage of his coming spoken of in other places as his apocalypse or manifestation. The same event is exactly foretold in Zech. xiv. 1-5. In previous addresses I have made quotation from Rev. xix.; and if you will read from verse 11 to xx. 4, you will find a description which in its simplicity is more powerful and clear than anything that can be said about it. When Jesus is revealed from heaven with the whole company of his saints, his coming will be the destruction of the Man of Sin and the confusion of the confederacy of the nations against God and his Christ. His presence shall scatter the evil which has been brought to so prominent a head, being rampant in the places of earthly authority. The destruction of the Man of Sin will be the day of Christ's vindication before all the earth. The Master has been hidden now for nineteen hundred years, and the scoffing world says: "Where is the promise of his coming?" Alas! that the infidelity of the ungodly should have crept into the very Church itself, so that there are not wanting those who have tried to undermine our holy faith by seeking to rob it of everything that is supernatural and beyond explanation by laws which men think they understand. But as surely as God is upon his throne the Man of Nazareth and Capernaum, the Man of the city and of the village, He whom crowds heard speak in the olden days, is coming back to our earth, and shall destroy the most awful representation of the spirit of lawless godlessness that the world has ever seen. Christ's people also shall be vindicated when it is seen that the foolish, weak, and non-existent things put on wisdom, strength, and very present power. Then, too, shall the earth have its opportunity as never before.

May I warn you against spiritualising this truth? Christ's reign will be more direct and absolute than that of any monarch whose name is upon our tongues to-day. With all my heart and soul I believe that the only effective rule for humanity is an absolute monarchy. For a little while the heavens have received Christ; but earth's true Monarch is coming back with infinite compassion for a world which drave Him out. In connection with that hope of the Church, "the earnest expectation of the creation waiteth for the revealing of the sons of God," who are now unknown as such and persecuted (Rom. viii. 19, R.V.). Christ's righteous judgment will solve many problems, heal all manner of wounds, and wonderfully

BLESS POOR OPPRESSED HUMANITY.

Following upon the end of Gentile power and policy, in the destruction of the Man of Sin, and the sweeping away of all war in the great battle of Armageddon, comes the restoration of the whole Israel of God (as distinct from the Jew only) to their true position among the nations. The ten tribes, lost for centuries, shall be found and restored to their land for the fulfilment of God's purposes in his dealings with the whole world. The prophecies of the Old Testament concerning God's ancient people have never been wholly fulfilled; and it cannot be that the inspired Word of the living God should prove a failure. Deut. vi. 4, 5, is the core of the whole matter. The unity of God is a great abiding fact there, coupled with heart and soul love for Him on the part of *the nation*. Connect with that passage Isa. xliii. 12. Israel is God's chosen nation for manifesting Him to the world by their absolute freedom from its corruptions. Such an ideal has never yet been carried into practical effect; but I submit to you that, because it is Divine, it must yet be fully realised.

In suggesting to you a few principles of interpretation for distinguishing the Bible prophecies concerning Israel which have not yet been realised, I ask, Are such to be fulfilled? If not, we are driven into one of two positions: Either they are not inspired, or, being inspired, God has made a mistake. I decline to adopt either alternative. I have given up reading any book outside the Bible itself for proof of its inspiration. Though I am not far advanced in life, yet every day I live this blessed Book is gripping my inner consciousness more and more, and compelling my obeisance to what must indeed *be* (and not merely *contain*) the very Word of God. The second alternative being obviously untenable, it follows that the prophecies are intended to be fulfilled. The distinguishing principles suggested, then, are as follows:—

1. Prophecies speaking of Israel as a whole, in fulness of blessing, are yet future. All the glorious predictions concerning the triumph, victory, and magnificence of Israel are unfulfilled.

2. References, not merely to the restoration of the nation but to its conversion, are ahead of us, because God's ancient people are not yet regenerate in heart and life.

3. When the prophecy speaks of Israel restored to wander no more, it is in the future.

4. Descriptions of the utter and final overthrow of Israel's enemies are unfulfilled.

5. When the coming of Messiah is connected with national deliverance the prophecy is unfulfilled. To some of us it is remarkable that the nation did not understand its own prophets. How did a devout Jew of the olden time read Isa. liii., with its picture of the suffering One? Well, he passed it over because he did not understand it, after the manner of many Christians in our own day in regard to other matters in the Book. Part of a Jewish prophecy has been fulfilled in the coming of the rejected One; but all predictions which connect his coming with national deliverance are still unfulfilled.

6. When it is declared that Israel as a whole shall be a channel of blessing to all other nations the prophecy is unfulfilled.

7. When the prophecy was uttered after the return from Babylon it remains to be fulfilled.

Take two instances in illustration: first, Isa. xlix. 18-22. The children of Zion's bereavement, the lost tribes, shall yet declare to her that the place is too strait for them to dwell. While I am not able positively to deny that we as a nation are identical with the lost ten tribes, I am by no means satisfied of it; but I have no quarrel with those who hold that view. At all events,

GOD KNOWS WHERE THEY ARE;

and back to the old land for which He has declared his love shall come the scattered earthly people—not Judah alone, but all the Israel of God.

The second example is Zech. viii. 7, 8, "Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." That is a prophecy never yet fulfilled; and I believe one of the very first things after the apocalypse of Jesus with his saints, and when the Man of Sin has been destroyed, will be the gathering of God's ancient people to their own city. The consideration of God's purpose therein must be reserved for another occasion; but I may say that the gathered ones will become the greatest missionaries the world has ever had. They shall preach the everlasting Gospel and be God's messengers to other peoples, carrying all the truth of the kingdom which they rejected when Christ came of old.

Rev. xx. 2, 3, shows that when the King comes, and has destroyed the very incarnation of earthly evil, an angel from heaven will lay hold upon Satan and bind him for a thousand years, so that his deceiving of the nations shall cease during that period. Passing by, for the present, his subsequent loosing for a little season, it is to me one of the most glad and blessed prospects that Christ is to inaugurate his reign upon earth by locking away from the nations the arch enemy of the human race. Let me repeat that this coming of its King is earth's greatest hope. I have every confidence in the victory of righteousness, not on account of the organisations of the present day, but because I have faith in God and in the consummation of his purposes by this coming of Christ to set up his reign among men.

Surely He cometh, and a thousand voices
Call to the saints, and to the deaf are dumb;
Surely He cometh, and the earth rejoices,
Glad in his coming Who hath sworn "I come."
This hath He done, and shall we not adore Him?
This shall He do, and can we still despair?
Come, let us quickly fling ourselves before Him,
Cast at his feet the burden of our care.

"Gordon" Boys.—It is quite evident that the name and splendid Christian heroism of General Gordon are not to be allowed to perish. Every year since the noble soldier's death a sermon has been preached at Sandringham Church before the Prince and Princess of Wales on the Sunday nearest the day of his death to commemorate that event. The preacher this year was the eloquent Bishop of Ripon, who took for his text, "He went out not knowing whither he went." The sermon, entitled "The Venture of Faith," has been published. The proceeds of the sale, as well as the offertory taken on the Commemoration Day, go to the funds of the Gordon Boys' Home. We trust that the great reverence for the Bible which so clearly distinguished this remarkable military leader and his singularly devout character will be inspiration to many a "Gordon Boy," when duty calls them to serve their country and their God, no matter where "faith" bids them "venture." The offices of the Home are 20, Cockspur-street, S.W.

The Late
Mr. D. M. Drysdale.

On Christmas Eve, 1897, at Mentone, this well-known Liverpool citizen, merchant, and evangelist passed into eternity. Having regard to the public and definite testimony which he bore for many years to the sustaining power of Divine grace, it is fitting that all who watched his career should hear how that grace abounded unto him when flesh and heart were failing.

Occasionally when, in health and vigour, he professed that he knew whom he had believed, and was persuaded that He would keep him to the end, scoffers would taunt him thus: "You will not always be so sure; sickness and death will come to you, and with them doubt and fear; then of what use will your assurance be?" This suspicion that under stress of suffering his faith might give way, was completely falsified. As week by week his strength declined, he showed no impatience, breathed no complaint. When his condition became such that it was plain he could not long survive, his daughter and her husband were summoned from Paris. On Dr. Anderson's arrival he explained to Mr. Drysdale that it was in contemplation to adopt a fresh treatment which would probably prolong his life for a few days. To this he refused his consent. "I don't want to be kept alive; I want to go to the Master; I don't want to stay; I have done with this earth; my work here is finished; I long to go." Often, after that, he would ask, "How much longer do you think I can last?" Wher told, "Only a few days," he would answer, "That's all right; I am ready to go."

His son-in-law began to mention one after another of many departed friends who would greet him on his arrival in the better land. When he ceased Mr. Drysdale added with emphasis, "*and the Master*," as though He should have been mentioned before others, and certainly would be looked for first.

On the morning of December 23, his last day on earth, he received with composure and evident relief the doctor's intimation that the end was at hand. In the afternoon Mr. Somerville called and prayed with him; and, taking leave of him, Mr. Drysdale said, "Good-bye, till we meet in heaven." At five o'clock his letters arrived from Liverpool and were read to him. With perfect consciousness, he gave instructions in regard to them. As the evening wore on he became restless, and asked if he would soon be in heaven. Feeling his pulse, his son-in-law replied, "Yes, you will soon be with the Master." What followed is best told in Dr. Anderson's words:—

We assembled round his bed, and I prayed that our heavenly Father would grant his servant the favour of passing from this life into the next without pain or struggle. The sufferer added, "Amen." After that we sang several hymns. He joined in here and there, then suddenly said, "Lift me up, and turn me to Him." I asked to whom. He said, "To the Lord Jesus." Then, as if he saw Him, he brought his hands together, and with great satisfaction said, "My blessed Saviour!" Turning to his daughter he said, "Sing, Milly, sing a hymn to Jesus." We sang, "My Jesus, I love Thee." After the third verse he said, "Stop now; put me back on my pillow, I am tired." He spoke no more. His breathing became gradually feebler, like the sighs of a child sobbing on his mother's breast, then ceased altogether; the pulse became imperceptible; and the eyelids closing we knew that the spirit had departed. He died as he had lived, fearless and courageous to the very end. Such was his faith that in his case death only proved the gate of heaven, gliding softly and noiselessly on its hinges to let the traveller in."

The interment of Mr. Drysdale took place on Thursday, January 13, at Smithdown-road Cemetery, Liverpool, in the presence of a large gathering of mourning friends, who had been associated with him in commercial life, and in evangelistic efforts extending over many years. Rev. Canon Hobson, vicar of St. Nathaniel's, Windsor, and the Revs. C. A. Mines, H. Cordon, Bennett Anderson, Messrs. T. A. Leigh, B. F. Babcock (representing the Liverpool Town Mission), Dr. A. E. Hawkes, H. R. Jones, and A. Marshall (representing Princes Gate Baptist Church), and many other well-known citizens assembled to show their respect for the departed and their sympathy with his bereaved widow and daughter. The service was conducted by Rev. Robert Lewis, of Princes Gate Chapel, whose ministry Mr. Drysdale of late years attended. After reading selected passages of Holy Scripture, Mr. Lewis said:—

Our presence here marks the disappearance of a familiar figure from our Liverpool life. It is difficult even in this scene of mourning to realise that he is gone who always seemed to us vigorous and robust and looked the picture of health. With thankfulness we triumph, amid tears and grief, in the glad assurance that, absent from the body, he is present with the Lord. In taking our last leave of all that was mortal of our friend, we note with gratitude many tokens of God's mercy to him which are full of comfort and encouragement to us.



From photograph by Vandyke, 62, Bold-street, Liverpool.

THE INTENSITY OF HIS RELIGIOUS CONVICTIONS.

There was no vagueness or uncertainty in his belief. Sin and salvation, the blessedness of the righteous and the doom of the impenitent, the preciousness of God's Word, the sanctifying influence of the Holy Spirit, were actual and vivid realities to him. Happy in the assurance of his own pardon and acceptance, he was filled with the longing that others might find mercy of the Lord. To some his confidence savoured of presumption; but having such good reason of the hope that was in him he would have felt it to be presumptuous indeed to be silent about it. Being human, he was not without his faults, but one thing he never did—he did not hide his light. So firm a grip of saving truth as he had is an incalculable blessing to its possessor, and an edifying study for us all in times like this of prevalent indecision.

HIS WORK AS AN EVANGELIST.

From the time of his conversion Mr. Drysdale was "instant in season, out of season" as a soul-winner. Those who were associated with him in services at Hengler's Circus and in Wavertree Park were witnesses of his untiring devotion and sustained effort. He was, however, most distinguished from ordinary Christian workers by his well-known practice of personal dealing with individuals. Could he speak to us here and now he would say, "Are you saved?" For many years he missed no opportunity of addressing strangers, and inquiring how they stood towards God. This was sometimes resented, but was far more frequently received with thankfulness. Those who disapproved of the method respected the motive, and never questioned his sincerity. The truth is, the fisher of men must resort to every means of compassing his end.

It is idle to condemn methods which are recommended by results. The brusque approach, the abrupt address, gave rise to occasional complaint, but they accomplished their purpose. By this habit of challenging every man he met our friend put it out of the power of hundreds of persons to complain, "No man cares for my soul."

Mr. Drysdale's name will be familiar to most of your readers as the writer of articles in our columns on "Aggressive Work."

Great was God's mercy to our brother in the manner of his translation. Spared excessive pain such as he might have been expected to suffer, he was sustained through weeks of gradually progressive decline in entire submission to the Divine will and joyful anticipation of being "for ever with the Lord." His grasp of truth was just as tenacious in sickness as in health. When at length the end came no cloud of doubt or fear disquieted him.

He fell asleep in Christ his Lord:
He gave to Him to keep
The soul his great love had redeemed,
Then calmly went to sleep.
And, as a tired bird folds its wing,
Sure of the morning light,
He laid him down in trustful faith,
And did not dread the night.

R. L.

Thoughts for Parents.

4—GOODNESS.

Gal. v. 22.

"DEPART FROM EVIL AND DO GOOD."

Let your children learn early that if they would see *good*, it will be found with God.

You must *get* before you can give. "They first gave their own selves to the Lord."

Worldly, slothful, careless parents cannot train souls for God.

Your own feet must be upon the Rock before you can stretch down a hand to the little one to clasp in climbing.

Yours is the duty of revealing God to your child. If you tell him God only loves *good* children, but not bad ones, he may think when his conduct is good that he has merited God's love. Tell him that God loves all, but is *grieved* with the wicked.

Pray not only *for*, but *with* your children. Let them hear your voice speaking to God for them.

Teach them to pray for what they want as a child coming to a father who is waiting to hear.

Expect your children to be good. Lay most stress on the good in their characters, encourage them by praise to be good.

Frances S. Hallowes.

The Annual Temperance Sermon in Westminster Abbey has been fixed for the first Sunday in May. The Bishop of Derry and Raphoe, who will be the preacher, will speak on the following evening at the annual meeting of the National Temperance League, of which the Archbishop of Canterbury is president, in Queen's Hall.

Bible-class Federation.—The first united meeting of the Barnsbury Group of Bible-classes, comprising the Belle Isle Baptist and the Caledonian-road Primitive Methodist Young Men's Bible-classes, which have recently been affiliated to the Young Men's Evangelical Bible-class Federation, was held on Monday week at the Caledonian-road Chapel, presided over by Rev. T. Meakin. Mr. T. Fenwick Groves, the president of the Federation, gave a short account of its work and objects. The subject for the evening was "Christian Manliness," dealt with by Messrs. Dick, H. W. Wilkins, and G. Evans.

Mr. McNeill in London.

CLOSE OF A MONTH'S WORK.

AFTER four weeks of incessant work Mr. McNeill is now enjoying a well-earned eight days' rest. He left London at midnight on Friday last for Scotland, in order to spend the week's recess with his family near Glasgow. He hopes to return on Saturday next, and will resume his special mission on the Sabbath—in the afternoon at St. James's Hall, and in the evening at the Great Assembly Hall, Mile End-road. The course of the services for the coming week will be:—At Cannon-street Hotel, for business men, Monday to Thursday inclusive, at 1 p.m.; at the Great Assembly Hall, Monday to Friday inclusive, at 8 p.m. (not 7.30, as announced).

BUSINESS MEN IN THE CITY.

The meetings last week at one o'clock in Cannon-street Hotel were as large as the capacity of the hall would admit. Many were glad to stand throughout the hour day after day. The small galleries at each end were open to ladies, and invariably crowded. Next week, however, when these City meetings are resumed, it is proposed to reserve the whole of the limited space for men. Only the half of the area will be covered with seats; the remaining half will be "standing room." In that way it is hoped to accommodate larger numbers.

The spirit of sympathetic hearing was very manifest in the gatherings of these business men last week. The hearty character of the singing showed that a large proportion of the audiences, at any rate, was professedly Christian; while, of course, there must also have been a considerable element of the non-church-going and indifferent kind. Mr. McNeill had plentiful and pointed messages for all. The addresses were strictly evangelistic, with many applications suited to the special needs or temptations of those engaged all the week in the active business of the City. Christ was fearlessly uplifted as the only source of spiritual peace for the transgressor, and the only sure guide among the perplexities and engrossments of the modern race for wealth. It was truly encouraging to see these clear-headed, keen-witted City men listening as if for dear life to the earnest appeals and very sharp exhortations of the evangelist.

WESTMINSTER CHAPEL.

The throngs that attended the evening gatherings in Westminster Chapel during the week steadily grew, till on the closing evenings the capacity of the great building was severely taxed. Each night Mr. McNeill delivered the Gospel message with as much reiterated fulness and urgency as if it were the last time he might have the opportunity and privilege. His unconventional methods of address, his wealth and freshness of Scriptural exegesis, his overflowing enjoyment of his work as an ambassador of Christ, and his powerful setting forth of a full gospel of pardon, justification, and happy service, all served to commend his messages to the mixed multitudes who listened for an hour or more at a time without the least seeming impatience or weariness. No one who entered Westminster Chapel any evening last week could go away and plead ignorance of the way of salvation, or of its blessedness, as an excuse for rejecting the claims of Jesus Christ on the heart's trust and the life's devotion.

On the closing evening Mr. McNeill expressed his thankfulness to God for the manifest tokens of his presence and working in connection with the meetings of the past four weeks. Letters have been received testifying to the power of the preached Word in awakening the careless and comforting the tried. He asked that much prayer should be made during his brief period of rest, that some way might be opened up for gaining closer access to many sections of City men yet uninfluenced by the mission, and that a mighty revival might come to all the Churches.

Last Sunday afternoon Rev. H. P. Hughes gave a short address in St. James's Hall on "Why John McNeill draws." Three answers were given by the speaker: (1) because of the strong and unique individuality of the preacher; (2) because he preaches the old Gospel; (3) because he is backed up by the Evangelical Churches. On the last head Mr. Hughes urged that for the sake of the unevangelised masses the Christian Churches should think less of their distinctive differences, and unite more fully in aggressive Gospel work for the salvation of the world.

REV. J. MCNEILL'S LONDON MISSION.

NO MEETINGS THIS WEEK.

Sunday, Feb. 20.—3.30 p.m., St. James's Hall, Piccadilly; 6.30 p.m., Great Assembly Hall, Mile-end-road, E.
Feb. 21-24, 1 p.m., Large Hall, Cannon-street Hotel.
Feb. 21-25, 8 p.m., Great Assembly Hall, E.
Sunday, Feb. 27, 11 a.m., East London Tabernacle; 6.30 p.m., Great Assembly Hall. E.
Feb. 28-Mar. 4, 1 p.m., Exeter Hall, Strand.
Feb. 28-Mar. 4, 8 p.m., Great Assembly Hall, E.

Sunday Closing for the United Kingdom.

MAY we ask the attention of your readers to the United Temperance movement which is now taking place, with the view of securing, during the present Parliament, the enactment of a measure which shall complete the Sunday Closing legislation of the United Kingdom, by extending to England the benefits of the law which have long been enjoyed by Scotland and Wales, and in large part by Ireland?

In the present movement—which was inaugurated at the National United Temperance Convention, in the Royal Albert Hall, last October—the Christian Churches, and all the great temperance organisations, without exception, are cordially united, together with many philanthropic bodies, and great numbers of earnest men and women in all parts of the kingdom.

This matter has been before the public and before all the religious bodies of this country for a considerable number of years, and at no time has there been any doubt whatever that the aim, which is thus pointed out for Christian people to seek, is a right aim in the sight of God, and if attained would bring a great blessing upon the whole country.

We believe the present time is opportune for pressing the question forward to the point of success, and that the people most concerned, namely, the great class which live by manual labour, would heartily welcome such an Act of Parliament as we propose; and we are confident, therefore, that if the Act were passed it would not be looked upon by the people generally as something forced upon them from without. They would accept it as the voice of their own consciences and the voice of the Legislature, which is bound to represent their consciences.

In order that the movement may be successfully carried out, it is most essential that adequate funds for its prosecution should be placed at the disposal of those who have undertaken the arduous task, and we venture, therefore, to make this appeal for financial help in this cause. Donations for the "Sunday Closing Special Campaign" may be sent to the treasurer, Sunday Closing Special Campaign Committee, 34, Memorial Hall-chambers, Farringdon-street, E.C.

F. CANTUAR, President of the Committee.
A. F. HILLS, Treasurer.

A Churchman's Notes.

THE new rector of Birmingham, Rev. A. J. Robinson, is endeavouring to provide for his present church what he obtained for his two former ones in Whitechapel and Marylebone—an open-air pulpit, built into the wall of the church, and commanding an open space suitable for meetings. This, a novelty in Birmingham, will prove of great service to that busy city.

Rev. R. P. Ashe, formerly of Uganda, once more takes up foreign work in the chaplaincy at Smyrna, having resigned his curacy in Bath for this purpose. His work in Uganda with Mackay, and the story of it as told in his book, will not soon be forgotten.

Lord Norton's plan for the establishment of a bishopric of Birmingham raises the question afresh in a very simple and, it would seem, suitable form. There can be no doubt of the immense importance of a bishopric for this great city, instead of, as at present, one connected with Worcester as a centre.

The address of Rev. J. C. Hoare at Canon Christopher's missionary breakfast last Saturday seems to have been one of real value to all students of missions. Among other important points it raised the question of the absence of independent native churches in modern missionary work, and Mr. Hoare made a contribution towards the solution of this problem by referring to the waste of power due to Protestant divisions, eight pastors being at work in Ningpo in the different churches when two would suffice, and be all that the native Christians could maintain.

Mr. Hoare also referred to modern and Western ideas of episcopacy as a hindrance to an independent native church. The English idea of a bishop is a man of high position, great influence, and wide territorial jurisdiction, and Mr. Hoare admitted that at present no Chinaman he knew was fitted for such a post. But if it were permitted them to revert to the ancient idea of a bishop, that is a bishop of a town or church or small district, then there are, said Mr. Hoare, at least six men who would make admirable bishops. This was most refreshing candour, and was received by the audience with evident interest and approval, even High Churchmen cheering it.

The appointment of Rev. R. Middleton to the vicarage of St. Michael's, Norwich, is very welcome, and will prove a most valuable gain to the Evangelical cause in Norwich. Mr. Middleton's ministry is based on the simplest and most Scriptural lines, and will doubtless, as elsewhere, be definitely blessed of God.

The Church Times of last week had an article on Confession, wherein the writer expressed his satisfaction at "the firm footing" which this practice has won for itself as "an integral part of the ordinary life of a Churchman." Anything more unscriptural and more opposed to the plain and historical teaching of the Prayer Book can hardly be imagined than the statements of this article. And yet, in a way, nothing more clearly marks the essential difference between it and the healthy, manly, strong Christian life inculcated in the Bible and expressed in the Church services. The system of Rome and its extreme Anglican counterpart tends to keep the spiritual patient in a state of chronic ill-health, by means of regular auricular confession, while the Gospel leads to spiritual health and vigour by reason of personal and immediate contact with the Lord. E. C.

The London Anti-Vivisection Society hopes to promote in the next session of Parliament a Bill in the House of Lords for the total abolition of vivisection, and a second Bill in the House of Commons abolishing what are practically private laboratories, and providing that all places in which experiments on living animals are performed, or where animals are killed, shall be open to public inspection, and that in all cases of experiments not only shall anæsthetics be fully used, but that the use of curare (which paralyses the nerves of motion, but leaves the animal acutely sensible to suffering) shall be absolutely prohibited. The Society is also promoting a petition memorialising the Home Secretary not to appoint in future, as an inspector under the Vivisection Act, any person who is in any way connected with the teaching staff of any medical school, college, hospital, or other teaching centre. Copies of the petition may be had from the secretary of the Society, Mr. Sidney G. Trist, 32, Sackville-street, Piccadilly, W.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

"Thou God Seest Me!"

BY REV. E. PAYSON HAMMOND.*

WILLIE was tempted to take some apples, though his father had told him not to do so. The apple-tree was so full that Willie thought there would be no harm in having one; but when he reached out to take it he thought he heard God speaking to him, and he found that what he was doing was known in heaven.

Little Willie stood under an apple-tree old,
Its fruit was all shining with crimson and gold,
Hanging temptingly low; and he longed for a bite,
Yet he knew if he took one it would not be right.
Said he, "I don't see why father should say,
'Don't touch the old apple-tree, Willie, to-day.'
I should not have thought, now they're hanging so low,
When I asked for just one, he would answer me 'No.'
They do look so nice hanging out in the sun,
And he never would know if I took but just one.
There are hundreds and hundreds, and he wouldn't miss
A paltry little red apple like this."
He stretched forth his hand, when a low, mournful strain
Came wandering dreamily over his brain.
In his bosom a beautiful harp had long laid,
Which the angel of conscience had frequently played,
And it sung, "Little Willie, beware, oh, beware,
Though your father is gone, your Maker is there.
How sad you would feel to hear the Lord say,
'This dear little boy stole an apple to day.'"
Then Willie turned round, and, still as a mouse.
Crept slowly and silently into the house;
In his own little room he knelt down to pray,
That the Lord would forgive him, and please not to say,
"Little Willie almost stole an apple to-day."

Willie found that God knew what he was doing. As I walked in the door of Mr. Richard Smith's house in Cincinnati, he pointed down to a wire, and said—

"Do you know what that is?"

"Indeed I don't."

"Well, then, come upstairs, and I will show you."

By the head of his bed was a bell. He called to his son—

"Dick, open that window."

Rattle, rattle, rattle went the bell.

"Why, who rang the bell?" I asked.

He did not answer, but told Dick to go down and open the outside door. Just as he was opening the door—rattle! rattle! rattle! went the bell again. I found there were telegraph wires from every window and outside door all over the house, so that no burglar could open one of these without ringing the bell. Now let us watch one of these burglars. It is a dark night: the stars have all shut their eyes and gone to sleep, the clouds have covered up the moon's face; but the wicked housebreaker is determined to have Mr. Smith's money, and so, with his pockets full of all sorts of keys, round to the back of Mr. Smith's house he goes, so quietly that the dog, Jock, does not wake up and drive him off. With his false keys he soon turns the lock, but he does it so quietly that no one hears him. He says to himself, "I am all right. I have got the door unlocked. I'll soon have his money; I will move so softly that he will not wake up." And so he begins to open the door gently; but when he gets it open a little way one of those wires which are fastened to every door is pushed in, and the electricity is let out. The telegraph is at work, and

RATTLE! RATTLE! RATTLE! GOES THE BELL

at the head of the bed. Down flies Mr. Smith, and catches the thief, and holds him fast. The burglar is so taken by surprise he can hardly speak; he asks, "How did you know I was here? I thought I opened the door so that nobody heard me."

"Yes, but the news flew to me on a little wire; and you hadn't the door half open before I knew that someone was breaking into my house. And now I am going to give you to that policeman, and he will take you to the lock-up.

Did you ever think of it, my young friend? There are telegraph wires reaching up to where God dwells. Every wicked thought you have ever had, every unkind word you have ever spoken, and every sinful act of yours have been telegraphed to heaven; and God's recording angel has written them all down in his book, and on the last day, when all shall stand before God, it shall be opened. What will you do when you see all those things written down against you? I am afraid that, like the man who "had not the wedding garment," you will be *speechless*. Yes, I know you will, if you don't find some way to get these sins blotted out. Many wrong things which you have done and forgotten are in that book. God has not forgotten one of them.

If the telegraph wire in Mr. Smith's house had been broken the burglar might have stolen all his money before he knew it, and run off with it. But none of the telegraph wires to God's throne in heaven get broken. Every sinful, idle word that you have ever spoken has been written down in one of God's books, for we read (Matt xii. 36) "that every idle word that men shall speak, they shall give an account thereof in the day of judgment." A wicked man once said, "I spend my Sundays in settling up my accounts." "Yes," someone answered, "and that is how the judgment-day will be spent."

I would not trouble you with these words about your sins if I had not words of comfort for you, about what the Lord Jesus has done for you. He has seen all those wrong things that you have done, and when God asked "How can I save that child who has broken my good laws?" I can hear Jesus say, "Father, I will suffer and die, so that every child that will trust in me may have all his sins forgiven." And so the dear Saviour suffered a cruel death on the cross that you might have your sins forgiven. Don't you think your heart has been very hard not to love Him?

A robin built her nest in one of the trees in front of the house of Mr. S.——. Soon four little robins filled the nest, and day after day the mother fed them. She used to sing them songs, and sometimes you could believe she was telling them pretty stories about the beautiful green fields, where she was going to take them as soon as they could fly. One day Mr. S.'s house caught fire: the tree was so near to the house that all said the nest, and the little birdies in it, would be burned up if they did not fly out. The old bird saw it too: but her children were not old enough to fly. The mother would fly to the nest, and then start off, and seem to say, "Come, come, or you will perish." But her little ones could not fly. At length she saw it, and what do you think she did? She seemed to think that if she could go and put her wings over her little chicks it might

KEEP OFF THE FIRE

and save them. She took her place upon them, and in a few moments the flames grew so hot that the mother and her little ones were burned. But suppose that only the mother had died, and her four birdies had been saved by her death; and suppose they could love and talk the same as you can, how do think they would have felt towards her? Would they have been ashamed to speak kindly of her, and to tell anyone that their mother had died to save their lives? If they had been ashamed to speak of her, and thus showed that they had no love for her, would you not say that they deserved to be burnt themselves? Yes indeed. But do you think that robin loved her little ones as much as Jesus has loved you? Jesus has done ten thousand times more for you, and yet, if you are not a Christian, you have never loved Him. Yet I can tell you that He will save you "just now" if you will ask Him. He is more anxious to save you than that robin was to save her little birdies. Though He suffered and died such an awful death on the cross for you, and is now ready to take you, and blot all your sins from God's book, it does not say in the Bible He will do this for us if we weep a great deal. But there is a most precious verse, which I wish you would learn. It is 1 John i. 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now if you will but come to the Saviour, and believe in Him, then your name will be written in "the book of life," and the angels in heaven will rejoice. If you feel that you don't know how to come to Jesus, offer from your heart this

PRAYER.

O Lord, Thou hast all my sins written down in Thy book—every lie that I have told, every disobedience to my parents, every wicked word, and act, are all there. How many times has Jesus offered to wipe them all out; but I have been so hard-hearted, I would not listen to Him. Canst Thou, O God, forgive me for not trusting thy dear Son? Oh, yes, I know what Thou wilt; for I hear Jesus saying, "Father, forgive them for my sake." Precious Jesus, I cannot love Thee enough for doing so much for me. I give myself to Thee.

* Author of "THE CONVERSION OF CHILDREN." *(Morgan & Scott.)*

Bible Searcher (No. 111).

1. Who was the first Christian martyr?
2. A woman of faith at Jericho. (Josh.)
3. The eldest brother of David.
4. A faithful spy. (Num.)
5. Where were disciples first called Christians? (Acts.)
6. A great leader of God's chosen people.
7. A fisherman disciple.
8. "A city of palm trees." (2 Chron. xxviii.)
9. The mother of Samuel.
10. A "sister" whom Paul commended. (Rom. xvi.)
11. A godly king, who fought with Gerah. (2 Chron. xiv.)

The *central* letters of the answers, read downwards, give the name of well-known warlike races.

Give chapter and verse.

[Children under *ten* any four questions, under *thirteen* any seven.]

ANSWER TO LAST WEEK'S BIBLE SEARCHER (110).

1. The new heart (Ezek. xxxvi. 26).
2. A new creature (2 Cor. v. 17).
3. The new covenant (testament) (Luke xxii. 20).
4. The new name (Rev. ii. 17; iii. 12).
5. New commandment (John xiii. 34).
6. The new song (Ps. xl. 3; Rev. v. 9; xiv. 3).
7. Rev. xxi. 1-5.

Foreign list.—Prize competition :—

HON. MENTION, Division II.—Dora Ellen Wallace (Canada).

Foreign list.—Correct answers received from :—

No. 102.—Maria and Georgina M. Lister (S. Africa). **No. 103.**—J. Garrett* (Kimberley). **No. 105.**—Olive van Millengen (Cyprus), Queenie and Llewellyn Dale (Bombay).

No. 109 (second list).—Correct answers received from :—

A—Daisy Annett. Jessie Alen, Maggie and Bertha Arres-Mather, Winnie Akerman, Zeldah Albert, Jacob Americana, Daisy, Ruby, and Ernest Allen, R. and Dora Aldwinckle Willie Aston*, Lizzie Athole.*

B—Leonard Bartlett, Aline and Chapple Bazett, Charlotte Bailey, Hilda Bassett, Allen, Massy*, and Conyers Baker, Cyril Badham, Chas. and Myer Barnett, Janet and Eliz. Black, Katharine, Teresa, and Lilian* Blackie, Mary Beck, Dorothy Berry*, John Benger, Florence and Victor Bellerby, Francis Bennett, Mabel Birney, E. Biddlecombe, John Bott, Ernest and Herbert Bond, A. Botting, Bert Brotchie, Robt. G. Browne, Ashley H. Bowker*, Nancy and Edward Brunton.

C—D. Rosalind and Jack Clarke, Wm. E.* and John* Clarke, Lily Clarke, B. Cashford*, Walter Carter, Mary and Willie Charles, Alice E. Orang, Mabel B. Candlin, Lottie* and Daisy Carmichael, Lionel Calvert, Rosaline Castein, Beryl* and Gladys Calvert, Henry J. Cheney*, Nina Coote, Edith Corrick, Ruth Coupe*, Marjorie Collins, Olive B. and M. Dinsley Cooper, Winnie and Arthur Cox, Florence Cooper, Edith M. Cole* Annie Cooper*, Edith and Dora Corrie, Bertha Courtenay, Ruth J. Collis, Susie A. Cumbers.

D—Harold Davis*, J. Ernest Davey, Edith Daisley, Kenneth Dunbar, Gordon S. Duncan, Dorothy and Marjory* Dyke.

E—Maud Eddey, Eva L. Edmundson.

F—Janet Fawkes*, Kate Bessie, Maggie and Mabel Fletcher, Wm. and Fannie Field, Eva M. Fielder, Aileen* and F. A. Figgis, Christopher and Lilian Fidler, Willie, Reginald, and Ernest Findlay, Amy Fosten.

G—Willie and Peggie Gray, Mary Glass, Daisy*, Alfred*, and Mary E.* Greenacre, Gertrude Green, Edith Grieve, Minnie Giddings, Winnie Grove, Hilda G. Godfrey, Emma Goodier, Dorothy Grove, Aaron Goldencrown*.

H—Lillias, B. Hardie, Winifred Harvey, Jack* and Thos. Harris, Ella Hake*, Annie Hazledine*, Evelyn Hewer*, Mary Herbert, Agnes and Winifred Head, Byres Hill, Theodora Hill, Violet Holford, John* and Margaret* Hogg, Florence and Francie Hoyte, Marjorie Hogge, Mena and Edith Hunter, Harcourt May V., Helen and Tom Hunter, Ethel* and Eva* Hutchings.

J—Sinclair Jackson, Edith Jackson, Bettie Jacobs, Nellie Jelp, Agnes Jones, Elsie Johnson.

K—Agnes*, Alex, Tom*, and Bella Kay, Max* and Eva* Kalb, Flossie Key*, Lillian and Marjorie Kitson, Gertrude Kingerlee.

L—Henry and Nessie Laing, Alfred and Arthur Llewellyn, Dorothy Linney, Elsie Lister, Cecilia Lichtenstein, Norah, Edith and Cecil Lowe, Hannah Lovell.

M—Mary and Valerie Maitland-Kirwan, Margery and Trevor Matthews, Dugald and Kate MacGilp, Kathleen McClure, Abraham, Bella, and Thos. Mack, A. McQuilkan, Barbara Maconchy, Margaret J. Macphee, Reginald Measor, Hilda Medill, Helen Micheiburgh, May C. Mills, Bessie H. Millar, Evelyn L. Moir*.

N—Dorothy and Henderson Nathan, Ernest and Edie* Nash, Irene H. Nevill, Herbert G. Newton, Mary, Henry and J. W. Neligan, Cissy*, Peter, and John J. Nicholson, Maude Nottage.

O—Kate E. Oliver, F. Osmond.

P—Florie Paver, Winnie*, Jessie, Margaret, and Ada* Palmer, Cyril Reeves Palmer, Dorothy Patten, Winnie Page, Katie Pell*, Daisy, May, and Vera Petrides, J. Ernest Pearce*, Grace and Ruth Pledger, Joanna Pearman, Laura D. Percy*, Susabel Pim*, Gladys M.* and Isabel* Phipps, Francis S. Phillips, Lillian, Margaret, and Jessie* Pook, Cyril Pomeroy.

Q—Edith and Minnie Quick.

R—Edward, Marjorie, and Herbert Rainey, Edyth Reeve, M. L. Rickards, Olive and Sydney Robertson, M. Stella Robertson*, Jessie and Elmina Roe, Eileen and Theodore Roberts, Mildred Robinson.

S—Bessie Scantlebury, T. and D. D. Stanier, Edith Saunderson, Elsie Muriel Slark, Constance and Hilda Schaeffer, Ruth Salmon*, Stuart* and Ruth M. Scragg, Muriel Shaw, Chris and Violet Salvesen, Margaret C. Stabb, Margery Smart, Gladys Sharp, Evelyn*, Violet, and Gladys* Shaw, Winnie Shangoe*, Flora Shadbolt, Lillian Skeats, Gracie Seale, Muriel and Rosetta Sherwin, Kathleen Shepherd, Marie E. Sleigh, Frederic and Ernest Seymour, Nelly Sery*, Christina J. Simpson, Florrie Smith*, Mary Spiganovicz, Irene Simms, E. Short, Constance Scott*, Ronald Studd, Bessie Symes, Jessie Snowball*.

T—Clifford Tatham, Barbara Tennant, Violet and Olive Tritton, Nannie* and Louie* Tibbits, Frank Thompson, Frank and Herbert Tomkins, Janet and John W. Thompson, Kate* and Nettie Thomson, Willie Thomson, Neville Tufnell.

U—Lily and Queenie Upton, Arthur and Bessie Unsworth.

V—Gertrude Vellacott*.

W—Dorothy Warner, Mary Ware, Stewart Watson, Ethel Walls, Thomas and Bertie Weddell, Edith Wheeler, Jessie West, Gracie Welbank, Florrie White, Eva Winpenny, Maggie Wight, Herbert and Wilfred Wright, Edith Wilkins, Ernest White, Charles Williams, Annie C. Wood*, Evelyn H. Wood.

Y—Annie Yeo*.

No. 110 (first list).—Correct answers received from :—

A—Zeldah Albert, Jacob Americana*, Arnold Akers, Theodora and Ralph Aldwinckle, Augusta R. Anton, Violet Ashworth*, W. T. Aldous.

B—Herbert H. Braddon*, Myer and Chas. Barnett*, Harold and E. Baber, Ethel M. Blackman, Edith R. Ballard, Clara Barnes, Edith Benstead*, Jasper and Leslie Bell, Florence*, Willie and Victor Bellerby, Leonard and Frank Bentall, Emily Bridgewater, Daisy, Mary*, Gordon Bligh, Beatrice*, Gertrude, and Nellie Brookfield, Bert Brotchie, Edward Brunton.

C—Jack J. and Dorothy J. Clarke, John and Wm. E.* Clarke, Eleanor Chance, Rosaline Castein, Lois M. Craven, Willie Cheesman, Henry J. Cheney*, Florence and Louisa Cooper, Ida, Mabel, and Annie M.* Cole, Olive B. Coleman, Brereton and Kathleen Code, Evelyn Constable.

D—Ruth M. Dawson, Ralph and Dorothy Daintree, Nellie Dowsett, Ivy, Kittie, and Violet Donaldson-Selby, Dorothy* and Marjory Dyke.

E—Stuart Ellacott*, Sarah Evans.

F—Chas. Faillettaz*, Arthur Farmer*, Marian Freegard, Hyacinth FitzSimons, Eva* and Ethel* Fielder, Constance Fu[illegible]

G—Albert* and Maudie* Gray, Clarice* and [illegible] and Dorothy Green, Emma Goodier*, Aaron Golden[illegible].

H—Nellie Hatchett, Dorothea R. Harris, Edie Harris*, Dorothy Hewer*, Ina Hemmel, Dorothy and Joshua Hughes-Games, Evelyn M. Humphrys.

I—Gladys Isaac.

J—Betty Jacobs, Dora Jay, Florrie Jennings*, Elsie Johnson, Agnes Jones*.

K—Max* and Eva* Kalk, E. A. Kemsey-Bourne, Ruth and Helen Knight.

L—May, Sidney*, Henry*, and Edward* Law, A Lawrence, Edith Leslie*, Cecilia Lichtenstein*, Blanche Lindup*.

M—Charlie and Geo.* Macdonald, Elsie McPherson, Beryl Mather, Dora Mayes, Winnie*, Aubrey*, and Robert Marriott, Reginald Measor, Lewis F. Monice, Helen Morgan, Lizzie and Christina* Murray.

N—Mary* and Henry Neligan.

O—Arabella Onslow.

P—Nancie Parker, Gladys and Ethel Palmer, Alice M. Palmer, Kathleen* and Ethel M.* Pasley, Herbert Parr, Louie and Nelly M.* Peachey, Myrtle Perry, Dora M. Phillimore, Francis S. Phillips, Mary E. Plumb.

R—M. L. Rickards, Marion B. Richards*.

S—Flora Shadbolt, Constance and Hilda* Schaeffer, Barbara Stabb, Daisy Stanger*, Frederick Seth*, Ada M. Spencer*, Reginald O. Skinner, Florrie Smith*, Flora Simmons, Betty Stocks*, Mildred* and Constance* Scott, Jessie Snowball, Daisy Summerscales.

T—Arthur, E. Lawrence and Peveril H.* Turnbull, Edith S. and Harold Tyson.

U—Lily* and Queenie* Upton.

V—May* and Edwin* Vickers, Kenneth J. Vining*.

W—J., Wm. and Edith J. Wheeler, Edie Whiting, W. H. Williamson*, F. Wilson*, Cecile, Noel and Phillis* Wright.

Personal.

A mother in asking for the address of the Cripples' House, Southend, says:—"There are three nice scrap books already packed to be sent. We are anxious for the cripples to have them, for my dear little son (aged 6), who went to be with Jesus at Christmas, arranged many of the pages, and it was always for the poor cripples he saw at the seaside and gave pennies to." Dorothy Hughes-Games.—There is no special age; as soon as ever a child is able to answer the questions set, he or she may belong to the Searcher. Evelyn Constable.—It was intended for you and shall be indexed correctly. Am glad you can find your name more easily now. Ada M. Spencer.—You made a mistake in Question 1 of No. 108. It is quite against the rules to re-examine any paper, only as you are generally correct and do more questions than those set for your age, I have made you the exception. How was it you found your notes correct? H. J. Cheney.—I am pleased to see your friend has joined this week. Florence Bellerby.—I shall always be pleased to receive your answers. I am glad the Searcher gives you so much enjoyment. Your brothers do their papers very well, though they do not always deserve a star. —Georgina M. Lister (S. Africa).—Very glad you are joining the Searcher.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	Feb. 20	*John* iii. 25-36		Th.	Feb. 24	*John* iv. 43-54
M.	„ 21	„ iv. 1-14		F.	„ 25	„ v. 1-13
Tu.	„ 22	„ iv. 15-30		Sat.	„ 26	„ v. 14-24
W.	„ 23	„ iv. 31-42				

Children's Special Service Mission.

Mr. Hutchinson, *St. Chrysostom Mission Hall, Everton, Liverpool*, to Feb. 20; *Liverpool*, Feb. 21; *West Kirby*, Feb. 22; *Nottingham and neighbourhood*, Feb. 23-25. Mr. J. S. Tyler, *Mission Hall, Hassocks*, Feb. 19-21; *Congregational Church, Margate*, Feb. 26-28. Mr. Ranger, *Newton Abbot*, Feb. 23-26. Mr. Callender, *St. John's, Chelsea*, to Feb. 22. Mr. S. J. Hewlett, *Kew Baptist Chapel, near Gunnersbury*, Feb. 19-28. Mr. Goodman, *Chingford*, to Feb. 21; *S. Woodford*, Feb. 26-March 6. Mr. J. Spiers, *Earlham Hall, Ball's Pond-road, Dalston*, to Feb. 18; *Presbyterian Church, Plymouth*, Feb. 25-March 11. *Plymton*, March, 12-15; *Box, Wilts*, March 16-31.

Free Church Councils.

Rev. James Millis has been elected president of Southport Free Church Council for 1898.

At the annual meeting of the Newcastle Council of the Federation of Free Churches the report showed that the work of the Council during the past year had been one of increasing influence and power, both in reference to the relation of the Free Churches to public affairs, and the direct spiritual work of the Churches themselves. Mr. T. H. Bainbridge was appointed the president of the present year.

The annual meeting of the Manchester and Salford Free Church Council was largely attended. The report showed that public questions bearing on moral and religious interests had been discussed, while in the evangelical department united services had been held. Dr. Maclaren, in retiring from office as president of the Council, proposed Dr. Randles as his successor. This was seconded by Dr. Goodrich, and adopted with unanimity. Dr. Randles, in taking the chair, urged that they should all stand by him, and put real hard work in the cause of the Free Churches. It was agreed that in November next a united evangelistic mission should be held.

It is stated that Gipsy Smith had audiences of 1,000 every night in his ten days' mission at Banbury, arranged by the Free Christian Church. One night 1,800 persons crowded into the Wesleyan Chapel, which holds 1,200. It is generally stated that over three hundred persons professed conversion.

Under the presidency of Dr. Monro Gibson, the executive of the National Council of Free Churches met at the Memorial Hall last week. Dr. Mackennal reported the completion of the programme for the forthcoming Bristol meetings. Rev. Thos. Law, organising secretary, reported that about 500 councils had now been formed throughout the country, and that during the year great success had been achieved in the federation of councils. Dr. Alexander Mackennal was unanimously nominated as president of the National Council, in succession to Dr. Monro Gibson.

A Missionary Deputation.

FULL of interest was the welcome home given to Mr. W. Crosfield, J.P., and Mr. Alderman Evan Spicer, at the Memorial Hall, after visiting some of the London Missionary Society's stations as deputation.

The meeting was preceded by a conversazione. Seldom has the hall been more densely packed. Every one was on the *qui vive* to hear reports from these gentlemen's own lips of what they had seen and heard. After the customary preliminaries, and expressions of regret at the absence of Dr. Guinness Rogers, who was prevented occupying the chair through illness, Mr. Crosfield proceeded to relate his experiences at Fiji and New Guinea. Very closely was he followed in his most interesting narration of the wonderful progress of Christian Missions in these lands. Especially was he listened to with breathless eagerness when he told how he was received at Erromanga, the island where John Williams was murdered, by the son of the very man who had actually clubbed the pioneer missionary to death.

Mr. Alderman Spicer had a very warm reception. Noticeably was the great audience anxious to hear how matters stood between General Gallieni and the agents of the Society in Madagascar. Mr. Spicer was sure that the Society had been Divinely led in sending the deputation at this critical moment. After visiting South Africa, he and Mr. Wardlaw Thompson made their way to Antananarivo, the capital of Madagascar, and there they had more than one interview with the French representative. Although Protestant missionaries had been seriously interrupted in their work by the action of the Jesuits. General Gallieni was assured that the Society's aim was essentially religious and spiritual, and in no sense political. In the end religious liberty was granted to all missionaries. The prospects in Madagascar for future missionary service were brighter to-day than they had been for some years.

These assurances from Mr. Spicer were received with the utmost satisfaction by the assembly. A great relief came to all when it appeared that full religious liberty was to be the new *régime*.

We trust that the thronged and enthusiastic meeting is a true and permanent expression of an awakened interest in foreign missions. Both Mr. Spicer and Mr. Crosfield are interested, in no small degree, in the progress of the Evangel of Jesus Christ throughout the whole world. It was at their own expense that they undertook to visit the stations, where their presence and encouraging words gave such good cheer to the missionaries. Their hopeful and inspiring reports seem to have put new heart into the constituents of the London Missionary Society. The granting of religious liberty in Madagascar is specially gratifying. With nearly every land under the sun open to the Gospel, no foreign missionary society should have a single care about ways and means. Will not the Churches rise to their great privileges as co-workers with God to save the nations?

Lighthouses and Lightships. — During January Miss L. E. Holden-Pike, Winchmore Hill, N., has sent a packet of reading to each lighthouse and lightship in Great Britain and Ireland, on behalf of the British and Foreign Sailors' Society. A number of letters have been received from the light-keepers, some of whom are earnest Christian men, cordially acknowledging the attention thus shown them. The experiment is to be continued if the amount of working expenses is forthcoming. So far, the subscriptions have not sufficed to cover the cost of postage and papers.

A United Gathering of the Young Women's and Young Men's Christian Associations was held in the Dundee Hall on Tuesday week. Mr. George Walker, who presided, referred to the great blessings which young women and young men derived from being associated with such associations. Dr. Black, in an interesting speech, moved the adoption of reports of both associations, which, he was glad to say, were very satisfactory and encouraging. The report of the Young Women's Christian Association stated that the membership remained at the same level as formerly. The report of the Young Men's Christian Association stated that 192 names were on the roll, being twenty-eight new members for the year. The report gave a sketch of the work carried on by different agencies. Addresses were delivered by Sheriff Scott Moncrieff, Rev. M. Kennedy, and Dr. Mackay.

An Aged People's Tea-party.

SOME sixteen years ago I saw in The Christian an account of a meeting under the above title, and was led to copy the idea in Shrewsbury, by inviting 120 old poor of sixty years of age and upwards. Invitation cards (as enclosed) were sent out and personally invited. They were readily received, and in due course were welcomed by a number of young people, who interested themselves in waiting upon the aged guests.

After tea, Gospel songs and short addresses were given with much power and earnestness, and both young and old, workers and guests, felt it to be a time to be remembered.

This led to an extension, for others wished to unite in so gracious a work; and the years following we have had gatherings annually of about 300 aged people present. We have just held our fifteenth tea-meeting, which was felt to be one of the best. Jesus has always been preached, and many of the aged guests have said that not merely for the tea they wish to come, but also for the meeting afterwards. Their names and addresses are taken, and opportunity is given to visit them afterwards by town missionaries and others. The Y.M.C.A. and Y.W.C.A. members and their united evangelistic choir have given much assistance. As to results, we have had many precious instances of real good following, and deeply interesting. Three years ago, during the severe frost, one man, who had come in face of persuasion, was convicted of sin and led to Christ. A few days later he had a paralytic stroke, and died testifying of the love of Christ to his soul. On another occasion a woman after going home was taken ill, and not able to leave the house again; she could say, however, "Thank God for what I heard at the tea-party, for there I was saved."

E. Randles.

Lean Hard on Jesus.

Lean hard, sad heart, on Jesus, He knows thy secret grief,
And swift He is to succour, so swift to give relief,
Then let come cloud or sunshine, or skies be dull or clear,
Lean hard, sad heart, on Jesus, for thou hast nought to fear.

With Him 'tis ever sunshine, and clouds are far away,
With Him there is no darkness, but full meridian day,
Tho' winter's blast or summer's balm, or life, or death, should come,
Lean hard on Him, dear troubled heart, He's pledged to bring thee home.

Oh, trust Him, heart! cast all thy care on Him who cares for thee,
The clouds must break, at "evening time" thou his "clear light" shalt see:
The setting sun in richer beams shall make thy evening blest,
With all thy weight then lean on Him, and in his purpose rest.

Thou dost not see thy morning joys amidst thy evening fears,
Thou dost not see that morning songs result from evening tears,
'Tis when the darkness blackest hangs, like pall of deepest night,
That morning breaks, and ushers in the longed-for orient light.

The dimness of those doubting eyes shall soon have passed away,
And fulness of Divine surprise shall be your joy for aye,
And trials, crosses, sufferings past, now hard to understand,
Shall be explained, where darkness dies, in our Immanuel's land.

The late W. H. Burton (of Dalston).

Mission to Night Cabmen.

THE Mission to Night Cabmen of London (in connection with the London City Mission) completes in March its thirty-seventh year. Two missionaries visit cabmen by night, and four are day missionaries. As is well known, they seek out the cabmen in all their haunts, and try by every available means to do them good, and to bring them within hearing of the Gospel.

Help is earnestly asked towards maintaining two night missionaries—old and tried friends are passing away year by year. The late Rev. John Garwood, in his book, "The Million-peopled City," tells how the cab trade is frequently taken to by persons who were once in very different circumstances, and he adds: "How serviceable religious counsel and instruction may be to them through the Divine blessing." This remark has been verified over and over again. Copies of the annual report may be had from Miss E. Hebert, Pembroke House, Oxford-road, Redhill.

The Evangelistic Field.

MR. JOSIAH NIX IN MIDDLESBROUGH.

A SPECIAL mission has been held in North Ormesby Wesleyan Chapel, Middlesbrough for nine days, concluding on February 7. The evangelist, Mr. Josiah Nix, found the church in an excellent state of preparation, as shown by the fact of conversions having been the rule at the Sunday evening services for some weeks past. A great amount of energy was thrown into the work, the whole of the town being thoroughly and systematically visited. This, together with enterprising and judicious advertisement, ensured a large attendance of the people it was sought to reach.

In his addresses Mr. Nix was specially careful to emphasise the need of the new birth. The way of salvation was not made too easy, but it was made straight and plain.

"Ye must be born again" was the preacher's constant and continual declaration. To some this might seem strange, but not to the inquiry room workers, who saw its advantages in the little difficulty experienced in leading the seekers to light.

From beginning to end the services were characterised by the manifested presence of the Holy Spirit. Sinners trembled and wept under the searching and convincing power of the Gospel, and, best of all, very many yielded themselves to Christ; and the joy experienced by the workers in leading sinners to Jesus will be amongst the most happy and blessed memories of a lifetime. The meetings for men only, and women only, and the young people's service were not only well attended, but were seasons of rich blessing. On the second Saturday a great total abstinence meeting—or, as Mr. Nix termed it, his "merry meeting"—was held, and was attended with results such as had never been known in the town. Altogether, about 350 pledges were taken.

We recognise in this revival that prayer has been answered in an unmistakable way, and the rich blessings we have received must stimulate to increased earnestness and aggressive work for Christ.

Robert Bell, jun., Secretary to Mission.

North Ormesby, Middlesbrough.

PASTOR A. G. BROWN IN BLACKPOOL.

THE United Mission at Blackpool, held last week by Pastor A. G. Brown, proved a time of blessing. A spirit of prayer and faith and earnest effort had been aroused. The *Blackpool Times* says: "Every section of Nonconformity has joined hands in carrying out the most pretentious and successful evangelistic scheme in the history of this part of the country. The promoters are the Blackpool section of the Fylde Evangelical Free Church Council. The town was divided into numerous sections, and emissaries from each church sent to visit every house. Their instructions were to offer an invitation to the mission services, and ascertain not *which* church or chapel householders attended, but whether they attended any. The results of this house-to-house work were seen in the large attendances and in the fact that many were present who rarely, if ever, had been seen in such a place.

"At the evening services the Empire Theatre was packed, hundreds being turned away. God's power was manifested, and many were compelled to flee to Christ. One evening Mr. Brown read a letter in which the writer said he heard the address on the previous night, and when he got home he went into his bedroom and cried, 'God be merciful to me a sinner.' He was 'one of the wickedest men in Blackpool,' but he asked God to save his soul. The audience uttered a fervent 'Amen' to this appeal. Mr. Brown then said that although they all rejoiced at the wonderful unity amongst the Nonconformist Churches, they wanted no proselytising, and if any of the audience belonging to the Church desired spiritual guidance their clergymen would, no doubt, be glad to see them. He wanted to see souls won to the Saviour, and not merely added to this Church or to that."

EVANGELISTS' MOVEMENTS.

A very encouraging mission has been conducted by Mr. George Clarke, in the new Presbyterian Church in Putney. Large audiences have borne witness to the interest awakened. On the closing Sunday evening the accommodation of the church was taxed to its utmost limits, when the evangelist made his last appeal to the unsaved from the words, "God requireth that which is past." Many souls have been awakened, and many have made for the first time profession of faith in Christ, whilst amongst Christians there is widespread gratitude for the quickening of love and fresh zeal which the mission has been the means of arousing. Largely attended children's services were held on Sunday afternoons. On the second of these occasions Mr. Clarke gave his address on "Rags," to which the children listened with rapt attention. On weekday afternoons a series of helpful and inspiring addresses on the Christian life was given, and these have been richly blessed.

A ten days' mission has been held at Wesley Hall, Bristol. Night after night the hall has been filled. On the second Sunday evening not more than half the number of those who wished to be present could be accommodated. The last night was given to Old Market-street Chapel, when Mr. Norman, the missioner, gave the story of his life to a crowded congregation. Successful meetings for women were also held.

A mission has been conducted by Mr. Henry Thorne, from the 1st to the 7th of this month, being preceded by special services conducted by the pastor (Rev. F. E. Miller) and Rev. A. Tildsley, of Rawtenstall. Great blessing has been the result, a number of conversions having taken place, and the spiritual life of the church and congregation having been much quickened and stimulated.

Rev. W. S. Standen has concluded a six days' mission at All Souls', Nottingham, which has resulted in a manifestation of blessing. The praise meeting on Saturday night was a time never to be forgotten. The power and presence of the Holy Spirit can scarcely be expressed. The vicar, Rev. A. B. Good, is continuing the work. On Sunday at the teachers' prayer meeting one teacher after another praised God for scholars who had given their hearts to the Lord. Before the evening service the vicarage was filled with members of the congregation, praying for a blessing on the evening service. At the after meeting, over one hundred stood up seeking fuller consecration of themselves to God and his service.

A mission has been held by Rev. F. S. Webster, in St. Paul's Church, Blackburn, and the vicar reports many proofs of God's presence and power. This has been shown by the great number of seeking souls who sought spiritual advice, were brought into contact with Christ, and openly confessed their desire to be his followers. A cheering result of the mission appeared to be the awakening to fresh life and energy of ordinary church-goers. It is believed that many passed from darkness to light—many exchanged the bondage of doubt for liberty and joy.

A twelve days' mission by Mr. E. P. Telford has been brought to a successful close in the Hendon Baptist Chapel (Rev. S. A. M'Cracken, pastor). The meetings were well attended throughout. Mr. Telford speedily won the hearts of the people. Some seventy publicly professed conversion, and already many desire to confess the Lord in baptism and join the Church. Many of the converts are young men, amongst whom the evangelist's manly and telling addresses were much appreciated. Christians of the different denominations have been roused to greater interest in the Lord's work.

A special mission, conducted by Mr. D. W. Brassington at the Mission Hall, Glossop, has been used of God not only to the unsaved but to believers. Mrs. R. Howton, the "Dorcas Sisters," and some of the village workers took part in the mission.

The Belfast Presbytery held last week a simultaneous evangelistic mission. In each of thirty-seven churches services were held every evening, ministers specially adapted to that work being brought from other places to assist. A central service for prayer and conference was also held each day, and much blessing is believed to have been received by many.

Gospel services have been held with marked interest in Blackwatertown, co. Armagh, by Miss Shannon, of the Belfast Central Mission, and in Tullylish Presbyterian Church by Mr. J. Jackson, Assembly's evangelist.

A fifteen days' mission has been held by Mr. Ashman in the Railway Mission Hall, Wisbech. The services were well attended; the afternoon Bible readings were very helpful; sinners have come out on the Lord's side, and Christians have been blessed.

Mr. J. C. Smith concluded, on the 10th inst., an eleven days' mission in the Edinburgh Y.M.C.A. He is well known in the North of Scotland, having for some years been connected with the Gordon Evangelistic Association, Aberdeen. Although not crowded, the meetings have been fruitful in blessing to not a few. Those who have received blessing have been, with a few exceptions, young men.

Rev. G. M. Smith, of Gloucester, concluded an eight days' mission at Street, on Feb. 8. The mission was under the auspices of the Central Somerset Free Church Council. The meetings were largely attended, and at the closing meeting many testified to having received blessing.

Mr. Galletly conducted a very helpful week's services in the Great Assembly Hall, E. The week nights increased in attendance, and many felt regret that his stay was so short. God blessed the preaching, and several came out for Christ.

On Friday last Mr. J. Bennett Anderson closed a largely attended three weeks' mission in Claremont Chapel, Newquay, Cornwall. For the first ten days little outward fruit was seen, though the congregations increased every night, and a deepening influence appeared to be felt by all present. But in answer to prayer a grand breakdown came towards the close of the second week, and continued in a still more powerful manner right through the third week, when the minister (Rev. Wm. Bowell) received a large number of names of those professing repentance towards God and faith in Christ.

Mr. Goudie has conducted an encouraging ten days' mission in the Baptist Chapel, Markyate Street, Herts. His addresses were used of God to quicken the members of the church, and a number of anxious souls were led to the Saviour.

Rev. R. Balgarnie has been conducting missions at Ray Lodge and Chigwell-road Chapels, Woodford Green, Essex.

Mr. Monro Collings is now having a time of blessing at Feltham. The mission which was preceded by a week of united prayer, has been arranged by the Free Churches of the district, and is literally stirring the whole place. Night by night men and women and young people are coming out for Jesus, and on Sunday over fifty passed through the inquiry rooms. The mission has another week to run yet, and greater things are expected.

During the past fortnight special services have been conducted at the Baptist Chapel, Lower Guiting, Cheltenham, by Mr. E. Bailey, of the Evangelisation Society. The meetings were well attended, and many testified to the great blessing received during the mission.

Rev. E. Payson Hammond has been holding meetings in various parts of New Jersey, New York, and Brooklyn. The Governor of New Jersey (J. W. Griggs), who has just been appointed Attorney-General of the United States, is a man much respected. Mr. Hammond learned lately that he was converted in one of his meetings in New Jersey many years ago. As he is preaching now in a section of the country where he held many services some time since, he is continually cheered by hearing people tell of their early childhood conversion in his missions.

Rev. W. H. M. H. Aitken, Castle Hall, Stalybridge, Feb. 19-Mar. 7.
Gipsy Smith, Batley, Feb. 19-28.
Mrs. E. L. Baeyertz, Liverpool, in February.
Mr. Ned Wright, Walthamstow, Feb. 20 and 21.
Mr. George Clarke, East Finchley, Feb. 20.-Mar. 4.
Sergeant Pullinger, Christchurch, Hants, Feb. 20-Mar. 6.
Mr. Charles Inglis, Barking, to Feb. 24; Strood, Feb. 26-Mar. 7.
Mr. E. P. Telford, Dudley, to Feb. 24; Leyton, Feb. 27-Mar. 10.
Mr. F. C. Spurr, Feb. 17 to Easter, Penzance, Falmouth, and Truro.
Mr. Josiah Nix, Nelson, to Feb. 21; Arnfield, Liverpool, Feb. 26-Mar. 7.
Mr. W. R. Lane, Dartford, Feb. 20-25; Kidderminster, Feb. 27—Mar. 7.
The Weaver Bros., Coatbridge, Feb. 20-Mar. 1; Stoke Newington, Mar. 6-18.
Mr. J. S. Harrison, Great Assembly Hall, Feb. 20; East London Tabernacle, Feb. 27.
Mr. Monro Collings, Feltham (United Mission), to Feb. 20; Enfield, Feb. 23-March 8.
Mr. J. J. Sims, City Hall, Glasgow, to Feb. 20; St. James' Hall, Portsmouth, Feb. 20-Mar. 6.
Mr. J. Bennett Anderson, Working Men's Mission, Collingwood-street, New Cut, Feb. 13-Mar. 3.
Rev. F. B. Meyer's Visit to U.S.A.—Rochester, 18-22; Cleveland, Student Volunteer Convention, 23 and 24.

Obituary.

MRS. HARRIET WARD.

Many will hear with sorrow of the departure of Harriet, the beloved wife of Bryan Ward, of Medbourne, Leicestershire. The daughter of the late Thomas Skeffington, of Welham, in the same county, she was early converted to God, and laboured with great devotion in Slawston (where she formerly resided) and neighbouring villages. At Medbourne she built a mission hall, which was opened in 1875, by Mr. Henry Varley, and afterwards transferred to trustees for permanent use in Gospel work. Mrs. Ward was well acquainted with the Christian and philanthropic undertakings of the metropolis, and deeply interested in their progress. About four years since she had a paralytic seizure which rendered her helpless; and, after much patient suffering, her home-call came a few days ago, in the 73rd year of her age.

MR. WILLIAM WOOD, MARYLEBONE.

This humble labourer, for 46 years a London City Missionary, and for ten of these years in the locality of Devonshire-court, Marylebone, has just passed to his rest. For two years he had been retired by the London City Mission. During recent years he had held a Bible-class at Wheeler's Cocoa Rooms in Lisson-grove, as well as Gospel meetings. A memorial meeting was held at the Cocoa Rooms last week, Mr. T. Wheeler presiding and reading a paper on the life work of the deceased; Mr. Henderson and others also taking part in tracing his career for about 66 years. The meeting was crowded with men and women who all spoke in the highest manner of Mr. Wood's great ability as a missionary and his consecrated commonsense. The funeral service was impressively conducted by Rev. C. A. Scott, pastor of College Park Presbyterian Church, of which Mr. Wood was a member.

MRS. SALE, HELENSBURGH.

Many in India as well as in this country will hear with regret of the death of Mrs. Sale, the widow of Rev. John Sale, of the Baptist Missionary Society, who has survived her husband some twenty-two years. She sailed in 1849, with Mr. Sale, for India in the *William Carey*. Her labours among the women in the Backergunge district went largely towards originating Zenana Missions. As the result of these labours on their behalf she was invited by a few native gentlemen to enter upon the systematic visitation of some zenanas in Calcutta, and when in 1861 she came with Mrs. C. B. Lewis to England, she left Mrs. Mullens in charge of her zenana work. A few years later, the Ladies' Association for the support of zenana work and Bible women in India was started. To the last, so far as her strength would permit, Mrs. Sale has sought to further this important branch of missionary effort. For some time Mrs. Sale has been residing at Helensburgh, N.B., with her daughter, Mrs. Young. It may be mentioned that Mr. Justice Sale, now of the High Court of Judicature in Calcutta, is her son.

BISHOP SELWYN.

Rev. John Richardson Selwyn, late Bishop of Melanesia, and Master of Selwyn College, Cambridge, who died on Saturday evening at Pau, in the South of France, was a son of Dr. George Augustus Selwyn, Bishop of New Zealand, and afterwards Bishop of Lichfield. He was born in 1844, and, like his distinguished father, was a famous oarsman, and rowed in the Cambridge boats of 1864 and 1866. After serving curacies at Alrewas and St. George's, Wolverhampton, Mr. Selwyn became vicar of the latter parish in 1871. He resigned, however, in 1872, in order to proceed as a missionary to Melanesia. In February, 1877, he was consecrated at Nelson Missionary Bishop of Melanesia, in succession to the martyred Bishop Patteson. Hard work and malarial fever broke him down, although he was a man of splendid physique, and in 1891 he was obliged to give up his see and return to England lame for life. In 1893 he was appointed Master of Selwyn College, Cambridge. In spite of his ill-health and his lameness, the Bishop was a man of wonderful energy, and an excellent head of a young and growing college. Canon Gore, preaching before the University of Cambridge on Sunday afternoon, after referring to the death of Dr. Moulton, said: "It was only just now that I heard that the man whose sickness and absence from his mastership you hoped was only a temporary loss passed away peacefully yesterday evening at Pau from the Church on earth. He held by a double right as son and master the hero name of Selwyn; and surely the hero spirit worked in every fibre of that crippled body the more conspicuously by the very contrast to its earthen vessel. That body itself had been crippled by the malarial fever which took possession of him in some of the unhealthy islands of his Melanesian diocese. In a real sense the fever never left him, but it never quenched that burning spirit. To see him in his zeal, in his courage, in his unpretentious humility, in his single-hearted love, was to feel what it is to be a Christian."

MR. JOSEPH CORPE, EALING.

This earnest leader in Baptist affairs passed away suddenly on Monday, 31st ult. (the sixth anniversary of the death of C. H. Spurgeon), at the age of sixty-four years. He attended the Ealing Dean Baptist Chapel, of which he was deacon and treasurer, on the Sunday morning as usual, conducted his Bible-class in the afternoon, but, feeling unwell, decided to remain at home in the evening. A doctor was sent for, who pronounced his case serious. He was, however, very cheerful, and conducted family worship as usual. He retired to rest, but at four o'clock he was noticed to be breathing heavily, and almost immediately passed away in his sleep to "dwell in the House of the Lord for ever." Mr. Corpe was known very widely in the country in both business and religious circles. As a business man he was conscientious, consistent, upright, and was respected as such in his large commercial sphere. He combined religion and business, and gave both their proper place. An illustration of this is seen in the fact that when his travelling bag was opened after his death it was found to contain not only business books, but also a New Testament and one of Spurgeon's sermons. This combination was still more strongly exemplified in his life. He was a man of deep spirituality and ripe Christian experience—ripened by much sanctified affliction and bereavement. One of his latest trials was the death of Mrs. Spurgeon Medhurst, his daughter in California.

Requests for Prayer.

For the Ipswich monthly meetings for deepening of spiritual life.

For a united Gospel mission in the Town Hall, Sydney, Mar. 6-20.

For special services at Exminster, by John Elliott, commencing on Sunday.

For young men professing to trust the Saviour each week in the Dublin Association.

For a fortnight's mission at Kingussie, N.B., commencing Feb. 20, by J. J. Scroggie.

For a mission being held at the Protestant Mission-hall, Burnley, by Mr. Henry Lakin.

For a twelve days' mission to soldiers and friends, to be held in the Temperance Hall Barracks, Newcastle, commencing on Sunday.

For blessing on a ten days' mission, to be conducted by Ned Wright and William Grove at the new Higham-hill Gospel Hall, from Sunday, Feb. 20.

Praise.

For blessings on mission in Orange Hall, Raphoe, Co. Donegal, by Rev. John Ross.

For the mission held in Gilford Hall, Sandymont, Feb. 1-6. Prayer still asked for the work there.

Homes for Little Boys.—The Hon. W. F. D Smith, M.P. for the Strand Division, has consented to preside at the thirty-fourth anniversary banquet to be held at the Hôtel Métropole, on Saturday, March 19, in aid of the funds of the Homes for Little Boys at Farningham and Swanley, Kent.

The Zenana Bible and Medical Mission.—A conference of secretaries and workers was held at the Y.W.C.A., Hanover-square, W., on Feb. 8, when some touching stories were told of the pressing need for more workers in India. Miss Davies, from Aligarh, stated that at Chunar the people were constantly saying, "Do open a school for our girls: we can send you 100 children," but, she added, "I had to tell them we had no one to send, because there were no funds." The same story was told by Miss Abraham, of Jaunpur, who stated that there were large numbers of villages where the name of Christ had never been heard. Miss Anne Hill, of Fyzabad, stated that they sadly needed a mission-house at Tanda, where there had been several converts, the result of the visits of missionaries from Fyzabad.

International S.S. Lessons

February 27.

"Warning and invitation."—Matt. xi. 20-30.

Golden Text: "*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*"

Warnings.

CHRIST had hitherto only used entreaty. He began to reprove for negligence. Teacher should point out the towns on map. Chorazin and Capernaum, on the shores of Galilee; Bethsaida, the birthplace of Peter, Andrew, and Philip, at the place where the Jordan enters the sea of Galilee. Tyre still stands; at this time it was one of the largest commercial cities in Palestine (21-24).

Christ's offer and their indifference were like people starving when abundance of food was within reach.

God's Balances.

God will judge by no absolute standard. In the one scale pan of the balance are placed our opportunities, in the other are placed our achievements. "More tolerable for Tyre and Sidon" because their opportunities were fewer, although their actual good deeds were less, perhaps, than those of Chorazin, etc.

Apply this to our lives. Living in Christian England—Open Bible schools, etc.—Great weight of opportunity—The dreadful verdict "Thou art weighed in the balance and found wanting."

Childlike Wisdom (25, 26).

The mysteries of God's providence are much better understood by those who have a childlike faith in God than by those who are wise and know they are wise or think they are wise. The eye of love sees much more than the eye of knowledge.

Illustration.—One who loves music plays on an instrument much better—more feelingly—than one who has any amount of technical knowledge and yet no love for it.

Our Pilot.

Christ has control of all things—knows all the rocks and sandbanks in life's sea. He is able to steer our vessel safely into the harbour. He knows the Father and the Father's home. The Father knows his Son, and will receive those whom the Son brings home with Him.

Christ's Call (28).

"Come unto Me." This would be a mark of conceit if Christ were not Divine. No one else could say this.

The reference is to carriers, both human and animal, who struggle beneath burdens far too heavy for them. The world filled with burden bearers—sins, habits, sorrows, disappointments, losses, sickness, cares.

Burdens are necessary for us.

Illustration.—Plumage on a bird's wing; the weight of a clock; the tail of a kite.

Christ does not promise to take away the burden. He Himself bore his burden of the cross. But his burden was light because of the yoke.

Christ's Yoke.

"Yoke" is an instrument worn over shoulders of man or beast to make the burden balanced and so easier to carry.

Illustration.—Horse's collar. Man bearing two buckets of water.

Christ's yoke was a submissive spirit to the Father's will.

Apply this to—

The Mysteries of Life.—I do not understand, but they are the work of an all-wise Father.

Temptations.—If I strive to overcome I shall succeed, because God is stronger than the devil.

The Future I cannot provide for, but God can.

I do the little I can do,
And leave the rest to Thee.

The Rest.

1. *It is active.* Two pictures illustrating rest: First, a lone lake among the mountains. Second, great waterfall—trees overhanging, on end twigs a bird sitting on its nest. The first is stagnation; the latter the rest of Christ—peace in the storm.

2. *Harmony with God. Illustrated* by
(*a*) A piece of music with no discord.
(*b*) Two horses yoked in a team.
(*c*) The onward flow of a river.

No strife or conflict between God's will and ours; both moving to the same end and purpose.

Letters to the Editor.

"ROME AND NATIONAL WELFARE."*

DEAR SIR,—In reading your report of Rev. Dr. Horton's sermon on above subject it occurred to me that many Romanists in England, as here, would repudiate the words of St. Bernardine as being "not the dogmatic teaching of their Church, but merely the expressions of a private individual" (which of course never carry weight when delivered by a Protestant, although accepted as Gospel truth when delivered from a Romish pulpit). I therefore give their dogmatic teaching as contained in Dr. Donovan's translation of "Catechism of Council of Trent" (although no Romanist dare question the writings of any canonised saint) on "The Mass," to show what the Romish Church claims for her priests. Comparing the sacrifice of Christ with the sacrifice of "The Mass," it says:—

> The priest is also the same: Christ our Lord: the ministers who offer this sacrifice, consecrate the holy mysteries not in their own but *in the person of Christ*. This the words of consecration declare: the priest does not say, "This is the body of Christ" (*Hoc est Corpus Christi*), but "This is my body" (*Hoc est meum corpus*), and thus invested with *the character of Christ*, he changes the substance of the bread and wine into the substance of his real body and blood (Catechism, C. of T., p. 249).

Although she claims here that the priest is Christ (*sacerdos Christus est*) when at the altar, yet on p. 245 she decrees:—

> The Eucharist....whether administered by holy or *unholy* hands is equally valid.

I have written this hoping it will prove helpful to Protestants, who very often are sadly ignorant of what Rome really does teach on this subject.

GEORGE A. COUCH.

Irish Church Missions to Roman Catholics, Dublin.

INDIAN FRONTIER DISASTERS.

SIR,—Does the thoughtful Christian know the real cause of our disasters in the deplorable Indian frontier war? The worldling may attribute it to the incapacity of our generals; the wonderful activity of a foe, brave and skilful in mountain warfare; the uncommon local difficulties our soldiers had to contend with; also unforeseen and unexpected circumstances and other mundane hindrances militating against a successful termination of the campaign.

Others, nearer the mark, believing the cause of justice to be the cause of God, may think that the awful ravaging by fire and sword of the country of tribes fighting in defence of their imperilled liberties has brought down upon us this humiliation by way of rebuke, and as a warning against England's unwise and unchristian policy towards the border tribes. But I believe the primary cause of the dishonour inflicted upon us by the infuriated Afreedies has been the grievous dishonour done to God in religious matters throughout the frontier war, related by "Medicus," of the Tirah Field Force, which I have just read in the "Monthly Record of the Soldiers' Christian Association," reprinted from *The English Churchman*.

That writer says: "I have been up here and all over the Kurrum Valley with a cavalry regiment since August last, and have never yet seen a chaplain or minister except once, or heard of any religious service held on Sundays, though I have seen numbers of sick, wounded, and dying European soldiers. . . . Sunday is not observed in any way by the general officers, except perhaps as a day when more work than usual is demanded from the men, and often quite unnecessarily. It is absolutely a disgrace to a Christian nation with a national Church that all notice of religion and God should be wanting at a time of peril among a force surrounded by dangers. The Mahometan and Hindoo soldiers in the force put us to shame, for I see them in groups daily engaged in public prayers, morning and evening, whereas we have had no public prayers for the Christian soldiers since we came up except once (and that once is doubtful, only hearsay)."

No words of mine are needful to express the burning feeling of indignation that ought to be felt by Christian people at such religious delinquency. The writer concludes his letter by telling us that many men have died and have been buried without any minister going near them, and that "the army of a Christian Power has been in the field for months without the Lord's day being observed once yet."

Having myself served throughout the Indian Mutiny, I have been much impressed with the unvaried successes that attended the enterprises therein of those pious officers who most honoured God, such as Havelock, Hope-Grant, and Herbert Edwardes, Commissioner of Peshawur, who succeeded in making a treaty with the ill-used Ameer of Cabul at a critical time when he might have taken his full revenge for the grievous injuries done him. Edwardes, moreover, about the same time made friends with the turbulent Afreedies, and got them and other border tribes to help us against our mutinied Sepoys!!! "Them that honour Me I will honour; and they that despise Me shall be lightly esteemed" (1 Sam. ii. 30)

S. DEWÉ WHITE, Colonel.

37, *Upperton-gardens, Eastbourne.*

IS MAN A SPIRIT?

SIR,—In a recent issue one of your contributors wrote:—"Do not teach your child that he *is* a body and *has* a spirit. Teach him, rather, that he *is* a spirit and *has* a body." May I ask for the Scripture for this? I read that "God is a spirit" (John iv. 24), that "the first man Adam was made a *living soul;* the last Adam was made a quickening spirit" (1 Cor. xv. 45). But nowhere can I find that man is a spirit, though he may hope to have a spiritual body through resurrection (1 Cor. xv. 44). That man *has* a spirit seems clear from Stephen's words, when he commended *his* spirit to the Lord (Acts vii. 59). Further, in the account of the creation of man we read: "The Lord God formed man of the dust of the ground" (see margin), "and breathed into his nostrils the breath of life, and man became" (not a spirit, but) "a living soul" (Gen. ii. 7); and when God declared the penalty of sin he said, "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). Are not these passages more in accordance with the psychology which is denounced than that which is recommended for parents to teach their children? However little it be in accordance with modern scientific ideas of the dignity of man, it must be better for us to take Abraham's scriptural position before God, when he said, "I am but dust and ashes" (Gen. xviii. 27) than to adopt John Wesley's claim, "I am an immortal spirit, strangely commingled with a small portion of clay."—I am, sir, your obedient servant,

H. C. BOWKER.

Irish Notes.

THE annual report of the Methodist Orphan Society has been published, and shows that the society has 216 children under its care.

Rev. William Beatty, of India, has been nominated by over twenty presbyteries for the Moderatorship of the General Assembly of Ireland.

The Dublin District Methodist Women's Total Abstinence Union, which is only three years old, has now a membership of 374, with twelve branches in the city and suburbs.

It has been proposed to amalgamate all the funds for the poor at the disposal of the various Methodist congregations in Dublin, and to dispense them through one central committee. The importance of this suggestion will be inferred when it is known that one of the congregations alluded to has an annual income of over £300 for the poor.

The Dublin branch of the Society for Prevention of Cruelty to Children has issued a return showing that during the past three months 169 cases of neglect and starvation, 120 of ill treatment and assault, twenty-one of abandonment, ten of exposure, and four of causing children to beg were dealt with. Drink is the cause of nearly all the ill treatment and neglect of children in Dublin as elsewhere.

The Council of the Irish branch of the Evangelical Alliance have recently taken over a suite of rooms in the Christian Union Buildings, Dublin. These include a fine reading-room and other accommodation for the use of the members and subscribers in the city and throughout the country. A pleasant reunion was held in the rooms on Tuesday last week, Rev. Samuel Printer presiding. An able and suggestive paper was read by Rev. Thomas Connellan on "The Weak Spot of Protestantism," and in a discussion which followed part was taken by Revs. Dr. Fletcher, J. C. Irwin, B.D., T. Preston Ball, J. Denham Osborne, A. M. Wesley Guard, R. E. Fletcher, and others. It is intended to hold similar conferences from time to time.

Home Arts and Industries Association.—The training classes held at the Royal Albert Hall have now reopened for the second term of the winter session. Bookbinding, wood-carving, inlay, cut leather work, basket-making, etc., are taught. Particulars can be obtained from the secretary at the hall.

Scottish Notes.

THE Y.W.C.A. in Elgin, Morayshire, report much encouragement. At their annual reunion stimulating addresses were given on "Influence," on "Temperance," and on the duty of consecration to the services of God.

Prof. G. A. Smith, of Glasgow, is conducting the students' meetings on Sunday evenings, in connection with Edinburgh University Christian Association. These meetings were begun, and for long carried on, by the late Prof. H. Drummond.

The Free Church and the U.P. Church Presbyteries have been dealing with the question of Sabbath desecration in Aberdeen. The question of the better observance of the day of rest is one which requires the immediate attention of all the churches.

The nineteenth annual social gathering of the Glasgow Christian Workers' Union was held on February 2, over 2000 being present. The Union numbers in its ranks Glasgow workers of all denominations in and around the city, and holds a conference quarterly.

During the past few months considerable progress has been made in the negotiations towards union between the Free and United Presbyterian Churches, and there is every appearance that the joint committee representing the two denominations will be in a position to report favourably at an early date.

The magistrates of Glasgow have resolved, in dealing with the reclamation of fallen women, that the police officials shall in future notify the superintendents of the various Homes of cases which are likely to come before the court, so that as many of the girls as are anxious to be rescued from their degrading condition may be handed over to them, and thus be saved from falling into the hands of old associates, as is now so often the case.

Last week, in Edinburgh, a large committee of representatives of the Free and United Presbyterian Churches were engaged in considering the question of the proposed union of the two denominations. The questions discussed had reference to the formula for a united Church, provision for the ministry, and the training of ministers. Substantial agreement was arrived at. The matter has to come before the Supreme Courts of each Church in May.

The Edinburgh City Mission has been at work for sixty-five years among the poorer portion of the city population. Daily visitation of the people in their homes is carried on by the missionaries in eight of the poorer districts, and over 1000 people belonging to the non-church-going class every Lord's Day hear the Gospel through the services conducted by the missionaries. In addition to the district missions, there are special missions to the lodging-house population, the cabmen, the public-houses, breweries, among fallen women, and in police-cells. 2050 tracts were given away in the public-houses, and 2770 prisoners met with, and 2650 books and tracts given away by the missionary. The work is accompanied with many tokens of the Divine blessing.

Health in Africa.

ON this important subject a correspondent in the Straits Settlements writes:—

"I cannot help thinking that the ill health which missionaries and others experience in Africa is to some extent due to a want of proper clothing. In two places, at least, in the Old Testament 'a mixed garment of wool and cotton' is forbidden; and although the Mosaic law is no longer binding on Christians, these injunctions, seeing that they were given for reasons connected with health, give a useful hint as to what the clothing should be in a climate like that of tropical Africa.

"For some years, after taking up my residence in a tropical climate, I myself continued to use the usual underclothing, which consists generally of a mixture of wool and cotton, with the result that I was hardly ever free from trifling ailments. I then adopted a clothing consisting entirely of wool, both by day and night, and in consequence there was a marked improvement in health. In tropical climates, where the body becomes constantly heated, a sudden chill is always risky, and to guard against this danger it is advisable that at least such clothing as touches the skin should be entirely of wool. The objection to flannel is that it is a mixture of wool and jute, which is a vegetable fibre."

Mr. J. Glenelg Grant, of Cardiff, gave his lantern lecture, entitled "Public or Publican," on Thursday last, in the Great Assembly Hall, E. The Hon. Mrs. Bertrand Russell presided, and Miss Beatrice Edwards, of the Royal Welsh Ladies' Choir, rendered two solos. The lecture was highly appreciated by a very large audience. At the close between 30 and 40 persons signed the pledge.

* Our Notes on this Sermon (published in our last issue) may be had in leaflet form for distribution at 1s. per 100; 9s. per 1000. *(Morgan and Scott.)*

Items of Interest.

HOME.

A large combination of cotton spinners in the district of Manchester has been arranged, with a capital of six millions.

Among many important measures to be introduced into Parliament this session is a Local Government Bill for Ireland.

Her Majesty has visited Netley Hospital to express sympathy with the men there who have returned invalided from the Indian frontier campaign.

The Clergy Orphan Corporation experienced a diminution in income last year of over £900. This is a valuable institution, and should be generously supported.

The Prison Commissioners have decided that in future a burial service is to be read at the interment of the bodies of prisoners who have suffered the full penalty of the law.

Twenty-five trucks of German-made machinery—ordered during the recent engineers' strike—has arrived at Sheffield. The lessons which this teaches should be duly learned by the British workman.

The Passmore Edwards Settlement, in South St. Pancras, was opened by Mr. John Morley, M.P., on Saturday. A more distinctly religious influence is desirable in some of these otherwise useful social movements.

A proposal to allow lady students to become members of the Durham University has been defeated by seventy-two votes to eighteen. Durham undergraduates thus view the proposal with the same disfavour as those of Oxford and Cambridge.

Referring to the massacre of birds for the adornment of ladies' hats and bonnets with feathers, a writer in *British Birds* affirms that he saw a consignment of 500,000 birds' skins at Rio waiting shipment. Such deliberate slaughter for fashion's sake is positively wicked.

By permission of the Duke of Westminster a function was held at Grosvenor House on behalf of the Women's Total Abstinence Union.—Evidence has been given at the Liquor Commission in favour of reduction in the number of public-houses, and the more vigorous administration of the licensing laws.

The Atlantic mail steamer *Veendam* has foundered in mid-ocean, after striking some floating wreckage. A noble rescue of all passengers and crew was effected in a heavy sea by the American liner *St. Louis*.—The *Teutonic* arrived at New York after a terrible experience. Tons of frozen seas were clinging to her decks and spars.

More than a hundred cases of small-pox are under treatment at Middlesbrough. — Influenza is raging at Redruth, over seven hundred persons being attacked.—An inquiry into a fatal fire at Walthamstow showed that sixteen persons lived in premises intended for only two small families. Such overcrowding fosters shameful immorality as well as danger.

Great activity prevails at the naval depôt, Portsmouth. At Woolwich overtime is being worked in the manufacture of torpedoes and small arms ammunition.—Mr. Goschen declined to receive the Parliamentary Committee of the Trades Union Congress with reference to the dismissal of workmen at Portsmouth Dockyard.—In the last thirty years English engineers have built 100,000 miles of railway, at a cost of £1,800,000,000, in various quarters of the globe, the capital being found in most cases by English companies.

Efforts are being made by the Early Closing Association to secure more generally in North London the weekly half-holiday and earlier hours on Saturday for shop assistants. Wise measures to secure shorter hours are much needed. — The directors of the Crystal Palace Company are formulating a scheme by which they say the "Sydenham Glass House" will be saved "alike from vestry control and the 'jerry' builder." A conference of municipal representatives to discuss the question of "acquisition" will be held at the Mansion House in March.—A special grant of £1000 towards workshops for masons' and plasterers' classes at the Battersea Polytechnic has been made by the London Technical Education Board.—A poll at Plumstead gave a majority of over 1000 in favour of the Public Libraries Acts. Free libraries contribute largely to the education and improvement of the people.

FOREIGN.

A supplementary credit of 17,000,000 frs. for Madagascar has been adopted by the French Chamber.

Russia is the only one among the great countries of Europe that continues to have an Anti-Semitic Government.

Since 1886 the revenue of the German Empire has more than doubled, having grown from £28,000,000 to £69,000,000.

Lieut. Peary, the American explorer, has completed the narrative of his seven Arctic expeditions.

The trial of M. Zola on a charge of defamation, which arose out of the Dreyfus scandal, is creating intense interest in Paris.

A suggestion is made in Jewish circles that Jews in the United States shall approximate their Sabbath to that of the Christians.

Taxation in Egypt has been reduced half a million since 1891. A scheme for further decrease is proposed at the rate of £E216.000 yearly.

A memorial to James Russell Lowell is contemplated in America by making a public park out of Elmwood, the poet's home at Cambridge, Massachusetts.

The executors under the Duc d'Aumale's will have handed over Chantilly Palace and its priceless treasures to the Institut de France, a most valuable bequest to the French nation.

A severe cyclone, destroying churches, hotels, and public buildings, has passed over the town of Mackay, Queensland.—The Suez Canal has been blocked by a sand storm.—A destructive earthquake has almost entirely destroyed Villapamow, in Argentina.

An iradé has been issued at Constantinople relieving the oppressed Armenians of many disabilities. Can Turkish officials be trusted to carry out these reforms?—The Bulgarian demand for the dismissal of Kaimakans, charged with permitting the ill-treatment of Bulgarians, has been refused by the Porte.

Losses on the Indian frontier up to Feb. 7 amount to 684 British and 1233 native troops. These include forty-three British officers killed, ninety wounded, and twelve soldiers missing. What a melancholy squandering of human life!—Warning has been sent the Afridi jirgahs that operations will be resumed against them unless the Government terms are complied with.

A Greek loan to cover the indemnity is to be guaranteed by Great Britain, France, and Russia.—The candidature of Prince George for the Governorship of Crete is suspended.—Panic among Christians in Thessaly has extended to Volo.—Rumours come from Athens of further fighting in the districts of Agrapha, causing considerable disquietude.—Later advices say that perfect tranquillity prevails along the neutral zone in Thessaly.

The Sultan of Morocco has given orders for the establishment of military posts along the Wadman coast to prevent further landing of arms.—The Englishmen arrested by the Moorish force at Arksis will be tried at the British consulate.—Severe fighting has taken place between the British force and the Sofas in the Gold Coast hinterland. Mr. Ferguson was wounded and decapitated.—Disputes between Peru and Chili are likely to be satisfactorily arranged.

China has finally abandoned the idea of contracting a loan either in London or elsewhere.—In the French Chamber 60,000frs. were voted to maintain three French doctors and two chemists at Yunnan (China).—The Japanese Minister has intimated to the Tsung-li-Yamên that no extension of time can be granted for payment of the war indemnity.—Five thousand Japanese labourers are about to leave Japan for Dawson City, *viâ* San Francisco.

The Chinese Government has granted to Great Britain the right to extend the Burma Railway through Yunnan; and to Germany the right to construct a railway to I-chang, as compensation for the murder of a German sentry at Kiao-Chao.—Great Britain is negotiating for the opening of Yuen-chan-fu, in Hunan, as a treaty port.—The Chinese Government has paid the indemnity of 100,000f. to France for the kidnapping of a French engineer in Tong-King.

A *rapprochement* has taken place between Germany and Spain.—The relations of Spain and America have undergone an unfavourable change.—Señor Dupuy de Lome, the Spanish Minister at Washington, has resigned. His Government have accepted the resignation.—America is expecting from Spain a disavowal, or an apology for Senor de Lome's utterances against President McKinley.—Señor Barrios, the President of Guatemala, has been assassinated. The vice-president reports, "tranquillity prevails"!

When addressing the South African League Congress, Mr. Rhodes advocated a federation of States under the British flag.—The League has decided to support the Cape's gift of a battleship to Great Britain.—Dinizulu, the Zulu chief, after years of exile, has been reinstated in Zululand as an hereditary chief.—President Kruger has been re-elected to the presidency of the Transvaal by a large majority over both his opponents.—A great trans-African expedition is to start for the exploration of the Southern territory of the Congo Free State.—In the West Coast of Africa States, a collision between the British and French seems imminent.—In Lagos hinterland British forces have occupied positions towards Nikki.

The Y.M.C.A.

The Marseilles Y.M.C.A. inaugurated its work in new premises on the last day of January.

At the quarterly meeting of the Sunderland Association a report read by Mr. Henry Johnson, general secretary, showed that there were now 1000 members and associates enrolled.

The Anglo-American Association, Paris, is now seriously working towards the much-desired "extension." A recent enthusiastic meeting resulted in 2,500fr. (£100) being promised in varying sums.

The first annual meeting of the Burnley Association has just been held, Mr. Foster E. Brady occupying the chair. The speakers included Revs. W. J. Barrett, E. J. Saxton, S. Smith, and F. D. Tranter.

Mr. Robert Snaith, of Dumfries, held lately a series of services under the auspices of the Glenluce Association, which has benefited by the accession of new members and hopes to continue the good work.

The annual meeting of the Torquay Association was held on Wednesday week under the presidency of Sir George Williams. Dr. Hingston, president of the Plymouth Association, gave the first address, and was followed by Dr. Odell. Rev. E. P. Gregg also gave a special address on the subject of "Betting."

A successful meeting was held in connection with the Blackburn Association. The chair was occupied by Mr. J. A. Watson, J.P., who spoke upon the interdenominational character of the Y.M.C.A. Addresses followed by Rev. B. Thompson and Mr. F. Martin. The association now numbers over 160.

The Scottish National Council of Y.M.C.A. is now composed of ninety-three members, including one from the British College Christian Union. The meetings are held alternately in Edinburgh, Glasgow, and Stirling. All matters relating to the furtherance of association work in Scotland, the work of the travelling secretaries, and the Foreign Mission enterprise, are discussed. The work carried on is of more than national importance.

The first annual meeting of the Coventry Association, since the inauguration of the "Forward Movement," was held on Thursday evening at the Hertford-street Chambers, the chair being taken by the president, Mr. J. K. Starley. The report read by the secretary, Mr. J. H. Haise, indicated that little more than a year ago the membership was forty-eight, and at the opening of the present rooms the number was increased to 100. On December 31, 1897, the total membership was 245. The whole report was very encouraging.

The seventh annual International Social Reception of the Hackney Association was held on Thursday, Mr. W. H. Seagram acting as host. A large number of young men were present. The proceedings were of a most enjoyable and enthusiastic character. Short addresses were given by representatives of the following nationalities:—Germany, France, Austria, Hungary, Russia, Turkey, Poland, Holland, Switzerland, India, Corea, etc. Germany was the more strongly represented, having some forty or fifty representatives.

The Brompton Association held its forty-first annual meeting on the 9th inst., Mr. F. A. Bevan presiding, and addresses being given by Rev. H. J. R. Marston, Colonel Douglas Jones, and Mr. W. Hind Smith. According to the report the prospect before this branch is bright. There has been a crisis in its history, but the storm has been weathered, and fair weather has set in. The secretaryship is vacant, and a fine opportunity presents itself to some earnest and consecrated young man to come forward and offer himself for the work. This branch has the honour of being the foster parent of Harrod's Stores Christian Mission.

Upwards of 1000 people gathered in the Town Hall, Fulham, on Thursday last to celebrate the anniversary of the local Association. The chair was taken by the vice-president, Mr. J. Herbert Tritton. Pastor Fuller Gooch said it was a joy to him to see such a meeting in connection with the Y.M.C.A., and no call that came to him for service gave him greater pleasure than to be able to help such a blessed work. Proceeding, he gave a vigorous address on power and powerlessness. Prebendary Webb-Peploe referred to the special crusade against vice and Mr. McNeill's mission, and made an eloquent plea for decision and full devotion to Christ.

The anniversary meeting in connection with the Manchester Y.M.C.A. was held on Tuesday week in the Association Hall. Mr. Herbert Phillips presided. Mr. W. H. Newett, the general secretary, read a short report of the progress of the institution. During the year ending December 31, 1897, 692 new members and associates joined, and for the forty commercial classes 823 entries were received. The volumes issued from the circulating library numbered 7369. The cases of over 400 young men seeking employment were examined; many were without references or had unsatisfactory ones, but employment was found for seventy-four.

Christian Endeavour.

A Whitsuntide convention is being arranged in Glasgow, May 28-31.

"Endeavour Day" (February 2) roused much enthusiasm in C.E. circles all over the land, and in many countries.

A Sunday-school convention held recently in Allahabad, India, has been the means of starting four new Sunday-schools.

The C.E. Society at Henley-on-Thames has undertaken to support a child for five years in one of the mission schools of India, in connection with the L.M.S.

The South-west Essex Union has celebrated its third anniversary. The report stated that forty-two societies are affiliated to the Union with a membership of 2,218, an increase of 564 for the year,

Pastor Paul of Ravenstein, president of the United Society of Germany, is not only a successful minister, but is widely known as an earnest evangelist. His influence and energy have done much to deepen the C.E. movement in the fatherland.

Rev. William Carey, of Dhákâ, East Bengal, India, the great-grandson of the famous missionary, writes of a special visit to Calcutta, and of a tour through Assam, which were fruitful of results for the Endeavour movement in which he is so greatly interested.

The third annual meeting of the C.E. Society, Dalston Junction Baptist Church, was held on February 10th. The pastor and president, Rev. R. O. Johns presided, and addressed the junior society on the words "Little children, love one another." Rev. G. Hay Morgan eloquently urged all Christian Endeavourers to "be strong" (1) in enthusiasm, (2) in service. An earnest address on the subject of consecration was given by Rev. Richard Cole. The meeting which was interesting, instructive, and inspiring, was concluded by delegates from fifteen societies offering each a sentence of prayer. A total membership of 183 was reported; 132 in the Young People's, and fifty-one in the Junior Society.—Arthur Nelson.

The Convalescent Home for City Young Workwomen, 1, Albert-villas, Whitehall-road, Woodford Wells, is open all the year, but during the spring, summer, and autumn there are daily applications from girls and women for a rest and change. The majority of these are very poor, and if they have a holiday it must be free of charge. It is proposed to hold a sale of work at the end of March in aid of the institution, and towards this friends are asked to send contributions, before March 20, to the secretary, Miss Helen Reynolds, Epping New-road, Buckhurst Hill.

Nurses' National Total Abstinence League.—The annual members' meeting of this association was held on Jan. 24 at 9, Taviton-street, W., by invitation of Mrs. T. P. Whittaker. The president, the Hon. Mrs. Eliot Yorke, presided. The report was presented by Miss Holland, secretary, and the financial statement by Miss Whittaker, treasurer. Members of the nursing profession are cordially invited to join the League. Meetings are held at 7 p.m. on the first Wednesday in each month at the W.T.A.U. offices, 4, Ludgate-hill.

The Young Women's Christian Association.—February 20-27 is the Universal Week of Prayer for Young Women, and will be kept in other countries besides England. In many of the branches in India there will be special meetings for prayer. At the headquarters, 26, George-street, Hanover-square, meetings of a definitely evangelistic character will be conducted by a young lady at 11.30 for young ladies of leisure, and at 8.30 for young ladies in business. There will also be early-morning prayer-meeting at 7 a.m. at other centres of Y.W.C.A. activity. Full information can be had at headquarters. Special sermons will be preached on the Sunday of the Week of Prayer by Rev. H. Graham Thwaites, Rev. T. Trevelyan Snow, and others.

The Bible Society.—With reference to the recently announced bequest of about £80,000 to the Bible Society, from the estate of the late Rev. E. N. Pochin, Vicar of Barkby, Leicestershire, we are informed by Rev. John Sharp, one of the secretaries of the society, that "as the widow, two sons, and daughter were passed over in the will, the committee have, after most anxious and careful examination into all the circumstances of the case, and under legal advice, felt it their duty to undertake to relinquish, for the benefit of the family, half whatever sum the society may eventually receive under the will." The ever-extending calls upon the society make the help which the other half will afford it most welcome, but this will by no means render needless sustained efforts to keep up the ordinary income of the society.

The Book World.

"Can a Horse do Without Shoes?" is a question considered in the February issue of **The Animals' Friend**. There are other useful articles in this admirably illustrated monthly, with which a Children's Supplement is now issued. (2d. *George Bell & Sons.*)

From an Irish parish come **Twelve Sermons**, by Rev. Sir Algernon Coote, Bart., refreshingly evangelical and pointed in their clear setting of vital truth. Happy would it be for our land if such utterances more often rang from the pulpits of our rural churches.

Two pleasant tales for young people come from *Messrs. Warne & Co.*, **My Neighbour's Garden** (1s. 6d.) and **The Ruler of this House.** (1s.) By Mary H. Debenham. Both are well written and purposeful—evidently the enforcement of a temperance moral.

The simple annals of life contain many touching pages. Some brief glimpses of such episodes are given in **Mumper, and Other Stories,** by Joseph Laing Waugh (1s. 6d. *Oliphant, Anderson & Ferrier*). It is every-day life which finds illustration in these short tales, but it is life full of pathos and strong endurance.

The sudden home-call of that devoted Australian evangelist Rev. John MacNeil, lent a special interest to his book, **The Spirit-filled Life,** which already has had a good circulation. Hence we welcome a new and cheaper edition (1s. *Marshall Bros.*), which cannot fail to find many readers.

A new edition of **Footprints of the Saviour**, by the Bishop of Ripon, has been issued by *Mr. Allenson* (2s. 6d.). The book is in twelve chapters, dealing with the sites and scenes of the greater events in our Lord's ministry. Descriptive and meditative, the pages deserve many readers. There are several illustrations.

The Diamond Jubilee Bible Text Book, by John Jackson, F.E.I.S. (*Sampson Low & Co.*) has a short, well-chosen, and correlated Scripture prayer, promise, and precept for every day in the year. An edition is also published with space for recording birthdays (2s. and 2s. 6d.). Both editions are beautifully printed in black and red, and elegantly bound.

Many who have heard the late Dr. Phillips Brooks, or are familiar with his writings, will enjoy the perusal of two addresses delivered by him before the Church Congress, and published with the title **Best Methods of Promoting Spiritual Life.** (1s. 6d. *Service & Paton.*) The pages are illustrative of the massive style of the lamented author, and set forth great truths in a striking form.

Books of outlines and anecdotes for Christian teachers are legion, but there was ample room for **My Scrap Book**, by Mr. R. Manders, which the Bishop of Liverpool recommends in a hearty introduction. (2s. 6d. *Marshall Brothers.*) The outlines are both old and new; and, after a few acrostics, there is a goodly budget of anecdotes. Mr. Manders has gathered to real purpose, and to many his scrap-book will be of real service.

Many of the gentler sex have shown great heroism in the time of danger. A series of such instances are grouped in **Heroines of History**, by Frank Mundell. Here the stories are told of Joan of Arc, the Maid of Sargossa, Catherine Douglas, and many women equally brave. In a companion book for boys, **Balloon Adventures,** by the same author, a number of aerial episodes of a stirring kind are given. (1s. 6d. each. *Sunday School Union.*)

A new issue of Sermons by Present-day Preachers is being issued by *Horace Marshall & Sons*, the first of the series being **The Gentleness of Jesus.** By Rev. Mark Guy Pearse (3s. 6d.). These short addresses are full of earnest thought, freshly put, in the preacher's own graphic style. An instructive study of the Queen of Sheba is given in two of the sermons; other and more out-of-the-way themes are admirably handled; but the charm of the whole is the sweet setting forth of Christ, whose fragrance breathes in every page.

An ever welcome visitor from Ireland is **The Catholic**, edited by Rev. Thomas Connellan. Month by month it ministers to our interest in religious movements in the Sister Isle; and when, at the end of the year, the parts come to hand stitched together in a cover we feel that we are rich in information on subjects of great and far-reaching importance to Ireland and the United Kingdom. There are articles on the Romish controversy; also facts of great value and interest, especially regarding Ireland and her religious history. (1s. 3d. post free. *Office*, 51*b*, *Dawson-street, Dublin.*)

The story of earnest work is always of interest, and not least when it concerns the brave sons of the sea. Thus, **Among the Sailors,** by G. Holden Pike (3s. 6d. *Hodder & Stoughton*) will be welcomed as a readable narrative of efforts for the well-being of men who go down to the sea in ships, during the life and reign of Queen Victoria. Various workers and societies who have laboured in this field are duly noticed, but the writer mainly concerns himself with the origin and operation of the British and Foreign Sailors' Society, and the record, as here given, is one of good and faithful service, carried on in face of many difficulties and rewarded by many tokens of happy issue.

Some time ago we notified our readers that a useful work by Rev. John Urquhart on "Modern Discoveries and the Bible" was being issued in the form of monthly supplements to **The King's Own.** With the February issue of the magazine the work is completed. The general contents of our contemporary continue to be good, and of special interest to those who watch the ever-recurring confirmations of Holy Scripture from the field of archæological research, and the diligence with which men of faith are meeting the criticisms of speculation and the objections of unbelief. (6d. monthly. *Marshall Bros.*)

An interesting little book of travel is **Letters from the Mediterranean,** by Dr. John Rose, of Chesterfield, staff surgeon Royal Navy (retired list). The letters were addressed to friends at home during the author's three years' service in H.M.S. *Frolic* on the Mediterranean station. Dr. Rose visited many places of sacred and classical interest, and writes of them in a simple matter-of-fact way. He describes travels and observations along the coasts and in Italy and Palestine, and there are many indications of a warm Christian sympathy. (Paper 6d.; cloth, 1s. *J. Hartley, Central Pavement, Chesterfield*).

While special concern has of late been given to the advancement of spiritual life, the theme is no new one, for at all times earnest men have devoted to it their best thoughts. A hundred and twenty years ago a **Treatise on Sanctification,** by Rev. James Fraser, of Alness, gave rise to considerable controversy as to his interpretation of Rom. vii.—that verses 14-25 describe the Apostle's own expeperience—a believer's conflict with inward sin. This treatise has now been republished, edited by Rev. John Macpherson, of Findhorn. (7s. 6d. *Bliss, Sands, & Co.*) To say that it is largely controversial is only to affirm that it is in the spirit of its age; but apart from this it is a weighty utterance on a theme of the first importance, and as such deserves the earnest study of those who are giving attention to the deepening of the spiritual life. A brief biographical notice of the author lends fresh interest to the volume.

The German Nature Cure and How to Practise it. (3s. 6d. *Nichols & Co.*, 23, *Oxford-street, W.*) The compiler of this most interesting handbook on health has with great industry collected and presented the leading points in the teaching of German experimental specialists on the various so-called "natural" modes of curative treatment in operation in that country. We express no opinion on the debated question of allopathy *v.* hydropathy, but we readily commend this work to the impartial study of all who are concerned for their own health or that of others. The origin, cure, and prevention of disease, hydropathic appliances, treatment by light, air, exercise, dieting, and other "nature" methods are simply and clearly expounded; while the specific treatment of the commonest forms of disease on the system here advocated is tersely prescribed. There is much that is excellent in the book as to which there will be no difference of opinion.

The February issue of Light and Leading gives the second chapter of Rev. C. Anderson Scott's serial, "The Child's Guide to Personal Religion." Other features are "The Teacher's Reference Shelf," by Rev. J. Gregory; and Outline Sermonettes on the Golden Texts, by Prof. Adeney. (*Allenson.*)

Mr. George Allen will shortly publish a new work by Rev. Alexander Robertson, D.D., Venice, entitled The Bible of St. Mark; being the history of St. Mark's Church, Venice, and the interpretation of all its Christian sculptures and Scriptural mosaics. The book will be full of illustrations, prepared specially for the work. Two editions are being published together, one of which, an *edition de luxe*, has already been largely taken up.

Christian Influences in Morocco.—In his forthcoming History of Morocco Mr. Budgett Meakin has devoted a chapter to the examination of the records of the North African Church, the extent of which he considers to be generally over-estimated, to the work of the Franciscan mission since the thirteenth century, and to the growth and outlook of evangelical work during the past two decades. The story of the Christian slaves and martyrs of Morocco is also told, together with that of the so-called Christian mercenaries in the Moorish service, many chapters which have important bearings and bring forward little known facts of great interest.

BOOKS RECEIVED.

From *Mr. Andrew Melrose*—Some Bible Problems. By D. W. Simon, D.D. (6s.)

From *Messrs. Gardner, Darton, & Co.*—Rochester Diocesan Directory. Nineteenth year of issue. (1s. 6d. net.)

From *Messrs. Marshall Bros.*—Modern Discoveries and the Bible (from the Creation to Abraham). By Rev. John Urquhart. (6s. net.)

From *Messrs. Longman, Green, & Co.*—Life of Luther. By Julius Köstlin. Translated from the German. Second edition. (3s. 6d. "The Silver Library.")

From *Messrs. Nisbet & Co.*—The Ministry of Intercession; A plea for more prayer. By Rev. Andrew Murray. (1s. 6d. and 2s. 6d. according to binding).

Personalia.

Prebendary H. Webb-Peploe has accepted the presidency of the Barbican Mission to the Jews, in succession to Archdeacon Sinclair.

Dr. Michael Foster, Professor of Physiology in Cambridge University, has been appointed "Gifford" lecturer in succession to Rev. Dr. A. B. Bruce.

Sir J. W. Dawson, Emeritus Principal of the McGill University, Canada, has, we regret to hear, had a stroke of paralysis, and his life is despaired of.

Rev. David Baron is leaving to-day (Thursday) for a mission tour among Jews in the East. He goes by way of Paris and Marseilles to Alexandria, and will visit many places in Egypt. Mr. Baron will be accompanied by Pastor Gordon, of the Swedish Mission, Budapest.

Rev. S. D. F. Salmond, D.D., Professor of Systematic Theology in the Free Church College, Aberdeen, has been nominated to the principalship of the college in succession to the late Rev. Dr. David Brown. Professor Salmond is the editor of the *Critical Review* and the author of a treatise on "Immortality."

Rev. E. Vanorden has in the press a new translation of the Psalter from the original into Portuguese, made by Senhor Santos Saraiva, formerly a priest of the Church of Rome, whose father was a Jewish Rabbi, and who is now a teacher of Portuguese in Mackenzie College (American), Sao Paulo, Brazil. The translation is accompanied by copious notes.

Mrs. M. Prinsep.—By the death of this honoured lady the Trinitarian Bible Society will receive £1000, the Association for Free Distribution of the Scriptures £500, and the Open Brethren (meeting at George IV. Bridge, Edinburgh) £1000 for the work of preaching the Gospel on the east coast of Scotland, especially in her native county of Haddington.

Mr. A. J. Arnold.—Our readers will hear with much regret that Mr. Arnold, secretary of the Evangelical Alliance, is still in a prostrate condition at his residence in West Norwood. He is, however, beginning to regain a measure of strength, though it must be long before he can resume active work. Will his many friends join in prayer that full recovery may be granted?

Miss Meredith Brown, of the Shaftesbury Institute, Lisson-grove, N.W., is undertaking a three weeks' visit to Scotland in the interest of her work. She has arranged to address many meetings, at which limelight views will be employed to illustrate real life in London slums. Miss Brown hopes to get funds in aid of her many-sided work, also for the Deaconesses' House connected with the Institute.

Dr. McLaren, who has completed the fortieth year of his ministry at Union Chapel, Manchester, celebrated on Thursday the seventy-second anniversary of his birthday. In spite of advancing years, he seems to have lost none of his power and attractiveness as a preacher. His exegetical skill, his resources of illustration, his clear and incisive style of putting points remain as pronounced as ever. If one notices any change at all, it is in the doctor's growing attachment to Evangelical principles, and his fear lest these may be overlooked in the crush of new movements and ideas.

Fallen Asleep.

At Selkirk, on Sunday morning, Feb. 6, in her ninety-fourth year, Janet Bathgate, author of "Aunt Janet's Legacy."—At the Deanery, Winchester, on 8th inst., Archdeacon Anson, aged seventy-eight, formerly of Manchester, where for many years he was one of the leading clergymen, distinguished, writes one, by "a beauty of holiness" rather than by eloquent preaching.—At Ryde, Rev. Thomas Hulme, aged seventy-seven, after fifty-three years' active service in the Wesleyan ministry.—At Swanage, Miss Squibb, aged ninety-six, a quiet but devoted Christian.—At Hindley, Mr. Edwin Lowe, an energetic temperance and Sunday-school work.—At 30, Lancaster-road, Leicester, on 2nd inst., Mrs. Bailey, aged seventy-eight, widow of Rev. W. Bailey, formerly Baptist missionary at Orissa, India.—At Bridgwater, Mrs. Dukes, wife of Rev. E. J. Dukes, of Bridgwater, and daughter of the late Rev. Henry Pope—a graduate of the University of London, who during her residence at Bridgwater has been unwearying in her labours in questions affecting the woman's side of Church life, and has more than once been chosen to prepare papers to be read before the Congregational Union and the Free Church Council.—At Edgbaston, Mrs. Robinson, for many years a most useful worker in connection with Carr's-lane Chapel, Birmingham, her earliest work at Carr's-lane being a class which she undertook when Mr. R. W. Dale divided the work into sections, the young women's section being given to her. This class met fortnightly for eight years in her house in Edgbaston. Her principal work, however, was the mothers' meetings at the Park-street Mission Rooms, which she successfully carried on for sixteen years.—At Norwich, Mrs. Hannah Jarrold, widow of the late Mr. Thomas Jarrold, for many years head of the well-known publishing firm, an active worker in religious and philanthropic movements.—At Moseley, Mr. H. T. Howse, aged sixty-seven, for many years in earlier life actively associated with Lombard-street Baptist Chapel.—At Southgate, Rev. Cyril Fitz Roy Wilson, vicar of Christ Church, Southgate, after a short illness.—At Colney Heath, St. Albans, on 10th inst., Rev. William Bailey, aged 75, rector of the parish and formerly missionary of the London Jews' Society at Jerusalem.—At Woodpark, co. Armagh, Mr. Wm. Davidson, a most earnest and successful class leader and Sunday-school superintendent.—At Roscrea, Miss Mary Treanor, a devoted Christian worker.

Among the Churches

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. G. F. Head has been instituted to his new charge at Clifton.

The Church Congress meets this year at Bradford, Sept. 28-30.

The rector of Friday Bridge, Wisbech, Rev. L. Clutterbuck, has been appointed to Teversham, near Cambridge.

Rev. J. R. Shortt, classical lecturer and examiner in the University of Durham, has accepted the charge of Southwick, near Sunderland.

Rev. J. T. Read, vicar of New St. George's, Stalybridge, is suffering from serious illness, which has for the present incapacitated him for his duties.

Sir John Kennaway, M.P., presided on Wednesday over the annual meeting of the Ladies' Prayer Union, in connection with the London Society for Promoting Christianity amongst the Jews.

The Duchess of Sutherland will preside at Stafford House at the annual meeting of the Women's Union of the London Branch of the Church of England Temperance Society, to be held March 31.

During last week Mr. S. Bradfeild, in charge of the "Bishop Hooper" Protestant Van, has been holding successful meetings at Ditton Priors, Salop. Mr. Smallman kindly lent his workshop, which was crowded to excess every evening with a very attentive audience.

Many will warmly sympathise with the Rev. C. H. Wainwright, vicar of Christ Church, Blackpool, in the sad bereavement which has befallen him through the death of his wife. Moreover, it is not long since that Mr. Wainwright lost his only son, whose career was remarkably full of promise.

At the next meeting of the C.M.S. Younger Clergy Union for London on Monday, Feb. 21, at 3 p.m., at Salisbury-square, Rev. G. Furness Smith will give five minutes of latest information, and Rev. Ernest Millar, who has been five years in Uganda, and leaves England on his return thither on Feb. 23, will address the Union.

The annual statement of Christ Church, Hampstead, indicates a large variety of fruitful effort. Rev. Henry Sharpe, the vicar, makes an impressive plea for simplicity in worship and loyalty to the Word of God. He shows that when forms take the place of spiritual power the Church speedily becomes like Samson, "shorn of his locks, who wist not that his strength had departed."

Congregational.

A new chapel has been opened at Newbridge, Mon.

Rev. R. D. Wilson has entered on his new charge at Stockwell.

Rev. E. A. Hytch has completed 21 years' pastoral service at Great Harwood.

At Redhill 315 members are reported, while the "Men's Own" has 410 on the roll.

Rev Herbert Arnold, of Lavender-hill, has received a call to Southernhay, Exeter.

The new pastor, Rev. M. F. Peterson, has been welcomed at Addison-street, Nottingham.

Rev. W. Owen, of Wuchang, China, has felt compelled to resign his missionary charge.

The work at West Kensington, under the care of Rev. H. P. Young, has shown distinct revival during last year.

Rev. E. Griffith-Jones, well known for his successful work at Mount View Church, Stroud Green, has accepted a call to Balham.

Rev. Theodore Woodman closes his ministry at Lyme Regis on March 27. Ere leaving he is making an effort to clear off a small debt on the church.

Rev. W. Crosbie, of Nottingham, having completed 43 years of ministry and having nearly attained his seventieth year, feels compelled to seek release from his pastoral duties.

The mission hall, Rice-lane, Walton, of which Rev. Lewis Weaver is pastor, is being considerably enlarged, and Mr. W. P. Hartley, of Aintree, has promised to give 10 per cent. on all that is raised to defray cost.

A spirit of great activity prevails at Hope Chapel, Wigan. The new Sunday-schools are expected to be ready for opening about the end of March, the cost of which exceeds £3500. Thirty-six new members were added to the church on Sunday, February 6. Rev. C. F. Richardson, son of a Madagascar missionary, now in England, is pastor.

The work at New Court, Tollington Park, under the care of Rev. G. Campbell Morgan, is shown by the new manual to be in a flourishing and live condition. Last year the total income was £3055. Arrangements have been made to clear off a debt of £1800, to pay for renovation and to provide a fund for an aggressive movement during the next three years. Twelve thousand five shilling shares are to be issued, of which one-third are to be paid in 1898, one-third in 1899, and the final third in 1900.

Baptist.

Mr. C. E. Stone's church at Luton now numbers 436 members.

Rev. James Mursell commenced his ministry at Hackney Downs on Sunday.

Mr. A. G. Yeats has been recognised as pastor at Gardenwalk, Ashton-on-Ribble.

The Bristol Baptist Itinerant Society report a balance of £200 due to the treasurer.

The Baptist Young People's Association of America will hold a convention at Buffalo, July 14-17.

At Brunswick-road, Gloucester, 366 members are reported, of whom 37 have been received during the past year.

Recognition services in connection with the Settlement of Rev. T. R. Lewis as first pastor at Upper Edge, Elland, were held last Saturday and Sunday.

To celebrate the Jubilee of Bloomsbury Chapel, so long the scene of the ministry of the late Dr. William Brock, £2000 are to spent in modernising the building.

Recognition services in connection with the settlement of Rev. R. E. Chettleborough as pastor at Hockliffe-street, Leighton Buzzard, were held on Wednesday, Feb. 9.

If the receipts of the Baptist Missionary Society for the last quarter of the present financial year show no relative improvement on the first three quarters, Mr. William R. Rickett fears a deficiency of about £11,500.

During the 20 years' pastorate of the Rev. William Williams at Upton Chapel, Lambeth-road, 1400 members have been received into fellowship. The new report shows activity and life in every department. The three Sunday-schools report great prosperity.

The third anniversary of the pastor's settlement at George-street, Nottingham, was held on Sunday, February 6, and Thursday, 10. The pastor (Louis C. Parkinson) sat in his vestry all day Thursday to receive contributions towards the deficit of £63 on the improvement fund. At the soirée in the evening it was announced that this deficit had been fully met. The pastor reported that the church was making considerable progress spiritually, and that there were signs of more blessing to follow.

The annual thank-offering and day of prayer at the East London Tabernacle will be held on Monday, 21st inst. Meetings for prayer and praise will take place at 7.30 and 11 a.m., also at 3 and 7.30 p.m. Officers will be in attendance during the entire day to receive the free-will offerings of those who have cause to thank God for the house and its ministry. Old members and friends unable to be present are asked to forward their thank-offerings addressed to the deacons at the Tabernacle, E.

Rev. Thomas Moore, pastor at Harper, Kansas, who fell dead a few Sundays ago from an apoplectic stroke in the midst of his sermon, says the *New York Observer*, "was one of the five young men who, in 1865, originated the Salvation Army movement in London, and was one of the first to start the same movement in this country. For many years he was closely associated with General Booth. He was educated in the Pastor's College, and was called as pastor of the Baptist Church at Harper while conducting revival meetings near there about a year ago. He had been active in the Temperance campaign, which resulted in closing the saloons and 'joints,' and at the time of his death was engaged in a successful union mission."

Methodist.

A new chapel is being put up in a populous district of Barrow.

Mr. W. Sampson has concluded a successful mission at Gravenhurst, Luton.

Rev. W. D. Walters held good services last week at Wesley Hall, Newcastle.

The united mission in the Wesleyan chapels of Newcastle has produced cheering results.

Successful missions have been conducted at Honeywell-lane and Hollingwood, Oldham, by Rev. G. H. Christie.

A new Wesleyan chapel has been opened in Bulawayo. Rev. Isaac Shimmin, the superintendent minister, is leaving for the Zambesi on a missionary exploration.

A great simultaneous mission is being held in Bolton and Farnworth, Revs. Thomas Champness, S. Chadwick, Thomas Waugh, and Thomas Cook being among the evangelists.

The opening services of the United Methodist Free Chapel, Goole, took place past week, the preacher being Rev. T. Sherwood, Principal of the Theological Institute, Manchester.

Mr. J. C. Izard, one of the first students of Leys School, Cambridge, will take charge of the school in place of Rev. Dr. Moulton, pending further arrangements. For some time Mr. Izard has been senior resident master.

The Blackpool home mission station of the Methodist New Connexion has just announced the successful completion of its effort to celebrate the centenary of the Connexion. The growth of the mission during the last three years has been remarkable, and there seems every prospect of the work still further increasing. A branch of the mission was established at Layton about a year ago, and the results so far have been very encouraging.

Rev. S. F. Arrowsmith, vicar of Ogley Hay, was present on Monday week at a sale of work in the Wesleyan chapel and schools at Brownhills. He explained that his presence, as a clergyman of the Church of England, was due to his desire to show that he entertained the kindliest feelings towards their church and ministers. They had travelled a little way from the Divine command to love one another, but it was a happy thing to see that the tendency was now to be drawn nearer to each other.

Presbyterian.

Rev. D. N. Connan has resigned his charge at Kentish Town.

At the annual meeting of St. Andrew's, Nottingham, a membership of 264 was reported, and an income of £952.

It is expected that Rev. W. A. Galt, of Walsall, will receive a call to Ilford, and Rev. Dr. Cooke to Cavershamroad, Reading.

Dr. Thain Davidson's health having improved during his stay at Cannes, he purposes returning to his work at Ealing on March 6.

Rev. R. E. Welsh, who for some time has rendered assistance to the literary department of the British and Foreign Bible Society, has declined to succeed the late Rev. G. Wilson as literary superintendent.

Dr. Monro Gibson's Church at St. John's Wood reports an income for the past year of £8705, and a membership of 865. All the agencies of the congregation (including the mission at Kilburn, which has a separate membership of 149) were in active operation.

Society of Friends.

Anti-slavery work and Armenian relief had much attention at the meeting for sufferings held on the 4th inst.

Wm. Hobson, of London, has concluded a week's mission at Stockton-on-Tees, which began with a lecture on "George Fox—His Times and His Missions," and ended on Sunday last with a large Gospel meeting.

A handsome drinking-fountain in memory of the late Sidney Cooper Weston has lately been erected in Folkestone. A permanent record is thus made of a noble and unselfish life, devoted to human welfare and the Divine glory.

At the "morning meeting" on ministry and oversight, on the 31st ult., Joseph G. Alexander returned a minute granted him for Gospel work in France, and his brother, Samuel Joseph Alexander, received a minute for service in France, especially in the south of that country.

Applicants for Tracts.—W. R. Johnson, 4, Delves-cottages, Delves-lane, Consett; J. Frostick, Stainburn, Workington; A. G. Brown, 17, Ockendon-road, N.; C. Ellis, 3, Turner-road, Lee, S.E.; Mrs. Tick, Whittlesea Fen, Cambs.; T. W. Stidolph, Parkstone, Dartford; W. Rich, 2, Vicar's-road, N.W.; James Bent, Wesleyan Chapel, Birchington, R.S.O., Kent; Rev. J. Povall, 10, Gladys-street, Salford; Simpson Rennie, Kelvin Grove, Milliken, Scarboro', York County, Ontario, Canada; James Turner, 11, Howdon-road, North Shields; Miss L. Francis, 36, Gladstone-street, Peterborough; Miss Reynolds, 55, Friar-lane, Leicester; Miss Ethel J. Hawgood, 9, Buccleugh-road, West Dulwich; David Park, 29, Thorndale-avenue, Antrim-road, Belfast; Miss E. Humphrey, 42, Nicholas-street, St. John's-road, Hoxton; A. E. Beale, Cranford, near Hounslow.

The Christian.

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NOTES AND COMMENTS

THE Archbishop of York has been calling the attention of his clergy to the great diminution in the number of confirmations. This may be accounted for in some places by what a contemporary calls "the growing distrust of parents of the instruction given to their children." Certain clergy use this opportunity to inculcate into the minds of the young that *auricular confession* is a necessary preliminary to receiving the Communion, and to train them to a system of adoration that is simply the worship of the elements. So, many parents, who are loyal enough to their Church prefer not to expose their children to this danger. Let us hope it may show the Romanising section of the clergy that they cannot so act with impunity, and that some English fathers and mothers mean to stand out against it.

Bishop Ryle (Liverpool) still enforces his opposition to these Romish pretensions. Speaking in support of the Church Pastoral Aid Society he condemned in strong terms the growing practice of auricular confession.

The Bishop of Rochester, though an undoubtedly earnest High Churchman, would not be pronounced "a faddist," and yet he has said that there is a great deal of heathenism in this country among high and low, rich and poor.

Men who have worked in heathen lands tell us frankly that for sheer irreligion parts of our own English life are worse than anything in their knowledge.

Such words ought to have great weight with all professing Christians, and should lead them to inquire how far they are responsible for such a condition of things. As the Bishop says,

Much of the darkness is due to the dimness and feebleness of the lamp.

If the lump is not salted, it is because the salt lacks saltness. An active, pungent, purifying religion never fails to save the world that lies all around the churches. The heathenism of rich and poor will be changed when the practical atheism of many so-called Christians becomes a living faith. Compare the "Scenes in a Northern Town" described on p. 23.

At a "Children's Festival in Staffordshire" an important part of the proceedings seems to have been a service in which "catechising" the youthful audience stood prominently forth. Amongst the subjects upon which the girls and boys were questioned occurred the "two greater and five lesser sacraments." The distribution of rewards was made by the vicar standing upon the chancel steps robed in his cope. The rewards, it is said, varied "from crucifixes and statues of our Lady to smaller books and little framed pictures of Scripture subjects." This, in what is known generally as the "Protestant Church of England." It cannot be supposed for a moment that Christ conceived of "crucifixes and statues of our Lady" when He said, "Suffer the little children, and forbid them not to come unto Me, for of such is the kingdom of heaven."

The Dean of Durham notes with regret, as do many others, the rapid growth of militarism in England, and the corresponding deflection from the Gospel of Christ. He thinks that the Christian Church ought to be very grateful to the Society of Friends for their courage in holding firm "to the truth that warfare is contrary to the Gospel, and that, after all, Christ is Prince of Peace." He is, however, very hopeless of any change of sentiment or opinion being created, and thinks "we may be drawing near to a great punishment for our unfaithfulness." If the Dean could get all Christian teachers to think as he himself does, we should soon see the change he deems impossible. See our reply to a correspondent on p. 19.

Lord Meath recently sent to *The Times* a copy of a letter addressed to himself by Lord Roberts on "The Military Training of Boys." Lord Roberts is greatly enamoured of the Boys' Brigade and Church Lads' Brigade, as agencies which may be utilised for training the youth of the kingdom to arms. He says :—

I can speak with some experience of the Boys' Brigade, for I am one of the vice-presidents, and I have made it my business to satisfy myself as to its working, especially in Glasgow, where the movement was first started twelve years ago. The results, to my mind, are most satisfactory, and an inspection I made of the headquarters of the Brigade last May confirmed me in my opinion that the organisation is worthy of every encouragement, and that a wide extension of the movement would do much for the present and future of our country.

Even if any large proportion of them do not join the ranks, they would form a considerable section of the population on whom we could draw in the event of a national emergency, and who, from their previous training and discipline, would probably become quite as effective soldiers in an equally short space of time as would the Reserve men after they had been away from the colours for three or four years.

This is strongly confirmatory of the contention put forward, that the Boys' Brigade is chiefly regarded by military men as an organisation for making soldiers. And it should not be forgotten that Lord Roberts is the man who issued an order in India calling for more attractive women to be provided for our soldiers. What a possible future for some of the boys !

Notwithstanding the protests of "the trade" against any interference with the present right of publicans to serve drink to children, there are renewed and earnest efforts made in different parts of the country to obtain a change of the law. At the instance of the Brighton School Board, a body which may be supposed to know how detrimental to children is the practice of sending them to the public-house, and also of other bodies, the justices, at a special meeting convened to consider the subject, unanimously declared that it was "highly injurious to the best interests of children and the community." Words like these, spoken by men who cannot be described as "faddists," ought at length to move the Government to bring in and pass a Bill to safeguard children. Both parties would be supported by public opinion in passing it, and there is plenty of time if once there is an earnest purpose. (See article on CHILD DRUNKARDS, p. 11.)

The death, at the age of seventy-seven, of Sir James Stansfeld, for thirty-six years M.P. for Halifax, will cause regret wherever men hold in esteem uprightness and unselfishness in public characters. He championed the claims of public morality, and supported Mrs. Josephine Butler and her friends with a clear apprehension of the sacred principles involved. He was vigilant, fearless, and able, giving time and care to master every detail, and shrank from no sacrifice in promoting the cause of purity. It is interesting to note that the Italian Parliament has voted a "solemn salute of gratitude to the memory of Sir James Stansfeld, the friend of Mazzini and Garibaldi."

We remember the millions who for nearly two milleniums have borne triumphant witness to the truth that man is greater than his circumstances.

So said Mr. Thomas Walker, an ex-editor of the *Daily News*, who died last week, and who, in his own brave, upright life, exhibited the power that such a faith had to sustain him in times of temptation. During the American Civil War, when he espoused the side of the North as that of righteousness and humanity, the circulation of the great "daily" declined to six thousand, but man was greater than circumstances. The truth prevailed, and the editor, who believed in it, died honoured and lamented. It is Christian faith which gives this superiority to circumstances its grandest distinction, and of this faith Mr. Walker was not ashamed either in public or private.

Elsewhere we have noted the successful resumption of Rev. John McNeill's Gospel work in London, after a week's recess for much-needed rest. We wish to call special attention to the series of mid-day addresses to business men *next week* (Monday to Friday inclusive) in Exeter Hall, beginning at 1 p.m. As a *locale*, the Strand is not so well suited to business men as the City proper, and as the building is large, friends of the mission are earnestly desired to make these meetings known in their circle of acquaintances. The meetings will, of course, be open to ladies as well as gentlemen.

As to the financial side of this united effort, the committee desire to say that they are endeavouring to meet the expenses of the mission as they are incurred, month by month. In order to accomplish this they earnestly invite Christian friends who sympathise with the work to send contributions. Cheques may be sent to Mr. T. A. Denny, Treasurer, 7, Connaught-place, W., or to the Secretary, Mr. N. R. Hughman, Room 20, Exeter Hall, Strand.

In *The Christian Intelligencer* (New York) Dr. Cuyler says some very true and pertinent things about "Simple and Direct Preaching." If he be anything as a preacher, the doctor himself is simple and direct, while every word he utters is clothed with a power from heaven.

No one is better able, therefore, to counsel preachers than he. After quoting Dr. Hitchcock's saying, "The Gospel ought to be in the preacher's blood like iron, in his eye like fire, and in his voice like a trumpet call," Dr. Cuyler proceeds :—

If every minister worthy of the name is a message-bearer from God, then he ought to aim at the utmost *simplicity* in the shaping of his message. That message ought not to be a difficult riddle to be solved or a hard nut to be cracked; it should be the bread of life—and well baked too—that every hungry soul can digest, and the water of life that every soul can swallow.

How different all this is from the elaborate essay, the laboured disquisition upon some side issue of the Gospel, the classical or scientific treatment of God's plan of saving souls. He who aims at the simplicity which is in Christ must be on the safe trend of the Great Teacher Himself.

The pastor of a Nonconformist church had called his people together to intimate that he had accepted a call to another sphere of work his decision being received with profound regret. "What did you think of the meeting?" asked one member of another. "I thought, was the reply, "that if as many came to the service *every* Wednesday evening as came to-night he would not have left us." The moral is obvious. Of course, much depends on the fare a minister provides, but if his people realise their share of responsibility in regard to the "week evening" as well as the Sunday services, many a pastor would lose his sense of depression and gain heart. Thus he and they would reciprocally benefit, and the whole neighbourhood would feel the result. There is a monotony of expression on the face of empty seats that is not inspiring to a preacher.

The writer of an impressive article in the *Church Times*, on the growing indifference of the nation at large to spiritual things, asks :—

What can be the spiritual condition of parishes where the priests themselves admit that the average attendance on Sunday mornings is not more than 500 out of 11,000 parishioners, or of 700 out of 20,000, or of 250 out of 13,000?

This, of course, does not recognise the Nonconformist congregations; but when these have been accounted for, it is only a sample of hundreds of parishes in the crowded centres of population. Behind this lies the significant condition of society as a whole—the restlessness of the political world, the dark clouds that hang over the horizon of international affairs, the vice that is eating away the manhood of the Army, the insane speculations and gambling mania that runs through all classes, the open iniquity that flaunts itself in our streets. All this has its root in the decay of religion, which, as all history shows, can never proceed far without endangering the life of a nation And the remedy lies in a thorough awakening to the fact, and a realisation of the responsibility of Christian churches, whose sole *rationale* is the preservation and quickening of love, faith, and holiness of life.

Devout Churchmen may well cry, "Save us from our friends," after reading the following in the *Standard* :—

A great deal of the support now given by the laity to the Church of England is given to her because she is the Established Church, which it is highly desirable to retain in the position it has always held. Free the Church altogether from the control of the State, and it may be questioned whether many subscriptions now cheerfully given would not show signs of falling off. It is to the social and secular side of the Church of England that many laymen are so warmly attached.

When we speak of the hold which the Church has upon the nation, we mean the Church as she is; the Church in communication with the State, and occupying a great position as a social and political power.

If this were true, it would be an unblushing confession of the paralysing effect of State establishment on a Christian church, and the sooner such an unholy "marriage of convenience" were dissolved the better it would be for the Church and for religion, and therefore for the State.

The question raised in Parliament by Mr. J. A. Pease, on the failure of the Government to abolish slavery in Zanzibar, disclosed a lamentable lack of zeal on the part of the authorities in this movement. The reply given was that the "decree of abolition" was "intended to abolish *not slavery itself*, but the *legal status* of slavery"; a slave being thereby empowered to go to a court constituted for the purpose and claim his freedom. As a result, the 200,000 slaves in the island are obtaining their freedom at the rate of 40 a month! The position is a humiliating one, and the British public should see that the "moral enthusiasm" (?) of the Government is stirred up to the point of effective action. It is nothing short of a national disgrace that the British flag should continue to float over an institution which we are pledged by all our traditions of freedom to make no truce with.

It is difficult to see what is the real grievance which so persistently urges Irish Roman Catholics to demand a university of their own subsidised by Government. Last week's debate failed to bring it to light, though it is clear that there are secret sympathisers on both sides of the House, as well as in almost all the daily papers, including even the *Daily News*. All the Universities in Ireland are open to Catholics, and there is probably not a college in the island that has not Roman Catholic professors. Not a single argument has been adduced why a Romish University should be endowed by Government which would not be equally applicable, say, to a Welsh claim for a Nonconformist University. There seems to be a perilous tendency on all hands to favour Rome in any and every claim she puts forward for preferential treatment. It is time to be awake to this grave danger.

One fact detailed in the monthly trade report of a large London wine and spirit firm—that the consumption of British spirits for the last quarter of 1897 showed a decline of 137,401 gallons—deserves recognition. It is put down to the effects of the great engineering strike. This is a silver lining to a very dark cloud; perhaps it is about the only desirable fruit of that disastrous struggle. We hear that hopes are expressed of a revival of this trade now that the strike is over. We sincerely hope not, but that those who were for the time forced to moderate their tastes for intoxicants, having tasted of the benefits of abstinence, will continue to do so voluntarily. Here, on the principle that "a penny saved is a penny earned," is one way of recovering from the losses caused by industrial strife, all the more desirable as it would be a benefit in morals as well as wealth.

No one but a dangerous visionary could believe that God could look down complacently on four home-made heathens in one bed. Is there not one heart here in this Royal Chapel to voice the cry that at last shall even make the Church to move, the State to stir, and Parliament to listen and get for the poor of England human homes?

So said Rev. Arthur Robins, of Holy Trinity, Windsor, in an earnest and practical sermon at the Chapel Royal, St. James's, on Sunday last. The homes of the poor is a subject which lies very close to his heart, and his fidelity to the cause deserves hearty encouragement.

John Ruskin's great mastery of the Bible, as a source of quotation for the enforcement of moral and religious truths, is well known to all his readers. Two admirers have now collected the references scattered through his works, and have tabulated the results ("The Bible References of John Ruskin." *George Allen*). These show that the greatest modern master of English, and the leading ethical writer of this generation, has drawn his deepest thoughts and enriched his noblest passages with words drawn from the Book of books. Some of his readings are tinged with his own peculiarities, and are by no means necessarily accurate in their exegesis; but there are few of these passages which do not throw some fresh light on Scripture. His own style has been profoundly affected by his intimate and lifelong acquaintance with the Bible; and his thought shows the profound influence which it has had upon his life and teaching.

Incidentally this little volume bears concisely on the importance of familiarising the minds of young children with the contents and words of Scripture. Ruskin in *Præterita* has a celebrated passage, in which he mentions how his mother made him commit long passages to memory, and saturated his mind with the finest thoughts and phrases of the Book. It is always most undesirable to make young people associate the Bible with task work rather than voluntary interest; but a wise encouragement to memorise the Scriptures cannot be undervalued. Ruskin says :—

I have read that Book with as much care as most [men] for some forty years, and am thankful that, on those who trust it, I can press its pleadings. My endeavour has been uniformly to make them trust it more deeply than they do; trust it not in their own favourite verses only, but in the sum of all; trust it not as a fetish or talisman, which they are to be saved by daily repetition of, but as a Captain's order, to be heard and obeyed at their peril.

Let parents and teachers lay this lesson to heart. It is much needed in order to ensure that the Bible may hold its true place in the national as well as the individual life.

All those who are interested or concerned about whether or not it is "right for Christians to patronise the theatre" will find relief (or disappointment, according to their predilections) in the very succinct and timely pamphlet, now in its second edition, entitled "Does the Theatre Make for Good?" (1d. *Hall, Hutton-street, E.C.*) Besides reproducing the now famous *Great Thoughts* interview with Mr. Clement Scott, it furnishes replies from the profession, comments of the Press, opinions of leading ministers—in fact, a neat little symposium on the whole subject. The only serious defence attempted is that in "Bohemian" circles the standard of morals does not profess to be the same as that of ordinary home life, and that in these respective spheres as large a proportion live up to the one as the other. This ought to settle the question for those who claim to be followers of Him who "did no evil, neither was guile found in his mouth." The ideal stage of utopian dreams and the real stage of living fact are widely different, and no true disciple of Christ has a right to partake of amusement which only those who admit a lower standard of morals than himself can give.

The pompous ceremonial which on Sunday last attended the consecration, at Peking, of "Père" Favier as bishop, which "the Chinese declare to be due to direct representations made by the Emperor to the Vatican," and which was considered of sufficient interest to flash by telegraph around the world, affords an excellent illustration of mission methods as understood by the Romish Church. To witness a most solemn Christian ordinance there were

gathered "the entire Chinese and foreign high official world, Prince Kung excepted," who "were invited after the ceremony to a grand *déjeuner*." Had the occasion been seized to collect the heathen to hear the Gospel, we might have been thankful; but what a contrast between the attraction of all this display and hospitality, and the setting apart in the early Church of men called to the office of an overseer or bishop!

A remarkable article by the French author and dramatist, M. François Coppée, on Joan of Arc, details how he was converted from a materialist frame of mind to a belief in miracles. He says:—

There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, He must be superior to all those laws which He has Himself impressed upon his work; and therefore no miracle can be impossible to Him.

What brought him to this frame of mind was an attack of sickness, during which he was brought to the edge of the grave, and first "felt a craving for immortality." He continues:—

Then I set myself to read the Gospel once again I read them as they ought to be read—with a simple, open heart—and in every page, in every word of that sublime story, I saw truth shine. And consequently I now believe firmly in all the Gospel miracles, chronicled as they are, by the evangelists, with a clearness and a minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead.

This extraordinary confession proves two things—that the human soul naturally believes in the spiritual world; secondly, that when the Gospels are read with an open mind and heart, there is that in them which is its own vidence.

Our Child-Drunkards.

II.—THE CAUSE.

DOUBTLESS there is a considerable amount of inherited tendency, but this alone could not account for the manifestation of the vice at so early an age. The fact is that nine-tenths of the evil is due to the practice of parents *sending their children to the public-house* for beer and ardent spirits to be consumed at home.

In every large town may be witnessed the pitiful spectacle of little children "fetching beer" and sipping it on the way home; and of mothers, within or without the public-house door, raising the glass to the lips of their children—some of them only, or barely, able to toddle—or rubbing the gums of the babe in the "pram" with drink, to "send it to sleep, dear little thing," or to "quiet the brat," as the case may be.

A lady who has a Cottage Home, writing of some of her juvenile patients, says:—

Two other little children, one of whom could hardly speak, were found on admission to be already lovers of strong drink, and screamed passionately for the "black bottle." It was days before they could take proper food and had lost their unnatural craving; had they lived to grow up, what could they ever have become but hopeless drunkards?

It may be asked, "If this sipping is practised to any considerable extent, would not the parents punish their children?" But when people are in a drunken or semi-drunken state they do not gauge the quantity in jug or bottle too closely. But there is another answer — the publican gives *extra measure* to allow of the bearer's incursions. This covers the case of artisan children of the better type. "The competition for out-door custom has been so keen that the extra quantity given has kept increasing. Thus to-day (1897), in Liverpool, a 'gill' of beer at 1½d. to drink at the counter is just *one gill glass full*, while a 'gill' at the same price to carry away equals *two glasses* according to recognised trade over-measure; and in those houses in which the addition of a 'long pull' is given, you get two and a-half glasses for the 'gill' paid for." This is, of course, an encouragement to both child and parent, but the parent has no means of judging the exact length of the "long pull," and so it is easy for the bearer to help himself to a large extent without getting into trouble at home.

HOW CHILDREN ARE BRIBED.

The competition among the off-licensees has become so great that they now cater for the accommodation and pleasure of their child-patrons. In most of these shops stools are placed near the counter so that the little toddler may be able without difficulty to get a look over the top of the counter and put on or take off the jug without inconvenience. Once the liking for beer or spirits has been acquired, the largest measure would be a great attraction to the children.

Two ladies, some time ago, went down on a Sunday into Tottenham to get direct knowledge from observation on the subject, and out of one public-house in South Tottenham in ten minutes they saw no less than 113 children bearing cans of beer. Sweets were given to each one as they left the door, and a good many went down the street sipping as they walked along. This is but one instance among hundreds that might be cited of the evil which is being practised in all the large districts.

Is it any wonder that the taste for intoxicants thus acquired is fed as soon as the boy or girl leaves school and they begin to earn a little money for themselves? To say nothing for the moment of the terrible spiritual ruin thus brought about, it is disastrous folly on the part of any nation to permit its future workers, mothers and fathers, to have their character and physique so utterly undermined. A people that can look on without intense indignation at such a process of national suicide must be blind because it dwells in darkness.

Another shocking phase of the evil of child-drunkenness is the rapid spread in the sale of

ALCOHOLISED SWEETS.

These come mainly from Germany, and have to pay an import duty before entering this country. Chemical analysis has recently proved that they contain proportionately as much alcohol as ale or beer. It is said that they are largely consumed by Band of Hope children. A more subtle or diabolical method of creating a taste for intoxicants can scarcely be conceived. Parents and leaders of juvenile temperance societies should be specially watchful, and carefully warn those under their care against this insidious moral poison. It would be well, also, if the shops where these sweetmeats are sold were known and avoided in every neighbourhood.

In Ireland there is the grave additional evil that in many districts it is impossible for the poor to buy the necessaries of life, tea, groceries, etc., without going to a licensed house. There are even certain towns where there is not a single shop without a licence, so that in buying a reel of cotton or a loaf of bread one is forced to be in a bar, though nominally, of course, the bar for drinking purposes is separated by a barrier from the rest of the shop. Needless to say this separation cannot be kept up in busy times, and in any case this licensed house is made a respectable and ordinary shop, and is necessarily visited by all classes, sexes, and ages in need of every-day articles of consumption.

500 children under ten years of age were arrested in one year in London for drunkenness, and 1500 under fourteen!

THESE FIGURES ARE APPALLING—

even more so, when we remember that the police are naturally reluctant to arrest young children, and only do so in serious cases.

It is a familiar fact that the threshold and the interior of public-houses (generally the largest, warmest, and best lighted of any in the district) are the common playground of children. Thus from their earliest years they are familiarised with the degrading sights and sounds of such places. Quite recently during an hour's observation of a certain licensed house it was found that of the large number entering *all* were either females or children, only ten of the whole number were over twenty-one years of age, more than half were under ten years of age. As a lady remarked, "If we were striving to train up a race of drunkards, we could not set about it in a more systematic way."

Suggestive Readings.

THE MYSTERIES OF THE KINGDOM.—IV.

OUTWARD AND INWARD.

AFTER four thousand years of Satan's chaotic and baleful rule, the reign of God drew nigh. The Son was born into the world, whom God would set on his holy hill of Zion. But when the good tidings were proclaimed, when "the Word of the Kingdom" (Matt. xiii. 19) was sown in the world, only one-fourth of the good seed fell into good ground; and of that only a third brought forth a hundred-fold (*i.e.*, cent. per cent.); a third produced only sixty per cent., and a third only thirty. Not only so. An enemy sowed tares among the wheat. The Sower of the Word of the Kingdom seemed to be working under every possible disadvantage, against every possible hindrance.

Nor were the foregoing all the obstacles. The seed was good, and the tree which the earth combined with it to produce was great. But the birds of the air came and lodged in its branches. In the first parable these birds of the air caught away the seed that fell by the wayside, and were interpreted, by the Sower himself, to mean the wicked one—Satan, the Devil (Matt. xiii.; Mark iv.; Luke viii.).

Still further: Another parable shows a woman mingling leaven with the meal produced from the good seed, until the whole was leavened. In a later discourse the Lord expounded leaven to mean the doctrine of the Pharisees and Sadducees—hypocrisy (Matt. xvi. 6-12; Luke xii. 1). In many places in the Old and New Testament leaven represents evil. Indeed, it is not in the nature of things, when good and evil are mingled, for the good to raise the evil to its own condition. There is no remedy for either material or spiritual corruption but death and resurrection. "Until the whole was leavened" can, in the nature of things, only mean that the good was permeated by corruption. In Lev. xxiii. 17 the two wave loaves were baken with leaven, because they typified the Church, in which there is still imperfection and sin. No leaven was mingled with any offering which was a type of Christ. (Compare 1 Cor. v. 6-8.)

These parables each present a picture to which the Kingdom of Heaven, in one of its varied aspects, external or internal, is likened. The Kingdom is like a mustard seed when it has become a tree, and the birds of the

air are lodging in its branches. And in the next parable the similitude is not to leaven alone, but to the completed picture when the whole is leavened.

These parables exactly represent the history of Christendom. Constantine made Christianity the religion of the Empire, and every power and agency in this world, of which Satan is the god (2 Cor. iv. 4), has dwelt in it and given its own character to it. And its holy doctrine has been leavened by Pharisaic hypocrisy and Sadducean ignorance of the Scripture and of the power of God. Thus the apostle's prophetic words have been fulfilled concerning the course of this world-age, in the latter times of which seducing spirits should forbid to marry, and command to abstain from meats, and in the last days men having the form of godliness, but having denied its power, should be lovers of their own selves and not of God (1 Tim iv.; 2 Tim. iii.).

But there are

BRIGHTER PICTURES.

The former represented the external history of the professing church, with its great mixed multitude lusting after the rank food of Egypt (Exod. xii. 38; Num. xi. 4). These parables were spoken to the multitude outside. But when Jesus had sent them away He went into the house and expounded the parables to his disciples; and added others, in which He presented the internal view of the Kingdom of Heaven.

In the field, which is the world, the Man Christ Jesus finds the treasure, the Church, and sells all that He has and buys the field. For the Son of God emptied Himself of all He had, all the rights which belonged to Him as such; though He was rich, for our sakes became poor; and for the joy that was set before Him endured the cross, despising the shame. He could not empty Himself of what He was and is—of his Divine nature. He was not nor could be anything less than God manifested in flesh. But He gave all He had—his glory, his power, his royal prerogative, his official and executive equality with God—and lived by the Father, anointed by God with the Holy Ghost and with power, for God was with Him (John vi. 57; Acts x. 38).

The next pictorial parable represents (as I think, with the saints of old) men without rest crying, "Who will show us any good?"—weary and heavy-laden ones seeking goodly pearls. But such a one finds Jesus, the pearl of great price, unique, elect, precious; and he sells all he has, and buys that pearl. For as the Man Christ Jesus sells all he has and buys the field for the treasure hidden in it, so the merchant man who has been drawn by Jesus lifted up, sells all he has and buys that precious pearl, and sings:

I've found the Pearl of greatest price,
My heart doth sing for joy;
And sing I must, for Christ is mine:
Christ shall my song employ.

The treasure (presumably comprising many pieces of money) seems applicable to the Church of many members; and the One Pearl of great price to our one and only Lord Christ Himself. The treasure is fitly mentioned first and the Pearl afterwards, for Christ loved the Church and gave Himself for it; and we love Him because He first loved us. Therefore, when we find Him, we willingly suffer the loss of all things, and count them as food flung to dogs, that we may win Christ and be found in Him (Phil. iii.).

Each gate of the heavenly city is one pearl. May not each represent the One Pearl of great price? For by whichsoever of the twelve gates we enter, on the east or west, or north or south, it is still only by Him who is the Door. M.

[162]

Never Ashamed!

(Joel ii. 26).

By Rev. F. B. MEYER, B.A.

NO, never put to shame! The explorer may be ashamed because the route he has patiently followed may lose itself in the waste, or the theory he has adopted may fail to explain all the facts. The discoverer may be ashamed, because the unknown substance will not yield up its secrets to his tests. Even love may be ashamed, when after long years of absence it returns to the home of early manhood. But God's people shall never be ashamed—never in this world—never in the next. In the hour of death and in the day of judgment, never ashamed.

Never ashamed in offering prayers which God has Himself indited. There are many prayers, doubtless, in which we shall be ashamed. We, too, pray as a matter of duty; we gird ourselves to wrestle for things on which we have set our hearts, as though to wrest them by main force from the hands of God. We endeavour to impose our will on the Eternal, with strong cryings and tears, as though to carry his unwillingness by the rush of our assault. Nay, it is not thus that we shall prevail. Of these prayers we shall often have good reason to be ashamed. They will never come back to us laden with answers; and those who heard for what we set ourselves to pray, and see that the answer has not come, will ask where is now our God.

But the true prayer is far other than this. When we pray as we should we put away from us our own choice and passion, and are silent before God, till we hear his voice arising within us, and know that the mighty tide of Christ's own intercession is rolling up the estuaries—then we pray on earth as the Great High Priest is praying in the heavenly temple; there is perfect unison and accord between his voice, which is as the sound of many waters, and our voice, which is slowly being attuned with

THE MIGHTY MUSIC OF HIS ENDLESS LIFE.

O, happy soul to which the Son of Man comes, and says: "I cannot rest, I am burdened with the weight of that great need, of that vast continent, of that individual soul; come and watch with Me; kneel with Me in this dark glade and join thy intercessions with Mine; so shall we prevail." Then we forget our sloth, our lethargy, even the personal sorrows on which we had dwelt, till like a thin veil of mist they had blotted out the eternal horizon and ever-burning constellations of heaven. The flesh may flag and fail, but the spirit is renewed from day to day, and follows hard after the feet of the Saviour, as He climbs the upper crags. When we pray such prayers—which are suggested by the Holy Spirit, and are not ours but his—we have already the petitions we have offered, and can never be ashamed.

Never ashamed in our appeal for help against temptation. Temptations do not cease with increasing years. There may be now and then a brief lull and respite, but the storm will break with all the greater intensity. Those that sit with Christ in the Heavenlies may expect to meet the brunt of all the principalities and powers. The nearer the King, the more in the thick of the fight. The latter circles around his sacred person. "He that is nearest Christ is

NEAREST THE HEAD OF THE FIRE."

The temptations which you overcame in earlier life will come back again, urged on you by cleverer, subtler, more crafty spirits than before. And in addition to these will come new suggestions, more envenomed darts, fresh weapons launched from fresh points of attack. There is no hope for us if we look at our past, littered by repeated failures; or at our weak, weak nature, which has been swept before the gust, as the dry leaf along the course of the wind; or at the strength of the foe. There is no help for us if we trust in resolutions, and determinations, and provisions suggested by our own ingenuity. Our only hope is to remain in union with the Risen, Living Saviour, whose Name is above every name, so that at the Name of Jesus every knee shall bow of things under the earth. Use that Name as the talisman of victory, though you be the weakest and most flickering of his disciples; abide in Him by a living faith; sit with Him on the throne of his exalted power; and you will not, cannot be ashamed. He will send from Heaven, and draw you from the power of your foes. It is not possible to apply to Him for help, and to be deserted in the hour of need.

Never ashamed in the result of words which He has given us to speak, or in the missions on which He has sent us. We may be very often ashamed as we consider the result of the elaborated sentences and perfected style; very much ashamed of the nett result of enterprises which we have planned and executed with consummate care. Where are your sheaves? I have none. Where are your fish? None came into my net the livelong night. Where are the sheep of your charge? I have lost them all on the wild.

And why is this? Because our work has been in the power of the flesh. The thoughts have been elaborated in the light of the midnight oil, and uttered in the flowing periods of human eloquence; but they have

LACKED THE MINT MARK

of the Cross, and have not been accompanied by the power of the Holy Spirit. This is what the apostle feared when he said that he was afraid of coming to the Corinthians with the bewitching words of human eloquence, lest the Cross of Christ should be made of none effect. And this led him to rejoice in his weakness, his thorn in the flesh, his unprepossessing presence, because he was only strong when he was weak, only successful when to human eyes he seemed to have failed. He knew that God is strongest when there is least of the human might that seems so irrepressible.

But there are times with those that wait on God, when He puts his thoughts in their hearts and his words on their tongues, when they are conscious that He has entrusted them with his message; and that they are being borne along as upon an irresistible current to an unknown goal. Then they are led in triumph. They glory in being bound to the chariot wheels of the all-victorious Saviour. Not knowing what his purposes are, they are content to yield themselves for their fulfilment through their lips and lives as channels. And those who thus yield themselves can never be ashamed.

Never ashamed of our hope. Ever since the Lord went the Church has looked for his return. But probably that hope was never so intelligently, so fervently, or so widely cherished as it is to-day. Of course it is resolutely challenged. The old cry, "Where is the promise of his coming?" rings out on the air as pertinaciously as ever. The long delay seems to give courage to his adversaries, and to chill the hearts of some of his friends.

But we cannot be ashamed of our hope. Everything around us shows that we are right. The signs that were to herald his advent are all being fulfilled. One by one the outlines of the coast are complying with the prognostications of our chart: just round the next headland we shall come on the open water.

The lessening number of conversions which shows that the work of the present day is the preparation of the Bride, the waning love of some, the spirit of scepticism of the Word and of the Blood, the doctrines of demons which are so rife in what is known as Spiritualism, the insubordination and unrest of rebellious spirits, the menacing signs on the political horizon which make men's hearts fail with fear of those things which are coming on the earth, the movement amongst the Jews—all these,

like minute-guns, assure us of our King's approach, and tell us that we cannot be ashamed. It is but a little time and the waiting Church shall behold her Bridegroom, and the long exercise of patience shall be justified.

Never ashamed amid the solemnities of eternity. We are sure of it. We have tested the words of Christ in too many difficulties, temptations, and storms, and have found them too uniformly trustworthy, to have any doubt of their reliability for the last great trial of all. Jesus is indeed a "tried" stone, elect and precious; and those that trust in Him cannot be confounded.

We have gone to Him in anguish about our sins, and have come away with the peace of God filling our heart. We have looked to Him when the rain descended, the floods came, and the winds blew on the house of life, and it has stood because his words have been beneath as a rock. We have heard the testimony of his people, given after years of close walking with Him, and on the border-line between this world and the next, where the veil is thinnest, and they have unanimously attested their persuasion that in his keeping all was well. His worth is attested by the witness of experience and the voice of conscience. And whatever comes, when the earth and heavens pass away, and the most stable fabric of the universe is dissolved, we know that we shall not be ashamed; unless it be that we did not love enough, serve enough, or venture more absolutely on his Yea and Amen.

From Rev. F. B. Meyer.

SINCE writing last there has been a continuous display of God's marvellous blessing on his own Word. At Kansas City—a vast new city, which has suddenly arisen to share the trade of the West with Chicago—it was necessary to move the meetings each day to a larger place, so that the last which I addressed was held in the largest church auditorium in the place, which was densely packed. But, better than all, there was a great hunger to know of deliverance from sin and the anointing of the Holy Spirit. A meeting of two hours with the ministers of the city will never be forgotten. Many said it would date a new epoch in their lives. Oh, that it may be so, and that the fire enkindled may burn till Jesus comes!

The same scenes occurred in St. Louis: vast crowds, so that on Sunday night I had to go from one great audience to address an equally large overflow; hushed interest, and many tears. An ever-memorable two-hours' meeting was held with the ministers on the morning of leaving the city. Between 150 and 200 were present, and the power of God came mightily upon us.

These teachings about the inner life seem quite fresh to the majority of the Christian people in this land, and cause deep chords to vibrate. I cannot but think that most of the ministers have failed to give their people credit for the depth of religious experience of which they are capable, and have dealt too largely with the objective to the exclusion of the subjective.

Whilst at Kansas City I visited Parkville College, founded by Rev. John McApee in 1875, and now under the direction of his five sons. Some 400 young men and women are being trained there for Christian work. Their maintenance costs about £12 per annum, but they are expected to give four hours daily to work on the extensive acreage which is being developed into a valuable farm, with produce of all sorts. It was a great pleasure to go through the handsome buildings, which have been erected by the students, and finally to address them in the College chapel.

Mr. Moody returns to New York on March 13, for another week of evangelistic work on a very large scale. The Grand Central Palace has been secured, with seating capacity for 8000 persons. All the costs are guaranteed by a group of wealthy men, each of whom assumes the expense for one day. The services will begin at ten o'clock in the morning, and will continue without interruption until ten at night. This will involve several preachers and choirs, but all these are already being arranged for, and it will doubtless be a vast success.

Nothing is more interesting than to notice the continuous increase of Mr. Moody's power in his own land. Even those who do not agree with him respect his generalship, transparency of motive, and simplicity of purpose. A Universalist minister, in an adverse criticism on Mr. Moody's theology, delivered last Sunday, said: "Tens of thousands have been rescued from vice and crime by the meetings he has conducted, and multitudes saved from drunkenness, debauchery, and gambling; churches have been aroused from dead formalism, and congregations shocked into the conviction that Sunday service means something more than the devotional exercises of the well-dressed."

Washington and Baltimore stand next in our list; and I trust that similar results may attend the proclamation of the message of what God can do for those who fully yield themselves to and trust Him. I greatly rely on the continued prayers of my friends.

F. B. MEYER.

Oxford Letter.

THE annual meetings at Oxford in connection with the C.M.S. were addressed by Revs. J. C. Hoare and Rowland Bateman as deputation. The former has been for 21 years Principal of the C.M.S. Training College, Ningpo, China. The latter has worked in the Punjab for 31 years. There has been a real enthusiasm about the gatherings this year. On Saturday morning Mr. Hoare addressed over 300 men invited by Canon Christopher to breakfast. Special sermons were preached on Sunday in the evangelical churches, and the annual meeting was held on Monday in the Examination Schools; Sir John Kennaway in the chair. We praise God for all we heard during the three days.

Dr. C. F. Harford-Battersby spoke at the Missionary Union on Tuesday, and gave a very interesting account of the present state of the Niger Country. He said that there is at present a great crisis in that country, political, commercial, moral, and missionary. Dr. Battersby spoke specially of the liquor traffic, for the regulation of which a meeting of the European Powers has been called by Belgium.

At the annual meeting of the licensed victuallers, on Monday, Councillor Druce said: "There were many things in connection with the trade which ought to be rectified if possible, and one was the question of private clubs." Those who visit from house to house—public-houses included—could give testimony of other reforms needing urgent attention. We may wait long for public bodies, and still longer for "the trade," to move, but the Church ought not to be silent.

An interesting conference, under the auspices of the Oxford Temperance Council, was held in the Y.M.C.A. rooms on Monday afternoon. The subject discussed was the serving of children under thirteen years of age with intoxicating liquors, and to consider the best means of approaching the local authorities on the matter. Mr. Boreland, from Liverpool, reported that, as the result of combined effort in that city, there was scarcely a child now seen going into a public-house. As the result of the meeting, a committee was formed to take such action as may seem to them desirable.

At mid-day on Sunday a special meeting of undergraduates was addressed in Hannington Hall by Rev. R. C. Joynt. The subject of the address was, "Seven D's — Debt, Doubt, Death, Dominion, Despair, Danger, Delay." Over a hundred men were present, and listened with marked interest. Special prayer meetings had been held in three colleges for the week before, with very happy results.

Many have learned with thankfulness that there is a possibility of the Sunday evening concerts at Cowley being discontinued. On Sunday the attendance was reported to have been "disheartening and discouraging," and the convener felt it necessary to point out that "neither he nor the artists could live upon air, and unless the concerts were better attended and the collections more liberally supported they must be discontinued." The moral is plain: people here do not want Sunday amusements.

The Home of Industry.

THE Workers' Meeting on Wednesday last week proved a happy and profitable gathering, so that workers returned to their vocations revived and strengthened.

Mr. William Luff was happy in the fresh pictorial way in which he spoke. An hour was filled by prayers on behalf of the McNeill Mission, specially the ensuing fortnight in the Great Assembly Hall; and a profitable Bible searching was suggested in the Book of Acts on the effects of the Holy Spirit upon the multitudes or masses. The following good news was read from the Canadian Home:—

"Bread cast upon the water" may be found at any season of the year, even during the frosts of winter, or in the beautiful warm sunshine of summer, and perhaps

"AFTER MANY DAYS."

An account was given in THE CHRISTIAN some years ago of an explosion on board the ss. *Sardinian*, when Miss Macpherson was accompanying one of her large families to Canada.

Two of the smallest of the company had been taken by their kind friend along the ship to her own cabin. At the time of the accident these two little fellows were sound asleep in the upper berth; and while Miss Macpherson, with feverish anxiety, was caring for her band of children, these tiny little men were rescued, and taken from the burning ship to a place of safety.

Bobbie and Willie were the subjects of many prayers as the story of their rescue became known, and not a few "precious seeds" of the Kingdom were sown, with many prayers, in their young hearts during the voyage and while in the Canadian Home; seed long sown at last bearing fruit in the heart of Robert, who is now a young man fully six feet in height, fairly educated, and with splendid prospects in our now famous North-West.

Robert says: "Tell Miss Macpherson God has found me and taught me of his wonderful love, and led me, through the memory of many a lesson and many more acts of kindness shown to me in the past, to say I love Him because He first loved me."

Energetic young men have many chances of making a home for themselves in the West, and many a letter have we received telling us of happy and prosperous surroundings from our young men and maidens settled there, thus giving us good cause to praise our God afresh, who has led us to serve Him among the young and destitute, enabling us to help them temporarily and win them for his Kingdom.

We could record other cases equally cheering of conversion this winter, but perhaps the most interesting is of one living in a leading town in the West, where he has been twice mayor, and is one of the principal business men of the place. His letter, after years of silence, bears the stamp of a noble Christian character, and the enclosed draft for 50dols. as a New Year's offering testifies to his generosity.

Ask, with us, that many more of our large family may be numbered among the redeemed.

W. H. MERRY.

"I Will Guide Thee."

THE path was rough and painful too,
The way I could not see,
When lo, I heard a voice which said,
"My child, 'Come unto Me.'"

And then, ahead of me, I saw
A guiding star so bright,
Which cast upon that rugged way
Comforting gleams of light.

So then my heart fresh courage took,
I felt no anxious fear,
For when in doubt or conflict bold
I knew the Lord was near.

And now, at length, when almost home,
My pain and trouble o'er,
A sweet peace fills my heart and soul,
Unfelt by me before.

For not far off I can descry
The gates of gleaming gold,
Which tells me of a blissful rest,
Of love and joy untold.

SARAH WILLIAMSON.

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

VII.—Glimpses of the Golden Age.

THE age of Christ's kingly rule is marked green upon our chart, as typical of earthly glory; while the golden star-like device shows that the thousand years are under the direct government of the heavens. It is difficult to give an adequate idea of the glories of that period; but some Old Testament prophecies may help us to a clearer understanding thereof.

In the new order of things Jesus Himself will be King, in as direct and positive a sense as any ruler the world has ever known, but with larger empire and more autocratic sway. He will be Judge as well as King, and the final Arbiter of any disputes that may arise among men. His word will be the ultimate law for the government of the whole earth during the entire Millennium. The announcement made to Mary concerning Jesus (Luke i. 32, 33) has never been fulfilled, but will be realised when the time comes for his world-wide personal reign, through God's ancient people gathered in Jerusalem. Psalm lxxii. has first application to King Solomon; but the words of verses 8, 9 must find their lasting fulfilment in Jesus Christ. Zech. ix. 9, 10 contains a quotation from the psalm just mentioned, which confirms its application to Christ, because He has

ALREADY LITERALLY FULFILLED

the words which speak of his entry into Jerusalem riding upon a colt the foal of an ass; but the remainder of the prophecy will be realised in the years of the future which we are now considering.

The centre of government during the King's earthly reign is declared in Zech. i. 1-8. Palestine, reinhabited by the nation of Israel, is to be redivided, and each tribe will return, not to the section of land previously occupied, but to a portion which reaches from the seaboard right across the land. Jerusalem is to be rebuilt, and will possess a temple the size of which is given by Ezekiel, far larger and more magnificent than before. The city will not merely be the seat of rule exercised over Israel, but the metropolis of government for the whole earth and a centre for world-wide worship. In the past its sacrifices and oblations pointed on to Christ; but these things, restored in the Millennium, will be offered in memory of the work which Jesus accomplished by his Cross. There laws and decisions are to be made and given; and from thence edicts shall go forth affecting the whole of mankind.

During the time of which we speak, Gentile nations will come into a place of blessing as the result of this restored nationality of Israel. You will find promise of this in Gen. xxii. 18, which has never been realised except, to some extent, in the first coming of Christ; but it awaits full and very literal fulfilment in the age to come. The same truth is also very clearly taught in Isa. lvi. 6, 7.

As to the method of government, all the nations of the earth will be subdued to Christ's rule, and will pay tribute to Jerusalem and to its King. It does not necessarily follow that they will all be loyal in heart. Sin will still be upon the earth, but held in repression, to be dealt with at the close of the Millennium. Christ will exercise autocratic rule through his chosen administrators—that is, his ancient people, and in some cases by his heavenly people, the Church, who will be associated with Him in his reign over the earth. "Know ye not," says Paul, "that the saints shall judge the world?" (1 Cor. vi. 2).

Having thus briefly considered the Millennial order, let us now proceed to look at one or two glimpses of this Millennial reign. Time limits us to-night, and it is difficult for us now to understand the glory and the beauty of the age to come. Amid the groaning of oppressed men under the foolish and iniquitous policies which have so often blighted human life, how one longs for a single authoritative Governor who shall command in righteousness and in truth! That is exactly what earth will have for one thousand years, when the One rejected of old is King in actuality.

The principles which will regulate government in that age are briefly and clearly stated in Isa. xi. 1-4. Then, for the first time in the history of men, righteousness and judgment will be perfectly wedded. I do not criticise the sayings with which we excuse present failure in this respect, for, although judgment must be given, yet it is often, in the very nature of the case, unrighteous judgment. The law made for the sinner

TOO OFTEN HITS THE SAINT.

Human judgment is always given upon evidence which results from a fallible seeing of the eye and hearing of the ear. But Christ, as an omniscient as well as omnipotent Judge, will know the secret, inward motives of the hearts of men. When cases are brought to Him by his administrators his decision will, therefore, be perfect in equity. With righteousness shall He judge the poor, and He shall pronounce his sentence strictly on the basis of that intimate knowledge which cannot characterise the judgments of this age, under any other form of government. We sometimes say poor oppressed nations need mercy and pity. Nay, it is rather strict impartial judgment that is required. The most merciful thing in the economy of God is, that when his King comes to execute judgment and truth, the exercise of these attributes will be based upon his infinite, unmistakable knowledge of the hearts, thoughts, and intents of men. The people of God who have watched and waited for the coming of the Master will share in the government, not as governed, but as governing ones.

We are interested in the great statement of Rom. viii. 19-23. When Jesus comes to reign, creation will be freed from its groaning and travailing in pain, the blight upon nature will be removed, and a

PERFECT MANIFESTATION OF ITS BEAUTY

will take the place of all it now suffers with fallen humanity. Turning to Old Testament words on the subject, read Isa. xi. 6-9. You cannot spiritualise that passage. It is a plain statement of the fact that, under the sway of our Redeemer the ferocity of wild beasts shall depart, and nature itself shall feel the blessed influence of the reigning Prince of Peace. I have been asked whether the Golden Age will not be marked by dietetic abstinence from flesh. There are many similar questions which we have no time to discuss. But I believe that nature itself will then be free from everything which savours of cruelty; for, "They shall not hurt nor destroy in all my holy mountain." It is certain the animals will be vegetarians, for "The lion shall eat straw like the ox." I dare not linger upon these attractive pictures of nature restored, but must take them in rapid sequence. Others are to be found in Isa. xxx. 24, 25; xli. 18-20; lxv. 25. These passages, taken almost at haphazard from among many, are predictions of what shall surely come to pass. When man, God's crowning work, first sinned he dragged down in his fall all creation; but when Jesus shall come again to reign in the strength of his Cross, Passion, and Atonement (for *that* is to be the power of his rule), then the whole creation shall feel the touch of his presence and shall respond to his redemptive work. Ferocity shall be driven from the beasts, roses shall bloom in the desert; and the whole of nature, which to-day is blighted and cursed by sin, shall be perfected in beauty because the King who has redeemed man and the earth shall Himself be Governor.

What of man in that period of the Millennium? His physical being is to share in the general blessedness (Isa. lxv. 20), premature death shall be unknown, and bodily vitality shall have wondrous increase. There are three verses which speak of the children under the reign of Jesus—Psa. lxxii. 4; Isa. xi. 8; and Zach. viii. 5—as the King's ideal for child-life in his kingdom. What is it? Play. With what shall they play? One of the things is mentioned; and it is that from which *to-day* we sedulously and rightly keep our young ones. "The wearied child shall put his hand upon the basilisk's den." A little dimpled fist shall be entwined in the mane of the lion, to lead about that royal playmate!

Isa. lxv. 21, 22, affords us further insight into man's Millennial condition, "They shall build houses." Well, that goes on now. But read further—"*and inhabit them.*" The persons who do so to-day are few and far between. "They shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of My people, and My chosen shall long enjoy the work of their hands." It will be a great change; but when Jesus is King, profits shall go to the toilers. There will also be unparalleled commercial activity (Zech. xiv. 20). The sanctuary will be free from the trafficker, and the trade of the nation will be characterised by "Holiness unto the Lord" upon the very bells of the horses. Another note to the same effect is sounded in Ezekiel xxxiv. 24-26. The "evil beasts" therein referred to are the

MEN WHO PREY UPON THE PEOPLE

to-day. See the security of life under the government of Jesus, when men sleep in the woods with no sense of dread. A closing glimpse comes through Amos ix. 11, 13, 14, a poetic and remarkable description of the prosperity which shall attend man's labour in the coming days of the King.

As the hour for this service approached I found it increasingly difficult to confine myself to a comprehensive view of topics any one of which might have occupied more than our whole time. I have tried to give you a general survey of the years when nature shall be freed from the curse, man shall realise full physical strength, profits shall go to the toilers, commerce shall be consecrated to God, men shall dwell in security, prosperity shall bring the ploughman upon the heels of the reaper; and, above all else, when missionary enterprise shall be at its highest and best, when God's ancient people shall go forth to all lands with the story of the Cross for the healing of the nations.

These glimpses of happy times to come require me to repeat that sin will not be exterminated during that period. But instead of being rampant as it is to-day, daring to lift its head and laugh in the face of Christianity, it shall lick the dust and be kept in check by the presence of the Master. Then shall men know, as never before, the possibilities of humanity, and of the earth under the righteous reign of God's own King.

In conclusion, it is always of practical value to know God's way of dealing with men. If all this is to happen under the reign of Jesus by-and-by, surely those who have already crowned Him King may, even to-day, know something of the blessedness of the reign that is coming. As Mr. Hudson-Taylor once beautifully put it, if you would know Millennial blessedness, you must take up the Millennial position and make Jesus King. Then for you the world shall be full of new beauty and new light; and into your life shall come the peace of Him who is the Prince of Peace.

Our Daily Homily

SUNDAY, February 27.

"*Thou shalt love the Lord thy God...with all thy mind.*"—Matt. xxii. 37.

THIS was Adam's blessed privilege in Eden, but he missed it. The love of self took the place of the love of God. It is the aim of our blessed Lord to bring us back to that position. Perfect love is the sunlit peak to which his whole redemption tends. And perfect love would be perfect holiness. If a man were to love God and his neighbour as his first and chief and all-absorbing passion, there would be no room for sin to establish itself in his heart. But does not this command seem altogether impracticable? It does; and it is impracticable to our mortal flesh. It is high, we cannot attain to it. And the very sublimity of the demand is intended to drive us to the Holy Ghost. He sheds abroad the love of God in hearts which are fully yielded to Him. If you desire that this love should be your privilege, lie down low before the flow of the River of Life, and it will fill every gully and inlet of your nature.

But, perhaps you are not of an emotional nature; you cannot gleam and flash, and shed tears, and light up with smiles. You cannot love God with your *heart?* Then see, the Lord says that you can love Him with your mind, *i.e.*, with your intellect, your choice, your will. Probably this is where you have to begin. Ask Him to take the helm of your life, and to control, inspire, and direct its every movement. Crown Him King. And when the will, which is the high priest of your nature, has put its crown of life on the head of Christ, who is God Incarnate, all the emotions and affections and faculties of heart and life will come in to swell the court with their homage and acclaim.

MONDAY, February 28.

"*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*"—Matt. xxiii. 37.

Only the greatest artists can make immortal pictures from simple domestic scenes. To detect the imperishable and the infinite in the common and ordinary, and to preserve it in such a form as to arrest the ages, this is the mark of consummate power. But how characteristic of Jesus—a broken bottleskin, a patched garment, a handful of girls shut out of a village feast—these are the subjects which He painted into never-to-be-forgotten pictures. Lord, give us childlike hearts that we may see the secrets that are hidden in common things!

But how this image arrests us! Who has not heard the cluck of the hen when danger was threatening her brood? She is quicker to detect its proximity than her callow young; and she must needs insert herself between it and them. Ah, how often does the rush of life drown the call of Jesus to come under his wing for rest and safety!

Bunyan says that the hen has a variety of calls, some six or eight. Jesus also calls us for different purposes, sometimes to nestle near his heart for fellowship, sometimes for rest. Sometimes He calls us to feast on some rich dainty which He has turned up from the Word; and sometimes to hide in the shadow of his wings till dreaded evils pass us by.

Oh, that we more often heard and obeyed that warning note! Probably there is never a temptation or trial which is not thus anticipated and preceded. When passion overcomes you by a sudden rush, you must not impute your failure to any lapse in your Saviour's care. He called you, but you could not hear. How often! Who can enumerate the many, many times when we have been summoned by Jesus nearer to Himself, but would not? God forgive us!

TUESDAY, March 1.

"*Summer is nigh.*"—Matt. xxiv. 32.

You say that it is rather overdue. The nipping winds and morning frosts have held back vegetation so long that it has seemed as if Summer would never visit us, spreading her carpet on the earth, and giving her intense hues to stream and lake and sky. But summer is nigh in spite of all prognostications to the contrary, because He is nigh who is the King of summer, whose presence makes summer, whose smile to those who love Him is as the sun is to the earth, in the summer of the year. Be sure that He, and therefore it, is nigh, even at the doors.

He is always nigh, and those that love Him realise the perpetual summer of his presence; but his appearing, the *parousia*, is nigh. Presently the swing doors will be flung wide, and his triumphal procession will sweep into our view. Then the millennial summer of the world will break, and her long winter will be gone for ever. Then the bride will hear Him say: The winter is over and gone, the time of the singing of birds is come: arise, my fair one, and come away.

The rumours of war that frighten the nations, the slackening faith and waning love, the dissemination of the Gospel to all lands, the great movement now in progress in the midst of the ancient people of God—all these are like the tender shoots of the fig-tree which show that the Lord is at hand. Oh, lonely and sequestered ones, by his appearing and by our gathering together unto Him, be of good courage and do the King's work.

WEDNESDAY, March 2.

"*He also that had received the one talent came.*" —Matt. xxv. 24 (R.V.).

It is remarkable that the man who had *one* talent should hide it. If we had been told that he who had five had hidden one we should not have been surprised; but for the man who had only one to hide it. This is startling; but it is true life.

The people whose talents and opportunities are very slight and slender are they who are tempted to do nothing at all. "I can do so very little; it will not make much difference if I do nothing; I shall not be missed; my tiny push is not needed to turn the scale." That is the way they talk. They forget that an ounce weight may turn the scales where hundred-weights are balanced.

There are comparatively few five-talented people in the Church, more two-talented; but the large majority have but one talent. What a terrible loss accrues to Christ when these stand aloof! It is worse than if the more highly gifted buried their gifts.

Are you one of these slenderly endowed ones? And are you doing all you can? Are you doing anything? Even though you cannot do much in your isolation, you might join with others and do much. You might invest your little all in the bank of the Church, and trade as part of that heavenly corporation. Oh, disinter your one talent. Be thou faithful in thy very little.

THURSDAY, March 3.

"*My blood of the covenant.*"—Matt. xxvi. 28 (R.V.)

The first covenant was not ratified without blood. For when every commandment had been spoken by Moses, he took the blood of the calves and goats, sprinkled the people, and said, This is the blood of the covenant (Heb. ix. 19, 20). So the second covenant must be ratified by blood, not by that of calves and goats, but by the precious blood of Jesus Himself. He who made the covenant sealed it with his blood, that we might have strong assurance who are staking all on its provision for time and eternity.

But Christ has put the cup which holds the emblem of his blood into our hands, and bids us drink it. What then do we mean when at the Supper we lift that sacred cup to our lips? Are we not saying by that significant act, Remember Thou thy covenant? Are we not reminding Jesus that we are relying upon Him to do his part? Are we not pledging ourselves to Him as his own, bound to Him by indissoluble ties, and satisfied with his most blessed service?

Among the most precious promises of the new covenant is that in which God promises to remember our sins no more. Here is the ground which makes God thus to forgive. The blood has been shed for many unto the remission of sins; the claims of infinite justice have been met; the righteous demands of a broken law satisfied; the barriers have been removed that might have restrained the *manifestation* of Divine love, though they would not obstruct the love. And now we may sit with Christ at his table in his kingdom, not rebels, but welcome guests.

FRIDAY, March 4.

"*Him they compelled to go with them, that he might bear his cross.*"—Matt. xxvii. 32 (R.V.).

If we may judge from the familiar way in which Mark speaks of the sons of this Cyrenian, whom the soldiers brutally compelled to carry our Saviour's cross, we should infer that from this hour he became a Christian. He had little suspected such a thing in the early morning, when he left his lodging to attend to his business; but, being constrained to go to Calvary, he lingered there of his own accord through those anxious hours, and was led to feel that such a sufferer, to whom even Nature paid such homage, was worthy henceforth to receive the loyalty of his life. If this be the correct rendering of the matter, it is not the last time in the history of Christianity when a pressed man has become a glad volunteer.

But how many of us are carrying our cross because we are compelled. There seems no alternative than to carry the dead weight of our cross with us everywhere, only wishing a hundred times each day that we might have respite. Dear soul, that cross is yet going to be the greatest blessing of your life if it lead you to the Crucified, and you find in Him what will transform it into the ladder that links earth with heaven, up and down which the angels go.

If Simon became a Christian, with what rapture he must have reviewed that incident in his life. How easy it would have been to carry the cross had he known Jesus as he came to know Him afterwards. He would have needed no compelling! So if you saw the will of Jesus in your cross and that you were carrying it with Him, how much easier it would be. Bear it with Him; out of the heart of the cross will fall a shower of flowers.

SATURDAY, March 5.

"*The angel answered and said unto the women, Fear not ye.*"—Matt. xxviii. 5.

The emphasis is on the pronoun *ye*. The angel meant, As for these sentinels that are quaking in dread and becoming as dead men, it is meet and natural that they should do so. They are strangers to Him whom ye seek, and are set here to do the work of his foes. But there is no need for those that seek Jesus to fear. Those that love the crucified and risen Lord may tread without fear even within the precincts of the tomb.

Are you seeking the forgiveness of your sins through his blood? Fear not ye. Do not fear that they are too many to be forgiven. Do not fear that you have not the right faith. Do not fear that you will find his door shut. Do not fear that He will always be reminding you of what you have cost Him. Do not fear that He will let you drift from Him again. Ye seek the Lord who was crucified. Fear not.

Are you seeking a closer identification with his death? Fear not. There is no possibility of realising the life which is life indeed, except through identification with the death and grave of Jesus. We must sink deep down into reunion with Him who lay there, as our representative. But as God takes us at our word, and begins to strip us of all we had taken pride in, as the fear of what may be involved crosses our hearts with its chill dread, again we may be assured as we hear the angels say, "Fear not ye who seek Jesus which was crucified."

And when at last you are seeking to follow Him through the valley of shadow—Fear not. You will never see Him as He is till this mortal life is surrendered, and the house not made with hands entered. But if the heart faints, and the flesh fails, fear not ye, who through that mysterious change seek Jesus that was crucified, but now liveth for evermore at the right hand of God.

Sleeper, Awake!

By Rev. JOHN McNEILL.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Eph. v. 14.

IF the Lord's call to awake out of sleep comes and rouses thee, act upon it. I want here to use one or two homely illustrations; for there is a very homely point in this Gospel call. It is one thing to be awakened—thoroughly awakened—but quite another to rise and face the new day.

Let me refer to some of the drawbacks and difficulties in actually leaving one's bed to face the new day, after one is thoroughly awakened. Here is one trouble. You call a young friend who has to go early to work in the foundry or the factory. You wake him, say at five or six o'clock, and he answers you quite pleasantly. He says, "Yes, thank you"; at least that is what I do. There are many people like that. The sleep is broken; there is no doubt about it. They are perfectly awake, and they are very amiable. If you go into the room they will lie back upon their beds wide awake and talk about what kind of a morning it is, and about what they mean to do to-day. By-and-by it begins to dawn upon you that these amiable people do not rise. They begin to be a considerable tax on your temper.

If your minister were here, this would come home with greater force to some of you, because it describes exactly the tax and burden that you are to him. He has called you again and again, and, in a certain sense, you have answered. You know what he preaches about; you do not deny it; in a sense you believe it, and accept it. But

THE YEARS ARE GOING BY

and you are not saved. You have never left the couch of worldliness or of self-indulgence, or of mere formality in religion. And the devil has no softer couch, on which to keep you lying till he gets you into hell, than the comfortable bed of a profession of religion that is nothing more than a profession. You have not come to Christ, and are not walking in his light. You might still be a heathen; only it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you who were wakened and wakened, and told again and again about sin and the Saviour. May God say unto thee, Awake thou that sleepest, and arise from among the dead.

I will tell you what happened at Cape Town, in South Africa, when I was there two years ago. A man in our meetings did a very bold and brave thing. He wrote to a daily paper in Cape Town, and what he said was virtually this: "I have made such a discovery and I want to pass it on. I have been a professing Christian and a church-goer; aye, more than that, an office-bearer in an orthodox Evangelical church. But I find that to have known all about Christ is not salvation. That is to say, I have been lying on my back and on my bed wide-awake for the last twenty-five years. I never rose and came to Jesus till last night at Mr. McNeill's meeting in the Dutch Reformed Church. I want to pass it on, as there may be others in the same snare."

Men and women, do not deceive yourselves; for you are deceiving nobody else. If you are not saved you are only deceiving your own soul. It is not enough to go to meetings, to be interested in preachers, and believe what they say. That is being wakened; but like our friend in Cape Town many a man has been lying wide awake on his bed for years, knowing all about it, and admitting all about it, but not yet up and walking in the light of Christ, through faith in his Name.

THERE IS ANOTHER HITCH,

and it is this. There are some who waken in the morning all right. They know they have to rise, and they mean to rise. But though so thoroughly awakened and so well meaning, somehow they turn over and they fall asleep again, and they dream that they are up! Some of you will preach this sermon all over again to yourself to-morrow morning, and you will not smile then. You are asleep again, and the thing is all to do yet. It may be the morning has been spoiled; perhaps the whole day opens in wretchedness and misery, and you have nobody to blame but yourselves. Some of you are preparing for yourselves a restless bed in hell, unless you come to Christ now and be real as never before.

You say, "Surely I am a Christian." Are you? Or are you merely dreaming that you are one? Be done with dreaming—that is to say, with mere sentiment. John Ruskin—for he is a prophet in some ways to his generation—has said something like this—that there is no greater enemy to true Evangelical religion in our land than the mere sentiment of religion that some people have in abundance, and which they mistake for reality; and this just because they like Gospel themes, churches, preachings, and all that. The very smile that drifts across your face to-night may be the self-contented smile that passes over the face of the man who lies in his bed asleep, but is dreaming that he is up and dressed, facing the new day: while its busy tides rush past him unheeded, he lies contentedly asleep.

There is still another hitch, and it is this. There are some people who get up without awakening.

WE CALL THEM "SLEEP-WALKERS,"

They rise, and maybe they dress themselves more or less. They move about, they lift things and lay things, and they peep, and mutter, and talk. But if you look into their eye your flesh begins to creep; it is all done in a sleep. Their very activity is a danger.

The Lord help me to be faithful here. I am afraid some of you are in extra danger; you seem to be extra far on in religion. Perhaps you are a deacon, or an elder, or a Sunday-school teacher, or a singer in the choir. Possibly you are a churchwarden, or even it may be a preacher. Yet all this activity of yours is simply a sign of your extra danger. You are mere sleep-walkers. You know nothing of personal salvation by personally coming to a personal Redeemer by the faith of your heart and will. God pity the children who have to listen to the jabberings and mutterings of unconverted Sunday-school teachers. God pity the congregation that is looked after by office-bearers who are mere sleep-walkers and know nothing of the daylight of actual reality. I will go farther. You are a singer, it may be in the choir, singing the very deepest and sweetest expressions of Christian faith and experience. God pity the congregation whose praises are uttered by singers who are only sleep-walkers and talkers, and not saved themselves. How ghastly it must be in Christ's sight.

I will come still closer. There are many earnest ministers and clergymen in this audience; they are just the men who will say, "Go on, do not spare us." I cannot spare ourselves, and I include myself in this head. God pity the congregation that has to listen to the jabberings and mutterings of unconverted preachers. Let us all take our own bit of it home. God is over us all, and the judgment day is almost visible. Oh, ministers; oh, men and women, are we really saved? Have we passed from death to life? Do not juggle your judgment on that point. Be mercilessly honest with your own soul. Do not rest to-night till you know the reality about Christ and salvation.

One other point. There are people whose case is this. They go to rest at night. Morning comes; a friend raps at the bedroom door and gets no answer. He turns away from the door saying: "Let the poor fellow rest; he is in arrears with his sleep. There is nothing pushing, we will let him sleep on." You go back to the door later on, and still there is no answer. "Well, he is heavy to-day; but it will do him good," and you leave him alone. You go back later still and rap again; no answer. Now you are not so smiling over it. You quietly open the door and pass in, and go to the bedside. You are just putting your hand on his shoulder to utter a word of kindly reproach, when the moment you look at him you give a start. He is dead! He has passed away in his sleep. Never a sound was heard,

NEVER A MOVEMENT, NEVER A CRY.

Again I ask the Lord, the Holy Spirit, to help me here. I am afraid that some of you are preparing that doom for yourselves. You will pass away in your sleep; that is to say, you will die as you lived. You have lived unawakened, unconvicted of sin; and the same devil that drugged your conscience and sang lullabies in your ear and kept you asleep, will attend your death-bed and keep you drugged and sleeping till you pass from time into eternity, still unawakened and unsaved.

Only God can break the delusive spell of the natural heart. He is seeking to do it now. Do not listen to Satan, who is seeking to mar God's work. Arise! Sometimes we preachers strike a false note, and it is this. We say: "You young fellows and young women, who are having your fill of worldly pleasure, may mock at our preaching and trifle with our appeals now. But your death-bed is coming; then you will waken up, and shriek and rave, and send in an agony for the preacher." I believe some of you won't. You will die as you live. God's presence, that might have been your light, your peace, and your salvation, will be your torment. But you slept on. You pulled down the blinds and kept the shutters closed, and refused to awake and arise and receive Christ Jesus.

The last words are the best: "Christ shall give thee light." Somebody says, "I am getting earnest." Thank God for it. That is his work on you; yield to Him; He will bring you all the way. "I want really to be saved," you say; "what am I to do next?" Do? The word "do" is not in the text. Do nothing. Take something. "Christ shall *give* thee light." It is Christ Himself you need; take Him. Then do as much as you like, and be as much as you like; but till you come to Christ—

Doing is a deadly thing;
Doing ends in death.

When I was a lad I lived in a country village in Scotland. When I was about fifteen I went to a little railway station, the only thing for a lad to do in that quiet village. I had to rise at half-past five on cold dark winter mornings, and that was a great trial to me. I was a splendid riser "the night before," like some of you. I remember on these cold mornings I was never allowed to "sleep in," as we say—to sleep too long. My dear mother was for twenty-five years never a day without pain, and never a night with two hours' unbroken sleep. So my father and I needed no alarm clock or any such clever invention. The dear wife and mother could always be trusted to "sound the alarm." I remember she would call me as I lay in the dark in a little room off the kitchen, "Johnnie, get up." I would answer, and at last I would rise. You know that sometimes it is like tearing the flesh from the bones.

SO IT IS IN SALVATION.

God help you "to bear the wrench that will set you free." When I rose on those cold mornings, how did I know that I was up? By the shivers that went through me. It is such a change of climate!

There is a point here. If I knew some of you I would have more hope about you than your minister has ever had before. You are sitting there, but you are desperately uncomfortable. I believe, my brother, you are up. The very shivers are going through you. The cold, sharp, keen air of God's eternal Word has got in about your slumberous soul. I do not think you will ever turn back to sleep again.

What was the first thing I wanted after I rose? The matches. Until I got light my very activity was a danger. You need light to see by, to know by, and to go by; and Christ is the Light. Then be as active as you like.

The Late Mr. A. M. Stewart.

THE late Mr. A. M. Stewart, for some years editor of *The Bulwark*, was born in 1837, and spent his early boyhood in Perthshire, with which county his family had been long and honourably connected. When twelve or thirteen years of age he removed to Glasgow, entering a wholesale warehouse in that city. With characteristic thoroughness he threw himself into his work, and in some years' time was able to start in business for himself.

When still a young man Mr. Stewart became profoundly convinced of the righteousness of the Protestant cause, and for the remainder of his life he laboured strenuously for its advancement. For many years he was honorary secretary of the Glasgow and West of Scotland Protestant Laymen's Association, afterwards affiliated with the Scottish Protestant Alliance. His life-long connection with these societies procured for him the friendship of many earnest and notable men, whose influence had a marked effect upon his career. Chief among these was the late Mr. C. H. Spurgeon, with whom Mr. Stewart was on intimate terms for upwards of thirty years. When Mr. Spurgeon first visited Scotland, Mr. Stewart travelled over the country with him, and did much to organise his meetings. A bust of Mr. Spurgeon, and a drawing-room clock given to him by the great preacher, were among Mr. Stewart's most cherished possessions.

Mr. Stewart's services to the Protestant cause were widely recognised and highly appreciated in the West of Scotland. As early as 1864 his friends and admirers presented him with testimonials in acknowledgment of his tireless zeal. In 1879 he was presented with a purse of 300 sovereigns "as a token of the high estimation in which he was held, and in acknowledgment of his services for a long series of years to the cause of Protestant truth and liberty." At an early age Mr. Stewart showed a decided literary bent, and wrote frequently to the newspapers, generally on Protestant subjects. In 1879 he took a bolder step in the same direction, and founded a Protestant family newspaper, which he called *The Scottish Patriot*. It made its first appearance, under his own editorship, on October 5, 1879, and was issued weekly thereafter until January 31, 1880, at which date Mr. Stewart was compelled to give it up owing to ill-health. This he did with sincere regret, for the little paper had undoubtedly justified its brief existence. It identified itself with no party, either in Church or State, taking merely as its watchword John Knox's noble declaration, "I am in a place where I am demanded of conscience to speak the truth; and therefore the truth I speak, impugn it whoso list."

For many years after this Mr. Stewart lived in retirement, increasing family responsibilities and the cares of business taking up his whole time and attention. It was not until 1887, indeed, that a crisis in the history of that old-established Protestant journal *The Bulwark* drove him once more into active literary life. The Edinburgh publishers had resolved to discontinue the paper; and to avert what would, in his opinion, have been a catastrophe Mr. Stewart took over the entire responsibility of the publication, editorial and financial. He completely remodelled *The Bulwark*, and, gathering round him a staff of competent writers, conducted it with marked success till the day of his death.

Mr. Stewart took a keen interest in public affairs, and had strong opinions on most matters. He was a Free Churchman, and in politics a staunch Conservative. In commercial circles he was much respected as a man of the highest honour and integrity. He was an unselfish husband and father, and a faithful and generous friend. While remarkably frank and affable in manner, he was not deficient in the Scotch pride of clan, and never forgot that he was the lineal descendant and head of the old family of Stewarts of Garth. Mr. Stewart was a justice of the peace for Dumbartonshire. On March 15, 1897, he passed peacefully away, his death being the result of a neglected chill.



From photograph by Mr. W. Ralston, 141, Douglas-street, Glasgow.

The Blood of Christ.

THE blood which crimsoned Calvary's sod,
O God, is all my plea;
Naught else can for my sin atone;
I have no merit of my own
Which I can bring to Thee.

No sacrifice save Him who bore
My load upon the tree:
No other plea which lips could frame—
No other blood—no other name
Accepted is by Thee.

Christ having entered by *his* blood
The holiest on high;
By that same Christ-trod, blood-stained track
Thou welcomest the wanderer back,
And biddest him draw nigh.

O wondrous Cross! O precious Blood!
O death by which I live!
O sinless One for me made sin!
O wondrous Heart which doth within
Eternal refuge give!

By that blest Cross—that cleansing Blood—
By Him who died to save—
The merits of *his* work confest,
I stand in Him completely blest,
A conqueror o'er the grave.

W. S. WARREN POND.

Mr. McNeill in London.

THE SECOND MONTH BEGUN.

WITH no sign of waning interest, the second month of Rev. John McNeill's London mission was opened on Sabbath last by an afternoon meeting in St. James's Hall, Piccadilly, and an evening gathering in the Great Assembly Hall, Mile End-road. In both cases the congregations were more than equal to the sitting accommodation; in the evening, especially, hundreds had to stand during the service, while an overflow meeting was held, and thousands are said to have been turned away. The two gatherings were respectively typical of the West and East; but there seemed not a whit of difference in the rapt attention given to the intensely earnest utterances of the preacher. For the present at least the afternoon address in St. James's Hall was the last which the evangelist will give there; the principal focus of interest having been moved to a distant part of the city, he cannot conveniently compass the West End on Sabbath afternoons.

Mr. McNeill's message to the West Enders was a trumpet call to awake from the slumber of sin, indifference, or religious formality, and to face the duties of the new and quickened life. It was extremely telling, and full of interest as an unconventional exposition of Eph. v. 14. We give, in preceding columns, notes of the closing section of the address, in which some hindrances to real active Christian life were depicted through homely illustrations. In his opening prayer Rev. H. Price Hughes asked that the saving power of God might be made manifest in reaching any present who were either desperate sinners, miserable backsliders, or those ignorant of the Gospel. The discourse was eminently suited to effect this object, and at any rate left the evangelist, as he took occasion to remark, clear of the blood of those who heard him.

The evening audience at the Great Assembly Hall, though different in composition to a great extent, was none the less responsive. The observer could recognise at once that he was in a warm Christian atmosphere; the songs of praise went with a will, and there were many tokens that the bulk of the great congregation knew experimentally of the joys and consolations of Christianity. It was a thoroughly working class company in the main, and an evidence of the splendid work of evangelisation that has been done in that needy neighbourhood by Mr. Charrington and others.

Mr. McNeill soon placed himself *en rapport* with his hearers by his homely, hearty words of introduction. He said that personally he belonged to the East End of society, and his sympathies were with East Enders every time. The subject of the sermon was specially chosen for the commencement of a series of Gospel meetings, dealing as it did with the beginnings of salvation. The text was Psalm cxix. 59, 60. "I thought on my ways and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." The reasonableness of the Gospel viewed from the strictly intellectual standpoint was descanted on, with the intention evidently of meeting possible difficulties in the minds of any workingmen sceptics or freethinkers who might have strayed into the hall. The universal need for conversion or turning was insisted on, while the weighter matters of discourse were relieved by remarks that served to raise a smile and keep unrelaxed the attention of the vast congregation.

REV. J. MCNEILL'S LONDON MISSION.
Feb. 21-24, 1 p.m., Large Hall, Cannon-street Hotel.
Feb. 21-25, 8 p.m., Great Assembly Hall, E.
Sunday, Feb. 27, 11 a.m., East London Tabernacle; 6.30 p.m., Great Assembly Hall, E.
Feb. 28-Mar. 4, 1 p.m., Exeter Hall, Strand.
Feb. 28-Mar. 4, 8 p.m., Great Assembly Hall, E.

FROM OTHER LANDS.

The Gospel in Ecuador.

THIS most interesting country has been the last of the South American Republics to permit the residence of Protestant missionaries within its borders. Up to June, 1895, the Government of Ecuador was absolutely under the control of the Roman Catholic priesthood. A disgraceful act of the President and the Governor of the Province of Guayas served as pretext for an uprising which resulted in the complete overthrow of the Government and the establishment of a Liberal *régime*. Before this time there had been attempts to introduce the Bible, but the books were burned, and the vendors driven from the country.

About this time, in a gathering in Nebraska, in the United States, God laid South America on the hearts of a number of his servants; as a result a party of three sailed from New York in June, 1896, and arrived at Guayaquil in July. They found the new Government far from secure, and

CONFRONTED WITH A REVOLUTION,

instigated and conducted by the authority of the Papal Church. All told the three missionaries that their mission must surely be a failure, and that, if they were allowed to remain, it would seriously threaten the stability of the Liberal Government; but, believing that God had brought them to the land, they remained. The revolution was quelled, and though often threatened, and continually facing the plots of its enemies, the Government has held its own to the present day.

The missionaries found a field which easily divides into three parts, and these as different as though they were on different continents. First and most accessible were the Coast Provinces, the home of the Liberal sentiment, and by contact with the outside world more prepared to receive ideas from abroad. In October and December of 1896 other missionaries arrived, and stations are now established in Guayaquil and Porto Viejo. It is believed that the seed of a Christian Church is already sown. Ten towns have been canvassed by the brethren in Bible work, and the pioneer work on the coast is going forward. These Coast Provinces are lost to the Roman Catholic Church, but have not been won to the Gospel, and are fast

DRIFTING INTO INFIDELITY.

It is of prime importance that six more stations be established soon, in order to take advantage of this transitory and therefore flexible period.

The next and most populous division of the field is the Mountain Provinces. While the coast has a tropical climate, and in some parts is infested with deadly disease, the climate of the mountains is cool. It was therefore from the first thought best to establish a home for new missionaries in some healthful place in the mountains. Accordingly, early in November, a station was established at Ambatio, and the first definite step was taken for the giving of the Gospel to the mountaineers of Ecuador. Ten provinces, closed in by lofty mountains, and separated from the world by very poor roads, have fallen an easy prey to the priests, and for 300 years have been dependent on them for all that they have learned of this world or of that which is to come. As a result they are the darkest of lands. There is a most

DEPLORABLE SOCIAL CONDITION,

because of the almost immeasurable distance between the aristocracy and the Indians, who are the bulk of the population, and are the bone and sinew of the country.

It is not too much to say that the ordinary Ecuadorian looks upon the Indian who does his work, and makes possible his life of ease, with a contempt scarcely less than that with which he regards his donkey or his dog. Often the miserable Indians, who receive no more than five centavos a day (about a penny English money) are taken to the whipping-post because of their failure to give the ecclesiastical treasury the benefit of even this pittance. And it is not a rare sight to see the priest take the only donkey from the widow to pay for masses for her dead husband. They are truly

A PEOPLE WITHOUT HOPE

in this life or in that which is to come. The fanaticism of these provinces is extreme. One of our brethren (Mr. Strain), in passing through one of the mountain towns, gave out some tracts on the plaza; and in a short time he was attacked by a mob, and but for the valiant act of the commander of the troops stationed at that place would probably have been killed.

The third division of this field is that which first attracted the attention of those who are undertaking this work. It is the Indians of the Upper Amazon, occupying the province called El Oriente. These people have never, in all the 300 years since white men came to this land, reaped one temporal or spiritual blessing, and still wait for the servant of God who will face, for his Master's sake, the dangers which the men of the world are willing to face for gold, or even for adventure itself. There are in the United States a goodly number who have offered their lives for this work, and we beseech all God's children to unite in prayer that witnesses may soon be stationed in each of the provinces of Ecuador.

The general director of the Mission is Mr. George S. Fisher, Troost-avenue, Kansas City, Mo., U.S.A.

W. E. Reed, Missionary.

Persecution in Russia.

BY the law of the Russian Empire the Greek Orthodox Church has the exclusive right to gain converts from all other sections of the Christian community. **Any other body of Christians attempting to convert members of the Greek Church is punished by law. There are very many members of the Greek Church who in former years have been prevailed on to leave the Protestant Churches, and who are now not permitted to return.**

Now there is much active spiritual life amongst Lettish Protestants in the Baltic provinces, and several evangelists have been sent out to neighbouring Lettish colonies in the adjoining provinces to preach only to the Letts. Some Russian priests caused the police to arrest them, and they were brought to judgment, being accused of speaking against the Cross and the Church, etc. Four of these brethren were condemned to imprisonment for eleven months; they had a narrow escape from being banished for several years to Trans-Caucasia. Thus the Greek Church holds her own against all true Gospel light; she gains new members by births from mixed marriages, and by many other means, but never allows a member to leave the connexion.

So long as this law is in force there will be the punishment of the transgressor. Those who by conviction are leaving the Greek Church must be prepared for banishment. Thus the Stundist brethren are suffering for conscience sake; they are often tempted by the priest holding out to them the advantages and ease of rejoining the Orthodox Church; but as yet they reject such proposals, and remain true and faithful, suffering affliction of no ordinary kind. Some eight families have lately been banished from the interior of Russia to small and very poor villages in Poland, where it is not possible for them to earn a living.

We who are enjoying such liberty, so that none dares to interfere with our religious convictions, cannot easily enter into the sufferings of these martyrs of State Church tyranny. Yet "if one member suffer all the members suffer with it."—Yours in the fellowship of the Lord's service,

F. W. Baedeker.

Care of British and Foreign Bible Depôt,
St. Petersburg.

Life in Korea.

THE enthusiastic reception which has been given to Mrs. Bishop herself and to the fascinating records of her earlier travels will undoubtedly be extended to the volumes in which, by pen and camera, she now so graphically describes life in Korea,* a country of which, until quite recently, even intelligent English folk were confessedly ignorant, and with regard to the mere geographical position of which many of us had only vague and indefinite ideas. It is, as the historian reminds us, only of late years that we have learnt to distinguish this peninsula at all clearly from China, Russia, and Japan, although it contains nearly as many square miles as Great Britain, and has, evidently, marked and interesting characteristics of its own as distinct from its near neighbours.

Of the intrepid courage and indomitable energy and perseverance of the lady traveller who, within little more than three years—and those were years of painful and critical interest—has paid four visits to Korea, and recorded for us the experiences of those visits, intelligent readers do not require any new proofs, and Mrs. Bishop touches as lightly as may be upon this side of the story. What she *does* wish to impress upon us is that she has spared no pains to make her history reliable, and to give an authentic, unbiased, and unvarnished account of Korea and its inhabitants, their manners, customs, superstitions, etc.—a history all the more important and valuable because Korea is to-day in the throes of a transition consequent upon a startled awakening to dawning civilisation, which is gradually (in some respects rapidly) obliterating the ruder outlines by which, in her previous isolation, the country was distinguished. It is well that Mrs. Bishop's visits were so timed that she has been able to preserve for us features of Korean life at home which have certainly never before been chronicled, and which are full of fascinating interest, however earnestly it may be hoped they will speedily disappear.

It would have been a pity, *e.g.*, to miss altogether a description of Seoul, the great metropolis, as seen in 1895, with its narrow streets—too narrow for two of the loaded bulls (so common in Korea) to pass—with its "gutter shops," which that not euphonious title so accurately described, emporiums of "small wares," chiefly "candies dyed in flaring colours," etc. In this populous metropolis we are told that about quarter of a million of people were existing on "the ground" in these low alleys, which are, however, greatly modified to-day. Women were not allowed in the streets in daylight, but that privilege was conceded to them at 8 p.m., when the ringing of a huge bell was the signal for all men—with the exception of blind men, and a few others mentioned—to retire to their houses during the hours sacred to the business transactions of the women.

The status of woman in Korea would seem to have reached well-nigh its lowest level; but, although the ignorance and degradation are so great, Mrs. Bishop is of opinion that the women themselves are not alive to the hardships of their lot. Even by woman herself the limitations and degradations of the sex are accepted as a matter of course. She expects no pleasure, and too often she gets none. She is a domestic drudge, and her highest accomplishment appears to be laundry-work of a very peculiar kind. So much are they used to seclusion that "their idea of liberty is *peril*."

Mrs. Bishop says that one of the more intelligent women, when she pressed her hard to give her opinion of our English customs in the matter, said: "We think that your husbands don't care for you very much," the idea evidently being that they are so "closely guarded because they are valuable chattels." This, for self-complacency, is on a par with the complaint made by another Korean, who, oblivious of the danger to those living in "glass houses" of "throwing stones," remarked of the English foreigners that they were "so dirty in their habits!" A more astonishing and important view of ourselves "as others see us" may be gleaned from various quotations made by Mrs. Bishop from a book called "Confucianist Scholars' Handbook," published in 1896 at the expense of the Government. One brief sentence will indicate the tone of this official pronouncement. "Europe is too far away from the centre of civilisation, *i.e.*, the Middle Kingdom; hence Russians, Turks, English, French, Germans, and Belgians look more like birds and beasts than men, and their languages sound like the chirping of fowls" (Vol. ii., p. 269).

It is, however, in Mrs. Bishop's account of Christian missions in Korea that the interest of many

* Korea and Her Neighbours. By Mrs. Bishop (Isabella L. Bird). In 2 vols. (24s. John Murray.)

will centre; and her well-known sympathy with missionary effort renders it almost needless to say that she writes with her accustomed candour and friendliness. Though we could wish there had been more said as to the ultimate spiritual ends of missions than is here to be found, yet there is, at least once, an outspoken acknowledgment that "it was the teaching of the apostolic doctrines of sin, judgment to come, and Divine love," which had brought about certain results which she noticed during her latest visit. Mrs. Bishop most carefully guards against drawing too favourable a picture, nor has she quite escaped the tendency to pay regard chiefly to the civilising effects of missionary effort; but this gives, in one way, additional force to impressions and conclusions which we cannot but consider most encouraging. It is depressing to be told, at first, that "the indifference is extreme, the religious faculty absent," and that the poor demon-worshipping Korean has, in his own opinion, "got on so well without a religion that he does not want to be troubled with one, especially a religion of restraint and sacrifice which has no worldly good to offer."

Obviously Korea is not yet, *as a nation*, stretching out eager hands for God. Could it be truthfully said that England is? And yet, even in Korea, there is much which may be said to constitute the bright side of the picture. Mrs. Bishop speaks of attending last year meetings, which, evening after evening, were "crammed within and without by men, reverent and earnest in manner, some of whom had been shunned for their wickedness even in a city 'the smoke of which,' in her palmy days, was said 'to go up like the smoke of Sodom,' but who, transformed by a power outside themselves, were then (1897) living exemplary lives." This shows that in Korea there are "seekers after righteousness," and it is touching, too, to read her account of one aged man present, who, "with his forehead in the dust prayed like a child that, as the letter bearing to New York an earnest request for more teachers was on its way, 'the wind and the sea might waft it favourably, and that, when it was read, the eyes of the foreigners (the American Presbyterian Board of Foreign Missions) might be opened to see the sore need of people in a land where all believe in devils, and are dying in the dark.'"

Further, Mrs. Bishop tells us that at one of these meetings "an elderly man, who had made a good living by sorcery, came and gave Mr. Moffett the instruments of his trade, saying 'he had served devils all his life, but now he knew that they were wicked spirits, and he was serving God.' On the same afternoon," adds the writer, "four requests for Christian teaching came to the missionaries, each signed by from fifteen to forty men." (Vol. ii., p. 160.) These facts are symptoms of soul-unrest and a "stretching out of pleading hands" for the Gospel. Mrs. Bishop distinctly states that "in 1897 the influence of Christianity was much stronger than in 1895, and the prospects of its spread much more encouraging."

Of the missionary workers themselves she speaks highly and appreciatively. "Longer and more intimate acquaintance only confirmed the high opinion I early formed of the large body of missionaries in Seoul, of their earnestness and devotion to their work, of the energetic, hopeful, and patient spirit in which it is carried on, of the harmony prevailing among the different denominations, and the cordial and sympathetic feeling towards the Koreans." It is to missionaries, she says, that travellers must apply for information vainly sought elsewhere (vol. ii. pp. 157, 8). Though nearly all the agencies are of somewhat recent date, it will be seen from the statistics how much has already been accomplished, not only in the way of organising churches, but in the establishment of schools, hospitals, etc. The opinion is expressed that, in proportion to their means, Korean Christians are far more liberal in their gifts for Gospel work than English Christians. How greatly schools are needed may be inferred from the rough computation that only two in a thousand Korean women were able to read!

We have only been able to touch lightly upon a few of the varied points of interest in these very instructive volumes. The exceptional advantages enjoyed by Mrs. Bishop, her acquaintance with the King of Korea and his Queen (afterwards assassinated), her appreciation of the physical beauties of the country, and her successful photographs, together with her thorough grasp of the political problems and agitations which have had so wide an interest of late, and of the possibilities open in the near future to this nation so long unknown and unaccounted of; all these combine to make attractive a work of which it is not too much to say—what is, perhaps, the most which could be said—that it will take rank, probably, with previous volumes from the facile pen of this distinguished traveller. We would specially call attention to the striking and generous testimony borne to Christian missions in the preface, which is by Sir Walter C. Hillier, K.C.M.G.

Standing Armies.

SIR,—The combatant forces appear to be held in very slight esteem by you, if we are to judge by the "comments" made upon them in The Christian from time to time. You recently described as "unworthy" and of a "low quality" the desire of a regiment to be sent on active service. Surely an army exists to fight in its country's cause, and to be so engaged is, I maintain, the legitimate ambition of every soldier and sailor; certainly if this spirit ceases to animate the Service, they will very soon be worthless and undependable. I have always thought that volunteering for posts of danger was a spirit to be commended amongst those to whom is committed our defence, and that *esprit de corps* was an essential element in maintaining the efficiency of our defensive forces.

I am, however, more surprised at your condemnation of it when I find you in your issue of 27th ult. equally condemnatory of "self-interest" as an element which should induce men to serve their country. You object to a man serving because he wants to fight, and you object to a man serving because he wants a good means of livelihood and a pension when he is forty years of age.

I am afraid there is not much left; and as—whether we like it or not—our existence as an Empire is dependent on the *supremacy* of our Navy, and the *efficiency* of our Army, I submit that it is not patriotic to systematically belittle these Services, unless you are prepared to take the logical position that force of arms is at all times inadmissible, and so leave our country at the mercy of the nations, of whose consideration for us we have had plenty of indications of late.—Your obedient servant,

L. Talbot-Crosbie.

[If peace principles are for the good of mankind, then their advocacy cannot be mischievous. With the world as at present constituted no doubt an army is necessary for purposes of defence. We admit that a military system conceived on such lines would give but limited opportunity for "active service," with consequent promotions and rewards of honour; but it would assuredly realise a just ideal, and prevent much of the unrighteousness which is at present perpetrated by force of arms on the part of so-called Christian countries.—Ed.]

Home for Missionaries' Children.

THE need of such a work was so urgently brought home to the friends at Harley House three years ago that they rented a small house, where four children belonging to Congo missionaries might find a home.

Others have since joined the little family group, and, the premises having been outgrown, a pleasant house capable of accommodating twelve children has been occupied.

Capital educational advantages for the older ones are afforded by the Coopers' Schools, whilst the home itself possesses a good school-room and play-room for the youngsters.

The parents of the children now in the home represent several different societies, and are labouring in different parts of the world. Their letters show how this effort for the well-being of their loved ones is appreciated.

There is one delicate child among her stronger companions whose mother died during her infancy, and whose father was cut down by fever in far-off Assam, where with three other Harley men he was seeking, under the direction of the Arthington Aborigines' Mission, to secure a foothold for the Gospel.

We do not like to send away this little one, who is a most affectionate, clinging child, but has been threatened with paralysis; and as her friends are unable to take her at present, we are still caring for her.

The other boys and girls are supported by their parents. Naturally the amount paid is not sufficient to meet all expenses, such as house rent, gas, firing, etc., but covers what might be called individual expense, *i.e.*, food, clothing, and school. At the present time not only are funds needed to meet current expenditure, but for the extra furniture required in the larger house, which, though of the simplest kind, cannot be provided out of the already exhausted exchequer.

The larger house supplies more room, and though in the past some have been refused admission for want of space, there are now several vacancies, and anyone wishing to leave their children in a comfortable Christian home are invited to write to Mrs. Guinness, by whom also any gifts for the home will be thankfully received at Harley House, Bow, London, E.

The Y.M.C.A.

NEW premises were opened by the Buckfastleigh (Devon) Association on Tuesday, at a cost of £1000, towards which a little over £600 has been raised. The opening ceremony was performed by the president of the S.W. District Union, Dr. Hingston, of Plymouth.

From Feb. 6 to 10 Mr. A. J. Waldron, of the Christian Evidence Society, conducted a mission in the Gymnasium, St. Helens, dealing with Christianity in relation to secularism, spiritualism, social problems, etc. Interesting questions followed each address, and Mr. Waldron dealt with his topics in a convincing manner.

By arrangement of the Y.M.C.A., Blackburn, four meetings for the deepening of the spiritual life were addressed, on Feb. 16 and 17, by Rev. C. Inwood. The subject of the Bible-reading on Thursday afternoon was "Prayer as seen in the Life of Jesus in Luke's Gospel."

The Cardiff Association is making rapid headway. Sixteen months ago, when Mr. W. Price, the present secretary, was appointed, the membership stood at 230. Since then there has been an accession of over 400 new members; and the committee are now going forward with a new building scheme, towards which they have £7000 in hand from the sale of their old premises.

Mr. C. S. Wilson, the president of the North-eastern district, gave an "at home" at the Sunderland Y.M.C.A. on Tuesday evening, when representatives were present from different Associations, and addresses were given by Mr. C. J. Dymond, of Newcastle, and others. The gathering was a very successful one, and was very largely attended. The president especially invited the hearty co-operation of the younger members in the work.

The Rector of Exeter College presided over the annual meeting of the Oxford Association on Tuesday evening, in the Town Hall. The principal speaker was Rev. Dr. Fairbairn, and an address was also delivered by the chairman, who said he did not think that any institutions were doing more and better work for the promotion of Christian unity than Young Men's Christian Associations. The membership of the Association now stands at 553.

The annual meeting of the Bournemouth Y.M.C.A., held in the Shaftesbury Hall on Wednesday evening, was an unprecedented success. Some hundreds of persons were turned from the doors. Captain Dawson, the president, occupied the chair. Canon Fleming and Rev. Thos. Spurgeon were the speakers, and delivered stirring addresses, which were warmly received. The collection taken during the evening, with promises, amounted to £36. The sum received per Lady Cairns' list in aid of the debt on the Shaftesbury Hall was £502, and per Captain Dawson £171, thus bringing the total up to £709.

The Clapham Association, High-street, which has become so prosperous under the leadership of Dr. E. Cronin, has, in the providence of God, to face a very serious difficulty. Their premises have been purchased by the City and South London Railway Company for a station, and £325 has been given as compensation, their time expiring next March. In spite of every effort they have failed to obtain suitable premises, a large place being absolutely necessary. The attendance last Sunday shows the need. The prayers of God's people are earnestly sought for that God may open the way to provide suitable premises.

The North-Eastern District Union assist associations desiring to make special efforts to reach young men in their respective centres by providing speakers. It is gratifying to be able to report that missions have been held in eight different towns since November, and four more have been arranged. The services of the speakers are given gratuitously, and thus much good seed is sown at little pecuniary expense. In some instances one or more of the pulpits of the town have been occupied by the evangelists, who thus were able to have speech with young men who might not be drawn into the mission services, besides which the claims and aims of the Y.M.C.A. were made known. The towns where missions have been held are North Shields, Yarm, Bishop Auckland, South Shields, Deptford (Sunderland), Newbiggin-by-the-Sea, Middlesbrough, and Blyth. Hebburn-on-Tyne holds a mission this week, and Hawes, Hartlepool, and West Hartlepool follow. In every case where prayerful preparation is made for these missions they prove times of refreshing, revival, and ingathering.—W. M. Hudson, Convener.

The Cabmen's Weekly Messenger is a [illegible] issued gratis to all engaged in the public traffic. It is published by the Brighton Cabmen's Mission, and calculated to render welcome service. The contents are evangelical in substance, and pointed in style. Particulars may be had from Mr. F. Parker, Renby, Preston Park, Brighton.

[169]

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-life in Heathen Lands.—II.

MORE than once I have thought of the youthful readers of The Christian, and wondered whether they were interested in my first paper on Child-life in Heathen Lands. I think boys and girls in England who want to share in bringing the dark-skinned children of idolaters to love and obey their own Christ would like to hear much more about them. Although I am quite grown up, of course, young people have a very warm place in my heart. When I am talking or writing to them I feel quite like a child again.

The earliest work I ever did for Jesus was to collect subscriptions to equip the missionary ship *John Williams*. Perhaps that is how it is I am seeking to encourage you in missionary service. Would you like to hear something about the dress and the homes of Malagasy children?

The *lamba* is the outside garment of every Malagasy, from the old grandfather or grandmother down to the toddling child, and, except the few who have adopted the European dress, no one feels decently clothed without a lamba. Under this the boys wear garments like night-shirts, or suits, generally made of cloth or calico, and they have wide-brimmed straw hats.

The girls are all miniature copies of their mothers, with long dresses and no hats or bonnets, but their hair done in numberless fine plaits, or plaited and folded up into knots all over the head. Malagasy hair-dressing is a very serious matter and takes a long time to do, and no one can do her own in these elaborate styles, so the hair is rarely done *oftener* than once a week, and sometimes at longer intervals.

The houses the Hova boys and girls live in are mostly made of sun-dried brick plastered with mud. They generally have only two divisions, the smaller one where the entrance-door is and where the cooking is done in earthen pots on an open hearth with no chimney; a mud staircase, *very* narrow and steep, often leads from this place to a sleeping-room in the roof with no ceiling and only a bamboo floor.

The inner division of the house is larger and cleaner, with a wooden shutter for a window, and frequently a wooden bedstead against the wall at one end. Sometimes, too, there is a small table against the wall and one or two chairs, but the majority of the people prefer to sit on the more or less clean mats, and there are very few Malagasy who do not sit on the floor to eat their meals. The richer people have larger houses, varying in size and grandeur, and these often have a lot of European furniture in them, but the rooms seldom look either pretty or comfortable.

As you picture these rough homes, I am sure you are quite ready to sing—

I thank the goodness and the grace
That on my birth have smiled;
And made me in these Christian days
A happy English child.

As I told you something about Hindu girls before, you will very likely be curious to know what I can say about Hindu boys.

How do Hindu boys learn their religious duties? They have no Sunday-schools, nor any catechisms. They have no God whom they can take as an example. And yet they are not ignorant of the teaching of their books. Every Hindu has a religious teacher called a guru, whose work it is to make him know and do his duty to the gods. As soon as a lad is about ten years of age his father places him under a teacher, who gives him a text in which the name of his chosen god occurs, which the boy has to repeat many times every day. From the time this text is given the teacher visits the lad two or three times a year, and reads to him a few lines from one of their holy books, and in this way he learns a good deal about the god he serves.

Now, what will the Hindu boy learn about the gods from his teacher? That they have at times visited the earth, now as men, now as beasts, and that although they were deceitful, untruthful, impure, or cruel, they must be worshipped, or they will punish those who neglect them. He will hear that when he was only five days old one of them wrote on his forehead all the important events of his life, so that it was ordered by almighty power that the troubles that have disturbed him would certainly come, and that it was therefore useless to pray that he might be delivered from them. He will be told that if he wants to get saved he must attend to his teacher's words, and thus secure his friendship. He must bathe in a holy river daily if he lives near enough, but, at any rate, once in a lifetime. He must go on a wearisome journey to some holy temple, and secure the goodwill of the god whose image is there by making a present to the priest.

How different, you will say, all this is from learning how good and gracious and loving God is. I am certain you mean to try to make these children just as happy as you are in the knowledge and friendship of Jesus Christ. Joseph Woodhouse.

Watch Your Words.

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like the bees they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind.
If a bitter revengeful spirit
Prompt the words, let them be unsaid,
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back if they are cold and cruel,
Under bar and lock and seal—
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth! Selected.

Scripture Union Portions for Next Week.

Sun. Feb. 27	*John*	v. 25-35	Th. Mar. 3	*John*	vi. 28-40
M. „ 28	„	v.36-47	F. „ 4	„	vi. 41-58
Tu. Mar. 1	„	vi. 1-14	Sat. „ 5	„	vi. 59-71
W. „ 2	„	vi. 15-17			

Children's Special Service Mission.

Mr. Hutchinson, *Nottingham and neighbourhood*, to Feb. 25. Mr. J. S Tyler, *Congregational Church, Margate*, Feb. 26-28; *Southwick, Sussex*, March 2. Mr. Ranger, *Newton Abbot*, to Feb. 26. Mr. S. J. Hewlett, *Kew Baptist Chapel, near Gunnersbury*, to Feb. 28; *Public Hall, Chelmsford*, March 10-15. Mr. Callender, *Bayswater*, March 4; *Stockport*, March 5-16. Mr. E. Hughes, *Mission Hall, Lewisham*, March 4; *Board School, Wandsworth*, March 10; *Castle Yard, Blackfriars*, March 13; *Trinity Schoolroom, Finchley-road*, March 31. Mr. W. H. Steatiford, *Eltham, Kent*, March 9; *Harvey-street, Hoxton*, March 19-27. Mr. Goodman, *S. Woodford*, Feb. 25 March 6. Mr. J. Spiers, *Presbyterian Church, Plymouth*, Feb. 25-March 11. *Plympton*, March 14-15; *Box, Wilts*, March 16-31.

The Bible Searcher.

No. 110 (second list).—Correct answers received from :—

A—J. H. Archer*, Winnie Akerman, Maggie and Bertha Arres-Mather, E. Athole, Willie Aston*.

B—Geo. Brand, Conyers and Massy Baker, Arthur Barker, Mabel* and Charlotte Bailey, Hilda Bassett, Janet* and Eliz. Black, Leonard Bartlett, Herbert and Dorothy* Berry, Mary Bock*, Ethel Benger, E. Biddlecombe, Mabel Birney, A. Bridges, Phyllis Boyd, S. V. Boxer*, Ralph Bourne, Albert Botting*, Charles Brown*, Herbert and Ernest Bond, John Bott, Ashley H. Bowker*, Eva* and Robt. Browne, Harry and Bert Butler.

C—Walter, Maggie* and Jessie* Carter, Lily* and Fredk. Clarke, D Rosalind and Jack Clarke, Willie and Mary Charles, B. Cashford, Gladys and Beryl Calvert, Alice E. Crang, Lottie* and Daisy* Carmichael, Isabel*, Charles*, and Mabel* Candlin, James, Gershom, and Colin* Campbell,* J. A. Chamberlain, Bessie Cheale, Elma Cheal, Nina Coote, Annie Cooper*, Dorothy Cooper, Winnie Cox, Edith and Dora Corrie, Irene Coppard, Wm. and Edith Corrie, Ruth Coups, Marjorie Collins, Ruth J. Collis, Edith M. Cole*, Henry S. Curr, Emily Church.

D—Harold Davis, Willie R. Davies, Edith Daisley, Charlotte Dix, Vera Dickinson, Violet and Claude Dodsworth, Mordaunt Doll, Gordon S. Duncan, Kenneth Dunbar*.

E—Maud Eddey, Leonard Ewin, Eva Edmundson.

F—Janet Fawkes, Maggie, Kate*, Bessie*, and Mabel* Fletcher. Willie A.*, Ernest, and Reginald Findlay, Wm. and Fanny Field, F. A. and Aileen Figgis, J. A. Field*, Christopher and Lilian Fidler, Arthur Fooks*, Amy Fosten*, Agnes*, Flossie*, Maggie*, and Janetta* Fullarton.

G—Margaret*, Edith*, and Stuart* Gray, Stephanie Gray, Ivan and Hugh Garrod, Eva Gray*, David Gardiner, Mary Glass*, Maurice and Reginald Greenleaf, Mary*, Alfred, and Daisy* Greenacre, Edith Grieve, Minnie Giddings, Daisy Groves*, Dorothy and Winnie Grove.

H—Jack Harris, Annie Hazledine Frederick Halstead, Winifred Harvey, Ella Hake*, May, Janie, and Sandy Handasyde, Rose Hamilton*, Edith Hearn, James D. Henderson, Mary Herbert*, Evelyn Hewer, Gladys, Violet, Winifred, and Agnes Head, Theodora Hill, Byres Hill, Mabel, Harry, and Doris Hodgkinson, Willie Hook*, Margaret J. Hogg*, Marjorie Hogge, Violet A. Holford*, Tom, Helen, Harcourt, and May Hunter, Edith and Mena* Hunter, Lila K. Hughes.

J—Edith Jackson, Sinclair Jackson, Nellie Jelfs*, Grace E. Joyce, Kate G. Johns*, Lizzie Johnstone*, Muriel Joynt.

K—Bella, Alex, Agnes, and T. Kay, Flossie Key, Marjorie and Lilian* Kitson, Gertrude Kingerlee.

L—Ethel Larwill, Nessie and Henry Laing, Edith Lay*, Arthur and Alfred Llewellyn, Elsie and Guinefred Leigh, Dorothy Linney, Cecil*, Edith, and Norah Lowe, Edith and Nellie Lockhart, Grahame and Murray Lloyd, Nellie Lovegrove, Hannah Lovell*.

M—Louis and Queenie Matthews, Harry and Bruce Malaher, Mary and Valerie Maitland-Kirwan, Barbara Maconchy, S. Mackintosh, Ethel* and Florence* Mackenzie, Kathleen McGuire, L. B. Macaulay, Dugald and Kate MacGilp, John, Bella and Abraham Mack, Margaret Macphee, Hilda Madill, Alice and Francis Milne, Charlotte* and Bessie* Millar, May C. Mills*, Basil* and Ethel Morgan, Gwendoline, Arthur and Evelyn* Moir.

N—Ernest and Ella* Nash, Henderson* and Dorrie* Nathan, J. W. Neligan, Herbert J. Newton, Irene H. Nevill, Peter and Cissy* Nicholson, Eleanor Noel, Maude and Amy Nottage.

O—Eva and Maude Oakes, Lottie and Harriette Orr, Sidney and Katie E. Oliver*.

P—Dorothy Patten, Cyril Reeves Palmer, Winnie Paze*, Florrie Paver, Haden Palmer, Ada, Jessie, Maggie, Winnie, and Willie Palmer, Grace, Edith, and Ruth Pledger, Walter Perryman, Laura D. Percy*, Evelyn P. Pechey, Katie A. Pell*, Frederick and Joanna Pearman, Edwin Peters, J. Ernest Pearce*, Vera, May, and Daisy Petrides, Louie, Mary, and W. M. Penny, Kathleen Pincott, Gladys* and Isabel* Phipps, Susabel Pim, Cyril Pomeroy, Lillian*, Jessie*, and Margaret Pook.

Q—Edith and Minnie Quick.

R—Herbert and Edward Rainey, Gracie and Edyth Reeve, Olive Robertson, M. Stella Robertson*, Theodore Roberts, Mildred Robinson*, Isabel, Jessie, and Elmina Roe, John Rogers* Chas. S. Rudge*.

S—Edith B. Sansome, Ruth Salmon*, Margery Smart, Hester Savory, Gladys*, Violet*, and Evelyn* Shaw, Bessie Scantlebury*, T. and D. D. Stanier, W. and G. Stangro, Chas. W. Saunders*, Muriel Shaw, Gladys Sharp, Edith Saunderson, Violet and Chris. Salvesen, Ruth M. and Stuart Scragg, Dollie* and Bob* Salt, Elsie M. Slark, Nellie Sery, Barbara Sheild, Ernest Seymour, Agnes M. Sterry, Kathleen Shepherd, Lilian Skeats*, Marie E. Sleigh*, Muriel*, Rosetta, and Ivy* Sherwin, Irene Simms, Christina Simpson*, Wm. C. Sinclair, Mary C. Spiganovicz*, Fred and E. Short, Isabella Sutherland, Emily* and Nellie Stuart, Ronald Studd, Nellie Sturt*, Lizzie D. Symon, C. Bessie Symes*.

T—Clifford Tatham, Herbert G. Taylor, Olive Trench, Louie* and Nannie* Tibbits, Olive* and Violet Tritton, Herbert and Frank Toinkins, Harry Thompson, Willie D., Nettie and Kate* Thomson, John W. and Janet Thomson, Alice M. and Frank Thompson, Elizabeth Tucker, Alice E. Truelove*.

V—Gertrude Vellacott*, Dorothy and Jessie Vigers, Dorothy Vickers*

W—Dorothy Warner, R. Watson, Stewart Watson, Alexander Waring, Ethel Wallis*, Thomas and Bertie Weddell, Jessie G. R. West, Eva and Joe Winpenny, Polly Wiggins, Pringle Wilson, Mary Wright, Ruby and Edith Wilkins, Annie C. Wood, Evelyn H. Wood.

Y—Annie* and Dick Yes.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (111).

Philistines.

1. Ste p hen (Acts vii. 58).
2. Ra h ab (Joshua ii. 1).
3. El i ab (1 Sam. xvii. 28).
4. Ca l eb (Num. xiii. 6).
5. Ant i och (Acts xi. 26).
6. Mo s es (Exodus xiv. 1-31).
7. Pe t er (Matt. iv. 18-19).
8. Jer i cho (2 Chron. xxviii. 15).
9. Ha n nah (1 Sam. i. 20).
10. Ph e be (Romans xvi. 1).
11. A s a (2 Chron. xiv. 13-14).

Correct answers (first list) received from :—

A—Jessie Alen, Zeldah Albert, Arnold Akers*, Jacob Americana* Theodora and R.* Aldwinckle, W. T. Aldous*, Violet Ashworth*, A. Rose Anton.

B—Massy and Conyers Baker, Chappie* and Aline* Bazett, Herbert Braddon*, Daisy Ballard, Chas. and Myer Barnett, Cyril Badham, Willie*, Victor*, and Florence K.* Bellerby, Edith Bensted*, Jasper* and Leslie* Bell, Emily Bridgewater, Phyllis Boyd*, Bert Brotchie*, Nellie, Gertrude*, and Beatrice Brookfield.

C—Eleanor Chance, Wm. E.* and John* Clarke, Edith F. Crawley*, Lois M. Craven*, Rosaline Castein, Willie Cheesman*, Bessie Cheale, Mabel, Ida and Annie* Cole, Evelyn Constable, Dorothy Cooper.

D—Randolph and Dorothy Daintree, Ruth M. Dawson*, Willie R.* Davies*, Vera Dickinson*, Nellie and W. B. Dowsett, Ivy, Violet, and Kittie Donaldson-Selby.

E—Sarah Evans, Stuart T. Ellacott*, Eva L. Edmundson*.

F—Chas. Faillettaz*, J. A. Field, Ethel* and Eva* Fielder, Hyacinth Fitzsimons, Evelyn Foley.

G—Annie C*. and Bertie* Gale, Gertrude* and Dorothy Green, Mary Gover, Aaron Goldencrown.

H—Nellie Hatchett, Francis Harding, Nellie Hayman, Dorothea R. Harris*, Ina Hemmel, Dorothy G. Hewer*, Byres Hill, Joshua* and Dorothy* Hughes-Games.

I—Gladys Isaac*.

J—Dora J. Jay, Betty Jacobs, Florrie Jennings*, Grace Joyce.

K—Max and Eva Kalb.

L—Annie and E. Lawrence, Ethel Lay, Edward*, Henry*, May*, and Sidney* Law, Blanche Lindup*, Cecilia Lichtenstein*.

M—Charlie* and Geo.* Macdonald, W. Melville McKerrow, Hilda Matheson*, Gracie Marston, Robert, Aubrey* and Winnie* Marriott, Reginald V. Measor*, Alice and Francis Milne, Evelyn*, Gwendoline* and Arthur L. Moir, Owen*, Lewis*, Morice, Eva Monti*, Helen Morgan, Christina Murray*.

N—Henry L, J. W., and Mary H.* Neligan, Irene H. Nevill, Eleanor Noel*.

O—Arabella Onslow*.

P—Ethel G. and Gladys Palmer, Kathleen* and Ethel M.* Pasley, Alice M. Palmer, Myrtle Perry, Kathleen Pincott*, Dora Phillimore, Mary E. Plumb*.

R—Nora Read, Gordon Remington, Marion B. Richards*.

S—Constance* and Hilda Schaeffer, Flora Shadbolt, Evelyn*, Violet and Gladys Shaw, Elsie M. Slark*, Ruth Salmon*, Daisy Stanger*, Lilian Skeats, Frederick* and David* Seth, Ada M. Spencer*, Andrew Sell*, Flora Simmons*, Betty Stocks*, Jessie and Ethel Snowball, Constance* and Gertrude E. Scott, Emily* and Nellie Stuart.

T—Herbert G. Taylor, Frances Taggart*, B. J. Tennant*, Violet* and Olive Tritton, Neville Tufnell, Maude* and Edith Tyson.

U—Bessie* and Arthur* Unsworth.

V—Kenneth J. Vining*, Dorothy Vigers, May* and Edwin* Vickers.

W—J. Wm.* and Edith J.* Wheeler, H. and Colin Wright, Edith Wrighton, Edith M. Williams*, Wm. H. Williamson, Edith Whiting, Pringle Wilson*.

Foreign list.—Correct answers received from :—

No. 98. T. Alan Hogg (Chefoo). **No. 105.** Jean McN. Scott*, Annie and H. Baillie (Canada). **No. 106.** Dora E. Wallace* (Canada). **No. 107.** Vera Sjöström*. **No. 108.** Vera and Frank Sjöström (New York), Nellie Sery (France). **No. 110.** Francis Field* (Paris).

THIS WEEK'S BIBLE SEARCHER (No 112).

1 Samuel xix. to xxv.

1. How did Jonathan make peace between Saul and David?
2. How did David escape from Saul?
3. About whom was it said, "He loved him as he loved his own soul"?
4. How did David learn that Saul meant to kill him?
5. Who slew Abimelech and his sons, and why?
6. Who escaped, and to whom did he go?
7. How did David help the men of Keilah, and why did he leave the place?
8. How did David prove to Saul he did not want to hurt him?

Children under TEN do any three, under THIRTEEN any five.

Personal.

Will all those who send in papers kindly remember to give their ages; and I have received a few papers this week without any signatures.

Nellie Sery.—Many thanks for stamps.

Daisy Ballard.—Your writing is not quite neat enough for a star. Your paper need not be signed every week.

Elsie Clark.—The expression you mention is not to be found in the Bible.

Gertrude Brookfield.—I am sorry to hear of your loss, and sympathise with you all.

Stuart Clark.—You forgot to stamp your paper. I had to pay a penny for it.

Netta Fullarton.—As it was not your fault, I am indexing your names.

Harcourt Hunter.—You must really try and write your paper more neatly. I should advise you to get some lined paper, rule a margin, and leave a space between each answer.

Doris Hodgkinson.—I am glad you three are starting to do the Searcher. You must not use a concordance.

Charlie Rudge.—Am glad to welcome you as one of my nephews.

Arthur Foots.—You are not at all too old, and am pleased you are making the start.

Dorothy E. Harris and Chas. Williams.—Your answers reached me too late for correction.

Uncle Tom.

International S.S. Lessons

March 6.

"Jesus and the Sabbath."—Matt. xii. 1-13.

Golden Text.—"*The Son of Man is Lord even of the Sabbath day.*"—Matt. xii. 8.

CHRIST, his disciples, and some Pharisees, passing through cornfields—perhaps on their way to the synagogue—on the Sabbath. Disciples, hungry, pluck a few ears, and, "rubbing them in their hands" (Luke), eat the grains (1).

Jewish Sabbath Law.

It allowed no eating on Sabbath before morning prayers. Compare fasting in Ritualistic churches before morning communion. The supposed sin did not lie in *taking* the corn, for this was allowed. Compare the custom of gleaning in this country. But they said, It is wrong to reap and thresh on Sabbath. Plucking corn is a kind of reaping, and rubbing it in the hands is a kind of threshing.

Christ's Answer.

Jews looked to the letter, Christ draws their minds to the spirit, of Sabbath-keeping. They had wrapped the spirit up in numberless small rules of detail. Christ clears these away, and shows them the true spirit of the day of rest.

Example of David (3, 4).

When hungry, he entered the house of God (then at Nob), and ate the "shewbread" which was in the holy place (Exodus xxv.). This also happened on the Sabbath day (Lev. xxiv. 5-9). Christ does not mean that David always did what was right; but the Jews would admit this as an example which could be followed. *It was right to do just enough work to satisfy one's hunger or other needs.*

Example of the Priests (5).

The priests laboured in performing their ordinary duties on the Sabbath. It was their busiest day, yet the Jews did not regard this as a sin. It was never intended that *all* labour should cease, and the Jews acknowledged the principle of *necessary work* by holding the priests blameless.

The Sheep in a Pit (11).

They would admit that it was right to rescue your property from peril on the Sabbath. This was an act performed almost every Sabbath by the Jews, who were great as shepherds.

The Withered Hand (10, 13).

If it was right to rescue an animal it was surely right also to rescue a man, who is of more value than a sheep. Christ healed on the Sabbath. "The better the deed the better the day." This is true, but not the old proverb which reverses it. The day does not sanctify the deed, but the deed sanctifies the day. It is always lawful to do good.

Lord of the Sabbath (6-8).

Christ greater than the visible temple, for in Him dwelt the Godhead. He was the true Temple. He who gave the Sabbath could still command how it should be used. Verse 7 is a quotation from Hosea vi. 6. God demands mercy (the true spirit of religion), not sacrifice (the mere outward form of worship).

One Day's Rest in Seven.

This is the most Divine blessing. Some men refuse the blessing. They are not only sinners, but fools. A man can do more work in six days after one day's rest than he could by working the seven days. Lord Castlereagh worked seven days a week, lost his reason, and took his own life. Ministers and others who are compelled to work on Sunday should have another day of rest.

Our Sabbath.

We keep the first day of the week because Jesus rose on that day. It is the "Lord's Day." We should defend it against its enemies—and they may be divided into two classes.

(1) Those who wish to make it a day of amusement. The day is for rest of body and mind, and there is no rest like that of communion with God and worship of Him. For thousands the Sunday is the one opportunity of joining others in public worship.

(2) Those who would make it a day of labour. If amusement becomes general, thousands will have to work in order to provide that amusement, and the next step is to introduce labour for all on the Sunday.

THE LATE

Miss Frances Willard.

IT was with great regret that many learned, on Friday last, of the death of Miss Frances Willard, who for many years has been in the front rank of temperance reformers. Death was from influenza with complications. Miss Willard came of an old English stock, and inherited much of the fervour and determination of Puritan ancestors who left Kent for the New World in the days of the Stuarts. She was born at Ogden, in the State of New York, in 1839, but passed her youth at Forest Home, Wisconsin, whither the family followed the westward migrations. Along with her brothers, Miss Willard was educated by a devoted mother, and life on the prairies developed a vigorous womanly independence.

When Miss Willard was eighteen the family removed to Evanston, a suburb of Chicago, and at twenty she quitted college with the resolution to "earn my own living, pay my own way, and be of some use in the world." For fourteen years she taught as a schoolmistress in six different towns. This period of teaching was, however, broken by a two years' trip to Europe, when she visited Egypt, the Holy Land, and Russia, besides the more frequented parts of Europe.



In 1873 a wave of temperance propaganda passed over the States, which was followed by a violent reaction in Chicago. This brought Miss Willard to the front. She resigned her position as president of a Women's College, and threw herself heart and soul into the temperance crusade. Shortly afterwards she became president of the Chicago Women's Christian Temperance Union. In 1875 she founded the National Women's Christian Union, and became its first national secretary. She soon became convinced that unless women were enfranchised the evil of intemperance could not be successfully grappled with. She met with great opposition, but in 1877 she commenced a systematic campaign throughout the American continent. In the ten years 1878-88 she addressed on an average one meeting a day. In one year she worked in all the forty-four states and five territories, and travelled 30,000 miles by rail, river, and stage.

It was not to be wondered at that the World's Women's Christian Temperance Union spread throughout the length and breadth of the land. In 1879 Miss Willard was elected President of the National Union, a post which she continued to hold until her death.

She was a born leader and a consummate organiser, and fully accomplished her girlish determination "to be one whom multitudes will love, lean on, and bless." In 1884 she helped to establish the Prohibition party, and was a member of its executive committee. But she lost many earnest friends in America and Great Britain when she carried the war into the sphere of politics; and yet others during the troubles arising out of recent legislation for the Indian army. She was a Methodist, and was elected in 1887 to the General Conference of the Methodist Episcopal Church, but was not admitted on account of her sex.

Obituary.

MR. F. T. F. HEARNDEN, NOTTING HILL.

The church at the West London Tabernacle mourns the loss of one of its best workers in Mr. Hearnden, who passed away a few days ago after a short illness. His life was practically devoted to Sunday and Ragged Schools. Joining the church at the age of sixteen, he at once commenced teaching in the Ragged School. His special aptitude in the service led to his appointment as superintendent of the West London Tabernacle Sunday-school, a post he held with much appreciation for fourteen years.

MISS H. MARRIOTT, BRISTOL.

By the death of Miss Hannah Marriott, of Cotham Park, Bristol, many deserving societies lose a warm friend, especially those that advocate the cause of animals. It was her life work to help those who could not plead for themselves, believing that as God cares for all his creatures, his servants should do the same. In conjunction with Miss R. F. Sturge, for nearly twenty-five years Miss Marriott carried on the ladies' branch of the R.S.P.C.A., and through the joint instrumentality of these ladies thousands of Bristol children have learned that they have duties towards their humbler fellow-creatures. Miss Marriott was a strong opponent of vivisection, which she regarded as "an abominable sin." For many years a sufferer from bronchial asthma, on Sunday, January 30, she peacefully entered the Country where "the inhabitant then shall no more say, I am sick."

MISS E. S. SLADE, SALISBURY.

This lady, who had been connected with Salisbury for many years was highly esteemed for her good qualities by a wide circle of friends. For a number of years she was an active and valued worker at Barnard's Cross Mission, being one of the first teachers when the mission was started. She not only taught her scholars spiritual things, but was also deeply concerned about their temporal welfare, and many a girl who has left the city, and is now doing well, has to thank Miss Slade for having given her a good start in life. Converted at the age of 24, Miss Slade gave herself energetically to the Lord's work, her life being fully consecrated to the Master's service; and she was never known to let slip the smallest opportunity for service or testimony. Says a fellow-worker: "I can bear testimony to her noble self-sacrificing life. Nothing seemed too much for her to do for the Master she loved and served."

REV. R. FORREST, EDINBURGH.

This minister, who died at his residence, Edinburgh, on the 16th inst., was ordained twenty years ago to the ministry as colleague to the Rev. Sir H. Moncrieff, at Free St. Cuthbert's, Edinburgh, of which, after serving as assistant in several charges (including Leghorn, where he was associated with Dr. Stewart), he became minister, and has ever since given devoted service. The leading characteristics of all his work were unselfishness and fidelity, and he earned the reward of enjoying beyond most men the admiration and love of those to whom he ministered. His preaching, evangelical in spirit, was notable for vigour of thought and scholarly style; and his sympathetic nature made him singularly acceptable and useful in pastoral visitation, a duty which he conscientiously performed. A few days before his death he sent to his congregation an affectionate message, assuring them of the sustaining power of the Gospel which he had preached to them, and of the comfort found by him in the knowledge of their sympathy and attachment.

MR. SAMUEL BODY, BRISTOL.

Many will hear with regret that on Tuesday last week Mr. Samuel Body, of Bristol, passed to his rest, in the eighty-third year of his age. He was formerly connected with the Congregational Church at Castle Green, but for the last eighteen or twenty years associated with the church at Bethesda, Great George-street. He was widely known and esteemed in and around Bristol as a preacher of the Gospel, having been a member of the Itinerant Society for fifty-seven years. During these years it was his custom to preach in the villages on the Lord's Days, and this he continued to do, in spite of advanced age, until last July.

His tall figure and commanding presence were familiar, not only in Bristol, and in several different conferences for Christians, but also in the surrounding neighbourhood. His last days were largely spent

in intercession for those to whom he had ministered the Word of life. He was a man marked by strong individuality and great decision of character, an ardent admirer of the Puritans, a staunch Protestant, and a thorough Nonconformist. He was a great lover of the Word of God, and was in his element when engaged in expounding its pages. His doctrinal views were of the old Evangelical type, and were maintained at all costs, in opposition to the new theology, with which he had no sympathy.

Mr. Body will be greatly missed by a large circle of friends in Bristol, and by many in the villages that welcomed his visits. The funeral arrangements, according to his own wish, were as simple as possible, a short service being held at the house on Saturday afternoon (19th), followed by the interment in Arno's Vale Cemetery. A considerable number of friends surrounded the grave, testifying by their presence to the esteem in which the departed one was held.

THE BISHOP OF BEDFORD.

Dr. Billing passed away on Monday morning, at his house, The Firs, Englefield Green, Surrey. He had been an invalid for several years past, an affection of the brain having disabled him from transacting even work of a routine character. He was born at Maidstone in 1834, and was ordained in 1857 to the curacy of St. Peter's, Colchester. After acting as an association secretary of the C.M.S., he became vicar of Holy Trinity, Louth, in 1863—a position which he held till his removal to London ten years later. His first experience of London was gained as vicar of Holy Trinity, Islington, a church with marked Evangelical associations.

Here he remained for five years, and in 1878 he accepted the rectory of Spitalfields, then, as now, perhaps the most difficult and discouraging incumbency in London, presenting, as it does, in acutest form every religious and social problem which has perplexed this generation. Dr. Billing was not a man to be deterred by difficulties. He adapted himself not only with great self-denial but with much foresight to the necessities of the situation. No class of the parishioners was outside the scope of his personal efforts. He systematically visited the lodging-houses in order to offer a fresh start to some of the wretched and ruined "dossers," and he would parade the streets at night in the hope of reclaiming the fallen women who thronged the thoroughfares of his district; while for the poor little children, the waifs and strays of humanity, he founded homes and refuges.

But ten years in Spitalfields is long enough for the most resourceful and devoted clergyman, and the rector was contemplating retirement to some less exacting sphere, when, in circumstances which perhaps were unique, he was elevated to the episcopate when the then Bishop of Bedford (Dr. Walsham How) was nominated to the newly founded See of Wakefield. As Bishop he more than retained the personal popularity which he had won as an ordinary parish clergyman. Differing in many respects from his predecessor, he carried on the main features of Bishop Walsham How's work, and there was not a parish in the East End where his influence was not felt.

Protest against Vivisection.—On Thursday last, at the residence of Mr. Henry Dell, 78, Cromwell-avenue, Highgate, a meeting was held to protest against the shocking increase of vivisection in connection with our hospitals. Rev. J. R. Wood presided, and an able address was delivered by Rev. T. Perkins, rector of Blandford, a voluntary lecturer on behalf of the National Anti-Vivisection Society, 20, Victoria-street. In the course of his address, Mr. Perkins dealt with the frightful torture inflicted upon dumb animals in the name of science. Though the public have an impression that numbers of the seven thousand animals experimented upon last year suffered little or no pain, owing to the experiments being inoculations, yet the real facts were that the animals were inoculated with the germs of cancer and other frightful diseases, and the agonies endured were untold. Fearful tortures were also inflicted in the eyes of dogs and cats without any anæsthetics. The lecturer quoted from such eminent men as Dr. Lawson Tait, of Birmingham, Sir William Fergusson, and others, who have raised their voices against these experiments, which are leading to grave errors. An animal being constituted differently from man, the experiments performed upon it cannot be relied upon for the latter.

Gertrude Smith.

7, *Hilldrop-road, N.*

[172]

Items of Interest.

HOME.

Army estimates for the current year exceed those of the preceding year by £880,000, and reach the huge total of £19,220,500.

The Committee on Money Lending will resume its sittings at once in the House of Commons. In view of recent legal proceedings reform is much needed.

Two hundred pounds have been sent by the Clothworkers' Company to the London Hospital Maintenance Fund, and a further £200 is to be subscribed annually for five years.

Experiments to be made throughout the country this summer in the growth of sugar beet are likely to be of national importance.—*A propos* of sugar, we trust that in the interest of temperance the proposal of the Jamaica Legislative Council to "protect" Jamaica rum in English markets will be defeated.

Last year in connection with the Royal Humane Society 716 persons were rewarded for saving 650 lives and endeavouring to save fifty-nine others. The rewards conferred were one gold and twenty-six silver medals, 148 bronze medals, 492 testimonials, and many pecuniary recognitions of bravery. Some of the rescues effected, including several by ladies, were particularly brilliant.

Juvenile depravity is a subject that may well cause alarm when we hear of seven boy burglars, the oldest only sixteen, being arraigned before a London magistrate for breaking into business premises.—The Duke of Sutherland is about to provide a holiday home for poor children of the Staffordshire Potteries at Hanchurch, on his Trentham estate.

The restlessness and suspicion that still exists in the labour world was exemplified last week when over sixty men left a shipbuilding yard at Sunderland because a few of their number had been urged to "hurry up" their work. They have since returned, but without the "apology" they demanded.—The Fife and Clackmannan coal owners have unanimously refused a demand by the miners for a 12½ per cent. rise in wages.

Now that the religious controversy is in abeyance, attention is being directed to practical developments of education. A scheme of the Technical Education Board provides for 600 promising boys each year continuing their education by the aid of the Junior County Scholarships.—The chairman of the Sloyd Association contends that among the curricula for the various schools they should have a system for helping scholars into the earlier stages of skilled trades. There can be no doubt of the immense industrial value of such a system.—The London School Board have resolved to abolish fees in evening continuation schools, which will greatly enhance their value.—Among the Jewish community a movement is on foot to do honour to Lord Rothschild by providing the £20,000 required for the enlargement of the Jews' Free School, Spitalfields. The extension is to be called the "Rothschild Wing."

FOREIGN.

It is reported that the Shah of Persia intends visiting Europe during the coming summer. If only we could bring these foreign visitors into contact with the spiritual forces of true Christianity what grand missionaries they might become!

Greece seems to be settling down. In letters to the Queen and the Tsar, King George of Greece expresses the warmest thanks of Greece for the guarantee of the loan.—The Greek Refugees' Committee are pushing forward the distribution of seed corn, and helping the refugees back to their villages.

Crete.—Starving peasants at Paleocastro (Crete) beg the Consular body at Candia to arrange for a steamer to call for them that they may embark for Greece. Their condition is most pitiable. Nearly £1200 has been subscribed to the Destitute Cretans Fund.—The Ambassadors at Constantinople are considering a proposal to provide a provisional government, to introduce autonomy without appointing a provisional governor. This indicates a peaceful solution of a troublous problem.

America and Spain.—Some American journals have wickedly endeavoured to inflame the relations between these countries by attributing to enmity on the part of Spain a terrible explosion that occurred on the American cruiser *Maine*, lying in Havana Harbour. Nearly three hundred men and officers are reported killed. The cause of the accident is unknown.

Klondike.—The infatuation for gold continues to draw multitudes to this dreary region. A gigantic "rate" war has been deliberately entered upon between the Canadian Pacific Railway and the United States Trans-continental lines to secure the traffic; and the United States Government is also said to be putting difficulties in the way of Canadian communication.—The *Clara Nevada*, homeward bound from Klondike, has been totally wrecked on the Pacific coast; crew and passengers were lost.

The East continues in a state of unrest. The relations between Servia and Bulgaria are much strained, and trouble may be anticipated in the Balkans. The Porte has sent Edhem Pasha to investigate the situation in Macedonia. The Odessa correspondent of the *Times* says that Russia is negotiating with Turkey for permission to send an ironclad through the Bosphorus. Pardon is to be extended by the Sultan to all the Bulgarians in the Uskub district, except the ringleaders, and the Kaimakams who abused their authority are dismissed.

China and Japan.—A Japanese Cabinet Council just held decided that the finances of Japan permitted no delay in payment of the Chinese war indemnity. The Chinese Government has agreed to open all inland waters to navigation by steamers, whether foreign or native-owned, under regulations to be subsequently framed. Telegraphic dispatches from Singapore state that the French in Indo-China are mobilising 7,000 troops for action in Hainan, China, or Siam.

India.—Light and shade in Indian affairs have been brought out during the past week. Parliament was asked to pass a vote of censure on the Government for the continued occupation of Chitral, and for the frontier war (which has cost more than two-and-a-half million sterling). The motion was, however, rejected. But it is gratifying to note that the Afridis themselves have shown a sense of confidence in our rule by seeking a place of refuge for their wives and children, not in their own inaccessible mountains but in our cantonment town of Peshawur. Does not this suggest that these rugged warriors might have been won by kindness had our representatives gone the right way about it? A beautiful statue of Her Majesty the Queen Empress, to be erected at Maulmain (India), was subscribed for chiefly by Burmese and executed by a Burmese sculptor—a cheering indication of loyalty. In the Legislative Council of India the Bill for amending the laws relating to sedition was passed.

Africa.—The prospects of peaceful rule and the attendant possibilities of missionary progress do not seem very hopeful in some parts of West and Central Africa. Not only from the natives do difficulties continue to arise, but France has occasioned anxiety by establishing posts on what is deemed to be British territory at Borea. Recruits are coming in freely for the new imperial regiments in the Lagos and Niger Hinterland. A new reserve corps is to be created for the Congo Free State army. A party of English nurses will sail shortly for this region. Nipseni, the chief of the Angoni Zulus in Nyassaland, has risen in revolt, which a strong British force has been sent to put down. News has been received of further fighting in Uganda, and Major Macdonald's party are surrounding the rebels. Great tact is needed in our relations with these native races.—In West Africa the French expeditions are advancing toward Sokoto. The Sultan of Sokoto has ordered them to halt forty miles from the capital, while the Agent-General of the Niger Company is holding a force in readiness to assist the Sultan if necessary.—At the palaver between the Niger Company and the Ibouza tribe the following terms were agreed to:—(1) The abolition of human sacrifices. (2) The opening of roads to all the tribes. (3) Missionaries to be allowed to reside and erect buildings in three of the Ibouza towns. (4) One King, with a council of twelve, to be appointed, and to be responsible to the Government, instead of the hundred chiefs now reigning.

Figueras Evangelistic Mission.—Our builder has informed us that expensive repairs and alterations will have to be made to the roofs of our Medical Mission Building and Infant School. We cannot afford to draw on our general fund, and should be very thankful to avoid doing so by having a successful sale of work in the spring. The Society for Promoting Female Welfare kindly lent us a stall at their annual sale, to take place in the Albert Hall (D.V.) on April 28 and 29. Out here we have not a spare moment from our work to furnish a stall, so must appeal to friends in Britain to help us, and there is no time to lose. Articles for the sale may be sent to Miss Lucy Smith, Fairfield House, Hampstead Hill Gardens, N.W.

Emily Lopez Rodriguez.

Figueras, Gerona, Spain.

Home Missions.

Scenes in a Northern Town.

LAST Sunday morning, going down a certain street near the centre of the town, the writer counted thirty-nine shops open for business, not counting the public-houses, which numbered ten; forty-nine shops open in a comparatively short street! In one of the shops I counted seventeen customers (big and little) inside at one time; on the Saturday night, passing the same shop, there were but two or three customers in. Sunday seems to be market-day.

Two boys selling Sunday newspapers in the streets told me they sold between them twenty dozen on a Sunday. Mentioning it to a policeman, he seemed to have a high opinion of the moral effect of reading Sunday newspapers. He appeared to think we could spare the Bible better than them. When someone in the Town Council complained of boys shouting papers for sale on a Sunday, it was moved that the police should instruct them not to shout so loud. Three successive owners of one of the shops died suddenly. What goes on in and around the public-houses would be a sickening story. The narrow lanes that run sideways from the street, I am afraid, have been often washed with countless human tears.

At the end of the same street was the mortuary. Looking in one Sunday morning, I saw a young woman lying stretched out for her long sleep, her hair all dishevelled; and as I looked at her upturned face I saw it was one who passed me a few Sunday nights before, going with a can in her hand to the public-house. As she passed me she said, "Oh, when I see you I feel ashamed." She had died the night before, in a drunken sleep, within an open passage. As I stood looking, a young woman, twenty-one years of age, came in to see who it was. I spoke a few words, gave her a Gospel warning: she was the picture of health, but died herself only four days afterwards, with scarcely a moment's warning.

How many of the churches avoid all contact with these floating wrecks drifting past their doors to the death that never dies! In the same parish the Nonconformists have sold four of their chapels to the Church, and gone to a more respectable part of the town. Another Nonconformist chapel close by, has been sold for a place of business. One is shut up; another one was sold for a bond warehouse for spirits. These are all close to the street spoken of.

Meanwhile the wail of human misery rings about the ears of God's people, who often seem as "deaf as destiny" to the sound. The church bells ring up the street, but they neither go to church nor shut up their shops. A street girl said, "I would not know it was Sunday at all if it were not for the church bells." E.B.

Yarrow Convalescent Home.

Since the opening of this institution at Broadstairs, a little over two years ago, no fewer than 1299 children have been benefited by a stay there. It will be remembered that the Home is fully endowed, and no subscriptions are required; also that it is not intended for the very poor, but for children who have been respectably brought up, and whose parents cannot afford to send them to the seaside entirely at their own expense.

During the summer months the applications for admission are far in excess of the capabilities of the Home; but in winter it is only partly filled, and the trustees are most anxious to maintain its utility equally throughout the year. There is little doubt that the falling off in applications during the winter may arise from the fact that the Home is thought not to be a very desirable resort during the inclement part of the year; but such is not the case. The building is thoroughly warmed and ventilated, a healthy temperature being maintained throughout; and there are play corridors and covered playgrounds without. The grounds are planted and well sheltered, and there are but very few days in the year when children cannot enjoy the fresh air, even when the weather debars them from going to the sea-front.

The secretary of the Home is Mr. T. Fredk. Myers, 73a, Queen Victoria-street, E.C.

The King's Own Mission.

THE third annual report of this Mission tells of uphill work, in the face of serious initial discouragements, crowned by remarkable success. Mr. W. Green, of Bickley, the treasurer, traces the hand of the Lord in the whole work; while Mr. O. L. Heatley, the superintendent, follows with a detailed account of service. The council say:—

"A few months ago the work was threatened with a total collapse, the mortgagees of the property informing us that, an offer of purchase having been made, we must be prepared to quit the premises at the close of the year. This, of itself, would have been a crushing blow after the immense amount of labour, anxiety, and expense incurred in the promotion of the Mission; but when we learned that under the new ownership the premises would, in all probability, be used as a music-hall, our grief and consternation were increased a hundred-fold, and it was felt that it was our imperative duty to avert, if possible, such a dire calamity.

"To save the work from dispersion, and the premises from being used as a music-hall, the lease had to be purchased. Noble friends came forward, and a total of £1276 12s. was secured; but there still remains £626 to be raised.

"During the year our hearts have been rejoiced by seeing many souls saved, and here let me say that we believe that the thing which has had the greatest weight with the neighbourhood has been the changed lives and general appearance of those who have been converted to God. We stood one Sunday morning in the home of a drunkard, and were shown the empty cupboard and listened to the sad, sad wail of the drunkard's wife; and as we listened we wept—wept bitter tears! Work there was that could be done, but the same sad tale was told us—neglected for the drink. Thank God! that man has been sought out, and to-day is saved, and one of our workers.

"Another case is that of a man who attended our open-air meetings for fully twelve months, and often designed to upset us, but could not. The Holy Spirit was working in him. At length he asked to be allowed to join our Temperance Society. We next found him at our early morning prayer meeting, and then on a Sunday night upon his knees, crying 'God be merciful to me a sinner!' This man also is doing a good work in seeking to bring others to God. We must not close without stating that not only are drunkards getting saved, but others who have been mere formalists have had their eyes opened by the Holy Spirit to see Jesus Christ."

The open-air and house-to-house operations have also been the means of winning many. The Bible-classes and Sunday-school also show gratifying results, as also the service of the Sisters in the homes of the people. Thus "what appeared three years ago to be an utter impossibility is to-day an accomplished fact, viz., the establishment of The King's Own Mission, at St. James's Hall, Royal-road, Kennington Park, S.E., with all its numerous and successful agencies."

Union Tabernacle, Wandsworth-road.

THE workers in the various branches of this mission held their annual meeting last week. Reports were presented of increasing efforts to reach the Christless in the densely populated district. God has manifested his power in the awakening and conversion of many, both young and old.

In the course of the evening it was mentioned that of the thirty members who joined the fellowship at the beginning of Mr. D. M. Cameron's labours fifteen have fallen asleep. Cheering accounts were given of the work in connection with the meeting for mothers, the Sunday-school, and the Band of Hope. The converts of the mission contribute out of their poverty to sustain the work, but help from outside is needed if all the agencies are to be kept in operation.

A hall for the children's work is a pressing need, but there are no available funds. In fact, the year's working account shows a deficit of nearly £100, the present building having been cleaned and relighted. Mr. Cameron has the warm encouragement of well-known friends of Gospel work, and it is to be regretted that his energies should be hampered by financial obstacles. His address is 515, Wandsworth-road, Clapham, S.W.

Reaching the Hooligans.

DEAR SIR,—On next Sunday, February 27, we (D.V.) commence the general work in our new Mission Hall, Holland-street, Southwark-street. It is quite close to the Surrey end of Blackfriars Bridge.

The missioner will be Mr. David Rea, of Belfast. Readers of The Christian will remember accounts of the gracious manifestations of the Holy Spirit's power in connection with Mr. Rea's preaching in Belfast, Ballymena, Glasgow, Aberdeen, etc. May his coming to South-east London be with signs and wonders following. On Sunday mornings at 11.30 there will be an address to Christian workers, and in the evenings at 7.0 an evangelistic service; also on week-nights at 8.0 (except Saturdays).

We want to hold an open-air all-day campaign on Sunday, and an open-air service before the meeting indoors each week night. May I plead with those who love old-fashioned, out-and-out, to-seek-and-to-save aggressive work to come over and spend next Sunday with us, and also help us during the week? Refreshments will be provided at the mission throughout Sunday and on week evenings.

On Sunday, 6th March, we hope to begin the special work amongst the hooligans. Will any Christian friends whose hearts are moved to take a practical share in this missionary work amongst home heathen kindly write to me, or call and see me any night at the Mission?

A notable result of Mr. Moody's first great Mission in London was that many who were converted took up forthwith definite work for God, and some are now front-rank men in voluntary Christian work. I hope that similar fruit may be found from the services Mr. McNeill is now holding. Any who have found the Saviour at his meetings and wish to commence to work for the Lord will find a niche of usefulness in our new Mission. We can utilise everybody whose hearts yearn to be "something for Thee."—Yours faithfully, J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, London, S.E.

Free Church Councils.

REV. W. BRADFIELD, B.A., of the Bishop-street Chapel, has been elected president of the Leicester Free Church Council for the ensuing year, in succession to Rev. J. G. Greenhough, M.A.

Rev. Geo. Hooper, of Eston, concluded on Wednesday week a twelve days' united mission at Dudley, organised by the Free Church Council. The meetings were held in the King-street Congregational Chapel, the largest in Dudley. Mr. Hooper received great assistance from the Free Church ministers, all of whom threw themselves heartily into the movement, arranging daily Bible-readings, and also open-air services in the evenings, which were the means of bringing many people from the streets into the meetings. Considerable interest was manifested from the first, and in a few nights the spacious building, accommodating over 1200, was crowded to its utmost capacity. As a result of the mission, 169 names were taken in the inquiry rooms, and the spiritual life of many was deepened.

In connection with the Sittingbourne and Milton Council of Evangelical Free Churches, a mission has been held by Mr. O. L. Heatley in Sittingbourne. The series began on February 7 with a Bible reading in the afternoon, and an evangelistic service in the evening. The attendance was good, and the meetings were greatly appreciated. The congregations increased, until on Sunday, the 13th, the Baptist Tabernacle was packed with an audience of 800 people. On Monday Mr. Heatley gave his lecture on "The Story of My Life" to a very large and enthusiastic audience. The meetings have been most stimulating to Christians and impressive to the unconverted. The missioner does not adopt great pressure in the services, but believes in the truth itself forcing people into confession of Christ.

Midnight Meeting Movement.—The committee have united with the Portsmouth Rescue Society in holding meetings for the outcast of Landport and Portsea. Larger numbers were induced to attend than at any effort made for some years past. Several girls from both meetings entered Homes, and some were restored to sorrowing friends. It was most encouraging to learn that the rescued cases from the gatherings held last September were still doing well in the Homes, and being fitted for respectable domestic service. Mr. and Mrs. Fison, Captain Key, R.N., Mr. Denning, Miss Sals, and Mr. McCree, secretary of the parent society, took part, with other local friends.

The Evangelistic Field.

MR. W. R. LANE AT SOUTHAMPTON.

From exceptional local causes Southampton has experienced a boom of commercial prosperity in recent years, and this has resulted in the usual, if not inevitable, deadening of spiritual life and accession to the forces of evil. While the ranks of the ungodly have been continually reinforced, there has been no corresponding increase of energy and zeal in the Christian churches to meet the soul-needs of the growing population. This fact has lain heavily on the hearts of those who longed that others should participate with them in the great Salvation, and their prayers and efforts have resulted in several special missions which are now being held.

The Albion Congregational Church (Rev. H. J. Perkins, pastor), guided undoubtedly by the Holy Spirit, as results have proved, arranged some months since for a mission to be conducted by Mr. Lane from February 6 to 17. It was preceded by continuous, earnest, believing prayer, and the prayer-answering God has sent showers of blessing. Great expectations of an outpouring of the Spirit—searching, saving, and cleansing—were entertained, and from the first service it was felt that these expectations would not be disappointed. The early meetings were large, but not crowded, and Mr. Lane's strong, manly, yet simple and tender, words, "took hold" at once." It was felt that no undue sentimentalism would be resorted to, and that the truth as it is in Jesus would be presented simply in its own attractive beauty and power.

It proved so; from the young people's meeting on the first Sunday afternoon to the closing meeting of thanksgiving and praise it was evident that the message of love, and of warning from neglected love, was winning its way to the hearts and consciences of the hearers. The audiences continued to increase in numbers, until on the Friday night, when Mr. Lane took as his subject "The Pilgrim's Progress" (with lantern illustrations), it was crowded. On Sunday, the 13th, a men's service in the afternoon was attended by about 700, and the solemn address on purity of life is known to have called forth from some the cry, "Create in me a clean heart, O God." At the evening service the crowded audience listened to a most impressive discourse on Pilate's question, "What shall I do then with Jesus which is called Christ?" while the pastor preached to an overflow meeting in the school-room adjoining. A women's meeting, attended by about 500, was held on Monday afternoon. During the last four nights the interest increased rapidly. The address on "The Great White Throne" was probably the most impressive of the series, and the solemn warnings founded on a contemplation of the incidents and issues of the Final Judgment sank deep into the consciences of many, leading some to seek counsel and prayer in the after-meeting. On seven afternoons Bible-readings were held in the Shaftesbury Hall of the Y.M.C.A., which were fully attended from the first, and at last were very crowded. They were times of refreshing from the presence of the Lord, who revealed glorious things out of his Word.

The invitations to the inquiry-room throughout the mission were responded to by about 280, of whom 192 professed decision for Christ, the remainder being either persons under conviction of sin, backsliders seeking recovery, or souls yearning for a deeper spiritual life, "a closer walk with God." Statistics can convey no just estimate of the results of a spiritual awakening like this. A better testimony, perhaps, than that supplied by figures was that given at the memorable thanksgiving service on Thursday night with which the mission closed. The thronged audience had been deeply interested in Mr. Lane's recital of his own conversion, and his closing appeals and "farewell" moved the hearts of all. When the pastor asked that those who had received spiritual blessing during the mission would indicate it by standing, there appeared to be few, if any, who could resist the call to this simple act of testimony and thanksgiving. It was a grand and thrilling sight to see a crowded audience of some 1200 thus literally "stand up for Jesus," and although only the Great Day can reveal how much of this fervour will abide the test of time and temptation, our trust is in Him who "is able to do exceeding abundantly above all that we ask or think." The evangelist is gone to other spheres of labour, but the blessing remains, and an overwhelming sense of gratitude pervades the church. Special services will still be continued, and were fitly commenced by an earnest declaration of "the keeping power of God" by the pastor on Sunday night. The prayers of God's believing people for evidences of his Spirit's influence and power to be continued are earnestly requested. E. R. G.

February 20.

MR. MOODY'S COMING MISSION.

Mr. Dwight L. Moody, who only lately closed a remarkable series of revival meetings in Carnegie Hall, New York, will begin, on March 13, a new movement on a much larger scale. So much spiritual benefit has resulted from the Carnegie Hall gatherings that urgent demands were made in many quarters for a continuance of the grand spiritual work which had begun to be felt throughout a very large section of the country. Accordingly, the Industrial Building, known as the Grand Central Palace, New York City, has been secured for the week from March 13 to 20, when it is expected that one of the grandest series of revival services ever seen in the United States will take place. This great hall is one of the largest in the States in point of seating capacity. There are 7,000 chairs, and more can be provided, if necessary, so that as many as 10,000 can be comfortably accommodated.

Mr. Moody would be glad if friends on this side would pray earnestly for much blessing on these great gatherings.

GIPSY SMITH AT READING.

Great spiritual power and abounding manifestations of blessing marked the United Mission, conducted from Feb. 6 to 14, in the Town Hall, Reading, by Gipsy Smith. The local Free Church Council organised the work, and the churches laboured most harmoniously in its promotion. The spacious building, accommodating about 2,000, was nightly crowded to excess, and hundreds turned away. In response to the appeals of the evangelist, nearly 500 men and women went to the inquiry-room, and hundreds professed conversion. It is felt that a great deal of solid work was done, and a thanksgiving meeting of the converts, inquirers, and workers is being arranged for Monday, Feb. 28.

MR. B. F. WEAVER IN GLASGOW.

For fourteen years evangelistic work, in connection with the Cowcaddens Free Church, has been carried on every night without intermission in the northern districts of Glasgow. Local helpers have always been glad to give service in a mission which is generally acknowledged to be situated "where Satan's seat is." But we have often the help of evangelists and ministers. Such assistance we are always glad to avail ourselves of in the month of January—that being one of the most fruitful months of the year. This time it was arranged the Brothers Weaver should give us a three weeks' mission. There was much prayer and preparation beforehand. Fruit began to appear even before the mission began. An old fisher was heard to say, "It is time to haul the nets when the fish are leaping into the boat," and so we found it. Mr. Frank Weaver was not able to come owing to cold caught at Cardiff, but Mr. Bewley F. Weaver is a great favourite, and from the very first meeting the attendance was very large on Sabbaths and remarkably good on weekdays.

Mr. Weaver does not spare himself in study, prayer, or preaching. He knows his Bible well, and knows how to apply it to the needs of the soul. His presentation of the Gospel always comes after dealing with the conscience, and the Spirit of God blesses the message wonderfully.

Two things have been notable about this mission. Backsliders who had almost given up hope regarding themselves have been restored, and hardened sinners have professed surrender to Christ. Some of the nights were very remarkable for conscious power. On the last evening there was a praise and testimony meeting, when Christians of many years' standing as well as young converts confessed that they had experienced a revival. Upwards of one hundred cases were dealt with, several being as clear and definite in their profession as any we have met with these many years. Our earnest prayer is that the sons of Richard Weaver may be increasingly blessed in winning souls for Christ.

To-day we had the annual meeting of our Pioneer Missions—this being what has come to be known with us as Founders' Day. There was a gathering of 360 of the poorest of the poor, along with their six missionaries (ladies). These missions have proved a great blessing to the poor of these districts. There are now 275 families connected with them, and altogether 381 in regular attendance. There are 149 living witnesses for Christ. It is the Lord's doing and wonderful in our eyes.

(Rev.) William Ross.

EVANGELISTS' MOVEMENTS.

A mission has been held at St George's Presbyterian Church, Sunderland, by Rev. G. H. C. Macgregor, M.A., from February 6 to February 11. There have been meetings in the afternoons for Christians, while in the evenings the work has been principally with the unsaved. The time has been one of singular refreshment. God has richly blessed his people and greatly increased his inheritance. There has been nothing like it for many years. The interest grew from day to day, and at the final meeting there were close on one thousand persons present. A large number openly confessed Christ; young men and women were converted to God—fully a score stood up to mark their choice of Christ on the closing night. On Sunday, February 13, the services were conducted by the minister, Rev. J. Smyth Wood. In the evening the spacious church was crowded, and it was evident that the time of revival had not closed with the departure of Mr. Macgregor. It is confidently hoped that in every channel of congregational activity the throb of the new and higher life will be felt.

Mr. J. J. Sims has concluded a four weeks' very fruitful mission in connection with Rev. John Robertson's work in the City Temple, Glasgow. He preached for Mr. Robertson on the Sabbath evenings in the City Hall, and on the other evenings of the week in our own hall to large and appreciative audiences. We had some very striking cases of conversion, and many of God's people were greatly helped by his teaching. Through the singing of the Gospel by Mrs. Sims, many hearts were touched by the earnest appeal in song.—A. Bell.

The parish mission in Broughton, near Kettering, conducted by Rev. Alan H. Watts, Vicar of Lenton, was brought to a close on Tuesday week by a hearty service of thanksgiving. During the twelve days the mission lasted the attendance was good. On the Sunday evenings it was difficult to seat, even with the aid of benches, the large numbers present. The interest deepened as the mission advanced, and the spiritual life of the village has been greatly helped.

A week's united mission has been held in Torquay by Mr. George Clark. The largest available building in the town—the Royal Public Hall—was crowded night by night. Week-day services and Sunday services were held in the Congregational, Baptist, Presbyterian, and Wesleyan Churches, and very considerable interest has been aroused.

Much joy has been occasioned by the blessing given to the fortnight's mission to young people, held in Earlham Hall, one of the centres of the N.-East London Gospel Mission, by Mr. Josiah Spiers, of the Children's Special Service Mission. There was a large and very happy gathering of converts and friends at the closing meeting on Friday last, to offer praise for the Divine blessing vouchsafed, in which the readers of The Christian are asked to join. Friends and teachers from other schools came with contingents of young people during the mission, and many very distinct cases of conversion were the happy rewards of such true soul seekers' solicitude, and most heartily did sower and reaper rejoice together. It is believed that fruit will continue to be found appearing, if "after many days." Mr. Spiers's next mission is at Plymouth, for which prayer is requested.—W. C.

Marked blessing is accompanying the mission of Rev. J. Manton Smith, in Toronto, where, with the co-operation of all the ministers of the city, he is conducting a six weeks' engagement. Although the snow is very heavy, this does not interfere. Crowds gather nightly to hear the Word, and many are led to confess Christ. A special sermon was preached at McMaster's University to the students by the evangelist, which was warmly appreciated. Never has he met with more hearty sympathy and help from ministers than in Toronto. He has still four weeks more to stay in the city before returning to Philadelphia. Will Christians kindly unite in prayer and praise for this work of God among the churches in Toronto?—L.A.S.

Mr. Wm. Thomson, jun., of Glasgow, has concluded a three weeks' united mission between the Strand Street Friends' Institute and Dublin Medical Mission. Limelight views were used at the children's and adults' gatherings, which attracted numbers who would not otherwise have attended. From the commencement and each night following many professed to trust the Lord as their Saviour; amongst these were some interesting cases of poor, dark Roman Catholics. The Bible readings drew numbers of Christians from all denominations, and many testimonies have been received from those who have entered into a new life of surrender to the power of the Holy Spirit. Prayer is asked for the young Christians who are surrounded by great difficulties, many of them living in the slums of the city.—E. Edith Figgis.

A fourteen days' special Gospel mission, conducted by Mr. and Mrs. Woolley, of Cromer, has been brought to a close at Pinchbeck Baptist Chapel. The meetings throughout have been of an encouraging character, and resulted in much blessing.

Mr. Ned Wright has concluded a twelve days' mission at Morice-square Baptist Chapel, Devonport, under the auspices of the Young People's Society. His stirring addresses were listened to with great interest, and it is hoped that much blessing may result from his faithful preaching of the Gospel.

Mr. J. C. Smith, evangelist, of Aberdeen, is at present in the Orkney Islands. Reports tell of crowded meetings in Stromness, real interest awakened, and evident signs following the Word preached.

Mr. A. Stewart and Mr. and Mrs. S. Thomson have been having special meetings in Chirnside, in Berwickshire. There has been a real movement among the people, and the first week was of so encouraging a nature that it was decided to go on for a week longer. The Spirit of God was manifestly present in the meetings, and some interesting cases of blessing have been the result of the Word preached. No doubt Mrs. Thomson's singing was an attraction, and was used of God to convey the message to not a few hearts. Personal visitation was another factor, as it always is in work of this kind.

A ten days' mission in the parish of Middleton, conducted by Canon Atherton and other missioners, was brought to a close last week. The meetings were of a successful character throughout, Canon Atherton's meetings with men in the Co-operative Hall, and those of Mrs. Atherton for women, being particularly satisfactory. The Bishop of Manchester paid a visit to the parish on Friday, and congratulated the rector and parish upon the success of the mission.

A week of special meetings has been held in the Station-road Hall, Chesham, by Mr. George Hunter. A week of special prayer was held before the meetings began, and these prayers have been abundantly answered. The meetings grew from the first night, and many souls have been saved, some being very noted cases. The crowning meeting came on Sunday evening. Before the time of commencing the hall was packed to the door, as also the small hall behind, and many, unable to get in, had to turn away. The after meeting will never be forgotten by those who were present; the vestry was filled with the anxious, and here and there over the hall the workers were dealing with young men and women broken down under the Word of God. It would be impossible to say how many were saved, the Day will declare it; we can only praise and bless God for the numbers that rose at the end of the meeting (which continued four hours) to confess that God had saved them that night. It was encouraging to note how Christians of all denominations were helping in the after meeting, pointing souls to Jesus, and some of the most earnest were young men saved during Mr. Hunter's last visit, three months ago. Prayer is asked for continued blessing.

Rev. E. P. Hammond has been holding meetings during the past five weeks in Brooklyn, New York, and various parts of New Jersey. Hundreds have professed conversion, and great good has been done. Frequently in a single meeting from fifty to one hundred have come out into the light, and have been ready in a day or two to tell the story of their conversion. On February 2 about 150 young converts and Christians went with the evangelist in large sleighs from one town to another, to assist in the work. Many in England who have attended his meetings will rejoice in this good news and pray for his labours.

A simultaneous mission, held in the Methodist chapels of Newcastle and Gateshead, has proved a season of much blessing. Rev. Thomas Cook, at High West-street, has had a stirring time. Here, as elsewhere, the fullest possible preparation was made beforehand, and over 10,000 homes in the neighbourhood were visited. On the first Saturday Mr. Cook gave an address on dealing with those seeking salvation in the inquiry-rooms. From the first the services were largely attended, and many came forward seeking the Saviour. On the Friday night the service was specially for the deepening of spiritual life. It was a revelation of spiritual privilege, which made an epoch in the religious life of many. The separate services for men, for women, and for young people were much blessed. On the second Sunday a singing band, 200 strong, headed by Mr. Cook and one of the ministers, as also the mayor of the borough, paraded the streets at 7 a.m., and the Gospel was sung to many as they lay in their beds. Large numbers have given in their names as having received spiritual blessing during the mission.

A special mission has been conducted by Mr. Alexander Clark, of the Evangelisation Society, in the United Methodist chapel, Middlesbrough. Each evening there have been splendid congregations, and the result has been that numbers have openly confessed Christ.

Gipsy Smith, Batley, to Feb. 28.
Mr. Monro Collings, Enfield, to March 8.
Mr. E. P. Telford, Leyton, Feb. 27-Mar. 10.
Mr. J. S. Harrison, East London Tabernacle, Feb. 27.
Sergeant Pullinger, Christchurch, Hants, to Mar. 6.
Mr. F. C. Spurr, to Easter, Penzance, Falmouth, and Truro.
Rev. W. H. M. H. Aitken, Castle Hall, Stalybridge, to Mar. 7.
Mr. J. J. Sims, St. James' Hall, Portsmouth, to Mar. 6; Merrion Hall, Dublin, during March.
Mr. J. Bennett Anderson, Working Men's Mission, Collingwood-street, New Cut, to Mar. 3.
The Weaver Bros., Coatbridge, Mar. 1; Stoke Newington, Mar. 6-18; Liverpool, March 19-Apr. 1.
Mr. George Clarke, East Finchley, to Mar. 4; Wood Green, Mar. 6-21; Holloway, Mar. 27-Apr. 3.
Mr. Charles Inglis, New Brompton, Feb. 27-Mar. 7; Rochester, Mar. 13-21; Tottenham, Mar. 27-Apr. 5.
Mr. W. R. Lane, Kidderminster, Feb. 27-Mar. 7; Maidstone, Mar. 13-21; Sudbury (Suffolk), Mar. 27-Apr. 3.
Mr. Josiah Nix, Arnfield, Liverpool, Feb. 26-Mar. 7; Walton, Liverpool, Mar. 8-14; Devonport, Mar. 26-Apr. 4.
The Evangelization Society.—The following missions, amongst others, will be in progress on Sunday next:—Oswaldtwistle, J. Shields; Dorking, J. H. Cooke; Great Harwood, J. Greenwood; Paignton, F. Holmes; Normanby, A. Clark; Ipswich, J. Johnson; Toppesfield, S. J. West; Chalk Farm, A. Knight; Elie, John Galletly; Blantyre, J. W. Moodie; Glasgow, R. Hill; Glasgow, T. Canning; Grantown-on-Spey, C. G. Roger; Paisley, D. Pittendrigh.

Requests for Prayer.

On behalf of Gospel work in the village of Whitletts, Ayrshire.

For an outpouring of the Spirit on the churches in Doune, Perthshire.

For special services at the Gospel Hall, Colyton, Devon, by Fred. A. Glover.

For a mission by Mr. John Simmonds, at Ottery St. Mary, Feb. 20 to March 4.

For the true enlightenment of two natives of India, long resident in this country.

For Mr. Moody's coming mission (March 13-20) in the Grand Central Palace in New York.

For great blessing on a fortnight's mission at Nitshill, near Glasgow, by Mr. Lapsley, from March 6.

For a six-days' mission to be held on Sunday, February 27, at Round's-green, Oldbury, by Mrs. Cheeseman.

For much blessing on special services at St. Mary-street Baptist Chapel, Newport, Mon., conducted by Mr. T. M. Wintle on Sunday next.

For a Sunday-school class held every Sunday evening at Copperfield-road Schools, Limehouse, that many of the children may be saved.

For a mission in connection with the Irish Church Mission, in Mission Buildings, Townsend-street, Dublin, by Rev. William Baillie, commencing March 1.

Mrs. Banks (Keswick) asks prayer for a mission now being conducted at Keswick by Mr. Hall, evangelist, Annan. The many who visit Keswick in the summer are earnestly asked to plead with God for a blessing on the inhabitants of this privileged town.

Rev. C. H. Waller, D.D., Principal of St. John's Hall, Highbury, has been ordered by the doctor complete rest for six months, his health having given way, and will take a sea voyage. It is hoped that he will be able in the autumn to resume his loved work.

Irish Notes.

The Irish Branch of the Evangelical Alliance has appointed Thursday, March 17, as a day of special prayer on behalf of Ireland.

Under the auspices of the Dublin Methodist Council it has been resolved that a tent is to be provided for evangelistic work in the city and suburbs.

In connection with an open-air service in Cork on Sunday week, Rev. Mr. Ainley and a number of workers were fiercely attacked by a savage mob, and obliged to fly for their lives.

The Lord Mayor of Dublin recently visited the police cells of the city at 12 o'clock on a Saturday night. He has stated that the scenes he witnessed "startled and appalled him," and that some remedy must be found for them.

Dublin Protestantism has sustained a severe loss in the death of Mr. John R. Fowler, J.P., of Bray. Deceased took a deep interest in every good work, and was one of the founders and most earnest supporters of the Dublin Christian Convention.

A new philanthropy, called the Police-aided Children's Clothing Society, has been established in Dublin for the purpose of clothing the children of the very poor. Gross abuse is prevented by each policeman taking particulars about certain cases and watching the recipients to see that the clothes are not sold or pawned.

Fisherwick-place Church, Belfast, of which Rev. Dr. Williamson is pastor, has been sold for £16,000, as a site for a hall for the meetings of the General Assembly, for premises for young men and young women workers, for central church offices, and for a hall for evangelistic purposes. The congregation intend to build a church in the suburbs of the city.

Rev. P. B. Johnson says that he has the names of over thirty ministers in the Church of Ireland who were either converts or the children of converts from the Church of Rome. He also states that during the past four years 131 adults have publicly renounced their connection with Roman Catholicism, and have openly joined his church in Townsend-street, Dublin.

Scottish Notes.

The united gathering of Y.W.C.A. and Y.M.C.A., mentioned in last week's issue, was held in Inverness, *not* in Dundee, as stated in error.

Rev. W. Todd, Auchterarder, has unanimously been elected as colleague and successor to Rev. Dr. Macphail, Pilrig Free Church, Edinburgh.

The building at Greyfriars, Edinburgh, formerly used as a place of worship by the Free Church of Scotland, has become a Jewish synagogue.

Mr. J. G. Alexander, of the Anti-Opium Society, has been addressing a number of meetings, in several towns in Scotland, with a view to quickening the public mind and conscience in regard to the evils of the opium traffic.

Rev. J. S. Rae, Newington U.P. Church, has been presented, on the occasion of his semi-jubilee, with substantial tokens of goodwill from his congregation and friends. Mr. Rae is an earnest and faithful preacher, well known for his sympathy with evangelistic work, and his connection with the Edinburgh Convention for the deepening of spiritual life.

The question of the "Modern Dearth of Conversions" was earnestly discussed last week by the Dundee Baptist Association. Rev. J. W. Kettle traced certain higher causes in the working of God's spirit which might account for the absence of visible tokens of results, and dwelt on the enervating influence of the negative and nebulous preaching now so prevalent. Another cause of the dearth of conversions was the faint line of demarcation between the converted and the unconverted; or, in other words, the worldliness of the Church. In the majority of the churches there was no sort of pretension that the Church was to be the home of the regenerated only. Without being asked whether they were the Lord's children, young people were being driven to the Lord's table in shoals. Even the gate of the ministry was open to youths about whose spiritual fitness there had been no sort of inquiry.

A Plea for the Workhouses.—Notwithstanding that many workhouses are well looked after by visiting friends, it is doubtless true, as an esteemed correspondent states, that there are workhouses in various parts of the country that are quite without literature, Christian or general. Our correspondent writes: "If you mention the fact, the result will be that hundreds of people will send literature to the nearest workhouse, and thus a large number of the unfortunate inmates will be benefited." We are sure that this intimation will open up an opportunity to many of cheering and instructing large bodies of poor people.

Among the Churches

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES *; and be accompanied by sender's name and address.*

Church of England.

Rev. S. A. Selwyn, who has been missioning in India, is to start to-morrow on his return home.

The Archbishop of York, who is still suffering from acute rheumatism, intends to go abroad very shortly.

Canon Richmond has announced his intention of resigning the charge of Sherburn, which he has held for twenty-six years.

Rev. J. Edgar Sheppard has already resigned the Canonry in Gloucester Cathedral to which he was appointed the other day.

Archdeacon Sinclair preached last week to over 500 men in the service for men organised by Rev. J. E. Watts Ditchfield in Bethnal Green.

The Bishop of Bangor, since his recent seizure, has been seriously ill, but a denial has been given to a report that he proposed resigning his see.

Mrs. Carus, widow of the late Canon Carus, has given £1500 towards the new vicarage building fund of St. John's, Boscombe, in memory of her late husband.

Mr. Gladstone will contribute £1000, and Rev. Stephen Gladstone £500, towards providing for a new church at Shotton, a populous district near Hawarden.

Rev. Norton F. Duncan, clerical secretary of the Irish Church Missions, was to be married to Miss Evelyn Alice Sherbrooke at Clifton Parish Church on Tuesday.

The Bishop of London has promised to deliver the inaugural address at the new session of the Education Committee at the Geological Museum to-morrow (Friday).

Rev. J. Harford Battersby, who has now entered on his duties as vice-principal of Ridley Hall, Cambridge, has had a stirring farewell from his parishioners at Pembury.

The leaning tower of Chesterfield parish church has to be restored. Strangely enough, the Nonconformists of the town exhibit more practical interest in the work than Churchmen themselves.

The Bishop of Liverpool, speaking in Liverpool, said many clergymen in that city observed auricular confession. He had refused to license one clergyman because he intimated his intention of continuing it.

The Ecclesiastical Commissioners propose to amalgamate the two City benefices of St. Giles', Cripplegate, and St. Bartholomew the Little. This will be a wise measure, especially if the saving effected be devoted to providing a church in some new and needy district.

Rev. H. G. D. Latham, warden of the Inns of Court Mission, Drury-lane, speaking in the Temple Church on behalf of the mission, said one could not nowadays go to any part of London without discovering some new effort by the more privileged classes to do something for the welfare of their poorer brethren.

Archdeacon Sinclair spoke to nearly 700 men on Sunday last (Feb. 20) at St. Peter's, Upper Holloway, on "The Power of Habit," as influenced by communion with Christ. It is encouraging that these weekly services for men have, in point of numbers, gone up under the ministry of the Rev. Arthur Hart, and there is certainly no lack of high spiritual teaching.

The Bishop of Bristol, in presiding at a large meeting in Clifton last week, in aid of the work of the Church Army among the outcast and destitute, said it was always a pleasure for him to take any part in the work of the Church Army, for from his experience in London he knew so well what a great work it did. The High Sheriff of Bristol (Mr. Richardson Cross) presided last week, in the Colston Hall, at the annual meeting of the local Church Army Labour Home, and made an eloquent appeal for increased support for the work.

Rev. E. Miller, one of the C.M.S. missionaries in Uganda, who left for that country on Wednesday, after a few months' furlough, gave an interesting address on mission work in Uganda to the London Younger Clergy Union, at their meeting on Monday. Mr. Millar spoke of the great contrast between the present and past conditions of the country. During the last few years a great change had taken place, and that was in a great measure due to the Bible and to the work of the missionaries. During the four years he himself had been in the country 75,000 copies of the various portions of the Bible had been circulated. Six years ago there were only 5000 copies in the country, and not a whole Bible. Now they had a complete Bible, and the knowledge of the Bible displayed by the natives in Uganda was wonderful.

Congregational.

The pastorate at Grays has been accepted by Rev. H. D. Bull.

The vacancy at Guildford has now been happily filled by Rev. Alexander Cowe.

Rev. A. B. Tebb has completed a quarter of a century's ministry at Winlaton.

The new cause, formed 16 months ago, at Stoney-lane, Birmingham, is growing vigorously and doing good service.

Rev. U. R. Thomas has completed thirty-six years' pastorate at Redland-park Church, Bristol. He has now 484 members on the roll.

Rev. G. H. Lea, of Lodge-street Chapel, Bristol, has resigned that pastorate in order to proceed to Jamaica to take charge of the First Hill Church.

Rev. J. Wilberforce Sibree, who for two years was the assistant of Dr. Rogers at Clapham, is about to sail for Savaii (Samoa), in connection with the L.M.S.

For some years a fruitful evangelistic work has been done by Mr. James Learmount at Leicester, and latterly at Junction-road Chapel, of which he has now been ordained pastor.

An effort is being made to purchase the old house at Acton (just opposite the parish church) in which Richard Baxter resided from 1615 to 1670, and in which he wrote "The Saints' Everlasting Rest."

The manual of Finsbury-park Church, under the care of Rev. Ll. H. Parsons, shows 841 members, and in the Sunday-school 814 scholars, with 44 teachers. During the year 62 scholars have joined the church. All the agencies in connection with the church, which is situated in a very poor neighbourhood, are in a flourishing condition. Special aggressive work is caried on by two missions in the poorer streets surrounding the chapel.

Baptist.

The membership at Dr. Z. Dowen's church in Brixton is now 340.

Mr. E. C. Monk has been recognised as pastor at Zion Chapel, Tenterden.

The church at Westbourne-grove, W., have given a call to Rev. Geo. Freeman, of New Southgate.

The pastorate at East-street, Southampton, has been accepted by Rev. G. W. Brooker, of Bolton.

The bi-centenary of the Society for Promoting Christian Knowledge will be celebrated on March 8.

At Wood Green Chapel Rev. W. W. Haines reports 359 members, and a large circle of Earnest Endeavour.

Rev. G. M. Rice has been recognised as pastor at Gildersome, and Mr. G. S. Read at Brentwood Tabernacle.

Rev. H. J. Preece, of Maidenhead, having accepted a call to Tewkesbury, commences his ministry the first Sunday of April.

Rev. J. C. Forth, who has laboured for twenty-five years at Carley-street, Leicester, has accepted a call to Kirby Muxloe, Leicestershire.

Rev. C. H. Watkins has been recognised as pastor at Coupland-street, Manchester. Dr. McLaren, in the course of an address, said they had a swarming population around the place, with an enormous proportion of them living in a state of practical heathenism. The call to intense aggressive work among these Godless, Christless masses is both imperative and urgent.

At Hampden Chapel, South Hackney, the pastor, Rev. John Hillman, has celebrated his seventeenth anniversary. In commemoration of the jubilee year of the opening of the chapel, which has recently ended, and of the completion of the seventeenth year of his pastorate, the members of the church and congregation have presented him with a testimonial and a handsome study chair.

Methodist.

The President of the Wesleyan Conference has been addressing great congregations at the Leeds Central Mission.

Mr. E. W. Smith, son of Rev. John Smith, Primitive Missionary Secretary, has offered to accompany Rev. A. Baldwin on his return to Central Africa in April.

Mrs. Price Hughes and Sister Lily are about to make a tour through Ireland, in the interests of the "Sisters of the People," in connection with the West London Mission.

Within the past week a new village chapel has been opened at Stainton, in Teesdale, the site being the gift of the Earl of Strathmore and Kinghorne of Streatham Castle.

Rev. W. L. Watkinson has been preaching at Brunswick-place, Newcastle, in connection with the Home Missionary anniversary, to very large and appreciative congregations. He also took part in the annual Home Missionary meeting along with Major-General Campbell, of Sheffield.

The Convention of Local Preachers, held at Birmingham last week, is stated to have been an occasion of exceptional importance; there being actually 450 local preachers present. So large a gathering of English Wesleyan Methodist local preachers has scarcely ever been held before.

A movement has been inaugurated to work the Manor Chapel, Bermondsey, on mission lines. So far everything indicates success. Rev. W. K. Dunn, who is in charge, and was formerly associated with King's Cross Mission, thinks that there is an opening for a Connexional South London Mission and for a Free Methodist Settlement.

The Clapton Mission, under the care of Rev. Thomas Jackson, reports a deficiency in its social fund of £370 for the year. No less than 3000 destitute persons have been assisted at Whitechapel branch during the last nine months, and the Home of Rest Medical Mission, Maternity Society, and Free Breakfast Funds have all had a most prosperous year.

Presbyterian.

Rev. G. Elder has completed a quarter of a century's pastorate at St. Mark's, Greenwich.

At Seacombe, Liverpool, a membership of 289 is reported and much activity in Christian work.

Rev. W. Hutton, Moderator Elect of the Synod, reports 500 members in his church at Birkenhead.

Rev. Dr. Hastings, formerly of Newcastle, now of Edinburgh, has obtained twelve weeks' leave of absence to make a tour in the East.

The Synod evangelists, Rev. A. Allan, J. A. Irvine, W. Harcus, W. A. Macallan, D. M'Queen, and Geo. Patterson, have been engaged in a mission in Manchester and Salford.

Most encouraging reports have been given as to the mission work in connection with St. John's Wood Church, and of the numerous auxiliary agencies in active operation both at Marlborough-place, and at Kilburn, Portland Town, and at Cricklewood.

Fallen Asleep.

At Carysfort House, Boscombe, Hants, MARIA TARN COCKLE, aged seventy-two, for many years lady superintendent of the Manor House, a training branch of the C.E.Z. Missionary Society.—At Bournemouth, on 15th inst., Rev. J. T. COOKE, aged sixty-eight, for twenty-two years vicar of Walton-on-the-Naze.—At Liverpool, Rev. W. R. DUNCAN, an earnest curate at St. Peter's, Liverpool.—At Worthing, on 14th inst., Rev. CHARLES HOLE, D.D., aged sixty-nine, rector of Christ Church, Worthing, and formerly of Halifax, N.S., and Cape Town.—At Dover, on 12th inst., Rev. G. L. TOWERS, vicar of St. Margaret's, and for many years travelling secretary to the S.P.G.—At Blandford, Mr. T. H. BASTARD, aged 101, a Christian educationalist, and an earnest supporter of mission and philanthropic undertakings.—In Nottingham, on 11th inst., Mr. JOHN T. HILL, aged forty-seven, a prominent leader among Methodists, as also in municipal affairs.—At Halifax, Mr. A. LEEMING, aged eighty-two, for fifty-nine years an earnest worker in connection with Square Church.—At Leeds, on 12th inst., Mr. T. THOMPSON, aged fifty-one, an active Sunday-school and temperance worker.—At his office in St. Mary Axe, on 15th inst., Mr. H. T. GOLDING, a leader in Christian and benevolent work at Victoria Park Chapel, E.C.—At Kingswood, Bristol, Rev. SAMUEL BROWN, aged seventy-six, a retired Wesleyan minister, who for many years did good work in the West Indian Islands.—At Wrentham, Mrs. BROWNE, aged seventy-seven, widow of Rev. John Browne, a well-known Congregational minister.—At Sunderland, on 12th inst., Alderman S. S. ROBSON, aged seventy-three, formerly mayor of the town, and well known as an earnest Christian.—At St. Leonards, on 11th inst., Mrs. FISON, wife of Rev. Thomas Fison, of Hendon, and sister of "Christopher Crayon." For thirty-three years she laboured at Hendon with ever-increasing success. Her Bible-class was so large that it had to meet in the church; her mothers' meeting was equally successful, and in the Sunday-school and church her presence was everywhere felt.—At Donaghmore, co. Down, Mr. ROBERT SLOANE, an active worker in the Presbyterian Church.—At Waterford, Rev. J. HICKSON, lately diocesan curate, Waterford.—At Milltown, co. Kerry, Rev. CHAS. TYNER, greatly regretted.

Theological Students' Conference.

THE last few years have been marked by two great movements amongst the students of the world—the one in the direction of an awakening of spiritual life, and the other towards foreign missions. The former has been used to bring hundreds of college men to Christ, and to quicken the Christian life of others, while the latter has been the means of leading over 5000 students in America, Europe, Asia, Africa, and Australasia to decide to work, if God permit, in heathen and Mohammedan lands. In this country these movements are represented by the British College Christian Union and the Student Volunteer Missionary Union.

It is felt that the time has now come when a conference for the theological students of the British Isles should be convened, and the executive committees of the B.C.C.U. and S.V.M.U. have decided, after prayerful consideration, to hold a British Theological Students' Conference in the Y.M.C.A. Masonic Hall, Birmingham, April 12 to 16.

1. To determine the relation of British theological students to the student Christian movement in Britain.

2. To deepen the spiritual life of our theological colleges.

3. To stimulate missionary enthusiasm among theological students generally.

It is expected that 250 student delegates will be present; the committee hope that these will represent every hall of divinity in the United Kingdom. The speakers will include: The Bishop of Ripon, Revs. W. Barber, M.A., W. E. Burroughs, B.D., A. M. Fairbairn, D.D., J. H. Jowett, M.A., G. H. C. MacGregor, M.A., H. C. G. Handley Moule, D.D., A. J. Robinson, M.A., George Robson, D.D., Geo. Adam Smith, M.A., and Geo. Wilson.

The subjects treated will be such as are of special interest to theological students, *e.g.*, "The Mission of the Ministry," "Motives for Ministering the Gospel," and "The Minister and the Devotional Study of the Word." One day will be devoted to missionary topics, with addresses on the "Value and Need of a Home Missionary Pastorate," "The Duty of the Church of Christ to the World."

Mr. H. Whitwell has kindly consented to act as local secretary, and will receive all communications at the Y.M.C.A., Needless Alley, Birmingham.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — R.M.B. L.A.B. J.E.P. A.M. F.C.S. E.F.G. J.M. F.C.W. A.Y. J.E.W. J.M. J.H.P. H.S. G.M.S. C.K. H.G.W. T.J.J. E.M.R. C.H. E.M. L.A.S. A.W.F. S.W. H.T.N.U. J.D. F.E.W. J.W. A.McP. J.E.B. J.K. J.H.A.L. A.M.D. T.F.M. W.G. W.F. A.B. W.M. M.C.M. D.M.C. W.C. L.C.M. J.T.B. J.C. T.J. A.B. S.O.R. B.P. J.P. A.W. Mrs. H. W.J.S. E.V.K. C.L.G. C.S. J.C.D. L.H.K. C.H.B. J.S. F.S. E.F.E. W.C. A.K. J.M. L.C.B. R.C. G.S.M. M.S.S. J.K.B. H.C.D. W.Y. T.J.K. W.H.

APPLICANTS FOR TRACTS.—John Down, Lyne Cottage, Chase-road, Southgate, N.; F. Hill, Chase Side, Southgate, N.; Arthur West, 4, Zulu Cottages, Chelmsford-road, Southgate, N.; S. O. M. S. Nichols, Army Pay Corps, Stoughton Barracks, Guildford; Annie Collyer, 34, Chalk-street, Stockton-on-Tees; W. Lewis, 9, Mark-street, West Hamlane, Stratford; Frederick Oldman, 306, Bethnal Green-road; W. G. Cox, 41, Busaco-street, King's Cross, N.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Appeals.

CHRISTIAN MISSION, DEAL.—The workers in this little mission appeal for books to for ma library. The need of pure literature is great. ALF. BUCHAN, Sec.

Dolphin-street, Deal.

THE LYDD Y.M.C.A. appeals for help to carry on the Lord's work amongst the soldiers who visit the town, sometimes numbering 1000 to 2000. Last year opportunities for doing good were lost through lack of means and workers. Our Y.M. and S.C.A. room was only open on Sundays, Tuesdays, and Saturdays. This year I should like to have it open every day, providing sufficient funds and workers are forthcoming. FRANK E. WOOTTON,

Hon. Sec. Y.M. and S.C.A., Lydd.

Ness Villa, Lydd, Kent.

CLAPTON MISSION'S SOCIAL AGENCIES. — The various philanthropic agencies of Clapton Mission include Medical Mission, Seaside Home of Rest, maternity aid, distribution of food and clothing to destitute persons and families, and free breakfasts to necessitous children. The Medical Mission has assisted upwards of 40,000 cases, and 150,000 free meals have been supplied to poor children. The districts embraced by the operations of our Mission are Lower Clapton, Homerton, Hoxton, and Whitechapel, and relief is given to the needy and suffering poor, irrespective of creed or party. The past fourteen years' ministry of Christian benevolence to the poor of London by our Mission, considering its extent and character, invests it with more than local interest, importance, and obligation, hence I ask the favour of being permitted to state to your readers that, in consequence of a deficit of £370 in our fund for social work we are being compelled to discontinue some of the ministries of our Mission. Some of the friends to whom our work is more fully known regard this as a most regrettable necessity, and amongst them is Mr. W. P. Hartley, who offers to give £100 if I can raise £270 by March 31. May I appeal to your readers for aid in my effort to claim this generous offer, and so clear off the debt?

8, *Rushmere-road, Clapton, N.E.* THOMAS JACKSON.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

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NOTES AND COMMENTS

THE meetings held this week, in connection with the Society for the Suppression of the Opium Trade, once more emphasized the iniquity of this traffic. The annual meeting on Monday evening, presided over by Sir Joseph W. Pease, Bart., was a very representative one. At the all-day meetings on Tuesday, which were commenced by a prayer hour, India, Ceylon, Singapore, and Burma each had its respective speaker, while the evening gathering was addressed by ministers and doctors (medical) from all the great missionary societies. These important gatherings should have considerable influence in guiding the mind of Christian people on the great question at issue.

In connection with this we would call attention to the full report given in the March issue of NATIONAL RIGHTEOUSNESS (1d. *Morgan & Scott*), of the important addresses delivered at the breakfast meeting, on January 12, by Revs. H. C. G. Moule, D.D., E. O. Williams, Arnold Foster, Prebendary Webb-Peploe, and others. These timely and well-weighed utterances ought to be pondered by all who wish to know the truth as to the opium traffic, and its inevitable consequences. It is a matter on which too much light cannot be thrown.

Lent always brings a number of free, healthy criticisms on our crying national sins and follies. Some of the popular preachers do not spare their congregations, and the congregations do not seem to resent the rod. Prebendary Montagu Villiers has been pointing out to the people of Mayfair that "fashion" is a coercive thing in religion as well as in dress. "Men say, with conceit and folly rolled into one, 'I don't care for religion.'" And the ungodly fashion imposes itself upon others. Mr. Villiers named the case of a young lady who, at a dinner-party, looked up into the face of her neighbour and said "Do you believe in God? I don't." That pert remark might have been put to shame had another question been asked—"*Why* don't you?" We agree with Mr. Villiers when he says that the details of ritualism, like the shape of a bonnet, become a fashion, and are thought of more importance than eternal verities. It is also possible to be imposed upon by fashion in religion without being ritualists.

It is a great misfortune that a more determined and systematic effort is not made by the Churches to avail themselves of the opportunity of opposing efforts to extend temptations to drink afforded by the recurring licensing sessions. If we cannot have Local Option entirely, we should at least make good use of the means within our reach. Yet there is an urgent need for education on this point, and through mere supineness we are everywhere permitting the establishment of centres of an evil which we find it afterwards impossible to stem. Not only public-house licences, but grocers' and other "off" licences, need the closest vigilance, and opposition to them should form one of the invariable tasks of every temperance society. (See also p. 12, col. 1.)

An instance of the ignorance prevailing—if indifference, it springs from the same source—occurred last week in a "respectable" district of Hampstead, where a canvasser for a petition to be presented at the current sessions against a license applied for close by, though informed that everyone in the house was a "teetotaller," was told that they could have nothing to do with petitions of that sort! Surely there is room for improvement and agitation when such a thing as this can occur. All who wish to know how to proceed in this matter should communicate with the London Temperance Council, 33, Memorial Hall, Farringdon-street, E.C., which will advise how to act, and furnish legal representatives at the Sessions, a work which calls for hearty financial support.

The following passage from an article in the *Spectator* on "Wines for the Sedentary" is worthy of notice on the part of all "moderate" drinkers, who imagine that by drinking only "light wines" they are escaping the perils of indulgence in heavier beverages and in spirits. These wines

never quite satisfy the palate; the temptation is to take still another glass of what seems so harmless, and a habit is set up which is nearly incurable, and which destroys the nerve and lowers the physical tone almost as badly as drinking spirits. This is most true of all the Sauternes, and least true of fine Rhine wine, though the taste for the latter, when indulged, is recognised by all German doctors as most dangerous. Its victim is apt not to know how much he takes.

This article is not written in the interests of total abstinence, but it would be hard to find a more valid reason for it than is contained in this warning.

The case against grocers' licences in Scotland for the sale of drink was powerfully stated by Sir John Leng, M.P., before the Royal Commission. The licensed grocers are assisted financially by the brewers and distillers. They obtain an extra profit, and can give long credit; they keep open long hours, and enable women to obtain drink under the name of groceries. He desired, by legislation, to separate the grocery trade from the liquor trade. And one would think that every self-respecting grocer would support his wish. As the law now stands, an old and respectable trade has been dragged down to supply the needs of persons who are unwilling to go to the public-house. Just as the latter has declined in respectability, the former has served the *amour propre* of tipplers. The windows of some grocers' shops are more like spirit-shop windows than anything else. The need for an Act of Parliament to make things as they used to be is most urgent.

Dr. Barnardo writes us that, having been urged by several local friends to offer himself as a Parliamentary candidate for the Stepney division of the Tower Hamlets, he is considering the question and is taking measures to ascertain the feeling of the constituency and the opinion of his friends before coming to a decision. In a letter which he addressed to these on Saturday, after referring to his work carried on in Stepney for thirty-two years, he says:—

As one result of my social and philanthropic work important legislation affecting the welfare of the children and of the poor has been effected, and it is not too much to say that the whole trend of public opinion in the same direction has been also favourably affected by my efforts on their behalf.

I have no partisan aims or ambitions to gratify in seeking to represent this constituency. I do most earnestly desire, however, to do my utmost to promote and safeguard such legislation as will make the lives of the people, and especially of the young, who hold the future in their keeping, purer, brighter, nobler, and happier. Such aims as these are too often overlooked amid the din and strife of the political arena.

It is clear from the notices which have appeared in the press that neither of the two great Parliamentary parties are willing to choose him as a candidate, and that if he does contest the division it will be as an Independent. Dr. Barnardo's friends will await with interest the decision at which he may arrive.

The prevalent religious indifference is a subject that may well exercise the spiritual mind. Having regard to remarks in our last issue, based on some observations in the *Church Times*, an esteemed correspondent asks whether the sacerdotal movement has not much to do with the condition of things which is at length causing alarm in High Church circles. He says in explanation:—

Thoughtful men with Protestant convictions, or even with only the persuasion that the services conducted by so-called priests are opposed to the Church of England, abstain from sanctioning such services by their presence, and will either frequent some Nonconformist place, or else go nowhere, and sink into indifference or scepticism.

But your readers may be well assured that a more cheering side to the picture can be shown. A reference to the Church Pastoral Aid Society's monthly paper will show that in churches where the good old Gospel is preached, and work done in accordance, services are well attended, and frequently filled by earnest listeners, devout worshippers, and willing helpers.

At the anniversary of the Manchester [Wesleyan] Mission, Dr. Maclaren declared that

It is as clear as the sun in the sky that the people will not come to our chapels. For good or for evil the religious communities of England have to look that fact in the face—that the non-church or chapel-going community will remain non-church or chapel-going till the Day of Judgment unless we do something to alter the condition of things.

The Manchester Mission and such-like agencies are the result of an honest facing of the fact indicated. If the people will not come to the preacher, clearly it is the duty of the preacher to go to the people. Of course, by "the people," only a section of the community is meant; in hundreds, if not thousands, of parishes and districts this section has been reached, by means of mission-halls, in a proportion fully corresponding to other grades and classes of the population. In courts and alleys there may be cases of "the church in the house"—realisations of God's ideal of worship equally with ornate buildings in which multitudes congregate for praise and prayer. It is beyond question that many a church touches "the people" simply by means of the mission-hall. In the degree that this is done, the problem of how to reach the masses is being solved.

In *The Friend* for February 25, Mr. William Tallack dwells upon the importance of reasonable organisation in Christian work. He says:

It has repeatedly been remarked that if Friends conducted their own businesses as they too often do their meetings they would become bankrupts generally. Our Saviour organised. So did the apostles. He ordained the twelve and then "other seventy also." They "ordained elders in every city," who were more or less set *apart* for the work. The sovereign command of the Holy Spirit, "*Separate* me Barnabas and Saul," indicated the characteristic principle of action of the early Church and of all *prosperous* Churches ever since.

On another point Mr. Tallack says a helpful word. While agreeing that Christ must be "manifest within," he also maintains the great importance of our being clear as to a testimony to the historic and risen Christ, and emphasizes the need of a theology like that of St. Paul, Wesley, Whitefield, and Spurgeon, with its sense of our absolute, indispensable need of a Saviour, and of

our own abiding helplessness, apart from what He has for ever secured *for* us (*outside* of us), as also apart from what He must, to the end of our lives, daily be prayed unto, to do *in* us, by sending his Holy Spirit to help and sustain us.

It has hitherto been a written or unwritten law in the conduct of missions that ecclesiastical differences should have no place in the programme. As far as possible, even doctrinal differences have been ignored. It would seem that the zeal of the High Church party is about to overstep even that wise and reasonable barrier. A correspondent in a contemporary, in describing a "Church mission" held recently at Chatham, says that it was largely a preaching of mediæval Catholicism and an abuse of Free Churchmen.

Apostolical succession was treated as a fact beyond the range of question; Nonconformist ministers were declared impostors, their churches referred to as "clubs," or "little Dissenting places," to attend which was to be guilty of the sin of schism, a sin which required confession and priestly absolution; the elements of the Eucharist were not symbols, but Christ's actual body and blood.

Those who attended after the meetings in the Vestry on being questioned as to baptism, confirmation, etc., if they were Nonconformists, were solemnly told they were outside the true Church, and urged to return and be confirmed. These are lengths of which even reasonable High Churchmen might well be ashamed.

The Catholics continue to show extraordinary zeal for the "re-conversion" of England to Romanism. The Bishop of Clifton (Dr. Brownlow) has addressed a pastoral for Lent which has this subject for its burden. While acknowledging in words of studied moderation the "zeal and generosity, the courage and manly straightforwardness of our Protestant fellow-citizens," he shows the old uncompromising attitude on the question of the Popish claims, and says:—

We cannot forsake our faith and go to them, neither can we "meet them half-way," as they express it, and give up some portions of our religion in order to embrace them; and therefore they must come to us.

To secure this end, we are told that the Pope has followed up his appeals to the British nation to return to the true fold by establishing an arch-confraternity, whose duty it is to work and pray for it, the only obligation imposed on the members being, however, "to say daily one 'Hail Mary' for the object of the confraternity." It will be hard to say whether this attitude is more remarkable for its calm assumption of being alone in the right, or blind to the true inwardness of British Protestantism. It altogether ignores the fact that we build our repudiation of Romanism on our faith in God and the Bible.

Meanwhile Roman appeals for reunion with the Greek Church have received a significant reply in the canonisation of "St. Isidore and the seventy-two martyrs" put to death by Papal authority in 1472—100 years before Luther gave the impulse to Protestantism. The situation is a striking one. The Greek Church is older than the Roman as the repository of the "orthodox faith," and renounces the Pope and all his works; the Roman Church in its turn renounces the Anglican; and the High Anglican denies the validity of Nonconformist "orders" and churches. It is a comforting reflection to true believers that in spite of these successive repudiations, the "way of the Holiest" is open apart from all popes and priests to the simplest souls who seek salvation through Christ. "Stand fast therefore in the liberty wherewith Christ has made you free."

Dr. Alexander Whyte in his introduction to his latest work on "Father John of the Greek Church" gives an interesting account of the evangelical elements intermingled with the corruptions of that Church, especially in the breviaries and devotional works. In the office-book called the "Princely Canon" the penitent is taken through the whole of Scripture, "putting him into the penitential position and into the spiritual case of all the successive sinners whose sins are discovered, confessed and forgiven in the Word of God," and at the name of each fallen forerunner he stops and says "I am the man!" Dr. Whyte says that if only Mary be taken out of these office-books, and other Greek intrusions, and if they were but edited up to our Protestant and evangelical truth and taste, "they might become a cherished possession for all our household and personal needs also." Thus amid all the accumulated errors of ages there are embers of sacred fire of faith burning, and the cross shines through the darkness with its healing beams.

There is another lesson which many Protestant teachers may learn from this most unprogressive of Churches. We are told that the reading of the Scriptures occupies so large and important a place in the liturgy of the Greek Church that every member who attends the services regularly is sure to hear the words of the Scriptures read to him in a short space of time. It is a hopeful sign for Russia that even the Holy Synod, according to Dr. Whyte, has now placed the whole of the Bible within reach of the poorest purse. "For sixpence a well printed and well bound copy of the New Testament may be purchased anywhere in Russia." The Bible Society has furthered this movement by their system of agents and colporteurs throughout the Empire, these colporteurs being general favourites and universally respected. Wherever the Bible freely penetrates there is hope of reform and toleration and religious progress, and Russia will in the end prove no exception to the universal rule.

The Zola trial, after dragging on its wearisome course for 15 days, ended as all who knew the temper of the French people felt it must end. So far as M. Zola's immediate purpose was concerned he failed. But a great object-lesson has been given of the lengths of fanatical injustice to which a sensible but emotional nation will go when once it is in the hands of an unprincipled militarism. If calm reflection on the affair brings France to her sober mind and rouses her to a sense of the corruption that is eating into her whole public life, the "martyrdom" of this public-spirited man will not be in vain. Whether Dreyfus be guilty or not, the leaders of public opinion across the Channel have been proved to be hopelessly wrong in the eyes of Europe. At present the forces of injustice are triumphant, but a great and healthy awakening is sure to come.

The close of the trial is said to have caused quietness in Paris; but for how long? The feeling against the Jews is as hot as ever, and may burst forth on any occasion. The things which excited Zola's anger also remain unchanged. The only difference is that the man who disinterestedly attempted to get what he and the rest of Europe believe to be justice, a fair trial for an accused man, is himself punished for his endeavour. He seems now to care nothing for himself, but he confesses that he is cut to the heart by the condition of a country in which such a verdict as was passed upon himself was possible. The largest question, he thinks, is what is to become of such a country now blinded and its ears stopped.

It looks as if we are to have a recrudescence of Mohammedan fanaticism and Turkish brutality. Macedonia has already suffered by the imprisonment of hundreds of its people, by the death and torture of many, and by outrage committed on women and children. It is said that we may expect an insurrection in the spring. Is, then, the Concert of Europe going to show the world more of its impotence, or will it take timely steps to prevent further crime? It has plenty of resources, if only it can subdue jealousy and combine in the interests of humanity.

The Christian subjects of the Sultan seem to be in as hopeless a case as ever. In spite of all his promises to the Powers he is proving himself absolutely incorrigible. A fresh Blue-book on our diplomatic relations with Turkey shows an endless series of evasions of the most solemn pledges, and a repetition of the most terrible cruelties against law-abiding and inoffensive subjects whose only crime is faith in Christ. "The amnesty granted [at Van and elsewhere] turns out to be not so much a concession to the Christian as a means of 'white-washing' everyone mixed up in the ghastly events" of the massacre of 1896. The details of the persecutions still going on are unspeakably painful. Sir Philip Currie closes a stern indictment with these words:—

The massacres have greatly increased the contempt with which the race of the victims is regarded by the ruling class of Moslems, and whatever might have been the effect of the reforms in quieter times, it is becoming evident that no scheme, however carefully devised, will now suffice to confer equal rights upon the Armenian population under the existing system of administration. Only a strong European control on the spot could bring about such a result.

Just now a European control of any kind seems a forlorn hope. This is the worst feature of a shameful situation.

All lovers of true progress and enlightenment, as well as all believers in missionary enterprise, must rejoice in the result of the loan negotiations that have resulted in the prospect of further opening China to Western civilisation. With trade and commerce, the way for Christian influences will expand steadily in that great country. Already much has been done to break down the barriers of prejudice against foreigners in China, and a widespread interest and curiosity is being shown in the Bible, from the Court downwards. A matchless opportunity is being thrown down as a challenge to the Christian Churches of the West. It is of vital importance that it should be accepted and utilised before the darker side of so-called Christian civilisation has once more raised a barrier against the power of the Cross.

The Congregationalist (Boston, U.S.A.) believes that if men had as many dollars invested in the stock of a railway as they have put into missions they would know all about its location and prospects, and seize upon every bit of news that could affect its interests. To us it is the other way about. If men had as many dollars invested in missions as they have put into railways and other things, they would know, &c. The men who give largely, according to their means, do know: it is the men who give a regulation pound or a few shillings, when they ought to give pounds, who are ignorant of how their money is used in missionary work.

One of the difficulties of reform in the treatment of *employés* in places of business, is the fact that tradesmen anxious to introduce reforms complain that unprincipled competitors make it impossible. To obviate this hindrance, the Christian Social Union executive recently published a little pamphlet advocating the principle of "preferential dealing," which means

"the practice of purchasing goods only from tradesmen who observe the standard regulations for each trade," but as these vary, they are taken to mean "the best that can be secured at a given time in a particular locality."

We must be slow to admit the principle of boycotting; but certainly some pressure should be brought to bear on such tradesmen as stand out against humane regulations in the treatment of those who work for them. Some men are so selfish that not until their interests are affected will they fall into line with right.

The Testimony of Jesus

Concerning Himself.

By Rev. DR. JAMES CULROSS.

I. CHRIST THE SAVIOUR (Luke xix. 10).

IN these words Jesus claims to be the world's Saviour. He was so named of the angel before his birth. And when He was announced to the shepherds at Bethlehem it was in these terms: Unto you is born a Saviour.

It is one of the painful things to which no Christian man can shut his eyes, that so many immortal beings around us are living only for the present world. The things that they believe in and seek after are things that they can see and touch. Invisible realities are round about them unperceived. God is not in all their thoughts, except when they cannot help it, and then He seems an intruder. At the best they treat Him with a kind of reverent neglect.

And yet a dull, uneasy feeling haunts them of something wrong in their condition—they scarcely know what. They do not like to speak about this feeling. A stranger might never suspect its existence. They themselves sometimes forget it in the hurry of business, the excitement of pleasure, the delights of social intercourse; but it comes back upon them at the most unexpected moments—in the very midst of their gaiety, or when they wake suddenly at midnight and the darkness is full of God.

What does this haunting uneasiness mean? It is the Saviour saying, "*Awake, thou that sleepest, awake from the stupor of carnal security.*" You are dowered with the awful capacity of saying *Yes* or *No* to the living God. You have said *No* to Him. Your life has been a prolonged *No*. You have refused Him your love and homage. You have set up your will against the Holy and Blessed will. In this way you have broken the first law of your being. Here is the deepest thing wrong with you—the very root of evil living and misery.

When Jesus began to preach in Galilee his first word was "Repent, for the Kingdom of Heaven is at hand." It is the word He speaks by his Spirit to-day. However superficially our modern evangelism may deal with it, it is one of the profoundest words in human speech. It marks no mere temporary pain in the feelings, such as many reduce it to. It marks no mere resolution formed in the glow and flush of excited feeling to live another life. In its deep Bible sense repentance is the heart's sincere acknowledgment of having been sinfully in the wrong, and the heart's turning trustfully from all "refuges of lies" to the God of grace for pardon and renewing. It is the man taking God's side against his own sin. It is the man humbling himself before God on that kneeling-place which mercy has provided. It is the prodigal "coming to himself," and saying to God, "Father, I have sinned." Without repentance no life can be right, but will go on from bad to worse. Without repentance heaven itself would be no heaven, but only a place of banishment, cut off from every joy that the heart values. Do not shrink, then, when the Lord carries his candle into the secret places of the heart, and shows you what you are in the light of eternal purity. If there is pain in this—bitter pain and shame and humiliation—there is also love in it and hope. It shows that He has not given you up in despair, nor pronounced the awful words, "Let him alone."

But this is not the end. He did not mean to leave you law-condemned, self-condemned, rattling those chains which you cannot break. He also deals with you that you may repent—brings with Him the gift of a free pardon. You look back over your past life. There may have been no shameful hour in it over which you sob: "Let darkness and the shadow of death stain it!" It may have seemed blameless, even virtuous, in the eyes of men as well as in your own eyes. But now in the light of eternal purity how black and stained it appears! And there are black spots in it which all the water in the ocean could not wash out. As you look, sin after sin rises from the grave of forgetfulness in which you had buried it, and confronts you, and your cheeks grow hot and crimson with secret shame, and a voice cries out, or whispers awfully within your breast, awaking a dull agony: "It is done; I did it; and I cannot recall it." That is the misery of it—"I cannot undo it."

And God answers, Even so: it is done and cannot be recalled. No pungency of sorrow for it; no tears even of blood can wash it out: but it may be *forgiven*, at once, frankly, freely, righteously, eternally. Not by works of righteousness that we have done, but by the ever-availing deed of Him whose blood was shed for the remission of sins there is pardon for the very chief of sinners. This is how God puts sin out of the way and extinguishes it: He forgives it, blots it out, undertakes to deal with its consequences, and sheds abroad the blessed assurance of pardon in the heart; and so we learn to say, *Abba, Father*, and to live in the joy of his love.

In crying for pardon, something deeper is sought than merely release from punishment. The heart remembers the mischief that has been wrought, and craves that God would undo and counteract the mischief and hurt we have done, and make it as if it had never been. This craving is deeper still than the craving that we may be saved from the punishment we have merited.

(To be continued.)

Our Child-Drunkards.

III.—THE REMEDY.

WHAT can be, and what has been done? In some cases the magistrates, Watch Committees, and County Standing Joint Committees have been appealed to most successfully.

The Liverpool City Justices in September, 1896, passed the following resolution:—

That the Watch Committee be requested to instruct the head constable to report to the justices at the general annual licensing meeting, 1897, any case in which, after written warning, a licensee persists in serving children apparently under thirteen years of age with liquor for consumption off the premises, or in offering such children sweets, toys, or other gifts, as inducements to visit the licensed premises.

The result of this action has been that the practice has ceased to a very large extent, the licence-holders giving instructions that children should not be served, and many of them placing the following printed notice in their windows:—

Children under thirteen years of age are not served here.

The White Ribbon for January gives a portrait of these windows, and from the size of the placard and print it is evident that the licensee intended the order to be observed. Although a deputation of brewers, etc., laid their side of the case before the city justices, the latter saw no reason to modify their former resolution. Space would fail us to catalogue all the resolutions that have sprung from this good seed. Suffice it to say that Bootle, Birkenhead, Cheshire, Birmingham, and many other authorities have passed similar vetoes with a similar happy effect. Of course, the old cry has been raised that it is "interfering with the liberty of the individual"; but it has long been recognised that parents cannot maltreat or starve their children, that masters cannot in certain directions oppress their servants with impunity. In fact, the basis of all legislation is to prevent one man from using his liberty for the hurt or ruin of another.

AS TO FUTURE ACTION,

we would suggest more strenuous endeavour in Band of Hope work. It is a difficult matter to uproot the disease of drunkenness from the character of one who has been its victim for years. Nothing, we know, is impossible for God—but it is our obvious duty to save the child from the virulent devastation of so relentless a vice.

The nation must be informed on the subject. It is not public opinion that needs educating, for among all right-thinking people there can be but one opinion on this question once they are informed.

LET THE FACTS BE KNOWN,

and a public opinion will find voice which will soon impel reluctant magistrates to place stern restriction on those to whom they grant "off" as well as full licences.

Definite teaching should also occasionally be given in the Sunday and Board schools on the nature and evil effects of alcohol. The first steps along the road of wrong are as a rule taken in ignorance. Special instruction with regard to one evil may be looked upon by some as the policy of a fanatic, but in our country the liquor traffic has assumed such gigantic proportions that we need drastic measures to put down so mighty a foe.

The followers of Christ should rise in their strength. We used to sing in our Sabbath schools,

> They are waiting for our coming,
> Angels on the other shore,

which is true enough. But there are angels on *this shore* who are waiting with tear-filled

eyes, peering through the bars of their prison-house for the coming of deliverers. Let us remember the words of our Master, "It is not the will of your Father which is in heaven that one of these little ones should perish"; and its converse, "It is the will of your Father which is in heaven that every one of these little ones should be saved."

Now that temperance legislation on a large scale seems to be blocked, for the time being, it will be wise for those who desire reform to turn their direction to some phase of the movement which is feasible and undebatable. Such is certainly this question of serving children even as messengers with drink. But it is needless to wait for legislation. Much can be done by petitions and memorials to influence licensing magistrates, urging them to bring pressure upon the local publicans to discontinue the practice.

It is one of the most encouraging temperance movements of the present day—especially as, so far, not a single body of working-men has appealed against the restriction, but, on the contrary, in certain Yorkshire towns ninety per cent. of the genuine working men of the place have petitioned for similar restrictions to be introduced into their towns!—that is, they have asked that children under thirteen should no longer be allowed to be served with drink, even as messengers. Were this restriction enforced by law and made universal, England would still lag far behind nearly every other country in her protection of the young.

All success to the splendid movement that has been so warmly taken up—though it is mainly, so far, in the North of England—with the object of closing public-houses to children, even as messengers. If this movement proves such a blessing to a large town like Liverpool, surely it would have the same effect elsewhere. The school attendance there has improved, the streets at night are no longer thronged with poor, frightened, shivering dots hastening to the public-houses; and home drunkenness has necessarily lessened, because previously a man or woman, even when too drunk to be supplied themselves, could always send their children for more drink.

Let ministers have petitions in their churches, and let householders be waited upon for signatures, and every legitimate effort be put forth, by the spread of literature and public meetings, to stop the wheels of the awful machinery for this "massacre of the innocents."

Let us no longer lie supinely under the sting of King Khama's rebuke:—

"You English take great care of your goods, but you *throw away your people.*"

Copies of this and the two preceding articles on this subject, with additions and illustrations, may be had in pamphlet form, price 6d. per dozen; 3s. per 100; 25s. per 1000. Will friends also aid us in supplying copies for gratuitous distribution by *contributing to our fund* for this purpose?

Open-Air Preachers.—On Monday week the open-air preachers of South London gathered at Surrey Chapel to the annual meeting of the South London Auxiliary, Mr. F. W. Lawrence presiding. The report showed that during the summer of 1897 open-air meetings had been held in nearly all the southern suburbs, also conferences and lectures at various places of worship during the winter. The membership numbered 162. Rev. J. Tolefree Parr, in a stirring address, said that politicians had just discovered the value of open-air meetings as a means of reaching the people. Captain Orde Browne contrasted the liberty enjoyed in England with the want of it in several continental states, and gave an account of outdoor preaching in Ireland.

[184]

Your Own Salvation.

By Rev. JOHN McNEILL.

Work out your own salvation.—Phil. ii. 12.

I AM not dealing now with the original Greek. I think it was Mr. Moody who wished that people would pay more attention to the original English! But let us take the phrase as it stands, "Your own salvation." Salvation needs to be your own first before you can work it out. A dead man cannot work. Taking the passage in the sense of the analogy of faith, and what a wonderful word it is! The Bible is a book that does not call anything our own except our sin. "Ye shall eat the fruit of your own ways; ye shall be filled with your own doings." My sin, in all its power to blight and condemn me for ever, is my own; and it is all I have that is really mine. Of every other kind of possession the Bible strikes me naked and bare.

Carry that thought round a little, just to enhance this great Gospel idea, "Your own salvation." There are many things we call our own, but they are not our own in any real sense of possession. For example, a man says, "My own property." A man will take you out and show you his property—a fine block of buildings, say. "That is my own; there are the title deeds; it is all mine." Is it so? Is it his own with a real grip of inalienable possession? Shut your Bible, and the newspaper will convince you that it is not. Overnight this property takes fire, and it was not insured: and next morning the owner is pottering among the ashes with a stick. "*His* property" went up in a fiery chariot, and came down in a shower of soot!

A man says, "My wealth," "my fortune," or as it is expressed, vulgarly but graphically, "my pile." He scraped it together, clean and dirty. What happens very often? You know. A bank breaks, or there is a slump in Kaffirs, and this man who talks about "my wealth, my fortune," is a bankrupt and worse.

RICHES TAKE TO THEMSELVES WINGS

and flee away; and they do not leave their address either, or you would flee after them. There is a man down there, and if he only knew to-night where the money has gone that he used to call his own, neither I nor a better preacher could keep him here another ten minutes; he would be off. But after all, my friend, a man's life consisteth not in the things that he possesseth. They do not count.

I will come closer. There are other possessions. There are health and strength, for example. If you wake up in the morning fit and well in body and brain, you do not need to take off your hat to anybody. What an endowment health and strength are! And yet you cannot call it your own. Just when you need it most it fails you, and you are crushed and helpless. There is a woman; she is a widow, with a young, hungry family, and it is amazing how the widow gets through; I think there must be somebody at her back. She rose and looked at her day's work. It was not a big day's work, and she has a loving heart, and ordinarily she is stout of arm. But to-day, in the middle of her work, she had to lie down, dead beat. You cannot command health, or call it your own. It is a great possession, but we have no certain grip of it.

There are other possessions, too—for example, friends. You can do without wealth if you have real friends. As Shakespeare says, if you have a true friend "Grapple him to thy soul with hoops of steel." But too often, when they are most necessary, they fail us.

Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.

Come closer still. There is "my wife." Surely she is mine; my own. I won her, and I will wear her. Is not that a possession you may call your own, with a real absolute grip? You know it is not. "My wife," says a man; and his eyes sparkle and his bosom heaves in manhood's pride. But next week, like some of us, he walks a broken-hearted man behind her coffin. How does that happen if you can call her your own with any real grip of possession?

I have said all that to enhance this word, "Your own salvation." Blessed be God, the very thing to which I have no right or title, which I could never buy or earn, is the only thing that is absolutely mine: to have, to hold, and to enjoy with a grip that death shall only intensify. I will never know the full sweetness of "my own salvation" till death shall come and usher me into its deepest, sweetest, eternal, perfect possession.

You know how it is your own—because it is a gift to you. "The wages of sin is death." We work for them and the devil wants to pay the wages. But blessed be God there is a break in the terrible "entail." "The gift of God is eternal life through Jesus Christ our Lord." It is a gift from a Hand with the hole of a nail through it. If you have not humbled yourself from your pride, or come up from your despair and accepted eternal life as a free gift, you are not saved yet, and it is time you knew it. God help you to begin at the beginning. Then, having accepted Christ as God's free gift to you, as your Saviour, go on, as the apostle says, to work out this salvation.

IT IS A FAR BIGGER THING

than you thought it was. You work it out, because God is working in; and you deserve no credit for that. There never was a text that more immediately traces salvation up to God and more utterly stops the mouth of all self-righteous boasting.

Thank God this salvation *will* work out. Christ is a deep mine: work Him out. Some of you have a very little Christ; but it is not the true Christ. Many false Christs have gone abroad into the world. Get rid of them and get the real Christ. The day never dawns and the night never darkens when Jesus, his blood, his Spirit, his Word, prayer, the promises may not be more to me than they were the day before; Jesus is no end of a Saviour; no end of a lift; no end of a friend. The Bible is no end of a book for help and guidance; it is inexhaustible. If you, poor backslider, have gone back, come forward again. You have not exhausted the unsearchable riches of Christ; they would not be unsearchable if you could. "Age cannot wither nor custom stale his infinite variety." You need Him, just where you are broken down, to build you up. Trust in Him, not in yourselves, your good resolutions, your wisdom, your cleverness. God never asks mortal man to do more than to trust in Him. "I am thy God, fear not; I am thy shield, and thy exceeding great reward." God helps us to be ashamed of our unbelief.

The Glasgow Half-yearly Meetings for believers will be held on Monday and Tuesday, April 11 and 12. From the exhortation, "Forsake not the assembling of yourselves together," it is reasonable to conclude that the Lord intends to give blessing when assembled, whether it be in weekly gatherings or occasional and larger gatherings. The need for godly exhortation increases as the end draws near, and such meetings afford the opportunity. Prayer is asked on behalf of these meetings. Communications to be addressed to Mr. W. C. Johnston, 175, St. Vincent-street.

Old Gravel Pit Mission, Hackney.—The old and historic building (dating back to 1716), which has for some time been closed, will be reopened as a mission centre on Sunday next, March 6. The mission work, with which is incorporated the "Charles Button Adult Bible-class"—carried on for the past eight years at the Homerton Evangelical Hall, will be transferred to the Old Gravel Pit premises, which afford increased accommodation necessary to meet the present requirements of the work. Opening services will be held on Sunday at 11 a.m., 2.45, 7 p.m., and a public meeting on Monday at 7.45 p.m.

Rightly Dividing.

THE above principle has a wider application than we may usually have accorded to it, but its primary reference to the method in which we should approach the study of Holy Scripture is all-important, and, we are compelled to affirm, much neglected. It is

AN APPEAL TO PASTORS AND TEACHERS

in the Church who seek the commendation not of men but of God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the Word of Truth*" (2 Tim. ii. 15) The Apostle Peter recognised (1 Pet. i. 10-12) the significance of such dividing, and the privilege we enjoy in this age of being in a position to do it rightly, when he penned the following words, under the inspiration of the Holy Ghost; he looked back upon the ancient prophets of Israel, "searching what or what manner of time the Spirit of God which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that, not unto themselves but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into."

Our Blessed Lord on a well-known occasion in the synagogue at Nazareth (Luke iv. 18), appropriating to Himself the prophecy (Isa. lxi. 1, 2) concerning his coming with the anointing of Jehovah to proclaim glad tidings of salvation, gave *the impress of his authority* to the principle we are urging, by stopping short in the middle of the sentence, omitting the prophecy of a future "day of vengeance," which, of course, belongs to the series of events which cluster round his second coming. The Old Testament prophecies are incomprehensible unless we recognise the dispensation which includes "the sufferings of Christ" as being far separated and easily distinguishable from the age which will witness "the glory that should follow"; and believers must surely discern that the Church is at present

IN THE PLACE OF REJECTION.

in fellowship with her rejected Saviour and Lord, but is by-and-by to share his glory. "If we suffer we shall also reign with Him" (2 Tim. ii. 12).

The Jews, fixing their forward gaze upon the promised Messiah and Deliverer, recoiled from the thought of one who must suffer indignity, utter humiliation and cruel death; and, when He appeared, they would have none of Him. The Church to-day, to a very large extent, turning its backward gaze upon the Man of Sorrows and his finished atoning work, seems reluctant to hail our returning Lord, or to cry unceasingly, "Come! Lord Jesus, come quickly!"

And, further. The misappropriation by God's heavenly people, the Church, of the promises made to God's earthly people, Israel, is an unfailing source of confusion in the teachings of men who will not regard the distinctions which are clearly laid down between promises of earthly and temporal blessing to the Jews, who walk by sight, and of heavenly and eternal blessing to believers in this age, who "walk by faith." And thus great and precious promises which are to have a literal and complete fulfilment are dissipated into thin air*—"volatilized," someone has suggested as correctly describing the process—though the claim has long been made that "spiritualised" is the correct expression; as if there could be anything spiritual in wresting the Scriptures and putting an imaginary construction upon the plain truth of God.

II. Leaving the lofty region of inquiry into the true meaning of the revelations of God's will and purposes in Holy Scripture, we do not think it out of place, or any degradation of the great principle of "rightly dividing," if we claim it as authoritative

IN THE SOCIAL SPHERE.

We cannot, as followers of Christ, ignore the difficulties which overtake the vast majority of the human race with regard to their temporal welfare; and, whilst steering clear of earthly politics, we need not shun to declare the necessity and the wisdom of "rightly (or *righteously*) *dividing*" the abundance of this world's good things.

One of the most alarming symptoms of these modern days is manifest in the increasing divergence between labour and capital, and the root of the trouble may be discovered in the refusal to divide rightly.

True, we have seen in our own generation marked improvement in the condition of the sons of labour; but is there not room for further concessions to the toilers who form the backbone of our nation, and thus avert heart-burnings and discontent, which, if allowed to survive, may find us disunited and weak in some hour of national crisis—an hour which may not be far distant, for we see clouds even now hanging upon the horizon, which may be the precursors of storm and tempest difficult to withstand?

CHRISTIAN GIVING.

III. For believers there is one more aspect of "rightly dividing" which claims consideration, and claims it urgently—the right division of the rental, the income, the salary, the wages, whatever it may be called, which comes to us in the good providence of God, and with which we have the responsibility and the privilege of dealing. How much of this am I entitled to spend upon personal and family needs? how much belongs to my poor brethren? how much shall I bestow upon the furtherance of God's cause in the earth?

Circumstances are so diverse that no general rules will apply—no tithing would be suitable, no exhortations to Christian giving coming from without would be admissible; for it is "from within out of the heart" that the decision to give or to withhold must come; it is in this, as in many other spheres of action, that we must "judge ourselves"; but a sensitive conscience will readily decide between self-pleasing and self-denial, between what the world demands and what our Lord requires. The Apostle did not lay stress upon the gifts of the Corinthian believers until they "first gave their ownselves to the Lord" (2 Cor. viii. 5). When that question is settled, all other questions fall into their right places.

It is because there are in the visible Church so many people who are Christ's by mere profession, not his in real possession, that there arises the need of outcry about empty missionary treasuries and indifference to the claims of the heathen and Mohammedan worlds, to say nothing of work lying undone at our own doors in City slums and neglected country places; work amongst the submerged masses whom drink and other temptations have brought low; work amongst the chosen race, the Jews, brought to our own shores, but whom we fail to evangelise; work in our own homes amongst our children and servants; work much of which can be accomplished with little outlay of money, but never without the fire of Divine love inbreathed by the Holy Ghost.

One source of supply for the maintenance and spread of works of philanthropy and charity, and, in measure, for the spread of the Gospel, is largely dried up in this country owing to the prevalent "fetish" in connection with the ownership of land. Property of this kind, like the sacred beasts of the Egyptians, must not be meddled with. But, even in this, "where there's a will there's a way." Splendid gifts are sometimes offered for beneficent and missionary purposes, but almost invariably by men who have made their money in commerce or some manufacturing industry. A few years ago the Church Missionary Society published a statement to prove how little their missions were aided by the nobility. When the Lord comes "to reckon with his servants" about their stewardship, many excuses which now seem to prevail will be swept away.

For what purpose has "the grace of God that bringeth salvation appeared unto men"? Is it not that, "denying ungodliness and worldly lusts, we should live *soberly*, *righteously*, and *godly* in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 11-13). The humble, diligent, and intelligent study of God's Word, in view of the speedy coming of our Lord, will teach us to live soberly in our personal and family life; righteously as regards our dealings with our fellowmen; godly as we take as large a share as we can in the extension of the kingdom of our Lord and Master. Let us seek and we shall find his guidance in rightly dividing his Word, in righteously dividing all we may gather, in rightly dividing all we have to spend.

James E. Mathieson.

[* While fully recognising the primary application to Jews of *many* passages, we still think they contain *principles* which are applicable to the Lord's people throughout all time.—Ed.]

Mr. Meyer in America.

AGAIN I would ask the readers of The Christian to join with me in praise and thanksgiving for God's marvellous goodness to me. Since last I wrote, I have visited three more of these mighty cities—Washington, Baltimore, and Philadelphia, and in each case have had the same wonderful response.

At Washington the spacious church was crowded long before the hour of meeting, and many representative men attended the services. The ministers' meeting was a very memorable one, and in addition to all else I opened the session of the Senate with prayer on the day of the great Cuba debate, at the request of the blind chaplain, Dr. Milburn; and was honoured by an interview with Mr. McKinley, the President, who views the reciprocal influence of the Christian Church on either side of the Atlantic as a mighty and enduring bond of amity between the two countries.

At Baltimore we had glorious times. The noble Methodist church, which the late Rev. Dr. Morley Punshon declared to be the finest in the world, was the scene of never-to-be-forgotten gatherings, especially on Sunday afternoon, when it was calculated that 2500 people must have been present, whilst I spoke of the Anointing of the Spirit. Ten meetings were held there.

Then Philadelphia seemed the climax of all. The beloved Dr. Wilbur Chapman arranged the meetings. About 600 clergymen and ministers on the morning of arrival; meetings in the great Y.M.C.A. auditorium and in Bethany church; association with Mr. Baer, Mr. Wanamaker, Dr. Weston, and many others. One's heart is bowed to the ground with thankfulness. And perhaps the most radiant feature of the whole is the testimony to lives and ministries which have been entirely altered by the meetings of last year. It almost brings tears to my eyes as I write.

One colporteur told me that he had left one of my books at the home of a family residing on the Rocky Mountains. They were not very keen on receiving it, but when he returned that way six months afterwards, he was saluted by the husband saying, "Sally (that was his wife) has read that book you left, *and she has lost her red head*" (referring to her violent temper).

Brooklyn, Rochester, and Cleveland are still in prospect; and then Saturday, February 26, with its joyful embarkation for home and church. May I still ask your prayers that I may return in the fulness of God's blessing.

F. B. Meyer.

Home Missions.

Southwark Home Mission.

MR. FEGAN'S BID FOR "THE HOOLIGANS."

"EVERY man," so runs the proverb, "does well to keep his own doorstep clean." Somewhat in this fashion Mr. Fegan has long felt that while living in poverty-haunted Southwark his attention has been naturally concentrated on his own large household of rescued boys, and he has done but little for "the hooligans," or corner boys, who infest the locality, and, according to the police reports, make night hideous for the unlucky wayfarers. As our readers know, from intimations in our own pages, he is now inaugurating a new departure in the form of a mission-hall, designed as the centre of vigorous work, on behalf of these "male and female hooligans" on the Surrey side of the river.

Buildings, long used as parochial schools, had been vacated—new schools having been erected—and with the concurrence of his council Mr. Fegan secured the lease just in time. After considerable repairs and needful alterations, the hall was opened last Friday as the Southwark Home Mission. On the ground floor are several class-rooms, and a comfortable mission hall. On the upper floor is a large room and gymnasium intended for the rough lads, who it is hoped will be induced to attend—attracted at first, probably, by the recreation and physical exercise provided. The aim, of course, is their conversion; but

THEY ARE "SHY FISH,"

and have to be got hold of, ere they can be effectually helped to some perception of higher things. Much prayer, that many of these may be won to Christ, was made at the inaugural gatherings on Friday.

Mr. T. B. Miller, who presided at the afternoon meeting, very cordially reviewed the proposed "plan of campaign," and commended the endeavour to the sympathies and prayers of the Lord's people. He made a striking point of the analysis recently published in the United States, showing how the descendants of four neglected waif girls have in seventy-five years produced twelve hundred descendants, largely criminals, who have cost the State of New York one and a-quarter million of dollars, besides the private loss inflicted on people who have suffered by their predatory practices. Every effort for the rescue of the street youth and wastrels is, therefore, a matter of public concern.

Mr. J. W. C. Fegan bade the assembled friends a cordial welcome, and proceeded to show that according to Mr. Charles Booth's "Life and Labour of the People" the parish of St. George's, Southwark, is "the most distressful" district in London—being the poorest, the most overcrowded, and the most unhealthy. In this needy place God had led the way for the opening of a new mission centre. After reciting how the buildings had been secured, at a rental of £240 per annum, Mr. Fegan described the work it was hoped to do among rough boys and girls. While a firm believer in the old Gospel, he felt that methods of presentation might be modified, and among the class contemplated very special methods were needed to gain a hearing at all. As to finance, he rejoiced to say that the initial outlay for expenses, etc.—£680—has been fully met, while £140 has been received towards the anticipated annual expenditure of £800.

After a season of prayer, in which Messrs. W. Nobbs, W. R. Lane, W. Grove, and D. Rea took part, sympathetic and hearty addresses were given by Pastor W. Fuller Gooch, Rev. J. G. Train, Mr. John Churchill, Pastor Frank H. White, and Dr. Henry Soltau.

In the evening another meeting was held, when Mr. Henry Wood, J.P., chairman of the Ragged School Union, presided, in the unavoidable absence of Dr. Anderson. The speakers were Messrs. T. B. Miller, David Rea, and George Soltau. Special emphasis was laid on the urgent need for the establishment of a medical mission, and the importance of such an auxiliary in winning a hearing for the Gospel amongst the poor and wholly indifferent. This burden seemed to be laid on all hearts during the season of prayer, and towards the £300 required one offer of £50, two of £10, one of £8, and one of £5 were announced during the evening. In all, the contributions made in the room, during the afternoon and evening, amounted to about £375.

[186]

The "Bridge of Hope."

I AM quite sure we should want for nothing if, by pen or voice, I could tell the stories of my children. But this I cannot often do, and for months we have had scarcely enough for the daily needs. As I write we have simply nothing. We know that God is *able* to supply all wants, but He does it through his children, to whom we now appeal. I can only draw one or two pictures, but they will serve my purpose.

W. J., nine years of age, with her little sister of four, brought out of slum life, away from a mother so degraded by drink that all the sacredness of motherhood is forgotten. The father is dead, and the home is gone, an aged grandmother being the only frail protectress of the little ones, to whom even our night shelter seemed a glorious play-room and plain food the greatest delicacy.

Then there was G. M., an older girl, dragged the round of public-houses whilst anything could be got to drink, and then to the door of every shelter for a lodging. At length mother and child were somehow parted, and in her loneliness a good policeman sent G. to us. Every possible effort was made to find someone belonging to her, but without success. Soon after she came to us our young people were to have a little excursion, and G. looked forward to it with childish delight. Alas! on the longed-for day it rained, and there could be no outing. G. was found crying most bitterly, and, being questioned, she said, "I've never had a treat in all my life, and I'm *so* disappointed!" Quite recently she was not well, and we sent her to the infirmary, hoping that she would soon be back again. But the Good Shepherd had something better in store for the desolate girl into whose life

NO SINGLE RAY OF CHILD-LIKE GLADNESS

had ever come. Out of the parish infirmary ward she passed into the city where God shall wipe away all tears.

Yet another child, with a story equally but somewhat differently sad. She was literally hated by both her parents, and made to suffer accordingly. They brought her to us, giving her a terrible character, and expressing a virtuous desire to save from ruin a child of such evil tendencies! I had grave suspicions, which were confirmed by subsequent inquiries. It was, in brief, the timely interference of an officer of the N.S.P.C.C. that had frightened them into bringing the child to us. Up to that time their persistent and unnatural cruelty had made her life a constant torment. From the first her conduct proved how false were all their charges, and the poor, stunted, bruised little frame soon grew strong under kind treatment. After being some years with us we sent her far away into the country to a sweet Christian home, where she is earning golden opinions.

I carefully avoid the least exaggeration, or any attempt to garnish these pitiful tales into sensational ones, but surely there is

A WORLD OF PATHOS

underlying the barest facts for those who can read between the lines. Each little face utters a strong plea of its own.

Three little maidens, ranging from four to eight years of age, now in the Homes sweetly and naturally happy, were all in their infancy nursed in our arms, with little hope of saving life, but only of alleviating their suffering. Oh! what horrors of starvation and neglect each tiny form revealed! What a terrible caricature on babyhood! But nights and days of careful nursing were their own reward, and now they are all bonny bairns. Two of the mothers have been in constant service all these years, and have proved their gratitude. The third child, now a charming, winsome little lassie, has no relatives; she is, however, lovingly provided for by children little older than herself, but born in very different circumstances.

And yet how many others are waiting for someone to save them—others just as needy, just as desolate, just as helpless and suffering. But we must turn even such away unless generous help soon comes. And surely it will, for "Inasmuch as ye did it *not* unto one of the least of these, ye did it *not* unto Me."

Beside all that is done for the children in these seven Cottage Homes at Chingford, the night shelter and the refuge here are constantly full; and although of a totally different character, the work is not less needed, nor is it less interesting.

Mary H. Steer.

28, *Betts-street, St. George's, London, E.*

A "Ragged Church."

BEHIND the fine shop fronts in Oxford-street, W., hard by Grosvenor-square, and right at the door of Belgravian mansions, lies a nest of squalor and poverty, extending from Marylebone-lane to Duke-street. In the heart of this district an earnest and most fruitful work has been carried on since 1835 by voluntary workers. The Sunday morning service for casuals, or "Ragged Church," the model lodging-house, and the flourishing ragged school have become widely known as leading the way in some difficult departments of service.

Few, probably, are aware of the many and varied forms of effort among poor adults and children associated with the Gray's-yard centre, hence it may be noted that these include Gospel services every Sunday, attended by from 600 to 800 of the very poorest class; free meals, 30,000 having been given during last year after the Sunday services; a self-supporting 4d. lodging-house with 64 beds, which are always full; a soup-kitchen open every day except Sunday; a relief committee for the investigation and relief of deserving cases; Sunday-schools and Bible-classes for the poor children of the neighbourhood, about 300 being on the books; a girls' club, with 80 members; a Band of Hope, with 50 members; a gymnasium and musical drill class; a boys' club and company of the Boys' Brigade; a mothers' meeting, with 140 members; also clothing, coal, sick and boot clubs. The Park Mission branch of the Y.W.C.A. and a district City missionary also find their working base in these buildings. These numerous agencies and operations form an important evangelistic citadel in an area of need and neglect.

God has greatly blessed this work, not only among the children and resident poor, but also and specially among the tramps, beggars, and broken-down men who frequent the Sunday morning service. Many of these have been literally

PICKED UP FROM THE GUTTER

and with fresh heart of hope helped to an honest living, and taught where alone strength is to be found in dire temptation. The following letter to the secretary, dated February 1, speaks volumes, considering the class it comes from:—

"Sir,—On Sunday last you put a question to me when leaving the chapel at Gray's-yard, and as I may not have the opportunity of attending there again, I would like to reply to it, and ease my mind at the same time. I should have liked to do so at the time, but didn't, as I feared you might imagine I spoke from interested motives.

"Well, I have been knocking about the world without a thought of God (unless I was in a tight place) for the last twelve years—soldier, sailor, bull-puncher, etc.—and on my first Sunday in London a happy chance took me to your hall, and I heard you preach from these words, 'Behold, I stand at the door and knock.' The words appealed particularly to me, as my dear mother used to be very fond of that old hymn—

'Tis Jesus who is knocking,
And, lo! his hands are scarred,
And thorns his brow encircle;
With tears his face is marred.

'Tis Jesus who is pleading,
In accents meek and low,
"I died for you, my children;
Why will you treat Me so?"

So one thought led to another, and the black degradation of my past life was bit by bit made clear to me. I had a bit of a struggle at first, but I think I was fairly sick of sin and ripe for a change, and I just gave myself up into Christ's hands, and God giving me strength, will serve Him in the future as faithfully as I served my late master, the devil. I thank God for directing me to your hall three Sundays ago, and I am deeply grateful to you, through whose ministry I am made right; and, if I leave this country this week, as I fully expect to do, I will carry your kindly words with me, and will esteem it a privilege to write you as to my troubles from whatever part of the world it pleases God to station me in.—Yours respectfully, H. M."

It may well be understood that work of this stamp demands funds. The annual expenditure is about £600. A debt exists of £200, which three gentlemen have promised to clear off, providing another sum of £200 be raised towards current expenses. Communications should be made to the treasurer, Col. H. G. Macgregor, C.B., 4, Brechin-place, S.W., or Hon. Granville Waldegrave, 4, Park-square West, N.W.

Our Daily Homily

SUNDAY, March 6.

"*He was with the wild beasts; and the angels ministered unto Him.*"—Mark i. 13.

IN what different circumstances is the second Adam to the first. He began in a garden which the Lord God had planted; but his great Antitype in a *wilderness*, the thorns of which spoke of that primal sin. But whereas the first Adam transformed the garden into a wilderness, the second will convert all desert places into gardens, whether they be in the heart, or the world around, so that they shall blossom as the rose.

To Adam the *beasts* came, that he might name them; but at the coming of the second Adam they were wild. "He was with the *wild* beasts." Yet they were tame to his pure manhood. He had "dominion over the works of God's hands." On his brow the crown of royalty over the inferior races, which man had lost, was already placed.

Again, it is true of thee, O son of man, that, like thy Lord, thou art between the wild beasts and *the angels*. On the one side thou touchest the lower, and on the other the higher. At every moment thou art called to choose between these twain. Thy body calls thee this way, and thy spirit that. Be sure to deny the lower appetites; rule them; be king and lord in the realm of thy soul. Make them crouch around thee, as the lions of Daniel's den. Get thy Lord to master them for thee. Else thou wilt miss the angels of God, who come to encamp around thee, and minister to thee, as one of the heirs of salvation. Was it here that Christ learnt to contrast his homelessness with the lairs of the beasts? Ah, but He might always lay his head on the bosom of God!

MONDAY, March 7.

"*New wine into fresh wine-skins.*"—Mark ii. 22.

Ah, our Lord! Thou hast been speaking of the bridegroom and his coming to the Feast. Thou remindest us of the olden comparison of thy love as "better than wine," and of thy first miracle at Cana of Galilee. May thy love be poured into our hearts as the fresh juice crushed from the grapes! We have no love of our own to offer Thee; but, oh, pour thy love into hearts that yearn to love Thee with thy love. And let it not be only the memory of the love that was, but the living, fresh enjoyment of the love that is ever new. Oh, for the constraints of thy love—new, fresh, living! But the Master says, If you have your request, the new wine may refuse to take on with the old shapes; it will make for itself new channels and forms of manifestation; when others fast, you will feast; when others feast, you will be sad. You will be counted eccentric and peculiar. Men will murmur at you, and find fault. Can you bear this test?

There is but one answer: Leave us not to ourselves. Permit us not to follow the promptings and suggestions of our undisciplined wills; but provide for us the new wine-skins also. Show us what Thou wouldst have us be and do; and let the methods in which our hearts' devotion shall express itself be so lovely, so befitting, so helpful to the world, and so full of God, that men may recognise thy hand, and adore Thee. Let not thy love be spilled, but stored for the refreshment of others through our lives. Oh, give us love!

TUESDAY, March 8.

"*He appointed twelve that they might be with him, and that He might send them forth to preach, and to have authority to cast out demons.*"—Mark iii. 14, 15 (R.V.).

This is the threefold work of the Church and of each disciple.

That we might be with Him. The Master dearly loves our company. Let us seek it more. Not necessarily praying, or praising, or learning—but just being quietly with Him. It was said of a holy man, Mons. de Rentz, that his union and converse with God were so wonderful, that after he had spent several hours therein, he found himself in the end as if he had only then begun it, except only that he had then yet more desire to continue it. And at length he arrived to that height that it seemed as though he never ended it at all, being wholly and constantly in inward recollection and application to God. After whose example let us press.

That He might send them forth to preach. He cannot come forth from the secret chamber of eternity to preach as once He was wont to do; and therefore He is ever raising up voices, witnesses, lips which He teaches how to speak, and touches with his live coal. Has he not sent you forth, if not by life, yet by life to bear witness to his love?

That they might have authority over demons. The power of Satan is strong; it mastered Adam, but it met more than its match in the Christ-nature. If that nature is regnant in you, you, too, will have power over all the power of the enemy. Nothing shall by any means hurt you, and you will be able to deliver others who have long been held captive at his will.

WEDNESDAY, March 9.

"*Cares...riches...lusts.*"—Mark iv. 19.

There is enough nutriment in the land for the thorns alone or for the wheat alone, but not for both; and so there is a brief struggle for mastery, in which the sturdy weed prevails against the slender wheat, and clothes it. Nourishment which should go to its support is drained away from it, and though it does not actually expire, it leads a struggling existence, and ultimately becomes unfruitful. What are these brigand robbers that rob the tender growth of heaven?

For the poor man—Cares. These divide our heart, and distract it in many different directions. What shall we eat? What shall we drink? Wherewith shall we be clothed? How shall we meet our rent and other expenses? It is almost impossible to settle to our prayer, or Bible-study, or Christian work, or to the culture of the soul-life while questions like these intrude. What shall the poor man do to prevent the Word becoming unfruitful? He must take his cares to his Father, and by one act deposit them in his safe keeping.

For the prosperous man—Riches. They will distract as much as anxiety does. How much they amount to! Oh, the endless figurings in the brain. How to keep, or invest, or increase. The rich man must look on all he has as a stewardship for God, deducting only a moderate percentage for himself.

For us all—Lusts. Strong and inordinate desires for what may be right in itself, but which we follow with extravagant zest. What is right in itself may become wrong if we put it in God's place, and allow it to monopolise us unduly. O Great Husbandman, root up the thorns by thy Holy Spirit!

THURSDAY, March 10.

"*Thy daughter is dead: why troublest thou the Master any further?*"—Mark v. 35.

What hopelessness! They had watched the sweet flower fade, till no colour was left on the pale cheek, and the merry voice was still; and then they thought of the Galilean teacher: "Why cost him time and trouble, his visit will be useless now! It was very kind of Him to be willing to come! But it is now of no use! Very kind, but no use!"

We go to God in comparatively small trials, and think He can help us. But there are times when we say: It is no use troubling further; we must just bear our trial as well as we can, God Himself cannot help us. Can He give back that twin-soul? Can He restore the love that has died out? Can He undo this unhappy marriage? Can He deliver from that life-long paralysis? Life is extinct, hope is dead, the light has dipped below the horizon. It is no use to trouble God or man. We must suffer, till eternity explain the mysteries of time.

But Jesus knows the way out. He says in his sweet undertone, "Fear not; only believe." He has the keys of death. He never would have let things come to this awful pass by his delay unless He had known that, even if the worse came to the worst, all would end well. He has purposely delayed till this, that He might have the better opportunity of showing you what God can do. Fear not: the hand of the Almighty Saviour has yours within its grasp. He will not let you stumble as you go down this dark staircase by his side. Only believe: have faith in Him. All may seem very mysterious now, but you will come to see that it was the wisest and best after all.

FRIDAY, March 11.

"*They told Him all things whatsoever they had done, and whatsover they had taught.*"—Mark vi. 30.

Talking things over with Jesus! It is a precious secret. When one has been out in the world, it is delightful to talk over what has happened in the seclusion of the home. We have read of a wife who reserved one room in the house, which no one was permitted to enter but her husband and herself; and there they interchanged their mutual confidences. So it is a blessed habit to talk over everything with Jesus, and to review the events of the past beneath the light of his loving eyes.

"*We have had much success, Master,*" we cry; "the cities were moved, the devils were subject, the crowds followed us everywhere." Ah, children, He seems to say, "Those who cry Hosanna to-day will cry 'Crucify' to-morrow: the real work of God is not done amid congratulating crowds, but in the heart's depths, and in the ante-chamber. See that ye dwell not on the excitement of the outward reception, lest you attribute it to something in yourselves, and pride yourselves upon it, and become unsuitable for my use. A man can receive nothing unless it be given him from above."

"*We have been greatly persecuted,* and our mission seems to have been a failure, Master." We cry at another time, "Who hath believed our report, and to whom is the arm of the Lord revealed?" "Care not for it," the same wise Counsellor replies. "I at least am satisfied; I will see to it that your reward is according to your faithfulness, if not to your success; and there shall be a remnant of good soil that shall repay one hundredfold."

SATURDAY, March 12.

"*This He said, making all meats clean.*"—Mark vii. 19 (R.V.).

This is a remarkable rendering of the Revisers, which has the support of profound scholarship. Before this hour arrived, men were clean if they ate certain kinds of food, and unclean if they ate others. But from this moment, the Evangelist tells us, these outward distinctions were abolished. Henceforth all meats were to be viewed by the followers of Jesus as equally clean. There is, however, need that we should remember two or three things in respect to food. (1) That every creature of God is good, and nothing to be refused if it can be received with thanksgiving. The act of thanksgiving is the test for the fitness and unfitness of food. What you cannot thank God for you had better not partake of.

(2) *Take care to eat for the need of the body rather than for its pleasure.* There are a great many dainties and luxuries heaped on our tables which we take simply for the pleasure of eating. It is here that we are assailed with temptation, and need to be on our guard. Of course, we are not to reject articles of diet because they are pleasant. God Himself made the fruit of the garden good for food and pleasant. But the fact of food being pleasant eating is not in itself sufficient to justify our taking it. It may clog our digestion, and impair our power for thought and prayer and service.

(3) *Be moderate in the amount you eat.* Quite as many over-eat as over-drink. We should always have the girded loin. The majority of the diseases of modern life have been traced to the habit of eating to excess. We are told by eminent authorities that we ought not to rise from table with the sense of having eaten to the full. This also is the command of Christ. Let your moderation in this also be known to all men.

Mr. McNeill in London.

GREAT ASSEMBLY HALL.

[BY A CORRESPONDENT.]

THE great hall in Mile End-road has been the scene of many extraordinary gatherings. It is no new thing to see the hall long before the time of an announced meeting literally crowded in every part, the area, galleries, topmost gallery, the orchestra, all the aisles, and every vacant spot packed, even to the half of the large octagonal vestibule at the entrance of the hall. This is the sight one wishes to convey to the mind of your readers which presented itself on entering the Great Assembly Hall on Sunday week, when Rev. John McNeill began his work among the vast East-end population, of whom it has been written "They live in miles on miles of streets, where they work, suffer, do good and evil, and are saved from sinking into despair by certain hands that are stretched out to help and to rescue." The immense sea of faces that meets the gaze is singularly impressive, especially when the 5,000 persons are listening eagerly to catch every word that falls from the speaker's lips.

A large overflow meeting was held in the adjoining hall by Mr. Joseph Clarke, while an open-air meeting was conducted on the waste in front of the hall, and the police estimate that nearly as many were turned away as were inside. Mr. McNeill's kindly, genial, smiling face almost at once wins the attention of his hearers. As he proceeds with his discourse some remark creates a laugh, but in a moment as he applies it the audience is painfully still, and you could almost hear a pin drop. His method is, indeed, most simple. He takes a Bible subject and then the most homely everyday life-scenes are brought to bear upon the narrative. Thus by vivid word-painting he brings home with great force to the minds of his listeners the solemn truths he wishes them to embrace. It was a most homely, yet grand discourse, and few who listened to it would be able easily to shake off from their minds the telling appeals to decide for Christ without delay. An after-meeting followed, to which a large proportion of the audience stayed. It was conducted by Mr. Charrington and his workers. The inquiry-room was filled, and many were dealt with in the body of the hall.

The week-night services were of the same interesting and solemn character, and the great hall experienced a record in the way of attendances. Never has it been so packed for five consecutive nights. As the week advanced so it became evident that before its close the hall would almost see the Sunday congregation repeated, and on Thursday night this was the case. After-meetings were held every night, and great blessing has been the result. Some very interesting cases of conversion have been recorded. Some most intelligent and thoughtful people have been attracted by the popularity of the preacher; many of these doubtless never had the Gospel placed before them in such pungent and terse language. It is pleasing to be able to state that many of this class have given themselves over to the loving Saviour. Several members of the police force during the week decided for Christ. It may well be said that "all sorts and conditions of men" and women have boldly come out and declared their allegiance to the Son of God.

Mr. McNeill rested on Saturday, but an enormous prayer-meeting was held by Mr. Charrington. The burden of the meeting was praise to God for blessing received and prayer for a further downpour of the Holy Spirit upon those who were yet to assemble to hear the voice of the famous Scotch Evangelist.

The second Sunday was only a repetition of the former. In the morning the East London Tabernacle was crowded with an interested audience; in the evening the Great Assembly Hall was the scene of effort. Although the meeting was advertised to begin at 6.30 the doors had to be opened at 5 o'clock, and soon after six Mr. McNeill again faced another packed hall, while the smaller hall was also crowded to its fullest extent, and thousands were again turned away. Dr. Harry Guinness and Mr. John Colville, M.P., having led in prayer, Mr. McNeill gave a most thrilling and powerful exposition upon Rev. xxii. 17. He held his audience spellbound for over an hour. At the close, an immense gathering stayed to the after meeting. The scenes in the inquiry-room were most affecting, mothers crying over their children, sisters locked in each other's arms and sobbing upon one another's shoulders. The workers were busy among the anxious, and it was not until half-past nine that the second meeting was brought to the close with much rejoicing. Mr. McNeill closes his mission in the Great Assembly Hall on Friday.

THE MID-DAY MEETINGS

were continued last week in the Cannon-street Hotel from Monday till Thursday, with large daily audiences and the most eager responsive attention from the City men. The addresses were largely based on Old Testament themes, and were illustrative of the need for courageous confession of Christ, and for taking into our daily work the sanctions and consolations of the Gospel. These mid-day talks (from one to two) are being held this week in Exeter Hall. An excellent start was made on Monday, when the great hall was more than three-parts full. Mr. McNeill gave a practical up-to-date exposition of the meeting of Saul with Samuel, when the latter anointed him as king. The great lesson deduced was that to those who seek first the kingdom of God and his righteousness all needful things for the present life will be added.

The *Daily Mail* of Monday last has a very appreciative sketch, in its series of articles on "Typical Churches," of the opening service by Mr. McNeill in the Great Assembly Hall, and of the general work carried on in East London by Mr. F. N. Charrington.

REV. J. MCNEILL'S LONDON MISSION.

To Friday, March 4, Exeter Hall, 1 p.m.
To Friday, March 4, Great Assembly Hall, 8 p.m.
Sunday, March 6, Presbyterian Church, Woolwich, 11 a.m. Drill Hall, Woolwich, 6.30 p.m.
Monday to Friday, March 7-11, Concert Hall, Blackheath, 3.30 p.m. Drill Hall, Woolwich, 7.30 p.m.
Sunday, March 13, Congregational Church, Blackheath, 11 a.m. Drill Hall, Woolwich, 6.30 p.m.
March 14-16, Concert Hall, Blackheath, 3.30 p.m. Drill Hall, Woolwich, 7.30 p.m.

Keeping in Touch.

Suggested by a leaflet in verse, entitled "Out of Touch," by Jean H. Watson, of the South Africa General Mission.

O keep me in touch with thy Spirit Divine,
Lord Jesus, my heart would for ever be thine!
At home or abroad, or wherever I be,
Thy service I love when abiding in Thee.

If worldly in spirit what joy could I know?
For mourners in Zion what sympathy show?
No message of mercy for sinners were mine,
Unless keeping touch with thy Spirit Divine.

A word for the weary, or smile for the young,
A song in my heart to be cheerily sung;
Some witness, my Saviour, for Thee should be mine,
If keeping in touch with thy Spirit Divine.

How oft have I failed of the blessing they know,
Who the seed of the Kingdom unweariedly sow!
Imparting to others some message of thine,
While keeping in touch with thy Spirit divine.

More hearts by the word of thy Truth should be won,
My feet on thine errands more faithfully run;
More gladness in service should ever be mine
If keeping in touch with thy Spirit Divine.

Faint hearts might be lifted from sorrow and care;
My voice should be mighty for others in prayer;
My pen wouldst Thou use, and rich blessing be mine
If keeping in touch with thy Spirit Divine.

O grant me, dear Saviour, thy witness to be,
Nor, Jonah-like, ever thy service to flee;
That gladness around me may ceaselessly shine,
Lord, keep me in touch with thy Spirit Divine.

Clevedon. WM. KITCHING.

Home for the Dying.

A NUMBER of the friends and helpers of Miss Davidson's truly practical Christian institution, "Friedenheim," met at the Home, near Swiss Cottage, St. John's Wood, on Thursday last, for the annual meeting. It was a deeply interesting experience beforehand to visit the various wards, each with its quota of sick ones, some of them wonderfully bright and cheerful, others evidently bowed down by pain or weakness, and not far off from the appointed period of their release. In the bright afternoon sunshine of an early spring day, the large and airy wards looked most pleasant and restful. One could not but be thankful for such a place, where everything possible is done that kind Christian hearts and tender, skilful hands can accomplish to smooth the pathway to the confines of the other world, and make the dying bed "soft as downy pillows are." Most touching of all, perhaps, was the children's ward; early deaths have a pathos all their own. In some cases the little ones seemed to be recovering strength, and mayhap for them there are yet appointed a few years of life's burdens and opportunities ere they go hence and be no more. Out of a ruined conservatory there has been constructed a new ward on the ground floor, in which are placed, for purposes of isolation, the most critical cases; this is deemed desirable for the sake of the other inmates.

At the meeting held in one of the lower rooms Rev. HENRY SHARPE, of Hampstead, presided, and several friends led in earnest prayer for grace to the workers, and blessing on their daily ministries for the patients.

A brief but succinct statement of the past year's work was submitted by the visiting medical superintendent. The total income of Friedenheim for the year was nearly £4600, and on the ordinary account there was a small balance in hand at the close. Some £360 is still due to the builder for new drainage works. Eighty-five new patients were admitted last year, which, with thirty-three in the Home at its start, made a total of 118 who had experienced the help of the institution. Sixty-three died in the course of the year, and twenty-eight were on various grounds discharged. Some of these had become chronic lingerers on this side of the border land, and on the making of certain necessary alterations it was found desirable to part with them. The Home is, of course, intended, as far as possible, for those whose life-span is near its end. It was stated that patients are not, as a rule, informed on entrance that they are in a "Home for the Dying." Sometimes, when they discover the fact, they insist on being removed. The loss by death of Sister Jessie, one of the staff, was much deplored; she acted as dispensary sister, which made her services extremely valuable. If any of our readers know of a nursing sister qualified to dispense medicines under medical instruction, they will be doing a good action in the interests of the work of the Home by apprising Miss Davidson of the fact. Mention was also made of the death of Mr. Hugh Matheson, who was an effective helper of the work as chairman of the Council of Management.

The Chairman and Colonel Morton made to the assembled friends some very helpful and strengthening remarks on prayer as an element of the faithful Christian life.

A Men's Bible-class.—One of the features of Rev. Charles Spurgeon's ministry has long been his work amongst men. This was evidenced at the anniversary, on Thursday, 17th, of the men's Bible-class, which has 225 members, with an average attendance of 183. Twelve members have become teachers in the Sunday-school, and during the past year about a dozen have joined the church. The themes studied touch the vital points of Christian life. Much Christian work is carried on in connection with the class, including a Gospel Mission Band, whose visits have been highly valued by other missions; also a book fund, benefit club and dinners to starving children. Most stirring meetings were held in celebration of the anniversay, while Pastor A. G. Brown preached with force and fervour on Heb. ii. 3, pressing home the great question of the text.

THE LATE

Mr. J. R. Hall, of Newport.

WE give to-day a portrait of a devoted worker who was known to many of our readers, and is now mourned by a large number to whom he was a spiritual father.

John Rodger Hall was born at Lochwinnoch, Renfrewshire, in November, 1823. When he was still young his parents removed to Glasgow, and in the course of a few years both of them died, leaving five children, of whom John was the eldest. The little ones were then taken under the care of a godly grandmother, to whom the subject of our sketch owed his earliest religious impressions. The efforts of a Sunday-school teacher were also blest to him, and he made profession of being a Christian, and met with young men of the Free Church of Scotland.

His grandmother died when he was seventeen, leaving him with the responsibility of brother and sisters. Falling in with worldly companions, young Hall followed their ways, but he found no happiness in evil courses. Having married in 1852, Mr. Hall left Scotland for Hampshire, and afterwards he came to live in London. Here the good impressions of earlier years were carried forward, and in 1860 he was brought to a saving knowledge of Christ under the ministry of Rev. George Rose, of Jamaica Row Congregational Church, Bermondsey. Here he became a Sunday-school teacher, and served in the office of deacon.

In 1869 he left London for Newport, Mon., where he helped in the formation of a Y.M.C.A. The town was stirred in 1871 through mission services held in St. Paul's Church by Rev. Robert Aitken, the various denominations joining in prayer and effort for the good of souls. At this time Mr. Hall realised the high responsibilities of the Christian life, and consecrated himself to the Lord, to will and to do according to his good pleasure. Another truth which he now learned was the unity of the body of Christ—that God's blood-bought children, regardless of denominational associations, were one with Christ and also with one another.

Mr. Hall was used of the Lord to help many in the way of salvation, and being unsettled in business he sought guidance as to future duty. Just then he was invited to London, and to help in a mission at Maidstone, Brenchley, and Sandgate, conducted by Rev. Robert Aitken. This was the venerable clergyman's last mission, and it was accompanied by much blessing. Following this Mr. Hall helped in a mission at Stratford, E. In 1873, having left Newport, and put in a short stay at Marylebone, he was invited by the late Mrs. Mary Curtis, of Stratford, to become missionary to her tenantry and others.

In Stratford, as had been the case in other places, he promptly set up a Saturday evening prayer-meeting, helped in the organising of united missions, and laid himself out particularly for the good of the many railway *employés*. Large numbers of people, from all classes of society, were blessed by his instrumentality, the railway men especially responding to his appeals and sympathising with his work. It is gratifying to recall that the religious life among this large class so developed that kind friends came forward to foster it, and now there is a large Mission Hall, which is the centre of a round of helpful agencies.

Among the many striking incidents in Mr. Hall's work at Stratford, one may be mentioned. When out visiting, specially bent upon finding the son of some mother whom he had met while on holiday at Lowestoft, he sought direction of a policeman. Receiving a civil answer, in a tone that betrayed the Scotchman, Mr. Hall inquired about the man's soul. Being "on duty" the policeman could not engage in prolonged conversation, but he showed real interest in the question, and arranged to see Mr. Hall when at liberty. Gospel books were sent to him, and when the second interview took place Sergeant Lennox was in a very serious mood. Anxiety was followed by conviction and assurance, and prayer gave place to praise. With commendable boldness the officer told his fellows in the force of what God had done for him; he brought a backslider to his old love again, and in other ways his words and efforts were greatly blessed.

With others, P.S. Lennox held prayer-meetings, and exerted himself to promote Bible study among the men, with the result that in a short time twenty policemen attended



a Bible-class. Of these, fourteen were professed Christians, ten of them having found the Saviour at Blenheim House, the residence of Mr. Hall. So many of these men as still live are scattered through promotion and other changes, but it is a comfort to know that many of them are testifying to the Lord's saving grace and keeping power.

Throughout his stay in Stratford, which extended over a period of twelve years, Mr. Hall engaged largely in visitation work, and held cottage meetings in all parts of his wide district, also laboured in the various mission halls. During this time Messrs. Moody and Sankey visited London twice, and Mr. Hall was a valued helper in the inquiry-room. On the occasion of the second visit, Mrs. Curtis, whose benefactions in aid of Gospel work had been substantial and numerous, gave a plot of land whereon to erect a temporary building. As a result of the mission many were won to the Saviour, and afterwards, when plans were in progress for giving permanency to the work thus begun, Miss Eccles gave ground on which to erect the well-known Conference Hall in West Hamlane. This gift was in memory of her lately deceased aunt, Mrs. Curtis, and it gave impetus to an undertaking upon which the blessing of God has rested until the present time.

The cluster of agencies of which the Conference Hall is the home engage the hearty devotion of many workers. The Y.M.C.A. is an institution full of life and vigour, while the evangelistic services on Sunday, and various meetings throughout the week, are kept up with unabated interest and continual blessing. Mr. C. Boardman is president, and Mr. E. Fox Butlin secretary.

Through failing health and the long-continued illness of his wife, and other considerations, Mr. Hall was at length compelled to consider the question of change of surroundings, and in 1885 he returned to Newport, to resume work under the auspices of the Y.M.C.A.; and here, settled in his new work, he formed the Daniel's Band, a Bible Class exclusively for Christians, and entered upon work among the police of the town, much encouragement attending his exertions. After about twelve years of happy service, Mr. Hall's health again gave way; and, although he had to relinquish many of his engagements, he kept up his Daniel's Band and policemen's class; also retaining a large measure of his correspondence with inquirers and Christian workers.

Gradually his powers failed, and on the evening of October 27, last year, he read Psalm xxiii. with some distress, owing to shortness of breath. In prayer afterwards the same difficulty was experienced, and as the symptoms increased in severity a doctor was called in. In about an hour and a-half from the time of prayer, in which, as was his rule, he was specially thoughtful of others and their needs, he entered into rest. Then his dear wife recalled with peculiar interest that the psalm he had read was the one which he had always read before leaving home or parting with friends! The Good Shepherd was his stay in the last hour, and with his last voice he extolled the name of Jesus, saying, "Oh, what a Saviour!" and giving joyous response to a relative who spoke of the efficacy of the blood of cleansing.

Mr. Hall was greatly missed, and so he is to-day. As mourning friends, including members of the classes which he had conducted, stood round the grave, the Shepherd Psalm was again read, and all rejoiced that the departed one lived, as he died, with abounding confidence in God. "I will fear no evil, for Thou art with me." Our old friend's children in grace have been scattered all over the world, so that, although he kept in the home land, he was glad not to be without influence in the foreign field. Among his last joys was the news that a member of the Daniel's Band had gone to Glasgow to study for missionary work. Mr. Hall was a man full of faith, and as humble as he was devoted, willing to labour unseen, and only anxious to please his Lord. The Church wants many workers of the same type, and we do well to pray for more such gleaners to be sent forth into the great harvest-field.

London City Mission.—The Lord Mayor will preside at a conversazione, at the Mansion House, on Thursday, March 17, at 8 p.m., on behalf of this society, which has been carrying on its beneficent work among the poor of our great metropolis for over sixty years. Through its efforts multitudes of the sunken and depraved have been upraised and transformed into respectable members of society and useful citizens. Addresses will be given by Prebendary Webb-Peploe, Principal Oswald Dykes, and Mr. F. A. Bevan.

From Other Lands.

American Notes.

BIRD'S-EYE VIEW OF COLORADO.

WHEN Brigham Young and his followers crossed the continent as far as Utah, they considered the wilderness of Colorado a sufficient barrier to protect them against invasions from the East, little thinking how soon the favourite hunting-ground of the Indians would become the prey of white men. Later on, such a possibility must have dawned on Young. On one occasion when pieces of gold were brought to him which had been found near Salt Lake City, he ordered that the hole whence it had been taken should be filled up and no mention made of it whatever. It is probable that this precaution delayed for some years the immigration of gold-hunters. As soon as the signal was given, thousands rushed in at once. On the plains where, half-a-century before, elk, deer, and buffalo had wild play, knowing no enemy but the Indian, towns have grown up with all the accompaniments of modern civilisation, and are increasing in size and population year by year. The Rocky Mountains offer no longer an undisturbed retreat to wild animals. The eagle dares no more build her nests in the walls of high cliffs and soar above the fantastic forms of rugged rock masses. The region behind Pike's Peak—twelve miles from Maniton as the crow flies—is dotted with buildings, scarred by shafts, holes, and trenches, while roads and rails run in all directions. It is a network of mining-claims.

Yes, Colorado seems to be on the eve of a brilliant future as regards worldly prosperity. It is rapidly developing, and already claiming to be a self-supporting country. It is said that in extent, size, and riches the ore-lodes of Colorado excel the famed deposits of South Africa. At Cripple Creek, gold is being extracted from the solid granite, which is altogether a puzzle to geologists. The total product of silver and gold since 1859, when the first gold mines were started at Leadville, now the greatest mining camp in the world, amounts to millions on millions of dollars. Besides gold and silver, iron, copper, lead, and lime abound.

Six years ago the present gold-fields of Cripple Creek were a mountain wilderness save for cattle and cowboys; to-day more than 35,000 people are gathered within an area of forty square miles. Florence, about forty miles from Cripple Creek, is the petroleum centre of the Rocky Mountains; near by are extensive coalfields. The fact that Colorado is the richest mineral place in the Union, and that its mineral-bearing veins grow richer as they increase in depth, opens wide possibilities to all branches of business. The area of Colorado is twice as large as the States of New York and Pennsylvania combined, yet the entire population is no larger than that of Baltimore. There is plenty of room for such as know how to

USE THEIR BRAINS AND HANDS.

It has also great advantages of climate and scenery. It is the Mecca of health seekers, especially people with delicate lungs. Colorado Springs, a town of 15,000 inhabitants, has an altitude of 6000 feet. It shares with Glenwood Springs the reputation of the best health resort of the Rocky Mountains. Thirty years ago people used to shoot antelopes in the place where the town stands. One of the physicians, Dr. White, told us that the first stage of consumption is generally cured out here. Many who came for a short stay have settled down for life. The ministers of the first Presbyterian and the first Baptist churches, Dr. Boyle and Mr. Blaisden, both came in a state of broken health and were benefited by the climate. The former confesses to be a living miracle of God's loving mercies. He had forty-two hæmorrhages in a comparatively short time. Six years have since elapsed, and Dr. Boyle still preaches the Gospel of the living Christ. His face bears the expression of tender sympathy with the sufferings of others, which doubtless his own suffering had taught him. Anxious to know a little of

THE SPIRITUAL LIFE HERE,

we have been attending several churches, and everywhere a warm welcome was tended to us. Our hearts rejoiced to hear the Gospel preached in its simplicity, and we were glad to witness the efforts made by different congregations on behalf of the poor and the fallen. "The poor ye have always with you." Even Colorado is not wanting in penniless widows and neglected children. Endeavour societies are appealing for old clothing and money gifts. A lady representing the Society for Protection of Children made a touching appeal to the Baptist Sunday School to help the less fortunate ones.

At the Wednesday prayer-meeting two sisters were present from the National Graded Home for Erring Women, Chicago. Mrs. Isabella Winglake related many touching incidents in connection with poor fallen women. Four committed suicide one night within two blocks of each other. She and two others had gone into the house of a woman in this locality, a daughter of a Christian family, thirty-five years old. Ten years she had been living a life of sin, and during that time no one had spoken to her about her soul. They sang with her and prayed, and she gave herself up to God. In closing, the speaker pressed on the churches the duty of caring for these lost sisters.

Her companion said there was a regular traffic in girls, quite an organised business. In many cities the railway stations were regularly watched. One case was that of a girl who missed her train. There was not another for twenty minutes. A young woman, a little older than herself, who had taken her seat by her, asked her to come and stay at her home until the train went. It was a nice cosy little parlour into which she was invited, and went, but it was six months before she came out again, ruined, disgraced, lost. In the meantime her mother had died broken-hearted. It is the duty of Christian women to mother these broken-hearted and wrecked creatures.

In one of the worst streets of Chicago, with brothels on each side, is a small house with the words—A Christian Home. It has been kept for three years by Mrs. Winglake, and now a piece of land had been donated to it for the purpose of building a graded Home, which is separated into classes. This

APPEALS TO THE HEARTS OF WOMEN

everywhere. In a town in Indiana some eighteen young girls formed themselves into a band for prayer and Christian work. They were led to devote themselves to seek out their wandering sisters and bring them to homes of rescue. Forty-nine out of one hundred are permanently restored to society.

In concluding, the sister said that while we were sending missionaries abroad, David, the Tamil, came to convert our own people. Does this not prove that there is a crying need lying at our own doors, giving splendid opportunities to those unable to leave their homes? What a glorious work—to deliver sinners out of their bondage and bring them into the light, and freedom, and liberty of the Kingdom of God!

The pastor who presided made a few closing remarks, saying that the question had arisen whether the door-keeper would admit such poor girls to the church. A pastor said to a lady who asked him that question, that if not, he would go and build a church where they should be admitted.

At the Y.M.C.A. a young man, Mr. Thos. J. Jones, of Kansas, gave an interesting account of his work among cowboys in the southern ranges of the Rocky Mountains.

A pastor at Denver had spoken to him of a neglected region, which was very much in need of the Gospel. He prayed about it, and as the Lord opened the way he obeyed the call. On his way to Norwood, a hamlet high up in the mountains, he had to go through another small settlement, Placerville. As it was the time when the cowboys gathered at the post-office, he entered the hotel and asked permission to hold a meeting there. The landlord, though an infidel, did not object. As the young man began to sing, one by one the cowboys and domestic servants came in. At last, eight men entered the room at once. It was the saloon-keeper, who, hearing singing—an unusual sound—shut up his house and took his customers with him.

In spite of the good beginning many a difficulty awaited Mr. Jones at Norwood. The people were reserved, and the cowboys kept at a distance. The saloon-man, fearing for his business if people should be converted, refused to open the Town Hall which he had let for dancing purposes. Meetings had to be held twenty miles away. When cold or deep snow made it impossible to meet at one place, the missionary went from house to house. Knowing that God reserves great things for those who are willing to do small things, he tried to be obliging and helpful to everybody, and soon succeeded in breaking the ice. His services were valued and asked for, both by the post-office and the store-keeper, and brought him in close contact with people. On one occasion he took care of 100 head of cattle during a ten days' absence of the farmer, which gained him the hearts of all the cowboys in the neighbourhood. Many conversions were the result of his labour. The saloon-keeper became his friend, no longer refused the key to the Town Hall, and an old man, who had grown up in sin and swearing, turned to Christ, and confessed Him openly as his Saviour.

WILMA MORGAN.

Carruthers Institute, Pisa.

IT was in 1861 that Miss S. H. Carruthers went first to Italy, in the hope of finding a climate suited to her delicate health. Settling, some years later, at Cisanello, near Pisa, she opened, in 1869, a school in the entrance-hall of her villa with fifteen pupils, who not only received secular education, but were instructed in the Word of God.

The work thus begun, nearly thirty years ago, has grown till it comprises to-day a school at Cisanello, with thirty infants, thirty children in the first elementary class, and thirty-six and fifty respectively in the girls' and boys' schools; at San Michele (a mile away) eighty-five boys are received; while at the Institute in Pisa there are about 150 children, beside twenty-one in the Normal School and fifty girls—factory employées, sewing girls, and clear-starchers—in the night school; making a total of 452 children, who receive a liberal education as well as sound Scriptural instruction.

Italy, so long under the sway of Priestcraft and Popery, has for many years been drifting into rationalism and indifference. The chief "religion" seems to be anarchism, but though opposition to the work of the Gospel is still unabated, Miss Carruthers has very much to thank God for. One source of encouragement exists in the fact that the Government inspection of the work resulted in the granting her a gold medal by the Minister of Public Instruction as a token of his "particular satisfaction," accompanied by an approving letter written in his name by the Prefect of Pisa. Another source of encouragement exists in connection with the San Michele school for boys. In this suburb of Pisa the Roman Catholics have built a large establishment, intending to swamp the work, but it is now without scholars, while the villagers have petitioned Miss Carruthers for a girls' school.

But a source of discouragement exists in the insufficient recognition of the claims of the work, which is absolutely undenominational, by the Christian public, for of all the Christian holiday-makers in Italy, only two from England visited the schools last year. Perhaps when the value and importance of the work is urged, and the advancing age of Miss Carruthers as well as the difficulties of obtaining the necessary funds are emphasised, the Lord's stewards in our highly-favoured land may be led to subscribe more liberally and interest themselves in the welfare of the Gospel in Italy. All information can be obtained from Miss S. H. Carruthers, Pisa per Cisanello, Italy; or from the present writer,

(Mr.) F. W. PITT.

8, *Cicada-road, Wandsworth.*

A Plea from Paris.

It is generally admitted that the philanthropic institutions which, under the management of Roman Catholic societies, exist in Paris for the purpose of offering night shelter to homeless men, are, though excellent in many respects, far from sufficient to meet the actual needs. Furthermore, the usefulness of some of these shelters is limited on account of the existence of certain regulations with regard to admission. There is, for example, a rule that a man cannot avail himself of their hospitality more than a certain number of nights every month or every quarter. But there are hundreds of people in Paris who are in a continual state of destitution, and who, not only a few days or weeks of the year, but the whole year round, are without a place where they can lay their heads to rest. For many of those, the only alternatives are: to sleep in the open air, or to take refuge in one of those miserable places which are a disgrace to Paris, and which the authorities have repeatedly tried to suppress. We refer to those places which exist under a pretence of being some kind of restaurant, and where hundreds of poor wretches, men and women, having paid for a light refreshment, are allowed to remain seated during three or four hours of the night, huddled together in a worse manner than cattle, and in a stifling atmosphere.

In a book published in Paris a few months ago, one of these miserable refuges was thus described: —"We are outside the door of the Red Castle. It is midnight, and in the month of February. We step in. At first it is impossible to see anything except a long bar with its shining tin. A paraffin lamp is suspended from the ceiling. Your eyes gradually get accustomed to the semi-obscurity. Everywhere tables and seats, everywhere dark shadows of men seated or sunk together on the floor, filling every corner. Some of them sleep, their fists tightly closed. Others lean against the walls, with eyes wide-open and set, in an insomnia of starvation and disease. From time to time there are attacks of coughing, terrible, hollow, and heart-rending. In this mass of human misery there are to be seen grown-up people and children, old men and women of despair. On a table a baby sleeps, or on the arm of a mother landed in this hell. Whether there is snow, or rain, or frost, everybody must, however, soon leave. The Red Castle only gives shelter until two o'clock in the morning."

The Salvation Army, in addition to its present work amongst the poor, has undertaken to establish immediately a shelter, where any homeless man, for a small charge, can be admitted, without any question as to how often he has been there before. A suitable property has been secured in a good position, close to the Gare du Nord. When fitted up, it will accommodate between three and four hundred men. Here a man will be able to find for three-halfpence a decent bed in a warm and pleasant room, hot and cold water for washing himself and his linen (if such he possesses), and facilities for mending his clothes in case of need. The fitting up of the place will cost about £800, which the benevolent public is asked to supply. After this first outlay the institution will support itself.

A part of the money required we shall be able to raise in France, and we have no doubt whatever that, when once opened, the French will take a great interest in this shelter, and very likely help us to open similar ones in other parts of Paris. But, for this first experiment, we have to appeal for help to friends in England who are interested in evangelical work in this country. And we need not say that this proposed shelter, where meetings will be held daily, will enable us to reach with the Gospel thousands of the darkest and most neglected souls.

E. and Lucy Booth-Hellberg.

3, *Rue Auber, Paris.*

Bed and Supper for a Penny.—While the question of the housing of the poor remains a matter of considerable moment, the fact that a meal and a night's lodging can be obtained for a penny in New York, and yet leave the proprietor a profit, is worth notice. This is in Division-street, on the Bowery, and, contrary to expectation, the place is bright and clean, while two large stoves keep it warm and comfortable even on the coldest nights, for they are never allowed to go out. Having paid his penny, the "guest" seats himself at a long table, and a waiter brings him a bowl of beef stew with coffee and a bun, or a plate of pork and beans with the coffee and bun. The men sleep on the floor and on the benches; for another penny they can also get breakfast.—*Daily Chronicle.*

Awakening in Ceylon.

A SPIRITUAL movement going on in Ceylon has attracted notice by the secular press. Mr. Moscrop, in one of a series of articles in *The Ceylon Observer*, says:—

"Ceylon is undoubtedly awakening, but the great question is, What shall it be? Shall it become conscious of the working of spiritual energies, the powers of the world to come, or of merely material forces? The material is at present possessive and obtrusive. Our island revenue is going up by 'leaps and bounds,' the near future is to see the opening up of the country by railways, and by advance in many ways. The currents of the world's thoughts and feeling, deflected to our shores by many influences, sweep by us, and we are bound to be awake—but to what? And are our eyes enlightened enough to see the relation of this material progress to the kingdom of Christ? I believe all *true* progress and achievement are his, and that every triumph of intelligence is part of his great victory. I cannot, in my thoughts, cut Him away from inventions and discoveries, from progress of any kind.

"The Christian Church, whilst Christ is preparing the future for it, must be making itself ready to make use of the world's heightened capacities and quickened intercourse, so that Christ may be the more speedily put into possession of the inheritance which is his through redemption. Ceylon has a future and that future belongs to Christ. We must claim it for Him by the appropriation of faith, by heralding its approach, and by preaching his Gospel in such a way as to make every man feel his present energies are so real that the future must be his."

Mr. Sankey in Egypt.

IN a letter dated "On the Nile," February 12, Mr. Ira D. Sankey says: We arrived at Assiout yesterday on our return journey, and our party accepted the kind invitation of Dr. Alexander, of the American Mission, to visit the schools and hold a service of song for the students there. The large hall was crowded with over six hundred boys and girls, teachers and missionaries.

The proceedings were opened with singing and prayer in the native language, and Psalm xxiii. was sung with wonderful effect, at least upon those of us who had never heard the grand old Psalm rendered in Arabic, both words and music.

Several solos followed, including "The Life-Line," "Saved by Grace," and "The Ninety and Nine," interspersed with short addresses by ex-Governor Flower, of New York, Sir Andrew McDonald, of Edinburgh, and others.

The meeting was one of the most interesting we ever attended. The mission here has over five hundred students, and is doing a splendid work for the uplifting of the children of Egypt.

Belleville Mission, Paris.

This Mission has been a lighthouse in the midst of atheism, superstition, and worldliness for twenty-seven years. The children's festival was recently held, and among the decorations in the large hall were the French, the English, and the American flags, showing the work to be established on an international and undenominational basis. It was a refreshing sight to see the hall crowded with children of both sexes and of all ages.

A large variety of presents were given to the little ones as prizes for regular attendance, good behaviour, and diligent study. The children sang the hymns with great enthusiasm, and listened to stirring addresses by pastors and other helpers. I felt that precious seed was sown in that hour that will yield fruit for time and eternity. What a blessing that these poor children, who neither at home nor at school are nurtured in the fear and admonition of the Lord, have been laid on the heart of one noble-minded woman!

Louise H. Kaverau.

Central Africa.—The deeply-interesting work started by Mr. F. S. Arnot is now carried on at three or four centres. Though broken in health, and prevented from returning personally to Africa, Mr. Arnot is diligently occupied in connection with the work, helping those who go forth, and seeing to their supplies. In April about seventeen more labourers hope to start to join the considerable number already on the field.

Miss Procter's Mission at Schwifat.

THE report for 1897, just issued, says:—"We have been all preserved in health and strength, when plague and sickness were all around us; not one single case of serious illness has been in the school. One girl who had a tumour in the breast for years had to go to the hospital to have it removed; she remained only one month and returned perfectly cured.

"As soon as she was well enough, she used to read her Bible to the other patients, and gather the children and young girls round her and seek to tell them of Jesus. Being Moslems they had not heard of Him before. She made herself beloved by both patients and nursing sisters, so that there was much regret at her leaving. They said, 'She has been quite a true missionary amongst us.' This girl is now happily placed as a teacher at Shafamer, near Nazareth, under Miss Townsend, who writes: 'I like Julia very much; she is an excellent teacher, and, best of all, an earnest Christian.'

"What cheers me most in my work is the testimony I receive of the teachers I have sent out. One who went out for the first time this year to teach at Jaffa is doing well. The country is quite studded with my girls now."

Details follow of financial difficulties through the loss caused by the storm and waterspout in February, 1897; also of the visit of Pastor Tanius Said to England, where he succeeded in raising the £300 required to repay a loan and discharge cost of repairs.

It is stated that the schools are always full; that the Y.W.C.A. branch is flourishing; and that the Medical Mission work carried on by Miss Helanie Baroody and Dr. Ispere Nassar has been greatly blessed.

Communications may now be made to Mr. Thomas J. Knight, Bush Hill, Winchmore Hill, N., who is acting as secretary in Great Britain.

Industrial Missions in Africa.

LADY ASHBURTON has recently bought an estate at Cholo, British Central Africa, which she has enabled the Nyassa Industrial Mission to acquire by purchase in annual instalments. Over 106 acres of this estate are already planted with coffee plants in bearing, and it is estimated that, after discharging the annual liabilities, there will be a sufficient income to enable the Society at the end of the year to begin the erection of the necessary buildings for an active missionary work amongst the natives of the district. These buildings could be commenced at once if the funds were forthcoming by contributions, and thus time that is precious might be saved. This Cholo station will be about thirty miles from the base station at Likabula, near Blantyre, which was the original estate with which the Society commenced operations about four years ago. During this time much has been done, with but little support, for the total subscriptions during the first three years amounted to little over £700.

The accounts for the year 1897 are not yet published, but the public support has increased as the work of the Mission has become better known. At the end of the year the Likabula station will have become self-supporting so far as ordinary expenditure is concerned. The Mission will thus have two stations virtually self-supporting, and the endeavours of the council will then be directed to the repayment of all existing loans (about £500), before seeking to make further advances in the field, for it is intended to proceed in future only so far as the contributions and any surplus revenue from the existing stations may permit, without the encumbrance of loans. It is hoped that funds will be provided to enable the Mission to move forward before the end of the year. A native church has been formed with more than thirty members, who contribute to the support of a native evangelist.

A. H. S.

Palestine.—Mr. D. C. Joseph writes from Haifa: "The prayers of the Church of God are needed on behalf of missions in Palestine. In Jerusalem, Safed, and Tiberias, missions to Jews suffer from the tyranny of the Rabbis. At Haifa we have a different trouble. The Jews and Arabs are disposed to be friendly towards us, but the Government functionaries persecute us cruelly, and put every possible obstacle in our way. We have been compelled to relinquish open mission work, and fear we shall have to give up the school. All this is because we are *English*. The authorities refuse to transfer to us some ground we have bought for a home for sick Jews, also to deliver an iron tent which we brought over from England. The explanation is that we want these for English mission purposes."

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Snowdrop.

THE snow has hardly gone away when the snowdrop comes. We call it the first flower of spring; we might also call it the last snowflake of winter. But there is this difference between the snow and the snowdrop. The snow comes *down* from the skies; the snowdrop grows *up* from the earth.

Every white snowflake tells us of the beautiful white Child who came from above, bringing with Him the blessings of the first glad Christmas Day. But every white snowdrop is trembling with a message of the first Easter. For the sinless child grew up to be a sinless man, whom the world hated and killed. He was buried, yet the grave could not hold Him. He rose again from the dead, and that is how He gave us the first Easter, and why the snowdrop, when it rises from the earth, reminds us of Him.

Jesus rose, and went away into heaven, but He has still the same thought for every one of us as when He lived as a man upon the earth, and said, "Suffer the little children to come unto Me and forbid them not," and took them up in his arms and blessed them. Does not the snowdrop teach us this? Notice how it droops its head. It has come from the earth, and yet it looks down towards the earth, just as if it could not forget the place where once it was hidden. How much less does Jesus forget the earth where He once lived, the grave where He lay, the people for whom He died! Stephen knew this, and was not afraid. You may read in your Bibles (Acts vii. 55) how just before he died a cruel death for Jesus' sake, he "looked up steadfastly into heaven and saw...Jesus standing on the right hand of God"—and that was enough. He could die bravely.

There is something else to remember also. When Jesus rose from the dead, He meant that we should rise too. Did He not say, "Because I live ye shall live also"? So the snowdrop, in teaching us about Jesus, teaches us about ourselves as well. All of us must die some day. They will put us in the ground, and we shall sleep the long sleep which men call death. But a time will come when Jesus will wake us all up again, and, if we have loved Him, now we shall rise from the grave made more white and beautiful than we can possibly imagine. Have you ever looked upon the face of a little friend lying in a coffin? I have. What a white face such an one always is! We cry, and wish it were rosy instead, as it used to be. One day it will be white with a more glorious freshness than any snowdrop of the spring; perfectly pure, perfectly beautiful—like Jesus. All these thoughts about the snowdrop, as well as its simple beauty, should surely, make us love it, and be glad to have it about our rooms, on the mantelpiece, on the table, anywhere.

Yet I have heard of people who are silly enough to think it unlucky to bring its flowers into the house when they are first in bloom. How strange! Can it be really possible that such a sweet little messenger of a loving Father can do us any harm? Nay, rather it will do us I know not how much good, if we will only let it. It is a very little angel of a very great God, but it goes on repeating and repeating, as long as we will listen, the wonderful story of the Resurrection of Jesus Christ. The good folks in Russia (so I have read) greet each other on Easter morning with the cheery words "Christ is risen!" And "Christ is risen!" says the snowdrop. "Come, men and women, and boys and girls, stop amid your buying and selling, your business, your housekeeping, and your play, and think of the message of a simple little flower, and go your way rejoicing in a new and blessed Hope."

F. E. Hudson.

Never Do.

BY A. N. CARSON, D.D.

I. Never neglect daily private prayers; always remember that God hears your prayers. Heb. xi. 6.

II. Never neglect daily private Bible reading. I believe all backsliding begins with the neglect to these two rules. John. v. 39.

III. Never ask God for anything you do not truly want. John iv. 24.

IV. Never let a day pass without doing something for Jesus. Every night reflect on what Jesus has done for you, and then ask what have I done for Him? Matthew v. 13-16.

When you are in doubt as to a thing being right or wrong, go to your room, kneel, and ask God's blessing upon it. (Col. iii. 17). If you cannot do this, it is wrong. Rom. xiv. 23.—*Selected.*

The Bible Searcher.

No. 111 (second list).—Correct answers received from:—

A—Daisy Allen, Daisy Annett*, Winnie Akerman, Maggie and Bertha Arres-Mather, J. H. Archer*, Willie Aston*, E. Athole*.

B—Charlotte* and Mabel* Bailey, Edith Ballard*, Ethel M. Blackman, Geo. Brand*, Bertie Baker, Katharine, Teresa, and Lilian* Blackie, Elizabeth* and Janet* Back, Leonard Bartlett, Allen Baker, Arthur S. Barker, Ethel and John Benger, Leonard Bentall, Nellie Bellerby, Mary Beck*, John K. Bennett, Herbert* and Dorothy* Berry, May*, Daisy*, and Gordon* Bligh, Mabel Birney, E. Biddlecombe, A. Bridges, Ralph Bourne, Stanley V. Boxer, Ashley H. Bowker*, Chas. Brown*, Albert Botting*, Herbert and Ernest Bond, John Bott, Robert and Ella* Browne, Bert* and Harry Butler.

C—Chas. H.*, Mabel*, and Isabel* Candlin, Alice E. Crang*, Beryl*, Lionel, and Gladys Calvert, Lily Clarke*, Beatrice Cashford, Dorothy J. and Jack J. Clarke, Jack Clarke, Gershom and Colin Campbell, Lottie* and Daisy* Carmichael, Willie and Mary Charles, J. A. Chamberlain, Millicent* and Cicely M. Craven, Walter, Jessie*, and Maggie* Carter, Daisy M. A. Clarke, Elma Cheal, Henry J. Cheney*, May Christie*, Frederick H. Chisholm*, Ruth Coune*, Nina Costa* Arthur* and Winnie Cox, Kathleen* and Brereton Code, Nesta Cochrane, Irene Coppard, Edith and Dora Corrie, Annie Cooper*, Marjorie Collins, Edith M. Cole*, Edith Corrick, Marion and Cristobel Colman, Susie Cumbers, Henry S. Curr.

D—Blossom Davis*, Harold Davis*, Edith Daisley, J. Ernest Davey*, Kate W. De Russett*, Charlotte Dix, Claude M. and Violet Dodsworth, Kenneth Dunbar*, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*, Leonard Ewin, Muriel Esroyd.

F—Janet Fawkes, Richard G.* and Arthur* Farmer, Kate*, Bessie*, Mabel*, and Maggie* Fletcher, F. A. and Aileen* Figgis, Wm. and Fanny Field, Francis W. B. Field*, Willie*, Reginald, and Ernest* Findlay, Amy Foster*, Arthur Fooks, Maggie, Flossie, Agnes, and Janeta* Fullarton.

G—Mary E. Glass, Stephanie Gray, Ivan Garrod, Willie and Peggie Gray, Margaret, Edith, and Stuart Gray, David Gardiner*, Maurice Greenleaf, Alfred*, Daisy* and Mary E.* Greenacre, Minnie Giddings*, Edith* and James* Grieve, Dorothy Grove, Hilda Godfrey*, Daisy Groves*, Emma Goodier.

H—Annie Hazlehine*, Winifred Harvey*, Ella Hake*, Thos. and Jack* Harris, May*, Janie*, and Sandy* Handasyde, Rose Hamilton*, James D. Henderson, Emily* and Edith* Hearn, Evelyn E. Hower*, Violet and Agnes Head, Theodora Hill, Stanley, Francie*, and Florence Hoyte, Marjorie R. Hoge*, Violet Holford*, Evelyn M. Humphreys, Edith L. and Mena Hunter, Tom, Helen May, and Harcourt Hunter, Lila K. Hughes, Eva* and Ethel* Hutchings.

J—Sinclair Jackson*, Nellie Jelfs*, Kate G. Johns, Elsie Johnson, Lizzie Johnstone*, Agnes Jones*.

K—Bella*, T.*, Alex.*, and Agnes* Kay, Flossie Key*, Marjorie*, Robert*, and Lilian* Kitson, Gertrude Kingerlee.

L—Nessie* and Henry Laing, Arthur J. Lamb, Wm. C. A. Law, Guinfred* and Elsie Leigh, Arthur Llewellyn, Edith Leslie, Elsie Lister, Edith, Norah, and Cecil* Lowe, Nellie Lovegrove, Edith Lockhart, Murray Lloyd, Hannah Lovell.

M—Marjory and Trevor Matthews, Edith Marnham, J. H. and Beryl* Mather, Dora Marples*, Bruce and H. Malahar, Queenie and Louis Matthews, Valerie Maitland-Kirwan, Ethel S.* and Florence* Mackenzie, Kathleen J. McClure, Barbara Maconchy*, Dugald Macvicar, Mabel Mackay*, Elsie McPherson*, G. B.* and Gracie B.* McClure, Abraham*, Thomas, and Bella* Mack, Margaret J. Macphee, S. E. Mackintosh*, L. B. Macaulay, Angus McQuilkan, Hilda M. Medill, Charlotte* and Bessie* Millar, May C. Mills, E. E. Morgan*, Annie E. Moule*, Dora Muir.

N—Ernest* and Edie* Nash, Henderson* and Dorothy W.* Nathan, May R. Newall, Herbert G. Newton*, Peter, Cissy, and John G. Nicholson, Maude and Amy Nottage.

O—Lottie* and Harriette* Orr, Kate E. Oliver, F. Osmond, Eva and Maude Oakes.

P—Dorothy Patten*, Herbert Parr*, Haden Palmer, Florrie Paver, Winnie Pave*, Charles Parkin*, Maggie, Willie, Ada, Jessie, and Winnie Palmer, Cyril R. Palmer, Willie Petter, J. Ernest Pearce*, Edith Ruth*, and Grace* Pledger, Walter G. Perryman*, Mary W. M., and Louie Penny, Louie and Nelly Peachey, Evelyn P. Pechey, Joanna and Fred Pearman, Laura D. Percy*, May Daisy, and Vera Petrides, Edwin Peters, Fannie Price Gladys* and Isabel* Phippa, Susabel Pim, Gordon A. Pibel, Ernest Poynder*, Jessie, Margaret, and Lillian* Pook.

Q—Edith and Minnie Quick.

R—Marjorie, Edward, and Herbert Rainey, Edyth and Gracie* Reave, M. L. Rickards, Phillis Rilde, Olive and Sydney* Robertson, M. Stella Robertson, Matilda A. Robinson*, Elmina, Jessie, and Isabel Roe, Mildred Robinson*, Chas. S. Rudge*.

S—Muriel Shaw, Bessie Scantlebury*, Violet and Chris Salvesen, Gladys D. Sharp, Margery Smart*, Stuart and Ruth Scragg, W. Stangoe, Chas. W. Saunders*, T. M. and D. D. Stanier, Bob and Dollie* Salt, Bella Steadman, Kathleen Shepherd, Ivy, Muriel*, and Rosetta* Sherwin, Marie E. Sleigh*, Gracie Seale, Agnes M. Sterry, Frederic Seymour, Nellie Serv*, Irene Simms, Reginald Skinner, Christina Simpson*, Florrie Smith*, E. Short*, Mildred Scott, Isabella Sutherland, Ronald Studd, C. Bessie Symes*.

T—Nannie* and Louie* Tibbits, Harry Thompson, Wm. D., Nettie, and Katie* Thomson, Alice M. and Frank Thompson, Herbert and Frank Tonkins, Janet* and John W. Thomson, Peveril*, Lawrence*, and Herbert* Turnbull, Alice Truelove, Harold Tyson.

U—Queenie* and Lily* Upton.

V—Gertrude Vellacott, Hilda Vickers*.

W—Mary Ware*, Ethel Walls*, Jessie West*, Thos. Weddell, Mabel Wheeler*, Pollie Wiggins, Cecile Wright, Ernest and Kathleen White, Eva Winpenny, Florrie Winte, Maggie Wight, Ruby and Edith* Wilkins, F. Wilson*, Bertha White, Annie C. Wood*, Evelyn H. Wood.

Y—Annie Yeo*.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (112).

1. "Jonathan spake good of David unto Saul, his father." (1 Sam. xix. 4.)

2. David was let down from a window by Michal, his wife, and escaped from Saul. (1 Sam. xix. 12.)

3. Jonathan loved David as he loved his own soul. (1 Sam. xx. 17.)

4. Jonathan told him. (1 Sam. xix. 2) or 1 Sam. xx. 35-40.

5. Doeg the Edomite at Saul's command. Because Ahimelech had given bread and a sword to David, and had inquired of the Lord for him. (1 Sam. xxii. 13-18.)

6. Abiathar, the son of Ahimelech, escaped and fled after David. (1 Sam. xxii. 20) or 1 Sam. xix. 18.

7. David and his men fought the Philistines for them (1 Sam. xxiii. 5). He left Keilah because God told him Saul was coming to take him, and that the people would deliver him up unto the king. (1 Sam. xxiii. 11-13.)

8. While Saul lay asleep in a cave David came and cut off his skirt, instead of killing the king, as the men wished him to do. (1 Sam. xxiv. 3-10.)

Correct answers (first list) received from:—

A—R.* and D. Aldwinckle, Violet Ashworth*, Rose Anton*.

B—Herbert Braddon, Aline and Chapie Bazett, Conyers and Massy* Baker, Daisy Ballard, Edith Beausted, Jasper and Leslie Bell, Florence K.*, Willie, and Albert Bellerby, Bert Brotchie, Gertrude Brookfield, Phyllis Boyd.

C—Lois M. Craven*, Eleanor Chance, M. Joan Clarke, Willie Cheesman*, Nesta Cochrane, Florence Cooper, Ida, Mabel, and Annie Cole.

D—Dorothy and Ralph Daintree, Ruth M. Dawson*, Vera Dickinson, Willie Dowsett, Violet, Kitty*, and Ivy Donaldson-Selby.

E—Stuart Ellacott, Sarah Evans.

F—Chas. Faillettaz, Richard Farmer, J. A. and Eric Field, Ethel and Eva Fielder.

G—Bertie* and Annie C.* Gale.

H—Dorothea R. Harris, Jack Harris, Frances Harding, Ina Hemmel, Dorothy Hewer*, Byres Hill, Dorothy and Joshua Hughes-Games.

I—Gladys Isaac.

J—Edith Jackson*, Agnes Jones*, Elsie Johnson.

L—Edward*, Henry*, May and Sidney Law, Ethel and Edith Lay, Annie and Edward Lawrence, Blanche Lindup, Edith* and Nellie* Lockhart.

M—Robert, Winnie*, and Aubrey Marriott, Gracie and Margie Marston, Charlie and Geo.* Macdonald, Gwendoline*, Arthur, and Evelyn Moir, Annie E. Moule*, L. F. Morice, Christina and Lizzie Murray.

N—Irene Nevill, John G. Nicholson, Eleanor Noel*.

O—Arabella Onslow.

P—Alice M. Palmer, Gladys and Ethel G. Palmer, Kathleen* and Ethel* Pasley, Nancie Parker, Myrtle Perry, Dora M. Phillimore, Mary E. Plumb*.

R—Nora Read, Gordon Remington, Marion B. Richards*.

S—Ruth Salmon, Violet and Chris Salvesen, Hester Savory, Margery Smart, Muriel, Rosetta, and Ivy Sherwin, Frederick and David Seth, Flora Simmons, Constance*, Mildred, and Gertrude Scott, Jessie and Ethel Snowball, Betty Stocks.

T—Herbert G. Taylor, Clifford Tatham*, Frances Taggart, Peveril, Herbert, and Arthur Turnbull, Edith and Maude Tyson.

V—Kenneth Vining.

W—Edith and J. Wm.* Wheeler, Cecile*, Noel*, and Phillis Wright, W. H. Williamson.

Foreign list:—

Prize competition.—Div. II.—First certificate, Alice Henderson (Jamaica) Honourable mention, Launcelot M. Knight (Texas).

Correct answers:—**No. 99.** T. Alan Hogg (Chefoo). **Nos. 101 and 102.** Alice M. Hitchcock (Texas). **No. 103.** Maria H. and Cuckoo Lister (S Africa). **No. 105.** Launcelot M. Knigh (Texas). **No. 106.** Joan MacNicoll Scott (Canada), Queenie and Llewellyn Dale (Bombay). **No. 107.** Olive van Millingen (Cyprus), Dora E. Wallace* (Canada), Queenie and Llewellyn Dale (India).

THIS WEEK'S BIBLE SEARCHER (**No. 113**).

1. Say in which verses the *prayers* given below occur.

2. Find a *response* to each in the other chapters named, and write it out.

(*a*) Let not mine enemies triumph over me. Ps. xx. to xxvi. (Response, 2 Cor. ii.)

(*b*) Hear my cry, O God; attend unto my prayer. Ps. lx. to lxv. (Response, Is. lxv.)

(*c*) Let me not be ashamed of my hope. Ps. cxix. (Response, Rom. v.)

(*d*) Hide me under the shadow of thy wings. Ps. xv. to xx. (Response, Ps. xci.)

(*e*) Teach me thy way, O Lord. Ps. lxxxvi. (Response, Ps. xxxii.)

(*f*) O satisfy us early with thy mercy. Ps. xc. (Response, Prov. viii.)

[Children under *ten* do *e* and *f*, those under *thirteen* do *d*, *e*, and *f*.]

Personal.

Many thanks to the kind friends who have made comforters and cuffs for the poor children, and also for the blotters sent for the soldiers.

Gladys Shaw.—As there are two nieces of the same name, it would be better if either or both happen to have two Christian names to give them each week to avoid any confusion.

Queenie Dale.—You forgot to stamp your letter this week.

Herbert Tomkins.—If I had corrected your paper by your shorthand answers you would have been wrong, but practice makes perfect.

G. B. McClure.—As your initials are the same as your sister's, please give your Christian name.

Dora Marples.—You will see I have given you a star, but I think you are old enough to write your answers in ink now.

Wm. C. A. Law.—Your paper is correct, but your style of writing out your answers is very careless. See what you can do next week.

Dora Corrie.—When were you thirteen? I see you did not answer all the questions set for your age. If you have had a birthday during this quarter, please always give the date, so that I may know in correcting your paper.

Faith and Irene Wilson.—You must each send me separate answers to the "Searcher," and please state your ages.

L. B. Macaulay.—It would be better not to send such a small piece of paper!

Frances J. Bennett.—After all you forgot to fill in No. 6 of this last week's "Searcher."

Hyacinth FitzSimons, Christina and Lizzie Murray.—Please answer every question set for your age; references are insufficient unless specially stated at the beginning or end of "Searcher."

Eric A. Field.—I am indeed very sorry to hear you have measles. It would hardly be fair, though, to give you a star on that account.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. Mar.	6	*John* vii. 1-18	Th. Mar.	10	*John* viii. 31-47
M. "	7	" vii. 19-36	F. "	11	" viii. 48-59
Tu. "	8	" vii. 37-53	Sat. "	12	" ix. 1-14
W. "	9	" viii. 12-30			

Children's Special Service Mission.

Mr. H. Hutchinson, *St. John's*, March 4; *St. Clement's School, Liverpool*, March 5-13; *Wavertree*, March 14; *St. George's Schools, Sheffield*, March 15; *Bell Bush, near Skipton*, March 16-21; *Edwalton, near Nottingham*, March 22; *Parish School, Tunbridge*, March 23; *Canonbury*, March 29. Mr. Josiah Spiers, *Presbyterian Church, Plymouth*, to March 11; *Plympton*, March 12-15; *Box, Wilts*, March 16-31. Mr. Callender, *Bayswater*, March 4; *Stockport*, March 5-16. Mr. S. J. Hewlett, *Public Hall, Chelmsford*, March 10-15. Mr. Goodman, *S. Woodford*, to March 6. Mr. E. Hughes, *Mission Hall, Lewisham*, March 4; *Board School, Wandsworth*, March 10; *Castle Yard, Blackfriars*, March 13; *Trinity Schoolroom, Finchley-road*, March 31. Mr. Stentiford, *Eltham*, March 9; *Harvey-street, Hoxton*, March 19-27. Mr. J. E. Collier, *Enfield Town*, March 28. Mr. J. M. Wigner, *Hendon*, March 14-16.

At the Feet of Christ.

Rev. i.

If I listen to his voice,
Turn—like John—to see his face,
Will He not reveal *Himself*
Full of love and full of grace?

Oh, one look at Christ the Lord
Makes me worship at his feet;
While his "Fear not!" lifts me up,
Gives me joy and rest so sweet.

Is this all? Ah no—a joy
Brighter far than all between
Waits me. I shall be *like Him*,
Know *as* known, and see *as* seen.

—*W. S. Warren Pond.*

The Evangelistic Field.

THE EVANGELIZATION SOCIETY.

DURING recent months, large and important missions have been held in undenominational buildings in many great centres of population, by various agents of the Society, and with the happiest results. From many quarters reports come of great blessing, so much so that the hon. secretary is encouraged to go forward wherever possible in arranging missions of a similar united character. In these efforts, Christians of all denominations join hands, and people the most difficult to reach are brought within reach of the Gospel. It seems to many as if God were reviving his work in this country. Not a few of our readers have long been praying earnestly for such a revival. Letters recently received by the hon. secretary tell of awakening in many parts and of numerous conversions. Ten, twenty or fifty, are sometimes spoken of hopefully as the result of a mission. For this, heartfelt praise is rendered, while prayer will be made that the Lord will open many fresh doors and equip all the evangelists with power and a solemn sense of the responsibility resting upon them.

A minister writes: —"We have had splendid meetings during the fifteen days' Mission, taken by one of the society's evangelists. Great good has been done. The Christians have been revived, and sinners have been led to decision; the simple truths of sin, atonement, faith, regeneration, and righteousness, with the awful consequences of rejecting Christ, have been made very plain; and, indeed, the Gospel plan has been explained and enforced with the greatest clearness and intensity."

Another minister writes:—"Our village is slow to move, but the Lord's arm has been made bare, and quite a number have been led to Christ. A lady writes from a neighbouring village (Notsgrove) rejoicing in the results of a similar Mission held there."

Mr. R. Hill has closed a Mission at Cadzowburn, Hamilton. The meetings were attended from first to last by much interest. God's people have been greatly stirred, and many definite cases of conversion have been made known.

A fifteen days' mission has been concluded by Mr. Henry Collins at Cox Green Mills. The meetings were well attended, and the addresses were listened to with the keenest attention. Every night after-meetings were held, and inquirers remained behind, many of whom professed conversion. From the human point of view this mission has been most encouraging. Numbers have been rescued from slumber and apathy, and some have been reclaimed from a lost and hopeless condition, and brought under the power of the grace of God to the salvation of their souls.

A friend writes: "We have again had the pleasure of a visit from Mr. John Harris in Burton-on-Trent, and he must have been highly gratified to find some who received the truth at his former mission standing firm and ready to give him a hearty welcome and willing aid. Many of God's people have been helped during the mission, and some have entered into life. It is very delightful to have the Gospel put so plainly. 'Thus saith the Lord' clenches every utterance and pierces many hearts."

At Hitchin, Mr. Charles Galletly has finished a special mission. "We had," writes a friend, "been pleading for blessing, and our workers had done all they could to prepare the town, so that when the mission commenced we felt sure the tide was rising. Nor were our expectations disappointed, for the flowing tide was with us from the very first meeting. Night by night, it rose higher and kept rising until the end of the mission. As it flowed in many were swept into the Gospel net."

Mr. Noah Taylor has concluded a fifteen days' mission at the Brunswick Rooms, Southampton, which in every way has been very cheering. The hall has been packed, and overflow meetings have had to be held. Many have been brought out of bondage into liberty, and turned from serving idols to serve the living God. Backsliders have been reclaimed, and Christians built up in the faith.

MISSION AT FELTHAM BANK.

A few Christians at Feltham Bank, feeling the terrible need of some definite Gospel effort in the village, arranged for a united mission, supported by most of the Free Churches. Mr. Monro Collings has accordingly held a fortnight's mission, commencing Sunday, Feb. 6, preceded by a week of earnest prayer. The spirit of supplication throughout that week was very real. Right from the first meeting the blessing began, and although about thirty services were held in the fortnight, not once did we close without definite sign of blessing. The daily Bible-readings were rich and fruitful, and the interest in them continued to grow day by day, until on the last afternoon the building was nearly full, some working-men losing hours of work in order to hear the solemn and stirring expositions of the Word of God. The Gospel meetings have been much blessed, and a number of adults in this small village have confessed Christ. Not the least important result of the mission has been the influence which the truth has exercised upon God's people, drawing them together in living, loving union, a union which is bound to exert a powerful influence in the neighbourhood. A great praise-meeting on Monday night brought this glorious mission to a close, the whole place being packed with grateful Christians, and notes of praise sounding forth from all parts of the building. It was most touching to hear one aged and highly-respected Christian testify that in fifty years of service for Christ he had never before experienced such fulness of blessing in this village. The whole neighbourhood has been moved, and no one can possibly tell even yet whereunto it will grow.—P. Mallinson.

EVANGELISTS' MOVEMENTS.

An encouraging six days' mission has been conducted in Dartford by Mr. W. R. Lane, under the auspices of the local Free Church Council. Previous to its commencement, representatives of the various churches visited the homes of the people and urged them to attend. The response was most gratifying, there being present at every meeting, in addition to the ordinary church-goers, numbers who are seldom seen in any place of worship. Mr. Lane soon won the hearts of his audience, and, better still, was used of God to bring some to a profession of Christ at every service. From the commencement of the mission, on Sunday, Feb. 20, to its termination on the 25th, the Holy Spirit's presence and power were greatly manifested. Not only were sinners saved, but saints were revived, comforted, and strengthened. Mr. Lane's addresses were characterised by conviction and fearlessness, as well as earnestness, pathos, and affection.—H. S.

The Brothers Weaver have recently conducted a special mission at Holderness-road Presbyterian Church, Hull, of which Rev. H. P. Slade is the minister. A large number confessed to having found the Lord Jesus Christ as their Saviour, and the membership of the church will be substantially increased as the result of these services. Right through there were manifest tokens of the Divine approval, the meetings increasing in numbers and interest nightly. Every address given by Mr. Bewley Weaver and every hymn sung by Mr. Frank seemed to be with power. Indeed, the meetings were most enjoyable and profitable to Christians, and it was with much regret and many earnest wishes that they might come back to us next winter that we parted with them.—H. P. S.

Mr. George Clarke has concluded a second visit to Torquay, where large gatherings were held and some precious fruit gathered. The mission was under the direction of a united committee, of which the late much-lamented Rev. F. W. Dodd was secretary and Rev. J. Nisbet Wallace chairman. About 130 names were given in of persons professing to receive definite blessing at the services.

A wonderful work is going on near Hebden Bridge. Young men and women are coming out for Christ. The older people say it is many years since they saw such a revival. Rev. David Ashby has finished a ten days' mission at Heptonstall, and the whole town has been stirred. The meetings have been large, and many have come over to the Lord's side; some who have been looked upon as almost beyond reach have taken a bold stand for Christ. The church that a few months ago was almost lifeless is now fully awake and full of vigorous life.

At the Bible Mission Hall, Tunbridge Wells, Mr. John H. Cooke, of the Evangelisation Society, has closed an eight days' mission. Many people were helped in their spiritual life, backsliders were restored, and men and women converted unto God. The presence of men in the gatherings was a most cheering part of the enterprise. In connection with this mission, there is a Bible carriage and colportage department, which visited 250 villages last summer.

At the Congregational Chapel, Woolton, near Liverpool, on Tuesday last, Rev. Hugh C. Wallace, of Westgate, Burnley, concluded a ten days' mission. The after-meetings—at which the whole congregation remained—were specially hallowed seasons, and a number have already signified their decision for Christ.

Mr. William Sampson, the Cornish evangelist, has concluded a mission at Bevois-town, Southampton. From the very first the services have been marked by a manifestation of power. Many have been led into the enjoyment of peace, and are now eager for any work for God. A goodly number of unconverted have been brought to God, and there have been several beautiful instances of husbands or wives getting saved and then bringing their partners to the services with the same results.

A fortnight's mission has been conducted in Braughing, North-West Essex, by Mr. and Mrs. S. J. Alexander. The congregations increased night after night, and at nearly every service there were inquirers after salvation. At the closing service on Friday, Rev. E. Edwards had the joy of welcoming twenty-eight persons who stood up to declare that they had found Christ during the mission. As a result of this good work a Sunday-school and an additional class-meeting are to be commenced immediately. The older Christians are full of gratitude and hope.

Special services have been held at Norton by Rev. Frank Jones, who preached night after night with great power. Sinners came voluntarily out, sought and found Christ, and about twenty-five new members have been added to the church.

Special evangelistic services have been held in Cahir parish church and in Cahir barracks by Rev. W. Atkin, of Cork; similar services have been held in Bessbrook Methodist Church by Miss Shannon, of Belfast, and in Duncairn Gardens Methodist Church, Belfast, by Rev. Henry Ball, of Mountpottinger.

Mr. Josiah Nix has held a mission in the Wesleyan Chapel, Railway-street, Nelson. Much interest was aroused, and very large congregations gathered, especially at the closing services. A considerable number of persons of all ages entered the inquiry rooms. On the Saturday night a temperance meeting was held and many pledges were taken. There have been numerous testimonies to good received, and most of the churches in the town will share in the benefit.

Rev. R. Balgarnie has concluded a ten-days' mission at Enfield in connection with the Free Church Council. The centre of the mission was at the Wesleyan Church. Services were also held at Christ Church, Baker-street Church, and the Baptist Tabernacle.

A mission has been held at Coleham Mission Room, Shrewsbury, by Miss Haddon. Night after night inquirers remained, and many of the young people decided for Christ.

Mrs. Jennie Walker has concluded a very successful five days' temperance mission in the Old Town Hall, Scarboro', with a magnificent gathering, under the presidency of Mr. Joshua Rowntree.

Rev. John T. Vine has concluded another month's mission at the Edinburgh Castle, and it is believed that as a result many have passed "from darkness to light." At the closing service on Sunday last between twenty aud thirty stood up and professed conversion during the month, among them being a man and wife and their daughter.

Mr. Monro Collings, Enfield, to March 8.
Mr. J. J. Sims, Merrion Hall, Dublin, during March.
Sergeant Pullinger, Christchurch, Hants, to Mar. 6.
Mr. F. C. Spurr, to Easter, Penzance, Falmouth, and Truro.
Gipsy Smith, Kingston-on-Thames, Mar. 19-28; Rugby, Apr. 3-11.
Mr. E. P. Telford, Leyton, to Mar. 10, Birmingham, Mar. 13-24.
Mr. George Clarke, this week at East Finchley, N.; Wood Green, Mar. 6-21; Finsbury Park, Mar. 27-Apr. 3.
The Weaver Bros., Stoke Newington, Mar. 6-18; Liverpool, March 19-Apr. 1.
Mr. W. R. Lane, Kidderminster, to Mar. 7; Maidstone, Mar. 13-21; Sudbury (Suffolk), Mar. 27-Apr. 3.
Mr. Josiah Nix, Arnfield, Liverpool, to Mar. 7; Walton, Liverpool, Mar. 8-14; Devonport, Mar. 26-Apr. 4.
Mr. Charles Inglis, New Brompton, to Mar. 7; Rochester, Mar. 13-21; Tottenham, Mar. 27-Apr. 5

Obituary.

MRS. SPENCER THORNTON, BROXBOURNE.

This devoted handmaid of Christ, who passed away on the 17th ult. in her 83rd year, was the widow of Rev. S. Thornton, of Wendover, and was the last survivor of the family of Mr. James Du Pré of Wilton Park, Bucks. A widow since 1850, Mrs. Thornton gave her life to faithful service at Wendover, Brighton, Streatham, Hertford Heath, and Broxbourne. At Brighton, her mothers' meeting of 200, her large weekly gatherings of young ladies for Bible study, by no means so common a branch of Christian work forty years ago as it is to-day; at Streatham, her work amongst the navvies, in conjunction with the late Sir S. A. Blackwood; and, in later years, her untiring interest in mission work of all kinds in Hertford and at Broxbourne—all attest to her feeling of responsibility for the talents entrusted to her by God.

REV. EDWARD PARKER, D.D., MANCHESTER.

But a few weeks ago we mentioned that Dr. E. Parker had resigned his presidency of Brightongrove College, by reason of ill-health. This ill-health seems to have been more serious than supposed, for already he has passed away, falling asleep on Monday, 21st ult., at the age of sixty-seven. By his death a great loss falls not only on the Strict Communion section of the Baptist denomination, with which he was more closely identified, but on the denomination generally, his high Christian character and his genial spirit commanding wide respect and esteem. As a preacher Dr. Parker was ever welcome in Yorkshire and Lancashire. His earnest and clear presentation of the fundamental truths of the Gospel was greatly appreciated. He began his ministry in 1857, at Milne's-bridge, removing to Farsley, near Leeds, two years later, where he remained until he succeeded Rev. Henry Dowson in the Principalship of the Manchester College, now twenty years ago.

MISS MATILDA ELIOTT-LOCKHART.

This generous helper of the Lord's work, well known for her practical sympathy, and help of all Christian effort in the South of Scotland and elsewhere, passed away on the 6th ult. at Newton House, Lanarkshire, at the age of sixty-six, and was interred in the family burial ground at Roberton, Roxburghshire. She was the eldest daughter of Allan Eliott-Lockhart, of Cleghorn and Borthwickbrae, for many years M.P. for Selkirkshire. Though of a distinguished house, she early discovered the frivolity and worthlessness of ordinary society life, and her after life was a case of entire consecration to the Lord. She was a vessel meet for use, and was greatly used. In her earlier efforts she took a great interest in the welfare of the factory girls of Hawick, and the Y.W.C.A. of Hawick owed its origin and early maintenance to her. Hers was a household name in the homes of the humble and poor. Wherever she lived she laboured for the Lord, in the church, in the homes of the people, in the Christian convention, and in the evangelistic inquiry room. She abridged her personal comforts, that she might enlarge her Christian liberality.

MR. JOHN R. FOWLER, J.P., BRAY.

A serious loss has been sustained by Protestant workers in Ireland through the death of this fearless, untiring, and intensely earnest advocate and upholder of the reformed faith and the simplicity of the Gospel. He passed away at his residence in Bray, co. Wicklow, on Sunday, February 13th, after a brief illness, and his funeral, which was very numerously attended, took place at Enniskerry. Canon O'Connor, at the request of the family, gave the funeral address on the occasion, in which he related the pathetic story of his last hours, as told him by the chief mourner:—"I write to tell you how gloriously peaceful his last hours were. When the attack first seized him, and I was called to him, he and I thought he was dying; but he raised his voice and said, 'I desire to depart and to be with Christ, which is far better.' He constantly repeated the 23rd Psalm, emphasizing sometimes 'my' and sometimes 'the still waters'—the waters of quietness, and, triumphantly, 'I will dwell in the House of the Lord for ever.' He said it was perfect, perfect peace, and praised the Lord for his wonderful condescension in saving such poor, insignificant creatures as we are. He longed that his dying testimony should be to Divine grace—its freeness, its sufficiency. He prayed for us, and then that God would raise up holy men to carry on his own work, and fill the many blanks left lately. He was occupied in dictating some letters about God's work when the end came. Present in power and consolation, the loving Master was by that dying pillow."

MRS. J. PRANKERD, TORQUAY.

This honoured servant of the Lord Jesus Christ fell asleep on Sunday morning, February 13th, age 91 years. For many years, at Langport, Bath, London, and latterly at Torquay, she has exerted a very holy influence, and endeared herself to a wide circle of friends. The native energy of her mind, her clear intellectual faculty, and the prompt decision of her character, were consecrated, early in life, to the service of her Lord and Master. It was granted to her to enter into a deep and sweet experimental knowledge of her risen Saviour, and she ever seemed thirsting for a more intimate fellowship with Christ. In conducting Bible-readings or giving addresses, her hearers were ever made to feel how real was her experience of the truths she inculcated; her very manner won love and admiration, and she always seemed overflowing with adoring love to her beloved Redeemer.

Perhaps her most striking gift was in the magnifying of Christ by her sanctified and profitable conversation. It is not every Christian who can wisely and successfully use the intercourse of daily life for the exaltation of the Lord, even by familiar and fireside talk. Mrs. Prankerd shone in this sphere; her radiant joy in Jesus, her extensive and minute knowledge of the Bible, her tender affability, and her lucid exposition of doctrine, combined to make her a special help and blessing to her friends in this way. Again, she exercised a widely-extended influence through her correspondence. There must be many hundreds of her letters scattered among those favoured with her friendship, letters which ever breathed a pure and heavenly atmosphere, lifting the soul to the regions of uninterrupted communion with God, regions where she seemed perpetually to dwell. God also greatly blessed her in visitation, in prayer, in private dealing with souls. She was honoured in winning many to the Saviour, and also in leading many Christians to a higher and more glorious experience in the Divine life. It is felt such a consecrated career should have more than a passing notice. If any reader of these lines should possess letters of Mrs. Prankerd, or materials from which a short memoir could be compiled, they would greatly oblige by the loan of them for a time to Rev. Charles Green, 60, Aubrey street, Everton, Liverpool.

MRS. ABRAHAM WALLIS, FOREST GATE.

The Bignold Hall, Forest Gate, Branch of the Evangelistic Mission has just sustained an irreparable loss by the "abundant entrance" into life of Mrs. Abraham Wallis, who for twenty-one years has seconded her husband's ministrations in the Gospel in that neighbourhood. Known and beloved as a true "mother in Israel," she went in and out amongst the people leaving cheer and encouragement everywhere, whilst the large mothers' meeting looked to her as leader, not a few of the women claiming to be her children in the faith. Mrs. Wallis was mainly instrumental in establishing a medical mission which is increasing in helpfulness and blessing to both souls and bodies of eager patients, to whom she frequently addressed the message of salvation.

Brought up as a member of the Society of Friends, Mrs. Wallis was a strong advocate in the cause of temperance and peace, although she always maintained that the most effective temperance work could not stop short of soul conversion to God. Perhaps no better testimonial of her life and work for Christ could be given than the well-known active service of her children in the kingdom of God, Mr. Ransome Wallis, the eldest son, being widely known as a preacher of the Gospel. On the occasion of the celebration of Mr. and Mrs. Wallis's golden wedding last May, nothing was more striking than the united testimony given by each of the family that it was due to the influence and prayers of mother and father that they were led out in the salvation of souls. For nearly two years Mrs. Wallis's health had visibly declined, and one by one her outward activities had to be curtailed, but with the true instinct of a child of God, she exchanged the outer service for that not less precious in God's sight, the ministry of intercession. Her last days, though spent amid much bodily suffering, were blessed by this ministry in a marked degree. She was enabled to glorify God in the fires of suffering, and her passage through the dark valley was lit up until it merged into the fulness of day. She fell asleep on Feb. 24, at the age of seventy-two, in the presence of her beloved partner of more than fifty years, and her children.

The Open-Air Mission.

THE O. A. M. Committee have decided upon the formation of a new body of workers in connection with the Mission, to be called The Voluntary Helpers' Union of the Open Air-Mission, to consist of Christian men who, while not actually open-air preachers, may yet render valuable assistance in the work. Such departments as the singing of the Gospel, the playing of musical instruments, the distribution of literature, and personal conversation with bystanders have long and urgently needed more efficient providing for by just such an auxiliary force. The voluntary helpers of the Mission could also render the greatest assistance by interesting Christian friends in its manifold operations, with a view to the increase of its funds and the general spread of the work.

It has long been felt that there are many earnest Christian workers desirous of identifying themselves with the Mission who have refrained from doing so by the knowledge that they were not qualified for the full status of an open-air evangelist. It is intended, by means of this new Union, to encourage such, especially young men, and to enable them to gain experience by using such abilities as they already possess for the Master's service, so that they shall, in many cases, qualify for full membership in time.

Heartily commending this new movement to your readers' personal and prayerful consideration, the secretary will be happy to answer any inquiries on the subject, and to send a form of application to those who desire to join.

George Mackinlay, Major, Hon. Sec.
Frank Cockrem, Secretary.
11, *Adam-street, W.C.*

Army and Navy Prayer Union.

THE annual United Army and Navy prayer-meeting was held on Saturday afternoon at the Cannon-street Hotel. A large number of officers of both services were present; the chair was occupied by Rear-Admiral Alington, and it was pleasing to see so many young officers present. Earnest prayer was offered that a great blessing might be poured out on the gathering. The chairman read a portion of Acts xvii., and Colonel Seton Churchill gave a short address on the latter clause of the last verse, dwelling principally on Dionysius the Areopagite, and closing with an earnest appeal to the young officers present to cleave to the Lord Jesus, and to any unconverted men who might have come in to give their hearts to the Lord Jesus while yet there was time.

Much prayer followed, and then the secretary read a very touching letter from a Lieutenant-General of the German Army, stating that they proposed forming a similar Prayer Union for the German Army, and requesting information on the details. The letter was read amid enthusiasm, and a sympathetic letter was drafted, and the meeting requested its transmission to the German Lieutenant-General. Earnest prayer followed for the German Army and for the German Emperor.

Various special requests were made the subjects of prayer, and intercessory prayer was offered for the Queen and all the Royal Family, for the Commander-in-Chief, for all in command, for young officers, young soldiers and sailors, chaplains of both services, for the sick and wounded specially in North-West India and Central Africa, and other subjects. Thanksgiving followed for blessings received, many mentioned in detail, and the Benediction by one of the chaplains present closed a very remarkable meeting of this Prayer Union.

International S.S. Lessons

March 13.

The Wheat and the Tares.—Matt. xiii. 24-30; 36-43.

Golden Text.—"*He that soweth the good seed is the Son of Man.*"—Matt. xiii. 37.

Teaching by Parables.

PARABLE.—A story about familiar things which illustrates some spiritual truth.

Christ spoke in parables.

1. To make his meaning clear. The people could not grasp a new truth until it was linked on to something they already knew.

2.—Sometimes to mystify the scorners. The docile disciple would understand but the scoffer could not. To speak plainly about these great truths would be like casting pearls before swine.

3. To help his hearers to remember. We never forget a principle when we see it embodied in an apt illustration.

The Field (24-38).

The world—*i.e.*, of human beings—same as "God so loved the world." We must not be content to sow good seed in the church, but everywhere we go—school, street, home. All the world is planted with the good seed. More than half the world is still without Christ.

The Sower of Good Seed (37).

The Son of Man—He soweth the seed of his Spirit in the disciples—then sends them as seed to cover the whole earth (Matt. xxviii. 19, 20).

Note—1. "*The Seed is the Word*," which is sown in the hearts of those that hear. Scholars may be good soil or bad, according as they receive or reject it.

2. *The children of God are living seed:* They are intended to multiply their own kind in the world by spiritual work.

3. *The Son of Man plants us in certain places.* Disciples are placed in definite positions on the globe. When we are in unpleasant situations we want a change. God may have put us *there* to sow seed.

"Whence Hath it Tares?" (27).

Tares—ordinary wheat, but with a disease which grows up in the plant, and when the ears are ripening the disease shows itself in a mass of black, dust-like spores, which are the seeds of the disease, and which are blown by the wind.

Note.—1. Evil is spread like an epidemic.

2. It grows anywhere because it does not need special soil as good seed does. It is difficult to do right, but anybody can do wrong. Illustrate this.

3. People sometimes blame God for the wickedness that is in the world, but Christ said, "An *enemy* hath done this."

The Enemy at Work (25, 39).

The enemy is the spirit of evil working silently whilst others sleep. Christ's listeners would be familiar with this, for it was often done by way of revenge or spite.

Note.—We must be watchful, so that he shall not sow in our hearts while conscience sleeps. "Keep thy heart with all diligence" (Prov. iv. 23).

Illustration.—A Scotchman took a thistle with him when he emigrated to Australia. Now the continent is overrun with the weed, and the farmers cannot get rid of it.

What to do with Tares (28, 29).

Let both grow together until the harvest. Why?

1. We should pull up wheat with the tares.

2. We should trample down the wheat in getting at the tares.

1. We must not be surprised to find bad men in the world—but we cannot get away from it on that account.

2. There are tares in every child's character, and some of them it is very difficult to pull up. The finest wheat may become diseased by sin. Hence we should watch.

The Harvest (30-41).

The end of the age. The angel reapers shall descend. The evil shall be burnt up. The good shall be preserved.

We shall be tried as by fire. When all the wickedness has been burnt up, the righteous shall shine forth in all the beauty of holiness.

Application.—There is a judgment. We shall all be judged. Are we ready for it? How can we be made ready?

Thoughts for Parents.

Gal. v. 22.

5.—MEEKNESS.

"BLESSED are the meek." "Learn of Me, for I am meek and lowly of heart."

The parents' voices are the barometers of the family peace. Children catch imperious tones very quickly. Why use arbitrary and threatening manners, when a calm, quiet request will gain obedience?

"Meekness is maintaining peace and patience in the midst of pelting provocations."

Meekness must be both active and passive. It must lead us to subdue our own resentments and bear patiently with the passions and resentments of our children.

You may irritate a child by boasting of your superior conduct when of his age. The self-applause of many parents is a stumbling-block to their children.

Do not retain your anger or "bear a grudge" against your growing girls and boys. Beware of nagging them.

Sarcasm also is a dangerous weapon to use, and scoffs and jeers from parents are destructive of influence.

Frances S. Hallowes.

The Distress in Ireland.

We are devoutly thankful at the Christian sympathy that the "slow march of hunger" in the West of Ireland is evoking from all classes. Miss Amy Maunder, of Kiltimagh, co. Mayo, is devoting herself to the relief of the sorely tried and burdened peasantry. Although Government will help in offering relief work, such help may come very tardily; and however much it may be, it will not be able to overtake the whole of the distress. Much will, necessarily, be left to private benevolence and Christian love. A morning paper describes how some of the money already subscribed is being laid out:

"Miss Maunder tells us that the money sent from England is being spent as far as possible in reproductive ways. The people are kept busy on their own holdings, removing boulders, draining, and carrying out improvements of permanent value."

This is the most valuable assistance that could be given in such a crisis—improving the land for future seasons, so as to minimise distress, should it afflict them again. Let it be shown that the British islands are irrevocably united in seeking to promote the fruit of Christian charity.

Three hundred families in the mountain districts of the Ballinrobe Union, Ireland, are, owing to failure of last year's crops, in a most pitiable condition; clothing, as well as food, is urgently needed.

Irish Notes.

The foreign missionary collection in Sandys-street Presbyterian Church, Newry, a few Sundays ago, amounted to the generous sum of £400.

A Sunday-school Association has been formed in Londonderry, the objects being the promotion of union amongst teachers, and the development of Sunday-school work by services, meetings, and social gatherings.

Rev. Jonathan Simpson, Presbyterian minister, Portrush, and a man who is most highly esteemed by all who know him, has attained the "diamond jubilee" of his ministry, he having been licensed to preach February 20, 1838.

The Dublin Methodist Council is at present engaged in trying to solve the problem how to give a fresh start in life and permanent employment to some eighty or 100 men who nightly use the shelter in Poolbeg-street, which is under the auspices of the council.

The Belfast Prison-gate Mission for men is doing an excellent work. During the year seventy-five have been inmates of the industrial home of the mission, and of these thirty-two have been assisted to return to their friends, while for fifteen employment has been obtained in the city.

Christ is All!

He is a path, if any be misled;
  He is a robe, if any naked be;
If any chance to hunger, He is bread;
  If any be a bondman, He is free;
  If any be but weak, how strong is He!
To dead men life is He, to sick men health,
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

Scottish Notes.

The Braid U.P. church, Edinburgh, Rev. Walter Brown, has a membership of 650.

Rev. W. Ogg, Free Church, Cockenzie, near Edinburgh, has been elected minister of the Presbyterian Church, Aldershot.

The P.S.A. in connection with St. Thomas's Wesleyan Chapel, Glasgow, has a membership of 700 men, with an attendance of 550-600 every Sunday. Much blessing is being received, and good work accomplished.

A number of Glasgow Christian workers are interesting themselves in the spiritual well-being of the trace boys in connection with the tramway cars in that city. A number of interesting meetings have been held.

The Glasgow Corporation have decided that the Salvation Army shelter in that city is not to be assessed, because it is a part of the Army's machinery for the moral improvement of the poorer and criminal classes.

Twenty-nine missionaries are employed in connection with the Mission Society of the West Coast of Scotland. A large amount of good is being done, particularly in the Western Islands, by visitation meetings and by the distribution of books and tracts.

The various affiliated societies of the Glasgow Free Church Temperance Society number about 27,000 members, having an average attendance of 20,000, the workers numbering 2,200. Good work has been done during the past in inducing churches which have no temperance organisations to take an active part.

It is proposed to have "A day of humiliation and prayer" in the Christian Institute, Glasgow, on the 16th March. The meetings will last from 11 a.m. till 4 p.m., and the subjects to be dealt with are "Sabbath Desecration," "Intemperance, Gambling, and Impurity," "Worldliness and the Decline of Spirituality."

Miss Meredith Brown has been giving interesting addresses in Edinburgh on the work of the Shaftesbury Institute, London. On the 24th ult., before a large and sympathetic audience in Free St. George's church, Dr. Whyte in the chair, she gave a lecture, illustrated by lime-light views, etc., on "Life and work in slums and thieves' kitchens."

Rev. H. M. Davidson has been saying some plain things from the pulpit as to the effects of pernicious modern literature. The minds of youth at the most impressionable and critical stage were being poisoned at the fountain-head by degrading and sensational fiction to an extent little dreamed of. To read such books was a vice; to manufacture them a crime.

The National Bible Society of Scotland has circulated 96,545 more copies of the Scriptures during the past year than in 1896. The total number of Scriptures issued during 1897 was 802,155, or a grand total since 1861 of 17,162,072 Scriptures. At the annual meeting of this society Dr. Marshall Lang maintained that there never was a time when the work of such a society was more needed to reach the deepest springs of thought and action. Mr. Archibald spoke of the open doors in China.

Southwark Baths.—Sunday evening services are being held, under the auspices of the Special Services Committee of the London City Mission, in St. Saviour's Baths, Lavington-street, Southwark. The Lord has already blessed these services to the salvation of souls. The people in the district are a most hardened class, and very large numbers never enter the House of God. These services are laying hold of the right people. At least 300, who have not entered the door of a place of worship for a very long time, gather at the Baths on Sunday evening. Prayers are earnestly asked on behalf of this movement to reach the non-churchgoers.

Working Men's Services.—The Church of Holy Trinity, Cambridge, has for the past century been a centre of evangelical life and zeal, it being the church where Rev. Charles Simeon was for many years incumbent, and ever since it has been blessed with pastors who have faithfully adhered to the principles of the Reformed and Protestant Church of England. "We have now for the past two years," writes a correspondent, "had a monthly service for men only, and the vicar, Rev. C. J. Proctor, when commencing it, felt that it was important from the outset to get a band of men drawn together from various grades of society to work together, to make it a success, so he called a few to a preliminary meeting, and told them his intention. They formed themselves into a committee to work and pray that the services might be owned of God, and that they might be the means of reaching the men of the town. The first few services were fairly well attended, each succeeding one being more so, till this year the church has been filled to overflowing with an attentive congregation of about 800 men, who have listened with rapt attention to the address that has been given."

Items of Interest.

HOME.

Christian workers in North London who visit missions on the south side will appreciate the new bridge to be built across the Thames at Vauxhall. It will cost £380,000.

A British memorial service for Miss Frances Willard was held at St. John's Church, Westminster.

At the works of the L. and N.W. Railway at Crewe, where 7000 men are employed, all have been put on full time. We hope this will not mean an increased waste of wage in intoxicating drink.

In Parliament the Bill for amending the law of local government in Ireland has been read a first time. Irish members seem inclined to support the measure cordially, as well as the Opposition.

Twenty-eight professional appointments are now held by women students of the Women's Branch of the Horticultural College, Swanley. We are glad to hear of the success of women in this new sphere.

The gambling fraternity will find a well-merited warning in the sentences passed last week on the proprietor and one of the attendants of the City Social Club and a book-maker, fines amounting to over £265 being imposed.

Danger may lurk in our educational methods if pupils are overtaxed. Investigations conducted by Mr. Brudenell Carter into the eyesight of children attending Board Schools show that only about 39 per cent. had normal vision with both eyes.

The Moslems in Great Britain assembled at Chingford to celebrate the festival of Ramadan, and to consider the political condition of the Islamic world. It is a curious preference for "darkness rather than light" on the part of some of our countrymen to follow the False Prophet.

Not only will the eighteenth annual show of pictures at St. Jude's School, adjoining Toynbee Hall, help the denizens of Whitechapel in the study of art, it will assist in brightening many a dull, monotonous life. These exhibitions are a great means of education.

One of the last acts of the out-going County Council was to vote £5000 towards the acquisition of Churchyard Bottom Wood, Highgate. This will help to preserve another open space for Londoners. The inhabitants of Highgate are raising a fund for the purpose.

At a meeting of the National Association of Voluntary Teachers the returns showed that more than 1,000,000 children on the registers of the elementary schools were absent on every occasion the schools were opened. Such irregularity of attendance is a serious drawback to efficiency.

The Dean and Chapter of Westminster oppose the proposed improvement in Westminster mainly on philanthropic grounds, urging that the dwellings of the labouring classes should not be destroyed without provision being made for the erection of other suitable buildings in the locality.

A large audience attended Queen's Hall to see Dr. Nansen and hear his lecture on "Across the Polar Region." The intrepid explorer has had to postpone several engagements owing to the illness of his children. He hopes to revisit England after Easter. —The Royal Society has recently discussed the interesting question of Antarctic exploration.

Wide interest has been evoked in the memorial to the Duchess of Teck, the Home of Rest for poor women near Richmond. The Corporation of London have contributed £100 to the fund, and several City companies have also assisted.—The Chelsea Hospital for Women has a bequest of £200 from the late Mr. Richard Gibbs.—Reedham Orphanage has been assisted by several City Companies.

What immense mitigation of suffering the following record suggests:—The total number of patients in all departments of Middlesex Hospital has risen from 48,002 in 1896 to 50,893 in 1897.—Members of the Stock Exchange have contributed £6527 to the London Hospital. Where so much money is made it is fitting that some be devoted to the alleviation of human pain.

The Metropolitan Asylums Board continues its work of mercy on all sides, the number of patients under treatment being 3,822. Last year total expenses reached £665,393. The State Children's Aid Society looks with favour upon the boarding-out plan, by which the little ones are placed with families in country villages, as it provided the children with new associations and opportunities.

The Society for the Protection of Birds has now 16,000 members, compared with 1200 in 1861. In the United Kingdom alone there are 147 branches. It exists to discourage the unnecessary slaughter of singing birds, whether for food or dress.—The cruel practice of mutilating the comb, wattles, and earlobes of living birds, against which the Anti-Dubbing Association protests, also calls for action.

[196]

FOREIGN.

The foreign trade of Sweden is growing rapidly. The imports amount to nearly 20,000,000, the exports to nearly 19,000,000, three times as much as thirty years ago.

A treaty between Siam and Japan has been signed at Bang-Kok. Extra-territorial rights will only be granted to Japanese subjects in Siam until the new Siamese codes come into force.

Political unrest prevails in Greece, since a bold attempt was made on Saturday to assassinate the King. Two men with rifles fired at His Majesty several shots. The coachman was wounded in the leg.

The situation is grave in Austria. From Prague come the tidings that in all probability the German members of the Bohemian Diet will leave the Czechs and the feudal aristocracy to finish the business of the Provincial Parliament without them.

The Victoria Ward of the Foreign Hospital at Nice, which commemorates last year's Jubilee, is completed. With the exception of £60, the entire cost is covered. It is hoped that the whole sum will be raised before Her Majesty's visit next month.

So crowded have the technical schools become in Germany, that at the Charlottenberg Polytechnic a notice has been published that no students from foreign countries can be received. This should have a stimulating effect upon our own students in technical institutions.

Great excitement has prevailed throughout the Zola trial. Military prestige has been allowed to override civil rights, so that M. Zola has been sentenced to one year's imprisonment and a fine of 3000fr. for defaming the Esterhazy Court-martial. A Brussels paper states that Germany has about ten "bordereaux" in the same handwriting as that which secured the conviction of Dreyfus.

Australia.—Where commercial interests clash friction is very likely to arise unless the sentiment of brotherhood is allowed full scope. There is some contention at the Federal Convention, Melbourne, on the proposal to abolish preferential railway rates.

Egypt.—The report that messengers from the tribes in the province of Kordofan have arrived at the Egyptian headquarters with assurances of loyalty to the Government is highly satisfactory. To the British and Foreign Sailors' Society the Khedive of Egypt has sent £25, with expressions of sympathy with the objects of the Society.

France and West Africa.—It would be a grievous pity if any misunderstanding were to arise between Great Britain and France; and since the French Foreign Minister has given an unqualified denial of the Soko raid, peaceful measures are likely to prevail.—West Indian troops are being sent from Saki to Akuta, in the Lagos hinterland.

Bulgaria.—The Porte has done both a wise and humane thing in releasing some of the suspected Bulgarians imprisoned at Uskub. Some 140 have been set free, all of whom took the oath of fidelity to the Sultan. But on the Bulgarian frontier the search for arms by the Turkish authorities has been accompanied by barbarous tortures and imprisonments.

Transvaal.—A great future is before the Transvaal if equal rights are established.—It is reported that the Transvaal Government is ostentatiously sending artillery and arms to a new fort commanding Johannesburg.—A representative meeting of lawyers in Johannesburg has passed resolutions expressing confidence in Mr. Kotze and condemning the action of the Executive in his dismissal as unconstitutional.

Crete.—Almost daily fresh reports are circulated on the subject of the governorship of this afflicted island. The Rome correspondent of *The Daily Chronicle* says that the Sultan desires the German Emperor to arbitrate on the governorship of Crete. At Berlin it is reported that the German Government has proposed the appointment of a Commissioner for Crete who will be a subject of one of the Great Powers.

America and Spain.—Arising out of the explosion on board the *Maine* (which may have been due to a submarine mine), there are grave fears of war. Great excitement prevails at Madrid.—A gloomy tone prevails in Madrid owing to the report of a "split" in the new Cuban ministry.—Spain is passing through a serious crisis. In addition to complications with America, news from the provinces speaks of an appalling scarcity of food in many districts. The hands of Christian missionaries in Spain should be strengthened just now.

Uganda.—Very promising at one time were missionary prospects in Central Africa. Soon may the reign of peace be established and confidence prevail. A vast field for missionary enterprise is presented in these regions, but all advance is checked by active hostilities.—On his way to Uganda, Rev. E. H. Hubbard, of the Church Missionary Society, has been accidentally shot; the bullet has been extracted.—The mutineers from Uganda have crossed the Nile.—Five special officers have been ordered to leave for Uganda, the situation being critical.—Major Macdonald has obtained a victory over Mwanga at Uganda.

India.—It seems that the adoption of patient and generous measures are pacifying the border tribes in India.—The Malikdin Khels, one of the strongest tribes of Afridis, have practically submitted in full. The end of hostilities on the Indian frontier is now in sight. A renewal of the campaign will, it is hoped, be unnecessary.—A fire broke out in one of the plague hospitals in Bombay; three patients died from shock. Several European nurses have been attacked by the plague.—To mitigate in some degree the effects of the plague in Bombay it is cheering to learn that the crops in Burma, Bengal, Punjaub, the North-West provinces, and Oudh are excellent. There is every promise of one of the best harvests ever gathered in India.

China.—Rumours as to the extension of foreign influence in this much coveted country continue to be published.—A Pekin telegram says Germany has obtained the monopoly of mines and railways in Shantung.—Russian influence is increasing.—A high Russian official affirms that Russia remains permanently at Port Arthur.—It has been intimated to the British Government that there can be no question of the cession of territory in the region of Yang-tse to any foreign Power.—A Chinese loan of £16,000,000 has been arranged between the Chinese Government and the Hong Kong and Shanghai Bank together with the German Asiatic Bank.—The internal waterways of China will be opened to British and other steamers next June. A regular line of mail steamers is to run between Shanghai and Kiao Chau.—The post of Inspector-General of Maritime Customs is to be held by a British subject. —All these developments point to the gradual opening of the land to missionary effort.—Reports from Hong-Kong assert that the French have completed their preparations for the occupation of Hainan.

The Y.M.C.A.

Canon Fleming, B.D., visited Peckham on Thursday evening, and gave a selection of recitations in aid of the funds of the local Association. Rev. Dr. O'Brien presided over a very large audience.

The Bedford Association Buildings Company, Ltd., with a share capital of £7,000, has been successfully launched. More than the required amount was subscribed in less than eighteen days. This company has been formed to provide larger and more central premises for the local Y.M.C.A.

The annual meeting of the Tonbridge Association was held on Wednesday evening, Mr. J. W. Deacon presiding. Addresses were given by Rev. W. R. Mowll and Mr. W. Hind Smith. The association is doing an excellent work, and is in better condition than at any previous period of its history.

Mr. J. Hughes, late general secretary of the Lyons Y.M.C.A., has accepted a call to Brussels, to undertake the organisation of a large central association in that city. The prospects are very hopeful; already over a hundred earnest young men are enrolled.

The annual meeting of the New Cross and Brockley Association was held on Friday evening in the New Cross Public Hall, under the presidency of Mr. W. H. Seagram. The speakers were Revs. G. E. Weeks, M.A., W. Justin Evans, and Isaiah Parker. A report of good work was presented.

The annual tea and meeting of the members of the Sunderland Association was held on Tuesday. In the afternoon Rev. A. T. Guttery, of Newcastle, preached in the Bethesda Free Church to a large congregation. Part was taken in the proceedings by Rev. R. T. Talbot and Mr. Henry Armstrong.

The City of Dublin Association state that during that past year over £3000 has been subscribed, but the £1,500 is urgently required to meet the balance of the sum expended in purchasing, re-modelling, and furnishing the entire premises. The committee appeal for aid to prevent the burden of ever-increasing interest on debt, and thus enable them to devote more of their time and energy to the work of promoting the spiritual work of the Association, and the welfare of the youth of the Irish capital.

The 19th annual report of the Winnipeg Y.M.C.A. gives some interesting particulars. The association has carried on splendid evangelistic work; it has also worked zealously among railway employés, and contemplates erecting a special building for this department as well as one for its own general operations. The mission work of the association includes all the permanent evangelistic work in Winnipeg outside the Y.M.C.A. rooms, and comprises successful services at the police-station, the gaol, the hospital, the emigration hall and various boarding-houses. The governor of the gaol warmly commends the work done for the prisoners.

The Book World.

The thirty-fourth annual edition of **Herbert Fry's Guide to London Charities** (*Chatto & Windus.* 1s. 6d.) has made its appearance. Its well-arranged and carefully-verified information as to charitable institutions and societies of all kinds must render it, to many, an indispensable desk companion.

The National Temperance League's Annual (*Temperance Depôt*, 33, *Paternoster-row*) fulfils for temperance organisations something of what Mr. Fry's guide does for charitable societies. Its summary of temperance facts and progress is admirable. No doubt it will be highly appreciated by temperance writers and speakers.

Among the bright volumes published by *Messrs. G. Bell & Sons* for the Humanitarian League is **Red Jem**; or, The Young Poacher, a choice little book, by Mrs. Arthur Bell (N. D'Anvers). Families for which such reading is provided are likely to be blessed with mutual good feeling and consideration for the weak and helpless. (1s.)

Rev. Dr. Waller's little book, **Notes on the Prophet Jeremiah**, is described on the title-page as "for the use of Bible students who believe the Bible," and to all such it may be heartily commended. The work is of the character of "Introduction," and is rich in suggestiveness as to Jeremiah's place among the prophets. (1s. *Eyre & Spottiswoode.*)

The marvellous fact expressed in the mocking words, "He saved others," is used in a booklet, entitled **Others**, by Miss M. E. Hodges (*Partridge*, 2d.), as a strong incentive to self sacrifice and earnest personal service on behalf of our fellows in sorrow, blindness, and need. "The Master," says the author, "is waiting for each of us to live our lives for others."

Dr. Bullinger has published in booklet form a capital summary of Dr. Ginsburg's elaborate chapter on the rise and development of the Massorah in his Introduction to the Massoretic-Critical Text of the Hebrew Bible. The simple title, **The Massorah**, affords but a small idea of the curious and instructive matter given in this brief account of the preservation of the text of the Old Testament and its interesting phenomena. (1s. *Eyre & Spottiswoode.*)

A well-conceived "Help to Private Prayer" is **Daily**, by Dr. C. F. Harford Battersby (1s. *Marshall Bros.*). After words on prayer, worship, confession, thanksgiving, and intercession, there are pages for weekly and monthly cycles, and others on which to inscribe special subjects for prayer, with corresponding pages for the answers. Taken as a whole, the little volume will help to stimulate a devotional spirit and a prayerful solicitude for Christian workers and enterprises.

Well-digested and reliable information as to societies, institutions, homes, hospitals, and the like, is of considerable moment to many. Hence the value of such a manual as **The Annual Charities Register and Digest**, issued under the auspices of the Charity Organisation Society. (4s. *Longmans & Co.*). Its practical introductions, bearing on important points in charitable working, its intelligible indices, and its informative character render it a really helpful adviser in its own department.

A capital little piece of biography is **Bernard Gilpin, the Apostle of the North.** By Rev. Henry Bunting. (1s. *C. H. Kelly.*) As a scholar and philanthropist who, while a Romanist became convinced of the doctrines of Protestantism, Gilpin had a well-deserved fame; and this sixteenth century story is worth telling for the benefit of the present generation. How the noble witness stood by his conviction to the point of being condemned to death—an end which was providentially averted—is well related by Mr. Bunting.

David Lyall's Love Story. (6s. *Hodder & Stoughton.*) These sketches from a true heart and a gifted pen have scarcely the same homely touch as the author's previous work, "The Land of the Leal." The characters mainly move in London newspaper circles, and the artificial element is not wanting. Leaving improbabilities out of sight, however, the reader cannot fail to be charmed with the rarity of the atmosphere that pervades the book, and the beautiful thread of applied Christianity that runs through every chapter. We heartily welcome such a wholesome work.

Recent years have witnessed the publication of many works on Islam, and one well worthy of attention is **Mohammedanism: Has it a Future?** By Rev. C. H. Robinson, M.A., Lecturer in Hausa in the University of Cambridge. (1s. 6d. *Gardner, Darton, & Co.*) After a sketch of the story of Islam, Mr. Robinson writes of its relations to the Oriental Churches and to missionary effort in India and Africa. Though some positions maintained are controverted by scholars of weight, the book as a whole is very instructive, and constitutes a loud call for renewed energy in mission work in Mohammedan lands.

We have lively recollections of the interesting character of Rev. David Davies's "Echoes from the Welsh Hills," and heartily welcome "More Echoes" under the title of **John Vaughan and His Friends.** (4s. 6d. *James Clarke & Co.*) The pages present a striking picture of peasant life in the Principality, with special reference to social customs and religious activities. Several notabilities appear upon the scene, and many curious and quaint stories are told regarding them, their personal peculiarities, pulpit style, and pastoral habit. This admirably illustrated book will entertain on all hands, but its pages will be specially attractive to those who are conversant with religious life and sentiment in Wales.

In a book printed in Madras, Rev. A. Westcott, M.A., principal of the S.P.G. Theological College there, tells the story of **Our Oldest Indian Mission**: a Brief History of the Vepery (Madras) Mission. (2s. 6d. *Madras Diocesan Committee of the S.P.C.K.*) The pages take us back to 1680, when the first English church in India was erected at Fort. St. George; give a glimpse of things when Danish Lutherans laboured under the S.P.C.K., and made converts from Romanism as well as heathenism; and outline the period subsequent to 1826, when the control passed into the hands of the S.P.G. Students of mission history will find the pages deeply interesting.

Scrolls, dealing with Scripture promise and godly duty, exercise a useful ministry. We welcome a new one of peculiar value, with sheets for every day in the month, having for their burden **Prophecies in Relation to Israel.** It has been compiled by Miss Marie-Louise Papineau, and at each opening shows one or more Scripture assurances, a brief statement or exposition by some writer on Israel, and a choice poetical excerpt. Admirably printed in large type, this compilation is calculated to stir up interest on an important subject, and to stimulate prayer and effort on the part of those who are God's remembrancers regarding his ancient people (post free 1s. 4d., from *Miss Papineau*, Villa Hebron, Merton Hall-road, Wimbledon).

Semitic students are fortunate in the rapid growth of their special class of literature; and whether interested in early or later Hebrew, or desirous of understanding Israelitish ritual in the worship of Jehovah, or Phœnician practices in the worship of Baal, they will welcome Rev. J. Middleton Macdonald's book, **Massilia-Cathargo**, in which there is a facsimile of the Carthaginian Sacrifice Tablet found at Marseilles in 1844, explained with philological notes, and compared in word and substance with the Levitical code. Mr. Macdonald's qualifications for the work are ample, and we acknowledge the interest and utility of his book on more grounds than one; but we are not prepared, on the sole and uncorroborated testimony of the tablet here interpreted, to re-cast our views as to Baal worship in Syria, or the relation of that abomination to the worship of the God of Israel. (3s. 6d. *David Nutt, 270, Strand.*)

Anything from the pen of Rev. Andrew Murray is sure of a welcome on the part of earnest Christian people; and no spiritual expectation will be disappointed by **The Ministry of Intercession**; a Plea for More Prayer (1s. 6d. and 2s. 6d. *Nisbet & Co.*). Like its predecessor on the same subject, "With Christ in the School of Prayer," this book insists upon importunity in asking, and abiding in Christ as a condition of obtaining what God has to give. It goes further, however, and enforces two truths which have of late impressed the revered author—(1) That Christ meant prayer to be the great power by which his Church should do its work, and (2) that intercession, as distinguished from prayer for ourselves, ought to have a larger place in the Church and the Christian life.

> In intercession our King upon the throne finds his highest glory; in it we shall find our highest glory too. Through it He continues his saving work, and can do nothing without it; through it alone we can do our work, and nothing avails without it.

These pages go to the depth of Christian duty and privilege, and elaborate thoughts that should be prayerfully weighed by all who in any measure have a hand in work for God. An Appendix sets forth some "Helps to Intercession," with Scripture watchwords, for every day of the month, on what to pray for and how to pray. We bespeak for this book a large circulation and a blessed ministry.

BOOKS RECEIVED.

From *Messrs. Hodder & Stoughton.*—The Life of the Rev. James Morison, D.D., Principal of the Evangelical Union, Theological Hall, Glasgow. By William Adamson, D.D. (7s. 6d.)

From *Messrs. T. & T. Clark.*—A Dictionary of the Bible, dealing with the Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and Professors A. B. Davidson, S. R. Driver, and H. B. Swete. Vol. I., A—Feasts. (28s.)

A Minister's Experience.

A MINISTER in Manitoba writes:—Strange that Christian workers, earnest men and women and godly ministers, should be surprised that their sermons and "homilettes" do not stir up men, and bring forth more fruit? Would not many of these same men and women be more surprised still if God did answer their prayers? The surprise ought to be the other way about. And then, all the hard work and sore hearts it gives us to pump, instead of letting the "well spring up" and the "rivers flow"!

I found this out near two years ago, when, tired and discouraged with repeated defeats, labouring and striving to do myself what the Spirit of the living God alone could, I threw myself on my knees and told the Lord I was beaten and that I could not do it. He must do it for me (or with me), using me if He saw fit, and in any way that He saw fit, and I brought to Him the very subjects that had beaten me. Instead of trying to heal them myself I became willing to be one of those that "sought means...to lay them before Him" (Luke v. 18). I got more than I asked for, and the Lord has been greatly blessing us ever since. What a difference it would make in our sermons if we spent the time more in prayer! With what tireless energy we could work, what miracles He would work "when He beheld our faith"!

I receive The Christian regularly. It is a great source of blessing to me. I often wonder who sends it, and pray God may reward him or her. There is an evident awakening among the people here. Both Romanist and heathen are joining us, and our old members are being greatly quickened. I am very sure no one, even my best friend, could attribute it to my preaching, but I am willing to help "roll away the stone." Accept my thanks for the many blessings and "pointers" I get out of your valued publication.

Personalia.

Rawei, the Maori evangelist, who was recently reported dead, is, it seems, alive and well, and arranging for enlarged work among his people in New Zealand.

Mr. Robinson Souttar, M.P., injured himself considerably on Wednesday week by falling on the front steps at the Holborn Restaurant. He is, however, now recovering steadily.

Captain Luke Washington Bickel, who for some years has acted as manager of the Baptist Tract and Book Society, Gray's Inn-road, is taking charge of a mission vessel in connection with the Japanese work of the American Baptist Missionary Union.

Mr. W. Barbrooke Grubb, of the South American Missionary Society, was recently shot with an iron-pointed arrow by one of the natives in the Gran Chaco. Prayer is asked that he may speedily be restored to health, and that God will bless the Mission.

Rev. F. G. Marchant, senior tutor of the Pastors' College, has resigned, owing to serious and continued indisposition. This announcement, made unexpectedly at morning class on Thursday week, was received with much regret, and the ordinary lecture was converted into a sorrowful farewell service.

Rev. G. Campbell Morgan is, we regret to hear, suffering from the effects of a chill, and was, therefore, unable to deliver his lecture on Wednesday, on "God's Methods with Man." Dr. Harry Guinness is speaking in his place. The series will be resumed as soon as Mr. Campbell Morgan's health will permit.

Mr. H. Eliot Walton having resigned his post in connection with the Railway Mission, intends to take up general evangelistic work, either special services or Bible readings. He will be glad to hear from friends as soon as possible who are desirous of securing his services. All communications to be sent to 33, Thorncett-road, Anerley, S.E.

Prince Oscar Bernadotte, the second son of the King of Sweden, who renounced his succession to the throne on his marriage, commenced a mission in Copenhagen on Sunday week in connection with the Y.M.C.A. of Stockholm. He is accompanied by his wife (formerly Miss Ebba Munck), who is also delivering a series of addresses.

Free Church Councils.

A CORRESPONDENT writes:—"The National Council of the Evangelical Free Churches of England and Wales, which is the outcome of the Free Church Congresses in Manchester and elsewhere, holds its third annual meeting in Bristol on Tuesday, Wednesday, and Thursday, the 8th, 9th, and 10th prox. The National Council has now federated with it 500 local councils spread over England, the Principality of Wales, and the Channel Islands, and these councils represent some 12,000 churches — Congregationalist, Baptist, Methodist, Presbyterian, and Free Episcopalian (including Moravians). The Society of Friends are also in alliance with the organisation.

A conference of representatives from the Free Church Councils of North Wales was held at Chester last week. An inaugural demonstration in connection with the local Free Church Council was also held. Rev. Hugh Price Hughes, who was the principal speaker, explained that they had now south of the Tweed 500 Councils, representing no fewer than seven millions of Evangelical Christians. The formation of these Councils was, he contended, the most important ecclesiastical movement since the days of Martin Luther. Though the Evangelical Free Church movement was non-political, it involved attacks upon great moral evils, such as drunkenness, gambling, and unscriptural Sabbath desecration.

In connection with the Rhyl English Free Church Council, a fifteen days' mission was conducted by Mr. James Shields, of the Evangelisation Society, from Jan. 30 over Feb. 13. The meetings were well attended, and did great good to the churches, and several professed conversion. The Gospel was plainly and powerfully preached.—D. G. Lewis.

Gipsy Smith, the evangelist of the National Free Church Council, concluded on February 14 an eight days' mission in the Reading Town Hall. The work has been attended by the most remarkable success, and on some evenings there were more than a hundred cases dealt with in the inquiry-room by the workers. The spacious town hall, which accommodates about 2000, was crowded night after night, and a large number were unable to gain admission.

Special services, under the auspices of the Free Church Council, have been just brought to a conclusion at Saltburn. Eight days proposed for the duration of the mission became eighteen on account of the work going on. The missioners were Rev. R. Mackay and Mr. A. Crossley. Many professed conversion, and the churches have been greatly quickened.

In connection with the Dudley Free Churches (Netherton branch), a twelve days' Mission has been completed by Mr. E. P. Telford. Night after night the public hall has been crowded by all classes of people whom the preacher has often strangely moved. All the free churches have shown the true spirit of unity, and will as a result reap a great gathering. Some 150 names have been taken of those anxious to join the church of Christ.—S. O. Rider, M. N. C. Pastor.

Rev. Joseph Fletcher has been nominated as the successor of Rev. John Matthews as secretary of the Metropolitan Council. He is a widely-known Baptist minister.

Requests for Prayer.

For a mission by Mr. William Forbes at Holbeach, to commence on Sunday, 6th.

For a fortnight's mission among the deep-sea fishermen at Yarmouth, by Mr. A. E. Sidford.

Rev. F. Vivian Dodgson, Vicar of Tysoe, asks prayer for a ten days' mission in his parish commencing March 6. The missioner will be Rev. J. F. Andrews, Vicar of Roxeth, Harrow.

Praise.

For blessing on special services conducted by Mr. Roberts, at the Mission Room, Hazelbury Plucknett.

For blessing received in answer to prayer during eight days' mission at Coleham Mission Room, Shrewsbury.

For the Lord's blessing on services held at Montague-road Mission, Leytonstone, by R. Spragg, when a good number professed to have found Christ.

Higham Hill Gospel Hall.—This offshoot from Folkestone-road Hall, Walthamstow, was lately opened. Mr. C. Gomm gave details concerning the work in this needy neighbourhood. Helpful addresses were delivered by Messrs. R. Wallis, R. Farie, T. Bailey, and Garrioch. The Sunday services were large and interesting, Mr. Ned Wright being the preacher.

Among the Churches

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. T. B. Walker has entered on the important charge of Jesmond.

The Bishop of Chichester has left for New York in the White Star liner *Teutonic*.

Rev. David Renwick Hall, of Eastwood, Keighley, Yorkshire, has accepted the vicarage of Kirkby Malham.

The vicarage of Walkden, Bolton-le-Moors, has been accepted by Rev. William Mower Smith, of St. John's, Longsight.

A course of midday addresses are being given on Wednesdays by the Bishop of Stepney at St. Andrew Undershaft, Leadenhall-street.

The benchers of the Inner and Middle Temple have arranged for a service in the Temple Church every Friday afternoon during Lent.

Rev. C. H. Robinson, who has for some time past acted as special missioner in the Diocese of Ripon, has been appointed an honorary canon of Ripon.

The Duke of Portland has given a site for a church for Cresswell, where the Church population is growing rapidly, and further accommodation is urgently needed.

The Thames Church Mission has received grants from the Goldsmiths' Company, the Grocers', the Merchant Taylors', and the Trinity House Corporation, varying from £10 to £25.

The honorary canonry in Rochester Cathedral, vacated by Canon Streatfeild, has been accepted by Rev. John Toone, vicar of St. John's, Wandsworth Common, and warden of the Diocesan Deaconess Institution.

At the annual service for the Association of Lay Helpers for the Diocese of London, held on Monday evening at St. Paul's Cathedral, there was a large attendance of members and others interested in the work of the society.

At Westminster Abbey, on Fridays, to April 1 inclusive, at about 3.45 p.m., Canon Gore will lecture in the choir on St. Paul's Epistle to the Romans. A certain number of seats will be reserved for men. Canon Eyton will preach at the Abbey on the Sunday evenings in Lent on the Parable of the Prodigal Son.

Congregational.

The church at George-street, Croydon, reports 456 members.

Rev. Hugh C. Wallace, of Burnley, has conducted a ten days' mission at Woolton, Liverpool.

Mr. H. E. Ellison has been welcomed to the pastorate of Napier-street Mission Church, Deptford.

Haverstock Church, Maitland-park, N.W., has taken charge of Grafton-terrace Mission, Kentish Town.

The churches of Queen-square and Union-street, Brighton, have amalgamated, and Rev. R. J. Campbell has been elected pastor.

Rev. J. S. Woof has been recognised as pastor at Hazelgrove, Stockport. Revs. T. W. Bond, R. Allan, and G. Nicholson took part.

The Broadway Tabernacle in New York has secured a pastor in Dr. Charles E. Jefferson, of Jersey, Mass., who has been very successful in his present pastorate, where he has 700 members.

The treasurer of the London Missionary Society has addressed a letter to the 2500 country churches, asking for increased subscriptions in order to avoid a threatened deficiency of £9000 on the financial year.

The work at Carrs-lane, Birmingham, is reported as flourishing. The total income was larger than ever before, and the attendance was everything that could be desired. During the year new property in Moseley-street had been purchased for aggressive mission work. The total membership is now 952.

Rev. R. Wardlaw Thompson has now gone north to Rhodesia, where he is to meet and confer with the agents of the L.M.S., who are labouring among the Matabele. On his way south he will call at Khama's Town, and later confer with the Bechuanaland missionaries. If all be well he will sail for home on the last Wednesday of March.

Mr. George Spicer, of Enfield, presided at the forty-fourth annual meeting of the Chapel Building Society, held on Wednesday in George-street Church, Croydon. The report which Mr. C. E. Conder submitted showed that since the formation of the Society help had been rendered in the erection of 786 churches and 86 manses. The total monetary aid advanced had been £171,865, the sterling value of the property thus secured to the denomination being estimated at £1,500,000.

Baptist.

Mr. R. Martin has accepted the pastorate at Conisborough.

Rev. T. B. Lewis has been recognised as pastor at Elland Upper-edge.

Rev. E. Curtis is about to resign the pastorate at Hatch Beauchamp.

Rev. G. Banks has resigned the pastorate at Gomer-street, Willenhall.

Fifty-two members were received into fellowship at Penge Tabernacle last year.

Rev. W. L. Tweedie has been recognised as pastor at Northcote-street, Stockton-on-Tees.

Salters' Hall, Baxter-road, Islington, reports 310 members, including fifty-six received into fellowship during the past year.

Rev. J. W. Ewing, of Rye-lane, Peckham, who has been ill since the beginning of the year, has resumed work partially.

After a quarter of a century's service Rev. Dr. Samuel Harris Booth tendered his resignation on Thursday last as secretary of the Baptist Union of Great Britain and Ireland, owing to failing health and advanced years.

On thankoffering day at the East London Tabernacle the amount brought in was £272 19s. 6d, and it is hoped it will reach £300 during the week. This, in the absence of a pastor, is considered eloquent testimony of the living spirit of the work.

Services in connection with the tenth anniversary of the opening of the Northcote-road Baptist Chapel, Wandsworth Common, have been recently held. Special sermons were preached by the pastor, Rev. J. Felmingham, and a service was conducted by Rev. David Davies. The membership of the church now exceeds 500.

Special services to celebrate the fourth anniversary of the pastorate of Rev. J. Spence at Lower Sloane-street were held last week. At the public meeting Mr. Peter Lawson presided, supported by Revs. J. Douglas, J. H. Edwards, and C. J. Jackman. The report said that during the four years 277 members have been added to the church. When Mr. Spence took over his charge the total membership was 218; he has therefore practically doubled the number of church members. There have been no less than 222 baptisms. This increased activity is still going on, as since the new year opened twenty members have been received into the church, and every branch is in a flourishing condition.

Methodist.

The simultaneous mission at Newcastle closed last week with many indications of widespread blessing.

The Leeds Sisterhood reports much activity, many calls for their services, and the need for additional sisters.

Dr. H. J. Pope has been addressing great audiences at Langton-street, Bristol, a "forward" mission which reports much encouragement.

The Methodists of Compton Dando, a village about six or seven miles from Bristol, have been much encouraged by a visit from the editor of *Joyful News*, who preached last Monday afternoon and evening, crowds coming long distances to hear him.

Revs. J. Scott Lidgett and David Roe, ministers of the Bermondsey Settlement Circuit, are making strong efforts to reduce the debt on the Southwark Park premises by at least £500. No part of London needs aggressive agencies more than Bermondsey and Rotherhithe.

The Primitive Missionary Committee has sanctioned the employment of Miss M. J. Perrett as an evangelist to the young people in the Sunday-schools. Miss Perrett has given up a lucrative position as principal of a ladies' school in order to undertake this evangelistic work.

At the eighth anniversary of the Soldiers' Home in Buckingham Palace-road, Grosvenor Hall was filled with soldiers and their friends. Sir Clarence Smith took the chair. It was stated that last year has been the best the Home has known. Three thousand men have occupied the beds, the finance has improved, and necessary enlargements will shortly be effected.

Presbyterian.

Rev. A. N. Mackay, Croydon, reports a membership of 297.

Rev. W. A. Galt, of Walsall, is likely to accept the call to Ilford.

At Willesden there are now 566 members—including the Oak-road Mission branch.

It is announced that Rev. John Sloan, of Edinburgh, has accepted a call to Kingston-on-Thames.

The work in Bermondsey gives token of steady growth, both as regards membership and missionary influence.

Dr. D. MacEwan is about to have a colleague and successor—probably Rev. T. Curry, of Warrender Park, Edinburgh.

Speaking on Sunday week in St. Andrew's, Shepherd's Bush, Rev. J. Conway dealt with Christian work and giving, and stated that on the previous Thursday evening the large amount of £300 had been promised towards a debt of £550 resting on the church.

Fallen Asleep.

At Shanklin, Rev. C. I. Burland, widely known and valued as an earnest minister of Christ; since 1869 he had been vicar of St. Saviour, Shanklin.—At the Clive Vicarage, Salop, on 20th ult., Mrs. Cooper Wood, wife of the vicar.—At Salwarpe Rectory, Droitwich, on 19th ult., Canon W. W. Douglas, aged seventy-three.—At Macclesfield, Rev. L. F. Moran, a faithful, devoted labourer for Christ.—At Cambusnethen, aged thirty-five, Rev. A. Aitken, of Cambusnethen Free Church, and formerly assistant to Dr. Wilson, Barclay Church, Edinburgh, a young man of great promise both as pastor and preacher.—At Walton, near Preston, on 20th ult., Elizabeth Barscough, aged seventy-four, for fifty-two years engaged in Sunday-school work, and supposed to be the oldest Sunday-school teacher in Lancashire.—At Sherwood House, Huddersfield, on 20th ult., Mr. Samuel Learoyd, aged fifty-eight, a "son of the manse" and a life-long and devoted worker and Bible-class leader.—At Ryde (I. of W.), on 17th ult., Rev. Thomas Hulme, an old-fashioned and fruitful Methodist minister, who preached for nearly sixty years.—At Teignmouth, on 18th ult., Rev. Joseph Whitney, for many years a devoted Wesleyan missionary in India.—At Lancaster, on 19th inst., Rev. Francis Bolton, aged fifty-nine, a scholarly and evangelistic Congregational minister.—At Bury, Mr. Abel Standring, aged eighty-six, an active and useful servant of Christ.—At Reading, Mrs. Turner, aged eighty-eight, widow of a Methodist minister, and an earnest and happy believer.—At Aston Villa, Mr. Charles Lamsdale, on 20th ult., a very useful leader in Sunday-school and other work.—At Bury, Mr. D. Waring, aged sixty-eight, one of the founders of the Bury Ragged School, and a helper in Christian effort for forty-five years.—At Knottingley, Mr. Harry Bilborough, a busy and useful man.—At Reading, aged seventy-one, Mrs. Dodge, wife of Rev. S. E. Dodge.—At Cambrian Villa, Finchley, on 22nd ult., Dr. D. Leggatt, aged sixty-nine, one of the oldest directors of the Birkbeck Building Society, and an earnest Christian.—At Capetown, South Africa, Arthur Brown, son of Mr. John Brown, Dublin, aged twenty-two years.—At Limerick, Mr. L. Griffith, an active and useful worker in the Methodist Church.—At Loughinney, Boardmills, Mr. John Brown, an elder, Sunday-school teacher, and active worker in connection with the Presbyterian Church.—At Torquay, on Monday, 21st, Rev. Frank W. Dodd, M.A., aged forty-two, formerly vicar of All Saints, Hampstead, a saintly minister and a man greatly beloved; among his last words were "Perfect Peace."—At 23, Alfred-place, W.C., on February 28, Mr. Stephen Gregory, of Bloomsbury Chapel, aged eighty-four, a well-known Christian worker among the poor of St. Giles for forty years.—At Sea Houses, North Sunderland, on Feb. 19, Miss Joan Graham, Hindered by ill-health, from prominent Christian work, she was by her cheerful example and loving counsel a help to many.

Appeals.

Archdeacon Canham, of Selkirk, on the Yukon, N.W. America, who is now in England, hopes to return shortly to his distant home. He is most anxious to take with him funds for the building of a small log church for his people. Communications to Mrs. Bowen, Stoke Lodge, Ludlow.

English Poor in Paris.—It is desired to keep the soup kitchen in connection with Miss Leigh's Homes open until the end of March, and to provide free dinners for the destitute three times a week. There is an unusual amount of distress through scarcity of work. Address Miss Carmichael at The Home, 79, Avenue Wagram, Paris.

The Christian.

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NOTES AND COMMENTS

WE are glad to see that the articles which have appeared in these columns on the subject of "*Child-Drunkards*" have elicited considerable interest, and are evoking correspondence in the secular press. The more publicity the better. The subject and the issues arising out of it are, unhappily, so extensive that we have been able as yet to touch only the fringe. But those whose hearts are stirred to sympathy and endeavour, should master the very useful compendium of facts and figures drawn up by Miss Harriet M. Johnson, of Liverpool (CHILDREN AND PUBLIC-HOUSES, C.E.T.S., Westminster, 1s. 2d. per dozen), from which source some of our information was drawn. Miss Johnson has devoted much time and diligence to this important work. There is an undoubted awakening through the country; and again we appeal for help to spread literature on the subject.

We sincerely trust that our readers are studying with care the articles that are appearing in our pages from the pen of Rev. Dr. Culross. This week we complete the chapter that was begun last week, on "Christ the Saviour," and cannot but express our sincere thanks to the venerable author for his weighty words on this fundamental subject. Dr. Culross is one who, when dealing with aspects of truth, never loses sight of the greatness of the full and complete Gospel; and Christian workers will find his papers at once strong in statement and rich in suggestiveness on the essential doctrines of our most holy faith.

London suburbs are at the present time the scene of quite an unusual measure of evangelistic effort. Besides the meetings of Mr. McNeill, Mr. George Clarke, the Weaver Brothers, and others are busily engaged, day after day, earnestly preaching the Gospel to large audiences in other neighbourhoods. In many directions a spirit of deep concern has been manifested. Let prayer be made that these special efforts in the outlying districts may redound in blessing on the City as a whole.

The opinion held by many as to the decay of religion demands careful and thoughtful consideration. In view of the energetic efforts on the part of the "lovers of pleasure more than lovers of God" to provide places of amusements—theatres and music halls—in suburban districts, it is quite clear that the religious denominations of London are not keeping abreast, in their provision of places of worship, with the mighty daily increase of its immense population. In these fiercely competing commercial times men exhaust themselves in what is denominated the "business life." There is so little time for the "pause" necessary for the sustenance and growth of the life of the soul in the beauty and power of God. It is a most serious thing for the nation, as well as for the kingdom of righteousness, if love of Christ and his pure Gospel is on the decline. It is time that the Lord's disciples should "awake out of sleep" and do the "first works."

The London County Council election has resulted in a very decisive vote for the party which calls itself Progressive, and which now has the power to carry out its programme for the next three years. The bulk of the new Council has been returned by populous divisions, and no doubt the uppermost thought in the minds of the electors was that their daily life would be made more endurable, that sweetness and light would get into it, and that some of its burdens would be eased.

Apart from the party results in the London County Council election, one thing seems to stand out clear and prominent, and that is the determination of Londoners not to confuse Imperial politics with local affairs. Considering what, on the authority of Mr. Bryce, has been the result of this policy in America, where, he tells us, it is at the root of all civic corruption, this is a matter on which all lovers of purity and honour in public life may congratulate themselves. If only purity and honour be maintained in public life, the question of which party may be in at any given time is a matter of minor importance.

We love our Sabbaths, with their fixed times for prayer and praise, with their opportunities for quiet thought and secret fellowship with God. Man needs for the healthy preservation of his mental and physical powers the divinely appointed seventh day. Spiritual qualities and states have to be seriously cared for. The rest-day is indispensable for the well-being of a nation. We hope the projected action of the Sunday Society, with reference to a bill in Parliament to repeal the Lord's Day Act, will be defeated. If the ancient statute be deemed out of date, let it be amended, but no infringement of the observance of the Lord's day should be sanctioned in any form. The Act may be antiquated. But God's law on the subject, to say nothing of the boon the rest-day is to man, can never be obsolete.

One by one the grand societies formed by our great grandfathers are celebrating their centenaries. This year completes the hundred during which the Religious Tract Society has been engaged in work, religious and educational, in furtherance of the Gospel and in advocacy of Scripture truth. In connection with the celebration two meetings are announced for Tuesday, March 22, one in the afternoon at the Mansion House, and a second in the evening in Queen's Hall. We trust that the year will mark a great advance on the part of the Society in the discharge of its very important ministry for the good of men and the glory of God.

In a recent address delivered in Manchester Cathedral, the Bishop of the diocese has spoken most welcome words on the serious hindrance disunion amongst the churches is to the spread of the kingdom of Jesus Christ. It does seem incredible that so much shyness, if not actual reluctance, to co-operate in Christian work should keep apart good men and true (both clergy and lay) who are equally anxious to do Christ's work in Christ's spirit.

With a view to abating the waste of energy which the divisions entailed, the Bishop suggested to the clergy that they should speak charitably of those who were separated from their communion, spend their strength rather in work than in controversy, and let the paramount purpose of their ministry dictate the method of their teaching.

Words so wise as these, with so much of the Divine Master's Spirit in them, cannot be too widely spread. A practical illustration of the union that exists in some measure amongst the Free Churches has been given at the dedication of Wesley's house. But something much wider and better than that is desiderated. The spiritual Church of Jesus Christ is one.

Rev. J. G. Adderley has been using great plainness of speech in his Lenten addresses. He has said that in South Africa men speak and act in the name of England as if the laws of Christ had never been proclaimed; that in our Indian Army practices are permitted that disgrace our country, and that the question for every citizen to ask himself when he feels proud of the Empire is this :—

Was this great Empire given to the British that they might have gold, or that they might win the world to Christ?

The Bishop of Stepney spoke in a similar strain at St. Paul's. He said that the cynic of the West End club, who thinks that all attempts to raise the world are useless, has murdered hope, and ought to be following her to her grave with tears of repentance. That these calls to a new life are not without effect, is proved by a cynic of this class having promised to give £50 a year to rescue work.

"A king's son a preacher of righteousness!" No doubt it is remarkable, for "not many noble are called." And Prince Oscar Bernadotte, second son of the King of Sweden, is the only royal personage we remember who is to-day acting as an evangelist. He is said to be preaching with great earnestness and power the Gospel of the grace of God. We are glad to think that the Cross is the only hope of some of the greatest by birth, but this is an open testimony that cannot fail to be useful. Of course the Prince will be "very peculiar" in the eyes of many, but he will find a warm reception among the common people. May he be kept through a long life in the way of God.

We regret to observe that at the recent service in memory of Frances Willard, in London, Canon Wilberforce invited the audience to join him in prayer that God would grant to the departed "peace and rest in the paradise of Christ." The fact that this act is contrary to Protestant faith and practice should have saved those gathered at the meeting from such an unwarrantable invitation. Moreover, the practice is quite unscriptural. We believe that those who are gathered to the presence of Christ have perfect peace and rest; their blessing is assured by Him, upon his face they look, and their rest and peace can neither be hindered by the execration of their enemies nor helped by the prayers of their friends.

The extraordinary power and influence so suddenly attained by the Free Church Council is well exhibited in the handbook of the movement which has just been published. It is nothing short of the organisation of the spiritual forces of Nonconformity. It represents nearly two million church members and over three million Sunday scholars, the majority of whom will, in the next generation, be leaders of evangelical religion in this country. The possibilities of good, which the Council has within its reach, are boundless. The future is altogether with it, if only it remains firm in its witness to spiritual religion as its central pillar of foundation.

We often hear it said of certain questions before Parliament that the country has given no mandate concerning them. Has the country given a mandate in favour of making men soldiers by ballot? We never heard of it, but it is now said by the Secretary for War, that

> The Government hold that the ballot law would be a very powerful reserve force in case of emergency, such as would arise if the Government found that it was unable to obtain by voluntary enlistment a sufficient number of men to fill the army.

The army is to be largely increased, and if the men will not come voluntarily, this is a threat to bring them by other means. Lord Lansdowne has also remarked in his place in the House of Lords, that

> Every other European military power resorted to compulsory service in some form, and it was impossible to say how long we should be able to remain an exception to that rule.

Lord Wemyss, who wishes to compel all young men to serve in the militia, unless they are in the army, the navy, or the volunteers, has brought in a bill on the subject. With such object lessons as the militarism of France and Germany before us, it is to be hoped it will never become law.

Mr. Stephen Massey, of Manchester, who is at present visiting, in an unofficial way, the stations of the L.M.S. in India, sends to the editor of the *Evangelical Magazine* a letter in which he says that the resolution passed by the L.M.S. Board in November against the cantonment regulations was urgently needed; "the practices referred to are great hindrances to the progress of the Gospel; educated Parsee ladies ridicule the claims of Christianity because of the shameful way in which a Government supposed to be Christian treats women." One of the cheering things in the present strife for righteousness and purity is the way in which Christian sentiment is everywhere condemning the action of the Government, and before the influence of that sentiment the Government will sooner or later have to bow.

The journal of the Royal Asiatic Society contains a hearty tribute to the work done by missionaries in India, especially through their excellent services to literature. Dr. Cust, who writes the article, is a linguistic expert, and he pays a high compliment to the character of the Scripture translations that are being rapidly disseminated in that great country. The total number of such translations in India up to eighteen months ago was thirty-five in distinct languages, with fifteen in well-recognised dialects; and many of these are said to be circulated by thousands every year. They have been rendered into phraseology well understood by people of the lowest culture, and are gradually permeating their mental life, and preparing for the full reception of the Gospel as it is being preached to them. The dissemination of the Bible among the common people everywhere means the death-blow to heathenism. Amid many disheartening signs of the times, this is a source of real encouragement.

It is generally acknowledged that mission work amongst Mohammedans makes the largest demands upon faith and apparently yields the smallest results. This, however, is not always the case. The North African Mission is doing splendid service for the Divine Christ amongst this class of people in Morocco, Algeria, and Tunis. Mr. Summers, an indefatigable agent of this Mission, is now in England. At a recent meeting of the South London branch of the Evangelical Alliance Mr. Summers said that: "He had worked among Mohammedans for eleven years, and showed, by the fact that there are now not less than 20,000 to 30,000 converts from this religion as the result of the labours of the different missionary societies, that the idea is absurd that this is an impossible work. A further stumbling-block to some is the supposed high moral tone created by Mohammedanism among its professors. Nothing further in order to dispel this conception is required than a residence, say, in a purely Mohammedan state such as Morocco."

Not without reason did our Lord and Master teach his disciples that they must love and give, not hoping for anything again. No; spiritual fathers may not even hope for anything from their spiritual children. The work done for Christ is to be done for Him alone, out of pure love. He who looks for love and gratitude will often be grieved not to obtain it. Paul was familiar with ingratitude. It is said that at this present time the native converts in Egypt are more anxious to manage mission affairs than contribute to mission work. A contemporary says that "apparently one of the tests of the faith of the Christian missionary in these latter days is his ability to forgive ingratitude."

A writer who calls himself "One of the Pressgang" in *Vectis*, writes an earnest word on the unrest which is so marked a feature of the civilised world to-day. England, hypnotised by worship of the "golden calf"; France, afraid to be just; Germany, afraid to be free; Italy, ruined by the cost of a useless militarism; Turkey, with her corrupt and oppressive rule; America, degenerate offspring of Puritanism—all are in the throes of an unrest that moves like a leviathan amid all the peoples of the earth. And the reason is the same everywhere.

> Religion as a credible and credited force in the world to-day is a discredited because an invisible agency.

The prevailing ideals are fashioned out of things that are seen.

> But without some faith—some purpose that comes, if only by a Divine bye-path, men are stranded very soon on that shore of satiety which has no true ideal (however unseen) to satisfy; it is the crying need of mankind in some form or other.

Neglected spiritual laws never fail to avenge themselves.

> As we grow old it is our fate to lose our friends; but the friends we have lost are often nearer to us than those who remain. Will they never be quite near to us again? Stars meet stars after thousands of years, and are we not of more value than many a star?

These are the words of Professor Max Müller in his preface to his last volume entitled "Auld Lang Syne," and they agree in sentiment with many similar words by different authors. They express the natural faith, which is only a faint reflection of the faith begotten by the Gospel, that lives so useful here must somewhere be continued, and that souls which have known each other here must come together again. It is good as far as it goes, but the faith that comforts and sustains rests on the risen Saviour. "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him." The dim light which comes from reason would fade away, or certainly would not grow brighter, were we not sure that "Now is Christ risen from the dead, and become the first-fruits of them that are asleep."

One of the facts that do not receive their proper value in the eyes of the world is the amount of excellent and lasting service rendered by capable but unknown men, whose names are never prominent, and whose only memorial is a modest headstone with two or three initials. Probably the greatest benefactors of the world are to be found among this class. Their quiet example tells to an extent never realised. Their names are quickly forgotten, but their influence continues in other and probably more prominent lives long after their memory has passed away. Of such the gracious words to the angel of the church in Ephesus are spoken, and they ought to be of infinite comfort to such as have to do their work for God in circumstances of obscurity. "I know thy works and thy toil and patience. . . . and thou hast patience and didst bear for my name's sake, and hast not grown weary." There will be a great army which no man can number of these noble spirits whose names will shine forth as the sun on the great day when "every man will receive according to his works."

Readers of the New Testament are familiar with the fact that conversions in the early times occurred under most unlikely circumstances. Matthew, Zaccheus, the Ethiopian eunuch, the Philippian jailor, are instances. Paul won Onesimus for Jesus during one of his imprisonments at Rome, and few more touching scenes could be imagined than that of the great apostle labouring in prison to turn the heart of a runaway slave to the Saviour. The seed of truth may be dropped anywhere. City missionaries find it possible to get it into the hearts of engine-men whilst they are waiting at platforms, on sidings, or in engine-sheds. By tact and courage they find they can reach every other class of railway servant, and that without hindering them in their work. Perhaps the rapidity with which the work must be done, if it is done at all, is favourable to its effectiveness. But for the doing it at all, a heart full of love to Christ is the supreme necessity.

The doctrine of a final judgment is usually enforced as a terrible warning to those who are living evil or careless lives. There is little said about the immense encouragement and comfort it contains for those who are doing the will of God in sincerity. And yet there are few doctrines fuller of impulse and strengthening power. Appreciation of real and solid worth seldom comes to the best men in life. The claims of modest goodness are oftenest ignored. Earthly rewards and punishments are based on the crudest estimates of worth; they ignore all the subtle differences in temperament and temptation; at best they are only rough approximates to justice. It is a splendid incentive to the highest endeavour to know that the Judge of all the earth shall do right; that every man is certain to have his exact place in the last count; and that no simple service, however hidden and secret, shall fail of its final reward. In moments of depression and weariness this thought has power to renew the heart and strengthen the will to faithfulness.

Give Ye Them to Eat.

By REV. JOHN McNEILL.

(Mark vi. 35-44.)

THERE is a difficulty running all through this story, of course. Suddenly the problem had to be faced of feeding a large mass of people who, at a time of enthusiasm (for this was the day of Christ's early popularity), had come from the cities and villages into this quiet desert place. The problem was not to feed the people but to get the disciples put right. The feeding of the people never was any problem to the Lord. John says: "He Himself knew what He would do."

And that is about the Lord's only difficulty yet. We talk about the problem of London's masses. It is no problem at all to God Almighty. His real problem, if He has one, is that He should get his Church right. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know. My people doth not consider." Isaiah, you remember, bursts out in a magnificent passage in the fortieth chapter, and says: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him the path of judgment, and taught Him knowledge and showed to Him the way of understanding?" You are not to think that this is a magnificent rhetorical device to bring out the unspoken and needless answer, that nobody has directed the Lord. God's people every day are more or less tempted to instruct God, and show Him how to manage things.

See how the story stands. Jesus was preaching, and this great multitude had gathered. The disciples said "Master, this is a desert place." As if the Lord, who made the place,

DID NOT KNOW HIS OWN GEOGRAPHY!

Oh, it is beautiful to hear the disciples telling the Lord the country side He was in, and pointing out the features of the landscape. "And the time is now far past." As though He who made the sun did not know what o'clock it was unless they kept Him right! I tell you, we are all at it nearly all the time. Instead of listening to Him, He has to listen to our clatter and verbosity. Whenever I get a little earnest and eager, and the word of God gets big upon my heart and tongue, I see you pulling out your watches. "Master," they said, "you are forgetting the bodily conditions and bodily needs of the people." Oh, if we were not lying by and watching, what would happen to the world? I think it would jog along pretty well. Have you never noticed, when you wake in the morning, that it has gone spinning along through the night and never missed you? Take it easier, The Lord does not thank you for looking after Him; his great trouble is to look after you.

Then the disciples brought forth their magnificent scheme: "Master, you have been forgetting things, in the heavenly-minded eagerness of your teaching and preaching. But we have been looking at the things Thou hast forgotten." And here was their plan: "Send them away." What a scheme! What brilliant genius and intellect and heart! "Send them away"; and "devil take the hindmost." We stand and chatter in the face of Eternal Wisdom, instead of coming to his feet to listen and to obey; and we propose things, and increase the muddle and chaos. If it were not that the Lord Jesus Christ is God Almighty, the panic would be worse than ever.

"This is a desert place"—and there are no shops about. When some of you lose sight of the shops you are lost. We are so

DEPENDENT ON SECONDARY CAUSES.

"The people have nothing to eat, and we have nothing to give them." What a sharpness there is in our Lord's reply. "Give ye them to eat." "Send them away? Give ye them to eat"—a sharp contradiction, a clean opposite. We who are preaching may be doing that which is exactly opposite to God's wisdom, and plan, and purpose. I believe the disciples in our days are mending. We are going right where those went wrong. For weary, shameful centuries the policy of the Church in this well-fed home-land to the nations of the earth, and especially to the heathen nations, was:—"Keep where you are; do not come to us; we have nothing to give you; we have barely enough for ourselves." Now, I say, we are reversing that shameful policy, and realising the power and presence of this glorious Lord of ours; crying to India and Africa and other lands, "Ho, there! ye need not depart; come back; we have happened upon great supplies." The glory of this century is that it is a foreign missionary century. The sorrow is that it should have been

SO LONG IN COMING.

But now it has come, let us put our head and heart to it, as well as all the churches and denominations and foreign missionary committees, in pushing this policy of giving to the nations the bread of life.

"And they say to Him: 'Shall we go and buy two hundred pennyworth of bread, and give them to eat?'" The speech of a committeeman, down to the ground. It was Phillip who said this, of course. He was a splendid fellow in a way. But when he gets his eye off the Lord and forgets His power, he makes a helpless speech. If you are going to forget Christ, you can get into your figures and calculations. Of course, I know it is possible to do all sorts of extravagant and wasteful things, but the worst kind of waste, very often, is

A CHEESE-PARING ECONOMY

that forgets the Lord Jesus Christ, his presence and power and Spirit, in our plans and calculations. Put in Christ, and then, as the algebraists would say, it is X to the Nth power. When we work our calculation with this mighty *plus* of a living faith in the absolute boundless power of Christ, then He is in the midst of us, our risen glorious Lord.

"Two hundred pennyworth of bread." He looked at it as a contractor would look at the account book of a picnic. He hastily ran it up on ready-reckoner lines—so much a head comes to so much. Well, I believe in the multiplication table; it is not safe to become heretical on that. And yet even that may mislead us. It may be a ready-reckoner not of faith but of unbelief, if you do not put Christ in. "One man shall chase a thousand; and two shall put ten thousand to flight." Twice one are ten when God is with you.

I notice that when a committee is to be formed, at once somebody says, "Let us get a few sharp business men. Do not ask these ministers." Well, I suppose Philip stands for the business man, and he did not do much with the problem. I know what you mean; ministers may not be good business men, but business men may spoil things too; you may reduce things too much to the level of the counting-house. Let us have business men and ministers, but let there be no sinking down to the level of the secular and natural, and earthly and temporal, or we shall go utterly astray. It has been the danger of God's people all the time.

"How many loaves have you? Go and see." The Master is sharp with them still. Stop your talking; go away and see what you have got. Is it not strange that He should have thrown them back on themselves? Yes, but that is the surest way to bring us back to Him. "They say five loaves and two fishes; and they brought them to Him." And that is the Lord's way still. If you are a believer at all you must have your own *viaticum*—as much as keeps yourself going. If you bring that to Christ and get his blessing upon it,

IT WILL FEED SOMEBODY ELSE.

It is not something grand, or striking, or heroic that is needed. The Lord never starves his own people. It was only some fish and bread; but when they brought it to Christ and He blessed it, their little supply became a supply for them and for all the rest.

It is interesting to think how near we always are to the solving of this problem. We are constantly saying: If the people who profess to believe in Christ were only right, London would be overtaken with the Gospel; a mighty revival would break out in twenty-four hours if all those we have already in churches and chapels making something like a real profession of faith in Jesus, were what believers ought to be. We cry, Oh, to get back to Pentecost! What was the mark of the ordinary average believer at Pentecost? For the most part they were poor downtrodden slaves, who had got to know Jesus and to love Him. The mark and stamp of the ordinary believer in those days was that he had a blood heat and passion for saving somebody else. God pity us! that is what we have lost. There is no use of talking. We have lost it in our churches and chapels. The ordinary Christian has no longer this blood heat and passion for saving somebody else; there is no leaping, bounding, pulsing gladness in knowing what it is to be saved.

How this applied and multiplied would solve London's problem. If this very audience went away, and wherever they were, like Samsons, threw firebrands among the standing corn, you would set London in a blaze. The early believers could not keep quiet about it. The living bread they got for themselves awoke in them a tremendous enthusiasm that everybody else should have the bread that never runs short and never gets stale.

"He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties." Of course, it is obvious to say that "order is heaven's first law." To get them fed expeditiously and particularly as well as universally He divided them into ranks. The picture I see is this. The moment Christ gets the disciples to the right focus, everything falls into shape and order, where before there was only a big crowd, with a panic on the edge of beginning. It is to me a picture of the world, especially in this foreign missionary century. If you look at it you begin to see that there never was such a world as this for starting off through it with your bread-basket to feed the multitude. "Seas now join the lands they did divide." The sea, instead of being a divider, is a highway and a uniter. By great ocean steamships that run as regularly as trains, and at express speed, all the nations are becoming neighbour to each other. The sense of bewilderment and confusion, and the idea that the world is a big crowd there is no getting at—all that is geographical heresy to-day. The wonder is that you are not off with your bread-basket.

HOW CAN YOU SIT STILL?

You say you cannot go and be a foreign missionary. Have you gone to the Lord and spoken to Him about it? The multitudes are perishing for lack of the bread of life. The responsibility is yours; how do you get out of it? You have to settle the question with the Master.

There is another point I like to look at. "He took the five loaves and the two fishes and looked up to heaven and blessed them." If ever there was a time for being as quick as you could that was the time. They were on the edge of a big danger and panic. The people had forgotten to bring bread with them in their enthusiasm for Jesus. Yet the Lord deliberately delayed things. He seemed to do a kind of useless thing; He looked up to heaven. In the midst of all the hurry He took time to do a certain thing; and if we do not take time to do it, the more hurry the less speed. He blessed the bread and broke it, and gave it to the disciples, that they might give it to the multitude. Without that blessing

IT NEVER WOULD HAVE DIVIDED.

So with preaching. There can be an unblessed preaching and a blessed preaching. The one does not feed the multitude and comes to nothing; the other is Divine and does Divine work, and saves men's souls. The one may be done at the street corner by the Salvation Army man, littering the pavement with dropped aspirates, and making fearful havoc of his grammar, yet it may be divine bread that he is giving out. On the other hand, an archbishop in a cathedral, with all human appliances, and music to boot, may be choking the people with stones. [Do not applaud; you are too soon; let me finish.] The archbishop may be giving divine bread, and the Salvation Army man may be doing the stone business. The thing is this: Is the blessing of God with it? You may be eloquent. You may have read everything in English, bearing on your sermon. You may deliver it seemingly with grace and effect. But the congregation wanders out after the benediction with a lean look on its face; and that is

YOUR WORST CERTIFICATE AS A PREACHER.

I wish you would watch yourselves as you go home. Have you got the living bread? Then pray look a little more like it, for the minister's sake, for your own sake, and for the Lord's sake. Maybe if you come out of church next Sunday morning with a fed, rested, satisfied look on you, some poor starved sinner will go there, you recommend the place so well.

May God give all preachers and Sunday-school teachers in this tremendous crisis, standing between the living and the dead, to be in such quick, naked, immediate contact with Himself, the source of all power, effect, and blessedness, that out of them shall flow rivers of living water to refresh and save a parched, thirsty, perishing world.

The Testimony of Jesus

Concerning Himself.

By Rev. DR. JAMES CULROSS.

II.—THE SAVIOUR (Luke xix. 10).

THIS forgiveness is not a blessing held back and deferred till we enter the unseen world. Just recall what Scripture says. In Psalm xxxii. David tells how for long he had kept silence before God about his great sin. It is the way that many take to get peace; they wait till they forget. But silence brought David no peace—only misery. "My bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me." At length he humbled himself before God and made a clean breast of it. This is what followed: "I said, I will confess my transgressions unto the Lord," I had only *said* it—"and Thou forgavest the iniquity of my sin": so swiftly did pardon follow.

In another place our Lord tells how a certain publican, a man whose sin probably could not be denied, went up to the temple to pray. He stood afar off—not afar off *from God*, for the Lord is nigh to them that be of a broken heart, but afar off from the other worshippers; in utter shame he would not lift up so much as his eyes to heaven; he smote upon his breast, like a man in inward pain, while one short, sharp, broken cry rang out—"God be merciful (God show mercy through sacrifice), to me *the* sinner." How did he fare? "I tell you," the Lord Jesus says, and He knew, "this man *went down to his house* justified." He had gone up with a black shadowy burden on his shoulders which he could not get rid of; he went down to his house without it—cleared, acquitted, "justified," in the great meaning of that word, able to say, "There is therefore now no condemnation" *to me;* "For Thou, Lord, art good and ready to forgive." This is the grace which the Lord Jesus invites the penitent sinner to share. "Behold," He says, "I bring near my righteousness." He asks no price either beforehand or afterwards. He does it freely for Love's sake. The grace is yours for the taking.

You break in: *Ah, if you knew what a sinner I have been, you would speak in another style.* I do not know what a sinner you have been. The person at your elbow does not know. If he did, he might shrink from your side in horror. You yourself do not know. But *God knows;* knows the very worst about you; knows all the sin you have done, all the sin you have imagined, and desired to do, and would have done, if He had not held you back; and He who knows the very worst about you says, "Come now and let us reason together," for there is no forgiving in the dark—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

There is another thing: Who so undertakes the work of Saviour, undertakes to meet the cry of the heart: "*Who will show us any good?*" That cry comes up in all lands, in all ages, in all ranks of society, in all forms of speech, in no form of speech at all, in inarticulate groanings, or the voiceless misery of despair. Not from the poor only, the friendless and forlorn, the men beaten in the struggle of life; but from the most fortunate and envied. Even in the hour of success, when the hand closes on the coveted prize, the disappointed heart will exclaim, "*Is this all?*" and the unquenched longing for something unpossessed burns as fierce as ever. The stir and tumult around us, the restlessness and agitation of society, the eager rushing after pleasure, excitement, change—what is it all but the world's exceeding great and bitter cry, "*Who will show us any good?*" *Things* will not satisfy;

THE HEART MUST HAVE GOD.

And God suffices. The proof lies in experience. They who can look up, though it be from the depths of poverty or pain, and say, *But God is my Father; He has cast all my sins behind his back; He loves me; He has won my heart; I belong to Him;* these men find the heart's need met. It is not that desire is quenched; but in God all good is found. "O taste," the Gospel calls aloud to the weary and heavy-laden, "O taste and see that the Lord is good; blessed is the man that trusteth in Him," blessed indeed in God's great meaning of the word, and blessed already.

Think of just one thing more that a Saviour must deal with—*prevailing sinfulness.* We all know something about this. We have seen the wrong, and resolved against it, and then committed it. Reason has pointed one way, and desire has drawn us the opposite. Conscience has said, "*Thou shalt not;*" and passion has answered, "*But I will.*" The heart needs God, and cannot do without Him, and yet turns away from Him. "The good that I would, I do not; and the evil which I would not, that I do." "I know and approve the good, and yet I pursue the evil." Ah, there is no room for human pride. Flattery of human nature has a terrible irony in it. Man can subdue the earth, and have dominion over it; can rule the elements; can tame and control the fiercest natures; but he cannot subdue the lawlessness, or tame the lusts, or curb the passions that he finds in his own breast, making it a pandemonium.

Now Christ is Saviour, inasmuch as He delivers those who trust Him from the law of sin and death, subdues our iniquities, and introduces us into the glorious liberty of the children of God. His redemption is no mere breaking of bonds and delivering from death. It is not as when one comes upon some wild animal caught in a snare, and undoes the snare, and lets the panting, struggling thing return to its wild freedom again; but as if he tamed it, and made it love him, and follow him, and do his will. So does Christ with us. We are the glad captives of his love, and our will learns to stand and wait on the blessed Will, like an angel continually beholding the face of God. I cannot explain how this comes about; because I

CANNOT EXPLAIN THE SECRET WORKING

of the Holy Spirit: but as a matter of experience, whosoever surrenders to Jesus Christ finds a new and living power within his breast, delivering him from the old thraldom, and moulding him to a new and heavenly life, that he can say with triumphant joy, "I thank God through Jesus Christ our Lord."

I sum up all by saying, "There is no difference, for all have sinned and come short of the glory of God." There is no guilt so great and shameful but it may be forgiven; no soul so sin-stained, but it may be restored to purity; no heart so demon-haunted but it may become a temple of the Holy One; no man so lost, but he may be saved by the omnipotence of Grace, and made "an heir of God and a joint-heir with Jesus Christ." "To you" whose eyes light on these lines, "is the word of this salvation sent." The Gospel points you to the Lamb of God who taketh away the sin of the world, and calleth aloud to sinful men in tones of tenderest pity and holiest love and most solemn urgency, *Come straight back to God.* May every soul answer this call by consenting; "and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."

[2061]

From Rev. F. B. Meyer.

AFTER one of the most beautiful of twelve voyages across the Atlantic, I am once more in English waters. The noble vessel, *Campania*, is majestically passing up between the coasts of Ireland and Wales—the outlines of the Welsh hills looking so exquisite in the light afternoon mist. But how can we forget the days we have left behind, when the water looked its richest blue, the sunshine as it fell on the southern deck was warm and balmy, the air so full of summer that one could not bear an overcoat.

And what a retrospect! I am hoping to preach on Sunday to my people on Paul's *fulfilment* of the work to which he had been called. It is good to have fulfilled—unhindered by sickness, or accident, or failure of voice. God has enabled me to fill up the chalice of these wonderful days, not with the best wine perhaps, but with the water which He has made wine.

The record of ninety-one addresses in thirty-seven days, of 12,000 miles traversed, of vast crowds in which there was no alarm, of opportunities of speaking to hundreds of Christian ministers, of the co-operation and demonstration of the Spirit, is one that I make very thankfully, very humbly; that the excellency of the power might very evidently be of God. Oh, that one may ever lie at his feet, ready to be used as He will! Not proud, not jealous, not emulous.

If one had done nothing more than lead that wonderful two-hours' inaugural meeting of the World's Student Volunteer Convention, it would have well repaid for crossing the Atlantic. Or, if one had had no other work than to address on eight occasions the representatives of the New York State Y.M.C.A.'s at their biennial gathering, it would have compensated for leaving one's beloved work in London. Of course all this must involve a deeper work in one's own soul, more pruning, more humbling, more experience of the Cross and grave of Christ, but who would not be willing to know death's in-working to see life working in so many new directions!

There are many lessons for us from the state of religion in the United States.

1. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Saviour.

2. Let us maintain the custom of expository and experimental preaching.

3. Let us not announce sensational subjects to draw congregations.

4. Let us be strict to keep outside of our churches objectionable ways of raising money.

5. Let us carefully maintain church discipline; and let people understand, that if they want cards, balls, theatres, etc., they must dissociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their own Master, but let them do it apart from the Church lest they invalidate her testimony and impair her life.

6. Let us see to it that we act as light and salt on the movements of the time—not allowing the government of affairs to drift into the hands of irreligious and professional politicians.

7. Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life.

8. Let us avoid throwing on the evangelist duties to which God has not called him. His work is not primarily with the Church, but with the world; and he should not be called in till the Church is in a healthy condition, and there is already a symptom of God's work through her upon the world.

Nothing could have been more loving and courteous than the treatment which I have universally received, and there are in the churches of Christ in U.S.A. thousands of the choicest souls that God ever made.

Again I thank my friends for prayer and sympathy, and ask that these may be continued as the months and years pass. F. B. Meyer.

[Mr. Meyer received a warm welcome from his people on Sunday, when he occupied his accustomed place at Christ Church, and spoke with much intensity of purpose.]

Special Providences.

A TRUE INCIDENT.

"THEN you don't believe in a special providence, Mr. Macdonald?"

"Well, that is putting it rather baldly. Oh, yes. I think there is such a doctrine in the Bible—in fact, I remember several passages that seem to indicate it. But I should say they are more especially intended for those 'unlucky dogs' who are always in low water. Now, I have never needed them. Things have gone smoothly with me, and I ought to be very thankful; but, then, I am a great believer in the old saying (is it in the Bible too?), 'God helps those who help themselves'"; and Mr. Macdonald folded his plump hands, and smiled complacently.

Mr. Grey looked at him with an expression of pity that needed the influence of his fine nature to preserve from a dash of contempt. He had called upon the prosperous merchant that bitterly cold winter's morning to ask his help in a case of pressing need—almost starvation—and had been met with the usual platitudes about "the danger of indiscriminate giving," and of "pauperising people," etc.—often a convenient barricade behind which selfishness and parsimony entrench themselves.

In bygone days Mr. Macdonald and he had been fellow-members and workers in a Christian Church, before riches increased, and his friend's heart had been set upon them to his grave spiritual detriment. But Mr. Grey felt that this case of soul-famine was more pitifully needy than even the cause he had come to plead.

"Am I interrupting any work just now?" he asked; "if not, I will give you an incident of my own experience."

"Oh, no, my dear fellow," said the other, visibly relieved by the change of subject; "you could not have come at a better time. I am quite glad of a chat with you; it reminds me of old times—very pleasant ones they were," he added, with a tone of regret, "but, as we get on in the world, new duties push out the old—a rising family, you see, and fresh social claims. But tell me this incident; I am sure it will be interesting."

"You say, 'God helps those who help themselves,'" Mr. Grey responded quietly. "I am sure He does. But sometimes the

HELP COMES IN STRANGE DISGUISES,

and tests the faith pretty sharply. There are many 'steps of bewilderment' in the path of life, and some stiff climbing; and though it develops muscle we don't enjoy it while it lasts. I had a time like that a few years ago. I have never been a rich man, but neither my wife nor I troubled about that, so long as we could pay our way and make the home bright, in an unpretending way, for the children. I do not think any one could say I did not help myself, by real steady work and care, to keep down expenses; and my wife—well, I never could tell anyone how she helped me in that struggle.

"But I had what some call 'a run of bad luck.' A large stock of furniture like mine needs extensive premises, and I could not afford to pay the rent in the best thoroughfare; so men who could got more than their share of the trade. Still, I could have got along if people who bought my goods would have paid for them honestly, but some kept me waiting for years and others never paid at all. Thus it came about that a bill for a heavy amount was falling due, and I did not know how to meet it.

"I shall never forget the terrible days I passed through when this difficulty faced me, and I could not see a way through it. Not to be able to pay my debts seemed to me worse than death, and for a long time I clung firmly to the confidence that God would never permit such a disgrace to fall upon me. I knew that He could easily send some good customer my way, and oh, how I did plead with Him to do it. But so far as I could tell there was no voice, nor any who regarded.

"It was a time of the year when trade was always dull and the days dragged on until I came to the very last one before the bill was due. I had never before kept a secret from my wife, but all this time I had hid this trouble from her, for I thought it would almost break her heart. However, at last I lost all hope, and grew so desperate that I think, if I had not told her, my reason would have given way. After a long preamble I had to tell her straight out; and then I was sorry I had not told her sooner, for though at first she turned so white that I thought she would faint, she brightened up, and with a brave light in her eyes said, 'Thomas, you haven't forgotten God?' 'No, but I think He must have forgotten us,' I was wicked enough to answer. 'No, dear,' she said; 'we know better than that. This is just the time He has warned us of, and told us how to act in it. *Call on Me in the day of trouble; I will deliver thee.* You know,' she went on, 'we cannot always ask confidently for temporal relief, because it might not be good for us; but to be able to pay our just debts must be according to God's will, and so we will call on Him, and, Thomas, He *will deliver us!*' It amazed me to hear her talk so, for she was so retiring, and always seemed to lean on me in everything, and now she was my helper! But her words came with all the more power on that account, and my faith began to revive.

"We knelt down, and as we prayed all dread left me. I no longer saw my circumstances, I only saw my Deliverer. I knew from that time the meaning of the words 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee,' for during the rest of the day all the burden was gone, and I found myself continually humming the familiar words:—

March on then right boldly,
The sea shall divide.

"I did not feel quite so restful and satisfied next morning when the way still seemed shut in; yet as I went into the shop I had a curious feeling of wonder how God was going to divide the sea, for, with a desperate faith, I believed He would do it.

"About 11 o'clock a well-dressed gentleman came in, and after enquiring in a businesslike way for expensive pieces of furniture, selected one thing after another. Suddenly he said, 'I must not buy any more this morning; if you will make out the bill I will write a cheque; but I hope it will not inconvenience you to keep the things until I need them, which may not be for a few weeks.'

"I was trembling so that I really could not write, but called a clerk. That morning I had gone carefully over my bank-book and cash to see how much was still needed to meet the bill, and when the account was totalled I saw that it came to the very amount required. I fairly broke down, and greatly astonished my customer by bowing my head on the desk and bursting into tears. It was only a momentary weakness, and then I explained to him that his purchases that morning had been nothing short of a Divine deliverance from a most pressing need. His benevolent countenance lighted up as he listened.

"'It is indeed wonderful,' he said; 'for I must tell you that I have had your address in my pocket for several days, given to me by a friend who recommended you. But not needing the goods at once, I almost forgot the matter until this morning. Being in this neighbourhood, with an hour to spare between two appointments, my attention was suddenly attracted by your name, and I thought it would be a good opportunity to look at your stock.'"

Mr. Grey paused. "Thank you very much," Mr. Macdonald said, with a slight huskiness of tone. "That story has done me good. I am afraid prosperity does materialise us a little, and it must almost be worth a little strain to see the hand of God stretched out like that. You might let me look at that subscription list again."

Mr. Grey took away with him a substantial proof of the "good" that had been done to his wealthy listener—a good that would be largely multiplied if there were among us fewer murmurs at the "mysteries" of God's Providence, and more joyous praise of his manifested love and guardian care.

M. C. F.

Liverpool Sheltering Home.

DURING the winter the usual work among the widows and destitute children has been prosecuted. Many needy and touching cases have been received; while the sixpence and good meat meal given every Wednesday to 200 deserving widows has been a great blessing.

A bright band of boys and girls are now awaiting emigration to Canada. A considerable sum is still required to provide outfits and despatch this fifty-second party from Liverpool.

Hundreds of letters were received at the New Year from those in Canada, speaking gratefully of the impressions for good made on them in the the Sheltering Home. Many are showing evidence of change of heart.

Communications regarding the work may be sent to Mrs. Birt, Sheltering Home, Myrtle-street, Liverpool.

John Wesley's House.

WEDNESDAY week was the 107th anniversary of the death of the founder of Methodism, and the celebration in connection with the settlement and endowment of his house had especial interest for Wesleyan Methodists, who gathered from all parts of the country.

The opening meeting, held on Monday night, was in some respects the most interesting of all. It was, as one of the speakers remarked, "a unique manifestation of Christian union." The Church of England was represented by Dean Farrar, the Presbyterian Church by Dr. Monro Gibson, the Baptist Church by Dr. Clifford, and the Methodist Churches by Alderman Duckworth. It was pleasant to hear the brotherly tone that pervaded all the addresses. As a matter of fact, all the speakers, except perhaps the chairman (Mr. R. W. Perks, M.P.), said a good deal more about unity and catholicity than about John Wesley or his house. So far as the house was concerned, the remarkably clear statement read by Rev. T. E. Westerdale, the superintendent minister, gave all necessary information.

A large and representative congregation more than filling Wesley's Chapel assembled on Wednesday morning, the President of the Conference and the following ex-Presidents being present:—Revs. Dr. Jenkins, Dr. Waller, Dr. Stephenson, Dr. Marshall Randles, Thomas McCullagh, Charles H. Kelly, and Walford Green. Dr. Parker, of the City Temple, was the special preacher. Sir Henry H. Fowler, who presided at luncheon, said that in Wesley's house his father lived and died—the only minister who had died in that house save the founder of Methodism himself. He considered that the work now undertaken should have been done ten years ago. He hoped that the scheme would be gone through successfully, and he believed it would. Speaking of the day's proceedings as a celebration of John Wesley's personality, Sir Henry said that they must not consider that the house, the chapel, the buildings, and the tomb behind were John Wesley's monument. His work, his life, and his death were mightier monuments than anything to be found in England of to-day. Methodism had grown and developed. It was first the blade, then the ear, and now the full corn in the ear, that gave promise to many subsequent harvests. They recognised that there had been a Divine force running through the whole course of human history from the earliest period to the present day, and its appearance had been perhaps more marvellously developed in later than in earlier years. They could not ignore the Divine influence in the Church. Methodism still retained the unique position which Wesley laid down for it—"the friend of all and the enemy of none." It was an aggressive Church and a missionary Church, but it must never become a proselytizing Church, nor a political organization.

Rev. Dr. Parker and Rev. W. L. Watkinson, the President of the Conference, also spoke.

The formal dedication of Wesley's house took place in the afternoon, the President of the Conference being assisted in the service by Rev. Marshall Randles, D.D., of Manchester, ex-President, and Rev. Marshall Hartley, secretary of the Conference. The public reception followed, and was largely attended.

The final great representative meeting was held in the historic chapel on Wednesday evening.

The Jews and Palestine.—The eighth annual conference of the Chovevi Zion Association was held on Sunday at Clerkenwell. The delegates, about 200 in number, included "Lovers of Zion" from many lands. The objects of the association are to foster the "national idea" in Israel, to promote the colonisation of Palestine and neighbouring territories by the Jews, the establishment of new and assisting old colonies, and to diffuse a knowledge of Hebrew as a living language and improve the *status* of Israelites. There are now twenty-seven colonies in Palestine, with some 5000 poor Jewish refugees engaged in agricultural pursuits, and they have been very successful. Papers were read on several questions pertinent to the objects of the association. It was stated that the delegates represented 10,000 Zionists; and a committee was appointed to draft a scheme federating the whole of the Zionist bodies in great Britain.

From Other Lands.

American Notes.

THERE is considerable jealousy and irritated feeling toward Great Britain expressed in some of the newspapers in the Western States, originated and fostered by the representations made in school-books rather than by any actual cause in the conduct of our country. It is, therefore, pleasant to record anything on the other side. Bishop M'Cabe has given many times during he past thirty years, a lecture on "The Bright Side of Life in Libby Prison," which was the place of confinement for prisoners of war taken by the Confederate army. The Bishop delivered it here last week at a meeting of the Epworth League. It was full of incident, and intensely interested the crowded audience. But I have here specially to record his hearty and cordial reference to our Queen. Napoleon III. was said to have proposed to our Government to unite the fleets of England and France, and break through the blockade of the Southern ports by the Northern vessels. But the Queen replied: "My people shall never go on such a mission." Under great applause the speaker continued: "She has been reigning since I was a year old. May she continue to reign—and reign—and reign!" The name of Bishop (formerly chaplain) M'Cabe is one of the most popular of the survivors of the war, and he told us, with evident pleasure and pride, that his mother was an Englishwoman.

Another incident making for peace is the following extract from the Los Angeles *Times*:—

A CURIOSITY OF LITERATURE.

During the American civil war the English comic paper *Punch*, sharing the prejudices of a majority of the English people, was heartily in sympathy with the seceding South, and lampooned and caricatured Lincoln and the North bitterly. After the assassination of Lincoln, however, *Punch* published a cartoon representing Britannia sympathising with Columbia by the bier of the dead President. On the opposite page was a poem, which for its honest, earnest, and manly apology to the dead, and its glowing and appreciative tribute to Lincoln's genius, deserves to rank among the most remarkable contributions to modern literature.

ABRAHAM LINCOLN.

[Foully assassinated, April 14, 1865.]

You lay a wreath on murdered Lincoln's bier!
You, who with mocking pencil wont to trace,
Broad for the self-complacent British sneer,
His length of shambling limb, his furrowed face—
His gaunt, gnarled hands, his unkempt, bristling hair,
His garb uncouth, his bearing ill at ease,
His lack of all we prize as debonair,
Of power or will to shine, of art to please.
You, whose smart pen backed up the pencil's laugh,
Judging each step as though the way were plain;
Reckless, so it could point its paragraph,
Of chief's perplexity, or people's pain.
Beside this corpse, that bears for winding-sheet
The Stars and Stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurrile-jester, is there room for you? * * *
Yes—he had lived to shame me for my sneer,
To lame my pencil, and confute my pen—
To make me own this kind of prince's peer,
This rail-splitter, a true-born king of men.
My shallow judgment I have learnt to rue,
Noting how to occasion's height he rose,
How his quaint wit made home-truth seem more true,
How, iron-like, his temper grew by blows.
How humble, yet how hopeful he could be;
How in good fortune and in ill the same;
Nor bitter in success, nor boastful he,
Thirsty for gold, nor feverish for fame.
He went about his work—such work as few
Ever had laid on head and heart and hand—
As one who knows, where there's a task to do,
Man's honest will must heaven's good grace command.
* * * * * *
The Old World and the New, from sea to sea,
Uttered one voice of sympathy and shame!
Sore heart, so stopped when it at last beat high,
Sad life, cut short just as its triumph came.
O deed accurst! Strokes have been struck before,
But the assassin's hand, whereof men doubt
If more of horror or disgrace they bore;
But thy foul crime, like Cain's, stands darkly out.
Vile hand, that brandest murder on a strife,
Whate'er its grounds, stoutly and noble striven;
And with the martyr crown crownest a life
With much to praise, little to be forgiven!

This uncompromising change of front, and the "glowing and appreciative tribute" to the intrinsic worth of one of the noblest men of history, is an honourable memorial of the English Press; and its reproduction now, when there is so much antagonistic sentiment towards England, is no less honourable to the American Press. R. Cope Morgan.

Los Angeles, Feb. 15, 1898.

The Gospel in Spain.

THE report of the Association for the Diffusion of the Gospel in Spain tells of a continuance of quiet, steady missionary work. The Gospel has been preached to many, a few have accepted it, and believers who live under the fire of fierce persecution have been encouraged and built up in the faith and hope of the Gospel.

Mr. and Mrs. Armstrong, who are self-supporting missionaries, have continued their practice of spending the summer months, of extreme heat, in Switzerland, and the rest of the year in Spain, but whether in Spain or in Switzerland they have maintained a frequent and intimate correspondence with the workers at those stations which it has not of late been within their power personally to visit. The blind woman, Carolina Bautista, continues her service in San Lucar, a small town in the province of Cadiz.

An interesting work at the town of Aguilas, which was begun years ago by Mr. and Mrs. Armstrong, is being continued by an energetic and efficient evangelist, Mr. Simpson. At Valladolid there is a little company of believers, as well as small bodies in the surrounding villages. From these Mr. and Mrs. Nisbet, of Madrid, received a call to take charge of the work. God has given abundant proofs that his hand was in the call. In various centres the Word is preached and dropped by the wayside. Some receive blessing direct from reading the Scriptures; and in these cases it is the privilege of the evangelist to water that which has been already sown. The work is represented in England by two committees, the secretaries of which are Messrs. B. F. Badcock, 9, Tithebarn-street, Liverpool; and S. Southall, 51, Cliff-road, Leeds.

North American Indians.

My friends will like to know of the effort now being made to clear from debt the C.M.S. Children's Homes among "Blood" Red Indians of North-West America. When labouring amongst these people I found itinerating work a failure, so turned my attention to the children, and with the assistance of an English lady and others raised a sum of money, with which I built boarding homes for the boys and girls, also a hospital. I furnished the homes at a cost of some thousands of dollars. For these things I had to become personally responsible, as the C.M.S. is unable to give grants for these special undertakings.

I have, unfortunately, under doctor's orders, to give up the work, but am still responsible for the debts. Rev. A. de B. Owen, who has been appointed missionary in charge, is doing good work, and the homes are being continued, and with the aid of a grant given by the Canadian Government they are self-supporting. But it is necessary and urgent that the bills owing, and for which I am responsible, should be paid. Communications may be sent to me, care of C.M.S. House, Salisbury-square, E.C.

(Rev.) F. Swainson.

Blind in China.

In Manchuria, as in other provinces of China, there is a very large number of people afflicted with blindness. Reliable statistics as to the extent to which blindness obtains cannot be procured, but manifestly the sufferers from this calamity are so numerous as to call for special consideration. Already in blind Chang, the story of whose devotion and success as an evangelist has been often told, proof had been given to our missionaries of the value of the Rev. W. H. Murray's system of teaching the blind to read. Rev. J. Webster, on his way home last year, visited Mr. Murray's school at Peking, and was led by all he saw of the working and fruits of Mr. Murray's system to give an enthusiastic verdict in its favour. The Manchuria committee have unanimously approved it as well adapted for the blind, and have recommended that a school on a small scale might be opened for the blind at Moukden; and the Board have now sanctioned this proposal. The expense will be very limited, while the benefits likely to accrue from such a school are likely to be great.—*Missionary Record.*

Indian Pariahs.—Rev. W. Raju, of the Methodist Episcopal Mission, Mount-road, Madras, writes: "I am labouring among the Pariahs, who are regarded by caste-ridden Hindus as social lepers. God is planting the seeds of salvation, and they are coming up. My church is composed of poor, helpless Pariah converts, who know that I am their friend. They have their difficulties and trials as Christians. They are the serfs condemned to hard labour for a trifling remuneration. Pray for us."

A Romish Convert.

PASTOR O. Golia-Mauro, Waldensian Pastor, Verona, gives a deeply interesting account of a young Redemptorist priest who recently sought him out for assistance in throwing off the fetters of Romanism. He writes: "Father G——, like many in the Church of Rome, was made a priest, so to speak, in childhood. He was born near Rome, but is now teaching philosophy in a seminary of priests in the province of Verona. He assures me that he has never been convinced of the Romish doctrines; on the contrary, although he has not yet a very clear knowledge of the Gospel, he feels his conscience in continual opposition to the Papal system.

"Father G—— is twenty-eight years of age, and seems very intelligent; in fact, several of his sermons, as well as printed poetry, are a proof of it. Morally speaking, his conduct up to the present time has been irreproachable, and the reason of his seeking me out and coming to me is with the sole aim of embracing the truth and being put into the way of preaching the Gospel. My hope and my plan is to satisfy his ardent wish by letting him study under my personal supervision, and at the same time to learn practical experience by working as colporteur; and, later on, when (D.V.) he is equal to so doing, to let him preach also."

Signor Golia-Mauro adds that there are many openings for such work as he hopes his new friends will shortly take up. On all hands there are cries for Gospel information and help. Meantime, however, there is the problem of maintaining the ex-priest; regarding this, communications may be addressed to Pastor Golia-Mauro, at 12, Lungadige Re Teodorico, Verona, Italy.

Winter in Palestine.

Our manager at Abraham's Vineyard, Jerusalem, Mr. W. H. Dunn, reports winter weather of great severity in Palestine. Throughout January and in February there have been continuous frosts, almost unprecedented, and repeated storms of high wind, with rain, hail, and heavy snowfalls. The intervals, though fine, have been intensely cold, and most trying to the poor Jews, ill-clad, ill-fed and housed, among whom there has been an epidemic of measles, and much illness besides.

This society employs fifty-six Jews at Abraham's Vineyard, of whom fifteen live at the Box Colony, which consists of wretched dwellings, partly dug out of the ground and partly built up with walls of old boxes and rough stones, roofed with bits of old tin and wood. Our lady visitor among the sick and feeble has lately distributed clothing to above 500 souls, and a little food to nearly 200 more. But thousands are in bitter need, and entreat us to give them work. E. A. Finn,

Secretary Society for Relief of Persecuted Jews (Syrian Colonisation Fund).

41, *Parliament-street, S.W.*

The King of Glory.

"Lift up your heads, O ye gates;...and the King of glory shall come in."—Psa. xxiv. 7.

Lift up your heads, ye gates,
The King of glory waits
To enter in.
He comes, the Prince of Peace,
To bring the soul release
From death and sin.

Jesus—the name He bears,
The crown of Life He wears,
His sceptre Love;
His robe is dyed with red,
His hands and feet have bled—
Oh, look above!

Welcome, most royal guest,
As monarch in each breast
Now deign to dwell.
Come, holy heavenly dove;
Come, Prince of Life and Love;
Our passions quell.

Enter our hearts to-night—
We own thy sovereign right—
Expel all sin.
We would not Thou should'st wait—
Wide open is the gate,
O Lord, come in.

Howard T. N. Ussher.

The Anti-Opium Protest.

THE assertion has been made, not without careful investigation, that "during every hour, night and day, of the Queen's reign, half a ton of opium has, on an average, been exported from India," and a very large proportion of that has found its way to China. Well may it be asked, who is responsible for trading in so pernicious a drug? It is demoralising in every respect. Morally and spiritually it means loss of all things; loss even of the soul to those who abandon themselves to its habitual use.

There is no greater hindrance to the success of the Gospel in the great land now being wonderfully opened than the opium traffic. So terrible a thing is it in the eyes of missionaries that if a candidate for church membership be only a moderate opium-smoker he is given a proportionately longer time of probation before his application for fellowship is accepted.

The agitation now renewed concerning the trade in opium is most timely. It would be a grievous wrong to the Chinese people if, as their ports are made free to the commerce of all nations, England did not take effective measures to reduce the evil that this particular traffic has wrought in the nation for so many years. We, therefore, heartily rejoice that the Representative Board of the Anti-Opium Societies has bestirred itself in the matter.

The meetings held last week in the Memorial Hall, though perhaps not quite so largely attended as could have been wished, or as the importance of the cause itself demanded, were most thoroughly representative of the religious sentiment of London, and will have great weight in developing Christian opinion on the subject. The "all day" assembly was begun in fellowship with God, who alone can influence the minds of our leading statesmen in "national righteousness." The first prayer-hour was presided over by Preb. Webb-Peploe, M.A.; the second by Rev. W. L. Watkinson, President of the Wesleyan Methodist Conference. A day of special preparation for a great crusade could not have been commenced in a better manner.

The afternoon meeting was probably the most important of the gatherings. Missionaries from various parts of the field related their personal experiences of the vicious consequences of the practice of opium-smoking. India, Ceylon, Singapore Burmah, had each its representative. The testimony given left no doubt upon the minds of the hearers of the great injustice done to China by the exportation to its shores of such enormous quantities of the drug. Sir Matthew Dodsworth, Bart., who presided, said, "he was convinced that it had hitherto been the policy of the English Government to see what could be squeezed out of China for its own benefit."

In the evening the meeting was rather a demonstration on the part of the great missionary societies of the metropolis; and a worthy representation of indignation at the continuance of the traffic it proved to be. On this occasion Mr. John Edward Ellis, M.P., was the president. The London Missionary Society sent as its advocate Rev. Arnold Foster, B.A.; from the Church Missionary Society, Rev. H. M. Eyton-Jones, M.A., came; Dr. S. R. Hodge represented the Wesleyan Society; Rev. Duncan Ferguson, M.A., appeared on behalf of Presbyterian Foreign Missions; Dr. A. W. Douthwaite was from the China Inland Mission; whilst the Methodist New Connexion had commissioned their President of Conference to express sympathy and co-operation with the revived movement.

Such a union of Christian societies, so Catholic in their endeavours to save the nations of the world for Christ, all protesting against the same iniquitous thing, cannot fail of leaving a great impression for good behind it. At the close of the meeting the following resolution was unanimously adopted, "That as opium smoking in China is by general and unquestionable testimony working great harm in every direction to the people, and that inasmuch as the export of opium from India has brought about the rapid extension of the poppy growth in China and a great increase of opium consumption by the Chinese, and further, that as nothing in the way of effective restriction is possible in China whilst the export from India is continued, this meeting calls upon the British Government to stop the export from India, except for medicinal use."

International S.S. Lessons

March 20.

JOHN THE BAPTIST BEHEADED.—Matt. xiv. 1-12.

GOLDEN TEXT.—"*Keep thy heart with all diligence; for out of it are the issues of life.*"—Prov. iv. 23.

HEROD THE TETRARCH, son of Herod the Great, who slew the children of Bethlehem. Tetrarch = ruler of the fourth part. Herod only inherited a quarter of his father's kingdom (1).

A GUILTY CONSCIENCE.

Herod had beheaded John the Baptist. Never easy in his mind about it. Now when he hears of the wonderful work of Jesus, he is superstitious and tells his officers that John must be come to life again, bringing with him the power of the spirit world. (2): "A guilty conscience needs no accuser."

Lessons.—1. Conscience, the voice of God in us. 2. It may be silenced for a time, but it *will* speak out in the end. 3. We cannot escape from conscience.

Illustrations.—Nero rushing along the shore of Italy thinking that the ghost of his murdered mother was following him.

"The wicked fleeth when no man pursueth."

WHY JOHN WAS IMPRISONED.

Herod in his palace at Tiberias; John in a dungeon caged beneath the palace. Herod had enticed his brother's wife from him, and then put his own wife away in order to marry his brother's. Every step was wrong, and John repeatedly told Herod so to his face (4). John was condemning the common people for their sin so the king could not escape.

COURAGE FOR THE RIGHT.

It takes a brave man to point out a king's sin. Hugh Latimer condemned the sin of Henry VIII.; John Knox preached to Mary, Queen of Scots; Elijah denounced Ahab. Heroes of the world in all ages have been those who "dared to do the right."

SUCCESS OF HERODIAS.

Compare Herodias with Jezebel, and contrast her with the mother of Samuel.

She gained her point. John was beheaded, but both she and her husband must have regretted that day's work for the rest of their lives. It is not always good for us to succeed. God does not answer all our prayers. We must not be angry with our parents if they sometimes deny us what they know would bring pain. It is better to fail than to succeed in doing wrong.

RIGHT ON THE SCAFFOLD.

Seems strange that God should allow John to be put to death while the wicked Herod lived on in luxury. Compare the fate of Christ. The righteous man expects his harvest in the next world.

Illustration.—By the brave deeds of our fathers they were killed, but their bodies have formed a bridge over which we march to the promised land of liberty.

Right for ever on the scaffold,
Wrong for ever on the throne;
But that scaffold sways the future,
And behind the dim unknown
Standeth God amid the shadows,
Keeping watch above the sun.

A DRUNKEN KING.

Herod was sorry as soon as he heard the request of Salomé. He would not have made so rash an oath if he had been sober.

In a state of intoxication many have sold virtue, honesty, love, their very soul—their birthright. They were mad at the time, but the gift cannot be re-bought when they come to themselves.

THEY TOLD JESUS.

The disciples, horrified at the crime, went to Jesus for comfort and inspiration. This is what we should do at all times. Tell Him our troubles, sins, sorrows, difficulties, and He will give us strength, forgiveness, comfort, guidance.

What a privilege to carry
Everything to *Him* in prayer.

JOHN'S SUCCESS.

He came to prepare the way of the Lord, and he fulfilled his mission. In years his life was short, but it was crammed with good deeds. There is a depth and breadth to life as well as a length.

"He most lives who thinks most, feels the noblest, acts the best."

No life is a failure, but the grandest success, if God at last says to us "Well done!"

Poisoning by Tares.

[*See* S.S. LESSON FOR MARCH 13.]

I WAS startled the other day to see a family of six grown-up children and their mother, who had been taken suddenly ill within a few minutes of each other. A physician came, and on the evidence of sight, smell, and hearing, it was clearly a case of poisoning. As is usual in a case of sickness or accident, the neighbours flocked in; an inconvenient custom, to be sure, but sometimes some good comes out of it. Those assembled, especially the older women, freely expressed their opinion as to the cause of the trouble, and as freely prescribed remedies; not more than three or four of them speaking at the same time! Our everyday proverb is: "Consult one who has tried, rather than a doctor," and sometimes it does happen that we have an illustration in such cases of the usefulness of "many counsellors" (Prov. xi. 14).

All of a sudden one woman could be heard to say that it is a case of tare-poisoning. Addressing the father, the woman asked him many questions, and now he could be heard uttering imprecations and curses upon the flour merchant, who had the day before supplied the meal out of which the poisonous bread had been made, and which was the cause of all the trouble. This being made plain, it was felt that no fatal results would ensue, although temporary pain and inconvenience would still be felt for some days.

My mother affirms that the mere smell of tare-bread made my late father very sick. We do not suppose, however, that any merchant, however unscrupulous, ever purposely mixes tares in wheat for the sake of gain; rather some of the wheat is unavoidably sprinkled with the tares which had grown amongst and with it, and from which it could not be totally freed. This poisonous grain is found to grow among the wheat chiefly in the countries of which Cyrenius and Lysanias were governors (Luke ii. 2; Luke iii. 1). The farmers maintain that a certain state of the weather converts wheat into tares in the very soil, but desk and library philosophers refuse to believe in this sudden and sharp transmutation. They say, on the contrary, that tares are wafted by the winds, or carried by animals into the wheat-sown fields, where in its earlier stages it grows undetected and undistinguishable from wheat.

The most experienced farmer or miller may find it difficult, if not impossible, entirely to separate every particle of chaff or tares from his wheat. No such difficulty, however, is felt here or hereafter by Him who searches the heart, and will "judge the world in righteousness," and separate unerringly the good and the bad, and consign them to their respective destinies. G. HOWIE.

Shweir, Mt. Lebanon, Syria.

The Guest.

My will, like Mary, sits at Jesu's feet,
My thoughts, like Martha, hurry to and fro
Across my courtyard opening on the street,
Where trains of burden-bearers come and go.

My roomy mind with unlocked, wide-flung doors,
Shows all disordered; signs of haste and care,
And heaped anxieties bestrew the floors,
Miswrought, unfinished tasks lie everywhere.

O waiting Guest! The power of carking fears,
Of sanctioned doubt and earth-born trivial aims,
Have worked this cumbrance that my spirit wears—
This turmoil with its vexed, uneasy claims.

And yet Thou knowest my adoring heart
Cleaves, cleaves to Thee: I am not all unrest;
Long since I chose that better, saving part
That holds my will in thine, securely blest.

What lack I yet? Thy silence makes reply;
This Guest needs not my fevered stress and strain;
No anxious toil demands of his supply,
My carefulness is but self-chosen pain.

Lord, let the fragrance of thy presence flow
Throughout my chambered life as Gilead's balm,
Let mind and thought serener, stiller grow,
Till every word and act reveal thy calm!

GERALDINE M. SEYMOUR.

Our Daily Homily

SUNDAY, March 13.

"*He sighed deeply in his spirit.*"—Mark viii. 12.

THIS Evangelist twice over calls attention to the Lord's sighs—in vii. 34, and here. A sigh is one of the most touching and significant tokens of excessive grief! When Nature is too deeply overwrought to remember her necessary inspirations, and has to compensate for their omission by one deep-drawn breath, we sigh, we sigh deeply in our spirit. There is the sigh of profound grief, of long-sustained suspense, of intense and absorbed thought.

Looking up to heaven, He sighed.—As the deaf mute stood before Him—an image of all the closed hearts around Him, of all the inarticulate unexpressed desires, of all the sin and sorrow of mankind—the sensitive heart of Jesus responded with a deep-drawn sigh. But there was simultaneously a heavenward look, which mingled infinite hope in it. If the sigh spoke of his tender sympathy, the look declared his close union with God, by virtue of which He was competent to meet the direst need. Whenever you sigh look up to heaven. Heaven's light turns tears to jewels!

He sighed deeply.—The obdurate and impenetrable hardness of the Pharisees, their wilful misinterpretation of his words and mission, their pride and bigotry, wrung the Lord's heart with bitterness. He turned sorrowfully away. There was no possibility of furnishing help, since on their side there was no desire for it, or belief in Him. Perhaps such sighs still break from his heart, as He views mankind; but through them He is doing his best to bring about the time when all sorrow and sighing shall flee away for ever.

MONDAY, March 14.

"*If Thou canst...And Jesus said unto him, If thou canst!*"—Mark ix. 22, 23.

Yes, there was an *if* in this sad case. But the father put it in the wrong place. He put it against Christ's power, "If Thou canst do anything." But it was really on the side of his own ability to believe. If only he believed, all else would be easily possible. Even though his faith were small it would suffice; the tiniest seed can appropriate the chemical products of the soil, and transmute them into digestible products; the narrowest channel will suffice for the passage of the waters of the whole ocean if you give time enough. Let us not worry about the greatness or smallness of our faith; the main point is as to whether it is directed towards the living Saviour.

There are many issues to which these words may be applied. *If* Jesus can save me from the power of sin! No; *if* thou canst believe, He can. If Jesus can deliver out of a mesh of temptation and perplexity! No; *if* thou canst believe He will. If Jesus can revive his work mightily to the upbuilding of his Church and the ingathering of the lost! No; if thou canst believe for it.

Dost thou want that faith? It may be had thus. Look away from difficulty and temptation to Jesus; consider Him; feed thy faith on its native food of promise; familiarise thyself with fellowship with the promises; study what He has done for others; thus thou wilt believe. For every thought of thy little faith take ten thoughts of his faithfulness.

All things are possible to God,
To Christ the power of God in man,
To me, when I am all subdued,
When I in Christ am formed again,
And witness from my sins set free,
All things are possible to me.

TUESDAY, March 15.

"*They were in the way going up to Jerusalem; and Jesus was going before them; and they were amazed; and they that followed were afraid.*"—Mark x. 32.

The radiant vision of the Transfiguration was deliberately forsaken, as the Lord took the way of the cross, going to Jerusalem to die. The shadow of his awful exodus had already fallen upon the little group. Behold that resolute figure—the wan face lit up with the fire of an invincible resolve—going in front, climbing the difficult ascent. The apostles cannot keep step with his eager steps, and they fear as an instinctive dread of coming events casts its chilling mantle around them. There was something in their Master they could not understand, an expression on his face they could not decipher.

Such moments come to all lives, when Jesus leads us to the cross. How often He asks for a deeper consecration, a more complete crossing of natural inclination for the sake of his Gospel, an intenser purpose. At his bidding we must tear ourselves away from ambitions which had fascinated, and dreams which had allured. We must no longer live on the lower level, however pleasant to flesh and blood, but gird ourselves to go up to Jerusalem.

At such moments He always goes before us. We may not see Him until we begin to follow in the direction of his voice; but so soon as we set ourselves to obey, we become aware of his prevenient grace. He is just in front. He never puts forth his own sheep without going before them. He never asks us to tread a path which has not been trodden by his footsteps. Happy are they who follow Him here, for in the eternal land they shall follow the Lamb to the fountains of waters of life, and God shall wipe away all tears.

WEDNESDAY, March 16.

"*Jesus answering saith unto them, Have faith in God.*"—Mark xi. 22.

The marg. of A.V. suggests that this command might be rendered, Have the faith of God. As long as I live I shall remember this text in connection with my first meeting with Hudson Taylor. He was to preach for me on a Sunday morning, now years ago, and gave out this as his text. But he said that he had always interpreted it as dealing rather with God's faith to us than ours to Him; so that it ran thus: *Reckon on God's faithfulness.* Since then I have learnt to rest much more on God's troth than my own. If we believe not, He remaineth faithful; He cannot deny Himself. There are two or three conditions to be fulfilled, however, before we can do this.

1. *We must be sure that we are on God's plan.*—There is a prepared path for us, along which God has stored up all necessary supplies. But if we want those supplies, we must find and follow it. Along the track which He has marked out between this and Home, our Father has erected cairns full of provisions, but we must let his route prevail over our own notions and wishes, if we are to enjoy his preparations.

2. *We must be prepared to wait on Him.*—For these things He will be inquired of. Though He knows what we need, He expects our humble request, that we may be perpetually reminded of our entire dependence on Him. He sometimes appears to tarry to draw out our faith and prayer. But He will never utterly fail.

3. *We must walk worthily of Him.*—God shows Himself strong only on behalf of those whose heart is perfect towards Him. By his enabling grace we must put away the old manner of life, and be renewed in the spirit of our mind, that we may be such whom the great God shall delight to honour. Let such trust Him to the hilt; they will find Him faithful.

THURSDAY, March 17.

"*He is not the God of the dead, but of the living.*"—Mark xii. 27.

Since God spoke of Himself as the God of the patriarchs, centuries after they had been borne to their graves, it stood to reason that they were yet living, and on this ground our Lord met the allegation of the Sadducees that there is no life beyond death. But what blessed considerations arise from this marvellous commentary on God's words at the bush.

Death is not a state or condition, but an act.—We speak of the dead, but in point of fact there are none such. We should speak of those who have died. They were living up to the moment of death, but they were living quite as much afterwards. Death is like birth, an act, a transition, a passage into a freer life.

All our dear ones are living.—As vividly, as keenly, as intensely as ever: with all the love and faith and intelligence with which we were wont to associate their beloved personality. It may be that they think of us as only half alive, compared with their own intense and vivid experience of the life which draws its breath from the manifested presence of God. Oh, do not fear that they will cease to recognise, know, or love you. Yet it remains true, "Without us they cannot be made perfect."

Those who live on either side of death meet in God.—Those who are present in the body, and those who are absent from it, meet in proportion as they approach God. When we come near Him in thought, and prayer, and love, we are come to the spirits of the just made perfect. God is the glorious centre of all the lines that radiate into all worlds. The spokes of the wheel of Ezekiel's vision converge there.

FRIDAY, March 18.

"*Ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning.*"—Mark xiii. 35.

No, we know not. It is better that we should not know. But He must be very near. *Even* has past; the beams of his presence had just died off the world, and the after-glow was still lingering in the ministry of the apostles in the early Church. *Midnight* has past; it reached its deepest darkness in the middle ages, when only a few holy souls shone like stars in the surrounding gloom. *Cock-crow* has past; Wickliffe and Luther, and others, heralded the morning. And now the *morning* is upon us; nay, it is shining more and more unto the perfect day. He must be near, even at the doors. Be ready, O virgin souls, to go forth to meet Him!

But may not these words be interpreted in yet another way? Jesus comes to us in the evening twilight, when the joy of our life seems slowly waning. He comes to us in the deep night of depression, bereavement, and anguish. He comes to us in the hope and expectancy of each new dawn, when we gird ourselves to fresh toils and endeavours. He comes to us in the morning, and satisfies us with his mercy, that we may rejoice and be glad all the day. Only let us watch for his coming, with ears attent to his lightest footfall, his softest whisper. Then, when He shows Himself through the lattice, or softly whispers, "Come away," we shall arise and go forth with Him to the beds of lilies and the gardens of myrrh.

SATURDAY, March 19.

"*But Jesus said, Let her alone.*"—Mark xiv. 6.

The lovers of Jesus are often misunderstood. Those who judge only by a utilitarian standard refuse to acknowledge the worth of their deeds. You might as well despise the electric light because it makes no register on a gas-meter. But when the voices of criticism and jealousy are highest, Jesus steps in and casts the shield of his love around the trembling, disconcerted soul, saying, Let him alone. So He speaks still:—

To Satan.—The adversary stands near to resist and tempt. As Judas criticised Mary, so the Evil One seems at times to pour a perpetual stream of chilling criticism on all we say and do; or he meets us at every turn with some evil suggestion. But Jesus is on the watch, and He will not allow us to be tempted beyond what we are able to bear, but when heart and flesh fail, He will step in and say, Let him (or her) alone.

To sorrow.—We must pass through the fire, and be subjected to the lapidary's wheel; we must drink of his cup, and be baptized with his baptism; we must bear our cross after Him. But He is always on the alert. And whenever the feeble flesh is at an end of its power of endurance, He will step in and say, Let be—it is enough.

To human unkindness.—Some of us are called to suffer most from our fellows; our foes belong to our own households; our brother Cain hates us. It is hard to bear. To have one's motives misunderstood and maligned, to lose one's good name, to be an outcast—all this is hard. But Jesus goes beside us, and at his word the storm will drop into a deep calm.

F. B. M.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Song for Little Pilgrims.

Hebrews xi. 13.

I AM a little pilgrim ;
My God, I walk with Thee!
No greater name my heart would claim
Since Thou has set me free.
The pathway lay
Through shadows grey ;
But now I see the dawn of day.

Acts xxvii. 23 ; Romans xii. 11.

I am a little servant,
And, oh, my Lord is kind!
Labour is sweet at Christ's dear feet,
His burden light I find.
His will I know,
And gladly go ;
I run his errands to and fro.

2 Tim. ii. 3-4, 1 Tim. vi. 12, John iii. 4.

I am a little soldier,
The King must take command,
And those who fight in his great might
Most valiantly shall stand!
No foe we fear
When Christ is near,
For He has all we hold most dear.

Acts ix. 15, 2 Timothy ii. 21.

I am a little vessel,
Christ's blessed Name to bear ;
The water pure, the Gospel sure,
The life that all may share.
Though small my store,
He makes it more,
And fills the pitcher while I pour.

1 Tim. i. 15, Heb. vii. 25, John i. 7, 8, 9.

I am a great, great sinner,
But Christ for me has died,
And in his Name I pardon claim,
And Home at his dear side.
He will not leave
One soul to grieve,
Who comes salvation to receive.

C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

"Something New."

HOW fond we all are of new things! When Jack gets a new coat or Polly has a new hat, how delighted they are. I knew a little boy who was wild with pleasure because he was going to have his first new little sailor suit, and when mother came to try it on he kicked his little petticoats hither and thither and shouted: Get away old things, I shall never want you again, for I am going to have everything new. There is a Bible text which says, "Old things are passed away ; behold all things have become new"; but we cannot get rid of our old sins like the little boy did of his clothes ; oh, no!

What can wash away my sin ?
Nothing but the blood of Jesus.

There are a great many new things spoken of in the Bible, and I want you to find some of them with me.

I. The New Heart.

This is the first new thing we need. We can never be good, never please God until we get a new heart. And God promises to give it to each one who asks for it, for Jesus Christ's sake.

II. A New Creature.

When we get the new heart that makes us a new creature, disagreeable people become pleasant, cross boys are made kind, selfish girls become generous, etc. A mother said to a friend who was calling on her, "I cannot think what has come over Jennie, she used to be so sulky and unwilling, and now she is as bright and happy as possible and so ready to run my errands ; she is quite a different creature." Jennie happened to be just coming into the room at the time, and exclaimed: "That's just it, mother. I've got a new heart, and I'm so happy."

The reason why we can get the new heart, and be made a new creature, is because of

III. The New Covenant.

You know a covenant is an agreement between two people. The old covenant was between God and man, and man broke his side of it. The new covenant is between God and Jesus Christ, and therefore is sure. Jesus keeps God's law for us, and yet bears the punishment we deserve ; so for his sake God's precious promises are all fulfilled to us.

When by this new covenant we are admitted into God's family we get

IV. The New Name.

When the heathen are converted, the missionaries give them a new name. If a child is adopted into a family, she gets the family name. So Jesus gives us his new name, and we are called after Him.

And learn his

V. New Commandment.

All the Ten Commandments bound up in one—and that is "Love." Keeping the new one we keep all the old. Then we can begin to sing

VI. The New Song.

We read more about the new song in the Bible than about any other new thing, because when we have got all these new things we are so full of joy that our hearts keep singing and the new songs come out.

VII. The New Home.

This comes last. Jesus is getting it ready for us, and we must be getting ready for it. Oh, dear children, let us make sure that we do not miss this last new thing by getting the first.

"He that sitteth on the throne said, 'Behold I make all things new.'" E. J. Banks.

Keswick.

The Bible Searcher.

No. 112 (second list).—Correct answers received from :—

A—J. H. Archer*, Daisy Allen, Bertha and Maggie Arres-Mather, Jacob Americana, Zeldah Albert*, W. T. Aldous*.

B—Myer Barnett, Elizabeth and Janet Black, Mabel and Charlotte Bailey, Bertie Baker. Chas. Barnett, Geo. Brand*, May Baker, Hilda Bassett, Edith Ballard*, John and Ethel Benger, Frances Bennett, Mary Beck*, Mabel Birney*, Emily Bridgewater, E. Biddlecombe, A. Bridges, Daisy and Gordon Bligh, Nellie and Beatrice Brookfield, Ashley H. Bowker*, Herbert Bond*, Robt,* and Eva* Browne, Nancy and Edward Brunton, Harry and B. Butler.

C—Lionel Calvert, Wm. E.* and John* Clarke, Alice E. Crang*, Rosaline Castein*, Cicely M. Craven, Gershom, Colin, and Jas. W. Campbell, Mary* and Willie Charles, Mabel* and Isabel* Candlin, Lottie* and Daisy* Carmichael, M. M. Craven*, Lily Clarke, B. Cashford, Maggie Carter, Beryl* and Gladys* Calvert, Jack and Daisy R. Clarke, Elma Cheal, Henry J. Cheney*, Bessie Cheale, Ruth Coupe, Annie Cooper*, Marion and Cristobel E. Colman, Dorothy Cooper, Arthur G.* and Winnie* Cox, Evelyn Constable, Marjorie Collins, Kathleen* and Brereton Code, Dora and Edith Corrie, Edith Corrick, Nina Coote, Irene Coppard, Thos.* and Henry Curr, Susie Cumbers.

D—Harold Davis*, Kenneth Dunbar*, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Maud Eddey, Muriel Ecroyd, Eva Edmundson.

F—Janet Fawkes*, Sibyll Fawkes, Mabel, Maggie, Kate, and Bessie Fletcher, Aileen and F. A. Figgis, Fanny Field, Willie*, Ernest, and Reginald Findlay, Lilian Fidler*, Francis W. B. Field*, Evelyn and Violet Foley, Arthur Fooks*, Amy Foster, Janetta*, Flossie*, Maggie*, and Agnes* Fullarton.

G—Margaret Gray, Edith* and Stuart* Gray, Ivan Garrod, Peggie and Willie Gray, David Gardiner*, Dorothy and Gertrude,Green, Mary*, Alfred*, and Daisy* Greenacre, Maurice Greenleaf, Edith Grieve, Aaron Goldencrown*, Daisy Groves*, Hilda Godfrey*, Dorothy and Winnie Grove.

H—Dorothy E. Harris*, Annie E. Hazledine*, May, Sandy, and Janie Handasyde, Rose Hamilton, Edith Harris*, Ella Hake*, Kitty Hampton, Winifred Harvey, Edith and Emily Hearn, Evelyn Hewer, Agnes W. M. Head*, Theodora Hill, Violet Holford*, Doris and Harry Hodgkinson, Marjorie R. Hogge, Stanley and Francis* Hoyte, Mena and Edith Hunter, Ethel Hutchings, Lila Hughes, Agnes I. and Maurice S. Hutchinson, Tom, May, Harcourt*, and Helen Hunter.

J—Betty Jacobs, J. Sinclair Jackson*, Nellie Jelfs*, Florrie Jennings, Lizzie Johnstone*, Kate G. Johns*.

K—Agnes, Bella, T., and Alex. Kay, Eva Kalb, Flossie Key*, Ruth and Helen Knight, Gertrude Kingerlee.

L—Arthur J. Lamb, Edith Leslie, Arthur Llewellyn*, Guinefred* and Elsie Leigh, Cecilia Lichtenstein, Nellie Lovegrove.

M—Mary and Valerie Maitland-Kirwan, Dora Marples, Hilda Matheson, Trevor and Margery Matthews, Avie Mallory, B. and H. Malsher, K. Madeley, Edith Marnham, Ashley Madge, Angus McQuilkan*, S. E. Mackintosh*, Duncan McGregor, Margaret Macphee, Kate and Dugald MacGilp, Ethel* and Florence Mackenzie, Kathleen McClure*, Barbara Maconchy*, Hilda Medill, Reginald Measor, Bessie* and Charlotte Millar, Alice and Francis Milne, May C. Mills, Owen L. Morice, E. E. Morgan, Eva Monti*, Dora Muir.

N—Ernest and Edie Nash, Henderson* and Dorrie* Nathan, J. W., Mary* and Henry L.* Neligan, Herbert Nowton, Maude and Amy Nottage.

O—Eva and Maude Oakes, Katie Oliver, Florence Osmond.

P—Florie Paver, Dorothy Patten, Maggie, Willie, Ada, and Winnie* Palmer, Haden Palmer, Nelly and Louie Peachey, Grace, Edith, and Ruth* Pledger, Willy Petter, Edwin Peters, Daisy, May, and Vera Petrides, Mary, W. M., and Louie Penny, Walter Perryman, Joanna Pearman*, J. Ernest Pearce*, Laura D. Percy, Evelyn Pechey, Kathleen Pincott, Francis S. Phillips*, Fannie Price, Susabel Pim*, Isabel* and Gladys* Phipps, Margaret*, Jessie, and Lillian Pook, Ernest Poynder.*

Q—Edith and Minnie Quick.

R—Herbert and Marjorie Rainey, M. L. Rickards, Mildred Robinson*, Jessie and Elmina Roe, M. Stella Robertson*, Cyril and Arthur* Roberts, Sydney and Olive Robertson, Charles Rudge*.

S—Ruth and Stuart Scragg, Evelyn Shaw*, Bessie Scantlebury, Hilda and Constance Schaeffer, Dollie* and Bob Salt, Edith Saunderson*, Margaret and Barbara Stebb, Elsie and Kathleen Slark, W. Stangre, T. and D. D. Stainer, Flora Shadbolt, Agnes M. Sterry*, Richard Spencer, Kathleen Shepherd, Ernest and Frederic Seymour, Lilian Skeats, Nellie Sery, Mary C. Spiganovicz, Florrie Smith, Irene Simms, Reginald Skinner, D. and H. Russell Smith, Christina Simpson*, E. Short*, Emily and Nellie Stuart, Daisy Summerscales, Nellie and Katie* Sturt, Ronald Studd, Lizzie Symon, C. Bessie Symes.

T—Barbara J. Tennant*, Olive and Violet Tritton, Louie Tibbits* Harry Thompson*, Kate*, Nettie*, and Willie Thomson, Frank and Alice M.* Thompson, Frank and Herbert Tomkins, Alice Truelove.

U—Queenie* and Lily* Upton, Bessie Unsworth.

V—Gertrude Vellacott, Dorothy Vigers, Edwin, May*, and Dorothy Vickers.

W—Dorothy Warner, Ronald Watson, Ethel Walls, Stewart Watson, Bertie and Thos. Weddell, Mabel Wheeler*, Jessie West, Florrie White, Eva Winpenny, Edie Whiting, Pringle Wilson*, Pollie Wiggins, Geo. and Colin Wright, Chas. Williams, Kathleen White, F. Wilson, Ella Williamson, Arthur Wright, Annie C. Wood, Evelyn H. Wood.

Y—Annie Yeo.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (113).

(*a*) Ps. xxv. 2. Response, "Now thanks be unto God, which always causeth us to triumph in Christ. . . ." (2 Cor. ii. 14.)

(*b*) Ps. lxi. 1. Response, "And it shall come to pass that before they call, I will answer ; and while they are yet speaking, I will hear." (Is. lxv. 24.)

(*c*) Ps. cxix. 116. Response, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.)

(*d*) Psa. xvii. 8. Response, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." (Ps. xci. 1 and 4.)

(*e*) Ps. lxxxvi. 11. Response, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. xxxii. 8.)

(*f*) Ps. xc. 14. Response, "I love them that love me ; and those that seek me early shall find me." (Prov. viii. 17.)

Correct answers (first list) received from :—

A—Jessie Allen, Theodora*, Ernst*, and Ralph* Aldwinckle, W. T. Aldous*, Violet Ashworth*.

B—Daisy Ballard, Lena Barber, Herbert H. Braddon*, Alice* and Chappie* Bazett, Edith Benstead*, Jasper and Leslie Bell, Mary Beck, Emily Bridgewater, Gordon* and May* Bligh, Bert Brotchie*, Phyllis Boyd*, Nancy Bruton.

C—Wm. E.* and John* Clarke, Lois M. Craven*, Eleanor Chance, Bessie Cheale, Willie Cheesman*, H. J. Cheney*, Elma Cheal, Florence E. Cooper, Ida, Mabel, and Annie Cole, Olive B. Coleman.

D—Ruth M. Dawson*, Ralph and Dorothy Daintree, Vera Dickinson, Nellie and W. B. Dowsett, Kitty*, Ivy, and Violet Donaldson-Selby.

E—Sarah Evans*, Stuart Ellacott.

F—James* and Marian* Freegard, Hyacinth FitzSimmons*, Eric* and J. A. Field, Eva* and Ethel* Fielder.

G—Clarice* and Bertie* Gale, Albert Gray, Mary Gover, Emma Goodier*.

H—Edith Harris*, Frances Harding, Nellie Hatchett, Dorothea R. Harris, Thos.* and Jack* Harris, Ina Hemmel, Dorothy and Joshua Hughes-Games.

I—Gladys Isaac.

J—Florrie Jennings*.

L—Ethel A., Beatrice A.* and Edith Lay, Sidney*, Henry*, Mary*, and Edward* Law, Blanche Lindup*, Edith and Nellie Lockhart.

M—Margie* and Gracie* Marston, Dora Marples, Beryl and J. H. Mather, Aubrey*, Robert*, and Winnie* Marriott, John MacMurray, Geo.* and Charlie Macdonald, Reginald Messor, O. and L. Morice, Eva Monti*, Evelyn*, Gwendoline*, and Arthur L. Moir, Annie E. Moule, Frances Munce.

N—May Newall, Cissie and P. G. Nicholson, Eleanor Noel.

O—Arabella Onslow.

P—Herbert Parr*, Kathleen* and Ethel* Pasley, Alice M. Palmer*, Myrtle Perry, Willie Petter. Kathleen Princott*, Dora M. Phillimore, Leo M. and Gordon* Pibel, Mary E. Plumb*.

R—Gordon Remington*, M. L. Rickards.

S—Hilda and Constance Schaeffer, Edith Saunderson, Margery Smart, Gladys Sharp, Violet and Chris Salvesen, Margaret and Barbara Stubb, David* and Frederick* Seth, Ada M. Spencer*, Muriel, Rosetta, and Ivy Sherwin, Reginald Skinner, Florrie Smith*, Flora Simmons*, Betty Stocks*, Jessie Snowball*, Constance*, Mildred*, and Gertrude Scott.

T—Frances Taggart*, Violet and Olive Tritton, Alice M.* and Frank* Thompson, Peveril*, Lawrence*, Arthur, and Herbert Turnbull, Neville Tufnell, Edith* and Maude Tyson.

U—Queenie Upton.

V—Edwin, May, and Hilda* Vickers.

W—Phillis and Noel Wright, Edith M. Williams.

Foreign list.—Correct answers received from :—

No. 100.—T. Alan Hogg (Chefoo). **No. 103.**—Alice M. Hitchcock (Texas). **No. 108.**—Llewellyn and Queenie Dale (Bombay). Olive van Millengen (Cyprus). **No. 109.**—Olive van Millengen, Frank* and Vera* Sjöström (New York). **No. 110.**—Vera Sjöstrom*.

THIS WEEK'S BIBLE SEARCHER (No. 114).

John i. to v.

1. What happened in Bethabara beyond Jordan ?
2. What record did John bear ?
3. Whom did Andrew and Philip bring to Jesus ?
4. Why did Jesus reprove the people when He came to Jerusalem, and what did He say ?
5. What did Jesus call his body, and what did He say about it ?
6. To whom did Jesus say the following, and on what occasions ?

(*a*) Follow Me. (*b*) How shall ye believe if I tell you of heavenly things ? (*c*) Hereafter ye shall see heaven open. (*d*) Mine hour is not yet come. (*e*) God is a Spirit. (*f*) My meat is to do the will of Him that sent Me.

[Children under TEN do 1, 2, and 3 ; under THIRTEEN 1, 2, 3 and 6 (*a*, *b*, *c*).]

Personal.

One small niece sends me a packet of pincushions for distribution. I am sure they will be much appreciated.

Several of my nephews and nieces in answering the questions this last week gave references only. I must again repeat that, unless specially stated, answers must be always *written out* as well as references, and I do not accept papers where references only are given.

Bertie Baker (Edinburgh).—Am glad you are joining. As there is another nephew of the same name, will you give yours in full ; otherwise it will possibly cause confusion ?

Lena Barber.—Pleased to welcome you as one of my nieces.

Reginald Findlay.—Your writing is not very good, and you are rather careless in putting small letters instead of capitals for names of persons.

Katie Oliver.—Yes ; it is better to give your address with your name and age. I am sorry Sidney is not in the list this week, but he only gave references.

Ella Williamson.—I will index your name for No. 111, considering the circumstances. I also hope you may be successful.

Lizzie Symon.—Am pleased to hear you like doing the Searcher so much.

Geo. Wright.—I had a paper last week with your address, but no signature, so could not include it in the correct list. Am sorry Arthur has been ill.

Evelyn Constable.—You will not find the text as you quote it. In 2 Cor. v. 15 it says, "*He* (meaning Christ) died for all."

Lottie Carmichael.—You can answer in your own words, only be sure and give the reference.

Muriel Ecroyd.—Thank you for your letter. Your pets must be a great amusement to you all, especially "Floss" and "Smut."

John MacMurray.—You will find your name in the correct list. As you are one of my small nephews I think you might find a pencil easier than ink.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. Mar. 13	*John* ix. 15-29		Th. Mar. 17	*John* x. 31-42	
M. " 14	" ix. 30-41		F. " 18	" xi. 1-16	
Tu. " 15	" x. 1-18		Sat. " 19	" xi. 17-31	
W. " 16	" x. 19-30				

(For Special Service Mission Notices see page 26.)

1913

Home Missions.

Mr. McNeill in London.

THE evangelist has now concluded his labours in the more central parts of the City, and has transferred his efforts to the suburbs. On Sunday last he began to address meetings at Woolwich, where he will be in the Drill Hall, this and next week, with afternoon meetings during the week at the Concert Hall, Blackheath.

The experiment of having consecutive midday meetings in Exeter Hall was in every way a success. The hour is by no means a convenient one, especially for ladies having home claims. Nevertheless, there was a very large muster from day to day last week, the audiences being pretty well divided in the matter of sex. One noteworthy fact was the attendance of several members of Parliament, who came repeatedly, and evidently enjoyed the expositions given by Mr. McNeill. That, we shou'd ju ge, was the common experience. One day he off red some remarks on the Second Coming of Christ that created much interest. Speaking on the miraculous draught of fishes recorded in John xxi., the preacher said, the waiting time that the disciples passed through in Galilee after the resurrection before Christ appeared to them was a testing time. They did well to apply themselves to the honest, useful work of fishing, instead of wandering aimlessly on the shores of the lake looking for the Master. This led Mr. McNeill on to a brief exposition of the doctrine of the Second Advent. He warmly cautioned his hearers to avoid the two extremes of *heresy*—forgetting or ignoring the fact of the promised return—and *lunacy*—the fixing of dates wholly unwarranted by anything in the Scripture. This latter practice, said Mr. McNeill, has burlesqued and brought into disrepute the whole study of Second Advent truth. Another very telling discourse was that upon God's audit of Gideon's army, when thirty-two thousand were weeded out, till only three hundred fighting stalwarts remained. In the course of this address there was a protest against the modern proneness to figure up and tabulat results in Christian work, with the view of making a big show in the annual report. The closing address at Exeter Hall, on the lessons to be deduced from the miracle of feeding the five thousand in a desert place, was so full of practical points that we reproduce the address substantially in preceding columns.

SOME VERY ENCOURAGING RESULTS

have revealed themselves. One case may be mentioned as a sample. The head of a business house had arranged for those in his establishment to attend some of the earlier meetings in Exeter Hall. As a result, the manager and several of the assistants were led to Christian decision. A weekly Bible-class has been commenced in the house, with a good attendance, and it has already borne fruit in further conversions. The ramifications of the outcome of these mission meetings can never be fully known, but enough is known to awaken thankfulness and encourage continued effort.

THE GREAT ASSEMBLY HALL

meetings of the past week might tersely be described as replicas of those of the previous week. The crowds that flocked into and generally filled the big hall night by night were on the whole genuinely East-end in their composition. Poverty and toil—aye, and sin—were plainly stamped on many a countenance. The cheering and hope-giving Gospel messages of the evangelist seemed to fall on the ears of the multitudes like healing balm. Responses are no rarity in any of Mr. McNeill's meetings, but these East-end gatherings were remarkable for the expressions o' assent and consent that were evoked. The second meetings held every evening were taken advantage of very heartily by Mr. Charrington's band of helpers, and they had the reward of seeing many led to fulness of conscious trust in Jesus Christ. Some

NOTABLE CASES OF CONVERSION

were met with, but we do not deem it wise to publish details.

The addresses, while they were unfailingly evangelistic, were also full of sharp rebuke to Laodicean or self-righteous professors; so that all sorts of hearers were led to feel that the touchstone of divine truth had been applied, bringing every soul down to the level of penitent faith and humble resolve, in the promised strength of the ever-present Spirit.

At the conclusion of the Woolwich mission, Mr. McNeill will take another interval of rest, and then commence a period of work at Stratford. The succeeding mission of the series will be at the Agricultural Hall, Islington, which has been secured from April 17 to May 4.

REV. J. McNEILL'S LONDON MISSION.

This Week.—March 7-11, Concert Hall, Blackheath, 3.30 p.m. Drill Hall, Woolwich, 7.30 p.m.
Sunday, March 13, Congregational Church, Blackheath, 11 a.m. Drill Hall, Woolwich, 6.30 p.m.
Next Week.—March 14-16, Concert Hall, Blackheath, 3.30 p.m. Drill Hall, Woolwich, 7.30 p.m.

Ratcliff Strangers' Rest.

FOR twenty years the Strangers' Rest in Ratcliff Highway has afforded shelter and comfort to sailors of many lands, and been a sphere of Gospel work. As our readers well know, the Rest is simply a house and shop situate in the heart of a district notorious for vice, where sailors may always receive a friendly welcome and hear the glad tidings of salvation. The round of work is an o'er-told tale, and the blessing attending the unremitting labours of devoted men and women is a familiar story. The new report gives some cheering testimonies.

Here is one from Rotterdam:—"I have been a poor and helpless sailor, who never could withstand the temptation to sin. I led a life of utter disgrace till seventeen months ago, when I was brought to the knowledge of the truth at the Strangers' Rest, and now, through the grace of our Lord Jesus Christ, I am living a better and a nobler life, for his blood cleanses from all sin. The Lord give me grace to stand up boldly for Him among my shipmates." One who had been a criminal writes:—"I am glad to tell you that I am still trusting the Master; it is good to serve Him, and I mean by his help to go on seeking to please Him. I firmly believe that if I had not come to the Rest I should never have found the Master, and now I would not for worlds lose Him. It is so good to be able to take all to Him. Of trials I have plenty, but, thank God, He is with me."

"While buttonholing men at the door one afternoon," writes a worker, "a young man saluted me by name; but although I had seen his face before, I could not remember him. On being told that he had the advantage of me, he replied, 'I ought to know you, as you were the means of my conversion two and a-half years ago.' Having made himself known to me, I remembered his coming into the Rest one afternoon in great distress of soul, and on being dealt with he yielded to Christ. On his departure he took with him a New Testament, which he gave some time afterwards to a young sailor who was leaving for a voyage. Six months afterwards this young sailor returned, a bright and earnest young Christian, having been led to the Saviour through reading the Testament."

The daily record gives a total attendance for the year of 6661 English, 556 Swedes and Norwegians, 526 Germans and Jews, 339 Spanish, and 12 French. These figures are exclusive of special teas and bank holiday meetings, when the average attendance on each occasion has been about 225 of various nations. The Bible-class is of great importance and much appreciated by the Christian men, of whom 398 have attended this year. As usual there is need of helpers in the foreign department of the work. Communications should be addressed to the hon. sec., Mr. J. Theo. Isaac, 163, St. George's-street, E.

The London Diocesan Police Court Mission employs nineteen missionaries, thirteen of them men. These, by the kindness of magistrates, are in daily attendance at the courts. Last year no fewer than 1889 special cases were handed over to them, and they expended the sum of £1,649 11s. 7d. on them. The missionaries save thousands of first offenders from ruin; they get lads away from bad surroundings and evil companionships, sending them out to sea, or to farms, etc. There are six mission women who visit female cases charged at the courts. In many instances they have been successful in reconciling husbands and wives, and influencing for good the husbands as well. The new report shows that a vast amount of work was done last year. Copies and other information may be had from the secretary, Rev. J. H. A. Law, 4, Sanctuary, Westminster.

Rotherhithe Free Church.

THE nineteenth annual meeting of this vigorous mission centre was held last week, when the hall was crowded out. Mr. Joseph Kitchin presided. Amongst those who spoke were Hon. Granville Waldegrave, Rev. John Wilson, Mr. John Colville, M.P., Messrs. W. G. Bradshaw, G. E. Morgan, F. A. Graham, George Nokes, Joseph Clarke, and Thomas Richardson.

The report presented gives a most cheering account of the whole work. The membership shows an increase of seventy-eight, making 290 during the four years of Mr. Richardson's pastorate. The total membership on the books is 607. The Gospel meetings have been crowded all the year through. The only two complaints are lack of room for the crowds who come and the unhealthy atmosphere created by overcrowding. A place twice the size could be filled with the greatest ease, so ready are the masses of the people to come and listen to the simple Gospel message. God has blessed his own Word to the salvation of many at these gatherings. The prayer-meetings are extremely encouraging. The "People's Own" meetings on Thursday nights is only a few weeks old, but already has a membership of just over 500 men and women. An address is usually given to believers, with a Gospel invitation to the unsaved.

The "Men's Own," which meets every Sunday afternoon in the Rotherh.he Town Hall, has been a remarkable success in every way. Although only started in April last 951 men have joined. If ever anything proved the power of the Gospel of Christ, surely this does, for it is confined to God's Word, and many have been the cases of conversion.

A "People's Service" is also held in the Town Hall on Sunday nights. The object in starting this late meeting has been to try and get hold of those who will not attend a regular place of worship, and to induce the members of the "Men's Own" to bring their wives and friends. It also affords some relief in the overcrowded state of the church. The attendances have been good, and the work accomplished very encouraging. The Sunday schools are in a flourishing condition, and record further increases. Here again the cry is "More room!" Every nook and corner is occupied. Similarly the Bible classes, Christian Band, Band of Hope, Gospel Temperance effort, and the open-air services are reported as full of life and activity.

As to the future, it is stated:—"We have been able to secure the site upon which the present building stands, with three houses in front and six cottages at the side. The freehold has been acquired for £3,000, and is acknowledged by all who know the value of property in the district to be a splendid bargain. The leases of the houses and cottages referred to expire next Christmas, and when we are in a position to erect a new building we will do so. We do not ask for funds to carry on the work, but in the erection of a new building we are bound to appeal for help. We do not want an ecclesiastical edifice. We want a substantial, light, airy structure, to accommodate some 2,500 people, to whom we can tell of the love of Christ. *We make a most earnest appeal for asssistance.* South-East London is more neglected spiritually than any other part of the Metropolis."

The anniversary collections and receipts amounted to £54 2s. 3d. The pastor, Mr. Thomas Richardson, may be addressed, 48, Lower-road, Rotherhithe, S.E.

The Lowestoft Bethel Mission (in connection with the British and Foreign Sailors' Society) has for fifty years been the centre of work among fishermen and sailors, which has been the means of the conversion of hundreds of souls. The blessing is not confined to the port of Lowestoft, as many hundreds of Scotch fishermen and foreign sailors come to the port, and many have borne testimony to the blessing that the Lowestoft Bethel has been to many living in Scotland. The old building is now unsafe in stormy weather, and is utterly unable to receive the crowds who come. Scores of persons have to be turned away because there is no room, *even to stand* and listen to the old, old story of Jesus and his love. A splendid site has been secured facing the Herring Docks, and the new building will, it is purposed, be commenced this spring. It is estimated that the cost of the new building, with site and other incidental expenses, will be at least £3,100. Help is earnestly desired. The treasurer is Mr. A. G. Boyd, Stronsay, South Lowestoft.

Deep-Sea Fishermen.

THE Mission to Deep-sea Fishermen was ably represented on Thursday afternoon at a meeting held in the Mansion House, under the presidency of the Lord Mayor (Col. Davies); the Egyptian Hall being filled by a deeply interested audience. The Chairman congratulated the society on the great and important work it is doing on behalf of a large class of arduous toilers. During last year the society has contributed to the medical, social, and spiritual welfare of 20,000 fishermen of the North Sea, to 30,000 fishermen on the Labrador coast, and to 10,000 fishermen on the Scotch and Irish coasts. Thus some 60,000 deep-sea toilers have benefited by the efforts of the M.D.S.F.

The energetic medical superintendent, Dr. W. T. Grenfell, reviewed briefly the extent and value of the fishing industry, giving emphasis to the great urgency of the mission. The sea fisheries of the United Kingdom represented a money value of seven-and-a-half millions sterling. The British supplied every country on the Continent with fish, the number of men engaged in the work being over 90,000. That number would be doubled if those men were included who gained a living in industries ashore which were kept alive by fishermen. Dr. Grenfell recited some of his experiences among the fishermen in the North Sea, and paid a tribute of admiration to the bravery and endurance of the British fishermen, whose character, he said, had undergone of recent years a great and welcome change.

The High Commissioner for Canada, Lord Strathcona, followed with a warm commendation of the work the M.D.S.F. is doing among the scattered fisher folk on the coasts of Labrador. Naturally he laid peculiar emphasis on the medical aspect—considering that vast areas are without any medical aid at all. He felt convinced that no grander and more beneficent work could be undertaken than that being carried on by the Mission among a long-suffering and hard-working race, who are as tenacious of their claim to be Englishmen and as loyal to Queen and country as any home-dweller can be.

Dr. Willway, who has spent more than one winter in desolate Labrador, followed with a statement of the work done among sick, injured, and suffering fishermen along that bleak and inhospitable coast. After recalling how, in 1892, Dr. Grenfell visited Labrador, discovered the isolated and helpless condition of the people, awakened interest in Newfoundland, and commenced that work which has been so remarkably used of God, the speaker closed with a rousing appeal for a new steamer, and for an additional £700 per annum to support the work.

Sir Terence O'Brien, for seven years Governor of Heligoland, and later of Newfoundland, spoke, as one fully acquainted with fishermen on both coasts, of the great value of the work the Mission is doing.

Details followed by Mr. Frank Wilson and Mr. G. A. Hutchison of work on the British seas, and the proceedings were closed with a few words from Mr. T. B. Miller.

Blackgang Mission.

ALL the various departments of works have been carried on as usual during the year. The special blessing vouchsafed to the Mission during the year has been in relation to its temporal interests. Through God's gracious providence a site of freehold land has been acquired for the erection of a mission hall. The land was purchased in November, a friend personally interested in the work kindly advancing the sum of money needed. There is sufficient ground for other purposes, but the present requirement is £300 for an iron hall, with necessary outbuildings.

The week of prayer this year was one of special power; but the annual revival services have been deferred until October, when we expect to open our new mission hall. Prayer is earnestly requested on behalf of the messenger, the message, and the people to whom it shall be delivered, and heartfelt thanks are again expressed to all who have kindly assisted the work by their prayers and practical sympathy during the past year.

Edith M. S. Smith.

4, Cliff Terrace, Blackgang, I.W., February, 1898.

Evangelisation in Glasgow.

THE annual meeting of the Glasgow United Evangelistic Association, held in St. Andrew's Hall a few days ago, was largely attended. This Association is now in the twenty-fifth year of its existence, and the annual report read by the secretary, Mr. J. W. Arthur, was full of interest and encouragement. Indeed, its work is practical, full of life and energy, and aggressive in character. The results of the past year give ample testimony to the power of the Gospel for taking hold of men and women, and lifting them to be good citizens as well as redeemed souls.

The report divides the work thus:—(1) Preparation: This refers to the Bible Training Institute, where 450 students (58 of whom are resident) are prepared for Christian service. These resident students, in addition to their class work during the year, carried on 1390 meetings, with an attendance of nearly 150,000 people. (2) Evangelization: Under this head reference is made to the Tent Hall, the Bethany Hall, and the Mizpah Band Hall, which are the chief centres. On almost every night one may hear the Gospel's joyful sound in these places, and the total attendance cannot be far short of half-a-million. Tens of thousands of tracts are distributed, and vast numbers reached by open-air, kitchen, and back-room meetings. Special work is carried on among the Jews, and reference is made to the travels of Rev. John McNeill, as the accredited representative of the Association. (3) Amelioration or the improvement of the condition of the poor is the object of such work, as the free breakfast, with its attendance of 1,500 poor people every Sabbath, the poor children's Sabbath dinner, day refuges, etc. (4) Fresh air is the fourth item, and tells of 8000 children sent out for a fortnight, 5000 for a day, 200 weary workers for a fortnight's rest, and fully 2000 weary mothers for a day's outing at coast or in the country. The figures fairly take one's breath away, and, no doubt, would have seemed incredible to the founders four-and-twenty years ago. Much is owing to Mr. Moody, who at that time began the great work, which has flowed on ever since.

The workers are all voluntary, and everything is done prudently and with economy. The income last year was £29,941 6s. 7d., and the expenditure £29,006 5s. 1d. As the Association is entirely dependent on voluntary contributions, and, in view of next year's requirements, it is evident that there must be no diminution in the subscriptions to such a glorious and Christ-like work in the second city of the Empire.

The speakers at the annual meeting included Messrs. John Galloway and George Macfarlane, and Lord Overtoun, who rejoiced in the union among Christians which made such work possible. The Association was entirely unsectarian. It began in a time of blessing, and had continued for nearly a quarter of a century. The directors and workers consisted of members and ministers who, while thoroughly loyal to the Church of Christ in the land, were working together on one great harmonious platform for the spread of the Gospel at home and abroad. The Association, on its part, was thoroughly loyal to the Churches. A large class of persons sneered at evangelistic work, and suggested that it was time they were becoming a little more practical. The Association was nothing if it was not practical. The Socialists might sneer, but what do they do to lift up the fallen, the unfortunate, and the needy? Who provided the free breakfasts, fresh-air fortnights, and day refuges? Was it the Socialists, atheists, and infidels? Were these things not being provided by those who were touched by the love of God?

What to do with Good Books.—A correspondent writes to us:—"During the last few years I have made a practice of passing on to others books that have proved a means of blessing to me, and which, after careful reading, I have felt could prove of service to others. I have a small list of Christian workers, male and female, who are unable to purchase many books, and it is a great joy to be able to help them in this way. Many are the cheering letters I receive, as for instance, one from the wife of a poor curate:—'Thank you most sincerely for the book received this morning; I had tried to borrow one, but failed. I shall enjoy reading it very much.' Are there not many readers of The Christian who could help and cheer other workers in this way?"

B. and F. Bible Society.

THE annual gathering at the Guildhall of juvenile collectors, to celebrate the birthday of this Society, took place on Saturday afternoon. The Lord Mayor presided. Including the parents and friends of the children, the attendance numbered about 1500. The customary ceremony of cutting the birthday cake was performed by Miss Irene Spicer. The cake, which weighed 94lb., the number corresponding with the age of the Society, was afterwards taken to the crypt and divided into portions which were distributed among the young people at the close of the proceedings.

The Lord Mayor expressed his satisfaction at finding the Society so well supported by the young, and urged them to increase their efforts in the coming year. As the Society grows older its sphere of usefulness becomes wider, and consequently a larger income is required.

Rev. J. E. C. Welldon said that one of the causes why he adhered to the society was that it unites in a common task Churchmen and Nonconformists. The amount of work the society had accomplished was astonishing. It had issued, in whole or in part, 150,000,000 copies of the Scriptures, its issues last year alone being nearly 4,000,000. When the society came into existence it was impossible to buy a Bible in England for less than about 5s., or a new Testament for a smaller sum than 1s. 6d., whereas to-day it was possible to get the latter for one penny. The number of translations which owed their origin directly or indirectly to the society was 339. He thought these facts justified an appeal for more liberal support to be given to the society.

Richmond-street Mission, Walworth.

THE annual meeting was held on Tuesday, 1st inst., of this Mission, Mr. H. Wood, J.P., Chairman of Ragged School Union Council, presiding, supported by Rev. James Douglas, Rev. J. Waite, Mr. J. T. Dunn, the president of the Mission, and others.

The general secretary, Mr. C. G. Barr, read the report, which was full of encouragement. Special mention was made of the fact that two of the trustees had taken upon themselves the responsibility of raising the balance required to free the building of debt — a responsibility which the committee felt rested equally upon themselves, and which they trusted their friends would very speedily remove by coming to their aid. The various reports upon the many useful works carried on—such as the Ragged School, Sunday-schools, cripples' work, mothers' meetings, penny bank, and many others show that the activity for which this Mission has long been known is fully sustained, and in the larger premises has assumed increased proportions, calling for more workers and increased financial support. There are at least 130 busy workers in this hive, all striving to uplift the children, and train them in the fear of the Lord.

Mr. Wood, the Chairman, in a speech full of sympathy and encouragement, expressed the pleasure it gave him to be present, and urged the workers to persevere in the many duties they had to perform, and to gather the lambs within the fold so as to preserve them from the life of sin into which they were bound otherwise to fall.

Rev. J. Douglas followed in a similar strain, and his valued and weighty words were listened to with much attention and delight. The other speakers included Mr. Dunn, Mr. Waite, and Mr. A. H. Ward on behalf of the Ragged School Union. Mr. T. W. How and Mr. Llewellyn followed, and a very happy gathering was brought to a close.

Fresh workers and subscribers are earnestly desired. Mr. T. W. How, the hon. secretary, will forward a report upon application to him at 5, Barnmead-road, Beckenham.

United Gospel Mission, Nottingham.—Mr. Walter Notman preached his farewell sermons in connection with the pastorate of this mission on Sunday, Feb. 27. The work during his ministry of thirteen months has been marvellously owned and blessed of God: 180 new members have been received into church fellowship, God's saints have been wonderfully helped and blessed, and many brought to know Jesus. At the farewell meeting the church presented Mr. Notman with an illuminated address, expressing regret at his resignation and recording its high sense of his earnest and faithful services.

The Evangelistic Field.

MRS. BAEYERTZ IN LIVERPOOL.

GREAT George-street Congregational Chapel, Liverpool, has been the scene of a remarkable work of God during the last sixteen days of the month of February. Again and again the most commodious of our Lancashire chapels has been crowded to its utmost capacity on Sunday afternoons and evenings.

The attendance at the afternoon Bible-readings steadily increased to the last day of the mission, and many Christians received definite blessing. No "after-meetings" have been held, as that phrase is usually understood. Those who were "convicted of sin" were asked to retire to the schoolroom to be further instructed in the way of salvation. The total number of those who did so was 1022, all of whom wrote their names and addresses on cards given them for that purpose. Further, *all* these were carefully and slowly dealt with over God's Word, for about half an hour, each person finding and reading the passages of Scripture for themselves. These meetings were quiet, impressive, and devoid of the least excitement. More than 200 of our P.S.A. men left their names in the inquiry-room.

It is the most real and the most remarkable work of God I have ever been connected with. Mrs. Baeyertz says it is the best mission she has had during her twenty years' experience. Can this fact be explained?

(1) Passing by the exceptional personal gifts of the missioner, it was evident to all that she sought for herself that fulness of the Holy Spirit which is the essential qualification for fruitful service.

(2) The accent of conviction with which she proclaimed the Gospel truth, and such clear presentation of it as to be well understood by all classes of hearers.

(3) The wide area of Scripture truth covered by the addresses appealed to the most advanced Christians as well as to beginners in the Christian life, and those who needed or were seeking the forgiveness for their sins.

(4) We did what we could to prepare the way for the mission by pleading with God at our two regular Sunday prayer meetings and during the week, and by definite prayer for individuals, and loving personal effort during the mission to win them for Christ.

(5) We held a "half-night of prayer" on the Monday before the mission began, from nine to twelve o'clock. That meeting will never be forgotten by those who were present. It seemed to me that the Holy Spirit took control of it from first to last—so still, solemn, earnest, the spirit of prayer continuous and intense. Some present knew for the first time what it was to be cleansed and filled with the Holy Ghost.

(6) Many letters were written to praying people in other towns to have the mission "in remembrance" before God. Many members of other churches in this city joined in this concert of prayer.

(7) Mrs. Baeyertz spoke at every service in the atmosphere of prayer. Our church motto last year was, "Lord, teach us to pray." And He has been teaching us. For the result we give all praise to Him! (Rev.) J. K. Nuttall.

BOLTON SIMULTANEOUS MISSION.

A correspondent writes:—Four Methodist evangelists have been co-operating in a mission in Bolton and Farnworth. The mission has been a great success in each place. Rev. Thomas Waugh, at Bridge-street, drew large congregations and had many seekers after Christ. The meeting for men was very effective. Rev. E. Davidson was at Wesley. Every evening souls were brought to Christ. The great bulk of the inquirers were from the congregation and Sunday-school. Park-street was in charge of Rev. J. Grange Bennett. The mission has been greatly blessed to members of the church. The last night of the mission was really a wonderful service, when many persons professed conversion. The services at Victoria Chapel were conducted by Rev. Sidney Harris, who effectively presented the sterner aspects of the truth, and with no excitement, and yet with deep convictions as to the sinfulness of sin, and the danger of professing religion without true conversion. Night after night penitents came forward, until, on the last night of the mission (when the largest of the weekday audiences gathered), it was found that few were left who had not decided for God. Rev. Thomas Cook was at Farnworth. The congregations throughout the week were large and deeply impressed while the preacher dealt with tremendous truths in a most convincing way, and each evening many yielded themselves to God. It was noticeable that the majority of the converts were not yet hardened in sin, and much hope attaches to lives thus early devoted to Christ. Nearly 300 entered the inquiry rooms, and of these 204 were over fourteen years of age. The Church has been greatly refreshed.

EVANGELISTS' MOVEMENTS.

During the past fortnight the Lord has given Sergeant Pullinger great blessing at the Gospel Hall, Christchurch, Hants, both to saint and sinner.

A series of Gospel services was held in Park Hall, Barking, by Mr. C. Inglis, February 13 to 23. The meetings were for the most part well attended, and several cheering cases of conversion and restoration of backsliders are reported by the workers. The Christians also seem to have been stirred, and altogether we have much cause for praise for our brother's visit to Barking.—W. F.

Under the auspices of the Wimbledon and District Free Church Council, a United Gospel Mission was conducted by Mr. Henry Thorne, at the Baths Hall, from February 13 to 20. All the services were largely attended, and about seventy persons passed through the inquiry room.

A remarkable revival is taking place in Skibbereen, co. Cork, in connection with the efforts of Rev. M. Morris of Clonakilty, and others. Scores of young people and others have professed to have decided for Christ. Rev. John Good, Methodist Conference evangelist, has also closed a fruitful mission at Drumshambo.

A very interesting mission was conducted in February by Mr. Lapsley, of the Evangelisation Society, in Bishopmill, Elgin. The meetings were held in the Bethesda Hall, and also in the hall which was built by the late Browlow North. Children's services were held twice a week, and these were a great attraction to the young. It is several years since Mr. Lapsley had visited Elgin, but the workers hope he will not be long in returning for a mission on a larger scale.—J. S.

A note of praise comes from Stromness, in the Orkney Islands, where Mr. J. C. Smith has had much blessing in a special mission. Seldom has wider interest among young men been seen in the place, and there has been manifest anxiety on the part of those who nightly raised their hands desiring prayer; sometimes it was impossible to speak with all who waited. On the last Sunday evening of February, there was a gathering of 700, although the night was wet and stormy. In the after-meeting the workers were kept busy in the work of pointing anxious ones to the Saviour, and many professed in this meeting. Such scenes of tears and joy cannot be put on paper, but the power of the Lord was evidently manifest. In several shops in the town there are three young men who have decided for Christ. The Free and U.P. Churches have united for the first time in the work, and the ministers have been much blessed among the awakened ones. Though the mission finished on the 2nd inst., there is to be a united meeting on the Sunday evenings and other means will be taken to gather in and build up. Mr. Smith's brother, also of the Gordon Mission, was to begin a mission in Kirkwall, another town in the far-off Northern Isles, on Sunday, the 6th inst., and prayer is asked for the meetings.—R. C.

A series of special services have been held in the Havelock Place Mission Hall, Belfast, by Mr. Harry Driver. The meetings grew from the first night and many have professed salvation, some being very remarkable cases. The crowning meeting came last Sunday evening. Before the time of commencing, the hall, and the small hall adjoining, were packed to the door, and many, unable to get in, had to be turned away. At the after-meetings the workers all over the hall were dealing with men and women broken down under the earnest proclamation of the Word, and every night souls were deciding for the Lord. It would be impossible to say how many were saved; the day alone will declare it. We can only praise God for the numbers that rose at the closing meeting to confess that God had saved them during the special services. These meetings will be continued during the coming week by Mr. Cowan, from Glasgow. The prayers of God's children are asked for continued blessing.

Mr. William Forbes began an eight days mission at Holbeach on Sunday last. He preached in the Baptist and Free Methodist Chapels, and conducted two services in the Assembly Rooms. During the week he preaches in the five chapels in the town.

Mr. G. W. Clegg has closed a nine weeks mission in the Looe district, Cornwall. Hundreds have trusted God for pardon and salvation. So great were the crowds that the chapels would not accommodate them. There were open-air meetings which brought people out to the services that were not in the habit of coming.

Mr. F. C. Spurr, to Easter, Penzance, Falmouth, and Truro.

Gipsy Smith, Kingston-on-Thames, Mar. 19-28; Rugby, Apr. 3-11.

Mr. Charles Inglis, Rochester, Mar. 13-21; Tottenham, Mar. 27-Apr. 5.

Rev. W. Hay M. H. Aitken, in the parish church of Harwich, Mar. 12-28.

Mr. Monro Collings, Enfield, to March 13; Fakenham, March 20-April 4.

Mr. E. P. Telford, Birmingham, Mar. 13-24; Islington, N., Mar. 27-Apr. 7.

Mr. Josiah Nix, Walton, Liverpool, Mar. 8-14; Devonport, Mar. 26-Apr. 4.

Mr. W. R. Lane, Maidstone, Mar. 13-21; Sudbury (Suffolk), Mar. 27-Apr. 3.

The Weaver Bros., this week at Stoke Newington; Liverpool, March 19-Apr. 1.

Mr. J. J. Sims, Merrion Hall, Dublin, during March; City Hall, Glasgow, during April.

Mr. George Clarke, this week at Wood Green, to Mar. 21; Holloway, Mar. 27-Apr. 3.

Sergeant Pullinger, Old National Schoolroom, Windsor, Mar. 13; Holdbrook, Ipswich, Mar. 20.

The Evangelisation Society.—The following missions, amongst others, will be in progress on Sunday next, the 13th inst., by members of the Evangelisation Society.—Upper Teddington, H. Collins; Dunfermline, H. Young; Clitheroe, J. B. Rochfort; Salford, W. Notman; Norbury, G. Pell; Gimingham, C. Chenery; Innerleithen, D. Pittendrigh; Sydney, C. Galletly; Blackburn, J. Greenwood; Nethy Bridge, R. Hill; Burgess Hill, E. Bailey; Ottery St. Mary, J. Simmonds; Southall, H. Bray; Oswaldtwistle, J. Shields; Glasgow, J. W. Moodie.

Requests for Prayer.

For eleven days' meetings at Harlow, March 13 to 23.

For special evangelistic services in the Baptist Chapel, Fleckney, Sunday 13th to 21st.

For a ten days mission in the Parish and Free Churches of Aboyne, N.B., commencing March 27.

For much blessing on the annual teas of the Metropolitan Railway men on March 16 and 25 in Paddington Baths.

For much blessing on an eight days' mission, March 13 to 20, at the Vale Chapel, St. Lawrence Valley, Jersey, by B. H. Angel.

For blessing on evangelistic services in Bessbrook Presbyterian Church, to be conducted by Mr. B. Jackson, commencing on March 13.

For mass meetings for men on the three great evils, "Impurity, intemperance, and gambling," to be held at Ilford on March 15, 16, and 17.

A Friend asks prayers on behalf of Miss Nellie Warr and Miss Pollock, missionaries all alone at Nan Chang-fu, near Kiu-Kiang, Kiang-Si, China, who have found themselves seriously threatened through the irritation of officials and people. Open-air preachers in Cork that they may have wisdom and patience and love, in using every opportunity of telling out among the people the glad tidings of salvation.

Dock Labourers' Mission.—The annual report says: "We have been greatly encouraged in the preaching of God's Word, for many souls have been born again, and are kept through great temptation. During the past year we have been favoured with an increase of funds for the sick children's fortnight at our home, and this has enabled us to increase the number of children. One poor fatherless girl, who had been in an hospital for many weeks from sunstroke, was sent home to her widowed mother as incurable. We gave her five weeks of fresh air at the home. The first two weeks she grew weaker, and appeared to be worse; but we were anxious for her recovery, and made it a matter of special prayer, and the Lord answered in a most marked manner. One morning, on rising from prayer, the girl declared that she was much better, and from that hour she began to improve. Now she is able to follow her employment at a factory. Many other sickly children we nursed and returned to their homes in health." The superintendent proceeds to give an appalling account of the misery endured by many dockers and their families. His address is—Mr. C. H. Coleman, 150, Boleyn-road, West Ham Park, E.

Letters to the Editor.

THE MASSACRE OF THE INNOCENTS.

Dear Sir,—Your articles on "Child Drunkards" reveal such horrors that I have been in great misery and depression since reading them. For as long as the English people and most of English Christians suffer the wicked temptations held out by the publicans to obtain, we are all guilty of consenting to these awful offences against the little ones. We have need to clear our nation of this great guilt, and to stir ourselves up both to prayer and work against this canker of the nation's hope—its young ones—and never rest until it is cut out. To what end are our Bands of Hope when they are counter-checked by gifts of sweets held out by the publicans?

One Boxing-night as I passed by a large gin-palace I was attracted by the sound of many childish voices within. I pushed open the door, and (frightful sight) I saw some fifty young children, all struggling to obtain packets of sweets, which were being dealt out from the bar. I burned with indignation, but supposed the case exceptional—yet your articles reveal that it is common, occurring generally, and not on Boxing-day only, and thus these simple ones are beguiled into confidence in the publicans as their friends. The wolves don sheeps' clothing that they may get the tender lambs within their ruthless jaws.

Faithfully yours, F. Shields.

"IT MEANS WHAT IT SAYS."

Sir,—It is reported of Mr. Spurgeon that on an occasion when some inquiring Christian, who had been brought up under a system of perverse "spiritualising" of Holy Scripture, asked him to explain some passage in the prophecies of Isaiah bearing upon the future kingdom of Christ, that he replied, with emphasis, "*Why, it means what it says.*"

I think that this canon of interpretation deserves more attention than it receives among the thousands who profess to accept the Old and New Testaments as the record of a Divine revelation, yet who, as they term it, "spiritualise" the prophetic Scriptures until they cease to exercise any influence upon the faith and practice of their readers.

In opposition to this pernicious system of interpretation, it requires to be pointed out that all the prophecies which were fulfilled in the first Advent of Christ, were fulfilled in the most "literal" sense—in his history and ministry, in his suffering of death, in his resurrection and ascension, in the foundation of his eternal Church, and in the calling of the Gentiles. The fifty-third chapter of Isaiah consists of a large number of prophetic statements concerning our Lord's first Advent, every one of which received the most punctual and literal fulfilment in his history; and it was this precise fulfulment, in a literal sense, of those predictions, which carried the faith, not only of his Jewish disciples, but of his Gentile followers, such as the treasurer of Queen Candace, in the early ages of the Gospel. There was not one prediction respecting the First Advent and its results which did not receive a precise and punctual accomplishment in a "literal" sense at the beginning of the Gospel. A "figurative" fulfilment would never have convinced any of the Jewish literalists, nor have satisfied the critical taste of Greek and Roman inquirers. In Justin Martyr's Dialogue with *Trypho*, the Jewish adversary, of the second century, it is the literal fulfilment of prophecy which is the main argument for the faith on which Justin relies for the persuasion of his opponent.

Now the prophecies, whose fulfilment in the most literal sense in the First Advent of Christ, became the chief instrument of conviction both among Jews and Greeks, in nearly every instance form introductory portions of inspired writings in which the remaining sections are manifestly unfulfilled. And these unfulfilled portions, in nearly every instance, relate to the Second Advent of Christ, as the great event for which the Church is "to wait," as the era of the world's "regeneration." It is impossible to deny that the apostolic writers of the New Testament, following on the four narratives of the life of our Lord on earth, one and all represent the great object of hope to be Christ's return from heaven to judge the rebellious nations, and to establish the kingdom of God in visible supremacy.

As a matter of fact no other expectation appears in the apostolic writings, or in the writings of early Christendom, than this of the return of the Lord Jesus from heaven at the end of Satan's kingdom—to judge the nations and to establish a supernatural and perhaps aerial reign over the earth, in conjunction with the risen saints of former generations. There is not, in either Old or New Testaments, one single promise of a triumphant ending of the world's history, apart from the promise of a visible kingdom of God in the last days! There proved to be nothing incredible or impossible in God's personal and direct sovereignty over the Jewish people for fifteen hundred years, and there is nothing incredible in the expectation of that direct sovereignty being extended over the whole earth in the person of Christ in the last days, though having its centre in the land promised to Abraham for his heritage. Such a consummation of history would be simply the extension of the idea of David's Divine kingdom over all the earth.

I have only to add that all the prophets, including Isaiah, Daniel, and Zechariah down to St. John, place the commencement of this glorious age at the period when the "Babylon" of the "Seven Hills" shall be smitten to destruction, and when the Gospel shall have been "preached in the whole world."

I know not how it is that comparatively few lay Nonconformists are persuaded to undertake a systematic and orderly study of the prophecies, pleading the follies of half-learned and eccentric interpreters as an excuse for such neglect. But no inquirer needs to be ashamed of the study, or of the conclusions, which reckon among their adherents such scholars as those of our own time, who, with Sir Isaac Newton, follow in the path of all the ante-Nicene writers of Christianity in these anticipations.

Mill Hill, Feb, 12, 1898. Edward White.

Obituary.

DR. ROBY FLETCHER, NYASSALAND.

Sad news comes by telegraph from Nyassaland, British Central Africa, announcing the death of Dr. Roby Fletcher, at Bandawe, and the final invaliding of Dr. Ramsay at the port of Karonga, at the head of the Lake. Dr. Fletcher died on February 18. Only last August he left Edinburgh, with two nurses from the Western Infirmary of Glasgow, in the service of the Livingstonia Mission. A distinguished student of Edinburgh University, born in Australia, and having visited India, he seemed specially qualified for medical missionary work in Africa. He volunteered, when no one else was ready, at once to relieve Dr. Prentice, whose furlough was due. His service, though short, has been marked by much devotion.

SIR WM. M'CAMMOND, BELFAST.

One of the most respected citizens of Belfast passed away on Wednesday week in Sir William, who had been twice Lord Mayor of the town. He commenced life in humble circumstances, as he was never ashamed to avow, and by economy and industry attained to the highest municipal honours. He was a devoted Presbyterian elder, and took a deep interest in the religious and philanthropic movements of all the Churches, and in every good work.

SHERIFF COWAN, PAISLEY.

There passed away in Paisley on the last Sunday in February Sheriff Cowan, for thirty-two years Sheriff of Renfrewshire. He was born in 1833, a son of Lord Cowan, one of the judges of the Court of Session. He was, like his father, an ardent supporter of the Free Church. An elder in Free St. George's, deeply interested in the work of the congregation, conducting for many years a large Bible-class for young men. He was a vice-president of the Y.M.C.A., a good citizen, deeply interested in social and religious work.

MR. WILLIAM HEAD.

After a prolonged illness and considerable suffering, this earnest brother fell asleep in Jesus on Sunday morning, February 27. Formerly in fellowship with the church meeting in Bethesda Chapel, Clifton, he was one of the first to join Mr. Gordon Forlong in the work at Talbot Tabernacle, Notting Hill, where he has been labouring ever since. For over twenty years he has conducted the 10 o'clock prayer-meeting on Sunday mornings.

Firm almost to sternness in his loyalty to Christ and his Word, deeply spiritual and unworldly in life and walk, Mr. Head seemed to possess not a little of the vital godliness and heart convictions which marked many of the Puritans of old. His visits and quiet ministry to the poorer members of the church of which he was so long an elder were greatly valued, and many were the words in season which fell from his lips.

REV. A. HAWORTH, MANCHESTER.

This venerable Protestant champion passed away on Friday week, in his seventy-fifth year, after a long and painful illness, which was endured with wonderful fortitude. About two years ago it was deemed necessary to perform a surgical operation, since which he has been incapacitated from active duties. The immediate cause of death was an attack of influenza which seemed to much aggravate his already painful condition. Though suffering intense pain, his resignation has been a source of comfort and consolation to his family and friends. He was called to minister some forty years ago in the densely populated and poor district of Angel Meadow, and for thirty-nine years he laboured as its pastor. Under his ministrations, the church has gone forward, and whilst neighbouring churches with the introduction of more ornate ceremonial have almost entirely lost their congregations, Mr. Haworth drew together a large congregation of sympathetic people. During his ministry quite a crowd of agencies have sprung up, including Sunday-schools, day-schools, ragged schools, Bands of Hope, and other forms of mission work. He was a warm supporter of many evangelical societies. Whilst always firm in his adherence to Reformation principles, there was a tender earnestness which called forth the admiration of all opponents.

REV. FRANK W. DODDS, TORQUAY.

On Friday last, in the beautiful cemetery here, were laid, in hope of a joyful resurrection, all that remains of Rev. Frank W. Dodds—a man greatly beloved—who passed away in perfect peace, aged 42. A native of Berkshire, he was one of the first-fruits of the labours of the late Mr. Joseph Weatherly. Passing at once into liberty, he threw himself with intense desire into his Master's service, and, after passing through Cambridge, became curate at Birmingham and vicar of All Saints, Islington, where his ministry was much blessed. Ever earnest in evangelistic work, he visited South Sea, Sierra Leone, and many other places. For two years he was chaplain at Neuchâtel, and also at Wiesbaden, and many were the seals of his ministry. Then came the long season of suffering and silence, when, unable either to preach or speak, save in a whisper, he preached by his holy and devoted life, and at Davos, Eastbourne, Cheltenham, and finally Torquay, glorified the Master and walked with God. An attached member of the Church of England, he was in loving communion with all who bore the image of his Lord; and during his residence at Torquay, by his unique and saintly character, won the love of all. His call home came suddenly at last. Three days only laid aside—"in Beulah Land"—to him the happiest days of his life; then passing up the shining way, "he was not," for God took him.

Personalia.

Rev. Archibald McCaig, B.A., LL.D., has accepted the principalship of Mr. Spurgeon's Pastors' College, vacant by the retirement of Professor Marchant.

Rev. R. Wallace, of the Marchmont Home, Belleville, has arrived from Canada for the purpose of taking out the usual party of boys in the early spring. The boys will be from the Homes of Mr. L. K. Shaw, Manchester, and Mr. J. Galloway, Ardrossan, Scotland.

Dr. Barnardo writes to us: "At a meeting of my friends, held on March 2, it was decided, on various well-considered grounds, that I ought *not* to allow myself to be nominated for the vacancy in the Stepney division of the Tower Hamlets. I accordingly *retire from the contest*, although I do so with unfeigned reluctance, for it would have given me sincere pleasure to have been the chosen candidate in Parliament of a constituency in which I have worked for over thirty years, and where I possess so many true-hearted friends."

Canon Barnett, whose name has been known in Whitechapel for twenty-five years, first as vicar of St. Jude's, and then as Warden of Toynbee Hall, received on Sunday the congratulations of many friends on the completion of a quarter of a century's strenuous labour. In the evening Canon Barnett preached in St. Jude's, on the progress of twenty-five years. His text was "Hitherto the Lord hath helped us," and in accordance with its spirit there was of man's work in the East-end no account, but of God's work much.

Items of Interest.

HOME.

The activity of the police is highly commendable in the arrest of thirty-three men on Saturday night at a gambling club in Soho.

For the protection of English sailors at home and abroad against the practice of "crimping," which has done such cruel wrong to seamen, the Board of Trade are taking what it is hoped will be effective measures.

The latest returns of the London County Council election give Progressive gains as 16 against 4 Moderate gains. Of the 116 members elected 68 are Progressives and 48 Moderates. Ten aldermen have yet to be elected.

On the question of foreign sugar bounties the Liverpool Chamber of Commerce urges Her Majesty's Government at the forthcoming European Conference to take measures to secure the abolition of foreign State bounties.

The ocean cattle traffic cries for speedy reform. The dumb travellers need every protection in their transit from port to port. Fines of over £30 have been inflicted upon a captain of a cattle steamer for breach of stipulated precautions for safety.

At the Church House, Westminster, the united meeting, convened by the National Temperance League, was presided over by the Archbishop of Canterbury, who moved the first resolution. Representatives of all the Free Churches, as well as the Established Church, took part in the proceedings.

In view of recent disastrous fires in London and the provinces, we are pleased to hear that the National Fire Brigade Union is so great a success. Established to commemorate the Jubilee of the Queen in 1887, it now has thirteen districts, 356 provincial fire brigades, volunteer, part-paid and paid, representing upwards of 6000 men.

The Mansion House opens its doors on April 1 to Mrs. Bramwell Booth, for a meeting on behalf of her rescue work.

Various City Companies have sent donations from £5 5s. to £60 to the London City Mission. This timely aid will help to relieve the Mission in its financial anxieties.

It affords sure ground for congratulation that so excellent a record of service comes from the New Hospital for Women during the past year. Over a hundred thousand patients have been treated.—The National Orthopædic Hospital has also rendered good service to children and adults. Last year 3124 visits were paid.

The Irish Distressed Ladies' Fund is doing excellent service. The work depôts in London and Dublin afford employment to a large number of ladies. Pensions from £1 to £3 per month are granted. Assistance is also rendered in the education of children.

The stream of benevolence continues to flow toward hospitals and philanthropic institutions. The latest to benefit are the Industrial Home for Boys and the Miller Hospital, Greenwich, the former being assisted with £25 by the Grocers' Company, the latter by the Leathersellers' Company to the extent of ten guineas.—Further response has been received by the London Hospital to its appeal in aid of the maintenance fund, the Bank of England contributing £500.—Middlesex Hospital will benefit by £1000 as a legacy from the late Mr. H. W. Freeman, of Bath, for an obstetric scholarship.

There is no diminution of effort on the part of the Society for the Prevention of Cruelty to Children to grant relief to little folk suffering from the cruelty of those who should be their natural protectors. Last month 2439 cases of neglect, starvation, and ill-treatment were investigated; 2185 were dealt with; 2067 cases were found true, and affected the welfare of 5917 children.

The Women's Industrial Council did good service when, with other interested bodies, it waited upon Sir J. Gorst to plead for the raising of the compulsory school age, and the condition of children in the elementary schools, who, while attending full school time, are employed as full wage earners out of school hours. This question demands immediate practical attention for the sake of the generations that are to be.

The joint committee on manual training of the City and Guilds of London Institute and the Drapers' Company state that there is accommodation for nearly 1000 boys in the six woodwork centres. About 140 boys are also receiving instruction in metal work.—The Jews Free School, carried on under the auspices of the Jewish Religious Education Board, has had a successful prize-day. Nearly one half of the whole number attending the Sabbath classes received prizes either for efficiency or good conduct. How we wish these lads were being trained in the knowledge of the true Messiah.

Representative managers of the London Board Schools consider the question of supplying meals to needy Board School children of the utmost importance and regard the Savings Bank scheme amongst the children with much favour.—13,316 separate cases of child-misery have been attended to in Dr. Barnardo's Homes during the past year. The emigration scheme by which thousands of lads and girls have been able to begin life exempt from the miserable conditions of slum surroundings is worthy of the highest praise. Most of the child emigrants give great satisfaction to those who receive them.

FOREIGN.

A number of Russians will shortly start for Abyssinia to act as teachers; also one lady and four assistant surgeons for service at the Court of King Menelik.

In connection with the Zionists' movement in Palestine there are now in this Bible land twenty-seven colonies, with some 5000 poor Jewish refugees engaged in agriculture.

The King of Italy has assigned 150,000fr. from his civil list to relieve the distress prevailing in some of the Italian provinces. No doubt many Italians will follow this kingly example.

There can be little doubt of the beneficial results from the International Congress that is to assemble at Antwerp this year to discuss the protection of children morally abandoned, and the best means of preventing crime in youth of both sexes.

The Society for Promoting Christian Knowledge has granted £1500 towards the new see of North Australia, while smaller sums have been voted for church and school buildings in Canada, the West Indies, South Africa, India, and Tasmania.

India.—In Bombay the plague has by no means spent itself. There is an increase of fifteen deaths for last week, as compared with the previous week. Another scourge is visiting our Indian dependency. The "black blister" has broken out, killing fifty people a day.

Crete.—Spasmodic suggestions continue to be made with regard to this unfortunate island, but no formal proposal has been made for some time. The inhabitants have simply to wait the pleasure of the Powers.—Improving conditions are, however, manifest. Markets, twice weekly, have been established outside Candia. This will greatly relieve the prevailing distress.—Admiral Skrydloff, the new Commander-in-Chief of the Russian Mediterranean flotilla, has left Odessa for Crete.

West Africa.—The Kings of Borgu and Yoruba, it is reported from Lagos, have settled their own feuds, and have agreed to a treaty of friendship in view of the common danger from the French. Only generous Christian measures can establish a lasting peace in these unsettled regions.—Troops have been despatched to the Sierra Leone Hinterland, where a serious rising has taken place among the natives.—The Royal Niger Company's force has started from Lagos for Sokoto to assist the Sultan in resisting the occupation of his territory by the French.

Uganda and the Soudan.—The suspension of missionary labour is much to be deplored through the continuance of hostilities.—Several Indian officers have been selected to accompany the native regiment formed for service in Uganda.—Reports are to hand from the Soudan that Mahmud, the Dervish commander at Melammeh, is preparing to attack either Berber or the Atbara camps. General Gatacre's Brigade is being pushed forward with the utmost rapidity.—Three British battalions have now reached Atbara, and the Sirdar has 14,000 men under his command. The report that the Dervishes were marching northward is not confirmed.

America's Movements.—The American Government has voted £10,000,000 for purposes of national defence.—The War Department has given out contracts for a million dollars' worth of war material.—President McKinley is giving serious consideration to the Cuban difficulty, and is holding daily conferences on the subject with leading members of both Houses of Congress.—The U.S. warships *Montgomery* and *Nashville* are being despatched to Cuba with food supplies for the distressed people.—America has refused to recall General Lee, the U.S. Consul at Havana, as desired by the Spanish Government, or to substitute merchant vessels for warships in sending help to Cuba.—Spain has bought two Brazilian war-ships.

China.—Now that the finances of the country are in a fair way of settlement we trust that missionaries will enter in and possess the land.—The loan contract has been signed between the Chinese Revenue Board and the Hong Kong and Shanghai Bank, redeemable in forty-five years. Interest is to be four and a-half per cent. Should there be any revision of tariff the loan is to be a first charge on the increased revenue. This is an additional security.—Serious news is reported from Russia, who has demanded that China shall surrender to her all sovereign rights over Port Arthur and Ta-lien-wan on the same conditions as those granted to Germany in the case of Kaio-Chau. In the event of non-compliance, Russia threatens to move troops into Manchuria.

Austria.—Political agitation is increasing throughout the country. A mass meeting of the Styrian Peasants' League has been held under the presidency of Baron Rokitansky, leader of the Alpine Agrarian Movement.—In the lower Provincial Diet at Vienna, Prince Auersberg was reproached with being a Social Democratic prince because he spoke and urged the necessity of treating the minority with impartiality. There was a disgraceful scene.—Moral anarchy characterises the present domestic state of affairs. A suspension of the constitution and the promulgation of Imperial decrees are being discussed on all sides. No such imperialism should be resorted to unless as an extreme measure.—The Emperor has accepted the resignation of Baron Gautsch, the Premier. Count Francis Thun is entrusted with the formation of a new Cabinet.

Turkey.—The Sultan was "much disturbed" at Mr. Curzon's statement in the House of Commons about the tortures in Kossovo.—From Artaki, in the Sea of Marmora, strife between Christians and Mohammedans is reported. The aggressors were Moslems, who pillaged the church and tore crosses from the graves.—Replies to the Porte's circular for the settlement of the Crete question before Thessaly is evacuated have been received from the Powers. Russia, France, and Italy agree that the matter has no connection with Thessaly, the evacuation of which is regulated by the treaty of peace with Greece.—Great uneasiness exists at the Porte concerning the attitude of Bulgaria.—Shocking details are given of the atrocities recently perpetrated in Macedonia by the Turkish authorities and soldiery on the Bulgarians at Uskub. The Turkish commission of inquiry seems to have been a complete farce.

Friedenheim.—In our account, last week, of the annual prayer and praise meeting at this institution, a serious error appeared, arising from a misapprehension on the part of the writer. It was stated that Sister Jessie has been removed from Friedenheim by death. She left the institution in January last on her appointment as matron of the North London Consumption Hospital, and, we are glad to say, is quite well. We much regret the unfortunate inadvertence.

The House of Rest.—Rev. C. G. Moore gave a stirring address at the House of Rest on Friday last on the miracle of the feeding of the five thousand, and from it he drew a picture of the ideal Christian life which may be enjoyed by a realisation of what Christ is able and willing to do in and by a wholly Christ-possessed follower. Each incident in the story was turned into a point which demonstrated this fact, and the whole was a beautiful illustration drawn out for the purpose of deep teaching.

A Christian Crusaders' Band is now being organised in the district of East Kent, in order to unite a few earnest workers who glory in open-air work, to fight the good fight of faith, and to preach the joyful tidings of the Gospel. Open-air services are held in various streets in Sittingbourne. Any who would like to help in this work can do so by sending Gospel periodicals and tracts. Communications to be addressed to the Supt. Mr. W. D. Kennard, Lorrimore Park-road, Sittingbourne, Kent.

Seamen's Christian Friend Society.—The workers at this Society's headquarters in Ratcliff-highway were greatly encouraged at last Thursday's muster of the Christian Harbour Lights by the testimonies of converted seamen and others. A captain declared that he despaired of no one's conversion since his own. A greater slave to drink never lived, but Christ had set him free at this institute, and whenever able it was here that he loved to be. A young officer said that few men had seen, for his age, more of life than he had seen, or had tasted more of the world's pleasures; but since he was converted in this Bethel three months ago he had been led to see that the past had been a wicked waste, and that he had only just begun to live. A ship's fireman told how he had been brought to this place by a Christian shipmate; that the "life-line" had been thrown to him, and he had grasped it, and now the love of Christ had expelled the love of drink. A wharf labourer said it was eight months ago that he had signed the pledge in this building, and, being urged to attend the prayer-meeting next evening, he came and was converted. From that night he had ceased to be a blasphemer, which he had been for years before. Many more testimonies to the same effect were given by some who had been converted in the old building on the same spot as far back as twenty years, and others in the new institute so recently as the last year or two. Rev. J. G. Hill gave encouraging tidings of work round the coast.

The Y.M.C.A.

The Neuchatel (Switzerland) Y.M.C.A. has entered a new building, the cost of which has been about £3,200.

The Association at Southend-on-Sea has completed its first year. It has now a membership of fifty-two, and a record of much useful work accomplished.

The Totterdown (Bristol) Association has just held its annual conversazione and public meeting under the presidency of Mr. C. E. Beavis. Much blessing has recently been experienced in the work.

Mr. J. H. Tritton welcomed a large number of young men waiters at a social reception at Exeter Hall, between 10 o'clock and midnight on the 4th inst. Rev. W. R. Mowll gave an earnest address.

The Camden-road annual meeting was exceptionally good. The report proved unmistakably that the Lord's hand has rested on the work. The treasurer presented a clear balance sheet for the year.

The Wolverhampton Y.M.C.A., which, as one of its many agencies, is doing excellent work amongst the lodging-houses of the town, and on behalf of youths and young men of the poorer class, has suffered considerable loss through a fire at its Salop-street premises.

The Nottingham Association has closed its first year in the new building in Mansfield-street, free of debt, by raising within the last few weeks a sum of £400 to meet its obligations. This achievement, side by side with the recent great accessions to the membership, has greatly encouraged the workers.

The Bedford Association is making rapid progress. At the annual meeting, the report showed that when Mr. Arthur Edmonds was appointed secretary in 1895, there were only nineteen members, now there are over 200, with a Bible-class attendance of fifty. The committee have purchased a public-house in the centre of the town, upon the site of which a new Y.M.C.A. is to be erected at a cost of £11,000.

The monthly meetings of the National Executive were held on Friday at Exeter Hall, Mr. Henry Conder presiding. The reports of the travelling secretaries were of unusual interest, and showed considerable developments in many centres throughout the country. Arrangements were advanced for the International Y.M.C.A. Conference, which is to be held at Basle from July 6th to 10th next.

At the general committee meeting of the Belfast Association, held a few evenings since, the audited accounts for the income and expenditure for 1897 were reported by the auditors. The income for the year amounted to £1,600, while the expenditure was £1,550, leaving a balance to the credit of £50. The statement caused great satisfaction. During the past fourteen years this association has never once closed the year with a deficit. The above figures are apart from the new buildings funds.

A large number of Christian workers of all denominations assembled at the Town Hall, Northampton, on Tuesday evening, at the invitation of Mr. F. G. Adnitt, J.P., president of the Y.M.C.A., to welcome the newly appointed general secretary, Mr. Matthias Griffin, late of Sheffield, and with the view of stirring general interest in the work of the association, for which a new building in King-street has recently been secured. The Mayor (Councillor W. P. Hannen), Sir Philip Manfield, J.P., and many other representative public men were present.

The report of the Calcutta Association gives a hopeful review of the whole work. It is noted that there are 10,000 English-speaking students pursuing their studies in Calcutta, and more than twice that number of other Bengalis who understand English. Among this army of educated men, representing every part of India, and particularly of Bengal, there is a great spiritual hunger, and some three hundred, almost all non-Christians, come to the building each day. Encouraging results in the way of definite confessions of Christ have not been wanting. In connection with the central department, fourteen young men professed to enter the Christian life. It is of course much more difficult for the Bengali young men to take such a stand openly.

Newton Abbot Convention was held March 1-4, with encouraging attendances. Dr. T. H. White and Captain Tottenham conducted the meetings throughout, and marked blessing has followed the opening up of the Scriptures.

Bible Carriage Work.—The report of the Ross Bible Carriage, Tent, and Evangelistic Mission shows wide itineration in towns and villages of Hereford and counties contiguous. Both the tent services and the Bible carriage operations report blessing. Copies may be had of Mr. John Coates, Northleigh, Cantilupe-road, Ross, Hereford.

Irish Notes.

It is expected that the gross receipts of the Palestine Exhibition, just held in Dublin will amount to £1700.

A largely attended meeting was addressed in Grosvenor Hall, Belfast, on Thursday last, by Rev. Dr. T. B. Stephenson, on behalf of the Children's Home.

An effort is being made by the Endeavourers of the Methodist Church to send out a missionary of their own to China, and already some twelve societies have promised £112 a year to the project.

The Irish Church Representative Body have received the following bequests:—Rev. J. G. Porter, £1720; Rev. B. N. White Spunner, £800; Deputy-Inspector-General Mullins, £750; and Miss J. M. Martin £100.

Elmwood Presbyterian Church, Belfast, in some respects the most important congregation in the Irish Presbyterian Church, has been without a minister for about a year. A call has now been given to Rev. David Purvis, of the Free Church, Gourock.

Successful meetings with reference to the State Regulation of Vice in India have been addressed in Dublin and at the Curragh Camp by Mrs. Andrew and Miss K. Bushnell. The meetings were largely attended by soldiers, but the officers were conspicuous by their absence.

The Dublin Female Orphan School, which was founded in 1804 by the late Mr. Solomon Walker, has been presented with additional premises at a cost of £1000 by Messrs. R. and R. W. Booth. About £1500 is, however, still required towards furnishing and alterations, and of this sum £600 has been subscribed at a meeting of Methodists held in Dublin.

Scottish Notes.

Dr. H. Battersby has been in Edinburgh and Glasgow last week addressing large meetings in connection with the prevention of the demoralisation of the native races by the liquor traffic.

Dr. Clouston, Superintendent of the Edinburgh Asylum for the Insane, in his annual report states that the proportion of cases admitted to that institution attributable to the excessive use of alcohol is above the average of previous years.

Good meetings are reported at Edinburgh in connection with the week of prayer for young women. The spirit of prayer has been manifest, and there has been signs of blessing. While the workers feel that much has yet to be done they are encouraged to go forward.

Special meetings, with a view of reaching the coalmen, have been conducted in the Coalmen's Mission Hall, Edinburgh. Mr. Prentice, one of the London "Coalies" missionaries, conducted the meetings. They were fairly well attended, and not without signs of blessing.

Dr. Maclaren, of Manchester, has been addressing large and interesting meetings in Edinburgh and Glasgow this week in connection with the Baptist Home Mission of Scotland. This society was established seventy years ago, and employs twenty agents in the Highlands and Islands. Its agents have done excellent work amidst many hardships.

A very largely attended Band of Hope demonstration was held in Edinburgh on March 2. Short addresses, in encouragement of the Band of Hope movement were delivered by Dr. Cunningham and Rev. Dr. Whyte. Subsequently Mr. Ramsay gave an instructive lecture, illustrated by limelight views, on "Drink, how it is made, and what it makes."

For thirty-two years the Glasgow Foundry Boys' Society has been at work with satisfactory results. At present eighty branches are in operation, with 17,589 young persons on the roll, and the average attendance every Sunday forenoon is 12,146. The workers number 2052; average attendances, 1707. The directors claim to have tackled the home mission problem with some measure of success.

Mr. Stewart, children's evangelist from Glasgow, conducted a mission for boys and girls during the first week of March in the Carrubber's Close Mission. The children turned out in great numbers. The subject each night was Bunyan's "Pilgrim's Progress," and the evangelist was able, by the help of capital limelight views, to put the Gospel before his young hearers in a very lucid and simple manner.

A committee has been formed in the capital of Scotland for the purpose of forming a society to be called "The Edinburgh Sunday Society," having for its objects the provision, for the people on Sundays, of sacred and classical music, lectures on interesting subjects in science, literature, history, and art, and generally to promote what is called the rational observance of the Sunday. As showing the present tendency of things this proposal is significant.

An enthusiastic meeting, to bid farewell to a number of outgoing missionaries, took place in the Free Assembly Hall, Edinburgh, on the evening of the 27th ult. Dr. Whyte, of Free St. George's Church, presided, and addresses were delivered by Rev. Wm. Gavin (first Scotch missionary to Pondoland), Dr. McCosh (volunteer medical missionary to Lovedale), Rev. A. W. Robertson (Lovedale), Dr. Dalziel (Natal), and Rev. A. G. McAlpine (of Livingstonia).

Navvies at Tweedsmuir, N.B.

SOME months ago I made request for a supply of literature for distribution amongst the workmen employed in my parish at the new Water Supply Works for Edinburgh. Since that time the works have grown to enormous proportions, and in the course of a few months there will be at least a thousand navvies working on the two large contracts centred in this district. An agent of the Scottish Navvy Mission is doing excellent service amongst the men. A large recreation and reading hall has been erected, doing duty on Sabbaths for our meetings, which are well attended. It is proposed to make special efforts at reaching these men, many of whom have known better days, and are often very responsive to the Gospel message. A temperance association is in course of formation, the temptation to drink being made very strong by the presence of a canteen, and of the daily incursions of havoc-working drink-vans. May I renew my request for literature, tracts, magazines of all kinds, and books will be most welcome. A library would be a boon, and we are hoping to establish one. Kindly address railway parcels to Biggar Station, Caledonian Railway; post parcels to Tweedsmuir, Broughton, N.B. I hope occasionally to let the readers of The Christian know how the work progresses. Will you pray for a blessing on the means used to brighten and better the lives of those navvies, and that many of them may be won for Jesus?

W. S. Crocket.
Minister of Tweedsmuir.

Spring.

With song and verdure, with birds and flowers,
With music, and love, and mirth,
With golden sunshine, and crystal showers,
An angel has flown to earth.
Lightly she soars upon rainbow wing.
Her name is the beautiful, beautiful spring.

She has kissed the slumber from Nature's eyes,
And crowned her with garlands fair,
Smiling and blue are the vaulted skies,
And incensed the sunny air;
Whilst her choral voices in concert sing,
The psalm of praise to the great Love King.

Far, far away o'er the breezy hills,
Blossoms the wild broom gay,
From frost-chains loosed dance the laughing rills,
And the young lambs frisk and play.
The zephyrs sigh, and the bluebells fair
Bow their heads as in silent prayer.

In merry woodlands the violets peep,
The meadows are robed in gold,
Midst budding branches the squirrels leap,
And the hawthorn buds unfold;
Whilst bird and blossom and sunbeam tell
Of his pitiful love, who doth all things well.

Away, away, o'er the sparkling main
Is echoed the seagull's cry;
The green corn waves o'er the fertile plain,
And the skylark soars on high;
Whilst on sunlit heavens and daisied sod
Is written the wonderful name of God.

Then welcome, welcome, O lovely spring,
As Hebe's thy step and tone;
Thou hast made the beautiful earth to ring
With a song that is thine alone.
Sing! sing on, let thy balmy breath
Ever whisper of life from death.

Harriet Julia Evans.

Hampshire Village Mission.—The report of this mission gives a cheering account of last year's colportage and evangelistic work. The Gospel has been declared in remote places, and souls have been saved. "We have, during the year, visited with the Bible van villages in Hants, Dorset, Surrey, and Sussex. More than 200 places have been visited for long or short periods. The work does not cease when the van is put up for the winter, and many places nearer home are then more frequently visited." The superintendent is Mr. J. Hasell Charlton, Southampton-road, Farcham, Hants.

Among the Churches

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A new church has been opened at Hunslet, Leeds.

The Church Association Spring Conference is being held this week at Derby.

The Bishop of Carlisle, who has been suffering from severe dysentery at Assuan, is progressing favourably.

By the death of the Hon. Aubrey Vivian, brother of Lord Swansea, the Church has lost a most devoted adherent.

Rev. E. J. Kennedy, Vicar of St. James's, Hatcham, was the preacher at the mid-day service at St. Paul's Cathedral last week.

Canon Wilberforce is reported to be confined to his bed by an attack of influenza, and all his engagements have had to be cancelled.

The C.M.S. have accepted an offer of foreign service from the Rev. Napier Malcolm, curate of St. John the Evangelist, Broughton, Manchester.

Rev. J. I. Cohen, formerly secretary of the C.P.A.S., Vicar of Thame, has accepted the Vicarage of St. Mary, Low Harrogate, a parish of considerable importance, in which a sound and thoughtful ministry will be valued.

Prebendary Kitto is giving addresses to men on the Sunday afternoons of Lent at St. Martin-in-the-Fields. His subject last Sunday was "I'm no worse than others"; on Sunday next it will be "I've no time for religion"; on 20th, "I couldn't help it"; 27th, "I don't mean any harm"; April 3, "What's the good of it?"

The third of the course of Church History Lectures being delivered at Exeter Hall, under the auspices of the National Protestant Church Union and the Central Y.M.C.A., was given by Canon M'Cormick, on "The Church of England in the reign of Edward VI., or how we got our English Prayer-book." The chair was taken by Mr. W. F. A. Archibald. The lecture was thoroughly appreciated by the audience, which was, as at the other lectures, largely composed of young men.

While the Dean of Canterbury was taking part on Monday week in the dedication of Wesley's House in company with Nonconformist ministers, the Archbishop of Canterbury was taking part in a temperance meeting, also open to Nonconformist representatives, at the Church House, Westminster. On the platform with the Archbishop were Rev. Alfred Rowland, chairman of the Congregational Union; Dr. T. B. Stephenson, an ex-president of the Wesleyan Conference; and Rev. S. Vincent, president-elect of the Baptist Union.

Congregational.

Rev. J. B. Uffen has been recognised at Anvil-street, Bristol.

Rev. M. F. Peterson has entered on his new charge at Nottingham.

The centenary of Paul's Meeting House, Taunton, has been celebrated.

Rev. J. G. Binney, of Gateshead, has had a call to Park Chapel, Camden Town.

Dr. Goodrich's church, Chorlton-road, Manchester, reports a membership of 1128, and a large circle of vigorous and enterprising Christian effort.

Rev. Edward Darley, of Towcester, has conducted a successful eight days' mission at Rugeley, for the Free Church Council, in which Wesleyans and Primitive Methodists united with the Congregationalists.

The mission church in connection with St. James's, Newcastle, has had a prosperous year. Three years ago it was commenced with seventeen members, now the number is 149. Thirty-eight were received into fellowship last year.

Rev. J. Legge, the chairman of the Yorkshire Congregational Union, addressing a meeting of the Guilds Union, dealt with the modern growth of sacerdotalism, and recommended a return on the part of Nonconformists to the principles and the attitude of the Puritans.

An envelope which afforded no trace whatever of the name or address of the sender, was on Wednesday week left at the office of the Colonial Missionary Society, at the Memorial Hall, Farringdon-street. On being opened it was found to contain bank notes for £250 in aid of the work.

The largest and most influential Congregational church in Scotland will again have a pastor when Rev. Ambrose Shepheard, now of Reading, settles at Elgin-place, Glasgow. Although the present interregnum has been one of eighteen months' duration, the various activities of the church have been well maintained.

The Year-book of Camberwell-green Chapel gives account of fifty-eight organisations. There are now 595 members on the church roll, of whom forty-four have been admitted during the past year. The number of scholars in the Sunday-schools is 883; in the young people's institutes there are 288 over fifteen years of age. The Literary Society has a membership of 150; the Christian Endeavour Society 71 members; the Band of Hope 397.

Baptist.

A new chapel is being built at Lowestoft.

Rev. J. C. Carlile, of Trinity Chapel, has accepted a call to Folkestone.

Special services have been held in the various chapels in the Hatherleigh district.

East-hill Chapel, Wandsworth, reports 574 members, and much work of an aggressive kind.

Rev. Charles Joseph commenced his ministry at St. Andrew's-street Chapel, Cambridge, on Sunday.

The Sunday-school at Woolwich Tabernacle reports 1200 scholars and a large round of earnest soul-saving work.

Rev. H. Frank Griffin has been recognised at Bridlington, and Rev. R. Walker has been recognised as pastor at Maidenhead.

Regent's-park Chapel, Park-square East, reports a membership of 727. The total amount raised last year was £2764, including £1399 for chapel expenses, £649 for home missions, and £550 for foreign missions.

The year-book of the church at Brockley-road, New Cross, S.E., reports a membership of 466, and receipts for all purposes amounting to £1842. Under the pastoral care of Rev. J. Lewis, the church shows a practical interest in many good causes.

The manual of Cavendish Church, Ramsgate (Rev. T. Hancocks), reports 307 members. The building has been [illegible] renovated, repainted, and relighted with incandescent lamps. £1500 has been raised toward new schools, to cost quite £2000, and to be opened free of debt.

Rev. A. Streuli, of Manchester, celebrated on Sunday his seventh anniversary at Moss Side. When he began his work the place was at a very low ebb; now the church is filled every Sunday evening. The Sunday-school has over 700 scholars, and the numerous agencies are prosecuted with the utmost vigour. Besides that, much good work has been done in the "slums."

The annual meeting of the church at the Metropolitan Tabernacle was held last week, Rev. Thomas Spurgeon presiding. The roll of membership, it was stated, had been rigidly revised, the result being that there are now 4212 persons in fellowship. There are twenty mission-halls in connection with the church, with 4154 sittings, as well as twenty schools, with 8847 scholars and 694 teachers.

With tokens of much encouragement the friends at Uxbridge-road Tabernacle have opened the first portion of their new building, a comfortable hall, eventually to be used as school-room. The work, under the care of Pastor F. B. Monti, has grown steadily and is full of promise. The opening meeting, on Thursday last, was preceded by a tea, at which Pastor Frank H. White spoke with much tenderness. Rev. Charles Stirling presided at the subsequent meeting, addresses being given by Rev. G. D. Hooper, of Luton, J. Conway, M.A., Hammersmith Presbyterian Church, and Mr. M. C. Leite Rozas. This suburban extension becomes all the more important because of the Electric Railway, and the rapid growth of Shepherd's Bush population. The local friends are still few, and need sorely the help of richer brethren.

Methodist.

A six weeks' mission has been held in Lindley by Mr. A. Booth, formerly of the Manchester Central Hall Mission.

Special evangelistic services have been conducted by Mr. and Mrs. Padgett at Ashfordby, Melton Mowbray, with blessed results.

The Conference Committee of the Wesleyan Methodist Connexion has decided that the Conference of 1899 shall be held in London.

Judge Waddy, Q.C., will deliver an address at Wesley Chapel, City-road, on March 22, at a memorial service for the late Dr. Moulton, of Cambridge.

The Methodist New Connexion Home Missionary Society has now ten home missions proper, with seventeen chapels, 1130 members, and 2269 scholars.

Mr. A. F. Jones, of Gateshead, a local preacher, who has now passed his medical examinations, has offered himself for the medical mission hospital at Kai-ping, North China.

One of the most encouraging missions ever held at Hilton, Kirkby-Stephen, has been conducted by Rev. E. Rhodes and Mr. R. C. Lyne, who preached to gradually-increasing congregations.

Mr. George Hooper, Free Methodist evangelist, has held a mission at Dudley, under the auspices of the Free Church Council. The attendance increased nightly till the spacious building overflowed.

One of the oldest officials among the Primitives in Cheshire, Mr. Joseph Moore, has passed away. He was superintendent of the George-street, Chester, Sunday-school for thirty years, the leader of a large class, and a most acceptable local preacher.

The Manchester Wesleyan Mission Committee has decided on large extensions. The new hall and schools in Hulme will be ready for opening this summer. Plans for the women's shelter, training home, and coffee tavern in Great Ancoats have been accepted. The present shelter has received 600 girls and women during the past three years, the majority of whom are now with friends, in situations, or in homes. The mission workers are in communication with nearly 500 out of the 600. This is in addition to the general relief and preventive work amongst women and girls, of whom 2545 were counselled and helped during the last year alone. An encouraging report is also given of the work at the men's home, shelter, and labour yard. Over 160 men are dealt with week by week.

The Liverpool Mission (so closely associated with the honoured Rev. Charles Garrett for the past 23 years) held its anniversary last week. The remarkable evangelistic work is continued with unabated zeal in the three chapels and eight halls, the two lodging-houses, and two railway-stations. Besides the social work, the Mission supports Homes for Friendless Girls and Boys, for Lads and Young Men, for Servants and Aged Widows, and for Little Children. It has a mission dining-room for work-girls, where 30,000 dinners are served annually, and a mission for the dwellers in lodging-houses, while temperance reformation is promoted by all means in every place. Some of the halls are inconveniently crowded every Sabbath, and have been so for years, while the Sunday-schools in those places have to refuse admission to any more children! There is also a men's Bible class, 500 strong.

Presbyterian.

St. James's Church, Wood Green, reports a membership of 513, and many indications of healthful activity.

Rev. J. Cunningham has been lecturing to crowded audiences in Wandsworth Town Hall during the past month.

The forty-second anniversary of the settlement of Rev. J. M. Wilson at Hexham has been celebrated with much enthusiasm.

Mr. J. P. Maxwell, son of Dr. J. L. Maxwell, has offered himself as a medical missionary to the Foreign Missionary Committee.

Dr. McGaw has improved in health since his arrival at the Cape. He purposes returning to England about April 17, a week before the meeting of Synod.

The Students' Missionary Society connected with the London Theological College collected last year the sum of £277 towards the purchase of premises for the Jewish Mission at Aleppo.

The annual report of the Yorkshire Presbytery of the Presbyterian Church of England states that during 1897 there was an increase of 155 church members in the fourteen churches within the Presbytery.

Fallen Asleep.

At Edinburgh, on the 27th ult., in her seventy-fifth year, Miss J. CAIRNS, sister of the late Rev. Principal Cairns, who was well known as quiet, true, and genuine, supporting her brother loyally in his work, and as his housekeeper watching over his health with an unselfish fidelity which did not waver for six-and-thirty years.—At Hitchin, on 1st inst., Rev. A. ENGLISH, who many years ago became popular as a local preacher around Hitchin; entered the ministry and did good work at Plymouth, Wells, and Trowbridge, till, health failing, he was compelled to retire.—At North Finchley, on 18th ult., Mr. EDWIN RIDLEY, aged sixty-eight, for nearly twenty years a leader among the Baptists at Finchley, and in earlier days at Hackney.—At Wimborne, Rev. V. R. SELLS, for many years Congregational minister at Martock.—At Brighton, on 1st inst., Rev. JONAH REEVE, aged eighty-seven, a retired Congregational minister.—At Hornsea, Mrs. WALES, wife of Rev. J. A. Wales, Methodist minister.—At Newcastle, Mrs. STOKOE, highly respected as a quiet but generous giver, the wife of a very prominent Methodist layman.—At Moor Lodge, Rutland Park, Sheffield, aged seventy-six, Mr. W. K. PEACE, honoured as a leading Christian citizen and an earnest worker.—At Dover, Rev. JOSEPH BOULTON, a Wesleyan minister.—At Elmwood, Blackheath, Mrs. GILL, widow of the late Rev. George Gill, formerly well-known as L.M.S. missionary in Madagascar.—At Torquay, Rev. J. MACONACHIE, aged seventy-five, in his day a useful Congregational minister.—At Heaton, Bradford, Mr. MARTIN FIELD, an active temperance worker.—At Elstree, Herts, Rev. P. H. WENTWORTH PEACH, rector of the parish.—At Eastbourne, on 18th ult., Mrs. CORSBIE, of Cockfield Hall, daughter of the late Mr. and Mrs. Haldane, of Westbourne-terrace, London.—At The Rectory, Great Chart, Rev. V. G. LONGDEN, aged sixty-one, rector of West Retford, Notts.—At Dublin, Dr. DARLEY, Q.C.—At Monkstown, Mr. DANIEL SPEERS, for about forty years an active Sunday-school and Christian worker.

Notices.

A READER would be glad to know where to find a poem, familiar in childhood, of which the first stanza was:—

What think ye of Christ? is the test
To try both your state and your scheme,
You cannot be right in the rest,
Unless you think rightly of Him.

COMMUNICATIONS RECEIVED WITH THANKS. — W.J.W.R. M.D. J.W.M. H.J.E. J.B.W. C.F.W.H. H.J.D. H.W.G. F.C. H.G. J.S.W. J.W. D.M. F.C. W.W. A.S. S.G. G.N. R.C. J.R.C. A.B. G.M.S. F.F. G.C.C. Mrs. B. C.C.W. W.B. J.M. H.V.S. J.L. G. el-H. J.K.N. F.T. W.T.F. W.T.H. W.D.K. A. von W. M.V.B. J.V.S. Mrs. M.B. A.H.C. W.E.L. L.T. K.McN. L.B. E.K. F.S. G.H. W.H.G. D.L. W.B.D. C.C.A.C. A.M. D.A.B. W.J.M. S.J.B. F.L.P. M.M.R. T.H.R. W.R. C.B. R.C. H.M.J. W.W. W.K.C. F.W. S.L. J.S. E.V.K. W.C. R.W. S.D. E.H.G. N.H.H. W.R. W.R. A.M. A.H. T.W.H. G.H.B. H.P. J.N. E.S. G.J.M. H.T.N.U. R.M.B. E.C. D.A. H.J.W. W.E.S. A.C. G.R.C. C.W.C. B.W.J. D.R.I.

APPLICANTS FOR TRACTS.—E. C. Roper, 25, Gladstone-terrace, Battersea-park; Miss Cooke, The Whiting Factory, Wilton, near Salisbury; Mrs. George R. Bell, Lisburn, co. Antrim, Ireland; C. Dickins, 15, Hale-street, New North-road, Islington, N.; C. Ellis, 3, Turner-road, Lee, S.E.; Miss R. Warters, Musley-Lane, Ware, Herts; Mr. E. Maidment, Pilton, near Shepton Mallet, Somersetshire; Mrs. Batchford, 14, Edwy-parade, Gloucester; Miss L. Pledger, Grey Friars House, Gloucester; R. J. James, 103, Lower-road, Rotherhithe, S.E.; Mr. H. F. Morris, 112, Lower-road Rotherhithe, S.E.; Miss L. Bishop, 97, Kingsland-road, N.; Wm. D. Kennard, Lorrimore Park-road, Sittingbourne, Kent.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Children's Special Service Mission.

Mr. H. Hutchinson, *St. Clement's School, Liverpool*, to March 13; *Wavertree*, March 14; *St. George's Schools, Sheffield*, March 15; *Bell Busk, near Skipton*, March 16-21; *Hellifield*, March 21; *Edwalton, near Nottingham*, March 22; *Parish School, Tunbridge*, March 23; *Canonbury*, March 29. Mr. Josiah Spiers, *Presbyterian Church, Plymouth*, to March 11; *Plympton*, March 12-15; *Box, Wilts*, March 16-31. Mr. Callender, *Stockport*, to March 16. Mr. S. J. Hewlett, *Public Hall, Chelmsford*, March 10-15. Mr. E. Hughes, *Board School, Wandsworth*, March 10; *Castle Yard, Blackfriars*, March 13; *Clerkenwell*, March 21-25; *Trinity Schoolroom, Finchley-road*, March 31. Mr. Stentiford, *Harvey-street, Hoxton*, March 19-27. Mr. J. E. Collier, *Enfield Town*, March 28. Mr. J. M. Wigner, *Hendon*, March 14-16. Rev. T. Longstaff, M.A., *Kimberley*, March 23-31. Mr. Hankinson, *Kentish Town*, March 11; *Epping*, March 14. Mr. J. S. Tyler, *St. Margaret's, Brighton*, March 10; *Saxon House School, Hove*, March 11; *St. George's Church, Worthing*, March 13.

A Generous Act.—Here is a singularly touching instance of unselfish feeling in unexpected relations. A Yorkshire barber, who is a lay preacher, noticed one week recently a great increase in the number of his customers. Inquiring into the cause, he discovered that his rival at the other end of the village was smitten with illness. At the end of the week he carefully counted his earnings, made a calculation, and took the surplus over and above his average takings to his brother-barber, "with the warmest expression of his Christian sympathy." That is the sort of Christianity the world needs. The "brother-barber" will believe there is "something in religion" now, if he did not before.

The Bible League.—Through the kindness of Lieut.-Colonel Corry Smith (treasurer) and Rev. F. Lindesay (rector), a successful series of meetings has been held at St. Cuthbert's Hall, Bedford. Valuable testimonies to the full inspiration of Holy Scripture were given by Revs. E. Brewer (vicar of Old Hill, Birmingham), W. Fuller Gooch (West Norwood), G. D. Hooper (Luton), and John Tuckwell (hon. sec), whose archæological lecture on recent discoveries in Babylonia and Assyria, illustrated with beautiful limelight views, drew a crowded audience. A large number of engagements are in hand, including conferences at Bournemouth and Boscombe on 16th, 17th, and 18th inst.; Bath, 31st inst. and April 1; Newport (I.W.), April 14; and Winchester, April 21. Particulars can be had from Mr. A. H. Carter, Assist.-Sec., 186, Aldersgate-street, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments

OUR publishers desire to inform our readers that the applications for the Paragraph Bible are now in excess of the supply, their stock being practically exhausted ; and, although the advertisement has been withheld for several weeks, orders are still being daily received. The publishers, while regretting that they are unable to comply with these later applications, are endeavouring to meet the case of those friends by preparing an assortment of Biblical works to the value of 12s. 6d. for the same price as the Bible. Full particulars will be announced in our advertisement columns next week.

The slight illness of the Queen prior to her departure for the Continent raised such a feeling of concern as enables one somewhat to understand how thoroughly her people repose in her, and how great would be the alarm were she dangerously ill or actually removed by death. Amid the many changes of men and Ministries that occur, we have a sense of permanence in the life of the Sovereign. With her as the head we feel that nothing violent will take place, that there will be no serious departure from a general national policy with which we have all become familiar. Were the Queen, however, removed, no one can foresee what new influences might gain the ascendancy. Her people are rejoiced that it was only a trifle that gave them a flutter of fear, and they will not cease to desire for her a renewal of health and strength by her stay on the Mediterranean.

The Romish Bishop of Clifton must have a sense of humour to class Mr. George Müller with those who "seek the Lord if haply they might feel after Him and find Him" (p. 20)—surely an "infelicitous quotation"! Nor do his references to the veteran's "erroneous doctrines," having "a religion peculiar to himself," and being "outside the pale of the Church," indicate any great clearness of spiritual vision. But Mr. Müller's life vindicates itself, disarming all such criticism, come whence it may.

The splendid gatherings of the Free Church Federation in Bristol last week bore remarkable testimony to the progress of the movement, as well as the immense numbers and influence of the Churches which it represents. A high spiritual tone seems to have pervaded the various sessions. The drawing together of the evangelical bodies has awakened a new and buoyant sense of brotherhood, and the frictions and divisions so often manifested in inter-denominational relations bid fair to become a thing of the past. One of the features of the past year's work has been the number of Free Church missions held in great centres, at which the various bodies joined their forces with enthusiasm, with results that promise in many cases to enrich the life of all the communities concerned. We wish there was more sign of similar cohesion between the Established and Free Churches so that (at any rate in practical work) "they all may be one."

The Methodist Recorder, which thinks that the million scheme has captured the mind and heart of Methodism, and "which no one doubts will be carried to a triumphant issue unless someone egregiously blunders," hopes that the idea may be adopted by other denominations. It wants to know what should hinder the Congregationalists, the Baptists, and Presbyterians, as well as the Church of England, setting themselves to inaugurate the new century by a million scheme. The character of the century might be stamped at the outset. No doubt it would, if the movement were an expression of real religious feeling, and many things point to the coming of a happy change. One sign for good is that a paper so representative of Methodism as is our contemporary should thus stir other Churches up to love and good works.

Many theories have been advanced to account for the number of dull sermons delivered in our pulpits. One view, lately expressed, is that it is due to the preaching of a "dead Christ." Of course, to preach a really dead Christ is labour in vain. But preachers worthy of the name of Christian do not preach a dead, but a living and risen Saviour. "I am He that liveth, and was dead, and behold, I am alive for evermore." They go to the New Testament, not to discover a figure belonging to the first century, and to study his teaching for that distant generation, but that they may unfold his thought and redeeming purpose *for us*, on whom "the ends of the ages have come." Really dull preaching is that in which this supreme and awakening fact is ignored or forgotten.

How often at the family table is conversation deliberately and wisely guided into channels that are pure and profitable? How much oftener is it allowed to drift aimlessly from topic to topic, just as one stray remark after another turns it hither and thither? Like a boat filled by unskilful men of unequal strength, it needs a helmsman. That is the place of the father or mother ; they should keep an eye on tendency, and quietly move the tiller, and prevent the vessel of family talk from turning round and round, or getting into stormy waters, or foundering from sheer incapacity. Among other good things of a negative kind they may keep themselves and also their children from discussing their minister on Sunday, and discuss, in a reverent way, his sermon instead. An experienced man says he has known many instances in which children's minds have been poisoned by parental criticisms upon their ministers.

The revelations in the columns of the *Daily Chronicle* of "Life in the Shop" bring home a very serious question, especially to heads of business houses that claim to be Christians. Overcrowding, under-feeding, undue length of work-time, insalubrity and homelessness of quarters, and unreasonable regulations as to relaxation are among the sources of complaint, and the list might be greatly extended. Abuses of this nature are almost invariably of slow growth, unnoticed by the eye familiar with each changing detail, but apparent at once to outsiders, who are seldom charitable in their judgments.

In approaching the question, the large and growing number of firms—and usually those among the most successful—which do make every possible provision for those they employ, physically, intellectually, and morally, is highly gratifying ; and it is further encouraging to observe how many of the great philanthropists of whom our nation is proud have been self-made men, who never willingly let an employé suffer any hardship that they could prevent. No excuse of hard times or keen competition will relieve a Christian of responsibility in such a matter, and no excuse of ignorance can avail. No honest business ever suffered yet from adequate discharge of personal responsibility to either feeders, work-people, or customers.

An East-end worker says that an inquiry into the reading habits of the people showed that Mr. Stead's penny novels and similar publications have almost entirely displaced the penny dreadfuls, and that sporting papers have an enormous sale. People in that part take to betting as a relief from the monotony of life. Some of the men are said to be very well read, but the number is evidently very small. By placing good things within reach of the people evil things may often be got rid of. One of the most remarkable things at the East End is that on a summer Sunday evening as many as a thousand men will gather round a favourite speaker to hear him on the Christian evidences. From which it may be gathered that they like something to stimulate the intellect.

Negations never satisfy the human heart in its search for truth, and many of the more earnest-minded Unitarians are restless under the present tendency to make their churches mere centres of dogmatic "anti-trinitarianism." Rev. I. Fripp has been writing a series of letters to the "Seed Sower," a Unitarian monthly, urging a more spiritual campaign against immorality and irreligion, instead of being satisfied by empty polemics. This is a protest that may be pondered over by other than Unitarians, for the tendency to preach brilliant negations is by no means confined to them. Error is best met by the presentation of the truth, the whole truth, and nothing but the truth, before which doubt and scepticism often melt away like hoar frost before the morning sun. The ministry under which "the hungry sheep look up and are *fed*," is the parent not of faith but of blank discouragement and despair.

The political world is kept in a state of perpetual unrest from the daily and varying reports sent by foreign correspondents as to the diplomatic relationships of this country with foreign powers. The chief function of Her Majesty's Ministers seems to be to contradict or correct these reports, which are often alarmist in the extreme. The public sentiment meantime is in a continual ferment, and the final result is to play into the hands of the

military party, and to make it possible for the ever-increasing naval estimates to pass almost without discussion. There is nothing more needed just now than a calm and self-possessed mind regarding public affairs. Alarmist views are always perilous; especially is this so at a time of tension in international affairs.

The spectacle of the great Western nations competing with each other in naval and military armaments is sad indeed; yet these peoples, armed to the teeth, profess to be Christian nations! What a burlesque it is of the good news the angels of the olden time proclaimed. Where does the Christianity these empires acknowledge really take effect? It does not seem to restrain the war spirit in any appreciable degree. Millions of treasure are expended in the production of war materials and firearms, intended for the deliberate destruction of human life. Surely it can never be in harmony with the Gospel which Christ lived and died to expound. Is there not an urgent need that the "Gospel of peace" should find voice sometimes in the teaching of those who profess to be followers of Him who once said, "Blessed are the peacemakers"?

We give on page 12 a communication from Dr. Colin Valentine, of Agra, in which a significant passage occurs with reference to the importance of canals to the social well-being of the people of India. The following words of a landed proprietor in the country should be seriously pondered:—

If there had been a network of canals, as there should be, all over the country, there would have been no famine; and so several millions of pounds sterling would have been saved to the Government, and thousands upon thousands of men and women and children would have been alive to-day, who perished miserably in the jungle, and were eaten by wild beasts.

It seems that the Lieut.-Governor of the North-West Provinces has emphasised the same facts as to the need of irrigation and communication by canals. Friends of India should exert their influence to keep this urgent need before those who are responsible for the administration of our great Eastern dependency.

We do not remember seeing or hearing anything that so powerfully brings home the ignorance of the Gospel in France as the fact related by M. Paul Guignard at the Free Church Congress.

He vouched for as a fact the statement that a woman who had attended one of their meetings at Clermont Ferrand, a town of 50,000 population, went to a bookseller's and asked for a New Testament. The bookseller had never heard of it. "A New Testament?" he said, "I have not heard of the book. I suppose it is not out yet. If you like, I will write to Paris and get you a copy as soon as it is out."

Some English Protestants are unwilling to aid Protestant work in France, because it seems to be a reflection on Roman Catholics; but in view of ignorance like this, what is the use of pretending that there is any well-grounded intelligent religion? Superstition there may be, but this evidence, and it comes from every part where Rome is in the ascendant, shows that, at any rate, the Bible is needed; and really Protestant work all the world over is not the propagation of Protestantism as such, but the diffusion of Gospel light and truth.

The Bishop of London, who is now as well known for outspokenness as his predecessor, Dr. Temple, says that he entirely disagrees with persons who express their astonishment that cruel and inhuman conduct can be practised by anyone in Christian England.

There is no Christian country in the world. Because a certain number of persons are Christians, it does not follow that the country deserves that title.

Such language from such a quarter may lead many who think that baptism makes a Christian to reconsider that conclusion. If it did, there ought to be very few of any other spirit and life among us, for the number of the baptized is, we should think, far in excess of the unbaptized. But here is the dictum of the Bishop of London—"England is not a Christian country." From the laws sometimes passed by our legislators, from the customs in our trades, from the treatment we give to subject races, from the daily habits of multitudes of our people, this is only too evident.

The House of Commons Committee on Money Lending heard some evidence from Sir George Lewis which ought to do a great deal towards ending the present shameful practices of money-lenders.

He believed the extent of usurious money-lending was a national scandal. Money-lenders were the encouragers of young men to bet, to gamble, and to rush into extravagance. Borrowing led them into the commission of crime for the purpose of getting money to meet those difficulties so caused.

The first thing the money-lender does is to see who is the father and who are the relations of the would-be borrower, and what is the chance of screwing money out of them. At the rate of interest charged, in one case forty per cent. on hundreds of thousands of pounds, there is no wonder that lenders become rich and that borrowers are beggared. This trade is largely in the hands of Jews, yet Sir George said:—

The Jewish community despised and loathed these men and their trade. They were not allowed to hold any public position in the community. They were utterly ignored. The Jewish clergy preached against them and their usages. He knew this of his own knowledge, as he was himself a Jew. Asked if these statements applied to the country generally, he said they did. The Jews would be only too glad to see them put down and abolished altogether.

On what simple matters are we sometimes misunderstood and "corrected." If some Scottish correspondent writes of a service held "last *Sabbath*," we are promptly notified that the Mosaic age is past, and that the weekly rest is "*the Lord's Day*." If, again, in an uncritical moment, we associate a sacred act or function with "*Sunday*," we are told that the privileges of the first day of the week have come by Christianity, and on that account the day should not be designated by a name of heathen origin. If, accordingly, we proceed to speak of "the Lord's Day" we are no less open to criticism, for one after another our friends write to convince us that, according to the strictest sense of dispensational truth, the Lord's Day is a time of judgment yet to dawn upon the earth.

"So many men, so many minds." We are not made Jews by speaking of the Sabbath, nor do we become heathens by using the word Sunday. No one will dispute that the first day of the week is Sunday in the civil calendar; we claim that we can employ the term without condoning paganism, or being corrupted with thoughts of *Dies Solis*. No less are we sure that to those who regard the day as "holy unto the Lord" (Isa. lviii. 13), it is in deed and truth a Sabbath of rest to heart and mind. Again, as by Christian dedication the hours are devoted to the Lord, who shall deny to the day the designation of "the Lord's," apart from any teaching regarding a coming Day of the Lord? In a word, all three names are lawful, and either may be expedient; so it is desirable that those who feel strongly in favour of one should not overlook the grounds and reasons for using either or both the other terms.

A "Country Parson," writing in the *Contemporary Review*, discusses the question of the decline of Tractarianism with great force and insight. In spite of the great and apparently increasing influence of the movement, he affirms that it has reached its zenith, and that it is doomed to certain eclipse. He bases his belief on the fact that while the earlier forms of Anglicanism represented by Keble and Pusey was built on the co-ordinate authority of the Bible and the Church, the new cleaves to the latter, and has practically accepted the principles of the Higher Criticism. What follows? This—

The neo-Tractarians of Canon Gore's school have practically cast aside ecclesiastical authority, and have become advocates of an understanding with modern thought.

There is here an inner inconsistency, which is sure to show itself in a loss of influence as time goes on. The seeds of decline are thus imbedded in the heart of Ritualism.

A paper by Mr. Ormuzd Rassam, a Chaldean of Mesopotamia, forms part of the last number of the *Proceedings of the Society of Biblical Archæology*, and contains some interesting illustrations of the survival of Biblical customs in the East. The covenant of salt, the practice of rending the garments in anger, of smiting upon the breast in prayer, and of throwing dust on the head in sorrow, still form part of the customs of nomad Arabs, and in Abyssinia it is still the practice to wash a stranger's feet as a token of hospitality. Mr. Rassam adduces strong arguments for the identification of Ur of the Chaldees with Orfa, the scene of the most terrible of all the Armenian massacres.

A north-country clergyman, speaking at a missionary meeting recently, pointed a striking contrast between the amounts raised for missionary purposes and for athletics. In Accrington, where the speech was delivered, £205 was raised for the C.M.S. during 1897 while a bazaar for the purposes of a cricket club realised £1,400, and the takings of a football club not far away were over £1,100. A certain statistician has computed the national football bill at £1,175,000, and the money spent on the six leading sports in the country at £33,000,000, while the total contribution of all the Christian Churches in the land was only £1,300,000. The tremendous hold of the "athletic" craze is thus shown in a startling light, and the contrast is nothing short of humiliating when we realise the disparity in the quality of motives at work, and the issues at stake.

The consciousness of sin, as one of the marks of the saintly life, is conspicuously absent in modern times, and this is, doubtless, one reason of the shallowness of much of the religion of the day. For, till we realise the evil out of which Christ redeems us, we cannot rightly measure the value of the salvation which He brings to us. "To whom little is forgiven"—*i.e.*, the man who has only a vague and insufficient sense of the Divine pardon—"the same loveth little." The old passionate adoration of the Cross of Christ was the direct fruit of its realisation as God's method and means of rescuing the sinner from the grasp of eternal death. To regain the Puritan sense of sin, therefore, is one of the deepest needs of the present time. And this can be done only by reading our own hearts in the light of the great sacrifice which was offered for sin.

Finding and Losing.

By Rev. DR. JAMES CULROSS.

CHRISTIAN discipleship means love to Jesus Christ. Not simply a true creed and a virtuous character, but personal love. And not simply must it be in the heart, but must command there as the ruling passion; and all other love, even that which we bear to a father or mother, must seem as hatred in comparison. Jesus puts this in a very startling way: "If any man come to Me, and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

In sending forth the Twelve, two by two, on a preliminary mission through the land, He gave them instructions which, while adapted to the immediate present, looked to the far future, and involved great guiding principles for the remotest generation. He forewarned them in the plainest way of the hatred and opposition they would have to encounter for his sake. Even blood relationship shall not avail for their defence. They go forth like sheep in the midst of wolves. The world shall be against them and the world's law. "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death."

Under such conditions there would be strong temptation to hold their peace, or to speak with bated breath, to be recreant to the truth, or to deny the Lord altogether, and thereby to evade the cross. In presence of this temptation, Jesus says: "He that findeth his life shall lose it; and he that loseth his life, for my sake, shall find it." The principle holds both historically and spiritually, and that not only in extraordinary conjunctures, but as

THE FIXED LAW OF THE NEW LIFE.

The penalty of faithfulness to Christ may not amount to what is here suggested. It may be no more than the loss of friends, or the spoiling of goods, or the casting out of one's name as evil, or the wrecking of worldly prospects. But let the worst come to the worst, and let it be that one's life is placed in hazard for Christ's sake; and suppose that the man, seeing the hazard, stands aloof, or recants the profession he has made, and thereby saves his life and secures his temporal comfort. He puts this earthly life in the chief place, and saves it by infidelity to Christ—as if a sentry stationed at some post by his commander, and required to keep it at all hazards, should desert it to save his skin.

In the martyr ages, it happened again and again that recantation of the faith was made as easy as possible. The opposers of the Gospel saw that apostacy from Christ was a heavier blow to the Christian cause than ten martyrdoms. Only let a man throw a pinch of incense on a heathen altar, and say, *Away with the accursed*; or let him only produce a magistrate's certificate, easily got, that he has complied with the law, and it will be enough. Clinging eagerly to this earthly life, postponing all spiritual interests to temporal safety, the man yields, and "findeth his life."

Well, this finding is the most awful conceivable losing. In the deepest, dreadest sense of the term, a life thus saved is "lost"—lost as a life, lost for all purposes worth living for. The man has chosen the wide gate and the broad way that leads to destruction. His very success is his undoing. He might have worn a crown of life; he has sold his prospects for a bit of tinsel. He has become like the savourless salt that is fit neither for the land nor yet for the dunghill, but men cast it out. Suppose the last we had heard of Simon Peter had been his denial of Jesus, when with oaths and curses he said, "I know not the man"; how we should have classed him with Demas, if not with Judas! Or, coming down to later days, suppose the last we had heard of Archbishop Cranmer had been

HIS SIXFOLD RECANTATION

by which he hoped to save his life; or suppose that Rogers, and Hooper, and Ridley, and Latimer, wearing his nightcap and his old frieze gown, with a shroud underneath, or our Scottish martyrs, from Patrick Hamilton downwards, had renounced their faith to save their lives—how we should have mourned over them as fallen stars! How keenly we should have felt that in finding their lives they had lost them! For "Whosoever shall deny Me before men, him will I also deny before my Father who is in heaven."

Men may evade the force of Christ's saying by persuading themselves that as the old conditions of the martyr ages have passed away, and as we are so near the close of the nineteenth century, therefore the "finding" and "losing" that Christ speaks of are out of date. Let us not be too sure. Choose out a man calling himself a follower of Jesus from any class of society that may be named, and suppose that the powers of this present world bear in upon him. I do not mean by "this world" the twelve hundred millions of human beings who people this globe of earth, but the comparatively few in whose society the man mingles, whose friendly regard he wishes to retain, whose "opinion" forms the atmosphere which he daily breathes, and whose ways are *for him* "the course of this world."

Now suppose that the general spirit of this little world is cold or hostile to Jesus Christ. The man's comfort, his happiness, his worldly success, the prospects of his family seem to be dependent on his maintaining pleasant relations, and conforming in a hearty fashion to their customs. How strong and subtle the temptation to evade discomfort, to secure worldly advantages, to have the entry into "good society," by being unfaithful to the Saviour, and complying with "the fashion."

One meets men again and again, who make their religious profession, or the place of worship they attend, subservient to worldly considerations, and who do not seem to be ashamed of it, or in any way troubled in conscience. But here, as inevitably as when life is in hazard, the principle of Christ's saying holds, "He that findeth his life shall lose it." He may win station, and honours, and the world's smiles, but in all the awful significance and down-bearing force of the expression,

HE IS LOSING HIS LIFE.

Oh! what he might have become—and *is not*.*

What, then, would Christ have? He tells us in this expression: "He that loseth his life *for my sake*." This losing is not a throwing away. No man has a right to throw life away. Soldiers in battle who rush forward when the commander's bugle calls them back, are as really unfaithful as cowards, though in another way. As a Christian man, my life is not mine either to keep or to throw up; it belongs to Jesus Christ, and is held absolutely at his disposal.

In the early ages, in times of persecution, there were not only men who evaded persecution by apostacy or by slinking away from their divinely-appointed post; there were those also who vain-gloriously courted martyrdom for the sake of the crown. This word of Christ is not for such a thing. The losing on which his benediction rests is a losing "*for my sake*." We trust Him as our Saviour; we love Him with a true heart-love; we surrender ourselves into his hands for both worlds; we place our life at his sovereign disposal; we yield ourselves to the doing of his will; and quietly accept the consequences. A man of this stamp He appoints at some outpost as sentry; the man steps out and takes his place there at Christ's bidding—his

WHOLE CONCERN TO BE FAITHFUL.

He is shot down. There is no publishing of the glory of his deed or fate, nothing but a single line, "Private Faithful shot dead at his post"; that is all. Has he then lost his life? Nay; on the contrary, he has found it unto life eternal—found it in highest and divinest possession. There has never been wanting a glorious minority of such men, to whom fidelity to Christ their Saviour has been the supreme aim of their existence.

Jesus Christ lures no man to become his follower by false representations, or by concealment, till it is too late to back out. On the contrary, while He undertakes to save men freely and graciously, He does not promise them a path of earthly pleasantness, and a paradise of sensuous delights at the end. He tells us plainly beforehand that we must come after Him, bearing our cross, and loving Him above all earthly honours, all earthly good. He does not call, "Come to this happy land," but, "Who," He asks, "will die for my sake?" This is really the fealty He seeks—a fealty whose ambition is, "That I may know Him and the fellowship of his sufferings."

Grasping the principle that lies in the heart of the saying, it is this: Selfish gain is spiritual loss. Loss for Christ's sake is immeasurable gain. The power we wield as Christian men is in the losing of self for Christ's sake.

* Compare in the lower sphere what Robert Browning says of "*the Lost Leader*," who for "a handful of silver," and a "riband to stick in his coat," deserted his cause:

"Blot out his name there, record one lost soul more,
One task more declined, one more footpath untrod,
One more devil's triumph and sorrow for angels,
One wrong more to man, one more insult to God,
Life's night begins——."

Jesus.

Tune: "The Sweetest Name" (*Songs and Solos*).

The gift of love from God above
Is only found in Jesus;
'Twas He alone who could atone,
And from our yoke release us.

Before he came to suffer shame,
The angel named Him "Jesus":
And rightly so, for now we know,
From sin and death He frees us.

Upon the tree at Calvary
They nailed the blessed Jesus;
His life He gave our lives to save,
And bore our load to ease us.

Within the tomb, enwrapt in gloom,
Silent and still lay Jesus;
To soothe our grief, and grant relief,
When fear of death should seize us.

In spite of foes, to heaven He rose,
For God exalted Jesus;
So now He lives, and comfort gives
When bowed with care He sees us.

And soon again He'll come to reign,
For "King of kings" is Jesus.
"Lord, haste the day!" we gladly say,
For this alone can please us.

G. P. McKay.

The Lockhart Mission.—The Canning Town branch of this mission reports a variety of temperance, Gospel, and Sunday-school work, reaching many who are far from God and sadly enslaved by the vice of intemperance. The superintendent is Mr. G. H. Driver, 8, Percy-road, Canning-town.

From Other Lands.

An Indian Beggars' Church.

In a recent letter, Dr. Colin Valentine reports that he arrived in Agra on Dec. 6, after a pleasant voyage east in the P. and O. s.s. *Caledonia*. He was heartily greeted by the workers at the Medical Missionary Training Institute, who had long been engaged at high pressure owing to the famine. He reports that the cold weather rains have again been a failure over Northern India, so the crops depending upon them have withered in the field. The recent famine was not only attended with widespread suffering and need, but through it thousands of people have been reduced to want, and are now wandering homeless and "picking up the most precarious living." He gives facts and figures that show how large a work of mercy has been done by the institutions under his direction at Agra, and by other agencies which he has been privileged to help.

Dr. Valentine intimates that the dispensary, which was of such great service during the famine, is being continued; as it is absolutely necessary, he cannot close it, and he is sure that Christian friends will assist him to discharge the responsibility he has assumed in carrying it on. We make a brief extract from his letter:—

"The other day I was speaking to a large landed proprietor about the late famine, and I added: 'I suppose you and your tenants were heavy sufferers, like others?' 'No,' he replied, 'we were great gainers; we had splendid crops, and got three times the prices obtained in ordinary years.' 'How was that?' I inquired, with astonishment. The answer was that they had canal water at hand, and the landed proprietor added: 'If there had been

A NETWORK OF CANALS,

as there should be, all over the country, there would have been no famine, and so several millions of pounds sterling would have been saved to the Government, and thousands upon thousands of men and women and children would have been alive to-day who perished miserably in the jungle and were eaten by wild beasts? I am glad to observe that the Lieutenant-Governor of the North-West Provinces has emphasized the same facts."

The Beggars' Church in Dr. Valentine's compound is an institution that cannot but command the interest of all who sympathise with the poor. A Scottish lady who recently attended a Sunday morning service writes:

"At 8 o'clock the gate into the compound was opened, and a great gathering of men, women, and children filed in. Many of them had been waiting for an hour or more, and on this cold winter morning (January 16th), to keep themselves warm, some had gathered leaves and lighted fires. It is a pathetic sight; a gathering so different from anything seen at home. One poor man comes in, who is paralysed in his lower limbs, and can only move along in a sitting posture. He lives in a village two miles away, but trusts to some one giving him 'a lift' for a consideration. When the hour of meeting was 6 a.m., he used to sleep somewhere near on the Saturday night, so as to be in time on the Sabbath morning. He has come to

'THE BEGGARS' CHURCH'

for three years. One woman, paralysed, is conveyed on a board placed on four wheels, a distance of three or four miles. Another woman crawls on hands and knees; her home is about three miles away. There are some that can be seen carrying bundles on their heads, and you may know them to be *homeless* ones, their worldly possessions not being cumbersome. Several, who are unable to walk, are carried on the backs of their friends, and others, being blind, are led. There are others whose sadly maimed limbs tell the old story of leprosy, and on others the famine has left its mark only too obviously.

"As they seat themselves outside the verandah, and one gazes at this congregation of over eight hundred persons, and thinks that this is their one chance in the week of hearing of a Saviour's love for them, the thought is borne in on the mind, 'who maketh us to differ?' and 'to whom much is given, of them will the more be required.' A native hymn having been sung (a choir of blind people leading), an address in Urdu is given by one of the students in training for a medical missionary. After that Dr. Valentine speaks a few earnest words and engages in prayer. The congregation joins in, clause by clause, as various sins are confessed and forgiveness asked. Before dispersing, every one comes up to the verandah, where Dr. Phillips and the valued native assistant of Dr. Valentine is seated; and unless able-bodied, well-fed, and fit for work, they receive one or two pice, which procures them a little food. It requires no small skill to discriminate and apportion according to need, but Dr. Phillips is well acquainted with them, and manages admirably. A good many assistants are needed to repress the eager ones who are coming for their pice, and to hurry on those who have received theirs, or who are not considered needy enough to receive any. Of lepers there are about fifteen, while the blind are believed to number well on to three hundred.

"Friends at home will wonder if there is any fruit from this weekly sowing of the good seed, and it is delightful to hear from Dr. Phillips that he believes there are about fifty who are ready to be baptized if there were only any means of livelihood for them. If it were known that they were Christians, no Mohammedan would give them anything. We can rejoice over these secret disciples—these hidden ones who are known to the Master. At the time of the famine, when Dr. Valentine was at home, many friends sent him subscriptions, which have enabled Dr. Phillips to relieve from January 3, 1897, to January 16, 1898, 103,144 famine-stricken ones; but though the famine is over, the 'Beggars' are with us always."

Aggressive Work in France.

We have several times mentioned the Gospel work carried on in the Charente Inférieure. It arose through the conversion of a priest belonging to that district, M. Bonhomme, curé of St. Palais de Phiolin. Another converted priest, M. J. B. Corneloup, came out and linked his efforts with those of M. Bonhomme, under the direction of the pastor of the Protestant church at Pons, M. B. Robert. With the blessing of God, this work has not ceased to prosper.

The Gospel is regularly preached in twenty-four localities, and in six of these there are now little churches, with members admitted to the Lord's Supper; also a Bible school, meeting either on Sundays or Thursdays. The pastors are asked for in other localities, but they cannot go to them because they are such a little company, and the present labour already exceeds their strength. Hitherto the religious meetings and services have been held in the unfloored kitchens of peasants' cottages or in barns and sheds. But it has now become a matter of urgency to build temples wherever there is a pretty large assembly of converts; it is a seemly thing for worship, and the buildings are needful also for the impression they will make in that region. A temple has, indeed, already been begun at Le Puy-Haut, the peasant population of which are making real sacrifices to secure the building. The whole expense will not exceed £500, and half of that sum has already been obtained in France. For the remainder the workers appeal to Christians in other lands who desire to extend the kingdom of God.

In days gone by, this region of Charente Inférieure was wholly Protestant; and at the Revocation of the Edict of Nantes it contained no less than 104 Protestant churches. But the frightful persecutions that followed scattered everything. Yet memories of the past remain, and even old Bibles of those days have been kept by some families. It is hoped that present effort will reclaim this countryside to the Gospel.

M. Corneloup has recently visited England and solicited the interest of friends in his growing work. His home address is Pons, Charente Inférieure, France.

Argentina.—Mr. F. Lister Newton has settled at Tandil, and is working with the small Christian community of the town. In a letter to Mr. Roger Jones, of the Missionary Bureau, he says: "The people are very poor, and the work is all up-hill. M. Paul Besson, of Buenos Aires, has been here for a week holding meetings. The people are ignorant of the simplest truth of the Gospel, but they are disposed to hear." Mr. Newton's address is, 778, Avenida Colon, Tandil, F.C.S., Buenos Aires, Argentina.

Australian Aborigines.

We were visitors to New South Wales in search of health, but anxious, too, to gain information as to what our brothers and sisters on the other side of the world were doing in the Master's work. The news that there was a native camp within possible reach, with a resident lady missionary, proved too great a temptation to be resisted by my husband and myself.

It was a beautiful day in December, last year, the beginning of the Australian summer, and to reach the "station" was not a very easy matter, involving a drive of some miles through wild bush scenery. Emerging at length upon a beautiful headland, overlooking the far-famed Botany Bay, we saw in the distance the monument to Captain Cook, marking his first landing place upon these shores. From between the bush peeped a very black-looking primitive tent, such as the Government is now replacing with corrugated iron houses, more useful for the inhabitants. Soon we came in sight of several tents, with the little mission-hall in their midst, and the brown-skinned lads and maidens playing round amongst the browsing goats. Our question, "Where is your lady missionary?" was answered with evident pleasure, and we felt at once that she was recognised as the true friend of all. We found her in the little mission-hall, and received a hearty welcome from a bright young Christian lady, who (a member of a Baptist church) had been led to give up home and family, and come to live amongst these people and try to win them for Christ. "Ah! but there *is*

A DIFFERENCE IN THE CAMP

since *she* came," said a fine, manly fellow, one of the natives, as he rowed us back across the bay, and it was pleasing to see their respectful affection for their leader and friend. "They always bring me the best fish they catch," she said. It is certainly a primitive life for a young educated girl to lead. The Mission is building, or rather "putting up" for her, two rooms, but at present her only abode is the wooden mission-hall, one end of which is curtained for a sleeping apartment. Life at Botany Bay must be a perpetual picnic, but with none of its usual pleasantries, though the simple, homely meal to which the lady bade us welcome was thoroughly enjoyable, despite the dark-skinned, black-eyed children who were peeping in at the open door.

But what of the spiritual work? We found that there was to be a service later on in the day, and decided to wait. That meeting was one never to be forgotten. It was like a bit of the Keswick Convention strayed to the Australian bush, as one after the other of those dusky Christians rose to testify to God's keeping grace and power. "I can't get the Lord out of mind," said one who also told us afterwards, "I wish I'd tried this life long ago. I've tried every other, and this is far and away the best." "I can't read," said one in the course of a prayer which would have

SURPRISED AN EDUCATED AUDIENCE

at home, "but, Lord, I thank thee that I can pray. I didn't know Thee once, but now I do." Five short years ago not one in that native camp was a Christian, not one knew the saving power of the grace of God. Now they talk the language of Zion. "How did this all begin?" Simply through visits to the camp by this young lady, to tell out "the old, old story."

The Mission is supported for the most part by contributions from members of the Christian Endeavour Society. We were told, indeed, that there were, in the camp, eighteen active members of the Christian Endeavour, besides a juvenile branch. These men and women too are showing the reality of their profession by their lives, although they are sorely tempted by those who should be an example, and who often come out to picnic in the bush on the Sabbath Day and tempt them to sell their wares (shell baskets, which they make), yet many stand firm and true for Christ.

Among those who will one day sing the new song will doubtless be some of these lambs, saved through the instrumentality of the Australian Aborigines' Mission and the self-sacrificing love of Christian endeavourers. The present resident missionary may be addressed, Aborigines' Station, La Perouse, Botany Bay, N.S.W. M. McC.

Mr. Meyer in America.

THE reward of service, as someone has truly said, is more service. This maxim has been verified in a marked manner during the recent visit of Rev. F. B. Meyer to America. Our brother has had to pay the penalty of his popularity as a writer by being overwhelmed by invitations to speak in almost every section of the country.

When it became known, during the early autumn, that there was a possibility of Mr. Meyer's visiting America for January and February, letters were received from all parts of the States and Canada asking that his itinerary might be so arranged as to include certain cities or communities. Owing, however, to the very limited time which Mr. Meyer could give to this work, it was thought best so to plan the tour that large centres might be reached, and by the aid of the religious and secular Press notices might be so distributed as to bring together the Christian people, not only of the city visited, but of the entire community. The results far surpassed every expectation, and from first to last the great difficulty has been to secure churches sufficiently large to accommodate the audiences which have sought to listen to the teaching which Mr. Meyer has so systematically and thoroughly presented.

In some case the hearers have not been pleased. That was exactly what Mr. Meyer wanted, for he repeatedly told his audience that his object was not to tickle their fancies or amuse their intellectual faculties; he had come to teach plain truth, and he would feel disappointed if they enjoyed it. He illustrated this by comparing his addresses on certain occasions to surgical operations, and said that while he prayed that God would own the work to the welfare of the hearers, he did not believe that in any case the searching work and the Holy Spirit would be at the time enjoyable. There are many who can testify to the truth of this, many also bear witness to the blessing they have experienced after passing through the bitterness of humility and self-abasement. In some cases those who at first were critical have become friends of Mr. Meyer, and have been most grateful for the help he has afforded them.

At the time I write Mr. Meyer has visited eleven cities, where he has conducted over eighty services. These cities have represented a large portion of the North-Eastern States, and the audiences must aggregate over one hundred thousand. The importance of these meetings can hardly be over-estimated, as they have been representative of the Christian element of every place, and have included hundreds of ministers and theological students in every denomination.

Of course, it is impossible to measure the results of such a work in definite terms. The size of an audience may indicate either curiosity regarding the preacher or interest in his message. An audience should rather be weighed than counted in order to ascertain its possibilities. In this mission, however, continuing for less than six weeks, and now about to close, it is remarkable how many have been the evidences of great blessing to Christians on all hands. From every city visited Mr. Meyer has received the most encouraging news of ministers preaching with new power and Christian workers being used as never before.

While recognising the importance of the regular ministry to which Mr. Meyer is bound in London, there are thousands in America who will reluctantly bid him farewell, and we shall console ourselves by the thought that he may again visit America, to continue a work which has been wonderfully blessed to tens of thousands.

East Northfield, Mass. W. R. Moody.

Northfield Conferences.—Arrangements have been completed for the annual "College Conference" at Northfield, which will be held this season from July 1st to 10th inclusive. Bishop Potter, of New York, and Robert E. Speer are to be among the speakers, and it is hoped that Rev. Prebendary H. W. Webb-Peploe, may also be present. These Northfield student gatherings have grown in a most remarkable way during the past few years, and are representative of the religious life of the American schools and colleges. The Christian workers' Conference for Bible study will follow the student gathering in less than three weeks, beginning July 29th, and continuing sixteen days. Among those who are expected to be present are: Rev. G. Campbell Morgan, Rev. G. H. C. Macgregor, Rev. R. A. Torrey, and Rev. C. I. Scofield.

Cretans in Distress.

ALTHOUGH there is a slight improvement in the condition of the Cretans, they are still in the deepest distress. In the midst of our abundance, it is almost impossible to conceive of the misery that prevails throughout that unhappy island. A contemporary quotes a letter from a lieutenant on one of Her Majesty's warships, which paints the picture in a terribly realistic manner:—

"There are thousands of poor men, women, and children actually starving and homeless, just huddled together in caves, with barely rags to cover their poor shivering bodies. The helpless look of misery in their faces is awful to see; one poor girl of nineteen, with a newly born baby, was lying in a cave in the bitter cold with scarcely any covering. The family had caught, killed a dog, and were actually eating it."

This young naval officer appeals for warm clothing, and says that the need is so urgent that the sailors of his ship, in their attempts at sympathy, have made warm petticoats, etc., for the sufferers. Mrs. E. Dundas, 8, Mornington-avenue Mansions, West Kensington, will receive anything in the nature of warm clothing.

The Ainus of Yezo.

AT the last monthly meeting of the Western Board of the National Bible Society of Scotland, held in Glasgow, there was laid on the table the first copy of the Ainu New Testament which has reached this country. The translation is the work of Rev. J. Batchelor, of the Church Missionary Society, who has devoted his life to work among this, till lately, savage people. Mrs. Bishop, in her "Untrodden Tracks in Japan," draws a vivid picture of the wild Ainu, survivors of the original inhabitants of Japan, and their animal and superstitious life, without a written language, without God, without hope. They have since come under the influence of Christianity, and are now provided with the New Testament in their own tongue. The book has been printed at Yokohama at the cost of the Bible Societies of England, Scotland, and the United States.

Conquest of Madagascar.—Mr. Curzon, speaking in the House of Commons, informed Mr. William Johnston that he was not in a position to give particulars concerning the number and value of churches, hospitals, and other property belonging to English Protestant missionaries in Madagascar which had been destroyed since the conquest of that country by the French. Certain claims for compensation for loss arising out of the French military operations in Madagascar had been submitted to the French Government, and were now under their consideration, and others were held in reserve until a decision had been arrived at by the French Government as to the claims of all sufferers, both French and foreign, from those operations.

Colonial and Continental Church Society.—Urgent appeals from many quarters crowd in upon the committee, and, having regard to the funds at their command, but a small portion of them can receive the response they deserve. It is no easy matter to turn a deaf ear to the cry of the distant settler, who begs someone to help him to remember the life of the world to come amidst his struggle for existence here. It is hard to say 'no' to the Servant of God, whose parish extends over some two or three hundred square miles when he begs for a fellow-labourer to lift up the standard of the Cross as his wearied arm lets it fall. It is heart-breaking to hear of Colony after Colony of Englishmen and women, for whose souls no one cares, and yet to be unable to help them.—*Greater Britain Messenger.*

The Army in India.—A memorial signed by seventy-nine medical women has been presented to Lord George Hamilton protesting against the Indian Cantonment Rules of 1897. Objections are raised to the secret denunciations of supposed diseased persons, and to the means of compulsion employed to bring suspected persons under observation and treatment. Among the questions discussed are:—The length of the contagious period, the impossibility of a really adequate detention, and the fallacious nature of certificates pronouncing persons who have been known to be diseased as healthy. The slight amount of medical treatment usually given to the troops is commented on, and the necessity of trustworthy statistics is urged. A system of dispensaries making treatment easy and popular among the civil populations of cantonments is advocated. Regulations rendering vice difficult and dishonourable are suggested, as well as the instruction of the soldier when recruited on the moral conduct expected of him.

Mr. McNeill in London.

BLACKHEATH AND WOOLWICH.

THE evangelist has had as hearty a welcome here as elsewhere in London. We invited him to an empty hall—a drill hall—a dreary place for the audience, and a most difficult place for the speaker. Christians were urged to attend their own places of worship and endeavour to fill the hall with outsiders. The effort was largely successful. The percentage of the population attending places of worship must have risen considerably for that day. Woolwich is not easily moved. The natives are as cautious as the Scotch, perhaps a little more so. They take nothing for granted, and came to hear Mr. McNeill somewhat critically at first. But there can be no doubt about the result; a deep impression has been produced.

Mr. McNeill's aim is never lost sight of. His presentation of the truth is so clear, so forceful, that if it were possible for human speech to spiritually enlighten men, then all the evangelist's hearers would be compelled to see the truth as it is in Jesus. After the address on Friday night one felt that a second meeting could surely add nothing to the effect. The preacher seemed to meet every difficulty, and leave the sinner no loophole of escape. And yet, in justification of the second meeting, I may add that I spoke to one who had attended every service, and did not see the truth until personally spoken to.

The Concert Hall, Blackheath, has been full every afternoon. They are great gatherings, and are felt to be a wonderful witness to the power of Evangelical truth. The meetings in Woolwich have increased in power. Thursday was the largest, and, as far as man could judge, the most influential time was a deeply spiritual after-meeting. Husbands prayed for their wives, children for their parents, and parents for their children. Many men and women stood up and asked prayer for themselves. Some were completely broken down and cried out for mercy. "It is," said the preacher, "the Gospel times up to date; they cried after Jesus."

On Friday the subject was evidently intended to help such. "Let him that is athirst come." To get saved through the finished work of Jesus is as easy as to take a drink of water, if you are only thirsty, but if not it is as difficult as to drink water when you do not want it. And for others who had no earnest longing to be saved, he added, "Your case is anticipated;" "And whosoever will, let him take the water of life freely;" "You can make a decision, and it will bind you as much as any decision you make in excitement and hot blood." I spoke to one who was just waiting for that message. He went home on Thursday feeling that he was left out. He said, "If I could only feel as deeply in earnest as the young man who wept and cried aloud for mercy last night, I believe I would be saved." I can add that he came as he was.

Last Sunday night there was a great rush of people to the Drill Hall. Numbers were turned away. The workers were all rejoicing. Many had held up their hands to be prayed for. We have entered the second week full of gratitude and hope. We are expecting great things. Mr. McNeill will stay till Friday, and as the Drill Hall is not available after Wednesday, he is to preach in the Woolwich Tabernacle on the last two evenings. It is almost certain that special meetings will be arranged for the soldiers. Some have already been won. I spoke to one who was leaving next day for India. He said as we parted, "I am to take Christ with me."

Woolwich. J. Wilson.

Next week there are NO MEETINGS.

Two weeks' meetings at *Conference Hall, Stratford, E.*, commencing Sunday, March 27.

We hope to give full details in our next issue.

Home Missions.

Mr. Charrington's Mission.

THERE are few who can enjoy the company of fifteen or sixteen hundred warm friends at their birthday party. This, however, it is the privilege of Mr. F. N. Charrington to be able to do. As the fruit of twenty-nine years' faithful service he has gathered around him over four thousand members, and as many as possible of these he is wont to invite to a birthday tea, combining therewith the anniversary of the Tower Hamlets Mission. This took place on Tuesday week, when the scene as one looked down from the rostrum was very striking, the long rows of eager happy people affording a wonderful object-lesson of the reality and scope of the work. Regular East-enders the large majority of them looked—plain, hard-working people. Just the type to be found in thousands of streets outside; but with a comfortable, well-clad appearance, as those who had found a better use for their earnings than that of filling the publican's till. It was very interesting to observe, both from references made in prayer and in addresses, how deep had been the impression made by the recent services held by Rev. John McNeill in this vast hall—it is believed that many have been led to take the decisive step through his vigorous and persuasive addresses.

But to the anniversary proceedings. Mr. E. H. Kerwin, having read some letters of apology, mentioned that at the beginning of the present year great pressure was felt by reason of lack of funds. A special appeal was made, which, through the help of generous friends, brought in £827, while smaller donations from members and friends added £390, bringing the total to £1200 to meet the pressing need.

Mr. F. N. Charrington, who was received with great enthusiasm, and some difficulty in gaining a hearing by reason of the volley after volley of cheering which burst out all over the building, gave some details of the work and of its growth. It appears that the Great Assembly Hall stands open to the public every evening of the week except Friday, which is reserved for choir practice, while a testimony and prayer meeting is held in the old and smaller hall at the side. The musical proficiency of this great work, under the instruction of the talented organist, Mr. G. Day Winter, counts as a very important item in the service of God. The vestibule of the hall is always brilliantly lighted up, and the magnificent organ pealing forth its invitations to anyone and everyone to enter acts like magnetism on passers-by, of whom, alas! so many are composed of waifs and strays, lost and ruined,

BLOTCHED AND BLIGHTED SPECIMENS

of human beings, who, by some irresistible force, drift to East London!

The services, conducted by leading evangelists, attract large numbers. The hall, which seats 5000, is thronged on Sunday nights, and well attended on week evenings. It is wonderful how many working people come in night after night, straight from their work, to hear the simple Gospel. During the past year 191 persons have entered the fellowship, the total membership being now 4195. This is remarkable in such a district, especially when it is borne in mind that the large majority of these were converted in the hall. Besides many others led to the Saviour have joined other churches, while numbers are now to be found in all quarters of the globe, leading earnest and useful lives.

Nor do these figures afford any idea of the thousands who have been led to abandon strong drink. None know better than these experienced workers that signing the pledge is not conversion; but the victim of strong drink who has given it up easily acquires the habit of going to Christian and Gospel temperance meetings, if it be only to find something to pass the time he used to spend in the public-house, and thus many who sign the pledge are found later on becoming followers of Christ.

Special mention was also made by Mr. Charrington of the "Men's Own" meeting on Sunday afternoons, which is already showing good results; also of

THE CRUSADERS—

a splendid body of temperance workers, with a large number of members, having their own organisation, their own meetings, their own band, and their own special "march round" in their continual warfare against "the world, the flesh, and the devil," as set forth by the reign of "strong drink." The Y.M.C.A. is also a very flourishing branch of the work, composed of artisans—young men with a fair share of "grace and grit and gumption" which make up the elements of a truly Christian man. The loved and honoured secretary of the Tower Hamlets Mission, Mr. Edwin H. Kerwin, J.P., is looked up to by them as their father and founder, and he seems justly "very proud of his boys." As open-air workers they do a good work in the parks and other public places, and all, without exception, are enrolled total abstainers. The Y.W.C.A. is another very interesting feature of the Mission, and has a large number of earnest Christian girls, whose light shines in the various workshops and other employment to which they belong.

The Sunday-schools and other services for the young held in the Children's Hall are full of encouragement. There is a regular attendance of over a thousand children each Sunday. Mention was also made of the Rosslyn Weary Toilers' Rest, at Dunmow, given six years ago by Blanche, Countess of Rosslyn, for overworked women and girls; also of "the Babes in the Wood," Mrs. Kerwin's Forest Cottage Home for poor children at Leytonstone.

These few points from the wide circle of a busy organisation will serve to show how the Tower Hamlets Mission reaches and helps all classes of the East-end dwellers.

Brief mention must be made of the speeches of the evening. Mr. T. A. Denny, the chairman, recalled his early associations with Mr. Charrington and added a few hearty and warm words on the extent and importance of the work being done in the Great Assembly Hall.

Lady Hope, who followed, moved a resolution in support of the work carried on in this,

THE LARGEST MISSION HALL

in the poorest district in the civilised world. After a few sympathetic words, her ladyship proceeded to a pointed and earnest address on God's gifts, such as a new heart, a new life, a new name, and a new song.

Rev. Marcus Rainsford, of St. James's, Holloway, came next with an animated and sparkling talk on "Grow in Grace." His grand point, which he emphasised and enforced by illustration and argument, was that there must be life ere there can be growth, a root before fruit, or, in other words, a man must be converted before he can grow in grace and acceptably serve God.

Addresses were also given by Messrs. G. E. Morgan, George Nokes, Thomas Richardson, Joseph Clarke, and E. H. Kerwin, and Rev. T. J. Hazzard.

The Lighthouse, Bow Common.

THE ninth anniversary of the pastorate of Rev. T. J. Hazzard was celebrated last week. The pastor preached on the Sunday, and on the following day Rev. Archibald G. Brown preached in the afternoon. A tea meeting followed, at which over 200 were present. A largely attended public meeting was presided over by Dr. Barnardo, and addressed by Revs. G. T. Bailey, J. H. French, D. Taylor, and G. S. Cook,

The report showed that 279 had been added to the Church in the nine years, an average of thirty-one per year, the present membership being 265. The steady growth of the church had been sustained. The Sunday-school had risen from 375 to 810 scholars, and the teachers from nineteen to sixty-one. 6000 visits and calls had been made by the Mission workers during the year, and a debt of over £60 on the Mission fund had been wiped out by the generosity of a good friend of the work. The building scheme (including the purchase of the site) had cost £5462, of which £628 remained to be raised; £500 of this amount having been advanced as a loan by the Baptist Building Fund, £145 had been promised on condition that the entire sum should be raised, less the £500 loan. Many encouraging features of the work were referred to, and a hope expressed that greater things would be done in the coming days.

London Wesleyan Mission.

THE annual meeting of this great forward movement was held on Monday night in Exeter Hall. The audience was crowded and enthusiastic. The Mission has four principal centres—East (Rev. Peter Thompson), West (Rev. Hugh Price Hughes), Central (Rev. J. E. Wakerley), and South (Rev. J. H. Hopkins). There is also the Grove Mission, Southwark, of which Rev. John Fletcher is the pastor, and several other agents are at work in various parts of the metropolis.

Mr. Robert Booth, J.P., of Dublin, who presided, declared that he had visited the centres of the Mission, and had been struck with the good work going on. In Dublin and in Belfast similar work had been started on the same lines.

Rev. W. D. Walters, in giving some account of the work, pointed out that there was prospect of considerable extension in the South London Mission, where Messrs. Hopkins and Meakin were setting themselves to build a great hall, at a cost of £25,000. Central London was also now reporting extension. Financially the year had not been so encouraging, and £1500 was needed to complete the grants to the various branches, while they had a debt of £5000. He strenuously urged his hearers to raise £1000 that night.

Rev. Walford Green supported the appeal, and announced subscriptions to the amount of £230 before the collection was taken. The keynote of the London Mission was to "go forward" all along the line.

Other speakers included Mr. R. W. Perks, M.P., who declared that the success of the methods of the Mission had lived down attacks; Rev. J. Ossian Davies, of Paddington Congregational Church, who declared that London could only be saved by regeneration through Jesus Christ; and Rev. Peter Thompson, who outlined his work in the East-end. He was thankful for the County Council and for the School Board. The Mission had been making great efforts among the children of the slums, and there was a glorious contrast between the children now and thirteen years ago. Their open-air work was never so welcome and never so fruitful, and the Mission was recognised as a great opposing force to the liquor traffic and sweating, and everything that oppressed the poor. Revs. Hugh Price Hughes, J. H. Hopkins, J. E. Wakerley, and W. D. Walters also spoke.

Scripture Gift Mission.

IT is a pleasure to report the steady development of the work of the Scripture Gift Mission. Both at home and in the foreign field there is a continual demand for its publications. For hospitals and other institutions the large type Gospels, with many artistic illustrations, are a great boon; for more general circulation the small Scripture portions, also accompanied by engravings, find universal favour.

Mr. James Clark, the well-known figure artist, during a prolonged residence in the East, has executed a special commission in connection with this interesting undertaking. He has at length supplied drawings for the illustration of the entire New Testament, and further portions have just been issued, completing the work. All the parts are beautifully produced, clear in type, and true to life as regards illustration. The English New Testament is comprised in eleven parts, from which a fair idea may be formed of a work which is calculated to attract and benefit people of many nations and tongues. We cannot conceive anyone refusing such pretty books; and the Word may be left to exert its own blessed influence upon those who read.

One of the latest issues is the Gospel of John in German; and St. Matthew is to follow shortly. The Countess Schimmelmann intends using these Gospels in her work among Continental sailors and land folk, and 50,000 copies are now on the way to her. A specimen of St. John in this edition is before us, handsomely produced, alike as to exterior (several colours) and interior (including truthful pictures). The Crystal Palace Bible Stand, which is incorporated with the Scripture Gift Mission, offers valuable opportunities of disseminating the Sacred Word in this attractive form. We understand that the eleven English portions, making the entire New Testament, are sent post free for 1s. 1d. from the office, 84, St. Paul's Churchyard; Mr. W. Walters, secretary.

Our Daily Homily

SUNDAY, March 20.

"*My God, my God, why hast Thou forsaken me?*"—Mark xv. 34.

This was the darkest hour of the Saviour's human life. Lover and friend stood away from Him, and those for whom his blood was being shed covered Him with contumely and abuse. Let us consider:—

His quotation of Scripture. He is quoting the first verse of Psalm xxii., which is truly known as the Psalm of the Cross. It may be that He recited to Himself that wonderful elegy, in which David was led to anticipate so minutely the sufferings of his Lord. As we climb the like well-worn steps, we always remember the sacred feet that trod them with the profoundest meaning.

His vicarious sufferings. There is no possible way of understanding, or interpreting, these words, except by believing that He was suffering for sins not his own, that He was being made sin for us, that He was bearing away the sin of the world. It is not for a moment conceivable that the Father could have ever seemed to forsake his well-beloved Son, unless for the moment he had stood as the Representative of a guilty race, and during those hours of midday midnight had become the propitiation for the sins of the world.

His Perfect Example of the Way of Faith.—In doing the Father's will, He yielded up his life even to death, that He might enter upon the yet fuller Resurrection Life, that is only possible through death. But to do this, to become obedient to the death of the Cross, for the Resurrection and Life to submit to the power of the Last Enemy, involved an entireness of surrender and faith which have never been paralleled. But amid it all He said, "*My* God, *my* God."

MONDAY, March 21.

"*The Lord working with them.*"—Mark xvi. 20.

This was the secret of the progress of the early Church. Theirs was the simple commission to preach; but wherever they did so, the Lord confirmed their word with signs following. In Jerusalem, Samaria, Antioch, Rome, and to the uttermost end of the world, wherever these simple men stood up and made their proclamation, their invisible Lord was present, and his Spirit bore witness to their word.

Nothing less than this will account for the marvellous successes of those early preachers. He who sat at the right hand of God in the attitude of majestic rest, was always beside them in the intensity of the most untiring work. This blessed partnership has never been repealed.

A few rules must be observed, however, before we can count upon Him thus:—(1) We must be clean in heart and life. He cannot identify Himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the Word of God as our sword, our lever, our balm, our cordial, our charm. (4) We must be in loving harmony with those who name his name, as He cannot countenance churlish or uncharitable feeling. (5) We must by faith reckon upon Him—consulting with Him about the message before it is delivered, relying on Him during its delivery, and conferring with Him about its effect. Not anxious, or depressed, or elated, but at rest.

TUESDAY, March 22.

"*And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word.*"—Luke i. 38.

The angel's message meant, for this young, pure-hearted girl, a great deal of misunderstanding and reproach. It was inevitable that clouds would gather about her character, which would sorely perplex the good man to whom she was betrothed. But so soon as she realised that this lot was ordained for her by God she humbly acquiesced, with these model words of patient faith. Let *us* often say them.

First: To his commands. God often speaks within our hearts, and no word of his is devoid of power. We must test what seems to be his voice by these three corroborations:—First, his Word; second, the trend of outward circumstances; third, the advice of Christian people not immediately interested. When these concur, we may take it that God has spoken to us, and whatever the burden of his words we must respond—Be it unto me according to thy word.

Secondly: To the responsibilities thrust on us. It may be a trusteeship for some dying friend; a charge of orphan children; a babe cast on our parentage; an invalid; a difficult and trying piece of Christian enterprise. But whenever it comes on us, imposed by the evident appointment of our Father, notwithstanding the shrinking of our flesh and the fearfulness of our soul, we must say: Be it unto me according to thy word.

Thirdly: To any burden of pain and suffering. Are you one whom God has set apart to manifest the power of his grace in suffering and pain? Are you sleepless by night, and helpless by day? Are you likely to spend years in one position, as paralysed or rheumatic? Well, still dare to look up and say: "Here am I, O Lord; be it unto me according to thy word."

WEDNESDAY, March 23.

"*Glory to God in the highest, and on earth peace.*"—Luke ii. 14.

These twain are joined together, and none can sunder them. Do you want peace? your highest aim must be the glory of God. Do you seek God's glory as your highest aim? then, the inevitable result will be the peace that passeth understanding.

Glory to God in the highest. Higher than our own comfort, or success, or popularity, should be the one thought of the glory of our God. Let Christ be honoured, loved, exalted. Let Christ get some tiny addition to his glory out of our little life. Let men think better of Him as they see our patience on beds of pain, our self-restraint amid luxury, our meekness in provocation, our heroism in confessing his dear Name, our self-denying devotion to the cry of human need. Always the thought of the Master's glory—in our eating, and drinking, and whatsoever else we do.

On earth, peace. It will come, because when the heart has only one aim to follow, it is delivered from dividing and distracting cares. It will come, because the glory of God is so lofty an aim that it lifts the soul into the atmosphere of the heavenly and eternal world where peace reigns unbroken. It will come, because we are not greatly troubled by the reverses and alternations of fortune that are incident to all work in this world, since the main object is always secure and beyond fear of failure. What though there be the ebb and flow of the wave, yet the tide is coming up the shore, and will presently stand at high-water mark.

This peace is said in the R.V. to come only to men in whom God is well pleased. Live to please God, and He will breathe peace on thee.

THURSDAY, March 24.

"*He shall baptize you with the Holy Ghost and fire.*"—Luke iii. 16.

They had received the negative, *water;* they were to receive the positive, *fire.* Water is not sufficient for natures such as ours. The Baptist pointed to a greater Baptist than himself. Jesus plunges the soul into a baptism of fire. Has He done this for thee? Dost thou know this mighty, searching, cleansing process?

Fire cleanses.—Ore may be mingled with ingredients from which it is imperative to free it. A chisel or pickaxe could not extricate it. But when it is plunged into the furnace the metal runs out in a molten stream. So our characters are full of impurities and earthly ingredients, but as they are brought into contact with the power of the Holy Spirit these are eliminated and drop away, and we attain degrees of purity and love which otherwise had made us unserviceable to our dear Lord. Seek the baptism of the Spirit; for He is like a consuming fire.

Fire illuminates.—As the express-train hurries the traveller, by night, through a district where the smelting furnaces are in full blast, his eyes are arrested by their glow, and the very heavens are lurid with the light, reflected for miles. So when the Spirit comes in power to the soul, He teaches us to know God, and truth, and things hidden from the wise and prudent. We are illuminated by the glow of the fires that sanctify us.

Fire enkindles.—It is contagious. It will spread over an immense area, where inflammable material attracts it. When the Spirit of God touches a soul, like an unlit candle, it begins to glow; and from it the blessed spark may pass from heart to heart, and church to church, till an entire continent may blaze with Heavenly Fire.

FRIDAY, March 25.

"*The Spirit of the Lord is upon me, because He hath anointed me.*"—Luke iv. 18.

Though our Lord Jesus, in his Divine nature, was one with the Holy Spirit in the Holy Trinity, and in his human nature had been begotten of the same Spirit, yet He could not begin his public ministry till He had received the definite anointing of power. The winds as they breathed around Nazareth were laden with the appeal of a dying world, but He forbore to go to its help until He had received the anointing chrism.

It was our Saviour's Pentecost. That happened in the experience of the Head which was afterwards to happen to his Body. The Spirit was given Him without measure, as the power in which He was to cast out devils, preach the Gospel, and glorify his Father—so far as his human life and ministry were concerned. His recognition of this momentous experience enabled Him to address his fellow-villagers after a new fashion. It was as though He bade them realise how great a change had passed over Him since last they had met in that same village synagogue.

How foolish are we, if we attempt to preach to the poor, to proclaim release to captives, sight for the blind, liberty for the bruised, or to announce the day of jubilee, without a similar anointing! If Jesus did not put his hand to this work till He was conscious of his anointing, though He was one with the Holy Spirit in an especial sense, how much less should we! What wonder is it that our words are so powerless, our touch so impotent, when we lack the anointing which would teach us all things, and endow us with all power. God waits to give his Spirit to us, to seal, to anoint, and to be an earnest of our inheritance (2 Cor. i. 21, 22; 1 John ii. 20, 27).

SATURDAY, March 26.

"*He stretched forth his hand, and touched him saying, 'I will, be thou clean.'*"—Luke v. 13.

This leper, as this physician-evangelist remarks, was *full* of leprosy. It was a very aggravated case. He lay in the dust before Jesus. What a contrast! Loathsomeness and Divine beauty; disease and health; humanity at its worst and best; sinner and Saviour; one of Satan's most miserable victims, and the Almighty Deliverer. So, my reader, if thou art conscious of a heart and life which are full of sin, I would have thee meet thy Saviour now. There is no *if* above his power, even the leper recognised that. His only doubt was about the Saviour's will; there is, however, no doubt on this score now, since He has healed myriads, and promises healing to all who come. Throw thyself, then, at his feet, and ask for cleansing.

"He stretched forth his hand, and touched him." No one else would dare to do as much. To touch that flesh, according to the Levitical code, would induce uncleanness. But Jesus shrank not. On the one hand, He knew that the ceremonial restrictions were abolished in Himself: on the other, He desired to teach that sin cannot defile the Divine holiness of the Saviour. Whatever be the stories of sin that are breathed into his ear, whatever the open bruises and putrefying sores which are opened to his touch, whatever the sights and scenes with which He has to cope, none of these can leave a taint of evil in his sinless heart. And He will heal thee. Reckon on it, rejoice in it, act faith, as this leper did.

National Free Church Council.

FEW recent movements have taken hold so firmly and spread so quickly as the Federation of the Evangelical Free Churches. The National Council is but six years old, yet already it embraces 500 Councils, representing 1200 churches and some six millions of Nonconformists and bringing together in earnest and helpful co-operation Baptists and Presbyterians, Congregationalists and Methodists of all types and names. Abundant evidence of the strength and vitality of the movement has been supplied by the great meetings of the Congress held during the past week in Bristol.

On the Monday evening the proceedings were of a social and friendly character. The Victoria Rooms were crowded. Mr. W. Howell Davies, J.P., ex-Mayor of Bristol, gave, as chairman of the local Council, a warm welcome to the visitors and delegates. Presidents, past, present, and to come, such as Dr. Clifford, Dr. Monro Gibson, and Rev. H. Price Hughes, were among the speakers.

On Tuesday morning Dr. Monro Gibson gave, in the large Broadmead Chapel, his presidential sermon to a crowded audience. The sermon was an eloquent discourse upon the real unity of Christendom and its basis in righteousness. Two capital errors, he declared, were now being rectified by the churches. The first was that narrowing of the Christian conception of duty to our own individual salvation; and the second was the disunion of the Church.

Dr. John Clifford, of Westbourne-park Chapel, was then installed as President for the year. Taking as his theme,

"UNITY OF THE CHURCHES:

the Problem Solved," he began by saying that the problems they were seeking to solve in this Federation of Free Evangelical Churches were nearly as old as Christianity itself. Before the first Christian communities had passed the glow and passion of their youth their unity was strained by unexpected and perplexing events; and their peace was menaced by factiousness and pride, immaturity and self-seeking. And though the nineteenth century was drawing to its close, still they felt painfully distant from the full manifestation of the prayer of Jesus for the unity of his people. If a strong majority of the churches would declare and manifest their unity (not necessarily in their creeds and forms of worship, but in the one Spirit of Christ), those who stood aloof from unity would feel that they were rebuked and humiliated. The speaker declared: that "strong majority of churches" with this "demonstration of unity in Christ" is coming; in fact, it is here to-day in this National Council of Free Evangelical Churches. As a movement of these later days it is unique. We do not meet as independent atoms. We are representatives of some 500 groups of Christian Churches, belonging to different denominations, but realising their oneness,

FEDERATED AND CO-OPERATIVE

in their own areas, embracing the feeble and the strong, the young and the old, the tired dwellers in the crowded cities, and the brave rural folk, who, with iron stubbornness, resist the subtle and relentless tyranny of sacerdotalism.

On behalf of the local council, Rev. Urijah Thomas, ex-chairman of the Congregational Union of England and Wales, welcomed the National Council.

M. Paul Guignard, president of the French Evangelical Free Churches Committee, treated the assembly to an admirable address in English on the peculiar difficulties of his Protestant compatriots. He spoke of the Protestants (in France) as but 600,000 (many of them Protestant only in name) against thirty-six and a-half millions. He graphically described the ignorance and irreligion which had been produced by Rome. Not long ago a woman who had been to Evangelical services at Clermont (Auvergne) went to a bookseller to purchase a New Testament. The man said that he had never heard of it; probably it was not yet out, but he would write to Paris and order one!

Dr. C. A. Berry followed with an account of his mission to the American Churches and people. Cheers greeted his report of his reception in the United States. Briefly, he was convinced that ninety-seven per cent. of the American people were in favour of a treaty of arbitration.

THE LADY SPEAKERS.

The Women's meeting was well attended. Mrs. Hugh Price Hughes advocated sisterhood work; Mrs. Armitage, of Bradford, pleaded for other kinds of women's work among women; and Miss Townsend, of Bristol, offered whole-hearted and experienced testimony to the work of women on public bodies. A resolution was also passed at the instance of Mrs. Amos (London), seconded by Rev. J. Kirk Maconachie (Manchester), condemning social impurity in India, and appointing a sub-committee to watch the attitude of the Government in reference to the matter.

In the evening, at Old King-street Wesleyan Chapel, Rev. J. G. Greenhough, ex-chairman of the Baptist Union, preached the annual Council sermon.

On Wednesday the morning sermon was delivered by Rev. A. Connell, of Regent-square. "Free Church Organisation" was the topic for the succeeding session. The chapel was closely packed, and all the leaders of the Free Churches were in evidence. Mr. George Cadbury has shown a generous zeal in promoting the more perfect organisation of the Councils, and to him was given the duty of advocating, what is perhaps the newest device, the formation of

"FREE CHURCH PARISHES"

for visitation purposes, especially in the great centres. The paper was significant for the evidence it supplied of the widespread and still growing dissatisfaction in Nonconformist circles with the small practical hold of the Free Churches on the non-church-going population. The Established Church has its system of parishes and its house-to-house visitation. As there are already numerous centres where this scheme is in full operation, its adoption in many other centres may be anticipated.

The remainder of the morning was devoted to the discussion of points in local and country F.C.C. organisation, certainly very practical and important for those engaged in the work, but not of great interest to general readers. Strong resolutions were also passed against the opium traffic, and in deprecation of gambling.

UNITED MISSIONS.

The afternoon was devoted to a business session, the report of the Federation for the past year being presented by Rev. Thomas Law, the organising secretary. In referring to the spiritual work of the Councils during the year, special prominence is given in the report to the United Missions which have been promoted. Since the National Council met in London there has been quite a wonderful and most cheering development in this direction. This United Mission movement has laid hold of practically the whole country. It is speaking well within the truth to say that fully half the local Councils have taken part in this work, and with very few exceptions all the Evangelical Free Churches have heartily thrown in their lot with it. This tide of spiritual revival has touched almost every county in England, and has laid hold of the largest as well as the smallest towns; and the most blessed results have followed. While the masses have been reached, the movement has also been the means of bringing the leaders and workers of the churches in the different localities into such close and living association that the influence of it will long be felt. The committee, feeling the great importance of this work, decided to invite Gipsy Smith to give the whole of his time to it. This well-known evangelist, whose praise is in all the churches on both sides of the Atlantic and Pacific, heartily accepted the invitation, and entered on his work last September. The Councils throughout the country are now so generally promoting these united missions that the demand for suitable missioners has become serious, and the committee of the National Council after careful thought and prayer, recently decided to invite Mr. W. R. Lane to devote the whole of his time to this work, along with Gipsy Smith.

In the evening a public missionary meeting was held. Mr. Evan Spicer, recently returned from Madagascar, presided. The speakers were Rev. John Innocent, Mr. Frank Lenwood (Mansfield College, Oxford), and Rev. R. Swallow, M.D., of China.

Thursday began with a sermon by Rev. Alfred Rowland. Then followed a resolution on slavery in Africa, which Rev. Arnold Thomas moved in vigorous terms, while Rev. W. Perkins seconded. Early in the day the death of Mr. George Müller was reported, and the sentiment of the Council was embodied in a resolution of condolence.

Later in the day Professor Massie (Mansfield College, Oxford), proposed a resolution condemning as retrograde and dangerous the proposal to institute and sustain by public money a Roman Catholic University in Ireland. He said the battle was against clericalism, and Free Church Councils were making the iron red hot wherewith to sear the decapitated stumps of the clerical hydra. The decapitation was not yet, but they felt it was not far off, and in the tussle they had some strong Churchmen and many of the clergy on their side. They would have opposed the University project even had it been for Congregationalists or Baptists.

Mr. R. W. Perks, M.P., seconded the resolution, and deprecated any feeling of panic against the inroad of Popery. They were in favour of absolute equality, but they could not afford to put the higher education of Ireland in the hands of priests, and he was convinced that if Free Churchmen held strongly together no Government would run the risk of wrecking its fortunes by running up a standard of Roman Catholic education in Ireland. The resolution was carried, with two protests against.

Rev. Dr. Mackennal was elected president of the National Council for next year, and the next Congress was appointed for March 14-16, 1899, in Liverpool. A United Communion Service in the afternoon concluded this interesting and inspiriting convention.

Thoughts for Parents.

Gal. v. 22.

LONG-SUFFERING (PATIENCE).

"Ye have need of patience."

God dealeth with you as with sons; that is He is long-suffering, not easily provoked.

Does your love for your child lead you to "bear all things, endure all things"?

Put yourself in the children's place, remember the time when you were young; do not expect them to be as mature as yourself, or to be able to begin life with all the experience which years have given to you.

Take time to listen to the childish griefs and sorrows. Hasty and unjust judgment on the part of parents injures children's temper. Help and encouragement they all need. Hastiness of all kinds must be avoided.

Have patience with your growing boys and girls in the transition period between childhood and maturity. Many excellent people are yet fretful, irascible, peevish, sullen—in fact, ill-tempered; not that they were born so, but because they were allowed to grow up in an atmosphere of impatience.

Watch patiently and hopefully for good in your children, and be not too much cast down by failure, "Who knows the end?"

Frances S. Hallowes.

Women and Children.—A meeting was held at St. Martin's Town-hall, Charing-cross, on Thursday, to further the objects of the Associated Societies for the Protection of Women and Children. The Bishop of London presided. Canon Fleming remarked that, while so much misery was caused by brutal husbands as was the case in the present day, such societies were an absolute necessity. Mr. F. D. Mocatta and Mrs. Malden, hon. secretary of the Mothers' Union, also supported the claims of the societies.

Railway Mission.—A conference of workers from branches of the Railway Mission in the Cardiff district took place in the Cory Memorial Hall, Cardiff, on March 7. Meetings were held in the afternoon and evening, presided over by Mr. Richard Cory, who expressed his deep interest in the mission, and said it deserved the hearty support of all who travel by rail. Encouraging reports of progress and blessing in the work were given by Christian railway men from various branches. Rev. Henry Dening, of Bristol, and Mr. R. Nixon, general secretary of the mission, gave addresses. Gospel meetings are held at a number of mess rooms in Cardiff every week during the dinner-hour. The workers receive a cordial reception from the men, by whom these meetings are greatly appreciated. Miss Morgan, who superintends the branch, would be glad to receive help from Christian ladies who could visit the homes of the railway people or take charge of meetings.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Girl Orphans at Brixton.

IT is much to be desired that the young readers of this page should not only study the "Bible Searcher" from week to week, but get to know something of what is being done for the true happiness of the many poor and needy children at home and abroad. Last year Uncle Tom's nephews and nieces showed a very practical interest in famine orphans in India. This little article is written to tell about orphan girls at Brixton, in the south-west of London. This week's number of THE CHRISTIAN has much to say about that good man, Mr. George Müller, of Bristol, who has been such a friend to the orphan, and who has now been taken home to the presence of the Eternal Father. Mr. Müller's work was only one of many of the same sort, and among these is the Orphanage for Girls at Brixton, the kind, motherly superintendent of which is Mrs. Montague.

For more than twenty-two years now, this Orphanage has been a place of shelter and of training to fatherless girls whose mothers were very poor and unable properly to care for their little daughters. The annual meetings of Mrs. Montague's Home are always very happy occasions. In some wonderful way the chief magistrates of the City of London have been led to give a helping hand in the good work. No fewer than ten times the Lord Mayor for the year has presided at the annual meeting. So it was last Monday evening, when the present Lord Mayor, with the Lady Mayoress and one of the sheriffs of the City, came in their state carriages all the way from the Mansion House. There was quite a crowd outside to welcome them, and a much bigger crowd inside Brixton Hall, where the meeting was held.

There is so much that could be told about the meeting and the Orphanage that one hardly knows where to begin and where to end. The first place must be given to Mrs. Montague's printed speech, or annual report, which was read by one of the trustees. From that we learned that 297 girls are under care just now. They are educated and taught to love Jesus Christ, and are trained to be good domestic servants. More than 250 girls have been started out in life in this way since the work began. The report spoke of the great kindness shown by friends on all hands in providing for the daily needs of these girls; meat, vegetables, and all sorts of good things are freely given, year after year; while other friends give concerts, or make articles to be sold on behalf of the Orphanage. It only costs £12 to keep a girl for one year. Would it be possible, think you, for the young readers of THE CHRISTIAN to raise that amount in the course of this year, so that at least one girl should be fitted for the duties of life by Mrs. Montague and her kind helpers?

There were some eight or nine speeches during the evening, including the Lord Mayor's, and every speaker seemed more anxious than another to praise the work of the Orphanage and to plead for it. It was not to be wondered at, therefore, that the donations given at the meeting, added to the collection taken, ran up to the goodly sum of £234—a larger sum than has been given for some years past. But, of course, as one speaker said, the most powerful argument in favour of the work was the presence of a number of the healthy and happy-looking girls from the Orphanage, who nearly filled the big platform, and sang hymns and songs most sweetly. The Lord Mayor and Lady Mayoress must have felt well rewarded for coming all the way from the City to be present; and every inhabitant of Brixton feels quite proud of its Orphanage in Barrington-road.

Tommy's Lesson.

DEAR CHILDREN,—I should like to tell you how my patting a little rough pony, drawing a cart of vegetables for sale (his daily duty), taught me a lesson I hope never to forget.

The woman in charge of the cart and pony was pleased with my notice of him, and said he was "a good, hard-working little fellow"; and then, pointing to an elderly man who was helping her, she added, "That is the man who is kind to Tommy, and he is deaf and dumb."

Before I spoke to Tommy I was very sad with my own troubles, caused by my own fault. Tears were in my eyes and sorrow in my heart, but when I contrasted this poor man's life with mine—of how many blessings he was deprived—speech, hearing, and many comforts, and yet he could think of poor hard-working Tommy, and be good and kind to him, I felt ashamed of my want of gratitude to God for all his mercies. Dear little friends, do not forget to thank Him for the many good things He has given you. M. S.

A Letter of Thanks.

MISS PERKS, Soldiers' Home, Winchester, writes to thank the kind little friends who sent the most welcome parcel of blotters, cuffs, and pincushions. Some of them were given to sick and suffering men who had been sent home from the Indian frontier, and they began to use them by writing to their friends at once. It was a great pleasure to them to find they had been so kindly thought of by little unknown friends. The other blotters were given to men on active service, and they are now on their way to Egypt and South Africa. The soldiers appreciate these little presents greatly, and send their thanks to the kind donors.

The Bible Searcher.

RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—
(1) Those received up to Monday morning, in the next Thursday's issue.
(2) Those received later, in the one following. But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.
No Concordance may be used or help given with the answers, but the questions may be explained when necessary. No papers can be re-examined.
It is necessary that letters should be *properly stamped*; and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.
A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

No. 113 (second list).—Correct answers received from:—

A—Robertha C. and Maggie Arres-Mather, Winnie Akerman, Jacob Americana*, E. Athole*, Willie Aston*.

B—Allen Baker, Hilda Bassett, Cyril Badham*, Chas. and Myer Barnett, Leonard Bartlett, Mabel Bailey, Geo. Brand*, Elizabeth* and Janet* Black, Herbert* and Dorothy* Berry, Florence*, Willie* and Victor* Bellerby, Leonard Bentall. John and Ethel Benger, Nellie Benson, E. Biddlecombe, A. Bridges, Robt. G. and Eva* Brown, Ashley H. Bowker*, Chas. Brown*, Albert Botting*, Ernest and Herbert* Bond, John Bott*, Harry and Bertie* Butler.

C—Mary* and Willie Charles, Cicely and Millicent M. Craven, Dorothy J., and Jack J. Clarke, Daisy* and Lottie* Carmichael, Rosaline Castein,* Lily Clarke*, M. Joan Clark. Alice E. Craig*, Maggie and Jessie Carter, B. Cashford*, Lionel, Gladys, and Beryl Calvert, Ruth Coupe*, Kathleen* and Brereton Code, Evelyn Constable, Dorothy Cooper, Marion Colman, Edith Coote, Winnie* and Arthur* Cox, Irene Coppard, Edith Cole*, Annie Cooper, Dora Corrie*, Wm. and Edith Corrick, Marjorie Collins, Henry S.*, Nellie and Tom* Curr, Susie Cumbers.

D—Harold Davis*, Gordon Duncan*, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Eva Edmundson*.

F—Sibyll Fawkes, Janet Fawkes, Arthur Farmer*, Kate*, Bessie, and Mabel* Fletcher, Willie*, Ernest, and Reginald* Findlay, Lilian Fidler*, Wm. and Fanny Field, Francis Field*, Aileen and F. A. Figgis, Flossie*, Maggie*, Agnes*, and Janetta* Fullarton, Constance Furlong.

G—Stephanie Gray, Mary Glass, David Gardiner*, Margaret*, Edith and Stuart Gray, Eva Gray, Ivan Garrod*, Gertrude* and Dorothy Green, Mary*, Alfred*, and Daisy* Greenacre, Maurice Greenleaf, Minnie Giddings, Alfred Gibbs*, Hilda Godfrey, Aaron Goldencrown*, Winnie Grove, Daisy Groves.

H—Annie Hazledine*, Janie, Sandy, and May* Handasyde, Dorothy E. Harris*, Ella Hake*, Agnes and Violet* Head, Mary Herbert, Edith and Emily Hearn, Theodora Hill, Nora Hill, Florence, Stanley*, and Francie Hoyte, Violet Holford*, Margaret* and John Hogg, Marjorie Hogge, Doris and Harry Hodgkinson, Eva Hutchings, Tom, Helen, Harcourt, and May Hunter, Edith* and Mena* Hunter, Lila K. Hughes.

J—Edith Jackson*, Nellie Jelfs*, Kate G. Johns*, Lizzie Johnstone*, Dora and Dudley Joyce.

K—Eva Kalb, Netta Kay, Flossie Key*, A. C. King*, Gertrude Kingerlee, Robert, Lilian, and Marjorie* Kitson.

L—Henry* and Nessie* Laing, Arthur J. Lamb, Arthur Llewellyn, Guinefred and Elsie Leigh, Cecilia Lichtenstein*, Hannah Lovell, Norah and Edith Lowe, Murray and Grahame Lloyd, Nellie Lovegrove.

M—Marjery and Trevor* Matthews, Mary and Valerie* Maitland-Kirwan, Avie Mallory, Bruce* and Harry Malaher, Louis* and Queenie Matthews, Edith Marnham, Barbara Maconchy*, Angus McQuilkan*, Margaret J. Macphee*, Gracie* and Geo. B.* McClure, S. E. Mackintosh, Abraham, Bella*, and Thomas* Mack, Charles MacMillan*, Hilda Medill*, May C. Mills*, Dora Muir.

N—Edie* and Ernest Nash, Henderson* and Dorothea* Nathan, Herbert Newton*, Amy and Maude Nottage.

O—Maude and Eva Oakes, Lottie* and Harriette Orr, Katie and Sidney Oliver, F. Osmond.

P—Dorothy Patten*, Ada*, Willie, and Jessie* Palmer, Gladys* and Ethel* Palmer, Winnie Page*, Joanna Pearman, Mary and W. M. Penny, Ruth*, Edith*, and Grace Pledger, Louie and Nellie Peachey, Edwin Peters*, J. Ernest Pearce*, Evelyn Pechey, Eva Petter*, Daisy, May, and Vera Petrides, Walter Perryman*, Francis S. Phillips, Susabel Pim*, Isabel* and Gladys* Phipps, Ernest Poynder, Lillian and Margaret Pook, Cyril Pomeroy*.

Q—Edith and Minnie Quick.

R—Edward, Marjorie, and Herbert Rainey, Gracie and — Reeve, Nora Read, Phillis Riddle, Isabel, Jessie, and Elmina Roe, M. Stella Robertson, Olive Robertson, Mildred* and Eric* Robinson, Matilda Robinson*, Cyril and Arthur Roberts, Chas. Rudge*.

S—Kathleen Slark*, Muriel Shaw*, Dollie* and Bob* Salt, Flora Shadbolt, Bessie Scantlebury, Ruth Salmon*, Daisy Stanger*, T. and D. D. Stanier, Stuart and Ruth Scragg Hester Savory*, Chas. Saunders*, W. Stangoe*, Richard Spencer*, Agnes M. Sterry*, Frederic Seymour, Kathleen* and Douglas* Shepherd, Marie Sleigh*, Christina Simpson*, Irene Simms, E. Short*, Katie* and Nellie* Sturt, Nellie Stuart, C. Bessie Symes, Lizzie Symon.

T—Clifford Tatham, Olive Trench, Nannie* and Louie* Tibbits, Janet and John W. Thomson, Barbara Thorp, Nellie*, William, and Katie* Thomson, Frank and Herbert Tomkins, Harry Thompson, Alice Truelove*.

U—Bessie* and Arthur Unsworth.

V—Gertrude Vellacott, Dorothy Vigers.

W—Dorothy Warner, Ronald Watson, Ethel Walls, Stewart Watson, Jessie West, Thomas and Bertie Weddell, J. Wm. Wheeler, Mabel* Wheeler, Pollie Wiggins, Pringle Wilson, Florrie White, F. Wilson*, Maggie Wight, Gladys Whiting*, A. and Wilfred Wright, Ernest and Kathleen White, Edie Whiting, Chas. Williams, Edith* and Ruby Wilkins, Eva Winpenny, Annie C. Wood*, Evelyn H. Wood, A. Yeo.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (114).

1. John the Baptist bare witness of Jesus Christ and baptized. (John i. 15-28.)

2. That he was "not the Christ." That he "saw the Spirit descending from heaven like a dove, and it abode upon Him." "That this is the Son of God." (John i. 20, 32, and 34.)

3. Andrew brought his brother Simon Peter, and Philip brought Nathanael. (John i. 41 to 48.)

4. Jesus reproved the people of buying and selling in the Temple, saying, "Take these things hence; make not my Father's house an house of merchandise." (John ii. 15 and 16.)

5. He called his body a temple. He said unto the Jews "Destroy this temple, and in three days I will raise it up." (John ii. 19 and 21.)

6. (*a*) Said to Philip by Jesus when He called him to be his disciple. (John i. 43.)
(*b*) Jesus said this to Nicodemus when he came to Him at night. (John iii. 12.)
(*c*) Said to Nathanael when he acknowledged Jesus to be the Son of God. (John i. 51.)
(*d*) Jesus said this to his mother, at the marriage in Cana of Galilee. (John ii. 4.)
(*e*) Said to the woman of Samaria when Jesus was revealing Himself to her. (John iv. 24.)
(*f*) Jesus said this to his disciples when they begged Him to take food. (John iv. 34.)

Correct answers (first list) received from:—

A—R.*, Theodora*, and Ernst* Aldwinckle, A. Rose Anton, Violet Ashworth*.

B—Edith Ballard*, Herbert Braddon*, Edith Bensted*, Florence, Victor, and Willie Bellerby, Mabel Birney, Phyllis Boyd, Beatrice, Nellie, and Gertrude Brookfield.

C—Lois M. Craven*, Eleanor Chance, Millicent Craven, Wm. E.* and John* Clarke, M. Joan Clarke, Irene Coppard, Evelyn Constable, Ida Cole.

D—Ruth M. Dawson*, Ralph and Dorothy Daintree, Nellie Dowsett, Kittie, Violet, and Ivy Donaldson-Selby.

E—Stuart Ellacott*, Sarah Evans.

F—Maude Fawcett*, Chas. Faillettaz, J. A.* and Eric* Field, Ethel Fielder*.

G—Clarice and Bertie Gale, Gertrude Green*.

H—Edith Harris*, Nellie Hatchett, Dorothy* and Evelyn* Hewer, Byres Hill, Harry and Doris Hodgkinson, Joshua and Dorothy Hughes-Games.

I—Gladys Isaac*.

J—Agnes Jones.

L—Sidney, Edward*, Henry*, and May Law, Blanche Lindup*, Nellie Lockhart.

M—Margie and Gracie* Marston, Geo. Macdonald. Reginald Measor*, Eva Monti*, Lewis and Owen Morice, Arthur* and Evelyn* Moir, Annie E. Moule, Beryl Mather*.

N—Eleanor Noel.

O—Arabella Onslow.

P—Nancie Parker, Ethel and Gladys Palmer, Kathleen and Ethel* Pasley, Alice M. Palmer, Myrtle Perry.

S—Margery Smart, Violet and Chris Salvesen, Ada M. Spencer*, Frederick* and David* Seth, Kate Smith, Florrie Smith, Jessie* and Ethel* Snowball.

T—Frances Taggart*, Violet and Olive Tritton, Peveril and Laurence Turnbull.

W—Edie Whiting, Cecile*, Phillis* and Noel* Wright, Mary Wright, W. H. Williamson*.

Foreign list.—Correct answers received from:—

No. 105. Cuckoo Lister*, Alice M. Henderson (Jamaica). **No. 108**. Alice M. Henderson, Maria H.* and Cuckoo Lister (S. Africa). **No. 107**. Launcelot M. Knight (Texas), Janet Garrett* (Kimberley), Jean McNicoll Scott, Henry and Annie Baillie (Canada). **No. 108**. Henry and Annie Baillie, Jean McNicoll Scott. **No. 109**. Queenie* and Llewellyn* Dale (Bombay). **No. 113**. Nellie Sery (France).

THIS WEEK'S BIBLE SEARCHER (No. 115).

1 Sam. xxv—xxxi.

1. (*a*.) Who dwelt in Maon; what was his character? (*b*.) How did he treat David?

2. (*a*.) Who was his wife? (*b*.) How did she behave to David?

3. (*a*.) What happened in the wilderness of Ziph? (*b*.) What did David say in reply to Abishai's request?

4. (*a*.) What town did Achish give to David? (*b*.) How long did he remain there?

5. (*a*.) Who invaded Ziglag during David's absence; how did he overcome them? (*b*.) What arrangement did he make about the spoil?

6. (*a*.) Give a short account of Saul's death? (*b*.) Where was he buried?

Children under TEN do (*a*) 1, 2, and 6; under THIRTEEN, (*a* and *b*) 1, 2, and 6.

Personal.

EVELYN H. WOOD.—Please post your paper to reach me *at the latest* by first post Thursday.

NELLIE BENSON.—If you want to belong to the Scripture Union write for a form of membership to Mr. Bishop, 13A, Warwick-lane, E.C.

ISA KAY.—You all made the same mistake in (*f*) of this last week's Searcher; the answer was in the *last* half of the verse.

ALFRED GIBBS.—So glad you are joining. Your paper was correctly done, and I gave you a star, as your writing is neat.

THEODORE WOLFE.—It was a pity you answered (*e*) wrongly. All who are thirteen years of age and over answer the whole of the Searcher. There is no limit as to age for those who answer the weekly Searcher, but for the Prize Competition the age is limited to twenty.

FREDERICK CHISHOLM.—Your paper was, unfortunately, incorrect, otherwise you would have found your name under "C" of the Correct List.

LUCIE HOURDAIN.—Am glad you and your friends are joining the Searcher. Unfortunately your answer to (*f*) was incorrect.

DOROTHY AND EVELYN HEWER.—You will find, by looking at the key, you made a mistake last week.

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun.	Mar.	20	*John* xi. 32-46	Th.	Mar.	24	*John* xii. 37-50
M.	,,	21	,, xi. 47-57	F.	,,	25	,, xiii. 1-19
Tu.	,,	22	,, xii. 1-19	Sat.	,,	26	,, xiii. 20-38
W.	,,	23	,, xii. 20-36				

Children's Special Service Mission.

Mr. Hutchinson, *Bell Busk, near Skipton*, to March 21 *Hellifield*, March 21; *Edwalton, near Nottingham*, March 22; *Parish School, Tunbridge*, March 23-24; *Canonbury*, Mar. 29; *Lavender-hill*, March 30. Mr. Josiah Spiers, *Box, Wilts*, to March 31; *Perth*, April 14-29. Mr. Arrowsmith, *Leamington*, March 22; *Doncaster*, March 23; *Appleby*, March 24-April 4. Mr. J. S. Tyler, *Birmingham and neighbourhood*, March 18-31. Mr. Hankinson, *Gloucester*, April 16-25. Mr. J. H. P. Cutting, *Dudley*, March 27-April 3. Mr. E. Hughes, *Clerkenwell*, March 21-25; *Trinity Schoolroom, Finchley-road*, March 31. Mr. Stentiford, *Harvey-street, Hoxton*, March 19-27. Mr. J. E. Collier, *Enfield Town*, March 28. Rev. T. Longstaff, M.A., *Kimberley*, March 23-31. Mr. Callender, *St. John the Evangelist, Penge*, March 19-28.

TWO SPECIAL CONFERENCES of Local Secretaries will be held (D.V.) on Thursday, March 31, in *St. Martin's Hall (Small Hall), Charing Cross*, afternoon 3; evening 6.30; chairman, Mr. E. T. M. Dennes

NINETEENTH ANNIVERSARY of the Children's Scripture Union will be held (D.V.) on Friday, April 1, in *Exeter Hall, Strand (Large Hall)*, afternoon at 3, Rev. E. A. Stuart, M.A., will preside; evening at 6.30, Rev. J. W. Hacker will preside.

The Evangelistic Field.

MR. C. INGLIS AT NEW BROMPTON.

An eight days' mission has been held at New Brompton, Kent, from Feb. 26 to March 7, by Mr. C. Inglis, being the first part of a united mission arranged by the Free Church Council to be held in New Brompton, Rochester, and Chatham. Special prayer meetings were held, and a house-to-house visitation made.

The mission began by a reception, when Mr. Inglis met the workers on Saturday night, and addressed counsels and suggestions to help them during the mission. The evangelist visited all the Free Churches. From first to last an earnest and enthusiastic spirit characterised the large audiences that gathered to hear the Gospel. The churches were filled with prayerful Christian men and women, and anxious seeking souls.

The manly, straightforward addresses of the evangelist were greatly appreciated, a special feature of the mission being the large number of men who came to the services.

The clear exposition of the truth of the Gospel, the bold denunciation of sin, the heart-stirring appeals, and the tender pleadings with sinners, were greatly blessed by the Holy Spirit, and a large number of souls were converted—many of them remarkable illustrations of the power of the Gospel to reach the hardest heart and save the most daring sinners.

On two Sunday afternoons services were held for young people. Crowded audiences gathered to listen to the earnest words of the evangelist, and he used the opportunities to the best purpose and with the happiest results. His pathetic appeals were listened to with marked attention, and at the close of each service the inquiry-rooms were filled with anxious seekers after Jesus Christ.

On the last evening Mr. Inglis gave a lecture, "Round the World in Eighty Minutes," illustrated by limelight views. An attentive audience that crowded the capacious building in every part was deeply interested in the lecturer's account of his travels and experiences as an evangelist among Indians, aborigines, and peoples of many lands. This closed a series of meetings that will long be remembered with joy and gratitude to God.—W. B.

MR. W. R. LANE AT KIDDERMINSTER.

This well-known evangelist has concluded an eight days' united mission in this town, arranged by the Free Church Council; and never before in its history has the town been more deeply moved. No efforts had been spared to make the services known, and all who united in the special effort testify to the deep impression that has been created. Special meetings for prayer were held before the mission began, and on the first Sunday the Town Hall was packed, hundreds being unable to obtain admission. The interest grew and deepened as the mission advanced, and on the Friday night it was found necessary to hire the Corn Exchange, a building adjoining and opening into the Town Hall. Between the doors communicating with the two buildings a temporary platform was erected, from which the evangelist addressed the vast gathering. It was estimated that at least 1600 persons were present; for twenty-five years no meeting of political or civic interest in the town has drawn together such an assembly of eager listeners. Mr. Lane's addresses are carefully prepared, clothed in choice language, and marked by great directness and power, combined with intense earnestness. Thus he is enabled to hold his audiences in rapt attention to the close. Hence we have had wonderful blessing. Over 300 persons have given in their names as professing conversion, and hundreds of Christian workers have received fresh power. The men's meeting on Sunday afternoon was a memorable one, the great hall being packed from floor to ceiling. The following is taken from a local newspaper, descriptive of the mission from a journalist's point of view:—

"Usually one associates with missions of this kind a good deal of nervous excitement and passionate declamatory appeal. Mr. Lane does not adopt these methods. He has a fine commanding appearance, and a sonorous voice which even in its softer tones penetrates to every corner of the hall. His views on religious matters are of the sturdy Evangelical type. He is evidently a man of wide and general reading, and while he seems to be thoroughly familiar with all that has been written upon the 'higher criticism,' he has remained unaffected by its spirit, and ably vindicates the teachings of the orthodox school. He is an earnest magnetic speaker. His style of address is quiet and authoritative; and he clothes his thoughts in well-selected words, and with a glow of eloquence and burning conviction which make a profound impression upon his hearers. He treats his subjects in a fresh and attractive manner, free from the conventional style of pulpit utterance, making use of story and incident to illustrate and drive home his points."

Many prayers will follow our friend, and all the ministers unite in ascribing praise to God for the marvellous blessing that Mr. Lane's visit has left upon the churches. Rowland Sturt, Hon. Sec.

MR. JOSIAH NIX AT ANFIELD, LIVERPOOL.

It is some years since a special mission was held at Anfield Wesleyan Chapel, which stands in the midst of a large artisan population. The oldest members say that they have never witnessed such scenes as those that have transpired during the ten days' mission conducted by Mr. Josiah Nix. The preparatory prayer-meetings, led by the pastor, Rev. F. Church, were well attended and full of power, and the whole band of workers entered into the work with good spirit.

The congregations were large, and on the last Sunday the place was crowded. Mr. Nix employed most effective methods of reaching the consciences and touching the hearts of the people; but he never failed to ask God to save them in his own way. At all times he gave the glory to God and left the responsibility of the service with Him.

The first meeting, held on Saturday, February 26, was a time of great spiritual power. After an exhortation to workers on the first Sabbath morning, Mr. Nix directed his addresses to the necessity, simplicity, and reality of conversion; while he constantly reasserted that the best test of true repentance must rest on a ceasing to do evil and a learning to do well. Every service was full of brightness and tenderness, and every truth uttered was plainly enforced by earnest and powerful appeal.

Many children were brought to the inquiry-room by parents and teachers, and the hearts of converted children were gladdened by their parents' conversion. Masters and mistresses had the joy of leading servants to Christ, and servants were used by the Spirit to lead employers to the Saviour. Wretched victims of strong drink signed the pledge, and many found pardon; others who had been dragged down and down by bad company were enabled to snap the chains asunder. The widespread influence of the work is seen in the fact that out of the 370 young people and adults who professed to be converted, upwards of 100 attended other churches in the neighbourhood.

The last Saturday evening was devoted to the subject of total abstinence, when 213 persons signed the pledge. Perhaps the most striking and memorable one of the series was that of the closing Monday night. The condition of admission was the production of the quarterly ticket of membership, the convert's ticket, or one given on the personal request of the holder made at the vestry. Although this rule was strictly carried out, the chapel was soon filled. During the evening many took the pledge and made their peace with God, and all were greatly profited by the missioner's practical address, in which he insisted on the necessity of a careful study of the Word of God, much prayer, and constant witness-bearing as the means of spiritual health and growth.—F. C.

EVANGELISTS' MOVEMENTS.

A deeply interesting and most encouraging fourteen days' mission has been held in Enfield by Mr. Monro Collings, who came as a stranger; but from the first God's hand was with his servants, and night by night the Word preached was with much acceptance and power, and with many signs following. Believers have been refreshed and roused up to carry the glad tidings to the unsaved around them. Backsliders have been restored, neglecters of the house of God have been reached, and numbers of all ages have come forward to seek and find the Saviour. Earnest prayer is now needed that such may be "kept by the power of God through faith unto salvation," and that Mr. Collings may be still more abundantly blessed of God.

Probably never before has Waterloo, Liverpool, witnessed such an audience as assembled in St. Andrew's Presbyterian Church (Rev. John James Muir) on the closing night of Mr. Henry Thorne's mission there. After the seats were overfilled with people, chairs were brought in from the hall and placed in the aisles and in every available space. The audience listened in rapt attention to a most interesting story, and the testimony of the sufficiency of Christ at the close evidently made a deep impression on an audience composed of very heterogeneous elements. Both the afternoon Bible readings and the evening services gathered in their quota of fruit.—J. J. M.

The winter months have scarcely passed, but the racing fraternity cannot wait; the fever of gambling burns in their breasts. The Monmouth races are among the first of the season. Under the auspices of the Open-Air Mission, Mr. Gerald Coultas, of Barry Dock, started for the scene of battle early on Thursday morning, the train being crowded, and the very air seemed polluted with the vile blasphemous language of the gamblers. Reaching Monmouth, he began, after prayer and counsel with a few Christian friends, the attack. Suitable tracts were given, and an open-air meeting was arranged at night in the Market-place. The people stood listening to the words of life. The incursion of the motley crowd which the races bring to Monmouth causes much grief to the Christian friends, as many of the young people are led away with the excitement. The visit was not only used in arresting the careless, but the local Christians were refreshed and cheered by the counter-attraction of the Open-Air movement.

At a meeting held at the Y.M.C.A., Bristol, an Evangelistic Cycling Club was formed from the amalgamated clubs of the Bristol Wesleyan Mission Band, Union Cycling Club, and the Christian Cyclist Union, who have for some time past been conducting open-air and indoor services in the towns and villages in the neighbourhood of Bristol. This club being unsectarian, Christian cyclists who would like to co-operate in this work will be most heartily welcomed, as there is great scope for mission enterprise in this direction; and owing to the marked and encouraging results already seen, a National Christian Cyclists' Union has been formed, the Evangelistic Cycling Club being the head centre for the Bristol district. Further particulars may be had from the hon. sec., Mr. Silcox, Sefton Lodge, Surrey-road, St. Andrews, Bristol.

At Brunswick Chapel, Liverpool, where Rev. Thomas Waugh conducted a very successful mission three years ago, he has just held a short mission, finding, to his joy, that most of the converts are still holding fast; some have become local preachers, and many are engaged in Christian service. The present mission was largely worked by those who then received blessing. The week of prayer, conducted by Rev. S. H. Hallam, was a great blessing. Brunswick Chapel was crowded on Sunday evening. The mission was continued on Tuesday and following days by Miss Cook, and her helper, Miss Fisher. Their addresses were very impressive, and there were many tokens of blessing.

A mission has been held in Gayton, King's Lynn (Feb. 20 to March 4) by Mr. Ralph Williams, of the Evangelisation Society, and God's blessing has indeed rested upon it. Believers have been refreshed and strengthened, souls have been awakened, and there were those who made a profession of faith in Christ. The meetings were largely attended by all denominations, the mission being a united effort on the part of all sects for the salvation of souls, and we praise God for the blessings vouchsafed by Him.—F. T. H.

Mr. Ernest Bailey, of the Evangelisation Society closed on Sunday a fifteen days' mission, in Magdalen-road Mission Hall, Oxford, which has been a time of great blessing to many. On the three Sundays the hall was very full. Last Sunday night many testified to the blessing the Mission has been to them. All the addresses were full of the Gospel, and practical. We are looking forward to reaping much fruit from the services.—H. C.

Very successful evangelistic meetings have been held at Donaghmore by Mr. Jackson; similar services have been held at Kilkenny Methodist Church, by Rev. A. Knox, of Carlow.

Rev. J. Manton Smith, who has conducted evangelistic services in Toronto for some weeks past, has left for New York, where he is now holding special services.

From February 27 to March 10, Rev. J. Baird, a U.P. evangelist, conducted meetings in Dalmeny-street Church, Edinburgh. One hour each evening was devoted to the children and to interesting and impressive lessons drawn from the "Pilgrim's Progress," illustrated by limelight views. The children crowded into the building so that over 1200 would sometimes be present. The adult meetings grew in interest and attendance, and have not been without signs of blessing.

A fourteen days' mission has been concluded by Mr. Wm. Smith, at Scoutbush, near Carrickfergus. This is his second visit this year, owing to the great work of grace and manifest tokens of blessings during his first mission in January. The meetings have been large and fruitful, God having blessed his Word to the salvation of souls and the edification and strengthening of believers.

Mr. Thomas Hogben has concluded a ten days' fruitful mission at the Gosport Seamen's Bethel. We praise God for the conversion of sinners, the restoration of backsliders, and the spiritual quickening of his own people.—S. A. C.

A month's mission has been held at the Dalton-in-Furness Bible Christian Chapel by Rev. W. T. Down. The services were well attended, and many persons have come out on the Lord's side. Prayer is asked for continued blessing.

Mr. A. E. Knight, of the Evangelisation Society, has concluded a series of special services at Berkley-road Chapel, Chalk Farm, in which many evidences of Divine blessing have been granted.

Tiffin, Ohio, has recently been the scene of an earnest and far-reaching Gospel mission, held under the auspices of eleven of the leading churches of the city, and conducted by Major Whittle. A grand work of grace has resulted, both in the lives of professing Christians and among those who were enemies of Christ. A local paper writes of the mission: "It was quite an experiment to attempt to bring eleven churches into a union evangelistic movement. These churches represent such varieties in doctrines and methods in polity and policy that many predicted the utter failure of such an experiment. The pastors, however, felt that it could be successfully accomplished. Their feeling was that, for the general good, denominational differences should, for a time, be subordinated, and all churches should unite under the leadership of an evangelist well known for ability, experience, wisdom and consecration unto his work. Major Whittle has been in Tiffin for two weeks and he is accomplishing the very results yearned for by the pastors, *i.e.*, quickening the consciences of church members, giving them higher conceptions of the privileges and duties of Christian life, and producing desires for fidelity in service that will yet result in having all the churches attempting larger things."

The Weaver Bros., Liverpool, March 19-Apr. 1.
Sergeant Pullinger, Holdbrook, Ipswich, Mar. 20.
Mr. Monro Collings, Fakenham, March 20-April 4.
Mr. Josiah Nix, Walton, Devonport, Mar. 26-Apr. 4.
Mr. F. C. Spurr, to Easter, Penzance, Falmouth, and Truro.
Gipsy Smith, Kingston-on-Thames, Mar. 19-23; Rugby, Apr. 3-11.
Mr. Charles Inglis, this week at Rochester; Chatham, Mar. 27-Apr. 5.
Rev. W. Hay M. H. Aitken, in the parish church of Harwich, Mar. 12-28.
Mr. E. P. Telford, Birmingham, Mar. 13-24; Islington, N., Mar. 27-Apr. 7.
Mr. W. R. Lane, Maidstone, Mar. 13-21; Sudbury (Suffolk), Mar. 27-Apr. 3.
Mr. J. J. Sims, Merrion Hall, Dublin, during March; City Hall, Glasgow, during April.
Mr. George Clarke, this week at Wood Green, to Mar. 21; Holloway, Mar. 27-Apr. 3.

Requests for Prayer.

For the Ipswich Monthly Gatherings, March 21.

For fourteen days' mission, Tower-street Chapel, Bristol, by Mr. F. Holmes, from March 20.

For an eight days' mission, by Miss Gill, at the Baptist Chapel, Redditch, commencing on March 20.

For blessing on the special services for young people and adults, now being held at Axmouth, S. Devon.

Praise.—For spiritual success at the Whittlesea Mission.

Praise for God's blessing on three weeks' special meetings at Colyton, Devon.

Missions to Seamen.—The Duchess of Westminster presided, on Thursday, over a special meeting of the Ladies' Association of the Missions to Seamen, at Grosvenor House, to discuss plans and organise arrangements for the purpose of securing increased funds for the augmented work of the Missions afloat and ashore.

The Y.M.C.A.

The annual meeting of the Alton (Hants) Association was held on Thursday evening, and was attended by several clergymen and ministers.

Mr. J. Stuart Holden sends home most encouraging accounts of the tour he is making in the interests of the Y.M.C.A. work in Egypt and Palestine, at the instance of the English National Council. In several centres, small bands of young men have been formed, which it is believed will in a short time develop into useful associations.

The committee of the Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, are being much encouraged by the testimonies as to help received from the Association by many who are leaving Paris at this period. The winter's work is flourishing. Sunday attendances are beyond all past averages. Evening family prayer (a new feature) is being found a means of much blessing.

The City of Dublin Y.M.C.A. have issued their forty-eighth annual report, which shows a large increase in their membership. They began their year with £30 in debt and closed with £25. They are making a special effort to wipe out the £1500 still due on the new building, etc. No week passes but young men are professing to trust the Saviour, and a large number of Roman Catholics are attending the meetings and inquiring the way of salvation.

In connection with the present crusade against social evils of the day, a demonstration was held in Fulham Town Hall, on Tuesday last week, Sir C. E. Bernard, K.C.S.I., presiding. Over 800 people were present, and the meeting was of a most impressive and solemn character. Though for both sexes, the speakers dealt wisely and well with their subjects. Prebendary Webb-Peploe was peculiarly impressive on Impurity, Rev. W. H. Allen on Intemperance, and Rev. H. J. Shirley on Gambling.

The chairman of the North-Eastern District Union Council, Mr. H. Crawford Smith, and Mrs. Smith, of High Cross House, Newcastle-on-Tyne, on Wednesday evening entertained at a social gathering at the Sunderland Association a large number of the members and associates and friends. Mr. J. C. Moor acted as chairman, and, in the course of the evening, Councillor Crawford Smith expressed his deep interest in the work of the associations, and particularised the district work as providing a link of mutual help and interest between the different associations.

The second South African Conference of Y.M.C.A.'s has just taken place, at Cape Town, delegates attending from that important centre and from Kimberley, Queenstown, Oudtshoorn, Stellenbosch, Pietermaritzburg, Durban, and Johannesburg. The business extended over three days, and was presided over by the Hon. Henry Bale, Attorney-General of Natal. Many subjects affecting the well-being of the work were discussed; and the proceedings included a men's demonstration upon the subject of "the trinity of evil," gambling, intemperance, and impurity.

The annual meeting of the Cardiff Association was held on Wednesday evening; Mr. Sidney Robinson presided. Mr. Walter Price, the secretary, said that the work had been carried on amid difficulties, but they had progressed. At the end of 1896 the membership of the branch was 325, and at the end of 1897 it was 507. Mr. T. M. Heywood said that the current accounts showed a deficit of £250. Mr. Robert Cameron, M.P., expressed his thankfulness for at least one work that the Y.M.C.A. had done—to break down the prejudices of denominationalism.

Mr. H. E. Coleman, general secretary of the Anglo-American Association in Honolulu, writes: "The past year has been very successful for the work. Fully £100 more was taken in membership fees than in any other year of the Association, and now the total enrolment is nearly 400. Meetings for men only have been instituted for Sunday afternoons. A committee visits the ships in the harbour (numbering during the busy seasons twelve or fifteen) on Sunday morning, regularly, taking reading matter to the sailors, with invitations to the Association reading-room and meetings. A Bible-class has been conducted on Sunday evenings with good attendance and gratifying results.

The annual public meeting of the Coventry Association was held on Tuesday last, under the presidency of the Mayor (Dr. Webb Fowler), who commended the Association to the citizens as an institution deserving encouragement and support. Canon Fleming gave a stirring address on the general aims and scope of the Association. Rev. Hugh Price Hughes followed with a rousing address, in which he urged open warfare against the most glaring vices of the age. The report revealed marked progress of the Association from forty-eight members to 270, in addition to sixty transferred elsewhere. The religious work has been marked by much blessing.

Letters to the Editor.

IS THE HOSPITAL SAFE?

Sir,—May I call attention to a serious danger threatening the patients in hospitals? Daily it becomes more clear that the practice of experimenting on living animals leads to experimenting on poor and friendless human beings. And daily it becomes clearer that these latter experiments, so common abroad, are approved by a certain circle in the medical world among us in England.

Quite lately Professor Sanarelli, of Monte Video, gave a lecture, stating how, after a lengthy series of experiments on many animals with yellow fever, he proceeded to carry on the same experiments on poor friendless human beings. He told with pride how these poor creatures had developed all the symptoms of yellow fever, even that of "final collapse" (that means they died), thanks to the "potent poison" he had concocted in his laboratory. One of our English medical papers hailed this as "opening up the possibility of devising new and hopeful methods of treatment"; while another spoke of "the thoroughness, patience, and courage with which the young physician had broken ground in a difficult and dangerous field." This is where experimentation on living animals, *alias* vivisection, is leading us—to the approval of experiments which an American paper, though also greatly sympathising with Professor Sanarelli, nevertheless stigmatises as "scientific murder."

In face of the statement contained in the last report of the inspector of vivisection in England that "the large increase of inoculations and allied experiments which has been noticeable for the last few years is likely to continue"; and considering the attitude of mind which familiarity with experimentation on living animals undoubtedly fosters, it is not too much to say that if we value the safety of the community the sooner we make it illegal for medical men and physiologists in England to indulge in such practices the better it will be for us. No man is so good but that he can be corrupted, and what this work has already done with men's hearts and minds, we see in these yellow fever experiments. Already we hear ominous whispers that even here in England all is not as it should be, but that the vivisecting laboratories are re-acting on the hospital wards. However this may be, such work as Sanarelli's would not yet be tolerated by the English public. By prohibiting vivisection we shall go far to render it for ever impossible. C. J. W.

THE LATE MR. J. R. HALL.

Dear Sir,—I well remember the prayer meetings held on the Saturday evenings at the late Mr. J. R. Hall's house at Stratford. Among those who prayed and gave testimony on those occasions were the three gipsy brothers Smith. Since leaving Stratford, I have spent three years in the Bristol Theological Institute, and nearly sixteen in the Congregational ministry, but the savour of those strengthening Saturday prayers is sweet to-day. Like many others, I can say it was good for us thus to remember our own approaching Sunday labours, and the work of home and foreign brethren in their several spheres. Echoing the words of your article, my prayer is that the Church may find "many workers of the same type." From those days of the seventies until the present hour, I have found much stimulus from your valuable weekly record of Christian work.—Yours faithfully,

H. J. Bayley.

The Manse, Long Stratton.

Befriending Young Servants.—A meeting was held on Wednesday afternoon at Monkswell House, Chelsea-embankment, on behalf of the Chelsea and South Kensington branch of the M.A.B.Y.S. Association. Rev. Gerald Blunt, rector of Chelsea, presided, and, in opening the meeting, remarked that this philanthropic institution was started nearly forty years ago, its primary objects being to befriend girls brought up in the metropolitan pauper schools when placed out in service, and to form a centre for a number of girls more or less friendless. Mr. William Chance, secretary of the Central Poor Law Conference, stated that there were at present under the care of the Association 7,134 girls, 2,857 of whom came from Poor Law schools, 910 from charitable institutions, and 3,367 were local girls. The Association had a central committee, thirty-one district committees, 1,025 visitors, and twenty-one training and lodging homes; it was connected with twenty-one Poor Law schools, and under its care were nearly 4,000 Poor Law girls. He appealed for more helpers and for increased financial support. Viscount Morpeth, Rev. Dr. Ridgeway, Mrs. Westlake, and Miss Warry also spoke in commendation of the work of the Association.

Items of Interest.

HOME.

East London Hospital has received Her Majesty's annual donation of 20 gs., and the Irish Ladies Distress Fund £10.—The Royal Naval Fund has made sundry grants of money to widows and dependent relatives of seamen and marines.

Early closing is on the increase in the fashionable centres of London; but in the East-end the hours of shop assistants range from eight in the morning till ten o'clock at night, and twelve on Saturday. Something practical ought to be done to remedy this excessive toil beyond the Wednesday or Thursday early closing.

It has been wisely resolved that from the balance of the relief fund raised for sufferers by the Cripplegate fire, £795 shall be devoted to the Metropolitan Fire Brigade Widows' and Orphans' Fund, and about £300 to local charities in the Ward of Cripplegate.—The Maidstone Fund for the benefit of sufferers from the typhoid epidemic needs much augmentation before adequate provision can be made for widows and orphans.

Since December 30 there has been contributed to the Manchester Fund for the relief of distress in Ireland nearly £7800.—For the relief of sufferers by the recent boating disaster off the Norfolk coast nearly £550 have been raised.—The committee of the Sailors' Orphan Girls' School and Home, have agreed that six of the children, being girls between the ages of six and twelve years, left orphans by this sad calamity, shall be received into the Home at once without election.

Notwithstanding the difficulty the National Lifeboat Institution had to contend with last year in rebutting unfounded charges against its administration, good progress is recorded.—Scholars attending Jewish Schools have raised funds to purchase a new lifeboat, the "Michael Henry," to replace the old boat at Newhaven.—At a function held at Grosvenor House, when the Duchess of Westminster presided, Missions to Seamen were considered by the ladies branch, and methods of help adopted.

FOREIGN.

A fresh insurrection has broken out in the Philippines. Fifty-three Spanish soldiers were killed.

There has been an outburst of fanaticism among the Jews in Jerusalem. Fearful curses against the missionaries have been posted up in different places.

The Governor of Kirman, Persia, has besieged and taken Fanoch Fort, fifty miles from Geh.—Order is expected to be restored in Baluchistan in a short time.

To improve the condition of the Church in Ontario, Canada, the Archbishop of that city has appealed to the churches of Great Britain to raise a jubilee commemoration fund of £25,000.

America and Spain.—The war cloud is dispersing. The new Spanish Minister to Washington declares it to be his mission to maintain and draw closer the most friendly relations between Spain and America.

Portugal.—Notwithstanding public protests, the Bill for the conversion of the External Debt has passed the Chamber of Deputies. To secure its passage through the Chamber of Peers it is expected new Peers will be nominated.

Austria.—Count Thun's Cabinet contains representatives of Poles, Czechs, and Liberal German landowners. Fears are expressed as to a policy of pacification under the existing franchise.—It is reported that the new Ministry will deal energetically with any attempts to obstruct parliamentary settlement of the Czech question.

Africa. — The news is reassuring that the Governor of Lagos has been cordially received at Ilesha, the stronghold of Bariba, by the king and people.—The rising in the Central African protectorate has been quelled. The rebel chief Mpseni has surrendered. The Transvaal Government is negotiating for a loan of £2,500,000, which will be underwritten by the Netherlands Railway Company and the Dynamite Company.

Korea.—Discord prevails in the Korean ministry, concessions to Russia being feared.—Some friction has arisen between Russia and Korea in consequence of "the want of favour" shown to the Russian Customs Commissioner and the Russian Military Instructors.

China.—Russia is still pressing her claims. On the British minister protesting against the lease of Port Arthur to Russia, the Chinese Government declared its inability to withstand the Russian demands.—The Japanese Minister at Pekin has advised the Chinese Government to refuse Russia's demands, threatening vigorous action on the part of Japan in the alternative.—Germany has obtained a concession to construct a railway connecting Tsi'man-fu with I-chau-fu. Increased facilities for locomotion will further Bible circulation and missionary enterprise generally.

The War Fever.—In Russia an Imperial ukase has been issued ordering the disbursement of 90,000,000 roubles as extraordinary expenditure for the construction of warships.—A Bill for 50,000,000 dollars has been introduced into the House of Representatives at Washington for the national defence, and unanimously passed by the Senate.—According to the Navy Estimates, England does not mean to spare expense for the increase of the fleet. There are to be under construction this year twelve battleships, sixteen first-class, six second-class, ten third-class cruisers, six sloops, four turn-screw gun boats, and forty-one torpedo-boat destroyers. What a terribly costly thing the war spirit is.

India.—Friction has arisen between the Bombay Corporation and the plague committee, both Hindus and Mohammedans resisting the new quarantine rules. This forebodes immediate trouble, which will require judicious treatment. Later intelligence says: Serious plague riots have occurred in the native town at Bombay, several persons being killed. Troops were called out.—Lord Roberts has vigorously advocated the forward policy on the frontier, so as to obtain political control over the 200,000 tribal fighting men.—The Khyber Pass is now quite peaceful, and will be opened for Afghan caravans at once.—Reports on the wheat harvest state that in the Punjaub and Sind the crop will yield 9 per cent. above the average; in the N.W. Provinces and Bengal about the average; and Bombay and the Central Provinces much below the average.—Most satisfactory is the latest news from Sir W. Lockhart. He has held an interview with a full representative jirgah of tribes on the frontier, and the prevailing feeling seems to be one of thorough submission.

Turkey.—Mr. T. W. Legh, M.P., acting on behalf of the Duke of Westminster's committee, has recently travelled through Thessaly, and finds the state of the country, on the whole, better than might have been expected. The army of occupation numbers 80,000 men.—The Prince of Bulgaria has been received by the Emperor Francis Joseph, the tension between the courts of Vienna and Sofia being at an end.

Egypt.—A proposal from Ministers and the Quarantine Board to prohibit the Mecca pilgrimage this year, in view of the plague, has been refused by the Khedive. Certain restrictions, however, have been substituted to diminish danger of infection.

In the East.—At last the Porte admits the recent outrages upon Christians at Kossovo. Nearly all prisoners have been released, and officials punished who committed the abuses.—The Turkish Government intends to build two new railway lines for military purposes.—Russia has reduced her claim for arrears of Turco-Russian war indemnity by £500,000. The Porte forthwith makes an assignment on the Greek war indemnity of £700,000.—Excellent service has been rendered the Armenian Christians in their sore distress by the Women's Armenian Relief Fund. From the industrial relief bureau at Van comes the report that a slightly increased measure of confidence has been restored in that province.

Sweden.—Madame de Ramsay, writing from Wilhelmsro, Jönköping: "Our Homes increase in number and in inmates. Peeping out among the trees the cottages make quite a village; the children are continually running in and out, and those who are most afflicted are drawn in perambulators or pass the long summer evenings on couches. I recently had the joy of opening a delightful schoolhouse. Twenty years ago 'Eliza's Skool' was burnt by a fire occasioned by sparks from the railway engine. Now we have a much larger building, which better commemorates a name that is so dear to us all at Wilhelmsro."

Home for Motherless Children.—Two years ago Mr. R. T. Smith opened in Chiswick a small home for motherless little ones, a larger one being opened last year. Now a second and additional home has been opened in Burlington-lane, Chiswick. At the inaugural meeting, Mr. Smith sketched the opening of the home in Hogarth-place two years ago, and the subsequent removal to Heathfield-gardens. Twelve children were already in the institution that day being opened, and there were others yet to come; and then what? That must be left; that Father who had directed and supplied would continue to supply all their need. Mr. Smith intimated that he wanted £650 to build a suitable home, for which they had in promises and gifts about £350. Mr. D. Tweddle (chairman), Mrs. Thorneycroft, Rev. Nevison Loraine, Rev. J. Simmance, and others spoke heartily in favour of the Home.

The Life-boat Institution.

The annual meeting of the Royal National Lifeboat institution was held on Saturday at St. Martin's Town Hall. The chair was occupied by the Duke of Leeds.

The annual report referred to the serious and unfounded charges and attacks which had for some time been systematically made and widely circulated against the management of the institution, and the life-boats and their crews, and to the results of the investigation by a Committee of the House of Commons. During the past year new sailing or pulling boats, fully equipped, and possessing every improvement in construction and gear which had been found to be desirable and suited to local requirements, had been supplied to thirteen stations. A third steam life-boat named the *Queen*, in commemoration of the completion of the sixtieth year of Her Majesty's reign, was sent to New Brighton last autumn. Steam life-boats are also being built for Padstow (Cornwall) and the neighbourhood of Grimsby. There are 295 life-boats of all classes belonging to the Institution on the coast. The total amount received in 1897 in subscriptions, donations, dividends, etc., and including the amount received from the Life-Boat Saturday Fund, was £60,002 18s. 2d., a falling off of £14,585 1s. 2d. as compared with the corresponding total of the previous year.

Addresses followed by Col. Saunderson, Sir Francis Jeune, Admiral Sir John Dalrymple-Hay, Mr. Justice Bruce, Mr. Round, M.P., and Sir Edward Birkbeck.

Distress in Ireland.

There seems to be still an immense amount of distress and misery in the south and west of Ireland. The Government relief works are wholly inadequate to meet even partially the prevalent destitution. Pitiable stories are in circulation concerning some of the people in the suffering districts. After alluding to the long distances men and women have to walk to earn at most a few shillings a week, the *Chronicle* relates the following case:—

"Anne Flannery, of Portarlin, a girl of fifteen, must do her seventy-two miles a week and fifty hours of work before she can take home her 3s. to her starving mother and sister."

To what terrible straits must the family be reduced for one of its number to undergo such fatigue and toil for a pittance of 6d. a day. *The Irish Field* relates that:—

"In little villages hidden away amongst rocky mountains whole families are reduced to a state of starvation, from which death will give them relief, unless help from outside comes, and comes quickly." May God send swift aid to these famishing households!

Irish Notes.

The Society for the Orphans of Ministers and Missionaries of the Presbyterian Church paid away in grants during the past year £712 10s., while its total income was £2537 3s. 1d.

Mr. C. Braithwaite, B.A., of Banbury, has been delivering a course of lectures in the Friends' Meeting House, Dublin, on "The New Testament: its Form, Text, and Composition," which has attracted considerable attention.

While Belfast is suffering from a want of churches Dublin is said to be overchurched, owing to the emigration of the respectable classes from the centre of the city to the suburbs, and the union of some of the city parishes is as a consequence proposed.

The income of the Hibernian Church Missionary Society has increased during the year by nearly £3000. Following as this does an increase of £2000 the year before last, it has come as a most agreeable surprise on all the friends of the society, who are devoutly thankful for this evidence of increased zeal on behalf of missions.

The Dublin Prison Gate Mission is doing a good work. The average daily attendance during the past year was 119, and at the Sunday meetings ninety-five. Forty-six have been sent to situations, and seven to their homes. The accommodation proving inadequate, another house has been taken and is rapidly being made ready for use.

Mr. Ira D. Sankey has been singing at the "Keswick" Conference held in Jerusalem, conducted by Dr. Elder Cumming and Revs. F. E. Paynter and J. J. Luce. We hope in a future issue to give some account of the meetings.

Scottish Notes.

GLASGOW CITY MISSION.

THIS Mission has been in existence for seventy-two years, and during that long period has been bringing its influence to bear upon the non-church-going and neglected masses of the city. It employs thirty-five missioners, and is based upon the conviction that there is nothing short of the Gospel which will truly solve the problem of the great cities. There are other ways by which commendable efforts are being directed towards dealing with some individual aspects of this problem; and, while such efforts are not to be depreciated, the fact remains that unless these efforts have underneath, inspiring them, the spirit of the Gospel, then, whatever the amount of the external good, they will also fail to solve the problem.

In spite of the increase in the number of churches and church agencies, it is apparent that the number of the non-church-going and church-neglecting population seems to be annually increasing. This is a fact greatly to be deplored, and one which it is impossible for Christian people to overlook.

The greatest hindrances which the missionaries have to contend with are intemperance and callous indifference towards spiritual things. The most pitiful aspect is to be seen in the apparent increase of drunken wives and mothers.

It is evident that the continued efforts of a society like the City Mission is as much needed as ever. During the past year 38,219 hours were spent in visitation; of these, 5845 in the evening after six o'clock, for the purpose of teaching the men. 4169 meetings have been held, attended by an aggregate of 208,644 persons. 62,257 visits to families have been made, 13,748 to sick, and 2813 to infirm persons.

BRIEF NOTES.

Rev. G. M. Reith, M.A., has been elected pastor of Free St. Cuthbert's, Edinburgh, in room of the late Rev. R. Forrest.

A National Temperance Convention is to be held at Dundee, Saturday, April 2, to Thursday, April 7, Lord Overtoun presiding. Several members of Parliament, as also Dr. Rainy and Dr. Hulton, are announced to take part.

The West-end Methodist Mission, Edinburgh (Rev. G. Jackson), have to vacate the U.P. Synod Hall, which they have rented since the inauguration of their work. They have secured a site in a very favourable place, and mean to build premises for their forward movement. This will include a hall to seat 2000 persons. The site and hall will cost about £30,000.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — V.R.B. W.H.H. H.C. P.G. J.J. A.C. A.E. E.P.W. A.M. F.T.H. F.C. R.S. J.R.L.H. T.J.H. J.J.M. E.P.B. T.R.A. S.W. F.C.W. J.M. A.C. J.D.M. J.R.McD. M.S. W.W. W.F.M. J.D.C. M.W.M. A.P. T.W. E. de R. M. and B. W.J.M. S.A.C. A.S.A.L. W.A.B. W.C. J.O. W.L. R.C. Miss C. A.C.S. F.S.S. I.K. H.T.N.U. Miss S. W.J.L. F.T. T.H. S.F. E.C.C. R.B. W.B. W.T. Lady E. E.C.C. A.P. W.F.M. C.L.H. C.C. C.H.S. H.R. E.A. J.B. Miss G. H.J.B. J.S. A.M. M.A.H. J.J. E.C.R. H.A.D. R.N. H.M.M.H. K.P. T.A. A.E. J.N. H.J.W. T.B.C. R.J.K. T.B. C.H.M.D. J.T. Mrs. S. F.J. L.A.S. J.B.M. P.J.B. M.M. A.W.B. E.G.J. E.C. H.M. R.H. Mrs. W. Miss B. C.H.A. Miss C. E.C. F.A.J. R.C. W.F.S. A.H. E.L. J.W. E.C. D.M.T.

Many correspondents are heartily thanked for kindly pointing out that the hymn beginning "What think ye of Christ? is the test," is by John Newton, and is found in the Olney Hymn book and several of the less known "Selections.'

APPLICANTS FOR TRACTS.—Eben. Phillips, Maynard-road Chapel, Lower-road, Rotherhithe, S.E.; Mr. Nicklin, Draper, Dorking; G. Murray, 8, Wilkin-street, Kentish Town, N.W.; O. Abba, Mission till Svenska Emigrantes, Hull, 20, Craven-street, Hull (Swedish tracts), severing connection end this month; W. D. Rannard, Lorrimore, Park-road, Sittingbourne, Kent; W. Peters, Bywell-terrace, Seaton Sluice, Northumberland; W. Hone, 93, Great Queen-street, Newtown, Dartford; Miss Cooke, The Whiting Factory, Wilton, near Salisbury; B. Brocklebank, 8, Broughton-road, Dalton-in-Furness, Lancashire; Pastor J. Onions, Bell-street, Tipton, Staffs.; E. Meddemmen, 84, Credon-road, South Bermondsey, S.E. (for policemen); G. Murray, 8, Wilkin-street, Kentish Town, N.W.; J. H. Brown, jun., 9, Albany-road, Lea Bridge-road, Leyton; A. E. Main, 17, Stevens'-avenue, Retreat-place, Hackney, N.E.; Rev. Geo. F. Harper, 2, Pleasant-villas, Walton-road, East Molesey, S.W.; Wm. T. Rae (O.B.), 17, Cumberland-road, Higham Hill, Walthamstow.

Rev. E. N. Thwaites, of Fisherton Rectory, near Salisbury, has, many will regret to hear, lost his beloved wife.

Rev. W. T. A. Barber, M.A. (Camb.), B.D. (Dublin), Wesleyan Missionary Secretary, has been selected for the headmastership of the Leys School, in succession to Dr. Moulton. This is regarded as a good appointment, as, before going to the China mission-field, Mr. Barber was a master at Dunheved College, Cornwall, and left a great reputation behind as a capable and sympathetic teacher of youth.

The Book World.

A USEFUL COMMENTARY.

It is a pleasure to call attention to the popular edition of the **Commentary for English Readers**, by various writers, and edited by Bishop Ellicott, issued by *Messrs. Cassell & Co.* When this commentary was originally published, a few years ago, we heartily commended it to our readers, as admirably supplying a definite need. The work comprises eight volumes (five dealing with the Old Testament and three with the New); but whereas at first they cost a guinea each volume, now the entire set may be bought for 30s. Those who cannot consult erudite works, and all whose books must of necessity be few in number, will find this excellent set of volumes of great service. There is a sufficiency of "Introduction," helpful comment, critical and expository, and much useful information given in excursus form. The convenience of all is served by the sacred text being presented in full. The theologians who co-operated with the Bishop of Gloucester in the production of this great undertaking were all men of standing and weight, so that in consulting the pages students may be generally confident of securing reliable information, carefully digested, and expressed in perspicuous language.

MODERN DISCOVERIES AND THE BIBLE.

As from time to time Oriental research has opened up and confirmed the sacred Scriptures we have outlined the results to our readers, and have uniformly expressed a conviction that archæological discoveries would answer many a well-worn objection, and for ever discredit the speculative criticism which has of late been in high favour no less in our own land than in Germany. We therefore welcome a work by Rev. John Urquhart largely conceived on these lines, entitled **Modern Discoveries and the Bible.** (6s. net. *Marshall Bros.*) This volume is really a sequel to the author's book on "The Inspiration and Accuracy of the Holy Scriptures"; it is confined to the period from the Creation to Abraham, and is be followed by a third volume, completing a very useful undertaking. In the volume before us Mr. Urquhart first tells the deeply interesting story of modern research, including the recovery of the languages of Egypt and Assyria; then, proceeding to give confirmations of the Pentateuch, he examines the Creation history, traditions of the Deluge, the story of Abraham, and many other subjects. Against the confident assertions of some modern teachers he places the demonstrations of men of greater weight; and whether he writes on theories of Paradise, geological conclusions, or attempts to confuse history and myth, he is always clear and interesting. The pages have had the signal advantage of being largely revised by Mr. Theo. G. Pinches, the eminent Assyriologist, of the British Museum. We trust the work will steady the minds of many whose confidence in the Old Testament has been shaken by the Higher Criticism.

A new monthly paper "for the deepening of spiritual life" is **Newness of Life.** The first two parts are varied in contents, excerpts from the writings of saints of old being combined with articles and meditations by living writers. (1d. *Office:* 85, *Queen's-road, Brighton.*)

A useful collection of testimonies to the worth of the Bible, by modern thinkers and notabilities, is that compiled by Helen S. Kennedy, with the title, **The Book of Books.** We welcome a new edition revised and enlarged, and trust the pages will be of service to many, and lead to greater attention to the Book itself. (6d. *Horace Marshall & Son.*)

A valuable addition to the excellent "Silver Series" is a translation of Köstlin's **Life of Luther,** with many illustrations from authentic sources. Of the work itself it is not necessary to say anything; the cheap reissue places a good book within the reach of ordinary readers. The engravings include reproductions of portraits and historic documents that cannot but excite great interest. (3s. 6d. *Longmans & Co.*)

The addresses delivered at the recent conference on prophetic truth, held in Lansdowne Hall, West Norwood, have now appeared under the title, **The Coming of the Lord in its Relation to Spiritual Life.** These expositions of matter concerning the hope of the Church will be read with interest and profit. To be had (price 6d.) of the Editor of "The King's Herald," Lansdowne, Park-road, West Dulwich, S.E.

A capital "Manual for would-be Christians" is **"Intent on Pleasing Thee."** By A. R. Kelley. (1s. 6d. *C. H. Kelly.*) In twenty-four short chapters the author deals with personal salvation and the life of faith and obedience. We specially commend the little work to the attention of those who would help young Christians in reference to the score of questions and issues which they often encounter with hurtful effects.

Dean Farrar's writings show remarkable variety; the latest work from his pen **Allegories** (6s. *Longmans, Green & Co.*) testifies to his versatility, but is not likely to do much besides. The opening allegory, "The Life Story of Aner," is the most interesting of the four; it exhibits a typical man under temptation and in sin, and is rich in suggestiveness. We regret to find in other allegories a distinct expression of hopes beyond the present life such as are unauthorised by the Gospel and nowhere set forth in Holy Scripture.

A truly fascinating handbook to the elementary study of botany. Mrs. Brightwen carries conviction on this point in her **Glimpses into Plant Life.** (3s. 6d. *T. Fisher Unwin.*) Out of her ample knowledge, the author describes in simple and popular language the construction and functions of plants, trees, flowers, vegetables, etc. In these approaching spring days we can imagine no more delightful recreation than a careful reading of this splendidly-illustrated book, with a practical use of the directions at the close of each chapter.

Indian history and life may well have an interest for British Christians, and it is particularly to such that Mr. T. B. Pandian addresses himself in **Indian Village Folk**: Their Work and Ways. (4s. 6d. *Elliot Stock.*) After describing the village in general, the author sketches the trades and classes of people, then deals with what in India pass for "professions," with public life and officials, and with popular amusements and recreations. There are several illustrations, and an appendix outlines the attitude of the villagers towards Western people and Gospel teaching. Archdeacon Sinclair commends the work in a brief preface.

A very suggestive little work by the late W. P. Mackay, of Hull, is **Types in Genesis;** or, The Work and Rest of God. The pages unfold and explain the Creation chapter, giving analyses, contrasts, and germ thoughts that will prove of great service to preachers and teachers. A companion volume in the same handy series is **The Second Advent of the Lord Jesus,** with Subsequent Events in Heaven and Earth; ten lectures, illustrated by a coloured chart, by John Ritchie. This is a clear and compact statement of prophetic truth, from what is called the "Futurist" standpoint. (1s. each. *John Ritchie, Kilmarnock.*)

Centuries before Augustine was sent from Rome the Christian faith was taught and professed in early Britain. So Rev. Charles Bullock, B.D., proves afresh in **Sunrise in Britain.** (1s. 6d. "*Home Words*" *Publishing Office.*) A concise and popular history of the dawn of Christianity in our island. "Whether," he says, "St. Paul was himself the first preacher of Christianity in Britain, or sent it us by others, the fact that the early British Church was at least planted in apostolic days shows, apart from other considerations, how utterly baseless was the claim of supremacy made by the Church of Rome on the ground of Augustine's mission hundreds of years after."

We welcome a second edition of **The Quakers, from their Origin till the Present Time.** By the late Principal Cunningham. (*Friends' Tract Association,* 15, *Devonshire-street, E.C.*) This compilation of Quaker annals is of special interest from the fact that its author was a member of the Church of Scotland. He was possessed, however, of the true historic spirit. One can discern in these chapters a sincere appreciation of all that was valuable and praiseworthy in the testimony of the founders of the Society of Friends, and an honest desire to give an impartial record of their development as a spiritual power in the face of opposing elements. The book is very readable in style, and this new edition will doubtless be widely welcomed.

Dr. Marshall Lang, in this "Duff Lecture for 1897," **The Expansion of the Christian Life** (5s. *W. Blackwood & Sons*), has chosen a subject of great and permanent interest in relation to missions. Previous lecturers under the same foundation had, of course, narrowed the ground, but in these able expositions of the indirect and secondary fruits of foreign mission work the author does good service to the cause. Dr. Lang shows how the Christian faith, when fully held and lived out, has influenced and permeated every department of human life and society; more than holding its own in the face of the heaviest religious systems and codes. He adopts no exaggerated tone of advocacy, but on the foundation of proved fact he builds up the structure of Christian achievement, so full of promise for the future as well as of actual manifestation in the past and present. The book forms a fine Christian apologetic, without the disturbing element of controversy.

We understand that Dr. C. Harford Battersby is engaged upon a LIFE OF THE LATE MR. PILKINGTON, of Uganda, which will be shortly published by *Messrs. Marshall Brothers.*

Among the Churches

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. F. G. Buller, of East Stoke, has been appointed to the rectory of Birch in Rusholme, Manchester.

The charge of Emmanuel, Streatham, has been offered to Rev. H. F. S. Adams, of St. Paul's, Stratford.

Rev. E. L. Reeve has been instituted to the new vicarage of St. Michael, Islington; and Rev. T. H. Steen to that of St. Matthew, Islington.

St. Barnabas, Clapham Common, vacant by the death of Rev. G. M. Claris, has, it is said, been accepted by Rev. F. W. Metcalfe, of Bournemouth.

Canon Woodward, Vicar of St. Silas', Toxteth Park, Liverpool, had a narrow escape Sunday week of being murdered in his own church by a madman.

Archdeacon Hayward, Vicar of Cirencester, has accepted the vacant Canonry of Gloucester. He has for many years been a prominent clergyman in the diocese, and the appointment is exceedingly appropriate.

At the spring meeting of the Church Association, Mr. A. S. Lamb said it would be a blessed thing if they could obtain the co-operation of Protestant Nonconformists in their endeavours to maintain Protestantism in the Church.

Mr. Kensit's methods as a militant Protestant determined to stem the tide of sacerdotalism in the Church of England have received a check from the action of the Bishop of London, who has declined to sanction any further changes in the ceremonial at St. Ethelburga's in the City.

The annual northern conference of the National Protestant Church Union is announced to be held in Liverpool on March 24. The special subject for discussion, which will be introduced by Prebendary Webb-Peploe, will be "The policy upon which Evangelical Churchmen are prepared to unite in defence of the Reformed and Protestant character of the Church of England."

"A Churchwoman" has presented to the Church Army a van for the Rochester diocese, the present van being quite unable to overtake the whole of the diocese. The Army has now forty-seven of these vans.—The Dean of Battle presided at a largely-attended meeting at the Watch-Oak, Battle, last Wednesday, in support of the Church Army work among the outcast and destitute.—The Goldsmiths' Company have voted a contribution of £25 to the Society in aid of its labour homes for tramps, criminals, and inebriates.

The Spring Conference of the Church Association and National Protestant League was held last week at the Victoria Hall, Derby. The President (Mr. A. S. Lamb) having delivered his inaugural address, a discussion on "Prayers for the Dead" was opened by Rev. Dr. Wright, maintaining that no theologian worthy of the name could say that the Old Testament upheld the doctrine of prayers for the dead. The New Testament was almost as silent, and the very few passages which were sometimes quoted had no real bearing on the controversy. The evening meeting was largely concerned with measures to oppose the introduction of the Romish mass into Reformed Churches.

Evangelical Churchmen are often somewhat dubious in contributing towards funds for building new churches. Clacton-on-Sea, however, is now urgently needing a new church, a site having been recently given by the trustees of Mr. Round's estate. The energetic vicar (Rev. H. Secley) has done much for the place by his bold and faithful defence of Protestant principles. The population increasing by leaps and bounds has caused a strain upon his health, and an additional curate is absolutely required. The Church Pastoral Aid Society has promised £50 yearly. Possibly some young clergyman of private means would throw in his lot; there is plenty of bracing air and hard work to be obtained in this pretty East Coast parish.

The Daughters of the King, an organisation inaugurated in this country last week with a meeting at the Church House, has existed for a dozen years in America. It aims at doing for women what the Brotherhood of St. Andrew — also an American organisation recently introduced into this country — does for men. Each Daughter of the King pledges herself to observe the two rules of the society, viz.:—(1) To pray daily for the spread of Christ's Kingdom among women, for God's blessing upon all members, and for the prosperity of the parish in which her chapter is situated; and (2) to make an earnest effort each week to bring at least one woman within the hearing of the Gospel and to offer at all times all possible aid to the incumbent of the parish.

Congregational.

Milton Church, Huddersfield, reports 411 members, with much earnest and prosperous work.

Five village missions are maintained in connection with Mount Pleasant Church, Tunbridge Wells.

Pastor J. Onions, after seven years labour at Tipton Staffs), has resigned, intending to join the Baptists.

St. Leonards Church reports a net increase of twenty-eight members. The new Bulverhythe Mission is free from debt.

A mission-hall is to be erected at Upnor, where services are carried on in connection with Vine Church, Rochester.

Rev. E. Hampden-Cook, late secretary of Mill Hill School, London, has accepted an invitation to the pastorate of the English Church at Dalgelly, North Wales.

The jubilee report of Pendleton Chapel, Manchester, shows a large circle of manifold activities, and indicates growth and prosperity in all the branches.

Rev. T. H. Darlow, of New College Chapel, has been appointed by the committee of the British and Foreign Bible Society to the office of literary superintendent.

Trinity Church, Reading, reports 505 members, thirty of whom were admitted during the last year. The operations of the congregation are full of activity and hopefulness.

East-parade Chapel, Leeds, reports a membership of 339, including twenty-four admitted last year. The introduction of the envelope system has proved a success, and has brought the income very nearly up to all requirements.

The Edmonton and Tottenham Church held a very happy and largely-attended annual meeting on Wednesday last, at the commencement of the twentieth year of present pastorate. Total number of members, 513; additions during the year, thirty-seven. A large number of useful agencies are in full work, including a mission hall and two Sunday-schools, Bible-classes, and Y.P.S.C.E. There is a large field for work in this thickly-populated neighbourhood.

The Lord Mayor, accompanied by the Lady Mayoress and his daughter, went on Wednesday week in semi-state to Bishopsgate Chapel, Bishopsgate-street Without, and opened a sale of work in the large schoolroom there, held for the purpose of raising funds for the renovation of the mission house, and for other purposes. Details were given showing the arduous and excellent work in progress.

Baptist.

A five weeks' mission has been concluded at Brayford, North Devon.

A ten days' mission has been held, with good results, at Hilliton Chapel, Somerset.

The annual meeting at Edith-road, Nunhead, afforded evidence of good earnest work.

Thirty-seven new members were received on Sunday week into the Tabernacle Church, Nottingham.

Rev. George Freeman, of New Southgate, has accepted the pastorate of the Westbourne Grove Chapel, and will commence his ministry on May 1.

Rev. G. Howard James, who has accepted the pastorate at Osmaston-road, Derby, has closed his ministry at Woodborough-road Chapel, Nottingham.

It is announced that Rev. W. Hackney has resigned the pastorate at Graham-street, Birmingham. It is hoped he will accept a tutorship at the Pastors' College.

Rev. E. H. Brown (late of Twickenham) has accepted the unanimous invitation to the pastorate of the Baptist Church at Wells, Somerset, and will commence May 1.

Rev. S. Pilling, late of Blackpool, has been recognised at Barry-road, East Dulwich. Revs. Peter Thompson, W. R. Skerry, Dr. Ray, Dr. Dowen, and E. Henderson spoke.

The anniversary at Ferme Park Chapel, Hornsey, showed that during the pastorate of Rev. Charles Brown the work has made rapid strides. The membership is now 463. A new chapel is about to be erected.

The anniversary of the Grays' Tabernacle has proved singularly encouraging, this live evangelistic work having been blessed to many. Stirring addresses were given by Rev. Dr. Dowen, A. G. Edgerton, and H. Trueman.

Good progress is reported at the Tasso Tabernacle, Fulham, the membership steadily rising from thirty-six in January, 1897, to 106 in March, 1898. The encouraging feature is that the increase has been through conversion and Baptism fed from the after meetings at the Lord's Day services. There is a debt of £300 on the building, and any of the Lord's servants who desire to join in wiping the debt out should communicate with Pastor Henry A. McKenzie, 65, Everington-street, Fulham.

At Rye-lane, Peckham, 121 members were admitted to fellowship during the past year, seventy-three by baptism. The total on the roll is now 869, of whom 230 have joined since Mr. Ewing commenced his ministry two years ago. A special feature of the year's work has been, in addition to fully maintaining all the usual missionary contributions, in the sending into the foreign mission field Mr. A. G. Adams, who will be entirely supported by the church. The home missions at Relf-road and Summer-road closed the year financially stronger than ever before. The church is now contemplating a fresh effort towards helping the sick poor of the neighbourhood.

The fifteenth Year Book of Woodberry Down Baptist Church (Rev. G. Hay Morgan) indicates continued prosperity in membership and finance. The membership has increased by thirty-one, giving a total of 628. The total receipts for the year were £2407 12s. The endeavour to clear the debt in the past two years has resulted in paying off £1490, leaving only £1000, and this it is hoped will be cleared during the current year. Prominent among the societies in connection are a large Sunday-school of 594 scholars with sixty officers and teachers, a flourishing band of hope, with gymnasium for the boys and musical drill for the girls, Bible-classes, Christian Endeavour societies, junior and senior, home mission, with a mothers' meeting of 200 members, also several clubs and working societies. The contributions to the Baptist missionary and Zenana Mission amount to £205.

Methodist.

Rev. Dr. R. Swallow, President of the U.M.F.C., hopes to return to his work in Ningpo, China, in the autumn.

Rev. Francis Bavin, of Leeds West, has accepted the office of general superintendent of missions in Jamaica.

Mrs. Charles Garrett, whose husband is so widely known and loved, has been somewhat seriously ill, but is reported, at latest, as recovering.

Mr. John Parker, a well-known local preacher and temperance reformer, has celebrated his eighty-first birthday by erecting a new mission-hall at his own expense.

The first anniversary of the Leeds Sisterhood was held on Monday week at Brunswick Chapel, Leeds. From the report it appeared that there are nine sisters engaged in the work.

A valedictory service was held at the Mission House, Bishopsgate, on Thursday week, to bid farewell to the Misses Beauchamp and Drayton previous to their departure for Ceylon.

The special effort of the Wesleyan Missionary Society to clear off its debt and secure an amount for consolidation and extension has now been closed. The entire amount secured has been £40,319. The debt was £30,478, thus leaving a little under £10,000 for other purposes.

The trustees of the Wesleyan Centenary Hall and Mission-house in Bishopsgate, the official headquarters of Methodism, are taking steps to secure the approval of the Charity Commissioners to a scheme of rebuilding, the premises having become obsolete and ill-adapted to the purposes for which they are required.

The seventh anniversary of the Irwell-street Mission, Salford, was celebrated on March 2, and was most successful in every sense. A fine congregation assembled in the afternoon to hear Rev. Thomas Champness. The service was appropriately followed by a testimony meeting, one of the features of which was a testimony from the lips of Mr. Champness's father. An enthusiastic public meeting was held in the evening.

The West London Mission reports that "Sisters' Sunday," celebrated a week or so since at St. James's Hall, realised some £100. This is a record for the occasion. Hitherto the "rescue work" of the Mission has had its headquarters at Walthamstow. This has been found to be too remote to render the best service possible. The house at Walthamstow has therefore been sold, and suitable premises taken at 20, Manor-place, Paddington Green, within easy reach of the services of the Mission.

Presbyterian.

Dr. J. H. Cooke will be ordained at Caversham-road, Reading, on April 7.

Rev. W. A. Galt has accepted the call to Ilford. The induction is fixed for 24th inst.

Rev. Johnstone Ross has felt himself compelled to take a further three months' rest from work.

Rev. J. B. Whyte, who has been minister at Hartlepool for thirty-three years, has now resigned.

A union of the two congregations in Norham has been decided upon, the two congregations meeting as one for the first time on Sunday last. To facilitate the arrangements Rev. G. H. Main handed in his resignation as minister of North Norham.

Rev. W. Rigby Murray, preaching on Sunday week in Manchester to young men from 1 Tim. iv. 12, made some very pointed remarks on the tendency to undervalue experience. "No candidate need apply whose head is growing either grey or bald," is the encouraging announcement made by churches. And so there are hundreds on hundreds of godly, capable, and experienced men who are thrown aside, in the very prime of life, "like a disabled pitcher, of no use," and who are slowly dying of breaking or broken hearts.

Fallen Asleep.

At 5, Gloucester-road, Croydon, on 5th inst., Mr. George Elliott Smith, aged twenty-five, a devoted young Christian.—At Wolverhampton, Mrs. Bantock, for forty-nine years a helper in Dr. C. A. Berry's church.—In Aberdeen, Rev. George Macdonald, of St. Columba Gaelic Church, aged sixty-seven, after a ministry of thirty-four years. He took the deepest interest in the welfare of Highland students attending Aberdeen University.—At Accrington, Mrs. Williams, wife of the honoured Rev. Charles Williams, minister of Cannon-street Chapel, and for fifty years his true and faithful helpmeet.—At Ealing, Mr. Robert Main, a devoted elder in the Presbyterian Church.—At Kirkden, Arbroath, on 6th inst., Rev. Jas. Anderson, aged seventy-eight, a retired minister.—At Ayr, Rev. William Granger, minister of St. Leonards, Ayr.— At Tiverton, on 5th inst., Rev. A. Edward Allen, who in January last celebrated his 100th birthday. He was born at Theale, in the parish of Tilehurst, Berks. He became master of Newark-on-Trent Grammar School and curate of Brant Broughton, and afterwards chaplain to Sir Henry Williams Wynn, English Minister at the Court of Denmark, and five years later he was appointed rector of Keinton-Mandeville, Somerset, which he relinquished in 1851 owing to ill-health, and settled at Tiverton.—At Algiers, on 2nd inst., Rev. G. G. Gutteres, rector of Carlton Colville, Lowestoft.—At New Cross, on 4th inst., Mrs. Jones, wife of the pastor of Zion Chapel, New Cross, much beloved for her work's sake.—At Consett, Mr. Robert Swainston, aged forty-nine, one of the leading Christian workers in the town.—At Sandkey, Barnstaple, Mr. Henry Yeo, an old and attached worker among the Bible Christians.—At Darfield, Councillor E. Hodgson, aged forty-four, a most useful helper.—In Camden Town, on 5th inst., Mrs. A. Lake, leader of a large and successful mothers' meeting, and an effective speaker on temperance and similar topics.—At Taunton, Mr. J. West, for fifty or sixty years an earnest worker in the district.—At Northampton, aged sixty-six, Mr. John B. Hensman, a leading Congregationalist and citizen.—At Maldon, Mr. A. C. Freeman, aged fifty-seven, an active Sunday-school leader.—At Handsworth, Birmingham, on 10th inst., Rev. Henry Bonner, pastor of Hamstead-road Baptist Chapel since 1833.—At Oxford, on 27th ult., Mrs. Nettleship, aged eighty-one, mother of the late Professor Nettleship, as also the eminent painter and oculist of the same name.—At Trim, co. Meath, Ven. Garrett Nugent, for thirteen years Archdeacon of Meath.—At St. Paul's Vicarage, New Kent-road, on 5th inst., Rev. S. M. Mayhew, vicar of the parish.—At Northampton, on 6th inst., Rev. J. Le Roberts, hon. canon of Peterborough and late vicar of Spratton.—At Carlow, Mrs. Smyth-King, widow of Very Rev. Dean Smyth-King, of Leighlin, and grand-daughter of the late Bishop Elrington.—At Dublin, Lord Holmpatrick, a generous supporter of various religious institutions.—Mr. George Woodhouse, of Bray, aged eighty-four years, a member of the Methodist Church, and a liberal contributor to various charitable and philanthropic objects.—At Weston-super-Mare, on 12th inst., Miss A. F. Cook, the dearly-loved niece of Mr. Thomas Newberry (Editor of *The Englishman's Bible*), after nine days' illness from peritonitis.—At Dorking, on March 9, Frederick Lee, for more than thirty years a faithful and devoted Christian worker and Sunday-school teacher, much owned of God in individual dealing with souls, passed into the presence of the King. Almost his last words were: "Father, take me home; I am thy property; thou hast redeemed me, amen."—On Sunday, March 13, at 12, Osbaldeston-road, N., Rev. James Townley, aged seventy-nine, warmly interested in evangelistic effort of various kinds.

DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

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Moravian Missions—Ignotus	3	3	0
Baptist Missionary Society—Inasmuch	0	2	0
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British and Foreign Bible Society—N. B., £1 1s.; M. E. W., 10s.; Philos, £2 2s.; C. R. A., £1	4	13	0

(*Continued on page* 28.)

The Christian.

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☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments

On another page will be found a most gratifying and encouraging summary of the work accomplished by Mr. Moody's Bible Institute in Chicago, during the nine years of its operations, so far as mere figures can represent it. It must be left to the sanctified imagination to picture the sum total of the holy influences that have emanated from these workers, equipped and stimulated as they have been by the training and the actual practical experience gained at the Institute.

Mr. Moody announces that the benefits of the Institute are available for residents in this country. There is plenty of room for active and devoted Christian young men, and it would be possible to double the facilities afforded without much extra expense. A period of such training for young men desiring to start their life work in the States and Canada would be invaluable. All particulars can be obtained from the Bible Institute, Chicago; or Mr. D. L. Moody, East Northfield, Mass., U.S.A.

Possibly the death of Mr. George Müller may lead some persons to reflect that "narrow views" are not unfavourable to broad practice. It would be difficult to name anyone who has been more faithful to his conceptions of Divine truth, or more fearless in upholding them (and they are not popular conceptions in this "liberal" and "advancing" age); but at the same time, it would be as difficult to name any one who has had such range of sympathy, such largeness of outlook, such magnificence of plan, and such daring of execution. He has wrought on a colossal scale. He had deep views of human needs and great virtues, of God's ability and willingness to supply them.

That he was content to begin humbly and to unfold gradually is only an evidence of his humility, faith, and wisdom. "The *Kingdom* of Heaven is as *a grain* of mustard seed." He knew that in a life of faith there must be room for growth. He never rejected small things, but took them, knowing how God could give the increase; it has been a thousandfold.

In our recent article on Child Drunkards we quoted some figures from a source generally recognised as an authority upon this subject. We have since learnt, however, that these figures (which related to the arrests of intoxicated children) are not substantiated. We quite agree with some correspondents who have looked into the matter that the cause of reform is quite strong enough, and the admitted extent of the evil sufficiently alarming, without the use of any questionable statistics, nor does uncertainty as to these figures in any way weaken the main contention of the articles referred to.

We are glad to find in *The Daily News* a column devoted to the subjects of "Children in Public Houses. Sweets for Little Drink Fetchers. How Tipplers are Educated. A Veto that is Wanted." After describing a terrible scene of drunkenness, the writer proceeds with an earnestness which reminds one of an old-fashioned temperance meeting :—

> It is of no use to pooh-pooh this as overdrawn and extravagant. It is not so. Such scenes are to be met with probably in all large towns, most certainly in London; and it is scandalous that houses in any way contributing to such a state of things should not only be tolerated, but licensed. The law does not permit a publican to serve any person under sixteen years of age for consumption on the premises; but he may serve children of any age with drink to be carried away, and the mischiefs of it are in many ways of the gravest character.

This article is a sign that the temper and feeling of the nation is ready for action. When so much money is spent on education, and when poor orphans are often better off than if their dissolute parents had lived to abuse and degrade them, people are becoming impatient of the destruction of children by means of an evil system. Now is the time for the friends of temperance to press for Sunday closing and the protection of the little ones.

Some noteworthy statistics have been given by Mr. John Wilson, M.P., at the annual meeting of the Scottish Temperance Life Assurance Co., dealing with the length of abstainers' lives. The statement made embraced a period of fifteen years, and a comparison was instituted between "temperance" claims and those made by non-abstainers (moderate drinkers) insured in "General" Co.'s. The result is that the ratio between claims expected and claims actually made was at the rate of 69 per cent. for non-abstainers as against 47 per cent. in the case of abstainers. Testimony like this is beyond even a quibble. It settles the question of longevity in favour of temperance. To the Christian man, whose supreme joy is in the service of his Lord, such evidence as this should end all doubt as to the advantage of total abstinence over moderation. For mere *length* of Christian life the temperance man will have more extended opportunities for doing good than the non-abstainer.

Long years of patient Christian effort in the East End are producing tangible results which deserve attention. For one thing, the conditions of life are greatly altered in some districts of that wide area; so much so, that the former class of sinners has almost ceased. Take, for instance, the neighbourhood of Ratcliff-highway, or, as it is now called, St. George's-in-the-East. What a contrast to what it was twenty years ago! This does not remove the necessity for Christian work, it only alters the kind of work. Training may have to supplant the old form of rescuing. Another thing is that years of hard East End work tell seriously on the workers. Our institutions should be so well staffed as that when a helper has to go away the burden may not be crushing to those who remain. This need of rest and change is, we hear, making itself more distinctly felt than ever.

Alluding to the proposed millenary of King Alfred, the *Daily Chronicle* says :—

> There is no doubt a certain fitness in the idea that the formal celebration of the great man who was King of Wessex as well as King of England should be at the royal city of Winchester. But it would be lamentable altogether if London, the city of the empire of which Alfred laid the broad and deep foundation, were to be without its share in the commemoration.

London does not at all seem inclined to forego her interest in this unique national function. Perhaps the king whose millenary we are about to celebrate, was the greatest of all the kings who have occupied the throne of this vast nation, and everybody will be glad that we do not intend to forget what he did, and the legacy he left of far-reaching and liberal laws.

The illness of the Prime Minister, which is largely due to the conscientious performance of his duties, has called forth a remarkable chorus of sympathy and appreciation for his character. It is curious to watch how party polemics die down in the face of such visitations, and it is one of the sure proofs that in Britain these polemics are very much on the surface, while the current of patriotism runs deeper. It is a pity that public men have to wait for the expression of the esteem in which they are held till they fall exhausted out of the ranks. We join in hoping that Lord Salisbury, who, while a strong party man and full of the prejudices of his order, is a true patriot and a disinterested servant of his country, may be speedily restored to health. The critical position of foreign affairs calls for the most watchful energy and the highest qualities of character.

The April and May Meetings of our great Missionary and Evangelistic Societies are at hand, and all friends of aggressive work cannot but be anxious for their success. During many years these gatherings were well attended by Christian people from all parts of the country, and did much to sustain missionary zeal and liberality. In recent years they have not been as well attended, or, as many think, distinguished by the same earnestness and enthusiasm. Perhaps, too, the novelty has worn off; and the multiplication of magazines and other literature has supplemented them as sources of information. But they are still full of interest.

The efficiency of the meetings largely depends upon the arrangements that are made. Speakers need to be invited, primarily because of their known loyalty to the cause they advocate, the information they can give, and their power to kindle earnestness and enthusiasm in others. Sometimes there is a lack of these qualifications at meetings; and sermons are preached on behalf of missions where the great theme is hardly alluded to. Prayer needs to be offered that all the arrangements made and the utterances delivered, may tend to root and increase the cause of God in the hearts of Christian people.

When the Prince of Wales issued his appeal to the aristocracy and the wealthy for aid on behalf of the London hospitals, it was hoped that he had tapped a new and abundant spring to supply at least some of the physical needs of

our immense population. The hope has been disappointed. Although a large sum was obtained, it was small when compared with the vast fortunes of which a mere fraction was sought. To bring the fund up to the desired amount an appeal was next sent forth to the various churches, but this was to go to resources which had already given the main supply either in collections or in the subscriptions of individuals. More could hardly come from thence. The Princess of Wales has now made an appeal to the children of the country to complete the unfinished amount; but this also is being sent to ministers of religion for the young people in their congregations. How it may succeed remains to be seen. Meanwhile no new body of givers has been found apart from the churches—nor ever will be.

The question of the "Free Churches and Periodical Literature," and the "Free Churches and Journalism," discussed at the Free Church Congress, brought home some startling and anomalous facts. It is a curious feature of journalism that while Nonconformity is tolerated, or patronised, or ignored by the leading dailies, according to their particular standpoint, Roman Catholicism and High Churchism are given free utterance, even by those papers that are mostly read by Nonconformists. Mr. Howard Evans puts this down to the false sense of toleration which is one of the pitfalls of Protestantism at present. Agnostic journalists, on the other hand, have a weakness for Ritualism.

Your Agnostic editor has no objection to Anglicans, but to an Evangelical Free Churchman he has a decided dislike, because he *is* Evangelical. The offence of the Cross has never ceased yet, nor is likely to cease in our time.

From the broadest standpoint this is a social injustice, and should be set right. The daily Press has great and wide influence, and it should be more widely used to extend a knowledge of what is going on in the religious world. By means of it thousands can be reached who will never look at a religious newspaper properly so called, and their prejudices and animosities, which largely arise through ignorance, be softened or changed into sympathy. There is no calling where Christian men are more urgently wanted than in the ranks of journalism, and they should be men who can hold their own with vigour and devotion.

Whatever may be the character and value of the work of any particular "settlement" in our slums, there is no doubt that "settlements" as a whole are exciting a great deal of interest and doing a good work. They are helping us to know how the people live; they are turning a bright light and a microscopical gaze upon daily habits. Their information makes as good "copy" for a newspaper as a letter from the heart of Africa. Dickens, and other writers who saw much of low life, are ignorant when compared with a slum "sister." The *Daily News*, which gave a few months ago such admirable descriptions of child-life as seen in our London Board schools, is now directing its attention to the "settlements," from which it is drawing scenes, one being "Biby Bermondsey." Its picture of a Bermondsey baby is something to make one laugh and cry at the same moment. Take this as a specimen of heathen England:—

Her ears were attuned to the fierce and raucous tones of horrid Slumland; her eyes were familiar only with dust and decay, with wild orgy; her tiny, fragile body with the rain and cold.

> You shan't come and pliy in our yard,
> You shan't climb our shoot agine,
> You shan't holler through our key-ole,
> Or go fishin' down our drine——"

So sing the wild children of our nether regions. "Biby Bermondsey" doesn't even know how to "pliy." No—and if you ask her what cows say she answers meekly, "mew-mew." Big A and round O signify naught to her—she merely shakes her head and giggles at the sight of them.

The huge blocks of Peabody buildings scattered throughout London are not among the pleasant sights of the streets; we can hardly associate with them the idea of a cosy home. Nevertheless, plain, indisputable figures show that they are healthier places than the average London home, and that is a high though not a final test of fitness. While the population in them is thirteen times denser than in London generally, the death rate of infants is nearly twenty-two per thousand births below the London average; the total death rate is nearly three per thousand below the London average. The scheme is a paying one, as is also Lord Rowton's, which is working admirably. Would that no Londoner were worse housed than those in the Peabody buildings.

The evils of competition are nowhere more prominent than in the occupations followed by women. Until recently it was thought that in many trades wages were kept down by the fact that many women whose husbands were at work supplemented the family income by earning what they could themselves. More careful investigation, however, clearly proves that the reverse is the case. Miss Clementina Black, in her report on "Home Industries of Women in London," says:—

It is striking to note that the workers receiving the highest pay are often the wives of men in work, and are not working for very long hours; while it frequently happens that the lowest earnings are those of women depending entirely on their work—single women and widows.

Several causes contribute to this end, among which

the better conditions of food and lodging and the less monotonous life of the more prosperous married woman conduce to make of her a more effective worker.

The moral is that every effort should be made by those philanthropically inclined to better the conditions of women workers depending on their own exertions, so that their power of earning may be increased and a fairer chance be given them.

The Church Times gives prominence to a communication from "A Correspondent" on the alleged decline of Tractarianism, which contains some remarkable admissions. "The general spirit of the times" would be the saddest thing to the old Tractarians, could they rise again from the dead.

The growing secularity even of the clergy, the love of amusement and change to which the Church complaisantly yields, the absence of that holy severity and impress of the Cross, the original characteristic of a movement which, beginning, as was lately said, in humiliation and tears, is ending in statistics and brag.

This is severe and humbling language, which, had it come from an Evangelical pen, would have been denounced as "bigoted." But it truly describes an increasingly superficial age.

In the *Homiletic Review*, Professor Adeney deals with the alleged silence of the apostle Paul with regard to the sayings of Jesus Christ, and shows that his epistles are full of allusions to them. It is a timely deliverance, in view of the present tendency to slight the apostle. This fact, which he puts in the forefront, is one of much suggestiveness and force, viz.:—

Paul insists with singular strenuousness on the duty of following the example of Jesus Christ, an example on which he is moulding his own life.

As Mr. Adeney forcibly remarks—"The *Imitatio Christi* implies an *Imago Christi*." The account which the apostle gives of the Lord's Supper shows his knowledge of the details of what occurred in the upper room, including the words spoken by Christ in instituting the ordinance. In the Epistle to the Romans about thirty allusions to the words of Jesus may be traced. In fact, as one follows the investigation, the puzzle is to imagine how anyone except an "acute critic" could have reached the conclusion that Paul was silent about the life and sayings of our Lord.

Two miners returning from Klondike have been found frozen to death with 160,000 dollars in their possession. What a typical picture of many a wasted life! Some lose heaven in the absorption of earthly gain; others with priceless talents at their command fail to benefit from them, because the springs of their higher nature are frozen up, or undeveloped.

In a well-known London thoroughfare are a number of shops which compete keenly with one another in the manufacture and sale of a certain commodity. Some have three windows, others two; another has only one, but over that one hangs the Royal Coat of Arms. The proprietor has supplied the Royal Family with his wares, and their patronage is worth more than the display of six windows. Even so, one humble life, if it be "approved of God," is of more real worth than many that are more pretentious in their outward show.

There are few more significant facts than the revived interest in the old mystics which is showing itself in the reprint of such works as Law's "Serious Call," of which two editions are just announced, one by Messrs. Dent in the *Temple Classics*, and the other by Messrs. Macmillan in their *English Theological Library*. This great book is well worthy of fresh study. The teaching is heart-searching and full of beauty and spiritual helpfulness. It belongs to the literature that never grows old because it appeals not to passing tastes, but to the elemental wants and cravings of the human heart, which are the same in every age. Amid so much that is shallow and ephemeral, it is refreshing that there is a steady and growing demand for such works as these.

Here is a practical testimony from Sir Wm. Macgregor as to the value of missions in New Guinea, which is worthy of wide attention. It accords with the experience in Africa of Sir Henry Johnston, and will, we hope, greatly strengthen the hands of missionaries abroad, as well as encourage their supporters at home:—

They are a necessary adjunct to the work of government. For instance, if a district is disturbed, I may go with a force of native police to the locality and inflict punishment on the natives, but the effect of such a lesson soon passes away. On the other hand, if a mission is established in the district I find that the work of maintaining law and order becomes a comparatively easy matter.

The breaking down of old and cruel customs is one of the first effects of Christianity in heathen lands. In China it is beginning to give rise to a strong revulsion against the foot-binding custom among women. If the vigorous crusade against this evil, which is now carried on all over China under Christian influence, succeeds in preventing the next generation from its infliction, it will react on missionary work by awakening the gratitude of millions of sorely tried women and predisposing them to accept the religion that has emancipated them from misery. Dr. Griffith John, writing on this subject, is full of hope in the matter, and urges the churches in China to take it up as part of their work.

Consideration.

"Let us consider one another."—Heb. x. 24.
"Let us not judge one another any more."—Rom. xiv. 13.

HERE are two injunctions which we may properly bracket together. At first sight, indeed, it looks as if the considering of one another and the judging of one another might be much alike; and yet, in their practical effects, they are far apart.

To judge one another is a habit to which we are naturally prone, and harsh judgments and false judgments have wrought untold mischief and misery in this world of ours. Oh, the sin and sorrow which might have been spared if the Divine command, "Judge not," had been heeded! Alas for the broken hearts, the desolated lives, the bitterness and strife which have resulted from disobedience to it!

How shall we conquer the predisposition to judge one another?

Nothing but the grace of God and the power of God can cure us of it, but one of the most effectual means which we can use is to "*consider* one another."

Harsh judgments are commonly the results of ignorance and want of consideration; we have taken a one-sided view of our neighbour and of his circumstances, and the motives which we impute to him are the fabrications of our own imagination.

Of a man's conduct we are sometimes compelled to judge—"the tree is known by its fruits"; but we are entirely out of our province when we judge of the motives by which he is actuated. God only can read the heart.

"Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!"

"Judge not" is our Lord's ever-binding command. It is probable that nearly all of us are self-convicted under this impeachment; that we must nearly all plead guilty to having at some time or other, under some circumstances or other, judged. We call it criticism, perhaps, but it comes to the same thing. We are ready to excuse it, but God says it is "inexcusable" (Rom. ii. 1). The words are therefore exactly suited to our case. The apostle pleads, "Let us not judge one another *any more*." Let us renounce the pernicious, peace-destroying, "inexcusable" besetment; and in order that we may the more effectually do so, "let us consider one another, to provoke unto love and to good works." Possibly we have been content, hitherto, to feel we have not hindered others.

Let us seek, henceforth, to stir each other up; to allure each other to nobler heights of love and purity; to stimulate and strengthen one another. For all this *consideration* is required. Sliding uphill is no easy accomplishment, whether we take it literally or spiritually, and either to climb ourselves or to tempt others to climb requires something more than a sudden impulse. It would be a mistake to suppose that the exploits of faith are the results of a moment's holy daring. We come upon the precious flower indeed in full bloom, but we know that there has been the bud before the blossom. The chrysalis is before the butterfly. We hear of the successful matriculation, but the long patient years of toil of which we hear nothing are an indispensable part of the success. Of reaching spiritual altitudes it remains true, as it is true of attaining others, that

"Whatever hinders or impedes
The action of the noble will,

All these must first be trodden down
Beneath our feet if we would gain,
In the bright fields of fair renown,
The right of eminent domain.

We have not wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time."

"Let us consider one another," inasmuch as it is by like steady, patient, believing effort that other souls must rise to higher air, and it is our privilege to cheer them on in the steep ascent.

It surely is not necessary to say that, apart from the grace of God, all human effort is utterly futile. As much for our growth in the divine life as for its first movement in our dead souls, we are dependent upon the Holy Spirit; and of every step of the heavenward path it is true, "Without Me ye can do nothing." But life, if it be real, will make itself known by a holy activity. Christianity is something more than a creed; faith is other than a passive assent to doctrine. The very apostle who most emphatically disclaims works as a ground of acceptance or merit is the very one who repeatedly urges to practical godliness. Neither Paul, nor Peter, nor James was afraid to plead for "good works" as the *evidence* of an imparted life; and we need not be afraid either.

It has been wisely said that the only incontrovertible evidence of our being Christ's is given by the intensity of our desire to please Him. Nothing can possibly be more practical than faith is. "By faith Abel *offered*"; "by faith Abraham ... *obeyed*"; "by faith Moses ... *forsook Egypt*," and so on throughout the whole record. "A correct opinion will not waft to heaven a carnal mind. An orthodox opinion will not save an unconverted, unsanctified man. The outward form of faith is dead if it have not love within, and break not forth into righteousness" (Arnot). Let us then be eager to remind ourselves, and to stimulate others to that life of Christliness which is our "reasonable service"; keeping in our hearts continually the unanswerable argument, "He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again" (2 Cor. v. 15).

Lucy A. Bennett.

A Curious Reminiscence.

AN Old Subscriber writes: "I should like you to know that it is more than twenty-five years since I was first converted to God at a mission in London. I was rather tossed about, not quite knowing where to worship or what to read, when one Saturday I bought some fish, which was wrapped in a piece of The Christian. Since then I have continued to take it in; and after lending it to a poor friend, I cut the poetry and nice pieces out to fill in scrap-books for hospitals, and the rest is used for laying over apples sent into the London markets, with many prayers that God will bless the pages to some weary son of toil. This, at first, I thought seemed like a waste, but I was led to it by finding a young man whom my husband employs reading a bad novel that had been bought as waste paper for packing. I at once burnt the book, and sent copies of The Christian. I pray God to bless it, and hope to extend its circulation."

Thoughts for Life.

SANCTIFICATION.

(1) The Procuring Cause.—The precious blood of Christ. Heb. xiii. 12; x. 4. 10; 1 Cor. i. 30, 31.

(2) The Instrumental Cause—the Channel—Faith. Acts xv. 9; xxv. 17, 18.

(3) The Efficient Cause.—The Divine Spirit. 1 Cor. vi. 11.

(4) The Medium.—The Word of God. Eph. v. 26.

Practical sanctification is the extension of the dominion of the New Creation of God in us, by the power of the indwelling Spirit.

THE TWENTY-THIRD PSALM.

Seven different positions:—
Underneath me—"green pastures" (*v.* 2).
Beside me—"still waters" (2).
With me—"the Lord" (4).
Before me—"a prepared table" (5).
Around me—"enemies" (5).
Behind me—"goodness and mercy" (6).
Above me—"the house of the Lord" (6).

Seven steps:—
A sheep fed (2). A child guided (2). A backslider restored (3). A friend comforted (4). A warrior feasted (5). A priest anointed (5). A pilgrim housed (6).

A sheep has no responsibility. Who ever heard of a sheep being blamed for anything? *All* a sheep can do is to go astray. God would rather call us servants or soldiers, for that is more honourable; but if we are not, He will still think of us as his precious lambs.

Note the continuous sense in this psalm—"maketh, leadeth," etc. The God of hope fill you with all joy and peace in *going on* believing. Food before rest (Ezek. xxxiv. 15). This psalm is consolation at a death bed, and yet gives expression to our most joyous and festive feelings.

THE MORTALITY OF MAN.

(Ps. xc. 12).

The throng of unreturning travellers to eternity is swelled by every class of society. God repeats to man more frequently than his servant did to Philip of Macedon, "Remember, thou art mortal." "What shadows we are, and what shadows we pursue!" cried Edmund Burke on the morning of the Bristol election, his competitor having fallen dead the night before.

We die but as the spring bud dies,
In summer's golden joy to rise;
These be our days of April blessing,
Our July is beyond the tomb.

Time itself we are ever leaving behind us—a solemn thought for us mortals, in view of the disciplinary nature of this life, and its bearing on the *unchanging* future. Days, months, years—how silently and swiftly do they pass! Time, with all its privileges and responsibilities, all its varieties of experience, all its joys and sorrows, its errors and failures, is daily accumulating behind us.

HEART TROUBLE.

(John xiv.).

All the trouble in this passage is about Christ. The disciples could not understand Him. Pomp of empire and courts, displays of royal and martial glory, Divine honours and endless reign over subdued nations, and an ever-widening kingdom were to be his. They hoped that all this was at hand. But He whom they had taken as this Messiah talked of going away and dying. The shadow of future trouble—an absent Christ.

Their position was perilous. All that was most powerful of men and influence was set against them in immovable hatred. This had not seemed much while Christ was by to lean upon; but it appeared overwhelming regarded in the light of his absence. Looking upon these men, He knows if the warnings so disturb them, how much the events will be felt, and He directs them to the one anchor—"Believe in Me." Believe that I am right. You think that I am wrong in not taking to myself temporal splendour. You believe that I am wrong because I appear to let my enemies triumph. Because you do not understand, you doubt my rectitude. Do not fear—I am right. Believe that I am love. Absence will not alter love. If ye love Me (*v.* 15). The laws of states have no preface like this. They are grounded simply upon what appears righteous, and are enforced. Jesus speaks not merely as law-giver, nor is it merely as a friend. As the Saviour-King He appeals to our love, and commands.

E. H. B.

From Other Lands.

American Notes.

CHINATOWN, SAN FRANCISCO.

In a recent meeting, in which the present economic conditions of America and their remedy were discussed, it was said by a speaker representing the working class that if visitors to Los Angeles would turn their attention not only to the loveliness of scenery and vegetation but also to those districts where poverty and misery seek shelter from rain and storm in wretched shanties they would not leave the City of Sunshine with the impression that it was the most favoured spot in the world.

On the other hand, one could say with regard to Chinatown, often supposed to be the most disreputable part of San Francisco, that if travellers took the trouble of looking at it from different sides, they would modify an opinion to which they were predisposed by hearsay. Many trust themselves into the hands of guides, who take them to the worst dens and places of vice. It has been affirmed to us that many developments of sin would not exist but for these guides.

Owing to the kindness of two ladies engaged in mission work among the Chinese, Miss Alexander and Miss Durham, and also of Dr. Minnie Worley, who is practising among the heathen and Christian Chinese families, we had been able to see enough of town and people to draw out our sympathies towards them.

The Chinese New Year, the greatest of their festivals, lasting a whole week, gave us opportunity of

SEEING THE CHINESE AT HOME.

On the reception day any friend may call and bring as many friends of his own as he likes. They are kindly welcomed and treated with tea, candy, cake, and Chinese fruit. On the evening of January 22, the illuminated streets of Chinatown were crowded with people. In company of Dr. Worley and Miss Alexander, we visited many Christian and heathen families, and noticed with pleasure how far superior in taste and cleanliness were the homes of the former; but the heathen woman received her guests as gracefully as the Christian did. Introduced to the keepers of drug stores, we were acquainted with their medicine, such as the Chinese doctor prescribes to his patients. He learns his science by tradition, and, according to the wisdom of his ancestors, recommends the bouillon of a dry snake as an antidote to poison, and a decoction of some kind of beetles, boiled with rice, as a cure for fever.

We were told by those who have been working among Chinese for many years, that they are kind-hearted, obliging, and grateful. A lady missionary being asked whether she was not

AFRAID TO WALK THROUGH CHINATOWN

so late as 9 o'clock in the evening, exclaimed: "Oh, no, I never feel safer than among the Chinese; I begin to be afraid when I get beyond the limits of Chinatown, and hasten through the streets where the white people live."

The Chinese lack of charity towards the poor and destitute, and the cruelty of some of their customs, are not a part of their nature, but of their religion, which is full of superstition and dread of the unseen. They send their sick away to die in dark, stuffy places, called the Chambers of Tranquillity, because they are not allowed to touch the dead bodies. The house of the dying serves as a refuge for the homeless, penniless, and those unable to work. We saw among others, demoralised by the use of opium, a poor old man, who had been there for a number of years. He was suffering from atrophy of the muscles. His neglected body, on a heap of dirty rags, presented a pitiful sight. We wondered why he was not taken to a hospital. Dr. Minnie Worley, who, in a quiet and self-denying way, does much good among the destitute, answered with a sad smile: "They would not take him; they would send him to the Leper Hospital. They did so with another man. He was attended to and waited upon by lepers. He almost died of fear of taking that terrible disease." "Is there no hospital for the Chinese?" "No, some Christians took the initiative by collecting money among Chinese and others. A place was bought, but as soon as the purpose of it was known to the owners of the neighbouring estates they unitedly opposed the building of a hospital." Chinatown has over 25,000 inhabitants, several churches, and no place where to tend the sick. The charitable efforts of a few individuals, sometimes of the Salvation Army, provide them with the necessaries of life. Yet there is

A BRIGHT SIDE TO THIS SAD PICTURE.

The churches and missions in Chinatown, comprising the Presbyterian, Methodist, Baptist, and Congregational, are slowly but surely progressing in their evangelising work. At the dedication of the (Congregational) New Central Mission Home of the California Chinese Mission as a Christian home for young men, we had the pleasure of meeting with Rev. W. C. Pond, whose heart and soul are engaged in the conversion of the Chinese. Among other incidents referring to the building of the Home a touching story was related of some poor Christian Indian women of the Sioux tribe, who, having heard of the want of their Chinese brethren, and wishing to extend a helping hand to them, collected three dollars among themselves and sent the money to San Francisco. Rev. Jee Gam, the assistant minister, and a faithful worker among his native brethren for twenty-seven years, expressed his gratitude to the friends of the Mission more eloquently by his tears than his words.

We also attended some meetings at the Presbyterian Mission

HOME FOR CHINESE GIRLS.

It belongs to the Occidental Board, as it is called, formed twenty-four years ago, and is one of the seven women's boards of the Presbyterian Church, working under the direction of the General Assembly's Board of Foreign Missions. The Mission embraces the evangelistic, educational, and medical work, and sends out missionaries to Africa, Syria, China, Japan, and supports schools and native teachers in almost every land.

The keynote of those meetings, at which different denominations were present, was love for Christ. The presiding lady, Mrs. Brown, made an appeal saying: "We do not want your money, we want yourselves. If your hearts and your minds are enlisted in the work, the result is sure to be a blessed one." One brother urged Christians to make it a point in their travels to look up missionaries; it would be beneficial to themselves as well as to those they are visiting. Others suggested that workers in foreign fields should be written to frequently and encouragingly, and sympathy shown to them by sending them books, papers, music, and other matters of interest.

The chief speaker was Major Hilton, an evangelist greatly used of God. At the time of conversion, eighteen years ago, he was in the Army. He has been preaching the Gospel for the last fifteen years. During our stay in San Francisco he had a ten days' mission at one of the suburban Presbyterian churches. We were greatly struck by the directness and clearness of his addresses. He appealed to the lost human soul with the convincing accent of truth and persuasion which came from a keen personal experience. WILMA MORGAN.

General Booth has just visited this town, where he spoke in the afternoon to a large congregation in the M.E. Church on "Boundless Salvation," and in the evening in a public hall to a still larger audience on his social work. He makes a point of being interviewed by the representatives of the Press in every town, and often has the opportunity of speaking to them of the great salvation. Having been asked what he thought of the strained relations being the United States and Spain, he replied that he did not think that either desired war, and added:—

I know only the heart of England, and that I know as perhaps no other man can. I am linked to her people by an almost mysterious bond, and I fully realise that England is a peaceful nation, with an especially warm regard for the United States. You cannot know as I do how strong that regard is.

It is good to emphasise this latter fact. I had just had the opportunity of saying the same at the Y.M.C.A. Convention at Riverside, and the sentiment was warmly responded to. We must not exaggerate the anti-British feeling, even in these Western States. It does not exist in the better and more responsible people, though no doubt the Irish Romanist is an important factor in politics, antagonistic to Great Britain.

General Booth returns by the *American* on April 27. We hope to come by the same vessel.

Los Angeles, March 1. R. COPE MORGAN.

An Interesting People.

THE Druses have won for themselves a world-wide fame, and stand out as a distinct and separate people among the Turks. They are very well known to the world by name, I think, but very few people seem to know much about them. They number about 300,000 souls, and occupy the mountains of Lebanon and the neighbourhood of Hermon and Hauran. They may also be found in small numbers in Damascus, Beyrout, Safed, Aleppo, and their suburbs.

Although they believe in one God, yet they differ from other Unitarians in many respects, one of which is their belief in the transmigration of souls, and in this again they are different from the Chinese and other Asiatics—in that they believe that souls are transmigrated from one human being to another, and not to lower animals. Their hope is in God's mercy, for, while admitting that "all have sinned and come short of the glory of God," they think that if they try their best to do good and avoid evil God will have pity on them and forgive their shortcomings. They know nothing of Christ as the Son of God and the Saviour of the world, and through whom was manifested God's love and mercy to man. In a word, the Druse religion may be said to be an extract from the moral law in the Bible and in the Koran, and by a founder who denounces Christ and Mohammed, and claims for himself Divine authority for instituting what he calls the *true* faith.

It is their custom not to possess more than one wife at a time, but they are allowed to divorce. Smoking and drinking are religiously prohibited. They are devout worshippers, and, as a class, honest and hospitable people. Their courage and warlike spirit have won for them some fame, and although less numerous they are greatly dreaded by all their neighbours. They are much behind in education, the majority not being able to read their own language, which is Arabic. They dress and live like most other Easterns, but they, like many others, are slowly adopting European fashions.

It is perfectly true that different missions have had to do with a few individuals, but as a people the Druses have not yet had Christ preached to them, and they have been greatly neglected by the Christian world. Mrs. Meredith's Palestine and Lebanon Mission nurses have now a station in Baakleen, in Mount Lebanon, an important Druse centre, where they have a qualified medical missionary, two or three trained nurses, a lady superintendent, and a Bible-woman. They have also a cottage hospital, and a large dispensary for out-patients. The work is highly appreciated by Druses, and they come in great numbers to have their bodily ailments attended to, and to hear the Gospel message, which is delivered to them before the clinic opens.

Three things have to be borne in mind, against which missionaries to the Druses have to contend:—

First.—Being extremely ignorant as a class, they are more superstitious and less ready to adopt new ideas, clinging tenaciously to their old whims; hence, mission work among them ought to be supplemented by schools for education, where the young will come under the influence of Christianity before they have time to become prejudiced against it.

Second.—The Druses get a wrong idea of Christianity from their neighbours the Maronites, who are great worshippers of pictures and of the Virgin Mary; and, being their political enemies, they have come to look upon Christianity as another name for idolatry. It takes a long time to undeceive them, and to show them that the mercy that they are seeking from God they can only obtain through Christ.

Third.—Their religion having been kept secret all this time it has remained beyond the criticism of the world, while almost every other religion has been questioned by some writers; consequently the Druses take that as a sign of the superiority of their faith.

I hope this letter may prove of some service to those who find it laid upon their hearts, either to go and preach the Gospel to the Druses, or start schools among them, or help the mission already working at Baakleen. Mrs. Meredith's mission was started twelve years ago by a lady, in a marvellous way, and was providentially conducted throughout. It has only been in Mrs. Meredith's hands for three years or so, and although still in its infancy, is highly appreciated by the people, and greatly blessed by God. A trained nurse is now pressingly needed.

Baakleen, Syria. MEDICAL MISSIONARY.

"Jack" at Dunkerque.

THE Sailors' Rest at Dunkerque is the centre of much interesting work, faithfully carried on by Mr. and Mrs. Stewart Mackenzie. The annual report gives details that cannot but be read with pleasure by all friends of seamen. We make a brief extract :—

The month of January is a time of trial in our work here—and why? A fair is held annually, which opens on the first day of the year. The large square and every open space is filled with stalls of every kind, shooting saloons, shows, and a huge circus, all of which are not only open on week days, but in full swing on Sundays. These things prove very attractive to our sailors.

We made it a matter of prayer this season that God would encourage us by sending more seamen than usual to the "Rest," and that we might see definite results. The first Sunday there was a good attendance at the Bethel service, but no one remained for an after-meeting. We felt disappointed, and were about to close, when the door opened and three seamen entered, two of them old friends. They asked if the service was over; we replied that it was not too late to begin again. Our friends were earnest Christians and good singers, so with heart and voice we began to praise the Lord.

Struck with the delicate appearance of their young companion,

WHOM THEY CALLED "JACK,"

we inquired if he also was on the Lord's side, but were told that he had not yet decided. We spoke to him of the danger and folly of delay, and the joy and peace which Jesus alone can give. He listened attentively with a far-away look in his eyes, which told that he was not far from the Kingdom. We all knelt in prayer, when, to our intense joy, the silence was broken by the voice of Jack in low earnest tones, "Lord Jesus, I am very weak and sinful, but I

SIGN ARTICLES FOR THEE TO-NIGHT;

accept me in thy love, and keep me faithful to Thee." We rose and sang "All hail the power of Jesus' Name."

Jack came up the next evening with a bright, happy look, as if he had not a care in the world, without any pressure from us signed the total abstinence pledge, and put on the "bit of blue." His vessel has been in the port several times since, and he never fails to pay us a visit; we also learn from those who sail with him that his conduct is consistent with his profession.

The case of this young sailor illustrates the inspired Word, "One soweth and another reapeth." He had been some time under the influence of his two companions on board, whose godly conversation and example, no doubt, had its effect. We are convinced that there are numbers of young men who, like Jack, only need the touch of loving sympathy to bring them to decision. Thus, our prayers were answered, and, notwithstanding the fair, the attendance at the services have been more than doubled.

Canadian Churchmen.

IN July next Dr. J. Travers Lewis, the Archbishop of Ontario and Metropolitan of Canada, celebrates his ministerial jubilee. In connection with this event, the clergy and laity of his diocese are endeavouring to place the Episcopal, Widows and Orphans', and Superannuation Funds on a sound basis, and to this end a sum of £20,000 is required. In support of this scheme a drawing-room meeting was held recently at the Mansion House, at which the Lord Mayor presided.

The Archdeacon of Ontario, Dr. T. Bedford Jones, referred to the distinguished career of Dr. Lewis, and said that when the subject of a testimonial was mentioned to him, the Archbishop at once suggested that no personal offering should be made, but that any funds that might be got together should be devoted to the welfare of the diocese.

The Archbishop of Canterbury said that the appeal was of such a character that everyone should do his utmost to assist his Canadian clerical brethren. The Marquis of Lorne said he knew that many of the Canadian clergy lived in houses that no English squire would consider good enough for his gamekeeper.

The Situation in Japan.

REV. J. L. ATKINSON, missionary of the American Board at Kobe, Japan, writes:—"Interest in religious matters is not very active at present, though there is interest of an encouraging kind. The day of wild discussion has gone by, and the prevalent writing and preaching are of a more practical character. A valuable book on experimental religion has been recently published in Japanese, and I think the movement of Christians and inquirers is very much in that direction.

"The Doshisha College, whose new president is Mr. T. Yokai, does not resume its former Evangelical spirit, but some encouraging symptoms are visible. The missionaries of the American Board are occasionally invited to preach in the College chapel; Mr. Cady, a former missionary, is now a teacher of the English language and literature. Mr. Yokai is on very friendly relations with the members of the mission resident in Kyoto, as well as with others.

"So far as the general work goes, the only thing that can be said is that, breaking up the ground, sowing more seed, and training the churches, occupies the time and strength of both foreign and native workers. There are some additions to all the churches, but the time of a large ingathering has not yet arrived. The American Board Mission has now ten men in a very modest sort of school, which it has opened in Kyoto for the training of young men for the ministry. Both students and teachers are very happy in their work.

"While speaking of the interest taken in themes of experimental religion, allow me to say that I should be very glad if friends in England would send me books of the useful class advertised in THE CHRISTIAN. I should be glad to be the agent for their distribution among English-reading pastors and evangelists. The salary of these and of the foreign missionaries is too small to provide such helpful material. Practical, experimental, and evangelical books would be very useful here."

Mr. Atkinson's full address is—55, Yama Moto Dori, 5, Che Me, Kobe, Japan.

Missionary Work in China.

THE committee of the Church Missionary Society have adopted a minute, in which they say:—"The population of China is estimated at more than one-fifth of the entire population of the world. Counting all bodies of Protestant Christians, there is only one missionary for, say, every 250,000 of its inhabitants, while the number of Church of England workers foreign to the country of both sexes does not probably exceed 230. It is estimated that China has over 1,000,000 unevangelized villages, varying in population up to 20,000. The present position of the Church of Christ in the country is far from discouraging. In 1842 the number of its communicants attached to the Protestant churches was six; it is now over 70,000."

But in order to justify them in appealing to the Church of Christ at large, and to their own supporters in particular, in behalf of a great extension of missionary work in China, the committee give a brief account of the marked change which has recently taken place in that land, both in the minds of the Chinese and in the political position of the country. The long-closed province of Hu-nan, from which for years poured forth the foul stream of blasphemous anti-Christian literature, which had so large a share in evoking many of the fanatical outbursts against Christianity, is now about to be thrown open to Western influences. Rev. W. Banister has recently reminded the committee of the extensive opportunity for missionary enterprise afforded by the recent opening of the West River with the new treaty port of Wuchau, some 220 miles from Canton; and now the British nation is officially informed of the "concessions" which have been agreed to by the Chinese Government on the representations of Her Majesty's Minister at Peking. A glance at the map of China will show what a vast area of country, north, west, and south, is included in the valley of the Yang-tsze in its course of 3,000 miles, and the whole of this country is by the above "concessions" thrown more open than ever to missionary enterprise.

Chicago Bible Institute.

THE eighth annual report of this well-known institution reveals some extremely interesting figures. The students enrolled numbered 478,322 men and 156 women. These figures do not include non-resident students, or those attending the five night-classes. The total number of persons enrolled in these classes exceeds 3700. They came from thirty states and territories, and no less than fifteen foreign countries were also represented.

Reports from old students show that they are leading active and useful lives in all parts of the globe. Of those who left during 1897:—Thirty-four are pastors, pastors' assistants, and church missionaries, thirteen are in city rescue and mission work, thirty-one are evangelistic preachers and singers, six are Sunday-school missionaries, three are Y.M.C.A. secretaries, four are Y.W.C.A. secretaries, eight are colporteurs, sixteen are in educational work, twenty-two are college students and others who came for special courses, eighteen are foreign missionaries in China, South and Central America, Africa, Japan, Persia, Corea, West Indies, and Mexico, and one is under appointment.

Since the Bible Institute was founded, in 1889, two Bible lectures have been held daily on an average, and two music classes, without break. 1535 students have been enrolled in the men's department; 766 in the women's department. Of those who have passed through the institution, 195 are in city rescue and home missions, 165 are in evangelistic work as preachers or singers, 277 are pastors, pastors' assistants, and church visitors, 41 are Sunday-school missionaries, 23 are Christian Association secretaries, 21 are colporteurs, 117 are in foreign lands, 21 are in educational and philanthropic work, 67 are superintendents of city missions and other responsible institutions in the largest cities on the Continent. Many others have returned to secular occupations, equipped for better service in connection with their home churches by the training received at the Bible Institute.

Japanese Sailors.—By the end of this week over 300 sailors from Japan will be in London. Two hundred of these are navy men coming to fetch a newly-built battleship from Newcastle. Miss M. M'Lean, 62, Coolfin-road, Custom House, E., would be glad if friends will enable her to get a supply of book-bags for early distribution to these visitors to our shores.

Central France.—M. E. Camus, who has been pastor at Moulins, Allier, for twenty-five years, writes: "The Reformation in this part of France dates from 1562; the Protestants then had three places of worship in this county—one in a suburb of Moulins, the second at Chantelle, and the third at Glerisson. But by the year 1632 they had been driven away through persecution, and had disappeared. The church now existing at Moulins was founded in 1858, soon after which date the pastor founded churches at Montluçon and Vichy. My charge consists in preaching at Moulins and Vichy, and visiting the Protestants scattered throughout the country. To build the church and pastor's house I collected money in France, England, and Scotland. There is still a debt of £250, which occasions much anxiety. We pray that the work may soon be freed from debt, and continue to show the light of the Gospel in this centre of France." The work of M. Camus is well known to Sir Donald Currie, Pastor Theodore Monod, M. Reveillaud, and others.

Chinamen and Englishwomen.—The committee of the Shanghai branch of the China Association call attention to a practice which has not as yet become very common, but which has reached a point where it can no longer be ignored, viz., the contracting of marriages in England between English girls and Chinese subjects. "Such unions," the committee remark, "are not illegal, and from some points of view possibly not improper, and it is consequently impossible to call upon the authorities to interfere; but the committee desire to point out as strongly as they can that the present condition of affairs in China is such as to make the chances of a happy result of such a marriage almost nil, while there is not the slightest prospect of any change taking place during the lifetime of the present generation sufficient to justify an Englishwoman in counting on even a tolerably comfortable life if allied to a Chinese husband. So long as the married couple reside in Europe the result may be tolerable, but almost every Chinaman returns sooner or later to China, and there, whatever the husband may do, the position of the foreign wife is in the present state of Chinese society absolutely intolerable."

Steps to Faith.

By Rev. E. GRIFFITH-JONES, B.A.

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?"—John iii. 12.

THERE are many people in these days who seem to be in the same spiritual condition as this Jewish Rabbi. They are dissatisfied with the moulds of religious thought in which they were brought up. Many of the old doctrines do not appeal to them. Strange theories are abroad, which seem to them subversive of the religion of their forefathers.

But they are athirst for truth, and passionately anxious to possess a religion—only it must be a religion of realities, not of empty words or dead beliefs. How shall they set about mastering a creed for themselves? How come once more to a faith that shall be vital, and comforting, and full of motive-power? Are these great eternal questions of Duty, God, Atonement, Immortality to be handed over to a committee of experts, of "higher critics," to settle for the rest of the world? And are common men to stand by till these gentlemen have settled their quarrel and come to a new science of religion? Or is there some way in which they can take up the case for themselves, and come to a working creed for the direction of their conduct, the guidance of their lives? If it is to be a question of study, they will have to give it up; they have no time for that, no qualifications, no training. Meanwhile time passes, temptations press, their heart is homeless,

THEY NEED A SAVIOUR AND A RELIGION.

To such people the words of my text ought to come home with special helpfulness. For here Jesus Christ, the great Teacher, as well as the perfect embodiment, of religious truth, suggests the true method along which every man who is teachable and willing, however sceptical he may be, can come to religious certainty—or at least so much of it as is needful for the purposes of life.

"If I have told you earthly things." Then earthly things have some connection with heavenly. Sky and land meet somewhere. The unseen permeates the seen, the realities of faith are rooted in those of sense. In some dim and unreal way we can judge of the seen by the unseen. Heavenly and earthly truths have some realm in common. All the great doctrines concerning the spiritual world—God, Sin, the New Birth, Atonement, Redemption, Eternal Life—do not hang in the air, but have, as it were, an earthly end, by which we may grasp them, and

GET FOOTHOLD FOR OUR FAITH.

"Grasp," says Dr. Newman Smyth, in *Personal Creeds*, "with a firm faith those religious truths that are let down within your reach, and let them swing you up to higher knowledge. But do not let us pretend to have been wafted up into the top boughs of the tree of Christian knowledge, if we have not cared to lay hold of the branches within our reach close to the ground, and climb up by them."

There are steps to belief, and one step should be such as to lead naturally to the other. Sometimes Christian teachers demand in their converts an acceptance of the Christian position in the lump, as it were. They are taught to repeat the Apostles' Creed, and the Nicene Creed, or even the Athanasian Creed, and they are expected to believe them—then they are Christians. On the other hand, young inquirers sometimes act as though every mystery of the faith is capable of being made clear to them, and must be so made, ere they will be satisfied.

If you face the matter, you will see that this is an absurdity. We do not take up an attitude of that kind in any other department of learning, theoretical or practical. If you are studying mathematics, you

BEGIN WITH THE FIRST FOUR RULES

of arithmetic, and leave logarithms and the differential calculus till you are fit for them. The student who attacks quantities in algebra before he has mastered the signs will only come to grief. Nor does an apprentice demand that he should be able to perform the complicated operations of carpentry ere he has learnt to use the saw, and the hammer, and the chisel. Let him start with learning how to drive a nail straight into a board.

We begin in our studies with the known and the simple, and then go to the complex and the unknown. And

THAT IS THE METHOD OF JESUS.

First the elementary, the first principles of the oracles of God; then slowly the greater mysteries and doctrines; and finally the deep things of God. First lay hold of the earthly ends of heavenly truth, then climb the heights. First see that you pass through the essential experiences, the doorway of religious life; then rise to the ampler vision, the nobler truths, the inner secrets of the Divine science. This is the true way of faith as it is the way of life.

See how this applies to the case before us. Nicodemus came to Jesus with great ultimate questions and problems, and wanted the philosophy of the Christian life at a sitting. Jesus at once put him back into the infant class. He saw that this Rabbi—this bishop, as it were, of the Hebrew Church—was totally ignorant of the first principles of religion, and he will tell him nothing of the ultimates till these have been laid hold of. "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the Kingdom of God." At once Nicodemus, eager and teachable as he was, betrays his ignorance. He cannot even grasp the difference between a simile and the reality. He is lost on the threshold. And Jesus keeps him there, and will not take him a step further till he has realised his ignorance and

MASTERED THE ELEMENTARY TRUTH

of conversion. For until that step is taken no progress can be made. *Only those within the kingdom can understand the things of the kingdom.* To the outsider they must be for ever a closed book.

"The natural man understandeth not the things of the Spirit of God, for they are foolishness unto him; neither can he understand them, for they are spiritually discerned" (1 Cor. ii. 14). The disciples came and said unto Him, Why speakest thou to them in parables? He answered and said unto them, Because it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given (Matt xiii. 11)—*i.e.*, till they become disciples; then they, too, shall know, for they, too, will have passed through the narrow place where heavenly things first burst upon the astonished view.

"STILLBORN THEOLOGY."

There is an abstract theology that can be elaborated and classified and reduced into an exact science, as you do the anatomy of a corpse in the dissecting room, or the figures of geometry in the professor's lecture hall. There is a good deal of this kind of theology manufactured in Germany and elsewhere. You will find it in elaborate treatises packed with learning, and most conscientiously put together. All the doctrines are there, and they are discussed with the acumen, the erudition, the insight (and the *coldness*) of men who would discuss the manners and customs of the inhabitants of Mars. Nor are they without their uses. A believing, experimental Christian will find mental stimulus and refreshment in them whereby he may convict his own narrowness of view, and enter on the broader heritage of truth. But there is the mark of earthliness about them—they never betray the personal touch. They tell you nothing of what their authors have "seen and felt and handled of the Word of Life." Whether they have ever been converted, whether they have ever been prostrate before the cross of the dying Redeemer, crying aloud for pardon and release from the bondage of sin; whether they have wrestled with self-despair, trusted in the blood of Christ, and felt the cleansing stream, and risen new men, emancipated, redeemed, with the power of an endless life within their hearts—of all this there is no sign. And so these systems of theology are still-born; they tell of the heavenly things in the language and accent of the earth, and they are helpless to bring the world into a knowledge of the truth. Let the earthly lead you to the heavenly, and try not to scale the heights without the progressive aids which the teaching of Jesus gives.

The Catacombs of Rome is the subject of a lecture which Mr. Henry Martyn Barnett has been delivering in several parts of London, accompanied by dissolving views. A few days ago Mr. Barnett visited Kilburn, under the auspices of the Holy Trinity Mutual Improvement Society, when the meeting was presided over by Rev. Stuart Churchill. The lecture was full of instruction and of deep interest. Communications to Mr. Barnett may be addressed, 91, Darenth-road, Stamford Hill, N.

A Martyr's Bible.

IN the days of Queen Mary seventeen noble men and women "went home" in a chariot of fire in the quaint old country town of Lewes, in Sussex. They suffered for the sake of Jesus, as witnesses for his truth, and against the errors and tyrannies of Rome. The first to suffer was a worthy inhabitant of Brighthelmstone (now known as Brighton), named Derrick Carver. The order was that his Bible should be burned with him. He was imprisoned in the cells under the "Star" Inn, and on the appointed day was led out to suffer.

A large cask was prepared, in which Carver was to stand surrounded by faggots and combustibles. His Bible was first thrown into the cask, and then the faithful witness was himself placed in it. The fire was lighted, but the heroic sufferer managed to get hold of his Bible, and, as a last effort, threw it out into the crowd. Like Bunyan's Faithful, "he was carried up through the clouds, the nearest way to the celestial gate," but his Bible lived!

Over three hundred years pass by, and in 1898 a few earnest Protestants are endeavouring to raise a monument, a martyrs' memorial, to the memory of Derrick Carver and the other faithful souls. In aid of this effort Mr. W. Stanley Martin has been delivering in the locality his lantern lecture "Some Famous Bonfires," and at one of the meetings intense interest was created by the production of the very Bible which Rome intended to burn, but which God had preserved. Derrick Carver's signature occurs in it. Some of its pages are blood-stained, and here and there the charred edges tell of a near escape from destruction.

This relic brings those far-off days very near to us, and emphasises Rome's hatred against God's truth. In a short time it is hoped that high up on one of the breezy downs that surround the interesting old town the Martyrs' Memorial will rear its head, a land-mark for miles around. Where the Star Inn stood the municipal buildings now stand, but the steps leading from the cells up which the martyrs walked are still in existence. When the necessary funds are forthcoming the erection of the monument will be proceeded with. In the meanwhile, Mr. A. Morris, High-street, Lewes, will be glad to supply information.

What Think Ye of Christ?

WHAT think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
As Jesus appears in your view,
As He is beloved or not;
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost;
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure He is God.

Some call Him a Saviour in word,
But mix their own works with his plan;
And hope He his help will afford,
When they have done all that they can:
If doings prove rather too light,
(A little, they own, they may fail),
They purpose to make up full weight,
By casting his Name in the scale.

Some style Him the Pearl of great price,
And say He's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute Him, betray;
Ah! what will profession like this
Avail in his terrible day?

If asked, what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My Life, and my Strength, and my Store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall;
My hope from beginning to end,
My Portion, my Lord, and my All.

—John Newton (1779).

Our Daily Homily

SUNDAY, March 27.

"*Every one when he is perfected shall be as his Master.*"—Luke vi. 40 (R.V.)

We are not perfected yet. There is a great chasm between our highest and our Master's lowest, between where we stop and He begins: between our light, which is twilight at best, and His meridian glory. When we compare ourselves with ourselves, or with our neighbours, our standard is altogether too low; we should compare ourselves with Him, the beloved Master.

But we shall be perfected one day. That *when* has a hopeful ring. God "will perfect that which concerneth us," because his mercy endureth for ever, and He will not forsake work to which He has once put his hands. *When* he is perfected! When? Not till sorrow, sanctified by God's grace, has done its work; not till the snow and frost, the light shower and the bitter wind, the earth and sun have contributed their shares to the desired quota. Not till the perfect image of Jesus has emerged from the sculptured stone; not till the molten metal reflects each lineament of the glorified Lord—then we shall be perfected.

When we are perfected we shall be as our Master. "We shall be like Him, for we shall see Him as He is." It seems altogether too much to expect! To think that we shall be changed into his image, that we shall bear his impress, that we shall be as like Him as Gideon's brethren to Gideon, of whom the princes of Midian testified that they were like the children of a king. Yet it shall be so. The Lord Jesus became like unto us in our low estate, that we should become like Him in his glory. There must ever be the limitation of the creature as compared with Him by whom all things were made.

MONDAY, March 28.

"*When the Lord saw her, He had compassion on her, and said, Weep not.*"—Luke vii. 13.

No widow stands by the bier of her only son, no mother by the empty cot of her babe, no lover beside the fading beauty of his beloved, but the Son of Man, unseen but glorious, is at hand, seeing, understanding, touched with compassion, and saying, in his tenderest tones, "Weep not."

Weep not: Love is eternal. Hast thou forgotten that there are three things which abide for evermore, the greatest of which is Love? Dost thou not remember that the risen Lord greeted his disciples, after his resurrection, with the yearning desire of a loving heart, Lovest thou Me? Is not love of God, and can God's love change, and pass away? No, though severed from your sight, the dear ones that have gone are thine to-day, and have not forgotten, but love thee still.

Weep not: recognition of the beloved dead is certain. Did not Mary and the women, Peter and 500 more recognise Jesus after his resurrection? Is He not the specimen Man? Are we not to be like Him? Recognition went so far in his case that the Magdalene recognised the very tones of his voice, when He said *Mary*, and she answered *Rabboni*. Yes, though refined and purified, the face thou hast loved shall smile, and the tones that have made thy heart-music shall speak again. Weep not!

Weep not: they shall rise again, never more to be separated. The Lord raised this youth to life, but there had to be another parting, when his mother or he died. But when thy dear ones are reunited to thee, and when they and thou meet in the bridal-chamber, there will be no more partings.

TUESDAY, March 29.

"*Master, the multitudes press Thee. Jesus said, Some one did touch Me.*"—Luke viii. 45, 46.

Amid the pressure of the crowd that crushed on Him from all sides, Jesus detected the light touch of one thin hand, which drew from Him healing virtue. We may be very near Christ, and throng Him, without touching; but no one can touch Him, however lightly, without deriving the very grace needed.

We think of Jesus to-day amid the thronging crowds of angels, and spirits of the just made perfect. Amid their voices will ours be heard? Amid the pressure of their attendance on his sacred Person will He stay to recognise our poor trembling touch? Amid the vast interests that depend on Him, the government of the universe, the holding together and consistence of all things, is there any likelihood of our need asserting itself successfully? See, He is hastening on to raise the dead; there is many a daughter of many a Jairus waiting for his summons, in the sleeping places of the dead.

There is the touch which compels his recognition. He has always time to turn and give *that*. There is the touch of prayer and faith. Thou canst never exercise it, however simply, without eliciting an immediate response. There may be a good deal of mistake and superstition, as there was in this woman, who seemed to have thought that virtue clung to his robes, but He will distinguish the soul of holy trust amid many false ingredients. There is also the touch of affection. He knew when the woman crept to kiss his feet. He did not instantly speak of it, but said afterwards, "from the time I came in she hath not ceased to kiss my feet." No love is lost on Him!

WEDNESDAY, March 30.

"*Behold, there talked with Him two men, which were Moses and Elijah; who spoke of his decease.*—Luke ix. 31.

What a view was this, on the slopes of Lebanon, with light transcending that of the moonlight shining in the upper heights! And what converse! Possibly that transfiguration was an example of the way in which Adam and all his race might have passed into heaven, had not death come on us all through sin; and therefore it was the greater proof of the love of our Lord, when He deliberately turned from all the radiant light and took the way of the cross. That death is here called an *exodus*; such is the Greek word rendered decease.

Moses would remind Him of the lamb that would be slain before the people could escape from Egypt; of the rock that must be smitten before the water could flow forth for the thirsty crowds; of the serpent that must be fixed on the pole before the dying Israelites could look and live.

Elijah represented the entire band of holy men who searched what the Spirit of God which was in them did prophesy in foretelling beforehand the sufferings of Christ, and the glory that should follow. He would remind the Lord of Psalm xxii., passing into light, of Isaiah liii., finishing with a burst of triumph, and many another sacred and familiar passage.

And after all it was only *an exodus*, the going forth of his spirit from the Time-sphere to the Eternal, from contact with a very weary world to victory and joy-mending. It must have been this talk that so far robbed death of its terror in the heart of one of the disciples at least, who spoke of his own death also as an exodus (2 Peter i. 15).

THURSDAY, March 31.

"*I beheld Satan fallen as lightning from heaven.*"—Luke x. 18.

This was Christ's vision of the effect of his work in man's nature, and on man's behalf. For ages Satan had vaunted his power over man, but now and henceforward the demon-nature was to be vanquished by the name and nature of Jesus Christ. Whenever you are tempted by the demon of alcohol, of passion, of jealousy, or any other, claim instantly the protection of the Name which is above every name: make Jesus your strong tower into which you shall run and be safe: realise all that it stands for: and you will find that the demons will be subject to you. In your life also, Satan will "fall from heaven."

And what is true in your own life is true also of your influence over others. If you dare to live in the Risen Christ, you share his empire and all the fruits of his victory over Satan. He gives you authority over serpents and scorpions, and over all the power of the enemy. The Christ nature within you is the dominant, triumphant power to which all power must ultimately yield. Dare to use it. In conflict with the demon spirits that haunt so many lives, in antagonising the giant forces that are so strongly entrenched in our natural life, be sure to rely, not on numbers or organisation, but on the name of Jesus, used not as a charm, but as representing his living and ascended might.

And let it be carefully noted that as the success of these disciples over a few demons in the villages and towns of Israel reacted on the balance of power in the heavenlies, so there is no victory won anywhere by some lonely disciple, or handful of disciples, that does not react on the entire battle-field in which light and darkness contend for the mastery.

FRIDAY, April 1.

"*Lord, teach us to pray.*" Luke xi. 1.

It was a wise and good request, prompted by the Saviour's own practice. He did not, in the first instance, command his disciples to pray, but He gave Himself to the blessed practice of prayer, and this made them eager to learn and practise the holy art. This is the best way of inculcating new and holy habits on those who surround us in our homes and scenes of daily life. Do not begin by exhorting them; but begin by living before them a life so holy, so unselfish, so consecrated and devout, that they shall spontaneously approach you, saying, "Give us your secret, tell us how we may do and become as you."

We need to ask Jesus daily to teach us to pray. Each time we kneel in prayer we may well preface our petitions with the sentence: "We know not what we should pray for as we ought, but by thy Holy Spirit, Lord, teach us to pray." And probably the Lord's answer will fall into maxims, borrowed from the form and model of prayer, which He gave his disciples. It has been called the Lord's Prayer; it should be called the Disciples'.

Address prayer to the Father, through the Son. Do not be selfish in prayer, but look out on the needs of others, incorporating them in every petition, *us, we, our*. Remember, you are speaking to your Father, and that his honour and glory should have a paramount and foremost place. If you desire first the hallowing of his name, and the coming of his kingdom, all your personal needs and desires will fall easily and naturally into their place, which will be a comparatively subordinate one. You will need forgiveness as regularly as your daily bread.

SATURDAY, April 2.

"*Be not anxious.*"—Luke xii. 11.

So often through this discourse the Lord refers to anxiety. "Be not anxious how or what ye shall answer" (11). "Which of you by being anxious can add?" (25). "Why are ye anxious?" (26). There must have been a great strain on the crowds who listened to Him; and there was every likelihood of the strain becoming even greater for his disciples as the years passed on. So, also, the characteristic of our age is anxious strain.

But the heart of Jesus was always at peace. His life was calm amid the storms of life, as the coral-island with its fronded palms and lagoons of still water is peaceful amid the ocean-tossed ocean, because of the protection of its reef. The surf breaks there, but does not intrude further. The secrets of Jesus were the perpetual presence of God in his soul, and his never-faltering faith in the loving, careful providence of God in all the experiences of his chequered life.

Can we not have this? We may if we are willing to pay the price. If we will resign or surrender our will utterly to Him; if we will tear down every veil that might hide his face, and throw open our whole being to his indwelling and use; if we will cease scheming, planning, devising, and fall back on the absolute care and arrangements of God; if we will learn to reckon on God as absolutely as on any resourceful human friend; if we will dare to believe that God holds Himself responsible for the sustenance and equipment for duty of all who absolutely seek his glory—then

> The cares that infest the day
> Shall pack up their tents as the Arabs,
> And as silently steal away.

F. B. M.

Principles and Practice of the Late Mr. George Müller.

THE late Mr. Müller was a man of strong convictions and deeply-rooted principles. His convictions were the ground of a steady faith; his principles were the consistent support of his active life. In neither of these did he judge others; he was content to set an example of absolute confidence in God, and to assert his individual liberty of action on questions regarding which Christians "agree to differ." We give a few notes on his principles, some taken from his book, "Narrative of the Lord's Dealings"; others contributed by intimate friends.

WHAT A SURRENDERED LIFE INVOLVES.

"The passage to which I have just now alluded, John vii. 17, has been a most remarkable comment to me on many doctrines and precepts of our most holy faith. For instance: 'Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you' (Matt. v. 39-44). 'Sell that you have, and give alms' (Luke xii. 33). 'Owe no man anything, but to love one another' (Rom. xiii. 8). It may be said, surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world? The state of mind enjoined in John vii. 17 will cause such objections to vanish. *Whosoever is willing to act out* these commandments of the Lord *literally*, will, I believe, be led with me to see that to take them *literally* is the will of God.

"Those who do so take them, will doubtless often be brought into difficulties, hard to the flesh to bear, but these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to his Word.

"Since the time I began living in this way I have been kept from speaking either directly or indirectly about my wants at the time I was in need. But whilst I have refrained, and do still habitually refrain, from speaking to my fellow-creatures about my wants *at the time*, I desire to speak well of the Lord's goodness *after* He has delivered me, not only in order that He thus may get glory, but also that the children of God may be encouraged to trust in Him."

AN APPOSITE ILLUSTRATION.

It has been declared by some, with more or less precision, that the annual report and balance-sheet issued by Mr. Müller were a "constructive" appeal to the benevolent public. On this Mr. Benjamin Perry, of Bristol, for many years on terms of close intimacy with the great philanthropist, writes:—"I think it right to mention the following facts, as proving the absolute truthfulness of statements made by Mr. Müller that his object in issuing annual reports was not to advertise his work, and thus make indirect appeals to man for funds, but that he simply endeavoured to give an account of his stewardship to those who had sent him funds. In the early days, the faith of Mr. Müller was sorely tried during the greater part of a whole year, so much so that he and his helpers had to cry to God literally again and again for food for the next meal for the orphans and themselves. But God was faithful, and the supplies came, over and over again, just in time as they were needed.

"At the end of the year the institution was still in great poverty. The usual time for issuing the report had come, and if Mr. Müller's trust had been in the report he might have pressed forward its issue with all speed; but the very reverse happened: he called together his helpers, and told them that he had decided not to issue a report for that year, as from the facts he would have to state, it would appear like an urgent appeal for funds, and men might say that the report had brought in the money, instead of God, who assuredly, in his own (the best) time, would give abundantly through his faithful stewards.

"God's time to give in abundance had not yet come, and the following year was a further time of testing, if possible more severe than ever. Again, therefore, at the end of the year, he told his helpers that for the same reasons as before he had decided not to issue a report."

"When, during the next year, funds came in abundantly, he issued his reports, to speak to the praise of God, who by the trials of the two previous years had been disciplining the faith of his servant, and had strengthened it for future days of need. These facts show distinctly the unswerving faith of our departed brother and the Spirit in which his life work was carried on. I rejoice that his beloved son-in-law and co-director, Mr. Wright, is a man of like faith and spirit; and, therefore, I expect to see the work prosper in the future as it has for so many years past. The Lord who has been the Almighty source of blessing, still remains, and will be as faithful in response to the faith of Mr. Wright as he has been to the like faith of his honoured servant now in his presence."

THE "MORNING WATCH."

Concerning his habitual study of the Scriptures in the early morning Mr. Müller writes:—

"Formerly, when I rose I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes or a quarter of an hour, or even half an hour, I only then began *really to pray*. I scarcely ever suffer now in this way, for my heart being nourished by the truth, being brought into *experimental* fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in his precious Word. It often now astonishes me that I did not sooner see this point.

"In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is *to obtain food for his inner man*. As the outward man is not fit to work for any length of time except he take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as everyone must allow. Now, what is the food for the inner man? Not *prayer, but the Word of God*; and here again not the simple reading of the Word of God, so that it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."

Mr. F. W. Case, of Cotham, Bristol, writes to us:—"Visiting Mr. R. Chapman, of Barnstaple, I informed him of Mr. Müller's falling asleep. He said: 'I have known him intimately for sixty-eight years. We remember each other daily at the Throne of Grace. If I were asked to write the biography of Brother Müller, I should say he brought everything to God, small and great, temporal and eternal, and he brought God into everything. The details are written above, and *to-morrow morning* we shall have leisure to read them. The night is far spent, the day is at hand.' Then he added: 'The *brevity* of the Scriptures is a work of God's infinite goodness on our behalf.'"

Friends living in the North of London will be glad to know that on Sunday next, Rev. Llewellyn H. Parsons, who was for some time a minister at Bristol, and knew the late Mr. Müller's work, will, in his special monthly service for young people, speak of the faith and prayer by means of which George Müller's work has been sustained.

In Memoriam.

GEORGE MÜLLER.

Who cometh? Say is it prince or peer,
That the people go forth to meet the bier,
That the flag is lowered, uncovered the head,
And a city mourns for the silent dead?

Ay, a prince of God has gone home to-day!
To the mould we render the lifeless clay,
While we praise the Lord for the life-work done,
For the quiet passing at set of sun.

"I am tired," he said, for his feet had trod
O'er many a mile as he walked with God;
The pilgrim leaned on his staff at last,
His token had come and his toil was passed.

And who can tell of the sheaves he bore
To the Lord of his love on the golden shore,
The souls that he snatched from the paths of sin,
The homeless, the orphan, he gathered in.

Now God be thanked for that voice, which rose
As a clarion blast on this world of woes:
"One star that never has set shines fair,
God lives! God listens! God answers prayer!"

It shall ring through the ages till time is o'er,
It is echoing now from shore to shore;
Who can say where the waves of its music broke,
For a world to the power of prayer awoke!

Mary Gorges.

Oxford Letter.

[BY A CORRESPONDENT.]

TERM ends this week. Colleges begin to go down on Friday; and by Tuesday next Oxford streets, river, and playing-fields will present their vacation appearance. The summer term begins on Friday, April 22.

Much interesting information concerning the work of the London City Mission was given on Tuesday by Mr. March, the Society's missionary in Smithfield Market. The Hon. and Rev. W. T. Rice presided over a meeting held in the afternoon at Wycliffe, and Canon Christopher took the chair at the evening meeting. The hearts of Oxford workers were moved by the needs of the great metropolis, and more than one has expressed the encouragement received by Mr. March's account of his work.

The attendance at the Missionary Union gatherings has been good throughout the term, and the addresses calculated, under God, to stimulate missionary interest. On Tuesday, Rev. W. Wetton Cox told the story of the noble, self-denying, and successful missionary work of the Moravians among Esquimaux, lepers, and other neglected classes.

Dr. Sanday, Margaret Professor, has arranged during the term special meetings to discuss subjects of importance relating to religion and science. Dr. Taylor introduced the subject of "Prehistoric Religion" on Saturday last, and there was an interesting discussion.

Rev. J. Walmsley, vice-principal of Wycliffe Hall, leaves Oxford this week for Normanton, near Derby, of which parish he has been appointed vicar. Besides his work at Wycliffe Hall, which has been much valued, Mr. Walmsley has helped as assistant curate in the poor parish of Holy Trinity, and also at the Oxford Prison, the chaplaincy of which is now held by the vicar of Holy Trinity. He will be much missed in Oxford, and the prayers of many will follow him to his new sphere.

Mr. E. Arrowsmith and Mr. Arthur Mercer are in Oxford with a view to interesting men in work at the seaside in the long vacation. For many years this enterprise of the C.S.S.M. has done most valuable work in training 'Varsity men for evangelisation among boys.

The interest in the prayer meetings has distinctly increased during term. An average of sixty at the weekly missionary prayer meeting is an advance, and the daily prayer meeting has very much increased in average attendance. The Martyrs' Memorial Sunday Evening Open-air Service has also been supported regularly by some thirty men. It was only the other day that the writer heard from a lady in Ireland who was brought to Christ in an Oxford church last summer, and who stated that she had gained much help at these open-air meetings.

THE LATE

Rev. George Martin Claris.

MANY have mourned the death, which took place on January 15, of Rev. George Martin Claris, first vicar of St. Barnabas', Clapham Common, at the age of thirty-eight. His career was short, but it may truly be said of him, "He, being sanctified, in a short time fulfilled a long time."

Like Samuel of old, he was dedicated to the Lord from his birth, and those who knew him in his early days can recollect his sweet lispings of praise in "Safe in the arms of Jesus," and other hymns. Like Timothy, he knew the Holy Scriptures from his childhood, and when in after years he became a proficient Bible scholar and a minister of the Gospel, he was enabled to bring out "things new and old" from the sacred treasury.

Mr. Claris was educated at the King's School, Canterbury, and the early impressions and growth in grace which he experienced under the ministry of the late Rev. G. B. Lee Warner, vicar of St. Mary Bredin, Canterbury, never lost hold on him, and decided him to enter the ministry. He went, in 1880, to the London College of Divinity, St. John's Hall, Highbury, where he had the privilege of good Evangelical training and the loving counsels of the late Dr. Boultbee, Principal of the College.

In 1883 he was ordained by the Bishop of London to the curacy of Emmanuel Church, Maida Vale, with the special charge of about 4000 poor. The strain of work broke down his health after two years, when he took a country curacy at Sandhurst. In addition to the duties of the parish church, a mile from the village, he conducted a mission service every Sunday night in an iron building, which was crowded to excess, and the riveted attention of the hearers to his preaching was very remarkable.

From Sandhurst Mr. Claris went to where he loved to work, the suburbs of London, and took sole charge of the district of Southfields, Wandsworth. He succeeded the late Rev. W. H. Green, who only held the charge a little over a year. It was uphill work, but with his usual energy and perseverance Mr. Claris initiated and developed the various branches of parochial work most successfully; and after six and a-half years' toil a severe illness laid him low.

This necessitated a change of locality, and on his recovery a sphere of great usefulness was offered him at St. Matthew's, Lavender Hill, close to Clapham Common, in the vast parish of Battersea. Here he soon threw himself heartily into the work, determined in his preaching "to know nothing save Jesus Christ and Him crucified." The church became thronged, especially on Sunday evenings, when the stillness and quiet waiting for half-an-hour before the service commenced of the densely packed congregation, was better *felt* than it can be described. The sermon was always looked forward to with interest and enjoyment when the people's beloved pastor occupied the pulpit.

In 1894 Canon Erskine Clarke, vicar of Battersea, seeing the rapidly increasing population of the neighbourhood, and the utterly inadequate church accommodation, suggested to Mr. Claris the formation of a new parish under the Peel Acts (to be called St. Barnabas', Clapham Common), and to make him first incumbent if he would undertake the work. This required, under the Act, that a sum of £5000 should first be raised and deposited with the Ecclesiastical Commissioners, to form an endowment. Mr. Claris accepted the charge, and undertook the work, on the understanding that the patronage should be secured under Evangelical trustees. He thereupon set to work with all the energy and zeal which so distinguished him. The money for the endowment was speedily obtained; the trustees selected and appointed; a site was at length found on the north side of Clapham Common; and £7000 collected towards the fabric fund of the new church.

On June 12, 1897, the foundation stone was laid by the Duchess of Somerset, and the new church is rapidly approaching completion, only some £2000 being required to finish the work. That Mr. Claris's undertaking was a great one, no one can deny; but his faith rose to the occasion. The labour



From photograph by Speaight Ltd., 173, Regent-street, W.

which this entailed, the wear and tear of body and mind, few will be able to estimate; add to this the claims of a new parish of abnormal growth (now 13,000), the visitation of sick and troubled ones, Bible-readings, work among the young, temperance meetings, missionary work, both home and foreign, and faithful preaching Sunday after Sunday. It is a marvel that the frail body so long stood the strain.

At length Mr. Claris's health gave way; and the sermon he preached on the first Sunday evening of the present year was his last. He had selected three passages for the motto text of 1898:—"Who is sufficient for these things?" 2 Cor. ii. 16; "I am El Shaddai" (God all-sufficient), Gen. xvii. 1.; "All sufficiency in all things," 2 Cor. ix. 8. The church was packed from end to end, and the marvellous power given to the preacher was very noticeable, yet none thought it was the last message he would give for his Master. Another of his latest efforts was to care for the meetings in the Week of Prayer at the Y.M.C.A., Clapham Junction branch, where he showed his love for his Christian brethren of every Evangelical denomination. The funeral of this deeply regretted pastor took place on January 19, and his remains were followed to his last resting-place by a long train of carriages, and by many of his sorrowing congregation on foot. He was laid to rest, according to his wish, in Wandsworth Cemetery, on a quiet hillside, "until the day break and the shadows flee away."

A Quiet Hour and its Results.

MOST of us can remember prayer meetings that have been given over to addresses, and "quiet days" that have been largely devoted to audible exercises. Dr. James M. Gray, of Boston, Mass., writing in *The Record of Christian Work* (New York), describes a devotional gathering, such as many have often desired but rarely experienced. He says:—

"It was exceptional in *the manner of its call.* A simple note from one whose praise is in all the churches, asked thirty or forty others, supposed to be like-minded with himself, to gather together in a certain place for 'A quiet hour for the practice of the presence of God.' The aim was definite and concrete. It was to meet God and realise His presence, to grasp the great truth of abiding in Christ, and to know the indwelling of the Holy Spirit as Comforter and Revealer. It was hoped to gain this supreme blessing by soul-searching and self-surrender, full and complete, while warming each others' hearts by mutual faith and love, and 'thus kindling a fire that should long burn within us and be kindled in a multitude of other hearts.'

"The meeting was exceptional again in *its character and conduct.* A brother presided, but the assembly seemed to be administered by the Spirit of God. No address was given other than the simple announcement of the purpose of the gathering, although every person present seemed to understand that very clearly, and to be ready to set himself about it. Prayer was had for a while—prayer for the manifestation of the Spirit to every heart, and then testimonies were given. Would that every ministerial reader of these lines had heard them! Different denominations were represented—Congregational, Presbyterian, Baptist, but all spake with one voice. They told what God had been doing in their souls lately—within two years, within a year, within a few months or weeks. They told of a definite blessing received in the Holy Ghost—an experience which led them into a holier life, and into a more implicit reliance upon God, as compared with the machinery of organisation or the plans and contrivances of human wisdom—an experience which had made the Bible to them a new book, in their reverence for it, their knowledge, and their use of it.

"Furthermore, the meeting was exceptional in *that to which it bore evidence.* One brother who had been around the globe was led to seek the blessing by what he heard and saw of it in individuals in Japan, India, Africa, and the different countries of Europe. And while he was writing home his new experiences, his correspondents on this side of the globe were coming into a similar possession and able to reply in hallelujahs! It bore evidence to the value of such teaching as that recently received from Mr. Meyer, of London, Mr. Andrew Murray, and other men of God whom Mr. Moody had introduced at Northfield; also bore evidence to the value of conferences of a similar nature, though on a smaller scale. Some of these ministers had been listeners and observers on such occasions, and did not hesitate to say they had come away with new conceptions of spiritual life and power.

"But finally, the meeting was exceptional in *that to which it led.* It led to an all-day meeting the next week, which included the laity quite as generally as the ministers. From 10 a.m. to 9 p.m., continuous meetings were held under different leaders, when sacred themes were presented, not for discussion but for meditation. The day was for humiliation, heart-searching, confession." It will also lead to more results in consecrated lives than may at first appear.

How to Wait for Christ.

By Rev. JOHN McNEILL.

(John xxi. 1.)

THE disciples were passing through a waiting time. Another Gospel narrative says that Jesus had told them to go into Galilee and wait for Him. Here they were, and as yet He had not come. A waiting time is a testing time; all the man or all the baby in you will come out at such a time. There is nothing tests a man more, especially if he is an active man. There is a proverb which describes a man who "would rather run a mile than wait a minute." Such a man is never a strong man. He seems to be doing everything, but he is not doing much after all.

All God's workers need to be patient and to be able to wait, without faltering or unbelief. God does not do things in a hurry. We would need to to be good waiters, as well as active workers, and many of us are sadly deficient on one side or the other.

As these disciples were away up in the far corner of Palestine, waiting for Jesus, we, his disciples of to-day, are away up in the far corner of the nineteenth century. What are we doing? Waiting for Christ. One great aspect of the Christian faith is "waiting for his appearing." I am touching here the great doctrine of the Second Coming; and it needs to be touched helpfully and wisely. I am sorry to say it has been rather discounted in the minds of many because of the way in which it has been handled. By some

IT HAS BEEN ALMOST BURLESQUED,

and it is a pity; for there is no doctrine more helpful for our daily life as Christians. Nineteen hundred years have gone since the Lord left us this word, by the man who saw Him last: "Behold, I come quickly." Even in God's calendar, to whom a day is like a thousand years, his coming must be nearer. How are we to regard this great Biblical doctrine of our Lord's return?

First of all, do not let us go groping about the shores of time, as these disciples were on the shores of the lake of Galilee, waiting for Christ. Day-dreaming or star-gazing is the worst of all ways to wait. A mother goes down to the city, and she tells the children, as she leaves them in the morning, that she will soon be back with all manner of good things for them. She is not half-an-hour away till the window is filled with little faces, looking out for mother's return. It is very fond, but very foolish. Do not let us wait for Christ in that way.

Again, do not let us sit down with the Bible between our knees, turning over its pages to see when our Lord is due. It is not in the time-table. The Bible is more provoking even than Bradshaw when you try to find out that connection. People, otherwise sensible, have made themselves foolish, and have degraded this doctrine, until we are almost afraid to touch it, by announcing that they have, as it were, found out the connection, which Christ Himself said was known to the Father alone.

Well, how are we to wait? There is the practical way. Let us avoid *heresy* on the one hand—that is to say, losing all faith in the doctrine; do not allow yourself to say, "Where is the promise of his appearing? Since our fathers fell asleep all things continue as they were from the foundation of the world." But let us avoid *lunacy*, on the other hand. I can give it no better name. There is plenty of room for a straight path in between these points. Hold it as these disciples held it; believe that the Master will return, and because you believe He is coming, go out and fish. Go and do your day's work, with this extra, *plus* put to everything. More than a day's work and a day's wages, more than the mere toiling and moiling in this world's gloomy waters, you have the expectation of your Lord's return to buoy you up and brighten you, even when things are at the gloomiest.

That will not spoil your pleasure; it is the very lift you need to keep you at it when you are toiling and catching nothing; it will prevent you from sinking down in despondency at your non-success. He is coming—for all I know to the contrary He may be here before the night falls. Will that hinder you as a preacher or as a worker? It is the very thing you need. And when Sunday becomes Monday it is the very thing we need in our secular work, to make it sacred; to make you feel the same down in the City to-morrow as to-day at the Lord's table.

He is coming. He is present with me now by His Word and Spirit in my soul, but as I say, there is this big *plus*, that He is coming back Himself. I had almost said that if you will let it alone, your heart will solve all the difficulties about His coming. You will get the lift, the gladness, the warmth of it, while you trudge along through your appointed task; and the very uncertainty helps you to bear your part of it. How are we to put in the time till He comes? Go out and fish: do your day's work. Want of success will not discourage you, and success will not spoil you, when you recollect that He is coming, and coming quickly. I know no better touchstone as to the practical state of the believer's heart than his doctrine of our Lord's return.

Thoughts for Parents.

8.—FAITHFULNESS.

Gal. v. 22.

"It is required in stewards that a man be found faithful."

If there is any cruelty in the world which is truly terrible in its consequences, it is that worked by selfish, indulgent, unfaithful parents.

It was parental faithfulness in Abraham upon which God put such honour, "he commanded his household and his children after him that they should keep the way of the Lord."

Are you consistent to your profession? Who so quick to detect inconsistency as a child?

Show your faithfulness by shunning no part of child-training which is difficult.

A dangerous silence on the subject of purity is kept by parents; they impress the duties of honesty, sobriety, and industry upon their children, but the duty of purity of life is never mentioned.

How can we expect the young to stand firm in the hour of temptation unless they are forewarned and so forearmed? If you find it difficult to speak, read Exodus iv. 10 to 12.

Frances S. Hallowes.

A Day of Prayer.

THE Glasgow United Evangelistic Association held a day of humiliation and prayer on March 16 in the Y.M.C.A. There was a large attendance. The circular calling the meeting stated that the conference was the outcome of a strong desire expressed in many quarters for public lamentation and prayer in view of the lamentable condition of religious indifference and immorality so largely prevalent. This condition, it was felt by many constitutes a call to the whole Christian community to unite in earnest prayer and public testimony, in the endeavour to promote a revival of vital godliness and a higher regard for the precepts and authority of the Word of God. The first speaker was Rev. John Parker, who dealt with the question of Sabbath desecration.

He said that a fierce attack was being made upon the Christian Sabbath, for men felt that as long as the seventh day was set apart for the public worship of God, and as long as the law of the land in some form or other sanctioned that day of rest, so long the powers of infidelity and godlessness would be held in check. Hence the rage of all infidels and anarchists against the Christian Sabbath. He was afraid that the majority of citizens were not to be found in any place of worship on the Lord's Day. The Press of the country was largely anti-Christian, and family worship had become almost extinct. The corrupt state of the Church of God, the worldliness of its members, and the low tone of piety among them was much to be deplored. The pulpit, instead of being a place where the Word of God was expounded, was often prostituted, and the time that should be devoted to the saving of souls was often spent in discussing philosophic theories, or, worse, in shaking the faith of the people in the very Word of God the preachers professed to expound.

The subject of "Intemperance, Gambling, and Impurity" was opened by Rev. J. Primrose, who spoke of intemperance as the national sin. The increase of drunkenness among women and children was one of the saddest features of the country. It was no use talking of moderation; Christians must be abstainers.

At the afternoon meeting Lord Overtoun presided, and in dealing with the subject of worldliness, spoke of the danger of Christians lowering the standard. If we found that the world did not come up to the standard of the Church, there must be danger of the Church going down a little to catch the world at a lower level.

Dr. Marshall Lang spoke of money as the god of the day. Rev. D. McIntyre delivered an address on the decline of spirituality.

The Border Line.

On the border line
Between life and death
Many mortals each day must stand;
And none ever knows,
As the river flows,
Who will next draw near its strand.

Who will next step down
By its shelving brink,
To its waters so cold and dark;
And will hear the splash
Of the waves that lash
'Gainst the sides of its waiting bark.

Should the beckoning hand
Of the One who steers
That bark to the land of day,
Summon us to Him,
From earth's twilight dim,
Then at once we must Him obey.

O Thou Pilot true,
When our call doth come;
To Thy care we ourselves commend.
Take us safe across,
Without shame, or loss,
To the Shore where the breakers end!

Charlotte Murray.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

What the Ivy Said!

By Rev. JOHN MITCHELL.

MY name is short and my life is long. You have all seen me, and some of you are very fond of me. I am most loving, and I cling to whatever may be near me. Sometimes it is a tree, other times the ground, but oftener a wall. And I cling so tightly that the greatest storm cannot drive me away. A preacher would say, that is just how it ought to be with girls and boys. You should be loving and cling to your friends, and above all to your greatest Friend, the Lord Jesus. Cling to Him and you will be safe amid all danger; and even in death you need fear no evil. Jesus loves you and wants to put his good Spirit within you, and to make you all true Christians if you will but come to Him and trust.

I am most admired when I cling to some object. You do not care to see me unless I am clinging and covering some ugly old wall, clothing it with a new beauty. An old ruin is not very grand unless I am all over it. I do something to make earth beautiful and I am proud to be of use. Now a clinging nature is always pretty, and wants to cover up all that is loathsome and ugly. Those who cling to Jesus have their sins covered up with what can never be taken away. All that men do to cover their own sins is in vain, for God sees through the covering, and shall one day sweep it away and make bare what is beneath. Happy, then, are all those whose sins are covered by the blood of Jesus.

And I'll join the chorus with the saints above,
I've been washed in the blood of the Lamb;
'Tis the sweet, sweet song of his Redeeming love,
I've been washed in the blood of the Lamb.

You see how I cling to the wall, but there is an unseen part of me which clings to the soil and decides whether I shall live or die. Lift a bit of me by the root, plant me in another piece of ground, and if I do not cling to the soil I shall soon wither and die. And you have an unseen part which decides whether you shall live in Christ here and hereafter, or whether you shall die and be for ever lost. The unseen part of you is the soul, and if it does not lay hold on Jesus it must fade and be eternally ruined. Jesus is the Life, and it cannot do without Him. Your outward life may look well enough, but it is the inner life which God first looks to.

I am a lowly plant, and yet I can climb to a great height by clinging as I go. Upward is my motto, and it ought to be yours also. The humble heart is where God loves to dwell, and by clinging to Jesus you may climb, in spirit, above this world, and see the glories of heaven. Christians sit in heavenly places in Christ. Heaven begins on earth, and prepares the soul for a more glorious heaven above. You look upward by reading and thinking of Jesus and his love. You also look upward as you speak to Him in prayer, and seek to be like Him in thought, word, and act. Seek to go onward, upward, heavenward, looking unto Jesus.

I am not like other leaves which drop off and die in the autumn. You call me "evergreen." There is One, of whom you have read, who says, "I am like a green fir-tree" (Hosea xiv. 8), which is evergreen. Jesus is always the same. We should not like Him to be anything else. The same love which led Him to leave his home in glory and to become homeless and friendless for you He has still. And the same love which made Him willing to die for you, that you should not perish, He has still. His love never changes. Your love may grow cold, or may be fixed on another, but the love of Jesus is ever the same—"Yesterday and to-day and for ever."

Lord, it is my chief complaint,
That my love is cold and faint;
Yet I love Thee, and adore—
Oh, for grace to love Thee more!

An Arab Child's Prayer.

A lady missionary in Algiers writes that the poor Arab women are really anxious to know Jesus, and some are earnestly seeking Him. One little Arab girl fell flat on the ground (as the Arabs do in prayer), pleading, "Take away all the ugly weeds from my heart, and plant beautiful flowers there, that it may be always green for Jesus."

Was it not a beautiful prayer? And is it not one the spirit of which might well be copied by children in our own more favoured land?

All for Jesus.

Two little feet!
Shall they not travel the narrow way,
Walking with Jesus from day to day?
Running on errands of mercy sweet,
Yielding to Jesus—two little feet.

Two little hands!
Shall they not labour in Love's employ,
Working for Jesus, scattering joy?
Doing with gladness his blest commands,
Yielded to Jesus—two little hands.

Two little eyes!
Shall they not dance with heavenly light,
Beaming for Jesus, sparkling and bright?
Watchful of serving ere daylight flies,
Yielded to Jesus—two little eyes.

Two little lips!
Shall they not tell of a Saviour's love,
Speaking for Jesus—dear Friend above?
Careful that never a wrong word slips,
Yielding to Jesus—two little lips.

Two little ears!
Shall they not hearken to Christ the Lord,
Attentive to Jesus—heeding his word?
Like Samuel of old: "Thy servant hears,"
Yielded to Jesus—two little ears.

One little life!
Shall it not wholly to Him be given?
Living for Jesus—how like heaven!
Trustful in trial, peaceful 'mid strife,
Yielding to Jesus—my little life.

William H. Bird.

The Bible Searcher.

No. 114 (second list).—Correct answers received from:—

A—Zeldah Albert*, Jacob Americana*, Maggie and Bertha Arres-Mather, Daisy Allen, Willie Astor*, W. T. Aldous, E. Athole.

B—Allen Baker, Leonard Bartlett, Hilda Bassett, Myer Barnett, Aline* and Chappie* Bazett, Geo. Brand, Henriette Bardot, Teresa, Lilian and Katharine* Blackie, Chas. Barnett, Mary Beak*, J. K. Bennett, May Bligh*, A. Bridges, Emily Bridgewater*, Herbert Bond, Robt. G.* and Eva* Browne, John Bott, Charles Brown, Ashley H. Bowker*.

C—Walter Carter, Beryl* and Gladys* Calvert, Daisy Rosalind* and J. Clarke, Lottie and Daisy* Carmichael, Willie and Mary* Charles, B. M. Cashford, G. and Colin R.* Campbell, J. A. Chamberlain, Cicely M. Craven, Alice Crang, Daisy M. A. Clarke, Jack J. and Dorothy Clarke, Rosaline Castein*, Frederick Chisholm*, Marion Colman, Kathleen* and Brereton Code, Marjorie Collins*, Edith M. Cole*, Dorothy Cooper, Winnie Cox, Annie Cooper*, Susie A. Cumbers, Henry S. Curr.

D—Harold Davis, Blossom Davis, Willie R. Davies, Vera Dickinson, Claude and — Dodsworth, Kenneth Dunbar, Gordon S. Duncan*, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Maud Eddey, Eva Edmundson*.

F—Richard Farmer*, Janet Fawkes, Sibyll Fawkes, Marian* and James* Freegard, Bessie, Maggie*, Kate, and Mabel* Fletcher, Francis W. B. Field, Wm. Field, Frances* and Aileen* Figgis, Ernest, Reginald and Willie* Findlay, Amy Foster*, Arthur Fooks, Maggie, Flossie, and Agnes Fullarton.

G—Edith*, Margaret*, and Stuart* Gray, Peggie Gray*, Albert P. Gray*, Maurice Greenleaf, Daisy*, Mary E.* and Alfred H.* Greenacre, Alfred Gibbs, Minnie Giddings, James and Edith Grieve, Daisy Groves*, Aaron Goldencrown, Hilda Godfrey*, Dorothy Grove, Winnie Grove, Evelyn Gurney-Smith.

H—Winifred Harvey*, Lillias B. Hardie, Annie E. Hazledin e*, Rose Hamilton, Sandy, Janie, and May* Handasyde, Edith and Emily Hearn, Agnes W. M. Head, Ina Hemmel, Marjorie R. Hogge, Violet A. Holford, Lucie Hourdain, Edith and Mena Hunter, Tom, May, and Helen Hunter*.

J—Betty Jacobs, Sinclair Jackson*, Edith Jackson*, Florrie Jennings*, Nellie Jelfs*, Kate G. Johns*, Lizzie Johnstone*.

K—Max* and Eva Kalb, Flossie Key*, Marjorie* and R. W. Kitson, G. Kingerlee.

L—Arthur J. Lamb, Edith H. and Ethel* Lay, A. Lawrence, Nessie and Henry* Laing, Arthur Llewellyn, Guinefred* and Elsie Leigh, Annie W. and Alexander Lemon, Cecilia Lichtenstein*, Nellie Lovegrove, Murray and Grahame Lloyd, Hannah Lovell.

M—Queenie and Louie* Matthews, H. T. Malaher, Margery and Trevor Matthews, Mary Maitland-Kirwan, Angus McQuilkan*, Barbara Maconchy, Sabina Mackintosh, John MacMurray, Ethel Mackenzie*, Florence Mackenzie, Abraham, Bella* and Thomas Mack, Margaret J. Macphee, Elsie McPherson*, Hilda Medill, May C. Mills, Bessie H.* and Charlotte* Millar, Alice Milne, Gwendoline Moir*.

N—Henderson and Dorothea Nathan, May R. Newall, Irene H. Nevill, Herbert Geo. Newton*, Cissy, Peter*, and John Nicholson, Amy and Maude Nottage.

O—Maude and Eva Oakes, Lottie* and Harriette* Orr.

P—Dorothy Patten*, Willie, Winnie*, Maggie*, Ada and Jessie Palmer, Haden Palmer, Walter Perryman*, Vera and Daisy Petrides, Edwin Peters*, W. M. and Louie Penny, Evelyn P. Pechey*, Willie Petter, J. Ernest Pearce*, Gladys* and Isabel* Phipps, Susabel Pim*, Kathleen Pincott*, Mary E. Plumb*.

Q—Edith and Minnie Quick.

R—Nora Read, M. L. Rickards, Cyril M. Roberts, Sydney and Olive Robertson, Ernest Ross, Mildred Robinson*, Isabel and Elmina Roe, M. Stella Robertson*.

S—Muriel Shaw*, Constance Schaeffer, Evelyn Shaw*, T. M. and D. D.* Stanier, Elsie M. Slark, Chas. Saunders*, Flora Shadbolt, Eric, Mervyn, Wilfred, Gladys, Emilie*, and Gwendoline* Shaw, Ruth* and Stuart* Scragg, Dollie Salt*, Kathleen* and Douglas Shepherd, Muriel, Rosetta*, and Ivy Sherwin, Frederic Seymour, Lilian Sheats, Agnes M. Sterry*, Reginald Skinner, Mary Spiganovicz*, Christina Simpson*, Nellie and E.* Stuart, Lizzie Symon, C. Bessie Symes.*

T—Clifford Tatham, Herbert G. Taylor, Louie* and Nannie* Tibbits, Wm.* and Nettie* Thomson, Janet* and John W.* Thomson, Herbert Tomkins, Harry Thompson*, Frank Thompson*, Harold Tyson.

U—Queenie* and Lily Upton.

V—Gertrude Vellacott*, Dorothy Vigers.

W—Stewart Watson, Dorothy Warner, May Watson, Ethel Walls, J. Wm. Wheeler, Jessie West, Chas. Williams, Gladys Whitbourn, F. R. Wilson*, Edith* and Ruby Wilkins, Pringle Wilson,* Colin T. Wright, Pollie Wiggins, Annie C. Wood*, Theodore Wolfe.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (115).

1. (*a*) Nabal; he was churlish and evil in his doings. (*b*) He refused to give either food or water to David's messengers, although David had treated his shepherds very kindly.

2. (*a*) Abigail. (*b*) She got ready a liberal supply of food and wine, and took it to David, begging him not to avenge himself on Nabal.

3. (*a*) David and Abishai discovered Saul asleep, and Abishai wished to kill him. (*b*) "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless?"

4. (*a*) Ziklag. (*b*) A year and four months.

5. (*a*) The Amalekites. God told him to pursue them, and an Egyptian brought him down to where they were feasting. David slew most of them, and recovered all the spoil they had taken. (*b*) That the men who stayed behind to guard the stuff should share equally with those who went to the battle.

6. (*a*) When Saul saw the battle was going against him, and that he was sore wounded, he told his armour bearer to kill him, so that the Philistines might not take him alive; but his armour-bearer was afraid. Then Saul took a sword, fell upon it, and died. (*b*) At Jabesh.

Correct answers (first list) received from:—

A—Jessie Alen, Dora*, R.*, and Ernst Aldwinckle, Violet Ashworth*, A. Rose Anton*, W. T. Aldous.

B—Aline and Chappie Bazett, Herbert H. Braddon*, Edith R. Bailard*, Edith Benstead, Emily Bridgewater, Phyllis Boyd*, Beatrice* Nellie*, and Gertrude Broomfield.

C—J. A. Chamberlain, M. Joan Clarke, Dorothy J.* and Jack J. Clarke, M. M. Craven*, Lois M. Craven*, D. Rosalind and Jack Clarke, Daisy M. A. Clarke, Evelyn Constable, Nestar Cochrane, Dorothy Cooper*, Florence Cooper, Marjorie Collins, Ida* and Annie* Cole.

D—Ruth Dawson*, Ralph and Dorothy Daintree, Vera Dickinson*, Nellie Dowsett, Claude Dodsworth, Violet and Ivy Donaldson-Selby.

E—Stuart Ellacott*, Sarah Evans, Muriel Ecroyd.

F—Arthur and Richard* Farmer, Charles Faillettaz*, Ethel Fielder, Eric* and J. A. Field, Mabel A. and Constance Furlong.

G—David Gardiner*, Clarice* and Bertie* Gale, Gertrude* and Dorothy Green, Agnes Grierson, Mary Gover.

H—Jack 'Harris*, Edith Harris*, Dorothea B. Harris*, Frances Harding, Nellie Hatchett*, Evelyn* and Gertrude Hewer, Doris and Harry Hodgkinson, Dorothy and Joshua Hugh-Games.

I—Gladys T. Isaac.

J—Dora Jay, Florrie Jennings*, Agnes Jones.

K—Cara, Mary*, and Ethel Kestin, Ruth and Helen Knight.

L—May*, Edward*, Henry*, and Sidney* Law, A. Lawrence, Blanche Lindup*, Murray and Grahame Lloyd.

M—Charlie and Geo.* Macdonald, John MacMurray, Gracie and Maggie Marston, J. H. and Beryl* Mather, Robert*, Winnie, and Aubrey Marriott, Helen Morgan, Frank Morris, Eva Monti*, Lewis and Owen Morice, Gwendoline*, Evelyn*, and Arthur* Moir.

N—Ernest* and Edie* Nash, Irene Nevill.

O—Arabella Onslow*.

P—Kathleen* and Ethel* Pasley, Alice M. Palmer*, Herbert Parr, Myrtle Perry*, Willy Petter, Mary, Louie, and W. M. Penny, Dora Phillimore, Mary E. Plumb.

R—Nora Read, M. L. Rickard, Marion B. Richards*.

S—Violet and Chris Salvesen, Daisy Stanger*, Gladys D. Sharp, Margery Smart, Frederick and David Seth, Ada M. Spencer*, Flora Simmons*, Kate Smith*, Jessie Snowball*, Betty Stocks*.

T—Barbara Tennant*, Violet and Olive* Tritton, Herbert and Frank Tomkins, Peveril*, Herbert, Laurence, and Arthur Turnbull, Maude* and Edith Tyson.

V—Gertrude Vellacott*, Kenneth Vining, Dorothy*, May*, and Edwin* Vickers.

W—Sydney Wallace, W. H. Williamson*, Phillis, Noel*, and Cecile* Wright, Edith M. Williams.

Foreign list:—

Prize competition.—Hon. Mention, Maria H. Lister (S. Africa).

Correct answers received from:—**No. 105.**—Maria H. Lister. **No. 106.**—Alice M. Hitchcock (Texas). **No. 107.**—Maria H. and Cuckoo Lister. **No. 108.**—Launcelot M. Knight (Texas). **No. 109.**—Annie* and Henry* Baillie, Jean McNicoll Scott (Canada), Launcelot M. Knight (Texas). **No. 110.**—Olive van Millengen (Cyprus), Henry and Annie Baillie, Llewellyn* and Queenie Dale* (Bombay). **No. 111.**—Olive van Millengen*, Jean McNicoll Scott*.

THIS WEEK'S BIBLE SEARCHER (No. 116).

The barren fig-tree (Luke xiii. 6-9).

1. Does any other of the Gospels contain this parable of the barren fig-tree?
2. Where was the barren tree planted?
3. What chapter in Isaiah shows us the wonderful care which God bestowed on his vineyard? Quote a question asked in verse 4 of this same chapter.
4. How long had the owner sought fruit in vain?
5. Who interceded that it might be spared "this year also"?
6. What verses in Deut. xx. show that the Jews were not allowed to cut down fruit trees which bore fruit?
7. Quote a beautiful text from Hebrews which tells how Jesus ever liveth to make intercession for us.
8. In Galatians we find a list of "the fruits of the Spirit." What are these said to be?

[Children under TEN do Nos. 2, 3, and 4; under THIRTEEN, Nos. 2, 3, 4, and 5.]

Personal.

Some pincushions that were sent me for sailors I forwarded to Mr. Isaac, of the Sailors' "Strangers' Rest," and this is his reply:—"Will you please thank your two little nieces very warmly for their pretty and useful pincushions; they will be so much appreciated by our sailors, and very soon they will be scattered all over the world."

I hope all my invalid nephews and nieces are much better.

Gwendoline Shaw.—I think it would be just as well for you to disinfect your papers, although I do not think there is any risk if you do not come in contact with Undine. I expect your little baby sister is a great pet. What is her name to be?

Bessie Cheale.—You made a mistake in No. 3 of this last week. If your paper had been correct it was neat enough for a star.

Lizzie Symon.—Your paper would be much more easily read if you wrote on lined paper and left a margin for references and a space between each answer.

Ernest Ross.—Please give your exact age.

Alfred Gibbs.—It is not necessary to write the questions. Leave a line between each answer, and put the references in the margin.

Edward Llewellyn.—I was pleased to have your little letter, and also glad to receive the verses you so kindly copied out.

Several papers have been sent in unsigned. Will all be careful to write their names at the top of their papers, as one or two of my nephews and nieces write complaining their names are not in the correct list when they think they should be, and perhaps this is the reason.

W. M. Penny.—The address you are asking for is, Hon. Sec. Central Branch Sunbeam Mission, Eastwood, Weston-super-Mare.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	Mar.	27	*John* xiv. 1-15	Th.	Mar.	31	*John* xvi. 1-15
M.	,,	28	,, xiv. 16-31	F.	April	1	,, xvi. 16-33
Tu.	,,	29	,, xv. 1-15	Sat.	,,	2	,, xvii. 1-13
W.	,,	30	,, xv. 16-27				

(*For Special Service Mission Notices see page 30.*)

Home Missions.

Barbican Mission to the Jews.

THAT Jews, inquiring as to the claims of Christ to be the Messiah of Israel and the Saviour of men, have often cause to fear the watchful eyes of their co-religionists is doubtless true, and the sense of danger may be very real to some. Still, one accustomed to the full freedom of our own land does not easily feel and allow for the timorousness which may beset such an inquirer. In this way I have to confess giving considerable uneasiness to a company of men honestly seeking light.

One evening last week, turning into Finsbury-square, I saw two poor Jews—apparently father and son—walking in the shade, and as I was looking for the Jewish Mission House I followed them, much, as I speedily perceived, to their alarm. This being so, I fell further behind till they entered a modest area doorway, when I followed—instead of ringing at the front door. Entering quietly, I found myself in a little room where a group of Jews sat round a table, with open Bibles before them, while a young missionary expounded to them from the New Testament—"proving and alleging that Jesus is the Christ." Some seemed to drink in every word; but others eagerly contested the statements made and warmly advanced disproof. This, however, was taken in good part, and the result of the hour's conference appeared to be a serious impression on the minds of many—even though my entrance had unwittingly caused some anxiety and distraction, inasmuch as (until welcomed by the superintendent) I was supposed to be a spy upon them; sent, perhaps, to see who were lending an ear to Christian teaching. Unaware of the uneasiness thus aroused, I enjoyed greatly the time spent in a Jewish Bible-class.

This episode at the headquarters of the Barbican Mission to the Jews illustrates admirably the way they are attracted to hear the Gospel. The reading room is open nightly, and each evening an hour's Bible reading is held. Many who come to oppose stay to listen, and by and by are constrained to yield.

Not long ago, for example, three young Jews resolved to make a disturbance, break up the class, and, if possible, give the leader

"A BLACK EYE."

Astonished to find the room filled with attentive listeners, they came again and again, watching their opportunity. Meanwhile the exposition of Isa. liii., had touched the ringleader's heart. He sought private conversation, and, when alone, cried: "I want to know the truth; I cannot any longer fight against it." His friends seeing his interest, made a great disturbance. At length he was admitted to the Home; while by and by—angry as they were at first—they, too, came seeking spiritual help. In the end all three accepted Christ, and in due course were baptized. They had to suffer bitterly, but had grace to endure, and are now consistent followers of Him whom they once hated and despised.

THE MISSION CENTRE.

This mission has been at work since 1879, but in 1889 it was reorganised under the superintendence of C. T. Lipshytz, who has proved himself a valuable worker among his brethren. A few weeks ago Prebendary Webb-Peploe accepted the presidency, after careful examination into the principles, methods, and finances, of the society—a fact which will afford confidence to sympathisers in such efforts for the evangelisation of Israel.

The large, old-fashioned house at 33, Finsbury-square, is wholly devoted to mission purposes. The basement is used as a reading-room, the ground floor has been converted into a mission hall, the first and second floors are the private residence of the missionary and his family—for they and two other workers live on the spot—while the upper floor is used as dormitories for inquirers and converts, who, as often happens, find themselves turned out of doors. It is indeed a hive of earnest personal service.

THE BIBLE-CLASS.

Mr. Lipshytz speaks with thankfulness of the results of the Bible-class teachings, and of its evident fruit in many changed lives. A Jewish missionary having taken a course of readings in this class wrote, "I have myself often gone away very much refreshed and built up, especially after the Bible-class. To sit around the table for about two hours, with a group of anxious inquirers, searching the Scriptures concerning the Messiah, is indeed a most blessed occupation, and must result in much blessing. On inquiry, I found that eight or ten different nationalities were generally represented round the table, each of these having a Bible in the language he could understand."

Linked with this is a night school, much prized by those wishing to learn English. The Bible is made the chief reading-book.

DIRECT EVANGELISM.

Mission services are held on the Jewish Sabbath and on Sunday. The superintendent remarks:—"In all our work, evangelistic purpose is kept well to the fore. Without this our Mission would have no reason of existence. The Gospel meetings held every Saturday and Sunday have been well attended, and those who come give encouraging attention to the message delivered. From time to time missionaries of other societies occupy the platform."

A most interesting Sunday-school is also conducted—with happy results. The mothers' meeting, led by Mrs. Lipshytz, is largely attended. Many of the poor women, familiar with poverty and pain, find here much comfort and help. Above all they hear of the Saviour's love, and many have accepted it with joy.

The Converts' and Inquirers' Home meets the need of young men who wish to pursue inquiries free from the hindrances put in their way by prejudiced relatives. Those also are received who, on account of their profession of faith in Christ, find themselves without means of livelihood. In the course of the past year twenty-nine inquirers and converts passed through the home, making a total of 151 since it was opened in 1891. Several confessed Christ in baptism, some of them thereby incurring the curse of their bigoted kinsfolk for their "apostasy." Efforts are made to find work for the cast-off ones, and during the year several were apprenticed to useful trades and handicrafts.

The regular staff of the mission consists of Mr. and Mrs. Lipshytz, two assistant missionaries, a colporteur, and lady missionary. These, in addition to the constant work at the mission house, give a large part of their time to systematic visitation of Jewish homes in all parts of London; and thus the Gospel is carried to those who otherwise would never hear it, while the workers are able to comfort many sorely tried ones.

Much is done for the relief of the poor. Many genuine cases of need come under notice in the course of the year, and it is to be wished that those who supplied the money could receive at first hand the blessing of the poor, as it is invoked upon them.

Moreover, by means of a branch in Southern Germany, and through extensive mission tours by the director, important evangelisation is being done among Continental Jews. Full details of these operations may be had of the superintendent missionary, C. T. Lipshytz, 33, Finsbury-square, E.C.

A very serious matter at present presses on the committee—the need of a suitable mission house has become imperative. The lease of the present place expires in September, and it is felt that a mission building ought to be erected. To purchase site and erect premises at least £3000 is needed. The new mission hall is intended as a memorial to the late Prebendary Gordon Calthrop, whose interest in this mission was very keen. Several desirable sites in Jewish quarters are in view, and one must be selected speedily. Meanwhile about £1000 has been sent in for this purpose. Surely the Lord's stewards will earnestly consider the urgency and importance of a suitable home for a mission which God has been pleased greatly to bless in the salvation of many of the seed of Abraham.

PEARL FISHER.

Female Orphan Home.—A note of thankfulness to God for his goodness and mercy seen in this institution at Hampton, Middlesex, comes from the secretary, Mr. John D. Cooper, 79, Finsbury-pavement, E.C. There is cause for praise to God on account of spared lives and good health in the Home; also for the temporal possibilities as well as the eternal issues of the work. We learn that the financial year closes on the 31st inst., and at the time of writing, early in the month, £100 was needed to balance the annual accounts. In addition to this, it was felt to be very desirable to have a further sum of £55, which is needed to pay for the new laundry, lavatory, and wash-house fittings.

The Boys' Home, Barnsbury.

FEW works of practical philanthropy are more effective in their simplicity, more thorough in their administration, and more unostentatious in their general scope than that of the Boys' Home in Barnsbury-square, so lovingly conducted by its foundress and honorary superintendent, Mrs. Watts-Hughes. A short time since I had the pleasure of visiting this Harbour of Refuge, and interviewing Mrs. Watts-Hughes and her faithful coadjutor, the resident matron, Miss Skinner. Perhaps what pleased me most in that interview was the utter absence of professional philanthropy pervading the place. There was a happy unconsciousness of anything more than the mere sense of doing one's duty with a sense of delight in it. This earnest worker has toiled tirelessly and devotedly in this labour of love for over twenty years, and is as painstaking and enthusiastic as in the earlier days.

We felt we had come into a veritable "home" and not into a mere "institution"; that in the person of the foundress we had come into touch with a true "foster-mother," and that a healthy moral and religious atmosphere was breathed by these young "waifs and strays" who had been rescued. The idea from its inception has gradually and healthily developed. Successive stages have been reached, from the simple cottage where, in those far-off days, a few poor lads were gathered, to the larger shelter of Swan Yard, the still more important Hall in Palmer's-place, to its present *habitat* in the scrupulously neat and clean quarters in Barnsbury-square. Here from twenty-five to thirty lads are housed, clothed, fed, and religiously trained—the only passport to admission being poverty and want, and the consequent imminent danger of social wreckage on the great ocean of London vice and crime.

These lads attend the neighbouring Board school, returning for meals and recreation, and shelter in the well-aired dormitories at night. In fine weather a small gymnasium in a large garden at the rear affords pleasant occupation and healthful exercise, while the evening is spent in singing classes, games, Bible study, interesting and mentally stimulating reading, and the many engagements that go to make up an ideal home life. When the lads reach the highest standard in the Board school situations are found for them, and they are encouraged to contribute a trifle from their earnings—which they cheerfully do—towards the support of the home, they being free to return when work is over, for the evening social life and nightly shelter, until they are in a position to support themselves and thus make room for others. Many of them thus rescued have been started on honourable and successful careers, and testimony was lovingly borne to the gratitude evinced by former inmates.

It is deplorable that so excellent a work should languish and decline for want of funds. Hitherto nearly the whole amount required has been collected by Mrs. Watts-Hughes from her personal friends. But, as we all know by sad experience, large-hearted friends drop out of the cherished circle, and it is difficult, if not impossible, to replace them. May I, then, with the confidence inspired by personal knowledge and inspection, commend this splendid work to the sympathies of Christian people, and speak for it an immediate and extended practical support?

GEORGE H. GIDDINS,
Secretary Evangelical Continental Society.
Memorial Hall, Farringdon-street, E.C.

Juvenile Offenders.—The Howard Association, 5, Bishopsgate Without, E.C., is issuing a pamphlet reporting the result of an inquiry instituted upon suggestions received from several sources, that it would be a useful service if, in recognition of existing difficulties, the views of competent authorities could be obtained in regard to the most expedient modes of dealing with juvenile offenders. A circular issued by the Association, to some three or four score gentlemen, chiefly chairmen of quarter sessions, local magistrates, and chief constables, has evoked replies, some of which, from the position and experience of the respondents, are of a very interesting and valuable nature. The summary of recommendations branches into (1) suggested points of further legislation; and (2) hints as to an extended use of means already available for the diminution of crime among the young. The pamphlet is marked by an excellent Christian tone, and should be ordered (4d., post free) from Wertheimer, Lea, and Co., Circus-place, E.C.

London City Mission.

UNDER the presidency of the Lord Mayor, a conversazione was held on Thursday evening in the Egyptian Hall of the Mansion House, on behalf of the Central and East-end poor districts of the London City Mission.

Mr. James Dunn (district secretary) reported that connected with this particular branch of the work there are 112 districts, and the sum required annually for carrying on the operations of the Mission in connection therewith is £6,300. It was feared that at the close of the financial year they would fall short of this amount; and, if so, they would have to withdraw from some of the districts, a course which they would look upon as a calamity.

The Lord Mayor, in his address, spoke of the marked improvement which had taken place within recent years in the character of those men who find their employment at Billingsgate, Smithfield, and other London markets; and he attributed that improvement very largely to the instrumentality of the London City Mission, whose representatives habitually preached the Gospel message at those places. They all believed in the efficacy of the work of the Mission, but he reminded them that unless they came forward with their support the operations of the institution must inevitably fail. He therefore most earnestly asked them to do what they could in the interests of their poorer brethren, who had to rely for the means of grace on the missionaryship of those that were sent out to do the work of the London City Mission.

Prebendary Webb-Peploe, having described the work of the mission as a very remarkable one, went on to say that its 463 agents took the poor and outcast and degraded of the great metropolis the Gospel which could set men free from the burden of sin and restrain them from running into acts of violence and revolution. Most probably four and a half millions of our London population never entered a place of worship, and it was to this enormous proportion of the inhabitants, whose spiritual requirements it was absolutely impossible for the existing clerical and ministerial agency to compass, that such men and women as are employed by the London City Mission sought to bring the saving and uplifting power of the Gospel of Jesus Christ.

Rev. Dr. Oswald Dykes said he thought the Christians of London owed special thanks to God for having raised up during the past sixty years such a stream of devoted, humble, patient, loving labourers in this blessed work of religion and philanthropy from among the working classes themselves. He had had to do with a number of their missionaries, and he believed there was no work known over which the recording angels might linger more than the work done by those humble men who were being used as instruments in bringing the love of Christ and the love of men to the most miserable homes within the wide bounds of the Metropolis.

Mr. Charles Cox gave a touching and stirring reminiscence in connection with his previous work as a missionary of the society.

Mr. F. A. Bevan (treasurer) mentioned that notwithstanding the great increase in the population of London during the last few years, in consequence of lack of funds, their missionaries had been reduced in number from 504 to 463.

Factory Helpers' Union and Flowers.

THERE are thousands of girls toiling in our factories and laundries who never see the country in the springtime, when woods and fields abound with primroses and bluebells, cowslips and daffodils. Who will help us to bring some of these treasures of spring into the close and exhausted atmosphere in which so many of these girls spend their lives?

It is work that little fingers can do, and bands of children have been organised in country villages. Flowers are greatly appreciated for distribution in the evening clubs, where the girls flock in after their day's work is over.

The secretaries specially ask those sending flowers to communicate with one of the secretaries, Miss L. E. Tritton, 68, Cromwell-road, S.W., or Miss E. M. Tritton, 36, Queen's Gate-gardens, S.W., who will send the address of a visitor or club superintendent to whom they may go direct.

Mr. McNeill in London.

THE COMING ISLINGTON MISSION.

THE great Agricultural Hall in Upper-street, Islington, must ever be associated, in the minds of this generation of London Christians, with any large combined effort for the evangelisation of the Metropolis. The memories of the monster meetings held under its roof in 1875 by Mr. Moody and Mr. Sankey are still fresh in the minds of many of us. Those experiences will be still further revived, and, we hope, repeated in connection with the three weeks' mission at the hall, to be conducted by Rev. John McNeill, from April 17 onwards.

Last Friday forenoon a meeting of North London clergy, ministers, and workers was convened at the Bishop Wilson Memorial Hall for conference with Mr. McNeill on the approaching mission. Owing to the short notice given there were a good many absentees, but some fifty brethren assembled. In the unavoidable absence of Dr. Barlow, vicar of St. Mary's Church, Mr. T. A. Denny presided. After a short statement by Mr. McNeill, the proceedings took the shape of an informal conversation and interchange of views. The most cordial interest was expressed on all hands with respect to the effort, and the speakers, without exception, promised hearty co-operation with the evangelist.

During the three weeks that intervene before the commencement of the meetings, active steps will be taken to distribute notices throughout North London by house-to-house visitation and otherwise, while the clergy and ministers will seek to enlist the aid of church-workers to sing in the choir and assist in the work, as may be needful. Those present at the meeting on Friday were constituted a local committee, with power to add other brethren then unable to be present. As an old resident in the district, Mr. J. H. Putterill, of Exeter Hall, was appointed hon. secretary to the local committee. We trust much prayer will be made that a rich and abiding blessing may rest on this important series of meetings.

A second and larger gathering was held in the same place on Tuesday, when a number of sub-committees were formed to carry out the details of the work. A most cordial spirit was manifested throughout. It is contemplated to have a choir of 500, if possible, and the help of singing friends is earnestly invited; as also offers of assistance as stewards. Any who can serve in these capacities are desired to communicate with Mr. Putterill, at Exeter Hall.

The secretary of the general McNeill London Mission Committee, Mr. N. R. Hughman, Room 20, Exeter Hall, Strand, will be glad to receive contributions towards the expenses of the work.

CLOSING MEETINGS AT WOOLWICH.

The first week's meetings at Blackheath in the afternoon, and at Woolwich in the evening, have already been reported, and through a second week they have now been conducted to a close. The fine concert hall at Blackheath became crowded; area and large orchestra, and standing room were occupied, and we were treated each day to "strong meat." Mr. McNeill, as everybody knows by this time, is a living and breathing embodiment of the Shorter Catechism, on which he was reared. He rings out the doctrines of Divine Grace with fearless and even fearful energy. No other church in Christendom could have produced a preacher exactly like him, save the Free Church of Scotland when faithful to her best traditions.

A great many gentlefolk gathered to the Blackheath meetings. Indeed the people came from Lewisham, Lee, Greenwich, and the country round, and a good many from Woolwich.

One almost felt that Mr. McNeill was at his best at Woolwich in the evening. Somehow in the great Drill Hall audience there seemed to be more sympathy and expectation. And the preacher was always in very tender touch with his hearers. He had a choir and a choir master which were an inspiration to him. Mr. Potter, a devout and enthusiastic man, has proved his efficiency by training his Sunday-school choir to take the prize year after year in the local Sunday-school competition of the Union—he was a gracious and happy man to work with; and the large and reverent choir entered with spirit into the worship. "Look at your conductor," someone said to Mr. McNeill, "he works as hard as you." "Yes," he promptly answered, "he is the joy of my soul." Surely that is the way to help an evangelist in his work.

The Word was very powerful; more than once men were utterly broken down under it. One night, already referred to, 800 must have remained behind for prayer; prayer in the technical sense there could hardly be. One stood up to ask prayer for an unconverted son and two daughters, another for his father, and so on without a pause, while every head was bowed. It was all very real and very solemn, and one felt the breath of the Holy Spirit as one felt it long ago.

The last two evening meetings had to be transferred to the Baptist Tabernacle opposite, as the Drill Hall was needed, and we felt in leaving the huge, ugly place as if it had been gilded with the glory of God.

To some of us the most interesting meetings of the series were the two for officers, non-commissioned officers, and men. By the cordial consent of the chaplain, and by the kind permission of the chief officer of the staff, arrangements were made to hold short meetings on Thursday and Friday afternoon in the Royal Arsenal Theatre. It was at an awkward hour, but the only possible one to the men in the midst of their spring drills and instruction, until eight o'clock. A large number of cards of invitation were posted, so that every officer in the garrison might be reached, and similar cards were distributed among the men, the men themselves earnestly helping. Far more turned out the first day than we expected to see, and on the second the area of the house was almost full, with a good sprinkling of officers in the dress circles. If we had had a third meeting the house would doubtless have been full to the ceiling. Mr. McNeill was at his very best, and that is good.

We gratefully acknowledge that we have had times of refreshing from the presence of the Lord, and our churches will feel the quickening influence for days to come.

J. More, Presbyterian Chaplain to the Forces.

Rev. John McNeill's London Mission.

Sunday, March 27, 11 a.m., Congregational Church, The Grove, Stratford, E.; 7 p.m., Conference Hall, West Ham-lane, Stratford.

Monday, March 28, to Wednesday, April 6, at 3.30 p.m. and 8 p.m. each week-day (Saturday, April 2 excepted), Conference Hall, Stratford.

No meetings at Stratford on Sunday, April 3, and no meetings during Easter Holidays.

Agricultural Hall, Islington, for three weeks, from Sunday, April 17. Details in a later issue.

A Surrey Village Mission.

AN interesting village mission is now being carried on in Great Bookham, the centre of a group of smaller villages, situated about three miles from Leatherhead. About three years ago open-air Gospel services were commenced by friends from Dorking, about five miles distant. Since then, through the blessing of God and the efforts of a committee composed of members of various denominations in Dorking, a piece of ground has been purchased, an iron hall erected free of debt, and regular services conducted with encouraging results. There is now a Sunday-school, with an average attendance of 100 scholars and eight teachers; various meetings are well sustained throughout the week, and Sunday services are conducted both morning and evening, with good attendances.

The work has grown so considerably that it has been found necessary to have an evangelist living on the spot. In conjunction with the Christian Colportage Association one has been appointed, who, with his wife, is now earnestly working for the spiritual interests of the people. A great drawback has been the difficulty of getting a cottage for the evangelist to live in. He is now occupying a kind of shed, with two rooms. Having plenty of ground at the back of the mission-hall, the committee have decided to build a cottage at a cost of about £300, but they do not feel justified in commencing to build until a certain sum has been promised towards this amount. The villagers at Bookham have contributed and collected well towards the work, and other friends have generously assisted, but the committee seek further help from fellow Christians in other places, who are interested in the spread of the Gospel in our villages.

The Evangelistic Field.

THE WEAVER BROTHERS.

THESE evangelists have concluded a fourteen days' mission at the Primitive Methodist Chapel, Stoke Newington, in connection with which God has graciously owned their labours, and a remarkable revival has been promoted. The members of this church for years past have been alive to the importance of concentrating all their energies on the spiritual work, and hundreds, since the premises were constructed five years ago, have been converted. The desire of minister and people to see yet greater numbers converted led them to ask the Brothers Weaver to give them a fortnight's labours, which were concluded last Friday. The services throughout the mission have been characterised by a deep and intense spirituality, and as the meetings have proceeded they have increased in power.

The Gospel addresses of Mr. Bewley Weaver have been fearlessly and impressively delivered, and there has been no attempt to create a sensation, but definite and positive truth has been preached in an earnest manner, some of the messages having been very searching and penetrating in their nature. One pleasing feature was the predominance of direct Biblical truth in every address. There was no hesitation in declaring the whole counsel of God. Then Mr. Frank Weaver's singing was no mean feature, some of the solos being sung with marked effectiveness and power. Every night souls stood for salvation, and quite sixty came right out and gave themselves through Christ to God. The services created quite a stir in the locality, and it is believed that they will have far-reaching results. J. J.

UNITED MISSION IN WOOD GREEN.

ON the invitation of the local Free Church Council, Mr. George Clarke has been holding in this neighbourhood a fortnight's mission, which has presented a grand object-lesson of Christian union among Christians and of effectual influence upon the unsaved, workers of all denominations having co-operated in the effort with one heart and aim. Questions of personal taste or sectarian prejudice have been laid aside during the progress of the mission, criticism and controversy have been dumb, and there has been a disposition among the servants of the Lord Jesus Christ to become all things to all men, that by all means they might save some.

The meetings, devoted to evangelistic addresses and "Bible talks," have been held alternately in the Baptist, Congregational, Presbyterian, and Wesleyan Churches, and were preceded by four special united prayer-meetings, all well attended. Printed invitations were delivered at every house in the neighbourhood, accompanied, where opportunity has offered, by personal invitations.

The missioner himself came with a long experience behind him of work for God in the British Isles and in Australia. His manly style, evident sincerity, and striking plainness of speech have made a powerful impression upon the crowds of hearers who have literally besieged the places where he has preached, and the district has been stirred.

On each of the three past Sundays alternate churches have been used, and the services were marked by a deep spiritual tone in the preacher and earnest attention in the listeners. On the morning of Sunday week as many persons were turned away from the Presbyterian Church as would have filled the building three times over, and every available inch of standing room was utilised throughout the long service. It was the same in the Wesleyan church at night. The latter place seats a little over one thousand hearers, but there must have been some hundreds more packed in. The same building has been practically filled every week-night from the start. Ministers have frequently met upon the same platform. Certainly, the past Lord's Day showed no signs of weakened effort on the part of helpers, nor of flagging interest in the congregations. The mission has had the effect of giving fresh heart to Christian workers, and further good results are confidently anticipated in increased memberships for the various churches represented.

As to results, beyond doubt earnest souls in the various church memberships had prepared good ground for the mission, by prayer and work; and they have, by God's favour, reaped an abundant harvest from their patient sowing. Up to Sunday night some 250 cards had been received, with names and addresses of those who have for the first time professed a saving interest in Christ; and these indicate that the converts are, in the main, people who have been accustomed to attend religious services, those who were on the borderland of decision for Christ. For the moment non-church-going Wood Green remains untouched as a whole, save by what it has witnessed in the crowds flocking to hear Mr. Clarke. The minor effect must have been also produced, to some extent, upon the Socialists, Freethinkers, and Agnostics who make "Jolly Butcher's Hill" and its vicinity a veritable Vanity Fair on Sunday mornings by their clamouring voices uplifted one against another.

The mission closed with a thanksgiving meeting in the Wesleyan church on Monday night.

EVANGELISTS' MOVEMENTS.

Considerable interest is being roused in Harwich by the visit of the well-known mission preacher Rev. W. M. H. Aitken. The place seems waking up; and increasing congregations from night to night witness to the hold that the mission is gaining on the attention of the people. A goodly number remain night by night to the after-meetings, which are very quiet and solemn. There is nothing that could be called excitement, but a good many of those who have been conversed with have shown signs of much earnest desire to know more of the way of salvation, and there seems every reason to hope that a good few have already found a real blessing. It is to be hoped that next week will be a reaping time, and that many who are now impressed will be gathered in. Mr. Aitken is ably seconded by his helpers. Rev. J. Nunn is most popular with the children, who crowd to his services day by day and listen with rapt attention to his beautifully simple but most telling addresses. The mission will conclude on Monday, 28th inst., after which Mr. Aitken proposes to proceed to Holy Trinity Church, Penge, on Palm Sunday, to conduct services there during Holy Week and Easter.

Gipsy Smith, at the invitation of the F.C.C., has held an eight days' mission in Batley. The services drew crowded congregations each evening, Zion (M.N.C.) Chapel, which accommodates 1500, being filled night after night. Over 700 inquirers gave their names and addresses, together with the church with which they have been or desire to be associated. On the morning of the first Sunday Gipsy Smith preached in the Congregational, and on that of the second Sunday in the Hick-lane Wesleyan Chapel. The whole town has been deeply stirred.

On the 2nd of this month Mr. T. A. Smith concluded an interesting series of evangelistic services in Stromness, Orkney. During the first week the services were held in the Free Church, and during the second week in the United Presbyterian Church, the congregations having united for this purpose. Mr. Smith, who is well known in the North of Scotland, is now superintendent of the Gordon Evangelistic Mission, Aberdeen. The services were well attended from the first, but the interest increased so much that the evangelist was induced to extend his stay for three more days. One pleasing feature of the gatherings was the large attendance of young men and women, many of whom at the close of the mission made a public profession of their faith.

In September last, Mr. J. Bennett Anderson held a month's services at the Working Men's Mission, New Cut, when many were led to Christ. So great was the blessing that another series was arranged for, and this has now been held with cheering results. The congregations were large, and the most important feature of the above mission are the large open-air mission services held every night for at least one hour before marching to the inside gathering.

Dr. Munhall has had great meetings at Victoria, B.C. It was feared that the gold fever which has recently been hot there would interfere with the mission, but the interest aroused was remarkable, and the audiences very large, and hundreds professed conversion. At the close of each service crowds of anxious souls were found.

Mrs. Amanda Smith has been busy during the early months of this year in Gospel work at different points in the States of Colorado, Oregon, and Washington Territory. God has given much blessing on her labours. For a time she suffered from a painful attack of rheumatism, but according to latest advice she had recovered and was in active work in the town of Seattle, Wash.

Mr. Walter Notman, of the Evangelisation Society, London, has concluded a fifteen days' mission in the Salford Mission Hall, Manchester. The work has been of a most inspiring and encouraging nature. The meetings have been deepening in interest and growing in numbers each night, and God has abundantly blessed his servant in the faithful and convincing preaching of the Gospel of the Lord Jesus Christ. Numbers of anxious souls have been led to the cross of Christ, and have rejoiced in the knowledge and acceptance of a personal Saviour; while God's own people have been greatly strengthened through the preaching of the Word. The season has truly been refreshing. Mr. Notman commences a united mission at Bridgend, S. Wales, on March 27.

A fourteen days' special mission to the soldiers, women, and children in Spital Tongues, Newcastle, has closed, seven days inside the barracks and seven days at the soldiers' home outside. During the second week, in the home, finding it difficult to get the soldiers under the sound of the Gospel, coffee and refreshments were given at the close of each service, and by this means about 100 soldiers were induced to attend during the week. The power of God was manifested in each service, and the Spirit of God was dealing very earnestly with some of the men and women who came to the meetings, and more especially with the children.

Successful evangelistic meetings have been held by Mr. J. J. Smith, of Manchester, in the Methodist chapel, Newtongore; and similar services have been held by Rev. John Good, Methodist evangelist, at Charlemont.

The Liverpool evangelist, Mr. James Eyres, has conducted eight days of special mission services at Midge Hall, near Preston. The interest in the mission has been widespread, people coming several miles to the meetings as they became known. The church has been thoroughly aroused, the careless have been led to think on their ways, and turn to God. All ages have participated in the blessing, and whole families have been saved. The farewell meeting was a most memorable time, many seeking and surrendering themselves at this services. The congregations were excellent, both on the week-evenings and on Sundays. All unite in giving praise to God for his signal blessing during these eight days.—J. B.

Rev. E. Payson Hammond has been holding special meetings in Boston in Ruggles-street, the Old Cambridge, and Clarendon-street chapels. In all these services God's blessing has been manifested. Several hundred have professed conversion. Many Christians have learned how to win the young to Christ, entering into the work with great zeal. Some of the workers in these meetings will, no doubt, continue in this line of labour for many years to come. Mr. Hammond has also conducted, at the request of the Evangelistic Association of New England, the noon meetings in Park-street, the audiences generally filling the auditorium. Mr. Hammond will conduct united meetings in the interests of the young and old in Lynn, Mass., next week, and the Sunday following in Roxbury.

Rev. T. B. Castle, one of the most successful of the younger men of the Methodist Church, conducted a special eight days' mission from 10th to 17th inst. in Nicolson-square Church, Edinburgh. The subjects were announced as the greatest questions of the day, and were certainly dealt with in a manner conducive to the temporal and eternal welfare of the hearers. Mr. Castle is a very original preacher, who, while he treats his subject in a racy and interesting manner, is intensely in earnest.

Rev. R. Balgarnie has been conducting a twelve days' united mission at Bournemouth, in connection with the Free Church Council, the evening meetings being held at the East Cliff Congregational Church and the afternoon Bible-readings at the Lansdown Baptist Church.

A highly gratifying evangelistic mission by Mr. James Clark, of the Evangelisation Society, has been concluded at Yorkley, Forest of Dean. Held in connection with the united Baptist chapels of Parkend and Yorkley, the mission extended over a fortnight at each chapel. The attendance at the week evening services was excellent, and on the Sunday the chapel was full to overflowing. Mr. Clark's impressive discourses were honoured of God in the quickening of believers and the conversion of many precious souls.

A special mission, extending over nearly three weeks, has been held at Churchinford, Somerset, by Mr. C. B. Jolliffe, of the Evangelisation Society. The interest evinced in the mission was not only sustained throughout, but increased with each service. The last meeting was one which will long be remembered.

Rev. Wm. Mottram, secretary of the Congregational Total Abstinence Association, conducted, last week, a Gospel mission at Zion Chapel, Attercliffe, Sheffield. The services were attended with much blessing both to Christians and new converts.

A mission has been concluded by Mr. J. Wharton, at Shaftesbury, Dorset. The numbers were good, and the Word was with power. Several have been brought from darkness into light. The evangelist had previously visited Reading, Bracknell, and Woking, blessing being vouchsafed. He has left now for Rosslington-street, North London, and will greatly value prayer.

The special services conducted by Mr. Monro Collings at the Enfield Town Christian Mission during the past three weeks have been greatly owned by God. Night after night the meetings have been largely attended, and not a meeting has been held without some being brought to a knowledge of forgiveness of sin. A week previous to the series was devoted to special meetings for prayer. The mission has been greatly blessed to the quickening of the workers, and this has led them to earnestly seek anxious enquirers and point out the way of salvation. Large numbers of persons have professed conversion during the services, and many more are still seeking the Saviour. At the praise and testimony meetings held at the close of the mission a great number bore witness to the effect of the services. One of the most gratifying results is the work among the scholars of the Sunday-school, a goodly number being led to come out on the Lord's side and thus be enabled to devote their early years to Christ's service.—E. J. Davis, Supt. Sunday-school.

Mr. Monro Collings, Fakenham, to April 4.
Mr. J. J. Sims, City Hall, Glasgow, during April.
Mr. Charles Inglis, Chatham, March 27-April 5.
Mr. George Clarke, Holloway, March 27-April 3.
Mr. F. C. Spurr, to Easter, Penzance, Falmouth, and Truro.
The Weaver Bros., Liverpool, to April 1; Wrexham, April 17-30.
Mr. W. R. Lane, Sudbury (Suffolk), March 27-April 3; Preston, April 15-22.
Mrs. Baeyertz, in Blackburn, this month; at end of April and May, in Aberdeen.
Mr. E. P. Telford, Islington, N., March 27-April 7; Gainsborough, April 10-21.
Mr. Josiah Nix, Devonport, March 26-April 4; Old Market Square, Bristol, April 8.
Gipsy Smith, Kingston-on-Thames, March 19-28; Rugby, April 3-11; Guernsey, April 16-25.
Sergeant Pullinger, Sun., 27, Gospel Hall, Weybridge; Sun., April 10, Soldiers' Home, Winchester; Wed., April 13, The Forge, Forest Hill; Sun., April 17, Gospel Hall, Weybridge; Sun., April 24, Lyonsdowne Hall, New Barnet.
The Evangelisation Society.—The following missions, amongst others, will be in progress on Sunday next (March 27, 1898):—Ipswich, J. Whiting; Aldershot, J. G. Stanger; Bridgend, W. Notman; Plumstead, G. Taffin; West Hampstead, J Brown; Hull, G. Pell; Malmesbury; J. H. Cook; Clayton-le-Moors, J. Shields; Bristol, F. Holmes; Broadwater, J. Lovell; Eastbourne, C. Lazenby; Blantyre, R. Lapsley; Dundee, T. W. Canning; Glasgow, J. W. Moodie.

Requests for Prayer.

For special meetings by Mr. William Forbes at Stamford next week.

For a special mission by Mr. Herbert R. Francis, March 27 to April 3, at Cornwall Hall, Cornwall-road, W.

For an eight days' special mission in the Baptist Church, Harlington, by Messrs. P. R. Hurditch and F. H. Hutchins, to March 28.

For evangelistic services now being held in the large Albert Hall, Cazneau-street, Liverpool, every Sunday night till May 29 (D.V.), conducted by J. Bennett Anderson.

Caledonian Christian Club.—Last Thursday evening the rooms of the Caledonian Christian Club, in Upper Bedford-place, were crowded for a social gathering of Scotsmen in London. For the past month the resources of the club have been unusually taxed to accommodate new comers. These social reunions do much to keep in touch with those who have passed through the portals of the club into life in London. It was noted during the evening that almost every hamlet and town in Scotland has been closely linked with this Scottish Home. Its helpfulness to strangers in the metropolis at a critical time in their experience has secured many expressions of gratitude from parents and friends throughout the land.

Obituary.

REV. JOSEPH LAMPHIER, ULCOMBE.

This lover of Gospel simplicity, who for thirty years was rector of Ulcombe, Kent, has passed to his rest. He was one who dearly loved the simple Gospel of Jesus Christ, and with all gentleness earnestly proclaimed it both in his life, in the pulpit, and amongst his parishioners. Every Sunday morning he was accustomed to travel in spirit through his parish, and to pray for each household, and both in sickness and in health he endeavoured to win them for Christ. He was also a very liberal and warm friend of the C.M.S., and did all in his power to forward its work. He was only ill about six days, and many were the prayers offered for his recovery. But his work was done. A very large number of his people gathered around his grave on the 12th inst., and the church was very well filled on the following Sunday, when addresses were given by Rev. George Everard, rector of Teston.

MR. G. T. CONGREVE, BRIGHTON.

Amongst those who suffer from the scourge of our climate, or have friends endangered thereby, the name of Mr. Congreve has long been familiar. Hence many will learn with regret that he passed away on Monday week at the age of seventy-seven, after a few days of serious illness. He had been gradually failing in health for some time, but had kept at his work, holding even his large bi-weekly Bible classes till within a few days of his falling asleep. Many will recall his long years of service in Christian work at Rye-lane, Peckham, as deacon, treasurer, superintendent of the Sunday-school with 900 scholars, and a teacher of the Women's Bible-class with its 120 members which laid the foundations for the great work that has since been carried on under the pastorates of Revs. J. T. Briscoe and J. W. Ewing. Upon his removal to Hove for health, he at once commenced work again, building first of all an iron room in Holland-road, where he gathered so considerable a Bible class of young women that he deemed it necessary to found the Holland-road Young Women's Christian Institute, where the membership is nearly 400; the large hall being filled twice a week since 1884 with those attracted by his Bible readings. So many having given themselves to Christ under his teaching, and the need for a Baptist Church in Hove being felt, he built the present beautiful church and school-rooms, which together with the institute form a remarkable pile of buildings, entirely at his own expense, and handed them over in trust for the Baptist denomination. This was done at a cost of £16,000. Besides all this he was also an author, and his "Gems of Song"—a hymn-book used very extensively in Sunday-schools—"Acrostics on the Bible," and "Yonder," are widely known and highly appreciated.

MR. JAMES TOWNLEY.

This faithful servant of Christ, who has been called home, was the son of one of the first L.M.S. missionaries in India. He was born during his father's residence in Calcutta, on January 21, 1819. During his boyhood he came to England with his father, and was educated at Hackney Grammar School and also by a private tutor. When about eighteen years of age he was greatly exercised in mind about the passage, "All that the Father giveth Me, shall come to Me; and him that cometh to Me I will in no wise cast out." The latter part of the verse was deeply impressed on his heart, and he was led into peace. He henceforth devoted himself to the service of the Lord Jesus Christ. He had followed the original profession of his father, the law, in which he remained until he was fifty years of age. He then retired, and, again following his father's example, he devoted himself unreservedly to the work of the Gospel. His first sermon as a minister was preached at fifty years of age, when he assumed the pastorate of Walford-road Chapel, Stoke Newington. There he remained nine years. About this period his first wife was removed by death, whereupon Mr. Townley undertook for a short period to represent the Chapel Building Society (Congregational), and travelled throughout the kingdom. He again settled down to the pastorate at Chapel-en-le-Frith, Derbyshire, where he remained two and a-half years.

In 1881 Mr. Townley married Miss Jane Paton, sister of that well-known Christian worker the late Mr. Robert Paton, of Highbury. From that time forward he devoted himself with unremitting zeal to the Lord's service in London. He lived at Stoke Newington. To all who knew him Mr. Townley commended himself as one of the meekest and most Christlike of men. Unknown to his neighbours, his constant service on behalf of the suffering, the anxious, and the needy abounded in every direction.

On Sunday, March 13, his active life was peacefully terminated in a full old age. His body was laid in the grave at Abney Park Cemetery, Rev. Thomas Grear, minister of Bishopsgate Chapel, conducting the service.

Mr. Townley was a man devoted to the study of the Scripture. Towards the close of his life the thought that chiefly arrested his attention was centred around the inspired words "That we might be partakers of his holiness." Being dead he yet will speak by many happy reminiscences to the hearts of not a few sorrowing friends. R. B.

Personalia.

Mrs. Harvey-Jellie has removed to Seaton Villa, Mutley, Plymouth.

Rev. Dr. C. H. Waller, Principal of St. John's College, Highbury, accompanied by two of his daughters, sailed from London for Melbourne in the *Westgate* on Thursday week. It is to be hoped that his health will be greatly benefited by the voyage.

Rev. Andrew Murray, the well-known spiritual teacher, has been honoured with the degree of D.D. by the University of Aberdeen. As a scholar and a man of theological attainments, Dr. Murray fully merits the distinction thus conferred upon him.

Mr. I. D. Sankey has held some very interesting services in Constantinople, singing and addressing gatherings in the Robert College, and the American School, the Girls' School at Scutari, etc. Mr. and Mrs. Sankey hoped to leave for Athens on March 16. They expect to be in England about May 1, and will spend some three weeks in London.

Rev. R. M. Cole, of the American Mission at Bitlis, Turkey, passed through London this week on his way to the United States for a short term of absence. He hopes to return to his post at Bitlis early in December. He reports a fair degree of present personal safety for the native Christians, who, however, are not without apprehensions of future trouble. An interesting work is carried on among Armenian orphans at Bitlis and Sassoun.

Rev. E. N. Thwaites.—An unfortunate error (due to verbal misapprehension on the part of one of our assistants) found place in our last issue, to the effect that Mr. Thwaites had lost his wife. We rejoice to know that is not the case. It is loss of *voice* from which he is suffering, and for recovery of which he asks the prayers of our readers. Following medical advice, Mr. and Mrs. Thwaites are going this week to the south of France for a time.

Mr. W. Chatterton Dix, who has contributed largely to our hymnology, such hymns as "Come unto Me, ye weary" and "As with gladness men of old" being from his pen, is, we regret to hear, very ill. It has been felt that the present would be an opportune time to testify to the esteem in which he is personally held, as well as appreciation of his services to the cause of sacred song, by presenting him with a testimonial; and among the gentlemen who have consented to act upon the committee are the Rev. A. K. H. Boyd, D.D., Sir E. H. Elton, Mr. F. J. Fry, Canon Holland, Rev. Dr. Julian, Canon Murray, and Mr. Goodenough Taylor. Mr. Conrad P. Fry, Union-street, Bristol, has undertaken to act as secretary and treasurer.

Gray's Yard Church and Ragged Schools.—The annual meeting was held in the mission-hall, 13, Duke-street, Manchester-square. Mr. F. A. Bevan presided. The report, read by Mr. A. G. Fraser, stated that the attendance at the Ragged church services continued to increase both morning and evening. With regard to the three schools, there were some two hundred on the books. The various clubs, classes for girls and boys, etc., which for sixty years had been carried on, continued to do more and more useful work among the poor in the district. On Sunday a meal, consisting of bread and tea, was provided morning and evening. Their 4d. lodging-house, with its sixty-four beds, had been well patronised, and about 23,000 beds had been used and paid for. By dint of strict economy it had been possible to pay all expenses out of the charge of 4d. per night. The amount required to keep out of debt and meet the actual necessities of the Mission was £700 per annum; £120 was needed immediately to liquidate the debt, and at least £120 extra income for the future. Dr. Barnardo then gave an address. The chairman said that more workers were wanted, but they must be of the right sort. The work was carried on with wisdom and efficiency.

Items of Interest.

HOME.

The small pox scourge at Middlesbrough has resulted in 1012 cases, others being added daily.

Comprehensive proposals to benefit pauper children are under the consideration of the State Children's Aid Society.

A sentence of three months' imprisonment, with hard labour, has been pronounced upon the keeper of a gaming house in Soho.

The vote of £90,000 in the House of Commons for temporary aid to some of the West Indian Islands will conduce to the relief of the population.

In the absence of any improvement in Mr. Gladstone's condition, he will return to Hawarden this week.—Lord Salisbury continues decidedly weak.

The annual National Exhibition and Sale of Irish Industrial Manufactures was opened at Lansdowne House, Berkeley-square, by the Duchess of Connaught.

The Charity Organisation Society is directing its attention to the reduction of the number of out-patients at the hospitals. The present system is liable to great abuse.

Ever showing practical sympathy with the suffering and persecuted, the Queen has selected embroideries from the work of Armenian refugee girls in the Industrial School at Varna.

For the improvement and alteration of old school premises, the London School Board has resolved to spend £100,000. This will open the way for some much-needed health reforms.

A great saving of human life should be accomplished as the result of the labours of the Select Committee just appointed to inquire into the use and sale of petroleum and other inflammable liquids.

Some anxiety is felt at the outlook of the coal trade in South Wales and all that is involved in the prosperity of that industry. It is to be fervently hoped that wiser counsels than a strike will prevail.

A resolution to commemorate the thousandth anniversary of the death of King Alfred was passed at a representative meeting held in the Mansion House last Friday. The Queen approves of the proposal.

Good progress is being made with the London University Commission Bill. It has been considered and passed by the Standing Committee of the House of Lords, the names of the Commissioners being inserted.

The temperance electors at Maidstone have met and discussed the merits of the two Parliamentary candidates. As neither is in favour of Sunday closing, no instructions will be issued as to how this section of the community should vote.

It would be a great calamity if the London City Mission should have to relinquish some of its work through lack of funds, as the district secretary recently intimated at the Mansion House would be the case unless speedy financial help were given.

At a recent sitting of the Associated Chambers of Commerce Sir A. Rollit, M.P., urged the extension throughout the United Kingdom of facilities for training youths destined for a commercial career to assist in protecting the country from foreign rivals.

We rejoice to see that, in consequence of the revelations made before the Parliamentary Committee on Money Lending, several morning and evening papers now refuse insertion to loan office advertisements in any form. We hope this good lead will be largely followed.

Humiliating and saddening statistics are published by the United Kingdom Alliance. The number of prosecutions for drunkenness continue to increase. In 1896, in England and Wales, 187,258 persons were proceeded against, compared with 169,298 in 1895; while 7,146 were sent to prison.

The Queen has sent £20 to the Cowes Compassionate Fund; the Clothworkers' Company £20 to the College for Working Women; £1000 from the Skinners' Company to the City Orthopœdic Hospital; £100 from the Duke of Fife to the Hospital for Sick Children, Great Ormond-street. Additional donations are flowing in for the memorial to the Duchess of Teck.

The Church of England Women's Help Society does good service among workwomen and workgirls. It has various branches in the provinces and the colonies.—Excellent testimony was borne to the work now being carried on by the Church Army at a meeting held in the Mansion House, Lord Farquhar presiding, while the Lord Mayor delivered a short address.—Much valuable work is being done by the Church of England Temperance Society. It has 673 parochial temperance branches, with a membership of over 132,000, in London.

[262]

FOREIGN.

The ninth General Congress of Teachers of the Blind is to be held in Berlin in July.

The agrarian rising is spreading in Hungary, and in Galicia peasants have attacked the Jews.

A rising has broken out in the Province of Battembang, Siam, the people refusing to pay taxes.

The French Senate have agreed to a supplementary credit of nearly 17,000,000fr. for military expenses in Madagascar. While missionary prospects are much more hopeful, the country is still unsettled.

Military movements of a vigorous nature are proceeding in the Soudan, where an important engagement is pending.

The news given by a member of the Berlin Chemical Society as to the consumption of beer in North Germany is amazing. 20,000,000 barrels were brewed "in the year," the consumption per head being twenty gallons.

A rising of 80,000 natives in German East Africa is a serious discouragement.—A German expedition has made a successful exploration of the Upper Congo and the Cameroons.

The Transvaal.—The outlook is not reassuring if the rumour is correct that at a meeting of the Volksraad at the President's residence, strong opinions were expressed against admitting the claim of British suzerainty, and that the Government be left to take advantage of British complications elsewhere.

Germany.—The Imperial German Diet will consider before the close of the present session a provisional *modus vivendi* regarding commercial relations between Great Britain and Germany. Nothing but fraternal feeling should exist between these two nations united by so many ties.—Germany is reported to have retired from the European Concert.

India.—Measures taken at Bombay to abolish search-parties and the inspection of corpses in regard to the plague will go a great way to re-establish confidence between conflicting interests and parties.—Later accounts report labourers returning to work and business generally resumed.—For last week the death-rate had decreased.—The Afridis have implored Sir W. Lockhart not to invade their country.

America and Cuba.—America's benevolent intentions towards Cuba are not acceptable to the Emperor Francis Joseph, who is seeking to promote interference on the part of European powers. Meanwhile existing conditions are growing worse.—"Friendly representations" have been addressed to the Washington Government on the Cuban autonomy question.—President McKinley and his advisers are more favourable than ever to peaceful action. In spite of this, six Spanish torpedo-boats are on their way to Cuba. He is reported to have said that he "would rather that his administration should be an ignominious failure, than that it should be responsible for an unholy war." Too often rulers who express their abhorrence of an unjust and unholy conflict are easily persuaded of the righteousness of any struggle that promises conquest. Let us hope that the Cubans may obtain relief without two countries being drawn into war, and fresh complications created.

Crete.—Burdened with sorrow and misery as this unfortunate island is, we trust that the latest suggestion of the powers that Great Britain, France, and Russia shall restore a normal state of affairs will bring relief.—The Porte has issued another circular urging the powers to bring the Cretan question to an early settlement. The Sultan is opposed to any but an Ottoman Governor.—On the opening of the markets a disturbance arose, when three Turkish Gendarmes were killed. The bitterest feeling continues to prevail between Christians and Mohammedans.—The report is still current that Prince George is to be appointed Governor of Crete for life, after the evacuation of Thessaly.—A further appeal is being made by Mr. Corgialegno, Lombard House, George Yard, Lombard-street, on behalf of the distress in Crete. More than £1200 has been contributed, but a larger sum is urgently needed. The necessity has only to be stated to call forth immediate help.

The Far East.—The mission of the Chinese Special Envoy to St. Petersburg has failed. China has no alternative but to yield to Russia's demands.—Eight days are given for a reply to the French claims.—The Japan elections show a small majority for the Government.—It is announced that the Csar's Minister at Seoul has been instructed to inform the Emperor of Korea that if Korea requires no foreign help Russia will recall her financial adviser.—France demands concessions in Hainan and in the provinces of Kwang-Si and and Kwan-Tung.—An American mission in Chung-King has been sacked by a mob, and one Chinese medical assistant murdered.

Japan.—Since Marquis Ito once more became Prime Minister the relations between Tokio and Peking have been steadily improving.—The Marquis Ito expresses very broad views on education and religion, stating that no Japanese Cabinet could consider the propriety of remodelling the educational system of the country on a religious basis. People in Japan could adopt what form of faith they pleased, and freedom in practising it was guaranteed by the Constitution.—An unsympathetic view is taken by the American press of the suggested alliance between Great Britain, the United States, and Japan.

Irish Notes.

At the invitation of the Evangelical Alliance, Wednesday, March 16, was observed in Dublin, Limerick, and various other centres as a day of special prayer on behalf of Ireland.

Never before in their history have Irish Methodists manifested such an interest in missions as they are doing at present, and never have they made such extensive or elaborate preparations for their missionary anniversaries, which are just about to commence.

The International Bible Reading Association is making progress in this country. In Ulster there are seventy-three branches and 9521 members, being an increase for the past year of nearly 2500 members, while in the other parts of Ireland there are 105 branches and 6636 members, or a total of 178 branches and 16,157 members.

The Belfast Branch of the Society for the Prevention of Cruelty to Children is doing a good work, and during the past quarter dealt with as many as 284 cases, involving the welfare of 942 children. Thirty of the cases were prosecuted and punished. If it were not for the drink there would be little or no need for such a society as this.

At the annual meeting, just held in Belfast, of the Ulster Society for Promoting the Education of the Deaf, Dumb, and Blind, a resolution was passed expressing satisfaction with the results that had attended the compulsory education of these afflicted classes in Great Britain, and a petition was adopted praying that an Act should be passed making similar education compulsory in Ireland.

Scottish Notes.

The Bristol U.P. Congregation, Edinburgh, have given a call to Rev. J. G. Goold, Dumbarton, to be colleague and successor to Rev. G. F. James.

Rev. T. Currie, of Edinburgh, who has decided to accept the call as colleague and successor to Dr. McEwan, Clapham, is an earnest and faithful Gospel preacher and a successful pastor.

At the annual meeting of the Glasgow Auxiliary of the Baptist Missionary Society it was stated that the Glasgow churches had contributed during the past year £1918, and the total amount sent from Scotland was £3075, the highest amount ever sent.

At the annual meeting of the Scottish Reformation Society it was stated that there never was more need than at the present moment for the on-carrying of the important work which the Society carried on, when the anti-Christian forces opposed to the truth of God, and to the great cause with which the Society was identified, were becoming increasingly powerful and arrogant, and more and more successful in their sinister efforts.

The thirteenth annual conference of the Railway Mission in Scotland was held in Edinburgh on Saturday and Sunday, March 19 and 20. There are now sixty branches in existence. The reports came from places as far north as Fort William, and as far west as Greenock. On the whole, while there is difficulty and discouragement, the work is of a most hopeful and interesting nature. The evening meeting on Saturday was largely attended, a large proportion of those present being railway men. Addresses were delivered by R. Nixon (London), R. Logan (Glasgow), Mr. Grieve, and Rev. T. Millar.

Barry Dock.—We are full of praise to God for the blessings which we have experienced during the past few weeks in the halls of the Gospel Tent Mission, Barry Dock. Romanism is advancing in South Wales, and that the eyes of Protestants might be opened on the subject, a series of meetings were arranged in Barry Dock and Brynmawr. The priests and their flocks were alarmed, and tried to stop the meetings, but, failing this, the poor deluded Roman Catholics resorted to stones! The crowds that pressed in to hear what was to be said were so great that the doors had to be closed and many turned away. Alderman Richard Cory, J.P., and other friends showed deep interest in the movement. Some striking cases of conversion have occurred recently. Some who had sunk to the lowest depths of society have been saved, and are sitting at the feet of Jesus clothed and in their right minds. The last annual report will be gladly sent upon receipt of post-card. Gerald R. Coultas, Gen. Supt.
Mission House, Barry Dock, South Wales.

The Book World.

In **The Four Last Things**, by J. M. Gibbon, subjects of sublime and grave import are discussed, not always in terms which we approve, nor to conclusions which we endorse, but uniformly with reverence, and often helpfully. (1s. net. *H. R. Allenson.*)

A new pastime is commended to our boys in **Glass Blowing and Working,** by Thos. Bolas, F.C.S., F.I.C. The book gives, with abundant illustration, lecture demonstrations, which seem to prove the adaptability of glass-blowing as a hobby. (2s. net. *Dawbarn & Ward.*)

An attractive little book of choice verses, compiled by Annie E. Lyddon, is **For Remembrance.** (1s. net.) Another booklet of deep interest is **The Lord's Brother,** and other verses, by M. M. Penstone. (1s.) Spiritual thoughts are forcibly expressed in these pages. (*Nisbet & Co.*)

Rev. Dr. Townsend, vicar of Broadwater Down, Tunbridge Wells, presents a clear outline of prophetic teaching in **Watching for the Dawn.** (1s. *Marshall Bros.*) While on details there is ample room for difference, for the most part the author presents views that are generally accepted by students of prophecy.

Dr. Alexander Whyte's latest "appreciation" deals with **Father John of the Greek Church.** Many interesting facts regarding the Eastern Church are recorded by the way, and characteristic passages are given from Father John's mystical and spiritual autobiography. These pages point lessons which many of us would be the better for learning. (2s. *Oliphant, Anderson, & Ferrier.*)

A useful little book of helps to prayer and meditation is **Abba, Father,** by Rev. C. G. Baskerville, M.A., vicar of Tonbridge, of which a new and revised edition has been issued by *Messrs. Nisbet.* (1s.) In a brief introduction, Dr. H. C. G. Moule says he has known the book to be of the highest spiritual value in the actual using; and this we can well believe. We are also confident that teachers and preachers will find many a welcome Bible reading outline in the pages.

We have all much to learn from Quaker biography, so it is a pleasure to call attention to **John Woolman:** a Study for Young Men. By Rev. Thomas Green, M.A. (6d. and 1s. *Headley Bros.*) After reading this little work one instinctively resolves to read Woolman's journal, and that famous book has lessons for young and old Christians of all ranks and orders. This is a second edition of Mr. Green's capital sketch, which Dr. Handley Moule commends in a hearty although discriminating introduction.

The New Testament division of **The Biblical Illustrator,** edited by Rev. J. S. Exell, M.A., is nearing completion. The twenty-fifth volume, containing matter relating to the **The Three Epistles of John and the Epistle of Jude,** contains over six hundred pages, full of expository, homiletical, and illustrative gatherings, succinctly served ready to the preacher's hand. In many directions we have heard of the practical utility of this work; and this volume is in all respects as good as its excellent predecessors. (7s. 6d. *Nisbet & Co.*)

The widening interest in the history and affairs of "The Great Britain of Asia" renders especially welcome a new edition (the third) of **Japan and the Japan Mission,** of the Church Missionary Society. (2s. *C.M.S. House, Salisbury-square.*) The first half of the book tells, in a very readable style, the story of the land and its people; and then, after a sketch of Protestant mission effort in general, there are chapters describing in detail the rise and progress of the work of the C.M.S. There are illustrations, also a map, which enhance the value of this very instructive little volume.

Parents who have growing lads looking up to them, and framing in their minds more questions than they dare to ask, will be glad to read and at a proper time pass on **What a Young Boy Ought to Know,** by Sylvanus Stall, D.D. (4s. *The Vir Publishing Co., 44, Fleet-street, E.C.*) The book is the first of the "Self and Sex" series, which promises to be of great value. The author has dealt with a difficult subject in a wise and helpful manner, and his book fully deserves the high praise bestowed upon it by Drs. Joseph Cook and Theodore Cuyler, Messrs. Anthony Comstock and J. Willis Baer, and other men (and women), whose testimonials are reproduced in prefatory pages.

Christina Rossetti. By Mackenzie Bell. (*Hurst and Blackett.*) The numerous admirers of Miss Rossetti's writings will welcome this sympathetic sketch of her life and critical estimate of her work, while many others, we trust, will become acquainted with her for the first time. Mr. Mackenzie Bell, himself no mean poet, has made admirable use of his material, which in some respects was scanty, and has produced a work which seems to us a biographical model. His strong religious affinities have enabled him to do justice to the purity and loftiness of aim seen in Miss Rossetti's beautiful poems and prose writings. We are glad to know that the book has already reached a third edition.

It is refreshing in these days of speculative teaching to peruse such pages as Principal Simon gives us in **Some Bible Problems.** (5s. *Andrew Melrose.*) Dr. Simon deals with inspiration and revelation, with evolution and the fall of man, with criticism and Israelitish literature. He is a theologian, and that cannot be said of many who would to-day be teachers of the ignorant and leaders of the blind. So he examines literary theories with spiritual consequences well in mind, and the glamour of novelty has little charm for him. Dr. Simon in this book dwells upon the Bible from the same point of view as when, in a work published in 1886, he studied it as an outgrowth of theocratic life. This involves the deeply-interesting subject of the election of Israel, which is discussed with learning, thought, and practical insight. We have read these pages with great pleasure, and fully agree with the venerable author's final words. "What the Christian Church needs to be on its guard against is, the acceptance of a reconstruction of the history of Israel which eliminates the special Divine aids, revelations, and inspiration, whose purpose was the reconciliation of God and man; in a word, all that has constituted, and still constitutes, its distinctive value."

A new monthly, The Sculptor (6d. *R. H. Collings, 20, Bucklersbury*), deals with marble, both in its artistic and commercial aspects.

Light and Leading is a monthly which thoughtful teachers and preachers will find of real service. (3d. monthly. *Allenson.*) A new feature is "The Local Preachers' Page."

Pamphlets and Booklets.

The *Student Volunteer Missionary Union* has issued a striking booklet, entitled Prayer and Missions, written by Mr. R. E. Speer, of the American Board of Commissioners for Foreign Missions. We trust the booklet will have many readers. (1d. *S.V.M.U. Office, 93, Aldersgate-street, E.C.*)

A trenchant criticism and condemnation is administered by James Cowin in Gambling at Bazaars. Though writing with special reference to proceedings in the Isle of Man, the author has much to say that is of universal application on the illegal and immoral character of practices that have been sadly prevalent. (2½d., post free. *The Author, 3, Beverley-mount, Douglas.*)

Two striking pamphlets by that accomplished controversialist, Mr. Charles Hastings Collette, are A Reply to the Catholic Truth Society's Tract, "What does the Bible Say?" and Roman Priests as Described by Themselves, compiled from authentic sources. The latter is in its third edition, enlarged by a supplement. (2d. each. *Office of the Protestant Alliance, 430, Strand, W.C.*)

A subject of immediate interest and importance has been dealt with by Mr. W. Blair Neatby M.A., in Three Letters on the Proposal for a Roman Catholic University, addressed to a High Churchman. The pages are eminently readable and very instructive. We trust they will do something to frustrate the thing proposed. (2½d., post free. *The Author, 13, Binden-road, Shepherd's Bush, W.*)

Messrs. W. F. Mack & Co., 52, Park-row, Bristol, are unquestionably "up to date" with two admirable penny pamphlets: Life of the late Mr. George Müller, which is a capital biographical sketch; and Mr. George Müller's Last Sermon, preached at Bethesda Chapel on Sunday evening, October 3, 1897. The discourse is based on 2 Cor. v. 1, and unfolds in brief the doctrine of the resurrection.

The British College Christian Union has issued a booklet prepared by W. H. T. Gairdner, Studies in Prayer; or, The Precept and Example of Jesus Christ in regard to Prayer. The pages are designed for Bible classes and private use. Much thought and care has been expended upon the studies, which are likely to help in the promotion of devotion and teaching. (2d. *Office of the B.C.C.U., 93 Aldersgate-street, E.C.*)

Dr. Bullinger is preparing a large work on the literary figures of speech used in the Bible. The subject is of great importance. As a specimen, as well as in order to meet a much-felt inquiry, he has published a booklet entitled, This is My Body. Explaining metaphor, and distinguishing it from other figures, he interprets the words of Christ as they are generally understood by Protestant Evangelicals. He supports his position by striking illustrations, and shows that philologically, philosophically, and scientifically the words mean "This, (bread) represents my body." (1d. *Eyre & Spottiswoode.*)

Mr. Silas Henn has for many years been sending forth words of warning and instruction. He has now written The Tobacco Curse, in which he gives weighty reasons why Christians should abstain from the narcotic weed. We trust these pages will prevent many from placing themselves under the power of an unclean and enslaving habit. (3d., post free.) Another timely publication, by the same author, is The Theatre: Its Evils, and the Duty of Christians in Relation to it. (2d., post free.) Important facts are presented and a mature judgment pronounced. The pages are calculated to exert a good influence; we trust they will have many readers. (*The Author, 4, Himley-road, Dudley.*)

Rev. Theodore A. Howard, vicar of St. Matthew's, Toxteth, Liverpool, has published, with the title, The Coming of the Lord Draweth Nigh, a paper which he read in December last at a clerical conference. A large amount of teaching on a great theme has here been presented in a condensed form. The same author gives, in another pamphlet, "a word to professing Christians" against the theatre and stage plays—Come Out and Be Ye Separate. These pages evidently cost their author thought and research, and should be placed in the hands of such as are under the delusion that stage-acting is a legitimate source of entertainment for Christians. (2d. each. *J. A. Thompson & Co., Elliot-street, Liverpool; J. Nisbet and Co., Berners-street, London.*)

International S.S. Lessons

April 3.

"The Woman of Canaan."—Matt. xv. 21-31.

Golden Text.—"Then came she and worshipped him, saying, Lord, help me."—Matt. xv. 25.

Christ Opposed in Capernaum (21).

FOR about two months after the execution of John, Jesus works in and around Capernaum. The opposition of Jews grows more bitter—see previous part of this chapter—John vii. 1: "the Jews sought to kill him." Christ withdrew to Tyre and Sidon, not because He was afraid, but because his hour had not yet come.

Lesson.—Discretion is often the better part of valour when we are face to face with sin. When duty bids us face danger it is the coward who runs away, but it is only the fool who rushes heedlessly into perilous positions.

The Woman of Canaan (22).

The word Canaan here refers to the woman's religion. She belongs to the descendants of Canaan, the son of Ham. She was in trouble, and hence came to Jesus. Lesson: Whatever a person's religion may be, he will cry for help to one who is "mighty to save" when he is in difficulty.

Even atheists pray in a storm.

The teacher should point out the world's need of the Great Physician, and the times, like sickness, grief, death, when the world realises that need.

The Afflicted Daughter (22).

She was possessed by an evil spirit. Her own personality was lost. Her will overcome. Simply the tool of the foul spirit within.

Contrast with this possession by the spirit of God. Man inspired speaks and acts in a way that would be impossible under ordinary circumstances. The disciples on the day of Pentecost.

Men are possessed by the spirit of God or the spirit of evil to-day. When by former, they rise above the ordinary level of morality and work; when by the latter, they sink lower than the beasts in vice and cruelty.

Difficulties to Overcome.

1. She was a heathen—not usual to have much faith in the Jewish religion. Compare the difficulty of a Hindoo coming to Christ.

2. The seeming neglect of Jesus. Many would have been discouraged at this. They can stand rebuff better than silence (23).

3. The seeming insult. The proverb which Christ quoted would have touched the pride of most people. She used it as her own argument. "If she were a dog then she must not be sent away hungry" (26-27).

She overcame all these obstacles by her faith and a mother's love (28).

Delayed Blessings.

Why did Christ delay? To reveal her faith to herself and to her disciples:—

Lesson.—God is often silent to our prayers. Silence is born of love, not of indifference. We are not ready for the blessing, or the gift, if granted, would be a curse, and not a blessing.

"Man wants to pluck his mercies green; God would wait until they are ripe."

Illustration.—Blessing of success is our work. Delay should draw out the good qualities of patience, perseverance, and trust in God.

The Triumph of Faith (28).

Faith needful in everything, faith always triumphs.

You must have faith in men for every business transaction: selling, borrowing, etc. You must have faith in your plans, and in your message if you are to make men better morally and socially.

You must have faith in God, and in his promise, if you work for the coming of Christ's kingdom.

Faith in God and in his Christ if you would be rid of all sin and put on the robe of righteousness.

Casting out Devils.

Christ is still at this work through his followers. Casting out of the devils of care, misery, ignorance, lust, intemperance, and dishonesty. These devils inhabit men; bind them. The work of Christians is to lead men to Jesus; the evil spirits cannot abide his presence.

No social and political schemes for bettering men can succeed which do not aim to bring them into contact with Jesus, who is able to cast out of them the devil and fill them with his own Spirit.

The Y.M.C.A.

WEST OF ENGLAND CONFERENCE.

A VERY interesting series of gatherings has been held in connection with the Bristol Y.M.C.A. On Tuesday, March 15, Revs. J. G. Mantle and F. B. Meyer addressed largely attended meetings (afternoon and evening), dealing specially with the power and presence of the Holy Spirit. Rev. Nevile Sherbrooke, late vicar of Clifton, presided in the afternoon. A large number of ministers were also present. At the evening meeting Mr. E. Evans, of Brinscombe, presided. Mr. Mantle's and Mr. Meyer's addresses were with great power. On the 16th two Bible readings were held, and, by invitation of Mr. J. Storrs Fry, president of Bristol Y.M.C.A., a number of Christian workers partook of tea. A feature of this gathering was the presence of several medical students of both sexes, members of the Students' Prayer Union. Rev. F. B. Meyer gave a most interesting account of his recent American trip, and of the large audiences that at every town were gathered together to hear him speak. The meeting, he said, that impressed him above all others was a gathering of over 2000 students, the flower of American life, to whom for nearly two hours it was his joy to speak of life in Christ. Revs. J. G. Mantle, W. J. Morgan, Henry Moore, and other friends took part. Later in the evening a meeting for men was held in the Large Hall, and upwards of 700 attended, a very large proportion being young men. Earnest addresses were delivered on Christian manliness. Mr. Meyer spoke of manliness and Christianity as mutually helpful. Let character be Christlike, and in home, business and church our influence must tell. Mr. Gregory Mantle instanced the life of the late George Müller as an example of simple faith and trust—of true Christian manliness.

BRIEF NOTES.

As an outcome of the social gathering held recently at Exeter Hall for waiters, a Bible class has been arranged for this class of young men, to be conducted every Thursday afternoon, at 3.30, by Mr. J. P. Werner.

A friend has placed a commodious building at the disposal of the Brussels Y.M.C.A. It is by the side of the University, in the heart of the city, and when renovated and adapted will afford excellent facilities for the work.

The annual meeting of the Penge Association was held on the 14th inst. in the parochial hall. The president, Mr. T. D. Chaytor, occupied the chair, and addresses were given by Revs. G. Martin, W. C. Jones, Messrs. J. Fidler and W. Hind Smith.

The anniversary of the Bath Y.M.C.A. was observed at a conversazione and subsequent meeting, which were attended by upwards of 300 persons. Rev. Prebendary Lunt occupied the chair, and an address was given by Mr. Walter Price, secretary of the Cardiff Association.

A reception for young Irishmen in London was held at Aldersgate-street on March 17, St. Patrick's Day, at the invitation of Mr. J. E. Hillbrook. The proceedings were specially arranged, Irish music and Irish pictures being provided, and an address was given by Rev. W. R. Moore, rector of Stapleford.

The annual meeting of the Sydney Association was held under the presidency of Mr. J. H. Goodlett. The secretary, Mr. David Walker, who has been identified with the institution for twenty years, presented a report of excellent and comprehensive work carried on by and in the interests of the 650 members now on the roll. Archdeacon Langley gave an address. Mr. Walker gave some interesting statistics relating to the period during which he has held office. Theatre services had been attended by 110,000 men. In the Y.M.C.A. hall 240,000 had heard the Gospel. It was estimated that prayer meetings and Bible classes had been attended by 151,000. At Gospel tent services there were some 46,000; 2,165,000 portions of Scripture had been distributed; 10,020 beds had been found for young men in need, and 15,737 meals had been given.

Some interesting figures are given in the annual report just published by the New York Y.M.C.A. Fifteen branches carry on work in different parts of the city. 6022 was the daily average attendance last year of young men at the reading and social rooms; 2802 joined the physical classes at the gymnasiums which are to be found at eight of the centres; 5395 situations were obtained for young men through the employment bureaux; at the Bowery branch 34,241 lodgings, 85,513 meals, and 583 garments were provided for young fellows who were destitute; 1741 paid fees for educational classes, of which 75 were conducted in 32 different branches of study; 3583 Bible classes and religious gatherings were held, with a total attendance of 207,268, of whom 5176 personally sought spiritual counsel, while 174 were known to have joined the churches.

Among the Churches

Church of England.

Dr. Johnson, Bishop of Calcutta, is about to resign his see under medical advice.

It is proposed that the South Yorkshire Bishopric scheme be deferred for two years.

Rev. H. F. S. Adams, vicar of St. Paul's, Stratford, has accepted the vicarage of Emmanuel, Streatham.

The Archbishop of York left home last week for the Continent to undergo a long course of treatment for rheumatism.

Canon Brown, vicar of Barnard Castle, has accepted the living of Houghton-le-Spring, vacant through the resignation of Canon Norman.

Grave news has been received from Egypt of the illness of the Bishop of Carlisle. He is now better, but it must be some time before he is completely restored to health.

The second annual report of the Federation of Junior Clergy Missionary Association shows that seventy-five members have gone on foreign service within three years.

The Council of the National Protestant Church Union is holding the annual Spring Conference of the society in Liverpool this day, in the lecture hall of the Y.M.C.A., Mount Pleasant, Liverpool.

An Order in Council has been made for the sale of Addington Park, Croydon, one of the residences of the Archbishop of Canterbury, on the ground that it is "expensive to maintain." With the proceeds it is proposed to provide a house for the Archbishop in or near Canterbury.

A meeting in support of the Church Army was held last week at the Mansion House. The report showed that upwards of 13,000 cases were dealt with last year in the seventy labour homes, the inmates of which had earned £13,000 in wages by wood-chopping and laundry work.

A missionary exhibition is to be held in the Kensington Town-hall from May 10 to May 14. The Bishop of London is president; Canon Pennefather, the vicar of Kensington, chairman of the executive committee; and Rev. Leonard Dawson organising secretary. The object is to increase a more intelligent knowledge of and interest in the missionary and colonial work of the Church.

A large and influential gathering of Evangelicals took place on Monday week by invitation of Sir Charles and Lady Gage-Brown, at 88, Sloane-street, S.W. After a few words of welcome from the host, an address was given by Rev. Herbert J. R. Marston, the blind Incumbent of Belgrave Chapel, on "Grace and Culture." The president, Prebendary Webb-Peploe, opened a profitable and practical discussion, the interest of which was well maintained by Rev. Gosset Tanner and others.

Congregational.

Rev. Henry Batchelor, of Weston-super-Mare, has celebrated his ministerial jubilee.

Rev. C. A. Lyon, formerly of New College, has accepted the pastorate at Gore, New Zealand.

Rev. W. Penry Jones, formerly of Mold, has become minister at Port Victor, South Australia.

Rev. H. H. Jacobs, recently of Mansfield House, Canning Town, has accepted the pastorate of Pilgrim Church, Milwaukee, Wisconsin.

Mr. T. M'Kinnon Wood, the new chairman of the London County Council, is connected with the historic King's Weigh House Chapel, of which Rev. A. Sandison is pastor.

The spring meetings of Western District of Surrey Union have been held at Weybridge. There was a conference in the afternoon on the Christian Endeavour movement, and at the public meeting addresses were given by Revs. J. de B. Brewin, G. Manington, and Mr. W. Morten-Smith.

Steady progress is being made with the Church Extension Fund, which was launched at the meetings of the Congregational Union last autumn. The amount now paid or promised has reached to over £20,000, in addition to the handsome gift by Mr. Charles Birt of a new church on a freehold site at Richmond.

Rev. J. Stevens, who has been for the last five and a-half years pastor of Union Church, Shanghai, China, had an interview with the directors of the London Missionary Society on Tuesday week. Lately he has visited some of the interior cities, centres of missionary activity. His conviction was that in China there would be a Chinese Christianity, organised according to the needs and feelings and intelligence of the Chinese Christians.

The church at Forest Gate reports 642 members. In the Sunday-school are 986 scholars, with fifty-seven teachers. Among the organisations are the Men's Own, the Christian Women's Service Guild, the Society of Busy Bees, the Happy Monday Evening Hour, the Golden Cord Band, etc. As to the Men's Own, the pastor writes:—"Between ninety and a hundred men gather every Sunday afternoon to a service which is essentially devotional and evangelical."

Baptist.

The pastorate of Rev. R. C. Evill, at Fulham, will close on April 17.

A new chapel has been opened in Mauldeth-road, Withington.

Rev. Walter Hackney, M.A., has joined the tutorial staff of the Pastor's College.

Rev. C. H. Marsack Day will resign his pastorate at Bridport in June next.

Mr. Earl Todd, of Chester, has accepted the pastorate of West London Tabernacle.

Rev. J. C. Carlile has resigned the pastorate at John-street, Marylebone, to the great regret of the congregation.

The new Handbook of the Baptist Union of Victoria gives an encouraging report of the work of our brethren in the distant colony, through their various agencies, and also the President's address.

The Year-book of Bloomsbury Chapel shows that, notwithstanding the recent vacancy in the pastorate, the church and its institutions have been well maintained, and the outlook is very hopeful. The number of members is now 633. The total sum collected during the year amounts to £2334. The new pastor, Rev. B. J. Gibbon, refers to the large attendances at the Thursday evening services, and the celebration of the jubilee of the chapel, which will take place on December 5, 1898.

The name of Rev. J. H. Shakespeare, of Norwich, is being publicly associated with the vacancy in the secretariat of the Baptist Union, caused by the retirement of Dr. Harris Booth. It is generally recognised that Mr. Shakespeare is one of the ablest of the younger men in the Baptist ministry, and he has rendered important service by the way in which he has appealed to the conscience of the denomination for a great national fund of £100,000 to carry out the church extension scheme for the large towns.

Methodist.

Rev. Jabez Warne, of New Quay, is lying seriously ill at Bugle.

Rev. Thomas Waugh has had an interesting, though short, mission in Derby.

New chapels are being held at Burnley, Oakhampton, Tregony, Fleet (Hants), Ramsey, and Penzance.

A scheme is on foot for the erection of a large mission hall in one of the busy thoroughfares of Newcastle.

Dr. Rigg has considerably improved in health. He is still in the West of England, and will remain there until the end of the month.

The President of the Wesleyan Conference, Rev. W. L. Watkinson, has been officially visiting Cornwall, preaching to very large gatherings.

The Blackburn Mission reports that the workers have ministered to the needs of the people in a most indefatigable manner, and with most encouraging results.

Rev. Dr. Davison, who preached the annual Trust sermons at Brixton Hill last Sunday, will shortly sail for America to fulfil his engagement as representative of the British Conference to the general conference of the Methodist Episcopal Church.

The Soldiers and Sailors' Homes Queen's Commemoration Fund Committee met on Friday week to consider the report and the accounts of the Fund. It was found that after providing £3000 for the purchase of the lease and the enlargement of the Buckingham Palace-road Soldiers Home premises, and meeting all the expenses of the Fund, the Committee will be able to hand over £4,400 to the board of trustees for soldiers and sailors' homes appointed by the conference for that purpose.

Presbyterian.

The Ellesmere Temperance Hall, in the Pitsmoor district of Sheffield, has been taken for a new preaching station.

Rev. John Park Noble, Congregational minister, Lister Hills, Bradford, has applied to be received into the Presbyterian ministry.

Rev. Robert Duff, late of Belgrave, who recently removed to Ireland, to become minister of Mount Pottinger Church, is mourning the death of his only son.

Rev. Dr. M'Ewan, of Clapham (Presbyterian) has been elected president of the Metropolitan Federation of Free Churches in succession to Rev. C. H. Kelly.

Rev. W. B. Stevenson, assistant professor of Semitic languages in the University of Edinburgh, has been chosen for the professorship of Hebrew at the College, Bala.

The statistics of the Presbyterian Church of England for the past year show the following results:—The total membership of the church is 71,444, as against 70,639 in 1896—an increase of 805. Over a thousand scholars have been added to the Sabbath school roll, the number being 81,943. The church is now composed of 311 congregations in full standing, a net addition of six during the year; church extension enterprises have been commenced in a number of districts.

Fallen Asleep.

At Hadleigh, on 15th inst., Rev. William Butcher, aged seventy-three, a faithful Congregational minister, who had done good service for many years.—At Norwich, Mrs. James Porter, for over fifty years an active helper in Dr Barrett's church.—At Cape Town, aged seventy-two, Mrs. Michael, widow of an honoured Baptist minister, formerly well known at Halifax.—At Buxted, Sussex, Rev. J. P. Gell, aged eighty-three, rector of the parish for twenty years, who married the only child of Sir John Franklin, the renowned Arctic navigator.—In Lankok, N.B., Rev. Thomas Little, aged sixty-one, for twenty-six years minister of the parish.—In Glasgow, Rev. John Murray, of Calton, suddenly, in the vestry of the church, just before the commencement of the morning service; ordained in 1859, he went to Calton in 1865, where he soon gathered a large working-class congregation.—At Wadsley Bridge, Mr. A. Sheard, aged seventy-five, well known as a very active worker.—At Bury, Mr. W. Lucas, aged fifty-four, an earnest helper in the Gospel.—At St. Peter's, Kent, on 16th inst. Canon Whitehead, aged sixty-seven, vicar of St. Peter's Thanet.—At Davos Platz, Rev. James Loudon, minister of Ballysillan Presbyterian Church, near Belfast.—At the Castle Monkston, co. Cork, aged ninety years, Mr. Adam Newman.—At Irene, Rev. Garrett Nugent, Archdeacon of Meath, aged seventy-six years.—At The Lilacs, Harlington, on 20th inst., Mrs. Wild, in her eighty-second year, for over half a century a member of Harlington Baptist Church, and for many years superintendent of the Sunday-school; widely known and beloved by many Christian workers and in connection with numerous good works. She exercised her ministry to the last by correspondence and in her own house.—At Wrotham, Rev. Canon W. F. Erskine Knollys, rector of Wrotham and hon. Canon of Canterbury, in his eighty-second year.

Notices.

Communications Received with Thanks.—J.W. G.C.M. M.E.G. J.M.M. W.A.P. J.E.C. M.J. C.G. G.C.H. T.W. B.R.E. J.S. E.L.B. Miss B. E.C. E.B. M.B. J.M. T.M. C.P. H.H.J. L.M.G. G.E.P. C.W. A.W. H.T.N.U. Miss B. G.B.F. D.H. R.H. G.K. E.C. G.E.A. J.T.B. J.B. F.C.R. H.W.E. L.J. T.S. E.N.T. J.G. C.C. A.M.G. W.J.L. W.W.C. A.M.G. T.S. W.W.C. J.G. E.N.T. W.H. N.E.U. J.J. M.L.K. D.P. E.J.W. M.U. R.J.K. H.R. O.L.H. J.D. D.M. J.S.S. A.D. E.T. E.M.B. M.A.P. W.A. L.C. T.S. J.G.H. W.L. A.F.P. N.N. A.K. G.S. H.F. E.L.B. J.A.T. E.F.T. A.P. A.A.W. M.M.D. W.H. F.W.P. J.K. D.M. G.R.C. A.E. J.B. Mrs. P. M.R. M.S. R.M. W.G. W.R.R. H.T. M.H.A. W.J.A. S.J.E. H.S. P.S.L. Mrs. W.C. J.J. W.A.G. E.D.N. E.A.P. J.M. E.F. E.C. R.H. J.R.C. J.U. R.J.S. C.S.W. J.S. A.E. H.C.M.

Applicants for Tracts.—Mr. J. Bridge, Wesleyan Chapel to Royal Navy, Bermuda (for distribution among men of the fleet and troops); J. G. Holt, Pietretief, Transvaal; John Mawdsley, Adrian, Michigan, U.S.A.; Rev. Walter Vercoe, Ashfield-road, Urmston, near Manchester; James Jackson, 23, North King-street, North Shields; Miss E. Moore, 25, Aswell-road, Roman-road, E.; T. Maycock, Rainham-road, Kensal Rise, W.; E. T. Groome, 9, Stanley-road, Islington, N.; E. A. Ogburn, 63, Albion-hill, Brighton; Geo. P. Pearce, Free Lending Library, Camelford, Cornwall; Geo. Bickle, Evangelist, Delabol, Cornwall; John Kent, Trewithan, St. Teath, Cornwall; Thos. Ham, Saddler, Wadebridge, Cornwall; Wm. Pode, Ropemaker, Launceston, Cornwall; James Roberts, Evangelist, St. Minver, Cornwall; Miss E. S. Kenny, Bethshan, 30, Princes-avenue, Liverpool; W. G. Cox, 41, Busaco-street, King's Cross, N.; J. H. Collins, 119, Upper Lewes-road, Brighton; T. H. Aston, Heath Green-road, Birmingham; Robert Newbery, 63, Lower Brooke-street, Winchester; J. W. Harvey, Lower Bourne, near Farnham, Surrey; H. J. Freeman, 25, Great College-street, Camden Town, N.W.

Notes and Comments

MANY of our readers who send reports of work, appeals, etc., desire us to add that contributions in response thereto may be sent to our care. This may always be *taken for granted*. We should not insert a notice of any work which we could not endorse in this way. Such gifts are acknowledged in our Donation List (see p. 28).

Rev. John McNeill will preach in the Metropolitan Music Hall, Edgware-road, W., next Sunday afternoon and evening. The workers wish to crowd the building in the afternoon as well as the evening. The former task will be more difficult than the latter. Those who have acquaintances whom they would like to bring under the sound of the preacher's voice are specially requested to influence them to attend the afternoon meeting.

Was there ever a time when the advice of the Apostle Paul was more binding upon British Christians than the present in relation to prayer—"for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty"? Considering the perils and perplexities into which the ship of State is brought, the Government is now in urgent need of the prayers of Christians, individually and collectively.

The Prince of Wales is reported to have said, at Cannes, that he trusted the relations between France and England would become more and more friendly; and, as regards international relations in general, he expressed the belief and hope that armies and navies would soon be no longer needed, and that we should have universal peace. These sentiments are said to have been received with great applause. A few more such speeches from men in the Prince's exalted position would moderate the fever for increased armaments.

Lord Rosebery spoke some wise words in his recent speech to those who put all their reliance for the stability of the empire on the efficiency of our army and navy. He said truly that if we rely simply on our military and naval strength we have built up the British Empire to very little purpose.

> Surely more is necessary than the fleet in the maintenance of the empire, and more than the army; if our fleets and army are not guided by statesmanship, if not animated by fair dealing, if not regulated with foresight, the fleets and armies of the greatest empire that has ever existed on the face of the globe would be futile.

There was also a solemn warning against the light and almost jovial way in which the possibility of war is discussed by many. It is forty years since we have been engaged in a great European contest, and the present generation has no idea of the exigencies and horrors of a great war, or the rash and random language so often indulged in would be much tempered and modified. It is a hopeful augury for the maintenance of peace when our leaders on both sides show such a salutary shrinking from words and actions that might precipitate a struggle.

Much excitement has been caused in Washington as to the hospitality that should be extended to Prince Albert of Belgium, who is visiting the States.

> Vice-president and Mrs. Hobart have refused absolutely to give or to be present at entertainments on Sunday, and could not break a life-long rule even to entertain the Prince. The matter was adjusted by the Prince dining with the Vice-president on Saturday, but the same difficulty arose in the proposed entertainment of the Prince by the Secretary of State and Mrs. Sherman, and their example has been followed by all the other members of official society.

It is very gratifying to find the keeping of the Lord's Day thus made a question of principle amongst American functionaries. It will help to preserve the Sabbath from wanton desecration in high life. May the day be far distant when a lifelong rule so useful to the observance of religion is thoughtlessly broken.

Sir Richard Tangye's letter to the Masters' Federation contains a confirmation of the position we have always taken with regard to employers and employed, viz.: that a firm determination to do right to working men would, as a rule, prevent misunderstandings and strifes. Sir Richard says that, although his firm had no quarrel with their men, and the men had made no demands on them, although they had enjoyed forty years of peaceful relations with them, they were asked to turn them—nearly 2,500 persons—into the street. They declined to commit this "crime." He says that his firm has

> Long possessed all the advantages the employers claim to have secured as a result of the late ruinous contest; advantages which I firmly believe they also might have possessed without conflict, had their relations with their employés been the same.

After all, it pays best for masters "to give to their servants that which is just and equal," and for servants to do the same to their masters.

Such persons as district visitors, mission workers, deaconesses, residents in settlements, and others engaged in social and religious work, are often hampered in their endeavours to promote the welfare of the poor, through ignorance of the laws that exist for their protection. Many of the evils that remain untouched to-day could be checked and often removed by the simple enforcement of laws already on the statute-book. The officials and inspectors whose business it is to see that these laws are carried out are quite insufficient in numbers for their duties, and voluntary workers can often discover abuses which such officials could never discover just because they are officials.

In this respect, therefore, there is an important function to be fulfilled by a society just started, called the Industrial Law Committee, whose object is to supply information as to the legal protection of the industrial classes with regard to the conditions of their trade; to constitute a central body to whom may be reported breaches of the law, and to promote further beneficent legislation. We hope that the lectures to be given in various parts of London, under the auspices of this society, by women inspectors and others, will be taken advantage of widely by those whose work lies among the poor, and that the Society will be heartily backed up by those who are able to help it to usefulness and success. Hon. Sec., Miss Gertrude Tuckwell, Club Union Buildings, Clerkenwell-road, London, E.C.

It would be a public benefit if the British Women's Temperance Association branches all over the kingdom were to follow the vigorous initiative of that body in the North of London to bring under the notice of magistrates the serious evils arising from children being habitually sent to public-houses for drink. Memorials have been got up earnestly entreating the magistrates to do as magistrates in certain parts of the country have already done—to instruct the police to report to them for consideration when licensing day comes round any house persisting after written warning in serving children apparently under thirteen years of age. We have recently laid before our readers the terrible evils resulting from this custom. Those who lead the temperance cause everywhere ought to leave no stone unturned to rouse the public conscience in this matter. Nothing short of persistent and earnest action will stay the course of such a widespread evil.

Many years ago a committee of women on "The Purification of the Press" was appointed by the Baltimore Yearly Meeting of the Religious Society of Friends, which has done excellent service. *The Philanthropist* (New York), in referring to its work, says that individual protests sent to editors and publishers against shameful advertisements are valuable, but they have to be persistently continued. The committee sends its report each year to the Press of the country, and asks for co-operation, and "its influence has been widely extended in this way." The president of the International League of Press Clubs, in acknowledging the receipt of one, says:—

> Accept congratulations upon the good results of your work that have been so far secured...There has never been a time, it seems to me, when this effort was so much needed as now, and you deserve every encouragement.

A Kansas editor writes: "One paper shall be decent, whether it loses business or not." A committee of women in England might do a signal service in purifying our Press from the gambling and betting news, and also from some other evil things.

This is how *The Morning Post* reviews the performance at one of the so-called "high-class" London music-halls:—

> Twenty-two items is enough for anyone, and he would be hard to please who could not find half a dozen of them to his taste. As a matter of fact all were good, and it was interesting to note how much nearer life the music-hall is than the theatre of to-day. Take at random the topics touched on in the songs which delighted the audience most: drunkenness, the amenities of the tramcar, bigamy, difficulties with the rent and with the police. One lady sums up the outcome of a tussle between her husband and eight policemen thus:—
>
> Half a dozen of them now is on the sick list,
> And the other two was buried yesterday.
>
> Then there are wife-beating, fleas, cold feet, betting.

And so on. Yet we are assured that the moral tone of these entertainments has been

so elevated of recent years as to render quite unnecessary the supervision of County Councils or Vigilance Societies. And *The Morning Post* and other respectable dailies commend them!

Dr. Berry, in a stirring sermon to the Warwickshire Congregational Union the other day, made the wise remark that "the study of human character was a necessary point of a preacher's life, and he could wish that the colleges paid more attention to this matter.' There is no doubt that there is much futile preaching for lack of adequate knowledge of human nature. It deals with truth in the abstract, and those who listen are not made to feel its grip on their practical lives. It is one thing to draw the bow at a venture; it is quite another to send the arrow into the air right over the heads of everybody. Nothing stands out more prominently in the discourses of our Lord, and in the addresses and epistles of his apostles as recorded in the New Testament, than their close application to the actual lives of the people who listened. The suggestion, therefore, that the concrete study of character should have a more essential place in the training of ministerial students is one that merits sympathetic consideration from those who have influence on our college committees.

The adjudicators in the prize competition instituted by *The Methodist Times* on "The Leakage in Methodism" have made their award. One hundred and sixty essays were sent in, apparently from all parts, and they so harmonise in opinion that the six which will be published contain nearly everything worthy of attention in all the rest. Methodism suffers, in common with other churches, from the prevalent unbelief and worldliness of the age, the lust of wealth, the passion for pleasure, the lax habits of Sunday observance, and the generally low tone of spiritual life. Many of the essayists, so say the adjudicators, attribute the leakage chiefly to not carrying out the class system rigorously. Pastoral visitation is named as being imperiously necessary, and there is a strong opinion in favour of an extended ministerial term in the circuits. It will be a joy if this examination and expression of opinion on the whole question should lead to a revival of life and power. But we cannot help feeling that one of the weakest points in Methodism is its exclusiveness, especially in these days of Christian co-operation.

Rev. J. Frome Wilkinson writes a rather sad article on the darker side of the rural parson's life. Diminishing incomes cause ever-deepening poverty. Servants are a vanishing luxury; the butcher's bill has to be cut down almost to vanishing point. But he says that perhaps the hardest feature of all is the oppressive sense of isolation, the absence of corporate church life, and the mental "rust" that comes from these facts. The late Bishop of Ely, Dr. Woodford, said that he knew no one single enemy to clerical efficiency and to true manhood so much to be dreaded as this peril of intellectual and spiritual stagnation that afflicted so many country clergymen whose lives are lost in back eddies of the national life. And yet we know ministers who have been driven by their very isolation into a deeper communion with the Spirit, who is as near to them in country as in town.

My whole life has been a preparation for the ministry of the Gospel. From my earliest remembrances I have longed to deliver messages to Christ[illegible]. The public instinct, of which I have always been conscious, was simply irresistible. Preaching has never been to me a laborious and distressing occupation. May not this have arisen

from the fact that I have never changed the Gospel which I ardently desired to proclaim?

From the beginning I have loved and adored the Son of God as the only Saviour of the world. I have not played the part of an infidel with irregular Christian tendencies. I have never been a lecturer hired to proclaim a superficial system of ethics. The Gospel is Jesus Christ crucified or it is nothing. That alone can evoke and direct the highest emotion, and without that emotion no man can ever secure a deep hold of public attention and confidence.

I pray God that our rising preachers may be something more than essayists, moralists, Socialists, and adventurers. I would have them all live within the shadow and the glory of the Cross, and draw from that sacred tree the one message which can penetrate the human soul, and work out in it the mystery of regeneration.

So writes Dr. Parker in the preface of his last book. (STUDIES IN TEXTS. Vol. I. 3s. 6d. *Horace Marshall & Son.*) Earnestly we echo his prayer, as we thank God for his testimony.

Among the many good things by the late Mr. Spurgeon that are now to be had in volume form, few, if any, surpass in interest and edification a collection of sermons now published by *Passmore & Alabaster* under title of THE MESSIAH. (7s.) The Titles and Attributes of our Lord form the subject of one hundred and thirteen discourses. The trend of present day preaching is away from, rather than toward, consideration of such themes; the person of our Lord, as manifested in the Gospels, being more freely dwelt upon. But the Old Testament Scriptures figure largely here, and reveal the eternal foundations upon which true theology is based. Preachers of all ages and dispositions will find stimulus and profit in the study of these fresh and comprehensive sermons.

Prof. Sayce, in the preface to his new volume on "The Early History of the Hebrews," mentions an interesting discovery of a tablet containing the story of the Flood, dating from the Abrahamic age, and bearing traces of being a copy of a much earlier document. This was made public recently at a meeting of the Oriental Congress in Paris by Dr. Scheil. The peculiar interest of the tablet is to be found in the fact that the text agrees, not with the so-called "Elohist" or "Yahvist" writers in Genesis, but with the supposed combination of the two documents in that book as finally edited. Since one at least of these writers is stated by the Higher Critics to be of the 7th century B.C., it is difficult, as the discoverer remarked, to see how the "literary analysis of the Pentateuch can be any longer maintained.'

The discovery shows the minute care and accuracy with which the literature of the extreme past was handed down. Edition after edition had been publishing the Story of the Deluge, and yet the fact of the Abrahamic age and that of the 7th century B.C. agree even to the spelling of the words.

It is clear that many of the hasty conclusions of scholars will have to be revised.

The Westminster Gazette, which successfully exposed the absurdities of Theosophy, is now on the track of the Christian Scientists, who profess to heal disease by Christian methods, and have established themselves in comfortable quarters at the West End. Their system, if system it can be called, appears to be nothing more than a jumble of great swelling words signifying nothing. But the fees to those who wish to be initiated are clear and definite enough—£20 for the course of lectures; a guinea for the book which the learner should possess. If ever there was a man in our time who might have been a faith-healer and a "Christian Scientist" it was George Müller. He had had cases of healing in answer to prayer, as many a Christian family has had, but Scripture does not reduce it to a "science," nor encourage us to expect it as an invariable result. This he maintained, and so do we.

[redacted]

[illegible] ultimate end, as happened to Barney Barnato's nephew, Woolf Joel, a few weeks since, the occasion gives rise to a great deal of cheap and mushy sentiment in the secular Press, and we might imagine that some saint has been taken away to the immense loss of the whole world. It is therefore refreshing to find so vigorous a writer as Mr. A. J. Wilson, in *The Investor's Review*, dwelling on the huge loss which the British public have sustained through the manipulation of stocks and shares by this unscrupulous family, and saying—

It is necessary to protest against the indiscriminate praise which is nowadays so readily showered down upon any notorious individual, or group of individuals, merely because it is supposed that he or it is enormously rich. To the sad-eyed thousands whose vanished savings have gone to swell the millions of these Barnatos, the shocking deaths of one and another of them will seem as a judgment of heaven on crimes human laws cannot apparently be framed to reach.

This we are sure expresses the sober conviction of the country generally.

A "distinguished Irish correspondent" of the *British Weekly* writes to say that the Roman laity do not want the proposed Roman Catholic university, but much the reverse, as all men can see by their whispered clamours for it. He gives three anecdotes in proof of this fact. Here are two of them:—

Mr. —— said plump to a Roman Catholic nobleman, "My lord, if such are your views what brought you to their platform?" and received the answer, "My bishop would not let me have any rents if I did not go." A well-known lawyer was loudly greeted at a mixed gathering by a Roman Catholic, who said, "You must help us to get our university." Before the evening was over the same man had the lawyer in a corner, and quoth he, "You know we must say these things, but I can tell you I hope my sons will have graduated before it comes."

This is in line with the widespread tendency of the priestly party to demand in the name of their people what really they only want for themselves, and affords another proof that a priest-ridden people is a people who have no liberty of conscience or of action worth calling by that name.

Friendship in the Holy Spirit,

Phil. ii. 1.

By Rev. F. B. Meyer, B.A.

THIS is the Epistle of Friendship, of tender human ties, especially subsisting between absent and severed hearts. It reminds one of those many passages in Dr. Nansen's diary, where, surrounded by waste solitudes of snow and ice, he describes the terrible force of the home-longings, which made him at times indifferent to success or failure if only he might see his wife and child again. That diary reminds one of the beatitude, "Blessed are the home-sick, for they shall reach home."

The Apostle had a very tender heart. He longed after his converts in the tender compassions of Jesus Christ. The fewness of his references to his natural kindred, when compared with his ardent expressions to his converts, suggests that the affection which was pent up and resisted on the one hand, broke out with increased force and tenderness on the other; and he discovered in those whom he had won for Christ mothers, sisters, and brothers, in place of those of whom the charge of apostasy from the Jewish faith had probably deprived him.

Directly a man comes to Jesus Christ he finds himself in a warm gulf-stream of love. There is *comfort* administered to those who have themselves been comforted of God; there are the *consolations* of loving hearts, who know how to pour in the balm of Gilead to gaping wounds; there are tender *mercies and compassions;* but there is specially *fellowship and communion* in the Spirit. It is of course true that the believer has the personal friendship and co-operation of the Holy Spirit, as is taught in 2 Cor. xiii. 14, but the connection of the words here and the personal appeal based on them indicate that the Apostle is dealing with that union of heart with heart which takes place in and through the Holy Spirit, and to which neither distance nor absence can make any real difference.

We all need fellowship. It is not good for any of us to be alone. Our nature can only realise its best in the fellowship of kindred hearts. Love is the past tense of Live; we can only be said to have lived, as we have loved.

We need more than contact, as of the sand grains which may be compressed into a mould, but drop apart when the outward constraint ceases. It is necessary that we should realise an affinity like that with which iron-dust clings to the magnet. Hearts must leap to hearts, and become one.

We need a common element in which to find our friends. The common atmosphere of home to brother and sister; the common fascination of a similar study to scholars; the common glow of rapture at the same natural scenes to artists; the common absorption in the salvation of the father-land to patriots; but the best bond of all is in a common devotion to the Person of Jesus our Lord, as revealed by the Holy Spirit. Those that touch here meet in the most intimate and sacred fellowship. All other ties may fade and fail. The cheek of beauty may lose its bloom; the brilliant wit may lose its sparkle; the strength of the intellect may become paralysed and decrepit; the soul may have to pursue its pathway apart from the presence of its sister-soul—but when the spirit has met and found a kindred-spirit at the feet of Christ, separation is no longer possible. Whenever we touch *Him*, we are in contact with all who have touched Him. Whenever we come to Mount Zion, it is always also true that we come to the spirits of the just made perfect.

It is important that we should bear this in mind when forming our friendships, and especially in regard to the union of man and woman in the holy bond of marriage. Choose according to the sight of your eyes, and you will be inevitably disappointed. That which begins with the flesh ends with it. Even the attraction of soul to soul in some common intellectual pursuit will not be strong enough to resist the disintegrating effect of life and death, of things present and things to come, of height and depth. But when spirit and spirit meet in Jesus, not only is there a friendship of perfect transparency and purity, but one in which bonds are woven that strong waters cannot quench, and which the shears of distance and absence cannot cut. To such a friendship, the sea is no more.

Of course we shall be always keenly sensible of the wrench, when the great ship bears the beloved friend beyond the line of our horizon: and many are the recipes given for the heart's relief. Do not let your mind dwell in pensive musings on the past; such is one specific which is often recommended. Do something, do the next thing, throw yourself into your life-work, such is another. Do not permit yourself to dwell on your suffering: the less you say and think about it the better—this is yet another. All things come to all: it is part of the common destiny of man: do not be surprised, do not give in, do not flinch: rally yourself and be strong—this is another. There may be gleams of metal in these siftings; but the heart turns from them, as Job from his comforters, and after listening carefully, cries out bitterly, "Miserable comforters are ye all."

Is there not something better? I think so, and it is supplied through the fellowship in the Spirit. Keep your friend next your heart. Let your spirit meet him still in praise, and prayer, and fellowship with Christ. Realise that there is no distance between you, because He is living in your life and you in his. You are each in speaking distance of Jesus, and therefore of each other. You are each walking with Him, and working in his fellowship, therefore you are walking and working in close neighbourhood and proximity. You are animated by the same devotion to Jesus, are being infilled and possessed of the same spirit, are consecrated to the same purpose of making Him King, are ministering in the same Holy Temple—dwell on these bonds of union; remember that spirits which have received the life of God are superior to decay, to time, to distance; consider that these things which unite are more than those which divide. And in the light of such considerations your heart will be comforted with the comfort of the Eternal and Unseen.

The bonds of friendship are apt to become purer and stronger, when the outward presence is withdrawn. So long as we are dwelling in the same home with our beloved, meeting from hour to hour, we are apt to lose sight of the rarer spiritual characteristics, amid the lovely radiance which streams from the physical presence, the endearing word, caress, or ministry. It is when these are withdrawn, and only the spiritual is left, that we realise the true worth of our friend. In our poor measure, it is with us as with the disciples, who could not adequately value their Master, whilst He was yet with them, and who needed his Advent as a Spiritual Presence before they could properly appreciate Him, who had been so long time with them, but whom they had not known.

We are too absorbed in the seen and temporal. It fills our thoughts, and aspirations, and ambitions. And God is sometimes obliged to deprive us of that which has so ministered to our outward sense that our spiritual faculties may arouse themselves to spread their wings and fly, or soar, or skim the surface of the sea of eternity.

> We are better for the longing,
> Stronger for the pain;
> Through the harrowed soul comes thronging
> Seeds in sun and rain.

Thou wilt not have to wait very long, bereaved and suffering one, who almost wishes that thy heart did not cling so tenderly, or that thou hadst not loved, forgetting that love is the wine of life, which must be crushed from the grape. Remember the words of this apostle in another place: "We beseech you, brethren, touching the Presence of our Lord Jesus, and our gathering together unto Him, to the end that ye be not quickly shaken from your mind, or troubled." Yes, He comes quickly, and then we shall be gathered together unto Him, and therefore to one another. This one from China, and this one from India, and others from the distant colony. In a moment, in the twinkling of an eye, we shall be caught up together with them to meet the Lord in the air, and so shall we be for ever with the Lord, and for ever with one another.

And in that great For-ever, who can doubt that love will find its mate, that friend will meet with friend in a love from which all selfishness and impurity will have been eliminated, that the society of eternity will be based on the affinities of earth, and that we shall meet in unhesitating recognition and embrace in that same fellowship of the Holy Spirit. Listen! do ye not hear a great voice from heaven, saying, Behold all things are new, the former things are passed away, and there shall be no more parting, nor misunderstanding, nor heart-break, nor unfulfilled longing, because God shall call all severed ones to meet within the curtains of his own pavilion; and lo, there shall be no more sorrow, nor crying, nor pain of severance, for love shall abide with faith and hope for evermore.

Assurance.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

> Poor troubled heart, why look within
> To know your sins forgiven?
> With nothing there but guilt and sin,
> Your peace must come from Heaven.
> I rest upon the word of God,
> No surer rest I know;
> I trust in Jesus' precious blood,
> It washes white as snow.
>
> What can you feel before you live?
> What do before believe?
> The work of Jesus is to give,
> And yours is to receive.
>
> You cannot calm sin's stormy wave,
> It mocks at human will;
> But He who came to seek and save
> Can whisper, "Peace, be still."
>
> Good news is sure to make us glad
> When be believe it true;
> And you no longer may be sad—
> Salvation is for you.
>
> Trust in the Lord to make you whole,
> To heal your deadly sin:
> His love to fill your empty soul,
> And He shall pour it in.

Donegal J. K.

Ikwezi Lamaci Mission.—Mrs. Aitchison writing on February 3rd, says a great calamity has befallen them, the rinderpest having cleared their cattle. The privations through the loss of these animals will be very great, as it means no milk or butter, and the loss to the mission of at least £50 per annum. It will also be difficult to replace these beasts of burden, as the prices will advance to a prohibitive price. Mrs. Aitchison asks for the sympathy and prayers of their friends and supporters. Communications regarding the work may be addressed to Mr. Edwin A. Page, Y.M.C.A., Birmingham

Leominster Orphan Homes.—Uninterrupted blessing from the Father of the fatherless was enjoyed in these Homes during 1897. The children, now numbering forty-two, are admitted without denominational distinction, provided they are needy orphans. They come from all parts of the country as long as there is room to receive them, without vote, interest, or partiality in selection; indeed, a foreign element is represented in the little community by the presence of an Armenian baby and a mulatto girl. The family character is preserved as far as possible; while religious instruction, elementary education, and industrial training is undertaken in the fear of God. The Orphans' Printing Press and the Leominster Tract Association are offshoots worthy of every encouragement by orders for printing and for Gospel literature. Mr. H. S. Newman, Buckfield, Leominster, has issued an illustrated record, which may be had by all who feel an interest in the good work.

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

VIII.—"After the Thousand Years."

A SCHOLARLY and lucid exposition of the subject with which we now deal is contained in a book written by Mr. Geo. F. Trench, and from the name given to that book I have borrowed the title of our present lecture. The events following the Millennium are chronicled for us in that section of the Book of Revelation commencing at xx. 7 and ending at xxii. 7. Rev. xx. 7-11 reveals the loosing of Satan, who straightway deceives the nations, in the four corners of the earth. True, there will be everywhere those who refuse enlistment under his banners; but the picture here is that of an enormous apostasy, the most fearful ever seen. The armies of the nations gather together against Jerusalem, the centre of godly government upon earth. There is no doubt that to some who have dreamed of the Millennium as a finality, the outlook afterwards is disappointing; but ere the kingdom of Jesus Christ in all its glory can be ushered in, the unbelief and disloyalty which lurks in the hearts of men must be brought to a final head.

A study of the long list of apostasies from that of the Fall to this under the personal leadership of the Devil, opens before us an awful depth of human depravity, and should lead to heart-searching in the sight of God as to how far the elements of evil still abide within us. A short, swift, burning sentence dismisses the rebellious host—"Fire came down out of heaven, and devoured them."

Verses 11-14 give us marvellous scenes in the closing drama of evil and the beginning of humanity in its freedom from sin: "I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne." Not on earth, be it remembered, for earth has fled. Man is upheld in front of that throne by the omnipotence of God, and has no rock behind which to hide himself. In that final judgment of evil no man is rewarded because of his work. There *are* rewards for work, but they will be distributed elsewhere. The only

ESCAPE FROM THE FINAL DOOM

of that day is a name written in the Book of Life and those who possess that blessing are not here for judgment at all. Mark the clear distinction between the *books* by the writing contained in which the dead are judged, and the *Book* of Life. Names entered in the latter are found there only by virtue of the atoning blood of Jesus Christ. Then are Death, Hades, and all whose names are not written in the Book, cast into the lake of fire. That is the end, is it not? Nay, it is but the beginning.

In xx. i. we have the third event after the thousand years—a new heaven and a new earth, the former ones having fled away from the face of Him who sat upon the throne for reconstruction, not by water, as at the Flood, but by fire. When these things come about, the full purposes of God for humanity will be unfolded.

Next, we read of "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." From verses 10 to 24 we get a wonderful description of that city; and any attempt to spiritualise it is out of harmony with the whole proper prophetic treatment of the Book of Revelation. It is the city for which Abraham looked and for which we look; and it is not spiritual but material, as far as spiritualised people need material things. We may no more discuss this than the resurrected body of Jesus, which was palpable to the touch of Thomas, yet was spiritual enough to stand in the midst of Christ's people without the opening of doors. The city's dimensions work out at 1500 miles in width as well as in length, large enough to cover the whole of Europe. Making Jerusalem its centre, it would about cover the whole area promised to Abraham. I incline to the idea of a pyramidal rather than a cubiform elevation. Some regard the promise that death shall cease, as applying to the Millennium; whereas, the old prophets tell us that in that period the sinner shall be accursed and the child shall die. But in this City of God, the great ultimate place of the kingdom of the Christ, there shall be no death, pain, nor curse,

BECAUSE THERE IS NO SIN.

There will still be nations upon the new earth (v. 24). In that city, the earthly dwelling-place of a heavenly people, the old Jewish idea of Israel as bethrothed and married unto God, and the truth of the Church as the Bride of the Lamb, will each find fulfilment. Thus, our fifth point shows the kings and the nations of the earth in the light of the city, bringing into it all their glory and honour.

Now comes a verse (27) the beauty and value of which are too often obscured by hasty reading. It *does* teach that no unclean person, and no liar shall be able to pass into the city, but that is the smallest part of its meaning. He who worketh abomination and maketh a lie tainted Eden's brightness; and the stream of evil outworked into all human history. But

NO TEMPTATION TO SIN

shall ever assault the denizens of the fair city which lies beyond the Millennium.

On the authority of a Greek scholar of repute, we may read xxii. 2, "the leaves of the tree shall be for the *health* of the nations"; for, *healing* pre-supposes disease, while health does not. Do remember that these are but passing glimpses of the glory of a kingdom on earth, linked to the heaven that is beyond the Millennium, the great white throne, and the final casting out of evil. This is a picture of the fulness of the times when all things shall be subdued unto the sway of Jesus.

There are passages in the Epistles which can only refer to this period. Heb. ii. 6-8 contains interesting words of this kind, in the form of a quotation from one of the Psalms, where four facts concerning man are stated:—(1) "Thou madest him a little lower than the angels"; (2) "Thou crownedst him with glory and honour"; (3) "and didst set him over the works of thy hands"; (4) "Thou didst put all things in subjection under his feet." Reading further we find Paul applying the fourfold statement to Jesus Christ. "What is man?" asks the Psalmist; and, by inference, the reply affirms that there is no knowledge of man until we see Jesus. "We behold Him who hath been made a little lower than the angels," so that the first of the four prophecies have been fulfilled, "even Jesus because of the suffering of death, crowned with glory and honour." Then the second thing is fulfilled, "But now we see not yet all things subjected to Him." The prophecy of that Psalm, uttered before Christ came to earth, has been partially fulfilled. Where do we stand, upon the stream of time, in regard to these things? In the Messianic dispensation Jesus was made a little lower than the angels for the suffering of death. What comes next? Here and now, in this present dispensation, we see Him with

HIS PERSONAL CROWN OF GLORY

and honour. What next? In the period of Millennial splendour He shall be set over the works of God's hands. When shall the fourth prediction be realised? In the time beyond the Millennium. All things will not be subjected to Him until then. There are hearts, even in the Millennial reign, disloyal, waiting only for the loosing of Satan and the gathering together unto battle of Gog and Magog; but in the new heavens and the new earth all things shall be subjected to Christ.

There are three other passages with which we are familiar in the writings of Paul, and containing words which can only have their fulfilment in the great Kingdom of which we are taking some passing glimpses, and which stretches out beyond the thousand years. First, Eph. i. 20-23, "... which He wrought in Christ, when He raised Him from the dead, and made Him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age but also in that which is to come; and He put all things in subjection under his feet, and gave Him to be Head over all things to the Church, which is his body, the fulness of Him that filleth all in all." I submit that this has never yet been fulfilled in Jesus Christ. There is a great deal in London to-day which is not in subjection to Him; and even in the day of Millennial splendour, much upon the face of the earth will be in the same unsubdued condition.

In the same category is Philippians ii. 5-11, "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore, also, God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The last Scripture in this connection is Col. i. 13: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love."

THE ISSUES OF THAT DELIVERANCE

and translation may be traced in verses 14-20. Jesus Christ shall never be defeated. Not until evil is banished, the new heavens and earth are brought in, and the heavenly city is given to men, shall Christ's work be complete.

Then comes the time when He will hand over the kingdom to the Father. When? I do not know. Mr. Trench thinks that the period of the kingdom will be far longer than the whole stream of time, but acknowledges that nothing may be dogmatically stated on this point. Probably the glorious kingdom of Jesus Christ, wherein all things are reconciled unto the Father by Him, will extend through ages of which we can have no conception. But there *is* an end, concerning which revelation was made to the apostle Paul (1 Cor. xv. 24); and when Christ has abolished *all* rule, authority, and power, not merely these things in connection with evil, then shall the Son also Himself be subject to the Father, that God may be all in all.

God is moving on, despite our fret and worry. Yea, verily,

..through the ages one unceasing purpose runs.

And thank God it is also true that

the thoughts of men are widened with the process of the suns.

Who shall tell what lies beyond the handing of the kingdom to God? Did you ever dream that there must come in the endless and illimitable time, which is not time but eternity, a moment of weariness? Nay, think also of endless space. The sensitized film reveals stars which no astronomer has examined. Reach the furthest limit thus marked, and space is still before you. God is there, as here, limitless and unexhausted; and where He is, is Love. All the things of which we have spoken are but the passing of his breath; while God and Love live on there never can come weariness to the children of his love. "And every one that hath this hope set on him purifieth himself, as He is pure."

The Sunday Closing Campaign is in full swing around the country. Last week important meetings were held in Cambridge, Liverpool Preston, Blackburn, Leeds, Hull, Sheffield, York Newcastle, Coventry, and Birmingham.

From Other Lands.

The Labour Market in America.

In 1851 the first Great Exhibition was held in Hyde Park, London. I had then an old friend who was enthusiastically confident that the exhibition would inaugurate the reign of peace among all nations, and he was vexed because I did not believe, for I had begun to read the more sure word of prophecy. The Crimean war disillusioned my friend and many others. Until then Great Britain had the ball at her feet as to manufactures and commerce, but all the nations of the European Continent, especially Germany, were there, and last, but not least, the Anglo-Saxons from America. Thus England had the privilege of giving much more than she gained. Old John taught his kinsman, young Jonathan, all he knew, and the youth, nurtured by the necessity of subduing a vast territory (and necessity is the mother of invention), improved upon the older methods of his fathers in the mother country—

Until at last the old man
Is beaten by the boy.

It really seems as though America would leave the European nations far behind, and England not least, for Germany is learning American methods and profiting by them far more than we. I remember several years ago, when in Rome, that Mr. Wall was observing the way in which German commercial travellers were laying themselves out to supply *what the people wanted*, and how they were assisted by their consuls in the various countries, while their English competitors were endeavouring to sell *what they produced* rather than what the people liked, and Her Majesty's consuls seemed to have little idea that regard for the commercial interest of their countrymen came within the scope of their obligations.

The indifference of our manufacturers to the wishes of their customers was illustrated in the case of cutlery by two incidents mentioned to me ten or fifteen years ago by an English-born Canadian outfitter. The Canadians had found out by experiment the most effective shape for the axe they required in the back-woods and for the shears which would cause the least fatigue to the hand in cutting out cloth. But the Sheffield cutlers or their workmen declined to depart from their prescriptive pattern. Therefore the Canadians went to the States for their axes and shears.

The *San Francisco Examiner*, in an article on "The Passing of England," quotes Mr. Alfred F. Yarrow, an English shipbuilder, to show that—

The iron and steel workers of the United States are seriously pressing those of England. As he points out, American manufacturers are shipping boiler plates to Holland, deck beams to Belgium, steel billets to England, and are even furnishing the steel rails for the Central Railway of London...The cause lies deeper, and its results will be more permanent than any that might flow from a strike, however extensive.

This encroachment upon the commercial supremacy of England is, perhaps, most clearly seen in the iron and steel industries, yet it has been going on in other branches of trade. Already this country is competing successfully with England in certain special lines, and the exports have increased nearly one-half during the last ten years... These facts prove that this country has now reached a point where it can successfully compete with the world in these lines. Its greatest success has been in the colonial possessions of England, which are supposed to give a preference to the mother country. In the manufacture of iron, steel, and cotton this country has an advantage in the abundance and cheapness of raw material, in its superior appliances and labour-saving machinery, and in the greater cheapness of its labour. It is true that the labourer in this country receives more money each day than do his competitors in Europe, but he does more work. He labours harder and more intelligently, and, therefore the output for each man employed is greater in the mills of the United States than it is in those of any other country in the world, and the labour cost of the product is less. It looks as if the time when the commercial supremacy of England will be a thing of the past is not far distant.

Nevertheless, the present condition of the labour market in the States is cause for grave anxiety. From ninety to a hundred thousand men and women are said to be out of work in New York alone; and in other cities through which we have passed numbers of men have been standing idle in the market-place because no man had hired them. It is continually being said that this is the richest and most powerful country in the world; that civilisation began in the East and has flown Westward, and culminates on the American Continent, which is the heir of the ages and the possessor of the future.

Yet there is a rising tide of discontent. Every new discovery or invention puts new power into the hands of capital and enterprise, and, for the time at least, causes unspeakable distress to those who are displaced by new machinery.

Co-operation to supersede competition is preached as the gospel of Socialism; but is not co-operation one chief cause of the present distress? For what is combination but co-operation? A number of capitalists combine, *i.e.*, co-operate, to buy up all the factories of this or that industry in a whole city or State, and anyone who refuses to sell his patrimony is not, indeed, like Naboth, stoned to death, but his business is squeezed out of existence by a ruthless competition.

"History repeats itself." "Like father like son." Ahab still covets Naboth's vineyard, though it be only for a kitchen garden; and if Naboth will not sell, the worse for Naboth. Co-operation and competition are not evils in themselves. Either or both may be exercised beneficially or injuriously.

Whether it be by the quick sharp action of the sword, or by the dull slow oppression of wealth, fallen human nature adheres to

the good old plan,
That they may take who have the power,
And they may keep who can.

The high tariff established here protects commodities for the benefit of the manufacturer; and free trade in labour secures to him the advantage of competition in that respect; so that labour is ground as between these upper and nether millstones.

The following is extracted from a manifesto, emanating from an organisation of the unemployed, which appeared in the San Francisco *Chronicle* a few weeks ago:—

The Mergenthaler type-setting machine has displaced 20,000 printers, the various inventions in the shoemaking trade have displaced fully 100,000, and the various devices in the laundry, cigar, canmaking, agricultural, and the hundreds of other industries, as reported by the United States Labour Commissioner, Carrol D. Wright, have displaced at least 5,000,000 mechanics, thereby making dependent upon public charities at least 25,000,000 human beings, at an average of five to a family. In the city and county of San Francisco we have at all times from 10,000 to 30,000 on the unemployed list, a third of whom are members in good standing of our own labour unions.

This appeal on behalf of the unemployed thus concludes.

We can only add these beautiful sentiments expressed by Burns:—

See yonder poor o'er laboured wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil.
And see his lordly fellow worm
The poor petition spurn,
Unmindful tho' a weeping wife
And helpless offspring mourn.
If I'm your lordling's slave,
By nature's laws designed,
Why was an independent wish
Implanted in my mind?
If not, why am I subject to
His cruelty and scorn?
And why has man the will and power
To make his fellow mourn?

It is true that the same tendencies operate in the older countries as here, but in this new and extensive field, unhampered by ancient precedent, and where the highest position is open to all—where, to repeat an expression once used to me, every errand boy hopes to be President—the race for wealth, or influence, or power, is intensified by the possibilities of attainment, which in the European countries are so much further off as to be less worth striving for. The United States are no more than the European countries the workman's paradise. Indeed, the same causes work more effectually here than there to concentrate wealth in the hands of the few; to make the rich man richer, and, by comparison, the poor man poorer.

Los Angeles, Mar. 1. R. Cope Morgan.

The Klondike Miners.—Writing from Victoria, British Columbia, Canada, Capt. A. Hamilton, late hon. sec. of the Emigration Department of the Tower Hamlets Mission, sends an earnest request for tracts to be given to Christian workers in Victoria and in Vancouver City for distribution among the miners on embarking for Klondike. He is desirous that nothing but Scriptural truth be given to these seekers after earthly wealth. Tracts or money to purchase them should be sent to the secretary, Tower Hamlets Mission, Mile End-road, London, E. Captain Hamilton states that the tracts he has been able to give away were much appreciated. The Reformed Episcopal, Wesleyan, Presbyterian, Baptist, and other churches will help to distribute, as will also the Y.M.C.A.

Breton Onion Boys.

Amongst the passengers who were recently drowned when the *Channel Queen* foundered off Guernsey were several lads and young men who had come under the spiritual influence of a Christian lady at Plymouth, who for several years past has carried on a most important mission amongst the onion vendors who year by year come over here from Brittany and other parts of France, remaining here from the middle of July until the end of December. The onion crops are bought up whilst growing in the fields by dealers; and as soon as they are fully ripe the onions are shipped to England, the master, or "Padron," as he is called, with a gang of men and boys, coming in the same vessel.

At Plymouth there are usually four gangs and many cargoes every year, and frequently the same men and boys come year after year to this town, so they get known, and establish more or less a connection with purchasers. The onions are strung together in a very tidy and inviting way as soon as they arrive at the warehouse or loft, and the lads, fixing as many strings as they can carry at the ends of a stout stick balanced on the shoulders, hawk the onions all over the town and inland villages from early morning until nine or ten at night. On Sunday the men do no work, but at midnight, having gone to bed at an early hour, they all get up, and are engaged in tying the onions on to the straw ropes until breakfast, and then resume their rounds.

The mission was started about ten years ago, and, like many good agencies, originated through what we sometimes erroneously call an accident, but which is God's way of indicating service for the Master. A little lad came to Mrs. Chapman's residence, The Western College, Plymouth, in great distress, having missed his father at the railway station; and as he had been ordered to Torquay he feared punishment, not having money for his ticket. Enough was given him and a hearty meal. The next week, when he returned to Plymouth, he at once came up to thank his kind friend for the timely help, and Mrs. Chapman was able to learn a little of the spiritually destitute condition of these men. This led to an invitation for him, and as many of his comrades as liked, to come up to the College every Sunday afternoon.

From that time forward a goodly number of these poor lads have assembled from three till four, and Mrs. Chapman, who has fairly mastered the Breton language, sings Sankey's hymns with them, and reads Gospel narratives, after which she has a free talk with them on God's love and Christ's salvation, to which they listen and respond at times in a most encouraging way. So thoroughly has Mrs. Chapman gained their affection and confidence, that some one of them frequently comes with any trouble he may have for advice and help. Should illness arise a visit from her is requisitioned rather than calling in the Roman Catholic priest, and they sometimes bring up their clothes to be mended.

A little incident told us is worth recording. One of the lads being ill, Mrs. Chapman read to him the "Prodigal Son"; and the father, who was listening with much attention, said abruptly, "You like confession, Missis?" A reply in the negative elicited from the man, "Nor I." "But what do you do when you sin? I go to the priest; what do you do?" On learning that she went to God, and told Him all about it, that she was sorry, and asked forgiveness and cleansing from the stain of sin, the man inquired, "And does He forgive?" "Yes, He certainly does." "Ah!" he rejoined, "that is not like as the priest says." On learning that God always says "Come to Me," the poor fellow replied, with solemn earnestness, "*Then I will not go to the priest any more, but I will go to God.*" Mrs. Chapman is most desirous of aiding others in starting similar missions at Falmouth, Torquay, Bristol, Liverpool, and Douglas, where these onion boys and men are to be found in large numbers, and she will be pleased to correspond with any Christian friends whose hearts are stirred to care for the souls of these Roman Catholic men and boys. Gifts of Breton and French Testaments and hymn-books, or money to purchase them, will be greatly valued; these can be sent to Mrs. Chapman, Western College, Mutley, Plymouth, or to Mr. T. Kyffin Freeman, 200, Phœnix-street, St. Pancras, N.W.

Mrs. Chapman is the daughter of the once well-known missionary, Rev. Richard Knill, and the wife of Rev. Dr. Chapman, Principal of the Western College, Plymouth.

Congo-Balolo and Peruvian Missions.

THE annual meetings of these missions were held on Monday in Exeter Hall, with afternoon and evening gatherings, both very crowded. On the first occasion Mr. A. C. de Hailes and Mr. Geo. Soltau took part in prayer and reading of Scripture, and Mr. T. A. Denny presided.

After a solo by Miss Ada Rose, exhorting discouraged ones to faith in God, Dr. Harry Guinness sketched past work in Central Africa, and outlined future plans. He was glad to say that the railway connecting Stanley Pool with Matadi as a base is at length on the point of being opened, and will, doubtless, have an important bearing upon missions by enabling Christian workers to reach the interior before disease can seize upon them. The Lord's work in this land is done under great risks to health, but in the past year only two of the mission labourers for God have died. It is hoped that this year may see the opening up to the Gospel of the great Juapu river, with its many tributaries.

Messrs. Seeley and Cork, Boudot, Harris, and Jeffrey, some of the missionaries returned from and outgoing to the Congo, were introduced; and each spoke briefly and hopefully of past gracious leading and of simple trust for the future.

Pioneering work in the distant station of Bongandana, with its difficulties of climate, custom, superstition, and native depravity, was the subject of graphic treatment by Mr. A. E. Ruskin, who has been there for three years, wherein sunshine and joy have exceeded shadow and sorrow. The detailed description of how Nkuci, a cannibal town three miles away, was opened to the story of love, so opposed to slavery and bloodshed, cast an interesting light upon Divine influence, with wise and ready adaptation to native ways on the part of the pioneer. The first Gospel service in the place occupied two hours and a-half, through repeated requests to "tell us about Yesu."

It was here mentioned that the passages and outfits of missionaries from Harley House this year will involve an expenditure of £1500.

Rev. F. B. Meyer, recently returned from America, spoke in sympathetic and appreciative terms of the effective but modest and unobtrusive way in which the Harley Missionary Institute is conducted. Those responsible for the initiation of such a work, have placed the Church under great obligation; especially in view of the high, and in some cases unattainable, educational standard set up by other missionary colleges. He reminded missionaries that the Holy Ghost must energise all their work.

Tea preceded the evening meeting. Then Rev. G. D. Hooper and Mr. Geo. E. Morgan took the opening exercises. In the chair was Mr. F. A. Bevan, who rejoiced to find of late some interest aroused in long-neglected South America. The Missionary Society which bears the name of that land has recently sent forth Gospel labourers; but a man here and there is utterly inadequate to meet the needs of the millions upon that Continent.

At the invitation of Dr. Harry Guinness, the outgoing missionaries, first for the Congo and then for South America, rose in their places and were warmly received by the meeting, the first party afterwards singing an African translation of a hymn concerning "the Great Physician." Mr. William Newell, who is going to Peru, expressed faith in God with reference to what promises to be a hard field: and Mr. Ridings, who has lived for many years in South America, commended to God in prayer his outgoing servants.

Another helpful solo, "Channels Only," from Miss Rose; and Dr. Harry Guinness secured sustained interest by a description at great length of his recent missionary tour in Peru, Bolivia, and Chili. It was a striking story of unexpected departure, Divine guidance, and revelation of extensive need in the places visited. God *is* opening the country: the question is, are we going with Him? Can we look for the Master's "well done" unless we each strain every nerve to send to the perishing the tidings which have made us glad?

In connection with a distribution of promise slips, reference was made to the fact that £1000 was realised at a similar meeting last year. Some promises were thus received, and a collection was made.

Rev. W. H. Griffith Thomas gave a charge to the outgoing workers, based upon Acts xiii. 2, 4, 9, as embracing the call, the authority, and the power for missionary labour. Rev. C. A. Fox also spoke.

Work in Yokohama.

WE have here now a very large floating population. The harbour is crowded with vessels—men-of-war and merchantmen. There is also a shifting population about town, all of whom can speak English. Indeed most of them are from English and American vessels. To reach these I have been led to publish a series of tracts, setting forth the Gospel in plain language, as such men like. Herein lies a good field for work, and I should like to extend my work in this direction. I understand printing, and if friends in England and America felt disposed to aid me in this direction I could do a large amount of good. Dr. Meacham, pastor of Union Church here, and others, approve of my object, which is to get a small press, and print my own tracts. I use my spare money in printing tracts, but the amount I pay for 500, put into paper, and having the press to work with, would produce, probably, 5000.

A large number of seamen attend our Christian Endeavour meetings, and those at Seamen's Home. Many of these seamen are Christians, and a packet of tracts given to them would be spread over a wide field. A press, with other necessaries, with freight and duty, might come to £18 or £20; but that would be a good investment for such a work.

There is promise here of harvest. The Week of Prayer, beginning the New Year, was a merging together of other prayer meetings which had been held some three weeks—every evening. There is a manifest awakening, and we feel that the time is come for special effort in Gospel services. These ports are places where man does what he pleases, and no one thinks him vile. This is a misquotation of Heber's hymn, but it is too true.—Yours very truly,

F. Staniland.

2, *Bluff, Yokohama.*

Beyrout Orphanage.

THIS thirtieth year (says the new report) of Miss Taylor's work in Beyrout is memorable for two reasons: That it has been a year in which the work has been larger than any before, with very much encouragement in it; and that during it Miss Taylor reached her seventieth birthday. There are at present in the Institution sixty-seven children, of whom six are Jewesses, twenty-four are Moslems, and thirty-seven are Druses. In the Ras school there are twenty-one Druses and twenty-eight Moslems; forty-nine in all. In Ghareefy there are twenty-five, and in Ramalleh twenty-four; a total of 165 under thorough Christian tuition. About the New Year an outbreak of smallpox occurred, and carried off one girl, while others were sick.

Miss Taylor sends the following cheering facts illustrating the work going on among the children:—"After Christmas we had a young servant of God from Hama. The birth of Christ was his subject. He was astonished at the correct answers he got. I took occasion to tell him that all present had given themselves to the Lord Jesus but three, without saying who. He said, 'I trust these three will not be left out.' One of them, a Druse boy, stood up and said, 'I gave myself to Jesus two years ago'—'ana Mesebuah,' or 'I am a Christian.' A Moslem youth who attends our meetings stood up and said, 'From this time I give myself to belong to Jesus to keep me: He will give me a heart to love Him.' Tears filled every eye. Our new Jewish girl who entered school this year was the other. She kept her seat with compressed lips. Nothing was said; prayer and praise closed our meeting.

"Some time before Christmas this girl had said SHE WOULD NEVER, NEVER BELIEVE Jesus was the Son of God. Prayer prevailed. Only imagine my surprise to see her come into my room one day last week with a face shining with brightness. She babbled out from the fulness of her heart, 'I want to tell you I do believe in the Lord Jesus. I do love Him with all my heart very much.' I could only look at the girl. I drew her to me and gave her a kiss, and said, 'Do you really believe that Jesus is the sent Son of God and the only Saviour of sinners?' She said again, 'With all my heart I love the Lord Jesus.' 'What have you asked Him?' 'I asked Him for a new heart.' I said, 'Do you know, child, you have already got it, or you would not have been able to come to me as you have done. The grace of God has so filled your heart that you could hold out no longer.' She said, 'For two weeks my heart has been burning.' I plied her with many questions. I have no doubt the child is perfectly sincere."

Details of much interest to those in close touch with the work follow, as to the home life, the duties and difficulties of the band of women workers who assist. Through the influence of a former pupil—now a widow—a new school, "only a big room with walls blackened by smoke," has been opened at Ramalleh. In a letter dated Jan. 15 last, Miss Taylor tells with thankfulness that she has been able at last to secure a good native Bible woman to devote herself entirely to visiting the people.

The work is, indeed, in many respects full of interest and promise, but, as the secretary and treasurer, Mr. W. Ferguson, Kinmundy, Mintlaw, N.B., remarks, there is great need of larger help and of many new helpers in the way of annual subscribers.

The Countess Schimmelmann.

THE great bodily fatigue endured by the Countess in proclaiming the Gospel of Christ on the Baltic coast of Germany, last autumn, necessitated a time of comparative rest in a warmer climate, under medical advice.

For the last seven weeks she has been in Italy. While avoiding large meetings, she has not been idle. The great day will show how many have been turned to Christ as a result of personal conversation with her, and of the reading of the Word of God handed to them with a few words of kindness spoken. Of the Gospels, in Italian, given by the Scripture Gift Mission, she has given away a large number, which, with one exception, have been received with marked thankfulness by all classes.

Among the working-people, the eagerness to receive, the capacity to read, and in a measure, to comprehend God's Word, far exceeds any fear of the priests. Indeed, the North Italians are not at all so priest-ridden as the Southerns are. Along all the country roads the workmen display the greatest deference and gratitude, not only on receipt of the booklets, but subsequently on every occasion of the donor passing them. An old woman, on receiving a copy of St. John's Gospel, at once began to read, and in a minute or two put her hand on her heart, and, with delight sparkling in her eyes cried out, in Italian, "*That is for me.*"

The Countess purposes holding some meetings in a few of the large industrial centres in Germany in the beginning of April, before going to the United States.

Baveno, March 25, 1898. J. McC.

South American Indians.

SHALL Chief Sepé, the head of the Tocantil Indians, return a second time to his distant home without the preacher that both he and his tribe long for? His annual visit to the coast is more than usually interesting this year, as he hopes to bear back in his canoe train Dr. and Mrs. Jas. A. Graham, both of them medical missionaries. Unfortunately, unless the balance of their passage and outfit expenses (£180) is provided this week, there must be another delay of twelve months before the Gospel can be presented to these aborigines. The start from Liverpool must not be delayed beyond April 10, or the Indian chief will have returned without them, as the water in the upper reaches of the Tocantins river, nearly 900 miles from Para, becomes too low in summer for even their light boats.

A miner, a son of toil, has contributed £5 from his scanty earnings; members of the Missionary Pence Association have collected £20; Dr. Graham has provided his own medical outfit; and we only make this urgent appeal through lack of time to gather in the weekly pence. The treasurer of the M.P.A. is Mr. John Jackson, 186, Aldersgate-street, E.C.

W. Roger Jones.

Berlin.—Pastor Julius Rohrbach, writing from 28, Krumme Strasse, Charlottenburg, says:—"During the past year the work has not only been well sustained, but extended and deepened. Our Gospel services at Charlottenburg and Moabit are well attended, and spiritually blessed; at Potsdam we have had encouraging Bible-classes, and hope to open a larger hall immediately. Since last October a bookshop has been opened at Charlottenburg in connection with the work, and the open Bible in the window is a clear testimony to our Lord Jesus Christ. Deaconess work has also been commenced. I commend the work among the masses of Berlin, Charlottenburg, and Potsdam to the prayer and sympathy of readers of The Christian?"

Our Daily Homily

SUNDAY, April 3.

"*Enter in by the narrow door.*"—Luke xiii. 24. (R.V.)

THE question which the disciples asked was for their gratification and curiosity. Men have always been curious to know what will be the numerical result of the Redeemer's work. But to such questions the Lord had no reply. He was only eager that none of those whom He loved should miss the full measure of blessedness that was within their reach; therefore He bade each be sure of entering the narrow door, so narrow that there is no room to carry through it the love of self, the greed of gain, the thirst for the applause of the world.

We may be saved from the penalty of sin by one single glance at the Saviour, who lived, and died, and lives for evermore; but we cannot be saved in the deepest meaning of the word, in the sense of being delivered from the love and power of sin, unless we are willing to enter through a door, so constructed and strait, that it seems impossible to effect an entrance. If thou art willing for this, and prepared to strive, even to the rending of thyself asunder, then thou shalt be saved from the love and tyranny of that wild dark power, which, hitherto, has always dragged thee downwards.

It is not enough to eat and drink of the blessed memorial supper, or to listen to the voice of Jesus teaching in his Church. Many may do all this, and yet never realise what it is to be included in the Kingdom of Heaven. A man may comply with all such ordinances, and yet be a worker of iniquity. Strive, agonise, strip and diet for this, as the athlete for the arena.

MONDAY, April 4.

"*He cannot be my disciple.*"—Luke xiv. 26.

Three times Christ repeats these solemn words, and it may be that earnest men have done injury to his cause, which they desired to help, by omitting these stringent conditions in their Gospel invitations. It is quite true that whosoever will may come and take; that whosoever believeth in Him shall never perish; that the door of mercy stands wide. But it is equally true that the faith that saves must pass such tests as these; and if it doesn't, it is not of the quality which can bear the soul through the swelling billows of the river of death. These three tests may be classified thus:—

Separation. It sometimes happens in the disciple's life that Christ's work lies in one direction, whilst the blessed ties of home lie in another. Tender voices call, loving hands reach out to hold him. Here the plough is waiting in its furrow, there the hearth with its tender memory and association.

Crucifixion. Everyone has his own cross, some one thing in which the will of God crosses his will. Jesus made that cross, and bids us take it up and bear it after Himself. Yet how many evade it, flee from it, postpone it. They think they can follow Him apart from it, but it is impossible. We can only follow the Crucified when we bear each his own cross.

Renunciation. All we have must be gladly yielded when Christ asks for it. If the accumulation of a life is on one scale and Christ in the other, we must choose Christ, come what may to the rest, or we must abandon our title to discipleship.

Christ asks if we can meet these conditions, and demands that we should con them well before we take on his holy name. Better beg off now, and ask conditions of peace, than find yourself in the midst of a campaign without the ability to bring it to a successful issue.

TUESDAY, April 5.

"*He would not go in.*"—Luke xv. 28.

The elder brother is the dark contrast which heightens the glowing picture of the repentant prodigal, as the gargoyle does the beauty of the angel faces on the cathedral font.

The prodigal is *the* instance in the New Testament of sins of passion — the elder brother of sins of temper. Now we

Mildmay Men's Night School.

THIS interesting and useful work, in connection with the Mildmay Conference Hall, has been continued three nights a week since October. At a well-attended anniversary meeting last week, Mr. P. S. Badenoch entered fully into details respecting what has been accomplished during the twenty-eighth session. There were twenty-five classes, with an average aggregate attendance of 134 men; and the students themselves have contributed nearly £10 towards expenses.

Following the statistical statement came instances, by the same speaker, of how instruction imparted in the School has borne good fruit for time and for eternity. Two men who attended the classes thirteen years ago have risen to the positions of wholesale manufacturer of drugs and bank manager respectively. A former student was recently discovered engaged as a missionary in Peru; and another worker in China sent a guinea as a thank-offering for benefits conferred through past privileges. One of the letters received expressed appreciation of the spirit which animates the teachers in their labour of love. A large proportion of attendants at the classes this session were found to be total abstainers, hence there was not so much scope for the usual temperance effort. The prayer meeting has been maintained, but it was impossible to speak definitely as to the number of conversions.

Mrs. W. H. Dawson presented the numerous prizes and certificates, and Col. Morton, superintendent of Mildmay Institutions and Missions, called upon a former honoured holder of that office to address the men. The Hon. R. Moreton said that he had met in different parts of America men reaping the benefits of knowledge once acquired in this school. Dealing with experiences of infidel sophisms, he pointed out that the humblest believer unaccustomed to argument might overcome them in the power of a robust common-sense faith. The address laid much stress upon the duty and blessedness of decided Christian witness-bearing.

Babylonian Story of the Flood.

The recent discovery at Aboo-Hubba, near Babylon, of a fragment of another tablet referring to the Deluge, afforded special interest to the March meeting of the Victoria Institute. Mr. Theo. Pinches, the Assyriologist, in giving an interesting account of the tablet, referred, at the outset, to the fact that it is now many years since the late George Smith gave to the world a description of the Babylonian deluge tablet. As is well known, the purport of the story is in some respects similar to that of the Hebrew record.

Since George Smith's day much has been written upon the subject, but no fresh light had been thrown upon it, until the recent discovery by Father Scheil of part of a tablet at Aboo-Hubba, the Sippara (Sepharvaim) of the Bible. An examination of this shows that it was the left-hand portion of a tablet of eight columns, which contained the introduction to another version of the record of the Deluge. The fragment is interesting for many reasons, as it not only gives the name of the scribe, the date, about 2000 B.C., but it differs in some points from George Smith's tablet, such as, for instance, the mention of a swallow.

It is interesting to note that the fragment was found at a place where, tradition said, Noah buried the records. Mr. Pinches pointed out that there was evidently a common origin for both records. The date of the inscription, 2000 B.C., was by no means ancient, and if one were to judge by the language of the tablets under consideration, it was much more modern in style than that used in the Hebrew narrative, which was manifestly the most ancient in character.

Seamen who visit Leith, the seaport town of the capital of Scotland, find many friends interested in their welfare. In addition to the missionaries who visit the docks, and seek to win the sailors for Christ, there is a fine Sailors' Home, one of the most successful in the kingdom. There is also a Seamen's Friend Society, which has been visited by 31,000 seamen during the year, an increase of 1000 on the preceding year. A prayer meeting is held daily, temperance and evangelistic work carried on, and many seamen of all nations bear testimony to the benefit received.

THE LATE

Mr. John R. Fowler, of Dublin.

THE cause of Evangelical truth and Christian philanthropy in Ireland has recently suffered a serious loss by the death of Mr. John R. Fowler. For many years he has been a conspicuous figure among the laymen of Dublin in his zeal for truth and righteousness, and in his practical sympathy with every form of Christian activity.

John Richard Fowler was a younger son of Mr. Robert Fowler, D.L., of Rathmolyon, co. Meath. His grandmother was a daughter of Lord Mountjoy, who was murdered by the rebels in 1798, when bearing a flag of truce. While still an infant he lost his mother, who was a sister of the late Earl of Erne. His younger days were in part spent at the Palace, Kilkenny, with his grandfather, the Bishop of Ossory.

At this period the preaching of Rev. Peter Roe in Kilkenny had led to a revival of spiritual religion, which influenced many of the leading families of the county. And on his father marrying, as his second wife, Lady Harriet Butler, daughter of the Marquess of Ormonde, a strong religious influence was introduced into the family, under which habits of piety and reverence for the Word of God became the rule of the young man's life. When a student of Trinity College, Dublin (where he took the Arts degree), he gained a senior moderatorship, a gold medal in mathematics, and other distinctions. In those days he frequently attended Trinity Church, where he came under the powerful influence of the famous Rev. John Gregg (afterwards Bishop of Cork). The family of General Sir Duncan MacGregor, at that time Inspector-General of the Royal Irish Constabulary, attended the same church, and he then made the acquaintance of his son John MacGregor ("Rob Roy"), with whom he was afterwards closely associated in philanthropic work in London. It is impossible to estimate the influence wielded at that time by such men as Gregg, Roe, Krause, and others of kindred spirit. They were men of simple faith and burning earnestness, who had felt the power of sin and the ability of Christ to save, and they proclaimed with unfaltering voice the great salvation offered to all, through the work and merits of the Redeemer, without money and without price. Under such influence young men went forth to live and labour for others, and thus London owes to an impetus from Dublin a few of those institutions which have given a Christian tone to the Empire.

Earnest resolutions were formed at this time by Mr. Fowler for a life of devotion to God. He had thought of entering the ministry of the Church of England, but difficulties in regard to certain portions of the baptismal service held him back. He decided to go to the English Bar, and became a student of the Inner Temple. He attended with much spiritual profit St. John's Church, Bedford-row, under the ministry of Rev. Thomas Nolan, and devoted much time to work in ragged and industrial schools. He was also for some sessions an honorary secretary of the Social Science Congress. In 1850 Mr. Fowler suggested the scheme for employing the street Arabs of London as shoeblacks, which, under the able and energetic management of a committee composed of Messrs. J. MacGregor, Ware, Fordham, Snape, Kinnaird (now Lord Kinnaird), E. Reilly, and others, became remarkably successful. He took an active part in the committee of the Pure Literature Society, and in the formation of the Ragged School Union, co-operating in these organisations with the late Lord Shaftesbury. At this time his work was more philanthropic than spiritual. He was distinguished as a sportsman, skilful in the use of rod and gun, and was also an artist in water colours of no mean order, while the summer holidays found him among the Alps, ascending Mont Blanc and such peaks as were then accessible to the climber.

Thus passed several years of unceasing activity, when he was recalled to Ireland by his father's illness. He remained with him till his death in 1868. He then went to reside with his sisters at Bray, in the co. Wicklow. Withdrawn from the stirring life of the previous years, he had time for reflection. In common with many Christian people of that time, he did not realise the Christian's privilege of full assurance of salvation. His heart yearned for peace with God. He was overwhelmed with a sense of personal unworthiness, and driven to the verge of despair—so much so that his health became affected. One day a Christian lady, who is still active in the Lord's service, gave him a little tract, "Doubts Removed," by Cæsar Malan. Light and peace shone into his soul through resting on the simple Word of God: "This is the record, that God hath given unto us eternal life, and this life is in his Son." "He that believeth not God hath made him a liar." "Believing the record," as the note in his diary puts it, "against every human probability," he "let God be true and every man a liar." Ever afterwards he rejoiced in the glorious liberty of the children of God. His health immediately improved, and the records of his diary show how completely henceforth the interests of his life were changed. His marriage in 1877 to a Christian lady, Miss E. S. Law, daughter of the late Mr. Samuel Law, Kilbarrack House, Raheny, added much to the happiness and usefulness of his life by giving him a sympathetic fellow-helper.



From photograph by Messrs. Chancellor, 55, Lower Sackville-street, Dublin.

The great mission conducted by Mr. Moody in Dublin in 1874 gave him the scope and opportunity for which his previous life had been a preparation. That mission was remarkable, not only for the good that was done directly and immediately, but for the various movements which it inspired. Into these Mr. Fowler was gradually drawn. His aptitude for business, his accuracy, and conscientiousness were recognised, and of quite a number of these movements he was appointed treasurer, and he continued to watch over their financial interests till his death. He set an example of liberality. Out of his modest fortune he gave £1000 to the Sustentation Fund of the Irish Church on its disestablishment. When the suggestion (first made by Mr. Moody) was taken up, to erect central buildings in Dublin for united Christian work, Mr. Fowler generously subscribed £1000, and until the last his heart and hand were ever open to the cry of distress and the claims of Christian enterprise.

But all this was subordinate to the higher claims of the Gospel. He was always ready, when the call came or the opportunity offered, to bear witness to his Lord and Saviour. He was one of the pioneers of open-air preaching in Ireland. Twenty-five years ago he established, amid much opposition, open-air services on the rocks at Greystones, and in the summer before he died he was not ashamed to associate himself with the little band of Christians who were accustomed to preach the Gospel before the mixed audience on the promenade at Bray. No object was nearer to his heart than the promotion of unity among God's children. He was for many years acting treasurer of the Evangelical Alliance, and took an active part in its various efforts. He was warmly interested in the Prison Gate Mission, the Irish Evangelisation Society, the Bible Society, the Bible and Colportage Society, the Open-Air Mission, the Adelaide Hospital, and other institutions. But his special interest was in the varied work of which the Christian Union Buildings are the centre—the Annual Convention, the meetings for united prayer, the evangelistic and mission services, the great work among the masses of the poor—which has done much, under the Divine blessing, to change the character of Dublin from being one of the most intolerant to being one of the most tolerant of cities.

As one who knew the value of Evangelical truth and had experienced its power, he was deeply grieved over the spread of Ritualism in the Church of England, and the attempts which were made for its introduction into the Irish Church. He took an active part in the work of the Protestant Defence Association. By his voice in the various synods, and by his pen, he endeavoured to arouse his fellow-Churchmen to the dangers which threatened. But all that he said and did was characterised by a Christian courtesy which gained for him the respect and esteem of those who most widely differed from him.

During the agitation which prevailed in Ireland some years ago he was led to identify himself with the Loyal Orange body, and was for several years Grand Master of the Dublin district. There is no doubt that, by his personal character and influence, and by the lectures which he instituted, he did much to

elevate the tone and spirit of the brotherhood, by whom he was beloved and revered. He always considered that their aim should be to guard religious liberty alike for Roman Catholic and Protestant, and that to be a true Orangeman one must be a true Christian. In the midst of the many engagements of his public life he was at the same time always ready to visit the sick and the afflicted, and to carry to them the consolations of the Gospel.

A growing ripeness for glory and a manifestly close walk with God, which was apparent to those who met him, was attributed by himself to the help he had been given through the teaching of Rev. Andrew Murray. The writings also of Canon Gayer, of Newcastle, co. Wicklow, were made a great blessing to him in the closing years of his life. He felt much the sudden death of his beloved elder brother, followed as it was by the death of other dear relatives and friends, and latterly had a presentiment that his own call might not be far off. It came suddenly and unexpectedly. He was in Dublin, engaged as usual in his Master's service, on the day before he died, which was on Sunday, February 13 last. On his return home he was taken seriously ill, and medical aid was summoned. He revived a little, but he knew that the hand of death was upon him.

Perfectly calm and peaceful, he continually repeated with joy Psalm xxiii., and said, "I have perfect, perfect peace," and "I desire to depart and be with Christ, which is far better." He praised God for his free grace and full pardon, rejoicing in his Saviour, and speaking frequently of the great condescension of God to creatures so unworthy and insignificant. He thanked God that he was at home, and after praying for those most dear to him—his wife, and son and daughter, he prayed that God would raise up "holy men and women" to carry on his own work, and fill the places of so many who were being called away. About two o'clock on that Sunday afternoon he fell asleep. The verse for the day in his diary was, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6).

His funeral, like that of one whom he resembled so much in spirit and in life, the late Archbishop of Dublin, Lord Plunket, was remarkable for its extent and representative character. His remains were borne by loving hands to their resting-place in the little churchyard of Enniskerry, among the romantic hills of Wicklow, "until the day break and the shadows flee away."

Thoughts for Parents.

Gal. v. 22.

9.—TEMPERANCE (SELF-CONTROL).

If parents honestly watch themselves, they will discover often, in their own impulses and tempers, the causes of their children's failings.

To govern ourselves is the preliminary for ruling our children. Self-mastery is the goal at which training aims, and it is for parents to decide whether in after years the child shall be a slave to himself or master of himself.

A child may be a true man in self-mastery if well trained in self-control.

A very common form of want of self-control is found in hasty punishment, not for the fault of disobedience, but for an accident brought about by the fault. A precious object is lost or broken; the father or mother flies into a passion and punishes. The child suffers for what he had no intention of doing, but the disobedience, the wilful fault, is ignored.

We are too much inclined to estimate guilt by immediate consequences.

FRANCES S. HALLOWES.

The Religious Tract Society.

THE COMING CENTENARY.

Of late years we have had a good many jubilee celebrations; we seem now to be getting in amongst centenaries. Next year will complete the first centuries of the Religious Tract Society and the Church Missionary Society. The managers of the former, taking time by the forelock, seem to have thought that the real celebration of May, 1899, would be more fruitful if they arranged a year of preparation, to be introduced by a public rehearsal. This event came off last week in the shape of great meetings at the Mansion House and at the Queen's Hall. The result fully justified the wisdom of the arrangement. To commemorate the centenary, the Society has issued an interesting and artistic *brochure*, giving sketches of the founding of its work, of its leading officers, and a summary of its benefactions to the public weal. The public are thus placed in possession of facts that will enable it to take a fully intelligent part in the meetings of next spring, which will round off the century of the Society's work.

The LORD MAYOR gave the extra *éclat* of his presence to the afternoon meeting at the Mansion House, which was crowded. Nothing could be heartier in its way than the tribute he paid to the Tract Society for its services in the production and propagation of

GOOD WHOLESOME READING

for the people. He referred to the near necessity of rebuilding or enlarging its headquarters, and while wishing that project every success, he hoped the Society's home would remain within the precincts of the City. At a somewhat later stage his Lordship made the pleasing announcement that of £50,000 which it is proposed to raise as a special centenary fund, £29,950 had already been given or promised, in sums of £1000 downwards.

There was a strong platform of speakers, as befitted the uncommon occasion. First of all the ARCHBISHOP OF CANTERBURY moved a resolution expressive of thanks to God for the favour He had shown in blessing the labours of the institution, Dr. Temple expatiated impressively on the two great main channels through which God sends his messages to man—the living voice of a brother man and the printed page. Though the first can never be dispensed with, the other is

A SPLENDID ALLY,

and may often be used in places where a human voice cannot be heard. The Archbishop said the characteristic of the Religious Tract Society's publications that had most impressed him was a deep sense of the Divine love to men.

The resolution was seconded by another ecclesiastic, this time from the northern classic city of St. Andrew's, Dr. A. K. H. BOYD. His carefully prepared little address was a pathetic, almost a tearful expression of thanks to the Tract Society, for the sunshine which some of its earlier publications had thrown into his own boyhood life, especially on the Sabbath, the observance of which was then, according to his experience, a dismal affair. Dr. Boyd must have been singularly unfortunate as a lad; with some knowledge of Scottish Sabbath-keeping a generation back or more, the writer never heard of any Christian parent so inconsiderate as to impose on his offspring the repetition of the first and second halves of the Shorter Catechism on alternate Sundays. However, there can be no doubt that in those early days of literary famine, the books of the Tract Society met a very distinct and felt need.

The BISHOP OF LONDON, who spoke next, praised the Society for having kept pace with the growing needs of our expanding empire, and for having helped very materially to raise the tone of our serial and popular literature. Mr. ALBERT SPICER'S speech was chiefly valuable for its first-hand testimony to the splendid help which the Society renders to such organizations as the London Missionary Society. He had lately visited many of the stations of that society in different parts of the world, and could bear witness to the need for pure elevating reading and to the hearty way in which the R.T.S. lent its aid in that direction. Dr. OSWALD DYKES spoke soberly, weightily, and well, as he always does. Apart from the mere supply of sound, tested tracts (which are still in good demand), the fact was urged that all the Society's issues in books and magazines are permeated with the Christian spirit, though they may deal with subjects not strictly religious.

The large meeting at Queen's Hall in the evening was presided over by Mr. JAMES BRYCE, M.P., who chiefly referred in his address to the literary side of the Society's work. He made special and kindly allusion to that old and still fast favourite, *The Leisure Hour*, with its excellent companion monthly *The Sunday at Home*, so welcome in many cultured homes.

Able pleas for the work of the Society, and for its extension, followed from Sir Charles Elliott, ex-Lieut.-Governor of Bengal, Rev. H. Price-Hughes, and Dr. C. A. Berry. Sir Charles could speak from personal knowledge of the good that had been accomplished by the wide circulation of the Society's literature among the restless multitudes over whom we rule in our great Eastern dependency. Not only are the natives enlightened in matters good and holy, but the pure teaching gives strength and solidity to the Indian character. Mr. Hughes warmly urged an advance of the Society's work in China at the present crisis. He also had a good word to say for the often despised tract. Dr. Berry declared that the Society owed its origin to the great Evangelical revival at the close of last century. A strong

REVIVAL OF EVANGELICAL TRUTH

now would be a renewed opportunity for the scattering of the best literature in attractive forms. The speaker was justly severe on the "decadent" writing of the day, and expressed satisfaction that now it is largely a drug in the market. Several speakers during the day pointed o that the healthful issues of the R.T.S. had done much as an antidote to the poisonous trash that has flowed out so freely from an ungodly Press.

So these preliminary gatherings passed by with a unanimous benediction on the past century's work of this agency, started in a humble fashion in 1798. The centenary fund of £50,000 is intended partly to meet the cost of better premises and partly to enlarge the scope of the work. Friends who contribute to the Society's funds may be sure that they are helping in a good and beneficent cause.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-life in Heathen Lands.—3.

YOU will never suppose, I am sure, that in my previous talks I have told you everything that can be related of boys and girls in countries without the Gospel. From your geography lessons at school you will have learnt many things about New Guinea, the South Sea Islands, Japan, Africa, China, besides Madagascar and India.

Ah! China; that wonderful country, with its remarkable people, and strange customs and simple ways; everybody is thinking and talking about China. Why, father looks over his newspaper at the breakfast table in the morning and tells mother the last piece of news about Russia or Germany endeavouring to seize portions of China. Of course you know where the country is? You could place your finger upon it, as you open your atlas, in a moment. There it is.

Very well! Now that you have found the country, let me tell you a little about its people, its religion, but specially its young people.

In some respects the Chinese are more highly civilised than any other people who have not yet become Christian. They are so intensely proud of their country, language, teachers, and religion, that they regard all foreigners, even the English, as uncivilised barbarians. But you would never consent to that, I know: to be considered a barbarian. Chinese men have their hair drawn back and twisted into a pig-tail, which falls down behind and sometimes nearly reaches to the ground.

What do you think Chinese mothers do to the feet of their girls? When a girl is about four or five years of age her feet are bandaged to prevent their growth. The toes are folded under the foot and bound tightly, and it is many years before the bandages are taken off—only when the girls are grown up. This makes it so difficult for Chinese ladies to walk. They are crippled for life in consequence of this custom of binding the feet. I am thankful to be able to say that many Chinese mothers are discontinuing this painful practice.

Confucius was the chief religious teacher of the great Chinese nation. He arose about four thousand years ago, and was considered to be exceedingly wise. The things he said and the lessons he taught are so valued that they form the Bible of the learned classes. The people begin to read his books when boys, and it is those who know them best, as proved in examinations, who rise to the highest positions as magistrates, rulers, and nobles. So that if you were a Chinese boy you would have to study very hard indeed if you intended to get on in life.

Although many of the lessons Confucius taught are good, he said nothing whatever about God, or loving Him as a Father, and giving Him our hearts. It was his own doctrines he preached, and a knowledge of his sayings is regarded as sufficient for a religious life.

From the first a Chinese child is taught to be afraid of the gods—to fear their anger. When he goes to a temple with his little present he is as much terrified at the being he is going to worship as he would be if he were about to face a lion. His limbs tremble, his face is white with terror, he dreads lest by some mistake or neglect he should awaken the anger of the awful being, and so bring upon himself some great evil.

How different all this is from your knowledge of God as Jesus Christ revealed Him when He said, "He that hath seen Me hath seen the Father." Chinese boys and girls are not taught that it is very wrong to lie, and cheat, and steal; but that there is an innumerable number of powerful and angry gods and evil spirits, whom it is their duty to keep friendly by the presents they make to the priests. Now, it is that they may learn to be truthful, and honest, and upright, and noble, and give themselves wholly to Jesus, that missionaries are sent to them.

It makes me glad to be able to tell you that in mission schools in China there are now many young people learning the very same things out of their Chinese gospels that you learn out of your New Testament. And if you love Jesus yourselves it will make you happy to know that Chinese children are beginning to see how good and true and kind Jesus is. You would like these mission scholars to be as bright and happy as English children are, would you not? Some of them have learnt to sing the hymns that you love, which have been translated for them by missionaries into their language, and they delight to read the beautiful stories of Jesus' life and work.

I am certain, too, that it will help these young people to a knowledge of Jesus Christ if you remember to pray for them. The prayers of boys and girls are quite as powerful with God as the prayers of grown-up people, if presented in faith and in the name of Christ.

The Cry of a Heathen Child.

They say there's a golden city
Beyond the evening star,
And a home so fair for children there,
Where God and his angels are;
And many shall stand in that happy land,
But it cannot be meant for me.

They say there's a loving Saviour,
Who came on the earth to die,
But in glory crowned with the angels round
How can He hear my cry?
Tho' it may be true that He listens to you,
Yet it cannot be meant for me.

But I'll never see that city,
Nor hear that Saviour's call:
So I kneel in prayer to the idols here,
And the bitter tears will fall,
For I wish I had heard his pitiful word;
Oh, I wish it were meant for me!

E. V. H.

Our Prize Competition.

January to March.

Will parents and teachers kindly see that each of the following Rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifte
   IV. Those over fifteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.
5. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday, April 13. But please send them in *earlier, if possible.* Extra marks will be given to those arriving on or before Thursday, April 7. The results will be announced on April 21.
9. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly.

Division I.

1. By whom, and to whom, were the following words spoken:—(*a*) Here am I, for thou didst call me? (*b*) The Lord hath given me my petition?
2. (*a*) How long did Eli judge Israel? (*b*) What kind of a judge was he? (*c*) How did he die?
3. Of whom is it said:—(*a*) The Lord was with him, and did let none of his words fall to the ground? (*b*) He behaved himself very wisely?
4. (*a*) Whose asses were lost? (*b*) Who went in search of them?
5. (*a*) With what did Saul arm David? (*b*) What did Jonathan give him?
6. Of whom was it said:—(*a*) He was an old man and heavy? (*b*) (2 Sam.) In their death they were not divided?

Division II.

1. What occurred at—(*a*) The Valley of Elah? (*b*) The Brook Besor? (*c*) Mount Gilboa?
2. (*a*) What first aroused Saul's hatred of David? (*b*) How did he show it? (*c*) How did David return good for evil? (*d*) What text in the New Testament tells us to do so?
3. By whom and to whom were these words spoken:—(*a*) Them that honour me I will honour? (*b*) I cannot go with these, for I have not proved them? (Give the circumstances of each.)
4. Describe the circumstances which led Samuel to say "To obey is better than sacrifice, and to hearken than the fat of rams."
5. (*a*) What do you know about Ahimelech? (*b*) Abiathar?

Division III.

1. By whom, and under what circumstances, were the following said:—(*a*) To obey is better than sacrifice? (*b*) Let no man's heart fail because of him? (*c*) (2 Sam.) Thy love to me was wonderful?
2. State fully what you know of—(*a*) Ebenezer. (*b*) Ramah. (*c*) Engedi. (*d*) The Hill of Hachilah. (*e*) Melchishua.
3. (*a*) Why were the people wrong in asking for a king? (*b*) What answer did they make to Samuel's warning?
4. Of whom was it said:—(*a*) Thou shalt be turned into another man? (*b*) Is the seer here? (*c*) They went on beating down one another? (Give the circumstances of each).

Division IV.

1. (*a*) Which verse in this book do you think describes Saul at his *best*? (*b*) Which at his *worst*? (*c*) How would you sum up his character?
2. (*a*) What were the two most noble features of Jonathan's friendship for David? (*b*) Give one verse which illustrates them both. (*c*) What more might he have done to prove his devotion?
3. What do you know of (*a*) Achish? (*b*) Bethshan? (*c*) Agag?
4. What occurred at Bozez and Seneh?
5. By whom, to whom, and under what circumstances were the following expressions used:—(*a*) There is no restraint to the Lord to save by many or by few? (*b*) Behold, I have played the fool, and have erred exceedingly?
6. Of whom was it said: (*a*) He is such a man of Belial that a man cannot speak to him? (*b*) God gave him another heart? (*c*) The Lord hath sought Him a man after His own heart? (Give the circumstances in each case.) The identity of (*c*) will be found in 1 Kings.
7. Where was Saul anointed king?

The following are eligible for the competition*:—

A—Jacob Americana, Zeldah Albert, Ralph Aldwinckle, Dora Aldwinckle, Violet Ashworth, Willie Aston, W. T. Aldous, A. Rose Anton.

B—Herbert Braddon, Leonard Bartlett, Massy and Conyers Baker, Hilda Bassett, Janet and Elizabeth Black, Myer and Charles Barnett, Edith Ballard, Edith Bensted, Mary Beck, Florence and Victor Bellerby, Dorothy Berry, Leslie and Jasper Bell, Emily Bridgewater, Albert Bridges, Gordon Bligh, Mabel Birney, Gertrude, Nellie, and Beatrice Brookfield, Robert and Eva Browne, Ashley Bowker, Phyllis Boyd, John Bott, Herbert Bond, Harry Butler.

C—Lily Clarke, Jack Clarke, D. Rosalind Clarke, John and Wm. E. Clarke, B. Cashford, Eleanor Chance, Lois M. Craven, Alice E. Crang, Beryl, Gladys, and Lionel Calvert, Maggie Carter, Mary and Willie Charles, Lottie and Daisy Carmichael, Rosaline Castein, Millicent Craven, Jack J. Clarke, Dorothy J. Clarke, Bessie Cheale, Elma Cheal, Evelyn Constable, Annie Cooper*, Kathleen and Brereton Code, Edith, Annie, and Ida Cole, Edith Corrick, Irene Coppard, Arthur G. and Winnie Cox, Nina Coote, Marjorie Collins, Dorothy Cooper, Susie Cumbers, Henry S. Curr.

D—Dorothy and Ralph Daintree, Ruth Dawson, Harold Davis, Vera Dickinson, Nellie Dowsett, Kittie, Violet, and Ivy Donaldson, Selby, Kenneth Dunbar, Gordon S. Duncan.

E—Stuart Ellacott, Sarah Evans, Muriel Edwards, Eva Edmundson.

F—Janet Fawkes, Charles Faillettaz, Bessie, Kate, and Mabel Fletcher, Eva and Ethel Fielder, J. A. Field, Reginald, Willie, and Ernest Findlay, Aileen and F. A. Figgis, Wm. and Fanny Field, Amy Foston, Maggie, Flossy, and Agnes Fullerton.

G—Bertie Gale, David Gardiner, A. Clarice Gale, Maurice Greenleaf, Daisy, Alfred and Mary Greenacre, Gertrude Green; Minnie Giddings, Edith Grieve, Dorothy Grove, Hilda Godfrey, Winnie Grove, Aaron Goldencrown, Ivan Garrod.

H—Winifred Harvey, Nellie Hatchett, Jack Harris, Edith Harris, Rose Hamilton, May Handasyde, Annie Hazledine, Ella Hake, Janie Handasyde, Agnes Head, Evelyn and Dorothy Hewer, Edith Hearn, Theodora Hill, Byres Hill, Violet Holford, Dorothy and Joshua Hughes-Games, Edith and Mena Hunter, Tom, Harcourt, May, and Helen Hunter, Lila K. Hughes.

I—Gladys Isaac.

J—Edith E. Jackson, Sinclair Jackson, Betty Jacobs, Florence Jennings, Nellie Jelfs, Lizzie Johnstone, Kate G. Johns, Agnes Jones, Elsie Johnson.

K—Max and Eva Kalb, Alex and Agnes Kay, Flossie Key, Marjorie Kitson, Gertrude Kingerlee.

L—Edward, Henry, May and Sidney Law, Annie Lawrence, Nessie and Henry Laing, Elsie and Guinefred Leigh, Arthur Llewellyn, Blanche Lindup, Cecilia Lichtenstein, Edith Lockhart, Nellie Lovegrove, Nellie Lockhart.

M—Gracie and Margie Marston, Valerie Maitland-Kerwan, Margery and Trevor Matthews, Aubrey, Robert, and Winnie Marriott, Harry T. Malaher, Kathleen J. G. McClure, Dugald MacGilp, Elsie McPherson, Angus McQuilkan, Barbara Maconchy, Margaret Macphee, Abraham, Thomas, and Bella Mack, Charles Macdonald, Sabina Mackintosh, Reginald Measor, Hilda Medill, Bessie and Charlotte Millar, May C. Mills, Alice W. Milne, Lewis Morice, Annie Moule, Evelyn, Gwendoline, and Arthur Moir.

N—Ernest and Edie Nash, Henderson* and Dorothea* Nathan, Herbert G. Newton, Irene H. Neville, John G., Cissy, and Peter Nicholson, Amy and Maude Nottage.

O—F. Osmond, Arabella Onslow, Eva Oakes.

P—Herbert Parr, Ethel and Kathleen Pasley, Dorothy Patten, Ada, Willie, Maggie, Winnie, and Jessie Palmer, Alice M. Palmer, Walter Perryman, Myrtle Perry, Grace, Ruth, and Edith Pledger, Mary, Louie, and W. M. Penny, May, Daisy, and Vera Petrides, Edwin Peters, Dora Phillimore, Isabel and Gladys Phipps, Kathleen Pincott, Susabel Pim, Lillian and Margaret Pook.

Q—Edith and Minnie Quick.

R—Herbert Rainey, Marion B. Richards, Olive and Sydney Robertson, M. Stella Robertson, Elmina D. Roe, Mildred Robinson.

S—Winnie Stangoe, Constance and Hilda Schaeffer, Margery Smart, Evelyn Shaw, Muriel Shaw, Daisy Stanger, Elsie M. Slark, Ivy, Muriel and Rosetta Sherwin, Marie E. Sleigh, Agnes M. Sterry, Ada M. Spencer, Kathleen Shepherd, Frederic Seymour, Reginald Skinner, Florrie, Smith, Flora Simmons, Mary C. Spigaiovicz, Christina Simpson, Jessie Snowball, Betty Stocks, Nellie and Emily Stuart, Ronald Studd.

T—Clifford Tatham, Olive and Violet Tritton, Nannie and Louie Tibbits, Alice M. and Frank Thompson, Herbert Tomkins, Janet and John W. Thomson, Nettie Thomson, Laurence, Herbert, and Peverill Turnbull, Edith Tyson.

U—Queenie Upton, Bessie Unsworth.

V—Hilda, Dorothy, Edwin, and May Vickers, Dorothy Vigers, Gertrude Vellacott.

W—Ethel Walls, Dorothy Warner, Edith J. Wheeler, J. Wm. Wheeler, Pringle Wilson, Frank Wilson, Wm. H. Williamson, Cecile and Noel Wright, Eva Winpenny, Edith Wilkins, Chas. Williams, Annie C. Wood, Evelyn H. Wood.

Y—Annie Yeo.

The Bible Searcher,

No. 115 (second list).—Correct answers received from:—

A—Bertha and Maggie Arres-Mather, Jacob Americana*, Zeldah Albert*, Daisy Allen, E. Athole, Willie Aston.

B—Charles and Myer Barnett, Geo. Brand*, Henriette Bardot*, Janet* and Elizabeth* Black, Hilda Bassett, Mabel and Charlotte Bailey, Allen, Massy*, and Conyers Baker, Leonard Bartlett, Katharine and Teresa Blackie, Bertie Parks Baker, Florence K.* and Victor Bellerby, Dorothy* and Herbert* Berry, Leonard Bentall, Nellie Bellerby, Mary Beck*, John and Ethel Benger, E. Biddlecombe, A. Bridges, May*, Daisy*, and Gordon Bligh, Mabel Birney*, Stanley Boxer, John Bott, Albert Botting, Herbert and Ernest Boud, Eva and Robert* Browne, Ashley H. Bowker*, Ralph Bourne, Ernestine Buhl, Harry Butler.

C—Chas.*, Isabel*, and Mabel B.* Candlin, Eleanor Chance, Gladys and Beryl* Calvert, Walter*, Jessie* and Maggie* Carter, Mary* and Willie Charles, Alice* E. Crang*, Rosaline Castein*, Lottie* and Daisy* Carmichael, Colin* and James* Campbell, B. M. Cashford*, Wm. E.* and John* Clarke, Lily Clarke*, Cicely M. Craven, Bessie Cheale, H. J. Cheney*, Frederick Chisholm*, Irene Coppard, Nina Coote, Arthur Cox, Annie Cooper*, Edith and Wm. Corrick, Dora and Edith Corrie, Winnie Cox*, Kathleen* and Brereton Code, Edith M. Cole*, Susie Cumbers, Nellie and Henry S. Curr.

D—Harold Davis, Blossom Davis, J. Ernest Davey*, Violet, Dodsworth, Gordon S. Duncan*, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Maud Eddey.

F—Sibyll Fawkes, Janet Fawkes*, Maggie*, Mabel*, Bessie, and Kate Fletcher, Hyacinth FitzSimons, Louise Filhol, Francis W. B. Field*, Willie*, Ernest, and Reginald Findlay, Wm. and Fanny Field, Eva Fielder, Lilian Fidler*, Aileen* and F. A. Figgis, Amy Foster*, Arthur Fooks, Maggie*, Agnes*, Flossie*, and Janetta* Fullarton, Eva and F. Fullerton.

G—Stuart, Edith, and Margaret* Gray, Mary Glass, Ivan Garrod, Peggie Gray*, Albert P. Gray, Maurice Greenleaf, Alfred*, Daisy*, and Mary* Greenacre, Mildred and Gordon Greenwood, Minnie Giddings, Edith Grieve, A. Gibbs, Thos. Groombridge*, Hilda Godfrey*, Aaron Goldencrown*, Dorothy Grove*, Daisy Groves*, Winnie Grove.

H—May Handasyde, Winifred Harvey*, Annie Hazledine*, Ella Hake*, Dorothy E. Harris*, Rose Hamilton, Jessie Haybittle*, Emily* and Edith* Hearn, J. C. P. Henderson, Agnes and Violet* Head, Nora Hill, Theodora Hill*, Marjorie Hogge, Francie and Florence Hoyte, Violet Holford*, Helen*, Tom. May*, and Harcourt Hunter, Lila Hughes, Edith and Mena Hunter, Evelyn Humphreys, Ethel* and Eva* Hutchings.

J—Sinclair Jackson*, Betty Jacobs, Edith Jackson*, Nellie Jelfs*, Kate G. Johns, Lizzie Johnstone, Dora and Dudley Joyce, Elsie Johnson*.

K—T.*, Alex.*, Isa*, and Agnes* Kay, Max and Eva Kalb*, Flossie Kay*, G. Kingerlee, Robert and Marjorie Kitson, Eileen Knowles.

L—Wm. C. A. Law*, Nessie* and Henry Laing, Arthur Lamb, Alex. and Annie Lemon, Elsie and Guinefred* Leigh, Arthur Llewellyn, Cecilia Lichtenstein*, Edith J., Norah, and Harry Lowe, Hannah Lovell, Nellie Lovegrove, Roy, Nellie, and Edith Lockhart.

M—Trevor* and Margery* Matthews, Louis* and Queenie Matthews, Lillie Mallory*, Edith Marnham*, Miriam* and Sydney Marston, Avie Mallory, Bruce and Harry Malaher, Geo. B. McClure*, Kathleen J. G. McClure*, Ethel Mackenzie, D.* and K.* MacGilp, Elsie McPherson*, Margaret J. Macphee*, Sabina Mackintosh, Bella*, Abraham, and Thomas Mack, Angus McQuilkan*, Reginald Messor, Alice* and Francis Milne, Charlotte* and Bessie Millar, May C. Mills*, Dorothy* and Margaret Morris, Ethel Morgan*, Dora Muir.

N—Henderson and Dorothea Nathan, Herbert Newton*, Peter, Cissy*, and John G.* Nicholson, Maude and Amy Nottage.

O—Harriette* and Lottie* Orr, Katie and Sidney Oliver. F. Osmond*, Maude and Eva Oakes.

P—Dorothy Patten, Ada*, Maggie*, Winnie*, Jessie*, and Willie* Palmer, Haden Palmer, Florie Paver, Winnie Page*, Walter C. Perryman, Grace, Edith*, and Ruth* Pledger, Laura Percy*, Evelyn Pechey*, Vera May, and Daisy Petrides, Edwin Peters, J. Ernest Pearce*, Kathleen Pincott, Susabel Pim*, Gladys* and Isabel* Phipps, Ernest Poynder, Rhoda Porter*, Lillian, Margaret*, and Jessie* Pook.

Q—Edith and Minnie Quick.

R—Marjorie*, Herbert*, and Edward* Rainey, Gordon Remington, Gracie Reeve*, Isabel, Elmina, and Jessie Roe Mildred Robinson*, Sydney* and Olive Robertson, Cyril M. Roberts, Chas. S. Rudge*.

S—T. M.* and D. D.* Stanier, Gwendoline*, Wilfred, Mervyn, Eric, and Gladys E.* Shaw, Hilda and Constance Schaeffer, Ruth and Stuart Scragg, W. Stangoe, Charles Saunders, Muriel Shaw*, Hester Savory, Flora Shadbolt, Agnes M. Sterry*, Frederic Seymour, Lilian Skeats, Marie E. Sleigh, Kathleen* and Douglas* Shepherd, Ivy, Rosetta*, and Muriel Sherwin, Nellie Sery*, Reginald Skinner, Evelyn Franklin Smith*, May Spiganovicz*, Christina Simpson*, E. Short, Constance, Mildred*, and Gertrude Scott, Emily* and Nellie Stuart, Herbert M. Stuart*, Ronald Studd, C. Bessie Symes.

T—Clifford Tatham*, Herbert G. Taylor, Louie* and Nannie* Tibbits, Janet* and John W.* Thomson, Kate*, Willie, and Nettie* Thomson, Alice M.* and Frank Thompson, Harry Thompson, James Tuff, Neville Tufnell*, Alice Truelove*.

U—Queenie and Lily Upton, Arthur and Bessie Unsworth.

V—Jessie and Dorothy Vigers.

W—Stewart Watson, Dorothy Warner*, Ethel Walls, Ronald Watson, Bertie and Thomas Weddell, J. Wm. Wheeler, Mabel Wheeler, Ernest and Kathleen White, Eleanor E. Williamson, Edith Whiting, Chas. Williams, Pringle Wilson*, Ruby and Edith* Wilkins, F. Wilson*, Geo.* and H. A.* Wright, Maggie Wight Eva Winpenny, Gladys Whitbourn, T. C. Wolfe, Annie C. Wood, Evelyn H. Wood.

Y—Annie Yeo*.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (116).

1. No.
2. It was planted in a certain man's vineyard.
3. Isaiah v. 4. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
4. For three years.
5. The dresser of the vineyard.
6. Deut. xx. 19-20.
7. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Heb. vii. 25.
8. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23.

Correct answers (first list) received from:—

A—Jacob Americana, Zeldah Albert*, Ralph, Ernst, and Theodora Aldwinckle, A. Rose Auton, Geo. F. Aston, Gordon Arrowsmith, W. T. Aldous*, Violet Ashworth*.

B—Aline and Chappie Bazett, Herbert H. Braddon*, Edith Ballard, Myer Barnett, Lena Barber, Leonora and Frank Bentall, Florence and Victor B llerby, Leslie and Jasper* Bell, Emily Bridgewater, Daisy and May* Bligh, Phyllis Boyd.

C—J. A. Chamberlain, Colin*, Gershom, and Jas. W.* Campbell, Lois M. Craven*, Millicent M. Craven*, Eleanor Chance, W. Campbell, Bessie Cheale, Elma Cheal, Olive B. Coleman, Florence Cooper, Kathleen* and Brereton Code, Ida Cole, Irene Coppard, Evelyn Constable.

D—Willie Davies, Dorothy and Ralph Daintree, Ruth M. Dawson, Vera Dickinson, Nellie Dowsett, Kitty*, Ivy, and Violet Donaldson-Selby, Marjory* and Dorothy* Dyke.

E—Muriel Ecroyd, Eva L. Edmundson*.

F—Charles Failleteaz, Eric and J. A. Field, Hyacinth FitzSimons, Constance Furlong.

G—Clarice* and Bertie Gale, David Gardiner, Gertrude and Dorothy Green, Mildred* and W. G. Greenwood, Agnes Grierson, Thos. Groombridge, Aaron Goldencrown.

H—Dorothea R. Harris, Nellie Hatchett. Jack Harris*, Edith Harris*, Rose Hamilton*, Dorothy G.* and Evelyn E.* Hewer, Doris and Harry Hodgkinson, Dorothy and Joshua Hughes-Games.

I—Gladys Isaac.

J—Dora J. Jay, Betty Jacobs, Florrie Jennings*, Agnes Jones, Kate G Johns*.

K—Max and Eva Kalt, Ethel, Cara, and Mary Kestin.

L—Arthur J. Lamb, E. and A. Lawrence, Arthur Llewellyn*, Blanche Lindup*, Cecilia Lichtenstein*, Nellie Lockhart.

M—Geo.* and Chas.* Macdonald, John McMurray, Olive B. Mason, Gracie and Margie Marston, Aubrey*, Robert, and Winnie Marriott, Dora Marples, Enid, Beryl*, Gladys*, I.*, and J. H. Mather, Miriam Marston, Reginald Measor, Ethel Morgan, Gwendoline, Evelyn*, and Arthur Moir, Eva Monti*, Frank Morris, Annie E. Moule.

N—Henry and May Neligan, Herbert Newton*, Amy and Maude Nottage.

O—Arabella Onslow.

P—Herbert Parr, Gladys and Ethel G. Palmer, Haden Palmer, Ethel M.* and Kathleen A.* Pasley, Myrtle Perry, Mary, W. M., and Louie* Penny, Eva and Lillie Petter, Leo. M. Pibel, Francis S. Phillips*, Dora M. Phillimore, Mary E. Plumb.*

R—Marion B. Richards*, Sydney and Olive Robertson.

S—Flora Shadbolt, S. Chris and Violet Salvesen, Daisy Stanger*, Evelyn Shaw*, G. Harold Sanders, Hilda and Constance Schaeffer, Frederick* and David* Seth, Ada M. Spencer*, Flora Simmons, Jessie Snowball, Constance and Gertrude Scott, Betty Stocks*, Herbert M. Stuart*.

T—Winnie and Arthur Taylor, Olive and Violet* Tritton, Alice M.* and Frank Thompson, Neville Tufnell, Peverll, Lawrence, and Arthur Turnbull, Edith* and Maud* Tyson.

U—Lily and Queenie Upton.

V—Kenneth Vining, Dorothy*, May*, and Edwin* Vickers.

W—Edith J. Wheeler, Ada Willmer, Chas. Williams, W. H. Williamson*, Edith M. Whiting, Edith Mary Williams, Annie C. Wood, Jessie Wylie.

Foreign list.—Correct answers received from:—

No. 105 and 106. Mildred Fryer* (Sydney). **No. 108.** J. Garrett* (Sydney). Cuckoo* and Maria H. Lister. **No. 110.** Launcelot M. Knight (Texas), Jean McNicoll Scott (Canada). **No. 111.** Queenie and Llewellyn Dale (Bombay), A. Baillie, Vera* and Frank Sjostrom (New York). **No. 112.** Vera and Frank Sjostrom, Queenie* and Llewellyn* Dale, Jean McNicoll Scott. **No. 113.** Vera* and Frank* Sjostrom.

Personal.

Next week I propose giving a list of all those who have answered each Searcher correctly during the quarter.

Lillie Petter.—It is not always necessary to answer in the words of the Bible, as sometimes that would mean too much writing.

Harold Sanders.—I am glad you are joining. I remember your brother's name very well, and wish he could have continued.

Dorothy Davies.—Am pleased you enjoy your school life. It must be delightful to hunt for primroses and violets. I wish you could have gone on doing the Searcher.

Ronald Studd.—Please stamp your paper with 25 centimes instead of five, as 4d. had to be paid on your Searcher.

Marjorie Hogge.—If your answers reach me before twelve o'clock on a Monday they will be included in the first list.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	April 3	*John*	xvii. 14-26	Th.	April 7	*John*	xix. 1-15
M.	„ 4	„	xviii. 1-14	F.	„ 8	„	xix. 16-30
Tu.	„ 5	„	xviii. 15-27	Sat.	„ 9	„	xix. 31-42
W.	„ 6	„	xviii. 28-40				

Children's Special Service Mission.

Mr. Hutchinson, *Battisford Hall, Needham Market*, April 14; *Ipswich*, April 15; *Stowmarket*, April 16; *Combe, near Stowmarket*, April 17; *Bangor, N. Wales*, April 19; *Flint*, April 20, 21, 23, 24; *Holywell*, April 22; *Bolton*, April 25; *Liverpool*, April 26; *Northwich*, April 27; *Manchester*, April 28. Mr. Josiah Spiers, *Box, Wilts*, to March 31; *Perth*, April 14-29. Mr. Arrowsmith, *Appleby*, to April 4. Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 31; *The Tabernacle, Worthing*, April 17-22. Mr. Hankinson, *Gloucester*, April 16-25. Mr. J. H. P. Cutting, *Dudley*, to April 3. Mr. E. Hughes, *Trinity Schoolroom, Finchley-road*, March 31. Rev. T. Longstaff, M.A., *Kimberley*, to March 31. Mr. Goodman, *Kenyon Baptist Chapel, Brixton*, to April 1.

Obituary.

MISS EMMA HOLMES.

The youngest daughter of Mr. William Holmes, of St. John's Wood, sister to Mrs. C. Russell Hurditch, fell asleep on March 23, age 49. Converted in the days of the memorable revival, 1859-1866, when "showers of blessing" fell on the gatherings at Stafford Rooms and the services connected therewith, her life has been devoted to caring for young children and aged poor. For many years she took charge of a very large number of infant children, first at Kilburn Hall, and subsequently at Willesden Hall, branches of the Evangelistic Mission, where she also took the charge of the mothers meetings. Her quiet, unostentatious life of service will be very gratefully remembered by many in the north-west of London.

REV. A. BRAITHWAITE, FERSFIELD, NORFOLK.

The son of the late Mr. William Braithwaite, surgeon, Plymouth, Rev. A. Braithwaite was born in 1848. After studying for the work of the ministry he was appointed curate at St. Simon's, Sheffield, the then vicar being Rev. James Battersby, now of St. James's. Subsequently he was called to labour under the revered Dr. Doudney, of Bedminster, Bristol. During the last twenty years of his life he was rector of Fersfield, near Diss, Norfolk. After a prolonged illness he has fallen asleep. I have personally known and loved the deceased during my more than seven years' ministry in Diss. He was a true believer in the Lord Jesus Christ, a staunch Protestant, a fearless preacher, and a great admirer of that prince of preachers—the late C. H. Spurgeon. Whilst some taught baptismal regeneration, he taught regeneration by the Spirit; whilst some taught salvation by works, he taught salvation by grace through faith; whilst some taught ceremonial cleansing, he delighted to proclaim cleansing from all sin by the atoning blood. The Lord raise up other Protestant champions in these Romanising days!

James Easter,
Baptist Minister.

DR. S. C. MORGAN, SWANSEA.

This honoured servant of Christ passed away on Wednesday week at Amelie les Bains. His ministerial career began in 1860, when he became curate to his father at Chepstow. In July, 1862, he married Sophia Janet, the eldest daughter of the late Dr. Charles James Blasius Williams, F.R.S. (afterwards Physician-Extraordinary to the Queen), and accepted the curacy of Newland, Gloucestershire. Afterwards he became successively incumbent of Aldershot; vicar of Christ Church, East Greenwich; Roxeth, Harrow; and Swansea. The strain of eight years' work in the large parish of Swansea was, however, telling upon him, and his wife's health appearing to suffer there he, in 1884, removed to the parish of St. Mary's, Leamington. While there his eldest son, aged twenty, was killed by a fall from his horse. His second son, Rev. C. A. Morgan, after holding two curacies, went out last October as a missionary under the China Inland Mission. He leaves, besides, three daughters and a younger son (an undergraduate in Durham University). He wrote a number of booklets on the spiritual life, also the hymn No. 394 in Mr. Sankey's "Songs and Solos":—

Come, thou weary, Jesus calls thee
To his wounded side:
"Come to Me," saith He, "and ever
Safe abide."

He was for several years a missioner of the Church of England Parochial Mission Society, and during his last fifteen years a total abstainer and an earnest Gospel temperance advocate. Since an attack of influenza the health of Mrs. Morgan, who has survived him, has never been good, and she having been advised to try the climate of the South of France for this winter, he, in company with her and his youngest daughter, after passing some time at Pau, where he found work in taking services and Bible-readings, went last month to Amelie les Bains (Pyrénées Orientales). There he entered into rest.

REV. SEPTIMUS HOBBS, COMPTON VALENCE.

The honoured rector of Compton Valence passed away on the 15th inst. He had attained the age of eighty-two, surviving his wife only a few days, death in both cases arising from influenza. The touching nature of the bereavement has made a deep impression at Compton Valence and the countryside, Mr. and Mrs. Hobbs having been long held in affection. The *Dorchester Chronicle* says:—"The rector was well known for the staunchness of his Evangelical convictions, and the readiness and courage which he always displayed in offering resistance to the spread of Ritualism and Sacerdotalism in all their varied forms. By word and pen he rendered noble service to the maintenance of Reformation principles, and by his death a gap will be caused in the Evangelical ranks which it will be difficult indeed to fill. He was a valued supporter of the Bible Society and an active member of the National Protestant Churchmen's Union. The spread of High Church tenets of late years, he regarded with apprehension and dismay, and spared neither time nor pains in his endeavour to check the 'Romeward march of the Church of England.' For some years he was a missionary in India of the Church Missionary Society, and, returning to England in 1866, he was instituted to West Compton, which he held until 1873, when he was translated to Compton Valence."

The Y.M.C.A.

The Marseilles Y.M.C.A. has entered upon a period of fresh activity. The population of the city is 416,000, of whom 15,000 only are Protestants.

The Madras Association has held its anniversary meeting. The gross membership is now 424. The new building is making satisfactorily progress, and will be ready for occupation about the end of this year.

There are now no fewer than ninety-three associations in the Indian National Union of Y.M.C.A.'s. Madras has 424 members, Calcutta 500, and Bombay an even larger number; while exceedingly good work is being done also at Lahore, Poona, Nagpur, and other of the more important centres. The Colombo Association in Ceylon has 209 members.

The Belfast Y.M.C.A. has held its annual meeting under most encouraging auspices. During the year its new buildings in Wellington Place, Belfast, have been opened at a cost of £16,500, most of which has been subscribed by Belfast people. In the same period 100 young men have been added to the membership, and the ordinary income has been £1,600, leaving a balance of about £50 on the right side. Mr. T. H. Shellington is the president.

The Kennington Park rooms have presented an interesting appearance these last few weeks. This Association has been re-organised, and the members are now actively engaged in conducting a "Membership Campaign," with a view of bringing the advantages of the institution more prominently before the thousands of young men in the neighbourhood. The rooms are crowded every evening, and very soon the committee will have to seriously and resolutely face the question of providing increased accommodation.

The annual meeting of the Bayswater Y.M.C.A. was held on Thursday evening, in the Paddington Baths Hall, under the presidency of Mr. F. A. Bevan. The speakers were Revs. Marcus Rainsford and F. B. Meyer. A few days prievously Mr. Bevan occupied the chair at the 43rd annual meeting of the Stafford Rooms Association in the Edgware-road, where part was taken in the proceedings by Revs. Grose Hodge and B. J. Gibbon. The premises, which have been the scene of so much faithful work, have undergone extensive repair and improvement.

Theatrical Employees. — At Orange-street Chapel, Leicester-square, on Thursday last, Mr. William Forbes had as his guests to tea many girls who were the daughters of those he entertained in years past. To many theatrical employees, leading lonely and isolated lives, this kind effort is of invaluable service, accompanied as it is by gifts of flowers and texts. At the meeting on Thursday, the addresses were given by Rev. W. Harrison and Mr. Forbes.

The Evangelistic Field.

MR. W. R. LANE AT MAIDSTONE.

SAD as the condition of Maidstone appeared to the outside world during the dark days of the recent epidemic, yet to the Christian, as he beheld the whole city laying aside her pursuit of pleasure and of gain, with a deeply solemn and affected heart rising up to minister to her many sick and afflicted, he beheld a spectacle more pleasing to God than the tidal flow of business and pleasure in other towns of the land.

It was wisely conceived that these events prepared the way for a special effort to bring to minds now greatly solemnised, and ere the world would again assert its sway, the sweet message of God's saving grace. Accordingly, Mr. Lane having accepted an invitation, opened on Sunday, the 13th inst., in a crowded and crammed Corn Exchange, a Gospel campaign.

It was truly a "United Mission," all the Evangelical clergy and the ministers of the several denominations cordially uniting to support the gracious work. The vicar of the parish in which the Corn Exchange stands, Rev. Henry Rivers, opened the first meeting with prayer, Rev. George Walker, Baptist minister, following later on. From the first the meetings were crowded; a sense of God's presence was over the great congregations; the word of the evangelist, with a John Bunyan clearness, charm of speech, and persuasive resonableness, held the attention of the people perfectly, and feelingly impressed them at all times throughout the mission. We were most thankful that the Lord had sent Mr. Lane; we expected much, but enjoyed more.

The Corn Exchange was unable to contain the people who sought admission, and for the first time in the history of the town the concert hall at the back was thrown in, the preacher standing between the two halls. On Sunday, the 20th, both halls, sitting and standing room, were crowded out.

Maidstonians are notoriously difficult to move; however, the power of God was ever present, and from the third meeting inquirers arose for prayer and surrender to God. Over a hundred on the evening of the concluding meeting went into the inquiry-room, and the great joy and rich experience of many of the converts was a marked feature of the mission. The afternoon Bible-readings were largely attended, and much blessed to Christians of all denominations. Mr. Lane returns at the end of April to address the converts.

W. Woods Smyth.

TO JEWS AND GENTILES.

AN eight days' mission for Jews and Gentiles, by Rev. George Soltau, closed on Sunday last, in connection with the Mildmay Mission to the Jews, at the Central Hall, Philpot-street, E. Notwithstanding the exceptionally inclement weather that prevailed throughout the mission week the attendance of Jews each night was encouraging. Taking his subjects from the Old Testament, the evangelist reasoned with Jews and Gentiles "of righteousness, temperance, and judgment to come," and not a few hardened sinners trembled. On Thursday evening the subject was "The Day of Atonement," illustrated by large pictures; and on Friday, "The Feast of the Passover," the Jews listening with rapt attention on both occasions. Indeed, their attention throughout the week was all that could be desired. In the afternoons he gave most helpful Bible readings to Christian workers, which were greatly appreciated. The closing night of the mission—Sunday last—was one long to be remembered. At the close, in response to his appeals, a number entered the inquiry-room. Several accepted Christ, four or five of these being members of the Girls' Bible-class which meets weekly at the Central Hall. Miss Ada Rose rendered splendid service by the singing of her sweet Gospel solos. The preaching of the Gospel was so powerfully convincing throughout this mission week, and the work done by the Holy Spirit so deep, that the workers at the Central Hall expect to reap further benefit. J. O.

EVANGELISTS' MOVEMENTS.

Mr. Chas. Inglis has conducted special and united services at New Brompton, Rochester, and Strood, under the auspices of the Free Church Council. At the former place, crowds attended every night, and the racy and powerful addresses of the missioner were blessed of God in leading scores to decision. All the Free Churches participated, and the quickening of life and activity has been one of the most gratifying features of the effort. Mr. Inglis came into the friendliest relations with Baptists, Congregationalists, and Methodists, and all worked together with hearty goodwill in the common enterprise. The services at Rochester were characterised by great earnestness, and the reaping was mainly among the members of Bible classes and other associations of young people. At both places the Bible-readings in the afternoons were largely attended, and proved a real means of grace. After a few days, Mr. Inglis returns for an eight days' mission in Chatham, where, as in the other places, a thorough house-to-house visitation has been carried on, and where a determined and united effort is being made to bring the Gospel home to the people.—W. H. T.

A twelve days' mission has been conducted at Spring Hill Chapel, Birmingham, by Mr. E. P. Telford, and a gracious revival has been experienced. Throughout the attendance was very large, and the Divine blessing was very manifest. At the first evening service there were many inquirers, and on the second Sunday evening the number greatly increased. Mr. Telford has won for himself a very warm place in the hearts of the Lord's people here, and many prayers will follow him for days to come. His addresses are characterised by remarkable clearness and power, and were most convincing. Some who have been in the congregation for years were led to decision, while many who are not accustomed to attend the house of God were induced to come, and were led to yield unto God.—T. E. Titmuss (Pastor).

The Weaver Bros. are holding a fifteen days' mission in Byrom Hall, Liverpool. On the opening Sunday, Mr. Bewley Weaver gave three stirring addresses, and Mr. Frank Weaver assisted by several solos. Large numbers attended the meetings during the following week, and the mission promises to be very successful.—F. G. W.

A twenty-nine days' mission has been held in Looe, Cornwall, by Mr. Sidney Vivian, of the Evangelization Society. The Spirit of God has been wonderfully manifested. Crowds of people have gathered night after night, and Christians have been greatly blessed.—F. S.

A ten days' mission has been held at Grafton-square Chapel, Clapham, S.W., by Mr. Henry Thorne. His Bible-readings in the afternoons were very instructive, and were much enjoyed. The Gospel meetings were productive of much good; many accepting Christ as their Saviour.

For the last few months Mr. R. Jones has been holding Gospel meetings in the open air and cottages in villages around Reading. The almshouses have not been forgotten, and some of the old people over eighty years of age have derived real blessing.

During the past three weeks a mission has been held in the Carrubbers Close Mission, Edinburgh, by Mr. W. D. Dunn. Two meetings were held each Sabbath, and so great was the interest manifested that an overflow meeting had to be arranged in a neighbouring church for the evening. The week night services were attended by large numbers of all classes. One cheering feature was the number of working men and mechanics present. Every meeting was fruitful in result. It was found that not a few had trusted the Saviour right away during the address; while many more found their way into the inquiry rooms anxious to know the way of salvation more fully. The interest was so manifest that at the end of the second week it was decided to go on for a third, and the special mission concluded on the 25th with a large and hearty meeting, when many testimonies were given to blessing received. There is no doubt that the special effort has been one of the best in the history of Carrubbers Close Mission.—R. C.

Much blessing has resulted from a three weeks' mission by Mr. S. McKenzie at Tillicoultry, near Stirling, N.B. The mission closed in the second week in March, but right from the beginning the power of God was manifest, and many were found in the inquiry room anxious to know the way of salvation. Quite a number of young people have decided, and many saints are praising God for the manifest tokens of his grace.

Mr. John G. Smith, of the Gordon Evangelistic Mission, Aberdeen, has conducted a series of special meetings in Kirkwall. The ministers of the various denominations in town co-operated with enthusiasm in the work of saving souls, and not a few were brought from darkness into light. Mr. Smith has been engaged for another month by two Free Church ministers in other parts of Orkney to conduct meetings.

Mr. James Neech has been holding a two weeks' mission at Earlham Hall (of North-East London Gospel Mission), and the workers have been cheered by the faithful presentation of the Gospel to deeply-interested congregations. Among the conversions happily known have been some very interesting cases, one being that of a person physically blind, and another (quite a stranger to the hall) nearly blind, through the violence of a brutal husband, now in the workhouse, reduced by drink from an honourable profession to destitution. Mr. Neech's visit will long be remembered, and many prayers will follow for his continued service.—W. C.

On Sunday last, Mr. Richard Spragg concluded a fortnight's mission at Bethany Hall, Caterham Valley. His ministry has been much blessed to the people there, and to many of the soldiers from the neighbouring depôt. He goes now to assist at Mr. Fegan's new mission-hall, in Holland-street, Southwark.—A. F.

Special meetings have been held in Lynn, Mass., by Rev. E. Payson Hammond, and a remarkable work, especially among the young, has been accomplished. Five hundred and twenty-four have been examined by those appointed for the purpose, and after a second examination by a minister have received Covenant Cards. At the first meeting over a thousand were present, and since then the churches have been well filled daily. The meetings are under the auspices of the Evangelistic Association of New England, Boston, Mass.

Mr. Charles Inglis, Chatham, to April 5.
The Weaver Bros., Wrexham, April 17-30.
Mr. Monro Collings, Fakenham, to April 11.
Mr. J. J. Sims, City Hall, Glasgow, during April.
Mr. F. C. Spurr, to Easter, Falmouth, and Truro.
Gipsy Smith, Rugby, April 3-11; Guernsey, April 16-25.
Mrs. Baeyertz, at end of April and May, in Aberdeen.
Mr. George Clarke, Holloway (Rev. J. R. Wood's), to April 3.
Mr. W. R. Lane, Sudbury (Suffolk), to April 3; Preston, April 15-22.
Mr. J. Neech, Epsom, April 3; Lincoln, April 17-May 1; Guyhirn, May 8-22.
Messrs. McRostie and Canning, Ayrshire Christian Union, April 5, Kelso, N.B.
Mr. E. P. Telford, Cross-street, Islington, N., to April 7; Gainsborough, April 10-21.
Mr. Josiah Nix, Devonport, to April 4; Old Market-square, Bristol, April 8; Nottingham, 9-11.
Sergeant Pullinger, April 10, Soldiers' Home, Winchester; April 13, The Forge, Forest Hill; April 17, Gospel Hall, Weybridge; April 24, Lyonsdowne Hall, New Barnet.

Personalia.

Miss C. M. S. Lowe, known and beloved of many for her faithful work both in India and in East London, would highly esteem in increasing weakness the prayers of the Lord's children on her behalf.

Rev. G. Campbell Morgan is, we are glad to announce, so far restored as to be able to resume his ordinary work; and, as will be seen from our report on page 12, to complete his lectures on "God's Methods with Man."

Rev. J. T. Mateer's health having been greatly re-established during his sojourn at the antipodes, he purposes returning to England, arriving in April. He may be addressed, care of Mr. Josh. Pewtress, 77, Sotheby-road, Highbury, N.

Mr. George Clarke has undertaken, in addition to his own work, the Editorship of *The Home Magazine* (1d. weekly. *Newnes, Ltd.*), in which he hopes to find an extended sphere of Christian usefulness. This will in no way interfere with his mission engagements. The new venture will make its first appearance on April 20.

Rev. F. B. Meyer was warmly welcomed at the Central Noon Meeting, Aldersgate-street, on Monday. Giving a *résumé* of his late tour in the United States, he dwelt with special thankfulness on the great gatherings of ministers which he had been privileged to lead in Chicago, Philadelphia, and other great cities, the results of which eternity alone would reveal in revived and reanimated service, and in an intenser consecration to the great work of winning souls to Christ.

Items of Interest.

HOME.

The voice of God has spoken to many hearts and homes in the severe gale of last week. We hear of many casualties to shipping round our coasts, and much damage inland.

As a memorial to her uncle, the late Earl of Shaftesbury, Miss Ashley, of Dorchester, has presented to the Dorchester Workhouse a new chapel for the use of the inmates.

The latest bulletins issued concerning the health of Mr. Gladstone show that he is slightly improving. In many churches and chapels prayer was offered on Sunday for his recovery.

Forty-five fishermen were drowned in the storm in the North Sea last week.—"Lifeboat Saturday" is fixed for May 14th. It is hoped the appeal will produce larger results than last year.

There does not seem much enthusiasm amongst farmers in the proposal to cultivate flax which Lord Bathurst is seeking to promote. Yet it might relieve in some degree agricultural depression.

In memory of their father, Mr. A. Oates Wilkinson, the Misses Wilkinson laid the foundation stone of the Missions to Seamen Church at Poplar. The building will be for the exclusive use of sailors of all nationalities.

The report of the Industrial Farm at Duxhurst says, "100 patients have passed through our hands. Theories have crystallised into principles, and experiments have become practical certainties."

A private Members' Bill to sanction the marriage of Nonconformists in England, Wales, and the Channel Islands in their places of worship without the compulsory attendance of the Registrar has passed second reading.

We sincerely hope that another labour war will be averted, but a deadlock is imminent between the South Wales and Monmouthshire miners and the coal owners. The "sliding scale" in relation to wages is the point of dispute.—The Midland Railway goodsmen at Leeds are also contemplating "coming out."

The missionary exhibition, opened at the Paddington Baths on Tuesday, promises to be in every way a successful function. Owing to the number of exhibits, it has been found necessary to limit them to the Church of England societies.

A satisfactory report of the recent crusade among the men of London against gambling, intemperance, and impurity has been presented to the committee. Dr. Parker advocates the formation of a league of laymen for the social and religious betterment of London.

The new annexe of the Central London Ophthalmic Hospital has been opened by the Lady Mayoress. On an average 26,000 cases have been treated annually.—The Passmore Edwards Cottage Hospital at Acton will be opened by Mrs. Creighton, who will be accompanied by her husband, the Bishop of London.

At a conference of representatives of London local authorities, at the Mansion House, a resolution was adopted in favour of the acquisition by the Government of the Crystal Palace as a permanent place of instruction and recreation. We should like to see opportunities for the sale of strong drink curtailed.

The Browning settlement at Walworth (Rev. F. H. Stead) has done excellent work amongst the poor during the last three years. Besides Gospel and temperance services for men, women, and children, the medical mission had given 2,500 free consultations and there had been an increase of 1,000 clients seeking the aid of their "poor man's lawyer."

There are over 6000 volumes in circulation by Gardners' Trust for the Blind, amongst the blind poor in London. What a blessing these books must be to these sufferers.—A gracious and unpretentious mission work is done by a Gateshead young lady, who reads to blind people and guides them to places of worship on Sundays and Wednesday nights.

Lord Wolseley declared at the Royal United Service Institution that "our Line, notwithstanding all the curious criticisms that had recently been passed upon it, formed the finest body of men representing any nation in the world."—A protest has been made by the National Liberal Reform Union against the "wild, wanton, and perilous growth of expenditure on the Army and Navy," which should be circulated widely.

The practical work of the London School Board was pleasantly recognised by Lady Reay when she distributed prizes to distinguished pupils at the annual exhibition of drawings, needlework, cookery, etc., executed at the various schools under the Board.—Sir John Lubbock's motion in the House of Commons for the assimilation of the English Education Code to the treatment of "class and special subjects," adopted in Scotland should meet with the support of both political parties.

Charitable Donations.—£20,000 has been bequeathed to trustees to found a Barker Collegiate School by the late Mr. P. Egerton Barker, of Nantwich. Other £4500 have been left to charitable purposes.—Over £7000 have been received for the Duchess of Teck Memorial.—Three further sums of £100 each to the maintenance fund of the London Hospital.—£100 from Mr. Walter Morrison, M.P., to the Irish Distressed Ladies' Fund.—£2000 to the Reedham Orphanage, subscribed at annual dinner.

FOREIGN.

An Anglo-American Chamber of Conference has been inaugurated at Brussels.

The Pennsylvanian railway station at Jersey City has been totally destroyed by fire. The damage is estimated at £4,000,000.

The frontier dispute between Chile and the Argentine Republic is likely to be settled shortly. Each country will submit a boundary line.

The school of embroidery in Athens, established for the relief of Greek refugees, has sent some of its work to Messrs. Liberty, Regent-street, where it is exhibited for sale.

The announcement will be received with much satisfaction that the French Foreign Minister has stated that England and France are on the way to an agreement.

The Soudan.—Skirmishing by the Anglo-Egyptian force has resulted in the Dervish cavalry being driven back.

Crete.—Count Goluchowski has informed the ther interested Powers that the Austrian contingent f troops will be recalled from the island about the middle of April.

Thessaly.—The peasants are gradually returning to the villages which escaped destruction, but half the province of Thessaly remains unsown, and few of the people have been able to keep their livestock.

Transvaal.—Judge Ameshoff, who has resigned his judgeship, finds it impossible to remain on the bench after the "outrage perpetrated on the sacred office of the chief justice" in the dismissal of Mr. Kotze.

America and Spain.—The anxiety and tension of last week has been eased by the well considered action of President McKinley on the report upon the Maine disaster. Spain seems wisely disposed to make suitable concessions to the claims of the U.S. on Cuban and other matters.

Uganda.—Major Macdonald says in a recent letter, "I need hardly mention that the present military operations are quite different from an ordinary campaign in Uganda, as our very existence, whether Government officials, missionaries, or traders, depends on our quelling this mutiny." The services of missionaries have had to be requisitioned.

Turkey.—Religious considerations preclude the Porte from obstructing Mohammedan privileges. France and Russia have prohibited them in view of the plague.—The Russian Government has settled the Turkish indemnity difficulty to the Sultan's satisfaction.—As a result of a recent irade 300 men, women, and children have returned to their homes in Constantinople. This bespeaks more generous treatment of these persecuted Christians.—The Young Turkey party are about to inaugurate an era of revolution in this troubled country.

The Far East.—China finds itself quite unable to resist Western aggression, and has agreed to Russia's demands, which include a lease of Port Arthur and Ta-lien-wan as an open port for twenty-five years, and certain railway concessions.—The Chinese loan has been largely over-subscribed in Germany.—In connection with the recent sacking of the American Methodist Mission, the Chinese Militia have so far prevented the execution of the sentence against the murderer.—A vote of £300,000 has been submitted to the Berlin Federal Council for Harbour Works and Fortifications at Kiao-Chau. The Russians are busy erecting buildings at Port Arthur.—The Japanese Government has devoted 193 million yen to the building of new warships between 1895 and 1905.—Developments are so rapid that the events of the next few days will be watched with much interest. British warships at Hong Kong are to steam northwards. A new Chinese treaty port will be opened at Funning-fu, in the south, about 480 miles north of Hong Kong.

Young Abstainers' Union.—The spring conference was held on Wednesday week (23rd), at Exeter Hall, and the attendance was unusually large. The chair was occupied by the president, Mr. F. F. Buxton, J.P. A paper full of useful suggestions was read by Dr. Gardener, on "How Seniors may help Juniors," and a resolution in favour of Sunday Closing was proposed by Mr. Anderson, and seconded by Mr. Simonds.

The Temperance World.

It is a significant fact that 25,000 gallons of whisky were sent from a Banff distillery to a Leith firm one day last week. The revenue will receive £15,000 for duty payable on this consignment.

Baillie Pollard stated in his evidence before the Licensing Commission, that there is a growing disregard among Edinburgh children for parental authority, and that Edinburgh has the largest proportion of juvenile drunkenness in any city in Scotland.

The coming of age of the West London Band of Hope Union was celebrated by a crowded and interesting meeting held in Chelsea Town Hall. Canon Fleming, president of the Union, occupied the chair. The twenty-first annual report, as submitted by Mr. Marston, the hon. secretary, was a record of good and successful work.

The United Kingdom Alliance writes:—"The triennial election of Boards of Guardians in London will take place on Monday, April 4th. It is indisputable that the liquor traffic is a great factor in the production of pauperism, and, therefore, no person who is engaged in the promotion of that traffic can be regarded by social reformers as a suitable member of any Board of Guardians, and any such person, whether seeking re-election, or as a new candidate, should be actively opposed. Other candidates should be asked to promote the exclusion of intoxicating liquors from the ordinary dietary of the inmates and officials of the institutions.

The third annual report of the London United Temperance Council showing that unceasing activity has marked the year. Conferences have been held in nearly every district of the Metropolis upon important questions of the day, viz., "Prohibition of the sale of drink to children" and the "Sunday Closing of Public-houses." Signatures to memorials on the first-named subject are being secured with a view to presentation to licensing justices. The applications for new licences at the licensing sessions had greatly taxed the resources of the Licence Department. It had aimed at opposing all new actions by stimulating local actions; giving advice and assistance whenever sought.

A circular, signed by Dr. Norman Kerr, states that the British Medical Association, the Society for the Study of Inebriety, and the Homes for Inebriates' Association, strongly advocate:—(1) Power to substitute curative and reformative treatment of criminal inebriate offenders for their existing ineffective imprisonment in gaol; (2) power to seclude non-criminal habitual drunkards, with due regard to the "liberty of the subject," in special curative institutions; (3) curative seclusion, at the public charge, for poor habitual drunkards; (4) appearance of an inebriate desirous of admission to, and detention in, a retreat, before one justice or other authority, instead of before two justices, as at present.

Experiments comparing the children in ten families addicted to the use of alcohol with those in ten temperate families, show the following results:—

	In Alcoholic Families.	In Temperate Families.
Children	57	61
Deformed	10	2
Idiotic	6	0
Epileptic and choreic	6	0
Unhealthy	25	3
Normal	10	50

The undoubted superiority of the lives of total abstainers over those of non-abstainers, is shown by the following figures just published by the Sceptre Life Association. Mortality experience for the year 1897:—

	Expected deaths.	Actual deaths.	Percentage.
General Section	128	85	66·41
Temperance Section	88	45	51·14

That the favourable mortality is not confined to the past year is shown by the results for the preceding thirteen years, 1884-1896.

	Expected deaths.	Actual deaths.	Percentage.
General Section	1399	1131	80·84
Temperance Section	744	432	58·05

Figures with a similar significance have been presented by the Scottish Temp. Life Assurance Co.

Dartford Town Mission.—Mr. W. Howe, of 93, Great Queen-street, New Town, has seen twenty-eight years of service as a missionary in Dartford. His late helper, Mr. R. Marchant, who took a deep interest in the spiritual and temporal condition of the poor, has been "called home," and Mrs. Eidd kindly consented to take up the work. The two cottage services, held every week, are evidently appreciated, and have proved to be the means of much blessing. House-to-house visitation has afforded real insight into the needs of soul and body; and the relief of the deserving poor accomplished by the help of the mission funds, and by gifts of coal tickets and disused clothing, has made the glad tidings of salvation all the more acceptable.

The Christian.

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Notes and Comments

NO thoughtful man can fail to see that the Empire is just now passing through what is probably the most serious crisis since the days of Napoleon. On every side serious and important matters are pressing upon Government, any one of which may lead to an outbreak of war with more than one great European Power. Meantime, our prestige was never lower, and we are held in contempt among the Continental nations. Our Government has been worsted in Madagascar, Siam, Tunis, West and South Africa and China; our possessions in India have been devastated by famine and plague; our recent campaign on the frontier has been a serious blow to our national pride; while at home we are rent and torn by labour wars and strikes! Surely all these things are not accidental, nor are they the fault of the Government. May not the true explanation of all these troubles and loss of prestige be found in this—that God, for our national sins, is angry with us as a people?

Various correspondents attribute this to various specific evils: the idolatry of Popery, our traffic in drink here and abroad, in opium, our treatment of native races, our Sabbath desecration. Whether it be any or all of these and many other iniquities, it behoves God's children everywhere to take up the attitude of the prophets of old, and confess personal sins and those of the nation. It seems almost as if nothing short of a crushing disaster, a hostile invasion, or an awful famine through the blockade of our coasts after a signal naval defeat, will bring proud England to her knees. The Almighty can as easily cast her down as He set her up. Has the nation lost its belief in the efficacy of prayer? If so, she will soon lose her "prestige" among the nations.

Meantime our eyes look upward as we wait for the Lord from heaven.

The light of this truth falls upon the chaos and unrest of our age—arming of nations, gathering of men to certain points, mutual distrust, and strange rumours—signs that the King is at the door. Man is failing in governmental power; and the hope of the world is that Jesus will come to rule within the lines of his own royal policy. Once take firm hold of this great truth of the coming of the King, it affords a bright outlook along every avenue of life and brings gladness to the weary heart.—*Rev. G. Campbell Morgan; see p.* 11.

The whole nation is deeply moved by the serious and painful illness which has fallen on Mr. Gladstone. The veteran statesman's sufferings are borne with the spirit that should characterise a true Christian. We have differed fundamentally from some of his ecclesiastical leanings, but all who have followed his splendid career must allow its high stand for moral principle and disinterested regard for the well-being of the people. It is very comforting to hear that in the midst of his anguish, and in full view of the inevitable end, his frame of mind is one of "serene joy." This spectacle of Christian resignation and faith is being watched with admiration by the whole civilised world. Even the French *Temps* is constrained to express its feelings in such words as these :—

What a glorious close of a glorious day! Gladstone was always a fervent Christian. He believes, loves, hopes, and waits. A whole people—indeed, a world—watches with loving sympathy his last combat. How forget all that he has accomplished in his public life of sixty years? From the hearts of peoples who owe their salvation to Mr. Gladstone, or who looked to him for deliverance, now rise to Heaven with earnest prayers, hymns of gratitude. The noble statesman must find consolation in knowing that not a single former foe now withholds from him the tribute of his admiration. Hostility is transformed into affection and tender affection. He is watched with loving hearts by all he has helped in his painful ascent of the Via Dolorosa.

These sentiments will evoke a loud echo, even though the modes of expression may not please us all.

It would be an act worthy of a philanthropist for some influential advocate to intervene between the miners and their employers in connection with the threatened strike in the South Wales coal districts. A prolonged struggle is near at hand unless wise councils can be made to prevail. We dread another industrial war for the men's sake as well as for that of the country. Any block in so important an industry as that of coal-mining affects so many trades which are dependent upon the supply of fuel they can rely upon. The sliding scale is the difficulty again.

The recent debate on the Prisons Bill showed that there is ample room for reform in the treatment of all classes of criminals under detention, without falling into the extreme of making prison life too comfortable. The notion that punishment should be purely vindictive is slowly giving way to the principle that it should aim at being as far as possible remedial. That a wrong-doer should suffer is an axiom of the moral sense as well as the legal code; but that his sufferings should be such as to embitter him against society is a mere relic of barbarism, and tends to defeat the highest end of punishment. The treatment which the Bill before the House received from all parties shows that there is a deep conviction that much may yet be done, especially in the case of political prisoners, to predispose them to a law-abiding temper on their release. In this direction we are moving towards completing the work of reform initiated by John Howard long ago.

During the past few years we have several times taken the opportunity of pointing out the desirability of having some local voluntary oversight of our convict-prisons. The Bill now before Parliament proposes to assign unofficial visiting committees to them. Perhaps the law-makers may come to see that it would even pay to allow Christian men and women, always, of course, properly accredited, to visit the unhappy inmates and seek to make Christians of them. The period of shame and punishment is often, especially in first cases, the time of hope, if only there is some loving friend at hand to make the most of it.

Both in this country and in the United States a strong party has been clamouring for decided measures by their respective Governments. Lord Salisbury has been assailed because he has not stood in the way of Russia in the Far East, and President McKinley because he has not gone to war with Spain. The men in power seem to have some sense of responsibility, and we trust that this may confirm them to the end, and enable them to avert the dreadful appeal to arms. These are occasions when statesmen specially need the sympathy and prayers of the lovers of peace. We trust that the policy of both Premiers may be vindicated by results.

The "scramble for China" is proceeding apace, and this country has demanded a naval base at Wei-Hai-Wei by way of "compensation" for the encroachments of other Powers. It is a sorry spectacle from a moral point of view, and shows how far behind the standard of private morals that of international politics still lingers. There is no country in Europe that has any right to an inch of foothold in China, and yet because one Christian Power has started the partition of that land all the others cheerfully follow suit, and make "claims" of their own. Our own conduct in other parts of the earth takes away the smallest right of criticism of either Russia or Germany. It is some consolation that the Prime Minister seems firm in resisting the pressure of the Jingo party to precipitate this country into war on the question; and also that this Western aggression may end in still further opening the East to missionary enterprise.

A remarkable sermon was preached last week in Mayfair by Canon Scott-Holland. Among other things, the preacher declared that we are only saved from revolution and civil war because a certain number of the privileged classes hold to the moral law, and act justly to the "have-nots." Otherwise there could be no issue but ruin. As for the foreign outlook it is equally serious.

England was more and more implicated in the world-wide diplomacy of foreign Powers, with whose unmitigated selfishness one was astounded. They openly declared that self-interest alone dictated their policy. The outlook in Europe never presented so wholly an un-Christian spectacle since the days of Constantine. Even in mediæval days, peace, and not war, was regarded as the normal condition of men. Now nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron rule; huge camps and seas, crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in this Pagan scramble?

If it be, as the Canon holds, that a race of men with weaker convictions and impoverished consciences is succeeding to public office, may not this be, in some part, attributed to the blight of agnosticism which has passed over the land? Men without faith are men without strong convictions and regnant consciences. They fail at critical times, and generally have a chilling effect on the spirits of their com-

rades. It is easy to understand the passion of the closing words of the sermon :—

At such a time how sad if the English Church swam with the tide and amused herself by deriding the Nonconformist conscience. It might be narrow, pedantic, and limited, but at least it was a conscience. Let the Church, the natural champion of a public conscience, have one more true to nature, but not less defiant of the world and not less conscious of her responsibility to God.

If, however, the English Church obeys this call to have a conscience, it also must be prepared to meet the same epithets from outsiders—"narrow, pedantic, and limited."

The Archdeacon of Manchester will probably be severely criticised for some of his views upon "A Democratic Church in a Democratic State," as expounded by him in a powerful discourse last week. But there are few earnest students of present-day problems from the Christian standpoint who will not agree with Dr. Wilson when he says :—

It is not machinery that is wanted; it is men. If a prophetic voice could once more be heard in the Church, calling into life the real but latent religious power and enthusiasm of the people, speaking fearlessly, truthfully, "with authority, and not as the scribes"—fired with the grace of Christ, and the love of God, and the fellowship of the Spirit—then we should not find the laity hang back from their share of work. There will be interest enough when there is an intensely real thing to be interested in. It is not democratic machinery, it is prophetic men we want. And for this we must look to the Spirit of Truth.

The term "democratising the Church" will no doubt offend many, but if it means no more, in effect, than to adapt methods to the needs of men little fault can be found with it.

There is another thought in our minds when we speak of democratising the Church. We mean adapting our methods, our services, our institutions to the needs of our time in town and country. Our matins and evensong are not adapted to win souls, to evangelise, to rouse; they are a soothing, comforting, elevating influence on our regular worshippers. They are as unsuitable for the purpose of converting the careless and arresting the godless as the offer to a man drowning in the canal of some food if he will come ashore. He wants a rope, and you offer him food. Yes, we do need to democratise our Church and adapt it to the needs of our people. The Wesleyans have, in this sense, democratised their Church; they preach in mission halls; they use any and all methods; they do offer a rope. God bless them for it. I do desire that we could do the same, and help their work of evangelising the great towns.

The Archdeacon urges further

the recognition that these mission services, this democratic evangelisation, is already ours, if we will but shake hands with Wesleyanism and acknowledge it as being what it is—our own evangelistic daughter. The truest democratic spirit in our own Church is ready to give an ungrudging welcome to all such work in the name of Christ, both theirs and ours. It is not true democracy to insist that every religious body shall equally devote itself to every section of the work of the Church. A true democracy will recognise differences of administration, but the same Lord. A democratic Church in a democratic State means the mutual co-operation and respect, even the federation, of all who, under various administrations, are doing the work of Christ, and stirring the religious life of the people. Democracy means union, co-operation, not competition; mutual respect, not mutual snarls.

It is for the leaders of the Church to instigate such reforms. The laity will not be slow to follow and support them.

In view of the perpetual rumours of war that keep agitating the public mind, Mr. W. Le Queux's article in *The Woman at Home* on "How War Affects Women" has special interest and force. The author details a long list of the inevitable sufferings that fall on the weaker sex under the terrible scourge of war. Loss of their dear ones in battle, following a long strain of uncertainty as to their fate; loss of comforts and sudden lapse into poverty and want; possible starvation, outrage, and massacre in case of invasion; these are but a few outstanding possibilities of war as regards women. These contingencies have never been brought home by experience or observation to the present generation of Englishwomen; it is well that they should be impressed upon their imagination in some other way. The cry for war would soon die out if they were realised in their true significance.

In the April issue of his paper, *The Catholic*, Rev. Thomas Connellan, gives particulars of another attempt upon his personal character. This time the attack has taken the form of promiscuous mud-throwing on the part of a Canon of the Romish Church at Bolton. Having nothing to fear from the most searching scrutiny of his career, Mr. Connellan promptly intimated to his traducer that unless he published a full and unequivocal apology a writ would issue. Without delay the priest withdrew all charges and insinuations, and paid the legal costs.

This is the third time Mr. Connellan has challenged the agents of Rome in public court, and on each occasion he has come off victorious. In matters of doctrine Rome is "a refuge of lies," as any honest examination of its story must prove. It is not astonishing, therefore, that some of the devotees of the corrupt system should say and write things in harmony with their corrupt creed and principles. We want more men like Mr. Connellan, who not only "gives none occasion to the enemy to blaspheme," but makes falsehood and railing recoil speedily upon the heads of those who use such weapons to the discredit of the Evangelical faith and of men who are set for its defence.

Dr. Horton's celebrated sermon on "Romanism and National Well-being," summarised some weeks ago in these columns, has roused a great deal of interest, and brought forth an answer which is at least instructive from the other side. At a recent meeting in the Vestry Hall at Hampstead, Fr. Luke Rivington, a Romanist, who is an ex-Episcopalian, stated that

Under Protestantism you always get persecution. Protestantism has been the great persecutor of the human race.

He objected to Spain and Italy being called Roman Catholic countries; "their benighted condition was altogether due to the corrupting influence of Freemasonry." It is clear that in this way anything could be proved to the satisfaction of those who go to history with a biassed mind. But common-sense cannot be put aside so easily, and Fr. Rivington's remarks brought more amusement than conviction to the audience. Dr. Horton was equal to the occasion on Sunday evening last, when he delivered a masterly defence of Protestantism, which has meant so much, and has been so significant in the history of the world. This Protestantism which the Romanists despise is the secret of our liberties, which made our country great. The attempt to unprotestantise us is not only an attempt upon our spiritual liberty, but a conspiracy against our national life itself.

Meanwhile the stream of conversions from Romanism continues in France, and one of the recent converts, M. Paul Percheron, writing to the *Chretien Français*, gives his experience of Catholicism in these incisive words :—

I have known and borne the torments and combats which are the history of all cloistered saints. How is one to endure the arbitrary and often contradictory decisions of men who pretend to have the Divine Spirit, but whose human pettiness with all its caprices and varieties is only too visible! How can one hear, without anguish, these thousand decrees which come from sources so multiple and diverse; those of Rome with her congregations, of the Pope with his Encyclicals and decrees, the innumerable councils with their innumerable canons; those of the "holy rule," of the superior, the confessor, the director? One is to obey; salvation and perfection are in obedience. And so prescriptions rain from every quarter on one poor little human will, whose every movement and every minute are thus solicited and worked upon; pulled often, in fact, in exactly opposite ways! What conscience that has any scrupulousness or delicacy is equal to such a position?

Over against the vague generalities and warped historical judgments of the English convert to Romanism, these confessions by one who has seen that Church *from the inside* speak for themselves.

We commend to all who are interested in missionary labour in China the important letter from Dr. Griffith John (see p. 12); and especially the following statement :—

We need union. The Protestant Missions in China must be one. We are all standing in the presence of one common foe—a strong, watchful, and implacable foe. I refer to the Roman Catholic Church in China. The heathen in these parts have practically ceased to trouble us. The opposition now comes from the priests and proselytes of Rome. During these two years they have given us endless trouble in Central China, and such has been the experience of other missionaries in other parts of the empire. So long as the work moves on slowly, they are comparatively quiescent; but no sooner does it show signs of a strong and vigorous life than they are up in arms.

This experience is not confined even to China; missionaries in many lands tell the the same story. This adds the greater weight to Dr. John's plea :—

If we unite our forces, and hold together, we shall triumph; if we do not, we shall be beaten, and beaten ignominiously. Why should we not unite our forces, and be one? The points of difference between us are few and insignificant, whilst the points of agreement are many and vital. I would not abolish denominationalism. Let that stand. It is not uniformity we want, but unity, and we want to hit upon some plan by which our unity can be shown forth in all its strength and beauty. I wish we could have in Central China a united chapel, which would hold a congregation of from 1500 to 2000 people, and in which united meetings might be regularly held. This would be a step in the right direction.

"The Cantonments Acts" and "Health of the Troops in India" are euphemisms for a great sin, accompanied by desolation and sorrow on a large scale. Oh, the shame of it! But what of the pain and grief that lie behind the wickedness and social ruin! The story is told in the language of tears in a little book entitled The Queen's Daughters in India, by Elizabeth W. Andrew and Katharine C. Bushnell. (1s. *Morgan & Scott.*)

The book describes a barbarian injustice and sin in the language of human pity and righteousness; and when, at length, public opinion is harmonised with Christian principles, it will become impossible for such a condition of things to be maintained. The womanhood of India is silent under a great oppression. The authors of this book speak for the speechless, and, assuredly, they will not speak in vain.

Rev. Dr. Barrett, of Norwich, whose father, Rev. W. G. Barrett, laboured for many years among the coloured people of Jamaica, has sent us, in conjunction with Rev. W. J. Woods, a touching appeal on behalf of the native churches in that island, which they visited two years ago. These churches, founded by the London Missionary Society, had become almost self-supporting, but they have been overtaken by financial difficulties, which have placed them and their missionaries, at least for the time being, in great straits. The Baptist churches of the island are also involved in conditions of distress. Jamaica itself is a very beautiful island. Rev. J. G. Greenhough, of Leicester, who visited it a few years ago, holds the religious life of the people to be in some respects above the average religious life at home.

God's Methods with Man:

Past, Present, and Future.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

IX.—The Purifying Hope.

Many persons will be asking, "What is the practical value of the teaching in this whole series of addresses?" The answer will be found in 1 John ii. 28; iii. 3 (R.V.). Inspired truth is not a commodity to be stored, but a purifying and sanctifying force designed to bring men into harmony with the will of God. It is of the utmost importance that we devoutly, humbly, and yet earnestly, search out the will of God in the truth of God. John, who had such clear vision of the affinity between the Master and the believer, says that the hope of the Church is to be the reason for, and the power of, purity of individual life in its members.

This hope is a confident anticipation of good things to come, with the setting of life and purpose toward them. The return of our Lord is uniformly regarded by the apostles as the hope of the Church, though they may treat of it under different aspects, such as the reward of workers, the destruction of evil, meeting with loved ones gone before, and the inexpressible delight of the Lord's presence. For instance, in Rom. viii. 17-25, the completion of redemption is regarded as the hope of the Church. Titus ii. 11-13 is a more direct example. Heb. x. 19-23 leads me to remark that the translation in the Authorised Version, "Let us hold fast the profession of our *faith*," is inexplicable, when the Greek word there used is rendered *hope* in every other New Testament passage. Faith has been mentioned in verse 22. In its fulness we are to draw near into the Holy Place. It is the confession of our *hope* that we are to hold fast, and the nature of that hope is evident from v. xxv. 35-37. The coming of the Blessed One is the hope which we are to hold fast, as we come to God in fulness of faith. 1 Pet. i. 3-5 describes the hope of the Church as a salvation to be revealed when Jesus Christ Himself shall come.

Reverting to the verses with which we started, an important difference between the versions appears, inasmuch as the hope is "set on Him" (1 John iii. 3); and the pronoun should have a capital letter, for it refers to Jesus Christ as the revelation of the Father (v. 1). Then, this hope "maketh not ashamed."

IT IS NO FALSE LIGHT

luring us to destruction; but being set upon God rather than upon men and their shifting policies, it must find realisation in the coming again of Him whom the heavens have received for a season.

If it be indeed true that Jesus is coming, and if, in the wisdom of God, the date of his return has been absolutely hidden from man, how should we live as those to whom God has given that coming as the supreme and only hope of life? The question answers itself. First, this is a purifying hope, because it sets the attitude of the believer's life toward Christ. Through all the passing years I am to wait for Him, expecting that, at any moment, above the din and strife of the days, I may hear his call. Throughout these addresses I talk to Christians, taking it for granted that we are beyond the sordid view which merely minds earthly things, yet our *hope* may be set upon an opening for ourselves in the mission field or for the service of humanity at home. In the mind of God, however, there is but one attitude for the believer—that of the pilgrim, with loins girt and staff in hand, waiting for the break of day in the coming of the King. Do not misunderstand me. If we are truly waiting for Jesus, we shall not be careless of those for whom He died; but, as far as individual life is concerned, the Coming One should fill the heart's vision through all the days and moments.

HOW WILL THIS AFFECT OUR BEHAVIOUR?

We are to serve our generation, live in our homes, do our business, and take our recreation, in readiness for the call of the King at any moment. Somebody says, "That will make a very strained sort of life." I think not. John Wesley was once asked, "Supposing you knew Christ would come at twelve to-night—what would you do?" Said he, "I should preach this evening, retire to rest, fall fast asleep, and wait for Him to wake me." But you say to me, "Would you like Jesus to come and find you in the home, playing with your children?" Why not? If I had done nothing else all day, that would be worth doing in order to keep hold upon the hearts of my children for Christ.

When Jesus went from earth, the clouds at which his disciples gazed were riven, and an angel appeared saying, "Why stand ye looking into heaven? This Jesus...shall come in like manner"; that is, in the clouds, not merely in a spiritual sense. What were they to do? To look for Him from the midst of loyal service. Alas! that some who profess to believe in the coming of the Lord, should give up all the things which they are intended to sanctify by their presence in the world. To spend the days in star-gazing is to assume a false attitude. I am to be busy about my appointed task; to influence my day and generation as far as in me lies, by a reproduction in the power of the Spirit of the pure character of Jesus Christ; and all the while I am to have a listening ear for the Master's call, and the longing to welcome Him when He comes.

This hope also lights up circumstances. He who believes that truth, and is entrusted by God with the great responsibity of riches, uses them for the Lord who is coming. But are your days filled with stress of poverty and necessity for careful planning in regard to means? It is only till He come. If the light of Christ's coming falls upon my poverty it is easy to bear; if it falls upon friendships it shows their true character; and when it shines upon graves where our sacred dust rests, how beautiful they become. We shall meet in "the morning,"

> Some from earth, from glory some;
> Severed only till He come.

The bright rays of this truth fall, for me, upon some of the most perplexing problems of the Book of God and of the times in which we live, giving the only light I can find. In my New Testament I discover the election which is of God; and I cannot conceive how anyone can read there without doing so. I find the free-will of man and the sovereignty of God both distinctly taught. These things were long a source of perplexity to me. But the view, which I strongly hold, that Christ is coming for his Church—which body does not exhaust the area of his work upon the cross—which is an elect company out of the multitude of the saved, has solved for me a most difficult problem. I believe that "election," wherever found in the Epistles, refers not to salvation but to the Church; and I hold most tenaciously that there will be great multitudes saved by the finished work of Christ who are not members of that sacred body, the Church of the first-born.

Christ's coming throws light upon other problems in the Book, in current theological thought, and in present-day life. How can we find comfort in missionary enterprise unless we believe in Christ's coming and the more blessed dispensation which lies beyond? Let the societies, this May, add to their statistics the multiplication, within a year, of the heathen in a ratio far exceeding the additions to the Church of Jesus Christ; and the fact that the proportion of Christians to the mass of mankind is smaller to-day than it was fifty years ago. Along such a vista of missionary work God appears as being beaten out of his own world! When, however, we come to see the King doing work which is preparatory to his coming, gathering out his Church, and judging the heathen by the light they have, when the ancient people of God shall become the messengers of the King to all peoples, then have we hope for the nations of the earth and for the ages which lie ahead.

The light of this truth falls upon the chaos and unrest of our age—arming of nations, gathering of men to certain points, mutual distrust, and strange rumours—signs that the King is at the door. Man is failing in governmental power; and the hope of the world is that Jesus will come to rule within the lines of his own royal policy. Once take firm hold of this great truth of the coming of the King, it affords a

BRIGHT OUTLOOK ALONG EVERY AVENUE

of life and brings gladness to the weary heart.

Our responsibility is marked in the passage to which I have more than once referred—1 John ii., 28, "And now, my little children, abide in Him; that, if He shall be manifested, we may have boldness and not be ashamed before Him at his coming." The *if* casts no doubt upon his appearing, but is indicative of a coming at any time. One of two evident possibilities is that *Christians* may be ashamed at their Lord's coming, but in regard to the other, even the word *boldness* (in place of *confidence*, A.V.) by no means conveys the whole force of the original. The idea is that we may have the freedom of speech which comes of the perfect familiarity of friendship. May God help us so to abide in Christ that when He comes we may not feel the awkwardness which arises from the constraint of being strangers to Him, but that we may say, "This is our Master, we have known Him by faith, and now we see Him. We have poured into his listening ear the tale of our sorrows in the day of mystery and darkness, and now we may talk with Him face to face."

Mark the other possibility, "... and not be shamed from Him at his coming," for we reject the preposition *before*. The picture is that of persons so conscious of unreadiness that they dare not face Him. The root meaning of the word *ashamed* is *disgraced*, so that it is allowable to read "and not be disgraced from Him at his coming." I repeat, this is not addressed to the outside world but to the believer in Christ. In that verse there is a very clear division which, to my mind, answers the question whether believers may not pass through the great tribulation. Some of them will be ready to enjoy freedom of access to Christ and familiarity with Him; but the "little children" of God who have been living only in the elements of the world, will be disgraced at his appearing.

What are we to do, as Christian men and women, in the light of these two possibilities? Hear those two passages from the Epistle, as my closing words: "My little children, abide in Him"; "everyone that hath this hope set on Him purifieth himself." Those who are abiding in Christ here on earth, who purify themselves as He is pure, separated ones cut clean adrift from the ungodliness of the age, loyal of heart to the King in the days of waiting for Him—these are the men and women who shall have boldness in the day of his coming. Who shall draw the line? I do not; but, taking the words of sacred writ as they stand, I learn that some of God's own children will have boldness, while others will be disgraced at Christ's appearing. I understand, further, that the condition of boldness at his coming is, that I live in his will, in unbroken communion with Himself, separated from the world, and sanctified by his indwelling through the Holy Ghost. It is for each of us to make application of this truth in the solitude of his or her chamber. Let us depart with this solemn consideration upon our hearts, as the source of gladness—not merely as a white, purifying, searching light, but as one tinted with the roseate beams of never-dying hope.

(This concludes the series of addresses.)

Finland.—Rev. J. D. Kilburn writes from St Petersburg:—"I have just returned from the longest visit I have yet paid to Sordavala. It is three years since I was there last, and I am surprised and glad to see how the work is going forward. We had ten days' meetings in a large hall, and sometimes the hall was so crowded that over 200 people could not get seats. I believe I am the only Englishman who has ever preached the Gospel at Sordavala. There are three Lutheran pastors in the church there, and they are all in hearty sympathy with evangelistic work, and attended the meetings. God's Spirit seems to be working mightily in Finland, and I feel called to try and give myself still more fully to the work there, and should be very glad of prayer for guidance, and still more for God's blessing to rest on the work and workers in Finland."

From Other Lands.

Progress in China.

By Dr. GRIFFITH JOHN, Hankow.

ONCE more we are called upon in Central China to rejoice over an immense circulation of Christian literature. The circulation of the Central China Religious Tract Society in 1897, though not quite so large as that of 1896, reached the total of 1,228,647. If we add the circulation of the National Bible Society of Scotland to that of the Tract Society, we shall find that there were sent forth from Central China during the past year more than a million and a half of Scriptures and tracts. We must think of this, not only as immense in itself, but also as covering an immense area. Our Scriptures and tracts are finding their way into every part of the Empire; and they are being read by hundreds of thousands of people. How many have been influenced by them we cannot say; but that multitudes have been more or less influenced there can be no doubt whatever.

An event of deep significance occurred during the autumn examination for the M.A. degree. At Nan-chang Fu, the capital of the Kiang-si Province, one of the questions put to the students was this: "What do you know of the re-peopling of the world by Noah and his family after the flood?" The text-book recommended was the Old Testament, and at once there was a great demand for the book. A colporteur happened to be in the city at the time, and fifty copies were sold in one day. The Bible has found its way into the Imperial palace, and copies are in circulation among the higher classes in the metropolis. The examiner who put the question possessed a copy, and had been reading it. All this is new in China. It shows one thing at least, namely, that the attitude of the official class to our Christian literature is undergoing a great and vital change.

The extension of the work into Hunan during the past year is a fact full of significance. In March and April last, Mr. Sparham and myself visited Hunan. Our chief aim in going to Hunan this time was to visit some converts at Heng-chow, and, if possible, establish a missionary station in that important city. We found Heng-chow in

A STATE OF GREAT EXCITEMENT

on account of a recent visit paid to the place by Dr. Wolfe, a German traveller, and we were compelled to beat an ignominious retreat. We were attacked furiously by the mob, and actually driven away in the midst of a perfect storm of stones. We were, however, greatly encouraged by what we saw of the converts. They clung to us in the midst of the storm, and evinced the utmost courage throughout.

Having drifted down the stream about two miles, we ordered a halt for the night. Some of the candidates were with us on board at the time, and others soon followed. The question of their baptism came up, and it was soon found that it could be solved only in one way. We suggested delay. "You see," we said, "that we cannot protect you in the event of difficulties springing up. We are driven out of the place, as you see, and we are helpless to protect ourselves. What could we do for you should an attack be made on you? Had you not better wait awhile, and seriously count the cost before taking the next step?" "We have waited long," was the reply, "and cannot wait any more. We cannot allow you to return without baptising us. We are not afraid of the consequences." After some consultation with each other, we resolved to comply with their wishes. We could not but feel that it was a brave thing on their part to identify themselves with us in the circumstances in which we were then placed. The examination over, we had a service, at which Mr. Sparham and myself preached, and at the close the rite of baptism was administered to thirteen men. It was to us joy unspeakable to admit these people into our communion. We have many Hunan men in the church, baptised at Hankow and elsewhere. But these thirteen are, so far as I am aware, the first baptisms witnessed in Hunan itself.

I felt sure that most of the thirteen would stand fire well, and that the little church planted at Heng-chow on that stormy day would take root and grow. And such has been the case. Though we were driven away, our native helpers were allowed to remain, and the work has been going on steadily ever since. In May last, Mr. Peng Lan-Seng, one of our native evangelists, was sent to Heng-chow to take charge of the work there, and to propagate the Gospel in the surrounding districts. He succeeded in renting a suitable house in one of the suburbs of Heng-chow, and in getting the prefect and the two district magistrates to issue four proclamations in favour of Christianity. He has since purchased the house. Unfortunately, the magistrate could not see his way to stamp the deed without receiving special orders from the Viceroy and the Governor of Hunan. The orders, I am glad to say, have been sent, and we are every day expecting to receive the deed, duly signed and sealed. During these months Mr. Peng has been working like an apostle in Hunan. What is the

PRESENT STATE OF THINGS IN HUNAN?

In connection with the London Missionary Society there is a work going on at four important cities. At Heng-chow the chapel is opened daily for public preaching, and on Sundays some forty or fifty Christians meet regularly for worship. At Heng-shan we have another very interesting group of Christians meeting regularly for worship, and so we have at Ngan-jen and Siang-tan. Siang-tan is the great mart of China. In the south of Hunan, on the Canton border, there is a work going on in connection with the American Presbyterian Mission. In the east of Hunan, on the Kiang-si border, the Inland Mission has a station. At Chang-teh Fu, in the west, the Alliance Mission has succeeded in establishing itself. And at Lin-siang, in the north, on the Hupeh border, the American Episcopal Mission has just commenced a work. Thus there are seven spots in Hunan to-day where Christian work is being carried on by Protestant missions. That anti-foreign, anti-Christian province is opening to the Gospel; I trust the day is not far distant when it will be wide open. There is also

PROGRESS IN OTHER DIRECTIONS.

The telegraph has been successfully introduced. The line from Chang-sha, the capital, to Wuchang has been completed, and Hunan is now connected with the rest of the Empire and with the whole outer world. The electric light in Chang-sha is also an accomplished fact. Thus Hunan is moving. It is not *open* yet, but it is *opening*, undoubtedly.

The remarkable increase in church membership in Hupeh is another fact of very great interest. Speaking of the London Missionary Society I can safely say that we have not had a year so prosperous since the establishment of the mission. There were baptized in connection with the London Mission, including the thirteen baptized in Hunan, 606 persons in all. In fact, last year alone gave us more than twice as many baptisms as we had during the first nine years of the work, while during the two years 1896-1897, we had nearly as many as in the first nineteen. The accessions for last year in this province in connection with all the missions must have been considerably above a thousand, probably not far from one thousand five hundred. Surely that is something to thank God for.

There has been much sowing in the province during the past thirty-six years. The reaping time is come. What we are seeing to-day shows the folly of judging of a great spiritual work such as ours is by early appearances. People want returns for their money, and quick returns, and if they do not get them at once they growl and sneer. A flippant critic, writing of the missionary work in India, not many years since, said: "A great deal is being said by the missionaries about unseen influence—leaven, seed-sowing, and what not. For myself I want crops." Now that sounds very smart. "For myself I want crops." Wonderful! I should like to know who does not want crops! We all want crops. But the husbandman sows the seed and then "waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain." The husbandman wants crops, but he does not expect to sow and reap on the same day. Though there were not a single convert in China, I should still go on ploughing and sowing, for well I know that they who sow in tears shall reap in joy. But, thank God, it is not all sowing with us in Central China now. We are

BEGINNING TO REAP

a goodly harvest. Still, the reaping of the present is inseparably connected with the sowing of the past, and the one is not a whit less real or less Divine than the other.

Such is the present aspect of things in Central China. In many other parts of the Empire the outlook is equally bright. We are, I verily believe, on the eve of enormous religious changes. Never in its history has so grand a prospect been opened to Christianity in China. And what do we need now? We need *faith*—implicit faith in God, God's will, God's purposes, God's promises, God's faithfulness. We need the faith that will dare anything and everything in obedience to Divine command.

"A WATCHFUL, IMPLACABLE FOE."

We need *union*. The Protestant Missions in China must be one. We want it now for a special reason. We are all standing in the presence of one common foe—a strong, watchful, and implacable foe. I refer to the Roman Catholic Church in China. The heathen in these parts have practically ceased to trouble us. The opposition now comes from the priests and proselytes of Rome. During these two years they have given us endless trouble in Central China, and such has been the experience of other missionaries in other parts of the empire. So long as the work moves on slowly, they are comparatively quiescent; but no sooner does it show signs of a strong and vigorous life than they are up in arms. If we unite our forces, and hold together, we shall triumph; if we do not, we shall be beaten, and beaten ignominiously. Why should we not unite our forces, and be one? The points of difference between us are few and insignificant, whilst the points of agreement are many and vital. I would not abolish denominationalism. Let that stand. It is not uniformity we want, but unity, and we want to hit upon some plan by which our unity can be shown forth in all its strength and beauty. I wish we could have in Ceneral China a united chapel, which would hold a congregation of from 1500 to 2000 people, and in which united meetings might be regularly held. This would be

A STEP IN THE RIGHT DIRECTION.

I have already thrown out the suggestion, and I am hoping sincerely that my brethren of every mission will take it up.

We need *courage*. There is at present a rush into the church, and the work is spreading. On every hand opportunities are multiplying, new difficulties are springing up, and we often feel as if the burden were too heavy for us. The missionary who would rise to the occasion in these days in China must dismiss the word *impossible* from his vocabulary.

In my letter last year I called the special attention of your readers to our need of a stronger and more efficient staff of native agents. This is a pressing need still, and in order to meet it we have recently been working hard on an educational scheme, which will embrace not only a high school, but also a college for the training of teachers, preachers, evangelists, and pastors. To realise this scheme, we shall want about £1500. Some weeks since a friend was visiting Hankow. He happened to hear of our scheme, and at once gave us £300 towards the purchase of land. Having the land, our initial difficulty is over. Now for the college. Are there none among your readers who would rejoice to have an opportunity of contributing towards the erection of a college in Central China that shall be the means of supplying these two provinces, Hupeh and Hunan, with an efficient staff of native workers? I feel sure that there are not a few.

Pakhoi Medical and Leper Mission.

FROM Dr. Leonard G. Hill's medical report of this Mission in South China, connected with the Church Missionary Society, we learn that the work of 1897 was of an encouraging character. There have been more patients coming to the Hospital, and consequently more have heard the preaching. Of the thirty-one baptized, thirty were or had been patients—a fact which establishes the advantage of putting into practice the command of our Lord to preach the Gospel and to heal the sick. An incredible amount of indifference exists amongst the people generally in regard to spiritual things. Their interest is undoubtedly best aroused by showing them some special attention in the time of physical suffering. In this way the people are convinced that the missionaries come out not for gain, but because they really believe what they preach.

Armenian Refugees in Persia.

MR. E. W. Brooks, hon. treasurer of the Armenian Rescue Fund, has received important letters from the American missionary who is devoting himself to the succour of the poor Armenian and Nestorian refugees in the Oroomiah district, where they number over 6000. His words show that the money sent from Great Britain has not been spent in vain.

He writes:—"The appeals the last few days have been very pitiful; the distress is great, especially in he villages, where we have settled large numbers. In one village we have settled eighty-six families; forty of these are fairly well-off, this being their second winter here, but the rest came down last year and have nothing. They conscientiously planted the seed-wheat we gave them, even when they were in great straits for their daily food. Six families are weaving woollen jackets and supporting themselves by their sale; the men are mostly away in Russia for the winter, but will return for the harvest with their earnings. Meanwhile their families are suffering terribly from cold and hunger. To these we are giving a little flour and millet. In this village we have a school of nearly eighty pupils, and they are making remarkable progress in their simple studies.

"The demands on us are so great that our account is constantly overdrawn. The Armenian weavers, to whom we have given looms and material, were in great need, but are now doing fairly well; they can sell their products, but need ready capital for buying the raw material. Grain was so high in the fall that few could lay in a sufficient supply, and now the poor people in the villages find it harder and harder to give to the many refugee beggars who are at their doors from morning till night. They do not turn away many empty, but they give to each only a very small piece of bread. There is great lack of clothing and fuel as well as of food. In the district of Tergawer there are over 2000 refugees, for whom we have done nothing this winter; they greatly need food for themselves and fodder for the oxen we gave them last year. We have promised to help them with the next receipt of funds."

Communications to Mr. Brooks should be addressed Duvals, Grays, Essex.

In Aid of Armenia.

A HELPLESS despair is settling upon the people in many parts of Armenia. A letter from the secretary of the Friends of Armenia, 47, Victoria-street, Westminster, says:—"The present condition of the poor is worse than it has been for any time during the last eighteen months; the cause is the failure of the wheat crop. Can we not by denying ourselves some wonted luxury open the door of escape by sending bread?"

During recent weeks, Rev. Krikor Behesnilian (care of Exeter Hall, Strand, W.C.) has addressed many meetings in Yorkshire in aid of his evangelistic and rescue work. The places visited include Huddersfield, Halifax, Bradford, Batley, and Leeds. By means of the collections received from the churches, and through the generosity of friends in other parts of Great Britain, Mr. Behesnilian has been enabled to send further pecuniary assistance to several native churches and destitute pastors in Marash and neighbourhood, in addition to the remittance for the maintenance of the fatherless girls under his wife's care.

Mission to Mediterranean Garrisons.—Influenced by this mission, godly soldiers are now holding forth the word of life among their comrades in Britain, while others are bearing Christian testimony with the expeditionary force up the Nile. Sailors, too, visiting Gibraltar, have been won to God; and a good measure of success has attended efforts to carry the Gospel among the 8000 Spanish navvies engaged on the Government works. A day school is open in La Linea, where the Spanish colporteur, who is also a teacher, instructs the little ones, with some fruit unto God. Work in Algeciras, under the care of Mr. and Mrs. Harris, is also encouraging. The hon. treasurer and secretary, Mrs. Todd Osborne, Rysland, Newton Mearns, N.B., says, "At the end of March I hope to go forth to Gibraltar and from there to Cairo, taking with me workers to help win for Christ our soldiers in that city of wickedness."

Chamberi Evangelical Mission.

THIS work in Madrid, under Mr. Chas. E. Faithfull, makes steady progress, although Spain is spiritually "a dry thirsty land" where the baneful influences of Romanism are felt on every hand, while freedom of action is so interfered with that men of the Nicodemus stamp are not few.

The little company of worshippers in the church has increased to over one hundred, among whom there is evident appetite for the Word of God, and consequent steadfastness and growth in grace. A special answer to prayer was the acquisition of the second part of the property on which stands the building now used exclusively as a chapel, and another occupied by the infants' school. The £350 required was lent by two friends, and it is earnestly desired to speedily return the money. It is also desirable to add a storey to each of the buildings occupied by the girls' and infants' schools respectively, the sum required for such additions being £650.

The day and Sunday schools continue to be well attended; and the senior teacher in the district called Pozas says, "The Gospel has made progress not only among the children, but also in their families. This we know by conversation with some parents who not only read God's Word in their houses, but seek to follow its precepts." As strength and time have permitted, occasional visits have been made to places, outside Madrid, where there is no stated public ministry. Mr. Faithfull's address is, Paseo de Areneros, 6 prol., Madrid.

Work for French Priests.

FOR years past our readers have followed with interest the efforts made for the shelter and instruction of French priests, who, in response to the dictates of conscience, have renounced place and position in the Church of Rome. During the last three or four years the movement has grown both in volume and interest, as men of influence and power have shaken themselves from Papal bondage and come out boldly on the side of Christ and for the primitive faith. A section of the Protestant community in France, inheriting the spirit and charity of the Huguenots, has all along shown a kindly compassion for priests desirous of breathing the air of freedom, and living in the enjoyment of Christian privileges; but at length this sympathy has widened so as to express the feeling and mind of all the Evangelical Churches in France.

This fact is the latest and most interesting in connection with the Œuvre des Prêtres Convertis, which Professor L. J. Bertrand has for years been directing with so much vigour and success. The work has undergone a reorganisation by which it receives the sanction and endorsement of pastors of all Protestant denominations—Reformed and Free, Lutheran and Methodist. Quite naturally, fresh developments are now contemplated, including a refuge for priests who wish to come out from Rome, and homes in which they may be trained while their characters are studied and their capabilities ascertained.

These and other plans are being brought before friends of the work by M. Bertrand, who is again on a brief visit to Great Britain. The stories of Bourrier, Joye, Corneloup, Bonhomme, and Philippot are part of his familiar conversation; and with Appia, Hollard, Monod, Couve, Gout, Whelpton, and Reveillaud as hearty supporters, the work is assuredly in no want of responsible friends and referees. Communications to M. Bertrand may be addressed 39, Woburn-place, Russell-square, London, W.C.

Paris City Mission.—This auxiliary to other societies, and to the churches in "the gay city," issues another annual record which makes most interesting reading. The glorious work of disseminating a pure Gospel is continued in multiform ways. Very numerous visits are paid to the homes of the people, missionary brethren are constantly preaching in Gospel halls, replacing pastors in regular services, and being called upon to speak at funerals, where large numbers of Papists have heard the doctrines of evangelical faith and hope. The workers of the mission have caused wholesome and sacred literature to penetrate into thousands of abodes where moral and intellectual counter-poison is most urgently needed. The hon. sec. for England is Mr. H. E. Weylland, 14, Nicoll-road, Harlesden, N.W.

A South African Effort.

DEVOTED native workers in connection with the Free Church of Scotland Mission in Main, Tembuland, are doing much for the progress of the Gospel. Magadule, a veteran native elder at Kidston, became anxious about a most hardened heathen man. Morning by morning he aroused his wife, Mpantsi, long before daybreak that she might join in praying for this man. Then he would set out to arouse and deal personally with him about salvation. Nor was his labour in vain, for that lost sheep was found, and is now steadily going along the right way.

Rev. D. Doig Young, who is in charge of the work, reports that he has had great cause for thankfulness on account of active, prayerful sympathetic interest shown by friends in Britain, in Africa itself, and in Victoria, Australia. While the goodness of God has been seen in provision for the needs of an extensive district, yet, where there is life there is growth, and there arises fresh needs and responsibilities.

New stations are in process of being formed, necessitating new buildings and additional paid labourers. The terrible drought following rinderpest makes a dark outlook. Mr. Young says: "Already people have approached us as to how food is to be obtained. We had to say we could not tell. We had no means wherewith to help. The answer was, 'Well, you must find food for us.' 'How do you make that out?' 'You must do what your Master tells you to do. And He finds the food.'"

Port Said "Seamen's Rest."

WE arrived at Port Said on January 29 from Malta, and as soon as we could obtain leave we went to see our friends, Mr. and Mrs. Locke, at the "Rest." We found that Mr. Locke was still away recruiting his health, but we were most heartily welcomed by Mrs. Locke and Miss Rogers.

We were glad to hear that soul-saving work had been going on among the merchant seamen. Mrs. Locke invited me to visit the ships on Sundays, and to take reading to the men. Of course I was only too glad to avail myself of the opportunity of witnessing for the Master, and have gone every Sunday, unless prevented from duty on board, and then one of my comrades has gone. The reading was most eagerly looked for, cards, etc., being thrown aside for the Word of God.

In the evenings we have gone off to ships and brought the men ashore for the meeting, afterwards seeing them safely off again. There has been quite a revival among our men since, eleven souls having sought and found the Lord, and three backsliders returned to the fold; also three merchant seamen gave their hearts to God. The "Rest" has been a great blessing to our men. There we can sit down and read or write, and what is a great thing to an English bluejacket, get a good meal, but above all hear the Word of God. Mrs. Locke and Miss Rogers have endeared themselves to the hearts of all by their kind and sympathetic manner. Our prayer on leaving Port Said is that God will give them health and strength to carry on his glorious work among the seamen.—Yours in his glad service, Fred. S. Shell, A.B.

H.M.S. Dryad, Mar. 18.

Sad News from Brazil.

A LETTER, dated Pernambuco, February 24, received by Mr. Geo. R. Witte, who has just sailed from Lisbon for Para, for his work amongst the Indians in Central Brazil, reports the assassination of one of the best Brazilian evangelists, who was a companion to Dr. Butler and to Senhor Manuel Correio Villela. He fell as a victim in the defence of Dr. Butler, in a village called San Bento. His death took place on February 5, and on the 13th a general persecution broke out against Christians who were intimate friends of mine, who had gone to preach the Gospel at Carnaric, a city likewise situated in the central portion of Pernambuco.

Going into particulars, the correspondent says: "Their home was broken into, they were beaten and wounded, and their books and other things were burned and destroyed. The brethren are now here in Pernambuco, still sick, but grateful to God for having let them escape with their lives. Their names are: Mr. and Mrs. Kingston, Francisco Bernardo de Oliveira, a Portuguese brother, and Sr. Honorio, a Brazilian."

Our Daily Homily

SUNDAY, April 10.

"*Whose image and superscription hath it?*"—Luke xx. 24.

OUR Lord Himself compared men to coins. He spoke of the woman who lost one piece of silver, and searched till she had found it. The analogy might be carried out in many particulars, for as the ore passes through the crucible, and many another process, before it is stamped with the image of the sovereign, so do souls experience many fiery trials ere they can receive and keep the impression of heaven's mint, which is the face of Jesus.

Whose image dost thou bear? Is there a clear cut outline of the features of Christ, so manifest that those who touch and handle you are irresistibly reminded of Him?

Whose is thy superscription? Is A.D. there? The year in which you were born into the kingdom of God, the year of our Lord, the year of your eternal life? *Is "Dei gratia" there?* (By the grace of God.) So that all the while those who know you magnify the exceeding riches of his love as manifested in you. *Is "Christus Rex" there?* (The King.) Are you absolutely Christ's—to serve and to obey? *Is "Fid. Def." there?* (Defender of the Faith.) Do you keep the deposit of Christ's holy Gospel, as you look to Him to keep the deposit which you have committed to Him? *Is the lion on the quarterings*, speaking of the strength of the lion of Judah imparted to your soul? *Is the harp amongst them*, indicating the subjection of every string of your life to his finger? *Is the crown there*, indicating how absolutely you have placed the empire of your nature upon the brow of your Lord?

MONDAY, April 11.

"*Watch ye at every season, making supplication.*"—Luke xxi. 36 (R.V.).

Let us never release the girdle from around our loins, or throw ourselves listlessly upon the bank to drink, when the enemy may be stealing up against the wind. When we feel most disposed to sink into lethargy and false security let us dread most, lest, like the lotus eaters of the old legend, we may be indisposed for the perils and toils of the journey.

Watch ye in the season of festivity. Every home makes festival sometimes. The poorest will buy some small adornment for the bare tenement, and spread on one day the dinners of seven. Then when merry voices fill the chamber with mirth, and jokes pass, old stories are retold, quaint anecdotes circulated, remember to look frequently up into the Master's face to discover if aught has filled it with shame or regret.

Watch ye in hours of stress and anxiety. These will come between the soul and Christ, oppressing us with anxious care, leading us to think too much of the things which are seen and transient, and filling our hearts with dismay, as though the future would find us orphans and homeless because the storm had swept away some few gatherings of the earth's perishable stores. When stocks fall, business declines, competition increases—Watch!

Watch ye in seasons of tender love. We wear armour abroad, but when we come within the closed door of the home, and our hearts expand beneath the genial warmth of kindred natures, how apt we are to cry, Now, surely, we may unbend, ungird, and let nature have free course. But the Master says, Watch ye at every season.

TUESDAY, April 12.

"*Simon, Simon, behold Satan has asked to have you that he might sift you as wheat; but I have prayed.*"—Luke xxii. 31, 32 (R.V.).

The Master apparently did not pray that temptation should be withheld. The quick eye of his affection discerned the tempter's approach. His quick ear had detected Satan's request of the Father that he might winnow the disciple as the husbandman winnows the grain. He was aware of the threats which the evil one brandished, as though he said, "Let me have the chance for one brief hour, and I will show that these men, so far from being gold, silver and precious stones, are only wood, hay, and stubble. But though He knew all this, the Master did not request that the winnowing wind should be withheld that it might not blow over the floor. Why? *Because temptation is part of the present order of the world.* Why it is so we cannot tell; that it is so we know assuredly. Why the Almighty permitted the evil one to intrude into Paradise, and to assail every single soul of woman born we shall probably never understand until mystery drops from our eyes in the meridian light of heaven.

Because temptation tests character and reveals us to ourselves and to one another. Was it not well that Peter should know how weak he was that he might become truly penitent and converted? Was it not befitting that Judas should be exposed before the day of Pentecost? Was it not best that the foundation stones of the Church should be well tested?

But if Satan tempts, our Advocate pleads. He anticipates the advent of temptation, and warns the soul when the hawk begins to hover. If He may not arrest temptation, He will at least secure the reinforcement of our faltering faith.

WEDNESDAY, April 13.

"*Verily, I say unto thee, To-day shalt thou be with Me in Paradise.*"—Luke xxiii. 43.

To-day! Dost thou ask Me to remember thee at some distant moment, when the kingdom of which I am now laying the foundations shall have become the all-conquering kingdom of the world? It might be long for thee to wait for this! But thou needest not wait so long. I say unto thee that this very day, when yonder sun now scorching our heads is sinking in the west, and the shadows lie long from our crosses, and the people have gone to their homes, and the birds of the air have settled on their nests, thou shalt be with Me.

Thou shalt be with Me. Dost thou ask only to be remembered, that I should give thee the glance of a thought, that I shall recall thy voice and face for a brief moment? Thou shalt be with Me, beside Me, the one who, in my mortal anguish, trod the vale of the shadow, and who, with Me, shall tread the paths of light and glory.

In Paradise. I am here regaining Paradise. All that was lost is being recovered. Within a few hours it will be mine to give, within a few hours its key will be in my hand, within a few hours thou shalt walk with Me there in the cool of the day, and the angel that drove out Adam shall keep watch lest the serpent enter to molest.

Verily, I say unto thee. All this is fixed and certain. I say "verily" to thee because the Father hath said "verily" to Me. O, trembling soul, who hast fled for refuge, to lay on the hope set before thee, thou mayest have strong encouragement from my Word and death.

THURSDAY, April 14.

"*Crucified, and the third day rise again.*"—Luke xxiv. 7.

These are the two poles of Christian life—Death and Resurrection. That which was true in the history of our Lord must have its counterpart in our own experiences. That Jesus died and rose again is not only the dual basis of justification, but is the dual basis of sanctification. Did He die? Then we must arm ourselves with the same mind. Perpetually leaving the things of time and sense where Christ left his grave clothes, let us press up and on in the wake of his resurrection and ascension.

It is a solemn question how far we are participating in this daily dying and daily rising. "Be not conformed to this world, but be ye transformed. Mortify your members which are upon the earth; seek those things which are above. If one died for all, then all died, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

It is not that the old nature dies, but that we die to it. As a matter of experience and walk, the results will be very similar from either of these ways of stating the fact. But it is truer to Scripture and experience also to speak of reckoning ourselves to be dead indeed unto sin, that is the root-principle which so often fruits in sins. Reckon that the grave of Christ lies between thee and the solicitations of the world, the flesh, and the devil. Deem thyself dead to thyself.

All this is only possible through the Holy Spirit. It is through the Spirit that we mortify the deeds of the body and live. It was through the Eternal Spirit that Jesus offered Himself to God. The law of the Spirit of Life makes us free from the law of sin and death. The pulse of the new sap forces off the dead leaves of the evergreens.

FRIDAY, April 15.

"*Thou shalt see greater things than these.*"—John i. 50.

God's dealings with us are always on an ascending scale. If we see clearly the lowest rail in the heavenly ladder, whilst we behold, the veil of mist will part, and we shall see the next above it, and then the next, and, in due order, the next, and so the steps that slope away through darkness up to God will always be beckoning to greater and yet greater things.

Have you known Christ as the Word? He is more, both Spirit and Life.

Has He become flesh? You shall behold Him glorified with the glory He had before the worlds.

Have you known Him as Alpha, before all? He is also Omega.

Have you met John? You shall meet one so much greater that the lachet of his shoes the Baptist shall deem himself unworthy to unloose.

Do you know the baptism by water? You shall be baptized by fire.

Live up to all you know, and you shall know more. Be all you can, and you shall become more. Do all that your two talents permit, and you will find yourself ruler over four cities. Be faithful in the little, and it will grow so that He who tended a few sheep in the wilderness will feed the Israel of God.

How wonderful life is! We are like little children being led through rooms stored with the most interesting and splendid treasures of art, science, and history. And when one room has been explored God leads us to the door of the next, saying, "Ye shall see greater things than these."

SATURDAY, April 16.

"*Thou hast kept the good wine.*"—John ii. 10.

The world gives its best first. As youth and beauty are ushered into the banqueting-room of life the world spreads the table with its best, its richest viands, its rarest, sweetest wines. The zest of enjoyment is keen in those young days, but it is soon satiated; the delicacies with which the table is spread pall, and the appetite, unduly stimulated at the first, demands coarser and more passionate delights to stimulate. At last the table is served with provision, from which, in the first days, the banqueters would have turned away disgusted.

But if you let the King lead you into his banqueting house beneath his banner of love, you will find yourself feeding on dainties which never satiate or pall, and will learn to know the length, and breadth, and depth, and height of a "love that is better than wine."

You may say this of the Word of God.—At the beginning of Christian life it is full of meaning and inspiration, but as the years pass, and by the light of our own experience we see deeper depths, and higher heights of helpful meaning, we cry to the very close of life, Thou hast kept the best until now.

You may say this of Christian love.—Let two love in Christ, and instead of their affection waning, as so often happens in the world, they will discover, as Jesus goes with them, and talks to their burning hearts that the fellowship, which began in comradeship, will end in a holy meal; truest, purest, deepest enjoyment being kept for the reunion of Paradise.

You may say it of Heaven.—Eye hath not seen, neither heart conceived the things, even now and here, that God has prepared for those that love Him. But so soon as the redeemed spirit shall awaken in the glory of God's Presence it will exclaim, "The half was never told; Thou hast kept the best until now."

International S.S. Lessons

April 17.

"The Transfiguration."—Matt. xvii. 1-9.

Golden Text: "*We behold his glory, the glory as of the only begotten of the Father.*"—John i. 14.

The Transfiguration (2).

SHOULD compare the accounts of Luke and Mark. This means the divine light that was in Christ shining through the material exterior—the body was suffused with the spirit. The face of Moses shone, but this was reflected brightness; Christ made his real being visible for a time that the disciples may see him as he was.

The Witnesses (1).

Peter, James, and John—the closest friends of Christ. These three were best able to bear the revelation of Christ's personality. Only the pure in heart can see God; others would not appreciate the vision even if they could see it.

These three were to be the messengers who could tell to the world what they had seen—

Those who have a vision of Jesus are highly honoured, but they must tell it forth.

Time of Transfiguration.

While they prayed (Luke and Mark) Christ was in constant communion with his Father. It was seldom that the disciples went with Him into the secret chamber of God.

By Prayer.—(1) Our vision of Jesus in his beauty becomes clearer. He who prays most serves the best.

Compare the effect of Paul's vision of Jesus upon his whole life.

(2) We ourselves shall be transformed as we pray. They shine brightest who live in the sunlight.

Illustration.—The electric lamp gives light only when its connexion with the dynamo is complete and uninterrupted. Prayer is our connexion with the great dynamo of Almightiness.

Celestial Visitors (3).

Moses and Elias (Greek form of Elijah). Many centuries had elapsed since these men lived. All so silent and separate. A voice from the other side of the dark river to tell us that there is another side. This visitation would be remembered by the disciples after the Cross, and would be ample proof to them of the real existence of the great and good.

The Effect on the Witnesses (4).

The disciples in ecstacy. The Tabernacle or booths which they proposed to erect would be a shelter for them during the dew-distilling night.

The experience is one which every saint has felt—desire to prolong the moments of communion with Heaven.

We must not underrate or misunderstand the enthusiasm of those who have seen Jesus. The ordinary phrases and methods of life are not large enough to express their feelings: they boil over. The world may ridicule, but it is better to boil over than not to boil at all.

Hilltops of Life.

In the Bible God generally met with his people on the mountain top. Compare: Moses, Abraham's sacrifice, Mount Zion.

Away from the mist and heaviness of the valley they breathed in pure air. Teacher may compare the valley with the world and its temptations and duties; the mountain to the place of state of communion with God. God still calls us to the top of the mountain. Here: New hope, inspiration, visions of duty.

(The Testimony 5).

God bore testimony to the person and work of his Son.

The disciples were very dependent on these revelations.

They were given to them that they might hand them on to us.

The divinity of Christ's life and teaching we recognise in themselves to-day, so that there is no need for further revelation of this kind.

Return to the Valley.

It was not good that they should remain on the mountain top.

The drill ground prepares for the battle.

The Sunday worship strengthens us for the work and temptation of the week.

The Revival draws us up to a higher level and fills us with new power.

Oxford Letter.

[By Our Own Correspondent.]

An article in one of the Sunday papers, under the heading "University Gambling Dens," has caused some notice in the local papers. The writer, who purports to be giving his own "bitter experience," declares that "every night during term there are thirty or forty gambling hells, practically open to all." He gives a vivid description of one of these "hells," both in and out of college, and refers to the number of 'varsity men who end their existence in the colonies in consequence of their passion for roulette. The *Oxford Times* criticises the article, and while admitting the existence of "a certain amount of play," declares that the above statement of the writer is as nearly false as any statement that has a substratum of truth can possibly be. It is to be hoped that the publicity thus given to a practice that in a greater or less degree does exist may not be without good results, alike to city and 'Varsity.

On Thursday night a lecture in aid of the Society for Providing Homes for Waifs and Strays was given in the hall of the Girls' High School, Banbury-road, by the Rev. F. W. Spurling. As the lecturer showed how the children came into their hands, tracing the sad circumstances that surround so much of the child-life in England, and then spoke of the results of their new surroundings, bringing to the heart of many a little one its first consciousness of God's love, one could not but feel thankful for the above and kindred societies.

Friends of the poor parish of St. Ebbe's are glad to know that the parish room, now the centre of the Church Army work, is free from debt. On Wednesday there was a helpful gathering, presided over by the vicar, and an earnest appeal was made for sympathy with Captain Easton in his work.

The Rector of St. Peter-le-Bailey (the Hon. and Rev. W. Talbot Rice) is making himself deservedly popular by his sympathy with the work of other bodies in the city. On Wednesday he spoke at a gathering in connection with the George-street Congregational Sunday-school, and on Tuesday he opened a sale of work for Capt. A. Gibson, of the Salvation Army. This is the spirit that works for unity.

Interesting information concerning the work of the Baptist Missionary Society on the Congo was given on Sunday and Monday by Rev. J. Stephens, of the Congo Mission. The aim of the Mission is to form a chain of stations right across Africa from west to east, and twenty years ago the Baptist Society had the honour of sending out pioneer missionaries with this object. They have now forty-nine missionaries in the field, eleven native evangelists, twenty stations, 250 church members, and over 800 scholars.

The question of the housing of vagrants is assuming grave importance in Oxford. While we remember that London has its poor, our eyes must not be closed to what is going on within a stone's throw of our own houses. To those who only know the better parts of Oxford, but never enter the slums, these things cause less sympathy than the account of the suffering of people far away in the metropolis. Familiarity too often brings contempt. Instances of imposture freeze up charity. But there are other ways; and while we are glad to record a great improvement in many parts of the neighbourhood, there is much to be done in removing "rookeries," especially in the parishes of St. Thomas and St. Clement's. A gentleman known to the writer has just bought some property in a slum, and by the expenditure of some £100 has quite altered a corner of this "den." More good is done in this way than by a hundred dinners to the poor.

A Churchman's Notes.

We are glad to notice the National Protestant Church Union is protesting vigorously by means of memorials and other representations to the archbishops and bishops with reference to recent developments of Ritualism and Anglo-Romanism. It remains to be seen what effect this protest will have. Clearly, matters are hastening to a crisis.

We are all now waiting anxiously for some statement of the funds of the great societies, especially of the C.M.S. and Pastoral Aid Society. May deficits be averted, and God's cause not be set back. Meanwhile the announcements of the speakers for the May Meetings are encouraging and give promise of much valuable help and inspiration.

The announcement that a colonial bishopric has been offered to Rev. Henry Gee, Senior Tutor and Vice-Principal of St. John's Hall, Highbury, and that he has declined it, is especially noteworthy from the fact that Mr. Gee is now in charge of the College in Dr. Waller's absence for six months through illness. A declinature under these circumstances is not likely to be forgotten.

The Principal of Wycliffe Hall, Oxford (Rev. F. J. Chavasse), is heard in London all too seldom. He is giving a series of addresses every day this week at Immanuel Church, Streatham.

The death of Dr. Stokes, of Dublin, removes one of the most prominent and learned of Irish Churchmen. As Professor of Ecclesiastical History in Trinity College, Dublin, he was very popular, and his books are circulated widely.

The question of the supply of clergy is now coming to the fore, and figures clearly point to a distinct increase in the number of those ordained. Whatever may be the cause, the fact is undoubted, though, at the same time, it is not necessarily an evil omen. There is perhaps an even greater question than that of numbers, namely, quality, and as to this there needs a good deal of inquiry and thought. What is really required is a supply of men who have had a more thorough Biblical training than is implied in any present University degree. Even if this meant fewer men, it would not in the long run be a loss.

Rev. E. Grose Hodge has commenced his work at Holy Trinity, Marylebone, with tokens of definite blessing, and this important church bids fair to be a still greater witness than ever to the Gospel of the grace of God.

What a huge parish is that of Aston, Birmingham, and how heroically Canon Sutton is attacking its problems. He and seven curates, with an army of helpers, are at work; and anyone who wants to know what work in such a parish means should get *Church and People* for April (7, Paternoster-square; 1d.), and read the story, and then thank God.

The centenary plans of the C.M.S. are now published, and are characterised by much wisdom and Christian statesmanship. They will doubtless be read carefully by every subscriber, and receive prayerful and practical attention. The Bishop of Exeter, with characteristic optimism, appeals for a million of money as a thanksoffering, and gives himself £1000 towards this. If only men with far greater means would give proportionately the thing would soon be done.

Mr. Selwyn, of Boscombe, has returned from his winter tour in India, and has been welcomed very warmly by his attached people, who have been following him step by step with their prayers and faith. Mr. Selwyn has been and is being greatly blessed at Boscombe, and his ministry is a real power in Ritualistic Bournemouth.

The *Church Times* devoted its leader last week to the "Leakage of Methodism," and though its spirit was on the whole unexceptionable, it displayed a ludicrous ignorance of the true conditions of the matter. It is quite impossible for a Ritualist to enter into the conditions of the inner working of Methodism; it requires a discernment that is quite foreign to the ecclesiastical and spiritual attitude of the *Church Times*.

E. C.

A Pioneer in India.

The Late Rev. WILLIAM CLARKSON, L.M.S.

THIS beloved servant of Christ recently passed to his heavenly rest at Tunbridge Wells, where he had passed the closing years of his life in quiet retirement. Previous to retirement he had been pastor in various churches of the Congregational order, in all of which he was beloved as a wise teacher and faithful herald of "the truth as it is in Jesus."

It is chiefly with missionary labour in India that Mr. Clarkson's name is identified. Though his period of foreign service was a comparatively short one, and many years have since elapsed, his enthusiasm and interest in the work never abated; and, had his health permitted, he would doubtless by preference have remained in the distant field. He used to say sometimes, in answer to the question "How are you?" "If I were well I should be in India." After resigning his last home pastorate, at Croydon, in 1883, he devoted himself to the laborious work of writing books in the Gujarati language, for the spiritual upbuilding of the native Christians, thus rendering a service which was highly appreciated.

Dr. George Taylor, who is carrying on the mission founded by Mr. Clarkson (now conducted by the Irish Presbyterians), writes under date February 10 of the present year:

> There are still some in this mission field who personally remember his manifold labours of love on their behalf, and many more to whom his name has become a sacred tradition. All who knew him delight to tell of the singular power that accompanied his ministry, and I have more than once heard how strong, fierce men cowered before him as he preached to them, in their own tongue, of righteousness, temperance, and judgment to come. His memory will long be held in grateful remembrance as one of the founders of the mission in Gujarat, and to the present day we are reaping the good fruits of the seed he sowed so wisely and with so bountiful a hand.

In the words of a fellow-worker, Rev. W. Beatty, "Mr. Clarkson did an enduring work in Gujarat, and laid the foundations of a church which is growing in numbers, strength, and spirituality." Perhaps the most remarkable and interesting proof of the strong attachment formed between his spiritual children and himself was furnished by the correspondence which was kept up on both sides for more than forty years. This was sustained by the younger branches of families when the parents had passed away. The last of these letters from India remains an unlocked treasure, for the hand which alone held the key had ceased from its cunning.

The commencement of Mr. Clarkson's work dates as far back as 1839. Having passed through a course of study at Western College, he was sent out by the London Missionary Society when only twenty-one years of age. His first experiences at Surat, Bombay, a city of a million inhabitants, were not encouraging. After five years' toil, following what he took to be the "finger of God," he accepted the guidance of two Hindus, who came from their village homes, 100 miles to the North, in search of the Christian teachers. They conducted him to the banks of the river Mahi, amid a numerous rural population. Here a native teacher, by name Gungaram, had been preparing the soil.

A spirit of inquiry had been awakened, and many had been reading Christian books, including tracts written by Mr. Clarkson and his colleague. In these new surroundings the missionary set to work with diligence and hope, spending whole days in tent preaching or private interviews with inquirers. In the story of these early days, related by himself in the "Missionary Encouragements," there is a glow and enthusiasm which is refreshing and stimulating to the missionary student.

In the neighbouring city of Baroda was situated the British camp. Here Mr. Clarkson frequently visited, and conducted services and Bible-classes for the officers and men. By close personal conversation he led to Christ men who became bright witnesses through many years of service. A Bible presented to their friend when he left India bears the signatures of many who valued his teaching, including that of the godly and distinguished Henry Havelock.

Amid these spiritual labours, Mr. Clarkson found time to pursue his studies in the allied languages of the country, and published a grammar for students in Gujarati, which a resident in Surat for twenty years has recently described as "the grammar of the country." He also made contributions to *The Bombay Guardian* on moral and social questions, and took part with Revs. Dr. Wilson, Dr. Murray Mitchell, and others in the early establishment of the Evangelical Alliance in Bombay.



From photograph by Percy S. Lankester, Tunbridge Wells.

These facts will serve to show the wide interest and sympathy of the service in which Mr. Clarkson engaged; but, all through, the end and aim of preaching the Gospel to the heathen was kept steadily in view. Trials were not wanting; and jungle fever periodically returning undermined a more than usually vigorous frame. His wife was suddenly cut off by cholera. Difficulties arose in connection with his work; disappointments sore and keen in some of these of whom he had hoped the best. None of these things, however, damped his zeal. In course of time he and his colleague had the joy of finding a growing number of sincere believers in fellowship with themselves.

In those early days, however, persecution was more virulent and bold than now. Those who confessed Christ by baptism were forbidden by their heathen neighbours to draw from the wells, or even to remain in their homes. It seemed needful to form a haven from the storm. Land was obtained from the Government, on which dwelling-houses were built. A mission-house was also erected for the missionaries near the river, a few miles distant. These together formed the centre of a community, the first of the "Christian villages" planted in that dark region. By a happy coincidence the locality of the village had from time immemorial borne the name of Kasi Vadi—"the Beautiful Garden." The name now received a fresh consecration and a new meaning.

Within its bounds a holy friendship was fostered for time and eternity. A letter, written in March, 1890, from one of the dwellers in this spot, thus addressed the beloved teacher:—

> To my kind protector, ever beloved, the kind Sahib Clarkson, we send many salutations,—As long as I live how can I forget your love—your goodness. I have been reading the books you have published; blessed are you that up till the present time, abiding at a distance from us, you have been able to fill our plate with food, and to send it all this way...

As a pastor at home, Mr. Clarkson manifested the zeal, love, and wisdom which characterised him on the mission field. His words of spiritual counsel are embalmed in many hearts. All felt that he possessed a very special gift of conveying inspiring thought and valuable instruction in the briefest sentences. To those in trouble he would often say, "Look up!" in a tone and manner which never failed to cheer and encourage. To others in perplexity, "Leave it, wait; light will come!" To others, anxious, "Rest, rest, *rest* in the Lord." One friend recalled how, in a brief visit of a few seconds, he said to him, with a significant clenching of his hand, "Get a firm grip of Christ," adding "I never forgot it." Playful fancy, poetic feeling, genial humour frequently lighted up his daily intercourse and conversation. He was emphatically a helper; his very presence brought calm and strength.

As a preacher he was often spoken of as one who could not but be interesting. The sum and substance of his preaching was the revealed will and love of God in Christ. There was all the more value in his grip of Christian doctrine, because he so fully enjoyed and allowed to others Christian liberty. To him the atoning work of Christ was no mere doctrine of theology. In the fountain of Christ's blood he was conscious of daily cleansing. Yet he would think most kindly of those who appeared most far from what he deemed the Truth, and most lovingly would he help any wanderer to gain the path of light and peace in which he himself walked.

Mr. Clarkson is known to many as an author, chiefly of missionary works and works bearing on the spiritual life. "India and the Gospel" and "Christ and Missions" proved an inspiration to many. Spared to see the completion of his eightieth year, he yet retained "the dew of his youth." There was the same brightness, the same interest in the welfare of others, and even the same genial humour; while amid increasing physical infirmity there was ever calm acquiescence in the Divine will and unfailing patience. He received the summons into the presence of the King on December 14, 1897, He rests from his labours, and his works do follow him.

THOUGHTS FOR EASTERTIDE.

"It is Finished."*

"AFTER this, Jesus knowing that all things were now accomplished (finished), that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, He said, It is finished" (John xix. 28-30). He had not actually passed through the gates of death, but his hand was on the goal. "The suffering of his soul was the soul of his suffering," and the suffering of his soul is past. Men have done their worst and their last. All the prophecies by which the Spirit testified beforehand the sufferings of Christ are now accomplished. The serpent hath bruised his heel. Wicked men have pierced his hands and his feet. Mysterious darkness covered Him, and Divine forsaking overshadowed his holy soul. All hath been fulfilled, down to this last particular:—"In his thirst they gave Him vinegar to drink." "When Jesus therefore had received the vinegar, He said, It is finished."

All the types of a suffering Saviour are now fulfilled in Christ. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not his mouth. Christ our Passover is sacrificed for us. All the thousands of lambs slain on Jewish altars have found their Antitype in the Lamb of God upon the Cross. As Moses lifted up the serpent in the wilderness, so hath the Son of Man been lifted up. The spiritual Rock hath been smitten by the rod of God, and it sends forth answering streams of living water.

The Ceremonial Law is at once fulfilled and abolished. No more any bloody sacrifices; no more any elaborate Jewish ritual. "Ye Levites, lay aside your sacrificial knife, and ye sons of Aaron lay aside your sacrificial robes." The veil of the temple is about to be rent in twain, and the altar shall be overthrown. For the Lamb of God is now offered once for all upon the Cross, and, as the great High Priest, arrayed in robes of holy beauty, He is about to enter into the true Holy of holies with his own blood.

The Moral law is established. Does Christ make void the law through his death? Nay, He establishes the law. The Moral law was given to man in Eden, and engraved by the finger of God, in clear lines, on his conscience. It was republished on Mount Sinai, and written on tables of stone. It is honoured and ratified by Christ upon the Cross, and it will be perpetuated in glory. Christ's work was the building of a temple. In God's Book the plan was drawn, and all the specifications written out. The Father prescribed the work: the Son undertook it. In fulfilment of his covenant-engagement, He has been building up the temple of redemption for above thirty-two years, according to the Divine plan; and now He puts on the topstone, with the shout, "It is finished."

The Atonement is complete. Christ hath obeyed the whole law as a holy man, and He hath satisfied the Father's justice in the room and stead of sinners. He hath performed all the precepts of the law, and paid the penalty of the broken law. "There is a righteousness which God's righteousness required Him to require," and Christ has furnished and finished it. This righteousness is a robe, of which Christ's passive obedience is the warp, and his active obedience the woof. It is flowered all over with the Christian graces. The finished robe is perfection, and it is now ready to be put on with a view to the marriage supper of the Lamb.

Christ's death is a historical fact. His suffering had a beginning and an end, and it occupied but a short period in history. Yet it is more than equivalent to the eternal sufferings of the lost. "By the obedience of One shall many be made righteous." But this One is God and man, a sinless Sufferer, a voluntary Sufferer, and the dignity and glory of his Person gave an infinite lustre and value to his sufferings. By his death He finished the transgression, and made an end of sins, and made reconciliation for iniquity, and brought in everlasting righteousness.

The Atonement of Christ is a broad basis, on which the holy God can meet and treat with any sinner of mankind. It is a firm foundation amid the quaking bogs and shifting sands of this world. It is open on all sides, and whosoever will may come. Come, sinner, and take your stand on the basis of this Atonement, and be accepted in Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness: that He might be just, and the Justifier of him which believeth in Jesus."

I stand upon his merit,
I know no other stand;
Not e'en where glory dwelleth
In Immanuel's land.

Justice asks no more, and will take no less. No suffering of man needs to be added to the Atonement of Christ. Christians suffer, but their sufferings are disciplinary, not propitiatory—the chastisement of a Father, not the infliction of a Judge. And there can be no repetition of Christ's atoning sacrifice. It was a perfect satisfaction to Divine justice, and was offered once for all—never to be repeated, so that the Popish sacrifice of the Mass, as they call it, is nothing but a travesty upon Christ's only sacrifice. "It is finished."

* From Christ Lifted Up, by Rev. Robt. Gilchrist. (1s. 6d. and 2s. 6d. *Morgan & Scott.*) A very useful presentation of truths centring in Christ lifted up *On the Cross* (Pt. I.) and Christ lifted up *In the Glory* (Pt. II.), from which teachers and preachers will gain fresh and suggestive thought.

Calvary.

St. Luke xxiii. 33.

O! Mountain of transcendence,
All other mounts above,
Wreathed with the golden story
Of God's redeeming love—
To thee thy lost Creation
Uplifts her tear-dimmed eyes,
Beholding her salvation,
Love's Paschal sacrifice.
Thou art a holy city
Of refuge, ever nigh,
Where dwells a heart of pity,
To whom the lost may fly.
Thou art a fount of healing,
Whence cleansing waters flow,
Reprieve eternal sealing
From guilt's relentless woe.
Here was Love's temple riven,
And from its inmost shrine,
Unto our souls is given
The living Bread and Wine.
O! Mount of holiest anguish,
High altar, Jesus trod.
May we who weep and languish
Climb thy steep steps to God.

Harriet Julia Evans.

"Him That Cometh Unto Me."

By DR. JAMES CULROSS.

IN the "Pilgrim's Progress." Bunyan describes the coming of Christian to the wicket gate. Over the gate were these words, "Knock, and it shall be opened unto you." He knocked, therefore, more than once or twice. At length there came a grave person to the gate, named Good-Will, who asked, Who is there? and whence he came? and what he would have? To which Christian answered, "Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in." "I am willing with all my heart," said he, and with that he opened the gate.

It is Good-Will who speaks the words: "Him that cometh unto me I will in no wise cast out." Were He to cast out a coming sinner He would be going against his Father's will, who sent him to Jesus; and, in sending him, said in effect, "Take this sinner, and save him."

Someone says in perplexity, "But I do not know what coming is."

A SIMPLE PARABLE

may help to explain. A mother goes from home one day, expecting to be absent for a few hours. She leaves her young child in the care of a neighbour or a servant. When she returns she finds the child in the nurse's arms, and says, as she stretches out her arms: "Come to me, my darling." What does she expect? that the child should leap down, and run to the mother? The child cannot walk, cannot even stand alone. But look how the child's eyes dance and how it stretches out its little hands at the mother's call, and tells out its delight. That is the child coming. That is all the mother expects. And *your* coming may be no more than that; may be but a child stretching forth glad hands to the Saviour; but He will take *that* for coming; and will in no wise cast you out.

Another is full of fears, and thinks it too good news to be true—"I am low and He is high. I am sinful and He is pure; and I fear my coming would be an act of presumption." Another parable may suggest an answer to these and such-like fears. A young boy finds himself one bitter November evening with the sleet hissing through the east wind, in the west end of a great city. He wanders about among its streets and squares disconsolate and despairing. He is penniless, homeless, friendless, and with scarcely rags enough to cover him, far less to keep him warm. He does not know where he is to sleep to-night, or where he is to get breakfast to-morrow. The signs of abundance are all around him; but he is a

FRIENDLESS AND DESTITUTE

stranger. As he wanders, dazed and half stupefied, a Christian gentleman who lives there sees him, and steps up to him; he talks to him, as the Lord Jesus might have done, and gets his story. He is able to verify it by cross-questioning, and then says: "I shall be back in five minutes, my house is the second round that corner there. Come to me in five minutes, knock at my door, and I will be a friend to

you." The boy goes accordingly. But he had no thought of a home like *that*. To him it looks like a palace. As he climbs the flight of steps leading to the front door his heart begins to fail him. Looking at his rags he says to himself, I am not fit to be admitted; he will turn me away. But he reflects, He saw how unfit I am to be taken in, but *he bade me come;* and after bidding me come he will not turn me away.

So with the sinner who comes to mercy's door and knocks there. A sense of his unworthiness weighs upon him, and his heart begins to sink. "I am low, he says, and He is high; I am vile and He is pure, and being such as I am, I cannot expect to be received. Answer unbelief. *But He knows my unworthiness better than I do myself*, and *He that knows the very worst about me invites me to come to Him as a Saviour, and after bidding me come He will in no wise cast me out.*"

"I Am the Resurrection."

[Read Luke x. 38-42; John xi. 1-46, xii. 1-9.]

THE very commencement of this narrative by John arrests our notice. Luke, who writes the Gospel of the Son of *Man*, tells how Martha, the head of the family, received the weary Teacher into her house and ministered unto Him. But John, who views the life of Jesus on its heavenlier side, and writes the Gospel of the Son of *God*, does not identify the family by mention of Martha's hospitality, but of Mary's love; and (like the dying Patriarch, who, guiding his hands wittingly, placed his right hand on the head of Joseph's younger son) notes that Bethany, where Lazarus lay sick, "was the town of Mary and her sister Martha. It was the Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick."

It was not that Martha was constitutionally active and Mary constitutionally lethargic, but that Martha acts according to natural, human impulse, while Mary rests under Divine constraint. She had sat at Jesus' feet, and heard his word. It had entered into her and conformed her unto Him, so that she had the mind of Christ; and just as the Lord abode two days still in the same place where He was when He heard that Lazarus was sick, so Mary sat still in the house when she heard that He was coming to them.

Martha expresses her belief that had Jesus been there Lazarus had not died; but she had not attained to the faith implied in the words she added, "But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." With her shallow inward knowledge of Him, she shrank from the consequence of her own words when tested by the reply of Jesus, "Thy brother shall rise again." Her faith is firmly grounded on the *doctrine* of the resurrection of the dead, but she has not so learnt Christ as to *know Him* to be the Resurrection and the Life. And therefore when He says, "Believest thou *this?*" she falls back upon "the first principles of the doctrine of Christ," and replies, "Yea, Lord, I believe that Thou art the Christ, the Son of God, that should come into the world." A saving faith indeed, the beginning of all true Christian life and work, but a foundation requiring to be built upon; a faith to which, with all diligence, are to be added virtue, knowledge, temperance, patience, godliness, brotherly-kindness, love. Martha's timid faith shrinks from the promise even when brought very nigh, and postpones its fulfilment to the last day.

Martha was not at ease with Jesus; she did not SIT under his shadow with GREAT DELIGHT; his fruit was not SWEET to her taste; she did not realise, as Mary did, "his banner over me is love." He was to her as a schoolmaster; and, like a child released from her lessons, she goes her way to Mary her sister, secretly, saying, "The Master (literally, THE TEACHER) is come, and calleth for thee."

Why should she tell her sister SECRETLY, "The Master is come, and calleth for thee"? Surely she felt dissatisfied with herself, and perhaps ashamed to find that there was a veil upon her heart which prevented a full and free interchange of thought between herself and Jesus. But she was conscious that Mary would understand Him; and there was a sympathy between her sister and the Lord which she did not enjoy, and though regretful and ashamed, it was a relief that Mary should take her place.

There are some very

DELICATE DELINEATIONS

by the pen of the Holy Ghost, which we do well to observe, in this wonderful sketch of the inner life. It is said that "Martha WENT and MET HIM," but that Mary "arose quickly and CAME UNTO Him." We go and meet a superior whom we respect, or a benefactor whom we love, but it is only those of the inner circle of his family, the wife, the children, the intimate friend, the disciple whose place is at his feet, who COME UNTO Him.

Mary falls down at his feet, where she so loved to be, and uses the same words as Martha had done, "Lord, if thou hadst been here, my brother had not died"—words which they had doubtless often repeated to one another, while they had waited for Him, hoping against hope as the hours of watching passed on, that He might yet come and prevent their brother's death.

In the silence that followed, while He beheld her, and the Jews who were with her, weeping, Jesus groaned in spirit and was troubled. His interview with Martha had produced no such effect. Her self assertion ("but I know that even now") must, though with infinite tenderness, be checked; and her inadequate conception of Himself be met with "*I am* the Resurrection and the Life." Martha had obliged Him to take the teacher's place, but Mary's tearful faith and weeping patience touched the springs of his Divine yet human sympathy; and moving onward to the place where Lazarus lay, Jesus wept.

At his command to take away the stone, the

NATURAL AND HUMAN FOOLISHNESS

of "Martha, the sister of him that was dead," slow of heart to believe all that the prophets have spoken, again breaks out, and thinking of the dead Lazarus more than of the living and life-giving Christ—*I am* the Resurrection, and the Life—she exclaims, "Lord, by this time he stinketh, for he hath been in the grave four days." And here is to be remarked another of those expressions by which the ready writer enables us to read the hearts of those whose inner life is manifested by the inspired record of their outward acts. Martha is designated the "Sister of the dead one," intimating that her human relationship to the brother who had died, was more prominent than her relationship by faith to the "Living One." She was walking according to man, by sight and not by faith, and could only be spoken unto as unto a babe in Christ: "Said I not unto thee that IF THOU WOULDST BELIEVE thou shouldst see the glory of God?"

In contrast with this, Mary is connected not with the dead brother, but with the living Lord: "Then many of the Jews which CAME TO MARY, and had seen the things which Jesus did, believed on Him." Thus Mary unconsciously was the means of leading souls to the knowledge of "the True God and Eternal Life," while Martha, by reason of her little faith, was rather a barrier in their way. Nevertheless, the Lord "loved Martha and her sister, and Lazarus." M.

Easter Poems.

EASTERDAY.

BRIGHT Easter Day! Glad Easter Day!
Well may poor earth her flowerets gay,
Hope's lilies, as a venture spread—
The Lord is risen from the dead.

The Lord is risen! Watchword now,
Though pain may wring the aching brow,
Though courage fail and hope be fled—
The Lord is risen from the dead.

Mighty to save! He lives, he lives!
Dost faint? 'Tis then new strength He gives
For every step He bids us tread—
The Lord is risen from the dead.

He lives—thy cause, poor child, to plead
In every strait, in every need;
Mighty to save—be hushed each dread—
The Lord is risen from the dead.

Bright Easter Day! Glad Easter Day!
The door of hope on life's dark way,
Whence streams of light and love are shed—
The Lord is risen from the dead.

MARY GORGES.

THE RESURRECTION MORN.

MERRILY the birds were singing,
Turtle doves were on the wing,
Flowers bloomed, the land was ringing
With the joyous sounds of Spring,

When two women, heavy hearted,
Midst the dawning's twilight gloom,
Sought the form of one departed
Vainly, in the rocky tomb.

Why, in this the grave's dim prison
Seek the Lord of Life and Light?
"Fear thou not, for He has risen!"
Said his angel pure and bright.

Hasten, for He goes before you
To the land of Galilee,
Love, his golden banner, o'er you,
There shall ye your Saviour see.

Lo! He met them, rapturous vision;
Tears by joy are charmed away;
Oh! what glorious transition,
Calvary's night, then Easter Day.

Many a sad heart vainly seeketh
Jesus Christ, the crucified;
Listen: 'tis his angel speaketh—
He is here, thine Eastertide.

HARRIET JULIA EVANS.

THE SAVIOUR'S TRIUMPH.

MORN of triumph! morn of gladness!
Light supernal reigns abound;
Earth puts off its veil of sadness,
Christ arises! joys abound.

Strong the bars of death had bound Him,
But each bar is broken now;
Glory's peerless beams surround Him,
Light adorns the Conqueror's brow!

Shout the triumph! Seraphs, praise Him!
Join ye ransomed, swell the song!
To your highest transports raise Him,
All to do Him honour throng.

Hail, Immanuel! Hallelujah!
Hail, thou Victor from the grave!
Hail, Immanuel! Hallelujah!
Mighty now to bless and save!

ALBERT MIDLANE.

The Story of Eden.

By Dr. BALGARNIE.

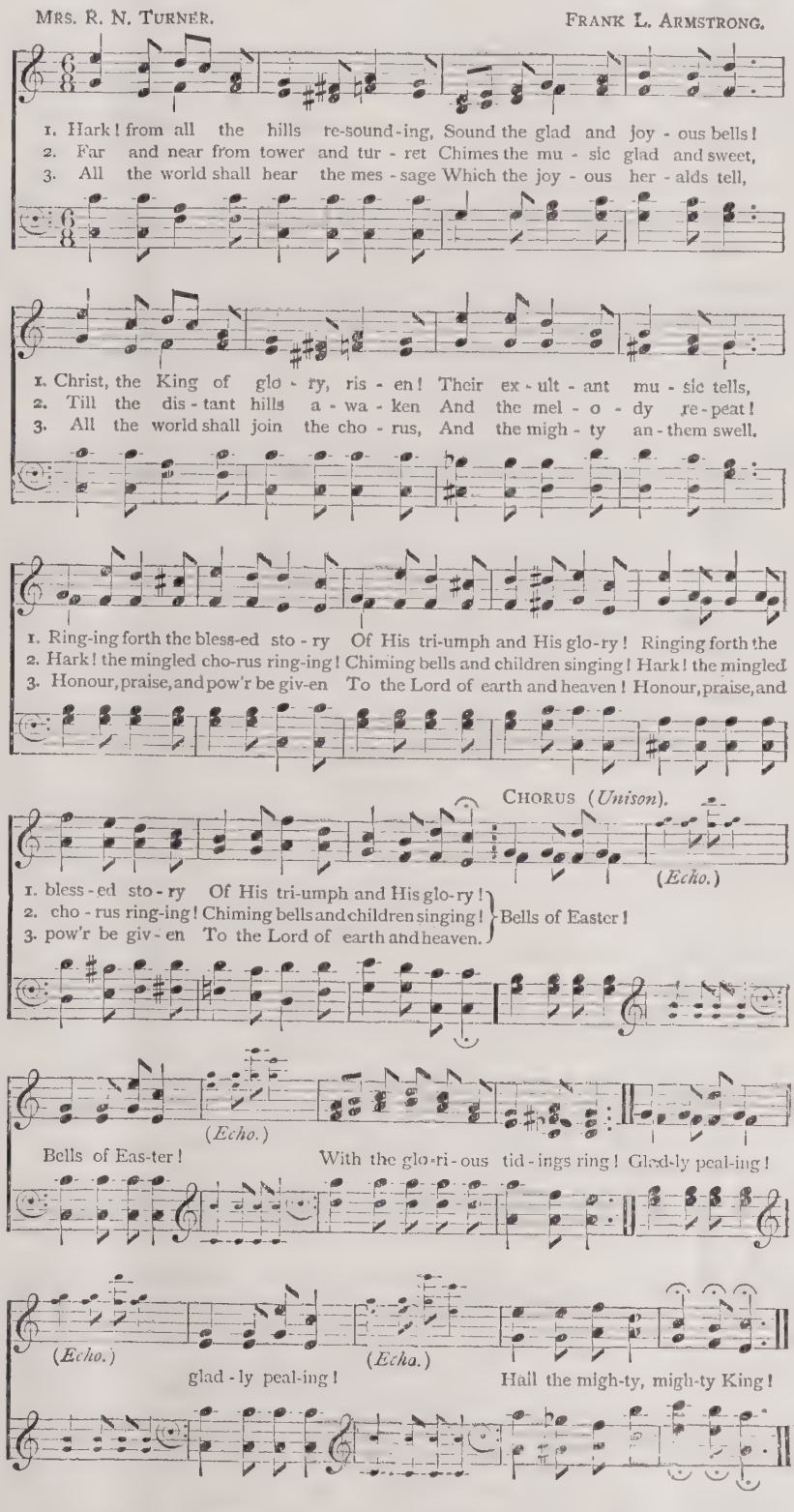
IT has been spoken of as a myth, an Eastern legend, an ancient allegory, and some have gone so far as to ridicule it as a childish fable appropriate only to the nursery. Even Josephus introduces the chapter in semi-apologetic terms, and says "that Moses here begins to talk *philosophically*." On the other hand, it has been overlaid with theology, the centre of interest has been misplaced in the Tree of Knowledge, and the gospel of the narrative is represented as the defeat and subjugation of the Serpent. Meanwhile, it forms part of a Book that has hitherto stood the test of time, repelled the assaults of criticism, survived the sneers of the sceptical and indifferent, and is to-day more than ever venerated as "the oracles of God." The chief argument in favour of the veracity of the story of Eden is that *it is true to-day.*

It is in harmony with all we know of God. That He has sought man's comfort and happiness from the beginning is evident alike from the works of nature and the arrangements of Providence. He has presented us with the blessings of his goodness. The earth, as He made it, is still Eden, with its Garden in the East. There is still a way to his favour, which is life; and a way out of it, which is death. And every man or woman that comes at birth into the world is free to take the one road or the other, God being ever willing that all should come to Him and live. The God of Eden is the same yesterday, to-day, and for ever.

It is in harmony with all we know of human nature. The central truth of Eden is *the Fall.* Without the gift of spiritual life, and the grace that accompanies it, it is impossible for mere natural manhood, even at its best, to keep the laws of the spiritual kingdom and fulfil the chief end of man. That gift of eternal life was offered to Adam and his wife in the Tree of Life in Eden, and rejected by them, and thereafter the Fall was a foregone conclusion. "He that is born of God sinneth not," but "they that are in the flesh cannot please God." The rejection of the Life-Tree was Adam's sin of sins, as it is ours to-day; without it he was powerless for good, and liable at any moment to be captured of the devil at his will. He had failed before he fell, like a student unprepared for his examination. "But sin is not imputed where there is no law." The Fall was only public conviction. The law of the Tree of Knowledge was but an instalment of the Mosaic law, appointed as a formal test of loyalty and obedience. To man spiritual it would have been easy to keep as a temperance pledge to a child of grace still; but to man carnal it was a fatal and inevitable stumbling block. Over it he fell. But it was not "eating a forbidden apple" that ruined Adam and his posterity, but the rejection of that which would have made the breaking of God's law impossible. "Ye will not come to Me that ye may have life."

The same is equally true of human nature still. *It is true of the Gospel of all ages.* The Gospel of the New Testament is the offer of eternal life in Christ to all the redeemed. The redemption of Christ has restored us, legally, to Adam's position before the fall. We are once more face to face with the Life-tree; we have but to take it and eat and live for ever. The Gospel of Eden is ours to-day. "Blessed are they that wash their robes that they may have the right to the Tree of Life.

Bells of Easter.



The Secret of Continuance.

"LET us not be weary in well-doing." It is hard to plough the daily furrow in the field of life. There is a dull monotony in doing nothing but "keep straight"—and we are so slow to learn the "long patience" of the husbandman who "waiteth for the precious fruit"; but it is only this onward look which will give to us the power of continuance. It is while the runner longs after the goal that his pace is steady; as soon as he ceases to "press toward the mark" his steps falter, and unable to gird up his flagging energies he falls out of the race. Then let us who have begun well, determine to "run with patience the race that is set before us, *looking unto Jesus*"; for it is only so running that we can hope to obtain.

What would toil be without home? What would life be without heaven? The man who has no to-morrow will do a short day's work. He who works behind the hedges of his own acre will never journey with a full waggon to the market-place. Without hope of harvest no man will part with his seed corn. There is enough for to-day, is the motto of the fool.

In Christian life and service, if we are to endure it must be "as seeing Him who is invisible." Paul would never have accomplished his great work but for second sight. And unless we believe that the Spirit is effecting where our endeavours fail, we may as well give up. Oars are well when Christ is in the boat, but useless when He is away; success depends on his presence.

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or all the toil is lost.

Who then shall continue? Why, those who, like Paul, have obtained help of God. Wait upon Him and your strength shall be renewed; commit your ways to Him and He shall bring them to pass; receive at his hand pureness of heart and you shall see God. The wicked flourish and are not; but the righteous shall hold on his way.

God guarantees progress and permanence to those who look to find their reward in Him; their branch shall not wither, their fruit shall remain.

Howard T. N. Ussher.

A Bhuddist Nunnery, at Wen Chow, China, has, writes Mr. Robert Grierson, been transformed into a Christian Church. Crowds of people come along each day to see the great wonder. Many of them are quite content at the change—they say it is only a symbol of what is coming! They begin to realise that Christ must change the present system of things. Yes: He must reign. What a very marked change has come over all classes of Chinese just recently—from pride and prejudice to humility and openmindedness. That is, of course, generally speaking. God's providential dealings with China are markedly moving her.

Sicily.—Signors Varnier and Scuderi are being much encouraged in their Gospel work at Messina and in other parts of the island. Of course, the priests are exasperated, and do all in their power to hamper the evangelists and intimidate the people. In a letter to Rev. J. B. Waddington, Clitheroe, they write:—"The priest at Messina recently began a series of sermons against heresy, anathematising us and all the Protestants, and calling upon the people to return to the 'Mother Church.' To the priest's surprise and rage, however, nearly all the congregation rose and left the church. This is one of the most signal triumphs of our mission." At Mandanici there is considerable awakening, and a church is greatly needed as a centre of effort. The evangelists add:—"It has pleased the Lord to bless our humble efforts. Humanly speaking, our resources are small; and that these shall fail is the hope of our enemies; but our trust is in the Lord, who will still be our help."

The College of Cherith.

By Rev. J. HERBERT BANITON, M.A.

THE Word of the Lord came unto Elijah and said, "Get thee to Cherith." This is the second time that the Word of the Lord had come to him. Its burden the first time was, "Get thee to Ahab." I doubt not that this second command was even a greater surprise to Israel's ancient prophet than the first. It called upon him to withdraw from the public life upon which he had entered, into obscurity and solitude again. But in this the wisdom of God was manifested.

Elijah had not yet completed his education in divine things, the great work of his life had not yet begun, and, as yet, he was not prepared to begin it. He had many things to learn, many to unlearn, before he could be sufficiently qualified to vindicate the cause of God upon Mount Carmel. He was not yet perfect.

So God determined that his prophet should graduate in the University of Solitude, the one which the greatest of men in all ages have had to pass through. Moses graduated in it. His Cherith was Midian. Forty years he dwelt in the stillnesses of the wilderness. Paul graduated in it. His Cherith was the Arabian desert. Three years he spent there alone with nature and nature's God. Jesus Himself graduated in it. His Cheriths were Nazareth, the wilderness of temptation, Gethsemane. In these He "grew and waxed strong in spirit, filled with wisdom."

All great men have had their Cheriths, have graduated in the University of Solitude. They could not have been great otherwise; for only when hidden from the public eye can the soul be prepared for any noble work.

There can be no Carmel without a Cherith. In darkness the acorn germinates and shoots. We must strike roots downwards if we are to bear fruit upwards. We cannot give out unless we first take in. We must be a power if we are to exert a power. Let us who are Christians especially remember this. Do we wish to possess spiritual life within us? Then let us often retire from the busy crowd, hiding away from the eyes of men; let us seek some lonely Cherith where the world's loud voices are all hushed and God's still small voice only is heard. Let us graduate in the university where Elijah graduated—the University of Solitude.

A Word on Picture Lessons.

SURELY Christians in general do not associate the spiritual and the secular to the extent that ought to be done. Were the habit formed of viewing our daily work and the various objects that surround us, as Christ would regard them, were He in our place, a halo of beauty would be cast over all. To the eye of the great Teacher the birds of the air, the vine and its branches, the shepherd and his flock, and many other surrounding objects, all presented their picture lessons. These lessons are not always the most quickly apprehended by educated persons, for the heart has more to do with them than the head. Take, for example, the case of a faithful Christian servant. "I always enjoy the washing day," she one day remarked to her mistress; "because I feel as if my work resembled the Master's—that of cleansing."

Many years ago a working man, who had previously lived in almost heathenish darkness, was induced to enter a place of worship. He supposed that all who frequented such places were true Christians; and he thought, to use his own words, "that the very heavens would blush to see a creature like me enter such a place." The Gospel was soon welcomed by him as glad tidings, and ever since he has been seeking to communicate the good news to persons with whom he came in contact.

One day he entered a barber' shop to have his hair cut. Being thick and long the man handled it rather roughly.

"You must take care of my head," said he, "for all the hairs have been numbered." 'Surely you don't mean to say so," said the barber. "Yes, I certainly do," said he; "now can you guess who counted them?" The barber commenced guessing, "Wife? Sister? Sweetheart? Ah, now I think I have got it, your mother?" All his guesses being wrong, the way was open for our friend to pour into the listening ear tidings of the loving care of the heavenly Father.

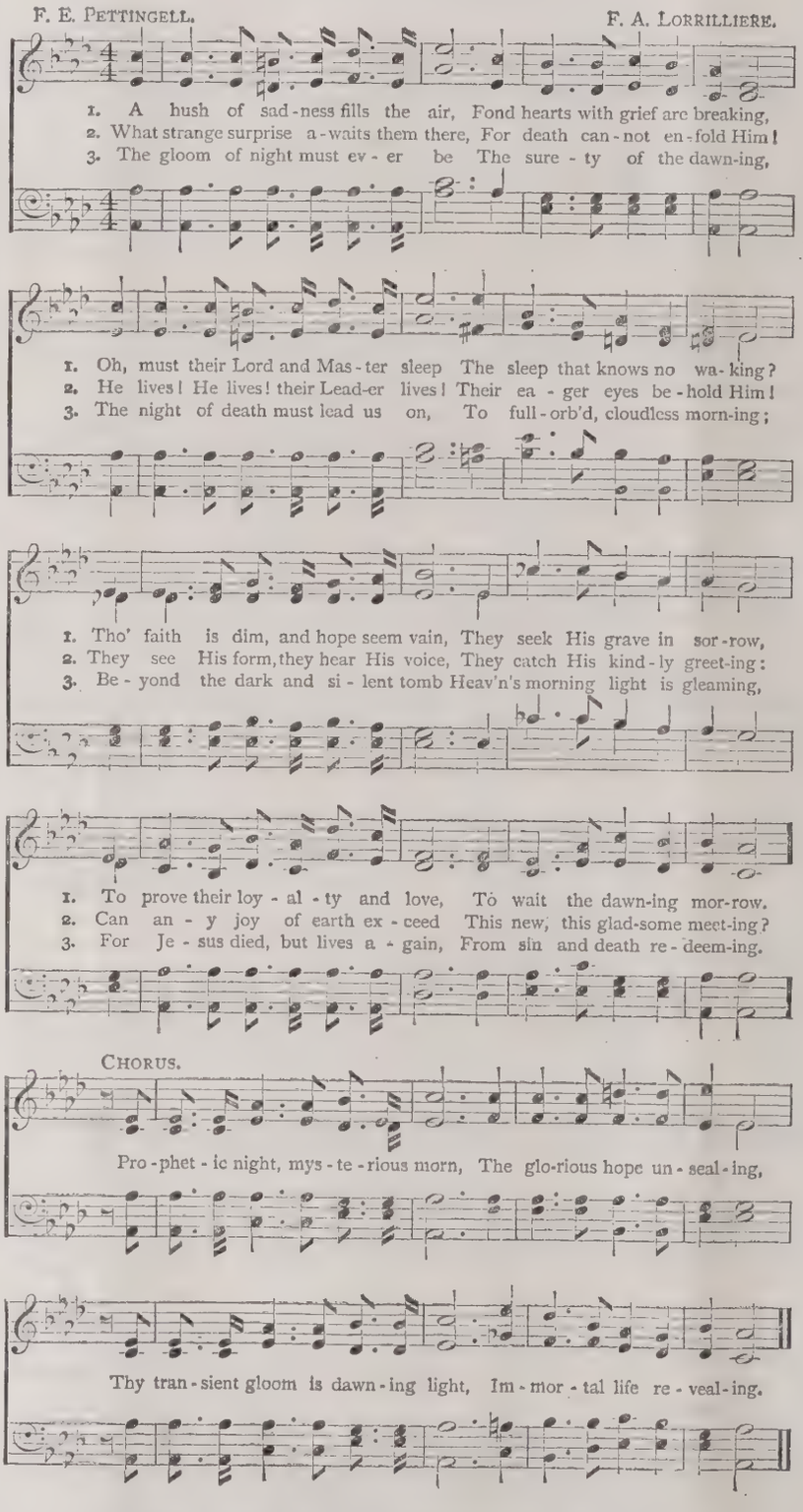
The barber confessed his ignorance of Scripture, and said he was so confined with his work on a Sunday that he never entered a place of worship. They then arranged to canvass the town, and see if all the barbers would agree to close their shops on a Sunday morning. With the exception of three or four, all agreed to do so.

To reach the hearts of our fellow creatures, and awaken their interest in better things, object lessons often succeed more effectually than abstract statements of truth. Probably not one of our Saviour's numerous exhortations to his disciples to love and serve one another would come with such force to their memories and hearts as the last act of service He rendered to them in washing their feet.

Stockport. A. M.

Easter Triumph.

F. E. PETTINGELL. F. A. LORRILLIERE.



"Come Ye Apart."

STAY here and rest—
'Tis good that thou shouldst know
The peace and joy that from contentment flow.

Stay here and rest—
For in the silent hour
The heart receives from God its hidden power.

Stay here and rest—
For in the falling tear
The image of thy Saviour may appear.

Stay here and rest—
For when the heart is lone
The Lord of Life may seek it for his throne.

HOWARD T. N. USSHER.

The Bible League.—A successful series of meetings was held last week at the Assembly Rooms, Bath, the speakers being Revs. E. Brewer, Fuller Gooch, John Tuckwell (hon. secretary), and Mr. John Line (Reading). Addresses were given on the Inspiration of the Bible, and the fallacies and dangers of the Higher Criticism. Similar meetings have been held at Bournemouth and Reading. Mr. Tuckwell's lime-light lectures on "Genesis and the Babylonian Monuments," drew crowded audiences. Mr. A. H. Carter, assistant secretary, 186, Aldersgate-street, E.C., will correspond.

[302]

The House of Rest.—Mr. G. Soltau spoke at the House of Rest, St. John's Wood, on Friday, and gave a graphic account of the revival which passed over the Australian colonies some few years ago. The prayer-meeting which initiated the movement was convened by the late Rev. John McNeil and Rev. H. G. Macartney. The first conference resulted in yielded lives, a deeper interest in foreign missions, and numerous offers of service in the mission fields, in addition to generous gifts. Mr. Soltau gave a string of facts which were deeply interesting, and illustrated the reality and the far-reaching effect of this movement in the Australian colonies.

Home Missions.

Mr. McNeill in London.

THE MEETINGS AT STRATFORD.

Up to and including Friday last week Mr. McNeill held two meetings daily in the Conference Hall, Stratford. The afternoon gatherings grew beyond expectation for size in the midst of a working community, while at the evening meetings the spacious building has been crowded. The addresses have uniformly had lessons for professors as well as instructions for the unenlightened. On Friday evening this was strikingly the case, the text being Rev. iii. 20, "Behold I stand at the door and knock." Heart-searching words were spoken to church members living in the atmosphere of Laodicea, and a solemn impression followed the departure of the preacher to fulfil an engagement on Sunday in West London.

Resuming the mission at Stratford on Monday afternoon, Mr. McNeill had a hearty reception, residents in many towns and parishes finding their way to the Conference Hall. In the evening a crowded audience listened to rousing appeals founded on the story of the healing of Blind Bartimæus (Mark x. 46-52). At the close an endeavour was made to encourage decision on the part of those who felt their need of a Saviour, and were satisfied of the all-sufficient power and grace of Christ. During a season of prayer many held up their hands in token of their emulation of the blind man's example in calling upon Christ and committing themselves by faith into his hands.

The mission has been influential in many directions. Earnest ministers have attended, with much gratification, and they are rejoicing in results among their people and those without. In many a prayer meeting for weeks past the mission has been remembered before the Lord, and the good things which have been sought are at length being vouchsafed by the ever faithful Father of spirits. After this mission (closing Wednesday, April 6) Mr. McNeill rests for a few days.

SUNDAY IN THE WEST-END.

Mr. McNeill gave Sunday to the West-end; preaching twice to great gatherings in the new Metropolitan Theatre, Edgware-road. The building, which seats 3000, was crowded in the afternoon (save a few seats in the upper gallery); in the evening it was packed, many were standing, while numbers had to be turned from the door. The afternoon congregation seemed largely composed of church and chapel people, but in the evening a different class predominated, for the majority appeared little familiar with religious services of any kind. The Hyde Park Mission Choir lent effective aid both in leading the praise and in filling up the long waiting interval, for a number were in their seats forty minutes before the time of commencement.

Mr. McNeill made happy reference to the twenty-three years' service of his friend Mr. Cook in the music-hall, and his twenty-eight years' labours in the great London park. His theme in the afternoon was our Lord's interview with the woman at the well of Samaria; and a marvellous exposition it proved of the seeking Saviour and the poor blinded sinner. The business of the preacher, he stoutly maintained, is to take God's truth and thrust it home on his hearers, and to this end he devoted all his powers of pathos, persuasion, illustration, and even denunciation.

In the evening he used the narrative of 1 Sam. xvi., Samuel's choice of David as God's king, to the same grand end, pressing home God's Gospel call with a point and purpose which evidently touched deeply many in the audience. Indeed, in an after-meeting, held by Mr. Cook and his workers, many were found deeply convicted of sin.

Mr. McNeill seems to feel very deeply the importance and possibilities of the coming mission in the vast Agricultural Hall, Islington. This hall, which holds 10,000 people, has been taken for three weeks from the 17th inst. He called for a grand rally of Christians and Christian workers for the early morning meeting, at 8 o'clock, on Sunday, 17th, with which the mission is to commence. It is hoped that many will pray for a mighty reaping in the crowded district of Islington. The committee are anxious to form a choir of at least 500 voices to lead the singing during the Agricultural Hall Mission, commencing Sunday, April 17. Christian friends (ladies and gentlemen) willing to assist in this effort are earnestly requested to forward their names to Mr. J. H. Putterill, Hon. Secretary, Local Committee, Exeter Hall, Strand, W.C.

FRUIT APPEARING.

The question is asked, and sometimes in a way that suggests reason for doubts, "Are there any results?" For my own part, having heard Mr. McNeill again and again, I am confident that there must be. It is as certain as the promise of God, "It shall not return unto Me void." For the sake, however, of some of our "feeble-faiths," I ask you to publish the following testimonies which I, as one individual, have become acquainted with.

In connection with the Woolwich Mission we had a committee meeting a few days ago, and almost every member of the committee had an interesting story to tell. A Wesleyan minister was visiting one of his flock, and was informed that Mr. McNeill's visit had proved an inestimable blessing to that home. At a Mothers' Meeting, conducted by Mrs. L—, one of the members was rejoicing that her husband was now a converted man.

A teacher was introduced to me at Greenwich Station who was full of the meetings. She had never had such an experience, and she had taken a companion who was led to the Saviour and is now rejoicing in Him. On Friday last I got into the same railway compartment with Major P—, a well-known Christian worker, and he bore witness that two or three genuine cases had turned up at the Mission where he is working. While in a shop in Paternoster-row the same afternoon, a bookseller from Woolwich spoke to me about the Mission. A woman was in his shop a few days before whose husband had been converted. He attended every meeting, and the wife emphatically declared "he is a different man."

A City Missionary told us that a friend of his, a missionary in Greenwich, took five men over to the Assembly Hall, Mile End-road, who have not only professed Christ since, but have been instrumental in winning several of their companions.

These facts all came to me, unlooked for, as incidental testimonies to the blessing upon the Word from Mr. McNeill's lips. What must the harvest be?

J. Wilson.

Woolwich.

Rev. John McNeill's London Mission.

No meetings during Easter Holidays.

Agricultural Hall, Islington, for three weeks, from Sunday, April 17, beginning with meeting for Christian workers at 8 a.m., and Gospel address at 7 p.m. Week nights, Mon., April 18 to May 6, at 8 p.m.

Rescue Home, Southsea.—This institution in Hyde Park-road is doing useful work in a variety of ways among fallen women. Gospel services are held throughout the year on Sundays and Fridays, a band of workers for midnight effort is affiliated with the London movement, and the preparation for a service of song by the inmates of the Home is an annual event which proves a source of delight to the poor girls, and a means of making the Gospel in this form familiar to them. Widespread sympathy seems to exist among all denominations throughout the town towards the Home and its blessed work of reclamation. The laundry is a branch which has afforded considerable assistance to the finances; but we are sorry to learn that the whole work is hampered by a debt of about £850. The treasurer and secretary is Mr. P. H. Goodman, The Ferns, Kingston-crescent, Portsmouth.

Proposed Mayfair Institute. — For many years past the pressing need has been felt in Mayfair of a Home, or Institute, or Club, where gentlemen's male servants and other respectable men, when out of situations, might have comfortable meals and beds, write their letters, and have a reading-room and a reliable registry office—a centre where all, both in and out of employment, could meet in comfort and pass spare time amid elevating and harmless surroundings. An effort is now being made to supply this need by an institute worked on a temperance basis. As being calculated to benefit employers as well as employed, the Institute meets with the cordial approval of Rev. Herbert Rowsell (Christ Church) and Rev. T. J. Filmer Bennett (Curzon Chapel), and many influential residents. All details may be had from the secretary of the provisional committee, Mr. Charles J. Pritchard, 2, Market-street, Mayfair, W.

Home of Rest, Littlehampton.

"How and where can Christian workers secure their much-needed rest?" This seems to have been the question that came to Rev. W. Darlow Sarjeant some ten years ago, when himself resting after an illness. And he was led to solve the problem in a peculiarly beautiful way.

How many there are, who, borne down by the strain of incessant work, or weakened by prolonged illness, are unable to obtain the rest and change so essential to them, because they cannot face the heavy expenses of a stay at the seaside. Others shrink from the isolation of "apartments," or the mixed character of boarding-house or hotel company, and long for a period of restful, helpful communion with kindred spirits.

The Littlehampton Home of Rest exactly supplies this pressing need. Situated in one of the most bracing places on the south coast, its social and spiritual atmosphere is as healthful as spiritual. "The Hillyers," as the house itself is called, is in every way an ideal residence. For the exhausted body, the weary brain, the over-strung nerve it offers just what each requires—rest.

It is more than probable that there are hundreds of people engaged in Christian work to-day who might some time ago have had to lay it down if it had not been for the timely help afforded by this Home. And it will be impossible to estimate the value it has been to those who are day by day to be found quietly working in the comparative seclusion of the home life, but who none the less need relaxation and change.

Of the spiritual work of the Home it would be impossible for anyone who has lived there for any length of time and knows its influence to speak in terms too high. It is not only the meetings that are held there, though they are in the highest degree uplifting and invigorating, but the general tone of the place which is so helpful.

Here there are thrown constantly together people representing all evangelical sections of the Christian Church, and the result is a delightful object-lesson in the possibility of a free exchange of religious views and experiences without a trace of the harmful influence of mere doctrinal debate. A spirit of real Christian love pervading the whole household is acknowledged by all who know it to be the most distinctive feature of the place. Already many thousands have visited the Home, and among them are thankfully counted many who, amid its influences, have learnt to take Christ for their full salvation, and have gone forth to do his work.

The management of the Home is in the hands of the Sisters, as Mr. and Mrs. Sarjeant are only able to pay periodical visits, owing to the pressure of their work in the city. Hundreds of young people are to-day stronger and more loyal soldiers for Christ in the busy life of London through the influence of Sister Emma and Sister Mary. For financial support Mr. Sarjeant has always "looked unto the hills," and, of course, help has always come. Many have spent long weeks of convalescence at the Home without being able to contribute anything towards its support, and many others have been welcomed on terms accommodated to their necessities.

In the winter months—and Littlehampton winters are decidedly above the average—the Home might accommodate many more. Let the friends of the Home who read this redouble their efforts to bring the efforts they have enjoyed before the notice of those who still are unaware of them. Communications should be addressed to Rev. W. Darlow Sarjeant, 59, Oxford-gardens, North Kensington, W.

Work in Soho.—For the last two years of a quarter of a century of Christian work in the heart of West London, Mr. William Harrison has been opening up anew old and historic ground. Orange-street Chapel and Newton Hall, the spot where Isaac Newton lived, are at the back of the notorious Leicester-square, and here this worker seeks to hold the fort. He is close to the barracks—hundreds of cabmen wait in the streets all around every night—men and women of immoral character flood the neighbourhood, so that there are unlimited spheres for work, but few workers. Could not Christians rally round our friend? We would specially mention that the hall is in the midst of the theatres of London, which are thronged every night. Can any workers suggest methods by which godly efforts could be brought to bear upon these haunts of vice? If so, Mr. W. Harrison would be glad to open a correspondence upon the subject. Address, 20, Merrick-square, Newington, S.E.

Children's Scripture Union.

ONE of the earliest of the "May" anniversaries is usually that of the workers among the children associated with the C.S.S.M. On Friday last meetings were held, afternoon and evening, in Exeter Hall; Rev. E. A. Stuart presiding in the afternoon.

The first speaker, Rev. W. E. Burroughs, of the C.M.S., dwelt earnestly on the value of the Bible to Christian workers. Three times in the New Testament the Bible calls itself a sword—Heb. iv. 12, 13; Eph. vi. 17; Rev. i. 16—and these passages are full of weighty import. The first deals with the effect of the Word on ourselves, as the children of God, as searching and manifesting evil within; the second shows its use in the conflict with sin; while the third is the Word written in the hand of the Living Word. On these lines Mr. Burroughs delivered an address of much practical usefulness to his hearers.

The Chairman began by calling attention to the Prince of Wales' Hospital Fund, and the stamp albums issued in connection therewith. He then gave an exposition of John xvi. 31. In the fourth Gospel our Lord deals on seven occasions with the reasons why men will not believe, and these passages suggested to Mr. Stuart many useful thoughts. After a rapid summary of the teaching of the Gospel he urged that those who deal with the children should hold before them the grand ideal—to seek to bring the little ones to life by faith in Christ, and then to kindle their love for Him who gave Himself for them.

Rev. G. H. C. Macgregor addressed himself specially to the question of the inspiration of the Bible, for it was to little purpose to labour in a Union of Bible readers unless the Bible speaks as the very Word of God Himself. This is widely admitted, and yet difficulties are felt, for it is one of the adversary's most insidious wiles to suggest doubts with regard to the authority and reliability of the Scriptures. He defined inspiration as consisting in the fact that it is God-breathed, that it is written from God's point of view, and gives his views and thoughts about things. It is God's Book pre-eminently. It begins with God, and ends with God. It is full of God right through. It deals with man, but only in his relation to God. He recommended his hearers to buy a penny New Testament, and where God is referred to make a blue mark: thus they would realise as never before how full it is of God. "Men spoke"—that is, there is a human element in the manner and style of the writers; but it was "as they were moved by the Holy Ghost." Hence the Word is infallible, and there is no appeal from it; and authoritative, for what it says must be done. "If ye know these things, happy are ye if ye do them."

Rev. W. S. Standen spoke of the trash that is so commonly read by the young people of to-day, and emphasised the pressing need for seeking to realise the great object of the Children's Scripture Union, namely, to instruct the minds of both sexes of the young in Scripture truth and teaching, with a view not only of blessing to themselves, but also to those with whom they come into daily contact.

Rev. I. H. Hacker presided at the evening meeting, which was also well attended. Mr. R. Callender (assistant secretary) said a few words about the necessity of definiteness in the work, with reference to their belief, and teaching, and aim, and prayer. The chairman stated that he had been a humble worker in one of the villages of India for the past twenty years, and during that time he had the most constant friendship of and help from the heads of the Scripture Union at home. He proceeded to say that there had been branches of the Union formed in all the Tamil country, which comprised about twenty millions of people, and he had had the great honour and privilege of translating the Scripture Union cards into the Tamil language. He held that the Bible lay at the basis of our national greatness and well-being, and added that their work of systematising and getting the young people into the habit of daily prayer and daily Bible-reading was a work which would never perish.

Mr. Arthur Mercer (secretary South African General Mission) spoke with encouragement of the progress and influence of the work amongst the boys of our great public schools.

Mr. H. Hutchinson (organising secretary) said that a number of their members, when they had grown up, had gone out as foreign missionaries, and others were now contemplating doing so.

Mr. T. B. Bishop (hon. sec.) stated that there are now about 527,000 English members of the Union, and six or seven hundred thousand foreign members, including 12,000 in Japan. The leaflets issued by the Union have now been printed in fifty different languages. Having spoken with encouragement of the work in Yokohama and Tinnevelly, Mr. Bishop pleaded for more workers, not only on behalf of this particular effort, but to help in the work of the Children's Special Service Mission carried on in the summer around the coasts.

The Hope Mission.

SOME Doctor of Divinity, according to the papers last week, said that "the day of small halls in back streets was over." Now, this speaker, in reference to the particular work he was contemplating, may be right; but in regard to mission effort among the lowest classes he was emphatically wrong. Nothing touches these like the little hall in their own back street or alley; they will never go to the great hall in the main street, although, on the other hand, that great hall is a mighty centre for good among the more decent working-classes. The truth is, both are needed.

These words were ringing in our ears last Thursday as we turned down a side street off the Blackfriars-road and reached a new hall in Friar-street. Inside it is a neat, comfortable room to hold about 200. Below, on the ground floor, are various useful class-rooms. The Mission, started by Lady Hope, and taken over by Miss Martin, has been the means of blessing to many.

Mr. T. A. Denny, who presided, spoke in his own hearty style of the value of such work and of the glory of a life thus consecrated to God.

Madame Annie Ryall sang at intervals beautiful sacred solos, which must have stirred many hearts.

Miss Martin herself told how four years ago she was led to take up this work in Nelson-square, how it had grown—the mothers' meetings, the sewing-classes, the Sunday-school, and the mission services. Then came the need for new premises, the guiding of the Lord to this site in Friar-street, and the erection of this new hall, which furnished would cost about £1400, of which £1050 has been paid. As to the future she believed that God, who had blessed, would provide for the support of a work in a poor district overrun by High Church and Roman Catholic influences.

Rev. F. B. Meyer expressed his delight in finding himself surrounded on this occasion by friends from Regent's Park Chapel as well as Christ Church. In this work of the Hope Mission the sympathies of both congregations had been happily drawn out. He could not help recalling a certain Saturday evening, soon after his coming to Regent's Park, when Miss Martin opened her drawing-room for a meeting to consider what more could be done for working girls. He held that the present work really sprang out of that meeting. Miss Martin's own heart was touched. She went to Miss Macpherson for training in such service, and, after a visit with Miss Macpherson to America, returned to London, and took over the work which Lady Hope had originated in Nelson-square, Blackfriars. Her labours have been greatly blessed, and a delightful work has grown up around her, but a new place became a necessity. Now this beautiful hall, right among the people, has been built, and as Miss Martin has said, about £1100 has been paid off. She has not, however, stated what is the fact, that the sum thus paid is largely her own hard-earned savings of a lifetime, which she has thus wholly devoted to the Lord's work. Surely in such a case no difficulty will be raised as to the remaining £350. We rejoice to know that in launching this enterprise in the troubled waters of poor and sinful S.E. London, we are launching a bark which will carry the Gospel of grace as the one remedy for sin and woe.

Earnest and sympathetic words followed by Rev. G. Kerry, Rev. A. W. Evans, Messrs. Hughes, Benson, Joseph Merry, Pewtress, and Dannell.

Mr. Denny's offer of £10 if nine others would give a like amount was responded to by several, and nearly £70 were raised. Mr. Meyer urged that a united sale of work by ladies from Regent's Park Chapel and Christ Church should be held in the autumn to clear off the debt.

Mrs. Meredith's Prison Mission.

THE thirty-third anniversary of the Prison Mission, and the twenty-seventh of the Princess Mary Village Homes, was held on Saturday in the Conference Hall, Clapham-road.

Sir Richard Webster, who presided, remarked in his address that anyone who studies the question of crime, and the reclamation of criminals, could have but one opinion as to the noble character of such work as the Prison Mission carries out. He had had experience of a kindred work in connection with the Police-court Mission of the Church of England Temperance Society; and he thought it no exaggeration to say that if there was one moment in the life of either a man or woman when the holding out of the hand of kindness might save a soul from ruin, it was when a person comes out from prison, after having undergone a punishment for some offence against the law. It was next to impossible for an individual in such circumstances to obtain employment direct, in an ordinary shop or factory, or place of employment. One did not blame in the least ordinary business people, who could not look at this question from a philanthropic or a public point of view, for they were obliged, by the keenness of the competition surrounding every commercial undertaking of the present day, to look at it from a purely personal and business point of view.

Continuing, the right hon. speaker said that an institution, such as the Prison Mission, stepped in at the time when assistance was most needed. He was gratified to know that the laundry, conducted in connection with the mission, afforded employment in 1897 to no fewer than 218 women who had been discharged from prison. Many of these women had passed into respectable employment, and the character they had acquired at the institution had enabled them to get a fresh start in life. Referring to the Princess Mary Village Homes, Sir Richard spoke of the loss the institution had sustained by the death of the Duchess of Teck, but said he was glad to be able to announce that the Duchess of York had kindly consented to allow her name to take the place of her mother as patroness.

Lord Rookwood read the annual report of the Marble Laundry, which showed that there was a great need of help, owing to a breakdown of the machinery, which involved an outlay of several hundred pounds. This must be refunded by the help of kind friends. The immediate replacement of this machinery was compulsory, or the women would have been refused admittance, and this would have been a great evil. Mr. Southall, the secretary, having read the reports of the Prison Mission and Princess Mary Village Homes,

Sir Mark J. Stewart, Bart., delivered an address. He said that the 18,000 letters which were sent out at Christmas to the prisons all over the world, in different languages, accompanied by prayer, must have been a great power for good. Mr. W. F. A. Archibald, who followed, said that Mrs. Meredith and her workers were fighting the roaring lion and would be sure to conquer. Rev. A. W. Baldwin, who spoke from experience, as he had sent twenty-eight women from Wormwood Scrubbs to the mission in 1897, gave testimony to the grand work done by the mission.

It was a pleasure to see Mrs. Meredith once more able to attend the annual meeting, notwithstanding her advanced age (75). Many will pray that she may long be spared to carry on her good work.

Destitute Children's Dinner Society.—During the past four months our dining rooms have been able to mitigate much of the suffering arising from want of food. The number of dinners given amount to about 120,000. Ten days ago the spring seemed really at hand, and we had hoped by careful economy of our means, supplemented by help within our own body, that we might have reached Easter without any further aid from an ever-generous public; but the present bitter weather makes it impossible not to look for further aid to enable us to keep most of our rooms open two or three weeks longer. We need another £100 to keep the rooms open and £200 to clear us from debt. I venture to hope my present appeal may bring us help, and that those who are either going for a holiday or enjoying quietly the comfort of their own homes, will render us a little help for the poor children in Great London.

Burdett-Coutts (Baroness).

1, *Stratton-street, W.*

Bristol Medical Mission.

CASE after case might easily be mentioned illustrative of the many ways in which this mission has been useful in helping and blessing the thousands of sick and needy ones who every year receive its aid. In the daily round of the dispensary we may find a respectable old woman whose closely pinned shawl and clean apron hide deficiency of clothing, seated beside a frequenter of the common lodging-houses, or next a man whose appearance suggests recent release from gaol. Occasionally foreign faces are seen, and sometimes a Jewess brings her child for treatment. A short service begins the day's work, and those who, perhaps, never enter church or chapel sit listening earnestly to the doctor's plain Gospel address. It is, however, only part of the work to care for the sick who come to Redcross-street. Perhaps the most arduous portion of the doctor's labour is visiting on three days a week those who are too ill to come to the dispensary.

Much might be told of the influence of Scriptures attached to the bunches of flowers distributed among ailing folk. Close to the bedside of a patient dying of cancer, was found hanging the text, "Christ was wounded for our trangressions," with the "our" changed by pencil into "my." Friends who may wish for further information should communicate with Mr. C. B. Ker, 6, Royal-park, Clifton.

With the Troops Under Canvas.

THE other Sunday a party of Christian soldiers from Aldershot had a special field day at the Winchester Soldiers' Home, and, whatever may be said about armies and war, from what we saw of these men, soldiers are well worth saving. I had the privilege of leading the four meetings, and certainly the testimonies given were all to the glory of God, and showed the value of soldiers' homes.

As the troops will soon be under canvas for the summer Miss Perks is anxious to secure a tent to be near the men for their use and for meetings. At Pirbright the Guards have a Home within their own grounds, but men using it from the main camp can only come in full dress, which deters many from using the accommodation. A tent within the bounds would be really valued by the men.

A second use to which it would be put would be to accompany the troops in their autumn work which is to be carried out on Salisbury Plain. Here it would be a rallying point for the Christian men and a good centre for Gospel work.

Having been in the work so many years, Miss Perks feels more and more the need of going to the men where they are, and this can only be done by following where they go; and as the time under canvas is one of special hardship and temptation, the Word of God must be taken to them in this way or not at all.

A third use for the tent would be for the dark villages of our land, in so many of which the light that is already there is darkness itself; hence, how great is that darkness. £100 will be required to accomplish these objects. Wm. Luff.

Curragh Soldiers' Home.—The regiments on the camp, continually changing, afford good opportunities for presenting the Gospel message to the men who frequent the house for refreshment, reading, and recreation. In a work like this correspondence fills a prominent place. Soldiers eagerly look for letters when changed to other stations at home and abroad, and their replies are often a source of encouragement to the workers. One writes from Aden, "It does me good to hear from you, for it reminds me of the dear old place where you pointed me to the Saviour." Mothers' meetings are held in connection with the Home, also Sunday-school and sewing classes for the children. The hon. sec. and superintendent is Mrs. William Perry, Curragh Soldiers' Home, Lumville, co. Kildare.

Orphan Home, Bankfoot.—There are only a few who, in person, can succour orphans; but pounds and pence, or, at least, prayers and sympathy, are avenues of helpfulness open to all. Such is the conviction of Miss J. J. Morrison, who is ready and anxious to answer inquiries respecting this service for the Lord, at Bankfoot, Perthshire. Shelter and provision for friendless children, and the earnest purpose to train them in the fear of the Lord, by daily instruction in his Word—these are the objects of the work. They receive a plain education, and are taught housework and to make and mend their own clothes. Says the founder: "Although we cannot be to them all that their own mothers might be, yet by God's grace we seek to fill her place as well as may be, and to make a real home for them."

"Welcome" Mission, Portsmouth.

THIS mission is undenominational, and members of various sections of the Church of Christ are found working together in it for our Divine Lord and Master. Mr. Thomas Hogben, who has charge, says that twenty-five years' experience among men in Her Majesty's service leads him to the profound conviction that thoroughness and consistency upon God's own lines for saving men is what is needed, and that mere social efforts are as unnecessary as they are failing. To-day the physical and mental needs of the men are well cared for, they are well fed, well clad, and provided with abundance of recreation, and as young unmarried men they enjoy much to which the poor of the civilian population are strangers. The kindly help of the philanthropist is needed not by these but among the wives and families and, as thousands can bear witness, the ever-growing number of ex-service men.

That the Spirit of the Lord is among Mr. Hogben's workers is demonstrated by the fact that, during 1897, over 160 persons have from time to time professed saving faith in Jesus Christ. The principal work of the mission is done among sailors and ex-service men, although many soldiers as well as civilians attend the meetings. There is a large "Mothers' Help Society," well attended by the wives of these classes.

During a public-house crusade, two of the mission helpers found soldiers and young girls from seventeen to twenty years of age, playing cards and drinking in a back saloon of one tavern. An old soldier to whom books were offered churlishly refused them; but the timid worker, looking to Christ for courage, ventured to express the hope that the man would pass them to others. No, he didn't want them. She turned away, but was called back. "I say, missis! You *have* pluck to come into a place like this. What do you come for?" "Because God sent us and we love Jesus. Won't you have a little book which will tell you about Him?" The refusal was repeated, and again she turned away. But he cried out, "Here, missis! You can give me some books. It isn't for your sake I'm taking them. I've a son in foreign parts who goes about doing that sort of work, and I'm taking them for my boy's sake." Some of the workers could not but wonder whether that saved son was praying just then for his poor old sin-wrecked father.

Cardiff Sailors' Rest.

THE growth of this seaport makes increaing demands upon workers connected with the Rest in Bute-road. Opportunities for Christian service to those who "go down to the sea" are multiplying very rapidly. The comparatively new departments of French and Italian meetings have been a means of much good; and the Scandinavian work is in a most flourishing condition, the meeting-room being often crowded to excess.

An avowed infidel, who came to the Rest for the first time the night before sailing for a voyage of several months, afterwards wrote, "Your words that night made a greater impression on me than you thought, and, after leaving Cardiff, I took to drink to drown thought and feelings. At last I saw a drunkard's hell before me. In my despair, I cast myself down on bended knees before God, and wept and prayed, asking Him to accept me as I was, without one plea, and I bless his holy name He has done it. I thank you for your love to me. When I was without hope you prayed for me. You are doing a grand and noble work. Never despair of anyone since Christ has saved me. Thank the dear sister who spoke to me in the meeting, and God bless you all in your efforts to bring the lost ones to Jesus."

The hon. sec. of this good work is Miss Hollyer, 193, Newport-road, Cardiff.

Shipwrecked Mariners' Society.—In addition to numerous payments made in connection with relief to shipwrecked persons consequent on the recent severe gales, 100 guineas has been voted by this Society towards the fund being raised at St. John's, Newfoundland, in aid of the sufferers by the terrible disaster on the ice to the crew of the sealer *Greenland*. Gerald E. Maude, Secretary.

26, *Suffolk-street, S.W.*

Bible Flower Mission.

DIVINE guidance and gracious provision have sustained this mission through another year in its blessed work of spreading the influence of God's Word through the individual visitation of hospital and infirmary patients to whom bouquets of flowers are taken, each bunch with a text of Scripture attached. The hon. sec. and superintendent, Mrs. Turton, has an office at 110, Cannon-street, E.C., where she has received many testimonies to the value of Bible words in giving "light and understanding unto the simple." Among the sick and poor, help afforded by means of the relief fund has been peculiarly acceptable, there being so much illness and distress on all sides. Spare clothing, too, has proved a great boon in many cases.

"Once again," says one of Mrs. Turton's correspondents, "I have to pen my grateful acknowledgment of the great help rendered me by the Bible Flower Mission. Into narrow streets and squalid courts, I have carried bright blossoms with their accompanying messages of hope, joy, comfort, entreaty, and exhortation. Primarily, of course, the people receive the texts for the sake of the flowers to which they are attached, but the message is always read, and I am convinced that the Word of God, quick and powerful as it is, is a far more efficient means of touching people's hearts than any earthly word can be."

East London Nursing Society.

THE annual meeting of this Society, which was founded in 1868 to nurse the sick poor of East London in their own homes by means of trained nurses, was held a few days ago at the Mansion House, the Lord Mayor, who was accompanied by the Lady Mayoress, in the chair. The report showed that during the year 5089 cases had been nursed, necessitating repeated assiduous visits, with 3507 recoveries. The committee had been able to keep up the number of their nurses.

The Chairman, in his opening remarks, said that he had a very great admiration for the work done by these trained nurses. It was his privilege a short time ago to visit Maidstone, and there he had an opportunity to see the great and good work which they did. As to the Society, it was an incalculable advantage for the poor to have such nurses at hand to carry out the doctors' orders.

Sir Dyce Duckworth said that the Society was a good thing in itself, and next the work done by it was very much needed. That might seem a platitude, but it was well for us to consider that there was need for such work, and that such a society existed to do the work. They also had knowledge that the work was well done, with no friction of any kind, which was a good record. Such an institution was one of the most civilizing influences that could be brought to bear upon the poor.

Sir W. H. Quayle Jones stated that the expenses of management compared well with the income of the Society. There was no extravagance, but its affairs were conducted with all due economy. The report having been adopted, addresses followed by Rev. G. T. Cull-Bennett, Mr. Tennant, Prebendary Harry Jones, and Rev. R. W. Harris, Rector of St. George's-in-the-East.

The Ashley Mission, founded by the late Hon. William Ashley, now carried on by the Ragged School Union, has been used for many years for the welfare of the poor and suffering of Bethnal Green. The founders, with a good many of the early co-workers, have been called to their rest; but during the last five years a daily work of an unsectarian character has been carried on among the very poorest. Both young and old are cared for, meetings of all kinds are held, and in a variety of ways much is done to benefit the people and their children. Thousands of free meals, principally dinners, have been provided for the hungry and starving; also mothers' meetings, Sunday-school, adult Gospel services, children's services, Band of Hope, sewing classes, open-air meetings, drift meetings, work among cripples. This work has been honorary; but so much activity and work among the poor has brought the mission hall into a condition which makes it absolutely necessary to spend a large amount of money for repairs and alterations, class-rooms, etc. We sorely need help, so that we may continue to carry on this work, if possible, with more energy in the future than in the past.—T. Miller, 104, Well-street, Hackney, N.E.

Among our Sick Folk.

THE closing months of last year and the early ones of this have found us busy among the sick, and so varied have been our patients and their complaints that a few sketches from what we have seen and heard will prove at least interesting, and will, we trust, lead to much earnest prayer on behalf of the sick and suffering in this East-end of London.

Mrs. C——, a bright, clean little woman, was laid aside with a severe attack of influenza, accompanied by internal inflammation. Her husband, delicate and not in regular employment, was most kind, and ready to do anything that her wants might be supplied. A week's careful nursing, good nourishment, and regulated ventilation worked a change, and now Mrs. C—— is steadily gaining strength.

Not many yards off is another home where there is a wee baby to be cared for. Baby is washed and dressed, a little cornflour made for the mother, and after a few minutes' talk about Him who is "mighty to save," we leave her happy that someone will come and look after the new treasure.

Our next visit is to one of the dear old widows, and on entering her little room we find her "tidied and nice," with a hymn-book open before her, repeating the words, "What a friend we have in Jesus." Her face tells the tale of true happiness and rest in the unchanging friendship of the Best of Friends.

Next door to her Mrs. E—— is sitting in a big arm-chair by the fire, and we are welcomed very heartily, as she tells us she had been asking the Lord to send somebody to cheer her up. Her face beams with joy as she says: "Though I can't get to the meetings, Miss, I have some good times with the Lord up here."

Mrs. M——, whom we next visit, is suffering from that almost incurable complaint, bronchitis. She was trying her best to get about and tidy her room, but was really too weak, and so was, after some persuasion, got back to bed. No one seems to care for her, but, amid all, she is glad in the fact that "He never faileth." Finding our way up many stone stairs, we arrive at No. 5, and inside, a weak, sickly little woman is sitting—the mother of seven children, the eldest fourteen. Six shillings a week has to be paid for rent, and she tells us that another little stranger is expected before long—yes, only another to be fed and clothed, another to share the two rooms. A pudding is sent her, and with it a ticket for bread—a most welcome gift with so many mouths to feed.

Up a few steps, behind a small shop, we next find our way, and this time it is to a woman who seems almost unfit to do anything but go to bed and rest. But this is easier said than done. The little girl (ten years old) must go to school and the boy, too; the father must go to work. Who is to do the duties of the home? Tears steal into her eyes as she tells us of lonely times when no one seems to understand, "but" she adds, "He knows." And that is keeping her up amid all trying circumstances. And so we might tell of one after another with whom we come in contact—some needing a helping hand, others a cheery word, some to seem to need but a word to bring them into the Kingdom, others who are outwardly interested, but whose hearts are as yet untouched.

We go to do what we can to ease the body, but we long more and more to be the chalice of God bearing the living water to these thirsty souls. We want, as Paul did of old, "to be all things to all men, that we might save some." Pray for us, for soon sower and reaper will rejoice together, and He shall come. The Nurse.

Home of Industry, 29, Bethnal Green-road, E.

Y.W. Home and Association, Leamington Spa.—A comfortable and Christian home, where counsel and sympathy are ever available, may be found at York House, Clarendon-place, by young girls employed in houses of business, as "day-workers." The home has also been used for over twenty years as a holiday resort for governesses and Christian workers needing rest and change, and as the headquarters of a trained nursing staff. The hon. sec. and treasurer, Miss Bagster, of 23, Milverton-crescent, reports that last year closed with "more inmates, nurses busy, cheer from numerous sources, letters telling of blessing received, and many indications too slight to mention yet making a sum total of divine indication, such as we had been very definitely asking for, that the Lord still has need of the work."

Invalid Children.

THE work of the Invalid Children's Aid Association is increasing very fast, many fresh cases being brought to notice every week, and often in urgent need of help, for their wants are legion. There seems no end to the surgical supports, jackets, or high boots needed for these little cripples, and ordered for them by the surgeons. The visitors are continually asking for a few weeks' fresh air in the country, or at the sea-side, with the pitiful reiteration, "The child looks so white and worn out," or the doctors will report, "This child needs absolute rest on his back for a year, and good nursing, and upon that depends the possibility of cure."

But funds are hard to raise, and much care and discretion in dealing with each case on its merits is needful. The good work goes on, and the blessing that the Association can bring to many a little one, so handicapped in the struggle for existence, is incalculable. The benefit conferred can best be appreciated by a personal visit to some of those beautifully appointed wards of nursing homes, in town or country, where our little ones lie in comfort, gathering strength.

To obtain an influence for good over the parents of the invalid children is an aim well worth striving after, and can best be attained through wise visitors. The house is more readily "tidied up," the child considered less of a burden, when the overworked mother knows that it is an object of special interest to someone in easier circumstances than herself. But much remains to be done; there are many homes untouched, and children still uncared for. Our representatives are crippled in their various districts by want of visitors, and could employ many, and this want presses more heavily every day on the Association as the number of cases reported to it increases.

Another matter which presses much on the attention of the Association is the training of boys and girls who, though not chronically crippled or deformed, are yet sufficiently recovered to attempt some light trade. This becomes a most urgent question as time goes on, many of the cases first taken up being now fit subjects for training schools. We have at present twelve under training for various trades, such as shoemaking, saddlery, die-stamping, watch and jewellery making and dress-making. Without some effort in this direction, the work of helping each invalid can hardly be considered *rounded off*, and the boy or girl started in life, and we gladly point to several instances in which young people are now earning their bread independently, and doing well.

We have a good work in hand; our means are, however, insufficient for all that might be accomplished, and it is by no means easy to keep pace with London's increasing needs. The secretary is Mr. H. G. Evered, 18, Buckingham-street, W.C.

M. F. E. H.

Home Teaching Society for the Blind.—The forty-second annual report states that the regular income of the society is far below the expenditure. The number of visits reported for 1897 was 36,075, with 34,882 loans of books. There was about 6,261 volumes in use, but a number of these, having been fingered for twenty years, need replacing. At the annual meeting a few days ago, the president, Viscount Midleton, said that the amount contributed was small in comparison with the work done. He was thankful to know blindness was not increasing in England. Rev. H. J. R. Marston, who is himself blind, took an optimistic view of blindness in England, and said the prospect was never so hopeful as at the present time. Bishop Barry advocated the larger distribution amongst the blind of the Scriptures, which would convey to them more of comfort than any other book.

London Street Mission.—This effort to extend Gospel influence in the neighbourhood of Dockhead has been maintained during the past year with continued tokens of God's faithfulness and blessing. The varied work which centres in Percy Mission Hall has done much for the spiritual and physical good of old and young. Special missions, Sunday evening services, open-air preaching, and numerous other evangelistic agencies, have brought many into the Saviour's fold; while several conversions have been witnessed in connection with the social gatherings for women. The secretary and manager is Mr. W. Bustin, 13, Priter-road, Bermondsey, S.E.; and he says that increased resources are absolutely necessary, because such a work is nothing if not aggressive and progressive. Much might be done which is at present impossible for want of an additional and larger sized room.

Work in Lower Edmonton.

A DEEPLY interesting work is in progress among working people in Lower Edmonton. Rev. G. E. Thorn commenced in 1891 with eighteen people and a very serious debt. He was led to consider "how the mass of non-churchgoers could be drawn in, when a suggestion was made that we should endeavour to reach the working men and women, who, to the number of between three and four thousand, leave the station by the 2d. workmen's trains to the city between four and half-past six o'clock in the morning. Accordingly one Saturday morning a handful of workers posted themselves in the darkness to catch the early departure. They had had 3000 handbills printed, announcing the Sunday services, and handed one to each man and woman as they filed into the ticket office. None of those present will ever forget the scene."

From that day the chapel was crowded, a work of grace began, a Christian Band was formed, other special effort sprung up. A new hall has been "opened free of debt, and the success has been so remarkable that we have had to secure 20ft. of land additional in order to extend it as soon as the opportunity offers. Every department in the work has increased with unabated vigour." The pastor's address is 8, Latimer-road, Lower Edmonton, N.

Cage Lane Mission, Plumstead.

ON the evening of the 31st ult. the Cage-lane Mission Hall, Lakedale-road, Plumstead, an active centre of Christian work, started many years since by Miss Kate Russell (afterwards Mrs. Anderson), by whom the work is still carried on with vigour and success, held its anniversary meeting.

Colonel W. G. Robinson, C.B., was in the chair, supported by Colonel Roberts, Major Stirling, R.H.A., Lieut.-Col. St. Quintin, Brig.-Surg. Lieut.-Col. R. Pringle, Messrs. John Wood, George Hughes, F. E. Paynter, and others. The Second Coming of our Lord was prominently brought forward by the speakers, and one of them spoke of the exceeding joy expressed at an Eastern wedding (at which he was present) by the people in the streets and windows of the city at the approach of the bridegroom as the virgins (amidst the sound of music) went forth, with their lighted lamps, to meet the bridegroom, shouting "Behold, the bridegroom cometh!"

At the close of the meeting it was announced that a balance due to the treasurer at its commencement was more than met by the collection made in the hall.

King Edward Missions.

A NOBLE and widely varied enterprise is carried on by this mission, which has been in existence for more than half-a-century. It is situated in Albert-street, Spitalfields, in the midst of a densely populated and very poor neighbourhood. Mr. Charles Montague, of 75, Bedford-street, London, E., is hon. superintendent.

The work is one of practical Christian philanthropy, and although many of its branches may seem to be purely secular, the central aim in all is the extension of God's kingdom. Surely there is the more prospect of that object being realized when it is shown that there is a human side to Christianity. In that belief, efforts are made toward the physical and mental, as well as the religious, training of the young; while in the case of those of older years the alleviation of distress and misery and care for the sick are made auxiliaries to the preaching of God's salvation.

Systematic home visitation of the people by the permanent staff is a marked feature of the mission, and the visitors are everywhere welcomed. By constant and intimate intercourse with the people relief is dispensed with promptitude, and with absolute certainty that only deserving and really necessitous cases are assisted.

The young are helped to grow and develop into what God would have them be, the sick are tended and their sufferings are relieved, the widow and the fatherless are protected, the down-trodden are raised, the aged have their declining years made brighter; while to all the Gospel is faithfully proclaimed.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Primrose.

An Easter Message for the Children.

IF I were to ask you which is the first flower of the Spring, most of you would very likely answer, snowdrop. And in one sense snowdrop would have as good a right to the title as any.

But other little messengers of the opening year would put in their claim also. There are chickweed and coltsfoot, anemone and daffodil, sweet violet and celandine.

"Spring has come," says someone, "when you can put your foot on nine daisies."

Let people say what they like, however, *I* do not call it Spring until I see the Primrose. And then I want to see not one or two, or even nine, but scores and hundreds, studding every hedge-bank and wood-clearing with their dear old patches of sulphur-yellow.

And then I want something else to go with them. I want the beautiful Easter time. Primroses and Easter go together. We must think of them together. Indeed, I cannot imagine the one without the other. When I go rambling at Easter time there are only two thoughts which my mind will have anything to do with. Therefore, in the first place, however many primroses I see, all the country around me seems full of them. Now, am I not right? When you hie to the woods at Easter to gather flowers, don't you call it "primrosing"? You may pluck your anemones, or lady's smocks, or palm-blossom to go with them, but it is primroses that you search for.

So, in the next place, all the sky, and all the world, and all the big little world of my own heart is full of Easter. How gloriously the sun is shining this morning! As it kisses the pale yellow blossoms, how they, too, shine and smile, and speak to me of the Sun of Righteousness, and make me glad that the world is dark no more, but radiant with the light of Jesus, new risen from the dead. It is agreed then, I take it, that we think about primroses and about Easter at the same time.

Well, then, what does the name Primrose really mean? It is derived (as some of you boys who learn Latin probably know) from the Latin word *primus*, meaning *first*. So you see that somebody or other believed it to be the first spring flower, at any rate, or it would not have got the name. It does not follow that the person in question thought it the first flower to visit us. He might have called it *Primus* because it was in his mind the first in importance. How easily we can gather an Easter thought here. Speaking of Christ rising from the dead, Paul calls Him "the firstfruits of them that slept" (1 Cor. xv. 20).

But He was not actually the first who rose. He himself raised Lazarus and others from the dead, as you will remember. He is, however, rightly called the first one because, although the others were raised from the dead, it was only for a time. They all really died presently, and wait, like all the rest of the world, for the great resurrection which shall one day take place. Christ when He rose, did not die again. So the Bible says, "Christ, being raised from the dead, dieth no more."

So much for the word primrose. I do not think our flower has so many names as some others. In North Devonshire I have, however, heard that it is called "butter rose," and in Germany the "key flower." It is named "butter rose," I imagine, because of a fancied resemblance to fresh country butter, and "key flower" because it is supposed to unlock the treasures of the spring. But to my thinking we must not go so far as this. The primrose is one of the choicest treasures, but not the key. God alone holds that. And after the long winter of frost and snow, He unlocks the fields and woods with his golden key of wisdom, and there before us behold the wonderful treasures of birds and leaves and flowers!

But what shall we say of the treasures which Christ unlocked for us when He rose from the dead? Not that He unlocked the tomb itself on that first Easter morn. A mighty angel descended and rolled away the stone for Him (Matthew xxviii. 2). What He did was to unlock, for you and me, the kingdom of heaven. Turn with me to the Book of Revelation, chapter iii. 8, and read what He Himself says, "Behold, I have set before thee an open door, and no man can shut it." And now the door is open, dear boys and girls, and within are treasures which will never grow old. Will you not believe Him and go in?

I come back to the Primrose for a last thought. I want you to notice its beautiful colour. There is not one single English wildflower besides this with the same radiant robe of palest yellow. There are plenty of deeper yellows, of reds, and whites, and blues, but no other yellow like this. Those little blossoms have a colour, and seem to have a meaning of their very own. They tell me, as I think nothing else in nature can, of the happy peacefulness of the sunny spring. I cannot properly explain it, but somehow or other that exquisite yellow seems to speak of joy and peace, just mingled together in one very happy little life. And oh! if I cannot explain the life of peace of the woodland primrose, how shall I explain the Easter peace of the Lord Jesus? Indeed, I cannot explain it. It is too wonderful. Just as that delicate tint on the petal of the primrose is different from any other colour you can find anywhere in any English wildflower, so the peace which Jesus gives to those who love Him is different from anything else in the world. True, the world can give you a kind of peace. A boy who has told a story and feels sure he will not be found out, may say to himself, "I needn't trouble; nobody knows; I am quite safe." But that is not the peace of Jesus. Before He was crucified He said to his disciples, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you" (John xiv. 29). Then when all the battle with sin and death was over, and the little company of disciples met their Master, the doors being shut for fear of the Jews, Jesus gave them, so to speak, a good-bye wish: He "stood in the midst, and saith unto them, Peace be unto you" (John xx. 19). And then He said it again, to make it quite clear, "Peace be unto you" (v. 21).

And now, what better wish can I offer to my little friends than this: that they may have his peace. It is such a glad peace—so worth the having. And it comes from simply trusting in Jesus. Most earnestly do I pray that as you gather the fresh, sweet primroses you may really know what it means; and, as you put the primroses in your baskets, the thought of Christ risen from the dead may indeed be in your hearts.

F. E. Hudson.

The Bible Searcher,

HONOURS LIST.

The following have been correct each week during the quarter:—

A—Ralph Aldwinckle, Violet Ashworth.

B—Herbert Braddon, Florence Bellerby.

C—Eleanor Chance, Lois M. Craven, B. Cashford, John and Wm. E. Clarke, Alice E. Crang, Beryl and Gladys Calvert, Mary and Willie Charles, Kathleen and Brereton Code, Irene Coppard.

D—Dorothy Daintree, Violet and Ivy Donaldson-Selby, Dorothy and Marjory Dyke.

E—Sarah Evans.

F—Ernest Findlay.

G—Daisy Greenacre, Aaron Goldencrown.

H—Violet Holford, Dorothy and Joshua Hughes-Games, May Hunter.

I—Gladys Isaac.

K—Gertrude Klngerlee.

L—Blanche Lindup.

M—Geo. Macdonald, Evelyn Moir.

O—Arabella Onslow.

P—Ethel and Kathleen Pasley, Ada Palmer, J. Ernest Pearce, Vera Petrides, Isabel and Gladys Phipps, Kathleen Pincott, Mary E. Plumb.

R—Olive Robertson, Elmina Roe.

S—Margery Smart, T. M. and D. D. Stanier, Flora Shadbolt, Muriel and Rosetta Sherwin, Nellie Stuart, C. Bessie Symes.

T—Olive Tritton, Frank Thompson.

W—Ethel Walls, Annie C. Wood.

THE FOLLOWING ARE ELIGIBLE FOR THE PRIZE COMPETITION. AS NO ADDRESSES UNFORTUNATELY WERE GIVEN, POSTCARDS COULD NOT BE SENT.

Henry Jas. Cheney, Maggie Fletcher, Norah and Edith Lowe, Nora Read, Flora Shadbolt, Bessie Scantlebury, Violet and Chris. Salvesen, Lilian Skeats, Irene Simms, Nellie Sery.

No. 116 (second list).—Correct answers received from:—

A—J. H. Archer*, Daisy Allen*, E. Athole, Willie Aston.*

B—Conyers*, Massy*, and Allen Baker, Evelyn Barrett, Leonard Bartlett, Charlotte* and Mabel* Bailey, Henriette Bardot, Elizabeth and Janet* Black, Hilda Bassett, J. K. Bennett*, A. Bridges, Gordon Bligh, Mabel Birney, Albert Bottinge*, Gordon Bolton, Ernest and Herbert Bond, Charles Brown, Ralph Bourne, Eva Brown, John Bott, Bertie* and Harry Butler, Ernestine Buhl, Nancy and Edward Brunton.

C—D. Rosalind Clarke, Wm. E.* and John Clarke, Lottie* and Daisy* Carmichael, Maggie*, Walter, and Jessie* Carter, Charles, Mabel B., and Isabel Candlin, B. M. Cashford*, Daisy M. A. Clarke, Lily Clarke*, Jack J. Clarke, Dorothy J. Clarke, Jack Clarke, Gladys, Lionel*, and Beryl* Calvert, Mary and Willie* Charles, Cicely M. Craven, Alice E. Crang*, Henry Jas. Cheney*, Frederick Chisholm, Wm. S. and Edith Corrick, Arthur G. and Winnie* Cox, Dorothy Cooper, Ruth Coupe*, Annie Cooper*, Edith F. Corrie, Edith M. Cole*, Susie* and Ethel Cumbers, Henry S., Nellie, and Tom Curr.

D—Harold Davis, Elsie Derbyshire, C. M. Dodsworth, Kenneth Dunbar*, Gordon S. Duncan.

E—Muriel Edwards*, Sarah Evans.

F—Richard and Arthur Farmer, Janet Fawkes, Sibyll Fawkes, James I. Freegard, Maggie, Mabel*, Bessie, and Kate* Fletcher, F. A.* and Aileen* Figgis, Reginald, Ernest, and Willie* Findlay, Wm. and Fanny Field, Louise Filhol, Francis W. B. Field, Arthur Fooks, Jessie Forbes*, Janetta, Maggie, Agnes, and Flossie* Fullarton.

G—Stuart, Edith, and Margaret Gray, Stephanie Gray, Ivan Garrod, Maurice Greenleaf, Alfred*, Mary E.*, and Daisy* Greenacre, Edith Grieve, Harry Gribble, Minnie Giddings, Hilda E. Girard, Hilda Godfrey*, Dorothy Grove.

H—Ella Hake*, Janie, Sandy, and May Handasyde, Dorothy G. Harris*, Winifred Harvey, Annie Hazledine, Jas. D. Henderson, Violet A. M. Head, Nora Hill, Theodora Hill*, Byrea Hill, Florence Hoyte, Marjorie Hogge, Margaret D.* and John* Hogg, Lucie Hourdain, Violet A. Holford*, Lila K. Hughes, Edith L. Hunter, Rex Hunt, Harcourt* and May Hunter, Eva and Ethel Hutchings.

J—J. Sinclair Jackson, Edith E. Jackson, Dora Joyce, Elsie Johnson*, Lizzie Johnstone*.

K—Alex. and Agnes Kay, Ruth M. and Helen Lilian Knight, Lilian Kitson, A. C. King, Marjorie Kitson, Gertrude Kingerlee, Eileen B. Knowles.

L—Nessie R. Laing, Guinefred* and Elsie Leigh, Alex. and Annie W. Lemon, Grahame and Murray Lloyd, Edith and Norah Lowe, Nellie Lovegrove.

M—Margaret J. Macphee*, Geo. B. McClure*, Abraham*, Thomas** and Bella* Mack, Elsie May McPherson*, Kathleen J. G. McClure, Sabina Mackintosh, Ducald* and K.* MacGilp, Barbara Maconchy, Avie Mallory*, Trevor and Margery Matthews, Leslie and Lillie Mallory, Edith Marnham, Louis* and Queenie Matthews, Harry and Bruce Malaher, Valerie* and Mary Maitland-Kirwan, Hilda Medill*, Bessie and Charlotte* Millar, May C. Mills, Alice W. Milne, Owen and Lewis Morice, Dora Muir.

N—Ernest and Edie* Nash, Henderson* and Dorothea* and Mary L. Nathan, Peter, John G., and Cissy Nicholson.

O—Harriette* and Lottie* Orr, Katie and Sydney Oliver, F. A. Osmond*, Maude and Eva Oakes.

P—Ada E., Willie*, Maggie F.*, and Winnie H.* Palmer, Alice M. Palmer, Frederick J. Pearman, Vera, May, and Daisy Petrides, Laura D. Percy*, Clarice M. Peach*, Willy Petter, Evelyn P. Pechey*, Grace*, Ruth*, and Edith* Pledger, J. Ernest Pearce*, Gladys M.* and Isabel W.* Phipps, Kathleen Pincott, Susabel Pim, Rhoda Porter, Margaret and Lillian Pook, Ernest Poynder.

Q—Edith and Minnie Quick.

R—Nora Read, Gordon Remington, Gracie Reeve, Robert Reeves, M. L. Rickards, Cyril M. Roberts, M. Stella Robertson*, Elmina, Isabel, and Jessie Roe, Ernest Ross, Chas. S. Rudge*.

S—Ruth and Stuart Scragg, Elsie M. Stark, Dollie and Bob Salt, Margery Smart*, Chas. W. Saunders, Gladys E.*, Eric, and Mervyn Shaw, Muriel Shaw, C. D.*, D. D., and T. M. Stanier, Frederic Seymour, Richard A. Spencer*, Agnes M. Sterry*, Marie E. Sleigh, Rosetta*, Muriel*, and Ivy Sherwin, Kathleen and Douglas Shepherd, Lillian Skeats, Florrie Smith, Christiana Simpson*, Mary C. Spiganovicz*, Reginald Skinner, Irene Simms, E. Short, Nellie and Emily* Stuart, Ronald Studd, Lizzie D. Symon, C. Bessie Symes,* Nellie Sery.*

T—Clifford Tatham, H. G. Taylor, Olive Trench, Louie and Nannie Tibbits, Frank and Herbert Tomkins, Kate* and Nettie* Thomson, L. Tomkyns, Janet* and J. W.* Thomson, Harry Thompson, James Tuff, Alice Truelove, Harold and Gilbert* Tyson.

U—Arthur* and Bessie Unsworth.

V—Gertrude W. Vellacott*, Dorothy and Jessie Vigers.

W—Ethel Walls, R. Watson, Stewart Watson, Mabel Wheeler, Bertie and Thomas Weddell, Colin, Wilfred, and H. A.* Wright, Gladys Whitbourn, Maggie Wight, F. Wilson, Edith Wilkins, Eva Winpenny, Pringle Wilson*, T. E. Wolfe, Evelyn H. Wood.

Y—Annie Yeo*.

Foreign list.—Correct answers received from:—

No. 101—T. Alan Hogg (Chefoo).

No. 107—Alice Henderson*.

No. 108—Alice and Walter B. Henderson (Jamaica).

No. 109—Maria H. and Cuckoo Lister* (S. Africa), Alice* and Walter B.* Henderson.

No. 110—Alice and Walter B.* Henderson, Janet Garrett* (Kimberley).

No. 111—Walter B. Henderson*, Launcelot M. Knight.

No. 112—Olive van Millengen (Cyprus), Henry and Annie* Baillie (Canada).

No. 113—Olive van Millengen, Jean McU. Scott (Canada), Dora E Wallace.

THIS WEEK'S BIBLE SEARCHER (No. 117).

1. Who "came first to the sepulchre"?
2. Who came "very early in the morning"?
3. What portions of the Old Testament did Jesus say referred to Him?
4. "Jesus Himself drew near." To whom and where?
5. Who said, "They have taken away my Lord"?
6. What was our Lord's first greeting to the *disciples* after his resurrection? What did He bestow upon them?
7. What part did Thomas take in these events?
8. Mention (with references) some of the results that followed the preaching of "The Resurrection" by the apostles as recorded in Acts.
9. What missionary command and promise did Christ give after He rose from the dead?

[Children under TEN do—2, 4, 5; those under THIRTEEN the first six.]

Personal.

J. K. Bennett.—Your paper was done very neatly, and I am pleased to hear of the pains you take in your writing; I think it is already improving.

Louise Filhol.—Many thanks to you and your friends for your kind notes. I have a nephew who writes his answers in French.

Erie Shaw.—I think baby's name is very pretty.

Dora Ellen Wallace.—I am very pleased with your photograph; it is splendidly taken. Thank you so much for it, and also for your letter.

Miss Sandes, of the Soldiers' Home, Cork, writes a letter of warm thanks to my nieces for the blotters and needle-cases they took such pains to make. Some of these useful presents Miss Sandes is going to give to the soldiers' children, for whom she has a class every Saturday at three o'clock.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	April 10	*John*	xx. 1-18	Th.	April 14	*Ps.* lxxviii. 1-16
M.	„ 11	„	xx. 19-31	F.	„ 15	„ lxxviii. 17-35
Tu.	„ 12	„	xxi. 1-14	Sat.	„ 16	„ lxxviii. 36-54
W.	„ 13	„	xxi. 15-25			

Children's Special Service Mission.

Mr. Hutchinson, *Battisford Hall, Needham Market*, April 14; *Ipswich*, April 15; *Stowmarket*, April 16; *Combe, near Stowmarket*, April 17; *Boston, Lincoln*, April 18; *Bangor, N. Wales*, April 19; *Flint*, April 20, 21, 23, 24; *Holywell*, April 22; *Bolton*, April 25; *Liverpool*, April 26; *Northwich*, April 27; *Manchester*, April 28; *Leeds*, April 30-May 2. Mr. Josiah Spiers, *Perth*, April 14-29. Mr. J. S. Tyler, *The Tabernacle, Worthing*, April 17-22. Mr. Hankinson, *Gloucester*, April 16-25; *St. Austell*, April 27-28. Mr. Callender, *St. Matthew's, Bayswater*, April 15, 22, 29; *Cambridge Gardens*, April 17; *Kenley*, April 20; *Haydn Park-road, Uxbridge-road*, April 24; *Hornsey Rise*, April 26; *Gresham Hall, Brixton*, April 30. Mr. E. Hughes, *George-street, Camberwell*, April 21; *Harrow-street, Borough*, April 24-29. Mr. Phillips Welch, *Gospel Mission-hall, Kensal-road*, April 2-May 1. Mr. S. Nightingale, *Gretford, near Stamford*, April 7-16.

The Evangelistic Field.

WEAVER BROTHERS IN LIVERPOOL.

THE Weaver Brothers concluded a fifteen-days' mission at Byrom Hall, Liverpool, on Sunday last, this being their second visit. Byrom Hall is the oldest Baptist chapel in the City of the Mersey, and seats 1,000. It is situated in one of the poorest parts of the city, and in the midst of a dense Roman Catholic population. Public-houses abound, and sin is rampant on every hand. This makes Gospel work very difficult, but nevertheless very necessary. An earnest, active church has been gathered, which seeks to spread the Gospel tidings in many and various ways.

A week of self-denial and special prayer was held previous to this special mission, and on two nights the prayer meetings were continued till twelve o'clock. All the workers were looking forward with great expectation to the visit of Messrs. Weaver. We now gratefully record God's goodness during their visit. Souls were saved on the first day and every meeting afterwards. Considering the difficulties of the district and the work in general, the results have been very cheering. As one man said, "It has moved the neighbourhood."

The addresses of Mr. Bewley Weaver contain no uncertain sound, and he does not hesitate to declare the whole counsel of God. His addresses are most convincing, and quite a number of men have yielded to the Saviour. Mr. Frank Weaver ably assisted by his sweet singing and active, useful labours in the after-meetings. Our brethren's visit will long be remembered, and many prayers follow them that continued blessing might attend their labours.

F. G. West.

EVANGELISTS' MOVEMENTS.

Rev. Hugh C. Wallace, of Burnley, has conducted evangelistic services at Padiham. The expositions and addresses were listened to with rapt attention by large congregations. Souls were saved and saints much quickened.

A series of special services has been held in the North End and Cromwell-road Missions, Burgess Hill, by Mr. Ernest Bailey, of the Evangelization Society. The congregations were good, and much interest was manifested.

A very encouraging Gospel mission has been conducted in George's Hall, Dublin, by Mr. and Mrs. Harrison, of Liverpool; and a similar mission has been held in the Methodist Church, Ballymote, by Mr. J. J. Smith, of Manchester.

A fifteen days' mission has been held by Mr. John T. Vine at Lady Ashburton's Mission Hall, Custom House, Canning Town, E., and night after night souls have been brought to the Lord. At the closing meeting many testified to blessing received.

Mr. C. T. Studd held last week, in the Drawing-room of the Association Hall, Manchester, a special mission to men. Mr. Studd, who was welcomed by the young men as a former captain of the Cambridge eleven, spoke with great intensity of purpose. His afternoon Bible readings were well attended, and aroused great interest.

A ten days' mission has been conducted at Redditch, by Miss Gill, with very good results. The services were well attended and a very good spirit was manifested; the workers were very hearty and earnest. There was a great awakening among Christians and several decided for Christ. Two evenings were devoted to Webb Heath with cheering tokens. A. A. H.

A two weeks' mission has been held by Mr. David Haxton at the Mechiston Railway Mission, Edinburgh. The workers have been cheered by signs following the Word preached. Mr. Haxton's addresses have been clear and convincing, full of the Word of God and delivered at times with irresistible power. The number of railway men who have turned out to the meetings has been encouraging, and some have given manifest evidence of real decision for Christ.

A twelve days' mission has been conducted by Messrs. William Grove and Leonard Weaver in Folkestone-road Hall, Walthamstow, from March 20 to 30, with very marked results. Many souls have been saved, and the Christians have been greatly stirred and aroused. Mr. Weaver's singing was a great feature of the meetings. From the commencement unto the close the preaching was with power, and, beginning with the children in the Sunday school, there was a constant stream of blessing. The Gospel meetings on Sunday evenings will not be speedily forgotten, and the praise meeting on the last night was one overflowing with joy.

The Sunday services at Kilburn Hall were conducted in February by Mr. George Nokes with so much interest that he was urged to continue for March also. This he did, and Mr. Hurditch says:—"With gratitude to God we record much power and blessing in the conversion of souls. Mr. Nokes preaches in a simple style with homely illustrations, proclaiming the Gospel faithfully, and with the most intense earnestness. Amongst the working classes especially there have been signs of deep interest, as they have listened to the 'old, old story,' and we believe that some of them have been brought from the 'way of transgressors' to Him who is 'the Way, the Truth, and the Life.'"

A cheering work of grace has lately been manifested in the Far North of the British Islands, a great revival having broken out at Lerwick, in the Shetlands. So great was the interest in the proclamation of the Gospel among the islanders that on Sunday week, after the Methodist chapel at Scalloway had proved too small, and the Congregational chapel had been crowded out, permission was granted to use the Established Kirk. The population of Scalloway is eight hundred all told, and of these six hundred persons attended the service, conducted by Miss Jamieson and Miss Bairnson. All other services excepting the United Presbyterian were given up. After a most impressive service, many came out boldly on the Lord's side, and among them some of the most unlikely, former ringleaders in evil.

Mr. D. L. Moody has completed an eight days' mission in New York, and is now busy among the masses of Chicago. The New York meetings, held at the Grand Central Palace, Forty-third-street, were attended by great throngs of people, and, according to newspaper reports, deep spiritual impression was created. When the preacher called for decision large numbers responded. Mr. Moody remarked, at the close of the meetings, that seldom had he found so many inquiring the way of life and seeking for personal instruction; sometimes he would have to cut short the stream of interviews in order to gain a little rest. A collection was taken on behalf of the distressed Cubans, and contributions were also given towards the evangelist's work among prisoners. Mr. Moody has prepared, and is publishing, a book on The Ten Commandments, a copy of which he hopes to place in every prison cell in New York State.

Mr. W. R. Lane, Preston, April 15-22.
The Weaver Bros., Wrexham, April 17-30.
Mr. J. J. Sims, City Hall, Glasgow, during April.
Gipsy Smith, Rugby, April 3-11; Guernsey, April 16-25.
Mrs. Baeyertz, at end of April and May, in Aberdeen.
Mr. J. Neech, Lincoln, April 17-May 1; Guyhirn, May 8-22.
Mr. E. P. Telford, Gainsborough, April 10-21; Bow, E., May 8-19.
Mr. F. C. Spurr, Penge Tabernacle, April 16-24; Hendon, April 30-May 9.
Mr. Josiah Nix, Old Market-square, Bristol, April 8; Nottingham, 9-11; Pontypool, April 16-25.
Mr. Charles Inglis, April 10, Polytechnic and Bromley; 17-29, Canning Town; in May, Great Assembly Hall.
Mr. Monro Collings, Fakenham, to April 11; Winchendon, April 17, 18; Wendover, April 19; Hardwick, April 20; Kingswood, April 21; Bedford, April 24-28.
Sergeant Pullinger, April 10, Soldiers' Home, Winchester; April 13, The Forge, Forest Hill; April 17, Gospel Hall, Weybridge; April 24, Lyonsdowne Hall, New Barnet.
Evangelisation Society.—Amongst missions shortly to be held are the following:—Glasgow, C. G. Roger; Great Assembly Hall, H. Collins; Stelling, J. H. Cooke; Pokesdown, G. Tuffin; Lays Hill, S. Vivian; Honey-lane, J. Lovell; Blackburn, J. Greenwood; Lassodie, H. Young; Old Cumnock, J. Galletly; Westbourne Park, A. Clark; Chelsea, J. H. Haynes; Forres, R. Hill; Marsh Green, J. Simmonds.

Requests for Prayer.

For a mission at Wick to be conducted by Mr. J. J. Scroggie, commencing April 10.

For a mission at Christ Church, Coventry, April 17 to 26, by Rev. W. R. Mowll.

For a mission in Johannesburg by Mr. William Hill, to commence on Easter Sunday.

For the work of the Stratford Mizpah Band in the open air, commencing on Good Friday.

Praise for many souls saved during Mr. Scroggie's missions at Kingussie and Newtonmore, N.B.

Rev. Edward White, who has been staying some weeks at Worthing, has been laid low with illness, the results of a chill. Mr. White bears the burden of years in a manner that affords great pleasure to his many friends.

Obituary.

MR. G. WILLIAM HAY.

At Dron Lodge, The Warren, Devon, in his 94th year, Mr. George William Hay, formerly of Whiterigg, Roxburghshire. He was well known and esteemed as an Elder of Presbytery at the time of the disruption and the birth of the Free Church of Scotland. For some years he was an invalid through an accident. He suffered with exceeding patience, and died, trusting in the "Blood of the Lamb," in great peace.

MR. F. CHARLES TAYLOR, BARRY DOCK.

This devoted Christian worker passed away on Tuesday week. He was known and highly respected by a wide circle of friends. As a member of the mission staff of the Gospel Tent Mission and superintendent of the Sunday-school he came into contact with large numbers of people. The immense crowds that attended his funeral and the memorial services revealed what a hold he had upon the affections of those who knew him. Strong men, women and childen appeared to be labouring under deep emotion, and the grief of the senior children was painful to behold; they knew that they had lost a true and faithful friend.

GENERAL GRAYDON, UPPER NORWOOD.

This devoted servant of Christ passed into the presence of the King in the early hours of the 1st inst., in the eighty-second year of his age. He was truly a Christian warrior, having for many years served his Queen and country in India, and devoted all the later years of his life to the service of the Lord Jesus. He was endowed with remarkably good judgment and a tender, loving spirit, and will be missed by a very wide circle of friends. For some years past he has been able to strengthen the hands of many who are "bearing the burden and heat of the day," and many a committee has found him wise in counsel and generous in support. In his own neighbourhood he will be greatly missed by rich and poor, especially the latter, who had good reason to know the warmth of his heart and the readiness of his sympathy. During his last hours he was divinely comforted and supported by the precious truths which he had so often given to others, and he knew the friends who called upon him quite to the last, though unable to speak to them. Many have been brought to the Lord through the evangelistic and other agencies he supported; indeed, the work of evangelisation had few warmer friends. J. W.

DR. SAMUEL DAVIDSON.

All theological libraries include some of the works of Dr. Samuel Davidson, who has passed away at the advanced age of ninety-one. A native of Ballymena, Ireland, he became Professor of Biblical Criticism in the Royal College, Belfast, as long ago as 1835. Associating himself with the Congregationalists, he was appointed Professor of Biblical Literature in the Lancashire Independent College at Manchester in 1842. During the next twenty years he produced many books which are still used and often quoted, the most widely known being "Sacred Hermeneutics," "Lectures on Ecclesiastical Polity," "An Introduction to the New Testament," in three volumes, and "Biblical Criticism." He also translated several works from the German. The broadness of Dr. Davidson's views on inspiration brought him into conflict with the college authorities, and he was compelled to resign his chair. During his subsequent residence in London he worked with zeal and patience, and among other important treatises published his "Canon of the Bible" in 1877; "The Doctrine of Last Things," 1883; besides translations of the New Testament from Tischendorf's text, of Gieseler's "Church History," and of Fürst's "Hebrew Lexicon." Dr. Davidson was a member of the Old Testament Revision Committee, and a contributor to Kitto's Encyclopædia and other great works of reference, as well as to periodical literature.

"Yet Will I Not Forget Thee." — We welcome a second edition of this sweet song from the pen of the late Miss Edith G. Cherry, as set to music by M. R. L., composer of "The Other Side of the Gates of Pearl." Miss Cherry is well known as the author of poems which have comforted the hearts of many of God's children in times of trouble and anxiety. The song (price 6d. net—7d. post free) is arranged as a solo, with pianoforte accompaniment, and is published by Mr. W. Slade, Hastings, St. Leonards, and Bournemouth; it may also be had of our publishers, Messrs. Morgan and Scott.

Items of Interest.

HOME.

An earthquake shock has been felt at Penryn.

A splendid record has been won by the Aldeburgh lifeboat off Harwich in saving life during the recent gales. The crew were in active service for over 100 hours.

Last month the National Society for the Prevention of Cruelty to Children had under inquiry 2,346 complaints of neglect, starvation, ill-treatment, and other wrongs.

Christian workers, interested in the spread of Christ's kingdom abroad, visited with pleasure the five days' missionary loan exhibition at the Bathshall, Paddington.

The South Wales coal dispute has assumed a serious aspect. In those collieries where the men have ceased work the horses are to be drawn out and the men's tools returned. A bitter labour conflict is feared, some thousands of men being idle.

Mr. Gladstone's condition does not really improve. The *British Medical Journal* says:—"Mr. Gladstone's health is undoubtedly grave, and we have authority to state that though there is no immediate cause for anxiety, the future is looked forward to with great apprehension."

The Salvation Army is contending energetically against the misery and immorality in "Darkest England." Shelters for the homeless, rescue homes for women and criminals, "metropoles," and workshops and numerous other schemes, present an encouraging record of substantial remedial work.

A deputation representing many provincial boroughs was received by the Local Government Board, when memorials were presented for an alteration of the law relating to the culture of shellfish. It was shown that typhoid fever and cholera were communicated to human beings as the result of the consumption of oysters.

The Corporation of London has voted £500 to the Prince of Wales's Hospital Fund, £250 from Mr. G. Pinckard, and £52 10s. from Lloyds Bank to the London Hospital. The latter has also received for the special maintenance fund £250 from Messrs J. F. Morgan and Co., £105 from Messrs. Barclay, and a subscription of £52 10s. from Messrs. Dennistoun, Cross, and Co. To the Prince of Wales's Hospital Fund: £500 from N. M. Rothschild and Sons; £105 from Baron F. de Rothschild; £250 from the Prudential Assurance Company; £50 from the Duke of Norfolk. £500 from Mr. Hope Morley to the festival dinner fund of the Royal Hospital for Diseases of the Chest.

Once more Her Majesty has shown her sympathy with her wounded soldiers in sending the best description of invalid couches to Netley Hospital, and ordering the provision of artificial limbs for those who require them.—We are glad to learn that specimens of embroidery worked by the Armenian refugee women and girls in Lady Egerton's School of Needlework in Athens, have been submitted to the Princess of Wales. Her Royal Highness can greatly assist this useful, Christian service of the distressed.—The recently-formed Industrial Committee for rendering help to working women and girls in factories, etc., is calculated to be of immense service to the working-classes. Canon Eyton has said the scheme is one of the best movements for the good of the poor of London ever initiated.—The opening of the new baths and washhouses in Walworth will be an immense boon to the poor in that crowded district. The building occupies an area of over 4000 square yards.—A fine-art exhibition has also been opened in Whitechapel which will brighten shadowed lives in that congested locality.—A Free Picture Loan Exhibition at Canning Town Public Hall was opened on Saturday by Viscount Peel. These opportunities for culture and recreation are much prized by residents in the poorer districts.

FOREIGN.

The plague has re-appeared at Karachi, India.

The trouble in Sierra Leone is spreading, and it is feared more priceless lives will have to be spent in quelling the rising.

Between 8000 and 4000 refugees are still at Volo, Thessaly, receiving relief from the Greek Government. There is no possibility of their return to their homes in time for the spring sowing.

An exhibition of bakery, milking, and cooking is arranged to be held at The Hague during July and August. This is calculated to be most useful in promoting thrift and the general welfare of the people.

The Paris *Daily Messenger* says:—"England has right on her side, because she is willing to accord to others every advantage that she claims for herself. That is her moral justification for the attitude she has taken."

During the Budget discussion the Viceroy justified the proposed reference of the Indian currency question to experts in London.

There is terrible distress in Jamaica through the failure of the sugar industry owing to the unfair competition of bounty-aided sugar.

The arrival of the first railway engine on the New Congo Railway between Matadi and Stanley Pool should cheer Christian workers on the Congo. It means increased facilities for extending the kingdom of Christ.

Dr. Josiah Strong has made a serious indictment against the moral condition of Washington. The social corruption is due in part to what he calls "the perverting influence of foreign attachés," while "the neglect of mothers paves the way for scandals."

From St. Petersburg comes the report that the Russian mission to the Emperor Menelik has been accorded a ceremonial reception in Abyssinia.—On behalf of the Queen the New Victoria Ward of the Foreign Hospital at Nice has been inaugurated by Princess Christian.

A letter has been addressed by the Aborigines Protection Society to the Secretary for Foreign Affairs, deprecating the substitution for our present commercial policy of an active military policy such as the formation of the West African Frontier Force under Col. Lugard.

The Soudan.—A Nile gunboat has shelled some Dervish cavalry, inflicting considerable loss.—In an attack on Mahmud's reserve depôt at Shendy the forts were completely destroyed.

Efforts are being made to pacify Mohammedans and induce them to favour intercourse with Christians in the commercial bazaars in Candia.—An urgent message has been sent by the Sultan to Sir Philip Currie, demanding the application of autonomy to Crete similar to that existing in the Lebanon and Samos, with a Christian Governor who shall be an Ottoman subject.—Another report says that Prince George will land in Crete toward the end of April, supported by England, France, and Russia.

The Cuban Difficuty.—Since the *Maine* incident fails to provoke America to declare war against Spain, the President's policy is being severely criticised by the war party.—A great wave of patriotic enthusiasm is passing over Spain.—The United States Government proposed an armistice until October, so that the Cuban question may be considered with a view to permanent peace.—In reply Spain consented to accept whatever assistance may be sent from the United States, "in accordance with plans now in operation," and will confide the preparation of an honourable peace to the Cuban Parliament.—Although disappointed with this reply, President McKinley still hopes that she will accept the inevitable with peace instead of the inevitable with war.—Great Britain, France, and other great powers propose that the Cuban difficulty shall be submitted to a *plébiscite* of the Cuban people.—Arrangements are made for mobilisation of the Spanish army, and warships are being rapidly prepared for service.

The Far East.—Great Britain's demand for a lease of Wei-Hai-Wei after the withdrawal of the Japanese has been granted by the Chinese Government.—It is expected that France will obtain virtually a protectorate over Southern China.—The Russian Press is jubilant over Russia's acquisitions in China—the *Novoe Vremya* declaring that Russia enters China as "the standard-bearer of Christian culture and civilisation" (!). — Two thousand Russian troops have entered Port Arthur. The Russian and Chinese flags float side by side.—Li Chung Tong is about to return to power in China, and a new mission to Europe is to be undertaken. He has been denounced in high quarters as a traitor for inducing the Tsung-li-Yamên to assent to Russia's demands.—The Chinese war-god, who was punished after his failure to protect China against Japan, has been reinstated in his old rank. We believe God is opening the way in that great land for such "idols to be utterly abolished."

Dr. C. A. Berry.—The temperance movement has received a notable addition to its ranks by the adhesion of this able minister. Dr. Berry's influence will be felt especially among the younger Free Church ministers, who are so warmly attached to him. He has become an abstainer from a sense of duty; his decision being largely confirmed by what he saw at the recent election in Wolverhampton.

Cycling Tours.—The pastime of cycling is now so popular that many will doubtless hail the help offered by Dr. Lunn in a handbook just issued detailing a series of cheap combined tours awheel in Great Britain and on the Continent. The rates quoted for hotel accommodation are extremely reasonable, and ample directions as to the routes are supplied. Copies of the handbook, price 1d., can be had of Dr. Lunn, 5, Endsleigh-gardens, Euston, London.

Letters to the Editor.

CHILDREN IN PRISON.

Sir,—Again I find children in prison! This time two little boys have been committed by the Justices at Kingston to take their trial at the Surrey Sessions. The children are aged eleven and twelve years respectively; one is four feet two inches and the other four feet four inches in height, and neither of them weighs five stone.

Now it does not need the wisdom of a Solomon to prove that a prison is no place for such children. Much has been wisely said and written upon the subject by men fully able to express valuable opinions, but sound opinions are of little use if they do not lead to sound action. The Prison Bill now before the House of Commons has caused public attention to be directed to this matter, of sending children to prison, and has called forth strong expressions of condemnation at the practice.

If the law did not permit the justices to deal with these two little boys, or if the law did not allow the justices to bind their parents over to bring them up when called upon, but rather compelled them to send them to prison, then the state of the law on the point would be bad, and in need of speedy alteration. Prison officials may be, and, indeed, are, very kind to children, but to a child a prison should be a place to be dreaded, and not a place with which he shall have such familiarity as must of necessity breed contempt. The very kindness shown to such juveniles is likely to give them the impression that, after all, prison life is not greatly to be dreaded.—I am, Sir, yours, etc., Wm. Wheatley, Supt.

St. Giles' Christian Mission, 4, Ampton-street, W.C.

A POINT FOR LADIES.

Dear Sir,—As the spring is coming on, and your lady readers will soon be choosing new head-gear, will you allow me to ask them again to avoid all those beautiful abominations which cost the lives of God's creatures?

Correspondence which has appeared in The Christian from time to time, has, to my certain knowledge, done much good, and it is a pleasing fact that one seldom sees birds, aigrettes, etc., on the heads of really Christian women. But the general use seems in no way diminishing, and it is most sad to see ladies in the highest circles wearing whole plumes of aigrettes. But the less the sympathy felt in high places, the more the responsibility of those who have a conscience in such matters. If your readers will not only eschew their aigrettes themselves, but speak out boldly, they may put offenders in this respect to shame; at any rate, they would have done their duty.

So much has been said and written about the sickening details of this barbarous practice, that I forbear to repeat it; but if any of your readers wish for information on the subject, they have only to send a stamped envelope to the secretary, Bird Protection Society, 326, High Holborn, W.C., and facts will be supplied.—Yours truly, L. L. A.

Anglo-Indian Temperance Association.

Mr. Samuel Smith, M.P., presided on Monday at the annual meeting of this Association at the Memorial Hall, when Mr. W. S. Caine, hon. secretary, read the report, from which it appeared that the work of the Society was prospering, the sale of drink and of opium for smoking showing a decided falling off, partly in consequence of the prevailing distress, but also in a great measure through the closing of the shops for the sale of the smoking mixture, a result of the agitation promoted by the Association. They had succeeded in stopping the sale of the prepared drug, and the next step was to get the private smoking clubs shut up.

The Chairman said they had made substantial progress in the face of great difficulties and discouragements, and it was marvellous that with such a small expenditure they should have covered India with a network of temperance societies. But their great difficulty was that the large sums spent on frontier wars and similar unwise expenditure had to be raised by taxes on alcohol and opium.

A resolution was adopted rejoicing in the success of the agitation for the shutting up of the opium smoking dens, and the stopping the sale of smoking opium, and calling on the Government to take immediate steps for the closing of the clubs and private smoking saloons. In conclusion, the meeting strongly condemned the practice of sanctioning a larger number of stills and liquor shops than the farmers were able to take up, as giving an undue stimulus to the drink traffic. Among the speakers were Hon. A. M. Bose, Mr. H. Roberts, M.P., Sir.-Gen. Pringle, Rev. A. Parker, Mr. A. Schofield, Mr. R. Wright-Haig, Sir W. Wedderburn, M.P., Miss Lucy Guinness, and Mr. Dadabhai Naoroji.

The Book World.

THE REVELATION OF JESUS CHRIST.

Every fresh endeavour to unravel the mysteries of the Apocalypse is welcome, so long as the express design of the book is held in view, and the majestic visions are honestly and reverently expounded. Thus we have read **Latter-Day Light on the Apocalypse,** by Rev. Arthur Paul, Presbyterian minister of St. Hilda, Victoria, with genuine interest. While we do not agree with all the author's conclusions, we feel in reading that he accepts the book, according to its own claim, as intended "to show things which must shortly come to pass." The line of interpretation is, in the main, historical, but the author declines to follow slavishly any formulated system, basing his exposition on the construction of the Revelation itself, as he understands it. His reasoning is close and careful, while the principle he follows of taking many of the successive visions as confirmative and supplementary of each other—first from the earthly and external, and then from the heavenly and spiritual, point of view—is very interesting. His interpretation of the four riders of chapter vi. is singularly suggestive—perhaps, in some respects, it may be regarded as the chief feature of his book, affording, as it does, a key to the subsequent panorama. We commend the volume heartily, even while reserving our judgment on many points. (12s. *Simpkin, Marshall & Co.*)

WHAT IS THE CHURCH?

This question has often been asked, and it is actuating many thoughtful people to-day. The answer decides between Scripture teaching and Papal dogma, and "makes all the difference" in determining the claims of Rome and the contentions of Protestant theology. A thorough study of the subject, on soundly Evangelical lines, is **The Church of Christ,** by the late Rev. E. A. Litton, M.A. (5s. *Nisbet & Co.*) The author was a thorough theologian, and familiar with the history of the false doctrines that now go under the name of Roman Catholicism. He was at Oriel College with Newman and Manning, and when they "went over," and the Tractarian movement was at its height, he wrote this striking work. Just before his death, last year, he thoroughly revised the book, altering the arrangement and supplying deficiencies, in order that another generation might have the benefit of the facts and arguments here presented. The work is one of great value as an exposition of historical and Scriptural truth; the distinction between particular churches and the Church universal is ably maintained; and in dealing with sacramentalism, whether in legitimate or spurious Catholicism, the author inspires confidence by his learning, and evokes admiration by his uniform fairness and candour. Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford, writes an introduction to this work, which is at once an exposure of Romish error on fundamental questions, and a statement and defence of Protestant truth.

APRIL MAGAZINES.

In **The Clergyman's Magazine** Rev. Dr. Moule writes on the Epistle to Philemon. There is an abundance of sermonic suggestion. (6d. *Hodder & Stoughton.*)

In addition to serials and other articles, **The King's Own** (6d. *Marshall Bros.*), has an account of the new Babylonian story of the Flood, by Mr. Theo. G. Pinches, the eminent Assyriologist.

"A Visit to the Orphan Working School" is the title of a sketch in **The Temple Magazine,** in which Mr. T. H. S. Escott writes on "Some Famous Editors." (6d. *Horace Marshall & Sons.*)

Students always find much to interest in **The Expository Times.** Preachers cannot but value the Great Text Commentary department, in which there are this month many welcome notes on John xvi. 12, 13. (6d. *T. & T. Clark.*)

A practical monthly is **The Preacher's Magazine.** The current issue contains, *inter alia,* a paper on Easter Day, by Rev. Mark Guy Pearse, and a goodly selection of homiletical contributions. (6d. *C. H. Kelly.*)

The young denominational paper, **The Baptist Monthly,** is likely to become popular. The latest part has, among other things, a character sketch of Dr. Clifford, and an interview with Rev. Samuel Vincent, the new President of the Baptist Union. (. *A. H. Stockwell & Co.*)

The April number of **The Quiver** contains many good things, amongst others "The Queen's Maundy Gifts" and "Romantic Stories of Bible Translators at Work," and "Humanity's Raw Material," glimpses of child-life in heathen lands. (6d. *Cassell & Co.*)

The Church Missionary Intelligencer is always interesting. This month there is news from many quarters. A very instructive article, having special reference to home organisation, is entitled "An English Diocese and Foreign Missions." (6d. *C.M.S. House.*)

There is a very readable sketch of the late Dr. Edward Parker, of Manchester, in **The Baptist Magazine.** (6d. *Alexander & Shepheard.*) Rev. Wallace Buttrick writes on "Distinctive Views of Baptists," and Dr. Culross begins a series of papers on the question, "Is Death the Extinction of Man's Being?"

Dr. A. T. Pierson continues to write on the spiritual movements of the half-century in **The Missionary Review of the World.** (1s. *Funk & Wagnalls.*) A notable paper is "The Condition of Women in India," by Rev. Edward Storrow. This well-illustrated monthly is replete with missionary news and notes.

The pages of **The Animals' Friend** are always instructive, and the engravings are a good feature. This monthly does noble battle against cruelty, especially when perpetrated in the name of science. In the current issue Dr. S. F. Smith tells us why he opposes vivisection, and his reasons are convincing in character and strongly stated. (2d. *George Bell & Sons.*)

The April issue of Dr. Barnardo's magazine **Bubbles** abates not a jot of its usual attractiveness. There are sixteen full-page pictures, printed in colours; and these include such popular subjects as "The Charge of the gallant Gordons and their Brave Piper at Dargai"; "London's great Fires: 1666 and 1897"; and "Wild Flowers of the Month." Rev. Theodore Wood discourses with his practised art of Natural History. (6d. *Children's Book Room, 158, Aldersgate-street, E.C.*)

In the **Sunday Magazine** Mr. Percy Bunting writes with great appreciation of the late Dr. Moulton and his services to Methodism. Rev. George Jackson considers the imperfections of human judgments. The Dean of Canterbury, writing in a series of papers on "Great Books," discourses impressively of the genius of Shakespeare as seen in his plays. Articles on "Frozen Food," "Native Industries," "Central Africa," and "Tramps" are among the varied contents of **Good Words.** (6d. each. *Isbister & Co.*)

In the **Young Man** (3d.) Dr. Horton reads a timely homily on "The Mania for Muscularity," that is sapping the moral fibre of so many of the rising generation. Among the other articles is an interview with Mr. Henry Russell, the well-known songwriter of an earlier day. In the **Young Woman** (3d.) the very interesting prize query is propounded and answered, "Should brides promise to obey?" Strangely enough, nearly all the answers are in the affirmative, but we look upon the following sentence from one reply as the best contribution to the subject: "Let husband and wife take for their example Him 'who pleased not Himself,' and endeavour in all things, even in trifles, to please Him; then there will be no need for one to exact obedience from the other." In the **Home Messenger** (1d.) Louis Wain has a very humorous picture page, representing a "Kitten's Punch and Judy." (*H. Marshall & Sons.*)

Bristol and its industries are sketched in **The Leisure Hour** both by pen and pencil—the writer being W. J. Gordon and the artist Joseph Pennell. There is an excellent and well-illustrated article in the same number on "Church and Mission Work in Australia," by C. H. Irwin. The attractions of **The Girls' Own Paper** are almost too numerous to specify; one article that calls for careful attention is on "How to Take Care of Your Sight." Mrs. Mayo contributes an able "appreciation" of the late Christina Rossetti. **The Boy's Own Paper,** among other attractions, has papers on electrical machines, also on photography, entomology, and angling. Among the many good things in **The Sunday at Home,** mention may be made of a reproduction, with descriptive letter-press, of Raphael's famous cartoons, the series of seven. Rev. H. J. Piggott, of Rome, writes on Mazzini and the young Italy, and there is a sketch of women's work in connection with the Canning Town Settlement. (6d. each. *Religious Tract Society.*)

A pathetic story of child-life, quaintly bound, is provided in **Molly and I.** (1s. *Partridge & Co.*) It is well written and healthful in tone.

The issue of an eighth edition of **Diabetes, Enuresis,** and other diseases of a similar nature, by Dr. William Abbotts, gives occasion to call attention to a work characterised by simplicity of description and considerable scientific precision. (2s. 6d. *The Savoy Press, 115, Strand, W.C.*)

The United Temperance Council issue an excellent monthly, **The United Temperance Gazette.** (*Ideal Publishing Co.*) The volume for 1897 (2s.) forms an admirable repertoire of temperance material and information. It is well illustrated and very readable.

Lincoln Cathedral, by Canon Venables, and **Peterborough Cathedral,** by Dean Ingram (1s. net each. *Isbister & Co.*) are attractive additions to the Cathedral Series. It is hardly possible to over-praise the artistic work of the illustrations, or the historic interest of the letterpress.

A succinct addition to the ever-growing literature on the Holy Ghost is **The Spirit of Power in Life, Work, and Worship.** By Rev. W. Talbot Hindley, M.A., vicar of St. John's Meads, Eastbourne. (6d. "*Home Words*" *Office.*) The treatment is simple and the arrangement helpful.

A booklet of verse, with the title **"Rejoice in the Lord Alway,"** is calculated to minister refreshment to many. The song is of wild flowers and Gospel truths and scenes; and there are lines in memory of the Canterbury Martyrs, and of Latimer, Ridley, and Bradford. (1s. 6d. *Operative Jewish Converts' Institution, Palestine House, Bodney-road, N.E.*)

The Christian Ideal. By J. Guinness Rogers, D.D. (1s. *James Bowden.*) In this short but pregnant "study for the times" Dr. Guinness Rogers sets forth in glowing yet balanced language the essential elements of the true Christian, as viewed from both negative and positive points of view. He concludes that the ideal life is the wholly surrendered life.

The third annual volume of **Trusting and Toiling,** like its predecessors, is replete with intelligence of missionary effort on behalf of Israel, especially in connection with the Mildmay Mission to the Jews. In some degree also the pages are devoted to articles calculated to excite interest in Israel and to promote prayer and work for their salvation. (2s. 6d. *W. McCluer, Central Hall, Philpot-street, E.*)

While remembered by many works, the late Dr. Samuel Cox is by no means forgotten as a preacher to young people. By his volume, **The Bird's Nest, and Other Sermons,** he still addresses children of all ages. Being expository in character, and full of instruction, these discourses will be welcome in the preacher's study as well as in the family circle. (3s. 6d. *T. Fisher Unwin.*)

Mr. Charles Hastings Collette is a doughty champion of the Protestant cause, and many will be glad to read his latest work, **"How Can I find God's One True Church?"** The pages are a reply to a Roman Catholic tract of the same title; and they contain facts and arguments calculated to render important service to those who are engaged in the controversy with Romish error. (*Women's Protestant Union, Plaw Hatch, East Grinstead.*)

The longing which possesses many minds for knowledge of the unseen will doubtless provide a public for **A Dream of Paradise,** a poem of eight cantos. By Robert Thompson. (3s. 6d. *E. Stock.*) So far as we have read the author seems to avoid the speculative and to adhere to Scriptural hints as to the state of the glorified saints. Still, however, the question will arise how far it is profitable even to attempt to peer into that which God has left unrevealed.

Dr. Joseph Parker's recent address at a meeting in the Guildhall on **"Regenerated London"** is published as a pamphlet by *Mr. James Bowden.* (3d.) Dr. Parker pleads eloquently and powerfully for the formation of a "Layman's League" for the spiritual renewal of our great city. The scheme is a grandly desirable and no impossible one; the difficulty will be in enrolling a sufficient number of whole-souled, self-sacrificing Christian men to carry it out. Let all who desire inspiration on the point read the doctor's pamphlet.

The vigorous style in which Mr. Champness is wont to address his readers secures for his works a warm welcome. **The Grindstone,** by Rev. Thomas Champness (1s. 6d. "*Joyful News*" *Depôt, 152, Fleet-street, E.C., and Rochdale*), contains talks to young preachers marked by all his characteristic point and fervour. Well were it if all young preachers and even some no longer young laid to heart these earnest exhortations. From the same depôt comes **Our National Sin,** by H. T. Smart, and **John the Baptist among the Methodists,** in two parts (1½d., post free), the former dealing with the drink evil and the latter with the need of "a vision," emphasising our need of the power of the Holy Spirit.

BOOKS RECEIVED.

From *The Religious Tract Society.*—Pilate's Gift, and Other Sermons, by E. A. Chadwick, D.D., Bishop of Derry. (5s.) The Service of the Mass in the Greek and Roman Churches, by C. H. H. Wright, D.D. (1). Buds and Blossoms, by the Author of "Probable Sons." (1s. 6d.) The Story of the Religious Tract Society: A Souvenir.

The Y.M.C.A.

The North-eastern District Conference will be held at Morpeth on Easter Monday.

The Mayor of Honiton, Mr. D. W. Buchanan, has been elected president of the local association for the ensuing year.

Mr. F. W. Lawrence, president, welcomed the members of the Beckenham Association at a social reception on March 29, when a new secretary of the association was appointed.

At a public gathering under the auspices of the Ambleside Association Mr. John Fleming, president, was in the chair; and brief addresses were given by the travelling secretary and by Mr. F. Wilson, of Kendal.

The annual public meeting of the Oakenshaw (co. Durham) Association was presided over by Mr. Joseph Lingford, J.P., Bishop Auckland, and addresses were delivered by Mr. W. M. Hudson, South Shields, Mr. C. Thompson, and Mr. W. C. Pike, Sunderland.

An interesting gathering in connection with the Deptford Yard Institute (Sir James Laing's), Sunderland, was held under the presidency of Mr. Hugh Laing. A short address was given by Mr. J. C. Moor. An excellent work for young men has been done by Miss Newman in the district.

The work of the Kennington Y.M.C.A. has been placed upon a greatly improved footing. On Wednesday evening a successful public meeting was held in connection with the association, when addresses were given by Mr. Samuel Smith, M.P., Dr. Harry Guinness, and Mr. W. Hind Smith.

The new buildings of the Pietermaritzburg Y.M.C.A. have been publicly opened by his Excellency the Governor of Natal. The Hon. Henry Bale, Q.C., the Mayor, the Hon. J. L. Hulett, Col. Owen Hay (Commander of the Forces), and other gentlemen of influence took part in the proceedings.

The Glasgow Association has a membership of 8000, or one to every 100 of the population. The association seeks to establish a Young Men's Sabbath morning meeting in the various churches; there are now 230 such meetings in Glasgow. There are a great many young men not connected with any church, and by becoming associated with such meetings it is found to be a stepping-stone to church connection.

The monthly meetings of the National Executive of Young Men's Christian Associations were held at Exeter Hall on Friday, the 1st inst. In the morning a special committee was occupied with the consideration of the question of the inner spiritual life and tone of the associations—formulating for discussion at the half-yearly meeting of the full council at Nottingham in June a number of important suggestions having relation to the deepening of the spiritual life of, and the promotion of the missionary spirit amongst, Y.M.C.A. members throughout the Union. In the afternoon the executive extended a cordial welcome to the president, Sir George Williams, upon his return in excellent health from South Devon, where he has spent the winter; and to Lord Kinnaird, who has recently returned from a tour in India, and who gave a brief and interesting account of his impressions as to the value of the work being done by the associations among young men in that country.

Irish Notes.

Rev. David Purvis, of Gourock Free Church, Scotland, has accepted a call to Elmwood, Belfast, which has been so long without a pastor.

The annual meetings on behalf of the Methodist Missionary Society have been in progress in Ireland during the past fortnight, and during that time nearly every portion of the country was visited. Much enthusiastic preparation was made for the anniversaries.

Under the will of Mr. Jno. Brooke, Q.C., and his sister, Miss Brooke, of Brookhill, co. Derry, nearly £40,000 goes to charitable institutions in Dublin, while the Presbyterian Church gets £2300, and the Lifeboat Institution and Shipwrecked Mariners' Society are left £1600. A large sum is also left to charities in Londonderry.

The Protestant Orphan Society for Down and Connor has had during the past year, with a single exception, the largest income it has ever had, and it is considering the practicability of raising the amount paid per child to mothers from £4 to £5 a year. The number of children on its roll at the close of the year was 738, against 714 the previous year.

The mission to the adult deaf and dumb in Cork is doing a useful work. The missionary, Mr. McCormick, visits once or twice a year nearly every deaf and dumb person who is a Protestant south of Dublin, and thus helps not only to instruct but to comfort and cheer these silent and lonely ones, to whom too much sympathy has not been extended in the past.

Scottish Notes.

St. Mary's Free Church (Rev. Robert Howie), Govan, Glasgow, has a membership of 1233 on roll and 1630 scholars in Sunday school.

The chairman and the majority of members of the board of the Great North of Scotland Railway have refused consent to run Sunday trains.

The Christian Workers' Training Institute, under the auspices of the U.P. Church Presbytery, Edinburgh, has just closed its second session.

Rev. Dr. Watson, Free Church, Largs, has just celebrated his jubilee. He has been thirty-four years minister of this congregation, and he is much esteemed, and has done good work.

Dr. Hastings, Kinneff, editor of *Expository Times*, has received a call to Wilson Free Church, Dundee. The U.P. Church of Scotland is this year able to mark a great increase on the grand total of her contributions over any year in her history. The total income was £398,314 3s. 1d., an increase over last year of £40,078.

The Spring Conference of the Scottish section of the British Women's Temperance Association was held at Aberdeen on March 30. There was a large attendance of delegates from all parts of Scotland. Interesting details were given as to the work of the Society, thirteen new branches having been formed in Scotland during the past year.

The annual meeting of the First Free Church, Blairgowrie, was held on the evening of Thursday, March 24; Rev. William Muir in the chair. Among the speakers were Rev. William Todd and Mr. James Guthrie. The reports for the year showed a great deal of successful home mission, temperance, and other work done during the year. The membership is now 759, the highest point reached for twenty years.

The Lanarkshire Christian Union is now in the sixteenth year of its existence. The influence of its work has been felt far and wide, and a much needed sphere of testimony for Christ occupied. In addition to conferences and conventions, evangelistic work has been carried on steadily by the five evangelists employed by the union, and much blessing has resulted from their labours. During the summer much of this work is carried on in tents. The approximate attendance at the Gospel meetings was 108,000.

The half-yearly communion sermon, instituted by the late Mr. John Hope, W.S., for the purpose of promoting the use of unfermented wine at the Lord's Table, was held in Queen-street Hall, Edinburgh, on the morning of Sabbath, April 3. There was a crowded attendance, every seat in the large hall being filled. The ministers were accompanied to the platform by over fifty elders from the Evangelical churches. The service was conducted by Revs. Gordon B. Watt, Established Church, Kilmarnock; Henry Fergusson, Broxburn U.P. Church; and G. W. Taylor, of Free Caslops.

A Raffle for Souls!

Yesterday, in a Roman Catholic church in Mexico, I read the following notice: "Raffle for Souls.—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are for ever released from the flames of Purgatory: Ticket 841.—The soul of the lawyer, James Vasquey, is released from Purgatory, and ushered into heavenly joys. Ticket 41.—The soul of Madame Calderon is made happy for ever. Ticket 762.—The soul of the aged widow, Francisca de Parras, is for ever released from the flames of Purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from Purgatory, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father-in-charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?" (Rev. F. S. Barton, of Mexico, in *Christian Endeavour World.*)

"MAY" MEETINGS, 1898.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
APRIL					
Tues. 19	3.30	Midnight Meeting Movement	*m*	Exeter Hall	Archdeacon Sinclair.
,,	7.30	The British and Foreign Bible Society	*s*	Wesley's Chapel, City-road	Rev. E. E. Jenkins, D.D.
,,	8 p.m.	The Clapton Mission	*m*	Lads' Institute, Whitechapel	Rev. J. Atkinson,
Wed. 20	3 p.m	Home for Asiatics	*m*	The Home, Limehouse	Mr. H. M. Birdwood.
,,	7.30	Anti-Sunday Travelling Union	*s*	Lansdowne Hall, West Norwood	Rev. Dr. Gritton.
Thurs. 21	3.30	Open-air Mission	*m*	Exeter Hall, Lower	Sir C. Gage-Brown.
,,	7 p.m.	,, ,,		,, ,,	Lord Kinnaird.
,,	12.45	Baptist Zenana Mission	*m*	Mission House, Furnival-street	Mr. A. H. Baynes.
,,	6.30	The Pastors' College	*m*	Metropolitan Tabernacle	Rev. T. Spurgeon.
,,	7 p.m.	Baptist Building Fund	*m*	Mission House, Furnival-street	Rev. S. Vincent.
,,	8 p.m.	Anti-Sunday Travelling Union	*s*	Abbey-road Chapel, N.W.	Rev. W. L. Tweedie.
,,	3.30	Bible Land Missions	*m*	Exeter Hall Parlour	Lord Kinnaird,
Fri. 22	3 p.m.	Palestine Nurses' Mission	*m*	Exeter Hall, Parlour	
,,	3.30 and 7	Calvinistic Protestant Mission	*m*	Memorial Hall, E.C.	Mr. M. J. Tryon.
,,	7 p.m.	Anti-Sunday Travelling Union	*m*	Exeter Hall, Lower	Sir Mark Stewart, M.P.
,,	7 p.m.	Young People's Missionary Association	*m*	Mission House, Furnival-street	Mr. F. J. Marnham.
Sun. 24	10 a.m.	The B. and F. Bible Society	*s*	Westminster Abbey	Rev. Lionel Ford.
Mon. 25	3 p.m.	The Baptist Union (first session)	*m*	Bloomsbury Chapel	Rev. E. G. Gange.
,,	5.30	,, ,, ,,	*so*	Memorial Hall, E.C.	
,,	6.45	,, ,, ,,	*m*	,, ,, ,,	Mr. D. Clarke.
,,	3 and 7	Wesley Deaconess Institute	*m*	Wesley Chapel, City-road	Mr. W. Walker.
,,	3.30	Methodist Free Church Missions	*m*	Exeter Hall, Lower	Mr. F. W. Dixon.
,,	6.30	,, ,, ,, ,,	*m*	Exeter Hall	Mayor of Harrogate.
,,	6.30	Bible Translation Society	*m*	Mission House, Furnival-street	Mr. Lloyd George, M.P.
,,	3 p.m.	British Syrian Mission	*m*	26, George-street, Hanover-sq.	Canon Tristram.
Tues. 26	10.30	Baptist Missionary Soc. (members)	*m*	,, ,, ,,	Mr. W. Angus.
,,	3 p.m.	So. American Missionary Society	*m*	Sion College	Mr. F. A. Bevan.
,,	3.30	The Baptist Union (second session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	5.30	Baptist Missionary Society	*so*	Holborn Restaurant	Mr. A. Billson, M.P.
,,	7 p.m.	,, ,, ,,	*m*	,, ,,	Rev. J. T. Stonelake.
,,	7 p.m.	Trinitarian Bible Society	*m*	Exeter Hall	Mr. H. C. Nisbet.
,,	7 p.m.	Working Men's Lord's Day Rest Assoc.	*m*	Holborn Restaurant	Sir Mark Stewart, M.P.
,,	7 p.m.	Wesleyan Temperance Committee	*m*	Wesley's Chapel, City-road	Mr. A. F. Hills.
,,	8 p.m.	C. of E. Temperance Society	*m*	Exeter Hall	Archbp. of Canterbury.
,,	4.45 and 8.15	Postal and Tel. Christian Association	*m*	The City Temple	Mr. A. A. Head.
Wed. 27	8.45 a.m.	Baptist Zenana Mission	*m*	Holborn Restaurant	Mr. A. P. Gould.
,,	12 noon	Baptist Missionary Society	*s*	Bloomsbury Chapel	Prinpl. W. J. Henderson.
,,	3 p.m.	The Baptist Union (third session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	3 p.m.	C. of E. Temperance Society	*m*	Lambeth Palace	Archbp. of Canterbury.
,,	8 p.m.	,, ,, ,, (Juvenile)	*m*	The Church House	Bishop of Chichester.
,,	4 p.m.	Wesleyan Missionary Society	*s*	Wesley's Chapel, City-road	Rev. W. L. Watkinson.
,,	7.30	Wesleyan Miss. Soc. (Young Men)	*s*	,, ,, ,,	Rev. F. L. Wiseman.
,,	6.45 p.m.	Baptist Total Abstinence Association	*m*	Metropolitan Tabernacle	Alderman G. White.
,,	7 p.m.	The Railway Mission	*m*	Exeter Hall	Rev. John McNeill.
,,	7.30	Baptist Missionary Society	*s*	Regent's Park Chapel	Rev. C. Silvester Horne.
,,	3, 4.45, 8.15	Postal and Tel. Christian Association	*m*	The City Temple	Rev. Musgrave Brown.
Thurs. 28	9 a.m.	Lord's Day Observance Society	*b*	St. James's Hall	Mr. H. C. Nisbet.
,,	10 a.m.	The Baptist Union (fourth session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	11.30 to 5	C. of E. Temperance Society	*c*	The Church House	Women Workers.
,,	2.45	Reformatory and Refuge Union	*m*	St. James's Hall	Lord Monkswell.
,,	3 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m*	Wesley's Chapel, City-road	Mrs. Richardson.
,,	6.30	,, ,, ,, ,, ,,	*m*	,, ,, ,, ,,	Mr. T. F. Pearson.
,,	3.30	Church Pastoral Aid Society	*s*	St. Martin's-in-Fields	Dean of St. David's.
,,	3.30	Ministers and Missionaries' Prayer Un.	*m*	Bloomsbury Chapel	Rev. F. B. Meyer.
,,	6 p.m.	Baptist Missionary Society	*m*	Exeter Hall	Mr. G. Smith, LL.D.
Fri. 29	9 a.m.	Baptist Missionary Society	*b*	Exeter Hall, Lower	Mr. W. R. Rickett.
,,	11.30	Wesleyan Missionary Society	*s*	Great Queen-st. Chapel, W.C.	Rev. Dr. H. MacMillan.
,,	3 p.m.	Church Pastoral Aid Society	*c*	Sion College	Lady workers.
,,	3 p.m.	Female Mission to Fallen	*c*	32, Charing Cross	Sir H. H. Bemrose.
,,	3 p.m.	Church of England Scripture Readers	*m*	St. Martin's Town Hall	Lord Chancellor.
,,	5 and 8 p.m.	Zenana Bible and Medical Mission	*m*	26, George-street, Hanover-sq.	Lord Kinnaird.
,,	6.30	The Children's Home	*m*	Wesley's Chapel, City-road	Mr. Isaac A. Mack.
,,	7 p.m.	Bapt. Missionary Socy (Young People's)	*m*	Exeter Hall	Mr. E. P. Collier.
Sat. 30	9 a.m.	Wesleyan Missionary Society	*b*	Exeter Hall	Mr. N. W. Helme.
,,	6.30	Commercial Travellers' Christian Asso.	*m*	,, ,,	Sir George Williams.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

Among the Churches

Church of England.

Rev. J. Meklen has been appointed vicar of St. James', Wolverhampton.

Rev. F. H. Bolingbroke has been instituted to the vicarage of St. Jude's, Gray's-inn-road.

A mission chapel is to be erected for the Hunsonby and Winskill townships of the parish of Penrith.

Rev. J. T. Lang, formerly of St. Benet's, Cambridge, has been appointed vicar of Christ Church, Finchley.

Rev. Horace Pattison, curate of St. John's, Hoxton, has been appointed curate-in-charge of the parish of Shincliffe, Durham.

A new church is proposed for St. James', Muswell-hill. A new church is also to be built at the corner of Jeffrey's-road, Clapham-road.

Bishop Fisher, late of Southampton, has been instituted to the united rectories of Burgh St. Margaret-w.-St. Mary and Billockby, Norfolk.

The annual "quiet day" of the lay helpers of the London Diocese was held on Saturday last in the crypt chapel of St. Paul's Cathedral.

At a meeting of the London Women's Union, a branch of the Church of England Temperance Society, Mrs. Creighton said that she saw more evidence of permanence in much of the work of temperance reformers than was the case some years ago. Women's work amongst women promises to reap large harvests of good.

The annual meeting of the Inns of Court Mission was held last week in Lincoln's Inn Hall, under the presidency of the Lord Chancellor, who said he was glad that the work had had the assistance of some of Her Majesty's judges, and notably of Mr. Justice Wills. Lord Cross commented on the fact that already, after a few months' work, over 200 men and boys working in and about Covent Garden Market were connected with the Mission. The Solicitor-General thought the members of the Bar could, if they would, assist very materially in improving the monotonous lives of their poorer brethren in the neighbourhood. Mr. Justice Wills spoke of the pleasure he had derived from personal contact with the work, and Prebendary Richards bore testimony to the value set upon it by the clergy of that very thickly-peopled district of London. The Warden, Rev. H. G. D. Latham, gave some account of the Mission.

Congregational.

Albion Church, Southampton, reports 424 members.

The centenary of Woodford Chapel has been celebrated.

Rev. W. J. Betts, of Wycliffe, Bristol, has accepted the pastorate at Totnes.

Mr. J. H. Harlen commenced his ministry at Bedford-street Chapel, N.W., on Sunday.

Mr. Harry Rose, evangelist, Brighton, has had a unanimous invitation to Ashling, Chichester.

Rev. J. H. Jowett, after a three weeks' rest, has resumed his work at Carr's-lane Chapel, Birmingham.

The second International Council of the Congregational Churches will be held at Boston in September, 1899.

Rev. John D. Jones, B.D., of Newland, Lincoln, has accepted a call to Richmond Hill Chapel, Bournemouth.

The Welsh Congregational Union will hold its annual meetings this year at the Memorial Hall, instead of one of the large towns of the Principality.

Dr. Joseph Parker, of the City Temple, has been presented with an address by the general body of Dissenting ministers on the attainment of his jubilee of ministerial service.

The work at Dawes-road Chapel, Fulham, is reported as full of encouragement. There are now 405 members, of whom 59 have been admitted during the past year, making 284 new members during the present pastorate, which commenced in 1894. In the Sunday-school are 721 scholars. The P.S.A. has an attendance ranging from 700 to 1100.

Last week completed a series of twenty-six weekly concerts provided for homeless men at Medland Hall, under the auspices of the London Union. These have been attended by over 10,000 men, all of whom were supplied with half-a-pound of bread each, and, to the extent of 300 men per night, with sleeping accommodation. Medland Hall is now being enlarged at a cost of over £2000, and in a short time the additional space will allow of 450 men being admitted every night.

Baptist.

Rev. S. Lindsay, Burray, Orkney, has accepted a call to Coatbridge, N.B.

Rev. T. House has accepted the pastorate at Stockton-road, Sunderland.

Rev. T. H. Sparham has resigned the pastorate at Great Ellingham, Attleborough.

A new chapel is to be erected at Maesteg, while a new chapel at Corris, Merioneth, will be opened in July.

Rev. W. Burnett has resigned the pastorate at Coseley, and will close his ministry there at the end of June.

Rev. W. Mursell, late of Blackburn, was inducted on the 27th, to the charge of the Coats Memorial Church, Paisley.

Rev. W. H. Rose, for eleven years pastor of Providence Chapel, Reading, has accepted the pastorate at Carmel, Woolwich.

On March 31, at Trinity Chapel, Hackney, Rev. J. Gritton, D.D., bade farewell to the church, after a pastorate of four and a-half years.

Mr. Joseph Mayhew, after preaching January and February at Shalom, The Oval, Hackney, has accepted an invitation to the pastorate.

Rev. G. H. James, who after a ministry extending over seventeen years has relinquished the pastorate at Woodborough-road, Nottingham, took leave of the congregation on Tuesday week.

The pastor of Hendon Baptist Church, Rev. S. A. McCracken, had the great pleasure of receiving twenty-two new members into fellowship last Sunday evening. The majority of these were brought to the Lord during the recent mission conducted by Mr. E. P. Telford.

The men's Bible-class at Highgate-road Chapel, N.W., grows steadily, and is full of profound encouragement. A new hall has been erected, at a cost of £400, at the rear of Grove End Lodge, Highgate-road, for the use of the class. The Bible-class numbers nearly 100, and is largely composed of men employed at the large railway works in the vicinity.

The work at Dalston Junction is going on well. The pastor reports a membership of 630, of whom ninety-three have been received during last year. The total amount raised for all purposes is £1552. The Christian Endeavour Society has a membership of 132 for the seniors and fifty-two for the juniors; nineteen of the members have joined the church during the year. The Sunday-school has 700 scholars with fifty-one teachers, and has contributed £45 towards foreign missions.

This is the fiftieth year of the existence of Bloomsbury Chapel. It was erected in December, 1848, by Sir Morton Peto; the first Nonconformist chapel in London to be erected in a prominent position on a leading thoroughfare. The celebration of its jubilee will therefore be regarded with general and sympathetic interest. It has been decided to thoroughly modernise the building by reseating it, installing the electric light, providing new heating and ventilating arrangements, etc. The work will be carried out in October and November, during which time services will be held at Exeter Hall. On Tuesday, June 21, which will be termed thanksgiving day, the pastor will be in the vestry from 8 a.m. to 9 p.m. to receive gifts.

Methodist.

An interesting mission has been held at Tow Law.

Rev. W. H. G. Shapcott, of Brampton, has resigned his position as a Primitive Methodist minister, and has entered the Church of England.

Whiteinch Mission, Glasgow, is one of the most successful of Primitive Home Missions, and has cost the missionary funds very little, having supported its minister from the beginning.

New chapels have been or are about to be built in Ombersley-road, a crowded district in Birmingham, West Hartlepool; Fulwich-road, Dartford; Aberavon; Castleford-road, Nottingham; Ladypit, Leeds.

Rev. W. L. Watkinson, president of the Wesleyan Conference, was the special preacher on Monday at the ceremony of opening a new Wesleyan chapel at Beeston Hill, Leeds. The building, which has been erected at a cost of £1400, provides accommodation for 250 persons.

Rev. Thomas Waugh, Connectional evangelist, has conducted a special mission at Harpurhey Wesleyan Chapel. Services for women on Sunday afternoons were addressed by Sister Annette, of the Manchester and Salford Mission, and by Miss Webb, of the Star Missionary Home.

A series of midnight meetings have been held during the past week at the Central Hall of the Manchester Mission, addresses, with lantern views, being given by Rev. S. F. Collier. The mission bands have paraded the streets before each service, and workers have been stationed at various points to invite hearers.

The annual meeting of the Wesleyan Education Committee took place in Wesley's Chapel, City-road, last week. The chair was occupied by Mr. Howarth Barnes, editor of *The Schoolmistress*. The secretary (Dr. Waller) presented the most satisfactory report he had had the pleasure of submitting during the sixteen years he had been secretary. He described the Voluntary Schools Act as the most important educational event during the year.

The anniversary of the Surrey Chapel Central Mission was celebrated on Tuesday week by a series of successful meetings. In the afternoon Mrs. Stewart, of Blackheath, presided over a sisters' meeting, which has special reference to the work of Sister Annie, whose labours among the poor of the neighbourhood have been greatly blessed during the past four years. Sister Annie gave a thrilling report of her work in the district, and sketched a few of the 1606 cases that have been visited during the past year. A great thanksgiving meeting was held, and a goodly array of ministers as well as a large congregation gathered to congratulate Rev. J. Tolefree Parr and his people on the accomplishment of the debt reduction scheme.

A public meeting to inaugurate the erection of the Wesleyan Central Hall in South London for evangelistic purposes was held at Exeter Hall on Tuesday week. Rev. Dr. Pope presided. Rev. H. T. Meakin said that the site secured by the South London Mission for the central hall, at a cost of £8000, was situated in the Bermondsey New-road, at the junction of the Tower Bridge and two other important roads. The large hall, which would be octagonal in form, would seat upwards of 2000 persons. Rev. Dr. Pope said that they were making great demands upon their people. At Bolton they were spending £25,000 on a central hall, and one gentleman had promised £5000. At Edinburgh they had paid, or had to pay, £20,000 for a site, and were going to expend another £10,000. At Leeds, Oxford-place Chapel was being altered at an estimated cost of £20,000.

Presbyterian.

Rev. W. A. Galt, late of Walsall, has been inducted at Ilford.

Rev. Wm. Marwick has sailed for West Africa to labour at Old Calabar.

Rev. John Sloan has been ordained at Kingston-on-Thames in succession to Rev. W. D. Wright.

Rev. G. H. C. Macgregor, of Notting-hill, has been invited to succeed Rev. Robert Taylor as convener of the Jewish Mission.

It is stated that the mission station at Rampore Bauleah, the only post occupied by the English Presbyterians in India, is to be handed over to the C.M.S.

Rev. Alexander Connell has taken the place of the late Mr. Hugh Matheson as convener of the Foreign Missions Committee, and it is proposed to ask the Synod to release Mr. Connell for eight months from his pastorate at Regent-square in order that he may visit the Society's stations in the mission field.

Professor Iverach, of the Free Church College, Aberdeen, has been appointed to the newly-founded Deems Lectureship of Philosophy in the University of New York. The subject of Professor Iverach's lecture is "Theism in the light of present science and philosophy," and the course will consist of six addresses.

The position of the Sustentation Fund in connection with the Presbyterian Church of England came under review last week at the meetings of the synodical committees, and satisfactory returns were received. The year ended with a credit balance of £1092. Of the 311 congregations in the Church, only 41 are non-contributing. Of those which contribute, 137 gave last year £5792, 34 were simply self-sustaining, while 93 were recipients of aid. The grants averaged £62 9s. 7d. to each church.

Fallen Asleep.

At St. Chad's vicarage, Haggerston, N.E., on 23rd ult., Rev. W. R. Sharpe, aged eighty-one, vicar of the parish for thirty-four years.—At Guildford Lodge, Watford, on 29th ult., Rev. Joseph Wix, for forty-eight years vicar of Littlebury, Essex.—At Norwich, Mrs. White, wife of Alderman George White, president of the Baptist Total Abstinence Association.—At Charing Cross-road Welsh Chapel, on 27th ult., Rev. John Hughes, a well-known Welsh preacher. At 8, Gryton-crescent, Hampstead, on 29th ult., Miss Mayor, aged seventy-six, long an earnest and faithful worker.—At Llanelly, on 29th ult., Rev. Thomas Davies, for forty-three years minister of Siloah Congregational Chapel, Llanelly, and ex-chairman of the Welsh Congregational Union.—At Foleshill, suddenly in chapel on Sunday, 27th ult., Mr. Joseph Biddell, an earnest local preacher.—At Upper Armley, Leeds, Mr. Joseph Roberts, aged forty-six, a devoted Sunday-school superintendent and Christian worker.—At Sheffield, on 28th ult., Mr. Samson Chambers, a liberal steward of the Lord and an earnest helper of many.—In Bolton, Mr. Joseph Bradshaw, a zealous worker and Sunday-school superintendent.—At Ashton-on-Ribble, on 26th ult., Mr. F. Thorp, aged seventy-six, a leading man in local Christian, temperance, and philanthropic movements.—At Huntly, N.B., Mr. William Simpson, aged seventy-two, a valued Christian worker and one of the leading booksellers in the North of Scotland.—At Maesteg, on 29th ult., Rev. John Jones, aged seventy-four, a retired and much honoured Congregational minister.—At North Curry, Taunton, suddenly, on 27th ult., the Rev. T. T. Dilks, a superannuated Wesleyan minister, formerly a most successful labourer in the Isle of Man, Plymouth, Hinde-street, W., Norwich, Manchester, and Bridgwater.—At Margate, Mr. F. Grose, a devoted worker among the Baptists.—At Canterbury, on 24th ult., Rev. T. Scott Huxley, aged seventy-six, a kindly, faithful, and earnest labourer, and a great-nephew of Sir Walter Scott.—At Hackwood House, Basingstoke, Mr. Charles Hoare, senior partner of the well-known banking house in Fleet-street, who was born in 1845, and married, in 1872, a daughter of the late Lord Arthur Hervey, Bishop of Bath and Wells.—At Glenmachan Tower, co. Down, Mrs. Shillington, wife of Mr. J. J. Shillington, J.P., and sister of the late Rev. Wm. Hall, Methodist minister, Montreal, an earnest and devoted Christian.—At Belfast, Mrs. Frazer, a zealous Methodist class-leader and Christian worker.—At Belfast, Mrs. Young, a faithful labourer in the Master's service.—At Newtownforbes, Rev. Geo. Smith, curate of the parish of Clongish, aged twenty-six years.—On 31st March, Rev. J. M. Cruickshanks, St. Rollox U.P. church, Glasgow; ordained in 1866, his career as a minister commended itself strongly by his ability in pulpit work and faithfulness as a pastor; temperance and social movements ever had from him a whole-hearted support.

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Pastor Chiniquy—Cs., £1; Thankoffering, £1; L. N., £1	3	0	0
Mr. Rabinowitz' Work, Jews—Thankoffering, £1; L. N., £1	2	0	0
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(*Continued on page 32.*)

The Christian.

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NOTES AND COMMENTS

GOOD FRIDAY and Easter Day are over, but the influence and grace of the events of which they have again reminded us ought to abide with us for ever. Jesus "tasted death for every man," therefore the love of Jesus should constrain us to live for the salvation of men, "despairing of no man." When Jesus rose again He said that all power had been given to Him in heaven and earth; "go ye, therefore, and make disciples of all nations." The work is not too great, because "the power" is with us "always." We may well shrink if we lean on our own strength, but the work is the Lord's. Easter memories, Easter power and glory and life call us to a new consecration for the good of all mankind. If, when Advent comes, we may pray — "Our Father...thy kingdom come," at Easter we may say, in a glad faith which recognises in the Resurrection the earnest of the ingathering of the people—"Thine is the kingdom and the power and the glory."

"Passion week is always a quiet one in racing circles."—[Daily Paper.] Is there any unconscious irony in this extract from the racing programme of this week? It would be interesting to follow this lingering relic of conformity to the suggestions of the Church calendar to its source. That our professional gamblers and book-makers are deterred from indulging in their favourite sport by the memory of the great event which gives the season its religious significance is not very likely. But many pseudo-religious customs remain long after their spiritual meaning has vanished; and in this pause in the excitements of the racing-field we have an instance of a tendency that runs through the whole of social life. Outward forms often survive the higher realities that gave them being. Let every man examine himself lest he fall into this snare, for it is one that besets other than racing circles.

The labour trouble in South Wales is assuming alarming proportions. A hundred thousand men on strike is a serious threatening of many associated industries.

Thousands of men in steel and plate works, who have no sort of quarrel with their employers, are thrown idle, and there is already ground for fear that some foreign markets will be permanently lost if the quarrel continues. Meantime, the men have met and formulated their demands, and these are being considered by the coal-owners.

We trust that some compromise will be possible. On both sides there is need of remembering how each party is dependent upon the other. There is no remedy for these continuous misunderstandings between capital and labour except the application of the principle of Christ.

There is very much to be admired in the statesmanlike treatment by the American President of the difficult diplomatic relations of America with Spain in connection with the liberation of Cuba. It is mainly owing to his calm consideration of the whole question that war has not been entered upon already. He does not mean to be driven to a declaration of hostilities by an irresponsible war-party. He told the representatives of the European Powers that the policy adopted by the Government of the United States was pacific, and that it would be unswervingly pursued.

It is significant (says *The Times*) that contemporaneously with this striking reassurance...the New York Chamber of Commerce...should have passed a resolution in support of the President's policy, protesting its attachment to peace, but avowing that, should war be unavoidable, its burdens will be met without shrinking by the commercial and industrial classes.

The disciples of Christ will not fail to pray, in view of the strained relations between these two nations, "Give peace in our time, O Lord!"

A heartrending account appeared in the *Daily Chronicle* of misery, destitution, and hunger in Cuba. Unless something is done, and done effectively at once, there will be no inhabitants left. The state of the whole island cries aloud for redress. Only its independence under an immediate humane régime can save from death the starving people who remain.

The misery and destruction make one fear that action is too late—that Cuba will simply be an unpeopled, ravished desert for a new race to reopen and civilise. Where in August I saw towns with 4000 *reconcentrados*, now there are not 500 left, and the residue cannot last many weeks...At every settlement dead bodies lay awaiting interment; in the huts skin-clothed skeletons—hideous mockeries of childhood—lie on the muddy ground, their abdomens distended, feet swelled, and hair gone, while a few stronger women and children supplicate for alms that are so seldom forthcoming.

The pen-pictures are sickening and awful beyond all imagination. To this state the people have been reduced, while professedly Christian nations have been hesitating whether or not the freedom of the people shall be settled by an appeal to the arbitrament of war. Justice must speedily be done to this grievously wronged island. Christianity pleads for humanity's sake that the distressed people be saved by some means, but by *peaceful* measures if possible.

The offer made by the Pope to mediate between Spain and the States was taken as an opportunity by some of our daily newspapers of "booming" that functionary as though something very wonderful had been done. This has become a regular thing recently. No chance is lost to increase his prestige in this country, or to magnify his "world-wide influence," etc., and this in papers that circulate predominantly among Protestants and Nonconformists. Is it not time that some protest were lodged against this sort of thing? Every lover of peace and concord would be grateful to the Pope or to anyone else if he succeeded in averting the horrors of war between two nations. That is no reason why a mere offer to mediate, which was promptly rejected by one of the parties, should be made an excuse for indirectly extolling the Papacy in the person of its first official.

When considering Russia's advance in the Far East the importance of the clerical deputation of Nestorian Christians to the Holy Synod at St. Petersburg is apparent. It appears that this church has sent three representatives from Urumiah (Persia), headed by the bishop of the neighbouring diocese of Suppurgan. The definite intention was to bring about a union with the Russian Orthodox Establishment. The delegates represent 65,000 Nestorian Christians, 15,000 of whom have signed the appeal for union. The grandeur of the Russian service in the cathedral on the first Sunday in April filled them with feelings of ecstatic devotion. When they appeared before the Russian hierarchy and Holy Synod, the Nestorian bishop signed the necessary document and the Synod unanimously resolved to "receive the Syro-Chaldean flock into the fold of the Russian Church." Had this been a union of Evangelical churches we could have rejoiced with unfeigned joy. But the simplicity which is in Jesus Christ is lost in the elaborate ritual and sacraments of the Russian Church and her priestly assumptions.

Do English Christians realise that of the 214,000,000 Mohammedans in the world more than *one-fourth* are British subjects in India? The district under the care of the Bishop of Lucknow contains six millions, and yet he has to say that the Church he represents has no missionary in the N.W. Provinces and Oudh who can be said to have made the conversion of the followers of Islam his particular aim. In response to an appeal from the Bishop it has been decided to set apart, at as early a date as possible, Rev. A. E. Johnston, of Benares, to begin the work. Mr. Johnston, who is connected with the C.M.S., is believed to possess many of the qualifications requisite for the work, and would be prepared to devote himself to it. Mrs. Johnston is a daughter of the late Mr. Sherring, L.M.S. missionary at Benares. An earnest appeal is made for other helpers to accompany them. "One man does not make a strong mission."

Let no one speak of being "too nervous" to do anything for Jesus Christ. Inability to speak or to do anything in public is one thing, but it is another to be without power to serve in any way. Mrs. Sharman, of Sheffield, mother of Rev. J. Sharman, of the L.M.S., Madagascar, was both nervous and delicate, and yet, practically, she did the work of a city missionary. By individual talks, and house-to-house visits, by the inauguration of Bible-classes and religious services at hours and places convenient for them, she was able to do a great work for policemen, railway-men, and other men of a similar grade, hundreds of whom she won for Christ. She recently died, and her remains were carried to the grave by two policemen, two railway men, two post-office employés, a tram-man, and a cabman. Nor is hers a solitary instance of naturally nervous workers being greatly used of God in special spheres of service.

The Vicar of Eccles, Hon. and Rev. A. T. Lyttelton, has raised the question, "Who should be considered members of the Church of England?" in a way that should command the sympathy of all Churchmen. The old test of baptism does not satisfy him, as it cannot satisfy anyone who is not a blind sacerdotalist,

and he inclines to confirmation as the true test. His discussion of the matter, however, shows that there is no logical halting-ground between the sacerdotalists and those who would make Church membership entirely dependent on personal religious experience and self-surrender to the claims of Christ as Saviour and Lord. Any middle course results in confusion of thought, and in practical denial of the conditions of discipleship everywhere insisted on in the New Testament. A spiritual kingdom must have spiritual tests, and the Church of England must not be regarded as the exclusive synonym for the Church of Christ.

Dr. Parker, at a recent recognition service, spoke strongly against the "disastrous opinion that has been prevailing recently among congregations that *no minister should be elected who is over forty.*" That this is a growing tendency among vacant churches is unquestionable, and it is militating greatly against the welfare of both ministers and congregations. There are some callings more efficiently served by young men than by the middle-aged. The ministry is surely not one of them, but one that needs large knowledge both of men and of the truth to be preached. It will be a good thing for the country if the fashion for young men in the pulpit is kept within due bounds, and a welcome given to men of mature years and ripe experience of the deep things of God as teachers and pastors of the flock.

The "genius of the English people for self-abasement" has been indulging itself unduly in several directions recently in the religious world, and discussions of the "leakage" from Methodism, and the "drift from chapel to church" fill the columns of several of our religious papers. Anything that tends to awaken the public mind to the perils of sacerdotalism on the one side, and of worldliness on the other, must, of course, be a good thing, but in the other scale should be placed the movements going on in the opposite direction. Much of what is called Methodist "leakage" means the enrichment of other churches, and the stream that flows from "chapel to church" is largely compensated by the numbers who join the Nonconformist bodies because they are disgusted by the ritualistic tendencies of the Anglican Church. When the latter balance is struck, we believe that the result will not be found so unfavourable to the Evangelical bodies as many seem to think.

As to the remedies suggested for the leakage from "Chapel" to "Church," there are some that do not appeal very strongly to truly Evangelical minds. The notion of endeavouring to stem the tide by attempting to satisfy the "æsthetic tastes" of those who crave for a more elaborate form of service does not appeal to the highest motive in religion. The strength of the Nonconformist churches has always lain in the directness and simplicity of their methods; and an attempt to introduce the liturgical and formal elements in worship is not likely to produce the highest results. The true remedy for all kinds of leakage is greater reality in the spirit, not increased elaboration in the form, of worship. The church that is characterised by earnestness, and activity, and spirituality is the church that must succeed in the end.

Principal Rainy, in an address on "The Ministry," delivered at the close of the session of New College, Edinburgh, named two qualities as being necessary to ensure success—sincerity and disinterestedness. The terms are happy because not hackneyed. Sincerity —"we believe, and therefore speak"—"as of sincerity, as of God, in the sight of God, speak we in Christ." Disinterestedness—"the love of Christ constraineth us." If these two qualities exist, their influence and effect will pervade every sermon and all work, as also their absence will be perceptible in everything done, though none may quite know what is lacking.

A third point urged was the cultivation of a sound judgment in dealing with the dispositions, difficulties, and tempers of the minds with whom a minister has to deal. During college days theological students have mainly to relate their minds to the world of thought as regards certain great subjects of study. Afterwards they have to bring to bear on life the results of their training; in other words, *to do good.* The speaker acknowledged that there had not hitherto been a sufficiently close connection between the theoretical and practical parts of the work of preparation for the ministry. It will tend to remove some lingering prejudices against college life when this is more fully realised and acted upon.

It appears that some anxiety is felt in America as to the effect of the Epworth League upon young persons connected with the Methodist Church. There is danger of its falling into worldly ways of doing its work. It is described by one correspondent of *Zion's Herald* as an organisation independent of the Church, as absorbing interest and energy that would otherwise go to the Church, and as detracting from the Sunday night audience. The most excellently conceived institution will get out of its course unless humility and watchfulness are ever at the helm. A good servant, it may become a bad master to the Church, which is equally true of Christian Endeavour, literary, mutual improvement, and other young people's societies. So far as Sunday night is concerned we should suppose that members of the League are engaged in practical work, in which case the "detracting" may prove an aggregate gain.

Valuable testimony of the helpfulness of the Bible Reading Association was given at the annual gathering last week of the I.B.R.A. by Mr. Albert Spicer, M.P., who acknowledged the great assistance it had given him as the superintendent of a Sunday-school, and also as the conductor of family worship at home. Said he—

> It is no easy task in these days to keep up family worship regularly, making it interesting and helpful; but this society gave a new point to it, by suggesting a topic for each week, and by giving a few thoughts for meditation morning by morning.

He specially recommended it to busy gentlemen occupying similar positions to his own. It is often thought that public men do not need any spiritual help; but they unquestionably need more and not less opportunity of getting fresh strength to meet the temptations to which they are exposed. There is an endeavour to bring up the membership of this society to a million by the annual meeting of 1901.

Mr. Andrew Lang has joined in the cry that is growing general and loud against some of the vagaries of the Higher Critics. In a striking article in *Longman's Magazine* on the Polychrome Bible, in which the alleged various strata of authorship are printed in colours, he throws down the challenge boldly:—

> If the people, or anyone, think that the riddle of Bible criticism is mastered, I congratulate it or him on inexperience of misfortune. It has been my lot lately to read a good deal of Biblical criticism, made in Germany. The method is simple and Teutonic. You have a theory, you accept the evidence of the sacred writers as far as it suits your theory, and when it does not suit you say that the inconvenient passage is an interpolation. It must be, for, if not, what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it.

Mr. Lang speaks, professedly, not as an Orientalist, but as a man of letters who knows much about the conditions of authorship; and his opinions have all the more weight since he has no conservative "bias" against the findings of the critics. The article is pungent and full of interest.

Professor David, of the University, Sydney accompanied by his wife, recently went on a scientific expedition to the Ellice Group, South Pacific. Important as may have been the scientific observations and discoveries of the learned professor, those made by his wife of missionaries and their ways have also a distinct value. She found defects, but judging of the work by general results, she says that these are

> undoubtedly good beyond the wildest expectations of the most fervent mission worker.

Morally and spiritually the native teacher "have worked miracles." She did not find that missionaries and their wives "are greater humbugs than the rest of us," but she did find that they are hospitable, kind-hearted, and honest in their work. The only luxuriousness is the good meal that the missionary's wife provides for rare visitors.

> The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn't subscribe to missionary societies likes to be justified in its doings.

A correspondent whose letter will be found on p. 15 notes the absence at "Convention" gatherings of any condemnation of the drink traffic. An answer will at once be given that "such occasions are not temperance meetings," which is true. Yet there is force in the question—If other sins and evil habits are freely named and condemned in no measured terms, why should indulgence in "the drunkard's drink" be allowed to pass unchallenged?

We know of a prominent clergyman, zealous of good works, who prides himself upon his ability to steer the middle course. He brought up his children likewise, even to the ridiculing and tempting of their young friends who were abstainers. Result—his two sons have become victims to the awful craving. Will not their blood be upon their father's head? Verily, there is room for our correspondent's protest.

When some Collects from the Western rite, but not for the most part in the Prayer Book, had been said, and the officiant had divested himself of his cope, the office of the Veneration of the Cross commenced. The priest removed the cross from the altar, and unveiled the crucifix—the wood of the lower part of the cross had not been covered—saying, as he removed each portion of the veil, "Behold the wood of the Cross," to which the response was "Let us adore it." He then placed it on one of the steps of the altar. He then came down to the end of the chancel, knelt down, went up to the topmost step, and then knelt down again to kiss the crucifix. The vicar, who was not robed, did likewise, and was followed by the choristers. Then the men of the congregation approached, and kissed the sacred figure.

Such is the description given in the *Daily News* of a scene that occurred on Good Friday at St. Cuthbert's, Kensington. There can be no doubt of the degrading and superstitious nature of much of the high ritualism that is going on in our midst.

Not only in London is the condition of shop-assistants in large mercantile houses receiving attention from philanthropic persons, but in Manchester the hardships from which women suffer who are employed in this manner is under urgent consideration. This will surely lead to some measures of relief being granted. The Manchester and Salford Branch of the National Women Workers' Association is taking

the matter up warmly. Dr. Sinclair, who is deeply interested in the movement, has declared, from his own medical experience, that

merely from standing, and from no other cause whatever, the suffering caused to women shop-assistants is appalling.

It seems to us that so grave a question, necessarily affecting future generations, requires only to be stated to receive the attention from Christian employers that the matter demands. The health of their assistants is of considerable importance to the energetic and successful discharge of daily duty.

The decision of the judges in the case of the Queen v. Humphrey illustrates the uncertainty and confusion of the law relating to betting. Our readers will remember how, in the Kempton Park case, the Court of Appeal decided that the defendants could not be restrained from allowing a man to make bets professionally on their racecourse, because he had no "exclusive user" of any particular spot, so that his standing-ground could not be legally called a "place." Now that decision has been practically reversed in the case of a man who was in the habit of standing for the same purpose under a private archway leading to a mill, where he had no "user" at all. This conflict between the courts spells legal chaos, and the Chief Justice only spoke commonsense when he expressed a strong opinion that the uncertainty of the law should be cleared up by Parliament. Is there, however, any practical hope, in the present unhealthy state of the public mind on the whole subject of gambling, of Parliament taking up the question? We fear not, till some apostle of righteousness has quickened the national conscience, and forced the hand of the Legislature.

One of the chief features in our present unsatisfactory condition of public morals is the Press; and one of the chief aims of reformers should be its purification. The publisher's trade must not be made subsidiary to sport, betting, and gambling. Many who have an interest in great papers have at the same time an interest in questions of purity and righteousness. They will presently have to choose, and the sooner the better, between an evil Press and these questions. They cannot expect to have a pure electorate, which will support measures for the good of the people at home and for right relations with other nations, while the people's minds are stimulated by sensation and fed on garbage. Many reforms are in danger because the Press is often found pandering to the worst passions of readers; and yet the editors and owners of some papers are troubled because high national affairs excite so little interest. An intelligent and moral people will never fail to be interested in intellectual and moral subjects.

The wide diffusion of ex-soldiers among the respectable industrial classes has a very distinct bearing on the vexed question of the State regulation of vice in India. A large proportion of our soldiers spend some years in that country, and the demoralising effect of these regulations is not likely to be erased from their lives on their retirement from the Service. In the long run this must tend to lower the standard of national purity. These secondary effects of immorality in the Army are among the strongest arguments for absolute repression of the evils in question.

Colonel J. C. Robinson writes a most sensible letter to the *Westminster Gazette* on the improvement of the soldiers' condition, in which he contends that, instead of the present system, which sinks all individuality and reduces the man to a machine, there should be a system which will give scope and incentive to industry and self-help. The average British soldier should be instructed to "make himself a useful citizen as well as a fighting machine." The Colonel would grant coffee, reading, and playrooms, he would encourage gardening and every healthy recreation, but he would clear the canteen out of every barrack. In his opinion it is no use preaching thrift to a young man who has the canteen so convenient for swallowing up his pay when he gets it. The changes he purposes would be detrimental to a few contractors, but he believes the country would gain enormously by such reforms.

"A grave scandal," says the daily Press, "has just been brought to light in connection with the Corporation of the City of London." A special committee appointed some weeks ago to inquire into alleged cases of bribery have found the charges to be of so serious a nature that ten officers have been suspended. On every hand, in connection with almost every trade and profession, complaints are made of the systematic bribery which goes on. This must have a most corrupting influence on young men, and deadens the consciences of many men in middle life. Happily, all do not succumb to it, but it makes honest trade most difficult, for bribing is not trading, and good men need great faith in God to do the right and stand against it.

The troubles of South Africa arising from the rinderpest seem to be preparing the way for the kingdom of God; several places are sending for evangelists, and Christians "are beginning, of their own impulse, to publish the Gospel up and down the country." One of these evangelists says that almost his whole tribe is converted—men, women, and children. The truth will make its way, though outward circumstances are contrary, and some it will turn into actual helps to the Gospel of God.

Who Lives Here?

By Dr. T. L. CUYLER.

LOVE is the crown-jewel of the Christian graces. But to love truly and devoutly is to go out of self. When a penitent soul bows before the Cross, and becomes so pervaded and filled with the mighty love of his Redeemer that he cannot but give himself up to Jesus, that is self crucified. From that hour Jesus owns him and controls him. The self-life has given way; the Christ-life has begun. Thenceforward it becomes his joy to please, to serve, and, if need be, to suffer for his Master. Then he can say with the great apostle, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me."

This is a famous paradox, and the explanation of it is that the new spiritual life does not spring out of self or tend towards self. The believer's life springs out of Christ, and tends toward Christ. This new life is not a natural principle. It is imparted by the Lord Jesus, who does not merely enkindle a new life within, but He Himself becomes that inner life!

When Elisha once miraculously restored a dead boy by stretching his own body over the corpse of the child, the boy was resuscitated by a temporary contact with the stronger life of God's prophet, and there it ended. But the Lord Jesus not only communicates the renewing, vitalising power in the process of conversion; He remains in that soul, and continues to be its actual life. By this we mean that the Spirit of the living Christ is in actual contact with the true believer's soul. Do you say that this is mystical and supernatural? So it is, and I rejoice that it is so. I rejoice that my eternal salvation does not hang on the spider's web of my own weakness; but that the Son of God, by a supernatural process, has the chief office to perform in that salvation. I rejoice that when the self-life is crucified, Jesus Christ enters into this poor, unworthy heart of mine and offers to abide there. Then, on the

STEPPING-STONES OF OUR DEAD SELVES,

we may be lifted into the higher, purer, stronger, holier life in Christ Jesus.

When Paul declared, "I live, yet not I, but Christ liveth in me," he meant that the old, rebellious Saul of Tarsus had been left by the roadside near Damascus, and since that time there had been a new man called Paul who had been going about preaching, establishing churches, and writing inspired epistles to those churches. In this new man Jesus dwelt, speaking through Paul's lips, and working miracles of healing at Lystra and elsewhere through Paul's hands. The old, wretched, bigoted self-life was gone, and Christ Jesus lived again on earth in the person of his courageous and consecrated apostle. It is still a blessed truth that Christ lives and moves about, and does ten thousand noble and loving deeds in the persons of faithful Christians. Christ dwells in us, brethren, "except we be reprobate." Christ was in Robert Murray McCheyne when he wrote, "Oh, how sweet it is to work all day for God, and then to lie down under his smiles—to be kept in perfect peace, happy to be kept in perfect peace, happy to be one with Christ." The Lord Jesus was with Captain Hedley Vicars when he exclaimed, "In Jesus I find all I want of happiness, and as month after month rolls by He is becoming more and more lovely in my eyes, and more and more precious to my soul." Such lives and deeds are what my beloved friend, Charles L. Brace, aptly called "Gesta Christi"—the deeds of Christ.

But someone may inquire, "Does not this doctrine of dying unto self, and having a Christ-life within us, encourage the idea of sinless perfection?" By no means, neither in theory nor in practice. It was not the theory of the great apostle For in this same verse Paul says, "The life which I now live in the flesh I live in faith of the Son of God. He confesses that this high spiritual life is spent under earthly conditions with many sad infirmities within and sharp temptations surrounding him. That old abominable self-life kept starting out of its grave and asserting its right to live, and it had to be crucified again and again! "So fight I," exclaims Paul, "as not beating the air, but I buffet my body and bring it into bondage, lest after that I have preached to others I myself should be rejected" (R.V.). If Jesus lived in Paul, so did Paul live in a frail animal body and sin-poisoned world, and Jesus never lifted Paul out of the sphere of temptation and conflict. A tremendous lesson of constant dependence upon Christ was taught to Paul, and it is taught to you and me every day. I have often attended the funeral (as I supposed) of some besetting sin, but lo! in a few days the wretched thing was on its feet again, tempting and tormenting me as wickedly as ever. And the best evidence that there was a genuine Christ-life within me, was that I did not surrender out and out to the besetting sin, but waged battle with it in the name of my Master. If Jesus Christ had not lived in the soul of Paul, he would have gone down at the first assault of Satan; and if Jesus had not dwelt in his blood-redeemed Church, it would have been

WRECKED EIGHTEEN CENTURIES AGO.

The ceaseless conflict in this world, good friends, is for the occupancy and ownership of our hearts. The accursed spirit of self in a hundred forms strives to expel Christ and usurp the throne. Our only hope of obtaining peace of mind, spiritual power, joy and victory, is in letting Jesus Christ have his home in our innermost souls. Christ comes to us with the blessed offer, "Open unto Me, and I will make My abode with you." If the Master is there, all is well. Is He in your soul? The searching Spirit knocks at the door of every human heart, and the test-question is,

WHO LIVES HERE?

The Spoiled Dinner.

It was Monday morning, and Mr. Taylor, a town missionary in B——, was paying the first visit of the week at the house of Mrs. Clayton. This was an official arrangement, for the lady was an influential member of his committee, with time to devote to consultation over his most perplexing cases, and in Mrs. Clayton's quiet room, where wealth and culture stood as handmaids in the presence of the King, Mr. Taylor had found some of his greatest difficulties smoothed by her strong faith and substantial help.

To-day they had discussed business details and had knelt in prayer for blessing on the work; the gifts for some of his neediest cases, of which the missionary was her almoner, had been received, and he was leaving the room, when Mrs. Clayton recalled him—"One moment more, Mr. Taylor; I had nearly forgotten a little matter I wished to name to you. I have one charity that I am specially anxious to administer well, because it is rather more valuable than the rest. I have for some years allowed £1 a month to six carefully selected cases of respectable poverty, and, where possible, of sincere Christianity—persons who have seen better days, and have never paraded their need. On Saturday I heard of the death of one of these protégés, so I have a vacancy and thought you might help me. Do you know anyone suitable? Or if it were a nice old couple, whom you could confidently recommend, I should prefer that."

"Five shillings a week," Mr. Taylor said, "that would be wealth to some of my poor people; but just now I do not think of any who quite meet all the conditions. There are the Stantons," he added, musingly, "they would be the very people, only they are not poor enough! I do not know their source of income," he went on, "but it must be a fairly substantial one, they are so eminently respectable, and the brightest Christians I know. It is one of my treats to go and sit in their cosy room when I am weary and dispirited with my work—just like a

BREEZE FROM THE DELECTABLE MOUNTAINS."

"You make me wish to know them," said Mrs. Clayton; we all need that kind of air sometimes. If you will give me their address I will find them out some day, but they are evidently not the people for my present purpose. Well, you may perhaps think of someone in the course of the next day or two. I should like it to be amongst your poor friends if possible. Good morning."

And Mr. Taylor took his departure, indulging, as he walked along, in a most comfortable habit of soul that had often been of marvellous service in his work. He turned, simply and believingly, to the Friend whom he knew to be "with him alway," and asked Him to guide in a matter which might so bless some tried and suffering saint.

He visited many homes that morning, some poor enough indeed, but *not* respectable; many where the elements of comfort were present in ample work and good wages, but neutralised by thriftlessness, and, alas! too often by sin; but in none did he find a suitable case for Mrs. Clayton's charity. And all through his morning round his thoughts turned, with steady and unaccountable persistency, to the little home of the Stantons, and their bright, cheery faces haunted him as in a vision. "What can it mean?" he wondered; "can one of them be ill? I am going in quite another direction this afternoon, or I would have dropped in and inquired."

His afternoon work was mapped out in his usual methodical way, but he went in to his mid-day meal with a perplexed face. "Has there been any message from the Stantons?" he asked of his wife, rather eagerly. "No, but you are wanted to go to Howard-street; there's a message from No. 15—a child ill, I think," Mrs. Taylor said.

"Why, that is only two doors from the Stantons', just at the opposite end of the town from where I intended to be this afternoon; so I will look in on them at the same time and satisfy myself. I can't but think there is some trouble there."

He had a sympathetic listener in his good wife, who knew the old couple well and quite shared in his admiration of them; but, of course, she could throw no light on his

FEELINGS OF PERPLEXITY.

An hour afterwards he knocked at the door of No. 17, Howard-street, a two-roomed flat on the sunny side of the street, and it was opened by an ideal old woman, who dropped an old-fashioned curtsey at the sight of her visitor. "Why, Mr. Taylor, who would have thought of seeing you here to-day? My husband and I were reckoning that you would not be coming our way for a week at least; but come in do, you're kindly welcome."

She led the way into the spotlessly clean room, where the sunshine, which was just then dancing into every corner, could find no speck nor stain on the carefully kept furniture. The old man was sitting by a tiny fire, looking more feeble than usual and not nearly so cheerful, and Mr. Taylor's sharpened vision noticed how threadbare his clothes were, and how they hung more loosely than was their wont on his shrunken limbs.

There were no complaints in reply to Mr. Taylor's inquiries concerning his health; he was "fairly well," he said, but somehow there was not the usual flow of pleasant joyous talk, and the missionary, to overcome the feeling of depression, proposed reading a chapter in their well-worn Bible, and turned to Romans viii. The old woman sat near her husband, and they both followed the beautiful words with an expression of devout reverence until the 28th verse was reached, and then William Stanton suddenly leaned forward and laid his hand on the reader's knee.

"Excuse me, sir, but I can't help interrupting you—isn't it desperate hard to think that's always true?" Mr. Taylor looked in surprise at the fine old face which was working with emotion, but before he could speak the trembling voice continued—"It seems such a little thing to be so troubled about, and I'm real 'shamed to let it get such a hold of me, for after all it's only that

OUR LITTLE BIT OF DINNER WAS SPOILED

to-day. Nay, Betty, don't shake your head, honey, it will be a relief to me to tell Mr. Taylor all about it."

"You see, sir," he continued, "it's this way. When I got past work, I sunk my savings in an annuity, but it was so small that my wife and I have a hard struggle to live on it. We've known better days, and have our little bits of things that we could never make up our minds to part with. We've never wanted anyone to know how pinched we were, and my old girl isn't over well pleased, I am afraid, at my telling you now, but it's a relief. If it hadn't been for the food we could have managed first-rate, but that's been the difficulty; it isn't once in many weeks that we taste butcher's meat, and tea and bread aren't very satisfying. But it's my birthday to-day, and Betty had set her heart on our having a good dinner, and she got a few potatoes and a bit of dripping, and she does know how to cook when she has got the stuff, does Betty! She had mashed the potatoes and seasoned them, and they were frying over the fire, and I was watching them while she set the table, and they were getting quite brown and smelling so tasty, and just as she was crossing the kitchen to lift the pan from the fire,

A GREAT CLOUD OF SOOT

came down the chimney and spoiled it all!"

Poor old Willy paused at this tragic point in his narrative, and looked piteously at his listeners. "Now, sir, I do want you to understand that it's not the loss of the dinner that troubles me so much, but the terrible doubt of our Father's love. Can *you* think it looks like his caring for us to let this happen?"

"Yes, dear friend, I can indeed!" exclaimed the missionary, whose eyes were brimming with thankful tears, "and so will you when you hear what I have to tell. You will understand that the soot which has tried your faith so much was only the black plumage on God's raven of deliverance."

. . . . . .

It was characteristic of human nature, however sanctified, that amidst the overwhelming gratitude with which the dear old couple listened to Mr. Taylor's story there mingled in Willy's mind a masculine note of triumph over Betty, that he had been in the right in divulging that home secret after all! M. C. F.

Percy-park, Tynemouth.

A Study in Prayer.

DR. A. T. PIERSON writes from Brooklyn, N.Y.:—I have recently met with a prayer of Fénélon, Archbishop of Cambray, which I regard as about as high an example of prayer as I have ever found out of the Word of God:—

O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am thy friend, more than I can love myself. O Lord, give to me, thy child, *what is proper, whatsoever it be.* I dare not ask either crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my wants, of which I am ignorant, but do Thou behold and do according to thy mercy. Smite or heal, depress or raise me up. *I adore all thy purposes without knowing them.* I am silent. I offer myself in sacrifice. *I abandon myself to Thee. I have no more any desire but to accomplish thy will.* Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by thy Holy Spirit. Amen.

Apropos of the above, I have a letter from my son-in-law, Rev. Fred. S. Curtis, of Yamaguchi, Japan, which, though not meant for the public eye, is both an illustration and confirmation of the spirit manifested in Fénélon's prayer. Mr. Curtis writes under date of January 14, 1898:—

A year ago, when in America, on my furlough, I was at my lowest ebb, physically and nervously. Just about this time the doctor told me that I ought to prolong my furlough beyond the spring. I could not then even write a letter, however short, without serious results. How greatly has God blessed me with restored health! I seem as well and strong now as I have ever been. No head trouble, or other nervous disorder to speak of.

Just about a year ago, God's word came home to me in such power along the lines of his gracious promises to heal and to strengthen: "I will strengthen thee." "In quietness and confidence shall be your strength." "They that wait upon the Lord shall renew"—literally, go from "strength to strength," *i.e.*, have continually new supplies of energy—"I am the Lord who healeth all thy diseases." "Ye have need of *patience*, that, having done the will of God, ye may receive the promise,' "The God of all grace, *after that ye have suffered awhile*, shall Himself restore (margin), stablish, settle you." Such were the daily and repeated messages given to me at that time, and I was given faith to accept. I felt fully assured that God was going to heal me in his good time, after I had learned my lesson of patient waiting; and I do now set my seal thereto, that *God is true.*"

Anchored.

"And let there be no moaning of the bar when I put out to sea."—*Lord Tennyson.*

No "bar" for us to cross, no darkening sea,
No unknown land to find, no mystery.
Safe in the harbour, anchorage secure,
We wait, our perils past, our voyage o'er.

Through many a storm, through many a gloomy night,
Our vessel has been steered into the light.
Battered, and worn by many a tempest past,
We leave it soon for home and peace at last.

Here in the restful calm of sin forgiven,
Billows behind; before, the shores of Heaven,
Our Pilot known and loved for many a day,
We ride at anchor through the brief delay.

No "bar" for us to cross, no night, no sea;
Our night is past, and past all mystery.
For day has dawned and soon our feet will press
The shores of life, the land of blessedness!

E. Stacy Watson.

From Other Lands.

American Notes.

RIVERSIDE, CALIFORNIA.

WE have just spent three beautiful days at Riverside, the chief town of the same named county. It lies forty-five miles from the Pacific Ocean and sixty east of Los Angeles. It is a city of orange farms, territorially the largest after Philadelphia, covering an area of fifty-six miles with a population of only 8000. The quantity and quality of its orange and lemon crops have a world-wide reputation.

This lovely spot seems to combine all features and attractions of scenery and flora. From under a palm-tree the traveller gazes on snow-capped mountain-peaks. The air is pure and dry and laden with the sweet fragrance of semi-tropic vegetation. Even the moral atmosphere, as Judge Crowe pleasantly remarked, is purer here than in other places; for Riverside is a prohibition town.

The occasion of our visit was a Y.M.C.A. Convention. Much hospitality was shown to all the delegates. Before leaving, with Mr. Mason, of the Pacific Union Mission, we were taken for a delightful drive by Mr. Toogood, who came to Riverside in 1871, being the second pioneer family in the place. He told us that the basis of its growth and rapidly increasing wealth was in the magnificent irrigation system which had been laid out by the pioneers.

For hours we drove through this immense garden, and the eye could not get tired of seeing. Fruit-bearing orange trees, bending under their burden, almonds and peaches blooming as if thrown into the grove for variety's sake, extend all along the Magnolia avenue. Magnolia, gravilleas, the high eucalyptus, and the graceful pepper tree, with its clusters of red berries, overshadow the way and bend down to the silver streamlets which refresh the soil and cool the air. One of the most interesting parts of the drive was through a tract of 3000 acres in course of development on the most approved methods by a syndicate of Englishmen. Then the shadows of the night began to sink, and after our laps had been filled with the golden fruit, we said regretfully good-bye to Mr. Toogood and to

> The land where the lemon-trees bloom,
> Where the gold-orange grows in the deep thicket's gloom,
> Where a wind ever soft from the blue heavens blows,
> And the groves are of laurel and myrtle and rose.

POINTS ABOUT YOUNG MEN.

It has been a great pleasure to attend the annual Y.M.C.A. Convention of California, held at Riverside, Feb. 23-28. About eighty delegates were present from this State, including Mr. C. B. Willis, the general secretary of the Y.M.C.A., of Milwaukee, Wisconsin, who ranks among the first secretaries of the country, and had been selected by the International Committee to represent them here. The music of the Convention was in his charge. He is a plain-spoken and harmonious man, but of a deeply earnest Christian spirit.

The keynote of the Convention was struck in the preliminary quiet hour by Mr. Ball, secretary of the Los Angeles branch, on Wednesday afternoon, when only half the number of delegates had arrived. It was "love to God and to one another." This was strengthened by a reminiscence from Mr. Mason, superintendent of the Pacific Union Mission, of the visit to Los Angeles of Tamil David, that much blessed, lowly minded servant of God.

In the evening addresses of welcome were given in the Presbyterian Church by Judge Crowe, of Riverside, and a minister of the town, and after these had been suitably acknowledged, the speech of the evening was delivered by Rev. Hugh K. Walker, D.D., of Los Angeles, on

"YOUNG MANHOOD: CARE AND CULTURE."

He laid much emphasis on the abundantly established claim of the Y.M.C.A. to the cordial support of all evangelical churches.

It was an institution second to none in preparing the rising generation for a true manhood. In the face of difficulties and discouraging oppositions these institutions are taking ground in America. The Y.M.C.A. has led the way for the Christian Endeavour Society, the Epworth League, the Baptist Young People's Union, the Students' Volunteer Movement, etc. The speaker owed much to the beneficent influence it had exercised over himself. There he had spoken the first time for his Master, and begun to be a preacher of the Gospel.

Physical and intellectual, but, above all, spiritual development, is necessary to true manhood. Only in the school of Jesus Christ does he learn to assume the responsibilities of later years, and to say, "Here am I, send me." Ladies were urged to take interest in young men. Mothers and sisters are deeply interested for the sake of their sons and brothers, in the Y.M.C.A. What they accord to those of others will be accorded to their own. Many a one has been saved from ruin by sympathy, practical in its expression. Invite the lonely one to your home, let him feel that you care for his cares and troubles, and his heart will respond, making it easy to influence him for his good. Social gatherings require more thought and wisdom, more heart and brain, to render them entertaining, without the conventional card-playing, wine-drinking, and dancing.

WHAT YOUNG MEN HAVE DONE IN THE WORLD.

Napoleon had conquered Italy before he was twenty-five. Alexander at the same age wept because there were no more worlds to conquer. Raphael, the greatest painter that ever lived, died at thirty-six. So did Byron. Luther had made Protestantism the religion of the German Empire before he was thirty. Melanchthon wrote his defence of Luther when not yet nineteen, and at twenty-one he was the principal of his University. It was by the young men of the princes of the provinces that God delivered the great army of Benhadad into the hands of the seven thousand of Israel in the days of Ahab. (1 Kings xx.)

Dr. Locke on the following evening added John the Baptist and the Lord Jesus, whose ministry was fulfilled at thirty-three.

There are plenty who are eager to care for young men—Satan, the saloon-keeper, and evil men and women of every sort. The young man, on the other hand, who is nurtured and cultured in the ways of God is always ready to take up the responsibilities which accrue to him. The future is with the young, and the Young Men's Christian Association has been raised up by God, not to take the place of the parents in the training of their sons, but to care for them when they enter the great world of business and of work.

DR. FROST'S BIBLE READINGS.

One of the most important features of the Convention was a series of three Bible readings on the First Epistle of John, by Rev. Dr. Frost, of San Bernardino, a devout and scholarly man, mighty in the Scriptures. He is a noble looking personage, reminding one of the late Dr. Brookes, of St. Louis. He would be an acquisition to the platform of the Mildmay Conference or Keswick Convention, and I hope I may yet see him there. The newspaper reporter said, "The subject of the first Epistle was announced to be Christian Assurance, and anyone who has heard the Doctor give one of his famous readings will know how difficult it is to convey any conception of the grandeur of it."

Mr. Grove F. Ekins, Sacramento, a boyish-looking young man, read an excellent paper on "Boys."

In order to attract young boys to, and keep them interested in, the Y.M.C.A., four things are necessary:—1. Love for boys, the future men.

2. Just enough organisation to make them feel their responsibility.

3. Discipline that teaches obedience.

4. Christian workers who have graduated from the junior into the men's department, as such have more sympathy with, and consequently more ascendency over, the juniors.

The question of Bible study among the boys of the Association was discussed, and it was urged that a special meeting be held to instruct the boys in the knowledge of the Bible.

Mr. McCoy, from San Francisco, in speaking on "Spiritual Results of Educational Work," said that the great aim of the training carried on in the Y.M.C.A. is religion. All departments are made tributary to spiritual influence, and every branch of education tends to Christian development. Religion being the axis of a man's character, education is not considered complete without the knowledge of the Book of books. Efficient Bible-study—Bible-classes incorporated in the study—should be made of the greatest importance in every Y.M.C.A.

Mr. C. B. Willis, of Milwaukee, Wis., gave an address on

THE RELIGIOUS LIFE OF THE ASSOCIATION.

The Young Men's Christian Association was conceived in a prayer-meeting, and ever since the religious department has had a permanent place in the Association. The College department, the railroad department, the German department, the reading-room, the physical work, the educational work, the boys' work—all these have developed in the past few years. In all this development has been kept uppermost the thought, How to help *spiritually* those who are touched by these various phases of the work. Some of the agencies suggested were as follows:—The Sunday afternoon Gospel meeting for men only, the Bible-class, the gaol and hospital work, the personal hand-to-hand work of the Christian fellows.

Why the afternoon meeting should be for men only was thoroughly discussed, the principal reason being that young men will attend meetings for men only who would not come to union meetings.

Some of the plans used to bring young men to the Sunday afternoon meetings were suggested as follows: Get the best leader possible for each meeting; personal invitation on the street; street Gospel singing; placard invitations; personal invitation through the mail; remember especially the associate member of the Association.

The Congregational Church was crowded on Thursday evening. After a song service led by Mr. Willis, Dr. Charles Edward Locke, of San Francisco, delivered an eloquent and inspiring address on

"YOUNG MEN AND THEIR VALUE TO SOCIETY."

Dr. Locke has a powerful voice and a natural gift of oratory. He moved his audience alternately to laughter and tears, and stirred their enthusiasm by his passionate appeals. He said that the young man, in order to be of value to society, must have the following qualities:—First—He must be generous.

Second—He must bring things to pass; he must "get there."

Third—He must believe something; must be a man of conviction. Better be called a crank than to be the supple tool for demagogues, political, philosophical, or ecclesiastical.

Fourth—He must have courage. It is one thing to know what to do and another thing to go forward and do it. A man stands among his fellows for what he has the courage to do.

Fifth—He must have culture; not education simply, for men may be educated and not cultured. Arnold says that culture is securing for ourselves the best thoughts of those who have preceded us.

Sixth—And last of all he must be spiritual, must be religious; not long-faced and sad, but glowing bright like an electric light. There is just one thing to do in this world, and that is to be good.

The delegates were invited to lunch each day by the ladies of the various churches.

On Sunday the services at the churches were committed to the delegates, who also conducted enthusiastic meetings out of doors.

We observed with pleasure in the Y.M.C.A.'s which we visited, the portrait of our venerable friend Sir George Williams, the founder of the Association, and we doubt not that in many, if not in all Y.M.C.A.'s, from the Atlantic to the Pacific, and from Manitoba to the Gulf of Mexico, his kindly face looks down upon the young men who are rising up to take up the threads which he and the men of his generation are laying down.

R. Cope Morgan.

Los Angeles, March 3, 1898.

Bulgaria. — Pastor Tonjoroff writes from Philippopolis:—"I am much encouraged in work among the Bulgarians. Several Gospel tracts I have translated have found appreciation among the people. Some young Turks gather at times on the quiet hillside to hear in peace the Word of God. There are at these several inquirers—some very influential people. The other day as I was distributing some papers in one of the most crowded streets all the men of the surrounding shops flocked to listen to the words of life, and expressed freely their dissatisfaction with their spiritual condition. Some of them are afraid to attend our Protestant services, but will come when the services at the hillside begin."

Mr. Baron in Egypt.

ACCOMPANIED by Pastor Gordon, of Budapest, Rev. David Baron has visited several centres of Jewish population in Egypt, and at last advices had his face turned towards Palestine. On his way to Marseilles to take ship to Alexandria, he spent two or three days in Paris, when the Zola trial was in progress, and "Down with the Jews" was a general and popular cry. He writes to us:—"In this anti-Jewish movement in France, as elsewhere, you can see the hand of the living God, who is again bringing the Jewish question to the fore, and agitating the nations with it in order to its final solution. One man in Paris, with whom we had a long conversation, and who was returning to Russia, said, 'We used to think Russia bad, and we looked to France as a land of liberty, which set the example of the emancipation of the Jews to the other nations; but now we have heard that even here we can find no refuge. There is greater hatred of the Jews now in France than even in Russia.' The agitation for the revision of the Dreyfus trial gave us the opportunity to speak to quite a number of the scattered nation of the

TERRIBLE MISTAKE THEIR FATHERS MADE

in condemning that Just One, and of warning them that not until that wrong judgment is repented of and they hail Christ as their Messiah and Redeemer will they find rest."

Proceeding to describe his experiences in Egypt, Mr. Baron writes: "In Alexandria we enjoyed happy fellowship in the Lord with a number of brethren and sisters, who are labouring there among the different nationalities. There are between 8000 and 10,000 Jews in the city, and our attention was for the most part devoted to the Ashkenazim, or German-speaking section, who have found a refuge here from the various countries of Europe. In their shops and in the streets we had attentive little audiences, of tens and twenties, who eagerly listened to our words, and disputed with us in reference to Christ. We also had an interesting meeting in the school of the Church of Scotland, kindly placed at our disposal by Rev. L. M. Taylor, the head of the mission to Israel connected with that Church. About 150 were present, who listened to earnest Gospel addresses and stayed to ask questions at the end.

"In Cairo we spent a very busy week of missionary labour. We were accompanied there by Mr. A. Kestin, of the Church of Scotland Mission, who kindly acted as our guide. Here, too, we met Messrs. Goodman and Blum, of the Mildmay Mission to the Jews, who had been distributing New Testaments. In Cairo there are between 12,000 and 13,000 Jews, apart from about 800 families of Karaim, who form

AN INTERESTING COMMUNITY

by themselves. Here, too, we were surrounded almost daily by little crowds of Jews in their own quarter, who were eager to listen and dispute, and we had the assurance that the seed we were permitted to sow broadcast was not in vain. By the kindness of Dr. Harvey, and the other brethren of the American Mission, we were able also to hold two meetings in their fine building in the Esbekieh.

"The second of these meetings was a rather remarkable one, and reminded us of similar scenes as described in the Acts of the Apostles. There were seventy Jews present, and Mr. Gordon and myself took for our subject the latter part of Ezekiel xxxvi., which formed the Haphtorah (or prophetic portion) read in all the Jewish synagogues on the preceding day. Speaking on verse 18, where the prophet says that God's fury was poured on Israel 'for the blood that they had shed on the land, and for the idols wherewith they had polluted it,' I pointed out that the climax of guilt implied in these words was reached when the blood of the Righteous One—the true Messiah—was shed in Jerusalem, and that God's fury must rest on us, till we find atonement in that very blood. No sooner did I utter these words, when two or three who had evidently come for the purpose of disturbing, jumped to their feet in a great passion, crying, 'Brethren, can you listen any more to such words? Come, let us all leave the hall.'

"A number got up to follow them, while the rest broke up in groups noisily disputing and gesticulating among themselves. When they calmed down somewhat, I told them they might go, or shut their ears, but the truth would continue to witness against them; and as for us, we cannot do otherwise than speak the Word of God. They all sat down again, and I finished my address. When Mr. Gordon spoke there was again interruption and noisy discussion among themselves, but we felt that good was accomplished. Afterwards till late at night some leading Jews kept visiting us at the hotel, and we were enabled to point them faithfully to Christ, and to put New Testaments and other mission literature in their hands."

Peru and Ecuador.

WRITING from Lima, Mr. C. H. Bright says:—"We seem as far off as ever from legal liberty of worship, yet we are tolerated. Very naturally we are attacked in pulpit and in press, and there is, of course, the continual passive persecution in various forms. We have lately opened a new meeting-place in a part of the city separated from the rest by the river Rimac. It is thickly populated, and we have prayed about it for four years. At once we commenced to get hold of new souls, but the neighbours are scandalised by the proximity of 'heretics,' and the landlord has notified us to move, fearing some judgment will fall on the house!

"In our chief meeting-place we are entirely unmolested. We have five meetings weekly, always in perfect peace. We believe in just preaching Christ, and do not indulge in diatribes against the priests. If controversial subjects are ever touched upon, as occasionally they have to be, we have learned how to do it in a way calculated to convince without needlessly wounding. Thus doing, we have had blessing from the commencement; hundreds have heard the Gospel, and

SOME HAVE BEEN SAVED,

and received into church fellowship. These are natives, Peruvians and Ecuatorians. Our two chief native helpers, who give all their time to the work, are Ecuatorians. One of these, a woman, returned to her native land and prepared the way for us. By distributing papers and by earnest private conversations she awakened many to a serious interest, and gathered quite a roomful of people.

"A few weeks ago I and my wife made a visit there, and for three weeks we preached and sang the Gospel to an audience of thirty to sixty people. There is a joy unspeakable in thus preaching the Gospel to people who have never heard it before. To them it is not the 'old, old story,' but is the newest thing out. And thus they regard it—and here lies one of our chief difficulties. Some are inclined to accept it as part of the 'progress' which has lately dawned upon those countries in the shape of electric light, tramcars, telephones, etc., and think that all we desire is that they nod their assent to the doctrines we preach.

"The priests of Guayaquil did us the honour to attack us (myself and this Ecuatorian lady) in a pamphlet of forty-eight pages, and also kept up a

CONTINUAL AND SKIRMISHING FIRE

in the daily organ. However, souls were blessed, and one native volunteered to contribute towards maintaining the meeting-room. Since we left this has been done, and Mr. Strain, of the Gospel Union Mission, keeps up the meetings. A woman in Guayaquil, who had bought a Bible from our helper, demanded her money back. She declared that the Bible must be a falsified one, *for there was nothing in it about worshipping the Virgin!* This little incident shows how utter is the ignorance of the Bible in these lands, and the great hold that superstition has on them. Here, in Lima, the true nature of our teaching is getting known. Yesterday morning two priests, passing by the window of our meeting-room, were heard to say: 'This is where the Protestants meet.' 'Yes, the devils!' '*No, the true*'——, the wind carried the rest away as they passed on."

In other communications Mr. Bright says that at length civil marriage has been legalised in Peru. This removes a great obstacle to open confession on the part of converts. More workers are urgently needed in this important field. Communications regarding Mr. Bright's work may be addressed to Mr. A. Evans, Hillsleigh Grange, Brimscombe, Glos.

Helping the African.

NEARLY two years ago we informed our readers of a movement initiated by Christian friends in America in the formation of a Philo-African League to help in diffusing Gospel light through the Dark Continent. A moving spirit in the League was Mr. Heli Chatelain, who read a paper on the subject, it may be remembered, at the Mildmay Evangelical Alliance Conference in 1896. Mr. Chatelain writes to us from South-Western Central Africa on January 18, stating that the project of two years ago is now beginning to be realised.

The first party of the Philo-African League, consisting of Mr. and Mrs. Frank T. Lea, Mr. and Mrs. Wm. C. Bell, Dr. C. H. Wintsch, and Mr. Chatelain himself, sailed from New York on July 23, 1897, and landed at Benguela, in Portuguese West Africa (Province of Angola), on September 18. There they were detained five weeks by Custom-house red tape and the lack of carriers for the interior. At length a wagon was secured, and the party started for the interior on Oct. 23. The wagon was pulled by twenty-two oxen, and they travelled in company with six other Boer wagons. After three weeks' journey over rough roads, through tracts of rich and beautiful, but uninhabited, country, at an altitude of about 5000 feet, they reached the first abode of man, in the small settlement of Senhor Theodoro da Cruz, the commandante of the military division of Hanha. On Dec. 14 they ceased being pilgrims, and pitched their tents in the valley of the small Cucala river, some forty miles west of Caconda, where they are now laying the

FOUNDATIONS OF THEIR FIRST STATION.

As to the vicissitudes and prospects of the work, Mr. Chatelain writes:—

"It being our avowed purpose to work, by peaceful means, for the removal of slavery, and the restriction of the rum traffic, we cannot expect cordial sympathy or co-operation from the people around us, all of whom consider these curses as necessary evils, and depend largely on them for their sustenance. We had begun to get some free native labourers who were content to work for cloth, when suddenly a war broke out and scattered our native helpers. Not only this, but it dispersed the tribe among whom we had come to labour, destroyed their towns and fields, and leaves us practically in a desert. It will probably take a month before the natives return to build new towns. We are left without supplies of food until the natives return, and we are still ignorant as to the extent to which the gardens around us are destroyed. If the natives should seek to avenge themselves on us inoffensive white people, living in open tents and without means of escape, there is no police or soldiery to protect us against their assaults, and we must fall martyrs to the principles of peace, liberty, sobriety, and justice, which we represent in this dark land. We are powerless indeed, but in God we trust, and also hope to have the prayerful and practical support of God's people in Great Britain and America.

"The population of the district of Caconda consists of three principal classes, speaking different languages, all of which I am happy to have mastered enough to be able to get on without an interpreter. The most numerous class is that of black natives who speak the U-mbundu, an important Bantu language, already illustrated by grammars and religious books of the American missionaries of Bailundo, and those of the Romish Mission of Caconda. The second class is that of the white and Protestant Boers from the Transvaal, who speak Cape-Dutch, and understand more or less Portuguese and U-mbundu. The third class is that of the Portuguese officials and traders, to whom may be added some semi-civilised natives who have learnt to speak and write broken Portuguese. May the missionary spirit which has begun to manifest itself among the Boers in South Africa, largely through the influence of Rev. Andrew Murray, reach the Boers of Angola, and ultimately make them a blessing to the natives who now dread them more than some of our ancestors ever dreaded Attila and his Huns.

"Dr. Geo. H. Dowkontt, son of Dr. Geo. D. Dowkontt, is our office secretary in New York, and will gladly supply further information. The address of The Philo-African League is 'United Charities Building, New York.'"

Our Indian Postbag.

AFTERMATH OF THE FAMINE.

THE terrible famine is gone, but many yet struggle with dire poverty. Since September last, I have been either in person or by my helpers gathering orphans in these parts. We have buried over 150 we could not save, and have now 300 in hand, with the prospect of more day by day up to the end of the month.

The famine was an awful visitation to India. It has given one more opportunity to see the contrast between the best of heathenism and Islamism on the one hand, and Christ's religion on the other.

I do not know of any effort worthy the name on the part of either Hindoo or Mohammedan to save orphans or widows.

But the Christians of India have stretched forth in the name of Christ a kindly hand, and have rescued over 10,000 orphans. There is no such record in mission history in India. Most of the courageous work, too, has been done in faith in the Master's word. Out of this great famine shall come salvation unto multiplied thousands through the orphans we are rescuing. Bespeak the sympathy and prayers of God's people for us. My orphan colony soon goes to Jagdalpur, Bastor State, 216 miles south by coast road. My headquarters are Yellandu, Nizam's Dominions. C. B. Ward.

Raipur, C.P., India.

Mrs. C. P. Bruère, of the Methodist Episcopal Mission, Poona, writes: "Though last year had heavy responsibilities, to the praise of God I record that there has been no lack. The spiritual progress of the children has been most encouraging, a goodly number of them having accepted the Saviour; and changed lives give proof of change of heart. The older ones recently had the privilege of attending a ten days' camp meeting, which was very helpful to them. We look to God to work in them by his Spirit, that their lives may be lived for Him.

The three lady workers kindly provided us by the Z. B. M. were truly sent of God for such a time as this, and have rendered valuable service. There have been many difficulties in the work, owing to the prevailing plague, but we have only praise to offer for all the goodness of the Lord during this trying year. The prospect for the support of the orphans at the beginning of this year are the same as at the beginning of last year—no money in hand, but we have the unchangeable promises."

INDIA'S SPIRITUAL FAMINE.

In response to an appeal in our pages a year ago, under this title, a number of friends came forward to support eight village Gospel teachers in the district around Aligarh. During the year these have been the means of doing a most valuable work. It is hoped that these friends will continue their support. In addition to these eight there are six others supported by the missionaries at Aligarh.

The district has been greatly enlarged since last year, there being now about 2,000,000 people within its bounds. There are at least 4000 Christians, for many of whom there is no spiritual supervision. We must provide pastor-teachers as fast as possible for them. In order to do so our custom is to call in promising young Christian men and their wives, train them for the work, and send them out again among the villages. But we need funds for their support. Five pounds yearly will also answer for man and wife. We want to put ten young men and their wives under training at once.

(Rev.) J. C. Lawson.

Aligarh, N.W.P., India.

A NOTE OF THANKS.

Allow me to thank the unknown friend who has been sending us The Christian for several years back. We have not the least idea who the sender is; but it may be a satisfaction to the latter to learn how much we appreciate and value the gift.

Such papers as The Christian, containing, as they do, short, readable accounts of God's work at home, are most interesting and inspiring to us missionaries away in the foreign field. But they have an even higher value—at least to us in the Annfield Mission. The stories of conversions and revivals of religion, and the stirring of godless neighbourhoods by the preaching of the Gospel and the power of the Holy Ghost, supply the most excellent illustrations of that Divine grace which is so much needed by us missionaries out in the mission field.

Again and again, in our Mission church, and in our weekly village prayer-meetings, our native Christians have listened with the deepest interest to the accounts of the wonderful works of God published in The Christian, which we have translated to them in their own tongue. They have supplied them with new subjects for prayer, and led them to ask for and expect similar outpourings to those at home.

Would the sender kindly remember that our address now is *not* "Meerut"—which we left some years ago—but as it appears at the end of this letter?—Yours faithfully, Thos. Carmichael.

Church Mission, Annfield, Râmbâgh, via Sahâranpur, N.W.P., India.

A Missionary's Escape.

SINCE the death of Captain Allen Gardiner and his companions in 1851, no more remarkable event has occurred in connection with the South American Missionary Society than the almost miraculous escape and preservation of Mr. W. Barbrooke Grubb from a sudden or lingering death, which occurred just at Christmas, in the far distant region of the Paraguayan Chaco, where seven missionaries of this Society are living amidst thousands of savage Indians, "enduring hardness" as well as perils as "good soldiers of Jesus Christ."

An Indian, called Poet, very intelligent, and to whom special kindness had been shown, was suspected and accused of dishonesty. He denied the charge, and appealed for proof to his own tribe. Mr. Grubb set out for their "toldo" with him. They had to walk many miles, and as they were passing through a wood Poet lingered a little behind and shot an arrow at Mr. Grubb, which wounded him in the back and severely injured a rib and part of the lung. Poet then fled with the stores and left Mr. Grubb to die. With great difficulty the latter was able to crawl slowly along to the bank of the river, where he was recognised by a passing Indian and carried to a toldo near at hand, where he was kindly cared for during the next three or four days, while a messenger was sent a hundred miles to the mission station to bring help. This arrived as speedily as possible, and not too soon, as Mr. Grubb would have sunk from weakness; but Mr. Graham, our medical missionary, and his helpers brought their wounded chief home by easy stages on horseback, and found at every toldo good Indian Samaritans ready to help the Indians' friend. Mr. Grubb is recovering that health and strength which he has for seven years expended in the cause of Christ and his Gospel, not only without stint, but with the most exemplary self-abnegation and devotion.

The criminal was tried by the combined tribes, found guilty, and put to death.

"The Christian" in Argentina.

ALLOW me to thank, through the medium of your valued paper, the kind friends who send me The Christian, and to assure them that it is greatly appreciated by me and by those to whom I send it after reading.

I always look with special interest on the efforts made to combat Romanism and Ritualism. We here are in the midst of a corrupted form—if it is possible to be corrupted—of Roman Catholicism, and can see the system without the superficial gloss that helps to make it passable with certain people at home. Then the Ritualism—a poor attempt to imitate the larger system—appears to be worse than Romanism — unsatisfactory to the soul in its results, dishonouring to Christ, robbing Him of his own glory, usurping his authority, leading souls from light to darkness, from liberty to bondage.

I rejoice greatly that you are continually speaking of Romanism, and pray that you will not leave a stone unturned, but put your readers in mind of its presence, power, errors, subtlety, what it will do for man—keep him in darkness, and what it will *not* do for him—it will *not* give him the pure and simple message of the Gospel, uncorrupted, and without much that is sure to shut out the light.

Your paper has quite a circle of readers with me. It is sent to different persons here, some nearly 200 miles away, and I am sure does untold good.

Geo. Smith,
Pastor of Protestant Church.

Quilmes, Buenos Ayres.

Letters to the Editor.

"THE NIGHT WATCH."

Dear Sir,—The correspondence on the subject of prayer during sleepless hours has greatly interested me. As I have found in a happy experience the great value of spending some time during the night in prayer, I can only heartily recommend it to others.

The hours when one cannot rest, and when sleep will not come, however apparently needed, may well be occupied in drawing near in the spirit to the One who can and does afford the sweetest rest in fellowship with Him; and often, I think, the early hours of the morning may be better spent in prayer and intercession than in sleep, which is not seldom more protracted than health requires.

It has been to me a real privilege to pray thus at night, and many a sweet and precious experience has followed; such as the removal of burdens that have weighed on the mind during the day; the preparation for service to follow; the healing of body as well as of mind; and effectual intercession for others.

Stapleford, Nottingham. J. H.

Dear Sir,—Having suffered much, I should like to help those who need rest by sleep. I have often sought and obtained sleep from Him who bids us "Ask and ye shall receive." God also allows us to use means to that end. A cup of milk or cocoa with bread or biscuit has invariably produced sleep and rest. With what thanks I rise refreshed, and remember the Giver of all good gifts! "In everything give thanks." M. J. H.

Addiscombe.

Miss Robinson, formerly of the Portsmouth Soldiers' Institute, sends from her diary the following "cure for restlessness at night," which was given to her thirty years ago by an aged Quaker lady. It is for the use of God's children only, and to be learned by heart, and repeated slowly and thoughtfully when required:—

When, courting slumber,
The hours I number,
And sad thoughts cumber
My weary mind;
The thought will cheer me,
That Thou art near me,
Whose ear to hear me
Is well inclined.

My soul Thou keepest
Who never sleepest,
'Mid gloom the deepest
There's light above:
Thine eyes behold me,
Thine arms enfold me,
Thy Word has told me
That "God is Love."

CHRISTIANS AND DRINK.

Dear Sir,—Recently, I attended a convention for the promotion of Practical Holiness, and very inspiring and refreshing the addresses were. Most of those present must, I think, have felt an uplifting influence, and an increased desire to live more separate from sin and more close to God for fellowship and for service.

But while confession of sin was made, and rightly so, a marked feature of those gatherings, I heard no mention whatever of the crying sin of our country which calls for vengeance from heaven, and for which the Christian Church, alas, is largely responsible—namely, *intemperance*. At such meetings this subject is always conspicuous by its absence. Other sins, and details of worldly conformity, are mentioned without any reserve, yet the awful curse of drunkenness, from which so few families are wholly free, is passed over in absolute silence.

It cannot be that the good men whose voices we hear on "Convention" platforms—many of them earnest temperance advocates—are insensible of the fearful responsibility of the Christian Church in this matter. If all Christians in England renounced in themselves and discouraged in others the use of intoxicating drink the country would be comparatively sober in twelve months.

The words of the venerable Neal Dow were absolutely true: "When the Christian Church says to the liquor traffic '*Go*,' then it will go." Why does she not say it, at least in gatherings where she professes to forsake sin and to seek "practical holiness"? Why such silence? Is everybody afraid to speak out?

At the close of the convention two most interesting missionary meetings were held, but it struck me as very *un*practical holiness to leave altogether out of consideration the fact that if we do nothing to discountenance the practice of sending drink to native races, we are verily guilty of the dreadful havoc wrought amongst them, havoc that no missionary can remedy. At present Christian England is a by-word on heathen shores for her drunkenness, and it has been calmly computed that for every native in India who adopts our faith a hundred adopt our practice; and that for every convert to Christianity we must reckon *one hundred drunkards!* And no wonder, if, for every missionary, 3000 gallons of rum are sent out from England!

It is high time, surely, that Christians who profess so solemnly that their "all is on the altar" should consider whether the drunkard's drink is not among those things they are willing to give up for Christ's sake.—I am, yours truly, Lucy Taylor.

Bannockburn, Sidcup.

Our Daily Homily

SUNDAY, April 17.

"*A man can receive nothing, except it have been given him from heaven.*"—John iii. 27 (R.V.)

After six months of marvellous ministry, in which the Baptist had seen the whole land at his feet, had gathered a band of disciples, and had introduced the Messiah to the Jewish people, he found the crowds dwindling. His disciples viewed with feelings of chagrin the transference of popular interest from their master to Him of whom he had borne witness. Our text was his reply.

What John the Baptist meant by it. He realised that the crowds, the hushed attention, the swift response, the power of speech, the message, the deep repentance, the office of morning star heralding the Dayspring from on high, had been the gift of God. He had nothing which he had not received; he would have received nothing, except God had given it to him. Whether these things went or came was a matter altogether beyond his control. His part was to receive and use what God gave, and then return to Him, at his bidding, the saved talent. This forbade alike pride and despondency.

What we may learn by it. Humility and peace. *Humility.* Is this the time of your prosperity? Crowds wait on your words, mighty movements circle around you, glorious results follow on your plans! Do not be puffed up. Boast not yourself. "Who maketh thee to differ, and what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it?" *Peace.* If it is not due to your lethargy or sloth that the crowds have ebbed away, and that the tide of conversions has dropt below its former level, be at peace. These are things which the Holy Spirit worketh, dividing to each one severally as He will. You may even languish like John in prison, but God will maintain your cause behind your back (Matt. xi. 7).

MONDAY, April 18.

"*If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.*"—John iv. 10.

There are wonderful contrasts here! He who gives rest sits weary on the well-head; He who was the Jews' Messiah utters his deepest lessons to a woman of Samaria. He that gives living water asks for water from the dark, cool depths that lay beneath them.

God's best things are gifts. Light, air, natural beauty, elasticity of the spirits, the sense of vigorous health, human love, and, above all, his only begotten and beloved Son. Among all other gifts is there one to be compared to this? The living waters of eternal life, which Jesus opens up in our hearts, is an altogether unspeakable bestowment. Nothing can purchase it. It must be received as a gift, or not at all.

God's gifts must be asked for. "Thou wouldest have asked, and He would have given." This is the law of Heaven. Prayer is a necessary link between the Divine hand that gives and the human heart that receives. We have not, because we ask not. There is nothing in our Lord's words of the dreamy and languid pietism which refuses to ask because it will not dictate to the perfect wisdom of God.

If we had fuller knowledge we should pray more. "If thou knewest . . thou wouldest ask." If thou knewest who He is that stands besides thee in thy hours of private prayer—if thou knewest all the possibilities of the life of prayer—if thou knewest what gains would accrue to thee, and the deliverances that might accrue to thee, on thy knees thou wouldest give thyself to prayer, as though thou hadst nothing else to do in the world.

TUESDAY, April 19.

"*The Father loveth the Son, and showeth Him all things: .....and greater works than these will He show Him.*"—John v. 20 (R.V.).

The Father loved Thee, my Lord, not only because Thou wert his Son, dwelling in his bosom, but because Thou wert his obedient servant. It is thus that Thou spakest of Thyself, "Therefore doth my Father love Me, because I lay down my life; this commandment have I received of my Father." And I would inherit a similar love, not only the love of my adoption, but of service; for again thou saidst, "If a man love Me, he will keep my word, and my Father will love him."

And the Father was ever showing Thee what He was doing in the unseen and eternal depths. Indeed, it seemeth that Thou wert more occupied in beholding the things which were unseen than those which were seen. Thou didst nothing that was not in the pattern shown Thee on the mount of fellowship, but whatever was wrought there Thou didst here. Teach me to live like this!

Thy Father led Thee to even greater works. First the daughter of Jairus, then Lazarus; first the Sermon on the Mount, then the prophecies of the closing days; first the Mountain of Transfiguration, then of Ascension. So would I be led forward, from Cana to Calvary, from Bethlehem to Bethany, from Jerusalem to the uttermost part of the world. Ever greater things, because with profounder humility and deeper insight into the meaning of thy death. Deeper and therefore higher; lower, and therefore further; nearer Thy cross, and therefore reaching to all men.

WEDNESDAY, April 20.

"*For Him the Father, even God, hath sealed.*"—John vi. 27 (R.V.).

The seal is the mark of authentication. The Book of Esther often refers to the importance of the royal seal as giving validity and authenticity to documents to which it was appended. So at the waters of Jordan God authenticated our Lord, first by the voice that spake from heaven, and secondly by the holy anointing that came upon his head, setting Him apart for holy service. What the Father did for his Son, He does for his sons.

The conditions of sealing. In the case of our Lord there was entire subjection to the Father's will, although it involved his leaving the blessed home of Nazareth and identifying Himself with the sins and sorrows of men, through baptism in waters where they had confessed their sins. We, too, must be prepared to obey utterly. We may not shrink, nor hold our lives dear to ourselves, nor refrain from helping men to the price of blood.

The agent of sealing. The Spirit descended and abode upon Him; He was filled with the Spirit, and returned in his power to Galilee. We, too, are sealed by the Holy Spirit of promise, who stamps us with the die of our Saviour's image and superscription. Simultaneously with his gracious work upon us, we may detect his loving voice within us, witnessing that we are children of God.

The effect of sealing. Secrecy, safety, and assurance. *Secrecy,* Song of Sol. iv. 12. *Safety,* Matt. xxvii. 65, 66. *Assurance,* Rom. viii. 15, 16, 17. There is also a daily assimilation, though we wist it not, to the glorious likeness of our Lord, so that those who see us bear witness that his name is on us.

THURSDAY, April 21.

"*The Spirit was not yet given; because Jesus was not yet glorified.*"—John vii. 39 (R.V.).

Calvary must precede the Ascension, and both must come before Pentecost. The glorified Lord was the text on which the Spirit was to discourse, and the text must be complete before the sermon can commence. Moreover, it was only when our Lord had ascended to the right hand of the Father that He could receive or transmit the Divine Comforter. He must be by the right hand of God exalted, before He could ask for and receive and shed forth the Holy Spirit of Promise. The one Paraclete must be withdrawn into the glory, ere the other could take up his work.

But there is a deep inner lesson for us all in these words. We sometimes wonder why we have not received the Spirit, and why our lives are not channels through which He pours in mighty rivers to make desert hearts and lives blossom and sing. How gladly would we part with all beside, if we might be conscious that not tiny streamlets, not one river of holy influence merely, but that rivers were issuing from us as the waters from the threshold of the temple! Yet it is not so. And if not, why not?

Is not the reason to be sought in our neglect to glorify Christ? We have never yet abandoned ourselves to Him, content to live the branch-life, with no other aim than to realise the one purpose of his most blessed life, the glorifying of the Father. We have never seriously made it our life-purpose to glorify the Lord Jesus. There has been no triumphal entry into our hearts, no enthronisation, no challenge to the gates of our soul that they should lift themselves up to admit the King of Glory. The Spirit will be given when Christ is glorified.

FRIDAY, April 22.

"*If ye abide in my word.*"—John viii. 31 (R.V.).

This is the germ-thought, afterwards wrought out and developed more perfectly in chapter xv. We should not lose much, if anything, by setting aside all other words, and giving ourselves up to the indwelling of the words of Christ. They are a sunny atmosphere in which the soul ripens to maturity; a land that floweth with milk and honey. Three effects follow:—

1. *We shall be approved as Christ's disciples.* "Then are ye truly my disciples." Of some the Master asks, "Why call ye me Lord, Lord, and do not the things that I say?" And He drives these from Him saying, "I never knew you." His words are the supreme test, the fire which detects the ore, the winnowing-fan that finds out the wheat.

2. *We shall know the truth.* God teaches us differently from men. They deal in peradventures and surmises; He with certainties—"Ye shall know the truth." They talk about the truth; He gives us the thing itself, and we know because we possess. They deal with circumstances and externals, He with the heart and root of matters. They give to the mind and soul, He to the spirit. We know the truth, because "the Truth" is in us, and we are in the truth.

3. *We shall be free.* "The truth shall make you free." Just as we are free from the terrors which belief in witchcraft and ghosts was wont to breed, because we know that the spirits of the dead do not haunt dark and dangerous places; so, as Jesus teaches us the truth about God, and the future, and the forgiveness of sins, and the broken power of Satan, and the impotence of death, we are delivered from the bondage of fear, and walk with God in perfect peace.

SATURDAY, April 23.

"*We must work the works of Him that sent Me.*"—John ix. 4 (R.V.).

Is not this exceedingly tender and beautiful? The Lord does not hesitate in describing Himself as specially designated to do a certain work. In every part of this Gospel He describes Himself as the sent One; but He graciously conjoins his disciples and friends in it, saying, *We* must work. It is as though He said, "I have a designated work which must needs be done; but I cannot do it alone. We must do it, you and I, together.

Fellowship with God the Father is the law of all industry. Every crop that goldens in the summer wind is due to the summons of the God of Nature and the husbandman. Come and let us work together, thou and I. Every achievement in factory or mill of textile fabrics is due to the combination of the Divine laws and the human agency. *We* must work, is God's constant appeal.

Fellowship with the Son is the law of the kingdom. We have been called into the fellowship or partnership of the Son of God. He does not say Go, but Come; not Do this, but Let us do it. He has set his heart on the glory of the Father, and He calls us to co-operate with Him in bringing back men to God.

Fellowship with the Holy Spirit is the law of all successful service. The closing words of the benediction that refer to the *communion* of the Holy Spirit are specially significant. For that word might be rendered partnership. "We are witnesses, and so is also the Holy Ghost." The *Spirit and the Bride* say, Come. As Peter began to speak the Holy Ghost fell. Oh, for pure hands and a clean heart that we may be worthy of this Divine confederacy.

The late Jerry McAuley,

OF WATER-STREET MISSION, NEW YORK.

THE unique glory of the Christian Gospel is its adequacy to the hardest and, seemingly, most hopeless cases. Whether it be the man living among the tombs, with a legion of devils keeping his spirit fast bound, or whether it be the cultured persecutor of the Church—when Christ meets him as Saviour, the devils fear and fly, or the haughty Pharisee becomes a penitent disciple. Of the former class of cases the subject of this short sketch was a splendid example of Christ's power to redeem from the lowest depths. The name of JERRY MCAULEY has been a household word in the mouths of many Christian workers on both sides of the Atlantic for the last quarter of a century. The story of his conversion, and of his subsequent service for his fallen fellows, has often been related, but it will bear retelling. No worker among the "submerged" can ever give way to despair who has once heard of what Jerry was saved from, and what he was enabled to do.

Space would fail us in giving a detailed narrative of Jerry's redemption; let the following suffice, from the pen of one who has for the past twelve years superintended the famous Water-street Mission in New York, which Jerry was instrumental in founding. Mr. S. H. Hadley, the writer, is himself a trophy of Divine grace, saved through the agency of Jerry's mission. He says:—

Jerry was "imported" to the States from Ireland when ten years old, and was brought up by his grandmother. He became a thief, and was sent to the prison of Sing Sing when nineteen years old, for fifteen years and six months. It was while there that he heard the soul-stirring words of "Awful" Gardner, a noted prize-fighter who had been converted and was going about wherever he could get anybody to listen, telling people the wonders of Jesus' dying love to sinners. Jerry was pricked to the heart, and after going to his cell began to hunt through and read, as best he could, an old Bible he found in the ventilator of his cell, which up to this time had never been touched. He was deeply convicted of sin, and towards nightfall began to pray. For hours he remained on his knees in prayer. Suddenly the glory of God seemed to shine into his dark heart, and he jumped and shouted until it awoke the keepers, who came to see what had happened.

At once he began to do mission work among his fellow-prisoners, and a great revival broke out. He was pardoned when about half his sentence had expired. When he got back to the city he went to lodge over a beer saloon, and soon became a worse drunkard than ever, and a noted criminal in lower New York. The missionaries sent down there found Jerry, and through their labours he was reclaimed and brought back to God. He fell five times during the first year of his new start, but was persuaded by friends to give up tobacco, and never fell afterwards. Four years after, in 1872, he was enabled to start the Water-street Mission. It was started in a very humble way, but a line of work and style of work was marked out then which has never been departed from since. There never has been much teaching, and no exhortation at all, except when some stranger comes in who has nothing else to give; but the Word is read by some redeemed man, and in the simplest way he gives his ideas of the meaning and applies it to his own life and experience. Personal testimony has been the greatest power for awakening sinners and creating a hope that they too can be saved.

Jerry's wife was soundly saved about the same time as himself, and they entered on a new and blessed partnership in rescue work. In that "down town" part of New York City the fields were truly white unto harvest, and many sheaves were garnered for God from among the slaves of drink, vice, and crime. Of course there were big difficulties, but God raised up faithful friends and generous helpers, and the work progressed. After some ten years' plodding and successful labour in Water-street, Jerry McAuley and his wife moved to another centre of work at Cremorne Mission, and there the husband toiled and testified till the Master took him home in October, 1884. His devoted wife continued the management of the work at Cremorne Mission till about five years ago, when her health utterly failed. Later she married again, but still takes a very lively and practical interest in the rescue work to which she gave the best years of her life.

After the removal of Mr. and Mrs. McAuley from Water-street the work there was superintended for a time by Mr. J. F. Shorey, well known to many London friends as an active Christian worker. He was succeeded in the management of the mission by Mr. S. H. Hadley, who is still the life and soul of it; while the Cremorne Mission is now conducted by a devoted Christian couple, Mr. and Mrs. C. E. Ballou. The twenty-fifth anniversary of the Water-street work was recently held in New York, when the well-



to-do crowds assembled afternoon and evening in Carnegie Hall heard some thrilling testimonies from men redeemed by the instrumentality of the work. Not the least interesting was the experience of Mr. S. H. Hadley, who thus described his conversion:—

I am a typical representative of rescue mission work myself. You should have seen me fifteen years ago, when I went into the Cremorne Mission. I was just out of the lock-up and on the verge of delirium tremens. I heard Jerry McAuley say that night that he had once been a drinking man like myself, but had been saved. When Jerry called on those who wanted to be saved to raise their hands mine was the first up, though I'd rather have gone out on the street and fought a dozen men than do it. Jerry made us all walk to where he stood, and then he prayed. "Dear Jesus, pity these poor fellows," he said. "They're in a hole; help them out." Then Mrs. Jerry turned in and said, "Lord, you saved me; do the same for these poor fellows," and from that moment I felt I was saved.

Here is another testimony given at the same meeting:—

Rube Johnson, who was introduced as the "biggest bilk that ever walked the streets," told his story as follows:—"I am seventy-eight years of age. As a boy I learned to drink. At thirty I was a drunkard; at fifty I was a sot. Nine times I went to an inebriate home after I was fifty years of age, and struggled, but failed to accomplish anything. I was on the verge of delirium tremens for the third time, when I staggered into the McAuley Mission. There I found Jesus Christ. I saw men there who had been like me; they had reformed and were holding their heads up. I resolved that I could do it if they could, and from that day to this I have not tasted or desired to taste liquor."

The Water-street Mission, since its formation twenty-five years ago, has virtually been the parent of many similar efforts for the reclamation of lost sunken men and women; and that not only in New York City but in other great cities in the States. Those who have been saved at Water-street, or have been awakened to a sense of their Christian stewardship by seeing some of the marvels of that work, have put their hands to the Gospel plough in other hard fields, to the glory of God in the salvation of many who seemed to be led captive by the devil at his will. What romances of redemption might be told of all these various endeavours! The sum total of them can never be reckoned up on earth, but they are preserved in the heavenly archives, and one day the scroll may be displayed to the wondering host of the redeemed.

Another extract we must make from Mr. Hadley's narrative of the past twenty-five years' work at Water-street. It describes the principle that actuates the workers, and it is so remarkable that it seems to us to deserve to be engraved in letters of gold, for the guidance of rescue workers everywhere:—

Our sovereign remedy is Divine love, born in us from the great heart of our dear Redeemer. When the convict who has served his time in Sing Sing prepares to face the world again, that world which can be counted on to do its utmost towards driving him back to the penitentiary, he is usually advised of the thorny path ahead of him, and the last sentence of advice is: "You had better go to the McAuley Mission." As the convict has often heard of it before, if he proposes to reform, he makes his way down here. Here he is sheltered, fed, clothed if need be, and put to work at something. He is asked no questions; no promises are exacted; he has no rules to observe except the one rule of order. He is not lectured on his past; he is not exhorted to lead a better life in the future. He is loved, treated kindly, and joins in prayers night and morning, and attends the meetings; although it is essentially a religious institution, religion is not forced upon him; he is left to himself without constraint of any kind. He is neither watched nor suspected. He is treated as a brother. He is puzzled, and does not know what to make of it. He meets with unvarying kindness on every hand.

Sometimes he steals whatever he can lay his hands on and clears out. Sooner or later he is driven back again by hunger, as the only place where he can find food or shelter. On his return he is met with the same welcome, the same kindness. There is no word of reproof or scolding. Again and again he may show the cloven foot, but in the end he finds that in the Missions founded by Jerry McAuley there is a stock of love and patience not to be exhausted; that here, if not elsewhere, the spirit of the Founder of Christianity lives, and moves, and endures. No wonder that in the end the tough heart of the criminal is finally broken, and he becomes a practical, earnest Christian man, working powerfully and effectively among his former associates to bring them to Christ. The most welcome to Water-street are those who are utterly wrecked; those with whom every effort at reclamation has failed; refuse outcast humanity, male and female; when these are finally converted the power they manifest on the lives of others is marvellous.

The ordinary methods are of no use down here. The work of saving the drunkard is not a duty; it is a passion, thank God. The writer has been down in Water-street among these poor, lost souls for nearly twelve years, and can say that he has never known a man to leave the life of sin and woe unless he was touched by some spark from the heavenly throne, through some living, loving heart, itself redeemed by the precious blood of Christ.

"Buried in the Country."—I.

"POOR thing! What will you do right away in the depth of the country; buried in that tiny village, and with all your energy and love of hard work, too! I call it a perfect sin and waste of power to go there when you might have ample scope for work in London"!

So they talked, one after another of my kind friends, piling up the agonies of country life to such an extent that the picture, I own, grew many shades darker in my own mind. And yet in my inmost heart I knew they were somehow all wrong, I knew that if God sent us to live in such a quiet, out-of-the-way nook, there was no waste in his economy, and that if we were willing, there must be plenty of work; so I determined there and then, as I talked to these Job's comforters, to try and prove to them they were wrong. Whether time has convinced them of this I know not, but perhaps some of my attempts, when "buried in the country," to work as much and as usefully as in a town slum may interest and help those whose lot is cast in similar places "far from the madding crowd."

To start with, I felt assured that it was God's will we *should* live in this sleepy village of 500 or so inhabitants. Circumstances connected with my brother's work rendered our stay there a necessity. If I had not had this conviction I think I should have hesitated to throw up a settled career of mission work in a poor part of London; but the way was so clearly shown as to our dwelling-place that there was nought to do but follow it. Personally, I greatly preferred town to country life, and I confess my heart rather misgave me when one bleak autumn afternoon we found ourselves located in N——, a village neither beautiful nor interesting, and with absolutely no society, so our friends declared. The parish was not a scattered one; it was worked, or rather not worked, by an old clergyman, who was a scholar rather than a *pastor in parochiâ*.

"You can do what you like in the way of visiting, and classes and meetings," the good man said to me at our first interview; "but I warn you," he continued, "you will find the people extremely unresponsive. They are apathetic and sleepy, and I have really given up trying to start things. They won't come." This was not encouraging, and rather a damper, so I returned home, I am ashamed to say, a trifle down-hearted. But that evening my brother came to the rescue, and we had a long and serious talk, the upshot of it all being that, as we had both been sent here by Him whom we were trying to serve, He must have work ready for us to do, and we might claim his guidance. We first of all determined on setting apart half an hour daily to pray together for the parish and for any particular cases we might come across in it. "*Are not two prayers a perfect strength?*" says Rossetti. Better, we had the "*If two of you shall be agreed*" to go upon, and we both felt that if we were to make any headway in helping others prayer would have to be at the root of all. As time went on, my brother and I kept written lists in our rooms of persons we specially wished to pray for, and against each name was a blank space wherein to record the answers vouchsafed to us.

Next, we determined on a visitation of every house in the locality to take some measure of the materials before us. That, as my brother's duties took up the greater part of the day, fell chiefly to my lot, at any rate in the first instance. I had always rather shrunk from "visiting" the poor, and especially when I had no definite reason to plead as an excuse for the call. So that now my proposed plan of visits had to be carefully thought out and prayed over before it was undertaken. Visiting seemed to me then, and indeed does now, one of the hardest duties of a parochial helper—infinitely harder than the giving of addresses or taking meetings where a number are concerned. It is comparatively easy to splash water over a lot of buckets and fill some, but more is accomplished if each bucket is separately filled, and the "individuality," if I may use the term, of the bucket considered.

And experience had already taught me that individualism in work is the mightiest factor of success, and one which we, who dwell in towns where large classes and overflow meetings are the usual order of things, are perhaps a trifle apt to overlook. But if dealing with souls separately accomplishes more, it certainly needs a greater amount of tact and wisdom, and the being "all things to all men." One has to feel one's way with the individual, never losing sight of the main purpose and object of the visit, *viz.*, to give spiritual help. One has to act cautiously as the special character before one demands, using peculiarities and idiosyncrasies as helps, not hindrances, and as lines on which work may be best done.

One other point my brother and I settled in our minds, and then our paper constitution was complete. That was that we must seek to get a class or something of the sort for all the members of the village community. And especially I felt it would be needful to provide some club or meeting for the women. In country places it has always seemed to me that helps and amusements for the *women* are not sufficiently provided. As a rule they have a harder time of it than their husbands. The latter very often can go to the parochial institute; indeed, there was one which had grown rusty in our village; and after their day's work the men find enough amusement in lounging about, smoking their pipes, and gossiping with their brother men. But the women, the poor mothers with large families, have to be always "on" and up and doing, and can't soothe their nerves by a smoke or a game of billiards or bowls. And so I determined that while we would try and get something to interest the men and the lads and lasses and children, the women certainly should not be left out in the cold. How we managed must be left for another time.

RUS.

The Jews' Wailing-Place, Jerusalem.

"There the Jews of all ages, and both sexes, from all parts of the earth, raise their wail over their beloved but now degraded city. They sit on the ground, covering themselves from head to foot with sackcloth, some in silence, many of them crying out in the touching language of Scripture—How long, O Lord, wilt Thou be angry for ever?" (See Ashworth's "Walks in Canaan.") Talmage, in his description of this pathetic scene, says that some of the mourners chant as a refrain—"We sit in solitude and mourn."

See where the Jews, with dismal wailings, mourn
Their city's fate, afflicted and forlorn;
Her glory is departed! What remains
But tells the story of a land in chains!

Bereft of every joy that life endears,
These sons of sorrow seek relief in tears:
Against that sacred wall those lips are pressed
That have not yet the crime of crimes confessed.

Here God's own people weep their country's fall,
That glorious Fane was once their all in all!
Now Moslem rulers every vestige claim,
While Israel's sons submit with tears of shame.

"How long, O Lord! how long," they vainly cry,
"Mourn we in solitude, and prostrate lie?
Thy Temple is destroyed, thy priests are gone,
With all that once in regal splendour shone.

"Within her courts, that praises filled of yore,
The psaltery and harp are heard no more:
The glorious worship of the years gone by
Hath ceased, and strangers ask the reason why.*

"No blood of victims from thine altar flows,
No sheaf of first fruits here a welcome knows,
No trumpet call we hear, no festive song,
But mournful cry, How long, O Lord, how long?"

O brothers, sisters, weeping thus in vain,
Will ye your Saviour's mercy yet disdain?
Confess your sins, your Saviour too confess,
And crown Him King, "the Lord, your Righteousness."

Then, as the veil falls from those glistening eyes,
How gladly shall ye hear that voice, "Arise!
Yea, with the world as witness, rise and shine!"
For lo! on Salem's walls a light divine,

That tells of reconciliation freely made,
As Israel hath the voice of Heaven obeyed;
Then shall she rise, in sevenfold beauty clad,
And Heaven shall smile, and Israel's heart be glad!

Walton Park, Clevedon. WM. KITCHING.

* Jeremiah xxii. 6-8: "Wherefore hath the Lord done thus unto this great city?"

International S.S. Lessons

April 24.

A LESSON ON FORGIVENESS.—Matt. xviii. 21-35.

GOLDEN TEXT: "*Forgive, and ye shall be forgiven.*" —Luke vi. 37.

DURING the latter part of his ministry Christ teaches many practical lessons. Here He teaches forgiveness. To forgive a wrong done means to give up the right to any revenge or compensation. A wrong done, whether to God or man, means a debt incurred. Forgive—give up the right of demanding payment of the debt.

GOD AND FORGIVENESS.

We rise or fall with the God we worship. Many heathen nations know no such thing as forgiveness, because they worship gods who are revengeful. Every sin committed against the god must be atoned for by some act of self-punishment.

Compare the Romish doctrine of penances.

By the fact that God forgives our responsibility is greatly increased. We should be imitators of God as loving children.

EXTENT OF FORGIVENESS (22).

The "seventy times seven" means that there is no limit to the demand made upon us for forgiveness. God forgives the thousandth transgression as readily as the first. "Though your sins be as scarlet," etc. "Him that cometh (though he be the vilest wretch), I will in no wise cast out." So we owe to Christ the loving heart that will be ever ready to forgive.

THE PARABLE.

This duty is enforced by Christ in a parable. We are forgiven, *therefore* we should forgive. The story may be divided into three sections.

I. *The King and his minister* (23-27). He owed about four million pounds; he could not pay, and in accord with custom was to be sold with his family to realise the amount. His prayer for mercy is answered. His lord *forgave* the debt. (See note at head of the lesson.)

II. *The Minister and servant* (27-30). The latter owes a little over £1. He cannot pay. His prayer for mercy unheard. Roughly treated. Imprisoned for the debt.

III. *The King repents* (31-34). Hearing of the minister's hard treatment of his servant, the king sends him to jail, and he is tortured there until his friends will find the four millions to release him.

FELLOW-SERVANTS.

Those on an equality with us—our fellow-men. We must forgive these their transgressions against us.

Teachers should illustrate by means of the small sins that children commit against each other—hard names, tale-bearing, etc. It is difficult to forgive, but we have no right to expect God's forgiveness if we do not forgive.

CONDITION OF FORGIVENESS.

Repentance. God is always willing to forgive, but his mercy does not become operative for us until we repent and ask for it. My enemy may not desire my pardon. It is not my duty to try to force it upon him, for he would not appreciate it. It would be casting pearls before swine. My duty is to have a spirit ready to forgive as soon as there are signs of repentance. "*If we confess* our sins He is faithful and just to forgive."

THE LORD'S PRAYER.

"Forgive us our trespasses as we forgive them that trespass against us." We make ourselves an example to God. God does not refuse his forgiveness as a punishment for our hard-heartedness, but because we can only appreciate his forgiveness in so far as we are prepared to forgive those who have wronged us.

MAY WE FIGHT AGAINST THOSE WHO OFFEND US?

Yes; in so far as we are fighting for the good of someone else, and not for our own sakes. Needful to teach transgressors a lesson, but in order that the lesson may benefit them they must feel that we are not gratifying any spirit of revenge, but thinking only of the good of others.

ILLUSTRATION.—(1) Punishment meted out by the judge in a court of law.

(2) A boy punishes a bully in defence of a weaker schoolfellow.

(3) Fighting against all wrongdoers for Christ's sake, and that means also for the wrongdoer's sake, to bring him into the right way.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

I.

THE INFANCY OF JESUS.

NOTHING in our Lord's life is more beautiful than his ministry to the children, except it be the story of his own birth and childhood as told to us by Luke and Matthew.

The Emperor Augustus being at peace with the whole world, he sent forth a decree that all his subjects should be registered and taxed. In obedience to this order every family in Palestine went up to their native place to be numbered and pay their due. Hence Joseph and Mary came up from Nazareth to Bethlehem. It was probably late in the day when they arrived at the inn, or khan, to find the place full with the many strangers who were travelling for the same purpose. They had, therefore, to seek shelter for the night in the grotto or stables, where they put up the ass on which Mary rode, and here, among the cattle resting and feeding, the Holy Babe was born.

But away in the still fields, beneath the starry sky, the quiet sheep are browsing on the thin grass, or lying on the yet warm earth. The wind sighs over the scanty herbage; here and there a solitary figure rises above the peaceful flock, or the form of a Syrian peasant may be seen, outlined against the clear night horizon, by the flickering light of the watch fires, for the shepherds who guard the sheep are not sleeping, but abiding in the field, faithfully keeping watch over their flocks by night. To these men in their humble service "the angel of the Lord came down" and told them of the Saviour's birth, and how they might find the Babe. Then came the heavenly host praising God and singing the first Christian and Christmas hymn. When the angels were gone and the glorious light had vanished, the shepherds went, and found all that the angels had told them was true, and they saw Mary and Joseph with the young Child lying in a manger, and knew Him to be "Christ the Lord," and returned praising and glorifying God.

As in the darkest hour in midnight the new day is born, so came the Gospel of old to the shepherds, and thus the Light of Life first visited the earth. So God sent the good tidings of his best gift to the night watchers. Thus

GOD STILL MAKES KNOWN HIS MESSAGE

of great joy in the most unlooked-for places, to the most unlikely people, at the most unexpected time; but always first to those most prepared and humble does the blessing come.

Christ's coming was not first declared in the Temple, nor in Jerusalem, not first to the priests and rulers, but to the faithful and lowly shepherds, watching and waiting through the night, came both the message and vision of the Saviour of the world. Jesus came into the world's darkness to be the true and only light, bringing peace and joy to all, and still He comes as the Light of Life for each child, as "the true Light, which lighteth every one coming into the world" of sin and darkness.

When the Holy Child was eight days old the name Jesus was given Him, and the Jewish rite of circumcision was fulfilled.

Thirty-two days later Jesus was taken to Jerusalem by Mary and Joseph, and presented to the Lord in the Temple according to the law, when an offering was given. Because the family was poor, a sacrifice of two young pigeons was made instead of a richer gift. To this service of dedication came a very good old man named Simeon, who, seeing the Holy Child, knew Him to be the Messiah. He took the babe in his arms, and blessed God with words that have since become a precious Psalm of Praise. While Mary and Joseph were wondering at this, there came also a very old prophetess called Anna, who served God night and day with fasting and prayer. She likewise gave thanks for the child Jesus unto the Lord.

Round the infancy of Christ gathered the praises of heaven and earth. He was cradled in the songs of angels and of saints. Happy indeed were Mary and Joseph with this solemn joy in their hearts; but

THEIR GLADNESS WAS NOT TO LAST LONG.

The parents of Jesus returned to Bethlehem from Jerusalem, a distance of about five miles, where they lived in a house or lodging of their own. One day they were surprised by the visit of some strange travellers, who were Gentiles, and had come from the far East. They were "wise men" from Persia, called Magi, worshippers of light and fire. Having seen some bright object in the heavens at night, and heard of the promise of the Messiah King, probably connecting this strange light with the prophecy of "the star of Jacob," they came westward to learn more about it. When these wise men (probably rich princes) arrived at Jerusalem, they went to Herod and eagerly inquired, "Where is He that is born king of the Jews?" Herod, in great alarm at hearing about another king born to the Jews, called the scribes together to answer the question. They replied that according to the prophet Micah He was to be born "in Bethlehem of Judea." Thither went these pilgrims with their caravan of camels and asses, and as they journeyed they saw again the beautiful star that finally rested over the place where Jesus was. Then they were filled with great gladness. They entered the house, and seeing Mary and the young child, they fell down and worshipped Him, and left their gifts and treasures with Him, and departed to their own country by another way.

Herod was disappointed that he was not told where this new pretender to the throne was to be found, so to make sure that he would not live he sent a secret order to kill all the children under two in Bethlehem. Before the cruel order was executed, an angel told Joseph in a dream to take away Mary and Jesus. Joseph rose up at once in the night and obeyed the voice, and fled into Egypt. Thus Herod did not destroy the life of the young King.

We learn how heaven and earth bore witness to the coming of the Saviour, which is Christ the Lord. All types of men gathered round his cradle as they did around his cross; and as at his birth the Magi from the East owned Him "King of the Jews," so did the Roman Governor from the West at his death declare, "This is Jesus, the King of the Jews." All that Jesus was at his birth He was through life, and all that He was at death He had been from his earliest breath. "The same yesterday, to-day, and for ever"—"Lord of lords, King of kings."

Sale. J. Johnson.

The Bible Searcher.

Foreign list.—Correct answers received from:—

No. 110.—Maria H. and Cuckoo Lister (S. Africa). **No. 113.**—Llewellyn Dale (Bombay). **No. 114.**—Dora E. Wallace (Canada), Frank* and Vera* Sjostrom (New York), Olive van Millengen (Cyprus). **No. 115.**—Vera and Frank* Sjostrom.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (117).

1. "The other disciple" (generally supposed to be John). (John xx. 4.)
2. Mary Magdalene and the other Mary. (Matt. xxviii. 1.) The women. (Luke xxiv. 1.)
3. Those written by Moses and the prophets. (Luke xxiv. 27.)
4. The two disciples on the way to Emmaus. (Luke xxiv. 13.)
5. Mary Magdalene to the two angels. (Luke xx. 13.)
6. "Peace be unto you." (John xx. 19.) His peace.
7. Thomas was not with the disciples when Jesus came, and did not believe it was the Lord, but eight days after Jesus appeared again and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas said unto Him, my Lord and my God." (John xx. 24-29.)
8. Many were pricked in their heart. Then they that gladly received Peter's word were baptised. And all that believed were together and had all things common; and sold their possessions and goods and parted them to all men, as every man had need. And they continuing daily with one accord in the Temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God and having favour with all the people. And the Lord added to the church daily such as should be saved. (Acts ii. 37-47.)
9. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe whatsoever I have commanded you. (Matt. xxviii. 19-20.)

THIS WEEK'S BIBLE SEARCHER (No. 118).

A familar hymn begins:—

1. Safe in the arms of Jesus,
Safe on his gentle breast.

Find a verse in Isaiah (35 to 45) which exactly justifies and describes this.

2. Jesus, refuge of my soul,
Let me to thy bosom fly.

Find a verse in the Psalms (one at least) and a verse in Hebrews which speaks of this refuge.

3. There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Find a verse in Zechariah which speaks of such a fountain; and another verse in the Epistle of John which speaks of the cleansing blood of Jesus.

4. Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

What verses in Hebrews ix. and x. exactly correspond with this?

[Children under TEN do No. 1; those under THIRTEEN any two.]

Personal.

Owing to the Easter holidays there will be no first list of No. 117; all names will be included in next week's list.

Many thanks to kind friends for the large box of blotters. I am sending them on for the soldiers. Also for a box of flowers for the sick children.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	April 17	*Psalm*	lxxviii. 55-72	W.	April 20	*Ezra*	i. 1-11
M.	„ 18	„	lxxix. 1-13	Th.	„ 21	„	iii. 1-13
Tu.	„ 19	„	lxxx. 1-19	F.	„ 22	„	iv. 1-10
				Sat.	„ 23	„	iv. 11-24

Machinery.

For we are His workmanship, created in Christ Jesus unto good works.—Eph. ii. 10.

DO you like to watch the engines on the railroad, or the machinery in a workshop? I feel sure that all the boys do, at any rate, and that they would like to have the handling of some of those engines by-and-by when they grow older. I saw some very interesting machinery the other day, and thought that I would like to tell you how it made me think of the text which stands at the head of my paper. This machinery was in a large boot and shoe factory, and as I went the round of the rooms I thought how like that factory was to the world in which we live, and how much we who live in it are like the machines. Let us see what made me think so!

1. First of all, *the power which works the machine is quite distinct from the machine itself.* I saw some machines in that factory standing quiet and idle. There was no whirring of wheels in them; there was no work being done by them. Why? The machines were in perfect order; there was nothing wrong with them, but there was no power to work them.

Now the power which makes our bodies work is quite distinct from our bodies themselves. That wonderful power which makes our brains think, and our tongues speak, and our hands move, we call life. A dead body may be perfect in all its parts, but it cannot do anything, because the power which we call life is not there. From whence does this power come? When we were going through the factory we stopped to look in at the engine-room. There was the powerful engine which supplied all the machines with their power to work. If that had stopped, all the machines in the factory would have stopped too. The power which makes us able to work, the power which we call life, all comes from one place—all life comes from God!

The second thing that I noticed was this:—

2. *Nearly all the machines differ from one another*—some were made to do one part of the work, and some to do another. Some were very complicated—made up of a number of different pieces—and some were quite simple. Some were made to do the rough work and some to do the fine, some for cutting, some for stitching, some for button-holing, some for polishing. Each was fitted for its own work, and no machinery could do any but its own work properly. And we are just like machines in this respect. Each has his own work to do in the world, and no one else can do it for us. God has sent us into this world, and has given us something to do for Him. It is of no use for us to try to do other people's work; we must do our own, and do it as well as we can. Some of us are strong, and fitted to do the rough work of the world; and some are delicate, and can only do the quieter work. Some men go out into the world and make great names for themselves, and are spoken of as heroes; some stay at home, and do just the little bits of work that fall to them in their homes. In the eye of the manufacturer the polishing machine is just as useful as those which do the cutting-out and the stitching; and in the sight of God the boys and girls who do the tiny bits of work are just as important as those who do the great things. That is rather comforting, is it not? For we do not all get the chance of doing anything grand, such as leading a forlorn hope or rescuing someone out of a burning house, do we?

3. Thirdly, I noticed that *the machines need to be kept quite clean and free from rust.* If they were allowed to get rusty, they could not do their work properly. We need to keep ourselves in good health, or we cannot do the work which God wants us to do. Perfect cleanliness and regular exercise and wholesome food are necessary for the health of the body; pure and true thoughts and good books are needful for the health of the mind, and, above all, we need to keep our souls free from the rust of sin.

4. *The machines are made to do good, useful work.* Sometimes machines get out of order, and then instead of doing good works they do bad ones. I have a sewing machine which sometimes goes wrong. Instead of making nice, even stitches, it makes a loose tangle of cotton at the back of the material, and then the work has all to be unpicked and done over again. That is not the sort of work for which the machine was made (created). And sometimes we get a bit out of order, don't we? And instead of doing kind acts and saying pleasant words we become cross and selfish and perverse. But that is not the sort of work that God meant us to do. He created us for good works, and what a pity it is when we do wicked works instead.

5. Then *the machines need someone to control and guide them.*

Power might be present to make the machines go, the wheels might be turning round with a great deal of noise, but there would be no good work done if there were not someone there to manage them.

That is rather like some people in this world. They make a lot of noise, but they don't do much, because there is no one ruling and guiding their lives. And the one who is at the machine must understand it thoroughly or the work will not get done properly. So we need to give ourselves and our lives over to someone who knows all about us and can guide our lives rightly. Jesus Christ knows all about us. He understands us better even than we understand ourselves, and He can so rule our lives that we shall be able to do the work that God sent us into the world to do.

6. Lastly, I noticed that *the machines are nearly all stamped with their maker's name.* They showed to whom they belonged. God made us. Is his name written on our foreheads? Do we show by our actions and behaviour that we belong to Him? Let us give ourselves into his keeping, and ask Him to make us able to do the work that He has given, skilfully and thoroughly. Grace Winter.

Children's Special Service Mission.

Mr. Hutchinson, *Battisford Hall, Needham Market*, April 14; *Ipswich*, April 15; *Stowmarket*, April 16; *Combe, near Stowmarket*, April 17; *Boston, Lincs.*, April 18; *Bangor, N. Wales*, April 19; *Flint*, April 20, 21, 23, 24; *Holywell*, April 22; *Northwich*, April 27; *Leeds*, April 30-May 2. Mr. Spiers, *Perth*, April 14-29. Mr. Tyler, *The Tabernacle, Worthing*, April 17-22. Mr. Hankinson, *Gloucester*, April 16-25; *St. Austell*, April 27-28. Mr. Callender, *St. Matthew's Bayswater*, April 15, 22, 23; *Cambridge Gardens, W.*, April 17; *Kenley*, April 20; *Haydn Park-road, Uxbridge-road*, April 24; *Hornsey Rise*, April 25; *Gresham Hall, Brixton*, April 30. Mr. E. Hughes, *George-street, Camberwell*, April 21; *Harrow-street, Borough*, April 24-29. Mr. P. Welch, *Gospel Mission-hall, Kensal-road*, April 25-May 1. Mr. S. Nightingale, *Gretford, near Stamford*, to April 16.

SCRIPTURE UNION ANNIVERSARY MEETINGS.

Central Hall, Bolton, April 25 (7.30); *Y.M.C.A., Liverpool*, April 26 (4 and 7.30); *Strangeways Hall, Manchester*, April 28 (3 and 6.30). Mr. Hutchinson and others will speak.

Redhill Christian Convention.

THE eighth Redhill Convention was held last week at the Town Hall. The services were very well attended; the different speakers delivered their messages with much spiritual power; and the favourable weather enabled the people to attend with comfort. The arrangements were as usual, a prayer meeting at 8 a.m., lasting till 8.45, at a hall near by, and regular meetings at 11 a.m., 3 p.m., and 7.30 p.m. The Convention had been preceded by weekly prayer meetings, and the Lord was graciously pleased to answer prayer by showers of blessing at the Convention. Whatever doubts there may have been as to the composition of the attendance, all must have been set at rest by the closing meeting on the Friday night, when the great body of people rose to their feet in testimony that they had given themselves over unreservedly to the Lord Jesus as his willing servants.

The Convention, which was presided over by Mr. Robert Wilson, of Keswick, was opened by an earnest, loving address from Rev. H. Brass, the vicar of the parish, on Isaiah vi. 1 to 8, showing the marvellous change that came over the prophet after he had seen the Lord, when his uncleanness was revealed to him, and how the Lord fitted him, and made him willing to do his service. This was applied practically to those present. Rev. E. W. Moore, who followed, took as his subject, "Grieve not the Holy Spirit" (Eph. iv. 20), and pointed out (1) the great privilege, "the sealing"; (2) the great prospect, "the day of redemption"; (3) the great peril, "grieving the Holy Spirit." He also pointed out the

TWO SEPARATE OPERATIONS

of the Spirit, the conviction and the sealing, illustrated in Eph. i. 13, 14, and showed the necessity, the process, and the outcome of the sealing. After dwelling on the prospect of the Lord's coming, he spoke very solemnly on the awful peril of grieving the Holy Spirit.

On Tuesday morning Mr. Moore conducted the Bible reading, and took as his subject "The Manufacture of Missionaries," illustrated by Elisha in 2 Kings ii., "Ask what I shall do for thee before I be taken away from thee," and dividing his subject into three portions, the blessing asked, the condition, and the result. The next speaker, in the afternoon, was Rev. H. C. Sturdy, of Dorking, who took as his subject, "Christian Unity, from the Lord's Prayer," John xvii., 21, etc. The Lord Jesus contemplates his family to the end of the ages, and prays, first for their preservation, second for their sanctification, third for their unification, fourth for their glorification. "All one in Christ Jesus" is the Keswick motto; it is unity, not uniformity, that we want, one flock not one outward enclosure, one spiritual union under one spiritual Head, one in fellowship, like the spiritual temple of which the Lord Jesus is the chief corner stone, and to do this we have to endeavour to keep the unity of the Spirit in the bond of peace.

Mr. Sturdy was followed by Rev. R. Middleton, of Norwich, on "Deliverance, following Surrender." Mr. Middleton took as his keynote Ps. lxviii. 6, and pointed out that Christians do not really believe that "moment by moment they are kept in his love," but rather that

MOMENT BY MOMENT

they are kept by their struggles and by their resolutions. He showed the marvellous deliverance of the Israelites at the Red Sea when surrounded by their enemies, and confronted by the sea, they had come to an end of themselves, and boldly trusted themselves to the Lord, with the result that they marched across the sea on dry land, so we must give up ourselves, our wills, our all, if we are going to follow Him and receive his full blessing.

In the evening Rev. J. Brash, taking the Church of Ephesus (Rev. ii.) as his subject, pointed out the good features in that church. He then showed the great blot, "thou hast left thy first love," and made a solemn appeal to the backsliders present to return to their first love, turning not only from sin, but returning to the Lord. Rev. R. Middleton followed with "No room for Jesus." 1, No room in the inn; 2, No room in his own city (Luke iv.); 3, No room in everyday life when He rebuked sin (Luke viii. 37); 4, No room for Jesus amid sectarian differences (Luke ix. 52, 53); 5, No room for Jesus among the professional theologians (Luke x. 1). No room for Jesus on earth, so they suspended Him on a cross between heaven and earth; but there is room for Jesus still in the heart of the believer, and he concluded with a solemn appeal, Is there any room in your heart for Jesus?

Wednesday morning saw the Convention attending service at St. Matthew's Church, when Rev. Dr. Townsend preached on the Lord Jesus leading us in triumph. This was followed by the administration of the Lord's Supper to all who loved the Lord Jesus in sincerity, and embraced members of many branches of the Church of Christ. The afternoon of Wednesday was devoted to two addresses by Rev. Dr. Townsend and Mr. Middleton on the Second Coming of the Lord; and in the evening a missionary meeting was held, when the speakers were Rev. H. Bowman, of Bombay, and Mr. Hayes, of the Congo Balolo Mission. Both these servants of the Lord showed what refined heathenism in India and brutal cannibalism in Africa are, and they gave telling illustrations bearing on these points, appealing to the audience not to allow these heathens to go down to the grave Christless, but to obey the last command of the Lord Jesus to disciple all the nations. The meeting closed with a few earnest words from Rev. Musgrave Brown.

Thursday morning was devoted to a Bible-reading by Rev. Musgrave Brown on "Life more abundant" (John x. 10). He sketched the life of the natural man from babyhood to manhood, and then contrasted it with that of the spiritual man. First life, then growth in its different stages up to the full stature of manhood. And

SO WITH SPIRITUAL LIFE;

we must be born again, we must be educated, grow in grace, and in the knowledge and love of the Lord Jesus, go through the spiritual three R's as well as the educational three R's; grow from babes in Christ unto a perfect (complete) man.

In the afternoon Revs. John Brash and Frank S. Webster gave the addresses; the former on "All things are yours," and the latter on "Turn us again, O Lord." In the evening Mr. Brash spoke again on "That I may know Him" (Phil. iii. 10). The knowledge of Christ must be the knowledge of a living Saviour, as well as of a Saviour who died for the world. "A living Lamb, as it had been slain. This knowledge brings full salvation." Again, we may know Christ as the power for service. What was the result of the baptism of the Spirit, which Paul received three days after conversion? "The love of Christ constraineth us." The result was love—a spontaneous, forgiving, unquenchable love that constrains us to serve our Master. On one condition will the Holy Spirit so possess you as to give you a clear bright vision and knowledge of Christ. "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Mr. Webster followed with a powerful address on the words, "I have given into thine hand Jericho" (Josh. vi. 2). The Israelites had just made a fresh start, a new covenant, when the frowning walls of Jericho appeared before them. What could they do? What could God do? He made them a present of Jericho. If you want to get the victory over your Jericho, you must take the victory as a gift from Jesus Christ before you start. There are difficulties in

THE CONSECRATED LIFE,

but worse difficulties in the unconsecrated life. (Heb. ii. 2, 9, 30). "By faith they crossed the Red Sea" (then comes an interval of forty years); "By faith the walls of Jericho fell." In that interval there were difficulties and victories, but they were difficulties outside God's will for his people. Run away from the one difficulty of Jericho, which you know will face you if you step out into full consecration, and you meet ten other difficulties. The way of transgressors is hard, but the way of worldly Christians is harder still. Face your Jericho and it will be given you. How was the victory obtained? (1) By a new view of Jesus (Josh. v. 13, 14, 15); (2) By a complete surrender of self; (3) By the obedience of faith. If we have to walk round our Jericho thirteen times the victory is promised and is sure.

Friday morning began with an address by Rev. W. W. Martin at the early prayer meeting, on "At the feet of Jesus."

Two addresses were given at the subsequent meeting, the first on "The Words of God and the Works of Jesus," by Mr. Musgrave Brown, and the second on "The Law of the Spirit of Life," by Rev. F. B. Meyer. In the afternoon Mr. Meyer gave an address on "The Relation between the Holy Spirit and the Church." He went through the life of Jesus, showing how Jesus was born of the Spirit, but stirred not a step to preach the Gospel till He received the anointing. Then "Jesus returned in the power of the Spirit," and said, "The Spirit of the Lord is upon Me." Then Jesus cast out devils in the Spirit, spoke in the Spirit, died in the Spirit, and rose in the power of the Spirit. (Matt. xii. 28; Luke iv. 18; Heb. ix. 14; Rom. i. 4). The Spirit prepared the body of Christ—the resurrection body—as He had prepared the natural body, and is preparing the spiritual body—the Church, the Bride. The Church is the body of the Holy Spirit, who dwells there, as Jesus in the body born of Mary.

In the evening the meeting was divided into three sections. (a) An address by Mr. Brash, "Behold I stand at the door and knock," showing the close union that Jesus wanted to come into with us, the close fellowship and intercourse He desired to have. (b) A praise meeting, when members testified of blessing received by quoting a single verse of Scripture. (c) A consecration meeting, when Mr. Musgrave Brown closed the Convention with an address on the wonderful doxology, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end." N.

Mr. McNeill in London.

THE AGRICULTURAL HALL MISSION.

THIS mission for North London begins on Sunday next, and will continue for three weeks, embracing four Sundays. An interesting feature of the opening day will be the early gathering for Christian workers, of whom it is hoped there will be a large muster. The meeting will be from eight to nine a.m. on Sunday morning. Those who recollect the great and inspiring occasions of a similar kind twenty-three years ago, when Mr. Moody and Mr. Sankey were with us, will wish that Mr. McNeill may have an equally good send-off next Sunday morning in his Islington work.

Mr. McNeill expects to preach also at Highbury Park Presbyterian Church at 11 a.m., and the first Gospel meeting in the Agricultural Hall will be at 7 p.m. The evening meetings throughout next week will be at 7.30 p.m., the evangelist's address commencing about eight.

Next Saturday afternoon, at 4.30, there will be a meeting of stewards in the hall, and a final rehearsal of the choir at 7 p.m. Any friends wishing to help in these capacities should apply for tickets for these meetings to Mr. J. H. Putterill, Exeter Hall, Strand.

Home Missions.

S. A. Social Work.

SPEAKING at a meeting in the Mansion House, on behalf of the social work of the Salvation Army, Mrs. Bramwell Booth said that the 14,000 officers in charge of the work all over the world must be regarded as a vast network of experts; the buildings and money would alike be valueless without the true workers. The magnitude which these social operations have attained may be seen in the following figures:—

	At Home.	Abroad.	Total.
Number of institutions ..	136	255	391
Number of officers.....	700	793	1493
Number of submerged dealt with daily at shelters	4238	4904	9142
Number of submerged dealt with daily at workshops	1574	1183	2757
Number of submerged dealt with daily at rescue homes	480	1070	1550
Ex-criminals.....	100	306	406
Total number of submerged dealt with daily	6392	7463	13,855
Sick cases undertaken in the slums	—	—	3012
Means supplied	10,952	6917	17,869
Homes for women	—	—	71
Accommodation of same..	—	—	1550

"The Rescue Homes in Great Britain alone passed through last year 1633 cases; seventy per cent. of those passing through are permanently rescued. Of £136,660 expended in the year, the people who are benefited themselves produce, by their labour and payments, about £123,000. These figures are important because they show that here is an agency which is helping the people without pauperising them. We do not inquire into his character or his creed, or require him to go to church or to join the Salvation Army as a condition of receiving our help. We are for giving every man a chance on the one condition—that he is willing to work!

"Now, the particular branch with which we are concerned to-day is the ex-prisoner. The position of the discharged criminal is a very difficult one. He seldom has any friends who are not accomplices in crime. He has no character. It is very difficult—to put it mildly—for him to obtain employment, he is often under police supervision—and properly so.

"Despair reigns in many of the prisoners. From my personal knowledge of discharged women-prisoners I am convinced that in the case of women, the depression and remorse, especially in the case of those who are conscious of their guilt, and have fallen from better circumstances, remorse and grief combine to lead many of them into actual despair—the condition in which they become the prey of all that degenerates and destroys that which is good in the human soul. Especially is this the case with persons undergoing long sentences, and when such persons are discharged they are often totally unfit to again face the battle of temptation and earn their own livelihood.

"Our work directly for ex-criminals is a comparatively small section of our social operations as a whole. It is, of course, smaller still in comparison with the need. It is a work proverbially full of difficulties, but we have done something, and we have now fifteen Prisoners' Homes in various parts of the world, containing about five hundred ex-prisoners. We are working in about thirty prisons. In our London Home we have at the present moment about eighty-eight. Of the men who come under our care fully half are rescued permanently. The work among women criminals has also been most satisfactory as far as it goes—seventy-five per cent. started satisfactorily.

"It is to continue this good work that I ask help. These sufferers are not hopeless. They are bad, they are drunken, they are, I know, a great evil to the nation; but there is hope for them. They are sinking in the sea of vice and misery, and if only we will hope for them they will begin to hope for themselves. 'All my hopes were dead,' said a poor fellow to my husband a while ago, 'I buried them when my wife died for want of bread, which I could not earn, but the Salvation Army has brought them to life again.'"

Amongst the speakers at the Mansion House meeting were Mr. Herbert Gladstone, M.P. (who presided, and warmly supported the work), Sir Walter Besant, Sir Algernon West, Colonel Sir Howard Vincent, Messrs. T. A. Denny and W. Johnston, M.P.

Manchester Waifs.

THE Manchester and Salford Boys' and Girls' Refuges and Homes report a wide range of child-saving effort. By means of nineteen various branches, which meet the need of almost every description of child destitution, a total number of 2572 children have been dealt with during the year. 540 boys and girls applied for admission to the homes, and of these 286 were received, and all but 83 provided for one way or another.

The new report shows that 405 are now in the Homes being cared for and taught useful industries. The Central Refuge is described as full, busy and fruitful in good. The Working Lads' Home and Institute, the Brigade Boys' Home, and the Emigration Training Home have also pursued their course of quiet usefulness throughout the year, and interesting details are given in the new report.

The Open Day and Night Shelter has been an active centre of work among children of all ages throughout the year, receiving 416 young people between the ages of one and eighteen years under its sheltering roof, seventy-five of them being girls between the ages of twelve and eighteen years; no less than 102 of these, or one-fourth of the whole, being brought in by the police and others, between the hours of 10 o'clock at night and 4 o'clock in the morning. The immense value of this branch lies in the fact that it is an immediate rescue home for those, and specially elder girls, who from various causes find themselves friendless, destitute, and in grave moral danger on the streets. To have in the centre of a great city a well appointed house, with doors open day and night for the reception of such, is a fact of the highest importance, and cannot be too widely known.

The Cheetham Hill group of homes, in George-street, Cheetham Hill, are an interesting and important division of the work. They are ten in number, and comprise six orphan homes, for fatherless and motherless children, boys and girls. The Rosen Hallas Girls' Training Home and Laundry, which has been very full throughout the year, receives destitute girls, and also those in grave moral danger, and gives them an excellent training in all household duties and laundry work, thus fitting them for domestic service either at home or abroad. The Bethesda Home for Cripples and Incurables has proved a great blessing to the thirty-one afflicted children who have dwelt under its roof. The Home for Neglected Motherless Children has now completed its first year, and fully justifies its existence. Those who know the wretched surroundings from which came the noisy, happy throng who now fill this home can alone realise the blessing, physically and morally, which the change has wrought for them. It has dealt with thirty-one during the year.

Among the remaining branches are the Seaside Home at Lytham, the Summer Camp at Birkdale, Southport, The Messenger Brigade, The Day Nursery, the Police Court Mission to Lads, and the Prison Gate Mission, which has been carried on actively throughout the year, every morning at seven o'clock finding the workers at the gate; 6492 men and boys, and 3163 women and girls, or a total number of 9655 discharged prisoners, came to the mission-hall close to the prison gate.

This great work needs generous sympathy. The secretary is Mr. Leonard K. Shaw, The Refuges, Strangeways, Manchester.

The Welcome Home, Canning Town.—The monthly muster of the "Christian Lifeboat Crew" took place on Tuesday week. The place was full. Miss Child announced the text for the month from Isa. xli. 13, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." After a few appropriate remarks, Mr. William Luff gave a short address, dwelling on God holding us with his right hand, and not we holding his hand. Mr. Adam Podin, a missionary from Russia, gave a remarkable account of his work in that country. He was brought to God in Miss Child's Home when he was a sailor, and was led to go forward as a missionary shortly afterwards to Russia. He had to go from village to village to escape the police, but God had used him in the salvation of many souls. His wife also spoke.

Slum Work in Glasgow.

THE Glasgow Lodging-house Gospel Union reports a wide circle of earnest effort to reach the lowest and most hopeless of our fellows. The work includes many branches and engages the interest of many workers. The lodging-house work in various low houses for men and women has during the year been conducted with vigour. The attendance of the inmates has been good, and the preaching of the Gospel attentively listened to. Recently, one of the workers was spoken to by a man on the top of a tramway car. The man told him that through his own sin he was forced to live in a lodging-house. While there he attended the meetings in the Home, and was led to trust in Christ as his Saviour. He left the lodging-house nearly a year ago, and is now leading a better life.

The open-air and indoor evangelistic operations have also been greatly blessed. About 500 tracts have been distributed weekly throughout the district and in the lodging-houses, and those "messengers" have been blessed by God in bringing light to many who were in darkness, and comfort to those who were in sorrow.

RESCUE WORK.

One of the grand features of the society's operations is the systematic endeavour to reach and rescue the poor outcasts of the streets. A lady missionary is constantly at work. Speaking of her experiences she says: "Through the guidance and blessing of God, we have been used to lead not a few to a better life, and to Him we render all the praise and glory. Our first case was a very sad and heartrending one. A young girl of sixteen years of age, whose mother was dead, had a drunken father who sent her to the streets for money. She had to undergo an operation in one of our hospitals in order to save her life. We took her to the hospital, visited her there, and when better sent her to a home in Greenock.

"The question we are often asked is this: 'Is it possible that these women who have sunk so low can ever again live a better life?' While we don't for a moment seek to minimise the difficulties and the great effort it takes to break away from the habits of this life when once formed, yet we rejoice that we have proved that

CHRIST IS ABLE TO SAVE

to the uttermost all who come to Him. A young woman, who was the daughter of Christian parents, who lived in a suburb of the city, was found in a lodging-house. She had been led by a companion into drink, and soon into deeper sin, and was then living in the place where we found her. She was led to put her trust in the Saviour. We took her home to her parents, who received her with great joy. She is now in a good situation in the south of Scotland, and doing well, both temporally and spiritually, as the following extract from her letters will show. 'I am glad that I ever decided to cast off Satan, and live a new life in Christ Jesus. I feel quite happy, and have a peace within myself which passeth all understanding. I feel I am getting stronger every day. I believe that Christ gives me strength to resist temptation.'

"On one occasion, while holding an open-air meeting on a Thursday evening, a gentleman who had been in the city on business on coming forward to the meeting recognised his long-lost daughter standing in the ring. Words would fail to describe the meeting of the poor girl and her father, who gladly received her, and freely forgave the past." The secretary of this Gospel Union is Mr. Robert Pollock, 110, Barrack-street, Glasgow.

The Young Abstainers' Union, which has seventy-four branches, with 5740 members, gives in its new report strong reasons why such an organisation should exist for the sake of the young people of the upper and middle classes. Dr. Norman Kerr is quoted thus:—"I am amazed to hear that anyone thinks that the 'upper classes' do not need total abstinence. My observation as a physician has shown me that neither education nor wealth is a barrier against inebriety...The worlds of wealth and fashion are the very worlds into which the light of temperance truth has only slightly penetrated...I don't hesitate to state that there is a large area of secret drinking among these classes, which, if known, would appal the stoutest hearts in Christendom...Hence the enormous value of the work of the Y.A.U." A large amount of earnest work is described in the report, which may be had of the Secretary, 18, Exeter Hall, Strand, W.C.

Mrs. Spurgeon's Book-Fund.

MANY look year by year for Mrs. Spurgeon's annual on "The Book Fund and its Work"—it is always fresh, tender, and charming. This year it opens with a little parable on "frame-making" as illustrating the importance of the vital message of the Gospel. Says the writer:—"Many a minister, who has hitherto been blindly groping round and round, in a maze of doubt and false doctrine, has felt the scales fall from his eyes on reading Mr. Spurgeon's simple and honest utterances. Again and again am I told by those who have received books through the Fund, 'You will never know, till you get to Heaven, what good you have been enabled to do.'"

Then the volumes given are utterly unattainable by these poor ministers—whose poverty is so great that they are quite unable to provide it for themselves, because of the lowness of their stipends. "On my desk, at this moment, there is a letter in which the preacher who has been helped says:—'The Lord Himself reward you! You bless many poor pastors through your valuable books. *It would be impossible for me to buy them.* My dear wife's head often

ACHES THROUGH PUZZLING

how to make out food and clothing! But the Lord does provide in some way.' During the last two-and-twenty years the number of volumes sent out has been very large (207,659); but it represents a supply quite inadequate to the constantly-increasing demands of poor ministers. Whether a pastor be illiterate or learned, books are an absolute necessity to him."

A young clergyman in Wales, acknowledging a grant, gives a fair description of the power and

INFLUENCE OF A GOOD BOOK

upon the mind. "I assure you," he says, "that I will read the volumes carefully and prayerfully, and I earnestly hope that, by so doing, I may be the means of rescuing many from their evil ways. I had heard so much about your beloved husband's 'Lectures to Students' that, directly I received them, I sat down and read one of them right off. It most deeply impressed me by its teachings and warnings; I find in it instructions which every Christian minister ought to study."

A minister writes: "To your desires and prayers I heartily say, 'Amen,' and I do assure you that I shall very earnestly and prayerfully seek to grasp the truths and principles set forth in these volumes; and then, in the name and power of my Master, I will strive and work to implant them in the hearts of others."

A LONDON CLERGYMAN

writes:—"Your kindness completely overwhelms me. When I got your very kind letter of about ten days ago, I was feeling very much depressed; I was almost in the same circumstances as one of old when he cried, 'Hath God forgotten to be gracious?' Hence your letter was really God's message of hope to one of his needy ones. It rebuked my faithlessness, and reminded me that the battle is the Lord's, and therefore He will not fail to equip his servants for his work. Since receiving your most generous parcel, I have been spending every moment I could spare in reading the pamphlets and periodicals sent with the books, for I wanted to feed on these myself before giving them away."

Unhappily the income for the year shows a decline—yet it is needed more than ever. The communications thus opened up with poor ministers and clergymen have led to sad disclosures, awakening an earnest desire to help in other ways.

"My poor pastors," says Mrs. Spurgeon, "still claim large and constant consideration at my hands. The poverty of most of them is but slightly ameliorated; and others, from various reasons and causes, appear to be falling into the same old

QUICKSANDS OF PITILESS ADVERSITY

which have engulfed so vast a host before them. The fact has to be faced that some of our poorly-paid country pastors *cannot exist* unless outside help is obtainable. It is useless to argue over the matter, and it does not mend the evil by a single stitch, to blame them or find fault with their people. There is nothing to be done but to help them over the stiles when they come to them. I used to fret myself over plans for their betterment, and worry about the future of some of the neediest; and once I remember indulging in a grand and sanguine dream of establishing a Sustentation Fund for their permanent benefit after the fashion of the Free Church of Scotland; but all my castles in the air toppled over: so, for years, I have quietly done my best for them, without so much trouble of mind, being generously helped to this point by a few friends who know the value of the Pastors' Aid Fund to a needy minister almost at his wit's end."

Communications as to the Fund should be made to Mrs. Spurgeon, Westwood, Beulah-hill, Upper Norwood, S.E.

Ragged Boys in Dublin.

THE Ragged Boys' Home, Grand Canal-street, Dublin, has for forty years been a refuge for many hundreds of destitute lads, who are now filling respectable positions in various parts of the world.

We are always glad to hear of the success and welfare of old boys. During the year we had encouraging letters from some of them, and visits from others who had come back to Dublin. One was from Australia. He was admitted to the Home in 1885, and remained for about four years. When ready to leave he was placed in a large business house in the city, emigrated after a few years, and lived in Australia till the summer of this year (1897). On returning to Dublin his first care was to visit the old home, and no one who saw this smart, well-dressed young man could avoid feeling thankful for the existence of the Boys' Home. One, a sailor in the Royal Navy, wrote from Sheerness. His letter is full of grateful acknowledgments for benefits received in the home, and praise to God for his early conversion.

Thirty-four boys were admitted during the year. Many were placed out in various ways (after training), and now there are eighty-two boys left in the home. Details of this good work may be had of the secretary, Miss D. Staples, 23, Upper Merrion Street, Dublin.

N.-E. Norfolk Bible Mission.—Since the commencement of the year an additional effort has been made to get at the people in the isolated villages of this district, taking Bibles and general Gospel literature which secures for the evangelist a ready entrance, and gives him an opportunity of dealing personally with souls. Much good has been done. Many villages are in a sad condition, spiritually, and the prayers of all who know or who are interested in the district are asked for blessing. Particulars of the mission may be obtained from Mr. Woolley, Tower House, Mundesley.

Dr. Stephenson's Homes.—The proposals of Rev. Dr. Stephenson to provide for the Nonconformist children of Christian parentage who drift into the workhouses is being received with increasing favour throughout the country. Within the past week Mr. Horace B. Marshall, of the firm of Marshall and Sons, publishers, Fleet-street, has offered to build one of the 120 additional homes which it is proposed to erect. The cost will be £500. The Streatham Methodists have guaranteed its maintenance for three years when it receives its complement of children, so as not to throw any additional expense on the general treasurers of the Children's Home and Orphanage.

Welcome Mission, Harrow Green.—The annual meeting was recently held in the new hall. Mr. H. E. Lester, J.P., presided, and said he had for a long time been deeply interested in the work which was being conducted by the ladies and gentlemen who sacrificed themselves for the sake of the poor of Harrow Green. The freehold had been purchased and the new hall erected and furnished. He hoped that within the next year it would be possible to get the debt of £400 wiped off. Rev. G. H. Sandwell congratulated the workers of the "Welcome" upon having such a beautiful hall in which to conduct their work. What rejoiced him most was the fact that a place had been turned to such good account which had been given over to such demoralising purposes as the liquor traffic. It was very cheering to know that such a change had come over a building. Rev. John Bradford spoke of the unchanging character of the Gospel. During the evening prizes for regular attendance and good behaviour were distributed, and not the least interesting item of the programme was the presentation to Mr. F. T. Watt, the superintendent of the mission, of a handsome solid walnut secretaire, as a token of the love and esteem of the committee and the large staff of workers at the "Welcome."

Obituary.

MR. JOHN ADLEY, SOUTH TOTTENHAM.

The subject of these parting lines fell asleep peacefully a few days ago at Tottenham. He was assessor of the Deanery of Enfield, and an active member of the Lecturers' Bureau. His lectures on "The Catacombs of Rome" were enjoyed by members of Y.M.C.A.'s and other audiences. He was a large-hearted and cheerful servant of the Lord, devoted to the enterprise of interesting the public in the works of the Almighty, and in the evidences of the Christian faith.

MR. R. K. MATHEWSON, BELFAST.

Widespread regret is felt at the death of Mr. R. K. Mathewson, of Belfast, who has just passed away in his eighty-second year. He was a native of Newton Stewart, and was brother-in-law of the late Sir William Ewart, Bart. In early life he gave himself wholly to the Lord, and for many years was a devoted and successful Christian worker. He was an earnest Methodist class leader, and a prominent member of Carlisle Memorial Church. Every work which had for its object the glory of God, and the increase of Christ's kingdom among men, had his generous and sympathetic support. He filled many important positions in the Methodist church, and his holy, spotless life was not only a rebuke to the careless and lukewarm, but was a benediction to the whole community. He died suddenly from failure of the heart's action, but his end was peace.

MRS. S. G. GRIFFITH.

Many will hear with sorrow of the death of the wife of Dr. S. G. Griffith. A daughter of the late George Yeates Hunter, long a prominent figure in Margate and the Isle of Thanet, Caroline Griffith was for years well known by mission workers in London. She died at the age of 69, on March 21, at 36, Upper Bedford-place, W.C. One who knew her for many years writes: "I first made her acquaintance at Margate, when I was a boy and she a young woman, and even then I was struck with her set purpose in life to serve her Master; and faithfully has she kept that resolve. She has left us an example which we may all envy, but few of us may hope to attain. In all my experience I never knew a woman of a nobler and more generous character."

Mrs. Griffith lived as much for others as for herself. About 27 years ago she began the "Coleman-street Ward 'City Mothers.'" By degrees the numbers so increased that at one time they numbered between 300 and 400. A Bible woman was kept entirely to look after the work, and others gave some help. This undertaking has been during the last quarter of a century thoroughly well organised. Her unflagging industry up to a quite recent date, and her natural genius, contributed to accomplish this, under the Divine blessing. She adopted a system of pensions for old women over 60, who were either past work or only able to do a little; from 1s. 6d. to 2s. 6d. or 3s. a week is given to those poor women who from any source have nearly enough to live upon; that is, they are able to keep out of the workhouse with the additional help of from 1s. 6d. to 3s. a week. Again, the Bible woman was entrusted with a small sum weekly to enable deserving mothers to tide over a passing difficulty. A register of such cases, with detailed reports, was carefully kept. All the rest of the work was conducted on the usual plan of mothers' meetings.

Working as she did in the Golden-lane district, Mrs. Griffith used at times to stand on the same platform with the late good Earl of Shaftesbury. At her funeral, some thirty or forty of the City Mothers made their way to Highgate Cemetery. Mrs. Griffith is survived by her husband, and a son, Rev. Vere Griffith.

The Spurgeon Orphanage has secured a freehold property at Cliftonville, Margate, for a proposed seaside home. An appeal is now being issued for funds to make necessary alterations and provide furnishing.

Boys' Brigade.—It is not generally known that the Boys' Brigades, both in England and Ireland, support a number of cots in connection with foreign missionary hospitals. Out of the total of £66 raised last year, the Irish companies contributed £19. The Irish companies are sending out this year more than money. Two old officers have given themselves to the missionary cause.

The Evangelistic Field.

MR. LANE IN SUFFOLK.

A VERY encouraging mission, conducted by Mr. W. R. Lane, has been held in Sudbury, Suffolk. The Free Churches had previously united in prayer for some time in view of the mission, and a true spirit of unity and of earnestness was at work among the pastors and their people. Their combined labours and prayers have been abundantly rewarded in the large and memorable blessings which God has graciously sent through his servant.

As is well known, with a right masculine grip of thought Mr. Lane presents the Gospel message with strength and tenderness. He is in no sense a sensationalist. He seldom plays upon the feelings of his audience, and *never* "harrows" them. His appeals are directed to the intellect, the conscience, and the will. His addresses are thoroughly Scriptural and convincing, while the order in which they are delivered is calculated to deepen the interest and to multiply results up to the end of the mission. The account of his conversion showed that Mr. Lane in his methods of work uses to the full what had been of help to himself at his conversion and confession of Christ. On the second Sunday afternoon he delivered to a large meeting of men a memorable message on purity. We thank God for the help of a man so true and thorough and earnest in his work.

The results of the mission have exceeded our highest anticipations. The churches have been stirred up to new zeal; 250 came forward to the inquirers' room; while many more have been convicted who, we believe, are ready to "step over the line." We praise God for what He has wrought for us, and are glad to feel that other places where Mr. Lane is shortly expected may confidently anticipate large blessings through his ministry.

Robert Jones, Baptist Minister.

MR. CHARLES INGLIS AT CHATHAM.

THE Lord's people in this town are filled with praise to Him for all they have seen in the United Mission, just concluded, under the auspices of the Free Church Council.

We had heard how Mr. Inglis was being used in the neighbouring towns of New Brompton and Rochester, and our hearts were filled with great expectations, which have been abundantly realised.

The churches have been crowded with people listening to the solemn searching addresses on sin and its awful consequences; and the inquiry-room has been filled with all classes seeking and finding the Saviour.

The afternoon Bible readings have proved to be a time of great spiritual blessing to hundreds of Christians of all denominations.

The last Sunday of the mission will long be remembered as one of the crowning days of blessing. Many were broken down under a sense of sin, and the names of about 120 were taken of those who had professed to trust the Saviour.

On Monday week Mr. Inglis gave his lecture, "Round the World in eighty minutes," to a crowded audience, showing us some of the places he had visited, and the different nationalities he had preached to. The prayers of hundreds will follow him in his work on both sides of the Atlantic.

A. B.

EVANGELISTS' MOVEMENTS.

Rev. R. Balgarnie has been conducting a ten days' mission at Hope Congregational Chapel, Salford, of which Rev. J. Neil is pastor.

Mr. Binnie has concluded an interesting series of meetings in Holm, Orkney. The meetings were well attended by all denominations, and many testified to blessing received.

Successful evangelistic services have been held in the Methodist church, Wexford, by Rev. W. R. Budd, of Londonderry; similar services have been held in the parish church, Naas, by Rev. Canon Robinson, and in the parish church, Nenagh, by Rev. Dr. Latham, of Wexford.

Mr. James Eyres has lately been holding missions in Preston, South Wales, Cumberland, and Bolton, which have been attended by large crowds of people, and with much blessing. The various churches and localities have been stirred, and many instances of conversion are recorded.

A nine days' mission has been conducted by Mr. H. Wilfred Scriven, at East Molesley. Many have been led to Christ, and God's people greatly helped. The pastor, Rev. G. F. Hughes, feels much encouraged.

A series of evangelistic services has been held by Rev. W. H. Taylor at Beaumaris. The Gospel addresses were most stirring. There was a good attendance at each meeting, and the preacher was given the greatest attention. The interest was kept up to the end of the meetings, for Wednesday evening's audience was the largest. There is no doubt that Mr. Taylor's visit to Beaumaris will result in much good. People from the various Welsh churches of the town came to these services.

Dr. Munhall and Prof. Burch have had a stirring mission in Seattle, Washington Territory. The local *Times* says: "While the tocsin of political war has been occupying the attention of the city, in most quarters, the emissaries of the 'Peace on earth and goodwill to men' have been prosecuting a most momentous campaign against the cohorts of sin from the battlements of the city churches. Many recruits have been won over from the ranks of the enemy, and brave and eloquent generals have held out and planted the olive-branch of peace where rancour before had held possession of the souls of men and women."

A rousing mission was lately held by Mr. and Mrs. George C. Needham in the thriving town of Sunbury, Pa. A local editor says: "It is remarkable what good can be accomplished by one man in a community, when that man is endowed with the Spirit of God, and he goes forth to smite the devil in his strongholds. Mr. Needham does not treat his audiences to fine theological discourses that are beyond the average listener, that would go in one ear and out the other of the average person, but he preaches the Word of God that reaches the hearts and consciences of everybody. Such were the discourses we listened to. Such are the discourses that are calculated to move hearts to repentance. At the close of each address, numbers stood up seeking prayer on their behalf. It is believed that many were led to accept the Saviour."

A remarkably interesting account is given in *The Free Church of Scotland Monthly* of the work of the evangelists of the Home Mission Committee during the past six months. Mr. Binnie has been greatly blessed at some fishing stations, also in East Blantyre, Dunkeld, Pitlochry, Dalmellington, Bowden, and Yarrow. Mr. Stevens has been well employed at Port William, Lassodie, and Lochgelly. Mr. Wallace's labours in Aberdeen and various towns and villages in Kirkcudbright and Lockerbie have also resulted in a marked awakening. Similarly, the work of Mr. Pratt in Glasgow and various parts of Lanarkshire, Renfrew, and Ayr have been followed by much blessing. Messrs. Paterson and McIntyre, in Hamilton and Linlithgow, have also done good service. All these evangelists speak of encouragement in their work, their meetings being generally well attended and in some cases crowded.

The Weaver Bros., Wrexham, April 17-30.
Mr. J. J. Sims, City Hall, Glasgow, during April.
Mrs. Baeyertz, at end of April and May, in Aberdeen.
Mr. J. Neech, Lincoln, April 17-May 1; Guyhirn, May 8-22.
Mr. Josiah Nix, Pontypool, April 16-25; Halifax, May 8-16.
Mr. W. R. Lane, Preston, April 16-24; Hull, April 30-May 12.
Mr. E. P. Telford, Gainsborough, to April 21; Bow, E., May 8-19.
Mr. F. C. Spurr, Penge Tabernacle, April 16-24; Hendon, April 30-May 9.
Mr. George Clarke, Bristol, April 22; Teignmouth, April 24-May 5.
Gipsy Smith, Guernsey, April 16-25; West Bromwich, April 30 to May 9.
Mr. Charles Inglis, April 17-29, Canning Town; in May, Great Assembly Hall.
Sergeant Pullinger, April 17, Gospel Hall, Weybridge; April 24, Lyonsdowne Hall, New Barnet.
Mr. Monro Collings, Winchendon, April 17, 18; Wendover, April 19; Hardwick, April 20; Kingswood, April 21; Bedford, April 24-28; Croydon, May 1-8.

Sunday Closing.—In view of the vigorous campaign now being promoted throughout the country in support of Sunday Closing legislation, and specially in relation to the Irish Sunday and Saturday Early Closing Bill (which is down for second reading in the House of Commons on Wednesday, May 4), a petition to Parliament, in support of this Bill, has been placed for signature in the Book Saloon of the National Temperance Publication Depôt, 33, Paternoster Row. Friends of the Sunday Closing movement are invited to call in and sign the petition.

Christian Endeavour.

CONVENTION OF LONDON SOCIETIES.

SOME thousands of young people, many of whom came from branches upwards of seventy miles from Charing Cross, attended the third annual convention of London Christian Endeavour Societies at the Metropolitan Tabernacle on Friday. The morning session comprised a service of prayer and praise conducted by Rev. C. Ingrem (Wimbledon), followed by a "Junior Rally," arranged and directed by Rev. Carey Bonner (Southampton).

In the afternoon the chair was taken by the retiring president, Rev. J. G. Train. The first address dwelt on the Society in relation to the Sunday-school. Mr. J. R. Fleming, president of the North Staffs Union, pointed out that there are twenty-five millions in the Sunday-schools of the world, and they are the raw material for Christian work. The Sunday-school is the source of the Church's wealth, activity, and vitality, and it possesses the key of all social problems. To soberise England we must begin with the children, and to banish pauperism and crime we must also begin at the root of the evil. To the children we must look to build up the moral supremacy of the nation.

Rev. A. J. Palmer spoke of "Evangelistic Effort" in connection with the Society. The members are the watchtowers of the Church, the half-way house to the church and the schools within the Church. Loyalty to the great principles of evangelistic faith lies at the foundation of all true inspiration and Christian effort. The Bible is the one text-book for faith and conduct. Modern unbelief can only be met by an unreserved consecration and the recognition of individual responsibility.

Rev. James Mursell (Clapton) gave an address on "Amusements," which he considered the crux of the religious life of to-day. We must all have recreation, but it must be rational and free from baneful effects, or it will be a curse and not a blessing. Endeavourers are not anti-human or prig manufacturers, but pleasures must be of the right sort in the right place. There are sports that kill; he classed the theatre and dancing as among the amusements to be avoided. All appetites must be controlled, and that for pleasure must be strictly limited if we would live healthy lives and attain lofty ideals.

After a model business meeting, Rev. W. Justin Evans presided over a "Free Parliament." At the evening session Rev. J. Tolefree Parr, the new president, took the chair. Rev. B. J. Gibbon discoursed on "The Practical Results of True Consecration," and Rev. G. H. C. Macgregor on "The Culture of the Devout Life." A consecration service at the close was conducted by Rev. W. Knight Chaplin.

BRIEF NOTES.

The Tenth Legion now numbers over 7500. This Tenth Legion is an enrolment of Endeavourers who make it a practice to give to God's work one-tenth of their income.

The Leeds and District Union now embraces forty-five societies, with a membership of 3000. The annual meeting held on Saturday week gave evidence of very earnest work.

The Endeavour movement is finding its way among our sailors. Rev. Edwin R. Barrett, of Liverpool, chairman of the British National Council, says that 118 "floating societies" have thus been formed. In the Liverpool branch thirty-eight seamen have been registered as active members.

The Paris Christian Endeavour Union celebrated its formation by special services for the salvation of souls. Three thousand invitation cards were printed and sent to every English-speaking resident in Paris whose name and address could be secured. A deep spiritual power was felt in each meeting, and genuine blessing resulted.

Dr. W. F. McCauley, of Toledo, O., says well: "C. E." does not mean "Cheap Entertainments." The society does not exist to perpetuate erroneous methods in raising funds for the work of the Lord. Nor does it mean "Costly Extravagance." We are not to revel in luxury while the world is dying for Gospel. But it does mean "Careful Economy," by which we are to obtain funds with which to support the work at home and abroad.

Endeavour societies can get a hint from the noble work done by Mr. Moody when he was a young man and soon after he joined the church. He took a pew for his own, and went to work to fill it with people, whom he invited, and obtained for regular attendants on the services. When this was accomplished he took another pew, and so he continued as long as there was an empty pew in the entire church. Why cannot C.E. societies do just this thing?

Requests for Prayer.

For a young man starting a Bible-class amongst lads
For a teacher and her Bible-class.
For needy villages in South Lincolnshire.

Items of Interest.

HOME.

New lifeboats have been sent to the Irvine and Plymouth stations by the National Lifeboat Institution.

The new park at Forest Hill, in which Mr. Horniman's museum of curios is to be erected, was opened to the public on Good Friday.

A memorial has just been presented to the London University expressing regret at the exclusion of mental and moral science from the list of subjects for the science degree.

It can hardly be questioned, after recent disclosures before the Money-lending Commission, that "usury leads to crime," and should be regulated by Act of Parliament.—An Anti-Usury League is about to be formed.

Progress has been made for the preservation of certain open spaces in London and suburbs by the Metropolitan Public Gardens Association. These "lungs" of the great city are ornamental as well as essential to its physical health.—A scheme is proposed for the enlargement of the Bethnal Green Free Library. The total number of registered readers is 50,487, and since the opening of the library 800,000 persons have been benefited.—We are pleased to learn that through the efforts of the Early Closing Association the number of retail drapers who closed their premises for the Easter holidays from Thursday to Tuesday is 194. Last year the number was only 115. A release such as this will revive the jaded energies of a great company of assistants.

Ireland.—To alleviate the distress in Ireland—Mayo, Galway, and Clare—the Dublin Local Government Board are about to make a free grant of between 500 and 600 tons of seed potatoes to suffering families. There should be no delay in this appropriate help.—It was stated before the Liquor Commission that in Tralee (Ireland) public-houses were far too numerous—one to every eighty persons—many of them very insanitary and addicted to harmful adulteration. A popular veto measure would soon remedy this grievous state of things.

The Coal Strike.—At a meeting of the South Wales Coal Owners' Association the action of the Sliding Scale Committee was approved, and plenary powers granted for further negotiations. Coal from the Birmingham district is being bought in large quantities for South Wales.—The Welsh coal strike has affected the price of coal at Singapore, and it is feared that the market in the north may fall into the hands of Japan.—Through their new leader, Mr. Williams, the South Wales miners demand a rise in wages of 10 per cent., a fresh sliding scale, and a *minimum* wage. There are 100,000 men on strike. The outlook is by no means reassuring.—The men are practically unanimous in supporting the demands formulated by the Cardiff conference. The masters are determined not to accede to these demands, but would probably grant an increase of wage.

Charitable Gifts.—A gentleman who does not wish his name disclosed has handed to the Chairman of the Blackburn Infirmary Board railway stock of the value of £11,000 for the endowment fund, and £2000 as a donation towards the Victoria wing of the Infirmary.—100 guineas from the Shipwrecked Fishermen and Mariners' Society to the fund being raised at St. John's, Newfoundland, in aid of the sufferers from the recent ice disaster.—20 guineas from the Skinners' Company to the British Home for Incurables.—£1100 from a meeting in the Mansion House for the Social work of the Salvation Army.—Notwithstanding recent considerable donations to the London Hospital, the chairman states that the institution is in serious financial difficulties.—For the treatment of imbeciles and epileptics an estate in the neighbourhood of Chorley, near Manchester, has been purchased, under the authority of the Local Government Board, for £19,000.

FOREIGN.

From Paris comes the report that the Niger negotiations are practically completed.

More anti-Jewish demonstrations have been made at Algiers, the mob being dispersed by mounted police.

Arrangements are complete for the International Congress of Hygiene which is about to be held at Madrid.

The Austro-Hungarian navy is to be increased. A special credit of 55,000,000 fl. will be demanded from the Parliamentary delegates.

Her Majesty's Government are much gratified with the offer of the Government of Natal to supply annually, free of cost, 12,000 tons of coal to warships coaling at Durban.

The Indian frontier campaign seems at an end. The Tirah force is now reduced to three brigades under the command of General Symons.

On an appeal to the Czar concerning the high taxes on the Sailors' Home at Odessa, His Majesty has declared that the Home being a benevolent institution it is to remain free from taxation.

The practice in France and other countries of representing Bible scenes on the stage in Passion Week is much to be deplored. The most sacred things of God and Christ are thus openly profaned.

A terrible disaster has occurred in the American State of Ohio. A "levee" has broken, and through an opening 20ft. wide the river poured, sweeping away everything in its path. Steamers are on their way with relief.

A clerical deputation of Syro-Chaldeans, belonging to the Nestorian Church in Persia, has gone to St. Petersburg from Urumiah, headed by the Bishop of Suppergan, in order to accomplish a union with the Russian Orthodox Establishment.

The Liverpool Chamber of Commerce has asked Mr. Chamberlain to repeal the obnoxious hut tax in Sierra Leone.—In the Canadian House of Commons the Finance Minister, among Budget proposals, announced a preferential tariff in West Indian sugar.

In the elections to the Folkething in Denmark the Radicals have been victorious, defeating the Conservative and Moderate parties.—Federation meetings are being held in Victoria (Australia) for the discussion of the Commonwealth Bill. The South Australian Government intends to urge its acceptance.

The Soudan.—A cavalry reconnaissance of Mahmud's position has ended in a sharp skirmish, resulting in the loss of sixteen men killed and wounded.—On two occasions Colonel Parsons has sent successful expeditions at Kassala against the dervishes. We heartily wish this precarious undertaking were at an end.—A brilliant victory has been won by Sir Herbert Kitchener's force. The dervishes are in full flight, and their leader, Mahmud, is a prisoner.

Crete.—The Porte still refuses to accept a foreign Governor of the island.—At a recent market near Candia Christians and Mohammedans met in friendly intercourse for the first time for months, and promised to live more peaceably.—Another account says Turkey has asked the powers that autonomy may be speedily established.—The Russian Embassy has again demanded from the Porte the appointment of Prince George as Governor. The King of Greece has stated that the matter is practically settled.

Turkey and Bulgaria.—In the Bulgarian Press loud complaints are made of the movements of Turkish troops towards the Bulgarian frontier. The danger of fresh complications on the Balkan Peninsula is increasing.—We sincerely trust that the report from Rome that the Armenian Patriarchate at Constantinople fears more massacres will shortly be perpetrated in Armenia is without foundation.—From Givas, in Anatolia, comes the statement that several Armenian girls have been converted to Islamism by intimidation.

America and Spain.—President McKinley's message to Congress has decidedly a warlike tone. He leaves, however, the final decision to Congress.—A joint note of the Great Powers has been presented to President McKinley, expressing the hope that an arrangement may yet be made between America and Spain to prevent war.—The Queen Regent of Spain has proclaimed a suspension of hostilities in Cuba. This armistice the President wishes to have a fair trial. Spain, therefore, has still a chance of settling the question without American intervention.

Greece.—The decisive action of the King in bringing the Session of the Chamber to an end has given general satisfaction.—In the celebration of Greek independence there is a singular contrast between the prevailing tranquillity and the turbulent demonstrations of last year. Expressions of gratitude to the protecting Powers are numerous in the public Press.—It is officially announced at Athens that the evacuation of Thessaly will begin April 15. That day is the exact anniversary of the eve of the war.—In spite of relief committees, children of the Thessalian refugees in Athens die at the rate on an average of four a day.

The Far East.—The Tsung-li-Yamên officially announces the opening to trade of three ports, Funing, on the Sam Sa inlet, Yo-chau, at the head of the Tung-ting Lake, and Chinwang, on the Gulf of Leas-tong.—The Japanese Cabinet have decided to remain passive in the present crisis.—The concession of Wei-Hai-Wei to Great Britain has come as a complete surprise to the Germans.—China has agreed to the French demands: Non-alienation of Kwan-tung, Kwang-si, and Yun-nan; construction of a railway to Yun-nan-fu; the lease of a coaling station, and the appointment of a Frenchman as Director of the Imperial Post.—Some Russian papers are angry at the British acquisition of Wei-Hai-Wei.—Public opinion in Japan is friendly towards this country and raises no general opposition to the cession of Wei-Hai-Wei.—A much better feeling is being expressed toward England by the German Press, some journals advocating that the two countries "should draw closer together."—Wu-sung has been voluntarily declared by China a treaty port. She has given England formal notice that she desires a revision of the tariff.

The Y.M.C.A.

The Wakefield Association has a membership of 400, and continues to do good work in the town. The annual meeting lately held was an occasion of much interest.

Mr. C. T. Studd has concluded a week's mission for men at the Manchester Association. The room was filled nightly with young men, who listened earnestly to the Gospel message faithfully delivered, and lasting benefits will result.

In June last the City of Dublin Young Men's Christian Association entered their new premises, 43, Upper Sackville-street. The success which has already attended this forward movement has far exceeded the most sanguine expectations of the promoters. The membership has increased and the work grown. During the past year over £3000 has been subscribed, but the committee urgently require £1500 to meet the balance of the sum expended in purchasing, re-modelling, and furnishing the entire premises, and would earnestly appeal for assistance in this effort to prevent what has hindered the welfare of many institutions—the burden of ever-increasing interest on debt—and thereby free the general secretary and committee from the anxiety which such a debt always brings, and thus enable them to devote more of their time and energy to the work of promoting the spiritual work of the association, and the welfare of the youth of this large and important city. Mr. W. A. Boyd, General Secretary, Y.M.C.A., 43, Upper Sackville-street, Dublin, will afford every information.

The Y.W.C.A.

New premises in connection with the Dumbarton Association have lately been opened by Lord Overtoun. The building is the gift of Lady Overtoun, and has cost £3500. The membership is over 500, and the association has received many gifts from friends interested in the work, which is in a very satisfactory condition.

A largely attended "missionary tea" was held on March 29, in the Glasgow East End Y.W.C.A. Institute, arranged by the secretary, Miss R. E. Hanna, to stir up interest in mission work in China. The proceeds went to the China Inland Mission. Mrs. W.M. Oatts presided, and after giving a short opening address, introduced two China Inland missionaries, Mrs. Talbot and Miss B. Leggat, who were listened to with earnest attention.

The annual meeting of the Fulham Branch was held in the Town Hall, Fulham, on March 24, Mr. R. Bannister in the chair. The speakers were Revs. Aylmer Rouse and H. J. Shirley and Mr. George Clarke. Revs. S. Marriott and J. Garden, and Mr. F. C. Wood (Y.M.C.A.) also took part. The hall was well filled. The gratifying fact that came out in the chairman's statement that this branch has been able by an extra effort this year in their sale of needlework to give £21 as a Jubilee gift to missionary work, besides a subscription of £4 to The Zenana Society, and £2 to The China Inland Mission.

Kilburn Hall.—The usual Bank Holiday meetings at this hall were marked by power and enthusiasm, while the attendances were large. Among the speakers were Messrs. C. Russell Hurditch, P. Mallinson, L. Weaver, and Ned Wright; Pastors Vanstone and Edgerton.

East-End Sailors.—On Monday an entertainment was given to about 200 sailors at the Strangers' Rest, 163, St. George-street, Ratcliff-highway. A bountiful tea was provided, after which the sailors were drafted into different rooms, according to their nationalities, when lady and gentlemen visitors preached the Gospel of Jesus Christ. Several sailors gave an account of their conversion, and the good which they had derived from attending the Strangers' Rest.

Hebrew Christian Testimony to Israel.—We recently called attention to the purpose to enlarge the accommodation in East London for the work carried on by Revs. D. Baron and C. A. Schönberger. Already £3000 has been received in aid of the undertaking, but this, it is found, will not go beyond covering the preliminary expenses purchasing the site, and settling matters of compensation. The address of the Mission Hall is, 114 Whitechapel-road, E.

East End Theatricals.

ON Good Friday, for the 19th time, Sir George and Lady Williams invited the employees of the various East-end and other theatres to a social gathering at Shoreditch Town Hall. Between 700 and 800 responded, the arrangements being made on behalf of the committee of the special religious services by Mr. H. Ehrlich, City Missionary, for thirty years manager of the Pavilion Theatre services, Whitechapel, and W. Goodenough, missionary to the theatre employees.

Rev. J. Louis Bailey, New Tabernacle, Old-street, in an earnest address, urged the audience to "Look up and not down," to look without and not within, and to look forward and not backward. Rev. W. G. Morcom, M.A., vicar of St. Michael's and All Angels, Hackney, spoke on Sowing and Reaping. Miss Dashwood, Mr. J. H. Lydall, Mr. T. C. Chadwick, and Captain Lowe also gave earnest evangelistic addresses. Rev. T. C. Udall followed with words on the generous kindness of Sir George and Lady Williams in providing the entertainment.

The committee of the Religious Tract Society provided a volume for each of the guests, and the "Bible Flower Mission" sent bouquets with suitable texts. Mr. Ehrlich expressed a hope that Sir George and Lady Williams might be spared to see the majority (21st anniversary) of the gathering. The meeting was enlivened by singing, led by the choir of the Shoreditch Town Hall services.

Personalia.

Rev. J. H. Shakespeare, of Norwich, has been nominated as secretary of the Baptist Union, in succession to Dr. Booth.

Dr. Juan B. Cabrera, Bishop of the Spanish Reformed Church, will be in London shortly, and will speak at the meetings of the Spanish and Portuguese Church Aid Society on May 12.

Dr. Baedeker has once more returned home from his journeyings in Germany, Denmark, Sweden, Finland, and N. and S. Russia. He hopes now to have a time of repose at home.

Mr. Percy Alden, of Mansfield House, Canning Town, has broken down. He left this week on a tour round the world, and it is hoped that the long holiday will completely restore him to health.

Mr. James Glaisher, F.R.S., the celebrated meteorologist, has entered on his ninetieth year. For the last eighteen years Mr. Glashier has been chairman of the executive committee of the Palestine Exploration Fund, and he seldom fails to appear at the fortnightly meetings.

Mr. Ira D. Sankey has been visiting Rome on his way home from the East. At the invitation of Rev. Dr. J. Gordon Gray he gave, in the Scotch Church, an hour of sacred song and story. Notwithstanding the Easter attractions, the place was crowded. He also spoke to the M. E. Theological Students (Italian).

Rev. John McNeill.—It will interest the friends of this evangelist in all parts of the world to know that in the course of the approaching summer a marriage has been arranged to take place between him and Miss Miller, daughter of Mr. Robert James Miller, manager of the National Bank, Charing Cross.

Miss Annie Taylor, writing from Yatung, says she has a school of eight children, whom she teaches to sing and instructs in Christian truth. These duties being added to medical work and attention to her store, leave Miss Taylor but little leisure. She is much stronger for her recent visit to England, and says: "I can work all day now, whereas before I got tired early in the afternoon." Miss Taylor adds: "I have not time to be lonely; but I do appreciate letters, although I have not much time to answer them."

Bishop J. M. Thoburn was to sail from Bombay for England on March 26, intending to be absent from his post four or five months. He has received many invitations to visit England during the past twenty years from friends representing almost every missionary society in the United Kingdom, but up to the present has never been able to do so, except in the course of a hurried journey to India. Bishop Thoburn is well-known throughout the Christian world as an authority on missions, and as a lecturer of rare ability. His address while in England will be 7, Waterloo-place, S.W.

Mount Carmel.—Mr. D. C. Joseph writes with regard to the tyranny against missions to the Jews of the Rabbis and the Turkish officials: "The prayers of God's children have been answered, and the mission which was closed for one day is again open. Our iron building has been given up to us, and the plot of land has been legally transferred, and we purpose opening on Easter Monday."

Irish Notes.

A list of twenty-eight children has just been taken under the care of the Protestant Orphan Society for Antrim and Down.

The receipts of the Palestine Exhibition, held recently in Dublin in aid of the Jews' Society, were about £1400, and exceeded the expectations of the promoters.

The reports received from the various Methodist congregations in Belfast are of a very gratifying character, and show a net increase in membership for the year of over 200.

The Qua Iboe Mission, West Africa, of which Mr. and Mrs. Bill, of Belfast, were the founders, is prospering. The membership increased last year at a greater rate than in any former year, and 152 persons were baptized in about nine months.

It is proposed to hold an Irish Church Conference in Dublin in 1899, under the presidency of the Archbishop of Dublin. Similar conferences have been held in Armagh and Cork, but never hitherto in the metropolis, and they have always proved helpful and stimulating.

Addressing the students in the Assembly's College, Belfast, at the close of the session Professor Leitch, D.D., Moderator of the General Assembly, said that the progress of archæological discovery was tending to discredit the theory of the higher critics, and that as our knowledge of ancient literature and history increases we shall reject the fantastic theories as to the composition of the Old Testament which in many places are so much in vogue.

In the report of the Representative Body of the Church of Ireland, laid before the General Synod, for the year 1897, a considerable increase in the amount of voluntary contributions was reported, the total income of the church from all sources being £566,572, and after meeting all expenditure this left a balance of £144,937 to be added to the capital. The total assets on December 31 were £7,975,976 8s. 7d., being an increase of over £28,000 as compared with the previous year.

Scottish Notes.

Friends of temperance in Scotland are jubilant over the fact that the Duke of Fife is refusing to grant sites for distilleries on his estates.

Mrs. Andrew and Dr. Kate Bushnell have been addressing meetings in different towns in Scotland on the question of State-regulated vice in India.

The Glasgow Houses of Shelter for females are doing splendid service in helping back to an honest, respectable life women who have fallen through drink or crime. There are at present 120 inmates.

At the recent annual meeting of the Glasgow Soldiers' Home, Maryhill, much thankfulness was expressed at the good influences brought to bear on those frequenting it. An appeal was made for the wiping out of a debt of £1000 on the building.

A temperance convention lasting for a week has been held in Dundee. Delegates were present from all parts of the country, and the temperance question in all its aspects was fully and earnestly discussed. Many leading men took part in the meetings, which were large and enthusiastic.

Free St. Matthew's Church, Glasgow, of which Dr. Stalker is pastor, had an encouraging annual meeting last week. It was stated that the erection of a mission church in the Springbank district, for which about £8000 has been subscribed by the congregation, is making good progress. Dr. Stalker said he wished his church to stand for brotherliness, for character, and for public usefulness.

The *North British Daily Mail* states that the restoration of the Martyr's Stone, which had lain for many years outside Glasgow Cathedral, has now been completed, and it has been placed in the Lauder Crypt within the building. The work was carried on under the supervision of Dr. James Kerr, of Glasgow. The old inscription has been clearly brought out, consisting of the names of the nine martyrs "who suffered at the Cross of Glasgow for their testimony to the Covenant and work of reformation, because they durst not own the authority of their tyrants, destroying the same, betwixt 1666 and 1688." Then follow a dozen lines of rhyme, concluding with the threat:—

They'll know at Resurrection day
To murder saints was no sweet play.

The seventh annual meeting of the Home of Rest for the Aged, at Dalkeith, was lately held in the Royal Hotel, Edinburgh, Gen. Hoggan presiding. A letter of apology was read from Mrs. Pearson, the lady superintendent of the Home, that she was unable to be present through indisposition, and stating that since the Home had been removed to Dalkeith, the health of the old people had been much better. The Chairman spoke of the prosperous state of the institution. A beautiful Home, he said, had been provided at Dalkeith, and it was very desirable that the Home should be permanently established. Addresses were given by Rev. William Grant and Bailie Sloan.

The Book World.

AN UNCOMMON BOOK.

The Rev. Annabel Lee. By Robert Buchanan. (6s. *C. Arthur Pearson.*) These are days of "uncommon" books; this is one of the uncommonest. The device of the author is to introduce the reader to an imaginary state of existence on earth two centuries hence, in which the Religion of Humanity reigns supreme, when pain and sickness have been banished by universal obedience to Nature's laws and the duty of man to his neighbour, when by the law of elimination (beautiful euphemism!) the weakly and unfit are forbidden to live; and society flows on—an unruffled stream of purity and happiness. And what then? Why, it all begins to pall. Men get tired of an existence which at its best ends with death and is void of hope beyond the grave. Mothers yearn to see their "eliminated" babes again; and doubts arise as to the righteousness of building up an ideal community upon a holocaust of countless "unfit" and weakly victims. Then Annabel Lee, Woman-Preacher, begins her work, having studied the sacred writings of discarded Christianity, to which had been attributed all the ills that flesh is heir to! The hearts of many respond to her call to prayer; the natural feelings after God break through "the veneer of a high civilisation."

> Something was lacking. Despite all the delights and allurements of nature, all the charming discoveries of Science for the increase of human enjoyment, all the glories of Art, all the freedom and variety of human intercourse, a certain vague monotony characterised the movements of civilisation. Men tired of pleasures easily sought and won. Since the lottery of life contained all prizes and no blanks, they missed the fever of striving, the delights of expectation. And the world lacked Mystery. In the days long past, with all their darkness and suffering, there had been compensations. In the great battle for existence, character had grown infinitely varied; and even the martyrdom of fine souls had offered to the draff of men glorious examples of self-sacrifice and devotion. In the blackest hours of despair, moreover, the gates of heaven had been still left open, giving glimpses of other worlds and higher hopes and fears.

Frankly, when we had read the first hundred pages of this book we asked impatiently, "Why was it written?" and wondered what useful purpose it could possibly perform. Then impatience gave place to interest, and that in turn to admiration of the skill with which the author unfolds his plan, which is thus described:—

> To show that if all religions were destroyed and perfect material prosperity arrived at, humanity would reach not perfection but stagnation.

The moral of the work accords with our own view that man at his best, without God, can never reach the high ideal to which alone God in Christ can raise him. He must be born anew ere he can see the Kingdom of God.

Of course, it is a fanciful production, and will not appeal to the devout believer whose heart is already fixed on the eternal verities. It would be waste of time for such to read it. But to materialistic minds it may prove a stepping-stone to faith. The story closes with a striking and powerful poem, of which two stanzas are here given:—

Speak now, O conquering Death,
Must we believe thy breath
Comforteth only through annihilation?
Must we believe that He
Who sendeth Sleep and thee
Can blight the harvest of his own creation?
That all thy plan, my God, is but to make
Bubbles of air and clay, then watch them break—
To spin a thread that snaps as Thou dost weave it?
That these fair works of thine
Are not, like Thee, divine?
God of the Quick and Dead, must we believe it?

* * * *

Shall we believe indeed
The last, sad, sunless creed,
Held by a world grown grey in dark endeavour,
That *Thou*, too, art a Dream,
A fantasy, a gleam
Flash'd from despairing eyes that close for ever?
That what thro' countless worlds hath quickened
Can in itself be dead—yea, less than dead—
Too void, too null, to bless the soul or grieve it?
Shall the black graveyard clod
Fall even on *Thee*, O God?
Maker of Worlds and Graves, we'll *not* believe it!

Messrs. Cassell's serial, **The Queen's Empire,** continues to be one of great attractiveness. The current Part XII. (6d.) gives a second selection of "Homes of the Queen's Subjects," a wonderful budget of suggestive information in pictorial form. Every picture tells its story, whether of ultra-refinement, of toiling pioneer work, or of low civilization and ignorance with handicraft. From the same publishers we have Part VII. of **Sacred Art** (6d.), giving pictures by eminent modern painters illustrating scenes in Bible story. This part closes the Old Testament series with a representation of the Fall of Nineveh, and begins the New Testament series with Holman Hunt's "Nazareth," and other pictures dealing with the birth of our Lord.

Among the Churches

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The new church of St. Michael, Southfields, Wandsworth, will be consecrated on Saturday, the 30th inst.

Rev. W. F. Wilkinson, rector of Bringhurst-cum-Great Easton, has been appointed to the honorary canonry of Peterborough Cathedral.

The trustees offered St. Matthias', Plymouth, to Rev. William Bertram Russell Caley, of Watton, Norfolk, by whom it has been accepted.

Rev. E. Grose Hodge, in issuing the report of Holy Trinity, Marylebone, shows the various parochial organisations to be doing good and active work.

Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, sets an excellent example as regards running into debt in parochial matters, in announcing to his people that when the new organ is erected it will not be played until its full cost is in the treasurer's hand in money or in promises.

The case as to the "Stations of the Cross" erected in St. Mark's, Marylebone, by the vicar, has been again before the London Consistory Court. Dr. Tristram, Chancellor, ordered the removal of the illegal "ornaments" and discontinuance of the objectionable performances, giving the churchwarden power to act should the vicar still decline to comply with the order.

The annual meeting of the Manchester and Salford Church Rescue and Preventive Society was held on Thursday, the Lord Mayor presiding. The report showed that the work is progressing "quietly and steadily." From March 1, 1897, to February 28, 1898, the cases passed through the shelter numbered 108. Satisfactory accounts had been received of girls who were placed in homes or elsewhere at the beginning of the year. Some of those rescued by the Society two, three, and four years ago were known to be going on satisfactorily.

The annual report of the Society for the Propagation of the Gospel in Foreign Parts has been issued. It shows that the gross receipts for the year 1897 amounted to £317,512, a larger total than in any previous year. It says that from the year 1701 to the present time the planting of the Church in the colonies has been the prominent work of the society. The number of ordained missionaries, including 12 bishops, on the following list is 744—that is to say, in Asia, 249; in Africa, 171; in Australia and the Pacific, 29; in North America, 209; in the West Indies, 48; and 38 chaplains in Europe. Of these 127 are natives labouring in Asia, and 47 in Africa.

Congregational.

Mr. A. E. Taylor has accepted a call to Upper Mill, Oldham.

Rev. John Thomas has entered on his new charge at Dursley.

After four months' illness, Rev. W. J. Peyling Wright has resumed his work at Chorley.

Rev. J. McMillan, of Barrow, has commenced his ministry at Newton Heath, Manchester.

The recognition services at Craven-hill, on the induction of Dr. Meserve, have been marked by much enthusiasm and great hopefulness.

Rev. F. Hirst, of Hull, has accepted an invitation to Harley-street, Bow, the scene of the labours of the late Rev. W. Evans Hurndall in East London.

The Medland Hall authorities report that in contrast to the expensive administration of our casual-ward system (6½d. to 8½d. per man per night), the cost at Medland Hall is only 1½d., including rent, wages, food, etc. Men are not detained to do a hard and often impossible labour task. They are free to leave at any time after midnight in search of work, and, if unsuccessful, can return at 6 p.m. The average for 1897 was less than nine nights per man.

The work under the care of Rev. Eynon Davies at Beckenham is reported as full of interest and bright with promise. The past year had been marked by progress all along the line: the additions to the membership of the church, to say nothing of the increase of seat-holders, was very encouraging, so much so that they rejoiced in a time of unexampled prosperity, and had ample reasons for buoyant hopefulness as they faced the future. The secretary of the church stated that during Mr. Davies's pastorate of eighteen months the membership of the church had been more than doubled. The church guild, commenced in the autumn, now numbers upwards of 200 members. The Sunday-school and adult Bible-classes reported substantial progress.

Baptist.

Rev. G. Buckley has accepted the pastorate at Longford, near Coventry.

Rev. David Kerr has resigned the pastorate at Leslie, and is about to sail for the United States.

Rev. R. Martin, late of Midland College, has commenced his work at Conisboro', Sheffield. A new chapel is to be built.

Rev. Thomas Chapman, of Midland College, has arrived at Johannesburg, South Africa, where he has accepted a pastorate.

Ebenezer Chapel, Margate, has sustained a heavy loss in the sudden death of Mr. F. Grose, one of the deacons and church secretary.

The work at St. George's-street, Macclesfield, is reported as full of encouragement, and in especial the Bible classes both for young men and young women.

At the recent annual meeting of the Westbury-street Church, Thornaby-on-Tees (Pastor A. E. Calver), it was stated that the past year had been one of considerable prosperity.

Pastor W. Jenkins, who has had charge of the mission churches at Buckley and Nantmawr, has accepted a call to Farnworth, and will commence his ministry there on the first Sunday in June.

The Welsh Forward Movement has during the past year received £900 towards the fund. Mr. Daniel Thomas, of Porthcawl, has erected two chapels at his own cost, and presented them to the committee, one at Llanharran and the other at Cadoxton Moors.

Good anniversary services were held on Sunday at Oswestry, the preacher being Rev. Frank Smythe. On Monday a meeting was held. A statement was made by the pastor, Rev. Malcolm M. Thomson, who said that during the two years of his pastorate forty-five members had been added by baptism, besides those received by letter of transfer. The debt of the church has during the same period been reduced by nearly £300. Addresses were also delivered by Revs. J. J. Poynter and Frank Smythe.

Particulars have now been received of the death of Rev. A. B. Wilkinson, which we announced a few weeks ago. It was while engaged in a preaching tour with Rev. G. S. Wilkins among the wild Khonds, he was attacked with small-pox. After attending him for four or five days Mr. Wilkins took him to Russell Khonda, where he died on Feb. 22. "He was marvellously cheerful throughout the whole of his illness. He frequently sang snatches of hymns, particularly the one 'Come to the Saviour, make no delay.' Just before he passed peacefully away he said to his nurse, 'Safe, safe, eternally safe.'" Mr. Wilkinson went out to India about eight years ago with Rev. A. Long to Khondistan on independent lines, but with his colleague joined the staff of the Baptist Mission in 1893. He had considerable linguistic ability, having given to the Khonds a translation of the Gospel in their own tongue.

Methodist.

A twelve days' mission at Hucknall Torkard has been followed by much blessing.

At Heaton-road, Newcastle, a four weeks' mission has been held by Rev. A. Walliker, with many tokens of conviction.

New chapels are being erected in Tregony (Cornwall), Normanton, Cambleshirth, London-road, Croydon, and Skidby, Beverley.

A mission at Gilkes-street, Middlesboro', has been accompanied by many professed conversions, including a number of young men.

The Wesleyans in Norwich have a jubilee scheme in hand for the extension of the work in the city. Already £400 have been raised, including £100 from the men's Bible class.

The missionary tour of Rev. F. J. Dymond, China missionary, has been remarkably successful. The meetings have been large, the collections liberal, and the spirit enthusiastic.

At St. James's Hall on Sunday week more than one hundred new members were publicly received. Of these ninety-two were actually present, and received the right hand of fellowship in the presence of the church.

Dr. Swallow and the United Methodist missionary secretary, Rev. H. T. Chapman, have been visiting the Cornish circuits in the interests of missions. Successful services and meetings have been held at Helston, New Quay, and other places.

Rev. H. J. Piggott, the missionary who has worked in Italy for thirty-seven years, admits that for the moment there is a recrudescence of Papal activity which presents a powerful and ubiquitous obstacle to the work of evangelisation. Mr. Piggott, however, cherishes the conviction that this very revival is working towards results of unspeakable advantage to Protestantism.

Work and Workers states that Methodists in France are few in number and for the most part poor. They realise, however, the sacredness of their trust as witnesses to the power of the Protestant Christian religion. The most prominent of the recently converted priests, the Abbé Bourrier, states that he heard the Gospel for the first time about twelve years ago, in the Wesleyan chapel in the Rue Roquépine, Paris. He then purchased in the small book-room the Bible which, through the Spirit of God, enlightened his mind. He has now taken a pastorate near Paris, and is seeking to establish a temporary home for priests who are longing to be delivered from the Papal thraldom.

Presbyterian.

New chapels are being erected in Newport (Mon.) and Abertillery.

By a special effort a heavy debt has been cleared off Hope Chapel, Merthyr Tydvil.

Revs. Maurice Griffiths and T. C. Jones have been appointed to visit the Welsh churches in the United States.

It is intended that the Synod evangelists be appointed for the present year to labour in connection with the Birmingham Presbytery. The Synod will be asked to again appoint six evangelists. Six ministers will also be appointed for deputation work in aid of foreign missions, to stimulate a forward movement for the purpose of putting the fund on a sound financial basis.

Fallen Asleep.

At Omeath, co. Louth, Rev. H. Vereker, who died, singular to say, on the very day he had long fixed in expectation of the Lord's second coming.—At Moy, Mary Reid, a devoted Christian worker in connection with the Methodist Church, in her ninety-third year.—At Knock, near Belfast, Mr. Hugh Galway, an earnest class leader.—At Miltown Malbay, co. Clare, Mr. Samuel Ball.—At "Solsgirth," Highgate, Rev. William Stainer, L.H.D., acting chaplain, St. Saviour's Church for the Deaf and Dumb, Oxford-street, aged seventy.—At Edinburgh, on 1st inst., Mr. Richard Hart, a faithful and much-used worker in connection with the Brigade Home for Destitute Lads.—On the 30th ult., Mr. W. C. S. Hunter, head master, Castle Hill Public School, Edinburgh, son of the late minister Frederick-street Church, Aberdeen, one who did good educational and social work among poor children.—At Edinburgh, Mr. A. B. Smith, LL.D., treasurer Scottish Reformation Society, Edinburgh, a good man, and an earnest Christian worker.

Applicants for Tracts.—S. Whitehead, 48, Charlotte-street, Milton, near Sittingbourne, Kent; A. Tippet, care of Mr. Hayler, Farncombe, Godalming, Surrey; W. Lawrie, 84, Larkhall-lane, Clapham, London, S.W.; A. P. Walker, 13, Astey's-row, Essex-road, Islington, N.

"MAY" MEETINGS, 1898

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL				
Tues. 19	3.30	Midnight Meeting Movement	*m.* Exeter Hall	Archdeacon Sinclair.
,,	7.30	The British and Foreign Bible Society	*s.* Wesley's Chapel, City-road	Rev. E. E. Jenkins, D.D.
,,	8 p.m.	The Clapton Mission	*m.* Lads' Institute, Whitechapel	Rev. J. Atkinson.
Wed. 20	3 p.m.	Home for Asiatics	*m.* The Home, Limehouse	Mr. H. M. Birdwood.
,,	5.30	The Pastor's College (supper)	*s.* Metropolitan Tabernacle	Rev. J. McNeil & other
,,	7.30	Anti-Sunday Travelling Union	*s.* Lansdowne Hall, West Norwood	Rev. Dr. Gritton.
Thurs. 21	3.30	Open-air Mission	*m.* Exeter Hall, Lower	Sir C. Gage-Brown.
,,	7 p.m.	,, ,, ,,	*m.* ,, ,,	Lord Kinnaird.
,,	12.45	Baptist Zenana Mission	*m.* Mission House, Furnival-street	Mr. A. H. Baynes.
,,	3 p.m.	Bible Land Missions	*m.* Exeter Hall Parlour	Lord Kinnaird.
,,	6.30	The Pastors' College	*m.* Metropolitan Tabernacle	Rev. T. Spurgeon.
,,	7 p.m.	Baptist Building Fund	*m.* Mission House, Furnival-street	Rev. S. Vincent.
,,	8 p.m.	Anti-Sunday Travelling Union	*s.* Abbey-road Chapel, N.W.	Rev. W. L. Tweedie.
Fri. 22	3 p.m.	Palestine Nurses' Mission	*m.* Exeter Hall, Parlour	
,,	3.30 and 7	Calvinistic Protestant Mission	*m.* Memorial Hall, E.C.	Mr. M. J. Tryon.
,,	7 p.m.	Anti-Sunday Travelling Union	*m.* Exeter Hall, Lower	Sir Mark Stewart, M.P.
,,	7 p.m.	Young People's Missionary Association	*m.* Mission House, Furnival-street	Mr. F. J. Marnham.
Sat. 23	3 p.m.	Provincial Police Orphanage	*m.* Galton Point, Red Hill	Viscount Midleton.
Sun. 24	10 a.m.	The B. and F. Bible Society	*s.* Westminster Abbey	Rev. Lionel Ford.
Mon. 25	3 p.m.	The Baptist Union (first session)	*m.* Bloomsbury Chapel	Rev. E. G. Gange.
,,	5.30	,, ,, ,,	*so.* Memorial Hall, E.C.	
,,	6.45	,, ,, ,,	*m.* ,, ,, ,,	Mr. D. Clarke.
,,	3 and 7	Wesley Deaconess Institute	*m.* Wesley Chapel, City-road	Mr. W. Walker.
,,	3.30	Methodist Free Church Missions	*m.* Exeter Hall, Lower	Mr. F. W. Dixon.
,,	6.30	,, ,, ,, ,,	*m.* Exeter Hall	Mayor of Harrogate.
,,	6.30	Bible Translation Society	*m.* Mission House, Furnival-street	Mr. Lloyd George, M.P.
Tues. 26	3 p.m.	British Syrian Mission	*m.* 26, George-street, Hanover-sq.	Canon Tristram.
,,	10.30	Baptist Missionary Soc. (members)	*m.* Mission House, Furnival-street	Mr. W. Angus.
,,	3 p.m.	So. American Missionary Society	*m.* Sion College	Mr. F. A. Bevan.
,,	3.30	The Baptist Union (second session)	Bloomsbury Chapel	Rev. S. Vincent.
,,	5.30	Baptist Missionary Society	*so.* Holborn Restaurant	Mr. A. Billson, M.P.
,,	7 p.m.	,, ,, ,,	*m.* ,, ,,	Rev. J. T. Stonelake.
,,	7 p.m.	Trinitarian Bible Society	*m.* Exeter Hall	Mr. H. C. Nisbet.
,,	7 p.m.	Working Men's Lord's Day Rest Assoc.	*m.* Holborn Restaurant	Sir Mark Stewart, M.P.
,,	7 p.m.	Wesleyan Temperance Committee	*m.* Wesley's Chapel, City-road	Mr. A. F. Hills.
,,	8 p.m.	C. of E. Temperance Society	*m.* Exeter Hall	Archbp. of Canterbury.
,,	4.45 and 8.15	Postal and Tel. Christian Association	*m.* The City Temple	Mr. A. A. Head.
Wed. 27	8.45 a.m.	Baptist Zenana Mission	*m.* Holborn Restaurant	Mr. A. P. Gould.
,,	12 noon	Baptist Missionary Society	*s.* Bloomsbury Chapel	Prinpl. W. J. Henderson.
,,	3 p.m.	The Baptist Union (third session)	Bloomsbury Chapel	Rev. S. Vincent.
,,	3 p.m.	C. of E. Temperance Society	*m.* Lambeth Palace	Archbp. of Canterbury.
,,	8 p.m.	,, ,, ,, (Juvenile)	*m.* The Church House	Bishop of Chichester.
,,	4 p.m.	Wesleyan Missionary Society	*s.* Wesley's Chapel, City-road	Rev. W. L. Watkinson.
,,	7.30	Wesleyan Miss. Soc. (Young Men)	*s.* ,, ,, ,,	Rev. F. L. Wiseman.
,,	6.45 p.m.	Baptist Total Abstinence Association	*m.* Metropolitan Tabernacle	Alderman G. White.
,,	7 p.m.	The Railway Mission	*m.* Exeter Hall	Rev. John McNeill.
,,	7.30	Baptist Missionary Society	*s.* Regent's Park Chapel	Rev. C. Silvester Horne.
,,	3, 4.45, 8.15	Postal and Tel. Christian Association	*m.* The City Temple	Rev. Musgrave Brown.
Thurs. 28	9 a.m.	Lord's Day Observance Society	*b.* St. James's Hall	Mr. H. C. Nisbet.
,,	10 a.m.	The Baptist Union (fourth session)	Bloomsbury Chapel	Rev. S. Vincent.
,,	11.30 to 5	C. of E. Temperance Society	*c.* The Church House	Women Workers.
,,	2.45	Reformatory and Refuge Union	*m.* St. James's Hall	Lord Monkswell.
,,	3 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m.* Wesley's Chapel, City-road	Mrs. Richardson.
,,	6.30	,, ,, ,, ,,	*m.* ,, ,, ,,	Mr. T. F. Pearson.
,,	3.30	Church Pastoral Aid Society	*s.* St. Martin's-in-Fields	Dean of St. David's.
,,	3.30	Ministers and Missionaries' Prayer Un.	*m.* Bloomsbury Chapel	Rev. F. B. Meyer.
,,	4 p.m.	Children's Fresh Air Mission	*m.* Court House, St. Andrew-st., E.C.	Mr. W. Hazell, M.P.
,,	6 p.m.	Baptist Missionary Society	*m.* Exeter Hall	Mr. G. Smith, LL.D.
Fri. 29	9 a.m.	Baptist Missionary Society	*b.* Exeter Hall, Lower	Mr. W. R. Rickett.
,,	11.30	Wesleyan Missionary Society	*s.* Great Queen-st. Chapel, W.C.	Rev. Dr. H. MacMillan.
,,	3 p.m.	Church Pastoral Aid Society	*c.* Sion College	Lady workers.
,,	3 p.m.	Female Mission to Fallen	*c.* 32, Charing Cross	Sir H. H. Bemrose.
,,	3 p.m.	Church of England Scripture Readers	*m.* St. Martin's Town Hall	Lord Chancellor.
,,	3 and 8 p.m.	Zenana Bible and Medical Mission	*m.* 26, George-street, Hanover-sq.	Lord Kinnaird.
,,	6.30	The Children's Home	*m.* Wesley's Chapel, City-road	Mr. Isaac A. Mack.
,,	7 p.m.	Bapt. Missionary Soc'y (Young People's)	*m.* Exeter Hall	Mr. E. P. Collier.
Sat. 30	9 a.m.	Wesleyan Missionary Society	*b.* Exeter Hall	Mr. N. W. Helme.
,,	6.30	Commercial Travellers' Christian Asso.	*m.* ,, ,,	Sir George Williams.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

The Christian.

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NOTES AND COMMENTS

AN extremely interesting account of Gospel revival in different parts of Scotland, written by Rev. William Ross, of Cowcaddens, Glasgow, comes to hand too late for insertion this week. We hope to find space for it in our next issue.

The ever present (and in these days increasing) importance of effective Sunday-school teaching leads us to ask the special attention of all engaged or interested in that work to Mr. Morgan's NOTES FROM THE PACIFIC COAST (p. 13), in which the subject is considered in the light of some interesting methods adopted in Los Angeles.

Ignored, criticised, accepted, are said to be the three stages that any live movement of reform or revival passes through. The Student Movement has reached the second—young men are sure to make mistakes now and then—but its leaders are men consumed with a passion for souls at home and abroad, and as such we wish them godspeed. The Conference at Birmingham last week, designed to bring theological students into line with the aggressive purposes of the movement, gave cause for much encouragement. Nearly 200 delegates were sent by fifty-one colleges in the United Kingdom, of which forty-one are exclusively for students of theology. This augurs well for future work and thought.

The unfortunate industrial struggle in Wales is once more bringing the ethics of labour and trade before us. While political economy would solve all things by the law of supply and demand, it is becoming increasingly clear that morals cannot be overlooked ; righteousness, and even kindness and self-sacrifice, count for something, and will have to count for much before we can hope to solve our difficulties, and avoid these recurring strifes. To think only or chiefly of how much each class can get out of the other is to turn trade and manufacture into civil war. How much do I owe my brother? is a more important question than How much does my brother owe me?

It is a great satisfaction to notice that Canon Knox Little's recent denunciation of evening Communions in Manchester was not allowed to pass without a strong protest at the local Easter Vestry. Surely on such a subject the servant is not wiser than his Lord.

Whatever may be thought of the methods pursued by Mr. Kensit in order to draw public attention to the Ritualistic extremes now indulged in by Anglican sacerdotalists, there can be no doubt of the gravity of the state of things he complains of, and the need of strenuous protest against it in the name of the law. Canon Fleming, speaking for the moderate party in the Church, puts the blame not on the disturbers but on those introducing "novelties" into the service. We hear that Lord Grimthorpe intends calling the attention of the House of Lords to the ritual usages now so widely in vogue. There has been a conspiracy of silence too long over the matter, and it is high time the rights of the case were threshed out openly.

A French gentleman, a Roman Catholic, who had been present at a Ritualistic church in London, said to the lady whose guest he was, and whom we know, "We are Catholic in my country, but we do not go as far as you do." This is the impression also made upon the mind of a special correspondent of the *Daily Chronicle*, who is writing on "Mass, or Communion Service?" He has been an Anglican and is now a Roman Catholic, and his testimony is that were it not for the use of the English language in the churches he has visited you might think you were witnessing Mass in a Romish church. The change from former days he thus describes :—

> The Communion Service, as it used generally to be conducted in the Church of England until a comparatively few years ago, was a service of prayer and praise, accompanied by a commemorative communion, and only those who were going to communicate remained to the end of the service. But in the churches of which I am now speaking the main object of the service seems to be that of offering a sacrifice, and everything is done to give that impression; there are often no communicants at all, or only one or two out of a large congregation.

After describing some services he saw, he says, "All these ceremonies were precisely those which might be seen at any Roman high Mass, with the exception of one or two minor details."

The Church of England is committed by history and formularies to the position of the Reformers of the sixteenth century, else why was there any need of protest and change? It is valuable to have the present Bishop of London's recent testimony to the substantial oneness of Evangelical Churchmen of to-day and the Reformers who drew up the Prayer Book. Historically and doctrinally Evangelicals are the lineal descendants of Cranmer and Ridley, who compiled the present formularies. One thing concerns peace-loving and loyal Evangelicals, and that is the inaction of the bishops with reference to Ritualism, as compared with their frequent alacrity in dealing with an Evangelical who wishes to emphasise fundamental unity and Christian love by preaching in a Nonconformist pulpit. This difference of attitude is a mystery, though it shows that bishops have power if they will only use it.

Sunday desecration seems to be increasing to an alarming extent, and is sure to have a deteriorating influence upon the people. The Bishop of Oxford says of Maidenhead that "the most embarrassing difficulty" that afflicts it is the Sunday work caused by the boating and cycling amusements of the London people.

> With the difficulty of Sunday profanation (declared his lordship) is bound up what has hitherto proved an insuperable practical hindrance, the impossibility of getting hold of the people who cause the profanation, the impossibility of getting them within reach of advice or remonstrance, or of supplying on the spot a sensational antidote to their sensational dissipation. We cannot set clergymen or Scripture readers to preach to people who are going by on bicycles or in boats.

The distinctive attitude of Roman Catholicism towards the Sunday—the division of the day into separate portions, one sacred, for worship, the other secular, for amusement—has hitherto not had much influence on English custom. Just now, however, we are face to face with an insidious beginning in that direction. A certain Roman Catholic cricket club has arranged for the playing of a series of Sunday cricket matches with public schools under Catholic management, and the secretary has informed a Press representative that they hope to carry this system further. It is stated that it has long been the custom in these colleges and schools to indulge in Sunday games, but from deference to general English opinion they have kept their games among themselves. Now, however, a campaign to break down this social "prejudice" is about to be initiated, and these are the first steps.

If this attempt to desecrate the Lord's day is now to be defeated, it must be by awakening to its dangers, and facing it with vigorous opposition. The Protestant Sunday is too precious a heritage to be frittered away by our young people, even in healthy amusement and recreation. Catholicism could scarcely strike a more deadly blow at the national well-being than by thus filching away the sacred day of rest from the English people, whose highest interests are bound up with the retention of the day for purposes of spiritual worship and work. It is the duty of all who have these interests at heart to set their faces like flint against transforming the day of rest and prayer into one of sports and pastimes.

Bishop Taylor Smith has received a warm welcome, on his arrival at Sierra Leone, from his clergy and laity. His episcopate begins under the happiest auspices, and his personal character, combined with wide experience of the diocese, will doubtless be greatly used of God.

Great preparations are being made to ensure the success of the World's Third Sunday-school Convention, which is to be held in London in July. Delegates from all parts of the world are expected to attend, and there will be, among other gatherings, a monster Sunday-school demonstration at the Crystal Palace. The morning sessions will be devoted to reports by delegates from Australia, New Zealand, Japan and China, Canada, U.S.A., and different parts of Great Britain and Ireland, and to the study and discussion of teacher-training and class instruction. Much interest is being taken in the Convention, and already some hundreds of delegates have booked passages from America. Such a world-wide gathering ought to create an epoch in the perfecting of Sunday-school methods.

An interesting correspondence is going on in the *Independent* on, "Why Young Men do not Go to Church." On the whole, the most satisfactory answer to the question, while at the same time the saddest, is that young men go

wrong in their lives, and do not wish to go to church. Moral failure, coupled with moral embarrassment, explains a good deal more than dull preaching, a bald service, doctrines that outrage common-sense, want of a kind reception, and similar objections that we hear.

Mr. Clement Scott's "retractation" of his recent charges against the morality of the stage suggests two reflections. The apology is as follows:—

Referring to the interview held with me and published in *Great Thoughts* in the December of last year, I desire to express my regret to the ladies of the theatrical profession, and to the theatrical profession at large, for having given utterance to words which I now realise must have inflicted infinite pain upon many good women, whom I not only respect, but whose claims to the good opinion of all I fully and frankly avow. I desire to withdraw such statements as I then made. In my excuse I suggest that the words which were published, and which have evidently given such offence, were spoken by me at a moment of great personal strain, when my surroundings were such as to prevent my clearly appreciating the distress they were likely to cause.

First, it is to be carefully noted that the regret expressed does not include any retractation of the charges themselves, but only of their utterance. Mr. Scott simply says he is sorry he gave his opinions utterance. In the second place, it is difficult to understand the character of the "great personal strain" which forms the "excuse" for preferring such grave accusations. If they are true, then the facts ought to be known; if false, no amount of "strain" could justify the preference of such a shameful slander. But the facts elicited from other correspondents of equal standing more than justified the position Mr. Scott then took up.

Rev. T. W. Sharpe, H.M. Senior Chief Inspector of Schools, is retiring from his work, after spending forty years in it, and has given *The Daily News* some information of great value. In 1857 there were between 3000 and 4000 teachers in the whole of England and Scotland; now there are 60,000. The teaching staff consisted chiefly of child labour, the monitorial system; now that is altered. One great fault of the Board schools is lack of cohesion, except where there may be a cricket or swimming club.

Our system in the Board schools is too much that of mere class teaching where the master is supreme, and where the boys themselves have no responsibility cast upon them. One great fault is the lack of playgrounds; they have only play-yards. This results in a total absence of unity and esprit de corps. The bigger classes are not self-reliant enough; they are over-taught, everything is over-explained, nothing is left to their imagination, nothing for them to worry out for themselves. In short, they do not learn the most important lesson of all—how to think. Still, taken as a whole, the moral habits formed in these schools are very valuable to them in after life — punctuality, truthfulness, obedience, cleanliness.

The pupil teachers have some solidarity, and are carefully looked after by a society which has their special interests at heart. Other and great changes we may be sure will come in time; the great thing is to see that the schools are not captured in the interests of denominationalism.

The troubles in Uganda have raised a question as to whether missionaries are justified in taking sides in a struggle as combatants. There will probably always be a difference of judgment, but a fighting missionary certainly appears to be a contradiction. On the whole, we believe that the feeling among missionaries themselves would be opposed to it. Some of the brightest victories of the Gospel have been won by its ambassadors going among hostile tribes altogether defenceless. In Patagonia the successful missionaries were those who committed themselves absolutely to the keeping of God, and the humanity (or inhumanity) of the people to whom they went. Bishop Steere has expressed himself thus:—

All ideas of war and fighting must be wholly alien to the purpose of the true missionary. If we find war going on, we have an equal message for both sides...If danger arises, it is a duty and not a disgrace to withdraw. And here one must distinguish between danger from the people one is among and danger from their enemies. In the first place we ought either to withdraw or to endure martyrdom. In the second place, one is at liberty to withdraw, or one may take the chances of war as a non-combatant. No Christian is bound, and a Christian clergyman ought under no circumstances, to engage as a combatant in war.

The good work done by the Industrial Missions Aid Society is well attested by the account of its proceedings given in the *Industrial Missionary Record*. The need for such work is felt in every missionary centre where converts are liable to lose caste and employment by their acceptance of Christianity. By their means it is possible to minimise the hardship imposed upon them, and to start them at once in occupations by which they are able to earn their living, and so be free from the worst anxieties of their position. The excellent results, commercial as well as spiritual, of the Basel Mission in India are encouraging in the extreme, and in time, doubtless, there will be a wide extension of this movement in the great centres of population in India, China, and elsewhere. The aim is everywhere to make these industrial missions self-supporting, as is the case already in the above instance.

The battle of Atbara was a victory for temperance principles as well as for the English arms. At the commencement of the advance the Sirdar, Sir Herbert Kitchener, sent back all the beer ordered to the front, and ascertaining afterwards that some spirit had been smuggled into camp, he called all the men together, and in their presence poured the liquor on the sands. As a result of this policy and the excellent discipline maintained in camp, the health and condition of the army was superb, and even the wounded are earning their reward in rapid recovery from their wounds. Little has been said about this in the newspaper reports, but Lady Elizabeth Biddulph has given prominence to it in a timely address at the annual meeting of the Society for the Study of Inebriety. As the *Daily News* says in commenting on these facts, "the publicans must feel but slight interest in this war."

A pathetic picture is drawn by one of the war correspondents of the character of the deluded fanatics who fought against us—

It is in the last degree saddening to think of this unhappy, misguided rabble, marching with songs and prayers and mutual exhortations to certain annihilation. Many of them are in no way anxious to fight, but do so merely because they must. To these the issue means death in any event. If they refuse to fight, they would be killed by the Emira; if they fight, as they will do, they must be killed by our terrible fire. The thought of this coming inevitable slaughter of driven men is horrible in the extreme; yet it is an imperative necessity.

The one bright side of this saddening picture is the fact that the battle has probably broken for ever the tyranny of the Khalifa, whose sixteen years of rule, according to a careful estimate, have cost *the ruthless waste and destruction of 75 per cent. of the entire population.* The actual figures will never be known, but there can be no doubt that they run into millions. It is to be hoped that the war will issue in a great saving of life in the future, and that civilisation and enlightenment will take the place of the horrors of cruelty and shame that have marked the last twenty years in this benighted region. If anything can justify this war, it is certainly not the avenging of Gordon's death, who would have been horrified at such an idea, but the ending of the reign of terror which he vainly gave his life to terminate.

One very important question arises as to the result of British victories in the Soudan. We are extending the power and rule of the Khedive of Egypt, who is a Mohammedan. A writer in the *Guardian* reminds us that

it cannot be too clearly recognised that Islam, the hereditary foe of Europe, is contending for every inch of Africa with European Powers; with the English in Nyassaland, Uganda, on the Niger, and in the Soudan; with the Belgians on the Upper Congo; with the French in Senegal and the Western Soudan; and that, in their ineradicable hatred of the European, and in their determination to rule the negro in their own way, the Arabs form a vast confederacy; and that, if they are strengthened anywhere, they are strengthened all over the Continent. And if the Khalifa's rule is overthrown at Omdurman no doubt trade will flow back into its old routes, and the Pagan tribes of the Nile Valley, the Shillooks, Nubas, and those of Darfur and Kordofan, all who have survived the desolating tyranny of the Baggara, will be subjected to Mohammedanism, which will come upon them decked out with all the advantages of European organisation.

These considerations may well rouse us as a professedly Christian nation to ask what we propose to do in the way of Christianising Egypt. There are 650,000 Copts, professedly Christian. Can they not be reached, and transformed into an active force for the spread of the truth? May not Khartoum become a Christian centre? It would be a shocking satire if, on *Good Friday*, British arms established Mohammedanism in East Africa!

The story of the late riots in Bombay provoked severe remarks on what appeared to be unwise administration in the plague-stricken city. There is, however, another aspect of the sad incident. Doctors, nurses, and medical staff risked life in dealing with the evil, and in their united efforts combined efficiency of service with the utmost regard for native susceptibilities. Fanatical rage and murder were the ungrateful response of the caste-bound population. What might have happened, but for the possibility of restoring law and order? This is a pertinent question propounded by an esteemed correspondent, who is not alone in pleading for generous consideration for the soldiery to whom such a difficult task was committed.

Proceeding to put in a good word for the Army, our correspondent says:—

As we recognise that law and order could only be restored by the assertion of strong, well-organised force in its support, can we regret that the soldiery were available for use? All the wise planning, all the self-sacrificing devotion, might have gone for nothing—nay, much worse than nothing—but for the strong arm to enforce the good and to stem the mad current of evil. There is police work to be done among nations; there is police work to be done, alas! in Bombay, which to be effectual must be done, not by the man with the truncheon, but by the man, after the Bible pattern, who in order to deter from evil-doing wields the sword, and in that capacity, and girt with that sword, is a "minister of God."

We have nothing to say against such work as is here ascribed to British forces in India. An all-round view of such acts must largely disarm censure, if not evoke sincere sympathy. In the suppression of fanatical risings the man of war is lost in the agent of Christian philanthropy.

An Art in Soul Winning.*

By Rev. F. B. MEYER.

THE essential matter at the outset is purity of motive, that we desire man's salvation for the glory of our Master, upon which point we must focus our efforts, getting into line with it as God's great purpose for the present Dispensation. The maintenance of theological, intellectual, or popular position is of less importance than to obey God's command to Abraham "Walk before *Me*," doing it in sincerity and whole-heartedness. Never forget that a second need is the co-operation of the Holy Spirit, while a third condition consists in

A WISE USE OF THE WORD OF GOD.

It is said that a young prince of Spain was smitten in early life by small-pox, and was so horribly disfigured that his parents insisted he should never be shown a mirror. He thus lived in ignorance of his own poor contorted visage, being cruelly led to think he was the fairest of the fair. One day, in a fit of spite, a companion put a looking-glass at the end of a passage down which the prince was to come. Passing along, very self-satisfied, the royal son was arrested by this hideous reflection and cried, "Who is that? Surely it cannot be I!" The story well illustrates the necessity for us to set before men God's standard, by holding up before them

THE GLASS OF THE DIVINE LAW.

Then it will not be necessary for you to continually plead with men to "Come to Jesus"; for finding out their need they will come to you crying, "What must I do to be saved?"

You remember, too, that when Richard Cœur de Lion was imprisoned in an Austrian prison, which was unknown to his own people, the Court minstrel discovered his whereabouts by singing beneath the walls of such buildings up and down the land songs known only to the king and himself; and Richard, hearing these ballads, repeated them note by note from his cell. So, if you preach the truth as it is in Christ, the conscience of man will respond to the voice of God which brings conviction to the soul.

USE THE POWER OF SURPRISE.

I once spent an afternoon with Mr. C. H. Spurgeon. Beyond his garden was a fair view of the Surrey hills. As we walked beneath the shadow of a close box-hedge, we came upon a cleavage therein, through which there suddenly broke upon us a wide view of the distant landscape. The opening had been made of set purpose, the great preacher using it to teach his students the necessity of not reserving spiritual application till the end of a sermon, but of bringing the hearer *suddenly* face to face with the claims of Christ and of eternity. The fact that, as a boy, I always read the story in tracts given me and missed the last page has been a useful memory to me as a writer. Unconverted men will thoroughly enjoy two-thirds of your sermon when there is nothing in it to prick them; and when towards the end things get troublesome they will put up their umbrellas and drip your application down somebody else's neck. Dealing with souls is like angling: sometimes "playing" a strong fish; at others, hiding your purpose, but with sudden jerk bringing the hook to bear that the capture may be landed.

Let none regard you as a mere professional talker. While nothing can be said against read sermons when they are of such a kind as Jonathan Edwards' memorable one, yet get away sometimes from manuscript or other fetters, and appeal to the heart in your brother man. Do not go after men by worldly methods, but cultivate fellowship with Christ, who says, "Come after *Me*, and I will make you fishers of men." I came the other day upon a saw-pit, and knew there was one working below in harmony with the man above whose movements I could see. So let your life always be a confederacy with the unseen Christ—co-workers together with Him.

Following Christ in his example, you will preferably deal with men individually rather than in masses. The Gospels are full of examples of the Master's wonderful tact in such cases. There was a very hard infidel shoemaker, whose daughter attended Edward Irving's church in Glasgow, and the minister determined to "stalk him down." One day Irving, whose father had been a tanner, dropped in upon the man, and knowing, from early associations, all about his subject began to talk with him about leather. The man became interested, argued with his visitor, and by no means allowed him to have his own way. After a bit the preacher left, saying nothing for that time about religion; but eventually the man came to the service. When asked how he found his way there, he remarked, "Ah, he's a guid mon that; he ken's a fine bit o' leather!" One man like that "tough customer" won for God might have in him the making of a grand modern apostle.

Get to understand men's standpoint, or what interests them, for such things afford fine avenues to the heart. Read up a bit before you visit. Never make a mistake when you talk to a man about his trade. Mr. Spurgeon used to say, "When talking to fishermen keep clear of the sea." Talk about something in which they cannot catch you tripping, or they may think you are quite as poor an authority in spiritual things as you are found to be in material ones.

Use tact, common sense. Let men see you sit by them; let them look at you. Do not confine to the pulpit your efforts for winning souls; get into touch with men as men. Let them grip you by the hand, respect you, understand your motives, love you. It is through the Son of Man that men come to God; it is through sons of men that others come to the Son of Man Himself. Thus may God baptize us, by the Holy Ghost, into the power and art of winning souls.

* Addressed to theological students, assembled last week, in Birmingham.

The "Polychrome" Critics.

In vain with coloured pen ye write
And mar the sacred page,
And with Teutonic help incite
A petty war to wage.

For while with sacred history
Your playful fancies stray,
And in the distant prophecies
Your senses lose their way,

The tablet and corroded stones
Restore their ancient trust,
At last disclosed by faithful earth
Long hidden in the dust.

While curious critics, deep in lore,
In solemn conclave sit,
And, by the midnight oil, applaud
The ponderous Teuton's wit,

The Jews, uprising, see the dawn
Shine on Jerusalem;
The writings that are hid to you
Are light and life to them.

The critic's art was tried in vain
In Babylonia's land;
When once the writing on the wall
Was traced by mystic hand.

Untutored faith and untaught art
Approached, and looked, and read:
The Spirit fills the humble heart
That bows th' inquiring head.

H. H.

An Ecumenical Missionary Conference is to be held in 1900 in New York, for ten days, at the end of April. Its object is "to sum up the progress of foreign missionary work during the century, and to set in clear order the present state of this work in the varied fields occupied by the churches of Protestant Christendom." Every Evangelical Protestant foreign missionary organisation in the world, so far as is known, has been invited to be present.

Sacking of an American Mission in China.—A telegram from Shanghai speaks of the recent sacking of the American Methodist Medical Mission at Kiang Peh, a suburb of Chung King. Militia are now at that place in large force, and refuse to allow the execution of the death warrant against the murderer of one of the native medical assistants. The foreign consuls have called upon the Taotai to disperse the militia, execute the murderer, arrest the leaders of the rioters, pay 500 taels compensation for damage to property, allow the mission to reoccupy its premises, and finally to protect members of the mission.

"As I have loved you."

By Dr. JAMES CULROSS.

WHEN we read these words we at once think of the cross. He loved us, we say, and gave Himself for us. But the cross would not occur to the disciples. Jesus had not yet reached the cross, and though He had so often and so plainly foretold it, they could not believe it possible. What the disciples could think of was the previous intercourse they had enjoyed with Jesus—He as the Lord, they as his followers. He had found in them much imperfection, much waywardness, much narrow-mindedness, much slowness and dulness of heart, much forgetfulness, many small jealousies and small ambitions. But they had never seen in *Him* anything like personal irritation or hardness toward them, or looking Himself up from them, or wounded selfishness or impatience; on the contrary, He had been tender-hearted, gentle and forbearing, delicate in his consideration, patient and magnanimous, stooping to the lowliest acts for their help, bearing their burdens, giving them light as they were able to bear it, always seeking to establish their life in God.

A good deal that passes for love among men is

NOT LOVE AT ALL, BUT SELFISHNESS.

We care for those who are useful to us, for those who are agreeable, for those who fall in with our humours, for those who bring us gifts or do us honour. But love is not merely a higher thing, it is a thing of a different order. Love is free from self-seeking. It does not shrink from self-sacrifice on behalf of its object. It does not shrink from pushing its object into pain. All love's longings, all love's endeavours, tend toward the holiness of the beloved object.

Love is steadfast and enduring. Love never faileth. Constancy is the crowning quality of love. That is its mark, the inimitable mint-stamp of heaven set upon it. It does not change with changing fortunes; it does not grow old with time. "I will never leave thee, I will never forsake thee"; that is what makes love love indeed. And that was the characteristic of Christ's love to his disciples. It had been constant. His feet were already dipping in the sea of sufferings through which He was about to pass. But many waters could not quench his love, nor could the floods drown it. Herein is the commendation of Christ's love: it has

THE SEED OF IMMORTALITY IN IT.

Human love often waxes cold; whispering tongues poison and kill it at the root; it finds flaws in its object, and is disappointed; it meets ingratitude, and is wearied out; it decays through absence and distance; it breaks down under the burdens that are laid upon it; the world frowns and it falls off from our side; a wind comes from the wilderness and blows it out. But *his* love abides, unchanging, ever enduring, imperishable, immortal, the one thing that lasts amid life's changes and desolations. When all other confidences are uprooted, and we look around us, and a feeling of desolation creeps over the heart, as if no one knows us, *his* face is unchanged, *He* loveth at all times. "The mountains may depart and the hills be removed, but My kindness—the loving-kindness from the days of old, the everlasting kindness—shall not depart from thee, nor the covenant of My peace be removed."

I remember an incident by which this truth was verified to me long ago. Wandering, in company with a young man of my own age, along the banks of a broad, deep river, one lovely summer evening, we talked of many things. The waving cornfields were taking on a golden tinge, great old trees lined the river banks, while blue hills rose in the distance, and the calm of heaven fell upon us. Before parting we sat down on an old wall, and my friend sang in a rich, mellow voice a hymn that I had never heard before; but that has got printed on memory for ever. We shook hands and parted, and the first thing I heard in the morning was that my friend had died in the night; and so the hymn with its music became mine for life. It was this:

One is kind above all others,
Oh, how He loves;
His is love beyond a brother's,
Oh, how He loves!

Earthly friends may pain and grieve us,
One day kind, the next day leave us,
But this Friend will ne'er deceive us,
Oh, how He loves!

[C11]

Theological Students in Conference.

[By Our Own Representative.]

THE world-wide and growing movement among young men which makes for spiritual devotion, Christian union, and missionary progress had striking manifestation, so far as British organisations are concerned, in last week's Conference at Birmingham. It was attended by theological students from all parts of the United Kingdom, including representatives from fifty-one University and other colleges in our country. Enthusiasm and fervour marked the gatherings to a degree which affords much ground of hope that, with God's blessing, lasting results may be seen in the broadening and deepening of the work undertaken by the Student Volunteer Missionary Union and the British College Christian Union, two bodies which united in the promotion of this Conference.

The Conference laid stress in many ways upon the largely unsatisfied claims of the heathen world upon the Church of God, in view of Christ's great commission for the preaching of his Gospel to every creature. Many of those present at the meetings are already pledged to take up work for God abroad. A remarkable feature of the Conference consisted in what was called a "Missionary Exhibit" in the large hall of the Y.M.C.A., whereby the comparatively small progress made in the evangelisation of the world was forcibly brought home to the mind through the eye by means of diagrams on the walls giving various proportional aspects of the great question.

About 220 delegates were present throughout the sittings, and the part which some of these young men took in the proceedings was happily supplemented by words of wise counsel and instruction from older brethren of experience in the work and cares of the Christian ministry. A spirit of welcome was very manifest in Christian circles of the city; and the local Press gave considerable space to daily reports of the gatherings. With two or three exceptions, which we shall duly indicate, all the meetings were held in the Masonic Hall, and prominent over the platform here was the motto of the S.V.M.U., "The evangelisation of the world in this generation." Delegates arrived on Tuesday, and reported themselves at the Y.M.C.A., where they were received by Messrs. D. M. Thornton, Tissington Tatlow, and other Conference officials, and by the hon. local secretary, Mr. H. Whitwell.

WELCOMING THE DELEGATES.

At a largely-attended gathering on the Tuesday evening the Rector of Birmingham, Rev. A. J. Robinson, presided, and, in the name of the city, heartily welcomed the students. The Bishop of Ripon, announced to speak during the Conference, was unavoidably prevented from attending. Rev. F. L. Wiseman, president of the district Free Church Council, joined in the welcome. The Conference, he said, might well feel at home in a city with which great and good men like the late Rev. Dr. Dale, known throughout the country, had been associated. He trusted that the next few days might be epoch-making in the history of the Christian Church. Rev. J. R. Evans followed the same line on behalf of Welsh Christians in Birmingham, and pointed out how largely the colleges of the Principality have responded to this movement. Mr. D. M. Thornton said theological students had long been waiting for such an opportunity as the presence Conference afforded. Men of our colleges would, in the future, have considerable influence upon the world; and if there is to be any closer drawing together between them as members of Christ seeking the extension of his kingdom, such gatherings as these are indispensable.

On Wednesday morning the first gathering was largely devoted to prayer, with some helpful words from Rev. Canon Sutton, based upon Titus ii. 15. This was immediately followed by a Delegates' meeting for considering

"THE CALL TO THE MINISTRY."

The first address was by Rev. J. Kelman (Edinburgh), who declared that where art and eloquence take the place of the true ministerial function of interpretation the pulpit at once loses its power. He drew a vivid contrast between the prophet who goes forth with strong compulsion to speak in God's name things concerning which he dare not keep silence, and the poor clerical hack who merely talks because the Sunday has come round. There is no more miserable man upon God's earth than the latter. The difference is just that between the call of God and its absence.

Rev. W. E. Burroughs (C.M.S.) dealt with the sphere in which the call is to be exercised, deprecating any practical distinction between home and foreign work. God has one Church, in one world, with the one work of winning men to the Saviour. It is only exceptional men, however, who can be called to the neglected and vast work of God in distant lands, therefore there is no need to fear depletion of the home ministry from such a cause. At the same time, it is all the more desirable that strong men should come forward for the foreign sphere.

The afternoon was devoted to consideration of "The Perils of the Ministry," with an opening address by Rev. F. Baylis (C.M.S.) upon the dangers of professionalism. There was the risk of using language too high for the comprehension of the people; but still greater was the danger of using words which go beyond spiritual experiences. Appeals were too frequently used without effort to make clear their practical equivalents in heart and life, leading to bitter disappointment when supposed conversions are tested. The constant repetitions involved in public ministrations must not be allowed to degenerate into formalism. Other great temptations of the ministry to be guarded against are—busy occupation without real effort, and an assumption of solemnity which, with some, covers many deficiencies. Perhaps, however, the opposite tendency to perpetual jesting is the more to be feared.

PERSONAL HOLINESS.

Rev. F. B. Meyer dwelt upon the need for personal holiness, especially in the light of Paul's words, so often echoed by ministerial experience, concerning his anxiety not to become a castaway or (as the Revised Version renders it) rejected. The Divine hand sometimes lays aside instruments which become unfit for its gracious purposes, just as we ourselves cease to use superseded appliances. Let not our words go in front of our acts, nor our acts in front of our words. A minister's teaching must correspond exactly with his walk; a pure, childlike, and loving nature are essential to clear apprehension of the truth. Power in prayer depend upon truth and purity in the life. The man who is truly holy will not talk about himself in that respect; for Moses, after his descent from the Mount, where he had talked with God, wist not that his face shone. Many have been turned from holiness by so-called holy people. Holiness means wholeness, and is by no means opposed to manliness; for redemption was never meant to undo the work of creation. Neither is it a thing of paroxysms and agonising crises, for it begins with the spirit and not with the body. A truly holy man is one delivered from the power of sin and self, and made a fit channel of Divine grace and influence. If we avoid formalism in our work, seeking to be natural before men and sincere toward God, we shall be blameless before Him, though we be far from faultless.

The evening meeting was held at the Town Hall, where Rev. F. B. Meyer gave an opening address upon "Soul-Winning," notes of which appeared on another page.

Mr. J. R. Mott (general secretary of the World's Students' Christian Federation) spoke on the mission of the ministry in relation to

THE NON-CHRISTIAN WORLD.

He said the students now believe in the missionary movement as they never did before. Less than ten years ago there were not fifty classes of students in Christendom making a systematic and progressive study of missions, but now there are more than four hundred such classes in Christian countries. The students are taking a very positive attitude on the question of missionary enterprise. As they study God's purpose they find that world-wide missions constitute the business of the Church and not a mere incident, that the only sufficient reason for the existence of the Church is that the world may know of the life, the death, and the resurrection of Jesus Christ and the significance of these great facts. Taking a wide view of the good work done in the mission fields in various parts of the world, he saw great necessity for more labourers, because there are one thousand millions of people at present in the world whom the knowledge of Jesus Christ as revealed in God's Word has not yet reached. This is the great and important reason which is influencing the students of the theological colleges to devote themselves to the work of the mission field. A great responsibility rests upon all Christian nations, inasmuch as there is an enormous need of more workers for foreign missions; it is also necessary that a much greater amount of financial support should be given to the missionary societies, if they are effectually to extend their spheres of usefulness.

At the prayer meeting on Thursday morning Rev. J. H. Jowett offered some suitable thoughts upon the worship of God, in connection with Psa. xcvi. 4-7. The great elements of worship, according to the Psalmist, are: God's greatness, to make us reverent; his honour, to make our worship true; and his majesty, to make our homage calm. These things being observed, we shall not only offer unto the Lord our strength, which we so rarely offer Him, but every part of a sanctified and consecrated being.

The topic under consideration at the immediately ensuing morning session was

"THE POWER OF THE HOLY GHOST."

Rev. W. E. Burroughs opened the subject with an address on the power of the Holy Ghost in the formation of character. He exhorted the students to keep before them the solemn responsibility attaching to them, as to all men, in virtue of the influence they must each exercise on the conduct and character of others, and to remember that there was only one model upon which they must found their ideals. Let them beware of the temptation to form their character on human models, and to appear like some one or other among their fellows. When God makes a man He destroys the mould; and every one must be true to himself, for he cannot successfully imitate another. The great outstanding feature in Christ, the Divine model, is singleness of aim; and he (the speaker) would beseech them to pray that their characters might be built upon that model, so that wherever they went they might leave behind them not the mark of human imperfection, but an impress of Christ.

Rev. G. H. C. Macgregor (Notting Hill) then spoke upon the power of the Holy Ghost in the preacher as an indispensable qualification for service. Though God may endue unsanctified men with power to do special work, yet in ordinary circumstances holiness is essential to power for service. Therefore behind service lies character, and that character should always issue in service. But personal holiness, although an indispensable, is not a sufficient qualification for the teacher's work. The Holy Spirit must bestow an additional gift upon the man's soul. The power of the Holy Ghost fitting a man for service gives him a new boldness in proclaiming the truth. What is most needed in the world is witness for the faith. To become such a witness much courage is needed; for though men are not now sent to the physical rack in this country, yet they are tortured in a way almost as cruel. Pressure is applied by congregations to induce a man to lower the standard of preaching; and if the preacher is to be bold and unflinching in testimony, it can only be in the power of the Spirit. Our ministry must be free from selfish considerations of personal eminence or obscurity. The will must be absolutely surrendered to the higher will in faith and truthfulness in the power of God to use us for his service.

(To be continued.)

Three Unspeakable Things.

1. *The Unspeakable* Gift (2 Cor. ix. 15).
   You cannot measure it (Eph. iii. 18).
   You cannot understand it (Rom. xi. 33).
   But you can receive it (John i. 12).

2. *Unspeakable* Words (2 Cor. xii. 4).
   You cannot utter the language of heaven.
   We must have a changed body (1 Cor. xv. 51).
   Babel was confusion of language (Gen. xi. 9).
   At Pentecost language was restored (Acts ii. 6).
   When Christ reigns there will be one language (Zep. iii. 9).

3. *The Unspeakable* Joy (1 Pet. i. 8).
   You cannot express fully the joy of the glory.
   It is the joy of the King (Ps. xxi. 1).
   His joy is expressed in singing (Zeph. iii. 17).
   Our joy is in Him (Rom. v. 11).

Let us shout for joy (Ps. cxxxii. 9).

"Songs of gladness—never sadness,
Sing the ransomed ones of heaven;
Anthems swelling, ever telling
Of the joy of saints forgiven."

Herbert R. Francis.

From Other Lands.

Notes from the Pacific Coast.

WE have been for two months in the luxurious climate of

SOUTHERN CALIFORNIA.

We drive through miles of golden-fruited Gardens of the Hesperides. Roses of all varieties and colours blossom abundantly; the yellow poppy of California blooms all the year round. "Here everlasting spring abides, and never withering flowers." I should feel inclined to say that here spring and autumn shake hands with each other.

You would think that no one would remain in the cold North-West while they could find space for a homestead in this Paradise restored. But there are wonderful compensations in human life. In the long bleak winter of Manitoba people enjoyed the climate and said that they had never been so well before; while many in California become weary of the monotony of seasons and of a temperature which does not call out the energies or exercise the faculties as do the colder regions. Like Chicago, California has been chiefly developed by settlers from the Eastern States. Had the Pilgrim Fathers landed on the Southern Pacific instead of on the North Atlantic Coast, the result would have been different. The softer climate would not have developed the same sturdy type of manhood as was produced on the stern and rockbound coast of New England, where

> The ocean eagle soared
> From her nest by the white waves' foam,
> And the rocking pines of the forest roared;
> This was their welcome home.

It must have been observed by every one who has the art of seeing that the Salvation Army, wherever it has gone, has given opportunity for the

DEVELOPMENT OF LATENT POWER,

talent, genius in thousands of men and women, chiefly young, most of whom would otherwise have left no visible footprint on the sands of time. It is remarkable that numbers who, to use an expressive Americanism, would not have amounted to a row of pins have become capable, reliable helps, and from helps have become governors in that world-wide organisation. Similarly, while in the older countries the faculties of young men and women are smothered in the crowd, stifled by caste, strangled by precedent, in the States and in our colonies there is room to breathe and act, there are expansive possibilities which incite to enterprise and adventure, and which echo the primeval command, "Replenish the earth and subdue it." The typical American is the product of the opportunities and possibilities afforded in these large new countries to the crowded and crowded-out populations of the old.

THE GENERAL TONE OF SOCIETY

is of the world worldly; the churches are generally more manifestly and obtrusively worldly than at home. Yet we meet with some of the most devoted and consecrated Christians, exhibiting an old-time simplicity and piety which is cheering and refreshing in the midst of the thirst for excitement and sensationalism in business and politics.

I met at Peniel Hall Mr. George Coffey, a Christian brother from New South Wales, where he had been connected with a movement kindred to that of the West London Mission. He said he had never met, in any part of the world where he had been, so many consecrated Christian workers as in Southern California. He knew no better work in Los Angeles than that of Mr. George Studd and Mr. and Mrs. Ferguson at Peniel Hall, with its daily prayer meeting at noon and nightly evangelistic meeting. I would not, however, confine this remark to that hall or to that town.

There is there a Presbyterian minister, Rev. Hugh K. Walker, D.D., whom I mentioned in my last, who is redeeming the time—buying up the opportunity afforded him of preaching the Gospel faithfully to a wealthy congregation. He is able, strong, and young, and this is a country for young men.

Dr. Read, for many years minister of the First Baptist Church, a learned Evangelical man of the old school, has been obliged to retire on account of age and failing health. His successor, Rev. Joseph Smale, a young man, has been and is being remarkably used of God. He came from Mr. Spurgeon's Pastors' College. In 1892 he was pastor of the Park-road Baptist Chapel, Ryde, I.W. On coming to America a few years ago he exercised his ministry at Prescott, Arizona. There his wife died, and shortly afterwards a remarkable revival was experienced, which continues to the present time. Last year he resolved to return home, and, wishing to see the Pacific Coast before he went, he came to Los Angeles on his way. He was asked to supply the pulpit a few times in consequence of the illness of Dr. Read. The invitation was repeated again and again, God evidently being with his young servant, and at last he was offered, and accepted, the pastorate. During the last eight months seventy or more have been added to the church. We were present a few week ago when a whole family of five were baptised, besides others, and received into fellowship. All the members seem imbued with the pastor's evangelistic spirit, and ready to speak to anxious souls, to visit, or to do any other work required of them.

The lady in charge of the primary class of

THE SUNDAY SCHOOL

is a model teacher. Her husband told me that for five-and-twenty years neither of them had been late or absent from their place in the Sunday-school (of which he had been until recently the superintendent). The children, 140 in number, were arranged as to age—the lowest row four, the highest twelve. Their attention was actively engaged and kept on the *qui vive* from beginning to end. One idea was just dropped into their minds at a time. The lesson was illustrated by a drawing upon the black-board, at which the lady was expert. The collecting-box was not passed round, but the children marched singing round form by form, deposited their cents, and returned singing to their places in perfect order—this itself an education. It reminded me of Miss Carruthers' highly successful kindergarten schools at Pisa, which the Romanists have vainly endeavoured to supplant. I thought how much more thoroughly and effectually one qualified teacher could manage and instruct 144 children of all ages, than a dozen ordinary Sunday-school teachers, without method or discipline, and themselves uninstructed in the art of teaching, could control or teach a dozen classes of a dozen children each.

A writer in the *Ladies' Home Journal*, which has an enormous circulation in the States, denounces the present S. S. procedure as a decreasing benefit and an increasing failure, to remove which all male teachers should be done away with; no young woman engaged in business during the week should be asked or allowed to use the day provided by the all-wise Creator for rest and recuperation in the exhausting effort to impart instruction in the Sunday-school, necessitating a preparation which, to be efficient, would require every leisure hour during the week. Men of all sorts and conditions and all women earning their bread being thus excluded, the writer insists that Sunday-school teaching must be devolved upon educated and cultivated women of leisure who, it is said, are to be found in abundance ready to undertake the work.

I am not prepared to endorse these views without considerable qualification and modification; but would it not be possible, and is it not necessary, that every Sunday-school superintendent should be familiarised with the kindergarten system, or with some other method of imparting instruction, so as to be able to select suitable teachers, and to give them the benefit of his own experience? Conversion and spirituality, love of children and wisdom to win their souls, are the primary requisites; then power to preserve imparting instruction is an essential addition to the equipment of a teacher. An hour a day for three months devoted to the study of such a system would make an amazingly beneficial change in the capabilities of superintendents and teachers, and an astonishing improvement in the success and usefulness of the average Sunday-school.

R. Cope Morgan.

Breton Onion Boys.—Writing from Western College, Plymouth, Mrs. Chapman acknowledges the help of friends in her work among the onion boys visiting Plymouth, especially mentioning anonymous gifts from Edinburgh and Colchester. Remarking that the onion boys visit annually many seaports and other towns in Great Britain and Ireland, Mrs. Chapman deplores that no general effort is made for their enlightenment and comfort while in the midst of Protestant strangers. She urges Christians acquainted with the French language to take an interest in these simple visitors to our coasts.

An L.M.S. Tour.

AFTER a tour extending over about fifteen months, Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society, has returned to his work in Blomfield-street, E.C. In the course of his travels he visited New Guinea and the South Sea Islands in company with Mr. William Crosfield, of Liverpool, and Madagascar with Mr. Evan Spicer, winding up with a journey through Bechuanaland and Matabeleland.

Mr. Thompson found New Guinea benefiting greatly from the vigorous administration of Sir William Macgregor, whose term of office expires this year. Mission work is making steady and satisfactory progress, and an industrial mission has been proposed in order to fit the people for the new conditions that may be in store for them. The natives are more inclined to industry than those of South Africa.

In Samoa, where three-fourths of the population are connected with this Society's missions, Mr. Thompson had interviews with a number of chiefs, and he thinks the majority would welcome the establishment of British rule. In the Cook Islands, which are under a British protectorate in connection with New Zealand, the people show remarkable signs of progress. On Rarotonga, for instance, there is a sewing machine in every household, and nearly every family has an American buggy and a pony or two. The natives on all the islands of this group are very eager for education. The people have been, at least nominally, Christian for years, and nearly all are Protestants.

As to Madagascar, Mr. Thompson confirms the report that the policy of the French Government towards the Society has entirely changed. There have been manifestations of friendliness in practical ways, and the officers in control of outlying stations are beginning to understand that the Society has absolutely no national aims. Several of the French officers are learning English—a language which General Gallieni both reads and speaks easily, and this will conduce to the better understanding which is so much desired. While not excluding teaching in Malagasy, the Government insists that half the instruction shall be given in French; and as the Society's elementary schools have all been handed over to the Paris Society or Evangelical Missions there is no difficulty in carrying out this order.

In Bechuanaland Mr. Thompson found a great upheaval of native life. Owing to the rinderpest and loss of harvests, most of the people had been reduced to beggary—though good news of late rains has recently been received. The calamities of the country may, however, prove blessings in disguise, for they are compelling hundreds of young men to seek work, principally in the Transvaal or at Kimberley. Another result which may ultimately prove a benefit to the people is that the smaller chiefs are able to assert a growing independence. Mr. Thompson considers the work as more hopeful than ever in Matabeleland. There is a great eagerness among the natives for education, and neither the Chartered Company nor the farmers are likely to stand in the way of educational work.

Encouragement in Algeria.

Writing with reference to the work at Djemâa Sahridj, Miss Smith says that some of the comrades are getting situations with Christian residents, thus making room for others on the mission station. The new mission-hall is finished, though not quite paid for. It is called "Akham Tezallith," the House of Prayer.

Miss Smith adds:—"Now that the fine weather is setting in, we are visiting the surrounding villages. Some of the lads who remain with us are finding strength to testify to Jesus as their Saviour. Our women's class is large and very encouraging. The little girls who come to us are learning well. We are especially praying for the mothers of the converts, whom we visit frequently."

The Bible in Korea and Japan.—At the monthly meeting, a few days ago, of the Western Board of Directors of the National Bible Society of Scotland, it was reported that the Executive Bible Committee of Missionaries in Korea hope to complete the issue of the Revised New Testament in the course of the present year. The United Bible Societies' Committee of Japan issued last year 2557 Bibles, 12,222 Testaments, and 43,034 portions. The Geneva Society reported sales on behalf of the Bible Society during the past winter, by sixty-one colporteurs and others, of 19,229 Scriptures.

Deacon Abraham and the Nestorians.

IN a letter dated March 9, 1898, Deacon Abraham says: "We are very busy with our work for orphans, the work that the good Lord ordered me to undertake now eighteen years ago, the fruit of our visit to England 1875 to 1876. In his help I have carried on the work in the midst of many troubles, needs, and scarcity, and have only been absent two years, in 1884 and 1885, when I paid another visit to England for the sake of the work. In what the Lord has done for us we are satisfied and thankful. I have learned that the trials have been used for us, and can testify that I have seen the Lord's presence more in our darkest days. When friends have been absent the Lord has been near. He has helped us to help many poor destitute children. About 300 young men and women have gone out from our Orphanage; many are doing good in the world for God, themselves, and others.

"I believe that in England you have realised that work for the children and destitute is a very heavy one, but still a very sweet one. At present we have from fifty to sixty, and we are a company of seventy souls, including teachers. We have daily prayers in the orphanage. With our

STRANGERS, FRIENDS, AND REFUGEES

we number often 100 souls and more in the morning service. Some days ago eleven of our children partook of the Lord's Supper for the first time. Our orphans are mostly poor Kurdistan mountain people, and when they come here hardly know a word of prayer. They learn how to pray and read, and how glad they are when they possess a New Testament! On each Sunday morning we mention in the service the names of friends; and we believe the Lord hears our poor prayers. We trust our English friends also remember us in their prayers. The Orphanage has been established by their means. We hope that new and old friends will come forward, helping us to fight the Lord's battles.

"Our Nestorian country people are poor and under oppression. Many travel, in great danger, to Russia, as a rule to work for their families, and return in the autumn. Thus many pass their lives in going and coming on foot. The journey from here to Tiflis takes twenty days. Our people are not accustomed to help such work as ours; some think we are rich, and that all I wish for comes from England. We have no rich and philanthropic people to help us. Especially for the last three or four years our people in Kurdistan have been

PERSECUTED, PLUNDERED, MASSACRED;

their homes have been desolated, they have fled from their native land and beautiful places, and have made Oroomiah their place of refuge. While some years ago many of them were well off, with fields, cattle, sheep, etc., now they are covered with rags, wandering from village to village to obtain a piece of bread—walking in the snow with bleeding feet!

"Many are starving, dying from hunger and cold. They do burn our hearts. Considerable relief was sent to them last year from England, but this year very little has come. They are so many that often when we wish to help one we cannot do it, for the others press on us. Our Orphanage yard has not been empty from them through all the winter. Sometimes from 100 to 200 or more gather round us; it is not easy to shut our doors and gates. We have a stable for buffaloes which is very warm in winter, and when we permit the refugees to enter this for the night they take it as a grand treat. We are obliged to give each a loaf of bread. Six weeks ago we served out the last relief, and though they come to us now they have to return empty.

I OFTEN HIDE MYSELF

from them; after looking at them in that wretched state, it seems they must die. There is no other place where they can obtain relief. There are 100 destitute and orphan children which we are not able to take. We do not despair that the Lord will still help us to help them.

"It is very hard to deal with these poor people, and difficult to read and preach to them. It is very sweet when I can help them. I hold prayer with them, and, oh, how attentive they are, how they listen to the Word of God! No doubt, many have been brought near to the faith in our Lord Jesus Christ. I used to go to the villages around for preaching, but this winter I have not been able, for these poor refugees surround me when I go. £1 will keep a family of ten souls, not to die, with dry bread, and £6 will keep an orphan in our school for a year. I feel it my duty to inform Christian friends of the state of our people especially."

The treasurer of the work in Great Britain is Mr. H. Tasker, Brookside, Andover, Hants.

The Figueras Mission.

IN the latest "Letter from Spain" the following extract from a Spanish evangelist's journal is given as showing that Rome's hatred to the Gospel is unchanged:—

"The priests have cursed me from their altars, the result of which was soon manifested. As the workmen were unloading my furniture, which had arrived from Figueras, the curiosity of the neighbours was awakened, and they asked the men who I was. One of them, in the simplicity of his heart, replied that I was one of the Figueras evangelists. Such is the fanaticism in this city that the information was at once conveyed to the dean of the Cathedral and the rector of the parish. In a few days both these dignitaries presented themselves in my landlord's house, to inquire if he knew who we were. He answered in the affirmative, adding that whilst we paid the rent and behaved respectably it would not be right to turn us out. The gentlemen were far from satisfied with this reply, and afterwards sent a message to the landlord saying that if he retained us he would repent it; also that he would do well to remember that he had a flourishing business to lose, which, unless he carried out their wish, would soon become paralysed, and he a ruined man. And so it came to pass. My poor landlord soon found that his customers fell off, and he knows well the source of the evil. In consequence of his loss of trade he has been obliged to sell his house. The new owner is a strong Carlist, and his son is a priest, so, of course, he gave us notice to quit."

Still good seed continues to be sown in remote districts and in dark cities; and many evidences are forthcoming that this work is telling. Numbers of the young converts have to suffer the loss of all things, but their patient endurance has been the means of touching others.

The medical mission branch has also been much owned of God. Spaniards are very responsive to kindness, and the most fanatical Romanist yields to the potent touch of practical sympathy.

Both help and helpers are much needed by Pastor and Mrs. Lopez-Rodriguez, whose address is Figueras, Gerona, Spain.

Among Unevangelised Africans.

AN arduous and eventful journey has been completed by Messrs. Campbell and George from Swena, Garenganze country, to Kavungu, Lovale country, through an unevangelised region. As illustrating the way the Gospel was spread among these ignorant Central Africans, we quote the following from a description given in *Echoes of Service*:—

"The message of mercy was sounded out in passing the villages, and also to the caravan in the evening. The great Lufira plains were covered with tender grass and alive with game, so the men were supplied with meat. The people around Mountain View, near the old Garenganze capital, listened to the story that they had doubtless heard in earlier days during Msidi's reign. One village had been deserted, the soldiers of the State having plundered it; they have a worse name and are more dreaded than Msidi's hordes. Further on the Sanga people gave a respectful hearing. Two Zeke chiefs in Sanga-land, Nkuva and Meutaka, were passed, and also many villages and peopled caves, with no one to tell of Him who is mighty to save. Three years ago Mr. Campbell had passed this way, but knew not the language, and was glad now to be able to pay some old debts. A Sanga chief, Lumbwe, has two large caves, into which his frightened people ran helter-skelter, with mats, pots, and babies, though they had been apprised of the coming of the caravan. As soon as Mr. Campbell was recognised they emerged again. The caves were inspected, and the people listened well to the Gospel. More caves were passed further on, and at one place there was a blind chief, Mwerwa, who gave the travellers a warm reception."

Another Priest Speaks.

STILL another French priest has spoken for spiritual freedom, and acted accordingly. This time it is M. l'Abbé Bourdery, curé of Marolles, in the diocese of Beauvais; and, like others who have come into Gospel light, he has written a letter to his Bishop, renouncing the errors of the Roman Church and giving up his charge.

After remarking that he entered the priesthood under a sincere sense of vocation, and in the belief that Roman Catholicism was the religion of Christ, he writes: "After a long and serious study of the dogmas and institutions of the Church, I have been compelled to recognise that I was no longer a Catholic, and that I was no longer able to remain a priest."

Abbé Bourdery, in formally retiring from his charge, remarks that his entire sacerdotal life has been spent in spreading and developing a Christian feeling and consciousness in the souls of the people; and he adds that it is in order to continue this work that he is separating from a Church which though Catholic is not Christian. He continues: "May the Son of God, who has revealed Himself to my heart, so eager for truth and life, deign to console those whom I leave. Later on they will understand to what serious convictions I have now rendered obedience."

The ex-priest refers to the oppressive rule of the Church of Rome, contrasting its social organisation with Christian liberty. He concludes: "May the Son of God comfort me, and be my help! The separation which I now effect has not been unattended with a sad breaking of ties and painful sacrifices. But duty belongs to man, the future to God. Since I have loyally and simply done my duty, I have confidence in God, who is Master of the future."

It is said that M. Bourdery belongs to a family that is intensely loyal to the Romish Church. This has made his bold act specially difficult. The *Christianisme*, which gives his letter, thinks that the ex-priest intends to study with a view to the Evangelical ministry.

Marseilles Sailors' Home and Institute.

THE result of our past year's work has been very encouraging, and we were able to help 517 seamen with food and lodging, most of whom were destitute or discharged from hospital. A gift of £50 from a friend enabled us to extend our operations by the opening of a reading-room and five new bedrooms for officers, with one large room which serves as a sick bay. Already five poor fellows have been inmates, while four still occupy beds, and are under the doctor's care. We are praying for guidance as to the wisdom of opening a small hospital for our poor seamen, as it is badly needed—already four doctors have offered their services gratuitously.

This winter we have been very much encouraged by the increased numbers attending our meetings. The Gospel meetings are made attractive with Sankey's hymns, accompanied by a flute, organ, and violin. The reading-rooms have been well used, and the literature in bags and the libraries in boxes have been much appreciated. The ships and hospitals have been regularly visited, and many have been the tokens for good that we have observed. (Capt.) A. Walker, C.A.

102, *Rue de la République, Marseilles.*

Palestine.—In a graphic account of travel in the Holy Land, which Dr. Smith, of Edinburgh, contributed to the *Scotsman*, he says:—"The prevailing impression regarding Palestine, that it is a bare, poverty-stricken land, is far from correct. It is true that there are wide tracts of limestone hills, which seem to us very sterile. But by a system of terracing even they may be made to bear a rich harvest of vines, olives, and figs. As we travel north the valleys become richer and richer; and then there are the great plains of Sharon, Esdraelon, and the Jordan valley, not to speak of the Haman district, which, even with the primitive modes of tillage employed, yield abundant harvests, and which cultivated according to modern ideas could support a population many times larger than that which for centuries has possessed the land. Palestine has a future before it, and we devoutly hope that, by a system of railways and in other ways, encouragement may be given to national enterprise."

Our Daily Homily

SUNDAY, April 24.

"*John did no miracle, but all things whatsoever John spake of this Man were true; and many believed on Him there.*"—John x. 41-42.

THIS is full of rare interest and beauty. John the Baptist had been dead some two years at least, and the memory of good men is apt quickly to pass from the minds of their contemporaries, especially when they are eclipsed by some greater successor. Who thinks of the morning star when the sun has risen! But as the crowds came back again on the spot so closely identified with Christ's forerunner he was recalled to mind, and they used of him the words ascribed to them in our text.

Your life may be without miracle.—It may pass on with nothing to distinguish it above the lives of myriads around. There is no sensation-making note in your voice, no extraordinary intellectual calibre in your mind, no aptitude for wielding vast influence over the crowds. The years pass on with even monotony. The dead levels of your life are not broken by a single mountain, or even hill.

But mind you speak true words of Jesus Christ.—Point to Him and say, Behold the Lamb of God. Say of Him, This is He that baptizeth with the Holy Ghost. Announce Him as the Bridegroom, and be content to be the Bridegroom's friend. Say that He has his winnowing-fan and axe in hand. Be careless what men think of your accent, your gestures, your way of stating the truth, but go on bearing witness to what you have known, tasted, and handled of the Word of Life.

After your death, your words may come to mind again, and be the means of bringing souls to the Lamb of God.

MONDAY, April 25.

"*Jesus saith unto her, Said I not unto thee, that, if thou believedst thou shouldest see the glory of God?*"—John xi. 40 (R.V.).

Yes, we shall see the glory of God. We shall see the graves give up their dead, not only at the last day, but now. Thousands around us are dead in trespasses and sins, in which they walk according to the course of this world. Alas! more than this, they stink in the putridity of their lives and speech. Around their graves gather their friends and relatives, bathed in tears, but unable so arrest the progress of decay. But if we will believe we shall see the glory of God.

But how shall *we* believe for this? It seems easy for some to believe. The Marys who sit at the Lord's feet, feeding on his words, find the life and light of faith in his beloved presence. But others, like Martha, are distracted with so many things that faith seems impossible. And this is the very point where this story is so abundantly helpful. Jesus must have the co-operation and sympathy of someone's faith, before this miracle could be wrought—and these He found, not in Mary, as we might have expected, but in Martha, the harassed housewife.

In educating Martha to this stupendous act of faith, (1) *the Lord gave her a distinct promise*: "Thy brother shall rise again." (2) *He drew her attention from his words to Himself*, who lay beneath and behind them: "I am the Resurrection and the Life." (3) *He forced* her *to confess her faith.* To express it would confirm and increase it: "Believest thou this?" (4) *He compelled her to act on the faith He had created*, by allowing the bystanders to remove the stone. She believed, and in her faith gave the Lord the pivot on which his leverage might rest.

TUESDAY, April 26.

"*Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.*"—John xii. 24 (R.V.).

The East came to the cradle, the West to the Cross. Sunrise becomes the Orient, sunset the Occident wave. These were not Hellenist Jews, but pure-blooded Greeks, whose life and philosophy were in the present, in as much joy as nature, art, and amusement could yield. It was startling to be met with the grave announcement of death. But how wise to send them to read that earliest Divine book of nature. Hear the parable of the corn of wheat.

Its loveliness.—Before sowing it is by itself alone. It lies on the barn floor, beside myriads more, but there is no vital contact between it and them. They are just so many isolated units: as foreign to each other as stars are, between which millions of dividing miles intervene. So if you save your life, nurse it in selfishness, dread and avoid all that savours of self-denial and self-giving, you will be utterly and drearily lonely.

The falling into the ground to die.—The seed-germ cannot bury itself, but it can choose burial. It can be willing for the husbandman to cast it from its warm hiding-place into the cold, dark earth. We may hate our life in this world; we may follow our Saviour; we may place ourselves absolutely at God's disposal for the salvation of others.

The fruit-bearing.—Presently the rootlet shoots downward, the tiny frond upwards, and, almost without knowing it, the stalk begins to blossom and bear fruit, which with every sowing reduplicates itself. Such may your life become if you will let God have his way.

WEDNESDAY, April 27.

"*Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.... Why cannot I follow Thee now?*"—John xiii. 36, 37.

Heaven desired.—We often say it. When the pressure of life seems unbearable, when the door opens just wide enough to admit our dearest and shuts before we can follow, when we want to see Him whom we love, we find ourselves using Peter's words again: "Why not now?" It is not wise or right to let our hearts express themselves thus; yet if we do, our Father knows our frame, and remembers that we are but dust.

Heaven delayed.—"Thou canst not follow Me now." The emphasis is on the *cannot.* It is as though the Master said, "The hindrance is not in some arbitrary edict of Divine power, but in the infinite knowledge and wisdom that cannot err." Peter was not fit to go. There were lessons of the utmost importance waiting for him to acquire in the near future. He must learn to know himself, and Christ, and the grace of the Holy Spirit. When he proudly vaunted that he would lay down his life for Jesus he gave incontestable evidence that he did not know himself.

Heaven guaranteed. "Thou shalt follow Me afterwards." There could be no doubt about it since Jesus had said it; and often, in after days, these words must have been as a cordial, "Thou shalt follow Me afterwards." But what the Master said to Peter He says to each who believes, Thou *shalt* follow Me afterwards, "unto fountains of waters of life."

THURSDAY, April 28.

"*Believe also in Me,*"—John xiv. 1.

Were we less familiar with these words we should be more startled by their immeasurable meaning. One who seems as a man asks all men to give him precisely the same faith and confidence that they give to God. He would not abate his claims for less, though He was the humblest and gentlest of men. And the irresistible conclusion is forced on us, by the impossibility of convicting Him as an impostor or an enthusiast, that He was and knew Himself to be "God manifest in the flesh."

1. *Faith in Jesus is the cure of heart-trouble.* It is of little use to say "Let not your heart be troubled," unless you can add "Trust Christ." Only if we can trust can we be still. Only if we can shift the responsibility of our life on the care of our never-failing Redeemer can the veiled guest of weeping be exchanged for the radiant face and glad greeting of joy.

2. *Faith in Jesus conducts to the knowledge of God.* "Believe Me that I am in the Father, and the Father in Me." Philip said, "Show us the Father." Christ answered, "Believe and thou dost behold." The world says, Seeing is believing; Jesus says, Believing is seeing. The true way to know God is, not by arguing about or seeking to verify his existence by intellectual processes, but by obeying the precepts of Jesus, following the footsteps of Jesus, holding fellowship with Jesus.

3. *Faith in Jesus will make our lives the channel through which He can work.* "He that believeth on Me, the works," etc. (12-14). The Gospels are included in the one clause, the Acts and all the marvels of the following ages in the other. Jesus is always the worker, but as the members of his mortal body were his medium once, so now are the members of the spiritual body; and the man who yields himself most utterly to Him in obedience and faith will become the channel through which He will work most mightily.

FRIDAY, April 29.

"*Abide in Me, and I in you.*"—John xv. 4.

The *unity* between the Lord and his members is beautifully set forth in this exquisite parable. In certain conservatories the pliant branches are trained along roof or wall for vast distances, yet one life pervades the whole plant from the rugged root to the furthest twig and leaf and cluster. Thus there is one holy life pervading all who have belonged, or shall belong, to Jesus. They live because He lives. His life is theirs.

We are in Christ by grace, but we need to realise and accentuate the union by meditation and prayer. Waiting more absolutely for his impulses in intercession and action. Being silent for Him to speak. Drawing on Him by the constant appeal of faith, which becomes as natural as breathing. Looking away to Him for his commendation. Seeking only his verdict on what may have been said and done.

We are in Christ for ever so far as our standing is concerned, but we may be "taken away" so far as our opportunities of ministry are concerned. How many of us have failed to be what He desired, and He has had to bestow elsewhere the luxury of ministering to Him!

We are in Christ, not because we hold Him, but because He holds us; therefore we must expect the Father's pruning. Yet do not dread the knife. It is his Word, wielded by a Father's hand; and if we will yield to the golden pruning-knife of the word we shall escape the iron one of sorrow.

SATURDAY, April 30.

"*In that day,*"—John xvi. 23, 26.

Thrice in these closing words the Master refers to *that day* (see John xiv. 20). Without doubt He refers to the day of Pentecost, and the era it would introduce.

The Holy Spirit reveals the relation between the Father and the Son (xiv. 20). And this not as a matter of speculation merely, but for our holy living. The model of our union with Jesus is his union with the Father. As He is in his Father in perpetual and most blessed union, so are we to be in Him.

The Holy Spirit's presence answers our questions. "Ye shall ask Me no questions" (xvi. 23). Whilst the Lord was with them they were constantly breaking in on Him with their questions: "Lord, are there few that be saved?" "Wilt Thou at this time restore the kingdom?" "When shall these things be?" This is always the symptom of the earliest stage of the religious life, perpetual questioning and worrying. But when the Spirit comes, his presence is the sufficient answer.

The Holy Spirit's indwelling teaches us how to pray. "In that day ye shall ask in my name" (xvi. 26). Name is nature; to pray in Christ's name, is to let His nature pray in and through our lips. Of course such prayer prevails, because God recognises it as identical with the nature and intercession of his well-beloved Son. The one condition of successful prayer is to bring yourself into a line with the thoughts of God, to breathe his spirit, to be swayed by his impulses; this is only possible through the gracious operation of the Spirit of God. Has the blessed day of Pentecost broken upon *you?* Do *you* live in its light?

F. B. M.

How the Light Came to Me.

A PERSONAL TESTIMONY.

By Rev. JOHN McNEILL.

I REMEMBER it was like this. I was a young fellow, a booking-clerk, about seventeen or eighteen years old. I cannot say I was terribly anxious. That is where some of you make a mistake; you think that unless you are in a terrible state of anxiety about your sins you are not ripe for being saved. Don't you raise difficulties and put conditions where God has put none: "Him that cometh unto me, I will in no wise cast out." Don't be working up something; let yourself alone. You must come as you are; you could not come as you are not.

I knew my Bible well, and the Shorter Catechism; I could say it in my sleep—can say it yet. But our Scottish Shorter Catechism is just the Bible boiled down. Justification by faith, effectual calling, the work of Christ, and so forth—I knew it all by heart, and the proof-texts; but I was as blind as a bat to it all: I had no light and no peace. I remember I just wanted to know what it was to be saved; though, as I say, I was not very anxious, or in a state about my sins. I knew that I was getting a year older, a year harder and colder, and nearer to sin and wickedness; although I had had no outward career of cursing or swearing, or drinking or badness. But I was honest enough to feel in my heart that I was not saved in God's sight. It is a great matter when God saves you from being a self-righteous Pharisee, even though as yet true salvation has not come.

I wanted to get into the light, but I never could have stayed to an after-meeting; so I can sympathise with the people who, when a second meeting is mentioned, just bolt as if the police were after them. I was then staying all through the week in the old town of Greenock. Every Saturday night I walked to our quiet village to spend the Sabbath at home with father and mother and the rest of them. I could never have spoken about my soul to the minister. But the minister's son and I were great chums. Although I was only a quarryman's son, my father belonged to the spiritual aristocracy, and it was no degradation for the minister's son and quarryman's son to "hunt in couples." We used to talk together, as young fellows will talk, about sweethearts and a lot of other things; we also talked about something that was not settled, but we felt the time was ripe for settlement about becoming a true Christian.

We agreed we would try to find out, and I remember one evening I wrote to my minister from the booking-office. I said something like this: "I cannot say I am greatly anxious, but I do feel I ought to decide. If I do not decide for Christ, the world won't allow me to be half-hearted." And it won't. You will have to decide one way or the other. I was very full of knowledge of the Bible, as I thought, and I fancied the difficulty was in the Bible, not in me. So I said to the minister, "I will give you a text (Acts xvi. 31), which says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I believe in Jesus Christ. I am no atheist or blasphemer. I believe all about Him, but I do not feel one bit the better for it." And I sent away the letter with the kind of notion that I had given the minister a poser.

Two or three days passed. I remember I was at the booking-office third-class window—I never go to a railway-station but I think of it. I was just about flinging up the window to serve tickets for the sugar-brokers' train to Glasgow at 10.30, when the postman came round and gave me a letter. I looked at the letter and saw from the postmark that it was from my minister; I knew it was an answer to mine. I tore it open and read something like this, and it was a sort of prophecy:—

"My dear John, you will never know, unless you become a minister yourself" (I had no more idea then of such a thing than that lad down there probably has) "how glad I am to get such a frank letter from you about salvation, although you may be still in the dark as yet! I am glad you have fastened on a text. It is a good one, and I will join controversy with you there. You say you believe all about Jesus Christ, but you do not feel a bit the better. Now, I put it in this way: Which am I to believe?—you who, after consulting with your feelings, pronounce your own verdict on yourself and say you cannot be saved because you do not feel any the better? Or am I to believe God speaking in his Word and pronouncing *his* verdict, and saying that if you believe in Christ as you say you do, you are saved, and you will be saved for ever and ever?"

This way of putting it, dear friends, may do nothing for you; but to me it was just like lifting a curtain. I saw the whole thing on its human side. It was not feeling—it was believing; trusting Jesus, no matter what I felt or did not feel. And the minister clenched it by saying: "Besides, John, I am surprised that a lad of your education and upbringing should quote Scripture so badly. It is not, 'Believe on the Lord Jesus Christ, and you will never feel a bit the better for it.'" That took me down a great many pegs. Why, I saw that I was not really believing in Christ at all; I was knocking the Bible end-ways. I was believing in myself—in my own heart. And the Scripture says: "He that trusteth in his own heart is a"—philosopher? No—"is a fool." And philosopher often is just fool, writ large.

Do you see it now? That is how it came to me. I had no great feelings; I did not shout Hallelujah! for I am a Presbyterian, and they are not of the shouting kind. But I saw what it is to trust in Jesus and be saved, just as you are, immediately, without any feelings up or down. I went out and took a walk along the platform. I thought I would not fling up the ticket-office window just yet. It was my first walk in the light of salvation. And, do you know, it made this difference: I had taken that walk along the length of the platform times and times every day; but that morning I remember saying to myself: "Has the place been whitewashed?" The very dingy, dirty, smoky old bricks looked whiter; it actually seemed as if there had been a cleaning going on there; it does make a difference!

> The common air, the earth, the skies,
> To me were opening Paradise.

That is all there was about it. Except this: for we are queer creatures—George, my companion, the minister's son, was also seeking salvation. Mr. Moody came along to Glasgow. George wrote to me, and said: "I have been to Moody's meetings, and I am just where I was; I have no light." When I read that from George—would you believe it?—I went back into the dark again. I said to myself, "This cannot be real. There is Geordie, a sharp fellow, and the minister's son; I doubt I am wrong after all." I actually turned away back into the dark out of sympathy with Geordie. Twenty-four hours later there came another letter from Geordie. Ho! it was nearly fizzling in my fingers. I opened it and read. He had been at another meeting. Mr. Moody had pushed the young men up in a corner with a kind of rush and rally, and shut them up to Christ; and Geordie was full of it. "Man, John," he said, "don't you see it is not your feelings; it is simply taking Christ at his word."

Next day we met, and George was full of it again. "John, don't you see it?" "Man," said I, "I saw that before you did; but because you could not see it I thought I was wrong." And we rejoiced together. I was telling him about it when I met him lately in Brooklyn, where he lives. My old minister is gone now. Two years ago the son and I were both back in Scotland. The minister died, and my old companion and I met when laying his father's dust in the grave in the quiet old village. I believe God arranged it so.

Now, will you trust Him? Look to Jesus, for He *does* save. Years have passed since then, and all I have been doing has been simply still looking and trusting. I have had feelings and convictions of sin—aye, deeper convictions since I was converted than before.

Do not look in wrong directions. I had one battle—just one—the next morning. I woke up, of course, the same old fellow. I had to go back to the booking-office to meet the other clerks and temptations of different kinds. And I was as cold as ice again, as if I had slept it all off. I said: "It has been mere excitement. Here you are, as flat as a flounder! There is nothing in it." Where I rallied was here. I said to myself in my misery and wretchedness next morning, and thinking it was all a delusion: "Now,

HAS THE BIBLE ALTERED

through the night? Has Acts xvi. 31 altered? No! Has the value of the finished work of Christ altered, or the worth of his blood and righteousness and intercession? No! Then nothing has altered on which you were relying and trusting; it is only your feelings that have altered; and you are not saved by that. You are saved through faith in Christ." Dear men and women, get over the bar of feeling and into the harbour. Trust in Jesus.

[This helpful testimony is reprinted in neat booklet form, and can be had of the publishers for distribution, price 6d. per dozen, 3s. 6d. per 100.]

Mr. McNeill in London.

THE AGRICULTURAL HALL.

LAST Sabbath saw the opening of Mr. McNeill's sixth sectional mission in London, and the last of his present Gospel campaign. Those who have followed our weekly records of the work are aware that a large measure of success has attended this special effort, so far at any rate as numbers go. It has been shown very abundantly that men and women of all classes in our great community are attracted by the earnest preaching of the old Evangelical Gospel. If it were needed, a crowning proof of this was afforded by the great gathering on Sunday evening, when ten thousand persons were assembled under the roof of the Agricultural Hall, Islington, several thousands in addition having been turned away for want of seating room. It was a marvellous spectacle. Sluggish, indeed, must be the soul that could witness it without a thrill of thankful joy.

Comparisons or contrasts in connection with Gospel work are peculiarly out of taste. The conditions of time and place and organisation are so varied that no proper data for such comparisons are available. Some of us cannot recall without emotion the Agricultural Hall meetings of 1875. These were heralded by a lengthened period of preparatory effort, as well as by the expectant curiosity that marked the first mission in London by Mr. Moody and Mr. Sankey. This time the interval for organising has been brief, and the evangelist has for years been one of ourselves. Without instituting, therefore, any sort of comparative appraisement, we gratefully record the fact that immense public interest has been awakened; and we look upon it as the harbinger of a season of real spiritual revival throughout the great Northern district of London.

Mr. McNeill must have taken heart of grace when he stepped on the platform at eight o'clock on Sunday morning and found a congregation of nearly 3000 massed in front of him. Presumably they were to a large extent Christian workers who had come from many points of the compass and varying distances, at that early hour, to show sympathy with the mission, and to get a spiritual lift. The evangelist discoursed on the lessons derivable from the incident of the fall of Jericho. He urged

his fellow Christians to unfaltering faith in the victory of Christ's cause and kingdom, cautioned them against premature elation, and enjoined unity in sympathy and endeavour in order to obtain success. These points were amplified in Mr. McNeill's graphic and happy fashion. At the regular hour for forenoon service he preached to a large congregation in Highbury Park Presbyterian Church.

From the opening of the doors of the great hall in Upper-street on Sunday evening a steady stream of people flocked in, and the great spaces were quickly filled up. The monster auditorium has been skilfully arranged and seated for 10,000 people, so that all can see and hear. The platform is erected on the eastern side of the arena, and by the aid of a large sounding board the speaker's voice is well heard throughout. The choir of 500 is ranged on the first gallery behind the platform, and it did good service in leading the praise. By seven o'clock the vast area and all the galleries were virtually full, and there seemed scarcely a vacant seat when the hour of service arrived. The County Council have imposed stringent rules against allowing people to stand in the aisles or under the great galleries, and so the doors had to be closed, though, as we have intimated, that excluded several thousands who desired admission.

Letting the mind go back, one could not but think regretfully of the many forms and faces that were familiar on the platform and elsewhere twenty-four years ago, and of whom very few now remain with us. Mr. McNeill had a note of reminiscence in his prayer when he thankfully recalled how in past times the presence and power of God had been felt within these walls. "There are souls with Thee now in glory who first met the Saviour here; repeat thy former mercies even more abundantly." But if many who rallied around our two American brethren, in the days of old, have now joined the great majority, there are not wanting sympathisers with such work still. Among those around the evangelist on the platform we noticed Lord Overtoun, Rev. Robt. Balgarnie and Mr. C. Russell Hurditch (both of them veterans in the ranks of evangelism), Lady Hope, Mr. T. A. Denny, Dr. Barnardo, Colonel Morton, and other friends. Lord Overtoun led in the opening prayer.

Any doubts as to whether the speaker's voice would carry to the furthest corners of the hall were speedily solved by the quick responses that passed over the entire congregation, like breeze-blown ripples on a calm pond, when Mr. McNeill made a specially interesting point in his announcements or in the sermon. No one need stay away from the meetings for fear they cannot hear or see. The subject of discourse was Psalm cxix. 59, 60, a favourite one with the preacher at the opening of a mission. For fifty-five minutes he pressed home on his eagerly attentive audience the necessity of such spiritual thoughtfulness as would lead to an immediate turning of the soul and the life from the world and sin to God and salvation. Though familiar to constant attenders on the evangelist's ministry, the message is one of great cogency and power, and by its plainness of utterance well fitted to arouse concern in the most apathetic. After the closing prayer the vast company melted away, and the hopeful proceedings of the opening day were over.

Monday is always a slack time in Gospel work, and no one expected to see a repetition of Sunday evening's crowd. But there must have been quite six thousand people in the hall, and to these Mr. McNeill preached with powerful impressiveness from the old message to the Church at Laodicea—Christ knocking at the door. The great audience seemed as one man in drinking in the urgent exhortation to give Jesus Christ his proper place in heart and life. Many brother ministers were assembled on the platform, and to these also the evangelist had some straight and needful things to say.

Rev. John McNeill's London Mission.
Agricultural Hall, Islington, N.—Each week evening (except Saturday) to May 6, at 7.30 p.m., Sundays at 7 p.m.

Hausaland.—Good news has been received from Dr. Walter Miller from Sierra Leone, where he is spending six months at the Princess Christian Cottage Hospital. A Christian medical man is needed to take up the work there when Dr. Miller leaves very shortly. It seems probable that any new recruits for Hausa work may have the opportunity of a short time of study in Tripoli, North Africa, before going to the Niger. The advantage of this can hardly be over estimated, for if opportunities exist in Tripoli for making a good start with Hausa it will be of the greatest advantage.

THE LATE

Rev. H. M. Dyke.

MANY will hear with sorrow of the death of one who for upwards of half a century has been engaged in educational and Gospel work in South Africa, for the greater part of that time in connection with the well-known mission in Basutoland of the Paris Society of Evangelical Missions.

Hamilton Moore Dyke was born in Bayswater in 1817, being the eldest son of Richard and Sarah Dyke, who left England in 1822, and settled in Cape Town. Having passed his youth in schools in the old land, the young man took the three months' voyage to the Cape in 1832. In the meantime his father had died, and his mother had married Mr. D. Williams, a man of strong business habits, who did his best to develop the energies of a numerous family. After completing his educational course for a commercial career, Hamilton had his opportunity with the rest in the neighbourhood of Cape Town, but other purposes were seriously engaging his heart. Around him was a mixed multitude of neglected races, and having become a member of the Congregational Church (Union Chapel), Cape Town,



under the pastoral care of Dr. Philip, he found it increasingly difficult to give his attention exclusively to temporal affairs.

Dr. Philip was not only a man of great personal influence, but also an enthusiastic worker for the enlightenment of the natives He had done much to promote the emancipation of slaves, and on this account was persecuted by the slave owners of South Africa. In season and out of season he advocated the cause of missions to the heathen, and was for many years director of the L.M.S. in South Africa. It is unnecessary to say that, on taking Dr. Philip into his confidence, Mr. Dyke was greatly encouraged in his missionary aspirations and desires to serve God among the benighted and oppressed tribes of Africa. While the young man waited in a prayerful spirit for the way to open events happened which gave clear indications of God's will and purpose.

One of these was the arrival of two bands of missionaries from America, into whose society Mr. Dyke was much thrown, to his great joy and blessing. In due course he obtained from some of them letters of introduction to the Mission Board at Boston, with the hope of entering a training establishment in order to qualify for work under American auspices. Another occurrence that threw light on his path was the marriage, in 1836, of his sister Sarah to Pastor Eugène Casalis, who had arrived from Paris as one of a mission party to Basutoland. She wrote to her brother, asking him to visit the mission field, and see whether Basutoland would not provide him a suitable sphere of work. In the meantime the young man had been occupied in educational work among the natives at Papendorp, near Capetown, under the auspices of the L.M.S. He was pleased to find that the children of white settlers and residents attended school, as well as the children of coloured people. The work was congenial, and allowed of study by way of preparation for mission effort of a more definite character, for which his soul hungered.

The mission in Basutoland had but recently been founded, but wise men were at the head of its affairs, and it grew marvellously in institutions, although not, at first, so rapidly in converts. A wave of missionary enthusiasm swept over the Reformed churches of France in 1830; hence this mission. As at that time French Protestants were not allowed to establish missions in their own colonies, a field had to be sought that was not under the protection of any European Power. Dr. Philip appealed for the land of Chief Moshesh, and the result was the Basuto Mission, the founders of which were MM. Casalis, Arbousset, and Gossellin. Right well did these good men and their excellent colleagues of later days plant, for there are now some fourteen thousand natives on the church roll, and half as many children in the day-schools. Moreover, men trained at the mission schools in Basutoland are preaching the Gospel in the Cape Colony, Orange Free State, Transvaal, Mashonaland, Bechuanaland, Delagoa Bay, and even to the Barotsi north of the Zambezi.*

Invited to view the land, Mr. Dyke made the subject a matter of earnest prayer, and after some delay embraced an opportunity to proceed up country. That was in 1839; and, arrived on the spot, he determined to stay and do the work, first of catechist, and later of pastor, in connection with the many churches of the mission. The educational institutions were his special concern, and he was delighted to be able, at length, to report quite phenomenal success. Who shall question the reality of his encouragement when, as in 1896, he was able to write:—

> In May last we presented twenty-two of our pupils at the Cape University elementary examinations, and of these twenty passed—ten in honours, nine in Class II., and one in Class III. Our two failures were but a small percentage in comparison with other schools. No native institution had more than four in honours, and only three European colleges in South Africa have more than ten. Another cheering event has taken place by fifteen of our pupils being added to the church, and three others will be received at an out-station to which they belong.

In joy and sorrow, year after year, our friend laboured unceasingly, and at length his son (Rev. R. Henry Dyke) entered into the same blessed service. The mission has long been an oasis in a desert land; but, all the same, there is the desert land all around. Into remote regions the workers and converts have penetrated, and have been greatly cheered, although far from satisfied, with the results of their toils. With advancing years Mr. Dyke's time of rest came, and with this the partings that are inseparable from the present life. Last year Mrs. Dyke, a devoted helpmeet of many years, departed. Now from Morija, into the country for miles around, the sad news has travelled that the aged and honoured worker himself has "gone in to see the King."

* Deeply interesting particulars of the work are given in a small book, The Switzerland of South Africa, by Rev. R. Henry Dyke (son of the lamented missionary). The pages are bright with facts and illustrations. (1s. and 1s. 6d. *Morgan & Scott.*)

Though physically weak, Mr. Dyke had for a good while enjoyed a measure of comfort, but recently he sustained an injury to one of his legs, which necessitated careful nursing for some weeks. He never recovered strength, however, but fell asleep on March 13, in the eighty-first year of his age. His last days were happy, being spent, so far as consciousness allowed, in praise to God and a joyous confidence of seeing his face. He made his boast in Christ; to Him in days of health he committed his soul in well-doing, and in hours of sorrow and trial he had no other desire or care. Men of such a humble mind, and characterised by such hearty diligence in Christian work, are a blessed gift of the Lord to his Church, and we pray that their number may be greatly multiplied.

Buried in the Country.—II.

My first round of visits taught me that *patience* and *love* would have to be the chief levers of our work in the village. The women I visited were dull and apathetic, and difficult to rouse to the least enthusiasm. They stared sleepily at me as I explained my visit, eyeing the newcomer in a doubtful way, and not apparently over pleased to be jogged out of their ruts. But if for an instant I felt discouraged, the cornfields all round preached patience, and the lesson that for growth of any sort time is needed. And with patience much *love*. That, too, I learned, chiefly perhaps from one woman; she was rough and coarse, and noisy, and seemed angry at my intrusion.

Evidently she had had a hard struggle to make both ends meet, and naturally as I learned this I made some commonplace, kind remarks in the way of comfort. Not easily shall I forget the way in which that hard-featured woman turned on me with a fierce gesture of impatience. "Don't talk kind to *me*—don't talk kind," she repeated. "If you do I shall cry; I'm tough, and I can go on if I don't think, so

DON'T YOU GO AND TALK KIND."

Ah, what will not love do, what will it not break down!

"I am thinking of starting a woman's 'at home,' will you come to it? I have come to live here, and I should like to know my neighbours, especially my sister women—for we *are* all sisters, aren't we?" I added, as a blank stare of surprise greeted my invitation, on the face of nearly every woman to whom I gave it. "I don't mind," or "I'll see about it," were the replies generally given, but in three cases I was cheered by a genuinely hearty response. "Yes, miss, I will. I'm right glad someone 'as come as will do summat for us women, for it's allus the men as gets them societies, they does. We ain't had no mothers' meetin' here." Altogether, as I counted up my visits and invitations, I found six had partially promised to be my guests on the next Monday, and three had heartily responded.

My brother and I both felt we were right in beginning our work in a small and quiet way, and by some little class that would not frighten the people into thinking that "them London folks were turning the village upside down with their new-fangled notions." Also I believed, and I believe it even more firmly to-day, that the key to the position is *the woman*. Once get a firm hold in the heart of the wife and mother of the family, and you have a wedge that is irresistible. "Is your husband a Christian?" I once asked a little woman, who by force of character kept things going in a poor home. "I've made him so," was her triumphant reply. "I've taught and taught him till he is." We smile at this notion of forcible conversion, somewhat on the lines of the conversion of the petty kings and peoples of Britain. But there is, for all that, a residuum of truth in what the woman said, in that she realised her influence in the home, and having grasped truth for herself strove to make others grasp it.

When the next Monday—the day of our first meeting—came, down came also the rain in pouring torrents, and at half-past two, when I expected the women, there was not the slightest sign of its clearing. So I was not disappointed when only three dripping figures presented themselves and informed the maidservant they had come to "the meeting." Three—out of, I suppose, about one hundred possible members, considering the population of the place was 500. Sitting with those three that first day I told myself, and I told them, that we must never rest till our class came very near to the limits of the population, and till we had, at any rate, made an effort to reach every woman in the village and bring her to Christ. And the three present, the pioneers, and myself then and there formed ourselves into a sort of committee to arrive at this end. One of the mothers I discovered was an earnest Christian. Of the others I could not feel certain; but to know of *one*, and feel sure that she would back up any efforts on my part in this work, was a great encouragement. And may I say here that in all mothers' meetings it seems to me there should invariably be

AN INNER NUCLEUS

of women pledged to pray together and work together for the whole class. Not that this inner band should be allowed for one instant to feel that they are the select few up here, and the others are "down there." There is always a danger of this feeling being aroused, and it must be carefully watched against. They must not be petted, or specially considered, rather in all gatherings they must be shown that it is for service they are chosen, and that *they*, if any, are expected to take the back seats. Again, it sometimes happens that a woman who calls herself a worker will get to fancy she must take an active part in every prayer meeting, and her voice *must* be heard whoever else is silent, with the result that the prayers are voiced by a certain set of workers, and no one else takes a part.

I told the women at the onset that, though we should try to spend a happy time together, and to make this one quiet hour in the week a real spiritual help to them, we were all to be fellow-workers together. They would have to work every bit as much as I did, the responsibility was not to rest on me alone; if members stayed from the class, they would have to help in the visiting. Everyone had a share in the "concern." This plan proved in my case a success, and I believe it is one of the secrets of work among women. Make a woman share the responsibility, put her on her mettle, and she will show you how and what she can do in the way of helping, even with all her home calls.

That first day my "at home" was extremely informal. I explained the end I had in view, how we proposed to carry on the class, and, after a cup of tea, my visitors departed. One promise I extracted from the three, and that was that during the week each would do what she could to bring *one* other woman to the class, and only one. I did not want their energy to be too much dissipated, and by asking them to each find only one they would put more zest into their search. Rus.

Sons of Poor Clergymen. — St. John's Foundation School, Leatherhead, Surrey, is an institution occupying a position peculiarly its own, and has a strong claim upon all who sympathise with the thousands who are devoting their lives to the service of God in the ministry of the Church of England, and for whose temporal necessities very insufficient provision is available. The school provides free education and maintenance for the sons of the poorer clergy. To quote one case among many, the father is a curate in the diocese of Ripon, with an income of £105, and ten children dependent upon him. There are now one hundred and fifty boys on the foundation, which was established in 1852; and during the past year the students have maintained a high standard of scholastic and athletic attainment. Secretary, Rev. Sutton Patterson, 1, The Sanctuary, Westminster Abbey, S.W.

Gathered Gold.

Many are fond of ministers who are not fond of Christ.—*McCheyne.*

As Thou wilt! What Thou wilt! When Thou wilt!—*Thomas à Kempis.*

Eternity is a circle, with *now* for its centre, and *always* for its circumference.

Love is the *law* of Christ's kingdom, the *lesson* of his school, and the *livery* of his household.

There are two choice mercies: First, to have a broken heart for sin; second, to have a heart broken off from sin.

THE WILL OF GOD.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

O sweetest burden, highest yoke,
It lifts, it bears my happy soul,
It giveth wings to this poor heart,
My freedom is thy grand control.
Madame Guyon.

CHRISTIAN NAMES.

Scripture gives four names to Christians, taken from the cardinal graces so essential to men's salvation—"saints," for their holiness; "believers," for their faith; "brethren," for their love; "disciples," for their knowledge.—*Fuller.*

LIFE'S JOURNEY.

Each true Christian is a right traveller; his life is his walk, Christ his way, and heaven his home. His walk is painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home; I will be content to travel hard, and be sure that I walk right. So shall my safe way find its end at home, and my painful walk make my home welcome.—*Warwick.*

GIVING TO GOD'S CAUSE.

The giving which is worship must needs be self-denying. Nobody is ever entirely converted when the purse is held in reserve. The disciple who would be as his Master must not hold dearest houses or lands, or father or mother, or wife or children. Still, down from the clear heaven above us, rings the trumpet call, "If any man will be my disciple, he must forsake all, take up his cross, and come and follow Me."—*Margaret E. Sangster.*

THE HIGHEST WISDOM.

If God be our greatest good, if there can be no good but in his favour nor any evil but in departing from Him, then it is plain that he who judges that the best thing he can do is to please God to the utmost of his power; who worships and adores Him with all his heart and soul; who would rather have a pious mind than all the dignities and honours in the world, shows himself to be in the highest state of human wisdom.—*William Law.*

INTERCESSION.

I cannot contentedly frame a prayer for myself without a catalogue for my friends, nor request a happiness wherein my sociable disposition does not desire the fellowship of my neighbour. I cannot go to cure the body of my patient without forgetting my profession and calling upon God for his soul. If God hath vouchsafed an ear to my supplications, there are surely many happy that never saw me, and enjoy the blessing of my unknown devotions.—*Sir Thomas Browne.*

DESTRUCTIVENESS OF DOUBT.

Some of you are always fashioning fresh nets of doubt for your own entanglement. You invent snares for your own feet, and are greedy to lay more and more of them. You are mariners who seek the rocks, soldiers who court the point of the bayonet. It is an unprofitable business. Practically, morally, mentally, spiritually, doubting is an evil trade. You are like a smith wearing out his arm in making chains with which to bind himself. Doubt is sterile, a desert without water. Its progress is the decay of comfort, the death of peace. "Believe" is the word which strikes life into man; but doubt nails down his coffin.—*C. H. Spurgeon.*

THE VINE AND THE BRANCH.

The one reason for the existence of a branch, the one mark of being a true branch of the Heavenly Vine, the one condition of being allowed by the Divine Husbandman to share the life of the Vine is—bearing fruit. It is because Christians do not understand or accept of this truth that they so fail in their efforts and prayers to live the branch life. They often desire it very earnestly; they read and meditate and pray, and yet they fail—they wonder why! The reason is very simple: they do not know that fruit-bearing is the one thing they have been saved for. Just as entirely as Christ became the True Vine with the one object, you have been made a branch too—with the one object of bearing fruit for the salvation of men.—*Dr. Andrew Murray.*

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in London.

I.—SUFFERING CHILDREN.

YOUR friend, Uncle Tom, thinks you would be glad to know something of what is being done for poor children in London, and he has asked me to write now and then about what I have seen. I will begin by telling you of little boys and girls who cannot run about as you do, and who suffer, many of them, great pain. Perhaps you have never thought that in this great big city there are many thousands of poor wee cripples. Many cannot walk at all. Mother must go out to work, for she is very poor, and so the child, who cannot go to school, has to sit or lie all day alone in a dull little room. Some of them tell me they "can hear the children running in the court," and they cry because they can't get out to enjoy the fun.

Well, the Ragged School Union has been trying to help these for some years. It has now nearly 6000 names on its books—think of that, 6000 afflicted, blind, lame, paralysed children! Visitors take a number under their charge, and visit them, talk, read, sing, and do what they can to cheer them. They take them toys, picture-books, and other things to amuse them and pass the weary hours.

A teacher, Miss Smith, goes to those who can learn—many cannot, they are in such pain and distress—and teaches them to read and sing; and you know it is a great pleasure to be able to read when the day is long and dreary. A few learn to make little fancy things.

Some are able to go out, and the R.S.U. has got from kind friends, prams, go-carts, bath-chairs, and invalid carriages for these. Pleasant evenings are held in some little room near their home; and they are always told of the love of Jesus, and many have given Him their hearts. Several Cripples' Parlours have been opened for them, and made as bright as possible. Some friends have sent second-hand pianos, and the children say "it is just beautiful." Many never had a bit of fun in their lives before, and you can guess how they enjoy it. Their sayings are very funny indeed. Some time I may tell you a few of these, they are so quaint.

Care and treatment (suggested often by the visitors) have done many of them good. A little boy came into the parlour the other night shouting, "Look, teacher; look at my back, it's nearly straight now." And a wee girl, who had never walked before, toddled in, calling out, "See me; I can walk now." I have myself found many cases of this kind, after a visit to one of the R.S.U. Cripple Homes.

My own daughter has about thirty to look after. Here are two of them. Blind Willie could not move from his cot, being paralysed as well as blind. As he loved music we gave him a musical box. How it delighted him! A schoolboy, who can play the violin, offered to go and play to him, and oh, how Willie enjoyed it. Dear Willie has gone now from his weariness and pain to the land where there is no more darkness, for Jesus Himself is the light of it.

Florrie, aged six, has a loving mother, but mother has to go out to work, for father is lying very ill. So the poor little one has had to lie in a box all day long, strapped hard in a steel surgical jacket, like a cage. But the bovril and other things taken to her are helping her, and she is actually trying to walk—by the chairs. Some weeks ago her wee legs gave way, and she fell downstairs and hurt herself; but she is better, and is again doing her best to get about the room. Perhaps we will see little Florrie able to walk out yet.

Here is one little story to show how glad they are to help one another. Poor Harry will never be better, the doctor says. His room is dull, and he is alone all day. So the visitor thought of giving him a canary, for company. Before taking it to Harry, he showed it to the children in the Cripples' Parlour; and what do you think? Two of the children were so eager to tell Harry that they had a race on their crutches; and blind, lame Georgie got there first. Hobbling into Harry's room, he cried out, "Harry, Harry! I ran along the Sheepcote-lane like a mad bull to tell you that teacher has got such a fine dickey-bird for you." Think of a blind and crippled boy running "like a mad bull" to carry good news to another poor little sufferer.

Many happy children in London and the country have asked for the name of one child, and write dear little letters, and try to be friends to them, and send them little things to cheer them up. Some, when in London, have gone to see their cripple friends, and have been so pleased with their welcome. The Ragged School Union, 37, Norfolk-street, Strand, London, is always glad to give names to any willing to help in this way.

Pearl Fisher.

Our Tenth Prize Competition.

I have much pleasure in placing before my young friends the results of our competition, which has greatly increased this quarter. Amongst such a number of papers there was naturally a great diversity of excellence, and many of the competitors who had commenced their papers with the greatest care fell off lamentably before they reached the final question. Many, too, forgot that the questions need to be answered more fully than an ordinary Searcher, and that more attention should be given to the "get-up." But the papers, as a whole, have been very well done, as the number of names below plainly shows. Most of my "nephews" and "nieces" have gained some recognition; and to those who have failed I wish better success next time. Some of the boys' papers were splendidly done, and next competition I hope that boys and girls will equally share the honours.

FIRST PRIZES.

Division I.—Gladys Mary Phipps, Pringle Wilson, J. Ernest Pearce, Evelyn Everard Hewer, Dorothy Gertrude Hewer.

Division II.—Arabella V. G. Onslow, Kathleen, Agnes Pasley, Christina Jane Simpson, Herbert H. Braddon.

Division III.—Agnes Mary Sterry, Stuart T. Ellacott, Isabel Winifred Phipps, Ernest Edward Nash, Margaret Frances Palmer.

Division IV.—K. E. Violet Ashworth, John Walter Thomson, Guinefred Lucy Leigh, Alice Maud Thompson.

SECOND PRIZES.

Division I.—Beryl Calvert, Margery Smart, Henry James Cheney, Sydney Boyd Robertson.

Division II.—Louie Penny, Nellie Sery, Augusta Rose Anton, Peter Gibb Nicholson, Ada Elizabeth Palmer.

Division III.—Evelyn Lowndes Moir, Helen M. Hunter, Hilda Dorothy Vickers.

Division IV.—Winnie H. Palmer, Mena Hunter, Kate Gertrude Johns, Mary Louisa Tibbits, Nellie Jelfs.

FIRST CERTIFICATES.

Division I.—Janet Crawford Black, Elizabeth Bennet Black, William Ernest Clarke, Hilda Constance Bassett, Annie Emma Moule, Jessie Christine Palmer, Charles Noel Wright, Marjorie Collins, Massy Baker, Ella Hake, Agnes Fullarton, Cecile Helen Wright, John Clarke, Eva Browne, Annie Eleanor Hazledine, Frank Thompson, Gladys Dyce Sharp, Aileen Edith Figgis, James Ernest Davey, Jacob Americana, Norah, A. M. Dyke, Hilda Godfrey, Eva Lucy Edmundson, Winifred B. Harvey.

Division II.—Mary Ellen Plumb, Charlotte K. M. Millar, Lois Muriel Craven, Nellie Dowsett, Aubrey Marriott, Edith Emily Quick, Rosa Theodora Hill, Edith V. Maitland-Kirwan, Maude Naylor Oakes, Robert Marriott, Frank Reid Wilson, Queenie Upton, Lottie Carmichael, Gladys Calvert, Arthur George Cox, Charles Gale, William Aston.

Division III.—Herbert George Newton, Bessie Scantlebury, Emily Bridgewater, Irene Coppard, Edith Elizabeth Bensted, Flossie Fullarton, Mildred Robinson, Alfred Henry Greenacre, Muriel Shaw, Florence Mary Jennings, Ethel Maude Pasley, Muriel Coldicott Sherwin, Muriel Edwards, Annie Kathleen Tibbits, Walter Cecil Perryman, C. Bessie Symes, Randolph Daintree, Edith Mary Harris.

Division IV.—Bessie Harvey Millar, Rosetta Mary Sherwin, Nellie Brookfield, Gertrude Balcombe Brookfield, May Violet Hunter, Mary Catherine Spiganovics, Mary D. Maitland Kirwan, Anna Elsie Leigh, Janetta S. Fullarton, Elsie Johnson, Florence Kate Bellerby, Trevor J. Matthews, Jessie Deane Roe, Charles Faillettez.

SECOND CERTIFICATES.

Division I.—Cicely Musgrave Craven, James Sinclair Jackson, Edith Julia Wheeler, John William Wheeler, Edith J. Lowe, Mary Penny, Ralph Aldwinckle, Susabel Pim, Myrtle Perry, Violet Annie Holford, May Petrides, Daisy Greenacre, Eleanor Chance, George Macdonald, David Gardiner, Helen Lilian Knight, Dorothy Trevor Daintree, Vera Petrides, Gracie Marston, Margie Marston, Minnie Alice Quick, Mary A. S. Law, Charles Williams, Mabel Fletcher, Zeldah Albert, Eva Kalb, Reginald Onslow Skinner, Alice E. Crang, Harold Davis, Aaron Goldencrown, Edwin Vickers, Frank Tomkins, Chappie Bazett, Aline Bazett, Jack Harris, Lizzie Johnstone, Flora Simmons, Gwendoline L. Moir, May C. Mills.

Division II.—Bessie Maryanne Cheale, John Lawrence Clarke, Herbert James Tomkins, Betty Stocks, Charles Macdonald, W. J. Harcourt Hunter, Mary Charles, Jasper Bell, Daisy Carmichael, Arthur Lowndes Moir, Kitty Donaldson-Selby, Reginald V. Measor, Gladys Theodora Isaac, Vera Constance Dickinson, Ethel Walls, Sidney Elizabeth Law, Maggie Fullarton, Alice Mary Palmer, Lewis Fry Morice, William Henry Williamson, Isabel Theodora Salt, Edwin T. Peters, Annie Constance Wood, M. Stella Robinson, Millicent Musgrave Craven, Annie Yeo, William Charles, Ada Mary Spencer. Margaret Landles Carter.

Division III.—Lilian Muriel Skeats, Nellie Lovegrove, Alice Wardlaw Milne, Dorothy Pelly Grove, Margaret Lillian Pook, Agnes W. M. Head, Charlotte Bailey, Janet Thomson, J. A. Field, Dorothy Patten, Lottie Orr, Lilian Kitson, Arthur B. A. Llewellyn, Edith Stuart Tyson, Frances Anna Figgis, Conyers Baker, Annie Cooper, Ruth Pledger, Marie Edgar Sleigh.

Division IV.—Ethel Fielder, Amy Fosten, Edith Frances Pledger, Ivy G. Donaldson-Selby, Ashley Hugh Bowker, Gertrude W. Vellacott, Eva Mary Fielder, Kathleen Code, Laura Dagmar Percy, Irene Hope Nevill, John Gibb Nicholson, Emily Stuart, Robert Glass Browne, Bessie E. Unsworth, Allen Baker.

HONOURABLE MENTION.

Division I.—Phyllis Boyd, Ronald Studd, Dorothy Berry, Nessie R. Laing, Herbert Parr, Joshua B. Hughes-Games, Betty Jacobs, Kathleen Pincott, D. D. Stainer, Jessie Snowball, Herbert French Rainey, Stuart Alfred Scragg, Leslie Bell, Gulielma Cheal, Dorothy Cooper, Dorothea Winfred, Nathan, Jack J. Clarke, Daisy Rosalind Clarke, Edith Lockhart, Lily Clarke, Peveril Hayes Turnbull.

Division II.—Rose Hamilton, Bella Mack, Lionel Calvert, Christina Nicholson, Ida C. Cole, Sabina Elizabeth Mackintosh, Mabel Bailey, Henry Laing, Mary Eliza Greenacre, May Handasyde, Edith Stillman Nash, W. M. Penny, Willie Palmer, Kathleen, J. G. McClure, Elmina E. Deane Roe, Blanche Lindup. Agnes Kay, Maggie Fletcher, Katie E. R. Oliver, Herbert Westren Turnbull, Sarah Evans, Edith Grieve, A. Bridges, B. Cashford, Susie Annie Cumbers, Cecilia Lichtenstein, Dorothy Joyce Clarke, Nettie Thomson, Ada May, Vickers, Dorothy Margaret Dyke, Clarice Gale, Laurence Turnbull, Abraham Mack, Wilfred Temple Aldous, Henry, Simpson Curr, Eva Winpenny, Kathleen Alice Shepherd, Edith Rachel Ballard, Marjorie Kitson, Alex. Kay, Florence A. Osmond, Olive Robertson, Brereton Code, Janet Fawkes, Elsie Muriel Slark, Barbara Maconchy, Dorothy Kathleen Vigers, Evelyn Amy Constable, Albert Victor Bellerby, T. M. Stainer.

Division III.—Norah R. Lowe, Edith Lena Hunter, Eva Laura Oakes, Mabel Birney, Lillian Margaret Pook, Janie Handasyde, Gertrude Florence Green, Eleanor M. J. Hatchett, Edith Hearn, Kate Fletcher, Thomas Mack, Emily Beatrice Brookfield, Arthur William Unsworth, Byres Hill, Elizabeth Athole, Nina Edith Coote, Daisy Allen, Winnie Stangoe, Violet G. Donaldson-Selby, Rosaline Castein.

The Bible Searcher.

No. 117.—Correct answers received from:—

A—Jacob Americana, J. H. Archer*, Ralph Aldwinckle*, Augusta R. Anton*, Violet Ashworth*, Wm. Aston.*

B—Lena Barber, Conyers and Massey* Baker, Aline and Chappie Bazett, Geo. Brand, Henriette Bardot, Herbert Braddon, Lilian Teresa, and Katharine Blackie, Edith Ballard, Janet* and Elizabeth* Black, Florence and Willie Bellerby, J. K. Bennett*, Frances Bennett, Dorothy Berry*, Jasper* and Leslie* Bell, Edith Bensted, Ethel Benger, Mabel Birney, Daisy, Gordon, and May* Bligh, Emily Bridgewater*, Phyllis Boyd, Stanley Boxer, Robert and Eva Browne, Ashley H. Bowker*, Gordon Bolton, Ralph Bourne, Ernest Bond*, Chas. Brown, Albert Botting, Gertrude, Nellie, and Beatrice Brookfield, Ernestine Buhl, Bertie Butler.

C—Mary* and Willie* Charles, Janie and Nellie* Crawford, Beryl* and Gladys* Calvert, Jessie, Maggie, and Walter Carter, Lottie* and Daisy* Carmichael, Lois M. Craven*, M. M. Craven*, Alice E. Crang*, Daisy R. Clarke, Rosaline Castein, Isabel Candlin, Bessie Cheale, Henry Jas. Cheney*, Elma Cheal, Ruth Coupe*, Annie Cooper, Irene Coppard, Dorothy Cooper, Arthur G. Cox, Ida and M. Cole, Edith M. Cole*, Wm. Corrick*, Marjorie Collins, Nellie Curr, Alex. Cunningham. E. Constable.

D—J. Ernest Davey, Willie R. Davies, Ralph and Dorothy Daintree, Polognia Daws, Harold Davis*, Vera Dickinson, Claude and Violet Dodsworth, Violet, Ivy, and Kitty Donaldson-Selby, Kenneth Dunbar, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*. Sarah Evans, Muriel Ecroyd, Eva Edmundson*

F—Janet Fawkes, Arthur and Richard Farmer, Kate* and Mabel* Fletcher, Wm and Fanny Field, Louie Filhol, Aileen Figgis*, Francis W. B. Field, Eva Fielder, Eric and J. A. Field, Willie*, Reginald, and Ernest Findlay, Ion G. Findlay, Hyacinth FitzSimons*, Flossie*, Maggie*, and Agnes* Fullarton.

G—Clarice and Bertie Gale, Albert Gray, David Gardiner*, Maudie N. Gray, Gertrude and Dorothy Green, Alfred, Daisy*, and Mary E.* Greenacre, Agnes Grierson, A. Gibbs, Edith Grieve, Minnie Giddings, Thos. Groombridge, Emma Goodier.

H—Dorothea R. Harris, Ella Hake*, Rose Hamilton, Winifred Harvey*, Thos. and Jack Harris, Nellie and Rex* Hatchett, Annie Hazledine*, Dorothy E. Harris*, Edith Harris*, Lillias B. Hardie, Emily and Edith Hearn, Dorothy* and Evelyn* Hewer, Ada Heap, Byres Hill, Theodora Hill, Eileen Hill, Alice M. Hoxton, E. C. S. Hogge, Margaret Hogg, Louie Hooper*, Florence Hoyte, Marjorie Hogge, Violet Holford, Helen, Harcourt, and May V. Hunter, Edith and Mena Hunter.

I—Gladys T. Isaac.

J—J. Sinclair Jackson*, Nelly Jelfs*, Kate G.* and Norman Johns, Lizzie Johnstone*.

K—Eva Kalb, Agnes, Bella, T., Alex, and W.* Kay, Cara, Ethel, and Mary* Kestin, Helen Lilian Knight*, A. C. King, Robert W. Kitson, Eileen B. Knowles.

L—Arthur J. Lamb, Henry and Nessie Laing, Sidney*, May*, Edward*, and Henry* Law, Guinefred Leigh, Annie W. and Alex. R. Lemon Blanche Lindup, Murray and — Lloyd, James, Norah, and E. J. Lowe.

M—John MaMurray, Abraham, Thomas, Maggie, and Bella Mack, Kathleen J. G. McClure*, Barbara* and John K. Maconchy, Sabina E. Mackintosh*, L. B. Macaulay, Chas. and Geo. Macdonald, Elsie May Macpherson, Florence Mackenzie*, Dugald and K. MacGilp, Gracie and Margie Marston, Edith Marnham, Avie Mallory, Gladys*, Edith*, and Beryl* Mather, Bruce Malaher, Margery Matthews*, Hilda Matheson, Lillie Mallory, Louis Matthews*, Mary* and Valerie* Maitland-Kirwan, Nellie May, Hilda Medill, Reginald Measor*, Francis and Alice Milne, Owen Morice, Eva Monti, Annie E. Moule*, Evelyn L.*, Gwendoline*, and Howard L.* Moir, Margaret A. and Dorothy Morris.

N—Edie Nash*, Henderson, Dorothea, and Mary* Nathan, Herbert J. Newton*, Mary*, G. F., and Henry* Neligan, John G., Peter*, and Cissy Nicholson.

O—Maude N. and Eva Oakes, Arabella Onslow, Sidney and Katie Oliver.

P—Dorothy Patten, Kathleen A.* and Ethel M.* Pasley, Jessie C.*, Maggie*, Ada*, Winnie*, and Willie Palmer, Herbert Parr, Alice M. Palmer, Frederick J. Pearman, Laura D. Percy, J. Ernest Pearce*, Edwin T. Peters, Evelyn Primrose Pechey*, W. M., Mary and Louie Penny, Lillie and Eva* Petter, Vera and May Petrides, Louie and Nelly Peachey, Clarice Peach, Isabel* and Gladys* Phipps, Dora Phillimore*, Francis Phillips, Kathleen Pincott, Ernest Poynder, Lilian, Margaret* and Jessie* Pork, Mary E. Plumb*.

R—Herbert, Edward, and Marjorie* Rainey, Robert Reeves, Edyth and Gracie* Reeve, Theodore Roberts, Cyril M. Roberts, Ernest Ross Sydney Robertson; Chas. S. Rudge*.

S—Harold Sanders, Hilda Schaeffer, D. D., T. M. and C. D.* Stanier Dollie* and Bob* Salt, Gwendoline*, Mervyn, and Eric Shaw, Margery Smart, Flora Shadbolt, Stuart Scragg, Chas. Saunders*, Muriel and Ivy Sherwin, Ada M. Spencer, Janet Speed, Kathleen and Douglas* Shepherd, Frederick and David Seth, Marie Sleigh, Nellie Sery*, Florrie Smith, Mary Spiganovics*, Flora Simmons*, Evelyn C. F. Smith, W. Russell Smith, Ethel and Jessie Snowball, Betty Stocks, E. Short*, Ronald Studd, Emily Stuart, Herbert M. Stuart*, C. Bessie Symes*.

T—Louie* and Nannie Tibbits. Alice M.* and Frank Thompson, Harry Thompson*, Willie D. Thomson, Kate and Nettie Thomson, Frank and Herbert Tomkins, Alice Truelove, Maude and Edith Tyson.

U—Queenie Upton.

V—Gertrude Vellacott*, Dorothy Vigers*, May* and Dorothy* Vickers, Kenneth Vining.

W—Stewart Watson, Mary Ware, Ethel Walls, Arthur Webb, J. Wm.* and Edith J. Wheeler, Mabel Wheeler, Mary Wright, Ada Willmer, Chas. Williams, Edith* and Ruby Wilkins, Cecile*, Noel*, and Phillis Wright, Wilfred Wright, Pringle M. Wilson*, Arthur H. Williams, Ronald Williams*, Edith M. Williams, Evelyn H. Wood, E. Whiting, F. Wilson.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (118).

1. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom (Isa. xl. 11).

2. God is our refuge and strength, a very present help in trouble (Ps. xlvi. 1; lxii. 7; xci. 2; cxlii. 5, &c., &c).

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (Heb. vi. 18).

3. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for zin and for uncleanness (Zech. xiii. 1). The blood of Jesus Christ his Son cleanseth us from all sin (1 John i. 7).

4. Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us (Heb. ix. 12). For it is not possible that the blood of bulls and of goats should take away sins (Heb. x. 4).

Correct answers (first list) received from :—

A—Zeldah Albert*, Ernst H., Ralph, and Dora Aldwinckle, Augusta Rose Anton.

B—Aline* and Chappie* Bazett, Herbert Braddon*, Edith Ballard* Frank Bentall, Florence, Willie, and Victor Bellerby, Edith Bensted, Leslie Bell*, Gordon*, May*, and Daisy* Bligh, Emily Bridgewater, Phyllis Boyd*, Ashley H. Bowker*, May Grace Bungey.

C—Lois M. Craven*, Eleanor Chance*, Janie and Nellie* Crawford, Rosaline Castein, Mabel, Ida, Annie, and Edith M.* Cole, Irene Coppard, Evelyn Constable.

D—Willie R Davies*, Nellie Dowsett, Ivy, Violet, and Kitty Donaldson-Selby, Rhoda Dunlop.

E—Sarah Evans, Eva Edmundson*.

F—Charles Faillettaz, Eva Fielder.*

G—David Gardiner*, Clarice* and Bertie Gale, Albert Gray, Gertrude and Dorothy Green, Agnes Grierson.

H—Nellie Hatchett, Elsie G. Hatcher, Edith Harris, Thos. and Jack Harris, Dorothea R. Harris, Florence Hoyte, Joshua Hughes-Games.

I—Gladys T. Isaac.

J—Betty Jacobs, Nellie Jelfs*, Agnes Jones.

K—Max and Eva Kalb, Mary, Ethel and Cara Kestin.

L—Edward, May, Henry* and Sidney Law, Cecilia Lichtenstein*, Blanche Lindup.

M—Charles and G.* Macdonald, Winnie*, Aubrey*, and Robert* Marriott, Gracie and Margie Marston, Reginald Measor, Alice W. Milne, Lewis Morice, Evelyn*, Howard* and Arthur Moir, Eva Monti*.

N—Henry*, G. F.* and Mary H.* Neligan.

P—Herbert Parr*, Alice M. Palmer, Myrtle Perry*, Dora M. Phillimore, Mary E. Plumb.*

R—Kate Rosenbloom.

S—Margery Smart*, Violet Salvesen, Constance and H. Schaeffer, Frederick Seth*, Kate Smith, Esther Simmons, Herbert M. Stuart*, Ronald Studd.

T—Frank and Herbert Tomkins, Frank Thompson*, H. Toller, Arthur, Herbert, Peveril and Laurence Turnbull, Maude Tyson*.

V—Edwin*, May* and Dorothy* Vickers, Kenneth J. Vining.

W—J. Wm.* and Edith J.* Wheeler, Arthur Webb, Edith M. Williams*, Ada Willmer, Phillis, Cecile and Noel Wright, Mary Wright, Edie Whiting.

Foreign list.—Correct answers received from :—

Nos. 107, 108, and **109.**—Alice M. Hitchcock (Texas). **No. 111.**—Maria H.* and Cuckoo* Lister (S. Africa). **No. 112.**—Alice* and W. B. Henderson (Jamaica), Launcelot M. Knight (Texas). **No. 113.**—Annie and Henry Baillie (Canada), Alice and W. B. Henderson. **No. 115.**—Launcelot M. Knight, Dora E. Wallace (Canada).

THIS WEEK'S BIBLE SEARCHER (No. 119).

John iv., v., vi.

1. In what way does God desire us to worship Him ?
2. Why did the men of Samaria come to see Jesus, and what made them believe on Him ?
3. What miracles did Jesus perform at Cana of Galilee ?
4. What did Jesus say of those who heard his Word and believeth on God ?
5. What did Christ say of John ?
6. Why did the people wish to make Him King ?
7. Why did many of his disciples leave Him ?
8. To whom did Jesus say the following, and on what occasions—(*a*) "We know what we worship." (*b*) "Except ye see signs and wonders, ye will not believe." (*c*) "I seek not my own will." (*d*) "I am the bread of life." (*e*) "Will ye also go away ?"

Children under *ten* do any four questions, under *thirteen* any six.

Personal.

I HAVE again to acknowledge with many thanks boxes of flowers and blotters, and I need hardly assure the senders of them what pleasure is given to those who receive either a bunch of flowers or a blotter.

I find I have some fresh "nephews" and "nieces" this new quarter, and gladly welcome them all. If some of their papers are incorrect, they must not feel discouraged, but try again.

KATE SMITH.—I think your paper would be better written in ink, and please number your answers another time.

ARTHUR WEBB.—As you have such difficulty, why not write on lined paper ?

GUINEFRED LEIGH.—Thank you for the bunch of white violets, they smelt so nice.

HERBERT M. STUART.—I was very glad to receive your note. The stamps were acknowledged in the Donation List of April 5.

BESSIE UNSWORTH.—Your paper was unfortunately incorrect. I am glad you have interested your cousins in the Searcher.

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun.	April	24	*Ezra* v. 1-17	Th.	April	28	*Ezra* vii. 21-28
M.	,,	25	,, vi. 1-12	F.	,,	29	,, viii. 21-32
Tu.	,,	26	,, vi. 13-22	Sat.	,,	30	,, ix. 4-15
W.	,,	27	,, vii. 6-20				

Children's Special Service Mission.

Mr. Hutchinson, *Flint*, April 21, 23, 24 ; *Holywell*, April 22 ; *Northwich*, April 27 ; *Leeds*, April 30-May 2 ; *Winchmore Hill*, May 4 ; *Holloway*, May 6 ; Ealing, May 7. Mr. Spiers, *Perth*, to April 29; *Bridge of Earn*, April 30-May 14. Mr. Hankinson, *Gloucester*, to April 25 ; *St. Austell*, April 27-28. Mr. Callender, *St. Matthew's, Bayswater*, April 22, 29 ; *Haydn Park-road, Uxbridge-road*, April 24 ; *Hornsey Rise*, April 26 ; *Gresham Hall, Brixton*, April 30 ; *Staplehurst*, May 4 ; *St. Jude's, Mildmay*, May 6. Mr. E. Hughes, *George-street, Camberwell*, April 21 ; *Harrow-street, Borough*, April 24-29. Mr. P. Welch, *Gospel Mission-hall, Kensal-road*, April 25-May 1. Mr. Tyler, *Tunbridge Wells*, April 24 ; *Lewes*, April 27 ; *Ryde*, May 1 ; *Norwich and neighbourhood*, May 8-26. Mr. Arrowsmith, *Brussels*, to April 24 ; *Lausanne*, April 30-May 8.

SCRIPTURE UNION ANNIVERSARY MEETINGS.

Central Hall, Bolton, April 25 (7.30) ; *Y.M.C.A., Liverpool*, April 26 (4 and 7.30) ; *Strangeways Hall, Manchester*, April 28 (3 and 6.30) ; *Sheffield Y.M.C.A.*, May 17 ; Bible reading, 11.30 (Rev. E. A. Stuart, M.A.) ; general meeting, 8 p.m. Mr. Hutchinson and others will speak.

The Power of Grace.—Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—*Archbishop Leighton.*

International S.S. Lessons

May 1.

"THE TRIUMPHAL ENTRY."—Matt. xxi. 6-16.

GOLDEN TEXT : "*Hosanna to the Son of David ; Blessed is He that cometh in the name of the Lord.*" —Matt. xxi. 9.

PREPARATIONS (6, 7).

It is Sunday morning: The night passed at Bethany. (Teacher should use the map.) The ass much used by Jews. Better cared for, and therefore better creatures than those we see in England to-day. Fulfilled the prophecy (Zech. ix. 9). He rode as the Prince of Peace.

Illustration.—The triumphs of the Roman Emperors with prisoners tied to their chariots. Christ's loyal vassals and slaves followed Him from love, not compulsion.

THE PROCESSION FORMED.

Starting up the hillside (Olivet—eastern side), the disciples were joined by other devoted followers until they came to the shoulder of the hill, from whence they gained the first sight of Jerusalem. Magnificence of the view. Crusaders, when they reached the spot centuries after, cried in enthusiasm, "Hirusalem! Hirusalem!" Christ from this spot looked upon the city and wept over it. During the halt multitudes of Galileans from Jerusalem (present for the feast) came out to welcome Him. Their enthusiasm now knew no bounds—garments, palm branches, singing.

SPONTANEOUS PRAISE (9).

This was beyond all programmes and orders of service. Times when we ought to be so enthusiastic in praise of Jesus as to get out of ordinary ruts.

Illustration.—Coronation of Queen. As the procession marched up the nave of Westminster Abbey, choir burst forth, "I was glad when they said unto me, Let us go up into the house of the Lord." The Queen stood still, and with clasped hands prayed.

IN THE NAME OF THE LORD (10).

Christ does not always come in the glory of triumph. Sometimes in the guise of an angel of sorrow, pain, disappointment, death. Yet his coming brings hope and peace. We ought always to say, "Blessed is He that cometh in the name of the Lord."

THEY DID NOT KNOW HIM (10).

Many in Jerusalem from obscure parts of Palestine heard of Christ but did not know Him. There were plenty to tell who He was. So we must not be silent when the question is asked.

Who heals the sick to-day ?
Who comforts the downcast ?
Who strengthens the weak ?
Who consoles the mourner and the dying ?

It is Jesus of Nazareth ! Christians must tell the world what they know. We are here for that very purpose.

CLEANSING THE TEMPLE (12, 13).

Animals were sold within the Temple precincts at an exorbitant price to those who wished to sacrifice. The priests encouraged this, obtaining a commission on what was sold. The money changers were necessary because the people would have come from all parts of the civilised world.

His words are those of a son defending his father's house. There is indignant passion in every word.

Lesson.—Our reverence for the house of God should not be marred by frivolity or other unseemly conduct. If we do not feel it to be the house of God, others do. It is the house of prayer.

HEALING THE SICK (14 and 15).

Compare Christ's treatment of the sick with his treatment of the healthy hypocrites. He was the friend of the poor, sick, despised, outcast, sinners. The others could take care of themselves. Our duty is just to follow Christ. We like strong, wealthy, good people. We should be ready to help those who "have not."

CHILDREN'S SONGS.

This praise we can give to-day. Our lives must sing. Each deed is a tuneful note or a wail. Children's lives must be bright and glad. Laughter and song are like the measles—very catching. The singers are not only happy and strong themselves, but they make others so too.

Be good, sweet maid, and let who will be clever,
Do noble deeds, don't *dream* them all day long ;
And so make life, death, and that vast for ever
One grand sweet song.

A Regenerated London.

DR. PARKER'S SCHEME.

THE pastor of the City Temple re-delivered his plea for a "Layman's League" at his noon service last Thursday. He said the Guildhall, where the address was originally given, was only intended to accommodate speakers after a champagne dinner and a great feast of nonsense. It was a big, hollow, resounding place, and he questioned whether the half of those present heard what he had said. Moreover, the meeting was of the "stupid sort" which are confined to "men only"—a wonderful sign of decay, in his opinion (from which, however, many of our readers will join us in dissent).

The Doctor's scheme is that a league of Christian "laymen" should be formed for the social and religious betterment of London. By "laymen" he meant those who believe that atheism is really not essential to commercial success, and that it is possible to earn honest bread even in the City of London. This, he added, is the day of thieves ; though he admitted that there are business men in the City who act on most honourable principles, and achieve success. Referring to various plans for the government of London, the preacher declared that its true unification can only come through its regeneration.

One of the first results of such a movement ought to be the doing away with drinking as a basis of business ; that sort of thing is the curse of the City. There are business men who are almost drunk before ten o'clock in the morning. This kind of iniquity cannot be stopped by law ; the only thing that will do it is the creation of a common sentiment of ineffable disgust. How such a sentiment can be better fostered by a layman's league than by the existing pulpit the speaker did not indicate. He had also something to say about the Sunday opening of museums. If it were the only alternative, he would open every museum and picture-gallery and burn down every public-house. We remark, by way of criticism, that the opening of all the museums on Sunday would not secure the abolition of a single public-house, but would probably increase their evil traffic all round. We fail, therefore, to understand the cogency of his argument as to this point. He was on firmer ground when he observed that if men leave the church and go to the picture-gallery, the preacher has need to ask himself why they do so. Is it because the Gospel has been smothered in pedantry and professionalism? Men cannot be whipped into church. The preacher must give them something better and more soul-satisfying than they can get anywhere else. The Gospel must be so preached as to eclipse every other light, and to shine in its unique, imperishable glory.

Another result of such a league would be found in the personal consistency of its members. Employers would act as the friends of those in their employ, and young men would render honest, faithful service. No merchant should compel a young man or young woman to wander the streets on Sunday because they cannot get into the warehouse till 10 p.m. The employer who gives a young woman a small salary and a latch-key stands in the presence of God and man as a soul already damned. Do not ask if such things are *possible ; actual* is the word.

After an eloquent plea for the abolition of Newgate as a gaol and its reconstruction as the headquarters of the Layman's League, Dr. Parker vindicated the practical nature of his proposals by saying that he would make it discreditable for a man to smoke or drink liquors before he is forty years of age ; to wear a coat he has not paid for ; to be in bed after eight on Sunday morning ; to take two hours in doing a thing he could do in one. He would make religious character the first qualification for a seat on the County Council or in the City Council Chamber. No man should be Lord Mayor who made an investment of his honours, or betrayed the unsuspecting into spending their money for that which is not bread.

Home Missions.

London Medical Mission.

THE progress made during the past year by the London Medical Mission, 33, Short's Gardens, Endell-street, W.C., has been very remarkable, for the opening of work on the south side of the river in Lambeth has resulted in more than doubling the work of healing the sick and preaching the Gospel The numbers at Lambeth are such that the hall will not contain all who press into it on Tuesdays and Fridays, patients having to be refused for want of room.

We gather from the twenty-sixth report that care is taken that only the poor and deserving should benefit by the free medical aid given. Dr. Owen the medical superintendent at 78, Oakley-street Lambeth, writes :—

We are very careful and constantly concerned to prevent the objects of our mission from being set at naught by non-needy people. Full notice of this is printed on our patients' cards, as well as exhibited in our dispensary window. We have furthermore made continual inquiry from district visitors and householders in the immediate neighbourhood regarding the means of the patients who apply for help.

Mrs. T—— encouraged us by stating that her husband who "never had troubled himself about religion," had been quite changed after a visit to our medical mission service for men.

Mrs. H——, the victim of rapid consumption, who had been struggling for some time against unfortunate home circumstances, especially being harassed by the unkindness of her husband and by the knowledge that she could not recover from this illness, has at length been enabled by God's grace to find rest in Jesus her Saviour. She told us that her first husband was a converted man, and she had been much exercised lest she should not meet him again, but that now she is prepared to die. The home is a sad one, for a little infant of eight weeks is fast fading away from the same disease as its mother.

A little girl, Lizzie I——, who is slowly dying from the effects of dropsy with heart disease, is resting in Jesus with a grateful heart, but she needs daily help and encouragement in the midst of her many home drawbacks.

Another case is that of a poor old Roman Catholic woman and her daughter, who have been rescued from the hands of the so-called sisters of mercy and the priestly power of pagan Rome. They are now happy and believing in one Mediator, even Jesus Christ, having clearly seen by the light of God's Holy Word that Mary is no mediator at all. She told us she had never had a Bible, and was very glad to accept a copy, which she reads daily.

A most important branch of the work is that which provides for the sending into the country of the little children from the slums for a fortnight at a time. Few can understand the delight and the change it must be to these little ones, accustomed to be pent up in one-room tenements, to find themselves in the green fields and woods near Brasted.

The Convalescent Home at Folkestone has continued its blessed work of refreshment for soul and body of the women who are sent there. We are sorry to see that the funds are not adequate for the work done.

It is not a little discouraging to the toilers in these difficult and over-crowded parts of London to find that not only have they to bear the burden of the day in labouring among sick and dying people, but they have also to spend much time and thought in raising the funds for sustaining it. The treasurer states that the expenditure has exceeded ordinary income by £300 odd. We have not mentioned the invalid kitchen work, which forms such a useful and important adjunct of the work, but recommend our readers to write for a report to the secretary, 33, Short's-gardens, Endell-street, W.C.

Wesleyan Seamen's Mission.—When "the stormy winds do blow," and one hears of fog and peril on the sea, it is not difficult to give a sympathetic thought to our sailors, or even to offer a prayer for their safety. But their needs are not limited to times of danger. Sailors are often reduced to great poverty, and their homelessness and lack of friends make the case all the sadder. At this mission we have been welcoming sailors for weeks past to our daily Bible-class from twelve to one, and giving them, at the close, a cup of coffee and some bread, which have been very gratefully received. They also hear the Gospel, and our hearts have been gladdened from time to time by the conversion of sailors who have been reached by this means. Since the beginning of January over 900 men have received this small refreshment. Some of them are very poorly clad, their boots all in holes, and revealing the fact that there are no socks inside. The superintendent is Rev. W. W. Grigg, Seamen's Rest, 1, Jeremiah-street, East India Dock-road, E.

The Mildmay Institutions.

IN sending out the customary cash accounts in connection with the Conference Hall, and the numerous hospitals, missions, and other institutions, associated therewith, the Superintendent says :—The Jubilee year has to some extent affected adversely the ordinary subscriptions, yet owing to various grants, and the careful supervision over every branch of the work which kept expenses to the closest possible figure, we have been enabled not only to meet all current demands, but also to end the year with a decreased balance due to the bankers.

As regards the "Willows," the receipts almost exactly met the expenses; but there is still £522 debt on capital accounts. The Nursing Home account closed with a small balance in hand after payment of all expenses. The amount realised by the sale of the Mildmay illuminations, etc., provided no less a sum than £800.

As regards the whole financial retrospect, the debt to the bankers, which stood on 1st January, 1897, at £2,251 3s. 11d., has been reduced to the sum of £1,202 8s. 8d. The friends of Mildmay will join in our thankfulness for this comparatively satisfactory financial ending of the year; but we must not forget that nearly the whole of the income for carrying on the work of these extensive missions is dependent on voluntary contributions, as only some £2,000 arose from assured income, out of the £25,000 expended last year.

If only further help were afforded the work of the Mildmay Deaconesses could be greatly increased, as the calls for workers in various parts of London are numerous and urgent, and we would gladly extend our borders were we furnished with the means of doing so.

In addition to the ordinary expenses, there is a special need—the two very old buildings in which our Orphanage work has been carried on for so many years are becoming unsafe, and in the opinion of the architect it will soon be necessary to entirely rebuild.

In view of the whole situation, it is hoped that those who have for so many years supported these institutions, and to whom Mildmay and its work is dear, will make a liberal response to this appeal for help.

J. F. Morton, Colonel, Treasurer.
Conference Hall, Mildmay Park, N.

The Racecourse Mission.

THIS mission will commence its summer campaign on Epsom Downs during the Derby week (May 24-27). In the large tent opposite the grand stand some thirty or forty earnest men of God make their home for four days and nights, in the midst of this great and motley gathering of people. Instead of forty, at least three times that number of earnest, consecrated Christian men are wanted this year to help during Derby week. Friends are invited thus to help by testimony, tract distribution, etc.

Some £100 is needed to make up last year's deficiency and cover this year's expenses. An unlimited supply of Gospels and pure literature is also desired for distribution. Mr. Josiah Nix hopes to be at Epsom during the week.

Will helpers kindly send their names and addresses to Mr. O. L. Heatley, The King's Own Mission, Royal-road, Kennington, S.E. ? Gifts should be sent to Mr. W. Hodson, North Tadworth, Epsom ; and parcels of literature to Mr. Hodson, Kingswood Station, Chipstead Valley Line, S.E.R.

Bethnal Green Free Library.—The twenty-second anniversary meeting of the Bethnal Green Free Library was held on Monday week at Skinners' Hall, Dowgate-hill, Mr. A. Barton Kent presiding. The annual report stated that the free lending department, which was established at the close of 1896, had proved a great success. The necessity of increasing the maintenance fund to at least £1000 was urged. The total number of registered readers was 50,487, and since the opening of the Library 800,000 persons had been benefited by it. Owing to the inadequate accommodation in the present building, the committee renewed their agitation in favour of a new building. Archdeacon Sinclair appealed to those who had it in their power to assist the committee. Under-Sheriff Gardiner and Sir M. M. Bhownaggree, M.P., Rev. E. Schnadhorst, M.L.S.B., and Mr. John Lobb spoke briefly.

Working Girls' Home.

FOR thirteen years this work has gone quietly on in Drury Lane, providing a home for friendless working girls, whether in or out of employment, finding situations for young servants, attending to the wants of the sick and suffering, and carrying on needlework and Bible-classes.

The report presented at the recent annual meeting, when Mr. Justice Grantham spoke, shows that fifty-seven girls were received into the home last year, of whom twenty-three were placed in situations and eighteen are at work in the neighbourhood, while the rest were disposed of in various ways. Among the instances given are :

"W. L., thirteen, an orphan, rescued from a dreadful home, where she was brutally treated by an uncle and aunt. As this case comes under the Act against Cruelty to Children, we are enabled to keep the child, who, in spite of the very evil surroundings she was snatched from, is a nice bright little thing, goes to school, and gets a bit of training for service.

"A. L., is now at E. She is well and strong, has kept her last place nearly two years. Her mistress spoke very kindly of her, and said A. was quite a good influence with the other servants.

"L. T., a young girl sent to Arizona, has married satisfactorily. A friend sent a year later is married to a very steady young man, who keeps a store, and is doing well."

Results like these go a good way to encourage in the midst of many disappointments. Many girls, seeming to bear fair promise, fall among bad companions and get lost sight of; but it is hoped that the good seed will yet bear fruit.

The home is sitated at 31, Stanhope-street, Drury-lane, W.C. The resident matron, Miss Hollington, will gladly give all information.

Orphan Homes of Scotland.

IN his recently issued Occasional Paper, Mr. Wm. Quarrier devotes much space to the proceedings in the Court of Session respecting the rating of his Orphan Homes. For a number of years they were tacitly exempted from local taxation, but latterly the Renfrew County Council, or some members of it, have taken steps to secure the imposition of the rates. The question has been argued in the Court of Session, and the Judge now decides that the Homes, regarded as a whole, cannot claim exemption on the score of the Act which gives rating relief to ragged schools. The ground on which this decision is based is that the Homes do more than an ordinary ragged school—they feed and clothe the poor children. Most people, we should imagine, would have decided that that was an additional reason for exemption, rather than a ground on which to make the institutions liable. Mr. Quarrier is anxious to appeal to the Inner Court, but cannot go to the expense unless friends come to his help. If the present judgment stands, £600, the rates demanded for the last four years, besides the expenses of the action, will have to be paid.

Another matter of anxiety referred to in the Occasional Letter is the passing of a law by the Government of Ontario, prohibiting the immigration of children into that province of Canada without a special licence. There are conditions attached with which Mr. Quarrier is not disposed to comply, so that for the present he will place out the children in the home country; this will involve a longer training and a greater outlay.

The work of the Homes generally is making good progress. Since the beginning of November 164 destitute children have been added to the family, which now numbers about 1200. Advance is also being made with the Consumptive Hospital scheme, the first part of which is nearly ready for opening. To complete the scheme in all its details Mr. Quarrier yet wants £35,000. Our brother's great and many-sided work affords ample scope for the generous consideration of all Christians, whether poor or wealthy.

Hyde Park,—On Sunday afternoon, in connection with the West London Mission, open-air services were commenced for the season in Hyde Park, near to the Marble Arch. Rev. Hugh Price Hughes said that for ten years on Sundays services had been held by the West London Mission in Hyde Park, and this was the opening service of another season, which he hoped would be greatly blessed by God. Bishop Thoburn also gave a brief address.

THE EVANGELISTIC FIELD.

THE EVANGELISATION SOCIETY.

SOME very encouraging missions have recently been held by the agents of this Society in public buildings, with the happiest results. The hon. secretary would be very thankful to hear from friends interested in evangelisation in any part of the kingdom who may be willing to aid in arranging for similar missions in places of assembly in the fall of the year.

The work immediately in hand is, however, largely tent services. The season is just opening when the Gospel under canvas proves most attractive. About forty tents will shortly be in use in different parts of England and Scotland by evangelists of the Society. This tent work costs about £2000 for tents and maintenance, salary and expenses of evangelists, but experience has shown it is worth doing, for many will come to a tent meeting much more readily than to halls or places of worship. The Society greatly values the prayer of God's people that blessing may rest on the efforts put forth, and that the needs of our country may in some degree be met by the publication of the Gospel in its simplicity and power.

Amongst numerous letters just to hand telling of blessing, the following may be quoted: From Lydney, Glos., a local resident writes that a united town hall mission has been held by Mr. C. Galletly in this town of 3000 inhabitants, largely employed in the tin works. The place, which is spoken of as cold and dead spiritually, was well canvassed, while united prayer-meetings were held in the four chapels. "The services were well attended from the outset, and those on Sundays were large. The afternoon Bible-readings aroused much interest. During the three weeks of the mission over seventy went into the inquiry-room, and most of them professed to find peace. Many others, however, settled the matter in the hall or at their own homes. The choicest result of the mission has, however, been the awakening of the Christians and the bringing of them closer together and into hearty co-operation." Another writes:—"The meetings continue to grow numerically and spiritually; there is a mighty movement. Our mission services are the talk of the district. So far about forty have professed faith in Christ. God alone knows how blessed the mission has proved to be. We had a united prayer-meeting yesterday afternoon, attended by about 350 people, and in the evening the hall was quite full."

A correspondent writes:—"A fifteen days' mission has been brought to a close in the Town Hall, Oswaldtwistle, Lancs., by Mr. J. Shields, who first visited the town sixteen months ago, when great blessing was granted. A number of these earlier converts are still standing fast and earnest in Christian service. The mission just concluded was well attended, especially on Sundays, when large congregations have listened with rapt attention to the simple Gospel so fearlessly proclaimed by the evangelist. Many have been brought to God, while believers have been strengthened. The last Sunday evening will never be forgotten by those who were there. The power of the Spirit of God was manifestly present, and many in the vast congregation were touched. At the close of the meeting a number went into the inquiry-room, and it was very late before the last of the people left the hall. If all the evangelists sent out by the Evangelisation Society are as earnest as this one, the Society must be a power for good in our land."

From Alresford, Hants, the secretary has had many letters about the recent mission in the Town Hall. One lady writes:—"The faithful preaching has been greatly blessed of God, attracting great numbers night after night. We have realised, as never before, that the Gospel alone is still the power of God unto salvation. God's children also have been cheered and aroused to greater earnestness through the fearless testimony of the Word of God. I believe I know several who have decided for Christ during the mission."

A lady writes from Corsham, Wilts:—"My heart is very full of thankfulness to God for all the blessings I have heard of as the result of the splendid Gospel addresses we have had from your evangelists. I saw Pastor Smith, who said that the last service was the best of all, and especially the extra half-hour to the unconverted. Many remained, and Mr. C—— spoke most touchingly to them. One Church lady told me she would not have missed these services for anything."

MRS. BAEYERTZ IN BLACKBURN.

A FIFTEEN days' mission has been conducted by Mrs. Baeyertz in St. George's Presbyterian Church, Blackburn. The interest in the town has been widespread. People of all denominations have crowded to the meetings. During the first week the church was filled, but in the second week it was packed every night to its utmost limit, even half an hour before the time of service. Persons were waiting for admission an hour and a-half before the advertised time. Very manifestly the Lord has been working. Many times a deep solemnity and hush would steal over the meeting, and one felt that God was dealing with the hearts and consciences of the people. More than 700 persons passed through the inquiry-room, and were dealt with over God's Word by Mrs. Baeyertz. Many meetings were held for prayer before the mission commenced, and it is felt by all that glorious answer has been given. On the closing days of the mission church and school were crowded, and hundreds turned away. It is regarded as a marvel in the history of the churches in Blackburn. At "Thanksgiving Services" held since the mission was closed many have openly declared the blessing they have received.

The pastor, Rev. E. Ritchie, writes in his local magazine:—"As minister of the church in which Mrs. Baeyertz is working here, I am glad to find in the prayer-meeting and inquiry-room that the separating walls of ecclesiastical partition have been broken down, and that from almost every place of worship in the town inquiring souls profess to have found salvation through Jesus Christ. God speed the day when we shall be 'all one in Christ Jesus.' It is impossible to say what the ultimate results will be; but the town has been awakened and stirred, and we who are friends of God must give ourselves to prayer that the word may be accompanied 'with signs following.'"

EVANGELISTS' MOVEMENTS.

There has been a genuine revival in Merrion Hall, Dublin, during the labours throughout March of Mr. J. J. Sims. Christians of all denominations have attended the mission, and testimonies of blessing and conversion have come in from all quarters, including Roman Catholics.

A mission has been held by Mr. William Forbes in Cambridge, in the large new hall of the Lower York-street Mission. Upwards of fifteen years have elapsed since he held the first Gospel Temperance Mission in the town. Miss Watts, who helped in that mission, is the chief worker in the mission now going on.

Mr. Charles Cook, of Hyde Park Hall, has recently completed another month's mission in Mr. Charrington's Great Assembly Hall, Mile End-road. Taking into consideration that he followed the crowded meetings of Rev. John McNeill, it was most encouraging to see so many gather night after night to hear the Gospel proclaimed. Much good has been done, and some very interesting cases of conversion have taken place. The excellent singing of the Browning male quartette on Sundays added much to the interest of the meetings.

Under the auspices of the Rugby Free Church Council, Gipsy Smith has conducted a most successful mission. The Free Churches united together in prayer during the preceding week in a way that has never been witnessed in the town before. Gipsy Smith won the ear of the people from the beginning, and the Town Hall proved quite inadequate to accommodate the number who flocked to hear him. On this account many of the meetings were held in the commodious Wesleyan Chapel. The story of his life, "From Gipsy Tent to Pulpit," was given on Easter Monday, when the mission (which began April 3) was brought to a close. Some 200 inquirers are the result of the mission, and the preacher has won the affection and esteem of the Christians of the town.—J. Y.

Mr. E. P. Telford, Bow, E., May 8-19.
Mr. George Clarke, Teignmouth, April 24-May 5.
Mr. J. Neech, Lincoln, to May 1; Guyhirn, May 3-22.
Mrs. Baeyertz, at end of April and May, in Aberdeen.
Mr. Josiah Nix, Pontypool, to April 25; Halifax, May 8-16.
Mr. W. R. Lane, Preston, to April 24; Hull, April 30-May 12.
Mr. F. C. Spurr, Penge Tabernacle, to April 24; Malvern, May 14-23.
The Weaver Bros., Wrexham, to April 30; Newport (Mon.), May 1-13.
Mr. Charles Inglis, to April 29, Canning Town; in May, Great Assembly Hall.
Mr. Monro Collings, Kingswood, April 21; Bedford, April 24-28; Croydon, May 1-8.
Gipsy Smith, Guernsey, to April 25; West Bromwich, April 30 to May 9; Deptford and Greenwich, May 14-23.
Sergeant Pullinger, April 24, Lyonsdowne Hall, New Barnet; Institute, Mitcham, May 10-15; Welbeck-street, W., May 22; Soldiers' Home, Winchester, May 29 and 30.

Requests for Prayer.

For a nine days' mission among the young, May 1 to 9, at West Norwood, S.E.

For monthly gathering at Ipswich on April 25. Speaker, Rev. J. Gregory Mantle.

For blessing on a mission in Hove Church, from April 23 to April 30, by Rev. W. J. Watkins.

For blessing on work being carried on by Mr. and Mrs. Innes Wright near the border of Nepaul, India.

For blessing on a Y.M.C.A. Mission in Enniskillen, to begin next Lord's day, and to be conducted by Mr. Wm. A. Boyd.

For open-air work at the April Fair Mission, Lincoln, for 1898, by Rev. G. Goodchild, Mr. Northcote Willy, and Mr. James Neech, throughout the week commencing on Saturday night, the 23rd inst.

Praise.

For answered prayer in the village of Whitletts, Ayrshire. Prayer is still requested on behalf of the work.

The P.S.A.

LAST week the fourth National Conference of the P.S.A. was held at Leicester, when delegates were present from different parts of the country. On Monday evening an admirable sermon was preached by Canon Sanders in St. Martin's Church; he spoke of the power of Christianity in producing strength as well as beauty of character.

Conference meetings were held on Tuesday, when helpful addresses were delivered by several friends. The subject of the morning session was "Prayer." One of the speakers was Rev. F. B. Meyer, who urged that the work of the P.S.A. should continue to be steeped, as hitherto, in the spirit of dependence on God and adhesion to the spiritual aspects of truth. At other meetings Mr. J. S. Blackham, Rev. J. K. Nuttall, Rev. F. Hibbert, and others dealt with different phases of the movement. The whole proceedings were most stimulating.

Not My Will, but Thine.

O Thou, who hast in sorrow borne
My sin on Calvary's tree,
Whose heart of love by grief was torn
While suffering there *for me*.
Teach me to love Thee in return
As only those can love
Who, having "much forgiven," burn
With gratitude, and daily yearn
For *this*—How they from Thee may learn
That gratitude to prove.

Prepare my heart to know thy will,
And, when that will *is* known,
Give grace and strength—prepare me still—
Thy service calls to own.
This prayer be mine throughout life's way:
"*Thy* will—not *mine*—be done";
Guard me, my Father, lest I stray;
Oh, go before me day by day,
Till, at the end, I hear Thee say:
"Thy race has been well run!"

Antony Templemore.

The Difference.—One woman in China asked, "What difference does it make whether we believe in Jesus or in the idols?" Another woman replied, "I can tell you that myself. I'm not a Christian yet, but my son-in-law is. He used to smoke opium, never brought home a cent of money to his family, but took all their clothes and pawned them, also all the furniture and bedclothes. He used to beat his wife and children nearly to death. But one day he went to a Jesus chapel and heard them preach. He kept going back every day, till at last he believed on Jesus, and joined the church. Now you just ought to come to our house and see how happy we all are. One of the first things he did after he became a Christian was to hunt me up and take me home."

Obituary.

MRS. STEPHEN WELLSTOOD, EDINBURGH.

There passed away at Edinburgh on the 11th inst., in her 76th year, Mrs. Stephen Wellstood, well known in the United Kingdom and United States of America, as an active and earnest Christian worker. A daughter of a Bristol minister, she married Mr. Stephen Wellstood, and, emulating the example of Mrs. Fry, she visited the penitentiaries of America and this country. Neglected children and women in misfortune found in her a warm friend, always ready with kindly sympathy and practical assistance, and many will shed a tear when they hear of her falling asleep. She was an attached member of the Society of Friends, and was one of the few old remaining members of that body in Edinburgh.

MRS. PARRIS, LAVENDON.

The death is announced of Mrs. H. Parris, of Lavendon, near Olney, Bucks, who passed away in the early hours of Good Friday. She will ever be remembered in this village as the leading mover in every work for the happiness of the people to whom she was so attached, and to the extension of the Master's kingdom. The crowning object of her life, which she, happily, lived to see completed, was the erection of Union Chapel and class rooms, at a cost of from £700 to £800. The funeral, which took place on Easter Monday, was the largest ever seen in Lavendon, not only relatives and members of the chapel attending, but practically the whole village followed the cortége. The service was conducted by Rev. T. Scott, of Olney.

M. PAUL BOUCHARD.

The death is announced of M. Paul Bouchard, Mayor of Beaune, Côte d'Or, France, at the advanced age of eighty-four. He was well known to many British Christians, among whom he came on several occasions, collecting funds for the erection of the Protestant "temple" in his historic town. In France his fame was widespread, one of the most striking incidents of his career being when, years ago, he boldly came out of the Church of Rome, in which he had been brought up, and attached himself to the Reformed Church. Ever since then he has borne steady witness for the primitive faith, and done much to make the Protestant position understood in central France. Though a sturdy Evangelical, M. Bouchard was esteemed on all hands, and the greater part of the notabilities of the Department, and practically the entire population of Beaune, attended the funeral.

REV. JOHN JENKINS, D.D., WEST DULWICH.

This well-known Presbyterian minister passed away on Thursday morning, at his residence in Thurlow-park-road, West Dulwich. Dr. Jenkins was ordained to the Presbyterian ministry in 1837, when he entered upon missionary work in India. The climate and broken health, however, caused his return to England, and some time later he proceeded to Canada. He laboured in Montreal, where he was pastor of St. Paul's Church, which he resigned in order to take up work in Philadelphia. After a period of service in Philadelphia, Dr. Jenkins returned to Montreal, where his eloquence, combined with a rare beauty of voice, made him one of the most popular and persuasive of preachers. In 1878 he was Moderator of the Canadian General Assembly, and took an active part in promoting Presbyterian union in Canada. Dr. Jenkins concluded his active labours in Montreal in 1883, much to the regret of his large congregation, and returned to England.

REV. THOMAS MILLAR, LEITH.

We record with much regret the death of this well-known and highly esteemed pastor of St. Paul's Parish Church, Leith, where he had laboured with much success for the last ten years. He was a man of strong individuality and vigorous energy. His sermons and addresses were characterised by a pronouncedly evangelistic spirit, and he became a notable personality not only in his own parish and town but in many parts of Scotland. He never spared himself, and had gathered round him a congregation which for spiritual life and vigour is scarcely surpassed in Scotland.

He was engaged in pastoral and other duties till a few days before his death. His illness was brief and painful; he gradually sank, and died on Tuesday, the 12th, at the early age of 41. The funeral was attended by thousands, and was of a most impressive nature. Much sympathy is felt for his young widow and four children in their great sorrow. Scotland is the poorer for Mr. Millar's death, the cause of Christ has lost a valiant champion and soul winner, his church a faithful and valued pastor, and many a dear friend and brother.

CANON NASH, LITTLE WENLOCK.

A good man and true has passed away in Canon T. A. Nash, beloved of many for his character and work. Canon Christopher gives in *The Record* a full account of the life-work and faithful testimony of this devoted servant of Christ, whose useful and energetic ministry of thirty-six years has thus closed. Converted at the age of twenty-three, through an attack of cholera in which he came very near death, he gave himself on his recovery to the work of the Lord, beginning as curate to Canon Christopher, and passing on to Heigham, Norwich, St. Philip's (Ball's Pond-road, Islington), Lowestoft, and Herringfleet (where he did a remarkable work), and finally going in 1889 to Little Wenlock, near Wellington, Shropshire.

Rev. W. A. Campbell says: "He combined the tenderness of a woman in sympathy and thoughtfulness with a very strong will and discernment, and the courage of his convictions, sometimes seen in indignation against injustice and wrong. He was a true king of men, and in after life his business capacity was recognised and his wisdom deferred to by men of the world. Indeed, at college he ever had the respect—and, indeed, fear—of men of totally different principles and manner of life from his own. Anything like 'cant' was never laid to his charge, and he could ever speak and be listened to by the most careless because of his supremely consistent life. It was this, with the traits above alluded to, which gave his preaching in after life such power. Mr. Nash never pretended to anything, certainly not to oratory or fine preaching; but every word he uttered came with the force of a life of consistency, godliness, and all that is lovely and of good report, as well as eminently manly and strong."

Canon Christopher closes his notice in these words: "When I was with dear Nash early in his illness in December, 1896, not long after a crisis in which his life almost passed away, he said to me: 'When I fully believed that I was dying I found the old Gospel I have long preached enough to sustain me. I was in perfect peace, believing the old Evangelical truths, and so trusting altogether the Lord Jesus.'"

Personalia.

Rev. J. H. Shakespeare, M.A., of Norwich, has, owing to weak health, felt compelled to decline nomination as successor to Dr. Booth, secretary to the Baptist Union.

Rev. Thomas Champness intends starting for China next October, in order to visit the *Joyful News* Missions. He expects to be absent a year, and to return home *viâ* the United States.

Rev. James Davidson, Free Church minister, North Berwick, has just been married to the daughter of the late Sir Andrew Agnew. Miss Agnew is a sister-in-law to Lord Kinnaird.

Rev. John McNeill.—In our last week's announcement of the evangelist's approaching marriage we should have stated that the bride-elect is the daughter of Mr. H. L. Millar, manager of the Union Bank, Charing Cross.

Bishop Thoburn, from India, has arrived in England, where he hopes to stay for a few months. His work in our great dependency is well known. As opportunity offers, he will be glad to address meetings for missionary effort. Letters to him should be addressed 67, Torrington-square, W.C.

Rev. Oscar Michelsen, of Tongoa, has been recruiting in New Zealand, after a long and somewhat serious illness. He reports himself as "making splendid progress." Meanwhile he is preparing a text-book in Tongoan and English for the schools, and is hopeful of a speedy return to his beloved work.

Rev. W. J. Humphrey.—The gravest fears are entertained by the C.M.S. as to the safety of Rev. William John Humphrey, formerly of Tunbridge Wells, missionary in charge of Cliveton, and principal of Fourah Bay College, Freetown, Sierra Leone, who started some weeks ago after his return on a tour to the main missionary stations. Since his departure nothing has been heard of him, and the Bishop of Sierra Leone has telegraphed that the most stringent inquiries have failed to discover his whereabouts. It is feared that he has been captured or murdered.

Oxford Letter.

[By Our Own Correspondent.]

BRIGHT weather has prevailed during the greater part of the holidays, thus enabling the workers in the open air to hold special gatherings. On Good Friday afternoon the St. Aldate's Mission Band, assisted by Capt. Easton, of the Church Army, held a meeting on Mr. Salter's wharf and succeeded in catching some of the holiday-makers. There was an earnest tone throughout the meeting, and the hearts of the workers were cheered by the evident tokens of God's presence. Special meetings were also held at the Magdalen-road Mission Hall.

We are glad to notice that a public meeting is to be held with a view of improving the trade of Oxford during the Long Vacation. Tradesmen and lodging-house keepers have to pay rent and rates all the year round, and find the summer months draw heavily on their resources. It is likely the railway companies will give greater facilities for tourists, as Oxford affords many attractions to those who want a restful and quiet holiday.

We note with pleasure the growing work of the Church Army Labour Home. The value of the Home cannot easily be over estimated, and especially so at a time when the number of vagrants is increasing. In connection with the Home a branch of the Lodging-house Union scheme has been started, by which "work tickets" can be procured, and men can be sent to the Home at once. It is hoped the scheme will prevent some of the indiscriminate giving of money.

A Bible Study.

Seven open things in Acts xvi.

1. An open Door...	Service	(verse 9)
2. An open Ear ...	Sincerity	(,, 14)
3. An open Heart..	Salvation	(,, 14)
4. An open House.	Sympathy	(,, 15)
5. An open Mouth.	Supplication and Song	(,, 25)
6. An open Prison.	Safety	(,, 26)
7. An open Hand..	Succour	(verses 33, 34)

An Invalid.

The Princess Louise Home. — The sixty-third annual meeting of the Princess Louise Home and National Society for the Protection of Young Girls was held at the Home, at Kingston Hill, on Saturday afternoon. Mr. T. Skewes Cox, M.P., presided. Mr. Reginald Drake (secretary) presented the report, which stated that the number of inmates had increased during the last five years from seventy-five to 121. Addresses followed by the chairman, Rev. J. Rooker, Col. Barnes, Mr. G. F. Porter and others,

Workers Needed.—Says Dr. Harford Battersby in *Niger and Yoruba Notes*:—Mr. Macintyre and Mr. Hill are both due home for furlough from West Africa, and there is no one to take up the promising work which they have begun in the Basa country. Nor can we forget the great heathen population of Ibo-land and the great area of the Niger delta, including the region of Benin, large portions of which are without a missionary. In the case of Yoruba also there has been no lack of officers volunteering for service in the New Yoruba regiment, and many a young man has received the congratulations of his friends on being appointed to a post in the hinterland of Lagos; and yet it seems that for soldiers of the Cross Africa still must wait. How long is this to be the case?

Navvy Mission Society.—The 21st annual meeting for the Western District of the Christian Excavators' Union was held at Barry Dock on Easter Monday, members coming from Swansea, Port Talbot, Wentwood, Newport, Bridgend, and other places. At the opening prayer meeting intense earnestness and great humility were shown. A very solemn hush came over all as they gathered round the Lord's table, words of wisdom and tenderness being spoken by Hon. and Rev. R. Grimston (Supt. of N.M.S.) After lunch we had the "Roll Call," and several fresh members were added to the ranks. Testimony and praise meeting followed, several very striking testimonies being given. No doubt seemed to trouble some of these dear men and women; their faces shone. No sensational, excited, or unnatural experiences were given, but direct and clear-cut statements that a mighty change had taken place. At these annual meetings may be seen what a blessed work the society is doing. There are hundreds of Christian men on public works now who are daily witnessing a confession of our risen Lord. Great persecution and petty trials follow. Yet there is an increasing number of men who are following Christ. —W. S. S.

Items of Interest.

Home.

The Maidstone Water Company will distribute £3000 among the sufferers from the recent typhoid epidemic.

Seventy-five emigrants (the first party this year) in connection with the Self-Help Emigration Society have departed for Montreal.

Ten thousand persons were present on Easter Monday at Mountain Ash to celebrate the fourth annual musical Eisteddfod. The chief prize, of £100, was won by the Merthyr choir.

Under the auspices of the Working Men's Lord's Day Rest Association arrangements were made for the preaching of upwards of 134 sermons last Sunday in churches and chapels in the metropolis on Sunday observance.

Diplomas and other honours have been conferred upon successful students at the close of the spring term of the Royal Agricultural College, Cirencester. The institution is doing excellent work for the advancement of agriculture.

It is not gratifying to learn that an American firm has taken an order for 32,000 tons of rails for the Siberian Railway, the whole or part of which could have been secured by England but for the recent engineers' strike and the present coal dispute. —In South Wales, prospects are brighter. Many colliery owners have agreed to the men's demands. At the meeting of the employers' committee and the men's representatives no decision was arrived at—the men's delegates having no plenary powers.

A movement is on foot amongst East End Jews for the erection of a Communal Hall, where meetings of trade and friendly organisations can be held. This will liberate these associations from the public-house influence, where such assemblies are mostly held.—A new museum was opened at Keswick on Easter Monday, in memory of Thomas and Henry Hewitson, the donors of the Fitz Park.—The fourteenth annual exhibition of the Home Arts and Industries Association will take place in May, at the Albert Hall, and will include exhibits from Sandringham.

At the annual conference of the National Union of Teachers, the president, Mr. Waddington, said the education of children by free will offering was an anachronism, and severely criticised the half-time system prevalent in Lancashire and Yorkshire.—An exhibition of art work, executed by the students of the County Council Technical School, has been opened in one of the large rooms of the school in Bolt-court, Fleet-street.—Several practical resolutions have been adopted by the National Union of Teachers, amongst them one that specifies that a complete and co-ordinate system of national education is desirable, and that secondary schools should not be treated as a separate class.

Charitable Bequests.—Nearly £1500 has been received during the last few days from various contributors for the maintenance fund of the London Hospital.—Under the will of Lady Melville, her orphanage at Roehampton, the Bishop of London's and the Bishop of Rochester's funds, the Hospital for Incurables, the Church Missionary Society, and the Vicar of Southborough receive gifts varying from £25 to £100.—Mr. W. Holdsworth has presented £5600 to the Glasgow University to found a scholarship in physical science within the University. —Miss Cruickshank, sister to the late Dr. Cruickshank, has given £15,000 to the Aberdeen University to found a botanic garden in memory of her brother. —The late R. Millar, Edinburgh, has bequeathed £3000 to religious and charitable institutions.

IRELAND.

A Methodist new chapel which has cost about £2000 has been opened at Carlow; and at Blackwatertown, co. Armagh, where no church of any denomination ever before existed, a Methodist new chapel is ready for opening.

A successful series of meetings on behalf of the South American Missionary Society has been held in various towns in co. Meath. Similar meetings on behalf of the Society for the Propagation of the Gospel Among the Jews have been held in Dublin and the South of Ireland.

Two very admirable and successful temperance demonstrations have been held in the Guildhall, Londonderry, addressed by Rev. Henry Montgomery, of Belfast, and others. As the result it is believed the cause of temperance in the city has been considerably strengthened and advanced.

Thirty tons of seed potatoes are to be distributed by the Government to distressed Irish families in the Patrie mountains, and relief works opened.—A conference of Irish peers, holding landed property in Ireland, condemns the proposed Local Government Bill for Ireland as revolutionary, and calculated to give rise to serious difficulties and dangers.

SCOTLAND.

Several of the presbyteries in Scotland are petitioning the General Assemblies in favour of employing the ministers of the churches more on special evangelistic work.

The Grange Free Church, Edinburgh (of which Dr. H. Bonar was at one time pastor), has a membership of 612, and has contributed during the past year for all purposes £2320.

The Spurgeon Memorial Tabernacle, Leith, which was begun seven years ago with a membership of five, has now over 400. This is the outcome of hard work and perseverance on the part of pastor and people.

The Church of Scotland reports that £199,941 12s. 10d. was the income during last year for the various schemes of the Church. Of the above amount, nearly £60,000 was subscribed for foreign missions and work among the Jews.

Rev. J. M. Witherow, of Berwick, has intimated his acceptance of the call as colleague and successor to Rev. Dr. Drummond, Belhaven, U.P. Church, Glasgow. This is one of the largest and most important churches in the West of Scotland.

At the annual Spring Conference of the Baptist Union, held at Aberdeen, Prof. McLellan said that one reason of failure of preaching was the present-day indifference to things spiritual. There might, however, be failure in the churches, and he thought that by shorter services, outdoor mission work, and personal visitation, an improvement might be effected. Some might object to these methods as sensational, and suitable more for the mission hall than the decorum of the church. Perish dignity, but they must leave nothing undone to carry forward the work of the Cross.

THE Y.M.C.A.

A special building for the Youths' Section is about to be erected at Birkenhead.

Easter and Whitsuntide camps have been organised by the Nottingham Association.

Archdeacon Sinclair has consented to preach in the parish church, St. Helen's, in behalf of the local Association.

The Edinburgh Association reports a falling off in membership which numbers 385, but the various agencies, with trifling exceptions, are in a fair condition.

The second annual meeting of the Blackburn Association was held last Friday. The chair was occupied by Mr. James Parkinson. The membership roll now contains some 190 names, being more than double the number of last year.

With great rejoicing new Y.M.C.A. premises have been opened in Rome: The inaugural meetings were attended by many ambassasadors and consuls, in recognition of the good work done among young men from America, England, Germany, and other lands.

The anniversary meeting of the Wakefield Association was held in the Music Saloon, Wood-street, under the presidency of Mr. Alfred Haley, the speakers being the Mayor of Wakefield (Mr. A. W. Stanfield, J.P.), Mr. T. Cheney Garfit, J.P., D.L. (Louth), and Rev. J. Foster Holdsworth. The membership now stands at 383, in addition to fifty members of the boys' section. £31 has been raised for missionary work in the year, and no fewer than seven members of the Association are already in or are preparing for the foreign mission field.

The educational work of the Glasgow Association has been closed for the winter session. The convener stated that 2700 students had enrolled in the various classes. Over £40 were given in money prizes, and 200 certificates were handed to the successful students. The Y.M.C.A. Club is now in working order, and over 120 young men have taken up their residence in it. Mr. Anderson and the students of the Bible Training Institute, to the number of fifty-eight, have been conducting a mission in the hall of the Christian Institute. Many interesting cases of decision have been recorded.

The annual conference of the Midland District Union was held at Shrewsbury on Easter Monday. The report showed a substantial increase of membership, and gave evidence of good work being done throughout the district. Mr. H. J. Allcroft, J.P., of Stokesay Court, was re-elected president. Interesting and helpful discussions were evoked by papers presented by Messrs. J. A. Roxburgh, Wolverhampton, on "Principles that Underlie Y.M.C.A. Work"; J. Palmer Howard, Hanley, on "System in Association Work"; W. J. Davis, Malvern, on "Open-air work"; Charlton Jones, Worcester, on "Evangelistic Work among Boys"; and A. K. Yapp, travelling secretary for Lancashire, on "How to Increase and Maintain Membership."

Nearly one hundred delegates and visitors attended the annual conference of the North-Eastern District Union, at Morpeth Town Hall, on Easter Monday, twenty-two Associations being represented. The address at the devotional meeting, by Rev. A. H. Drysdale, was upon "The Lord's Prayer, a stimulus to devotedness, as well as a model for devotion." Mr. C. S. Wilson, president of the district, was chairman at the morning session, when the reports from new Associations and others were alike of unusual interest and encouragement. The rector of Morpeth (Rev. H. J. Bulkeley, M.A.) presided at the afternoon conference, when a paper upon "The Danger of Religious Indifference," so characteristic of the time, was read by Rev. R. S. Fyffe, curate of Bishopwearmouth. The paper contained many practical suggestions, and was warmly approved by the succeeding speakers. The last hour of the Conference was spent in considering the foreign work of the Y.M.C.A., under the direction of the English National Council.

Foreign.

Austrian troops have left Canea (Crete).

A general lock-out of all trades unionists in Denmark, affecting 30,000 men, is threatened by the Employers' Union.

Nearly £500 has been raised by a bazaar held in Moscow in aid of the Victoria Home for Aged Governesses in that city.

English interests are well represented at the International Congress on Commercial Education now in session at Antwerp.

From Paris comes the tidings that the Marchand Mission to the Upper Nile has been a complete failure. Marchand is continuing his perilous expedition almost alone.

The British Consul at Cherbourg is seeking to provide a suitable sailors' reading-room at that port "to keep our sailors out of the poisonous atmosphere of local drinking dens."

Early closing and Sunday closing of public-houses are enforced in Norway, while regulations for the sale of spirits rigidly exclude all under eighteen years of age from dram-shops.

From the recently published report of the British South Africa Company it appears that the whole of the country embraced by its operations is accessible to the labours of the missionary. Railways are being constructed with energy.

Reporting on a recent official visit to Tristan d'Acunha, a lonely isle in the South Atlantic, settled by three soldiers in 1821, Com. A. F. Gurney, of H.M.S. *Widgeon*, gives a most satisfactory report of the prosperity of the islanders, and adds that "Property is held in common. There is no drink and no crime, and the natives are healthy and long-lived."

Silk embroideries and cottons from the Armenia industrial relief *ateliers* at Varna, Larissa, Chalcis, and Athens may be purchased from Mr. A. Stephens, 51, Conduit-street, W., who has been appointed sole agent by the Grosvenor House Committee.—Relief from the Greek Refugees' Fund is being sent to Crete by Her Majesty's Minister at Athens; 160 girls are there employed in the school of embroidery.

Sierra Leone.—Officers of the Army Medical Staff have left Liverpool for Sierra Leone.—The Manchester Chamber of Commerce has condemned the hut tax. Why not proclaim its cessation at once?

Russia.—A Russian Privy Councillor and his daughter have been banished to Siberia for life, who were charged with selling military documents and information regarding the defences of the Empire to agents of the Austrian Government.—The Russian Government has decided to build several large iron-clads.—A notification has been sent to the Porte by Russia that a large payment of arrears of the indemnity must be made forthwith.

America and Spain.—The American Senate and House of Representatives, after some disagreement have passed a joint resolution to be presented to the President, recognizing Cuban independence, and authorizing the Executive to interpose by force of arms. Meawhile Spain is afire with excitement, and a National Fund is being raised towards which the Queen Regent has contributed a million pesetas. Great preparations are being made in the United States; 100,000 men are to be called out, and the Navy is being mobilised off the coast of Florida.

The Far East.—In response to an official intimation, the Russian Press has ceased its onslaughts on Great Britain in connection with the acquisition of Wei-hai-Wei.—The Russian Volunteer Fleet will convey 20,000 troops and heavy guns to Port Arthur. —An agreement has been come to respecting Japan's demand for a port in China.—A formidable conspiracy in the Imperial Palace at Peking has been discovered, involving some of the highest personages in the Empire.—The Chinese Government has given its consent to the demands of France.—Energetic steps are being taken by the Chinese to improve the condition of the tea trade by the adoption of "foreign" methods and machinery.—A concession has been granted to an Anglo-Italian syndicate for working the vast Shan-si coal and iron deposits.—Banks, hospitals, and other important undertakings are being established by the Russians at Port Arthur.

The Book World.

A GREAT WORK OF REFERENCE.

While small books and manuals are to-day being multiplied on all hands, there is no lack of large undertakings in the form of works of reference. And though, compared with some countries, Great Britain has little ground for boasting in this respect, she unquestionably maintains a praiseworthy activity in the production of books of wide and lasting interest and value. The great Edinburgh house of *T. & T. Clark*, which has done so much to stimulate theological thought and learning for many years past, has now given to the world the first volume of A Dictionary of the Bible*, the work of many of the foremost scholars of the day, edited by Dr. James Hastings, who conducts *The Expository Times* with such remarkable ability and energy.

Dictionaries of the Bible are a great boon. What should we do without them? Naturally, all works of this kind have their peculiar complexion, and this latest may be described as remarkably full within its defined limits, and singularly "up to date" in its thousandth detail. And if these things apply to the facts of positive research, so also do they apply to matters of controverted and uncertain speculation. Thus the latest discoveries in the field of archæology, whether stated by Professors Hommel ("Assyria" and "Babylonia"), or Sayce ("Elam," "Cyrus," "Darius," etc.), or Mr. W. E. Crum ("Egypt"), are placed alongside analyses of Exodus, Deuteronomy, and Chronicles, by Rev. G. Harford Battersby and Professors H. E. Ryle and Francis Brown, that show much cleverness in literary dissection but small power of descriptive illumination. This was to be expected, for Higher Criticism is of great account just now; but certain it is that the results of the modern method cannot have a value that will compare in permanency with the more general contents of this great and useful work.

All the chief articles are from the pens of experts, as, for example, Alphabet, by Dr. Isaac Taylor; Apocryphal Literature, by Dr. F. C. Porter and Rev. R. H. Charles; Oriental Botany and Natural History, by Dr. G. E. Post, of Beyrout; Topography, by Lieut.-Colonel Conder, Prof. E. Hull, Dr. F. J. Bliss, Rev. W. Ewing, and others. Then, in other fields (to name a few only), Professors Adeney, Agar Beet, A. B. Davidson, T. Witton Davies, W. T. Davison, J. Denney, S. R. Driver, H. M. Gwatkin, D. S. Margoliouth, J. T. Marshall, J. Massie, R. W. Moss, A. S. Peake, W. M. Ramsay, J. Skinner, and O. C. Whitehouse. Students will value the work increasingly as they grow in familiarity with its style. They will go to it for information given in the most succinct form, yet with fulness of detail; and they will not be disappointed in their search. They may occasionally be sorry to meet with hard critical tables, that make little appeal to the reason, however much they may incite to a course of investigation in the field of literary analysis; but, as a rule, they will find substantial help. In many directions the work exhibits a changed aspect and a modified emphasis as compared with the older compilations of its class, so that few will be disposed to dispense with Kitto or Smith when making place on their shelves for this Dictionary.

Among the longer articles of great value, scrupulously full and candid in their induction, and worth a whole library of controversial books, are those on Baptism, by Rev. Dr. Plummer; Christology, by Professor J. Agar Beet; Church, by Rev. S. C. Gayford; Election, by Rev. J. O. F. Murray; Eschatology, by Professor A. B. Davidson (as to the Old Testament), Rev. R. H. Charles (as to the Apocryphal literature), and by Professor S. F. D. Salmond (as to the New Testament); and Faith, by Professor B. B. Warfield. Other weighty departments are Bible, by Professor A. Stewart; Chronology, by Professor E. L. Curtis (as to the Old Testament), and Mr. C. N. Turner (as to the New); Conscience, by Rev. T. B. Kilpatrick; Crimes and Punishments, by Professor J. Poucher; Decalogue, by Professor W. P. Paterson; Education, by Prof. A. R. S. Kennedy; Ethics, by Rev. T. B. Strong; Feasts and Fasts, by Principal F. Elmer-Harding. From these names it is apparent that all sections of the Church have had a hand in the work, quite a number of American scholars being on the staff.

While calling attention to sections of special importance, we would not overlook a feature which finds representation throughout this beautifully printed volume. That feature is supplied by the articles, generally short, of the editor himself. These deal for the most part with words of a technical character, or such as have varied meanings or applications in our A.V. or R.V. of the Bible. At a random opening we find articles from his pen on Colt, Come, Comely (Comeliness), Commandment, Commend (Commendation), Commentary, and Common, all these terms being explained as to their Scripture uses, illustrated from a wide range of literature, and supplied with cross-references to the more substantial, though hardly more erudite, departments of the work.

Another feature is the indication, at the conclusion of the articles, of the general sources of information. In some cases these small type additions are of great value, pointing out where full discussions may be met with on points of detail. These references will direct the student to approved works; and as they are often given with the utmost precision as to chapter and page they will save time in the hour of inquiry. This feature will make up for what the book lacks through the "modern" leanings and consequent exclusiveness of some of the contributors. There are also maps and some engravings. Taken as a whole, this Dictionary will amply repay systematic use, as well as demand consultation on the many questions that arise in Bible study and teaching.

* A Dictionary of the Bible: Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., and, chiefly in the revision of the proofs, by A. B. Davidson, D.D., LL.D., S. R. Driver, D.D., Litt.D., and H. B. Swete, D.D., Litt.D. Vol. I.—A—Feasts. (28s. *Edinburgh: T. & T. Clark.*)

A LIFE OF GEORGE MÜLLER.

With commendable promptitude, *Mr. W. F. Mack*, the Bristol publisher, issued, two days after the funeral service, a life of **George Müller: The Modern Apostle of Faith.** By F. C. Warne. (1s. and 2s.) We have read these chapters with much interest, and with growing conviction that a fuller and more comprehensive biography of this sainted veteran must prove of inestimable service to the Church of Christ. The brief glimpses of the German lad's early days, his conversion, and the way in which he was led to adopt what then seemed novel and daring views of faith, awake a longing to know more of these spiritual experiences. The records of the Orphan Houses and other institutions are compiled from the "Annual Narratives," with which most of our readers are familiar. We cordially wish this memoir the wide circulation it richly deserves. Closely allied with this, the same publisher sends **Does God hear Prayer?**—by Rev. John Thomas. (1s. and 2s.)—being largely a collection of simple illustrative instances of direct and clearly recognised answers to prayer, both in regard to temporal and spiritual matters. Facts such as those recorded by the author ought to stimulate and strengthen the faith of many.

BOOKS FOR CHRISTIAN WORKERS.

We have frequently been asked to recommend small books specially designed (1) to meet the inquiries of such as are under a sense of spiritual concern; and (2) to give instruction to persons just entering upon the Christian life. Pastors and evangelists join in an earnest search for work that shall be definite and to the point in this ministry, and at the same time free from denominational bias and propagandism. Several to whom we have recently named the small books of Dr. Robert Boyd, so cordially commended by Mr. Moody, have expressed unqualified delight with them; and in order further to assist those who are on the look-out for such works we again call attention to **The Way of Life**; A Book for Inquirers (tinted covers 6d., cloth 1s.), and **Young Converts**; or, Beginners in Zion's Ways (cloth 1s. 6d.). These are little books of sterling value, and so simple in style that there is no mistaking their purpose and meaning. That Mr. Moody has circulated many of them both is at once a testimony of their intrinsic worth, and a proof of his excellent judgment. Sunday-school teachers will be glad to place these books in the hands of thoughtful scholars, while all who undertake to assist the anxious and guide the perplexed will find them of great service. (*Morgan & Scott.*)

Those who take a friendly interest in domestic servants will be glad to know of a book filled with good counsels for such. It is **The High Estate of Service**, by Isabella Cowan, who shows the Christian servant how she may glorify God in *home* mission work, which may prove as surely influential for good as it is of necessity quiet and properly conducive to social comfort. (*Edinburgh: David Douglas; London: Simpkin, Marshall & Co.*)

Some time ago we accorded a hearty welcome to Mr. Sydney Watson's autobiography. Now a second part appears — **Brighter Years**, by Mr. Sydney Watson (3s. 6d. *Hodder & Stoughton*)—giving the story of his life as a Christian in the Royal Navy, and of his subsequent labours as pastor and evangelist. The narrative is illustrated by numerous anecdotes and adventures. It will find many eager readers, and to some it may prove the messenger of the Gospel.

A useful volume of addresses to young Christians is **The King's Own**, by Rev. G. Arthur Sowter, M.A., rector of St. George's, Birmingham. (3s. *Nisbet & Co.*) Fifteen in number, the addresses make a compact body of counsels, beginning with the assertion that "Ye are not your own," and proceeding through well-graded stages of teaching on duties and privileges, virtues and graces, to some wholesome words on "The King's Table" and the injunction, "This do in remembrance of Me."

Mr. Eugene Stock, in a prefatory note, heartily commends Miss Louis A. Wilson's **Gems from the Morning Watch** as fresh and independent, "like what may be found in mediæval writers." The object of the writer is avowedly to lead others to dig more deeply into the Word of God, and to devote the early morning hours to this study. The author, converted under the preaching of the late Rev. John MacNeil in Victoria, is now a C.M.S. missionary in India. Though sometimes fanciful, these "Gems" are rich in spiritual suggestion. (2s. 6d. *Marshall Bros.*)

Christian apologists are a great host, but we should think no modern list complete that did not include the name of Dr. G. Frederick Wright, Professor of the Harmony of Science and Revelation in Oberlin College, whose excellent work, **Scientific Aspects of Christian Evidences**, has been issued in this country by *C. Arthur Pearson, Ltd.* (7s. 6d.). The pages cover a wide field, and deal with matters regarding which there is great variety of judgment; and, although not always agreeing with the author, we readily commend his work as thoughtful, and calculated to be of real service to many a perplexed mind. This is a book that takes account of the most recent questions and facts, and among the many striking chapters is one on the newly discovered external evidences of Christianity. The author is logical as well as learned, and ably maintains that "the historical proof of Christianity rests upon a much firmer basis than can be found underneath the great mass of beliefs which inspire and direct the general activities of the human race." The book is an elaboration of the Lowell Institute Lecture delivered in 1896, and is a valuable contribution to literature of its class.

The Coming Marriage is a rhyming allegory intended to urge the need of readiness for the return of our Lord Jesus Christ. To be had of the author, 20, *Burlington-road, Redland, Bristol.* (2d.)

The Cactus Journal. (6d. *E. W. Allen*, 4, *Ave Maria-lane, E.C.*) A new monthly, dealing exclusively and exhaustively with Cacti and other succulent plants. It will be especially useful to amateurs, as well as professional growers of this favourite and interesting plant.

The disquiet caused by certain propagandists has compelled many preachers and teachers to study the Lord's Day question in special aspects. All such will be glad to consult Mr. Henry Varley's booklet, The Seventh Day Adventists and Sabbath Observance. (5d., post free. *Alfred Holness.*)

It is a matter of great thankfulness that the little volume on English Church Teaching by Canon Girdlestone, Dr. Moule, and Mr. Drury is having such a good circulation. It is now in its second edition, and will prove of real value to all who desire to know and be grounded in the "Church Doctrine" which, of course, should be "Bible truth."

Two small works by Dr. Bullinger that will be of service to Bible students are The Structure of the Books of the Bible (2d.) and The Divine Names and Titles (1s.) The former exhibits marvels of correspondence and relation in the order of the books; the latter interprets the names of God in a very instructive manner. (*Eyre & Spottiswoode.*)

We have the thoughts of a veteran Hebrew Christian in The Sun-clothed Woman of Rev. xii., a paper read before the Prophecy Investigation Society, by Rev. A. Bernstein, B.D. The interpretation is somewhat novel, but it deserves the attention of all students of the Apocalypse. (3d. *Operative Jewish Converts' Institution, Palestine House, Bodney-road, Hackney Downs, N.E.*)

Mr. H. L. Hastings, of Boston, U.S.A., issues an excellent essay on the "Higher Criticism," in which the claims of the most radical school of criticism concerning the book of Daniel are discussed by Dr. J. D. Steele. The pamphlet presents many excellent reasons for accepting the conservative views regarding the date of one of the most severely criticised books of the Old Testament, and should be read by everyone who has been disturbed by the contentions of the "Higher Critics." The London publishers are *Marshall Bros.* (Price 1d.)

Many will be glad to hear of a very readable Memoir of the Late George Muller, with a report of the funeral, reprinted from *The Bristol Mercury.* (1d. *Mercury Office, Bristol.*) The life of the late George Müller, as outlined in the books entitled The Lord's Dealings with George Müller (3s. 6d. each, *Nisbet & Co.*), has had many readers, the first part having circulated to the number of 36,000 copies. A capital narrative of the life and labours of George Müller has been compiled by J. E. H., and issued in a neat form with the title Rich in Faith. In addition to a *resumé* of the career (with portrait) of the renowned preacher and friend of the orphan, we have here a report of his last public address. (1d. *J. E. Hawkins*, 15, *Paternoster-row, E.C.*)

Among the Churches

Church of England.

Rev. J. McArthur, vicar of All Saints', South Acton, has been appointed Bishop of Bombay.

Rev. G. S. Streatfeild was inducted into the charge of Christ Church, Hampstead, on Tuesday week.

The Bishop of Stepney received on Good Friday an anonymous gift of £1000 for the East London Church Fund.

We hear that the vicarage of St. Matthew's, Brixton, has been offered to Rev. Dr. Springett, rector of West Tarring, Worthing.

Sir Thomas Fowell Buxton, Governor of South Australia, is expected to pay a visit to England with his family at the end of this year.

The trustees of Christ Church, Finchley—an Evangelical body—have conferred the living on Rev. J. T. Long, M.A., Vicar of St. Benet's, Cambridge.

Rev. H. B. Bisshopp, Caius and Ridley Hall, Cambridge, and honorary worker at St. James's, Bermondsey, has been offered the charge of St. Luke's, Plymouth.

It is now stated authoritatively that, acting upon urgent medical advice, the Bishop of Calcutta (Metropolitan of India) is about to resign his see, as he is suffering from an affection of the nervous system.

Bishop Lightfoot's memory will long be fragrant in the Durham diocese. But there is also an outward and visible constant reminder of him. A large window is about to be placed in the west front of the Church of St. Ignatius the Martyr, Sunderland. The late Bishop founded the church, at a cost of £10,000, in 1887, in commemoration of his ten years' ministry in the diocese.

It is a noticeable fact that the Church Army has a greatly increased demand made upon it for parochial evangelists, mission nurses, rescue and slum workers. There has been a remarkable development of mission and colportage van work, and the committee are constantly looking out for likely candidates for it. The old experience is again verified that those who go out to seek the people find them.

Archdeacon Diggle has been giving addresses at several men's services in the diocese of Carlisle, but perhaps the most interesting service was in Christ Church, Cockermouth, where all the Dissenting ministers attended, and were accommodated with seats in the chancel, and one of them, Rev. R. W. Butterworth (Wesleyan), read the lesson. It was generally felt that the cause of charity, if not of reunion, was furthered by the service.

The Archbishop of Canterbury, presiding at the annual meeting of the East Kent Church Missionary Union, referred especially to the great importance which women's work occupied in the evangelisation of heathen and Mohammedan countries. It was well known that the hardest work which missionaries had to face was that among Mohammedans, but he thought as time went on that women would be able to do a great deal more than men had accomplished by quietly influencing Mohammedan women and children.

Congregational.

Rev. Edward White is better, but still weak.

Rev. E. E. Wilkins has entered on his new charge at Torrington.

Rev. N. MacNeill is resigning his charge at Rouel-road, Bermondsey.

An invitation to Tonbridge has been accepted by Mr. D. F. Stewart.

Rev. F. V. Dowling has been ordained to the ministry at Claremont, West Australia.

Rev. F. Hall, of Worple-road, Wimbledon, has been called to Bar Church, Scarborough.

Rev. Martin Johnston, of Hamley Bridge, has been called to the pastorate at College Park, Adelaide.

Last week a new mission hall was opened at Toker's Green, Reading, and a new chapel at Twyford.

Rev. William T. Ball, of East Cowes, Isle of Wight, has accepted the pastorate of the Fishergate Church, Portslade, near Brighton.

The London Congregational Board has elected Rev. J. Morlais Jones as chairman, and Rev. James Knaggs vice-chairman, for the ensuing year.

At the annual meeting of Paddington Chapel it was stated that seventy-four new members had been received since Rev. J. Ossian Davies became pastor in June last. The whole work is bright with promise.

Baptist.

Rev. C. H. Marsack Day has accepted a call to Bartholomew-street, Exeter.

Rev. G. Buckley, late of Hanley, has been recognised as pastor of Salem Chapel, Longford.

Rev. I. L. Near has entered on the pastorate at Christ Church, Aston Park, Birmingham.

Rev. E. M. Andrews, of Shepshed, has accepted the pastorate at Ramsbottom, Manchester.

Rev. I. O. Stalberg, Penarth, Cardiff, has accepted the pastorate of Bunyan Chapel, Norbiton.

Rev. A. Rollason has resigned the pastorate at Saffron Walden, after twenty-three years' service.

The twenty-fifth anniversary of the work at North Finchley has been held with much enthusiasm.

Rev. T. Moore Smith, late assistant at City Temple, Glasgow, has accepted an invitation to the pastorate at Tandragee, Ireland.

Trinity Chapel, Huntingdon, under the pastorate of Rev. R. F. Guyton, has recently had a blessed time of ingathering; forty-nine new members, most of them young people, being received into the fellowship on Sunday, April 3, as the result of the "seed-sowing" of the pastor and his helpers, and of a united mission arranged by the Free Church Council.

At the Bromley-road Tabernacle, Burnt Ash Hill, Lee, the pastor's twelfth anniversary was celebrated on Easter Sunday and Monday. The preacher on Sunday was Rev. S. D. Hillman, and on Monday Rev. W. Stott. A public meeting was held on Monday, presided over by Mr. Frank Arnold, J.P. Addresses were delivered by Revs. W. Holyoak, S. D. Hillman, G. Simmons, Isaac Levinsohn, Mr. S. J. West, and the pastor (J. W. Davies).

The annual meeting of the Tredegarville Chapel, Cardiff, was held last week. The secretary reported an increase of twenty-one members during last year, making total membership 649. The Sunday-school has also grown rapidly, some 150 additional scholars being reported. The total amount raised for all purposes was £1340 9s. 8d. The present aspect of the whole work is very encouraging, and special satisfaction is felt that all the four branches of the church are sharing in the general prosperity. Addresses were delivered by Principal Edwards and Rev. W. T. Lee.

Methodist.

Special missions of an encouraging character are reported in Middlesbro', Saltburn, and Peterboro'.

At Yarmouth a fortnight's special mission has been conducted by the ministers and a missionary of the town.

New chapels have been opened at Willerby, near Hull; Oldham; Leicester; and St. James'-road, Old Kent-road.

The fire at the Lycett Memorial Chapel has done damage to the extent of £1600, part of which is not covered by insurance. The vicar of Christ Church offered any of his church rooms for services, but arrangements had already been made to hold services in Beaumont Hall. About £100 worth of bazaar goods was destroyed in the fire, which had been prepared for a bazaar on the 28th.

Writing from Golbanti, East Africa, Rev. R. M. Ormerod reports substantial progress during the past year. The most influential chief, formerly an avowed opponent, is now a regular attendant at the service, and his younger brother is a scholar in the Sunday-school. Three Sunday-schools have been opened on the Tana for the Pokomoes. Mrs. Ormerod is the only English woman in the province of Tanaland.

The Shang tung Medical Mission reports that for each of the three months of last quarter there was an average monthly attendance of 1000 patients and a daily average of twenty-six in-patients. Dr. F. W. Marshall says the successful performance of an unusually large number of major operations has materially increased the reputation of the hospital. A number of grateful patients have presented an honorary tablet to the hospital.

The trustees of the Wesleyan Centenary Hall and Mission House, having decided on the permanent retention of the present site in Bishopsgate-street Within, are taking steps for the erection of a new structure suited to the requirements of modern Methodism in the City of London. The proposed scheme involves an estimated expenditure of £70,000. The lower portion will be let off, and the first and second floors, with remaining sections, will be used for home and foreign missions and other departments of Methodism. The present edifice has been in the possession of the Wesleyan Methodists for more than half a century, and has greatly increased in value during the past few years on account of its central position.

Presbyterian.

Rev. D. M. Connan has withdrawn his resignation at Kentish Town.

A call from the recently formed congregation at Bournemouth has been accepted by Rev. A. Urquhart, Aberdeen.

Rev. J. Park Noble, of Lister-hill Congregational Chapel, Bradford, has been received into the Presbyterian Church.

The London Presbytery, North, reports forty-nine congregations, with an increase for the year of 210 communicants.

Interesting services have been held at Caversham-road, Reading, in connection with the induction of Rev. J. H. Cooke, LL.D.

The Pan-Presbyterian Alliance will be held next year in Washington, under the presidency of Rev. Dr. Marshall Lang, of Glasgow.

Salvation Army.

The Salvation Army opened at Motherwell six weeks ago. So much interest has been awakened that a larger hall has had to be taken. A large number have professed conversion, some of the cases being of exceptional interest.

The recent week of self-denial observed by the Salvation Army has yielded in the British Isles alone £33,000, or nearly £8000 more than was similarly raised last year. The returns from British Colonies and foreign countries have not yet been received. Wales sends £1344, Manchester £1105. Telegraphing from the United States, General Booth congratulates his "British forces" upon the results of their self-denial efforts. He adds: "Your magnificent and unprecedented self-denial achievements have earned my deepest gratitude. I am satisfied that the outcome of the offering will not only prove of immense benefit to the dark, suffering, sinning masses, but also constitute a monumental object-lesson to the entire Army."

Fallen Asleep.

At St. Andrews, on 11th inst., Rev. J. Millar, aged 84, upwards of 50 years parish minister of Largoward, St. Andrews, N.B.—At Portobello, Mr. John Webster, aged 92, a celebrated Scotch farmer, an attached member of the Free Church of Scotland, and one who, through a long and honoured career, had worn the white flower of a blameless life.—At Frinton-on-Sea, on 9th inst., Rev. W. Crombie, Congregational minister.—At Moorlynels, Bridgwater, Mr. W. A. Palmer, an evangelist and earnest labourer.—At Gravesend, Mr. T. Smith, J.P., a leading citizen and a liberal supporter of Christian work.—At Lister Hills, Bradford, on 7th inst., Mr. F. Whitley, aged 73, Sunday-school superintendent for many years, a devoted worker.—At Burlington, Mrs. Bosward, wife of the minister of Bondgate Wesleyan Chapel.—At Scarborough, Mr. William Barry, J.P., a valued worker at Albemarle Chapel, and a leading citizen.—At St. Clears, Carm., Rev. David Williams, aged forty-eight, pastor of Salem Chapel.—In Bendigo, Victoria, Rev. G. A. Welter, who went out to Australia some nine years ago, having previously been engaged in evangelistic work in this country in connection with the Evangelisation Society and Mr. Charrington's work in the East End of London.—At Maidstone, Rev. G. B. Watson, a retired Presbyterian minister, who for a quarter of a century laboured at New Brompton.—At Deeping St. James, Rev. John George, vicar of the parish, at the age of eighty-one, a standard-bearer of Evangelical truth, who had held the living of Deeping St. James for fifty-seven years, having been appointed in 1841.—At Teneriffe, on the 11th inst., Mr. J. T. Gray, of Edinburgh, a well-known business man, an elder of Mayfield Free Church, and a prominent member of several of the Free Church committees.—At Bovea, co. Derry, Rev. Adam Magill, for over fifty years the respected Presbyterian minister of Bovea.—At Clonbioch, Ballinasloe, Mr. Robert Hay, an earnest Presbyterian elder, aged eighty-one years.

"MAY" MEETINGS, 1898.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher
APRIL					
Thurs. 21	3.30	Open-air Mission	*m*	Exeter Hall, Lower	Sir C. Gage-Brown.
,,	7 p.m.	,, ,,	*m*	,, ,,	Lord Kinnaird.
,,	12.45	Baptist Zenana Mission	*m*	Mission House, Furnival-street	Mr. A. H. Baynes.
,,	3 p.m.	Bible Land Missions	*m*	Exeter Hall Parlour	Lord Kinnaird.
,,	6.30	The Pastors' College	*m*	Metropolitan Tabernacle	Rev. T. Spurgeon.
,,	7 p.m.	Baptist Building Fund	*m*	Mission House, Furnival-street	Rev. S. Vincent.
,,	8 p.m.	Anti-Sunday Travelling Union	*s*	Abbey-road Chapel, N.W.	Rev. W. L. Tweedie.
Fri. 22	3 p.m.	Palestine Nurses' Mission	*m*	Exeter Hall, Parlour	
,,	3.30 and 7	Calvinistic Protestant Mission	*m*	Memorial Hall, E.C.	Mr. M. J. Tryon.
,,	7 p.m.	Anti-Sunday Travelling Union	*m*	Exeter Hall, Lower	Sir Mark Stewart, M.P.
,,	7 p.m.	Young People's Missionary Association	*m*	Mission House, Furnival-street	Mr. F. J. Marnham.
Sat. 23	3 p.m.	Provincial Police Orphanage	*m*	Galton Point, Red Hill	Viscount Midleton.
Sun. 24	10 a.m.	The B. and F. Bible Society	*s*	Westminster Abbey	Rev. Lionel Ford.
Mon. 25	3 p.m.	The Baptist Union (first session)	*m*	Bloomsbury Chapel	Rev. E. G. Gange.
,,	5.30	,, ,, ,,	*so*	Memorial Hall, E.C.	
,,	6.45	,, ,, ,,	*m*	,, ,,	Mr. D. Clarke.
,,	3 and 7	Wesley Deaconess Institute	*m*	Wesley Chapel, City-road	Mr. W. Walker.
,,	3.30	Methodist Free Church Missions	*m*	Exeter Hall, Lower	Mr. F. W. Dixon.
,,	6.30	,, ,, ,, ,,	*m*	Exeter Hall	Mayor of Harrogate.
,,	6.30	Bible Translation Society	*m*	Mission House, Furnival-street	Mr. Lloyd George, M.P.
Tues. 26	3 p.m.	British Syrian Mission	*m*	26, George-street, Hanover-sq.	Canon Tristram.
,,	10.30	Baptist Missionary Soc. (members)	*m*	Mission House, Furnival-street	Mr. W. Angus.
,,	3 p.m.	So. American Missionary Society	*m*	Sion College	Mr. F. A. Bevan.
,,	3.30	The Baptist Union (second session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	5.30	Baptist Missionary Society	*so*	Holborn Restaurant	Mr. A. Billson, M.P.
,,	7 p.m.	,, ,, ,,	*m*	,, ,,	Rev. H. T. Stonelake.
,,	7 p.m.	Trinitarian Bible Society	*m*	Exeter Hall, Lower	Mr. H. C. Nisbet.
,,	7 p.m.	Working Men's Lord's Day Rest Asson.	*m*	Holborn Restaurant	Sir Mark Stewart, M.P.
,,	7 p.m.	Wesleyan Temperance Committee	*m*	Wesley's Chapel, City-road	Mr. A. F. Hills.
,,	8 p.m.	C. of E. Temperance Society	*m*	Exeter Hall	Archbp. of Canterbury.
,,	4.45 and 8.15	Postal and Tel. Christian Association	*m*	The City Temple	Mr. A. A. Head.
Wed. 27	8.45 a.m.	Baptist Zenana Mission	*m*	Holborn Restaurant	Mr. A. P. Gould.
,,	12 noon	Baptist Missionary Society	*s*	Bloomsbury Chapel	Prinpl. W. J. Henderson.
,,	3 p.m.	The Baptist Union (third session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	3 p.m.	C. of E. Temperance Society	*m*	Lambeth Palace	Archbp. of Canterbury.
,,	8 p.m.	,, ,, ,, (Juvenile)	*m*	The Church House	Bishop of Chichester.
,,	4 p.m.	Wesleyan Missionary Society	*m*	Wesley's Chapel, City-road	Rev. W. L. Watkinson.
,,	7.30	Wesleyan Miss. Soc. (Young Men)	*s*	,, ,, ,,	Rev. F. L. Wiseman.
,,	6.45 p.m.	Baptist Total Abstinence Association	*m*	Metropolitan Tabernacle	Alderman G. White.
,,	7 p.m.	The Railway Mission	*m*	Exeter Hall	Rev. John McNeill.
,,	7.30	Baptist Missionary Society	*s*	Regent's Park Chapel	Rev. C. Silvester Horne.
,,	3, 4.45, 8.15	Postal and Tel. Christian Association	*m*	The City Temple	Rev. Musgrave Brown.
Thurs. 28	9 a.m.	Lord's Day Observance Society	*b*	St. James's Hall	Mr. H. C. Nisbet.
,,	10 a.m.	The Baptist Union (fourth session)		Bloomsbury Chapel	Rev. S. Vincent.
,,	11.30 to 5	C. of E. Temperance Society	*c*	The Church House	Women Workers.
,,	2.45	Reformatory and Refuge Union	*m*	St. James's Hall	Lord Monkswell.
,,	3 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m*	Wesley's Chapel, City-road	Mrs. Richardson.
,,	6.30	,, ,, ,, ,, ,,	*m*	,, ,, ,,	Mr. T. F. Pearson.
,,	3.30	Church Pastoral Aid Society	*s*	St. Martin's-in-Fields	Dean of St. David's.
,,	3.30	Ministers and Missionaries' Prayer Un.	*m*	Bloomsbury Chapel	Rev. F. B. Meyer.
,,	4 p.m.	Christian Colportage Association	*m*	Exeter Hall	Mr. T. A. Denny.
,,	4 p.m.	Children's Fresh Air Mission	*m*	Court House, St. Andrew-st., E.C.	Mr. W. Hazell, M.P.
,,	6 p.m.	Baptist Missionary Society	*m*	Exeter Hall	Mr. G. Smith, LL.D.
Fri. 29	9 a.m.	Baptist Missionary Society	*b*	Exeter Hall, Lower	Mr. W. R. Rickett.
,,	11.30	Wesleyan Missionary Society	*s*	Great Queen-st. Chapel, W.C.	Rev. Dr. H. Macmillan.
,,	3 p.m.	Church Pastoral Aid Society	*c*	Sion College	Lady workers.
,,	3 p.m.	Female Mission to Fallen	*c*	32, Charing Cross	Sir H. H. Bemrose.
,,	3 p.m.	Church of England Scripture Readers	*m*	St. Martin's Town Hall	Lord Chancellor.
,,	3 and 8 p.m.	Zenana Bible and Medical Mission	*m*	26, George-street, Hanover-sq.	Lord Kinnaird.
,,	6.30	The Children's Home	*m*	Wesley's Chapel, City-road	Mr. Isaac A. Mack.
,,	7 p.m.	Bapt. Missionary Soc'y (Young People's)	*m*	Exeter Hall	Mr. E. B. Collier.
Sat. 30	9 a.m.	Wesleyan Missionary Society	*b*	Exeter Hall	Mr. N. W. Heime.
,,	6.30	Commercial Travellers' Christian Asso.	*m*	,, ,,	Sir George Williams.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

"I was brought low, and He helped me."

Psalm cxvi. 6.

By T. J. BARNARDO, F.R.C.S., Ed.

IT is from no lack of gratitude that at a time like this I feel bound to ask—Is it always to be the open door and the empty treasury? the unceasing, steady stream of waif-entrants, and the trickling or the nearly stagnant flow of monetary help? The burden of the work is *as nothing;* but the burden of the financial strain is incalculable! If only I could be set free to devote myself to the actual task of child-rescue! But I have had that IF ahead of me for thirty years and more, and I hardly expect to attain it now. Yet it does one good to have an ideal, and perhaps God may yet lay it on the hearts of His stewards as something to be prayed for and to be sought after. To-day nearly Five Thousand Children, of all ages and both sexes, all of them helpless and friendless but for the Homes, look for sustenance and upbringing to me and to the army of helpers who act through me. Eighty thousand donors contribute annually to the treasury. So that, roughly speaking, it takes the united offerings of a dozen or sixteen givers to support each child. Every new admission, therefore, ought to imply some sixteen additional donors. But my receipt-books, alas, show that it does not!

THAT is the human side of it, and God works by means. On my side I DARE NOT lessen the work or narrow the doorway! The task is urgent enough in the interests of the children, of the State, of the Church, of civilisation! And I feel that it is the duty of Christ's servants to bring the income up to the stern needs of the situation, and *my* personal duty just to keep open wide the door and lay hold of the wanderers on the highways and byways. I cannot disguise from myself or from my readers that the task is growing more and more difficult as the years roll on. But I feel and know that this is God's work, carried on in obedience to God's call, and I cast the burden upon Him in assured hope and confidence. It is the cause of God's people, of God's Church, of God Himself; and I am assured that, despite all my difficulties and drawbacks, it shall not be confounded.

BUT to touch very lightly upon my most recent experiences. Few except those who *know* would give full credence to the story of daily perplexities, of daily deliverances, and of daily anxieties which it falls to my lot to chronicle. Suffice it to say that the task of keeping everything going, of maintaining open doors for the absolutely destitute and homeless Waifs who apply day and night, and of feeding and clothing the thousands of Orphan and Outcast Children who are always in my family, has been, since the 1st of January, 1898, exceptionally severe. On some mornings the post has not brought me in money enough to pay even the food bills of the day! On other days special demands have been encountered for which no adequate financial provision could be arranged beforehand.

I BEGAN 1898 with a deficiency from the previous year of £3850 to be made up, and no one can realise what that has meant in a work which at the best of times is strained to the utmost to meet other strenuous calls upon it! Since then, alas, a further deficiency has been steadily growing day by day. One or two friends who gave me very large help last year, and who promised, if possible, to renew that help in 1898, have had to explain that, owing to curtailment of income, they must for the present withhold their hands.

AND YET *the children* are thronging round my doors, with their pitiful cry for aid, in undiminished numbers! Oh, these poor ragged, footsore, wretched tramp Children; these Waif Children living in slums and lodging houses, under the care of thief-trainer and professional beggar, in the clutches of the exploiter of child misery and of the cruel English savage! How my heart yearns to save them all! Some of those I admitted recently are stone-blind; some are crippled for life; some are the victims of inherited disease; some are girl waifs who have been exposed to degradation as well as to hunger and homelessness; some, hardly less to be pitied, have been little bread-winners on their own behalf, with all their childhood crushed out of them by the bitter struggle; others still have always been tramps, small children who have never known home, or home life, or family love, or innocent pleasures, or tender care! God help them all! I have sometimes dared to refuse everyone not absolutely homeless, or, being girls, not in immediate moral danger; but even so my doors have had to be thrust back wide to the wall to let in a multitude of the struggling, perishing Waifs whose cases were too bad to permit of one moment's hesitation or delay!

When I occasionally talk of Waifs who have not had a home, or have never known the comforts of the poorest little room as their permanent dwelling, people often say, "Surely there are no children like that nowadays!" Look at the two little faces glancing out at you from this page! Ethel is seven



ETHEL (AGED 7), SOPHIE (5), NEVER HAD A HOME.

years of age; Sophie is five. All their lives long these girls have been *homeless*. They have tramped about the country with their parents, sleeping either in lodging-houses or in the casual wards, but they never had a hearth of their own. The union has been the only place to which these English nomads could give the name of home. They were among the "ins and outs," that heart-breaking class who claim a shelter for a few days, and then when the children begin to settle down to school the parents take their discharge, and the whole family are out and off again.

THE MOTHER finally died in the workhouse in 1896. The father, a thorough vagrant and of utterly worthless character, continued to tramp about, accompanied by his two daughters. In their wanderings they passed through Yorkshire, and application was made at our Leeds Ever-Open Door to give a night's shelter to the two girls. My agent immediately saw the possibility of detaining them, and of thereby changing the whole current of their lives. Inquiry into the father's character made it certain that we could not hope to effect any permanent change with *him*. He had frequently been in the hands of the police. At one time it was for being drunk and disorderly; at another time he had served fourteen days with hard labour as a refractory pauper; at yet another time he had undergone ten months' imprisonment for horse-stealing. He was a beggar and a tramp; he did no work that he could avoid; he spent any money he could get in drink, and always, alas! these two poor little mites were dragged at his heels! It was hard to *prove* neglect against him. An attempt had been made, but it was unsuccessful. He was the children's father, and *therefore*, in the eye of the law, he had to be a gross offender before he could be punished. Meanwhile the little girls were growing up. For what? Vagrants, beggars, tramps, or worse—assuredly, if unrescued, for a life of *nameless degradation!* Prevention was the only thing. Save the children *now;* lift them out of the morass in which they were sinking up to the neck, place them upon the rock of a kindly home, and surround them with the atmosphere of Christian feeling and loving care—do that, and then they might be saved! And as ours is not mere theory, but practical work, the doors of our Leeds branch were opened widely to dear little Ethel and Sophie. They are now members of my family, and will go no more out until they are trained to fill a useful niche in life, and go forth to enter upon, I trust, a happy and a Christian career. They will, perhaps, enter domestic service, or they may go as emigrants to one of our colonies.

But while I write of doing this I am, and have been for some time, penniless! Yes, my dear reader, this is no exaggeration. For days I have had nothing in hand—indeed, *less than nothing*, if I must state the bare and naked fact, for *I have had to overdraw at our bankers as heavily as they would suffer me to do.* In my helplessness each day my only comfort has been to cast my burden upon the Lord and wait upon Him. Sometimes wonderful answers have arrived, often at the very last moment of extremity. At other times faith and patience have been sorely tried, and, doubtless for some good and gracious end, I have been often made to learn afresh my absolute daily dependence upon the good hand of God. It has, indeed, been a severe and constant struggle between the dictates of "prudence," the arguments of "common-sense," and the obedience of faith. "Does God hear? Will He help?" are answered by Christian experience. *"I was brought low, and He helped me."*

SOMETIMES I feel as if there were a great and unexpected deliverance at hand! How it will be sent I know not, nor from whom, except that it will come through some earthly channel, by our Mighty Deliverer. *"This poor man cried, and the Lord heard him, and saved him out of all his troubles."* So I go on "not knowing," simply day by day, "trusting God in the dark," doing the work He providentially sends me, even when the wherewithal to do it is not in hand; yet waiting *upon* Him and *for* Him, and knowing that somehow all will be well in His own good time.

SPECIAL ASSISTANCE came in most marvellously for the emigration of this year's first party of 160 fine lads who left on 31st March last, and who have since, I am glad to say, safely reached their destination; but for all the other requirements of the varied work in my hands I have known often and often of late what it is to "suffer want." And yet, in those hours of greatest trial and deepest exercise of faith, I have never been permitted to doubt even for one moment the rightness of my action in stretching out both hands to the perishing children at my doors, or as to the ultimate lifting from my shoulders of all these accumulating burdens. "In God's good time" is my hope and comfort. *"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him who is the health of my countenance, and my God."*

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The Christian.

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Notes and Comments

ON page 12 will be found a telling address by Dr. Fairbairn upon "Methods of Bible Study," which we commend to the thoughtful attention of all who love the Word of God.

We regret to announce that Mr. Ira D. Sankey, who, as mentioned in our columns, was intending to spend some weeks in this country, has felt compelled on account of the outbreak of war to alter his plans and return home at once. In anticipation of being here during the greater part of May, Mr. Sankey had entered into engagements to sing at some of the May Meetings. This he will not now be able to do, which adds to the regret with which his numerous friends in this country will hear of his early departure.

The advent of spring, with its gleaming sunshine and strengthening winds, is full of spiritual teaching. The resurrection life so abundant everywhere speaks in parable of the moral and spiritual resurrection of souls rising from the grave of sin into new and beautiful vitality at the call of Christ's voice, or the touch of his hand. As Nature yields herself to the genial wooing of the sun, and there is growth at once, so if we yield ourselves up to Christ we grow, naturally, in grace and in the knowledge which is life eternal. As silently as the rose puts on its beauty, so through the silent might of the Spirit may the beauty of the Lord our God be upon us.

A learned divine once said : "A Christian's duty is to ADMIT, SUBMIT, COMMIT, and TRANSMIT. You *admit* the truth of Christ ; you *submit* your will to Christ ; you *commit* your soul to Christ ; but what do you *transmit ?*" In the answer to the last point is found the measure of our success in those that precede. There are so-called Christians whose whole conception of religion seems to be summed up in the sense of *benefits* received. It may be truly said that no spiritual benefit can be adequately enjoyed except as it is being transmitted to others. Unless our hope is contagious, and our faith infectious, and our love diffusive, and our whole spiritual life a fund of helpfulness to others, we shall soon find that every spiritual activity in us will droop and fade, and all our wells of salvation will run dry.

The news of the destruction by fire of the Metropolitan Tabernacle will be a profound grief to an innumerable number of people throughout the world. The circumstances amid which the conflagration broke out gives to the event a melancholy interest. From all parts of the United Kingdom pastors trained in the College had assembled for the annual conference. The meeting of old students was very dear to the great Mr. Spurgeon's heart, and it was at the hour of this assembly that the calamity befell. There is to be no delay in reconstructing the edifice, though probably on a modified plan. The spot is sanctified by the prayers and praises of the countless worshippers who learnt from the gifted preacher's eloquent lips how to love and follow and serve the Lord Jesus Christ. Mr. Thomas Spurgeon writes us :—

I have made an earnest endeavour to reply to my sympathisers, but I am forced to give it up. Will you kindly help me to let friends who have written to me or to my church officers know that we all deeply appreciate their prompt expression of sympathy ? The interest and feeling are truly wonderful, and they have done much to keep us brave and to make us hopeful.

For the first time for a quarter of a century two Christian nations are at war. The long-drawn dispute between Spain and America has ended in an open rupture, and only through the wild terrors and anguish of a terrible conflict can peace and friendship once more be concluded. What lives will be sacrificed and suffering be caused before the end is reached no man can foretell. Christendom looks on with apprehension at this unleashing of the "dogs of war." Since the sword was last unsheathed between two great peoples the arts of destruction have been carried to an awful perfection, and the possibilities that open out are terrible. The only limits that hedge them are the humane instincts of the combatants (from which, however, little can be hoped for the present), and the Divine Sovereignty in which every earnest heart may put its trust. The prayers of the men and women in every land should now be raised that out of this disastrous struggle the will of God may be fulfilled, and good be brought through the working of warlike passions and hate.

The usual effects of war are already appearing in the increased price of coals and flour, two of the necessaries of life. Other things will be diminished in quantity and raised in value, thus causing more or less straitness to tens of thousands of the poor. We shall realise afresh how real is the solidarity of the nations. Is it too much to hope that one good result of the war may be the formation of a stronger antagonism than ever to war itself as a means of adjusting differences ?

In view of the great struggle that is just commencing, it is a helpful reflection that the ultimate issues of past conflicts in history have shown a Divine hand at work, and that results quite other and better than those aimed at by the human agents have been brought to pass. "I have girded thee, though thou hast not known Me" is a motto that applies far more widely than to Cyrus the Great. The Great Will that moves unhindered beneath the storms of human conflict carries the world on "by paths that men have not known," and in the long run the victor in every war, however disastrous its immediate consequences, is the Lord of Hosts. Out of sorrow and suffering come forth the fair growths of progress ; and after the anguish and terror of human struggles are over the "power that makes for righteousness" vindicates its holy sovereignty.

It is a great temptation to many, when events are stirring the public mind, to invest in a Sunday paper ; and certain daily organs issued special editions on Sunday last. The proprietors, no doubt, made a good thing of the prevailing excitement, but the purchasers of those editions had less reason to be satisfied. Probably a greater collection of canards was never published in England at once, as Monday morning's papers proved, and in the fraudulent paragraphs served to their patrons there was something typical of the unsatisfactory nature of all attempts to break in on the Divinely appointed rest, and to substitute vain amusements for the refreshment which God has appointed.

In spite of all the "competition" of foreign nations, and the disastrous trade struggles that continually break out at home, the Budget returns for the year proclaim a state of unparalleled commercial prosperity and progress. The British nation just now is at the very apex of its social expansion. There is more wealth, and it is more evenly divided among the community, than ever before in our history. For this we should be thankful. But we should also be severely on our guard, for periods of prosperity are periods of great danger to all our higher interests. Pride and arrogance, materialism, and a mad thirst for pleasure, are open traps for well-to-do nations as well as individuals. What Britain does with her wealth at this critical stage in her fortunes will inevitably settle the future of the Empire. If the people make use of the opportunity to develop their life into high channels, and to live a true and noble life, this wealth will be an unmixed blessing ; if they use it to pander to instincts of self-indulgence, and to forget God and the soul, it shall not be well for us in the end.

One effect of the Budget proposals ought to be to stimulate generosity on behalf of all philanthropic and missionary enterprise. Owing partly to the special schemes set on foot during the Jubilee year, and partly to the multiplication of societies, many of the older institutions have greatly suffered of late, and are sadly crippled for lack of funds. Many of them find it increasingly necessary to spend more money on advertising their needs, and in costly appeals for help. It is surely the duty of such as have been blessed with prosperity to *seek out* desirable causes to which to contribute, instead of waiting till heavy pressure has been put upon them to contribute. If the people remembered this when they are inclined to complain at the heavy percentage often frittered away in collecting income, they would find that a far larger proportion of their gifts go to the object to which they contribute, and save the hard-worked officials much anxiety and labour

The Bishop of Norwich has expressed in his presidential address to the Diocesan Conference some timely words on the changing social aspects of our times. Formerly the relation of rich and poor was summed up in the formula :

Deference from the poor towards the rich ; charity from the rich towards the poor.

Both these are now repudiated. Deference is now felt to be due to character, not to station. Throughout the country working men of all grades rebel against being in any way dependent on the alms of the rich, because it robs them of their independence, and takes away the strongest incentive to thrift and self-control. Such changes may cause some friction and some regret on the part of the well-to-do who have expected deference, and have willingly given alms where alms were needed; but they are signs of health and vigour that, as the bishop, says, should be wisely and kindly encouraged.

It will soon become urgent upon the Bishop of London to take steps to prohibit the Romish practices openly observed in some churches in his diocese. In one Church of the Reformation, on Sundays, before the eleven o'clock choral celebration of the Communion or High Mass, it is the practice to sing the Asperges, as is the custom in R. C. churches before High Mass. Writing of a recent "solemn requiem" there, the special correspondent of the *Daily Chronicle* says the service

was partly taken from the Book of Common Prayer, and partly from the Roman Missal. .. On the other hand, the Ten Commandments with their responses, the prayer for the Queen, the Nicene Creed, the "Gloria in Excelsis," and the blessing ("The peace of God, etc.), all parts of the Anglican Communion Service, were omitted....The most remarkable innovation, however, was a ceremony that took place after the Communion service was over, to wit, the Roman Catholic ceremony known as the Absolutions.

The sermon was in support of the doctrine of purgatory. Some effective measures will have to be adopted if the Protestant character of the Church of England is to be preserved.

It is of the greatest importance that those who send convalescents to seaside and other Homes should know the character of the institutions which they select. An esteemed correspondent informs us that he has known of instances in which Protestant Nonconformists have been greatly shocked to find such Homes, though in name unobjectionable conducted on High Church, Ritualistic, and Popish lines as to their religious services and instructions. In Homes for children, particularly, this insidious policy is likely to prove very mischievous; therefore great vigilance is required on the part of those who would help the suffering poor in the stage of convalescence Mrs. Arbuthnot, of the Women's Protestant Union, has compiled a list of Homes where the religious teaching and influence are Scriptural and Protestant; so that in cases of doubt the benevolent might with confidence address inquiries to her, at Plaw Hatch, East Grinstead.

It is not generally known that, in spite of the favouritism shown generally to Roman Catholic institutions by the French Government, the only University Faculty in Theology under its sanction is a Protestant one, which still receives full governmental recognition and support as a constituent element of the University system. The French Assembly, after a long discussion of the matter, recognised that in the Roman Catholic Church theology has no adequate chance of being studied as a subject for reasoned investigation by scientific methods, while Protestants both profess this and actually do it. As a result, the faculty, since it was reconstituted in Paris after the war, has flourished so effectively that, though it, began with only ten students, now it has sixty-five, exclusive of foreigners. It would be difficult to over-estimate the value of the work done by this institution in leavening French thought, and rehabilitating theology in the national life and consciousness.

[3521]

It is very doubtful if much good is gained by the publication of "Humours of Examinations," which are fashionable in the papers just now. They nearly always deal with absurd answers to Scriptural questions, which, however ludicrous they may be, betray a pathetic ignorance of Holy Writ among the examinees, and tend to associate the most incongruous ideas with sacred words. The more whimsical these ideas are, the more they tend to suggest themselves at times when the mind is anxious to give itself to serious thought, and so spoil a devotional mood. We know of cases in which beautiful verses have been largely spoiled for spiritual purposes by such incongruous associations. Humour is good, and there is a place for the ridiculous; but the circle of sacred thought should be kept free from the intrusion of ludicrous associations that are easy to form, but hard to banish from the mind.

In a well-conceived series of papers on "Life's Minor Moralities" in *Good Words* Lady Magnus gives a place for what she calls "Ways of Pleasantness," *i.e.*, the duty of cheerfulness and contentment in our work. The fret and worry of the present day are proverbial; there are few who fulfil Carlyle's saying, "Give me the man who sings over his work." We miss many a wayside pleasure because of this; and we fail to fulfil the Divine law of joy in service. "Because thou servedst not the Lord with joyfulness and with gladness of heart for the abundance of all things...thou shalt serve thine enemies in hunger and thirst, and in the want of all things" (Deut. xxviii. 47, 48).

As with our worries, so is it with our work. "Because there are thorns in thy lot," says an old writer, "that is no reason for sitting on them"; and, as Lady Magnus aptly puts it, "they may be got rid of in a dozen different and better ways than by using them as stuffing for smartly upholstered chairs and cushions." To be bright of heart, to have our spirits full of the "joy of the Lord"—this is a duty which is "twice blessed," for it "blesses both him that gives and him that takes."

Mr. Henry Russell, now eighty-five years of age, has been informing the *Young Man* that all his famous songs, such as "Cheer, Boys, Cheer!" were composed and set to music as a medium of common-sense and righteousness "to make men satisfied with their masters, and masters satisfied with their men, or to put down gambling, or slavery, or the drink misery, or some other evil." Present-day songs he regards as generally degrading and lacking in originality. We know the songs of the day only as they casually strike our ears, and certainly they always appear imbecile enough, if not also positively mischievous. We could do with some singer and song-writer who would put conscience and heart into his work. Probably, the "common people" could more easily be lured by song into paths of contentment and religion than by any other means.

The British sailor is disappearing from our ships and steamers, and to a great gathering of admirals, captains, and other members of the United Services Commander Dawson has told the reasons why. His wages are poor, his living is none too good, his work is never done, and he has no home and no future. Commander Dawson said:—

In recent years British sailors have grown in respectability, in moral character, and in Christian principle. Make it possible for such superior men to earn secure livelihoods in the foreign-going trade for themselves, their wives, and their children. Respectable, God-fearing British-born sailors man the ships of the coasting and home trades, of some well-managed shipping companies in the foreign trade, yachts, and the Royal Navy. The just and considerate managers and captains of these well-ordered ships don't speak ill of their British crews. They are proud of them. Like master, like man; give retainers, pay at reasonable intervals, legal security for life at sea, stop crimping, stop Sunday cargo-working, give domestic wants more attention—make it pecuniarily profitable for shipping companies to carry Britons, and their managers will quickly find simple remedies for the evils existing in the foreign-going trade. They will take care to make their forecastles morally and physically habitable to respectable men, and to make frequent payment of wages, and thus attract decent Britons to their employment.

We are thus brought back to the simple old plan, which, in everything, is the best. "Do to others as you would have others do to you," and treat men as human beings.

It is an advantage to a man to travel, provided he goes with observant eyes and an honest mind. He will be sure to see that each nation has some good or useful thing which the rest lack. Thus Austria, reckoned among the backward nations, is said by Miss Edith Sellers in *Temple Bar* to have an emperor who, in his treatment of vagrants and of the aged, is a century in advance of his age, the former coming in for stern measures and the latter for kind consideration. No Austrian official would dream of classing the aged poor, whom the State supports, as paupers. Denmark distinguishes between the thriftless and the respectable poor. In Holland the aged poor are provided for by the various churches to which they belong; those who are of no church are supported by the communal or municipal authorities. In Iceland each ratepayer receives one or more of the aged poor as guests. In North America they are treated as criminals, but then, as a French writer declares, in Canada and the United States, especially in Columbia, the protection of children is intelligently organised. Perhaps new countries are most careful to prepare children for life, and then think they should make their way.

According to Dr. Charles F. Thwing, who writes in the *North American Review* on "Personal Morals and College Government," there has been a great improvement within the last twenty years in the morals of American students. A friend of his states that, after a careful observation of his own class, he had come to the conclusion that 85 per cent. were morally clean, whereas twenty years ago he does not think that that would have been true of more than 50 per cent. of the men in the senior class. Moral teaching, the endeavour to form a sound opinion on the vital question of purity which has marked the last quarter of a century, has evidently not been in vain.

How cheaply human life is held in Mohammedan countries, and how difficult it is to obtain justice, is graphically depicted in a sketch of the Court of the Ameer in Afghanistan given last week by Miss Lilias Hamilton, who spent some years as his guest and medical adviser. Our notions of the sanctity of the rights of the individual are rudely shocked by such an incident as this:—

On one occasion, when in a bad temper, and also in a great hurry, he ordered an innocent man to be hanged. With some trepidation this fact was pointed out to him. "Innocent!" said he, shrugging his Royal shoulders; "well, if he isn't guilty this time, he's done something else at another. Away with him."

We do not realise the blessings of liberty and even-handed justice which the poorest subject of the Queen enjoys till we find that such incidents as these are enacted in our own day and generation, and that under the rule of an ally of our own Government. Such violent contrasts should make us value our privileges at their true worth

A Work for All.

England is not to be evangelised by public preaching: it will not be done by galloping through a place and asking people to come and hear any public preacher.

So said the late Mr. Reginald Radcliffe at the Y.M.C.A., Aldersgate-street, in March, 1875, and we believe he was right. A kind of uneasiness comes over us when we hear it still asked, as one of the problems of evangelistic despair, "How to reach the masses?" There is only one way, and never has been any other, viz., the way of individual dealing. It was the Master's way. He could work on the masses, He would call a crowd about Him, but He only won, saved, healed them one by one.

It is one of the most difficult things to bring the Gospel to the hearts and consciences of individual men. That which is said to the multitude is frequently received and believed by none. A person will sometimes listen for years to earnest appeals and urgent entreaties, and yet reach no decision and confess to no responsibility. The Apostle Paul informs us that in the ministry he not only taught the people publicly but "from house to house," thus by personal entreaty and admonition following up his exhortations and securing the desired results. This kind of ministry needs to be undertaken to-day upon a large scale by Christians of every denomination—or of no denomination — willing, courteously and courageously, to invite the people to a Saviour whom they themselves have already found.

During the past few months we have been rejoicing to see the vast multitudes who have gathered to hear and hang upon the words of Mr. McNeill, and afterwards to be seen in groups as the way of life was being explained in conversation by Christian men and women. We are hoping to see much more of this during the next few weeks. But are there not many thousands who will not go to the end of their street to hear any preacher? Therefore the very carelessness of these people is a strong appeal to earnest Christians to carry the Gospel to the doors and the homes of our whole population. Again the words of Mr. Radcliffe come to us—

How many thousands there are who, from infirmity, engagements, or indifference, never can be reached until the Church obeys the command to "Go" to "every creature"! Is it not a wretched, unbusinesslike mistake to reverse this command, and expect the walking to be done by the unconverted, instead of by the Church? There are times when we are to "hold the fort," but on this point the word of command of our Master, who walked Himself till He was weary, is "Advance!"

Yes, our Saviour set us the example of this quiet, persistent, personal work. How many of his conversations were personal and informal! A large proportion of his recorded sayings were to single individuals, even when spoken in the presence of the multitude; and often his discourses were communicated to a few friends or disciples, away from the tumult of the noisy throng.

But the seed thus sown in secret was not unfruitful. The "straight talk" with Nicodemus led him to come with Joseph and take down from the cross the mangled body of Him who said that night, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The quiet conversation of the Lord with the woman by Jacob's well was echoed in the streets of Sychar, until the city was moved and many believed on the Lord "for the saying of the woman, which testified, 'He told me all that ever I did.'"

Let us follow the example of our Master, and our labour shall not be in vain—that is, if we labour "in the Lord." Let us make no mistake here. We are not exhorting God's people to go from "house to house" simply for the sake of filling up some spare time, or so that it may be known that you are a "district visitor," or a helper at this church or chapel or mission. God is marking what you are doing, therefore do it as unto Him. Don't go about it as if it were child's play, but let it be earnest, thorough, conscientious work, done with all your might. The souls saved by one such diligent worker may outnumber those gathered to Christ from the vast crowds that throng some costly edifice, and hang entranced upon the words of some Apollos, eloquent and mighty in the Scriptures.

We must not undervalue the gifts of God, or the power to move the hearts of multitudes; but neither must we bury in a napkin those smaller talents which are no less a sacred trust. J. S.

Misdirected Lives.

By D. L. MOODY.

THERE is something inexpressibly sad in a life misdirected and wasted. I do not feel so keenly the lack of funds for sending forth new missionaries as I do the failures of those who have evidently never been chosen by God. When God selects a man He never fails to open the way for him to go where He wants him, and in very many instances where God has not provided means I believe that is a clear indication that He has not called the would-be messenger. When Cornelius received the heavenly vision, and was commanded to send for Simon Peter, the latter was prepared by another vision to answer to the summons. So when God prepares and calls a servant He never fails of means to send whithersoever it may be.

I would not for one moment seek to discourage any man or woman who is called to Christian work at home or abroad from obeying the Master's voice, but I would do all in my power to keep any from pledging themselves to a work for which they are unprepared. No greater honour does God give a man than when He commissions him to serve at the front in some outpost of heathendom. But special qualifications are needed, such an unmistakable call that one shall call out like the Apostle of old, "Woe is me if I preach not the Gospel"—in India or China or the uttermost parts of the world. Let a man ever hold himself in readiness to do the will of God, learning from prayer and Bible study what each day's duty may be, and God will prepare him and set him to work in the very place where he can do the most towards the upbuilding of the kingdom of heaven.—*Woman's Evangel.*

Thou Complainest of Pain! What use were there of thy patience if thou ailest nothing? God never gives graces without an intent of their exercise. To what purpose were our Christian valour if we had no enemy to encounter?—*Bishop Hall.*

The Mormon Church.—There seems to be a belief, amounting to conviction, in the United States that the Mormon Church was not honest in its abandonment of polygamy, but simply professed its abolition to secure Statehood. The difficulty of getting trustworthy statistics is almost insuperable, as all Mormon marriages are performed in Mormon temples, where Gentiles are never allowed to enter. All ceremonies are secret, and all records hidden. The *Independent*, of New York, sent a circular to the postmasters of Utah asking certain specific questions. The replies received show that 2,500 men and 5,500 women were living in polygamy at the time of Utah's admission to the Union, and that at the present time "nearly all" have resumed their former relations.

Fellow Workers.

A TRIBUTE.

DURING each of my long journeys some of my dear friends and of God's dear and faithful servants have passed away. So that I wonder with painful interest whom I shall miss on my return. Shortly after I left England last October I learned that one of my most intimate and dearest friends, Mr. John Rodger Hall, of Newport, Mon., had been called in to see the King. Well do I remember his conversion in 1860, and his immediate entry into the vineyard to work for Christ and souls. Eleven years later, through the ministry of that mighty man of God, Robert Aitken, of Pendeen, he gave himself unreservedly to the Lord and to his service, and I have happy recollections of companionship with him at Brenchley, during Mr. Aitken's last mission, as well as at the historic Oxford Convention, and quite recently at Keswick. How well do I remember the persevering, indefatigable way in which he followed up those who were brought under his influence. Then our valued correspondent Mr. D. M. Drysdale, of Liverpool, whose papers on Aggressive Christianity must have been a stimulus to many, not merely to imitate him, but to stir up the gift that was in them and to exercise it in unconventional ways, to beat out a path for themselves in the world's wide wilderness—rather to yield themselves to the Holy Spirit's leading in accordance with the peculiarities and idiosyncrasies with which they were endowed by their faithful Creator.

And more recently, by the departure of the venerable George Muller, the Church of God throughout the world is made to consider afresh how mighty is the man who takes hold of the strength of God and commits himself unflinchingly, expectantly, and joyfully to a child-like faith in his unfailing promises. This man of God has been prominently before the world for upwards of sixty years. One remarkable feature in his life has, in his public utterances, constantly kept before us the year and month and even the day of the chief events of his life. Few men so lived under the microscope, voluntarily and spontaneously applied by himself to everyone's eye, and few men have lived who could bear so close an examination; few whose reputation has suffered so little, even by undeserved reproach.

These three men, so widely different in gift, in character, and in experience, were alike in this, that they were eminently soul-winners. They recall a story of "Uncle Vassar," who was of the same wise and noble order of Christian men. He was in the drawing-room of an hotel in which a lady was the only other occupant. He courteously approached her and asked her some plain question, and gave her wise counsel as to her personal salvation. Shortly after he had left, the lady's husband returned, and she told the strange circumstance of a perfect stranger speaking to her about her soul. The husband asked, "And did you not tell him to mind his own business?" "If you had been here, my dear," replied his wife, "you would have thought that was his business."

Of the three men whom I have named, who have been called to their reward, it may be said that it was their business to win souls.

Other brethren and sisters of whom the same testimony is borne are among the number recently called up higher. May their mantles fall with a double portion of their spirit upon others.

Los Angeles, April 4. R. Cope Morgan.

[Among these we may include the names of Mr. A. J. Arnold, for so many years secretary of the Evangelical Alliance, and Rev. H. M. Dyke (whose portrait was given last week), who, with his devoted wife, pioneered in Basutoland for above fifty years.—Ed.]

Shanghai.—Writing on January 28, our esteemed sister Mrs. Dalziel, who does visitation work among Chinese women, writes:—"This is the first week in the Chinese New Year. The native Christians met every day in one or other of the churches for prayer. Some five or six hundred met in the Cathedral, which was got through the influence of Rev. A. Elwin, of the C.M.S. I feel sure that we are being prepared for 'times of blessing,' for our missionaries and the Lord's work amongst the Chinese. One and another of his servants have come to Shanghai quite unexpectedly during the last year. Meetings were held for the 'deepening of spiritual life,' and on the subject of 'Our Lord's coming.' Will you remember Shanghai in your prayers?"

Methods of Bible Study.*

By Rev. Dr. FAIRBAIRN, of Mansfield College, Oxford.

THERE is nothing more difficult than for the man who teaches devotion to be devout; and yet unless such an one be as good as his own instruction his words will deservedly carry no weight. God, Eternity, Christ, and the Holy Spirit—the highest themes that can exercise the mind of man—may by use become so familiar that the theologian ceases to be a living personality and becomes

A MERE UTTERER OF DOGMA

or reciter of formulæ. Unless the faith of which he speaks is the very life of his soul a man should be dumb concerning things sacred. God has often to be pitiful to us when we speak in his name to men from a state which practically is the result of idleness and consequent unpreparedness, instead of having our whole man and our whole mind consumed with activity about sacred truth.

Devotion is not emotion, still less is it mere sentiment. A devoted man is not necessarily a devout man, for the one may serve a system, but the other lives in and for God. Hence, the study that I advocate seeks a Divine indwelling which shall subordinate all within the man to the gracious influences and impulses of the Holy Spirit of God. True devotion is very varied in its types; and I trust that whatever this Students' Movement does, it will not attempt to reduce piety to one mould, nor seek to make all devotion take on one character. The Spirit of God is infinitely varied in his operations and gifts, and He teaches charity towards forms of piety differing from our own, in the recluse, the theologian, the missionary, and the minister at work in slum or suburb. Wherever there is the

GREAT AND SUPREME SENSE OF GOD

possessing a man, with the earnest desire that it may be so in increasing measure, there and there only is devotion.

The Book which is to feed our devotion comes to us baptized with peculiarly holy associations when we regard its great Author as the God of our fathers, in whose lives it was a living thing; and what it was for them it may be for us. The first condition of devotional study is to take the Bible not merely as spoken to men centuries since, but as a living revelation speaking to us now; for the inspired Word will commend itself to the man indwelt by the Spirit of God. To be truly devotional, Bible study ought to be reasonable; for irrational study is of all kinds the most undevout. Strauss once said, "Science knows only the true: it does not know the holy"; to which I would reply that religion regards all which is true as holy. Nathaniel Culverwell well remarks that reason and faith are like Esau and Jacob: faith may be the younger and has the blessing; but reason is the elder, and ought to have its birthright.

This study should be *continuous*. I have a great aversion to dealing with Scripture in sentences—extracts taken out of their setting, and often deprived of their meaning. There are no verses in Scripture grander in devotion, or more majestic in phrasing, than those which conclude Rom. viii.; but their significance is lost by isolation, and he who would realise their full blessedness must not grudge the labour of coming to them through all that lies before. No study of the Bible is devotional which is occupied with detached texts, selected often in deference to human weakness; but the Bible is to be regarded as a means of giving spiritual strength. Growth should supersede the use of elements; and where a young man remains childish what English term shall characterise a condition which neither displays grit and Christian manhood nor affords ground for the reception of such things? We are all anxious to agree, but should be courageous enough to differ. Paul has made us richer by the way he did so; and his experience may well be made our own in similar circumstances. That leads me to

ANOTHER ESSENTIAL ELEMENT

of Bible study, namely, that it be *personal*. Your needs vary, and you would not be a man if they did not. When despondency comes, as it will come to all, do not turn for comfort to emasculated phrases. There are hymns of a sweet and luscious kind which I dare not give out in our college chapel; or I should see strong men of blood, muscle, and brain standing up to sing what not one of them can apply to himself. I would have you turn to those things which tend to make you strong. I am thankful that the sacred songs with which I was trained as a child were the grand old Hebrew ones; that my tongue found employ in the old village psalms that elevated the soul to God and yet humbled it before Him, picturing Him as our refuge and strength, well known in Judah's land and great in Israel, bearing sway, imposing commands, and accepting nothing but complete service from the soul. When your spirit is weak, seek elements of strength in the inspiring strain of the psalm, the ethical intensity of the prophet, the controversial vigour of the apostle, and in the passionate love of Christ shown by John and Mary. Make Scripture study have personal reference to yourself and to the inspiring of your own soul.

Unless this study be regular it will soon cease to exist. Fear not to be bound by rules as long as they are good. Not to be so bound means that you are carried about by any chance wind. Make the regular study of the Word of God

A BIT OF DAILY DUTY,

bound to be observed, never once to be passed by. If you get into postponing a thing until late in the day, it will speedily disappear from the day altogether. Plan it for a time in the morning which you can command, and do not be afraid of the morning. Jeremy Taylor recommends us ever and again to rise early, get to the mountain top, and see the sun in its midsummer glory coming out of the bosom of darkness. How many of those whom I address have had that sight? How many of you have seen the sun rise on a *winter's* morning? It is very comfortable when the air is cold to take one's ease and lie still in bed. If you do so, having resolved overnight to rise betimes, you will speedily discover that failing to fulfil your resolution leaves you far weaker for the accomplishment of your purpose another time. Liszt, the pianist, said, "I practise three hours a day. If I miss a single day, I myself discover defects in execution because of the omission; if I do so twice, my most intimate friends detect the effect; but if I neglect such preparation for a third time, the public are conscious of the difference in my performance." Exactly so; and if you omit your customary study and mastery of the Word of God, your own soul will soon feel the effect of that omission. It will next become patent to your friends, and finally to the congregation which you address.

There are some phases of modern agitation for improved worship with which I cannot sympathise. I confess that when some speak of bright services, pleasant services, and all kinds of attractive services, my soul turns away in loathing. These things seem to suggest that the great end of service is not the worship of God, but the pleasure of man. The idea which commands my hearty and absolute belief is this—that the one thing needful to make service what it should be is the leading of a truly devout man. The man who lives in daily fellowship with God, secret, regular, thoughtful and spiritual, will never be other than simple and devout when he comes to speak to the people in the name of his Master. These, then, are points connected with the study of Scripture, as a condition of the devotional ministry, which should never be forgotten. Our own devotions being neglected, we are absolutely unfit to conduct exercises designed to bring men to the feet of God. If we are to remain what we ought to be—spokesmen of God to men and of men to God, we should day by day make it our first and supreme duty devoutly to study that Word which speaks to us of his truth, and the disclosure of which is to be the grand theme of all our preaching.

* Addressed to Theological Students assembled at the recent Conference in Birmingham.

Theological Students in Conference.

(*Concluded.*)

[By Our Own Representative.]

RESUMING our report of this interesting Conference in Birmingham, we come to the afternoon meeting in the Masonic Hall on Thursday, 14th inst., Mr. D. M. Thornton presiding. The subject was, "Devotional Bible Study." After Rev. Dr. Fairbairn, Mr. J. R. Mott (U.S.A.) spoke upon "The Morning Watch," earnestly advocating an extension of the practice adopted by many eminent Christians in our own and other days, of early rising in order to spend the first quiet hours of each day in communion with God through his Word and Spirit.

The speaker offered numerous practical suggestions for the profitable use of the time thus set apart. Rev. G. H. Macgregor next dealt with the subject of intercessory prayer as an instrument of mighty power for good, involving a closeness of fellowship with God of which few have had experience. The work of intercession is the very highest form of Christian service, and its importance as an auxiliary in the conversion of men cannot be over estimated. For the exercise of such a ministry the qualifications are a full experience in our own personal life of God's saving power and the special aid of the Holy Spirit. It involves much self-denial, seeing that the extent of God's indwelling in us is inversely proportioned to selfish inclination and practice.

The evening meeting was held in the Town Hall where Mr. D. M. Thornton again presided, supported on the platform by ministerial and other representatives of various denominations in the city and throughout the country. Mr. Eugene Stock (C.M.S.) enforced in simple but powerful style the claims of Christ upon his people for increased attention to the needs of unevangelised lands. He detailed one piece of history from the records of missions (connected with the Punjab in 1848) showing how godly men in the midst of subject races have been influential for the cause of peace and order. Finally, considerations of personal responsibility for absolute surrender of Christians to their Divine Master's disposal at home or abroad were solemnly pressed home. Rev. W. T. Barber, who has recently returned from work for God in China, dealt with the subject of the evening, "The Duty of the Church of Christ to the World," from a missionary's point of view. He eloquently urged missionary claims from the absolute unity of spirit and interest which should characterise the relations of the Church with her Lord, as reflected in the Christian home; and from the Saviour's Spirit of self-emptying, that needy suffering souls might be filled.

The progress of the World's Students' Christian Federation is a theme which was ably expounded by the earnest secretary of that movement, Mr. J. R. Mott. It was started in America and Canada, twenty years ago, and now has a membership of nearly 35,000 students and professors, with 11,000 young men in Bible circles. Since its beginning this movement has influenced between 4000 and 5,000 young men to enter the Christian ministry. From the Student Volunteer movement about 12,000 workers have reached the foreign mission field; and another 400 were derived from the British College Christian Union. Germany now has its University Christian Alliance. Scandinavia has an international organisation just three years old, including Norway, Sweden, Denmark, and Finland, and an S.V. movement has been organised. In Holland and Switzerland beginnings are seen; Paris has a Protestant Students' Association numbering

nearly 200; and Italy, Austria-Hungary, and the Turkish Empire have been visited in the interests of the movement. In India 1500 student delegates came together; and here 300 young men have given up agnosticism or their Hinduism, and two gave up Mohammedanism. In the numerous student centres of Australasia the movement is spreading fast, and in South Africa it has greatly stimulated missionary effort. The possibilities of the Chinese race much impressed Mr. Mott. The China which had gone down under the chariot wheels of Japan was composed of men of the official classes, graduates of an antiquated system. It is the chain of modern colleges, founded with few exceptions by missionary societies, that is training the leaders of the new China. At a federation conference there were 1500 Chinese students, 600 Chinese masters and pastors, and 400 educational missionaries; and the S.V. movement is showing great vigour. In Japan the federation has thirty-eight college associations, the great Imperial University being included. It is a great cause of thankfulness that, instead of the five young men who prayed under a haystack twenty years ago, Mr. Mott's tour round the world reveals 50,000.

All Friday's meetings were held in the Masonic Hall. At the first of these, mainly devoted to prayer, Rev. Dr. Geo. Robson, of Perth, delivered a brief address calculated to clear away misconceptions concerning "the watchword" of the Student Volunteer movement, namely, "The Evangelisation of the World in this Generation," which motto he regarded as simply and purely a definition of missionary obligation to be taken up in dependence upon the Holy Spirit of God.

At the ensuing morning session Mr. W. H. T. Gairdner, travelling secretary of the S.V.M.U. (Students' Volunteer Missionary Union) read a report on the relations of that body and of the B.C.C.U. (British College Christian Union) to British theological colleges. It showed that the Christian movement among students has two aspects. First in order of time was the S.V.M.U., which, in its existence of six years has enrolled 1500 members, of whom 400 are already actually at work in the foreign field. The second aspect, and wider spiritual action of the movement, is the B.C.C.U., a separate but complementary union, to which organisations, not individuals, are affiliated, the ultimate object being the winning of our colleges to become strongholds of spiritual life. This latter union has, since 1895, affiliated over thirty colleges. The missionary study scheme, started two years ago in connection with the S.V.M.U., was adopted in many theological colleges, and the students had been made acquainted with "the watchword." It was, however, a serious fact that the colleges had to some extent failed to keep in touch with the gradual development of the Union ideals, which could not be accomplished without a deep knowledge of missions on the part of the entire Church at home. On this important subject much ignorance exists in congregations and ministry alike; and the executive hope that one direct result of the Conference will be the launching of a regular systematic course of missionary study in theological colleges, which may have far-reaching influence on the great primary aim of the Union.

Mr. G. T. Manley (Christ's College, Cambridge) spoke of the reception of the memorial presented last year to all the leaders of the various sections in Christ's Church. The Union entered upon this step only after long deliberation and prayer. Looking back upon that action, they could only regard it as natural growth rendered necessary by that inner force which is the life of the Union. The conviction grew upon them that the world would not be evangelised by chance, and that it would be brought about by nothing short of a great revival in the Church, culminating in set purpose and wise plans. Enthusiasm had abounded, and votes of sympathy had been passed, but none of the great Christian bodies of England had adopted the watchword, discussed its possibility, or formulated it as a purpose and policy. In the encyclical of the Lambeth Conference foreign mission work was said to be the primary duty of the Church; and he hoped that at the next gathering of that kind—nine years hence—the watchword would be adopted and plans made in accordance with it. In one aspect of the ministry they were unworthy of being called prophets, but it was their duty to voice the watchword to the Church and devote their lives to its realisation. If the leaders of to-day reject it, the time will come when students will be ministers, with a passion to satisfy the longings of Christ, and determined to claim the power of God for evangelising the world in this generation.

Eminently practical suggestions as to how the matter is to be taken up in churches and congregations were offered by Rev. G. Wilson. Students must "peg away" at the Churches, not depending too much upon leaders, but getting hold of the hearts of God's people with the memorial, until the mind of the Master becomes the policy of his Church. They must obey the Divine imperative which grasps a man's heart and brain, and settle with God the sphere in which the uses of their lives shall be given, recognising that home and foreign missions are one in organic unity. The reports of missionaries are not always helpful reading to home Churches; and men are wanted with pens powerful in vivid portrayal of what they see among the perishing heathen.

Student members of the Established Church in England and Ireland, delegates from Welsh colleges, English, Scottish, and Irish Presbyterians, and members of Nonconformist Churches in Britain assembled in sectional conference during the afternoon, and afterwards jointly adopted the report.

Cordial letters of sympathetic greeting to the Conference were read out from the chair by Mr. D. M. Thornton at the evening meeting. The first came from 1500 Christian Endeavourers of Birmingham, the next from the president of the faculty of theology in the University of Paris, and the last from the theological students of Dugdale, South Africa.

The watchword, which has justly loomed so large in the view of the Conference, formed a congenial topic for Mr. J. R. Mott, as the first speaker at this final public gathering. To accomplish "the evangelisation of the world in this generation" means bringing Christ within the reach of every human being, so that all may have an intelligent opportunity of accepting Him as a personal Saviour. The possibility of carrying out such a large programme of missionary work must be evident when we consider that the Early Church reached with the Gospel the whole known world of its day, and was not possessed of any advantage which the Church of the present day has not. Indeed, Christians now have means and facilities which should make the reaching of the present known world much easier than was the task of early times. The greater part of this work would fall upon the Anglo-Saxon race; and it will be a calamity if that race does not rise to its opportunities. At the end of this address students and others who hope to become missionaries and those who hope to be in the mission field within a year stood up at the invitation of the chairman.

Mr. W. H. T. Gairdner (Trinity College, Oxford), dealt with "The Secret of Giving," showing that money is not essentially evil, but may be considered as the equivalent of bodily or mental labour. While the incomes of missionary and other societies are not declining, the increase within the last ten years has not kept pace with that of volunteers for the mission field. This is not owing to scarcity of means in the nation generally, but mainly arises from the keeping up of a certain style of living. He pleaded, therefore, for simplicity of life, so that there may be greater gifts for the maintenance of God's work.

From the statement of Mr. H. C. Duncan, general secretary to the two Unions, it appeared that the S.V.M.U. needs £800 for its year's work, not more than one-third of which is yet promised; while the B.C.C.U. budget of £650 is short by £200, which has to be raised within three months in order to avoid a deficit. The Conference came to a suitable close with a praise meeting in the Y.M.C.A. on Saturday morning.

Friendless and Fallen.—The five homes and open-all-night refuge, which have just commenced a new financial year, are needing funds to carry on the work. Since January last 269 applications for admission have been received, and all suitable cases have been promptly succoured, irrespective of creed, class, or country. The benefits of the homes are free, and all workers amongst the lapsed masses are heartily co-operated with in seeking to save the lost. At least 700 meals have to be provided for every day throughout the year. The inmates are trained in habits of industry, and upwards of 2000 Gospel services, Bible, temperance, and other classes are held annually with a view to win them for Christ. Further particulars may be obtained post free from Mr. W. J. Taylor, 200, Euston-road, London, N.W.

Persecution in Russia.

A FOREIGN correspondent, who has been travelling in Southern Russia, sends us notes of measures recently discussed, and in some places applied, for the suppression of Dissent, by the persecution of persons designated in official quarters as "dangerous sectarians." It is not the Stundists this time, nor the Dukhobortsi, but the Shelapoots, or Spiritual Brothers, a communistic sect who are as much admired for their moral purity, honesty, and industry as they are feared in official circles because of their proselytising activity.

Engaged in agriculture, these people lead useful lives, and, in spite of repression and persecution, charm many into their ranks by reason of their happy mood and peaceable condition. At a missionary conference in Kajan some months ago, the Russian ecclesiastical authorities resolved that the sectarians should no longer be allowed to open schools for themselves, and that those already open should be closed. It was also decided to regard membership of the sects as justifying banishment to Siberia. Moreover, as it was reported that in some districts dissenters were attending the Lutheran churches, it was resolved to ask the Government to forbid Divine service in these churches in the Russian language. Further, it was proposed to deprive dissenters of their children, and place the little ones under the care of Orthodox guardians; but financial and other difficulties presenting themselves, this proposition was not adopted. Another suggestion—the adoption of which would, it was said, greatly advance mission work — was that dissent should entail the confiscation of property. These matters were left for debate at a future conference.

One of the brutal suggestions of the Kajan conference was carried into effect shortly afterwards in a village in the Rostof district of South Russia. On the fatal day, thirty families, parents and children, of the Shelapoots, were gathered in the yard of the rural board, and were there mocked and abused by the authorities of Church and State. The priests declared that sectarianism must be put down; the judge pronounced for the abduction of children of from two to eleven years of age, in order that they might be educated by "trustworthy" villagers. At first dazed with this decision, the poor parents soon burst into woful crying, in which they were followed by their little ones, and at length even by onlookers, who had previously echoed the official mockery and scorn. "Why are they so cruelly treated?" said many a pitiful witness of the scene; "they have done nobody any harm." A minority, with sullen looks, cried "Serve them right, the castaways!" As the cruel penalty was, in due course, put into execution, by the children being forcibly taken away, mothers wailed and fathers prayed for mercy. One by one the poor people fell to the ground, and, regardless somewhat of the demands of consistency, flocked around the authorities, kissing the hem of the priests' gowns, and embracing the feet of the judge! The scene was painful beyond description, and one of the priests was observed to join in the general weeping. One poor man, a widower, fell senseless when his little girl was taken from his side. A savage kick brought him round, and then he realised anew the severity of the punishment meted out to him and others, while some of the Orthodox compassionately inquired, "Why are they thus tormented?" And all this barbarity in the interest of "home missions," and for the furtherance of the Gospel!

Central Africa.—Dr. Prentice, of the Livingstonia Mission (says the *Scotsman*), has recently arrived in this country, after completing his exploration of the watershed of Central Africa from near the foot of Lake Tanganyika south to the foot of Lake Nyassa, at Kasungu. He has laid open a fine country, well peopled and generally well watered, between the head-waters of the Congo and the sources of the northern affluents of the Zambesi. Proceeding by the Ngoni, whom the mission has tamed, Dr. Prentice and his party crossed the Mzimba river on the 18th November last, and at Mlala found one of the Ngoni native teachers hard at work among the youth of an immense parish. Chipwaira, the late Kasungu chief's brother, enthusiastically welcomed Dr. Prentice and his teachers, and the son of King Mwasi became the first pupil. For a week the headmen of the many villages pressed for teachers, and ultimately eight were settled, with 516 lads, who in six weeks mastered words of two syllables. All the Scottish and German missionaries were well, except Dr. Ramsay, who has been invalided.

The Pastors' College:

BURNING OF THE TABERNACLE.

CONFERENCE week at Newington Butts in this year of grace will be ever memorable for the sudden fiery catastrophe which on Wednesday, April 20, swept the Metropolitan Tabernacle out of existence. In one brief hour the great building, so historic in the annals of modern Christianity, was gutted by the devouring flames and reduced to a smouldering mass, with only the bare walls and the front portico remaining as tangible relics of an illustrious past. Readers will have seen full details of the sad event in the daily Press. The fire seems to have been caused by an overheated flue; it spread so rapidly that any hope of saving the building was speedily gone. Fortunately the ravages of the flames were confined to the Tabernacle itself. All the surrounding property, including the College buildings, escaped, thanks largely to the absence of high wind at the time of the outbreak.

Excessive regrets in such a case are vain and bootless. Though naturally moved with real sorrow and a sense of irreparable loss at the vanishing of a building so fraught with holy memories and inspiring associations, Pastor Thomas Spurgeon and his fellow-officers in the church are bravely bearing up, and striving to see in the apparent calamity some wise and providential visitation from the hand of Him who never afflicts his servants willingly. The building was insured to a considerable extent, and therefore the task of re-erection will be rendered comparatively easy. Moreover, the event has struck a chord of world-wide sympathy among Christians who revered the memory of the late pastor, C. H. Spurgeon, and who valued the undying service he rendered to the cause of Christ in his day and generation. That sympathy is finding practical expression in many quarters, and we cannot doubt that the monetary loss caused by the fire will be much more than made up by the spontaneous gifts of Christendom. Many words of heartfelt and brotherly condolence have already been sent to the Tabernacle authorities, and many more will be received in the days and weeks to come. The immediate needs of the great congregation in connection with Sunday services are being met by a temporary resort to Exeter Hall, and for the week-day operations of the church the College buildings will meantime suffice. We need not ask that our readers should join their fellow-Christians throughout the world in a practical expression of helpful sympathy and cheer for the Tabernacle friends in this hour of trial.

THE COLLEGE CONFERENCE.

The swift and complete destruction of the time-honoured sanctuary has largely overshadowed the proceedings of the Pastors' College Conference, which was in the height of its sessions when the fire occurred. But the Conference proceeded to its customary close, and was a time of real profit to all concerned, apart from the special lessons of the unexpected visitation. There were preliminary meetings on the Monday evening at Abbey-road, St. John's Wood, and in the Tabernacle itself—the last public gathering under the old and hallowed roof.

Pastor Thomas Spurgeon's presidential address to the assembled students and pastors on Tuesday morning was a very timely and rousing utterance on the need of fidelity and thoroughness in faith and service. Strangely enough, the symbol of fire was largely used in the consideration of the subject—as if there were a premonition of the coming disaster. Pastor Tom possesses in goodly measure the gifts that were so conspicuous in his illustrious father—terse, epigrammatic utterance, with ample illustration full of pith and point.

On Tuesday evening, at the Stockwell Orphanage soiree, an address was given by Dr. W. R. Nicoll on "The Uplift of the Soul." He reviewed the doctrines that are mainly associated with the Keswick platform; while deprecating certain features and formulas of current holiness teaching, he agreed as to the need of definite Holy Ghost power for all true Christian life and testimony.

Wednesday is the great College day, when the subscribers meet and renew their pledges of support at the supper-table in the basement of the Tabernacle. That function was frustrated this year through the intervention of the fire, but the usual meeting was held in the adjoining College building. In the tea hour a lively address was given by Rev. John McNeill, who applauded the basis and methods of instruction for the students in the College. He was severe on the undue prominence given to questions of modern Biblical criticism in some similar institutions, and exhorted the men of the Pastors' College to stand by the old lines of the doctrines of grace, which had done so much for the Christian Church in the past, and which are equally potent in converting and sanctifying power to-day.

At the subsequent meeting, under the presidency of Mr. Joseph Peters, some encouraging details of College progress were given by the president, Pastor Thomas Spurgeon, who also spoke hopefully, though regretfully, about the destruction the flames had just wrought in the adjacent Tabernacle. Pastor Charles Spurgeon briefly spoke, and Dr. Barnardo gave a stirring address, in which he urged the College men to uphold, in this day of rebuke and defection, the Protestant doctrines of the Bible that have made our nation what she is in spiritual power as a channel of blessing to the world. The contributions to the College funds were naturally not so large as on former occasions, many friends being absent.

A crowded meeting at Exeter Hall on Thursday evening afforded another opportunity for pleading the claims of the College, as well as for making known the needs of the church through the burning of the building, and the rising tide of sympathetic response that is coming from many quarters. It is understood that the amount of the insurance exceeds £20,000.

With respect to last Sunday's services in Exeter Hall, *The Daily Chronicle* says:—

The whole congregation of the Metropolitan Tabernacle migrated to Exeter Hall, and rarely has that centre of Evangelical activities been called upon to accommodate a larger or less disconsolate, though bereaved, audience. Pastor Spurgeon's sermon, in the course of which he narrated his own experiences of the fire, bristled with points which indicated his belief that the congregation bore their loss manfully. He intimated that, as far as possible, they were going on with everything—prayer-meetings, Sunday-school, and Bible-classes—just as usual, Pastors' College being still available for these duties, and the prayer-meeting on Thursday will be held at a baptismal service in Upton Chapel.

The chapter read was Isaiah lxiv., and Mr. Spurgeon took as his text the concluding verses, which read: "Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire; and all our pleasant things are laid waste. Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace, and afflict us very sore?" He said he had been instinctively drawn to that text because of its appropriateness, tenderness, and true pathos. There was a very peculiar sanctity attached to the Temple of old, but it was not so with them. They did not attach any superstitious veneration to bricks and mortar, beams and timber, tables, and the like. Nevertheless, the associations of a place and the use of it did in a very real sense consecrate it. The old building might have been destitute of much of the beauty which the world admired, the beauty of æsthetic art, but it was full of that which was still more precious, the beauty of deep spiritual emotion. He himself could not bring himself to believe that the Tabernacle was half so ugly as some people tried to make out. Perhaps it was that love was blind, and the Tabernacle was his spiritual home. Some had said that it was of the "railway station order of architecture," and as it was an expert who made the observation he did not feel disposed to contradict him, but turned the occasion to good account by saying that it was even so, for from thence thousands of precious souls had started heavenwards with through tickets for the New Jerusalem. There was a beauty in utility, and in spite of its colossal size it was a perfect auditorium. It was comparatively easy to speak in, for every part of all the walls was as a sounding-board. He believed that this fact in part contributed to its speedy demolition. What wonderful offerings of money had been made in the Tabernacle! What glorious movements had been initiated in it!

They had lost a good deal as well as the actual structure. The table on the platform was no more; the Bible on which his father had laid his hand so often, and on which his eyes had looked with falling tears, was now in blackened ashes. Their own hymn-books and Bibles, of course, had also gone. But, thank God, much of value had been saved. The books, the accounts, the trust deeds, some of the pictures, and the old copy of the declaration of faith that hung in the pastor's vestry were happily amongst them. Among the suggestions he had had was that the new building should be identical with the old one. That was quite impossible. The Building Acts would prevent it, for one thing, and there were other reasons why it should not be as it was; but he hoped as a church they would hold together. Thank God, the last words that were said in the old chapel had been of salvation. The first and every word in the new Tabernacle would be of salvation, and yet again of salvation.

"One Thing is Needful."

Luke x. 42.

I gave my time to Jesus,
Was busy night and day,
Wherever help was needed
I never answered "Nay."

I gave my wealth to Jesus,
And ne'er withheld my hand,
His interests and his people
My aid could e'er command.

I freely gave to Jesus
My influence and name,
And Him to serve was ever
My best and highest aim.

But sad, how sad to say it!
My heart was satisfied
In what I did and offered,
All ministered to pride.

I failed to know, like Mary,
How precious and how sweet,
Above e'en toil and service,
Was sitting at his feet.

Ah, this is dear to Jesus,
Else empty all beside;
'Tis in communion only
The *heart* is satisfied.

Albert Midlane.

Home of Industry.—The usual gathering of workers on Wednesday last week was very bright with the songs of the 74th party of children taking farewell before sailing on April 28 for homes awaiting them in our loved Canada. Mr. Byrne, the newly appointed Ontarian examiner, is well pleased with every one, and that after a careful examination of each of the children under eighteen years. We are grateful to the Lord that means are in hand to send off this party, but others are waiting to fill up their beds. Who will help?

Annie Macpherson.

29, *Bethnal Green-road, E.*

Fire at Metropolitan Tabernacle.—The Poor Ministers' Society regret to announce that the whole of the clothing in the storerooms at the Tabernacle has been entirely destroyed, and was not insured. About 500 ministers were up last week attending the annual Conference, many of whom are labouring in poor country churches for less than £60 a year. This society provides such with clothing for themselves, their wives, and children. Friends who have garments not further required are invited to send parcels to the Tabernacle, so that the committee may help the most needy.—S. Barrett, Hon. Sec.

Our Daily Homily

SUNDAY, May 1.

"*Father, the hour is come; glorify thy Son, that the Son may glorify thee.*"—John xvii. 1 (R.V.).

In one form or another we are constantly asking the Father to glorify us. Glorify me, O Father, we cry, by giving me the largest congregation in the town; by commencing a great revival in my mission, by increasing my spiritual power, so that I shall be greatly sought after. Of course, we do not state our reasons quite so concisely; but this is really what we mean. And then we wonder why the answer tarries. Is it not because our Father dare not trust us with glory? He knows that we would become proud and self-conscious; that we would ascribe our success to the strength of our arm and the swiftness of our foot. Nothing would be more harmful to our Christian growth. But when we desire glory only that we may be able better to glorify Jesus, then there will be no stint in what He will confer on us. Glory, like a golden river, will pour into our hearts and lives.

Oh, for this absorbing passion for the glory of Jesus! To be able to pray, "Thy kingdom come" without reference to our share in securing its advent. To be as glad when another says a thing well, or does a noble deed, or scores a great success, as though it had been ourselves who had won the laurels. To pray as eagerly for the success of others as of ourselves. Here is an ideal, which seems inaccessible, as it laughs at all our natural attempts to win it. To be pleased to suffer, to fail, to be counted nothings and nobodies, if only our dear Lord is extolled, exalted, and made very high.

Do you choose this? Then be of good cheer. This is the hunger which God has promised to satisfy. He never shows you your lack of a grace without pledging Himself thereby to realise it for you. Yes, it shall be even to you. *You* shall learn the blessed lesson of perfect love.

MONDAY, May 2.

"*Jesus answered, My kingdom is not of this world.*"—John xviii. 36.

Well might Pilate ask if Jesus were a king. Thou poor, weary, rejected Nazarene, art thou a king? A strange contrast, surely, to the Herod that built those halls of judgment! Thy people, at least, fail to recognise thy royalty! But Jesus did not abate his claims. "Thou sayest that I am," he answered—"a king." And as the ages have passed they have substantiated his claim, and will substantiate it until great voices are heard in Heaven, crying, "Hallelujah! the kingdoms of this world have become the kingdoms of our God, and of his Christ, and He shall reign for ever and ever."

The origin of his kingdom.—"My kingdom is *not* of this world." The Lord did not mean, as his words would have been too often interpreted, that his kingdom had nothing to do with this world, but that it did not originate here. The "of" means *out of*. Jesus is King by the purpose and counsel of the Father, who said, "Thou art my son; this day have I begotten thee: yet will I set my King upon my holy hill of Zion."

The method of its promulgation.—It is not spread by armed force. "Her servants do not fight." They are priests clad in the white robes of immaculate purity, and bearing aloft their banner with the inscription, "Blessed are the peacemakers."

There is true royalty in bearing witness to the truth.—Humbly we may appropriate our Master's words: To this end were we born, and for this cause are we left in the world, that in every act and word we might bear witness to the truth; and as we do so we manifest a royalty which is not of human gift or descent, but which has been communicated by the reception of the Christ-nature, through the Holy Ghost.

TUESDAY, May 3.

"*When Jesus had received the vinegar, He said, It is finished.*"—John xix. 30.

Finished, the long line of sacrificial rite.—From the gates of Eden the blood of sacrifice had begun to flow, augmented by the confluent streams of the years. From that moment, however, not another drop need be shed. The types were finished now that the anti-type had been realised.

Finished, his fulfilment of prophecy.—How contradictory some had seemed. Ancient of Days, yet a babe; the Mighty God, yet marred of visage, and led to the slaughter; Son of Man, yet scion of David's stock; ruling in the midst of enemies, yet a bruised and broken sufferer. But all of them, even to the last pathetic intimation of his dying thirst, fulfilled.

Finished, his mortal life.—Never again to be weary, hungered, tempted, buffeted, or to bear the contradiction of sinners. Never again to sweat the bloody sweat, or bear the accumulated fault of men. Never more to die. "In that He died, He died unto sin *once*." Behind Him all the bitter grief; before—the joy that was set before Him, the welcome of the angels, the bosom of the Father.

Finished, a world's redemption.—He had wrought out and brought in a perfect salvation. The world, so far as God could make it so, was already reconciled. Sin was put away the penalty incurred by a guilty race met and exhausted, and every obstacle to the putting forth of the love and grace of God swept for ever away.

WEDNESDAY, May 4.

"*Jesus saith unto her, Mary.*"—John xx. 16.

Many had called her by that name. She had been wont to hear it many times a day from many lips, but only one had spoken it with that intonation. In his mouth its familiar syllables had a sweetness and tenderness which lingered in her heart, as they say the fragrance of the Roumanian rose-valley clings to the clothes of those who have entered it for many a day after.

Her eyes had deceived her. Startled by the sudden glad expression which had passed over the features of the angels, who sat sentry in the sepulchre, she had turned herself back to see the source from which the radiance had gleamed, but even with that hint to help her she had failed to recognise her Lord. But her ear could not mistake, the voice carried immediate recognition.

We sigh sometimes for "the touch of a vanished hand and the sound of a voice that is still"; but we shall hear those voices again. Our mortal body is to be fashioned according to the body of Christ's resurrection glory; and evidently in that body there were the old familiar tones. May we not, therefore, certainly infer that the voices which welcome us on the other side will be those that have made life's sweetest music.

The Master knows our names, and calls his own sheep by them. Anglo-Saxon names are not less familiar to his lips than Hebrew ones. And there is one response, which He waits to elicit—one which will satisfy Him; one in which the love and devotion of a life may be summed up. Like Mary, let us turn and say to Him: Rabboni—which is to say, Master.

THURSDAY, May 5.

"*That disciple, therefore, whom Jesus loved, saith unto Peter, It is the Lord.*"—John xxi. 7 (R.V.).

This miracle was also a parable. When we go fishing apart from Jesus we may indeed toil all the night and take nothing. But when through the darkness Jesus comes, and speaks to us across the wave, and tells us where to let down the nets; when we are in blessed partnership with Himself; when, though we see Him not, we obey his slightest promptings—then the nets are filled to their uttermost.

Those who are loved, love.—It was the consciousness that Jesus loved him which made John the Apostle of Love. Love casts such a wondrous spell over its objects that they begin to shine in its rays and reflect them. Nothing will make a coal glow with heat but to plunge it into the heart of the fire. Do you want to love the Lord Jesus? Dwell on his love to you. The love of Christ constraineth us.

Those who love Christ, see Him.—Not Peter, the man of eager action, but John, the man of devoted love, saw the Master amid the haze that lay on the lake shore. Love will penetrate every disguise; will detect Him by the slightest sign; will strip from our eyes the film that sense of sin draws over them. If you loved Him more, you would see his hand in that disappointment, that crushing sorrow.

Those who seek Christ, cannot keep it to themselves. They must tell it out to their next companion, with beating heart and thrilling speech. John *said* unto Peter, It is the Lord. Oh for one to whisper thus to us when we are nearing heaven, and that we may see Jesus standing on the shore, with preparations beyond all thought, to welcome us as we arrive from the night cruise!

FRIDAY, May 6.

"*Ye shall be my witnesses.*"—Acts i. 8 (R.V.).

The Church is not called to argue for Christ, but to witness to Him. She is not an advocate, but a witness, summoned by act and voice to bear witness to her unseen Lord. As the moon bears witness to the sun when it has set beneath the ocean rim, so when our Sun set on the world at Calvary, the Church, holding fellowship with Him and shining in his light, took up the witness.

How different this function, entrusted to the Apostles, to that assumed by the self-styled priests of our time, who claim the power to repeat the sacrifice of Calvary, and to absolve the penitent from his sins! Nothing of all this is said in these significant parting words. The Master did not say that his followers were to become sacrificing priests, but simple witnesses to what He had done once for all, and was doing at the right hand of God.

Witness-bearing must spread through successive circles of influence.—Like the circling wavelets from a stone flung into the midst of a calm mountain lake. Some think they could witness in the uttermost ends of the earth, but they neglect the Jerusalem of the home. Those who begin there will be led almost unconsciously forward to the Judæa of their relatives, and the Samaria of their near neighbourhood, and so to the further boundary.

For witnessing we have supreme power.—If ever your testimony is demanded, claim the power for the emergency. It is certainly at hand, and within reach. The hand of faith, the opened heart, may surely receive not a power, an attribute merely, but the Spirit, whose attribute of power certainly accompanies Him. Not *It* but *He*.

SATURDAY, May 7.

"*Having received of the Father the promise of the Holy Ghost, He hath poured forth this.*"—Acts ii. 33 (R.V.).

What a sublime commencement! As Jacob's heart revived, and he was assured that Joseph lived when he saw the waggons that his sons had sent, so the heart of the Church revived when the Spirit came. It was the promised sign that the Master had reached the Father's throne, and was fulfilling the unforgotten promise that He would ask the Father for another Paraclete to fill His place, and abide until He should come again in glory.

It was as if He said: "Father, I ask nothing for Myself, for all thine are mine, and mine are thine. But for others I ask that I may have the power, as the representative Man, the Head of my Church, of giving to my own the same anointing and power which Thou gavest Me, when I stood on the threshold of my work. I was then filled with the Spirit; grant unto Me the power to fill the hearts of all who believe with that same Spirit. It was in the power of that Spirit that I wrought, died, and rose; let my Church be quickened and endued with the same sacred power."

And it pleased the Father that in Him all the fulness of the Godhead should dwell, *bodily*. And the glorified Divine-human body of Jesus became the cistern, receptacle, reservoir of the Divine fulness, from which we all might receive, and grace for grace.

Revival in Scotland.

A FORMER communication bore testimony to the work of grace in Glasgow and among the teeming masses where the instruments of degradation abound. Many expect and desire a work of grace there; without it they acknowledge there is no possibility of lifting up or of permanent improvement. They are prone to say that in the country and among a quiet rural population similar results are not to be expected. This, however, your readers know is a mistake. A work of grace is needed for the country as well as for the large city, and such a work in quiet village or lonely hamlet will by-and-by tell upon the city to the best advantage.

At Kirkintilloch a quiet and yet effective work has been in progress all winter and spring. It began in a very quiet way by a few persons gathering together for prayer. In a little while the room became too small. Then they adjourned upstairs to the Town Hall, which again proved too small. They then applied to Rev. J. Y. Reyburn for the use of the Free Church, which was cheerfully granted. Scores of young people have come out for Jesus. It was a joy to me, on a recent visit, to meet with numbers who had taken their stand on the Lord's side.

All over the Highlands there has been much spiritual fruit reaped during the six or eight months. Rev. John McKay, Highland evangelist, has been wonderfully blessed. With Mr. Alexander Cameron and Mr. Alexander Murray he has conducted work in many parts of this interesting field, and ministers and people feel deeply grateful for the quickening they have received and for the rich blessing vouchsafed. In Sutherlandshire the local ministers report that "the results are such as may well evoke the warmest gratitude to God for 'signs following' upon the Word preached." Both old and young have shared in the blessing. The testimony is uniformly given that wherever minister and people have been previously engaged in united, earnest, and expectant prayer early and abundant blessing was graciously vouchsafed. On some nights as many as thirty persons stood up to testify that they had received the Lord Jesus as their personal Saviour. In another case twenty-four were added to the communion-roll at the close of the mission, more than double the number ever added at one time in the history of the congregation.

The north of Sutherland did not share in the blessing granted to other parts of the county in 1860, 1874, and 1880, but this time there seems to have been a moving of the dry bones all the way from Thurso to Cape Wrath. Friends and relatives who have been

PRAYING FOR YEARS

have had prayer answered and are rejoicing in the Lord's goodness. In one case a grandfather and three grandchildren professed to surrender to Christ the same night.

For two years the west and south of the Island of Arran has had exceptional blessing. During the past few months there has been again a wonderful quickening in this island, whose spiritual history has been a succession of revivals from the days of Rev. Peter Macbride and Rev. Angus M'Millan till now; and large numbers of young people are now witnessing for Christ as their Saviour.

On the opposite side of Kilbrannan Sound lies Carradale, a district long spiritually neglected. The settlement of Rev. George S. M'Leod there some years ago has been followed with increasing interest and blessing. Mr. Samuel Mackenzie, evangelist, was secured for some special services. At the close of the first week the meetings were so crowded that they had to be removed from the hall into the Free Church. From the first the attendance was exceptionally good, but they improved as the work went on. Originally a fortnight's mission was contemplated, but it had to be extended to one month, and night after night numbers testified to accepting Christ as their Saviour,

THE FINEST YOUNG PEOPLE

of the parish, as well as many of the old, being gathered in. In one township of seven families every soul, except the very young children, profess to have become partakers of the blessing.

Through the generosity of a valued friend of the Lord's cause, the Free Presbytery of Kintyre were enabled to engage Mr. Mackenzie to continue the work, and recently he began at the upper end of the parish at Skipness. Fruit began to appear at the very beginning, and the blessing has been definite and large. The minister testifies that the whole district is moved, and that such times have not been seen there since the days of the Haldanes. Notwithstanding that there has been bitter opposition, with its accompanying unfriendliness, the young Christians are brave and loyal to Christ. A Society of Christian Endeavour has been formed in Carradale with about 100 members, and there will not be fewer than sixty to start a similar society in Skipness.

A notable feature of the work in the North and West Highlands is the number of farm servants who have been reached. Both Mr. Campbell, of the Free Church, Petty, and Mr. M'Leod, of the Free Church, Carradale, testify to this. In regard to the latter districts it is said that almost all the farm servants have been influenced. Reports are now coming to hand showing that the cause of Christ is being strengthened by an accession of members to the church; one reports forty, another thirty, and another twenty-four additions at recent communion services, while many more are waiting to be received. We have been praying for a widespread revival in Scotland, and God is answering prayer. "The fields are white unto the harvest." May I ask your readers to join us in prayer for a great and gracious ingathering of souls all over the land?

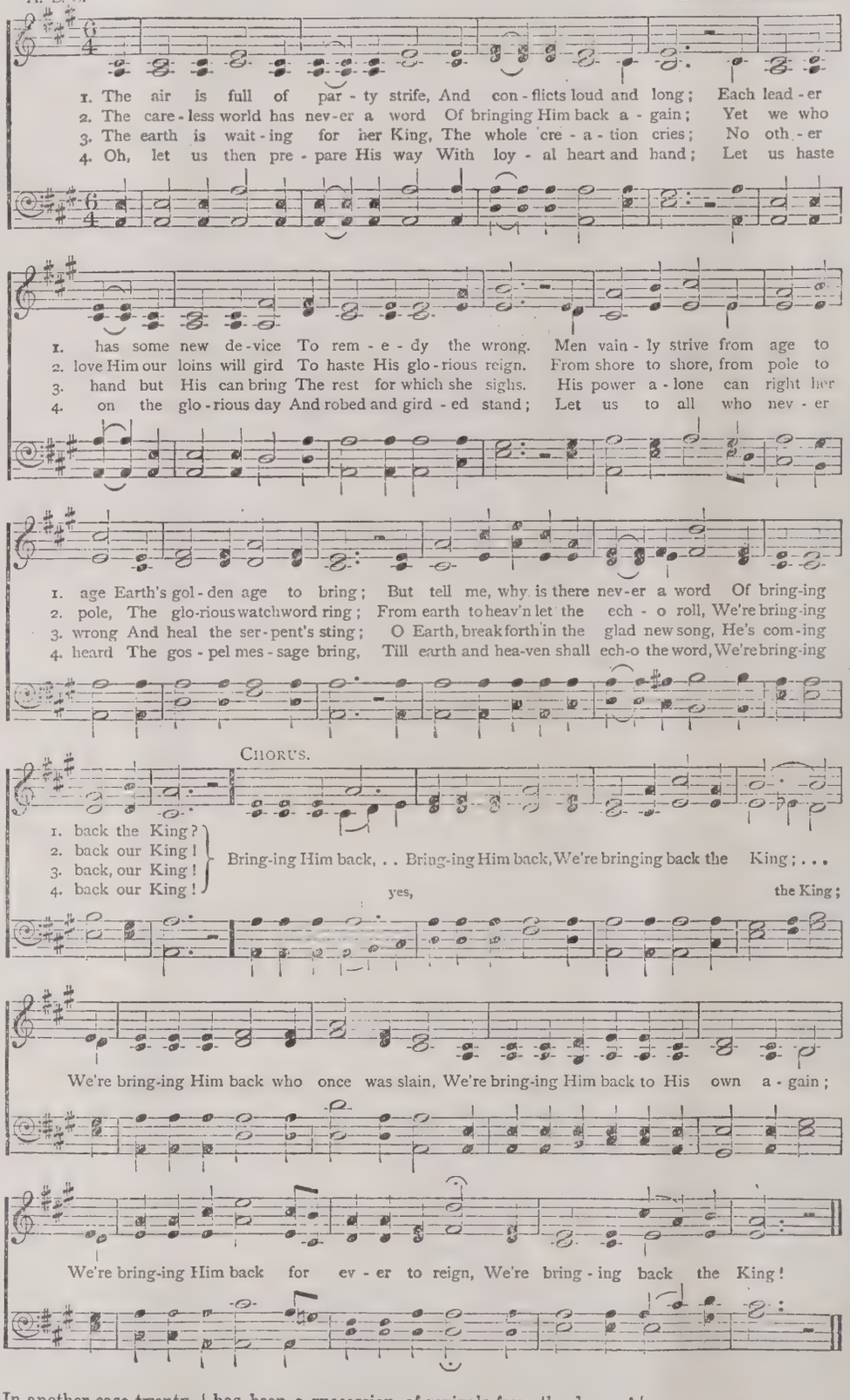
—Yours in his service,

William Ross.

42, *Windsor-terrace, Glasgow.*

Bringing back the King!

A. B. S. Rev. A. B. Simpson.



The Strangers' Home for Asiatics held its annual meeting last week, at the Home in Limehouse. Mr. H. M. Birdwood, C.S.I., presided, and spoke of the work accomplished by the Home. The report showed that during the past year 1084 persons had been received into the Home. Addresses were delivered by Colonel Birch and Rev. A. H. Bowman.

A Consecrated Musician.

THE LATE MR. H. C. BANISTER.

THE late Mr. Henry Charles Banister was for upwards of forty-six years a professor in the Royal Academy of Music, and outlived nearly every master who was there when he entered the institution; he also filled the office of professor at the Guildhall School of Music from the time of its opening to the time of his death; for sixteen years he held a similar appointment at the Royal Normal College for the Blind at Norwood. As a pupil he had a distinguished career, and his first professorship was given him before he was twenty years of age. But his stand as a Christian was made even earlier, for at the age of eleven he was admitted a member of Keppel Street Baptist Church, Russell-square, London. The place had sacred associations for him, his grandfather, Charles William Banister, an amateur composer of hymn tunes, having been a leading man there.

His musical gifts were hereditary; his father was a professional violoncello player, who took part at all the leading concerts, and published some pieces of music; his uncle (Joseph) was a professional violinist. Mr. Banister regarded his gifts as an endowment from God to be used for his glory and the good of men. If his calling had peculiar temptations, as other callings have, he lived to prove that, by prayer and watchfulness, it was possible to avoid falling into them. He delighted in his beautiful art, and his love to God was the ground of his love of truth, of simplicity, and of purity in music.

His grandfather's pleasure in composing hymn tunes, just as Dr. Watts delighted in composing hymns, led Mr. Banister to compare old hymn tunes and new, not altogether to the advantage of the new. "Our tunes to-day are in better taste," he said, "but the common people don't take to them as they did to the old ones." He began his own efforts in composition at an early age, and tried his hand first at hymn tunes. It sometimes seems to us that, as most of our noblest hymns sprang forth at the time of a great revival of religion, so we shall never get the purest music to suit them until another revival comes and calls it forth. Both words and music must be the children of intense religious feeling.

Mr. Banister's early life must have been very pleasant for the opportunities it afforded him of following his favourite studies, and also for the intercourse it gave him with distinguished persons in the musical world. He took a great part in oratorio singing when he was only a boy, and on one occasion he sang in a private performance of a piece of Mendelssohn's, the great composer himself accompanying on the pianoforte. He counted among his friends Sir Sterndale Bennett and Sir George A. Macfarren.

He became not only a teacher in connection with three of our greatest schools of music, a composer, and the author of some excellent and widely used text-books on music, but was frequently asked to read papers before musical societies on some phase of his art. They all display a keen sensitiveness for the maintenance of the loftiest standard, and for the purest uses and ends of music. The elevating influence of religion is everywhere apparent. He places a strong, firm hand upon all doubtful methods, and indicates the dangers that arise from departing from severely intellectual forms of musical composition. In "Musical Art and Study" he shows in almost every page how an artist may defend and inculcate honesty and truth. Thus on sensationalism, "which is wholly a degradation of all that it affects," and which has not left music untouched, he remarks:

> How often are the expressions nowadays used, with regard to certain orchestral writers, "What wonderful instrumentation!" "What effects he produces!" "How he uses the brass!" and this by young people and others who are totally ignorant of the first principles of orchestration. Now, of course, instrumentation is a beautiful art, worthy of the utmost and most detailed study by all musical students. But then it is as a mode of expression that it is thus beautiful and worthy, and not for its sensational effect...Just as language is valuable in so far as it expresses thoughts with force, clearness, and persuasiveness, and has missed its mark if it diverts attention to itself, so it betrays an unhealthy, a false view of the art, a degraded sensationalism, if that which is most prominent in and most persistently reiterated about any composer is the effects he produces by his instrumentation, and that, moreover, by the wind, and especially by the brass...To be effective is not the bad thing; it is the thinking about the effect rather than about the idea that implies sensationalism, either in the listener or the composer, or both.



From a Photograph by Mr. W. J. Wright, Grosvenor Studio, Upper Norwood, S.E.

The conscientiousness evidenced by this quotation is the same as makes a merchant absolutely honest, and a speaker absolutely correct in his facts and truthful in his setting forth of things. It insists on moral healthfulness, without which business, politics, and art become corrupt and pestilent.

Readers of Mr. Banister's addresses cannot get through many pages without their attention being called to the highest aspects and uses of music. He is not ashamed to quote his Bible or to name the name of God. He never pretends that music can give a new heart, but he clearly and rightly insists that

> If the Giver of all good has "given us richly all things to enjoy," he is sure that not the least of those beneficent provisions is that beautiful art which, though it is a treasure that we have "in earthen vessels," coming to us, that is, through human channels, with the impress of human individuality, appeals all the more touchingly thereby to our human susceptibilities and receptivities.

Mixed up as he was with all sorts and conditions of men in his own profession, just as every Christian has to be in his particular calling, he nevertheless took his own path as a disciple of Jesus. Sunday concerts and the debasement of music for selfish ends had none of his countenance. Sunday was a day of rest, a day of worship, a day of Christian service in the Gospel; and he might be seen wending his way to some quiet Nonconformist chapel to take part in a simple form of worship—some would have called it "bald"—perhaps to give an address on the fundamental truths of the Gospel. For many years he worshipped at the chapel in Tottenham Court-road, which was originally known as Whitefield's "Soul-Trap"; he lived to be its senior deacon. At Streatham, to which he removed because of its nearness to the Normal College for the Blind, he purposely sought a Baptist Church where an additional member and helper would be a conscious gain. At Lewin-road he again was called to serve as a deacon. The welfare of church and congregation lay very near to his heart. He was a devout man in private, and prayer was his defence and inspiration.

He was a favourite among his pupils. The blind at Norwood found in him a kind and sympathetic teacher, and every year they gave him some mark of their esteem, generally a theological book.

Mr. Banister could speak the Gospel in very simple and fitting terms. In "A Village Address" on "Faith: Salvation: Peace," he gives a very lucid explanation of the way of life:

> Sin can be forgiven, however great, not because it is excusable, but because Jesus has died to atone for it. The woman that was a sinner knew little of this, for she was forgiven and saved before He died. But *we* know it. "Christ suffered for sins, the Just for the unjust, that He might bring us to God." The woman trusted his word before knowing of his work. We have both word and work of his to trust in. Forgiveness comes solely through "the precious blood of Christ," God's Son, "which cleanseth from all sin," "Her sins, which were many, were forgiven." And because she was forgiven her heart was changed, for she loved Christ, "loved him *much*," because she was forgiven so much. And to be brought to love Christ *is* a change of heart.

Very happy and apt are his divisions on the text, "Lord, save me." "The sinner's *danger*, 'beginning to sink'; the sinner's *cry*, 'Lord, save me'; the sinner's *Saviour*, 'Jesus stretched forth his hand and caught him.'"

Mr. Banister's end was sudden. On the evening of his last Sunday he heard a sermon in which the preacher remarked upon the readiness of a Christian man to die anywhere and in any occupation. He joined in singing the hymn with the refrain—

> Through life's long day and death's dark night.
> O, gentle Jesus, be our light.

On the following Saturday (in November last), when he was giving a music lesson in his own drawing-room to a former pupil who was nearly blind, he fell down, and in a few minutes, without groan or word of farewell, passed into the presence of his Lord. He was doing as he had done since boyhood, serving Jesus in a profession which he loved and adorned. At his funeral service his blind pupils sang with tender hearts in memory of a highly respected friend.

J. P. G.

Great Leighs, Essex.—Since 1854 a good work of evangelisation has been sustained in connection with the chapel built here by the late Mr. Joseph Tritton. The chapel, after needed repairs, was lately reopened, when special services were conducted by the pastor, Mr. H. Putterill, and Mr. J. H. Tritton.

Mr. McNeill in London.

THE AGRICULTURAL HALL.

THE crowds that flocked into the great hall last week, evening by evening, were on an ascending scale, till on the two closing days of the working week the place was virtually full. That in itself is a portentous fact. As Mr. McNeill sometimes remarks, "Jesus is the biggest draw yet"; and he is experiencing the truth of it these weeks in North London. Whether the people come to any extent from other quarters of the city no one can with certainty tell, but it is matter for much thanksgiving that at the close of the working day seven, eight, nine thousand Londoners, or more, betake themselves to a strictly Gospel service.

Of course, the fact must be taken into account that Mr. McNeill's way of delivering his message is as far as possible removed from the usual thing. There is neither the pulpit tone, the pedantry, nor the professionalism to which Dr. Parker so much objects. The truths spoken are not new, but they are given out in a way that is fresh and attractive to many. The very superabundance of humour which tends to become wearisome after frequent repetition keeps the attention of the casual hearer at full stretch; while the ever recurring notes of pathos and appeal fall on hearts already aroused from their sluggish indifference. Night by night the preacher has buckled to his work and preached for an hour or so with all the energy and intensity of his Celtic nature. Notwithstanding the bigness of the place, in which serious and abiding impressions are naturally in danger of becoming dissipated, impressions *are* being made. Towards the end of the week the evangelist called for definite indications of soul concern or of conscious trust, and he was rewarded by a fair proportion of responses.

Last Sunday evening another mighty throng of ten thousand people filled every seat in the building. The Mohawk Hall, under the same roof, was also filled, and, after all, hundreds were denied admission for want of room. It would be a deeply interesting quest if one could discover the number of "chance" hearers in such a crowd. The writer was moved to this train of thought by noticing, when entering from Upper-street, a well-dressed young woman moving listlessly with the stream along that busy thoroughfare. For an instant she seemed startled at the way in which people were crowding into the hall, being evidently in ignorance of the mission services. Swifter than it takes to write it, the purpose seemed to take shape in her mind, and she joined the company that passed in and listened to the very earnest discourse of the evangelist. Possibly this hearer was only a sample of many who never intended to hear the Gospel that night, but were led by a way they knew not, to a blessing that will colour all their future life.

The sermon was on the "Comes" of Rev. xxii. 17—all the bells of heaven set ringing by God and man to induce the far off, or the weary, thirsty souls, to receive the water of life, and the refreshment that goes along with salvation. Some of the illustrations were of the homeliest and most realistic kind; but they went home, and doubtless they will fix the preacher's points in mind and heart.

Before the sermon Mr. McNeill said that it is desired this week to evoke a spirit of prayer for blessing on the mission. To that end a meeting for prayer will be held each night in a room near the Barford-street entrance to the hall, from 6.30 to 6.45. Christian friends are invited to join in this concert of petition. Requests sent in asking prayer for definite cases will be presented at these meetings.

Belleville Mission, Paris.—Miss de Broen will have a stall at the United Sale of Work in the Albert Hall on April 28 and 29. She has only recently recovered from influenza, and hopes to be present herself to meet anyone who will pay a visit to her stall on either day. She has interesting accounts to give of the work.

Earlsfield.—For three years a good pioneering mission effort has been maintained in this part of Wandsworth district by some earnest workers. During the summer much open-air work is done, and for this a portable harmonium is needed. Bible-classes, tract distribution, visitation, and other branches of Gospel work are in full vigour. The hon. secretary is Mr. F. J. North, 60, Vanderbilt-road, Earlsfield, S.W.

[370]

"Palestine" in Shepherd's Bush.

PREACHERS and teachers are, or ought to be, ever on the outlook for fresh illustrations, for light on the circumstance and setting of Scripture narrative, for anything that will help to elucidate the meaning of Bible allusions and references to customs which may seem obscure or difficult. All such seekers after fresh matter will be interested in a series of lectures now being given by Rev. James Neil, late of Jerusalem, in the Uxbridge-road Tabernacle, Bloemfontein-road, Uxbridge-road, W.

The general theme is "Life in Palestine"—the customs, habits, dress, character, and ideas of the people; with the animals and flora of the Bible; and the climate and conditions of life in the land. These are illustrated by a series of large and beautiful oil paintings by such artists as James Clark, Tristram Ellis, and J. Macpherson Hayes, together with a remarkable "raised" map, based on the Ordnance survey of the Holy Land, showing the elevations and range of the Har or mountains from Lebanon on the north to the deserts of Arabia, the water-courses and lakes, the position of Jerusalem, and the wonderful Jordan valley.

To attempt even a summary of the wealth of Bible illustration, the byways and unexpected evidences of the historic accuracy of the Scripture given in the course of any one of these lectures were a vain task. To hear is to appreciate. No mere report can do justice to the material for teachers contained in even one address.

The subjects of the past week have been Nazareth or Village Life (fellaheen), Jerusalem or Town Life, Desert Life (Bedaween), Courtship and Marriage, and Strange Scenes in Syria, and each of these, aided by his pictures, the speaker made to pass before his hearers in a vivid and telling way. To those who heard, the land and people of the Bible must have seemed to acquire a fresh fulness and meaning. This week the themes are Farmers and Farming, Palestine Trades, Homes and Haunts of the Messiah, Curiosities of Syrian Life, and (on Saturday) Courtship and Marriage (part 2). Next week's subjects are not yet announced. The lectures are being given in the Uxbridge-road Tabernacle, address as above, which is not far from Shepherd's Bush and Uxbridge-road (Metropolitan) Stations, each evening, Tuesday to Saturday, at 8. A charge is necessarily made (as the cost is great) of 1s. Those who find their way to these lectures will, however, find time and trouble well repaid in the teaching material furnished.

Native Missionaries.—Writing from 12, Allworthy-avenue, Belfast, Mr. T. H. Ramsey, hon. secretary of the Native Missionary Union, Belfast, says:—"We confine our efforts to the support of native workers, of whom we have eight at present in the foreign field, labouring under the supervision of English and American missionaries. We should be very glad of the co-operation of Christian friends to help us to increase this number. Some who cannot undertake the support of a European missionary may see their way to become responsible for a native evangelist. The cost of the latter is as under: South Africa, £15 to £30; India, £6 to £15; China, £10 to £15; Madagascar, £5 to £10; New Hebrides, £8 to £10."

International S.S. Lessons

May 8.

"The Marriage Feast."—Matt. xxii. 1-14.

Golden Text: "*Come; for all things are now ready.*"—Luke xiv. 17.

The King (2).

THE new kingdom which Christ came to reveal and establish is a kingdom of spiritual subjects, laws, and life. A spiritual King—God. He is ruler of all things, but He wishes all men to enjoy the benefits of his rule and to come away from their slavery to sin and self.

The Marriage Feast (2).

Lasted several days. The meaning of the parable here indicates the joy of God's people. There are times of gladness as well as grief—

Religion never was designed
To make our pleasures less.

The son is Jesus Christ. The bride unmentioned is the Church (Rev. xxi. 2). The bride is not mentioned because it would complicate the parable. The righteous ones here are the guests.

Invitations to the Feast (3, 4).

The invitations had been sent previously. Now those invited were called.

The feast was ready. Christ had come to lay before them all the glories of the Father. The servants sent out were the *prophets* in each succeeding generation. Now more were sent—the *disciples*. The *guests* invited and now called were the members of the Jewish nation. Invitation given to-day by all Christian workers, "Let him that heareth say 'Come.'" The servant is also now guest, and each guest who receives the King's bounty should become his servant.

Invitation Refused.

Note the three classes:

(1) Those who are indifferent to the Gospel invitation practically refuse it—"They who are not for Me are against Me."

(2) Those who belittle the Gospel in order to stifle their own conscience.

(3) Those who become very wrath with God's messenger, and slander Him by way of payment for his faithfulness (6). Compare the treatment of prophets, Christ, disciples, martyrs.

The Punishment (7).

"God is love," but God is not weakness. No man can break his laws or refuse his mercy with impunity. The wicked *are* and will be punished as in the parable. It is a matter of cause and effect. Every act has its result, and "the wages of sin is death."

A Wider Call.

The advantages of true religion had been given to the Jews much more than to any other nation. They had abused those privileges. The invitation by Christ was sent to "all nations upon earth." The keynote of the invite now is "Whosoever will." The command of the King here corresponds to the command of Christ, "Go ye into all the world and preach the Gospel."

The Wedding Garment.

This supplied by the King on the entrance of the guests. What does it represent? The righteousness which Christ revealed to the world, and which can be attained through his strength alone. No excuse for any one without this garment (12), for the wealth of Christ's power is awaiting our appropriation.

Outer Darkness.

In the presence of the King all was brilliant light. Outside all was dark. The guest was carried outside, where there were hundreds who were grieving because they had refused the invitation. Spiritually the outer darkness is the place where they see not the brightness of God's presence, yet where they can appreciate what they have lost.

Called and Chosen (14).

The choice ones in all things and persons are the few. These were the chosen ones in the sense of being the choice. They valued the King's invitation, and so proved themselves to be worthy of it. The King sees the few inside compared with the multitude outside, and comforts Himself with the reflection, "Well, you may offer any good gift to the crowd, but the choice persons who are able to value it and accept it are always a small number."

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

What is the Bible?

Bread of Life.—At the seaside services we ask those who have had their breakfast that morning to hold up their hands. Just a few are too shy to raise their arms. Of course everyone has had their breakfast. Who would like to go out on the sands to play, having had nothing to eat? Then we ask those who have read their Bibles (fed their souls) to hold up their hands, and not so many are able to do that. Yet it is as foolish to starve the soul as to starve the body (St. Matt. iv. 4).

You could not put a whole loaf, or even a slice, into your mouth all at once. A mouthful at a time, slowly eaten, will do you the most good.

In the Bible we have loaves (the books), slices (the chapters), and mouthfuls (the verses). A few verses, well thought over and hid in your heart, are better than a great deal read without attention.

Idol-Breaker.—In South China there lived the captain of a Mandarin's barge. Among his passengers one day were a European doctor and his wife. This gentleman spoke to the Chinese captain about his soul, and found that already he knew something of Christianity. Before the river voyage ended the captain was listening to God's Word, and at last he threw overboard his idols and incense-sticks, and would join the doctor and his wife at morning and evening prayer.

The Bible is like a hammer, which breaks in pieces stony hearts and overthrows the idols within them. The Word of God will break down the idols of temper, pride, and unkindness, and they are very ugly idols indeed (Jer. xxiii. 29).

Building-Tool.—When Nehemiah built the walls of Jerusalem the men held a trowel in one hand and in the other a sword. They built the wall, and were prepared to resist their foes (Neh. iv. 17).

The Bible is both the sword of the spirit and a building tool. Keep your sword sharp and bright with constant use. Employ the Bible as a building tool, that every day you may see the walls of your faith rise higher and grow stronger, until you will be able to keep out the foes who would capture the stronghold of your heart (Acts xx. 32).

Lately I saw a whole row of houses demolished by order; they were "jerry-built." The builder had put too little lime in the mortar, so they were unsafe, and would never have stood against a high wind, but would have fallen, and perhaps killed the people who lived in them, supposing themselves to be safe.

Build up your character carefully and well. By daily reading God's Word, and asking Jesus our Lord to open your mind to understand it and help you to keep its commandments, you will build up that which will stand all the storms of life.

Looking-glass.—I saw a bright sun on the road; at least, it dazzled my eyes, and might have been a bit of the sun which had fallen on the path. It was a broken piece of looking-glass, but the sun shone from it so brightly,

Out of the pages of God's Word, Jesus, the sun of righteousness, shines so brightly. Read it, and you will find some of that sunshine entering your heart and glowing in your face (St. John v. 29).

Even a looking-glass, though it shows you yourself, is not equal to God's Word. That shows us *our hearts.* If we wish to know ourselves and to know Jesus, we must go to the Bible for both (James i. 23, 24, 25).

Engineer's Chart.—The captains of those ocean greyhounds which steam from England to all the parts of the world spend every day a great deal of time over their charts.

These charts mark all the harbours and coasts, all the rocks, shoals, and currents, the depths of the waters, and even the bottom of the sea, stating whether sand or gravel, or clay, or rock is to be found. The captain traces the course of his ship on his map by means of his instruments, and his chart tells him just where he is, and what dangers or difficulties he must expect.

We are on a voyage. Some of you are only boats, and some of us are ships. The Bible is our chart. In it we are told what shoals, rocks, currents, and dangers we are likely to meet with. If we steer our ship by it, or allow Jesus, rather, to be our helmsman, and steer the ship for us, we shall certainly reach the port of heaven in safety (Joshua i. 8).

Herbert Dudley Lampen.

Scripture Union Portions for Next Week.

Sun. May 1	*Ps.*	lxxxi. 1-16	Th. May 5	*Ps.*	lxxxvi. 1-17
M. „ 2	„	lxxxii. 1-8	F. „ 6	„	lxxxvi.. 1-7
Tu. „ 3	„	lxxxiv. 1-12	Sat. „ 7	„	lxxxviii. 1-18
W. „ 4	„	lxxxv. 1-13			

One Drop of Red Paint.

A BOY walked into a house-painter's shop one day and stood looking at the different colours. Here were lamp-black, white lead, yellow ochre, verdigris, Indian red, and everything needed in mixing any tint or shade that could be desired. Here too, were oils, varnishes, and driers of all kinds for thinning the paints to the right consistency.

The painter had gone out for something, and the boy thought he would investigate a little. Some of the paints were mixed, thinned, and ready to use; some, like the white lead, were thick and stiff, and would need to be diluted with oil before they could be spread with a brush; while others were in the form of a dry powder.

On the floor stood a keg containing 50lb. of thick white lead, and close beside it was a smaller one filled with Indian red all ready for the brush. In each was a wooden paddle for stirring up the paint. The boy took hold of the paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white lead. There it lay, one little red spot in the white mass.

The boy was frightened and wanted to repair the mischief which he had done, but he went at it the wrong way. The red paint had not mixed with the white, for the white was too stiff. If he had taken a little stick or the point of his pocket-knife he might easily have lifted it out, and there would have been no harm done. Instead he tried to hide it by stirring it in. At first a little red streak followed the paddle round and round; soon it disappeared, but some of the lead was stained a very light pink. The boy stirred deeper and deeper, and at last he thought that the red drop was completely hidden. Every spot and streak was gone, and it seemed to him that it was all as clean and pure as ever. But the first thing that the painter said when he came in and looked at it was, "That keg of white lead isn't very white. I wonder what's the matter with it?"

Some of us have tried to do the same thing with the spots in our characters that the boy did with the spot in the white paint. Instead of removing them, we seek to hide them by mixing them up with good deeds and high motives. It's a very poor way. Root a sin out, and you are rid of it; leave it there, and, no matter how well it is covered up, the Painter will find it, if no one else does. But "The blood of Jesus Christ cleanseth from all sin."

Young People's Weekly. W. D. Hulbert.

The Bible Searcher.

No. 118 (second list).—Correct answers received from:—

A—Daisy Allen, Wm. Aston*, Violet Ashworth*.

B—Leonard Bartlett, Janet and Elizabeth* Black, Henriette Bardot, Hilda Bassett*, Massy Baker*, Charlotte* and Mabel Bailey, Gertrude and Edith M.* Badham, Mary Beck*, Ethel and John Benger, J. K. Bennett, Dorothy Berry*, Mabel Birney, Ralph Bourne, Eva Browne, Gordon Bolton, Gertrude and Nellie Brookfield.

C—Lionel Calvert, Daisy Rosalind* and Vernon Clarke, Lottie* and Daisy* Carmichael, Mabel B.*, Charles, and Isabel* Candlin, J. A. Chamberlain, Mary and Willie Charles, Maggie, Jessie, and Walter Carter, Millicent M. and Cicely M. Craven, B. Cashford, Lily Clarke, Gladys* and Beryl* Calvert, Alice E. Crang*, Bessie Cheale, Hy. Jas. Cheney*, Kathleen and Brereton Code, Nina Coote, Dorothy Cooper*, Edith Corrick, Ruth Coupe, Marjorie Collins, Emily Church, Susie Cumbers, Nellie*, T., and Henry S.* Curr.

D—Polognia Daws*, Wm. E. Drakeford, Vera C. Dickinson*, Kenneth Dunbar, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*, Leonard Ewin, Muriel Ecroyd.

F—Richard* and Arthur Farmer, Jeanne Faucon, Janet Fawkes, Bessie, Kate*, Maggie*, and Mabel* Fletcher, Hyacinth B. FitzSimons, T. A. Field, Aileen Figgis*, Fanny Field*, Francis W. B. Field, Arthur F. Fowks, Janetta*, Agnes*, Maggie*, and Flossie* Fullarton.

G—David Garnett, Stuart*, Edith*, and Margaret* Gray, Mildred Greenwood, Edith Grieve, Minnie Giddings, A. Gibbs, Dorothy Grove, Thos. Groombridge, Emma Goodier.

H—Dorothy E. Harris, Ella Hake, Rose Hamilton*, Annie E. Hazledine, Winifred Harvey*, Emily* and Edith* Hearn, Evelyn E.* and Dorothy G. Hewer, Agnes W. M. Head, Byres Hill, Theodora Hill, Nora Hill, Marjorie Hogge, Alice M. Hogben*, Lila K. Hughes, Helen M., Harcourt, and Mary V. Hunter, Tom M. Hunter.

J—J. Sinclair Jackson, Florrie Jennings*, Lizzie Johnstone, Norman* and Kate G.* Johns.

K—Willie, A.*, A. D.*, Isa*, and Thos.* Kay, Flossie Kay*, Robt., Lilian, and Marjorie* Kitson, Gertrude Kingerlee.

L—Arthur J. Lamb*, Henry and Nessie Laing, Annie W. and Alex. Lemon, Elsie and Guinefred* Leigh, Norah Lowe, Nellie Lovegrove*, Murray Lloyd.

M—Gladys* and Enid Mather, Edith Marnham, Margery and Trevor Matthews, Ezra and Louis Matthews, Dora Marples, Avie Mallory, H. T. Malaher, Mary D. Maitland-Kirwan*, S. E. Mackintosh, Kathleen J. G. McClure, Ada Macnutt, Abraham, Maggie, Thomas and Bella* Mack, John and Barbara Maconchy, Elsie May McPherson*, Dugald and K.* MacGilp, May C. Mills, Gwendoline Moir*, Ethel Morgan, Margaret and Dorothy Morris, Owen Morice, Annie Moule, Frances Munce.*

N—Ernest and Edie* Nash, John G., Cissy and Peter* Nicholson.

O—Eva and Maude Oakes, Sidney Oliver, Lottie*, Mina, and Harriette* Orr, F. A. Osmond.

P—Haden Palmer, Winnie Page*, Kathleen A.* and Ethel M.* Pasley, Maggie*, Ada, Willie, Jessie*, and Winnie* Palmer, Mary and Louie Penny, Clarice M. Peach. J. Ernest Pearce*, Joanna Pearman, Daisy, Vera, and May Petrides, Edwin Peters, Susabel Pinn*, Gladys* and Isabel* Phipps, Frances Phillips, Kathleen Pincott*, Ernest Poynder, Margaret* and Lillian Pook.

Q—Minnie and Edith Quick.

R—M. L. Rickards, Cyril M. and Arthur M.* Roberts, Elmina D. Roe, Mildred Robinson*, Sidney and Olive Robertson, Chas S. Rudge.*

S—Geo. H. Sanders, D. D.* and C. D.* Stanier, Edith Saunderson, Bessie Scantlebury, Daisy Stanger*, Dollie and Bob* Salt, Eric*, Gladys, Mervyn, Wilfred, Llewellyn, Undine and Gwendoline* Shaw, Flora Shadbolt, W. Stangoe, Stewart A. Scragg*, Muriel and Rosetta* Sherwin, Douglas* and Kathleen* Shepherd, Ada M. Spencer*, Agnes M. Sterry*, Nellie Sevy*, Flora Simmons, Florrie Smith*, Mildred, Constance* and Gertrude Scott, C. Bessie Symes.

T—Harry Thompson*, Alice M. Thompson*, Willie, Nellie, and Kate* Thomson; Herbert G. Taylor, Nannie* and Louie Tibbits*, John W.* and Janet* Thomson*, Neville C. Tufnell, Alice Truelove.

U—Bessie E. Unsworth*.

V—Gertrude W. Vellacott*.

W—Stewart Watson, Ethel Walls, Dorothy Warner, R. Watson, Eva Winpenny, Arthur Wright, Kathleen White, Charles Williams, F. Wilson, Pringle Wilson*, Arthur H. Williams, Edith Wilkins.

Y—Edgar Yerbury*, Annie Yeo*.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (119).

1. In spirit and in truth (John iv. 24).
2. Because of the saying of the woman which told them that Jesus told her all that ever she did. Many believed because of the saying of the woman, and many more because they heard him themselves (John iv. 29-42).
3. The turning of the water into wine at the marriage feast. Healing of the nobleman's son (John iv. 46-54).
4. That they have everlasting life, and shall not come into condemnation, but are passed from death unto life (John v. 24).
5. Christ said that they sent to John, and he bare witness of the truth (John v. 33), and that he was a burning and a shining light, and that they were willing for a season to rejoice in his light (John v. 35).
6. Having seen his miracles, they believed He was the Prophet that should come into the world (John vi. 14-15).
7. Many of his disciples left Him because they did not believe and could not understand what Christ told them when He said that He was the Bread which would give life to all true believers in Him; also because He told them that no man could come to Him unless God gave him power from above (John vi. 58-66).
8. (*a*) Jesus said this to the woman of Samaria (who was drawing water from a well) after she had perceived He was a prophet, and when he was explaining to her the true way to worship God (John iv. 22).

(*b*) Jesus said this to the nobleman whose son lay dying at Capernaum, when the nobleman besought Him to return home with him and heal his dying child (John iv. 48).

(*c*) Jesus said this to the Jews of Jerusalem, when He was showing them who He was (John v. 30).

(*d*) Jesus said this to the people who followed Him to Capernaum (John vi. 35).

(*e*) Jesus said this to his twelve apostles, when many of his disciples, being offended at his teaching, deserted Him (John vi. 67).

Correct answers (first list) received from:—

A—Dora, Ralph, and Ernst Alwinckle, A. Rose Anton, Violet Ashworth*.

B—Herbert Braddon*, Edith B. Ballard*, Edith Bensted*, Leslie Bell*, Emily Bridgewater*, Gordon, Daisy*, and May* Bligh, Nellie*, Beatrice, and Gertrude Brookfield, Phyllis Boyd*.

C—Eleanor Chance* Daisy M. A. Clarke*, Lois M. Craven*, Frances Coleman, Irene Coppard, Olive B. Coleman, Evelyn A. Constable, Edith M.*, Mabel, and Ida Cole.

D—Ralph and Dorothy Daintree, Nellie Dowsett, Violet, Kitty, and Ivy Donaldson-Selby.

E—Leonard Ewin.

F—Ethel and Eva Fielder, Constance Furlong.

G—Clarence* and Bertie* Gale, Gertrude and Dorothy* Green, Mary Gover.

H—Edith Harris, F. Harding, Nellie Hatchett, Byres Hill, Stanley*, Francie*, and Florence* Hoyte.

I—Carrie Ingham.

J—Florrie Jennings*, Kate* and Norman* Johns.

K—Helen L. Knight.

L—May*, Henry*, Edward*, and Sidney* Low, E. Lawrence*, Blanche Lindup*.

M—Ada Macnutt*, Edith Marnham, Mary* and Valarie Maitland-Kirwan, Aubrey and Winnie Marriott, Gracie* and Margie Marston, Eva Monti*, Helen Morgan, Arthur*, Howard*, and Evelyn* Moir, Annie E. Moule.

N—Henry*, G. F.*, and Mary* Neligan, Eleanor Noel.

O—Arabella Onslow.

P—Herbert Parr, Alice M. Palmer, Ethel* and Kathleen* Pasley, Mary, W. M., and Louie Penny, Myrtle Perry, Eva Petter*, Francis S. Phillips*, Mary E. Plumb*.

S—Hilda Schaeffer, Margery Smart, David and Frederick* Seth, Lilian Skeats, Ada M. Spencer*, Flora Simmons*, Jessie* and Ethel* Snowball, Gertrude, Mildred, and Constance Scott, Herbert M. Stuart*, Dudley J. Symon.

T—Herbert and Frank Tomkins, Laurence, Herbert*, Arthur, and Peverll H. Turnbull*, Edith and Maude* Tyson.

V—May*, Dorothy*, and Edwin* Vickers, Kenneth Vining*.

W—Mary Ware*, Cecile*, Noel*, and Phyllis* Wright, Edie Whiting.

Foreign list.—Correct answers received from:—

No. 110.—Alice M. Hitchcock (Texas). **No. 112.**—Maria H. and Cuckoo* Lister, Janet Garrett* (S. Africa). **No. 113.**—Janet Garrett,* Daisy McArthur (S. Africa). **No. 114.**—Queenie Dale* (Bombay), Launcelot M. Knight* (Texas). **No. 115.**—Llewellyn* and Queenie* Dale, Jean McU. Scott (Canada). **No. 116.**—Dora E. Wallace (Canada)

THIS WEEK'S BIBLE SEARCHER (No. 120).

Ezra i. to vii.

1. What proclamation did Cyrus make?
2. (*a*) Who answered it? (*b*) What did they take with them?
3. On what occasion did they sing and give thanks unto the Lord?
4. How did their enemies behave?
5. How did Artaxerxes reply?
6. Who rose up to build the house of God at Jerusalem, and at whose instigation?
7. What decree did Darius make, and when was the house of the Lord finished?

[Children under TEN any three, under THIRTEEN any five questions.]

Personal.

In reply to a correspondent, there are no special rules for children living abroad, but papers must be signed by a parent or teacher. Where the rate of postage is high two Searchers may be enclosed in the same envelope. Each child must keep a record of how many times he or she is correct during the quarter, and if correct the necessary nine times send in the competition paper, giving the dates when the name appeared in the Foreign List.

Daisy McArthur.—You have indeed had a long illness, and I am glad you are better.

Tom M. Hunter.—Hope you will enjoy your stay in Switzerland. If your paper cannot reach me in time for the ordinary list, your name will appear in the foreign list.

Edith Harris.—I am so sorry you think you will have to give up, but perhaps you will be able to manage to find time after all.

Kenneth J. Vining.—Your letter was most interesting.

Carrie Ingham.—Am glad to see your name once again.

Daisy M. A. Clark.—You did not answer enough questions this last week.

Rose Hamilton.—It must have been a great treat to you to come to London, especially as it was your first visit.

Janet Speed.—Your weekly Searcher need not be signed by a parent or teacher.

Several papers have been sent in this last week giving *references* only. You must give the answers to the questions as well as the chapter and verse.

Uncle Tom.

(For Special Service Mission Notices see page 24.)

THE "MAY MEETINGS."

The Baptist Anniversaries.

OUR brethren, the Baptists, are holding their Union meetings and anniversaries during the present week. Last week, however, one or two interesting gatherings were held. Judging by the opening meetings, the series is likely to prove very successful. In spite of the Jubilee year the Zenana Mission reported an increase in subscriptions, which, it was hoped, would be permanent.

On Thursday there was a large attendance at the Mission House in Furnival-street, at the introductory devotional service, when Professor Marshall, of Brighton Grove College, Manchester, gave an address on the reflex action of foreign missions upon the home churches, and his discourse was largely an exposition of the 67th Psalm.

THE ZENANA MISSION.

Later, Mr. A. H. Baynes presided at the business meeting of the Zenana Mission, when Miss Angus and Miss Edith Angus reported that, in answer partly to the special appeal to avoid debt, the total receipts had risen to £9,890, including £303 from the Legacy Fund, and that the annual subscription list appeared permanently increased. The expenditure had been £10,055, which left an adverse balance of £165. In addition, £1,121 had been received in legacies, which, added to the Legacy Reserve Fund, raised that fund to £2,419, after deducting £303 for the year's revenue. The report showed that the various operations of mission work had steadily continued; a new hospital had been built at Bhiwara, and the China Mission was advancing. The Society had now sixty-two lady missionaries in India and seven in China, besides native Bible-women.

Miss Tritton expressed thankfulness for the improved health of some of their workers; and among other speakers was Rev. J. B. Myers, who declared the dominant note of the meeting to be one of thankfulness, and expressed pleasure at the great success of the work during the past year. Mrs. Underhill and Mr. Payne, of Clapton, also spoke.

THE BAPTIST UNION.

The Union opened its annual assembly on Monday at Bloomsbury Chapel, when Dr. James A. Spurgeon was elected vice-president for the present and president for next year. On the motion of the chairman, Rev. Samuel Vincent, it was decided to defer the election of a successor to Dr. Booth in the secretaryship until the autumn session at Nottingham, meantime empowering the Council to secure a nomination for the autumn assembly, and to provide for the carrying on the work of that office until then. Dr. Booth reported an increase in every department of the denomination's statistics, except in baptisms registered. Thus there are 3842 chapels (as against 3822 in 1896), with 1,293,459 chapel seats, and 364,779 members, as against 1,286,514 chapel seats and 360,112 members. There are 51,800 Sunday-school teachers, 527,616 Sunday scholars, 5021 local preachers, 2006 pastors in charge, and 15,950 baptisms.

Rev. J. R. Wood, of Upper Holloway, read the minute of the Council on the retirement of Dr. Booth, warmly appreciative of his work, and sympathising with him in his failing health. This was seconded by Mr. Hunt, of Nottingham, who expressed great gratification at the success achieved all along the line, except in the matter of baptisms. These had been gradually declining, he said, for some years past, and he urged that special attention should be paid to this matter, and efforts made to discover the cause.

In the evening large numbers gathered at the Memorial Hall, Farringdon-street, at a soirée followed by a public meeting connected with the Home Missionary Society and the Church Extension Fund. Mr. D. Clarke, Mayor of High Wycombe, presided, and Rev. W. J. Avery reported that the total income on revenue account was £3679, the expenditure leaving a deficit of £20. The accounts of the Centenary Fund showed a net balance of £2428, which had been invested; of this amount £1785 were the net proceeds of the bazaar. There are now ninety mission churches on the Council's list, formed into twenty-one groups of two or three churches each. In addition there were twenty-nine mission stations, and over the whole 119 places there were sixty-one mission pastors.

The chairman pleaded the claims of the churches. Rev. J. W. Ewing pointed to moral and material tendencies, which indicated that the denomination had still a great function to fulfil in English life, and ought to engage in a great effort of church extension. Rev. F. G. West gave some account of six years' home mission work at Byrom Hall, Liverpool, and Rev. T. R. Williams, of Bristol, spoke of their obligations to rural churches.

Meantime Mr. Lloyd George, M.P., had been presiding at the Mission House at the annual meeting of the Bible Translation Society. In the course of his speech Mr. George declared there never was a time when the principles of Protestanism were in greater danger, assailed as they were by priests and by men of science. With all his confidence in missionaries and preachers he would rather trust the Book. When the Bible was translated in Wales the result was that the people had been firmly grounded in Bible principles. Rev. W. Hill reported the revenue to be £1716, and expenditure £1697. The translations of the year had been chiefly the Scriptures in Bengali, Orissa, and Cinghalese, also the Dualla version (Cameroons) by Rev. Alfred Saker.

The Open-Air Mission.

THE open-air preachers held, on Thursday last, their anniversary gatherings at Exeter Hall. In the afternoon Archdeacon Sinclair presided, filling the place of Sir C. Gage Brown, unable to be present.

The report, an abstract of which was read by Major Mackinlay, laid much emphasis on the Race-course and Fair work, describing it as "A Mission to Abandoned Men." Four great campaigns of this kind were specially mentioned—at Epsom, Ascot, Doncaster Races, and Peterborough Fair. Details were also given of the ordinary Mission operations—1084 members are now enrolled, while special agents have visited 658 fairs, wakes, races, shows, etc., etc.; have made twenty-seven Gospel village tours, have held 2025 services; and have reached a total of 522 cities, towns, and villages. Special attention was also called to the new method of village evangelisation by means of united bands, which has been in operation about a year; other special services—such as the dinner-hour services at the Small Arms Factory at Enfield Lock. Many telling incidents will appear in the full report of the great blessing God has granted in all parts of the land, and under all manner of circumstances. It was very cheering to find that the income of the Mission shows a very decided increase during the past year.

The Chairman, having admirably expressed his sympathy with the pastor and people of that great congregation in South London who had lost their magnificent building, proceeded eloquently to show that open-air preaching is primitive, and is of the utmost importance in these days of vast populations and increasing indifference. Probably, for example, of the five million inhabitants of London, not more than two millions ever visit any place of worship or religious gathering of any kind. Hence the imperative necessity of going—as open-air preachers do—to those who will not come.

Rev. W. Lawrence Tweedie, Northcote-street Baptist Chapel, Stockton-on-Tees, gave an animated account of racecourse work, especially at Ascot and Doncaster, describing the excited crowds, the sea of human beings, of all classes, gathered to worship at the shrine of a god whose name is not love, to spend time, money, and energy in the pursuit of that which can only mean the ruin of thousands. He graphically delineated the reckless throngs, the jeers and ridicule, the vigorous testimony, and the effect on many, as the conviction cut down into one and another heart that the message came from more than man. It was very noticeable that on the northern course tracts and booklets were willingly accepted, while at Ascot many were contemptuously rejected. The speaker closed with a ringing plea for fresh sympathy and help for the Open-Air Mission.

Mr. Gerald R. Coultas followed with an account of a village campaign in South Wales—a time of great awakening. "Starting from Barry Dock, we reached a large village where a number of men were engaged in a quarry. Our concertina and vigorous voices attracted the men, who speedily gathered round us, listening to the story of salvation. Making our way to other villages, we found opportunities of putting the Gospel very plainly; sometimes climbing a high mountain to get at a little hamlet perched on the top, and again scrambling down into some rocky valley. Everywhere the people seemed eager to hear the simple Gospel. In this way, day after day, hundreds were reached who rarely had heard the message of mercy, and God was pleased richly to bless it to many."

Rev. A. E. Barnes-Lawrence, vicar of St. Michael's, Blackheath, gave the concluding address on "Power for service—the gift of the Holy Ghost for power, perception, purity, and perseverance."

In the evening a crowded meeting was held, the Open-Air Mission Male Choir rendering admirable service. Lord Kinnaird presided, opening with a few hearty words. Mr. Frank Cockrem followed with telling extracts from the forthcoming report, while hearty addresses were given by Revs. E. J. Kennedy and John G. Train.

Palestine Nurses' Mission.

UNDER the auspices of the Church of England Women's Missionary Association the annual meeting of the Palestine and Lebanon Nurses' Mission to the Druses was held on Friday afternoon, in Exeter Hall parlour, at 3 p.m.

Rev. H. C. Sturdy, the chairman, spoke of the land of Palestine as being always interesting owing to its having given us the Bible and our glorious King, and this year it was just 1260 years since the Mosque of Omar was built on the site of the old temple in Jerusalem.

The report, read by Rev. R. Douglas, showed a great need of more help with regard to nurses. A letter received from Dr. Ali Alamudên stated through the lack of nurses the hospital had had to be closed. This was very sad, and surely Christian friends will immediately remedy it. The balance-sheet read by the treasurer, Mr. J. W. Peake, showed a balance of £29 in hand, but against this there was a loan from the C.E.W.M.A. of over £53.

Miss Lloyd then explained what she felt sure was the difficulty in finding nurses to go out to the Lebanon. Nurses applied, and when told where the Mission was situated, and that it was in a Turkish province, declined to go. The necessity of binding themselves to stay a term of years seemed also an obstacle. What was wanted was a missionary spirit among the nurses, which would give them the desire to go anywhere the Master directs. Rev. J. Williams Ashman, as a missionary, bore testimony to the good work of the Mission, and he was sure that missions were as necessary to-day as ever, and were a necessity to the growth of the Church. Miss Ward, who has lived for fifteen years among the Druses, explained that the word "Unitarian," as applied to the Druses by a former speaker, was perhaps misleading, as the God in whom the Druses believed was not the God that Unitarians, in our sense of the word, believe in. Their god is to them a God afar off, as they interpret "He rode upon the cherubim and did fly" to mean that God created the world and then flew away and left it to go its own way. She said that the Druses were willing to come to their daily prayers in Arabic, and the women, who used to come to the mission singly to be taught English fancy work, now came together to a sewing meeting at the mission to sew plain calico garments for the poor.

Miss Eliot, who has worked as a missionary nursing the sick in Baakleen for seven years, gave a very interesting account of the work of the Mission. She said they had a dispensary three times a week, and to show the appreciation felt for this work, fever and other patients would come three, four, and even five hours' journey in burning sun or rain to get advice and medical attendance at the dispensary at Baakleen. Most of them went back and spread the fame of the ladies there, and soon brought their neighbours. When asked "Why don't you go to a doctor nearer?" they would say, "Oh! there is a blessing on the Baakleen work." Even these poor Druses seem to find something here which they had not got. There are often thirty or forty patients at the dispensary at one time, so some must be kept waiting, and during this time a Gospel address is given; this does a little, but we want more workers to follow this up. There should be one lady to devote her whole time to this and house to house

visiting, sick and healthy alike. We are always being asked to come and see someone who is ill. "Why don't you have a doctor?" we say. "We can't afford it," is the answer. We perhaps find a woman who is ill, and if the nurse is unable to deal with the case she fetches the doctor, and then the case is daily visited, and suitable food has in many cases to be supplied from the mission-house. The patient improves, and when convalescent says, "Why did you come to me?" Then is our opportunity to witness for the Master. We find work amongst the poor much more encouraging than with the rich. Rev. J. J. Luce spoke, in closing, on the words, "Who is so great a god as our God? Thou art the God that doeth wonders."

Midnight Meeting Movement.

ARCHDEACON SINCLAIR, who has for years been vice-president of this Society, has succeeded the late Bishop Billing as president, and on Wednesday week took the chair at the thirty-eighth annual meeting at Exeter Hall. The finances of the Society felt the result of the Jubilee celebrations last year severely, and in the early autumn of 1897 the outlook was very gloomy, but the committee were able to state that they had been able to pay every liability and have a small balance in hand, a result chiefly owing to an "effective and pathetic" appeal written by Mrs. G. S. Reaney, which realised a considerable sum, much of it from entirely new friends, in amounts varying from 1d. to £10. Mrs. Reaney was present, and moved a resolution of gratitude for the large amount of success vouchsafed to the operators of the society. The report showed that the night missionary met "continually new faces, and those unhappily of young girls," that great pains were taken to reach such, and that many had been induced to quit their evil life. Meetings had been held by the committee in all parts of London, including Woolwich, and in Portsmouth, making a total of 1775 meetings held since the formation of the society, with an aggregate attendance of 98,366. Several instances of reclamation were given.

Archdeacon SINCLAIR, in the course of his address, said that he feared there was no doubt but that a great trade was going on in procuring young women for immoral purposes in London, and urged the Society to continue its noble work, while endeavours should be made to educate public opinion on the subject, to arouse a sense of shame, a sense of pity, and of self-respect. Among those present who took part were Mr. T. H. Whitamore, Mr. T. Nixon, and Mr. C. C. Wilson McCree, secretary. It was also pointed out that the present healthy financial condition could only be maintained by the numerous contributors extending to the Society their help in the future as in the past, otherwise debt would arise and cause much embarrassment.

The Camberwell Mission.

THE anniversary meeting of this Mission, held on Monday, April 18, was largely attended, the big hall being crowded. The Cripples' Choir proved a great attraction, the children singing admirably. Mr. Travers Buxton, who presided, owing to the unavoidable absence of the president (Mr. Edward Rawlings), spoke very heartily, and called special attention to the great amount of work done as compared with the small cost. This feature is, of course, common to most of the Ragged School Missions.

The report, read by Mr. A. H. Ward, showed that this is one of the oldest—if it is not the oldest—Ragged Schools in the South of London. It was established by Thomas Cranfield, of Rowland Hill Chapel, in a carpenter's shop. It has now a commodious building, in which fifty-six meetings are held every week. During the year, it was stated, twenty-one girls and sixteen boys had, by the help of the parent society, enjoyed the benefits of a fortnight in the country; and 3000 dinners had been given to destitute children. A cripples' day school is held twice a week; and after school the room is formed into the cripples' parlour, and the children are supplied with toys, etc., and a pleasant afternoon is spent. In the autumn a flower show is held, and it is surprising how marked is the improvement in the character and number of flowers exhibited. For adults there are Bible-classes, a penny bank, clubs, and open-air Gospel and temperance meetings. One important part of the mission is the distribution of useful clothing to destitute children.

Addresses followed by Rev. G. E. Asker, M.A., vicar of St. Andrew's, Lambeth; Mr. T. W. How; Rev. W. J. Mills; Mr. J. F. Shorey, of the R.S.U. Council; and Mr. John Kirk, who enlarged on the value of such work in the heart of a miserably poor and sadly indifferent district.

Anti-Sunday Travelling Union.

THE Anti-Sunday Travelling Union, and the Shareholders' Union for the Defence of the Lord's Day, held their annual meeting in Exeter (lower) Hall on Friday evening. Sir Mark Stewart, M.P., presided.

The reports for 1897-8 stated that a memorial, signed by 1286 proprietors, was sent to the Great Western Railway directors, which elicited a reply from Lord Emlyn, in which he admitted that not only ought the Sunday goods traffic to be restricted, but that it might be, if considerable sums of money were voted for additional rolling stock and sidings, which Major Mackinlay had advocated. A memorial will be presented to the Midland in August, and another in the summer to the L. and N.W. and G.N. Railways. The plans of the Union in future include a persistent struggle with those companies. During the year 840 names had been added to the membership, making a total of 22,440.

The Chairman said that a seventh day of rest was a necessity for man. It was a fact that those who had to work all the days of the week exhausted strength and shortened their days. The present was the time to bestir themselves.

The adoption of the report was moved by Rev. Sydenham Dixon, Park Chapel, Chelsea, who said a great sore in the present day was Sunday cycling. He hoped such beautiful exercise would not degenerate into a source of desecration. Pastor E. Poole-Connor followed on the same lines. A petition to the House of Commons for the abolition of the sale of intoxicating liquors on Sunday was signed by the chairman, amidst cheers. Mrs. Grace and Rev. Lawrence Tweedie also addressed the meeting.

Factory Girls' Country Holiday Fund.

THE annual meeting of the fund was held at the Mansion House on April 22. The Lord Mayor presided, and said that during the past year 1250 women and girls had been sent into the country for 2120 weeks, at a cost of £1230, of which he was glad to see that £246 was paid by themselves. Princess Christian had consented to become patroness in place of the late Duchess of Teck, who gave the fund her valuable support in the earliest and most difficult stage of its existence. He urged one of the most satisfactory features of the work was that those who were sent away for a holiday contributed whenever possible to the expense, and that therefore, while they were helped, they were not pauperised. Mrs. Garrett Anderson urged the immense importance of the country holiday to the girls, and the pleasant and helpful recollections it provided them with all the year round. Mr. Arnold White said this was not a question of charity, but of national importance. The factory girls were penned up in our great cities, shut out from all the health-giving delights of nature, and yet they were to be the mothers of the future. This crowding into the great cities was really deteriorating the fibre of the nation; the monotony of toil was part of the pathos of the city. Canon Newbolt, Miss Yeatman, Mr. Barton Kent (Master of the Skinners' Company), and Mr. W. G. Rawlinson also appealed most earnestly for increased support for the fund.

Aborigines Protection Society.

MR. ARTHUR PEASE, M.P., presided on Wednesday week, at St. Martin's Town-hall, over the annual meeting in connection with this society. The report submitted by Mr. H. R. Fox Bourne, secretary, reviewed the work of the year, and intimated that the income was quite inadequate.

The Chairman urged that although we had a Christian Government in this country, the existence of the society was necessary for the protection of native races under our rule. Its operations had a very salutary effect upon colonial administration. With regard to the "rebel" Bechuana, if they could not be returned to their own country, it was the duty of the Government to employ them, instead of handing them over as "apprentices" to private individuals. It was our duty as a nation not only to protect native races from oppression, but to do all we could to promote their happiness and progress. Mr. Charles E. Schwann, M.P., spoke of the Matabele Campaign as one of the blackest stains on our national history at the close of the nineteenth century. Mr. Thomas Bayley, M.P., followed on similar lines.

On the motion of Mr. A. E. Fletcher, seconded by Mr. R. McKenna, M.P., and supported by Miss Eliza Orme, it was resolved—"That this meeting protests against the arbitrary and wrongful treatment to which natives of Bechuanaland, Matabeleland, and other parts of South Africa are being subjected, and appeals to her Majesty's Government to uphold their rights as British subjects."

Mr. Frederic Harrison moved, "That this meeting regards with alarm some of the measures now in progress for extending British control in West and Central Africa, and urges on Her Majesty's Government the duty of taking no action that is not clearly conducive to the welfare of the inhabitants." Mr. J. Renner Maxwell (West Africa) supported these views.

There was a Great Cry.

Ex. xii. 30.

THERE'S a cry in the wind to-night
From the lands where the Lord is unknown,
While the Shepherd above, in his pitiful love,
Intercedes at his Father's throne.

There's a call from the dark to-night
That haunts the lighted room,
From his "other sheep" on the broken steep
At the edge of eternal doom.

There's a pain at my heart to-night—
From the heart of God it came—
For I cannot forget that He loves them yet,
And they've never heard of his name.

There's a sob in my prayer to-night,
When I think of the million homes
Where never a word for the Lord is heard,
Nor a message from Jesus comes.

E. V. K.

Gathered Gold.

God hath two dwelling-places—the highest heavens and the lowest hearts. *That* is the habitation of his glory, *this* of his grace.

The theology best suited to the age is that put forth by living men of the age, drinking of the living word for themselves.—*Dr. McCosh.*

A devout Arab woman was asked in her last illness how she endured such suffering, and replied, "They who look upon God's face do not feel his hand."

The mistaken reverence which trusts to the hem of Christ's garment is better than the supercilious wisdom which rejects Christ himself.—*Lyman Abbott.*

When I was a young man I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before.—*John Wesley.*

That which the French proverb hath of sickness is true of all evils—that they come on horseback, and go away on foot; whereas pleasures come like oxen, slow and heavily, and go away like post-horses upon the spur.

REST AND JOY IN CHRIST.

In the secret of his presence
Is a sweet, unbroken rest:
Pleasures, joys, in glorious fulness,
Making earth like Eden blest;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my keeper,
Keeping mine, and keeping me!

WHAT CONVERSION IMPLIES.

We are called to be Christians, to be converted from sin to holiness, and from the kingdom of darkness into the kingdom of God's dear Son. St. Paul's call to apostleship is nothing to his being made a child of God. Judas was a Christian by profession, an Apostle by call, and a devil by nature, and what is Judas in his own place to the meanest of God's children?—to poor Lazarus in Abraham's bosom?—*Fletcher of Madeley.*

PRAYER DEFINED.

Prayer is the application of want to Him who alone can relieve it; the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the "Lord, save us, we perish," of drowning Peter,—the cry of faith to the ear of mercy.—*Hannah More.*

The Evangelistic Field.

REV. E. PAYSON HAMMOND.

We have received the following communication, written by a worker, with respect to a recent mission:—

Rev. E. Payson Hammond has been conducting a week's revival meetings at Lynn, Mass. The meeting on Sunday afternoon at the First Methodist Church was a great success. Many ministers occupied seats on the platform, and an organised corps of ushers seated the adults among the thousand children present in such a way that every ten children were watched over and assisted by a Christian worker. Mr. Hammond preached a powerful sermon on "The Sacrifice of Christ," at the close of which the workers began conversing with the children, and, it is believed, were successful in leading a large number to Christ.

Mr. Hammond has conducted afternoon meetings through the week in different parts of the city, giving the children an opportunity to attend the meetings by going direct from school. All denominations united, and over five hundred, as the result of the work of Sunday and of the week-day meetings, have given evidence of a change of heart, after being carefully examined.

While Mr. Hammond's methods to those who are not acquainted with them may seem radical, he is careful and constantly on his guard lest any child should entertain a false hope. He does not look for lasting results in his first meeting so much as in those which follow. The testimony of one child is the experience of many—that she went home from the first meeting to pray, and at the second she found Jesus. Nevertheless, results are obtained at the beginning often exceeding most sanguine expectations; but the evangelist warns against superficial work, knowing that only the Holy Spirit can tell a child when he is converted.

Only time can prove the genuineness of this work, and such proof Mr. Hammond has received in almost every large city from Maine to California, as well as in England, in the acknowledgment of thousands of adults that salvation came to them when they, as children, attended his meetings.

BARNWELL MISSION, CAMBRIDGE.

The report of the Theatre Royal Barnwell Mission testifies to much blessing during the year. "Three special missions were held, and a deep interest was shown. Although at the time we did not see much result, our hearts were cheered later on to learn that cases of real conversion were not a few. Two missions were conducted by Gipsy Smith and his wife, who are always well received. The Weaver Brothers also visited us and held an eight days' mission, when numbers flocked to hear them sing and preach the Gospel. The week-night services have also been successful. The open-air work has been constant, and those engaged in it have shown much zeal." The superintendent is Mr. W. K. Vawser, 32, The Cury, Cambridge.

WORK AT EPSOM SPRING RACES.

These races, held on two days in last week, were the scene of vast assemblies of people, the last day almost rivalling the noted "Derby Day" for the numbers gathered. Amid them it was the privilege of a splendid body of workers, connected with the Open-Air Mission and the London City Mission, to labour, and both in the town and on the racecourse itself hundreds heard the Gospel, while many thousands of choice Christian publications were distributed. Signs were not wanting that, even amid the distractions and ungodly pre-occupations of a race-course, the Word of God had laid hold upon some. They returned again and again to the services, as if impelled by an irresistible impulse. A striking instance of the changed attitude of the crowd toward the work lay in the fact that the fine new banner of the mission, with its striking Scripture text, was unfurled for the first time on the course, no opposition whatever being offered. The poor gipsies received visitation, and were greatly affected on hearing that their veteran missionary, Mr. Wm. Clarke, had passed away.

Frank Cockrem, Secretary.

Open-Air Mission, 11, *Adam-street, Strand.*

EVANGELISTS' MOVEMENTS.

Rev. Thomas Waugh has been holding impressive mission services in Grosvenor Hall, Belfast, and Pastor Ed. T. Mateer has been conducting similar meetings in Londonderry.

Rev. S. Chadwick, Leeds, the well-known Methodist missioner, has been on a fourteen days' tour in Scotland, preaching and lecturing with much acceptance and signs of blessing.

A short series of special evangelistic services has been held by Mr. William Forbes in the Lower York-street Mission Hall, Cambridge. His addresses have been marked by freshness and force.

A very remarkable work of grace has taken place at Summerhill Presbyterian Church, co. Meath, of which Rev. Samuel Craig is the pastor. The whole district, which previously was a very ungodly one, has been marvellously moved, and immense excitement prevails. The movement appears to have been spontaneous in its origin, and many have professed conversion.

For eight years preachers have been sent every week by the Evangelisation Society to conduct meetings in the Town Hall, Great Dunmow, and much blessing has attended their efforts. On Sunday, April 17, anniversary services were held by Mr. Joseph Whiting, whose words will be long remembered. There were good congregations and much interest manifested by all present.

The work of God in the Shetland Islands continues. Some of the places are quite changed in character. The effect of it upon public-houses is very great; one of them had only one customer on a Saturday. The work has not caused much gain to the Methodist societies themselves, but has been felt in other churches. "In Scotland," says the *Methodist Recorder*, "Methodism has been called to fulfil a purpose in relation to the Presbyterian churches which they have not been slow to recognise as of God." This is as it should be, one church aiding another, the diversity of gifts blending to secure a common good, and in the result each church honouring the rest.

A fruitful mission has been held in Shanklin, Isle of Wight, by Messrs. William Sampson and Henry A. Varcoe. A week of prayer preceded the mission, and a house-to-house visitation was carried out. Thus the missioners found a prepared people. On the Sunday morning many sought prayer. In the evening the chapel was crowded, and many were led to "flee from the wrath to come." On the second Sunday the chapel was again full. On the third Sunday Mr. Sampson again occupied the pulpit, and on the following evening he concluded the mission by an account of his evangelistic tours in the West Indies. The chapel was crowded. Efficient help was rendered by friends of other churches. The result of the mission will be found in the quickened life of many.

An eight days' mission has been held by Mr. W. R. Lane in busy manufacturing Preston, where four years ago he held a very remarkable mission, the fruits of which are still to be found in the new lives of many. A welcome was, therefore, ready for him, and during the past week the large hall has been crowded night after night by some 3000 people. The hall not being available on Sundays, the largest theatre in the town was taken, and packed to the door afternoon and evening. In the morning Mr. Lane had the unusual privilege of preaching in a Church of England, the devoted vicar of St. Mark's (Rev. D. M. B. Chapman) having thrown himself heart and soul into the mission. The afternoon meeting for men only was also marked by great power. At the closing meeting on Sunday evening numbers bore open testimony to the power of God, including sceptics, drunkards, and, in one very remarkable case, a leading Unitarian to whom the Gospel came as of awakening and life.

Great interest appears to have been aroused in Portland, on the far distant Oregon coast of the Pacific, by a mission held by Dr. Munhall. On the first Sunday he delivered an address on the Bible, which was intended for business men. Arrangements were made to have as many of these as possible present. The sermon proved so satisfactory to those present that a request was sent in for the evangelist to repeat it in the Marquam Grand, and another effort was made to secure the presence of as many business men as possible. There was not a vacant seat in the building when the speaker commenced his address, and he held his auditors in such close attention that hardly a man left the building during the one and a-half hours he spoke. During the three weeks of the mission 800 converts signified their purpose of leading a new life as a result of the work. A grand rally was held in which all these were assembled for a parting address on the Christian life. Dr. Munhall took very strong ground on theatre-going, dancing, and on Christian separation from the world in marriage, business, and pleasure.

Mr. J. Neech, Guyhirn, May 8-22.
Mrs. Baeyertz, May, in Aberdeen.
Mr. Josiah Nix, Halifax, May 8-16.
Mr. F. G. Spurr, Malvern, May 14-23.
Mr. E. P. Telford, Bow, E., May 8-19.
The Weaver Bros., Cardiff, May 1-15.
Mr. George Clarke, Teignmouth, to May 5.
Mr. W. R. Lane, Hull, April 30-May 12.
Mr. Monro Collings, Croydon, May 1-3.
Mr. Charles Inglis, in May, Great Assembly Hall.
Gipsy Smith, West Bromwich, April 30 to May 9; Deptford and Greenwich, May 14-23.
Sergeant Pullinger, Institute, Mitcham, May 10-15; Welbeck-street, W., May 22; Soldiers' Home, Winchester, May 29 and 30.
The Evangelisation Society.—The following, amongst other missions, are arranged for members of the society:—Blakeshall Common, J. G. Stanger; Pewsey, W. Notman; Abram, J. Shields; Kilmington, S. J. West; Shelley, J. Harris; Hatfield Broad Oak, J. Whiting; Langford, E. Bailey; Hillmorton, C. Noakes; Bingham, G. Pell; Trimley, J. Rochfort; Chipperfield, J. Haynes; Newton Stewart, J. W. Moodie; Falkirk, J. Galletly; Broadley Common, C. Galletly; Methil, T. Canning.

Requests for Prayer.

For special services for children at Panghourne, May 1 and 2, by Mr. C. D. Smith.

For a beloved son, that he may be led to the Saviour, and enabled to say, "Jesus is mine," and restored to health.

Personalia.

Mr. Francis Murphy has lately been having a successful series of Gospel temperance meetings at the Avenue Theatre, Pittsburg. One evening 350 pledges were taken.

Professor Charteris intends to retire on May 16 from the Chair of Biblical Criticism in the University of Edinburgh. It is thirty years since he was appointed, and great regret is felt at the severance of so long and honourable a connection with the University.

Miss Wigham.—Much regret is felt in Edinburgh at the departure of Miss Wigham to take up her residence in Dublin. For more than half a century she has been a well-known figure in the capital of Scotland. She has had a long and busy life, full of manifold interests and abundant labours.

Mrs. Ardill, who lately visited this country, and is well known in connection with rescue work in Sydney, has recently returned to England from a tour in Canada. She would be glad of opportunities to address any meetings in London during May. Her present address is South-road, Kendal, Westmoreland.

Dr. Charles Berry, of Wolverhampton, has been compelled to cancel all his engagements during the forthcoming May meetings owing to a breakdown in health. Rev. J. H. Jowett, of Carr's-lane Chapel, Birmingham, has consented to take Dr. Berry's place as one of the speakers of the Congregational Union, at the meeting at the City Temple, on May 12.

Dr. and Mrs. James A. Graham sailed on Wednesday last for their distant sphere on the head waters of the Tocantins River, Brazil. Chief Sepe's Indians await their arrival at Para, to convey them 1500 miles by canoe. It is a great cause for praise and thankfulness that they have been enabled to start in time to reach the Indian party before their departure into the interior. Dr. Graham is the 205th missionary whose passage has been promoted by the Missionary Bureau (186, Aldersgate-street, E.C.) during the eleven years of its existence.

Mr. John Robertson, minister of the City Temple, Glasgow, has sailed for America for a three years' evangelistic tour round the world. He will be first for some weeks in California. During his absence the work in the centre of Glasgow is to be carried on under his supervision by evangelists and preachers from all parts. Mr. Robertson is personally responsible for this work in Glasgow, and the fellowship of the Lord's people in giving for its support will be gratefully received by the missionary in charge, Mr. Archibald Bell, 122, Ingram-street, Glasgow. Mr. Robertson's address in America is Missionary College, Nyack, New York.

The School of Sorrow.—How fast we learn in a day of sorrow. Scripture shines out in new effulgence, every verse seems to contain a sunbeam, every promise stands out in illuminated splendour; things hard to be understood become in a moment plain.—*H. Bonar.*

Obituary.

MR. J. GURNEY BARCLAY.

We record with much regret the death of Mr. J. Gurney Barclay, of the well-known banking firm in Lombard-street, and a warm friend of many leading religious societies. He had been ailing for some time, and passed away at Brighton on Monday, at the age of eighty-two.

REV. GEORGE HALL.

Intelligence has come to hand of the death of Rev. George Hall, ex-Moderator of the Presbyterian Church of New Zealand. Mr. Hall was a native of Scotland. Under the auspices of the London Missionary Society he laboured for three years in Jamaica, but was afterwards transferred to India, where for twenty-five years he had charge of the Madras Training College. His labours were highly successful. In 1881 he was called to the Presbyterian Church of Waihold, Dunedin, where he laboured with much acceptance till about two years ago. Since his retirement from active service Mr. Hall has resided in Dunedin, where he was well known and highly esteemed. He died somewhat suddenly at the age of seventy-three.

REV. DR. BREWSTER.

This faithful and beloved clergyman, who passed away at Capetown, on March 17, had resided for the last twelve years at Eastbourne, whither he had retired after a busy and eventful career. Born in Dublin 1812, he started life in the practice of the law in Dublin and Melbourne. On his return to England he went to Oxford and entered the Church, his labours beginning at St. Helens (I.W.) in 1853, and extending to 1880, when he retired from the vicarage of Leyton. Since residing at Eastbourne he became known specially for his Bible readings, held in a tent on the lawn weekly during the season. These proved of the greatest value and blessing to many.

MR. WILLIAM ROGERS.

This servant of Christ, who has just passed to his rest, was for forty years agent of the London City Mission, twenty-five of these being spent amid the squalor and vice of Rag Fair, Whitechapel. He was well known as a brave open-air preacher, several times his life having been threatened when the cry of "No Popery" was more often heard than now. For the last ten years he was special missionary to Bethnal Green Infirmary, where he won the confidence of doctors and nurses and the loving gratitude of many a weary sufferer. He will also be remembered by the few remaining fellow-workers as superintendent of the theatre services at the Pavilion, Whitechapel-road. He leaves a son (missionary to East London bakehouses) and a son-in-law (missionary at Chelsea) to carry on the blessed work while, at the ripe age of eighty-six, he has entered into rest. He was buried at Ilford Cemetery on April 19 amid the regrets of many warm friends.

LIEUT.-COL. WILMOT-BROOKE.

Many readers will learn with sorrow of the death of this servant of God. He had an attack of influenza at the end of February, but he rallied so quickly from that as to be able to attend, as usual, the meetings on the two consecutive days of the Army and Navy Missionary Union and the Army and Navy Prayer Union, of which latter he had been secretary for twenty years, viz., from 1870 to 1890.

After a fortnight's stay at Boscombe, he returned to his home in Tunbridge Wells, apparently in his usual health, though to many around him he had appeared for some months to have failed in strength. The intense cold setting in suddenly towards the end of last month brought on an acute attack of the complaint from which he had for years suffered in a chronic form. After an illness of less than ten days, he quietly fell asleep in Jesus on Good Friday, aged seventy-one. Abundant in good works and Gospel service, he will be greatly missed.

MR. WILLIAM BURGESS, HOLBEACH.

This aged servant of Christ passed from the earthly to the heavenly life on the 11th inst., in his eighty-eighth year, to be for ever with his risen Lord. In 1832 he left the Church of England, dear to him from early associations, and became a member of the Wesleyan Church. Six years later he was enrolled a local preacher, taking for his first text the words, "Marvel not, my brethren, if the world hate you." At this time he was called to suffer for his religious opinions—being threatened, first, with the loss of the valued friendship of his only uncle, a clergyman, if he left the Church of his fathers; next with the loss of his farm and the displeasure of the Duke who owned it, if he refused to occupy the pew belonging to it in the parish church. On both occasions he answered firmly and respectfully, "I do not mean to violate my conscience before God for friendship or worldly gain." This in the end won him respect, not the loss of friend or farm as he feared. Very closely through all the years of his life he observed the commandment of God (Isaiah lviii. 13) on the keeping of the Sabbath. His life was intensely spiritual—in the field, in the market, and by the fireside he was a preacher of the Gospel of the ever blessed God—he fed on the Word of God as a soul hungering for the hidden manna, and thus he was well equipped for counsel or for fight when "called to contend for the faith once delivered unto the saints."

REV. WILLIAM WEST, RANMOOR.

This veteran missionary was fifty years ago engaged in work for the Wesleyan Missionary Society in the Bahamas and afterwards at Jamaica and the West Coast of Africa, where for nearly forty years he laboured with incessant zeal and devotion. In 1873 he returned home. Then he became totally blind, and so was able neither to return to the mission field nor to take an English circuit. But, nothing daunted, he undertook deputation work with his usual earnestness. Neither he nor the people to whom he spoke seemed conscious of the great affliction which had overtaken him. He would, in preaching services, turn over the leaves of the Bible as if to find the lessons, and would to all appearance read them with accuracy and force. In recent years even this work has had to be laid aside, but up to a few days ago his friends found him ready to converse in his usual spirited fashion. His blindness was one of the incidents of a long and eventful life, never spoken of as a misfortune. On Sunday evening (17th) the congregation in the little chapel of Ranmoor heard to their great grief that, even while they were preparing to come to worship, their old friend and father had passed away from them. He never saw death, and knew not that the end was come. On Wednesday week he was laid to rest in the Sheffield Cemetery, in the eighty-eighth year of his age and the sixty-third of his ministry.

REV. W. J. HUMPHREY, SIERRA LEONE.

Last week we mentioned the anxiety felt about this missionary. Now his fate seems no longer in doubt. A telegram has been received by the C.M.S.: "Humphrey killed." How he met his death we do not at present know with any certainty, though we are led to believe that he was murdered contrary to the wishes of the rebel chief into whose country he had penetrated, as we are informed that the murderer has been executed by the chief's order. What we do know is that Mr. Humphrey died whilst seeking to establish communication with the missionaries of the C.M.S. in the hinterland of Sierra Leone, as he was responsible for the sending to them of supplies, and he was afraid that they might be in want. The last letter from Mr. Humphrey to the C.M.S. shows that he was endeavouring to get through from Port Lokkoh to Rogbere and Makomp in order to learn the condition of his brother missionaries, Messrs. Caldwell and Castle, who, if in no other danger, were known to be short of food. It would appear that Mr. Humphrey's death was the work of some individual, so that it must not be taken as proof that he acted rashly. The loss of Mr. Humphrey is the greater calamity to the Sierra Leone Mission because Mr. Alvarez and another missionary are due home on furlough—and furlough in the case of West African workers cannot wait. Moreover, owing to the death of Mr. Cox last June, the mission is short-handed.

A message from Freetown, Sierra Leone, says that Mr. Humphrey's head was found impaled on a stick. A servant who was with him when he went into the interior is now in the hospital at Freetown. The servant is wounded in the hand. Although the party was fired on, Mr. Humphrey would not return, as he said he must see how his people were further up. He even bandaged his servant's hand, but this servant and the carriers became so frightened that they fled from their master. Mrs. Humphrey is at Freetown, and much sympathy is felt for her.

The Book World.

A USEFUL MANUAL.

In our last issue we called attention to a great work of reference, which we regretted to state combined several serious weaknesses with many excellent qualities. While the inductive method is calculated to yield useful results in the study of Christian institutions and doctrines, the critical spirit, when not held in check by considerations arising from Christ's word and Scripture authority, is sure to lead to dangerous conclusions. We are glad now, with less need for reserve, to speak of a hand-book which has for some years been before the public, and appears in a new edition this week*, with additional matter. Dr. Wright's **Introduction to the Old Testament** is one of the "Theological Educator" series; it is the work of one who is at once unimpeachable for his scholarship and highly esteemed as a Christian teacher.

This little work is in two parts, the first dealing with sources—manuscripts and editions, versions, etc., and the second with the books of the Old Testament, firstly in groups, then separately. The chapters are explanatory to a useful degree, and rich in their summaries of literature, this feature being brought up to date by a valuable appendix.

We do not know the instructed man who is prepared to deny that Old Testament study has its problems. Dr. Wright reviews these as they arise, and always in a reverent spirit. This is a striking quality of his book, and on that account, as well as because of its useful contents, we heartily commend the work to Bible students. In his original preface Dr. Wright uttered a word of solemn warning against rationalistic criticism; in a new preface he speaks still more boldly, and we give some of his words for the information of those who think that the critical onslaught has already decided the conflict:—

There is a marked tendency, even among those who profess belief in Scripture as a whole, to accept all that is merely stated to be the latest results of modern criticism. The spirit of submission to authority is as rampant as ever. Some years ago it was dangerous to question "the authority of the Church," which was supposed to have placed barriers in the way of free inquiry; now it is dangerous to a scholar's reputation in England or elsewhere to call in question "the unanimous interpretation" of the critics. Theologians who but twenty or thirty years ago would have been found in the ranks of those striving to harmonise Scripture and Science, are quite ready, without having made any thorough examination of the matter, to express belief in the latest dicta of critics, however opposed those dicta may be to the truthfulness of the books of the Old Testament. Some, filled with the new-born spirit of liberality, are willing to admit the narratives of the Old Testament to be a confused mass of legend and fable, of which the less said the better. Histories and prophecies to which Christ and the writers of the New Testament appealed as of decisive authority are now put aside as no longer reliable; while the question has already been debated in Church journals whether our children ought to be taught at all the histories of the Old Testament.

Proceeding, Dr. Wright shows that such a surrender of the sacred books is not justified by the facts of criticism. He points out, on the other hand, that it is beyond question that the books of the Old Testament have come down to us substantially in the same shape as they existed in the days of our Lord, who with his Apostles accepted them as of Divine authority. Recalling that Christ spoke of the prophecies in the Books of Moses, the Psalms, Isaiah, Daniel, and the other Hebrew prophets as "the true sayings of God," he writes with a candour that we greatly admire and heartily approve:—

As Christians we cannot abandon the teaching of Christ, or forget the endorsement of the Old Testament books by the writers of the New. We, therefore, refuse to seat ourselves as pupils at the feet of critics who to a large extent regard the Old Testament histories as mere fictions, and the visions of the Hebrew prophets as only grand poetical imaginations.

It is obvious to all that criticism is receiving from the critics themselves as many blows as are dealt from those who meet its attacks. Dr. Wright says:

Modern criticism, as now in fashion, bids fair ultimately to extinguish all faith in criticism. When one great critic can affirm that the first part of the book of Isaiah is a mosaic, so badly put together that it has first to be broken into pieces, in order that its pieces may be readjusted according to his fancy; when another, commenting on the great prophecy of Daniel ix. 24-27, proposes alterations in every clause of the text but one (for none of which any external authority can be adduced); when a third has ingeniously suggested that the Book of Isaiah is a composite work, composed of fragments of many different writers,—one can easily see that if in time past theologians have brought discredit on theology by all sorts of forced harmonistic hypotheses, the critics, although they have occupied the field for a much shorter period, have already outdone the theologians.

We trust that the many students who use this book will not merely benefit by the author's research and judgment, but learn to exercise his caution, and see the wisdom and need of regarding Old Testament story in the light of New Testament interpretation.

* An Introduction to the Old Testament. By Rev. Charles H. H. Wright, D.D., Ph.D. (2s. 6d. *Hodder & Stoughton.*)

Items of Interest.

Home.

The fund for the Home of Rest for Poor Women, as a memorial to the Duchess of Teck, has reached over £8800.

A representative committee and an executive have been nominated with reference to the King Alfred commemoration in 1901.

Sunday's bulletin at Hawarden was to the effect that Mr. Gladstone's condition was one of increasing weakness, although he was free from pain.

The Budget shows a surplus in excess of the estimates of £3,500,000, a large portion of which is to be devoted to reducing the tax on tobacco. It might have been put to many better uses.

The Welsh Coal Strike.—The miners have refused to grant plenary powers to their representatives by a large majority.—In consequence of the dispute some 200,000 men are unemployed, a sum of £5000 being lost every hour.

At a pit belonging to the Whitwick Colliery, Leicester, a "gob" fire, which originated in spontaneous combustion, suddenly broke its bounds. Of forty-two men at work in the seam, only six escaped. A subscription list for the sufferers has been opened, to which the owners have contributed £500.

At Hoxton a free library, erected at a cost, including books, of over £20,000, has been opened by Sir John Lubbock, M.P.—Another effort is being made to get the Free Public Libraries Act adopted in Marylebone. Influential clergymen, Free Church ministers, and laymen are supporting the movement. The publicans have defeated previous attempts.

Mr. Marriott, late of Wakefield, has bequeathed £597,000 to be divided between churches, hospitals, and benevolent societies—many of them in London. Mr. G. Russell, late of Aberdeen, has left £13,000, the interest to be distributed annually amongst policemen and scavengers in that city, in recognition of a kindness shown to testator's sister by a constable.

The Princess of Wales will open the new laboratories of the London School of Medicine for Women in Handel-street, Brunswick-square, next July.—At the Jubilee Festival of the Hospital for Diseases of the Chest, in May, a special effort will be made to maintain the hospital in full efficiency. At present eighty beds are unoccupied for want of funds.—The Royal Hospital for Children and Women is the oldest institution of its kind in London, and has relieved more than 750,000 children alone.—The Strangers' Home for Asiatics in London should be better known and supported. It is doing excellent service for Japanese, Cingalese, Arabians, Africans, Indians, and others.

SCOTLAND.

A second contingent of officers from the Glasgow East End Gospel Mission have left for British Columbia. Another detachment will leave at an early date.

At a missionary gathering last week in the Christian Institute, Glasgow, interesting accounts of work were given by missionaries from India, Italy, Livingstonia, and Hankow.

It is proposed to set apart a missionary in connection with the Free Church of Scotland for work among tinkers—a very difficult class to reach, owing to their migratory habits.

At a meeting, in Edinburgh, of the Scottish Women's Protestant Union one of the speakers said that the greatest hindrance to the progress of the truth lay in the apathy of Protestants.

At the annual meeting of the Sailors' Orphan Society of Scotland last week it was reported that seventy children had been admitted during the year, making a total of 537 dealt with through the year. A fine site for the new homes has been secured near Kilmalcolm.

IRELAND.

The Dublin Medical Mission is doing a good work. Its staff includes three doctors, who give their services gratuitously, a nurse, and several trained lady and gentlemen dispensers.

The annual conference of churches of Christ in Ireland has been held in Londonderry. Delegates were present from various parts of the country. The possibility of a union between Baptists, Disciples of Christ, and Brethren was discussed at considerable length, but no decision was arrived at.

The session of the General Synod of the Irish Church was held last week, in Dublin, when the Primate, Dr. Alexander, of Armagh, delivered an earnest address. In dwelling on the subject of Christian union he urged that controversy should not be made the grave of charity, and said there were Christian souls in each Christian sect—that each had "some sweet instinct of the family of Christ." Unity, however, cannot be forced. The address was a beautiful one, and its spirit was unexceptionable. Afterwards a motion against the spread of Ritualism in the Church was rejected by a large majority.

THE Y.M.C.A.

Mr. C. T. Studd's Mission at Manchester was productive of much good.

The Leominster Association is carrying on a good all-round work in new and more commodious premises.

The report of the Blackburn Association shows earnest work and cheering progress, in the evangelistic, social, and educational direction.

A mission to men has been held at Ashton-under-Lyne Association by Mr. A. K. Yapp. The attendances were good and much blessing resulted.

The Blackburn Association has just published the first number of the *Monthly Record*, a bright little paper, full of interesting items of Y.M.C.A. interest.

The annual meeting of the Waterfoot (Lancs.) Association was held under the presidency of Mr. J. J. Ashcroft. An interesting report was given of the year's work.

The annual meeting of the Lewisham Association was held at the Court Hill Schools, Mr. G. S. Bournes presiding. The report showed that good progress had been made since the starting of the association a year ago—the membership is now over 100.

At a well-attended and enthusiastic meeting of young men, held in the Oddfellows' Hall, Buxton, on Monday week, it was unanimously resolved to form a Y.M.C.A. A representative provisional committee was appointed to take steps to give effect to the resolution with as little delay as possible.

The report of the Hammersmith Association shows that earnest work is being done in West London. The change to new rooms in The Grove has been beneficial in many ways. The review of the operations shows a grand Sunday afternoon Bible-class, also Gospel meetings, Youths' Bible-class (Monday), Bible Study (Wednesday), and other useful meetings. Great importance is assigned at this centre to Scripture study. The hon. secs. are Messrs. John Goodley and H. Japes.

TEMPERANCE NOTES.

At the Duxhurst Industrial Home for Inebriates a large number of habitual drunkards have been successfully cured.

A Bill has been introduced into the Manx House of Keys containing a clause imposing a penalty on "every licensed person who sells or delivers, or allows any person to sell or deliver, any description of intoxicating liquor to any person under the age of fourteen years."

A painful discovery was made at the Birmingham office of the Order of Good Templars on Tuesday week. Mr. John B. Collings, who was well known in the temperance world, and who edited the *Templar Watchword*, was found dead in a lavatory, whither he had apparently gone to wash his hands on Monday evening, and had had a fit and died, being locked in the building all night.

The Duke of Connaught, who presided last week at a district meeting of the Army Temperance Association, held in the Officers' Club, Aldershot, said he was glad of the opportunity of again expressing his sympathy with the work being carried out by the Association. When in India he saw a great deal of its working, and he was able to bear testimony to the excellent results attending the work. There have been hardly any failures.—At Aldershot 1156 soldiers are members of the Army Temperance Association, and the numbers are steadily increasing.

At a Congress held at Ramsgate on Tuesday a paper was read on Intoxicants in Workhouses, in the course of which it was shown that the workhouse drink bill had been reduced from £82,000 to £32,000, thus saving £50,000 per annum. Maps and diagrams were used to illustrate the excessive consumption of alcohol in some workhouses as compared to others. The Chief General Inspector and Assistant Secretary to the Local Government Board writes in reference to these facts:—"By the Board's regulations no inmate of a workhouse may receive any fermented or spirituous liquors except in pursuance of a written recommendation of the medical officer."

The Irish Sunday Closing Bill has secured first place on Wednesday, May 4, for its second reading. It needs only the concentration of the Christian forces of the country to secure its triumphant passage through Parliament, and the deliverance of the Lord's Day, so far as Ireland is concerned, from the dominion of strong drink. The desire of Ireland for this deliverance has long been uttered with no uncertain voice. The hour for united action is come, and every Christian should be up and doing on behalf of this great cause. The Archbishop of Canterbury and others, representing the Sunday Closing Special Campaign Committee, ask prayer to God that these efforts may be crowned with success.

Foreign.

A Bill has been introduced to the U.S. Senate for the appropriation of 450,000 dols. for the payment of British claims under the Behring Sea award.

The Spanish Protestant Bishop Cabrera has commenced a series of addresses in various centres throughout the country upon the spread of the English Church in Spain.

The Premier of New Zealand, the Right Hon. R. J. Seddon, has announced that the financial year yielded a surplus of £500,000. Much satisfaction is expressed.—New Zealand railways have an estimated surplus of £100,000.

The Sultan is sending a mission to the Tsar laden with presents, in the hope of obtaining indulgence as to Russian indemnity arrears.—Amongst distressed Armenians in Asia Minor the British Vice-Consul has distributed in kind (largely seed-corn) and in cash £1800.—The Bible Lands Mission Aid Society has sent considerable help to the Armenian orphanages, containing over 3000 children.

The evacuation of Thessaly began on Saturday last. The loan for the payment of the war indemnity will be issued ten days after the first zone has been evacuated.—Lady Egerton's efforts to relieve the distress in Thessaly has been most successful. The embroidery industry is in a flourishing condition. Self-supporting looms are at work. The industry is to be extended to Volo. Help in this form is of a permanent nature, and does not pauperise.

The Far East.—It is stated in Yokohama that the negotiations between Japan and Russia for a new convention respecting Korea are nearly concluded.—Russia is negotiating with China for the lease of Kin-Chau.—Further reinforcements of troops have left Odessa for Port Arthur and Ta-lien-Wan.—Japan is to receive £2,000,000 of the Chinese loan.—35,000 Russian troops are to be despatched to Port Arthur from the Black Sea.—The British Government has given assurances to Germany that no railways will be built from Wei-Hai-Wei into the interior.

Crete.—Admiral Skrydloff, after reviewing the Russian troops here, distributed 700 sacks of flour, as the Czar's gift for the relief of Christian peasants. A thousand Christian peasants were also provided with a dinner. The Mohammedan peasants had been invited, but none came.—After the Mohammedans surrendered who recently fired on the Russian troops, they were generously released, the admiral reminding them that he had full power to shoot them.—Prince George of Greece will shortly proceed to St. Petersburg. It is expected that his nomination by Russia to the government of Crete will be made during his visit.—Five hundred bags of Sicilian sulphur will be distributed amongst distressed peasants in Crete for dressing their vines, which have suffered severely through neglect.—The admirals at Canea have telegraphed to their respective Governments demanding the reinforcement of European troops, and the withdrawal of half the Turkish forces in the island.

Africa.—From Liverpool comes the statement that the amount to be paid by Government as compensation to the Royal Niger Company has been definitely fixed at £700,000.—The head of Rev. W. J. Humphrey, the missing missionary in Sierra Leone, has been found impaled on a stick.—Bishop Tucker is seeking to ameliorate the miserable and helpless condition of women and young girl slaves in Zanzibar.—Telegraphic communication has been opened between Blantyre, Nyassaland, and Umtali, Mashonaland—an important link in Mr. Rhodes' scheme to link the Cape to Cairo. There is now through communication from Cape Town to Blantyre (British Central Africa Protectorate).—At a meeting in London of the South African Company, when Mr. Cecil Rhodes was re-elected a director, he gave a glowing account of the present condition and future prospects of Rhodesia, and suggested a railway from Lake Tanganyika to Khartoum. What great opportunities are here opening to missionary devotion!

Children's Special Service Mission.

Mr. Hutchinson, *Leeds*, April 30-May 2; *Winchmore Hill*, May 4; *Holloway*, May 6; *Ealing*, May 7. Mr. Spiers, *Perth*, to April 29; *Bridge of Earn*, April 30-May 14. Mr. Arrowsmith, *Lausanne*, April 30-May 8. Mr. Tyler, *Ryde*, May 1; *Hayward's Heath*, May 5; *Norwich and neighbourhood*, May 8-19. Mr. Callender, *St. Matthew's, Bayswater*, April 29; *Gresham Hall, Brixton*, April 30; *Staplehurst*, May 4; *St. Jude's, Mildmay*, May 6. Mr. Hankinson, *St. Austell*, April 28. Mr. E. Hughes, *Harrow-street, Borough*, to April 29. Mr. P. Welch, *Gospel Mission-hall, Kensal-road*, to May 1. Mr. Goodman, *Auckland Hall, Norwood*, April 30-May 9. *Scripture Union Anniversary Meetings:—Strangeways Hall, Manchester*, April 28: (3 and 6.30) *Sheffield Y.M.C.A.*, May 17; Bible Reading, 11.30) (Rev. E. A. Stuart, M.A.); General Meeting, 8 p.m., Mr. Hutchinson and others will speak.

Moravian Missions

(London Association).

THE ANNUAL MEETING

WILL (D.V.) BE HELD

On THURSDAY, MAY 5th,

In (the lower) EXETER HALL.

The Chair will be taken at 4 p.m. by

T. FOWELL BUXTON, Esq., President.

SPEAKERS:

Mrs. ISABELLA BISHOP,

The Rev. Prebendary WEBB-PEPLOE, M.A.,

The Hon. and Rev. W. TALBOT RICE, M.A.,

Dr. WILFRID GRENFELL.

THE ANNUAL SERMON

On behalf of the Missions will be Preached in

PORTMAN CHAPEL,

On ASCENSION DAY, MAY 19,

BY THE REV. HUBERT BROOKE, M.A.

SERVICE AT 11.30 A.M.

ATTENDANCE IS EARNESTLY REQUESTED.

BARBICAN MISSION TO THE JEWS.

THE

ANNIVERSARY MEETING

Of the Mission will take place (D.V.) at the

MISSION HOUSE,

33, Finsbury Square,

On Wednesday, May 11th.

The Chair will be taken at 3.30 p.m. by

Rev. Prebendary H. W. WEBB-PEPLOE,

Who will be supported by the following and other gentlemen:

REV. J. B. BARRACLOUGH, M.A.,
REV. E. CECIL LOVELY, B.A.,
REV. R. O. T. THORPE, M.A.
REV. T. R. WALTENBERG, M.A.

ALL FRIENDS OF ISRAEL ARE CORDIALLY INVITED.

CHRISTLIEB T. LIPSHYTZ, Secretary,
33, Finsbury Square, E.C.

THE

MISSIONS TO SEAMEN.

Patron:—

Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.

THE MISSIONS TO SEAMEN is unable to respond to several urgent appeals received from important ports abroad, where numerous British crews greatly need spiritual and physical help.

Increased Funds are also required for the maintenance and extension of the existing work, afloat and ashore, of the Missions to Seamen at home and abroad.

The Society has to maintain one hundred and sixty-eight Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in sixty-eight seaports in every part of the world.

Sixty-nine Mission Vessels and Boats, and Eighty-seven Seamen's Churches and Institutes are in daily use, winter and summer.

INCOME in 1896, £38,291.

Increased Contributions, Offertories, Drawing-room Meeting Collections, &c., are urgently needed to maintain the existing sailor work and to extend it to other Ports. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

DISTRICT VISITORS, OPEN-AIR PREACHERS, TRACT DISTRIBUTORS, and CHRISTIAN WORKERS generally should send to Messrs. MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C., for their Lists of BOOKS, TRACTS, LEAFLETS, HYMN SHEETS, etc., etc.

BEFORE SIXTY YEARS AGO.

THE SPECIAL CLAIMS OF

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST

TO RECOGNITION ARE:

(1.) That it was the only Society for both Zenana work and School work existing in the Empire at the time of the Queen's Accession.

(2.) That it was then already carrying on Zenana work, Harem work, and School work, in China, the Straits, Egypt, and India.

(3.) That it was the pioneer of all subsequent efforts in Zenana and Harem work, for which it prepared the way, by encountering, and, to a certain extent, overcoming the greatest initial difficulties.

(4.) That it still occupies a wider sphere than any kindred Society in existence.

(5.) That by the help of God it has continued steadfast unto this day "in the Apostles' doctrine," and in the sending the Gospel to the heathen women and girls of the East.

The Committee urge these claims, and APPEAL for HELP to their COMMEMORATION FUND, to enable them to strengthen and extend the work of the Society.

PRESIDENT, THE MARCHIONESS OF NORTHAMPTON.

267, Vauxhall Bridge Road, S.W. *Miss* WEBB, *Secretary.*

THE YARROW CONVALESCENT HOME

For Children of the Better Classes,

BROADSTAIRS.

For Boys from 4 to 14 years, and Girls from 4 to 16 years. No letters required.

This Home has been established and endowed for 100 children of parents who, being in reduced circumstances are not in a position to pay the entire cost of a change of sea air for their children during convalescence.

THE BUILDING BEING HEATED & VENTILATED UPON THE MOST MODERN PRINCIPLES, IS EQUALLY AVAILABLE IN WINTER AS SUMMER.

Payment of 5s. per week towards maintenance of each child and 3s. 6d. for the return railway journey. Particulars and forms of application for admission on receipt of stamp.—Apply to

T. F. MYERS, Secretary, 73a, Queen Victoria Street, London, E.C.

SOUTHWARK HOME MISSION.

ALL DAY MEETINGS

Of Christians interested in Home Mission Work will (D.V.) be held in the

HOME HALL, HOLLAND ST., SOUTHWARK, ST., S.E.,

(near the Surrey end of Blackfriars Bridge), on

TUESDAY, 3rd MAY, 1898.

Morning, 11.30—1.30. Chairman: Mr. J. W. C. FEGAN. *Subjects:* Open-Air Work; House to House Visitation; Children's Services.

Afternoon, 3.0—5.0. Chairman, Mr. D. C. APPERLY. *Subjects:* Work amongst Factory Girls and Working Youths; Medical Missions.

Evening, 6.30—8.30. Chairman, Mr. T. B. MILLER. *Subjects:* Evangelistic Services; Enquiry Meetings.

Reserved Seats for either meeting can be obtained by sending stamped addressed envelope to Mr. FEGAN, The Boys' Home, 95, Southwark-street, S.E.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Founder: C. H. SPURGEON.

President & Treasurer: REV. J. A. SPURGEON, D.D., LL.D.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN.

No Votes required. The most needy and deserving cases are selected by the Committee of Management, without regard to class or creed.

THE MANAGERS REQUIRE

TEN THOUSAND POUNDS

A YEAR IN VOLUNTARY CONTRIBUTIONS.

Contributions will be thankfully received by the Treasurer, addressed to the care of the Secretary, Mr. F. G. LADDS, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

THE OUTCAST AND STARVING.

70 Church Army Homes, &c., in London and Provinces for giving a fresh start in life to every suitable case, irrespective of creed or character. 9000 cases (men, women, and boys) dealt with in 1896. 53 per cent. turn out well. Tickets for beggars free to donors.

Funds and Old Clothes of every description Sorely Needed.

Rev. W. CARLILE, Hon. Chief Sec., 130, Edgware-road, London, W. Bankers, Barclay's.

CHRISTIAN COMMUNITY

STARVING AND DESTITUTE

Sheltered and Fed

ALL-NIGHT RESCUE WORK.

Already, since this work began, over 40,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

Free Meals for the very poor, both Adults and Children, are given every week to some hundreds all the year, and have proved a great boon to many really starving and destitute poor.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or may be sent to the Office of THE CHRISTIAN.

JAS. ATKINSON, Secretary,
25, Brighton-road, Stoke Newington, N.

Among the Churches

Church of England.

A fine new church was opened last week in Wombwell.

The Spanish Protestant Bishop, Juan Cabrera, was last week in the North of England, giving a series of addresses in various centres throughout the country.

Rev. W. Bardin, curate of St. Chrysostom's, Everton, has accepted the charge of Holy Trinity, St. Anne-street, Liverpool, vacant since the death of Rev. J. H. Skewes.

A friend in London has guaranteed to Rev. R. Middleton the salaries of two curates a year for his new parish in Norwich, where he has taken a bold stand for Protestantism.

The Bishop of Manchester, in a circular dealing with the spiritual needs of that city and Salford, said sixteen districts required new churches, and, in addition, eleven mission-rooms were needed.

Alluding to the distress amongst the clergy in the agricultural districts in the N.-W. of England, the Vicar of Bolton says: "Many clergymen are literally starving for want of bread. Upwards of 1350 incumbents receive the miserable pittance of 23s. a week."

Efforts are being made to perpetuate Bishop Billing's name by a suitable memorial. But care will need to be taken, lest in the endeavour to do this the effort should be spoiled by attempting too much. There are no less than three different proposals before the public. Concentration on one, or at most two, is advisable.

It is stated by the *Liverpool Courier* that Lord Grimthorpe intends to call attention in the House of Lords to the ritual usages condemned by Mr. Kensit. There ought to be an important debate on this subject, at which some of our Protestant Bishops should be present, and express their condemnation of the Romanising work of the Ritualists.

The C.M.S.'s financial position is thus estimated: The total receipts for general purposes are £305,625. This total is £7000 more than that of last year, £44,000 over that of the preceding year or any other, and at least £100,000 more than the average ten years ago. The total receipts, including all special funds, amount to £331,600. Last year the total was £341,395, which included one gift of £29,000. The expenditure is not yet quite adjusted. Probably there will be a deficit on the year of £19,000.

Congregational.

Rev. D. Stephens has accepted a call to Toller Chapel, Kettering.

Rev. William Daniel, of Limehouse, has accepted a call to Victoria-road, Southsea.

Rev. S. S. Reed, of Lewisham, has been invited to Princes-street, Gravesend.

Rev. Lewis Kenfig Morgan, of Cambridge, Glos., has accepted an invitation to the pastorate at Fairford, Glos.

Rev. J. H. Bainton, of Ilkeston, is about to sail for Vancouver, having accepted the pastorate of the first Congregational church.

Rev. J. and Mrs. Calvert, of Margate, leave Liverpool this day in the ss. *Dominion* for a visit to Canada and the United States.

The reports of the work at Bishopsgate Chapel show a wide range of activity in the poor districts around. Various missions are vigorously maintained.

Rev. R. Turner Sole, late of Margate, has accepted an invitation to the pastorate at Trinity Chapel, Devonshire-road, Hackney, his ministry commencing on Sunday.

The opening of the fine new chapel at Westbourne, Bournemouth, has awakened much interest. Rev. T. S. Robyent and his people are full of hope for the future.

North London Congregationalists are making a special effort for church extension at Muswell Hill. A site has been secured adjoining the residence of the late Mr. Mudie, founder of Mudie's Library.

Interesting farewell services (in which Mr. F. S. Arnot took part) have been held at St. James'-street Chapel, Blackburn, in connection with the departure of Mr. and Mrs. R. Harwood and Mr. and Mrs. H. Cunningham for West Central Africa.

In connection with the centenary of the Berks, South Oxon, and Bucks Association, the president issued an address recalling the life and testimony of heroes of the faith who struggled for freedom of conscience, civil and religious liberty, and their ideal of the Church of Christ.

Dr. Fairbairn, in a lecture to the Cardiff theological students, made a good point when he said that he had no quarrel with evolutionists, but as nothing that was true was other than good he asked for proof. Similiarities between the man and the ape might be great, but the far greater point was the differences and their effects. It might be that there was only so many ounces difference in the weight of the brains of man and ape, and similarly in their composition; but, while the ape to-day was the ape of centuries ago, man had created—his brain had been productive—and the ape simply cracked his nuts as his fathers did. What caused the difference? Reputed scientists were dumb.

Baptist.

Rev. G. Woodvine Ball has received a very hearty welcome at Balham.

Rev. S. J. Robins, of Blakeney, has accepted a call to Scapegoat Hill, Golcar.

Rev. R. Lloyd, of Castletown, has accepted the pastorate at Llandaff-road, Cardiff.

Rev. Matthew Millar has entered on the pastorate at George-square, Greenock.

Rev. H. J. Milledge, of Gamlingay, has accepted the pastorate at Brighton-road, Croydon.

Mr. and Mrs. Ellison have arrived home on furlough after some years' labour in Rungpore, Northern Bengal.

Last week Rev. Richard Evans resigned the pastorate at Llanelly, which he has held for about twenty-five years.

Mr. Joseph Mayfield has accepted an invitation from Shalom Church, The Oval, Hackney-road, to supply with a view to the pastorate.

The pulpit at Lansdowne Church, Bournemouth, has been filled by Rev. Alexander Corbet, who enters on his new charge under hopeful auspices.

It is interesting to note that the vicar of Arnesby (Rev. H. Hammond), in addition to lending the National schools for a service of song in aid of the new Sunday-schools for the Baptists, assisted with the connective readings.

The anniversary services of Peckham Rye Tabernacle were held on April 19. The chairman, Rev. H. J. Knight, gave statistics showing a great improvement in the membership and finance. Rev. W. Stott and others also spoke.

The twenty-fifth anniversary of the pastorate of Rev. E. Henderson, President of the London Baptist Association, was marked on Wednesday week by a noteworthy gathering in Victoria-road Chapel, Wandsworth-road. Coinciding with this anniversary was also the celebration of the twenty-fifth birthday of the chapel. Consequently special efforts had been made to give the pastor a suitable presentation, and Mr. A. Sullivan, senior deacon, handed him an illuminated address and a cheque for three hundred and ten guineas.

Methodist.

A new Central Mission Hall has been opened at Wigan.

New chapels are being or about to be built in York-road, Southend, New Southgate, Wootton-under-Edge, Meersbrook Bank, Atherton, Northallerton, Borough Green, Brinscall, Chorley, and Skegness.

At the anniversary of the Victoria Hall, Ancoats, belonging to the Manchester Mission, the report showed that all the work was being vigorously conducted. As many as five times in one week the hall has been crowded. Revs. S. F. Collier, Dr. Randles, and W. H. Heap took part.

Rev. W. A. Langsford has been elected president of the South Australian Conference. He is forty-six, Australian by birth, and possessed of a remote Methodist ancestry. The *Christian Weekly* (Adelaide), of which he was formerly joint editor, describes him as earnest and evangelical.

The coming transference of Rev. W. T. A. Barber from the Mission House to the head-mastership of The Leys has raised anxiety as to his successor in the secretariat. The name of Mr. Price Hughes has been mentioned, but it is understood that he would not care to sever his connection with the West London Mission. Another name which meets with favour is that of Rev. Henry Haigh, who has spent twenty-four years in missionary work in India.

The official returns of Wesleyan membership, annually presented by the superintendents of circuits to the March quarterly meetings, have been issued. There are in Great Britain 829 circuits, 465 of which report an increase in membership, 319 a decrease, and in 45 the numbers are stationary. The total number of adults in full membership—*i.e.*, "who meet in class"—is 442,010. There is an increase of 3041 for the year. Those on trial for membership number 32,227, an increase of 351, and the number of young people meeting week by week in junior society classes is 76,156, a growth during the year of 2789.

Presbyterian.

The English Presbyterian Synod is holding its meetings this week in Sefton Park, Liverpool.

The New Jewin-street Welsh Church, London, has a membership of 659, and a congregation of 900.

Rev. R. A. Stewart has been ordained at Aldershot.

Rev. J. Pengwern Jones, one of the Welsh missionaries in Sylcht, India, has just arrived in Wales on furlough.

Dr. Thoburn McGaw has returned home wonderfully strengthened by his voyage to the Cape.

It is stated that Melville Free Church, Aberdeen, and St. Nicholas U.P. Church at one time formed one congregation, and in view of the approaching retirement of Dr. Robson, of St. Nicholas, it is proposed to reunite.

Dr. John Hall, of New York, who has been ill and laid aside, has now improved in health so much that he has been able to resume his ministerial duties. It is said that Dr. C. W. Barnes, of Chicago, has accepted a call to assist Dr. Hall.

Fallen Asleep.

At Bovey Tracey, on the 15th inst., suddenly, Rev. D. A. Beaufort, formerly incumbent of Portman Chapel, and some time rector of Warburton, Cheshire, aged eighty-four.—At Woodbury-hill, Tunbridge Wells, on the 18th inst., Rev. John Henry Oldrid, for nine years vicar of Gawcott, Bucks, then for nineteen years lecturer at the Parish Church, Boston, Lincolnshire, and then for sixteen years vicar of Alford, Lincolnshire, in his ninetieth year.—At Kempsey House, Worcester, Rev. Alfred F. Boucher, aged seventy-eight, vicar for thirty-one years of Cheddleton.—At Folkestone, Rev. W. F. Chambers, late vicar of North Kelsey.—At Maidstone, Rev. F. E. Tuke, aged seventy-three, formerly vicar of Borden.—At Bradford, Rev. R. Nicholls, aged sixty-four, minister for many years of Muffield Church.—At Llandudno, Mrs. Delf, widow of Rev. E. H. Delf, who for thirty-eight years was pastor of West Orchard Church, Coventry.—At Settle, Mr. D. Ineson, aged seventy-six, a devoted Sunday-school and temperance worker for many years.—At Harwich, Mr. W. Rawlinson, a valued S.S. superintendent.—At Ashton-under-Lyne, Mr. Thomas Warren, an earnest and leading worker for over fifty years.—At Walsall, Alderman T. Evans, ex-Mayor and a strong supporter of Christian work.—At Blaenavon, Mrs. Forth, wife of Rev. W. Forth, and herself a very acceptable and gifted evangelist.—At Birkenhead, Mr. Thomas Leech, for sixty years a local preacher, and proprietor of *The Bacup Times*.—At Dukinfield, Mr. and Mrs. Worth, for sixty years among leading workers in the place.—At Dublin, Mrs. Sullivan, widow of Rev. Jas. Sullivan, Methodist Minister and for many years a most devoted Christian worker; at Fenagh, Bagnalstown, Rev. T. G. J. Phillips, for nineteen years rector of the parish.—At Garvaghy, Rev. Robt. Moorehead, Presbyterian minister, aged eighty-four years.

"MAY" MEETINGS, 1898.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL				
Thurs. 28	9 a.m.	Lord's Day Observance Society	*b* St. James's Hall	Mr. H. C. Nisbet.
,,	10 a.m.	The Baptist Union (fourth session)	Bloomsbury Chapel	Rev. S. Vincent.
,,	11.30 to 5	C. of E. Temperance Society	*c* The Church House	Women Workers.
,,	2.45	Reformatory and Refuge Union	*m* St. James's Hall	Lord Monkswell.
,,	3 p.m.	Wesleyan Miss. Soc. (Women's Aux.)	*m* Wesley's Chapel, City-road	Mrs. Richardson.
,,	6.30	,, ,, ,, ,,	*m* ,, ,, ,, ,,	Mr. T. F. Pearson.
,,	3.30	Church Pastoral Aid Society	*s* St. Martin's-in-Fields	Dean of St. David's.
,,	3.30	Ministers and Missionaries' Prayer Un.	*m* Bloomsbury Chapel	Rev. F. B. Meyer.
	4 p.m.	Christian Colportage Association	*m* Exeter Hall	Mr. T. A. Denny.
,,	4 p.m.	Children's Fresh Air Mission	*m* Court House, St. Andrew-st., E.C.	Mr. W. Hazell, M.P.
,,	6 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. G. Smith, LL.D.
Fri. 29	9 a.m.	Baptist Missionary Society	*b* Exeter Hall, Lower	Mr. W. R. Rickett.
,,	11.30	Wesleyan Missionary Society	*s* Great Queen-st. Chapel, W.C.	
,,	3 p.m.	Church Pastoral Aid Society	*c* Sion College	Lady workers.
,,	3 p.m.	Female Mission to Fallen	*c* 32, Charing Cross	Sir H. H. Bemrose.
,,	3 p.m.	Church of England Scripture Readers	*m* St. Martin's Town Hall	Lord Chancellor.
,,	3 and 8 p.m	Zenana Bible and Medical Mission	*m* 26, George-street, Hanover-sq.	Lord Kinnaird.
,,	6.30	The Children's Home	*m* Wesley's Chapel, City-road	Mr. Isaac A. Mack.
,,	7 p.m.	Bapt. Missionary Socy (Young People's)	*m* Exeter Hall	Mr. E. P. Collier.
Sat. 30	9 a.m.	Wesleyan Missionary Society	*b* ,, ,,	Mr. N. W. Helme.
,,	6.30	Commercial Travellers' Christian Asso.	*m* ,, ,,	Sir George Williams.
MAY				
Sun. 1	2.30	Church Association	*s* Rams Chapel	Archdeacon Taylor.
,,	7 p.m.	National Temperance League	*s* Westminster Abbey	Bishop of Derry.
Mon. 2	11 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Sir George Smith
,,	6.30	,, ,, ,, ,,	*m* Wesley's Chapel, E.C.	Mr. J. G. Widdicombe.
,,	2.30	Church Association	*m* Exeter Hall	Capt. Cobham, J.P.
,,	3 p.m.	B. and F. Sailors' Society	*m* The Mansion House	The Lord Mayor.
,,	6.30	Church Missionary Society	*s* St. Bride's, Fleet-street	Dr. H. C. G. Moule.
,,	6.30	Bible Christian Miss. Society	*m* Exeter Hall, Lower	Mr. C. A. Hanson.
,,	7 p.m.	The Ragged School Union	*m* Queen's Hall, W.	Marq. of Northampton.
,,	7 p.m.	National Temperance League	*m* Exeter Hall	Archbp. of Canterbury.
Tues. 3	All day	The Church Army	*c* 130, Edgware-road	Various.
,,	8.30	Church Missionary Society	*b* Exeter Hall	Rev. J. E. Brenan.
,,	10.55	,, ,, ,,	*m* ,, ,,	Sir J. H. Kennaway.
,,	11 a.m.	,, ,, ,,	*m* St. James's Hall, W.	Col. Williams, M.P.
,,	3 p.m.	,, ,, ,, (Ladies)	*m* Church House, S.W.	Mrs. Temple.
,,	7 p.m.	,, ,, ,, ,,	*m* Exeter Hall	Bishop of Ossory.
,,	1.30, 3 & 8	The Protestant Alliance	*m* Queen's Hall, W.	Various.
,,	3 p.m.	Miss Weston's Work	*m* Exeter Hall (Lower)	Miss Weston.
,,	4 p.m.	British and Foreign Bible Society	*s* St. Paul's Cathedral	Bishop Ingham.
Wed. 4	11 a.m.	,, ,, ,, ,,	*m* Exeter Hall	Earl of Harrowby.
,,	12.30	B. and F. Sailors' Society	*s* St. Peter's, Cornhill	Rev. W. R. Mowll
,,	3 p.m.	Missionary Leaves Association	*m* Exeter Hall (Lower)	Bishop Royston.
,,	3 p.m.	Missions to Seamen	*m* St. James's Hall, W.	Rt. Hon. J. G. Goschen.
,,	3 p.m.	The Church Army	*m* ,, ,, ,,	Hon. W. F. D. Smith.
,,	7.30	,, ,, ,,	*m* ,, ,, ,,	Lord Herschell.
,,	3.30 & 7.30	Pentecostal League	*m* Exeter Hall	Mr. Reader Harris.
,,	3.30	Theatrical Mission	*m* Macready House	
,,	7 p.m.	Women's Total Abstinence Union	*m* St. Martin's Town Hall	Miss Doowra.
,,	7.30	Spanish and Port. Ch. Aid Society	*s* St. Paul's, Onslow-square	Bishop Cabrera.
Thurs. 5	11 a.m.	London City Mission	*m* Exeter Hall	Mr. F. A. Bevan.
,,	11, 3, & 6.30	Women's Total Abstinence Union	*c* 32, St. Martin's-lane	Lady Cecilia Roberts.
,,	2.30	Soc. Prop. Gospel in Foreign Parts	*m* St. James's Hall, W.	Archbp. of Canterbury.
,,	2.30	Church Pastoral Aid Society	*m* Exeter Hall	Bps. Exeter and Ripon.
,,	4 p.m.	London Association Moravian Missions	*m* Exeter Hall, Lower	Mr. T. Fowell Buxton.
,,	4 & 7	Union Hall Mission	*m* Carlisle-street, Edgware-road	Mr. T. B. Miller.
,,	6.30	Sunday School Union	*m* Exeter Hall	Marq. of Northampton.
,,	7 p.m.	London Jews' Society	*s* St. Martin's-in-the-Fields	Bishop of Bristol.
Fri. 6.	9 a.m.	,, ,,	*b* Exeter Hall	Dr. T. Chaplin.
,,	11 a.m.	,, ,,	*m* ,,	Sir J. H. Kennaway.
,,	11 a.m.	West London Mission	*s* St. James's Hall, W.	Rev. J. G. Greenhough.
,,	3.30	,, ,, (sisters)	*m* ,, ,,	Sister Lily.
,,	7 p.m.	,, ,,	*m* ,, ,,	Mr. J. C. Rickett, M.P.
,,	2.30	Bridge of Hope Mission	*m* Mansion House	The Lord Mayor.
,,	3 p.m.	Colonial and Cont. Church Society	*m* St. Martin's Town Hall	Mr. F. A. Bevan.
,,	4 p.m.	Native Races and Liquor Traffic	*m* Grosvenor House	Duke of Westminster.
,,	2.30	Church England Zenana Miss. Society	*m* Queen's Hall, W.	Archdeacon Sinclair.
,,	7 p.m.	,, ,, ,,	*m* St. Martin's Town Hall	Sir C. Bernard, G.C.S.I.
,,	4 p.m.	Bishop of London's Fund	*c* Sion College	Bishop of London.
,,	6.30	Religious Tract Society	*m* Exeter Hall	Archdeacon Sinclair.
,,	7.50	The Boys' Brigade	*m* Queen's Hall, W.	Lord Reay.
Sat. 7	3.30	Lon. Missionary Soc. (children's mtg.)	Exeter Hall	Mr. F. H. Hawkins.
,,	4 p.m.	Female Orphan Home	*m* Hampton, Middlesex	Mr. A. C. P. Coote.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

The Christian.

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Notes and Comments

OUR next issue will contain a special supplement, dealing with May Meeting and other reports.

On another page we furnish some details of the coming series of summer conferences at Mr. Moody's home in New England. He is anxious that English friends should attend in goodly numbers, and we gladly add our word of commendation. Those who have been there in former years will need no urging, and those who go for the first time may be assured beforehand of many delightful and memorable experiences. We do not think that the unhappy war between the States and Spain need prevent anyone going. They will be far removed from the scenes of conflict, especially if the voyage is taken *viâ* Quebec and Montréal. Doubtless the serious circumstances of the time will lend an added power and interest to these happy Christian gatherings.

The Mildmay Conference circular of invitation has reached us; the dates fixed are June 21-23. The subject chosen for this year's consideration is "True Prayer." The conveners observe :—

It is said that the habit of meditation is dying out amid the feverish activities of our restless time; if that be so, the practice of secret prayer will be diminished and power in public prayer will be withdrawn. If due attention be given to the claims of the living God upon us in the sphere of prayer, which He has so graciously been pleased to make the channel for securing all kinds of blessing, and which Christ our Lord made so prominent by example and precept, we shall not have met in vain in our approaching Conference, but shall return to our various places enriched, chastened, and brought nearer in mind and heart to Him who has taught us how to pray.

Tickets for reserved seats and all details as to the arrangements can be had from Col. Morton, Conference Hall, Mildmay Park, London.

The circular announcing the usual convention at Keswick, July 18-23, has been issued on behalf of the trustees by Mr. Robert Wilson. He says :—

Union with our risen and glorified Lord—as branches in the True Vine—is essential to fruit-bearing. When we realise our own nothingness, and that all are dependent for life and fruitfulness upon Him, how earnestly should we pray that no "root of bitterness" may spring up to mar the love which is the proof of our union, and that we are not in word only, but in living reality, "all one in Christ Jesus." Whilst the outer world is "like a troubled sea that cannot rest," may we hear our Lord's cheering words as He walks on the water as of old, "It is I, be not afraid"; may we, too, hear his blessed invitation, "Come," and flee unto Him to hide us, till He brings us safe to land in the eternal haven of his love. May the Spirit of God make his Word more than ever precious to our souls, and keep us from the snares of the enemy, and from all "evil questionings," which would lead us to give heed to "fables," in place of the truths of that eternal "Word, which shall not pass away."

There is something beautiful but deceptive about the activity of the earth in spring. She seems to "bring forth fruit *of herself*" in a way never meant by our Lord in the parable of the "seed growing secretly." As a matter of fact the glory of the springtime around us just now is primarily the result of the passive surrender of the earth to the influences of the sky. She turns herself sunwards as she spins in her orbit, and the light and warmth streaming from above cause the belt of verdure and song to creep slowly northwards from the tropics to the very edge of Arctic snows. In this there is a beautiful parable of the higher life. Our best virtues *seem* to be the fruit of human effort. But the true Christian knows well that really they are but the fruit of self-surrender. The heart turns itself towards the Saviour, and, receiving his down-pouring grace and life, puts forth in due course the blade and the ear, and at last the full corn in the ear. The "excellency is of God."

The *Church Times* is wrathful with the Bishop of Hereford for pronouncing the "Veneration of the Cross" a superstitious practice, and complains that people are too eager to dub any practice superstitious the reasons for which they do not understand. However ill-defined the term may be, it is at least clearly applicable when men transfer towards the symbols and material signs of a spiritual fact the feelings of "veneration" and worship which belong only to the reality symbolised. The Cross of Christ, to the Christian consciousness, means his sacrifice for sin, and when the mere wood of the crucifix is "venerated" an act of superstition is clearly committed. Protestants have ever affirmed this, and their protest against the revival of sacerdotalism is simply a logical insistence of the principle that symbols are nothing, while the realities of the faith are everything.

On the subject of "Leaving Chapel for Church," a "Friendly Churchman" gives his opinion of the cause :—

Nonconformity, having taken up the idea that it is possible to teach and preach religion without the dogma, is rapidly falling into a state of chaos, and ceasing to have any clear, definite message to deliver to minds sick and weary of doubt, and longing for something which they can lay hold of and cling to, believe in, propagate, and communicate to others. Men cannot live by the stones of negations. They require bread; something which their spiritual nature can draw sustenance from.

This statement is all the more remarkable as proceeding from a "Broad" Churchman, for if Nonconformists have to any extent cast off doctrine, and given themselves to the preaching of a vague religious sentiment instead, they were certainly led astray by the Broad Church of Maurice. Kingsley, Robertson, and Stanley. But we think there are hopeful signs that doctrine is taking again, if it has not already done so, its rightful place among Nonconformists.

Something more, however, seems to be needed than the preaching of dogma, for, according to Mr. Heath's article in *The Contemporary*, Evangelicalism is waning everywhere, or almost everywhere. Notwithstanding the increased sitting accommodation in places of worship, attendance declines and membership wanes. In 1887 Birmingham had 141 places of worship, but there were fewer worshippers than in 1861, when it had only ninety-two. In 1891 Liverpool had 20,000 more sittings than in 1881, but less attendants to fill them. The cry is always for more buildings; the Congregationalists are now busy raising a fund of £100,000 to be spent in new churches, and a great portion of the Methodist "million" will go in the same direction; but certainly if Mr. Heath is a safe guide on this subject, we want more than dogma in the pulpit or pews for the people. Mr. Heath says :—

If we turn from England to Scotland, where church building since 1851 has also gone at a similarly prodigious rate, the same kind of result appears. Dundee, where ninety-four churches in 1891 had 1000 fewer attendants than eighty-four churches in 1881, would probably be found only peculiar in being an extreme case. Without claiming for the censuses of religious worship taken during recent years in various towns absolute exactness, the striking similarity of their results leaves but one conclusion—attendance dwindles as well as membership.

Is not the one great lack the power of the Holy Spirit?

The recent correspondence in the *British Weekly* on the proper length of pastorates emphasises two sources of unrest. First, it seems to be widely felt that a ministry of indefinite length is, on the whole, detrimental to the best work, and secondly that the three years' limit fixed by Wesley is too short for effective work. The suggestion which meets with most favour is that the average ministry should last for, say, seven years, but that there should be some definite organisation at work whereby ministerial removals should be secured without the haphazard element now at work, which results in frequent humiliation and many difficulties, both for churches and ministers. It is a perplexing subject, and the correspondence betokens a widespread unrest upon it. It is one that should be much furthered by free and frank interchange of opinion.

Mr. Frederic Harrison has made a notable admission as to the inability of Positivism to produce the same pure and lofty type of character as Christianity does even in its "decline."

It must, he thought, be admitted that Positivists could not claim the intensity of zeal, the inexhaustible spirit of humility, charity, and devotion which still, even in their decline, irradiated the latter days of some communities inspired in our age with the old-world ideas of the Gospel. Had they the patience, human love, surrender of will and ambition which they still saw in not a few missionaries, in many ministers of the Gospel, and in so many Bible congregations and churches? And why had they not? He was free to confess that that late flower of an ancient faith had yet to be reared amongst them. It was true that by the very constitution of their movement the perfect fruits of the Gospel had yet to be born of them.

If Positivism cannot do as well in its youth as Christianity does in its old age, where is its title to acceptance, and why should men give up the old for the new?

The Home Secretary has introduced a Bill into Parliament for the rational treatment of inebriates who, through lack of self-control, come into the hands of the police. The Bill touches two classes of offenders—those charged with serious offences, and those accused of

petty delinquencies. A contemporary well puts it :—

It will be for a jury in both cases to decide the fact of habitual drunkenness, unless the prisoner pleads it. There are, of course, many practical and still more theoretical difficulties in the way of dealing with the inebriate question. But nothing can be worse than our present way of treating the habitual drunkard, and it is time that the warder gave "place to the doctor."

The passion for drink in many drunkards is hereditary, and is therefore inherited like any physical infirmity or mental malady, and should be treated by the medical practitioner as a disease. But beyond this, what is wanted is a real interest in the individuals afflicted, and a genuine endeavour to reform them, not by mere external regulations, but by strengthening the will and rousing the moral and spiritual nature. How far Government institutions can attain this result is an open question; but without it, the evil is "scotched," not killed.

It is by no means to the credit of railway managers that, while they extend cheap holiday privileges in so many directions, they refuse such concessions to the Factory Girls' Country Holidays Fund. This point was emphasised by speakers at the recent annual meeting of the latter institution at the Mansion House. The result is that nearly half the money raised has to be expended in fares. These poor girls work at a pittance-wage and for terribly long hours. It does not afford much opportunity for saving money to have to make paper bags at 5d. per thousand, to pack tea at 4s. 6d. a week, or to make white aprons with elaborate frills and tucks at 1s. 3d. per dozen! A fortnight in the country or at the seaside, under good influences, does these poor girls, as Canon Newbolt pointed out, not only physical but moral and spiritual good. It is a real grievance to those who are engaged in this good work that, while a well-to-do yachtsman can get a return ticket to Southampton and back at a reduced rate, their beneficiaries and helpers are refused the smallest concession. This is a matter that well-disposed railway directors should see to.

The strain and stress of ministerial life is always heavy for those who, by virtue of their gifts and energy of character, are called to prominent public work. Just now several leading men are suffering from effects brought on by overstrain—for example, Dr. C. A. Berry, late Chairman of the Congregational Union of England and Wales; Rev. J. H. Shakespeare, recently nominated to succeed Dr. S. H. Booth as Secretary of the Baptist Union; Dr. T. Vincent Tymms, principal of Rawdon College; and Dr. J. Guinness Rogers. There is call for wide and prayerful sympathy for such men who serve the Church so willingly and with such small care for their own comfort and rest, from those who have been benefited by the expenditure of their energy.

Rev. C. Fleming Williams, Congregational minister, a Sunday or two ago, strongly denounced missions to the Jews as little better than an imposture. The results, he considered, were altogether out of proportion to the enormous expenditure. Of course, Mr. Williams, in saying this, is taking what may be termed the commercial view of the matter. In his opinion, provided the Jew were just, honourable, and true to his ancient faith he would be better let alone. But surely Christianity is primarily a mission to the Jews. The Apostles were enjoined to begin at Jerusalem. The Gospel was to be preached "to the Jew first." For a Jew to retain his ancient faith is to act in flat rebellion against the very God whom he professes to worship! By ancient faith, of course, we understand the ancient practice associated with it, including all the ritual observance, the maintenance of which is a denial of the Messiah and of his atoning sacrifice.

According to Mr. Williams it is a matter of complete indifference whether the Jew is converted or not; but it was not a matter of indifference with Him who wept over Jerusalem, nor with that great Apostle whose heart's desire and prayer to God for Israel was that they might be saved. Nor has it been deemed a matter of indifference by the thousands of Jews who, throughout the Christian era, have come to recognise Jesus as the Lord's Anointed. The objector's criticism, moreover, assumes that the Church has its roots in the Gentile world, and can be completed without accessions from Israel. Would not the Church have been poorer for the lack of Caspari, Cassel, and Neander—for the lack of Edersheim, Ginsburg, and Saphir? And, assuredly, Jewry is not prepared to repudiate these men, whose fame has been world-wide, shedding lustre alike on the Synagogue and the Church.

Edmond About, a Rationalist, once said that "What France needs is ten millions of Protestants," as no doubt she would have had had she not slain two millions on St. Bartholomew's day. M. Hermann Schell, rector of the Catholic University of Würzburg, seems to be of a similar opinion as to South Germany: what it wants is Protestants. He takes it for granted that the Catholic population in that part of Germany is behind the Protestant.

His reasons are that the Church lies outside society; that the priest is educated away from the great current of modern ideas and sympathies; that the Church has separated itself from science, and, finally, that its centralisation has worked towards the crushing of nationality. He calls for the abridging of external authority and for more individual liberty. There must be more freedom of inquiry. "It is to this liberty the Protestants owe their superiority."

This liberty is largely enjoyed by Catholics as well as Protestants in this country. But how long would that be the case if once the domination of Rome were renewed here as it exists in professedly Catholic countries? And yet a number of Englishmen would lead us again into this darkness and feebleness.

"The Bitter Cry of the Distracted Employer!" What is it? "Give us steady, sober men." This lies at the root of labour questions. But how far do masters encourage sobriety among their men by their own personal example? The drunken worker has neither a clear head for business nor a steady hand for labour, and employer and employed suffer in consequence. If the former will not abstain for the sake of his weaker brother, let him do so for the sake of his business. "A very low motive!" Yes; but a practical one, and better than none.

Again; what about household servants? Young women on first going out to service often have to suffer much persecution if they have courage enough to declare themselves total abstainers. Many give in rather than endure it. We hear of country mansions being burned, many of which accidents are due to the carelessness of intoxicated servants. A correspondent gives us personal experiences of

candles burned down within an inch of the drunkard's bed; and also witnessed a female servant dragged out insensible with drink after the room was in flames—circumstances which occurred in two of the finest and largest castles of the kingdom.

Obviously this sort of thing could not happen in a teetotal household. Nor would little children learn to tipple from the example of their parents, as is too often the case. In business, in the house, in the family, total abstinence is a positive gain as well as a safeguard against negative loss.

Notes on War.

A SERIOUS danger lurks in the interest felt in the present war; it neutralises the good that might be derived from the close attention with which every move, or imagined move, is being followed. The thinking followers of Christ on both sides of the Atlantic can but view the struggle with awe and horror. The loss of life, the erring souls cut off, the homes bereaved, the sufferings entailed on combatants and those dependent on them, whatever the justification for war—these should awaken an agony of prayer for peace.

* * *

But, instead of this, there is a serious tendency to let approval of the object in view excuse indulgence in needless excitement and un-Christlike feelings; to be carried off one's feet by a surging crowd. It were better to step aside when the tide is so strong, and imitate the Master in his prayer and meditation apart.

* * *

There is another disquieting and very significant feature of modern life that has emerged during the negotiations preceding this war. It has always been one of the stock arguments of democratic and social reformers that had the common people a chance to settle their own national policy war would never break out, that being "a game that *kings* play at." In this instance, however, the actual rulers of the two nations did all they possibly could to secure a peaceful solution, and the hands of the Queen Regent and the President were literally forced by the pressure of "public opinion." This suggests that human nature does not change with forms of government, but acts just the same under any form. We need a more radical change than change of government. Neither social nor political redemption can come without a renewal of the national life from within.

* * *

Rather than permit the present lesson as to the awful nature of war to be transformed into an influence in cultivating warlike tastes, every Christian should systematically bring to the front the true nature of warfare, even under all our civilised regulations. Teachers of the young, especially, should seize upon this interest to quench the latent brutal instincts, and to turn attention to the blessings of arbitration and peace.

* * *

God has again and again "made the wrath of man to praise Him" by using "the harsh arbitrament of battle" to work out his gracious purposes. The Philippine Isles have often been mentioned as nearly the only place in the world "fast closed against the Gospel," while faithful witnesses in Cuba have been under sore disabilities. Surely, while we pray that the war now commenced may be speedily concluded, we may also plead that it may open fresh doors to the messengers of the Gospel!

* * *

The mortality of a battlefield is a trifle compared with the effects of sickness. In the Napoleonic war the British lost 5 per cent. of their army by sickness and other causes, but only ⅔ per cent. in battle. In the Crimean war our loss was 12 per cent. per annum of the force engaged, of which 9 per cent. was from sickness, and only 3 per cent. from battle. It is not possible to think of the Cuban struggle without a painful foreboding that sickness will, in any case, claim a vast number of victims.

Mindful of His Covenant.

(Psa. cxi. 5.)

Rev. F. B. MEYER, B.A.

A COVENANT is a promise made on the fulfilment of a condition, and of which some outward circumstance is the sign and seal—the rainbow of that between God and Noah; circumcision of that between God and Abraham; the cup of the Lord's Table of that between God and the Lord Jesus, as the representative of his people.

Two covenants are specially in view in the Old and New Testaments, of which one is recited in Exodus xix. 5, 6. This was delivered to the people amid terrible accompaniments of thunder, cloud, and earthquake, but it was very tender and gracious in its intention. God had taken them by the hand to lead them out of the land of Egypt, much as a parent takes the hand of a toddling child helping its uncertain feet to go. He was married to them in the tenderest affection. These are his own expressions, as He reviews that time from the days of Jeremiah (Jer. xxxi. 32).

The provisions of that covenant were very touching. The Most Holy One was desirous of taking that nation of fugitive slaves as his peculiar treasure above all peoples beside, to be to Him a kingdom of priests and a holy nation. There was one condition only for them to observe: "If ye will obey my voice indeed, and keep my covenant" (Ex. xix. 5). But they broke that sacred provision, and continued not in it (Heb. viii. 9). Alas! after protesting that they would do all that the Lord had spoken, within six weeks they were dancing around the golden calf. It is an experience of which most of us know something. We too have made profuse promises, and at the time have sincerely intended to be true to them; but we have

DRIFTED FROM OUR MOORINGS,

and been as fickle and forgetful as the chosen people. Our goodness has been as the morning cloud, and as the early dew it has sped away.

It was necessary, therefore, that a new covenant should be introduced, in which as little as possible should be left to the people, and as much as possible rest on the will and work of God. Hence we read, "Behold the days come when I will make a new covenant...This is the covenant I will make... I will...I will...I will be...They shall be... I will forgive...I will remember no more." The whole stress is on what God would be, and it is not after the law of an outward commandment to be obeyed, but after the power of an endless life to be cherished and yielded to.

It is of this covenant that this Psalm, which is one of the later ones, speaks.

Our Lord is said to be the Surety and Mediator of the new covenant—that is, He has gone between his Father and us in respect to the provisions of this sacred agreement. On the one side He is Surety that God, his Father, will assuredly realise all that He has promised in the case of every penitent and believing soul; on the other He is surety that by his Grace and Spirit He will perform for us and secure in us all that obedience and all those dispositions which are the necessary condition on our part. God has therefore entered into a covenant with Christ, and with all those who are united with Him by a living faith. The blessings of the covenant reach us through his mediation, He is surety on God's behalf to us, and on our behalf to God (Heb. ix. 15).

Let me stay to press this upon thee, my reader. Art thou one with Jesus by the indissoluble bonds of a living faith? If so, thou art certainly included in the provisions of that covenant which is ordered in all things and sure. Thou mayest forget, and be unworthy of the least of all the items being kept, and be subject to the necessary discipline; yet, altogether independently of thy deserts or demerits, "God is mindful of his covenant."

Turn now to consider the provisions of this new covenant. It has been said, I think, that they may be summed up under the heading of three words which were constantly on the lips of the old mystics.

Purification. God pledges Himself to be propitiated with regard to our iniquities, and to remember our sins no more (12). Whatever may have been thy past sins, O child of the new covenant, they shall never be mentioned against thee for ever, they shall not be quoted as reasons which foiled their employment in God's lofty missions, they shall be as entirely lost as the writings by children on the sand are

WIPED OUT BY THE INCOMING WAVES.

Illumination. God pledges Himself, moreover, to put his laws into our mind, which may include our memory, judgment, and will, and to write them on our hearts, that we may love them. He undertakes also that we should be all taught by Himself, and this indicates the special method which He will adopt.

Man teaches from without, God from within: man argumentatively, God directly and intuitively: man by the use of signs, diagrams, and words, God immediately by the vision of the soul: man by telling us about the subject which we are to know, God by imparting it to us, so that we know by possessing it. Things which are hidden from the wise and prudent are thus revealed to babes. The simplest souls have an anointing from the Holy One, and know all things.

Union. God pledges Himself also to take us into living union with Himself, to be to us a God, and to take us to be his people; so that we should be to Him what the heavens are to the sun, what the tabernacle was to the Shechinah, and what the body is to the spirit. Ah! what union is this. If only a branch, we might be torn off the parent stem; if only a limb, we might be amputated from the body; if only a child, we might become a wandering prodigal; if a wife, we might be divorced. But we are so joined to the Lord, that we have become one spirit with Him. And how impossible it is to separate spirit from spirit, when they have become so inspired as to make only *one!* These are the

THREE CONSTITUENT PRINCIPLES

of that covenant, of which God will ever be mindful. That mindfulness is guaranteed by several considerations.

1. *His Veracity.* He cannot go back from the solemn promise which He made in the Council Chamber of Eternity, when He gave to Christ all who should believe in Him as their Saviour and Head. He made the promise with a clear understanding of all it involved in respect of thee, and me, and all; and having made it, He will stand to it. Heaven and earth may pass away, but one jot or tittle of his Word shall not fail. With Him there can be no variation, neither shadow that is cast by turning.

2. *His Eternal Nature.* His covenant is the emanation of his heart, which is love. But God's love cannot be conjugated in the many moods and tenses of other verbs. It is always the indicative present tense: "*He loves.*" Even if we believe not, He remaineth faithful, He cannot deny Himself. God's love to thee and me did not begin with our birth, or the death and incarnation of Jesus, or with the fall of Adam. It has been from everlasting. It is dateless and eternal. It cannot therefore alter. We men may forget, but God never.

3. *His agreement with the Lord Jesus.* It is not a matter now of grace only, but of debt. Christ has fulfilled on our behalf all the requirements of God's holy law, on the express understanding (if we may so express it) that we should be admitted into all the privileges of the blessed covenant. Any failure, therefore, towards us would be a breach of contract with Him, which of course is inconceivable, because He and the Father are one. Therefore, if we confess our sins He is *faithful and just* to forgive and cleanse. Faithful to his covenant with Jesus, and just to the requirements of his Holy Law.

The existence of the Jewish people after 1800 years of persecution is a great encouragement to all who are building their hopes for time and eternity on the Divine covenant. In the paragraph already quoted from Jeremiah we read, "If these ordinances (of sun, moon, and stars) depart from before me ... if heaven above can be measured, and the foundations of the earth searched out beneath ... then shall the seed of Israel also cease from being a nation before me for ever" (Jer. xxxi. 36, 37). And as none of these natural ordinances have failed, so neither has the separate existence of the Jewish people ceased. They are scattered, peeled, persecuted, hated, but they survive. And if God has been mindful of his national covenant with his people, how much more of his spiritual covenant with us all.

Be comforted then, amid many fluctuations, hopes and fears, liftings up and castings down. God will never fail thee, will never cast thee utterly away, will not fail nor be discouraged, will not forsake the work of his own hands, or forget his covenant. Through strife and storm, if necessary; by water and blood, by his Son and Spirit, He will fulfil that Word on which He has caused thee to hope.

Let this be borne in mind, at each participation of the Lord's Supper. The cup is the sign and seal of the new covenant ratified in the blood of Jesus; and as we place it to our lips, we say in effect, each in the sacred depths of his own being, "I claim that Thou shouldst fulfil thy covenant with me. I appropriate each of its sacred provisions. I ask for this purification, illumination, and union; and I trust that in all times of weakness and failure, when memory misgives and the heart faints, in the hour of death and the day of judgment, Thou wilt ever be mindful of thy covenant."

*The Overcoming Life.**

IN 1 John v. 4, 5, there are three powers stated that are necessary for the overcoming life. (1) "Whatsoever is born of God overcometh the world"; that is to say, *life from above* overcometh the world. (2) "This is the victory that overcometh the world, even our faith." Faith in the God who gives the life, to maintain and develop the life. (3) "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In one word, the truth concerning Jesus as the risen, ascended, and eternal Son of God.

What is "the world"? It is that which surrounds each life—the circumstances, home life, social life, etc.; and it has to be overcome in so far as it may prove antagonistic to the life of faith in God and the will of God.

Among the many illustrations given in the Bible of the overcoming life, Daniel may be selected. Chap. i., "Daniel purposed in his heart that he would not defile himself with the king's meat," etc. A captive, in the power of his captors, he nevertheless made God the judge of his actions and purposes in the minor matters of diet, and thus he

OVERCAME THE SELF-LIFE—"THE FLESH."

Chap. ii. gives us overcoming trying circumstances. Unknown to him and his companions, the edict had gone forth for their death, as grouped amongst the wise men of Babylon. A half-night of prayer, the answer given in a night vision, a praise meeting; and then the quiet annunciation to the King of the desired secret.

Chap. iii. illustrates the overcoming of popular religion. The golden image worship was the State religion. But there were three men afflicted with such stiff backs and necks that they could not and would not bend. God was their Judge, not policy, as to what they should do. "No compromise" was their motto, and they were blessedly careless as to results. A fiery furnace—but God.

Chap. v. sees Daniel confronting worldly power and offers of preferment and reward. Such he pushes aside, and again announces the Word of God in its fulness, caring nought for the unpopularity of it.

Chap. vi. shows us the conflict between Daniel and Society. The rules of Society are very stringent and binding, but he knew nothing of them. The rules for holy living had so taken hold of him that nothing could make him alter them, and so "he prayed as aforetime," with opened windows, and on bended knees. The overcoming life knows of no compromise. It knows only one circumstance, and that—God. This is the victory that overcometh the world.

*Notes of Bible Reading, given to the Monthly Workers' Meeting at Home of Industry, by Rev. G. Soltau.

Spiritual Forces and the P.S.A.*

By Rev. J. K. NUTTALL, of Liverpool.

THE P.S.A. movement is growing in magnitude and importance. It is definitely affecting the life of the nation, and of the churches. For good or ill it has, apparently, come to stay.

If we conduct our P.S.A. services with the consciousness that Jesus Christ is present, is a listener and a sharer in the service of song and prayer and Bible reading, we may be quite sure that spiritual forces will be present and that spiritual results will follow. Seeing Him there, we shall deprecate anyone taking part in the service whose character and life are inconsistent with the part they are taking, or who are not in sympathy with the highest spiritual aims. The solo should be as distinctly a Christian ministry as the prayer or the address.

We find at Great George-street, Liverpool, that the addresses, kept strictly to the time limit assigned to them, cannot be too earnest, too evangelical, too searching, too high-toned. Let the speaker be natural, sincere, strong, practical, and he cannot place too high an ideal of the Christian life before the men. Nor can he be too outspoken, too straight, or hit too hard at recognised sins and shortcomings.

Let us always pray for, work for, and expect the salvation of the men. By salvation I mean something more than reformation. To smite specific sins is important; to preach against sin in general is of little use. Every blow should strike the nail on the head. We cannot smite too hard our national sins, such as intemperance, impurity, gambling; or individual besetting sins, such as pride, covetousness, temper, and that prolific breeder of other sins—selfishness. But all this may end only in a work of reformation.

OUR AIM SHOULD BE THE REGENERATION

of the whole man by the direct action of the Spirit of God upon the individual soul. Regeneration changes character, brings Christ into the man's life with all his saving and sanctifying power. Our work is not done until the men become Christians, who love, serve, and obey Him as their Lord and Master.

Again, by salvation I mean something more than Christian socialism or Christian philanthropy. If you draw men to Christ so that they are wholly yielded to Him, then a new force begins to work, which gradually but surely changes their whole environment and brings deliverance all round. Christ is able and willing to save a man from all his sins—the very sins out of which not infrequently much of his evil environment springs; and if he knows Christ as Saviour, Sanctifier, Keeper, his social redemption will follow. My own method is to press upon the men to seek and obtain full salvation.

The hearts of the men are like virgin soil in many instances. In that fact we have a great advantage and opportunity. The men listen with eager interest to the gospel of a new heart, a Spirit-filled heart. Some have accepted that Gospel, and are daily living in the power of it. I believe, although comparatively few in number, these out-and-out Christians will be my joy and crown of rejoicing in the day of Christ's appearing.

HOW MUCH OF GOD?

Much of the success and spiritual power of our service are due, under God, to this little band of consecrated men. I want to ask myself and you, How much of God is there in our P.S.A. work? The answer to that question determines its real value. How much of God is there in the origination and execution of our plans and methods of work? Did He suggest to us our P.S.A. work? Is He sustaining it? Does it gratify and glorify Him? If so, then we cannot wholly fail.

Let our motives be pure and such as He will honour. If we start a P.S.A. simply to fill our empty pews, or to replenish our scanty finances, or to increase our personal popularity or the popularity of our own place of worship, or to extend the influence of our own denomination, or to provide a religious entertainment, or to carry on a social propaganda, our harvest will be according to our sowing. Let us see to it that God Himself is in all our work, its beating heart, his glory our sole motive, his will our supreme law, his life our one pattern, his truth our great weapon.

"DOES IT AUGMENT OUR CHURCH?"

The spiritual results are more encouraging every year. In the fourteen months ending January last, of the 106 members received into church fellowship, thirty were P.S.A. men. At a mission held during February, conducted by Mrs. Baeyertz, some 200 P.S.A. men passed through the inquiry room. One Sabbath afternoon ninety-six men arose one after the other and went into the schoolroom to be further instructed in the way of salvation. It was an impressive sight to see these men sitting in perfect stillness, each man with a Bible or New Testament in his hands, and turning to the various passages of Scripture which were being explained by the missioner.

The great majority of these do not attend Great George-street Chapel, but have been advised to make open confession of Christ in connection with their respective churches, without delay. What ingathering we may have ourselves remains to be seen, but these results could be traced in many instances to influences at work long anterior to the mission. We have met for prayer every Sunday morning for nearly a year and a-half before the service, and again every Sunday evening after the service; and on the Monday preceding the mission we held a half-night of prayer—from nine o'clock until midnight. The younger P.S.A. men, who have decided for Christ, are joining our Christian Endeavour Society.

We begin a new roll every November, and since November last 1623 men have been enrolled as members; and our average attendance for the last six months has been about 1500.

* From an address at the recent P.S.A. Conference, Leicester.

Always Trusting.

"The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory."—Ps. lxiv. 10.
"Go your way . . neither be ye sorry."—Neh. viii. 10.

Oh, keep me always trusting,
And keep me ever glad;
Let not my heart be sorry,
Let not my face be sad.
In Jesus let me glory,
Who gave Himself for me;
Who fills my heart with singing,
My lips with melody.

I do not know what sorrows
May wait for me to-day,
But this I know, His presence
Will take their sting away;
I do not fear to meet them,
Or be they great or small,
For without his permission
No evil can befall.

I neither know what pleasures
To-day for me await,
I know *some* joy shall surely
Come early or come late.
In trials and temptations
Hear Jesu's prayer for me,
And let my faith not waver,
But gain intensity.

I know thy loving kindness
Encompasseth me round,
And though thy love must chasten,
Thy comfortings abound.
So keep me always trusting,
And keep me ever glad;
Let not my heart be sorry,
Let not my face be sad.

A. Gertrude Humpidge.

The Presbyterian Synod.

THE sessions of this body—the supreme court of the English Presbyterian Church—were continued at Liverpool through last week. On Tuesday delegates were cordially welcomed from sister Churches, and an address was given by Rev. George Lord, of Liverpool, on behalf of the Evangelical Free Church Council of that city. He alluded to the growth of sacerdotalism and ritualism in the Church of England, and exhorted the members of the Synod to present a firm front to these encroachments of priestcraft.

A discussion followed on the presentation of the report of the Committee on Religion and Morals, in which many of the growing social evils of the day were noted. It was stated as an encouraging fact that 220 Presbyterian ministers in England are pledged abstainers, and others practically so; while twenty out of the twenty-four ministers ordained last year are in the abstaining ranks. A strong resolution passed on the Opium Question was vigorously supported by Mr. S. Smith, M.P., and Rev. J. C. Gibson, of Swatow. In connection with the topic of Foreign Missions, the Synod released the Convener of the Committee, Rev. A. Connell, of Regent-square, from the duties of his charge for a time to enable him to visit the mission stations of China, Formosa, and the Straits Settlements.

The question of the Theological College (soon to be moved from London to Cambridge) was under consideration on Wednesday morning, the report of the College Committee being submitted by Rev. John Watson, of Liverpool. He pleaded for increased liberality for the new and enlarged college, and suggested that a theological lectureship might be instituted, in which many points arising in their study of the great doctrines of the Godhead might be dealt with by able and thoughtful men. Especially he considered that the neglected doctrines of Scripture with reference to the person and work of the Holy Ghost needed careful statement and exposition; that would save them from any possible dangers of wrong teaching in connection with the many conferences on sanctification now being held. Theology, he said, in conclusion, is only safe when it gathers around the cross of Jesus Christ.

In the after discussion Mr. Samuel Smith, M.P., declared that what the people wished for from the pulpits to-day were not excursions into German Biblical criticism, but spiritual and strengthening exposition of the sacred oracles. In a brief reply, Dr. Watson said he believed we were on the verge of a return to real expository preaching.

On Thursday morning a proposal by the Foreign Mission Committee to transfer the Indian mission of the Church at Rampore Bauleah, to another missionary body was rejected by the Synod, after an interesting discussion. It was arranged that next year's Synod should meet at Regent-square Church, London.

The remainder of the morning session was taken up with Dr. Kennedy Moore's appeal from the decision of the South London Presbytery, in which that body recently declined to receive and transmit to the Synod an overture by Dr. Moore, bringing charges of heresy against Dr. Watson, of Liverpool. The London Presbytery maintained that any such charges ought to originate in Dr. Watson's own Presbytery. This view was ultimately endorsed by the Synod after a long discussion. An amendment that Dr. Moore's appeal be sustained was moved but found no seconder.

Routine business occupied the later sessions of the Synod.

Irish Evangelical Society.—Rev. Robert Mackay, of London, is on a visit to Ireland in connection with this Society, which has been carrying on a great and good work in Ireland for many years. It is in need of funds for the maintenance and increase of its operations. The secretary is Rev. R. H. Noble, 23, Memorial Hall, E.C.

Keswick Convention.—As many missionaries to the heathen desire to attend the Keswick Convention this year, a special fund is needed to assist them in their expenses. Contributions towards this object will be gratefully received by Albert A. Head (Keswick Convention), Corrie Lodge, Wimbledon, S.W. Missionaries to the heathen desiring assistance will oblige by writing, enclosing a stamped envelope with full address, to Mrs. Head. The fund raised is to aid missionaries to the heathen only. Others desiring to attend can write to Mr. John Postlethwaite, Eskin-place, Keswick, who will give information as to accommodation.

From Other Lands.

Northfield in 1898.

THE summer season at Northfield is approaching, and Mr. Moody has, as usual, provided an abundance of good things for the many friends who resort to his beautiful home in the Connecticut valley during June, July, and August. The "Northfield" hotel opens for guests on June 10, and during the immediately following days there take place the graduation exercises of the Northfield Seminary and the Mount Hermon School. Those who wish to see the working of these famed institutions should be on hand at that date.

The Students' Conference, which is now an important yearly fixture at Northfield, opens on July 1, and will continue for ten days. In connection with this may be mentioned the fact that a Y.M.C.A. encampment will be established from June 30 to September 1. It will be situated "in a grove of pines and birches on the lower slope of Notch Mountain, east of the village, near at hand, and yet perfectly secluded." Surely some of our British Y.M.C.A.'s will be enterprising enough to send a delegation to this delectable retreat during the summer.

The Y.W.C.A. Conference falls to be held from July 13-22, and promises to be a helpful and profitable occasion to all earnest-minded young women.

The General Conference for Christian workers will extend from July 29 to August 18, when able students of the Scriptures from both sides of the sea will expound them day by day. The leading speakers from our own country are to be Rev. G. H. C. Macgregor, Rev. G. Campbell Morgan, and Prebendary Webb Peploe; the last-named is expected to give Bible lectures daily throughout August.

At all the principal gatherings, of course, Mr. Moody himself will be the presiding spirit, and he may be trusted to do his best for the visitors in every way. There is now ample accommodation at Northfield for large contingents of sojourners. Any information desired as to accommodation or the conferences generally will be readily furnished on application by Mr. A. G. Moody, East Northfield, Mass., U.S.A. Friends who cannot be present in body may share the good things dispensed at these conferences by subscribing to *Northfield Echoes*, in which the addresses will be reported. The four summer numbers—June to September—can be sent to any address in this country, post free, for five shillings. Money orders, with directions, should be addressed to *Northfield Echoes*, East Northfield, Mass., U.S.A.

Work in Honduras.

We have received from Mr. L. B. Armstrong, of Barcelona, a copy of an interesting communication by Mr. Bishop, of the Central American Mission, at Santa Rosa de Copau, Spanish Honduras, describing a two months' trip into the interior. At the different places visited he found many opportunities for Gospel work in preaching from house to house, distributing literature, etc. The spiritual need of these regions is very great, and Mr. Bishop calls for volunteers to go and settle in the most suitable centres.

After a brief rest at home, he set out on another pilgrimage of visitation, accompanied by some fellow Christians, and again found open doors for service. Some confessed Christ in baptism. The Gospel was proclaimed to thousands of people during these travels from place to place, while a large number of Bibles, Testaments, and Scripture portions were sold or distributed.

Sailors' Home, Fiume.—This Hungarian home is now firmly established under the care of Mr. C. H. Hughes at the Piazza Elisabetta. Over ten thousand seamen visited the place during last year, and an aggregate of some two thousand attended services, the appreciation of which is most encouraging. During the visit of H.M. fleet, four hundred bluejackets frequented the Home daily, every care being taken to give them a hearty welcome and make them feel "at home." Mr. Hughes is anxious to make this mission one of extended usefulness, and will be glad of counsel and co-operation in the formation of a local Y.M.C.A.

Chinese in Chicago.

ALTHOUGH for many years the law of the United States has forbidden the Chinese from entering, and the Geary Bill made it still more strict, we find the Mongolians in almost all the large cities of America. We understand that most of these come from the province of Quang Tung, and their occupation, as a rule, is laundry work. They are a very industrious class of people.

The Chinese red signs are dotted all over Chicago, pointing to poor, unhealthy cellars, where they live and work. It has been a great joy to me to accompany my sister (Mrs. Davies), who has been working among the Chinese for the last eight years, on visits to their laundries, and to find that so many of the men are earnest Christians; also to hear them (in their own peculiar way) testifying to the love of Jesus. One poor man, standing in front of a heap of soiled clothes, assorting them, said: "We read many Confucius' books—no help; Jesus' Book comforts my heart." With this he pointed to a Chinese Bible, which was almost worn out.

There are about eight Chinese Sunday-schools in Chicago, and an effort is thereby made to reach the hundreds who flock together in a part of the city called China Town, where smoking and gambling prevail. It is very encouraging to notice that the young men who attend the Sabbath-school avoid going to China Town. Ambition to learn the English language brings the Chinese to the Sabbath-school at first; and here they are taught not only English, but the Gospel, which many of them are most willing to receive. It thrills my soul to hear them singing our hymns, such as "Blessed assurance, Jesus is mine," "Jesus, lover of my soul," and "There is life for a look." The gratitude and affection which the Chinese show to their teachers is wonderful.

As Chinese pupils leave one city the teachers follow them with letters to friends in other places. Thus, having once gained them, they endeavour to keep them under religious influence. Through converts in America families are reached in China. The story of the conversion of a whole family through the instrumentality of one boy who went back to China from Chicago is very encouraging. Through the kindness of Mrs. Grimké, we have been able to distribute Scripture text cards in the Chinese language; in many cases these were afterwards enclosed in letters to China. A friend sent us some Chinese tracts, through the reading of which light has gone to many a dark heart.

Le Loo was converted some years ago through the instrumentality of his Sabbath-school teacher at San Francisco. He went back to China, and the Lord used him to bring many of his own country people to the feet of Jesus. He has seen much of the evil that the opium is doing in China, and he accompanied Dr. Kate Bushnell and Mrs. Andrew to visit some of the smoking dens. Now he is in this country, full of fire, and would like to arouse the English-speaking people to do what they can to put down the awful curse. He is waiting for the Lord to open the way for him to visit England.

Margaret Jones.

118, *South Halsted-street, Chicago.*

Kurdistan Missionaries in Budapest.

We have just had a visit from Mr. Marcus Gilyana Daniel and Mr. Sands, on their way to Kurdistan. They were present at the meeting in the large hall of our mission-building on a recent Tuesday evening, Mr. Daniel appearing in his native costume. There was a large assembly, and both brethren spoke. The people were much interested, and responded readily to the call for a collection.

Later on both friends addressed the Hungarian Y.M.C.A. Mr. Sands' simple statement of how he had left home and parents that he might tell the Kurds about the love of Jesus touched the hearts of theological students who were present, so that inquiry arose among them whether Hungarian students might not also go forth to such missionary work. On another evening they were with us again at an evangelistic meeting in our second hall on the Elisabethring; and, still again, they were with the Baptists. On the evening of the Lord's day, after having been with us at a largely attended Hungarian meeting, they addressed the German Y.M.C.A., and were well received. May the Lord go with them to their field of labour! Andrew Moody, D.D.

Rudolf Quai 8, *Budapest.*

Persecution in Brazil.

NOT quite a year ago Mr. and Mrs. C. W. Kingston, missionaries in connection with the Help for Brazil Mission, left the city of Pernambuco for Carnaric, a town about 100 miles in the interior, where no teacher of the Gospel was found. Their loving ministrations were blessed, and although some months ago their house, in which already a little company met to worship God, was stoned by a Romish mob, they were enabled to hold their ground. Hearers, frightened for a time by persecution, had rejoined the meetings, and some had professed their faith in the Lord Jesus.

In spite of the complete religious freedom guaranteed by the present Constitution, the Romish priests inveighed against the Englishman, "the enemy to their religion, who must be driven away, or otherwise disposed of." This was done with such effect that on Sunday, Feb. 13, Mr. Kingston's house was suddenly invaded by a band of ruffians bent on carrying the priest's illegal injunctions into effect. They were armed with bludgeons and knives. They found Mr. and Mrs. Kingston, with two Brazilian believers, conversing on the things of God, and proceeded to attack them. They singled out Mr. Kingston for onslaught, but his wife and friends risked their own lives in defending him, Mrs. Kingston receiving "a bad gash on the forehead," and the two men being cruelly "bruised and knocked about." Mercifully, just as a knife was drawn, Mr. and Mrs. Kingston were enabled to make their escape by a back door. Mr. Kingston made his way to the barracks, where armed police are kept in waiting, and demanded assistance. When this was very tardily sent the assailants were found to have departed, leaving some of the furniture, with many Bibles and other books, burning in the front room of the house!

Mr. and Mrs. Kingston proceeded to the capital of the State to claim protection from the British Consul and the Brazilian Governor. This was promised. The missionaries, however, returned to their house in Carnaric to find that nothing had been done as to the arrest of the criminals, while enemies were constantly surrounding them and watching every movement. The local authorities showed such entire indifference respecting the outrage as to convince Mr. and Mrs. Kingston, very reluctantly, that it was their duty to retire, for a time at least, to Recife, whence the foregoing particulars have been received.

Brazilian Protestant ministers and missionaries in Rio were intending in person to memorialise the President of the Republic, and it is believed that the Brazilian Government sincerely desires to give effect to the provisions of its Constitution; but it is not strong, and has many difficulties, especially when called upon to contend with the malice and cunning of Rome. Much prayer is asked for these tried believers in Brazil and for those in this country who need heavenly wisdom in counselling and assisting them.

Haute Savoie, France.

IT is now ten years since two ladies began to visit in the Savoyard villages on the borders of Lac Leman. They gathered the women and children into classes, and read the Word of God in the cottages. From this small beginning the work grew, and now there are two halls in the Market Place of Evian-les-Bains, in which are held meetings of various kinds—evangelistic, temperance, Bible and sewing classes for girls and women, Sunday and Thursday schools for children. There is a free circulating library of pure literature.

A temperance society, which has the approval of the authorities, is going forward. There is also a small Band of Hope. The villages within a radius of twenty miles have been visited, and tracts and Gospels largely given away; in several places meetings have been held. The sick are nursed in their own homes, or sent to hospitals in Switzerland, as there is not any Protestant place to receive them in this part of France. Three children and one young woman are at this present time in hospitals or homes in Switzerland. This winter's work opened by the public confession of a Savoyard man, who has stood firm for three years amid great persecution. He is not afraid to speak openly to his fellow workmen, and we ask prayer that he may be used of God to call others in. The public meetings are well attended, but there is a spirit of great opposition. Reports and information can be had from the Misses Wellington, Evian-les-Bains, Haute Savoie, France.

The Nazarenes in Hungary.

THE religious bodies which have official recognition from the Hungarian Government are the Roman Catholic, Greek Catholic, Greek Orthodox, Reformed, Lutheran, and Unitarian Churches, and the Jews. The way is now open, however, for any denomination whose tenets do not endanger the State to apply for and obtain recognition. A petition thereanent has been lodged by the Hungarian-speaking section of the Baptists with the Minister for Religion and Public Instruction, and has, I understand, been favourably received. The Nazarenes, who are numerous in some parts of the country, resemble the Baptists, but they embarrass the Government by their refusal to bear arms. They will go to prison rather than touch a gun. They have now, however, prepared a statement of their principles and practice to be submitted to the Government. Its chief points are these:—

The foundations of the faith are the Old and the New Testament. Father, Son, and Holy Ghost are united in the unity of the Godhead. The congregation appoints those who are found worthy to the care of souls, the distribution of charity, and attendance on the sick. The order of public worship is singing, prayer, reading of Scripture, and explanation of the Word by teachers hereto designated. Those received into fellowship make confession in presence of the overseer of their open and secret sins, whereupon they are baptized. Then the blessing of God is invoked on their behalf, and they partake of the Communion. Nazarenes who are unfaithful to their vow are first warned, and if that has no effect they are excluded from fellowship. One excluded may be readmitted only if he has not committed mortal sin. Material punishments are not inflicted.

There are no Articles of Faith or morals besides those of Holy Scripture. The children do not receive "religious instruction," so called, but they are brought up in the fear of God, and when they come to years of discretion they are at liberty to seek admission into the fellowship of believers. If a man becomes affectionately attached to a woman, and perceives that the attachment is reciprocal, he communicates this to one of the overseers of the congregation. The overseer, obtaining, in the case of young people, the consent of parents, directs them to appear for the solemnization of marriage before the civil authorities, and then, with the assembled congregation, he entreats God for blessing on the newly married pair. The mode of burial is simple. When the grave is closed hymns are sung and texts of Scripture read and explained, this taking place not for the good of the dead, but of the living. They believe in the resurrection of the dead, laying emphasis on the words of Christ (John v. 28, 29). They will not take an oath, but only give a solemn promise. They are ready as citizens to fulfil in all respects their duty to the State, and also to serve in the army in so far as in such service the handling of weapons of war is not required.

ANDREW MOODY, D.D.

Rudolf Quai 8, *Budapest.*

Armenian Children.

THERE are, it appears, no fewer than 3000 children in various orphanages in Asia Minor who were the helpless victims of Turkish outrage and inhumanity which deprived them of their parents. Their terrible condition through the loss of father and mother appealed to Christian hearts in many lands, and the generosity which provided these orphan homes is the kindly fruit of the Christ-spirit in the lives of his disciples. The Armenian massacres have been used by God to foster in the Lord's own spiritual followers the love for child life that so tenderly animated Himself.

We learn that "liberal means are needed to support these children, who are full of gratitude for the kindness shown by English and American Christians; indeed, the relief already sent has prevented the extinction of the Armenian people, and has aided materially in keeping alive the flame of love to God in those dark regions. Large cities are often found in Turkey without a single physician or a chemist, where the only aid in the time of sickness is administered by the medical missionary."

Progress in India.

BISHOP THOBURN'S TESTIMONY.

AT the noon prayer meeting, at 186, Aldersgate-street, E.C., on Thursday last, Dr. J. M. Thoburn, Bishop of the Methodist Episcopal Church, having charge of missions in India and other lands, delivered a brief address on the progress of the Gospel in the East. His direction extends over the Straits Settlements, the Malay Peninsula, Borneo, Sumatra, Java, and the Philippines, as well as what is generally described by the term "India."

It is thirty-nine years since Bishop Thoburn first went to India, and at that time things were much different from now, in Europe as well as Asia. Then Roman Catholic Europe was as firmly closed to Evangelical teaching as the heathen lands of Asia were sealed against Western teaching. Wars and rebellions have since changed the map of Europe, and by various means great changes have been brought about in the Oriental world. After labouring for about fourteen years in the North-Western Provinces, the bishop struck out on lines of his own in order to get down among the natives. He saw great opportunities, and endeavoured to enter upon them without needless delay, residing in various places, including Singapore, Rangoon, and other great centres of mixed population. At first he preached to British people in India, then to Eurasians and natives. Now he superintends upwards of two thousand workers, preaching in twenty-four languages, with a Christian fellowship of 110,000.

At Singapore, where the work was begun with much caution, rapid progress was made, and now Chinamen as well as Malays are reached by various institutions. There is a school with 700 students, also a deaconesses' home, the large buildings having been provided mainly from indigenous resources. At Rangoon there is an orphanage, a boarding-school for girls, and colleges for English, Tamil, and Telugu students.

Dr. Thoburn held that Christianity is essentially aggressive; and in view of that fact missions must not be hampered or conducted with excessive hesitation. Open doors must be entered; and his testimony was that God was opening doors in a marvellous manner in these days. The work has its imperfections, no doubt; this is the case at home as well as abroad. But all the same it must go forward, and as it advances God will even bring to pass greater things than the past has witnessed.

WITH THE POOR AND OUTCAST.

OUR work in this district is very varied, and appeals chiefly, though not exclusively, to the lowest and poorest of the people. Indeed, it is the glory of Christianity in India at the present time that, while the intellectual aristocracy are holding aloof from Christ, the Gospel is laying hold of the poor, the ignorant, and the outcast. I have under my care here 1200 native Christians, scattered over twenty-seven small village churches. We baptized 161 people, old and young, last year, and have at the present moment 250 under instruction for baptism. Every month brings requests from new villages for teachers, and in almost every case the request is coupled with a desire for baptism. Many come to us out of great ignorance and from very unworthy motives; but, eliminating these, there are many who are worthy to be taught and guided and put on probation with a view to baptism. We greatly need more evangelists; also additional village schools and prayer halls.

Our work is very varied. Beyond the preaching of the Gospel by speech, we strive, by making ourselves helpful to all, to set forth the goodness of God, without distinction of creed or caste, and without stipulating that the recipients of a neighbourly act shall profess themselves Christians.

The Pariahs are oppressed and defrauded on every hand. Their ignorance makes them an easy prey. We are trying to open schools for their children—a night school and a day school—in every village. We have already more than forty such in this circuit. Many people, and especially little children, die for want of medical aid. We have opened a hospital for women and children, with provision for treating high caste and low caste with all deference to their caste prejudices. Two days ago a poor Hindoo woman was brought in ten miles; for three days she had been maltreated by ignorant village midwives. Mercifully the lady in charge of the hospital was able to relieve her, and she will, we trust, return to her village to report what has been done for her.

Our chief hope is with the children of the people, and for these we are building a Home for poor and destitute children. It is costing us £600, and will provide for 100. We have at present seventy boys and girls, housed in sheds; and if we could only house and feed so many we could have 700 instead of seventy. Heathen parents (Pariahs) would gladly hand over their children to us to bring up, with absolute freedom to bring them up as Christians. The end would in most cases be that the little children would lead their parents to Christ. The children who are with us we bring up in the simple habits of village life. The brightest of them we train as teachers to their own people, the others go back to earn their living by cultivating the lands or following a trade. Never was there a wider or more hopeful field of missionary enterprise ready to our hands than this: claiming the children of the poorest of the people for Christ.

Our prayer halls are for the most part small, mean buildings of mud and thatch, erected at a cost of from £5 to £8. A central church has become a pressing need, and we would fain erect a sanctuary which would modestly, yet not unworthily, embody our idea of a Christian temple. Add to all these things that we are again face to face with famine, owing to the total failure of our north-east monsoon. I hear everywhere of scarcity and hunger. An evangelist informs me that whenever he cooks his rice he finds half-a-dozen children about his cottage door, waiting in the hope of getting *the water that his rice has been boiled in!*

W. GOUDIE.

Wesleyan Mission, Tiruvallur, Chingleput.

Back in North China.

WRITING from Wenchow, North China, Mrs. Stott tells of her safe return to her post there after her lengthened absence in this country. As to progress, she writes:—

"The work has been steadily if not rapidly progressing. There are a number of inquirers at nearly all the older out-stations, while at one, where two years ago there were only about fifteen Christians, now there are nearly fifty, and about a hundred inquirers. Mr. and Mrs. E. Hunt, formerly of Gan-king, and Mr. Upward, from the Glasgow Bible Training Institute, have joined us. Mr. Hunt will take charge of the church as soon as he has acquired the dialect. Mr. Upward and he are making good progress in that direction."

Among Italian Soldiers.

EXCELLENT results are reported of the work done among the Italian soldiery by the Protestant Evangelical staff of colporteurs under Signor Capellini. The Vatican was recently so alarmed at the extension of this leaven that a rival organisation was formed under the title "Circoli Cattolichi Militari," consisting of clubs where newspapers, games, and smoking were encouraged. The Government, however, have suppressed these on the ground that they are being used for seditious purposes, while it actively furthers Signor Capellini in his work. His aim is to impregnate the conscripts with Evangelical truth, so that when they are discharged after serving their time they carry into civil life the influences they have imbibed. The Press in Italy is beginning to help this work by giving reports of Evangelical conferences, etc., so that there are hopeful signs of awakening in many directions.

In Aid of Greek Refugees.

MOST opportune has been the assistance Lady Egerton has been successful in rendering Greek refugees from Thessaly. It has taken the wise form of self-help, and has been of immense benefit to the distressed peasants themselves, chiefly women and girls. With the approach of summer it is hoped the refugees will soon be all in Thessaly again.

It is determined, therefore, to remove the looms, which have been a means of livelihood to the distressed workers in Athens, to Thessaly, so that "before winter comes round the peasants may be rehabilitated in their homes and at work." So far it seems that the work was done chiefly for foreign markets; now it is intended to seek an opening for the fabrics produced in the Greek centres.

In transplanting the embroidery school also to the towns of Thessaly Lady Egerton hopes to make it a permanent industry. Help for this praiseworthy service of industrious peasants, driven from their homes by the barbarities of war, has been rendered through the Grosvenor House Committee.

Our Daily Homily

SUNDAY, May 8.

"*Whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.*"—Acts iii. 2.

Is not this thyself? Thou art of the Israel of God. There is no doubt of thy name being enrolled in the pedigree of elect and regenerate souls; but thou art lame, needing to be carried by the strong support of minister and friend, never able to leap, and walk, and praise God, and at the best only able to attain to the outside of the Beautiful Gate that conducts to the richest, gladdest life. Through that gate of entire consecration there come snatches of holy melody, glimpses of white-vestured souls, visions of ideals of life which thou hast not attained, but thou art excluded, and must live on the alms of those that enter. How great the pity! Why shouldest thou not have the very best that God can give?

But, look up, expect to receive something, open thine ears to hear and thine heart to receive immediately strength, just where thou lackest it most sorely. The feet and ankle-bones of this helpless cripple needed strength; they were perfectly formed, but were paralysed. Similarly thine ideals of Christian living are true and accurate, but thou art deficient in power. The good thou wouldest, thou doest not; the evil thou wouldest not, thou doest. Thou must receive strength.

This strength can only be had by union with the risen Lord, who alone can make thee strong, and give thee perfect soundness in the presence of those who have hitherto only pitied thy weakness. The Spirit of Life in Christ Jesus shall make thee free from the law of sin and death.

MONDAY, May 9.

"*They were all filled with the Holy Ghost.*"—Acts iv. 31.

They had been filled on the Day of Pentecost, and Peter had been suddenly and mightily infilled for his encounter with the Sanhedrim (ver. 8); but here again they were all privileged, whilst in the attitude of prayer and praise, to be again most blessedly infilled. From this we gather that we may claim repeated fillings of the Holy Spirit.

But let us remember that it is not necessary for the place to be shaken, or for the air to be filled with the outward phenomena of Pentecost as the necessary condition of this heavenly gift. Like Naaman, we are full of prejudices. We expect that the Pentecostal gift will come to us with as much ado, pomp, and bustle as the Syrian general looked for. But the blessed Paraclete often disconcerts all these preconceived notions. When we are looking for the hurricane, He comes as the zephyr. When we are expecting the torrent to pour into and fill the well, He fills it by the gradual percolation of single drops. When we are expecting some transcendent experience, we become aware of the distillation of myriads of dewdrops refreshing us with their quiet and copious benediction.

But the results will always be the same—great boldness in witness-bearing, much liberty in prayer and praise, great grace and beauty of character, self-denying love for those in need, great power through union with the risen Lord. Search and see whether these be yours! If not, receive the Holy Ghost.

TUESDAY, May 10.

"*Thou has not lied unto men, but unto God.*"—Acts v. 4.

Achan, Belshazzar, and Ananias met the same fate, because of their persistent use of devoted things. When once we have devoted aught to the Lord He counts it as his own, and strikes down the hand that would abase it to common and profane use. Beware that you take back nothing which you have laid on God's altar, least of all yourself.

Each gathering of believers is endowed with mystic and extraordinary importance because the Lord, through the Eternal Spirit, is literally present. The true President is not the minister, however distinguished by his gift or grace, but the Divine Spirit Himself; and any sin against the Church is really against Him. It is this Divine Presence that invests a gathering of the simplest, humblest believers with such unique importance. Behind Peter was the real Head of the Church, and so with every faithful minister. Honour the Personality, the Presidency, and Deity of the Holy Spirit, as set forth in this narrative.

Dr. Gordon told me on one occasion that he had in his church a very crooked stick, which was obstructing all its work. So he spoke to him alone, and before his brethren; but to no purpose. He therefore handed the whole matter over to the Divine Spirit, as the Executive of the Godhead. In a fortnight this man was taken right away, and another put down in his place. *God* can deal with difficulties that baffle *us*.

WEDNESDAY, May 11.

"*We will give ourselves continually to prayer.*"—Acts vi. 4.

If ever there was a sacred work, it was that of caring for these poor widows; and yet the Apostles felt that even such duties might interfere with the continual ministry of intercession. No doubt they always lived in the atmosphere and spirit of prayer, but they rightly felt that this was not enough either for them or for their work. So they sought a division of labour, that while some specially served tables and ministered the alms of the church, others might be set free for steadfast continuance in prayer. This would keep the communication with the King on the throne clear and fresh, and be the means of procuring wisdom and strength for their great responsibilities.

There are many courses of usefulness open to each of us in this world, and we must choose the one, not only most suited to our idiosyncrasies, but in which we can best serve our day and generation. It may be that in our incessant activities we are neglecting the one method by which we may contribute most largely to the coming of our Father's kingdom.

"*In that day*," said our Lord, speaking of the day of Pentecost, "ye shall ask in my name." It is only when we are full of the Holy Spirit that we can experience the true power to plead with God. Much prayer, much blessing; little prayer, little blessing; no prayer, no blessing. When the Apostles "gave themselves to prayer," "the Word of God increased."

THURSDAY, May 12.

"*Being full of the Holy Ghost.*"—Acts. vii. 55.

The blessed characteristic of Stephen lay in his being perpetually *full* of the Holy Ghost. It is said of others, even Peter, that they were *filled*, as though they needed some special and over-mastering inducement for special service. But Stephen is more than once described as *full* (vi. 5), as though he were always kept brimming, like a lake from the hills.

Those who are full of the Holy Spirit are always looking steadfastly upwards. They look not at the things which are seen, but at those which are not seen. Across the valleys they catch sight of the Delectable Mountains, rising like the Himalaya above the plains of India. Whilst others look around for help, they lift up their eyes to the hills from whence cometh their help, and to them heaven stands always open.

Those who are full of the Holy Spirit see and are transfigured by the glory of God. What wonder that those who sat in the Council beheld Stephen's face as it had been the face of an angel. The light that shone there was not as when Jesus was transfigured, the light of the Shechinah breaking up from within, but the glory of God shining from the open door. So the sunrise smites the highest peaks.

FRIDAY, May 13.

"*The same is desert.*"—Acts viii. 26 (R.V.).

Desert means uninhabited. It seemed a strange providence that took Philip thither. He had been chosen to the honourable office of deacon, and there was probably plenty of work to do in connection with the scattered church. Moreover, he had just completed a most successful mission in Samaria, where the multitude had given heed with one accord to the things he had spoken; and now he was in these lonely solitudes, where only chance travellers could be encountered. Did he not count it strange, and wish to get home to his four little daughters (Acts xxi. 9)?

There is the solitude of a new country, in which you do not know the language. The solitude of a sick-chamber, in which the earnest worker suddenly discovers the limitations of physical weakness. The solitude of suspicion and dislike, which contrast strangely with some large and devoted circle. Thither God brings us not unfrequently. No flower can thrive in unbroken light.

But in every solitude, if we wait patiently on the Lord, there are opportunities of service. There is always some inquiring soul in need of the precise help we can give. There is an old story of some monks to whom the Book of Revelation was being read. At the end each was asked to choose the promise he loved best. One said I will take this, "God shall wipe away all tears." Another chose, "To him that overcometh I will give to sit on my throne." The third replied, "I would choose, 'His servants shall serve Him.'" The third was Thomas à Kempis, who afterwards wrote "The Imitation,"

> Not caring how to serve Thee much,
> But to please Thee perfectly.

SATURDAY, May 14.

"*The Church had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.*"—Acts ix. 31 (R.V.).

These are the conditions of Church growth. Note it grew not simply by addition, but by multiplication.

First, there must be peace. Let us endeavour to help the unity of the Spirit in the bond of peace. As far as it lies in our power, let each of us live peaceably with all men. Let all bitterness and wrath, and anger and clamour, and railing be put away out of our hearts, with all malice, and let us be kind one to another.

Then the Church will be edified. When its foundations are deeply laid in righteousness and peace, the City of God arises into the pure air. Solomon, the man of peace, builds the Temple.

Lastly, it will be multiplied, on two conditions. The members of such a Christian community must first walk in the fear of the Lord. To walk means the daily plodding, routine life—full of commonplaces, somewhat prosaic; but always ruled by the fear of grieving the heart that was pierced on Calvary. Next we must walk in the comfort of the Holy Ghost, or, as the words might be rendered, in the *paracletism* of the Paraclete. The Holy Spirit is our Advocate, Teacher, Guide; and we should habitually dwell in his radiant and balmy atmosphere. This is an environment, indeed, in which we may thrive and develop without exhaustion, and mature into the perfection of our growth.

The late Mr. G. L. Pilkington.

A PECULIAR interest attaches to mission work in Central Africa, and the men and women engaged therein are at once the messengers of the Churches and the glory of Christ. As one after another has fallen at lonely posts in that dark field, not merely does a denomination or a communion mourn, but Evangelical Christendom, as a whole, feels the loss and combines in the expression of sympathy.

The late Mr. George Lawrence Pilkington, like Alexander Mackay before him, was a valued representative of the Church Missionary Society in Uganda; and his death, when announced at the beginning of the year, was a signal for deep sorrow on the part of all who feel for the woes of poor Africa, among whose sons he had been an instrument of great and lasting blessing.

The son of Mr. H. M. Pilkington, Q.C., the lamented missionary was born in 1865, at Tore, Tyrrellspass, co. Westmeath, and was educated at Uppingham, where he came under the powerful influence of the much esteemed Edward Thring. Passing to Cambridge, he entered Pembroke College, and took his degree in 1887. About the same time he took a bold Christian stand, and gave expression to a desire for missionary service. His educational career was distinguished and his prospects specially good, but these he was enabled to lay at the feet of Christ. Leaving Cambridge, he undertook work as assistant master, first at Harrow, then at Bedford; he also engaged in Christian effort in connection with the Children's Special Service Mission and the Schoolboys' Scripture Union. At length he saw his course clearly, and wrote home: "Morning, noon, and night someone seems to be standing beside me, saying, 'God intends you to go to the heathen.'" His parents, it is a joy to add, heartily consented to his response to what was evidently the call of God.

In 1889, when twenty-four years of age, he responded, with two other Cambridge men (Revs. G. K. Baskerville and J. D. M. Cotter), to the appeal of Mr. Douglas Hooper for men for East Africa. This was to the delight of friends of the Uganda Mission, and with the full approval of those who knew him best, Rev. Dr. Searle, Master of Pembroke College, writing: "I have never had any pupil who has gone out, in my opinion, so qualified—spiritually, intellectually, and physically. There is the promise of a Hannington and a Gordon in him." Sailing with Messrs. Baskerville and Cotter in January 1890, Mr. Pilkington had to stay some months on the coast, awaiting the arrival of Bishop Tucker. All the while he was preparing for his many-sided service as a lay missionary. The journey inland, the caravan being made up of 2:00 porters, did not start until July 20, and Uganda was not reached until December 27. Among others who fell ill by the way was Mr. Pilkington, but in spite of weakness and sickness he picked up the language with praiseworthy diligence; and on arriving in Uganda, to the surprise of all, he was able to speak to the people, whom he gathered round him in little crowds while he taught them short passages of Holy Scripture.

Settled in the country, Mr. Pilkington at once plunged into literary work, compiling a grammar, translating the Scriptures, and writing small books in the vernacular. His grasp of the language was wonderful, and he was known all over the country as "a true Muganda." In a little over a year from the date of his arrival in the country he had completed the translation of the New Testament, of which very little more than the Gospels was translated by other hands. Before the end of 1896 the Old Testament was also issued in Luganda, Mr. Pilkington having translated the whole, excepting a few of the Minor Prophets. While thus employed he superintended the organisation of the band of native teachers, and acquired a leading position in the counsels of his fellow missionaries.

Dr. C. F. Harford-Battersby, who was associated with Mr. Pilkington on various occasions and in different kinds of work, in a tribute in the *Record* of January 21, wrote:

There is no question about Mr. Pilkington's scholarly ability, but he always contended that men of quite ordinary attainments still might do valuable literary and translational work in the mission field if they would only follow the methods which he had pursued; and there are many scholars who would not have succeeded as he did in laying the foundation of the literature of an unwritten language. He recommended to all who wished to engage in such work a little book entitled "A Primer of Phonetics," by Henry Sweet, published by the Clarendon Press, as he believed that the most important point in acquiring a language was a correct understanding of the value of sounds. With some such scientific basis as that described in this little book, he recommended the student of a native language to get at once into contact with the natives. He himself stated how he would plant himself in front of his native teacher, and by the hour together employ himself by trying to imitate the sounds made by him, copying his grimaces, and using his eyes as well as his ears in order to ensure that he might accurately follow his teacher in every detail. No wonder that with such patient work he acquired the language. No wonder he was a universal favourite amongst the natives.



From a Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.

We give these lines with the sincere hope that the counsels which did so much to assist Mr. Pilkington may be followed by others taking up work in heathen lands. Another fact, showing the systematic method of the devoted missionary, is related by Rev. Ernest Millar, a fellow-labourer, who also gives us a glimpse of the man himself:—

No sooner had the printed copies of a book arrived in the country than he at once began to revise it in the light of the increased knowledge which he had obtained since the book had been sent home to be printed. He was the linguist of the Mission, and was surpassed by none in grammatical knowledge and accuracy in speaking Luganda. As to his personal life and character, he was a man who seemed to realise that God had a way in which he wished us to act in the very minutest details of work and of our daily life, and that it was our business to search out that will and act in accordance with it. I well remember his explaining Gen. iii. 19, "In the sweat of thy face shalt thou eat bread," how that he thought that God gave those a blessing who diligently sought it, by Bible study and prayer, and that as bodily food was got by active work, so also spiritual food of the most profitable kind could only be obtained by those who diligently worked in order to obtain it. The Bible, and that alone, was his standard, and all questions of expediency or ancient custom or interpretation must stand or fall by that standard.

As he discharged his onerous duties in the fear of God Mr. Pilkington received great blessing in his own soul. In 1893 the Spirit of God wrought marvellously among the missionaries and their flocks, and the work seemed to enter upon a new era, in which the native church rose to a sense of its great obligations in regard to the darkness around. In 1895 Mr. Pilkington came home for a short furlough, and spoke at many meetings in the British Isles. Full of plans for the evangelisation, not merely of Uganda, but also of the surrounding country, he went back in 1896. With characteristic eagerness he took his bicycle, and rode on ahead of the caravan, reaching Mengo five weeks earlier than the remainder of the party! What followed is well in the memory of us all. Outside influences caused political unrest, and the Baganda went to the help of the Government officials in dealing with mutinous Soudanese soldiers. Numbers of the Baganda were killed and wounded in an endeavour to cut down the plantains, and so starve out the treacherous Soudanese. Mr. Pilkington, accompanied by Dr. Cook, went to the front to encourage the men in the defence of their homes and to act as interpreter for the Government forces. Then came the sad news that Mr. Pilkington had been killed. His remains were interred close by the spot where Bishop Hannington was seized before his blood was spilt for the sake of Christ and Africa. The Gospel cause is worthy the attention of the best of men; and we trust God will raise up many to labour therein with ability and diligence such as was shown by Mr. Pilkington during his comparatively brief but singularly fruitful period of service.

"Not Unto Death."

[John xi. 4.]

The echo of some thoughts in a sermon by Rev. W. B. Macleod, of Port Glasgow.)

Oft had the weeping sisters gazed
Upon that sleep unmoved by breath,
And questioned in their hearts amazed
The Master's word—"Not unto death."
The grave had claimed their household treasure,
And days dragged on, years could not measure.

The Master came; another word
Resounded through the still domain;
The disembodied Spirit heard
And took its robe of flesh again
And walked the world a new suggestion,
The answer to life's darkest question.

Our dead shall live, and health and youth
Glow in each face serene and strong
To prove that Jesus spoke the truth
And all our dismal doubts were wrong;
"Not unto death." O blest reflection!
"But *through* death *unto resurrection*."

Kate M'Neill.

THE "MAY MEETINGS."

Baptist Missionary Society.

ON many accounts the Baptist Missionary Society occupies an important place in the realm of aggressive Gospel work. While all Evangelical Christians glory in the story, and praise God for the blessing it has been to the Church and the world, quite naturally the enterprise lies heavily upon the hearts of the descendants of those who "held the ropes" when, upwards of a hundred years ago, Carey and his early colleagues launched forth into the heathen world. The anniversary gatherings this year have shown a measure of enthusiasm that must have cheered very greatly those who direct the affairs of the Society, the public meeting in Exeter Hall on Thursday evening last being as hearty in character as the report then rendered was encouraging beyond recent precedent.

In a lucid statement on the work of the year Mr. A. H. BAYNES spoke of sunshine and shadow, of great blessing on the field, and sad losses by death. There had been a larger number of baptisms than before, also an important increase in Christian elementary and Sunday-school education, with a growth of the Christian Endeavour movement, especially in Bengal. In reference to finance Mr. Baynes was equally buoyant, the income having reached a total of £78,546, a greater sum than in any previous year. At the beginning of the year it was feared that there would be a deficit of £10,000, but in response to a special and urgent appeal £9,550 had been raised. It is of the greatest importance that the income of the Society should be kept up, and therefore it had been resolved to undertake a visitation of the churches, and raise the permanent income to £100,000. In conclusion, Mr. Baynes impressed upon his hearers the grave responsibility imposed upon the Church of Christ by the great and many opportunities of the present day.

The chair was occupied by Dr. GEORGE SMITH, secretary of the Free Church of Scotland Missions, and known throughout Christendom as a writer on Indian affairs, and particularly on missions and missionaries in our great Eastern dependency. In an address rich in historical allusions, he compared the troublous times in which the Society originated with the present period of war and turmoil. Remarking upon the American-Spanish war, he said that the Philippine Islands appeared to him to call as loudly as Cuba for emancipation from the yoke of Spain. He spoke as knowing the islands, and said that there is no terror so great, no oppression so intolerable, no rule so cruel as that of the Spaniards among the seven millions of human beings in the four hundred Philippine Islands. Therefore, whatever the extent of the present war, he prayed that there, as well as in Cuba, the Evangel of Christ may find speedy entrance, and at least have toleration.

Having described the marvellous progress of recent years in the number of workers and converts, Dr. Smith highly commended the purpose of the Society to promote a visitation of the churches; the method was a success in Scotland, and it would answer in England, where many people want an opportunity to give for foreign missions. Another thing he heartily approved was the systematic training of native missionaries, because the time had come for the native churches to supply the apostles and teachers of the faith. Proceeding, the speaker indicated a point of failure in missions during the century—the children of Abraham have been left practically untouched. If there was never a Jew converted—and if many Jewish converts turned out the same as some had recently done—the duty would be equally plain. But what of the Mohammedans? The prayer, "Oh, that Ishmael might live before Thee!" has never been answered. The Mohammedans are the opprobrium of Christian missions; and only in India can a Mohammedan become a Christian with safety. There the C.M.S. has done nobly, and God has greatly owned their work. He would advise anyone going out as a foreign missionary, if possible, to take up work among the Mohammedans. That is the work for the coming century; and Dr. Smith prayed that the rule of the house of Othman might speedily cease to curse the heart of Asia.

Rev. HERBERT DIXON, missionary from Shansi, North China, spoke of the great need of the million-peopled Empire of the East, and of the work that has been done there in the name of Christ. He told a painful story of social wrongs and national sins, also of persecutions following upon profession of the Gospel. Recalling that he formerly laboured on the Congo, he told the deeply interesting story of a collection in the native church there in aid of his Chinese work. On this he founded a strong appeal to the audience to help China and the world.

A powerful address was delivered by Rev. J. MORGAN GIBBON on the world's need and God's provision. He emphasised the fact that Christ is not one of many saviours, but the one Saviour. Missions cannot be carried out without fire, and, in the main, we must hold the orthodox views if we are to have that fire. The last speaker was Rev. J. R. M. STEPHENS, of Congo, who told an encouraging tale. The Uganda and Congo Missions must soon meet; there is but a distance of two hundred miles now between the outposts of the two. Again, the railway in Congo, with contemplated improved steamship passage, will make it possible to reach the interior of Africa in less than six weeks from England, instead of travelling three months or more. Mr. Stephens rejoiced to say that, with more knowledge of the country, the rate of mortality is lower; so that the Society now has two missionaries who have been on the field for twenty-five years, and others who have been there sixteen, fourteen, twelve, and ten years.

The Baptist Union.

THE Union meetings were resumed on Tuesday, in Bloomsbury Chapel. At the devotional service Dr. J. A. SPURGEON, who was called upon by the President to respond to his election of the preceding day, was greeted with much enthusiasm, as also was Dr. Maclaren, of Manchester, who made his appearance on the platform. Forty-seven years had passed since Dr. Spurgeon joined the denomination, and he had received, he said, such unbounded blessings connected with it that he would have felt it his duty to respond to their call. But he knew it was not for himself that he had been chosen. There was at the back one whom they were wishful to honour; he was honoured and esteemed throughout the world, and nowhere more than here. He lived in the honour and affection of Christendom; and Dr. Spurgeon was persuaded that now he would have said, Brother, go and do your best. The door of the past was shut.

Rev. S. VINCENT then proceeded to deliver his address, which occupied nearly an hour and a-half in delivery. There is just now, said he, a cry everywhere for Christian unity.

IT IS A NOTE OF THE AGE.

Christian unity was the oneness of Christians by virtue of their union with Christ. But others—not the Free Churches—were not satisfied with this unity. Stress was now laid upon a unity visible not so much in a saintly life and a brotherly concord, as on a unity made visible in some city, or potentate, or system. So Christian unity was misunderstood; men cried for a unity which Christ never prayed for. New life under the abiding Spirit would develop from age to age, but if the forms were unduly emphasised ecclesiastical union was gained at the expense of Christian unity. Having enunciated what he regarded as the Baptists' idea, and that of the Free Churches generally, Mr. Vincent turned to that of other Churches. The following quotation would suggest the only kind of Christian unity recognised by many Anglican clergymen:—

> The Catholic Church is the home of the Holy Ghost. It is his only earthly home. He does not make his home in any Dissenting sect. Sometimes people quarrel with the Church and break away from her, and make little sham churches of their own. We call these people Dissenters, and their sham churches sects. The Holy Ghost does not abide, does not dwell with them.

This, said Mr. Vincent, is the "Exclusive Church" theory, which monopolises the Holy Catholic Church, and declares it visible only in one certain organisation or in one form of government. This theory was widely held and rudely asserted in the Anglican Communion, whence it had been all but banished seventy years ago. But it was held still more firmly at Rome, and the Pope had recently served Anglicans and their friends as they had treated the Dissenters. After examining the Pope's condition of unity, Mr. Vincent declared that the Exclusive Church theory which Romans, Anglicans, and the Eastern Churches shared was now put to shame by those who proclaimed it, because they themselves could not own one another, they could not agree where this visible Church was. God, he declared, was showing, partly by this controversy, that world-wide union was hopeless along the lines of these organisations, which claimed the great name of the Church for a part of the Church.

On Wednesday no fewer than seven meetings claimed the attention of Baptists. The first was the annual breakfast of the Zenana Mission, which was remarkably well attended at the Holborn Restaurant, in spite of the foggy and very unpleasant morning. Mr. Alfred Pearce Gould presided, and comparing the "cry" concerning foreign missions now with what it had been, said it used to be "No open doors," but now the doors were thrown wide apart, and the need was for "More Workers." Further, the grave social and political changes taking place would open the doors wider still. Miss Angus having stated the position of the Society, Miss Gleazer, of Cuttack, sketched Zenana work in India, and Mrs. Macfarlane, of the London Missionary Society, performed the same service for work in China. Dr. R. F. Horton, of Hampstead, taking an illustration from the reported invention of flashing pictures by telegraph, declared that the impression the home churches had of God was flashed to the heathen mind, and if missions failed it was due, not so much to the lack of devotion on the part of missionaries, as to the imperfect impression of God at home.

The proceedings of the Union assembly on Wednesday were largely devoted to public questions, resolutions being adopted on such topics as Temperance, the proposed Roman Catholic University in Ireland, and the Cuban war. At the final sitting, in Bloomsbury Chapel, on Thursday, the first paper was read by Rev. J. T. FORBES, of Edinburgh, on "Dissent in Fiction and History." He complained that the Nonconformist world, after being non-existent for many writers until the middle of this century, had since been misrepresented by types created by Dickens and other novelists who associated Dissent with vulgarity. Artistic sensibilities were an inadequate equipment for facing a great spiritual question. Dwelling on the great services rendered by Dissent to constitutional rule, to liberty, and to social and philanthropic work, he said that for a fair view of the Dissenter they must go to the historian—notably to Masson, in his life of Milton.

Rev. S. W. BOWSER, of Birkenhead, opened a discussion on "The Systematic Teaching of Denominational and Free Church Principles." They needed, he said, an Education Act for the denomination, with their own Education Minister.

Rev. Dr. CLIFFORD spoke at length on his recent journey through the self-governing colonies, eulogising the colonists in the highest terms. Never before had he felt himself dwelling where there was such a sense of justice and regard for the rights of others. The colonies had dared to resist the demand of the priest for special favours, and a man who had spent many years in the free air of Canada had told him he could not possibly go back to live in England.

United Methodist Missions.

THE United Methodist Free Church Missionary Society, although not one of the great societies, is nevertheless a growing and useful organisation. During the past year, with a distinguished Chinese missionary, Rev. Dr. Swallow, as president, missionary enthusiasm has increased throughout the Connexion. The body has at present in the foreign field twenty-nine missionaries, 284 local preachers, 449 leaders, 8419 members, 2884 on trial, and 209 chapels and preaching-rooms. The total income for the past year amounted to over £14,000. Last week's anniversary gatherings at the Exeter Hall were marked by large attendances and considerable enthusiasm.

A conference was held in the afternoon, presided over by Mr. F. W. Dixon, of Southport. Mrs. Swallow, Rev. James Whittles, Mr. C. Wardlow, and others took part. In the evening the large hall was well filled. Mr. James Chippendale, Mayor of

Harrogate, presided. The annual report, presented by the missionary secretary, Rev. H. T. Chapman, stated that the West Indian stations had keenly felt the prevailing depression, but on the East Coast of Africa prospects had never been brighter, and in China the growth of the work was embarrassing. An increase on the Chinese stations of 200 members was anticipated. Rev. W. J. Dawson said that he had been brought up in an atmosphere of missionary enthusiasm. He well remembered the enthusiastic meetings which used to be held in the West of England. He still supported missionary work, because if Christianity was anything it was propagandist. They had no right to be content with parochial systems of Christianity. A Methodist who did not believe in missions would be a curiosity to be shut up in a show. Referring to the advance of civilisation, Mr. Dawson emphasised the fact that, whereas in the days of our fathers prayers were offered for the "opening of doors," now the whole world was open and all the Churches had to do was to take possession.

The President, Rev. Dr. Swallow, who has spent many years as a medical missionary in China, delivered an interesting address. He was very severe upon the greed of the European Powers in the Far East. "When I speak to a native about his soul," said he, "he replies, 'Why do you want to make me a Christian? It is only because you want our country.' I have repeatedly told them 'No, that is not our object'; but what shall I be able to say now when I go back in a few months? I shall have to tell them that the Christianity of the 'mailed fist' is but a caricature of the teaching of Jesus Christ."

Rev. James Wright delivered a thoughtful and earnest address. Rev. J. S. Withington and Alderman Duckworth, M.P., followed.

The Trinitarian Bible Society.

THE sixty-seventh annual meeting of this society was held on Tuesday week, in Lower Exeter Hall, Mr. H. C. Nisbet presiding. Dr. E. W. Bullinger, in giving an abstract of the report, urged the growing importance, in these days of increasing unfaithfulness and of approaching apostasy, of earnest protest against tampering with the Bible. This society was founded in 1831, by men jealous for the glory of God, for the purpose of translating, printing, and circulating the Scriptures in all their purity and without human adulteration. Details followed of the total circulation, and in especial the Hebrew New Testament (Salkinson's). Mention was also made of the Judeo-German Bible, now completed in MS., and ere long, it is hoped, to be printed and sent forth among German-speaking Jews. The work in Brittany, Spain, and other lands, as well as among seamen, has also given great encouragement. New work is opening in South America, and new versions are being prepared for those who have neither Bible nor Testaments in their own language.

The Chairman reviewed the reasons for the existence of the society, and showed the real work it is doing. He believed that the need for its protest is now greater than ever, while God has marvellously blessed its efforts to preserve the purity and integrity of his Word as translated into the language of the people.

Rev. Sydney Thelwall cited a number of instances illustrating the general ignorance, and even prejudice, existing as to the aims and work of this society. He lamented that even in Protestant and Evangelical circles slight importance is attached to absolute faithfulness to the truth of God.

Rev. T. George, Christ Church, Bromley Park, maintained that the Word of God must not be corrupted or altered, because of its Divine origin, because it is a declaration of the mind of God; because it is our spiritual food; because of the penalty attached in the last chapter of the Bible to altering the Word of God; and because there is nothing trivial in the Book—nothing that may lightly be tampered with. The text must not be altered, for the whole structure of Romanism is built on the distortion of Scripture. To print "Do penance and thou shalt be saved," instead of "Repent, and believe, and thou shalt be saved," is to corrupt the pure Word of God, and obscure the simplicity of the Gospel.

Rev. John Wilkinson maintained that the true work of a Bible Society is to distribute all over this world the Word of the living God. But all the societies in the world circulate about 7,000,000 annually, while the added population each year is 12,000,000—When, in this way, can we overtake the growth of the world? Hence more must be done than we are now doing. The world will never be covered by sales. People know nothing of the Bible, and therefore will not buy. The world must be flooded with the Scriptures, and towards this end the books must be *given* freely, even as God's gift is free. And in this all missionaries should be utilised. He hoped that the funds of this Society would be trebled at once, so that it might be able to give distributing societies all the copies they can get into circulation.

Pasteur L. D'Egremont, of the French Huguenot Church, London, testified to the help rendered him in his work by the Trinitarian Bible Society.

Pasteur Lecoat, of the Breton Evangelical Mission, gave a glowing account of the spread of the light in Brittany, mainly through the Scriptures in their own tongue. More than once lately colporteurs, on going to new towns, have found over some houses the words, "The Bible read here on Sundays." Someone who had obtained a copy had become interested, and had begun to read it to his neighbours. In this way the Word was spreading, in spite of all opposition.

Lord's Day Rest Association.

THE forty-first annual meeting of the Working Men's Lord's Day Rest Association was held on Tuesday last week, at the Holborn Restaurant. Sir Mark Stewart, M.P., presided, and in some opening remarks observed that churches which a few years ago were comparatively well filled no longer present that appearance. He ascribed this result to the fact that in the present day men and women seek pleasure rather than worship. The success of the English artisans was due to the fact that they had one day in seven in which to rest.

Mr. Charles Hill, secretary, gave an abstract of the report, which intimated that the fresh proposed attempt to repeal the Lord's Day Act of 1781, which protects the amusement and other great industries from Sunday labour, will be resisted by every means at the disposal of the Association. The Sunday opening of the Oxford Music Hall was opposed in a great variety of ways, and sufficient pressure was brought to bear on the offenders to influence them to inform the Licensing Committee of the L.C.C. that they did not intend to open again on Sundays. The trustees of the National Gallery have declined a suggestion made to them to open the Gallery on Sundays throughout the year. The cause of Sunday rest has rarely received a more cruel blow than that given by the Bishop of Chester in his pastoral letter in favour of Sunday newspapers and Sunday sports, and under such patronage Sunday cycling, games, sports, and amusements (and the consequent Sunday labour) have enormously increased. Cricket matches on Sundays are now being actively organised.

At Glasgow the Corporation, by forty-four votes against eighteen, decided not to open the People's Palace on Sundays. At Plymouth, Huddersfield, Carnarvon, Fareham, Edmonton, and Hawick various proposals for Sunday entertainments have been successfully withstood. 283,000 publications on Sunday observance have been printed during the year, and 164 lectures and addresses delivered by the Association's agents. The total income was £1147, being £52 less than the previous year.

Addresses were also delivered by Messrs. James Halford, J. H. Lydall, and H. R. King, and Rev. Arthur Woods.

Bible Lands Missions' Aid Society.

THE fifty-fourth annual meeting was held in the Parlour, Exeter Hall, on Thursday, April 21, Lord Kinnaird in the chair.

The Hon. Sec., Rev. W. A. Essery, read an abstract of the report for the year. It appeared that the principal work had been devoted to the orphanages in Asia Minor and to the impoverished native churches and their pastors. Grants had been sent to the orphanages in Aintab, Bitlis, Diarbekir, Erzeroom, Harpoot, Mardin, Van, and Zeitun. Considerable help for evangelisation work had been forwarded to western, central, and eastern Asia Minor. The most remarkable feature in these regions had been the abounding opportunity for Christ's Gospel throughout the entire area from west to east. So valuable had this help been that one of the missionaries wrote, "The aid of your society has under God saved our missionary work from destruction." Income for the year exceeded £2700, upwards of £1000 being received for relief work and massacre-orphans. These Armenian orphans must necessarily be a charge for six or seven years to come.

Lord Kinnaird said that in his recent tour in India he had met with many American missionaries whose labours were earnest and faithful. Men and women of the same kind were working in the Bible lands, and the work under their direction was aided by this society. Through trouble, in the marvellous providence of God, the work prospers, as we have heard by the report how the few have become many in the massacre districts. The cavils of those who said the sufferers were only nominal Christians are surely silenced by the heroic and faithful testimony of those, and they were many, who laid down their lives, not accepting deliverance which meant the denial of Christ.

Rev. Alex. Connell strongly supported what the chairman had said as to the unspeakable importance of religious instruction given in mission schools in Bible-lands. Our religion came to us from those old romantic lands, for we were once "the regions beyond," and now it becomes us to send it back; we owe it to those regions. Surely this society ought to command support.

Rev. T. Storer Toms thought it seemed strange that the Bible lands once Christian, and sending out a broad influence over the earth, should now be under the flag of Mahomet. He had visited these countries, and had seen great and unexpected signs that this old Christian life was finding its way back to the original home. He was especially astonished at the powerful mission institution in Beyrout. He gave a very interesting narrative of his stay in Nazareth, and of his visit to the girls' orphanage in that ever memorable city. A collection for Armenian orphans was taken.

South American Missionary Society.

THIS society held its annual meeting last week in Sion College, Mr. F. A. Bevan presiding. The report, read by the clerical secretary, Rev. R. J. Simpson, said that the society's work is extending, new doors are opening and being entered; while an increased income encourages the forward movement. The missionary work is full of encouragement, and the reports from the missionaries and others make most attractive reading. The work amongst the English-speaking people, especially the sailors who frequent South American shores in such large numbers, is being greatly blessed. It is the Protestant Evangelical work which presents perhaps the greatest difficulties and obstacles, and it is this, while all is to be well maintained, that is being specially pushed forward.

The Chairman dwelt on the various aspects of the work. Rev. Thomas Turner, who knows South America, spoke of the evangelistic and missionary operations of the society, showing how our fellow-countrymen come under the worst influences in South America, and if left spiritually uncared for not only deteriorate themselves, but become by their evil example an active hindrance to the spread of the truth. The work amongst the Indians is very interesting, but there is much to be done in training native teachers and in getting hold of the children. Mr. Turner thought the Society ought to have a much larger income than £17,600 to carry on its difficult and many-sided work.

Mr. John Hay, of the Paraguay Chaco Mission, told in simple language the story of his work amongst the Indians. The State authorities are very friendly, but do not lend much practical assistance. English trading corporations, however, have been very generous in grants of land. The promotion of temperance has been very successful, and so obviously beneficial in its results that the State has co-operated by prohibiting the sale of liquor to the natives. Work on the language has progressed, and schools have been established with remarkable results. The extension of the cattle ranches is bringing into the district Romanists of the lower class, whose influence is a source of much danger and anxiety. Rev. Walter Horne, vicar of St. Saviour's, Brixton, drew attention to the fact that the unsettled character of the population materially increases the difficulty of the work. Archdeacon Sinclair, Rev. W. Windle, and Messrs. W. F. A. Archibald, H. Morris, and J. H. Norman also spoke.

Wesleyan Missionary Society.

IT is several years since the Wesleyan Missionary Society has issued so buoyant a report as that which was submitted at the annual meeting held on Monday last in Exeter Hall. The gathering was large and enthusiastic, and ready and hearty response was made to appeals for extended interest and increased support. If the year now reviewed has been one of peculiar anxiety and large demand, so also has it been one in which the friends of the work have devised liberal things in sustaining the hands of the brethren who occupy the high places of the field. Sir George Chubb presided, in the unavoidable absence of Sir George Smith, of Truro.

Rev. F. W. Macdonald read the abstract report, which was encouraging from beginning to end. From a substantial advance in income, the statement proceeded to record important extensions in the society's operations. The expenditure reached a total of £131,266, which was more than covered by general income, to say nothing of special gifts for definite extensions (£2585), and financial responses to appeals consequent upon the terrible famine in India (£7732). Then, reviewing the various fields, the report spoke of great accessions of membership in

MANY LANDS ON THREE CONTINENTS,

China and India being mentioned in special detail. With reference to the European Missions, the committee was never more profoundly convinced of the necessity of maintaining its witness in France, Italy, and Spain. In the various missions still under the immediate direction of the society there is a church membership of 44,457, with 11,133 on trial. Allowing for the disappearance from the returns of the German district, which now forms part of the Methodist Episcopal Church in Germany, there is an increase on the year of 2298. The missions under conferences, which were founded and are still assisted by the society—in France, South Africa, and the West Indies—combine in their several fellowships a total of 180,000 souls. Of course, the report also took account of the important educational and social institutions of the society; and again the constituency of supporters was impressed with the undermanned condition of the missions, and the greatness and urgency of present opportunity.

Rev. W. L. Watkinson delivered a striking address. He showed that Christian civilisation is founded on the one principle which was fatally lacking in the civilisation of old Greece—consideration for the humble, the outcast, the slave, and the sufferer. "The Son of Man came to seek and to save that which was lost"; and if the Church forgets those for whom Christ is so greatly concerned, then Christ will forget the Church. In all men there is

REASON, CONSCIENCE, AND AFFECTION,

however these may be degraded, obscured, and overlain. To these faculties of recovery embodied in the race Christ appeals by his servants, and the results prove the Divinity of the Gospel, as by incarnate Reason the world is being "convinced of sin, of righteousness, and of judgment." In some concluding words the speaker urged the Methodist people never to doubt the success of the cause, and never to think that liberality in foreign enterprise would impoverish home effort.

Rev. F. W. Ambery Smith, of Raniganj, dwelt upon progress in an important part of the Indian field. He described a varied work, including an orphanage of sixty children, and a leper-home with seventy-five inmates. The leper church had afforded him much joyous work, and sixty of the poor people had been baptized, while several have died full of confidence and hope. During cholera and smallpox epidemics, when the native doctors would give no attention to the people, Mr. Smith did medical work on a large scale, with very encouraging results. Among the incidents included in his speech was the story of a Brahmin who had read a Bible in the course of his study of English, and at length submitted to Christian baptism, although to follow Christ meant

THE FORSAKING OF FRIENDS

and the loss of all his worldly possessions. The renunciation was grandly complete, although it was a joy to all that as time passed the keenness of the situation was modified, wife and children were restored, and the young man's father became in a measure reconciled.

Rev. Dr. E. E. Jenkins, active although venerable, spoke on political movements as they affect the mission cause. Recent history in regard to China was rehearsed, and the judgment expressed that there will be a new China, very different from the old. Speaking of India, Dr. Jenkins thanked God that the Pariahs, the victims of an oppressive caste system, are rising into notice. For years before legislation took up the case of the outcast races the missionary befriended and educated them. The battle for the Pariah was, however, fought in the high school, the missionaries insisting that the only caste to be recognised was the caste of merit, and that Brahmin and Pariah should occupy the same benches. That was the beginning of a revolution, and of a condition in which, in the eyes of Government, Pariah and Brahmin are one and the same,

THE INJUSTICE OF CENTURIES

being doomed, and about to disappear altogether. In conclusion, Dr. Jenkins called attention to the great opportunity presented in the non-caste villages of India. The people live next door to famine, but they do not ask for food. Their normal condition is penury, but they do not ask for money. They ask for Christian teachers to be sent among them, and it is for the Church to-day to answer their call. Meantime the Mohammedans and Hindus are sending their missionaries among these people; so that the call is very urgent and the opportunity great beyond estimation.

Dr. Sydney R. Hodges followed with an account of medical mission work in Hankow. The need of such work requires no argument; it is sufficient to say that Dr. Hodges' story told of noble endeavour. In view, however, of the wideness of the field, it is hoped that the hospital buildings, sufficient already to accommodate about thirty-five patients, will speedily be enlarged, so as in a more complete measure to cope with the demands of the work.

Zenana Bible and Medical Mission.

THE meetings of this society were held on Friday, in the new Y.W.C.A. Hall, 26, George-street, Hanover-square, Lord Kinnaird presiding.

Rev. A. R. Cavalier gave an account of his recent visit to the stations of the society in India. The late famine had already shown its effects in a very remarkable increase of the work. He had found everywhere a refreshing spirit of devotion to the cause. Beginning with Bombay, of which he spoke highly, in spite of the great cloud hanging over the city—the plague—the schools and other work are going on with growing efficiency. In Poona the work is of very special value, especially that carried on by native Christian ladies under the lead of Mrs. Sorabji. Speaking of a plague-smitten city, he gave the saddest possible description of the deserted houses and the rows of straw huts filled with panic-stricken natives. Yet amongst all this people came to hear the Gospel. After visiting other towns, Lucknow was reached, and the hospital was found crowded with famine patients, while all the missionaries in town and village were full of work. There were twenty-seven baptisms at one morning service; while at another time 130 were baptized. The speaker said he had come home with a far higher idea of the work, and its depth and vitality, than ever he had entertained before.

Mr. W. T. Paton followed with a financial statement, from which it appeared that the result of the special appeal to adjust the finances has been (including the proceeds of the breakfast) £3800, but £1200 more is needed. The committee are making special efforts to increase the income of the society to £20,000, to free the work from debt and consolidate and extend the operations in India. For this Mr. Paton made a strong plea.

Rev. A. H. Bowman followed with a heart-rending description of the state of things in Bombay during the crisis of the plague visitation. Passing on, he said he represented, in thought, a hundred million Indian women, crying out under two awful curses, cruelty and immorality. "There is," says a native non-Christian paper, "no end to the suicides of the married women, let alone the widows," and that because of their intolerable misery. The Zenana missionaries help these women as no one else can. The light is piercing the dark zenanas, and touching the hearts of thousands, who dare not openly confess, but yet are "feeling after Him if haply they may find Him."

Bishop Thoburn rejoiced in the work of the women. When, many years ago, he went to India no such thing had ever been thought of. His bitter sense of the neglected state of the Indian women led to his own sister volunteering for India (where she is still working), but really at first he did not know what to do with her. Since then, in school, zenana, and hospital ward women have found their work, and on the women of India the light has begun to dawn. But, after all, India must be evangelised chiefly from the villages, for it is a land of villages; hence he heard with great joy of village work being done by the lady missionaries and Biblewomen.

The Chairman followed with a few earnest words on his observations during his recent visit to India.

In the evening a series of limelight pictures were shown, illustrating the ravages of the famine and the operations of the society. Miss Morley gave an account of her tour in India; while Miss Poynter, a missionary from Patna, spoke of the ladies' work in that city.

British Syrian Mission Schools.

THE annual meeting was held, at the headquarters of the Y.W.C.A., George-street, Hanover-square, on Tuesday week, under the presidency of Canon Tristram, who said that he had known the mission from its commencement, and had watched it grow to its present noble dimensions. The hardest task that the pioneers of Christianity have before them is the conquest of Mohammedanism, and the citadel is in the harem. It is a work in which it is not possible for male missionaries to do much. If you seek to convert a Moslem you invite him to certain death, but in the harem it is different. The only pure and perfect love known to a Moslem is that connected with his attachment to his mother, and he never forgets what he hears from her. In the harem we get at the root of Mohammedanism. If girls are taught to know Christ as their Saviour, depend upon it their sons will imbibe their faith. This is what these mission schools are doing for Syria. Canon Tristram rejoiced over the adoption of the twenty schools given up by the American Mission from lack of funds by the B.S.M. He concluded by saying that he had never seen any influence equal to that exercised by missionary ladies in the Holy Land.

Col. McNeile (treasurer), in giving the financial report, said that he hoped the mission might be able to close the year's accounts without deficit.

Rev. P. Courtenay, who had seen the work in Beyrout, Damascus, Tyre, etc., testified that the methods adopted by the workers are admirable, the women and children being reached by Christian education.

Dr. T. Chaplin said it gave him great pleasure to say a few words in support of the British Syrian Mission, with which he had been in touch for thirty-seven years. It is a very real work, supplying a very real need. It rests on sound principles, for it is founded on the Word of God, and the general results are most encouraging.

Miss Baily (dept. sec.) spoke of the new opportunities and responsibilities of the mission afforded by the Jubilee Forward Movement, and pleaded earnestly with her hearers to support it warmly, so that the work may continue to go forward. Miss Willmot (sec.) urged the need of the loan of drawing-rooms or school-rooms for meetings and local sales of work.

Ministers' Prayer Union.

THIS band of ministers and missionaries, among whom the common bond is union in mutual prayer, has its spring gathering like the larger societies. It has been in existence for a decade, and numbers some 770 members. There is also a union of ministers' wives, with a separate organisation.

The meeting held last week in Bloomsbury Chapel was well attended, and under the guidance of Rev. F. B. Meyer, its president, the proceedings were of a deeply interesting and helpful kind. The secretary, Mr. Martin, submitted a brief and modest report, showing, however, that real work had been done during the year, mainly in the holding of conferences and "quiet days," and the dissemination of the society's organ, *The Remembrancer*. There are branches in Scotland, Ireland, South Africa, and South Australia. Mr. Meyer said he had noticed in the report of a similar union in Wales that they have district secretaries who make it their business to arrange the holding of occasional conferences. It was agreed that some such addition might profitably be made to the working staff of the parent union.

All the officers having been re-elected by acclamation,

mation, a very impressive address on the fully consecrated life was given by Mr. Hancocks. It was largely autobiographic in form, and was couched in terms of finely mingled modesty and candour. The gist of it all was that the life filled with the Spirit and fruitful in its reflex influence is to be received and maintained by faith apart from feeling. It is the privilege of the believer to claim this filling continuously, for the individual need and for each bit of work as it comes; God will not fail the trusting soul.

The President added some happy and suggestive thoughts in the same line of teaching. He passed on a recent "find" in John iii. 34, "God giveth not the Spirit by measure"—or "by meter," as the Greek work expresses it. There is no need to be afraid that we shall exhaust the Divine supply. Mr. Meyer was insistent in urging that the holy life is not an unnatural life; it only beautifies and purifies the attractive natural qualities a man may possess. He said he had resolved on three things—(1) he would not sit in stiff drawing-rooms; (2) he would play with the children; and (3) he would be natural.

The Ragged School Union.

QUEEN'S HALL was crowded on Monday evening by the friends and helpers of the poor children. The proceedings were varied and bright—the service of song being led by the cripples' choir, an admirably trained band of sweet singers selected from thousands of afflicted little ones.

The report presented by the secretary, Mr. John Kirk, indicated that the past year had been signalised by steady growth and development. The Ragged School Union of to-day exhibits a stronger and more diversified factor making for righteousness than at any previous period of its long, eventful history. The list of operations seems well-nigh endless, touching and helping the children of the poor at all points. There is, however, urgent need for increased religious work amongst poor children. It is difficult to give anything but a faint idea of all that is being done to make their lives purer, brighter, and better. Going down to the lowest strata of society, as is done, it is felt that something has been accomplished when it has been made impossible for tens of thousands of children to say, "No one cares for me." Putting first things first—for the Ragged School Union is a religious agency, a spiritual force, whatever else it may be—there are 231 afternoon and evening Sunday-schools, conducted in 155 separate buildings; total average attendance, 43,631; to this must be added 82 morning schools and services, with 6067 children's attendance; 199 Bible-classes, with a regular membership of 3965; there are 171 regular prayer meetings, attended by 8041 members, and forty of the classes report 228 senior scholars having become communicants. There have been many signs of blessing as resulting from this seed sowing—many of the young people have professed conversion, and special means are being used to establish the converts in the faith.

Special reference is made to such missions as the Ashley Mission; the S.W. London (Battersea) Branch; the Drift and Cripple Branches; the new home being erected for Cripples at Bournemouth; the Southend, Margate, and Windsor Homes, and the other holiday homes, all of which are directly supported by the R.S.U.

The finance shows a slight increase on the previous year, the receipts being £20,720 10s. Nor is the backbone of the whole forgotten—the true-hearted army of voluntary workers, who, "in season and out of season," so devotedly give their time and strength for the benefit of the children. London would be all the poorer without such sanctified salt in its dark and corrupt places.

The Marquis of Northampton, who presided, spoke in his wonted practical and warmly sympathetic fashion of the extension and aims of the work, insisting that in these days of sacerdotalism those who love the Gospel must see to it they hold and teach it in all its pureness and simplicity. He deplored that in this wealthy city it should have to be said that any poor child has to be turned away from a shut door for lack of funds. This he regarded as a stain on the citizens of England.

Warm and hearty addresses followed by the Hon. Evelyn Ashley, Revs. J. Reid Howatt, W. R. Mowll, Messrs. W. C. Parkinson, L.C.C., and Mr. James Robertson; while Lady Newnes distributed the "Faithful Service" prizes.

[394]

Reformatory and Refuge Union.

A GATHERING to which much interest was attached took place on Thursday afternoon at St. James's Hall, when 500 children, selected from various Industrial Homes connected with the Reformatory and Refuge Union, took part in the forty-second annual meeting. The children, who looked bright and cheery, were massed on the platform of the great hall, and the audience were "played in" by a selection given by the band from the Boys' Home at Regent's Park, who performed very creditably under the direction of Mr. C. J. Brookes. The boys and girls, under the direction of Mr. Filmer Rook, then gave a selection of pieces, the performance of which showed that their musical education had been well cared for.

Lord Monkswell presided over the gathering, and, after Rev. J. W. Moeran had given a short address to the children, moved a resolution declaring that the Union was deserving of continued and more general support, especially in its efforts on behalf of destitute and neglected children, discharged prisoners, reconvicted inebriates, and the outcast and fallen, which was unanimously adopted.

The annual report contained an expression of earnest thanksgiving for the measure of success which had attended the Union during the past year. Much more might have been done with increased energy, watchfulness and means, and all these the council must seek in the coming year. The receipts for the year to the various funds amounted to £11,295, as compared with £9139 in 1897, but an earnest appeal was made for additional support.

Those taking part in the proceedings included Sir H. Bemrose, Sir William Vincent, Mr. W. E. Hubbard, Rev. A. W. Gough, Mr. A. J. S. Maddison (secretary), and others.

British and Foreign Sailors' Society.

THE anniversary of this Society was held under the presidency of the Lord Mayor at the Mansion House on Monday afternoon. The report, read by the secretary (Rev. E. W. Mathews), stated that during the year 1666 services had been held in institutes, on the River Thames, and at various stations on shore, and were attended by over 62,000 seamen. The Society had now eight stations in South America.

The Lord Mayor said he was glad much had been done by Government for sailors. But their moral and spiritual needs could only be attended to by such institutions as that. He had just returned from the Mediterranean, and had crossed the Bay of Biscay some thirty times, so he knew something about sailors, and their moral standard, he said, was much better now than when he first put out to sea. He made an appeal for help, and asked for a liberal response from all present. The Bishop of Calcutta, Dr. Harry Guinness, and Canon J. McCormick also spoke.

National Temperance League.

THE Archbishop of Canterbury presided in Exeter Hall on Monday night over the annual meeting of the National Temperance League. He said that a deeper and deeper impression was being made by their arguments on all professions and occupations. In fact, their opponents now rarely had recourse to argument at all. The medical profession no longer had to be convinced. In the Army and Navy those who once heartily joined them did not abandon the cause. In his own profession a far larger proportion of ministers of religion were on their side than was the case even ten years ago. There was still a good deal of ridicule, but those who employed it were not now so self-confident. Personally, he was quite as determined as ever, and he did not at all fear the ultimate issue. The League reported an advance in all directions except one. A debt of £5000 existed in connection with the publication department. He declined to consider this money as lost, for it had done the work which the society aimed at doing; but he appealed to the members to wipe out the debt.

Sir W. H. White, Director of Naval Construction, said he was only an onlooker, but a sympathetic one, as he had been a total abstainer all his life. He spoke most highly of Miss Weston's work in the Navy, and predicted much good from the fact that 900 of the 1000 boys in the Naval School at Greenwich were pledged to total abstinence. The meeting was also addressed by the Bishop of Derry and Raphoe and Mr. A. Pearce Gould, F.R.C.S. Mr. Robert Rae presented the report, describing the work of the League for the year.

The Widows' Friend Society.

THIS ancient Society held its ninetieth annual meeting on April 26, at the hall of the Innholders' Company, the Master, Mr. J. Douglass Mathews presiding. The report was read by the secretary, Mr. Chas. Woollard. The income for the past year was £1160, and the only expense was £80 for rent, printing, postage, etc. Addresses in support of the Society were delivered by Mr. Alderman Pound, Rev. Preb. L. B. White, D.D., Rev. R. Bashford, and Mrs. Smithers, one of the lady visitors, who told in a very effective manner of cases visited and relieved by the Society.

Oxford Letter.

[By Our Own Correspondent.]

THE Summer Term began on Friday. Arrangements have been made to meet the spiritual needs of the men. Among those who are to visit us during Term we note the name of Mr. J. R. Mott, who is to speak at two missionary meetings, May 10 and 15.

Wycliffe Hall is full. This is very satisfactory when we remember that the accommodation has just been increased. Rev. F. W. M. Woodward has succeeded Mr. Walmsley as Vice-principal. The centre of Evangelical teaching should have a warm place in our hearts.

Mr. Chavasse continues his Greek Testament readings to undergraduates, on the Epistle to the Colossians, iii. 13—iv. 18. He addressed a large gathering of Christian workers on Tuesday, in connection with the Oxford Preachers' Preparation Class. His subject was "The Qualifications of the Preacher," of which he mentions three—spirituality, sympathy, and studiousness.

To draw attention to the slum-life in Oxford, the local *Times* is printing a series of articles on the work being done in the city.

The Bishop of Oxford has spoken some timely words on Sunday amusements. Referring to the boating and cycling so freely indulged in, he says it is impossible to preach to people who spend the day on their cycles or in boats. One critic gives himself away when he says that those who spend their Sunday in this way would under no circumstances go to church. We fear this is only too true. Love for the Sabbath will only really and permanently be found with love to Christ.

Sermons on behalf of the L.M.S. were preached last Sunday in several of the Congregational churches in Oxford. On Monday night a united meeting was held in George-street Chapel. Rev. J. Joseland spoke of his work in Amoy.

The Oxford and District Christian Endeavour Union held their annual meeting on Thursday in the George-Street Congregational Church, a large number of members from the different branches attending. The testimony given at the meeting was an important one.

Open-air Mission.—I earnestly appeal to your readers for Gospel booklets, cards, and similar attractive publications, which we are needing in great quantities for our spring and summer campaign. Our stocks are exhausted, and we are quite without funds to make fresh purchases. Nearly a million publications go forth from this office every year to all parts of the country, hence our need is very great. Frank Cockrem, Secretary.

11, *Adam-street, Strand, W.C.*

Cornwall Hall Mission, W.—The annual meeting was held on Tuesday last week, in Cornwall Hall, Pastor Frank White presiding. The report, presented by the superintendent, Mr. Wm. H. Gaussen, stated that the mission this year attains its majority, and that during the past year God has been blessing the various branches: Sunday-school, children's services, temperance effort, Gospel meetings, open-air work, mothers' meetings, etc. The committee feel that the position of the Cornwall Hall, so far back and invisible from the road, is a serious drawback. The buildings, moreover, are old and constantly needing repairs, while the rent is a heavy one. They are, therefore, waiting on God for guidance as to a new hall. Help towards this will be thankfully received by Mr. Gaussen, 96, Hereford-road, W.

For Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in Heathen Lands—4.

LITTLE savages! That is what we may call hundreds of children in New Guinea to-day. Missionaries have been labouring there for many years, and God has blessed very abundantly his servants in their self-sacrificing work; but you must not suppose for a moment that all the boys and girls in that island rejoice in the service of Jesus Christ. No! no! Multitudes can only be described as—little savages!

Many are being taught to read and write, and sing hymns to Jesus. Some of them pray, and call God Father, exactly as the readers of these pages are wont to do. They linger, too, over the parables and miracles recorded in their Gospels, and think them beautiful and wonderful. And they know why it was that God's dear Son became a little child, and suffered, and then died a dreadful death upon a cruel cross. *You*, also, can say why He did these things, of course?

But it is not of those who love to learn Bible stories that I am about to talk. I want you to have some knowledge of what those are like who

STILL REMAIN LITTLE SAVAGES.

We must begin at the beginning, must we not?

New Guinea is a large island about 1500 miles in length and from 200 to 400 miles in breadth. It is situated immediately south of the Equator and north of Australia, between the Asiatic seas and the Pacific Ocean. Now that you have found it on your map, we can take a journey along the coast far away up the Gulf of Papua, and visit the children.

These Gulf boys and girls are brown in colour—the shade varies from light to dark. At ordinary times they do not trouble to wear any clothing. But at dances and feasts and on all special occasions they take great pains with their attire. They are polished with oil and painted with many coloured ochre; wear head-dresses of flowers and feathers, and belts of dried and plaited grass, from which hang many coloured grasses and croton leaves. Armlets, anklets, necklaces, earrings, and nose-jewels are considered to be other necessary adornments. Thus "clad" (!) they look very gorgeous indeed when the brilliant sun lights up their beautiful pearl shells and lovely feathers from birds of paradise and parrots. Their life is wild, free, and unrestrained, and most of the time is spent in the open air. Never are they found wrestling with difficult sentences which require grammatical analysis, or committing to memory tiresome irregular French verbs.

But I am quite sure you would not like to change places with them on that account.

At first sight strangers think these New Guinea children look very funny, for their heads are nearly all shaved, with the exception of one, or perhaps two, small round tufts of hair on the top. Very bright and happy looking they are nevertheless, and merry and mischievous, like most of the young folk with whom I have been delighted to meet. When mere babies these coast children can swim and frolic in the sea, and very early learn to paddle their own small canoes.

The men who are fathers are very proud of their sons, and at an early age begin to train them to hunt and shoot and fish; make canoes and paddles, build houses, and lay out plantations.

Sons are the future warriors and hope of the tribe to which their parents belong, and are taught to make real use of the native weapons of warfare. Every boy has his own bow and arrows, club, and spear. These their fathers at first make for them, and afterwards give regular instruction in the skilful employment of them. Old warriors are specially happy and content when they have sons able to take their places in the fight and maintain their tribe rights.

And what of the girls? I am pleased to tell you that daughters are by no means despised, as in some heathen countries. They are tenderly cared for and loved by their parents, treated kindly both by their father and brothers.

Many more of these girls and boys who are now only little savages will, under the instruction of missionaries, and by the aid of God's good Spirit, become real Christians. Christ will be their ideal of a noble life. Their clubs and spears, bows and arrows, will be abandoned when they willingly join the ranks of the great Captain of our Salvation. Clothed with the whole armour of God, they, with us, will wage warfare against the world, the flesh, and the devil, and come off more than conquerors through Him who loves them and died for them.

Mission Home for Chinese Girls.

IN Ah Lon, Kum Lon, Foong Ying (three girls) and Ah On (a boy), we introduce to our readers the four youngest inmates of the Mission Home for Chinese Girls, 920, Sacramento-street, San Francisco.

In attending one of the meetings of the Occidental Board for Foreign Missions, we had the pleasure of hearing the three little girls recite Bible texts and sing Gospel hymns. Ah Lon never missed a question, nor gave an incorrect answer. It was sweet to watch the two others; how they looked up to her grave, quaint face when they were not quite sure of their answer.

The Home shelters thirty girls of different ages. The history of some of them is very touching. Foong Ying and Ah On had a good Christian mother, formerly an inmate of the same institution. Her dying wish was that her children might be able to go out to China, the one as a minister of the Gospel and the other as a medical missionary.

The first Chinese slave-girl who found a refuge at the Home was brought from China more than twenty years ago, dressed as a boy, with hair shaven and a queue, in order to evade the law against the importation of girls. She had been sold by her father to pay a gambling debt of 15 dols. The woman who bought her, not being able to pay the passage money after her arrival at San Francisco, sold her again to a wicked man for the sum of 240 dols.

Ill treated, the poor child ran away, and was admitted to the Home. She soon became a decided Christian, and in the course of years married a Christian man. As wife and mother she has continued to be instrumental in the conversion of her heathen brethren and sisters. It was she who, in 1893, laid the corner-stone of the new Mission Home, 920, Sacramento-street, with the words, "With a strong faith in the redemption of my countrywomen in this land and in China, I lay this corner-stone in the name of Jesus Christ."

In last year's report we read: "Girls are brought here and illegally landed and sold for 1800 dols. Attorneys can be found who will aid the Chinese in the cruel practice. It costs 800 dols. to land a Chinese girl in San Francisco, and this amount is shared by a ring of five persons."

Since the work has been started more than 500 girls and women have found shelter at the Home. Some have been placed there by the Government, instead of being detained in gaol, as having illegally landed. Others have come for protection preparatory to their return to China. A hundred and fifty have been married, seventy-four baptized and united with the church, six have died triumphant deaths.

The girls receive a sound education, and are taught everything that is essential to good housekeeping. They generally marry Christian men, and turn out good housewives and mothers. Some are living in San Francisco, others have found homes in different towns of California.

Of course, this rescue work is not all success. There are occasional failures here as everywhere. The Home has been sheltering women, many of whom were too old, bound to heathen customs, and addicted to opium and to tobacco. They felt discontented, and returned to their old sinful life. In the case of children the work is very hopeful. They come bruised and beaten, presenting a picture of utter misery and wretchedness. In the course of a few months their countenances change, they look bright and happy and well fed. The flexibility of their undeveloped characters enables them to receive the teaching and influence of a Christian home.

W. M.

The Bible Searcher.

No. 119 (second list).—Correct answers received from:—

A—Gladys Allan, Daisy Allen, J. H. Archer, Jacob American, Zeldah Albert*, Bertha Arres-Mather, Wm. Aston*, W. T. Aldous.

B—Charlotte* and Mabel Bailey, Janet* and Elizabeth* Black, Hilda Bassett, Leonard Bartlett, Massy*, Allen, and Conyers* Baker, Gertrude* and Edith* Badham, Katharine, Teresa, and Lilian Blackie, Henriette Bardot, Aline Bazett, Mary Beck*, Dorothy Berry, Ethel and John Benger, Leonard Bentall, A. Bridges, Mabel Birney, Flora Brighton, E. Biddlecombe, Lindsay Browne, Chas. Brown, Eva Browne, Stanley V. Boxer, Leonard S. Browne, Gordon Bolton, John Bott, Ashley H. Bowker*, Robert Browne, Ernestine Buhl, Harry Butler.

C—Chas. H., Mabel B., and Isabel* Candlin, Lily Clarke, B. M. Cashford, Walter Carter, Rosaline Castein, Mary and Willie Charles, Alice E. Crang*, M. M., and Cicely M. Craven, Beryl Calvert, J. A. Chamberlain, Jack and D. Rosalind Clarke, Nellie Crawford, Elma Cheal, Bessie Cheale, Annie Cooper*, Ruth Coupe*, Nina Coote, Marjorie Collins, Edith Corrick, Kathleeen* and Brereton Code, Dorothy Cooper*, Arthur G. Cox*, Susie and Walter R. Cumbers, Henry S*., Nellie*, and T.* Curr, Colin, Gershom, and Jas. W. Campbell.

D—Polognia Daws*, Harold Davis, J. Ernest Davey, Willie R. Davies, Vera Dickinson, Kenneth Dunbar, Gordon S. Duncan, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Sarah Evans, Muriel Ecroyd, Eva Edmundson.

F—Arthur and Richard Farmer, Chas. Faillettaz*, Janet Fawkes Marian* and James Freegard, Kate, Bessie, M., and Mabel Fletcher Ernest and Willie* Findlay, Francis W. B. Field*, F. A. and Aileen Figgis, Hyacinth FitzSimons, J. A. and Eric Field, Fanny Field, Agnes*, Janetta, Maggie*, and Flossie* Fullarton.

G—David Gardiner*, Eva Gray, Edith* and Margaret Gray, Ivan Garrod, Maurice Greenleaf, Daisy* and Mary E. Greenacre, A. Gibbs, Edith Grieve, Minnie Giddings*, Thos. Groombridge, Dorothy Grove, Emma Goodier.

H—Jack Harris, Janie* and May Handasyde, Dorothy E. Harris, Ella Hake*, Elsie G. Hatcher*, Jessie Haybittle, Annie E. Hazledine, Winifred Harvey, Rose Hamilton, Ada Heap, Edith and Emily Hearn, Evelyn E.* and Dorothy J.* Hewer, James D. Henderson, Theodora Hill, Margaret Hogg*, Alice M. Hogben*, Violet A. Holford*, E. C. S., and Marjorie Hogge, Harcourt, May, V.*, and Helen Hunter, Mena and Edith Hunter, Tom Hunter, L. K. Hughes.

J—Betty Jacobs*, Jno. S. Jackson*, Dora Jay, Nellie Jelfs*, Elsie Johnson, Agnes Jones*, Lizzie Johnston*.

K—Maurice Kalinsky*, Stanley, Max, and Eva Kalb, Alex*, Isa A. D.*, Willie, and T. Kay, Mary, Cara, and Ethel Keatin, Flossie Key, G. Norman King, Lilian, Marjorie, and Robert Kitson, Eileen B. Knowles.

L—Wm. C. A. Law, Henry and Nessie Laing, Ethel Larwill, Arthur Lamb, Guinefred* and Elsie Leigh, Annie W. and Alex. R. Lemon, Cecilia Lichtenstein, Nellie Lovegrove, Murray and Grahame Lloyd.

M—S. E. Mackintosh, Barbara* and John K.* Maconchy, D. and Kate MacGilp, A., Bella, Thos., and Maggie Mack, John MacMurray, Donald McLeod, Geo.* and Chas.* Macdonald, Margaret J. Macphee, Elsie M. McPherson*, Kathleen L. G. McClure, Florence and E. L. Mackenzie, Avie Mallory, Dora Marples, Gladys and Enid Mather, Harry and Bruce Malaher, Robert Marriott*, Trevor and Margery Matthews, Hilda M. Medill, Reginald Measor*, Charlotte Millar, May C. Mills, Francis Milne, Jack L. Moir*, Lewis F. Morice*, Dora Muir.

N—Ernest and Edie* Nash, Herbert J. Newton*, Peter, John, and Cissy Nicholson, Maria L. Nicholson, Amy and Maude Nottage.

O—Lottie and Harriette Orr, Maude and Eva Oakes, Katie and Sidney Oliver, F. A. Osmond.

P—Winnie, Jessie, Ada, Maggie, and Willie Palmer, Dorothy Patten, Winnie Page*, Haden Palmer, Daisy, May, and Vera Petrides, Walter C. Perryman, Joanna Pearman, J. Ernest Pearce*, Evelyn P. Pechey, Clara M. Peach, Edwin T. Peters, Laura D. Percy*, Kathleen Pincott, Isabel* and Gladys* Phipps, Dora M. Phillimore, Susabel Pim*, Lillian and Margaret* Pook, Rhoda Porter.

Q—Minnie and Edith Quick.

R—Marjorie*, Herbert*, and Edward* Rainey, Edyth, Gracie, and Edward G. Reeve, Nora Read, Gordon Remington, M. L. Rickards, Edith M. Robinson*, Cyril M. Roberts, Sydney and Olive Robertson, Dorothy Robinson, Mildred Robinson, Kate Rosenbloom, Isabel C. D., Jessie, and Elmina Roe, Lucy Robertson, Chas. Rudge*, D. and W. Russell-Smith.

S—Eric, Gladys E., and Gwendoline Shaw, Dollie and Bob Salt, W. Stangoe, D. D., C. D.*, and T. Stanier, Elsie Slark, McLeod and Pussy Staight, Bessie Scantlebury, Stuart A. Scragg, Constance Schaeffer, Betty Swanston, Violet Salvesen, Janet Speed, Agnes M. Sterry,* Muriel and Rosetta* Sherwin, Kathleen* and Douglas* Shepherd, Marie E. Sleigh, Nellie Sery, Kate Smith, Esther Simmons, Mary C. Spigaovicz*, Florrie Smith, Betty Stocks*, E. Short, Ronald Studd, C. Bessie Symes.

T—Winnie Taylor, Nannie* and Louie* Tibbits, Wm. D., Katie* and Nellie Thomson, Harry Thompson, Alice M.* and Frank Thompson, John Walter Thomson*, Jas. T. Tuff, Neville Tufnell.

U—Bessie Unsworth, Queenie Upton.

W—Stewart Watson, May and Ronald Watson, Edith J. Wheeler, A. Webb, Mabel Wheeler*, Arthur R. Webb, J. Wm. Wheeler*, Florrie White, Eva Winpenny, Edith Wilkins, Pringle Wilson*, Arthur H. and Edith M. Williams, Chas. Williams, Maggie Wight, Frank R. Wilson*.

Y—Edgar Yerbury.*

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (120).

1. That according to God's command to him to build the temple, anyone who wished to return to Jerusalem to build the house of the Lord could do so.
2. (*a*) The fathers of Judah and Benjamin, the priests and the Levites, and all those whose spirit God had raised up to go. (*b*) Vessels of silver and gold, and many precious things, that were willingly offered.
3. When the builders laid the foundation of the Temple.
4. They troubled them in building, and wrote an accusation against them to Ahasuerus.
5. That the Jews were to cease building.
6. Zerubbabel and Jeshua, through the prophecies of Haggai and Zechariah, who also helped them.
7. That the Jews were not to be hindered in building the Temple, but whatever they needed was to be given them.

Correct answers (first list) received from:—

A—W. T. Aldous, A. Rose Auton, Violet Ashworth.

B—Herbert Braddon*, Willie and Victor Bellerby, Edith Bensted*, Jasper Bell, May*, Gordon, and Daisy Bligh, Emily Bridgewater, Gertrude, Beatrice, and Nellie Brookfield.

C—Lois M. Craven*, Millicent M. Craven*, Eleanor Chance, Elma Cheal, Irene Coppard, M., Ida, Annie*, and Edith* Cole.

D—Dorothy and Ralph Daintree, Vera Dickinson, Nellie Dowsett, Violet, Ivy, and Kitty Donaldson-Selby, Rhoda Dunlop.

F—Eva and Ethel Fielder, Constance Furlong.

G—Clarice and Bertie Gale, David Gardiner*, Gertrude Green*, Emma Goodier, M. Gover.

H—Francis Harding, Dorothea R. Harris*, Jack* and Thomas* Harris, Dorothy* and Evelyn* Hewer, Alice M. Hogben*, Dorothy and Joshua Hughes-Games.

J—Dora Jay*, Florrie Jennings*, Agnes Jones, Elsie Johnson*.

K—Cara, Mary, and Ethel Kestin.

L—Sidney, May, Edward, and Henry* Law, E. Lawrence, Blanche Lindup, Nellie and Edith Lockhart.

M—Gracie Marston*, Ada Macnutt*, Francis Milne, Eva Monti, Arthur*, Gwendoline*, Evelyn*, Howard* and Jack Moir.

N—Valerie and Eleonor Noel.

O—Arabella Onslow*.

P—Alice M. Palmer, Kathleen* and Ethel M. Pasley, Eva Petter*, Francis Phillips, Dora Phillimore, Mary E. Plumb*.

R—Phillis Riddle, Ernest Ross.

S—Betty Swanston, Daisy Stanger*, Frederick and David Seth, Reginald Skinner, Flora Simmons, Florrie Smith, Jessie Snowball, Betty Stocks*, Ronald Studd.

T—Olive and Violet* Tritton, Herbert and Frank Tomkins, Herbert, Peveril, Arthur and Laurence Turnbull.

V—Kenneth Vining, Dorothy, May*, and Edwin Vickers.

W—Edie Whiting, Edith* and Arthur H. Williams, Mary Wright, Cecile, Phillis, and Noel Wright.

Foreign List.

Correct answers received from:—**Nos. 109** and **110**.—Mildred Fryer (Sydney). **No. 113**.—Daisy McArthur (S. Africa). **No. 114**.—W. B. and Alice* Henderson (Jamaica), Daisy McArthur*. **No. 115**.—Alice and W. B. Henderson, Henry and Annie* Baillie (Canada), Marguerite le Roux (S. Africa), Launcelot M. Knight (Texas), Olive van Millengen (Cyprus), Llewellyn* and Queenie* Dale (Bombay).

Prize Competition.—Division I. Frank Sjostrom, first certificate. Division II. Vera Sjostrom, second certificate.

THIS WEEK'S BIBLE SEARCHER (No. 121).

(2 Sam ii. to vii.)

1. Where did David live after Saul's death, and how long did he remain there?
2. Who buried Saul, and what message did David send them?
3. Why was the battle fought at the pool of Gibeon?
4. Who slew Ishbosheth?
5. How did Asahel die, and how was his death avenged?
6. What happened at Uzzah's threshing floor?
7. What became of the ark?

Children under *ten* any three, under *thirteen* any five.

Personal.

Again I have to thank friends for boxes of flowers sent for the sick and suffering. The hon. sec. of the Bible Flower Mission, to whom I forwarded them, writes: "Very many thanks for lovely fresh primroses, most welcome for the poor sick people."

Louise Filhol.—I was so pleased to receive your kind little letter. Sorry your answers were incorrect this last week.

Walter C. Perryman.—It was unfortunate your being ill during the holidays. I am glad you are better.

Marguerite le Roux.—Very glad to welcome you. Your writing is very neat.

Leonard Browne.—I think single-lined paper is better at your age. It is very sad for your brother to suffer so with his eyes, and I hope his sight will still continue to improve.

Uncle Tom.

(For Special Service Mission Notices see page 30.)

The Evangelistic Field.

MR. McNEILL IN LONDON.

THE Agricultural Hall meetings are now in their third and last week; the mission there closes on Sunday evening. Since our last report the attendances have been fully sustained, showing that the public interest in such an effort is not easily exhausted. The prayer meetings each week evening before the larger assemblies, have been seasons of close dealing with God on behalf of the many cases represented by the requests sent in. If the inner history of these missions could be unfolded it would be seen how real has been the moving of God's Spirit in many hearts—in some on their own account, and in others for the salvation of relations and friends.

The evangelist has not failed to do his part in the fulness and persuasiveness of his exhortations to saint and sinner alike. On some occasions the impressions produced have been very manifest, and when the preacher has given opportunity for publicly indicating soul concern or a definite acceptance of salvation the responses have been very encouraging. The inquiry rooms have been in frequent requisition. In some cases those who had attended the meetings came back expressly to the inquiry room to have their difficulties solved. On Monday evening Mr. McNeill said that many testimonies as to blessing received have been disclosed through the envelopes distributed.

Notwithstanding the inclemency of the weather last Sunday evening the great hall was thoroughly well filled, but no overflow meeting was needed. If some were prevented from attending by the rain, doubtless others were prompted to take refuge in the brightly lighted hall, and thus came within the sound of the Gospel. Mr. McNeill's theme was "The Passover"—a very full meal of doctrine, perhaps the most theological and systematic of all his familiar discourses. On Monday evening to a splendid congregation the old Gospel was powerfully preached from the story of Naaman's healing.

On Sunday next, the closing day, there will be two meetings—afternoon at 3.30, and evening at 7. It is hoped the hall will be filled on each occasion.

GIPSY SMITH IN GUERNSEY.

GIPSY SMITH has finished a ten days' mission at Guernsey. The Free Churches have never had such an experience before. The churches cordially co-operated in preparing for the mission by a house-to-house visitation. The largest available building, the Wesleyan chapel, was secured. It can comfortably seat 1000 persons. On the last Sunday evening it was packed to the utmost capacity, many being unable to get in even for standing room. Night after night it was full. About one hundred and twenty persons entered the inquiry room and professed Christ. But this very inadequately represents the results of the work. The whole Church of Christ in Guernsey has received a great quickening. On Monday night, before Gipsy Smith gave his thrilling lecture "From Gipsy Tent to Pulpit" to a crowded house, he was presented with an address, signed by the Free Church ministers of the island, expressing their warm thanks for the service he had rendered.

TENT WORK AT YARMOUTH FAIR.

TO reach the non-church-goer, and to bring the thoughtless crowds under the sound of the Gospel, the vicar of Yarmouth, Canon Rogers, erected a mission tent in the centre of the great fair of this watering-place. At the request of Rev. John L. Cobham, the curate-in-charge of this special effort, to the secretary of the Open-air Mission for two evangelists, Messrs. George Heath and Gerald Coultas were sent down to push forward the Gospel campaign. Five meetings daily were held, and the interest never flagged, not even at the last meeting on the day's programme, which began at 9.30 p.m.! The tent was often filled, and numbers stood eagerly listening to the Word of Life. A coastguard heard the message, and thought thereon, and in the quiet of his vigil watch accepted Christ as his Saviour. [illegible] pushed her way to one of the evangelists at the close of another meeting to tell him that her heavy burden of sin had gone, and she was going out a free woman. Other cheering tokens of the blessing were given that the effort had not been in vain. It may be hoped that other vicars and ministers may be led by reading this brief account to arrange special missions of this kind, and thus solve the problem so often asked at conferences, "How to Reach the Lapsed Masses?" The secretary of the Open-air Mission will be glad to give any counsel on the subject. His address is, 11, Adam-street, Strand, W.C.

VILLAGE EVANGELISATION.

VILLAGE missions, and specially the Bucks Evangelistic Mission, occupied attention at the Central Noon Prayer Meeting, Aldersgate-street, on Monday. Mr. J. E. Taylor, who has now been engaged in this work for thirty-five years, spoke of a 250 days' mission in towns and villages around Aylesbury. In many respects the past year has been one of great blessing. In August last the special effort was commenced by Mr. George Hunter, of Aberdeen, which has been maintained for 250 days, and is still going on, moving from place to place as the way seems open. Some such plan as this Mr. Taylor considers of the utmost importance. Ordinary evangelists go mainly to towns and large villages, where there are those who can support the cost of a mission; but the small villages are often the darkest, although the people are too poor to meet the expenses. In such cases the Evangelisation Society would send men—if there were Christians to invite its help; but in many such places there are no Christians on whom the burden of souls might rest. This work from village to village has been remarkably blessed. All this is in addition to the regular work of the Bucks Evangelistic Mission, with its numerous village halls, engaging the help of large numbers of earnest Christians. The colporteur alone takes 30 villages every month, selling books, and reading, talking, and praying with the people. Hundreds have passed into eternity who never heard the Gospel save from the lips of the colporteur. At present the way is opened, and the director of the mission is anxious to extend the operations further afield into the dark Gospel-less villages of Oxon, Berks, Herts, Beds, and other counties. He may be addressed Mr. J. E. Taylor, Aylesbury, Bucks.

EVANGELISTS' MOVEMENTS.

At Union Chapel, Burcott, Bucks, a very good mission has been held during the past week by Rev. Hugh C. Wallace, of Burnley. It is hoped that some are coming forward to join the church as a result of this effort.

Pastor J. F. A. le Roi, of Schweidnitz, Silicia, so widely known as the author of "Die Evangelische Christenheit und die Juden," is conducting a three weeks' mission to Jews in the Hall of the Barbican Mission, 33, Finsbury-square, E.C.

Some Dublin Christians having secured suitable ground in Great Brunswick-street, one of the busiest and most central districts in the city, Mr. David Rea hopes during the months of May and June to have a special Gospel mission here in his large tent, seated for over 2000 persons. Much prayer is earnestly desired that God may be graciously pleased to own this effort to reach the unsaved, and that very many may be led to the Saviour.

During the last two weeks special services have been held at Bruce-grove Hall, Tottenham, by Mr. James Wharton, a returned missionary from the freed slaves of America, among whom he has been labouring for over twenty years. The Christian members have been benefited and helped, and a number of converts have also professed to find blessing at the services. Many of the Sunday-school scholars, too, have been led to the Saviour through the addresses by the preacher.

A series of services have been held by Mr. James Eyres during April in the Gloucestershire villages, which have been attended with much blessing. During his stay he has visited the chapels of the Congregational body in Mork, The Common, and St. Briavels. He then went on to Whitebrook and Llandoga, villages of Monmouth, where during a series of services a number decided for Christ. The spiritual life of the churches has been much quickened. His next sphere of labour is Barry Dock, where he is followed by many earnest prayers of those among whom he has lately laboured with so much blessing.

An interesting effort was made last week in Exeter Prison, which receives a large number of convicts from different parts of the country, who serve there their probationary period of nine months before being transferred to a convict settlement. A ten days' mission was arranged by Canon Atherton. The missioner was Rev. W. Bryan-Brown, of the Church Parochial Mission Society. The interest manifested by the prisoners in the mission exceeded expectations; many apparently hardened criminals seemed to be deeply moved. The missioner spent much of the day in visiting in their cells those prisoners who asked to see him.

A series of mission services have been held at Gloucester-street Wesleyan Chapel, Devonport, by Mr. Josiah Nix, including public preaching services, services for young people, Bible readings, an "at home" for shop assistants, and a great temperance meeting. The Lord's people have been revived and richly blessed. Large numbers, from 12 years of age and upwards, went into the inquirers' room as seekers of salvation, and the majority realised salvation through faith in the Lord Jesus Christ. During the mission nearly 300 persons signed the temperance pledge. Revs. H. Lewis and C. Feneley, Mr. G. Nash, circuit evangelist, and others warmly supported Mr. Nix.

During the past six months the Lord has been pouring out his blessing on the Orkney Isles. Following his mission in Kirkwall in October, Mr. J. A. Smith, of the Gordon Evangelistic Mission, conducted a united mission in Stromness, and not for thirty years has there been such an ingathering of souls in that town. Latterly Mr. Smith's brother, Mr. John G. Smith, has, with blessed results, conducted missions at Kirkwall, South Ronaldshay, and Evie. Mr. Hamilton, from Glasgow, preceded Mr. Smith in Evie district, and was much used of God. Mr. Smith's mission was held in the Free Church (Rev. J. Roy's), which, after a few evenings, was filled with people who gathered six and eight miles to hear the Word of Life. One week from eighty to a hundred anxious souls were personally pointed to Jesus. Will God's people pray that the blessing may spread to all the adjoining islands? Reports from Shetland say the Lord is working there.

Mr. W. R. Lane, Hull, to May 12.
Mr. J. Neech, Guyhirn, May 8-22.
Mrs. Baeyertz, May, in Aberdeen.
Mr. Josiah Nix, Halifax, May 8-16.
Mr. F. C. Spurr, Malvern, May 14-23.
Mr. E. P. Telford, Bow, E., May 8-19.
The Weaver Bros., Cardiff, May 1-15.
Mr. Charles Inglis, in May, Great Assembly Hall.
Gipsy Smith, West Bromwich, to May 9; Deptford and Greenwich, May 14-23.
Sergeant Pullinger, High Barnet, May 8; Institute, Mitcham, May 10-15; Welbeck-street, W., May 22; Soldiers' Home, Winchester, May 29 and 30.

Requests for Prayer.

For meetings in Conference Hall, Eccleston-street.

For a mission at Brownhills, Walsall, by Rev. Dr. Morris, May 7 to 24.

Praise.

For many tokens of coming blessing in France, in many hundreds of villages. They are glad to hear bout Christ. Also for happy times in Bordeaux, where several pastors are in a state of expectation of blessing.

The Ricketts Family.—Mrs. Hind-Smith writes to state that the children of Mr. and Mrs. Ricketts have reached this country from Jamaica, and she is anxious that they should rejoin their parents in West Africa as soon as possible. For this purpose help will be needed, and Mrs. Hind-Smith appeals to friends of mission work in the Dark Continent to enable her to forward these young people on the last stage of their journey. Her address is Summerfield, Hayward's Heath.

Armenian Widows and Orphans.—Rev. Krikor Behesnilian has received a letter from Marash, dated April 8, written by a deacon of the Protestant Church, who has been labouring among the bereaved. Mrs. Behesnilian confirms its contents. "There are about 1000 destitute widows at Marash, 150 of whom are utterly helpless. While they have been deprived of their bread-winners, their houses have been burned too. About 300 orphans have been cared for by the generosity of friends in Britain, America, and Germany, but there are still about 1,200 children, who have been attending the Protestant day-schools, and are in a most pitiable state. We wrote to friends in Britain, to whom we are greatly indebted, still further to assist us to provide at least a meal a day for these little ones, and give a little help to the 150 widows. Communications to Mr. Behesnilian may be addressed Exeter Hall, Strand, London, W.C.

Rev. T. Connellan in London.

THERE was a big Wednesday night congregation in St. Paul's, Onslow-square, on Wednesday, April 27, to hear an address from Rev. Thomas Connellan, who has been so closely associated with the vicar, Prebendary Webb-Peploe, since 1887. The preacher took for his text Isa. xxxii. 2. In the course of a deeply interesting address he said:—

God's ways are very mysterious. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." While I was worshipping quietly here during the years 1887-90 I little dreamed that God was at the same time, in places very wide apart, preparing others for similar work. God is using converted priests to subvert the "Mystery of Iniquity" in every land under the sun. We know that Italy has Campello and others, shaping a great movement, having for its object to restore Christ to his rightful place, so long usurped by the Pope. Spain, the home of the Inquisition, hears the voices of Cabrera and others. The Old Catholic Church in Germany has recently received two members of the Jesuit order, and shows signs of increasing vitality. Last week, in Glasgow, I met M. Bertrand, and heard from him cheering news of an organisation in France for the conversion of priests, and which can show for fruit up to sixty converted priests. One of them, Abbé Bourrier, now has a church in Paris and edits a magazine which finds its way into my office. If we turn our eyes across the Atlantic, we see O'Connor carrying on a great work in the heart of New York. No one in this audience needs to be told that Canada has her Chiniquy, who on the threshold of his 90th year still wears the helmet of salvation and wields the sword of the Spirit.

I have recently received a deeply interesting letter written by a converted Spanish priest, Manuel Ferrando, who is now labouring for Christ in Caracas, Venezuela. He writes to ask for my assistance in forming an International Union of Converted Priests. Why, here is a new Reformation, not appealing to the carnal sword as the sixteenth century Reformation was too often obliged to do, but using the sword of the Spirit. Some of the older Reformation Churches have crystallised into definite shape, in some cases, unhappily, moulding themselves after the Roman model. But here are new forces endowed with all the ardour and fresh vigour of youth, caring more for the spirit than the letter, winning every day recruits to the army of Jesus.

Mr. Connellan concluded by giving a number of facts and figures about mission work in Ireland.

Health Lectures to Women.

A SERIES of lectures will be delivered at the Lyric Theatre, Shaftesbury-avenue, by the well-known American lady doctor Mrs. Longshore-Potts. Mrs. Potts has for years advocated temperance in her lectures, not from any particular personal predilection in its favour, but purely from the position of a physician who can judge of the deleterious effects of alcohol upon the system.

The lectures, which contain much moral excellence besides their advocacy of temperance, have to be given in a theatre owing to the exigencies of the limelight apparatus. Mrs. Potts will give five afternoon lectures to women only, commencing on Monday, May 9. To the first four lectures admission is free, with collection, a charge only being made for the concluding address on the subject of "Maternity." Each lecture is to be elaborately illustrated by limelight views and diagrams of the subjects discussed, varied with numerous pictures of art and scenery, many of them in colours.

Royal Albert Orphan Asylum.—A public dinner in aid of the funds of this institution, which is situated at Collingwood Court, Bagshot, Surrey, was held at the Savoy Hotel. The Lord Mayor presided. The institution was established some thirty-four years ago for the maintenance and education of necessitous orphans from all parts of the kingdom. It is in a very unfortunate position at the present time, there being a deficit of some £3000. There are 103 boys and eighty-seven girls in the asylum, who are being educated and trained so as to make them capable of earning their own livelihood. Workshops of various kinds are provided in which practical training is given. Subscriptions and donations were announced amounting to upwards of £1000.

Letters to the Editor.

"PRINCIPLES, NOT KENSIT."

DEAR SIR,—It is time for *definite action* on the part of those who have at heart the true welfare of the Church of England. Such action will be welcomed by all right-minded men, and will strengthen the hands of the bishops and those in authority, as is evident from the straightforward utterance of the Bishop of Hereford. The desire of the bishops to have "peace within their walls" has led them into an over tolerance which has effectually, though gradually, bound them with links of their own forging. Dr. Watson, a member of the E.C.U., writes in the *Church Times* of last week deploring that there is "no prophet left." But I venture to think that there are some prophets yet with us, if they will only commence and prophesy on the same lines as Dr. Percival.

There are some, however, who by a too large-hearted policy have in the past let go the reins, and the horse has consequently bolted. Whose fault is it? It is unquestionably their own, and they must pay the penalty by looking foolish and tightening the reins. Others again have involved us in doctrines which are opposed to the whole spirit of the Reformation. These, surely, must face their responsibility to a *Reformed Church*.

It is useless to throw the blame altogether upon the junior clergy. If those in authority cease to uphold the true charter of Church liberty, as declared at the Reformation, who can wonder that many follow in their footsteps?

The "crux" of the whole matter, which in the heat of a discussion such as Mr. Kensit has given rise to is apt to be lost sight of, is that we are contending for *principles*. What we demand is a *declaration* on the part of our Church's leaders that we are the inheritors of a *Reformed faith*. It is *not* the Church Association, or the National Protestant Church Union, or the English Church Union—it is *not* a question of the *English Churchman* or *Church Times*. No, these are but the exponents of what they believe to be the particular doctrines of our Church. Consequently if we are to have consistency it is by these doctrines being settled the one way or the other. It is useless to try and harness the Bishops of London and Liverpool to the same chariot. It is equally impossible that there can be any consistency when we have such leaders as the Archdeacon of London and "Father" Dolling fraternising in the same communion. Truly the breadth of our Reformed Church is remarkable! Dr. Watson speaks in the bitterness of his soul; so do I. There are many of the junior clergy who, like myself, are wondering what to do in order to attain to consistency. Prebendary Webb-Peploe, writing to me some months back, says:—"I would to God that we could persuade you and other younger clergy to declare yourselves bravely upon the side of the Articles, and to take your stand firmly on the side of those who would uphold the Church of England in the pure simplicity of her formularies and declarations." I would answer him here and now: We are willing to do so, but there is no one to lead us. Are Evangelicals asleep, that they are letting the ground be cut from under them like this? We want the bishops who are in sympathy with Reformation doctrines to come forward and head a campaign against the Ritualists who, according to common-sense and Dr. Watson, have broken the yoke and burst the bonds.

We want the deans and the archdeacons and the canons to come forward to the light. If there is any life in the *Reformation* left, surely now is the time for it to declare itself. Not by the units flying at one another's throats because they happen to wear a black gown or a white—but by all who love the Protestant Church massing together for the defence of the Church and her Articles. We want united action, and I would suggest that Prebendary Webb-Peploe and other leaders of the Evangelical party in London should utilise the presence of so many clergy at the various May meetings to form small committees who shall act in concert in the different dioceses. Something can be done, and something must be done. A leading Church dignitary writes me at the conclusion of a long letter, "We live in trying times, and must possess our souls in patience." I say no, we must possess our souls in action. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"—Yours very truly,

NORMAN BENNET,
Missioner, Church Parochial Mission,
and late Curate, St. Margaret's, Westminster.
29, *Maitland Park-villas, Hampstead, N.W.*

International S.S. Lessons

May 15.

"WATCHFULNESS."—Matt. xxiv. 42-51.

GOLDEN TEXT: "*Watch therefore: for ye know not what hour your Lord doth come.*"—Matt. xxiv. 42.

CHRIST on the brow of Olivet; has painted a picture of the destruction of Jerusalem. This was the "coming of Christ" to the city, judging it for its sins. In that day's advent there will be tribulation, temptation, sin so triumphant that the elect will grow fearful or careless. But the *day* will come. Therefore watch.

WATCHING (42).

A state of wide-awakeness to every danger and duty. Awake morally and spiritually. Living such a life that you will not be ashamed if Jesus should reveal Himself as standing beside you, doing and speaking such deeds and words that you will not be ashamed to own as yours even in the presence of the holy one of Israel.

Eyes open to see:—
Every temptation.
Every danger of sin.
Every chance of doing good.
Every opportunity of becoming like Christ.

Illustration.—Paul's Christian Soldier (Eph. vi.).

REASONS FOR WATCHING (43, 44).

(1) *Importance of the things we guard.* — Our character and spirit are of eternal import. Other things decay, but the character is everlasting if it be good. "Keep thy heart," etc.

Illustration.—Soldier on guard: safety of the whole regiment in camp or barracks depends on his watchfulness.

(2) *The strength of the enemy we watch for.*—Evil very insidious, coldness of heart creeps over us; little sins creep in unseen, but they undermine the spiritual constitution. Behind the little sins is a great army of evil waiting to destroy all the good that is in us.

(3) *We do not know when Christ will come in judgment.*—No one knew when Jerusalem would fall. We do not know when the choice of service, the special temptation or danger, may come upon us.

Illustration.—Parable of Christ. The householder and the thief. As we do not know the *watch* or time of the night, we must be "ever ready."

(4) *He comes when we should least expect Him.* "In such an hour as ye think *not*."

THE FAITHFUL SERVANT (45).

The one who does his duty from day to day as his Lord appointed.

Christ assigns each one his task. Great and small are used by Him. Each one must do his work.

Honour and shame from no condition rise;
Act well your part—there all the honour lies.

If you have not found your work, pray with Saul, "Lord, what wilt Thou have me to do?"

THE REWARD (46, 47).

The reward for faithful service is always more work and more responsibility. Those who do their work find it a stepping-stone to higher and better things. To know God and his doctrine you must do his will.

Illustration.—Men shoot into prominence in a day but when you come to examine them you find they have been doing small duties faithfully for many years. Those duties are like the rungs of a ladder. The last rung brought them above the housetops, where all could see them.

THE UNFAITHFUL SERVANT (48, 49).

People who neglect to watch do not as a rule go to sleep; they become self-indulgent and wicked. This is the temptation of power.

Illustration.—When you are high up on the ladder, tendency to get giddy. One careless step and you fall. The higher you are up, the more dangerous the fall.

THE PUNISHMENT (50, 51).

There is punishment for the faithless in this world and in the next. They are "hypocrites" because they profess to be and do what they are not and do not do. Their chief punishment will be the consciousness that they have brought it on themselves. Teacher should emphasise the fact that both wrong doing and neglect of right doing *are* punished, and that no one can break God's law or rebel against his will with impunity.

Items of Interest.

Home.

A proclamation of neutrality issued by Her Majesty's Government sets forth regulations for ships of war of the belligerent Powers lying in harbours of the United Kingdom.

Concerning Mr. Gladstone's health, Miss Helen Gladstone writes: "I do not think there is anything to say about Mr. Gladstone's health, beyond what is now generally known—namely, that he is seriously ill, and that we cannot hope for his recovery."

The enlarged premises of the Shoreditch Settlement in connection with Cheltenham Ladies' College have been formally opened, and a dedication service held. Many social and spiritual blessings attend the good work of these settlements.

For the first time in its history the Society for the Extension of University Teaching is to hold its summer meetings in London. The lecture hall and other rooms at the University Buildings, Burlington-gardens, have been placed at the disposal of the Council.

There are in England 2165 School Boards, and in Wales 337, with a population of nearly 20,000,000 under that system. This is an immense influence for good if rightly directed.—The London School Board has decided that one of the two medical practitioners to be provisionally appointed for one year to examine defective children shall be a woman.

Charitable Contributions.—The following sums have been contributed in various ways during the week—£2100 at sixty-third anniversary of St. Mark's Hospital; £1000 from Mr. R. Gibbs' estate to St. Thomas's for a "memorial" bed, and £300 to the London School of Medicine for Women.—£1000 to Hampstead Hospital.—Over £2000 to the City Orthopædic.—Upwards of £1000 for the Royal Albert Orphan Asylum.—£2100 for the Royal Asylum of St. Anne's.—The late Mr. R. A. Booker has bequeathed £50 each to several missionary and other societies connected with the Church of England.

The Coal Troubles.—A determined attitude is still maintained by both sides in the South Wales coal strike. We were hoping that an amicable settlement of the disputed questions was at hand.—In reply to the Northumberland miners' claim for an advance of wages, the coalowners at once admitted the fairness of the principle that the workmen should share in any rise of price. If this principle were always accepted in cases of dispute details could be satisfactorily adjusted.—The Miners' Federation of Great Britain has voted £1000 to the Miners of South Wales and £500 per week for the next four weeks. They intend making a demand for an increase of 10 per cent. in the wages of English miners.—The Fife and Clackmannan coalowners have refused a conference with representatives of the workmen, who were to claim an increase in wages of 12½ per cent. A fortnight's "warning" is to be announced.—At a meeting of the Miners' Federation it has been decided to accept the Compensation Act in its entirety and to give it a fair trial.—The miners' provisional committee issued an appeal for "moral and pecuniary help to successfully contend against the iniquitous action of the South Wales and Monmouthshire coalowners. Some apprehension is felt regarding the threatened strike of the enginemen, stokers, etc., as a cessation of pumping would result in the flooding of the mines.

SCOTLAND.

Mr. Wilkes, late rector of Whitton, conducted meetings in Edinburgh, chiefly for Christians, from April 23 to 29. Christians of all denominations turned out in large numbers. From the first night it was evident that the Lord was with his servant. Mr. Wilkes dealt with many aspects of the believer's position, life, and prospects.

In view of the resumption of the Summer Open-Air Campaign in Edinburgh, a conference of workers was held in the Carrubbers Close Mission on Thursday last. There was a large and interesting gathering, very many taking part. Some of the speakers bore testimony to their having been awakened and led to Christ through open-air meetings.

The annual meeting of the Glasgow Home Mission Union took place on April 25. At present 190 congregations are associated with it. The members labour chiefly among non-churchgoers. The efforts of the Union have added over 10,000 persons to the membership of the churches, and have induced over 32,000 persons to interest themselves in church and mission services.

The annual conference of the Women's Guild of the Church of Scotland was held at Perth on April 25 and 26. Over 600 delegates were present. The Guild provides a sphere in which the power and influence of women are of utmost value in promoting, through the various institutions of the churches, the Saviour's cause in the world. It comprises 454 branches, with a membership of over 32,000. Since last report fifty-five new branches have been formed. There are eighty temperance sections, as compared with sixty-six last year. Mothers' unions, Dorcas societies, Sabbath-school and mission work, at home and abroad, is carried on by the members. The Deaconess House received twelve ladies for training; two left for the foreign field, three are working in the home field, and nine are resident meantime.

THE Y.M.C.A.

A camp near Colwyn Bay is being arranged by members of the Birkenhead Association.

During Mr. W. R. Lane's mission in Preston, two special meetings of men were held in furtherance of the work of the newly-formed local Y.M.C.A.

Two friends of the Blackburn Association have promised £500 each to start a building fund. Two large meetings of men only were addressed by the Lancashire travelling secretary last Sunday.

Rev. J. Smyth Wood, of St. George's, Sunderland, has concluded a very successful series of meetings on Wednesday evenings, and on Sunday afternoons (for men) at the Sunderland Y.M.C.A. Hall. The last meeting on Sunday evening crowded out the hall, and the other meetings were well attended. Other ministers conducted Bible readings each day.

The spring conference of the South Wales District Union was held at Swansea on April 26. The president of the Hereford Association took the chair at the conference in the morning. Mr. F. S. Bishop, president of the Swansea Association, was chairman in the afternoon, when the subject of "Our New Associations in South Wales, and how they are to be strengthened and maintained," was opened by Mr. Walter Price.

The annual conference of the Western District Union was held at Cheltenham on Wednesday, 27th ult. Major-General Lewis occupied the chair at the morning session; and Mr. A. J. Hook, of Kingswood, Bristol, presided over the mid-day devotional meeting, at which an address was given by Rev. A. Beynon-Phillips. The new premises of the Cheltenham Y.M.C.A. were opened in the afternoon by Sir George Williams, and the conference followed in the Assembly Rooms, under the presidency of Mr. H. Daniels, J.P. Addresses were given by Sir George Williams, Mr. H. Whitwell, and Mr. Hind Smith. A public meeting was held in the evening.

Foreign.

An expedition has left Stockholm for Eastern Siberia in search of Herr Andrée.

Owing to impending changes in the Cape Cabinet, Mr. Rhodes will return forthwith to Cape Town.

In the Niger hinterland there has been sharp fighting near Gambaga; the enemy were routed with heavy loss.

May 2 was the date fixed by the delegates of the Powers for the announcement of the Greek loan indemnity, and May 10 for its issue.

A proclamation of the neutrality of Belgium and the penalties attaching to any contravention of the obligations which bind neutral states has been published in Brussels.

Lord Cromer has laid the foundation-stone, at Alexandria, of the building to receive the Victoria House and Nurses' Home, founded to commemorate the Queen's Jubilee in 1887.

Li Hung Chang has promised that at least one, and probably more, Chinese ladies shall attend the International Congress of Women next year, and voice the wishes of the women of China.

The hut tax disturbance in Sierra Leone is extending over a wider area. The C.M.S. missionaries are reported safe.—Mr. Chamberlain's explanation of the French expedition into British West Africa has caused "much irritation in French official quarters."

A serious warning comes from Hungary that unless the terms for the renewal of the *Ausgleich* agreed upon by the Baden Ministry be accepted by Austria, the Hungarians must establish a permanent customs and commercial system on the basis of complete economic independence.

The Tsar has forwarded a contribution of 300 roubles towards the establishment of a *crêche* in connection with the English Congregational Church, St. Petersburg.—The Russian strategic railway from Merv to Kusilk outpost is practically completed, but will not be formally opened till the autumn.

The obstacles which prevented the reopening of the markets near Candia (Crete) have been removed, business to the extent of £2000 being transacted. Sacks of flour from the Tsar are again being distributed by the Russian Admiral, and sulphur for the vines to Christians and Mussulmans by Sir Herbert Chermside.

The Jewish Colonisation Society is making progress in Argentina, the United States, Canada, Russia, Palestine, and elsewhere. The Argentine Colonies alone include 7000 persons, representing 1300 families.

The Austrian Government propose to remit the language question between Germans and Czechs to a committee of representatives of all the various parties, who will be urged to find a legal formula for the solution of this thorny question. Little hope is entertained that the effort to promote an understanding will be successful.

Considerable riots have occurred at Bari and Faenza (Rome) in consequence of the continued rise in the price of corn and flour. At Bari the municipal building was sacked, and the barracks of the guard burnt.—Further bread riots are reported from Foggia; the municipal buildings were invaded, the octroi offices burnt, and archives damaged.—The bread riots in Italy are assuming alarming proportions. Bakeries are sacked, windows and street lamps destroyed, and attempts made to liberate prisoners. In Naples the rioters are led by women. The troops are encamped in the squares and streets.

The Plague.—From Bombay comes the intelligence of a plague riot at Bhangal, in the district of Jalandhar.—A revolt of the famished population of Yemen (Arabia) is reported by the consuls at Hodeida.—Martial law has been proclaimed at Porto Rico, where the situation is regarded as critical.—Another plague riot has occurred at a village named Garshanker (India). The police guard fired upon the rioters, wounding several.—A nurse at the Hong Kong hospital has succumbed to the plague.

The Evacuation of Thessaly.—A very important resolution was carried at a recent meeting of the Greek and Cretan relief committee, suggesting that, in addition to setting apart a portion of the new Greek loan for relief of Thessaly, the International Commission should have power to remit taxation to the inhabitants of the province who suffered from the war. The ambassadors of the Powers have met at Constantinople to notify to the Porte that the evacuation of Thessaly was to begin on May 3.

The Far East.—The Tsung-li-Yamen has come to an understanding with the Pekin Syndicate to concede the mining rights in Honan to the Anglo-Italian Syndicate. This is considered to be of immense importance to England.—Admiral Le Bedollier has occupied the Bay of Kwang Chau Wan (opposite Hainan), the place leased to France by China.—The China Association has addressed a memorial to the Prime Minister on the significance of Russian and French endeavours to obtain exclusive rights in certain parts of the Chinese Empire—The southern portion of Ta-lien-wan, like Port Arthur, is to be an exclusive naval base unopened to foreign merchant vessels.—The Japanese Government has obtained from China an assurance that she will not alienate Fo-kien, opposite Formosa.—The cultivation of opium in West China continues increasing and unchecked. The amount which passed through the foreign customs of Chung-Kiung last year was valued at nearly £400,000.—The last instalment of the war indemnity is to be paid at the end of the current week. This terminates the Japanese occupation of Wei-hai-wei.

America and Spain.—From the moment of the announcement last week that President McKinley had signed the Bill adopted by the House of Representatives and the Senate that a state of war with Spain had existed since April 21, various conflicting rumours have appeared in the daily Press. Details of measures in course of maturing in America, Spain, and Cuba for the equipment of troops and the disposition of war squadrons were in abundance, many of which proved to be only imaginary. Spain's war credit of 90,000,000 pesetas is to be secured by bonds of the Almaden quicksilver mines. In America the President has laid his scheme before Congress for raising the sum of £120,000,000 (!) for war expenses. Meanwhile, Matanzas has been bombarded and the forts destroyed. The latest reliable telegrams report a severe engagement between the American and Spanish fleets off Manila. Serious damage has been inflicted upon ships of both the belligerents; some reports going so far as to say the Spanish fleet is "practically destroyed." Spanish vessels have been in flames—others have been sunk, or were stranded to avoid capture. In Madrid every precaution is being taken to prevent riot or rebellion. The American President is still using his influence on behalf of peace.

Protestant Reformation Society. — The secretary writes:—"Through the kindness of some friends Miss Cusack is able to make us a gift of some of her books. These are especially acceptable, and will be widely scattered by our missionaries. They comprise, 'What the Ritualist Teaches,' 'His Yarn,' 'Straws,' 'An Open Letter,' and 'The Black Pope.'"

Obituary.

MR. JOSEPH GURNEY BARCLAY.

Last week we recorded the death of this well-known banker. He was a benevolent member of the Society of Friends and a munificent supporter of moral, religious, and benevolent objects generally. He was a direct descendant of David Barclay, the famous Laird of Ury. The funeral of Mr. Barclay took place at the Friends' burial ground at Wanstead on Friday. A great company was present.

REV. E. H. HUBBARD.

The Church Missionary Society has sustained another heavy loss in East Africa. News reached London on Monday that Rev. E. H. Hubbard, of Nasha, who was accidentally shot about three months ago, had succumbed to his injuries. He joined the mission in 1893, and was a leader amongst the men in his district. This is the third death amongst important missionary workers in that part within a few months.

MRS. DARLING, ILFORD.

Rev. Oliver W. Darling, chaplain to Dr. Barnardo's Girls' Village Home, Ilford, has lost his wife under very sad circumstances. Mrs. Darling, being slightly indisposed, was intending to take a seidlitz powder, but by mistake took instead the contents of a packet of strychnine which had been obtained for rat-poisoning. Her sudden removal has caused the deepest sorrow to the workers at the village, by whom she was already much beloved and esteemed, though she had only recently come amongst them.

MR. WILLIAM CLARK, EPSOM.

This earnest servant of Christ, originally a coal-whipper in the East of London, was converted, and entered the London City Mission in 1857. He was much used among the gipsies, many of whom were led to trust in the God whom he, for forty years, so faithfully served. So well did he speak their language that, to re-echo the words of one of them, "*We believe you are one of us.*" On the racecourse this devoted brother has been much used of God, and many were the expressions of grief and sympathy last week at Epsom when one and the other of those who frequent the racecourse heard that he had been taken home. He passed peacefully away on April 14, after some months of intense suffering, aged seventy-one. His last words were, "Let God be glorified through my death."

REV. JOHN H. ROSE, CLERKENWELL.

The well-known vicar of Clerkenwell died somewhat suddenly last week. He was seized with a fit at the Clerkenwell Vestry, and died shortly after being taken home. His ministerial life has been largely spent in the metropolis. He was educated at Trinity College, Dublin, ordained in 1864, and the same year was appointed to the curacy of Ballybay, county Monoghan. He was rector of Timogue, Leighlin, 1865-66; curate of Roxton, Beds, 1866-68; St. James's, Clerkenwell, 1868-76; chaplain to the Clerkenwell workhouse, 1869-79; and rural dean of St. Sepulchre's from 1897. He had been vicar of Clerkenwell since 1876. Mr. Rose was an excellent type of the hard-working clergyman, and was very popular in his crowded parish. His son, Rev. Hamilton Rose, is one of the curates of St. James'.

DEAN VAHL.

By the departure, at the age of seventy, of Dean Vahl, of Copenhagen, the Church of Christ is deprived of one of its most useful labourers in the field of missionary literature. The author of various works on the evangelisation of the heathen and atlases and elaborate statistical compilations, the Dean occupied a position of unchallenged eminence, and his works will long be greatly valued. He edited periodicals on his favourite theme, and in his enthusiasm gathered a library of unique completeness and worth, which three years ago included no fewer than 10,208 volumes. It is to be hoped that this collection will not be dispersed. The Dean visited England as a representative of the Danish Evangelical Missionary Society on the occasion of the Missionary Conference in 1888, and spoke at several meetings, making friends on all hands and among worker of various nationalities.

DR. THOMAS MORRISON.

Widespread regret will be occasioned in educational and kindred circles by the news of the death of Dr. Thomas Morrison, rector of the Free Church Normal College, Glasgow. He had been in failing health for some time, but it was only recently that heart disease manifested itself in an acute form. Dr. Morrison, who was in his seventy-second year, was a native of Morayshire. In 1851 he was chosen as rector of the Free Normal College, a position which he has occupied for forty-seven years. A man of bright, genial, and attractive disposition, and an educationist of high attainments, he was greatly esteemed by the thousands of students who passed through the College. Apart from his more specific duties, Dr. Morrison took a very hearty interest in Sunday-schools and church work, and for twenty years he was session clerk of the Free College Church.

Personalia.

Evangelical Alliance.—Rev. H. R. T. Jackson has been appointed to act as general secretary of the Evangelical Alliance, and Rev. J. Woodhouse will have charge of its literary department.

Mr. W. B. Stevenson, assistant professor of Semitic languages in Edinburgh University, has been appointed to the chair of Hebrew in Bala College. Mr. Stevenson has had a brilliant career as a student in arts and divinity at Edinburgh.

Rev. Joseph C. Hartzell, missionary bishop of the Methodist Episcopal Church in Africa, has returned to this country after an absence of fourteen months, during which he travelled 46,000 miles. He travelled for 7000 miles on the continent of Africa. The one overshadowing problem, he says, not only in Rhodesia but in all Africa, is the native problem. The time has come when, under the providence of God, the world needs Africa, and the native African is to have his chance under the government of Europeans.

Rev. Simon Peter Shalali, of Tembuland, South Africa, who reached England last week, is the first Kaffir appointed by a Colonial Congregational Union as its representative at the annual Assembly of the Congregational Union of England and Wales. He is a man of fine presence, speaking excellent English, and taking the keenest interest in current questions, notably in those affecting the native races in South Africa. His visit, which will extend over six months, should be utilised by the Free Churches to deepen the interest in missionary work. He was educated under Dr. Stewart, at Lovedale, then laboured as assistant to the Rev. Durant Philip, at Graaff-Reinet, before he entered upon work in Tembuland.

Federation for the Abolition of the State Regulation of Vice.—The triennial congress of the International Federation will be held on July 12 to 15, at the Friends' Meeting House, Bishopsgate Without.

Great Assembly Hall.—On the four consecutive Thursdays in April Mr. G. H. Lord lectured here on the Holy Land, Egypt, and Syria, when he related his varied experiences in these lands. The lectures were much appreciated, and attended by good audiences.

Distress in South Wales.—The coal strike which has been going on for some weeks in South Wales is causing deep distress and poverty, not only among the colliers and their families, but the dock labourers, who depend entirely on the coal trade for their livelihood. The funds of the Gospel Tent Mission, which have centres at Barry Docks and Brynmawr, are already overdrawn, and unless help is sent in at once the consequences will be most disastrous. We trust friends will remember their poor brethren in this sore affliction. We will not lengthen this report by giving details of distress, though many harrowing cases could be given, as the daily Press confirms. GERALD R. COULTAS.
Mission House, Barry Dock.

Thomas Binney Centenary Commemoration.—The annual meeting of the Darby-street Mission was held last week at the King's Weigh-house Congregational Church, Duke-street, Grosvenor-square, when the centenary of Thomas Binney was commemorated. Mr. T. McKinnon Wood, chairman of the London County Council, who presided, observed that when the Weigh-house Chapel was situated in the City the Darby-street Mission was started in the East End by Dr. Binney, the work being confined to a great extent to the neighbourhood of Ratcliff-highway. Much good work was done in the regions of slums, ignorance, and poverty; and they were pleased to commemorate on that occasion Dr. Binney's centenary. Dr. Joseph Parker delivered an address descriptive of Thomas Binney's career, stating that he was a born thinker, and one of the greatest preachers, if not the greatest, the Congregational ministry had ever had during the present century.

Among the Churches

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. H. G. Hopkins, rector of Hampreston, formerly of York, has accepted the charge of Bishop's Caundle.

Rev. C. H. Turner, Prebendary of St. Paul's, has been appointed Bishop-Suffragan of Bedford, and also Chaplain-in-Ordinary to the Queen.

Mr. J. H. Cook, M.B., F.R.C.S., has been accepted by the C.M.S. as a medical missionary, and will join his brother, Dr. A. R. Cook, in Uganda.

Mr. Harold Wigram, son of the late Prebendary Wigram, hon. secretary C.M.S., is to be ordained curate of Bishop Wearmouth, under Archdeacon Long.

Canon John Scott, who since 1883 has been vicar of St. John the Evangelist's, Leeds, has been appointed rector of St. Mary-with-Christ Church, Wanstead.

A mission church was opened last week in the parish of Wood Green intended to serve for the thousands of employees engaged in the large Barratt's factory.

The trustees of Holy Trinity, Liverpool, have made an excellent choice in presenting that incumbency to Rev. William Barton, curate of St. Chrysostom's, Everton.

The total amount of contributions promised up to Saturday towards the fund which is being raised in connection with the Bishop of Manchester's Commission as to the spiritual needs of Manchester and Salford was £25,140, £19,650 of this being for sites and buildings, and £5490 for spiritual agencies.

Manchester Churchmen have decided to aim at erecting fifteen new churches at a cost of £3000 each, and eleven mission-rooms at a cost of £1000 each, to meet the spiritual needs of poor parishes in Manchester and Salford. A sum of £80,000 will be required, and already £25,000 has been given or promised.

Congregational.

Rev. J. G. James has been recognised at Yeovil.

A new mission-room has been opened at Munstone, Hereford.

Rev. F. J. Layton has been ordained at London-road, Lowestoft.

Rev. F. B. Wyatt, of Taunton, has accepted the call to Okehampton.

Rev. R. Briggs has been recognised at George-street, Heckmondwike.

An interesting farewell was held last week at Lodge-street Chapel, Bristol, in connection with the departure of Rev. G. H. and Mrs. Lea for Jamaica.

Rev. Lewis Probert, D.D., of Brecon Memorial College, has been nominated to succeed Dr. Herber Evans at the North Wales Independent College, Bangor.

Cavendish-street chapel, Manchester, will be closed for six weeks for renovation and repairs, the congregation meanwhile worshipping in Hulme Town Hall.

The name of Rev. H. Arnold Thomas, of Bristol, whose father filled the chair of the Congregation Union in 1865, has been publicly suggested for the chairmanship of the Union for 1899.

Dr. Fairbairn has accepted the joint invitation of the American and English committees to preach the sermon in connection with the second International Council, to be held at Boston in September, 1899.

Rev. G. Martin's church at Upper Clapton reports 377 members. In the Sunday-school are 464 scholars, of whom 150 are above fifteen years of age; forty-two of the scholars are church members, twenty-three having been admitted during the past year.

A theological conference of Congregational ministers is to be held at Lancashire Independent College on June 27, 28, and 29, in continuation of similar gatherings held in 1894 and 1896. Papers will be contributed by Professors Simon, Peake, Duff, and others.

The centenary of Essex Union has been celebrated at Colchester. Mr. Albert Spicer, M.P., presided at a large gathering in Lion-walk Chapel. Amongst those present was Rev. J. R. Cotter, rector of St. Mary Magdalen's. Mr. Spicer, in reviewing the work of the Union, said Free Churchmen scarcely realised the grandeur of the work they were doing for England. The Free Churches were living and active; they were the representatives of the principles of Protestantism in many a village: they were responsible for a large half of the national Christian work. He hoped that in the new century there would be new methods and new successes.

Baptist.

Rev. James Horn has been recognised as pastor at Clayton, near Bradford.

Mr. G. Armitt, of Rawdon College, has commenced the pastorate at Hellifield.

Rev. E. Poole Connor has accepted an invitation to Borough-road Chapel, Southwark.

Rev. G. W. Brooker, from Leigh, Lancs., has been recognised as pastor at East-street, Southampton.

Three "at homes" have been held at Carey Hall, Leicester, to welcome back from America the minister's wife, after six months' absence.

Cheering meetings have been held in North Shields in connection with the ninety-ninth anniversary of the Howard-street Chapel.

At the quarterly committee meeting of the Baptist Missionary Society Revs. T. H. Barnett, of Howrah, and J. Ellison, from Rungpore, India, were welcomed home.

The first anniversary of Hertford Chapel was commemorated by a series of meetings, in which Pastor Martin Ashby, Mr. G. B. Sinclair, of Highgate-road, and Pastor G. D. Hooper, of Luton, took part.

Rev. H. Davies, of Trinity-road Chapel, Halifax, suggests that it would be an excellent practice if every minister, before entering upon his ministry, had to undergo a year's apprenticeship at the workhouses or in the slums.

The Dronfield Church recently celebrated its fifty-second anniversary. Special sermons were preached by the pastor, C. J. Rendell, and Rev. J. Hambly. The report showed there had been six persons added during the year, and upwards of £175 raised for the church and foreign missions.

At the annual meeting of the Evangelistic Society connected with West Drayton Chapel (Rev. E. B. Warren), it was reported that over 200 homes have been visited every week under the personal superintendence of the pastor's wife. Cottage meetings and open-air services are also held every week in Drayton, Thorney-Bucks, and Yiewsly.

Methodist.

A new chapel has been begun at Bailey Hill, Luton.

The Connexional auditors have found the Primitive Methodist Orphanage accounts in a very healthy condition. The income for the year shows an advance.

In place of a very old chapel at Swimbridge, which was the oldest in Barnstaple circuit, a new building has been erected on a site given by the Duke of Bedford.

The retirement of Bishop Haygood has raised in the Methodist Episcopal Church, South, the question whether a successor shall be appointed or the number of bishops reduced. At present there are ten, each drawing a salary of 3,000 dols. with no parsonage, but a travelling allowance of 600 dols.

The Wesley Deaconess Institute has held a convocation during the past week in Birmingham. On Thursday there was a meeting at the Princess Alice Orphanage, at which Bishop Thoburn gave an address. That day and the next were spent in discussing the work of deaconesses in its various aspects, Revs. Dr. Stephenson, A. E. Gregory, Simpson, Johnson, Mr. J. Pendlebury, Mr. C. J. Stone, and several deaconesses taking part. On Monday the Central Hall was utilised and well filled.

Presbyterian.

Rev. J. M. Witherow has intimated his acceptance of the call from Bellhaven U.P Church, Glasgow.

Trinity Church, Walton, Liverpool, has been opened by Principal Dykes, Rev. S. Scott, and Dr. Watson.

The late Mr. Hugh M. Matheson has left £500 to the foreign missions of the English Presbyterian Church.

At the annual meeting at Chatham (Rev. S. D. Scammell) £1000 was subscribed towards the new church to be built in Victoria-gardens.

Anniversary services have been held for the last time at Trinity Church, Manchester, the building having been sold for £2,500 to the Y.W.C.A. A new chapel will be erected further out of the city, the present one being situated in a district which has almost entirely been taken possession of by Jews.

The annual report of the Pan-Presbyterian Alliance states that an organic union between the two Presbyterian Churches has taken place in New Zealand. The dangers are also mentioned to Protestant missions in countries like Manchuria, Korea, and Northern China, in the Far East, and of Persia and Northern Syria, through the recent action of Russia in regard to those countries.

Society of Friends.

The Bombay Guardian of April 16 records the "public confession" of thirty-seven young men and lads at Seoni-Malara, in India, under Joseph Taylor, of the Friends' Mission there.

Deeply interesting quarterly meetings are being held over the country, and preparation is being made for London yearly meeting, which will begin on Wednesday week, the 18th inst. There are tokens of progress in different parts of the land.

Dublin yearly meeting met on the 27th ult., and had the company of several visitors from America, as well as Alderman White, J.P., from Birmingham. Last Sabbath was the great day of the feast, and largely attended meetings in various meeting-houses in and round Dublin are usual on that day.

Fallen Asleep.

At Sherburn, Durham, on 26th ult., Canon Richmond who has been vicar of the parish for thirty-three years.—At Yeovil, on 24th ult., Rev. Dr. Beebe, aged 64, vicar of St. John's for many years.—At Sheffield, Rev. William West, a remarkably successful missionary (Wesleyan) in the West Indies.—At Jarrow, Mrs. Kipling, wife of the Free Methodist minister.—At Stockport, on 24th ult., Rev. Joseph Pywell, for forty years a devoted Baptist minister.—At Small Heath, Mr. J. B. Collings, a member of Coventry-road Church, Small Heath, an earnest helper of religious and temperance organisations, such as the West Midland Baptist Association, the Birmingham Evangelical Free Church Council, the Small Heath District Union of Evangelical Free Churches, besides Baptist and Congregational Churches and Good Templar lodges in almost every county of England.—At Boston Spa, Rev. Thomas Dickin, who entered the Wesleyan ministry in 1859, and has since done good service.—At Stourbridge, Mr. James Hands, for sixty-two years a member and worker among the Congregationalists.—At Leeds, on 22nd ult., Mr. W. Brierley, aged 72, a well-known worker at East Parade.—At Cleator Moor, Mrs. Sparks, aged 29, wife of the Rev. W. Sparks, Congregational minister.—At Leeds, Mr. W. Kettlewell, aged 66, who for many years was a prominent man among the Methodists and treasurer of Lady-lane Mission.—At Shanklin, Rev. P. Labdon, an earnest Bible Christian minister.—In Glasgow, on 27th ult., Rev. Robert Cameron, minister emeritus of Cambridge-street U.P. Church, died suddenly at his residence, 10, South Park-terrace, Hillhead: a useful minister at Perth, Egremont, near Liverpool, and, since 1864, in the charge which he held until six months ago.—At Torquay, on 20th ult., Miss Florence Braithwaite, aged 46, daughter of the late Mr. Isaac Braithwaite.—In the South of Ireland, Rev. Richard Longfield, Canon of Cloyne, who entered the ministry in 1842. In the various parishes where he laboured he was greatly beloved, not only for his distinguished intellectual qualities, but also for his loving care of those committed to his spiritual charge; owing to declining health in 1892 he resigned his parish of Mogeela, of which he had been incumbent for thirty-four years.

"MAY" MEETINGS, 1898.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs. 5	11 a.m.	London City Mission	*m*	Exeter Hall	Mr. F. A. Bevan.
,,	11, 3, & 6.30	Women's Total Abstinence Union	*c*	32, St. Martin's-lane	Lady Cecilia Roberts.
,,	2.30	Soc. Prop. Gospel in Foreign Parts	*m*	St. James's Hall, W.	Archbp. of Canterbury.
,,	2.30	Church Pastoral Aid Society	*m*	Exeter Hall	Bps. Exeter and Ripon.
,,	4 p.m.	London Association Moravian Missions	*m*	Exeter Hall, Lower	Mr. T. Fowell Buxton.
,,	4 & 7	Union Hall Mission	*m*	Carlisle-street, Edgware-road	Mr. T. B. Miller.
,,	6.30	Sunday School Union	*m*	Exeter Hall	Marq. of Northampton.
,,	7 p.m.	London Jews' Society	*s*	St. Martin's-in-the-Fields	Bishop of Bristol.
Fri. 6.	9 a.m.	,, ,,	*b*	Exeter Hall	Dr. T. Chaplin.
,,	11 a.m.	,, ,,	*m*	,,	Sir J. H. Kennaway.
,,	11 a.m.	West London Mission	*s*	St. James's Hall, W.	Rev. J. G. Greenhough.
,,	3.30	,, ,, (sisters)	*m*	,, ,,	Sister Lily.
,,	7 p.m.	,, ,,	*m*	,, ,,	Mr. J. C. Rickett, M.P.
,,	2.30	Bridge of Hope Mission	*m*	Mansion House	The Lord Mayor.
,,	3 p.m.	Colonial and Cont. Church Society	*m*	St. Martin's Town Hall	Mr. F. A. Bevan.
,,	4 p.m.	Native Races and Liquor Traffic	*m*	Grosvenor House	Duke of Westminster.
,,	2.30	Church England Zenana Miss. Society.	*m*	Queen's Hall, W.	Archdeacon Sinclair.
,,	7 p.m.	,, ,,	*m*	St. Martin's Town Hall	Sir C. Bernard, K.C.S.I.
,,	4 p.m.	Bishop of London's Fund	*c*	Sion College	Bishop of London.
,,	6.30	Religious Tract Society	*m*	Exeter Hall	Archdeacon Sinclair.
,,	7.50	The Boys' Brigade	*m*	Queen's Hall, W.	Lord Reay.
Sat. 7	3.30	Lon. Missionary Soc. (children's mtg.)		Exeter Hall	Mr. F. H. Hawkins.
,,	4 p.m.	Female Orphan Home	*m*	Hampton, Middlesex	Mr. A. C. P. Coote.
Sun. 8	11 a.m.	Protestant Reformation Society	*s*	St. Paul's, Brixton	Canon Woodward.
,,	7 p.m.	,, ,, ,,	*s*	St. Stephen's, South Lambeth	,, ,,
,,	6.30	Seamen's Christian Friend Society	*s*	H'dquarters, St. George's-st., E.	Rev. R. Dawson.
Mon. 9	11 to 5	British Women's Temperance Assoc.	*c*	St. Martin's Town Hall	Various
,,	7 p.m.	,, ,, ,, ,,	*m*	Queen's Hall, W.	Lady Henry Somerset
,,	4 p.m.	Aged Pilgrims' Friend Society	*m*	Mansion House	The Lord Mayor
,,	7 p.m.	Church of England S.S. Institute	*s*	St. Paul's Cathedral	Archbp. of Canterbury.
,,	7.30	Protestant Reformation Society	*m*	Exeter Hall, Lower	Colonel Sandys, M.P.
,,	8 p.m.	Cong. Total Abstinence Association	*m*	City Temple	Rev. A. Rowland.
Tues. 10	10 to 7	British Women's Temperance Assn.	*c*	St. Martin's Town Hall	Mrs. McLaren.
,,	11 a.m.	Irish Church Missions	*m*	Exeter Hall	Cannon M'Cormick
,,	12 noon.	British Home for Incurables	*m*	Cannon-street Hotel	Earl Amherst.
,,	12 noon.	Seamen's Christian Friend Society	*m*	Y.M.C.A., Aldersgate-street	Rev. W. Fuller-Gooch.
,,	4 p.m.	,, ,, ,, ,,	*m*	Headquarters, St. Georges-st, E.	Mr. F. A. Bevan.
,,	7.30	,, ,, ,, ,,	*m*	Great Assembly Hall, E.	Sir George Williams.
,,	3 p.m.	London Missionary Society	*m*	Falcon-square Chapel	Mrs. Evan Spicer.
,,	3 p.m.	London Anti-Vivisection Society	*m*	St. James' Hall	Dean of Hereford.
,,	4 p.m.	Colonial Missionary Society	*s*	City Temple	Rev. J. H. Jowett.
,,	7 p.m.	,, ,, ,,	*m*	,, ,,	
,,	7 p.m.	Church England S.S. Institute	*m*	Church House, S.W.	Rev. J. E. C. Welldon.
Wed. 11	10 to 5	British Women's Temperance Asso.	*c*	St. Martin's Town Hall	Lady Henry Somerset.
,,	8.30	U.K. Band of Hope Union	*b*	Exeter Hall	Mr. T. P. Whittaker.
,,	2.30	,, ,, ,, ,,	*c*	,, ,,	Alderman White.
,,	6 p.m.	,, ,, ,, ,,	*m*	,, ,,	Sir George Williams.
,,	3 p.m.	Christian Literature Society	*m*	,, ,, (Lower)	Earl Northbrook.
,,	11 a.m.	London Missionary Society	*s*	City Temple	Dr. C. A. Berry.
,,	3 p.m.	,, ,, ,, (Watchers)	*m*	,, ,,	Rev. A. Rowland.
,,	7 p.m.	,, ,, ,, ,,	*m*	Queen's Hall, W.	Mr. Evan Spicer, M.P.
,,	5.30	Barbican Mission to Jews	*m*	35, Finsbury-square	Preb. Webb-Peploe.
,,	4 p.m.	Female Guardian Society	*m*	191, High-st., Stoke Newington	Lord Kinnaird.
,,	8 p.m.	British Jews' Society	*s*	Queen's Park Cong. Chapel	Dr. Chas. Leach.
Thurs. 12	10 to 5	British Women's Temperance Assoc.	*c*	St. Martin's Town Hall	Mrs. McLaren.
,,	10 to 5	The Congregational Union	*m*	City Temple	Rev. A. Rowland.
,,	3 and 7	Mission to Deep-sea Fishermen	*m*	Exeter Hall	Lord Strathcona.
,,	3 p.m.	Spanish and Port. Church Aid Society	*m*	Exeter Hall (Lower)	Bishop of Worcester.
,,	7 p.m.	,, ,, ,, ,,	*m*	St. Martin's Town Hall	
,,	6.30	British Jews' Society	*m*	Exeter Hall	Mr. John Cory.
,,	7 p.m.	Country Towns' Mission	*m*	Exeter Hall (Council Room)	Mr. W. Wainwright.
,,	7.30	Seamen's Christian Friend Society	*s*	East London Tabernacle	Rev. S. J. Jones.
Fr. 13	10 a.m.	The Congregational Union	*m*	Memorial Hall, E.C.	Rev. A. Rowland.
,,	3.30	Invalids' Children's Aid Society	*m*	St. Martin's Town Hall	Earl of Stamford.
,,	6.30	L.M.S., Young People's	*m*	City Temple	Mr. A. E. Hutton, M.P.
,,	7 p.m.	Presbyterian Missions	*m*	Queen's Hall, W.	Rt. Hon. J. Bryce, M.P.
Sat. 14	12 noon.	Soc. Prevention Cruelty to Animals	*m*	Crystal Palace Demonstration	Duke of York.
,,	All-day.	London Lifeboat Day			

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

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FUNDS GREATLY NEEDED.

Contributions may be sent to the Office of The Christian or to

THOMAS JACKSON,
8, Rushmore Road, Clapton, N.E.

Hallelujah! for the Cross.

By J. W. C. FEGAN.

AS these lines are being printed, we will be in the tenth week of every-night mission services in our new Home Hall. Since the first service on Sunday, February 25, we know of at least 120 apparently clear cases of conversion to God, and as we have had most of those who have professed "repentance toward God and faith in our Lord Jesus Christ" under regular, frequent visitation in their own homes, we can in some measure gauge the depth and reality of the work of grace in their hearts. Men and women who were enslaved by drink, gambling, and other gross sins are evidencing that they are "new creatures in Christ Jesus" by walking "in newness of life," and are earnestly striving to lead others to the feet of Jesus.

* * *

Indeed, this loving concern for the souls of old companions is one of the most encouraging features of the work. A young man who since he left the Navy had been addicted to boxing and gambling has been instrumental in leading to Christ seven or eight of his friends during the few weeks he has been on the Lord's side. Another convert—a forewoman in a large factory—has brought some young women with her night after night, and about ten of them have yielded to Christ as the Saviour of their souls and the Lord of their lives. At our testimony meetings on Saturday nights we have rejoiced to hear the converts tell one after the other how they were living in utter indifference till they came to the Home Hall and were awakened and led to trust in the finished work of Christ, or how they thought they were Christians till they came and heard plainly what it is to be Christian—"born of God," "partakers of the Divine nature," etc. Many of these are real trophies of redeeming grace — drunkards, gamblers, brawlers, blasphemers, etc., both men and women.

* * *

It is the old-fashioned Gospel in its simplicity and entirety which has wrought these blessed results in perhaps the darkest and most difficult, as it is unquestionably the most poverty-stricken and over-crowded, in all London. Let a few plain facts speak as to this.

* * *

At the back of the imposing warehouses and factories which line Southwark-street is a labyrinth of courts and alleys, in which, perhaps, the overcrowding problem is more acute than anywhere in London. The population is composed largely of very poor, but hard-working, people—many of them dragged down, against their better inclinations, by their depressing and demoralising surroundings and the seeming hopelessness of endeavouring to maintain a decent standard of home-life under such conditions of existence. Every court of tumble-down houses cleared away for the erection of a warehouse has only intensified the evil year by year. It cannot be worse than it is. Even the County Court judge, the other day, made a public appeal that something should be done speedily to provide some dwelling-places for these helpless, huddled-together, toiling families.

* *

Let me give an instance. At the back of our Home there is a court called Farnham-place. An inquest was recently held on an infant. The newspaper report showed that eight children had died in the family, and that father, mother, and six surviving children—eight souls in all—were living, sleeping, eating, and discharging all the functions of life in one small room! Is not this home-heathendom?

* * *

Now a few statistics. *Hereabouts is the most poverty-stricken district in all London.* Over 57 per cent. of the people are living in chronic poverty, *i.e., on the verge of destitution.* In London, generally, the population is fifty-seven to an acre; hereabouts it is 259 to the acre. In London, generally, the death rate is about twenty per 1000; hereabouts it is nearly thirty per 1000. In the last fifty years the death rate in London generally has decreased five per 1000; here it has increased two per 1000. In fact, it is higher than the most unhealthy towns in Europe, except Moscow and Hamburg. The infant mortality is 220 per 1000. Twice as many people die of alcoholism and *delirium tremens* as the average in the rest of London, and other vices are in painful proportion.

* * *

That it is becoming increasingly difficult to draw in the bulk of the people in such a neighbourhood as this to hear a message from God all must sorrowfully admit. Perhaps the most painful feature of the dark indifference settling down on the people is the miserably small proportion *even of regular church and chapel going people* that can be got out to a Sunday morning service. An earnest minister, much esteemed by his people, complained the other day that while he has a congregation of 700 or so on Sunday evening he has to deliver a carefully prepared sermon to a handful of twelve or twenty people on Sunday morning! I am satisfied from enquiry that *this, alas! is not exceptional but typical.*

* * *

How are the servants of God to meet this condition of things, induced, doubtless, by the growth of working men's drinking clubs, the gambling fever, Sunday cheap excursions by rail, the attractions of bicycle expeditions, and last but not least the depraving influence of Sunday newspapers? My answer is: (A) by increased effort in the open-air, and by thorough constant house-to-house visitation to bring the people in; (B) and by more directness and more variety to hold them when they do come.

* * *

(*a*) More than ever we must remember the keynote of the Church's Great Commission, "Go ye." *We must take the Gospel to the people.* Not merely to mission hall for the people, but right to the people by open-air service, under the windows where they live, at the street corners they pass, into the courts that lie back from the highways. *We must take the Gospel to the people*—by visiting every house, climbing the stairs of the big tenement blocks, tapping at the doors of all the one-room houses in the close alleys.

* * *

(*b*) Then let us be careful it is the Gospel we take, not gossip—straight, full, tender, solemn Gospel. People know enough nowadays to see when a man is timidly beating about the bush, and they despise half-hearted handling of eternal realities, which they know, if a man really believes, ought to make him tremendously in earnest. I say, let us go to close quarters at once with the whole truth, with loving entreaty, with useful warning.

* * *

Again, I feel we need variety—our methods are often too monotonous. By variety I do not mean what is merely secular or sensational, but I do believe that the minds of the people are more active, more restless, than they used to be, and that we ought, as wise "fishers of men," to study the changes taking place around us, and adapt our methods accordingly. In a neighbourhood like this I feel we must let the people bear testimony to the power of the Gospel from the lips of those who have proved that Christ is able to save and to keep those who trust in Him under just the same conditions of life as they are in. Bible truths—always and all of them—but presented in different forms and by "a cloud of witnesses."

* * *

We have got a Scripture-reader and a Bible-woman at work, but we need two more Bible-women at once. What a blessing two kind, praying women may be, going in and out day by day amongst the poor, the sick, the drink-enslaved, the despairing! Will some who "*know the Gospel sound*," and long for others to do so in the slums of Southwark, help us in providing this *house-to-house, room-to-room ministry?*

We are commencing a Medical Mission (Opening Meetings on Monday, May 16, at the Home Hall, at 3.30 and 7), with a qualified doctor, a lady superintendent, and a dispenser, who will give all their time to the work, not only attending to the sick poor who come to the Mission at appointed times, but visiting those who are too sick to come out at their own homes.

* * *

In connection with this we feel we must have an invalids' kitchen, as all the skill of doctor and nurse must be in vain in some cases unless some suitable nourishing food is provided. Healing the sick, feeding the hungry, and preaching the Gospel are divinely linked together by our Lord by precept and example. Nowhere in all London is this practical exemplification of Christianity more needed than hereabouts.

* * *

With all these solemn convictions pressing upon our hearts, in spite of specially heavy responsibilities just now—the postponed despatch of our emigrant party (£400 still wanted)—the opening of our new Ramsgate Orphanage (£700 yet needed), my council feel with me that *we must go forward* with the mission work to which God has so manifestly set the seal of his approval. Dr. H. Soltau, who has been kindly advising us in this matter, assures us from his great experience in connection with the London Medical Mission that such an effort is more needed here than anywhere in London.

* * *

Personally, I am feeling the strain of these every-night services, with their many collateral calls in regard to cases of sickness, spiritual difficulty, family complications, etc., etc., on the top of my ordinary duties, and increasing head trouble by day and sleeplessness at night sound a warning bell, the significance of which I know too well from past painful experience. When the Medical Mission is fairly started I hope to get a brief change and rest, but just now it would be a great relief to me if all my kind friends would try to help me by relieving me of pecuniary anxieties and enabling me to spend all my time and strength to push to the utmost the advantage God has graciously given us lately over the enemy of souls in these dark riverside slums. "The Cross it standeth fast. Hallelujah."

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, S.E.

Cheques and postal orders may be crossed "London and South-Western Bank."—[ADVT.]

SOUTHWARK HOME MISSION.

The Opening Meetings

in connection with the

NEW MEDICAL MISSION

will (D.V.) be held

On Monday, 16th May, 1898,

in the

HOME HALL,

Holland Street, Southwark Street, S.E.

Afternoon, 3.30. Chairman: JOHN McCALL, Esq.

Evening, 7.0. Chairman: Dr. W. SOLTAU ECCLES.

The first Medical Mission Service will be held (D.V.) the next day, Tuesday, 17th May, at 11 a.m. The help of Christian friends in conducting the Services, singing the Gospel, sending flowers, bodily comforts, &c., for the sick poor will be most gratefully appreciated.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, May 2, 1898.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Pastor Chiniquy's Work—A. D., Stirling	1	0	0
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Ladies' National Association—M. S.	2	2	0
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Rev. D. Baron's Work, Jews—S. A.	0	10	0
Total	£56	0	2

[ADVERTISEMENTS.]

Poor Ministers' Clothing Society, Metropolitan Tabernacle.—M. B. W., parcel of clothing.

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Notices.

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ROYAL NATIONAL
Mission to Deep Sea Fishermen

Patron: HER MAJESTY THE QUEEN.

The 17th ANNUAL MEETINGS
Of the above Society, at
EXETER HALL, STRAND, W.C.,
On THURSDAY, MAY 12th, 1898, at 3 p.m. & 7 p.m.

Chairman (3 o'clock):
The Rt. Hon. Lord STRATHCONA & MOUNT ROYAL.
Chairman (7 o'clock):
THOMAS B. MILLER, Esq., Chairman of the Mission.

Speakers: Rev. W. R. MOWLL, M.A.; G. DOUGHTY, Esq., M.P.; Mr. W. T. GRENFELL, M.R.C.S.; Mr. F. W. WILLWAY, M.R.C.S.

100 NORTH SEA FISHERMEN will attend the Meetings and take part in the proceedings.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.
96, GREAT RUSSELL STREET, BLOOMSBURY, W.C.
(INSTITUTED 1842.)

The ANNUAL SERMON will be preached by the *Rev. Dr. Leach*, in Queen's Park Congregational Church, Harrow-road, W., on Wednesday, May 11th, 1898. Divine Service will begin at 8 p.m.

The Fifty-fifth Annual Meeting will (D.V.) be held at EXETER HALL (Lower Hall), on THURSDAY EVENING, MAY 12, 1898. The Chair to be taken at Half-past Six p.m. by
JOHN CORY, Esq., J.P., of Cardiff.

Speakers: The Rev. J. B. BARRACLOUGH, M.A., Vicar of St. Thomas', Lambeth; The Rev. J. M. GIBBON, of Stamford Hill Congregational Church; The Rev. JAMES MOUNTAIN, of Tunbridge Wells; ROBERT GREER, ESQ., of Bournemouth.

The Rev. J. MOUNTAIN, and the Organist and Choir of Eccleston-Square Church, Belgravia, are expected to lead the Singing.

Tickets may be obtained on application to the Secretary, Rev. J. DUNLOP, 96, Great Russell Street, London, W.C.

THE FORTY-NINTH ANNUAL MEETING
OF THE
IRISH CHURCH MISSIONS,
WILL (D.V.) BE HELD IN
Exeter Hall, on Tuesday, May 10, at 11 a.m.

THE REV. CANON McCORMICK, D.D.,

Vicar of St. Augustine's, Highbury, and Chaplain-in-Ordinary to the Queen, will preside, and the Meeting will also be addressed by **Rev. T. LANCASTER, B.A.**, Vicar of St. Paul's, Halliwell, Bolton (who, in conjuction with the Chairman, has lately visited Dublin on behalf of the Committee); **Rev. P. B. JOHNSON, M.A.**, Superintendent of the Dublin Mission; and **Mr. H. MUMFORD**, Itinerating Evangelist.

Tickets may be obtained from the Secretaries, Irish Church Missions, 11, Buckingham-street, Strand, London, W.C.

"BRIDGE OF HOPE" MISSION,
St. George's, E.

A PUBLIC MEETING
On behalf of the "Bridge of Hope" Mission
WILL BE HELD
At the Mansion House,
Kindly lent for the occasion by
THE RIGHT HON. THE LORD MAYOR,
ON FRIDAY, MAY 6TH, 1898.

The Chair will be taken at 2.30
By The Right Hon. THE LORD MAYOR,
WHO WILL BE SUPPORTED BY THE FOLLOWING SPEAKERS:—
JOSEPH HOWARD, Esq., M.P. Short Statement of the Work.
Mrs. CREIGHTON.
The Rev. CANON SCOTT HOLLAND. The Rev. F. B. MEYER, B.A.
Sir CHAS. ELLIOTT, M.L.S.B. WALTER HAZELL, Esq., M.P. JOHN CORY, Esq., J.P.
The Rev. R. W. HARRIS, M.A. The Rev. J. P. GLEDSTONE. W. F. A. ARCHIBALD, Esq.

A COLLECTION WILL BE MADE ON BEHALF OF THE MISSION.

The Christian.

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☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

A STARTLING statement appears on page 11, concerning public-house profits, which demands the careful study of all Temperance leaders.

No one who is at all interested in the annual celebrations of the various missionary societies can fail to see how deeply interested ladies are in foreign missions, and the eloquence with which they advocate the Christianising of heathen nations. We are glad, indeed, that it is so. As medical missionaries and in the zenanas they can accomplish results in the mission field that men could never reach in consequence of the drawbacks of their sex. Their labours of love are recognised and blessed by God in an abundant measure.

While at home many who from numerous valid reasons cannot enter upon foreign service for the Christ whom they love, cease not to speak for Him when occasion serves in the home-land, devoted women are not silent on the opportunities that exist for their direct service of the Master in distant lands. "Honourable women, not a few," are convinced that the Christ has called them to be co-workers with Him in spreading the glory of his name and kingdom in the world; hence they are found doing what they can to fulfil their special mission, as they regard it to be.

The Churches will be greatly indebted this May to the clear thinkers and persuasive speakers who put before them and the world the mighty issues involved in the work of the great societies each of which represents a particular department of service. But it would be well also if they could, in any measure, estimate their indebtedness to the unseen home workers, committeemen, directors, secretaries, and clerks who labour quietly all the year round, seeing that everything goes smoothly and efficiently. The wise method, the happy suggestion which saves a mission from shipwreck, is, perhaps, more useful than the philanthropic generalisation that, falling from eloquent lips, delights and instructs an audience. The little kindness to some worn labourer may tell with greater effect than a brilliant peroration. We need all sorts of men and service; we only wish those who are out of sight not to be forgotten.

"Faithful unto death" will be the words spoken by thousands as they read that Mr. Müller died worth only £160, and left no real estate. His friends gave him the opportunity of dying worth several thousands, for several large sums were given to him for personal use, but it all went into the Lord's treasury, according to the conception of duty he early formed of what he should do with his money. And how true God has been to his servant who was so true to Him!

Those who disagree with the particular methods of Mr. John Kensit in his crusade against Romanist practices in the Church of England, while they sympathise with his purpose, will find little comfort in the Bishop of London's attitude towards this evil. In the reply he gave last week to the deputation, he defined his policy towards those guilty of these practices as one of "good-natured contempt," and pleaded for the exercise of toleration of opinion for which Englishmen are famous in matters of religious observance. The answer is an obvious one. While the Episcopal Church is a State institution, and its constitution is defined by law, it is no part of the duty of its officials to ignore open violations of that law. If the Church were to be disestablished its members and ministers would have the right to follow what ritualistic practices they please; until that occurs the legal constitution should be loyally upheld. Otherwise "good-natured contempt" is hard to distinguish from tacit support. So long as our bishops sit on the fence in this manner such protests as Mr. Kensit has made seem to be the only alternative, and this is a sad state of things.

The need of praying for definite objects, and for individual causes, is one that is felt by all true Christians. But there is peril in becoming mechanical and formal even in this matter. "Schemes of prayer" for a week and a month are likely, if followed out, to make prayer a burden, by making it lose all spontaneity and freshness. "The wind bloweth where it listeth...So is everyone that is born of the Spirit." Programmes of various kinds, and "prayer missions," are unquestionably good by way of suggestion, and as a corrective of the narrow round within which our petitions are apt to move. But the heart needs liberty as well as direction, and our prayers should be not only comprehensive but free.

Dr. Parker's eulogium on Thomas Binney at the centenary of that aged preacher's birth contained a passage worthy of earnest consideration on the part of all whose business it is to proclaim the Gospel :—

> Mr. Binney had a doctrine. That is what the pulpit sometimes lacks—a dogma, a message, a doctrine of righteousness and truth, and a Gospel of love and light and redeeming tenderness. He faced and recognised the reasoning faculties of man; he did not ask men to accept a superstition, but a Gospel, a historical and well-attested faith.

There is room in the pulpit for such men and preaching as that. The world needs a message that appeals to mind and heart, reason and sentiment, meeting human nature on all sides, till conviction is carried home to the whole man. In an age of "scissors and paste" literature it is specially important that the pulpit should maintain its noblest traditions, such as were represented in the past by the ministry of men like Thomas Binney.

The innovation started by some of the evening papers of publishing one or more Sunday editions with the latest war news is one that should receive strong condemnation from all lovers of a peaceful day of rest. There are plenty of disagreeable features already disfiguring our town Sundays, and if to these are to be added the shouts of newspaper vendors shrieking the last sensational telegrams it will add a new horror to life. It is to be devoutly hoped that the public will discourage the objectionable experiment, and that it will die a natural death for lack of support.

Even in priest-ridden Spain freedom of speech cannot be altogether repressed. In the Cortes recently one of the speakers denounced the increasing tyranny and dictatorship "inspired by the genius of the disciples of Ignatius Loyola." Shouts of approval mingled with the yells with which this daring charge was received by the deputies. It is within the limits of possibility that the present war will hasten the downfall of Papal authority in that country by rousing the common people to a sense of their true place in the nation, and their right to think and act for themselves. Spain needs the stimulus of a rude shock. She has been languishing under the numbing influence of the priest for centuries. Her hope for the future is that she should throw over the galling yoke that has crippled her for so long, and follow the younger nations in their demands for liberty, and for a chance to rehabilitate herself as a people.

If the opinion of Signor Silvela—the Opposition leader in the Spanish Cortes—on the parallel character of war and duelling were accepted by the two nations now fighting, it would soon be brought to an end. He said that when blood had been drawn, the defeated party, "having saved its honour," might reasonably ask for peace. This is a new doctrine, but it is a great advance on the old idea of war *à l'outrance*, or till one of the combatants was too exhausted to carry on the struggle. If, however, it were generally accepted, it would surely sound the knell of all warfare, by making it as ridiculous as duelling has already become in certain countries. Its real significance lies in the fact that it has been received with a sense of relief in Spain as well as out of that country, which is a hopeful sign both for the present and the future.

The Daily News had an unworthy thrust at the Increased Armaments Protest Committee, which surely is seeking to do a much-needed work. It remarked that :—

> The leading case to-day of a nation which has adopted the policy of decreased armaments is Spain, and the fate of Manila is hardly calculated, we fancy, to induce other nations to go and do likewise. The moral which most men will draw from present events is rather that only when a strong man armed keepeth his palace are his goods in peace.

The facts are that Spain has misgoverned her colonies, and at the same time has neglected her navy. Had she done justly to her subjects she would have had no trouble, and America would have been only too glad to leave her alone. She has never "disarmed," but has allowed things to go to ruin. We are not asked to imitate her, but to take the way of a strong nation that can afford to do right,

and can trust to conduct rather than to arms? Sir Arthur Helps was of opinion that we should never get rid of these immense armies and navies—and how they have grown since his day!—until two or three strong countries dared to dispense with them. Why should we not lead the way?

Lord Salisbury, in his speech at the Albert Hall last week, ventured to say that in days to come this age would be known as an age of heroes. The particular reference was to the men who have recently taken a prominent part in the extension and consolidation of the Empire in India and Africa. No one would care to detract from whatever credit fairly belongs to empire-builders, but we cannot help feeling that the Premier's list of heroes was of too exclusively military and political a type. The greatest heroes are those who raise the tone of the national life rather than those who extend its territories or increase its revenues. Their names may not be in the mouths of the multitude, but they are "written in heaven," and that is greater praise than can be given by any honourable mention in military despatches or inclusion in the Civil List.

In another striking passage Lord Salisbury divided the nations of the world into two great classes—the living and the dying. Some states are growing stronger and stronger. These are for the most part the Christian (he might have said the Protestant) nations; others are growing weaker and weaker; and the first tend inevitably to dominate and absorb the second. This movement is full of peril for both, and will be a blessing or a curse to the world according to the manner in which the strong absorb the weak, and the use to which they put their opportunity. Unfortunately, at present there does not seem to be any high principle at work in the process; and the friction between the strong nations, arising from the partition of the world, presents anything but an edifying spectacle. The one hopeful sign is that Providence is using the existing international rivalries for the opening of the way to missionary influences and work among the heathen.

It is only as races, bound by certain bonds and federated under certain forms of government, that they are dying. The people are not doomed to extinction. The millions of Turkey and the millions of China will come under some other rule, and, let us hope, will have a happier and brighter history. With misgovernment cured, with oppression and terror and injustice removed, the latent force in them will spring up once more, and a new career be entered upon. All witnesses testify to the elasticity and recoverability of the various peoples when once they get fair play, but this is dependent on a religion of justice and brotherliness.

It would seem as though the sharp line of cleavage between the white and coloured man, which has been fruitful of so many evils in America, is to be repeated in South Africa. Canon Fisher, Rector and Precentor of Victoria, goes so far in a letter to *The Guardian* as to justify this antipathy on its religious side by justifying the practice of separate places of worship for the different races. He affirms that "the races of Europe are superior in *nature* to the native tribes of South Africa." Is this attitude consistent with the teaching of the Bible, which tells us that the partition-wall between Jew and Gentile or Greek was broken down in Christ? Granted the vast gap in culture between the savage and civilised races, is this gap to be filled up by keeping them apart in the worship of the Saviour who died for all?

[4061]

Rev. Simon P. Sihali, a Kaffir missionary on a visit to this country, in an interview in the *British Weekly*, speaks most hopefully of the native races of South Africa, and his opinion may be placed alongside with that of Canon Fisher. The natives of South Africa, according to him, if they can only be Christianised and civilised, are well fitted to play a prominent part in the life of the country, both politically and socially. Their populations differ in one most significant respect from other barbarous communities among whom white people are settled. Instead of declining in numbers, they are rapidly increasing—a fact which shows that there is real vitality in the race, and that it has a future. The Kaffir students hold their own well in the missionary colleges, showing that the natives are capable of culture. A perusal of this striking interview gives a deep impression of the vast importance and boundless promise of missionary work in South Africa.

Living in the East has undoubtedly its great trials to the health, but some can bear them; *e.g.*, the late Mrs. Addis, who has just died in India at the age of ninety. When four years old (writes Rev. S. Long in *The Missionary Chronicle*) she was taken by Mrs. Judson to Burmah, and remained with the family for ten years. Her hands embroidered the cover to the Bible which Dr. Judson took to Ava to present to the king. Her earliest missionary work was, as a child of ten, to teach some poor men and women the Burmese alphabet. For thirty years she did excellent work as a missionary's wife at Coimbatore. Since 1870, when her husband died, she has kept a Bible and tract depository at Connoor, and a shop where mission goods from all quarters have been sold. In that time she collected for the Madras Bible Society over 10,000 rupees. When she died in February last "she passed triumphantly." Her useful life recalls the words, "They shall bring forth fruit in old age." "Your fruit may remain."

The French may not be good colonisers, but French Protestants are developing a strong missionary spirit. With no small success are our brethren in France striving to overtake the work which changes in Madagascar have created. Children are coming back to the Protestant schools, and worship is celebrated in most of the villages where it had been suppressed. General Gallieni has thanked the French Protestant missionaries for coming to convert and educate the Malagasy, and has said that he has no better fellow-workers in his great colonising task. From New Caledonia also comes the welcome intelligence of some 150 Kanakas having been baptised. A trader says that the people do not buy rum any more, and a sceptical engineer, who has known the natives for fifteen years, declares that the change among them is "miraculous." Works of this kind will bring to our neighbour, in whose peace and prosperity we are deeply interested, more enduring glory and solid strength than any number of victories by her soldiers and sailors.

Dr. Munhall, evangelist, of Philadelphia, testifies that he has seen scores of churches in which worldliness and other evils had almost paralysed the spiritual forces, where the pastor was almost broken-hearted and ready to abandon the ministry, become, in three weeks' time, under the ministrations of an evangelist, as harmonious and lovely as heaven, and throb with intensest spiritual life in every department of their work.

He thinks that the influences which weaken churches the most, such as worldliness, formality, selfishness, and pride, are alarmingly on the increase, and that therefore there is more and more need for practical evangelism. We are glad to hear of good done by any instrumentality, but if this testimony is correct—and no doubt it is for America—then there is room for a great change in the pastors. A stranger coming into a congregation may speak with great freedom and force of certain prevailing sins, not knowing, perhaps, how directly his words are bearing on some of the regular hearers; but it would be an ill day for truth if the irksome duty of reproving were left to the occasional evangelist. Some churches would never hear it at all.

The Voice, of New York, has been inquiring into the environment of college life, and has found that at Princeton, where the University is only nominally under Presbyterian influence, there are six town saloons and a hostelry called the Princeton Inn, situated just outside the University grounds. There has been protest against the complicity of some in office with the trade, and an effort is being made to guard the students. At Yale University there were seventy-five places close to the University for the sale of liquors, and yet New Haven is a local option city. Harvard University is well safeguarded by prohibition. Before 1886 there were 125 open saloons in Cambridge, where it is situated, but the college faculty now make prohibition a reality. Dartmouth College is strongly protected, and out of 200 scholarships none is granted save to students who are total abstainers from the use of strong drink as a beverage. Cornell University deals with individual cases of excess when they arise. A similar inquiry concerning all our British seats of learning might afford some remarkably suggestive facts.

There are many theories concerning the secret of England's greatness, but it has been reserved for a writer in the *Nineteenth Century* to formulate the opinion that the foundation of our country-life is—fox-hunting! The arguments on which this astounding position is built up are not worth recounting; but the article proves how easy it is to be led away by accidental aspects of life, to miss its true and determining facts. The real foundation of our country-life, of course, is honest labour in tilling the soil and gathering the produce of the earth. If the farmer ceased from work, the fox-hunter would not long remain to follow his cruel sport, nor would he have money to circulate or horses to ride. No sport creates wealth; it only distributes it, and sometimes it destroys it.

The Fortnightly Review contains a remarkable article, entitled "A Cure for Indolence," by which is meant the inability of some persons to keep on at continuous exertion to realise their ideal. Its suggestions, given from the material standpoint, have a curious resemblance to those rules of Christian living which are grounded in Christian faith and love. Regulation of the hours of work and of the hours of sleep is commended by the good effects that follow from the habit of regular devotion. "Gospel temperance" has an echo of itself in the instruction to "remove from the regimen all alcoholic preparations." The doctors who have neuropaths as patients—all indolent people are generally troubled with a poor digestion and weak nerves—are counselled to get them in love with some great idea, some lofty aim, and teach them to labour for it patiently and methodically. Surely the Christian faith supplies the grandest ideals and the most compelling motive. All the earthly wisdom of this scientific doctor, at least the vital part of it, is unconsciously carried out by every servant who hears his Master say, 'Follow Me." Godliness is profitable for this life.

*Certainty in Religion—1.**

THERE can be no controversy about the unmistakable fact that at the present hour the religious tide is out....The minds of great masses of people are in a nebulous state concerning *the Faith*: the former ringing certainty has been replaced by a hesitancy which is numbing the souls of men. Mrs. Humphry Ward has expressed in a sentence what very many people regard as the truth: "The day is over for the certain people."

Christians are bound to regard the present unbelief of the masses as fraught with danger in every direction. It is a sorry outlook for any country when *Faith* begins to decay. Men's lives are bound up with the life and will of God, whose law is the only true rule for morals. If, therefore, men sever themselves from God the most terrible consequences must ensue—their inner life will wither, and outward morals will decay.

The men of our time declare that absolute certainty in religion is impossible. The Bible and the Universal Church affirm, on the contrary, that it is both possible and necessary. The issue is perfectly clear—on the one side is denial, on the other side affirmation. These two contradictory things we bring into the field; may God speed the war.

Let us begin with the affirmation of Faith. Certainty, I maintain, is the great key thought of the whole Christian revelation: its note is sounded everywhere. Open the Bible where you will, from Job, the earliest book, to John, the latest, and the voice which speaks of God is the voice of assurance. "I know that my Redeemer liveth." "The Lord is my Shepherd." "The Lord is the strength of my life." "God is a very present help in trouble." "I know whom I have believed." "We know that the Son of God hath come."

I ask you to observe that these definite affirmations proceed from persons belonging to many epochs, of different ages of life, of various temperaments, of various minds, and of various social positions. Differently expressed, they affirm but one truth, the soul's certainty of God. Further, they are not the enunciation of mere abstract doctrines, or external bigoted mental beliefs, but in each case they claim to be *personal experiences*. These expressions concerning the reality of God are not poetic rhapsodies, but the affirmation of practical realities. "The Lord is my Shepherd—my Light." He has done thus and so for me. I am absolutely certain about it.

From that Bible the canon of which is closed let us turn to that other Bible which God is ever writing—the life and experience of his Church. Here again the same consensus of testimony confronts us. There has never been a time in the history of the Church when the voice of assurance has ceased to speak. Christians have, unhappily, disagreed about many things, but they have always agreed in this, that God has really come to them, and they were absolutely certain of it. And those who so confidently made this affirmation were not persons of one type only, but of every conceivable type, belonging also to every station in life, and living under the most diverse conditions. Bishops, kings, princes, philosophers, artists, scientists, musicians, merchants, freedmen and slaves, old men and young children, have joined for nineteen centuries in one harmonious chorus. And rather than deny that Faith which was dearer to them than life, tens of thousands of them suffered martyrdom, while myriads more allowed themselves to be despoiled of all their possessions.

You may complain that all this is commonplace, but wise men never ignore the commonplace, for they know that nothing is really commonplace if it retains the power to instruct us. We cannot afford to do ourselves the injustice to ignore such a mass of evidence as that which we have reviewed to-day. We are bound, as honest men, to demand an explanation of such united testimony.

One of three things the Church in her testimony must be—true, false, or mistaken. Is she false? No one believes that, so we need not discuss it. Is she mistaken? This is more incredible even than that she is false, for consider what it means. Not one man, nor one age, nor one kind of temperament, but unnumbered millions of men, living in every age, and of all conceivable temperaments, have them been imposed upon! And, curiously enough, the falsehood has improved their lives in a most extraordinary manner, raising them even to sanctity—a remarkable thing for a falsehood to accomplish. The theory that all these people have been mistaken is simply absurd, and I leave it to your derision. There remains but one other explanation—their affirmation is true; and this I shall prove to you.

F. C. Spurr.

* From a series of Conferences for Men.

Public-house Profits.

SIX HUNDRED PER CENT.

AT the London Sheriff's Court on Saturday, before Mr. Under Sheriff Burchell and a special jury, the case of "Bouts *v.* the Great Central Railway Company, Limited," came on for hearing. This was a claim on the part of Mr. Frank Bouts, proprietor of the Nightingale Hotel, Alpha-road, St. John's Wood, for the sum of £9000 as compensation for the compulsory acquirement by the Great Central Railway Company of his licensed premises for the purpose of their terminus at St. John's Wood in connection with their new line to London. Mr. Candy, Q.C., and Mr. Ram were counsel for the claimant, and Mr. Littler, Q.C., represented the railway company.

In opening the case Mr. Candy said that the licensed premises in question were a most valuable property, and since the year 1895, when the Liberal party sustained a crushing defeat at the general election, it had enhanced in value considerably. As a matter of fact, immediately the Tory party came into power there was a "boom" in public-house property, and the value went up by leaps and bounds. The Nightingale was a fully licensed and free house, and it possessed a peculiar clientèle, the persons residing in the neighbourhood of St. John's Wood constituting a most profitable custom. Those who were in the habit of visiting the Nightingale did not, as a rule, drink beer, but in the majority of cases expensive wines and spirits. The following were the average profits on articles sold by the claimant: Port wine, 200 per cent.; brandy, 200 per cent.; whisky, 100 per cent.; gin, 50 per cent.; rum, 50 per cent.; and beer, 33 per cent. Being a glass trade in beer the profit was close upon 100 per cent. The average takings per month were £416, and the annual net profits £1200.

YOUNG LADY CUSTOMERS.

Mr. Frank Bouts, the claimant, said that he gave £6500 for the lease of the Nightingale, and the total amount he paid on the change was £7457. He obtained a loan from the brewers (Messrs. Reid), £5000; £800 from the distillers, and £850 on bills. Of these amounts he had repaid £1500, but that did not signify in the least, as he had not been pressed for the money. His business was a most lucrative one, and the sale of champagne was considerable. In the neighbourhood of North Bank—a fashionable quarter—more champagne was drunk than anything, and the majority of his customers were young ladies. The most profitable part of his business was in connection with the sale of mineral waters. Port wine he purchased as low as 3s. per gallon, and he retailed it at £1 1s. per gallon (600 per cent.); champagne he bought at 30s. and 32s. per dozen, and sold it at 7s. and 8s. per bottle, or between 300 and 400 per cent. profit. For large sodas he paid 1s. a dozen, and across the counter they were sold at 4d. each, or 300 per cent. profit. Half-bottles were bought at 9d. a dozen and sold at 2s. British cigars he bought at 8s. and 9s. per 100, and retailed them at 2d. and 3d. each. Mexican and foreign cigars he purchased at 12s. per 100, and sold them at 3d., and where he could get it 4d. each.

NO DIFFICULTY IN GETTING IT.

Mr. Candy, Q.C.: Did you find any difficulty in getting it?

Claimant: None at all. (Laughter.)

Continuing, the plaintiff said that his profit on cheap wines was 200 and 300 per cent. Brandy he bought at 8s. in bond, and after "breaking it down" he retailed it at 31s. On whisky and gin the profit was 100 and 50 per cent. respectively. On pale ales there was a profit of 150 per cent., and on ordinary beers 33 per cent. Where the beer was sold in glasses the profit was much greater.

Mr. Marks, a public-house broker, said that it was the custom, in dealing with licensed premises, to write down a profit of 56 per cent. on the gross takings.

Mr. Littler, Q.C., for the railway company, characterised the claim as extravagant. He did not dispute that the profits on the sale of intoxicating liquor were considerable.

The jury gave a verdict for £4500.

Sons and Orphans of Missionaries.

THE Home and School for the Sons and Orphans of Missionaries was established at Walthamstow in 1842; and, after one or two removals, it occupied its present site at Blackheath in 1857. Its record for the past year indicates the high reputation which the institution has gained, and shows a constantly increasing number of applications for admission.

A house has been taken for three years, in close proximity to the school, which will, with other arrangements, provide accommodation for an additional eighteen or twenty boys; but with further development of numbers and imminent changes in regard to educational systems a bolder and more radical move will have to be made in regard to this Home. It is hoped that the Christian public who are interested in the cause of foreign missions may bear the condition of things in mind.

Since the foundation of the institution 580 boys have passed through the school. Of these, thirty-four have become missonaries, twenty per cent. have entered the learned professions, and a large majority of the remainder have filled honourable and useful positions in life. The benefits of the school are at present enjoyed by some eighty-six boys, and the headmaster's report concerning their work is very creditable.

Special attention is paid to Bible study, and the Book is made the basis of all religious instruction. Bible-classes are held on Sundays, and special services are arranged from time to time. The hon. treasurer is Mr. Edward Unwin, 27, Pilgrim-street, Ludgate Hill, E.C.

FROM
OTHER LANDS.

Looking back on California.

We left Los Angeles on Tuesday, April 5. After a tedious journey through the desert of California and Arizona, and the States of Texas, Kansas, and Illinois, we arrived at Chicago on the following Saturday morning. What a contrast between leaving and arriving! There a cloudless sky, a mild summer breeze, lawns, and orchards blooming; here a heavy rain pouring down, lead coloured clouds hanging over the city, and a cold wind blowing from the lake. In such circumstances the mind travels back swiftly to sunny surroundings; and the incidents of a near past pass before our mental eyes in kaleidoscopic changes.

We walk again under palms and eucalyptus to the meeting-house of the Christian Alliance, where opportunity is given to expound the Word of God. Sisters and brethren, taught in the Spirit, link on their own experience to the teaching received. Hearts are touched, souls are drawn nearer to God.

Then, again, at night we enter the Pacific Union Mission. The hall is filled with men of the working class. Mr. Mason, the missionary, is urging upon them the necessity of a new birth. There is response in many a face upon which passion and a hard life have pressed their marks. Conviction works under the mask of seeming indifference.

OVER A THOUSAND MEN

have been brought to Christ within the last four years.

Another time we take the car to the Florence Crittenden Home. Dr. Yoakim introduces us to the matron. In the parlour we face the pictures of the owners of the house, Rev. and Mrs. Stevens, who, being led to live a life of faith, gave all they had unto the service of the Lord, and went out of this their home, and the matron and rescue girls came in.

On the opposite wall we see Mr. Crittenden, a gentleman of New York, and little Florence (for many years with Jesus), in whose memory had been started homes for illegitimate maternity cases. There are now over thirty such rescue homes in the United States. The inmates are recruited from all nations, and represent the class of girls who have come into trouble through inexperience rather than bad tendencies. They are for the most part young and pretty. We saw a collection of

TWENTY-TWO LOVELY BABIES,

some white as milk, some dark, some brown, but all beautifully cared for.

If a woman see no way to bring up her child, she is free to give him or her to the institution, in which case Christian adoptive parents are sought for the little ones; but it is very seldom that a mother renounces her rights to her baby. The young mothers are kept in the home for six months, at the end of which time situations are found for them. Twenty-five dollars is paid by or for them; they may pay it out of their wages after they leave, if unable to do so on entering.

Before leaving we assembled in the parlour for a little prayer-meeting. A child-like looking girl of the Hebrew type offered a fervent prayer to her Redeemer, and then another and another. "Do they all become converted?" "Yes, all," said the doctor. "When?" "Generally at once. The time of distress, when the girl is despairing under the burden of her fault, is the most propitious for leading her to the Saviour; as the drowning man reaches out for the saving rope, so does she strive in mortal anxiety to get hold of Jesus. Once ashore, she continues to hold on."

One afternoon we walked to a little school in the China town of Los Angeles. Twenty children, boys and girls from five to fourteen years of age, are receiving instruction in English from a lady missionary, appointed by the Presbyterian Board for Foreign Missions. Mrs. Cruickshank has an admirable way of dealing with little ones. While she is occupying them in various ways, seeds of kindness, of love, and of truth are continually being dropped into their hearts. The little dots repeat "God is love." The older ones recite John iii. 16. They tell at home what they have heard about Jesus. One of the mothers (who had at first opposed her child's going to the school), in removing to another town, asked Mrs. Cruickshank in broken English, and with tears in her eyes, "Pray for me to your Jesus."

The scene changes. We are in San Diego, a pleasant town near the Mexican frontier, claiming the most perfect climate in California and the best harbour in the world. At the hospitable home of Mr. and Mrs. Surr we meet a pleasant company, and are introduced to the ministers of the Baptist and the Congregational churches, Dr. Knapp and Dr. Horton.

Mrs. Elizabeth Surr is the author of HYMNS AND POEMS ON THE LORD'S COMING (6d. *Morgan & Scott*) and "The King of Love" (*Stoneman*). Someone mentioned her to us as the

SALT OF THE SAN DIEGO CHRISTIANS.

Whosoever had the pleasure of conversing with this lady will readily believe the assertion to be true.

Then again it is a lovely starlit night. After having enjoyed the hospitality of Mr. and Mrs. Kellogg at their charming home on Coronado Beach, we accompany Mr Kellogg, who is service leader in the Floating Society of Christian Endeavour of San Diego, to the man-of-war *Monterey*, anchored in the bay. Five ladies come by the same boat. They distribute flowers to the young men. A harmonium is placed on the deck. A throng of fine-looking, sunburnt fellows gathers around it, heartily joining in the songs. Mr. Kellogg reads from the Prophet Jonah, which is followed by a heart-searching message from the same; a lady sings solos, and after the closing prayer they continue personal conversation until 9 p.m.

The aim of the Floating Society being to bring Christ to the seamen, meetings are held thrice a week aboard the different vessels which harbour at San Diego. As to the results, a decided stepping out on the spot is not frequently witnessed. Yet

ACTUAL CONVERSIONS TAKE PLACE

oftener than some are inclined to believe. In *The Harbour Light*, a little paper published quarterly in the interest and under the auspices of the Floating Society, we read the following:—

"The terrible catastrophe to the U.S. *Maine*, casting a dark shadow over many American homes, comes close to every American. One of the sailors, William Rushworth, has gone down with the *Maine*. He found Christ in San Diego Harbour while serving his time on another vessel. A sunny face and a ringing testimony told of the joy his religion was bringing him."

Our mind wanders back to San Francisco. Through the kindness of Rev. C. C. Herriott, to whom we had a letter of introduction from Rev. Mr. Soarez, of the Christian Conference at Minneapolis, we are introduced to Mr. George B. Studd, who had just been spending a little time at Hawaii with his younger brother, who was on his way to Japan as a missionary. We attend the noon meeting in one of the halls of the Peniel Mission, which Mr. Studd and his coadjutors, Mr. and Mrs. Ferguson, are establishing in several of the towns and cities of California. It is a somewhat dingy dive in Chinatown, into which twenty or thirty men, sailors and others, have strolled. The meeting is led by two or three mission sisters. There are three Peniel Missions in San Francisco, doing an unpretentious but useful work, fishing not by net, but hook—a button-holding, personal work.

Here, as in other places, especially in Los Angeles and San Diego, many opportunities of addressing meetings are afforded to me, among others a Prophetic and Christian Alliance tent meeting at Oakland. On Sunday afternoon the auditorium of the Y.M.C.A., admitting ladies as well as gentlemen, has a crowded congregation. Mr. G. Montgomery, of the Brooklyn Temperance Hotel, invites me to hold a five days' mission in a Gospel hall in Mason-street, opened for noon prayer and nightly evangelistic meetings after Mr. Henry Varley's last visit to San Francisco.

Rev. Oliver C. Miller, of the Lutheran Church of the Holy Spirit, Rev. Dr. Carsten, of the Presbyterian Church, and Rev. R. C. Hobart, of the First Baptist Church, Oakland, kindly offer their pulpits. Sixteen days at the Golden Gate pass away much quicker than anticipated.

Here and elsewhere we invite a few missionaries and Christian workers for a drive through the magnificent parks, or for a few hours by the sea, or an outing into the mountains; and oh! how privileged we feel to see those dear friends who are bearing the burden and heat of the day in varied spheres, or fighting the Lord's battles in the high places of the field, enjoy the little pleasant change which gives them a new incentive for work! It is a joy to watch with what delight they drink in the pure mountain air and the cooling ocean-breeze, which to so many is a rare luxury. Christian travellers might often avail themselves of this profitable and enjoyable privilege.

VISITING THE YOSEMITE VALLEY.

And now the time comes when we have to bid good-bye to sunny California. Friends ask questions, such as, "Have you seen the Yosemite Valley? Have you seen the Big Trees? You ought not to go without seeing them." Our landlord is so impressed by the sense of our duty to visit the gems of the Sierra Nevada, that he induces Mr. Baxter, the agent of the Southern Pacific Company, to make arrangements for us to enter the valley a few days previous to its opening for the season. We were the first visitors this year.

After a three days' drive by stage, first through oak and cotton woods, manzanitas, etc., and then through a beautiful forest of immense cedars, firs, sugar-pines and yellow-pines, from 200 to 300 feet and more in height, and after having seen the renowned Big Trees (*Sequoia gigantea*), we first beheld the valley when the sun was nearing the western horizon—a sight wonderful in its immense proportions and scenic varieties.

Manifold descriptions have been given of the grandeur and picturesque beauties of its rocks, waterfalls, and surrounding mountains. None seems exhaustive, none really doing it justice. Impression varies according to the light. When we entered the valley a rainbow was playing upon one of its falls, The Bridal Veil. After reaching the hotel, we faced a waterfall sixteen times as high as Niagara. Cloud's Rest, the snow-clad mountain, was just nursing a cloud, the only one which could be seen in the sky. The reflection of the setting sun produced an effect upon it very much like the Alpen Glühen. The Sierra Nevada mountains are sometimes called the American Alps. The euphonious name Yosemite was given the valley by the soldiers of the Mariposa Battalion, which was so instrumental in subduing the mountain Indians. Yosemites, or grizzlies, were the most warlike tribe of them. They were pursued into their natural stronghold by these soldiers, who were the first white men to behold these wonders of nature, which are now visited by thousands of tourists, an eldorado for poets and painters.

The visitor to these and other scenes of creative grandeur should take time to be impressed by them. The Yosemite, the Yellowstone Park, the Grand Cañon of Colorado, Niagara Falls, and all such natural wonders may be looked at or "done" in a very little while; but to receive the impressions they were surely intended by the Creator to convey, not hours, but days, or even weeks, must be spent among them.

R. Cope Morgan.

Soldiers in India.

SAID an officer one Sunday evening in the Rawal Pindi Soldiers' Home: "Stationed as we are on the North-west frontier of this vast empire, a great trust is ours; we do not know how soon the day may come when we shall be called upon to fight, perhaps to die."

A strange thrill passed through the gathering as the ominous words lingered in all ears, and the tears started unbidden to the workers' eyes as they looked round on the bright young soldiers who filled the large meeting room: men of the Rifle Brigade, of the Royal Artillery, of the Gordon Highlanders, of the 4th Dragoon Guards, of the K.O.S. Borderers, etc., etc., were gathered there. Miss Ashe writes from Rawal Pindi: "The first to leave were the Rifle Brigade. How well we remember the night they marched away; and shall we ever forget their return from Tochi—that valley of death! The thought of the 100 graves in the Tochi valley was uppermost in all our minds that first night we sat and talked together, and our hearts were very sad as we listened to the story of how one after another of our friends had died quietly and nobly on his bed at bhoosa without complaint. No man went into hospital unless he actually could not stand, and in the midst of all this terrible mortality the men of the 93rd and the Rifle Brigade showed a quiet heroism that reflects lasting credit on them.

"The next to go were the 10th Field Battery R.A., taking with it the first man who enlisted under the banner of Christ in this new Home. Once or twice he wrote, and then a comrade wrote to tell how this young soldier had been

DROWNED IN THE PANJKARA.

A few days later came an unfinished letter, which had been found in his kit: 'God has been my guide and friend since I came up here, and those who put their trust in Him will never be confounded. Please pray for me. The Battery has had a good time of it, but ——' If he could finish that letter to-day surely it would be, 'but to be with Christ is far better.'

"The Sunday after, in the middle of our evening meeting, the 'assembly' went for the Gordons, and as they hurriedly left the meeting some jumped on the platform and were gone. By that time we had almost learned to expect good-byes, and yet when the following Friday a note came from a friend in K Battery, saying they were under orders to leave for Peshawar that day, and we knew it also meant that the 4th Dragoon Guards were going, our hearts sank within us. All day we sat in the verandah, so that we might not miss anyone who came in for a parting word.

"A little sketch of Fort Jamrud lies before me. In its bastions these men had many a glorious meeting, and many a letter of joy and triumph was written from that fort. How eagerly we watched for these letters, and how glad we were that we had kept in touch with many from whom no answer can ever come. Of one we heard as follows:—'Forgive the liberty I take in writing to you, as I am a stranger. Sergeant J. was killed in action a few days ago, and a letter from you was found in his pocket. He had been wounded three times, but fought on before the fatal bullet came, and when his body was brought in, though covered with blood and dust, the old look of peace was on his face.' When tidings such as these came there was but one thing more for us to do, and this proved the hardest task of all, to write messages of comfort to

SORROWING HEARTS IN THE HOMELAND."

But other work remained for Miss Ashe and her co-workers. For months wounded and sick men kept arriving at the Base Hospital in Rawal Pindi. Day after day found the Soldiers' Home ladies by the bedsides of these lonely and suffering men. Thank God, we believe many of them were led to look to the only one who could help and comfort them—Jesus.

We have now three soldiers' Homes in India—Rawal Pindi, Quetta, and Murrèe. The Quetta Home was opened this year, and is simply crowded out. Miss Schofield writes from Quetta:—"It seems as if these men were only waiting for the chance to be better men—to lead a different life—and the moment the chance came they seized it."

Our new building at Murree—"The Lockhart Soldiers' Home"—will be opened in a month's time. I need £1000 immediately for that home in order to complete it and open it free of debt. Again Miss Ashe writes:—"I am looking forward to welcoming at Murree this hot season white-faced, weary men, from the hot, dusty plains—men for whom it will be the first furlough in India."

So much might be done at Murree! So much might be done in India! For from other stations comes the call for Homes. Will you help us to plant Homes in the midst of these lonely, tempted lads? And will you not help us *quickly*, before these lads are laid in some lonely, unknown grave, or before their fresh young manhood is stained and cursed by sin? I will gladly give further information to any who desire it. (Miss) ELISE SANDES.

Soldiers' Home, Cork.

On the Border of Nepaul.

READERS of THE CHRISTIAN who saw the letter which appeared on October 8, 1896, telling of Nepaul and its needs, may have wondered that nothing further has been written. Much has passed since then to which I can only briefly allude. My husband and I spent about four months in England and Scotland, visiting various places, and having the privilege of speaking at many meetings. On our return to Calcutta in August we came to Ghoom, the village written of before, near Darjeeling, there to wait until we could secure the native house spoken of in Sukhia. This we succeeded in doing, and we have been at work here for six months.

During that time we have had over 3000 patients, of whom nearly a half have been Nepalese, among them the headmen of two Nepalese villages and an officer of the Nepalese army. Our house occupies an ideal place for mission work, facing the large open space in the village where the weekly bazaar is held. The room in front, used as a dispensary, is clearly seen and easily reached. Bazaar days are, of course, our busiest days. One and another come in to morning prayers, and we are kept busily employed in the dispensary till about 12.30, when our open-air service is held. The people gather round, often to the number of a hundred and fifty, and the Gospel is preached. Our friend Mr. Macdonald, from Ghoom, of whom we wrote before, as often as he can rides out here to help, and with our native servant, Nam Singh, gives earnest Gospel address in Nepalee. In the afternoon we reopen the dispensary and work on for some hours. On other days the dispensary work is only from 10 a.m. till 2 p.m. (except for urgent cases), but every opportunity is taken of making known the glad tidings of salvation.

As often as possible we visit the Bustes and native villages round about, and have succeeded in preaching the Gospel in Nepaul, in two villages just over the border, without hindrance. The common people receive us gladly, but it is with the authorities the hindrance is to be found. During the last few weeks we have sold quite a number of Gospels in Nepalee, many of these copies being bought by Nepalese returning to their homes from the bazaar, some as far into the interior as ten days' journey. Few can read, else we might sell many more.

Extra accommodation for the treatment of the patients is urgently required, and were the means forthcoming could be procured at once. The owners of this house have offered it to us for £105, and ground adjoining could be had from Government either free or at a merely nominal rate, and so for a small sum we might have the needed addition. We sorely need fellow workers, and must have a place to put them—hence everything emphasises the need of adding to the house. Even if we had access into the interior to-morrow, this place offers too important an opening not to retain possession of it, being within three miles of the frontier and having its large weekly bazaar of about a thousand people.

I trust this short account may call forth workers, and may interest those who have already so kindly enabled us to begin, and have upheld our hands in prayer. REBECCA INNES WRIGHT.

Nepaul Mission House,
Sukhia, by Darjeeling, India.

Notes from India.

IN a recent letter, Dr. Colin Valentine, of the Agra Medical Missionary Training Institute, says:—

Thousands of the poor people are still in great distress. During the famine of the last year they were compelled to sell everything, leave their homes in the country, and come into the towns to try and pick up a precarious living. This is a most difficult thing to do. If anything is earned, they are able to eat. If nothing is earned, that night they must go to sleep without food. Even now that the crops have been reaped the grain is still much dearer than it was before the famine visitation. You can, therefore, understand the cause of the destitution of the people, and the large numbers that attend our Beggars' Church.

The dispensary has become a permanent part of our work. Of course our services commence daily with a Gospel address and prayer. During the hot season and rains it will be almost impossible to continue to do so. We need a dispensary, and for this we shall require at least £150. The state of the funds of the Edinburgh Medical Missionary Society precludes the possibility of its assisting us in this work.

I have recently been in the Punjab. I was greatly struck with the appearance of the country. The miles upon miles of fields waving with most luxuriant crops of sugar cane, wheat, barley, ivar bajra grain, and cotton was a most refreshing sight to me. The villages, too, were more numerous and populous than we are accustomed to in Rajputana and the N.W. Provinces. The men and women were all better clad, and the bullocks, instead of the walking skeletons I had been accustomed to, were sleek and fat. The explanation of all this is given in one word, "Canals." What a pleasure it was to look upon the great, broad channels reflecting the luxuriant vegetation on their banks, and pouring their waters into the numerous arteries that ramify through the country, producing fertility over miles of country that would otherwise have been a desert!

I went to Ludhiana, in the Punjab, to be present at a meeting of the directors of the North India School of Medicine for Christian Women. This is a well devised and carefully planned effort for the education of Christian women as medical missionaries. It is in the hands of Miss Edith Brown, her teaching staff, and the lady members of the Indian committee. All that it needs is the hearty co-operation of missionaries in this country and the assistance of missionary societies at home to make it a complete success and a real blessing to India.

Notes from Dr. Cuyler.

WE are in the midst of a most needless and wretched war, brought on us by the party rivalries of the politicians, and against the wishes and efforts of our noble President, who sought to bring relief to Cuba by wise diplomacy.

Our best men deplore the war; but as the most direct road to peace seems to lead through blood we must fight it out, and be done with the horrid business as soon as possible. All Christian enterprises suffer amid the uproar and havoc of war.

Mr. Gladstone on his dying bed! The noble Tabernacle in ashes! Such tidings start my honest tears. THEO. L. CUYLER.

Brooklyn, U.S.A.

In a later note, dated April 29, Dr. Cuyler says:—In my recent letter I stated that we have been precipitated into a needless war, which might have been prevented if our noble President McKinley had been allowed to continue his wise measures of diplomacy. While that is true, it is too late to criticise mistakes. Our Government has declared war, and it is the general feeling among our best people now that the *only road to peace* lies through a vigorous prosecution of the conflict.

The sooner it is with the better, and there is a substantial unanimity in sustaining our national Government. Let us hope and pray that out of the horrors of war a wise Providence may evolve some blessings to suffering Cuba and to the cause of humanity.

OUR DAILY HOMILY.

SUNDAY, May 15.

"*He lodgeth with one Simon, a tanner.*"—Acts x. 6.

THIS lodging must have been somewhat distasteful to the Apostle, not only because of its insalubrious odours, but because of the association with death that rendered him liable to the ceremonial pollution which a religious Jew, as Peter was, peculiarly dreaded. Probably he was only driven to it by the sternest necessity. But was it not remarkable that he who had been the chief apostle of the Church, and who had but recently come from a most successful tour, should suddenly be isolated from all his happy and holy associations, and be stranded for many days in the tanner's house! (*ib.* ix. 43).

Yet such dealings on the part of the Lord with his servant are easy of explanation. We are all apt to substitute work for God instead of communion with Him. We become strong in our own strength, elated with success, puffed up by the adulation of our friends. It is needful, therefore, that we be withdrawn from the madding crowd and the career of unbroken prosperity; that the glare of the sun should be tempered, and confidence in ourselves be brought low. There is only one resort. To be hidden in the quiver, to become dependent on the widow woman of Zarephath, to spend forty years in the desert, till the passionate impulses of our own life subside, to go apart into Arabia, to spend the slowly moving weeks in the tanner's house.

Whilst Peter waited, he maintained his habits of prayer, left his heart open to the impressions and teachings of the Holy Spirit, awaited the next movements of the cloudy pillar, set himself to acquire lessons which, though subversive of his past experience, reacted on his whole after life, and from his retirement went forth to unlock the door of a new era.

MONDAY, May 16.

"*He was a good man.*"—Acts xi. 24.

This is the Holy Spirit's verdict on the character and life of Barnabas. Very different to the magniloquent inscriptions on the tombs of warriors and statesmen, but it were better to deserve this at the lips of the Master than to have the longest list of titles ever appended to a mortal's name. For a good man like this, some would even dare to die. The characteristics of this good man were these:—

He could see the good in movements outside his own church order.—The church at Antioch originated, as this paragraph proves, in the preaching of a number of unknown, unordained refugees, who were fleeing from the iron hand of persecution. All we know of them is that they were men of Cyprus and Cyrene. They had broken through the barrier of the ages by preaching to the Gentiles (see R.V.), great numbers of whom had been saved. The Church in Jerusalem was somewhat suspicious of this new departure, and sent Barnabas to report; but when he came he was forthwith convinced of its genuineness, saw the evidence of the hand of the Lord, and was glad.

He was willing that another should share with himself the joys of harvest.—He went off to Troas to seek his old acquaintance, and perhaps fellow-student, Paul, and for a whole year the two wrought side by side in loving fellowship, and taught much people.

He was eager that people should be added to the Lord.—Too often good men seek a following for themselves, and rejoice in those who are added to their church or work. This is not the noblest style of work.

TUESDAY, May 17.

"*The iron gate.*"—Acts xii. 10.

There are iron gates before most of us. We are not specially anxious about the first or second ward, but ah! that iron gate! The iron gate of supreme difficulty, of a parent's prohibition against entering the mission-field, of some obstinate circumstance which seems to forbid the execution of our plans, of some barred and locked prohibition, of death at the end of all. It may be that in his strange bewilderment, between waking and sleeping, Peter anticipated this iron gate with a good deal of dread. That, at least, would bar his progress; but lo, it opened of its own accord. So shall it be with many of the evils that we anticipate.

Not before we come to them, but at the moment of reaching them, when heart and flesh fail, in the dim light, we shall find them standing open, set back for us to pass. The tram-line is not cleared from end to end before the tram starts. Were the driver to wait for this, he would never start at all. But as he comes to each van, or drag, or carriage, it moves, and gives a free course; or if it seems dilatory his whistle hastens it. So when we come to the object we have dreaded most we shall find it gone.

Let there be plenty of prayer, "prayer without ceasing." Let there be prompt obedience to the angel's touch and summons; let there be the action of a sanctified judgment on the impulses of the Spirit; and as you go through life you will find yourself escorted by an invisible companion, who holds the key to all doors.

WEDNESDAY, May 18.

"*As they ministered to the Lord, and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them.*"—Acts xiii. 2.

The Holy Spirit, as the representative of the ascended Lord, is supreme in the Church. It is his sovereign voice that summons his chosen workers to undertake missionary or home enterprise. Dr. Ryland, who at first opposed Carey's thought of going to India, said afterwards, "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." And the same is true of all missionaries. The true call is always of the Divine Spirit. He is gloriously independent of colleges and professors, of ecclesiastical ordination and apostolical descent. Whom He wills, He calls. Whom He calls, He separates. Whom He separates, He endows and sends forth.

But, Divine and absolute though the selection is, the Spirit seeks the concurrence of the Church. It was in answer to the Church's prayer for direction that the Spirit designated Barnabas and Saul for the great work of world evangelisation; and it was when the Church had fasted and prayed, and had offered these two to God as their wave-offering, that they were sent forth by the Holy Ghost. Thus the Spirit and the Bride co-operate.

In determining whether you have been called by the Holy Spirit to be a missionary, you must certainly call in the advice of Christian friends, and specially of the church with which you worship. If the Spirit of God is in you and them, they will ratify the movements of your heart.

THURSDAY, May 19.

"*Which bare witness unto the word of his grace, granting signs and wonders to be done by their hands.*—Acts xiv. 3. (R.V.)

There is no source of encouragement more fruitful of help than the co-witness and co-working of the Holy Spirit. We are in communion, *i.e.*, in partnership, with the Holy Spirit. Whilst we work from the outside, He works from within; whilst we sow the seed, He waters it abundantly. We must be very careful to be such in our own character and our teaching that He may co-operate with us. And when we work with Him, and He with us, the results are beyond measure astonishing, and to be attributed to Him alone.

"We are now seven years in this land," wrote one of Gossner's missionaries from the land of the Kohls in India; "but through these long years it was but trial of our patience and endurance...Everything seemed to be in vain, and many said the mission was useless. Then the Lord Himself kindled a fire before our eyes; and it seized not only single souls but spread from village to village, and from every side the question was borne to us, What shall we do? How shall we be saved? And I thought it was no more a heathen land I was in, but a Christian and at home."

Deus habet horas et moras, says the old proverb. God has his seasons and delays. We do not at once see the result of our sowings, toils, and tears; but we are conscious that our work is with our God, we know that we have our petitions, we rejoice in hope. And finally the answer comes so overwhelmingly that men cry, What hath God wrought? This is his finger!

FRIDAY, May 20.

"*They rehearsed all things that God had done with them.*"—Acts xv. 4. (R.V.)

"*Rehearsing what signs and wonders God had wrought...by them.*"—Acts xv. 12. (R.V.)

There is a difference between these two assertions. They are in exquisite harmony, but each contributes a different note. In the first we have the co-operation of the Holy Spirit with every faithful worker whom He sends forth. In the second we have his work wrought through a yielded life, which becomes his pure channel and mouthpiece. This is his twofold ministry.

His witness with us.—As we speak of Jesus crucified, risen, ascended, the blessed Spirit convicts men of sin, righteousness, and judgment. To every faithful word of testimony there is a deep resonant affirmation from this hidden but mighty co-operant. If we say, "Behold the Lamb of God!" He adds, "He takes away the sin of the world." If we say, "He died in weakness," the Spirit adds, "He was raised in power." If we say, "Repent and believe the Gospel," He adds, "Now is the accepted time. The Holy Ghost saith to-day."

His witness through us.—"My word," said our Lord, "is not mine, but his that sent Me." And what was his glory may be ours also. We speak not of ourselves. This is the secret of a fruitful life—to be the yielded channel, to be the cleansed vessel, to be as the bugle at the castle-gate on which the king may sound his summons, to be the lute on whose strings the skilled hand may play. Oh, be sure that the most lasting work in this world is only possible when we can say with Paul that we will not boast of anything save what Christ has wrought through us to make men obedient to the Gospel.

SATURDAY, May 21.

"*A certain woman named Lydia.*"—Acts xvi. 14. "*He called for a light, and sprang in.*"—Acts xvi. 29.

These are typical cases, put here in juxtaposition for the teaching and comfort of believers in every age. Each of them needed Christ, and each was brought into his true light, but each came in a different way. Lydia's heart opened as a flower beneath the touch of the sun, so gradually and imperceptibly that it was impossible to say the precise moment of her new life. The jailer came to Christ suddenly, startlingly, amid the crash of an earthquake. The one was drawn by love, the other driven by fear. A distinguished missionary says, "The Lord awakened me with a kiss." It was so that Lydia's heart was won. Another tells us that the Lord sprang on him like a lion; it was thus with the jailer.

Do not always be looking out for signs and manifestations, for marked experiences. We do not notice the lines of longitude and latitude as we cross the ocean of life. Spring fades into summer imperceptibly. Without knowing it, your character may be in the process of transfiguration. By insensible gradations the work of God may be proceeding in your heart, as the tide rises by tiny wavelets that appear to recede as fast as they advance. Do not measure progress by experiences; only be yielded to God, and let Him do his will.

Do not undervalue the influence of fear. We must produce an effect somehow, and there are some natures that never will be awakened unless they are startled by being brought face to face with the consequences of sin. If men will not come by the highest motives, be thankful that they come by any. Remember it is not belief about Christ, about his death or resurrection, but trust in Him as a living Person, that saves from the power and penalty of sin.

F. B. M.

Buried in the Country.—III.

AT my second "at home" to the women we were fairly afloat, and things looked promising. Not only were the three pioneers there, but they had each brought a friend, and four others who were prevented from coming the week before by the heavy rain now put in an appearance. So that I had a class of ten, and that afternoon was spent in what was to be our usual fashion. Let me briefly describe what this was.

We met in a sitting-room in our house—perhaps that fact made the meeting more popular than if it had been in a bare and cheerless schoolroom; I may be wrong, but a large, empty schoolroom always gives me a chill spiritually, and not infrequently physically as well when a tiny class assembles there. A cosy vestry is much more to the purpose if a room in a private house is not available, but this last is by far the best and most popular.

We began the afternoon by a very short prayer, which I generally took, and then the sewing began. The women brought their own work, and there was no cutting out of garments. I sold them materials at a cheaper rate than they could themselves have bought them, since we sent large orders to a Manchester firm. Every woman paid in so much per week, and I gave a penny in the shilling interest when the money was withdrawn. For the first quarter of the hour, while my visitors sewed, I taught them a verse of some hymn or chorus which they might remember and sing when they were busy washing or ironing at home. Many of Moody and Sankey's hymns lent themselves for this, and by degrees we learnt a large number.

For about half an hour I read a book to them, and (will my readers be shocked?) I always chose a book which would cause a laugh if possible. As a rule, I am convinced we do not sufficiently consider the element of *laughing* in such classes. To bring a smile, a gleam of light, across some tired careworn face full of anxious thought, to raise

A HEARTY RINGING LAUGH

of genuine merriment, this is worth very much. The serious element will not lose thereby; the Bible reading at the close will come with greater effectiveness if the minds of those present receive it with freshness. "You people are always so dull" is a charge often made against parish workers in their gatherings, and there is surely some foundation for the charge when one notices how continually the same set of persons attend the meetings, those whose minds have a natural bias towards them, while outsiders are hard to catch.

The reading over, a cup of tea and biscuit were handed round to everyone present. I was a little doubtful as to the expediency of tea, because my guests were not of the very poor class and would be going home to their own comfortable tea-tables; but on reflection it seemed wiser to have it, since it certainly drew the women together, and also made a break between the two parts of the meeting. Tea finished, we all sang a hymn, and then came the short Bible reading, the whole being over by four o'clock punctually, so that the women could get home for their husbands and for the children, who would be leaving school then.

I ought to add that though we admitted babies they occupied a separate room, so the mothers could have a complete rest. Sometimes in the earlier part of the meeting I made a change, in order to keep our gathering "fresh"—there is always such a tendency in these classes to run in a rut after a while, and the interest accordingly slackens. Instead of the reading I taught them how to make a poultice, or

BANDAGE A SCALDED HAND,

or I made a cake or pudding of some sort, and then gave round slips of paper with the directions I myself had followed. This variety was keenly appreciated, but we never did more than one new thing in the afternoon, and that only every two or three weeks. The class steadily grew, not by leaps and bounds, but slowly and surely, and the old members did not drop off owing to our system of hunting up absentees. With regard to the main object of all, the bringing of the women to know Christ, that I hope we—for there were several true Christians among us—never forgot. No one was spoken to individually at the meetings—I did not want to frighten people away—but we managed in this fashion: The Christians who were avowedly such and myself met now and then to pray together; we took certain names and prayed for these definitely, and then when I called to see these particular members in their own houses, and was alone with them, the chance often came for a quiet talk.

And that class of women was one of our happiest enterprises, and on it there assuredly rested a rich blessing. It had always seemed to me that in it lay the "key to the situation," if I may so speak, and our other classes would be easy after that. And so indeed it proved. RUS.

Mr. McNeill in London.

CLOSE OF ISLINGTON MISSION.

AFTER three weeks' continuous preaching in the Agricultural Hall, Mr. McNeill has ended his mission in that part of North London. The vast spaces of the mammoth building that have re-echoed with the Gospel message are silent and deserted save for the preparations for the Royal Military Tournament. The area that has been crowded with eager faces drinking in the earnest words of the evangelist will soon be the scene of very different proceedings. A survey of the past three weeks makes us feel exceedingly thankful to God that in his good providence this great auditorium has been at the disposal of the preacher of Christ's gospel of peace and soul-healing and salvation. Reckoning the attendance at 10,000 on each of the four Sunday evenings, with an average of 6000 for each week night service, and an additional 10,000 for the Sunday morning gathering and the afternoon meeting of Sunday last, we arrive at a grand total of 140,000 hearers for the three weeks. Assuming that a good proportion of these were repeated listeners, we have still a very notable fact to reckon with in the attractive potency of the Word of God on human hearts. In this calculation we have left out of account the large congregations in churches who have heard the evangelist on the four same Sabbath mornings.

Last Sunday was a busy day for Mr. McNeill. In the forenoon he preached in his old church at Regent-square, the first time his voice has been heard within its walls since he resigned its pastorate nearly seven years ago. The church was crowded, and the subject of the discourse was the steadfast faith of Daniel in the face of the crafty malice and jealous hate of his enemies.

The experiment of a Sunday afternoon gathering in the Agricultural Hall was thoroughly successful so far as numbers went; the congregation must have totalled up to some 7,000 persons, to whom Mr. McNeill preached one of his most telling sermons, on the incident of the woman who touched the hem of the Saviour's garment, and got immediate release from her long-standing, weary, wasting, complaint. The Gospel applications of this narrative are evident, and were pressed home by the preacher with all his persuasive force.

Needless to say the great hall was crowded to overflowing in the evening for the closing meeting of the mission. In addition the Mohawk Hall was filled, and the message of salvation was delivered by Mr. J. S. Smithson, who will be remembered by many friends as a zealous and able ally of Mr. Moody in his earlier visits to this country.

Many well-known friends were on the platform of the large hall, to show interest and sympathy with the work that Mr. McNeill has so assiduously maintained these three past weeks. Before the sermon, Rev. H. B. Macartney, of Melbourne, led in prayer; he made very earnest petition that the last meeting might be signalised by real conversions, and that some of the converts might become bigger preachers of the Gospel than Mr. McNeill himself. There were the usual valedictory words from the evangelist, who expressed personal thanks to all who had in any way helped to make the meetings effective and successful. It had been a big thing, he said, numerically, and also spiritually. He trusted that much of the outcome would appear in connection with the regular, steady church and chapel work of North London, and that those workers who had got a soul-lift would carry their renewed enthusiasm and zeal into their stated labours from week to week. Mr. McNeill informed the assembly that an effort is being made by the committee to secure the Royal Albert Hall for a two weeks' series of meetings in June, in the very height of the season. If the council of the hall accede to the proposed arrangements, an effort will be made during that period to reach dwellers in the West End, and Mr. McNeill asked for the co-operation by prayer of all lovers of souls. (The hall has been secured for ten week days; particulars next week.)

The evening's discourse on the healing of the palsied man carried by four through the obstructing crowd, to the feet of the Saviour, formed a basis for many cogent and insistent appeals, both to Christian workers and to those still under the blighting power of the malady of sin. For a full hour the preacher held his audience. At the close of his impressive utterance he led in prayer, and a memorable mission in the Agricultural Hall closed with the singing of "God be with you till we meet again."

This week Mr. McNeill is holding meetings in Mildmay Conference Hall at 3.30 in the afternoons, and in Shoreditch Tabernacle at 8 in the evening (Sunday 6.30). He will continue the meetings in these places till May 18 inclusive, after which he will take a period of rest.

Here and There.

HERE is the darkness, here the toil,
There is the light and rest.
Here is the faith with many a foil,
There is full sight confess'd.
Here is the knowledge gained by grief,
There it is crowned with joy;
Here is the pleasure marr'd and brief,
There it has no alloy.
Here is the cloud and the blinding shower,
There the clear shining sky;
Here is the swiftly fleeting hour,
There is eternity.

H. HALLETT-BUCKNOLE.

Scottish "Monthly Visitors'" Tract Society.—By means of this Society and its branches, the *Visitor* is circulated monthly in some 900 towns and villages throughout Great Britain and abroad. Ministers or office-bearers of churches and societies may obtain information as to the organisation of local distribution by communicating with the secretary, Mr. R. Henderson Smith, 40, Hanover-street, Edinburgh. Competent and sympathetic writers have well served the society in the production of suitable tracts; and these papers have, as a whole, met with cordial and eager welcome.

World's Young Women's Christian Association.—The first Triennial Conference of the World's Y.W.C.A. is to be held in London June 14 and 18. Prayer is asked for blessing on this important gathering. Prayer meeting, 26, George-street, Hanover-square, W., Tuesday, June 14, at 3.30 p.m. Bible readings by Rev. G. H. C. Macgregor, 26, George-street. Wednesday to Friday, June 15 to 17, at 10 a.m. Public meetings at Polytechnic Hall, Regent-street, Wednesday to Friday, June 15 to 17, at 2.30 p.m., when reports dealing with the most distinctive feature of the Y.W.C.A work in each country will be read, also papers on women's duties towards the State, the intellectual and moral training of women, and Y.W.C.A. work in women's colleges, U.S.A. Annual meeting of London Y.W.C.A. at Exeter Hall, Thursday, June 16, at 8 p.m. Concluding devotional meeting, addressed by Mrs. Bannister and Pastor Theodore Monod, at 26, George-street, on Friday, June 17, at 7 p.m.

A Whole-hearted Missionary.

Rev. EDWIN LEWIS, Bellary, South India.

THE successful worker whose portrait we give to-day has for so long held a commanding position in South India that his removal leaves a strange void. To think of the fine old station of Bellary belonging to the London Missionary Society, and its district of 9,000 square miles, every part of which was dominated by the ceaseless energy of this great evangelist, without his presence in it produces a feeling of bewilderment. The sense of bereavement also hinders the formation of a true estimate of his personality and work.

While we may look for an adequate account of his career as a tribute to his memory and a stimulus to young workers, we may here give some of the chief facts and features of "that race well run."

Edwin Lewis was born at Milborne Port in 1843, and educated at Hackney College and the Highgate Institution for training missionaries. He was of medium height, and compactly built. His fine, well-cut features and his kindly but commanding eye were emblematic of the saintly soul they enshrined.

He was also a genial, brotherly man, and possessed that personal magnetism which, aided and directed by God's Spirit, makes a man very successful as a medium in the salvation of souls.

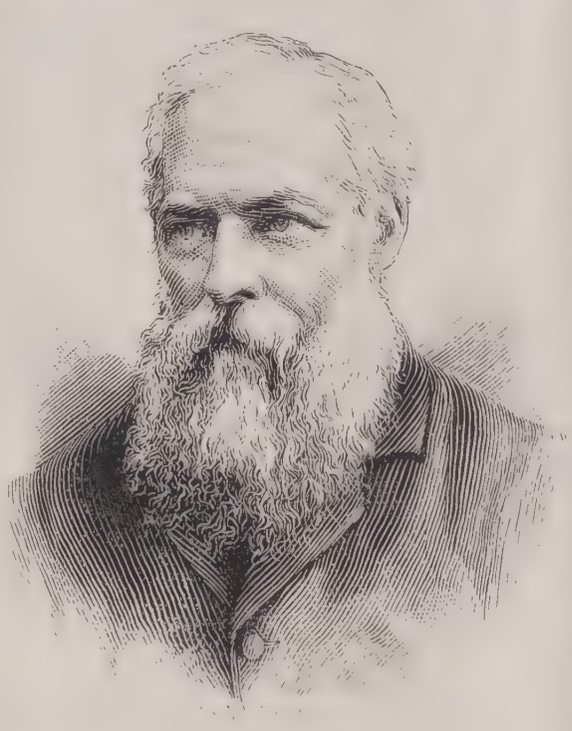
In 1863 Mr. Lewis took the eastern part of the mission and the Telugu service at Kowl Bazaar Chapel, while rendering aid in the Wardlaw Institution. Mrs. Lewis took charge of the Girls' Boarding and Day Schools. All through his career this devoted wife has been his best helper, although in recent years she has been a great sufferer. But though physical weakness pointed out the advisability of rest in a more genial climate, neither husband nor wife ever thought of taking it. Each time they have come to England they have been sent by the doctors. Time after time he was prostrated by fever, but the moment he could get out of bed away he went to his beloved work. And it is well. We need such examples in these days when the movements of so many workers are like the flight of birds in the autumn and spring.

In the terrible famine of 1877-8 Mr. Lewis was one of the hardest toilers. Sir James Caird, the agent of the inquiry instituted by the British Government into the cause and cure of famines, found Mr. Lewis's experience of great service in helping him to form a just estimate of the agriculturist's lot in India.

The Bellary district was bi-lingual, and Mr. Lewis had to acquire two vernaculars, Kanarese and Telugu. It used to be said that he knew Kanarese better than he knew English. To these languages he added Hindustani, and could preach powerfully in all three.

There is a parallel fact in the missionary work of Edwin Lewis and his forerunner John Hands, who founded the Bellary Mission. Both rendered great service in the translation of the Bible. While in India Mr. Hands translated into Kanarese the whole of the Bible, and superintended the printing of it. Mr. Lewis has also been one of the most active translators in the Kanarese and Telugu versions of the Holy Scriptures, and his work always went on at lightning speed. His brethren begged him to go slowly, but this was not possible with his temperament, even when exposure to sun, overwork, and fever brought on facial paralysis. Despite all hindrances, his marvellous energy kept him going.

It yet remains for reference to be made to his evangelistic labours. His appointment to Bellary can only be regarded as a Divinely controlled action. He was a true successor to John Hands, who was one of the most fervid evangelists that India has received from the West. It is worthy of note that each of these missionaries worked for thirty-two years at Bellary. Upon Lewis there descended a double portion of that spirit which had anointed his forerunner, enabling him to become a most earnest, faithful, and indefatigable preacher. In the middle portion of his career his work as an itinerant missionary was phenomenal in the extent and energy he expended upon it. The present writer has often been astonished at what was merely mentioned as an ordinary tour. The distances, the opportunities utilised by the way, the services at village after village, the talks with seekers after God, made one feel that a



throat of brass and a frame of steel would not suffice for such wear and tear. The privations by the way, the heat, dust, and drought, the using of his long beard as a filter through which to draw draughts of water from filthy pools make one stand aghast. Truly, the love of Jesus has a constraining power quite unique.

Mr. Lewis was indeed a typical instance of a whole-hearted missionary who laid all he possessed upon the altar. His intense consecration and love for his work never faltered. Wherever he went he would tell with winsome force and freshness the story of the great redemption achieved by his Lord. Indeed, Divine love was expounded and made clear to every heathen heart by the exhibition of so charming a love and devotion in the messenger that faith was made easy. It is simple truth to say that Hindu, Mohammedan, and Christian loved him with a great love. If proof is needed, we instance the extraordinary ferment when the news of his death was bruited. Sorrowful faces and hushed voices were in evidence throughout Bellary, while from early morning until late in the evening a constant stream of men, women, and children poured into the bungalow to catch a last glimpse of their dear friend's face, the serene calmness of which only seemed to accentuate their yearning grief.

Never did a Christian more fully live and endure as seeing Him who is invisible. All he had he gave readily and lovingly to his Lord, and assuredly there was a cheery ring in the Master's kindly greeting, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

He climbed the steep ascent of heaven
Through peril, toil, and pain,
O God, to us may grace be given
To follow in his train.

Romanists and Protestantism.

IT is not surprising that Romanists should be ignorant of Protestant principles, and be "at sea" as to the extent and character of Evangelical motives and activity. Neither is it astonishing that, instead of being silent on these matters, the agents of Rome should misrepresent them in various ways. Some of Rome's views and statements on these matters were set forth a few days ago by Pasteur Bourrier (the well-known ex-priest) in the course of a lecture in Taitbout Chapel, Paris.

It seems that Roman Catholic doctors are in the habit of reproaching Protestants with their divisions, by setting forth a list of sects, several of them absolutely unknown, as, for example, the Indifferents, the Evangelists, the Murmurers, and the Calvino-Lutherans. Disputing the apostolic character of Protestantism, one Romish authority has maintained that there are two hundred millions of Catholics and only sixty-six millions of Protestants. M. Bourrier estimates that at the present time the two bodies are about equal in number. As regards Protestant missions, the Romish controversialists boldly maintain that they do not exist—that they have never converted anyone—that Protestant missionaries go where there is no danger—that the English missionaries are dealers in Bibles, traders, etc. Among other things denied to Protestants is holiness, and they are said to act on the maxim, "Believe what you wish, and act what you believe!"

The Bible in Foreign Hotels.

WHEN a jaded traveller retires for the night to his own room after a long, hot, weary journey, how refreshing he often finds it to take up a large-type Bible or Testament, and read a few verses before he lies down to sleep!

We have supposed the traveller to be one who both reads and values the Word of God; but we will suppose another traveller, who never reads and has no pleasure in the sacred volume. His eyes lights upon a book on the table. A book! What book? Ah! he has scarcely seen that Book since the days of his childhood! It takes him back to the long-buried past. Strange feelings rush through his soul. Thoughts of his mother and home come over him, and his eyes begin to swim with tears! He will read it now! He takes it up, and as he turns from page to page light from the eternal world streams in upon his darkness.

Will Christian friends help in the work of placing large-type Testaments in the bedrooms of hotels abroad? Already a number of hotels are supplied in this way, but there are hundreds and thousands yet to be supplied.

Communications should be sent to Mrs. Macrae, 45, Moray-place, Edinburgh.

Argentina.—A little over two years ago Mr. W. Roberts, who had studied for a while at Harley College, proceeded to Coronel Suarez, at some distance from Buenos Ayres, and began teaching work, giving attention to Gospel effort as opportunity afforded. For over a year he laboured alone, but he has since been joined by Mr. W. Robinson, of Swansea, whose help is a source of strength to the work. These brethren purpose erecting a building for preaching purposes at a cost of £500. Friends disposed to help can obtain particulars from the secretary, Harley House, Bow, E.

"The Christian"
Special May Meeting Supplement.

THURSDAY, MAY 12, 1898.

Church Missionary Society.

THE anniversary of the Church Missionary Society was celebrated on Tuesday last week by several meetings and conferences, having an aggregate attendance of about ten thousand persons. The great meeting was, as usual, held in Exeter Hall and presided over by Sir John Kennaway.

Rev. H. E. Fox read a deeply interesting review of the year's work. Early reference was made to the Three Years' Enterprise, which is two-thirds accomplished. It was reported that £42,000 had been contributed; and the number of "our own" missionaries had risen from 146 to 317. The various lands in which the work is carried on were specified, and their actual conditions described The total amount received for the Society's general work was £305,625; which total is the largest sum ever received for that purpose, being £7000 more than last year, and £44,000 more than the year before that. Including famine and other special funds, the entire amount entrusted to the Society's administration was £331,598. The expenditure exceeded the income by £20,000.

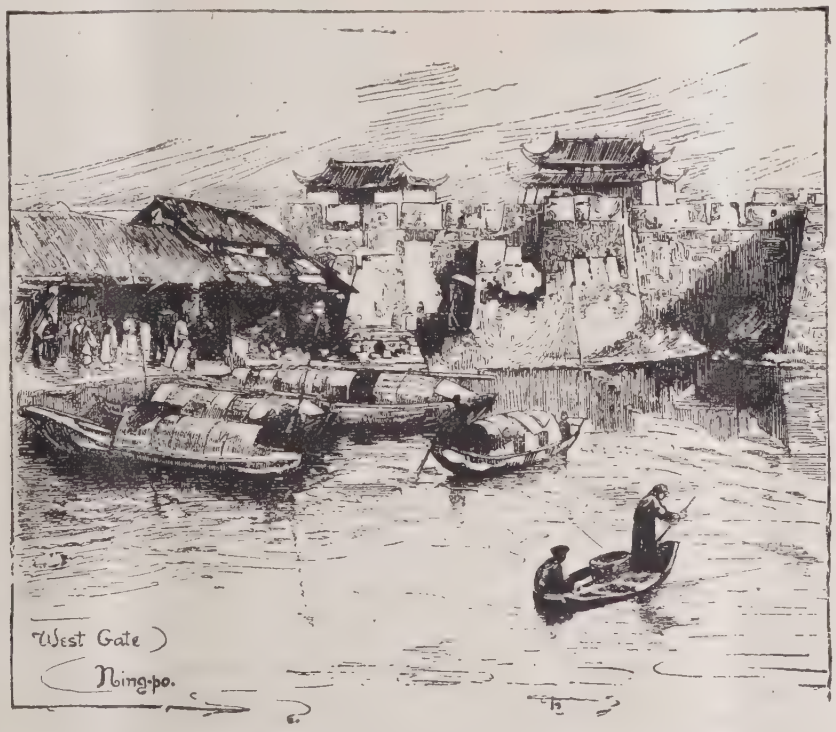


BISHOP TUCKER'S STUDY.

The CHAIRMAN delivered a warm-hearted address. In its first fifty years the Society sent out 429 missionaries; in the forty-nine years since then 1481 had been sent. At the time of the first jubilee only a dozen native clergymen had been ordained; since then there had been 540. The jubilee fund amounted to £50,000; the centenary fund should at least equal the £100,000 raised by each of the sister societies—the London and the Baptist. He commended to the Society as its principal work for the new century the

BUILDING-UP OF NATIVE CHURCHES.

There was as yet not one independent self-supporting native church under its own bishop. This fact was largely due to the deep-rooted tendency in the Anglo-Saxon character to Anglicise everything with which it came in contact. As Bishop Tucker once said, it was hard for a mother to loose her hold of her child and tell it to run alone. It was hard for a committee to loose the leading-strings. Yet it was necessary. The evangelisation of India must be wrought out by the native converts; and Bishop Tucker was nobly carrying out the idea of spreading the Gospel throughout Africa by means of Africans. The speaker concluded with the remark that if we could return to the primitive order of a bishop for a city, instead of a bishop for a province, there could be found half a dozen men in China fit for the office. It might be dangerous to advance; it was more dangerous to stand still. The building-up of native churches should be the aim of the future.



NINGPO, THE CHINESE CITY MENTIONED BY THE BISHOP OF LONDON.

The BISHOP OF LONDON, in a forcible speech, followed up the chairman's plea for independent native churches, saying, "It is for us to stand on one side and let them work out their own problems for themselves." He continued: We are not only fellow-workers with our native brethren, we are fellow-workers with God. God now leaves his purposes in our hands. Our knowledge has rapidly increased. Nothing is now hidden from us as to the population and surface of the world; and the dominant civilisation of Europe feels the expansive process which urges her to carry her activity over all the world—to take possession of the earth. What does this mean? That she should make manifest

THE WORLD-WIDE CLAIM OF CHRISTIANITY.

The Bishop closed with a reference to that portion of the report which dealt with Hausaland and China. "There, hidden away, is a great nation, possessing cities of 200,000 inhabitants, engaged in industrial work, which is spreading over Africa. Only recently has the nation been converted to Mohammedanism. What an opportunity to give them something better! Think, too, for a moment of China. Only this morning an extraordinary incident is reported in the *Times*—the making over of a Buddhist temple, in a village near Ningpo, to the Free Methodist Society. Surely there is a great work to do, but we must make up our minds to do it. Of the numerous societies with which I am connected, none possesses more zeal, diligence, and good sense than the Church Missionary Society."

Mr. J. R. MOTT, general secretary of the World's Student Christian Federation, noted the complete change in the attitude of University men towards the missionary cause. He said he had lately completed a two years' tour, during which he had met 1300 missionaries belonging to seventy societies, and he had been greatly impressed by the work of the Church Missionary Society. In about ten years the Student Movement had enrolled 6000 men and women as volunteers, Great Britain claiming 1500 of the whole. Of these, 1600 have reached the foreign mission field. Mr. Mott laid stress upon the burden of responsibility which should belong to the native

students to evangelise their own country. He referred to

THE WATCHWORD

—the evangelisation of the world in this generation. "We do not mean," he said, "the conversion, or Christianising, or the civilising of the world; nor do we mean the superficial preaching of the Gospel; nor do we mean the motto as a prophecy. But we mean the giving to every person the opportunity to know Jesus Christ as Saviour and Lord. It is possible, because Christ commanded it, and we know the mountain-moving power of prayer."

Dr. Wace spoke of open doors. Fifty years ago, he said, the doors of China and Japan were closed, and so were large parts of India; the greater part of British North America was inaccessible, the greater part of Africa unknown. All these countries were now open. In ten years the Society had added 700 to its roll of missionaries, and in Africa there had been marvellous and accelerating progress. The Gospel which they preached was the Gospel that had made England. When the Evangelical religion of the Church of Christ had trained up a nation fit for the work, God had opened up the world to that nation. They owed an enormous debt to political agencies, particularly to the noble band of Christian heroes in India and elsewhere—General Gordon, for instance; but statesmen themselves would acknowledge that the growth of the Empire was due in an incalculable degree to British missionaries. Would British influence be what it now was in East and West Africa, but for the noble missionaries, beginning with Livingstone, who had opened up that continent?

Addresses were also delivered by Revs. G. H. Pole (from Japan), C. H. Gill, and E. A. Stuart.

The Protestant Alliance.

THAT many are awaking to the danger threatening our Protestant faith has been evidenced at several of the meetings of the past week, when vigorous protests have been raised against the Romanising tendencies of the day. The enthusiastic gatherings of the Protestant Alliance on Tuesday, when the whole day's proceedings were marked by keen interest and crowded meetings, afforded strong evidence of this revival of the Protestant spirit. The Exhibition, open from noon till 8 p.m., created much interest. Some very remarkable models of the rack, stake, and of the "Iron Virgin" were inspected by crowds of people with more than ordinary curiosity. The collection of portraits of Protestant heroes, and of scenes in Protestant history, was extensive, while the other "instruments of torture" used by Romanists and Ritualists created not a little astonishment in the minds of many.

Mr. E. H. Garbet, who presided at the afternoon meeting, said that as an hereditary and convinced Protestant, he thought the most strikingly prominent question of the present day was the state of lawlessness in the Church of England, and the efforts being put forth to promote corporate reunion with the apostate Church of Rome. He gave a graphic account of the Church Association interview with the Bishop of London on the previous day, in which he had taken part. They were received most courteously. The deputation presented a memorial, signed by over 15,000 churchmen, maintaining and vindicating the position taken up by Mr. John Kensit. The members were quite aware that the English Church Union and representatives of those innumerable guilds and secret societies which unfortunately honeycomb England at the present day, had presented memorials to the Bishop opposing Mr. Kensit and what he had done. The Protestant deputation went with the object of ascertaining whether the Bishop of London and the members of the Episcopal Bench were prepared, or not, to perform their solemn oaths. They asked the Bishop if he was prepared to "drive away all strange and erroneous doctrine." The deputation received a most courteous reply, a most able reply, an academic reply, expressed in charming language, but giving no straight answer to the questions put forward.

Rev. G. H. Hewitt followed with a vigorous address on an interview he recently had with the Bishop of London, on the spread of secret societies in the Church of England. Rev. A. Roger followed with an account of his winter's work in the provinces. Rev. W. Sinden discussed the best means for counteracting Romanism and Ritualism. Mr. Kensit's recent action may not have met with unanimous approval, but at any rate it had called general attention to the present state of things. A vigorous discussion ensued, in which Rev. Charles Stirling, Colonel Whale, Rev. J. Gossett Tanner, Mr. Martin Luther Rouse, and others took part.

In the evening the great hall was crowded. Mr. T. A. Denny, who presided, opened with a vigorous speech, showing that Protestantism is not dead; and that while present protestors are spoken of as troublers of the peace of the Church, so it has been in all time when men, such as the late Rev. Hugh McNeile, raised a protest—they were denounced as bigots, troublers of Israel, and so forth.

Rev. C. Fenwick Ward spoke of the ambition of Romanism, the

ARROGANCE AND AUDACITY

of Romanism, and the aggressiveness of Romanism.

Mr. Samuel Smith, M.P., said they were in the presence of a gigantic conspiracy to Romanise England. There was a time when he disbelieved in the existence of such a conspiracy, but the study of late years had led him to see how deep, how widespread, how crafty was this conspiracy, the centre and seat of which was the National Church of this country. The policy of Newman and of Pusey, started sixty years ago, had ramified in all directions, and produced a most disastrous harvest. No one could have believed it possible at the origin of the movement that its effects would have been so widespread and lamentable as they had been. Those practices were tolerated by the bishops and rulers of the Church. He believed that nothing but a powerful movement amongst the laity would cause those practices to be put down. The deadliest enemy to the faith in all ages had been priestcraft—a deadlier enemy than infidelity, because priestcraft bred infidelity. They were in presence of this tremendous enemy in the midst of the camp. He believed that never since the time of Laud and James II. had this country been called upon to face so determined an effort to destroy its Protestant character.

Addresses on similar lines followed by Revs. W. C. Minifie, C. H. Wainwright, W. Cuff, and George Mallett, and Mr. John Kensit, whose reception on the platform was very enthusiastic. Special and thankful reference was made to Canon Fleming's outspoken utterance on the lawlessness of many clergymen.

London Jews Society.

THE annual gatherings of the London Society for Promoting Christianity among the Jews always attracts many of the most earnest Evangelical clergymen attending the May meetings. This year's gathering, held in Exeter Hall on Friday last, was no exception, friends and workers in connection with many agencies and missions having a like object being in attendance, with a large muster of the supporters of the Society.

The abstract of the report, which was read by Rev. W. Fleming, secretary, was pitched in a cheerful note. The funds had been fairly maintained, the aggregate income amounting to £38,841; but as a considerable portion of that amount was contributed for special objects, there was an adverse balance (£3796) on the general fund. The missionaries in charge of the various stations, at home and abroad, reported progress in intellectual apprehension and spiritual realisation of Gospel truth among the Jewish people. The many-sided character of the work—evangelistic, educational, and medical—may be judged from the fact that the Society commenced the year with 44 stations, 185 agents (including clerical, lay, and medical missionaries), with 43 school-teachers, 57 Scripture-readers, colporteurs, and other helpers. Of these 78 are Christian Israelites. Though meeting with much encouragement, the workers have in many quarters

TO FACE DETERMINED OPPOSITION.

One of the most striking outbreaks of this spirit was in Algiers, where a Jew said he would like to go into a Christian church and say:—"Much you know about Christianity! Your Master taught love to all men, but you persecute those who are of his own nation."

Sir John Kennaway, who presided, delivered an address full of sympathy with the work. Touching the question of finance, he said that curtailment of the work was out of the question. Therefore, he hoped that the income would be brought up to the growing needs of the enterprise. Adverting to the Zionist movement, he observed that it proved the vitality and separateness of the people, while the sentiment of the race was an important sign.

Sir Richard Temple, Bart., who followed, spoke as one who had studied the Jew in his own land. He dwelt upon the continuity of the people, their increase in European lands, and the extent to which, from generation to generation, they have preserved their religious and other peculiarities, and that in spite of repression and persecution. Their vices were largely the result of the ill-treatment which had been dealt to them by so-called Christian people, while their domestic virtues were as remarkable as their intellectual capacity was conspicuous. These important characteristics the speaker attributed to the Jewish observance of the commands of God given by Moses, which have had beneficent effects upon

THE VERY LIFE AND PHYSIQUE

of the people. In the anti-Semitic movement there is evidence of the sufferings to which the race is still subjected. Sir Richard held that, regardless of any measure of immediate success that may attend such mission work, it is the duty of Christians to evangelise the Hebrew race, in reparation for the cruelties of the past, in obedience to the genius of the Gospel, and in view of the great promises for future good that are associated with the Jew in Holy Scripture.

The next speaker was Rev. C. P. Sherman, rector of St. John Lee, Hexham, missioner to the Jews in the diocese of Newcastle, formerly missionary at Damascus. A convert of one of the Society's agents, he spoke of himself as a typical case of the blessing of God upon the work. Defending the course of those who have confessed Christ, he repudiated the contemptuous statement of the Jewish Press, that the converts were fools and knaves, and ignorant of Judaism; and he proceeded boldly to maintain that it was because they knew Judaism that the converts were enabled to receive Christ as the culmination of Jewish hopes and expectations. The old-time indifference to mission work is past, and Jewish ministers are now reading the New Testament as well as controversial books.

Rev. A. Allen, vicar of St. Stephen's, Spitalfields, followed. He said that three-fifths of the population of his parish were Jews, and if the Jewish population continues to increase at the same rate as in the past, the entire parish will be Jewish

IN TEN YEARS' TIME.

The trouble at present is not with the Jews but with nominal Christians, or Gentiles, who are prejudiced against them. There is a Jewish difficulty, owing to the fact that, coming from foreign lands, where they have been ill-treated, the Jews are unprepared for kindly solicitude on the part of Christians, and disposed to regard all inquiry regarding them with suspicion and fear. Gentiles in Spitalfields are very slow to learn that the Gospel is for the Jews as well as themselves; on the other hand, it is obvious that among the Jews in East London, for the most part moral and thrifty, Christianity is quietly showing its power. A great difficulty in Gospel work arises from the fact that Christians will not employ Jews, so that when they come out as Christians, and are thrown off by their friends, they have to face destitution, through the unwillingness of Gentiles to employ them. A measure of great importance is the contact of Jewish children with others at school, also the influence of Christian teachers upon the young. In conclusion, the speaker sought to encourage workers among Israel to greater boldness and confidence of success in their endeavours.

Dr. P. D'Erf Wheeler, medical missionary at Jerusalem, was delighted to report the realisation of the new mission hospital at Jerusalem. He remarked that the poor Jews of the Holy City bless the medical mission, but some of the new Jews have made a determined set on the institution. After issuing *cherems* without effect, they have combined in their opposition, and by violence and bribery are doing their utmost to frustrate the beneficent objects and work of the Society. But the work is of God, and goes forward in spite of all misrepresentations and hindrances. In conclusion, Dr. Wheeler intimated that marvellous changes are coming over the East; the Jewish colonies are increasing, and agriculture is advancing, under improving climatic conditions.

The Religious Tract Society.

THIS great distributing society, the handmaid of missions at home and abroad, held its annual meeting, on Friday evening, in Exeter Hall. The report, read by Rev. S. G. GREEN, D.D., began with a reference to the recent centenary celebration, and the evidence of wide interest created thereby. During the past year there have been issued 674 new publications, of which 257 were tracts. The Society has already published, or helped others to publish, in 229 languages, dialects, and characters. The total circulation from the home depôt, including books, tracts, periodicals, counted in numbers, cards, and miscellaneous issues, has reached 39,086,360, of which 18,047,670 are tracts. The issues from foreign depôts may be stated at 20,000,000, making a total circulation of 59,086,360 and of 3,274,101,470 since the formation of the Society. The contributions for the year 1897-8, reached £15,314 19s. 9d. The grants, in money, paper, publications, amounted to £30,965 12s. 4d., of which £6,307 10s. 5d. has been provided by recipients of grants in part payment, leaving a balance of £9,343 2s. 2d. beyond the total missionary income of the Society. This excess has been provided partly from trade sources, and partly by a withdrawal of £1,655 8s. 3d. from the reserve funds. Details followed of Home, Continental, and Foreign work aided by the R.T.S. in publishing the Gospel and Christian literature.

Archdeacon SINCLAIR, D.D., who presided, congratulated the Society on the report read at the opening of its hundredth year; also on the extraordinary number of the publications, large and small, sent out all over the world, the wonderful variety of languages in which they are printed and read, and the blessing which has attended their circulation. Instances of this kind he gleaned from letters which had come into his hand. At home and abroad such work as this must be greatly increased if we are to keep pace with the growth of the population. It is true that infidelity and atheism are by no means so active as in the past, but, on the other hand, the upper classes are sadly permeated by a volatile fashionable flippancy, which rests on no basis whatever, which is merely the folly of the hour, but which is, nevertheless, terribly fatal to the spiritual life and the due recognition of the

PARAMOUNT CLAIMS OF RELIGION AND GOD.

The Headmaster of Harrow, Rev. J. E. C. WELLDON, in moving the acceptance of the report, desired to add his testimony to the utility and beneficence of the work of the R.T.S. He could not but recall that it was while anarchy was running riot in France, and the goddess of Reason was being enthroned at *Notre Dame*, that noble leaders in England were laying the foundations of this and other great missionary societies. Examining the popular literature of the day, he had come to the conclusion that its most characteristic and dangerous feature is the undue straining after excitement. Now, the work of this Society is to provide an antidote by Christianising literature. If that evil literature deserves condemnation anywhere it is among the young; and to publish such literature is to poison the wells of society. Because pernicious literature is so deadly and insidious in its nature he rejoiced in the endeavours of this Society to counteract the evil by the provision of a healthier literature. He believed there is nothing better than a good book, and nothing worse than a bad book.

Rev. G. H. C. MACGREGOR spoke of the Society's work from the evangelistic point of view. While he rejoiced in the triumphs of the Cross in many lands, he yet maintained that the world to-day, as a whole, is a lost world, and can only be saved by the revelation of God. Now God has graciously made this revelation, has provided a way whereby man may be brought back to his Father; means whereby a sinner may be pardoned, justified, and reconciled to God. Every need of fallen man is met. What then is needed? That the remedy and the sinner be brought face to face—that lost man be made aware that there is for him a way of grace. And this is what this Society has set itself to do by means of the printing press. This is no mere ethical society; it is definitely and expressly Christian. Its Christianity is not vague, but definitely Evangelical—the Christianity of the Bible and of the Reformation. Among other special branches of the work of the Society he had been particularly interested in the systematic efforts made to provide apologetic tracts adapted to the educated natives of India, and to secure that these papers should find their way to the eager young students for whom they have been prepared.

The foreign field was next represented by Rev. ARNOLD FOSTER, of Hankow, who spoke eloquently of the work of the Society in proclaiming the Gospel by means of the press in China. The written pages reach where the living voice may never be heard. But this does not clash with Bible work, because while the Bible is the book of all books, it needs, among such a people as the Chinese, introduction and explanation, and this is what the R.T.S. is doing for China. The work being done is great, but it needs to be multiplied a hundredfold to meet in any way the needs of the millions of China. A large work is done in papers pressing the Gospel on heathen readers, but a very special need is helpful literature for the use of Chinese Christian readers. Details followed of the work of the Central China Tract Society, aided by the R.T.S., as illustrating what might be done if funds were only forthcoming. It must be remembered that these tracts go out to Japan, Corea, the East Indies, Australia, and America; wherever the Chinese go these Gospel papers follow them. Two classes have to be considered in the preparation of these tracts; first the typical Chinaman, simple and unlearned, who must have something plain and easy; and second, the literati, who will not look at such a thing, and for whom a very different type of paper or book must be prepared. To meet these needs the speaker made an earnest appeal.

Christian Colportage Association.

THE annual meeting was held at Exeter Hall a few days ago. In the afternoon a large gathering of friends listened with pleasure to the bright testimonies of many of the colporteurs, nearly a hundred of whom had come up from all parts of England. This is always a special feature of the colportage meetings, and the stirring accounts of work and conversion given by these earnest workers are a testimony to the blessing that attends this form of Christian service.

Mr. T. A. DENNY took the chair at 4 p.m., and called upon the secretary, Mr. H. D. Brown, to read an abstract of the report. This stated that during the past year the Association has made progress, and the staff has increased to 130 colporteurs. The evangelistic character of the agency is always kept well to the front; only such men are appointed as manifest a truly missionary spirit, and only such books as set forth clear Gospel truth for the unconverted, or sound Scriptural teaching for the comfort and edification of believers. God has abundantly owned the labours of the colporteurs, and much blessing has followed the books sold, the tracts given, and the messages spoken. The total sales during the past twenty-four years now amount to fifteen-and-a-half millions of Bibles, Testaments, books, and magazines.

During the past year a forward movement was inaugurated by placing pioneers in certain districts, which it is hoped will result in the permanent extension of the work; and during the year upon which we have entered, the Committee are desirous of making yet another forward movement by the establishment of a Training Home for colporteurs, which would very greatly add to the efficiency of the work, by giving candidates some special training before sending them out into the field.

For some time the committee have felt that it would be most desirable to have such a Home, where candidates might be both trained and tested for the practical work of colportage, and at the same time given some special instruction in the Word of God concerning the ground work of the Gospel. An excellent opportunity for establishing such a Home, with special and unusual advantages, has recently been offered, and the committee are anxious to avail themselves of this opportunity if possible. As the training will be thoroughly practical, many of the surrounding villages would reap the benefit. Before embarking upon this the committee want to obtain about £800, which would enable them to furnish and maintain the Home for three years without burdening the funds.

This new project of a Training Home, to equip men more fully before sending them out into the field, will undoubtedly add greatly to the value of the Society's work, and we hope the committee will soon obtain the funds required.

An excellent address was given by Rev. H. Sharpe, vicar of Trinity Church, Hampstead. In the evening another meeting was held, presided over by Mr. John Cory, when an address was delivered by Rev. W. Fuller Gooch, and further testimonies were given by the colporteurs.

The Railway Mission.

THE annual Conference of the Mission was recently held, commencing with a meeting for workers. Two days were crowded with conference meetings, attended by delegates representing the important lines throughout the kingdom. A great public meeting was held, the large Exeter Hall being crowded to its utmost capacity. The audience was of a most interesting character; the railway men, many in their uniforms, and their wives forming the preponderating element. The proceedings were most enthusiastic, and it was pleasing to note the high spiritual tone of the gathering, and the evident earnestness of the men.

A friend of the Mission, Mr. T. A. DENNY, was in the chair, and with him on the platform were members of the Houses of Legislature, managers, secretaries, and officials of the great railway companies, etc. Rev. JOHN MCNEILL, having to go to his mission at the Agricultural Hall, was called on at the outset of the meeting to speak a few words. His racy manner had full vent in topical allusions dealing with railway manners and customs perfectly understood by railway servants. He told the men in a simple way the story of his own conversion. He desired his hearers to ring out the note of personal salvation, and then that every saved man should

LIVE TO THE LORD JESUS CHRIST.

Mr. R. NIXON (secretary) presented some extracts from the annual report, which showed that twenty new branches had been opened during the year, making a total of over four hundred, at which over fifty thousand meetings have been held for railway people during the last twelve months. New halls have been erected at Edinburgh, Reedsmouth, and Acton Green. Conferences have been held at all the great railway centres, attended by a large number of delegates. The circulation of *The Railway Signal* shows an increase, while quantities of Gospel literature have been distributed to the men. The Mission does not attempt to tabulate spiritual results, but reports from the branches show that during the past year many have been "turned from darkness to light." Anxious to help railway men in other and less favoured lands, another missionary has been sent to South Africa. It has also been decided to send a missionary to labour amongst the railway men in India. The work amongst the Japanese railway men has been attended with much success and blessing. Mr. Nixon referred to the Convalescent Home for railway men at St. Leonards, opened last year. Erected and furnished at a cost of £7000, there is about £220 still needed to free the Home from debt. This was appealed for, as well as £1000 for the maintenance of the Home, which is proving an immense boon to sick and wounded men.

Mr. GURNEY SHEPPARD, in his own genial fashion, pleaded earnestly for the maintenance fund of the new Convalescent Home, as the men's payments only provided a small part of the cost.

The Chairman, in the course of his address, said the exigencies of their calling deprived railway men of the means of grace, and even if they did not it was not certain that they would go to church or chapel. They were too sadly neglected, yet they would often attend mission halls, especially if they can meet those of their own rank and station. He paid a tribute to the lady superintendents of the branches, who give their heart and life to the work, but he thought that the best missionary to railway men was a railway man, and the best sermon was the godly life of a railway man.

Rev. J. G. MANTLE gave an earnest address. Simple, yet earnest, testimonies to the blessings derived from the work of the Railway Mission were delivered by guards, drivers, porters, and others, from Crewe, Derby, New Cross, and other places.

The London City Mission.

THE claims of this great city were considered on Thursday morning, when Exeter Hall was crowded by the friends of this great home missionary society. Miss Rose Williams sang two solos with much sweetness and power.

The report, presented by Rev. T. S. Hutchinson, opened by emphasising the rapid growth of London—the population of which is now estimated at 6,400,000. In view of this vast increase provision should be made to meet the needs of at least an additional hundred thousand every year; but as the churches do not overtake this growth, such agents as the London City missionaries must be kept at work, to carry on visitation, evangelistic effort among working men, and to set the Gospel before the thousands of foreigners to be found in the metropolis. The present staff is 465 missionaries—twelve less than last year. It is not only the size of London which gives anxiety, it is yet more the terrible indifference to religion and the ravages of strong drink.

The total receipts during the past year were were £56,027 9s. 2d., or £2,255 19s. 4d. more than the receipts in the preceding year. This sounds encouraging, but it is only due to the special appeal put forth last autumn, which brought in £10,124 6s. 3d. The total expenditure during the year was £60,190 5s. 5d., or £8 13 14s. 11d. less than in the preceding year. Amidst obstacles of every kind the missionaries labour faithfully on, seeing much precious fruit, and finding here and there cheering instances of the power of the Gospel. One incident may be given; it explains our illustration.

A BURGLAR'S CONVERSION.

One of the most striking cases of conversion, through mission-hall services, reported by a missionary labouring in the metropolis, is that of a burglar. "I was speaking," writes the missionary, "in a hall one Sunday night when two men came in, one carrying a large black bag, but I knew nothing about them. One day as I was going to my visitation I was stopped by one of these very men, who called after me and said, 'I want to give you something.' 'What is it?' I replied; 'anything good?' 'No, not very. A few things I have got.' Presently he showed me a large bag of burglar's implements. 'Why do you want to give me these? Are the police on your track?' 'No, sir, I am a changed man. I have chucked the whole game, and here are my tools, as nice a lot as ever man got together. I shall never want them again. If I bury them, I shall know where they are, and can dig them up, but if I give them to you I know they will be all right.' So I have them all in my possession – skeleton keys, brace and bits, jemmy, crowbar, etc. I asked him what had arrested him. 'Well,' he replied, 'you talked about a man hid in a tree, and you said God saw him.' [What I said was, 'The eyes of the Lord are in every place, beholding the evil and the good.'] 'Well,' I said, 'why did you not go on your job that night?' 'Because,' he said, 'it was a moonlight night, so, with my mate, I came into the hall to kill time, intending later on to crack a crib. *But*,' he added, '*the Lord cracked me.*'"

Besides those who work amongst Jews and foreigners, 104 special missionaries are set apart to visit men in workshops and factories, at railway-stations, and on the cab ranks, in stables, in markets, in omnibus and tramcar yards, in public-houses and coffee-shops; and, indeed, wherever men are to be found. Christian literature is widely distributed amongst these men; bad language and evil habits are rebuked and checked, infidel arguments are met, and religious difficulties, so far as possible, are solved. Bible expositions are also given during the meal hour. By these means the tone of feeling towards religion and towards "the powers that be," is wonderfully raised, order and peace are promoted throughout the community at large, crimes are prevented, and many souls are won to Christ and his Church.

After interesting details of work in public-houses, also among Jews and foreigners, and other special classes, the committee conclude with a strong plea for largely increased help in view of the great need for extended work amongst a large section of the people far from God, and sadly indifferent to his claims.

Mr. F. A. Bevan, who presided, deplored that, as the need became greater, the support rendered to the Society seemed to be diminishing. So far the work had been sustained by a special fund, and the selling out of capital. If, therefore, larger liberality were not aroused the work must be decreased—a terrible fact in view of the appalling need. There is plenty of money in the country, as the Budget has shown; surely, then, a work of this kind cannot be allowed to suffer for lack of funds.



The Burglar and his Bag.

Canon Garratt, of Ipswich, narrated his experience of the value and success of the London City missionaries during his years in a metropolitan incumbency. He had been asked to give reminiscences of the past, a dangerous thing to ask a man of eighty-one to do. Still, he could not but recall some few points about those wonderful secretaries, Mr. Garwood and Mr. Robinson, and some of the remarkable missionaries he had known who had been much used of God in winning the lost. Many might have anxious thoughts about the future of London, but he felt that, at all events, the L.C.M. is like a bright light shining for God and lightening the darkness. The results no one can now tell, but these shall be revealed in the great day. To his mind the strength of the Mission consists of two things—the grandeur of its aims and the simplicity of its means.

Mr. J. Kenelm Wingfield-Digby, M.P., followed with an earnest address on the responsibility of Christians as to the most Christian and most heathen city in the world. Doubtless amongst the six and a-half millions in London there are more Christians than in any other city; but on the other hand there is denser heathenism, in some respects, than in any other city. If London does not listen to the Gospel he feared her fate would yet be that of the ancient mistress of the world. These considerations led him to view with warm interest the work of the L.C.M., and very particularly that of the special missionaries to large bodies of men indifferent to the claims of personal religion. Among the incidents which the speaker selected for illustration was that of the converted burglar which we have narrated. He contended that, even taking a very low ground, in supporting such a society rich people do much to secure their own safety and peace.

Next came Mr. W. F. Miller, for nine years a missionary in the slums of Bermondsey. Coleridge has spoken of the sixty-nine distinct smells which Cologne boasts—Bermondsey has but one, at least that one is so powerful as to drown all the rest. His own experiences among the tanpits and skinneries were certainly trying and novel, while his description of certain slum scenes was startling. Amid all this, by patient toil, men and women are being brought out of darkness into light, and many are now faithfully serving God. A number of instances of this kind were narrated with considerable point and humour, unconsciously illustrating the reason why the missionaries make their way so well among the people.

The superintendent of the London Central Wesleyan Mission, Rev. John E. Wakerley, spoke of his profound sympathy with the missionaries as a comrade with them in the hand-to-hand fight for God and right. He had had the opportunity of watching the operations of some of the missionaries in their ordinary and extraordinary work, and he knew the real work they are doing in this mighty London. No man could work as he had done in the corners of London, without finding that it is a refuge for the failures of the land; but many of these have been rescued by the agents of this society, who go to them who need it most. Alas! outside the churches there are millions untouched by the transforming power of the Gospel. Are we to leave them to perish, or are we to give them a chance by bringing Christ to them? He believed that militant atheism is dead. Indifferent the people are, but not hostile. And this indifference it is our business to remove by patient labour, practical sympathy, and positive truth—a Gospel of hope and power.

The missionary to the canal boatmen, Mr. R. Bamber, followed with picturesque details of work among the bargemen and boatmen on the Regent's Canal, and at the Paddington and City-road wharves.

London City Mission.—By permission of the Duke and Duchess of Sutherland, a meeting on behalf of the west and south-west auxiliaries was held at Stafford House, S.W. The secretary, Rev. T. S. Hutchinson, explained that the missionaries now engaged in connection with these particular auxiliaries numbered 119, and the annual cost to the society of each agent was £100. During the past year £7458 had been raised in support of the work carried on by these two auxiliaries, or £4442 short of what was required. Mr. F. A. Bevan, the chairman, remarked that if the wealthier people in London only knew the awful havoc that drink and immorality and gambling and other vices were working amongst vast masses of the population of the metropolis they could not fail to show their sympathy by helping such effort as the London City Mission was putting forth. Mr. C. Ernest Tritton, M.P., Rev. E. A. Stuart, and others spoke.

The Bible Society.

THERE was a large gathering at Exeter Hall on Wednesday last, when Lord Harrowby presided over the ninety-fourth annual meeting of the British and Foreign Bible Society. As usual, the platform included many eminent personages. The summary of the annual report, read by Rev. John Sharp, secretary, showed that there are 5600 branches, auxiliaries, and associations of the Society in England, and 1860 abroad. The total circulation of Scriptures last year was 4,387,000. This record was more than 600,000 above that of the previous year. From its foundation in 1804 the Society has issued over 155½ million copies in more than 340 different languages. The total receipts for the general fund had amounted to £227,749—£138,356 in new income (an advance of £9852 on that of 1896-7) and £91,392 from sales. The expenditure had reached a total of £221,857. The apparent balance of nearly £8000 was simply due to the accident of a large legacy; the free contributions remain stationary.

In his opening address the noble Chairman referred to the serious loss sustained by the Society through the death of Mr. J. G. Barclay, late treasurer. Speaking of work on the Continent, he said that the agents of the Society told of increasing opposition to the circulation of the Scriptures in France, Italy, Spain, the Roman Catholic parts of Germany, also from atheistical and socialistic societies. That opposition was the greatest token the Society could have of how its

WORK WAS BEGINNING TO TELL

in those countries. If no notice were taken of the Society he should feel very uneasy, and would think that its books were flung away and doing no good; but when he found great organisations showing opposition, he felt most certainly that the Scriptures were beginning to tell, and helping to dissipate error and to correct the doctrines of atheism.

The Bishop of London moved a resolution appointing committee and officers for the year, Mr. Robert Barclay succeeding the late treasurer. In the course of his address he asked, What is it that Christians have to maintain—to put forth in the world? It is the person of Jesus Christ. The one answer to all the world's questionings, to all the problems alike of society and of the individual, is "Jesus Christ, the Way, the Truth, and the Life." Where was He to be found? The answer must be clear and simple. He appeared upon the earth once under the conditions of human life, in distinct places, and at a distinct time, and the record of his appearance upon the earth is contained in the Gospel history. The Bible consists of three parts—first, the record of the preparation of mankind for the coming of Christ; secondly, the record of the historic appearance of Christ upon earth; and thirdly, the record of the foundation of that Christian society which was to evangelise all the world, and set forth the person of its Lord and Master throughout the ages. The position of the Church was solely that of being the keeper and

WITNESS OF HOLY SCRIPTURE.

To that record it had no power to add, and had no power to take away. All that the Churches could do was to strive to set forth the person of the Lord in such a manner as to make it most clear and obvious to the minds and consciences of those whom they undertook to teach. The organisation must be adapted to that purpose; but care must be taken that such society was not eaten up by its organisation—that the organisation did not become the prominent thing. One branch of the Christian Church seemed to set the claims of organisation excessively high, and the testimony to that was that it held that the Scriptures were not to be put into the hands of anyone unless accompanied with an accredited explanation which the organisation thought fit to give. It was precisely that position which was not the position of Protestant Englishmen. It was not so; it could not be so; and he trusted it never would be so. They recognised that Jesus Christ spoke to the heart and conscience of each individual soul, that faith was a personal matter, and had to be gained by every one for himself. Each member of the Christian Church was such by virtue of his own conviction and choice, because Jesus Christ had appeared to him and the Spirit of God had spoken to his heart. The Bible Society was the broadest of the societies connected with religion in England. On that platform met people who might differ on other points; on one point they were all united—the



A Group of Colporteurs.

primacy, the supremacy of the Bible, the directness of its appeal, its eternal power and force.

Principal Fairbairn, of Oxford, seconded the resolution (which was carried unanimously), and described the Bible Society as the most catholic and generous of all religious societies. By supplying the Bible, it serves all the Churches, contributing to their missions, and co-operating in all their purer aims. Speaking of

THE INFLUENCE OF THE BOOK

upon the English people, Dr. Fairbairn said: It stood incorporated in the simplest rudimental Saxon literature. It was expressed in the oldest form of English dialects. It lived in Chaucer. It gave to Piers Plowman his vision. It entered into the dramas of Shakespeare; it filled the soul of Milton; it became the passion of all the poets and the inspiration of their highest dreams. And what it had accomplished at home it carried the potential power of accomplishing abroad. How was it that men so loved the Scriptures? When men found out the mystery of printing, how did they proceed to use it? Repeating, encouraging, multiplying the Sacred Record. How were men comforted in the hour of sorrow? Through the Word that was spoken in the Scriptures that had been written. If a great cause needed pleading, or if we seek an argument that must appeal to the conscience, or maxims that must sway the soul, they come from the same Word, the living breath of God.

The next speaker was Rev. W. L. Watkinson, president of the Wesleyan Conference, who dwelt upon the Bible as the Book for the race. It is, he said, an alphabet with scientific men that the true science was for all men everywhere. Likewise they could have but one true art, one philosophy. And they could have but one religion. We claim to possess in the Old and New Testaments that faith for which the world waited—one God and Father, one moral commandment, one Saviour, one flock, and one hope.

Addresses evincing cordial interest in the work were also delivered by Mr. H. N. Birdwood, C.S.I, Canon Sutton, and Mr. Daniel Wellby.



John iii. 16 in Otshi: For Gold Coast and Ashanti Land.

The Children's Home.

THE Methodist friends of the children mustered well in Wesley's Chapel, when Dr. Stephenson reported that the new year opened with 1060 children, nearly 100 more than last year, and the largest number ever in residence.

Dr. Stephenson explained at length his great scheme for rescuing children of Methodist parentage from workhouses, and declared that it was not intended that this scheme should in any way alter the complexion of their regular work. What at the last annual meeting was a theory had now become a fact, and arrangements had been made for receiving over eighty such children immediately. Touching reference was made to the proposal to care for epileptic children.

The total income of the Homes for the year amounted to £22,038, or £51 in excess of last year. The news of the new development had, unfortunately, brought but little grist to the mill. While they had received many compliments, many good wishes, and some prayers, not much extra money had been received. An appeal was made for a special fund of £5000, required for imperative needs at the present time. Without this the work must be hampered, cribbed, cabined, and confined. It was also necessary permanently to increase the regular income. Replying to the questions, "Does it pay? What becomes of the children?" Dr. Stephenson stated that, with the rarest possible exceptions, children that passed through the Homes were anything but failures, and to illustrate this he read several interesting letters from old boys and girls.

Mr. Isaac Mack, warmly supported the claims of the Homes, while the Wesleyan president followed, showing that such institutions were among the best evidences of Christianity. Dr. Hodge and Bishop Thoburn spoke as missionaries, deeply engaged on behalf of heathendom, and yet rejoicing in such work for orphan children at home.

Rev. George Jackson said that the Children's Home appealed to our love for the children and to our love for Christ. He believed there were a few unhappy creatures who did not love children. A wise man once said, "He that hath no music in his soul is fit for treasons, strategems, and spoils," but he would want language stronger than that to speak of the man who did not love children. This is Christ's work if Christ has any work at all on earth to-day. In filling up their papers in the last census the fathers had to put down the names of every one of their little ones. In a book in the Old Testament where a census was made, the men only were to be counted, not the women nor the little children. Who, then, first began to count the children? That is part of the difference that Christ has made. He took his New Testament, and he found that

> God Himself a baby deigned to be,
> Slept upon a mortal mother's breast,
> And steeped in baby tears the Deity.
> They all were looking for a King
> To slay their foes and lift them high;
> Thou cam'st a little baby thing,
> That made a woman cry.

Police Orphanage, Redhill.—The annual meeting and distribution of prizes took place recently at the Orphanage. Viscount Midleton, chairman, said that of all the institutions that had found a home in Surrey, he did not know any serving more useful purposes than this Police Orphanage. The prizes were distributed by the Countess of Chichester, who also addressed the children; earnest and interesting addresses being given by Hon. C. G. Legge, Sir A. C. P. Coote, Captain G. R. B. Drummond, and others. Funds are needed for the enlargement of the Home, and for the furtherance of the work.

Moravian Missions.

FOR real and thrilling interest the big meetings are not necessarily the best. The London Asociation in aid of Moravian Missions had its usual May muster in the lower Exeter Hall last week, and there was by no means an overflowing attendance. But the amount of genuine missionary interest packed into the proceedings will not be exceeded, we venture to think, by any of the anniversaries of the season.

The Chairman was the veteran Mr. T. Fowell Buxton, and of course he had to remind the meeting that the Moravian Mission is the oldest of all our Protestant missions, being now more than 160 years old. Its agents, he also observed, have set a great example to all their fellow-workers of perseverance, self-sacrifice, and personal devotion to the cause of Christ.

The Secretary's abstract of report seemed to us to be rather too despondent with respect to the deficient funds. The text for this was the Morton legacy, the announcement of which threatened at one time to dry up the springs of public generosity. This was rectified in a measure when it became fully known that the large bequest could not be used for the maintenance of existing work, but is to be devoted entirely to extension. The last year's income of the London Association fell short by £1200 or so, though more than £9000 was remitted to the headquarters of the Mission

There were four set speeches at the meeting, all admirable in their way. The first two supplied cogent arguments for the mission as viewed by sympathetic outsiders, and the second, better still, supplied facts gathered by personal observation on the field of the Mission's operations.

Prebendary Webb-Peploe said he thought the Society had perhaps been sufficiently praised; but he, nevertheless, went on to add another stone to the cairn of laudation by showing that this ancient missionary body are quite up to date in the matter of medical missions, of educational work, and of industrial agencies. Rev. W. Talbot Rice spoke as a new recruit in the ranks of the Society's friends. He alluded to the high standard which the Moravian Church had set up in giving to the foreign field one out of every sixty of its members—a standard all churches may well aim at, but which they are not likely to reach for some time to come.

Nothing could well exceed the impressiveness of Mrs. Isabella Bishop's testimony, given at first hand, as to the work of the Moravian Missionaries in Western Tibet. When she first visited these parts, she said, there were apparently no signs of fruit appearing, but now she rejoiced to know that the joys of harvest are being experienced by the workers. Of these devoted men and women she spoke in terms of unstinted admiration. More holy, devoted, self-denying men and women she has not met with in all the 170 mission stations she visited in Asia. Passing on to refer generally to the extreme interest now felt by this country in foreign lands, Mrs. Bishop deplored the fact that it is the materialistic side of things that is almost universally looked at. One scarcely ever hears, in common conversation, of the great moral and spiritual needs of these lands, and the necessity of raising them out of the death for which there can be no resurrection except through the Gospel of the Lord Jesus Christ. It is a deep need of the time that this view of things should be emphasised in society, and that the stories of Christian devotion and heroism shown by foreign missionaries should be made known. Mrs. Bishop also made an earnest plea for the constant and systematic furtherance of a native Gospel ministry in heathen lands, as the only channel through which these lands can be appreciably brought under the saving influences of the Gospel. Her weighty speech was closed by a solemn appeal to Christians to consider well their individual responsibility in the matter of personal expenditure, and to see if by a proper allocation of material resources the needs of the great mission field may not be fully met and the way prepared for the final triumph of the Christian Gospel over the heathen and non-Christian systems that now so largely prevail.

Last of all there was a bluff and breezy address from Dr. Grenfell, who was as unqualified in his witness-bearing about the Labrador missionaries of the Society as Mrs. Bishop had been about those in Central Asia. The workers in Labrador, he said, are humble men and women who certainly do not go out there and toil for money, but for the salvation of their fellows. One circumstance Dr. Grenfell referred to which should encourage the Y.M.C.A. workers at Exeter Hall. A Moravian missionary in Labrador told him that he had come from Germany to London to work at his trade of a baker, he being then a Socialist and an infidel. He was converted at one of the Sunday meetings for men in Exeter Hall. Wishing to do some Christian work he applied to the Moravian Church and was sent as a missionary to Labrador, where he not only preaches the Gospel but exercises his baker's craft. Dr. Grenfell declared that the Moravian brethren out in this northern land have really saved the Esquimaux race from extinction. Referring to the great war fever in the United States, and the sacrifices which patriotism is leading many Americans to make, the speaker appealed with all the intensity of his manly nature to Christians to show something approaching a like enthusiasm in advancing the kingdom of Jesus Christ.

As a postscript to our report, we may add the following facts which we clip from the ticket of admission to the meeting: "There are nearly 500 missionaries, and of the annual expenditure of only £80,000, nearly two-thirds is raised in the foreign field. New missions have been recently commenced in East Central Africa and North Queensland. Two new stations are being added in Labrador, for which a new mission ship is also required; and two in Tibet. A new work among Lepers in Surinam has been begun. Funds are therefore much needed." The address of the London Association is now 7, New-court, Carey-street, Lincoln's Inn, W.C.

Missions to Seamen.

ADMIRAL SIR R. VESEY HAMILTON presided at St. James's Hall, on Wednesday afternoon, at the annual meeting of the Missions to Seamen. Commander Dawson, secretary, presented the annual report, showing that the staff included forty-five chaplains and fifty-eight Scripture readers, who had conducted 12,290 services afloat and 21,011 ashore. New mission steamers had been provided for the Medway and the Bristol Channel and for Rotterdam. Satisfaction was expressed that our Government, with the consent of the foreign authorities, was establishing safeguards against the crimping and robbing of British sailors at the three great Continental ports of discharge—Antwerp, Hamburg, and Rotterdam. The work of the Mission at San Francisco had reduced the annual "desertions," and consequent ruin of British officer-apprentices at that port, from 61 to 11. The ordinary income of the Missions had been £36,597, and the payments £40,710.

The Chairman said that without the commerce of this country the Navy and the Army could not be maintained; if they were deprived of their commerce they would become over-populated and a discontented people. But to whom did they owe that commerce? To the merchant seamen. They owed the men of the merchant service a deep debt of gratitude, and it was their duty to do their utmost for them. There was no section of the British community so unprotected as the merchant seamen.

Prebendary Webb-Peploe pointed out that practically nothing had been done for the benefit of our merchant sailors until the latter half of the present century, but he was glad to think that during the past twenty or thirty years people had been stirred in a remarkable way in connection with the subject for which they were pleading that day, and they were gradually wiping away the disgrace that had been occasioned by the neglect of a former generation. They all knew that a vast improvement had taken place in the condition, both moral and spiritual, of the men of the merchant navy. And he ventured to think that a very large amount of that improvement was due to the efforts of such societies as that which they had met that day to support. Sailors, they all knew, were very amenable to influence, and he was sure that the chaplains and readers of the Missions to Seamen and other similar societies went among those men with the very greatest acceptance—indeed, they were more than welcome.

The work of the society was also described and commended by the Hon. T. A. Brassey, Rev. C. W. H. Browne, chaplain for the Bristol Channel, Rev. James Fell, chaplain at San Francisco, and Sir W. Willis.

Work in the Royal Navy.

THE anniversary meeting in connection with this valuable organisation was held in Exeter Hall, on Tuesday week, Miss Weston, its founder, presiding. Before the commencement of the proceedings a few typical representatives of the British Navy, in uniform, rendered several songs and recitations, expressive of the temporal and spiritual dangers attending their vocation in life, and the noble way in which "Jack," in such circumstances, can lend a hand to the rescue.

Miss Weston, in reporting upon the good work in which she has been engaged now for twenty-five years, pointed out that whereas, when she commenced the work, there were no more than sixty thousand all told in the service of the British Navy, there are now one hundred thousand. Hence, as the number had increased, there was an immensely larger field for work for God. With regard to the temperance department of the work, she explained that the Royal Naval Temperance Society has got branches on board every ship in the service—on battleship, cruiser, gunboat, and torpedo alike. At the Naval Jubilee demonstration at Spithead, last year, on board every ship there was a good band of temperance and Christian men. On one occasion, in Devonport, nearly two thousand men gathered at a temperance meeting held in the Royal Naval Barracks there, and at the close no fewer than one hundred names were enrolled. Some of her best helpers in the temperance cause were stokers employed in different vessels. After further stating that during the past year no fewer than 622,330 *Monthly Letters* and 499,675 copies of *Ashore and Afloat* had been sent out to men in the Navy, merchant seamen, and fishermen, in all parts of the world, speaking to them a good word for the Master, Miss Weston alluded to the work of the Sailors' Rests at Portsmouth and Devonport, and other places.

Miss Wintz presented a variety of interesting statistics with regard to the work carried on during the past year in the various Rests, in which 178,527 men had slept on the premises during ten months, this number representing 31,000 more than in any previous year. At the close of the meeting a number of blue-jackets testified to the blessing they had received as the result of the work.

Postal Employés.

The annual meeting of the Postal and Telegraph Christian Association (Senior Branch) took place in the City Temple, April 26 and 27, and was felt by those present to have been one of the best ever held. The missionary meeting in connection with the efforts made for the spread of the Gospel among the postal employés in heathen lands was especially good this year. Throughout all the meetings there was experienced a real spirit of prayer and waiting upon God. The delegates also from country post offices seemed imbued with the same spirit.

We give the following extract from the year's report of the Association: "Now that ten years have passed since the start of the Association, we humbly realise that God does not mean the P.T.C.A. to be limited to the British Isles. It has spread, though in some cases with but as yet small beginnings, to several of the countries of Europe, to Canada, to India, Ceylon, and Japan, with hopes of China, the West Indies, the Cape, Australia, and New Zealand. The post office goes everywhere; we have in it a wonderful world-wide organisation, and what alone is needed to make it an irresistible power for the evangelisation of the world is a Divine touch to change the hearts of post officials, and to set them on fire with love to souls."

In case this notice falls into the hands of any post officials at home or in distant lands, who are not yet members of the P.T.C.A., they are invited to send name and address to the honorary secretaries, P.T.C.A. Institute, 4, Goswell-road, London, E.C.

Lord's Day Observance Society.

At a breakfast, a few days ago, in connection with the sixty-seventh anniversary of the Lord's Day Observance Society, Mr. H. C. Nisbet, who presided, spoke some timely words. Having referred to the prevalent indifference to the claims of the Lord's Day, and commended the vigilance shown by the society in the past, he urged to renewed effort and further devotion. He said:—Our society can never be a popular one, even among the majority of those who are called Christians. Our society is nothing if not aggressive, and it is not doing its work faithfully unless it gains the reproach of being fanatical, narrow-minded, meddlesome. It will only be to its honour if it is called a disturber of men's consciences, a restless and vigilant censor of men in authority, of the directors of companies, of public institutions, and of all employers of labour.

If of late years we have heard little abuse of the Lord's Day Observance Society, it should make us pause and reflect whether the reason can be found in its having retired, with unnecessary modesty, into a more obscure position, and allowed some of its great battles to be fought by other organisations. I know the difficulties of advocating our unpopular and sacred cause, and can well sympathise with those who undertake it in Parliament. It is not unlike action at the meetings of shareholders of our great railway companies, where I have on more than one occasion lately had to speak on the subject of Sabbath desecration.

In rooms packed with men who can grow pathetic and eloquent over a variation of a quarter per cent. in the dividend, but who are impatient and turbulent when appealed to on behalf of the workman's Sabbath, we have felt the presence of God, and seen his power exercised. Thus, we have obtained a favourable hearing, and God has fulfilled his promise by confirming the word of his servants and performing the counsel of his messengers. Therefore, I say to all who advocate our cause, let us be prepared to incur self-sacrifice in fighting the Lord's battles in defence of the Sabbath, not merely with the old weapons which have been successful in the past, but also with new methods, new allies, new zeal, and new courage.

C. of E. Scripture Readers.

The annual meeting of this association was held in St. Martin's Town Hall. Mr. E. S. Hanbury presided in the absence of the Lord Chancellor.

The annual report stated that owing to insufficiency of funds the committee were unable to report any expansion of the operations amongst the poor and crowded parishes of the metropolis, which stood so much in need of assistance. The question of finance had been a matter of much anxiety, and great difficulty had been found in meeting the expenditure of the year. With regard to the actual work of the association, a satisfactory and encouraging account was given. The reports received from the clergy regarding the character of the readers were of a peculiarly satisfactory kind, and afforded a convincing proof that never had such a work as that which the association's agents were continually engaged in doing been more heartily appreciated or more imperatively needed than at the present time.

The Chairman said he rarely met a clergyman who had had help from one of their readers who did not say a kind and encouraging word regarding the value of their services and the importance of his work in the parish.

Rev. R. W. Harris, Rector of St. George's-in-the-East, said that during the time he was Secretary of the East London Church Fund he had had many opportunities of seeing and hearing of the work of the association, but latterly, as rector of a large East London parish, he had been brought into personal contact with the readers, and he could say what valuable work they did, and how indispensable they were in the parish. The difficulty of the clergy was to obtain workers with the necessary training and capacity for parochial work. That was the kind of agents that association sent to clergymen who wanted their help, and it was the duty of all Churchpeople to give it their hearty support. The association was doing a work blessed of God for this country and for this city.

Lord Balcarres, M.P., gave the testimony of an outsider to the admirable work of the Scripture readers. Prebendary Kitto followed with an account of twenty years' experience of these agents, while Mr. A. V. Chapman, Scripture reader at St. Paul's, Stratford, gave an interesting account of his work.

The Sunday School Union.

The anniversary proceedings in connection with this Union were spread over the past week. On Monday a young people's social gathering was held at the City Temple. On Wednesday morning a public breakfast was held at the Cannon-street Hotel on behalf of the Children's Country Homes. Mr. Howard Spicer presided, and addresses were given by Revs. Dr. Parker and J. M. Gibbon. Last year 1459 children were sent for a fortnight to these cottage homes, which are seven in number. A permanent holiday home is about to be erected at Clacton-on-Sea. Mr. Passmore Edwards has promised £5000 for this purpose, and nearly as much again is required. The Union also maintains a children's convalescent home at Bournemouth, and a home of rest for lady teachers at Hastings.

In the afternoon the annual conference of delegates was opened at the Union's hall in Old Bailey, and in the evening there was a conversazione at the same place.

The annual public meeting was held in the evening at Exeter Hall, the Marquis of Northampton presiding. The annual report shows that there are now 7114 schools, 167,219 teachers, and 1,614,537 children affiliated to the Union in this country; besides 545 schools, 8283 teachers, and 87,168 children in seven colonial unions; and 4957 schools, 9558 teachers, and 191,742 children in the Indian union. Sunday-school work in France, Germany, Belgium, Holland, Sweden, Norway, Spain, Bohemia, Italy, and Palestine is also fostered by the Union; and there is an International Bible-reading Association with 620,000 members. At home classes and examinations are carried on for the better training of the teachers, and village schools are largely assisted. The object of the Union is to aid the "scattered little army of Bible teachers," and improve methods of Sunday-school instruction. These objects still form its central line, and its committee maintain that it is an evangelistic, philanthropic, and missionary agency, as well as a great educational institution, with over two millions of teachers and scholars affiliated with it. The new secretary nominated by the Council is Mr. James Tillett, who in many ways has rendered valuable service to the Union.

The Marquis of Northampton having urged the necessity of Sunday-school work, Mr. F. F. Belsey, the chairman of the Council, briefly reviewed the year's operations, showing that the examination of teachers and scholars had been provided for, and declaring that a growing interest had been manifested in the training of teachers; and lamented that the benevolent income was no better than it was last year. As to the approaching World's Convention, beginning July 11, two or three steamer-loads of delegates are expected from America, and he trusted that the war would not prevent them from coming. Subsequent speakers included Rev. J. Ossian Davies (Paddington), Rev. J. G. Greenhough (of Leicester), and Judge Willis, Q.C.

Welcome Home, Canning Town. — On Tuesday, May 3, the monthly muster of the Christian Lifeboat Crew took place. The room was full, and Miss Child gave a text for the month from Rom. viii. 37. A young sailor gave a beautiful testimony as to how God had saved him eleven years ago. Since then he had been to Africa, and God had used him in opening two missions for Scandinavians in that country. Mrs. Anderson, who is returning to India, also spoke of God's goodness to her. Many others took part.

Business Women.—A quiet and most useful work is carried on at Bessel House, Bessel Green, Sevenoaks. This holiday and rest home for business women was opened thirteen years ago at Horsted Keynes, by Miss Harriet Mason, who personally superintends the household and mothers those who visit it. A Reunion Party is to be held on Whit Monday, to which Miss Mason cordially invites all friends, and on the same day a sale of work will be held in the grounds on behalf of the Free Rest Fund. Gifts of any kind will be welcomed, and should be sent, not later than May 27, to Miss Mason at Bessel House.

The Navvy Mission.

The annual meeting of this mission was held on Tuesday week, at Fulham Palace, the Bishop of London presiding. The Secretary (Hon. and Rev. R. Grimston) read the report. There are now 45 agents of the society at work. Two interesting developments have recently come to the committee's notice: the desire on the part of the missionaries for a conference, which it is hoped will be arranged, and the fact that some of the navvies who are members of the Christian Excavators' Union have expressed their willingness to contribute not less than one penny a week to the funds, 42 collecting boxes having been taken by them for the purpose. The Treasurer, Mr. J. W. Rundall, M.I.C.E., presented the balance-sheet. The income for the year was £4,213, and the expenditure £4,084.

The Bishop of London said that the increase in the number of religious organisations was only a recognition of the fact that every human being must be approached separately and singly, taking into account the different circumstances of life in each case. The work of the society was undertaken on behalf of a class of men of whom they had every reason to be proud. Public works were an indication of growing civilisation, and those engaged on them had a distinct claim to their gratitude. In almost every case the work was welcomed by the contractors, who naturally had an interest in their men's behaviour. At the present time great works were going on at Plymouth Docks, and the entire cost of teaching the navvies engaged was being defrayed by the contractor, Sir John Jackson.

Addresses were also given by Prebendary Webb-Peploe, Rev. Geo. Thornton, and Mr. Pickles, one of the missionaries.

Mission to Coalies.

The annual meeting of this special branch of the London City Mission was held last week, at the Conference Hall, Mildmay Park, Colonel Morton presiding. The tea which preceded the public meeting was a grand attraction for the good-humoured, stalwart men who crowded the lower hall. There were seven hundred of them, including their wives and children. Some had washed the coal grime from their faces, but left a smear behind, and some were neatly apparelled. Many of their employers were amongst them, talking with them and taking tea. "Before I go," said a master whose name is well known in the London coal trade, to one of his men, "I must have the pleasure of shaking hands with your wife." "Do you see that lidy there," replied the gratified husband, "the lidy with the red hat? That's her," and he departed for tea and cake. Most, if not all, of the guests, if such they can be called, paid for their own tickets, and, moreover, they subscribed over £25 themselves last year to the guarantee fund of the Mission.

Following the festival, which filled the basement rooms of the Conference Hall, came the annual meeting of the Mission to Coalies and Coal Carmen connected with the London City Mission. A sub-committee of London coal merchants guarantee a sum of money which largely maintains the work. Five missionaries are supported, to each of whom a district of London is assigned, and their special duty is to visit the coal depôts, hold informal meetings, distribute books, and arrange for thrift and temperance as well as religious meetings. There is also a benevolent fund in connection with the Mission, which grants relief in cases of sickness.

The treasurer's statement was made by Mr. Fred Tite, and he and Colonel Morton were indulged to the extent of ten minutes for their speeches, but the others were cut down rigorously to five and seven minutes each. Several coalies themselves spoke, roughly and sadly unregardful of grammar, but to the point. Among those who took part were Mr. T. G. Nevil, Mr. E. T. Wills, a colliery agent and a local superintendent of a mission; Mr. Jesse, a coal porter from the West London Coal Porters; Mr. G. A. Warren; Mr. Prentice, a missionary from North London; Mr. James Dunn, from the City Mission; Mr. Halls, a missionary from East London; Mr. Dawson, from North London Coal Porters; and Mr. Mock, from the South London Coal Porters. There is a Coalies' Choir, and some wives and daughters of coal porters also sang.

West London Mission.

TEN years have passed since our Wesleyan friends began in West London the "Forward Movement" that has not only accomplished great things in different populous centres, but shown the way to still more extended efforts in the years to come. Within the decade it may truly be said that the little one has become a thousand. What souls have been saved, what prodigals restored, what weary, lonely hearts made glad, what wretched homes made happy, what lazy professors spurred to active service, by this West London Mission alone, we wot not. The complete tale of the glorious results that have already come out of the "Movement," only the recording angel can report. The bare enumeration of the different agencies set agoing by Mr. Price Hughes and his helpers takes up a whole page in the new report; when we reflect that each item means so great an addition to the sum total of human happiness, our thankfulness is overflowing. All departments of our composite life are catered for—the spiritual, the mental, the social, the family, the physical—Christ and all that He means for the whole man in all his relations.

Friday last was the anniversary, and the day's proceedings lacked nothing of the customary interest. At noon, in St. James' Hall, a very helpful discourse was given by Rev. J. G. Greenhough, of Leicester, from the words, "At the name of Jesus every knee shall bow"; putting heart and hope into the workers, and assuring them of the final and complete victory of the Saviour's cause.

At the mid-day luncheon in the Criterion Restaurant there was some interesting talk on the affairs of the Mission, and £600 was contributed to the social work.

THE SISTERS OF THE PEOPLE

had their opportunity in the afternoon, when a new departure was made in providing a limelight lecture by Sister Lily, descriptive of the work of the sisters. Very appropriately the chair of the meeting was filled by Mrs. Robertson Lawson, herself one of the first Sisters engaged in the Mission in its earliest days, and then known as Sister Clara. Her little address constituted a magnificent plea for the work, backed up as it was by her personal recollections and experiences. She said the Sisters are face to face every moment of every day with problems of human misery. She could not imagine any more Christ-like, devoted, wise, far-seeing, and properly-balanced effort being made for the elevation of the masses than that which the Sisters of the People are putting forth every day and every part of every day.

We know not how to describe Sister Lily's lecture, which was illustrated with a series of splendid views on the screen. By way of introduction there were shown portraits of Mr. and Mrs. Hughes, Mr. and Mrs. Pearse, and some other leading workers; about all these Sister Lily had some very gracious things to say, but it would be invidious on our part to select any of the compliments. Then she passed on to groups of the Sisters themselves, to the houses where they live, and the halls where they labour for the uplifting of the people. To these succeeded views of Piccadilly and Oxford Circuses and Regent-street, in which neighbourhood, said the fair lecturer, there are to be found, almost side by side, the extremes of acute poverty and abounding wealth.

Next to appear on the screen were groups of the slum children (one of which, representing three young *gamins*, we reproduce). The appalling statement was made that in the area covered by the operations of the Mission over 61,000 people live in single rooms; in one case a house of six rooms shelters forty people. The resulting social, or unsocial, conditions may be left to the imagination. Here the medical sisters visit and tend the sick as best they can. The work of the crèche was delightfully described and illustrated. It is, as Sister Lily well remarked, a mission within a mission, and has had truly wonderful results, not only on the children, but on the parents. The girls' club received a meed of attention, and here an amusing incident was told that shows the kind of material dealt with. Some girls were on a visit to the country, and the guardian Sister, taking them past a field of barley, asked if they knew what was growing in the field. After a considerable pause, one girl radiantly announced that it was a field of "shrimps all ready for picking!"

Passing by some interesting items we may note an illustration which we have also reproduced on this page—the poor man's lawyer—who does really splendid work for these people in giving them sound and free advice on matters of law. Then it was wonderful to hear that as much as £1800 had been received from the people last year as contributions to the thrift clubs. Several of the Sisters act as



Three Slum Boys.

Guardians of the Poor. Some of the most touching slides were those representing workhouse inmates, for whom a "drawing-room" is open once a week at Cleveland Hall. What rays of cheer and happiness these friendly socials have thrown into the hard and narrow life spent within workhouse walls. No wonder that the inmates are so greatly altered that it is now the rarest thing for any of them to go back to the workhouse drunk. There are over 120 members of the "guild of brave poor things," young and old—all in some way physically deformed. The rescue work department gave Sister Lily the chance of saying some very straight and needful things as to iniquitously partial treatment



The Poor Man's Lawyer.

meted out by society to the male and female sinners that frequent the region of Piccadilly, where two rescue Sisters work for the salvation of those of their own sex. Last of all came views of the Home for the Dying, and a recital of one case of extraordinary pathetic interest, the subject of which is still an inmate of the Home.

Our brief summary gives an extremely faint idea of the cumulative intensity of interest awakened by Sister Lily's talk, and we can but hope that friends will secure copies of the report, which will furnish fuller and more detailed accounts of this part of a blessed work. Let everybody who possibly can, lend it help in some way or another.

THE EVENING MEETING

was a very full one, and with an unusually strong platform. Mr. J. Compton Ricketts, M.P., presided and in a sensible speech descanted on the spiritual needs of West London. From a cursory personal visitation of some of the outposts of the Mission, he described, somewhat humorously, his impressions of the work as he had seen it. He pathetically observed that at the Home for the Dying instead of finding the valley of the shadow he found green pastures and still waters. His account may have seemed stale to those familiar with the operations of the Mission, but he was certainly very warm and unreserved in his advocacy of the work. He said it has set an example of primitive Christian work that all other churches ought to follow. He was succeeded by another M.P., Mr. Robert Perks, who dealt with the financial aspect of the Mission. He said £3000 were needed for the social operations of the coming year—not so much as was paid the other day for an old snuff-box. We give a million of money for a battle-ship, and in face of that fact the sum needed is a mere bagatelle. Mr. Perks made passing reference to his famous Methodist "million-pounds" scheme, and hinted at the possibility of Mr. Hughes being appointed next President of the Conference, and so having some say in the distribution of that fund. A very hearty speech followed from Rev. J. J. Coxhead, of St. John's, Fitzroy-square, who spoke of some of the temptations that accompany wealth—encouragements to vice, the neglect by landlords of slum property, and the abuse or neglect of municipal power and authority. Mr. Coxhead quite captured the hearts of his audience, and his earnest brotherly remarks were punctuated with cheers.

A speech of extraordinary eloquence and realistic force was given by Rev. J. Morgan Gibbon, of Stamford Hill, on "The Word of the Lord liveth," as the basis of the work of the West London Mission. He declared his thankfulness that it was called a "mission" and not a "settlement," for that proves that the Gospel of Jesus Christ is in the centre and at the forefront of the work. His description of the needs of London, of the way in which the Gospel meets those needs, and of the glory of a regenerated London was really superb. Rev. W. L. Watkinson, President of the Conference, gave the work his benison, and then Rev. M. Guy Pearse had his innings. He was all afire with zeal for the social betterment of London. Jesus Christ, he insisted, was the biggest Socialist that ever walked the earth. The "one-roomed" tenements of London are a heavy burden on his soul, and they haunt him ceaselessly. Why should not our churches be formed into people's drawing-rooms once a week? How the angels must laugh at the fatuity of our conventional methods! A perfect stream of Cornish eloquence flowed forth as he painted the social ills and wrongs of London, which must eventuate either in the Socialism of the devil or the real Socialism of Jesus Christ.

Last of all came Mr. Price Hughes, whose mission was to create and evoke practical sympathy with the work; needless to say, he did it with all his unrivalled skill and power. It was a memorable anniversary. Once more we commend to our readers a careful perusal of the handbook that is issued, and that describes the past ten years' work.

Cage-lane Mission, Plumstead.—Of the good seed sown by varied means in this Mission at Lakedale-road, Plumstead, the workers are permitted from time to time to reap genuine fruit. A man who died in a London hospital, and who had a most triumphant departure to be with Christ, had testified that he was born again in Cage-lane Mission Hall. Another who died in India had been converted in this Sunday-school. An important feature in last year's work was a children's mission, conducted by Mr. Hutchinson, of the Children's Special Service Mission. Large numbers attended all the meetings, and we trust spiritual blessing was received by the little ones, while the teachers were greatly helped and encouraged. Much expense had to be incurred in consequence of a visit from the sanitary authorities. In every work of this kind there is a certain measure of disappointment to try faith, but there has been far more cause for praise and thanksgiving. The Mission is supervised by Mrs. General Anderson, 1, Thames View Terrace, Plumstead, S.E.

The B.W.T.A.

A BRILLIANT company, consisting largely of ladies, filled the Queen's Hall, on Monday evening, at the annual public meeting of the British Women's Temperance Association. After an opening hymn, and prayer by the Rector of Eastnor, Lady Henry Somerset delivered her presidential address. She was not looking over robust; but there appeared to be no decrease of mental vigour or intensity of feeling in her earnest and eloquent speech.

We are here, she said, to consider the blessedness of the benignant life. The truest happiness of life is to be found in going out after those who are lost and fallen, not in the gratification of self-pleasing and personal enjoyment. Some tender and touching recollections were uttered as to the loss to the temperance cause by the passing away of the veterans James Raper, Dr. Lees, and Neal Dow, whose devoted services were admirably but briefly sketched. A cheer greeted a passing reference to the United States as "the land that is fighting for liberty to-day." A still more pathetic tribute was paid to the memory of Frances Willard. At the mention of her revered name the whole assembly stood while Lady Henry expressed in heartfelt words her grateful and loving remembrance. One could not but mentally rejoin, "How deeply she loved her." Coming to the more immediate issues of the temperance crusade, her ladyship said, though it was a time of transition, things are moving towards the accomplishment of prohibition by the people. She was thankful for the Bill for dealing with criminal inebriates, and felt encouraged at the Duxhurst Industrial Home experiment. The greatest need of the hour is to go back to first principles, and prayerfully pursue individual work, conscious that there must be no cessation of effort, and no discharge in this sacred warfare. The address, though shorter than we have been accustomed to from such eloquent lips, was no less impressive and inspiring than any we have heard her give. "Let us do our part," she said, "and leave success to God, whose days are long, and the full triumph of whose cause is certain, though it may be distant."

A song written by the late Miss Willard, "On Heights of Power," was artistically sung by Miss Maude Danks.

A striking picture of Isaiah's sorrowful denunciation of the women of his day for their indifference to the great issues of that time, served as an effective introduction to Rev. C. F. Aked's address. The darkest blight and blackest curse that can fall on any nation comes when its women are wholly indifferent to the social and moral problems of their day. Englishwomen, he declared, are becoming victims of the drink in our day in a way that they have never done before, and as the women of no other nation have done. Mr. Aked enlarged on this point, as he told of children poisoned even before their birth, and of husbands mourning the degradation of their wives. The social statistics of Liverpool show that women are far more persistent in police convictions for drunkenness than the other sex. A weighty authority in Liverpool has asserted that there is no conceivable form of human degradation to which some women will not submit in order to get drink. The liquor is sottishly imbibed at home, and is too often sent for by the young children; so much so that the authorities in Liverpool have intervened to check this ruinous custom without waiting for Parliamentary action, which, Mr. Aked sarcastically added, may be expected "somewhere on the other side of the Judgment Day." The grocer's licence also came in for scathing and indignant comment. The curse of heredity, descending to the third and fourth generation of children, was expatiated on in burning language, and with such expressions as this—that many children are not so much *born* as *damned* into the world. It was, in its totality, a luridly pessimistic and depressing utterance, but it could not fail to show in naked and realistic colours this great and growing evil that is eating into the heart of some sections of our people. We must consecrate ourselves afresh, exclaimed the speaker, to larger love for men, and to deathless hate for all that is cursing and ruining them.

In a very decided and businesslike fashion Mrs. Bamford Slack summoned her sisters to address themselves, in the coming meetings of the Council, to the great work for the near future that lies to their hands. God has determined that there shall be continuous progress in the life of a vigorous society, and the growing power of the people to mould the conditions of their own lives is a call to wise plans and more earnest action. Accepting the gravity of Mr. Aked's black indictment, she said we must see in it a call to all Christian women to play the part of their sisters' keepers. She made a point by surmising that the proportion of men and women recidivists in drinking Liverpool might have been different if there were women police and women on the magisterial bench. On many points touching the springs of the drink evil and the special temptations that assail working women, Mrs. Slack called for the needed reforms, which will all make directly for the sobriety of the people.

The closing words by Canon Hicks, of Manchester, struck a trumpet note of hopefulness and of coming victory as a makeweight to the doleful nature of preceding utterances, and a preventive of despairing discouragement. He looked for great things from the close association that now exists between Christian men and women in this crusade. The great bulk of the Canon's powerful speech was an exposure of the conspiracy by which the great brewing and liquor selling vested interests are delaying temperance reform.

Women's Total Abstinence Union.

TWO days of last week were devoted by this Union to its annual meetings and public conference in St. Martin's Town Hall and in the neighbouring Friends' Meeting House. Miss M. E. Docwra presided over a bright and well-attended public meeting on Wednesday evening, which was marked by a tone of thankful hope.

The report then presented (previously adopted by the Council) recognises that the success which has undoubtedly attended the whole work of the Union is in direct response to widespread, earnest, and heartfelt prayer. Federated societies now number 249, many of them with an increased membership. Financial needs have been met, leaving a small balance in hand; and the operations of the year included endowment of a children's cot at the London Temperance Hospital. There is reason to believe that a resolution adopted by the Union has had much to do with the fact that the whole of the members elected to the London School Board are pledged to support temperance teaching. The Union representation has been influential at various conferences and meetings of other bodies at home and abroad. As a set-off against saddening facts connected with the drink curse it is encouraging to know that the army of those pledged against the use of intoxicating drinks is ever growing; but the committee of the W.T.A.U., in Christ's name, earnestly call upon the Christian women of England to join with them in their holy crusade against this terrible enemy of the family, the home, and the nation.

Miss Docwra, in her opening speech from the chair, made feeling reference to the recent decease of former devoted workers in the temperance ranks; advocated individual adherence to the cause, rather than mere expressions of good wishes; and urged the necessity of using every possible means for the tireless, enthusiastic, and prayerful prosecution of operations which God is so manifestly blessing. The Union finds an augmented sale for temperance literature; and the Nurses' League constitutes a most influential and important branch of work, which has made a distinct advance in various parts of the country.

In lively strain Miss Harriet Crommelin (Utrecht) took a courageous view of temperance prospects in Holland. An interesting sketch of steady progress included acknowledgment of Dutch indebtedness to earlier English example, and to such literature as the late Mrs. Wightman's "Haste to the Rescue." Temperance teaching has reached across the Atlantic to Dutch colonies, is bearing some fruit among Holland's teachers and universities, and is influencing doctors, women, and children. Jealousies and prejudices, however, particularly in regard to work among younger children, call for wise treatment by those who have the cause at heart, and for the prayerful sympathy of English sisters.

Rev. John Bradford followed with an expression of indignation against easy-going people who pat reformers on the back but do nothing to fight the foe, and against authorities who punish drinkers rather than drunkard makers. The report just read, however, disclosed much cause of thankfulness in the labours of devoted women.

Mr. Joshua Rowntree, of Scarborough, in the course of his remarks, contended that the value of temperance effort must be gauged by the relation between the present spending power of the people and the actual expenditure upon drink. Miss Wright, of Mansfield, eloquently urged the claims of the Union upon Christian women.

Bridge of Hope Mission.

AT the Mansion House on Friday the Lord Mayor presided over a meeting at which the past year's work of this Mission was reviewed. His lordship spoke in sympathetic terms of the hardships and dangers which beset girl life in the East End, and warmly commended Miss Steer's work as a sound and worthy Christian enterprise.

The statement read by Mr. Joseph Howard, M.P., treasurer and member of council, showed that as a result of the three branches of preventive, shelter, and rescue work, 164 little girls who were in danger of growing up to lead immoral lives are now in the Home; that 923 friendless young women were received into the night shelter, and that of others who had lost their characters 138 passed through training for honourable work, at the same time earning a considerable sum towards their own maintenance while in the Refuge.

Mrs. Creighton said that the Mission, which has abundantly justified its hopeful title, is an inspiration and an encouragement for all who have similar work at heart or in hand. The constant strain to get necessary funds for this work should be relieved by the increased support which it so well deserves; and in other directions the influence of subscribers might well be opposed to the despair or indifference with which social sin is commonly regarded.

The advantage of utilising the knowledge and experienced skill of trained workers as channels of generous Christian impulse was eloquently demonstrated by Canon Scott Holland, who also pointed out how wisely the operations of this Mission are graded to meet the varying necessities of different classes among the poor. Rev. F. B. Meyer believed that the Christian methods of the work, perseveringly maintained, had done much toward transforming the name and nature of its sphere. Sir Charles Elliott referred to free breakfasts for under-fed children within the reach of the Mission; and Mr. Walter Hazell testified to truly economical management in a work marked by the exercise of kindly personal interest, in contrast to anything like officialism. Miss Cowie and Prebendary Harry Jones also spoke.

Italian Church Reform Association.

ARCHDEACON SINCLAIR presided at the annual meeting of this Association, held on Friday at the Church House, Westminster. At the outset of the report for the past year, it was stated that the object of the King of Italy, according to his own declaration, is to make his country great by education and industry. But the object of Romanism, added the report, is to keep the people in ignorance and to discourage industry. Under a free Constitution, intolerance, the essence of the Papacy, has been banished from Italy. The report cited the gratifying reception given to Dr. and Mrs. Robertson in Dovadola as good evidence of the progress of the work in that place. Moreover, it was one proof out of many which might be given that the country districts of the Italian peninsula were now waking up from the sleep of ages. Another encouraging circumstance was the reception of the letter from Miss Martin at San Remo, stating that the Waldenses are quite disposed to work with the friends of the Italian Church Reform Association for the spiritual emancipation of Italy. In the report was embodied an appeal for augmented funds, so that the number of stations and workers might be increased. At present there are seven stations with only one worker at each.

The Chairman expressed an earnest hope that a sufficient sum to consolidate the work, of which Count Campello is the guiding spirit, might be speedily forthcoming. Canon Pennington dwelt on the absurdity and unscripturalness of the Papal claim to infallibility. Rev. H. J. R. Marston gave an address on the principles of the Reform movement in Italy, and Rev. E. A. Stuart spoke with regard to its claims on English Christians.

Home Missions.

Westbourne-grove Chapel.

SITUATED in the midst of a large population, Westbourne-grove Chapel, W., is a grand centre for Gospel work. The spacious building, capable of seating 1500 people, has a past record of great blessing in Christian service. As the years have gone by, the district has grown rapidly, and the population to-day includes, in painful proportions, the richest and poorest of London society. For some time past Westbourne-grove Church has been without a pastor, and only in very rare circumstances can work flourish in such conditions. Whatever the recent past may have been, with its trial and difficulty, a new era has now dawned by the settlement of Rev. George Freeman in the pastoral oversight.

Mr. Freeman has come from New Southgate, where for five years he did splendid work. He assumes his present responsibilities with the prayerful good wishes of all who know him. Taking his stand on "the things most surely believed" among Evangelical Christians, and laying himself out to "spend and be spent" in the service of the Gospel, he hopes to rally a band of faithful workers, so that the church may renew its youth under his care and guidance. There is room for all the energy with which God has endowed our friend; and in view of the vigour of the Romish propaganda, and the prevalence of a ritualism scarcely less God dishonouring and soul destroying, the sphere is one combining deep need with great opportunity. There are doubtless many in the district, not members of the Westbourne-grove fellowship, who will hail Mr. Freeman's advent as a blessing of Divine providence.

On Wednesday evening last a meeting was held in the chapel by way of giving a public welcome to the new minister. Rev. Frank White, who has been a true friend and wise counsellor to the church in its time of distress, occupied the chair, and among the speakers were officers of the church at New Southgate, who predicted great results from such a ministry as Mr. Freeman hopes under God's blessing to exercise. Rev. Dr. Bullinger emphasised the need of loyalty to Christ the Living Word, and the Scriptures the Written Word; and hearty addresses were delivered by Revs. W. L. Mackenzie, of Shooter's Hill, and John Wilson, of Woolwich. In the course of an earnest speech, Mr. Freeman declared his intention to bate nothing of the old teaching regarding sin and salvation, and the need of the Holy Spirit's action for regeneration and sanctification. Mr. W. H. Seagram followed with words of hearty sympathy.

Richmond House, Worthing.—This Convalescent Home, founded seven years ago, is under the direction of Miss Bothamley as hon. superintendent. It differs from ordinary homes of the kind in which nursing and medical attendance are not given, and is supported partly by voluntary contributions and partly by small weekly payments made by or for the patients. Its primary object is to provide special treatment for consumptives, for whom the air of Worthing is considered to be highly beneficial. Since the opening between thirteen and fourteen hundred patients have been admitted, the majority of whom have been enabled to return, at least for a time, to the ordinary duties of life. The work is entirely unsectarian. Patients' payments barely cover actual outlay for food and medicine alone.

The Island and Coast Society of Ireland exists to meet the spiritual destitution of the islands around the Irish coast. Of late a grave source of anxiety presents itself in the condition of the scattered Protestants on the northern, western, and southern coasts, bleak and backward places, and on the islands adjacent, where the overwhelming majority is Roman Catholic. The present condition of Ireland has most seriously affected those distant parts. The local help for Protestant Scriptural schools is gone. The gentry and the wealthier classes are *no longer resident*. Increasing demands are made upon the Society, and it urgently appeals for help to all who feel for their Protestant brethren in these lonely and scattered districts. The secretary is Rev. Charles W. Fleury, 8, Dawson-street, Dublin.

[4221

Watercress and Flower Girls.

THE watercress and flower girls of London are a class of street toilers much to be pitied, and often grievously sinned against. Were it not for the efforts put forth by Mr. John Groom's Mission they would be almost entirely neglected by the Christian public. Owing to the Gospel and philanthropic work which has so happily been carried on among them a striking improvement is manifest.

Among the thousands benefited by this excellent mission there is a sad proportion of crippled and otherwise afflicted girls to whom domestic service is an impossibility. Mr. Groom and his committee are anxious to secure premises for the establishment of an Industrial Home where these girls can be taken in and taught artificial flower making. The premises which Mr. Groom's committee are anxious to secure are adjacent to the house at present occupied. £1000 is asked for the lease, leaving only a very small amount of ground-rent to be paid by the purchaser. The girls will be taught flower making from one to two years, and will be happily surrounded with Christian influence and proper care. The proceeds of their labour will go towards the cost of their support.

It is truly a Christlike work thus to practically help to alleviate the sufferings and privations of these poor afflicted ones by helping them to help themselves. I hope this businesslike scheme of real philanthropy will commend itself to the Lord's people, and all monetary needs will doubtless be forthcoming to enable our friend to carry out this latest desire of his heart. Every information will be gladly afforded by Mr. John A. Groom, 8, Sekforde-street, Clerkenwell, E.C.

GEO. HATTON.

20, *Guildford-road, Tunbridge Wells.*

Working Lads' Institute, Whitechapel.

THE first anniversary of the reopening of this Institute was held on Tuesday last week, when an inspiring report was read by the superintendent, Rev. Thos. Jackson. The work is in the fullest sense undenominational, and in perfect harmony with the object and wishes of those who were responsible for the erection of the building. During the year over 300 lads have been enrolled as members, and the various departments have been well patronised. A church has been formed which now has over sixty members in fellowship; a Sunday-school and Band of Hope have been established; a "Women's Pleasant Monday Afternoon Meeting" has a membership of over 100. There are also Bible-classes for young men and women, a Christian Endeavour Society, a Young People's Guild, Lodging a House Mission; while open-air services are held.

The meeting was presided over by Mr. F. A. Bevan; speeches were delivered by Revs. John Atkinson, W. Sawyer, and Messrs. Geo. Nokes, Thos. Lawrence, and Wm. Beckworth.

Soldiers' Home, Gosport.—In these stirring and eventful times such work as this, carried on by the Misses Ridout, is surely more important than ever. Soldier lads who are with us to-day may in a few short months be called away on active service to fight for their country, in India, Egypt, or elsewhere. A young sergeant wrote from the Khyber Pass: "I often think about happy Gosport days, and long for the quiet, restful evening service in Church; but God is ever near, and I realise more and more as the days go by, what it is to be kept by his power." The Sunday afternoon Bible-class has been helpful to many, and the social tea afterwards, when workers make friends with the lads, has always been a popular institution.

Finsbury Park Lads' Institute.—On Thursday week, at the Finsbury Park Hall, a public meeting was held, under the chairmanship of Mr. Cory-Wright, J.P., on behalf of this Institute. The proceedings were begun with a display of physical drill by the probationers of the Institute. Mr. A. Willis, the hon. director, made a special appeal on behalf of the building fund, there being a debt of some £1000, which the committee are anxious to get rid of. Rev. Campbell Morgan said he was there to show his sympathy with the working of the Institute, which is situated in a particularly needy and trying neighbourhood. He appealed in the name of Christ and humanity for aid in the financial burden under which it laboured. Mr. C. F. Cory-Wright commended the instruction the boys received as calculated to make them useful members of society. By being usefully employed at the Institute they were kept from the temptations of the streets.

Distress in South Wales.

HALF a million of men, women, and children in Glamorganshire and Monmouthshire are directly affected by the deadlock now in the coalfields. Already over £1,000,000 has been lost to the community through this strike, and the consequence is want, ruin, and misery in every direction. As twenty-seven of the mission centres of the Welsh Forward Movement are located in the very heart of these affected districts, your readers can easier imagine than I can describe the awful suffering witnessed by us daily and hourly. Our devoted missioners are simply overwhelmed at their utter helplessness to relieve a hundredth part of the pressing needs around them. They are not able to cope with the current expenses of their respective mission centres, let alone extend help to the starving poor about them.

Will your readers please send us immediate help? The blessing of those ready to perish will surely fall upon those who come to the relief of the poor and needy at this time.

JOHN PUGH, Superintendent.

Grange-gardens, Cardiff, May 6.

Warehousemen and Foreign Missions.

AT the recent annual meeting of the City of London Bible-class Union it was suggested that some definite interest should be taken in foreign missionary work, with the result that the Warehousemen and Drapers' Foreign Missionary Society was formed. The objects are to create and foster a spirit of missionary enterprise among business men, also to train for and support workers in the foreign field.

The dismissal of the first missionary, Mr. J. H. Harris, of Messrs. Cook, Son, and Co., took place on Friday evening last at the Y.M.C.A., Aldersgate-street. Dr. Harry Guinness gave an illustrated lecture on mission work on the Congo, where Mr. Harris is to labour under the direction of the Congo-Balolo Mission. The chair was taken by Mr. J. Kent, of Messrs. Cook, Son, and Co.; he testified of his deep interest in the Society, and appealed to the large gathering for sympathy and support.

It is hoped that before the year closes several other representatives of business houses will have gone forth, and so help forward the evangelisation of the world. Information as to the Society may be obtained of Mr. G. Blight, 22, St. Paul's Churchyard, E.C.

Welcome Mission, Portsmouth.—This mission has concluded a successful series of anniversary services. At the public meeting addresses were given by Rev. Lindsay Young, Capt. Riley, Mr. Fison, and Rev. J. Watkin Davies. Mr. Hogben made some interesting statements concerning the successful work of the past year. One evening Mr. Hogben made a statement concerning the "One by One Working Band," showing that during the year a large number of people have been led to Christ by prayer and effort. The meetings extended over four days.

Bible Carriage and Tent Work.—Meetings under canvas were carried on during 1897 in Kent and Sussex. This good work is in the hands of Mr. D. Perry, Ferndale Cottage, Jarvis Brook, Sussex; and besides the brethren who have been regularly helping him, his son Douglas and Messrs. Hall and Comber, he has had Christian fellowship of some who have spent their holidays in carrying Christ's Gospel to the villages. Many interesting incidents occurred in house-to-house conversation, and in gatherings of the people around the Bible-carriage in the evening on the village greens.

The Rescue and Evangelisation Mission, Sheffield, has long been working to disadvantage on account of having too small a hall. An opportunity has come. The Congregationalists have been using an iron hall for a few years. As they are now about to build a more substantial one they have agreed to sell it to this mission for £200, including seating and heating apparatus. We have also to pay £1 per week for ground rent of the land to build it upon, and there will be cost of taking down and putting up again, making a total of about £300. We shall be very gratefnl for any help towards this special effort, or for the general work. Our people are all very poor, yet all are doing their utmost to help. Our organisation comprises four mission stations, rescue, preventive, and maternity work, and home for servants out of place, who have no home of their own. We have had about 385 cases through our hands, and about eighty-five per cent. have turned out well. (MRS.) E. CORBRIDGE.

250, *Duke-street, Sheffield.*

THE EVANGELISTIC FIELD.

RESULTS OF A SPECIAL MISSION.

IN reporting special missions we endeavour to avoid giving numbers, because it is difficult at the moment to decide between passing emotions and genuine turning to God. When, however, some little time has elapsed the results become evidenced by the effects upon the life. Others, again, are sometimes inclined to question the permanence of the mission fruit; hence it is interesting to find what observers on the spot have to say of the results when sufficient time has passed to allow of testing.

In this way we have been interested in letters now in our hands from Wigan, where Mr. George Clarke held a mission in December last. In these letters we find the testimony of the vicar of St. Catherine's and most of the Nonconformist ministers of that place, as well as the Y.M. and Y.W.C.A., giving specific names and addresses and indications of definite results.

One minister tells of receiving 115 into his church as the results of the mission. "So far as can be seen the great majority are living as becoming the Gospel. Numbers have joined the Christian Endeavour Society and other bands of earnest workers." It is specially noted by this writer that many who at the time did not seem affected have since then proved to have been touched by the Gospel and have been led to yield. Another pastor reports 29 received, and 18 now preparing to join the fellowship.

The Primitive Methodist ministers write (and their words are illustrative of others): "We received, as a result of the mission conducted by Mr. Clarke, about thirty who had professed conversion. With much joy we report that all of these have so far kept the faith and are living Christlike lives, making progress in the Christian life, and taking up active work. The church itself has received a strong accession of spiritual life, and is prosecuting vigorously a forward movement." Similarly the Y.M.C.A. report fifty-one new members and the Y.W.C.A. forty.

The Presbyterian pastor writes: "I am much pleased with the evidences of life which the major part of our young converts have manifested since the close of the mission. I am also deeply grateful to God for the measure of spiritual quickening which some of my members received. The gracious visitation cannot fail to tell for good on my congregation for many years to come."

MR. CHARLES INGLIS IN CANNING TOWN.

THE hearts of God's people are filled with thanksgiving for all they have been permitted to see in a fortnight's Gospel campaign, conducted by Mr. Charles Inglis in connection with Lady Ashburton's Mission. The Lord has often blessed the visits of his servant to us before, but on no former occasion has the work had such far-reaching results as now. Night after night men and women were brought to Christ through the solemn addresses carried to the heart and conscience by the Holy Spirit. The last Sunday of the Mission will long be remembered. Large numbers that day professed in the inquiry room to trust Christ as their Saviour, and many teachers who had been sowing the seed for years rejoiced to see their boys and girls won for Christ. The meetings for Christians have been greatly blessed, the spiritual life of many having been quickened.—R. B.

Since closing at Canning Town, Mr. Inglis has opened a month's service in the Great Assembly Hall, Mile End-road. During the past week much interest has been aroused, and numbers have been pricked to the heart by the power of the Word. Many have decided for Christ, some being most interesting cases. After one of the meetings, for example, a well-dressed man was found in great anxiety about his soul. The way of acceptance was pressed upon him, and eventually he found peace. It then transpired that he was the landlord of a well-known East End public-house. The workers are making special prayer that he may be kept true to the faith of Christ, and that his way (now hedged with difficulties) may be made clear as to his business.

MR. JOSIAH SPIERS IN PERTH.

MR. JOSIAH SPIERS conducted an interesting children's mission at Perth, N.B., from April 17 to May 2, under the auspices of the Perth Evangelistic Association. The meetings were held in three of the principal churches in the city, and were attended by large numbers of children and young people, also by many parents, teachers, and Christian workers of all denominations. Coming as a stranger amongst us, Mr. Spiers, by his lovable and happy style, gained the affections of all, and from the commencement it was felt that he had but one aim in view, viz., the salvation of the young. From his long experience of over thirty years' work amongst children, he has gathered together a great many touching incidents which he uses to illustrate Gospel truth, and these, together with a number of beautiful hymns from "Golden Bells," kept the attention of the children in each meeting from beginning to end. By the power of the Holy Spirit real spiritual awakening was manifest from the beginning, and the impression deepened as the meetings went on.

The good seed of the Kingdom was sown in many young hearts, and evidence is given by not a few that they have begun to love the Lord Jesus as their personal Saviour for the first time. Others also who were previously lambs in his fold have been enabled to follow and serve Him more confidently. Many Christians have been refreshed and taught how better to teach and win the young to Christ. Teachers in Sabbath-schools have also received a stimulus in their work, and some who were earnestly disposed but not decided for Christ, have been led into the light, and now rejoice in conscious pardon and peace in believing.—J. A.

EVANGELISTS' MOVEMENTS.

Since last month Mr. WILLIAM NOBBS has been labouring at Brinscombe and Chalford, where the Lord's blessing was granted. Next at home in Hereford he found abundant opportunity at Hereford Fair. He has now gone to Crediton, North Devon, whence he goes to Torquay. In June he will be at Redhill. Mr. Nobbs will be glad of prayer for these services.

A cheering mission to men was brought to a close on Sunday week, in the rooms of the Y.M.C.A., Enniskillen, by Mr. WM. A. BOYD. Every night during the mission the power of God the Holy Spirit was manifest, and many young men "passed from death unto life." The local association was much helped, and a band of young men intends to carry on evangelistic work both in town and country.

Mr. HENRY COLLINS, of the Evangelisation Society, has completed a month's mission in Mr. Charrington's Great Assembly Hall. The meetings have been well attended, and many souls have been won for the Master's Kingdom. The addresses were very pointed and full of fire. The hearers were led to feel that the evangelist was so much in earnest about their spiritual welfare that they could not withhold their attention, which resulted in much blessing.

A ten days' mission has been held at Southend by Mr. HENRY THORNE, commencing with a workers' meeting on Saturday, April 23, which was a great success. Nearly all the gatherings were held in the Union Hall, Clarence-street, which was so crowded for the Gospel meetings that several evenings large numbers were turned away from the doors owing to there being no room left. The afternoon Bible readings were much appreciated and largely attended. The result of the mission has been much blessing in the winning of precious souls for the Master, and the stirring up and deepening of the spiritual life of the Lord's people.

At Shelley the opening of the tent on Sunday, May 1, was hailed with great delight, and the evangelist, Mr. JOHN HARRIS, met with a warm welcome. The morning message, "There shall be showers of blessing," was prophetic of the days to come, for the promise has been abundantly verified. A wave of blessing and revival is passing over the neighbourhood, and every night there are signs of the Spirit's working. In spite of the wet weather which has prevailed since the erection of the tent, large numbers have gathered night after night. Believers have been encouraged and refreshed, backsliders brought back, and sinners convinced of sin and led to receive Jesus as their Saviour. In one instance two husbands (brothers), with their wives and a brother, have been converted.

E. KING.

EVANGELISTS' ENGAGEMENTS.

MR. J. NEECH, Guyhirn, May 8-22.
MR. JOSIAH NIX, Halifax, May 8-16.
MR. F. C. SPURR, Malvern, May 14-23.
MR. E. P. TELFORD, Bow, E., May 8-19.
MR. GEORGE CLARKE, Lower Edmonton, May 8-23.
Mr. CHARLES INGLIS, in May, Great Assembly Hall.
GIPSY SMITH, Deptford and Greenwich, May 14-23.
MRS. BAEYERTZ, May, in Aberdeen; June, Clitheroe.
THE WEAVER BROS., Glasgow (Keppoch-hill), May 15-17.
SERGEANT PULLINGER, Welbeck-street, W., May 22; Soldiers' Home, Winchester, May 29 and 30.
CHURCH PAROCHIAL MISSION SOCIETY.—The following missions have been arranged for the months of May, June, July, August, and September; it is hoped they will be made a subject of prayer by readers; Rev. W. H. Aitken, May 7-23, Chulmleigh, Devon; May 28-June 13, Milborne Port, Somerset. Rev. Norman Bennet, May 15-21, The Leys School, Cambridge; May 21-28, Wimborne; May 28-30, Chard Grammar School. Rev. W. Bryan-Brown, May 14-24, Hempstead, Saffron Walden. Rev. J. Cushing, May 14-23, Ballyphilip, Portaferry, Co. Down; June 11-20, Saintfield.

Requests for Prayer.

For a mission by Mr. James Eyres at Barry Dock Mission Hall for Navvies, May 7-16.

For monthly meetings for the deepening of the spiritual life, at Ipswich, on May 16.

For God's blessing on Sir Arthur Blackwood's Gospel tract, "Eternal Life," which has been translated into Bohemian, and distributed in Prague.

Personalia.

Mr. A. Forder, writing from Nablous on April 23, says: "When three days on my journey towards Arabia I was kicked by a horse, and am now in bed with a broken leg."

Rev. Dr. Lamb, of Ambrym, New Hebrides, a missionary of distinguished (although not protracted) record, of the New Zealand Presbyterian Church, has been overtaken with an illness that has necessitated his withdrawal from work, at least temporarily.

Rev. George C. Needham, in response to pressing invitations from missionaries in Japan, proposes, with Mrs. Needham, shortly to undertake a missionary tour in Japan, and probably also China, Korea, and India, for evangelistic work and the exposition of the Word of God among English and American residents and English-speaking natives.

Bishop Thoburn, of India, as our readers know, is now on a visit of some months to this country. Having spent nearly forty years in varied Christian work throughout India, he has an unrivalled knowledge of the people and their needs. He would be glad to speak at missionary and other meetings during his stay among us. Letters to him should be addressed 67, Torrington-street, London, W.C.

The will of the late Mr. George Muller, founder of the Orphan Houses on Ashley Down, Bristol, has been proved by his son-in-law and sole executor, Mr. James Wright. The testator directed that the Orphan Houses on Ashley Down be carried on after his decease on the same principles on which he founded them in 1835, and that Mr. James Wright, who for more than thirty-seven years had been one of his principal assistants, and whom he appointed, in 1872, assistant director with him, should, after his decease, be the sole director of the five Orphan Houses; and the deceased bequeathed to Mr. James Wright the whole of his real and personal estate. The personal property has been sworn at £160 9s. 4d., of which £60 3s. 4d. was in money. Several papers, last week, made the highly erroneous statement that Mr. Müller's estate was valued at £160,000!

Rev. John McNeill.—Much friendly interest has been evoked in this evangelist's approaching marriage with Miss Millar, among the friends aiding him in the work at the Agricultural Hall. The large body of stewards and the choir have each presented Mr. McNeill with tangible expressions of their hearty goodwill and their sincere wishes for his future welfare and happiness. Friends of Mr. McNeill may be glad to know that some really capital portraits of him have been taken by Mr. J. S. Dodington, of 62, Upper-street, Islington, N. Large photos, 11 in. by 7in., sitting or standing posture, can be had in platinotype, in neat oak frame, 7s. 6d., post free, cabinet size 1s.; and platinotype, 9½in. by 6¾ in., 2s., post free. Mr. Dodington has also secured a fine photo of the Agricultural Hall, seated as for the mission, 2s. 9d. unframed, 6s. 6d. framed, post free.

After-care Association.—Of the large number of men and women of various callings and conditions of life in lunatic asylums in England and Wales, many are discharged in the course of a year recovered. They are mostly very poor and some are friendless, but all are anxious to earn their own living and are often very capable of doing so. Mr. H. Thornhill Roxby is secretary of this Association, which has offices at the Church House, Dean's Yard, Westminster, S.W., and its chief objects are to facilitate the readmission of poor male and female convalescents from lunatic asylums in social life.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

II.—THE BOYHOOD OF JESUS.

HOLMAN HUNT has painted a beautiful picture called "The Flight into Egypt," in which he has represented the child Jesus in his mother's arms as she rides on the ass led by Joseph. The Holy Babe is looking with joy at the happy band of glorified and radiant little martyrs, who, all unseen by Mary and Joseph, are going with Jesus as children angels and sweet companions in the night. This bright group of joyous infants is like a troup of guardian angel friends who have found this glad service their exceeding great reward. Jesus holds in his small outstretched hand a few ears of corn, for are not these martyred saints the first-fruits of them that sleep in Him?

Jesus and his parents stayed in Egypt till the death of Herod, which took place two years after Christ's birth. Then an angel told Joseph in a dream to take the young child and his mother and go into the land of Israel. Being warned of God, Joseph did not go through Judea, but turned aside into Galilee, and came to the little town of Nazareth, that had a very bad name among the cities of Galilee, and was spoken of as a despised place, but as it was the place where Joseph and Mary had formerly lived, and Joseph had a carpenter's shop, there they settled. Jesus probably remained at Nazareth for twenty-eight years, until he was thirty.

It is in "their own city, Nazareth," that Luke ii. 40 says, "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was on Him." Of the child Samuel it was said, "the child grew, and was in favour both with the Lord and also with men." This is the true and beautiful way for all children to grow up. Of John the Baptist it was written: "The child grew and waxed strong in spirit"; but with Jesus there was more that belonged to little Samuel, John, or even Solomon—He was "filled with wisdom, and the grace of God was upon Him," and He "increased in wisdom and age (or stature), and in favour with God and man."

1. The child grew and waxed strong in body and in health. 2. The moral nature grew, "becoming full of wisdom" (marginal reading in R.V.) in mind and intellectual power. 3. He grew spiritually in favour with God and man, and the very "grace of God was upon Him."

When Jesus was twelve he took the journey that was the ambition of every Jewish boy, and went up to Jerusalem to attend, with his parents, the feast of the Passover. He saw the Temple for the first time, and there He loved to go. At the time of the return to Galilee Jesus was missing, but his mother did not find it out till probably toward the evening of the first day's journey, thinking him to be with some of their friends in the large company. Then Mary and Joseph came back to Jerusalem, and sought for Him with troubled and anxious hearts in all the likely places they could think of, and making all inquiries. On the third day they were able to trace Him to the Temple, where, in one of the numerous chambers that ran round the courts, they found Him sitting in the midst of the rabbis and teachers, listening to what they had to say and asking them questions, so that all who heard them were astonished at his understanding and answers.

His parents were glad when they saw Him, and were amazed at what they heard. Mary asked Him why He had so treated them, and Jesus answered, "How is it that ye sought me? Wist ye not that I must be in my Father's house (or about the things of my Father)?" But they did not understand the saying which He spake unto them.

These words of Jesus are of the deepest interest, because they are the first we have given to us, and they show us the absolute devotion to his heavenly Father, and the necessity that guided all his doings.

The fact that Jesus was not understood even by his own mother tells of how much Jesus must have suffered as a boy in loneliness of soul; and if they who loved Him most could not understand Him, how would it be possible for others, who would love Him less, to comprehend the full meaning of his life and words?

Yet, nevertheless, Jesus went back with his parents to Nazareth, and "was subject unto them"—learnt obedience, fulfilled the fourth commandment, was trained and taught by them in the seclusion of the beautiful and peaceful village life of Nazareth. Here for eighteen years He worked in the carpenter's shop, and we may be sure that He did all his work as well as it could be done. Making many things that were useful; among them the yokes for the cattle, which He would turn out smooth and easy, so that they should not gall or rub the necks of the oxen. Thinking also of other people who had rough yokes to bear, and of his own yoke of doing the Father's will, which, if the people would only take with Him, would make all their yoke-bearing easy and all their burdens light.



The Four Youngest Inmates of the Home for Chinese Girls, San Francisco.
(See last week's issue.)

Spring and Youth.

By William Luff.

There is a wonderful parallel between spring and youth, and as I walked in the country I jotted down a few points in which they are alike. Would my young friends like to see these notes? Here they are then.

Spring is a time of beauty. How fresh and lovely everything appears! And is not youth a time of beauty? It ought to be, and is, until sin comes and withers its freshness. Who will give their time of beauty to Jesus that it may be preserved?

Spring is a time of song. All the birds seem to get new voices in the early months of the year: so that God calls it "The time of the singing of birds." Children also love singing; only too often they sing silly and even wicked songs.

Spring is a time of growth. Everything seems pushing upward. And do not the young people say—

> How you grow! how you grow!
> Everybody tells me so?

But do we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"? (2 Pet. iii. 18.)

Spring is a time of bloom. The cherry trees, the plum, the pear, and the apple tree all put forth their buds of promise. Does mother see the opening bloom of future fruit upon your young life, my little friend? Now is the time for blossom.

Spring is a time of danger. One frost may spoil all our hopes of fruit, some little blight destroy the tender bloom. How true this is of youth! The frost of coldness, the blight of sin, one hour of exposure, and all is lost.

Spring is a time of anxiety. With what eager eyes the fruit-grower watches his trees, the farmer his crops, and the Sunday-school teacher the class. Will the seed sown spring up? Will the hopeful bloom come to fruit? Will there be a good harvest?

Spring does not last long. Nor does youth; but under the sunshine of God's love, and the showers of God's grace, youth may go on to a summer of blessing. Trust in Jesus, and this shall be the case.

Spring Flowers.

Little children, look around
Where the lovely flowers abound;
Flowers of many a brilliant hue,
Tipped with sparkling drops of dew.

Little children, do you know
Who hath made these flowers to blow?
Brightening e'en the moorland sod—
'Twas your loving Father, God.

Little children, hear his voice
Bidding you in Him rejoice.
He who made the flowers so fair
Loves his children everywhere.

Walton Park, Clevedon. Wm. Kitching.

The Bible Searcher.

No. 120 (second list).—Correct answers received from:—

A—Ambrose Adams*, Charlie Ardley, J. H. Archer, Jacob American, Zeldah Albert* Ralph Aldwinckle, Wm. Aston*.

B—Charlotte Bailey*, Geo Brand, Edith R. Ballard, Henrietta Bardot, Janet and Elizabeth Black, Katharine, Lilian, and Teresa Blacklie. Aline and Chappie* Bazett, Edith* and Gertrude Badham, Mary Beck,* Emmie Bennett*. J. K. Bennett, Ethel and John Benger, Leonard Bentall, Dorothy Berry*, A. Bridges, E. Biddicombe, Mabel Birney*, Herbert and Ernest Bond, John Bott, Albert Botting, Lindsay* and Leonard Browne, Chas. Brown, Ralph Bourne, S. V. Boxer, Ashley H. Bowker*, Eva Browne*, Phyllis Boyd*, Gordon Bolton, Harry and Bertie Butler, Ernestine Buhl.

C—Lily Clarke, Walter Carter, Beatrice M. Cashford, James W. Campbell, Daisy* and Lottie* Carmichael, Birdie Caskey, Lilian Kate Carp, Jack J. Clarke, Beryl* and Gladys* Calvert, Mary and Willie Charles, M. Joan Clarke, Rosaline Castein, Colin and G. Campbell, Nellie and Janet Crawford, Maggie and Jessie Carter, Vernon, D. Rosalind, and Jack Clarke, Chas., Isabel* and Mabel Candlin, H. J. Chenery*, Marjorie Collins, Ruth Coupe*, Frances* and Olive Coleman, Dorothy Cooper*, Annie Cooper*, Nina Coote, Arthur G. Cox, Wm. S. Corrick*, Henry S. Curr*, S. A. and Walter Cumbers.

D—J. Ernest Davey, Harold Davis*, Willie R. Davies*. Blossom Davis, Polognia Daws, Violet Dodsworth, Kenneth Dunbar*, Gordon S. Duncan, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*, L. Ewin*, Muriel Ecroyd, Eva L. Edmundson.

F—Janet Fawkes, Jeanne Faucon, Arthur and Richard Farmer, Marian* and James* Freegard, Kate* and Maggie Fletcher, Louise Filbol*, Willie Ernest, and Reginald Findlay, Wm. and Fanny Field, Hyacinth B. Fitzsimons*, Eric and J. A. Field, Aileen* and F. A., Figgis, Flossie*, Janetta, Maggie* and Agnes* Fullerton.

G—Eva Gray, Maurice Greenleaf*, Daisy*, Alfred, and Mary Greenacre, Mildred Greenwood, Edith Grieve, Alfred* and F. Gibbs, Agnes Grierson, Minnie Giddings*, Dorothy Grove, Daisy Groves*, Thos. Groombridge.

H—Annie Hazledine*, Edith Harris*, Ella Hake*, Nellie Hatchett*, Winifred Harvey, Edith and Emily Hearn, Agnes W. M. Head, Ada Heap, Theodora Hill, Byrcs Hill, Margaret D. Hogg. Louie Hooper*, Marjorie Hogge, Stanley, Florence, and Francie Hoyte. Violet Holford*, Helen, Harcourt, May V. and Tom Hunter, Edith L. and Mena Hunter, Lila K. Hughes, Ethel Hutchings.

J—J. Sinclair Jackson, Betty Jacobs*, Nellie Jelfs*, Norman* and Kate G.* John, Lizzie Johnstone, Henry B. Johnston.

K—W.*, Isa, A. D.*, T., and A.* Kay, Maurice Kalinsky, Stanley, Eva, and Max* Kalb, Flossie Key, Helen L. Knight*, G. Norman King, Ruth M. Knight, Eileen B. Knowles.

L—Henry and Nessie* Laing, Arthur J. Lamb, Wm. C. A. and J. D Law, Annie W. and Alex. R. Lemon, Arthur Llewellyn, Cecilia Lichtenstein*, Edith and Harry Lowe, Nellie Lovegrove, Mary and Grahame Lloyd.

M—Mary and Valerie Maitland-Kirwan, Edith Marnham*, H. T. and B. Malaher, Enid, Gladys*, and Beryl* Mather*, Lillie Mallory, Margery and Trevor Matthews, Robert, Aubrey, and Winnie* Marriott, Kathleen J. G. McClure*, Dugald and K.* MacGilp, Abraham*, Thos., Margaret and Bella Mack, Margaret Macphee, Sabina E. Mackintosh, Florence and E. L. Mackenzie. Elsie M. McPherson, John MacMurray, Barbara Maconchy*, Hilda Medill*, Reginald Measor*, May C. Mills, Bessie Millar, Charlotte Millar*, Annie E. Moule, Dorothy and Margaret Morris.

N—Dorrie Nathan*, Edith* and Ernest Nash, Herbert G. Newton*, Mary and Henry Nelligan, John, G., Cissy, and Peter* Nicholson, Maude and Amy Nottage.

O—Maude and Eva Oakes, Katie and Sidney Oliver, F. A. Osmond Lottie and Harriette Orr.

P—Winnie Page*, Dorothy Patten*, Winifred*, Ada*, Jessie*, and Willie Palmer, Haden Palmer*, J. Ernest Pearce*, Laura D. Percy, E. Primrose Pechey, Walter Perryman, Myrtle Perry, W. Petter, W. M. Louie, and Mary Penny, Daisy, Vera, and May Petrides, Clarice M. Peach*, Edwin Peters, Isabel* and Gladys* Phipps, Kathleen Pincott*, Susabel Pim, Ernest Poynder, Jessie*, Lillian*, and Margaret* Poole, Rhoda Porter*.

Q—Minnie and Edith Quick.

R—Marjorie, Edward, and Herbert F.* Rainey, Nora Read, Edith M Robinson, Mildred Robinson*, Isabel, Elmina, and Jessie Roe, Arthur and Cyril Roberts, T. Roberts, Sydney and Olive Robertson, Kate Rosenbloom, Chas. S. Rudge*.

S—Eric*, Gladys E., Mervyn, Llewellyn, Undine, and Gwendoline Shaw, T. M., D. D., and C. D.* Stainer, Flora Shadbolt. Winnie M. Stancoe, Chas. W. Saunders, Edith Saunderson, Margery Smart*, Hilda and Constance Schaeffer, Harold Sanders, McLeod Staight, Dollie and Bob* Salt, Bessie Scantlebury, Kathleen and Elsie M'Slark, Lilian Skoats, Agnes M. Sterry*, Douglas and Kathleen Shepherd, Marie E. Sleigh, Muriel, Ivy, and Rosetta* Sherwin, Nellie Sery, D. Russell Smith, Esther Simmons, Kate Smith*, Mary C. Spigonovicz, E. Short*, Gertrude, Mildred, and Constance Scott, Emily Stuart*, Herbert M. Stuart*, C. Bessie Symes*.

T—Herbert J. Taylor, Winnie Taylor, Lonie* and Nannie* Tibbits, John W. Thomson*, Wm. D., Nettie* and Katie* Thomson, Frank* and Alice M.* Thompson, Janet Thomson, Harry Thompson, James Tuff, Alice Truelove, Maude F. and Edith Tyson.

U—Queenie Upton*.

V—Gertrude W. Vellacott*.

W—Stewart Watson, Dorothy Warner*, Mary Ware, J. Wm.* and Edith J.* Wheeler, Jessie G. R. West, Maggie Wight, F. White, Eva Winpenny, F. Wilson*, Pringle Wilson*, Ruby and Edith Wilkins, Colin, Arthur*, and H. A. Wright, Ada Willmer*, Evelyn H. Wood.

Y—Annie Yeo.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (121).

1. In Hebron. Seven years, six months.
2. The men of Jabesh Gilead. Blessed be ye of the Lord, that ye have showed this kindness unto Saul.
3. Because Abner had made Isbosheth, the son of Saul, king over Gilead.
4. Two of his servants, Baanah and Rechab.
5. After the battle at the pool of Gibeon, he pursued after Abner, who told him to turn aside, as he did not wish to kill him. But when Asahel refused to do so Abner slew him, Joab and Abishai slew Abner at Hebron, after David had pardoned him, because he had slain their brother.
6. When David went to fetch the ark from the house of Abinadab, it was placed on a new cart, and when the oxen shook it, Uzzah put forth his hand to steady it. And God smote him for his error, and he died.
7. It was taken to the house of Obed-edom, the Gittite. After three months David went to fetch it, and brought it to Jerusalem with great gladness.

Correct answers (first list) received from:—

A—Zeldah Albert*, Ernst, Ralph, and Dora Aldwinkle, A. Rose Anton, W. T. Aldous, Violet Ashworth.

B—Herbert Braddon*, Aline and Chappie Bazett, Florence Bellerby, Edith E. Bensted*, Leslie* and Jasper* Bell, Gordon Bligh, Mabel Birney, Emily Bridgewater, Lindsay and Leonard* Browne, Nellie, Beatrice, and Gertrude Brookfield, Phyllis Boyd*, Gertrude Bush.

C—Eleanor Chance*, Birdie Caskey, D. Rosalind and Jack Clarke, Daisy M. A. and M. Joan Clarke, Rosaline Castein*, Cicely and M. M. Craven, Edith M.*, Ida, Annie*, and Mabel Cole, Irene Coppard, Dorothy Cooper*, F. B. Coleman, Kathleen and Broreton Code.

D—Cecil Davis, Willie Davies*, Vera Dickinson, Ivy, Violet, and Kitty Donaldson-Selby.

F—Richard and Arthur Farmer, Chas. Faillettaz, Ethel Fielder, Eric and J. A. Field, Constance Furlong.

G—David Gardiner*, Clarice and Bertie Gale, Gertrude and Dorothy Green, Mary Gover.

H—Frances Harding, Edith Harris*, Dorothea R. Harris, Dorothy G.* and Evelyn E.* Hewer, Alice M. Hogben*, Harry* and Doris* Hodgkinson, Joshua Hughes-Games.

J—Betty Jacobs,* Florrie Jennings, Agnes Jones.

K—Maurice Kalinsky, Max*, Eva*, and Stanley Kalb, Mary and Ethel Kestin.

L—Henry*, May*, Edward*, and Sidney* Law, Cecilia Lichtenstein*, Blanche Lindup*, Nellie and Edith Lockhart.

M—Ada Macnutt*, Chas. and G. Macdonald, Miriam, Gracie, Margie, and Sydney Marston, Reginald Measor*, Howard*, Evelyn, and Arthur L. Moir, Helen Morgan.

P—Alice M. Palmer, Herbert Parr, Ethel M.* and Kathleen A.* Pasley, Eva Petter*, Dora M. Phillimore, Kathleen E. Pincott*, Mary E. Plumb*.

R—Nora Read, Edith M. Robinson, Olive and Sydney Robertson, Kate Rosenbloom.

S—Betty Swanston, Margery Smart*, Frederick Seth*, Esther Simmons, Flora Simmons*, Betty Stocks*, Ronald Studd, Herbert M. Stuart*.

T—Violet* and Olive* Tritton, Peveril, Herbert, Laurence, and Arthur Turnbull, Edith and Maude Tyson.

V—Dorothy, May*, and Edwin Vickers, Kenneth Vining*.

W—Edith J. Wheeler, Edie Whiting, Cecile and Phillis Wright.

Foreign list.—Correct answers received from:—

Nos. 111 and 112.—Mildred Fryer* (Sydney). **No. 113.**—Maria H.* and Cuckoo* Lister. **No. 115.**—Daisy McArthur (S. Africa). **No. 117.**—Queenie and Llewellyn Dale (Bombay), Frank* and Vera* Sjöström (Brooklyn). **No. 118.**—Frank* and Vera* Sjöström.

THIS WEEK'S BIBLE SEARCHER (No. 122).

1. Who seemed to mistake John the Baptist for Jesus; and sent asking, "Who art thou?"—John.
2. What messengers asked the question?—John.
3. Who, with a guilty conscience, mistook Jesus for John the Baptist? And after what event did the mistake occur?—Matt.
4. What message did John the Baptist send to Jesus from his prison?—Matt.
5. What well-known and beautiful words did John the Baptist twice use (two days following)?—John.
6. Who buried John the Baptist?
7. What did they do after they had buried him?
8. Where are the words used, "John fulfilled his course"—(words which *men* would have thought inappropriate)?—Acts.
9. Briefly state your impressions as to the motive which led John to send his disciples to Jesus with the question referred to in No. 4. Was it for the establishment of *their* faith, or for the confirmation of his own?

[Give chapter and verse in each case; those under TEN do Nos. 1, 2, and 3; those under THIRTEEN do the first five.]

Personal.

The flowers sent during this last week have been passed on to the Flower Mission. The kind senders can hardly realise what joy these flowers bring to the sick and suffering.

J. ERNEST PEARCE.—I was very pleased, indeed, with your photo; thank you very much for sending it. I am sorry the questions puzzle you sometimes.

H. B. JOHNSTON.—So glad you are joining, and hope you will send your papers regularly each week.

EDITH HARRIS.—I am glad you need not give up doing the Searcher. I am pleased to welcome your friends, and hope they will be as interested as you are.

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun. May 15	*Ezekiel* x. 1-15		Th. May 19	*Psa.*	xxiv. 1-10
M. " 16	" xi. 14-25		F. " 20	"	xxv. 1-22
Tu. " 17	" xviii. 20-32		Sat. " 21	"	xxvi. 1-12
W. " 18	*Psa.* xxiii. 1-6				

(For Special Service Mission Notices see page 38.)

INTERNATIONAL S.S. LESSONS.

May 22.

"THE DAY OF JUDGMENT."—Matt. xxv. 31-46.

GOLDEN TEXT: "*He shall reward every man according to his works.*"—Matt. xvi. 27.

TEACHER should impress that this is only one among many prophetic parables in which Jesus Christ taught something concerning the judgment of the future life. Faith in Christ, communion with Him, and many other radical truths are not referred to here.

Illustration.—We judge of a tree by its fruit, but for the production of good fruit, good soil, air, sunlight, and a special nature are all necessary.

THE COMING JUDGE (31).

Refer to last lesson, where we saw that Christ comes, has come, and will come in various ways, and for various purposes; as Prophet, Healer, Teacher, Saviour, Comforter, but in this parable or prophecy He is coming as Judge.

He comes now in glory with all his holy angels. Compare his position of poverty and toil when on earth with the picture of his majesty and power here. "For the joy that was set before Him He endured the cross."

Lesson.—The evidence of Christ's Divinity in thus proclaiming his return as Judge. What absurdity would this be in ordinary man!

ALL NATIONS (32).

Not merely the lands in which the Gospel has been preached, but heathen, Mohammedan, Buddhist, and Confucian. He will judge them all by the standard of their opportunity. "And every eye shall see Him."

Illustration.—Queen's Jubilee procession, when in her triumph marched representatives from all parts of the world.

ONLY TWO CLASSES (32, 33).

The sheep and the goats. Character has become permanent now. Time was when the shepherd would have all his flock of one kind, viz., sheep. That time has passed; they must now be separated.

No intermediate position then. There is really no intermediate state now. "He that is not for Me is against Me."

"To which class do I belong?" That question may be and ought to be answered.

VERDICT ON THE GOOD (34).

"Come ye who are my Father's blessed ones" "Inherit the kingdom." That spiritual kingdom of joy and peace which awaits the faithful. They are sons of God, and now enter into their inheritance. It is the inevitable result of a good life—"Prepared for *you*"—not for them as individuals, but their class and kind. God has placed his law before men that "the *righteous* shall inherit all things."

THE WORKS OF THE GOOD (35, 36).

These are but specimens; each act represents a class of deeds. Important point is that they were done to Christ. "Inasmuch as ye did it." Christ identifies Himself with all the poor, helpless, sick, imprisoned (40).

Illustration. The story of St. Christopher, the great ferryman who carried a little child across the swollen river one dark night, and when he got to the other side he found it to be the Christ.

Apply it to carrying the maimed and poor across the river of trouble. Abou ben Adhem—who loved his fellow men, and found that that was the true way to have his name written first among those who loved the Lord.

VERDICT ON THE WICKED (41).

"Depart": the greatest of all punishments will be to be cast into the "outer darkness," away from the light of God's presence. Their deeds have prepared them for this. The wicked would be most miserable in heaven because there would be no society. The joy of heaven is not the kind of joy they have been accustomed to.

REASON FOR THE VERDICT (42, 43).

No crimes are mentioned. But they simply did no good. The law of Moses is "Thou shalt not"; the law of Christ "Thou shalt." Those who neglect his commandments will be condemned. Compare the parable of the talents and the servant who merely hid his lord's money. They would have succoured the glorified Christ if they had seen Him (44). It is the way of the world, but they did not recognise Him in the guise of the lowly and poor (45).

Note that the duration of the reward and the punishment are the same (46).

Sunday-school Management.

DEAR SIR,—I have noticed observations in THE CHRISTIAN at different times on Sunday-school management and its difficulties. As a Sunday-school manager for more than forty years I might suggest a plan which has been found to work exceedingly well. The village in which it was tried was a large one, and the difficulty of finding suitable teachers had to be met. We adopted the following plan: We looked out for and found a really excellent superintendent (a lady), an able teacher and an earnest Christian. There were ten classes in the school, and our two pupil teachers with others in the village became teachers.

A series of lessons for the year was chosen, and each class (except the youngest) read the appointed chapter. The teacher was expected to question the children carefully on the facts of the chapter. About three-quarters of an hour before closing all rose, and after singing a hymn they marched into a gallery, the youngest class moving off into a class-room with a pupil teacher, who read to them "Peep of Day," etc., with a picture.

The elder ones in the gallery then received an interesting lesson from the superintendent, questions and illustrations being used. This was on the chapter they had read. This was always much liked by the classes and the teachers, the latter listening, and thus learning how to teach. We found many village women—some formerly pupils—who took a real interest in their part of this work, although their weekly duties were many. And we had reason to believe that the deeper teaching given by our superintendent bore fruit in after life.

We never had cause to regret the adoption of this plan. It worked well for a long number of years, and it kept up its interest in the Word of God, without the reading of any story-books, a plan neither desirable nor necessary, yet often adopted where the class teachers are inefficient.—Yours truly, A SUNDAY-SCHOOL MANAGER.

The Student Movement.

DEAR SIR,—One or two errors appeared in your issue of April 28, in the report of Mr. Mott's address. It is the Inter-collegiate Y.M.C.A. of America that has a membership of 35,000 students and professors, with 11,000 in Bible Circles, and not the World's Student Christian Federation. The World's S.C.F. has a corporate and not individual membership—that is to say, the American, British, German, etc. student movements are each affiliated as corporate bodies to the W.S.C.F., and thus themselves constitute this greater union.

It is also inaccurate that the Student Volunteer Movement has sent out 12,000 workers to the mission field. There are not this number of British missionaries at present in the field. For America the numbers are, approximately: 1200 at work abroad and 4000 at home in preparation; and for Great Britain, 500 abroad and 1500 in preparation. This World's Student Christian Federation is three years old, and not twenty as has been stated.—Yours very truly, TISSINGTON TATLOW.

93, *Aldersgate-street, London, E.C.*

"Every Man to His Work."—Amid all the endless prattle about "work" and "lay labour," is there not danger that each Christian will forget that he or she is the bearer of one lamp? And if that lamp be well filled, and its light be thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession got up for parade. A crowd is often in the way when an individual is to be rescued.—*T. L. Cuyler.*

Russian "Sectarians."—The Doukhobortsi, or Spirit Wrestlers, of the Caucasus, have received permission to emigrate at their own expense. Friends in various countries are being informed of this, in the hope that they will be disposed to render financial assistance. The permission is precisely what the Doukhobortsi themselves and their friends have for some time been endeavouring to obtain. Being persecuted by a Government which had uncontrolled power over them, no permanent help could hitherto be rendered them from outside. It has only been possible to mitigate their sufferings to a certain extent by sending them monetary help, which has been afforded with generosity by those who have at heart the sufferings of these Christian martyrs, and especially by the Society of Friends on both sides of the Atlantic. Upwards of £2000 has been forwarded during the last three years, saving many among them from starvation. Inquiries may be addressed to Mr. V. TCHERTKOFF, Purleigh, Essex.

A Churchman's Notes.

IF anyone is tempted at times to think of Evangelical Churchmanship as an effete and dying cause, a visit to the May Meetings ought to reassure him. Surely the great gatherings of the C.M.S. on Tuesday last are enough to make us all "thank God and take courage." The tone of the meetings was clearly buoyant and hopeful, and the second jubilee year was ushered in with great expectation and full confidence.

What a frank and manly ring there was about the Bishop of London's Bible Society speech! The reference to Protestantism was clear and unmistakable, and called forth enthusiastic and prolonged cheers. The whole speech was thoroughly sympathetic, and must prove reassuring to many Protestants at the present juncture.

It must surely be unique that three successive vicars of the same church should take part in one anniversary. Yet the Bishop of Ripon, Rev. E. A. Stuart, and Rev. E. Grose Hodge spoke at the Church Pastoral Aid meetings. They are all former vicars of St. James's, Holloway.

There was no mistaking the tone and purpose of the Church Association and Protestant Alliance meetings. Mr. Kensit's action has had undoubted result in eliciting a sturdier expression of Protestant feeling than has been obtainable for some time. And this will be well, for bishops and others in authority are influenced greatly by definite and purposeful expressions of public opinion.

Dr. Barlow's appointment to be Prebendary of St. Paul's is well earned. There is scarcely any Evangelical clergyman who has done more effective service for the cause of the Gospel in many ways than Dr. Barlow; while his position and work in the London diocese alone might well entitle him to this honorary acknowledgment.

The appointment of Rev. C. H. Turner as Suffragan Bishop of Islington may be regarded as one of the things inevitable, for on two occasions has his name been sent up second (according to rule) when choice for similar positions had to be made. He is not an extreme Churchman, and one good omen is that *The Church Times* does not mince its words in commenting unfavourably on the appointment.

The meetings of the Church Army were, as usual, full of "go" and interest. The social work of the Army is especially deserving of notice, and much good is assuredly being done. Yet it has one weak spot: there is no proper supervision of men who have left the Labour Homes, and they may relapse and then re-enter Home after Home without detection. But how to stop this is confessedly a difficult problem.

It is really amusing to find the careful attention paid by *The Church Times* to Methodism. There are frequent articles on the subject. Why is this? It is futile to discuss the "dilemmas" of Methodism, or any other ism, as though the writer's position were free from weakness. Yet there is no standpoint so glaringly illogical as that of *The Church Times*. It is afraid to move to Rome, its true place, and yet stands condemned by the historical position and Scriptural teaching of the Thirty-nine Articles. Here are "dilemmas" enough, surely!

The choice of the Rev. J. C. Hoare as Bishop of Victoria (Hong Kong) is most fitting, and we shall now watch with interest the episcopate of one who gave such indications of true statesmanship in his recent address at Canon Christopher's missionary breakfast. Q. C.

Ritual in the Church of England.—The Press Association learns that Mr. Samuel Smith, M.P., intends to take an early opportunity of bringing, in more than one form, before Parliament the growth of Roman Catholic doctrines and ritual in the Church of England. The hon. member will move in committee on the Benefices Bill an amendment to add to the various incapacities which may disqualify a clergyman for presentation to a living the encouragement of "illegal or Romish doctrines or practices." Mr. Smith also intends to ask the First Lord of the Treasury whether the attention of the Government has been drawn to the alarming growth of Romish practices in the National Church, to the inability or unwillingness of Bishops to prevent them, and whether he will take into consideration the appointing of a Royal Commission to inquire how best to maintain the Protestant constitution of the Church of England.

[426]

"Health in the Mission Field."

THESE words suggest a problem of great importance, and it is gratifying to know that the problem is in process of solution. It was in order to provide missionaries with instruction in the elements of practical medicine and surgery, for their own comfort and the widening of their Christian usefulness, that Dr. Harford Battersby founded Livingstone College four years ago; and it is satisfactory to learn that men who have passed through the course of study provided by the institution are now labouring in all parts of the world.

Livingstone College has the commendation of the Medical Press, as well as the support of the various missionary societies. Before beginning this much-needed work, Dr. Harford Battersby had considerable experience of the conditions of life in Africa, and he has been particularly desirous of meeting the case of labourers in that vast and trying field. A paper which he read some months ago on "Health in Africa" has been combined with more general information regarding the College and its objects, in a booklet entitled "Health in the Mission Field," which should prove of interest to all students of missionary life and work. (2d. *Marshall Bros.*)

The considerations advanced in this booklet should enlarge the valued ministry of the College. Early application is desirable for entrance in the new session, to begin in October next. Communications should be addressed to the Principal, at the College, 31 and 33, Hamfrith-road, Stratford, E.

General Booth's Welcome.

THERE was a great gathering of members of the Salvation Army on Monday at the Crystal Palace, when a "welcome-home" demonstration was held in connection with the return of "General" Booth from a tour in the United States and Canada. The gathering was limited to members of branches of the Army in London and the surrounding districts. The General referred with gratification to the fact that the Salvation Army now carried on operations in forty-six countries and colonies, having 4,577 officers in Great Britain and 9046 in other lands. With regard to his recent journey in America and Canada, he stated that during his tour, extending over fifteen weeks, he had addressed 198 meetings, his audiences numbering upwards of 250,000. The Salvation Army was making great advances in Canada and in the United States. When he left New York the British flag was being greeted on all public occasions with the greatest enthusiasm, and there was much talk of an alliance with Great Britain. He would be glad to see England and America working hand in hand in spreading the truth throughout the world.

The welcome meeting was followed by a musical festival.

Bareilly Theological Seminary.—Growth in grace and spiritual power are deemed the most important qualifications for the students, future preachers, and evangelists, who are being trained in this institution, in the N.W.P. of India, of which Rev. D. T. J. Scott is principal. Through the preaching in Hindustani, regularly carried on in the city market-places and in adjacent villages, many souls have been brought to Christ. The Seminary closes its quarter century of existence with a good record, and looks forward to a future of great usefulness. It is felt that a native ministry must save India, and great is the demand for concentrated workers.

Mirzapur and Dudhi Missions.—The first of these places is the chief city of a district bearing the same name, in the N.W. Provinces of India, and embracing 4355 towns and villages. Dudhi is a village of 1102 inhabitants, about 100 miles south-east of the city named. With the exception of two small out-stations of the C.M.S., the London Missionary Society is the only one represented in this extensive and populous district. In addition to the multifarious and trying demands of famine relief, bazaar preaching has been well maintained by the workers. Home visitation, personal touch with those willing to hear, and evenings spent among the people in the villages have afforded many opportunities for the kindly reception generally extended to the missionaries, and which seems to be a hopeful indication of greater willingness to hear and profit by the Gospel than is too often found among more sophisticated hearers in the bazaar. Orphanage, women's work, Sunday and ordinary schools also show signs of progress.

Obituary.

REV. ARTHUR W. G. AITKEN.

With much sorrow we announce the decease on Saturday last of Rev. A. W. G. Aitken, the eldest son son of Rev. W. Hay M. H. Aitken, and curate of Christ Church, Sunderland. Mr. Aitken was only thirty years of age, a man of fine physique, and of great ability. He was extremely popular among young men in parishes where he had worked, and his early death is deeply regretted. His sorely bereaved parents will have the sincere sympathy of their numerous friends.

REV. CHARLES HARRISON, JERSEY.

We regret to record the death of Rev. Charles Harrison, superintendent of the Jersey English Wesleyan Circuit, who has passed away after a brief and painful illness. Mr. Harrison had only been appointed to Jersey at last year's Conference, but during his brief period of work in the island he had earned the love and esteem of those with whom he was brought into contact. He was fifty years of age, and entered the Wesleyan ministry in 1871. He leaves a widow and family.

MR. JOHN SHORT, NOTTING HILL.

This earnest and devoted servant of Christ, greatly beloved for his tender spirit, his evangelistic gift, and his hearty sympathy with mission work, passed to his rest at his residence in Notting Hill last Thursday evening, after an illness of four days. For many years he had been prominently associated with the Lord's work in the West End, first with the West London Tabernacle (in Mr. Henry Varley's time), and then with Trinity Presbyterian Church, also as a member of the Committee, and latterly the Treasurer of the Bayswater Y.M.C.A. Thus he was closely concerned in Christian effort in his own district, but his sympathies went far beyond his locality. He was a warm supporter of the Metropolitan Tabernacle institutions, as well as of many other societies too numerous to name. His genial and loving spirit, combined with his clear grasp of Scripture, and his fluent utterance, made him in many quarters highly appreciated as an evangelist and teacher. It may be noted that in this particular respect his sons are following in his steps. While his singularly modest and retiring disposition prevented him from becoming so widely known as some, he had rendered for many years valuable support and effective aid in the spread of the Gospel.

MR. W. H. ROBERTS, PLYMOUTH.

Y.M.C.A. work in the West of England, and, indeed, throughout the whole country, has sustained a great loss by the death of Mr. W. H. Roberts, Travelling Secretary for the counties of Devon and Cornwall. Mr. Roberts, who originally gave valuable honorary help at Exeter Hall, entered the Y.M.C.A. as a sphere about fourteen years ago, as Secretary of the Ipswich Association. He was subsequently appointed general secretary at Plymouth, and, shortly afterwards, while still retaining superintendence of the Association at this important centre, took up, by invitation of the President, Dr. Hingston, the larger task of supervising and developing the district work. In this he was eminently successful. Not only were the Associations multiplied in number, but their spiritual objects were carefully safeguarded, and ten or eleven were helped to acquire buildings of their own. In public esteem Mr. Roberts stood very high, as was testified at the funeral on the 30th ult. His health had been failing for some time, but the end came somewhat unexpectedly at the comparatively early age of forty-three years. Mr. Roberts leaves behind a widow and seven children—to make provision for whom, in this time of bereavement and loss, many friends in the western counties are uniting their help.

Haifa, Palestine.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, reports the baptism of a young Jew, the fruit of his labours years gone by in Jerusalem. On Easter Monday the new iron room was opened, many friends from the German colony being present. In a letter to a friend in England, Mr. Joseph says:—"It was a great day for us; and I felt that, should the Lord call me away He will assuredly continue the work. In addition to the iron room we have twelve beds ready for sick and suffering Israelites. At present, however, we have no means with which to carry on the work."

Items of Interest.

Home.

The police successfully raided a betting club at King's Cross. Too much vigilance cannot be exercised to suppress these nuisances.

The statement is made that alcoholic candy is largely sold in Manchester and elsewhere. It is imported from Germany, and contains as much alcohol as beer.

Mr. Belsey, chairman of the Council of the Sunday-school Union, expects "some steamer loads" of delegates from America to attend the World's Sunday-school Convention in London next July.

Some interesting figures concerning the distribution of the Jews are given in *Blackwood*. Out of some 9,000,000, no fewer than 5,000,000 are found in Russia, 1,500,000 in Eastern Europe, 1,000,000 in Western Europe, while in England there are only 101,000.

The following bulletin was issued at Hawarden on Sunday night by Drs. Habershon, Dobie, and Biss, after consultation: "Mr. Gladstone has been more comfortable the last day or two, but the local disease is slowly increasing, and there is a gradual diminution of strength."

Rev. Mr. Stringer, Mrs. Stringer, and Rev. Mr. Young are missionaries on Herschel Island, the most northerly inhabited spot in the Queen's dominions. It is a bleak, treeless island, ice-bound for nine months of the year, and lies above the seventieth parallel of north latitude.

Maurice Hostel, the new settlement for Hoxton, has been founded by the Christian Social Union. Two houses have been secured, one for men, the other for women. Hoxton forms part of the crowded borough of Shoreditch. Its population of over 122,000 is crowded into an area smaller than any in London, and with fewer open spaces.

Charitable Contributions.—The Queen has sent ten guineas to Queen Charlotte's Lying-in Hospital, Marylebone-road.—The late Dr. Waldegrave R. Thompson leaves £1000 to the Irish Church Missions, and the residue of his property, valued at £56,000, to the C.M.S.—A donation of £100 from Messrs. N. M. Rothschild and Sons to the Ophthalmic Hospital.—At a function at the Grand Hotel, £1435 for Royal London Ophthalmic Hospital.

The Coal Trouble.—The outlook is decidedly more hopeful. Large bodies of men are in favour of giving their representatives plenary powers to treat with the employers. The President of the Board of Trade has expressed willingness to receive a deputation asking his intervention. — More reasonable counsels prevailed on Monday, a full meeting of the workmen's committee being convened, when important resolutions are to be submitted.

The Queen Victoria wing of the Morley House Seaside Convalescent Home for Working Men at Dover has been opened. To show practical sympathy with the London Hospital in its financial straits, some members of the Press have organised a bazaar, to be held in the Hotel Cecil at the end of June.—A bazaar in the Royal Palace Hotel, Kensington, in aid of the Church of England Home for Waifs and Strays, has been opened by the Duke and Duchess of Fife.—The Passmore-Edwards Jubilee Cottage Hospital has been opened at Acton by Mrs. Creighton.

SCOTLAND.

A movement is on foot to celebrate the diamond jubilee of Rev. Dr. Murray Mitchell by presenting his portrait to the Free Church Assembly at its approaching meetings. Dr. Mitchell is eighty-two years of age.

The annual Synod of the Methodist Churches of Scotland was held at Aberdeen on May 3. Gratitude was expressed at the encouraging state of the churches in Scotland, and for the forward movement which has taken place in various circuits.

The Congregational Union of Scotland has held its annual sessions. A good deal of interest was manifested in this year's meetings, especially in view of the fact that this was the centenary of the denomination; the birthplace of which was the village of Gilmerton, near Edinburgh, under the preaching of the devoted Haldanes.

The proceedings in connection with the U.P. Synod, also held last week, have been of a quiet and uneventful description. The new Moderator, Dr. Blair, of Dunblane, is a good man, and much esteemed by his brethren. There has been a very large attendance of ministers and delegates. The subject of greatest importance for consideration has been that of the proposed union between the U.P. and Free Churches. There is no doubt that considerable progress has been made towards the consummation of the union. It is satisfactory to know that there is a marked increase in the membership of the Church as a whole. The report of the Home Mission shows a growing demand for the services of evangelists. The U.P. Church has led the van in Scotland in missionary enthusiasm, and the meeting on behalf of foreign missions was remarkable for its fervour and interest.

IRELAND.

The income of the Church of Ireland Jews' Society for the past year has been forty per cent. in advance of that of the previous twelve months, and is the highest ever received by the society in one year.

The ten District Synods of the Methodist Church in Ireland held their annual meetings last week, and encouraging reports on Sunday-schools, temperance, and Christian Endeavour were presented to each.

A social meeting to arouse interest in the Dublin Methodist Tent Mission, recently inaugurated, and to enlist workers, has been held in the parlour of Stephen's Green Church, Dublin, Rev. James Robertson presiding.

THE Y.M.C.A.

The annual May breakfast of the Bury Association was held on Tuesday morning, May 3rd. There was a good attendance.

The Salop-street branch of the Wolverhampton Association held its first annual meeting in the Darlington-street Lecture Hall on Friday evening.

A week's mission on "Christian Evidences" has been concluded by Mr. Arthur J. Waldron (of the Christian Evidence Society), at the Manchester Y.M.C.A.

About a year since a mission school was opened in Chinatown, Philadelphia. Soon after fourteen Christian Chinese asked for a room in which to organise a Y.M.C.A. They met every Sunday, and now there are 165 young men enrolled.

The annual meeting of the Southend Association was held last week, Mr. J. C. Hudson presiding. The report showed good work and steady increase during the year. The Bible-class "straight talks" and other agencies had been blessed to many.

The usual May Day Flower Service was held by the Weston-super-Mare Y.M.C.A. at 7.30 on Sunday morning, May 1. There was a large gathering, and later in the day no fewer than 462 parcels were distributed amongst the poor and sick, each accompanied by a bouquet of flowers.

At the annual May morning breakfast of the Woolwich and Plumstead Association, held on Sunday last at 7.30 a.m., about 450 persons were present. Col. A. N. St. Quintin presided, and very helpful addresses were given by Revs. A. E. Abel and W. H. Rose and Mr. D. Carnegie.

The work of the Association in France is a most important one, but it is specially difficult by reason of the prevailing religious indifference and the active opposition of Romanism. The general secretary of the National Committee, Mons. E. Sautter, has lately been in England seeking to awaken revived interest in the French work.

The Totterdown Y.M.C.A., Wells-road, Bristol, has issued a strong appeal for help in building a new institute and hall. The amount required for purchase of the site and the temporary premises and the erection and furnishing of new buildings is £5000; towards this £2148 has been already given, leaving a sum of £2852 still to be raised.

The spring conferences of the South-east Metropolitan and South-west Suburban Districts respectively were held on Thursday week, the one at New Cross, the other at the rooms of the Kingston-on-Thames Association. Mr. F. W. Lawrence presided at New Cross, and a paper, which gave rise to a helpful discussion, upon "The Relation of the Y.M.C.A. to the Churches," was presented on behalf of Dr. Muir. At Kingston-on-Thames the chair was occupied by Mr. E. P. Bastin.

Foreign.

Invitations have already been issued by the Government of Belgium to the Powers of Europe for a conference on the liquor traffic in West Africa. Much good, we hope, will be the result.

In St. Jean d'Acre (Syria) an attack has been made upon the Greek Church during Mass by Mohammedans, who used petards, daggers, and bludgeons. Many were injured, one fatally.

As a compliment to Great Britain, the Finance Committee of the United States have decided to eliminate the tonnage tax clause from the War Revenue Bill.—The President's Message to the Brazilian Congress expresses the hope that the settlement of the British Guiana boundary will be effected without arbitration.

Russia.—Three new first-class battle-ships are to be built on the Neva, each of 12,675 tons. Twelve smaller ships are under construction.

Austria.—The official celebration of the jubilee of the Emperor Francis Joseph's reign began in Vienna with the opening of the Exhibition to commemorate the fiftieth anniversary of his accession.

Crete.—The insurgents have successfully prevented provisions reaching the garrison at Kisamo, although the vessel carrying them was flying the British flag. An Italian warship is to remove a portion of the Turkish troops.

Thessaly.—The Greek Finance Minister has expressed the enduring gratitude of the Greek Government to the delegates of the Powers in relation to the issue of the war indemnity loan.—The public mind is greatly relieved at the prospect of the immediate evacuation of the province.

Canada.—A Bill to authorise a plébiscite on prohibition has been practically adopted by the Dominion House of Commons. The Government declines to pledge itself to introduce a measure to prohibit the manufacture, importation, and sale of liquors in Canada if the popular vote is largely in the affirmative.

The Plague.—Energetic measures are being taken in Burma to prevent the introduction of the plague into that country.—At Hong Kong no signs of decrease are reported. Three Europeans have died in hospital within twenty-four hours, thirty-nine new cases and twenty-eight deaths are announced.—Professor Haffkine's system of inoculation, in Indian villages where it was used, reduced mortality between seventy and ninety per cent.

France.—There have been thirty-six Ministries in France under the Third Republic, and the longest of them lasted only a little over two years. During the Parliament now expired there were six Ministries.—The anniversary of the French charity bazaar fire has been celebrated by special religious services. The first stone of a memorial chapel was laid.—Through the recommendation of the Council of Agriculture, French corn duties will be suppressed until July 1. This will be an immense relief to the wage-earning population.

Italy.—The bread riots are spreading in Italy. At Baynacaballo the soldiers fired upon the mob, killing and wounding both men and women.—Later information of the entire suspension of the import duty on corn has produced a salutary effect throughout the country. No serious disturbances have taken place since.—The bread riots have been resumed with great violence at Leghorn, Florence, Pavia, Milan—at the latter place a state of siege was proclaimed. Eight thousand troops have entered Milan, fierce fights have occurred between the soldiery and the people.

America and Spain.—While the issue of the struggle produces the wildest enthusiasm in the United States, in Spain the initial reverse has given rise to riots, and fears of further serious disturbances or rebellion prevail. News is eagerly awaited of the two fleets now supposed to be nearing Porto Rico—each in search of the other. — There seems little doubt that the Ministers of War and Marine in Madrid are making arrangements for the despatch of reinforcements to the Philippines.—Don Carlos is reported to have said that he will make no hostile movement while the war lasts.

The Far East.—Dissatisfaction among the younger provincial officials in China is spreading, and danger is apprehended for the dynasty. The Court is preparing to migrate from Peking to Singan-fu in Shansi.—It is reported from Shanghai that France and England have come to an agreement with regard to China.—At Hêngchou, in Hunan, at a festival in honour of Buddha, the soldiers (Chinese) destroyed the chapel belonging to the London Mission, and carried off everything portable. — A French priest and two native evangelists have been murdered at Tung-Kiang-Chau in Kwang-si. The French minister is negotiating for reparation.—The long succession of dangerous rapids on the Upper Yangtze have been successfully navigated by Mr. Little in his little steamer. British, American, and Japanese consuls have expressed hearty congratulations.—The Russians continue to fortify Port Arthur with 6in. and 8in. guns, and large shipments of artillery are on their way to the same destination.—Probably the largest cheque ever drawn upon the Bank of England was paid to representatives of the Japanese Government on Saturday on behalf of the Chinese Government for the war indemnity. The amount was £11,008,857.

American Marathi Mission.—A large extent of Indian country is served by the thirty-five missionaries and numerous native helpers of this mission, who are employed in the Bombay, Ahmednagar, Satara, and Sholapur districts, and vicinity. Not only is the field vast, but operations embrace numerous agencies of a religious, evangelistic, medical, industrial, and social character, for the benefit of men, women, and children. Perhaps, among the many missionaries, we may mention Rev. J. E. Abbott, Byculla, Bombay, as a medium of information for British friends who may be interested in this work.

THE BOOK WORLD.

MISSIONARY BOOKS.

A popular narrative of missionary effort in the interior of South Africa has been issued—**Au Zambèze**: Sur les Pas de nos Missionnaires, par M. Th.-C. (2 francs. *Geneva: H. Robert*, 2, *Petite Fusterie*.) Great interest attaches to the work of our French brethren on the Zambezi; and these pages, largely taken up with the labours of M. Coillard and his colleagues, abound in thrilling incidents and narratives of Gospel progress.

A model of condensation, and as comprehensive as it is succinct, is the new volume of "The Guild Library," entitled, **The Missionary Expansion of the Reformed Churches**, by Rev. J. A. Graham, M.A., of Kalimpong, India. The volume gives a general view of the principles, history, and present position of the various missions; and eight maps and 145 illustrations—largely portraits—accompany the letterpress. (1s. 6d. *London: A. & C. Black; Edinburgh: R. & R. Clark.*)

Mrs. Stott's charming story of **Twenty-six Years of Missionary Work in China** has now appeared in a cheap edition. (3s. 6d. *Hodder & Stoughton.*) Many will welcome gladly the opportunity of adding a volume of intrinsic merit and genuine interest to their missionary library. As we pointed out, when reviewing the book on its first issue, it tells of devoted service, of calm faith in face of frequent perils, and of long patience crowned by abundant reaping. The author possesses an easy and fluent style, and, as Rev. J. Hudson Taylor says, "there is not a dull paragraph. Those who begin the book will want to finish it." The photos and illustrations greatly enhance the general attractiveness.

We welcome with special pleasure a new and cheap edition of **Memorials of Harold A. Schofield** (late of the China Inland Mission), first medical missionary to Shan-si, China. (1s. 6d. *Hodder & Stoughton.*) Not a word needs to be said about the beauty of character and Christian devotion of the subject of this deeply interesting book, which has been compiled, for the most part from letters and diaries, by the missionary's brother, Dr. A. T. Schofield. We are glad, however, of an opportunity to direct attention to the book as one eminently suited for presentation to young Christians. There is an introduction by Rev. J. Hudson Taylor, also an admirable portrait, and a facsimile of a sheet of paper on which the successful student set out, for the information of his wife, a list of the scholarships he earned, amounting in all to £1417!

A deeply interesting story of a young man whose heart and life were consecrated to God has appeared under the title **Comblé de Joie**: En Souvenir de William James Neethling. (*Lyons: Bichsel*, 10, *Rue Lanterne. Geneva: Adresse Office*, 4, *Boulevard du Théâtre*). A nephew of Rev. Andrew Murray, the subject of the sketch was born at Stellenbosch, South Africa, in 1866, and having studied in England and travelled in Europe, he entered with great promise upon a missionary career at Mochuli, in Linchwe's country, to the west of the South African Republic, as a representative of the Dutch Church of South Africa. He died through an accident, after service all too short, as men reckon, but not before his life had afforded many evidences of God's blessing resting upon his word and work. Pastor Coillard writes a preface to the little book, which is quite appropriately dedicated to young men.

In the field of missionary literature there has been no more successful book during recent years than the autobiography of **John G. Paton, D.D.**, missionary to the New Hebrides, edited by his brother, Rev. James Paton, of Glasgow. The two volumes which originally told the story were at length included in one to form a popular edition, which has been in great demand since 1891. Now we welcome a new issue of this edition, enlarged by the addition of a third part, outlining the life and labours of the noble missionary during the past twelve years. Of the parts now famous, it is unnecessary to say anything beyond a word of commendation, in the hope that many who were not readers a decade ago will make a point of becoming such now. The new chapters describe recent toils in many lands, on behalf of the South Sea Islanders, and in promotion of their evangelisation. The new matter enhances the interest of a book which has inspired enthusiasm in many a soul, and has been greatly used of God in deepening concern for the enlightenment of the heathen world. A beautiful portrait of the aged missionary appears as a frontispiece. (6s. *Hodder & Stoughton.*)

A useful addition to the Smaller Cambridge Bible for Schools is **Ezra and Nehemiah**, with introduction and notes by Professor H. E. Ryle.

Many who are learning or wish to learn French, may find the **French Weekly**, Vol. II., useful, with its easy reading and imitated pronunciation. (3s. 6d. *Pitman & Sons.*)

A useful handbook on **Home Management** has been issued by *Ward, Lock & Co.* (1d.), containing plain sensible hints on domestic matters affecting health and comfort.

Rev. Charles Bullock has admirably sketched the lives of the late Prebendary Wightman and Mrs. Wightman, author of "Haste to the Rescue," in a little volume **Lives Worth Living**. (1s. 6d. *Home Words Office.*)

A carefully compiled book for the school and Home is **Little Recitations**: for little reciters. (1s. *W. & R. Chambers.*) The selections were made by R. C. H. Morison, who shows a good appreciation of the youthful mind.

A good book to hand to young people is **Life on High Levels**, by Margaret E. Sangster. (2s. 6d. *C. H. Kelly.*) In a series of familiar talks on the conduct of life, the author gives wise counsels on many subjects, specially (though not exclusively) addressing herself to thoughtful girls.

A Protestant utterance deserving a wide circulation, is **A Reply to Cardinal Vaughan**, by Rev. Charles Elgood. It is in the form of a sermon, based on John vi. 53, repudiating sacerdotal pretensions, and maintaining the Evangelical position on sacramental questions. (*Skeffington & Son.*)

Dr. John Watson's latest book is **Companions of the Sorrowful Way**. (2s. 6d. *Hodder & Stoughton.*) In the course of nine brief papers, the author says much that is helpful regarding the sorrowing Christ, and those who walked with Him to the death on the Cross, or witnessed that act of human sin and Divine suffering.

Four discourses, rich in thought, presented in a striking manner, are included in **From Strength to Strength**, by J. H. Jowett, M.A. (1s. 6d. *Hodder & Stoughton.*) The pages deal with the strengthening of the will, the conscience, the heart, and the mind, and form a welcome addition to the series of "Little Books on Religion."

We have read with great interest in one of the Wesleyan weeklies a series of sketches of village life. These are now issued in book form—**Kitty Lonsdale and Some Rumsby Folk**. By Emily M. Bryant. (3s. 6d. *C. H. Kelly.*) They will interest more than Methodists, for they are really charming idylls of life in a quiet village far from the haunts of busy men.

Light in the East. By Bishop Thoburn. (1s. *Morgan & Scott.*) The presence in our midst of Bishop Thoburn lends an added interest to this lucid account of missionary advances in our great Indian dependency. It embodies the experience of long personal observation and effort, and affords many encouraging grounds for increasing the Gospel forces throughout India.

The third annual volume of **Trusting and Toiling**, like its predecessors, is replete with intelligence of missionary effort on behalf of Israel, especially in connection with the Mildmay Mission to the Jews. In a large measure, also, the pages are devoted to articles calculated to excite interest in Israel and promote prayer and work for their salvation. (2s. 6d. *W. McCluer, Central Hall, Philpot-lane, E.*)

As a popular and concise epitome of the history of the primitive Church, **The Early Days of Christianity**, by Dean Farrar, has gained wide acceptance. Hence we welcome a cheap edition (1s. 6d. *Cassell & Co.*) issued in connection with *The Quiver*. Many will be glad of the opportunity of securing a copy of an informative work. Notwithstanding the low price, the type is clear and readable.

Many will welcome Rev. H. E. Stone's new book **Nights of Crisis**. (2s. 6d. *A. H. Stockwell & Co.*) The pages deal with turning points in the history of Scripture characters, including Nicodemus, Jacob, Peter, Belshazzar, Paul, and others. The book is full of thought, illustrating and driving home lessons for life and motives for service. A portrait of the author, which appears on the frontispiece, will be prized by many.

Rev. J. S. Exell has all but finished the New Testament division of **The Biblical Illustrator**. Already the volume dealing with **Revelation** is out, leaving the Epistles of St. Peter to complete this part of a great undertaking. Here are all but eight hundred pages, filled with sermonic material and longer or shorter outlines of discourses. Surely there is no other work so full, and representing such variety of thought and treatment. Preachers of all orders and degrees speak well of these extraordinary compilations, each filled with the cream of a library, directed to the unfolding of a specific section of the Divine Word. (7s. 6d. *Nisbet & Co.*)

A timely publication in view of present-day tendencies is **The Service of the Mass in the Greek and Roman Churches**. By Charles H. H. Wright, D.D. (1s. *Religious Tract Society.*) The little book is in two parts; the former explains the ritual, the latter shows the unscriptural and mischievous character of the doctrine underlying the ritual. These pages are an important contribution to the popular literature of a great controversy.

William Law is "in the fashion" with many a preacher to-day, and certainly his writings have a message for our times. Especially is this so with **A Serious Call to a Devout and Holy Life**, which has been added to the neat and handy "Temple Classics" series. The text has been edited and revised by Dr. R. F. Horton, who has added marginalia and brief notes explaining the names of the characters. This is a pretty and welcome reissue of a valuable work. (1s. 6d. net. *J. M. Dent & Co.*)

Stories of frontier life in the Far West have provided material for many a thrilling boy's book, but in **The Parson's Proxy**, by Kate W. Hamilton (3s. 6d. *Andrew Melrose*), we find a tale of a different type, illustrating in a striking way the enlightening power of the Bible in the hands of a rough, lawless, drink-sodden frontier man, and the marvellous results of his simple heroism and testimony in reclaiming a whole district. It is as interesting as the aforesaid "adventures," yet full of a higher purpose.

For picturesque exposition Dr. Hugh Macmillan's sermons have a value and charm peculiarly their own. The latest volume, **The Spring of the Day**, is as rich as its predecessors in illustrative teaching from many fields, especially from the field of nature. The title is furnished by the first discourse, based on 1 Sam. ix. 26; the whole, twenty-eight in number, are luminous in a high degree, filled with matter for children's addresses, and equally sure to prove instructive to persons of maturer years. (5s. *Isbister & Co.*)

A new work of great interest, by Dr. Andrew Murray, is **The Mystery of the Vine** (1s. *Nisbet*), the chapters of which are arranged to form meditations for a month. Dedicated to the young people of the Society of Christian Endeavour, the little book unfolds and applies the teachings of our Lord in the great parable of John xv. The treatment befits the sublimity of the subject, and the pages are calculated to prove a blessing to many a prayerful reader.

Series of volumes of sermons and meditations are very numerous; and among such works a worthy place may be accorded, on grounds of practical utility and handy form, to **The Song of the Shepherd**: Meditations on the Twenty-third Psalm, by R. S. Duff, D.D., minister of Free St. George's Church, Glasgow: and **God's Measure**; and Other Sermons, by Rev. J. T. Forbes, M.A., Edinburgh. (2s. 6d. *Oliphant, Anderson & Ferrier.*) The former volume is characterised by spiritual simplicity and suggestiveness; the latter by forceful exposition and application of Holy Scripture.

The late Bishop Walsham How was esteemed on many grounds, and not least for his words of spiritual counsel spoken at retreats and quiet days in many parts of England. In a goodly volume, entitled **The Closed Door** (5s. *Gardner, Darton & Co.*), forty-eight of these instructions and meditations are given. About one-fourth of the whole are communion addresses; and several are on practical topics, such as the pastor's life and the relations of Churchmen to Nonconformists. Though the terms employed, having a High Church flavour, are often objectionable to us, the substance of the book is decidedly helpful, candour and charity being well combined in the general body of teaching.

Dean Spence's work, **The Church of England**: A History for the People, is calculated to interest and instruct all who would follow the course of Christian life and conflict in our land. In monthly parts (6d. each), it is being widely read; part nineteen is largely occupied with Archbishop Laud, his doings and end. The sectional volumes are specially suited for library use, and the third (6s.) outlines the story of the Reformation. The illustrations are numerous and of a high order; they reproduce many famous paintings and historic documents. The author is eminently fair-minded, and his work will be welcome in many a home. (*Cassell & Co.*)

In **Creed and Life**, Rev. C. E. Beeby, vicar of Yardley Wood, near Birmingham, conducts "a critical inquiry concerning the ancient orthodox creed," and professes to present "a declaration of its contents in proof of its capacity to meet the needs of modern life." (*Simpkin, Marshall & Co.*) The inquiry is "critical" in a most imperfect sense, and the "declaration of contents" is singularly defective. The book will work mischief among persons who are ignorant of Scripture; also among such as, through lack of acquaintance with the history of Christian doctrine, are unprepared to recognise ancient and modern errors in the views here advanced as statements of truth.



ROYAL SAILORS' REST, DEVONPORT.

SILVER WEDDING.

TWENTY-FIVE YEARS AGO, MAY, 1873,

Miss Weston paid a visit to Devonport to meet her sailor friends.

A Deputation

OF BLUEJACKETS FROM

H.M.S. "Dryad,"

long since broken up, came to see her, to beg her to open a Home without strong drink close to H.M. Dockyard.

GOD

has prospered the work, and now a Pile of Buildings, at a cost of over **ONE HUNDRED THOUSAND POUNDS,** occupies the site of the old building and of **FOUR PUBLIC-HOUSES.** Work for God is carried on unceasingly—Evangelistic Meetings, Bible Classes, Temperance Work, Registry Office, and Work Rooms for Sailors' Wives and Widows, besides the practical work of a large Home, which shelters thousands of men. Enlargements, with an enlarging Navy, is needed here and at Portsmouth. Miss Weston asks for Gifts, large or small, for the

SILVER WEDDING FUND

that she may go forward in God's work among our Sailors.

Cheques and Postal Orders gladly received, addressed to

MISS WESTON,

Royal Sailors' Rest, Devonport.

For Cheques, Agnes E. Weston.

Bankers:—National Provincial Bank of England, Devonport Branch.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The honoured vicar of Islington, Dr. Barlow, has been instituted a Prebendary of St. Paul's.

The Bishop of London's Fund has reached an average income of between £21,000 and £23,000 a year.

The Archbishop of York is undergoing a course of treatment at Aix-les-Bains, and will be absent until June.

The Lord Chancellor has presented Rev. Robert Jones, curate of St. Botolph's, Bishopsgate, to the rectory of Banham, Norfolk.

A sum of about £6000 has now been promised towards the cost of the erection of a church-house for the diocese of Liverpool on a site purchased last year.

Intelligence has been received of the death of Rev. F. Stephens, who had been engaged for some time on relief work amongst the Cubans. He succumbed to yellow fever.

The Bishops of Winchester and Southwell were met at the consecration of St. Agatha's Church, Portsmouth, by a crowd carrying a banner, "Banish Popery from the Church of England."

The Bishop of Carlisle writes from Ramleh that several months must elapse before he will be permitted to undertake work of any kind, but he is making rapid strides towards recovery.

The charge of St. Dionis', Fulham, vacant by the promotion of Rev. J. S. Sinclair to the vicarage of Cirencester, has been conferred upon the Rev. W. S. Carter, vicar of St. Matthias', Bethnal Green.

The See of Victoria, Hong Kong, vacant by the resignation of Bishop Burdon, has been offered to and accepted by Rev. Joseph C. Hoare. The Bishop-designate, who is a son of the late Canon Hoare, has been a member of the Mid-China Mission of the C.M.S. since 1876.

It is stated that the Ecclesiastical Commissioners are negotiating for the purchase of a house within the precincts of Canterbury Cathedral, lately occupied by Sir John Lyell, as a residence for the Primate, to take the place of the palace at Addington, so long the home of the Archbishops of Canterbury.

The death of Rev. George W. Gent, Principal of St. David's College, Lampeter, took place somewhat unexpectedly on Monday in London. He was only appointed Principal of St. David's College on June 2 last, and his sudden death, at a comparatively early age, will be a severe blow to the institution.

At a large gathering of clergymen held on Thursday night at Sunderland in connection with the English Church Union, Rev. J. S. W. Burn, of Middlesbrough, moved that all "the priests present should pledge themselves to place the Mass in its proper position." He said he thought the Mass was the chief service in the minds of those who drew up the Prayer Book. If they took the Protestant bull by the horns he thought they might turn it into a docile creature. So, at all events, Ritualists regard the drift of things to-day.

A singular and pathetic coincidence has occurred in respect to three district churches near Leeds. On March 9 the Vicar of Manston, Rev. H. S. Hamilton, resigned after fifty years and four months' ministry in the parish. On April 28 the Vicar of Seacroft, Rev. John Hepher, died somewhat suddenly after a ministry of twenty-one years in Seacroft; and on Thursday, April 29, the Vicar of Whitkirk, Rev. G. M. Platt, was taken ill and expired on Tuesday, May 3, after thirty-four and a-half years' service in Whitkirk parish. The singular fact is that the parishes adjoin, and for the time being are practically without a vicar.

Congregational.

Rev. G. Lang has accepted a call to Swinton, Rotherham.

Rev. Fred Hall, of Wimbledon, has accepted a call to Scarborough.

Rev. Thomas Lord, of West Bromwich, has completed his ninetieth year.

Mr. C. Evan Evans, of Hackney College, has received a call to Harringay Park, London.

Rev. Jonathan Evans has succeeded Rev. J. Hirst Hollowell at Milton Chapel, Rochdale.

Dr. Guinness Rogers celebrated last Sunday the thirty-third anniversary of his pastorate at Clapham.

The work at Albion Chapel, Southampton, is reported as remarkably prosperous; there are in the Sunday-school some 820 scholars.

The 225th May Day lecture was delivered at Stepney Meeting House on Sunday week by the pastor, Rev. Charles Chambers, on "Lessons from the Life of George Müller."

Mr. James Liddiard, having resigned the hon. secretaryship of the L.M.S. Watchers' Band (of which he may be regarded as founder), in connection with the London Missionary Society, Miss Jessie M. Balgarnie will, from July 1, occupy that position.

The L.M.S. directors have opened a special fund to enable their missionaries to enter the hitherto closed province of Hunan, Central China. The members of the Hankow Mission have for many years been working and waiting for the opportunity, and now that the province is about to be thrown open it will be possible for missionaries in the near future to reside there with safety. The directors have pledged themselves to send out two missionaries without delay, one of them to be a medical man, provided guarantees are received of support sufficient to cover the initial outlay on passages and houses, and the estimated expenditure for not less than the first five years.

Baptist.

At Thornton Heath, Rev. T. Lardner reports progress.

Rev. J. C. Carlile has entered on his ministerial duties at Folkestone.

Rev. A. Corbet has been recognised at Lansdowne, Bournemouth.

The work at Harlesden Chapel is reported as full of encouragement.

Rev. J. Cecil Whitaker has resigned the pastorate at Prince's End, Tipton.

At the age of eighty-three, Rev. George Harris has resigned the pastorate at Bishangles, which he has held for ...ty years.

Rev. W. H. Rose, for eleven years pastor at Providence, Reading, has accepted a call to Carmel, Woolwich.

A portrait of Rev. Charles Brown, of Fermo-park, Hornsey, forms the frontispiece of the current number of *The Baptist Magazine.*

Rev. E. S. Summers, Principal of Serampore College, and Mrs. Summers have arrived in this country on furlough. Their little girl, aged ten years, has died since they landed. She was attacked with bronchitis towards the close of the voyage; pneumonia set in, and the illness proved fatal.

The annual meeting of the Pioneer Mission was held on Monday week at Rye-lane Chapel, Peckham, under the presidency of Mr. Wm. Olney. There was a good attendance. Rev. E. A. Carter set forth the object of the mission—the strengthening of weak churches, and the commencement of new Baptist work in needy districts. In the districts of London, Glasgow, and other large towns they had started new churches, which were growing rapidly. The chairman having spoken sympathetically of the work, Pastors Laws and Harper gave short accounts of Pioneer churches. Revs. J. Wilson and J. W. Ewing heartily commended the work.

Methodist.

The President of the Wesleyan Conference has opened a new chapel at Ilkeston.

The opening of John Wesley's house in the City-road is fixed for the third week in June.

The question of creating a Sustentation Fund is being debated in Primitive Methodist circuits.

A new central mission hall is being erected in Bolton, which it is expected will be the largest mission hall in Methodism. The memorial-stone was laid on Thursday.

Professor Waddy Moss and Dr. Waller attended the North Wales Synod, held at Abergele, under the presidency of Rev. Hugh Jones. The net increase in membership for the year is 249.

The report of the committee on the Zambesi Mission finances has been approved by the missionary authorities. The subject of general missionary finance has been relegated to a small but representative committee.

The three Primitive Methodist mission vans have been employed recently in East Anglia, Lancashire, and Cheshire with most gratifying results, and at a small cost. Feeble village churches have been encouraged and strengthened.

Rev. Jas. Hill, of Bourke-street, Sydney, has somewhat suddenly collapsed in health through excessive work extending over fifteen years in Australia, to say nothing of his labour at Fraserburgh, Scotland, where he laboured before going to the antipodes. He is now on his way home.

The London Primitive Methodist First District has closed its annual assembly at Saffron Walden. Street processions of an enthusiastic order, with nightly open-air services, Gospel services before breakfast, and public meetings night after night in the various Nonconformist places of worship and in the Town Hall, have for a time made Saffron Walden think more of the invasion of their town by Primitive Methodists than of the war between Spain and the United States. There was a magnificent spirit of unity of heart manifested by all the Churches, not excluding the Established Church—at least, so far as hospitality could express that unity, and everybody had rejoicing of heart for the success in all departments of labour experienced by this contingent of the Primitive Methodist Connexion.

Presbyterian.

Rev. A. N. Mackray has now become Moderator of London Presbytery, South.

The new church erected at Walton, Liverpool, at a cost of £6700, has been opened by Principal Dykes.

Rev. Donald Murray, senior minister of Tarbat Church, Ross-shire, has celebrated his ninety-fourth birthday.

Rev. Douglas Watters, of Cardiff, is steadily improving in health, although not able to resume his work.

Mr. Duncan MacColl, an elder of Wynd Free Church, Glasgow, has met with such great success in a series of open-air meetings for Gaelic-speaking Highlanders at the north side of Jamaica-bridge, Glasgow, popularly known as the "Highlanders' Corner," that a hall has been taken for regular evangelistic services.

About 250 members of the Synod attended a Temperance dinner given at the Adelphi Hotel, Liverpool, the hosts being Mr. Alexander Guthrie and Mr. Samuel Smith, M.P. Another extra-Synodical gathering was a meeting held in Hope Hall, after the rising of the Synod, for the consideration of questions affecting religion and morals.

Fallen Asleep.

In Ballarat, Australia, Rev. William Thomas, formerly one of the most prominent preachers in Wales.—At Mossley, Alderman J. Mayall, J.P., a devoted helper of Christian work.—At Ormskirk, Mrs. Lambert, wife of the Congregational pastor.—At Dronfield, Mr. Robert Hodgson, an earnest Sunday-school superintendent.—At Halifax, aged seventy, Mr. S. T. Midgley, a prominent and honoured citizen, well-known at the New Connexion Conference, of which he was several times a member, and a representative of the Connexion at the Methodist Œcumenical Council in 1891, member of Halifax Town Council for twenty-nine years, and three times Mayor.—At Fenny Stratford, Mr. Thomas Matthews, aged ninety, for many years an earnest helper.—At Ipswich, Mr. R. Sadd, a worker for forty-four years at Zoar Chapel.—At his residence, Clarendon-street, Nottingham, on 1st inst., Rev. W. H. Cornforth, aged seventy-eight, a well-known and useful Methodist minister.—At Cambridge, Mr. Hugh Ponter, J.P., D.L., an esteemed citizen and much valued Presbyterian elder.—At Clones, Ireland, Dr. Richard Henry, the founder of the Presbyterian church at Clones and an earnest Christian worker.—At Dunfanaghy, co. Donegal, Mr. Chas. A. Ramsay, J.P., an elder in the Presbyterian Church.—At Southport, on 6th inst., Canon Powell, aged 84, who recently retired from the living of Eaglescliffe, North Yorkshire, and before going there had spent thirty years in Bolton as vicar of the parish church. Previously he was for seven years a missionary in Ceylon.

Notices.

Applicants for Tracts.—Mr. Nicklins, Dorking; W. P. Saunders, 134, Culford-road, Kingsland, N.; Louie Fricker, 123, Whiston-street, Haggerston, N.E.; S. Howard, The Railway Mission, Society-place, Derby; Rev. H. Burgess, Wesleyan chaplain to the Royal Navy, Ireland Island, Bermuda; Miss Broughton, Eynesbury, St. Neots, Hunts; Mr. E. Carter, 128, Hill-street, Liverpool; A. F. Scudamore, 18, Rawden-place, Riverside, Cardiff: George Clarke, 39, Oxford-road, Altrincham.

Communications Received with Thanks.—W.H.C. J.O.H. S.P. J.L.S. A.S. A.M. S.S.M. W.D.P. W.F.T. L.T. W.T.S. M.W. J.G.T. L.E.T. J.L.P. T.H. J.A.J. H.P. H.U. T.W.P. O.T. J.N.B. J.A. H.F. M.B.G. G.P.G. W.H.R. F.H.H. J.P. G.S. R.N. J.M.S. J.D. F.M.H. J.H. S.B. E.A. C.M. J.F.M. J.F.P. A.F. S.M.A. J.O.J. M.F.L.G. E.C.U. G.E. F.K. B.P. J.S. W.R.C. E.C. W.D.D. S.E.B. G.J.E. M.H.S. S.D.W. M.S. H.C.D. L.G.A.R. H.B. R.B. W.B.A. E.B. T.C. M.P. E.A.T. L.J.T. E.H.K. J.R.D. W.H. A. von M. R.C. J.H.F. L.B.H. T.S. R.C. C.E.E. A. von M. N.B. J.H. J.F.T.H. A.M. M.P.B. E.K. H.J.E. T.J.H.

Appeals.

Guitars for Missionaries.—A lady giving free instruction on this instrument to missionaries going out from Y.W.C.A. will be glad of help in providing instruments, music cases, strings, etc. Address, Miss Sheffield, Central Y.W.C.A., 26, George-street, Hanover-square, W.

Distress in Wales.—An urgent appeal is made for immediate relief on behalf of the hundreds of poor women and children who have been reduced to a state of distress through the disastrous coal strike. An energetic investigation and relief committee has been formed, two soup kitchens opened, and hundreds are supplied with bread and soup daily. Sad disclosures of suffering are brought to light, and poor women fainting for want. Address, Pastor L. S. Jones, The Manse, Abersychan, or Pastor O. Tidman, Abersychan.

"The Will of God."—In a recent issue, under the heading "Gathered Gold," we gave two stanzas of a poem on "The Will of God," assigned to Madame Guyon. We learn that the lines really belong to a beautiful poem by the late Miss Jean Sophia Pigott. They seem to have been altered and incorporated in several hymns; but in its integrity the poem may be found in Miss Pigott's volume, "A Royal Service."

MAY MEETINGS, 1898.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 12	10 to 5	British Women's Temperance Assoc.	*s* St. Martin's Town Hall	Mrs. McLaren.
,,	10 to 5	The Congregational Union	*m* City Temple	Rev. A. Rowland.
,,	3 and 7	Mission to Deep-sea Fishermen	*m* Exeter Hall	Lord Strathcona.
,,	3 p.m.	Spanish and Port. Church Aid Society	*m* Exeter Hall (Lower)	Bishop of Worcester.
,,	7 p.m.	,, ,, ,, ,,	*m* St. Martin's Town Hall	
,,	6.30	British Jews' Society	*m* Exeter Hall	Mr. John Cory.
,,	7 p.m.	Country Towns' Mission	*m* Exeter Hall (Council Room)	Mr. W. Wainwright.
,,	7.30	Seamen's Christian Friend Society	*s* East London Tabernacle	Rev. S. J. Jones.
Fri. 13	10 a.m.	The Congregational Union	*m* Memorial Hall, E.C.	Rev. A. Rowland.
,,	3.30	Invalids' Children's Aid Society	*m* St. Martin's Town Hall	Earl of Stamford.
,,	6.30	L.M.S., Young People's	*m* City Temple	Mr. A. E. Hutton, M.P.
,,	7 p.m.	Presbyterian Missions	*m* Queen's Hall, W.	Rt. Hon. J. Bryce, M.P.
Sat. 14	12 noon.	Soc. Prevention Cruelty to Animals	*m* Crystal Palace	Duke of York.
,,	All-day.	London Lifeboat Day	Demonstration	
Mon. 16	3.30	Country Holidays Fund	*m* Hotel Metropole	Bishop of London.
Tues. 17	9 a.m.	Religious Tract Society	*b* Cannon-street Hotel	Mr. E. Spicer, J.P.
,,	10 a.m.	Prim. Meth. Missionary Society	*b* The City Temple	Mr. E. Oakley.
,,	2.30	,, ,, ,, ,, (Ladies)	*m* ,, ,, ,,	Mrs. E. C. Rawlings.
,,	6.30	,, ,, ,, ,,	*m* ,, ,, ,,	Coun. A. Chippendale.
,,	3.30	Khalsa Prayer Union	*m* Exeter Hall (Lower)	Col. Williams, M.P.
,,	5 p.m.	London Police Institute	*m* Grosvenor House	Duke of Westminster.
,,	7 p.m.	Methodist N.C. Missions	*m* Exeter Hall	
,,	7.30	The Peace Society	*m* Devonshire House, E.C.	Sir J. W. Pease, M.P.
Wed. 18	3 p.m.	Army Scripture Readers	*m* Exeter Hall (Lower)	Sir George Williams.
,,	3.30	Col. and Cont. Church Society	*s* St. Martin's-in-the-Fields	Bishop of London.
,,	8 p.m.	Women's Protestant Union	*m* Exeter Hall (Lower)	Mr. T. A. Denny.
Thurs. 19	11 a.m.	Church of England Zenana Missions	*s* St. James's, Paddington	Bishop Sodor and Man.
,,	11, 3, 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Various.
,,	11.30	Moravian Missions	*s* Portman Chapel	Rev. Hubert Brooke.
,,	3.30	Foreign Aid Society	*m* 38, Queen's-gate, S.W.	Major Money-Kyrle.
,,	5 p.m.	Field Lane Institutions	*m* St. Martin's Town Hall	Marquis Northampton.
,,	4.30	Strangers' Friend Society	*m* 52, Finsbury-pavement	Mr. J. H. Anderson.
,,	6 p.m.	,, ,, ,,	*d* 186, Aldersgate-street	,, ,,
Fri. 20	11,3, and 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Various.
,,	6.30	Ch. of Eng. Sunday School Institute	*m* St. Martin's Town Hall	Bishop of Ripon.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

The Christian.

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NOTES AND COMMENTS.

THE mission workers in London who bring so much joy to the young people under their care through the channel of a happy day in the country, are sending to us their usual appeals for help. We hope our readers will respond heartily and with alacrity, so that those friends responsible for the outings may be able to carry out their plans now, while the country is looking its best, and the early summer air is so invigorating.

Last week the British Women's Temperance Association re-elected Lady Henry Somerset as president by 530 votes to 71 against her, a majority of 459. The discussion was, we are glad to know, conducted with a studious avoidance of bitter language, but there is no doubt that feeling was strong. The minority includes some of the oldest and most experienced temperance and purity workers in the Association. In her address on Tuesday, Lady Henry admitted the error into which she had fallen ; but even so the many changes of opinion she has gone through in a year might well cause women, who have any firm grasp of principle, to hesitate before appointing her to their leadership. Meanwhile, the evil system she did so much to introduce in India is in full operation ; and abolitionists have the prospect of years of weary work ere its repeal can be secured.

The latest news respecting Mr. Gladstone is given in the bulletin published after a consultation between Drs. Dobie and Biss : "Mr. Gladstone had a fair night, and is comparatively free from pain. There is evidence of increasing weakness and failure of the circulation." Friends, too, are taking the final farewell of him on "this side." Mr. John Morley has spent two hours at Hawarden. Lord Rendel, also, has visited the Castle. Lord Rosebery remained over Friday night. Mr. Chamberlain has paid his erstwhile leader a warm tribute.

"We, on our part," he said, "only remember his splendid achievements, his marvellous genius, his lofty character, and we admire the example he has set us of courage and resignation in time of suffering, and his sublime and simple confidence in view of the expected change."

After listening to a message of sympathy from the Foreign Press Association of London, Mr. Gladstone said : "I charge you to convey my never-ceasing gratitude, though I myself am *in extremis*." So the land of realities is quietly drawing near, and the realm of shadows fading away ; while the sufferer, sustained by strong faith, is waiting the coming of the Death Angel. Prayer rises from numberless hearts that his last moments may be full of peace.

In the *Daily Chronicle* of the 11th inst. appeared two important "leaders," arising out of two series of articles that have been appearing in its columns. One, dealing with the present disturbed state of the Church of England, we largely reproduce on p. 11. It puts the whole case, both doctrinally and practically, in a most concise and admirable form. The other treats of the life of shop-assistants. We cannot refer to all the points our contemporary has made, but this one certainly needs serious consideration :—

As for the Christian Churches, in which so many shopkeepers play a leading part, they are strangely indifferent to the moral dangers of a system which compels young men to be celibates, and pays young women such wages as to tempt them to turn to the streets to augment them. The outlook is gloomy enough ; but we do not think that the country is disposed to give any extended lease of life to a system productive of boundless misery, and which is at variance with every principle adopted in our industrial laws.

A determined united effort on the part of Christian shopkeepers would go far to mitigate the existing terrible abuses, as well as cleanse their own hands of any complicity in them. Theirs is a responsibility which cannot be shirked.

That Mr. Kensit has not exaggerated the Romish abuses of many of the clergy was proved when his petition was presented to the Upper House of Convocation by the Bishop of London. The Archbishop of Canterbury, who regretted the innovations, said that some clergy had been setting the Prayer-book aside in important points, that they were acting without authority and inconsistently with the promise they had made.

The Bishop of Winchester remarked that there were undoubtedly services going on in some of our towns in a few churches which were alien services, and were in fact such services as brought about the Reformation. It was the duty of the Bishops to set their face against such services, for it was their absolute duty to protect parishioners in these important matters. The Bishop of Southwell said there was a very strong undermine of disloyalty to the Church, emanating from secret societies in the interests of the Church of Rome. The conclusion of the debate, given in the language of *The Times*, suggests that no measures are to be adopted. All it records is : "After further discussion," in which eight bishops are reported to have taken part, "the matter dropped." Some more practical steps were taken in the House of Laymen, when a similar petition to that laid before the Bishops was presented there by Mr. A. Riley. A resolution was carried unanimously

In favour of a closer adherence to the form of Divine worship prescribed in the Book of Common Prayer.

But why not adhere, as far as possible, to the primitive practice of the Apostles? Why not take *them* as carrying out in their age what they believed to be the Lord's mind concerning the formal conduct of public worship? Surely the New Testament can settle the question. At least, it ought to be appealed to as well as the Prayer-book.

The unsatisfactory part of the discussion in Convocation on Mr. Kensit's petition was that so much exception was taken to his methods, and so much emphasis laid upon certain proceedings of the bishops now going on against the practices of some of the clergy. Mr. Kensit may have erred in judgment, and the bishops may be very busy in private correcting their clergy ; but *the* thing to be done is to deal at once and effectually with the unscriptural practices which are preparing the nation for the domination of Rome. This main issue must not be confused or lost sight of. Whatever has been done, it has evidently not amounted to much, and present circumstances should be seized to do something firmer. It will be a gross blunder to let the defendants escape while abusing the complainant.

What is wanted is responsible men to come forward with a definite plan of action and a policy which, recognising no suggestions of expediency, is directed simply by the one aim, namely, to be loyal to Christ and his truth, as true Christ's men they would find numbers of clergy, senior and junior, who would rally to the call. It is possible for the policy of "possessing our souls in patience" to become a snare. There is one thing which seems to hamper the action of many leading Evangelicals, viz., a fear lest they should not act as "good Churchmen." If they act as become loyal *Christ men*, surely this must be action befitting good Churchmen. Let duty to Christ stand first and the rest must follow.

From Italy has come the news of a terrible uprising of the people against the Government. The immediate occasion is a serious rise in the price of bread as a result of the war which has brought actual starvation into thousands of homes. The real cause behind it all is the oppressive taxation of the last fifty years consequent on the suicidal policy of the present dynasty in starting Free Italy as a first-class Power. Another gruesome example of the evils of militarism ! It is more than suspected that the Vatican is also behind the trouble, in the hope that the overthrow of the powers that be will contribute to the re-establishment of the secular authority of the Pope. The soldier and the priest nominally exist to safeguard and quicken the national life. As a matter of fact where they have things their own way they invariably throttle and degrade that life. *The Times* declares that—

The recognised aim of the Vatican has for some time been to collaborate with the Socialist and Republican parties for the overthrow of the House of Savoy.

The policy of the Romish Church has been ever since it was established to discredit, and, if possible, overturn, the present order by keeping the people away from the poll at elections, and by harassing the Government through Catholic governments, and thus forcing it into alliances which have required immense armaments that the people could ill afford to support. Abstention from the poll has thrown things into the hands of a small number of persons, and hence corruption, misgovernment, and intolerable taxation, which have created poverty, and poverty has kindled rage. There are evidences enough of deliberate and widespread organiza-

tion for bringing a revolution to pass, but it would have been powerless had the people's patience not been exhausted. When women and children cry for bread something terrible is sure to happen.

When we contrast our own welfare with these disturbances, cogent evidence is being forced on us of the privileges enjoyed by the British nation under a free and Protestant Government. Those who are trying in so many ways to reconvert the people to allegiance to Rome little know what they are doing, nor what a calamitous change it would be if accomplished. As a matter of simple truth, there is no country in the world that is really progressive and enlightened except such as enjoy the liberty of conscience, of judgment, and of person which everywhere follows the acceptance of Evangelical Christianity. In view of this unquestionable fact it is unpatriotic as well as irreligious to play into the hands of the sacerdotalists who form the half-way house to Rome.

"He that withholdeth corn, the people shall curse him" (Prov. xi. 26). "Corners" are not modern inventions, nor confined to one nation. They are only too common in times of war and straitness. The troubles in Italy and the dearness of bread at home have a partial explanation in the American corner in wheat. The "speculative triumphs" of one man during the last few months are said to have been phenomenal. It might be added that his actual crimes in torturing poor people are also phenomenal. Any more flagrant violation of the golden rule cannot be imagined than that a man should lock away for his own aggrandisement one of the necessaries of life.

An incident in the naval battle off Manila throws a significant reflection on Spanish notions of warfare. When Admiral Dewey overthrew Cavite, a procession of nuns and hospital nurses marched up to the Americans beseeching them to refrain from massacring the sick and wounded, and were much affected on finding that instead the enemy treated them with every kindness and supplied them with stores and comforts. The fact that this humanity was unexpected and wonderful in the eyes of the Spanish more than suggests what would have been their own action under similar circumstances. It is such proofs of the moral standards of this nation in war that justifies American interference in Cuba.

On the other hand, the watchword: "Remember the *Maine*," which is so often mentioned in American speeches, and which has been even signalled by the flagship to the fleet when going into action, is one that tends to degrade the cause for which the United States is fighting. If any justification exists for the war, it is because it is a humanitarian war, and not a war of revenge. To link it with an event such as the sinking of the *Maine* is to bring it into the meanest of categories, and is utterly unworthy of a civilised people. Our sympathies as a nation would soon be transferred to the other side (as at least the weaker) if we were really persuaded that the prime motive of the conflict was to avenge the loss of a warship. Fortunately, there is plenty of evidence that the better-minded Americans deplore this attitude on the part of the Senate and the Navy.

One of the speakers at the Congregational Union meetings, in dealing with the causes that make Ritualism popular, pointed out with much force that one of them is the neglect of the objective aspects of the Atonement in many pulpits. The heart needs the preaching of the Saviour's work as a sacrifice for sin, and where that is ignored or ineffectively expounded, men run after erroneous ways of emphasising that essential truth, such as is furnished by the crude realism of Sacerdotalism. The remedy is, more direct Scriptural teaching to satisfy the soul's hunger. Those who have a firm grasp of the sacrifice for sin, offered once for all on the cross, are in no danger of running after the heresy which pretends that in the mass a perpetually renewed sacrifice is made by the priest. A simple and devout faith knows no other Atonement than that offered for all time on the cross.

Rev. Alfred Rowland's address from the chair of the Union was strong in many ways, and an address to be thankful for, but was he correct in affirming that

> Outside our colleges, and in a less degree within them as well, dogmatic theology has been deposed by two forces—the one ethical, the other scientific; and with the decline of dogma has come the diminution of division?

A few hours later Rev. J. H. Jowett, of Birmingham, preaching from the same pulpit a sermon which caused evident pleasure, said:—

> Impoverish your creed, and you will soon sterilise your morality. A sterilised theology issues in an impaired morality. The Apostles put in the forefront of their ministry what were known to our fathers as saving truths. Protestantism re-discovered these lost truths, and Puritanism proceeded from Protestantism.

The next day, Rev. J. Morgan Gibbon preached for the L.M.S. in a similar strain.

The letter published in *The Times* a few days ago, addressed by Mr. Finch to the Archbishop of Canterbury, on the subject of fermented wines at the Sacrament, deserves more than a passing allusion. It raises, in all seriousness, the important question of placing a temptation in the way of the weak brother who has come to know as his own Saviour the Divine Son of God. It is a fact within the cognizance of many, that the man who has been a slave to the intoxicating cup finds the love of strong drink intensely aroused by the sip of wine at the Lord's table. The question debated in the letter of Mr. Finch is whether the communicant cannot be allowed to commune in only one kind, i.e., to forego the cup, by which we show "the Lord's death till He come."

The Archbishop says, in substance, it is legal to water the wine to almost any extent, so that in taking the cup in obedience to the command of Christ, the taste or smell of wine may become almost infinitesimal. Is not the simplest way to prevent the evil we have alluded to, for the churches to use only unfermented wine at this supreme spiritual feast? That cannot lead to an abuse, nor excite any dormant passion. It is neither the wine nor the bread that gives the ordinance its virtue, but the spiritual apprehension by the communicant of the spiritual truth both the bread and wine represent. "The letter killeth, the Spirit giveth life."

Devout students of the Bible will not care for the frequent attempts made to re-write its matchless words "in modern style," such as is attempted in a new service called "Voices of the Spirit" (*Sampson Low*). The Book has vindicated itself in the experience of centuries as able to tell its own tale and vindicate its own *ménage*, so that "he who runs may read." These "adaptations" do not always emanate from those who have the highest faith in the Word, and their issue is always to spoil its simple power and force. It speaks to man as man, is capable of being sufficiently understood by the simple as well as the wise and learned. Oriental and quaint as it may be in phraseology and imagery, its appeal is broadly and perfectly human. The less we tamper with it, the better it does its saving work.

The memoir of the late Principal David Brown of Aberdeen, written by Professor W. G. Blaikie, is just published by Messrs. Hodder and Stoughton (6s.). As the biographer remarks in a preface, Dr. Brown's "personality and life were quite unique"; his warm sympathy with all Evangelical movements was combined with a lively interest in the theological movements of the day. We anticipate genuine pleasure from a perusal of the volume, and hope to give a detailed notice of it in an early issue.

The character of British control over native races doubtless contrasts favourably with that of most, if not all, civilised nations; but there are times when our representatives make grievous mistakes and are guilty of short-sighted acts of oppression. The news that has come from some of the West African settlements of a general rising at the imposition of the hut-tax seems an illustration in point. Newspaper correspondents of all political shades agree in describing it as unjust. It has resulted in widespread dissatisfaction, and if persisted in threatens to embroil us in one of those desultory and useless conflicts which occasionally stain our annals. There is no more fruitful cause of rebellion in any country than oppressive taxation. Even ignorant and savage nations refuse to submit to it. It is to be hoped this evil will be remedied before it ends in a widespread disaster.

The debate on the future of Rhodesia painfully illustrated the lack of moral tone now prevalent in the House of Commons. Both front benches having joined in "burking" the Special Commission appointed to investigate into the raid just when the real secret was about to be divulged, our political leaders were unable to deal frankly and fairly with the issues at stake. There never was a time when the country was in greater need of strong men to voice its moral sense in the councils of the nation. There is a great mass of righteous opinion that has no chance to express itself at present. So long as the constituencies are willing to be led by mere opportunists and party men, this will continue. A great moral awakening is due, otherwise public life will sink into sad levels of torpor and insipidity that will have calamitous effects on the national destinies.

Another promised advance in humanitarian principles is the reform of the prison system, which is just now under the consideration of the Grand Committee on Law in the House of Commons. The Bill is undergoing important modifications since it was read a second time a few weeks ago. The silent system, which is felt to be such a severe hardship, especially by prisoners undergoing long sentences, is to be modified, and useless labour, such as the treadmill and crank, are to be abolished, while the use of the plank-bed, which results at times in tortures of insomnia, is to be made more merciful and discriminating. It is the general opinion of experts in criminology that these reforms, while making penal servitude less degrading, leave plenty of room for corrective and disciplinary measures. Experimental relaxations of present prison rules have amply proved that "judgment" is more effective when tempered with "mercy."

Certainty in Religion—2.

LET us now examine the affirmation of Unbelief, for Unbelief most dogmatically affirms. Its affirmation, however, is a denial of the Christian verity, and the denial is made in the names of Reason and of Science. In the name of reason we are told that "God is unthinkable," and that the most penetrating intelligence can discover no means of understanding Him. The late Professor Clifford said just before his death, "My researches have revealed to me a soul-less universe looked down upon by a god-less heaven." We are further informed that it is open to us to infer—but that inference, of course, is neither knowledge nor fact—and "anything we know of God is a matter of inference only." In the name of Science we are told that not only is there no evidence for those facts the reality of which the Christian attests, but that there is really no need for them, as the universe is sufficiently accounted for without them; that Evolution sufficiently accounts for the growth of the universe.

What has the Christian to say to these cool affirmations? Formerly we allowed ourselves to be discomposed, but the cry of "Wolf, wolf," no longer agitates us—we have heard it for so long, and we have come to know what it means. Happily our disregard of the cry will not be followed by the fatality which overtook it in the fable. We simply and quietly demand that both Reason and Science shall exhibit to us the apparatus with which they measure God and religion: and that being done we shall

FIRMLY CHALLENGE TWO THINGS,

First, the fitness of their apparatus, and, secondly, the correctness of their way of using it.

Reason can only deal with facts which are presented to it. It cannot invent, it can only manipulate. Imagination is permitted to take wild flights and to invent, and while imagination has its recognised place in the mental life, yet it is the very last faculty which we should think of employing for accurate work. The realm of facts is not limited to the material and to the mental worlds. There are undoubted facts of morals and of spiritual powers. We Christians demand in the name of righteousness and common honour that Reason shall deal with these spiritual facts in a way worthy of their Divine origin, and consonant with their true nature. A new effect is perceived in a person's life; that person ascribes it to a Divine cause. Let the effect then be examined in the light of its alleged cause. We pass to the

OBJECTION MADE BY SCIENCE.

"Science" simply means knowledge, and knowledge may be partial or complete. When therefore men speak of Science contradicting Faith, we quietly ask one or two questions. Do you mean that all science contradicts faith? Is the science which is pitted against faith partial or perfect? And has any man a commission to speak in the name of knowledge of one kind against knowledge of another kind? Or has any man the authority to speak in the name of all knowledge? Now we all know that men have made definite affirmations concerning the sciences of Astronomy, Geology, Chemistry, Biology, etc. These affirmations are accepted by those who have no special knowledge of the facts, upon production of the proofs, and the knowledge thus gained becomes in many cases practical capital with which ordinary men trade. With even greater emphasis an affirmation has been made throughout all the ages concerning the practical knowledge of God, and this has been accompanied with unmistakable proofs in regenerated lives; yet *this* affirmation is not treated with common courtesy—to say no more, it is bad manners. True science can exclude no department of knowledge from its purview—it is as much bound to regard the evidences of God's contact with men, as it is to study the canals of Mars, and more.

When the biologist or the chemist essays to deal with the matter of religion, using the apparatus of his own particular science, he is as wide of the mark as a person who examines the mechanism of an organ in the hope of discovering the secret of those wondrous melodies which entrance the hearer at a recital. "Spiritual things are spiritually discerned."

F. C. Spurr.

"Mass or Communion Service?"

(From The Daily Chronicle.)

FOLLOWING on other newspaper comments of various kinds, *The Times* (May 11) discusses the position, and opines that the Bishops ought to act, in order to restrain what the Bishop of Hereford calls the "heady and high-minded clergy." To those who take, like the writer in *The Times*, a vigorously Protestant point of view, it cannot be pleasant to find a great prelate like the Bishop of London meeting the crisis with "inactivity qualified by epigrams." We strongly suspect that *The Times* will appeal in vain to the general body of the English bishops, or to the most powerful among them, for any collective utterance to the effect that the practices we are describing are "superstitious mediæval revivals." Nearly all the Bishops have made up their minds to allow this ritual—or the bulk of it—partly because they do not disapprove, and partly because the current among the clergy is too strong for their powers of opposition. The High Church clerics who formed the meeting referred to by *The Times* probably knew that they lost nothing by the decorous admission that the bishop had full authority to "prohibit" any additions to or omissions from the Book of Common Prayer. It may well be that purely Roman practices, such as "Benediction" and "the Rosary," might be forbidden by the Bishops, and that those who have introduced them might submit. But that does not take us very far; this thing is not a question of a few Roman ritual usages more or less. It is not a question of ritual at all—it is a question of doctrine and belief.

The famous Lincoln judgment decided, if we remember it aright, that certain of the practices now in question were not illegal because and so long as they did not

REPRESENT THE DOCTRINES

with which in the Roman system they are connected. But it is idle to deal with the case as if the High Churchmen were playing at artistic services or archæology. They are able and high-minded men with definite views of life and of Christian theology. We are convinced that, on the contrary, they, or most of them, are in earnest about the doctrines symbolised by all these revived and interpolated acts and prayers.

They admit, and indeed assert, that they, broadly stated, are "Catholics," not "Protestants." They are trying to restore what they regard as "Catholic doctrine" as it was before the Reformation. The Reformation itself they regard as, for the most part, an unhappy and unwise incident in the evolution of Christian thought and life. They uphold, of course, the right of the Church of England to go her own way independent of Papal authority, as it now exists. But except in this article of the precise right and office of the "See of Peter," the High Anglicans do profess and intend to hold all that was "of faith" in the "Catholic Church" at the accession of Henry VIII.—and indeed, with very few exceptions, everything that is "of faith" to a Roman Catholic of to-day. And the changes which they have boldly made in the forms of Anglican worship are merely the expression of this far more grave change in their whole view of the religious world.

We know not if we can do justice to the theology of the matter, but it appears to us that the difference between the Protestant and Catholic idea of the chief act of public worship is expressed in the heading we adopted—

"MASS OR COMMUNION SERVICE?"

The pre-Reformation Catholic idea, strange as it seems to Protestants, was that by a sacerdotal miracle, daily renewed, the central sacrifice of Christianity—the death of Christ—was exemplified, "renewed," and "applied," for the benefit of the congregations of the faithful. That is, we suppose, what a man means when he talks of a "Mass"—and that is exactly why the "saying of Mass" was made penal and swept away.

The contrary Protestant view was, and is, that the efficacy of the act of worship lay in a common elevation of the spirit by a number of brethren praying together—and that the relation of the service to the death of Christ was that of a solemn Commemoration Supper. It is true that in one form the Lutherans, and in another the Church of England, did retain the idea of a "Sacrament" in the "Communion." That is, they did not hold that this Supper was a mere solemn partaking of Bread and Wine, but that there was linked with it some miraculous but spiritual perception of the Divine. But that again concerned not the Bread and Wine, but the worshipper. Therefore, any idea of what the Romans call "Transubstantiation"—any idea that the thing itself became substantially changed by the words of a priest—was regarded as idolatrous; and the practice of "reserving the Host" or "worshipping the Host" was vetoed. Therefore also the altars were destroyed, and the "Tabernacles" melted down. The difference between the Protestant and the Catholic view here is no mere

QUIBBLE OF METAPHYSICAL SUBTLETIES

as to whether the "change" takes place just one way or just another. These things have in other ages afforded food for theological subtleties, but they do not seem to us to be of consequence for the present purpose. What the High Anglicans are acting upon is practically what the Romans call "Transubstantiation," whether they accept the exact formula or not; and it is that fact which gives coherence to the new-old system of ritual, not only in the "Elevation" of the "Mass" itself, but also in "Reservation," in "Tabernacles" set in gorgeous "Chapels of the Blessed Sacrament" for undisguised "worship," and finally in "Benediction" itself. No man who believes the Protestant view, or anything akin to it, would do these things. To the men who practise them they are of the utmost intellectual and moral importance. And the odd thing is that these two parties exist within the same Church.

It rests with those who are members of the Church of England—and first of all with the Bishops and with Convocation, to settle which of these two contrary opinions is the mind of the Church.

God's Mysterious Way.*

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.—*Cowper.*

THE vivid New Zealand sun was pouring its noonday rays upon a little boat sailing quickly across the five-mile strait between a low, wooded island and the mainland. Two men were seated in her: Ernest Armstrong, a young fair-haired colonial, owner of a small station on the island, and his servant, Williams, an elderly, weather-beaten man, who had evidently once been a sailor. Early in the day they had gone over in quest of letters to the small township, whose white houses and luxuriant trees made a welcome break in the monotony of a line of tussock-covered hills, bleached a whitey-brown by the summer heat; and now while Williams guided the tiller with one hand, with the other managing the sheet, Ernest eagerly bent over the closely-written pages that brought him news from his South Island home. At last they were finished; then, holding out a bulky envelope towards his companion, in a quiet voice with a peculiarly pleasant intonation, he said:—

"Shall I read this to you, Williams? It must be from your old mate, Morton, as it bears the New Plymouth postmark."

"Aye, aye, sir, do," answered Williams, who had never yet mastered the secrets of the three R's, having run away to sea at thirteen from a cottage home in England, and after a not too careful life had drifted to New Zealand, where he had roamed for many years until a good Providence brought him to anchor eighteen months since in Ernest Armstrong's service. The letter was an interesting one to both "boss" and man, dealing as it did with the fluctuations of a small farmer, working up, as they themselves were doing, in the teeth of difficulties—drought, rabbits, bad times—so that half-an-hour passed unnoticed in which the sky had gradually become overcast. Suddenly, however, a violent puff of wind all but wrenched the rope from Williams, who looking sharply over his shoulder uttered an exclamation of horror. At the same instant Ernest, springing forward, seized the tiller and tried vainly to bring the boat round, while Williams endeavoured to lower the sail. But it was too late; in less time than it takes to write,

A HURRICANE WAS UPON THEM,

an inky cloud with torn edges trailed low over the face of the deep, and in its heart was the terrible whirling column of a waterspout. The sail parted with a loud report, and the mast snapped like a reed. The hissing waves, whipped by the shrieking blast into black mountains, from whose crests the ghastly spindrift streamed out like smoke from a volcano, broke over the little craft, washing everything overboard with the exception of the two men, who clung on desperately to the stump of the mast. Very few boats could have lived in such a gale; this one, however, having been built on the lines of a lifeboat, contained air-chambers which enabled her to swim like a cork; consequently after each huge sea she righted herself, and though the men were repeatedly submerged, they rose to the surface again and again.

The afternoon wore away, yet still the storm continued. The waterspout travelled on its dreadful course, but now pitiless hail-scurries kept sweeping up, and the icy cold began to tell, especially on the elder man, whose strength was giving out.

"Master," he said at last, panting like a hard-pressed runner, "it's nearly up with me; I can't hold on many more minutes. But I'm not afraid. You've shown me the way to Jesus, master, and I feel his arms round me now."

Ernest's ashy face lit up as he looked at the weary eyes turned on him.

"Lean on me, Williams," he said; "I'm stronger than you. See, I can hold you up if you rest on my shoulder."

Then, speaking slowly and distinctly, he repeated those words, the comfort of countless souls in agony: "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee."

"It's true, master; He has redeemed me with his own precious blood. I know it. I shall soon be with Him. Only a few more minutes, and his blessed face will shine upon me. And it's you who've brought me to Him in my old age. God bless you for it! What should I have done if I had never known you? These eighteen months have opened my eyes to God's truth, and you've

SAVED A SHIPWRECKED SOUL."

"The Lord be praised, brother," said Ernest reverently; "it is all grace; I have only spoken God's Word to you; the gift of life is from Him alone."

"Aye, so it is, but your hand was chosen to reach it to me." Then presently he went on in gasps, "Kiss me, master, once before I die. I've been a wanderer all my life, ever since I left my mother's side, and I'm like a tired child now. You've been mother, friend, and brother to me in the Lord; it's only He as can thank you for it all; I can't." The kiss was given—unutterably solemn embrace in the stress of death, when soul met soul, stripped of all except the awful reality of existence—and immediately after a tremendous billow crashing down upon them capsized the boat, and hurled them both into the gulf beneath.

In that supreme moment only one thought filled Ernest's consciousness—the thought of the nearness of God. No flash of memory brought back the past; no vision of dear ones—not even of her who was dearest of all—came to him, only the absorbing, calm assurance of the being and beauty of the Lord Jesus Christ. Life seemed all gathered up into one single point, and it was as if death were a blinding light which, could he only open his eyes, would reveal the One who alone makes life to *be* life. It was therefore with a shock and a sense of rebuff that he presently found himself floating on the top of the waves, mechanically

CLINGING TO THE UPTURNED KEEL

of his boat, while the wind blew the drops from his face, and the deep thunder of the sea beat in upon his ears. He looked around; no other head than his rose above those blue-black jags of water; no arm was raised for help; no voice called from the abyss—Williams was gone into the presence of the King, while he was left behind. As he realised this, a sense of unspeakable disappointment came over him, and tears, born of mortal weakness, were wrung from his eyes.

The storm, however, momentarily lessened, the regular swing of the boat indicating that the sea was going down, and soon the thud of oars in their rowlocks was heard coming rapidly nearer. In a few more minutes a boat belonging to the owner of the station next his own hove in sight, and he was saved.

An excited knot of watchers was gathered on the landing-stage of the island, and strong hands were held out to receive the half-dead form that was lifted on shore. Among the men—shearers for the most part, and a rough lot at best—was a Maori who a few days previously had had some conversation with Ernest, and whose heart God had doubtless been preparing. His eyes had followed the wreck with intense anxiety, and now that the rescue had been effected, he could restrain himself no longer, exclaiming vehemently: "Only Ernest Armstrong could have lived through such a storm; anyone else would have been lost!"

Ernest heard the words. Summoning all his strength he raised his head, and looking into the eager, dark face bending over him, answered: "No, it was my God who saved me"; then, completely exhausted, he fainted away.

The Maori stood for a moment motionless; but the power of a great light shining in upon his soul, he fell on his knees in the presence of the solemnised men, openly adoring God, and giving himself unreservedly to Him through the Saviour. Not a word was spoken, but many hard eyes grew dim, and who shall say what saving thoughts may not have passed through the minds of the silent spectators?

For the next twenty-four hours Ernest lived over in delirium the terrible experiences related, but at length, when the setting sun was lighting up the now smiling sea, he once more opened his eyes consciously upon the life to which he had so recently been given back, and a stream of thankfulness poured into his heart at the remembrance of God's signal mercy. He was glad to live now, glad—if the Lord should tarry—to have years of willing service granted him, and with deep joy surrendered himself anew to Him who, by means of a storm, had received one soul into eternal rest, while another was newly born into the kingdom.

GERALDINE M. SEYMOUR.

* All the facts here related are true, the names only being altered.

"Fred's Friend—an' Mine."

On'y a slip on a frost-bound trunk,
Want o' keer as 'e struck the blow,
An' now 'e lays on the shanty bunk—
Leastwise, wot's left o' him 'ere below.
When did 'e leave us? Yesternight.
Lorse o' blood's wot the doctor said.
Axe cut deep, for the blade was bright,
An' 'e always kept it sharp, did Fred.

Widder or chillun? No, 'e'd none—
On'y a lass away by the sea,
A couple o' mares, an' 'is axe an' gun,
A shanty down by the lake—an' me.
Poor old Freddy! 'is voice was weak,
One could see 'e was drawin' towards the end.
"Oh, Charlie," 'e sez, "it's late to seek,
An' the time's so short—an' I want—a friend."

"Right here," sez I, an' I took 'is 'and,
But I knew at once it was more nor me
That 'e wanted to 'elp 'im off the land
An' cross the stream, to eternity.
So I told 'im as plain an' 's short 's I could,
For I aint much 'and at talkin' pi,
Folks went to 'eaven whose lives was good,
Wot mother 'd told me in days gone by.

Oh, Sir, I'd 'ave willin' give up my life
To 'ave known one verse o' the Bible then,
For 'is words they cut to my 'eart like a knife,
As I 'eard 'im call for a friend agen.
An' then, in the still o' the night there came
Back to my mind a story sweet,
Of how a woman, in sin an' shame,
Was brought by men to the Saviour's feet.

I couldn't quite tell 'ow the story went,
But I did remember about the end,
So over 'is dyin' form I bent,
An' said, "There's Jesus, the sinner's Friend."
Did 'e 'ear me speak? Jest step inside.
Look at the smile on 'is weary face—
That's only the joy o' a man that's died,
With 'is sins forgot, in the Lord's embrace.

An' me? Well, I sat in the empty shack,
When Fred 'ad gone—an'—we'd said good-bye,
While the words as I'd whispered to 'im came back,
An' the winter dawn was in the sky.
An' I knew as I'd told 'im about a love
That *I* didn't know, an' *I* didn't feel.
So I tried to think o' the Lord above,
An' at last—I went on my knees, to kneel.

That's all, for the Lord 'e 'eard me pray,
Probably knew as I warn't no 'and,
Jest 'eard me ask 'im to show the way,
An' keep me faithful at 'is command.
You're a friend o' Jesus? That so? Then shake,
For so am I, an' I tell you true,
I know as 'e's One as'll always take
An' stick to a man right through an' through.

H. H. BASHFORD.

The Churches and Evangelistic Missions.

By Rev. G. CAMPBELL MORGAN.*

I AM not dealing with that aspect of mission work which is becoming increasingly popular —the union of Churches for aggressive work, in connection with the masses of population which are untouched by ordinary Church operations. I have to speak of the place of Evangelistic Missions in the work of the Churches.

By the term Evangelistic Mission I mean a series of services, in which there shall be the proclamation of the Evangel of the Cross in all the simplicity of first principles, with a view to bringing those who have been living to themselves only, into the Kingdom of God. Such proclamation will partake of the nature of exposition and appeal. The exposition will consist of a presentation of the true ideals of human life, and of the provision of infinite love for those who have failed to realise such ideals. The appeal will declare the claims of God upon the hearers, urging them to immediate and absolute surrender.

That there is a place for such missions few will deny. The question under consideration is that of their true place in Church work.

I. *Evangelistic Missions are a natural and necessary outcome of Church life.*

This will become evident if we remind ourselves of the constitution and function of the Churches of Christ. The local gathering of believers is a Church, by virtue of the bond of union created in the sharing of a common life. Admission to our Churches does not secure admission to membership in the Church of Christ; on the contrary, membership of the Church catholic is the condition for admission to our fellowship, and that membership is created by the bestowment of life in the new birth. A local Church, then, is the gathering together of a number of those who are inspired and impulsed by the life of God, realised in the indwelling of Christ by the Spirit. It follows that the true function of the Church is the manifestation of the Christ life to men. For the accomplishment of this all the members are necessary. No one person is capable of giving expression to all the varied and beauteous life of Jesus Christ. That life will have a certain manifestation in one person, and quite a different one in another. Through one will be seen his tenderness, through another his strength, through another his hatred of all forms of wrong and oppression. The whole fellowship is necessary for the manifestation of the glory of the Master. The whole company of the children of God is necessary for the display of the life of the Son of God.

It follows that the activities of the fellowship will be the activities of Christ Himself. If his life be the veritable life of his people, it will bring them into perfect accord with his will, and perfect harmony of action with all the enterprises dear to his heart. His life was lived, and given ultimately upon the Cross, for the ransom and renewal of men, and thus of society, and the world. The activities of the Church must necessarily move upon these lines. Consequently there *must* be a place in the programme of the Church's work for services in which the Evangel of the Cross will be proclaimed, and those outside urged to actual and immediate decision and submission. This is a necessity of the case. A Church sharing the life of the Son of God, and realising in any measure its tenderness, and compassion for the Godless and the hopeless, and yet making no effort for the renewal of such, is an utter impossibility. It is altogether unthinkable.

II. *This view of the place of Evangelistic Missions makes it impossible for them to be antagonistic to any other branch of the Church's work.*

Nothing is more sad than the fact that there are persons who have come to look upon evangelistic effort as the only form of Church activity, and thus have created a feeling of distrust in the minds of those whose fitness, and whose call therefore, is to other departments of service. Nothing is more disastrous to mission work than the attempt to exalt the office of the mission preacher into the one and only form of Christian ministry. We claim that there is no possible phase of human life to which Christ has no message, and which He is unable to touch and heal and glorify; consequently there must be diversity of gifts, and within the vocation of the ministry there must be room for the man who is a prophet, or a teacher, or a pastor, but who does not possess the gift of the evangelist. Have we not lost much by our neglect of the New Testament orders in this matter of ministry? "Some apostles —some prophets—some evangelists—some pastors and teachers." The conception of the ministry that looks for a combination of these gifts in one man, who is a sort of ministerial "multum in parvo," has much to answer for. The necessity for the evangelist is to-day as great as ever. The form his work is to take may be altered in this land from that of proclaiming the evangel to those who have never heard it, to that of reminding men of familiar truths, and insisting upon their importance. Its essential spirit is the same, that of persuading men to turn to God in Christ. Evangelistic Missions are complementary to every other form of Church work. Their success will ever depend upon the thoroughness with which all other matters are carried out. We have sorrowfully to reckon with the fact that there are in our Churches men of rare gifts and manifest graces of character, who look with grave suspicion upon mission services. This arises too often from the reflections which have been cast upon the work of such men, by unwise advocacy of missions in a way that is, to put the matter in the mildest form, unintelligent.

III. *This conception of the place of Missions precludes the possibility of mechanical arrangement for them.*

Great missions such as that now in progress in London, and those simultaneous missions being held in connection with the Free Church Councils of this country, necessitate a certain amount of arranging. This fact constitutes their peril, and in some cases their comparative failure. Let it be freely granted that where proper conditions are observed—a subject which does not come within the scope of this paper—they are remarkably owned and blessed of God. Between these missions and missions in our Churches there is, however, a wide difference.

No mission should be held in any church simply by arrangement of the pastor, the officers, or a section of the membership. A resolution proposed, discussed, and carried by a majority never constitutes a warrant for holding special services. The evil results upon church life, of work arranged thus by mechanical methods, have been widespread and lasting. The blighting influence on all the higher aspects of church life, of holding an annual mission, simply because it is a custom, or because it has been voted as likely to help, is well known to those who have engaged in this form of service. For Evangelistic missions to be of deep and permanent benefit to a church, and the district in which the church exists, they should never be undertaken unless the necessities of the case demand it, and this demand will be made by evident tokens within the church itself.

(To be continued.)

* An address to the Congregational Union.

Blackburn.—On Wednesday and Thursday last the closing meetings of this season for the deepening of the spiritual life, held in connection with the Young Women's Christian Association in Blackburn, were held, and were addressed by Dr. White, of Winchester. During the season the Word has been delivered from time to time with much faithfulness, and, we believe, "in demonstration of the Spirit and in power." It is hoped, God willing, to resume these gatherings in the autumn.—W.

"Silly Shillings."

THE FOLLY AND DANGER OF GAMBLING!

MEN gamble to win; gambling appeals to the selfishness of human nature; it is a desire to grow rich without labour, and tens of thousands are ensnared by its false glamour, and are only enlightened when the danger is apparent and their folly exposed. Betting on horse-racing has increased enormously in recent years. In 1865 there was but one sporting paper, and that weekly; to-day their number is legion, and many of them are issued daily.

This evil of betting extends over a wider area than drink, it affects more people—thousands of mere children are engaged in it; and in many of our London factories there is a girl who acts as a "bookmaker"—and it is supposed works almost as much havoc.

The following incidents and facts may be of use to put before those of our friends who are in danger of being beguiled. Our children, our servants, or friends, are all exposed to the danger. As Christians *we* are safe; but many of the Lord's people little reck the temptations which beset many of their households who have not yet decided to serve our Lord Jesus.

One of the largest and best known professional gamblers—a "bookmaker" who frequents all the race-courses—has erected a magnificent mansion and has had the courage to call it

"SILLY SHILLINGS."

There, on the entrance gates to the house in the north of London, can be seen this object-lesson. This is "giving the game away" with a vengeance, one would think.

Again! in another suburb, another bookmaker has erected a row of small houses from which he regularly receives the rent, and it is an "open secret" (for the name of the same appears on the corner house) that he has named the buildings "*Mugs' Cottages.*"

Yet another eye-opener! A few months ago a "sporting prophet" was sentenced to penal servitude, but not before he had netted from the people who back horses a large fortune; it was proved in evidence at his trial that the British public had sent him £60,000, in hopes that he would send them the names of the winners of certain races. "Perfection Miller" knew about as much of stable secrets as the foolish people who forwarded him the above vast sums.

A well-known "tipster" assured me one day at Epsom that his takings during the "Leger" week at Doncaster were over £1000. The value of the house property he possesses is enormous. It is impossible for the ordinary people who bet to win; the bookmaker makes his book to gain, and in the long run he is sure to do so, and most of them attain to affluence and wealth. Stand by the tables at Monte Carlo, and, while here and there one of the gamblers may win, see how the croupiers rake in the gold and notes time after time; and it is well known to all that though a man may win some thousands in a day, it is almost certain he will return later on, and lose it all. The bank is but a huge bookmaker, *it cannot lose*, and its average gain is

NEARLY A MILLION A YEAR.

At Epsom races, years ago, it was almost with fear and trembling that brethren ventured on the course itself to preach; but accompanied by the late brave Gawin Kirkham and undaunted Miss Alexander, we have held the fort, though it has been rough work, and even on Derby night in the town we have been covered with flour, and the harmonium keys choked up until Miss A. could play no longer.

Now all is changed, and a band of brethren, some forty strong, composed of the Open-air Mission and the London City Mission choir, hold meetings daily on Epsom Course, and addresses containing the old, old Gospel, mixed with loving words of warning, are preached under the shadow of the grand stand, and within hearing even of Royalty itself, to say nothing of the tens of thousands of booklets and other literature. A copy of one leaflet is here appended:—

THE ETERNITY STAKES.

The Start!—"Born in sin" (Ps. li. 5).
The Race!—"All gone out of the way" (Rom. iii. 12).
The Finish!—"After death the judgment" (Heb. ix. 27).
The Weighing Room!—"Thou art weighed in the balances, and are found wanting" (Dan. v. 27).
The Settling Day!—"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 35).

Brethren, pray for us. Chas. Cook.

[429]

OUR DAILY HOMILY.

SUNDAY, May 22.

"*It behoved the Christ to suffer.*"—Acts xvii. 3.

THIS is what our Lord was constantly insisting upon during the closing days of his earthly ministry. "Behoved it not," He asked, "the Christ to suffer these things, and to enter into his glory?" The Jewish nation rejected Him because his conception of Messianic power was so foreign to theirs, but in doing so, doomed themselves to rejection from the purposes of God, at least during the present dispensation.

It behoved Him, *that He might be a merciful and faithful High Priest.* How could He have sympathised with the anguish of human hearts if He had not drunk deeply of the cup of sorrow? How could He have led his flock through the thorny brake if He had not gone to and fro with his bare feet? It behoved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God. In that He hath suffered, He is able to succour.

It behoved Him, *that He might be the sacrifice for sin.* The conscience demands that forgiveness should be consistent with righteousness. It was necessary, therefore, if Jesus were to bring us forgiveness, that He should be prepared to make reparation and atonement for sin. He must shed his blood, that He may cleanse his people from their sins: He must be willing to be their scapegoat; He must offer Himself without spot to God, that He may cleanse our consciences from dead works to serve the only and living God.

It behoved Him, *that He might reign for evermore.*—It is a fundamental principle in God's universe, that suffering, humbly and resignedly borne, leads to royalty and reigning. He who can stoop most profoundly can rise to reign most gloriously. As is the descent, so is the ascent. In proportion to the submission to take the form of a servant is the exaltation to the right hand of power.

MONDAY, May 23.

"*A certain Jew named Aquila...with his wife Priscilla.*"—Acts xviii. 2.

It is a striking spectacle to see Paul, on his entrance to Corinth with which his name was to be so remarkably associated, looking around probably in the Jewish quarter, for manual employment, that he might be sure of his bread. Similarity of craft introduces him to the two whose names are mentioned above—refugees from Rome, who, though then in unbelief, were apparently converted by the words the Apostle addressed to them as they sat together over their daily toil.

How eager Paul was, not only to preach the Gospel to the crowds that thronged the gay and sunny streets of Corinth, but to win individual souls for his Master's kingdom. Some are eager enough in this holy quest, when they occupy the pulpit, and are conscious of the eyes of others being upon them, but they are careless of the individual souls cast in their way. Not so was it with the Master, who went out of his way to find one Samaritan woman, and stopped beneath the tree to call down one publican. Not so was it with Philip, who spoke to the eunuch as eagerly as to Samaria. Not so was it with the Apostle, who was as intense in his endeavours for a gaoler, a Lydia, a Timothy, as for the crowds that were going to destruction.

Is not this God's secret test? If we are not careful about the ones and twos, He will not use us to the crowds. Indeed, it is the experience we get in dealing with individuals that equips us for multitudes.

TUESDAY, May 24.

"*Did ye receive the Holy Ghost when ye believed?*"—Acts xix. 2.

This was Paul's first question of these twelve disciples. He knew perfectly well that they could not have believed without the special grace of the Holy Spirit, but now he asks them if at the moment of regeneration and conversion they received Him. Obviously, his question implies his belief that there is a special enduement of the Spirit of God for a consecrated and useful life over and above his initial work on the soul.

It is a question which is in these words addressed to every Christian reader. You have believed in Christ through the ministry of the Spirit, but did you at that or any subsequent moment receive the infilling and unction of the Pentecostal Spirit? You may not be able to point to some marked manifestation, but are you conscious of those fruits which are the invariable accompaniments of that supreme gift? If not, learn to receive, and receive now.

In how many instances might this inquiry be met by the reply which the Apostle received: "Nay, we did not so much as hear whether the Holy Ghost has been given." John the Baptist clearly foretold that Christ would baptize with the Holy Ghost, and with fire, but in his days Pentecost was still more than three years away, and these, his disciples, had never heard that the last days foretold by God had already been inaugurated. Alas! that it should be possible after these centuries for many Christian people to be in ignorance of the special glory and characteristic of this age, and to be content to live without seeking for themselves all that Pentecost means.

WEDNESDAY, May 25.

"*Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you overseers, to feed the Church of God, which He purchased with his own blood.*"—Acts xx. 28.

There are many lessons here.

(1) The Christian worker must not neglect his own soul. He must take heed to himself, as well as to the flock. He must not only take care of other vineyards, but mind his own. Our temptation is to neglect our close walk with God in our eagerness to attract others to the narrow path.

(2) The overseer, elder, or bishop is not set over the flock, but is in it. It is the flock *in* the which they are made bishops. So to the end of life the most eminent of God's servants must remember that he is but a saved sinner needing the blood and righteousness of Christ as much as the weakest of his flock.

(3) The office of minister is given by the Holy Ghost. It is He who lays on us the burden of souls, and equips us for our work. He, too, is willing to direct and use. How awful and solemn the responsibility! We are accountable to Him. Woe be to us if we exercise our ministry only for the eye and ear of our fellow men.

(4) Notice that the Church is distinctly asserted to be God's. We are his people and the sheep of his pasture. We must tend it for Him, leaving the responsibility with Him, and expecting Him to find wages at last.

(5) The purchase money of the Church is here said to be God's own blood. It is a remarkable expression. It stands alone in the Word of God, but brings out very distinctly the thought that the entire Godhead achieved the work of man's redemption in the offering of the Cross. How dear must we be to God!

THURSDAY, May 26.

"*And kneeling down on the beach, we prayed, and bade each other farewell.*"—Acts xxi. 6.

It is thus that Christians say farewell. On their knees, within sound of the breaking wavelets, men, women, and children, gathered in a weeping circle around the servant of God, who had been to so many of them the Apostle of a new life.

But it is thus that Christians never say farewell. The relationship which is founded in the love of God, which can be made a matter of prayer, which sends great pulses of holy affection through our natures in our most sacred hours, cannot be broken. Of such friendship there is no past or future, but always a blessed present tense. What has been, is, and will be. And as severed hearts meet in prayer, though the bodies may be divided by hundred of miles of sea and land, there is no separation. They are one in the Father's presence, eternally, indissolubly, and blessedly one. Neither height, nor depth, nor things present, nor things to come, can separate those whose love is a satellite in the system of eternal Love.

When we are called to part from those whom we love better than ourselves, let us kneel down and pray; let us abide alike in the attitude and exercise of unceasing intercession; let us realise that space and time are mere accidents of being, and not essential; let us be sure that they who are nearest the King must be near to all who, in heaven or on earth, are nearest Him also. For such there is "no more sea."

FRIDAY, May 27.

"*The God of our fathers hath appointed thee to know his will.*"—Acts xxii. 14.

The will of God is general and particular. We may know it *generally* from the book of creation, the ten commandments, the beatitudes, and conscience. But, in addition to this, God has a *particular* will for each of his children. The moon shines on the sea, but there is a special path of moonbeams to the spot where you stand, where you should be born, live, and die; what you should accomplish by your life, and so forth.

God comes still as He did to Saul, with a great summons, calling his own from the midst of their fellows, and entrusting to them the sacred prerogative of knowing, seeing, and hearing. Happy are they who at once arise, leave all, and follow. To them it will be given, as to Paul, to know the mysteries of the kingdom of heaven, and to unfold them to others.

You have been appointed to know his will; be sure of this, and if as yet it is not clearly made known, adopt these precautions: 1. Carefully remove all your preconceptions and prejudices, so that your mind and heart can be a tablet for God to write on. 2. Set aside much time for waiting on God, in the study of his Holy Word. 3. Let the glory of Jesus be the supreme consideration with you, to the destruction of every scheme for your personal aggrandisement and ambition. 4. Do not run to and fro, asking your friends and companions what they would recommend. 5. Wait the Lord's leisure, nor dare to act unless you are sure that you are in the line of his purpose. 6. Mark the trend of his providence, for it will certainly corroborate his inner voice. 7. When you have once made up your mind in faith and prayer, dare to act, and never look back. He will not let you be ashamed.

SATURDAY, May 28.

"*Brethren, I have lived before God in all good conscience until this day.*"—Acts xxiii. 1.

Conscience is what one knows with oneself. That at least is an exact translation of this Latin word. It is a man coming to himself, facing himself, looking deep into his own eyes as he stands before the mirror of God's truth. There are varieties of conscience—the *weak* conscience, which is ever questioning; the *defiled* conscience, which has a consciousness of neglected duty or unforgiven sin; the *morbid* conscience, which is perpetually discussing infinitesimal niceties, and splitting hairs. In contrast with these is the good conscience, of which the Apostle speaks.

We have to live with our conscience, and if it is disquieted and restless, we find it to be an evil companion. Like the restless sea, it frets and foams through the dark hours; and is always casting up the bitter memories and sad regrets of byegone days. As it was with King Ahab, so is it with all who have sinned against conscience, they get the vineyard of Naboth, but with it they get Elijah, standing like an incarnate conscience at the door, and taking pleasure and enjoyment from their possession.

Paul could not have made this statement unless he had been very accurate and careful in his daily walk and conversation; but he tells us that he perpetually exercised himself to have a conscience void of offence toward God and man. Let us subject ourselves to a similar discipline, and often expose ourselves to the searching scrutiny of the Holy Spirit, so that we may say with the Apostle, "My conscience also bearing me witness in the Holy Ghost." (Acts xxiv. 16; Rom. ix. 1.)

F. B. M.

The Congregational Union.

NOTES BY A MINISTER.

THE Spring gatherings of the Congregational Union last week were characterised by much freshness and force. The report, which was taken as read on Monday evening, was on the whole very encouraging. The Union funds show large receipts, especially in the publication and book-selling department, and there was a balance in hand, after making various substantial grants, of £1092 13s. 11d. Three prominent ex-chairmen had passed away during the year in the persons of Dr. Stoughton, Dr. Newth, and Rev. Thomas Green, the year's obituary including besides such names as those of Rev. John Pulsford (the distinguished Scotch divine) and Rev. W. Roberts (a long-familiar figure on London platforms, especially in missionary and devotional gatherings).

The Church Extension report, dealing with the special Jubilee effort to secure £100,000 for the extinction of chapel debts, and a central fund for initiating new churches in populous neighbourhoods, had nominally reached nearly £70,000, but only £5000 of this was for use as a nucleus for the latter purpose—a somewhat disappointing result, as the need, in many congested districts, is imperative. The Young People's Union report showed some encouraging facts as to the awakening interest of the younger members of the churches in the work of the Union. Preparations are being made on a large scale for worthy representation at the International Congregational Council to be held in Boston, U.S.A., in the autumn of next year.

The Chairman's address, by Rev. Alfred Rowland, B.A., LL.B., of Crouch End, on Tuesday morning, was on the need of concentrating our spiritual and denominational forces. It was characterised by the sound common-sense and practical judgment for which the speaker is well known, and was full of shrewd and telling passages. He claimed that in the past Congregationalism had done splendid service (1) by fostering independence of thought and character; (2) by teaching the members of our churches to use their gifts for the benefit of the community in social and political matters; and (3) by stirring up even the Established Church clergy to a higher activity and a more spiritual conception of their calling. Our present function was in harmony with the past. We were called to stand in the front rank of fighters against Sacerdotalism, to take our place in removing wrongs perpetrated by civil rulers, and in the desperate conflict with intemperance.

Reviewing certain changes that had taken place in public opinion during the last quarter of a century, Mr. Rowland laid great stress on the fact that nescience in theological matters had lost its popularity, and that men were everywhere asking for

POSITIVE PRESENTATIONS OF THE TRUTH;

that a healthy change had come over the so-called "higher classes" by the substitution of athletics for the æsthetic craze of a few years since; and that the denominational spirit so rife a generation ago had steadily declined. In all these facts there was a call to concentration of our sympathies and energies as Evangelical believers and churches. The work was great, and great was the call and the opportunity. The spirit of the address was full of hopefulness and practical stimulus, and it was received with cordial applause by a vast audience that completely filled the City Temple.

The question of Sacerdotalism in its religious and educational aspects received considerable attention at the Assembly. Resolutions on the subject were passed at the Tuesday morning session, and two valuable papers were read on Friday, followed by a spirited discussion by Prof. Massie, M.A., of Mansfield College, and by Principal Mitchell, B.A., of Nottingham Institute. The burden of these papers was the need for carefully educating our churches, and especially their younger members, in the principles of the Evangelical faith. Prof. Mitchell earnestly advocated the establishment of catechumen classes in which special preparation for membership might be combined with talks or lectures on the New Testament theory of the church and the ministry. He contended that there was not enough systematic endeavour to meet the sacerdotal heresy with careful and thorough Scripture knowledge, and with the facts of ecclesiastic history, so eloquent by its fatal effects on national and individual religion.

Wednesday was devoted to the claims of the London Missionary Society's work in various parts of the world. The balance-sheet again shows a serious deficit, not in the amounts received, but in the relation of expenditure and income. This is nothing short of a calamity in view of the perpetual

CALL FOR MORE MISSIONARIES

in India, China, New Guinea, and other fields. At the evening gathering at the Queen's Hall, which was crowded in every part, a hearty welcome was given to Rev. Wardlaw Thompson, the foreign secretary, and to Messrs. Evan Spicer and Crosfield, who have made a wide tour of the mission field during the last twelve months. The report which they brought back was, on the whole, most inspiriting, and the audience was roused to enthusiam by the record of the changes wrought by missionary work in New Guinea and other parts of the South Seas. If the churches now worthily uphold this society by their gifts and their prayers, there should be a period of unexampled prosperity before its work everywhere. Incidentally it may be mentioned that excellent service was rendered by the deputation in Madagascar, in persuading General Gallieni of the non-political aims of the L.M.S., and so of getting him to modify his repressive attitude towards its work in the island. The Society may never regain its social prestige, but it is yet capable of doing a priceless service to religion in the island.

Side by side with the L.M.S. gatherings (which included a very successful meeting of the Watchers' Band) may be mentioned the Colonial Missionary Society's annual meeting on Tuesday evening. The speakers included Rev. S. P. Sihlali, a Kaffir native minister; Dr. Moxom, a Congregational minister from America, who has come over to make arrangements for the International Council of 1899; Dr. Clifford, who recently made a tour of our colonies, and Dr. Goodrich, of Manchester. Each of these speakers put the claims of the British colonies in a way that ought to waken a hearty and generous response from the churches on behalf of the society, which is doing splendid work on the frontiers of civilisation, but which is sadly hampered for lack of funds.

A notable contribution to the Assembly's deliberations was made on Thursday morning. Mr. Haworth read a paper dealing with the

"SUCCESSFUL EXPERIMENT"

made by the Manchester Board of Missions in giving a new lease of life and usefulness to central churches. The plan is to enlist the services of a devout and capable business man as superintendent of each of these decaying churches, and to enlist with him others who shall give their services to the cause, so that by straight and earnest preaching, and a wise adaptation of old methods, the needs and sympathies of the crowded populations may be met. This experiment deserves to be widely tried in all our large towns. Rev. G. Campbell Morgan followed with a wise and helpful paper on the right time and methods of holding evangelistic services in connection with church life. His chief contention was that such special efforts should not be made when that is at a low ebb, but rather when a thoroughly spiritual atmosphere is abroad, so that the work may be afterwards carried on naturally and without constraint or forcing. The discussion was again full of stimulus.

The only other meeting that needs particular mention was the young people's demonstration on Thursday night, when the City Temple was again packed, and stirring addresses were delivered by Dr. Maclure, head master of Mill Hill, Rev. J. H. Jowett, and Rev. C. Silvester Horne. Everything went with immense enthusiasm, and the noble appeals by the speakers were greeted with the heartiest applause. There is evidently plenty of healthy young blood in the London churches, which only needs stirring to respond to the lofty claims of Jesus Christ on their allegiance and service. The gatherings as a whole have been not only enjoyable, but stimulating and spiritual in tone.

Oxford Letter.

[By Our Own Correspondent.]

MR. J. R. MOTT, travelling secretary of the World's Students' Christian Federation, has been in Oxford, and his addresses to University men are marked by a spirit of intense earnestness. His subject on Tuesday was the claims of world-wide missions on University men. He urged that missions are the first business of the Church, and that University men ought to be the leaders of that Church's work. As he spoke of the "cloud of witnesses"—University men who have given themselves to missionary work—many must have felt the solemn burden of individual work laid upon them. Through the kindness of Mr. and Mrs. Chavasse, the College secretaries and officers of the Christian Union met Mr. Mott at breakfast in the Hannington Hall Library, and an address was given on the secret of Christian work in Colleges.

The first public gathering in connection with the Oxford District Wesleyan Synod was held on Monday evening. The subjects had been chosen with special reference to the young people, and some interesting details of work were given. Mr. Hutton, who presided, stated that a larger number of undergraduates were members of his church than they had had for some years past, and among them there was an intense spirit of devotion and an earnest desire to be practically employed in the service of Christ.

The annual meetings on behalf of the Society for Promoting Christianity among the Jews were held in Hannington Hall. Rev. H. Ashley Nash was one of the deputation, and gave some interesting information of his work at Damascus. Striking instances were given of the power of the Word to convert the soul through private study, notably that of a Jew who was translating the New Testament from a Jewish standpoint. By the time he had finished the Epistle to the Hebrews the seeds of the Christian faith had been sown, and in a short time he re-translated the entire New Testament with a view to sending it out to assist in the conversion of other Jews.

Archdeacon Johnson, of the University Mission to Central Africa, addressed a crowded meeting in the Hall of University College on Wednesday. Speaking of the difficulties of the mission, he mentioned among others the difficulty of adequately dealing with people who had been in slavery all their lives. He appealed for men who would carry God's message to these benighted people, urging that it was surely nobler for young men to go into such a country, and do a work for God, than to go and shoot big game or take part in some petty native war.

Glossop.—Rev. J. F. T. Hallowes conducted on Sunday week anniversary services at the Gospel Union Mission Hall, Glossop, where he found a flourishing church under the superintendence of Pastor Richard Howton, who has had a very remarkable history. It was a long step from the prize-ring to the pulpit, but Mr. Howton has taken that step, and has taken it well. God's power in reversing the whole current of a man's existence has seldom been seen more conspicuously than in the case of this ex-pugilist, who, when converted to God, was characterised not only by a thirst for righteousness, but also for knowledge. His work in Glossop has secured the blessing of God in the conversion of many drunkards and profligates.

THE LATE

Rev. S. C. Morgan, D.D.

THIS Christian ambassador, whose home-call we lately recorded, has left by his life and work a bright example for other children of God to follow. His loss is greatly mourned by the large circle throughout which his influence was felt; but, at the same time, the character of that influence was such as to lead men to look to our Lord Jesus Christ alone for support, strength, and joy.

Samuel Christopher Morgan was born on July 29, 1836, at All Saints' Vicarage, Birmingham, his father being at that time vicar of All Saints' parish. Through the blessing of God attending the godly training of his mother and father, he early gave his heart to the Lord. Although his mother died while he was still young, her holy example continued to exert a salutary influence over him, and her prayers received very manifest answers. Whilst quite a boy, he began to teach in Sunday-school. Educated at King Edward's School, Birmingham, he afterwards passed through Wadham College, Oxford, where he graduated. He took a decided stand for Christ at Oxford, and while consistently pursuing his studies, he engaged in workhouse visiting, tract distribution in surrounding villages, etc.

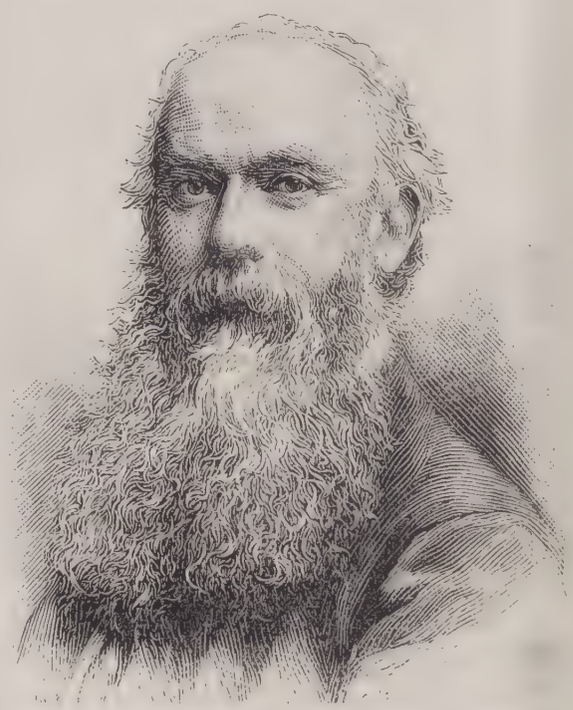
In 1860, his father being then Vicar of Chepstow, Mr. Morgan was ordained to the curacy of that place, having come out Gospeller in his examination. He entered heartily upon the work of seeking the salvation of souls, both in house-to-house visitation and in the public ministry of the Word. Both these branches of work were blessed of God, and many in Chepstow have since testified that they were led to the Saviour through his instrumentality. The old saying that "A house-going parson makes a church-going people" was fully verified in his case, for crowds of working people were to be seen flocking to the church to hear young Mr. Morgan preach.

In 1862 he married the eldest daughter of the late Dr. C. J. B. Williams, F.R.S. (afterwards Physician Extraordinary to the Queen). Mr. and Mrs. Morgan unitedly sought to carry on the Master's work, and in this they happily continued until the husband's death. In his first incumbency, at Aldershot, Mr. Morgan became intimately associated with Mrs Daniel of the Soldiers' Mission Hall. Later on he became convinced of the great value of special missions, and determined to conduct such missions himself, if asked to do so, as far as he could be spared from the regular parochial work. Soon after, while at a large meeting of clergy, where special missions were disparaged, he stood alone in their defence, with the result that he was asked to read a paper on the subject at the next meeting. The paper which he read was afterwards published, and was a means of leading many clergymen to have missions in their parishes. Mr Morgan afterwards conducted no less than sixty-two missions in various parts of the British Isles. Mrs. Morgan generally accompanied him for the purpose of holding women's meetings. Many of these missions resulted in the ingathering of large numbers to the Church of Christ.

Divine guidance had been markedly seen in the removal from Christ Church, East Greenwich, when overwork and attacks of marsh fever had made it evident that he needed a lighter sphere of work for a time. Just then the much smaller parish of Roxeth, Harrow, was offered to him. For four years he carried on the work in this quiet sphere, getting away, however, frequently to conduct special missions. His strength was now thoroughly restored, and one night he had a dream that he was to evangelise the Welsh. He felt so persuaded that this was of God that he procured a Welsh Grammar and other books, and set to work to learn the Welsh language. Two or three months after he received a telegram offering him the living of Swansea, the Bishop of St. Davids having objected to any but a Welshman with some knowledge of Welsh being appointed He now saw the reason of his dream. In this enormous parish with 40,000 inhabitants he had full scope for his energies, and much blessing attended his evangelistic efforts.

Mr. Oscar J. Snelling, a Nonconformist pastor in Swansea, writes:—

> The remembrance of Dr. Morgan's work in this town is to some of us very precious. We think of him not so much as a Church clergyman, but as a brother beloved. During his residence here he found his friends and his fellowship amongst all the earnest followers of Christ, irrespective of denominational distinction. To me Dr. Morgan stands out as the spiritually minded servant of Christ to whom all the people of God were precious, and who left the impression upon those he came in contact with that he lived that higher life of which he often spoke.



From a photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.

The strain of eight years in this large parish was, however, telling upon his health, and still more upon that of his wife, so that in 1884 he removed to the parish of St. Mary, Leamington. During the closing years of his life Dr. Morgan was generally without any regular parochial charge, in order that he might be the more free to conduct missions, etc. He has held for short periods several Continental chaplaincies. This last winter Dr. Morgan has been engaged in preaching and conducting Bible-readings at Biarritz and Pau. Dr. Morgan's death occurred after only four days' illness. "Perfect peace through the blood of his Cross" was the happy testimony which he bore shortly before the Saviour called him home. The Roman Catholic doctor afterwards said, "Ah, you must see a Protestant to know how to die well, and Madame and the daughter show how to be brave and resigned."

The Spanish-American War.

ON leaving America I am constrained to express my conviction that the present war with Spain has not been undertaken from any desire to annex Cuba. There is no newspaper or individual or party worthy of consideration on this continent or in Europe that seriously believes anything of the kind. The suspicious destruction of the *Maine* may have been of some account in hastening the decision, but for years it has only been a question of time when a nation loving to be free should intervene to liberate a people, close to their own shores, groaning and writhing under an oppressive foreign Power, whose iniquity, from the days of Cortez and Pizarro and the Inquisition until now, is surely almost full.

War is always terrible, but peace may come, and often does come, by way of battle. If it would be wrong for a policeman or an unofficial crowd to stand by and see a ruffian beat a weaker man to death, it would have been wrong for the United States Government any longer to allow the hideous cruelty, even to wholesale and cold-blooded murder, of Cuba at the hands of Spain.

The way to do a thing is to do it. In spite of political diplomacy and of invested interests, when the Government at Washington declared war against this wicked oppression, no Power said her nay. There are some who think that had England, even single-handed, defended outraged Armenia against the Turkish assassin, the other Powers would not have dared to write so foul a page in history as their union to defeat such an act of righteousness and mercy.

We have a way of pinning down special passages of Scripture to the support of special views; and God's command to Noah, "Whoso sheddeth man's blood by man shall his blood be shed," has been taken possession of in the interest of capital punishment, and to many it contains no other teaching than that murderers must be put to death. But it means far more than this. It was the committal to man of the sword of civil government. For more than a millennium and a-half there had been no government on earth. The fallen angelic usurper had defrauded Adam of his crown, but having severed himself from God, his whole being had fallen into disorder; unable to rule himself, he had proved himself unable to rule the world, and the whole earth, filled with corruption and violence, had been swept away by the flood. Then to Noah God committed the sword of civil government.

If that law remains unabrogated, and if the powers that be bear not the sword in vain toward the individual shedder of man's blood, much more must it be put in force against a nation red-handed with centuries of human blood, not shed in battle, but in treacherous murder of native races—in the slow agonies of tortured saints in the Inquisition, in the concentration of Cubans in open-air prisons to die by famine or pestilence, or by the soldiers' guns if they attempted to escape. The United States Government in this matter is, surely, the sword of God, and so far, at least, its hands are clean of selfish purposes or lust of territorial aggrandisement.

R. Cope Morgan.

Epsom Races.

Dear Sir,—These races are again in view. May 22 to 27 will be memorable dates for our evangelists, who, reinforced by many from the London City Mission, and altogether making up an united band seventy strong, will be toiling in the Gospel day by day.

Once again we seek your readers' help in this arduous campaign. Funds are needed to pay travelling expenses, to provide 125,000 choice publications, for board and lodging and other purposes, and we shall be deeply grateful if our exhausted exchequer may be immediately and liberally replenished in view of the very urgent need. Much prayer is asked for a rich blessing, exceeding any in the past.—Yours faithfully, Frank Cockrem, Secretary.

Open-air Mission, 11, *Adam-street, Strand, London.*

The London Missionary Society.

THIS great Society, now completing the third year of its second century, had a crowded and enthusiastic gathering last Wednesday week. The report—taken as read—deals at some length with the visits paid by Rev. R. Wardlaw Thompson, Messrs. W. Crossfield and Evan Spicer to the Society's stations in the Pacific; while it shows steady prosecution and consolidation of existing work. It is, however, stated that since the inauguration of the Forward Movement considerable additions have been made to the staff of missionaries, but many of the reinforcements thus despatched to the front were inadequately equipped for the service they were expected to render. Buildings, native helpers, and other necessaries were still unprovided. Moreover, the outlay incurred in sending them out, and in meeting the cost of their maintenance, had crippled the board's power to make corresponding grants to the district committees of missionaries for efficiently prosecuting and developing work already in hand. In some directions the grants had actually been reduced, in others they had been kept at the old level, notwithstanding the growth and progress of the missions. The directors felt that the time for remedying this had come. A commencement had been made during the previous year. Now they must go further. To launch out upon new ventures they saw would be rash; but they were prepared energetically to prosecute existing work, and loyally to stand by their missionaries in all reasonable requests for grants. The policy thus formulated and adopted was steadily adhered to throughout the year. The Society's finances cannot, however, be regarded as satisfactory. The direct income of the year has been £117,073 9s. 4d., while the expenditure has been £133,951 2s. 7d. Certain overpluses have been used to meet the need — and so the adverse balance (including past years) is now £8,416 12s. 3d.

Mr. EVAN SPICER, J.P., who presided, touched upon his tour in Madagascar, and proceeded to congratulate the audience on the fact that no report was to be read, the foreign secretary being asked to give an account of his recent visitation of mission stations in New Guinea, the Isles of the Pacific, Australia, Madagascar, and South Africa. For himself, although formerly intensely interested in missions, he felt that until this tour he was comparatively ignorant of the work of the L.M.S. In spite of all he had read, he had hardly realised that in Madagascar Jesus Christ has found a home in thousands of hearts; and hundreds have been content to die for Him. The results of the speaker's observations have convinced him that the Gospel and Christian education must go hand in hand, while there ought always to be a "forward movement," that is constant advance.

A warm address of welcome to the foreign secretary followed by Dr. GUINNESS ROGERS, who dwelt on the high service rendered by Mr. Wardlaw Thompson, and passed on to maintain and declare his own enthusiastic devotion to missions, as a responsibility resting directly on the churches. The time has come, he declared, to drop apologies for Christian missions. A dear grand-daughter of his, who took great interest in foreign missions, had written to James Chalmers, in New Guinea, and in reply Mr. Chalmers had told her of the opening of a new chapel there costing £250, paid for by the natives themselves. The festivities lasted ten days, and they concluded with a banquet for 1000 persons. The festivities cost the natives another £200. And yet a few years ago they were savage cannibals. While it could point to achievements like that, he declared in ringing tones, "the Missionary Society holds the field, and we will stand by it." We have in these days too much criticism. Let us do our work, and the issue is not doubtful. But the return of Mr. Thompson marks the parting of the ways. The society must go on, or it must die. Were they going to let it die? Congregationalists, he thought, had their fair share of the wealth of the country; it was not want of money, it was, rather, want of zeal and of spirituality. The foreign mission enterprise was an essential part of their Christian life. They had the same constraint laid upon them as upon the Apostle Paul—"Woe is me, if I preach not the Gospel."

Rev. R. WARDLAW THOMPSON, who was received with hearty cheers, began by recalling how Dr. Griffith John's memorable letter about the opening of Hunan to the Gospel reached him in Sydney, and stirred his whole being, yet, alas! the province is still unoccupied by the L.M.S. by reason of lack of funds. A review followed of the wonderful goodness of God in his recent journey in lands which represent the romantic side of missions. He could never forget the remarkable journey to places of the deepest interest to all students of missions—the spot where John Williams fell, where the Gospel was first spoken in New Guinea, where the martyrs were burned, or hurled over awful rocks in Madagascar, and so on. Nor was it historic interest only, rich as that was, but the wonderful evidences seen and proved of the present triumphs of the Gospel amongst heathen and savage tribes. One passage, dealing with a trip along 600 miles of New Guinea coast, from Port Moresby to the Fly River, where but lately the people were cannibals, inhabited behind the coast by mountain tribes wholly unevangelised, was full of vividity and power—its grand lesson being the urgent need for more men to reach the perishing heathen, who everywhere are pleading for teachers and preachers. He brought out emphatically that the churches in most of the isles were the direct result of the heroism of some devoted and unknown Christian islanders. One of the most encouraging things in the whole was the longing of pastors and people after a breath of the Spirit of God, and a revival of spiritual life. Alas! when Madagascar was reached joy gave place to mourning. The mission buildings were in the hands of the French soldiers or Jesuits, the churches scattered, many of the native evangelists shot or in prison as spies, the native Christians in hiding and in terror. Up to that time the French leaders were inspired with an intense anti-English feeling, which found expression in confiscation and repression. Mr. Wardlaw Thompson believed that a frank interview with General Gallieni had been the means of opening his eyes and gaining relaxation of the hard measures adopted. The change is great. The L.M.S. is not now the premier mission in Madagascar; but there is still a strong body of true and faithful men and women meeting with these new difficulties by faith in God. Yet out of all this will undoubtedly come, as in parallel cases in the past, a fresh manifestation of the power and faithfulness of God.

A presentation followed of a set of missionary volumes to Messrs. Evan Spicer and W. Crossfield, in token of love and appreciation of their valuable services to the society and to the cause of missions. These were suitably acknowledged by the recipients.

The vast empire of China—untouched by the tour on which the attention of the evening had been concentrated—was now spoken for by Rev. ARNOLD FOSTER, who believed that China is now passing through one of the most serious crises in its history. His own interest at the moment was specially directed towards Central China and the province of Hunan, on behalf of which an urgent appeal has been issued by the directors of the L.M.S. After entering at some length into the geographical and economical conditions of the province, he gave as the reason for the present urgency that Hunan is the centre of the most bitter anti-Christian feeling in China. The people are the most energetic and live people of China, and they certainly are worth winning to Christ. Of this spirit he gave some characteristic examples, showing specially that the Hunanese are brave, only it is the heroism of steady fortitude rather than fiery courage. On these facts the speaker based a ringing appeal for the new Hunan mission which the L.M.S. propose to open. The cost is supposed to be £3000, but what is that? The income of the L.M.S. would be instantly doubled were the churches fully awake to the importance of missionary work.



VILLAGE IN MADAGASCAR.

Hebrew Christian Union.

THE annual meeting of the Hebrew Christian Union was held at the Mildmay Conference Hall. The assembly represented many different nationalities and various classes of people. There were clergymen and ministers of various denominations, and representing almost all the Jewish mission, merchants, tradesmen, artisans, etc. The Union was established in succession to a Prayer Union, and aims at doing all that was effected by its predecessor, and more besides.

The President, Rev. S. T. Bachert, pointed out the necessity for such a Union, and with much earnestness appealed to the brethren for the exercise of brotherly love, sympathy, and friendship. The following also took part in the proceedings:—Colonel Morton, Revs. M. M. Ben Oliel, F. L. Denman, G. H. Händler, M. Nachim, Dr. Rosedale, C. P. Sherman, and John Wilkinson, and Messrs. M. Levy and M. Polan.

A weekly prayer-meeting in connection with this Union is being held on Thursday in George-yard Mission Hall, Whitechapel. The hon. secretary is Mr. Israel Sunlight, 135, Highbury New Park, N.

Presbyterian Foreign Missions.

AN enthusiastic audience filled the Queen's Hall on Friday evening, when the annual meeting of the Foreign Missions of the Presbyterian Church was held.

The Right Hon. James Bryce, M.P., who presided, recalled his early recollections of missionary meetings in Scotland, pointing out the wonderful development of and changes in the missionary movement since those days. Passing on, he showed why the present time is critical in the history of missions. Ancient religions and superstitions are breaking up, and the grand question is what is to take their place. This process is as noticeable in savage Africa as in the old civilisations of India and China. We are destroying their ancient faiths—what are we giving in their place? On this account we are imperatively called to push forward energetically our missionary work.

A statement circulated at the meeting showed the extent of the work in Amoy, Swatow, and Formosa, as well as at Singapore and Rampore Bauleah (India), with 165 stations, 153 native agents, and fifty-five European missionaries, twenty-five being lady missionaries. Ten medical mission hospitals are open, giving help and healing to some 30,000 annually. The Swatow Hospital is the largest in all China. Great blessing has been granted, many converts have been won, and a self-supporting and self-propagating church is being formed, especially in China, where the utmost effort is being made to evangelise the Chinese by Chinamen. There are now 5466 native communicants in connection with the Presbyterian mission churches.

Rev. W. Macgregor, who landed but a few days previously from Amoy, referred in touching terms to the sense of loss felt by the missionaries in hearing of the death of the late Mr. Hugh M. Matheson. Having worked in China for thirty-five years, he had seen many changes, although it would be a dream to suppose that the vast Chinese question is yet settled. The effect of the recent change on missions has been beneficial. Amongst tokens of advance, he referred to the jubilee of the Amoy Church, lately held. The recent disturbances, he said, has provided missionaries with an audience everywhere. After detailing the position of affairs in the Amoy district, the speaker closed with a glowing plea for more men and more women. The field is open, but more labourers are wanted.

Rev. James M. Macphail, M.D., of the Free Church Mission in Santalia, maintained that what the Malakoff was in the Crimean war that India is in the missionary movement—it is the key of the whole position. After a glance at the complex problems presented by the Indian people, he moved to the work of the Santal Mission among an aboriginal and non-caste tribe, presenting virgin soil to the Gospel. By incident and illustration he showed how honest, brave, and yet superstitious the Santals are. While now at home his work among the Santals is being carried on by men who but a few years ago were naked, ignorant, and savage devil-worshippers.

Rev. John C. Gibson followed with a review of recent internal changes in China, leading, on the whole, critical as some of these have been while in process, to vastly increased facilities for the publication of the Gospel. He did not, therefore, lament difficulties, for often these had proved fresh opportunities; but he did wish to maintain with all his energy that past successes only render more imperative the call to advance and extension. We are not to limit ourselves to immediate success, but to work for the future, laying the foundation of a strong, intelligent, aggressive native Church.

Mr. A. H. L. Fraser, C.S.I. (commissioner of Nagpore, India), appeared, he said, as a witness, and not as a mission worker. He had been himself twenty-six years in India, had visited every province of it, had all the time taken a warm interest in missions, is a member of a *native* church, sits under a native pastor, and is a member of a native kirk session, hence he knew what he was talking of when he declared that all over India missionaries are full of hope both as regards the number and character of the converts. His testimony to the reality and hopefulness of missions in India was strong and clear, all the more that it was borne by one exceptionally qualified to bear it.

Life and work in Formosa, now passed into Japanese hands, was spoken of by Rev. Duncan Ferguson, who, alas! had to tell of thousands of "head-hunting savages" in the lofty mountains of the island, who have never heard of the Gospel, but who might be reached if there were only more men. Other semi-civilised aborigines have been reached to some extent, while good work is being done among the Chinese of the island. The glory of a church is its missions; and he held that in spite of all difficulties the home churches might well praise God for the triumphs of the Gospel in Formosa and the Pescadore Islands, which have been evangelised by the Chinese Christians of Formosa.

The Spezia Mission.

IN the light of the serious condition of affairs in Italy a special interest attached to the annual meeting of the Spezia Mission recently held at Vernon Chapel, King's Cross. Mr. Eliot Howard presided, and spoke warmly of the work the Mission is accomplishing.

Mr. Heape, who has recently made a long stay in the district covered by the operations of the Mission, said that what especially struck him was the intensely spiritual character of the work. In visiting the schools he was delighted and surprised at the magnitude and thoroughness of the work being done.

Mr. Reader Harris gave a warm testimony to the personal character of Mr. and Mrs. Pullen, who are leaving for Italy. Mr. S. L. Pewtress having spoken, Mr. A. B. Reuss (who has recently returned from Spezia) gave his personal testimony to the Mission and its operations as he saw them. Referring to his departure for Italy, Mr. Pullen pleaded for sympathy, prayer, and practical help. Mrs. H. H. Pullen and Rev. D. H. Moore also spoke.

Barbican Mission to the Jews.

A GOODLY assemblage of friends of the Barbican Mission to the Jews greeted Prebendary Webb-Peploe on Wednesday last, on the occasion of the first annual meeting of the Mission over which it has been his privilege to preside. The audience that gathered in the Mission House, 33, Finsbury-square, E.C., included representatives of various sister societies and agencies, and the proceedings were encouraging to the workers, and full of interest to the supporters of the Mission.

The abstract of report, read by the secretary, Prediger Lipshytz, referred with special satisfaction to the Bible-class held every evening in the Mission House. A devout spirit of inquiry has been manifested by the Jews attending it; and whereas it is timed to last an hour, the class has again and again been prolonged for two hours or more, in order that inquiry and discussion might proceed without interruption. In all departments, the spiritual aim of the Mission has been kept prominently to the front. The Converts' Home continues its useful work; during last year thirty-two young men passed through the Home, making a total of 183 since it was opened in 1891. The balance-sheet showed receipts amounting to £913, which amount was £116 less than the expenditure in maintaining the work. In addition to general income, £1100 had been received and promised towards providing the new Mission House, which is to be in memory of the late Prebendary Gordon Calthrop, first president of the Mission.

In the course of a hearty address, the Chairman spoke of the urgency of the need for a new mission centre, seeing that the lease of the present premises terminates in September next. He would not have become connected with the Mission had he not been fully satisfied with its character, and convinced that it was prepared to go forward in work among the Jews of London. It is the duty of Christians to take the Word of God to the Jews in its Gospel beauty and simplicity; therefore, he esteemed it an honour to be of any service in promoting such a mission.

Addresses followed by several friends. Rev. J. B. Barraclough (Lambeth) urged the claims of the Jews upon the prayerful sympathy of Christians, because of their place in Holy Scripture, because they are still loved by a covenant-keeping God, because from them, as concerning the flesh, Christ came. Rev. F. C. Lovely (Bexley) described the delight which he experienced one evening in attending the Mission Bible-class. He commended the method followed in the work, and insisted that the Divine blessing is assured to all work for God that is done on Scriptural lines. Rev. R. O. T. Thorpe (Anstey, Herts) spoke of movements among the Jews as signs of the times, and specially commended the purpose to associate the new Mission House with the name of Gordon Calthrop. The last speaker was Rev. T. R. Waltenberg (Manchester), who dwelt upon the need of missions to the Jews, and the many doors of opportunity that are open to the Church of Christ to engage in such work at the present time.

Country Towns Mission.

THE annual meeting of this society was held on Thursday last in Exeter Hall, Mr. W. Wainwright presiding. The report, read by the secretary, Mr. G. H. Mawer, showed that the need for such work in our towns, and especially in our villages, is increasing.

Three of the missionaries of the Society gave accounts of their work in town and village, all bearing testimony to the increasing value of the main feature of the Society's work, that of house-to-house visitation, and giving interesting cases of conversion.

Pastor W. Fuller Gooch spoke of the real spiritual need amongst our rural populations which such societies were helping to meet, and hoped that the attention of Christians would be increasingly drawn to what is at present a most serious outlook. The Chairman spoke of his experiences in a tour through some villages in Sussex, and said that the deadness in some was almost incredible.

Evangelical Alliance.

ABIDING memories of the late devoted A. J. Arnold, who was for many years the active and honoured general secretary of this Alliance, seemed to touch every point of last week's annual conversazione, held as it was on the familiar ground at Regent's Park College. During the half-hour devoted to social intercourse light refreshments were served; and then Lord Polwarth, president of the Alliance, took the chair for the afternoon meeting in the Library.

In making his brief review of operations during the past year, Rev. H. R. T. Jackson, acting secretary, said that sympathy with the Alliance, not only in its recent great loss but in its work, will be especially valuable to those upon whom responsibility now falls. No fresh intervention of the Alliance has been needed in any part of the world on religious grounds, and Pastor Mascher is coming out of his troubles at Dresden. The week of prayer has shown signs of growth in observance and interest, and the general meetings of the Alliance have done much in the promotion of Christian union. Branches are active, maintaining a prayerful outlook upon public and local events. A distinct revival among Armenians shows that good is coming out of evil, and the Stundist movement spreads despite continued persecution. It is very necessary that Christians who value the spirit of loving unity should rally round an Alliance which takes such high ground, in this respect, among evangelical and Protestant societies.

Mr. C. R. Hurditch moved re-election of the council and its officers. With difficulties increasing on every hand and some tendency to disunion, it is important to support an organisation broad in its sympathies and based upon the very spirit of Scripture.

As seconder of the motion (which was afterwards agreed to), Rev. A. Cavalier testified that the cause of Christian progress calls for an increased regard to Alliance principles in the foreign mission field, where it is cause of sorrow to find home divisions transplanted among the heathen.

In his address from the chair, Lord Polwarth followed other speakers in their tributes to the merits of the late lamented general secretary, who, he said, had more than fulfilled expectations entertained when he was appointed, and had evoked from all the council ever-growing esteem. Though the servant has been removed, the Master is still with us; and we should earnestly pray Him to choose and send one truly fitted for the important functions of the office. The organisation itself has been continually growing in membership, is largely acknowledged as a power for good in our own country and throughout the world, and yet there are multitudes of Christians who know nothing about it. The Alliance basis, neither latitudinarian nor ritualistic, but evangelical, forms a worthy ground of meeting for all denominations. There is ample scope for work, even were the Alliance confined to this land alone; its object being not to *make* Christian union but to recognise the existence thereof. May God cause the Alliance to be more

and more a living power, by virtue of its connection with a risen Head.

Miss Bird (C.M.S.) spoke of Persia's spiritual need; Rev. H. Haigh advocated more Christian literature and more specific missionary training for India; and M. Paul Guignard described the encroachments of Jesuit intrigue upon public life in France. The thanks of the meeting were voted to Principal Gould for use of the college rooms.

British Jews Society.

THE fifty-fifth anniversary of the British Society for the Propagation of the Gospel among the Jews was held on Thursday last in Exeter Hall, Mr. John Cory presiding. There was a large attendance of subscribers and friends, and special hymns, written and set to music by Rev. James Mountain, were sung by the choir of Eccleston Square Church.

Rev. John Dunlop, secretary, read an abstract of the report, which was replete with encouraging facts. The Society has twenty-three missionaries, and many voluntary helpers, all engaged in spreading Gospel truth. It has mission stations in England, Germany, Austria, Russia, and Turkey, schools for the young being combined with evangelistic agencies. There are also medical missions, but not so many as the committee would like to establish and maintain. Wherever the work has a footing, it is associated with Bible classes and the distribution of Scriptures and tracts in various languages. Another feature is the house-to-house effort of the workers, whereby Jews are met in their homes and helped in the name of Christ. There is no work more important than this, although nothing is left undone in the way of preaching in mission halls and conversations in restaurants. The Society has two Homes for aged Christian Israelites. Financially the year had been a fairly satisfactory one, the receipts (including a balance from the preceding year) amounting to £6598. In view, however, of urgent needs, and liabilities immediately falling due, Mr. Dunlop appealed for £2000. Several friends, including the Chairman, made gifts and promises, some of them conditional, to provoke general response on a liberal scale.

Hearty addresses, commending the work and advocating the claims of the Society, were delivered by Revs. J. B. Barraclough, C. P. Sherman, F. W. Brown, and J. Mountain, also by Mr. Robert Greer. When the meeting closed, about £400 was still wanted to complete the first £1000, a considerable proportion of which will be required to meet the personal needs of the devoted missionaries.

Church Pastoral Aid Society.

THE great Church Home Missions Society has had an encouraging series of meetings. At the public gathering Mr. J. H. Buxton presided. The report began by asking, "How are the ever-growing populations of our crowded cities to be reached and won for Christ?" This is the ever-recurring problem which claims earnest attention. The Church professes to care pastorally for all who dwell on English soil, though, too often, she leaves her children to cry for bread, in the wholly inadequate provision made for their spiritual needs. There has been no slackening in the work of the year.

The Chairman, in presenting this report, maintained that every well-manned Evangelical parish is a bulwark against Ritualism and Sacerdotalism.

The Bishop of Exeter, in a vigorous speech, said that there never were such grand openings for the spread of the Gospel. England was sending the Gospel to Moslem and heathen lands, but while some were going out as messengers of mercy, others going out in commercial capacities were bringing shame on the Christian name. What a good thing it would be if these young men and women had been led to Christ at home. How valuable might their help have been as witnesses for the everlasting Gospel. The C.M.S. and the C.P.A.S were thus very closely knit together. They did not want one less, even of the best men, to go out to the mission field, but they wanted that in every parish God would raise up from the humblest ranks men and women to serve Him. To this end he rejoiced in the work of the C.P.A.S.

The Bishop of Ripon was thankful for the help of the Society in busy towns, but he was more grateful perhaps for the help given in small and scattered parishes, which were just as difficult and heart-breaking as the large and crowded parishes. He was glad that this Society had initiated the custom of giving help to these large and scattered parishes, where the population would not look like a claim, but where the wide distribution of the population, sometimes needing a journey of twenty-two miles to visit a parishioner, rendered the work of the minister exceedingly difficult.

Other speakers included Mr. C. E. Tritton, M.P., Rev. W. Hodgson, of Widnes, and Rev. E. A. Stuart.

The Christian Mission, Limehouse.

THE anniversary meetings of this Mission were held last week, special services being held all day on the Sunday. On Monday evening Mr. Thomas Jefferson presided. The secretary's report showed that the work was going on vigorously and with blessed results. During the year the Gospel had been faithfully proclaimed day by day in the hall, on the street, and in the homes of the people, and many bright trophies had been won for the Master. The visitation of the district, the book and tract distributing, and the relief of the distressed poor have been diligently gone on with during the year. The superintendent of the Sunday-school reported on the work among the young. The Band of Hope was in a flourishing condition, and the Gospel services for the poor children, at which the free meals were distributed, were also well attended. The treasurer's report showed that the expenditure had exceeded the income by £3 4s. 3d. Several friends addressed the meeting.

Protestant Reformation Society.

THE annual meeting of this Society was held last week. Col. Sandys, M.P., presided, and urged upon his hearers the necessity of bringing their individual efforts to bear upon those with whom they came into contact. But, above all, it was necessary that Protestants should be federated together in one great powerful body, which could bring about a second Reformation.

The report presented by the secretary, Rev. L. G. A. Roberts, stated that the essential character of the work was that of a mission to Romanists, and the trained missionaries' house-to-house visitation and educational classes were an immense power for good.

Mr. W. Johnston, M.P., called particular attention to the Roman Catholic Disabilities Removal Bill, of which he was to move the rejection. In the Church of Rome not one superstition was confessed, not one massacre regretted. The present war was between light and darkness, tyranny and liberty.

Dr. Harry Guinness mentioned that a Protestant missionary had recently been imprisoned in Manila for circulating the Bible. The real character of Popery was not seen in this country, but abroad, where she had full sway. Lately travelling in South America, he had seen Popery undiluted by Protestantism. When he was in Panama he found a young Roman Catholic Irishman, from New York, who was very bitter against Protestantism, but he said to him that when he got to Panama his eyes would be opened. When they got there they found the headquarters of all the gambling of Panama in the palace of the bishop. Another thing they found in South America was lotteries for masses to be offered for the souls in purgatory. Priests there were called "holy fathers"—fathers they undoubtedly were, but certainly not holy. In South America Rome was a persecuting Church this day, as was proved by the persecution of Protestant missionaries.

Mr. Samuel Smith, M.P., contrasted the state of England and Spain, three hundred years ago, with their condition to-day, and expressed his firm conviction that Spain's mighty empire had crumbled to pieces through her rejection of Reformation principles and acceptance of the Inquisition, which had stamped out every element of true faith, made the people slaves, both in religion and politics, and reduced Spain to what might be called a dying nation. The Anglo-Saxon race accepted the Reformation, and, as a consequence, increased in numbers and in might. Mr. Smith referred to the rise of Sacerdotalism in this country, which had spread as a blight in the National Church, remarking that it was strange the people tolerated the poison. They had to face a conflict. They must gird themselves to fight for a second Reformation.

Canon McCormick, Rev. H. J. Marston, and George Cullwick followed with vigorous speeches.

Aged Pilgrims' Friend Society.

THE ninety-first annual meeting of this Society was held in the Mansion House on Monday (May 9), under the presidency of the Lord Mayor. There was a large attendance of subscribers and friends. To provide life pensions of five, seven, and ten guineas per annum for the aged Protestant Christian poor in all parts of the United Kingdom is the primary object of the Society. Another branch of the work is the maintenance of four Homes at Camberwell, Hornsey Rise, Brighton, and Stamford Hill, in which a portion of the recipients dwell. The total number of pensioners is 1457.

The Lord Mayor, commenting upon the work of the Society, remarked that the particular charity which they were met to support dealt with one of the most difficult subjects of the social system of this country. For some time it had been suggested that a measure should be introduced into the House of Commons dealing with pensions for the aged, and he hoped they would try to induce their representatives to see that such a measure became law. It was an appalling fact that so large a proportion—twenty-five per cent. of the total population over sixty-five years of age—were being maintained by the Poor Law. Their society was providing for a class that ought not to be under the ægis of the Poor Law; it enabled them to keep the wolf from the door, and without their being compelled to become paupers for the rest of their lives. For the support of this work he pleaded most earnestly.

The Lord Bishop of Exeter remarked that they thanked God for the poor. They were his gift to his Church here below—a gift that drew out all the tenderest thoughts of sympathy and love, and enabled us by self-denial to tread in the footsteps of the Master. Dr. Monier said that whatever solution of the difficulty as to providing old age pensions might be come to, there was not very much doubt that it would do away with the necessity for such an institution as the Aged Pilgrims' Friend Society.

Amongst the other speakers were Rev. A. J. Baxter, E. Wilmhurst, E. W. Moore, and Messrs. E. Rawlins, J. H. Tritton, W. H. Collingridge, and W. J. Parks, all of whom spoke in eulogistic terms of the excellent work that the society is carrying forward.

The Female Guardian Society.

THIS useful Women's Rescue Society held its ninety-first annual meeting on Wednesday week in the Institution Hall, Stoke Newington. It was stated that at the beginning of this century the London Female Penitentiary was founded at Pentonville, and the London Female Guardian Society, into which the work merged, was founded in 1812 for the rescue, reclamation, and protection of betrayed and fallen women.

Lord Kinnaird, president of the society, occupied the chair. A special object of the meeting was to obtain, under special circumstances, more financial support. It appears that one of the most important steps since the removal of the institution from Pentonville has been the acquisition of the freehold ground, adjoining Stamford House, upon which stands the residence known as Sidney House. This step the committee were practically compelled to take, as they found that a provisional agreement had been entered into on behalf of the Vestry of Stoke Newington for the purchase of Sidney House and grounds, with the intention of erecting thereon a dust destructor and electric light station. As the society had spent £10,000 on their property, which they considered would be ruined by the proposed undertaking, they acquired the property themselves, and they are now appealing for help to recoup the amount thus expended, which in the meantime has been borrowed by mortgage.

Lord Kinnaird, speaking of the work of this society, said religion was the only means to keep young people right. The chief end of most young persons nowadays seemed how to get out and get as much amusement as possible. As a nation we seemed to be taking more to the frivolous side than the serious. The results of the work of this society were excellent, and he urged its claims upon the public. Rev. G. B. Stephenson warmly supported the work, stating that he felt a great deal of gratitude for an institution of this class. Only Christian love could succeed with those with whom they had to deal. Revs. Joseph Cullin, Dr. John Gritton, and E. Stanley Tape also spoke heartily on behalf of the claims of the society and the good results of its training in the homes.

R.N. Mission to Deep-Sea Fishermen.

THE warm interest now awakened in the hardy trawlers who toil in the North Sea and along our stormy coasts was once more attested by the great and enthusiastic audiences that crowded Exeter Hall last Thursday afternoon and evening to celebrate the anniversary of this Mission. A special choir, including about a hundred fishermen (whose stentorian voices rang through the hall), added a pleasing variety to the proceedings. Lord Strathcona and Mount Royal presided.

From a brief statement read by the secretary, Mr. F. H. Wood, we learned that clergymen and ministers have visited the North Sea fishing fleets during 1897 for the purpose of carrying on spiritual work the amongst men.

A new institute at Gorleston is being erected at a cost of £2000, consisting of a gymnasium, lecture hall, coffee-bar, and reading and recreation rooms. A new field of work has opened at Aberdeen, now an important fishing port. The Mission vessel *Thomas Gray* has been used by 600 fishermen weekly as a club and reading-room, and crowded meetings have been held every Sunday. The mission vessel *Euston* has been despatched to work amongst a fleet of trawlers on the West Coast of England, and the *Sophia Wheatly* was engaged for several weeks last summer in successful work amongst English and Scotch fishermen off Iceland.

The Chairman, whose long official connection with Canada and the fishing industry entitles him to speak with great weight, said that close observation of the M.D.S.F. work among Britons beyond the sea had convinced him that it is of the greatest importance and deserves the warmest support. A graphic description followed, from personal knowledge, of the state of the people in the bleak, barren, and forbidding region of Labrador, among whom—until the advent of the Mission—there were no doctors, and the poor creatures, injured or sick, had to suffer and die unhelped. So long as the M.D.S.F. continues it must in that land be a *medical* Mission. He commended the Society most earnestly to the sympathy and support of the public at home.

Sir Joseph Pease, M.P., who described himself as a deep-sea fisherman for fifty years, made an earnest plea on behalf of the toilers of the deep and the endeavours of the Mission to send them the Gospel and the help and healing of Christian love.

The popular and energetic superintendent, Dr. W. T. Grenfell, touched on the vast extent of the Anglo-Saxon fishing industry, and its geographical extension from the Bay of Biscay to Iceland, and from the coasts of Denmark and Norway to Labrador. The men engaged in this calling have to face untold perils and hardships, and need a God to call upon. That is the Gospel they carried to them. The urgency of the Gospel of salvation for fishermen was demonstrated by a series of telling incidents. He also dwelt earnestly on the value of the 'long shore work, and in especial the institutes, such as that at Yarmouth, which is proving the missing link between the work at sea and the men ashore. A few ringing sentences followed on the condition of the scattered fisherfolk of the Labrador coast, and their appalling need for the Gospel and for medical mission work.

Dr. F. W. Willway followed with an amusing and, at times, sadly pathetic, word-picture of life in a gale on the Labrador coast in the present missionary steamer *Julia Sheridan*, of nineteen tons. The people must be helped, and to help them they must be reached, and to reach them a new and staunch little steamer is needed. His plea for a new steamer was very powerful; £1500 are in hand, and only £1000 more are needed. Surely that will be promptly forthcoming.

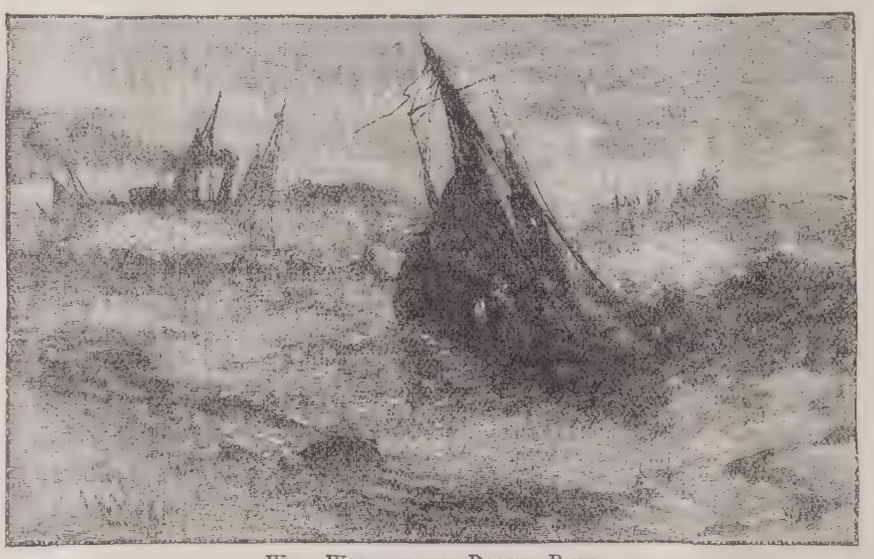
The presentation of good conduct stripes to skippers and members of the crews of the mission vessels was made by Lady Elliott, the men being introduced by Dr. Gilbart Smith.

Rev. W. R. Mowll in an earnest address said the Mission had rightly received the title "Royal Naval," for it is on the King's business and doing the King's work. He looked on it as a mission which believes in regeneration, which is carried on in obedience to God, yielding to Him, inculcates total abstinence from strong drink, and holds that every man should live for the glory of God.

Songs and ringing testimonies followed by sturdy fishermen from Ireland, Manxland, Aberdeen, and Lowestoft. Here is one pregnant example of the witness borne: "I don't know much about the Bible, but there's a word, 'He that believeth on Me hath everlasting life.' That's enough for me. I do believe, and I have evidence that I have a life in me I never had before."

The Chairman of the M.D.S.F. Council, Mr. T. B. Miller, followed with a concise statement of the present position, aims, and needs of the Mission, showing that while pressing to the help of the neglected fisherfolk in Labrador, our own trawlers, among whom the work began, are by no means overlooked—the operations in the fleets and ports being as vigorous and earnest as ever.

Another fine meeting was held in the evening, when the story of the work was illustrated by a series of limelight pictures. Addresses were given by Messrs. T. B. Miller, Mr. W. F. A. Archibald, Drs. Grenfell and Willway, and half a dozen enthusiastic fishermen from Crookhaven, Lowestoft, Yarmouth, Folkestone, and Grimsby.



Wild Work on the Dogger Bank.

Seamen's Christian Friend Society.

THIS society continues its useful and soul-saving work among the seamen, ample evidence being afforded at the various meetings held on Tuesday week, in connection with the anniversary, of the fruit of these efforts. As usual in past years, the Central Noon Prayer Meeting, Aldersgate-street, was devoted to the interests of the Mission, brief words being spoken by Revs. W. Fuller Gooch and G. J. Hill.

In the afternoon a good meeting was held at the headquarters, St. George's-street, E., the Countess Schimmelmann being the principal speaker. Mr. Robert Miller presided, and opened with a few words on the importance of effort for the salvation of the men who go down to the sea in ships, taking his illustrations from the present war, and the heroism of the Spanish sailors in Manila Bay.

Rev. G. J. Hill (the secretary) gave a verbal statement showing how wonderfully God is blessing the whole work, not only in Ratcliff-highway, but at the branches established by the society at many ports on the British coasts. The society maintains missionaries, sailors' institutes, rests, bethels, homes, coffee bars, boats, etc., in London, and on the coasts of Sussex, Devon, Cornwall, Lancashire, Cumberland, Scotland, Isle of Man, and Ireland. Much good has been accomplished, and vast numbers of seamen and fishermen have been spiritually and temporally benefited. In order to sustain the society's present operations at least £300 a year must be added to the income.

A rousing address followed by Rev. John Wilson, who rejoiced in this soul-saving, and not merely white-washing work. We need the spirit of Christ, who went to look after the sheep *until* He found it; we are apt to stop short and lose patience. In illustration he gave one or two remarkable experiences in his own work at Woolwich.

The vicar of Hatcham Park, Rev. Douglas Townend, spoke of the work at Fowey, and its results in the conversion of souls to Christ. He regarded such operations as paying a debt to a class of men to whom we owe much, and as following the example of Christ, whose first call was to sailors. An earnest Bible exposition came next, by Mrs. H. W. Maynard, while Mr. W. H. Seagram bore testimony to the real work and blessing he had witnessed in the hall of the society, making special reference to the work of the Christian seamen—the Christian harbour lights—among their fellows.

The Countess Schimmelmann, in her intense and emphatic style, stirred every heart as she spoke of work among seamen, referring to herself as "the sailors' mother." Seamen like to talk of their voyages, so she would tell them that since last year she had had two shipwrecks—but no lives lost. Her smallest vessel, wholly devoted to God's work,

WENT TO THE BOTTOM.

Talking the next day to some workers—in the presence of two sceptical gentlemen—she made bold to say it was a hard blow, but God could raise it again. The sceptics laughed, so she added: "Well, I have a God who is Almighty. If He will it, He will have it up from the bottom of the sea—if He does not, I don't want it." Very well, within a week the vessel was up, and she was on board again finding nothing spoiled—drinking the coffee, eating the butter and herrings which had been at the bottom. Then she had it out with the infidel scoffers. From another instance of God's tender care the Countess drew wonderful lessons for the comfort of tried Christian workers, and the pressing home of the Gospel on the sailors present.

After a few words by Mr. John McCall, the Chairman pressed earnestly the financial need of the work, adding personal testimony as to the devoted service of Mr. and Mrs. Hill.

In the evening another meeting was held in the Great Assembly Hall, Sir George Williams in the chair, with addresses by Dr. Harry Guinness, Revs. H. Norwell, T. Sissons, Joseph Fletcher, and others.

Irish Church Missions.

THE forty-ninth annual meeting of this Society was held in Exeter Hall on Tuesday last week, Canon McCormick presiding.

Rev. N. F. Duncan, M.A. (clerical secretary), read an abstract of the report for the past year, which stated that priestly dominion in Ireland is on the wane. The colporteurs had carried God's Word far and wide to country villages, small hamlets, and isolated homesteads, and in this way thousands of souls had been reached. They had sold to Roman Catholics during the year 5695 copies or portions of Holy Scripture, and 4937 other books, in addition to a sale to Protestants of 3748 books, about one-fifth of which were Scriptures. Altogether 112 fairs were visited. The itinerants estimated that they addressed some 18,000 Roman Catholics and 10,000 Protestants. During the winter months two sets of workers had itinerated with the magic lantern. In the Dublin Mission eighteen schools were under the educational care of the Society. A medical mission had been established in one of the large towns, and was proving eminently successful. Another new agency which had been adopted was that of a movable wooden hall, capable of seating three hundred people; it had been attached to the Dublin Mission with very encouraging results.

The report made an interesting reference to the departure from the Roman Communion of Rev. J. Taafe Finn, till lately Roman Catholic curate of

Foxford, co. Mayo. The financial statement showed that the receipts during the year for the ordinary objects of the society had amounted to £15,101 17s. 10d., or an increase of £1587 9s. 1d. over the previous twelve months. On the other hand, the balance-sheet for the year showed that the society closed with an indebtedness to the bankers of £3000.

The Chairman remarked that he believed there was now coming over the Irish people a spirit of independence such as had never previously existed. But with that spirit of independence there was a danger of the people drifting away into infidelity, and to save them from this was an important part of the society's work. Referring to the debt of £3000, he expressed his belief that as a result of earnest prayer, that difficulty would be overcome.

Rev. THOMAS LANCASTER (Bolton) expressed his high appreciation of the work the society is carrying on; and some most interesting and encouraging incidents in connection with it were told by Rev. Philip B. Johnson (superintendent of the Dublin mission) and Mr. H. Mumford (an evangelist of the society).

Colonial Missionary Society.

THE members of this society held their annual meeting at the Memorial Hall, Mr. W. M. Hitchcock presiding. Rev. D. B. Hooke, the secretary, in the annual report, described the work done or assisted by the society in Newfoundland, British Columbia, the West Indies, South Africa, and Australia. In Johannesburg, he said, there was practically no Congregational church two years ago, and now they had nine buildings. In Rhodesia very good work was being done at Gwelo, and a beginning was to be made at Buluwayo. In Western Australia, three years ago they had four churches and four ministers; now there were eleven churches and mission halls, and ten ministers and mission agents. The society's income had grown, but there was nevertheless a deficit of £500.

Mr. Herbert Phillipps, of Adelaide, said that South Australia was very largely a Congregational colony, owing to the influential ministers sent out in early days. Their Anglican friends were making great efforts in Australia, but where they had got a foothold in the country districts the men were being alienated from public worship altogether by their ritualism. Dr. London, a coloured physician from Demerara, asked that ministers might be sent out to churches in that colony, from which the London Missionary Society had had to withdraw its help. Mr. G. Fowlds, representing the New Zealand Congregational Union, and the Rev. S. P. Sihlali, from Cape Colony, also spoke. Mr. W. Crosfield, of Liverpool, was elected chairman of the society in its now incorporated form.

Church of England Zenana Missions.

THE annual meeting of supporters of the Church of England Zenana Missionary Society was held in Queen's Hall, Langham-place. The report, read by Rev. G. Tonge, told of progress in most directions, income excepted. But, important as income is, it is not everything; and the buoyant spirit of the addresses showed that a financial deficit is, after all, only a difficulty to be surmounted.

The band of missionaries in home connection was reinforced during the year by twenty-four new workers, of whom two were fully qualified lady doctors. Exclusive of five accepted candidates in different stages of their medical course, the Society has in training nineteen ladies; the greater number of whom, it is hoped, will be ready for foreign service in the autumn. During the year the expenditure amounted to £43,102, which exceeded the income by £4805.

Archdeacon SINCLAIR, who presided, spoke in terms of warm appreciation of the Society and its operations. For eighteen years it had been taking the light of the Gospel to the secluded homes of India, and it was doing a work which women alone could do. He spoke of the zenana visitation, of the normal schools, of the medical missions, and of other agencies, all of which were calculated to have a most beneficent effect upon the lives of the people. The Society began in a small way, but its progress had been well sustained, and now has seventy-two stations, with 216 missionaries in home connection and 106 in local connection, not reckoning hundreds of Bible-women and native helpers.

Miss GIVEN described a visit to Bangalore and Jahalpur, during which she saw much of the work of the devoted missionaries. Dr. ARTHUR NEVE, of the C.M.S. Mission at Kashmir, in the course of a like testimony, specially mentioned the name of Miss Hewlett. "I cannot tell you," he added, "the value of that woman to the Punjab." Dr. Neve mentioned several interesting incidents of an encouraging character. A Mohammedan priest at the hospital was observed to be weeping at the thought (as he put it) of the love and kindness of those who came from over the sea. They could understand a man working amongst them, but they could not make it out why women should thus leave their families and their friends. They were beginning to find the true answer, "The love of Christ constraineth" them.

Miss BARDSLEY, of the C.E.Z.M.S. Mohammedan Mission at Calcutta, asked earnest prayer for secret believers. At the same time, speaking of the great need, she said that there are still villages of from eight to ten miles from Calcutta where the women had never heard the name of Jesus. Canon MCCORMICK followed with a short and hearty address.

The R.T.S. Breakfast.

THE annual breakfast in connection with the foreign missionary work of the Religious Tract Society was held on Tuesday morning in the Cannon-street Hotel, the Great Hall being crowded. Mr. Evan Spicer, J.P., presided.

The first speaker was Bishop THOBURN, who devoted himself to tracing the remarkable opening up of India during the last thirty years. A quarter of a century ago literature, such as this Society sends out, could scarce find an entrance—now there is a great and growing demand. India is awakening; men are inquiring; the masses are beginning to turn with expectant eyes towards the rising sun; and the question is, Will the churches rise to their opportunities?

M. EMMANUEL SAUTTER gave cheering details of the work of the *Société des Traités Religieux de Paris*, describing tract work in all parts of the land, and the quiet progress of the Gospel in this way.

The Servian Minister, his Excellency CH. MIJATOVICH, followed with a thankful account of the work of the Society in the Balkan Peninsula, and particularly among the Servian people—who twenty years ago had neither a Christian book nor magazine of a popular and evangelistic kind.

Africa was represented by Rev. J. R. M. STEPHENS, who told of work among the black boys at the Stanley Falls, on the Congo; and Mr. A. B. FISHER, who gave a marvellous story of the printing press among the Bagandese. It was delightful to find these two missionaries, who entered Africa from opposite sides, and sent by different societies, were now within 200 miles of each other—that is, almost in touch—in the heart of the Dark Continent.

China was represented by Rev. THOMAS BRAMFITT (Hankow) and Rev. E. O. WILLIAMS (C.I.M.), who agreed that recent changes are only opening the way for the entrance of the Gospel. Both speakers gave strong evidence of the usefulness of Christian literature in mission work in China.

India was again recalled by Rev. I. H. HACKER, who exhibited specimens of the Tamil tracts and papers (evangelistic and temperance) which the Society enables the missionaries to print and circulate, and gave incidents showing the results of the "Present-day Tracts" and other publications among the educated Hindoos.

B.W.T.A.

THE business meetings of the National Council occupied Tuesday, Wednesday, and Thursday of last week. At the first sitting Lady Henry Somerset delivered an address, dealing with her own position as president, and also conducted a memorial service for Miss Willard and others. Subsequently the Council by a very large majority requested Lady Henry Somerset to retain the presidency, and she consented, stipulating that no active work should be required of her during the year. The other officers elected were Mrs. Eva McLaren, vice-president; Miss Gorham, treasurer; Miss Agnes Slack, Mrs. Pearsall Smith, and Mrs. Osborn, hon. secretaries. Encouraging reports were presented, showing progress in all departments, including the Industrial Farm Colony at Duxhurst, to which Lady Henry Somerset stated that the past year had been fully as successful as the best friends of the institution could have anticipated. Resolutions were adopted reaffirming the demand for the direct popular veto, for Sunday closing, the repeal of grocers' licences, the care of habitual inebriates, maintaining hostility to State regulation of vice, etc.

Mr. McNeill in London.

MISSION IN SHOREDITCH.

THESE lines are written in the middle of the eight days' mission at Shoreditch. After a quarter of a century's work in Shoreditch (says a correspondent) one knows the place and the people, and how well-nigh impossible it is to move them. It is one thing to get a crowd in the Agricultural Hall, but quite another to get one in a place like Shoreditch night after night. It is close to the City, and far away from any suburb; there are no people of leisure or ease in the whole neighbourhood. The many thousands living in Bethnal Green and Shoreditch work late and get tired. In spite of all this, thousands have come to hear Mr. McNeill, and have keenly relished his living, earnest message of mercy and grace.

The Lord has been in each service; the powers of the world to come have been felt amongst the people. There has been a solemn awe and hush over the crowd, and God has seemed to be speaking to every soul. No tongue can tell what blessed results will follow these services. In this case they will be carefully gathered up and garnered in the churches round the part where the mission is being held.

THE ALBERT HALL MISSION.

As noted last week, the Royal Albert Hall, South Kensington, which has, perhaps, the finest auditorium in London, has been secured for two weeks' Gospel services. The meetings will commence on Monday, June 13, and will continue each week-day afternoon and evening, Saturdays included, till June 25; the hall is not available for Sunday meetings, being otherwise engaged.

This West-end Mission will complete the series of campaigns held by Mr. McNeill in different parts of the metropolis. It will tap a part of London hitherto untouched by this special effort, and we earnestly trust it will lay a worthy top-stone on the whole. At a meeting of West-end clergy and ministers, held on Monday, much interest was expressed in the proposed meetings, and the hearty co-operation of local friends may be expected. A great deal of volunteer help will be needed, and all who can act during these two weeks, either as stewards, or singers in the choir, are invited to tender their services at once to Mr. J. H. Putterill, of Exeter Hall, Strand, who is organising the mission, and who so efficiently acted in the like capacity at the Agricultural Hall.

Dublin Medical Mission.

UNDER the authority of Luke ix. 2, this Mission was started six years ago in the poorest parish of Dublin. It has very largely developed, and has been much owned of God. Of the three doctors who are active in this merciful work, two devote their entire time to the Mission, going from room to room in some of the lowest parts of the city, visiting patients too ill to attend the dispensaries, and yet never neglecting one who requires attention. The matron and Bible-woman are much loved and respected by those with whom they come in contact; and the time of the nurse has been fully occupied in visiting from house to house, bringing the message of life and comfort to those surrounded by poverty, misery and sin.

The dispensary has been kept in full working order during the past year; and the average attendance in the mornings, when the medical work is preceded by an evangelistic service, has been maintained. Sunday night meetings and children's gatherings are also held. Many men who are at work in the daytime gladly avail themselves of the opportunity to hear the Gospel and receive treatment during the Tuesday evening attendance at the dispensary, and this boon is much valued.

It is interesting to find a poor Catholic gas labourer writing to *The Irish Times* testifying that but for the kindness shown to his sick wife in connection with this Mission, she would have lost her life. The hon. treasurer is Dr. Henry Bewley, 26, Lower Baggot-street. Repairs and medicines are items which involve a deficit of £125 on the year's accounts.

Requests for Prayer.

Prayer for a daughter that she may be delivered from the curse of strong drink.

For much blessing on the convention meetings of the Christian Endeavour Society to be held in Glasgow, May 28 to 31.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in London.

II.—HOMELESS CHILDREN.

LAST month I told you about crippled children in pain and weariness; now let me tell you of other little ones who suffer much, although most of them are not lame or paralysed.

You all love your home, I am sure, it is the truest and happiest place; all you need is provided for you; and besides, you have *mother*, and you know the old song says that "home is where mother is." You all agree in that, don't you? But have you ever thought how many little children in this great big city have no home—not even a poor little dull room? I want to tell you of some of these I have seen.

A few of us were holding a service on Sunday evening in a common lodging-house in Spitalfields — these are strange places, perhaps some day I may tell you about them. Now just as we were singing a hymn about the loving Jesus, who should come in but a poor woman, looking very ill, and behind her were two miserable and ragged little girls and one small boy, weary with tramping the streets all day long. They were allowed to sit by the fire and warm themselves, but they had nothing to eat till one of the rough men gave them a few spoonfuls out of a mess he had in a pot. One of Miss Macpherson's ladies began to talk to the mother, and found that the father had run away three years before; that she had tried to work to keep the children, but now she was so weak—and she did look very ill—she could not work. So she lost her home, and she and her little ones were walking about homeless and hungry. I need hardly tell you that Miss Macpherson, seeing how ill the woman was, had her sent to the hospital, and took care of the children—who are now, I believe, doing well in Canada.

But some are even worse off than this. These had a mother who wanted to do her best for them. How terrible to think that there are children found who have actually been turned out of their own home, by a stepfather or stepmother, and told they were not wanted and could go and do as they liked. Yes, I have met with sad cases of this kind: homeless little ones, wandering about with nowhere to go, except to lie down under a hay waggon, archway, or wherever they can get shelter at night. What do they do for food? Some begin very young to sell matches. Some beg, when there is no policeman near. Some find bakers, coffee-houses, restaurants, or fish shops, which give away, at closing time, broken bits of food or fish which won't keep to next day. So they manage to exist: but is it not a sad, weary, hopeless life? These are the sort of children Dr. Barnardo is always watching for. Many of the boys and girls to be seen at his great show in the Royal Albert Hall were saved from a life of this kind.

This helper of the helpless tells in his *Night and Day* of two boys, John and Joseph, who had suffered so much from the neglect of a drunken father and mother that they became almost deaf and dumb, and when they were admitted "were more like frightened animals than human beings." With their three little sisters they used to "search the street, and court, and alley for broken fragments of food, which they greedily devoured as dogs would do."

He also tells the story of "the widow and children of a poor fellow who, nearly two years ago, committed suicide in the canal at Bow. These found themselves, after many nights' tramping about the streets, outside our night shelter in Notting Hill. It was a painful story the mother told of herself and of her children. Piteous to think that a decent creature like this should have been reduced so low, and that a sweet girl like Elsie, now in her twelfth year, should have had for all these weary days and nights only the shelter of the streets, with their evil companionship. For her I felt even more deeply than for the boys, although these were but seven and eight years of age. Yet, when the poor, broken-down woman, without shelter or friends, besought admission for her children I could do none other than comply and open my doors to give all three admission."

One night, past eleven o'clock, a policeman knocked at the door of the Boys' Home in Stepney Causeway. He had found a boy of fourteen "sleeping out," and had kindly brought him, hoping he would be received, and he was. Tom's father had died of consumption, and some time after his mother had also died. Since then he had been "picking up a living on the streets," and sleeping about in corners with other street arabs. I saw him lately, and now he is as bright and happy as any of you; but those who saw him the night the policeman fetched him to the Home tell me that he was then in a fearful state with hunger and cold and misery. He had not one friend in the world till he found kind friends at Stepney.

Now, one more pitiful story, and that must suffice for the present, lest Uncle Tom should say that I am taking too much space on his page.

Arthur is only eight, but for two years he had been tramping about the country with his mother, who lived by fruit-picking and street-singing, sleeping in common lodging-houses. She found her way to London, where she became utterly homeless and destitute, without even the means to pay for a night's shelter. Then she came to Dr. Barnardo, and sought admission for this child to save him from the streets. His father had not been heard of for five years. The poor boy was in a miserable and neglected condition when rescued.

I might give you hundreds of similar cases, but these will show you what it means to be homeless in London, and the kind of children that Miss Macpherson, Dr. Barnardo, and others are rescuing. Next month I will, perhaps, tell you of very respectable children whose parents have died, and who have thus become homeless.

Pearl Fisher.

The Bible Searcher.

No. 121 (second list).—Correct answers received from:—

A—Douglas A. Adams*, Daisy Annett*, J. H. Archer, Wm. Aston*.

B—Edith M.* and Gertrude Badham, Katharine and Lilian Blackie, Elizabeth* and Janet* Black, Jas. Barker, Albert Id. Baker, Hilda Bassett, Henriette Bardot*, Edith R. Ballard*, Geo. Brand, Massy* and Couyers* Baker, Charlotte Bailey, Ethel and John Benger, Frank and Leonard Bentall, Mary Beck*, Ashley H. Bowker, Ralph Bourne, Herbert Bond, John Bott, Robt. G. and Eva* Browne, Gordon Bolton, Bertie Butler*, Ernestine Buhl.

C—Alice E. Crang*, Lily Clarke*, Lois M. Craven*, Jack J. Clarke*, Gladys Calvert, Colin Campbell*, Beatrice Cashford*, Mabel* and Isabel* Candlin, Mary* and Willie Charles, Lottie* and Daisy* Carmichael, Walter*, Maggie*, and Jessie* Carter, Mabel Clay, Janie and Nellie Crawford, Henry J. Cheney*, Ruth Coupe*, Arthur G. Cox, Edith* and Dora* Corrie, Nina Coote*, Annie Cooper*, Marjorie Collins, Walter, Susie, and Ethel Cumbers.

D—Polognia Daws, Harold Davis*, Jas. E. Davey*, Gordon S. Duncan, Kenneth Dunbar, Rhoda B. Dunlop, Marjory* and Dorothy* Dyke.

E—Sarah Evans, Muriel Edwards*, Leonard Ewin, Muriel Ecroyd.

F—Jeanne Faucon, Janet Fawkes, Marian and James Freegard, Eva Fletcher*, Hyacinth FitzSimons, Aileen*, and F. A.* Figgis, Louise Filhol*, Eva M. Fielder, Flossie, Maggie*, Agnes*, and Janetta* Fullarton.

G—Stephanie Gray, Margaret, Edith, and Stuart Gray, Albert and Maudie Gray, W. J. Greenwood, Alfred* and Frank* Gibbs, Edith Grieve, Lillie Grierson, Dorothy Grove, Thos. Groombridge*, Daisy Groves.

H—Ella Hake*, Winifred and Edith Harvey, Kitty and Bessie Hampton, Jack Harris*, Dorothy E. Harris, Harry Haybittle, Agnes W. M. Head, Ada Heap, Theodora Hill, Marjorie R. Hogge, Louie Hooper*, Violet A. Holford, Francie, Florence, and Stanley Hoyte, Edith and Mena Hunter, Lila R. Hughes, Dorothy Hughes-Games, May V. Harcourt and Helen Hunter, Tom M. Hunter.

J—Nellie Jelfs*, Norman* and Kate G.* Johns, Dora Joyce, H. B. Johnston, Lizzie Johnstone.

K—Tom, Willie*, Alex., A. D., and J. M.* Kay, Netta Kay, Lilian Kitson, Ruth M. and H. Lilian Knight, G. Norman King, Eileen B. Knowles, Minnie Knowlman.

L—Henry and Nessie Laing, Arthur J. Lamb, Wm. C. A. Law, Ethel Larwill, Elsie and Guinefred* Leigh, Edith and Harry Lowe, Lillian*, —, and Grahame Lloyd, Nellie Lovegrove.

M—S. E. Mackintosh*, Margaret J. Macphee, Elsie M. McPherson*, John MacMurray, Barbara and J. K. Macouchy, Florence Mackenzie, Thos. Maggie, Bella, and Abraham Mack, Gracie B. and Kathleen J. G. McClure, Dugald and R. G. MacGilp, Bruce and Harry Malaher, Margery and Trevor Matthews, Mary and Valerie Maitland-Kirwan, Robert*, Winnie*, and Aubrey* Marriott, Cecil Mallory, Lillie Mallory, E. L. Mather, J. H. and Gladys Mather, Dora Marples, Hilda Medill, Charlotte* and Bessie H. Millar, May C. Mills, Annie E. Moule, Gwendoline L. Moir*, L. J. Morice, Ethel E. Morgan.

N—Dorothy* and Henderson* Nathan, Edie and Ernest Nash, Herbert G. Newton*, Peter*, Cissy*, and John G. Nicholson.

O—Maude and Eva Oakes, F. A. Osmond, Lottie and Harriette Orr, Katie and Sidney Oliver.

P—Jessie Palmer*, Dorothy Patten, Winnie Page*, Willie, Ada, Maggie* and Winnie* Palmer, Laura D. Percy, Mary and L. Penny, Clarice M. Peach*, Vera and May Petrides, Louie and Nelly M. Peachey, Walter C. Perryman*, J. Ernest Pearce*, Evelyn P. Pechey*, Susabel Pim, Isabel* and Gladys* Phipps, Jessie*, Lillian* and Margaret* Pook, Rhoda Porter.*

R—Edward and Marjorie* Rainey, Phillis Riddle, Cyril and Arthur M. Roberts, Ethel M. Rogers, Elmina* and Jessie Roe, Theodore and Eileen Roberts, Mildred Robinson*, Chas. S. Rudge.*

S—Kathleen and Elsie Slack, C. D.*, D. D.*, and T. Stanier, Stuart U. Scragg, Daisy Stanger, W. Stangoe, Eric, Gladys E., Wilfred, Undine, Lewellyn, and Gwendoline Shaw, Hilda and Constance Schaeffer, Douglas* and Kathleen* Shepherd, Marie E. Sleigh, Agnes M. Sterry*, Janet Speed, Ivy, Rosetta,* and Muriel Sherwin, Lilian Skeats, Nellie Sery*, Florrie Smith, Kate Smith, Reginald Skinner, D. W. Sinclair, Mary C. Spiranovich, Constance* and Mildred Scott, Jessie* and Ethel Snowball, Edward Short, Emily Stuart, C. Bessie Symes, Lizzie D. Symon.

T—Winnie Taylor, Olive Trench, Nannie and Louie* Tibbits, Nettie, Kate*, and Willie* D. Thompson, Frank and Alice M. Thompson, Frank* and Herbert Tomkins, Harry Thompson, Alice Truelove*, Neville Tufnell, Jas. T. Tuff.

U.—Bessie E. Unsworth, Queenie Upton.

V.—Gertrude W. Vellacott, Elsie Vigars*, Dorothy Vigers*.

W.—May Watson, Violet Walker, J. Wm. Wheeler, Mabel Wheeler, Frank Wilson*, Chas. Williams, Edith M. and Arthur H. Williams, Ruby and Edith Wilkins, Ada Willmer, F. K. White, Arthur, Colin, and H. A. Wright, Noel Wright*, Evelyn H. Wood.

Y.—Annie Yeo, Edgar Yerbury*.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (122).

1. The Jews (John i. 19).
2. The priests and Levites (John i. 19).
3. Herod; after he had beheaded John (Matt. xiv. 2).
4. Art thou He who should come, or do we look for another? (Matt. xi. 3).
5. Behold the Lamb of God (John i. 29 and 36).
6. His disciples (Matt. xiv. 12).
7. They went and told Jesus (Matt. xiv. 12).
8. In Acts xiii. 25.
9. John probably sent his disciples to Jesus to confirm his own faith that He was the promised Messiah, which faith might have weakened during his imprisonment, and also to strengthen his disciples' belief in Christ.

Correct answers (first list) received from:—

A.—Ralph, Dora, and Ernest Aldwinckle, Violet Ashworth*, A. Ross Anton, W. T. Aldous*.

B.—Florence Blackman*, Herbert Braddon*, J. and Edith Barker, Jasper Bell*, Emily Bridgewater, Daisy, May*, and Gordon Bligh, Gertrude, Beatrice, and Nellie Brookfield, Phyllis Boyd*, Lindsay Browne* Gertrude Bush.

C.—Birdie Caskey*, Eleanor Chance, J. A. Chamberlain, Ida, Mabel, Edith*, and Annie M.* Cole, Brereton* and Kathleen Code, Irene Coppard, F. B. Coleman.

D.—Dorothy and Ralph Daintree, Cecil Davis, Vera Dickinson, Nellie Dowsett, Violet Dodsworth, Ivy, Kitty, and Violet Donaldson-Selby.

F.—James and Marian G.* Freegard, J. A. and Eric A. Field, Ethel Fielder, Eva Fielder*, Constance Furlong.

G.—Bertie and Clarice* Gale, Albert and Maudie Gray, Dorothy and Gertrude Green, Emma Goodier, Mary Gover.

H.—Dorothea R. Harris, Edith Harris*, Florence Harbud*, Frances Harding, Jack* and Tom Harris, Evelyn and Dorothy Hewer, Harry and Doris Hodgkinson, Stanley, Francie, and Florence Hoyte, Dorothy and Joshua Hughes-Games.

J—Dora Jay, Florrie Jennings.

K—Cara, Mary, and Ethel Kestin.

L—Sidney*, May*, Henry*, and Edward Law, — Lawrence, Blanche Lindup*, Nellie* and Edith* Lockhart.

M—Margie* and Gracie* Marston, Edith Marnham, J. H. and Beryl Mather, Aubrey, Robert*, and Winnie* Marriott, Reginald Measor*, Eva Monti*, Howard*, Arthur*, and Evelyn* Moir, L. and — Morice.

N—Mary and Henry Neligan, Eleanor Noel.

O—Arabella Onslow.

P—Herbert Parr, Ethel* and Kathleen* Pasley, Haden Palmer*, Alice M. Palmer*, Myrtle Perry, Rhoda Porter, Mary E. Plumb*.

R—Ernest Ross.

S—Harold Sanders, Margaret Stabb, Daisy Stanger*, Frederick Seth, Ivy, Muriel, and Rosetta Sherwin, Evelyn C. F. Smith, Florrie Smith*, Flora Simmons*, Jessie* and Ethel* Snowball, Gertrude E. Scott, Herbert Stuart*, Ronald Studd*.

T—Olive* and Violet* Tritton, Herbert Tomkins, Peveril, Herbert*, Laurence, and A. P. Turnbull, Maude* and Edith Tyson.

V—Kenneth Vining, Edwin, Dorothy, and May Vickers.

W—J. Wm. Wheeler*, Cecil, Phillis, and Noel Wright, Edie Whiting, Edith M. Williams.

Foreign list.—Correct answers received from:—

No. 114. Maria H. and Cuckoo Lister (S. Africa). **No. 116.** Daisy McArthur (S. Africa), Henry and Annie Baillie (Canada). **No. 117.** Dora E. Wallace (Canada).

THIS WEEK'S BIBLE SEARCHER (No. 123).

Say in which verses the prayers given below occur.

Find a response to each in the other chapters named, and write it out.

1. Have mercy upon me, O Lord, for I am weak (Ps. i. to vii.; response, 2 Cor. xii.).
2. O Lord, heal me, for my bones are vexed (Ps. i. to vii.; response, Ex. xv.).
3. Order my steps in thy Word (Ps. cxix.; response, Ps. xxxvii.).
4. Rejoice the soul of thy servant (Ps. lxxxvi.; response, John xvi.).
5. Cause me to know the way wherein I should walk (Ps. cxliii.; response, Ez. xxxvi.).
6. Be not far from me, for trouble is near (Ps. xxii.; response, Matt. xxviii.).

[Children under TEN do Nos. 4 and 6; under THIRTEEN Nos. 1, 4, 6.]

Personal.

Some of my young friends have kindly sent me their photographs. I am always pleased to receive them, even if only "midgets," so that I can see what my nephews and nieces are like.

Again the hon. sec. of the Bible Flower Mission sends many thanks for the boxes of flowers I have forwarded from some of my kind "nephews" and "nieces." Primroses and cowslips seem to be specially appreciated. Also many thanks to those sending blotters and pincushions for the soldiers.

Jas. Barker.—Always give your age, with your name and address, at the top of the page. Your paper would look better if you left a broad margin in which you could write the number of the answer and the reference; also leave a space between each answer. Your writing is neat.

Violet Walker.—You need not get your weekly Searcher signed, but for the Prize Competition it is absolutely necessary to do so.

Maudie N. Gray.—The quarter commenced at No. 117. Please give your age when sending in your Searcher every week.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	May 22	*Psa.* xxvii. 1-14	Th.	May 26	*Ez.* xxxiv. 11-19
M.	„ 23	*Ez.* xxxiii. 1-11	F.	„ 27	„ xxxiv. 20-31
Tu.	„ 24	„ xxxiii. 12-20	Sat.	„ 28	„ xxxvi. 22-32
W.	„ 25	„ xxxiv. 1-10			

Children's Special Service Mission.

Mr. Hutchinson, *Pershore*, May 20-25; *Leicester*, May 26; *Nottingham*, May 27-31. Mr. Tyler, *Preston, Bagot, and neighbourhood*, May 20-24; *Beansdale*, May 25; *Hatton*, May 26; *Sharnbrook, near Bedford*, May 27-June 6: *Kingswood, and neighbourhood*, June 11-14. Mr. Callender, *Southport*, to May 21; *Cambridge*, May 23-27; *Oxford*, May 28-June 1; *Acton*, June 10. Mr. E. Hughes, *Lewisham*, May 27. Mr. Hewlett, with caravan, *Ifield*, to May 28; *Three Bridges*, May 28-June 12; *Crawley*, June 13-27. Mr. Cutting, with caravan, *Kersey*, *near Hadleigh*, from May 6. Mr. F. A. Glover, with caravan, *Colyton, Devon*. Mr. Spiers, *McCheyne Memorial Church, Dundee*, May 20-June 3. Mr. J. H. Greene, *Southhill, Bigglewade*, from May 24.

Working-Girls' Saturday Afternoons.

Hon. Emily Kinnaird and Miss Morley, hon. secretaries of the London Young Women's Christian Association, write from 25, George-street, Hanover-square: "Will anyone living within easy distance of London invite a party of from twenty to 200 girls to spend a Saturday afternoon or Bank Holiday in their garden, providing tea? During the next three months we are anxious to arrange such parties for the hundreds, even thousands, of girls employed in houses of business, workrooms, factories, and laundries, to whom such a day is a pleasant break in the monotonous toil of the week. Will any one responding to this call communicate with Miss Butler, 13, Onslow-square, hon. sec. 'Saturday Afternoons in the Country'?"

FROM OTHER LANDS.

A Railway Mission in India.

SCATTERED throughout Bengal there are numerous groups of Europeans and Eurasians, many of them composed of a mere handful of persons, while a few are considerable communities. Nearly all are without the public means of grace. A few of these communities are difficult of access, being off the line of railway, but for the most part it is not so. The railway employees themselves form groups at many different centres.

On entering upon a recent fortnight's mission among these people a night was first spent in the train, our destination, some 300 miles distant, being reached at 11 a.m. the next day. Here we were kindly welcomed by the station-master and his wife, and proceeded to arrange for a service to be held the next day. To the surprise of some, nine persons were present. The whole of that night was also spent in the train, and at seven the next morning we were welcomed at another railway centre. Some hours were spent in visiting, and in the afternoon almost the whole community met for worship. Then another night was spent in the train. Next day at noon we reached another railway centre. Whilst the notices were going round we ourselves went round also, and saw everyone in the place. A number of interesting interviews took place, some objections to the service were overcome and much kindness met with. A large number assembled at the hour appointed, and a hearty service was held.

We took train again, and arrived at our next halting-place at midnight. Next morning arrangements were made for a service in the evening, which was duly held and seemingly much appreciated. The next morning, Sunday, we had a quiet Communion service with our host and his wife. The following day an address was given to Bengalis. At ten p.m., away by train, and after a long night of travelling rested for a day with a friend who had kindly pressed us to do so, and then journeyed back home.

It is remarkable that with only a few hours' notice a congregation can be gathered together. Of course, it is necessary that the missioner should know his way about and the ways of the people, and also that he should have some tact, and refuse to be put off. This readiness on the part of the people to attend meetings ought to be taken more advantage of, and doubtless would be if friends who are able to do so would more worthily support the Anglo-Indian Evangelization Society, and so make it possible for that society to employ additional itinerating evangelists. H. Rylands Brown.

Work in Buenos Aires.

BURDENED with the desire to reach the careless multitudes of this city, now numbering over 740,000, towards the close of last year I petitioned the chief of police to be allowed to hold open-air meetings in one of the principal squares of the city. The petition was granted, and every Sunday afternoon a little company occupies the band-stand in the centre of the square, reading and expounding the Word of God, preaching the Gospel, and testifying to the saving power of Christ. It is a wonderful sight, and full of significance, to see in this Roman Catholic country hundreds of people quietly listening to the Gospel in the open air. The attention is remarkable.

We desired to follow up the work, and, through the kindness of a Christian gentleman, who offered to pay the rent for the first three months, we have opened a hall, into which the people are flocking to hear the Gospel. We have evidence that the seed is falling on good ground, and will bring forth fruit.

There are other parts of this great city where the people have no preacher of the Gospel. From North America the Alliance Mission workers are coming to South America, but this is a vast continent twice the size of Europe, and the labourers are few and quite insufficient. May each reader ponder his responsibility to do what he can to meet the need. W. Charles K. Torre.

Casilla del Correo 796, Buenos Aires.

Chinese Converts at Work.

AT the request of a Christian friend, I am glad to be able to give you a brief account of the life of the Chinese Christians in the Imperial Medical College, Tientsin. There are, among the total number of twenty-five students, eighteen Christians in the so-called heathen government in Tientsin, China.

Most of them are true, earnest followers of Christ, and hold the banner of the Cross wherever they are or before whomsoever they are brought in contact with:—

They have one object to live for, to evangelise their own country. In school they join together as a band of champions to triumphantly fight against the foes. Through their instrumentality, many souls have been brought to the Lord Jesus. Most of them are students of different schools in connection with the Chinese Government.

Unable personally to proclaim the glad tidings of joy to every sorrowful heart in their sin-cursed country, they send out substitutes to every province of China, supported with their "doing without" penny. In vacation, instead of seeking after ease and rest on the sea-shore or mountain-side, they are busily engaged in preaching Christ; some distribute the Gospel to both high and low classes, others visit the schools with the messages of salvation, and some write to their relatives and friends about Jesus, the wonderful Saviour they have found.

Let us not merely wonder, but give thanks to God for this all-sufficient grace so manifested in them, and also pray that the Lord would make them a great blessing to their country.

Tientsin. J. Wantch.

Prayer for Persia.

DEAR SIR,—May I ask for special prayer at this time for the work of God in the city of Kirman, Eastern Persia? Kirman is said to have been visited by the Apostle St. Thomas, and was the seat of an ancient bishopric. All signs of Christianity have long since disappeared.

In 1896 Bishop and Miss Stuart paid the place a short visit, and during the last twelve months Rev. H. Carless has laboured there. The C.M.S. are now strengthening the work by the appointment of a married missionary. Will your readers specially remember Kirman and seek for a great blessing on the work there, that the people may be deeply convinced that the Gospel is God's truth and God's message to themselves, and that all the workers may be mighty in the Scriptures and full of faith and the Holy Ghost?

The present state of the East calls loudly on the whole body of Christ to unite in constant and believing prayer for the blind followers of the false prophet. Thus by prayer and faith they will make the great mountain of Islam become a plain, until at last the "headstone is brought forth with shoutings, crying grace, grace, unto it."—Yours faithfully, A. R. Blackett, C.M.S.

Julfa, Ispahan, Persia.

Slavery in Egypt.

LORD CROMER has done a distinguished service to the cause of humanity in his splendid efforts on behalf of slaves in Egypt. The case is stated in a few sentences contained in a brief letter to Mr. Allen, the secretary of the British and Foreign Anti-Slavery Society. It runs as follows:—"You may like to know that the last Slavery Convention, concluded some two years ago, is working very well. The main point was to allow freed slaves to marry, but at the same time not in appearance to make any change in the Mohammedan law, which forbids marriage without manumission by the master or mistress. We could not oblige the latter to give a freedom certificate, so we turned the difficulty by making it a criminal offence to interfere with the liberty of the subject.

"Cases of this description are rare. At the same time they occasionally occur. As a matter of fact, we have never had to bring the law into force, as the threat of prosecution has, so far, always been found sufficient to induce the owner to give the freedom certificate. This is rather what I hoped and anticipated."

The immense benefit of such a legal remedy for a disregard of the marriage tie is evident. Lord Cromer's long and persistent advocacy of a cause so humane has a rich reward in the blessing it has brought to hundreds who were unable to plead for themselves.

St. Paul's Institute, Tarsus.

THIS Institute, which is connected with the American Mission, has a course of study covering eight years, that is, four years of preparatory work and four at college. The course is essentially the same as that of the other missionary colleges in Turkey, the only difference being that circumstances compel the giving of instruction in perhaps more languages than are found in other schools—namely, in English, French, German, Turkish, Armenian, Greek, and Arabic. Work in three languages is required of each student. There are eleven competent teachers, besides tutors from among the students.

The boys number 134, of whom fifty-nine are in the college department. The students (ninety-five of them boarders) come from seven of the provinces (vilayets) of the Empire. Twenty-one of them are Greeks by birth, the rest Armenians. More than forty of them are studying for the Christian ministry. Several are out this year teaching in the cities and villages of the Mission. Every student is required to pay to the extent of his ability.

Dr. Christie, preacher of the Institute, writes:—"Our first care is for the spiritual life and the morals of our students. The Bible is a regular text-book; public worship is held twice a day; prayer meetings and Sabbath services are arranged in number and character to assist earnest souls towards a steady advance in the spiritual life. Special visitations of the Divine Spirit are prayed for and expected; no year has passed without them, and none of these revivals are without blessed and permanent influence upon the school. The one of last year was a work of great power, lifting the whole school to a higher plane of life and activity.

"The Institute is nine years old. Until four years ago it had no property of any kind. Now, by the kindness of friends—especially of Mrs. Shepard, of New York—we have three buildings and about three acres of land, situated in the southern suburbs of Tarsus, on the highest ground in the city. There are schoolrooms, recitation-rooms, kitchen and dining-room for 150 students, and sleeping places for 120, besides three rooms for the missionary and his family. We lack apparatus and books of reference. In these respects the department of astronomy is the only one properly equipped.

"Our poorer boys work in part payment of their board and tuition, and they are the very best students we have. There are over fifty of these excellent men in the school, and we need for their assistance 2000 dols. a year. Many of our boys lost fathers, brothers, uncles, and other natural protectors in the massacres, together with their little all of property. It means something to hear these Christian sufferers pray for the conversion of the murderers and robbers who have done all they could to destroy them."

Communications to Dr. Christie should be addressed to him at the British Post Office, Constantinople.

Protestants in Barcelona.

I ASK the earnest prayers of all Christian friends for poor Spain in this terrible crisis through which she is passing, and their practical sympathy for the Protestants of Spain, especially of Barcelona, who belong almost all to the working classes, among which there has been great distress for months. The Protestants are the greatest sufferers, because they are excluded from all public relief, which is administered through the priests and nuns. The price of the necessaries of life has reached an enormous height, and is still rising, so that even bread is almost beyond the reach of the poor. Speedy help is needed.

The hatred against the Americans and English is fanned by some mischievous papers who represent this war as the struggle between the Anglo-Saxon Protestant races and the Latin Roman Catholic race, and therefore the Protestants in Spain are regarded as partisans of the enemy. Christian love knows no country, but helps those who need help, and therefore your readers will strengthen the hands of our brethren in Spain and enable them to render practical help to those who are under their charge. Any gifts for Barcelona, either for the hospital or the temporary needs of the Protestants there, I will gladly forward if sent to me.

Anna von Mielecka.

Ridgemead, Englefield Green.

THE EVANGELISTIC FIELD.

MRS. BAEYERTZ IN ABERDEEN.

MRS. BAEYERTZ has closed a sixteen days' mission in connection with St. Clement's Free Church in this city. From the outset large audiences gathered nightly to hear the message of grace from her lips. The church, which seats about 800, was quite inadequate to accommodate the multitudes who flocked to hear the evangelist on the Sabbath day. Four of the Sabbath services were therefore held in the Music Hall, and it was filled to its utmost capacity. On week evenings the attendances were large. Two meetings were special in their character, one of them being for women and the other for men. The latter was a remarkable and deeply impressive meeting. The Bible-readings held at the Y.M.C.A., Union-street, proved in a high degree instructive and helpful to believers.

The closing day, with its three services, will long live in the memory of those present. As an example of the interest awakened, it may be stated that one member of the congregation, a dressmaker, arranged to give her girls a holiday in order that she might with them spend the day in waiting on God. The evening meeting was held in the West Free Church, which is both larger and more central than our church. It was filled by a most sympathetic and devout congregation. The subject of address was "Holiness," and all must have felt that God was speaking to us by his servant. A prayer meeting closed the mission. Such was the feeling of the vast audience that comparatively few went at the close of the address. We should say that well on to 1000 persons waited to pray and professedly to commit themselves to God in an act of surrender to his will.

The results are manifest in the enlargement of soul experienced by God's people in their deepened trust and joy, and in their closer fellowship. There have been, so far as human judgment can enable us to speak, not a few conversions. There was no night without some professions of decision. These converts must be our care. We trust and believe that further fruit shall be found even after many days. AND. D. DONALDSON, Minister.

GIPSY SMITH IN WEST BROMWICH.

A MOST interesting account, from the pen of Rev. A. W. Oakley, Baptist Minister, appears in the *West Bromwich Chronicle*, of the mission recently held by Gipsy Smith in the town.

The idea of a large united mission for West Bromwich was acceptable to both ministers and churches, and as Gipsy Smith had proved himself specially endowed for this work, a feeling of great satisfaction and thankfulness was expressed that we had been able to secure him.

The mission commenced in earnest on Sunday night, when the first dropping of a great shower began to fall. Monday, Tuesday, Wednesday, Thursday the stream of blessing continued, increasing in force and volume. Night after night the capacious building was packed from end to end. A sea of eager, expectant faces directed a steady gaze to the platform. Thirteen hundred voices rose in praise. Thirteen hundred hearts united in petition. And what of these magnificent gatherings? Have they ended where they began? No; they have borne abundant fruit. Night after night the inquiry-rooms have been filled with earnest seekers. Already up to Thursday night 453 have acknowledged the good they have received. Many there are whose names we do not know, but we are able to say that this great wave of spiritual enthusiasm will touch nearly every church, Nonconformist and Episcopal, throughout the district, and we trust it will have an abiding effect upon the life of the whole town.

MR. W. R. LANE IN HULL.

ON Sunday last, Mr. Lane closed a fifteen days' mission in Prospect-street Presbyterian Church, Hull. It was his first visit to Hull, and we are a little slow in rallying round a stranger. There were several other special services at the same time; and at the beginning the missioner's voice almost failed him through a chill. Notwithstanding these and other difficulties, it has been a memorable and blessed time.

The meetings steadily grew in attendance, in interest, in impressiveness, with a cumulative power, right on through the whole mission. From the first day to the last there was spiritual fruit reaped. Many Christians, of various denominations, received decided help towards a fuller, richer, more useful, more powerful spiritual life; many backsliders have been graciously restored; and a large number of conversions have taken place. But we are sure that the number of those who have received definite blessing far exceeds those whose names have been given. More fruit will be reaped in the immediate future.

Altogether, it has been a most blessed time, for which we give hearty thanks to God, and in connection with which we remember his servant with grateful affection, and follow him with earnest prayer. J. J. M.

PROTESTANT VAN WORK.

THE Protestant mission work in the villages of Shropshire in connection with the Bishop Hooper Protestant Van has of late been well sustained. Interesting congregations are addressed night after night. The Lord has opened up the way during the past winter months so that meetings have been held in many strange places—in barns, granaries, cart-houses, carpenters' shops, kitchens, and even in a mill-house.

It is cheering to find how willing the people are to welcome the van and to make these places comfortable for the meetings. At one place an earnest woman cleared out her cart-house and made it very comfortable, bringing large curtains out of her house and nailing them up to keep the cold out. We had splendid meetings, and the people were sorry when the meetings came to an end. At another place the carpenter of the village fitted up his workshop for meetings, and for seven nights we had seasons of blessing. Several nights the shop was packed; it held about 200 persons. A Christian farmer opened his granary for meetings; holding about 300 people. SAMUEL BRADFIELD, Church Association Evangelist.

MESSRS. WEAVER BROTHERS.

DURING the last four weeks these brethren have been conducting special missions at Wrexham and Cardiff under the auspices of the Welsh Forward Movement. Good work was done at the former place; Christians were revived, and a number professed conversion to God. The centre of operations at Cardiff was Grangetown, which is in close proximity to the great Bute Docks. Here the meetings were held in the fine new hall recently built for the Welsh Forward Movement. This bright hall, which seats over 1100, was filled on Sundays, and well attended during the week. Many professed conversion during the mission, and the churches of the district will surely receive considerable additions in consequence of the earnest ministry of our two devoted brothers.

Cardiff. J. PUGH, Superintendent.

EVANGELISTS' MOVEMENTS.

Pastor John McCallum writes from Dunrossness, Shetland Isles, describing services held by Mr. W. E. GEIL, from America. The people were interested, the meetings well attended, and many of the unsaved were compelled to accept the Saviour.

Mr. H. Stafford Smith, for many years connected with the Evangelisation Society, has returned from the United States. During his six months' stay he held services at Garfield City, New York, Washington, Brooklyn, Philadelphia, and other places. In many ways God honoured and used his servant. He was privileged to address the Conferences of the Methodist Ministers in New York and the Baptist Ministers in Philadelphia, also the Conference of Coloured Ministers in the latter city.

EVANGELISTS' ENGAGEMENTS.

Mr. CHARLES INGLIS, in May, Great Assembly Hall.
GIPSY SMITH, Deptford and Greenwich, May 14-23.
Mrs. BAEYERTZ, May, in Aberdeen; June, Clitheroe.
The WEAVER BROS., Keppoch-hill, Glasgow, to May 27.
Mr. W. R. LANE, Plymouth, 22; Bromley, 23; Brighton, June 5.
Mr. E. P. TELFORD, Wisherton, May 22; Great Assembly Hall, E., in June.
Rev. W. H. AITKEN, Chumleigh, to May 23; Milborne Port, May 28-June 15.
Mr. GEORGE CLARKE, Lower Edmonton, to May 23; Wigan, June 5-9; Bristol, June 12-27.
SERGEANT PULLINGER, Welbeck-street, W., May 22; Soldiers' Home, Winchester, May 29 and 30.

INTERNATIONAL S.S. LESSONS.

May 29.

"THE LORD'S SUPPER."—Matt. xxvi. 17-30.

GOLDEN TEXT: "*As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.*"—1 Cor. xi. 26.

FEAST OF UNLEAVENED BREAD (17).

Feast of the Passover: No leavened bread used Unleavened bread symbol of

(1) The haste with which they had to leave Egypt. Could not wait for bread to rise.
(2) Their bondage (hence also called "bread of affliction").
(3) The purity of their nation—fermentation is putrefaction.

Preparations needed: Bread, wine, lamb and bitter herbs. Also room in which to keep the feast.

THE MAN WITH THE PITCHER (Mark)

Marks the secrecy with which all Christ's movements had to be made. This probably pre-arranged. May have been to save Himself from the Jews directly, or from Judas. His hour was at hand but was not yet come (18).

Lesson.—It is folly to rush needlessly into danger or temptation. Where duty calls we must go, but all precautions we must and ought to take.

WHEN EVEN WAS COME (20).

Picture the waiting for that eve. Christ who knew all, calm; disciples could not have been so near to Him without some vague idea that the end was approaching. Yet *they quarreled who should be first* (Luke). The motive may have been of the best, viz., to be near Jesus.

Lessons. — Strife and selfish aggrandisement should not enter into the holy experience of life.

The Church is a home, and all there should be equal.

THE SERVANT OF ALL IS THE GREATEST.

This was the practical parable which Jesus taught. He who was Lord of all washed his disciples' feet (John and Luke). The lesson was that he who wished to be great must not strive for high places, but become the servant of those around him. This is the high and only road to greatness.

Illustration.—Life of Mr. Gladstone, a life of service, therefore a great man.

THE WARNING TO JUDAS (21-25).

The disciples each accused himself, "Is it I?" (22). When a vague charge is made we, as a rule, suspect each other. Let each examine himself, No man knows the evil lurking in his own heart. The real culprit in this case did not confess. There might have been hope for him if he had.

At the moment of speaking Christ and Judas were partaking of something from the same dish, and Christ pointed to this as a sign of his betrayer (23).

Lesson.—It is possible to betray Christ to-day by being ashamed of Him, by telling lies to save ourselves from trouble, by selling truth for money.

THE LORD'S SUPPER.

The feast was over and the burden of the Cross seemed already to weigh on the heart of Christ. He wished to tell his disciples something of his great tragedy which was so soon to take place. He blessed the bread, and brake, and said in effect: "So shall my body be broken for you. Eat ye of this—so shall ye partake of my suffering." Similarly with the wine: "As that is poured out, so shall my blood be shed.

A MEMORIAL

Christ gave to them not for once, but for all time: "Do this in remembrance of Me." It was to be a parting gift. When they looked on these emblems they were to think of Christ.

Illustration.—A mother giving to her son a Bible when he leaves home; he will treasure it all his days, as a memorial of her who gave it to him.

A PARABLE.

This service is a picture which speaks to us of Christ's death. It teaches us that we, too, must sacrifice as He did; must become partakers of his suffering. That we can only do this by spiritual communion with Him: "Eating his flesh and drinking his blood."

Teachers of the senior classes should emphasise the metaphorical and parabolic nature of this Supper, and point out the grossness of the Romanists, who try to explain the words and the feast with childish literalism.

Home for Aged and Dying.

HOW often have our best sympathies been called forth during our thirty years' labour amongst the poor, in behalf of enfeebled and aged "poor of the flock," who, having maintained a consistent and godly walk till life's closing days, having outlived lover and friend, and passed beyond the possible chance of earning even an odd shilling, bent with age and tottering with infirmities, are found in the gloaming of life's hardly-fought battle, knocking at the workhouse door. We have in mind at the moment the case of a sincere Christian who, being a widow of nearly fourscore years, laboured for her own maintenance until quite recently, avoiding the asking and accepting of charitable help. It is grievous that such aged ones should pass their closing days amid the promiscuous and often vicious company found in London workhouses, so we have for the present gladly removed poor Martha Haviland to our Lancing Homes (Convalescent Branch).

We have also another most happy follower of our Saviour for very many years, now in her seventy-fourth year, equally deserving of our confidence and help. Often has this aged one told us in her darkest hours of personal suffering, when her enfeebled health prevented her from earning even the odd shilling, she felt sure her heavenly Father would never let her go to the workhouse. But the time of trial came a few weeks since, and Mrs. Mead had to yield up her little room, and with tears she told us she could no longer sustain herself. The workhouse seemed after all within sight, but by the help of one or two specially kind friends we felt encouraged to offer temporarily, at least, an asylum at our Lancing Homes for this dear drooping and dying Christian. She knew not how to praise the Lord sufficiently for thus coming to her deliverance at the eleventh hour.

The help received in aid of the "Home" is, so far, considerably less than half the sum we require to carry out our proposal to set aside for the aged and dying the small house known as Lorne Cottage, hitherto used as a "Men's Cottage Home." Lancing is a seaside village near Worthing, and proverbially healthy and quiet. About £130 is still needed to make up the amount required (£200) to meet the first year's working expenses, for, say, five inmates at £30 each, inclusive of all outgoings, and £50 for rent and small allowance to matron.

We would make it clear that in selecting these aged friends we have necessarily to pass by many whose claims to such special consideration were not sufficiently established. Some friend may feel it "love's easy burden" to undertake the cost of keeping one of these poor and infirm ones, and so gladden their steps to the grave. Communications marked "Aged Widows' Fund" would be gratefully received.

WILLIAM CHORLEY,
Director, N.E. London Gospel Missions.
6, *Clephane-road, Canonbury, N.*

The Walworth Creche.

MANY a poor slum baby finds a friend in Mrs. F. Kinghorne, of 18, Wilson-road, Camberwell, who carries on this good work in South-street, S.E. The third year has seen many tokens of Divine blessing in connection with the little institution. Among the letters of encouragement and sympathy received, was one from a navvy, who wrote: "Please accept these few stamps towards your great and noble work among the poor children."

Unexpected visits paid to the Crèche have revealed the cleanliness which prevails, and the kind care bestowed on the poor little ones by the two nurses in charge. Mothers and babies must go together, hence it is but natural to find this effort connected with Richmond-street mothers' meeting. Thus, left-off garments sent by kind friends, and which do not serve for mother, brother, or sister, come in for baby. Everything appears to be conducted on strictly economical principles, and all contributions are used solely for the benefit of the children.

Southsea.—The annual Convention here on the deepening of the spiritual life, convened by Rev. F. Baldey, is fixed for May 30 to June 3, in St. Simon's School-room, Clarendon-road. A number of well-known friends and workers are expected to give addresses. All information can be had from Rev. F. Baldey, Vicar of St. Simon's, Southsea.

THE BOOK WORLD.

The latest re-issue in the "Keswick Library" series is **Need and Fulness**, by Dr. Handley Moule. In the course of nine brief addresses we have in this little work much precious teaching. (6d. net. *Marshall Bros.*)

Many will welcome **The Christian Worker's Scrap Book**, designed to receive newspaper cuttings likely to "point a moral and adorn a tale in Evangelistic effort." The pages are in sections, so as to facilitate the grouping of contents, and there are index sheets at the end of the book. (*Marshall Bros.*)

Mr. F. F. Belsey, chairman of the Council of the Sunday School Union, has done good work in compiling **The Sunday School Red Book**, a manual of instruction and advice for superintendents. Many a worker among the young will read the pages with gratitude and to practical profit. (1s. *Sunday School Union.*)

Mr. C. H. Kelly is issuing a second series of "Helps Heavenward"; and if all the books prove as good as Rev. Thomas F. Lockyer's **Saints of Christ** (1s. 6d.), they will be fully worthy the noble designation. The pages are replete with good counsels, presented in a striking manner. This is a capital book for young Christians.

A useful publication in Mr. H. L. Hastings's Anti-Infidel Library is **The Bible Triumphant**: A Reply to an infidel work entitled "144 Self-contradictions of the Bible," by Elizabeth A. Reed. Though the book answered is no longer before the public, the same criticisms and questions are still being propounded. Therefore Mrs. Reed's pages will still serve a useful purpose. (1s. *Boston, U.S.A.: H. L. Hastings; London: Marshall Bros.*)

Dr. F. E. Clark, president of the United Society of Christian Endeavour, has addressed some wholesome words to his friends in **The Great Secret**. (1s. *Sunday School Union.*) The chapters show that health, beauty, happiness, friend-making, common-sense, and success are best attained and secured by communion with God, on which some thoughts are presented in answer to the question, "What is it to Practise the Presence of God?"

The history of preaching is a subject having lessons for many beside preachers; and some of those lessons are admirably pointed in **The Message and the Messengers**, by Rev. Fleming James, D.D., Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church, Philadelphia. (3s. 6d. *Nisbet & Co.*) As a sketch of preaching and a description of varying styles, the book will be welcome to many; as an enforcement of essential conditions of sound and abiding work, it is likely to be read to practical profit by many a Christian worker.

Publications on 'the Blessed Hope" are not only numerous, but very varied in point of view and incidental character. **The Coming of Christ**, by J. H. Burridge, is a thoughtful little work, in its second edition. Its special features may be inferred from three questions propounded on the title-page—What is the Coming? Will all or only part be caught up? Will or will not the Church pass through the great tribulation? These are not questions that we would obtrude upon the attention of inquirers regarding God's purpose as revealed in prophecy; but some who are perplexed on these points may be helped by Mr. Burridge's pages. (1s. 6d. *Glasgow: Pickering & Inglis, 73, Bothwell-street.*)

Many who use the Bristol Tune Book will welcome heartily the appearance of **The Bristol Chant, Anthem, and Service Book**, intended to meet the need of congregations who wish to chant the Psalms and certain portions of Scripture to simple yet appropriate music. Pieces are also provided, by eminent composers, for special services such as marriages, baptisms, funerals, watch-night and chapel opening, and seasons such as Christmas and Easter. A variety of anthems are also provided. The whole forms a very complete and useful addition to the well-known and widely-used tune book. (4s. *London: Novello, Ewer, & Co.; Bristol: W. C. Hemmons.*) Sectional parts, chants, or anthems only are also to be had separately.

"Present Day Preachers," edited by F. A. Atkins, has already given us a volume by Rev. Mark Guy Pearse; now we have No. II. in **The Burdens of Life**, and other sermons. By Rev. Alfred Rowland. (3s. 6d. *H. Marshall & Sons.*) The chairman for the year of the Congregational Union is a popular preacher of no mean order. The sixteen sermons in the volume deal chiefly with things concerning life and walk, but four of them are devoted to such subjects as "The Drink Curse," "The Use and Abuse of Money," "The Rights of Women in the Church," and "The Pope's Supremacy." The exposition of 1 Kings vi. 7, "Building in Silence," sets forth the value of the quiet, unseen work done by many who spend their lives in modest and unknown service.

A new and interesting system of learning French is provided in a **Practical French Grammar**, by Messrs. A. Garnaud and W. G. Isbister. (1s. *Pitman & Sons.*) It certainly seem intelligible and easy—while the pronunciation is indicated by imitation. The same publishers issue **L'Avare**, one of Molière's comedies, by way of practice in good French reading.

Another essay at a simple mode of language tuition is made by *Marlborough & Co.* in a new series of the "Self-taught Library"—the first of which, **French Self-taught** (1s. and 1s. 6d.), will shortly be followed by German and other languages—based on, but distinct from, an earlier series of the same title. The lessons seem practical and intelligible, and the phonetic pronunciation easy to follow.

A new and original work of great utility is **Cassell's Family Lawyer**: A Popular Exposition of the Civil Law of England and Scotland. By a Barrister-at-Law. (10s. 6d.) The object of this large volume is to explain, in a manner so simple that everyone can understand it, the law as it affects average people in their every-day life. The six main divisions of the book will indicate its wide scope: The Law of (1) the Family Man, (2) the Householder, (3) the Business-man, (4) the Borrower and Lender, (5) as to Inheritances and Trusts, and for (6) the Citizen. The sub-sections are very numerous, covering a large area of duty and obligation, rights and privileges. As a handbook on matters that touch numerous interests—domestic and commercial, social and civil—this book will be of service to many, and its value is increased by the exhaustive index with which it is furnished.

Dr. W. T. Davison, of Handsworth College, Birmingham, has published a collection of essays on great themes, the first of the ten, **The Christian Interpretation of Life**, giving the title to the goodly volume. (4s. 6d. *C. H. Kelly.*) Among other subjects treated are "The Seat of Authority in Religion," "The Foundations of Christian Faith," "Christianity and Greek Thought," "The Evidential Value of Christian Experience," and "The Realisation of Christian Unity." With the exception of the first, the essays have appeared in the *London Quarterly Review*. They are calculated to assist thought in many readers in their present accessible form. In most cases the topics are viewed under varied aspects by different minds; but whether or not we always follow Dr. Davison, we cannot but approve his reverential mood and profound erudition as shown throughout these very stimulating studies.

HURRY UP! a stirring Gospel appeal. (6d. per doz. *E. Hawkins, 19, Southfield-road, Cotham, Bristol.*)

A simple booklet on the Lord's Return, which many will be glad to read and circulate, is IN A MOMENT. (1d. *Marshall Brothers.*)

THE SURRENDER. By G. W. Butler. *The Operative Jewish Converts' Institution, Hackney, N.E.* A useful tract for letters addressed to believers.

SOUND THE ALARM! A rousing note on the temperance question, sounded by Mr. W. Morlock, police-court missionary at Cheltenham. (1d. *Harvey Bros., Cheltenham.*)

THE BIBLE—NOT THE WORD OF GOD? By J. Davies-Smith. A good answer to an unbelieving question. Many will be helped by this compact little book. (1d. *Alfred Holness.*)

AHIMAZ. By "Syringa." (*Budd and Gillatt, St. Leonards.* 2d.) A booklet on the narrative of 2 Sam. xviii., containing many helpful thoughts and earnest exhortation for believers.

The author of "Soldier Tim" has narrated an incident hitherto unrecorded in the history of the Tower of London in a booklet THE LORD WILL PROVIDE (*Elliot Stock*). A pathetic interest breathes in the pages.

THE BEAUTIFUL PRAYER. By Stanhope Gray, music by Lennox Lindsay. (2s. *Holloway, 78, New Oxford-street.*) A sweet song, telling the story of conversion, set to a simple yet graceful melody. Doubtless it will be a favourite with many.

Mr. G. H. Pember's remarkable work, EARTH'S EARLIEST AGES, which has done so much to place spiritualism and theosophy in their true and ungodly light, has been translated into German by Countess L. Groeben. It is published by *Friedrich, at Leipzig.*

The Open-Air Mission has reissued (eighth edition, 1d.) WHAT IS "PREACHING CHRIST"? by the late Rev. A. Saphir, D.D.; also THE LORD'S WORK AT FAIRS AND RACES (second edition, 1d.). The former is timely and suggestive for all preachers, while the latter will deeply interest all who rejoice in the publication of the Gospel among the masses of the caravan.

Rev. Samuel Pearson, author of "Week-day Living" and "Scholars of Christ," is about to publish through *Messrs. Kegan Paul & Co.* a new volume of practical sermons, entitled "Why Worship?" The book is especially addressed to the young man of the day, athlete or sportsman, who is careless about church-going, and seeks to show from various standpoints the advantages of public worship.

STUDIES IN THE EPISTLE TO THE EPHESIANS, by Principal Moule, of Cambridge, is the title of a capital booklet issued by *The British College Christian Union, 93, Aldersgate-street, E.C.* A preliminary section gives a scheme of study by A. H. Plumptre, M.A., late chaplain of Wycliffe Hall, Oxford. The pages are calculated to prove of great service in devotional study. (2d. each, 1s. 6d. per doz.)

EVENING COMMUNION: A Sermon, by Richard Thursfield, M.A., rector of St. Michael's-in-Bedwardine, Worcester. A reissue of a thoughtful discourse, with a prefatory letter, heartily endorsing the position maintained, by the late Bishop of Worcester, and a postscript intimating that the present Bishop of the diocese has boldly defended evening communion. (1d. *Worcester: Humphreys & Co., College-street.*)

Items of Interest.

Home.

Last Saturday was the third Life Boat Saturday for London. Street collections were universal.

A missionary exhibition has been opened by the Society for the Propagation of the Gospel at Kensington Town-hall, to extend over four days.

The price of wheat continues to increase, and the position is becoming serious. Roughly, there is only about enough wheat in hand for a month's food supply.

We are glad to learn that the State Children's Aid Society is moving to prevent children in the Sutton Poor Law Schools to beg from visitors to Epsom racecourse on Derby Day.

The curious old custom of "praying for the crops" was observed on Sunday at Hitchin. The pastoral service was an impressive one, the singing of the hymns being very hearty.

The annual exhibition of work done by students of the Borough Polytechnic was held on Saturday, and drew a large number of visitors. There is a good deal of stimulus in these exhibitions that should be encouraged in every way.—The skilled labour market monthly memorandum gives the number of unemployed at the end of April in the trade union returns as 2.9 against 2.5 per cent. in April, 1897.

The Duke of Westminster has opened on his Eaton Hall Estate an admirably equipped village institute at Aldford. A sale of work was also opened by the Duchess of Westminster to provide certain articles of furniture. The institute was a gift from his Grace.—Lord Masham has offered to give £30,000 or £40,000 for the erection of an institute on the site of his old home in Manningham Park, Bradford, which is now public property.—For the sixth time Marylebone has refused to have a free library.

The Coal Trouble.—A deputation of South Wales Members of Parliament and municipal representatives waited upon Mr. Ritchie as regards the intervention of the Board of Trade to settle the strike.—The East Durham Miners' Federation have unanimously decided that the coalowners of Durham County be requested to advance immediately miners' wages 20 per cent.—A conference of Welsh delegates has been held, which may help to end the dispute.—The coal labourers at Gibraltar who went out on strike have resumed work at increased wages to be paid in Spanish money.—A conference at Newcastle between coalowners and miners has been adjourned to see what benefit has been derived from enhanced prices.—Great distress prevails amongst Welsh miners; some at Dowlais are receiving "relief," 500 are "breaking stones."

Charitable Contributions.—100 guineas from Her Majesty to Middlesex Hospital; £20 from Duke of Cambridge to Ophthalmic Hospital; £1000 anonymously to endow a bed in St. Thomas's in memory of Charles Kingsley; 30 guineas from the Fishmongers' Company for the North-Eastern Hospital for Children; the Lord Mayor and Sheriffs ten guineas and five guineas respectively to the Church of England Young Men's Society; £500 anonymously to the Church Army; the Drapers' Company 100 guineas to Middlesex Hospital; Baroness Hirsch £100 to Queen Charlotte's Lying-in Hospital; £25 from the Goldsmiths' Company and 20 guineas from the Skinners' Company to the North London Hospital for Consumption; £80 from the King of the Hellenes, £5 5s. from Prince and Princess Charles of Denmark, £10 10s. from the Lord Mayor, to the British and Foreign Sailors' Society; £100 from Stern Bros., £100 from E. B. H., 50 guineas from G. C. Croft, and 20 guineas from the Salters' Co., for the London Hospital; £300, through Robarts and Co., to the bicentenary fund of the S.P.C.K.

SCOTLAND.

Largely attended meetings took place in Glasgow last week, in connection with the Foreign Missionary Society of the Scottish Episcopal Church.

Dr. Grenfell, of the Mission to Deep Sea Fishermen, has been addressing meetings in Scotland in connection with the medical mission work being done by the society.

The Edinburgh Deaf and Dumb Society has been instrumental during the past year in bringing help and gladness to many hearts and homes in Scotland. Special services for them are conducted every Lord's day in various large centres throughout the country.

A correspondent writes:—"A quiet but useful work has been carried on for years among the foundry boys and other workmen in one of the western districts of Glasgow by the Misses Junor. On the register of the home in Herbert-street are about sixty members of them unmarried, and all professedly converted. They support one young man at the university, give help to another, and specially care for one native worker in the mission-field. The work is unsectarian and deeply spiritual, and with the ever-changing *personnel* is a means of usefulness far and wide."

IRELAND.

Open-air evangelistic meetings have recently been held in Dublin and various parts of the South of Ireland.

During the past three months the agents of the Irish Colportage Association sold nearly £400 worth of books.

Rev. Wm. Beatty, of India, and Rev. Jas. Carson, of China, both Presbyterian missionaries, are now home on furlough.

The Belfast Auxiliary of the Church Missionary Society contributed last year nearly £4000 to the funds of the Society.

It is proposed to extend the work of the Federation of Evangelical Free Churches to Ireland, and meetings are about to be held in Dublin for that purpose.

THE Y.M.C.A.

The Spring Conference of the north-western district was held at the Y.M.C.A., Keswick.

The first All Ireland Y.M.C.A. Conference will be held at Londonderry, from the 24th to the 26th inst.

The Marquis of Northampton has promised to open the new building of the Northampton Association in July.

The total membership of the Gloucester Association now stands at 610. This gives an increase on the year of about 300.

New rooms have been opened at 121, Duke-street, Barrow-in-Furness. An inaugural address was delivered by Ald. Wansborough.

Associations have recently been formed at Chester, Carmarthen, Aberavon, and Port Talbot—and auxiliaries at Briton Ferry and Treorkey.

The annual breakfast of the Derby Association was held on Friday morning. The Mayor presided, and expressed his hearty appreciation of the work of the local Y.M.C.A.

Mr. R. H. Fisher has just entered on the eleventh year of his special Sunday evening addresses at the North Liverpool Association. Constant testimonies are being received to the value of these services.

The annual meeting of members of the Brighton Association was held on the 11th inst., Mr. Joshua Smith occupying the chair. A most satisfactory report was presented of both the Y.M.C.A. and home departments. An address on "The Privileges and Responsibilities of Members" was given by Mr. W. Hind Smith, of Exeter Hall.

Two new secretaries for China are being sent out by the American and Canadian International Committee of Young Men's Christian Associations. One (Mr. Robert R. Gailey) has been assigned to Tientsin to take up the work already organised there, in order to relieve the present secretary (Mr. D. Willard Lyon) for work in connection with the National Committee. The other (Mr. Robert E. Lewis) has been designated for Shanghai to develop a work for English-speaking Chinese, and ultimately for Chinese who do not speak English; also to co-operate as far as practicable with the existing Y.M.C.A. in that port.

On Sunday, May 8, a re-opening service was held in the building of the Mountpottinger (Belfast) Y.M.C.A., which has been closed during the last two months for considerable alterations and extensions absolutely necessary in order to cope with the large and increasing membership. Rev. James Cregan gave an address to an overflowing audience. On Sunday, 15th inst., the services were conducted by Rev. Robert Duff, M.A., of Mountpottinger Church. At the Central Belfast Association the successful Sabbath afternoon Gospel services, conducted throughout the winter, were brought to a close on the 8th inst. Mr. W. S. Mollan presided, and an address was given by Mr. D. A. Black.

Foreign.

The Banque de Paris has concluded a loan of 10,000,000 frs. to Spain.

Lord Aberdeen's resignation as Governor-General of Canada has been accepted by Her Majesty.

A water famine is threatened at Key West. Water is now fetching ten cents a gallon.—The American press is united in declaring that America should hold the Philippines as a colony.

Mr. Chamberlain's recent speech is being severely criticised in some Continental cities, especially Paris, Berlin, and Madrid. In New York it is received with a chorus of warm friendliness.

Greece.—A large number of Thessalian refugees are leaving Athens.—The Greek and foreign military delegates for the delimitation of the frontier have left Volo.—The evacuation of Thessaly by the Turks has begun. Twelve steamers carrying troops have left Volo.

Austria-Hungary.—The Government demand for 30,000,000fl. for small arms and fortifications is very unpopular, and is tending to dissatisfaction with the Triple Alliance.

Holland.—M. Bahlmann, one of the leading Catholic members of the Second Chamber, swooned while addressing the Assembly, and died in a few minutes on the floor of the House.

Turkey.—The Russian Embassy has presented a note to the Porte demanding a settlement of the arrears of the war indemnity.—Reports from Constantinople state that Turkey agrees to the arrangements proposed by the Powers for the evacuation of Thessaly and payment of the Greek war indemnity.

Russia.—Newspaper reports of the famine in the south-east and east of Russia appear to have been somewhat exaggerated, although terrible suffering and loss have occurred. The distribution of money and wheat has afforded some relief.—A telegram from St. Petersburg asserts that England has suggested the expediency of making Europe independent of America for grain supplies by means of State granaries. This has excited considerable atrention in Berlin.

Africa.—The new Indian regiment raised for service in Uganda has embarked from Bombay.—Three chiefs have been arrested on suspicion of being concerned in the rising in Sierra Leone.—The swearing-in of President Kruger in the Transvaal attracted large crowds to Pretoria. The President addressed the Volksraad and a few invited guests on the balcony of the Government buildings.—Colonel Woodgate is marching against the rebels in Kwalu (Sierra Leone), after successful operations in the Karene district.—A French Soudanese Mission has been attacked and disarmed. A punitive force has been despatched from the Niger.—Fighting continues in Sierra Leone.—The Niger negotiations are proceeding slowly.—The French have evacuated Kishi, in the Lagos hinterland, and the British flag has been hoisted there.

The Far East.—France claims, as compensation for the murder of a French missionary, an indemnity of £4000, the erection of a memorial church and a railway concession to the Kwang-tung coast.—Serious riots have occurred in the province of Hu-pei; the Custom House and the British Consulate are destroyed.—Infantry regiments are to be despatched to Wei-hai-wei about the end of the year. The Russian Consul at Tien-Tsin has notified his colleagues that foreigners will not be allowed to land at Port Arthur or Ta-lien-wan without passports vised by him.—The Japanese War Office has provided for the withdrawal of the troops (Japanese) from Wei-hai-wei within four weeks.—It was the Japanese, not the British Consulate, which was destroyed in the riots at Sha-shi.—Russia and Japan have signed a protocol undertaking definitely to recognise the independence of Korea.—It is reported that Japan is about to raise a foreign loan of £15,000,000.

The American-Spanish War.—The latest and most important news is contained in a telegram from Madrid to the effect that Señor Sagasta and the Spanish Cabinet have resigned. In the face of prevalent public feeling in Spain this step seems to have been inevitable. — The "hide-and-seek" manœuvres of the Spanish fleet have completely deceived the Americans, having been heard of off Martinique, then at Curaçoa, but its subsequent whereabouts are now uncertain. — The transport *Gussie* has had to return to Key West, not having been able to land supplies for the Cuban insurgents. Cables have been cut at Cienfuegos and other places.—From Manila news comes of great scarcity of provisions. A Spanish gunboat which entered the harbour in ignorance of the result of the battle of Cavite was compelled to surrender.—Orders have been given for 30,000 men to be got ready at Tampa for the invasion of Cuba.

Italy.—Rioting and bloodshed have taken place in Milan and Naples, where a state of siege was proclaimed, and in Tuscany, etc.—Great anxiety prevails in political circles.—Telegraphic communication is restricted by censorship. But it is believed that recent riots bear a political character, organised by the associations of navvies and railway *employés*, in which there is a strong Socialist element.—Fresh riots are reported from Lombardy.—All the Socialist editors in Italy have been arrested.—"Rampant anarchy and armed rebellion" described the condition for three days. Half of Italy is under the jurisdiction of generals entrusted with extraordinary civil and military powers.—The Italian Chambers have been prorogued *sine die*. The Government is calling out reserves and taking further precautionary measures. Complete tranquillity is said to prevail at Milan. The Swiss Government promises to put down the agitation among the Italian workmen.—Milan is reported quiet again. Courts-martial are dealing with the captured rebels. 700 prisoners have been taken, including sixty-four monks.

Obituary.

DR. FRANCIS CHARLES BRETT.

This devoted Christian medical man recently passed away at Bridlington, Yorkshire, as the result of a carriage accident when visiting his patients. He had practised for thirty years in Bridlington, and had endeared himself to all by his bright and genial manner, his large-hearted liberality and ready sympathy, his accessibility, striking unselfishness, unsparing self-denial, and, above all, his earnestness and singleness of heart as a Christian. In addition to helping in other forms of Christian and soul-saving work, for the last fifteen years, as far as his professional duties allowed, he had visited on Sunday evenings the lodging-houses frequented by tramps, and there prayed, sang, and spoke to this friendless and neglected class.

Personalia.

Rev. David Baron has now returned to London from his lengthened tour on the Continent and the Holy Land. Next week we hope to give some notes from his letters.

Mrs. G. E. Ardill, of Sydney, will be glad to conduct Gospel temperance meetings in Great Britain during the next three months. Letters can be addressed to her at the office of the CHRISTIAN.

Mr. James Seth, Sage Professor of Moral Philosophy in Cornell University, has been appointed to the chair of Moral Philosophy, vacant by the death of Prof. H. Calderwood. Mr. Seth has a distinguished career.

Mr. Newton Jones, evangelist, who has been visiting New Zealand for the sake of his health, was to leave that country for England on April 14. He has benefited greatly by the change, and hopes to resume Gospel work on his return.

Rev. Henry Arnold Thomas, M.A., who has been enthusiastically elected as chairman for 1899 of the Congregational Union of England and Wales, is the son of Rev. David Thomas, so long minister of Highbury Chapel, Bristol, who in 1865 filled the chair of the Union. He is a man of great spiritual force. He is pre-eminently a true man, whom his friends trust to the uttermost. His sermons are described by one who knows him well as "full of spiritual insight, rich in thought, expressed in chastened and forcible style, with a glow of holy enthusiasm which moves the hearts of his hearers."

Employment of Epileptics. — The colony founded at Chalfont St. Peter, Bucks, continues to grow, and the experiment of dealing with epileptics in this way is proving a great success. The "Passmore Edwards Home" for men was the first opened, and then the Eleanor Home for women was erected. Last week, in the presence of a large company, the Duchess of Marlborough opened "Victoria House," another home for men; the Duke of Marlborough laid the memorial-stone of a home for boys; and Mrs. Passmore Edwards laid the foundation-stone of a home for girls. The donor of these three new homes is Mr. Passmore Edwards, who also gave the land. A meeting was held in a marquee, at which Mr. E. Montefiore Micholls stated that through the liberality of Mr. and Mrs. Frederick Greene the committee would shortly be able to begin to provide another men's home, and a small hospital or sanatorium would be provided by Mrs. Dearmer. Another home would also be started, and other needful developments would be carried out as soon as the funds permitted.

Young Women's Christian Association.— At the headquarters of this association, 26, George-street, Hanover-square, W., on Friday afternoon, the Duchess of Portland formally opened the new Morley Hall and gymnasium, presented to the association by Mr. Howard Morley as a Jubilee gift in memory of his father, the late Mr. Samuel Morley. The new building has been constructed and equipped at a cost of about £400. Viscount Portman (chairman) said the opening of the hall was the completion of a scheme for acquiring freehold premises as a centre for the association, and girls all over the world might look to those premises as a home. The building would form a centre for improvement and recreation for hard-working girls in the district, and classes of all kinds would be held there. Addresses were delivered by Miss H. S. Pollock, Mr. W. T. Paton, and Rev. F. B. Meyer, and at the close the Duchess of Portland formally declared the new building to be open. Donations amounting to about £1000—including £100 from the chairman—were announced in connection with an appeal for £2000, the deficit on the working of the association during the past year.

AMONG THE CHURCHES.

Church of England.

Bishop Moule of Mid-China has completed forty years of missionary labour. He lately celebrated his seventieth birthday.

£1600 have been contributed towards the building of a vicarage at Christ Church, Carnforth, and the enlargement of the church.

A sale of work on behalf of the South American Society will be held next Thursday at the offices of the Society, Clifford's-inn, Fleet-street.

The Bishop of Liverpool, who entered last week upon his eighty-third year, is the oldest Bishop on the English Bench, and is still vigorous.

It has been decided that Bishop Selwyn's work in Melanesia should be commemorated by the erection of a church at St. Luke's, Siota, in the Solomon Islands.

The Southport Clerical and Lay Evangelical Conference will take place on Tuesday and Wednesday, the 24th and 25th inst. The programme is full of promise, and the list of speakers justifies expectation of a successful gathering.

The "Community of the Resurrection," which consists of eleven clergymen, of whom Canon Gore is the head, have now taken up their residence at Hall Croft, Mirfield. The ceremony of "blessing the house" was performed by the Bishop of Wakefield.

A movement has been started for the erection of a memorial to Bishop Butler in Stanhope, where he was rector from 1725 till 1740. It was at Stanhope that the famous "Analogy" was written, but there are no traces of Butler's association with the town except his handwriting in the parish registers and a row of lime trees which he planted in the street.

At a recent sitting in the Upper House of Convocation the Bishop of London presented a petition from Mr. Kensit calling attention to the ritualistic practices in the Church of England. The Archbishop of Canterbury felt that there was real reason why the bishops should take counsel together on the matter. The Bishop of Worcester has declared that the time had come for the Church of England to show firmly her true Protestant character.

Congregational.

Beeth Chapel has celebrated its centenary.

Rev. D. C. Tincker has accepted a call to Wigan.

A new chapel is to be built on Princes Avenue, Hull.

Rev. M. F. Peterson has entered on his new charge at Nottingham.

Mr. C. Evan Evans, of Hackney College, has received a call to Harringay Park, N.

Rev. J. H. Harley, late of St. Neots, has been recognised in his new pastorate at Bedford Chapel, Camden Town.

It is proposed to amalgamate Victoria Park Tabernacle and Trinity Chapel, Mile End New Town, under the pastorate of Rev. Dolfan Lewis.

Rev. F. Hastings will represent the English Free Churches at the meetings to be held at the end of the month to celebrate the tercentenary of the Edict of Nantes.

At last week's meetings at Swindon of the Wilts and East Somerset Association Rev. H. Arnold Thomas preached, and addresses were delivered by Rev. S. G. Matthews on "Church Extension" and Rev. A. T. Pearse on "Free Church Councils."

Baptist.

Rev. J. S. Geale has entered on his new charge at Herne Bay.

Mr. S. Hassall has been ordained at Sussex-street, Brighton.

Rev. G. D. Hooper, of Luton, has accepted a call to Westbourne.

Rev. Thomas Spurgeon has been recruiting for a few days at Tynemouth.

The centenary of Mare-street Chapel, Hackney, is being celebrated this week.

Professor J. T. Marshall, who has been elected president of Manchester College, is distinguished for scholarship in Aramaic, Hebrew, and Greek. The post of classical tutor, vacant by the promotion of Prof. Marshall, has been offered to Rev. H. Ellis, of Farsley.

Rev. J. Lawson Forfeitt and Mrs. Forfeitt have sailed for the Congo. They will proceed to Matadi, about 100 miles from the mouth of the river, and the starting-point of the new Congo railway, to inquire and report as to the advantage of making this place the base of the mission operations.

The oldest Baptist minister, Rev. John Aldis, celebrated his ninetieth birthday on Wednesday last week. He was born at Colchester on May 11, 1808, and is now living in retirement at Beckington, near Bath. Mr. Aldis came to Maze Pond Chapel, London, in 1838, and while holding the pastorate he became one of the best-known of the Metropolitan Baptist ministers.

Methodist.

Rev. F. W. Moon, who has laboured twenty years in the Bahamas, is coming home on furlough.

The Methodist Evangelisation Society is anxious to introduce Gospel cars into France, for village work.

Interesting services have been held in connection with the Bristol (Redland) Circuit Mission anniversary.

The annual meeting on behalf of Wesleyan Home Missions, held at Wesley's Chapel, was largely attended.

The Thanksgiving Fund of the Primitive Methodist Connexion has reached £46,000. It is about to be closed.

Rev. Wm. Arthur, M.A. (the Nestor of the English Wesleyan Church), will this year reach his diamond jubilee.

Mr. Thomas Moremon, the blind evangelist, has conducted two successful missions at Stithians and Tolskithy, Redruth circuit.

Another Gospel car has been purchased by the Wesleyan Home Mission department, making nine in all. It is intended to increase the number to twelve.

The Central Methodist Mission in Sydney, New South Wales, which is worked on the lines of the great British town missions, reports for the past year vigorous advance and many indications of blessing.

In connection with the Wesleyan Mission, Sudbury, an active forward movement is being initiated. Sudbury is a town of considerable commercial and industrial importance in Suffolk, with a population of 7000. The Wesleyan Methodist Mission was started in 1894, in a district entirely untouched by Methodism. A suitable hall was engaged, and under the care of an evangelist the cause has prospered.

Presbyterian.

The Presbyterians are commencing services at Bexhill-on-Sea.

Rev. J. M. Ferguson, formerly of Woolwich, has accepted a call to Southend.

Rev. Duncan Macrae, of Wood Green, is now Moderator of the London Presbytery, North.

Rev. Dr. J. C. Herdman, who for thirty-two years has been minister at Melrose, has resigned his charge.

Rev. David Munro is retiring from the pastorate of Coldingham, Berwick, at the ripe age of eighty-one.

A conference has been held on "Territorial evangelisation in London, with special reference to the changing condition and social needs of populous neighbourhoods." It was opened by Rev. D. McQueen. Revs. Z. B. Woffendale A. Ramsay, W. Harris, Dr. Gibson, S. Hester, D. Fotheringham, and Messrs. Robert Whyte and R. T. Turnbull took part in the discussion. Some speakers favoured a Presbyterian "Settlement" for East London.

Fallen Asleep.

At Whitkirk, Rev. G. M. PLATT, vicar of the parish.—At Orpington, Mr. JAMES BIGGS, formerly a well-known worker at Upper Holloway Baptist Chapel; one of his sons died as a missionary on the Congo.—At Farnham, aged forty-three, Mr. WILLIAM NEAL, a valued Bible-class leader and Christian worker, and a successful local journalist.—At Knotty Ash, Rev. J. W. WALKER, aged sixty-five, a useful and beloved mission pastor.—At Short Heath, on 8th inst., Mrs. SYLVANUS SQUIRE, a valued worker, who passed away while conducting a prayer meeting.—At Nottingham, Mr. J. CRIPWELL, an acceptable local preacher.—At Tettenhall, Rev. DANIEL GRIFFITHS, aged ninety-one, for many years a faithful village pastor.—At Lancaster, on 8th inst., Mr. ISAAC SMITH, a devoted S.S. superintendent and temperance worker.—At Northampton, Mr. HENRY CHOWN, aged sixty-six, a son of the famous Rev. J. P. Chown, and well known as a leader among Baptists.—At Headingley, Rev. GEORGE ROBINSON, one of the leading ministers in Free Methodism.—At Port Glasgow, Baillie JOHN ROSS, aged sixty-five, an earnest and devoted Christian worker.—At Ligoneil, Mrs. STOREY, widow of Rev. Wilson J. Storey, Methodist minister, aged eighty years.—At Dublin, Dr. SAMUEL GORDON, founder of the Gordon Home, and one of the founders of the Meath Industrial School.

Appeals.

SOLDIERS IN CAMP.—The 3rd and 4th Battalions Yorkshire Regiment will be in camp at Redcar from 30th May to 9th July, and I should like to have a tent in which to hold meetings, as well as to meet and talk with the men; also, where men so inclined could come during the day to read, write, etc. I would also like to get literature, etc., and would be glad of any help in the direction of attaining these objects. Address, Captain J. G. DOWNES, The Barracks, Richmond, Yorks.

MAY MEETINGS, 1898.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs. 19	11 a.m.	Church of England Zenana Missions ..	*s*	St. James's, Paddington	Bishop Sodor and Man
,,	11, 3, 7.30	Women's Protestant Union.....	*c*	Exeter Hall (Lower)	Various.
,,	11.30	Moravian Missions	*s*	Portman Chapel	Rev. Hubert Brooke.
,,	3.30	Foreign Aid Society	*m*	38, Queen's-gate, S.W.	Major Money-Kyrle.
,,	5 p.m.	Field Lane Institutions	*m*	St. Martin's Town Hall.....	Marquis Northampton.
,,	4.30	Strangers' Friend Society.....	*m*	52, Finsbury-pavement	Mr. J. H. Anderson.
,,	6 p.m.	,, ,, ,,	*c*	186, Aldersgate-street	,, ,,
Fri. 20	11, 3, and 7.30	Women's Protestant Union.....	*c*	Exeter Hall (Lower)	Various.
,,	6.30	Ch. of Eng. Sunday School Institute ..	*m*	St. Martin's Town Hall	Bishop of Ripon.
Mon. 23	6.30	Friends' Foreign Missions	*m*	12, Bishopsgate-street Without	Mr. George Cadbury.
,,	7.30	Met. Tab. Colportage Association.....	*m*	The Stockwell Orphanage.....	Pastor T. Spurgeon.
Tues. 24	3.30	Friendless and Fallen	*m*	Exeter Hall, Lower.....	Sir J. H. Kennaway.
,,	7 p.m.	The Bible League	*m*	Mildmay Conference Hall	Preb. Webb-Peploe.
,,	7.30	The Y.M.C.A.....	*m*	Exeter Hall	Sir George Williams.
Wed. 25	4 p.m.	,, ,, ...	*m*	Mansion House.....	The Lord Mayor.
,,	11 a.m.	Ch. Eng. Waifs and Strays Society	*m*	Chapter House, St. Paul's	Lt.-Gen. R. W. Lowry.
,,	2.30	Christian Evidence Society	*m*	St. Martin's Town Hall.	Bishop of Stepney.
,,	3 p.m.	China Inland Mission	*m*	Mildmay Conference Hall	Sir George Williams
,,	7 p.m.	,, ,, ,, ...	*m*	,, ,, ,, ...	Mr. Theo. Howard.
,,	6.30	Friends' Temperance Union	*m*	Devonshire House	Mr. Walter Robson.
Thurs. 26	10 a.m.	Infant Orphan Asylum	*m*	Cannon-street Hotel	Mr. John Deacon.
,,	3 p.m.	National Refuges	*m*	Exeter Hall.....	Earl of Jersey.
,,	7 p.m.	Christian Community.....	*m*	Exeter Hall (Lower)	Sir George Williams.
,,	7.30	Aged Pilgrims' Friend Society.....	*s*	St. Mary Aldermary	Rev. James Ormiston.
,,	7.30	National Protestant Church Union	*m*	St. Martin's Town Hall	
,,	7.30	Anti-Sunday Travelling Union	*s*	Park Chapel, Chelsea.....	Rev. W. R. Mowll.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, May 16, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

	£	s.	d.
North Africa Mission—Faith, South Devon, 5s.; L. M. H., £1; (*Mr. Marshall's Book Fund*) Faith, S. Devon, 5s.	1	10	0
Protestant Priests in France—M. M. M., £2 10s.; (*Rev. A. Monteagan*, 7s. 6d.	2	17	6
Women's Armenian Relief Fund—Leslie	1	0	0
Friends of Armenia (*Mr. Crosfield*)—E. E. D.	0	2	6
China Inland Mission—L. M. K., £1; J. H. M., £2	3	0	0
Mission to Lepers of India—L. M. H.	1	0	0
Moravian Missions—L. M. H., £1; D. St. A., £1	2	0	0
Rev. K. Behesnilian (*Armenian Widows and Orphans*)—B. S., £1; Faith, 5s.; Three Children (Sweet Money), 6d.; A Cheltenham Friend, £5; Miss M. S., 10s.; *Evangelistic and Rescue Work*) Manchester and Salford Mission, £2 2s.; Zion Chapel, Manchester, £3 10s. 6d.	12	8	0
Ch. Missionary Soc.—E. D., Sidcup, 5s.; G. D., £3	3	5	0
Cuban Sufferers' Relief—Miss P., senior	0	7	0
Poor Jews, Jerusalem—Miss P., senior	0	7	0
Dr. Barnardo's Homes—M. K. C. B., 5s.; A Widow's Mite, 5s.; Faith, S. Devon, 5s.; E. R. H., £2; T. D. H., 2s. 6d.; R. U., 10s.; J. H. M., £5; A. W. R., 2s. 6d.	8	10	0
St. Giles' Christian Mission—A Widow's Mite, 5s.; R. U., 10s.; A. S. G., 5s.; J. H. M., £2; A Thankoffering, 5s.; For His Dear Sake, 2s.; (*Day in Country*) E. R. H., 2s. 6d.; (*Holiday Fund*) L. L., 5s.	3	14	6
Bristol Orphan Houses—Faith, S. Devon, 5s.; E.D., Sidcup, 5s.	0	10	0
Dr. Stephenson's Childrens' Homes—A Wesleyan	1	0	0
Mr. Fegan's Homes—E. A. N., 5s.; D. St. A., £1; A. S. G., 5s.; J. H. M., £5; E. D., Sidcup, 5s. (*Medical Mission*) A Wesleyan, £1	7	15	0
Glasgow City Mission—S.	1	0	0
Dublin Deaf and Dumb Assoc.—M. S., £1; M., £1 1s.	2	1	0
Royal N. Mission Deep Sea Fishermen—L. M. H., £1; R. U., 10s.; A. S. G., 5s.	1	15	0
Friendless and Fallen—S. H.	0	5	0
Miss Macpherson's Home of Industry—J. H. M., £3; (*Emigration*) H. R., £1	4	0	0
Barbican Mission to Jews—E.	1	0	0
Midday Institutions (*King's Daughters*)—R. U.	0	10	0
Church of England Temperance Society—R. U.	0	10	0
Liberator Sufferers' Relief—A. S. G.	0	5	0
Late Mrs. Hutton's Crèche—J. H. M.	2	0	0
Tower Hamlets Mission—J. H. M.	3	0	0
London Bible and Domestic Mission—J. H. M.	3	0	0
Mrs. Meredith's Institutions (*Prison*)—J. H. M., £1 10s.; (*Princess Mary Village Homes*) J. H. M., £1 10s.	3	0	0
Mrs. Eardley's Homes, Bow—J. H. M.	2	0	0
Aged Pilgrims' Friend Society—J. H. M.	1	0	0
Met. Tabernacle Rebuilding Fund—E. D., Sidcup, 5s.; F. A. E., 5s.	0	10	0
Northern Police Convalescent Home, Harrogate—F.C.	0	5	0
Flower Girls' Mission—Miss P., sen., 7s.; For His Dear Sake, 1s.	0	8	0
Late Miss Daniells' Soldiers' Homes—O. T.	1	0	0
Dock Labourers' Mission—J. M.	0	10	0
Total	£77	5	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes.—Sympathy, 7s. 6d.

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Missionaries' Literature Association.—Gal. vi. 10, parcel of magazines, cards, etc.

The London Samaritan Society and Convalescent Home and Hospital.—C. A. C., £1 1s.; O., 5s.; S., 1s. 6d.; J., 10s.; A. B. W., £2 2s.; M. P., 4s. 10d.; A. T. K., £1 1s.

Notices.

Communications Received with thanks.—J.B. J.S. C.B.H. B.B. A.G. H.C.W. J.M. E.O.W. J.O. H.H.P. F.H.G.G. J.A.O.C. F.N. G.R.S. M.A. J.R.M. J.McC. S.L. P.P. S.C. J.K. J.F.M. W.W. A.B. S.W. W.C.M. T.C. J.T. A.B.B. C.E.P. J.M. J.B.S. R.H. W.A.I M.S.B. J.M.M. E.S.G. W.P. C.G.M. G.M.H. G.S. G.H.M. J.V.S. J.R.W. W.B.D. S.S.P. M.H.S. W.G.T. A.D.D. S.G.D. F.B. T.H.A. W.H.G. R.B. J.W.T. W.W.C. T.J.C. W.W.W. J.O.H. W.C. E.P. F.B. B.N. R.M.L. A.G.H. M.E.S. J.J.M. J.P. W.J.T. C.G. H.W.

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Will (D.V.) be held in

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ALL EARNESTLY INVITED.

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WILL YOU HELP US

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URGENT APPEAL
ON BEHALF OF
THE ISLAND AND COAST SOCIETY OF IRELAND.

A.D. 1833.

This Society was established to provide good **Scriptural Schools** on the bleak coasts of Ireland and on the Islands adjacent. In such places an **overwhelming majority** of the population is **Roman Catholic,** and unless our scattered children are gathered into these little centres they **must** be **gradually lost** to the **Protestant Faith.**

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Contributions will be thankfully received by the Treasurer, addressed to the care of the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

CHRISTIAN COMMUNITY
126th Annual Meeting
Will be held
On THURSDAY, MAY 26th,
At EXETER HALL (Lower).

Sir GEORGE WILLIAMS will preside at 7 p.m.

ADDRESSES will be delivered by the Rev. J. E. Watts Ditchfield, Rev. J. Flemming Shearer, Rev. John Bond, Rev. J. G Train, Norwood; and F. A. Bevan, Esq., Treasurer. SOLOS by Miss Mary Spicer.

Tea & Coffee at 6 p.m. Usual Collection will be made.

J. ATKINSON, Secretary.

THE YARROW CONVALESCENT HOME
For Children of the Better Classes,
BROADSTAIRS.

For Boys from 4 to 14 years, and Girls from 4 to 16 years. No letters required.

This Home has been established and endowed for 100 children of parents who, being in reduced circumstances, are not in a position to pay the entire cost of a change of sea air for their children during convalescence.

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Payment of 5s. per week towards maintenance of each child and 3s. 6d. for the return railway journey. Particulars and forms of application for admission on receipt of stamp.—Apply to

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The Christian.

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☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

IT is doing the nation good to be still and weep for her great son, William Ewart Gladstone. Pain is a mystery, but there are uses in it which rich and poor alike can experience and acknowledge. Christian fortitude, based on Christian faith, has been teaching the world some of the noblest lessons of submission and endurance during the last few months, as the world has heard how the aged statesman bore his pain with his eyes fixed on the words of truth—"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

The finest sermon preached this May, the grandest vindication given of the Christian faith, has been the way in which this Christian from his youth died—as thousands of believers die every year in cottage homes and humble places where none but simple neighbours know how brave and how blessed they were—with the words of familiar and precious hymns sounding in his ears, with promises of grace before him, and with broken prayers on his lips. And for a while the nation turns from war and politics and speculation, to think of death and eternity.

The simple faith of the dying man has been so impressive in its reality that the world of letters has suddenly become religious. Facts have overturned theories, and agnosticism, atheism, pessimism seem for the time to have grown conscious of their own incompetency to express a great reality except in terms borrowed from the Christian vocabulary.

Another noticeable feature is the unanimous tribute paid not only by the churches, but by every speaker in Parliament. to the value of a Christian career in high places. In thus honouring Mr. Gladstone's career these speakers have really been honouring the Master whom he served, and who gave his life its noblest quality. A better or more impressive testimony to the truth and grandeur of the Christian faith could scarcely be found. Once more the world has confessed that the best Christian evidences are to be found in the lives of sincere and earnest Christian men.

The extraordinary hold exercised by Mr. Gladstone on Nonconformists, considering their total disagreement with his ecclesiastical position, is a unique fact in the history of politics. The reason, however, is not far to seek. At least, as *The Spectator* of last week put it, he was a thorough Puritan, holding "with a strength of conviction which admitted of no change that the moral law was the supreme guide." Because he put this in front of all other questions, he drew after him the most serious and spiritual of his contemporaries with a magnetism that was irresistible ; and he helped to deepen and ennoble public life in a way no other statesman has ever done. Now that he has gone we look round with apprehension for a successor in this high office of voicing the national conscience. Anyone who is to take the place of the lost leader must be a Christian before all other things.

Death is a great reconciler ; it is so to-day as men at home forget their political and ecclesiastical differences, and join in expressions of sorrow for the public servant whom we have lost, and of praise for all his great services. That he made mistakes, and has left us some things we should be better without, is only to say that he was human, and on these no one expatiates. And in these times of close and rapid intercourse between nations, the death of Mr. Gladstone is also having a healing effect on international animosities, and is drawing the peoples nearer to each other in bonds of goodwill. Nothing is more remarkable than the expressions of admiration, of regret, and of sympathy, which have been sent from all parts of the world and from all kinds of persons. Our country ought to find it easier henceforward to undertake every just and righteous cause. At any rate this lesson is clear, that we as a nation are more loved and better trusted for being on the side of the oppressed.

Most of the usual May meeting gatherings are now at an end. The reports on the whole testify to great buoyancy and hopefulness of spirit, and an earnest desire to meet the practical demands of Christian work. The question of Christian unity has been well to the front, and the tone in which it has been discussed proves that the various Evangelical churches are overlooking their differences and growingly conscious of their common aims and ideals. Into all the villages and towns of the country the accounts of these gatherings have penetrated to be read and pondered by thousands who were unable to attend them, to cheer many a lonely worker, and give heart of grace to those who are labouring under depressing conditions. The attendances have been large, and in some cases immense, but they represented only a small fraction of the millions who through the year will share in their benefits.

One of the advantages that appear to be coming within reach of the world through the present war between Spain and the United States is a better understanding, perhaps a permanent alliance, between the United States and this country. Trouble often clears the vision, and sweeps away jealousy ; it seems to be doing so now. It will be a gain to every great human cause if these two powerful nations are henceforth banded together as one. And yet we shall make a fatal mistake if we depend upon their alliance and not upon the application of Christian truth for making the alliance itself Christian in principle and in influence. The alliance will reflect the spirit and tone of the two nations.

The distressing industrial war in South Wales is causing untold misery to thousands of families, and the end is still uncertain. The men have made one important step forward by giving plenary powers to their leaders in conference with the masters. It is to be earnestly hoped that the latter will show a conciliatory spirit in their dealings with these representatives. The industrial and commercial aspects of the struggle are disastrous, and it will be years before its evil affects can be undone. All the more reason for mutual concession and a settlement that shall ensure a friendly result, satisfactory to both parties. The orderliness and patience of those who are suffering most severely is an added reason for this.

In his address on "The Churches and Evangelistic Missions" (p. 13), Rev. Campbell Morgan emphasises an important consideration as to the after-results of missions. It is a sad state of things when a minister has to say, as was said to him :—

> If a hundred converts were added to us, I should not know what to do with them. The Church is not in a fit state to nurture their new life.

And then missions are criticised on the ground that the "converts do not stand." But whose is the fault ?

In the correspondence on the "Leakage from Methodism," still going on in the *Methodist Times*, strong remarks are made as to the neglect of pastoral visitation by ministers and class-leaders as one of the prime causes. In all Christian churches neglect of this great duty, where it exists, is a grave fault. Preaching and organisation alone can never build up a church. There is need, both for the sake of the minister and his people, of personal dealing. The multiplicity of engagements and the many calls on ministers' time tend to make such visitation increasingly difficult. But nothing should be allowed to interfere with the periodical visitation of families and individuals. It is well known that many a church has dated a fresh lease of life from the advent of a minister of but moderate preaching powers who has the gift of successful pastoral work.

The need of pastoral visitation arises from the fact that the preacher must know the individual difficulties and trials of his people in order to be able to address them adequately. In many crises, comfort, direction, warning, rebuke can be effectively and lovingly administered inp rivate which would be out of place in public. Personal contact on a spiritual basis brings preacher and people *en rapport*, turns an official relation into one of friendship, and at times enables the exact word to be spoken that is needed to give a soul release from some gnawing perplexity or overwhelming fear. Ministers should see to it that where a conflict of duties arises, other and less essential duties should be postponed for this. Other things being equal, the minister who is a good pastor will make the most effective preacher and do most good.

It is proposed by several leading Nonconformists to establish a Parliamentary Council for the purpose of resisting the strong tide of Romanising influence. A circular which has been widely circulated says :—

> Thousands of villages and towns possess only Anglican or Roman Catholic schools. Over nine

millions of the population have no Board school in their midst. Besides this, the administration of the Education Acts has become more partial to clerical interests than for many years past, and every subterfuge is adopted to prevent the establishment of School Boards. Nonconformists are practically excluded from the teaching profession in many towns and villages.

Reasons for action are found in the pledge given by the Government to establish a Roman Catholic University in Ireland endowed out of public funds, in the unceasing efforts of the Anglican clergy to secure the control of elementary schools and higher education, and in the refusal of Parliament to remove Nonconformist grievances. The battle will be an uphill one, but, although some of the great papers which ought to aid in it will be on the other side, help will doubtless come from unexpected quarters.

It has been the favourite device of the Pope for some time past to pose as a friend of peace. He has been suggested as the head of an international peace congress; his name has frequently been mentioned as an arbiter in disputes; he was said to be greatly pained by the hostilities between Spain and the United States; yet what has he done to stay the bloodshed and to smooth the troubles at his own door? Nothing at present; he and his cardinals let the fire burn, while they stand on one side. The *Daily News*, which has done so much to forward early and accurate information, recently said that—

An interesting correspondence has passed between the Cardinal Archbishop of Milan and the General in command of the district. Cardinal Ferrari wrote to apologise for his absence during the riot, and to express regret for what had occurred. General Bava Beccoria replied that he also deplored the Cardinal's absence, and that he regretted the silence of the clergy when they might have done so much to avoid bloodshed. This is a remarkable feature of the situation which must attract the notice of Europe. From the beginning of this lamentable conflict, amounting almost to civil war, no word has come from the Vatican or from any representative of the Church in denunciation of violence or in favour of peace. In considering the causes of the revolt and the responsibility for it, this most significant piece of negative evidence will assuredly not be forgotten.

How much the Pope could do, if he would, to save Italy from misery, hunger, starvation, and strife!

Miss Betham Edwards contributes a thoughtful article to the *Christian World*, on the present position of French Protestantism, laying stress on two facts. The first is the settled malignity of the attacks made upon it by Catholic authorities, both in the Press and socially. An attempt is being widely made to join the forces of anti-Semitism and anti-Protestantism, both Jews and "Nonconformists" being described as "foreign bodies without country and without patriotism, infectious bacteria to be expelled from society by means of some powerful serum." The second fact is that in spite of this attack and abuse Protestantism is steadily winning its way. There is an increase of accredited organs, and of centres of work, and of new churches. These are extending their influence by the humanitarian reforms which they advocate, notably that of temperance, in which direction they are doing excellent work.

If County Councils have the powers to make bye-laws that put street-preaching and the singing of hymns among objectionable street noises, of which persons may complain, and which the police may interfere with and stop, then it will be for voters to ask candidates for County Councils what opinions they entertain on this question, and what they will do if they are returned. The public-house party wishes to prevent open-air preaching, and has now got a case in their favour; it will be for voters to see that the public-house party is either not represented at all on the Councils, or that it forms a small minority.

This is an age of innovations, good and bad. The latest and the most remarkable is the new use to which our soldier-heroes are to be put. Private Findlater (of Dargai fame), who was decorated recently with the Victoria Cross by the Queen, is, we are told, to popularise his deeds by piping at a music-hall at twenty-five guineas a night. This, assuredly, is the lowest point to which cheap fame could descend, even in an age of claptrap. The money-making passion takes queer shapes, but when it turns heroism into £ s. d. in this vulgar fashion, it should be in a fair way to defeat its own object. The public that can tolerate the scheme must be badly in need of a new sensation. Military glory that ends in music-hall plaudits is not likely to have much fascination for heroes with any self-respect. True courage, devotion, self-sacrifice, seek for other rewards.

There is no more cogent sign of the real triumph of temperance principles than the realisation, on the part of military authorities, of the importance of dissociating active service from drinking habits. We learn that Sir Herbert Kitchener's stern refusal to permit intoxicants to be taken up the Nile is to be followed by the American Provost-Marshal in his conduct of the Cuban campaign. All kinds of teetotal drinks, as well as "molasses, cakes, pie, and candy," but no whisky, will be allowed. Probably the splendid results of the temperance policy of the Sirdar in Egypt has strengthened the conviction of the American general that the use of spirituous liquors and thorough physical efficiency in campaigning are incompatible. Those who have fought so hard, in the teeth of every imaginable opposition and ridicule, to popularise the scientific aspect of teetotalism will be delighted with this further proof of the spread of their views.

A summary of the total income of the missionary societies in this country proves that the income all round is steadily increasing, and that the somewhat serious deficits shown on their balance-sheets is really due to their inability to keep pace with the ever-increasing demands for extension. This total in the financial year just ended is close on two million pounds, exclusive of some results not yet reported. This is a large sum, but it might be a good deal larger considering the general wave of prosperity that the country is enjoying, and the extraordinary expansion of opportunity that has recently opened up. The difficulties of the "closed door" are giving way to the difficulties of the "open door," but if the enthusiasm of the early missionary advocates was adequately kept up, an added impetus would be given to the work, which would speedily carry the Gospel into every corner of the world, and ensure its being preached literally to "every creature."

The fact is always being forced upon our attention that the conversion of the heathen world will never be accomplished by means of the missionary only; the Christian trader, the Christian traveller, the Christian teacher, the Christian in every form is wanted. It seems to us as if there is coming a special call, just now, for the Christian schoolmaster in the Far East. Dr. Griffith John says of the persecuting province of Hunan, in China, so recently opened to the Gospel:

There are tens of thousands in Hunan thirsting for a knowledge of the English language and Western lore.

If Frenchmen and Frenchwomen can obtain a living in the country by teaching their own language, cannot some Christian Englishmen master Chinese, and make it their business to teach English to Chinamen, at the same time using their position to make known the Gospel of God's grace?

The alarming increase of limited liability companies forms the subject of an important article in the *Nineteenth Century* from the pen of Mr. S. F. Van Oss. It is estimated that about one-tenth of the total wealth of the country is now invested in these companies. The result of this joint ownership is in many ways very serious. It means the lessening of personal responsibility, the gradual vanishing of the generation of "old, solid, sturdy business men," who built up the commercial greatness of the country, and the increase of vague impersonal vested interests, whose conscience is often very hard to find. Present profits, rather than solid future results, are the one aim of the promoters. The system tends also to increase and accentuate industrial difficulties. It might be added that it is becoming increasingly common for Christian people to invest their savings in questionable concerns, over which they have practically no control. The drink trade has found in this a tremendous accession of strength, and the temperance cause a new and obstinate obstacle to reform.

The Royal Society for the Prevention of Cruelty towards Animals is doing a good work by its system of prizes for the best essay on the subject, written by pupils in public and private elementary schools. This year as many as 136,465 essays were sent in from 864 board, 324 denominational, and 151 private schools, an average of 101 essays per school. By this means the duty of kindness towards the brute creation is brought before the minds of children and young people in a manner that tends to enlist their active sympathies. Nearly all cruelty of this kind—at least among the young—is due to thoughtlessness. Anything that awakens interest and reflection in the matter tends therefore to the awakening of the moral sense. Such methods as these are more effective than many prosecutions. Remedial measures may be good, as they are at times certainly necessary; but preventive tactics are better.

Mr. Moody on Mr. Müller.

MR. MOODY is now at Northfield again, working for a time amongst his students. At a recent George Müller Memorial Service he gave to 400 of these some wonderful object-lessons from the life and work of that grand old servant of God, showing how God can change and then mightily use one of the wickedest of young men. The account of such an example was listened to with almost breathless astonishment, especially as to George Müller's early days, when, as a young man at college, he landed himself in prison, and by forging and stealing nearly broke his father's heart.

Dr. A. T. Pierson at the same time painted a vivid picture of the whole of Müller's life and walk, making it evident to all the students that Müller's God could do the same with any young man present during 1900, as He did with Müller during the most of 1800, if heart, hand, and life were but given up to God as Müller's were.

Mr. Moody loves to drive home practical lessons of what God can make of even a young man such as George Müller was. During week evenings the students are just now carrying on some most spirited debates upon international questions, the warmest of which has been as to "the advancement or otherwise of the Chinese nation by the dismemberment of China"—a most profitable question.

The Spirit and the Word.

By Rev. Dr. CULROSS.

WHEN Jesus told his disciples that He was about to leave them, sorrow filled their hearts. But his departure is introductory to the coming of the Holy Ghost the Comforter, "whom the Father will send in my name." "When He is come He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

In John xvi. 8 Christ sets forth what the Holy Spirit's coming meant in that stupendous enterprise on which he was sending them. "When He is come, He will convince the world of sin, of righteousness, and of judgment." This threefold conviction, which means the bringing of men over to God's side, is effected by the Holy Spirit. In effecting it He does not work directly, but mediately, as the Paraclete or Adviser of the disciples: not apart from the disciples, but in and through them, using them instrumentally. This is a matter to be well understood. This heavenly Agent does not supersede the witnessing of the disciples; He does not work on the world without, but with and through them, and so He convinces the world of sin, and righteousness, and judgment.

Farther, though the disciples had enjoyed the personal teaching of Jesus, they were not yet in possession of all the truth. He had still many things to say to them that they were not yet prepared to receive. "But when the Spirit is come, He will lead you into all the truth," and shall give you to see the truth in its fulness and unity. The work of the Spirit in the Apostles after Pentecost may be condensed into these words: "He shall glorify Me." This glorifying of Christ consisted in making clear to them what they had so dimly perceived—the ineffable glory of the redeeming Christ. Christ whom they had known after the flesh they would henceforth know in his heavenly dignity. We must look for

THE MANIFESTING OF THE GLORY

of Christ, then, after Pentecost, in the teaching of the disciples in their letters and ministry.

This shows us the value which Christ means we should attach to the New Testament Epistles as an exhibition of "all the truth," and a filling up of the many things which Christ had to say, but which they were not yet prepared to receive.

Accepting Christ's word I must believe in a real teaching of the Holy Spirit, mysterious in its mode but blissful in its results. If we do not have the fulness of truth set forth in the apostolic writings, then Christ's promise is still unfulfilled. Such a fulfilment the apostolic writings claim to be.

Thus we read: "Ye know the commandments we gave you by the Holy Ghost...He, therefore, that despiseth, despiseth not man but God, who hath also given us his Holy Spirit." Again, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit...that we may know the things that are freely given to us of God; which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Once more, referring to the mystery of Christ, which in other ages was not made known unto the sons of men, the apostle declares that "it is now revealed unto his holy apostles and prophets by the Spirit." Any criticism of the New Testament which overlooks this, or makes nothing of it, which pits Christ against Paul, and babbles about the "dimness of apostolic Christianity," any such criticism

OMITS THE MOST IMPORTANT DATA

of all, and must begin at the beginning over again.

But the giving of the sacred writings of the New Covenant by Divine inspiration does not exhaust the Lord's promise. As the Apostles needed the Holy Spirit's grace to pen the writings, not less do we need that same Spirit's grace to enter into the deep and glorious meanings they set forth and to realise their power. Look at the case in this way. A good school-book in a boy's hand does not of necessity ensure the acquisition of knowledge: there must be also a learner's spirit, and as much depends on this as on the school-book. So with regard to Divine truth. On our part there must be child-like humility—that is to say, a meek and quiet spirit, a circumcised heart, an obedient will, and fearless surrender to God; and for this condition of mind and heart we are dependent on the indwelling Spirit, by whose inspiration the writings were given.

On the other hand, pride, self-sufficiency, insincerity, shut out the light. "God resisteth the proud, but giveth grace to the lowly." He takes them into his intimacies, and shows them his holy covenant. He who has this lowliness, though with no special mental ability and no advantages of education, has

AN INSIGHT INTO DIVINE TRUTH

and a comprehension to which scholars and critics are strangers.

To affirm all this is to affirm both the necessity and reality of the renewing and teaching of the Holy Ghost, the Creator of child-likeness. Under his teaching, "a glory gilds the sacred page," the Bible becomes a new book to us, words that once perplexed us become plain; dim pages become luminous and radiant with sweet meanings; truths that had stood separate and even in seeming antagonism become one, like the pictures in a stereoscope; the soul's horizon is widened, and realms are illumined that had lain in obscurity or darkness. This is not matter for logical argument, but for the test of experience.

Accepting Christ's word, I believe in a real personal teaching of the Holy Ghost, mysterious in its mode but blissful in its results, a teaching whereby we cease from mere notions and opinions, and come to "*know*;" a teaching which does not dispense with the Bible, but knows it; which does not supersede patient study, but is its gracious reward. To some this may appear an opening of the door to the wildest extravagance and fanaticism; in point of fact, it is our true safeguard against error, and our true security for sobermindedness. The subject is one of unspeakable importance to-day. The doctrine of Divine teaching has a place in our creed, yet how often it is practically ignored. This ignoring is one of the deepest and deadliest heritages of this or any age. And it will be one of the most hopeful of signs when we humbly confess our foolishness and ignorance and say from the heart, "I believe in the Holy Ghost."

I have said nothing and have nothing to say against the severest scientific and critical investigation. The man who would forbid this is no friend to truth, and simply betrays by his fears his own secret doubt or unbelief. To stifle inquiry is to create suspicion that the Bible will not stand examination. I know there is a criticism—from which may God deliver us—which calls forth the rebuke, "Thou savourest not the things that be of God, but those that be of men"—a criticism which mistakes plausible conjecture for proof—a criticism which, for all its learning and intellectual acumen, manifests the sheerest incapacity of spiritual thought—a criticism which stumbles about among the things of God like the men whom John Bunyan describes with their eyes put out, stumbling among the tombs—a criticism arrogant and lordly, vainly puffed up in its fleshly mind—which deposes Jesus Christ from the place of authority and then quietly

SITS DOWN IN THE VACANT CHAIR;

a criticism which judges by a standard of its own what is credible and what is incredible, unawed by what Jesus Christ says: "The word that I have spoken the same shall judge you in the last day." But all criticism is not of such kind, and need not be so, as the memory of a man like Samuel Prideaux Tregelles reminds us.

The fundamental thing is that all our investigations be prosecuted in the spirit of childlike humility, with reverent faith in God, a sense of responsibility, and willingness to do his will. Take two books—one on Spectrum Analysis, the other dealing with the cry, "*Oh, wretched man that I am, who shall deliver me?*" You could not read the two books aloud in the same tone of voice without a sense of incongruity. They appeal to totally different faculties of our being, and the man who is interested in the one may be totally untouched by the other. The words of the Apostle are profoundly significant in this connection: "The natural man"—the man whose intellectual nature is awake, while his spiritual nature is dormant and unquickened—this man "receiveth not the things of the Spirit of God; they are foolishness unto him; neither *can* he know them, because they are spiritually discerned." The meaning of words and the rules of grammar are the same, yet we cannot examine sacred Scripture as we should examine any other ancient writing—say a tragedy of Euripides or the Odes of Horace. The Bible makes appeal to another set of faculties within us, and no man can enter into its thoughts apart from a quickened spiritual nature, a heart-felt consciousness of sin, and what I may call a sense of God. The starting-point of all true criticism (even of the letter) is here: "Ye must be born again."

A Whitsuntide Hymn.

Come, Holy Spirit, come,
Sweet breath of Heaven Divine,
And condescend within our hearts
To make thy lowly shrine.

Come as the gentle dew
To childhood's opening flowers,
In glory's sunshine from above,
And blessings' tenderest showers.

Come to the glad young soul,
Soft as a mother's kiss;
Baptize with love and sanctify
Each deed, and thought, and wish.

Come with the balm of peace,
With joy's melodious lyre;
Oh! fan these flickering sparks within
To love's immortal fire.

Guide us in wisdom's path,
In virtue's narrow way;
Teach us to do our Father's will,
His mandates to obey.

Harriet Julia Evans.

[459]

Certainty in Religion—3.

(*Concluded.*)

HOW may a soul be *sure* of God? The human mind may deduce very much about God from what it perceives in nature, but there must be a revelation from God Himself if He is to be accurately known. We cannot pierce the veil—He must lift it from his side. Has He done so? The answer is a triumphant and certain Yes. In ancient times He spake to the fathers in fragments, but in Jesus Christ He has finally and fully spoken. And the Spirit of Jesus is with the Church to-day, waiting to penetrate the lives of all who will fulfil the human condition, which is faith.

Men are impatient when we speak to them about faith. "Faith," say they; "when it comes to the point, you always demand blind belief, and it is this which we refuse to render." You mistake, gentlemen. Faith is nothing of the sort. Faith is the exercise of the spiritual organ, responding to the action of the Spirit of God. "We receive the Spirit that we may know." And whoever will receive the Holy Spirit shall know. This is not the abnegation of reason; it is the uplifting and illuminating of reason. Certainty is allowed in every other department of life upon fulfilling the conditions of learning. By what right is it denied to those who have fulfilled the conditions requisite for knowing God?

We commenced by asking if absolute certainty in religion is possible. We have demonstrated both by doctrine and by testimony that it is. I have to say, then, in terminating this conference, that since the way to certainty is open to us all, it is our own fault if we miss it. "If thou seek Him He will be found of thee." Seek, above all things, gentlemen, this supreme knowledge. It will deliver you from the corruption of the world; it will guide you into all wisdom.

For the right direction of our life in this the time of our mortal pilgrimage the soul must be certain of God; and if in the hour of death we would have repose of spirit, this can only be assured to us by that same certainty. Certainty of God means true life here and hereafter; ignorance of God means darkness and death both here and in eternity.

F. C. Spurr.

Showmen's Mission. —I would again ask prayer on behalf of the travelling show people; I would also ask, wherever fairs are held, that Christian work might be done amongst the vans, by personal visitation, Sabbath meetings, and children's meetings. The Lord is blessing the work of his servants amongst these wandering people, and we do desire that it may extend to every fair in the land. I shall be glad to give every information respecting the mission.

E. Millington, Hon. Sec.

Layerthorpe-grove, York.

The Manchester and Salford Wesleyan Mission are seeking to extend the valuable work of "rescue, relief, and prevention," which they have been carrying on for some years, and the meeting recently held in Manchester will no doubt help them on their way. It is wonderful how much good work of this kind can go on almost under people's eyes without attracting much attention. Some idea of the scale on which this part of the mission's work is done may be gathered from the fact that, on an average, over 300 people a year have been placed in permanent situations by its efforts, and that 6000 men and 3448 women were helped in some definite way during the past year. Notwithstanding these figures, the committee are careful to avoid the evils and absurdities of "indiscriminate philanthropy." Dr. McLaren happily described the social work of the mission in an appreciative letter by saying that it was "conceived and carried on with a sanctified common sense not always found in conjunction with philanthropic efforts." The estimated cost of the sites and buildings which are required for the extensions resolved upon is £15,000. Towards this sum £9000 has been subscribed.

The White Rosebush.

A WHITSUNTIDE STORY.

THREE timber-built cottages stood together just off the goose green in a Surrey village. They stood under the protection of a beautiful old church, whose spire cast its shadows on the green, and enabled the humble housewives of the neighbourhood to tell the time of day without troubling to look at such things as clocks.

Sally Grainger's cottage was farthest from the church; it had a south wall next the high road, upon which luxuriated a pear tree, while in the centre of her tiny garden grew a beautiful white rosebush.

"I do believe as that rosebush is the pride of your life," said Jane Aldridge to Sarah one day, as she walked round the bush, nipping off here, brushing there, and syringing all over, till not a speck of dust remained upon the leaves.

"Why, 'tis more trouble to you than a child," she added. "My Billy don't get the attention that rosebush does."

"Ah, my dear," was Sally's slow reply, "he'd pay for it if he did! You see, I 'a'nt got a Billy. My old man's out all day, and I've done my work inside, and I'm one o' them as believe we didn't ought to keep nothing to let it spoil."

"Well, 'tis fine to be you," was the sharp rejoinder, "to be out coddlin' your roses all day. If you had my Billy for a week to care for, he'd tire you out, so there!" Jane entered her cottage and slammed the door.

"Dear, dear," soliloquised Sally, "all through my poor rosebush!" When the rosebush awoke one fine summer morning it was to find itself decked as a bride. Beautiful buds, exquisite snowy blooms, fresh, fragrant and fair, made it a most lovely thing to look upon.

A gentleman, passing down the road, paused to admire the loveliness of it. Jane Aldridge stood at her door. "Lovely!" exclaimed the gentleman, "fresh from God's hand, and, like all his gifts, perfect." He caught Jane's eye.

"Hush, you wouldn't say that if you knew how Sally Grainger cossets the thing!" said Jane; "Why, 'tis her idol—she's that proud of it she can't do enough for it. Why, she gives it a bath!" The gentleman did not join in Jane's loud laughter—he was looking at the rose, and remarked very quietly—"Well done, Sally Grainger! Your patient care for one of God's most beautiful gifts is its own reward. You have not spoiled his work by neglect; it is as lovely as when He gave it."

The stranger passed on; but Jane was dumb with anger. Billy was out on the goose green, a sorry sight—dirty, unkempt, his clothes and boots ragged and in holes, his gait and conduct aimless, yet mischievous. His mother noticed all this for the first time with something of annoyance.

"Come here, you good-for-nothing disgrace!" she called to him; "to see you one'd think you hadn't got a home nor a mother! Go and clean yourself." She pushed him indoors.

"What for?" asked Billy. "I'm all right—let me be!" He slipped out to the common again, and Jane shook her fist at his retreating figure until the rosebush came into her mind, when she turned her furious gaze upon that. "Not spoiled it by neglect!" she repeated. "Ha, it'll be spoiled soon—not a sight of it shall stand to anger and fool a body any longer than I can help, so look out, Sally Grainger!"

Meanwhile Sally was rejoiced to think that Whitsuntide was to-morrow, and that she was to make an offering of her beloved roses at the flower-service; besides having promised a bunch of the flowers to a young friend of hers, who was to be made a bride in the little church on Whit-Monday.

She went out to water the bush in the cool of the evening. Billy Aldridge was throwing stones at the geese who were waddling home across the green. Sally called to him: "Billy, my boy, don't do that—you'll maim the birds. I've got a picture-book here as you may like to have if you'll come and fetch it. And here's some roses for your mother." Jane, in her kitchen, heard all that was said, and she took every word as an insult to herself, for she was conscience-nipped. "Taking pity on my Billy!" she muttered; "as if he wants her things; but I thrash that boy for bein' fool enough to listen to her."

When Billy appeared with the book and the roses his mother snatched them from him, and, catching him by the arm, shook and slapped him until she was breathless, and then flung him from her. He fell upon the corner of the kitchen fender, and seemed stunned for a minute; but, rubbing his head, rose sobbing, and was pushed upstairs to bed by his angry mother.

"That'll teach him," she said to herself, "not to go beggin' of Sally."

The next morning it was a glorious Whit-Sunday, but in both Sally and Jane's cottages there was wonderment and grief. For in the night the beautiful rosebush had been hacked into a mass of dead leaves and faded blossoms, and on his bed Billy lay and moaned, rolling his head from side to side, and staring, with eyes that saw her not, upon his half-frantic mother.

"I'll go and fetch Mrs. Grainger in," said William Aldridge to his wife. "She allus knows what to do when a body's in trouble.

"Oh, no, no!" sobbed Jane; "not her. I couldn't look at her. Besides, she's in trouble, too; her rosebush is dead."

William stared at his wife, then he seemed to understand. But for all that he slipped out, and rapped at Sally's door. She came to it, and as William stepped into the spotless room he saw on the table one of his wife's earrings—a hideous thing in black vulcanite. "Mrs. Grainger," said he, awkwardly, "I don't feel as if I'd ought to ask it"—he glanced at the eardrop—"but could 'ee look at our Billy?"

Sally saw there was trouble; she forgot herself at once, and in two minutes was standing by poor Billy's untidy bed.

"'Tis the brain," said she; "has he had a fall, do you know?" Then Jane told of the "accident" the night before, how when she was slapping him she pushed him, and he fell on the fender.

"I shall want to know more of this," said William, darkly; "but first I'm going for the doctor. Happen you've killed the boy."

Sally said nothing of *her* loss; she put wet cloths upon Billy's head, darkened the window, and then taking Jane's hand in hers, she drew her to her knees by the bedside, and prayed God to send his light and love into stricken hearts, and to heal and forgive where sin had blinded and blighted. Jane's sobs shook the little bed.

"Oh," she cried, "You to forgive! Oh, if I could undo it all! I don't want to be forgiven; I'm not fit; I'm only fit to die."

"No, you poor thing, that's what you're not fit for, yet," said Sally. "We're none of us ready to die till we're forgiven."

The doctor came. He shook his head. "Concussion," said he.

"Oh, will he live, doctor?" asked the distracted mother. "Well, that depends," was the reply, "upon how he's nursed."

"I'm going to nurse him, sir," said Sally, "under your orders."

* * *

It is ten years later. Billy, "a man without a mind," sits at his mother's door, the picture of cleanly neatness. Two things delight him—a showy picture book or a bunch of Sally's roses. For though she can no longer tend them, her little garden is full of them. Jane Aldridge has made a hedge of them, all cut from the parent rose, which, after all, was not dead at the root, but only spoiled for a few years. And it is Jane Aldridge who tends her bedridden friend Sally, and keeps her and the cottage "as clane as a pink," as they say in the village, for Sally's cottage is the meeting-place of many kindly and brave Christian hearts. Jane has brought some roses into Sally's bedroom.

"Ten years to-morrow," says Jane, "since you showed me what the love of God could do. And to think you nursed my Billy, though you knew I'd killed your beautiful rose! Oh, what a sin is jealousy, or envy! 'T'as made my poor Billy a fool."

"Just think, though," says Sally, whose "rheumatiz" has not ruffled her religion, but strengthened it, "that he's *God's* fool. He would not hurt a thing God made, and how kind he is to little ones, and how he loves to sit by me and listen to my poor little hymns."

"I shall never be able to do enough for all you've done for me and mine," says she, "and Whitsuntide always reminds me of it. You've been Christ's blessed angel to us."

For William Aldridge and his wife are one in Christ now, and their love for their poor, harmless, afflicted son is a tender and gracious thing to see, and Billy is very happy.

M. Butler Gerds.

The Churches and Evangelistic Missions.*

By Rev. G. CAMPBELL MORGAN.

IV. Evangelistic services should never be undertaken with the deepening of the Church's life as their first reason.

THERE is made sometimes a very common mistake. A church has passed into the sad condition of lukewarmness and consequent indifference to the sorrow and sin of the masses around. The enterprises of God are neglected. Congregations still assemble, and some aspects of social life are maintained, but those branches of church life which form the true sphere of spiritual development are languishing. The tennis club is popular and much talked about, the prayer-meeting seldom attended, and never referred to; the concert crowded, the church meeting deserted; the cycle run a success, the open-air work in the slum a forlorn hope, still maintained by a faithful few, but neglected by the majority of the fellowship; the lecture society a great and growing society, the admissions to Church fellowship almost a minus quantity. I am not depreciating the value of all these varied successes. I do not desire to contrast them with the other and failing sections of a church's life. The contrast exists. I have not made it. All should be so successful as to preclude the possibility of contrast.

Now it is decided that a mission should be held to resuscitate the dying agencies, to deepen the church's spiritual life.

NO MORE SERIOUS BLUNDER

could possibly be made. Missions under these conditions are absolutely out of place. They are foredoomed to failure. Think of what such a mission will be like. No prayerful preparation, and therefore no spirit of expectation. The attitude of the majority of the members towards the missioner will be that of critical toleration, and sometimes more critical than tolerant. In a recent mission I conducted I found that prayer-meetings had been held the previous week, attended by a very small section of the membership. During that week of prayer there was a ball at the house of one of the church officers, and on another evening a progressive whist party at the house of a wealthy member of the congregation, at which many members were present. The atmosphere was not conducive to the realisation of the purpose of such services. Finding this to be the condition of affairs, I set aside the addresses which I intended to deliver, and laid myself out to give teaching on the true conception of Christian life to church members; and by the time the mission ended the church was approaching fitness for holding an evangelistic mission.

THE PRIMARY CONDITION.

The deepening of a church's spiritual life should never be sought by the holding of such services. The reverse is true. A church should seek for the deepening of its spiritual life as a preparation for the holding of a mission. The very first necessity is that the church should be a living embodiment and concrete example of the life of Jesus, which is to be proclaimed as the highest ideal for men, and offered by the way of the Cross to all those who submit themselves to God.

I believe that there is abroad in our church life to-day a discontent with low levels of Christian life, and I certainly regard this as among the most hopeful of the signs of the times. That spirit of dissatisfaction is the condition for holding missions *to the churches*. Where it obtains, conventions and conferences are required not for the declaring of some new secret, or the cultivation of a new and effeminate pietism, but for instruction in true spiritual life, and for prayer and fellowship in the things of God. Let such gatherings be multiplied, and the results in church life will be seen in the preparedness of the churches for evangelistic services.

* An address to the Congregational Union.

V. The responsibility of conserving the life of the newly-born rests upon the Church undertaking a mission.

This is a further reason in support of the view already advanced. A friend of mine, the pastor of one of our churches, a man of choice gifts and great graciousness of character, said to me recently, "If a hundred converts were added to us, I should not know what to do with them. The church is not in a fit state to nurture their new life." Surely no stronger proof could be given of the unfitness of such a people to hold mission services.

WHAT ABOUT THE CONVERTS?

A favourite form of criticism of our work is that which questions the abiding nature of the results tabulated, and I am bound to admit the perfect relevance and fairness of the criticism. If so many scores or hundreds were a year ago registered as converted men and women, it is perfectly right that we should want to know what has become of them.

I may say, in passing, that the whole system of counting heads, and printing numbers in the columns of a newspaper, is in my view a practice wholly out of harmony with the true Christly worker, and savours much of self-advertisement. But if the people were converted, where are they? The story of declension and lapse is an appalling one, and reflects not on the mission so much as on the inattention and carelessness of the church, and reveals almost without exception the fact that the church was not prepared for a mission and ought not to have undertaken so solemn a responsibility. Keep these services in their true place, and the life which originates them will be the force which will conserve the results.

(To be concluded.)

Work for the Prisoners.

By D. L. MOODY.

FEW persons, even those engaged in Christian and philanthropic labours, are fully acquainted with the work of the Prison Fund in connection with the Bible Institute Colportage Association, Chicago. It was started in the spring of 1895, and with the aid of kind friends has been sustained since, although the Fund is usually, and especially now, in pressing need of replenishing. Up to March 1, 1898, more than 239,000 copies of the Bible, New Testament, and good religious books had been carefully distributed to the inmates of penal institutions in the United States and Canada.

The need of such work is very great, and experience has shown that it is a kind of Christian labour that is frequently overlooked. Every earnest effort put forth to provide good or better reading matter for the prisoners has been very much appreciated by this class. The men thus confined have necessarily plenty of time to think and read, and it is just the nick of time in which to save them.

Many striking testimonies have been received from chaplains and others as to the results of the work. In one prison the chaplain writes: "The books which were sent to the N—— Prison have been received, and have done a wonderful amount of good; they were sought after and read eagerly by the men. They were put in the cells, and then passed on from one cell to another, and so on through hundreds of cells." Another says: "The books for gaol arrived all right; the poor unfortunate men and women grasped at them, and were delighted to get such good reading. Since then I have been to the prison and inquired about the effects of them; some of the hardest men tell how they enjoyed the books." Another writes: "Many were led to accept Christ as their personal Saviour by reading these books."

In one of the Rescue Missions in Chicago a man arose, and holding one of the books in his hand, said he thanked God, as that book was the means through God's hand of bringing him to Christ while confined in Cook County gaol.

I should be glad to hear from any friends who can aid in the good work.

East Northfield, Mass., U.S.A.

Mr. Baron's Tour.

STARTING on his journey home from his recent tour, Rev. David Baron sent us, from Constantinople, a brief outline of his wanderings since his communication from Port Said, given in our issue of April 14. Accompanied by Pastor Gordon, of Budapest, the greater part of his time had been spent in Palestine, where, in addition to Jaffa, Jerusalem, Hebron, Haifa, Nazareth, and Tiberias, he paid brief visits to three of the Jewish colonies. Mr. Baron writes:—

"In Palestine one gets some idea of the difficulties and complications bound up with the Jewish question, and as an instance I may mention the fact that, so far, the 'National Movement,' and the growth of 'Zionism' among the Dispersion in Europe, has had the effect of temporarily closing the door of Palestine still closer against the Jews. Whether for its own political ends, or in obedience to pressure on the Turkish Government from Russia and France, as some assert, it is only with difficulty, and at the cost of much bakhsheesh, that individual Jews are allowed to land in the ports of Palestine or Syria. Religiously,

A WAVE OF FANATICISM

is spreading over the Jews in Palestine, and, as might have been foreseen, the more numerous and powerful they become in the land the more difficult it becomes openly to carry on Christian work among them. This is particularly felt in Jerusalem, where the Jews are far more numerous than the Turks and all the Christian sects combined. In Jaffa and Hebron, in the south and away north in Galilee the spirit of opposition and fear shows that the Jews are beginning to feel something of the power of Christian missions; but, at the same time, it is not to be denied that in Palestine, where the bulk of the Jewish population is dependent on the *haluka* (or alms-money sent from many lands), and where religion is for the most part the means of their livelihood, the difficulties in the way of permanently established missions are enormously greater than in Europe, and the missionaries have therefore all the greater need of the prayers and sympathy of fellow-Christians.

"As strangers and wanderers, we did not encounter the spirit of opposition to the same extent as residents, and it was our privilege to turn the thoughts of many a Jew to Christ and his Gospel before they quite knew who we were. Even in Jerusalem we found an open door among some.

"In some cases it was manifest that the Lord was guiding us to those whose hearts were prepared for the Gospel. A beautiful instance of it was on board the Austrian Lloyd steamer going to Haifa. I had been speaking to a group of Jewish deck passengers, some of whom noisily opposed, when one of the ship's officers (the engineer) called me aside, saying, 'I listened to your discussions with these people, and feel grieved at the way they opposed you. But I became interested myself, and want to hear more.' I soon found that he was a son of Israel, and of

A NOBLE, INQUIRING SPIRIT.

"We spent over an hour in earnest conversation, when he had to go off to duty, but immediately he was free, instead of going to sleep, he joined us again. As we opened up to him the Scriptures, and showed him how Christ was the Alpha and the Omega, the beginning and the end of all God's revelation, and that in Him alone is our hope, he seemed literally to drink in the Word. Late in the night, when all were asleep, he still sat up with us, reading the New Testament, and we felt sure that God had begun a work in his heart, which may He perfect till the day of Christ!

"In Tiberias my dear fellow-labourer, Pastor Gordon, was laid up with fever, but the Lord raised him up after two days, so that we were able to resume our journey to Syria. One of the privileges of this tour has been the happy fellowship we have enjoyed with many devoted brethren and sisters of all the various missions. We had a splendid meeting of Jews here (Constantinople) in the Free Church of Scotland Mission."

OUR DAILY HOMILY.

SUNDAY, May 29.

"*After the Way which they call a sect, so serve I the God of our fathers.*"—Acts xxiv. 14 (R.V.).

FOR want of a better term by which to set forth Christianity, whether by friend or foe is immaterial, the new principle which it represented was called the Way (Acts ix. 2; xix. 9, 23; xxii. 4; xxiv. 22).

It is a beautiful and significant phrase. Christ is Himself the Way. He has opened the way to God. Through the heavens He passed in his ascension, leaving behind Him at every step a way by which we may travel till every one of us in Zion appears before God. In Christ we have found the way to the Father, and have learnt a rule of life. The word Methodist is closely akin to this. The followers of Wesley have been obeying on a new method which their illustrious founder opened.

"Men of the Way," such is the designation by which Christians should be known. They are pilgrims and strangers, wayfarers, having no abiding city, but always passing on. We may say of them as the Psalmist did of the pilgrim hosts that went up yearly to worship at the feast, "Blessed is the man whose strength is in Thee, in whose heart are the highways to Zion." Psa. lxxxiv. 5 (R.V.).

And is not this the way that Isaiah spoke of when he said, "An highway shall be there, and a way, and it shall be called the way of holiness." Isa. xxxv. 8-10.

This is the way I long had sought,
And mourned because I found it not;
Till late I heard my Saviour say,
Come hither, soul, I am the Way.

MONDAY, May 30.

"*One Jesus, who was dead, whom Paul affirmed to be alive.*"—Acts xxv. 19.

Festus talked lightly enough about Jesus. It was only a question in his mind of some Jewish superstition hardly worth debating. What did it matter to him or his imperial master whether Jesus was alive or dead? Was it not a fact that He was dead, crucified under Pontius Pilate? How little Festus realised the importance of that death, not to the Jews alone, but to himself! How little he understood that his own continued life was due to that death of which he spoke so lightly! Generations of luxury and years of self-indulgence had blunted his perception; as for all religious questions—they were mere superstition!

Now contrast with this sated worldling, a flatterer, an office-seeker, prepared to sell his soul for gold, the noble Apostle whose character stands out in unsullied light. It was no dead Christ that he proclaimed. Though He had died, according to the Scriptures, he knew that He was risen, and alive for evermore. His faith did not go back to the cross, but rose perpetually to the throne.

He affirmed that He was alive. On the abundant testimony of those who had spoken with Him after his resurrection; on the strength of his own vision when Christ had laid an arrest on him hard by Damascus; because of the mighty works that emanated from his hand; because of the daily fellowship which brought him into the presence of his Lord, in spite of clanking chain and iron bar—he affirmed that Jesus was alive.

"Faith is an affirmation, and an act
That bids eternal truth be present fact."

TUESDAY, May 31.

"*I was not disobedient unto the heavenly vision.*"—Acts xxvi. 19.

To us, also, the heavenly visions come. On our summer holidays, rising between us and some soaring Alp, or meeting us in our walk beside the gently-breaking sea, on beds of pain and in chambers of watching, visions of the risen Lord, visions of his infinite grief and pain which we have caused, visions of the possibilities of our life as a minister and witness of the things which we have seen, visions of results far down the vista wherein dark souls should become light, slaves emancipated, the defiled saintly. Ah, visions of God! unlike the will-o'-the-wisp, ye leave an indelible impression that moulds and ennobles all after-years! Pitiable the soul to which visions of a holier, sweeter life never come, or, if they come, are never seen.

The one important matter is our treatment of them. We may indolently refuse to follow the beckoning hand and obey the voice that calls. We may return to our evil courses and follow the devices and desires of our own hearts. We may cling to the prison cell, instead of following the angel that strikes us on our side, and bids us go forth into freedom. And if so, like Balaam, we shall become spiritually blind, and fail to see visions that the dumb creatures recognise, and that would fain arrest us in our perilous career.

On the other hand, if we will obey the vision, we shall not only retain the impression, and feel its prolonged and enthralling power, but shall receive still further manifestations of the will of God. "A witness both of the things wherein thou hast seen Me, and of the things *wherein I will appear unto thee.*" Those that use their eyes aright shall have a growing perception of the things of God.

WEDNESDAY, June 1.

"*There stood by me this night an angel of the God whose I am, and whom also I serve, saying, Fear not, Paul.*"—Acts xxvii. 23.

Yes, the angels of God can find their way through the murkiest air, and alight on the most weather-beaten vessel that ever ploughed its difficult way through the stormy seas. Wheresoever thou art, O child of God, reading these words, God's angels have their eyes fixed lovingly on thee, and in a moment, if it were God's will to give thee eyes, thou wouldest behold them.

But if, like Paul, we would have the angel ministry, with their assurances against fear, like him we must be able to comply with two conditions, of being owned and being loyal.

Whose I am. We are his by creation, by purchase, by consecration. That sentiment of being owned, which in the case of slaves is inimical to the highest development, is the elementary condition of our truest growth and well-being. We belong to someone who is infinitely worthy. We cannot do as we would with ourselves. We may not take our own course. It matters to our Lord infinitely what becomes of us. His sheep, his body, his bride, his other self.

Whom I serve. The word rendered *serve* is the deepest and most expressive term that Paul could employ of the prostration of the soul at the feet of God. It is significant of the most absolute devotion. It is employed of the glorified, who *serve* Him day and night in the temple, and of whom it is said that his servants shall do Him *service.* The heavenly life begins here; and as we follow its course, angels minister to us, and the stars in their courses fight for us.

THURSDAY, June 2.

"*And he abode two whole years in his own hired dwelling,*" *etc.*—Acts xxviii. 30, 31.

Thus, abruptly, does this fifth Gospel close. It has been well said that a close so abrupt suggests a continuance and a sequel. The curtain of silence falls when Paul's life is not brought to a close, and his work at Rome is still in process; and does not this indicate the design of the Holy Spirit that we should believe that the book of Acts of the Apostles is never complete, but is really conterminous with the present age? Thus, every generation of every life adds its own gold link to the chain, which reaches from the upper chamber in the earthly Jerusalem to the bridal chamber of the New Jerusalem, uniting in one glorious succession all in whom Jesus continues by the Spirit to speak and work.

When the late Bishop of Ripon read of the labours and sufferings of John Williams in the South Seas, he laid down the narrative, exclaiming, "This is the twenty-ninth chapter of the Acts of the Apostles." May we not rather say the five hundredth or five thousandth? Between the stories of Paul and of John Williams, you must insert many which have been recorded of God's remembrancing angels only, and many others which are filling our shelves with missionary romance and biography more interesting than novels, more wonderful than dreams.

"The book is left incomplete, as it always will be while one believer is left to teach and preach those things which concern the Lord Jesus Christ and to fill up that which is believed of the afflictions of Christ in his own flesh for his body's sake, which is the Church." And the question arises, Have you wrought or suffered for Jesus in such wise as to add some verses to these chapters, which are being written?

FRIDAY, June 3.

"*Therein is revealed a righteousness of God from faith unto faith.*"—Rom. i. 17.

It is important to understand this verse, because it is the key to the Epistle. In the deepest sense, righteousness stands for two things, our standing before God and our personal character—our position and our condition—what we are in Jesus and what we are in ourselves by the Holy Spirit.

Righteousness then covers justification and sanctification, whereof the former is treated in the first five chapters of this Epistle, and to this we confine ourselves.

There is a difference between forgiveness and justification. A child may be detected in a fault and forgiven, but the fault is a flaw on the character, like a crack in a glass vase. But a man may be unlawfully accused, and when it is ascertained that he has not done that which was wrongfully imputed to him, he leaves the court without a stain on his character, perfectly justified; the law has nothing to say against him, he deserves and receives its approbation and protection.

Thus is it with us. We are not merely forgiven, great and wonderful as that act of love and grace is; but we are treated as though we had never sinned; we are treated as though we had always complied with the demands of the law with perfect rectitude. Instead of the law being against us, as we deserve, it is on our side, defending and protecting us. Our salvation actually rests on law. We may claim it as an absolute right. God forgives us not only of his clemency, but has no alternative, if He would be faithful and just. And all this because of his infinite grace, in the person of Jesus, He has perfectly met the claims of a broken law.

SATURDAY, June 4.

"*The work of the law written in their hearts, their conscience bearing witness therewith.*"—*Rom.* ii. 15.

This is a great announcement, and shows how God can judge men who have never heard of the Bible or the Decalogue. The latter is engraven on their hearts, and is witnessed to by conscience.

Conscience is an original faculty. We are no more called upon to investigate its origin than the mathematician to inquire how the mind can add, or multiply, or divide; or than the artist to ask why we can appreciate the beautiful. It is part of the make-up and constitution of our moral nature. The word *ought*, which Webster thought the greatest of words, lies behind conscience, and invests it with the certainty and irresistibleness of the throne of God.

Conscience is the judgment-seat of God set up within our nature. You may always know when conscience speaks. She never hesitates, or questions, or pronounces on the expediency of a course; but, as any case is presented to her, she pronounces absolutely and directly upon it as right or wrong. Thus she anticipates the verdict of the great white throne.

Doubtless conscience may be impaired in its action by long neglect, or by the determined preference of human maxims as our rule of action; but it is always liable to resurrection when the voice of God is sounding. The office of the minister, like "Old Mortality" in the story, is to go through the world, chisel in hand, clearing the inscriptions of the law from the grit of growth which has rendered them almost illegible in too many cases. F. B. M.

FROM OTHER LANDS.

A Visit to Beulah.

AMONG the lovely hills of Alameda County, five miles from Oakland, California, is the Mills College, an institution for ladies, established in 1871 by Rev. Cyrus J. Mills, D.D. (who died April 20, 1884), and his wife, Mrs. Susan L. Mills, former missionaries to India, with the aim of training young ladies not only into intelligent and cultivated, but also truly Christian women.

The buildings are among the finest for school purposes west of the Rocky Mountains. They furnish accommodation for two hundred pupils, with their teachers. Hygienic laws are strictly observed. Extensive lawns and gardens, giving ample opportunity for outdoor exercises, add to the comfort and happiness of the pupils.

Near by on a hill-slope is the residence of Mr. and Mrs. G. Montgomery, the founders of Beulah, the nucleus of a small temperance town, mostly composed of Christians. Tired workers find rest under the hospitable roof of the "Home of Peace," a spacious building erected for the purpose of receiving visitors and taking care of the weary ones. With a lovely view over the hilly country are two orphan homes, one, "The Birds' Nest," full of little birdies from two years of age; the other, larger in proportion, receives girls for training as useful helps and steadfast Christians. From her girlhood it has been Mrs. Montgomery's wish to have at least forty orphans. The number having increased to sixty, she is now aspiring to even so many orphan Homes.

At a distance of some minutes' walk is a rescue home of the Salvation Army, partly supported by Mr. and Mrs. Montgomery, who, as enthusiastic Salvationists, are zealous in promoting every branch of the S.A. work.

There is as yet no church in Beulah, but spiritual food is not wanting among the faithful, and those who have not been born again are being instructed, like Nicodemus. Meetings are held on Sundays and during the week at the Home of Peace, where neighbours and teachers, as well as the inmates of the Rescue Home, gather together to take of the Bread of Life freely.

We had the pleasure of meeting with Mr. Montgomery at a noon prayer meeting at one of the Peniel Missions in San Francisco, and gladly accepted the invitation to his home. As we sat in the parlour admiring some Japanese views, we heard the story of our host's conversion. It was on a pleasure trip to Japan, undertaken chiefly for the restoration of shattered health, that he bade good-bye to folly and sin. To speak in his own words: "Alone in my state room, separated from my worldly companions, the Spirit of God came to me once again. It was made very clear to me that God was calling for the last time, saying, 'My Spirit shall not always strive with men. If you do not yield now, I shall never come again.'" As he realised the dreadful danger of hardening the heart against God's pardoning love, he fell upon his knees, confessing his sins, and taking hold of the promise in John iii. 16. From that day his heart was filled with peace, but for some time thereafter his mind was greatly exercised as to whether he should not give away all he had and follow the Master as a missionary living by faith. Finally God made it clear to him that he was the appointed steward of means which he should use to the glory of Him who gave them. As the above sketch shows, both Mr. George S. and Mrs. Carrie Judd Montgomery are devoted workers in the vineyard of the Lord. The latter is the editor of a monthly journal, *Triumphs of Faith*, a work that has been laid on her heart since her wonderful recovery from a long and painful illness (spinal trouble, with complications), resulting in utter prostration, and death approaching fast. No doctor could help; but the Great Physician healed her in answer to prayer. Mr. Montgomery has also passed through the experience of being healed by the Lord. In a little book entitled "The Prayer of Faith," by Carrie Judd Montgomery, these and other testimonies are given, with details as to the cases. It is also related that Faith Montgomery, their only child, a bright little girl, was healed in the same way when in a dangerous condition.

WILMA MORGAN.

Indian Widows and Orphans.

THE Pandita Ramabai is now in America. For the past ten years the friends there have supported the "Shâradâ Sadan" at Poona, and have had the joy of knowing that during that time no fewer than 350 child-widows and girls have shared in its advantages.

As the result of the famine, three hundred additional widows have almost suddenly come into the Pandita's hands, and on their behalf a second school has been started at Khedgaum.

The association in America has been reconstructed, and its object will be "to promote and assist in the education and to ameliorate the condition of widows, deserted wives, and unmarried women and girls, all of the higher castes in India."

The two schools will be on a different footing. In the Shâradâ Sadan the inmates will have full liberty to keep their caste and religion. They will have, however, every facility to learn Christianity, and embrace it if they choose to do so. In the Umkti school at Khedgaum the work will be entirely Christian, as it is designed to be a special Christian mission for the widows and women of the higher castes. The expenses of both institutions will amount to 20,000 dollars (equal to £4000) annually.

The Pandita is looking earnestly to Christians in England to take a share in this labour of love on behalf of a class so large and so needy as the high-caste widows of India, who, if they are her countrywomen, are our fellow-subjects.

It is plain that the growth and expansion of this work is almost limitless, and it is one with which, from its peculiar features, none of our Zenana Missionary societies (centres of untold blessing as they are for India) can efficiently deal on any large scale.

Khedgaum, where the new work is carried on, is thirty-four miles from Poona (East) on the railway. Buildings "well planned and under wise supervision" have been erected for the three hundred or more widows. The entire farm of 120 acres is under cultivation, and three wells have been dug. Rev. D. O. Fox, A.M.E.M., says: "Things look as if the Pandita is likely to be as good a manager of a farm as she is of the Home."

It is hoped that this may be the centre of missionary efforts on the surrounding districts. Already that work has begun. Miss Abrams, in charge of the Khedgaum work during Ramabai's absence, writes to her, on March 25: "Agibai goes out to preach. Having the tonga, she goes to a large number of villages, I think fourteen or fifteen. And she gets large numbers to hear her gladly. I pray that there may soon be a turning to the Lord among the people."

In the autumn, God willing, the Pandita will be in England, on her return to India. We trust she will there plead the widows' cause herself, and that a small council may be formed to share with her a part of this burden for the Lord's sake. Meantime, the widows at Khedgaum have to be fed and clothed and taught. May God incline some of his people to send aid at once for this purpose, that by "many thanksgivings unto Him" He may be glorified.

G. A. JACOB, Colonel,
JAMES L. MAXWELL, M.D.

Zanzibar Strangers' Rest.

THE sixth year of this work for God has closed with a record of steady progress, under Divine care and guidance. The hon. sec., Mr. J. T. Isaac, 163, St. George's-street, London, E., has had frequent news of wanderers brought back to God's fold, and of lives, even in dark Africa, made glad and bright by Christ's presence and power.

Mr. and Mrs. George Knapman, who have been present on the island for over two years, have found abundant opportunities for varied service in connection with the Rest. Regular visitation of vessels in the harbour has opened the way for large distribution of Christian literature; services at the Rest have been well sustained on Thursdays and Sundays when the men are allowed ashore; and every care is taken to make the place worthy of its name, as a home and shelter for our seamen when separated from friends and country.

Services for the native population, conducted in the Swahili language, have borne good fruit; and Mrs. Knapman is active in classes for the women and girls, most of whom are water-carriers. Access has also been obtained to houses of the better class, where women spend most of their time shut within four walls. With more lady helpers, this part of the work might be greatly developed. Additional helpers will soon be required to relieve Mr. and Mrs. Knapman, who will need rest and change.

Four blue-jackets belonging to one ship newly arrived in the harbour were induced to enter the Rest. Three were the worse for drink, but all remained for the meeting. In a few days they returned and signed the pledge, but on the following night one, a Scotsman, came and said "I was bound to do more last night before turning in, so I fell on my knees and asked God to pardon me. *He did*, and my mates won't be long after me." On the following Sunday his two friends and another sailor *all* left the Rest rejoicing in Christ. These four seamen, by their consistent lives on board ship, are witnessing for Jesus, and bringing others to Him.

Additional workers are needed, and with increased funds, medical and industrial branches of the mission could be organised. Mr. Isaac will be glad to correspond with any who feel led to offer themselves for this foreign service.

Notes From Italy.

THE May issue of "A Voice from Italy" contains several deeply interesting items of intelligence. At Naples, Rev. Dr. Gay has had the pleasure of baptising a Jewish merchant, and admitting him to the communion along with three ex-Romanists. A young man, formerly a monk, a professor of literature and philosophy, has recently been received into the college of the Evangelical Church of Italy.

A pastor, who has been making a tour of inspection in Central Italy, writes of Schiavi d'Abruzzo, a village in the Adriatic:—

"I was astonished to find poor, ignorant, aged people (the oldest seventy and his wife sixty-seven) repeating correctly passages from both Testaments, Psalms, and hymns, and portions of sermons heard during the last four or five years. Truly the Gospel works miracles! And what interested me greatly was to find the respect in which they are held by their Romish neighbours, and the good influence which they exert all around them."

The Waldensian Church Missions are doing excellent work in the midst of the darkness. In a recent circular, Major Frobisher says: "Strange enough, whilst the prospects of the work seem to say 'Forward!' the treasury, with its peculiar eloquence, seems to say, 'Stand still, or curtail; *I am empty*.' The 138 missionary agents must receive their salary every month, or they will starve."

The offices of the Society are 118, Pall Mall, London, S.W.

Amelie les Bains.—The French pastor at Perpignan, M. Arand, is desiring to erect a Protestant church here, which could be used for both French and English services. At present a room is lent only on alternate Sundays, and M. Arand (who is an ex-priest), comes over from Perpignan to conduct the services. He refuses all pay and gives the amounts collected at the services to the fund for the new building. He has advanced money and secured a good site, and now only needs £250 for the building. The Lord has blessed this good man's work in various places. Any friends desiring to help the work should communicate with Pasteur Arand, 4, Place St. Joseph, Perpignan, France.

The Late W. E. Gladstone.

AFTER a tedious and painful illness, borne with heroic and Christian fortitude, Mr. Gladstone passed peacefully "from one sleep into another," early on the morning of Thursday, May 19. For weeks, the whole Empire—indeed the whole civilised world—had been watching in spirit by the bedside at Hawarden; and now, with one consent they mourn the passing away from their midst of the great statesman—the most prominent public figure of the present century.

Mr. Gladstone was first of all, in the public knowledge of him, a politician. With that aspect of his character and life-work it is not our province here and now to speak. Perhaps no statesman who ever served his country and his kin awoke fiercer opposition on the one hand and more unfaltering allegiance on the other. But through all the praise and the blame it is true, as *The Times* well remarks, that "his motives were high and his hands were clean." His rule of life was a sharp and simple distinction between right and wrong. He implicitly followed his conscience whether to *do* or *not to do*.

The deceased statesman was a strong upholder of the State Church, but, Churchman though he was, Mr. Gladstone had no warmer or more faithful supporters than Nonconformists, because they believed that beyond and beneath the outward form of his ecclesiastical proclivities he had a strong grasp of the realities of the Christian faith, and a keen sympathy with all Christian and philanthropic effort, without distinction of party. The cause of national freedom and of wide enfranchisement found in him a passoinate and eloquent advocate.

In all his relations Mr. Gladstone was essentially religious. The daily papers have been dwelling upon his conspicuous patriotism, and it is impossible not to see him here as a man of faith. "I cannot tell you," he once said in a great public utterance, "what I think of the nobleness of the inheritance that has descended upon us, of the sacredness of the duty of maintaining it. I will not condescend to make it a part of controversial politics. It is a part of my being, of my flesh and blood, of my heart and soul." Throughout his life, and in all his service, he was ever recognising God and appealing to religious principles.

One of his many books, designed to establish faith and counteract destructive criticism, was "The Impregnable Rock of Holy Scripture," originally written as a series of articles in *Good Words*. Popular in form and eloquent in style, these chapters furnished useful solutions of several Bible problems, and constituted a powerful call, on practical and common-sense grounds, for a halt in the depreciatory analysis of the Old Testament records.

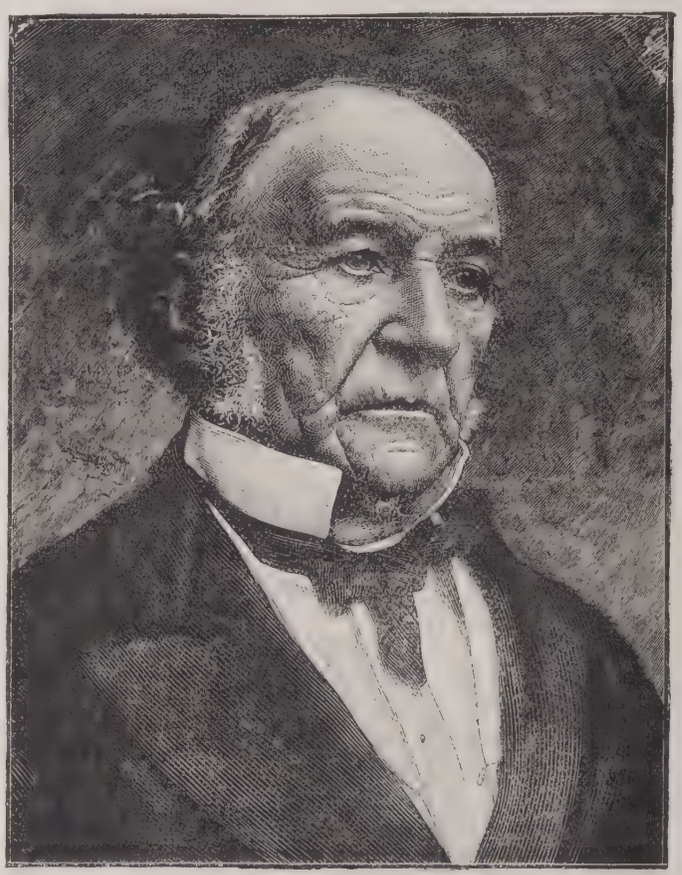
By several publications Mr. Gladstone did good Christian service. It is gratifying, however, to know that the Bible was, to him, not merely a subject of academic study, but a precious possession and an everyday companion. This was made singularly clear in the closing paragraphs of the fervent plea for the Book which he contributed, in the form of an Introduction, to "The People's Bible History," edited by Dr. G. C. Lorimer, of Boston, U.S.A., published just three years ago. Having commended the Holy Scriptures to the serious attention of "the class of which I have been a member for more than three-score continuous years—the class engaged in political employment, and invested with so considerable a power in governing the affairs and in shaping the destinies of mankind"—he concluded:—

"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, "their sound is gone out into all lands, and their words into the ends of the world" (Psa. xix. 4). Nor here alone, but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office.

Who doubts that, times without number, particular portions of Scripture find their way to the human soul, as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words, which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil.

And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words, how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this, amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.

These words cannot be conceived as other than the outcome of true religious experience; and it is well for a nation that those who conduct the affairs of State should have such convictions, living for eternity while working in time, and serving God while seeking their country's good.



His passing away has been most pathetic, and yet in keeping with the storm and stress that have characterised his life. The bravery and resignation with which he suffered, and his Christian acquiescence in the physical trials he had to endure, will make his deathbed memorable. We can but thank God for endowing him with such capacities, and enabling him to exercise them so largely for the benefit of his countrymen and of humanity.

HIS SON-IN-LAW'S TRIBUTE.

The pulpit and other public tributes to the memory and worth of Mr. Gladstone have been legion, and space would entirely fail for wide quotation even of the briefest kind. One of the most touching was that by his son-in-law, Rev. H. Drew, of Buckley, a neighbouring parish to Hawarden; his words have a peculiar interest because of his special knowledge and close opportunities for observation. Mr. Drew said in the course of his sadly interesting sermon:—"I think of some words which he said to me on one of those days before he went upstairs for the last time. He had asked me to take his arm and help him walk two or three times up and down his study, and he spoke of the yearning for rest, the longing for release, the burden of physical existence, the heaviness of the dispensation. Then he paused and said, with all that wonderful solemnity and conviction that his voice commanded, 'But I remain totally unshaken in my resolute belief in the wisdom and will of God'; and then he added, 'Do not think me unhappy. The consolations are wonderful. The wealth of prayer which is being offered up is the greatest possible comfort.' It is a joy to us to know how deeply he was moved and how thankful he was for the kindness and love shed upon him by the world. He received it with such touching humility. He was, I may say, so surprised, as though he had not deserved it, so profoundly impressed by it, and the words were often on his lips, 'kindness, kindness everywhere—nothing but kindness.'

"He was most tolerant of other men's views, however different from his own, and could associate and even be intimate with those who differed totally from him on the highest of all subjects. But his own opinions never wavered—they rested on what he termed 'the impregnable rock of Holy Scripture,' and upon the historical tradition or traditional history of the Church. He desired, as all Christians must in a sense desire, the union of Christendom, but there never was a wilder misconception than to suppose that he ever contemplated joining the Church of Rome. He did not parade his religion, but he never concealed it. He never used conventional phrases about sacred subjects, nor dragged religion into ordinary talk, but if he were challenged it all came out in a moment.

"When living as a young man in chambers in London before his marriage, he always had family prayers with his little household, and for many years after his marriage, and until the pressure of public life became too great, his constant practice was to write, week by week, a short sermon upon the epistle or gospel for the day, and to preach it at Sunday prayers with his family and household.

"Mr. Gladstone's ardent desire as a young man was to take Holy Orders, and to devote himself directly to God in the ministry of his Church. There is existing (the time will come when doubtless the world will know it) a most remarkable letter written to his father when he was just leaving the University, in which he set forth fully his earnest desire to become a clergyman, but his father was bent upon his entering Parliament, and in obedience to his wish the cherished hope was abandoned. Who can doubt for a moment that in his case all was ordered for the greater good of man?

"He desired intensely to die in peace and goodwill with all. No man could have had that desire more richly and more ungrudingly fulfilled."

A Business Man's Victory.

"He that overcometh will I make a pillar in the temple of my God" (Rev. iii. 3). "Be thou faithful unto death and I will give thee a crown of life" (Rev. ii. 10).

IT is a beautiful spring evening; the last day of the week. The breath of this much-loved season of the year seems to penetrate even the smoky, stuffy, middle-sized town situated in the valley. It is pressing upon the brow of a young fellow, who has just come out of a house at the end of the town. In some circumstances he would be quick to notice it, but this evening it escapes his notice. His face, not handsome, is marked by a seriousness that perhaps does not help to improve it. That morning he had had a letter from a business firm in the town, offering him an extremely lucrative position if he would throw his interest into the business and serve them to the best of his ability. Such offers do not come every day to young men. This would probably not have come to him if those concerned in it had not known his father; moreover they had ascertained the good character he bore at the office where he now worked.

Not much to look serious about you think? But he knew this about the business: If he entered it he must be prepared to see things done, and to do them, that, to put it plainly, are not quite honest. Almost, but not quite! Well, this young fellow was, will it sound strange to modern ears? a disciple of Jesus Christ, and was striving to do the will of God. The letter had been sent to him at the office, so none in his home knew anything about it. He had come out this Saturday evening to settle the matter in his mind, and decide upon the answer to be sent back on Monday morning.

He walked away from the town, towards the common, over the common, and away for a climb over those hills! Satan walked with him. What a splendid opening it was! What might it not lead to? There would be enough and to spare for them all in the little home circle. They would be able to move to a larger and more convenient house; perhaps keep a carriage; what a luxury that would be for his mother! Then there was his sister. She would no longer have to earn her own living, as she did now, so uncomplainingly and patiently, though he knew full well what it meant to her. That young brother, too, so quick and clever, would have no obstacles in the way of a brilliant and successful career. In short, it would be a blessing to them all; there lay the way to wealth and prosperity. Then to think of the help they would be able to give to others; the charitable works of all kinds they would be able to support; the pleasures they would be able to enjoy themselves, and afford to others! It was dazzling!

But what about those things not quite honest? "Pooh! Do you set yourself up as being better than Mr. So-and-So, who is of the firm, and a Church member, too! Why, man, they all go to church; they are liberal in their donations, regular in their attendance, faultless in their conduct! So, you are trying to cast out the mote out of your brother's eye! They are all good people; there can't be much harm in it after all." Oh! how tempting it is!

He had reached the summit of the hill. What beauty and calm without, what fear and conflict within. Is he going to yield to the whispered suggestions? Is he going to shut his eyes to the evil of it? Is he going to yield his allegiance? On that silent and lonely hilltop he stood, with bowed head; his whole attitude expressed a stern inward battle. A few moments pass thus, of which the adversary does not waste one.

Suddenly the bowed head is raised—he draws himself up. The soft glow from the setting sun lights up the face raised to heaven; three words escape his lips, breathed rather than spoken, "I am thine!" The light shining upon him seemed to him as the search-light of God's spirit, penetrating to his very soul. "Will you also go away?" His heart replied again from its depths, "I," and his soul was in his face now, "I," he whispered, "am thine!" There was no man there then, save Jesus only! Victory through his Lord Jesus Christ. Victory! Victory! The soft breeze whispered it, the light, green-tipped branches waved their joy; the birds carried the joyful sound through the air. With the young man it was well; it was glory in his soul!

He went down filled with joy and peace. He went down to strive in life honestly, manfully, courageously; he went down to be a light in that little home—in the office; he went to be a help and a blessing to his fellow men; he went down to fill his mother's eyes with tears of love, and joy, and thanksgiving—to cause his sister to praise God for his unselfishness, gentleness, and sympathy, to be to his brother a guide, a help, a counsellor, pointing him to and showing him daily the plain and narrow path of righteousness. He went down to be all this, not in his own strength—oh, no: in the strength of the Lord. He went down to serve God.

The letter of refusal lay upon the desk in the office of the firm from which it had come. What did they say? What would the world say? "Fool?" Oh, I can see God lay his hand upon that young shoulder; it is a touch full of blessing, for has not that soul chosen to serve Him rather than Mammon? I can hear God say in the face of heaven and earth, "A hero!"

"Who, then, is Willing?"

WHATEVER may be the faults of our missionaries, *idleness* is not one of them, and it is pitiful to read of the numerous and difficult labours which must be undertaken by them simply because the workers are so few, so miserably few.

I have before me a letter from three men in India, which reveals a state of things common to most mission centres there or elsewhere. They write: "We have been very busy; the returns had to be made up and accounts settled for the year. Some sixty-five separate monthly accounts have to be kept, some of them involving considerable writing. All these have to be balanced in December."

So much for the book-keeping of the station. In addition to this, missionaries are expected to be architects, builders, carpenters, and general managers, for churches, preaching-halls, schools, and teachers' houses have to be erected. Concerning these they write: "All building is tedious work, and trying to both flesh and spirit."

After telling of the 150,000 copies of books, pamphlets, and papers sent out from their press, the editing of which is a heavy responsibility, they further mention a Christian newspaper, which has a weekly circulation of 3000. This they think "might do much more good if they had time to use it to full purpose."

They also write: "We have sundry schemes on hand to make our press a still more powerful Christian agency; but this cannot be done till a person can give the whole of his time to the management of the press and the editing of books, tracts, and periodicals. If the 'children of light' were as wise in their generation as the 'children of this world' this would have been done long ago, and publications suitable for all classes of the community would have been available to meet the needs of the people."

Much more might be said about church work, college work, school work, etc. The fact that impressed me most was this: Hundreds, thousands of our fellow-subjects are dying in darkness either entirely heathen, or with the false light of materialism and pantheism. They need the Scriptures, they need pure Christian literature; but this can only, or chiefly, be supplied through the missionary press which is on the spot, and can best adapt itself to their requirements. Alas! that these starving souls should have to go elsewhere for their literary food.

The great need of the work is *Christian editors*. There must be men and women in England who feel that this may be a call to them to dedicate that wonderful dower of intellectual activity which God has given them, and who truly pray—

Take my intellect, and use
Every power as Thou shalt choose.

A. J. EKINS.

8, *Warkworth-terrace, Cambridge.*

Helping God's Work.

THE subject of maintaining Gospel effort is at present engaging many minds; and from time to time we receive communications embodying suggestions, new and old, practicable and otherwise. Three contributions to a consideration of the matter are now before us, and we summarise them for the benefit of our readers.

The first is from Rev. EDWARD STORROW, of Brighton, the venerable writer on missionary work and economy. He asks how the resources of the Church of God can be so increased and husbanded as to be adequate to meet all reasonable demands. He maintains the following as fundamental principles: "A higher, nobler type of spirituality; a deeper consciousness of stewardship and responsibility to God for money and its use; as much pleasure in giving as now we have in getting; more of the mind of Christ and more of the fruits of the Spirit would fill to overflowing the treasury of God." After a word of caution against the undue multiplication of societies and in advocacy of care in the expenditure of funds, Mr. Storrow says: "The assumption that we have a right to

DO AS WE PLEASE

with the money we earn and possess may be law, but it is not Gospel. Our money belongs to God more than to ourselves, and his will should be considered in the use of it all. Would it not be a wise and safe course for all young Christians to begin to give to God as soon as they begin to earn, be it little or much? Parents give for their children, and thus the children fail to acquire the habit of giving for themselves." Mr. Storrow urges all Christians to consecrate a fixed proportion of their income to the cause of God, and maintains that a resolve never to accumulate—to live in the same style on £500 a year as on £100—would lift many lives out of grossness into dignity. Again, economy in domestic affairs, for Christ's sake and the poor, is not mean, but dignified.

The second communication is from Dr. JOHN MOIR, of Edinburgh, who contends that Christians must not only make offerings in aid of God's work, but

BRING FORWARD THE TITHE

of all their increase. He writes: "By claiming the tithe as his own, God makes us his debtors to that extent, and so coincides with the habits or principles of the world. There are thousands who will make a point of paying their debts, and make sacrifices for that purpose, who will not put themselves about to make a gift. The payment of the tithe is a duty or just claim; the withholding of which is sin—robbery of God. But there is a pleasure in giving, and God loves a cheerful giver. Therefore, while limiting his *claim* to the tithe, God permits us the pleasure of making freewill offerings, which would not be in our power if God claimed all we have as his. It is the universal acknowledgment of all who lay aside God's tithe that they not only give ungrudgingly, but give more than otherwise, and do not stop at the tithe. Christians who object to the tithe are those who have never adopted it. The arrangement commends itself as just, reasonable, and efficient. By the tithe God has provided the means for carrying on his work; and if 'we bring all the tithes into the storehouse,' God will pour us out such a blessing in spiritual results that 'there shall not be room enough to receive it.'"

The third is from Pastor JAMES FANSTONE, well known for his work in Brazil. He asks whether money contributed to church maintenance is "given to God," and writes: "A free gift requires no equivalent in return.

MUCH OF THAT WHICH IS GIVEN

to churches at home is given to be received again in one form or another. Some of it is given to be expended on denominational aggrandisement, which gratifies our pride. Much is spent to secure ornate and musical worship—a luxury which suits our æsthetic tastes. A talented and highly-cultured ministry is sought and obtained that we may be constantly entertained at an intellectual feast. We pay for such with our money, and are careful to get what we pay for. We spend our money and look for the equivalent. In casting up the Lord's tithes, we may not say that what we spend on our church connexions is given to God. We give to God only that from which we expect to derive no personal benefit; and this should be over and above what we spend on our church relations at home. What is given to missions among the heathen is truly given to God."

THE MAY MEETINGS.

Christian Instruction Society.

THE annual meeting of this Society took place recently at New Court Chapel, Tollington Park. Sir GEORGE WILLIAMS took the chair, and with his usual earnestness commended the work of the Deaconess' Mission to the practical sympathy of his large and interested audience.

Rev. G. CAMPBELL MORGAN laid emphasis on the fact that the Society is doing much to demonstrate the full value of woman's work in evangelising the masses. The Society's deaconesses, working in over thirty districts within the area of Greater London, carry with them, wherever they go, the blessed Gospel of peace with God and good-will towards man. As practical proof of "good-will," these consecrated women of education, visit the needy, minister to the sick, care for the dying, and in numberless ways prove themselves true and faithful friends to "the least" of these, his "brethren." Two of the deaconesses, representing such different districts as St. Giles's and Westminster, gave brief and deeply interesting reports of their work, the former causing no little amusement by asking what a mere man would do who found himself at the door of a room inhabited by a broken-armed mother, a couple of sickly babies, and a few small children, unwashed and unfed!

The only saddening note in this pleasant meeting was struck by the treasurer, Mr. THOS. DENCE, whose balance-sheet bore forcible testimony to the fact that this most Christ-like mission is not meeting with the pecuniary support it deserves. True, some five or six suburban churches, either collectively or through some individual members, are helping to give some needy sister-church the unspeakable help of a devoted deaconess, but, none the less, unless speedy and substantial aid is received, it will become a sorrowful necessity to curtail even the present limited number, "which," added Mr. Dence, "but for lack of funds, could easily be multiplied twenty-fold."

Friends of the Lord's poor are invited to apply for fuller information to the Secretary, Miss A. R. Neuman, 35, Memorial Hall, Farringdon-street, E.C.

Christian Literature Society.

AT the annual meeting of the Christian Literature Society for India, the Secretary reported the maintenance of all the three branches of the work—vernacular, village education, the training of Christian teachers, and the spread of good literature. Some 8000 children had been brought under direct Christian educative influence. Those trained at the Society's institution at Ahmednagar are now at work in different missions throughout the country. As to books, over 100 new volumes were issued during the year, besides many new editions. It was stated that the recent disasters in India had seriously affected the finances.

The claims of the Society's work were earnestly advocated by Lord Northbrook (chairman), Lieut.-General Brownlow, Rev. F. D. Waldock, of Ceylon, Rev. I. H. Hacker, of Travancore, and Mr. Henry Morris.

Strangers' Friend Society.

THE annual meeting of the Benevolent or Strangers' Friend Society took place last week at the office, 52, Finsbury-pavement, E.C., under the chairmanship of Mr. Edmund Ives. A second meeting was held in the evening in the Lecture Hall of the Y.M.C.A., Aldersgate-street.

The report points out that the society is very comprehensive in the bestowment of its charity, as all creeds, classes and nationalities can claim it; personal investigation (except in very special circumstances) invariably precedes relief, and this is done with facility by the district committee, who have the assistance of a band of 165 Christian visitors, neither of whom receive a penny for their devoted service. The charitably-disposed who desire to dispense their own bounty, without the assistance of some such agency, mostly find it to be impracticable in a city like London, where so many impostors exist.

The evening meeting was largely attended, and speakers from various districts of London related some very touching stories of cases which had come under their personal notice during the year, and which the society had in many ways been the means of very materially helping.

The Peace Society.

THE annual meeting of the Peace Society was held last week in the Friends' Meeting House, Bishopsgate. Sir J. W. PEASE, M.P., who presided, said the Press and the Church were on their side more than ever before. He regretted that America no longer set a good example in this matter. He agreed that Spain had ruled Cuba badly, but the Americans, instead of attempting to apply moral suasion through nations like our own, were producing a greater evil than that which they were endeavouring to remove.

Sir ARTHUR ARNOLD moved a resolution expressing satisfaction that arbitration was now continually appealed to by statesmen, and confidently anticipating its organisation on a permanent basis. He could not agree that it would make for peace if we were to make an isolated reduction of armaments. Nor was he an advocate of peace at any price; but he hoped diplomacy would never put off the splendid armour of courtesy, and he deeply regretted Mr. Chamberlain's recent offensive and insulting reference to Russia.

Another resolution was moved by Mr. JOHN WILSON, M.P. (Mid Durham), expressing apprehension at the proceedings in North-West India, the Soudan, and the Far East, and at the complications between this country and France in Western Africa, and earnestly hoping that the Government would maintain such an attitude of friendliness and conciliation as might bring about a pacific and equitable solution of all questions at issue. Mr. CARVELL WILLIAMS, M.P., seconded the motion. Mr. L. B. SWANN moved a third resolution expressing profound regret at the present war, and hoping that it might remain limited in area and come to a speedy end. Mr. J. F. HANSON, a citizen of the United States, seconded the resolution, but he pointed out that his country had been looking on for three years at the starvation and butchery going on within ninety miles of its shores, hoping and remonstrating without avail, and had perhaps only done what this country would have done. The resolution was adopted, with a rider expressing sympathy with those Russians who are suffering exile and death because of their conscientious objections to military service.

In the Secretary's report attention was called to the attempts which are being sedulously made to militarise and navalise the nation, especially to the efforts in that direction among the young, and the new movement—the Boys' Life Guards Brigade, founded by Rev. T. Leonard, Colne—as being entirely free from the military element of the other organisations, and as training its members in the saving, not the destroying, of life is specially recommended.

The Spanish and Portuguese Church Aid Society.

THE annual meeting was held at Exeter Hall, the Bishop of Worcester presiding. Rev. Dr. Noyes (hon. sec.) read the report, which stated that although, through the death of Archbishop Plunket, they lost a third of their income, yet the committee had been able to close the year free from debt, though they had been obliged to reduce the pastors' stipends. They hoped to have good financial results from the visit of Bishop Cabrera, who had come to England to speak and preach on behalf of the society.

The Bishop of WORCESTER hoped that they would be able to help these struggling churches to do the work to which God had called them. He hoped that the society would be supported, because he believed it was really a bulwark of the Church of England.

Bishop CABRERA gave an interesting account of the work of, and flourishing condition of, the Reformed Church, and of the number of Romish priests who continually come to him to be taught respecting the Gospel. Prebendary WEBB-PEPLOE assured Bishop Cabrera of the sympathy with himself and his fellow Reformers in their struggle to free themselves from unlawful terms of communion, and pledged the meeting to maintain the funds of the society, and urged the necessity of completing the Episcopal Endowment Fund. Bishop INGHAM of the Falkland Islands followed on similar lines.

The evening meeting, held in St. Martin's Town Hall, was presided over by Mr. J. H. BUXTON, J.P., who warmly welcomed Bishop Cabrera, and referred to Spain as the ruling power of the powers of the world 200 years ago—a country of terrific power at sea, and on land the greatest empire—and though Spain was so great and has still most remarkable natural wealth, and was one of the first countries in Europe which received Christianity, yet few great institutions are found for the care of the orphan, the poor, and Spain as a nation is going down-hill. Out of a population of 18,000,000 two-thirds cannot read. What was the cause of this fall from, and waning of, power? He believed it was the want of the light of the Gospel. Priestcraft and not the pure light of the Gospel had ruled the land. He was thankful for the work done by the society and the progress God had given them. He considered that Bibles should be circulated throughout the land, and they would be found irresistible in spreading the Gospel, and thus bring light to this darkened nation.

The Bishop of Clogher and the Bishop of Exeter spoke, and Bishop Cabrera, Canon McCormick, and Rev. A. E. Barnes Lawrence gave accounts of the work carried on by the Society.

Army Scripture Readers' Society.

AT the annual meeting of this Society, held on Wednesday week in the Lower Exeter Hall, Sir GEORGE WILLIAMS presided.

Colonel PHILLIPS read an abstract of the annual report, stating that the Society had now over seventy readers at work in various parts of the United Kingdom and abroad. Two new readers had been appointed to work among the troops at Reading and Bristol, and another new reader was now on probation in London, and the committee hoped to appoint two more immediately. The report expressed the hope that the time was not far distant when each county would realise its obligations to their territorial regiments, and provide a reader for each battalion, thus fulfilling the desire of the Commander-in-Chief who wrote: "I sincerely wish that every regiment in the army had a Scripture reader attached to it."

The CHAIRMAN heartily maintained the claim of this useful society. Prebendary WEBB-PEPLOE said he felt the work of that society was Christlike in its methods. The readers were the "Soldiers' Friends." They went amongst the men in a spirit of friendliness, and were particularly anxious to be friends and helpers to the lad who was leaving home and parents to go forward to the wild waste of army life. Those lads were embarking, as it were, on a dangerous wilderness, and it was their duty to provide in the best way possible for their welfare. He looked upon that work as a very real work. They represented one great power helping the nation in a most solemn and very spiritual sense. Colonel RAPER thought that, considering the success which had been attained, the society claimed their general and liberal support. Rev. R. DEANE OLIVER said that, as one of the Chaplains to the Forces, he was able to testify to the personal value of the readers supplied by the society. In his own work at Aldershot, the reader there was his right hand man. Colonel WELLESLEY ROBINSON said that they wanted largely increased support if their work was to be enlarged and extended.

Women's Protestant Union.

THE annual missionary conference of workers among Roman Catholics in different countries, promoted by this Union, was held at Exeter Hall last week. At the closing meeting, Dr. BARNARDO, who presided, said they could never forget that Mr. Gladstone in the midst of manifold duties had found time to publish his noble contributions to the Romish controversy, which had immensely strengthened the hands of the Protestants. He added that he did not think Roman Catholicism was increasing, but the spirit of it was, and he had little patience with the apologies that were offered for Mr. Kensit's protests. One fruit of those proceedings was to be seen in more definitely Protestant statements by bishops than he remembered having seen before.

The following resolution was passed unanimously at every meeting of the conference:—"That, having regard to the rapid advance of Ritualism

in our national Protestant Church and the steady encroachments of Romanism all over the land, together with the seeming countenance given to both by many of our Bishops and rulers, this meeting desires to place on record its deep sense of responsibility in reference to the existing state of things in the Establishment, so dishonouring to God, and views with profound sorrow the necessity for the unusual action recently taken in several London churches, but feels that, ordinary means having failed to arrest the progress of Romish and ritualistic practices in our midst, the present situation demands the adoption of such extreme measures. And this meeting hereby enters its solemn protest against every attempt to betray our country into the hands of the enemies of Protestant truth and liberty, or to undermine the principles of the glorious Reformation from which the nation has so long reaped incalculable blessings; and it further resolves by all lawful means to resist the encroachments of Romanism and Ritualism, and to assist those who are doing the same."

A number of friends, including Canon McCormick and Rev. J. E. Wakerley, spoke at the various gatherings.

Metropolitan Tabernacle Colportage.

A WELCOME surprise greeted Pastor Thomas Spurgeon on Monday night at the thirty-first annual meeting of this Association. At the close of his report Mr. Stephen Wigner, the secretary, handed Pastor Spurgeon a cheque for fifty guineas, collected by the colporteurs for the building fund of the new Tabernacle, with the intimation that there was more to follow. A collecting card shown him at the same time revealed the fact that many of the sums were very small, the largest being only 2s.

Mr. Spurgeon, in his reply, warmly thanking the colporteurs, told of a poor widow he had heard of that day who had given a like amount, 2s., towards the fund. During the last month, he said, he had signed his name more frequently than ever in his life before, in answering letters of sympathy and in endorsing cheques and postal orders.

The meeting was held in the Spurgeon Memorial Hall, a spacious and handsome building in the grounds of the Stockwell Orphanage, and was largely attended. A number of the colporteurs were present, and the hand-bell ringers of the Orphanage entertained the audience between the speeches. The staff now consists of fifty-four colporteurs, who effected sales amounting to £6826, and representing a total of 759,456 publications, of which 9357 were either Bibles or Testaments. In addition, the colporteurs have conducted 6824 public services in chapels, mission rooms, and in the open air, in addition to paying "multitudes of visits to the sick and distressed." The financial account shows receipts £4335 (including profit on sales) and a deficiency of £86. An urgent appeal was made for increased subscriptions, as the committee desire to extend the work of the Association. Several of the colporteurs spoke, giving particulars of the varied work in which they are engaged.

Field Lane Refuges.

THE annual demonstration in connection with these institutions was held at St. Martin's Town Hall. The Marquis of Northampton presided. The report, presented by Mr. Peregrine Platt, stated that the Bible Ragged Schools at the Central-buildings in Clerkenwell had had a gross attendance of 32,446. Habits of thrift were encouraged by penny banks, provident funds, and boot and clothing clubs. The temperance meetings had had an attendance of 17,841; the crèche, 4116; the Ragged Church, 27,521. At the refuges 869 deserving persons had been admitted, and 326 helped back to employment. Through the kindness of certain great London firms 16,000 poor families had been supplied with meals from the remains of warehouse dinners. In the certified industrial schools at Hampstead there were now 130 boys and seventy-six girls. The year's income had been £8003, including about £4600 for the industrial schools, voluntary contributions providing the remainder.

During the evening a display of drill was given by the children of the industrial schools.

Workmen's Trains.—Efforts are being made to improve the service of "workmen's trains." Since so many of the labouring classes in London live at a distance from their work, we are glad the facilities for cheaper and more convenient travel are being considered.

The Scotch Assemblies.

THESE Presbyterian Parliaments are now in full session in Edinburgh. In the Established Church the Moderator, who this year is Dr. Leishman, of Govan, gives his principal address at the close of the proceedings. In the Free Assembly unusual interest was felt in the opening address of the Moderator, Dr. Alexander Whyte, of Edinburgh. It was on "The Minister in Himself"—a thoroughly characteristic deliverance, and quite Puritan in tone and scope. He urged the greatest possible self-examination on the part of Gospel ministers and a close cultivation of all the inner virtues. He touched on such points as personal humility, prayer, endurance, etc. As to the matter of silently enduring offences and contradictions, he took exceedingly high ground, as a brief extract will show:—

Unless you are blameless men; unless you are inoffensive men; unless you are men of much patience; unless you are the most long-suffering of men, and the most full of kindness and of love unfeigned of all men, you need go no further in your ministry. First and last, almost as much as all your work and all your prayer, be so humble-minded men as to give no offence in anything. Give any one of your people offence in anything, and you had better send him his disjunction lines at once. Never explain, never debate, never dispute with any of your people. With all other men you meet you may; but never with any of your own people. Give them all their own way; give up your very birthright to them; give up your very citizenship to them. Say, be it so; and please not yourself but them. And that not to the aged only, and the wise, and the experienced, and the able in mind, and the saintly in heart. But, still more, to the weak, and to the opinionative, and to the ignorant, and to the self-willed. The more men there are in your congregation who make it a condition that you shall yield to them, that is the best congregation in all the Free Church for you. Even Christ pleased not himself in this world. This was the best of all possible worlds in all His Father's universe for Him. And he endured all the contradictions of this world, till his already perfection was made still more perfect.

At the second sitting of the Established Assembly there were interesting discussions on colonial chaplaincies, and on the developments of women's home mission work.

At the Free Assembly, the report of the Committee for the Conversion of the Jews, presented by Dr. J. G. Cunningham, took account of evangelistic, medical, and educational agencies in Europe and Asia. It appeared that the various departments of work, at Budapest, Breslau, Constantinople, Tiberias, and Safed, are in active operation, and notwithstanding hostility on the part of the Jews in some centres, there is encouragement in labour among young and old. In the Holy Land there have been outbreaks of fanaticism, and special difficulties had been experienced. This was an evidence of the influence of the mission, and no cause for discouragement.

Several addresses were delivered in justification of work among the Jews, and answering the objections commonly raised. Principal Miller, of Madras, remarked that success is not always indicated by the counting of heads. The work demands patience; and the history of the Mission showed that the Church of Christ possesses a considerable measure of waiting power. Dr. Thomas Nicol, convener of the Church of Scotland's Jewish Mission Committee, gave his impressions of the work as he recently saw it in Palestine.

Dr. John Smith, of Broughton-place U.P. Church, told a similar story. Answering the objection, Why continue the work? the latter said: "We have no option; we dare not forget the holy land that the Master has ear-marked for missionary enterprise. Again, the situation was far from stereotyped. Whatever the motives might be, they found the Jews themselves turning back to that land. Outside the walls of Jerusalem there was a great new Jerusalem arising. Then the Christian Churches of Europe and America seemed to be turning with new zeal and fresh interest to that land. Russia especially, quickening the Greek Church, was seeking to obtain a wider and deeper hold of that nation. One could not travel through the land without feeling that there was an element of change, that events were converging upon something new, the precise nature of which might not for some time be revealed."

East London Tabernacle.

AS we recently announced, the East London Tabernacle has at length "settled" a minister in succession to Pastor A. G. Brown, and it is hoped that the large building in the Burdett-road, Bow, which for many years past has been the scene of splendid work on soundly spiritual lines, will continue to be the home and centre of many-sided evangelistic and philanthropic effort. The new minister is Pastor Sydney J. Jones, a "Spurgeon" man, who for the past few years has directed the work in Liverpool which was so long and honourably associated with the name of the late W. P. Lockhart. On Tuesday last week Mr. Jones was "recognised" as pastor at a large public meeting, and all friends of the Tabernacle work will pray that the enthusiasm then shown by members of the church and congregation may find continual expression in varied endeavours, in which a whole-hearted minister shall enjoy the support of a loyal and united Christian fellowship.

Mr. T. A. Denny, an old friend of the church and its work, presided; and after devotional exercises, a statement of experiences and expectations was made by Mr. G. W. Ovenden, as spokesman for the diaconate. The goodness of God in the gift of the late pastor, whose labours for thirty years were a great benediction, was duly acknowledged; and it was mentioned with joy that, in the interregnum of over twelve months, the church had kept well together, the roll bearing 2244 names on the first Sunday in April, when Mr. Jones began his ministry. Mr. Ovenden added that the church had sought Divine guidance in all its acts and engagements, and already there are signs of good things under the new pastor. The next speaker was Dr. Howard, of Liverpool, who, while regretting the loss sustained by the church at Toxteth Tabernacle, commended the choice of the East London friends. He bespoke hearty co-operation with the young pastor, of whose earnestness and sincerity he spoke in terms of warm appreciation.

Pastor A. G. Brown, who spoke of himself as "such an one as Brown the aged," rejoiced with his old church in its present joy. His mind surveyed the thirty years during which he ministered in East London, and he praised God for all the good that had been done. It was fitting that Jones should follow Brown, and he hoped that the new pastorate would extend over a similarly long period, and be still more largely blessed of God. Expressing himself confident that the old truths would still be taught in the Tabernacle, Mr. Brown commended the new pastor to the warm sympathy of the people who had so loyally stood by him.

Hearty words followed by Pastor Thomas Spurgeon, who gloried in the prospect of the Gospel of God's grace being still the burden of the preaching in the East London Tabernacle. Dr. Harry Guinness, whose sympathy in the work was a great comfort to the church while pastorless, announced with pleasure that Mr. Jones took a warm interest in the cause of foreign missions. A few words of welcome were also spoken by Rev. J. W. Atkinson, as representing the Congregational ministers of the district.

The new pastor's turn to speak did not come until the evening was far spent. The reception accorded him was very cordial, and his response was as modest as it was spiritually reassuring. A loving tone pervaded his words, as he declared himself for God's Book and the service of Christ. His faith was in the message, not the messenger. Through the grace of Christ he had apprehended the Gospel, which he could therefore call his own, and he believed that it would prove for the betterment and uplifting of those who might come under his ministry. Mr. Jones intimated that the works that had gathered about the Tabernacle would be maintained; mission effort, with various benevolent adjuncts, would be promoted as friends might come forward for their support. The work could not live on the past; the demands of the day must be met, and therein the work must live. In conclusion, Mr. Jones announced prayer-meetings for intercession to be held every evening during the week beginning May 22.

Buried in the Country.—IV.

"YOU'VE got hold of the women, but I must do something for those lads who are always lounging about the place," remarked my brother, one Saturday afternoon, as we were returning from a ride. "They look as if they hadn't an interest in life, dawdling their time away like that," pointing, as he spoke, to a knot of boys of 15, 16, and 17, who were sheepishly watching us from a distance. A few minutes' silence, and then he added, "I have it—I'll manage it somehow, though it will be a bit awkward to run, when I'm so busy; still, you must help, and A. might help also"—mentioning a young friend who was staying with us just then. "We'll have two things for them—one to keep their hands out of mischief on Saturday afternoons, and one to do the same on week nights." By the first of these other "things" I found my brother meant a cricket club, with himself as president and captain and trainer. In a paddock belonging to the grounds of the old Manor house, where we were installed, there was space enough to allow of a good cricket pitch without annoyance to anyone. And this was forthwith handed over to the club which was to be.

In a month the club was an accomplished fact; and a very great boon it proved, not only to the lads, but to many of the older men in the village as well. Fives, rounders, bowls, hockey, and other games were gradually introduced, and the vicar was so greatly struck by the improvement in the street lounging that this plan had caused, that he started prize-giving on his own account, to such an extent that the recreation club ran a danger of becoming utterly spoilt!

The other "thing" which my brother had in his mind for the lads in the evenings was more of an experiment, and at first we were doubtful if we could get the boys to take an interest in the plan. Very simple lessons in wood-carving he had thought of, and this we tried to carry out—at first with very scant success, but later on with an abundant measure thereof. Both he and I could carve, and knew the fascination of the work when once entered upon, and we thought that if we could teach some of these village lads

ELEMENTARY CARVING,

we should not only be giving them a pleasant employment, but training them in eye and hand.

There was one drawback, however, to the plan, and that a serious one. Many tools would be needed. Tools were costly, and funds were not over-abundant among village lads! At the least, the outfit for each boy would cost 7s. or 8s., and that would be quite beyond their powers. What should we do? Why not teach chip or Swedish carving, someone suggested, that only needs two or three tools, and since all the patterns are geometrical in design, the boys will be trained to greater accuracy of work. The force of this suggestion struck us both, and especially on the score of expense. We determined the cost must be kept down as much as possible, and that it would be far better for simple work to be done, and done well and accurately, than to attempt anything very elaborate.

When next we rode over to the market town, not many miles distant, we went to a tool-maker and explained our needs. The latter, "to oblige a class," consented to make us the requisite chisels at a reduction in price, and accordingly we ordered a dozen "spade" chisels, and a dozen "veiners," at 9d. each tool. With these two tools, let me say, it is marvellous how much and how good work can be done, and the exquisite results that may be obtained in the way of ornamental design. Twelve blocks of lime wood, ½ inch thick and six inches square, costing 6d. each, were our next purchases, and a small hand grindstone and oil-slip completed the lot. Two shillings accordingly covered the expense for each boy whom we taught, and by asking each of our pupils to pay twopence weekly during the twelve weeks that the class continued, we made the plan self-supporting. Compasses, pencils, and rulers we provided as common property. The designs I got from the School of Wood Carving at South Kensington; the School publishes several sheets of these, graduated in complexity; and though of course it is perfectly easy, when the principle of chip carving is understood, to make one's own designs, these sheets save time and labour. I gummed them on to stiff cardboard, and cut them up (as each sheet contained twenty or thirty designs).

We found it was much better to make every boy set out his designs with compasses and ruler by himself, than to do it for him, and the first two lessons in carving that my brother gave to the twelve boys who formed the class were to give them a few simple rules and explanations as to the dividing up of circles and lines—in fact, the elements of geometry. Luckily, we had a magic-lantern, and having hired some wood-carving slides, were able to show the lads how they must begin and what in the way of results they might hope to arrive at. Many more than twelve wanted to join the class, but we declined to teach more than these at a time, telling the others they should have their turn when the three months were up, or perhaps even we might have a second class during the week. This last ultimately we did have. After a boy had covered his block of wood on both sides with designs, we let him try his hand on any box or stool or other article which he could get hold of. Bellows, book covers, boxes, frames, etc., the lads covered with carving, and several of them became so proficient that they sold their work and got orders for more.

All through that winter, with strict regularity, the boys turned up on Thursday nights for their carving hour, occasionally whittling away a piece of their thumb or finger with the wood, but quite happy, for all that, especially as I had a stock of bandages and plaster at hand for such emergencies.

This wood-carving class did us good service in a deeper way than merely as a means of entertaining the village boys. By it we were able to get to know them individually and very well, and to win their love and respect. That won, the way was readily opened in many cases for more serious talk. We were able to draw them to attend a Bible-class, and to join us, when the shyness had worn off, in other religious gatherings.

RUS.

Solace for the Sleepless.

"The Son of Man hath not where to lay his head."—Matt. viii. 20; Luke ix. 58.

LORD JESUS, oft I lie awake,
And vainly long for sleep.
Thou did'st our human nature take,
And painful vigils keep.
Oh! let thy love my pillow be,
To rest my weary soul in Thee.

Thou hadst no home, with comforts dear,
Wherein to lay thy head:
A manger was thy cradle here,
A cross thy dying bed.
Remember all thy life-long grief,
And send my anxious heart relief.

And if it be thy Father's will
That sleep forsake mine eyes,
Thy loving grace will grant me still
What nature's strength denies.
Waking or sleeping, bid me rest
In peace upon my Saviour's breast.

W. BLAKE ATKINSON.

8, *Arundell-terrace, Weston-super-Mare.*

A Worker in Guildford.—For a number of years a capital work for the reclamation and improvement of waif boys and girls in Guildford has been carried on by Mr. Macdonald. He has been the instrument of much blessing to this class, and there are numberless cases of those who are now doing good honest work in the world in consequence of the loving sympathy and kindly training bestowed on them. Unhappily the chief worker is now himself laid aside with a serious and incurable internal complaint, and desires the prayers and sympathy of his friends. His address is Mr. Macdonald, Ardkeen, Albury-road, Guildford.

The World-Wide Circle of Prayer, started two years ago, continues to grow. It is believed that nearly 20,000 Christians from all the Evangelical Churches are united by it in definite prayer on the first day in every month, for the fuller manifestation of the Holy Spirit. About 500 representative ministers have signed a circular in recommendation of this practice. Rev. J. O. West, M.A., to whose labours as hon. sec. this progress is largely due, will, with the guidance of a representative committee in Birmingham, seek to strengthen the organisation of the Union, and further its work by addressing united gatherings of Christian people in different parts of the country. Particulars from Mr. John Blackham, Hon. Gen. Lay Secretary, Hill Top, West Bromwich.

INTERNATIONAL S.S. LESSONS.

June 5.

"JESUS CONDEMNED."—Matt. xxvii. 11—26.

GOLDEN TEXT: "*Christ Jesus came into the world to save sinners.*"—I. Tim. i. 15.

TEACHER should take class through history between last lesson and this: From Supper to Gethsemane, Judas' betrayal, Peter's denial, Trial before the Sanhedrim. All leading up to this trial before Pilate. The Sanhedrim had adjudged Jesus worthy of death, but they had no power to put it into execution.

THE CHARGE AGAINST JESUS (12).

That He proclaimed Himself to be "Son of God" would be no crime at Roman Law, so they brought three other charges:—

(1) Inciting to revolt against Rome (Luke xxiii. 2).

(2) Rebellion in refusing to pay tribute.

(3) Treason, claiming to be King.

Pilate held an interview with the Jews outside the court, while Jesus was inside (John xviii. 28-32).

PRIVATE TALK WITH JESUS (11).

Pilate has now returned to Jesus, and asks the question in v. 2. The word *thou* is emphasized as though Pilate thought it was impossible for one so bereft to be a king. Christ's answer means "What you say is true."

Teacher should contrast the two senses in which Jesus and Pilate were thinking of kingship. Beware lest we make a similar material blunder. Christ's kingship is spiritual—his kingdom within us.

CHRIST'S SILENCE (13, 14).

When accused He answered not a word. Not that He was afraid, not that the charges were true. But there was no convincing of enraged Jews that they were lying.

Compare—His silent glance at Peter when he sinned—so when we sin.

His silence before the ignorant disciples.

His silence before our childish prayers and petulant rebellion.

PILATE SEEKS TO SAVE HIM (15, 16).

Pilate regarded this as a happy thought. It would not have saved Jesus, but it would have relieved Pilate of responsibility in the matter. "I release *unto you*" (18)

DREAM OF PILATE'S WIFE (19).

Pilate's wife may have been a secret disciple or admirer of Jesus.

WHAT SHALL I DO WITH JESUS (22)?

Pilate's question must be asked by all. All who have heard his name must either reject or accept Him. Thousands reject Him to-day. Time will come when they will say, "What shall I do *without* Jesus?" What are you doing with Him?

In your hearts enthrone Him,
There let Him subdue
All that is not holy,
All that is not true.

PILATE WASHES HIS HANDS (24).

That did not remove the guilt from him. The murderer's hand is ever stained with blood, from which no washing with water can cleanse.

No washing in holy water will cleanse the soul from sin.

Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all our sins away,
A Sacrifice of nobler name,
And richer blood than they.

HIS BLOOD BE ON US (25).

And their prayer was answered. His blood was upon them and their children. The very people who cried "Crucify Him" were massacred in their thousands some thirty years afterwards at the fall of Jerusalem, which Christ foretold.

Lessons.—The unrepentant cannot escape from the results of their own sin.

Beware of rash oaths and statements. You have no right to lay your sins on your successors.

THEY SCOURGED JESUS (26).

Scourge—a bunch of whips. The end of each whip loaded with spikes of lead or bone, which cut into the flesh.

So the trial was ended. Jesus condemned to crucifixion. We hate the men who brought Him to this. Let us not be of those who "crucify afresh the Son of God" (Heb. vi. 6).

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Flowers.

By REV. JOHN MITCHELL.

THERE is one thing about flowers which I do not like, and that is their long names, so difficult to remember and so hard to spell. I like a pretty name for a pretty flower just as I like a pretty name for a pretty child. Jesus wants to write his own best name in our hearts if we will only come to Him. Those who have it ought to be careful not to do anything to bring dishonour upon the name of Jesus.

Flowers love the sun. They get their beauty from him, and they keep his company as long as they can. When the sun goes away they close up for the night. Jesus is the great Sun, who shines into our souls to make them beautiful with his own loveliness. How happy are all who ask Him to shine in and to drive away all the darkness of sin! He has done much for us, and those must be wicked indeed who do not love Him.

Flowers are of different sizes and shapes. We can admire them all. The smallest flower has a beauty which the largest has not, and one is more suitable for some things than the other. You would not wear a sunflower in your coat, or dress, but you would wear a forget-me-not. There is no cause for envy among flowers, for all serve the purpose for which God made them. And there should not be envy among girls and boys, although all are not the same size or appearance. All may be happy and useful, each in his own place.

Flowers speak of God. He makes them grow and gives them their form. He turns the sun upon them, and lo! they are painted most lovely colours. He makes the seasons to suit them, and feeds them with the soil and the air needful to their growth. God is beautiful Himself; and the flowers reflect his beauty. A great man used to pray, "Make me beautiful within." That is just what God wants you and me to be. All outward beauty fades, but the beauty of the soul, cleansed by the precious blood of Christ, is everlasting.

Flowers are innocent. Could they look back upon their life they could do so without a blush. Not so with us. Our thoughts, words, and actions have not been all pure and holy. The past tells us of sin and error. We have not been so good as we might have been. We cannot undo the past evil we have done. Our only hope for the future is by trusting Christ and seeking his forgiveness.

Some beautiful flowers are poisonous. The lovely foxglove, which you see so often, is very poisonous in every part. Yes, what is lovely may be dangerous, and carry death with it. How many pleasures of the world are like the foxglove! They are attractive and pleasing, but carry death in them. But we must not blame the flower. The poison is a medicine, and has been very useful in saving life when properly used. The doctor knows how to give it that it may not kill, but save the patient. When God does what seems strange we may be quite sure He has some good purpose to serve in so doing.

All flowers are not alike in their stems. If the flower is a heavy one, the stem is thick and strong to bear it. Everything, even the smallest trifle, has been considered by God, who made them. God is great, yet He cares for little things. And if He condescends to show his wisdom and goodness in the flowers of the field, how much more will He love to show his wisdom and goodness in us!

Honey-tipped Sins.

By REV. G. B. F. HALLOCK, D.D.

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey.

It is thus the Evil One wages his destructive warfare against God's people, and especially the young. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as an "angel of light." Yet how deadly are the little honey-coated sins which he administers! How sure the destruction of him who is deceived into wandering from the straight and narrow way.

What are some of these sins usually thought of as little sins? There are sins which by comparison with great sins men call little. Ill-tempered in family life, at school, and in commercial and church relations; a light and frivolous spirit; slandering and backbiting; vanity and folly in dress; indulgence in hurtful amusements; careless and impure conversation; pride, etc. There are a host of these "little foxes" we might easily find.

What is the harm they do? They injure our consciences by hardening them; they keep us from feeling the sweet companionship of Christ; they grieve the Holy Spirit; and especially, they make way for greater sins.

There is an Indian story of a morsel of a dwarf, who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, said "Certainly," whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second, and with the third he knocked the king down and took his throne.

It is said that a man one day strolling along in the country happened to see a magnificent golden eagle flying bravely upward toward the sky. He watched it with delight and admiration as it so strongly mounted upward, but presently he saw that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and presently it lay at his feet a lifeless mass. What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it had drawn its talons near to its body for flight, the little creature had wormed itself partly out of them, and had drunk the life-blood from the eagle's breast.

How like this it is with sin! It may appear a very little thing one is at first tempted to do, but presently it fastens upon the soul and works death and destruction.

How must little sins be dealt with? Not tenderly, not connivingly. We must watch against and pray against and fight against even the smallest of them, or by and by we will be overcome of sin and fall into utter ruin. Look out, dear young people. Make no place in your life for so-called minor evils. Sometimes honey-tipped sins prove the most destructive. —*Selected.*

The Bible Searcher.

No. 122.—Correct answers (second list) received from:—

A—Ambrose D. Adams, Wm. C. Anderson, Jacob American, Daisy Allen, J. H. Archer.

B—Janet* and Elizabeth* Black, Albert P. Baker, Henriette Bardot*, Gertrude and Edith* Badham, Chappie and Aline* Bazett, Geo. Brand, Charlotte* and Mabel* Bailey, Conyers, Massy, and Allen Baker, Edith Ballard*, Edith Bonsted*, John K. Bennett, Mary Beck*, Leonard and Frank Bentall, John and Ethel Benger, Frances J. Bennett, Mabel Birney*, A. Bridges, Gordon Bolton, Ashley H. Bowker, S. V. Boxer, Albert Botting, John Bott, Ralph Bourne, C. Brown, Ernest and Herbert Bond, Eva Browne*, Ernestine Buhl, Harry and Bertie Butler.

C—Lois M. Craven*, Walter Carter, Alice E. Craug, Mabel Clay, Gladys* and Beryl* Calvert, Lottie* and Daisy* Carmichael, M. M. and Cicely Craven, Mary and Willie Charles, Maggie and Jessie Carter, Jack J. Clarke*, Beatrice M. Cashford*, Lily Clarke, D. Rosalind and Jack Clarke, Isabel Candlin*, Louise Chevier, Bessie Cheale, Henry J. Cheney*, Dora Corrie, Dorothy Cooper*, Annie Cooper*, Ruth Coupe*, Nina Coote*, Arthur G. Cox, Marjorie Collins, Emily Church, Susie and Walter Cumbers, Nellie, Thomas* and Henry S.* Curr.

D—Pologuia Daws*, Blossom Davis, J. Ernest Davey*, Kenneth Dunbar, Gordon S. Duncan, Marjory and Dorothy* Dyke.

E—Muriel Edwards*, Sarah Evans, L. Ewin, Muriel Ecroyd, Eva Edmundson*.

F—Jeanne Faucon, Charles Faillettaz*, Richard and Arthur Farmer, Sibyll Fawkes, Janet Fawkes*, Kate, Bessie, Maggie, Mabel, and Eva* Fletcher, Louise Filhol, Aileen* and F. A.* Figgis, Hyacinth B. Fitz-Simons, Willie, Reginald, and Ernest Findlay, Flossie*, Janetta, Agnes*, and Maggie* Fullarton.

G—Margaret, Edith*, and Stuart Gray, David Gardiner*, Ivan Garrod, Mary E. and Daisy Greenacre, Mildred Greenwood, Maurice Greenleaf, A. and F. Gibbs, Minnie Giddings, Edith Grieve, Dorothy Grove, Thos. Groombridge*, Daisy Groves.

H—Annie E. Hazledine, Dorothy E. Harris*, Edith* and Winifred* Harvey, Ella Hake*, Edith and Emily Hearn, Ada Heap, Theodora Hill, Dorothy Hinton, Nora Hill, Georgette Hoffmann, Lucie Houdain, Margaret Hogg, Louie Hooper, Alice M. Hogben, Marjorie R. Hogge*, Lila K. Hughes, Helen, May, Harcourt*, and Tom Hunter, Edith and Mena Hunter, Ethel Hutchings, Eva Hutchings.

J—J. Sinclair Jackson*, Nellie Jelfs*, Henry B. Johnston, Lizzie Johnstone*, Dudley Joyce, Norman* and Kate* Johns.

K—Thos., A. D.*, A.*, and Isa* Kay, Marjorie Kitson, G. Norman King, H. Lilian and Ruth Knight, Eileen B. Knowles.

L—Henry and Nessie Laing, Arthur J. Lamb, Alex. R. and Annie W. Lemon, Guinefred Leigh, Murray and Grahame* Lloyd, Nellie Lovegrove, Edith and Henry Lowe.

M—Jean H. Maxwell, Marjery and Trevor J. Matthews, Mary D. Maitland-Kirwan, H. T. Malaher*, Avie Mallory, Lillie Mallory, Enid Mather, Gladys Mather, Ada B. Macnutt*, Margaret, Bella*, Thos., and Abraham Mack, Chas.* and Geo.* Macdonald, Florence Mackenzie, K. and Dugald MacGlip, Ethel Mackenzie, Margaret Macphee, S. E. Macintosh, Barbara* and John K. Maconchy, Hilda Medill, Charlotte Millar*, Francis and Alice W. Milne, May C. Mills*, Gwendoline Moir*, Annie E. Moule, Dora Muir.

N—Ernest and Edie* Nash, Dorothy and Henderson Nathan*, Herbert G. Newton.

O—Eva and Maude Oakes, Sidney and Katie Oliver, Lottie and Harriette Orr, F. A. Osmond.

P—Winnie Page, Dorothy Patten, Winnie, Maggie, Ada, Willie, and Jessie Palmer, Willie Petter, Edwin T. Peters, Walter C. Perryman*, Eva Petter, Evelyn P. Pechey*, Laura D. Percy, J. Ernest Pearce*, Mary, Louie, and W. M. Penny, Clarice M. Peach, Joanna Pearman, Isabel W. Phipps*, Francis S. Phillips, Kathleen Pincott*, Lillian, Margaret, and Jessie Pook, Cyril Pomeroy, Ernest Poynder.

Q—Minnie and Edith Quick.

R—Edward, Marjorie, and Herbert Rainey, Nora Read, Cyril M. Roberts, Ethel M. Rogers, Jessie, Isabel, and Elmina Roe, Sydney and Olive Robertson, Mildred Robinson, Hugh Russell-Smith.

S—Edith Saunderson, Betty Swanston, Eric*, Gladys E., Wilfred, Llewellyn, Undine and Gwendoline* K. Shaw, C. D.*, D. D.*, and T. M. Stanier, Constance Schaeffer, Elsie M. Stark, Margery Smart, Dollie and Bob Salt, Stuart A. Scragg*, Flora Shadbolt, W. Stangoe, Chas. W. Saunders, Ida Schwengeler, Janet Speed, Agnes M. Sterry, Douglas Shepherd*, Marie E. Sleigh, Nellie Sery*, Kate Smith, E. Short*, Emily Stuart, C. Bessie Symes.

T—Nannie and Louie* Tibbits, John W. Thomson, Nettie*, Willie, and Kate* Thomson, H. Toller*, Frank and Alice M.* Thompson, Harry Thompson, Neville Tufnell.

V—Gertrude Vellacott, Elsie Vigars, Dorothy Vigers.*

W—Stewart Watson, Violet Walker, May Watson, Pringle Wilson*, Edith M. Wilkins, Ada Willmer, Maggie Wright, Wilfred, Arthur*, and H. A. Wright, F. Wilson, Eva Winpenny, Florrie White.

Y—Edgar Yerbury, Annie Yeo.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (123).

1. Ps. vi. 2. My strength is made perfect in weakness (2 Cor. xii. 9).
2. Ps. vi. 2. I am the Lord that healeth thee (Ex. xv. 26).
3. Ps. cxix. 133. The steps of a good man are ordered of the Lord (Ps. xxxvii. 23).
4. Ps. lxxxvi. 4. Your heart shall rejoice (John xvi. 22).
5. Ps. cxliii. 8. I will cause you to walk in my statutes (Ezek. xxxvi. 27).
6. Ps. xxii. 11. Lo, I am with you alway (Matt. xxviii. 20).

Correct answers (first list) received from:—

A—Zeldah Albert, Jessie Alen, Dora, Ernst, and R. Aldwinckle Constance M. Atkinson, A. Rose Anton, W. T. Aldous, Violet Ashworth.

B—Chappie and Aline Bazett, Edith R. Ballard; Herbert H. Braddow*, Florence Blackman*, Jas. and Edith Barker, Edith Bensted, Jasper* and Leslie* Ball, Mary Beck, Emily Bridgewater, Daisy, May, and Gordon Bligh, Gertrude, Nellie, and Beatrice Brookfield, Lindsay* and Leonard* Browne, Phyllis Boyd*, Gertrude M. Bush.

C—Millicent M. Craven, Janie and Nellie Crawford, Eleanor Chance Chas. H., Mabel, and Isabel Candlin, Rosaline Castein, Edith M.*, Annie M.*, and Mabel Cole, Kathleen* and Brereton Code, Irene Coppard.

D—Ralph and Dorothy* Daintree, Winnifred de Rusett*, Vera Dickinson*, Nellie Dowsett, Kitty*, Violet, and Ivy Donaldson-Selby, Violet Dodsworth.

E—Leonard Ewin.

F—Richard and Arthur Farmer, Charles Faillettaz, Eric and J. A. Field, Eva Fielder, Constance Furlong.

G—David Gardiner*, Clarice* and Bertie Gale, Maudie and Albert G.* Grey, Dorothy Green, Mary Gover.

H—Frances Harding, Nellie Hatchett, Jack ard Thos. Harris, Rose Hamilton*, Dorothea R. Harris, Evelyn* and Dorothy* Hewer, Byres Hill, Theodora Hill, Dorris and Harry Hodgkinson, Louie Hooper, Dorothy and Joshua Hughes-Games.

J—Dora Jay, Betty Jacobs, Florrie Jennings*, Norman* and Kate* Johns, Dora Joyce.

K—Max, Eva, and Stanley Kalv, Maurice Kilinsky, Mary, Ethel, and Carn Kestin.

L—E. Lawrence, Sidney, Henry, May, and Edward Law, Blanche Lindup*, Cecilia Lichtenstein, Harry and Edith Lowe, Nellie and Edith Lockhart.

M—Chas. and Geo. Macdonald, Ada B. McNutt*, Gracie and Margie Marston, Winnie and Robert Marriott, Reginald Measor, Ellen Morgan, Annie Moule, Arthur and Evelyn Moir.

N—Eleanor and Valerie Noel.

O—Arabella Onslow.

P—Kathleen* and Ethel M.* Pasley, Winnie Page*, Alice M. Palmer,* Dora M. Phillimore, Francis S. Phillips, Kathleen E. Pincott*, Rhoda Porter, Mary E. Plumb.*

R—Kate Rosenbloom, Ernest Ross.

S—Hilda and Constance Schaeffer, Harold Sanders, Daisy Stanger, Annie Shepherd, Janet Speed, Ada M. Spencer*, Douglas* and Kathleen* Shepherd, Cicely C. Sherbrooke, Frederick Seth, Reginald Skinner, Esther Simmons, Flora Simmons, Betty Stocks, Constance*, Gertrude, and Mildred Scott, Jessie* and Ethel Snowball, Herbert M. Stuart, Ronald Studd.

T—Frank and Herbert Tomkins, Arthur Peveril, Herbert and E. Laurence Turnbull, Edith and Maude* Tyson.

U—Queenie and Lily Upton.

V—Dorothy Vigers, May and Hilda Vickers, Kenneth J. Vining.

W—Edith Williams, Cecile, Noel, and Phillis Wright.

FOREIGN LIST.

Prize Competition.—Division II. Second prize, Llewellyn Dale; hon. mention, Henry W. M. Baillie, Dora Ellen Wallace. Division III. Second prize, Jean McNicoll Scott, Queenie Dale; Hon. Mention, Annie Baillie.

Correct answers received:—

No. 111. Alice M. Hitchcock (Texas). **Nos. 113 and 114.** Mildred Fryer (Sydney). **No. 117.** Jean McN. Scott (Canada). **No. 118.** Queenie* and Llewellyn* Dale (Bombay), Jean McN. Scott (Canada). **No. 119.** Frank and Vera Sjostrom (New York), Jean McN. Scott. **No. 120.** Francis W. B. Field (Germany), Frank Sjostrom. **No. 121.** Francis Field.

THIS WEEK'S BIBLE SEARCHER (No. 124).

(AN ACROSTIC.)

1. { A place where men rejoiced the truth to know,
   { Yet daily searched to learn if things were so. Acts xvii.
2. Who in the fields did meditate at eve? Gen. xxiv.
3. What village did a wondrous Babe receive?
4. What grandmother her wise instruction gave? 2 Tim.
5. What son, too late, a blessing came to crave? Gen. xx. to xxv.
6. Who said, Lord, let thy servant now in peace depart? Luke.
7. What priest misjudged a woman sore at heart? Sam.
8. Who, claiming to give all, kept back a part? Acts v.
9. { Who at the prayer-meeting glad tidings had?
   { But those who heard, mistrusting, called her mad. Acts xii.
10. A steward of Herod, known to us by name. Luke viii.
11. What wicked favourite was brought to shame? Esther.
12. What prophet was by hungry ravens fed? 1 Kings.
13. What much-loved wife did exiled Jacob wed? Gen.

Initials of the answers spell,
As will be quickly shown,
A title which you know right well—
I hope it is your own!

[Give chapter and verse as well as answer. Children under TEN do the first five; under THIRTEEN the first nine.]

Personal.

I was glad to receive the large hamper of flowers from the Children's Flower Service, and also the other smaller packages.

FRANCES J. BENNETT.—Am sorry you have been ill, and so could not send your weekly Searcher.

THEODORA HILL.—Thank you for your letter. You will find the enclosure acknowledged in the Donation List.

JAMES BARKER.—It is necessary for your papers to be correct nine times during the quarter. A list of those eligible are printed the week of the competition.

LOUISE CHEVRIER.—I am very glad indeed to welcome you, and hope you will tell your friends about the Searcher.

UNCLE TOM.

(For Special Service Mission Notices see page 26.)

Home Missions.

Life in Earnest.

THE PONTYMOILE CHRISTIAN MISSION.

THE annual narrative of this undenominational mission opens with a review of the past twenty years' labours, and of the way in which Mr. Wintle was led into what has proved a great and fruitful work.

The evangelistic agencies in connection with the mission seem capable of dealing with every condition of life and circumstance. If the people of the district have not listened to God's good news, they have at least had the chance to hear, and it is not the fault of the mission if they have not heard and profited. The two chief branches of the work are the regular campaigns of the mission services at the halls, and the guerilla warfare of the open-air efforts; but there are many other ways into which the message is carried far and wide. By cottage services the Word of Life is carried into the very homes of the people; where there were not suitable halls or buildings, tent services have been held, and on several occasions travelling theatres have been hired for the Sunday for the purpose of holding services. Some people were attracted by the novelty who would never enter a hall dedicated to religious work, and much good has been done. The snares of evil are spread abroad so cunningly, and temptations are so numerous, that it is necessary to meet mine with countermine, and to seize every opportunity of bringing the souls and hearts of men into touch with the Gospel. The theatre services have often been fruitful of good influence and conversions. The mission believes in commencing early, and active Sunday-school work is supplemented by children's meetings, at which successful efforts are made to win the children before the evil day comes upon them.

Details are also given of work among tramps and in common lodging-houses; and of the deeply interesting rescue work on behalf of ruined and tempted girls, with the useful preventive home. The prisoners' branch also supplies good matter; while the winter's work among the destitute is described fully. Without the mission's help hundreds must have starved or sought the relief of the poor-house, but fortunately the superintendent's appeal for help was generously answered, the work of feeding the multitude was carried on successfully, and it is still being done on limited lines. This is a record of earnest, helpful, soul-saving work, which ought to win the sympathy and support of many readers. The superintendent is Mr. T. M. Wintle, Pontymoile, Pontypool, Mon., South Wales.

The Connellan Mission.

IN his recently-published report, Rev. Thomas Connellan, of Dublin, says that "Ireland is becoming one of the most interesting mission fields in all the world." The grasp of Rome on the minds and hearts of the people is being loosened by the educating and enlightening influences of Gospel truth. Numbers of Roman Catholics read Mr. Connellan's little monthly *The Catholic*, with the result that the mists of error and superstition in which they have been cradled and reared are being lifted, and the true light is shining into perplexed and burdened hearts.

The weekly Gospel meetings and Bible-classes in Dublin continue to be well attended, and the workers are constantly encouraged by seeing fruit of their labours. Throughout the country districts Gospel light is silently but steadily and surely at work. There are many signs that the old order of priestly rule is passing away in Ireland, and in this work of letting the oppressed go free the Connellan Mission is bearing a noble part. Mention is made in the report of the attempt to suppress Mr. Connellan's lectures at Manchester and elsewhere—an attempt which miserably failed, and which has recoiled on the plotters themselves. Romish priests do not love the light of free discussion, but they can no more improve Christ's Gospel than they can prevent the sun from rising.

[407]

Medical Mission, Southwark.

INTERESTING meetings were held on Monday, May 16, in the afternoon and evening, at the Southwark Home Hall, Holland-street, Southwark, S.E., in connection with the opening there of a new Medical Mission. At the afternoon meeting, Dr. Maxwell reviewed the general progress of Medical Mission work in recent times. In London, the pioneer of the movement was Dr. Saunders, who started a mission in St. Giles in 1870. Since then Missions have been established in Islington, Marylebone, Whitechapel, Ratcliff Highway, and Lambeth. Dr. Henry Soltau and Mr. T. B. Miller also spoke.

Mr. J. W. C. Fegan, speaking on the financial aspect of the work, said that through the kindness of friends they had enough to start with. To carry on the mission about £480 a year would be needed. He referred to the great blessing and encouragement vouchsafed in the Home Mission work, in the three months since the opening of the hall, illustrating his remarks with several striking cases of conversion, and of the usefulness of some of the converts.

In the evening Dr. Owen gave an interesting account of Medical Mission work in Lambeth. Several friends gave addresses. At the close, some who were anxious about salvation were dealt with personally.

The assistance of lady workers on Tuesdays and Fridays at 10 a.m. in singing the Gospel, attending the sick poor, etc., is much needed. Gifts of flowers, bodily comforts, etc., will be much appreciated.

Mr. McNeill in West London.

DEAR SIR,—We ask the prayers, efforts, and sympathy of your readers on behalf of the approaching mission in the West End. Rev. John McNeill will give two addresses every day in the Albert Hall from June 13 to June 25 inclusive, *excepting on Sunday*. We earnestly desire that we may be directed as to the best method of making these meetings known amongst our friends, our Bible-classes, acquaintances, and servants. Will those who read this letter take upon their hearts the burden of this mission, bearing it up before the Lord in fervent, believing, expectant prayer, and using every possible means in their power of bringing souls to Christ during this most important opportunity? If the Christians and workers belonging to the various churches and philanthropic societies in this part of London will throw their influence heartily into the meetings, it is impossible to say what good may be effected, and we can safely say that they will return to their own spheres of work greatly refreshed, strengthened, and encouraged.

It may interest some of those who are living at a distance to know that the meetings at the Agricultural Hall were attended by many thousands of people nightly, and were wholly unique in interest. The variety, life, and vigour of the services, the hearty singing, and remarkable addresses kept these vast crowds spellbound night after night without the slightest evidence of weariness or movement, and the results were indeed blessed. We know something of individual blessing through the inquiry room work. But how widely the influence of those three weeks' teachings have extended only the Heavenly record can reveal.—Yours truly,

E. R. HOPE.

Our Sailor Lads. — The *Arethusa* boys have just been before the London public as helpers in the Lifeboat cause, but the *Arethusa* and *Chichester* are themselves greatly in need of aid. The funds for the making of the boys who form the crews of these vessels into sailors come only from voluntary sources, and the ranks of the helpers require considerable recruiting. Nearly 7000 boys of good character have been trained in these ships, 20 per cent. entering the Royal Navy, and 70 per cent. passing into the Merchant Service. The *Arethusa* and *Chichester* Hammock Fund has been specially instituted so that further aid may be secured for maintaining the work unimpaired. In view of the great want of British sailors, as well as on account of the philanthropic aspect of the work, we appeal for assistance. The society—the National Refuges for Homeless and Destitute Children—has eight Homes in the country and in London for boys and girls, but any sum, however small, sent through this appeal will be allocated to the "Hammock Fund." The treasurer is Mr. W. E. Hubbard, 4, St. Helen's-place, E.C.

HENRY G. COPELAND, Finance Secretary.

The Servants' Mission.

THIS useful mission issues its 31st annual report, showing the great need for earnest work among the servants of the upper classes, who are often surrounded by influences of a worldly and delusive type. The original plan is still followed by visiting the places where fashionable parties are being held, receptions, Her Majesty's Drawing Rooms, etc.; to distribute Gospel books and converse with the coachmen and footmen; conduct Bible-classes and social gatherings; giving Gospel addresses in the mission room and in the open-air during the summer months; total abstinence meetings, etc. Many cases of manifest blessing have resulted, and there are not a few in home and foreign mission work who were won for God through the mission.

"Much good work is carried on by the members of the Christian Servants' Association, which is an outcome of the mission, in the houses and neighbourhoods in which they reside. These, with other Christian servants, are invited once a quarter to a social tea, followed by a meeting for mutual help and encouragement.

A butler says:—"We will pray that you may have a blessed time on Thursday. Should so much like to be with you all, as such fellowship fills the soul with joy and peace. Christians too seldom experience the fulness of blessing to which they are called."

A footman says:—"I have had the pleasure in collecting for the Lord's cause among the servants, and in giving away tracts. We have been to two this season, and I visited the cottagers, giving them books, and praying that God would bless to their souls his own Word."

A housemaid says:—I am sending you the collecting card, and am glad that it is full this time. Please send me another. I cannot say I like begging, but it is good sometimes to do some things which one does not like, and when I know that it is so much needed I feel that I must try again. I should not have got what I have without asking the Lord to help me."

A cook-housekeeper, who has since gone out to India to take charge of a house of rest for missionaries, says:—"I feel it such a privilege to be able to ask your fellowship in prayer for still further guidance in the path of obedience. The Lord seems to be clearly calling me to go, but has not yet revealed the time. 'If it tarry, wait for it,' is my message."

Interesting particulars are also given of the Men and Women Servants' Homes, but for these we must refer readers to the report. It may be had of the superintendent, Mr. James Goodchild, 109, Eaton-terrace, S.W.

Home of Industry.

AT our workers' meetings last week, we had the joy of welcoming back some who had given youth and strength to the Lord's work among the heathen, and who had been permitted to see the work prosper in their hands. Lord Radstock presided.

Mr. WILLIAM RUDLAND, who had spent over thirty years in China, said that in his district the natives are taking up the work and are themselves opening new stations. When he went to Tai-chow, twelve years ago, there were no converts, and it was most difficult to get an opening into any of the villages; *now*, the converts number 5000, and it is almost impossible to tabulate the number of enquirers. Two hundred stations have been opened, and this in a radius of about fifty square miles.

Mr. EDWARD GLENNY having spoken cheeringly of the work in North Africa, in spite of opposition and persecution, Miss MOORE, of the L.M.S., told of six years' work in Upolu, the central island of the Samoan group, 120 miles in circumference. She and her colleague, Miss Schultz, have charge of a girls' school for training native Christian workers. There are ninety-six at present in the school, and no less than thirty who have passed through the school are now actively engaged in work for Christ in Samoa and other islands.

Lord RADSTOCK gave a very solemn and practical word, based on 1 Thess. i. 1: "The Church... which is in God the Father." The meeting closed with a season of earnest prayer.

29, *Bethnal-Green-road.* A. MACPHERSON.

THE EVANGELISTIC FIELD.

A YEAR'S GOSPELLING.

THE annual report of the Evangelization Society is pregnant in vital facts bearing on evangelistic work generally—the crying need, and the abundant results. Its importance, as supplementing ordinary effort, is shown in a letter from the vicar of a parish, appealing for help, who states that there are seventy-two thousand souls in his parish, and church and chapel accommodation for about twelve thousand.

The past year has been one of great encouragement. "We have been permitted to hear of the conversion of many hundreds through the missions we have been privileged to supply in England, Wales, and Scotland."

A well-known leader in evangelistic work writes:—"Since 1876 we have had several missions, the most successful being the first, conducted by Mr. Notman soon after he joined our society, and a recent one taken by Mr. James Shields; but all along there have been converts who have in most cases stood very well."

Details are given of special missions in all parts of the land—North, South, East, and West—in large cities, manufacturing towns, villages, and rural districts. Everywhere there is evidence to show that, to a greater or less extent, the Gospel has reached hearts and led men and women to Christ. Clergymen, ministers of various denominations, Christian workers, country gentlemen, manufacturers, and farmers unite in bearing this testimony. During the year 19,456 evangelistic meetings have been held by 244 evangelists, the total audiences being about two millions.

The report contains many cheering incidents, illustrating the power of the Gospel and its fruit in newness of life. Here are one or two out of many such:—

"On the first Sunday of the year I was preaching at ——. At the close of the morning meeting a young man came up and introduced himself as one who had been converted at meetings I held some years ago, and said that his brother was also blessed at the same time. At the close of the evening meeting the said brother came and told me of the night he was converted, and said that he was now a worker in connection with an open-air band."

"On Friday last I went to the booking-office window at —— Station. After getting my ticket the booking clerk said: 'I should know your face; don't you remember me? I was converted at your meetings at B—— fifteen years ago.' This young man is now an earnest Christian worker."

"Not very long ago, a young man — a home missionary—asked me if I had ever conducted a mission in ——. I replied that I had, but a good many years ago. 'Yes,' he said, 'it will be ten years in July. It was then as a lad that I attended your meetings there and was brought to know the Lord, and now here I am, a home missionary, looking forward to the time when I shall become a foreign missionary.'"

"During a tent mission in ——, a young man came to me and asked if I had ever preached in ——. 'Yes. But why do you ask me?' He replied: 'My companion in Glasgow was writing, and told me that at one of your meetings there he was brought to the knowledge of the Truth whilst you were speaking.' This was nine years ago, and the young man is now chairman of one of the Lodging-house Missions."

The Hon. Secretary, 21, Surrey-street, Strand, W.C., will gladly send the report to any interested.

TENT WORK IN THE WEST OF ENGLAND.

AN occasional paper, just issued, reviews the work of the past twenty-four years in Gloucestershire and Somersetshire, and adds:—"We pitched our first tent last year at Staple Hill, a populous and rapidly-growing suburb of Bristol. Forty consecutive Gospel services were held, and the Lord gave testimony in conversions. A united tent mission was also conducted for a fortnight in the village of Nailsea to encouraging congregations, with cheering results. Another tent was erected in the needy village of Clutton, and in the midst of a most promising work of grace a violent storm blew the tent to ribbons, without any possibility of repairs. As sufficient funds have not yet come to hand to secure two new tents to replace those too old and rotten for repairs, together with the careful overhauling and renewal of ropes, etc., necessary, meanwhile, we make use of those we have, and only as the sinews of war are supplied by the Lord's stewards are we warranted to go forward. Already several spiritually dark and needy villages have been brought to notice, which we hope to visit with tents, as means are forthcoming. During the summer months our large Bible carriage did an excellent work, being away from Bristol the whole of the season, visiting over fifty towns and villages in Somersetshire and Gloucestershire.

63, *Ashley-road, Bristol.* JAS. A. VICARY.

EVANGELISTS' MOVEMENTS.

The WEAVER BROS. commenced a fortnight's evangelistic meetings at Keppochhill, Glasgow, on May 15. They had a capital start, large audiences being present afternoon and evening. Much interest is being manifested, with evident signs of blessing.

A tent mission has been held by Mr. JOHN HARRIS at Shelley, Sheffield. The closing meeting was held on Sunday evening, when the tent was packed and extra sitting accommodation had to be procured. The mission, which lasted three weeks, has proved a season of much blessing to many who gathered night after night to hear the Gospel message, simply but faithfully, earnestly and lovingly proclaimed. Many have testified to blessing received. Many who at first could only cry, "God be merciful to me a sinner," have learned to pray for others. It has touched many a heart to hear children pray for their parents, and wives for their husbands—in many instances these prayers have been answered. Altogether, it has been a memorable and blessed season.

Mr. HENRY THORNE has concluded a ten days' Gospel mission at the Enfield Tabernacle (pastor Geo. W. White). The Mission was preceded by a week of prayer, which prepared the way for blessing. All through the week God was felt to be very near. The Bible-readings were well attended, and proved very helpful to believers, special interest being evinced in the study of our Lord's second coming. Two meetings for young people were held, the second being crowded to excess, and about 100 children indicated their desire to know Christ as their Saviour, and asked for special prayer. The Gospel meetings were also times of blessing, and in the after-meetings souls were led into the glorious liberty of God's children. At the closing service testimony was borne to the blessing received.

In connection with the new docks being made at Barry there are at present upwards of a thousand men employed, and the Navvies' Mission located there is doing a good work amongst the men and their families. On Saturday, May 7, Mr. JAMES EYRES, who had been invited to conduct a ten days' mission, met the workers. On the first Sunday two meetings were held, and three on the second; and one on each of the week evenings. Notwithstanding the lateness of the season being against getting large crowds, and the fact that there had been a short mission held quite recently amongst them, yet the Sunday evening congregations were excellent. The week evening congregations, though not so large, were more representative of the district. There is much cause for thankfulness for the number of decisions that took place, also for the increased spiritual life resulting from the services.—W. S.

EVANGELISTS' ENGAGEMENTS.

Mrs. BAEYERTZ, June, Clitheroe.
Mr. J. NEECH, Shawford, May 29 to June 5.
Mr. W. R. LANE, Bromley, 29; Brighton, June 5.
Mr. CHARLES INGLIS, in May, Great Assembly Hall.
Rev. W. H. AITKEN, Milborne Port, May 28-June 13.
Mr. E. P. TELFORD, Great Assembly Hall, E., in June.
Mr. GEORGE CLARKE, Wigan, June 5-9; Bristol, June 12-27.
SERGEANT PULLINGER, Soldiers' Home, Winchester, May 29 and 30.
Mr. W. MONRO COLLINGS, Bedfont, May 29, 30; Swaythling, June 5.

EVANGELIZATION SOCIETY PRAYER LIST.—Amongst other missions now being held are the following: Clydebank, J. W. Moodie; Glasgow, C. Galletly; Lockerbie, C. G. Roger; Coupar (Fife), T. Canning; Irvine, H. Young; Pittenweem, J. Galletly; Cumbernauld, D. M. Bayne; Lugar, R. Hill; Liddington, J. H. Haynes; Lindfield, J. Lovell; Partridge Green, A. Clark; Friston, James Clark; Shelley, J. Harris; Takeley, J. Whiting; Langford, E. Bailey; Robertsbridge, N. Taylor; Marlborough, J. B. Rochfort; Hillmorton, C. Noakes; Great Whelnetham, J. G. Stanger; Old Bolingbroke, J. Shields; Old Hill, S. Vivian; Upper Parkstone, J. Greenwood; Corsham Side, C. Jolliffe; Moreton-in-Marsh, S. Bryant; Whitchurch, R. Williams.

OBITUARY.

CANON POWELL, DURHAM.

A standard-bearer has been removed (says *The Record*) by the death of Canon Powell, late Rector of Eaglescliffe, in the county of Durham. He was one of the early missionaries of the C.M.S. in Ceylon, arriving in that island in the late thirties. For many years after his retirement from the mission-field he did a most useful work at Bolton, in Lancashire, removing in 1866 to Eaglescliffe on the retirement of his father-in-law, the late Canon Hull. The present Bishop of Qu'Appelle owes his inspiration for missionary work very largely to Canon Powell's influence. Through his death a vacancy occurs in the ranks of the C.M.S. Hon. Life Governors.

MR. JAMES BALFOUR-MELVILLE.

By the death of this esteemed friend there has passed away one who for many years occupied a prominent place as a standard-bearer in evangelistic work in Scotland. The deceased was the second son of Mr. James Balfour, of Pilrig, a well-known family in Edinburgh, of which city he was a native. Educated at the University, he became a member of his father's firm, and grew up to be a prominent member of the old school of Edinburgh lawyers. For many years he was known as James Balfour, but when his eldest brother died he succeeded to the Mount Melville estates, and was afterwards known as James Balfour-Melville.

During his long and active professional career he held important offices, but to many he was best known as a devoted, earnest Christian worker. Years ago he was one of a coterie of well-known laymen like the late Earl of Kintore, Mr. Gordon, of Parkhill, Mr. Grant, of Arndilly, and others, who were leaders in revival work in past days in Scotland.

An intimate friend of the late Brownlow North, he was closely associated with him in the work carried on in Scotland, and was present at his death-bed. He took an active and leading part in Mr. Moody's meetings. Mr. Balfour conducted many evangelistic meetings in various parts of the country, and his addresses were characterized by great solidity, clearness, and simplicity.

Perhaps the work in which he was most used was in individual dealing with inquirers. Some of the books and tracts which he published have been a means of great blessing. He took a leading part in the Noon Prayer-meeting and in the Perth Conference. An elder of the Free Church, he was for many years a well-known member of the Colonial and Continental Committee of that Church. About ten years ago he left Edinburgh for St. Andrews, where he has since resided, and where his wife, who was a most estimable lady, and took a great interest in work amongst soldiers, died last June. Mr. Balfour was over eighty years of age, and died from the shock subsequent upon an accident when swallowing a piece of meat at dinner, at his residence at St. Andrews.

Requests for Prayer.

For Whit-Monday services at Godmanchester.

For a missionary entering upon work in Upper and Lower Tooting.

For services by Mr. William Forbes at Elgin and Burghead, N.B., to begin on Sunday, 29th.

For work this week at the Epsom races: that the word spoken among the masses may find its way to many hearts.

That the Lord's presence may go with a curate to a new sphere of labour, and that he may be made a channel of great blessing to all to whom he may minister in the future.

"I Want to have a New Name."—This was the remark of a heathen woman to a missionary in the Niger territory of West Africa. She meant that she wished to receive Christian baptism, to break with heathen customs, and to "live the life that Christians live." A new name is nothing without a new life. Those who overcome the world, the flesh, and the devil, will inherit the Lord's blessed promise: "To him will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." By the new life in Christ we are permitted to anticipate this full joy.

THE BOOK WORLD.

IN DEFENCE OF THE FAITH.

IN a day when every form of error receives literary commendation, and the feet of the unwary are ever being directed into false ways, it is a pleasure as well as a duty to call attention to books designed to set forth the claims of Christianity, or to defend the same from misrepresentation and hostile attack. We have read with peculiar satisfaction the noble volume* in which Professor Aloys Berthoud writes, as sound theologian and profound philosopher, with the special object of commending Christianity to heart and mind; and we cannot doubt but the book will exercise a truly blessed and powerful ministry for many days among French-speaking peoples.

The work is not a demonstration of method, but a course of inquiry. Theory may be pursued by others; Professor Berthoud is as practical as he is serious. He is impressed with human need, and conscious of the Divine provision to meet that need. His desire is to implant the same deep and settled convictions in other minds, and in the endeavour he boldly challenges a host of enemies of God's honour and man's welfare. This Apology is in three parts, the first of which deals with man, surveys with wonderful insight the great religions of the world, and then indicates the answer of Christianity to the soul's need. The second part discusses the relation of Christianity to science, and deals with the supernatural in various aspects, ever with remarkable clearness, and to excellent purpose in showing the true reasonableness of our most holy faith. The third part is historical and argumentative; here we see the preparation for Christianity in Old Testament story; then the ministry, death, and resurrection of Christ are outlined with succinctness and force; finally, there is a section on Christianity proving itself—in the conversion of St. Paul, the punishment of the Jewish people, and the progress of the Gospel throughout the world.

Thus, this volume of 670 large pages shows the moral necessity, the practical possibility, and the absolute reality of Christianity, conceived in a broad and comprehensive sense. It does not deal with doctrines in detail, but it includes them in terms of New Testament integrity. The author writes in the evident hope that he may lead some to the serene conviction of the celebrated Sir James Simpson, who, when asked what was the greatest discovery that he had made in the course of his life, replied with joy, "The discovery that I have a Saviour." Strong in definitions and distinctions, the book is a delight to the thoughtful mind; unrelenting in the exposure of atheistical sophistries, the pages are a refreshment to the Christian reader; while devotion to Christ and loyalty to Scripture authority indicate, in our judgment, the truly strong man, who knows himself as well as the greatness of his theme. Professor Berthoud is very clear in placing the moral above the mental in the relations of man and his Maker. Access to the Divine is not the right of mind, but the privilege of conscience. Moral relations are more fundamental than scientific attainments. God is not revealed to those who, by their own efforts, become "wise and prudent," but to those who, through Godward dependence and obedience, are worthy the designation of "children."

In one of the many beautiful passages on Christian faith and worldly knowledge, the author says, in effect:—

> The Bible and science have no account to settle, and it is well to maintain, against all and sundry, their respective independence. They tend towards the same point of the horizon—where the sun rises; but their means of action, the spheres in which they move, are essentially different. For one there is earth, for the other heaven. One goes afoot—that is science. The other has wings—that is religion. And though it may be impossible to trace between them an absolute boundary, and to determine the plane on which they should subsist, it is in the interest of the one and the other that they remain distinct and autonomous. It is not becoming for the bird to wish to creep, nor for the serpent to wish to fly.

Very justly it will be gathered that, metaphysical to a fault in studies calling for such treatment, Prof. Berthoud is singularly practical in Christian exposition and appeal. In a chapter of great value on the conditions of religious certainty, he lays it down most positively that the beginning of religious life, the point of departure in moral elevation, is self-renunciation. "He that willeth to do God's will, shall know of the doctrine." In the concluding chapter, he addresses the reader in terms which we render with some freedom as follows:—

> "Are you a Christian?" Everything is there. Is Jesus your King, your "Master," in the domain of thought as well as in that of action? Have you such confidence in Him that you are able without reserve to surrender yourself to Him? Are you prepared, according to his express command, to *leave all and follow Him?* You quite understand—leave *all!* Your rest, your idols, your self, your position, your family, your money, your church, your thoughts, your very life? If you trample upon His words, at least those which do not suit your taste, if you set at naught his sovereign rights, if you form regarding Him an opinion which you would not dare to express to his face, what right have you to assume the name of "Christian"?
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> What! Would you say to Him: "I am a Christian, Lord! But I have not the honour of knowing Thee; and that matters little, for other men answer for me,—I prefer that my relations with Thee should not be too direct, provided my salvation is assured..by proxy!" And you call that being a *Christian?* Why thus deceive yourself? "If anyone loveth father or mother more than Me, he is not worthy of Me" (Matt. x. 37).
>
> Or rather will you say to Him: "I am a Christian, Lord! But, to be frank, I only call Thee *Lord* by custom or accommodation. What wilt Thou have? The times have advanced, and we know more than Thou upon essential matters. Thou wast singularly mistaken regarding thyself! Yet for all that we *believe* in Thee—with a certain reserve!" Enough, stop there upon the down-grade of blasphemy! "He that is not for Me is against Me" (Matt. xii. 30).
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> *Are you a Christian?* This question, which the Roman judges put to their victims before sending them to death, is also the one which the Supreme Judge will put to men to whom the truth has been made known. It is the vital question.

* APOLOGIE DU CHRISTIANISME. Par Aloys Berthoud, Professeur à l'Ecole de Théologie de l'Oratoire à Genève 1897. *Lausanne: Georges Bridel & Cie., éditeurs.*)

GLADSTONE LITERATURE.

Mr. T. F. Unwin has published a **Roll of Thoughts** from Mr. Gladstone's writings and utterances, compiled by E. S. Dalton (1s. 6d.). It contains much that is elevating and impressive. *Mr. James Bowden* has made timely issue of a shilling popular sketch of **Gladstone the Man**, by David Williamson. A special issue of *The Graphic* (1s.) gives an account of the deceased statesman's career, with profuse illustrations, portraits of contemporary politicians, etc.

The Empire Reciter (1s. *S. S. Union*) is a capital collection of pieces suitable for recitation at Band of Hope and other gatherings.

Carlisle Cathedral (1s. net. *Isbister & Co.*) is the latest issue of this firm's beautiful "Cathedral Series" of handbooks. The author is Chancellor Ferguson, and the illustrator is Alexander Ansted.

The thorns twine in all our lives, though it is not all pain. In **Silver Thorns** the authoress, Florence H. Davies, gives six stories from life, illustrating the sorrows which come to all, and the profit they minister. (1s. 6d. *Saxon & Co.*)

The latest addition to "The Keswick Library" (*Marshall Bros.*), is **John the Baptist**, by Dr. Elder Cumming, a study of the life and witness of the great forerunner, and emphasising certain points bearing closely on spiritual life and Christian walk.

The new secretary of the Protestant Alliance, Mr. S. W. Brett, has issued a tiny book entitled **Fables** (6d., *C. J. Thynne*), showing in plain language the hollow nature of the "cunningly devised fables" wherewith Rome supports her arrogant claims and unscriptural dogmas.

The story of a noble and useful life is simply told in the latest addition to the "Splendid Lives" series—**Frances E. Willard**, by Florence Witts. (1s. *Sunday School Union.*) Many will be thankful for the opportunity to place such a brief biography, full of high purpose, in the hands of their daughters.

Mr. Henry Miller's little work **A Guide to Ecclesiastical Law**, for Churchwardens and Parishioners, has met the inquiries of many who have been vexed by the advance of illegal practices in the Church of England. The sixth edition has been brought up to date in matters of detail. (1s. *Church Association*, 14, *Buckingham-street, Strand.*)

Devotional manuals giving a portion for every day in the year are legion to-day; yet there may be a place for **Daily Steps Heavenward**, compiled by Mrs. Augustus A. Lyne, which provides a text of Scripture for every day of the year, followed by original verses, as varied in metre as the words of Divine counsel and comfort are varied in subject and application. (*Elliot Stock.*)

There is a sturdy Protestant ring in **The Elector King and Priest**, by A. S. Lamb, which will commend it to many. Its theme is the duty of every Christian possessing a vote to use that power against the inroads of idolatry in the Church as established by law. The author calls for the formation of an Independent Protestant Party. (1s. *Nisbet & Co.*)

The systematic study of the Bible is recognised by many of the utmost importance; hence **The Bible Readers' Chart**, by W. C. Fletcher (6d. *Fletcher, Oxford*), will be welcomed. Its aim, as Canon Christopher says, in a brief preface, is to "lead to a clearer view of the Bible as a whole, and of the order of its various parts." It contains many helpful hints, tersely put.

Sermon literature for young people, whether to be read directly by them or to be embodied in pulpit teaching for their benefit, is a useful and growing class. Many will welcome the latest accession, **Sermons to Boys and Girls**, by Rev. John Eames, B.A., which contains fifteen discourses, pointed and well-constructed. The index gives a list of the many anecdotes and illustrations that brighten the pages. (3s. 6d. *H. R. Allenson.*)

Many will welcome a cheap edition of **Beautiful Joe**: the autobiography of a dog. By Marshall Saunders. (2s. *Jarrold & Sons.*) Originally published in Canada, it has already proved itself an immense success not only in this country, but in America and Canada, where several hundred thousand copies have been sold. Its *motif* is the inculcation of kindness to animals. The pleasing tale of life from a dog's point of view should do much to enforce humane and kindly lessons.

Among American preachers, Dr. Louis Albert Banks is making a reputation for interesting and striking discourse now addressed to the young and now to persons of mature years. Ina new volume, **The Christian Gentleman** (3s. *Funk & Wagnalls Co.*) he speaks to youths on life and conduct, work and duty. From the first chapter, on the temple of the human body, to the last, on the new chivalry, the pages are as readable as they are timely, and worthy the attention of young men and their friends.

"Where is British Guiana?" asked a teacher, the unexpected reply being, "On the map of the world." The information was lacking in precision, but it not unfairly represents the general knowledge as to this colony. We welcome, therefore, **British Guiana**, by Rev. L. Crookall (6s. *T. Fisher Unwin*), giving a readable account (well illustrated) of the land, its products, and people—Creoles, Africans, and Indians—and of the missionary work in progress. At times the author is inclined to be discursive, but he has an observant eye and the art of telling pleasantly what he has seen.

Little as is known of our Lord's earlier years in Joseph's house in Galilee, there are yet, as Rev. G. Campbell Morgan shows in **Hidden Years at Nazareth** (1s., *Nisbet & Co.*), many lessons to be learned—if only from the silence of Scripture—as to these thirty years of quiet home life. The author draws a wonderful picture of Jesus as the apprentice, the improver, the carpenter in his little shop, with the shavings around him and the tools in his hand, till when the moment comes "his feet no more make music among the rustling shavings," and God says, "I am pleased."

A very useful "International Teacher's Edition" of the **Holy Bible** has been issued from the *London Bible Warehouse*, 53, *Paternoster-row*. Printed in bold emerald type, this Bible is accompanied by "The Bible Reader's Manual," which is a compilation of varied interest and great value. The manual covers a wide field of information on the Scriptures and their story; and there are maps and illustratiens, as well as a handy concordance. This work was edited by Dr. C. H. H. Wright, whose fame as a theologian and Oriental scholar are universally admitted. Though nominally costing 10s. 6d., this volume is sent post free for 4s. 11d. from the address given.

An earnest and reverent study of an important theme by Archdeacon Hughes-Games, of Hull, has been issued by *Nisbet & Co.* in **The Nature of the Resurrection Body** (3s. 6d.). The various hints afforded in Scripture are gathered together, and viewed in the light of the analogy of our Lord's risen body, leading to important and interesting conclusions concerning the resurrection body, its character, faculties, and capabilities for the new and higher sphere of glory. The book is one to stir the heart of the believer, not only in the prospect of personal bliss, but yet more in the vision and fellowship of God and the Lamb, in the marvellous opportunities of full knowledge hereafter of what has seemed dark and mysterious, and in the sweet fellowship of the glorified saints. One chapter is devoted to the solemn question of the state of the risen impenitent; and another to that perpetually-present theme—the recognition of friends in heaven.

NOVELTIES IN LETTER CARDS.—In these days of economising time and labour every well-planned device to this end is acceptable to busy people. The SOVRAN LETTER CARDS are designed to meet quite a number of varied requirements. *Pattern A*, with reply card attached for all communications, ½d. postage. *Pattern B*, with reply card attached for closed correspondence, 1d. postage. *Pattern C*, with two reply cards, for closed correspondence, 1d. postage. *Pattern D*, with two reply cards attached for all communications, ½d. postage. Prices in quantities quoted on application to 29, King-street, Covent Garden. ROLL TOP DESKS seem now to be coming into universal office and library use, and their convenience is inestimable with their abundance of drawers, pigeon-holes, and automatic closing lock. This last is of great importance, as it enables the user to leave his papers undisturbed and undisturbable until his return. Messrs. Turner, Holborn-viaduct, seem to head the list of firms supplying this *desideratum*.

Items of Interest.

Home.

There are 104 inmates in the Home at Belvedere connected with the Royal Alfred Aged Merchant Seamen's Institution, and 295 pensioners receiving £1 a month.

A conference has been held in support of the Central Bureau for the Employment of Women, at which Mrs. Creighton, Mrs. Bryant, and Sir R. Ciffen were the speakers.

The entries in the British Museum catalogue under the name of William Ewart Gladstone cover twenty-two printed pages, and embrace a period of exactly sixty years, his first work ("The State in its Relations with the Church") having been issued in 1838.

Statistics recently published show that the sum raised last year by twenty-six missionary societies reached £1,948,480. As an expression of faith in the power of the Gospel, this is encouraging. Yet it does not suffice to send forth all the labourers who are waiting to go.

Mr. Lyulph Stanley, at a meeting of the Association of School Boards, proposed that in any separate local authority for secondary education the representation of school boards should be equal to that of the county or borough councils. Secondary technical education is of national importance, and should be vigorously carried on.

The Queen has inspected at Windsor veteran soldiers and sailors who served in the Crimean war and the Indian Mutiny.—By order of Her Majesty the grounds of the Rangers' Lodge at Greenwich and the Royal Palace at Kew will henceforth be open to the public; while the grounds of the Queen's Cottage at Kew will be formally added to Kew Gardens.

We trust that the deputation which waited on the Home Secretary recently to call attention to the suffering of the workers in the potteries through lead-poisoning will bring about some amelioration of the conditions under which labour is there carried on.—Proceedings are on foot against a well-known firm for infringing special rules for the protection of those employed in making lucifer matches.

Mr. Asquith says: — The condition of shop assistants, both male and female, but especially female, constitute a crying, social and industrial scandal as regards the hours of labour, the modes of payment, the conditions under which they have their meals and sleep, etc. Much attention is being given to the wrongs of this class of workers.—The Children's Country Holiday Fund has been greatly assisted by a function at the Hotel Métropole, presided over by the Bishop of London. Mr. Asquith, M.P., Lord E. Talbot, M.P., and Lord Thring also took part in the proceedings.

The Coal Trouble.—At the miners' conference it was resolved that Mr. Ritchie's suggestions be adopted in relation to the resumed negotiations, and that one delegate from each colliery be selected to form the Consultative Committee.—It is hoped that a joint conference of miners and coal-owners will take place almost immediately.—Owing to the South Wales coal strike, an order of 80,000 tons of Welsh coal from the Roumanian Government cannot be executed—part of it has gone to Germany.—At a meeting of the Coalowners' Association on Saturday, the owners declined to meet the men on the conditions proposed. Very serious may be the results of this protracted dispute.

Charitable Contributions.—Sums varying from twenty guineas to £500 have been received for the London Hospital Special Fund, including £100 from the Queen.—As a result of the joint appeal of the Lord Mayor and Mr. Sydney Holland subscriptions have been received to the amount of £4250 and donations reaching to £39000, on behalf of the London Hospital.—Several other amounts ranging from £5 5s. to £25 have been received towards the memorial to the Duchess of Teck, making the total sum raised £9100.—£4000 raised at a meeting at Grosvenor House for the Belgrave Hospital for Women and Children.—At a function for the North London Hospital for Consumption and Diseases of the Chest, subscriptions and donations amounted to £2134.—£15 from the boys of Christ's Hospital for the *Arethusa* and *Chichester* Training Ships, this being their twenty-seventh annual subscription of that amount towards helping poor boys of good character who wish to go to sea.

THE Y.M.C.A.

At Darwen, a series of special services for men only has been conducted by the travelling secretary for Lancashire, and a Y.M.C.A. was formed in the town on Tuesday evening. Over fifty members have already joined.

The spring conference of the North-West Metropolitan District Union was held in the rooms of the Hammersmith Association on the 17th inst. There was a good representation of delegates from the various Associations in the district. After the transaction of routine business, and the presentation of reports from individual Associations, a paper upon "The Y.M.C.A. as an Aggressive Spiritual Movement" was presented by Mr. Frank Howe, and gave rise to an interesting and helpful discussion.

The annual conference of the North Wales District Union was held at Chester on Wednesday, 18th inst. There was a good attendance. Mr. A. K. Yapp, travelling secretary for Lancashire, read a paper on "How to Win Young Men for Christ." The inaugural meeting of the Chester Y.M.C.A. was held in the evening. The president, Mr. Pritchard, took the chair. There was a large representation of young men, and addresses were given by Messrs. R. D. Thomas, W. H. Ralston, Fisher, and Yapp.

The spring conference of the South Midland District Union of Y.M.C.A.'s, held in the Municipal Buildings, Windsor, on the 18th inst., proved a most successful gathering. At the afternoon session about one hundred delegates were present, and the Vicar of Windsor occupied the chair. After a brief survey of Y.M.C.A. work by Mr. W. Hind Smith—representing the National Council—a special address, which was very greatly appreciated, was delivered by Canon Fleming, upon the subject of "Christian Work." A public meeting was held in the Town Hall in the evening, when the Mayor of Windsor occupied the chair. Addresses were given by Rev. W. H. Griffith Thomas, of Portman-square Chapel, and Mr. Hind Smith. It is believed that the Conference will have given much stimulus to the work throughout the District Union, the counties of Bucks, Oxon, Berks, and part of Hants.

THE Y.W.C.A.

The annual conference for Ireland was held on May 18, 19, 20, in Dublin. Mrs. E. W. Moore (Richmond) and Miss Jackson (Richmond) were the English representatives. Various aspects of Association work were reported on and discussed. The conference was helpful and inspiring, and was attended by a considerable number of secretaries and workers.

Foreign.

There is a steady decrease of British trade with Sweden. German trade, however, with that nation is considerably increasing.

Three officers of the Tirah expedition and two privates have received the Victoria Cross for exceptional bravery on the Indian frontier.

The second zone of Thessaly has been evacuated. A pitiable state of desolation is reported. Villages have been burnt and churches polluted by the Turks.

For the improvement of the Danube it has been decided by the European Commission to make a cutting five miles long which will convert the Sulina branch of the river into an almost straight watercourse thirty-five miles in length.

The grant of land in New Guinea to a British syndicate is causing adverse comment in official circles. Technical difficulties have arisen. The success of missionary enterprise is certain to lead to the opening up of the country, but measures should be adopted to prevent the introduction of strong drink.

India.—Riots have occurred in one of the suburbs of Calcutta in connection with measures for the suppression of the plague.

Austria-Hungary.—Plans of the Government for the increase of the navy of the dual monarchy are being received with hostile criticism in the Hungarian Delegation.—The budget committee of the Austrian Delegation in the Hungarian Diet voted thirty million florins (£2,500,000) for military purposes.

Spain.—Senor Sagasta has practically succeeded in forming a new Cabinet of Liberal notables with a strong war policy, and himself as Premier.—The Australian Premiers, having been invited to express their opinion as to the future of the Philippines, are in favour of the islands being possessed by a Power friendly to Great Britain.

The Transvaal.—The reply to Mr. Chamberlain's despatch of last October states that the Transvaal Government cannot recognise any suzerainty, and re-affirms the right of the Transvaal to arbitration.—Mr. Fischer, of the Orange Free State, who was selected by the Pretoria Government to succeed Dr. Leyds as Transvaal State Secretary, has declined the appointment.

America.—Destructive tornadoes are reported from Iowa, Illinois, Wisconsin, and Minnesota, attended with loss of life.—The *Alabama*, which is to be the most powerful battleship in the world when completed, has been launched at Philadelphia.—The British Ambassador to Washington and the Canadian Minister of Marine are to meet the State Department officials next week for the arrangement of a Convention that shall end all matters of past controversy between Great Britain and the States.

France.—Admiral Dupont, in a letter to the *Gaulois*, compares the French and British navies in view of a possible war. He says the French navy is between a third and a half that of Great Britain, although ship for ship there is an approximate equality.—At the second Zola trial at Versailles, counsel raised an objection that the second summons of the second court-martial is no more valid than the first emanating from the Minister of War. This objection is now being considered.

Italy.—The national crisis is over. Marquis di Rudini persuades his colleagues that nothing calls for the immediate resignation of the Ministry. As a consequence of the disturbances a series of reactionary measures are to be submitted to Parliament involving the independence of the Ministry of the vote of the Chamber.—The Socialist-Republican party in the Italian Parliament deny that the recent rising was organised. It is described as an explosion of popular discontent.—Three hundred prisoners arrested in connection with the recent riots at Milan have been released.

The Far East.—Prince Henry of Prussia has had interviews with the Emperor and Empress of China at the Summer Palace at Peking, being admitted on terms of equality never previously accorded in China.—A contract has been signed between Sheng Tastai and representatives of a British Syndicate for a loan for railway constructions at Nanking, Shanghai, Hang-chau, and Ningpo.—A private letter from China says: "It is not only possible, but probable, that before the day comes to give effect to some of the promises made to us, there will be no responsible Government to carry them out. Everywhere the conditions are ripe for rebellion; the country is honeycombed with secret societies with anti-dynastic objects."

The War.—In consequence of the strict censorship of news in both countries it is almost impossible to obtain trustworthy news. The Spanish fleet under Admiral Cervera has evidently reached Santiago, and caused much elation in Madrid, giving rise at the same time to considerable uneasiness in New York. The new Spanish Ministry declare that war will be carried on *à outrance*. At Washington it is deemed inexpedient to attempt a descent on Cuba until Admiral Cervera's squadron is dealt with. Vessels with food cargoes are reported to be continually arriving at Cuba. It is doubtful, however, whether food can be "abundant." Friction is also said to have arisen between Cuban insurgents and the American authorities.—Contradictory rumours have appeared concerning the departure of the Spanish fleet from Santiago. But absolutely nothing is known of its movements. Secrecy is preserved as to the whereabouts of the American squadrons.

Africa.—A punitive expedition of the Niger Company's forces has put down a revolt in the hinterland of Onisha, on the left bank of the Niger.—The insurgents in Sierra Leone are concentrating at Markover, whither reinforcements have been sent under Captain Moore. — The Mendi insurgents attacked Kivella three times, but were repulsed.—Miss Muller, an American missionary, has had a terrible experience in Sierra Leone. She was at her mission station in the Sherboro' district with only her black attendants when the rising took place, and it was only by the help of a pinnace from a British war vessel, which landed a crew, that she was rescued from certain death.—The Emperor Menelik showed great curiosity recently in watching a surgical operation when on a visit to the hospital organised in his capital by the Russian Red Cross Society.—A French punitive expedition has captured the stronghold of Babemba, King of Sikasso, in West Africa. The king was killed.—A detachment of the garrison of Kassala has met and defeated a band of fugitive Dervishes on the Atbara, to the north-west of Kassala.—Gradually Africa is opening to missionary enterprise. In about fifteen months it is expected that telegraph communication will be extended as far as Abercorn, at the south end of Lake Tanganyika.

Iceland.—A Norwegian paper reports that this island is divided into 140 parishes, with 1600 church members, not reckoning the capital city of Reykjavik. The population has been faithful to the Lutheran Confession since its general acceptance in the island in 1551. From time to time Roman Catholicism has attempted to secure a firm footing, but the Romish community counts very few adherents besides the priests and some nuns of recent arrival. Apparently the Lutherans know enough of Roman Catholicism to let it well alone. The Church of the island has its own theological seminary, founded in 1847, and during the past generation its places of worship have been made more comfortable, and its other institutions have greatly improved.

Medical Women in India.

AN important work is being carried on in India in connection with the training of Christian women born in India for Medical Mission work among the millions of Hindu and Mahommedan women and children in that land.

A medical school for this purpose has been established four years, in which Christian young women can go through the whole medical course, and then be examined by the Lahore University, as in the case of ordinary medical students. The immediate need of this school is for three fully qualified ladies, who are able to teach medicine and surgery, and the various subjects in connection with a medical curriculum. Earnest Christians are required, who will endeavour to train the young women under their care in spiritual things, that they may not be leaving the school as simply medically-qualified practitioners, but also as missionaries who will take the Gospel of God's grace to all their patients.

The work is inter-denominational, and therefore the workers must be happy in working together with people of different evangelical religious views. Full particulars will be obtained from Miss M. Beom, the secretary, 120, St. James-road, Croydon.

Personalia.

Rev. T. B. Kilpatrick, of Aberdeen, has agreed to deliver a course of lectures to theological students at Manitoba College, Winnipeg, in August.

Mr. George Waring Stebbins, son of Mr. G. C. Stebbins, so well known to friends of evangelistic work in this country, is to be married, on June 1, to Miss Caroline Tichenor Worth, of New York.

Dr. Hastings, of Kinneff, the well-known editor of *The Expository Times*, has accepted the pastorate of a Free Church in Dundee, where he will have large scope for his preaching and teaching gifts.

Children's Special Service Mission.

Mr. **Hutchinson**, *Pershore*, to May 25; *Leicester*, May 26; *Nottingham*, May 27-31. Mr. Tyler, *Preston Bagot and neighbourhood*, to May 24; *Beansdale*, May 25; *Hatton*, May 26; *Sharnbrook, near Bedford*, May 27-June 6: *Kingswood, and neighbourhood*, June 11-14. Mr. Callender, *Cambridge*, to May 27; *Oxford*, May 28-June 1; *Acton*, June 10. Mr. E. Hughes, *Lewisham*, May 27. Mr. Hewlett, with caravan, *Ifield*, to May 23; *Three Bridges*, May 28-June 12; *Crawley*, June-13-27. Mr. Cutting, with caravan, *Kersey, near Hadleigh*, from May 6. Mr. F. A. Glover, with caravan, *Misterton, near Crewkerne, Somerset*. Mr. Spiers, *McCheyne Memorial Church, Dundee*, to June 3. Mr. J. H. Greene, *Southill, Biggleswade*, from May 24.

Whitsuntide Conference on Village Children's Work at Three Bridges, Monday, May 30. *All day.*

Scripture Union Portions for Next Week.

Sun.	May 29	*Ez.* xxxvii. 1-14	Th.	June 2	*Psa.* xxxiv. 1-22
M.	„ 30	„ xxxvii. 15-28	F.	„ 3	1 *Tim.* i. 1-17
Tu.	„ 31	*Psa.* xxxii. 1-11	Sat.	„ 4	„ ii. 1-15
W.	June 1	„ xxxiii. 1-22			

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — A.R.N. C.M.B. M.M. H.G.C.B. W.H.D. G.H. G.W.W. W.N. J.W.G. R.Z. W.H.W. J.J. S.H. R.C. M.E.H. T.E.B. F.D.H. G.W.B. T.W.C. E.T.B. F.W. L.C. F.B.N. E.C. H.T. R.C.A. H.G.C. W.N. C.F.J. E.H.B. R.T. A.M.S. M.C.F. C.P.F. J.B. F.S.H. M.S.S. W.H.C. W.N. W.S. L.R.A. J.M. R.J.A. A.S. H.T.N.U. D.J.T. G.H. M.B. Mrs. R. E.K. J.B.B. J.M. E.K. W.L.R. W.T.S. H.T. A.W. P.N. H.W. B.W.

APPLICANTS FOR TRACTS.—William Wheatley, 4, Ampton-street, Regent-square, London, W.C.; E. A. Ogburn, 63, Albion-hill, Brighton; J. Bridger, 7, Adam-street, Strand; Mrs. Goldston, 28, King's-street, James-street, Walthamstow; B. Newson, 5, Great Glamis-road, Shadwell, E.; A. M. Scantlebury, 27, New Plassey-street, Penarth, near Cardiff, S. Wales; W. R. Johnson, Templetown, Consett; M. Webb, 2, Dantzic-villas, Grange-road, Ramsgate; Henry Till, The Mission, Briggate, Leeds; Gospel Tent, care of Mr. Caddy, 7, Pleasant-view, Ebbw Vale; Miss Harding, Haldon View, Exmouth; David J. Taylor, 28, Westgate, Peterborough (Illustrated and small books); F. W. Hewett, 2, Violet Cottages, Beechwood-road, Caterham Valley.

THE LAMBETH WALK MISSION, S.E., appeals for Gospel booklets, cards, and tracts for "distribution amongst the thousands who congregate every Sunday for the purpose of buying or selling. We average 1000 every Lord's Day, and our stock is nearly exhausted, and the open-air season has just commenced."—Address, E. J. Pakeman, 128, Kennington Park-road, S.E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Daily Prayer Union.—The annual meeting was held in the Council Chamber, Exeter Hall, on May 20. Sir John Kennaway, Bart., M.P., who took the chair, characterised the society as one of the most important of the nineteenth century, calling attention as it did to the person and work of God the Holy Ghost. The report was read by the secretary, Rev. H. L. Harkness. The meeting was also addressed by Revs. J. Worthington Atkin, G. H. Händler, Philip Norton (missioner), J. Gosset Tanner, and Arthur Woods.

AMONG THE CHURCHES.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

THE new vicar of North Finchley is Rev. J. T. Lang.

Canon Tugwell, of Stapleford Abbots, is seriously ill.

Rev. James McArthur has been appointed Bishop of Bombay.

A capital Missionary Loan Exhibition has been held at Rochester.

Rev. W. H. Hewett, of Eastbourne, has been appointed to St. Paul's, Stratford.

The Bishop of Exeter's recent Charge contained a vigorous passage on the evangelisation of heathen and Mohammedan lands.

Bishop Sandford, formerly Bishop of Tasmania, is about to resign the charge of Boldon, near Sunderland, to become assistant Bishop of Durham.

A letter from Archdeacon Walker, dated Mengo, February 22, shows that the condition of Uganda up to that date continued one of much anxiety.

Evangelicals in Liverpool have suffered a great loss in the death of Mr. Shadrach Breeze. He was an active member of the Evangelical Alliance, and a practical philanthropist.

Princess Christian opened last week Eton House, Hackney Wick. The institution, which will be conducted on similar lines to the Oxford House in Bethnal Green, is intended for the use of the clergy and Old Etonians working in the parish.

Reporting on 8000 churches, a new Church Guide compares their ceremonial with that observed ten years ago. For a daily eucharist the numbers were then 200, as compared with 613 now recorded; for vestments 599, as against 2026; for incense 89, as against 331; for altar lights 1136, as against 4334; for Eastward Position 2690, as against 7044; while half the churches described used the mixed chalice.

Mr. John Kensit intends visiting the Northern Convocation at its next sitting (June 8), as he did the Canterbury Convocation. In the event of his petitioning the Upper House his petition will be entrusted either to the Bishop of Liverpool or the Bishop of Sodor and Man. There is no doubt that the feeling of the Bishops in the Northern provinces is more strongly Protestant than that prevailing amongst the prelates of the South. The Archbishop of York and the Bishop of Chester are practically the only "High Church" members of the Upper House of Convocation.

The Duke of Westminster will open the new *Morning Post* Church Army Embankment Home in Westminster on July 8. In this Home the waifs and outcasts who haunt the Thames Embankment and its vicinity at night—too poor to pay for a bed in even the commonest "dosshouse"—hungry and hopeless, yet helpable—will be succoured, and the chance of a fresh start in life given to each. Archdeacon Gibson dedicated at Nacton last Tuesday the "Norwich No. 3" Diocesan Church Army Mission and Colporportage Van, which has been presented to the Society for work in the Suffolk archdeaconry, by Captain Pretyman, M.P., and Canon Pretyman, as a thankoffering for the recovery of the former from his recent severe accident.

Congregational.

Services have been commenced in the Town Hall, Welling.

Rev. C. Evan Evans has accepted an invitation to Harringay, N.

The new chapel at Mill Hill will be opened by Principal Fairbairn on June 22.

Rev. George Snashall, of Victoria Park, has accepted a call to Guilden Morden.

Rev. J. H. Bainton has sailed for Vancouver, British Columbia. He was formerly pastor of the church at Ilkeston.

The anniversary of the Skelmersdale Hall Mission, Liverpool, has shown valuable results in a most neglected neighbourhood.

The whole work at Zion Chapel, Bristol, is reported in a live and vigorous condition. The Sunday-school has 510 scholars, with 150 in a mission school.

An interesting missionary farewell has been held in Markham Square Church in connection with the departure of three ministers for British Columbia, Jamaica, and Port Elizabeth.

Rev. G. H. Giddins, secretary of the Evangelical Continental Society, has started to visit the Evangelical churches in Bohemia, and to attend the annual assembly at Prague.

Mr. R. Griffith, who has been appointed by the L.M.S. to Madagascar, goes to the Protestant Mission, Paris, to prepare himself, an almost necessary step, under present circumstances, in Madagascar.

Rev. D. P. Jones, a Welsh missionary in Central Africa, has mastered the language of the tribe amongst whom he has been living on the southern shore of Lake Tanganyika, reduced it to writing, and translated into it the Gospels and other portions of the New Testament. He is now home on furlough.

Baptist.

Rev. G. E. Ansden has resigned at Zion, Smarden.

Rev. J. C. Carlile has been welcomed at Folkestone.

Rev. W. Osborne, of Chatham, has accepted the pastorate at Whitstable-on-Sea.

Enthusiastic services have been held at St. Andrew's, Cambridge, in connection with the recognition of Rev. C. Joseph, late of Portsmouth.

Rev. C. Ingram, of Wimbledon, has undergone an operation for an internal malady at the Homœopathic Hospital, Great Ormond-street, and is progressing favourably.

A memorial volume of the late Rev. W. A. Wicks, of Birmingham, consisting of sermons to children and other addresses, with a memoir, is contemplated for the benefit of the widow and orphans.

The recognition services of Rev. E. H. Brown, late of Twickenham, as pastor of the church at Wells, Somerset, was held on Wed. and Thurs., May 18 and 19. Large congregations gathered on both evenings.

Rev. H. N. Patrick, a missionary for several years in Morocco, who has been compelled to retire from his work on account of repeated attacks of fever, will return to England at the close of the present month. His address will be Brackenhurst, Redhill, Surrey.

Presbyterian.

Rev. Ernest Jones has been welcomed at Park-road, Barmouth.

Rev. M. J. Mills has been welcomed to the pastorate at Ryddings, Swansea.

Revs. Robert Taylor and George Elder have taken part in special services at St. Mark's, Greenwich.

At the annual meeting of the Bournemouth Church there was a large attendance, and the proceedings were characterised by the utmost enthusiasm.

Rev. Philemon Moore has resigned the chair of Hebrew and Biblical Literature at the Presbyterian College, Carmarthen, with a view to resume pastoral work.

Rev. Pengwern Jones, on his arrival in Liverpool, after an absence of twelve years in the mission field in Sylhet, India, was welcomed at a public meeting held in Fitzclarence-street Chapel.

Methodist.

The debt of £1280 on the Jubilee Chapel, Scarborough, has been liquidated.

The work at Wesley Hall Mission, Redland, Bristol, is reported as full of encouragement.

A mission hitherto carried on in an out-of-the-way place in Wellington (Somerset) is about to put up a new chapel.

A remarkable revival has been going on at Middlesbrough during the last few months, and scores have joined the Church.

New chapels are being erected at Hucknall Torkard, Hither Green, Parkhills, Peterborough, Letheringsett, St. Nicholas (Leicester), Hythe, Barnack, Bingley, and Elmswell.

The membership of the British Wesleyan Methodist Church, as appears from the official returns made to the Synods, now stands at 442,253, an increase of 3299 on last year; 44,160 new members have been received during the year, so that the "leakage" works out at 11,216 members.

A largely-attended meeting has been held at South Cliff Chapel, Scarborough, to celebrate the extinction of the debt on the building. The chapel was erected at a cost of £3073, and in 1889 the debt was £3350, while last September it had been brought down to £1750. Mr. Edward Simpson who gave £1000 to the fund, presided.

The Methodist Free Churches have lost their Connexional father, Rev. George Robinson, who was in his ninety-third year. He began his ministerial career in 1837, and for nearly fifty years rendered excellent services to the churches. He was probably the oldest life-abstainer in England, and to the end of his days took the deepest interest in temperance reform.

Salvation Army.

Another Chinese corps has been established at Pacific Grove, California.

The latest social advance in the United States is the taking of a large building in Boston for a working men's hotel. There will be accommodation for 125 men.

Two new halls have been opened in Paris during the last fortnight, one at the "Bastille" and the other in the "Piccadilly" of Paris, next door to the notorious "Moulin Rouge."

The Newfoundland Government has expressed its appreciation of the social work of the Salvation Army by voting a grant of 150 dols. a year towards the maintenance of the home in St John's.

In view of the fact that a number of American Salvationists have been ordered to the front, and that applications have been made from the various camps for meetings to be held, Commander Booth-Tucker, of the United States, has decided to despatch special officers for the purpose. Detachments have already been sent to Peekshill and Hempstead, Tampa and Key West.

In connection with the Indian Social Scheme, an experiment has been made in the direction of village banks. The result of the first year's working of that established at Samarkha, Gujarat, are most satisfactory. The purpose of these institutions is to lend small sums of money to the natives at a reasonable rate of interest, thus saving them from the ruinous extortions of the ordinary money-lender.

Fallen Asleep.

At Harrogate, on 14th inst, Rev. JOHN WOODHOUSE, aged seventy, who laboured many years in Liverpool and Newcastle, and was an earnest preacher of the Gospel as well as a staunchley evangelical clergyman.—At Fletching, on 13th inst., Rev. W. F. ATTENBOROUGH, aged seventy-one, vicar of the parish for thirty years.—At Northampton, aged seventy-two, Mr. JOHN BLACKWELL, for many years one of the leading workers at College-street Chapel.—At Inverary, Rev. ROBERT ROSE, minister of the Free Church for forty-three years.—At Lochcarron, N.B., Rev. DONALD FORBES, a useful Free Church minister.—At Cheshunt, Herts, Mr. F. PRYCE KEEPELL, aged seventy-three, a well-known leader in church work.—At Birkdale, Rev. H. W. J. SIDNELL, aged forty-eight, a valued Methodist minister.—At Sheffield, Mr. JOHN COLE, aged eighty-three, an active leader in Christian and philanthropic work.—At Bala, Miss M. E. IWAN JONES, daughter of the Principal of the college.—At West Croydon, Mr. J. CHAPMAN, aged 68, an active helper at Thornton Heath Pond Mission.—At Preston, aged 86, Mr. F. GARDNER, for fifty years a helper in the Lord's work.—At Mold Green, Huddersfield, Rev. W. HOTCHKISS, aged 81, for nearly half a century a faithful and useful pastor and missionary.—At Folkestone, Mrs. TURNER, wife of Rev. Alfred Turner, of Ashford.—At Shankhouse, Northumberland, Mr. R. DONEY, a Christian worker and enthusiastic teetotaler.—At Tupton, Mr. H. COWLEY, postmaster and local preacher.—At Belfast, Mr. DANIEL ROBINSON, a faithful and earnest worker in the Methodist church.—At Brussels, Canada, Rev. JOHN KERR, Methodist minister of Sligo, Ireland, in his seventy-second year.—At Ballinamallard, Mr. SAML. CROZIER, a zealous Sunday-school teacher.—At Dorchester, Rev. J. T. WADDY, suddenly, on Friday night, while helping at a Wesleyan entertainment. He was brother of Mr. S. Waddy, Q.C.

Clothes for Emigrants.—The late spring and the cold winds have made ladies slow in casting off their winter clothing. I hope, therefore, that I am in time once more to induce them, through your kind instrumentality, to remember our travellers to the colonies. As the work of the British Women's Emigration Association develops, we have an increased number of "nominated" passages. Those who are in a flourishing condition in the new country can obtain a nearly free passage for their relations. Many of these would be unable to go were it not for our outfitting department. At the present moment I have not in my stores a single stuff dress, and should be very glad of warm jackets and cloaks for Canada, as well as for any women's clothes, old or new. A report of our work will be sent to every kind donor.—ADELAIDE ROSS, 18, Upper Westbourne-terrace.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

"BY sin came death." It is said that Mr. Gladstone's desire for a simple funeral was because he thought that the humiliation of death, death caused by sin, should not be obscured.

There is a fitness of things to be observed at a funeral which is far removed from the old-fashioned way of heaping up signs of woe, and burying Christian hope under crape and feathers; and also as far removed from the new-fashioned way of turning a funeral into a flower show. Both had the sin of needless expense, which burdened the poor, and did no one any good. Simplicity in style of living is good for body and soul, and simplicity in the manner in which we are committed to the grave is becoming. A great example such as the nation has just looked upon will, we trust, have a purifying effect upon funeral customs among both rich and poor. May it also serve to deepen the consciousness of the evil of sin.

When a nation has enjoyed the labours and example of a great and good man, and he is removed, it is natural to say, "Who will fill his place? He has no successor." He has no successor in the sense of another man, exactly resembling him, stepping into his place. Such successors are not wanted; they would delay the world's progress; they would reduce us too much to one type, and would stultify the growth of natures differing from them. It is enough that each generation should be served according to its needs. Following Whitefield and Wesley came, after a long interval, Spurgeon. Three years after Pitt and Fox died, Mr. Gladstone was born. We also require middling men for a generation. Humanity could not live under an unbroken succession of geniuses. Besides which, there are always latent captains and masters ready to come to the front in an emergency. The permanent need of humanity is men of God who will use the Word of God with unfailing fidelity and love, and these a nation will never fail to produce if the children are trained in the love and fear of God.

The Christian Endeavour movement is growing apace. Numbers of ministers seem to have found in it the "missing link" for retaining Sunday-school elder scholars. There are great possibilities in it. Trained wisely in Christian service, the members of this great organisation may become invaluable as co-workers with their ministers. At the Convention held last year at Liverpool some 15,000 were present. Immense number assembled at Glasgow between Saturday and Tuesday last. A great deal of the power of the Church has been lost because it seemed impossible to bring the young life emerging from the elder classes in Sunday-schools into sympathetic connection with the church. This is now largely done. From the Whit-week Convention (which we are reporting in this and next issue) it may be expected that members will carry back to their several churches and homes an increased spiritual fervour, so that more cementing and solidifying work may be accomplished than ever before.

Mr. Kensit's methods of calling attention to the progress of Romanism in the English Church are assuredly bringing forth fruit. The "Memorandum on Public Worship," published in *The Times*, and signed by many clergymen of weight in the counsels of High Churchmen, cannot be waved aside. It expresses the willingness of the signatories to be "subject to authority," admitting that to be "a first principle of Catholicism." It also declares that authority must manifest itself through the Bishops jointly and severally. Here then is the opportunity that the prelates should at once seize upon; and take measures that will strike at the root of those practices which multitudes of earnest Christian people so seriously deplore. As *The Times* says :—

> We may infer that the Bishops, if they will take courage to assert themselves and put their foot down upon such practices, will have behind them the moral support, not only of Evangelical and Broad Churchmen, but of that even more active and numerically powerful section of the Church which is represented by the signatures to this memorandum.

It is of the highest importance for the peace, and even for the safety, of the Establishment itself, that the ritual, and vestments, and priestly assumptions of many of the clergy that savour so strongly of the Romish Apostasy should be declared, on "authority," to be out of place in the Church of the Reformation. We think some reform is sure to spring from this recent Protestant protest.

There are many signs of the growth of fraternal sympathies between Great Britain and America. It may be largely explained by the attitude of the London Press in relation to the Spanish-American War. However it is accounted for, the kindly feeling certainly prevails. When the next Arbitration Bill is before Congress it will have a much better prospect of becoming law than the last. *The Daily Chronicle* says: "A striking demonstration took place at Tampa, Florida, in honour of the Queen's birthday. The general commanding the district presided at a banquet, and all allusions to the Anglo-American alliance were heartily applauded. At noon a national salute was fired, and all the shipping in the harbour was dressed."..."Mr. Day, the Secretary of State, sent a telegram to the committee of the arrangements, stating that the Government regarded the celebration with friendly interest, and suggesting that a salute by the *military authorities* in honour of Queen Victoria's birthday would be appropriate." But it is the bond of union with Christ by faith that will most completely cement the two nations together.

The Government of Italy is getting to close grips with the Roman Church over the late riots. The Pope and his myrmidons are beginning to see that they cannot hatch treason with impunity. The arrest of the editor of a Roman Catholic paper, who is said to be in great favour with the Pope, is a sign that the plot against the Government is to be sifted to the bottom, and when it is, we shall probably see that Rome has again been true to her record as a troubler of the nations. It never contents her to do only her religious work; she reverses the words of the Master—"My kingdom is not of this world."

When Protestant teachers quote some ancient Romish authority as an illustration of the mischievous teaching of the Romish Church, their quotation may be discounted on the ground of its being ancient, but if they can show that it is still approved, then their case is good. A case in point is Liguori, who is approved by the Pope but rejected by Cardinal Newman. The Pope is the authoritative guide, and if he endorses the ancient teacher, then he is responsible for what that teacher says, and the immoral views of that teacher may be used against Romanism to-day.

The following summary of objections against Roman Catholicism from the pen of Mr. Gladstone will be read with interest just now :—

> It is hostile to mental freedom at large, incompatible with the thought and movement of modern civilisation, makes undue pretensions as regards the State, and against conjugal and parental rights; is jealous of the free circulation of the Holy Scriptures; tends to sap the love of veracity in the individual mind; alienates the educated mind in all the countries where it is professed, and saps the morality and strength of the States where it is paramount.

A more conclusive condemnation against any church or system of religion it would be difficult to conceive. And yet it is demonstrably true, as history everywhere shows.

A ministerial correspondent in Scotland, who is in a position to be well informed, writes to us mourning the prevalent declension in religious life and interest throughout many parts of the country. The inroads of worldliness into the church, the trivialities that too often mark the discussions in the Church Courts, the undue value put on monetary success, the defection of young people from church attendance and church membership, the increasing rage for athletics in various forms, lax observance of the Sabbath—these are the main points in the writer's indictment. As to possible remedies for this state of things, he says :—

> There is no hope of a remedy being found and applied until the facts are fairly faced. If the church courts were to hold private conferences, and laymen, as well as ministers, invited to speak out frankly, a step would be taken in the right direction. Heart-searching should be the order of the day, leading up to humiliation before God and earnest prayer. Such conferences will, however, lead to nothing unless they be entered upon under the solemn conviction that things have reached a perilous pass. Light-headed talk will only aggravate the evil, but the interchange of views on the part of Christian men, bent on seeing a God-sent revival, will be the beginning of better days for Scottish Christianity.

At one of the recent May meetings a speaker threw out a hint which ministers would do well to carry out in their next winter session. It is the revival of the old catechism classes, for the purpose of drilling the young in the know-

ledge of Scriptural truth and doctrine necessary to enable them to take an intelligent stand against the prevalent sacerdotalism. There is a considerable leakage among young men and women from the Evangelical bodies to the Ritualistic section of the Church of England. They have no better reason for their desertion of the church and tradition of their fathers than the "attractiveness" of the services. The one way to obviate this tendency is to indoctrinate them thoroughly with the meaning of these idolatrous ceremonies, and the peril which they constitute in the way of "pure religion and undefiled." If this were more frequently done there would be fewer cases of thoughtless lapsing among the young into sacerdotalism.

It is fashionable nowadays to affirm that *what* a man believes is of little importance compared with *how* he believes it. As a protest against the futility of holding a great creed in a frivolous or hypocritical manner this position is at least comprehensible, but as a statement of fact it is shallow and mischievous. The contents of a man's faith are really of the utmost moment, as well as the spirit in which they are held. It was the great Christian doctrines that "turned the world upside down" in the first century, as well as the enthusiasm of the early believers. We are transformed in the end by the quality of our religion. If our spiritual conceptions are low and unworthy, they will lower the whole tone of our life; if they are lofty and true, they will at last lift us to their own high level. In order to be great souls, we must have a great creed.

At a conference held at the City Temple on preaching, the following notable sentence was spoken:—

> We are here as Christians—and it is not for me to impress it upon you; you are fitter, I have no doubt, to impress it upon me—it is the preaching of Christ our Lord which is the secret, and substance, and centre, and heart of all preaching, not merely of facts about Him, and notions about Him, but of his person, his work, his character, his simple yet unfathomable sayings—here lies the secret of the art of preaching.

The pronouncement is true; it is supported by the authority of the Apostles, and by the experience both of those who have succeeded and those who have failed in the ministry. It was once incidentally supported by a distinguished Unitarian, who admitted that in Unitarianism there is no centre; and with what result we see. The weight of the words cannot be added to, but their interest is increased by saying that they were spoken twenty-one years ago by the great man whom England buried last Saturday.

If ministers and students for the ministry are not always good men, it is not for want of being plainly spoken to. Besides the criticism of the Press and of social life, of which they perhaps get an undue share, they come in for a deal from leading and successful men of their own order. Thus, Dr. Whyte, of Edinburgh, as the new Moderator of the Free Church of Scotland, has used his position to speak plainly to his brethren; but, like a doctor's prescription, his words, if acted upon, will be of no small use. He held out hope of usefulness to all who will give themselves earnestly and thoroughly to their work, even to those who may be far on in life, and who may have only a barren past to look back upon.

> Can a man be born when he is old? And can a minister begin again in middle life; and even in old age? Yes, surely; yes, most certainly he can.... And I would like to know why a minister at fifty, at sixty, and even at seventy if it must be so, may not still be putting off the remaining bad habits of his life and ministry.

The putting off of bad habits, habits that are detrimental to work and usefulness, is absolutely necessary, but more than this is the putting on of graces and habits that shall make him "a vessel meet for the Master's use."

By latest accounts things are not so satisfactory in Madagascar as was recently reported. M. Elisée Escande, of the Paris Missionary Society, writes that in the Betsileo district only twelve of the forty-four churches confiscated by the Jesuits had been restored to Protestant use. An esteemed correspondent remarks, and we agree with him, that it must be very agreeable to the emissaries of Loyola that the impression should get abroad that all is pretty right in Madagascar.

Those of us who live in the quietness and security of our English towns and villages find it difficult to realise that in the chief town (Kano) in the hinterland of West Africa, we might see 500 slaves on sale in the market every day. The slave population of the town is estimated at 50,000. Similar conditions obtain in every other town in the same region. Slaves and cowrie shells are the only currency! The value of a slave varies from one hundred thousand to three hundred thousand shells, or from £3 to £9 sterling. A new currency and better means of communication are said to be necessary to extinguish the horrid traffic; but we fancy that in addition a new conscience, created by the Holy Spirit through the Word of truth, is required.

It is a remarkable thing that not a few dealers in intoxicating drinks are opposed to repressive measures, on the ground, it is alleged, that they would increase drinking! Sunday closing would increase private drinking, and prohibition would act like unlimited free trade; nay, free trade in drink would cause moderate, regulated, reasonable drinking; and prohibition would be provocative of indulgence. This argument is now freely used in New Zealand, for example, but as a correspondent writing from there says:—

> If prohibition leads to increased drinking, why are all those who are interested in the liquor trade opposed to it? It is not usual for any business men to object to an increase in their own particular trade. That they are bitterly opposed to it is well known here and in the colonies; so bitterly in Hawera that the proprietor of the Egmont Hotel refused to provide lodgings to a pronounced Prohibitionist who applied for it.

It is just as well to guide ourselves, in part at least, by the opinions of interested and well-informed parties. And this testimony proves that liberty to sell drink means more drinking.

Those who thoughtlessly display feathers in their hats, obtained at the cost of cruelty to living creatures, would do well to follow the example of the Princess of Wales in her endeavour to discountenance the practice. Her attention being drawn to an article dealing with the agonies inflicted on the egret in order to obtain "osprey" feathers, she has publicly authorised the writer to say that she disapproves of the custom strongly. It is understood that the Princess is always careful to inquire when purchasing bonnets what are the feathers used upon them, and never knowingly wears feathers or plumes that it has involved cruelty to obtain. If she were followed in this by all tender-hearted women, one of the most debasing customs would speedily be shamed out of existence. Beauty enhanced by the needless sufferings of the brute creation is surely doubly "vain."

Science has brought few more interesting facts to light of late years than the large place many humble creatures fill in the economy of nature. Of this a fresh illustration was furnished recently. A sea-wall in Essex broke down last November, and the sea flooded some 50,000 acres, the salt in the water killing all the earth-worms in the soil, who, by their burrowings, had hitherto kept it well drained. Since then the land is useless, and will be so till re-populated with these useful but despised creatures, to which we owe the fructifying character of all the soil in the country. Some of our best blessings are not appreciated till we lose them, because of their very constancy and faithfulness. It is a melancholy fact that calamity is often necessary to draw out gratitude. Then we realise how goodness and mercy have followed us all the days of our life, though we had never noticed or acknowledged it.

We do not think that those who have joined in the formation of the "Moral Instruction League" are likely to attain any useful purpose. It aims at the introduction into our Board Schools of moral instruction untinctured with any reference to religious sanctions. The programme that includes the cultivation of "the sense of responsibility, sympathy with all sentient beings, intellectual honesty, the spirit of liberty, courage, self-respect, and the other highest qualities of manhood," is a noble one, but to exclude all superhuman sanctions and motives from the minds of children would be to make them grow up nothing better than high-minded Pagans. As well blot out the sky from the eye, as shut out all religious motives from the moral sense. A more mistaken and disastrous educational policy it would be difficult to conceive.

Steps.

A BIBLE STUDY.

1. A truthful acknowledgment (Jer. x. 23).
   "Man cannot direct his steps."
   He is blind (Rev. iii. 17).
   He is ignorant (Heb. v. 2).
   He is foolish (Ps. lxxii. 22).
2. The enlarged steps (2 Sam. xxii. 37).
   The believer will have protection for his steps (Eph. vi. 15).
   He will pray much about his steps (Ps. xvii. 5).
   He will experience constant holding up (Ps. xciv. 18).
3. The ordering of the steps (Ps. cxix. 133).
   In a narrow pathway. The word.
   Very sure (Ps. xix. 7).
   Very true (Ps. cxix. 162).
   Very pure (Ps. cxix. 140).
4. A gracious promise about our steps (Pro. iv. 12).
   Run to do his will (Heb. xii. 1).
   Walk obediently (Josh. xxii. 5).
   Stand firmly (Eph. vi. 14).
5. Precious promise about steps (Jude xxiv. R.V.).
   Let the heart be fixed (Ps. lvii. 7).
   Let the hands be full (Ex. xxviii. 41 margin).
   The eye single (Luke xi. 34).

Herbert R. Francis.

The Convention on the spiritual life which, for some years past, has been held at Gloucester, will this year be held at Cheltenham, from June 6 to 10.

Rev. Ralph Gillam, of Medford, Mass., is in London for a short period. He brings letters from well-known workers in America, including one from Mr. Moody, who says: "My friend has had several years of active work, and has helped me more than once in my meetings." While in London Mr. Gillam will be glad of opportunities to serve the churches. Communications to him may be addressed to Gower House Hotel, Gower-street, W.C.

Musicians' Prayer Union.—This Union has recently been formed in the hope that it may be the means of raising the tone of the musical profession. Since its formation last Easter many professional men and women have joined its ranks, and the organisers have great hopes of its usefulness to the profession. Amongst those who have already joined are many doctors of music and prominent musicians in London and the provinces. Particulars as to membership may be obtained of the hon. sec., Mr. Livesey Carrott, 37, Cambridge-gardens, W

"Out of Season."

2 Tim. iv. 2.

MANY professed followers of Him "who went about doing good," are, it is to be feared, not "instant" in "preaching the Word" at all. Some there are who are instant "in season," but only *in* season. The preacher whose estimate of ministerial duty is to deliver his two or three sermons per week; the Sunday-school teacher whose work is done when the welcome bell to conclude the lesson relieves him of an uncongenial task; the busy paterfamilias who hastens over the routine of family worship to get to the counting-house or the newspaper as speedily as possible—have ideas of certain sacred duties which are to be performed, but to introduce sacred subjects at any other than prescribed times would be quite out of place with them, and must not be thought of for a moment.

Yet is there another class of really zealous Christians who are quite ready and willing to avail themselves of all opportunities to perform a deed or to speak a word for their heavenly Master. But to seek to witness for Christ except when such opportunities present themselves, they would consider inappropriate, indecorous, and calculated, in their minds, to do more harm than good.

Withal, how very "out of season" are many ordinary conversations which may yet lead up to most important results! There is a small party assembled at afternoon-tea. They have been discussing the weather, the fashions, the politics of the day, the Spanish-American war—quite a variety of subjects, having no connection with each other. There is a lull in the breezy talk, when someone abruptly remarks: "By the way, I met a friend of mine to-day who had been an invalid for quite a number of years, and I was surprised to see how well he looked!" The gentleman in question is a stranger to those present, and the cold "Indeed!" with which the information is greeted does not evince much interest. "Yes," continues the speaker, "and if any of you know of persons suffering from such-and-such a complaint I should certainly recommend them to try this remedy, which has made quite a new man of Mr. So-and-So! I never saw such a change. Why, it is quite a resurrection; my friend was so ill for such a length of time, and his case, in fact, considered quite hopeless." To the majority of those present the subject is not enticing, but there happens to be one there, perhaps, who has a dear relative suffering from that very disease; and however "out of season" the incident may be to others, if it eventuates in putting this invalid in the way of similar recovery, then to one hearer at least the subject is very far from being uninteresting, or the information conveyed from being "out of season." Others might even go so far as to vote the speaker a bore, but not so the one to whom this piece of news brings a ray of hope where all was darkness before.

One never knows what is passing through the minds of those with whom one is brought in contact; or how, beneath a gay and perhaps giddy manner, there may lie concealed a bleeding heart, which longs for one word of comfort or help, aye! which *looks for* and *expects* it from the professed follower of Christ present. The writer once felt severely rebuked; when he had spoken to two young men who were first cousins, about their salvation (but separately, neither being aware that the other had also been approached), each of them made the same remark, "I am surprised that you never spoke on religion to me before." They were both of them *apparently* worldly and living for pleasure, and somehow when in their company the sacred subject always appeared "out of season"! How mistaken this supposition turned out to be.

Does not the Christian worker's unwillingness to introduce spiritual topics into ordinary conversation sometimes arise from a forgetfulness of one of the primary laws of mental philosophy—namely, that a thought may be injected into the mind which, although considered inappropriate and without utility at that particular time, is taken hold of, stored up by the power of memory, and may be reproduced at any future time by the same faculty? The company are discussing the prospects of Derby-day, and they are all so interested and excited over the subject that a word of solemn warning or spiritual admonition would fall unheeded upon their ears! Are we so sure of that? Does our own experience bear out the theory that our

MEMORY RETAINS AND REPRODUCES

only those ideas which have been suggested under *appropriate* circumstances? On the contrary, can we not recall many instances in which the very irrelevance of a remark was the one thing that caused it to impress itself upon the mind, and remain when the accompanying circumstances or conversation had faded from the memory?

"Out of season!" Considering the tremendous interests at stake, one might be led to ask, Can the preaching of the Word *ever* be out of season? As well, it would seem, ask, "Is the eating of food or the breathing of the air ever out of season?" as to think that speaking to sinners of Christ, their life and sustenance, can be at any time unseasonable. Nay, rather, can it *ever* be out of season to tell the consumptive that a fell disease has him in its grasp, to warn the seaside wanderer of the quicksands upon the beach, to holloa even to the happiest pleasure-party that their boat is nearing the fatal rapids?

It would be interesting to compare the experiences of various Christians as to what means led them directly to Christ, whether "out of season" or "in season" efforts on the part of others, or if apparently inadequate influences had not produced wonderful results in many cases; and if the columns of THE CHRISTIAN were opened to a symposium on the subject from well-known Christian workers, doubtless its readers would be astonished at what at least some of them would have to tell of the effect of unseasonable efforts in moulding their life and work.

J. C. TROTTER.

West Marylebone Mission.—The fifteenth annual meetings were held at Dauntless Hall, Lisson-grove, N.W., on Tuesday week. At the afternoon meeting for praise and prayer Mr. J. G. McVicker gave a most helpful address. Mr. A. Garstin presided in the evening, and addresses were delivered by Messrs. James Sprunt, J. H. Burridge, and C. H. Hickman.

The C.M.S. Lay Workers' Union for London were invited to the Bible Society's House on May 23, and had a splendid evening. About one hundred members availed themselves of the Society's invitation, and after inspecting the warehouse and taking tea, settled down to a meeting in the library. Canon Girdlestone was the principal speaker, and gave some most interesting information about many of the Bibles on the shelves in the room, and also of the difficulties which exist in translating the Scriptures into some languages. Dr. Wright and Rev. J. Sharp also spoke, and Rev. H. B. Macartney offered prayer. Mr. H. R. Arbuthnot, Chairman of the Union, was present, and Mr. G. A. King, President of the Helpers' Association of the Bible Society, occupied the chair.

Buried in the Country.—5.

HELPING THOSE IN THE CITY.

THE thought of individual responsibility was one which I tried hard to impress upon the minds of those in the village who came at all under our influence. "When a man finds God, the first thing he does is to look round for his neighbour." To comfort others with the comfort wherewith we ourselves have been comforted by God is natural in every case of real conversion.

So many of the women at the mothers' meeting felt, and so, I knew, some of the senior scholars in our Sunday classes felt. "*But what can we in the country do to help others?*" one or two asked. "*I wish we lived in a town,*" and so forth. This was the way a few earnest spirits talked, and, without intending it, I found that I had spread the discontent by the stories I told now and then of the sad sights in crowded town life. All such tales touched the simple-hearted souls who gathered round us, and forced me to consider what we could devise to make them feel their bond of sisterhood with those of less favoured lot.

The result of my consideration was to invite anyone and everyone who liked to come to meet me one evening to talk over what help we could possibly give to the distant dwellers in the great heart of London. Quite a number of men and women, lads and lasses, put in an appearance at this informal talk—they were getting used to us by this time, and not so shy at expressing their opinions, and I was much encouraged and cheered, also rather amused, by some of the suggestions that were made. Finally these crystallised themselves into two, which at any rate were practicable, and eventually were carried out with great success. First we settled to have a regular flower mission, and to send flowers and texts all through the spring and summer to a certain very poor and miserable district that I knew well in South London. The deaconess who worked there would, I was sure, be only too thankful to receive these gifts and to distribute them.

ALL THE YOUNGER FOLKS

of our little village community were to undertake the working of this mission; some of them would go into the fields and woods and lanes round, and get the flowers and grasses; a few others promised to write out texts on cardboard slips in their very best "copperplate"; and then all flowers and texts were to be taken to an invalid girl, who lived in the village and was unable to walk, for her to arrange.

The postage, I should say, was paid for by one member, who was unable to be a working partner in the firm. The latter also provided the cardboard boxes in which the flowers travelled. We found the best means of keeping them fresh was to put between layers of flowers some damp paper—the sort known as "cap paper" answering best. In this way they travelled without injury. The gathering of the flowers took place every Thursday evening, and they were tied up and packed off to London the first thing on Friday morning. This tiny flower mission of very humble character gave intense pleasure, I know, to those who worked it, and made them feel a bit in touch with town work.

The other suggestion belonged to the elder people, and was a noble one on their part, as none of them were specially well-to-do. Country labour is not overpaid, and many in the village had large families and many mouths to feed. Every family took a little collecting-box and put in week after week all through the year a penny or so.

With the money thus collected we were able to help our London friend in a very real way. She old us if in her district she had any specially sad or distressing case of illness or trouble; and if she had, she was to send down that case to us for a week or two weeks' rest and change of air. The money we had collected paid all or part of the fare, and also paid the person's board and lodging. We lodged our visitor with an elderly widow in the village, paying her six shillings a week for all expenses. It was not much to give, but as the guest always lived with the widow, and shared her humble fare, not much extra expense was incurred; and besides, our friend liked to feel she was doing what she could to help in the scheme, and was proud to have a hand therein.

So these simple village folk tried to carry out in their small way the thought with which I began this paper; and thereby in helping others their own spiritual life was quickened to an intensar vitality.

RUS.

The Churches and Evangelistic Missions.*

By Rev. G. CAMPBELL MORGAN.

6.—The place of Evangelistic services is in the full strong aggressive life of the Church.

THE most important consideration, therefore, is that our churches should be filled with the knowledge of the Divine will, and responsive thereto in all its details. There must be no toleration of evil in any form within our borders. The discipline of the church must be maintained. To this end all false sentiment must be set aside, and no person allowed to remain within the fellowship whose life is known to be inconsistent. The toleration of evil for financial advantage, or out of respect to certain friends of the wrongdoer, is injurious to the church's life, and therefore destructive of the fitness of the church for any aggressive work. There must also be a separation of the church from all methods of work which lower the standard of personal piety. To raise money or attract a crowd by means which in themselves are questionable is to belie our own principles by attempting to do evil that good may come.

Everywhere there is a growing desire for Divine visitation, and the ingathering of the indifferent crowds, and from all quarters the cry is ascending to the throne of God, "Awake, awake, put on strength, O arm of the Lord; awake, as in the days of old, the generations of ancient times," and now, as in the days of the prophet, Heaven's answer to that prayer is, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." We are breathing the prayer that our Master taught us, "Thy Kingdom come," with intense earnestness. It is for us to discover new meaning in the words of Jesus, uttered in answer to the question of the Pharisees as to when the Kingdom of God should come: "The Kingdom of God is within you." When we recognise and in life respond to that truth, then the Kingdom will come through us to others. A church in right position before God must necessarily become interested in the condition of those around, and to such a church "set times" will come for definite aggressive work.

Such "set times" are the only times when Evangelistic services should be held in our Churches.

There is a sense in which the whole work of such a church will be evangelistic, and continuously men and women will be brought to decision for Christ; but ever and anon the fields will whiten to harvest (for the preparation of the multitude is the work of the Holy Spirit, who at Pentecost was poured upon all flesh, quite as much as is the preparation of the church), and the whole fellowship will recognise the opportunity which God is bringing to it, and will give itself to prayer and earnest waiting upon Him. Then arrangement will begin. The help of an evangelist in whom the pastor has confidence, and with whom he can have perfect fellowship, will be sought, the doors will be opened, and a ready people will act in the power of the Divine life, and the thoughtless will be impressed, the seeker will find, and upon all will fall the showers of blessing from God.

CONCLUSION.

I have sought to impress upon your attention one thought that is to me a veritable burden, as I think of this great subject of reaching the masses through the God-appointed channel of the church. It is the thought that where the church is fulfilling the intention of Christ as to her own personal life, she will of necessity fulfil his intention as to her service, and that in no other way can she do this.

It may be said that if this ideal be carried out we shall have very few special missions. If that be so it is a deplorable fact, but the fewer the better, so long as it abides a fact. Our whole conception of church life and service is spiritual. We have nothing to offer men less than the choicest gifts of God, and we can never communicate more than we possess. If we are to give freely because we receive freely, inferentially it is true that the limit of our giving is that of our receiving.

Every Church should be compelled, by the energy and compassion of its own realisation of the life of Christ, to hold at intervals evangelistic services for the gathering in of the outsiders. If we are not doing so, it is time we called a halt for self-examination, and the setting in order of our own affairs.

I do not forget that we are specially interested this morning in the claims of our Church Aid Society, and I venture to think that no subject is of greater importance in connection with its work than this of missions.

The village churches have been, and still are, the strongholds of spiritual life, the very hothouses of intelligent and forceful aggressive Christianity. To them there come the set times of visitation, and too often their difficulty is in the lack of men and means. In the case of the larger churches, when the movement of the Spirit is towards harvest, they are able to respond. Let them remember that their opportunities are larger than the boundaries of their districts.

From the villages they have derived much of their best strength, and to such villages they are debtors in this as in other matters. It should be, that whenever a village church is ready for special services, the means should immediately be at the disposal of that church, and the man also, in the person of the pastor of some larger church, or in that of an evangelist set apart for the purpose ready and willing to go and share in the harvesting of that precious fruitage which has come through patient sowing and prayerful waiting.

*An address to the Congregational Union.

Mr. Gladstone's Funeral.

THE unparalleled interest shown by the public in the ceremonial obsequies of the deceased statesman is a wonderful token of the almost universal esteem in which he was held, and awakens many reflections as to the reasons of this demonstration. The following extract from a contributor to *The Daily Chronicle* of Friday may suggest an answer, and also forms a remarkable pronouncement from a secular newspaper. Writing of the vast throng that viewed the coffin, as it lay in Westminster Hall previous to burial, the writer says:—

"But the dominating characteristic of the whole crowd is religion. This is a picture of Christian England. A Christian nation mourns a great Christian: a giant among them, who understood them, who succoured, who brought them a man's sympathy, whose life exhibits to them a magnificent illustration of glorious faith—their faith. The Christian lady—and the words, if one pause to consider them, bring up a very distinctive type of woman; the Christian gentleman; the Christian youth (like the youth Gladstone)—these, considered as separate types by themselves, are much more in evidence in this crowd than the political student or the ordinary worshipper of greatness. Yes, this mass of patriots, filing silently by, without a suspicion of pose, to pay to the dead their last tribute of affectionate respect as man and woman, is first and last an assemblage of Christians bidding the final earthly farewell to a brother—a brother greater than they, but a brother.

"'And this Christianity?' might the reflective onlooker murmur—'this Christianity?' No miracle—as Emerson might have answered such a questioner—it rests on no miracle—'except on the miracle of being the broadest and most humane doctrine.'

"One can read no strain of sorrow in this feeling crowd. Its mind is now philosophically touched with sadness, it is patient, it is reverent and awed in the presence of death—it is, in a word, English. Looking upon the curling and winding stream of men and women, and looking upon the whole expanse of this square—at the majestic church, where a powerful nation's mighty dead are reposing; at the broad noble pile of buildings where that nation's destinies are guided; and then concentrating our lowered gaze once more upon the door where the steady, impressive current of humanity, ever disappearing from the view, is passing into the presence of the mortal remains of one who was a great captain and guide of those destinies—as we stand here, the voice is not one of sorrow, but of sweet hope, which whispers, 'Now more than ever seems it rich to die.'"

One who was present at the funeral writes:—"It is not easy to add to the long and varied reports which have appeared in the daily press, but the main thought of the whole service is expressed in the heading, in heavy type, which appeared across the page of one of the London evening papers, 'O grave, where is thy victory?' A more triumphant funeral I think I never witnessed. The secret was doubtless that all, or almost all, of those present realised that the service was not in this case a formal one.

"The singing of the 90th Psalm was followed by the reading of 1 Corinthians xv., so filled with glorious hope, and read by Dean Bradley with reverent feeling, as though he realised the truth of every word. Then was sung, by the whole vast congregation, Mr. Gladstone's favourite hymn 'Rock of Ages, cleft for me,' to the old-fashioned tune. The coffin was now carried to the open grave, whilst another of Mr. Gladstone's favourite hymns, 'Praise to the Holiest in the height,' was sung. A pathetic figure in the short procession to the grave was that of Mrs. Gladstone, leaning heavily on the arms of her two sons, Herbert and Henry. A seat was provided for her at the foot of the grave, whilst Dean Bradley continued the burial service at the head, with the Prince of Wales on his right hand, and the Archbishop of Canterbury on his left. It was impressive to see the bowed and aged form of one of Mr. Gladstone's personal friends, as he came forward to let fall into the grave the customary handfuls of earth as the words 'Earth to earth, ashes to ashes, dust to dust,' were slowly and reverently read by the Dean. Then followed an exultant anthem, in which the words occurred again and again, 'Blessed are the dead which die in the Lord, for they rest from their labours.' The Archbishop of Canterbury read the beautiful 'collect' filled with promises of eternal life in our Lord Jesus Christ.

"Then the Abbey was once more filled with melody as the vast audience sang a third favourite hymn of Mr. Gladstone's—'O God, our Help in ages past.' After the 'Benediction' by the Archbishop, Mrs. Gladstone was once more supported to the edge of the grave for a last look, her children and grandchildren around her. The Prince of Wales came forward, and in a few quiet words of sympathy endeavoured to comfort the surviving widow, kissing her hand as he did so. He was followed by the Marquis of Salisbury, Mr. Balfour, and others. The procession once more formed, and filed out of the Abbey, and one of the most remarkable events of the nineteenth century was at an end."

THE RECEPTION AT THE ABBEY.

Once more, once more, imperishable shrine,
Thou aged treasure-house of dust divine,
Fling wide thy gates!—Death brings thee of his best.
Give now thy best in turn—most glorious rest!
Welcome him to thine heart as to a throne,
The world's—not Britain's—last best bravest son.
Oh, shrine him there—that soul majestic, free—
In thy great heart of silence tenderly!
His voice rang through the world these sixty years,
But now a silence speaks, yea, speaks in tears,
Deeper than all life's music. 'Tis averred
Death makes his voice so loud that all have heard;
His very foes bend listening—earth's last shore
Hears trembling that clear voice unheard before.
Receive him now—be thou his last fond home,
Guard his pure fame through all the years to come!
Rare compact he of proud historic clay,
And orient fire snatched from the break of day.
His mind immense, his spirit stature high,
He touched at once all earth and utmost sky.
Indomitable manhood kept him young,
The chivalry of nations fired his tongue.
He loved as if no man had loved before,
Not kith and kin alone, he nobly bore
To alien lands unshepherded, oppressed,
Freedom's white banner of victorious rest.
Earth long shall boast his peerless stretch of wing
That seemed to compass every living thing—
And yet a child, a suppliant child, was he
Bowed low in dust before the Deity!

C. A. Fox.

THE MAY MEETINGS.

The China Inland Mission.

SOME may have feared that the perplexed and perturbed state of affairs in China might raise fresh difficulties for the missionaries, and retard the progress of the Gospel. Those, however, who come fresh from the field have no such fears, rather their testimony is "all these things have happened for the furtherance of the Gospel." Indeed a strong feeling seems to prevail that China's day has come, that her mighty millions are turning an ear towards the Gospel—not so much from a desire after spiritual things as from the new perception that the despised foreigners have power, and the hope that the message they bring will convey that power and prosperity. But whatever the motive, the result is a widespread willingness to listen.

A spirit of thankfulness to God for these fresh openings characterised the annual meetings of the China Inland Mission, held in the Conference Hall, Mildmay Park, on Wednesday last.

At the afternoon meeting Sir GEORGE WILLIAMS presided, and, gave a few hearty opening words. The Secretary of the Mission, Mr. W. B. Sloan, read extracts from a letter written by Rev. J. HUDSON TAYLOR to "The friends assembling at the annual meetings":—

"We have now been in Shanghai three months, and have already met over two hundred of our number. I have not been as strong or able to work as I could have wished; it has, however, been a great pleasure to see so many, and to have been able to take part in the council meetings of January and the present month. You will have heard that, in conjunction with Mr. Orr-Ewing and some of our Kiang-si missionaries, arrangements have been made to prepare for a forward movement in the province of Kiang-si; and that we are asking God for twenty men to begin with, who will devote at least five years to the itinerant evangelistic work of carrying the Gospel, as far as possible, "to every creature" in the unworked parts of the province. We shall need more than this number by-and-bye, and also a number of ladies for the women. And this is only one of fifteen provinces in which we are working!

"Let us thank God for the increased number of persons baptized. Last year (1896) the number of baptisms was 1262, and this was the largest number hitherto recorded; this year the number is 1325. Some of these were first-fruits of newer work. We have to thank Him also for an increase in the number of workers:

SEVENTY NEW MISSIONARIES

and associates joined us during the year. During the present year we have had a further accession of twenty-nine new missionaries, bringing the total from 744 on January 1 up to 773 on April 11. The number of native workers and of mission stations has undergone a corresponding increase; the total of paid and unpaid helpers at the close of 1896 was 507, but at the end of last year 605; while the number of stations and out-stations has increased from 277 to 318."

The Secretary's statement showed the total income for last year was £45,213 9s. 5d., or £2209 0s. 10d better than the preceding twelve months. The year has had its special trials and anxieties, but it has also been peculiarly a year of prayer, and that prayer is already being answered in many gracious ways—and not least in the revived lives of many of the native believers, and their fresh energy for evangelistic effort among their fellows.

Rev. W. COOPER, who has been in charge in Shanghai, said that immense as the difficulties have been, God's hand has been wonderfully made known. In 1887, when he was last at these meetings, the Mission had fifty-two stations. Now it has 151 stations with resident missionaries, and the opening of a fresh station often means months of hard work and patient endurance. Similarly the out-stations occupied by native preachers have remarkably increased. Again eleven years ago there were 235 missionaries, now there are 773. The number of the native communicants eleven years ago in connection with the C.I.M. was 1655, now it is 7147. An interesting review followed of work in the various provinces, some, of course, being much more encouraging than others. Some of the facts were certainly very striking, showing how wonderfully China, in nearly all directions, is opening to the Gospel. Last year was one of great persecution in many parts, and some of the most devoted native pastors feared the work would be broken up—yet at the end of the year the progress in these very districts was larger than ever before. In Hu-nan, Yun-nan, and Kwei-chau the work is but in its infancy. The present desire is that the unreached districts shall be thoroughly itinerated, and, if possible, new stations opened. Special efforts are being made to reach the isolated aboriginal tribes. On the whole, the outlook in China is decidedly promising. Doors are opening in all directions. A spirit of learning is being manifested.

Miss KÖLKENBECK spoke about a new district being opened north of Pao-ning, in Sz-chuen, telling how the call seemed to come from the people themselves. For example, one heathen who had been asking for a teacher, when told that no one could be sent at present, exclaimed, "What; no one! We shall all die without the light. We shall all go to hell, and in hell we shall curse you for refusing to send us a Jesus-teacher." She was led to go to the district, for which a special prayer band had been formed at Blackburn. No fruit appeared at first (although the people listened gladly) till a poor man, who had received a Bible from Mr. W. H. Murray, of the National Bible Society of Scotland, was led to confess Christ and testify for the Lord, with the result that his family were converted, that he had to suffer bitter persecution, and that a real work has been begun. For this and similar fresh openings in many parts prayer was earnestly asked. In illustration of the endurance of some of these humble native believers, our sister told us of a leper—saved, filled with the Spirit, and a power for good—who but a month or two ago was seized by violent men, carried off, and

ACTUALLY BURIED ALIVE.

But the more it is persecuted, the more does the Word spread abroad.

Rev. GEORGE HUNTER told of eight and a-half years' work in China, testifying that the Lord had been with him, and he had never once regretted giving up his pastoral charge in Scotland for the sake of China. He had experience in various parts of the field, but the present burden on his mind is Hu-nan, which has been up to this year the closed province of China. It is the richest and strongest, the leading province of the empire. Ten or twelve years ago endeavours were made to enter the province by Mr. Dorward and others. Still the door seemed fast shut, while prayer had been going up earnestly and continually; and now the answer has begun to come. For two years the speaker has been labouring in the province, and had suffered no hurt. The flood-tide of vile literature against Christians had been stopped, and, if anything, the officials seem anxious to

BREAK UP THE EXCLUSIVENESS

of Hu-nan. Testimony from all hands shows that the intense hostility is passing away, and the people want to know what the foreigner has got which can help them; and, strangely enough, almost all missions in China are turning their eyes to this province. On the South the American Presbyterians are entering; in another direction the L.M.S. are pushing in; while the International Christian Alliance has entered from the North by the Great Lake. The C.I.M., getting in from Shi-sheo, is pushing forward, while a house has been rented at Chang-teh-fu. Then the Cumberland Presbyterian Church (U.S.A.), having resolved to open missions in China, have chosen Hu-nan; while a Chinese Mission Band has also got a footing in the province. Thus on all hands attempts are being made to penetrate Hu-nan's isolation. Some reference followed to the various native workers, and in especial an L.M.S. evangelist whom the speaker described as a perfect apostle. The openings in this sealed province are large; let earnest prayer be made that the Spirit of God may send the Gospel home to many hearts.

Rev. H. E. Fox felt that as a great architectural work cannot be properly judged by separate details, but by a comprehensive view of the whole perspective, so in seeking to know something of God's work in the world we have to view the whole. What, then, is God's purpose now? To gather out a people to Himself, as settled long centuries ago in the conference at Jerusalem. Our business, therefore, is to evangelise the world from end to end, so that He may come again; for we are assured: "After this will I return." Hence we thank God for the spirit inspiring the resolve among some of our younger brethren and sisters—"the evangelisation of the world in this generation." Remember that a praying Church and a preaching Church is a Church endued with power. Let us then cry to God for the spread of his Gospel, for his coming and kingdom. When our souls are possessed by this grand thought we shall have no time for quarrelling with one another about petty differences. Many doors are opening. The world cries aloud for the Gospel. God's providence is preparing the way for his truth. Shall we not in simple faith and implicit obedience press forward on this great work of our Lord, so that He may come whose right it is to reign?

Another crowded meeting was held in the evening, when Mr. Theodore Howard presided, and addresses were delivered by Rev. W. D. Rudland, Mrs. Talbot, Mr. Joshua Vale, Mr. E. J. Cooper, and Rev. H. B. Macartney (formerly of Melbourne).

The Y.M.C.A.

ALL the elements of a real success were present in the annual meeting of the Central Y.M.C.A. of London in Exeter Hall on Tuesday evening last week. There was a great audience; the venerable and esteemed president, Sir George Williams, was in his accustomed chair; the secretarial report was quite *couleur de rose;* and there were three fine speeches from men of mark, besides stirring music from a male choir.

Mr. J. H. PUTTERILL'S abstract of report was of necessity much on the same lines as in former years. The familiar departments of work—the spiritual, the educational, the social, and the physical—were set in review; showing that the Association seeks to cater for the whole man and to meet the manifold needs of young men away from home. Prominence was, of course, given to the spiritual aspects of the work; that is of primal importance and forms really the one great argument for the Association's existence. The secretary reported quite a number of special efforts made during the past year to win young men for Christ and to lead them into paths of personal service for Him. It had been sought to reach soldiers, waiters, and other distinct classes, and a mission to boys led to most encouraging results. The warm mention of Rev. F. B. Meyer's Saturday afternoon at Aldersgate-street, brought out some of the heartiest applause of the evening. Time was, and that not so long ago, when the secretary on these anniversary occasions always had to report a financial deficit. This year the two ends of outgoing and incoming met, but a balance of 14s. 6d. in hand at the close was scarcely a justification for any slackness in public support. £700 was appealed for, to give things a good start for another year, and the greater part of this amount was given or promised.

The PRESIDENT'S statement was brief, but it made up in its qualities and warmth and enthusiasm what it lacked in quantity. According to his wont, Sir George widened the scope of his remarks so as to embrace London with its seventy Associations, and the wide world with more than 6500 Association centres, and a membership of nearly half-a-million. The chairman made pleasing reference to the fact that the past year was the Diamond Jubilee year of the Queen, and in view of the circumstance that the day of meeting was Her Majesty's birthday some verses of the National Anthem were loyally sung, and a telegram of congratulation was despatched in the name of the assembly to Balmoral.

The first speaker was the new Headmaster of the Leys School, Rev. W. T. BARBER, who at once gained the ear of his audience as he discoursed pithily and practically on the elements of Christian manliness as being fostered by the work and teaching of the Y.M.C.A. His setting forth of the glory of God as a supreme aim and motive in human life, as opposed to the lower pursuits of pleasure or commercial success, was most impressive.

Bishop BOYD-CARPENTER, of Ripon, also led the meeting up to lofty ideals, which culminated in the

thought that the only true goal in all our Christian thinking and working is the life of Jesus Christ Himself. The Bishop was severe on those inexperienced young people who querulously complain that life is not worth living. He commended the wide scope of the Association's programme in embracing things not essentially spiritual but highly useful in training the God-given faculties of mind and body.

Last of all came Rev. F. B. Meyer, who found a fitting text for his practical piece of talk in a quaint saying of his own grandson. The other day the little chap was having a bath, and the process, for some reason, did not quite meet his full approval. When remonstrated with, his reply was: "Don't you see, I cannot do two things at once; I am having my bath, and I cannot be good at the same time." On this very homely incident Mr. Meyer built up a powerful exhortation to young men to have regard to being as well as to doing. They were to regard all the experiences of life, even the most unwelcome, as factors in the formation of character, which is of infinitely greater importance than the amassing of wealth or the acquisition of fame. He pleaded also for a symmetrical life, with a proper development of all its aspects and relations. The great recipe offered to this end was the power of the indwelling Christ.

Another meeting was held the following day at the Mansion House, with the Lord Mayor presiding, and addresses by Archdeacon Sinclair and Rev. J. G. Train.

Friends' Yearly Meeting.

LONDON Yearly Meeting has this year been one of unusual interest. From the other side of the Atlantic, John Frederic Hansen, James Reed Jones, and Charles W. Goddard and wife were present, bringing with them certificates of piety from their respective yearly meetings, and our own honoured member and minister, Harriet Green, after two years of incessant toil in America, largely in the Western States, was able to give a most interesting report. She will probably return in the autumn for another two years' service among our kinsmen on the great American continent.

Two of our American brethren were liberated and encouraged to visit friends and others in Norway, Sweden, and Denmark, as way shall open therein; and as John F. Hansen is a native of Norway, the work will be easier for him.

Not only was America well represented, but France also, in the person of Madame Dalencourt, one of our most useful members, whose work lies in Paris and suburbs. William Weatherall, of Canada, was cordially welcomed in his native land, and his eloquent speech gave great satisfaction.

This year the perfect equality of men and women Friends found expression not only in a number of united meetings, but in the appointment of both sexes on the "Meeting for Sufferings," or representative meeting of the Society, and all the great questions affecting the Church's welfare were considered in joint sessions.

One of the peculiarities of Friends' arrangements is the possibility of a "concern" on some weighty subject taking possession of the meeting, and in a sense becoming a burning question. This year three such concerns arose, and were solemnly considered and dealt with.

The first was that of temperance, and the outcome was the appointment of a committee to visit Friends in London and Dublin Yearly Meetings, and not only try to influence the young, but labour to increase the zeal of all in the promotion of a cause as deeply needed as ever in our drink-cursed land. The next was the condition and needs of widely-scattered members over the Australasian continent. Much desire was expressed for rightly called and qualified Friends to visit them in the love of the Gospel, and strengthen them in the faith and hope of Jesus Christ, amid the rampant spirit of worldliness surrounding them. The third concern was on Peace, especially in view of the war in which our American kinsmen are engaged; an appeal and encouragement to Friends in the United States and "all lovers of Peace" was the result.

The foreign missionary meeting on the Monday evening was an inspiring occasion. Missionaries on furlough from China, Madagascar, and India were present, and R. Wardlaw Thompson, of the London Missionary Society, took a very able part in the gathering. The foreign enterprise of a Church is a fair index of its life. In this connection we may state that Joseph Gundry Alexander was heartily liberated and encouraged to visit, in the love of the Gospel, in France, Belgium, French-speaking Switzerland, and among the Vaudois Valleys. To the meeting on Ministry and Oversight is relegated this important function; and earnest was the expressed desire for blessing on our friend and his work. The Home Mission meeting, and the Friends' Temperance Union annual meeting, were held on Tuesday and Wednesday evenings, and were remarkable for the eloquence and earnestness, the hope and the inspiration, that stirred so many hearts; probably, at least 1000 persons were present each evening. Seldom, indeed, have three such gatherings been consecutively held.

The growth of the Society last year was only about equal to the growth of the population, and was far from satisfactory. Yet the Missionary Helpers' Union, the Adult School Movement, the extension of missionary work both at home and abroad, and the increasing desire for the spread of the Kingdom of Christ, are hopeful auguries. The Prayer League hopes to hold a convention for the deepening of the spiritual life at an early date.

The interests, spiritual and philanthropic, social, moral, and religious, that cluster around the Yearly Meeting—that

FOCUS THE HOPES AND ASPIRATIONS

of so many younger and older Friends—constitute it a unique assembly; and certainly, if we take into account the devotional morning gatherings, the frequent opportunities for prayer crowded into the daily exercises, the prevalence of the spirit of brotherhood and condescending love, it would be difficult to doubt the splendid possibilities that lie before London Yearly Meetings of Friends. Democratic, or rather, theocratic, as is the constitution of the Society, like all other human institutions, it has to be constantly on the guard against settling down into a "formal informality," and the friction of mind with mind, and heart with heart, undoubtedly does much to keep the membership on the one rock and foundation, Jesus Christ Himself. One specially interesting sight at one of the great joint meetings was the earnest and noble appeal by Joseph Albert Pease and John Edward Ellis, both Members of Parliament, on behalf of the enslaved peoples of Zanzibar and Pemba, and many hearts were grateful for the fact that Friends' missionaries are prosecuting an industrial mission among them, nobly and unselfishly representing the hereditary hatred of slavery of many generations of Friends.

The yearly meeting of 1898 will undoubtedly rank among the most favoured of recent annual gatherings.

Wm. Hobson.

Evangelisation of the Sikhs.

THE first annual meeting of the Khalsa Prayer Union was held recently in the Lower Exeter Hall. This union was founded by a converted Sikh, with the object of banding together friends for prayer and work on behalf of the evangelisation of his countrymen, and already, as the report showed, over 700 members have been enrolled.

In the unavoidable absence of Col. Robert Williams, M.P., president of the Union, the chair was taken by Col. John Adam Ferguson, of the Royal Military College, Camberley. The report was read by the general hon. secretary, Baba M. Singh Sodhi, and was a wonderful testimony to the blessing of God upon the union, which has twenty-eight branches. An appeal is now being made for sufficient money to support two, or if possible three, native workers amongst the Sikhs this year, so that the Union may have its own representatives in the field; £60 is needed for this purpose, and already over £20 has been contributed.

The Chairman explained, by reference to the Indian Mutiny and the recent war on the North-west frontier, the great debt of gratitude which the English nation owes to the Sikhs, and appealed to Christian people to repay that debt by providing them with the best of all gifts, even the Gospel of the Lord Jesus Christ.

The central hon. secretary, Miss Garbutt, followed with a narrative of her own experience in India, the great difficulties which converts have to encounter, and the noble way in which they stand up for Christ amidst persecution. She especially appealed for English lady missionaries to go out and work amongst the Sikh women. Another speaker was Mr. W. Coldstream, of the Indian Civil Service, who spent over thirty years amongst the Sikhs. He gave a detailed account of the Sikh nation, from a religious and historical point of view, and emphasised the fact that they were not idolaters but monotheists.

Communications respecting the Khalsa Prayer Union should be addressed to Miss Garbutt, 34, Marlborough-hill, N.W., who will be pleased to forward particulars of the Union.

Christian Evidence Society.

THE annual meeting of the Christian Evidence Society was held on Wednesday, last week, at St. Martin's Town Hall. The report, presented by Rev. C. Lloyd Engström, stated that the number of open-air lectures in connection with the Society's work had risen from 235 in 1896 to 392 in 1897. An improved financial position was reported, due partly to the special liberality of a few friends and a legacy of £500. Spiritualism was said to be rapidly increasing, especially in the north of England, and needed to be reckoned with; and satisfaction was expressed that three successive presidents of the Royal Society, namely, Sir G. G. Stokes, Lord Kelvin, and Lord Lister, were supporters of the Society.

The Bishop of Stepney, who presided, remarked that the two kinds of work which were most needed to-day, Christian evidence and rescue operations, were the least supported. If people could hear what went on in Victoria-park on Sunday, when secular lectures were applauded by boys and often quite unopposed, they would be immediately convinced of the need of this society. If trained men were not sent, the work of opposing secularism fell to zealous men whose lack of knowledge led to lamentable results. He had known several secularist lecturers themselves come over to the Christian faith when properly treated. Christian controversy must be conducted in a Christian spirit, with all courtesy, with full knowledge, and with freedom of discussion. The society was said to be inadequately supported because it comprised both Nonconformists and Churchmen. If any people called that an objection they ought to be ashamed of themselves. For nine years his staunchest supporters in Victoria-park had been Nonconformists, without a word or breath of want of confidence between them. They were all united in holding the great Christian truths of the Incarnation, the Atonement, and the Trinity.

A forcible address was also delivered by Rev. Dr. Monro Gibson.

Women's Missionary Work.

ON Thursday afternoon the Bishop of London presided over the annual meeting of the Women's Missionary Association for the Promotion of Female Education among the Heathen, held at Sion College. Mrs. Temple is the president of the Association.

The report showed that there had been an increase in the annual income of £1034, the receipts amounting to £7709. After payment of expenses there was a balance of £2630 in hand. The work of the mission in all the Indian, South African, and Madagascar Settlements had been well maintained.

The Chairman thought that in the foreign mission fields women's work would have the effect of making successful the efforts put forward by male missionaries. A Frenchman holding a very responsible position visited him recently in order to inform him what had been accomplished by women missionaries in Madagascar. The people there were considered a very unpromising people. His informant, however, paid an eloquent testimony to the work of the English missionaries, and went so far as to say that their withdrawal in his opinion would be serious to the prospects of civilisation.

Gordon Boys' Home.

THE annual meeting of this institution was held at the Royal United Service Institution, Whitehall, on Thursday, General Sir G. W. A. Higginson presiding. The report stated that there were 237 boys in the Home on December 31 last. The ordinary income amounted to £6,539, and the expenditure to £6,614. The Chairman alluded to the fact that the Home was founded in memory of Gordon, the "Soldier-Saint," who fell at Khartoum thirteen years ago. It had only been of recent date that his work had been blessed with the success which they believed it deserved, and they could look with satisfaction to the fact that Gordon's memory had been duly perpetuated by the establishment of the Gordon Boys' Home. He hoped that the result of present interest would be redoubled efforts to maintain that national memorial, the Gordon Boys' Home, and that the success of that institution would be the means of founding many others of a similar character. At least 80 per cent. of the boys who left the Home had joined the army and proved to be good soldiers. Nine "old boys" of the Home were at the

present time serving with the army in Egypt, and they would probably find themselves before long on the threshold of the palace where Gordon fell. General J. J. McLeod Innes, Colonel the Hon. Robert Boyle, and Lord Belhaven and Stenton also spoke.

Homeless and Destitute Children.

A GRAND demonstration was held on Thursday afternoon, at Exeter Hall, in connection with the National Refuges for Homeless and Destitute Children, the Earl of Jersey presiding. The boys from the training ships *Arethusa* and *Chichester*, and the bands from Fortescue House and other homes, lent much interest to the proceedings.

Mr. Bristow Wallen, the secretary, reported that during the year 363 children had been admitted, while of 373 who had left, 190 had gone into the Navy and merchant service. The ordinary school work had been very successful, earning £732 of the Government grant. The year's income had been £19,315, and the expenditure £18,742, but a large debt remained, and an urgent appeal was now made for its liquidation.

The Chairman, after paying an eloquent tribute to the memory of Mr. Gladstone, spoke of the great service the society had rendered to the country in taking so many thousands of destitute children off the streets and training them to become useful members of society. The children, he said, came not merely from London, but from twenty-two English counties, and from several foreign countries.

Bishop Ingham followed, speaking warmly of the industrial training imparted in these schools, and giving a pleasing account of his own observations in some of the Homes.

Rev. John E. Wakerley gave a rousing address, telling from his own experience the state of things from which many boys and girls have been rescued, and giving, by way of contrast, some instances of what boys had become. He could think of no nobler or grander work than that of rescuing waifs and strays from London streets, and giving them a chance in life.

Mr. H. G. Copeland followed with a twenty minutes' talk on the work and its incidents, illustrated by limelight views. The proceedings were varied by displays of musical drill and the singing of many songs and choruses by the Children's Choir.

Friendless and Fallen.

THE London Female Preventive and Reformatory Institutions held their annual meeting on Tuesday week in the Lower Exeter Hall. An abstract of the report, read by Mr. W. J. Taylor, began with a review of the present position of reformatory and rescue work, and specially the endeavours to prevent the young from falling. The reports of the six Homes show many indications of God's blessing on an arduous but Christlike mission.

The work during the past year has been of a most encouraging nature. One matron speaks thankfully of the earnest, hearty manner in which the religious services of the Home are conducted, and the beneficial results which have followed, to the reality of which the changed lives of many young women bear testimony. Another tells of the great encouragement she has met with in seeing the fruits of the labours of years gone by. 155 new cases have been admitted during the year, while 246 have been disposed of satisfactorily.

Mr. Sydney Gedge, M.P., felt that the keynote of this report was loving pity for those who, having been betrayed, had fallen. We seek to help, but it is with the definite desire to cure, to say, "Go, and sin no more." Prebendary Webb-Peploe maintained that there is sore need for largely increased help for works of this kind. Generous supporters pass away, and difficulty is felt to get others sufficiently interested to take the place of the dead, and become regular annual subscribers. In a thrilling passage the speaker showed something of what friendlessness means for a young girl in this vast city.

The Archdeacon of London followed with an earnest argument for the responsibility of every follower of Christ to support efforts for the salvation of the lost, and the sweeping back of the temptations to impurity which disgrace our streets.

Rev. Sydenham L. Dixon bore hearty testimony to the admirable way in which the work is being carried on. Mr. Stephen Bourne also spoke on the evils of the streets.

Protestant Church Union.

THE annual meeting of this Union was held on Thursday at St. Martin's Town Hall, under the presidency of Prebendary Webb-Peploe. The annual report, in referring to the memorial forwarded by the society to the archbishops on their reply to the Pope, said the committee cordially welcomed the clear and emphatic statements of the archbishops so far as they went, but were constrained to deplore their silence on several very important points raised by the reply to the Papal Bull. The Benefices Bill, although containing some provisions which were open to exception, was an immense improvement upon its predecessor, and should be a useful measure in putting a check upon abuse of patronage.

The chairman announced that Lord Middleton was no longer able to act as president, and the position had been offered to and accepted by Mr. W. D. Cruddas, M.P., who said that the work of the society was becoming more and more necessary every year. Now that the crisis in the Church was more evident every day, he hoped that people who held Protestant views would recognise that something required to be done. They had to stem the tide of Romanism which was setting in with such force, for their object was to protest against the Roman ideas which were being introduced into the Church by the Sacerdotal party. In the Upper House of Convocation the Archbishop of Canterbury had referred to interruptions to the work of dealing with the matter, by which he meant the action of Mr. Kensit. Mr. Kensit had given voice and form to that indignation which had been burning in the breasts of honest Churchmen for some years past. So far from his action being an interruption, he thought Mr. Kensit had raised sleeping Churchmen on all sides to the lawlessness that existed in so many churches.

On the motion of Rev. E. A. Stuart, seconded by Mr. C. MacArthur, M.P., it was resolved:—"That this meeting cordially welcomes the recent utterances in Convocation of his Grace the Archbishop of Canterbury and other of the Bishops regarding the causes which have led to the scandals in St. Ethelburga's, Bishopsgate, and elsewhere, and earnestly hopes that effectual steps will now be taken for the removal of the evils in question. The meeting desires further respectfully to assure the Bishops of its loyal support in any effective measures they may take to put an end to the present disorders, and to ensure a faithful obedience to the order and teaching of the Church of England, as set forth in the Book of Common Prayer and her other authoritative standards of doctrine."

The Christian Community.

AT the meeting of this Society held last week, at Exeter Hall, Sir George Williams presided, and there was a good attendance. The 126th annual report, as presented by Mr. James Atkinson, the secretary, showed a good year's work. Emphatic testimony was given to the willingness of the people generally to hear the Word of Truth. "In former times opposition was frequent, and almost violent, but now it is rare to meet with the least resentment, even from the lowest and most degraded, in the open air, common lodging-houses, or anywhere else." The upper part of the Memorial Hall at Bethnal Green is devoted to the somewhat extensive work of the Free Library, to which a lending section has just been added.

The evangelistic services have been carried on on Sundays and week-nights; the Bible-classes and prayer-meetings have been well sustained. Seven mission halls and 450 voluntary helpers devote their service to the mission, the halls standing in the poorest districts, where no other similar agencies exist. Many conversions were reported, especially from Canning Town, among seafaring classes. Under the sanction of several Boards of Guardians, about twenty infirmaries, workhouses, and casual wards have been visited, and this service, which is done chiefly on Sundays, is carried on by about 200 persons. The visitation of the common lodging-houses is also for the most part done on Sunday night, when a service is conducted in each kitchen by a select company, some of them ladies. The open-air evangelistic services have been carried on at twenty stations, and, in addition, courts and alleys are visited for the purpose of giving Gospel addresses.

What is called the benevolent work is carried on as usual. At the Mission Hall in Spitalfields a free breakfast is given to 200 men, women, and children, many of the men being in a starving condition, while a proportion of the women are in the plight of those who have been forsaken by their husbands. The Night Refuge for homeless men seems to have its full complement of lodgers every night, special cases being dealt with by being sent back to their friends, or by being assisted to obtain clothes or work. A Holiday Home for Children is maintained at High Beech. An admirable work is also carried on among fallen women, but this is the more difficult on account of the want of a home in which to train the rescued for a life of virtue and usefulness. At the meeting addresses were given by Sir G. Williams and Revs. J. E. Watts-Ditchfield, J. G. Train, J. F. Shearer, and John Bond.

The Bible League.

THIS Society held its sixth annual meeting at the Mildmay Park Conference Hall on Tuesday evening last week, the chairman being Mr. W. H. Seagram. Rev. John Tuckwell read the report, which showed the aim, progress, and present position of the League; and the treasurer, Colonel Boyse Smith, gave particulars of the society's income and expenditure.

Prebendary H. W. Webb-Peploe, in an eloquent speech, contended that God had been pleased to make known his wisdom, not merely in Nature and in the development of the human intellect, but also by Revelation in the Bible. Though men were preeminently wiser now than their ancestors, they still yearned for the Divine, and it was natural to suppose that God would satisfy the craving for Him which He had implanted in men's souls. Nothing but the Bible has ever been found to meet these aspirations and fully satisfy them. Frivolous objections to the accuracy of the Bible were frequently made, but evidence was constantly forthcoming to prove its historical accuracy. The revelation which God had made to man must necessarily be Divine in every part of it, otherwise it would not be as it is, an infallible guide to man.

Rev. W. Fuller Gooch, in an able address, directed attention to some of the utterances of the Higher Critics, and showed that there was no ground for alarm so far as God's Word was concerned. The League was not only to resist attack, but also to help and sustain faltering and bewildered brethren. A lecture on "Babylon and Bible Story," by Rev. J. Tuckwell, concluded the proceedings.

Dr. R. A. Watson, Butterburn United Presbyterian Church, Dundee, has intimated his intention to resign his charge, which he has occupied for nineteen years. Dr. Watson is an accomplished and scholarly preacher and writer, and his wife has gained considerable literary reputation under the *nom de plume* of "Deas Cromarty."

Ladies' Irish Association.—This Association, founded in 1821, to evangelise lonely districts in Ireland, to assist poor schools, and to relieve distress, is hoping that God will grant new blessing in its new offices, 24, Clare-street, Dublin. Letters are received from clergymen in remote and poverty-stricken places, pleading for aid in the maintenance of their schools. Unless these can be kept open, the Protestant children must go to convents or Roman Catholic teachers for instruction. Once closed, a school is re-opened with great difficulty, whereas trifling assistance may maintain it during a period of financial pressure, and enable it to do a blessed work among children, whose minds are so susceptible to influence, whether for good or evil.

The Church Army.—Dear Sir,—Many thanks for your sympathetic notice of our work among the outcast and destitute. As to supervising the men after they leave our Labour Homes, while we are far from being content with our work in this particular direction, we have at the same time no less than ten Lodging Homes in full working order in different parts of London and the provinces for men who have passed through our Labour Homes, and have been started afresh in life. In these Lodging Homes the personal influence of the "father" and "mother," and the example constantly set by them of living "godly, righteous, and sober lives," have produced very encouraging results; and we are waiting only for the necessary funds to enable us to open a Lodging Home in connection with every one of our Labour Homes. We hope we may be enabled to start not less than twenty this year. 100 guineas will start a Home.—Yours faithfully,

Colin F. Campbell, Hon. Sec.

C.A. Headquarters, 130, *Edgware-road, W.*

OUR DAILY HOMILY.

SUNDAY, June 5.

"*That He might be just, and the Justifier.*"—Rom. iii. 26.

This verse is often quoted as though the word *yet* must be inserted to bring out its meaning. "Just and *yet* the Justifier." The marvel of a just God justifying sinful men is thus strongly accentuated. Of course this is a true thought and marvellous. But it is not the precise idea of the Apostle, when he says that the just God is the Justifier of those that have faith in Jesus. He means that the very justice of God has come on our side, and his love may have its unhindered way, not only consistently with his justice, but because of it.

This is the heart of the Gospel. Jesus has stood as our representative. He has borne our sin, its curse and penalty; has met the claims of a broken law, and satisfied the demands of infinite righteousness. To have done this in our name and on our behalf not only makes us free from any penalty which might otherwise have accrued, but gives us a claim—the claim of the righteous—on all those blessings which the righteous government of God has to bestow.

Directly we are one with Jesus by a living faith, we stand possessed of all that He has done and is. And the justice of God insists that we should be treated as heirs and joint-heirs; just as, when a criminal has completed his sentence, the very law which once condemned him takes his side, stands beside him, and insists on his reinstatement in the rights and privileges of a loyal citizen. We are saved not only by the grace, but by the justice of God.

MONDAY, June 6.

"*He staggered not at the promise of God through unbelief.*"—Rom. iv. 20.

It was a marvellous promise that this childless pair should have a child, and become progenitors of a great nation, so that the stars of the heavenly vault and the sand-grains on the ocean-shore should not be more numerous. And it was enough to stagger any man to be told of it. But Abraham staggered not. How was this?

It did not arise from ignoring the difficulties that obstructed its realisation. He might have done so. Whenever the thought of the mighty natural obstacles arose he might have ignored them. But this, according to the R.V. rendering of the previous verse, was not Abraham's policy. He quietly and deliberately considered the enormous difficulties that lay in the path of the Divine purpose, and in spite of them he staggered not.

But his unstaggering faith arose from his great thoughts of Him who had promised. He kept saying to himself, *He is able, He is able.* He knew that God would not have said what He could not perform. He knew that the God of nature was Lord of the nature He had made. He knew that no word of the Almighty could be destitute of power. He fed his faith by cherishing lofty and profound thoughts of God's infinite resources. There rang in his heart the assurance, *I am El Shaddai.*

For every look at the difficulties in your way take ten looks at the almightiness of God. From what has to be done, turn to what has been done, and give glory to God.

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness."

TUESDAY, June 7.

"*We have now received the reconciliation.*" "*They which receive abundance of grace ... shall reign in life.*"—Rom. v. 11, 17 (marg.).

All God's dealings with us are on the same principle. Whether it be justification or sanctification, whether reconciliation or reigning in life be under consideration, the same mighty principles underlie and control the Divine actions and our relation to Him. We receive reconciliation as a gift at the beginning of our Christian life, and we have to receive all else to the end. For ever and for ever we have just to wait till He fill us, as the flower-cups that are now filled with sunshine and now with dew or rain.

You have already received the reconciliation. Unable to earn it by your own endeavours, you were at last content to receive it as a free gift placed into your open hand; now you have to maintain the same position with respect to all the spiritual gifts that you need for the maintenance of a godly life, and to enable you to reign. It is not enough to live—you must reign in life; and in order to do this you must hourly receive from Jesus whatever is necessary to make you reign.

You cannot reign in life unless you learn the deep lesson of abiding in the grace of the one Man, Jesus Christ, and of receiving out of his fulness grace upon grace.

WEDNESDAY, June 8.

"*Present yourselves unto God.*"—Rom. vi. 13.

We must choose. On the one hand stands sin, filling the market-place with its appeals, and bidding for us; on the other hand, God in the person of his Son. For it is well known that to whomsoever we yield ourselves to obey, his servants we shall be. Sin wants us, not only to work its fell results by us, but to curse and ruin us; whilst God wants to bless us with eternal life.

We may not be able to forecast or to arrange many things in our lives, which are difficult and perplexing, and at first it is not wise to discuss our attitude or action with respect to them. The first and most momentous question which presses for immediate solution is, whether we are prepared to present our members—brain, voice, hand, heart—to God, that through them He may fulfil the good purpose of his will. The supreme question is, are we willing for this, are we prepared that God should have his way in us, and through us? If we are, we give God the key of our will, asking Him to take possession and use our members as weapons in his great war against evil.

This is the way that we are delivered from sin. Merely to resist and refuse it, is not enough; we shall not get perfect freedom so. But if we turn to God with a full purpose of heart, and give Him possession, we shall be delivered from the dominion of evil, and all else will come right by itself.

THURSDAY, June 9.

"*O wretched man that I am!*"—Rom. vii. 24.

This chapter is very full of the personal pronoun. Me and I are the pivot around which its argument revolves. The efforts which the soul makes, not so much to justify as to sanctify itself, to realise its ideal, to walk worthy of the Lord, are well pleasing.

One who sat with me in my study said to me the other day, sadly and earnestly:—

"Oh, that the man would arise in me,
And make me the man I fain would be!"

This aspiration is germane to all souls in whom God has kindled the fire of a consecrated purpose. But it is destined to endless disappointment until they can be induced to open to the Divine man—to the man Christ Jesus, to Him who liveth for evermore in the power of an indissoluble life.

The key to the plaintive moan of this chapter consists in this. It is the result of the endeavour to live a holy life, apart from the power of the indwelling Saviour and independently of the grace of the Holy Spirit. All such efforts are sure to end in wretchedness. But there is a blessedness even here. For it is only when we have come to the very end of all our strivings and resolvings, and have abandoned ourselves to the Saviour, that He should do in us and for us what we cannot do for ourselves, that we are led to cry, "I thank God through Jesus Christ my Lord."

FRIDAY, June 10.

"*The whole creation groaneth.*" "*We ourselves groan.*" "*The Spirit Himself maketh intercession with groanings.*"—Rom. viii. 22, 23, 26.

There is a threefold groaning here.

Creation groans.—The sufferings of the dumb animals, under the brutal tyranny of man, in hard service, in the torture chambers of vivisectionists, to yield pleasure, to give food, or to provide dress, must fill the ear of Heaven with groans. Goethe said that Nature seemed to him to be like a captive maiden crying aloud for release.

The saints groan.—We wait for our adoption, for the manifestation of our sonship, for the redemption of our bodies from the last remnants of the fall; and as we wait, we sigh with the pressure of the present, and with eager desire for the blessed advent of the Lord.

The Spirit groans.—The pressure of sin and sorrow is heavy for Him to bear, and He sighs bitterly as Jesus did when He stood face to face with the grave of his dead friend.

But these groans portend life, not death. They are the pangs of birth, not the throes of death. "The whole creation groaneth and travaileth." Out of the agony of the present the new heavens and earth are being born.

SATURDAY, June 11.

"*Jacob I loved, and Esau I hated.*"—Rom. ix. 13.

The Apostle is dealing here, not with individuals as such, but with peoples and nations. For instance, Isaac stands for the entire Jewish race—Abraham's seed (7). He is dealing with the question, why it was that God chose Israel and rejected Edom, chose Jacob and rejected Esau; and he shows that the ultimate decision of their destinies lay in the purpose of God, according to election. The one was elect to be a channel of immense blessing to the world, whilst the other was rejected.

But we must always associate the divine foreknowledge with the Divine choice. "Whom He did foreknow, He also did predestinate." We must regard them, not as individual personalities merely, but as the founders of nations. For God's purpose in this, Jacob, the methodical and far-seeing, was more suited than Esau, the free-lance, the rover, the unsystematic. This does not solve the entire mystery, perhaps; but only casts it a degree or two further back. Still, it ought to be considered. Like a candle, it casts a slender ray on to the black abyss. But is it not certain that God's choice did alight on him who was most suited to serve the Divine purposes, and whose character did aspire from the first after the unseen and Divine?

It may be that God is wanting to execute his purpose through you. Take heed. See to it that for one morsel of meat you do not sell your birthright.

F. B. M.

Christian Endeavourers in Glasgow.

THE BRITISH C.E. CONVENTION.

[FROM OUR SPECIAL CORRESPONDENT.]

ARRIVING in Glasgow on Saturday evening I went right to St. Andrew's Hall, finding it crowded to the door by an enthusiastic gathering of earnest young people, attesting the hold the Endeavour Movement has taken in Scotland. Four years ago Endeavourers in North Britain were few; now they are a mighty host. This, however, is the British Convention, not merely the Scottish; and while the "dear Doric" predominated, Ireland, Wales, and all parts of England were largely represented by delegates. For example, in the temperance hotel where I am staying, there is a party of about eighteen from Liverpool, and in the same way many other cities North and South have sent contingents.

Saturday was mainly devoted to welcome meetings of various kinds. At a "Junior Rally" in the afternoon Revs. James Muir and Carey Bonner and Miss Alice T. Stroyan, of Liverpool, took part. A reception of delegates followed, while later on was held the welcome meeting above referred to. Lord Overtoun, who was to have presided, being absent in London attending Mr. Gladstone's funeral, Rev. C. Robson took his place. In opening, he said that they met as representatives of thousands banded together in an earnest desire after a life of consecration and service to the Redeemer who died for them; and for which

> Our vows, our prayers we now present
> Before thy throne of grace:
> God of our fathers be the God
> Of their succeeding race.

The President of the Glasgow Union, Rev. E. Last, followed with words of cordial welcome.

Rev. George Gladstone spoke on behalf of the churches of Glasgow, while Bailies Sinclair and McCutcheon, speaking for the Provost of Glasgow, expressed the civic welcome. Miss E. M. Weatherley then spoke for England, Rev. R. Williams for Wales, Rev. James Wylie for Ireland, Mr. James Paterson for Scotland, and Alderman F. F. Belsey for the British Council. Mrs. Clark charmed all her young hearers with a bright little speech.

Rev. F. E. CLARK, D.D., said that he was glad to be again among the successors of the Covenanters in the land of the Covenant. As president of the World's C.E. Union, he felt he must bring the loving greetings of Endeavourers in Japan, China, India, Australia, the Sandwich Isles, South Africa, and many Continental lands. What a wonderful company they were to appear, as he had seen them, in curious garb, and with strange speech. One and all, if he interpreted their spirit aright, were animated by the overmastering thought—What can we do, what are we doing, for Christ and his covenant? In his own beloved land Endeavour was all alive. He rejoiced that the two great English-speaking countries were now linked in the closest bonds; long might it so continue. Dr. Clark closed with a reference to coming British conventions—Belfast in 1899 and London in 1900.

Another meeting was going on at the same time in Hengler's Circus, which was also crowded. Rev. John Pollock presided and gave an address, followed by Rev. J. D. Lamont, President of the Irish National Union.

The principal speaker of the evening was Rev. J. TOLFREE PARR, President of the London C.E. Union, who, in the course of an earnest address, made strong appeals against intemperance, gambling, and betting, and on behalf of fairness in commercial life, purity in the workshop, the abolition of Her Majesty's buckhounds, pigeon shooting, and rabbit coursing. In appealing for higher ideals in political and municipal life, he stated that they might not all believe in State religion, but they did believe in a religious state. They might pray till doomsday for God's Kingdom to come, but it never would come until they used the instruments God had provided, and one of his instruments was the vote. They should vote for the men who represented the highest interests of the community.

SUNDAY'S SERMONS.

THE CULTIVATION OF FAMILY LIFE.

A fine congregation filled St. Andrew's Hall by 9 o'clock on Sunday morning, when Rev. J. H. JOWETT, of Carr's-lane, Birmingham, preached the convention sermon. Taking for his theme Rev.



REV. J. H. JOWETT.

vii. 9, 10, "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb," he said that these words are commonly and rightly interpreted of the grand reunion yet to be consummated. They are taken as providing satisfaction for the aching inquisitiveness after the mysteries of the unseen glory, as affording glimpses of the home life of the



REV. F. E. CLARK, D.D.

Father's house. But while this is true they are not to be confined to the unseen and the future. They have their present lessons; for the life that makes perfect bliss in glory is also the blessedness of life here below. Thus the revelation of the unseen becomes a revelation of what might be in some measure here and now. In these verses we have the family motive of the great gathering, whom no man can number. This multitude of all tribes and nations is sealed together in a loving brotherhood. One grand aim of the Christian Endeavour Movement is to bring believers of every sect, colour, and name together in true hearty unity.

Now, what is the spiritual solvent by which all racial and ecclesiastical diversities shall be transmuted into love and oneness? The answer appears in the common characteristics of the mighty throng. Certain distinguishing features are common to all. They are clothed in *white robes;* they have *palms* in their hands; and they all sing one song of worship and praise. In these common characteristics will be found the secret of their family life and unity, and therein we see the ideal, the type, the example of Christian life on earth.

The first essential of the family life and fellowship which a Christian Endeavourer seeks to cultivate, is *white robes.* This is fundamental. Without it brotherhood is a phantom. What are *robes?* The figure is very common in Scripture, and to a large extent stands for the sense in which we use the word "habit"—originally a robe or dress. But there is a double metaphor—the robes are *white,* the familiar symbol of purity and holiness. Hence to have white robes is to have

PURE, CLEAN, HOLY HABITS.

You must have clean hearts before you can have united hearts. Let every Endeavourer become a witness to this truth. But how are white robes to be obtained? There is only one way: "They washed their robes"—not in their own blood, but "in the blood of the Lamb." This is not the modern Gospel taught in many pulpits: but it is the Gospel of the Word of God. You cannot bleed yourselves into purity or wash yourselves by the sweat of your own toil. The cleansing ministry is outside ourselves, in the sacrificial energies of another. Thus white robes are conditional on a divine Saviour, an atonement made for the sinner. As we have it in the old hymn:—

> What can wash away my sins?
> Nothing but the blood of Jesus.

But now another symbol: they bear *palms.* This is a favourite emblem of sovereignty and conquest. These are conquerors. And the special conquest appropriate to the unity of this brotherhood is that of *self.* The conquest of self is essential to true brotherhood. Till self be suppressed there is no perfect family life. Selfishness mars family life in our own homes. It has no place in the family of God. The greatest of all possessions is self-possession, the greatest of all conquests self-conquest. Imagine a Christian Endeavourer, whose gaze is only fixed upon himself—he would cease to be an Endeavourer in any true sense, and could never really love his brother. As soon as ever a man has washed his robes in the blood of the Lamb

HE WANTS THE PALM OF SELF-CONQUEST.

One thing more they have, a *common song of praise,* and it is "Salvation to our God and to the Lamb." Nowhere does our united life manifest itself more fully than in our praise. Look at our hymns. The choicest of them come from the most diverse sources. (Here the speaker enumerated favourite hymns by Episcopalians, Methodists, Presbyterians, Baptists, Congregationalists, Friends Brethren, Moravians, and even Roman Catholics and Unitarians.) All come from a common faith in a common Father, in the name of a common Redeemer. In this unity of praise we have a germ of the fuller unity yet to be manifested. Let the Christian Endeavour Societies sing much, pray more, leave controversy alone, seek the white robes of purity and consecration through the atoning blood, win the palms of self-conquest and suppression, and pour forth their souls in hearty praise; so shall the Christian Endeavour movement become in the hand of God a mighty lever for the fuller manifestation here and now of the common family life which characterises the redeemed multitude around the throne of God on high.

One of the Convention sermons was preached in the National Halls by Rev. E. R. Barrett, Liverpool, chairman of the British C. E. Council. Text: "Did ye receive the Holy Ghost when ye believed?" (Acts xix. 2, R.V.).

In the evening leading Endeavourers co-operated in open-air and evangelistic services in many parts of the city and on the famous Glasgow Green. In

the ancient cathedral a Delegates' service was held. The founder of Christian Endeavour, Rev. Dr. F. E. Clark, preached from the incident in the second book of Kings in which Elisha, while surrounded by the Syrian hosts, prayed that the eyes of the young man who was with him should be opened that he might see the hosts of the Lord. He described the narrative as one of the most picturesque in the Bible, and it was equally applicable to this generation. This commercial nineteenth century was too intensely modern and practical. Its inventions and discoveries seemed to move God into the background. They needed the gift of vision, for from the smoky town they could see the New Jerusalem if their eyes were but opened. Why should it be thought incredible that there should be the hosts of God around and about them even in that ancient Cathedral? If their eyes were opened they would see the resources of God and the weakness of the enemy. Their eyes could only be opened by prayer. The prayer of faith would still open the eyes of the blind.

MONDAY'S MEETINGS.

Choosing on Monday morning the Hengler's Circus gathering as likely to be fairly representative of the various meetings of the forenoon, I found a large audience assembled for earnest prayer for blessing on the Convention itself, and on the whole movement. The Endeavourers lost no time, one after another springing up in all parts of the building to call upon God.

Rev. E. Tolfree Parr, who presided in place of Mr. Edward Cadbury, of Birmingham, gave some details of the progress of Christian Endeavour among the Friends, and of a recent mission at Highbury, Birmingham, Mr. Cadbury's place, when about 200 professed conversion. In an animated talk. Mr. Parr maintained that Christian Endeavour was revivifying the spirit of prayer and living Christianity in the churches. Its ideal is not to "sit and sing away to everlasting" laziness; but to devote itself to intense, real, personal effort in the power of the Holy Spirit to win men to Christ, to advance his kingdom, and manifest his grace among men around. The subject of

CHRISTIAN ENDEAVOUR AND PERSONAL INFLUENCE

was next introduced by Rev. John Gray, B.D., who developed his theme on three lines: first, Christian Endeavour invites the youth of to-day to consider the problem of personal influence; second, Christian Endeavour points out the only source of the highest possible personal influence; third, Christian Endeavour is a channel to conserve and direct personal influence. "No man liveth to himself," and the Endeavour movement exists to emphasise that great fact. Men may care little for the effect of their influence if only they enjoy themselves, but if not for good their influence is potent for evil. Now, opposed to this, each Endeavourer who is faithful to his promise stands pledged to seek to make his life to its last moment a living witness for Christ—this is the chief end of his existence. Then Christian Endeavour sets forth Christ as the only source of influence. It inspires our boys and girls with the resolve to dare and do all that they may be true to Him. Influence! It is the manifestation of power from on high. It may be unconscious, but it is persistent and potent. Of this the speaker gave three examples—John Bunyan, the Earl of Shaftesbury, and the great Christian statesman, Mr. Gladstone, who has just been called away, whose life has been one long sermon on personal influence.

ENDEAVOUR AND BIBLE STUDY.

Rev. J. H. Jowett followed with a thoughtful address on Christian Endeavour and Bible Study. He reminded his hearers that Endeavour might be forced into too prominent a place—it is not the root, but the fruit, and its foundations must be laid broad and deep on the Word of God. He would have young Christians notice that Endeavour in the Epistle to the Romans begins at chapter xii., after the mysteries of the Gospel of God have been revealed, and so elsewhere. As a deeply interested Endeavourer he would urge that once we lose our reverence and love for the Word of God we sap the vitality of our endeavour. To be strong we must grow in knowledge. Don't neglect God's revelation of truth. Don't begin the study of Romans at chapter xii., but at chapter i. Bible study begin with seeking illumination in the great mysteries of God.

Moreover, Bible study is not only for illumination but also for fortification. "As a man thinketh in his heart, so is he." Evil deeds spring from evil thoughts. How are we to get rid of these? Happily one thought can crowd out another. The devil suggests a thought; let us get filled with the Word, with Scriptural thoughts, and the vile thought will be crowded out. The late George Müller told the speaker in his own vestry, "For sixty-five years I have ready five chapters of the Bible daily"—this was one secret of his life. There is strength in familiarity with the Book.

Once more, study for inspiration—there is no inspiration like that we draw from the Word. Five or six years ago he (Mr. Jowett) had a young Jew come to him groping after light. Eventually he was baptized—and as it happened was in the meeting that morning. Now he noticed specially the familiarity of that Hebrew with his ancient Scriptures, so he would have Endeavourers who would be strong be much in company with the Book, with the deep things in it, and with the grand old worthies in it.

Three ten minutes' addresses followed on "Christian Endeavour and Church Obligation." The first on "Church Attendance," by a fiery Welshman, Rev. Richard Williams, of Ruabon; the second, on "Church Membership," by a Devon Endeavourer, Mr. Alfred W. Tuckwell; and the third, on "Church Work," by an enthusiastic Methodist, Rev. H. B. Workman, of Newcastle-on-Tyne. These vigorous talks bristled with homely common sense exhortation as to practical genuine support of the actual work of the local church, however small, with which they are connected. The moral was—Don't wait for big things, do the next thing; be content with the little; it is the little things faithfully done that really tell. I could not help reflecting as I listened, that so long as such sound, sensible teaching on practical matters, and such loyalty to Christ characterise the movement, Christian Endeavour is likely to be a real power in the land for Christ and his Church.

An Open Parliament followed, when a number of half-minute addresses were given, showing how the principles urged by the foregoing speakers were being carried out in the local Christian Endeavour societies and churches.

The Public Conscience.

It is an encouraging fact that every preacher and every paper which defies the world and tells the truth has really within the breast of each one of his readers or listeners a stout ally. A note responsive has been touched, a note which will refuse to be silenced, which, according to the individual, will ring more or less loudly above the multitudinous voices within us. And this note s the one clear note of Conscience.

For many private or public reasons the listener may suppress its very existence. He may even be a violent opposer of the truth expressed, and of its brave champion. He will in that case probably be extremely angry about what he has just heard. He will be able to call to mind a number of arguments to support his position. But this ally of God, of truth, and of right echoes again and again the brave utterance of the speaker, or the equally brave article in the paper, and refuses to condemn it, though standing alone in that man's inner self.

Conscience must speak. It lives in man as the voice of God. It is the channel whereby we can discern the voice of God. Before the judgment day it has set up a tribunal, and it intends to be heard. Though every bodily power, great personal interests, apparent public duty show cause why the man should oppose the truth, conscience calmly and without argument refuses to abandon the right and persists in upholding it.

The public conscience is made up of the individual consciences, but it is more difficult to touch, to move, and to awaken. Still if the Press or the Pulpit will but clearly and consistently point to a wrong, to a moral, or to a spiritual lie, it has a loyal supporter in every man's bosom; and more than that, they will soon have the moral support of a majority in the nation.

As a nation we are slow to change, and slow to move. But once let plain honest speaking point out an unmistakable moral wrong, and the answer of the nation will not be wanting. Consciences have been trifled with, and their delicate sensitiveness blunted. But in most men they are alike in an ability to discern right from wrong, to know a lie from the truth, to decide between God and the devil. A plain appeal will not be in vain. Let it be made, and repeated.

We need men who will obey their conscience, and we need consciences ruled by the Word of God. It is worth while appealing to the public conscience upon particular moral wrongs, not only to redress and suppress these, but to raise and make increasingly sensitive the public conscience.

Herbert Dudley Lampen.

Consolation.

O, Jesus, Lord! when anxious doubts
Would bid our comfort flee;
'Tis sweet that we may tell them all
In confidence to Thee!

That we may speak, and never fear
To hear an answer rough;
That *close* though we approach to Thee,
We need not dread rebuff.

O, tender and undying love!
Of human heart Divine,
To fathom thy amazing depths,
Man never yet found line.

The ruffled spirit Thou canst soothe,—
For storm, give hush of calm;
Thou hast rich grace for every need—
For every sorrow—balm.

And so we seek thy face, and check
The tear that fain would start,
To lay before thy blessèd feet
The burden of our heart!

And as we kneel, the load grows light—
The shadows flee away!—
And lo! on life's horizon's brim
The dawn of perfect day!

Elizabeth Surr.

San Diego, California, May 1.

FOR YOUNG PEOPLE.

A Missionary Demonstration.

I THOUGHT that my talk this month with my many young friends who love to read THE CHRISTIAN should be, as far as I could make it, special. Instead of telling you something more about child-life in heathen lands now, I must describe to you a great demonstration of young people which I had the pleasure of attending at Exeter Hall on a particular Saturday afternoon in May. Yes; it was one of the "May Meetings."

There is no need that I should satisfy your curiosity as to the name of the society in connection with which the demonstration was held—is there? Because in mission work in foreign countries the missionaries do not preach any particular *society*. That is not what they received a commission from Christ to do. They were to go everywhere preaching the ONE Gospel of God's unchanging love for man as he is by nature. So that the missionary's aim is not to make a convert to any particular church or society, but to win men to Christ. Ah, and boys and girls, certainly!

You see now, I am sure, why there is no necessity for me to give you the name of the society which arranged the children's demonstration. Remember especially, this, however. It was a large gathering of young people all anxious—all willing to do their very best to help forward the missionary cause. They intended to see all that was to be seen, and to hear as much as they could about the progress of Christ's kingdom in far-off lands. And indeed there was much, both to see and hear.

The building was crowded in every part. Banners and mottoes and portraits of missionaries were hanging everywhere—in front of the organ, the balconies, and the gallery. The banners were of various colours and sizes, and gave a very pretty aspect to the hall. The portraits of some of the missionaries you would no doubt have recognised: Moffatt or Livingstone, Griffith John or Chalmers. Others would have been unknown to you. But whether you recognised them or not, they were men who had the spirit of heroes in them. To live was for them to live for Christ. To one or other of them Africa, or India, or China, or Madagascar, was dearer than his native land. It was love for the people in their heathenism, their cruelties, their wickedness, that first induced the missionary to leave home and kindred to tell these lost nations the supreme truth that God loves them with the whole force and pathos of His infinite nature.

Then I must not forget the curious dresses in which some of the missionaries and their wives were clad. Sitting on the platform as I did, wherever I looked I could see the rich and curious native costumes worn by vigorous or veteran missionaries. It gave the demonstration a unique and powerful influence. And now and again, as the meeting proceeded, groups of these variously-robed missionaries sang, in the language of the country where they had toiled, native hymns set to some English melody.

You can see how these native dresses and those native hymns interested the crowd of young people that thronged every available nook and corner of the large building.

"But was there no speaking, no address?" you may well ask. Of course, no missionary meeting can fulfil its purpose without several addresses. And therefore we had them. One was about India, another about New Guinea. Each speaker spoke for not more than ten minutes, but each gave his own experience, telling in a bright, happy manner many a story of what had actually happened to himself. Chief of all the speakers on this occasion was a foreign secretary from a well-known society, who had just returned from a visit to numerous foreign mission stations, having travelled thousands of miles in order to see the work himself and cheer the workers. He, as you will suppose, received a great ovation. Never have I been present at a more enthusiastic gathering whether composed of young or older people.

If some of *you* had been there (perhaps a youthful reader will say, "YES, I WAS!") I think you could not have left the demonstration without resolving: "God helping me, I will be a missionary when I am old enough." If so, you would have gone home, after the meeting closed, with a quiet, strong purpose in your heart to give your whole life to the service of Jesus Christ. More than likely you offered the prayer to God before the evening prayer-hour arrived, "Here am I, Lord, send me!"

May many of THE CHRISTIAN girls and boys be true missionaries throughout the whole of their lives, whether they visit foreign lands or remain at home!

I Can and I Can't.

TWO more little words that little people are very fond of using. What is the meaning of *I can't*? It just means that I am able. Sometimes you say, "Yes, I will do it," but when you try you are not able. Here you can see the great difference between God's "I wills" and yours; whenever God says "I will" He is *always* able to do it.

A little girl was learning to write, the copy was before her, and she said, "Oh, yes, I *can* do that," but after a while she looked up with tearful face, saying, "Mother, I can't, the pen won't go right." So mother leaned over and took her hand in her's and guided the little hand to make the letters, and all was well and beautifully done. This little story will help you to understand Paul's words, "*I can* do all things through Christ who strengthoneth me" (Phil. iv. 13). I knew a young Christian girl who wanted to take a text for her life-motto, and she chose this text of Paul's. Oh, how it helped her over all her difficulties whenever a duty came and she felt "*I can't* do that," the life-motto came to her help, and she claimed the promised strength from Jesus, and it was done. She soon learned never to say "I can't" to anything which Jesus wanted her to do. There are some words of our Lord which I want you to remember with that other text, "Without ME, or apart from ME, ye can do nothing" (John xv. 5). Nothing without Jesus, everything with Jesus.

"*I can't* be good; I've tried. But *I can* if Jesus strengthens me." "*I can't* bear this pain; but I *can* if Jesus bears it with me."

One day, when our Lord was on earth, a poor leper came running after Him, and kneeling down he said, "I know Thou canst cure me if only Thou wilt," and Jesus said, "Indeed, I am willing always to do all I am able to do," and the man was healed immediately. Poor man, how anxious he had been for fear Jesus should not be willing. *We* know, not only that Jesus *can*, but that He *will*. One Sunday morning Jesus went into God's house, and, looking round, He saw a man with a withered hand, and He said to him, "Stretch out your hand." The man knew he could not do it, but because Jesus told him to do it he tried, and found the strength had come.

Our Lord always gives the power to obey when He has commanded.

Now, will you think a little about God's "*I cans*"? So many texts in the Bible tell us what God is able to do. Do you remember the three youths who were cast into the furnace of fire because they would not worship the golden image? They said to the king, "Our God is able and He will" (Dan. iii. 17).

Then there was Daniel too (see Dan vi. 16).

Here are four wonderful promises from God which He can and will do for you if you will trust Him:—

He is able to strengthen you against temptation (Heb. iii. 18).

He is able to save to the uttermost (Heb. vii. 25).

He is able to do *exceeding abundantly above* all you can ask or think (Eph. iii. 20).

He is able to keep you from falling and to present you to his Father *without one blemish* (Jude 24).

Dear young friends, the Saviour says to you NOW, "Believe ye that *I am able* to do all this?" (Matt. ix. 28). Will you not say to Him, "Yes, Lord?" I can't, but God can. I can, because God can.

Keswick. E. J. BANKS.

A Child's Hymn.

CAN Jesus use me for his work,
A little child like me,
For I should love to tell the news
How Jesus died for me?

Yes, He can use a little child,
And little hearts does call,
To daily tell by lip and life
How Jesus died for all.

Will Jesus use me if I pray
For those of other lands,
For heathen in their cheerless homes,
Fast held in Satan's bands?

Yes, for He loves your earnest prayer
For souls He died to win;
And you may send his message there,
That Jesus saves from sin.

E. V. K.

The Bible Searcher.

No. 123.—Correct answers (second list) received from:—

A—Douglas Adams, J. H. Archer, Wm. Astor.

B—Edith M.,* and Gertrude* Badham, Hilda Bassett, Henriett Bardot, Charlotte and Isabel Bailey, Janet and Elizabeth* Black Conyers* and Allen Baker, Teresa and Lilian Blackie, John and Elsie Benger, John K. Bonnett, Florence K. Bellerby, A. Bridges, Mabel Birney, Ralph Bourns, Eva and Robert Brown, Ernest and Herbert Bond, Albert Botting, J. Bott, Charles Brown, Ashley H. Bowen, Harry Butler, Ernestine Buhl.

C—Gladys and Beryl* Calvert, Mary and Willie C[illegible] Clarke, Mabel Clay, Louie M. Craven*, Walter, J[illegible] Carter, M. Jean Clarke, Lottie* and Daisy* Carmichael, A[illegible] Colin and James Campbell, Henry J. Cheney*, Bessie Cheal, Cheal, Louise Chevrier, Edith and Dora Corrie, Dorothy Cooper, Coste, Ruth Coupe, Arthur G. Cox, E. Church, Ethel, Susie A., [illegible] Walter Cumbers.

D—Pelognia Daws*, Harold Davis, Marie Denizot Mordaunt, Philip, and Wm. Doll, Gordon S. Duncan*, Marjory* and Dorothy* Dyke.

E—Sarah Evans, Muriel Edwards*, Muriel Ecroyd, Eva Edmundson*.

F—Janet Fawkes*, Jeanne Faucon, Kate, Mabel, Maggie*, Bessie*, and Eva* Fletcher, Marian* and James Freegard, Hyacinth B. Fitz-Simons, Ernest and Reginald Findlay, Aileen E. Figgis, Louise Filhol, Agnes, Janetta*, and Flossie* Fullarton.

G—Ivan Garrod, Maurice Greenleaf, Daisy* and Mary E.* Greenacre, Minnie Giddings, A. and F. Gibbs, Edith Grieve, Dorothy Grove.

H—Edith Harris, Florence Harbad, Rex Hatchett*, Winifred and Edith* Harvey, Annie Hazledine, Ella Hake, Emily and Edith Hearn, Ada Heap, Georgette Hoffman, Florence, Stanley, and Francie Hoyte, Alice M. Hogben, Margaret D. Hogg, Violet A. Holford, Lucie Houdain, Eva and Ethel Hutchings, Evelyn M. Humphrys, Lila K. Hughes, Tom, May, Harcourt, and Helen M. Hunter, Mona Hunter.

J—Nellie Jelfs*. Lizzie Johnstone, Agnes Jones, Henry B. Johnston.

K—W., Isa*, T.*, Alex, and Agnes Kay, G. Norman King, H. Lilian Knight, A. C. King, Eileen B. Knowles*.

L—Ethel Larwill, Nessie and Henry Laing, Wm. C. A. Law, Guinefred and Elsie Leigh, Grahame and Murray Lloyd, Nellie Lovegrove.

M—Kathleen J. McClure, Florence Mackenzie, Barbara* and Jack* Maconchy, Abraham, Bella, Maggie, and Thos Mack, Dugald and K. G. MacGilp, Margaret J. Macphee, Enid, Gladys*, and Beryl Mathe, Margery and Trevor Matthews, Edith Marnham, Lillie Mallory*, Avie Mallory, Mary and Valerie Maitland-Kirwan, Harry and Bruce Malsher, Hilda Medill*, Francis and Alice Milne, Mary C. Mills, Bessie and Charlotte Millar, Owen Morice, Mabel L. Morris, Eva Monti*, Ethel Morgan, Gwendoline Moir*, Jack Munro, Dora Muir.

N—Ernest Nash, Herbert G. Newton, Cissy and Peter* Nicholson.

O—Eva and Maude Oakes, Sydney and Katie Oliver.

P—Maggie, Ada, Willie, Jessie, and Winnie Palmer, Dorothy Patten* J. Ernest Pearce, Myrtle Perry, Frederick J. Pearman, Edwin Peters, Daisy, May, and Vera Petrides, Clarice M. Peach, Walter C. Perryman, Laura D. Percy, Mary and W. M. Penny, Evelyn P. Pechey, Susabel Pim, Isabel* and Gladys* Phipps, Ernest Poynder, Lillian, Margaret, and Jessie* Pook, Cyril Pomeroy.

Q—Minnie and Edith Quick.

R—Edward and Herbert Rainey, Nora Read, Sydney and Olive Robertson, A. M. and Cyril Roberts, Mildred Robinson*, Ethel M. Rogers, Elmina, Jessie, and Isabel Roe, Charles Rudge.

S—Bob and Dollie Salt, C. D., D. D., and T. M. Stanier, Betty Swanston, Gwendoline, Llewellyn, Wilfred, Mervyn, Gladys, and Eric Shaw, Margery Smart, Bessie Scantlebury, McLeod Staight, Stuart Scragg, Elsie and — Slark, Rosetta*, Muriel, and Ivy Sherwin, Marie E. Sleigh*, Lillian Skeats, Ida Schwengeler, Agnes M. Sterry*, Nellie Serv, Florrie Smith, Mary C. D. Spiganovicz*, Kate Smith*, E. Short*, C. Bessie Symes.

T—Winnie Taylor, Nannie and Louie Tibbits, John W. Thomson*, Harry Thomson, Alice M. and Frank Thompson, Willie, Nettie*, and Kate* Thomson, James T. Tuff, Neville C. Tufnell.

U—Bessie C. Unsworth.

V—Elsie Vigars.

W—Geo. Waldegrave, Stewart Watson, Edith J. Wheeler, F. Wilson, Ada Willmer, Pringle Wilson*, Ida and Grace Wright, Edith and Ruby Wilkins, Arthur, H. A., and Colin Wright.

FOREIGN LIST.

Correct answers received:—**No. 115.**—Cuckoo and Maria H. Lister (S. Africa). **No. 116.**—Alice Henderson (Jamaica). **NO. 120.**—Dora E. Wallace (Canada).

Prize Competition.—Division III., First Certificate, Alice Henderson (Jamaica); Division II., Second Certificate, Launcelot M. Knight (Texas).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (124).

Berea. Acts xvii. 11.
Isaac. Gen. xxiv. 63.
Bethlehem. Matt. ii. 1.
Lois. 2 Tim. i. 5.
Esau. Gen. xxvii. 34.
Simeon. Luke ii. 29.
Eli. 1 Sam. i. 13.
Ananias. Acts v. 3.
Rhoda. Acts xii. 13.
Chuza. Luke viii. 3.
Haman. Esther vii. 10.
Elijah. 1 Kings. xvii. 6.
Rachel. Gen. xxix. 28.

BIBLE SEARCHER.

Owing to the Whitsuntide Holiday there will be no "first" list of No. 124, but a complete list will be published next week.

THIS WEEK'S BIBLE SEARCHER (No. 125).

(2 Sam vii. to xi. 15.)

(*a*) By whom and to whom were the following spoken. (*b*) State the circumstances in a few words. (*c*) Give chapter and verse in each case.

1. He shall build an house for my name.
2. Thou hast promised this goodness unto thy servant.
3. I will surely show thee kindness for . . . . thy father's sake.
4. The Lord do that which seemeth him good.
5. Oh, that I were made judge in the land.
6. Make speed to depart, lest he overtake us suddenly.
7. Say unto Absalom, I will be thy servant.

[Children under *ten* do any three questions, under *thirteen* any five.]

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun. June 5, 1 *Tim.*	iv. 1-16		Th. June 9, 2 *Tim.*	ii. 14-26
M. „ 6 „	vi. 1-21		F. „ 10 „	iii. 1-17
Tu. „ 7, 2 *Tim.*	i. 1-18		Sat. „ 11 „	iv. 1-8
W. June 8 „	ii. 1-13			

Children's Special Service Mission.

Mr. Spiers, *McCheyne Memorial Church, Dundee*, to June 3; *Newport, Fife*, June 5 18. Mr. Tyler, *Sharnbrook*, to June 6; *Kingswood, and neighbourhood*, June 11-12; *Wroxall*, June 13. Mr. Callender, *Acton*, June 10. Mr. S. J. Hewlett, with caravan, *Three Bridges*, to June 12; *Crawley*, June 13-27. Mr. Cutting, with caravan, *Kersey, near Hadleigh*, from May 6. Mr. F. A. Glover, with caravan, *Misterton, near Crewkerne*. Mr. E. Wright, *Wymondham, near Oakham*, to June 4. Mr. J. H. Greene, *Biggleswade*, from May 24. Mr. E. Hughes, *Salisbury*, June 6-10; *Waterloo-road*, June 19; *Hawkstone Hall*, June 21. Mr. W. H. Stentiford, *Chingford*, June 3; *St. Simon's, West Kensington*, June 8.

FROM OTHER LANDS.

A Mission in India.

By Bishop J. M. THOBURN.

IN these days, when so many Christians are interested in the great missionary work in India, China, and elsewhere, it is greatly to be desired that practical statements of fact concerning the possibilities of work in these fields should from time to time be put before the public, for the double purpose of encouraging those interested in the general work, and of indicating to others how they can best promote it.

As one of many illustrations which might be given, I have thought it would be well to mention a little mission field in Upper India, south of Delhi, and divided into two sections by the river Jumna. Mr. T. Lewis Ingram, with his excellent wife, became personally connected with this field, to which Mr. Ingram sustains a relation something like that of an English landlord, and at the same time in some of its features reminding one of the authority possessed by an Indian rajah. Some years ago, while attending a series of religious meetings held in the city of Lucknow, Mr. and Mrs. Ingram were led to a practical realisation both of their privileges and responsibilities as Christians, and entered upon a new spiritual life with a deep experience in the things of God, and an active consecration to God's service.

Feeling the responsibility which rested upon them personally toward the natives living on their estate, they first carefully studied the possibilities of the case, and then asked to have one or two helpers sent to them from the American Methodist Mission, which was operating in the adjacent districts. A young and devoted native preacher was placed at their disposal, but from the first these servants of God pledged themselves to be at charges with the mission, and have defrayed all the expenses that have been incurred in the work.

The field which was thus to be occupied by this mission was not large in extent, but it embraced no less than fifty villages, with a total population of about 15,000 souls. Among all these thousands there was not one Christian, and, as always happens in such cases, some time elapsed before the timid and ignorant villagers could be made to understand what the new work established among them really meant. At last, however, the native preacher in charge reported what was called a "break," no less than thirty-five persons having applied for baptism. These all belonged to one of the low castes, but their application received as much consideration as if they had all been Brahmins. Nothing was done in haste, and Mr. Ingram went in person to see the candidates, and satisfy himself both as to their clear understanding of what they were doing and as to their sincerity. They were received in due course by baptism, and everything for a time went well.

A severe trial, however, was in store for them. Small-pox, of a very severe type, broke out in their midst, and their former teacher, a man who was half devotee and half priest, came among them and preached with great earnestness against the new religion. He pointed out that the anger of the gods had brought the scourge of small-pox into their midst. He assured them that other troubles were in store, and that their children would die, and misfortune attend them for years to come. The poor, weak creatures were greatly distressed, and with the fact that the small-pox was in their midst, they were induced to yield, and give up their profession of the Christian religion. It looked indeed as if the promising opening had suddenly vanished, and that much harm and no good had been accomplished by what was considered the premature baptism of insincere persons.

[490]

An extraordinary deliverance, however, awaited these devout workers. Not one person died from the small-pox, and to the surprise of everyone, the priest who had created all the mischief suddenly became a subject of deep conviction. At first his statements could hardly be credited, but before long all parties, friends and foes alike, were convinced that he was eager to find peace for a troubled conscience and light for his darkened mind. He was soon after converted to the faith which he had done so much to destroy, and in a very short time all the converts who had recanted came back again and were re-admitted to the Christian fold. From this point the work went steadily forward. Six years have elapsed since its beginning, and as far as can be seen this good work has become so deeply rooted in the community that no one longer fears that it can again meet with even a partial overthrow. As the work has extended among the people, new workers have been added, and the present state of the mission is as follows:—

The total number of Christian converts, including children, is 300. Thirty others who had become Christians elsewhere are also associated with the little community. A spirit of inquiry is abroad, and it is confidantly expected that the work of conversion will go steadily forward. Sixteen small Christian village schools are maintained; also a dispensary and a native doctor. No less than eight Christian preachers and pastor-teachers are maintained, all of whom are steadily working among the people. We have thus a most interesting and fairly successful mission in a remote district, exerting a good influence among 15,000 Hindus and Mohammedans, to say nothing of the extension of this influence to other villages in the vicinity.

The most interesting feature of this mission is found in the fact that Mr. and Mrs. Ingram engage personally in the work. Both of them have a fluent use of the Hindustani language, and are thoroughly acquainted with the habits, tastes, prejudices, and fears of the villagers. Both of them are accustomed to speak and pray in the meetings, and for several months in the year are constantly among their people. The entire expense of the work, which amounts to £20 a month, or £240 a year, is defrayed by Mr. Ingram. The converts give according to their means towards the extension of the work, but as they are all extremely poor, this, while showing their sincerity, does not add very much to the resources of the mission.

I have been moved to place these facts before the public for a double reason. First, that Europeans permanently or otherwise domiciled in India, and occupying positions where they have direct access to the people, might be encouraged to go and do likewise. For many years I have been fully persuaded that an immense amount of good might be accomplished by voluntary mission work performed by this class of people. The case of Mr. and Mrs. Ingram is a striking one, but happily it is by no means a solitary one. In many parts of India a good many people may be found who, according to their opportunities and ability, are doing likewise; but very much more might be done if all Christians in that great empire could be more conscious of their personal responsibility.

In the next place, Christians in England and America can see what might be accomplished by persons assuming the support of a specific work. The sum of £20 a month would support a mission like the one described above, but half of that sum would support a mission, not, indeed, upon quite so large a scale, and yet of very respectable proportions. Anyone giving the sum of £100 a year could maintain a vigorous work in a section of country containing from fifty to a hundred villages, the number, of course, varying according to the population. With this amount of money a staff of at least five or six preachers might be maintained, and provision made for simple little schools for the children of converts, for Sunday-schools, and for the various operations which are carried forward among our converts. One good man living in America has for several years supported a staff of ten pastor-teachers, and has found this privilege a source of constant joy to his heart. I should be very glad indeed to correspond with anyone wishing to take up this kind of work, and if desired could give further information concerning the best means of finding a suitable field, and providing for the wants of such a mission. Letters addressed to the care of The Christian at any time will be promptly forwarded to me.

The State of Armenia.

SIR,—Nothing new can be said about Armenia, and yet I would crave a small space in your columns out of sheer pity for the misery there. No nation, however capable and industrious, can recover unaided, even in the space of years, when many of its leading teachers, its most able merchants, its skilled artificers, and stalwart sons of the soil have been ruthlessly slain. Small wonder, therefore, that Armenia still needs our help.

Yet there are rays of hope, for an Armenian missionary, just returned from the field, told us but the other day that at Marsovan the distress was almost over. The destitute orphans have been housed and will be saved if only the remittances come in regularly, while the £250 invested in industrial relief has been realised two or three times over.

But the area of Armenia is large, and means of transit difficult, and from another part of the field came this report in the same day. Speaking of the Palu district, for which we have lately made a special appeal, the writer says, "When your letter of March 25 came, Mr. —— was on his way to Palu. We sent a special messenger to him, and he made excellent arrangements for the distribution of relief. He found the children of that region, many of them poorly clad, so weak from lack of food as to be almost incapable of moving about. Their faces were pinched and wan, and their bodies emaciated." He writes later:—"Our own missionary, who has just returned to the field, is daily seeing refugees from Malatia, Harpoot, Erzroum, Bitlis, Marash, Urfa, etc. The misery is beyond words. The poverty of the people has nearly broken my heart. Many are ill, if not dying, simply because they have no food, and have become ill through want and exposure." May we not rely on generous hearts to enable us to meet these piteous appeals?—Yours faithfully,

E. Cantlow,
Hon. Orphan Sec., Friends of Armenia.
47, *Victoria-street, S.W.*

Mission to the Barotsis.

ON many occasions we have called attention to the French Protestant Mission to the Barotsi people in the regions of the Upper Zambesi river, Central Africa. We recently told the story of the origin of the Mission, with the noble part taken therein by Pastor Coillard. That the country in which our French friends are labouring is under British rule is one reason why English people should take an interest in the work.

We rejoice to learn that Scotch friends have raised a considerable sum in aid of the Mission. One gentleman is giving £500 to equip and maintain a medical missionary in Barotsiland, as soon as one can be found. A London Auxiliary Council has been formed, and in a circular they say:—

"Pioneered by Rev. François Coillard and his wife and a few native Christians from Basutoland, in the years 1878-9, the Mission has had a prolonged period of bereavements, difficulties, disappointments, and sicknesses, mingled with gleams of hope, obstacles surmounted, and, in recent years, victories of faith in the winning of some precious souls from heathenism to Christ. The whole region is now under British protectorate (as is also Basutoland, from which the Mission emanated); this consideration, as well as the increased pressure upon the resources of the Protestant churches in France and Switzerland in maintaining the great work now lying before them in Madagascar and other mission fields, has led friends in Scotland and England to offer our brethren across the channel such help as we may be enabled to render, in sympathy and prayer, in contributions of money, and likewise, we trust, in men and women who may be moved by the Spirit of God to offer themselves, as fellow-workers in Basutoland, with the noble band who have gone forth to shine for Jesus Christ our Lord in dark Africa."

The council includes such well-known names as Messrs. A. A. Head, J. E. Mathieson, and H. Maxwell Wright; also Dr. Maxwell and Miss C. W. Mackintosh. The last-named, who translated Pastor Coillard's remarkable book, "On the Threshold of Central Africa," acts as hon. secretary and treasurer, and communications may be addresed to her at 4, Wetherby-gardens, S.W.

Sailors' Rest Aid Society.

DURING the past few weeks Mr. Stephen Burrows has been giving addresses on work among sailors in the Mediterranean ports, and particularly on the operations of the above-named society. Since its formation 9000 pledges have been taken by the Sailors' Rest Aid Society in the Mediterranean.

The various consuls in Naples testify to the great benefit the seamen have reaped from the work—in fact, British sailors have now rarely to be sent to prison. There were no Homes for merchant seamen at the Italian ports until, in the year 1884, some shipmasters and others induced the British consul to call a meeting, at which it was resolved to establish a Rest, Mr. Burrows being asked to undertake the charge in association with a committee of English ladies, Madame Tell Meuricoffre, sister of Mrs. Josephine Butler, being president. In connection therewith a society was formed at home to support the work in the Mediterranean.

Naples forms a convenient centre of usefulness owing to the coming and going of the many Christian workers and others from all lands. At Naples a Home was opened at the time of cholera for sailors from the Cholera Hospital. This has since been used by thousands, including men with broken limbs, who are attended by an English doctor and nursed by English ladies. Many have in this quiet retreat been led to the Saviour. Strong efforts are also made for the promotion of temperance, and in opposition to immorality. Many destitute British sailors and others are relieved at the Rest and sent on their way. The direct Christian work consists in holding services at the Rest and on board ships in port. Many thousands of books and papers are distributed annually, as also 3500 copies of the Holy Scriptures, which God has blessed to many, from cabin boys to captains.

Tours have also been taken to other ports, such as Palermo, Messina, Trieste, Catania, and the Piræus; leading to the opening of Sailors' Rests, but, save at Catania, these are now under local management. There is also a station at Salerno, while the port of Torre Annunziato, in the Bay of Naples, is worked by the colporteurs and missionary at Naples. A local committee has been formed with a view to managing the proposed sailing mission ship *St. Paul*, no house being available ashore. Some thousands of seamen frequent the port annually. Mr. John Cory, the president of the Society, offers £50 of the entire sum of £450 to be found within three months.

For the extension of the movement and the present Rests funds are urgently needed.

Communications may be addressed to Rev. D. M. Cameron, 515, Wandsworth-road, London, S.W., or Mr. Stephen Burrows, 7, Vico 2nd del Piliero, Naples.

Mission to Lepers.

THE annual report of this society reveals a year of much blessing in the work in India. Although the famine of 1897 drove large numbers of lepers to the asylums, none were turned away, and the committee gladly acknowledge that funds were forthcoming to meet the increased need. But every homeless outcast admitted to the institutions becomes a lifelong charge on the resources of the society; and if pressing calls to undertake new work are to be responded to, an enhanced income becomes imperative.

At Raipur (C.P.) the local government are urging the Mission to take over suitable buildings and land, with 195 lepers and untainted children, but the committee dare not assume so serious a responsibility without special provision for the purpose. Other urgent needs are £200 for a hospital near Swatow, women's wards at Alleppey, Travancore (a C.M.S. station), and at Poladpore (Bombay Presidency), as well as £50 to erect a small hospital at Lo-Ngwong, Fu-Kien. The support of two native catechists, costing £20 each per annum, is also urgently needed.

JOHN JACKSON,
Hon. Sec. for London and District.

186, *Aldersgate-street, E.C.*

Advance in Central Africa.

SOME welcome news of progress in the Livingstonia region appears in a recent issue of the *Scotsman*, as supplied by its London correspondent. He says:—

"I have intelligence from the heart of Central Africa up to the middle of March. All along the eastern slope of the watershed between the sources of the Congo River and those of the northern affluents of the Zambesi, the Scottish missionaries of the Livingstonia enterprise, now twenty-two years at work, and the Scoto-Dutch agents of the Dutch Reformed Church of South Africa, have produced remarkable results, as testified by the statistics of the year 1897. In the schools 13,569 youths of both sexes, but chiefly boys, were in eager attendance, only a few as yet paying fees, but all purchasing their own school-books, printed on the spot, and the Nyanja New Testament as translated by Dr. Robert Laws, printed in Edinburgh. Of these 11,423 were taught by the Scottish and 2146 by the Dutch missionaries allied with them, of whom Mr. A. C. Murray is the head. The former had gathered into five churches, at the five central stations to the west of Lake Nyasa, 1114 adult members and some three thousand adherents or candidates for membership. At Bandawe, on the Lake Shore, these lately savage people are themselves building a brick church to seat fifteen hundred of their number; the iron roof is on its way out from Glasgow.

"This is the largest medical mission in all Africa. Last year there were five graduates of Edinburgh, Glasgow, and Aberdeen Universities with two trained nurses, who treated 9943 medical cases and performed 13,909 surgical operations, many of them major, the patients numbering some 10,600 men, 6000 women, and 6200 children. It is difficult to realise that such a work is going on day by day in a region unknown five years ago, save as the horrible hunting-ground of the Mohammedan slave-raider. The joint Scoto-Dutch Mission is industrial as well as medical, educational, and preaching. The cleverest lads are trained by Dr. Laws in telegraphy and sent on to the Government office at Zomba, until the line now being extended by Major Forbes and the Trans-Continental Telegraph Company reaches the Livingstonia Institution and Lake Tanganyika. In rotation the senior boys and teachers are instructed in carpentry, while all the other thousands at school have industrial work for three hours a day in companies. To reinforce the medical staff, Dr. Robert Scott, M.B., C.M., of Glasgow University, has been appointed, and will sail from London on June 4."

A Mission to Japan.

MR. AND MRS. GEO. C. NEEDHAM, who are favourably known to many of our readers, have been invited to Japan, for the purposes specified below. We trust they will be adequately supported by friends in England as well as in America, who are interested in the progress of spiritual religion in those Eastern lands, which are politically so much before the world at present. Communications may be made to our care. Mr. Needham thus outlines his purpose:—

1. To conduct Bible conferences with missionaries, teachers, and their families. Many will come from Korea, Formosa, China, and Inland Japan. At these gatherings we hope to present such helpful and elevating themes as our Lord's second coming, the Holy Spirit, the integrity of the Bible, the deepening of spiritual life, etc.

2. To hold evangelistic meetings among the English-speaking people in the larger cities where thousands reside.

3. To preach the Gospel to the young men in the higher schools.

4. To visit native churches and help the converts, as also to tell "the old, old story" to the heathen. Competent godly interpreters will aid us in this work.

We represent neither sect nor party, the missionaries giving us welcome as *the servants of Christ*. We greatly covet the fellowship of all who love our Lord, and accept such gifts as they may be led to invest in this service for the glory of our risen Redeemer. We have no other resources *than the willing offerings of fellow-believers*. We sail (D.V.) June 20 from Vancouver to Yokohama.

Hope for North Africa.

By DR. GRATTAN GUINNESS.

I WRITE from Djemâa Sahridj, among the mountains of Kabylia. Yesterday a little mission hall was opened here by a service in French in the morning, attended chiefly by the missionaries, several of whom had come from the town of Algiers to be present; and by a meeting for Kabyle women in the afternoon, and one for Kabyle men in the evening. The hall, which is exceedingly suitable for its object, was three parts full of women in the afternoon, and quite crowded with men in the evening. Their tall figures, dark faces, and white bournous made a striking picture, and the attention with which they listened to the Gospel addresses was most marked. Now and then one or another gave utterance to expressions of assent; nothing was visible of the bitter opposition and prejudice so commonly met with among Mohammedans, and on the front forms of the crowded hall some converts were seated, three of whom are to be baptized to-morrow on confession of their faith in the Lord Jesus. It was strange and sweet to hear the voices of a congregation of Mohammedans singing hymn after hymn in praise of Sidna Aisa—the Lord Jesus; and very blessed to have the opportunity of speaking to them, by interpretation, on the things which belong to their peace.

This morning I was reading in Isa. xix., and the words there, "Blessed be Egypt my people," impressed me as having a bearing on the question of the future of the Mohammedans of North Africa and of other lands. The Egyptians are, and have long been, Mohammedans. This, then, must be a promise of the national conversion of the Mohammedans of Egypt, and surely there is every reason to believe that the mercy here promised to Egyptian Mohammedans will be shared by the Mohammedans of Tripoli, Tunis, Algiers, Morocco, and other Mohammedan countries. The words, "Blessed be Egypt my people," shine as a star of hope for the long-deluded followers of the false prophet of Arabia. Let us pray and work for the conversion of Mohammedans, with faith, love and hope. God is "the God of hope," and his mercy flows in ever-widening circles.

From what I have seen in this country, it is more than ever evident to me that the North Africa Mission is doing a real, blessed work for Christ in this difficult and too long neglected field, and that its devoted missionaries deserve our warmest sympathies.

Djemâa Sahridj, Kabylia, Algiers, April 21.

South American Missionary Society.

DEAR SIR,—We have begun our new work in the north-west part of the city of Buenos Aires, in connection with our forward evangelistic movement. The bulk of the work is, of course, in Spanish. Our work has been most encouraging from the very beginning. Eleven Sundays have passed since we began Spanish services. We have had some new people at every service, while those who came on the first Sunday continue to attend regularly.

Our temporary mission hall, which will only hold about 130 persons, is already too small; our Spanish Sunday-school is fast growing. Real interest has been awakened throughout the neighbourhood. We have a colporteur and a Bible-woman at work every day. Very shortly we hope to open an Evangelical Day School for boys, and later one for girls also. A splendid site of land has been secured; on this we hope soon to erect mission hall and day school buildings.

I am constantly visiting in the native homes, and am almost without exception well received, as also are the Bible workers. An honest spirit of inquiry is spreading in these homes. I am busy translating, compiling, and adapting a quantity of Gospel literature to be published in tract and pamphlet form, for free distribution; the generous gifts of a lady friend in England will enable us to publish many thousands of tracts and pamphlets in Spanish without drawing on the funds of the Society. A native Christian literature is a terrible need in South America. These little tracts and booklets will be, I believe, messages of life to many. We hope to open a new centre in another part of the city a little later on.—Yours faithfully,

WILLIAM C. MORRIS.

Home Missions.

The Gospel on Epsom Downs.

[BY OUR SPECIAL CORRESPONDENT.]

SURELY it is an infallible proof of the natural depravity of the human heart that it perverts and turns into occasion of abuse things that are good and praiseworthy in themselves. There is no nobler or more faithful servant of man than the horse; how is it that horsiness and rascality have come to be so closely associated? Why should athletics, so excellent in their way, be made the vehicle for gambling and other demoralising devices? The inherent selfishness and greed of the natural man explain it all.

The motley collection of humanity at Epsom Downs on a Derby Day has often been described, but needs to be seen before it can be realised. Those who ought to know say that the great races are losing their popularity among the more cultured class, and are mainly attended by the publican and the betting fraternity. Yet there seemed no indication of waning attendance at Epsom on Wednesday last week; the crowd was said to be a record one for size. Certainly betting went on fast and furious; the slopes on both sides of the course were lined with well-nigh endless rows of bookmakers, all of whom seemed to be doing a flourishing business in handling the stakes of the gambling public. This year the professional betting men must have pocketed heavy gains on the principal race, for the popular horse was nowhere in the struggle. We have not the faintest sympathy with those who lose money in this way; still the results are disastrous in many directions, and too often people will not learn even by dire experience.

Our chief purpose, however, in this sketch is to tell something of the zealous labours of those who visit Epsom in order to preach the Gospel to the crowds, and to wean them, if possible, from such evil courses. The time for opposition, or even for open ridicule, appears to have gone by. Cynical smiles may be seen here and there on dissipated faces; but on the whole the preachers get a quiet and respectful, not to say an attentive, hearing. That is, so far, to the good. One cannot say that the evangelists draw such big circles of listeners and onlookers as certain clever-tongued tipsters and boxers, yet there are many elements of encouragement. To one who has the requisite zeal and tact there are many occasions for quiet personal button-holding and brotherly admonition. One case that came under the observation of the writer on Wednesday was very interesting in its details, and probably typical of others. A fresh-looking young man, of good upbringing, but "the black sheep of the family," and now in the liquor trade, had exchanged some remarks with a Christian police-sergeant. He afterwards conversed earnestly for a long time with a friend who sought to persuade him into better paths; the result is known to God and the man himself.

THE OPEN-AIR MISSION

(the pioneers in this work, strengthened, as usual, by a strong band of musical brethren from the City Mission) was well represented on the course in the interval before the racing began. The singing and playing were excellent, and attracted large, if shifting, audiences. The short addresses and testimonies were packed full of the plain Gospel truth. Literature was freely given away. So the good seed of the Kingdom was flung out with a generous hand on the great sweltering tide of humanity that overflowed the course. The work to a great extent is necessarily that of the sower. Amid the Babel voices of the throng—the noise of the merry-go-rounds on the hill, the shrill cries of provision vendors, and the strident shouts of the bookmakers as they enticed the unwary to hazard their shillings or sovereigns on the prowess of some likely horse—it was sweet to hear the jubilant hymn of praise, with instrumental accompaniment, and red-hot, loving Gospel appeal to part with those shadowy pleasures of sin, and grasp the substance of life's reality through a living trust in Jesus Christ to save and to keep.

The efforts of the Open-Air Mission really commenced on the Sunday before the Derby, when several missioners accompanied Miss Alexander to the Downs, where were encamped the gipsies, who congregate in great numbers on these occasions. Their poor little tents lay dotted about over the Downs, with here and there a caravan. Among these the workers stood, and the short services held were attended by large numbers.

They were again visited on Thursday evening, and several similar services were held, but the scene presented on this last occasion beggars description. English heathenism at its height is the only fitting summary of such a spectacle; fighting, both among men and women, was proceeding at several points on the course and Downs, and large crowds of half-drunken gipsies and others were egging on the combatants.

Altogether nearly sixty men of God laboured at these races day by day, under the auspices of the Open-Air Mission. One evening, in the town, as the multitude left the course, a stand was taken in force close to the South-Western Railway Station, where warning words were uttered in the hearing of all, and the Gospel invitation given. Many stopped to listen, and in some hearts God's spirit was evidently at work. Later in the evening two stands were taken in the centre of the town, and the usual assemblages gathered to hear.

THE RACECOURSE MISSION

mustered in their strength, and also did splendid service. Mr. Nix was on the ground, the life and soul of all; though Mr. Heatley was in charge and chiefly directed the details of the services on the Course. Music, bright and catching, was well to the front here also, and never failed to hold the ears and arrest the attention of the passers-by. The testimonies and brief exhortations of this band were exceptionally lively, and pointed with a Methodist fervour that is always effective. It may be said, however, in passing, that of all the utterances one heard during the day, for native born eloquence and persuasive power, nothing exceeded the prelections of a young tipster who seemed hardly out of his teens. He literally foamed at the mouth through intensity of speech. If all preachers and evangelists were to take a leaf out of the book of this youthful sportsman, in the line of thorough familiarity with his theme, in the accents of conviction and utter abandonment of zeal in pressing his views home on his congregation, what palmy days we should have in church and chapel and mission-hall!

The Gospel tent, of the Racecourse Mission, in the hollow between the course and the hill, was at night the sleeping place of the evangelists, and during the day was the scene of many an interesting function. Deafened with the clamour of the multitude you enter the tent and find a score of men on their knees beseeching Heaven for a blessing on the work; the periods when the races are being run (and when you hear the hoofs of the horses thundering on the turf as they sweep past towards the winning-post) are usually thus devoted to prayer. At another time you see a group of workers kneeling in a corner. In the middle of them is some stray visitor who has become the subject of soul concern, and who is being borne, as it were by violence, towards the happy moment of decision. There were several interesting cases of this sort during Derby Day. Much could be written about the doings in the tent if space allowed.

A MINSTRELS' MEETING.

One unique gathering within these canvas walls after the day's racing was over must be alluded to. It was made up mainly of strolling minstrels, who had been plying their vocation on the Downs all day, mostly among the carriage folk. It may be remembered that five years ago on these same Downs a well-known banjo player and composer of minstrel songs, Bob Johnson by name, was soundly converted, having had a careless and dissipated career, during many worse than wasted years. These five years past, as he remarked, he has been taking his revenge on the devil, and firing at him with the guns of minstrelsy primed with Gospel powder and shot. His gifts of popular composition enable him to do this with great effect.

Through the kindness of Mr. Hodson, a fast friend of the Racecourse Mission, Bob Johnson was permitted on Derby Day to invite all the strolling players and singers to a sumptuous tea in the tent at the close of the day. They responded in large numbers and a most heterogeneous company they were. Some had blackened faces, some were got up in most fantastic and elaborate fashion, while others were evidently much "down at the heel." Three or four were women. All had some musical instrument—banjo, fiddle, bones, organette, etc., etc. To hear so much "talent" in one combined improvisation was a singular experience. Bob Johnson would permit no "secular" songs, but there were plenty of good Gospel or temperance words rendered to popular airs. The choruses were heartily joined in with the voice as well as with the stringed and other instruments. The writer of these lines has had some strange and stirring experiences, but never has he been more deeply moved than at hearing these wandering waifs of sporting and pleasure-seeking society join most tunefully and seriously in a sweetly harmonious refrain which declares that

> The way is so delightful
> In the service of the Lord.

It was worth going a long way to hear and to see. The minstrels were prayed with and spoken to on the highest themes, and whatever might be the immediate outcome they certainly enjoyed their visit to the tent so much that this *réunion* of singers and players is bound to become a fixture as every Epsom meeting comes round.

Prettily got-up cards, with Gospel mottoes, and other suitable literature were distributed all over the ground by the workers from the tent at such intervals as could not be utilised for formal meetings. Addresses were given from the tent-door, and in many different ways the claims of God and of holiness were brought to the notice of the motley throng.

Work for the Police.

THE generous hospitality which the Duke of Westminster extends to every good work is well known, and on a recent Tuesday afternoon, Grosvenor House was kindly placed at the disposal of the Christian Police Association, on behalf of the London Police Institute. A most happy and successful gathering it proved to be. In the unavoidable absence of his Grace, the chair was taken by Mr. C. E. TRITTON, M.P., and on the platform could be recognised many well known friends of the force. The children of the Provincial Police Orphanage were present and sang very sweetly; several people noticed how well trained their young voices were. After Miss GURNEY had read the report and pleaded for the work which lies so near her heart, the chairman spoke warmly of "Our Police," and commended the work of the Institute as a means of bringing men to Christ. His Grace the ARCHBISHOP OF CANTERBURY, who had very kindly come to the meeting, then spoke. With much feeling his Grace pointed out the great responsibility and value of the services of the police, and then spoke at length upon the special temptations to which they were liable. Then he earnestly commended their spiritual interests to the prayers and sympathy of the audience, and begged them to help those ladies and others who, being so well accustomed to the needs and circumstances of the police, can and do so efficiently help and bless the Force.

The theme was also taken up by Dr. ANDERSON, the well-known Assistant Commissioner of the Metropolitan Police, who assured us that the *morale* of the men was improving every year. Nothing but working on definite Christian lines would, in his opinion, do them permanent service.

A few members of the Force gave their testimony, and related incidents of the deepest interest. One officer, in order to show how many of the Force were Christians, told how a comrade of his had, in the early hours of the morning, spoken of the Saviour of sinners to a poor fallen woman in the street. "Three other policemen have already spoken to me about Jesus Christ this morning," was her suggestive reply.

The collection was a good one. His Grace the Duke had already given £100, and Mr. J. Cory promised £100 if three others would do the same. The influence of such a gathering will be fruitful of good results in the providence of God.

The Hon. Col. Bridgman and Mr. A. C. P. Coote also spoke.

Convention in Dublin.—Very helpful meetings for the deepening of spiritual life on "Keswick" lines were held May 23 to 27 in Dublin. Mr. Robert Wilson presided, and the speakers included Rev. Evan H. Hopkins, Rev. J. J. Luce, Mr. W. J. Govan (Glasgow), Rev. W. H. Griffith Thomas, and others. The attendance was fairly good, and tokens that blessing had been received were manifest at the Friday morning praise meeting.

A Rotherhithe Men's Own.

THE "Men's Own" connected with Rotherhithe Free Church is doubtless the most successful effort of its kind in Southwark. To secure in one year 1152 members of an institution specially devoted to men, and to maintain the interest of those members in religious services, is indeed a remarkable accomplishment. And this has been done in Rotherhithe Town Hall on Sunday afternoons, as witnessed by the annual gathering which was held on Thursday, 12th ult., at Rotherhithe Free Church. This building, the largest in Rotherhithe, was not big enough to contain those interested in the event, for, whilst every seat was occupied in the edifice, numbers were obliged to stand in the outer Jubilee Hall and strain eyes and ears to obtain an inkling of the interesting proceedings within. The chair was taken by Mr. T. A. Denny.

The report stated that "We shall never be able to fathom the good which has been accomplished, but in the great day of account, when all things are made known, many of our members will be able to look back to the time when they decided to live for Christ, having been led to Him through the instrumentality of the Men's Own." The society was inaugurated on the first Sunday in May, 1897, when 123 men joined. The year closed with a roll of 983 members, which increased at the time of the meeting to the grand total of 1152. During the year there had been distributed 1700 books to the members, thus helping them to secure a library for themselves. The Public-house Brigade had done excellent work, having brought into their midst a large number of men from the public-houses.

Mr. Thomas Richardson followed with a rousing speech.

The Chairman, who was received with what Mr. Richardson termed a Rotherhithe Free Church welcome, spoke heartily. In allusion to Mr. Richardson, he said that gentleman was evidently the right man in the right place. Madame Ryall followed with "Tell me the old, old story," sung in her own impressive style, the chorus of which was vigorously sustained by the vast audience, who fully appreciated the singing of Southwark's favourite Gospel soloist. Addresses followed by Messrs. W. H. Seagram, George Nokes, A. Pomeroy, L.C.C., and R. C. Stuart.

Scripture Readers' Society for Ireland.

INSTITUTED in 1822, this organisation steadily maintains its useful work of giving Ireland the light of God's Word through domiciliary visitation and simple exposition. Among the mass of testimony which bears witness to God's blessing in the numerous districts served by the "readers," strong commendations have been indited or spoken by the Irish Primate, also by the Archbishop of Dublin and his revered predecessor, the late Lord Plunket.

A clergyman in the South of Ireland writes: "Several parishes in this diocese have lately been amalgamated, and more will have to be when they they are vacated by the clergy. This means fewer ministers of the Gospel to work among our poor, scattered, and discouraged brethren, and should call for an increased number of your quiet, earnest, 'one-Book' men to go amongst them, speaking the words of life. If our bishops, clergy, and people would see the efficient 'Pastoral Aid Society, that they have ready to their hands in the Scripture Readers' Society for Ireland, the last two words in its title would become a reality."

The important department of itinerant mission work, which has proved a valuable addition to the more regular labours of the Scripture readers, was continued during last year. People of all denominations were found willing to listen to Bible truth, interesting conversations were held, and young people were eager to possess the Testaments and Christian literature which are freely distributed. People of all classes are thinking and acting for themselves, the Romish priests complaining about this spirit of independence.

By the good hand of God abundant openings exist for the Society's operations; indeed, its opportunities are more numerous than its income enables it to use. This fact is in evidence, to some extent, by the figures of the last balance-sheet, which show a sum of nearly one hundred pounds due to the treasurer (and secretary), Capt. James Kearney White, 27, Lower Pembroke-street, Dublin.

Babes in the Wood.

THE Forest Cottage Homes, founded by Mrs. E. H. Kerwin, have, during the past year, given 184 sickly children a healthful holiday. Says the new report: "All through the year our home has been open, and we have always had eight children enjoying the good food, fresh air, and all the ever-changing beauties of our forest and Wanstead-park. No matter what time of the year they come, there is always something to enjoy, and much to learn, by those who have never before left the close, hot, dirty streets of London. I cannot tell you of every child who has spent a happy time at our home, but one or two typical cases will suffice. All are very poor, and each has a history of its own that would touch any heart.

"Early in the past year, when the May blossom was thick on our trees and hedges, and filling the air with its delicious fragrance, there came to us three children from one family; poor, thin, and half starved, they left behind them a home full of sickness and poverty. The father had just died, leaving a wife and eight children, and only one of them able to work. Two of the children were in a fever hospital, a third was lying at home in a very weak condition, having just undergone a painful operation. Surely this was burden enough for the poor mother to bear, yet she was shortly expecting another addition to her already overcrowded home. We kept three girls for a month, and, while we strengthened their bodies, filled their sad lives with a few weeks of innocent gladness.

"Several of the elder girls have come to us from time to time, having now grown old enough to begin life for themselves. At the earnest request of their parents the matron has found them situations, and we have clothed and provided them with a suitable outfit, which is lent to them until they can provide such things for themselves. These girls are watched and visited, and when they have a holiday are welcomed at the home, where they can tell out their little trials and be sympathised with, and encouraged in all that is right."

Help is much needed for this little home. Address Mrs. E. H. Kerwin, "Inchcolm," Wallwood-road, Leytonstone, Essex.

Nature's Invitation.

O come from the haunts of care,
From the midst of life's surging sea,
To the shady copse where the violets blow,
And the daisy, spangled lea.

Away from the scenes of pomp,
Unto Nature's shrine so fair,
Where ceaseless music and incense rise
On the sweet, life-giving air.

From alley, and court, and street,
Unto forest, and lane, and moor,
O come where the frolicsome wavelets dance,
Like nymphs on the silvery shore.

Away from the busy strife,
To the woodland's sylvan dells,
Where tender zephyrs like fairies play.
Midst frond leaves and azure bells.

Away from the dwellings of men,
Unto beauty and wealth untold,
Where buttercup meadows in radiance shine
Like glory-lakes of gold.

Where streamlets gush from their mossy beds,
And sparkling cascades leap,
'Midst the nooks and crannies of mountain paths,
'Mid fissures and clefts so steep.

O ye of the languid step,
With the grief or pain-dimmed eye,
From the whirl and rush of life,
Unto Nature's bosom fly.

O lean on her gentle breast,
Repose 'neath her healing wing,
Learning sweet lessons of love and trust
From her great Creator King.

Harriet Julia Evans.

Work in China.—Mr. W. D. Rudland, of the China Inland Mission, writes:—In the account in The Christian of what I said at the Home of Industry workers' meeting, some mistakes got in. It is not twelve but twenty-eight years since I went to Tai-chow. Then there were two native Christians, now there are over eighteen hundred, not as stated 5000. The number of stations and outstations is thirty-one, not two hundred.

Hermann Warszawiak.

IN a note of warning, in our issue of Feb. 3, we mentioned that Mr. Henry Varley, with only an *ex parte* knowledge of the case, had been writing letters intended to vindicate Mr. Warszawiak. In view of Mr. Varley's sturdy championship of Mr. Warszawiak's cause in America, some Christian people in England hesitated to act in the light of discreditable disclosures as they developed on this side. At length Mr. Varley is convinced that he was the victim of a flagrant deception, and in a letter (dated London, Ontario, May 3) to Dr. Schauffler, who was one of the first to expose Mr. Warszawiak, he says:—

"I was influenced by the wily glosses with which I now see Warszawiak invested his statements, especially those that had reference to yourself. I never heard of anyone who can more cleverly distort and misrepresent statements and persons. Seeing that the Presbytery will deal with his appeal, I need not further allude to that phase of this painful case.

"I cannot, however, remain silent after the intelligence just received from England. The case of the lady from whom H. Warszawiak succeeded in obtaining nearly 30,000 dollars (£6000) in 1894, and which is likely to be the subject of judicial investigation, leaves no room to doubt that Warszawiak cannot be regarded as worthy of confidence. Believing the statements made to me in October last by H. W., that both he and his wife had been unjustly treated, and that the Jewish mission work in his hands had been grossly misrepresented, I wrote strongly in his defence. It was not for his character only, but much more for the work in his care among the Jews in New York that I did so.

"I have now to confess that I was deceived, and led to write that which reflected unjustly upon yourself, Mr. Jesup, and Mr. Anthony Comstock. I, therefore, withdraw that which was written, and express my deep regret, my sincere apologies, that I was induced to defend one whose conduct I now see has merited severe censure. Interested in our Jewish brethren in New York, I fear this unhappy case will set back the work there seriously. It is some cause for thankfulness that the Lord has overruled my mistake, and that the conclusive facts which have come to light will aid in showing that Hermann Warszawiak is unworthy the confidence of Christians interested in Jewish missions, in New York and elsewhere."

Christianity and Human Progress.*

THE able author of this book, Professor Mackenzie, need offer no apology for the enthusiasm with which he writes, for as the son of missionary parents who have spent forty years in the South African field, and who are still at their post, he has had ample opportunity both to see missionary work and to study all its problems in the light of personal observation. The general subject of missions is discussed in a philosophical spirit, and from many points of view. The "universalism" of Christianity, the work of the missionary as a pioneer, as a translator, as an educator, and "as a saviour;" his self-sacrifice, and "the value of martyrdom;" his promotion of civilisation, and his relation to non-Christian religions; these and kindred topics furnish the ground-work of a well-written and thoughtful missionary volume.

Not the least interesting of the many errors which are corrected in this book is the very frequent assertion that Christianity cannot arrest the downward trend of "dying nations." By citing the cases of Patagonian converts, of certain American Indians, and of converts in India, Professor Mackenzie shows that there is a healing power in Christianity which can save men and nations, provided no neutralising agencies are employed to counteract its influence.

It is an encouraging sign of the times to see men like Professor Mackenzie coming forward to advocate the cause of Christian missions, and at the same time to defend it against criticisms which have never been more specious, or less just, than at the present day. His book should have the wide circulation to which its merits entitle it. Aside from its merits from a missionary point of view, it discusses many questions of more general interest. The author has evidently kept well abreast of the times, and understands the tendencies both of thought and feeling in the remarkable era in which he lives.

* Christianity and the Progress of Man, as Illustrated in Modern Missions. By Professor W. Douglas Mackenzie, M.A., of the Chicago Theological Seminary. (*Oliphant, Anderson, & Ferrier.* 3s. 6d.)

LETTERS TO THE EDITOR.

LADY HENRY SOMERSET.

Dear Sir,—I was surprised to see inserted in your last week's issue a paragraph concerning Lady Henry Somerset which most of your readers, I should imagine, would regard as wholly unworthy of a "Christian" paper.

If you can find no word of appreciation for a magnanimous acknowledgment of error which this noble-hearted woman has made so frankly to her fellow-workers and to the public, and which has called forth the warmest sympathy and admiration even from those not associated with her in work, surely you might have refrained from accusing her of that of which she is entirely innocent. Had her ladyship originated and put in force the present cantonment regulations of the army in India your stricture upon her conduct, and its supposed consequences, could scarcely have been more severe. Her object has been, throughout, precisely that of all other brave women who have fought for purity and right, namely, to put down vice in all its forms, and to lift up man and woman alike to the highest ideal of a holy and consecrated life of body and soul.

Lady Henry adopted methods, it is true, which did not commend themselves to the wise judgment of those who had seen much toilsome service in this special department of work, and many were perplexed and grieved at the steps she saw fit to take.

But the Government pursued its way, heedless alike of her suggestions, or of the remonstrances of those who protested, as of old, against anything that should appear to allow the possibility of "State Regulation" being in any case admissible.

Lady Henry Somerset cannot, then, in any sense, be held responsible for what is going forward in India at the present time, and, as her efforts accomplished nothing, it cannot be said that there is anything of her doing—whether right or wrong—to be undone.

What about the women in high places who petitioned for a renewal of the C.D. Acts? One never hears a breath about *their* responsibility.

The recent election of Lady Henry Somerset by an overwhelming majority to the office of president of the N.B.W.T.A. is sufficient assurance of the fact that many thousands of Christian women love and trust her with unwavering devotion, as did her loyal friend Frances Willard, who, with a tender patience worthy of her greatness, quietly persisted that "the Lady Isabel would see differently." Her faith was rewarded, and to-day a great Association rejoices to adhere loyally to a leader who has so frankly acknowledged an error, and so unconditionally given herself to the cause of humanity for Christ's sake. Her solemn words to her "comrades" in Christ's service a few weeks since will be cherished in the hearts of those who heard them. Had you been present possibly you would have been moved to write of this great and true-hearted woman such words as the *Christian World* employs to convey its impressions of the occasion:—

> It is impossible in a brief report to give any adequate idea of the spiritual force and power of this memorable address. No woman ever gave a more ample apology for an error, or showed more charity to her opponents than Lady Henry did on this occasion. One felt that she had learned great lessons and fought great battles in "the year that has been to me one of sorrow and sickness," and had grown to a nobler stature because of them. Her plea for a fuller charity, and her desire to obliterate herself by not standing for re-election if, by so doing, she could save the society one whole-hearted worker, were almost pathetic in their intensity. And when she uttered as her last word, "Peace be unto you," and dropped upon her knees and finished in a prayer, the moment became solemn in its spirituality. One remembered nothing like it since the old Wesleyan "Covenant" services. Men and women alike shed tears freely, and it was a relief to be able to relieve the tension of feeling by singing that well-known hymn, "How firm a foundation, ye saints of the Lord."

Yours truly, Lucy Taylor.

"*Bannockburn*," *Sidcup*,

[We have inserted the above, as probably representing the views of many beside the writer. We have regarded this question from the first not as involving "*methods*" but *principles*. The retractation of Lady Henry Somerset acknowledged a mistaken method, but not a false principle, and, therefore, did not, in our judgment, go far enough. For the apology, so far as it did go, we admire Lady Henry's honesty. We have always sympathised with her in her efforts to do good, and not less in the trying position in which latterly she stood. We are prepared in the future, as in the past, to show every courteous consideration to her and to the organisation which has again elected her as its president. But we cannot withdraw the expression of our sympathy also for the faithful women, who, with Mrs. Butler at their head, have never swerved from the Divine principles on which they began their crusade against a crying sin, and with the cause which has so severely suffered from the action to which we have referred.—Ed.]

HEALTH IN AFRICA.

Dear Sir,—I have read with interest what has been said in regard to health on the West Coast of Africa; also the recommendation of all-wool underwear, by one who speaks from experience in the Straits Settlements. I am now closing nineteen years of almost continuous hard work in Liberia, six degrees from the equator. During all these years I have not been confined to my bed one day, and have been three times to the United States, spending four months each time.

The death-rate here among missionaries has been appalling, and, it seems to me, unnecessary. As to clothing, I wear no flannel, not from any objection to it, only from the discomfort of it. I have no rules for dress or diet. Two things I am careful to observe:—(1) I do not go out in the morning until the earth and air are dry. If I am obliged to go out before the sun is hot, I return with a sort of wilted feeling, and in a few minutes I become drowsy. If I can get a few minutes' sleep I am all right for the day; if not I put in a dull day. No pain, no distress, no fever—simply dull. (2) I keep my feet dry. I can walk over wet ground and it does not affect me; but even when the earth is dry and warm, if I stand a few minutes it affects me. I lose a night's sleep, and as I am a poor sleeper I am chary about losing it.

Persons coming to Africa should have sound health, good lung-power—that is, good breathing power or capacity; as the air is light of oxygen, as the rapid growth of vegetation consumes so much. An enthusiasm for the work, a joy in it, with no longing, lingering look homewards, is a necessity here. As to medicines, I find nothing better for the liver than podophyllin. I give it, but have only taken it three times. Then, when one feels tired without sufficient work to have produced it, take quinine, not in large doses, but, say, four or five grains. If one feels disposed to take larger doses, then do so; medicines, to produce the same effect in the tropics as in the homeland, have to be taken in larger doses.

Faith in God, and a strong persuasion that He has called you to the work; faith in the final results of the Gospel preached to the heathen, and "My God shall supply *all* your need"—these must not be wanting. Mary A. Sharp.

Monrovia, Liberia, Africa.

Oxford Letter.

[By Our Own Correspondent.]

THE visit to Oxford of Mr. J. R. Mott has been marked by wonderful power. For six nights he spoke with great ability on missions generally and on the various aspects of Christian life and work, and a deep impression has been made on all who heard him. About 120 men assembled each night. He addressed a meeting of lady students, presided over by Dr. Fairbairn, and also the members of the Junior Clergy Missionary Union, connected with the S.P.G., at a breakfast provided by the Principal of Wycliffe. On Sunday evening he spoke to some 400 or 500 men in the hall of Balliol, presided over by the master, Dr. Caird. His subject was the temptations common to students. He described the student as "the most tempted of men."

Only twenty-six men to fill sixty vacancies was the burden of the message at the Missionary Union this week. Rev. H. E. Fox, hon. sec. of the C.M.S., was the speaker. Following the stirring messages of Mr. Mott, there should surely be a response to this appeal. Mr. Fox's address was an application of all we had heard during the week.

Oxford has been much moved by the death of Mr. Gladstone. The ties which bound him to the University are many. "My most earnest prayers are hers to the uttermost and the last" was his dying message to his Alma Mater. During the present century Christ Church has given no less than seven Prime Ministers to England. His firm faith in God and earnestness as a Christian student afford an example for every member of the University who desires success in the true sense of that word.

INTERNATIONAL S.S. LESSONS.

June 12.

"Jesus Crucified."—Matt. xxvii. 35—50.

Golden Text: "*Christ died for our sins, according to the Scriptures.*"—1 Cor. xv. 3.

The Way of Sorrow.

LAST Lesson: Christ in courtyard; crowned with thorns; mocked by the soldiers. Now the procession is formed—soldiers, crowd, Jesus bearing his cross, weeping friends (Luke xxiii. 27). They pass along the Via Dolorosa (the way of sorrow) to the Damascus gate. It was only three-quarters of a mile, but what a long journey to bear the cross!

Lesson.—All followers of Christ have their cross and their ways of sorrow. We must "take up our cross and follow Him."

Calvary (35).

A small hillock, about sixty feet high, outside the city wall, whose top resembled the shape of a skull. Jesus was nailed to the cross while it lay on the ground, then the burdened tree was raised into a perpendicular position. The torture of this process is unspeakable. Jesus suffered in body, but what must have been the sufferings of the mind! "He bore our sins."

Classifying Christ (38).

"Between two thieves." This was to show what class he belonged to in their estimation. The world has ever since been trying to find a class for Christ. Prophets, teachers, good men—He belonged to these, but He surpassed them all.

Yet Christ was at home with sinners, because He blessed and purified them.

The Superscription (37).

In Latin, Greek, and Hebrew—that all might read. Symbolic of the fact that his Kingship should be proclaimed in all tongues. Every year the superscription of the Gospel is written in some new language. One day his Kingship shall be acknowledged (Rev. xi. 15).

The Mocking Multitude (39, 40).

We can hardly imagine fully the scorn and contumely of this brutal mob. We feel that no treatment could be too cruel for such scoffers. Yet Jesus prayed, "Father, forgive them." "Thou that destroyest"—a perversion of Christ's statement, which was about to be fulfilled. "If Thou be." His patience and forgiveness while on the Cross, suffering for the sake of others, *proved* Him to be the Son of God. If He had come down from the Cross, as He had the power to do—that would have been human, not Godlike.

The Taunt of the Priests (42, 43).

"He saved others." These words were true, but not in the sense they meant. He could not save others and save Himself. The cross was the only way of salvation; if He had turned back, thus saving Himself, the world could not be saved.

Seven Cries from the Cross (46).

1st.—"Father, forgive them" (Luke xxiii. 34).

2nd.—"To-day shalt thou be with Me in Paradise" (Luke xxiii. 39).

3rd.—Giving Mary into John's charge (John xix. 25).

4th.—"Eli, Eli, lama Sabachthani" (v. 46).

5th.—"I thirst" (John xix.).

6th.—"It is finished" (John xix. 30).

7th.—"Father, into thy hands I commend my spirit" (Luke xxiii. 46).

The Death of Jesus (48-50).

Christ had been on the cross about five hours when the pain of body and agony of mind wrenched from Him the cry in ver. 46. The comforting presence of the Father seemed withdrawn. "He trod the wine-press alone." Who was that one who filled the sponge with vinegar (a common form of wine)? He is blessed indeed. "I was thirsty and ye gave Me drink." Blessed are they who minister unto Him to-day. "He yielded up the ghost" (or, spirit).

The Message from the Cross.

God's love for man. This is the word it speaks to us. We shall miss all if we see only the agony and blood. Thousands saw that and mocked on Calvary. It is the love that subdues. Love is the supreme sacrifice. A token that God will save all who are repentant. "He that spared not his own Son shall He not also with Him freely give us all things?"

ITEMS OF INTEREST.

Home.

Wide-spread distress prevails amongst steel workers at Merthyr Tydfil.

An association is being formed to befriend boys who are discharged from Poor Law institutions year by year and are absolutely friendless.

As the London County Council refuse to contribute toward the cost, the City Corporation have abandoned the scheme for improving the area of the Cripplegate Fire.

All the Chief Constables in the country have received instructions from the Secretary of State that a scheme should be formulated for calling out the reserve forces if required in case of necessity.

Sir Howard Vincent has given notice that he intends to call the attention of Parliament to the great decrease in the area under wheat in Great Britain, and the national danger arising therefrom.

The Southampton magistrates refused lately to grant any licences for the sale of intoxicating liquors at the Chapel Fair, one of the oldest fairs in Hampshire, at which the drinking booths were almost the principal features.

There can hardly be a wiser, more humane, or more economical expenditure of money than that made by the Discharged Prisoners' Aid Society. It deserves much larger support.—The ordinary school work last year of the National Refuges for Homeless and Destitute Children earned £732 of the Government Grant. This speaks volumes for the efficiency of the teaching staff.

The scheme for the increase of salaries of male assistant teachers under the School Board will involve an ultimate increase of expenditure estimated at £26,135 per annum. It is receiving strong opposition from the Metropolitan Board Teachers' Association.—Mrs. F. M. D. Berry, M.D., B.S., has been appointed a medical officer of the London School Board, and entrusted with the examination of female applicants for teacherships.

A sale of silk embroideries and other fancy needlework done by members of Mrs. Dalison's Guild of Impoverished Irish Gentlewomen has been opened at the Mansion House by the Duchess of Abercorn. Most of the work is very beautiful and artistic.—Lady Esther Smith has placed 3, Grosvenor-place at the disposal of the friends of Princess May's Sailors' Home, Millwall, for a morning function in June in aid of the Endowment Fund.—A function has been held at Wimborne House, Piccadilly, by Lady Wimborne to encourage and develop Welsh textile industries. This, it is hoped, will prevent the migration of the villagers to the large towns.

THE COAL TROUBLES.—A combined movement for an advance in wages is threatened in all the chief coalfields of Great Britain. The Durham coal owners have agreed to an increase of 2½ per cent. in the miners wages on the basis of the rates, and a temporary advance of 2½, with a view of meeting present exceptional circumstances, on the basis of "the rates for six pays." The South Wales miners' delegates have decided that the provisional committee should negotiate with the employers.—15,000 people at Dowlais assembled to protest against the ejection from his house of a collier on strike who could not pay his rent. The windows of the landlord's house were smashed, also the windows of the post-office and others. The police charged the crowd with their batons.

CHARITABLE CONTRIBUTIONS: Ten guineas from Her Majesty to the Westminster General Dispensary.—The Spanish Sick and Wounded Fund has reached over £270.—£100 from the Duke of Wellington to the Spanish Sick and Wounded Fund.—£100 from the Grocers' Company to Middlesex Hospital.

IRELAND.

A successful missionary conference has been held at Dundalk, at which representatives from various missionary societies were present.

The annual meeting of the Irish Baptist Union has been held in Belfast, and the annual meeting of the Congregational Union has been held in Derry. At each encouraging reports of the work throughout the country were submitted.

An All-Ireland Conference of Young Men's Christian Associations has been held in Londonderry, and has been attended by delegates and friends from various parts of Ireland. Papers were read or addresses delivered by various brethren.

The General Assembly's Colportage Association is doing a good work. The report is a very encouraging one, and states that whilst the ignorance of many Roman Catholics is most distressing, the spirit of independent inquiry is asserting itself in various quarters.

The Belfast Women's Temperance Association and Christian Workers' Union, formed in 1874, may from its seniority be termed the mother branch of the Irishwomen's Temperance Union, has seventy distinct branches scattered wherever ten praying women can be grouped together in the four provinces, held its annual meetings on Thursday and Friday last. There were two enthusiastic meetings, one for temperance on Thursday evening, the second a garden party at the Victoria Homes for Destitute Girls, under the management of a committee of temperance ladies. There are 128 girls nurtured at these Homes, part certified, part voluntary.

Foreign.

Last week there were 112 cases of bubonic plague at Hong Kong and 107 deaths.

1200 Russian troops are to be sent in detachments to relieve the Russian force at present in Crete.

British delegates have been appointed to attend the conference about to be held in Brussels relating to the sugar bounties.

The Imperial Bank of Persia, which is a British concern, has obtained control of the Bushire Customs as a guarantee for a loan to the Shah.

The Russian Government has asked the Porte to allow 30,000 Armenian refugees, who fled into Russia at the time of the disturbances two years ago, to return to their homes.

Mr. Chamberlain has been urged to withhold his consent to the New Guinea concession, because the colonies which contribute the subsidy were not consulted, and desire to consider the matter.

The eight new torpedo boats to be added to the German Navy in June are constructed of nickel steel. The furnaces can be fired by coal or tar, and each boat carries thirty tons of coal and seven tons of tar.

The very enthusiastic celebration of the Queen's birthday in the United States is regarded as evidence of the thoroughly good understanding now established between the two countries.—The Irishmen of Chicago denounce an Anglo-American alliance as degrading to the United States.

INDIA.—The Afridi deputations, composed of malcontent Zakka-Khels, have been turned back by the Governor of Jalalabad, apparently by the Ameer's orders.

CANADA.—It is estimated that since January 25,000 persons have crossed the passes for Klondike.—The Canadian Government still hope to bring the Pacific cable negotiations to a successful issue.

TURKEY.—The amount of the taxes illegally levied by the Quay Company on British merchandise will be deducted from the Cyprus tribute, and refunded to the merchants affected.—Sir Nicholas O'Conor succeeds Sir Philip Currie at the British Embassy in Constantinople.—The Porte and the Russian Chargé d'Affaires have practically agreed on terms of settlement of war indemnity due to Russia.—The Sultan has commissioned a German engineer to proceed to Palestine and repair and construct roads, bridges, and landing piers in view of the German Emperor's journey.

AUSTRO-HUNGARY.—The growing estrangement between Austria and Hungary is daily becoming more evident. Antagonism to the common affairs of the monarchy causes no little disquietude.—The Austrian Parliamentary Delegation in Budapest has adopted the Foreign Office estimates after a two-days' debate in which the Czech leaders assailed the Triple Alliance as worthless. The German representatives defended it.—The rigorous policy of the Government in dealing with the discontents in the German province of Styria is tending to give the domestic crisis once more an acute form.

THE FAR EAST.—The British Consul at Chefoo is proceeding to Wei-hai-Wei, where three war ships have arrived, to arrange its transfer to Great Britain.—A mob has burnt the American Mission at Tung Chau. It is believed that the missionaries have escaped. — Disturbances at Wen-Chau, directed against native officials, have resulted in the destruction of the Yamêns.—Wei-hai-Wei has been handed over to China by Japan.—It has been officially stated that the Russian announcement that passports would be required for non-Russians at Ta-lien-wan and Port Arthur was based on a misunderstanding.

ITALY.—The Council of Ministers have arrived at a complete accord regarding the proposals to be made to Parliament as to the legislative reforms necessitated by the recent disorders.—Neither in Venice nor in the province of Venetia has there been any disturbance of public order.—There is reason for supposing that the extreme Clericals are in some measure responsible for the recent disturbances in Italy.—Differences between the Foreign Minister and the Minister of Justice as to the programme of the Government led the whole Cabinet to resign office. Marquis di Rudini is commissioned to form another administration.

THE TRANSVAAL.—The text of the Transvaal Government's reply to Mr. Chamberlain's last despatch has been published. It cannot recognise British suzerainty, but is prepared to abide by the stipulations of the Convention of 1884.—Mr. Esselin, the probable new Secretary, has made a violent speech declaring Mr. Chamberlain's suzerainity claim to be a public scandal, and has appealed to all citizens to defend the independence of the Republic. He characterises as utterly false Sir A. Milner's statement that the prevalent unrest is due to the want of progress by the Transvaal.—The Volksraad has renewed the resolution for three years to grant a subsidy to Uitlander schools, provided that South African history is taught and a specified standard in Dutch is maintained.

CHINA AND FOREIGN TRADE.—Mr. Archibald Colquhoun urges the construction of railways through Burma; and states that as the waterways in China are insufficient for purposes of trade. England should make sure of the Yang-tsze Valley as a means of steam communication.—The Russian Government has bought up all the land in Ta-lien-wan upon which businesses can be established. This tends to the complete restriction of foreign trade.—Experts have pronounced the Chinese coal and iron deposits to be the richest in the world.—An Anglo-Italian syndicate has secured from the Chinese Government the largest industrial concession ever granted in the empire.—Mr. W. F. Wenyon, of Hong Kong, regards that island as the great centre of our Far Eastern trade; and if the waterways of Southern China are opened up, the enormous mineral wealth and natural resources of the country will be developed.

AFRICA.—The monthly output of coal in Natal has increased from 12,000 tons in 1893 to 30,000 at the present time.—The bodies of the American missionaries killed at Rotifunk (W. Africa) have been found and buried.—A British expedition, which proposes to traverse Africa from south to north, left England last week.—The Cape Government are in favour of constructing the South African land lines for the all-British cable from England to Australia.—The French post at Kishi, in the Lagos hinterland, has been occupied by a British force, the French having been driven out by the native population.—A party of six missionaries have just arrived at Liverpool from Sierra Leone. They bear testimony to the murder of American missionaries at Rotifunk. Some of the ladies have had awful experiences, but have manifested splendid courage.—Colonel Woodgate, with his relief force, has reached Kwalu, and found the garrison safe.—The chiefs in the Karene districts of Sierra Leone are anxious for peace.

The Prayer-Meeting.

THE May Meetings in Paris included one of great interest in which pastors of the various churches assembled to discuss questions of Christian doctrine and practical method. Among other papers read was one by M. Matthieu Lelièvre, on the Prayer-Meeting, which was replete with profitable suggestions. Christian worship, said the speaker, is the contact of God and man; there God speaks to man by his Word, and man speaks to God by Prayer. Whether private or public, worship must always have these two elements in combination. Worship is not a monologue but a dialogue. The general predominance of teaching over prayer is one of the weak points of Protestant worship. When M. Lelièvre went on to say, "We must teach our churches to pray, we must give them the prayer-meeting," he was emphasising a need which is specially pressing in the Protestant communions of the Continent, and none the less was he giving utterance to a duty that should weigh heavily upon the pastors of many a church in privileged Britain.

Proceeding, the speaker quoted as the foundation charter of the prayer-meeting the words of Christ in Matt. xviii. 19: "If two of you shall agree...it shall be done. For where two or three are gathered together in my name, there am I in the midst of them." It was by a prayer-meeting that the early Church began to live with its own life; and the Holy Spirit, when bestowed upon the first disciples, found them on their knees. Common prayer remained one of the essential elements of primitive worship; but the Church was induced to give up, in the interest of an ever-usurping clergy, the right for its members to raise their voice in public prayer. But this was not without resistance. The Reformers, in purifying public worship of the superfluities and superstitions of the Roman Church, restored to the first place the Word of God and Prayer; although sometimes it was only in a feeble measure that they associated the ordinary believer and the minister in common prayer. The prayer-meeting is born of the necessity of combining believers in common worship; and it is found wherever there are living Christians.

Obituary.

MRS. HART.

A liberal supporter of good works, this lady recently fell asleep at her residence, 25, Oxford-square, W. Missionaries from all parts of the world found hospitality in her home; and among those present at the funeral was a native convert from the Zambesi, representing the deeply interesting mission with which the name of François Coillard is associated.

REV. W. COOMBS, AYLESBURY.

The passing away of this earnest servant of Christ will remind many of the long and devoted services rendered in past years. Born in 1829 at or near Northwich, Cheshire, William Coombs spent his early days among the Wesleyans, and at a private school was led to think of eternal things. His decision for Christ was soon known, and he was urged to begin to use his evident gifts. At various cottage meetings, in his round jacket and boyish face, he carried the Gospel, for he was only just over fourteen years of age. When he came to London to pursue his business, he was led to join a Bible-class, then held at the Metropolitan Tabernacle. Sometime afterwards he began his life work in the City, at an old hall in Bishopsgate. The success which followed led to the formation of a church, started in the Victoria Bank House, Threadneedle-street, and William Coombs was elected pastor. After five years' labour there (all the while attending the Pastors' College), owing to railway extension, the buildings were demolished, and in 1870 he was called to the pastorate at Streatham. In 1874 he removed to King's Stanley, where he laboured until 1881, when, receiving the call to the church at Princes Risborough, he accepted it, and most arduously and successfully taught the Word of God there for fourteen years. In 1895 repeated attacks of angina pectoris led to his retirement. He was a man who knew what sorrow meant, and yet it was a joy to see him, and realise how fully he rested in the God of Grace.

The Evangelistic Field.

A FORTNIGHT'S evangelistic mission has been held in the Methnew Church, at Carlow, by Rev. JNO. GOOD, and a similar mission has been held in the Gospel Hall, Loughbrickland, by Miss Shannon, of the Central Mission, Belfast.

The Wesleyan Church, Harwood-street, Blackburn, has been granted a time of refreshing from the presence of the Lord. Last autumn there was an ingathering of senior scholars and others; over 100 additions were then made to the church. A special mission has been held by Rev. J. H. HECTOR, of the Methodist Episcopal (Zion) Church, and Rev. W. D. WATSON, the minister in charge. Great spiritual power rested upon the efforts, and nightly large numbers sought salvation. The mission will long be remembered with gratitude by people here.

EVANGELISTS' ENGAGEMENTS.

MRS. BARYERTZ, June, Clitheroe.
Mr. W. R. LANE, Brighton, June 5.
Mr. J. NEECH, Shawford, to June 5.
Mr. W. MONRO COLLINGS, Swaythling, June 5.
Rev. W. H. AITKEN, Milborne Port, to June 13.
Mr. E. P. TELFORD, Great Assembly Hall, E., in June.
MR. CHARLES INGLIS, at the Polytechnic, 309, Regent-street, during June.
Mr. GEORGE CLARKE, Wigan, June 5-9; Bristol, June 12-27.
SERGEANT PULLINGER, Soldiers' Home, Winchester, May 29 and 30.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — L.E.G. E.C. I.T.H. R.C. C.M.B. H.M.M.H. J.E. M.W.B. N.B.H. E.S. Dr. Mc D. S.E.M. P.M. E.W.M. W.G. H.C.D. J.A.J. J.D. J.F.W. J.B.S. J.M. G.A.A. C.F.C. A.D.'O. E.T. Mrs. J. E.K. J.S. H.R. L.T. B.B. J.D. E.A.C. W.J. H.E.B. W.D.R. C.F. W.H. H.T.N.U. Miss B. J.K. Mrs. B. A.H.H. J.P. A.M. L.P.N. E.L.V. L.J.P. B.P. G.W.L.B. M.J.J. D.E.W. C.W. M.G. C.M.B. J.M.R.T. E.P. J.J.S. J.A.N. A.C. F.C.M. E.H.S.

APPLICANTS FOR TRACTS.—Miss M. Owen, 8, Brynmair, Towyn-on-Sea, North Wales; M. Wilson, 20, Hanover-road, Brookhill Park, Plumstead; S. Baldwin, 18, Wyvis-street, St. Leonard's-road, South Bromley; W. Ilott, 30, Dacre-street, Lee, S.E.; C. Hibbs, 7, Vulcan-terrace, Brockley, S.E.; Miss A. Adams, 210, Glyn-road, Clapton-park, N.E.; Jennie Bustin, Glyn-road Mission, Clapton-park, N.E.; R. Dow, 27, Upper Parliament-street, Liverpool; W. Brown, Quartermaster-Sergeant, 1st West Riding Regiment, Floriana, Malta; Jane Vickers, 5, Clarence-street, St. Peter's-street, Islington.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

[296]

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Melanesia has left personalty worth £24,000.

Rev. Dr. Barlow has been installed at St. Paul's Cathedral in succession to the late Bishop of Bedford.

The living of All Saints', South Acton, has been accepted by Rev. W. P. Hindley, vicar of St. Clement's, Fulham.

An Anglican conference of Anglican chaplains in Northern and Central Germany has been opened in Berlin.

The benefice of St. John's, Hoxton, has been conferred by the Archdeacon of London on Rev. Eric Farrar, of Coventry.

A new church is to be built and endowed at Waterloo at the sole cost of Mr. Douglas Horsfall. The amount will reach £20,000.

Rev. F. S. Webster, rector of St. Thomas's, Birmingham, has accepted the Crown living of All Souls, Langham-place, London.

Rev. T. Hartwell Jones, rector of Nutfield, Surrey, is to be the new principal of St. David's, Lampeter, in succession to the late Principal Gent.

Steps are being taken to raise a memorial to commemorate the life and work of the late Canon Woodward, for forty-seven years vicar of Folkestone.

Rev. John Barton announced on Thursday to the General Committee of the Church Pastoral Aid Society his approaching resignation of the office of secretary to the society.

The Southport Evangelical Conference was held last week. The two special subjects were: "The Teaching of the Church of England as to the Sacrificial Character of the Lord's Supper," and "Methods of Meeting Modern Scepticism."

The Archbishop of Canterbury has been calling attention to the needs of the Welsh Church, arising from the increase of population, the bi-lingual difficulty, and other causes. His Grace thinks the people are being won back to the Establishment.

A memorandum of public worship has been published, signed by certain High Churchmen, in view of recent developments of worship in the Church of England. It declares that practices abolished at the Reformation cannot be rightly introduced, except under the sanction of authority.

The Manchester Protestant Thousand has passed a resolution on lawlessness in the Church of England, denouncing the offering of Christ in sacrifice at the hands of the priest, confession, Mariolatory, invocation and intercession of saints, the adoration of the cross, and the use of incense and holy water.

The C.M.S. has suffered another loss. On Thursday the news reached Salisbury-square that Rev. Henry Carless, of the Persian Mission, was dead. No details are to hand; probably they will not be obtainable until letters arrive. Mr. Carless, who was one of the many Ridley Hall men in the C.M.S. field, joined the Mission ten years ago.

At the request of the authorities, Captain Spencer, one of the Staff Missioners of the Church Army, has just conducted a special mission in Borstal Convict Prison, Rochester. Services were held in the prison chapel, and a number of the convicts had, at their own request, private interviews with the missioner. These interviews take place without the presence of a warder.

The Record says that the Bishop of Hereford's charge will compel attention. Dr. Percival surveys the condition of his diocese with a closeness of scrutiny which is in agreeable contrast to the studied compliments often associated with these performances. The Bishop speaks with decision in defence of the Reformation, and denounces with some asperity the Churchmen who slight it. Dr. Percival hopes "that the Church at large may never cease to hold on to her Reformation gifts or to honour the Reformers who won them."

Congregational.

Rev. E. E. Wilkins has entered on his new charge at Torrington.

New chapels are being built at Peel Causeway, Sunderland, Poulton-le-Fylde.

The autumnal meetings of the Congregational Union will be held in Halifax in October.

Rev. J. Wesley Houchin, son of the late pastor, has been recognised as minister at Stambourne.

The 104th anniversary of Peppard Chapel was celebrated on Monday, when Rev. Urijah R. Thomas, of Bristol, preached morning and evening.

Dr. Mackennal's church at Downs, Bowden, has celebrated his completion of forty years ministry. Dr. A. Maclaren took part in the proceedings.

Recognition services in connection with the settlement of Rev. J. Plowright, of Hannan, Essex, as pastor at Windhill, near Bradford, were held last week.

The progress towards recovery which Rev. Dr. Berry is making cannot be regarded as altogether satisfactory. He is now staying in the neighbourhood of Wolverhampton, where he is taking absolute rest. It is hoped that a long period of abstention from public service will eventually restore him to his normal strength.

The responses made to the appeal of the London Missionary Society for £3100 to enable them to send two missionaries to Hunan, and to support them for five years, now amount to £2241 2s. The fund was started by two anonymous gifts of £500, and has been helped by contributions of various amounts, including a promise from a lady of £132 per annum for five years towards the support of a medical missionary.

Baptist.

Rev. W. H. Buller has been recognised at Hillsley.

Rev. W. H. Rose has been recognised at Carmel, Woolwich.

Rev. A. E. Owen Jones, of Whitchurch, has accepted the pastorate at Rye-hill, Newcastle-on-Tyne.

Rev. T. Perry has been compelled by failing health to resign the pastorate at Stepney, King's Lynn.

Mr. C. S. Rose, of the Pastors' College, has accepted the pastorate at Coggeshall; Mr. T. Knight that of Chatteris; and Mr. Charles H. Clapp that of Horsham.

The fourth anniversary of Pastor Wheeler's work at Gresham Chapel has been held with much encouragement.

"The Christian Enterprise," the annual sermon preached for the Baptist Missionary Society by Rev. W. J. Henderson, has been published by A. H. Stockwell and Co.

Methodist.

The New Connexion Conference will be held at Nottingham, June 11-20.

The Primitive Methodist Jubilee Thanksgiving Fund has received £36,000. It is expected that the fund will be closed at the next conference.

The church formerly used by Rev. Aubrey Price in Brixton has been secured by the Primitive Methodists. This is felt to be quite a providential opening.

Sir Frederick Howard has generously purchased a mission-car, at a cost of £200, for the exclusive use of the Bedford and Northampton district. In many Synods strong testimony is borne to the good work done by these cars in villages and small towns.

Revs. F. Pickering and W. Chapman, letters from the Zambesi Mission state, are in good health. The native evangelists are rendering good service. A new mission is to be opened at Moomba's kraal. Rev. A. Baldwin, now in England, will return to the mission in a few months.

At the anniversary of the London Chapel and School Extension Fund, held last week, some remarkable statistics were given showing the progress of Primitive Methodism in London. Sixty years ago they had not a single chapel in the metropolis, to-day they have 150; then they had no members, now they have 9000 in church fellowship. The progress has been most remarkable during the last twenty-five years. In that period upwards of 100 chapels have been built.

The necessary two-thirds majority has been secured at the Wesleyan Conference of Victoria and Tasmania for union. The amendment postponing the matter until 1905 secured 57 votes, as against 172, whereupon the minority temporarily withdrew, and the resolution for union was carried unanimously. On returning the dissentients expressed their willingness loyally to abide by the decision of the majority. Subsequently the four denominations met as one and fixed the day of union.

Presbyterian.

At Forest Hill a meeting has been held to celebrate the extinction of the debt on the church.

Rev. W. Keir, of Mount Pleasant, co. Durham, is about to be called to Bellingham, Newcastle.

It is said that there is some idea of inviting Dr. John Watson to the new church in Finchley-road.

Rev. A. Connell preached anniversary sermons for Rev. Dr. Ross at Newcastle on Sunday week, Dr. Ross occupying the pulpit at Regent-square.

Rev. G. A. Johnston Ross, whose health is now, we are glad to hear, thoroughly re-established, resumed his work at Westbourne-grove on Sunday.

The induction of Rev. J. M. Fergusson took place at Southend on Wednesday week, conducted by Revs. Dr. Thain Davidson and G. H. C. Macgregor. A public meeting in the evening was presided over by Sir George Bruce.

Fallen Asleep.

At East Allington, Mounts, South Devon, on 21st ult., Rev. H. R. FORTESCUE, rector of the parish for fifty-four years.—At Duffield, Derby, on 23rd ult., Rev. F. W. MOORE, for forty years vicar of the parish.—At 42, Sussex-gardens, Hyde Park, on 21st ult., Mr. F. MEADOWS WHITE, Q.C., lately Judge of Clerkenwell County Court, aged sixty-eight, an earnest helper of church work.—At Boundary-road, South Hampstead, Lady BRUCE, wife of Sir George B. Bruce, aged seventy-three, until some few months back an active worker in connection with St. John's Wood Presbyterian Church.—At Chagford, aged forty-seven, Rev. T. GRILL VANSTONE, who laboured for some years in China.—At Aylesbury, Rev. W. COOMBS, aged sixty-nine, for fourteen years Baptist pastor at Princes Risborough, and one of Mr. Spurgeon's earliest students.—At Clapham, Rev. PETER COATES, on 21st ult., for many years a successful Methodist minister.—At Coventry, Mr. JAMES CLEVERLEY, for fifty-two years an earnest worker at Well-street.—At Bolton, Mr. JAMES BROMILY, for many years a leader in Christian work.—At Taunton, Mr. W. H. VENTON, through a railway accident, a faithful preacher of the Gospel.—In Manchester, Rev. MILES DICKENSON, on 22nd ult., a useful minister among the Primitive Methodists.—At Ashwater, Mr. JOHN DOCKETT, a valued leader in Sunday-school and other work.—At Hexham, Miss MARY KIRSOPP, aged ninety, a follower of Christ for seventy years.—At Ledbury, Mrs. POTTS, wife of the Wesleyan minister.—At Burton-Latimer, Miss FANNY WATTERING, aged ninety-one.—At Needham Market, Rev. JAMES DEARING, Baptist minister at Crowfield for twenty-eight years.—At Mountpottinger, Belfast, Mr. HENRY BROWN, a devoted Presbyterian elder and an earnest temperance and Christian worker, aged sixty-one years.—At Rathmullen, co. Donegal, Rev. N. G. BATT, rector of Killygarvan.—At Cashel, Rev. J. T. COFFEY, formerly rector of Mogorban.

Dr. Newman Hall on Sunday week entered his eighty-third year. On the same day the venerable doctor preached to crowded congregations at Stratford Congregational Church.

Homes for Working Girls in London.—"Thanksgiving day" in connection with these Homes was held on Wednesday week. The inmates of the various Homes, together with a goodly number of past inmates, assembled at Holy Trinity Church, Marylebone, when the rector (Rev. E. Grose Hodge) preached. It was a bright picture to observe the hundreds of young women trooping into the church. In the afternoon, at Lincoln House, 12, York-place, Baker-street, a hearty meeting of the friends and supporters of the Homes was held, Rev. Prebendary Eardley-Wilmot presiding. Mr. John Shrimpton, the founder, in a short address, gave some interesting particulars concerning the Homes, and Rev. Thomas Turner, Rev. E. G. Gange, Col. MacGregor, C.B., and Col. Douglas Jones took part. In the evening the inmates, with the former inmates, were invited to a homely "musical evening" at Portman Rooms, Baker-street, W.

The Christian.

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NOTES AND COMMENTS.

THERE is said to be widespread and acute misery among the poor of our towns owing to the rise in the price of bread. "A missioner," by which is, no doubt, meant a city missionary, informed a newspaper representative that not only is bread dear, but that rents are going up at the same time.

The fact is that this is a South London locality in which houses for the poor are notoriously scarce, and owners are, of course, taking advantage of a short supply to raise the price of rooms, just as the short supply of wheat is raising the price of bread. It is business. But between the baker and the landlord the poor people are having the life squeezed out of them.

While we are suffering from the war, the plague in India is continuing its ravages, and we now hear from Calcutta similar news to what we have had from Poona and Bombay.

Distressing intelligence is just to hand of the fate of American missionaries in Sierra Leone. The disturbed state of the district for some time has rendered the position of the heralds of the Cross imminent with the peril of death. Most treacherous is the disposition of the native race. Indeed, it is alleged that at one point in the recent sickening butcheries

a chief's son, who for fifteen years had been in training under this very mission, was the foremost leader in the murders, and took an active part in all the atrocities which were committed.

Before they could reach a place of safety, the maddened natives burst upon them (the missionaries, several of whom were protecting one of their number —a lady—who was dangerously ill), and then ensued a scene, the details of which it is impossible to describe. Suffice it to say that all were hacked to death in the most horrible manner, and to the unfortunate women it was given to undergo, before falling beneath the knives of their cowardly assassins, a fate from which death must have come as a welcome release...Many of the missionaries fell upon their knees in prayer, but not to the fiends surrounding them.

For these faithful and true pioneers of the Gospel we have to mourn in heartfelt grief, praying at the same time that the bereaved relatives and friends in the home-land may know the grace of God's richest comfortings in their severe trial.

While much uncertainty exists as to what is going on at the seat of war, and equal uncertainty is felt as to what the Governments of Spain and of Europe may do to terminate hostilities, there is no reason to doubt that the United States will henceforth stand in a different relation to the rest of the world from that which they have occupied, and will play a different part. The day of isolation is past. Their appearance in the Far East may be a pledge for the liberty of the Gospel there; while in Europe the rulers of the nations may come to see that there are more important safeguards than armies and navies. They may compel tyrants to relax the bands of oppression, not by fighting them, but by showing the strength that is born of freedom, which is the child of the Gospel. On the other hand, this war may stimulate the desire to possess a strong army and navy. But anyhow, a new order of things has been initiated. The nations have stumbled into it, as the late Professor Seeley said Britain stumbled into the possession of her empire.

There are some incidents that ennoble even war. For instance, the bravery of the American sailors who took their lives in their hands in attempting to sink the *Merrimac* across the harbour of Santiago, and the chivalry of the Spanish admiral who spared Hobson and his companions from certain death, and sent a message to the enemy, under a flag of truce, that the prisoners would be honourably treated. This recognition of heroic self-forgetfulness on the part of a foe will do a great deal to make both sides respect each other, will soften the rigours and cruelties of war, and open the way, as nothing else could have done, to an honourable peace. There are other signs that the Spanish are heartily tired of the conflict, and there is room for hope that in a few weeks it will be all over. The sinking of the *Merrimac*, if it closes the harbour, will open the floodgates of human sympathy—results both favourable to peace.

According to *The Times* correspondent at Vienna, the alleged European concert is not only at an end, but has never really existed in any true sense. He thinks it regrettable that the public should ever have been given to understand from so many exalted quarters that there actually did exist harmony among those upon whom the peace of the Continent depends. In this country the natural expression of the people's convictions, and their desire to help the oppressed, were certainly largely checked by those in authority on the plea that such a union had existed during the Armenian troubles. A heavy responsibility rests on those who have so persistently circulated this idea. The misconception has had a disastrous effect on all humanitarian movements during the last four years. Truly, there is small trust to be placed in diplomacy.

The trouble in Italy is taking the form of a duel between the temporal and spiritual powers. The clerical party are doing their best covertly to increase discontent against the Government, in the hope that this will help to reinstate the temporal authority of the Pope. There is little doubt, indeed, that the recent disturbances have been largely the fruit of priestly agitations to this end. We have here a fresh instance of the unhappy state of a priest-ridden people. Wherever the hierarchy is dominant, progress seems doomed to a standstill. The one hope of this unhappy land is not the increase but the breaking of the Pope's power. In the spread of education and evangelical truth is the only chance of the people to assert themselves, both against rampant militarism and spiritual superstition.

Some very interesting subjects for reflection are afforded by a letter from a correspondent in Rome in the *Standard* of Monday. The Pope, it would appear, has personally addressed an appeal to the Emperors of Austria and—wonder of wonders—Protestant Germany, to afford him their good offices with the Government of Italy to secure for his followers a "due share" in the administration of the country. It would take a Jesuit jurisconsult to explain how men who are pledged to the restoration of the temporal power of the Pope in Italy, can take a "due share" in the very government which has supplanted that power. But it is just that sort of man that Rome manufactures—politicians who can appear to divide their allegiance, citizens "facing both ways." The Pope, we are further informed,

is not alien to the idea of an agreement, but he must not be asked to concede the impossible. All Italy will gain if his just demands are complied with. The Pope once in possession of his full liberty and independence, the unity of Italy will be consolidated, and an era of peace and prosperity inaugurated.

But England knows, and Italy knows, the sort of gain to be derived from granting the demands of Rome. The pages of history show it. The condition of the Papal countries is more eloquent than words. It means, "Make Italy another Spain!"

A change has come to the poor persecuted Spirit Wrestlers of the Caucasus, a people very similar to the Society of Friends; permission has been given for their emigration at their own expense. It is computed that out of 4000 ruined and exiled from their homes about 1000 have died from privation, and it is said by a gentleman who is greatly interested in them that "there is not the slightest doubt that the survivors are eventually destined to the same lingering death, unless those who realise the full import of this Christian movement, and sympathise with the sufferers, rescue them speedily." There is nothing more terrible than being unable to succour the suffering or endangered when you know their condition; but when there is a possibility of aiding them it is indeed guilty to let them suffer and die. Surely the philanthropy and enterprise of these times are equal to the task of transplanting this colony of Christians to some other land. Mr. V. Tchertkoff, Purleigh, Essex, will answer inquiries.

The hopes held out last week of a speedy settlement of the South Wales coal dispute have received a severe check through the unpreparedness of the men's leaders to discuss the draft of the terms offered by the masters. The conference has thus, so far, led to nothing, and the wide-spread suffering incurred goes on with increased intensity. It is a great calamity to both sides that this should have happened, for it tends to accentuate the alienation of feeling, and delay the final settlement indefinitely. One of the industrial problems of the future will be to educate the leaders of popular movements to a knowledge of their duty. Ignorant, unwise, and short-sighted leadership has had disastrous effects in several recent disputes. Until this evil is remedied, working-men will have the worst of every conflict, and will do vast injury to the trade of the country and to social welfare generally.

The Queen calls sympathetic attention to the appeal made by the secretary of the Y.W.C.A. to persons residing within easy distance of London, and who are interested in the welfare of working-women, to invite parties to spend a Saturday afternoon or a Bank-holiday in their gardens or on their estates. It adds, however, that under no circumstances should any attempt be made to combine "proselytism or instruction" with these pleasant outings. What our contemporary means by "proselytism" it does not explain, but to shut out intending hosts from using such an opportunity to combine instruction or religious appeal with friendly hospitality would certainly be a mistake. An "outing" would be none the less enjoyable because it included an earnest address on spiritual matters. These occasions, when rightly used, are of incalculable service in reminding the young and thoughtless of the higher interests of the soul. The fear of "proselytism" should not stand in the way of an evident spiritual duty.

In one of the districts of London—and of such there are many—a poor, sordid, dull, miserable-looking place, you see much that distresses you—drink, dirt, gambling in the roadway; every house, or nearly so, is overcrowded. The condition of the lads is thus described by one who is familiar with their manner of life :—

> Gambling is the besetting sin of these lads; every penny they can spare is laid out on horses or fooled away at cards. If the cash is all gone, money can be borrowed at the rate of about 5,000 per cent.—i.e., if you borrow sixpence you must pay sixpence a week loan interest until the loan is repaid. Some lads are hopelessly in debt to others, and the young usurers turn over their capital with marvellous rapidity, only to lose it all to some clever scamp.

And yet such lads can undoubtedly be won for the highest service; for we know a Sunday school of nearly 500 children in just such a district as this, seven-eighths of whose teachers have been scholars in the school, and began in the infant class.

The editor of *Coal and Iron* needs enlightenment on the gambling question. In reply to the protest of a correspondent belonging to the coal trade against the disgraceful "Coal Exchange Derby Sweepstakes," recently exposed in the newspapers, the editor contends that there is a great difference between an "annual sweepstakes" on the one hand and "gambling and habitual betting" on the other. The difference in reality is only that between the beginning and the result of a great and disastrous vice. Those who encourage, even once a year, an indulgence in it are putting their seal on the whole system. The short-sightedness of those who can speak of gambling as a "national curse," and then justify an annual "sweepstakes" under the patronage of a public institution, as in this case, is amazing. It is this blindness to the plain issues of life that accounts for a great proportion of the wrecked lives of thousands who are gradually lured to their doom.

The close and vital connection there is between spiritual religion and social well-being is always receiving demonstration. The latest illustration comes from the Co-operative Congress, where the complaint was raised that the gambling of this age, its absorption in games, and its frivolity are turning working men even from their own material welfare. We have often pointed out how religion and public and social life suffer from these things, but it would appear that even the love of money, and of buying things in the cheapest way, is subject to them. When this is the case we may begin to grapple with gambling in an honest attempt to suppress it, and we may even try to control the fever for sports; but there seems no sign of abatement at present.

The Bishop of London, addressing the Congress said, that the movement they represent is turning "the hands," as working people have been called, into men and women. We wish it were doing so more rapidly and more surely. Never, until employers regard human beings as human, and treat them as such, shall we see an end of social strife; and never, till the employed see more in a day's work than a day's wage—see duty and privilege in it, shall we get causes of strife removed. A man may do as much as his master in the way of making himself only "a hand." The money nexus alone has a degrading influence on both the classes whom it joins—and divides in joining.

Many indications point to the conclusion that the agitation against illegal Ritualistic practices in the Church of England is about to take wider and deeper root. The Bishop of Hereford (see page 13), while affirming that the English Church is "neither wholly Protestant nor wholly Catholic," urges his flock to prize the Reformation gifts of the open Bible and the Prayer Book, which has exercised such influence on the national life, to which now some High Churchmen are "distinctly disloyal," and goes on to say :—

> Unless I entirely misunderstand the temper of the English laity, they will not tolerate any general attempt to impose afresh upon English life the burden of sacerdotal pretensions and theories which our fathers refused any longer to bear.

It must be confessed that the laity has been very slow to realise the real bearing of recent events, and have suffered priestly pretensions to go great lengths before awaking to the fact. Now that the hour for protesting has come, it is to be hoped that they will do so effectually.

We had hoped, from the language of the Bishop of London in Convocation, when the question of the prevalence of Romish practices in the Establishment was under discussion, that he intended to pioneer the cause of Church reform in the Metropolis. Friends of Protestantism were, however, grievously disappointed at the prominent part he recently took in a highly Ritualistic service at St. Augustine's Church, Kilburn, when he appeared in his magnificent mitre (its golden front being studded with no fewer than thirteen precious stones), and a gorgeous cope, the upper part of which sparkled with brilliants. The entire service was utterly alien to the Protestant English Church as established by law.

"Our little systems have their day; they have their day and cease to be." So we are reminded by books that appear for the purpose of tracing the origin of religion and the ideas that religion enshrines. The problem which many scientific men have set themselves is to try and account for religion without revelation, for the existence of the idea of God apart from the admission that there is a God. As *The Daily News* recalls :—

> Early in this century such writers found the origin of religion in solar myths; and huge volumes, now deep in dust on the shelves of old libraries, showed the world how the sun not only looked, as Milton says, from his sole dominion, "like the God of this new world," but actually was the source of all its gods, and the fount and origin of all its worship. But the sun myth has died out, and none now so poor as do it reverence. We go back in the present day to lowlier origins. To explain the great prophetic souls of history, we grope among the hideous rites, the bloody sacrifices, the cruel superstitions of the lowest savages. "The white lily of a blameless life," which is the top and crown of human endeavour, has its root, we are told, in this ugly soil, and its explanation there.

But while some so-called scientists are busy trying to prove that the idea of God is traceable to the idea of the ghost, others are showing that it came from no such source. Meanwhile the marvellous moral and religious phenomena in the Church of Christ, things living and present, are here to be accounted for.

The Church Times has some suggestions worthy of notice in an able article on the "Reform of Stage Morality." Without pledging ourselves to agreement with its opinions of the function of the drama, we heartily endorse its plea for earnest co-operation with those in the profession who desire to raise the tone of its morals, and for personal visitation on the part of clergymen to individual members of it, especially in country towns visited by travelling companies. In order to do this, friendly terms must be made with the keepers of lodging-houses frequented by actors, who can open the door to cordial relations with their customers, and give information of cases of sickness and misfortune. In this and other obvious ways much good might be done among a class who, by the conditions of their calling, can have few religious friends, and must be in corresponding need of spiritual guidance and help.

The Plague in India.

THE news that Calcutta is greatly disturbed on account of the plague is not alarming, but disappointing and suggestive. Reliable authority informs us that deaths by the plague are not numerous, but the native population in their ignorance and extreme superstitiousness and distrust, imagine the number of cases to be many times as numerous as they are, and ascribe all deaths to the plague. They believe that the Government will forcibly inoculate them, which they imagine will endanger the lives of many, and the caste of others, and that the segregation of all plague-stricken or tainted persons hides some dark and sinister scheme against the lives or liberties of the people. The native population is, therefore, in a state of wild alarm, and many thousands of them have fled from the city.

A curious and pathetic feature of this panic is that it arises not so much, if indeed at all, from the plague itself as from the humane and earnest endeavour of the Government to check its ravages, if they cannot extinguish it. If the people of any purely Indian city or province were visited by famine, plague, or any great natural calamity, they would lie down and die with a fatalistic passivity and quietude such as Europeans can hardly understand; yet in cases like this, where English humanity, civilisation, and justice have been active and obvious for many years, there are panic and distrust.

The explanation is this: The people generally are very ignorant, wildly imaginative, suspicious, and distrustful of everyone. This is the outcome of centuries of oppression and wrong. We suffer from it. Many stories might be told of the absurd rumours circulated and believed over wide districts at various times. The Mutiny, indeed, was more owing to false reports of the designs of Government than to any other cause. We in England cannot understand, what has happened again and again in the East—a whole race or tribe seized with some wild impulse, so as to be utterly regardless of truth or reason. Therein lies one of our greatest dangers in India. Hence the importance of urgently applying the remedies of good government, education, and Christianity.

A Preacher's Motive.

By Rev. ALEX. WHYTE, D.D.*

IS not the glory of God in the salvation of your hearers your main motive and chiefest end in setting out to be a minister? If we kept ourselves entirely true to that motive in our preaching, neither would the praises of men puff us up, nor would their blame embitter us and break us down. My sons in the service of our Lord Jesus Christ, begin from the very beginning of your ministry, and before it is begun, to have your hearts clean and pure within you on the matter of your motives in your preaching. Preach our Lord; preach Jesus Christ—and Him crucified. And preach every single sermon of yours for the salvation of your hearers. Flee, like very poison—as it is—every other thought, every other motive and breath of a motive in your preaching. Preach your absolutely very best every returning Sabbath day. But no Sabbath day make good preaching your motive or your end. Preach your absolutely best, because the Lord of the day is your Lord and Master, and because He is the best master, and the best text, and the best praise, and the best reward for preaching. So enthrone and so exalt Jesus Christ in your heart that you will treat yourself on the spot, as a traitor to Him, every momentary delight you are at any time tempted to take in any man's praise of your preaching, as well as any resentment or depression at any other man's blame.

Preach better, and ever better, every new Sabbath morning, because there is simply no limit to the unsearchable riches of Christ; the absolute unsearchable riches of grace, and truth, and sweetness and beauty that are in Jesus Christ. The rhetorical heat and the adulatory elation of the pulpit deceive and intoxicate many a young preacher's heart. He takes it for what it is not. He is only a beginner; and he does not yet know the sin that so easily besets him. He does not yet know the secret plague of his own heart. Not till many years have passed by, and many disappointments and disenchantments have come, and, especially, not till he sits still, and sees other men doing his work far better than he ever did it; not till he has passed through that last furnace and supreme scrutiny of a minister's motives, will he know and be sure whether it was God's glory or his own that was his secret strength all the time of his bounding heart and his youthful eagerness for the Sabbath and for the pulpit.

If I were young again like you, I would do differently. I would not lecture so much on Euroclydon, and on the times when the Gospels were writ, as I used to do, and as William Law complains that so many of the young ministers of his day did. But I would labour like Richard Baxter, and with all my might, at things necessary; and as a dying man to dying men. I would preach on the great texts, as Matthew Arnold somewhere counsels all preachers to do. I would preach on Richard Baxter's sin and misery, and on Pascal's profound inquietude, and on his angelic greed of happiness; on imputed and on infused righteousness; on evangelical holiness and everlasting life; on secret and unceasing prayer, and on the text "Lord, teach us to pray"; on humility, on patience, on meekness, on inoffensiveness, on forgiveness of injuries, and on doing to others, in everything, as we would have them to do to us; and on love to God and our neighbour as ourselves. For my part, nowadays, I care less and less for any other preaching than that, be it ever so scholarly, and eloquent, and true. And it is for that reason that I never weary of the great Puritans, and of those preachers and writers who have in them the Puritan element of an intense inwardness and reality.

And, happily, we get that element in more schools of preaching and writing than one;

BUT, ABOVE ALL, IN THE PURITANS.

They were by far the ablest and the most scriptural preachers of spiritual experience, and of a holy heart and a holy life, that the Church of Christ has ever seen. They were in this the true successors of the Apostles. The great Puritans had all the books that ever were written, and they made a right noble use of them. But, above all their books they had themselves. Do not be ashamed to have Owen on "Indwelling Sin," and on "Temptation," and on "The Person and Glory of Christ," on your foremost shelves. And Howe on "The Living Temple," and on "Delighting in God." And Goodwin's matchless "Ephesians"; his "Holy Ghost"; and his "Select Cases." And no man need blush, surely, to be caught with Jonathan Edwards in his hands. If you have a head for his "Will," which I much doubt, good and well. But I would far rather you had a heart for his "Affections." I know all you have to say about their style. Though, if you will let me speak out what I sometimes think, it takes some countenance, and no little ignorance, in any raw lad to talk contemptuously about the style of John Howe. Yes, and I will say what I know, and you do not know, about many a magnificent and enthralling page of Thomas Goodwin; as well as many an absolutely seraphic page of Jonathan Edwards...

Take the splendid substance of those great theologians and great preachers; digest and assimilate that splendid substance into your own souls; and then give it out in the English of Newman, or Robertson, or Spurgeon, and the best people in Scotland will soon find you out and will bring down blessings on your heads. Take your text and your doctrines out of Holy Scripture, and then heat and salt and season your sermons out of your own souls, and your enchanted people will go home blessing your names and saying that they who forsake such preaching forsake the truest salvation and the truest joy of their own souls.

DEMANDS ON THE MODERN PULPIT.

At the same time, what a lifetime of incessant intellectual labour our pulpit work must be! There is no escaping that. To preach with life-long freshness; with interest, both to ourselves and to our people; with instructiveness and impressiveness to all kinds of people, rightly dividing to them all the word of truth, and that every returning Sabbath-day for thirty, forty, fifty years—why, the greatest orators in the land would all break down under the tremendous task. Our greatest orators speak only now and then. They take good care to speak only when men's minds are already full of the subject, and when men's hearts are on fire with political passion. As one of the most passionate of them once said, they but give back to their audience in flood from the platform what they first receive from their audience in vapour. But you have to rise up in the pulpit every Sabbath morning to pour floods upon the dry ground. You are expected to preach your very best every Sabbath day, though the earth is as iron around you, and the heavens as brass above you.

But then, what a theme is yours! What a whole universe of themes! Yes, you have actually the whole universe. For you have God, his Son Jesus Christ, and the Holy Ghost. You have man, unfallen, fallen, and redeemed. You have sin, sinfulness, and sin exceeding sinful. You have the law, grace, and truth. The understanding, the heart, the will, the imagination, the conscience, the whole body and soul of man. You have duty, character, opportunity, responsibility. You have fatherhood, motherhood, childhood, youth, manhood, old age. Death, judgment, the right hand, the left hand, the worm that dieth not, and the fire that is not quenched. The new heavens and the new earth, the sea of glass, the river of the water of life, and the throne of God and the Lamb. If we ministers were to hold our peace about all these things the very stones would immediately cry out.

Standing here I cannot but cry out, Are you ready for these things? Show me your books. Show me your pen and ink. Show me your interleaved and annotated Bibles. Name to me some of the great masters you know through and through. Tell me in special your habits of secret prayer and of self-denial, and of taking up your cross, as God is your witness. Oh, gentlemen, if you only knew the wages of a well-furnished pulpit you would work for it. The Scottish people, of all people on the face of the earth, demand of us every Sabbath the very best preaching, and that in every pulpit. They hunger for it. What a summons to all our ministers, and what a reward also to many of them for another week of work and prayer. Four hours, six hours, at the very least, every day that God gives you as students and young ministers to prepare your very best for your people; and then four hours out among them and their children. When you do that with sufficient prayer, and with sufficient love, and with sufficient humility, God will give you Scotland for your wages. Then, but not till then. No, never till then. For the salvation of the hearer is the true motive and the true reward of the true student and the true preacher and pastor.

* From the closing address as Moderator of the Free Church of Scotland Assembly.

Behold, Proud Man!

Is this the grand result
Of all these peaceful years—
Is this the boastful fruit
The tree of knowledge bears—
Increasing light thus fostering war,
And setting all the world ajar?

Sure something is amiss—
Some spirit lurks unseen,
That thus the pillar breaks
On which 'twas thought to lean.
That light—when needed most—should fail,
And knowledge used but to assail!

Alas! the human will
Imperious still remains,
And, unsubdued by grace,
In unthought darkness reigns;
Mere human light and human skill
Can ne'er subdue man's haughty will.

Shall night, then, last for aye,
And ruin hold the rein?
Is peace for ever gone?
Must joy still constant wane?
Ah, no! behold faith's written scroll—
"The Prince of Peace—He maketh whole."

Millennial glories dawn!
The prayers of saints prevail;
And He who will, shall come,
And hush creation's wail.
'Tis by that blessed One alone
Death's deadly car can be o'erthrown.

Albert Midlane.

Smoking among Boys.—Impressed by the growth of this habit among quite young lads, Mrs. George Jenkins, Monmouth-road, Abergavenny, has begun an Anti-smoking League, which she finds is benefitting the Sunday-schools there. Any friends wishing to begin a similar effort in their own neighbourhood may have as many cards of membership as they require, post free, on application.

Employment of Epileptics.—The rapid development of the colony established by the National Society for Employment of Epileptics at Chalfont St. Peters has led to the existence of a wide-spread impression that the Society is in a state of extreme prosperity, and this erroneous impression has been found most prejudicial to the movement. It is estimated that there are in this country about five thousand persons in urgent need of such provisions as the Chalfont colony affords. When the additional Homes, now being built there, are completed and opened, the number of "colonists" actually provided for will be somewhat less than two hundred. The furnishing of Homes and other capital expenditure have thrown so severe a strain upon the general funds of the Society that these are now quite exhausted, and works essential to the safety of the colony cannot be carried out. The secretary, Mr. G. Penn Gaskell, 12, Buckingham-street, Strand, W.C., will thankfully receive help.

"Revival Christianity."

THE leading article in last week's issue of our contemporary, *The British Weekly*, is devoted to a review of the memoir of the late Principal Brown, of Aberdeen. In the course of the article there occur the following observations, which we reproduce with hearty commendation:—

"Principal Brown was certainly one of the most brilliant men we have ever known. He had many amiable and noble qualities—qualities of courage, of cheerfulness, of resilience, which appear more rare, more estimable, as experience of life increases. But what impressed us at first in him, and all through, was that he had a true zeal for souls. From the beginning to the end he was never so happy, never so much at home, as at a revival meeting. You saw the true man then as he joined in some passionate hymn of redemption, with the tears running down his cheeks, or listened tremulously, eagerly, and 'with such believing eyes' to an evangelist preaching on 'that most blessed thief who stole the Kingdom of heaven,' or on the cry of the Spirit and the Bride.

"His conception of Christianity was that of a revival Christianity, and this conception dominated his life. It is worth thinking a moment of what this implies. It means in the first place that Dr. Brown found his true rest and home in the central truths of Christianity—the truths of regeneration and redemption. There is a Christianity much in favour now. It contains what Vinet called a portion and emanation of the truth, and consequently some of the promise of the life that now is, but which does not save or renew. There is an element in Christianity which can be made intelligible and congenial to the unrenewed nature. Much indeed has been recognised by the unrenewed nature, and even yielded to; that is, there are maxims of Christianity which have created a new civilisation. There is an honest admiration for the character of Christ on the part of many who do not own Him as Redeemer. It is possible that this kind of Christianity, this Christianity of secondary ideas and applications, may go on prosperously from year to year like a well-managed business. It may even go so far that the world may become Christian in a certain sense, but Dr. Brown would have held that such a victory was no real triumph of Christ. He would have fallen back on his revival hymns.

He suffered the just for the unjust,
That the unjust might not die.
For these things were done in the green tree
That they might not be done in the dry.

Oh! think of the love and the pardon,
And ask, "Why should I die?"
For these things were done in the green tree
That they might not be done in the dry.

"No, the fundamental truths of Christianity and the live faith of the Church can never be made clear and lovable to any but the spiritual man. To the natural man the mystery of redemption will always be more or less unintelligible, and more or less odious. And the Church can only live in the world by successive individual transferences from the natural to the spiritual kingdom. In other words, the Church is always dying, always being raised again.

"That is why we speak of revival Christianity. For it is by revivals of religion that the Church of God makes its most visible advance. When all things seem becalmed, when no breath stirs the air, when the sea is like lead, and the sky is low and grey, when all worship seems to have ended but the worship of matter, then it is that the Spirit of God is poured upon the Church, then it is that the Christianity of the apostles and martyrs, not that of the philosophers and Liberals, keeps rising, as Vinet says, from the catacombs of oblivion, and appears young and fresh in the midst of the obsolete things of yesterday and the day before. If Christianity be as she is, eternally a stranger to the world, she is not in any sense established there. The world is increased by every being born into it, but the Church has no natural increase, only a supernatural. The Church lives by capture, by booty, by winning over from the world the citizens that make her number. Nor is it too much to say with a great thinker that she can hardly be said to live at all. Her life is a perpetual resurrection, and she is for ever issuing from the tomb. This was Dr. Brown's view of Christianity, and it was this that made him delight in revivals. He saw Christ with his own eyes, leading captivity captive. He knew that this was not the work of nature, but the work of grace, and in consequence in an age when faith in the supernatural supports itself by a struggle, his never wavered, we believe, for a single instant. It is only by grasping this view of the Church as fighting and struggling and suffering for every inch of ground that we can learn how much we depend on God, and how surely God is to be trusted. . . Dr. Brown was not afraid to die, and, what is better, he was not afraid to live. He was too near the source of hope and quickening to be dismayed, and sometimes he would speak as of those who sit in the heavenly places with Christ Jesus, who look down on the conflict as though it was already passed, and behold the fallen Satan."

Buried in the Country.—6.

BESIDES the occasional excitements of lectures on poultry-keeping, bees, flower-shows, visits from temperance lecturers, a cycling mission band that appeared one day, etc., all of which kept us from the deep slumber so kindly predicted by our friends, there was one other class which we tried and found popular and most useful, that was an ambulance and nursing class for the women of the place.

It came about by what we so often call accident. I was on the point of leaving the house one day when a child tore up the drive with a scared face. "Please, do come to mother; she's cut her arm and it's bleeding awful, and we can't stop it." Hastily putting together some linen, I went with the little one to her mother's cottage, where the latter, surrounded by two or three neighbours, was trying to staunch the blood, which was spurting from a wound in the arm. No one seemed to know what to do, and though I heard, as I entered, the horrid suggestion of putting some tobacco to the place, evidently there was some doubt as to its safety. The woman herself looked frightened, and was getting faint from loss of blood; the doctor was nowhere to be found; he had a large district to cover, and was probably miles away, and if I had not turned up at the moment I hardly know how they would have managed. Somehow in cutting bread Mrs. —— had let the knife slip, and it had made a

DEEP GASH IN THE BRACHIAL ARTERY.

Having myself gone through three or four courses in "first aid" and nursing, I felt sure I could deal with the case in question, and it did not take more than a minute to extemporise a tourniquet with the handkerchief I had brought, place it over the artery, and stop the immediate danger.

The sight of those good women standing round their sister, so anxious to render her help and yet ignorant how to do it, brought home to me forcibly the need for some instruction to these villagers in the elements of physiology, and how to give "first aid" in case of accident or sickness. Added to this, we had no district nurse, and so it was doubly necessary that the women themselves should be taught a few points of nursing. I thought first of applying to our doctor and inducing him to undertake a class on the subject, but after five minutes' talk with him both the doctor and I felt that plan would not do as well as another. "You don't want a medical man," he said; "you want a woman to teach them who will talk very simply down to their level, and not use technical words. The simpler the better," he added; "and she ought to keep to the elements; not go beyond her depth. I'll come and examine the class, if you like, and see they've had proper instruction," were his parting words as he hurried away. And so he did, and was as good as his word.

When the class was started and I had found for it a lady as teacher who had studied hygiene, and had obtained the St. John Ambulance medallion, the doctor gave up an evening, after the first course of five lectures had been given, and examined the women on what they had been taught. This plan of a lady to teach I consider is quite the best; she can talk to the women (we only admitted girls over fifteen) in a homely, plain way, and they readily ask her questions, and then at the close of the course there should be a field night when prizes are given to those whom the medical man adjudges as deserving of them by their good answers.

We had two sets of lessons during that first winter, and both were very popular. In the first the lecturer roughly followed the lines of the St. John's Ambulance "first aid" course. We drew some rough diagrams, procured a few examples of bones, and a number of triangular and roller bandages, and at each lesson spent the last quarter-of-hour in practising bandaging with the pupils. They also brought us written answers to three questions which were printed and given round at each lecture, and with the questions on each set of papers there was printed one useful item of information for example. One paper ran thus:—

Questions. Lecture III. Broken Bones.

(1) What "first aid" would you give in the case of—

a broken thigh,
b broken collar-bone,
c broken rib?

(2) How would you make a stretcher?

(3) Describe the bones in the arm and trunk.

And underneath brief directions as to how to treat a person in a faint, and one whose clothes had caught fire.

The second set of lectures following on these dealt with the elements of nursing, and were, perhaps, even more useful than the others. How to ventilate a room, make a poultice, make beef-tea, change sheets, etc., were explained and illustrated by demonstration as far as possible, and certainly we were well rewarded for the small amount of trouble in arranging the class by the interest and attention shown by these poor "buried" country folk.

When a year had passed circumstances necessitated our leaving N——, and we both did so with genuine regret, nor did we feel that it had been a year of mental stagnation, either for the villagers or for us. Surely Emerson speaks truly when he says, "Every man's task is his life-preserver." The conviction that his work is dear to God, and cannot be spared, defends him. Rus.

Scottish Assembly Echoes.

EVERYONE in the Free Church Assembly has been delighted with the revelation of Dr. Whyte's powers of intellect, his wide reading, and his splendid originality. His opening address we have already referred to, and an extract appears elsewhere from his closing address. He gave lazy ministers a good drubbing; pleaded for more regular visitation and better preaching, and has no sympathy with the cry "Too busy to visit." His addresses have been practical and powerful, and are bound to do a vast deal of good.

As to the reports of work, it is evident that the ministers of both Established and Free Churches as a whole are true to the Gospel, and are earnestly seeking to do what they can to reach the people, not only in the large centres of population, but in the rural districts. Dr. Smith, in the Free Assembly, said it is not enough to confine oneself to preaching and teaching; the people need those who will live among them and be their guides. Dr. Macleod, of the Established Church, urged the importance of earnest evangelical preaching. A very considerable decline of scholars was reported in the Free Church Sunday schools, which calls for attention and consideration. In the Highlands the work was never more encouraging.

Turning from the home field, the work among the Jews has much to encourage effort and prayer for Israel. In both assemblies the Foreign Mission night is a great time. To be present is an inspiration. The reports were good, and the addresses first-rate. The work is advancing in spite of obstacles. The cry is—more men and more money.

Lancing-on-Sea.—It is only a few weeks since we gladly wrote for your readers a few details about our home for the aged and dying at Lancing-on-Sea, but we have already proved our title by having the privilege of cheering the last moments in the "Home going" of our first aged sister in Christ from our quiet village rest. Her last words were "My Jesus has done all things well." It is truly a ministry we felt thankful to be permitted to have shared, and we feel sure kind readers who have contributed to the needs of this little home for the dying, will also feel encouraged that their ministry is not in vain. W. Chorley.

6, *Clephane-road, Canonbury, N.*

American Notes.

THE Christian and Missionary Alliance, originated and superintended by Dr. Simpson, has thrown out its branches as far as the Pacific coast. It is not intended to form a new denomination, but to unite in Christian association and missionary work members of all denominations. It preaches "the fourfold Gospel—Conversion, Sanctification, Divine Healing and the Second Coming of our Lord." Some of the most devout and earnest Christians adopt this formula, and the natural result is that they have a tendency to draw together into one fellowship.

I cannot say that the fourfold formula commends itself to me. At once more concise and more comprehensive is that of Luke in describing the Pentecostal preaching: "With great power gave the Apostles witness of the Resurrection of the Lord Jesus"; which he abbreviates in recording the same Gospel ministered by Paul at Athens—"Jesus and the Resurrection."

"Divine healing" is in many, perhaps in most, of these meetings the most prominent of the four subjects specified, though there seems a tendency in some cases, especially at the headquarters at New York, to pay increased attention to foreign missions, leaving the use of medicine or otherwise to individual conviction. As I have before mentioned, the amounts poured in to the Alliance are much in excess of those contributed to other societies in proportion to their size, and these amounts are given not by constraint, but willingly.

Mr. Stephen Merritt, the managing director of the largest company of undertakers in New York, who is also a director of the Christian Alliance, accompanied us to Nyack, twenty-eight miles from New York, on the west bank of the Hudson, where Dr. Simpson has removed his residence and built a large training institute for missionaries, and a house for those in need of healing, called Berachah, both delightfully situated on the heights above the Hudson. Every week sick persons are anointed and prayed for, and in many, not all, cases are healed.

Although it is too true, as a minister in the West said to me, that the churches have largely forgotten their proper aim and purpose, and, therefore, have degenerated into wrong methods, yet there are very many devoted and consecrated Christians beyond the Atlantic coast. Perhaps their light shines all the brighter for the surrounding dimness. There is a tendency to swing off and form new meetings. Birds of a feather will flock together, and, whether it be in large or small communities, there appears to be no valid objection to this, if they are preserved from pharisaism on the one hand and intolerance on the other; and if a large-hearted, generous, and unsectarian spirit is preserved.

At Kansas City we had a brief interview with Mr. Fisher, the superintendent of the Gospel Union, connected with which are some courageous missionaries pioneering in Morocco.

We arrived at Chicago on a bleak and rainy morning, which strongly contrasted with the balmy climate of Southern California, and affected us accordingly, so that we were obliged to hurry away without seeing several friends whom we desired to visit. Chicago is the busiest city on the American continent. There is much worldliness, much wickedness, but also much energetic and devoted Christian work.

There is here a remarkable personage—a Scotchman, Dr. Dowie—who came from Australia a few years ago. He seems to have a gift of healing, and in *Leaves of Healing*, a weekly paper published by himself, he narrates some extraordinary cases, authenticated by witnesses. One, of cancer in the mouth, was illustrated by photographs taken at different stages, and finally with the face of the young woman in a normal and healthy condition. The gift of healing, however, is not accompanied by a meek and quiet spirit. Dr. Dowie seems to have a special animosity toward Dr. Simpson, who, however, takes no notice of his attacks.

A new hall with double galleries has been opened during the past year, accommodating about 2000 persons. It has an immense baptistery, in which about 1800 have been baptized within the year. The doctor preaches trine (or as he calls it, triune) baptism, dipping the person three times—in the name of the Father, the Son, and the Holy Spirit. He makes much of this, and one gentleman, who had been an official member of the first Baptist church, was one of the seventeen thus trinally baptized and received into the Zion Church on the night we were there. The sisters were all gathered into the baptistery together, and Dr. Dowie briefly addressed and then baptized them. The men were similarly addressed and baptized, except that they were bidden to kneel, and their heads were pushed forward and immersed three times. Anything less characterised by reverence or solemnity I never saw in the performance of a Christian ordinance. Dr. Dowie has also a large hotel, called Zion, where persons seeking healing, and others, are received, and which appears to be a well-paying concern.

We stayed at the Bible Institute. Rev. R. A. Torrey is its director, as well as the pastor of the Chicago Avenue Church adjoining. This has a large membership, and a Sunday school of about 2000 children. All branches of the work are exceedingly well organised, and Mr. Torrey's hands are full of good work excellently conducted. He and Mrs. Torrey had just passed through a great sorrow in the death of a beloved daughter; this event had a manifest effect on the subject and tone of the discourses which we heard during our too brief sojourn.

Mr. Moody's Colportage is not the least remarkable of his many great undertakings. I have already referred to it more than once. But that over two millions of evangelistic books should have been sold in two or three years, to persons, few of whom would ever have heard of them had they not been carried to their doors, is a phenomenon worthy of repeated mention, in the hope that a similar method may be extended to other parts of this dark and needy world.

R. COPE MORGAN.

Coming to the Sea.

COMING to the sea,
With the thunder of its waves,
A death-dirge over graves,
A lullaby of love,
A song of worlds above—
O, the music of the sea!

Coming to the sea,
With cliff and cavern grand,
Its shells and silver sand,
Its bosom stretching on
Till it meets the setting sun—
O, the beauty of the sea!

Coming to the sea,
What solemn thoughts arise
Of the earth and upper skies,
Of Time's receding shore,
Of Eternity before,
Divided by a sea!

. . . .

Coming to the sea—
Life's dread and final deep!
Where loving watchers weep
And strive and pray in vain
To allay the mortal pain;
"There is sorrow on the sea."

Coming to the sea—
Our earthly joys have fled,
Our youthful friends are dead;
Our hair grows white with spray,
Our ears with shell-notes play:
Omens from the sea.

Coming to the sea,
What guide shall take my hand,
And lead to heaven's strand
Through the silences that reign
On death's terrific main?
One who trod the sea.

Coming to the sea—
Jesus can still the strife,
Change death itself to life,
The weak into the strong,
Our moaning into song;
There is singing on the sea.

Coming to the sea:
The boundless love of God,
The worth of Jesus' blood,
While endless ages sweep
Eternity's great deep,
Shall with glory light the sea.

Donegal. J. K.

Undoing the Reformation.

A BISHOP'S PROTEST.

IN his visitation at Hereford Cathedral Bishop Percival made some very notable references to present-day movements in his own branch of the Christian Church. Towards the close of the address he dealt at considerable length with the "sacerdotal claims which are being pressed upon our Church at the present time in certain quarters with much boldness and vehemence of assertion." He said they should weed out of their ritual all that undoubtedly symbolised or fostered erroneous doctrine, or tended to adulterate their worship with sensationalism, or drew worshippers into dangerous proximity to Roman superstitions. It became their duty to check the craving which seemed to admit of no finality in the accompaniments of Divine service, and was constantly driving men and women, especially in the luxurious classes, to introduce now one new ceremony and now another. These novelties were the more to be deprecated because they were almost always imitations of some Roman practice, and also tended to weaken the moral fibre, which needed every possible tonic and support in a luxurious and sensational society. He felt sorry when he saw the growth of such habits as picking out this or that part of a Church service, this or that article of the Creed, and attaching to it some new genuflexion or prostration; and he deprecated the inculcation of the habit (natural enough in a believer in Transubstantiation) of demonstratively bowing to the communion table, which those who did this always called the altar, disregarding the language of the Prayer-book and encouraging false doctrine. The encouragement of habitual confession to a priest was very dangerous to healthy spiritual life, to morality, and to family union and happiness.

Having spoken also of "the tendency towards materialistic views of the Eucharist," the Bishop concluded with a protest against current depreciation of the Reformation. In many High Church circles it had of late become far too much the fashion to depreciate and decry the Reformation movement. Many of those who did this seemed to be unaware that they were thus decrying one of the greatest influences in modern history, and the one to which they owed many of the best elements in their own life. "A spirit has arisen within the ranks of the High Church party which is distinctly disloyal to the Prayer-book. This disloyalty is shown in all such things as the teaching of habitual or obligatory confession, the sacerdotal claims of the priesthood, the teaching of the duty of fasting communion, the reservation of the elements, the doctrine of the mass, the introduction of Roman services; and seeing that those who teach these things would claim that they are the natural development of the earlier High Church teaching which they have left behind them, it would seem to be specially incumbent upon loyal members of the High Church party to use all their influence to stop and eradicate this disloyal spirit which is leading their extreme wing back towards Romanism, minus the regulating authority of the Pope.

"If that spirit is to prevail among us, not only will some of the best work of the Reformation be undone, but the last state of our Church will be worse than the first. Moreover, in abolishing the celibacy of the clergy, the Reformers vindicated the principles of faith and freedom against the false principle of asceticism which had produced such disastrous results. By doing this they brought men back to the principles of the Gospel and of a pure and natural life, reconciling nature and duty, and making woman the companion and helpmeet of the clergyman as of the layman. Thus they were "the founders of countless sweet and peaceful homes," and for this alone they deserve undying honour and grateful recognition. As Englishmen, we must always listen with some impatience to those who vilify the movement that secured us in freedom of conscience, thought, and speech, that liberty of prophesying which has been, and will be, the ever precious seed of progressive enlightenment, and of reconciliation between religious faith and expanding knowledge. And, unless I entirely misunderstand the temper of the English laity, whether they call themselves Protestant, Anglican Catholics, or prefer to be designated Catholic Anglican Protestants, they will not tolerate any general attempt to impose afresh upon English life the burden of sacerdotal pretensions and theories, which our forefathers refused any longer to bear."

OUR DAILY HOMILY.

SUNDAY, June 12.

"*If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved.*"—Rom. x. 9.

SALVATION here is evidently to be taken in its most extended meaning. It stands even more for the deliverance of the soul from the love and dominion of sin than for the removal of its justly incurred penalty. That we should be pure in heart, holy in thought, consecrated in life, with all the range of our nature controlled by his indwelling Spirit—such is the Divine intention with respect to us, as suggested by this deep, great word *Salvation*. But there are two conditions, on our compliance with which this saving power is realised.

We must confess Jesus as Lord.—Throughout Scripture there is a close connection between Christ's Royalty and his Saviourship. "Behold thy King cometh to thee...having salvation;" "Him hath God set forth to be a Prince and a Saviour." "Melchizedek, king of Salem, priest of God most high...made like unto the Son of God, abideth a priest continually." We shall never know Christ as a Saviour from inbred sin until we have definitely and absolutely enthroned Him in our hearts. A physician is not content with healing outbreaks of disease and fever when they occur, but claims leave to examine all the arrangements of the house, so as to deal with the sources of the mischief.

We must also stedfastly believe in the Resurrection. The Risen Lord, sitting at the right hand of God, in all the vigour of an indissoluble life: still working in the world, and energising the hearts of his own: entering to indwell, to fill, to unite with his own eternal life, such is the vision constantly offered to our faith. Let us look away to Him with a persistent, unwavering gaze, until sin ceases to attract us, and Satan finds a stronger than himself in possession.

MONDAY, June 13.

"*Of Him, and through Him, and to Him, are all things.*"—Rom. xi. 36.

This is a verse of monosyllables. A child just learning to read could easily spell them out. But who shall exhaust their meaning?

Of Him.—The entire scheme of redemption; the marvellous history of the chosen people, with which this chapter is occupied; the universe of matter, throughout the universe—*all* are included in the *all things*, that have emanated *out of* God. No one has been his counsellor, or given aught to Him. From all created things, which are as the stream, let us climb to Him, who is their fountain, source, and origin, and in Him let us learn to fill our own souls to the very brim.

Through Him.—Through Jesus Christ, the Mediator, God has poured the entire grace and wealth of his nature to bless and help us. There is no good thing that does not come to us through the mediation of the Second Person of the Holy Trinity. Through Him He made the worlds. Through Him we have received the reconciliation. Through Him, also, all grace is made to abound towards us. Never forget to magnify the Lord Jesus as the source of all your supply.

To Him.—Creation, Providence, Redemption, are all tending back to God. The tide is setting in towards the throne. A revenue of glory shall yet accrue from all that has happened within the parenthesis of time. Every whit in the great temple shall one day say Glory. "Through Him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips that make confession to his name."

TUESDAY, June 14.

"*I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*"—Rom. xii. 1.

To *present* carries us back to chapter vi. We might almost say that the intervening chapters, after the manner of the Apostle, are one prolonged digression or parenthesis, and that he classes all the great things with which He has been treating as among the mercies of God, and arguments, therefore for our entire consecration. Every disclosure of God's grace towards us, in choosing, redeeming, and ultimately glorifying us, is an argument for our entire surrender to his will and power.

We are called on to present *our bodies* as instruments of righteousness, because all true regimen of the inner life immediately affects the body in all its members; and, conversely, the consecration of the body reacts upon and affects the temper of the soul. It would be well for you to take Miss Havergal's hymn, with its enumeration of the various parts of the body, and offer and present yourself, to be from this day and forward, wholly for God. Only believe that He is more anxious for this than words can tell, because He loves you so, and that He accepts immediately what you offer.

Lord, here's a hand!
Oh, take this hand, and lead me at thy side,
For I would never ask another guide;
I lift it, Lord, withdrawn from other hands,
For Thee to grasp and lead in thy commands,
Lord, take this hand!

Such consecration must be *living;* that is, it must enter into all your life, and it is *holy, well-pleasing to God, and reasonable.* And when it is made, and the soul is duly transfigured in its exercise, we begin to prove that God's will, which once we dreaded, is also good, well-pleasing, and perfect.

WEDNESDAY, June 15.

"*Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*"—Rom. xiii. 14.

This verse is ever memorable from its association with the life of Augustine, who says: "Thus was I sick and tormented in mind, bitterly accusing myself, and rolling and turning about in my chair, till it might be wholly broken.

"At length, rushing into the garden, groaning in spirit, all my bones were crying out, soul-sick was I and grievously tormented. I said to myself, 'Be it done now, be it done now.' And a voice said, 'Why standest thou in thyself, and so standest not? Cast thyself upon Him. Fear not, He will not withdraw Himself to let thee fail. He will receive, and will heal thee. Stop thine ears against those unclean members of thine, which are upon the earth, that they may be mortified.'

"Then arose a mighty tempest, bringing a heavy downpour of tears. I cast myself under a certain fig-tree, and gave rein to my tears, and the floods of mine eyes brake forth. Why not now? Why not this hour make an end of my uncleanness? And, lo! from the neighbouring house I heard a voice as of a boy or girl, I know not which, singing and oft repeating, 'Take and read, take and read!' Checking the torrent of my tears, I arose, interpreting it to be a Divine command to open the Book and read the first chapter I could find. I seized, I opened, and in silence read the passage on which mine eyes fell: 'Not in rioting,' etc. No further would I read; nor was there need, for instantly all my heart was flooded with a light of peace."

THURSDAY, June 16.

"*He that herein serveth Christ is well-pleasing to God, and approved of men.*"—Rom. xiv. 18. (R.V.)

Dean Howson renders this verse thus: "He who lives in these things as Christ's bondsman is well-pleasing to God, and cannot be condemned by men." There are two rules, therefore, to be observed by us when we consider our behaviour in that great borderland which lies between the dark and light, the clearly wrong and clearly right. We are all conscious of habits and tastes, of inclinations towards certain forms of amusement and recreation, of methods of life, which do not contravene any distinct law of God, but are certainly open to question. It is such things that fall within the scope of these two principles.

First, we must always remember that we are Christ's bondservants. Let us look then, every day and hour, and as to the mental *habit*, every moment, upon Jesus Christ as our Master. Saintly George Herbert chose that to be, as it were, his best-beloved aspect of his Saviour: "My Master, Jesus." "An oriental fragrancy, my Master." And as each fresh question arises in our life, let us think what He would desire, always reckoning that the least suggestion of his preference is law.

Second, we must always bear in mind the spiritual life of others.—We are to put no stumbling-block, or occasion for falling, in another's way. It is good neither to eat flesh, nor drink wine, nor to do any other thing, whereby our brother is made to stumble. Let us each of us please his neighbour for good ends, to build him up. For Christ pleased not Himself. Whatever sets an evil example, or exerts a baleful influence on others, must be surrendered.

FRIDAY, June 17.

"*I will not dare to speak of any things save those which Christ wrought through me... by word and deed.*"—Rom. xv. 18. (R.V.)

All things that have not sprung from the in-dwelling and in-working power of Christ are of little value in the sight of God. They lack the one principle or germ of life. Our Lord said, Separate from Me, ye can do nothing; and probably, therefore, whatever we do out of living union with Him amounts to nothing.

These words are a window into the Apostle's inner life. He was ever looking to the Lord to work through him, in the power of the Holy Ghost. He had nothing, therefore, to boast of, as he reviewed his labours; the impulse in which they originated, and the success with which they were crowned, were alike attributable to the Son of God who had been revealed and formed within.

Let us so yield ourselves to Him that the great Master may fulfil through us also all the good pleasure of his will. "I cannot," one may say, "give that tract, speak to that fellow-traveller, witness for Christ on that ship or in that shop, stand up in that pulpit and preach." No, perhaps not. And it were good for you ever to feel as you do now. But you can let Christ do these things through you. Then there will be an end of pride. As soon might Milton's pen be proud of writing "Paradise Lost"! Shall the axe boast itself against him that heweth therewith?

SATURDAY, June 18.

"*Quartus the brother.*"—Rom. xvi. 23. (R.V.)

That is all we know about him. The others whose names are written here are more or less famous. Tertius wrote the Epistle; Caius was evidently a man of influence; Erastus was the treasurer of the city, and so on. But Quartus was just a humble, simple Christian, who had no handle to his name, save his brotherliness and his desire to assure his Roman brethren, whom probably he had never seen, of his love to them. "So he begs a little corner in Paul's letter, and gets it; and there, in his little niche, like some statue of a forgotten saint scarce seen amidst the glories of a great cathedral, 'Quartus the brother' stands to all time."

What a lesson in humility! Seekest thou great things for thyself? seek them not. Be content to live and die unknown, except for the love that breathes through thy life, not to those of thine own circle merely, but for those across the sea, with whom thou wouldst fain strike hands. Thy one joy that thou hast been born into the family of God. Thy creed, that all regenerate souls, of every name and sect, are members of the same family, children of the same Father, and therefore one in ties of peculiar tenderness and strength.

What a revelation this slight reference is to the new binding forces of the Gospel. At the Advent the world was split by great gulfs of national hatred, fierce enmities of race, language, and religion, wide separations far profounder than anything that we know. And then the Gospel came, which began to gather men of every race into one family, in Jesus Christ, the Divine Elder-brother; and from this, uniting influences of brotherhood have begun to permeate the world.

F. B. M.

Home Missions.

Whit-Monday at Mildmay.

Of all the "red letter days" in the year, Whit-Monday is perhaps the reddest in the opinion of the guests who on that day gather at Mildmay from the various districts in London in which the Mildmay deaconesses work. For the past twenty-two years this gathering has taken place. The number of guests has to be limited to 1200; the tickets are sold weeks beforehand to those who apply first, and the demand is always far in excess of the supply.

At 1.30 the gates of the Mildmay Compound are thrown open, and streams of people pour in from Bethnal Green, Bermondsey, Bow, Clerkenwell, Hoxton, Lambeth, Islington, Pentonville, New Kent-road, Victoria Park, and Whitechapel, each mission distinguished by a rosette or card of a different colour, and all bent on finding their own particular deaconesses, who are equally on the look-out for them. While some wander about in family parties, or sit in groups under the tree listening to the band from St. Peter's, Islington, others are shown round the cottage hospital in detachments. Many betake themselves to what they consider the best part of all, viz., the prayer and testimony meeting in No. 6. Very simple but very touching were some of the testimonies given this year, especially in those cases where both husband and wife had been converted lately.

At 4.30 the guests are summoned to tea, to which all sit down together, some in tents, and some in the large rooms below the Conference Hall. When this is over the general public are admitted, friends of the ticket holders arrive, and at 7 p.m. there is a large gathering in the Conference Hall. This year the choirs of some of the missions sang (which they did exceedingly well), and the happy day was brought to a close with Mr. Badenoch's interesting and helpful address, illustrated by candles and lanterns, which was much appreciated. One man who, much against his will, had been induced by his wife to come into the hall "just for a little while," declined to go when she suggested that they should leave at 8.30, and said he "could have sat there all night!" We earnestly trust that the "Light of the world" may have shined into the hearts of some who until then had been sitting "in darkness and the shadow of death."

R.S.U. Work among Cripples.

Some twenty little ones, members of the R.S.U. Cripples' Choir, charmed the friends attending the Central Noon Prayer-meeting, Aldersgate-street, by singing, on Thursday last, a number of their sweet songs—thus paving the way for a statement by Mr. John Kirk of the work among afflicted and helpless cripples. When some years ago the Ragged School Union was led to take up work on behalf of home cripples, no one knew to what it would grow. There are now between five and six thousand crippled children being visited, taught, aided in many ways, and comforted by the sweet story of Jesus.

Miss Coles followed on similar lines, illustrating the usefulness of the pleasant outings, the Holiday Homes, the Cripples' Parlour, and the other developments of the R.S.U. work. An earnest plea was made for dolls, toys, picture-books, and the like, for wee dull bairns barely able to move, and with scarce a gleam of pleasure in their lives.

Mr. J. F. Shorey spoke of the pathos of these little afflicted lives, and the delight of serving Christ by seeking to bring a ray of sunshine into dull, sad hearts. He had known personally most of the little singers whose voices had been heard, and he knew well the change which had been wrought in them. An account followed of a few days spent in the Cripples' Home at Margate, of its beneficial and toning effects, of the weeping of the boys whose time was up at having to leave, and of the rapturous delight of the girls who arrived, and who could not sleep that night "for thinking of this beautiful place we've come to."

Sir George Williams, who presided, and Messrs. R. C. Morgan and M. H. Hodder also took part in this interesting meeting.

The Houses of Rest.

Friday last was the anniversary of Miss Charlotte Mason's admirable Houses of Rest for Christian workers. At Finchley-road, N.W., and at Eastbourne, many labourers, wearied in service for the Master, are privileged to enjoy Christian fellowship; and to look forward to further happy service in the future.

Mr. John Cory, J.P., who presided over the gathering, said it was refreshing and inspiring to read Miss Mason's report. They could not but praise God for having spared her so long to continue her Christ-like labours.

Miss Mason herself was the next speaker. There had been no diminution, she said, in the numbers received into the Homes (943 during the past year), and there was no complaint as to the falling off of the kind help she had always received from those interested in the work. Miss Mason mentioned that she would be glad, on receiving the needful funds, to start a Home for aged ministers.

Rev. F. B. Meyer said the whole church was under a debt of obligation to Miss Mason. Christians of every name, irrespective of denomination, share the benefit of the Homes of Rest. He hoped she would be spared to continue her labours of love for many years to come. Dr. Monro Gibson urged the importance of faith in our Christian work. He referred to the great faith which had marked the lives of two public men who had lately passed to their reward—George Müller and Mr. Gladstone.

Miss Weston, looking back over a quarter of a century of work, said she was sure Miss Mason would recognise how wonderfully God had led her. She was glad to find that Miss Mason had no intention of giving up. She had at any rate twenty years' service in her yet if God should spare her.

Pastor Fuller Gooch delivered the closing address. Miss Mason is anxious that the permanent annual income of the institution should reach £3000.

Bank Holiday at Kilburn Hall.

One of the largest Conferences of recent years in connection with the Evangelistic Mission was held at Kilburn Hall on Whit Monday, when helpful addresses were given by Pastors Fuller Gooch and G. Campbell Morgan.

In the afternoon Pastor Gooch spoke from Rev. xix. 6-8, "Clean and white; or grace triumphant in righteousness." Rev. G. Campbell Morgan called attention to Titus ii. 11-14. Note what this grace of God does for us now. It teaches us to live (1) soberly, as to the world within; (2) righteously, as to the world around; (3) godly, as to the world above. How many are living the new life, regarding God as an "absentee landlord," or as one who lives off the premises. We should be as truly God-possessed as the man of Gadara was devil-possessed.

The evening addresses were given with much power, the first speaker being Pastor Fuller Gooch, who referred briefly to 2 Cor. vi. 16. Mrs. Fenn, from Spain, graphically told the story of the network of hindrances by Jesuits to the work of the Gospel in Spain, but also observed the sad fact that though Spain as a nation was striving to throw off the Romish yoke, England by its present tendencies was courting it. Mr. Campbell Morgan dwelt in detail upon the passage referred to by Mr. Gooch, coupling therewith Amos iii. 3 and Gen. v. 21-24.

Earnest prayer by Mr. Leonard Weaver concluded the meeting.

Homes of Hope.

We have received the annual report of the Homes of Hope, containing a very interesting account of the work of the Homes during another year. It says much for the earnestness and enterprise of Christians of our own day that millions for the fallen, as well as efforts for the aid of young women and girls who have temporarily gone aside from the path of virtue, are so patiently and successfully conducted.

The Homes of Hope are divided into several distinct branches, though all regulated under one head; and consist of a Home for young women who have fallen for the first time under peculiarly painful and untoward circumstances, and who are also about to become mothers; a Preventive Home for young girls rescued from positions of moral peril; and a Reformatory Home for the more abandoned and penitent young women, who need much careful and prayerful training ere they are again sent out into the world to earn their own living.

Particularly sad and painful are some of the cases related. Take the following, which tells of a young woman, deaf and also half-witted. It appears she was living at her home, assisting her mother in domestic duties, and she relieved the monotony of her life by going out for a walk occasionally with a young man, the son of a neighbour. The young man very cruelly took advantage of her simple condition. Soon the mother discovered the real state of affairs, and very shortly after the disastrous effects of his conduct became apparent. The mother, full of grief for this shocking disgrace, applied at once to the Homes of Hope, where the unfortunate young girl was received and kept until she was brought to a right state of mind.

The report abounds in much sad but interesting particulars, and will well repay perusal, showing as it does the numerous and various ways in which young girls were rescued from lives of sin and crime, and kept under good religious influences until they are fitted once more to go out into the world to get their own living in a virtuous and industrious manner. The applications for admission are pressing, and the committee are urgently asking for more funds to enable them to continue their good work.

The Gospel in the Bath.

An enterprising Jewish Rabbi has opened for his people a Russo-Turkish Vapour Bath establishment. The baths are excellently arranged, and situated at Nos. 86 and 88, Brick-lane, Spitalfields, in the very heart of the densely populated Jewish quarter. This being the district allotted to me by the London City Mission, I am taking advantage of the institution by paying a weekly visit, not only for the benefit of my health, but also for the excellent opportunity thus afforded of meeting with Jews of the better class.

It is my privilege on these occasions to point out from Moses and the Prophets, which I quote in Hebrew and Yiddish, that the Messiah has already come in the person of the Lord Jesus Christ. In the hot room I frequently, when speaking with one or two near me, get a little group around me, and soon we are engaged in warm discussion on Messianic prophecies. I am glad to say that I meet with the greatest kindness by all, including the proprietor, and I am permitted to circulate portions of Scripture of the Old Testament in Yiddish, also other publications that I have translated. These are invariably well received. I have made here already many friends, and my visits are looked forward to. Other Christian workers may wish to follow me in this endeavour. Wednesdays are set apart for ladies, and if any Christian lady would take advantage of such an excellent opportunity of meeting with a number of better-class Jewesses, she will be amply rewarded.

Marcus S. Bergmann.

Helping Village Chapels.—A party from Abbey-road Baptist Chapel, including Rev. H. E. Stone, some of his deacons, members, and friends, went down one day recently to Cheddington. At an afternoon service in Wingrave Chapel Rev. H. E. Stone preached from Luke xxii.; his words were most strengthening and encouraging. A tea-meeting, in which all the villagers joined, was followed by an evening meeting, at which a larger congregation assembled. Stirring and plain Gospel addresses were given by various friends.

Endeavourers in Glasgow.

(From Our Special Correspondent.)

THE BRITISH C. E. CONVENTION.

THE open Parliament, with which I concluded my report last week, proved specially interesting, from the proof it afforded of the wide area represented—from sunny Devon to the Shetland Isles—the delegates from Lancashire, Yorkshire, and Ireland being specially numerous.

BRITISH COUNCIL ANNUAL MEETING.

The annual meeting of the C. E. Union of Great Britain and Ireland was held on the afternoon of Monday, in St. Andrew's Hall, Rev. J. B. Morgan, of Chester, in the chair. Mr. Charles Waters was elected as president and duly installed. Rev. W. Knight Chaplin read a report of the British Council on the year's endeavour. This was, he said, the seventeenth anniversary of the birth of the world's Endeavour. These had been seventeen eventful years; they had been, indeed, epoch-making years. There were more than 53,000 societies of Christian Endeavour in churches, ships, prisons, workshops, post offices, hospitals, orphanages, almshouses, reformatory schools, barracks, forts, and, recently, in telephone offices. The British Endeavour was still advancing with most encouraging rapidity, and the Council had had another fruitful year. The World's Convention was to be held in London in 1900, in a large building, probably the Crystal Palace. The Council suggested that to defray the expenses there should be raised at least £2500, and hoped every member of the Union would respond to the appeal. There had been 927 new societies registered during the year. It was estimated that the membership was 215,000.

Rev. J. B. Morgan, the retiring president, delivered an address to his comrades on the relation of the C.E.S. to the Church. During the years that he had taken an interest in the movement he had seen the work of the C.E.S. in nearly all parts of the land, and he had found that where properly worked it was recognised as one of the most effective helpers of the churches. Doubtless, mistakes had been made, and misunderstandings had arisen, but no human institution could be perfect. The genius of the movement is close relation to the church, the pastor, the officers. We exist to strengthen the hands and aid the work of the churches.

ST. ANDREW'S HALL.

In the evening this great hall was again crowded. Alderman F. F. Belsey, who presided, began by referring to two great forces of nature—the centripetal and the centrifugal. So Endeavourers want to be the recipients of mighty power, and the channels through which that power may flow forth. From these two forces he drew important lessons for his eager young hearers as to the best directions in which to utilise their energies and zeal.

Rev. Charles Leach, D.D., spoke on

"CHRISTIAN CITIZENSHIP,"

holding that every Christian ought to be a good citizen; that every Christian Endeavourer ought to be the best of all citizens; and their citizenship should be applied Christianity. People say, We do not want politics in religion—true, but we do want religion in politics. We have to lift politics out of the arena of party strife. There will be no slums, no destitute and starving, no oppression, and no public-houses in heaven; and while these exist on earth those who serve Christ and love their country must use the power in their hand for righteousness and mercy. That, in its essence, is Christian citizenship. Public life needs the elevating force of the Christian Endeavourer.

ENDEAVOUR AND FOREIGN MISSIONS.

Rev. John Smith, in an enthusiastic address, presented the claims of foreign missions on Endeavourers. I have come, he said, to this meeting with the prayer that "instead of the fathers" God would "take the children." I notice first that you raise this missionary question at a very auspicious time. You come into the heart of the great missionary problem in the great hour of crisis and opportunity. God has been breaking down the barriers and opening the whole world to his Gospel. Whatever missions have achieved, it cannot be denied that they have not risen to the height of their opportunities. What is the meaning of the wars and rumours of wars that have so suddenly emerged on the horizon of Europe? To the ear of faith they sound as a warning that opportunities will not last for ever.

If the Gospel has done so much for our own land, what about India and China and all the rest of them? Recently I have been visiting Bible lands. It has been a great privilege to walk with reverent feet where the grand old worthies lived and moved. Where old Abraham, millenniums ago, saw the Gospel day when "in his seed all families of the earth should be blessed." To tread the paths our Lord and Master trod, to gaze on the spot where He offered Himself a sacrifice for sin and established his kingdom. To stand on Mars' hill and see Paul carrying forward that kingdom. And amid these scenes I have asked afresh—what are we doing to carry forward the banner of the cross? Fellow Endeavourers, what are you going to do?

Some here may have the burden of missions on them, but they ask, What are we to do? I reply: first, study the question; second, work with existing agencies; third, bring a more decided note into your personal consecration.

Study—missionary literature? Yes, that in its turn; but first and foremost the Bible. Learn the principles of God's purposes for man. See his love for the world; his command to his servants to go into all lands; the provision He has made for all men. Learn that the evangelization of the world is God's work, not ours. His honour, faithfulness, and promises are pledged to that consummation. He Himself is the grand worker. See this world-wide crusade, and notice the proofs that Christianity is intended to be a universal faith—that it is adapted to all men. Notice the demonstration of the discovered needs of men; that brings the heart to see, as never before, the fact that Christ is the one light of the world.



Dr. John Smith, Edinburgh.

Then give yourself, your all. The strength of Christian Endeavour is the strength of its adherence to this Bible principle—if Christ deserves anything, He deserves all. If you are to be used, you must be at his disposal wholly, to do what He would have you do, to go where He would have you go. I have an idea that in the consecration meetings of Christian Endeavour we have the grand recruiting-ground for the twentieth century missions. In giving yourselves to the great missionary cause you will receive a fresh baptism on the whole movement.

Rev. W. Knight Chaplin delivered an address on "Advance Endeavour," which was practically a verbal summary of the report read in the afternoon.

Rev. F. E. Clark, D.D., had brought his sermon with him—an old cobbler's hammer (produced and displayed) which belonged to and was used by William Carey in his cobbler days. This hammer tells of many things, but first of consecration in little things, the consecration of everyday life to Christ. Carey's intense yearning over the heathen led him out to India, where he founded a great college at Serampore, translated the Bible into forty different languages and dialects of India, and became the greatest Sanscrit scholar of his day, the most eminent linguist of his time. Where did he get his inspiration? By stealing away to a ruined old pagoda on the banks of the Ganges, and pouring out his soul before God for India. There, once or twice, he had Judson, Marshman, Henry Martyn, and Ward, the pioneers and founders of foreign missions. What a prayer meeting that must have been! Surely this hammer teaches us consecration in little things, and personal acquaintance with Christ, if we are to achieve anything for Him?

OTHER MEETINGS.

Hengler's Circus was also crowded at the same hour. Rev. C. Stedeford, of Exeter, who presided, said that though they dealt with the evils of to-day by all the powers of eloquence, of learning, or of skill, but did not bring to these questions a pure heart and a clean reputation, an earnest and zealous spirit, all their powers would only fail. If they could bring to public efforts such a conscience as should be void of offence, approaching them with a pure mind and a sincere and holy purpose, then through strength and power their purity would make itself felt, and their darkness would have to give way to the light.

Rev. James Stalker, D.D., said: I suppose nearly all the churches of Great Britain are represented here, and I venture to say there is not one of them which has not memories that inspire to imitation; examples of self-sacrifice and Christian effort. The congregations in which we have been brought up have all had figures which we can not look upon without feeling constrained to live, not for ourselves but for Him who died for us. Now one of the principal services of Christian Endeavour Societies is going to be this, that it will take these feelings at the proper time and perpetuate them by directing them into practical channels. Now what can we do for the city, the country, or the church we belong to? I should think it is easiest to answer that in regard to the church. All the churches are engaged in Christ's work, and they have broken up the work into such small pieces that everyone can get a little, and no one needs to be standing all the day idle. It seems to me this is one of the very best features of the Church of Christ, that it provides spheres for all, whether they be great or small, and the work done for the church is truly patriotic service.

When you look away from the church it is perhaps not quite so easy to see what we can do for our country or for the place we live in directly. We may love our country and our town ardently, and yet feel that it is not possible to do anything in particular for them. Yet this possibility has in the present century been brought much nearer to everyone. By a series of changes, the election of Members of Parliament has been extended to wider and wider circles of the people until now everyone has a voice in the making of the laws. In the cities and villages this placing of power in the hands of the people has also been passing through a series of changes, and now we all have a voice in many elections, such as Town Councils, School Boards, and so on. Not only so, but seats in all these bodies are now open to be contested for by *all* the inhabitants.

Now this is a power which can be used for Christ. Some may look upon such things as too secular and as not spiritual enough. But I think the younger generation of Christians are all learning to know that these are instruments which may be used for good and Christian ends, and that they are not at liberty to neglect them. The power of Parliaments is an enormous power. They can decree changes and use the whole force of the country to carry them out. For instance, this very day, in Glasgow, there are thousands of children attending school who would be vagabonding in the streets if it were not for the powers of the School Board. Our Town Councils have the power of pulling down blocks that are the haunts of vice and crime, and there are built in their place buildings that will help to promote the character of the people. Now what we need to do is to send men into Parliament and into these local parliaments who will live and work for the public good

I believe that in the main it is not desirable that the Christian Endeavour should mix itself up with politics—either Imperial or local. Christian Endeavour in regard to these things is very much in the position of a minister. It has to nurture in the members patriotic sentiment, and then trust to themselves to act in the right way.

Miss E. S. WAKEFIELD, of Southport, spoke of the Christian Endeavour and the Foreign Mission problem. She regretted that with a drink bill of 140 millions we only presented one and a half millions as a thank-offering and a token of our desire to do our Lord's will by saving the people who sat in darkness.

Rev. Dr. F. E. CLARK said they were to make the year 1898 one of "the quiet hour." It was to be a year of personal consecration and devotion to their Master pre-eminently; it was to be a year in which they would stand as they had never stood before. They were to look to God, and remember that they were in his presence. They were to make it a year when they would be loyal to the Church to which they belonged. They should, too, attend in larger numbers the church weekly prayer meetings.

Mrs. CLARK said that it was very pleasant to come to that convention to hear these inspiring words.

Rev. E. R. BARRETT, of Liverpool, gave an address on "Advance Endeavour." What were the Christian Endeavour members? The question was answered that day by a waiter in a Glasgow hotel in which 200 delegates of the Christian Endeavour were staying. The waiter said to the surprised servants, "Oh, these people are just converted Christians." Yes; they were fired by a passionate love for Christ and an ardent zeal to holiness.

A similar meeting was held in the City Hall, when Rev. E. Abbott presided, and addresses were given by Dr. Clark, Revs. G. S. Hornby, D. Davies, and J. R. Fleming, and Mrs. Clark.

TUESDAY'S MEETINGS.

ENDEAVOURERS AND HOME MISSIONS.

Hengler's Circus and St. Andrew's Hall were both crowded on Tuesday morning. At the Circus meeting Rev. Henry Montgomery, of Belfast, presided. The first speaker was

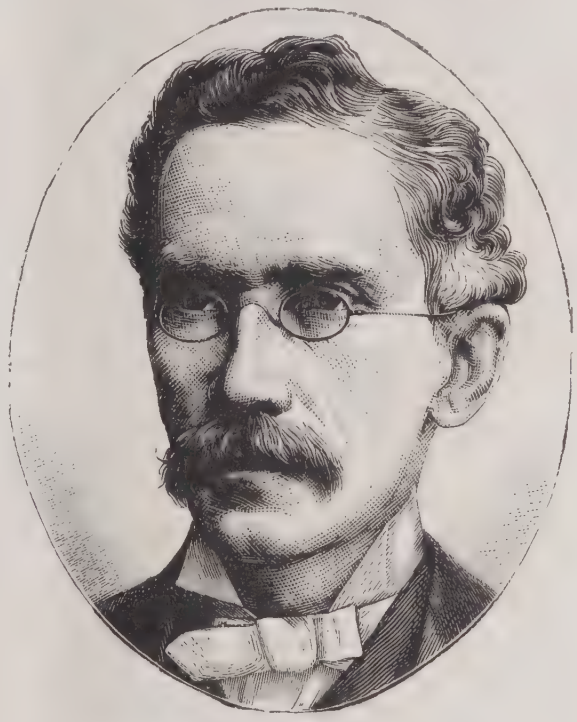
Rev. ROBERT HOWIE, who was thankful for these great gatherings, and for the fact that the home mission problem is being faced. As a minister of Christ, I am placed where the need is greatest. Is there need in Bible Scotland? Need! There are hosts of the churchless everywhere. After citing various censuses of church attendance, Mr. Howie maintained that there were evidently 415,000 people in Glasgow who have no church connection. Hence the need is great, terribly great. What is to be done? Remember, we need a living membership, to have a vital, aggressive Christianity. It is not merely attendance; the grand thing is to bring men and women to Christ.

Rev. HENRY MONTGOMERY said that as a fully convinced Endeavourer he felt the home mission problem was one of the most serious of the time. Everywhere people are drifting—what are we doing to save them? Born in a revival, the Christian Endeavour movement is filled with the evangelistic revival spirit, and for his own part he had no better helpers in his mission work than the Endeavourers. He held that the Christian Endeavour Society is a soul-saving, church-building, God-glorifying organization, and he thanked God for it, with its red-hot Christianity. It may be a quiet work, but God can and will use the feeblest if only he be willing to be used—and who can tell the results to the glory of God to the ends of the earth?

An open parliament followed on this home mission problem, led by Mr. R. W. Davies, president of the Cleveland and South Durham Union, who maintained that C.E. stood for the practical and real. The churches are said to be half empty; how shall we fill them? The people are becoming indifferent; how shall they be saved? Well, it comes to this, that those who know Christ must witness to Him; and that Endeavourers must be workers. A whole series of one minute addresses followed on particular efforts made by the local C.E.S. in this mission direction, and certainly a pleasing variety of plans were mentioned, some very suggestive, though detailed too briefly and generally to be easily given in type. For example, one had a large public-house opposite its church; crowds of loungers gathering on Sundays waiting for the doors to open. The Endeavourers have started work among these loungers, and several have been brought in. So many special plans and ingenious contrivances for reaching the heedless and careless were mentioned.

Four ten-minute addresses followed; the first by Mr. G. K. HIBBERT, on "Systematic Giving," emphasised the scripturalness, profitableness, and beneficial effects of giving on a regular system. There is, of course, the danger that the scaffolding may take the place of the building; that the plan may become more important than the gift. If the spirit of glad giving be not there, the system will avail nothing. All we have is God's; we have nothing not received from Him; then we have no right to what we "fondly call our own." It is his—let it be gladly, regularly, exactly rendered to Him.

Rev. HENRY SMITH (M.N.C., Hanley) spoke next of the quiet hour, or the importance of setting apart some regular time for quietly waiting upon God. There can be little true consecration without real communion with God. The danger of to-day is lest we hear the word "Go" and miss the word "tarry"—that way lies impotency, disaster, defeat. The great rivers of the world rise in the seclusion



DR. JAMES STALKER, GLASGOW.
From Photograph by Mr. R. G. Rettie, Kirkcaldy.

of the moss and moor and mountain: it is a parable of the Christian life. Spiritual fulness comes from the silent moments of communion.

Mrs. F. CLEMENTS, of Louth, held that the family was an ordinance of God as well as the Church. Hence, Christian Endeavour having as its motto "For Christ and his Church," must also be "For Christ and the Family." The work and blessing of nations depend on family life. Good laws will not reform us if they begin not at home. The land of family religion is the land that has done most to send forth the Gospel to all lands. True Christianity begins at the centre; the home is the true centre, and Endeavourers begin there. It may be harder to speak at home than to teach in a ragged school. Why is this? Probably because our home conduct will sometimes nullify our Christian teaching. If so, it is time our home religion were revised. With all our activities in these days we are in danger of forgetting home effort. Home is the head of the river; let us see that the stream is turned in the right direction.

Rev. JOHN POLLOCK spoke of Intermediate and other societies, referring to the Floating Societies for sailors, the Institutional Societies (as in asylums, orphanages). The Intermediate society is for those who feel themselves too old to be called juniors, though scarcely old enough for the ordinary C.E.S. He believed that a very important field lies before such societies among growing up boys and girls.

Mrs. CLARK spoke next on "Mothers' Endeavour Societies," a later development which has proved very useful in the States; giving the mothers an opportunity of getting into contact with Endeavourers and teachers who are trying to help their children.

THE AFTERNOON MEETINGS.

The afternoon was devoted to the annual meeting of the Scottish National C.E. Union, held in St. Andrew's Hall. Thereafter a whole series of "Denominational Rallies" were held in various churches, the delegates being expected to attend their own denominational gathering and being addressed by their own minister. Thus in St. Matthew's Church, Rev. James E. Houston presided over the Church of Scotland rally; while in Free St. Matthew's, Lord Overtoun presided over the young Free Kirkers. The United Presbyterians met in Berkeley-street U.P. Church, Rev. C. Robson presiding; the English Presbyterians in Free St. Peter's, Rev. Dr. Carter in the chair. The Baptists foregathered in Adelaide-place Church, Rev. J. B. Morgan presiding, and the Congregationalists in Trinity Church. The various Methodists went to St. John's, Rev. E. Abbott in the chair; while the Primitive Methodists had a gathering of their own in Waterloo-street Church, led by Rev. J. Tolfree Parr.

EVENING MEETINGS.

No fewer than six meetings were arranged for the closing evening—in St. Andrew's Hall, Queen's Rooms, Waterloo Rooms, Hengler's Circus, the City Hall, and the Tent Hall. This multiplicity notwithstanding, the principal meeting in the St. Andrew's Hall was crowded to the door. This means 4500 people; and it was supposed that not one half of the people who came furnished with tickets gained admission—a fact which shows the intense and widespread interest awakened in the Conference. Well might the chairman, Rev. J. B. MORGAN, declare that the Convention had touched high water mark in regard to enthusiasm, attendance, and intensity of spirit. The outcome, he believed, would be a deeper sense of the great calling resting upon the believer to be a witness for Christ. A witness must *know* what he affirms. We must know not from books, but from personal acquaintance. We must look into the face of Jesus, feel the touch of Jesus, hear the voice of Jesus—thus we know, and when we know we must tell. We cannot help it. Men see we have something they have not, and they ask, "Who is this? Can He help me?" "Yes," we say, "He can, He will, He is waiting for you." This personal knowledge gives force and strength to the testimony.

Rev. J. H. ATKINSON, of Liverpool, followed with an address on "The Holy Spirit and Christian Service," beginning by recalling the convention of the tribes of Israel convoked by Joshua at Shechem. The aged leader set before them the great choice, "Whom ye will serve," and the response was, "The Lord our God we will serve." The convention closed, the people separated, but they went from services to service. Many make a mistake here—thinking that if they go to conventions and sing hymns they are rendering service. They may be, but they may be only pleasing themselves. So these great and solemn meetings must be merely preparatory for the real personal service at home.

The Convention closed with a consecration service, conducted by Dr. Clark, who forbade all cheering, and called his hearers to self-surrender, personal devotion, consecration to Christ; all these had been urged at the Convention already—now it remained to carry them out. And all the more that the vast audience had come, not for themselves simply, but as representatives of others, to receive and carry it home with them to their fellow members. Moreover, in these days of superficiality, let them be very sincere—alone with God. Let it be God and themselves. Let no one be lost in the great throng, let them each seek to receive for themselves, direct from God Himself. Nor would he have a consecration meeting regarded as the apex of a mountain; rather it is a tableland on which we may dwell all the time. The consecration service is characteristic of Christian Endeavour—it is the secret of power and might. The leader asked all to unite in the Bible prayer, "Open Thou my lips and my mouth, and I shall show forth thy praise."

FROM OTHER LANDS.

Movement in China.

GOD'S work in this land seems to have taken a long step forward, perhaps in answer to the many prayers called forth by the political unrest in the Far East lately. From many districts we hear of large audiences and many inquirers, and on all hands there seems to be a better attitude on the part of officials and people, a greater readiness to listen and learn. At our own station of Sin-ch'ang we have much to be thankful for. Never before have we had such large audiences, Sunday after Sunday; never before have we had so many hopeful inquirers; and the week-night prayer-meetings are now always attended by forty or fifty, whereas a year or two ago ten or fifteen were reckoned a good number.

One unique feature here is that so many men connected with the Yamen (the mandarin's official residence) have become inquirers, not those who come with the mandarin, and retire with him when his term of office expires, but natives of the city, the permanent heads of different departments. We cannot find any ulterior motive for their coming, and believe that the Spirit of God has touched them. They are all neighbours, and have heard the Gospel many times. How long they will be able to retain their offices and live Christian lives remains to be seen. It is well known in the city that they come, and known to the mandarin, too, and already some of them have refused to take part in idolatrous worship connected with the Yamen.

We recently baptized five persons. Three were father, mother, and son. It is another encouraging feature of the work here that several families are coming. A few weeks ago we examined several candidates for baptism, and there are ten accepted, who, if they make a good profession until the autumn, will then be baptized. One of these is a B.A., the first Sin-ch'ang literary man to confess Christ. Besides these there are about a dozen other hopeful inquirers.

The school work under the care of our fellow-worker, Miss S. E. Jones, also gives great encouragement. The schools have only been opened about a year, but the children have made great progress both in Bible and general knowledge, and day by day they are learning that the "fear of the Lord is the beginning of wisdom."

Two months ago some Buddhist priests offered to sell their idol temple to us for a chapel, as well as some land that still remained attached to it; by far the greatest part of the land has already been sold. The offer was brought to me with the information that if we did not purchase it the Roman Catholics would, and after we had written out the papers two perverts of last year said that if we had given 1000 dollars they would give 1500. I consulted with the church members, and told them that I had no money to use, and they undertook the financial responsibility on condition that I would undertake the purchase. The papers were written out and signed. I carefully inquired and found out that it was the property of the priests, and not public property, and I also appealed to the mandarin, and though he endeavoured to prevent our getting it, even to putting a priest in prison, yet he could not say the priests had no right to sell. The gentry were also vexed that it should come to the despised "Jesus religion."

God has prospered us so far, and though not yet quite settled it seems in a fair way to be so. I visited the temple, and as I gazed upon the idols longed and prayed earnestly that that place, which had hitherto been used for the worship of idols and for other vile deeds, might soon be consecrated to the worship of the true God. The price is 1000 dols., or just £100. One Christian has already advanced 400 dols., obtained on the security of his own fields, and others have promised other sums. They cannot *give* this money, for none of them are rich enough, but have advanced it, expecting to be able to repay themselves by realising the property that is attached to the temple, bearing any loss themselves. Should there be any gain, it is to be given for God's work, and the temple is to become a chapel. We have an increasing body of Christians and inquirers in that district, and for a year or two have been praying that God would give us a place for them to worship in. It seems to us now that God has heard and answered. But what has been strongly laid upon my heart is a longing desire that God would move some friend or friends to send us the £100 necessary for the purchase of the whole, thus giving us for a chapel one of the devil's strongholds. The proceeds from the land would support a native pastor or evangelist in perpetuity, as well as helping on the work in other ways. If it should be laid upon anyone's heart to help, they can either communicate with me directly or send it for transmission to me through the mission.

JAMES A. HEAL.

Postal address: *China Inland Mission, Ningpo, China.*

Work in Central America.

THE work of the Jamaica Baptist Missionary Society was commenced exactly ten years ago. Baptist Christians in Jamaica, only sixty years from slavery, support not only their own ministers but have their Missionary Society. In 1887 they sent two of their devoted ministers to search out a mission field, and after drifting about for some time in a small schooner they put into the port on the Atlantic coast of Costa Rica, Central America. There, under a bread-fruit tree, they told out the story of God's love to that people for the first time. There was at that time no church, no Sabbath, recognised, and no religious work of any kind. A poor black Jamaican, on seeing these preachers, exclaimed, "Minister, do you come here? There is no God here!" And so it really seemed, for licentiousness, drunkenness, Sabbath-breaking, murder, were sins of broad daylight.

One of these devoted men, Rev. J. H. Sobey, for a year pleaded, without success, for a missionary; and, after prayer to God, and consultation with his wife, gave up friends, and a church of 500 members, to fulfil his pledge to these people to send a preacher. At first there were many discouragements, and fever soon laid Mr. Sobey low, so that for nine long weeks his wife stood by the work alone, and preached to the crowds who came to listen. The first place of worship was opened in Puerto Limon, seating nearly 500 people, in 1890. The place has now grown far too small, and we have either to build again, or enlarge the old structure.

My own call to this field was in the year 1893, after three years of training in the East London Institute. Our sphere extends over a hundred miles along the Atlantic coast of Costa Rica, and another hundred in the interior, travelling in canoe, on muck-train, pump-car, or mule-back, and often on foot. Other mission stations had to be formed, for Limon could only be the basis of our work. The first was our East Indian station. This was to a people who were heathen, worshipping snakes, etc. To-day, they have services in their own language, conducted by one of their own number. Along the Costa Rica Railway we have, during the last five years, formed six other stations, besides building a dwelling-house for the missionaries.

The spiritual side of the work is full of interest. In four years our membership has more than doubled, and we have now over 200 members. Leaders carry on the work at these places when the missionaries cannot be there. We have a systematic plan with twenty men on it, who go out from time to time unpaid, and preach the Gospel. Last year our members raised, outside of the general expenses, £157 towards the support of their own missionaries. The Bible (ten years ago an unknown book) has now been scattered all over Central America, and although often collected by the Romish priests and burned, it is slowly but surely doing its work. We have seen the drunkard reformed, fallen women restored, gamblers saved, society raised to a higher level, with better homes and clothing, whilst marriage has become sacred, and family life purified. There is abundant evidence that God is with us and blessing us.

Central America's great need is the Gospel. It has five Republics, with a population of about three and a half millions. These are all open to the Gospel, and the success already seen among these people shows that when the Gospel is put before them they receive it. The J.B.M.S. is anxious to commence work in a new sphere; the man is waiting to go; £20 per year have been promised towards his support; but on account of the low state of the funds, it is unable to go forward. For commencing this work £500 are needed at once. I shall be glad to address missionary meetings, or receive help towards the work. Communications may be addressed to me at Harley College, Bow, E.

JAMES HAYTER.

Itinerating in Spain.

IN the June issue of *Gleanings from Spain* Mr. George Holmes describes itinerating work in the district of Calatayud, where he and his wife are at present stationed. He writes:—

"The country at this time of the year looks in many parts very beautiful; corn, cotton, vegetables, the olive, and especially the vine, being extensively cultivated by the villagers, who seem an industrious, steady, and contented people. Paracuellos, like most of the villages in this part of Spain, consists of irregular blocks of houses built of mud and stones, very few having windows, and many in a state of ruin.

"Groups of women were taking the sun, *i.e.*, sitting in the sun enjoying its warm rays; and making our way to one of these groups, we exchanged the usual salutations. One of our party, who has the language, was soon telling the story of redeeming love; others gathered round, and listened attentively the while. A Testament was then passed to one who could read, and she also read aloud to the others the wonderful words of life, afterwards gladly accepting the proffered Book. We were unaware until taking leave of this little party that another had been listening unobserved to our conversation from a window over our heads, viz., the parish priest; however, with a silent prayer for blessing on the Word, we passed our way.

"We had other opportunities of scattering the good seed, and then turned our steps homeward. We long for the time to come when no ban shall be placed upon the free distribution of God's Holy Word in this needy land. No one can foresee what will be the outcome of the present sad strife, but all who love Spain will surely pray that whatever else may happen, one result may be the opening of the country from end to end to the full and free proclamation of the Gospel of Christ, and then will the land have rest."

Ikwezi Lamaci Mission.

THE work in and around this part of Natal has been growing in extent and variety during the past year. Development and consolidation have been very marked. The visits of Mr. Gilkes, and, later on, of Miss Bilborough, have brought important results in view of future operations, the former in procuring land for centralising the work, and the latter in providing "means" for erecting the long-desired girls' boarding school. The properties are being put in trust, to be held for mission purposes by a board of trustees in the colony. A wave of spiritual blessing has passed over the work, and a larger number than ever before have decided for Christ. Work among women and girls shows increased numbers and deepening interest. The treasurer is Mr. E. A. Page, Y.M.C.A., Needless-alley, Birmingham.

The Lovedale Heathen.

LOVEDALE, that noble monument of missionary enterprise and loyalty to Christ's last and great command, affords a fine opportunity for humble yet real service in the great field of heathenism. Notwithstanding the long and faithful labours of esteemed servants of God in Kaffraria, heathen are still to be found everywhere, many of whom are in close proximity to the various missions planted here and there over the land. Darkened and hardened as they are in their own debased and sad condition, they are none the better disposed to receive the Gospel because of their contact with the vices and degrading examples of many whites.

At Lovedale, every Sabbath morning groups of Christian lads and lasses go out to preach the Gospel to the heathen at their own homes, for, like the disciples of our great Master and exemplar, we believe in going to those who need the Gospel, not in waiting till they come to us. Accordingly, on a recent Sabbath, we set out at 7.30 a.m. for Ezinqayi, a stronghold of heathenism, some six miles from Lovedale. Our destination included two villages, and as this is work that is carried on Sabbath after Sabbath, we would ask your readers to give it a place in their hearts and prayers, and to remember us in this district of dark Africa. Eight companies are engaged in this itinerary work of the Lovedale Missionary Institution.

Our first halting place was a small group of six huts, and we found one of the huts swept and ready for our meeting. Short addresses, with hymns and prayers, brought the service to a close. The people seemed pleased and grateful when we took our leave, and promised them another service soon.

About a mile away, on the brow of a small hill, stands another heathen village, where a solitary witness bears testimony to the power of Divine love in the midst of heavy odds. This is a very much larger village than the other, and we have seen the hut we meet in crammed with its dusky inhabitants. But on this occasion there was a beer-drink (dire curse of the land) somewhere near, and many were away at it. Three Sabbaths ago a woman of another village accepted the Word preached here at a small gathering. After a Bible lesson with the children present, we held a second service at this village, and several of us pressed home the acceptance of God's salvation. Hymns and prayers were numerous, all in the way of tender pleading with the unsaved and the lost.

D. A. Macdonald.

Notes from Tasmania.

AFTER an unusually hot and dry summer, autumn gave us about six weeks of lovely "ideal" Tasmanian weather; and now the fresh green appears under the delightful alternation of rain and sunshine.

The subject about which men are seeking to arouse the interest of the people is that of federation. To a "new chum" who has not made himself acquainted with Australasian affairs the separation of one colony from the others is a source of perplexity and surprise. This little colony's isolation from the mainland has doubtless hindered its true development. But a change is at hand. Notwithstanding the active opposition of a few, and the inertness and apathy of many, it is anticipated that each colony will be able to poll its requisite number of votes.

But we have worse evils than isolation against which to contend. The gambling spirit is rife, and unfortunately the Government, instead of seeking to suppress it, provides facilities for it. Tattersall's gambling agency, rejected from every other colony, has found a home here. Occasionally, our daily papers publish the name of a "fortunate" winner of a goodly sum of money. The spirit of gambling affects all classes of society. "Sweeps" are not unknown even among boys and girls. This is the evil by which the honest industry of the country is likely to be strangled. The churches have sounded their warning and made their protest; but it will need to be repeated in louder tones and with more unanimous voice before the colony gets clear of this disgrace.

Of the work of the churches in this city it is too early for me yet to speak. My acquaintance extends only to the Baptist Churches of the colony which were represented in the recent Baptist Union meetings. Only five churches have pastors of their own—the rest are worked by home missionaries.

New centres of population are springing up in mining districts, where it is hoped the Baptists will enter before long.

The missionary work of the Baptist Churches is represented by three missionaries in Serajgunje, a district in Eastern Bengal. The sum required for maintaining our present work is about £250 per year, and the largest annual income hitherto has been about £180. As a member of the Missionary Committee, I am endeavouring to introduce a Prayer Union, to be adopted by all the churches, by means of which we may "gather" what God has already given to his people for this work. The practice of daily praying and daily paying will secure all we need for sustaining and extending our work.

Geo. Wainwright.

Launceston, Tasmania.

Geneva Evangelical Society.

GENEVA is the door of access to the wondrous and sublime scenes of nature beyond it; it is also the portal from which issues forth, as in Calvin's time, its witnesses for Christ—those of the "Société Evangélique de Genève"—into the neighbouring country of Roman Catholic France. To the young men studying in the school which he founded in 1536 Calvin earnestly appealed: "Are there none here who will go and enlighten those whom the Pope has blinded?" Not a few responded to the call, and they went forth to almost certain martyrdom. Unhappily the established faculty deteriorated, and in 1831 such men as Gaussen, Vaucher, Merle d'Aubigne, Tronchin, Galland, and others, felt the need that the town (as Professor Barde has said) from which Calvin sent out martyrs to almost all the Reformed Churches of Europe "must be a centre for other teaching," and the brethren named were led to propose in the establishment of their school of theology "the glory of Jesus Christ, and of His word, rejecting all human doctrines."

Since that day what numbers of pastors and evangelists have issued from this school of theology of the "Société Evangélique de Genève"; and many are preparing to follow. A no less important work is that of sustaining a considerable number of Christian men as colporteurs, who not only sell their Bibles, Testaments, and Christian brochures, but frequently explain the Scriptures to inquiring souls. There are about seventy-two of these colporteurs, constantly visited by Mr. Dardier; a considerable amount of their support is derived from the National Bible Society of Scotland. It is interesting to know that Knox studied in Geneva under Theodore de Beza, and not a few of the leaders and early founders of the work were converted or revived by the Bible teaching of Robert Haldane. Hence the place in their hearts and the great interest taken by Scottish Christians in the society and its work, and the mutual intercourse so long maintained.

The opening of a school of theology in Geneva was hailed by Drs. Tholuck and Hengstenberg, who showed much sympathy and gave the founders valuable advice and help with regard to professors in aid. The meetings of the Society were first held in the then Rue des Chanoines; but in 1834 in the spacious building, the Oratoire, providentially put at their disposal, where they have since been held. The name of Rev. R. Burgess appears on the list of hon. members of the committee in the first report, and Miss Burgess represents his interest in the present day in evangelisation in France.

What was very encouraging to the friends of the Society in their earliest labours was the strong expression of interest from pastors and Christians of all denominations in their operations, especially a most loving address and the warmest expressions of sympathy in 1834 from 453 clergymen of the Church of England. In this day of declension from sound doctrine, are not we called upon likewise to express our cordial sympathy with those who are lifting up the banner of doctrinal truth, and have done so for so long? The annual meeting is to be held Thursday, June 23, a good opportunity for those travelling in Switzerland. Communications to be addressed to M. C. Rimond, L'Oratoire, Genève, Suisse.

George Pearse.

Poste Restante, Geneva.

Lebanon Medical Mission.

AT the Y.M.C.A., Kennington Park, Miss Baroody, of El Bourg, in the Lebanon, recently gave an address to a crowded audience illustrative of Bible customs in the East, relating in a bright and happy manner many of her own experiences in connection with the Medical Mission at El Bourg. Miss Baroody herself is a remarkable person. Connected with one of the best families in the Lebanon, she has yet consecrated her life to teaching the faith of Christ among her people.

In the course of her address she stated that some Mohammedan women at Hamath first urged her to acquire a knowledge of medicine, and thus to be able to attend them in their illnesses, as her brother, Dr. Baroody, was able to attend the men. After a while she determined to make the effort, and she came to London about six or seven years ago, looking to God to open up a way by which she could maintain herself, obtain the necessary medical qualification, and then return to her own land in the hope of devoting her life to work for Christ. After overcoming almost insuperable obstacles, she was able to pass through her medical studies, and in due time she returned to the Lebanon.

In conjunction with Mr. Lloyd, whom she had met at the School of Medicine, she began work at El Bourg. Great difficulties and severe persecution were soon experienced. But God stood by the workers, and the mission has now become thoroughly established. Not only do the poor women flock to the mission-house, on "medical days," from the country for miles round, but Miss Baroody has started a school, and employs a Christian teacher throughout the year, also visiting the villages round on stated days, carrying her medicines with her. The Bedawin are visited regularly, being called together by signal to a large inn or caravansari on the way to Sidon; where, too, the lady meets traders from all parts of the country, to whom she speaks of Christ, and gives them copies of the Word of God.

Miss Baroody stated that she had returned to England to obtain means to carry on her work. She takes no salary from the mission funds; if, however, the work fails for lack of means, the opportunity will inevitably be embraced by the Roman Catholics. Miss Baroody will gladly address meetings on the manners and customs of the East in churches or drawing-rooms, and will be pleased to answer any inquiries that may be addressed to her at Kent House, 91, Great Titchfield-street, W.

Blankenburg Conference.

THIS conference is arranged to take place again at the end of August in Thüringia, Germany. It is somewhat unique in character as an Evangelical Alliance Conference, drawing together members of the Church of God of various nationalities as well as of different denominations. The meetings of Evangelical Christians of several countries and their intercourse has hitherto proved most helpful and blessed.

At last year's Conference more than 300 persons assembled, and there was scarcely room to hold them in a hired hall, which now is no longer available. It is proposed, therefore, to erect a larger hall. Miss von Weling, the convener of the Conference, has already purchased the ground and laid the foundation for a hall which is to seat about 600 persons, the cost of which will be about 10,000 marks, equal to £500. Some generous givers have kindly contributed about 6700 marks, and Miss von Weling hopes that the remaining 3300 marks may also speedily be given, as she is anxious to have full payment made by the time the hall is finished and the Conference at the end of August be held.

This Conference has proved a centre of rich and deep blessing to very many. The intercommunion of German, Swedes, Swiss, and Russians with English Christians has proved most helpful and should be more encouraged. The various branches of Christian work carried on under Miss von Weling's superintendence are extending in all directions. Free-will offerings for completing the hall may be forwarded to Miss von Weling, Blankenburg in Thüringia, Germany.

Weston-super-Mare. (Dr.) F. W. Baedeker.

Hebron Medical Mission.

THE fifth year of work in this Mission has been a most hopeful and encouraging one. The people have never been so ready to flock to the dispensary, nor so urgent for attention in their own homes.

Formerly, the plan was to go the round of the villages, taking one a week, talking and reading as opportunity offered, visiting the sick and inviting them to come to the doctor. During the past year so many urgent appeals came to the doctor for special cases in different villages that workers went time after time to the same place, not as usual on free days, but riding off as soon as they could get through the clinique, and often returning after dark.

Children throng round the workers day after day, hearing and treasuring Gospel stories without a shade of the doubt which warps the understanding of their elders. Prayer should be made by all who love Christ's appearing, that the awful power of Satan in this our Lord's own land may be broken, so that when the Son of man cometh He may find faith among the people of the city still called by the name of faithful Abraham.

God's goodness and mercy have been abundantly experienced in the work of the dispensary. The needful money has been sent in, so that even with the extra expense of getting all supplies from Jerusalem there has been no lack. Jews to the number of 359 were treated up to June last; but intimidation by the Rabbis at Jerusalem had a bad effect in the latter part of the year. This good work is connected with the Mildmay Institutions, and communications about it should be addressed to Colonel Morton, Conference Hall, Mildmay Park, N.

English in Odessa.

THERE is at Odessa a colony of over 300 British and American residents; at Hughesofka another of similar size; and from Kief to Tiflis, and from the Crimea to the Caucasus, smaller colonies are to be found of our fellow-countrymen scattered through twenty or more different towns, of which the extremes are about seven days' journey apart. The spiritual charge of the Protestants amongst these (of all denominations) is committed solely to a chaplain resident at Odessa, and he visits throughout this large area as much as attention to the work at Odessa permits. There is great need for the appointment of an assistant chaplain, and I earnestly desire that this need may ere long be met.

At present, however, there is a second pressing need—that is, of accommodation for the public services which have been sustained at Odessa for more than thirty years. The sad death of the late chaplain in June last, and a break in the chaplaincy, caused us to lose the church-room which throughout that period was the spiritual home of the community. Two attempts were made to raise funds for building a church, but the community were unable to subscribe sufficient, so that, even though a site was generously granted by the town authorities in 1894, it had to be relinquished. An apartment has been taken for a few months to serve until some more conveniently situated and central place might be found.

A most advantageous offer has now been made to us, by which, if we can raise £4000 at once, we may purchase a very admirably situated building with the freehold of the land, and with a very little alteration convert a Jewish friendly society's house into a church, with apartments for the chaplain, club rooms for clerks, etc. Besides English residents our work here cares for the great numbers of British seamen visiting the Port of Odessa, to the number of 13,000 or 14,000 annually. Communications may be addressed to the Chaplain and Churchwardens of the English Church, care of the British Consulate General, Odessa, or to H.B.M.'s Consul General, Colonel C. E. Stewart (who is at present in England), 51, Redcliffe-square, Kensington, S.W.

ARTHUR J. STEVENS,
Odessa. British Chaplain.

Missionary Breakfast. — On Whit-Monday morning, the 21st annual missionary breakfast was held in Powis Hall; many honoured missionaries and other servants of God were included in the one hundred and sixty persons who sat down. At the meeting Rev. David Baron told of his recent tour in Egypt and Palestine; Miss Ruth Rouse spoke of her visit to the American colleges in connection with the S.V.M.U.; Dr. Baedeker reported on his work in the prisons of Russia, Mr. T. W. Pigott of progress in North China, and Madame Lecoat of the needs of Brittany. The net proceeds for missions amounted to nearly £40.

S.A. Work in Belgium.

IN the midst of the spiritual darkness, dead Catholicism, infidelity and scepticism of this land, Mrs. Catherine Booth-Clibborn declares that she has found a unique opportunity for the Gospel of Jesus Christ. A pamphlet issued from 134, Warmoesstraat, Amsterdam, by "La Maréchale," contains a vivid word picture of the condition of things in "the black country."

A six weeks' Gospel campaign in Brussels was followed by meetings at Liège (the University city), and at Marchiennes, the centre of a great mining district; and in all these places lasting and blessed results have been seen, while public opinion has been converted from ridicule to respect.

Immorality and drink have made frightful strides in the country, one plague always bringing the other with it; and the drink traffic is declared to the only industry really flourishing in Belgium. It is, however, a hopeful sign for the sadly abused poor that "Army" work is deeply appreciated in those parts of the country where hard workers are housed; and it is touching to hear the testimonies of the miners to this effect. The social work, too, has helped and transformed many poor outcasts from society for whom none seemed to care. The appalling need for rescue work is very evident; and the Commissioner of Police in Brussels states that there are children of ten, eleven, and twelve years of age who are "in the life." Mrs. Booth-Clibborn earnestly appeals for means to open a Rescue Home near Brussels; and states that the work in Belgium is in such extreme poverty that, from the very first, it has been supported principally from outside funds.

Venice Boys' Industrial Home.

THE Boys' Industrial Home at Venice has for its object the care and training of orphan and destitute boys. It is more than eighteen years since Mrs. Hammond began her work by starting a small ragged school for about twelve boys. She soon felt that, in order to exert any lasting influence over the lads, it was needful to provide a home for them as a school. This was done first on a very small scale, but the work has gradually grown, and now the home has thirty inmates. In the morning they go to school, and in the afternoon they are taught trades, such as wood-carving, carpentering, blacksmithing, printing, etc., while those who have a head for studying are sent to the gymnasia and technical schools to get further instruction. Six of the old boys are now pastors, two of them in Italy, four in America. The chief aim of the work is to lead the lads to Christ, and so by these means to evangelise Italy. Two of the boys now in the home are preparing for the ministry.

For more than a year the work has been connected with the A. E. Church, which paid off the debt which was incurred, but which only pledged to give £200 a year for the expenses of the home. Of course this goes but a very little way; for the remainder the work has to depend on the help of Christian friends. Orders for the beautiful carved wood and Venetian beaten ironwork are thankfully received. Although Mrs. Hammond has, through failing health, been obliged to return to England, she still takes a hearty interest in the work. Donations may be sent to her at 14, Compton-road, Winchester; or direct to Miss Kool, The Boys' Industrial Home, 923, Cannaregio, Venice.

Our Sailors.—On Whit-Monday, at the headquarters of the Seamen's Christian Friend Society, Ratcliff Highway, a meeting for sailors was held, at which various friends spoke. Many seemed impressed, and thirteen signed the temperance pledge.

Medical Missionary Association.—At the annual meeting at Exeter Hall on Friday, June 3, the chairman, Dr. George Saunders, emphasised the objects of the Association, the promotion of a higher spiritual and missionary tone amongst medical students and the helping forward of capable men to the foreign field being in the forefront. "None can understand as those who have seen it the awful amount of unrelieved suffering abroad," said Rev. Arnold Foster, and he added a plea for men of the highest type, professionally specialists all round. Surely some of the parents present would lay to heart the closing words of a young medical missionary designate, Mr. Preston Maxwell, "Put this work before your children, not as an alternative career, but as the highest; and that from early days, before the claims and temptations of college and hospital have thickened upon them."

INTERNATIONAL S.S. LESSONS.

June 19.

"THE RISEN LORD."—Matt. xxviii. 8-20.

GOLDEN TEXT.—"*I am He that liveth, and was dead; and, behold, I am alive for evermore.*"—Rev. i. 18.

IN THE TOMB.

THE body of Jesus was in the tomb parts of Friday, Saturday, and Sunday, which, according to the Jewish reckoning, would be three days. By our method of counting about two days. No doubt about Christ's death. Soldiers pierced his side.

No doubt about his identity. It was a new grave, wherein no other body had been laid. Important, because it proves the actual death, without which could be no resurrection.

DIFFERING ACCOUNTS.

In the various accounts of the Resurrection the teacher should compare and point out that each writer gave the account as it appeared to him. They do not affect the trustworthiness of the record.

Illustration (a).—Four men describing each a side of Westminster Abbey. All different accounts, yet of the same building, because seen from a different point of view.

(b) Accounts of Battle of Waterloo, Duke of Wellington says it began at 10; General Alva at 11.30; Napoleon 12; Marshal Ney 1. Battle began at different times in different parts of field.

VISITORS AT THE SEPULCHRE.

The first to come was Mary Magdalene, out of whom Christ had cast seven demons (Luke viii. 2), and who therefore "loved much." Now the other women came with their spices to anoint the body. Startled to see the angels there. Returning with joyful fear they are met by Jesus.

Lesson.—All graves—of hopes, ambitions, dear ones, etc., if we approach them with godly fear, will contain some angel messenger, who will give us glad tidings; some blinded by sorrow or hardened by rebellion that they never see the angels.

CHRIST'S SECOND APPEARANCE (9, 10).

First to Mary Magdalene, as she stood weeping in the garden. She took Him to be the gardener (John xx. 11-18).

Second, here, to the other women.

"All hail."—All health; an Eastern form of salutation.

"Go tell," etc.—This was the fulfilment of his promise (Matt. xxvi. 32).

THE PRIESTS' CRAFT (11-15).

The priests did not wish the truth to be known—hence this lying subterfuge—"His disciples came by night and stole Him away while we slept." The folly of this statement in the light of the following:—

1. If they were asleep how did they know that the disciples stole Him?

2. The rolling away of the stone would have waked them.

3. The disciples had buried Jesus in Joseph's grave. Why then should they take his body away again? They expected no resurrection.

"We will secure you." Nobody can bear the responsibility of a lie but the one who tells it.

THE EIGHT APPEARANCES.

Third: To Peter (Luke xxiv. 34).

Fourth: Disciples on way to Emmaus (Luke xxiv. 13—32).

Fifth: Ten disciples (Thomas absent) (John xx. 19—25).

Sixth: Upper room at Jerusalen, Thomas present (John xx. 26—29).

Seventh: Shore of Sea of Galilee (John xxi. 1—22).

Our text gives the eighth appearance in fulfilment of his promise. About 500 present. So it would be strange if no doubter among them. These doubters, including Thomas, useful as witnesses to-day. They were not credulous people; they only believed after full investigation.

THE LAST MESSAGE.

"All power in heaven," *i.e.*, authority over all spiritual forces.—Christ leads in the van of the army of his people to-day.

"Go ye, therefore," etc.—Because He had all authority. Because the earth belonged to Him. "Go and win it for its rightful owner."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

CHRIST'S MINISTRY TO THE CHILDREN.—HEALING THE YOUNG.

OUR Lord's miracle of restoring life and health to children is a beautiful proof of his divine and thoughtful love and care for the little ones. Two boys and two girls are among the happy number that are specially recorded in the Gospel.

The first is the cure of the nobleman's son who lived at Capernaum, and the account is given only by John iv. 46-54. When Jesus was come again to Cana, where He had wrought his first miracle, a certain nobleman or officer in the service of Herod Antipas came to Him in great trouble because his son was very ill of fever and seemed about to die. This anxious father had travelled over twenty miles to beg Jesus to come and heal the child, and, in answer to the man's earnest prayer, Jesus says, "Go, thy son liveth." Jesus does not say that the child is healed, but the man went back believing, and before he had ended the journey his servants had come out to meet him, and they said what Jesus had promised was true, "thy son liveth," and on inquiry the nobleman found the boy was instantaneously cured at the very hour when Jesus spake the words, "Thy son liveth."

Though Jesus had never seen the lad the word of power had made him whole, and we read that not only the father became a believer in Jesus, but the "whole house," and that probably included the boy. So the child grew up to love and trust the Friend, the Saviour he had not seen.

The case of the other boy Jesus cured is mentioned by Matt. xvii. 18, Mark ix. 25, Luke ix. 42. It was when Jesus came down from the Mount of Transfiguration, our Lord found that a man had asked the disciples to cure his son, who was possessed with a dumb and evil spirit, but they could not, so the father begged Jesus to have mercy on the boy. Then Jesus said, "Bring him hither to Me." That is the very best thing to do for all boys who have an evil spirit. As the child was coming he was seized with one of these fits, so that the father besought Christ, saying, "If Thou canst do anything have compassion on us." Jesus said, "If thou canst believe all things are possible." And the father said, "Lord, I believe. Help Thou mine unbelief." At once Jesus rebuked the devil, and the spirit came out of him, and he was as one dead. Then Jesus took him by the hand and lifted him up, and he arose, and the child was cured.

Here again the imperfect and little faith of the father was honoured, but in this case the poor, demoniac lad was healed in the near presence of Jesus, by Christ's word the evil possession departed from the boy, and by the touch of Jesus the exhausted nature was restored. In answer to earnest prayer the Saviour gave the blessing of a healed mind and body, and by his love and power wrought a work that could never be forgotten while life should last.

The raising of the daughter of Jairus is told by Matt. ix. 25, Mark v. 41, and Luke viii. 54. Here the father comes to Christ, and falling at his feet implores Jesus to come and heal his little daughter, twelve years old, at the point of death. On the way to the house there came a messenger to say all was over, the child had died, and there was no need to trouble the Master further. But Jesus said to the troubled father, "Fear not, only believe, and she shall be made whole." Our Lord goes to the house, enters the room where the child lay asleep in death, and putting all out except the three disciples and the father and mother, took the damsel by the hand and said, in her own language, "Little darling, arise," and with those dear familiar words, by which her own mother might have called her daily, she rose up and walked. Jesus asked that something should be given her to eat, for she was quite well and strong. A father's faith in the loving, living Saviour had called her back to life.

The story of Jesus healing the other little girl is told by Matt. xv. 28, Mark vii. 30. To do this service Jesus travelled more than sixty miles. He went from Capernaum to the coast of Tyre and Sidon, and there a Gentile woman besought Him that He would cast forth the devil out of her daughter. The disciples wished to send her away, but she only prayed, "Lord, help me." At first Jesus did not answer her; then He said that He was not sent but to the lost sheep of Israel, and He said, "Is it meet to take the children's bread and cast it to dogs?" But she said, "True, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus said, "Oh, woman, great is thy faith," and added what He never said to anyone else, "Be it unto thee even as thou wilt." When she went back home she found her daughter was made whole.

A mother's prayer and faith, the Saviour's love and thought, had brought the blessing; the girl was healed without even the Saviour seeing her.

One wonders what became of these children, for whom Christ did so much. Surely, they could now forget what they owed to Him. Jairus's daughter and the lunatic boy saw them. The other two may never have seen Him; but we may think, with such faith shown by the woman, the daughter would grow up to know about Jesus, and would love the unseen Healer all the days of her life. The nobleman's son might have had the opportunity of hearing Jesus at Capernaum, especially as the household became believers.

The unseen Saviour is still the children's friend, and He can now heal, and bless, hear prayer, and cast out the spirit of evil from the hearts of boys and girls as He did of old. Many of the best blessings that come to children to-day are the results of fathers' and mothers' prayers for their little ones. A praying father once said to his little son, "I shall never leave you earthly riches, but you will always have, while life shall last, a wealth of blessing in prayer that can never fail."

The Bible Searcher.

No. 124.—Correct answers received from:—

A—Maggie I. Arres-Mather, Zeldah Albert, J. Alen, Bertha Arres-Mather, Charlie and Ella Ardley, J. H. Archer, Ernst, Ralph, and Dora Aldwinckle, Constance M. Atkinson, A. Ross Anton, Violet Ashworth*, Wm. Aston*, W. T. Aldous.

B—Geo. Brand, Edith R. Ballard*, Edith and J. Barker. Chappie and Aline Bazett, Lilian and Teresa Blackie, Herbert Braddon*, Janet and Elizabeth* Black, Conyers, Laura*, and Massy Baker, Charlotte and Mabel Bailey, Edith* and Gertrude Badham, Florence Blackman, Allen Baker, Henriette Bardot, Jasper and Leslie Bell, Frank and Leonard Bentall, Cyril and J. King Bennett, Mary Beck*, Edith E. Bensted*, Mabel Birney, E. Biddlecombe, Daisy, May*, and Gordon Bligh, Emily Bridgewater*, A. Bridges, Gertrude, Nellie, and Beatrice Brookfield, Ralph Bourne, Robert and Eva Browne, Ashley H. Bowker*, Leonard S. and Lindsay Browne, Gordon Bolton, Charles Brown, Ernest and Herbert Bond, John Bott, Gertrude M. Bush, Ernestine Buhl, Harry Butler

C—M. M. and Cicely M. Craven, Janie and Nellie Crawford, Rosaline Castein*, G.*, James W.*, and Colin* Campbell, Beryl* and Gladys* Calvert, Isabel* and Charles Caudlin, Maggie and Jessie* Carter, Lottie* and Daisy* Carmichael, Alice E. Crang*, Mabel Clay, Lily Clarke*, Willie and Mary Charles, Walter Carter, Lois M. Craven*, Eleanor Chance, Beatrice M. Cashford, D. Rosalind and Jack Clarke, Bessie Cheale, Henry J. Cheney, Irene Coppard, Wm. S. Corrick, Ruth Coupe, Dorothy Cooper, Kathleen* and Brereton Code, Edith*, Annie, and Ida Cole, Dora and Edith Currie, Nina Coote, Edith Corrick, Arthur G. Cox*, Walter*, Ethel*, and Susie* Cumbers. H. S., T., and Nellie Curr, Emily Church.

D—Ralph and Dorothy* Daintree, Cecil Davis, Polognia Daws, Harold Davis*, J. Ernest Davey*, Marie E. Denizot, Vera Dickinson, Violet Dodsworth, Wm. and Mordaunt Doll, Violet, Kitty*, and Ivy Donaldson-Selby, Kenneth Dunbar, Gordon S. Duncan.

E—Muriel Edwards*, Sarah Evans, Eva Edmundson*, Leonard Ewin, Muriel Ecroyd.

F—Charles Faillettaz*, Jeanne Faucon, Arthur and Richard Farmer, Catherine Frew, Kate, Mabel, Maggie, and Eva* Fletcher, J. A. and Eric Field, Aileen* and F. A.* Figgis, Hyacinth B. FitzSimons*, Ethel Fielder*, Reginald, Ernest, and Willie A. Finday, Louise Filhol, Eva and F. Fullerton, Constance Furlong, Janetta, Maggie, Agnes, and Flossie* Fullarton.

G—David Gardiner*, Bertie and Clarice Gale, Ivan Garrod, Margaret and Edith Gray, Alfred, Mary E., and Daisy Greenacre, M. Greenleaf, Edith Grieve, Minnie Giddings, Mary Gover, Daisy Groves, Dorothy Grove, Emma Goodier, Thos. Groombridge.

H—Nellie Hatchett, Frances Harding, Dorothy E. Harris, Annie E. Hazledine, Edith Harris, Florence Harbord, Rose Hamilton, W. B.* and Edith* Harvey, Jack Harris*, Dorothy* and Evelyn* Hewer, Emily and Edith Hearn, Ada Heap, Theodora Hill, Byres Hill, Phœbe Hickling, Dorothy Hinton, Violet A. Holford*, Marjorie Hogge, Alice M. Hogben*, Louie H. Hooper, Georgette Hoffman, Margaret D. Hogg*, Lucie Hourdain, Joshua and Dorothy Hughes-Games, Lila K. Hughes, Edith and Mena Hunter, Tom, May, Helen, and Harcourt Hunter, Evelyn M. Humphreys, Ethel* and Eva* Hutchings.

J—Betty Jacobs*, J. Sinclair Jackson, Nellie Jelfs, Florrie Jennings*, Norman and Kate Johns, H. B. Johnston*, Lizzie Johnstone, Agnes Jones*, Grace, Dudley, and Dora Joyce.

K—Max*, Eva*, and Stanley* Kalb, Maurice Kalinsky, W., A. D.*, A., Thos.*, and Isa* Kay, Ethel, Mary, and Cara Kestin, Flossie Key, G. Norman King, Lillie Kinvig, Eileen B. Knowles.

L—Arthur J. Lamb, E. Lawrence, Henry and Nessie Laing, Sidney, Henry*, Edward, and May Law, Ethel Larwill, Guinefred and Elsie Leigh, Alex. R. and Annie Lemon, Elsie Lister, Cecilia Lichtenstein, Blanche Lindup, Harry and Edith Lowe, Nellie Lovegrove, Connie Locke, Murray and Grahame Lloyd.

M—Gladys Mather, Enid Mather, Robert*, Winnie*, and Aubrey* Marriott, Avie Mallory, Valerie and Mary Maitland-Kirwan, Sydney and Miriam Marston, Lillie Mallory, Leslie Mallory, Jean Maxwell, Margie and Gracie Marston, J. H.* and Beryl* Mather, Edith Marnham, Dora Marples, Elsie and Dorothy McMullin, Mary Macwilliam, Florence Mackenzie*, Geo.* and Chas. Macdonald, Kathleen J. G. McClure, Thos., Abraham, Maggie, and Bella Mack, K.* and D.* MacGilp, Margaret J. Macphee, Ada B. Macnutt*, Barbara Maconchy*, John MacMurray, S. E. Mackintosh*, Reginald Measor*, Hilda M. Medill*, Francis Milne, May C. Mills, Alice W. Milne, Bessie and Charlotte* Millar, Owen L. Morice, Annie E. Moule*, Mabel Morris*, Eva Monti*, Evelyn*, Arthur*, and Gwendoline* Moir, Dora Muir.

N—Ernest* and Edith* Nash, Herbert G. Newton*, M. R. Newall, John*, Cissy*, and Peter* Nicholson, Valerie Noel*, Amy* and Maude Nottage.

O—Katie Oliver, F. A. Osmond, Eva and Maude Oakes, Lottie and Harriette Orr.

P—Nancie Parker, Dorothy Patten*, Haden Palmer*, Mary Papprill, Winnie Page*, Alice M. Palmer, Kathleen* and Ethel M.* Pasley, Herbert Parr, Jessie, Maggie*, Winnie, Willie, and Ada Palmer, Mary and W. M. Penny, J. E. Pearce*, Edwin Peters, Joanna Pearman, Myrtle Perry, Evelyn P. Pechey, Eva Petter*, W. Petter, Walter C. Perryman*, Isabel* and Gladys Phipps, Francis S. Phillips, Kathleen Pincott, Lillian and Margaret Pook, Rhoda Porter*, Ernest Poynder, Cyril Pomeroy, Mary E. Plumb*.

Q—Edith and Minnie Quick.

R—Nora Read, Gordon Remington, Phillis Riddle, Arthur and Cyril* Roberts, Kate Rosenbloom, Ethel M. Rogers, Olive and Sydney Robertson, Ernest Rose, Mildred Robinson*, Chas. S. Rudge*, Winifred de Rusett.

S—Eric, Llewellyn, Undine, Mervyn and Gwendoline Shaw, D. D., C. D.* and T. M. Stainer, Chas. W. Saunders, Stuart Scragg, Flora A. Shadbolt, W. Stangoe, Constance* and Hilda Schaeffer, Harold Sanders, Daisy Stanger, Bob and Dollie Salt, Elsie M. Stark, Bessie Scantlebury, Margery Smart, Agnes M. Sterry*, Maria E. Sleigh, Kathleen and Douglas* Shepherd, Ivy, Rosetta, and Muriel Sherwin, Ada M. Spencer, Frederick Seth*, Ida Schwengeler, Janet and Sydney Speed, Nellie Sery*, Reginald Skinner, Flora Simmons, Esther Simmons, Mary Spiganovicz*, Irene Simms, Kate Smith, Florrie Smith, E. Short, Betty Stocks*, Mildred, Gertrude, and Constance* Scott, Ethel* and Jessie* Snowball, Ronald Studd, Emily Stuart*, Herbert M. Stuart,* C. Bessie Symes, D. J. Symon.

T—Winnie and Arthur Taylor, Violet A.* and Olive* Tritton, Louie* and Nannie* Tibbits, Nettie*, Wm. D., and Kate* Thomson, John W. Thomson*, Harry Thompson, Herbert Toller, Frank and Alice M. Thompson, Herbert and Frank Tomkins, Alice Trnelove, Jas. T. Tuff, Peverell, Laurence, Arthur, and Herbert W. Turnbull, Maude* and Editu Tyson, Gilbert* and Harold Tyson.

U—Queenie and Lily Upton.

V—Gertrude Vellacott, Hilda* and May* Vickers, Elsie Vigars, Kenneth J. Vining.

W—Greta Watson, R. Watson, Violet and Louisa Walker, Stewart Watson, May Watson, J., Wm., and Edith J. Wheeler, Cecile, Noel and Phillis Wright, Ada Willmer, Colin, H. and A.* Wright, Edith M. Williams, Maggie Wight, Pringle Wilson*, Edith and Ruby Wilkins, Edith M. Whiting, Frank Wilson*, Eva Winpenny*, Florrie K. White, Evelyn H. Wood.

Y—Annie Yeo*.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (125).

1. (*a*) By Nathan the prophet to David at God's command. (*b*) David wished to build God an house, but God told him through the prophet Nathan that the son who should succeed him should do so. (*c*) 2 Sam. vii. 13.

2. (*a*) By David to God. (*b*) David is thanking God for his promise to bless and establish his house and kingdom for ever. (*c*) 2 Sam. vii. 28.

3. (*a*) By David to Mephibosheth. (*b*) For Jonathan's sake David entertained Mephibosheth at his table, and restored to him all that belonged to Saul. (*c*) 2 Sam. ix. 7.

4. (*a*) By Joab to his brother Abishai. (*b*) When the Israelites were fighting against the Ammonites and Syrians. (*c*) 2 Sam. x. 12.

5. (*a*) By Absalom to the people who came to David for judgment. (*b*) Absalom wished the people to become more devoted to him than to David. (*c*) 2 Sam. xv. 4.

6. (*a*) Spoken by David to all his servants. (*b*) David said this when his son Absalom had raised up a rebellion against him. (*c*) 2 Sam. xv. 14.

7. (*a*) Spoken by David to Hushai the Archite. (*b*) During David's flight from Absalom Hushai met him at the top of the mount, and David told him to go to Jerusalem and pretend to be Absalom's servant, and so defeat the counsel of Ahithophel. (*c*) 2 Sam. xv. 34.

Correct answers (first list) received from:—

A—Zeldah Albert, Jessie Alen, Ralph Aldwinckle, W. T. Aldous, A. Rose Anton, Violet Ashworth.

B—Edith Ballard, Herbert H. Braddon*, Nellie Bellerby, Edith Bensted*, Mabel Birney, Emily Bridgewater, Gertrude B. Brookfield, Lindsay* and Leonard* Browne, Gertrude M. Bush.

C—Eleanor Chance, Rosaline Castein, Isabel and Charles Caudlin, Edith*, Ida, Mabel, and Annie* Cole, Kathleen Code*, Irene Coppard.

D—Dorothy Daintree, Vera Dickinson, Nellie Dowsett, Kitty, Violet and Ivy Donaldson-Selby.

F—Chas. Faillettaz*, Eric Field, Lilian Fidler, Eva and Ethel Fielder, Lizzie Forrester, Constance Furlong.

G—Bertie and Clarice Gale, Mary Gover.

H—Frances Harding, Evelyn* and Dorothy* Hewer, Joshua and Dorothy Hughes-Games.

J—Betty Jacobs*, Florrie Jennings*, Kate and Norman Johns, Agnes Jones.

K—Max, Stanley*, Eva* Kalb, Maurice Kalinsky.

L—May, Henry*, Edward, and Sidney Law, E. Lawrence, Cecilia Lichtenstein*, Blanche Lindup, Edith and Nellie Lockhart.

M—Charles Macdonald, Gladys*, J. H.*, and Beryl* Mather, Helen Morgan, Evelyn L. Moir, Eva Monti.*

N—John G.*, Cissy*, and Peter* Nicholson.

O—Arabella Onslow.

P—Ethel* and Kathleen* Pasley, Myrtle Perry, E. Primrose Pechey, Mary E. Plumb.

R—Kate Rosenbloom*, Ernest Ross.

S—Betty Swanston, Harold Sanders, Margery Smart, Constance Schaeffer, Daisy Stanger, Cicely C. Sherbrooke, Esther Simmons, Flora Simmons*, Reginald Skinner, Betty Stocks*, Ethel and Jessie Snowball, Ronald Studd, D. J. Symon.

V—May*, Edwin and Dorothy* Vickers, Kenneth Vining.

W—Noel, Cecile, and Phillis Wright, Edith M. Williams, Edie Whiting

FOREIGN LIST.

Correct answers received from:—**Nos. 112 and 113.** Alice M. Hitchcock (Texas). **No. 116.** Launcelot M. Knight (Texas), Maria H. and Cuckoo Lister (S. Africa). **No. 117.** Daisy McArthur (S. Africa). **No. 118.** Janet Garrett* (Kimberley), Launcelot M. Knight. **No. 119.** Henry and A. Baillie (Canada), Queenie* and Llewellyn* Dale (Bombay), Dore E. Wallace (Canada). **No. 120.** Queenie and Llewellyn* Dale, H. and A. Baillie, Jean McN. Scott, Dora E. Wallace. **No. 121.** H. and A. Baillie, Jean McN. Scott, Queenie* and Llewellyn* Dale.

THIS WEEK'S BIBLE SEARCHER (No. 126).

John vi. to viii.

1. What did Jesus say when He saw the multitudes coming to Him?
2. Who replied to Him?
3. (*a*) What remained over? (*b*) What did the people say, and what did they want to do?
4. What caused the people to say, "Rabbi, when camest Thou hither?"
5. What did Jesus say was the work of God?
6. Why did many of his disciples forsake Him?
7. What did Peter say?
8. Why was there a division among the people concerning Christ, and at what festival did it take place?

[Children under TEN the first three; under THIRTEEN 1, 2, 3, 5, 7.]

Personal.

MANY thanks for packets of flowers received for the Flower Mission. I have also received several photographs which have given me great pleasure.

A. AND A. D. KAY.—Please give your Christian names so as to avoid confusion.

ISABEL CAUDLIN.—You need not write the questions.

GRACE JOYCE.—I see you are all trying to write your papers more neatly; mind and persevere, and you will do still better.

LILY KINVIG.—Am glad you are joining the Searcher.

W. PETTER.—You would find it easier to write on lined paper.

CYRIL BENNETT.—Very glad to see your name again, and wish you could continue.

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun.	June 12,	*2 Tim.*	iv. 9-22	Th.	June 16,	*Phil.*	*v.* 1-14
M.	„ 13,	*Titus*	i. 1-16	F.	„ 17	„	*v.* 15-25
Tu.	„ 14	„	ii. 1-15	Sat.	„ 18,	1 *Kings*	i. 15-31
W.	„ 15	„	iii. 1-15				

Children's Special Service Mission.

Mr. Spiers. *Newport* (*Fife*), postponed till November. Mr. Tyler, *Kingswood, and neighbourhood*, June 11-12; *Wroxall*, June 13. Mr. Callender, *Acton*, June 10; *Streatham Hill*, June 17; *Beckenham*, June 18. Mr. Phillips Welsh, *Battersea*, June 13. Mr. W. Hutchinson, *Salisbury*, to June 10; *Reading*, June 11, 12. Messrs. Hewlett and McClaine, with caravan, *Crawley*, to June 16; Mr. J. H. P. Cutting, with caravan, *Cretingham*, until June 13. Mr. F. A. Glover, with caravan, *Misterton, near Crewkerne*. Mr. E. Hughes, *Salisbury*, June 10; *Waterloo-road*, June 19; *Hawkstone Hall*, June 21.

LETTERS TO THE EDITOR.

PRAYING TO THE HOLY SPIRIT.

Sir,—May I draw attention to the increasing tendency in Prayer-meetings, conventions, and hymns, to use unscriptural language with regard to the Holy Spirit?

Nowhere in Scripture can I find any authority for addressing Him directly, for I read:

"In the last days, saith God, I will pour out of my Spirit."

"If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit."

"I will pray the Father, and He shall give you another Comforter."

"The Comforter, the Holy Ghost, whom the Father will send."

"When the Comforter is come, whom I will send unto you from the Father."

"Peter and John prayed for them, that they might receive the Holy Ghost."

But now in our prayer-meetings how often do we hear:

"Come, Holy Spirit, into our hearts," etc.

"Holy Spirit, descend upon us now," etc.; and we sing—

"Come, Holy Spirit, heavenly Dove, with all thy quick'ning powers."

"Come, Holy Spirit, come, let thy bright beams arise."

"Holy Spirit, faithful Guide, ever near the Christian's side"; and so on.

Besides, if I have "become a temple of God," and "the Spirit of God dwelleth in me," there seems a certain difficulty in directly addressing Him, especially if we "pray *in* the Spirit."—Yours faithfully,

Alex. H. Hutchinson, Maj.-Gen.

Owthorpe, Bournemouth.
May 29, 1898.

LAWLESSNESS IN THE CHURCH.

Sir,—The Bishops, while repudiating the action of Mr. Kensit, are at length feeling the necessity of doing something to save the Establishment from its own internal perils. They have been a good many years arriving at this decision, and even now they protest they have no power to help themselves.

During this period they have had plenty of power (which they have exercised) of curbing the truly catholic spirit of Evangelical clergymen by promptly prohibiting their officiating in Nonconformist places of worship or having any suchlike dealings with the Nonconformists. It is only when they are asked to exercise their undoubted powers against the Romanising clergy of the Church of England that they helplessly cry out they have no power.

To attempt to put down the present external abuses is only to endeavour to shake off the corrupt fruit from the tree which they have allowed to grow unimpeded for the last five-and-twenty years at least. To effect a radical change, they must go very much deeper, viz., to the seed which the Romanisers have been sowing amongst the young for the period I have mentioned, with the result that there is now a very large proportion of every Ritualistic congregation which not only "loves to have it so," but would resent any interference with, or alteration of, their services as now conducted. In other words, the mischief has been done, and it will take three or four generations at least to undo the mischief of one.

While the Romanising clergy have the opportunity of inculcating Popish doctrines (which they do to the full) by means of spiritually debauching the minds of the young who are sent to them for preparation for confirmation, so long will the mischief continue and increase. Nine out of ten confirmees of recent years will tell you they are taught that forgiveness of sins can only be obtained through their priest after confession, that the bread and wine on the so-called altar become literally flesh and blood after the prayer of consecration, and that the Bible must only be read as explained and approved by their priest.

This, together with many other similar Romish doctrines, is the natural fruit of confirmees being given (amongst other English translations of the Popish works) "Before the Altar," in which these and many other such-like doctrines are laid down as essential to salvation, and which, to my knowledge, has been given to confirmees by even clergymen who describe themselves as not Ritualistic! When the bishops are as much in earnest with regard to the Romanisers as they are with regard to really catholic-minded, Evangelical clergymen, and go to the root of the matter in the effectual oversight of the confirmees, then, and then only, will the evil cease, and in the course of time be eventually eradicated. Pending that, parents should withhold their children from confirmation.—Yours, etc.,

John M. R. Todd.

ROMANISM AND PROTESTANISM.

Dear Sir,—In connection with this subject I want to commend to the notice of your readers a very valuable little work, entitled, "Protestanism; its ultimate Principle," by Dr. Dale, published by the Congregational Union, at the Memorial Hall. I have just recently read it, and have had an intellectual as well as a spiritual treat. At a time like the present, when the forces of Ritualism and Romanism are presenting themselves in battle array against Protestantism, and threatening to menace the liberties of those who wish to worship God in Spirit and in truth, it is essential that all who belong to the Evangelical part of the Church should know what they are contending for, and what sort of weapons should be used in the warfare. On the first point, Dr. Dale says:—

"There is, perhaps, some reason to fear that in this country the great Protestant argument will suffer from being entangled with innumerable disputes which have only a legal or an historical interest. The nation generally cares very little for controversies about the true intention of the documents which define the theological compromise accepted by the English reformers three hundred years ago. Controversies about the colour and shape of priestly vestments and the position and genuflexions of the 'celebrant' in the Lord's Supper are equally destitute of all power to touch the deeper life and thought of the country. We must fight, not for the symbols of Protestantism, but for its realities. To permit the questions which are controverted between ourselves and those who are endeavouring to Romanise the Faith and worship of the nation to sink into the hands of lawyers and ecclesiastical antiquarians will be to deprive our cause of all its spiritual grandeur and power.

"The battle must be fought on broader and deeper issues. We must preach the Gospel, and must entreat Christ to reveal how near He is to every human soul, and to manifest in our times, as He has manifested in former times, the greatness of his mercy and his might. The true defence of the nation against the power of the Papacy does not lie with politicians, nor with ecclesiastical courts, nor with controversialists. We must constantly reiterate that it is at once the duty and the right of every man to listen for himself to the voice of God, and to appeal for himself to the infinite mercy which in the death of Christ atoned for the sins of mankind; and we must make it clear that in the whole of our controversy, both with Romanism and Ritualism, we are but vindicating this right and enforcing this duty."

These words were written several years ago, but they are even more applicable now than then. The tide of Romanism will not be stemmed, nor the honour of God upheld except by preaching the Gospel in all its purity and simplicity. There is a grave danger of forgetting to do this as it should be done if we become too much absorbed in the discussions as to whether a certain service is according to the Prayer Book, or a certain gown legal or not.

As to the weapons to be used in this controversy Dr. Dale says: "It is the duty of every man that recognises in Protestantism the expression of the very spirit of the Gospel to use all his resources to win for the right faith a real and enduring victory. But we must use in this conflict only those weapons which are appropriate to a spiritual struggle and a struggle for spiritual freedom."

I could wish for this little book a great sale at the present time, and hope the mention of it will induce many readers of "The Christian" to procure a copy.—Yours faithfully,

David E. Potts.

3, *Arvon-road, Highbury, N., June* 4.

Homes for the Aged Blind.

The eighteenth annual meeting of the Homes for Aged Christian Blind, Crouch Hill, took place on Thursday last, Mr. J. Elliot Viney in the chair. Rev. W. H. Harwood preached in the afternoon.

The evening meeting was held in the Jubilee Hall. The report read by Rev. J. F. Osborne, the hon. secretary, showed that there are sixty-seven women and fifteen men at present in the institution. During the year eight died, whose united ages amounted to 637 years. The educational classes and religious services in the hall are well sustained; services are carried on occasionally for the blind, invited from all parts of London.

The great event of the year has been the opening of a holiday home at Southend, to accommodate twelve inmates. A freehold house has been purchased; with the furnishing, the cost has been £1815, and the whole has been paid.

Revs. F. E. Murphy, J. R. Wood, G. Hay Morgan, and Charles Brown gave addresses on behalf of the work.

Distress in South Wales.

In acknowledging donations sent for the relief of the starving poor in the counties of Glamorgan and Monmouth, Rev. John Pugh, Cardiff, Superintendent of the Welsh Forward Movement, writes:—

"The amount may not appear much to divide among over twenty-seven mission centres, but it has gladdened the heart of many a downcast brother, and cheered many a poor mother whose children are crying for bread. The distress has now become so intense in some parts that it may be well called *destitution*. Some of our devoted missionaries share all they get in the way of salaries, and some of them go without their due and endure hardships in common with their poor flock.

"The following statistics, returns of the Cardiff Chamber of Commerce, shows the effects of the coal strike during April: Export of coal from our southern ports April, 1897, 1,719,022 tons; April, 1898, 495,929 tons—a decrease for the month alone of 1,223,693 tons. In Cardiff foreign shipments show a percentage decrease of 72·3, and coastwise local shipments of 76·28; Newport in foreign coal shipments a percentage decrease of 83·3, and on coastwise of 77·69; Swansea's foreign coal exports show a percentage decrease of 33·2, and coastwise a 65 per cent. decrease. These figures speak for themselves!

"If the strike came to a close next week, and the men returned to work this month, its disastrous effects would be felt for months to come!

"*George Gardens, Cardiff.*"

Dissenting Ministers.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant and Dissenting Ministers was recently held at the Sunday-school Union House, Old Bailey. The report shows that since the last annual meeting £995 have been distributed among seventy-seven aged and infirm ministers, a sum exceeding all previous annual distributions, and considerably in excess of the actual income for the year.

A Ladies' Club.—The attention of ladies needing a club in London is called to the Y.W.C.A. Club, 26, George-street, Hanover-square, established in this central position by the headquarters committee of Y.W.C.A. for any engaged in Y.W.C.A. literary, educational, artistic, and other work. Besides the public rooms, there are five bed-rooms for the use of members. The tariff has been arranged at a very moderate rate. The subscription is at present only one guinea annually, and a limited number of members will be admitted now without entrance-fee. Candidates are invited to write to the hon. sec. for application forms.

Co-operative Holidays.—We have received an illustrated programme of the holidays being arranged by the Co-operative Holidays Association. It conjures up visions of summer days spent in happy comradeship amid the splendours of Snowdon and Scawfell, Borrowdale, and Bettws-y-coed. Whitby and Keswick, Barmouth, Bangor, Hastings, and Conway are the centres where excursions are taken to places of interest around, conducted by enthusiasts in either the historical associations, the plant-life or geology of the district. From the standpoint of economy and rational enjoyment nothing more delightful could be conceived. The association is connected with the National Home Reading Union. The secretary, Mr. T. A. Leonard, Colne, Lancashire, will send further particulars on receipt of stamped addressed envelope.

OBITUARY.

MR. ABEL SMITH, M.P.

The member for East Herts died at his town residence, 35, Chesham-place, on Monday week. His death was quite unexpected, and has caused the deepest grief to a large number of friends and supporters. He was the eldest son of Mr. Abel Smith, M.P., banker, and was born on December 30, 1829. He entered Parliament in 1854. He was a devoted Evangelical Churchman, and took the deepest interest in the work of the C.M.S., the C.P.A.S., the Church of England Scripture Readers' Association, and other organizations, by all of whom he will be much missed.

DR. JOHN BARRITT MELSON.

This well-known scientist passed away last week at Lapworth, near Birmingham, in his eighty-seventh year. He was the son of a Wesleyan minister, and receiving his early training at the Woodhouse-grove College, took an earnest interest in Wesleyanism throughout his life. He graduated at Oxford, and was elected a Fellow of the Cambridge Philosophical Society. Whilst Professor of Natural Philosophy and Hygiene at Queen's College he had as students the late Archbishop of Canterbury and Dr. Westcott, the present Bishop of Durham. He was one of the founders of the Evangelical Alliance. For thirty-five years Dr. Melson preached for the Wesleyans on an average 100 sermons a year. He was a renowned shorthand writer, and on one occasion challenged the late Sir Isaac Pitman to a trial of skill in shorthand writing, as a test of the relative merits of the different systems which the respective competitors wrote. Dr. Melson claimed the victory in the matter of rapidity.

MR. SAMUEL PLIMSOLL.

The "Sailors' Friend," as Mr. Plimsoll was known all over the world, died on Friday last at Folkestone, aged seventy-three. It is more than a quarter of a century ago since he first devoted his energies to the cause of the merchant seaman. To him was due the adoption of the load-line, to which, no doubt, hundreds of those "who go down to the sea in ships and do business in mighty waters" owe the saving of their lives. Until this seaman's advocate undertook the championship of the sailors' cause overloading in the merchant navy was notorious. It will be long before his name is forgotten as a Christian philanthropist. "He travelled all over England to do all he could for the sailors so dear to his heart; in 1896, he took up with almost equal energy American trusts." The *Westminster Gazette* quotes a correspondent who, referring to canal boatmen, says of Mr. Plimsoll: "It was my lot to know a good many villages on different parts of the London and Liverpool Canal, and I heard everywhere of Mr. Plimsoll's unselfish labours among the denizens of the canal boats, his anxiety to improve their quarters and their comforts, and above all to provide for their children going to school, a matter of no ordinary difficulty."

MR. STEPHEN BREEZE, LIVERPOOL.

This devoted servant of Christ passed away (as we have already mentioned) at his residence in Birkdale, lamented by hundreds who owe to him their spiritual life. At the memorial service in Wycliffe Hall, Mr. J. J. Spraggon and Rev. T. Lydiatt bore testimony to the life and work of the departed. The latter said he had known Mr. Breeze for twenty-two years, ever since he (the preacher) had commenced the work of evangelization in Liverpool, but although they had worked together a great deal, and he had often wondered how it was possible he could get through so much work, he did not know until quite recently that Mr. Breeze got up early in the morning in order to do it, and to give him time to conduct his Bible classes and meetings. His bright, cheery countenance, and the hearty shake of his manly hand was always an encouragement to them, for just as his faith was manifest in his work amongst men, so was his love for them, and he had had so many proofs and manifestations of it personally that it was stamped indelibly upon his heart, so that time could never efface it. In addition to the Bible classes which Mr. Breeze held in Southport, he had Bible classes in connection with the Aged Mariners' Homes at Egremont, and while on his sick bed had caused a letter to be writen to him (the preacher) stating how much he was thinking of the work he had undertaken amongst those men. They knew little in Southport of the great work he did in Liverpool. He was surprised himself at the enormous personal influence of the man. It penetrated all through Liverpool, even among classes who laid no claim to be active Christians. He was a man of very even temperament. His very presence amongst them at their board meetings, and at their Evangelical Alliance meetings, and as president of the Ragged School Union, was helpful and pacific.

He Giveth His Beloved Sleep.

WHEN the long day of toil is done,
And the last rays of setting sun
Are lost in shadows broad and deep,
He giveth his belovèd sleep.

To those who live, and toil, and mourn,
Who day by day their grief have borne,
Who almost learn to loathe the light,
Thou bringest a healing, blessèd night.

But yet the Day-star shall arise
For those sad hearts, those aching eyes.
And o'er their lonely pathway shine,
To give them light and life divine.

Go, tell them how that Jesus died,
How that He rose the glorified.
Tell them He *loves* them. Oh 'twill give
A brighter hope e'en thus to live.

That when long years of toil are done,
No clouds may dim their setting sun.
Eyes that have opened but to weep,
May close in sweet belovèd sleep,

And wake to know, O bliss supreme,
To know each joy no passing dream,
To know their night of sorrow past,
That God's bright day hath dawn'd at last.

M. A. P.

Personalia.

Mr. Cheyne Brady, Gospel tract writer, passed away peacefully in his eighty-first year at Les Anémones, Cannes, on June 3.

Rev. Dr. Berry's condition continues to give some anxiety to his friends, and he will need a longer and more complete rest than was anticipated.

Mr. Robert Scott sailed in the *Campania* on Saturday last with his second son. He will visit Northfield (Mr. Moody's home), and some of the chief cities, returning in a few weeks.

Mr. A. G. Burnett, of Kemnay, a well-known Christian landed proprietor in Aberdeenshire, has been the recipient of a congratulatory address from his tenants and other friends on the attainment of his jubileo as landlord.

Sir William Muir has (according to *The Record*) offered to the C.M.S. securities, valued at nearly £5000, with which to build a Home for Women at Allahabad in memory of the late Lady Muir. The Society has provisionally accepted the offer.

Mr. W. L. Wyllie, A.R.A., the well-known marine painter, who has done so much to make real and vivid the life and hardships of North Sea trawlers, has, with his wife, had a very narrow escape from drowning in the Medway, being capsized, thrown into the water, and picked up in an exhausted condition.

The Hon. Somers Somerset, son of Lady Henry Somerset, whilst riding with his wife on Thursday evening near Eastnor Castle, Herefordshire, was thrown from his horse, which he had just hired, and sustained serious injuries to the head. He was conveyed in an unconscious state to the Castle, his mother's residence.

Rev. A. A. Cooper, M.A., has been appointed by the British and Foreign Bible Society assistant to Rev. R. H. Weakley, who has charge of the Egyptian agency, which includes Syria, Palestine, Arabia, and Abyssinia. Mr. Cooper is a distinguished scholar of Aberdeen University and New College, Edinburgh. He spent three years and a-half in the Presbyterian Church Mission in Bengal.

Principal Caird has resigned the Principalship of Glasgow University, to take effect at the end of July. Owing to his greatly enfeebled condition, it was known several months ago that he would not be able to retain the position for any length of time. He is now in his seventy-ninth year, having been born in Greenock in 1820. He was elected to the chair of Divinity in 1862, and in 1873 became head of the University.

The Evangelistic Field.

REV. J. McNEILL IN LONDON.

THE two weeks' mission arranged for the Royal Albert Hall will begin on Monday afternoon next, at 3.30 p.m. The meetings will be held every week-day till June 25, afternoon and evening. There are all the indications of wide-spread interest and good attendances. Mr. McNeill is back in town, looking the picture of health, after his short spell of rest in Scotland.

An encouraging circumstance connected with the mission, as showing the amount of interest awakened in certain circles, may be mentioned. Quite a number of the "life-renters" of boxes in the hall, who have been asked to grant the freedom of their seats, have either written to say that they propose to use them themselves, or have stipulated that the boxes be reserved for them on certain days. Probably a larger proportion of these proprietary seats have been granted to the committee of the mission than on any previous occasion.

The committee still desire the help of gentlemen who can act as stewards, *especially in the afternoons*; any friends who can give their services for these two weeks are invited to communicate at once with Mr. J. H. Putteriil (hon. local secretary of the Albert Hall Mission), Exeter Hall, Strand. There is also opportunity for musical friends to render help in the praise. There will be a choir rehearsal in Kensington Town Hall on Saturday afternoon at three o'clock, when the presence of any singers, ladies and gentlemen, who have not applied for tickets will be welcomed. The conductor will be Mr. Livesey Carrott, organist of St. Matthew's Church, Bayswater.

EVANGELISTS' MOVEMENTS.

Mr. A. J. WALDRON is taking the services at Edinburgh Castle this month. He started on Sunday last with splendid services, which were much blessed.

A special mission has been held in Cavan parish church by Canon ROBINSON, rector of Taney, Dundrum, co. Dublin. A similar mission has been held at Ballyfin, Queen's County, by Miss McLean, and others.

The extension of the mission of the Brothers WEAVER, at Somerville Church, Keppochhill, Glasgow, has proved very fruitful in results. On Wednesday week those who received blessing were present at a social gathering, at which Rev. Thomas Havre, Rev. John Pugh, and Rev. Wm. Ross were present.

An all too short, but successful evangelistic mission has been conducted by Rev. HUGH C. WALLACE, of Burnley, at the small village of Oare, near Pewsey, Wilts. The services were held in Mr. T. E. Bennett's barn, and the five week-night attendances numbered about 600. At the last service some indicated that the Gospel had brought a blessing to them.

EVANGELISTS' ENGAGEMENTS.

Mrs. BAEVERTZ, June, Clitheroe.
Mr. J. NEECH, Pirbright, during June.
Mr. GEORGE CLARKE, Bristol, June 12-27.
Rev. W. H. AITKEN, Milborne Port, to June 13.
Mr. E. P. TELFORD, Great Assembly Hall, E., in June.
Mr. W. MONRO COLLINGS, at Holt, Norfolk, June 12-26.
SERGEANT PULLINGER, Broadhill, Burgess Hill, June 12.
GIPSY SMITH, Luton, June 11-20; Mansfield, June 25-July 4.
Mr. CHARLES INGLIS, Polytechnic, 309, Regent-street, during June.

Requests for Prayer.

For a series of missions by Mr. William Hill a different centres in and around Johannesburg.

For a little son, a great sufferer for months, that God's will may be accomplished in his deliverance.

For blessing on tracts by the late Sir S. Arthur Blackwood, now being circulated in North Ireland.

For an eight days' mission, in the Gospel Tent Mission, Barry Dock, by Mr. George Back, of the Open-Air Mission.

Famine in West Ireland.—Through the failure of the potato crop last harvest hundreds of honest families are now literally starving, without an ounce of food in their cheerless cabins. It is sad to behold old and young crying for bread they cannot get. The peasantry are principally living on boiled Indian meal; they cannot afford to get better food. The distress is becoming more acute day by day. Any help entrusted to me shall be judiciously distributed to the most needy cases.

JOHN O'JOYCE, J.P.
Mount Gable Hotel, Clonbur, co. Galway.

[615]

THE BOOK WORLD.

FRENCH PUBLICATIONS.

The publishing house of *J. H. Jeheber, of Geneva*, known as the "Librairie Evangélique," last year celebrated its centenary; and one of the excellent works issued on the occasion was **La Famille**, by Frank Thomas (3 frs.), a volume of good counsels and Christian appeals on domestic relations and duties.

A work of a different character, but having a peculiar interest, is **A l'Ombre du Croissant** (3 fr. 50 c.), by A. Hoffmann, in which the story of Turkish misrule and massacre in Armenia is delineated, especially as it relates to the experiences of Professor Thoumaïan, of Marsovan. Being brother-in-law of the exile, who is so widely known in England, Pastor Hoffmann has found no difficulty in the matter of gathering facts for his thrilling story.

Thirdly, we would mention a very attractive edition of the biography of **Jenny Lind**, by Dr. C. A. Wilkens (3 fr. 50 c.), translated from the German by Julia Jequier. It is the story of a noble life, directed by high principles and fruitful of good works.

M. Jeheber aims at disseminating good religious literature among French-speaking people, and continental residents may secure his list from 28, *Rue du Marché, Geneva.*

Mr. Mark Levy, in his booklet, **As Englishman, Jew and Christian**, unburdens his heart in verse—patriotic, religious, and sentimental. Israel's hope is the subject of some choice lines. (1s. *Partridge & Co.*)

The latest addition to the series of "Bible Class Primers" (6d. *T. & T. Clark*) is **Elijah and Elisha**, prophets of Israel, by Rev. Ronald G. Macintyre, B.D., Maxwelltown. The pages are the fruit of much study and thought.

The late Professor H. C. Banister's last work, **The Harmonising of Melodics**, is an extremely useful text-book for students and teachers, the chapters on pianoforte accompaniment being especially valuable (2s. *Office of Music*, 186, *Wardour-street, W.*).

Mr. W. T. Stead's new publication, **Gladstone: a Character Sketch**, is sure to meet a wide demand. It presents the substance of several articles that appeared in magazines and reviews during the lifetime of the lamented statesman. There are numerous portraits, and reproductions of interesting groups. (1s. *"Review of Reviews" Office.*)

A striking "In Memoriam" booklet, entitled **What We Knew of Frances E. Willard**, has been issued by the *British Women's Temperance Association.* It contains a two-fold "appreciation," from the pens of Lady Henry Somerset and Mrs. Pearsall Smith, and is inscribed on the title page "A Memorial Gift." (*Offices of the B.W.T.A.*, 47, *Victoria-street, S.W.*)

The glowing style of the Bishop of Derry (Dr. Chadwick) renders him a popular preacher. Many will be glad to have a volume of his sermons, **Pilate's Gift.** (5s. *Religious Tract Society.*) Eloquent expositions of the verities of our faith, they set forth faithfully and earnestly the Captain of our salvation, in his atoning work and ever-living intercession.

The Journal of John Woolman. (2s. 6d. *Andrew Melrose.*) A neat and well-printed edition of American Quaker classic, with the sympathetic "Appreciation" from the pen of the poet Whittier. Apart from its historic value, it supplies a fine example of the Divine working in a human soul. This edition is issued as one of a series of "Books for the Heart."

Last week's issue of *The Graphic* consists of a double number devoted to all the incidents connected with the funeral of Mr. Gladstone, both at Hawarden and at the State ceremonies at Westminster. It is strikingly illustrated throughout by a staff of special artists, and will be found a magnificent memorial of the final chapters in the story of the great statesman's life. (1s.)

Our Prayer Book. By H. C. G. Moule, D.D. (*Seeley & Co.*) We could not wish for a more clear-thoughted, well-balanced expounder of "the history and contents of the book of Common Prayer" than Dr. Moule. Lovers and constant users of the time-honoured manual will have special interest in the perusal of this book, and even those who discard liturgical aids will find pleasure in the exposition.

England's Danger. By R. F. Horton, D.D. (1s. *James Clarke & Co.*) The six addresses on Romanism recently delivered by Dr. Horton are published in this collected form. It is a most timely and valuable little work. Those who wish to see England God-fearing, free, and prosperous should study this calm and powerful exposition of some of the degrading errors and blighting superstitions of the Romish system.

In **Answer to Prayer** (2s. 6d., *Isbister & Co.*), the articles and testimonies on this subject which recently appeared in one of the monthly magazines, are now published in separate form. The writers embrace the Bishop of Ripon, Dr. T. L. Cuyler, Rev. John Watson, Dr. Horton, Rev. H. Price Hughes, Mr. William Quarrier, etc., most of whom give striking personal experiences of answered prayer. The book will confirm the faith of the believer, though it may not meet the demands of the scientific sceptic.

At length the "Cambridge Bible for Schools and Colleges" includes the Evangelical Prophet, Professor Skinner having edited **Isaiah: Chapters xl.-lxvi.**, with Introduction and Notes. We are sorry that Dr. Skinner should have gone so far in criticism, with its attendant negations and narrowness of view; but, in spite of practical defects arising from the modern tendency, this volume has unquestionable value as a body of expository matter, presented in a remarkably succinct form. (4s. *Cambridge University Press Warehouse.*)

Three useful little books recently issued by *Mr. Allenson* were entitled respectively "The Tool Basket," "The Seed Basket," and "Illustrations and Incidents," compiled by J. Ellis. Many Christian workers found these of service, and doubtless not a few have wished that the whole could be combined in one volume. This has now been done, and the title of the comprehensive volume is **Outlines and Illustrations for Preachers and Teachers** (2s. 6d.). Here is the scaffolding on which to build hundreds of addresses and talks, and we are confident that many a puzzled labourer will arise and build after consulting these suggestive pages.

The Queen's Printers' **Variorum Aids to Bible Students** have been issued in a greatly improved form. This edition of the "Aids" is in large type; it has also other excellent features, including a large number of illustrations—monumental, archæological, and topographical—selected and described by Rev. C. J. Ball and Dr. F. G. Kenyon. The work is a valuable handbook of Biblical antiquities, besides being all that its predecessors were as embodiments of information and general helps in Bible study. The "Aids" may be had bound up with Teachers' Bibles or separately; small sizes in the latter form cost from 1s. to 6s. 6d. each; and the "Variorum" edition in large type from 5s. to 12s. 6d., according to binding. (*Eyre & Spottiswoode.*)

An edition of the Scriptures which many will regard as specially convenient is **The Calendar Bible**, prepared by *Messrs. Bagster & Sons*, for the purpose of encouraging systematic daily reading. To this intent, the text has been so divided into portions for daily reading that the Old Testament may be read through once in two years, and the New Testament once every year. The divisions are indicated by indicating on the margin, opposite to the beginning of each portion, the day and month to which it is assigned. The books are not read according to their common order, but, for greater helpfulness in study, historical and didactic books are made to alternate, and Epistles are read between the different Gospels. Printed in "ruby" type, and enclosed in "Flexile" binding (5s. upwards), this is a handy and useful Bible.

"Printed in Japan" is a singular legend to find on the title page of a volume of 550 pages; yet this we find on opening a deeply interesting sacred anthology, entitled **Hymns of Old England**, compiled by Champneys Irwine, of Yokohama. (*Simpkin, Marshall, & Co.*) The author has had special regard to Scriptural and poetical characteristics, and fitness for family and public use. He has included those hymns which have stood the test of time, as well as modern pieces of acknowledged excellence. In all such collections we miss some favourites, and every one has something to say on competing readings and emendations. Making all allowance, however, in respect of pieces given and omitted, on grounds of individual taste and judgment, and overlooking minor defects of arrangement, we gladly say a good word for this repository of spiritual poesy. Care has been taken to indicate authorship correctly, and welcome biographical notes are given at the end of the book.

In a booklet entitled ISRAEL: A WITNESS AND A BLESSING, Rev. F. S. Webster gives the substance of three sermons preached in St. Thomas's Church, Birmingham. The pages yield a simple outline of prophetic truth. (2d. *Birmingham: C. Caswell; London: Partridge & Co.*)

As a statement of the polity of an influential section of Protestant Christendom, many will read with interest PRESBYTERIANISM, an address introductory to an ordination of ruling elders, delivered in Corstorphine parish church, on Sabbath 17th April last, by Rev. James Dodds, D.D. (4d. *W. Blackwood & Sons.*)

A vigorous pamphlet on a modern fashion in thought is CRITICISMS ON DARWIN'S, WALLACE'S, AND HAECKEL'S EVOLUTION THEORIES. The title is long, but the book is brief, being confined to forty closely-reasoned pages, in which a reply is given to statements made by Archdeacon Wilson and Canon Gore at the Church Congress of 1896. (6d. *F. Hodgson, 89, Farringdon-street.*)

BOOKS RECEIVED.

From *Jas. Nisbet & Co.*—THE PROBLEMS OF JOB. By Rev. G. N. GARLAND. (6s.)

From "*Joyful News*" *Depôt, Rochdale.*—JOHN THE BAPTIST AMONG THE METHODISTS. (1s.)

From *Kegan Paul & Co.*—TO MY MOTHER, and other Home Verses. By W. S. Lean. (3s. 6d. net.)

From *S. W. Partridge & Co.*—THROUGH THE CRUCIBLE, by J. H. Panting. (2s.) MISS ELIZABETH'S NIECE. By M. S. Haycraft. (2s.)

From *Messrs. Hodder & Stoughton.*—DANIEL AND THE REVELATION: The Chart of Prophecy and our Place in It. By Rev. Joseph Tanner, B.A. (7s. 6d.)

From *Headley Brothers.*—THE SILVER CITY AND OTHER ALLEGORIES. By Margaret E. Ashby. (1s. 6d.) A QUAKER OF THE OLDEN TIME. A Memoir of John Roberts. Illustrated. (6s.)

Mildmay Conference.

PROGRAMME OF ARRANGEMENTS.

TUESDAY, JUNE 21.

LARGE Hall, 11 a.m., The Foundations of True Prayer, Lord Polwarth (chairman); (1) The Revelation of God the Father, Dr. Monro Gibson; (2) The Mediation of God the Son, Rev. C. A. Fox. 3 p.m., Bible-reading, Rev. Preb. Webb-Peploe.

Room No. 3, 3 p.m., Prayer Meeting—Subject: Native Christians in Foreign Lands, Mr. W. B. Sloan. Room No. 4, 3 p.m., Mildmay Mission to Jews, Gen. Sir W. Stirling and others; 4.15 p.m., Prayer Meeting for Israel, Rev. J. Wilkinson. Room No. 5, 3 p.m., International Christian Police Association, Mr. J. H. Tritton, Miss Gurney, and Policemen; 4.15 p.m., Postal and Telegraph Christian Association, Mr. A. A. Head and others. South Tent, 3 p.m., Railway Mission, Mr. T. A. Denny, Lady Hope, and others; 4.15 p.m., Medical Missions, Dr. J. L. Maxwell and others. Mulberry Tree, 3 p.m., Spurgeon's Orphanage, Dr. James Spurgeon and Rev. V. J. Charlesworth; 4.15 p.m., Dr. Barnardo's Homes, Mr. J. E. Mathieson and Dr. Barnardo.

Large Hall, 7 p.m., The Foundations of True Prayer, The Indwelling of God the Spirit, Rev. G. Campbell Morgan and Rev. H. B. Macartney.

WEDNESDAY, JUNE 22.

Large Hall, 11 a.m., The Elements and Conditions of True Prayer. (1) Self-Surrender; Waiting on God, Adoration, Confession, Thanksgiving and Petition, Rev. George Wilson; (2) Faith, Obedience, Abiding, Purity, Importunity and Intelligence, Rev. C. G. Moore; 3 p.m., Bible Reading, Rev. F. B. Meyer.

Room No. 3, 3 p.m., Prayer Meeting—Subject: Evangelists in Our Own Lands, Mr. W. R. Lane. Room No. 4, 3 p.m., Missionary Meeting, Mr. James E. Mathieson, Bishop Thoburn (India), Rev. E. O. Williams (China), Mr. A. E. Ruskin (Africa). Room No. 5, 3 p.m., The Anti-Sunday Travelling Union, Rev. Sydenham L. Dixon and others; 4.15, Women's Protestant Union, Mr. W. H. Seagram, Mrs. Arbuthnot, and others. South Tent, 3 p.m., Royal Sailors' Rests, Miss Weston; 4.15 p.m., Royal Naval Scripture Readers' Society, Capt. H. T. May, C.B., R.N., Miss Weston, Col. Farquharson, R.M.L.I., Captain Lowry, R.N., Captain Startin, R.N.; 5.30 p.m., Prudential and London Banks Meeting, Mr. T. H. Wharrie, Rev. Marcus Rainsford. Mulberry Tree, 3 p.m., Y.M.C.A., Sir George Williams, Mons. Chas. Fermaud, and others. Universities' Camp for Public School Boys, Lieut.-Col. Seton Churchill; 4.15 p.m., Y.W.C.A., Hon. Emily Kinnaird and others.

Large Hall, 7 p.m., The Encouragement to True Prayer, Rev. D. J. Stather Hunt and Rev. John Wilkinson.

THURSDAY, JUNE 23.

Large Hall, 11 a.m., The Influence of True Prayer, (1) As seen in its power to deepen the Spiritual Life of the Individual and of the Church, Bishop Thoburn; (2) As seen in connection with power for Service, Rev. Preb. Webb-Peploe; 3 p.m., the Lord's Supper, Rev. George Wilson.

Room No. 3, The Christian Union, Mr. Bevan Braithwaite, Dr. J. L. Maxwell, and others. Room No. 4, Bible Reading—The Influence of True Prayer, Rev. W. H. Griffith Thomas. Room No. 5, Work among our Soldiers, Lieut.-Colonel Seton Churchill, Countess Schimmelmann, Miss Perks, Colonel Philips, and Mr. John M'Call. Room No. 6, Parents' Prayer Meeting, Rev. D. B. Hankin. South Tent, Zenana Bible and Medical Mission, Lord Kinnaird, Miss Morley, and Rev. A. R. Cavalier. Mulberry Tree, The Peruvian Mission, Dr. Harry Guinness.

Large Hall, 7 p.m., The Influence of True Prayer, as seen in connection with the extension of the Church, Rev. E. A. Stuart and Rev. G. H. C. Macgregor.

Items of Interest.

Home.

A statue, as a county memorial to Lord Tennyson, is to be erected on the best site obtainable in Lincoln.

An exhibition of Roman relics, recovered during last year's excavations at Silchester, near Reading, has been opened at Burlington House.

The Duke of Westminster has consented to act as chairman of a provisional committee to promote a national memorial to Mr. Gladstone.

The railway collision at Leyland Station has resulted in three deaths and fifty-six injured, some seriously. Some hundreds of Band of Hope children were in danger.

On Whit-Tuesday at Highgate Police Court there was not a charge of any kind, notwithstanding that on Whit-Monday thousands of people visited many resorts in the district.

Raffling for Bibles in church has taken place at St Ives in accordance with an ancient bequest. The Charity Commissioners have intervened to prevent its recurrence in future.

At the Gladstone memorial service on Sunday an immense assemblage gathered in Hyde Park. From six platforms ministers of the Established and Free Churches gave appropriate addresses. A message of sympathy was sent to Mrs. Gladstone.

The Baptist and Congregational Churches of Bedfordshire have unitedly adopted a scheme for raising a capital sum for building a manse in each village having a resident pastor. This scheme, when carried out, will materially assist the pastors of the village churches.

The Coal Trouble.—At the adjourned conference the employers refused the men's reiterated demand for an immediate advance of 10 per cent. and the appointment of a board of conciliation. A conference of all the collieries in South Wales and Monmouthshire has been arranged.

At the Anglo-American function, held at the Hotel Cecil, a very large and representative audience assembled. Lord Coleridge presided. The Bishop of Ripon, Lord Brassey, and Colonel Taylor also spoke. We welcome cordially the drawing together of the two great Anglo-Saxon peoples.

Labour Questions.—The Co-operative Congress has been opened at Peterborough, and was addressed by the Bishop of London, who discussed the importance of the co-operative movement in relation to the problems that arise out of the introduction of steam machinery and the electric telegraph.—The Free Labour Protection Association, of which Lord Wemyss is chairman of council, has for its object the association of the federations of employers and free labourers for consultative and practical purposes.—The second annual congress of the International Society for the Protection of Industrial Property has been held. It has for its object the international protection of patents, trade marks, designs, and other similar "property."

Charitable Contributions.—£1000 from "A Lady" for the Prince of Wales Hospital Fund.—£25 from the Grocers' Company to the Metropolitan Public Gardens Association.—At the anniversary function of the Printers' Pension, Almshouse, and Orphan Asylum Corporation £6107 were subscribed.—100gs. from the Prince of Wales to the Indian Heroes' Fund.

SCOTLAND.

There were earnest debates in the Free Assembly on temperance, the State regulation of vice, and Disestablishment.

Some shocking cases of juvenile drunkenness among newspaper boys and girls in Edinburgh have lately come to light.

Mr. Gibson, of Swatow, will deliver the Duff Evangelistic Lectures at the Free Church College, Edinburgh, next session.

The Scottish Navvy Mission is doing excellent work among the men engaged in constructing new railways and public works.

The Archbishop of Canterbury addressed several temperance meetings in Edinburgh during his visit to the Established Assembly.

The Evangelistic Committee of Glasgow have received the gift of £2000 for another fresh-air home for the slum children of the city.

By a majority of 486 to 41 the Free Church Assembly decided to ask Presbyteries throughout the country to consider the question of union with the U.P. Church, and report to next Assembly.

Professor Salmond, editor of *The Critical Review*, has been appointed successor to the late Dr. Brown in the principalship of the Free Church College, Aberdeen.

THE Y.M.C.A.

The vicar of St. Paul's, Blackpool, presided over a well-attended meeting of men, held in the Coffee Palace, on Thursday, May 26, when it was unanimously decided to form a Y.M.C.A. in Blackpool.

At the All Ireland Conference, held recently at Londonderry, a testimonial was presented to the travelling secretary, Mr. Robert McCann, amounting to over £86.

A numerously-attended meeting of members of the Stockton Association, to celebrate the 21st anniversary of the Y.M.C.A. building, was held on Friday evening, under the chairmanship of Mr. William Whitwell, J.P., President of the Association, when addresses were delivered by the chairman, Messrs. H. Crawford Smith, F. Robson, E. Laing, W. Lawrenson, F. Shorter, J. C. Moor, Revs. Andrew Ross, and M. Lowe.

The half-yearly meeting of the National Council, which is held alternately in London and the provinces, took place on Friday, the 3rd inst., in the new building of the Nottingham Y.M.C.A., "Morley House," Mansfield-road, under the presidency of Sir George Williams. The travelling secretaries presented epitomised reports of their work carried on during the past half-year, and the Council addressed itself mainly to the consideration of two important subjects, viz.: (1) The inner spiritual life of the Associations, and (2) the extension of work for young men in the Colonies and in foreign countries. The discussion of the first topic was introduced by Mr. Frederick Hunt, of Reading, and a series of recommendations was approved for submission to Associations throughout the Union, having in view the maintenance and development of the spiritual work and interests of the members. The report of the Foreign Committee was introduced by Mr. W. H. Seagram, and dealt with proposals for the sending out of additional workers to various parts of the foreign field, notably to Australia and Burmah. In the evening Sir George Williams held a social reception of young men, which was very largely attended. Addresses were given by Archdeacon Madden, of Liverpool, and Mr. J. H. Putterill.

Foreign.

The Emperor and Empress of Russia have accepted a copy of the new report of the Scripture Readers' Society for Ireland.

It is feared that the changed attitude of America regarding sugar, and the indisposition of France to abolish sugar bounties, render the result of the Brussels Conference very doubtful.

The Second Chamber of the Netherland States-General has passed the Ministerial Bill introducing obligatory personal military service, with exemption for ministers of all religious denominations.

In a short time the project of a group of philanthropists and deputies to establish a Belgian Sanatorium at Las Palmas will be realised. The King of the Belgians has given the scheme his patronage.

At the opening of the Chilian Congress the President, referring to the question with the Argentine Republic, said he expected the early settlement of the matter, which had absorbed the attention of the Government for many years.

There has been a marked decline in the number of ships passing through the Suez Canal in 1897, when compared with 1896, the numbers being respectively 2986 and 3409. This diminution is attributed to the commercial depression in India and Australia.

India.—A great fire has occurred at Peshawar, lasting for twenty-five hours, destroying 4000 houses, and doing damage estimated at four crores of rupees.

Polar Expeditions.—The German steamer Heligoland has just started on an expedition to the North Pole. Lieut. Peary will also attempt the pole from North Greenland, while Mr. Walter Wellman will make the effort from Franz Josef Land.

Italy.—Progress towards the solution of the crisis is being made. The Circolo S. Pietro and all Catholic clubs and associations in Rome are to be suppressed.—The list of new Ministers is complete; only four members of the old Cabinet remain in office.

The Soudan.—Dervish forces have been withdrawn from Shabluka, on the sixth cataract of the Nile, which it was thought they would hold, and have retreated to another position within forty miles of Khartoum.—An infantry brigade of four battalions is to be despatched to the Nile.

South Africa.—Judge Reitz has been appointed State Secretary in succession to Dr. Leyds. Formerly he was President of the Orange Free States.—In the Cape Assembly the discussion of the Redistribution Bill, which is an attempt to meet the increased need of the country, has been adjourned.

Austria.—No progress has been made in the Reichsrath, owing to the immediate opposition of the German party to the dissolution of the municipality of Gratz, on account of its attitude toward the Bosnian regiment garrisoned there. The present condition, says *The Times*, of the Austrian Reichsrath is one of hopeless demoralisation.

Distressed Cretans.—A further appeal has been issued by the Grosvenor House Committee on behalf of destitute families in Crete, as well as for aid to refugees who have sought an asylum in Athens and at Piræus, Syria, and Melos. There are at least 25,000 souls, for whom assistance is needed at once, suffering from insufficient food and want of clothing.

Canada and the United States.—Great satisfaction is felt in official circles at Washington and Ottawa at the holding of the Commission to settle all questions at dispute between Canada and the United States.—In the Canadian House of Commons Sir Wilfrid Laurier made a warm reference to the conclusion of the Canadian-American negotiations.

The Balkan States are getting restless, and the unfavourable situation, political and financial, in Servia has much to do with the disquiet. Prince Nicholas of Montenegro is one of the possible candidates for the Servian throne.—The Russian Government is about to present Montenegro with another 50,000 rifles. Those previously given have been distributed among the frontier population.

Turkey. — The Porte pays £T300,000 of the Russian war indemnity arrears in cash, and two annual instalments of £T280,000 are guaranteed by the Ottoman Bank. The delimitation of the Turco-Greek frontier has been concluded and the foreign delegates have returned to Volo.—The Armenian refugees in the Caucasus are to return to their homes gradually, lest large numbers appearing at Van and elsewhere should lead to unpleasant incidents with the Kurds.

Australia.—The results of the voting on the Federation Bill are announced. There was great popular enthusiasm in Victoria, with a very large majority. In Tasmania also a great majority. In New South Wales the numbers were 68,283 votes for the measure, and 63,499 against it; the statutory vote of 80,000 is not, therefore, reached. This is a decided disappointment.—The revenue for New South Wales for May amounted to £1,003,000, an increase of £110,040 over May, '97. The revenue for the eleven months of the current year shows an increase of £227,961.

France.—The reciprocity agreement between France and the United States has been signed by the French Ambassador and the special United States Plenipotentiary.—The new deputies have met.—For the election of President of the Chamber voting was practically equally divided between M. Paul Deschanel and M. Brisson. Another vote will be taken.—M. Paul Deschanel has been elected temporary president.—Admiral Maxse has published a pamphlet embodying a statement of the British case in regard to the Niger question which has aroused considerable interest in Paris.

Russia contains more than twice as many blind persons as all the rest of Europe combined. This is believed to be due to the long snow season and the uncleanly habits of the people. — The Russian Minister of Finance, after persistent agitation, has decided to admit a number of imports duty free and to reduce the duty on others. This will benefit chiefly British shipbuilders and the manufacturers of machinery and chemical manures.—A force of 300 Russian soldiers encamped in the north-east of the province of Ferghana has been attacked by 1000 natives and defeated, losing twenty killed and eighteen wounded.

The Far East.—The Pekin correspondent of *The Times* says that Prince Kung, who has long been seriously ill, has had a relapse and died. — The Korean Government has decided to open three more ports and to make Ping-Yang an open market.—A British force has occupied Wei-hai-wei, and is taking measures to improve the fortifications and to institute effective sanitation.—During the past week there have been sixty-three cases of plague in Hong Kong and sixty-one deaths.—It seems that passports are necessary for Port Arthur and Ta-lien-Wan, but the Russian *visé* is optional, not compulsory.—The Russians have imposed a heavy annual licence fee on traders at Ta-lien-Wan.—The Japanese Diet has rejected a motion for a petition to the Throne against the policy of the Government in China.

The Spanish-American War.—After numerous conflicting rumours as to the actual whereabouts of Admiral Cervera's squadron, the bombardment of the forts at the entrance of Santiago bay elicited the fact that the Spanish ships were really in hiding there. Later has come the news, apparently quite trustworthy, that the coal hulk *Merrimac*, in charge of Lieut. Hobson and seven seamen, has been sunk across the narrow entrance to the harbour—a brave deed undertaken at enormous risk. It is said, however, that the *Merrimac* has since been blown up by the Spaniards, and the fair-way is clear again. Other telegrams relating to the struggle are more or less problematical. No doubt measures are being taken by the Washington Government for landing troops on Cuba at some point near Santiago. But whether the despatch announcing the landing of 5000 men at Punta Cabrera is reliable it is impossible to state. There seems some ground for believing the report that Spain is ready to make overtures of peace.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Newcastle has been so indisposed that he is obliged to cancel all engagements for the present month.

Rev. F. E. Markby, of Bootle, has announced his intention to resign, with a view to taking up mission work abroad.

Mr. W. D. Cruddas, M.P., has accepted the Presidency of the National Protestant Church Union, vacant by the resignation of Lord Midleton.

Rev. E. Sidney Savage, late vicar of Jesmond, Newcastle-upon-Tyne, and son-in-law of the Dean of Canterbury, has been appointed rector of Hexham Abbey.

Dr. A. Neve, C.M.S. Medical Missionary in Kashmir, has, while spending a week in Dublin, been speaking twice, and sometimes three times a day, on behalf of Medical Missions.

The annual gatherings of the Western Clerical and Lay Association were held last week; Canon Quirk, the rector of Bath, who is President of the Association for this year, presiding.

A scheme is on foot for the erection of a new church at Driffield, and £1500 has been promised by the Marriott Trustees on condition that a like sum is raised by private subscription.

The Bishop of Sodor and Man characterises unauthorised services at present provoking strife as idolatrous, superstitious, and absolutely inconsistent with the maintenance of the national Church as such.

No fewer than 150 children have been baptized at one time at St. Lawrence's Church, Birmingham. This is one of the poorest parishes in the city. After a careful canvass, 100 adults have sent in requests for baptism. We must not mistake this for real conversion; but as a sign of an awakened interest in rellgious matters the fact is encouraging.

Women's work in the church is fast coming into that prominence which is its right. Last week a special conference was held at St. Martin's Town-hall to discuss various phases of women's work in the diocese of London, and an interesting and useful time was spent. Mrs. Creighton presided, and in her opening remarks touched upon a very real difficulty in connection with women's work, viz., isolation.

Rev. Arthur Robins, rector of Holy Trinity, Windsor, in the course of a recent sermon, strongly denounced the extreme practices in vogue at some of the more advanced churches. There were those, he said, who professed themselves to be of our Communion, who in this nineteenth century, with all the solemn vows of ordination on them notwithstanding, had accumulated round the things they did so treacherously teach those very same idolatries by which a recreant Church had been slaying souls for nearly sixteen centuries.

The Archbishop of York has returned to England much improved in health. He is still suffering much pain from acute rheumatism in the right arm, but is resuming his usual work. Convocation of the Northern Province meets this week for the transaction of business in York Minster. In the Upper House the Bishop of Liverpool has on the agenda paper the following notice of motion:—"That, in the opinion of this House, the increase of lawlessness on the part of many of the clergy in the conduct of Divine worship in their churches, and especially the introduction of unauthorised services in the celebration of the Holy Communion, and the growing dissatisfaction of the laity in consequence of such lawlessness, demand the active interference of the Bishops."

Congregational.

Rev. G. Lang has closed his ministry at Soothill, Batley.

Rev. W. Harrop has been recognised as pastor of Grove Chapel, Gomersal.

Rev. J. Plowright has been recognised as pastor at Windhill, Shipley.

Rev. Herbert Arnold has been recognised as pastor at Southernhay, Exeter.

Rev. E. W. Lewis has been welcomed to the pastorate at Swan Hill, Shrewsbury.

Rev. A. J. Brown has been recognised as pastor of Whiting-street, Bury St. Edmunds.

Rev. Dr. Stalker will preach in connection with the anniversary of Cheshunt College at the end of the present month.

Rev. F. Hirst has concluded his ministry at Hope-street, Hull, and entered on the pastorate at Harley-street, Bow, on Sunday.

Mr. H. Ll. Willett Bevan, son of Rev. Dr. Bevan, of Melbourne, Victoria, has been accepted for foreign service by the London Missionary Society.

The opening of the new College Chapel at Mill Hill School will take place on June 22. Dr. Fairbairn, of Mansfield College, will preach at the opening service.

The directors of the London Missionary Society have appointed Mr. P. L. McAll, B.A. (son of the late Rev. Robert McAll), as successor to the late Dr. E. P. Turner at Hankow.

In New Zealand the Congregationalists have taken a new lease of life. Though their numbers are not large, their influence is widely felt in the social and municipal life of the colony.

Rev. W. L. Watkinson, President of the Wesleyan Conference, occupied the pulpit at Carr's-lane, Birmingham, on Sunday, while Rev. J. H. Jowett was at the C. E. Convention at Glasgow.

Over 10,000 homeless men are lodged and fed year by year by the London Congregational Union; 30,000 garments are distributed among the needy and deserving; missions are sustained in various parts of London for meeting the requirements of the immediate neighbourhoods; children's free meals are provided during the winter; new homes are found in British Colonies for suitable men; and interwoven with all these efforts there is the one aim—to make the religion of Christ an ever-increasing power in moulding the life and character of the people.

Baptist.

Rev. John Onions, of Tipton, has accepted a call to Gorse-hill, Swindon.

Rev. Joseph Gay has accepted the pastorate at Woodborough-road, Nottingham.

Mr. G. Armitt has been recognised at Long Preston.

Mr. W. G. Butt, of the Pastor's College, has accepted the pastorate at Stow-on-the-Wold.

Rev. and Mrs. Moir Duncan have reached this country on furlough from the province of Shensi, in Western China.

At the annual meeting of Wilts and East Somerset Association the membership was reported at 3587, an increase of forty-four.

Rev. J. Chadwick, of South Norwood, will close his ministry there on June 30. By medical advice he will take a period of complete rest.

Rev. H. N. Patrick, who has been compelled to leave Tangier, owing to the inability of his children to stand the climate, is now staying at Brackenhurst, Redhill.

Rev. R. H. C. and Mrs. Graham have arrived from the Lower Congo. Rev. C. J. Dodds, who is much better, has also arrived from the Upper Congo, having travelled by the new railway the entire distance from the Pool to Matadi.

Rev. W. Gay, at the meeting of the Yorkshire Association, took as the subject of his presidential address "The Christian Ideal." Rev. A. P. Fayers said the statistics of the year showed a total membership of 20,699, being a clear increase of 196.

A friend writes:—"The splendid meeting, held at the East London Tabernacle in recognition of Pastor Jones, has been followed by much blessing. Twenty were baptized on Thursday evening, and more are coming forward."

Last Sunday, at Battersea Chapel, Rev. W. Hamilton gave the right hand of welcome to twenty-two new members, several of whom have been brought to decision during a recent successful mission conducted by Mr. Henry Thorne.

The Home Counties Association held its spring meeting on May 24 at Annandale-road Chapel, Chiswick. Rev. W. P. Edgerton read a paper on "Evidences of the Presence of the Holy Spirit in the Church." At the dinner speeches were made by Mr. W. Hart, Mayor of Kingston-upon-Thames, Revs. J. P. Clark and F. G. Benskin. In the afternoon a meeting was held to deepen the interest of the churches in foreign missions. Addresses were given by Rev. J. J. Turner (China), Rev. C. Rudge (Nyassa Mission, Africa), and Miss Gleazer (Orissa). At night, Rev. Archibald G. Brown preached to a crowded congregation.

Methodist.

A Gospel car is now at work in the Isle of Man, with good results.

Dr. Crothers is closing twelve years' work as principal and tutor at Ranmoor College.

In the Hanley districts many of the chapels report "the incoming of a tide of spiritual life."

The first United Methodist Conference has been held in Queensland, Rev. Henry Youngman being chosen first president. In South and West Australia 1899 has been fixed as the year of union, and in Victoria and Tasmania 1902.

New chapels have been, or are about to be opened in Carlton-street, Burton-on-Trent; Tregoney, Mevagissey; Watford; High-street, Chelmsford; York-road, Southend; Ambleside; Mundesley, near Cromer; and Church Gresley.

The Primitive Methodist Conference, which opened at Leeds this week, will discuss a proposal for the establishment of a ministerial sustentation fund, the object of which will be to secure a certain minimum salary for every minister in the Connexion.

The London Mission Band Union mustered in great force on Whit-Monday at the Victoria Hall, East Greenwich, where services were held at three and seven, besides open-air services prior to each meeting. There were large numbers present and several cases of decision.

Alderman Thomas Snape expects early this month to leave New York for Liverpool, having completed his tour round the world. Throughout Australia and New Zealand he was most cordially received, and is the bearer of many interesting messages, which he will deliver at the annual Assembly soon to meet in Lincoln.

Presbyterian.

Rev. D. Watters, of Cardiff, has had to apply for an additional three months' leave of absence.

"Sister Bennett" has been appointed to assist Rev. P. A. Milne in the poor district of Lambeth.

Erskine Church, Newcastle, rebuilt on the old site, was opened on the 25th ult., the service being conducted by Rev. George Davidson.

It is stated that Rev. A. Connell, of Regent-square, leaves in September to visit the mission stations and India. He will be absent about six months, returning in time for next Synod.

Salvation Army.

A new industrial Home for women has been opened in Toronto.

Salvation Army work has been commenced in Barbadoes, under very promising conditions.

The General will shortly visit Norway, Sweden, and Paris, where he will open a new shelter for men.

New Rescue Homes have recently been opened in Berlin, Perth (Western Australia), and Malmo, in Sweden.

The New South Wales Government have granted £300 to assist the Salvation Army Social work in that colony.

General Booth has been addressing a series of meetings in Belfast, and has been warmly welcomed by ministers and members of various denominations.

The Government of Ceylon makes a grant of 100 rupees per month to our prison gate work there, and has given some six acres of land surrounding the Home to assist with the work.

The Army in Canada has been invited to send an officer to conduct meetings in the Central Prison and the Mercer Reformatory, Toronto. The secretary for social work amongst women has also been asked to lead a Sunday meeting monthly amongst the girls in the Prison Reformatory.

Fallen Asleep.

At Almeley Vicarage (Hereford), on 27th ult., Rev. A. J. F. ADAMS, aged forty, of the C.M.S.—At Bawtry-cum-Austerfield, on 29th ult., Rev. A. D. CAREY, the vicar of the parish.—At Keighley, on 26th ult., Mr. DAVID SHUTTLEWORTH, a prominent leader in the work at Slack-lane.—At Maryport, Mr. G. L. COLLINS, an active worker and S.S. superintendent, and son of the Baptist minister at Little Broughton.—At Wheatfield, Oxon., Rev. C. V. SPENCER, aged seventy-one, rector of the parish for forty-six years.—At Eye, Mr. COUNCILLOR COLLINS, long and prominently connected with Christian work in Peterborough.—At Kilburn, N.W., Rev. MARK SYMONS, who retired in 1891 after forty-three years service as a Wesleyan minister.—At Nottingham, Mrs. LAWRENCE, aged sixty-eight, a devoted helper for many years.—At Carlton, Nottingham, Mr. J. CRIPWELL, aged sixty-eight, for nearly fifty years a faithful preacher of the Gospel.—At Grimsby, aged forty-one, Mr. C. TILLBROOK, an active useful worker.—At Wakefield, Mr. F. MILTHORP, formerly Mayor of the town, and an earnest Christian.—At New Brompton, Mr. T. DAVISON, an active worker among the Methodists.—At Wheatley, aged ninety-four, Mr. MOSES THORNE, a respected Christian helper.—At King's Langley, Mr. JEREMIAH ASHE, a preacher of the Gospel for sixty years.—Rev. W. M. ANSTEY, one of the oldest Free Church ministers in the county of Essex, who for a long period was pastor of the Congregational church at Tollesbury, and on his resignation, through advancing years, was succeeded by his son, Rev. W. Basil Anstey.—In Birkenhead, Mr. SAMUEL STITT, in his eighty-second year, one of the best-known Presbyterians in the district, formerly connected with Mount Pleasant Church, but since his removal to Birkenhead an office-bearer in Claughton Church; five years ago he celebrated his jubilee as an elder.—At Glasgow, on the 29th ult., Miss CHRISTIE, Bible-woman, Arbroath, aged fifty-six years, much regretted.—At Cunie, near Edinburgh, Rev. J. LANGNILL, D.D., seventy-four years of age, for forty years minister of the parish; a truly rural pastor.—At Londonderry, Mr. SAMUEL MORRISON, a devoted member of the Methodist Church.—At Ballydehob, co. Cork, Rev. ROBERT NOBLE, for eighteen years rector of the parish.—At Belfast, Mr. THOMAS MATTHEWS, an earnest worker and a liberal member of the Methodist Church.

Notices.

MRS. MEREDITH'S "COMMEMORATION DAY."—The date of this celebration is July 11; not, as given last week, by mistake, June 11.

MODEL LODGING HOUSE.—Will anyone who has had experience in starting and working a model lodging-house, small or large, send particulars of the same to Miss Douglas Dale, Holmesdale Gardens, Hastings, who is anxious to receive information?

APPLICANTS FOR TRACTS.—W. R. Johnson, Templetown, Consett; Miss Chance, 21, Emma-street, Hackney-road, N.E.; Miss F. Wichett, 80E, Goldsmith's-row, Hackney-road, N.E.; E. J. Finer, 35, Dacre-road, Upton Manor, Upton; Rev. J. A. Clark, 81, High-street, Silverdale, near Newcastle, Staffs; Amelia Millard, 135, Old Ford-road, Victoria Park, E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

COMMUNICATIONS RECEIVED WITH THANKS.—P.H.B. A.K.P. Mrs. R.H. J.A.B. J.D.H. E.T.H. T.W.S. F.W.B. T.H. A.W.H. F.E.T. N.C.W. W.H. C.R.H. E.C.T. J.K. A.F. J.M. M.G.B. J.P.S. E.P. M.H. S.T. V.L. A.H.F. H.J.R.M E.S.L. J.S. M.G. F.O.R. S.A.G. A.A.M. W.C. A.M. F.J.M. T.C. F.H.F. W.H.G. M.M. A.H.C. R.C. D.D.T. E.S. F.B. G.B.H. H.M. J.F.M. A.C.M. I.W. R.W. S.K. H.H. G.P.G. W.R. S.P.E. J.B. J.B.B. B.M. A.F.B. E.A.M. F.S.C. A.B. M.I. N.H.

Lads in Guildford.—In the paragraph we recently inserted with respect to work in Guildford we ought to have stated that the address of Mr. Macdonald, the worker who is now laid aside, is The Baths, Commercial-road, Guildford.

Metropolitan Tabernacle.—A friend has placed at the disposal of the Tabernacle, for the benefit of the re-building fund, a number of views taken before and after the fire. They are 1s. each, and copies may be had of the secretary, College Buildings, Temple-street, S.E.

C.M.S. College.—There is need of good, sound Gospel tracts to be used in the mission conducted by the students of the College. Any tracts sent by readers shall be put to the very best use. Parcels should be addressed to the tract secretary of the C.M.S. College, Islington, London, N.

The Gospel in Camp.—About a thousand militiamen from various parts of England and Wales will be assembled for their annual training under canvas at Brecon, South Wales, in the course of a few days. Every year the camp is visited repeatedly and systematically by Christian friends with tracts and religious papers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets are earnestly solicited by D. Devoir Thomas, Castle-street, Brecon.

Strangers' Rest, Ratcliff.—A visit after seven years was paid to the Strangers' Rest on Whit-Monday last for the meetings and tea given to the seamen on these occasions in order to gather them in under bright Christian influence, and keep them out of the temptations of the streets. My heart was rejoiced to find the same steady work going on with real spiritual warmth and vitality flowing through work and workers. Many a Christian worker to-day must feel glad that they ever knew and went to the Strangers' Rest, as well as many a foreign and English seaman! J. M. L.

Children and the Country.—A very prettily got up and well illustrated booklet sent out by the London Congregational Union gives delightful glimpses of the work of providing London children with a period of change in the beautiful country. "Ten shillings meets the entire cost of board and lodging of one child for a fortnight. How many lovers of children will spare this sum from the cost of their own country or seaside holiday? There are still thousands of poor little ones who have never known the pleasure and benefit of a fortnight, or even a day, in the country or at the seaside. They grow up somehow in the midst of poverty, knowing little or nothing of the wonders of God's beautiful garden. Is it surprising that so many of them are delicate and stunted, and that such a large proportion of them sicken and die? Let the sun shine upon them, let fresh air be all about them, let flowers speak to them and birds sing to them, and there will be such a transformation as will bring a new song into their lives, and new joy to those who have helped them to learn the song." The superintendent of the work is Mr. E. Wilson Gates, Memorial Hall, Farringdon-street, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings London. E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

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NOTES AND COMMENTS.

NOW that the summer has come, many will be looking forward to a holiday. May we remind such that thousands of poor children are longing for that one bright Day in the Country, which to the prisoners of London's dull courts and alleys means so much. From all quarters workers amongst the poor are asking for help to give their children this annual treat. Our fund for this purpose is now open, but as yet it is very far short of the amount needed to meet the claims which seem most urgent. Surely many of our readers will consider how much they can spare to aid in giving the children a glimpse of the green fields and a taste of the fresh air. We should be glad to hear at once from all who are willing to help in this matter.

Among the possibilities of cycling as an aid to Christian work is the opening afforded of conducting village work. There are very many villages within riding distance of our towns and cities in which local workers would heartily welcome relief parties to conduct evangelistic meetings. Such excursions would refresh both body and soul, and would awaken interest and reap a harvest in many a lethargic hamlet. As the difficulty is for those willing to work to get into touch with local friends, we would suggest that any country residents desirous of such assistance should address an appeal to the secretary of the Y.M.C.A. of the nearest town. It would be surprising if many such appeals went unanswered; they would certainly obtain hearty co-operation wherever there was spiritual life, and we should be glad to hear of the results of experiments in this direction.

There should be a special value in the week-night service or prayer-meeting during th summer months. Many of the other activities in the churches are quiescent till the autumn. The strain and distraction of committees and organisations for the time are over. The whole thought and aspiration of the soul can be concentrated into this one channel of worship and fellowship. Apart from it, the week is a desert so far as common prayer and praise are concerned. If a little sacrifice of time and ease were made, what a happy time such gatherings would provide for those attending. Unfortunately this is too seldom the case; in most churches it would seem that most members look upon the summer as a kind of holiday from all kinds of religious exercise except on the Sunday. There is here room for a great and beneficial reform.

A thoughtful article in the *Methodist Times* calls attention to another form of neglect to which many Christian people are prone. That is, to absent themselves thoughtlessly from the Lord's table. The more vigorous our denunciation of the superstitious and sacerdotal errors so lamentably associated with the rite in the minds of many, the more earnest should be our witness to the importance and efficacy of this simple and beautiful memorial of the dying love of our Lord. There is a charming little story told of a

Hindoo who had been led to Christ by reading the Gospel, who was miles away from any missionary, and had never been inside a Christian church who found in his New Testament the command to eat and drink in memory of the Saviour's death, till He should come. Knowing nothing at all of Church order and ritual, he was accustomed day by day to take a little rice, saying, "This I do in remembrance of Christ"; then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude was the lonely disciple taught of the Spirit to nourish his inner life.

Ought those in the full light of the Gospel to be less devout and faithful to their Lord's commandment?

In his reply in *The Contemporary* to Mr. Heath's paper on "The Decline of Evangelicalism," Dr. Guinness Rogers undoubtedly makes some good points, *e.g.*, where he shows that the Evangelical faith is often held where we least expect to find it, and that in the Bible Society, the C.M.S., the L.M.S., and the Religious Tract Society there are no signs of waning power; that such difficulty as does exist comes not from diminished incomes or fewer workers, but from increase of work to be done. But we think the optimistic apologist takes doubtful and dangerous ground when he says that the absence of the people from the worship of the churches may be traced to various causes, but among them is not a widespread unbelief.

They may have lost faith in the churches, but that does not mean that they have lost faith in God, in immortality, in retribution.

But inquiry reveals customs and habits among the great bulk of non-churchgoers that point not to any faith at all, but to utter indifference and ungodliness. It is not that thousands of them absent themselves from worship, and indulge in open, flagrant sin, but that they simply *live without God;* and the evidence goes to show that that is getting worse. That is the fact to be faced. "How can we escape if we *neglect* so great salvation?"

On the other hand, there is an evident desire, as in the days of our Lord, to hear the Word of God. At the noon meeting at Aldersgate-street on Monday this was repeatedly asserted. Wherever the Scriptures are intelligently and Evangelically expounded the common people listen to the preacher earnestly.

Evangelists get into the way of parting with their converts, and think little of it, but it is often a sore trial to the settled pastor. When two souls come together, as did Philip and the Ethiopian eunuch, and the evangelist is removed, and the two see each other no more, but each goes on his way rejoicing, they have accomplished the Divine intent, and are not torn with a sense of unfulfilled service; but when a pastor has converts, whom he has just received into fellowship, removed from his care, he feels as if something had gone wrong; his work is cut short; his hopes are blighted. But this often comes to pass in these days, and will do so more and more. Facilities for travelling and the inevitable changes in residence show that the pastor, like the evangelist, will often labour for other men to enter into his labours. Let him take it cheerfully. Souls are converted for the service and glory of Christ, not for the comfort of a pastor or for the increase of a particular church.

What is it that constitutes a church? Dr. Forsyth writes in *The Independent* on the peril of prematurely acknowledging secessions and splits as *bonâ-fide* churches. It is not always and of necessity true, he urges, that every "two or three gathered together under the banner of Christ" are met *in his name.*

A church is not a group that cries "Lord, Lord," till they give proof of doing what He commands and of having Him in their midst. We have no right to recognise any church till we recognise in it Him who makes the church.

One characteristic act of the late Mr. Plimsoll has special meaning in view of the fast-ripening relations of brotherhood between this country and the United States. In 1896 he went across the Atlantic on a mission of mercy that has greatly helped to bring about this result. It is well known that American prejudice against England had been fostered by the way in which the historical relations of the two countries had been described in the school text-books. Mr. Plimsoll made it his business to see the Minister of Education on the matter, showed up the objectionable passages, and secured their suppression from the authorised histories used in Government schools. On his return to this country, when he ascertained the success of his mission, he fell on his knees and burst into tears of joy and thankfulness to God. His last days were cheered with a sight of the rapidly ripening harvest the seed of which he had helped so assiduously to sow.

The sudden collapse of Mr. Hooley, the company promoter, whose affairs are in the hands of the Official Receiver, illustrates the folly of those who "make haste to be rich." The morality of company promotion is a profound mystery, and the law on the subject is little better. Indeed, if there are statutes which need revision and reform, those relating to the responsibilities of this class of speculators are among the foremost. For a time these people carry all before them, and by the simple device of over-capitalising their concerns are able to heap up immense fortunes at the expense of those who trust in them. Mr. Hooley's case is a startling instance of the reversal of the wheel of fortune. From a sevenfold millionaire to a bankrupt seems a long way to travel; in this case a year has sufficed for the journey. But it takes many "dreadful examples" to effectually warn those who are ever feverishly trying to manipulate the financial world in the hope of growing rich.

Company promoters and speculators could not carry on their work if there were not hosts of men and women prepared to make money with their eyes shut as to the morality of the means by which it is made. When they have

made their share, if they do make it, they are ready to pull away from the sinking man and his sinking concerns.

If those who fall into the snare of mammon worship, and sacrifice their soul's welfare in what is often a vain struggle to become wealthy, were to inquire into the mental condition of many of those whom they envy in this matter, they would probably pause before they gave up so much for so problematic a good. Here is the testimony of another millionaire on the subject, Mr. Carnegie, the great ironfounder :—

You know how people are all moaning about poverty as being a great evil, and it seems to be accepted that if people only had money and were rich they would be happy, and more useful, and get more out of life. There never was a greater mistake. ...There is more happiness, more satisfaction, and a truer life, and more obtained from life, in the cottages of the poor than in the palaces of the rich.

Surely Agar's prayer is still the ideal : "Give me neither poverty nor riches...lest I be full and deny Thee...or lest I be poor and steal, and take the name of my God in vain" (Prov. xxx. 8).

Mr. Sydney Holland, the indefatigable chairman of the London Hospital, is taking up the case of the terrible sufferers from lead poisoning in the potteries. The poor victims of this fateful industry appeal to Christian people with a pathos born of a dire distress. In a letter to *The Times*, Mr. Holland gives the case of these sorely afflicted workers as it came under his own observation. It is incomprehensible how the evil has been allowed to reach its present proportions without an earlier protest. This is what Mr. Holland describes :—

I have been appalled and sickened by a sight I have just seen at the London Hospital—a sight which convinced me that if the public could be brought to realise the terrible sufferings which are endured by a large number of women, children, and men in the Staffordshire potteries, the misery would be ended. I have just left a poor woman sitting quietly and patiently, resigned to her terrible fate, blinded for life by lead poisoning. By her side sat another girl, nearly blinded by the same foul poison, but whose sight we hope to save. In another ward is a poor man suffering from epileptic fits from the same cause...Not one of these people is receiving any help from their employers....Fourteen cases of blindness have just come to light...the majority total and incurable.

The appearance of a new novel by Mrs. Humphry Ward inevitably recalls her famous "Robert Elsmere," but it *has* to be recalled, for, once in everyone's mouth, now it is never mentioned, and the simple Gospel of the grace of God, which it seemed to threaten, still holds on its way. The same speedy and ignominious fate has overtaken that hysterical, unreal tale, "The Christian," notwithstanding its endorsement by many great names. These hot penny rolls are not good enough to live on ; "the sincere milk of the Word" and "the solid food" can alone sustain life and promote growth.

We do not depend upon such testimony as that given by Mr. Frederic Harrison in *The Nineteenth Century* as to the merits of our English translation of Sacred Scriptures. Our Bible is precious not so much—perhaps not at all—on account of "style." We prize it as the revelation of God. Its promises, time and again, sustain our sinking spirits. Its Gospel is the most beautiful thing under the shining heavens. Still we do not despise the beauty of the Bible from a literary point of view, when Mr. Harrison says :—

The English Bible is the true school of English literature...if you care to know the best that our literature can give you in simple, noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue.

Yes! but more than that. Our Bible shows us God in Christ in quest of men to restore in them the Divine image that sin has so wantonly defaced, and thus to save them, through the Cross, with an everlasting salvation.

In "Collections and Recollections," by "One who Has Kept a Diary," there is a striking passage on the revival of religion at the beginning of this century :—

The first thirty years of this century witnessed a great revival, due chiefly to the Evangelical movement, not only, as in the last century, on lines outside the Establishment, but in the very heart and core of the Church of England. That movement, though little countenanced by ecclesiastical authority, changed the whole tone of religious thought and life in England; it recalled men to serious ideas of faith and duty; it curbed profligacy, it made decency fashionable, it revived the external usages of piety, and it prepared the way for that later movement which, issuing from Oxford in 1833, has so momentously transfigured the outward aspect of the Church of England.

First, it was unnoticed by ecclesiastical authority, and that is generally the case ; "the kingdom of heaven is as a grain of mustard seed"—small and unobserved. Second, it was a great reforming and uplifting power in the social habits of the people ; religion is the salt of a nation. Third, it may have prepared the way for the Oxford movement, but that movement was not its legitimate offspring. Evangelicalism set the train in motion, and Tractarianism shunted it into a siding. True religion is always parodied and corrupted by false forms springing up.

One would imagine that the "freedom of thought" permitted in Unitarian pulpits was sufficient for all purposes, but some of the younger men seem to crave for something still less exacting. At the Unitarian Association lately they claimed that Unitarian churches should be free from *any* restrictions as to dogma, and that the basis of fellowship should be simply that the Church stand for "repentance, kindness, charity, justice, purity, courage, and godliness." The discussion that followed showed how impossible it is for any of these qualities and virtues to be taught or practised except on a foundation of doctrine. We might add that their perfect fulfilment depends on an adequate acknowledgment of the truths of the Gospel. Doctrine and goodness are related to each other as the head to the heart, as thought to life. Each must be full and broad and deep, in order for the other to realise itself. Paul's faith and Paul's character fed each other as the sea the cloud and the cloud the sea.

While so many deny the incompatibility of Romish and Royal supremacy in England, asserting that allegiance can be paid to Pope and Queen at once, it is interesting to have an object-lesson to the contrary furnished in the City of London by the Romanists themselves. In Ely-place, close to Holborn-circus, stands the interesting ancient church of St. Etheldreda, once the chapel of the Bishops of Ely. On account of its architectural and historical interest it is kept open all day, and visitors may see on the wall of the stairs opposite the entrance to the upper church the English coat of arms in relief, with this inscription beneath it :—

This emblem of the Royal supremacy was removed from the Church of St. Etheldreda on its restoration to the Roman Obedience, A.D. 1876.

Such a declaration requires no comment, but the plausible explanation which would doubtless be put forward by the Romish casuists does. Just as they avoid the consequences of the doctrine of Papal infallibility by attempting to discern between the man and his spirit, so one can imagine their attempting to show that here the supremacy of the Queen over the Church is alone referred to. No one would suppose that to be implied by the presence of the Royal Arms in any Nonconformist place of worship, or in any religious institutions whatever. Why should it be implied here? Other British subjects, of whatever sect or faith, delight in testifying their loyalty, but here we have it from their own lips, in their own words, that English obedience is incompatible with Roman obedience.

The success of Protestant propaganda among Catholic priests and others in France is so alarming (according to the June number of *Le Chrétien Français*) to the Catholic authorities, that they are descending to the use of the secular arm in order to prevent it from spreading. The ex-priest Charbonnel has created an immense impression in Belgium, and the Romish clergy, in despair of meeting him in argument, are loading him with abuse, and persuading the authorities to suppress his meetings. The editor of the above periodical deprecates the fact that so many priests who come over to Protestant views are content to slip away without making any noise or giving their reasons publicly. Thereby a great opportunity is lost of disseminating the truth in an impressive way. It is good not only to *have*, but to *give*, a reason for the hope that is in us.

The alarming decline just now in theological study in the English universities seems characteristic of the Continental schools as well. In Zurich, for instance, once "superlatively theological in tone," there are only thirteen out of 804 students in this faculty, and these will enjoy the services of nine professors, some of great ability and reputation. Whatever be the cause for this, it is a great calamity. Theology deals with the knowledge of God, and the nation that "forgetteth God shall go down to the pit." There is no antidote against the tyranny of the present like a hearty interest in things Divine and eternal. In this country the evil has not developed to the extent it has in France, Switzerland, and Germany, but it is serious enough to make heart-searching a duty on the part of all who have any influence with young students.

In the Revised Version of the New Testament there is a suggestive use of the definite article in several passages. Thus Acts v. 41 : "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for *the* Name." There was no other name worthy to be compared to this name in the estimation of the brethren, and therefore to them it was *The Name*. Again, in Philippians ii. 9 : "Wherefore also God highly exalted Him, and gave unto Him *the* Name which is above every name, that in the name of Jesus every knee should bow." The name above every name is the Name Jesus. We find a similar emphasis laid upon *The Way*. In Acts ix. 2, Saul asked of the high priest "letters to Damascus unto the synagogues, that if he found any that were of *the* Way, whether men or women, he might bring them bound to Jerusalem." Again, xix. 9 and 23 : "Some were hardened and disobedient, speaking evil of *the* Way before the multitude...And about that time there arose no small stir concerning *the* Way." Again, xxiv. 22 ; "But Felix, having more exact knowledge concerning *the* Way, deferred them." The faith and the manner of life of the brethren were so marked and singular that it could be fitly described by this epithet : "*The Way*."

Pastoral Evangelism

By DWIGHT L. MOODY.

THE great question of every pastor's life ought to be, How to reach with the Gospel those who do not want to be reached. I admit that all have not the same gifts—that some are specially adapted for evangelistic work, while others seem born to teach. Yet I believe that many a pastor does not know the gifts that are in him because he has never tested himself. Who should seek out the unconverted in the churches and bring them to Christ, if not the pastors themselves; and who should look after young converts and feed them rather than they? The Church would die out if there were no additions born of evangelistic efforts.

I make no secret of the source of power for successful Christian work. It lies in a firm belief in the Bible as the Word of God, and in the baptism of the Holy Ghost. Whoever relies upon the Word of God and the Spirit of God will find his efforts fruitful in spite of his own deficiencies. The same results are produced everywhere. Unless the Holy Ghost attend the Word in power, the preaching will be in vain. Human eloquence is like sounding brass if the living Spirit be absent. The prophet may preach to dry bones, but only the breath from heaven can cause the slain to live. That is what we need—the old power that the apostles had, and not new themes and new organisations and new plans.

There ought to be at least three kinds of services in every church: one for prayer and praise; another for teaching; another for evangelising. Sunday morning is the best time for teaching, and Sunday night is the best occasion of the regular church services, to preach the Gospel and seek converts.

THE SUNDAY EVENING SERVICE.

It is a great calamity that many pastors nowadays have either given up the Sunday evening service altogether, or else throw away their opportunity by preaching on all sorts of sensational public topics. I believe that if our Sunday evening services were conducted as they were twenty years ago hundreds would be brought into the light.

One important reason why this night is so advantageous is that you can then catch a crowd that you cannot get at any other service. When I was in England some years ago I was told that over ninety per cent. of the working men of Birmingham, Sheffield, Leeds, and other towns never attended church. Now these, as a rule, do not rise early enough to attend morning service, but in the evening they would have time to come. The same is true of other classes of society, such as servants. Sunday evening is, therefore, the time to make a special effort to get them to attend.

ADVERTISING.

Much can be accomplished by judicious advertising. If business men conducted their business in the same way as most churches, they would fail inside of six months. Think of the millions of dollars locked up in churches that are closed five or six days a week! I know of no other greater waste of capital.

Almost the only notice you find on some churches is the undertaker's or the sexton's. This is surely wrong. There should be bulletin-boards on every church, so that no one can pass by without having his attention drawn to what is going on. Let the bill of fare be published. There is no trouble about having full churches if you invite the people and give them real spiritual food.

But someone says: "Advertising is not dignified." Dignified! "I do not find that dignity is the fruit of the Spirit," someone has said; and I do not see much dignity, or inspiration either, in preaching to empty pews.

The service itself should be made attractive and interesting. Get the young people into the choir, and have half an hour's praise service, with good bright singing, in which all join. Let this be followed by a red-hot Gospel address, lasting not more than half an hour. But do not stop here. Whenever the Gospel is preached there should be the expectation of immediate results. Hence, after the sermon, let the pastor give permission to any who are obliged to withdraw to do so during the singing of a hymn, and let him invite any who are concerned about their spiritual condition to remain to a short after-meeting. People do not expect to be converted at the morning service, but the net should be drawn in the evening. This programme should, of course, be varied to suit local conditions. The service should not be smothered by routine.

Some object to such services, and say they are sensational. Now, sensation may be true or false; and I think many churches need a little of the right kind. Perhaps the most sensational preaching the world has ever seen occurred nineteen hundred years ago. Didn't John the Baptist draw crowds out of the cities to the wilderness and the banks of the Jordan? Didn't Christ attract multitudes wherever He went? Didn't the apostles turn cities upside down? Would to God that we had more "sensational" preaching of that kind!

In order to support his own efforts, the pastor should have a

TRAINED BODY OF MEN AND WOMEN

capable of dealing with inquirers. Successful Christian work is personal work. Every believer ought to have a good working knowledge of the Bible, so as to be able to lead others to Christ.

I challenge anyone to point out a church that has conducted the Sunday evening service on the lines mentioned above without having conversions all the time. And it will be found that the whole church will be raised into a good spiritual condition and all its activities quickened as a result of the revival spirit of the Sunday evening service.

THE PREACHING.

A few words regarding the preaching. I believe it is a woful mistake for ministers to seek notoriety by preaching on passing events. What does the average minister know about Cuba, and the problems of labour and capital? They are not fitted to speak on such subjects, because their study has been, or ought to have been, along other lines. Furthermore, the people are hungry for the Word of God. Can we say that we retain the apostolic idea of preaching when ministers can preach only half an hour once or twice a week, and then have to take two or three months' rest during the summer? The truth is, they wear themselves out looking for novelties, which prove to be vanity, because they bring no healthy increase in number or in spirituality.

I undertake to say that a man who studies his Bible faithfully will be running over with sermons, and will always be in demand. There is nothing that draws crowds like the old Gospel. It is the only remedy and balm for men and women tired of sin, and in all my experience I do not recall one pastor who has proved a failure if he preached the Word in simplicity and sincerity, and moulded his ministry along Gospel lines.

Cheltenham Convention.

MEETINGS for the deepening of spiritual life were held at the Assembly Rooms of this beautiful town last week, under the same auspices as the conference usually held at Gloucester. It is probable that it will in future be held in each place alternately year by year.

An earnest and devout spirit pervaded each gathering, and one expectant of blessing, which was not withheld.

Among the speakers were Revs. Evan Hopkins, F. B. Meyer, G. H. C. Macgregor, J. J. Luce, and other well-known teachers.

Care was taken explicitly to disown what is known as sinless perfection, the Divine standard taking account of sins of omission as well as actual wrong-doing. While the latter may and should be avoided by the Spirit-filled man, yet who can say he has attained to the standard of never leaving undone things that he ought to have done? It was further urged that the nearer the believer lives to God the more he will realise his unworthiness when his best endeavour is compared to the pure holiness and righteousness of God; and the less inclined will he be, therefore, to speak of his own attainment.

All the addresses were thoughtful and stimulating, and will no doubt—in answer to much prayer offered before and during the Convention—bear fruit in many regenerated and consecrated lives.

The Gambling Curse.

SOME few years since Mr. Hughes, M.P., speaking in the House of Commons, said that horse-racing had given to the British nation, in his opinion, a system of gambling the most corrupting, the most insidious, and therefore the most mischievous and abominable, that had ever cursed any country. "In my own experience," he said, "I have known hundreds of instances in which this system has been the absolute ruin of young men in this country. I have had to raise for different families no less than £20,000 for youngsters who have lost it in gambling on the Turf, and all that money has gone into the pockets of some of the greatest rascals unhung."

Mr. Gladstone, who was then Prime Minister, the same evening, in the course of his speech, said: "The House agrees with my honourable friend the member for Frome (Mr. Hughes) in his denunciation of the foolish, mischievous, and I will say ruinously vicious, practices associated with the Turf."

As I am writing the news comes of a woman living in this very neighbourhood (Shepherd's Bush) who has committed suicide, and when dying said, "Betting has been the cause of my doing this."

When a German officer committed suicide, after having lost all his wealth at the gaming tables of Wiesbaden, Count Bismarck had to break the news to the sorrowing young widow. As he returned he was heard to say: "This infernal business must be stopped," and it was stopped. But it is reported that no less than

250 SUICIDES OCCURRED ANNUALLY

while the gaming tables were permitted; and are not our own daily papers constantly proving that losses through betting lead men to destroy themselves body and soul?

Said a "tipster" to one of our brethren at Doncaster races: "If you want to know the way to hell, keep on gambling, and you'll soon get there."

When speaking recently at Fulham Town Hall at one of the meetings held to protest against gambling, an ex-prison chaplain said: "In a Staffordshire gaol *one whole corridor* of cells is filled with young men who have been sent there as the outcome of betting.

I remember six young men appearing in prison clothes as witnesses against a man who kept a gambling-house in Bayswater. All these young men had been ruined through attending this place, and had been previously sentenced for robbing their employers.

Surely all this goes to prove not merely the folly, but the solemn danger, attached to gambling. Loss of money, of all true morality, of body—ay, and of soul—may be incurred when once the man or woman is launched on the dangerous sea of a gambler's life. Nearly all classes are affected by it; even a pauper the other day was discovered with seventeen shillings in his pocket, which he had gathered from the inmates of "the house"—he being the bookmaker. We need to lay ourselves out to warn specially the young of this awful disease, which is spreading so rapidly, and it would be well if we could put some good, sound, simple literature into the hands of those who are ensnared by the hopes of gain—booklets which, besides showing the folly and danger of gambling, should lead to heart-searching and repentance about *the sin of gambling*, and also set forth the only remedy, the acceptance of the Lord Jesus Christ as the Saviour from wrong-doing and the strength of the soul to do the right.

CHAS. COOK.

Sunday Drinking.—A public-house in north-east London was under observation the whole of Sunday, June 5. From one to three o'clock the following entered the house and were served—45 children, 19 women, and 254 men; whilst from six to eleven the numbers were 97 children, 179 women, and 406 men. The totals for the day amounted to 142 children, of whom 57 were without jugs, 193 women, of whom 42 carried babies, and 663 men, making a grand total of 1003. The task of counting was voluntarily undertaken by members of the London United Temperance Council.

American Notes.

After leaving Chicago, we spent a few days at Byron, near London, Canada, with our old friend Mr. G. Rudston Garthorne, of whom many of our friends know as having, twenty odd years ago, given up a lucrative wine and spirit business, and thus exchanged a large income for restricted means. His eldest son has been in Canada for several years, and now Mr. and Mrs. Garthorne, with another son and a daughter, have gone to settle on a little farm of thirty acres, which in a not very distant future promises to become valuable as building land. Mr. Garthorne has found an open door for the Gospel, which Mrs. Garthorne's unostentatious piety commends. The family is a godsend to the neighbourhood.

Mr. and Mrs. Varley came to London during our visit, and an invitation from the Y.M.C.A. for a few days extended to weeks, during which, in Bible readings and Gospel preaching, Mr. Varley attracted the young men and others, and left many seals to his ministry. Mrs. Varley's addresses, also, were much appreciated; those who know her value as well as I do will not be surprised at this.

EVANGELISTS CRITICISED.

Some professional ministers were highly incensed against professional evangelists at this time, and Rev. George Gilmour read a paper at a Presbyterian Council very far from complimenting them. He was supported by Rev. A. B. Macgregor, who had no sympathy with travelling evangelists—they were dogmatic and emotional. Rev. J. G. Stuart's view was that the minister should be the evangelist; the churches should choose men capable of presenting that side of the truth. Rev. W. J. Clark also thought it was the office of the pastor to awaken and persuade people to start a Christian life. Mr. Moody had no doubt done good, but there were many imitators who did harm. They often presented false views of truth. They were often faddists, and made statements that were exaggerations; but it was unwise to enter into controversy with them.

Mr. Alexander lauded Dr. Paton, the old missionary hero, as a true evangelist. He objected to professional evangelists because their training and theology were defective. Mr. Reid thought emotional preaching as undesirable as emotional novel-reading. Mr. Armstrong described the professional evangelist as an unmitigated evil, likened the after-meeting at St. Andrew's Church on the previous Sunday evening to a religious auction mart, and characterised much of what an evangelist had been saying recently as "rot," but admitted, on the other hand, that many things he had said were worth treasuring.

On the other hand, Mr. John Cameron said:

The trend of the paper had been so strongly against visiting evangelists that he was not disposed to add to that side of the discussion. As to the question of harm done, let those who thought harm was done point it out. He would confine himself to some things that might perhaps reasonably be said as to the good that might be done:

1. There was often a new interest awakened by a new voice.

2. The visiting evangelists might not be able to do the continuous work of upbuilding, but they had often awakened and persuaded people to start in the Christian life.

3. They seemed often to reach people whom the regular ministrations did not reach—as did, say, the Salvation Army.

4. Perhaps their existence, like that of the Salvation Army, might indicate that some lack in the church had given the visiting evangelists their opportunity.

5. Special preaching services were not a new idea—all churches, Protestant and Catholic, at times brought them into use.

6. Mr. Moody, as a visiting evangelist, had surely done good, and so had others.

7. The fact that in special services at various times persons otherwise unreached had been converted was in itself some vindication of such special agencies. There were large numbers everywhere who were outside of the churches, and who had to be sought out and gone after. By whom? And how?

Mr. Duncan believed it wrong to draw comparisons between evangelists and ministers. Rev. Mr. Moffatt objected to the paper as too sweeping. He knew of many evangelists who did a great deal of good, and eulogised Rev. J. McNeill. Mr. Jas. Murdoch had always regarded the true evangelist as the salt of the earth. That there was the spurious article was no fault of the good. Evangelists had done much to build up the domestic churches.

Mr. H. M. Lay said it could not be denied that much of their work had been permanent. Look at the far-reaching results of the work of such men as the Wesleys and George Whitfield. They need have no fear. If the work of visiting evangelists was of God, it would stand; if not, it would not. There was not and could not be any close corporation in religious activity.

I have gathered the above from a lengthy report in the *London Advertiser*, which I have received since my return.

We spent part of two days, at their home in Hartford, Conn., with

REV. E. P. AND MRS. HAMMOND.

I have known this brother on both sides of the Atlantic as one of the most useful men of his generation. To him we owe it that the Children's Special Service Mission, with its splendid history, exists. Many thousands of useful lives in Great Britain and America have been lived from childhood to maturity in the service of God through his ministry as an evangelist. The experience of Rev. A. Torrey in the following letter is that of many. It is dated March 18.

Yesterday afternoon the Lord took away, by diphtheria, our little Elizabeth, nine years old. We have no complaint. I said to my wife that I was so glad I had read E. P. Hammond's "Conversion of Children," and that we had led our children to Christ. I do not know what we would do if we were not sure that Elizabeth was saved, and I shall urge parents as never before to bring their children to Jesus. I am sure the Lord is going to bless this sorrow.

Another parent writes a letter from which I quote one paragraph:

If I had the power I would publish Mr. Hammond's books in every paper, and place them in every family in the land. Every Sunday-school will be blessed by enriching their libraries with these soul-charming books. Fathers and mothers can here learn the greatest art that Heaven makes possible to man—"*bringing up the children in the nurture of the Lord.*"

Shortly before our visit to Mr. Hammond, at one meeting in New York over 220, chiefly children, had professed a newborn love to the Saviour. If this to some sounds more than credible, let it be remembered who it was that said, "Of such is the kingdom of heaven," and "Except ye be converted and become as little children ye shall in nowise enter into that kingdom."

At New York we called upon Mr. Ballington Booth, commander of the American Volunteers, and his compact little wife, who is a very energetic morsel of sanctified humanity, and more than a helpmate to her husband. They have begun an admirable work among prisoners, whom they have obtained liberty to visit in many of their places of detention, and thousands of whom are thus continuously brought under the sound of the Gospel and under the influence of devoted Christians. In this and other ways they are doing a work sufficiently distinct from the older organisation to prevent the necessity of any rivalry between them.

R. Cope Morgan.

Depression in Jamaica.—At a meeting of the Colonial Missionary Society on Tuesday Rev. James Watson, of Porus, Jamaica, representing the Congregational Union of that colony, said the churches in Jamaica had suffered greatly from commercial depression, continued drought, and increased taxation. They desired to acknowledge their indebtedness to the Colonial Society for sending out suitable men to fill the vacant pastorates, also for such financial assistance from the home churches as would enable them to make up all deficiencies in ministerial stipends to the close of 1897. Despite all discouragements, and they have never been greater than at present, the outlook was hopeful. The future of Jamaica rested with the coloured people, only two per cent. of the inhabitants of the colony being white.

A Beloved Pastor.

It fell to me, some seven or eight years ago, when searching for some quiet spot on the Eastern coast where trippers were unknown and railways had not yet reached, to light upon that tiny old-world village Mundesley-by-the-Sea.

There, where the North Sea beats with fury in winter and spring, but where in summer soft breezes laden with life give zest to the strong and bring back the colour to the cheek of the invalid, I made another discovery. I found there a man in whom was no guile, and one in whom I was happy to find a friend.

He was the pastor of the little mission church, and had been located there about four years, having been called to the pastorate from Norwich early in the year 1889.

Rev. T. R. Matthews was a man of sterling worth, whom to know was to love. Not of robust health, but with the seeds of consumption in him, he was yet a most active man, never failing to visit, in whatever weather, any of his people who might be in sorrow, need, sickness, or any other kind of distress.

To the young he was winning; to youth he was guide, philosopher, and friend; to the sick and aged a companion; to the dying he was ever ready, with words of comfort, to lead them to the Saviour he himself so loved. Never wanting at the call of duty, he, with his devoted wife, lived and laboured for the well-being of his beloved people. When on the Sabbath they met for worship, he, with eloquent and thrilling words, gave them the knowledge of the bread of life, and of unseen things above, guiding them gently, leading them patiently, and speaking words of rebuke to the careless.

But, alas! about three years ago the hidden seeds of consumption began to show themselves. He was attacked with a relaxed throat, which led to a cough and severe hæmorrhage, and which culminated in the entire loss of voice. This was a great trial to him, but his people, though poor, were ever solicitous of their pastor's welfare. Ultimately a rich visitor to the place sent him at his own expense on a voyage to Australia and back, trusting that the change and rest would restore him.

He came back little better than he went. A consultation of his people was held; he saw a physician on the subject of his health, and ultimately it was resolved to send him to South Africa, where it was hoped the climate would restore him to health. Here he began to mend, but his recovery was so slow that at last he despaired of ever returning to England, and accordingly he was obliged to offer his resignation. This was with great reluctance accepted, his people still hoping against hope that he would return.

Mr. Matthews has now sent for his family to go to him, and he has decided upon a quiet spot in the South African Republic, where he hopes, amidst the darkness surrounding the people there, to bring to light the good news of the Gospel of Jesus Christ.

He will be much missed by his beloved people, and many people who used to visit Mundesley in the season will be sorry to miss the well-known voice and the vanished face. Alfred M. King.

Fellowship Meetings at Barnstaple.

Some interesting and stimulating meetings were held at Barnstaple on Wednesday of last week in the quaint old chapel so long associated with the venerable Mr. Robert Chapman.

Among the speakers were Mr. Chapman himself, Mr. Richard Heath, Captain Murray, Messrs. J. L. Stanley, St. Dalmas, Lear, etc., the two first-named (one in his ninety-fifth year, the other over eighty) in particular being listened to with much enjoyment and edification.

The faithfulness of God, the stability of his Word in face of all attempts to belittle it, the wiles of Satan to draw men away from faith, the Divine provision of the Christian's armour—these were some of the themes from which helpful thoughts were adduced by the speakers.

In most of the addresses the younger hearers were kept in mind, and well will it be for their spiritual growth if they heed the counsels of wisdom which honoured age and ripe experience set before them.

Work Among U.S. Troops.

By D. L. MOODY.

I HAVE thought the readers of THE CHRISTIAN would be interested to know of the Gospel work being done among the soldiers now in camp in various parts of this country. Including the regular army and the volunteers called out by the President's proclamation, probably not less than 135,000 men are gathered together in these military camps; and a new call has just been issued for 75,000 more.

As everybody knows, a camp-life is subject to peculiar temptations, and thousands of mothers are trembling for their boys, exposed in many instances to such influences for the first time. From the beginning of the war I have felt that God was putting before the Church of America a magnificent opportunity for reaching men, such an opportunity as we might not expect to see again in this generation. My experience in the work of the Christian Commission during our Civil War taught me that there is no better place for reaching men and leading them to Christ than that afforded by these military camps. Large numbers of them are sobered by the thought of the perils of warfare, and are ready to listen to the Gospel. During the Civil War many of the camps were turned into veritable camp meetings, and a good many soldiers were led to Christ. To this day I meet men who were converted during these meetings.

Acting upon our knowledge gained at that time, we have formed a commission for a similar effort during this war. It is our plan to send experienced ministers and evangelists to all the camps to hold Gospel meetings, distribute Bibles and good books, and deal personally with the men. The Secretary of War has given his consent, and given us permission to enter all the camps of the United States army.

General O. O. Howard has entered heartily into the movement, and has himself gone to preach in the camps. He is a retired Major-General of the United States army, and used to be known during the Civil War as the "Havelock" of the service. Major D. W. Whittle, the well-known evangelist, and an old soldier, Dr. A. C. Dixon, pastor of the Hanson-place Baptist Church of Brooklyn, and Mr. J. H. Burke, the Gospel singer, are also in the work. Other good and able men stand ready to go as soon as we are able to send them.

The success of the effort thus far has been most gratifying and encouraging. The work began about three weeks ago among the 15,000 men encamped at Tampa, Florida. From the first it was heartily received by both officers and men. Dr. Dixon wrote to me of his first meeting:—"When we arrived at the Tabernacle last night every seat was filled and hundreds of men were standing up. I had to crawl over the back of the platform, and the choir could not reach the platform at all. The little hymn books were eagerly taken, and the boys sang with spirit the hymns they knew. It was as orderly a meeting as if they were in the church, and at the close of the sermon more than one stood or raised their hands for prayer. A large number remained to talk with us, and I am certain many were won to Christ at our first service."

This interest has continued. Some days as many as twelve services are held, reaching 8000 men. The Bibles and other books are eagerly taken, thoughtfully read, and carefully preserved.

General Howard and Major Whittle have just (May 23) gone to Mobile, Ala., to begin work among the 10,000 men there. Numerous other camps are open to us, and we hope to occupy them within a few days.

The response to the appeal sent out through the religious Press of this country has been such as to show that the Church realises the importance of this opportunity. I want to ask the Christian people of Great Britain to pray that the power of God may rest upon this work, and that the money necessary for carrying it on may be provided.

East Northfield, Mass., U.S.A.

Dear Friends,—Our meetings for the soldiers here at the front are largely attended and deeply interesting. We find many Christians among them, and the boys seem to be glad to have the Gospel preached to them. The singing of the soldiers at the meeting last evening could be heard a mile away.

The weather is very warm, and the men are anxious to move on to Cuba at once. We are praying for the war to close before the hot weather of July and August, as it will be dreadful in its effects on the soldiers in the camps.—Yours truly,

IRA D. SANKEY.

Tampa Bay Hotel, Florida, May 30, 1898.

In a later note Mr. Sankey writes:—"General Howard, Major Whittle, Rev. A. C. Dixon, and Mr. Burke have gone north on account of the heat. I like hot weather, so I am holding the fort with the local ministers. The representative of the London *Daily Telegraph* says he never knew of an army that would attend so many meetings. Nor has any other country given so much attention to such things in the army."

Prayer for a Convention.

Let us pray! Our God is willing,
Willing now with rich supplies,
Every empty vessel filling
With the blessing of the skies.
God is willing!
Let the prayer in faith arise.

Let us pray! Our God is able
Every needed good to give;
Able to revive and bless us,
Help us for his praise to live.
God is able!
Blackest evils to forgive.

Let us pray! Our God has promised:
Faith upon the promise stands;
In the Father's presence lays it,
Points to it with eager hands—
"Thou hast promised,"
And God answers her demands.

Let us pray! Our God will do it:
Do his promised holy will;
Not one jot or tittle ever
But his faithful hands fulfil.
God will do it!
Pray and plead the promise still.

Let us pray! Our God is working:
Working as we kneel and plead;
Soon the prayer will turn to praising,
And Faith's song the singing lead.
God is working!
Filling now our every need.

WILLIAM LUFF.

Evangelical Tract Society.—We want to send out Bibles and portions in foreign languages, accompanied by a simple leaflet entitled "Are these things so?" by the late Mr. Cheyne Brady, which is intended to serve instead of the personal commendation of the Scriptures in those many instances where the missionary or preacher cannot possibly reach the people with the living voice. The Bibles and portions would be non-Catholic versions exclusively. SAMUEL E. ROBERTS.

10, *Paternoster-row, E.C.*

The Medical Mission Key.—The pioneer work of medical missions finds fresh illustration in an incident in the Chinese city of Yuinghan, in Eastern Sz-chuen, recorded by *China's Millions*. Thither Miss Gower has recently gone on an extended tour, and her medical knowledge opened for her the chief Mandarin's house. A chair was sent for her—the Mandarin's own chair—and she was borne in state, attended by a great crowd, to the Yamen. The ladies of the house were most friendly. She prescribed for the magistrate's wife, and spent the whole day with the ladies, speaking to them about Jesus. "We have never heard this before," was the wondering comment again and again. The visit may possibly pass from the memory of the inmates of the Yamen, though who can say what blessing it may have left behind there?

St. Giles' Christian Mission.

THE annual meeting of this Mission was held on Friday at the Mansion House, the Lord Mayor presiding.

Mr. Alderman T. V. Strong read a statement, in which he said:—"We are here to consider the work of an institution which, besides being engaged in other efforts annually, provides a free and liberal breakfast to about 20,000; which annually assists about 6000 discharged prisoners to employment or with tools, clothing, etc.; which maintains five boys' homes for the reception of friendless juvenile offenders, into which about 500 such are admitted every year, and from which they are placed in situations, no effort being spared to transform them into honest, hard-working citizens. We receive daily expressions of thanks from judges and magistrates who send us the cases, and letters of gratitude from numbers we assist. It is admitted that we are doing a work of national importance, and yet during 1897 we received £1297 less in contributions than we did in 1896, and we had to commence this year's work with a deficit of £957.

"We have a number of male and female helpers who are constantly engaged in visitation work, and who daily have to witness sights and hear statements which make them doubly sad as they remember that the funds in hand will not permit them to give that relief which the case demands.

"A large number of our workers are unpaid, and we carry on evangelistic work extensively, both on Sundays and week-days. We also have a home for fatherless and destitute children, a home for women and girls, a seaside convalescent home for adults, and a seaside holiday home for children. Our Sunday-schools contain about a thousand scholars, who are taught by an earnest band of teachers, most of whom are poor and have to work long hours daily for their living."

The LORD MAYOR very emphatically urged the claims of the mission, citing actual cases (two of them that very forenoon) in which children brought before him had been taken hold of by the Mission, to be, doubtless, set on their feet, as thousands had been before them. He did not know what magistrates in a great city could do without such an institution. But it must be supported, for such work cannot be carried on without means.

After a few practical words from Mr. WHEATLEY himself, Sir JAMES VAUGHAN bore further and strong testimony to the valuable work done by the Mission, both among prisoners and among boys (first offenders), while, in addition, large operations are carried on among fallen women and girls and among the poor of St. Giles. The success of the Mission is mainly due to personal contact and personal sympathy with those who seek to escape from wrongdoing.

Colonel Sir C. E. HOWARD VINCENT, M.P., told how at a congress at Antwerp, in the preceding week, of prison workers, he had cited this Mission as the best example in Europe of an effective system of aiding and reforming prisoners. Like the other speakers, he made a strong plea for pecuniary help. Colonel MILLMAN spoke of the invaluable aid he had received at Holloway from Mr. Wheatley, and of the marvellous change wrought in boys coming under the care of the Mission. Mr. REYNOLDS, J.P., urged the value of the work among elder prisoners, giving two cases which had come under his personal observation, in which old offenders had become wholly changed characters.

The Society for the Protection of Birds have issued an appeal to clergy and to the masters and mistresses of elementary, Sunday, and other schools on the subject of man's duty to God in relation to animals. The extent to which useful and beautiful birds on our coasts and inland are being destroyed from sheer wantonness is urged. Also the unchecked employment of pole-traps and steel-toothed gins, by which gamekeepers inflict incalculable suffering on God's creatures; and, as in the case of owls, destroy the very agency designed to maintain the balance of nature and keep down the increase of rats and mice and other vermin. To the masters and mistresses of elementary, Sunday, and all other schools the committee would earnestly appeal to use their great influence in inducing their scholars to protect, instead of persecuting, birds, especially during the nesting season, their most joyful but most helpless time. Further information on the subjects dealt with in this appeal will be forwarded on application to the Hon. Secretary of the Society for the Protection of Birds, 3, Hanover-square, W.

OUR DAILY HOMILY.

SUNDAY, June 19.

"*Called unto the fellowship of his Son Jesus Christ our Lord.*"—1 Cor. i. 9.

THE word for fellowship is the same that is employed in Luke v. 10, of James and John being *partners* with Simon. We have been called into partnership with the Son of God, in his redemptive purposes, his love and tears for men, and ultimately in his triumph and glory. He has entered into partnership with man, and we are now summoned into partnership with Him through the communion of the Holy Ghost. In the words of the Apostle, "our fellowship (or partnership) is with the Father, and with his Son Jesus Christ our Lord."

How fruitful of comfort is the thought that Christ's interests are ours, and that we are at liberty to draw upon his resources to the uttermost. Suppose a poor clerk were to be summoned from his desk into the counting-house of a Rothschild, and informed that from that moment he was taken into partnership with the firm, would it not be less of an honour than this which has fallen to our lot? Association with millionaires in money-making were infinitely less desirable than association with the Son of God in world-saving. And would that poor clerk feel any anxiety as to his share in meeting the immense liabilities of the concern? However great they might be, he would know that the resources of the firm were adequate, and he would be able to sleep easily at night, though millions were due on the morrow. Child of God, cannot thy Father meet all his Son's engagements?

MONDAY, June 20.

"*God hath revealed them unto us by his Spirit.*" 1 Cor. ii. 10.

Eyes of my soul, ye have no need to wait until the veil of the flesh that screens off the beatific vision has been rent in twain by the mighty hands of the Angel of Death, ere ye behold the land that floweth with milk and honey!

Ears of my heart, ye need not remain dull and listless till the peal of the archangel's trumpet thrill you, and summon you to the music of the harpers harping on their harps or the chime of the glassy sea.

Heart of mine, be expectant! Awake! Lo! there shall come into thee, penetrating, pervading, filling thy every recess, all those blessed things which God hath prepared for them that love Him. They shall enter thee, as a retinue of knights might enter a beleaguered castle to make it strong against any possible combination of the foe.

Only I must *love* God. Through Isaiah I am taught that I must *wait* for Him (Isa. lxiv. 4); here I learn that I must *love*. For love is quick to know. He that loveth knoweth God. It was the Apostle whom Jesus loved that beheld Him on the margin of the lake. It is to the warm tender atmosphere of loving hearts that the unchecked, ungrieved Spirit unfolds his secrets. Let me, therefore, bathe myself in the gracious atmosphere of my Saviour's presence, never going outside its genial glow, until I am entrusted, through the Spirit, with the deep things of God.

TUESDAY, June 21.

"*Let every man take heed how he buildeth.*"—1 Cor. iii. 10.

A fitting illustration of the Christian life for the people of Corinth, famed for its architecture! We are all builders, whether we choose or not! We may be temple-builders! Each heart, each life, each character, may become a temple of the Holy Spirit.

Every act we do, every word we utter, the way in which we spend any moments of our time, is either a fragment of gold, silver, and precious stones, or of wood, hay, and stubble, built into the rising structure of the erection entrusted to our skill and pains. It does not so much matter *what* we do, but *how* we do it. Every time we perform any action with the best motives and spirit we deposit a tiny grain of gold-dust; whenever, on the other hand, we do aught after a slovenly, superficial, and careless manner, we weave into the structure of character a material which will yield as inevitably in the hour of temptation as wood, hay, and stubble before flame.

We sometimes, at the end of the day, reviewing the past hours, bitterly lament that we have done nothing in the way of character-building. "There is nothing to show for this day," we say mentally to ourselves. Ah! but there is. Every moment has left its record on your heart. Every act has left you confirmed in a good habit or in a bad one. The soul-life has not halted for a second; one has been growing to moral health, or towards decrepitude, consumption, and decay. If not gold, then wood; if not silver, then hay; if not costly stones, then stubble.

WEDNESDAY, June 22.

"*He that judgeth me is the Lord.*"—1 Cor. iv. 4.

The Apostle enumerates four courts in which he may be tried; and through those four we all have, at one time or another, to pass.

First: *Man's judgment.* It is significantly spoken of as man's "day." Our conduct is narrowly scrutinised and weighed by many eyes which we know not of, but which are fixed on every act and word—the eyes of our neighbours, associates, fellow workpeople, servants. They are ever reasoning about us, comparing our lives with our professions, partly with the view of excusing themselves, if there is any gross inconsistency. But, after all, their verdict need not greatly move us. It is only for a day at the most. "Hosanna!" to-day; "Crucify!" to-morrow.

Second: *The judgment of fellow-Christians.* We are perpetually being summoned before the court of the church circle to which we belong; not always because we are inconsistent with our professions, but whenever we overstep the pace at which the majority is slowly moving. To be too zealous, too eager, too earnest, too particular, will, in some Christian communities, expose to a great deal of adverse criticism. But we have not to look right and left to get the sentence of our fellow believers when we are clearly prompted by the Spirit of God.

Third: *The judgment of conscience.* "I judge not mine own self." We are all apt to arraign ourselves at our own bar, and pass verdicts, which are altogether favourable, because we compare ourselves with characters and standards inferior to ourselves. It is a great mistake to judge yourself, for even if you score a favourable verdict—if you know nothing against yourself—it is liable to be reversed by the decisions of the Supreme Court.

Fourth: *The Lord's judgment.* The Lord will come, bringing to light the hidden things of darkness, and making manifest the counsels of the heart.

THURSDAY, June 23.

"*Christ our passover is sacrificed for us; therefore let us keep the feast,*"—1 Cor. v. 7, 8.

Always, on the eve of the Passover, Jews go rigorously and carefully through their houses, cleansing every corner in case there should be some atom of leaven lurking in some remote corner, which would vitiate all.

The believer should look back. The Paschal Lamb was sacrificed for us on the cross. Though He had done no sin, and was without blemish, yet He was slain for us without the gates of the city. He made there a sufficient sacrifice, satisfaction, oblation for the sins of the whole world.

The believer should look around. With lighted candle, search the heart of your house, that there may be no speck or mote of leaven. Let us keep the perpetual feast of the Christian life, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The believer should look on. Soon we shall hear the midnight trumpet sound, "Arise and depart, for this is not your rest!" and we shall go forth from Egypt, where we have suffered, and toiled, and been misunderstood; where also our Lord was crucified. It is but a little while (how little, how little!) and He that shall come will come, and will not tarry,

FRIDAY, June 24.

"*Know ye not that your body is the temple of the Holy Ghost, which is in you...and ye are not your own?*"—1 Cor. vi. 19.

This is a sentence which should be deeply pondered; every clause is significant. We evidently should know its deep and solemn meaning. Apparently it is one of the commonplaces of our holy religion. This knowledge, however, should not be merely that of the intellect, but born out of the deep musing of the heart.

The holy temple. Built up of the dust of the earth, our bodies are rarer than the most glorious structures that ever the sun shone on, because they are meant to be the shrine and home of God. Jesus spake of the Temple of his Body; and if He was so zealous for his Father's House that He drove out the unholy traffickers, and refused to allow a vessel to be carried through the courts, should we not be equally careful? We are the custodians of the Divine residence; let us be very careful that there be nothing to offend or trouble the celestial Inmate.

The Divine Inmate. Too often He is grieved, and driven to occupy the most secret shrine, concealed and hidden beneath the heavy veil of our inconsistency and unbelief. He is not driven *out* by our sins, but driven *in*. Whenever, on the contrary, we put away our sin, and walk in the light as He is in the light, whenever the veil is rent and the whole heart thrown open to Him, He comes in power to occupy every part of our being, so that there is no part dark, and the very body becomes transfigured.

The great price. Bought as any slave standing in the market-place for sale! Knocked down to the highest bidder! Ransomed from the direst slavemaster to the dearest Lord! The price, not corruptible things as silver and gold, but precious blood! Our life, henceforth not our own, but his—utterly, absolutely, and for ever—to do, to suffer, or to wait.

SATURDAY, June 25.

"*Let every man, wherein he is called, therein abide with God.*"—1 Cor. vii. 24.

Strong temptations to restlessness beset the early Christians. The great change through which they had passed from heathenism to Christ threatened to dissolve all the ties by which they had been held, in the home, the business, and the State. Very necessary and wholesome, therefore, was the Apostle's advice. Stay as you are, until God clearly lead you into something else—only with this difference, whatever be the *vocation* of your life, therein abide with God. Paul was only careful that the thought of God should penetrate their entire existence, all else would come right in time, and he was only anxious that they should be laid hold of by that central, vivifying, transmuting influence.

Practice the presence of God. Brother Lawrence used to say that we should establish ourselves in a sense of God's presence by an act of the will, that put aside wandering, frivolous, and evil thoughts; and of continually conversing with Him. That we ought to give ourselves up to God, making Him the end of all our actions, and seeking our only satisfaction in doing his will. That even the set times of prayer should not greatly differ from other times, because all were equally filled with the thought of God's presence.

Such a sense equalises our lot. The slave realises that he is God's free man; the master that he is God's slave. The poor are enriched, and the rich are convicted of their poverty. So brother Lawrence said that, in his business in the kitchen (to which naturally he had a great aversion), having accustomed himself to do everything there for the love of God and with prayer, he had found everything easy, and was very well pleased to continue in the same post so long as it was God's will.

FROM OTHER LANDS.

Progress in North China.

IN a recent communication Dr. A. D. Peill, of the L.M.S., Chi-Chou, North China, says :—

We are very comfortably settled in our new home, and busy with patients and language. Muriel [the writer's young wife] has been taking charge of the women's ward of late, and began operating lately by removing a cancer of the breast from an old lady, who was extremely grateful to her pretty surgeon, and will doubtless spread her fame now she's gone home again. Better still, she seemed to be really interested in "the doctrines," though we've heard no more about her since she left us, cured.

A nice thing happened here lately. We have a poor Christian, employed as scavenger for the hospital and boys' school, who gets a wage equivalent to about 4s. to 6s. of our money monthly, and has probably never had more in his life. He is wifeless, childless, homeless, without relations, and in fact with nothing except the clothes and scanty bedding he needs for present use. Three years ago he came to hospital to see if anything could be done for his deafness, which was very great. Dr. Macfarlane was able to improve him a little, and he listened to the Gospel with avidity. He began to learn to read, and then read every book he could get hold of bearing on his favourite subject. He soon began telling to others what he had learned himself, and is now respected by all who know him for his

SHEER AND SIMPLE GOODNESS.

This man came to Mr. Rees not long ago and said that God had been good to him so far beyond all his thought and expectation, had so fully provided for all his wants, physical and spiritual, that he felt he must do something to show his love in return, and had had it laid upon him that he ought to give to God a sum of about 30s., the saving of his life-time, with which he might have bought a little land, or in some other way provided for his future comfort or present needs. He lives in a little tumbledown mud-room on our old mission premises. I was in the room when he brought in the last of his money, and as he added a few more fioo (shillings) to the pile, *over and above* the sum he had stated, and I saw the light in his face and the tears of strong emotion standing in his eyes, I felt thoroughly ashamed of my selfish, easy life; while Mr. Rees, too, was deeply affected whilst he pointed to heaven and said something about the treasure laid up there. The man had literally given his all. The money is to be used for the pulpit in our new chapel here, and one hopes that from that pulpit God will send messages to the hearts of numbers in the years to come, when the very name of its giver has passed into oblivion, and is honoured only in heaven.

A PRACTICAL RESULT.

I was much struck the other day by the testimony of my Chinese teacher, a B.A., and a sort of village elder, who after remarking on the wonderful harmony between the several husbands and wives of our missionary staff, told me that wife-beating in this immediate neighbourhood had diminished seventy to eighty per cent in the last ten years, very largely, he seemed to think, owing to the presence and teaching of Christianity here. He says that in former days the wives used to be beaten in eight or nine out of ten homes around here, whilst now this is the case in only one or two out of ten at most.

The heathen about us here willingly bear witness to the fact that the streets of this little market town are far more quiet and orderly since the mission has been established here, and that "disreputable rows" are much less frequent. Of this the village elders are quite convinced. They are very friendly to us, and think that the prosperity that has attended the place ever since the Mission was started, nine or ten years ago, is due to our presence. Many of the villagers are deeply interested in the Gospel, and we look for large ingatherings from amongst the people of our own village here in the near future, which, sad to say, seems to be a rare state of things in missionary experience in North China.

A New Movement in India.

A NEW movement for the evangelisation of our great Eastern dependency is "The Indian Christian Realm," the motto prayer of which is "Thy Kingdom Come." The founder of the movement is Mr. Arthur S. Paynter, who is well known by his Indian name of *Jai Bhai*, and has worked for fifteen years with much success for God in India and elsewhere. His experience, ability, energy, and devotion eminently fit him for the responsible position of president, in which he is ably assisted by his wife. The vice-president is Mr. F. Grundy, (*Ishwar Das*), whose service in India has been nearly as long as that of his colleague, during which he has organised extensive mission work in Western and Northern India, and in this his wife has taken an active part. Closely associated with them is Mr. William Greet, better known as *Isu Charan*, who has spent twelve years in journeyings and labours in the wild and least known parts of Western India.

These leaders have hazarded their lives for the Gospel's sake, and become residents in India for India's sake. Other experienced workers, thirty in all, are already in the service of the Mission, and applications to join are continually coming from converted Indian Christians. To meet the needs of these brethren, who, in humble trust, have cast themselves upon the almighty arm of Jehovah, a small body of friends has been formed in London, whose object is to raise necessary funds to strengthen the hands and cheer the hearts of the labourers. Mr. W. T. Martin, late a judge in the Indian Civil Service, has consented to preside for the present over this English branch, and his position will, we trust, be a guarantee of the reality and integrity of the Indian Christian Realm.

As to principles and management, there will be no distinction between the European and Indian (native) members of the Mission — all are to be brothers, not in theory only, but actually. It will be a special mission of the Realm to allow the utmost freedom for the exercise of the highest qualities on the part of Hindu Christians. Their knowledge of country, language, and people will be made to serve the interests of the Kingdom of God to the full. To this end the number of the Europeans will be kept as low as possible, and only those accepted who are definitely committed to this great and essential principle. It follows that the agency will be as little expensive as possible. Self-support will be steadily aimed at from the first. Native clothes will be worn by Europeans and Indians alike; and as far as possible, all the workers will live in native houses, adapting themselves to the ways of the people. As regards doctrines, they are, and will be, what are usually accepted as sound among Evangelical Churches. The ordinances of Baptism and the Lord's Supper will be observed, and enjoined upon all converts from whatever caste. The Realm will also be undenominational and interdenominational.

That there is a need of vastly more missionary enterprise in India is obvious from the fact that among a population of about 300,000,000 there is hardly more than one foreign missionary to a quarter of a million souls, and that the nominal Protestant converts is little more than a million, after the labours of a century.

These particulars are taken from a circular issued on behalf of the Indian Christian Realm, the chief centre of which is Broach, Bombay Presidency. All information regarding the undertaking may be obtained from the secretary in London, Mr. Herbert Page, 35, Tollington-road, N.

Armenian Orphans.

IN a letter from Harpoot, Turkey, dated April 28, Dr. H. N. Barnum, of the American Mission, writes :—

"We are supporting a good many orphans in private families among the villages, but this plan is not very satisfactory, so I have rented two houses in one of our near villages, and have engaged two Christian women as house-mothers, with two good men also. I shall now gather these scattered children into these houses, where they will have a genuine Christian home. The word 'home' does not exist in any of the languages in this country, because the thing, as we understand the word, does not exist. If I were asked what is the most tangible proof of the value of the missionary work in this country I would point to the changed character of multitudes of homes.

"Our missionary field is a large one, and takes in such cities as Diarbekir, Arabkir, Egin, and Malatia. We have six houses rented here, not very good, but the best we could secure, and in them we have more than 250 children. Including the two to be opened in the village of Hulakeuy, there are sixteen other orphanages, with an aggregate of 550 children. Two houses have been secured in the city of Malatia for the 100 children there, for which we are responsible, but the local government objects to the plan, so an appeal has been made to Constantinople, and we are awaiting the decision. There are other children for whose support we are providing in private families, so that the aggregate is more than 1000. There are other thousands who are equally needy, who have infinite possibilities, and whom we should be glad to rescue, but we are warned from abroad not to enlarge this work lest funds should fail, and we should be obliged to set adrift those for whom we are now providing.

"All these children attend school, and the most of them are making good progress in study. Those who are old enough to work spend a part of the day in some employment or trade which we hope may help to fit them to care for themselves when they grow up."

Rev. S. A. Griffiths, of Christ Church, Endell-street, W.C., will be pleased to receive help, to be forwarded to Dr. Barnum, for his good work in Armenia

Thuringia.—With reference to the work maintained at Blankenburg by Miss Von Weling, mentioned by Dr. Baedeker in our issue of last week, Dr. J. Gritton writes to us telling of the laying of the foundation-stone of the new hall on June 4th. He also reports a gathering of converts and friends at Mellembach, fourteen miles from Blankenburg in the heart of the forest. Fifty visitors went from Blankenburg and surrounding villages; there were present some 100 others. Three sermons were preached in the open air, and at a meeting indoors addresses were given by Miss Von Weling and Dr. Gritton.

A South African Anniversary.—Mr. C. Robottom, a deacon at Leytonstone, Essex, now on a visit to South Africa, sends home a description of the May anniversary meetings held at Philipton, where Rev. Leonard Thacker is labouring. No less than fifteen bullock waggons, besides many Cape carts and saddle horses, were used to bring the people to the meetings. The church was so crowded that many were unable to get admission. There must have been at least a thousand people in attendance. The debt was paid off, and the people, although dreadfully poor, gave to the very utmost of their means; both minister and deacons were much encouraged.

The John Howard of Japan.

MR. TANEAKI HARA, OF TOKIO.

JAPAN and its affairs engage a widespread interest at the present time. Politicians are observing the establishment on an ever-growing scale of Western institutions in "the Great Britain of the East," and Christians are noting the rise and progress, in pleasing numbers, of religious and philanthropic organisations. While disposed to wait with patience for some of the many blessed developments of Christian civilisation, we are not surprised to hear occasionally of works giving promise of a speedy fulfilment of great ideals.

A few years ago we told the story of Mr. Juju Ishii, "the George Müller of Japan." Now it is our pleasure to introduce to notice another remarkable philanthropist, Mr. Taneaki Hara, of Tokio, "the John Howard of Japan." Coming of a good family, Mr. Hara was engaged as a mine-owner before his conversion, in 1874, through reading the New Testament. At his baptism he was asked by the missionary, "Would you remain firm in your allegiance to Christ even if the Government should arrest you and cut off your head?" Mr. Hara replied, "Though He slay me, yet will I trust in Him." Shortly after this he gave up his mining business in order to engage in work of a definitely Christian character, and opened a store for the sale of Bibles and religious books. This undertaking was instrumental in the wide dissemination of Christian literature. In other ways, however, God was going to use his servant, and it was through a singular incident that the sphere of future service was seen and entered.



Mr. and Mrs. Taneaki Hara, of Tokio.

In 1883 several members of the Japanese Parliament were arrested for having offended the Government. Believing firmly in freedom of speech, Mr. Hara published a pamphlet sympathising with the offending Liberals. For this he was sent to prison for three months.

There he met a man who recognised him as a "Jesus Teacher." The man informed him that he was suffering punishment for a robbery he had committed. In Mr. Hara's words:—

> One evening, walking along Ginza-street, greatly troubled in his conscience, the man happened to join a crowd of people to whom someone was preaching. I happened to be the preacher, and the words of the Gospel of Christ fell deeply into his heart, and he was anxious to know if Jesus Christ would save him. A few moments after this he was arrested and put into prison. With tears of joy and gratitude I began to explain to him more fully the story of the Gospel, and in a short time he was soundly converted. After this I was called the "Jesus preacher" of the prison.

That was the beginning of a new career with Mr Hara. The officials allowed him to talk to the prisoners every night, and as he got into close quarters with the men he found that none of them were originally bad characters, but that they had fallen into their miserable condition through manifold temptations. Pitying them with all his heart, Mr. Hara lost no opportunity of teaching them the Way of Life; and when the time came for his own release he had a new sense of duty, regarding which he waited upon God for help and guidance. After earnest prayer, he was impressed with the personal application to himself of the words spoken to the Apostle Paul: "Thou shalt be a witness unto all men of what thou hast seen and heard" (Acts xxii. 15). Without delay, and notwithstanding opposition on the part of friends, Mr. Hara resolved to renounce all worldly ambitions, and give his life to Christian work in the interest of prisoners.

These particulars of Mr. Hara's career are taken from an article in the February issue of *The Japan Evangelist*, written by Rev. J. W. Wadman, of the Methodist Publishing House, Tokio. Still following that account, we are reminded of the practice of the Government during recent years to send long-sentenced convicts to the Hokkaido, in the hope that their labour would prepare the way for colonists in the northern island of the empire. In five large prison settlements as many as seven thousand men have been employed cutting down forests, making roads, and cultivating the land. Hither, on his ministry of mercy, Mr. Hara went, after some years of labour in the prisons of the south. He went at the request of the Government, who appointed him Christian pastor for the prisons of the Hokkaido; and till about a year ago he toiled with extraordinary success among the inmates of these retreats.

Upon the death of the Empress Dowager last year, an Imperial decree was issued, ordering the release of several hundreds of these poor fellows. The joy of liberty was but short lived, for, being outcasts, despised, and forsaken, the ex-convicts were without means of support. Mr. Hara was residing at Tokio at the time; returning to the capital, the men promptly found him out, and sought his help and sympathy. Putting aside his own work, under a conviction that God was calling him to a new line of service, Mr. Hara looked around for a place of shelter and means of livelihood for the released prisoners. First, he took some into his own household, and then he welcomed eighty to a hundred in an old *daimio* residence, a portion of which was placed at his disposal by the authorities of the Methodist Episcopal Church. At length the men were got into settled employment, and in many cases enabled to get the victory over the drink snare. Christian teaching accompanied other influences; in fact, inspired such influences, and in due course some were baptised. More than that, their changed lives preached eloquently to relatives and friends, who in numerous cases were converted and joined the Christian Church. In the course of the first half of last year Mr. Hara helped 262 prisoners, and when he had drafted his *protégés* into institutions, or placed them among friends in country districts, he kept them under supervision, writing them letters and sending them books. These men call Mr. Hara their father, and love him dearly. In the words of Mr. Wadman:—

> This great work has been accomplished as a work of faith. Mr. and Mrs. Hara have made great sacrifices, and their friends, including missionaries and Japanese Christians, have co-operated with them in forwarding this noble enterprise. To quote his own words:—"I firmly believe from my own experience that criminals can be reformed. The salvation of Jesus can save them entirely from their sin. The Holy Spirit can melt down their hearts, no matter how hard. By feeding and clothing them I wish to win their love, and then it is easy for me to lead them to Christ. Preaching is very necessary, but it is not all. We must visit the poor and outcast; we must go to the prisons, and lead bad men to true repentance, so as to start them on a new life. This is a great work, and it brings joy to many sad-hearted parents, brothers, and sisters. Prison reform is a great blessing to Japan. Our success brings glory to Christianity."

The Government of Japan recognises Mr. Hara's important work, and renders him help in finding suitable employment for ex-convicts, as well as searching for their relatives and friends. A recent undertaking of the philanthropist has been the translation into Japanese of the remarkable English work, "Penological and Preventive Principles," by Mr. William Tallack, the devoted secretary of the Howard Association, London. Mr. Joseph Cosand, the American Friends' missionary at Tokio, joins in a hearty commendation of the work, in the furtherance of which many Christian people in various parts of the world will rejoice to have a share. All such may address their communications to Mr. Taneaki Hara, 30, Kounmachi Nista, Tokio, Japan.

Our Indian Army.—Lord George Hamilton has laid upon the table of the House of Commons a copy of a memorial signed by 73 registered medical women practising in the United Kingdom and India, protesting against the measures recently enacted for dealing with contagious diseases in the Indian Army. The covering letter forwarded to the India Office with the memorial is signed, on behalf of the acting committee, by Florence Nightingale Boyd, M.D., L.R.Q.C.P.I., of Harley-street, London; Mary Gordon, L.R.C.P., L.R.C.S., Edinburgh, L.F.P. and S., Glasgow; I. M. Macdonald, M.B., London; Jane H. Walker, M.D., L.R.C.P., L.R.C.S., of London, and Helen Webb, M.B., L.S.A. of London.

The Philippines.

BY A NATIVE OF MANILA.

THE Philippine Islands, which form quite an extensive group (thirty-one islands and hundreds of islets, rocks, and reefs), are situated in that part of Oceania to the south-east of Siam and Southern China. They were discovered in 1521 by the great explorer of the middle ages, Magellan, who named them after his master, Philip II., King of Spain. The population amounts to over 6,000,000 people. The vegetation is very luxuriant, and the products are varied, including cotton, coffee, cocoa, sugar, sago, tobacco, hemp, maize, and fruits of many kinds. The chief minerals are amber, marble, and gold-dust. The climate on the whole is good.

In recent years the Church of Rome has acquired such a powerful influence that now the people live under a very oppressive and tyrannical priesthood. The priests are the real authorities in these islands; the ordinary officials govern only nominally. The natives, realising this, have broken out in open rebellion, and wish to be free from an intolerant and crushing rule. One of their principal grievances is in connection with these interesting events—birth, marriage, and death, the registration of which is in the hands of the priests. A priest will not marry them for less than £6, just what many of them earn in half a year. There is a heavy exaction from the priests for baptism, which costs £5 or more. For burials the tax rises with the age at death, from £2 for an infant to £10 or £12 for an adult. Till the tax be paid the body remains unburied. The native-born priests enforce these hard terms as harshly as do the imported Spanish priests. The lay Spanish residents are mostly officials, they afford no help to the natives in effecting reform.

The Inquisition in a modified form is practised among the people. The poor natives are tortured, though not for religious failings only. The thumb-screw and similar instruments are applied. When a native is apprehended on suspicion of robbery an application of the thumb-screw will make him confess to almost anything. Most of the school and cottage teaching is conducted by priests. The children, young men, and women are so trained that they pay more reverence to the priests than they do to their own parents. When a priest enters a house every member of the household must bow the knee and kiss the priest's right hand.

In the Philippines, as in other parts of the world, there are a few who know the truth, and, being made free by it, protest against the Papacy, but are not allowed to make public their religious views, as there is no religious liberty whatever in these islands. There are also the careless ones—perhaps the worst sort. As a rule, the people work six days in the week, and make Sunday their day of enjoyment and pleasure-seeking. The theatres, bull-fighting rings, dancing saloons, cock-fighting rings, etc., are all crowded on Sundays, more so than during the week.

So strongly do Romanism and superstition prevail in the islands that nothing but the mighty power of God can break the bondage. At present the land is closed against the messengers of Christ. A few years ago the London Missionary Society sent three missionaries there, but soon after they had landed and commenced preaching the Gospel to the natives they were put into prison. They appealed to the British Consul, and the Consul to the Government on their behalf, but as the laws of the country would not allow of any strange religion being preached within its boundaries the three missionaries were obliged to return home.

Lagos.—The native church over which Dr. Agbebi presides at Lagos, West Africa, observed its decennary recently by a two weeks' waiting upon God. There has resulted a vigorous revival in consequence, and eight bands of preachers have been formed from the membership for local evangelistic work. Work has also been initiated in the Ibo country and in Fantiland. A vigorous young people's society has been organised in connection with the church.

Among Roman Poor.

THE good work carried on in Rome for so many years by Mrs. Wall continues to yield many deeply interesting results. In her little report, lately issued, our good sister records not a few incidents to prove the universal and perennial uplifting power of Christ's Gospel, simply declared and backed up by sympathetic practical action.

One case is that of a young and once devout Roman Catholic lady, who had lost faith in all religion. Through attendance at the Mission Hall she was soundly led to decision for Christ, and had to endure much hardness and persecution in consequence. She abode faithful to the Saviour, and entered on work for the promotion of his cause.

The report says:—

We had long felt the need of a crèche in that part of Rome, so I told Elisa that if she could gather together eight children we would consider the question. In a day or two she told us she had found twelve who were anxious to come, and that the mothers would be only too glad to bring them, and so be free to earn their daily bread. We accordingly began, and the number of children gradually rose to forty, the utmost that the hall will contain. Elisa's wish was granted. Through her untiring kindness to the children she has gained the confidence and affection of the mothers. Most of these women had never before heard the Gospel or seen any part of God's Word, yet now many of them not only come to the women's meetings and general services, but allow Elisa to bring their elder children to the Sunday-school in Lucina. It does one's heart good to see her marshal up her little troop of twelve or fifteen children to our central school every Sunday morning.

That is a sample of many encouraging facts set forth in Mrs. Wall's statement of a year's work. A small home for persecuted and aged Christians is partially supplying a great need. The Medical Mission work, begun ten years ago, continues to grow, and hundreds are blessed through it physically and spiritually, every week. The home for Christian workers enables Mrs. Wall to have the efficient and hearty help of both English and Italian ladies. Those who cannot give personal service may further this good work by contributing to the support of an Italian worker. Mrs. Wall's address is 35, Piazza in Lucina, Rome.



MR. AND MRS. HARA, THEIR FOUR BOYS AND FOUR GIRLS SEATED BESIDE THEM, AND THE EX-CONVICT INMATES OF THEIR HOME IN JULY, 1897. (*See opposite page.*)

HOME MISSIONS.

George Yard Missions.

THAT veteran friend of the children Mr. George Holland welcomed a large party of helpers and sympathisers at his annual meeting, held at the Schools, on Tuesday last week. The president of the mission, the MARQUIS of NORTHAMPTON, presided, and in a hearty and earnest address enlarged on the life-long and abundant labours of this Ragged School pioneer; and touched on the great and important operations carried on at George Yard, and reaching the very poor—adults and children—to an extent little suspected by those not closely familiar with the work.

Mr. GEORGE HOLLAND read extracts from his new report, showing that much fruit has been seen from the seed sown in the hearts of young and old. While the work is primarily spiritual, "we have not forgotten to be the succourers, the friends and restorers of the lost and perishing."

The Sunday and Week-day Ragged Schools have been crowded with the poor and miserable—many, indeed, being homeless—and no starving child is permitted to lack bread. Other valuable operations—the sewing classes for boys, the girls' sewing and knitting classes, the children's services, the rough boys' meetings, the Band of Hope, and benevolent schemes—are full of encouragement.

The "Wild Flowers of the Forest" Infant Day Nursery is of great importance to poor mothers, who are compelled to go out daily to earn their bread. Widows have felt a load of anxiety removed. They have not liked to trust their little ones to the care of strangers, so have been glad to leave them for the day in our little nursery, knowing that they will be fed and well cared for. The nursery is a large room, well warmed and properly ventilated. A properly qualified nurse has charge of the little ones. The old nursery is still used to shelter children. Cases often occur in connection with the work requiring prompt attention. Children sheltered are either placed in a Home or are given up to their friends.

The various agencies for the welfare of the young people, lads and working girls, such as the Kinnaird Institute, have been greatly blessed. So also the work among adults. Notwithstanding the indifference of many pertaining to their temporal and eternal welfare, there is reason to praise God for the great work He is doing through the instrumentality of his servants labouring among the grown-up people. The evangelistic services, the mission to inebriate women, the mothers' meetings, the lodging-house and open-air services, and the men's and women's Bible-class have all been accompanied by tokens of lasting result.

Mention was also made of the Fresh Air and Rest for children and adults, at the Bookham Home, built and sustained by Mr. Barclay, and at Mrs. Drummond's Home at Fordcombe. A cottage has been taken by the sea, to be used as a temporary Home, until the Memorial Home at Combe Wood has been built. At the Training Home for Motherless Girls, Nonington Hall, Addiscombe, a valuable work continues to be done.

Hearty speeches followed by Messrs. J. F. Shorey and T. A. Denny, Rev. Silas Mead, Col. Macgregor, and Col. Morton (of Mildmay), Dr. Cory, Rev. F. B. Hobbins, and Mr. John Kirk.

Christian Medical Students.—There are few classes of young men who stand in greater need of spiritual help than medical students, the conditions and associations of whose studies tend so much to secularise and rationalise them. It is therefore good news that the Medical Students' Missionary Association, whose purpose is to promote a higher spiritual tone among them, is doing such excellent work. At the recent annual meeting it was announced that twelve medical missionaries had gone out from St. Bartholomew's, and twenty-five from other London hospitals, during the last ten years, and that eighteen are now in training for foreign service. There is no method by which the Gospel is able to reach the hearts of the benighted races so readily as that afforded by the healing art. In this work we are following directly in the steps of the Lord Jesus Christ Himself, who healed diseases as well as forgave sins.

The North Central Mission.

THE remarkable work done by this section of the London Wesleyan Mission lends special interest to the anniversary held on Monday of last week in the New North-road Chapel. The afternoon was devoted to the sisters' meeting.

Sister GRACE spoke first of the three mission sisters. She told an unvarnished tale, remarkable no less for its pathos than for its simplicity. One incident illustrated a woman's special work. A friend of the superintendent's wife gave her an address at which to call. Here she found a nurse, whose sixth baby had just been born, whose husband had basely deserted her, and who was in the extremest need. Of course the sister attended to her temporal wants, and among the confidences the mother made elicited the fact that she had once occupied a far better position in life, and that two of her brothers were medical men. When she rose from her sick bed Sister Grace obtained employment for her.

Sister LOUIE gave a deeply affecting address detailing remarkable cases of suffering and sin, and told how the mission had been able to alleviate them. She mentioned one woman who, also forsaken by her husband, is keeping several children by box-making, and comes to class regularly, though the sacrifice of the time for doing so makes serious inroads upon her earnings. Since she has become converted she never works on a Sunday, in spite of the fact that keeping the Sabbath means that she must start Monday's work just after the last stroke of midnight. The members of the mothers' meeting, though poor themselves, make a little weekly collection for other mothers poorer still.

Sister JEANIE spoke of work among the poor, and a drill class for girls.

Mr. J. B. REYNOLDS, one of the best workers in the mission, presided in the evening. Revs. Thomas Allen, Peter Thompson, and Marmaduke Hare (the catholic-spirited vicar of Bow), with Mr. John Lowles, M.P., Mr. A. Blott, and the superintendent of the mission, all made brief speeches. Rev. ARTHUR WOOD reviewed the work of the year, and, after cataloguing the many agencies of its operation, remarked, amidst the hearty assenting applause of his people, "The chief centre of our own strength is the class-meeting."

A point that should not escape mention shows the real love the people have for the Mission. The stewards and helpers worked hard to make the anniversary a success, giving up the afternoon of Monday for the purpose. As several of them had to lose a half-day's work and pay in doing this, their spirit of devotion will at once be perceived.

Cripples' Holiday Home.

THE Marquis of Northampton opened a Home for Cripple Children at Bournemouth on Tuesday afternoon. The new building, situated in the Alum Chine, and within view of the sea, and erected mainly at the cost of Mr. J. Passmore Edwards, is strictly a Holiday Home, accommodating twenty children selected from a large number of crippled and ailing little ones in London, who are on the register of the Ragged School Union, and visited regularly in their own homes by the voluntary workers of the society.

Mr. Passmore Edwards' generous offer would have entirely defrayed the expenses of building a Home such as was at first contemplated, but there have been developments of the original plan which have involved an extra outlay of £1200, for the purchase of the freehold and for other purposes deemed necessary to the efficient equipment of the institution. An appeal to clear off this balance met with a liberal response.

Howard-street Gospel Mission. — The annual meeting of this Mission was recently held, and a large number of friends and workers were present. Addresses were given by Rev. J. Hanger, Mrs. Horner, Mr. W. Edwards, and the superintendent. The secretary gave a brief record of the work: 597 meetings held during the year; Gospel services, open air work, Sunday and ragged school work. Much blessing had rested on the efforts put forth, and many cases were given by men, women, and young people, who had been restored or brought to a saving knowledge of the truth. We are in great need of workers just now in our work among the young. JOHN SOAMES, Supt.

Wandsworth-road, S.W.

Royal Hospital for Incurables.

THESE who know something of the sad cases which find home and help in this institution will be interested in the proceedings at the annual banquet held in the Hôtel Métropôle on Tuesday week, when £1875 10s. was raised in aid of the Hospital at West Hill, Putney.

It is stated in the report that seldom had voluntary effort for ameliorating the condition of the deserving poor had a worthier record to put forth than the Royal Hospital for Incurables. The applications for nominations to the list of candidates had of late been so numerous that the board could select only a slight proportion, but, with due limitations, the list was open to the United Kingdom, and each case was considered separately upon its merits. The board were under deep obligations to the ladies who visited the inmates.

It was a pleasing sight to see the children of wealth, strong in health and in sympathy, sitting by couches whereon reclined the victims of sickness and misfortune. The seaside house at St. Leonards-on-Sea was doing good work. The board are of opinion that the experiment of extending in this manner the usefulness of the house at St. Leonards has been abundantly justified. The happiness afforded—the bright spot in

THE HISTORY OF AN IMPRISONED LIFE—

can be the lot of such only as are able to undertake the journey. By far the greater number have to be reconciled to an uninterrupted lot of quiet seclusion.

But the daily round has been redeemed by the comparative independence given by the modest income enjoyed through the bounty of subscribers. A larger number than usual of pensioners have sought admission into the home, a privilege the Board has power to grant when the strain of long-continued illness or the loss of friends has rendered the sight of the familiar roof-tree no longer a thing of possibility. Then the home at Putney opens its doors, and the patient feels that he or she cannot become a castaway.

Alderman G. W. Truscott, who presided, commenced a speech overflowing with sympathy with the statement that the reliable income of the charity was totally inadequate to meet the expenditure, which had been found by careful experience to be the lowest possible to maintain the benefits of the charity on their present level. He reminded his hearers that the ideal which the committee of the institution must ever have before them was to enlarge the area of the benefits conferred and never to contract them. At the present time the total number of persons receiving help from the charity was 832, of whom 210 were in the home at Putney, while the remaining 622 were resident throughout the length and breadth of the land as pensioners.

£24,000 is required yearly to carry on the work of the hospital, but only about half of that amount was to be relied upon, and the remainder had to be made up by voluntary contributions and legacies. As the result of a visit to the hospital he was very much impressed with the desirability of such an institution as the one at Putney. Some people said that the home was an extravagance; but he considered the beautiful surroundings to constitute part of the happiness of the poor people confined therein. In his further remarks the Alderman instanced the case of one of the inmates of the hospital who had been bedridden for twenty-eight years, and one of the women pensioners who had been in bed for twenty-five years.

In conclusion an earnest and touching appeal for funds was made, addresses being given by various sympathetic gentlemen.

The Guildford Convention for the deepening of the spiritual life will be held this year on July 4-9, in the Borough and County Hall, North-street. The speakers will be fewer in number than usual, and these will mostly be present during the whole of the conference days. The convener is Rev. F. Paynter.

Conference at Epping Forest.—For the third year in succession a conference for Bible study will be held at Chingford, Epping Forest, on Friday and Saturday, July 1 and 2. There will be meetings each day at 10.45, 12.15, 2.30, and 5.30. Frequent trains run to Chingford from Liverpool-street, Gospel Oak, Stratford, and intermediate stations. Christian friends are heartily invited. Railway tickets, at a reduced fare, can be obtained beforehand through Mr. A. Garstin, Queen-square, Aldersgate-street, E.C.

The Scripture Gift Mission.

THE annual meeting of this Mission and of the Crystal Palace Bible-stand was held in the Chapter House, St. Paul's Churchyard, on Wednesday week. In the unavoidable absence of the Archdeacon, the president of the Mission, the chair was taken by Colonel Geo. Philips.

The report read by the hon. secretary (Mr. W. Walters) stated that besides replenishing the stock of the Gospels in various tongues, eight parts in English, and one each in French, Italian, German, and Portuguese, had been issued through the year. A new illustrated edition of the Gospel of John in Arabic has been issued; and the Gospel of Matthew in German was just ready.

Upwards of 72,000 Gospels had been distributed to the guests at the Jubilee dinner inaugurated last year by H.R.H. the Princess of Wales; over 60,000 Gospels in French had been circulated at the Brussels Exhibition; and numerous grants of Scriptures had been made to missionaries, evangelists, and Christian workers in the United Kingdom and in various parts of both hemispheres. These had been much appreciated and greatly blessed.

With regard to the work at the Crystal Palace Bible-stand, the report stated that not only is the Bible-stand a witness to the truth to the many thousands of visitors who come from all parts of the world, but Gospel portions in various languages are freely circulated, so that whosoever will may read in his own tongue the wonderful works of God. The groups of natives brought from different countries are sought out and are presented with the saving Gospel of Jesus Christ.

Subscriptions received during the year amounted to upwards of £2000; the number of Scriptures circulated was 470,795. There has been disseminated since the commencement of the work more than 28,000,000 Bibles, Testaments, and portions in various languages; and over 14,000,000 Scripture leaflets and cards.

The various speakers heartily commended the work of the Mission, Prebendary Webb-Peploe saying that he had very great pleasure in advocating its cause, and prayed God that it might prosper in every way.

The Costers' Mission.

THE work at the great Hoxton centre of evangelism is well and vigorously maintained. The new report gives details of service in the most densely populated, and probably the poorest, district in this huge metropolis. The hon. superintendent says:—"It is not the privilege of many laymen to continue constantly and vigorously in one work so many years. We planted our evangelistic standard in the slums of Golden-lane in the City of London on Whit Sunday, 1861, the same year that the Metropolitan Tabernacle—just destroyed by fire—was built. We have out-lived most of our earliest co-workers, but we have not out-lived our faith in the Gospel of the Grace of God, and its all-sufficient power to save them that believe. We live *now* in an age of shifting creeds, social remedies, secular Sabbaths, and startling Romanism; but these things do not bring men into the Kingdom of God. Our regular Sunday evening congregation of 600 poor people at Costers' Hall—drawn together by no other attraction than a simple evangelistic address—is a living protest to the secularists and the supporters of the thinly attended Ritualistic churches.

"The mission work now embraces fifty-five distinct operations, of which seventeen are decidedly spiritual, and deal with more than 4000 adults and 1000 children. Twelve operations are classed as social and educational, and include costers' donkey shows, swimming and cricket clubs, libraries for adults and children, and Bands of Hope, lectures, and concerts. Thirteen are benevolent operations, dealing with 112 needy crippled children; starving children during the past winter, etc.

"The wear and tear in such a well-used building is very great, cleansing and repairs must be constant; yet we keep our expenses down to a low limit, the heaviest items being for rent, taxes, light, renewals and cleansing. The income from rentals relieves us of much that would be charged to the General Purposes Fund; and there are no expenses of offices, clerks, or advertising.

"W. J. Orsman, J.P., Hon. Supt.

"*Costers' Hall, 242, Hoxton-street, N.*"

R.N. Scripture Readers.

THE annual meeting of the R. N. Scripture Readers' Society took place at Admiralty House, Devonport, by the kindness of the Naval Commander-in-Chief, Hon. Sir Edmund Fremantle, K.C.B., who himself presided, and observed that less than one-third of our men-of-war, viz., eighty-one out of 286 in commission, have chaplains. It was essential, therefore, that in the remaining ships someone accustomed to seamen should go on board to give them religious instruction. The committee of this Society for thirty-seven years had endeavoured to supply this want, but the funds would not admit of the employment of more than fourteen readers. That number was obviously inadequate, and he therefore hoped a special effort would be made to substantially increase the funds, so that there might be a larger number to work in our increased Navy.

Colonel Scafe, Commandant R.M.L.I., testified to his personal knowledge of the work of the reader among the recruits at Walmer, and though it was impossible to measure what was done, he was convinced of the immense influence for good, and he was also able to bear testimony to the value of the reader's spiritual work at Stonehouse Barracks.

Rev. J. Brabazon, R.N., said they were glad to have as readers men who had served in the Royal Navy. Rev. F. Flynn urged the claims of the Society. Rev. F. C. Stebbing, R.N., called for their practical sympathy with the work. Captain Aylen, R.N., spoke to the great change for the better among the seamen and marines through various causes, but added that there is still plenty to be done.

Rev. J. M. Clarkson, R.N., then spoke, after which Mr. J. Derrick, R.N., related some of his experience as a Scripture reader during some years past. With such a limited number as fourteen among nearly 100,000 men it was impossible to come into contact with even half of them.

A Plea for Clothing.

ONE of our Mission girls wants to leave the factory and get a situation as domestic servant, but she has no suitable clothes, and our wardrobe is exhausted.

Here is a widow, her refined, sad face telling a story of better days. Four years' hard struggle, and now she is nearing the land where they lay every burden down. But the children; a family of five depending on the earnings of a girl of sixteen—7s. a week. Where does any clothing come out of that sum?

That man and his wife, they would come to the hall, only, the usual excuse, "No clothes." Not exactly an excuse, either; rather a grim, depressing fact. Many similar facts might be told if space allowed.

"Do clothes influence character?" a young lady asked us the other day. We venture to affirm that at least the lack of them does. The demand is here; plain, urgent, constant, year in and year out. Parcels of clothing, new or secondhand, will be thankfully received by the Superintendent, Berger Hall, Empson-street, Bromley-by-Bow, E.

A Quiet Day.

ON Tuesday, June 7th, interesting and well-attended all-day meetings were held at the Southwark Home Mission Hall, Holland-street, Blackfriars, S.E., to provide a quiet day of spiritual rest and refreshment for all interested in the Lord's work. The morning meeting was especially devoted to "Instruction," and the afternoon to "Consecration." Addresses were given by various brethren.

In the interval between the afternoon and evening meetings an opportunity was given to friends present to take part in the usual open-air gatherings held in the lanes, courts, and alleys in the vicinity of the hall.

The evening meeting was occupied by short, earnest testimonies from many of the Christians present to the Lord's gracious dealings and deliverances in their own experience, and by a stirring Gospel appeal from Mr. Leonard Weaver, in response to which several were brought to decision for Christ.

Caledonian Christian Club.

THE eleventh annual meeting was held in the Club, 52, Upper Bedford-place, on June 9. Mr. Samuel Smith, M.P., presided. A representative Scotch gathering filled the spacious rooms, and took part in one of the most hopeful meetings of the C.C. Club.

The report, read by the secretary, gave evidence of a year's earnest and successful work. Some 220 young men, mainly from Scotland, were received at the Club during the year. Eleven years' experience has shown a most practical way of solving a problem of deepest moment to the Christian Church, and reveals the missing link in the splendid work of the Y.M.C.A. This was so much felt that all the speeches plead the great urgency of multiplying similar clubs all over London.

The various agencies of the Club, such as library, musical and social evenings, the labour bureau, along with the homely appointments, are devoted to the special benefit of new comers. How to secure situations and lodgings, and attachment to their respective churches, and how to make the best and most of London, requires great vigilance, care, and kindly influence.

The speech of the evening was that of the Rev. John McNeill. He said: "This is a city of many centres, with thousands of population around each, and I only wish that we had in each a Caledonian Club Home—or any name you like so long as you have the Christianity and the Club. Man is a 'clubable' animal. Our chairman has said that many of our young men coming up from Scotland are ruined within the first three months. Are you aware that with regard to many of our young men it is not within the first three months, the first three weeks, or the first three days, but in the first forty-eight hours that

THE FATAL TEMPTATION COMES?

"I believe that if we had spread all over the city, and especially at the Northern termini, a big advertisement to catch the eye of the young traveller immediately on his entering London, you would save these young travellers in their first forty-eight hours. Maybe the young fellow has some lines to some minister in his pocket, but he thinks if he delivers these he will be anchored up, so he keeps them in his pocket, for he has heard something about the Piccadilly hell at midnight, and the moth flutters about the candle. He has heard something about certain music halls. He goes and sees these things, he gets inflamed, and goes the next night again, and inside three months, three weeks, three days, he is ruined. The temptations of this great city are tremendous, and the loneliness is tremendous. I have realised even in first-class hotels what loneliness is; and the force of the question, 'What can I do with myself?' comes with strong emphasis. I can easily imagine what it must be in dismal, dingy lodgings, and how glad the stranger is to escape from his forlornness.

"Knowing what a young man is, and how impressionable young men from the country are under the glamour of London, I deem this to be a work of God, and one of the greatest magnitude. I wish I could get some rich Scotsmen to help in having something of the nature of this Caledonian Club dotted all over this great city. At the railway station where he arrives he will see plenty about Sapolio, Scotch whisky, and many things of the same kind; but his eye should fall on something that may make him feel that love is stretching out her hand, and that a cheery Highland welcome awaits him in this homely Scottish club, when he is alone in London."

Scottish Fishermen.

AFTER some weeks' rest, Mr. Josiah Nix, the well-known missioner, purposes visiting the north-east coast of Scotland to conduct Gospel services among fishermen at various ports. We anticipate much interest and many happy results in connection with this effort. Mr. Nix's bright, lively, direct style of address renders him peculiarly well fitted, in our judgment, to evangelise among these bluff, warm-hearted sons of the sea.

We trust that earnest Christians in the different ports of Aberdeenshire and the adjoining seaboard counties will heartily co-operate with Mr. Nix, and do all in their power to aid the work by prayer and effort. Any friends wishing to help, or to have services held in their districts, should communicate at an early date with Mr. Josiah Nix, Oxford.

THE EVANGELISTIC FIELD.

MR. McNEILL IN LONDON.

A HOPEFUL commencement of the Albert Hall Mission was made on Monday. In the afternoon there was an attendance of between 2000 and 3000, for whom Mr. McNeill drew many valuable lessons from the incident of the emotional, impulsive disciple, who undertook to follow Jesus everywhere, without having duly counted the cost.

In the evening there was a greater concourse, the spacious area and stalls being well covered, besides others in the boxes and balcony. The evangelist preached for three-quarters of an hour on the message to the Laodicean Church in Rev. iii. The treatment of the subject was very tender and impressive, embracing many an exhortation to reality from those whose practice belies their profession. The preacher seemed to be well heard in every part of the great auditorium, and a very solemn impression was evidently made.

A Scotch friend sang several solos at both meetings. The mission continues each week-day, afternoon and evening, till the end of next week. Tickets for the meetings can be had from Exeter Hall, Strand, W.C.

WEAVER BROTHERS IN GLASGOW.

THE district of Keppochhill lies to the north-east of the city. It is largely isolated from its immediate surroundings: Springburn, Possil Park, Maryhill, and the great city itself. For upwards of twenty-five years Christian work has been carried on there under the auspices of the Free Church Presbytery. It has passed through many vicissitudes. Ten years ago it was sanctioned by the General Assembly, and twelve months afterwards an ordained minister was settled there.

He and his office-bearers have laboured earnestly and diligently, and with a considerable measure of success. But the want of a church was a serious hindrance to the progress of the work. Recently a commodious church and splendid suite of halls and class-rooms have been built. They are admirably fitted for aggressive work. Rev. Thomas Havre, the respected minister, has had the aid of agents from the Evangelisation Society, and good was done, but it seemed difficult to move the place as a whole.

Two years ago we had arranged provisionally for a mission by the Brothers Weaver, but circumstances did not permit of their coming at that time. On May 15 they kindly agreed to begin work. The opening on Sabbath was very hopeful, and there were several persons awakened. Night after night the work continued with good audiences and deepening impression. The second Sabbath increased both the numbers and interest, and by the middle of the week it was manifest to all that the mission ought to be extended if at all possible. To this the evangelists kindly agreed, and so the work went on till May 31, the last night being one of exceptional power and blessing.

On Wednesday evening last week a gathering of those who had received blessing was held in the hall. Rev. Thos. Havre presided; and Rev. John Pugh (of Cardiff) and the writer gave suitable addresses. On the following Monday evening Christian Endeavour Societies, junior and senior, were started. We are hopeful for the future of the cause here. The hearts of minister, missionary, and workers have been greatly cheered, and their faith in God greatly strengthened. We feel thankful to God for sending his servants, whose fellowship in the Gospel and in the service of the Master is enjoyed by all.

May I ask the continued prayers of your readers for Keppochhill, and sympathy and help towards removing £2500 of debt still on the buildings, associated as they are with the honoured name of Rev. Dr. Somerville, himself so wonderfully blessed as an evangelist.

WILLIAM ROSS.

42, *Windsor-terrace, Glasgow.*

[534]

MR. GEORGE CLARKE IN WIGAN.

MR. CLARKE has revisited Wigan, and conducted a four days' mission in the Drill Hall. Throughout the opening day there were many tokens of the beginning of another gracious season, and at the close of the evening service many inquirers remained to be guided to the Saviour.

On the three following days the great hall was filled with "eager anxious throngs." After each service the inquiry room workers were busily engaged among the scores who sought salvation.

Meetings for mill-girls were held in St. Thomas's Church on Tuesday and Wednesday, and the commodious building was filled to its utmost capacity on both occasions. One fine feature of the mission was the hearty and harmonious co-operation of ministers of the Established and Free Churches. A thanksgiving service was held on the evening after Mr. Clarke's departure, and was largely attended. Many touching testimonies were given by those who had received blessing during the mission.

J. K. C.

GREAT ASSEMBLY HALL.

FEW evangelists have been able to carry on their work for the Master for many years without a breakdown. Yet it has been the privilege of Mr. CHARLES INGLIS to have laboured in the Master's cause incessantly for over thirty years without a break of any kind. He has a marvellous constitution and wonderful lungs, never having known a day's illness.

In Mr. Charrington's Great Assembly Hall, Mile End-road, E., he has preached annually for the past twenty-seven years, so that he is by no means a stranger among the denizens of that part of our vast metropolis. Years have not had the effect of weakening his power, for during the past five weeks he has thundered forth every night the mighty Gospel, which has again proved its power; although it might be thought that after being declared in the same place for over eight thousand nights consecutively it would perhaps lose its efficacy and hold upon the people. The weather was extremely bad, but the meetings were wonderfully sustained, and exceeded the average. Both on Sundays and week nights the inquiry-room was sought by many who had been made anxious during the proclamation of the precious truth of God. During no period since Mr. Inglis has visited the Great Assembly Hall has he been more powerful in the delivery of God's Word. This opinion has been expressed by those well qualified to judge, and who have been among his hearers ever since he paid his first visit to the East End. Again he has left, and the prayers of hundreds will follow him, for God's blessing on his future efforts.

N.

WORKING LADS' INSTITUTE, WHITECHAPEL.

ONE of the gratifying results from the reopening of the Working Lads' Institute, Whitechapel, is the vigorous and successful evangelistic and temperance work Mr. JACKSON has inaugurated. Not only is the work of the Institute for the benefit of East End lads being carried on with efficiency and success upon unsectarian lines, but a definite and extensive ministry is directed against the vice and intemperance of Whitechapel and district.

To assist in this Gospel crusade Mr. Jackson invited the students of Manchester College to spend a fortnight at the Institute. Sixteen students responded to his invitation, and are now duly in residence there. The work in which they are engaging embraces conducting open-air services in the streets, visiting the slums of the district, holding meetings in lodging-houses, gathering the outcasts and waif and stray children and supplying them with a free supper, accompanied with Gospel singing and addresses. Large crowds have gathered in the Whitechapel-road at the open-air services held each night. So powerful has been the Word preached at some of these services that the sight of students kneeling on the flag-stones and praying with awakened and penitent sinners has been witnessed.

The students have also visited upwards of 2000 families, and whenever and wherever possible have prayed with the people and told the "old, old story of Jesus and his love." The mission of these earnest young fellows has supplied additional evidence, were it needed, that there is nothing that can move the indifferent and unsaved in such districts as Whitechapel like a devout and enthusiastic presentation of the Gospel does.

VILLAGE EVANGELISATION.

LAST year the Open Air Mission undertook a work of village evangelisation in England and Wales, by which many thousands of our villagers were reached, and their homes visited; Gospel literature was distributed, and the Word of God preached in their midst.

Briefly, the scheme consisted in sending forth a company of two, four, six, or eight evangelists to a given centre for a week or more, from which they visited "all the region round about." The earlier part of each day was devoted to visitation, and large open-air services were held in the evening. Sometimes almost the whole population of the village was present.

Co-operation was earnestly sought from local clergy and ministers, who often expressed great thankfulness. The reception of the preachers by the people was most favourable, and they were frequently begged to come again. It is proposed to continue and extend this good work during the present summer as funds permit. The committee seek: (1) Information from friends as to the most needy and most appropriate centres for visitation; (2) local hospitality for the preachers or the provision of lodgings; (3) the fellowship and help of Christians of all Evangelical denominations; (4) donations towards the sustenance of so great a work, the expenses of which are necessarily heavy. If any of your readers can kindly help in *either* of these directions, the committee will be grateful.

The scheme is eminently applicable also to the visitation of populous seaside resorts, and great gatherings of the people, such as at races and fairs, and the committee are prepared to send preachers to such places in similarly strong force where openings occur, and local friends are raised up to offer co-operation.

GEORGE MACKINLAY, Major, Hon. Secretary.
FRANK COCKREM, Secretary.
11, *Adam-street, W.C.*

MR. VARLEY IN CANADA.

IN its issue of May 19, *The Daily Press*, of London, Ont., gives an account of services held there by Mr. HENRY VARLEY. The writer says:—

"The evangelist has spent four weeks in London, though at the beginning the most hoped for from him was three days. The closing meeting was held at St. Andrew's Presbyterian Church, and a large audience was present. To very many of the people of London the Bible readings and addresses by Mr. Varley have been full of profit. The evangelist seemed to possess a rare gift of exposition of Holy Writ, and wherever and whenever he has spoken in this city he has not lacked for deeply interested hearers.

"He came here under the auspices of the Young Men's Christian Association, and a majority of his meetings have been held at the Auditorium. On the closing night Y.M.C.A. Secretary Sayers, on behalf of the Association, thanked Mr. Varley for his visit, and asked all those present who had received blessing in any measure to rise to their feet. Nearly the whole audience responded. Rev. Robert Johnston, pastor of St. Andrew's, also added a vote of testimony along the same line. He said that for the first time since he came to London he found that entertainments and general pleasure and business matters had to stand aside for the work of the Lord.

"Mr. Varley said it was with great joy, moderated with sorrow, that he was speaking for the last time, at any rate for the present series of meetings. He was glad to be able to announce some slight arrangement for the carrying on of his work. It certainly should not cease, he said, and in evidence of the further good which might be looked for he referred to Brantford, where, after his first visit there, twenty-three years ago, the meetings were continued for four months, and from 1000 to 1500 people were brought to Christ. A band of 400 young men were raised up, who so took advantage of the law of local option as to entirely wipe out the licensed sale of liquor, and there had been so little retrogression that to-day only two licences existed in the city. The police had nothing to do, the jail was empty, and this past year only one old lady had asked for relief. He earnestly pleaded for a greater interest in the work of the Young Men's Christian Association.

"At an afternoon meeting, held in the Auditorium, Mrs. Varley addressed a ladies' gathering that filled the building."

EVANGELISTS' MOVEMENTS.

Earnest missions have been held in the parish church, Portaferry, co. Down, by Rev. J. P. Cushing. A tent mission has also been held at Milltown, Dungannon, by Messrs. Wm. Duff and Wm. Cowden.

In various parts of Ayrshire tents are being pitched for Gospel work in the summer months. The interest in some cases is most gratifying, and already there have been many evidences of a work in the Gospel.

Mr. Alexander Clark, of the Evangelisation Society, has been holding mission services at Partridge Green, Sussex, with tent No. 4. Although the weather at first was very wet and cold, there were good meetings, and we believe much good has been the result. There were Bible-readings and services for the young. Nobody knows how refreshing and cheering a visit like this is except those who reside in villages. E. J. Green.

Since October last cottage meetings have been held at Upton Snodsbury, Worcestershire, by Mr. and Mrs. Hamilton. These have led to the erection of a mission-hall, given by a gentleman in the neighbourhood. The new hall was opened on May 31, when ministers and friends from Worcester and Pershore, etc., were present to express their sympathy and good wishes. The opening services are being followed by a mission, conducted by Mr. G. D. Shipley.

Mr. Henry Thorne has held a series of encouraging meetings at the Presbyterian Church, Upper Norwood; Park Chapel, Camden Town; Abbey-road Chapel, St. John's Wood; the Congregational Church, Farnham; the Baptist Chapel, Nunhead; and South-street Chapel, Greenwich. At Farnham the Congregational minister testified that he had been led to Christ at a meeting conducted by Mr. Thorne at Peterboro' about fifteen years ago. At Greenwich two meetings were held under the presidency of Rev. Charles Spurgeon.

After closing (on 20th inst.) his present mission at Barrow-in-Furness, Gipsy Smith will rest till the beginning of September. Since September last he has held twenty special missions, besides addressing many meetings. He feels profoundly that the whole season has been one of the most remarkable, for interest and results, of his life. The sphere he has found in connection with the Free Church Council is large and important; and God is wonderfully using the Word inside the churches as well as outside.

Mr. W. R. Lane, speaking on Monday at the Central Noon Meeting, unconsciously confirmed Gipsy Smith's views by saying that he sees tokens of a distinct revival in the work of God in the land. From January last to the present time he had seen more of the saving power, more solemn evidences of the presence and power of God than during any past six months in a number of the towns visited. "Let us," he said, "thank God, and take courage." Some may be fishing in ponds so often fished over that the fish have become shy; let them go further afield, and they will find elsewhere abundant eagerness.

EVANGELISTS' ENGAGEMENTS.

Mrs. Baeyertz, June, Clitheroe.
Gipsy Smith, Barrow, to June 20.
Mr. J. Neech, Pirbright, during June.
Mr. George Clarke, Bristol, June 12-27.
Mr. E. P. Telford, Great Assembly Hall, E., in June.
Mr. W. Monro Collings, at Holt, Norfolk, June 12-26.
Mr. Charles Inglis, Polytechnic, 309, Regent-street, during June.
Sergeant Pullinger, Gospel Hall, Doddington-grove, Battersea, June 19.
Mr. Henry Thorne, Devizes, June 17; Bromley, 19 and 26; Maidenhead, 22; Maidstone, 29; Ashford, 30.
The following evangelists of the Evangelisation Society are to preach as follows:—Wakes Colne, H. Collins; Braehead, R. Hill; New Byth, J. Wharton; West Hoathly, J. Lovell; Countesthorpe, F. Holmes; Friston, J. Clark; Layham, J Harris; Takeley, J. Whiting; Burwash, N. Taylor; Mildenhall, G. Tuffin; Aylesford, J. Johnson; Coupar, T. Canning; Clydebank, J. W. Moodie; Harrowden, K. Lambert; Dunsfold, J. Brown; Kilsby, C. Noakes; Elmswell, J. Stanger; Dexthorpe, C. F. Goode; Henley-in-Arden, J. Simmonds; Penicuik, R. Lapsley; Wick, D. Pittendrigh; Barnstone, G. Pell; Oswaldtwistle, J. Shields; Parkstone, J. Greenwood; St. Andrew's, J. Galletly; Langcroft, D. M. Bayne; Muirkirk, C. G. Roger; Astley, S. Bryant; Alderholt, H. Bray; Potter-street, W. Notman; Pencraig, R. Williams; Langham, F. Tarrant; Scottow, C. Chenery.

Bloomsbury Chapel.—The friends at Bloomsbury Chapel, W.C., are celebrating their jubilee this year by thoroughly renovating the church premises, for which a sum of £2500 will be required. Tuesday, June 21, has been set apart as a thanksgiving day, when the pastor will be in his vestry, from 8 a.m. until 9 p.m., to receive contributions towards this amount. It is hoped that many former members of the church and congregation will have fellowship in this endeavour.

Salisbury Conference.

THIS conference, always full of life and interest, was held this year in June (6-10), instead of September as heretofore. Rev. E. N. Thwaites, the convener, presided as usual, but, in consequence of an affection of the throat, he did not give the prayer-meeting addresses, which were always a pleasant feature of every day.

Rev. A. S. Selwyn preached a preliminary and searching sermon on Monday night from Rev. iii. 20, at the close of which he asked all who felt it right to do so to say audibly, "Lord, I open the door of my heart to thee," and all over the church words to this effect were spoken. In a second address Mr. Selwyn gave some useful instruction as to being filled with the Spirit.

The addresses of the subsequent days were all sound, earnest, and timely.

The after-dinner five-minute talks were full of encouragement.

Rev. W. Constadine spoke of the Evangelical Alliance as the origin of all these conferences, and gave instances of its valuable work. In one case the Alliance interposed where some Protestants were persecuting Roman Catholics—with good result in meeting an objection that it was all on one side.

Rev. Norman Bennett had had more encouragement than ever in speaking to boys in public schools. A new departure was contemplated in taking a number of them to visit the stations of the North Africa Mission. £16 16s. would pay for a boy; perhaps some friends would like to contribute that sum.

Miss Lawrence, whom Mr. Thwaites had met in India, told of work among Indian women.

Mr. Hutchinson spoke of the Children's Special Service Mission. They had had vans made for work in villages, and in one case the whole village seemed to be converted.

Mr. Gostelow, Windsor, gave a cheering account of work in neglected villages. In one case two publicans successively had given up that business and returned to their own trades.

Miss Poynter, zenana missionary in India, among other interesting reminiscences, told of a Roman Catholic lady who wrote a cheque for the Converts' Home which she had visited. There was a look on the face of one of them such as she had never seen before.

Rev. Mr. Hughes represented the Irish Church Missions, and read some remarkable passages from letters of converted priests.

Rev. J. Wilkinson said there were 60,000 attendances of Jews last year at their hall in Whitechapel. After one meeting twenty-four Jews and one Gentile went into the inquiry-room. Twelve gave assent to what they heard, and twelve asked for prayer.

Miss Weston brought two man-o'-war's men, one of whom sang "Throw out the life-line," and the other addressed the meeting, which Miss Weston had already thrilled with the really wonderful story of her work. One of her narratives was of a terrific hurricane, during which a boom got adrift, and was beating the vessel, so as greatly to increase the danger; but to attempt to secure it was so full of peril that the captain hesitated to call on any man to do it. A young Christian sailor came forward and volunteered the dangerous duty. The captain consented, after telling him it would be at the risk of his life and admiring his bravery. The sailor said he knew the danger, but would willingly give his life to save the rest. He knelt down and committed himself to God, asking for his help, then went and with great skill and dexterity secured the boom. The captain warmly acknowledged his bravery, and said he had probably saved the ship and all their lives from destruction.

The praise meeting was full of power. Seven offered for foreign mission work if the Lord opened the way, and twenty-one parents offered their children if God gave the call.

Welcome Home, Canning Town, E.—"Ye are Christ's" was the text given by Miss Child at the June muster of the "Christian Lifeboat Crew," when pointed addresses were delivered by Colonel MacGregor, Mr. William Luff, and several others. Miss Child gave very encouraging accounts of work during the past month, specially mentioning the growth of the work at Strood (Kent), where the accommodation of the hall is proving too small, and in consequence had just had to be extended.

INTERNATIONAL S.S. LESSONS.

June 26.

"Fishers of Men."—John xxi. 1-17.

Golden Text.—"Lovest thou Me?"

CHRIST appeared unto his disciples for the third time (14). They could only see Him as He chose to *manifest* Himself. The Higher Being must reveal Himself to the lower. "No man hath seen God at any time. The only begotten Son, He hath declared Him." No man by searching can find out God.

Illustration.—The landscape *appears* at dawn. It has been there all the time. So Christ is amongst us, but He only appears when his glory reveals Him.

I Go a Fishing (3).

Peter was getting tired of waiting. After the death of Jesus, the disciples thought their work was at an end. They were returning to their former duties.

Lesson.—We should not be ready to give up Christian service—fighting our temptations, doing our duty in office or shop among worldly people—because we do not see the presence of the Master, He is there and will soon reveal Himself.

Toiled All the Night (3).

Hard to go on working with no success in anything. Compare minister or teacher who sees no conversions.

A mother's prayers for a wayward son. Augustine's mother's prayers for him answered after many years.

Christ Comes with Morning (4).

He brings morning with Him. He has watched the faithful workers through the night, and has come now to bring success beyond their dreams. So in all the cases referred to above He who blesses comes at last. "In due season we shall reap if we faint not."

Compare.—How the Jews waited for the promised Messiah.
How the disciples waited for Pentecost.
Richard Weaver's mother waited for twenty years for the conversion of her son.
The thousands of faithful souls fighting against sin or poverty. He comes just when we need Him most.

To Show his Love (7).

No sooner did Peter know it was the Lord than he jumped into the sea to get near his Lord. This he did to show his love. Did the others love the Master less? No; only they had a different way of showing it.

Different sects, from the Salvationist to the Archbishop of Canterbury—they may have different methods of work. But their work is to show their love to Jesus. We must not too rashly condemn any man or method.

Christ Brings What we Need (5, 6, 12).

These toilers on the sea were hungry; that was the common need that Christ first satisfied. "Give us this day our daily bread" is in the Lord's Prayer, and we should expect Him to satisfy our need even in material things.

We should pray for what we want, and not for a thousand things we do not care about. Christ is waiting to give us the blessing we need.

Christ's Question (15).

He questioned Peter to make sure to Peter himself that the denial was remembered and fully repented of. The loving Master would not remind his follower of the fall save to do him good.

We forgive and remember. God forgives and forgets. He is almighty to forget. "I will cast thy sins behind My back and remember them no more against thee for ever."

Condition of Service.

Love to Jesus Christ. We have no business to engage in work for Jesus impelled by any other motive than this. To gain money or applause will not answer at the Judgment Day. It will not answer now. We cannot expect the blessing of the Master if we work for Him on any other terms than this. Teacher should impress on scholars how love for Christ will help them to bear troubles, to fight temptations, and to do their duty. The long line of martyrs and faithful heroes were able to bear and do because the love of Christ constrained them.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Shoes of Peace.

By Rev. GEORGE ELDER, M.A., Greenwich.

"Your feet shod with the preparation of the gospel of peace."—Eph. vi. 15.

At the other end of the body, the eyes of which are reading these words, are to be found a pair of little feet, and on the feet a pair of little shoes. Your feet are shod. Poor little feet, much to be pitied would they be if they had no shoes, for roads are rough and stones are sharp, and many a thorn might pierce them. In much discomfort and pain would they limp along. But you have on your feet shoes so cosy and comfortable.

I should like to know whence you got these shoes. "Oh," you say, "I went the other day with mother to a shop, and there I got a pair that fitted me excellently." Yes, but I wish you to look further back than that. You only bought them in the shop, but whence came they? I will tell you something that perhaps you never thought of before. Behind every pair of shoes lies a death. The blood of another had to be shed before you could be shod.

What do I mean? Let me explain. Your shoes are made of leather, and leather is the prepared skin of an animal. Before you could get your shoes, then, another had to die—an ox perhaps, or a kid, or a calf, it matters not which, and as the fruit of that death you got your comfortable shoes.

In our text God tells us to be shod with peace. I am sure you understand that God is not speaking of the feet of your body. He is speaking of your soul, and He wants your soul to be shod as well as your body. Strange shoes these are He bids you put on—"shoes of peace."

First, then, *Whence* are they to be had? Well, they can be had like the shoes for the body, only by the Blood of Another being shed. A great death lies behind them. You can no more make peace for yourself than you can make leather. The Lamb of God shed his blood. "He made peace by the blood of his cross" (Col. i. 20). He saw the need that we sinners had of shoes of peace, and in love and pity He gave Himself for us. Had He not died there would have been for us no peace. But now that He is "the Lamb slain" there is peace, "abundance of peace," enough to supply shoes of peace to all who will have them. Shoes that will give you great comfort, that will protect you amid all the rough places through which you may have to go, for "the peace of God shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7).

Secondly, then, *How* are these to be had? A very important question, for so few know how. When you bought your shoes from the shopman the other day you, or someone for you, had to pay him money, and if you had refused to give him money he would have refused to give the shoes. It is Jesus who sells these shoes of peace, the same who made them. And He sells them "without money and without price." I have often seen in the windows of shops where shoes are sold the price attached to each pair. But I never saw any with this printed over them: "Without money and without price." Were some shopman to write that above his shoes I think he would have many customers, and his stock would soon be sold out.

Lastly, *When* are we to get these shoes of peace? If you were going a long journey on foot, when would you wish to have your shoes? Would it be at the beginning of the journey or at the end? "At the beginning, of course," you say; "I should want them for the journey." Exactly. It seems hardly possible, but is, alas! too true, that many are foolish enough to want these shoes only towards their journey's end. They would like to die with them on, but don't want to live with them on. Do not be among those foolish ones. You are just starting on life's journey, by which you hope to arrive at God's Beautiful City. Now is the time to get your shoes of peace. As soon as the younger son came back to his father (Luke xv. 22) he got "shoes on his feet." Get them from Jesus without delay. They will make your journey ever so much more easy.

I have heard of cruel women who have robbed little children of their shoes, and did not mind that they suffered from the loss. There is a cruel one who will try to rob you of your shoes of peace when you get them; but watch you and pray, and cling unto these precious shoes of peace which Jesus gives, always remembering that before you could be shod his blood had to be shed.

What the Spider Teaches.

I WONDER if any of you are fond of spiders! No doubt you like watching them; it is so interesting to see the clever way they make their webs. Do you think they teach us any lessons? Let us find out what the Bible tells us about them. The spider is only mentioned three times, once in Job, once in Isaiah, and once in Proverbs.

In Job viii. 14 we are told the hypocrite's hope and trust is like a spider's web. Now, do you think any of you would trust to a spider's web? I am sure you would not. But I want you to think if your hope is like this one. I dare say you hope for a great many things, but what hope have you of going to heaven? What hope have you of knowing that your sins are forgiven? If you are trusting in the Lord Jesus, then you have a good foundation for your hope, because "his blood cleanseth us from all sin" (1 John i. 7). If not, then your hope is like the one in our chapter, like a spider's web.

The second lesson the spider teaches us is in Isaiah lix. 5-6. The beginning of the chapter tells us how God's people had separated themselves from Him by their sins, and then they were wearing garments of works, like spiders' webs, to cover themselves. Did you ever think that the naughty things which you have done will separate you from God for ever, unless you are sorry for them, and ask Him to forgive you because the Lord Jesus died for you. It is no use for any of you to try and cover up your sins. Anything you may do to hide them is only like a spider's web in God's sight, and you all know how easily you can see through that.

Now, the third lesson the spider teaches us is a very bright one. We shall find it in Prov. xxx. 28. I suppose we should not be surprised to find plenty of spiders in our gardens, and in cupboards, and places of that kind, but this verse tells us that the spider is in kings' palaces. Fancy a little spider finding a place for itself in a king's palace. It seems to speak to us of little children finding a home in the palace of the King of Kings. You will all know who is spoken of in the Bible as the King of Kings. It is the Lord Jesus, and He has a place prepared, a mansion ready, for everyone who loves and trusts Him. You can find the verse in one of the Gospels which tells us about the many mansions. J. L.

The Bible Searcher.

No. 125.—Correct answers (second list) received from:—

A—Douglas Adams, J. H. Archer*, Wm. Aston.

B—Teresa and Lilian Blackie, Geo. Brand, Janet* and Elizabeth* Black, Aline* and Chappie* Bazett, Florence Blackman*, Henriette Bardot*, Massy Baker, Charlotte* and Mabel* Bailey, Ethel and John Benger, Mary Beck*, Gordon*, Daisy*, and May* Bligh, E. Biddlecombe, A. Bridges, Stanley V. Boxer, Ralph Bourne, Gordon Bolton, Sydney Brown, Nellie and Beatrice Brookfield, Robt. and Eva Browne, Ashley R. Bowker, Ernestine Buhl.

C—M. M. Craven, B. M. Cashford, Mabel Clay, Lily Clarke, Jack Clarke, Lottie* and Daisy* Carmichael, Nellie and Janie Crawford, Colin and Gershom Campbell, Alice E. Crang, Lois M. Craven*, Mary and Wm. Charles, Walter, Maggie, and Jessie Carter, Beryl* and Gladys* Calvert, Bessie Cheale*, Henry J. Cheney*, Edith and Dora Corrie, Annie Cooper*, Dorothy Cooper*, Marjorie Collins, Edith Corrick, Arthur G. Cox*, Wm. S. Corrick, Ruth Coupe, Nina Coote, Ethel, Susie, and Walter* Cumbers, Emily Church.

D—Polognia Daws*, J. Ernest Davey*, Marie Denizot*, Kenneth Dunbar,* Gordon Duncan*, Dorothy and Marjory Dyke.

E—Sarah Evans, Muriel Edwards*, Muriel Ecroyd, Eva Edmundson.

F—Arthur and Richard* Farmer, Janet Fawkes, James* and Marian* Freegard, Madge W. Frew, Hyacinth B. FitzSimons*, Louise Filhol, Willie*, Ernest, and Reginald Findlay, F. A. and Aileen Figgis, Janetta Fullarton.

G—Ivan Garrod, David Gardiner*, Edith and Margaret Gray, Albert* and Maudie Gray, Maurice Greenleaf, Daisy, Alfred and Mary E. Greenacre, Edith Grieve, A. and F. Gibbs, Minnie Giddings, Dorothy Grove, Daisy Groves.*

H—Winifred and Edith* Harvey, Rose Hamilton, Dorothy E. Harris*, Jack Harris, Ella Hake, Annie Hazledine, Edith Harris, Jessie M. Haybittle, May* and Sandy Handasyde, Edith and Emily Hearn, Daisy D. Hinton, P. B. Hickling, Theodora Hill, Byres Hill, Lucie Hourdain, Margaret D. Hogg*, Louise H. Hooper, Alice M. Hogben, Marjorie R. Hogge, Violet A. Holford, Evelyn M. Humphys, Mena and Edith Hunter, Lila K. Hughes, Tom, Harcourt, Helen, and May Hunter.

J—Nellie Jelfs*, Lizzie Johnstone, Henry B. Johnston.

K—W.*, A. D.*, Alex.*, T.* and I. M.* Kay, Flossie Key, Eileen B. Knowles.

L—Nessie and Henry Laing, Arthur J. Lamb*, Wm. C. A. Law, Guinefred and Elsie Leigh, Alex. and Annie Lemon, Murray and Grahame Lloyd, Harry M. Lowe, Nellie Lovegrove.

M—Edith Marnham, Margery and Trevor Mathews, Jean H. Maxwell, Lillie Mallory, Dora Marples, Enid L. V. Mather, Margaret Macphee, Florence Mackenzie, Abraham, Maggie, and Bella Mack, Mary MacWilliam*, S. E. Mackintosh, Kathleen J. G. McClure, Dugald and Kate McGilp, Ada B. Macnutt*, G. Macdonald, Barbara and John Maconchy, Dorothy and Elsie McMullin, Avie Mallory*, Reginald Measor, Hilda Medal, Charlotte Millar, May C. Mills*, Howard*, Arthur, and Gwendoline* Moir, Annie Moule, Mabel Morris*, Lewis F. and Owen* Morice, Dora Muir.

N—Edith and Ernest Nash, Herbert Newton*.

O—F. A. Osmond, Lottie and Harriette Orr.

P—Herbert Parr, Willie, Jessie, Maggie, and Ada Palmer, Dorothy Patten, Walter C. Perryman*, Vera Petrides, Louie M. and W. M. Penny, Edwin Peters, Laura D. Percy, Eva Petter*, Gladys* and Isabel* Phipps, Susabel Pim, Kathleen Pincott*, Cyril Pomeroy, Ernest Poynder, Dorothy Pope, Jessie and Lillian Pook.

Q—Edith and Minnie Quick.

R—Edward H. and Herbert Rainey, Nora Read, Phillis Riddle, Jessie*, Ellie D., and Isabel C. D.* Roe, Cyril M. Roberts, Sydney and Olive Robertson, Mildred Robinson*, Charles S. Rudge.

S—Dollie and Bob Salt, Elsie M. Slark, W. Stangoe, Chas. W. Saunders, D. D., T. M., and C. D. Stanier, Hilda Schaeffer, Stuart Scragg, Bessie Scantlebury, Gladys E. Wilfred, Llewellyn, Undine, Gwendoline Shaw, Douglas and Kathleen* Shepherd, Rosetta and Muriel Sherwin, Agnes M. Sterry*, Frederick Seth*, Nellie Sery, May Spiganovics*, Florrie Smith, Mildred Scott, Edward Short, Emily Stuart*, C. Bessie Symes.*

T—Winnie Taylor, Louie* and Nannie Tibbits, Violet and Olive Tritton, John W. Thomson, Willie D., Kate and Nettie Thomson, Harry Thompson, Lucy Trotter, Neville Tufnell, Arthur Turnbull, James Tuff*, Maud and Edith Tyson.

V—Elsie Vigars.

W—Greta Watson*, Louisa and Violet Walker, J. Wm. and Edith J.* Wheeler, Edith Wilkins, Eva Winpenny, Florrie K. White, F. Wilson*, Pringle Wilson*, Ada Willmer, Arthur Wright, Evelyn H. Wood.

Y—Annie Yeo.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (126).

1. "Whence shall we buy bread that these may eat?" (John vi. 5).

2. Philip and Andrew.

3. (*a*) The disciples gathered the fragments together and filled twelve baskets (John vi. 13). (*b*) "This is of a truth that prophet that should come into the world." They wanted to take Jesus by force and make Him a king (John vi. 14, 15).

4. The people had not seen Jesus pass over the Sea of Galilee with his disciples, and wondered how He reached Capernaum (John vi. 22-25).

5. "That ye believe on Him whom He hath sent" (John vi. 29).

6. Because they did not understand when He said He was the Bread of Life, and that no one could come unto God except through Him (John vi. 53-65).

7. "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God" (John vi. 63, 69).

8. Because they could not agree as to who Christ was. At the feast of Tabernacles (John vii. 2, 40-43).

Correct answers (first list) received from:—

A—Zeldah Albert, Jessie Alen Dora, Ralph*, and Ernest Aldwinckle, Violet Ashworth*, W. T. Aldous.*

B—Edith Ballard, Herbert H. Braddon, Edith and J. Barker, Edith E Bensted*, May, Gordon, and Daisy Bligh, Phyllis Boyd*, Gertrude M. Bush.

C—M. M. Craven, Eleanor Chance*, Rosaline Castelo, Bessie Cheale, Ida Edith*, Mabel, and Annie* Cole, Dorothy Cooper*, Irene Coppard, Kathleen and Brereton Code.

D—Ralph and Dorothy* Daintree, Vera Dickinson*, Claude and Violet Dodsworth, Violet, Kitty*, and Ivy Donaldson-Selby, Wm.* and Mordaunt* Doll.

E—Eva L. Edmundson.

F—Eric and J. A. Field, Eva and Ethel Fielder.

G—Albert and Maudie Gray, Clarice and Bertie* Gale, Gershom and Philip* Green, Emma Goodier, Mary Gover.

H—Frances Harding, Sandy Handasyde, Dorothy Reader Harris*, Edith Harris*, Florence Harbord*, Evelyn* and Dorothy* Hewer, Byres Hill, Joshua and Dorothy Hughes-Games.

J—Dora Jay, Betty Jacobs*, Florrie Jennings*.

K—Max and Eva Kalb, Ethel, Mary and Cara Kestin.

L—Edward*, Henry*, May*, and Sidney* Law, Blanche Lindup*, Cecilia Lichtenstein*.

M—Gladys and J. Hugh Mather, Dorothy and Elsie McMullin, May C. Mills, Evelyn* and Edward* Moir, Lewis F. and Owen L. Morice.

N—J. and Henry L. Neligan, Peter* and John G. Nicholson, Eleanor* and Valerie* Noel.

P—Mary Papprill, Herbert Parr, Ethel* and Kathleen A.* Pasley, Alice M. Palmer, Haden Palmer*, Winnie Page, Myrtle Perry, Dora M. Phillimore, Kathleen Pincott*, Rhoda Porter, Mary E. Plumb*.

R—Ernest Ross.

S—Margery Smart*, Hilda and Constance Schaeffer, Harold Sandors, Betty Swanston, Frederick Seth*, Sydney and Janet Speed, Annie Shepherd, Kate Smith*, Flora Simmons*, Florrie Smith, Betty Stokes*, Jessie and Ethel Snowball, Herbert M. Stuart*, Ronald Studd.

T—Olive and Violet Tritton, Herbert Teller, Herbert and Frank Tomkins, Laurence*, Peveril*, and Herbert* Turnbull.

V—Dorothy Vigers*, Kenneth J. Vining, Edwin and May Vickers.

W—J. Wm. and Edith J. Wheeler, Edith M. Williams, Arthur H Williams, Cecile, Noel, and Philis Wright, Evelyn H. Wood.

FOREIGN LIST.

, Will all those who send in papers from abroad kindly remember that they can only be sent by *letter post* (2½d. per ½oz.). I have received several this week upon which I had to pay.

Correct answers received from: **No. 113.** Willie D. Mudditt (Chefoo). **No. 117.** Cuckoo Lister*, Alice and W. E. Henderson (Jamaica). **No. 118.** Alice Henderson*, Maria H. and Cuckoo Lister (S. Africa). **No. 119.** Daisy McArthur (S. Africa). **No. 122.** Dora E. Wallace, Jean McN. Scott, H. and A. Baillie (Canada). **Nos. 123** and **124.** Francis W. B. Field (Germany).

Prize Competition.—Div. II.: 2nd prize, Mildred Fryer (Sydney), Janet Garrett (S. Africa). 1st cert., Maria Hermina Lister (S. Africa). Div. I.: 1st cert., Cuckoo Lister (S. Africa).

THIS WEEK'S BIBLE SEARCHER (No. 127).

1. What good man "sat in the gate" of a wicked city? (Gen. xv. to xx.).

2. To whom was the promise made, "Thy seed shall possess the gate of his enemies"? (Gen. xxi. to xxv.).

3. Who said, "This is the gate of heaven"? and on what occasion? (Gen. xxv. to xxx.).

4. Who at midnight carried away the doors of a gate? and of what city? (Judges).

5. What old priest died by the side of a gate? (1 Sam.).

6. In the gate of what city was an unbelieving lord trodden to death? (2 Kings v. to x.).

7. To what two gates did the Lord Jesus refer in the Sermon on the Mount? Quote the passage, as in Matthew.

8. Of what city is it said, "The gates of it shall not be shut at all by day"? (Rev.).

[Those under TEN do any three questions; those under THIRTEEN any five.]

Personal.

I have received the following letter from Miss Perks, of the Soldiers' Home, Winchester:—"Please tell your kind nieces that their parcel has arrived safely, and that we are grateful for it. The invalid soldiers are arriving, and these little gifts open the way for us to speak to them of God's great gift, eternal life, for whosoever will receive it. Several ships are expected this month and next."

The Hon. Sec. of the Bible Flower Mission also writes thanking my nephews and nieces for boxes of flowers, which have been much appreciated by the sick people to whom they were taken.

Gordon Bolton.—At present you are eligible; you must be correct nine times during the twelve weeks.

M. Papprill.—You will not be able to enter for the next competition, as you started too late this quarter.

James Barker.—When a paper is written with extra care a star is given.

Lois M. Craven.—It was intended for your name.

Francis W. Milne.—I have nieces much older than you are. I should be sorry for you to give up belonging to the Searcher. Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	June 19,	1 *Kings*	i. 32-49	Th.	June 23,	1 *Kings*	vi. 1-14
M.	„ 20	„	iii. 1-15	F.	„ 24	„	vii. 40-51
Tu.	„ 21	„	iv. 20-34	Sat.	„ 25	„	viii. 1-13
W.	„ 22	„	v. 1-18				

Children's Special Service Mission.

Mr. Hutchinson, *Slough*, June 18-19; *Mildmay*, June 21-23; *Ilkley*, June 24; *Leeds*, June 25, 26; *Osmanby, Lincoln*, June 28; *Springfield, Chelmsford*, June 29; *Croydon*, June 30. Rev. Regd. Callender, *Streatham Hill*, June 17; *Beckenham*, June 18; *Highgate*, June 25. Mr. E. Hughes, *Waterlooroad*, June 19; *Hawkstone Hall*, June 21. Mr. F. A. Glover, with caravan, *Misterton, near Crewkerne*. Mr. Hankinson, *Throcking, Buntingford*, June 29; *Guildford*, July 8-10. Mr. Hewlett, caravan, *Crawley*.

LETTERS TO THE EDITOR.

PRAYING TO THE HOLY SPIRIT.

Dear Sir,—I have read over carefully Major-General Hutchinson's letter in your issue of the 9th inst. *re* the above, but notice that all his Scriptural quotations are taken, with one exception, from the Old Testament and the Gospels. It was not till Pentecost that God's people became fully acquainted with the work, personality, and Deity of the Holy Spirit. Our Lord told his disciples, in John xvi., that when the Spirit was come He would reprove or convince "the world of sin," etc. And if the Holy Spirit is God, must it not be right to speak to Him, and ask Him in prayer to do this his own work in his own way? The general teaching of God's Word, without doubt, is that our prayers be directed to God the Father, in the name of God the Son, and by the power of God the Holy Spirit. But is it not the experience of most of God's saints that they are frequently led to address themselves to the Father, to the Son, and to the Holy Spirit?

With regard to the "certain difficulty in directly addressing" the Holy Spirit on account "of the Spirit of God dwelling in us," might not the same be said of the Father, for our Lord says, in John xiv. 23: "If a man love Me, he will keep my words, and my Father will love him, and We will come unto him and make our abode with him?" And the Apostle's prayer in Eph. iii. is that we might be strengthened with the Spirit, possessed by Christ, and "filled with all the fulness of God."

Still, as one is most anxious to pray at all times according to the will of God, it will be well to hear further what more of your readers have to say on this important matter, especially those who have become familiar with "the deep things of God" (1 Cor. 2-10).—Yours faithfully,

John Roberts.

9, *Oakfield-road, Clapton, London, N.E.*

Dear Sir,—If we believe the Holy Spirit to be not merely an influence or an emanation, but a Person in every sense as truly and essentially Divine as the Father and the Lord Jesus, it must also be an article of our faith that He is equally an object of worship, and, while insisting, properly and rightly, upon the work of Christ and the love of the Father, we should never forget that when one came to Jesus complimenting Him as a God-sent teacher Jesus rejoined by insisting on the nature and necessity of the Holy Spirit's work in reference to the soul's spiritual enlightenment.

There is no rivalry in the Court of Heaven as to who shall best hear a sinner's cry for mercy or a saint's prayer for guidance. Let us not, in these degenerate days, when the admittedly felt want is more of the Holy Spirit's power, play into the hands of the arch enemy of souls by suggesting an inferiority in any part of Deity; but make our prayers as much to the Holy Ghost as to the Father and the Son, for He is the Author and Giver of Life, and Deity characterises the whole of his saving work.—Yours faithfully,

P. Macdonald.

Woking, Surrey.

"REFORM OF STAGE MORALITY."

Sir,—Under "Notes and Comments" in your last issue, you refer to an article in *The Church Times* on this subject; and, while endorisng "its plea for earnest co-operation with those in the theatrical profession who desire to raise the tone of its morals," and for "personal visitation of individual members, especially in country towns visited by travelling companies," you add a valuable suggestion as to the necessity of cultivating the friendly assistance of lodging-house keepers in the provinces.

Will you permit me to point out that this is pre-eminently the work of the Theatrical Mission, whose labours are being constantly directed to the "reform of stage morality" by personal contact and intercourse with individual members of the profession, and by a systematic and widespread organisation of provincial agencies.

In almost every city and town visited by travelling companies we have correspondents and helpers, and we are able to supply to those leaving London for the provinces lists of suitable lodging-houses in the various centres. In these lodging-houses copies of the Bible are left for the special use of those frequenting them, and only this week we have received as a present from the founder of the Theatrical Mission a valuable parcel of Testaments and Psalms for this purpose.

At the present moment we have over thirty members of the theatrical profession lodging at Macready House, most of whom are from the provinces, and without friends in this great city. Here they find shelter and protection from the temptations of their calling, and are surrounded with homely and Christian influences. Many others come here every day for rest and quiet companionship.

Unfortunately, like almost every other evangelical work, we are greatly harassed by want of funds, and shall be grateful for the practical help and sympathy of the numerous readers of The Christian.—Faithfully yours,

Samuel E. Burrow, Secretary.

Macready House, Henrietta-street, Covent Garden, W.C.

Nantes 1598-1898.

Apostate France, awake!
Sackcloth and ashes don!
With eyes averted gaze
Thy guilty past upon!
And liquidate in holy tears
The sad procession of the years.

Muse on thy wrongs of old
To faith and conscience done
By people, prince, and priest
In cruel concord one,
When red Bartholomew in blood
Essayed to quench the light of God.

Muse how in glory's hour,
Perfidious in thy pride,
Thou didst revoke the law
That nurtured at thy side
Thy noblest sons with purest faith,
The relics of that elder death.

To England's pious coast
The sorrowing exiles fled;
Faith unto faith more kind
A kindred shelter spread;
And graceful thrift and dexterous toil
Repaid their welcome to our isle.

Fair Church of France reformed,
Daughter of Calvin, hail!
Against thy suffering few
The fierce shall not prevail,
Though mitred zeal and sceptred sway
And atheist wrath one host array.

Surviving seas of blood,
Thy patriot course pursue;
God's grace thy leading star,
God's Word thy compass true;
Bear onward to the heavenly shore,
Where storm and struggle vex no more.

Herbert J. R. Marston.

Belgrave Chapel.

Bible Society of Scotland.—At a meeting of directors in Glasgow it was stated that in Northern and Western China there had been a large circulation of the Scriptures. In six months Mr. Annand, of Tientsin, had issued almost as many Scriptures as in all last year. Mr. James Murray, of Chung King, had circulated 34,154 Scriptures and 17,920 tracts. The death was reported of a distinguished missionary, Dr. G. F. Verbeck, for thirty-seven years resident in Japan, and one of three missionaries who translated the Old Testament into Japanese.

A Remarkable Village Work.—Rev. G. T. Candlin, in a communication from North China, gives an account of a remarkable revival movement in Kai-Ping Circuit. During his twenty years of missionary labour he says he has never seen a more promising work of grace. The scene is a village thirteen miles from Tangshan. For some years work has been carried on there, but until twelve months ago no preacher had been stationed; Mr. Candlin himself bought the chapel. The native preacher is an ex-Taoist priest, and though but a poor scholar possesses great personal influence. He has prevailed upon all the members to work hard for the cause, the chapel is overcrowded at every service, and the "infection of gracious influence" is said to be spreading on all sides. A girls' school has been started. At his last visit Mr. Candlin baptized sixty persons, and a Communion service was held.

OBITUARY.

MR. HENRY RICHARDSON.

This earnest servant of Christ has been called, after a severe and protracted illness, to his eternal rest. He has been at work in Shropshire for nearly thirty years, most of this long period in connection with the late Miss Harford Battersby and the Country Towns Mission. His work has been productive of much fruit. He never spared himself; in fact, frequently did more than his strength allowed. For many years he has been travelling with a "Gospel Tent," and his labours were greatly appreciated in the sadly needy districts of this and the neighbouring county. This splendid work has been and will be carried on on purely unsectarian lines, and it is much hoped that the necessary funds will be forthcoming to meet the expenses for the following summer months, and to proclaim a simple Gospel in the districts where it is so much required.

T.R.

MR. J. G. ROBINSON, DONCASTER.

This earnest worker was suddenly called home by drowning on Monday week. Not feeling very well, he had gone out for a row, and having lost his hat, upset the boat in trying to reach it, and, though an expert swimmer, got entangled in mud and weeds, and lost his life. He was a Churchman, and was connected with every evangelical effort in the town. He had been a Sunday-school teacher, superintendent of Sunday-schools, open-air preacher, conductor of Bible-class, and was at the time of his death hon. secretary of the Y.M.C.A. and of the C.E.T.S., also one of the committee of the National Protestant League, and one to whom everybody in the town looked for advice and assistance in every good work. It is no exaggeration to say that he was beloved by all, Churchmen and Dissenters alike. His consistent life and his bright and holy example will never be forgotten by those who had the happiness and privilege of knowing him. About half the young men in the town have been under his care in one way or another. For three years he was a member of the Corporation, but retired, being much more concerned in religious than municipal life. He leaves a widow and large family, who have the sincere sympathy of all.

MR. CHEYNE BRADY.

This esteemed Christian brother entered into rest on Friday afternoon, June 3. He had never recovered a fall at Acqui some time ago. With his wife and daughter, he had arranged to go to St. Martin Vesubie, above Nice, for the summer; but when the time came for leaving he was too ill to go. I went over to Cannes to see him on June 3, and was told that a change for the worse had passed over him, and the doctor had said that there was no hope of his recovery. We all assembled around his bed. I repeated the words of Psalm xxiii. 40, and we commended him to God. He was quite conscious up to the last. He gradually sank, and departed peacefully, and without any pain.

Our dear friend had a very large and wide circle of friends. His home at Cannes has been for years a centre of Christian love, influence, and hospitality; and a meeting-place for Christians of all denominations, for Bible-readings and good works. Many a stranger to Cannes has not only met with a hearty welcome under Mr. and Mrs. Brady's hospitable roof, but has also formed Christian acquaintances of real lasting value. Mr. Brady, as you well know, has been a blessing to many by means of his tracts. Your readers will be sure to remember the widow and the family in prayer.

Henry Collings.

Chaplain of St. John's, San Remo, Italy.

Cambridge.—The Master of Trinity presided over a large meeting of members of the University held in the Guildhall, Cambridge, in support of a movement which aims at the establishment of a missionary library and reading-room. It is proposed to obtain for the purpose the ground floor of the Henry Martyn Hall, the upper part of which is already the centre of missionary work in the University. At the present time over 100 Cambridge men are formed into bands for the study of missionary facts, history, and principles.

Items of Interest.

Home.

A new gas has been discovered in the air by Lord Rayleigh and Professor Ramsay by the aid of the spectroscope, which it is proposed to call crypton.

The National Association for the Welfare of the Feeble-minded aims to establish homes for such children, to train teachers for the special work, and the support of cottage homes for adult cases.

The oral teaching of the deaf has become very successful. "Instead of remaining a caste by themselves, and almost outcast, the deaf are taught to speak like other people, and restored to humanity."

North Wales University College, in order to illustrate experimentally the teaching of agriculture, is about to acquire a farm at Lledwigan of 358 acres at a cost of £4000. The Drapers' Company have promised £1000 towards the scheme.

The number of boys and girls sent into the country by the Children's Holiday Fund, of which the Princess of Wales is patron, reached last year a total of 31,412.—The Boarding-out and Cottage Training Homes Association is doing excellent service among poor children; 6498 were boarded out last year.

The Coal Trouble.—At the conference on Saturday the men's representatives refused to accept a joint wage board, with an automatic arrangement for regulating wages by selling prices. The employers' representatives intimated that on no consideration could they agree to any system of arbitration for the regulation of wages. The conference ended without result. The outlook is most serious. The men on strike are restrained from violence only by the presence of the troops.

Charitable Contributions.—The City Corporation, 50gs. to the North-Eastern Hospital for Children.—The Cordwainers' Company, 10gs. to the Ragged School Union.—From S. Mordan and Co., £11 18s. for the Prince of Wales' Hospital Fund.—Anonymously, £1000 to the Lord Mayor of Liverpool has been given to the Stanley Hospital.—At a function at the Hotel Métropôle £1875 for the Royal Hospital for Incurables, Putney.—From the Trustees of Smith's Charity (Kensington Estate), £200 to St. Thomas's Hospital.—At the centenary of the Royal Masonic Institution for Boys, presided over by the Prince of Wales, £134,000.—£1000 from Mrs. Douglas Henty to St. Mark's Hospital for Fistula, to endow a bed.—£100 to East London Hospital for Children and Dispensary for Women.—£1000 from the Merchant Taylors' Company to the Prince of Wales' Hospital Fund.—By the will of Mr. D. Myles, of Dundee, £1000 to University College, £1000 to the Royal Infirmary, £500 to the Industrial Schools, and £100 each to the Institution for the Blind, Sick Poor, Nursing, Prevention of Cruelty to Children, and Willison Free Church, of which he was an office-bearer.—£1000 from "G. R." to St. Thomas's Hospital.—£250 by the trustees of Smith's Charity to the Dental Hospital.

SCOTLAND.

A most interesting work is being carried on by the Scottish Outdoor Blind Teachers' Society. The Society has ten mission stations in Scotland.

Free Church friends in Thurso are lamenting the near departure from their midst of Rev. G. H. Morrison, who has accepted a call to a pastorate in Dundee.

The committee of the Edinburgh Children's Fortnightly Holiday Fund have, since its institution, sent about 20,000 poor children into the country for a fortnight.

Mr. Quarrier, of the Orphan Homes of Scotland, announces that a friend has offered to build the second block of the Consumptive Hospital at the Bridge of Weir, at a cost of £8000.

A four days' conference for the deepening of spiritual life was held at Aberdeen from June 7 to 10. Several Scotch ministers were the speakers, and the addresses were characterised by much power and freshness.

A band of young men go from Glasgow every Saturday afternoon during the summer to visit surrounding villages with a view to having Gospel meetings. There has been much to cheer and encourage the workers in their labours.

IRELAND.

The tenth annual convention for the promotion of holiness has been held in the Antient Concert Rooms, Dublin. Among the speakers was Rev. E. H. Hopkins, of London.

The Mission to the Adult Deaf and Dumb of the Cork centre has had a year of very successful work. In addition to other meetings and services a weekly Bible-class is held for the mutes, and is well attended.

In connection with the Nationalist celebration of the anniversary of the rising of 1798, serious disturbances have taken place at Belfast. There were sharp collisions between rival mobs. The military had to be employed to quell the disturbances.

The General Assembly of the Irish Presbyterian Church has been in session in Belfast during the past week. Rev. Wm. Beatty is moderator. A resolution was adopted in favour of commemorating the opening of the twentieth century by raising a fund of £100,000 for various religious objects. Nearly £200,000 was contributed for various purposes last year. The Presbyterian Church is doing an excellent work in Ireland, and was never better equipped than at present.

THE Y.M.C.A.

The North Liverpool Association has made during the past year steady advance. In the religious work blessing has been manifest, not only in the most important matters but also in the smaller details. Many have professed to find Christ; others have been led into service for the Master.

The work at the Liverpool Central Association has been carried on with unabated vigour during the past year. Aggressive evangelistic work has been conducted at two mission rooms in the poor part of the city, and over eighty lodging houses have been visited every Sunday, where tracts have been distributed, and services held in many of them. Foreign missionary work has been encouraged by the operations of the Foreign Missionary Auxiliary.

An interesting ceremony took place on Monday week, at the Old Bell Inn Buildings, Bedford, when Mr. Arthur Edmonds, secretary, to whose persistent efforts the Association owes the success of the new building scheme, had the pleasure of removing the first brick of the old building, which is to be replaced by a handsome four-storey block, costing over £10,000, in which the local Y.M.C.A. will in future find a home. An important feature of the building is a temperance café on the site of the public-house known as the Bell.

Foreign.

Coal mines have been discovered in the provinces of Havana and Santa Clara (Cuba).

The House of Commons has authorised the raising in England of the new loan of £10,000,000 for administrative purposes in India.

The Canadian Parliament has passed a farewell address to Lord and Lady Aberdeen on their approaching departure from Canada.

Dr. Koch declares that the spread of malaria in the tropics is due to the propagation of blood parasites by mosquitoes, and that the surest means to effect a cure is a timely administration of quinine.

An illuminated album and books have been presented to the Duke of Westminster in acknowledgment of his efforts to relieve Armenian distress. "The Archbishop of Trajanopolis and those over whom he presided wished to express their thanks to the Duke for his manifold services to the Armenians in Turkey, Bulgaria, and Egypt."

Much importance is attached in Germany to the approaching visit of the Emperor William to the Holy Land, as likely to further extensive projects of German immigration into Asia Minor.—According to the report of the British Consul at Jerusalem the total foreign trade through Jaffa (Joppa) last year amounted to £61,600. From Gaza 32,000 tons, chiefly of barley, were shipped to the United Kingdom.

The Transvaal.—The Orange Free State Volksraad has rejected the proposal for reciprocal franchise with the Transvaal.—The situation in Swaziland is very grave. War may break out at any moment; 20,000 well-armed warriors are ready to fight. There is much anxiety.

Italy.—The military tribunal at Milan has already dealt with 116 of the accused in regard to the recent rising. Most of them are quite young men, only seven above the age of forty. The total penalties decreed amount to 157 years' imprisonment.—Many social and economic reforms are contemplated by the Government, among them reclaiming and improving uncultivated land and the abolishing, in small communes, the octroi, which is the principal cause of the dearness of the necessaries of life.

Greece.—The evacuation of Thessaly has been virtually completed by the retirement of the Turkish troops from Larissa, which has been occupied by General Vassos.—Now that Volo has been peaceably evacuated by the Turks and occupied by Greek troops, the final instalment of the war indemnity will be paid.

Turkey.—The Grand Vizier at Constantinople raises difficulties as to the repatriation of 40,000 destitute Armenians living on charity in the Caucasus, as the property abandoned has been divided among the Turks. Russia is pressing the matter upon the Porte.—At last the Porte has consented to inquire into the ill-treatment which the Serbs inhabiting the province of Kossovo suffer at the hands of the Albanians.

The Far East.—A convention has been signed by which Great Britain leases territories on the mainland opposite Hong Kong for ninety-nine years, and all the water ways of Mirs Bay and Deep Bay, China retaining the right to use the waters for her ships.—Japan requires certain settlements and an indemnity of £15,000 for damage sustained by Japanese property in the Sha-Shi riots.—More Russian reinforcements are being sent to Port Arthur, and a steamship line to the Far East is to be inaugurated.—An Imperial edict has been issued at Peking ordering the establishment there of a university on the European model.

China and Foreign Trade.—The Tsang-li-Yamen have signed a contract with the Russo-Chinese Bank for a railway 140 miles from Ta-yuen-fu, the capital of Shan-Si province, to Chen-te-fu.—A second contract is granted to an Anglo-Italian syndicate for working coal, petroleum, and iron throughout Central Southern Shan-si, with the privilege of building railways.—The total foreign trade of the port of Chung-King amounted last year to over £2,750,000, and showed an increase in every branch of trade despite serious disadvantages.—The Chinese Government has conceded to France a railway line in the Province of Kwang-tung—this completes the system of trade routes from Tong-King into Southern China.

Africa.—Dr. R. Koch, the eminent bacteriologist, has been consulted by the East African Protectorate as to preventive measures against rinderpest, which is again rampant in the interior.—The rising in Sierra Leone is apparently in a state of early collapse. The rebel leader, Bai Burch, is reported to be eager for peace, and the cruiser *Blake* is on her way home, which shows that the acute stage is over.—The advance on Khartoum will begin at the end of August.—All questions in regard to territory hitherto in dispute between France and England in West Africa (Niger territory) have been adjusted.—The Anglo-French Commission on the Niger question have come to a complete understanding. Niki is to belong to France, and Busa and Bere to Great Britain. France will retain Bona, but England will obtain in favour of her Sokoto possessions a zone of sixty miles. The navigation of the Niger and tariffs are also definitely settled.

The War.—The conflict with Spain seems now to be pushed forward with much energy by the United States. Santiago's bombardment a week ago merely tested the strength of the fortifications. The state of things in the Philippines has caused a profound sensation in Madrid. General Augusti is reported to be driven within the walls of Manila. In Cuba some progress is being made. Caimamera, at the head of Guantanamo Bay, is occupied by a naval brigade of marines from Admiral Sampson's squadron. This will be held as a *point d'appui* for further operations. In a formidable midnight attack the Spaniards charged the American marines with great courage, but were not adequately supported. At daybreak field guns were brought into position, and the attacking force was dispersed. There were losses on both sides.—The question is being asked, "How long will the war last?" while rumours are in circulation of an impending intervention of the Powers.—The Countess de Casa Valencia has received a long despatch from Madrid, giving particulars of the misery prevalent among the Spanish sick and wounded and the widows and orphans.—All the hotel accommodation at Kingston (Jamaica) is taken by wealthy Cubans, who, to the number of between 2500 and 3000, will stay there until the war is over.

The Bell of Love.

Of all the bells of earth that swing,
This is the sweetest one to ring:
Pull! pull!
The Golden Bell of Love,
To make the earth more beautiful,
More like the angel's land above.

Yes, I will ring the Golden Bell!
I love to hear the music swell,
Swing! swing!
The bell on this bright day,
While we our grateful tribute bring,
Ring, ring the Bell of Love we say.

O I would ring the bell for all!
The rich and poor, the great and small;
And tell
How Jesus came to me,
And how He brought this Golden Bell,
A happy ringer I would be.

O I would love to ring it where
There is no music on the air;
No bells
Of Sabbath joy and rest;
I love the music, for it tells
Of Jesus whom I love the best.

—*Selected.* Dwight Williams.

THE BOOK WORLD.

AN OLDEN QUAKER.

Those who have dipped into the histories of the early Friends know that there is a wealth of strong, helpful experience in their memoirs. In **A Quaker of the Olden Time** we have a reprint (in its original quaint dress) of a book published 150 years ago—the memoir of John Roberts, by his son, Daniel Roberts. (*Headley Bros.*) John Roberts, a plain farmer, served in Cromwell's army, but afterwards, as a man of peace, had to endure the buffetings, persecution, and imprisonments with which early Friends became so familiar. His grip of truth is clear and firm. His argument with the bishop is admirable, and plain John seems to have the best of it. The lives and endurance of other members of the Roberts family are also narrated. It is, in fact, a book to be conned again and again; for these old Quaker heroes teach many a grand lesson. The spelling is a study in itself of the growth and changes in our mother Saxon. It is curious to note, for example, how the pronoun and preposition "their" and "there" have interchanged spelling, being used in the memoir exactly in the contrary way to their modern use.

CONFLICTS OF METHODISM.

The repeated divisions which have rent the ranks of our brethren the Methodists have to some extent been inexplicable to outsiders. The clue, however, is given in a volume from the pen of Rev. Dr. B. Gregory, **Side Lights on the Conflicts of Methodism**, during the Second Quarter of the Nineteenth Century, 1827-1852. Taken chiefly from the Notes of the late Rev. Joseph Fowler on the Debates of the Wesleyan Conference; with a biographical sketch and a centenary contribution to the Constitutional History of Methodism. From various causes the publication of these invaluable and long looked for documents has been from time to time postponed. They clear away the mystery which has hitherto enshrouded the devastating series of secessions which disturbed and darkened a period of unprecedented activity and expansion, and of almost heroic liberality. These disruptions culminated in the catastrophe of 1849 and 1850, which tore off 100,000 members at one fell swoop. The value of the book is much enhanced by a sketch of Rev. Joseph Fowler, the model of a Christian pastor. (8s. *Cassell & Co.*)

SOME STORY BOOKS.

Four of these are before us, and all may be heartily commended for reading in leisure hours. Two carry us back to the memorable past. **Echoes of a Vanished World,** by R. Holmes (6s. *Marshall, Russell, & Co.*), is a most moving narrative of the stirring Reformation times in Cromwell's days. Many a doughty deed is recorded, and many a beautiful instance of fidelity to conscience. **The Young Queen of Hearts**, by Mrs. Marshall (*Seeley & Co.*), is perhaps more prosaic, but yet full of genuine interest, and by no means devoid of romance.

The other two volumes are quite up to date. **The Soul of Honour**, by Hesba Stretton (3s. 6d. *Isbister & Co.*), is redolent of bubble companies and the ruin they have wrought; of humble self-sacrificing labours for the good of others; and of the vicissitudes of human life nobly lived. The name of the author is a guarantee for wholesomeness of tone. **Concerning Isabel Carnaby**, by Ellen T. Fowler (6s. *Hodder & Stoughton*), is a notable and exceedingly clever tale of modern society—too clever, indeed, for strict realism. As one reviewer remarks, "drawing-room people do not talk in perpetual epigrams." Nevertheless, the story is intensely fascinating, and high-toned in its general drift.

Lovers of allegory will find a pleasing series in **The Silver City.** By Margaret E. Ashley. (*Headley Bros.*) The conception is fine, and the teaching high-toned and spiritual.

Mr. Bullock has issued half-yearly volumes of his monthlies (6d. each) **Hand and Heart, Day of Days,** and **Home Words**—each replete in attractive reading for the home circle. ("*Home Words*" *Publishing Office.*)

In a vision or allegory, under the title **Is Jesus' Cross the way to Peace?** Rev. W. A. Allan brings out strongly the Evangelical aspect of the Cross, with some sharp comments on the worldliness of many of the churches. (6d. *Passmore & Alabaster.*)

The rescue of a runaway slave, under the title of **For Love's Sake,** by Rev. Evan Thomas (1s. 6d. net, *H. R. Allenson*), proves to be a series of pointed lessons specially addressed to young people from the story of Onesimus. We find in it many suggestive thoughts pleasantly put.

Already lives, more or less complete, are appearing of the great Liberal statesman. *Messrs. W. F. Mack & Co.* have issued (1s.) **W. E. Gladstone**, a brief popular review of his career, compiled by F. C. Warne. The same firm issue an album of photographs (with explanatory notes) of the Ashley Down Orphan Homes (6d.).

The latest addition to Messrs. Nisbet and Co.'s "Preachers of To-day" Series is **Brief Sermons for Busy Men,** by R. F. Horton, D.D. (1s. 6d.) Without theorising or theologising, Dr. Horton treats such subjects as sin, atonement, immortality, the Church, in a very plain, practical, and pungent fashion that must impress every earnest reader.

Some of the papers that were read at last year's Summer School, convened by the Society of Friends, are published under the title of **Echoes from Scarborough.** (2s. 6d. *Headley Brothers.*) We referred to the gatherings at the time, and need only say here that the papers read show that our Quaker friends are fully alive to the intellectual and spiritual movements of the time.

The Sacrifice of Christ. By Henry Wace, D.D. (*Seeley & Co.*) The great central theme of human history finds in these reverent pages a very clear and satisfactory unfolding. Dr. Wace deals with the various aspects of the subject, and ably gathers into a brief compass the teachings of Christ and the apostles as to the way of reconciliation between a just God and a sinful race.

David Hume. By Henry Calderwood. (1s. 6d. *Oliphant, Anderson & Ferrier.*) This posthumous contribution by Dr. Calderwood to the "Famous Scots" series will be read with a pathetic interest. It modifies the popular view of Hume; showing him to be less of the arch-infidel than the philosophic thinker, who allowed human reasoning to override the deeper instincts of his nature.

While even yet varying views prevail as to particular points in prophetic study, the hope of the personal return of our Lord is now widely and warmly cherished. Hence such books as **The Lord will Come,** by W. W. Fereday (1s., 1s. 6d. *A. Holness*), possess a perennial interest. The author develops the futurist view, and seeks to base his teaching closely on the Word itself.

The incidents and memories of **Thirty Years' Clerical Work,** in Ireland and England, provides plenty of readable material. Rev. W. H. Disney, the rector of Winwick, in issuing these reminiscences, has much to tell of quiet, fruitful service among Roman Catholics, in Bible-classes and evangelistic missions. The volume contains much of interest to admirers of earnest work. (2s. *Snow & Co.*).

The refining effect of suffering is the keynote of **Through the Crucible.** By J. Harwood Panting. (2s. *Partridge & Co.*) A motherless girl is adopted by a country lady, marries an aged gentleman, is charged by-and-by with his death and found guilty, till fresh evidence appears in time to save her. Even then her sorrows are not ended; but at length all is cleared up, and there is sunshine after rain.

Even a ragged-school boy may be true knight and hero. Doubters, if such there be, of an oft-proved fact had better read **Ben, a Story of Life's Byeway,** by Lydia Phillips. It is a winsome story of poor life and precious result of a ragged-school teacher's efforts.—A companion volume, **The Secret of the Yew,** by Frank Yerlock, deals with a vastly different line of life—an impoverished baronet, who bravely faces his lot and ends by winning back his own. In his sphere he is a true hero, as Ben, aforementioned, is in his. (1s. 6d. each. *Partridge & Co.*)

The Church Hymnary (*Henry Frowde*). This new compilation has been prepared by a committee representing the different Presbyterian bodies in Scotland and Ireland with a view to its common adoption by all these churches. The selection is choice and thoroughly comprehensive. We have not detected a weak hymn in it, and all moods of Christian aspiration and praise find appropriate and uplifting expression. The work is produced in various sizes of type. Musical editions are also in preparation, and we believe the book will meet with wide acceptance in many churches.

Regent Square. By John Hair. (6s. *Nisbet & Co.*) This well-written sketch of an historic London congregation deserves to be widely perused. Few modern churches could show a more brilliant array of successive pastors than Regent Square, which has been closely associated with the public labours of Edward Irving, David Brown, James Hamilton, Oswald Dykes, W. G. Elmslie, and John McNeill, not to speak of the present pastor, Mr. Connell. The book is ably and impartially written, and many beyond the pale of Presbyterianism will gather both pleasure and profit from its pages.

Rev. James Paton, of Glasgow, is best known, perhaps, as the brother and home-helper of "The Apostle of the New Hebrides," but he has already proved his literary gift. Now he sends forth a "braid Scots" story, **Castlebraes** (6s. *Blackwood & Sons*), giving a series of Scotch characters, true to the life, albeit a life that is disappearing save in the most remote corners. Good grit, strong commonsense, and intense love for truth, as they know and hold it, are among their characteristics, while the dry Scottish humour lends a flavour to it all. A glossary is appended to help Southerners in dialectical difficulties.

The story of Uganda and the noble lives laid down for Christ and his cause in that far-off post, has enriched by many a stirring volume—such as Hannington, Mackay, and Pilkington—the romance of missions. In **Uganda for Christ,** by Rev. R. D. Pierpoint (3s. 6d. *Hodder & Stoughton*), we have a story of another type—a brave, devoted, true-hearted, intense young life laid down after a few weeks' labour in Central Africa. Rev. J. S. Callis, formerly a curate of Mr. Webb-Peploe, and of All Saints', Plumstead, went out only to die, yet, strange as it seems from our short-sighted point of view, who will dare to say such a life is wasted?

Mr. D. L. Moody's pungent and Scriptural, direct and simple utterances have burned into the souls of tens of thousands, who will gladly welcome two fresh volumes from his pen—**Weighed in the Balances:** Addresses on the Ten Commandments, and **The Faith which Overcomes,** and other addresses. (2s. 6d. and 3s. 6d. each. *Morgan & Scott.*) Here the Law and the Gospel are expounded in the author's trenchant style, with that aptness of illustration which characterises this mighty soul-winner. Apart from their interest for those who seek a firmer grip of the verities of our faith, these volumes ought to be in the hands of all who preach, or are preparing to preach, the Gospel they so faithfully set forth.

A full and busy life as S.S. missionary to the children of India lends deep interest to—**A Biographical Sketch of Dr. J. L. Phillips.** By his widow. Edited by W. J. Wintle. (3s. 6d. *Sunday School Union*). The son of a missionary, and born in India, his soul from early days was fired with missionary longing, and his life was devoted to the cause, first as a missionary among the Santals, and then as a principal of the Bible School at Midnapore. After a year or two's useful service in America, he entered in 1890 on the work in India, in connection with our own Sunday School Union, with which his name is peculiarly identified. The story is one of charming interest, heroic adventure, and intense fervour.

"Fresh, spontaneous, racy . . . a delightful book to read:" so Dr. Whyte describes **Fifty-one Years in the Home-Mission Field,** reminiscences by Thomas Cochrane, of Pleasance Territorial Church, Edinburgh (*James Thin, Edinburgh*), the story of sixty years' slumming work in "Auld Reekie," beginning in 1826 when "slumming was risky work." As Professor Charteris shows in a brief preface, the results of the author's long and unobtrusive service have been marvellous. "Five thousand members (largely excavated from the irreligious) have, from first to last, been added to the church roll." The secret of the singular power of this quiet worker over the masses shows on every page of these unconventional memoirs. Nor is the old spirit dead—he ends (seventy-five years of age), "I lay down the pen, proposing to renew my work." Evidently there is romance in home missions as well as in foreign.

BECAUSE WE BELONG TO CHRIST, an address to believers, by John R. Caldwell, on very practical points in Christian work. (1d. *Pickering & Inglis*, Glasgow.)

RICH IN FAITH, a brief memoir of the life and labours of the late Mr. George Müller, by Mr. J. E. Hawkins. (1d. *Pickering & Inglis*, Glasgow; *Hawkins*, London.)

Mr. J. I. Sims has prepared a chart giving his conception of THE SEVEN AGES, taking the six creation days as typical of six work ages, and the rest day as typifying the Eternal Rest. (1s. *Pickering & Inglis.*)

CASSELL'S GUIDE TO LONDON.—Amongst the new matter in this new edition may be mentioned an account of the Tate Gallery and the consequent re-arrangement in the National Gallery. The Destruction of the Metropolitan Tabernacle, the Completion of the Decoration of the Choir of St. Paul's, the Opening of the Wesleyan Museum, the New Closing Arrangements of the British Museum, the Reopening of the Alexandra Palace, etc., are also noted. (6d. and 1s.).

God's Days.

"The evening and the morning were the first day."—Gen. i. 5.

GOD reckons not his days as we,
Who start from dawn's victorious shouts;
But close with quickly setting sun,
'Mid darkling clouds. . . .

From twilight shadows sweet and dim He counts,
And onward leads through mists and tearful cries,
Till, from grim Night and her encircling shades,
Breaks into glory the Eternal Noon! E. A. H.

AMONG THE CHURCHES.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The scheme for a new bishopric in South Yorkshire has been abandoned for the present.

Canon Bartram has been elected a Proctor in Convocation for Canterbury, in the room of Canon Whitehead.

Rev. S. A. E. Elworthy Brooking, vicar of St. Simon's, Leeds, has accepted the charge of Markington, near Ripon.

Lord Eustace Cecil, brother of the Marquis of Salisbury, is erecting, at his sole cost, a church at Lychett Minster, Dorset.

There were very large congregations at All Souls' Church, Langham-place, on Sunday last, to welcome the rector-designate, Rev. F. S. Webster.

Bishop Cabrera, of the Reformed Church of Spain, has been preaching with much acceptance in Sheffield on behalf of the Spanish and Portuguese Church Aid Society.

The Bishop of St. Albans makes an appeal in aid of the spiritual needs of the 300,000 persons who are annually added to the population of East London over the Border. Fourteen additional churches and eighteen new mission buildings are said to be needed.

The Bishop of Newcastle, who, as we announced a fortnight ago, was suffering from a recrudescence of influenza, travelled to Newcastle on Saturday last and held personally the ordination on Sunday. Acting upon medical advice his lordship went to Buxton on Monday.

The consecration of Prebendary Turner as Bishop of Islington and of Rev. Joseph Charles Hoare as Bishop of Victoria, Hong Kong, took place on Saturday morning in St. Paul's Cathedral. The sermon was preached by the Archdeacon of London. The Bishop of Islington was on Friday inducted as rector of St. Andrew's Undershaft, in the City of London.

Sunday last, being the anniversary day at the Foundling Hospital, the Archbishop of Armagh, Primate of Ireland, conducted the service in the morning. After the service, which was very largely attended, the Duke of Cambridge distributed in the adjoining school-room a Bible and Prayer-book and a purse containing five guineas to each of eight young women and six young men who had formerly been inmates of the institution.

The annual meeting of the London Guild of Hope, and of the London Diocesan Branch of the Church of England Temperance Society, was held in St. Martin's Town Hall, the Bishop of London presiding. Mr. J. R. Newman, the secretary, reported that there were now 416 Bands of Hope affiliated to the guild, with about 100,000 members. The school lecturers' scheme had been a great success, 359 lectures having been given at eighty-four schools to 29,000 children.

"A Churchwoman" has just sent to the hon. chief sec. (Rev. W. Carlile) the initial cost of 100 guineas for providing one of the society's mission and colportage vans for West London. Another van has been presented by "A Yorkshire Churchwoman" for work in the East of London, and a third by an anonymous friend for work in the Bristol diocese. The West London and the Bristol vans are "In memoriam" gifts. Canon Robinson has just secured 100 guineas for placing a second van in the Newcastle diocese.

Forty years in one curacy! The fact seems almost incredible. On Monday week Archdeacon Sinclair presided at a numerously attended gathering in the Hampstead Conservatoire, when Rev. John Christian Hose was presented with a cheque for £1000, on the completion of his forty years' ministry as curate of St. Saviour's, South Hampstead. It was stated that Mr. Hose had on more than one occasion been offered preferment, which he had declined, preferring to continue his happy connection with St. Saviour's.

Congregational.

Roydon Chapel, Essex, has celebrated its centenary.

The jubilee of Gainford Chapel has been celebrated.

Howard Church, Bedford, reports a membership of 236, and an income of £585.

It is announced that Rev. Dr. Stalker will preach at the anniversary of Cheshunt College on the 30th inst.

Mr. Alfred J. Shepheard has been re-elected Chairman of Committee of the Congregational Union of England and Wales.

The North-East district of the London Union held a meeting at Ponder's End to consider the desirability of erecting a new chapel there.

An interesting valedictory has been held at Whitefield Tabernacle, Moorfields, in connection with the departure of a member of the church, Mr. W. E. Barnard, for mission work in Spain.

Captain Mitchell, who for some years has been first officer of the present and former *John Williams*, has been appointed to take command of the L.M.S. schooner *Olive Branch*, stationed at New Guinea.

Rev. W. Pearce, of West Hampstead, has been appointed by the committee of the Congregational Union to visit the churches of British Guiana in February, 1899. He will be accompanied by Rev. George Cousins, who is deputed by the London Missionary Society.

The opening of the new College Chapel at Mill Hill School will take place on June 22, the annual New Foundation Day gathering and the distribution of prizes. Dr. Fairbairn, of Mansfield College, will preach at the opening service, and in the afternoon the prizes will be presented by Sir William Henry Wills, Bart, M.P.

A very large congregation assembled at Park Chapel, Camden Town, on Tuesday week to welcome Rev. John G. Binney as pastor. Congratulatory addresses were given by Rev. Allen D. Jeffrey (Presbyterian), Rev. Herwood Allen (President of the North-West District, London Congregational Union), and Rev. A. F. Riley (Baptist).

The Sheffield Association has held a meeting, the president, Mr. Joshua Kirkham, in the chair, to consider a scheme for the amalgamation of four of the central [illegible] building of churches in the populous suburbs. In explaining the scheme, Rev. Harold E. Brierley said the trend of the population was towards the suburbs, and the centre of the town was being depopulated very rapidly.

Baptist.

Rev. R. B. Clare is resigning the pastorate at Dorford, Dorchester.

Rev. W. Osborne has commenced his ministry at Whitstable-on-Sea.

Rev. W. Jenkins has commenced his ministry at Farnworth, near Bolton.

Mr. Alex. Hay, of Spurgeon's College, has accepted a call from Grantown.

Rev. E. M. Andrewes, of Shepshed, has accepted the pastorate at Ramsbottom.

Rev. Arthur and Mrs. Jewson have reached this country on furlough from Calcutta.

On Sunday last the pastor of West Green Baptist Church, London (Rev. John Edmonds), received twenty new members into church fellowship.

Rev. O. Tidman has resigned the pastorate at Noddfa, Abersychan, having accepted the pastoral supervision of the Bangor Baptist College Home Mission.

Dr. Clifford has made arrangements to preach in Tremont Temple, Boston, during September, and Dr. Lorrimer will preach at Westbourne Park for the same period.

Rev. J. Chadwick has announced his intention of resigning the pastorate at South Norwood, which he has held since the formation of the church, eleven years ago.

Rev. J. H. Shakespeare is not making such rapid progress towards recovery as was expected, and it is feared it will be several months ere he will be able to resume his engagements.

Oxford Association has held its ninety-sixth annual meetings at Chipping Norton. Rev. G. W. Davidson took as the subject of his presidential address "Puritanism." Rev. G. L. Ambrose read a paper on "The Officers of the Christian Church: Their Duties and Responsibilities."

On 10th June Rev. Z. T. Dowen, D.D., completed his twenty-five years in the ministry, and also his silver wedding with his beloved wife. The double event was commemorated at Brixton Chapel by an "at home," at which considerable numbers were present, and a very happy time was spent.

Anniversary services have been held at St. Paul's, Skegness, a united conference being held on Monday week on "Witnessing for Christ." The annual statement, read at the public meeting, showed the results of the year's work in many precious souls. Rev. G. Goodchild proposed an extension scheme—the erection of a new chapel, to cost probably about £5000.

Methodist.

Dr. Rigg is again laid aside by a bronchial attack.

The Folkestone Wesleyans are about to build new chapels at Hythe, Sandgate, and Canterbury-road.

The temporary illness of Rev. W. Watkinson, president of the Wesleyan Conference, has almost entirely passed away.

Rev. James Proudfoot, superintendent of the United Methodist West African Mission, is now in England, and hopes to return to his work towards the close of the year.

A forward movement is contemplated in Northampton in order to meet the urgent needs of the rapidly growing population of that prosperous town. A new chapel is proposed as a centre of fresh work.

The New Connexion returns for the year show a net increase on the English circuits and home missions of 572 members, on the Irish stations 9, on the Chinese missions 305, making a total increase of 886.

A chapel is to be erected at Ermalo, Swaziland. By a bazaar and subscriptions some £460 has been raised of the £500 required. Jews, Dutch, Germans, as well as English, have contributed. Rev. G. H. Eva will have charge.

Rev. R. M. Omerod, writing from Tana River (East Africa), states that the new church at Bura has been destroyed by fire. Rev. W. G. Howe (Ribe), writes despondently in relation to the scarcity of food resulting from the long-continued drought.

Rev. G. W. Olver, senior secretary at the Wesleyan Mission House, completes at Conference his seventeenth year of office, and will be nominated for an additional year beyond next year. He is now fully restored to health, and has oversight of Indian and Chinese mission affairs.

The annual Conference of the Primitive Methodists was held at Leeds last week. Rev. J. Smith, missionary secretary, was elected President of the Conference for the ensuing year, and in his address from the chair alluded to his interest in village questions and to the great work before the Free Churches in connection with rural life.

The final closing of the old Wesleyan Chapel in Great Bridgewater-street, Manchester, has given rise to a remarkable manifestation of regard for the old place in which "the people called Methodists" have been wont to worship for nearly a hundred years, and in which at one time or another most of the renowned ministers of that communion have preached.

On June 5 and 7 Mr. Josiah Nix paid his annual visit to Waltham-street, Hull, on behalf of the mission, preaching on the Sunday to large congregations, and at the close of the evening service several sought and found the Saviour. On Tuesday evening a large meeting was held, under the presidency of Mr. John Kemp, Revs. W. Goodridge and C. J. Hoskin, and Messrs. Josiah Nix, H. Mould, and Councillor J. Brown taking part. Mr. Nix rejoiced in the good work already accomplished by the mission, but felt, after what he had seen of the neighbourhood, that the time had come when a large hall should be built where a small mission has existed for many years in the midst of a densely populated district.

Presbyterian.

Services are about to be commenced in the Institute at Bexhill, the opening one (on July 3) to be conducted by Rev. R. Cowan, of St. Leonards.

The lease of the church at Southwark, which expires four years hence, has been purchased by a firm who purpose erecting business premises on the site.

The General Assembly of the Presbyterian Church of South Africa will meet in Cape Town in September. It is believed that a large accession of churches will be reported.

Moderation in a call at St. Andrew's, Woolwich, has been fixed for the 20th inst. It will be addressed to Rev. Samuel Scott, ordained assistant to Rev. William Watson at Claughton.

Society of Friends.

Joseph Taylor writes from Leoni-Malwa, India:—"In the early morning of May 9 the whole of our new meeting-house, bookshop, schoolmaster's and head mission-helper's houses were burned down, together with the principal business part of Leoni-Malwa."

Caleb Rickman Kemp, the clerk of the London Yearly Meeting, was officially present in Westminster Abbey at the funeral of the great and good Christian statesman Mr. Gladstone. "He felt it was an impressive occasion of deep historical interest, and was touched by several incidents in the ceremony."

Henry E. Clark and daughter and Mrs. Ringzett left England on the 11th inst. for Madagascar, to resume their missionary labours there. In spite of the changes wrought by French and Jesuit influence, a great spiritual work is in hand in the island, and Friends feel they cannot desert either the work or the workers there. Indeed, they are very hopeful of much blessing. Henry E. Clark has had to leave his beloved wife behind, yet bravely faces the duty of returning to the scenes of his toil.

Fallen Asleep.

At the Close, Lichfield, Archdeacon Scott, aged seventy-one, a descendant of the great Commentator; for many years he had done quiet, useful evangelical work at Ockbrook, Litchurch, Derby, and Lichfield.—At Brighton, on 4th inst., Mrs. Hurndall, widow of the late Rev. W. Evans Hurndall (who died so sadly from gas poisoning a year ago). Mrs. Hurndall was seriously hurt with her husband in the accident, but has lingered on till now.—At Tollesbury, Rev. W. M. Anstey, aged seventy-three, who has laboured devotedly at Plymtree, Fulbourne, and Tollesbury for over forty years.—At Warminster, Mr. George Bigwood, a devoted Sunday-school worker.—At Mirfield, Miss Mary Sharp, aged eighty-one, for fifty years a very earnest worker.—At Ebley, Mr. Joseph Smith, a Christian worker for forty years.—At Dubuque, U.S.A., Rev. W. S. Perry, Bishop of Iowa, widely known as the historiographer of the American Episcopal Church.—At March Baldon Rectory, on 2nd inst., Madeline Augusta Elizabeth, wife of Rev. Philip Charles Bevan, rector of March Baldon, near Oxford.—At the Rectory, Burton Agnes, on 3rd inst., Archdeacon Palmes, aged seventy-two.—At Chulmleigh, Mrs. Carne, widow of Rev. Isaac Carne, a useful Methodist minister, and herself a quiet faithful helper.—At Reedham (Norfolk), Mr. S. Smith, aged seventy-eight, for half a century an active worker among the Methodists.—In Boston, on May 17, Rev. Joseph T. Duryea, D.D., one of the ablest men in the American pulpit, who had held important charges in New York, Brooklyn, Boston, and Omaha, in Nebraska, in which place his health broke three years ago, through overwork, in the hard times in the relief of the destitute.—At Aston Tyrrold, Mr. George Fuller, a leader among the Presbyterians.—At Ashton-under-Lyne, Mr. John Hill, for many years a devoted worker, especially among the children.—At Drawton Manor, South Cave, Hull, on 9th inst., Alderman C. Richardson, a prominent Methodist, and three times Mayor of Hull.—At Dublin, Mrs. Starkey, wife of Dr. Starkey, of Rathmines, a most earnest Christian worker.—At Edinburgh, on June 9, Ex-Councillor W. Petty, aged sixty-six, a leading member of Nicolson-square Methodist Chapel.

Appeals.

Miss Child, of the "Sailors' Welcome Home," would feel very grateful if any of the readers of The Christian would kindly let her have an in-patient's letter for the City of London Hospital for Diseases of the Chest, Victoria Park, for a sailor who is in great need and much suffering.—Iron Bridge, Canning Town, E.

Notices.

Communications Received with Thanks.—J.H. J.A.W. T.W.H. H.C. J.B. A.M.K. J.S. A.E.S. F.A.P. S.C. T.W. J.G. W.T. H.B. H.H. R.C. J.K. C.I. H.M. M.L.I. H.J.E. E.H.B. A.C.G. S.E.B. F.W. O. W.H.W. P.A.T. Mrs. C. T.J. J.W. J.O.J. T.A.L. T.A.P. G.E. M.D. G.H.M. S.H. J.O. F.H.M. T.H. E.H.B. C.P. A.G.A. E.E.W. G.P. F.A. F.C.B. J.A.B. F.H. E.W.H. T.M. F.D. M.J.R. E.T.S. T.R. R.C. B.J. H.E.J.M. H.R. M.A. J.T. I.C. L.R.J. B.M.H.T. R.C. A.W.H. J.W.F. H.J.R. J.P. S.C. G.S. J.E. J.L.S. C.A. Z.T.D. M.S. E.S. A.K. H.T.N.U. E.H.B. G.W. G.B. R.E.C. H.C. C.F.S. G.S. W.J. C.R. J.B. S.B. E.R. W.K. H.M.K.W. R.T.S. H.C. W.K.

Applicants for Tracts.—Rev. T. W. Thomas, Wesleyan minister, Pakokku, Burmah (tracts, booklets, and Christian papers); Miss A. C. Wilkinson, 54, Rake-lane, Clifton, Manchester; Mr. A. G. Andrews, 57, Dover-street, Canterbury, Kent; Mrs. Brown, Holmside, Norfolk-road, Milton-next-Gravesend; A. G. Fitch, 12, Bellenden-road, Peckham, S.E.; E. T. Payne, 50, Hawkstone-road, Rothernithe, S.E.; Mrs. Perry, "Grantham," Greenfield-road, Colwyn Bay (some for children); W. Mayes, 15, Thorpe-road, Forest Gate, E.; Miss Florrie Whittaker, 78, Oswald-street, Clapton Park, N.E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Care of the Feeble-minded.—A meeting was held on Friday at Stafford House, under the presidency of the Duchess of Sutherland, to promote the work of the National Association for Promoting the Welfare of the Feeble-minded. The Duchess said the association had federated homes scattered over different parts of England. Its aims were to increase the number of the homes specially adapted to the needs of such feeble-minded children as might be sent to them; the boarding-out of the children near the special classes which were becoming a feature of the Board Schools; the training of teachers for the special work of developing the feeble-minded; and the support of cottage homes for adult cases. Lord Herschell moved the first resolution, affirming that "the existence of large classes of feeble-minded persons is a danger to the moral and physical welfare of society, and calls for immediate attention both on the part of public authorities and charitable enterprise." He spoke of the great importance of training feeble-minded children after school age to some useful occupation. Addresses in support were given by Sir D. Galton, Sir J. Crichton Browne, Mrs. Garrett Anderson, Sir U. Kay-Shuttleworth, the Earl of Stamford, and Mr. R. B. Martin, M.P.

The Christian.

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NOTES AND COMMENTS.

DURING these summer months, when the world is clothed in beauty and is busy ripening her fruits for harvest, every green field and flowering tree has a message to the devout mind. The response of the earth to the influence of the sun is a parable of the higher life. We are living under the summer warmth of the Sun of righteousness. Are we showing promise of the fruit of the Spirit? Are there ripening elements of character in us? The earth responds to the heat and light of heaven unknowingly, and cannot resist if she would.

Now that the summer has come, many will be looking forward to a holiday. May we remind such that thousands of poor chilldren are longing for that one bright Day in the Country, which to the prisoners of London's dull courts and alleys means so much. From all quarters workers amongst the poor are asking for help to give their children this annual treat. Our fund for this purpose is now open, but as yet it is very far short of the amount needed to meet the claims which seem most urgent. Surely many of our readers will consider how much they can spare to aid in giving the children a glimpse of the green fields and a taste of the fresh air. We should be glad to hear at once from all who are willing to help in this matter.

The jubilee of Dr. Parker as a preacher of the Gospel of Jesus Christ is in many ways unique, and deserves kindly recognition. The congregations crowding the City Temple on Sunday were a testimony to the great popularity he has won and continues to maintain. He is certainly a great pulpit orator. His dramatic style is not equally appreciated by all his hearers, but undoubtedly he wields a mighty power for good in the heart of the capital of the world. His Thursday noon service for City men has been carried on with unvarying success and without a break for thirty years. He has written a number of books, but his "People's Bible" will be a monument to his memory in generations to come. We are glad that he has kept so firmly to Evangelical truth. The Higher Criticism has not commended itself to his mature judgment. We cordially wish him yet many years of unimpaired activity and usefulness.

In endeavouring to speak the truth "as it is in Jesus," preachers should not forget the "hard sayings" which he uttered from time to time. It is possible so to preach the Gospel of Love as to take away all its value, by reducing it to a mere expression of sentimental good will. The kingdom of grace is the kingdom of righteousness, and it must be proclaimed as such. It means "the strait gate," the "bearing of the cross," the "denying" of one's lower self, the striving "after perfection" at the price of all that hinders and hampers the soul. There is no "salvation by rosewater"; it is to be obtained only at the price of blood. Jesus in his teaching made this abundantly clear, and his apostles went into their work for Him with open eyes, and so endured to the end. It is well to make this clear as daylight in pulpit and class and inquiry-room. On no other basis can enduring results be obtained. Shallow preaching breeds only "fair-weather Christians."

When faithfully preached and earnestly followed these "hard sayings" of Christ are found to be like sweet kernels within hard shells. The "strait gate" leads to the garden of God, the price of perfection gives a passport to the peace of Christ, the upgiving of earthly joys to the realisation of pleasures for evermore at the right hand of the Most High. The "hard life" thus transforms itself to the "easy life." But the hardness must be endured with a willing heart, and without a mercenary eye on the reward; otherwise it will never be attained; for the joy comes of loving endurance for the sake of "the Name." It is through the reversing of these elements of self-denial and reward that much preaching in the present day fails of its mark. In an age so pleasure-loving there is an insidious peril to lower the standard to the level of easy acceptance, which always spells after-failure.

When Ananias, of Damascus, was first instructed to go to Saul, he was afraid, and sought to excuse himself. Is not the same feeling often in the hearts of Christians when it is borne in upon them that they ought to speak to some particular person or do some particular thing? Yet, as the terrible persecutor was blind and helpless, praying for mercy, ready to welcome anyone who could show him the path of life and peace, so are some of the most unlikely persons found to be anxious to learn, yearning for a Christian to guide them aright. How strikingly different often the reception they would give from that which is anticipated from them.

The controversy between the Rev. J. M. Gibbon, whose brilliant defence of the place of the miraculous in the Gospels, in his recent sermon before the L.M.S. has attracted much attention, and Rev. K. C. Anderson, who denies this position, ought to clear the air of much that looks like veiled evasion of this subject in the pulpit. The religious public has a right to know where its teachers and preachers are in this matter. A halting ministry makes a sceptical people. The time has come when a clearer note should be struck on questions so vital to the faith. Nothing is so provocative of unbelief as an uncertain voice in those who profess to preach the full counsel of God. The people are hungering for clear guidance, and because they do not get it many are losing interest in religion altogether.

The "Kensit campaign" is resulting in a remarkable disclosure of what even *The Guardian* confesses to be a state of "anarchy under a less alarming name" in the Church of England. The bishops, with the exception of one or two led by the veteran Bishop of Liverpool, are showing a weak and vacillating front towards the intrusion of purely Romish practices into the State Establishment. There are signs, however, that the laity, who have hitherto been strangely quiescent, are beginning to rouse themselves. On Trinity Sunday vestments and incense were to have been introduced in Holy Trinity, Hoxton, but on the petition of a number of parishioners, the bishop advised the vicar to hold the question in abeyance pending a decision of the Church Council. This is the utmost that the Bishop of London has done as yet to moderate the swift advance of the Romanist wave in London. It is significant that it was the result of a popular appeal. The great aim of many dignitaries of the Church seems to be "Peace! peace!" —"when there is no peace."

On the consideration of the Benefices Bill, as amended by the Standing Committee, its rejection was moved and a most important discussion brought on. Mr. Samuel Smith affirmed that "idolatry ought to be considered 'gross misconduct' under the Bill." He contended, as did others, that clergymen ought as much to be bound by their word as a military man by his oath. The Bishops came in for a good share of blame. Mr. Smith's closing words were very searching :—

> There could not be a doubt that some of the Bishops sympathised with this movement—hence their extraordinary feebleness and apathy. For a long time past—and the Governments of both parties had been to blame—nearly all the high offices had been conferred on High Churchmen. To be a Protestant was to be boycotted; to be faithful to his ordination vows excluded a clergyman from any chance of preferment. Meanwhile there was the deepest indignation among a large body of the laity. The vast bulk of the population of this country was still Protestant, and utterly opposed to Rome, and it would find some way of enforcing its convictions. He spoke as a true friend of the Church when he said that if this cancer was not cut out the doom of the Church was sealed. Unless some remedy was found, the Church would be disestablished in the throes of angry revolution.

One of the most remarkable utterances came from Mr. W. Johnston, who said, "the growth of Roman Catholicism in the Church of England demanded the attention of the Government." Although the Bill was proceeded with, the discussion gave vent to thoughts and feelings that are widely and deeply sympathised with, and the Government may be sure it will hear more of them.

Mr. Samuel Smith further drew attention to the rapid progress of "confession" in the Church of England, as shown by a book issued by the Society of the Holy Cross for children six or seven years old. In this outspoken volume they were urged to go to confession

> because God, when on earth, gave to his priests, and to them alone, the Divine power to forgive men their sins.

And they were further told :—

> I have known poor children who concealed their sins in confession for years. They were very unhappy, were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell.

That national funds should be used for the dissemination of mischievous teaching of this kind is a crying scandal. It is time that the power to do so should be put an end to.

The Welsh Congregational Union held its Annual Assembly last week in London. About 250 ministers and delegates attended, and the meetings, which were conducted in Welsh, were able and enthusiastic. The chairman for the year, Mr. C. R. Jones, Mayor of Llanfyllin, North Wales, delivered an instructive address on "Congregationalism in the Light of the Developments of the Age." He earnestly urged preachers to fall back on the methods of older preachers, which were more in the line of patient exposition and doctrinal teaching, rather than on popular sermons whose chief object was to rouse the emotions and tickle the fancy. Wales, and we may add England, was never in greater need of spiritual teaching than to-day. The men whose influence regenerated the Principality were accustomed not to appeal to the popular taste, but to come forth from the counsels of the Most High and say, "Thus saith the Lord!" These are the preachers that are always wanted.

It is a hopeful sign that prominence is being given to the Christian life amongst the young. The Conference of the Methodist New Connexion has been held at Nottingham, and that of the Primitive Methodists at Leeds. In each case special attention was drawn to Sunday-school work and the Christian Endeavour movement. Amongst the Primitive Methodists there are as many as 566 Endeavour Societies, with 15,651 active members and 5774 associate members; while at a great Sunday-school demonstration at Nottingham it was announced that in the Methodist New Connexion schools there were 20,000 scholars over fifteen years of age, and 7000 more in adult Bible-classes and P.S.A.'s. Such indications augur well for the future. As the veterans fall one by one these will be required to take their places and carry on the struggle with "the world, the flesh, and the devil."

Some wise words were spoken to the lads leaving the Leys School, Cambridge, by Sir H. Fowler on their recent speech day. It is a very critical time with a youth when he leaves school. The world is open before him. He has to be something and to do something that will help to lift the nation out of sordid ways and low, base ideas of the ends for which men should enter into trade and commerce. Sir Henry put the question on the right level when he remarked:—

> In the twentieth century the controversies would be very different from those of the nineteenth. He thought they would be on a far higher plane, but they would involve far more serious results. The battle that was coming fast was the old battle—he would not say between virtue and vice, but it would be between belief and unbelief—the battle not between the Christianity of Great Britain and the heathenism of India, but between the Christianity and the heathenism of Great Britain.

Amid much that is alarming in the foreign outlook, it is a matter of unmixed satisfaction that the quarrel between England and France on their relative positions in West Africa has been amicably settled, and that the matter is not likely to rise again for thirty years at least. A time existed, not many weeks ago, when our relations with our neighbours were dangerously strained. We have emerged from the controversy more friendly than before, and future sources of irritation have been guarded against. It is wise for us to avoid international complications and to live at peace. Concessions made for this end are in the line of the best interests of the nation.

The horrible efficiency of the latest destructive weapons has been proved in an extraordinary manner by the effects of the dynamite bombs thrown by the new American cruiser the *Vesuvius* last week. The charges were sent into the air by pneumatic pressure. There was no noise, no flash, no smoke; but huge masses of gun-cotton were flung at the Spanish fortifications with the following result:—

> A few seconds after the gun was fired there was a frightful convulsion on the land, and the hill where the Spanish guns had withstood the missiles of the ordinary ships of war. Tons of rocky soil rose high in the air. The land was smitten as by an earthquake. Terrible echoes rolled around and around through shaken hills and mountains. The sea seemed to tremble with the awful shock. The dust grew into huge clouds and hid the scene of destruction. Then came silence, and next another frightful upheaval, and following it a third, so quickly that the results of two mingled in mid air. No details have been received of the exact damage done, but the practical use of dynamite guns and their awful effects has been fully established.

The awful "carnival of destruction" described above betokens that the power of offence in modern warfare is outstripping the possibilities of defence. With every advance in this direction the art of war tends to defeat itself and to establish arbitration as a means of settling international differences.

A story significant of a widespread tendency in human nature was told at the annual meeting of the International Arbitration and Peace Association last week. M. Darmesteter had once written a book for the use of schools on the history of civilisation, which showed the blessings of peace. It was shown by them to the Minister of Public Instruction in France, who was asked for his approval. The minister returned the book with the remark—

> It is beautiful—it is lovely! It is one likely to impart into the heart of youth a love of peace. Every boy shall have it—*as soon as France has recovered Alsace-Lorraine!*

In the spiritual as well as in the political world there are plenty who are willing to initiate reform—*when they have recovered their Alsace-Lorraine.* When we have settled our account with the world, recovered our position in business, attained our earthly ambition, we will turn and repent, and strive after perfection. Till then men postpone the matter to a more convenient season.

A statement prepared by Rev. T. W. Gladstone, of the Association for Stopping the Sale of Intoxicating Liquors on Sunday, appears to prove that Sunday closing does not in practice increase the number of private clubs as some have asserted it did. The statistics cited seem to be conclusive. Mr. Gladstone, quoting from a recent return, shows that London, a non-closing area on Sunday, has one club to every 6381 of the population, while in Scotland, which enjoys Sunday closing, there is only one club to 25,310 of the population. As to counties, Glamorgan, in Wales, which has Sunday closing, has forty-five clubs to a population of 687,000, as against Cheshire, a non-closing county, which has eighty-nine clubs to a population of 463,000. The lesson to be deduced from these and similarly striking figures is that reformers may press for the extension of the Sunday closing movement without any fear as to evil results in the increase of illicit or secret indulgence in intoxicants.

P. C. Mazoondar, a prominent member of the Brahmo Somaj of India, gives in the American quarterly *The New World* an instructive summary of the prospects of Christianity in our great dependency. He says there is a striking contrast between the decaying religions of the East and the wondrous vitality of the Christian faith.

> Many forms of the Hindu religion, pantheistic or idolatrous, have risen and fallen. Buddhism, with its cruel agnosticism, has been swept out of India and seems to have an uncertain tenure in Ceylon, Asia, and Japan. Islam is tottering on the verge of exhaustion in Eastern Europe. But it is a very strange thing that, despite its many shortcomings, Christianity is as undying as the solar system. It appears continually to share in larger measure the universal character of its Founder and the higher life of mankind...It is ceaselessly rising into nobler types of character, into higher forms of faith and life. Christ's religion is a Divine fulness of spiritual and practical life, into which enter all the attainable perfections of man's nature. It is the unity of everything that is everlasting in man in all his relations to God and to his fellow men.

This is the testimony of a keen observer, and has the value of independent evidence. Those who turn a deaf ear to the perpetual testimony of missionaries to the same effect will do well to listen to it. That this view is spreading right among the masses of educated Indians is a fresh proof of the glorious opportunity now open to missionary effort.

We have before us a report of an undenominational mission, which we need not name, that may be taken as an encouragement in well-doing. The work was begun, fifteen years ago, on behalf of women and girls in a very needy place, with only a few pounds in hand. It has been conducted on the most economical plan, not a shilling being spent on working expenses. Year by year some thirty to forty women have either been saved from a life of sin or kept from entering into it, the most of whom are now living respectable, some of them happy Christian, lives. The *few* have grown to *four hundred.* Work for Christ is to be done as we have time, means, strength, and opportunity, and if we are only content to go on quietly and patiently, from day to day, year after year, we shall ourselves be astonished with the aggregate result. "God giveth the increase."

That is a remarkable saying of Mr. Justin McCarthy that "the whole of that system of legislation which is founded on a recognition of the principles of humanity may be said to belong to our times." To make it more complete we may add, "and it was initiated and mainly carried through by Christian men in the name of Christianity." The father of a great deal of it was Lord Shaftesbury, another section was mainly due to Cobden and Bright, another to Joseph Arch, another to Samuel Plimsoll—all of them avowedly Christian men. And whatever view anyone took of Mr. Gladstone's work, he always professed to base it upon the principles of humanity and revealed religion; Lord Salisbury called him "a Christian statesman," and the world endorsed that judgment.

It is sometimes brought as a complaint against the New Testament that it makes too little of the "joy of life." Nothing could be further from the truth, for its message is a revelation of the possibilities of joy in unexpected places. The Gospel may be called the transfiguration of sorrow, the redemption of pain, the transmutation of suffering. The life of Jesus was sad enough outwardly, but within, at its very heart, was a springing fountain of delight. It was his dearest wish that his people might have his "joy" in them. His grandest epithet was "Blessed." His work was to bring light into dark places, and turn life's tears into laughter. This was done so effectually in the cases of his first followers that for love of Him and the reward of his fellowship they cheerfully endured the loss of all things. And so Paul was able to write letters from prison full of joy-bells, and could rejoice in the Lord under the shadow of the headsman's block

Modern Pharisees.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

THERE are few portions of the Gospels that are read with more zest than the denunciations and exposures of the Pharisees and Sadducees that run like a line of fire through the discourses of our Lord. There are certainly no passages that are read with a vaguer sense of their applicability to the spiritual problems of our own times. We have a comfortable habit of looking at these ancient types much in the light of extinct monsters, like the epiornis and ichthyosaurus, whose grotesque models are to be seen in the South Kensington Museum.

In blasting the sins of the Pharisees by lightning flashes of truth, as in Matt. xvi. 1-12, our Lord had a prophetic and not a retrospective end in view, having in mind not only those shoddy people who strutted their little hour on the stage of Jewish life, but also the germinal Christian Church around Him in the persons of his disciples. What He says to them He says to all his people—"Take heed, and beware of the leaven of the Pharisees and Sadducees." For there is a Pharisaic and a Sadducean leaven, or principle, capable of being planted in the religious life in all ages, and which is everywhere disastrous and fatal in its influence.

What is meant by the leaven of the Pharisees? In what sense are we in peril of it?

The first thing we have to remember about this sect is that in its inception it was the witness to a great principle and a holy ideal. Historically the Pharisees were the descendants of the Puritan party among the Jews. Their system in its essentials was the fruit of a burning conviction, and it embodied undying principles. Pharisaism in its simplicity meant this—that the people of God must live for Him and not for the world; must be uncompromising in upholding Divine standards of character and conduct; must hold no truce with uncleanness and vice. The earliest Pharisees were splendid men. Just as our Puritans saved England from licentiousness and moral ruin by their witness to the austere rigour and purity of the Christian life, so these ancient Puritans were as the salt that saved their nation from political disaster and moral decay.

Great reformations usually pass through three stages of manifestations. The first is that of holy enthusiasm; at this point they are all good and no evil. Then comes that of consolidation and custom; at this point there is sure to be much good, but possibly also a germ of evil. The third is that of cold tradition and dawning hypocrisy; the movement, having passed into a fashion, ends in a mere pretence. Here there is sure to be much evil in it, with, perhaps, little or no good. You will see Pharisaism in its golden age in the books of Ezra and Nehemiah, who were the typical Jewish Puritans. You will see it in its second stage in the period of the Apocrypha, when the primary impulse had become an elaborate organisation. You will see it in its decrepitude and decline in the Gospels, where it had sunk into a form of godliness without its power, and had become a tissue of make-believes from beginning to end.

The symptoms of the decay of Pharisaism were these:—

1. NEGLECT OF THE DUTIES OF THE PRESENT IN AN EXAGGERATED REVERENCE FOR THE PAST.

Jesus accused these people of "building the sepulchres of the righteous, and garnishing the tombs of the righteous," and of being guilty of the very same sins as led to the slaying of those ancient witnesses to the truth. And they stand for the perpetual tendency to over emphasise the ideals and traditions and institutions of the past.

Theologically, this may be done by cleaving to outward interpretations of Scripture and doctrine, and placing a hindrance against all progress in spiritual thought. There is a way of speaking of the "old Gospel" in such a tone as to hide its everlasting newness and adaptation to the changing needs and problems of the time. The grand feature of "truth as it is in Jesus" is, that while it is ever the same in its essentials, it can be expressed equally in the language of yesterday, to-day, and to-morrow; that new light ever breaks through the Word; that while in substance it is as old as the rock, it is in its form as fresh as the foam that glistens upon it. This idolatry for its own sake of what is hoary and ancient was what

MADE THE PHARISEES REJECT CHRIST

the Saviour. They were blind except when they looked back into the mists of antiquity; deaf except to the echoes of voices long since dead; hard as adamant, except to the tread of dogmas that were the mere ghosts of dead doctrines. And so when the face of Christ came into their vision they saw only the face of a pretender; when the voice of the living Truth fell on their ears it was to them as a clanging cymbal; when the authentic message of God knocked at their hearts seeking admittance, they said of Him who brought it, "Away with Him! Crucify Him!" Let us beware of the same evil tendency, lest the same fate befall us.

We may idolise the past in matters of *custom and ritual*. The Pharisees followed not the law of God, but the custom of the fathers. Was anything old and mildewed? Then it was sacred. It must be kept up, perpetuated. They would argue by the hour about the order of service, the niceties of religious ceremony, the proprieties of Sabbath observances, the shape of vessels and vases; and they would lose sight of thronging duties and grave problems, and be deaf to the clamorous calls of the distressed and helpless. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." This is the sin of ritualism, and it is possible to fall into it even while we

SCORN THE SACERDOTAL HERESY

of the times. There is a "pride of the unjewelled finger," of the bare sanctuary, of the non-liturgical service. The prime thing to be treasured and guarded is not *form*, or *absence of form* in worship, but sincerity of spirit.

2. A second feature of Pharisaism was the tendency to REVERSE THE PROPER RELATION OF APPEARANCE AND REALITY, of principle and details, of character and reputation.

The Pharisee had no moral perspective. Some things were great in his eyes which were really insignificant, while essential matters seemed very little things. He "strained out gnats, and swallowed camels"; he "tithed mint and anise and cummin, and neglected the weightier matters of the law." He lived spiritually in a topsy-turvy universe, where high was low, and little was large, and first things were last. What governed this strange perversion of moral judgment? A very simple principle. Whatever was visible was great in the eye of the Pharisee: whatever was vital but out of sight did not exist for him. His religion was the cult of externalities.

Alas! this cult is not dead yet. When empty courtesies take the place of real politeness, where "wickedness and worship" are joined in unholy matrimony—there is Pharisaism. Men who are polite to their customers and cruel to their wives; women who set so great a store on having a well-ordered house that all their household are made uncomfortable; people who in public are full of smiles and simpers, but in private break forth into hasty and violent tempers; those who honour God with their lips, while their hearts are far from him—such are the modern Pharisees. The Christian is solicitous about his *character*, the Pharisee cares only about his *reputation*; the Christian acts on principle, the Pharisee on expediency; the Christian humbly aims at *being good*, the Pharisee is proudly happy if he can be *thought proper*. Is it any wonder that the kindest lips that ever spake charged these men with being "whited sepulchres, appearing beautiful outwardly, while within they were full of dead men's bones, and of all uncleanness"? Let us beware lest we fall into worse condemnation.

3. A third feature of the Pharisee is that he lived

FOR EXAMPLE AND NOT FOR RIGHT.

It is good so to live that men may safely follow us, but the truest example is to do right and let our influence tell on others by its own weight. In the strict sense, no man can safely do as another man may do. We are not made after a pattern; we are not placed in the same circumstances; we are not called to the same destiny. We truly follow a good man not by copying his actions, but by emulating his spirit; and we offer a good example not by thinking constantly how our conduct affects others, but what is right in the sight of God.

Because the Pharisee reversed this law he got to think little of what he was, and all of what he seemed to be. His life became thus a process of spiritual posing; he ever had one eye on himself and the other on the crowd who looked on—the prey of a rabid self-esteem and a quenchless love of approbation. Therefore our Lord said, "Take heed that ye do not your righteousness before men to be seen of them"; and applied this warning to alms, to prayer, to fasting, and all the ritual of worship and conduct, with a scathing vigour that ought to have burnt the lesson for ever into the brain and heart of humanity.

This, then, was the Pharisee—a man who was deeply "religious" and yet hopelessly wicked; who forgot present duty and all spiritual progress in idolatry of a stagnant past; who reversed the right order of inward motive and external act; who lived not for right but that he might be "seen of men." A worn-out extinct type? Nay—he is to be found in every street, and it is well if he does not intrude into every church.

The Social Purity Alliance, which aims to promote strict individual morality, to encourage the recognition of equal morality and equal condemnation of immorality in both men and women, and a variety of cognate principles, assembled in annual meeting, on Friday, at Westminster Town-hall, with the Archdeacon of London as chairman. The secretary's report of work done showed an active and extensive propaganda, the formation of many local provincial branches, especially in Ireland, and the co-operation of a great number of churches. The Venerable Archdeacon of London, in his speech, quoted and strongly endorsed the emphatic declaration on personal chastity of the Lambeth Conferences of Bishops in 1888 and 1897, and expressed his own opinion that a branch of the Social Purity Alliance was necessary in connection with every church diocese.

Missionary Investments.

By BISHOP J. M. THOBURN.

ALL supporters of the missionary enterprise should not only give willingly, but also carefully and prayerfully, to help forward this good and great work. The children of this world make the most careful inquiries before investing their money in any enterprise, and the children of light should not show less wisdom in investing money in their Master's name. Such investments can be made in two ways. The money may be given outright, in which case it becomes money lent to the Lord; or it can be invested as a loan in such a way as to yield an income to the lender, and at the same time help forward some form of missionary work. The latter plan can be adopted by those who need a stated income, and yet who wish to assist personally in some missionary enterprise. To illustrate, let me state a case in which I have been personally concerned.

More than twenty years ago I became connected with a girls' school in Calcutta. We had no buildings, and rents were so high as to be almost prohibitive. For six or seven years we struggled along as best we could, but finally secured enough credit to enable us to erect a suitable building for both a day and boarding school. When we opened the school it was burdened with a debt of £7000, and our only hope of payment was based on the income of the school. The situation was considered desperate by many, but year by year this debt has been reduced, until now it is so small as to give us no concern. During all these years we have been paying a higher rate of interest than is usual in England, the lender meanwhile being abundantly secured by a mortgage on encumbered real estate.

Let us suppose now that someone wishing to aid missionary work had advanced the money at the outset at a lower rate. In that case six years of valuable time would have been saved, the debt would long since have been paid, the school would have been in a vastly better condition to-day, and in the meantime a staff of six or more Christian workers would have been maintained, while the lender

WOULD NOT HAVE SACRIFICED A PENNY.

Many other similar cases might be cited. This very week a missionary has written me that the successful missionary press which he manages will hereafter provide for his support, which means that indigenous support has been found for a missionary. Six other missionaries in our own field receive in like manner indigenous support, and the system is capable of indefinite expansion. The higher grade of schools can do much in this direction. Mission presses can do much. Industrial enterprises can be utilised, such as tea and coffee planting, fruit culture, and, if carefully managed, ordinary cultivation. Hundreds of devout Christians in Great Britain have money invested at ordinary rates, yielding an income, it is true, but accomplishing no special good. If equally good security can be given in a foreign field, why not invest this money where it will aid not only in accomplishing present good, but in establishing a permanent support for Christian work for years and centuries to come?

I have assumed thus far that the lenders are all persons whose first concern is to secure their money against all contingencies, such as persons of limited resources who are dependent upon the income arising from the investment in question; but all who wish to aid missionary enterprises are not thus dependent. The missionary himself must incur various risks. His health may fail, or he may die at his post, or his plans may be thwarted in various ways. As the worker in the field is willing to assume his share of risk, so the investor can make financial risk secondary, and be more anxious to do good with his money than to receive large return from his investment.

THE PROSPECT OF DOING GOOD

may be better than that of earning dividends. In other words, the conditions under which all business operations are carried on prevail here. Those who wish to invest can make their choice among a great variety of enterprises, and the question of securing it can be studied in all its bearings as the same question could be studied if missionary work had nothing to do with it.

It is here that we find the practical basis of the Industrial Missions Aid Society. The idea upon which this Society is based is not only a noble one, but its plan of operation is practical, and its promise of usefulness very great indeed. Throughout the whole of India and the Straits Settlements mortgages can be given as readily and upon as good security as in England. Real estate in Bombay, Calcutta, or Singapore is held as securely as in London. An immense impetus would be given to missionary work in the East if investors could be induced to come forward and place their money where every day in the year it would be not only serving its owners but also working for good. Those wishing fuller information concerning the possibilities which these investments hold out should correspond with Mr. W. H. J. Hatch, secretary, Industrial Missions Aid Society, 10, Paternoster-row, London, E.C.

A Bird's Bidding.

A LOVELY June morning, spent in grounds where Art and Nature have worked hand in hand to produce rare beauty of surroundings, and in the trees an orchestra of heaven's own providing; and out of the musical babel of bird-voices there comes to me continually one persistent note, mounting high above the rest, "See-ye-do-it," "See-ye-do-it." I am not wise enough in bird-lore to identify the notes. I think it comes from the marvellous throat of a thrush, but I know how its message has reached my heart, for only a week ago I had sat again and again in the meetings of a convention for the deepening of the spiritual life, and as fresh, vivid teaching came to me and was blessing my own life I had vaguely purposed to pass on some of the thoughts to fellow pilgrims by the hand of the widely travelling and welcome courier, THE CHRISTIAN. But busy days and a tired brain kept me silent until, amid the sweet rest of this country visit, the message of the bird has found me.

First of all, the *winsome* way in which the power and grace of the Holy Spirit was emphasised. I believe there are many who, with strong conscientiousness and an earnest desire for a more consistent and victorious life, are yet nervously afraid of "high doctrine" as leading in their case to a morbid self-introspection which is not healthy, and which is almost certain to end in discouragement and a distaste for the whole subject.

But in these meetings there was only the simple and unquestionable teaching that, as in all things pertaining to physical healing a sick patient must entirely submit to the treatment of the doctor, and that then the whole responsibility of the cure was his, so in spiritual matters we were only convinced of shortcoming and failure to be pointed, as at first to the atoning sacrifice of Christ, so now to "the renewing of the Holy Ghost."

"You have tried again and again to conquer besetments and evil tendencies in your own strength, and have utterly failed; now yield yourself fully into his hands and trust Him to do it for you."

But though the contemplative and emotional side of the religious life was treated with much caution and wise reserve, there was unflinching testimony to the practical view of Christianity which we sometimes think it needs a modern Wilberforce to re-enforce. Very striking were the thoughts on God's demand for full weight and measure in his service. "According to the shekel of the sanctuary" was his enactment in the Mosaic ritual, and by his prophet Malachi He complained of the lame and valueless cattle being brought to Him in sacrifice. "Offer them now unto thy governor; will he be pleased with thee?" was the pathetic remonstrance, and we wonder how the old Jews dared so to insult their God, and can only attribute it to their national tendency to greed. But

ARE WE CLEAR IN THIS MATTER?

We like just dealings in all our mercantile transactions, and if any of our tradespeople inflict on us short weight or scant measure we quickly remove our custom elsewhere. But do we give full measure to God? Our tithes—are they all in his storehouse? Our time, our affection, our energy—has He his due share of these?

God's main purpose in all his requirements and in all his discipline is to produce *Christliness* of character. We may call it by what name we choose—the higher life, sanctification, consecration, holiness—that is a mere question of nomenclature; the only thing that satisfies the Divine Father is that we should be conformed to the image of his dear Son. And this is what the Holy Spirit longs to effect. Dr. Adamson, in a recent work "On his Person and Offices," says that He is so devoted to Christ that it is his highest joy to produce more loyalty and more likeness to Him in the hearts of believers. In an address on the passage, "Beholding as in a glass the glory of the Lord, we are changed into the same image," we had a most telling illustration from one of the processes of photography. "When anyone is taking a likeness he must bring the object to be portrayed and the surface on which the image is to be received

WITHIN FULL VIEW OF EACH OTHER.

But before the plate is placed in the camera it must be rendered sensitive to impressions. Then, having withdrawn the intervening veil, the operator stands aside and exercises faith that the great photographer—the light—will do its work. So, when we are brought face to face with Christ, and our hearts are rendered susceptible to his loveliness, the Divine Photographer, in response to our faith in his gracious operations, imprints the image of the Lord Jesus on our character."

But there is a final stage in the process. When the plate is removed from the camera, it is taken into "the dark room" to be developed; and are we speaking too strongly when we say that no true reflection of the Saviour is produced in a soul in any degree of perfection except in the dark room of trials? And so there followed strong, encouraging words to those who were now in that dark room—God's developing chamber—through suffering of any kind or degree. And with that suggestive thought, our jottings from a memorable convention must close, and the bird monitor may now chant his message to some other listener.

M. C. F.

Percy Park, Tynemouth.

Mrs. Grattan Guinness.

MISS GUINNESS writes:—So many inquiries about the health of our beloved mother are reaching us that I hope you will insert in The Christian some news of her progress, for the friends in many lands to whom her name is dear.

About a month ago, while Dr. Guinness was in North Africa, visiting the stations of the North Africa Mission, and studying an important unevangelised region of the Atlas Mountains, she was suddenly overtaken by a paralytic stroke. Dr. Wrench, of Chatsworth, and other helpers did everything possible for her, and showed unremitting kindness throughout the anxious days during which she lay unconscious and apparently at death's door. We were hoping for the change that has brought recovery after previous similar attacks; but the stroke was more severe than those of past years, and it seemed quite a question whether the remarkable recuperative power that has enabled her to rally so often was not about to fail. Day and night, as we watched in the silent, darkened room, the prayer went up that she might be spared to welcome home her missionary children from far-off China, if the Lord will, next year. Much prayer had been made by our Institute friends and students at Harley House, Cliff, and elsewhere, and the answer we hoped for was given.

Early on May 23 a change came. She slept quietly for hours, and woke better—spared. Since then there has been a slow but marked improvement, and as I write she is sitting in her old seat by the fireside corner, still seriously affected in speech, and unable to communicate with us freely, but in other ways much like herself. We would ask for continued prayer for a full recovery. We also ask your readers specially to remember in prayer at this juncture the worldwide missionary work in which the dear life whose day of service is now done was so long and unreservedly "spent out."

We would ask friends, while remembering in prayer the life whose sunset hour of leisure we are watching day by day, to remember also the work that was so dear to her, and for which so many an earnest appeal was made by the silent pen and lips that can no longer plead for heathendom.

Cliff, Curbar.

The Need of the Hour.

BY REV. JOHN SMITH, D.D.

WHAT a searching light falls from the incident of Peter walking to Christ on the water upon our hearts and lives. Instead of saying "Lord, what wilt Thou have me to do?" are we crying, "Lord, bid me do this, let me have that," which, with the credit of obedience to Him, would win us place and a name? What a searching and difficult thing it is to be a Christian. This self-seeking is utterly futile. The thing Peter asked for had no justification of use. How many, closing their eyes to the great practical necessities of men, are crying "Bid me do this, that, or the other thing, in respect of which I may stand on the pedestal of distinction," and who are consuming time, energy, talents, on what has not the slightest effect in helping on the kingdom of God.

Surely the great need of all the disciples in that hour was that Christ should come into the ship. And He was coming, but Peter arrested his progress. The need of this troubled hour in the kingdom of Christ is the Master's presence. But the mood of the Church at this hour is not the mood of prayer. We are not crying for his coming. It is the conceit of cleverness. We must go out to Him. We must restate his Gospel. We must put Him in a fresh light before men, and then *we* will bring Him into the ship. Presumptuous folly; it is Christ Himself, in the glory of his Divine power, abasing men to be the simple organs of his grace—it is Christ Himself who shall make all things new.—*The Presbyterian.*

Harley House. — The annual midsummer gatherings will be held at Harley House at the close of the session on Friday, July 1, when some earnest farewell words will be given by the students and deaconesses who are leaving to take up work in different parts of the world. The grounds will be opened at three p.m., and at the close of the afternoon meeting tea will be served in the tent and the college halls.

The Auction Sale.

A WAKING DREAM.

IT was a cold, wet, dark evening, and I had an hour to wait at a small railway junction before getting a train to my destination. From the cheerless station I wandered along the village street wondering where, save in a public-house, I could find rest and warmth, and soon my eye was caught by the repeated flash of light that seemed to come from the opened door of some building in front. When I came up to it, it seemed to be a sort of hall, and a bill on the door told what was going on within; but my eyes had got so dim with the darkness and the rain that I could not make out the words rightly, for what I read was, "Auction Sale To-night; Souls on Sale or for Hire; the Highest Offer may Not be Accepted." Laughing at the mistake I must have made, I entered the building.

My eyes were so dazzled with the brightness that it was a few minutes before I could see clearly, but I knew that I was in a fairly large hall with a platform at the further end, which was ascended from the back by a succession of men and women, lads and girls, each of whom, after some talking in the neighbourhood, passed down to the right hand, or, mostly, to the left. The first that I could see with any distinctness was a young woman, and as she came forward I thought I heard one asking for offers for her life; and then there came, first from the right and then from the left, one who seemed to offer her a true life or a wrong one, but I could not quite make it out. Only when she stepped down on the left hand I heard the voice on the platform say, "Another gone!" and

I WONDERED WHAT IT WAS.

Her place was at once taken by a young man, for whom the first offer came from the left hand. "You are just the sort of man I am looking for—a man that wants to see the world and have lots of fun, not tied to his mother's apron strings, and telling her about every sixpence he spends, and getting scolded whenever he stays out for an extra half-hour; a man having his fling and his larks, and showing he knows what is worth while living for." There was no use, I saw, in making any other offer for that young fellow, for he was of the utterly thoughtless class; but I had learned now something of what it all meant, and as he too stepped down on the left hand I listened for that voice again, "Another gone!"

But it was not always so. The very next was a bright boy, whom you heard jumping up the staircase two steps at a time before you saw him, and who instinctively looked to the right hand as one came forward, saying, "Yes, you are the sort I want, with the making of a man in you. You know that there is work to do, hard enough to test your mettle, but true work and strong—work that is worth the doing for our Master. He is looking out for soldiers that will

FOLLOW HIM THROUGH THICK AND THIN,

who won't be afraid to do what is right and true, men that are strong to do and dare. He is so grand a leader." And I knew there was no use in anyone from the other side trying for him. He never waited, but jumped down on the right hand; and somehow the hall looked brighter, and there was a sound of singing in the air.

I must pass over many whom I saw, but I must tell you about one old man that soon came on the platform, a well-living man (as we say), who had made his slips, but never big ones, a man you liked, but you never were sure about—and he never seemed sure about himself. For him the first offer was from the left: "Don't think the happiness of life is over yet; there is a lot for you still, a little work to keep you from wearying, a friend dropping in to talk about the old days over a glass," and so on; but the old man was not half contented until one came forward on the right: "No; that won't do. You need much more than that, and I can give it: days cheered by a Father's love, evenings bright with a Saviour's care, the past all forgiven, the future all cared for—no doubt, for He loves; no anxiety, for He cares for you. His rod and his staff shall comfort you." And the old man passed quickly over; and, as he was helped down on the right hand, I thought I heard him say, "Even me!" and again there was the sound of music.

Another I must tell you of—a young woman about whom, as soon as I saw her, I was so anxious. She had been more than a good living girl; she had had her times of deep impression when she meant to come right out, but she had never quite done it. I knew that times had been hard with her lately. I trembled as one came out so cunningly on the left, and said, "This is nice. I was just wondering how I could get hold of you, for one of my friends has just come and offered to take me to the theatre or to a dance—whichever I liked—to-night, and I can't go; and I was wondering if you would. I know you don't go to these places, but just for once you might, for I know work is hard just now, and you are so good to your old mother; and you don't know what might come of it if you went to-night, he is such a nice fellow." I was afraid for her, for life was dull and money scarce, but one came forward on the right and said, "I *am* so glad to see you, for the Master was just speaking about you last night, and He was saying it was long since He had a right talk with you, and He was afraid things were very dull with you just now—your mother ill and needing so much time and money you can scarcely spare; and He was telling me about a new joy He has for you, and a plan for getting a change for your mother.

HE IS SO KIND A MASTER.

Why! here He is Himself to tell you." And as the young woman fell at his feet, I am sure her eyes were wet with tears; but mine were too, and I could not see.

But what is this strange sound I hear? The sound of unsteady feet tottering up the steps Strange! Nay, rather were it strange if, in Scottish village on such a night as this, there were not drunken men and (God help them!) drunken women. At once a transformation took place around; even on the left hand the bidders turned away, and I heard their leader say, "What sort of place will hell be with all these drunkards; but we can't let *Him* get them"; and he left one menial to offer for them. It was easily done; he had only to hold out a glass of whisky, and you could scarcely help weeping as they all rushed for it. All! No, not quite; for meanwhile, on the right hand, one voice had been raised in singing, and a few of them paused; one old man in his rags I noticed especially as he tried to steady himself and began to say: "What's that? 'The Lord's my Shepherd'; that's what my mother used to sing, and the very tune she used to sing it to. Poor old mother! How she used to plead with me and pray for me; she is in heaven, and I—I'm fast going to hell; there's no doubt about that. What's that? 'My soul He doth restore again.' No, no, I'm too old and bad for that; He would never look at me; and yet I wonder if He would." The old wreck turned to the right and cried out: "Have I any chance? Would He even look at me?" And the answer rolled back: "He loved thee and gave Himself for thee." "But me," he said, "such an old drunken wretch as me?" And again the answer came: "He loved thee, He died for thee; able to save to the uttermost." And one came forward with outstretched arms to receive the old man as he stumbled down on the right side; and I wondered who would do such a thing as that, till I saw in the open hands a strange mark, as if a nail had pierced them; and then I looked at his brow and I saw a mark as if a crown of thorns had been pressed home. And I heard the music of the harps of God.

Need I interpret my dream? I think not. Which voice have you listened to—which offer have you accepted—in exchange for your soul?

J. R. MACPHERSON.

The Students' Summer Conference will be held this year at Ripon, Yorkshire, from July 30 to August 8. There will be Bible-readings and addresses on the spiritual life. College work will be considered, and an account given of the World's Students' Christian Federation. The S.M.V.U. will co-operate in the Conference with the British College Christian Union. Fuller particulars can be obtained from the general secretary of the B.C.C.U., 93, Aldersgate-street, London, E.C.

Parents' Mission.—The annual meeting of the Parents' Mission was held in St. Michael's Hall, Blackheath Park, Rev. A. E. Barnes-Lawrence, vicar, in the chair. Rev. E. J. Kennedy, in moving the adoption of the report, showed the need of arousing parents to a greater sense of their privileges and responsibilities, and how necessary it was for all who are working for the good of the rising generation to obtain the co-operation of the parents in training their children in such habits as would make them good citizens.

Christianity and Womanhood.*

BY MRS. ISABELLA BISHOP, F.R.G.S.

THE time is too short to admit of tracing the historical aspects of the elevation of the women of Christendom through Christianity. Allow me to sketch in a very few words the position of the 400 millions of women in continental Asia—as I have seen it in seven and a half years of Asiatic travel in countries where the civilisation is ancient and elaborate, and in which ancient and philosophical systems of religion, which in their beginnings contained high moral teachings, hold an undisputed sway—and to contrast it with our own.

In these Asiatic countries the birth of a girl child, especially if she be a firstborn, is at the best a subject for condolence with the parents, and none who have heard it can ever forget the wail of the Chinese mother for sorrow that a woman is born into the world. The prevalence of secret infanticide in India, and of the same crime done openly in China and elsewhere, attests the light in which girls are regarded—their birth a token that the gods are displeased with the mother; and both parents regarding them as a bitter well-spring of anxiety and expense. Into households steeped in prejudice, and hardened by cruel customs which have the sanctity of antiquity, the girl child comes unwelcomed. At a very early age she is secluded in the women's apartments, and at her marriage at twelve or thirteen is removed to the seclusion of those of her mother-in-law, where she spends her time in menial offices. She prepares her husband's food, but he does not demean himself by eating with her. Faithfulness in the marriage relation is not incumbent upon men, and is believed to be impossible for women without the protection of seclusion within the harem walls.

It would not be possible to put into words the deep distrust which all Orientals, especially Moslems, have of women. Woman is regarded as a necessary evil—a thing of no account, soulless, not destined to immortality; motherhood her only title to a species of respect. In China, to teach her to read or write is counted the height of folly, if not a crime, and she is habitually spoken of as

"THE MEAN ONE WITHIN THE GATES."

Polygamy, the facilities for divorce, the disgrace, with its barbarous accompanying customs, which attaches to widowhood in India, and child marriage, enhance the degradation of the lot of our Eastern sisters.

The woman's house has none of the sanctity of home. I speak from extended personal experience in Turkey, Persia, China, Korea, and the native Malay States, where, owing to storms, or floods, or tribal outbreaks, I have accepted hospitality for days at a time in upper-class native houses, making acquaintance, on the whole, with 140 harems. In rich men's houses there are often as many as 200 inmates. Privacy is unknown and impossible. There are legitimate wives and wives who have few legal rights, slave wives, discarded wives who are practically slaves, female slaves, aged women who act as spies and duennas, girl children, daughters-in-law, and women of several colours and races.

Even the favourite wives in rich men's houses are totally illiterate, knowing nothing of the world outside their walls, hearing of foreign countries rarely, and then only as inhabited by infidel barbarians, precluded by rigid custom even from such a light occupation as embroidery; graceful inanity an art to be practised without any possible outgoings in the direction of philanthropy or kindness, never crossing the threshold of their dwellings except in closed chairs, ignorant even of the road to their own houses, and of all

THE BEAUTY OF THE REVOLVING SEASONS—

their chief occupations are playing with their children, counting their jewels, changing their dresses, eating sweetmeats, dyeing and dressing their hair, painting their faces, staining their finger nails, smoking, sleeping, and practising petty tyrannies and cruelties upon their slaves. Their recreations are the performances of singing and dancing girls and fortune tellers, shopping at home, and small dramas acted by their servants, full of a corruption of language and suggestion perfectly astounding.

In intellect these secluded women are not higher than children, but their circumstances foster an early and gigantic growth of the worst passions which deform humanity—envy, hatred, malignity, unbridled jealousy "strong as death and cruel as the grave," revenge, slander, greed, impurity, a leprosy of unholiness which affects well-nigh every home and heart, a foul atmosphere in which every generation receives its earliest impulses. Purity as a spontaneous virtue is not believed in. There are no ideals, no examples of goodness to be studied, nothing to raise the thoughts. Influence is represented by intrigue. There are no duties in life other than those to children and parents-in-law, and no true companionship can exist between husband and wife. To be the mother of boys is a woman's highest aspiration.

In all the countries of continental Asia girlhood, with its charm, its indescribable winsomeness, its brightness and sweetness, its ofttimes noble aspirations and not always reasonable hopes, its freshness and purity, its enthusiasms, its frequent alacrity of service, and the bright possibilities for its future, is altogether unknown. There is no middle platform between childhood and the loveless seclusion of wifehood. In the woman's house all that is good in a woman's nature is undeveloped and blighted; all that is evil is

DEVELOPED AS IN A FORCING HOUSE.

To give anything like a correct idea of Oriental womanhood this sketch ought to have its details filled in and to be painted in much darker colours, but time fails. The imperfect picture I have given represents Hinduism, Islam, Buddhism, Demonism, and womanhood, and is a purely Oriental one.

In the days when Latins, Teutons, Slavs, and Anglo-Saxons were heathens women occupied a very different position from that of the women of the East; and there is a risk of exaggeration if we attribute *the whole* of the freedom and enlightened influence of the women of Europe and America to Christianity. It is apparent that the Christian religion modifies rather than effaces racial characteristics and customs.

This is evident in the case of the Syrians and Armenians, who were Christian nations for centuries while our fathers were painted savages, but among whom women occupy a position of decided inferiority, not sitting down at table with the men, and eating their leavings in becoming privacy. The necessity for silence is early inculcated on the Armenian bride. Up to the day of the birth of her firstborn she is the drudge of her father-in-law's house, and may not speak to anyone but her husband, and not to him in the presence of his parents. Her tongue is so far liberated by maternity that she may talk to her child, and then to the females of the household; but she may not speak freely till some years of this singular novitiate have passed by. Her education is totally neglected, and by custom and ignorance she is incapable of knowing or understanding the wider interests of her husband.

But Christianity has given to the Armenian and Syrian women

THE BLESSINGS OF MONOGAMY,

a seemly measure of freedom, purity in the household, rule in domestic matters, equal religious privileges with men, the high ideals of the New Testament, and the hope of a blessed immortality.

When Christianity came to Europe, with that wonderful elasticity which distinguishes it, it adapted itself to, or rather I should say it incorporated itself with, such national social customs as were not contrary to its spirit. It found women unveiled and with a certain measure of liberty and influence, and it left them so; or rather it taught the value and use of that liberty as liberty to serve. It established new standards of purity, of mutual respect between men and women, of absolute fidelity in the marriage relation, of the duties of mothers to the souls as well as to the bodies of their children, of duties to servants, and all that group of virtues which in the early days, as now, ennobled the Christian matron and set her high above the finest examples of womanhood among Greeks, Romans, or Teutons.

Passing over the eighteen centuries during which the evolution of Christian womanhood has been proceeding, allow me to point out a few of its salient features. In the ever-blessed Founder of our faith we have the unique spectacle of a character which, by combining the highest ideal of womanhood with the highest ideal of manhood, affords both sexes a perfect pattern on which to model their own lives. So that, in so far as the perfecting of the moral and spiritual natures goes, there is in very truth "neither male nor female."

While the false religions are made for men, and either ignore women or take cognizance of them only as vastly inferior beings, Christianity, while recognising, within limits, inevitably different spheres of harmonious action, regards the souls, the lives, the work, and the responsibilities of both sexes as on an equal platform. It has developed women all round, in intellect as well as heart, and has set before us the highest ideals as well as the loftiest themes of thought. It has taken away the reproach from unmarried life, which is one of the salient features of Eastern social systems, and has consecrated it, not in the seclusion of the cloister, but to the hard work of the world; so that it is greatly by unmarried women that difficulties are faced and severe social problems are solved. It has made women the invaluable and necessary coadjutors of men in all parochial, philanthropic, and educational work. It has taught women, and is daily teaching them more widely, that they have responsibilities outside of the walls which protect rather than seclude their Christian homes, that there is a duty to the State and to the fabric of society which cannot be evaded or shirked by the woman who is

FASHIONING HERSELF ON THE PATTERN OF CHRIST.

So the freedom and high consideration which Christianity has bestowed upon us enable many hard-working and gifted women to evidence their gratitude for these blessings by serving the State in many capacities, such as sitting on school and parochial boards, acting as factory inspectors, prison warders, nurses, emigration officers, and the like. Time would, indeed, fail to allude even to the thousand methods in which the Christian womanhood of our day is taking a leading position in every species of philanthropic work and social reform.

Nor must it be forgotten that one duty binding on women, whether in the home or out of it, is to refine and help men, to be examples of purity and feminine refinement in speech as well as life, and by gentle and wholesome influence to aid in forming a righteous public opinion—a duty never more incumbent than now. To us much has been given—of us much is required. Among the growing blessings which Christianity has conferred on womanhood is that of combined service. Formerly good women worked each in her isolated circumstances, without the strength and cheer of association. The tendency of the age is to combination, and it is very apparent among our women workers. This gathering of Young Women's Christian Association delegates from every part of Christendom is one evidence of it. The indwelling spirit of Christ which has led mothers to care for other women's daughters, and all the members to care for young women as they would like their own sisters to be cared for, has tightened and strengthened the blessed bonds of this special service, which at once includes and ignores race and country and external forms of faith.

Throughout the world I have seen the Briareus arms of these linked associations stretched out, union adding strength, and everywhere blessing, guiding, and protecting the ignorant, succouring the tempted, and in alien lands giving to the stranger

THE PRECIOUS SYMPATHIES OF HOME.

I will close by saying that woman's work is daily opening out in new directions, and that its indefinite expansion depends upon women themselves. In preparation for these and perhaps larger spheres, may I suggest that all young women should set themselves diligently to acquire those habits of business, thoroughness, perseverance, and self-effacement which are essential to successful work; and that all of us, however harassed and hard-pressed we may be, should strive to emulate the "gentleness that was in Christ," seeking on all occasions to show that kindly, individualising, sympathetic courtesy which minimises the frictions of life and helps many in unsuspected quarters to bear their burdens more easily. For all that Christianity has done for our womanhood we express our thankfulness best by endeavouring to extend the same blessings to others in the spirit of the question, "How much owest thou unto my Lord?" esteeming it the highest ideal if by life-work and self-sacrifice each may attain to the fulfilment of the ancient prophecy, "A servant of servants shall he be unto his brethren."

* An address at the Mansion House to the World's Y.W.C.A. Conference.

The Mildmay Conference.

FOR the forty-second year in succession the June Conference of Christians at Mildmay Park has been in session this week. It opened on Tuesday morning in the warmest of midsummer weather, and with a good, though not a crowded, attendance. Lord Polwarth was able to be in his place as president, but we concluded from his remarks that he is not in robust health and would not be in close attendance at the meetings. At the appointed hour an opening hymn was sung, and Prebendary Barlow, of Islington, led the company in prayer.

After reading a portion of Scripture, THE CHAIRMAN gave a very brief opening address. He said these conferences had been conceived and carried on in the spirit of prayer. Every brick in the building seemed to him to be cemented in prayer. Yet we have much to learn concerning true prayer, which is the topic of this year's Conference. Philosophers speak of God as a silent God, but as Christians we know that He has spoken to us, and has invited us to speak to Him. His heart is opened towards us, and He desires us to open our hearts to Him as his children. May the Conference be a real sitting at the Master's feet! This is not a subject to theorise about or speculate on, but one to be experienced. We do not cry to an unknown God. Let us make much of the cleansing blood of the Saviour in our approaches to God; that is our ground of acceptance, and not our Christian profession or our spiritual acquirements. The veil is now rent from top to bottom, and all may enter in.

Another hymn of praise being sung, Mr. J. E. MATHESON recalled to the gathering some appropriate memories of the late Mr. Geo. Müller, the man of faith and prayer. He possessed in a very remarkable degree that attitude of mind which we call faith. On three separate occasions he spoke at Mildmay on the words in Psalm xliii. "God my exceeding joy"; perhaps that was the great secret of his wonderful life. Prayer followed by Rev. Sholto Douglas.

The first address on the morning's theme, "The Foundations of True Prayer," was given by

DR. MONRO GIBSON.

Prayer, he said, is the breath of the spiritual life. How important, then, is prayer. No prayer, no soul life; little prayer, little life; much prayer, much life. In theory nothing is simpler than prayer, but in practice it is difficult. Some give up prayer because, to them, there is nothing more in it than a mere form.

What are some of the chief hindrances to prayer with serious-minded people? Men ask: Is it any use? This question arises from a doubt, not as to the existence, but as to the heart of God. Is our God anything more than "a force"? At one time material science seemed determined to annex the domain of spirit. Materialism is not now so blatant, but it is still the spirit of the age. People do not seem in our day to live so much in the unseen world as before; the realm of sense engrosses them. The unseen and eternal are gradually pushed out of our daily life, and God becomes more and more shadowy and abstract and distant. Here we have the need of a strong and vivid "revelation of God the Father." Perhaps we admit that God is "an infinite *mind*," but that does not help us much in the life of prayer. A modern poet has said—

> And dreaming much I never dared to dream
> That in my prisoned soul
> Fluttering trembling prayer could move
> The mind that is the whole.

Increase of knowledge alone truly increases sorrow in the direction of fellowship with God. But what if there be a *heart* in God? A Prime Minister and a boy crossing sweeper may intellectually be miles and miles apart; but in heart they may be much akin. So we may say with reverence that in the time of need of our poor humanity God will not be less God because in the love of his heart He thinks of his sick child. Reason may not affirm it, but it may confirm, and cannot deny it. He that taught men to love, shall He not love? What we learn of the Father's love from Jesus Christ is the corrective of the false impression given by those who confine themselves to the region of the intellect. Christ Himself is, indeed, the revelation of the Father. If God seems far off, every act, word, and tone of the Son of God is that of a brother and a friend; and He is "God manifest in the flesh." When the wise and prudent are left in ignorance, Christ reveals God to the babes—those who possess true love in their hearts. "He that hath seen Me hath seen the Father"; that is the answer to all the questionings of the heart.

Another difficulty is this. Granted that God is, dare I pray to Him? Have I not offended Him? This difficulty is met by "the mediation of God the Son," who has not only revealed the Father in his incarnation, but has borne the burden of human guilt and sin, and as our representative has made a way of free and open access to the Father. So the second gulf is bridged. Christ is not only The Truth; He is The Way. A third difficulty is, Even if I dare to pray, can I pray? My spiritual condition is such that I feel helpless in prayer. This is met by the coming and indwelling of God the Spirit. It is only by his promptings that we can pray. We may walk in the Spirit, and live in the Spirit, so that the *act* of faith may grow into the *habit* of faith. Prayer will be without ceasing, if the bronchial tubes of the soul are kept free from the microbes of sin and the dust of contact with the world.

Prayer was made by Rev. G. H. C. Macgregor and Dr. Baedeker before the closing address of the morning, which was given by

REV. CHARLES A. FOX.

If, he said, we are only sure that we are in God's presence it is not so hard to pray. We need this deep consciousness in all our prayer meetings and in our private petitions. We have now an open heaven, and an opened earth, and an open Bible. But the secret of the shut door of the chamber is not so well realised. This is the great need of our time. The mediation of Christ has been spoken of. Why is He our mediator? Because He belongs both to God and to us; and He died both for the Father and for us. He is the one and only link between God and us, uniting in his own blessed person the wounds of humanity and the splendours of divinity. The only place that belongs to us in the whole universe, because it has been purchased for us, is the holiest place of all within the veil. What need is there for other mediators? What sins can any human priest atone for? There is one sacrifice alone; one altar alone. This altar was not the possession of any Church; it was erected outside the camp, where Christ stood alone between the living and the dead. So it is the peculiar possession of no Church. Have you noticed that Christ was ever *outside*—born outside, living, worshipping, and ministering outside, suffering agony in a garden outside, and crucified outside? On God's side there is nothing between, but on our side there is need for the constant mediation of Christ, by the Holy Ghost, secretly, in the hearts of believing men. Why is prayer not always answered? Because the suppliant is not always ready to receive the blessings God would give us. We are all heirs of God, but how few of us are inheriting our possessions. We are disappointed heirs of blessing, like Jacob of old. Like Jacob we have first to be undone, before we can claim the blessing.

> Dark waters blossom out in breaking,
> High souls are made in the unmaking.

We overcome God by being overcome of God. Then we shall overcome our offended brother. Not only are there disappointed heirs, but blighted lives. An illustration of this Mr. Fox found in the case of the Syrophenician woman whom Christ at first repelled, but who afterwards overcame the silence, the sovereignty, and the severity of God the Son by the clinging of her prayer. She got the children's bread. What is that? The power to cast out the devil. How few of us are able to cast the devils out of our children and out of those around us! This is the power we need to-day; as missionaries know well when they go to heathen lands. Do we so deal with God, in the secret place, that the answer comes, "Be it unto thee even as thou wilt"?

How shall we overcome the flesh by prayer? Take the case of Paul, whom God fought against, as it were, by the thorn in the flesh. Was there ever such a worker as Paul? Yet God buffets him and brings him to his knees, so that he overcame at last by prayer. He got a revelation—"My grace is sufficient." That was to the Apostle like Hagar's well in the desert. The thorn was not removed, but grace was triumphant. There are those who have to fight with some thorn in the flesh every time they speak or work; but God's grace is sufficient. Paul learned that his weakness was his strength. Man's importunity, in his extremity brings God's opportunity and man's blessing. To overcome there is but one thing to do: yield yourself as a living sacrifice, and put yourself at God's disposal. There will be such a change that you will be transfigured before the wondering eyes of your fellow men.

Bridge of Allan Convention.

THE seventh annual convention for the deepening of spiritual life was held last week in a tent at Bridge of Allan. This year's convention (says a correspondent) has been one of the best. The weather has been all that could be desired. Mr. Robert Wilson presided.

Among the speakers were Rev. J. R. Macpherson, Rev. G. L. Hamilton, Dr. Elder Cumming, Pastor Theodore Monod, Rev. John Smith, and Dr. White. The addresses were on the usual lines of a call to confession and surrender, with many comforting words as to the power for life testimony and service placed at the disposal of the Christian. In the after meetings many were brought to the point of definite acceptance of the promised gift of the Holy Spirit.

The convention closed on Friday by a largely attended missionary meeting. The same evening there was a well-attended praise meeting, when many interesting testimonies were given to blessing received. One happy feature was the number of local ministers and laymen who attended the meetings.

The Twined Flags.

ENGLAND AND AMERICA.

Let us twine our flags together,
We will clasp hands o'er the sea;
Let us stand beside the other
In the cause of liberty.
We have a true blood brotherhood,
Then for ever let us dwell
In a union far more powerful
Than of cannon shot or shell.

What though the Atlantic billows
Roll their foaming waves between?
What though you have a President
And we a British Queen?
We both possess the Bible,
That our fathers loved and read;
Those who bought our rights with sorrow,
Who were tortured, burnt and bled.

Then let us be united,
In every holy cause,
So peace, goodwill, and concord
Abound instead of wars.
Our noble heavenly missions,
On earth mankind to bless;
Spreading abroad the Gospel
Of Truth and Righteousness.

S. TREVOR FRANCIS.

Waitresses have been honoured with a Bill in Parliament. The Bill establishes a ten hours' day for waitresses, and requires seats to be provided for their use. One of the sections provides that "a waitress shall not be prohibited by regulation or otherwise from being seated when not actually engaged in the course of her employment." This provision is much needed in London. In many well-known restaurants the waitresses are forbidden to sit down. Indeed no seats for them are provided.

Preservation of Health.—The work of the National Health Society is a great testimony to the value of cleanliness. Men and women in middle life can remember when consumption was a terrible scourge, but in sixty years the death-rate from it has been reduced by more than one-half, and one authority thinks that in thirty years the disease will have disappeared. There is no doubt that a great many of the scourges of our race spring from our own fault; disease and poverty are questions best solved by applying the laws of simple temperance in living to all conditions and classes.

Rousing London.—The executive of the London Auxiliary of the U.K. Alliance have arranged for a fortnight's mission by Rev. Leonard M. Isitt, of New Zealand, extending from Sunday, October 23, to Friday, November 4, and including four Sunday services, a special reception, six large district meetings, and three Exeter Hall demonstrations. To prepare for these great gatherings, and to consider how to make them instrumental in giving a new impulse to all departments of temperance effort throughout the metropolis, it has been decided to call an aggregate conference of London temperance workers in Exeter (lower) Hall, Strand, on Thursday next, June 30. Sir Wilfrid Lawson, Bart., M.P., will take the chair at 7.30 p.m.

OUR DAILY HOMILY.

SUNDAY, June 26.

"*If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.*"—1 Cor. viii. 13 (R.V.)

THERE are two principles for our guidance in doubtful and debatable questions. *First, the law of conscience.* The Apostle does not hesitate to say that the scruples of the weaker brethren were unquestionably needless. Idols have no real existence, and the presentation of food in their presence before it is eaten is a matter of complete indifference. "If we eat, we are not the better; if we eat not, we are not the worse." At the same time, if a man were not able to reach this high standard, and still believed that an idol had a real existence, and that it was wrong for him to partake of food which had been offered to it, he must abide by that decision, not in any way forcing himself to more liberal action. His conscience might be misinformed, and he should take every means of bringing it to a more healthy condition; but if it still remained stationary, he must accept its ruling.

Secondly, the law of charity. We must consider one another. No one liveth to himself. We are members of the body of Christ, and have no right to injure any who are so closely allied with us, and on whose healthy existence our own materially depends. If, then, we see that certain other souls are constantly being caused to stumble because of what we do; not simply surprised and startled, but actually made to sin; trying to do as we do, but perpetually falling short; unable to take our steep path without falling; always brought into condemnation when in our company; there is no alternative—for their sakes we must forego what is innocent and pleasant to ourselves. It may be a daily glass of wine, or attendance at some form of amusement, or some other habit of life. The love of Christ forbids.

MONDAY, June 27.

"*Lest I myself should be a castaway.*"—1 Cor. ix. 27.

Is it for one moment to be supposed that Paul really feared being cast away from the love and presence of God into the outer darkness with its weeping and gnashing of teeth? Surely not! Had he not said unmistakably that nothing could avail to separate him from the love of God which was in Jesus Christ! No, it is impossible to think such a thing. He knew too well that none of Christ's members can be amputated, none of his sheep perish.

But when the Apostle speaks of being a castaway he means that he feared lest, after having proclaimed the rules of the contest to others, he should himself fail shamefully of the prize. And what was that prize? Certainly not forgiveness nor eternal life, because these are not procured by any efforts of our own. These are not the prizes of agility or strength, but the gift of God, through Jesus Christ our Lord. What, then, is the prize? The context reveals it. It is surely the guerdon of saved souls, the blessed joy and crown of bringing to Jesus those who had otherwise never known his name, the knowledge that through our means the glory of Jesus shines in hearts that otherwise had been ever closed to Him (19-22).

But we may fall short of this. We may set others to do what we fail to do. We may appear before Christ with handfuls of withered leaves. We may yet be rejected. Esau missed the crown of his birthright, Moses the Promised Land, Saul the founding of a line of kings. We may miss utterly and irretrievably. God help us to watch and pray, and bring the body into subjection!

TUESDAY, June 28.

"*The profit of the many, that they may be saved.*"—1 Cor. x. 33.

Probably the world has never seen a more enthusiastic soul-winner than the great Apostle. If he visits a strange town, he will cast out the demon from a possessed girl. If he takes up tent-making, beside an unbelieving Jew and his wife, he will before long have won each for Christ. If he is cast into prison, he will have baptized the gaoler before dawn. If he stands before a judge, he will almost persuade him to be a Christian. If he is a prisoner in a hired house, he will speak to all who come to him, and win a runaway slave like Onesimus to Christ, and make him profitable to Philemon. Always and everywhere, he sets himself to win souls. His favourite motto was *that I may by all means save some* (ix. 22).

Here, also, we see how this one passion ruled his behaviour in all things. He was willing to yield to men in matters where only his own comfort, but not his conscience, was concerned. He set himself to please all men in all things, not seeking his own profit, but "the profit of the many, that they may be saved." How careful he was to avoid what would cause the least disciple to stumble! How eager to go to the very furthest limits of Christian consistency to meet men's prejudices and whims. It was for his compliance with the timorous suggestion of the Christian leaders at Jerusalem that he had to suffer two years' imprisonment at Cæsarea and two at Rome.

Oh, for more of this sacred passion, such as inspired, for instance, the Moravians to expatriate themselves for the sake of the lepers of Table Bay!

WEDNESDAY, June 29.

"*Eateth and drinketh judgment unto himself, if he discern not the body.*"—1 Cor. xi. 29 (R.V.)

How many humble and earnest souls this verse, as rendered in the A.V., has kept from the blessed enjoyment of the Lord's Table. They did not understand the nature of the sin which the Apostle was describing; they were terrified by the word *damnation*, and they felt that it were better to forego the privilege than risk the peril.

But the difficulties largely disappear when we understand the disorders that disgraced the Corinthian Church, and which arose from the abuses of the love-feast which preceded the Lord's Supper. At that repast each disciple was expected to put the provisions he had brought with him into a common stock, from which all shared alike. But at Corinth the rich and their friends ate of their luxuries, whilst the poor were allowed to go without. After such an introduction, the church could not approach the Lord's Table with that appreciation of the solemnity and tenderness of the ordinance which could alone consist with the holy memories of the betrayal-night.

The eating and drinking unworthily arose from not discerning the Body. This does not refer to the Lord's Body which was broken for us, but to his Body the Church. "The bread which we break, is it not a communion of the body of Christ, seeing that we, who are many, are one bread, one body?" (1 Cor. x. 16, 17). We eat and drink unworthily when we fail to discern that the poor, and weak, and simple, who belong to Jesus, belong also to us, that they are members with us, and that we are bound to share our gifts and graces with them for the glory of our common Lord. The one thing which disqualifies us from joining in this feast of dying love is our refusal to feel and manifest love. We must recognise the Body.

THURSDAY, June 30.

"*Those members of the body which seem to be more feeble are necessary.*"—1 Cor. xii. 22.

How apt we are to judge one another and ourselves by the standards of human greatness and excellence. "The weakest must go to the wall" is an economic axiom. Let the frail die that the stalwart may have more scope to live, and the "weak brother" be stamped out that the strong may the better succeed. Nay, we are all members one of another, and the robust cannot truly say to the fragile "I have no need of thee."

We recognise the dependence of the weak upon the strong. How would the invalid wife or child fare, but for the sturdy toil of the faithful husband or loving father? Yet would he be the noble, strong man that he is, were it not for the softening effects of affliction in his home? In the midst of the stress and strain of a busy life, when engaged in the struggle with unsympathetic elements around, he finds in his home an atmosphere, like a breeze from the distant sea, that braces his spiritual nerves and refines his nature.

Feeble, frail invalid, let thine heart be strong and take courage. We who are in health have need of thee, of thy prayers, of thy piety, of the sweet influences which float from thy sick chamber.

FRIDAY, July 1.

"*The greatest of these is love.*"—1 Cor. xiii. 13 (R.V.)

What a light must have shone on the Apostle's face as he broke into this exquisite idyll, this perfect poem of love! The change in tone and rhythm must have caused his amanuensis to look suddenly up into his master's face, and lo! it was as the face of an angel. Why is love greatest?

Because it is the crown of the other two, and includes them. Faith is the root, hope is the stem, love the perfect flower. You may have faith without hope, and hope without love; but you cannot have love apart from faith and hope.

Because it is likest God. God's nature is not specially characterised by faith, because there is no uncertainty with his perfect knowledge; nor by hope, because there is no future to his eternal existence. But God is love, and to love is to know and resemble God.

Because it will immeasurably outlast the other two. Human knowledge, at best but the spellings of babes, will vanish in the perfect light of heaven. Eloquence will seem like the lispings of infancy. Prophecies will have no place, because all the landscape of the future will be revealed. Faith and hope will be merged into realisation. "What a man seeth, why doth he yet hope for?" But love will live for ever.

Because love brings the purest rapture. "Where is heaven?" asked a wealthy Christian of his minister. "I will tell you where it is," was the quick reply, "if you will go to the store, and buy £10 worth of provisions and necessaries, and take them to that poor widow on the hillside, who has three of her children sick. She is poor, and a member of the Church. Take a nurse and someone to cook the food. When you get there, read the twenty-third Psalm, and kneel by her side and pray. Then you will find out where heaven is."

SATURDAY, July 2.

"*There are, it may be, so many kinds of voices in the world, and no kind is without signification.*"—1 Cor. xiv. 10 (R.V.)

There are the voices of nature. The deep bass of the ocean wave booming along the shore; the crash of the ice; the silver choirs of the stars; the song of bird, hum of bee, shrill trumpet of gnat, the rustle of the leaves, the patter of the rain, the chorus of the hail-stones—how varied, and charming, and musical! No doubt if we could listen to all these from a distance we should detect perfect chords.

There are the voices of human life. First, the mother's, then of the brothers and sisters of our home (and sad is the lot of the lonely child which has none), then of the teacher, the minister, the friend, the lover, not one could be spared; not one that has not a significance; not one to whose words we shall not do well to give heed.

There are the voices of our daily lot. Now we are called to experience joy, now sorrow, now gain, and now loss; now of the harsh reprimand of disaster, now of the tender assurances of sunny hours. Behind all these God is speaking. Listen, therefore, heedfully to all, and try to acquire the lesson He is longing to inculcate. What is He saying to you, by your circumstances, at this moment? Is it in tones of pleading, of remonstrance, of blame?—

> Where is thy favoured haunt, eternal voice,
> The region of thy choice,
> Where, undisturbed by sin and earth, the soul
> Owns thy entire control?
>
> 'Tis then we hear the voice of God *within*,
> Pleading with care and sin.

Home Missions.

Shaftesbury Institute.

THERE is, perhaps, no quarter in London where the contrast between the extremes of poverty and wealth, want and luxury, is more sharply defined and less realised than in Marylebone. Here, in Lisson-grove, is the centre of Miss Meredith Brown's good work among a population of 50,000, of whom about one-half is poor. At the last census it was found that over 23,000 persons in the West End were living on their own means, while 128,000 (also in the West End) were living in one-room tenements; and in Marylebone the homes of about a third of the population consist of a single room.

By the kindness of Lady Farquhar the annual meeting of Miss Meredith Brown's Institute was held last Friday afternoon at 7, Grosvenor-square, W. After Rev. Geo. Hanson had opened with prayer, it was mentioned that apologies for unavoidable absence had been received from Princess Christian, Canon Duckworth, Lady Jeune, Sir Donald Currie, Lord Kinnaird, and others.

The Earl of Hardwicke presided, and after brief reference to the numerous agencies which the Institute maintains in active operation for the benefit of poor women, girls, children, men, and lads, he urged that personal influence is needed to secure the object aimed at in this work, namely, moulding the character of those who need assistance. He trusted that the patience, energy, and loving self-sacrifice of Miss Meredith Brown and her deaconesses would not suffer discouragement from lack of adequate support.

Earnest words of advocacy fell from the lips of Canon Barker. It had been his privilege to visit the Home where poor girls are homed and mothered, and he considered that the wealthy were deeply indebted to those who throw their energies into that care for the suffering poor which requires a deep love of Christ and of humanity, together with a special and particular call from God to such work. In view of these shelters for the homeless and tempted, it was surely true that none have learned to live until they learn to give.

Miss Meredith Brown exemplified in her statement the saying that out of the abundance of the heart the mouth speaketh, for her review of what has been done and needs to be done in connection with her loved work covered much interesting detail. Referring to work in the Girls' Institute, she showed that the Women's Shelter is a rest for the weary, a hope for despairing ones, and that it often proves a stepping-stone to higher things for the needy, friendless woman and girl. The Women's Labour Home is a most important and successful part of the shelter work, which recognises the principle of self-help. Work among factory girls embraces evening classes four nights in each week, with visitation of the homes and of the factories during the dinner-hour. The need of all that is done to save the children may be judged of from this

DISTRESSING BUT COMMON STORY.

"They've drunk everythink now," said a little girl, four years old, to the nurse; "arter they done the chairs, mother she drunk the bed, an' we lays on straw; now father 'as drunk the table, and we 'as to eat off the floor." Mr. H. Curtis Bennett, the magistrate of the neighbouring police-court, who has sent many girls to the Training Home in Maida Vale, expresses confidence that "such good work must appeal to the generosity of the benevolent." The men of the district are not neglected, for there is a fund for succouring the hungry and homeless, a Night Shelter, and a Labour Home for their benefit. An extensive visitation of common lodging-houses is also maintained. The greatest need at present is better accommodation for the resident deaconesses. The cost of the purchase of a twenty-five years' lease of suitable adjoining premises, with alterations and necessary repairs, would be £600, towards which £60 has been received.

Lord Overtoun said that the best thing for those interested in the work is to go and see it for themselves. We who profess to be followers of Christ may well remember that He did not disdain to leave *his* bright home to search for many a bright gem lost in the moral mud and mire of this world; for nothing is so precious in the Saviour's sight as a human soul.

After Rev. O. P. Wardell-Yerburgh had testified, from personal observation, that the work is carried on in a thoroughly efficient manner, a collection for the general purposes of the Institute was made, and realised £336. The sum of £900 was required, and one gentleman offered to be responsible for £100 on condition that four others would do the same. Three sums of £100 are promised; two more are earnestly awaited.

Miss Meredith Brown writes: "We are making some improvements and new arrangements in our Girls' (Preventive) Training Home, Clarendon House, Maida Vale. We want much a washing-machine. The cost is about £6. Also, we are thankful for clothing for all branches of the work, underclothing, cast-off clothing (gentlemen's as well as ladies'), pieces of material. Address, Shaftesbury Institute, Union-street, Lisson-grove, W."

The Bridge of Hope.

THERE is no occasion for me to enumerate the various departments of the "Bridge of Hope," for to readers of The Christian it is well known. After twenty years of unceasing activities here in this poorest of East-end parishes, the need is as great as ever to "seek and to save."

From every part of London, and also from the provinces, we get urgent appeals to help sad cases. Now it is a child with an unutterably painful story of unchildlike life—and again, some young girl, wronged and suffering, or perhaps badly brought up, and as a consequence needing watchful care to save her from ruin. Every day these applications come; but we have literally no money to carry on this work of saving young lives from shame.

As I write we have simply nothing to meet the day's needs. In one of our best Christian papers recently there was an article from which I venture to quote these pregnant words:—"There is nothing really fruitful except sacrifice. How many of our great public charities in England to-day are supported without costing anyone much self-denial. They are maintained out of superfluities," etc.

Surely this is only too sadly true, for if each one of those who have the means sacrificed ever so little, we should not now be without the means with which to provide food and clothing for our large family. Surely, in his name, who, though He was rich, yet for our sakes became poor, I may plead the cause of those for whom He pleaded.

The summer vacations are near, and our friends will soon be leaving their homes for the health-giving change of sea and mountain. Before they go I shall be most grateful if they will lighten our difficulty by sending liberal gifts. Throughout the summer months the poor applicants from the crowded streets and courts round about will still be coming to our door, and beside these we have daily more than two hundred in the homes for whom food and clothing are as necessary in summer as in winter. It is even more trying than usual to work in Ratcliff-highway during the long hot days, and I am sure we shall not be left without means to carry us through the season. Mary H. Steer.

"*Bridge of Hope*," 28, *Betts-street, St. George's, E.*

Hackney Y.M.C.A.

IN connection with the fourteenth anniversary of this Association two public meetings were held last week at 275, Mare-street. At the afternoon meeting Mr. R. L. Barclay presided, and Mr. H. E. Walker in the evening. Most helpful and inspiring addresses were delivered by Bishop Thoburn, Dr. Harry Guinness, Rev. H. E. Selwyn (Rector of Bengeo, Hertford), Rev. J. E. Watts-Ditchfield (Vicar of St. James-the-Less, Victoria-park), and Mr. J. Fyfe Stewart (Society of Friends).

A most encouraging report was presented by the secretary, Mr. F. L. Porter. The present strength is three hundred, an increase of twenty for the year. The agencies include four conversational Bible classes, senior and junior P.S.A., evangelistic and prayer meetings, open-air services, ragged Sunday-school work, etc. Many total abstinence pledges have been registered. A strong contingent of the Association rendered valuable help at the special crusade demonstrations held in various parts of the metropolis. Amongst the workers sent forth during the year were two missionaries for the Congo and Central America, whilst another entered Harley House for future service on the Congo, and yet another became general secretary of the Shoreditch Y.M.C.A. Several others are also being led in the direction of foreign service.

Indigent Blind Visiting Society.

ON the invitation of Lord and Lady Kinnaird, the sixty-third annual meeting of the Indigent Blind Visiting Society was held at 10, St. James's-square, on Monday afternoon. His lordship, as president, occupied the chair, and there was a large attendance. The report, read by Mr. T. A. Wallis, secretary, stated that the past year had been a fairly satisfactory one. The operations of the society take the form, for the most part, of a house-to-house visitation of over 720 of the poorest of the blind of London, by the staff of blind visitors. The blind are also educated in reading, writing, knitting, sewing, and elementary scientific knowledge.

The blind visitors, having had their own trials and difficulties, are able, from a personal experience, to counsel those whom they visit, and it is found that there is in such circumstances much more mutual sympathy than where the visitors are able to see. The East End superintendent (Mr. Wm. Mead), after thirty years' service, reports that the social, moral, and religious condition of the blind of London was never equal to what it is now. One or two cases met with, and the Society's method of dealing with them, were given. (1) A man of fifty years, who had been a draper, recently became blind, started a boot club among his friends, and by a little substantial help from the Samaritan Fund was now doing fairly well. (2) A blind man, who was also paralysed, was started in a green-grocer's business; the wife did the active work, and he drew the attention of passers-by to the excellence of the stock. (3) A man who had been blind thirty-four years, and is also deaf and dumb, was taught the Braille system of reading and writing, and, having a little knowledge of carpentering, was encouraged to try and make stools, soap boxes, etc., being supplied with tools by the Society. He now earns a livelihood.

Lord Kinnaird, in proposing the adoption of the report, said that being on the committee of the Gardner Trust he knew a good deal about societies for the blind, and he knew of none that more deserved the support of Christian people than this, for it was doing a most excellent work in helping the poor blind to make a living for themselves. Moreover, it was working entirely on Christian lines. Dr. William Wright, of the British and Foreign Bible Society, described the Society as an admirable one, for it had carried light and hope into many a dark home and weary life. Canon Barker and Rev. Herbert R. J. Marston (who spoke from the point of view of a practically sightless person) also addressed the meeting in terms of warm approval of the work.

A Novel Enterprise.—One of the most striking devices for raising missionary money is that of the two ladies who, two summers ago, opened a superior "pension," with a view of devoting the profits to foreign missions. The Congo Balolo Mission is to have the benefit of this kind arrangement, and the address of the "pension" is Warrender House, Moffat, N.B.

Young Women in London.

CONSIDERING the numbers and importance of the class whose interests it promotes, we imagine there is no more valuable modern organisation than the Y.W.C.A. It has achieved much in the past in the way of surrounding our wage-earning young women with healthful influences, and also in bringing them to a personal choice of the Christian life. Much more remains to be done, and will be done if the Christian public but generously strengthen the hands of those friends who devote time and strength to the details of the work.

The annual meeting of the London Associations was in Exeter Hall, on Wednesday evening last week. An extra interest was imparted to the proceedings because of the simultaneous sessions of the first triennial conference of the World's Y.W.C.A.

A social reception of delegates in the lower hall, by the kindred Y.M.C.A., was largely attended; and later in the evening the great hall was filled almost exclusively with fair forms and bright, intelligent faces. Lord Kinnaird fittingly presided, seeing that the origination of the Society was largely due to his esteemed mother.

A VERY HEARTY WELCOME

to the visitors was appropriately voiced by Mr. J. H. Tritton; brief responses were made by friends from Hungary and Switzerland. The United States representative, an eloquent American lady, Miss Barnes, delivered the greetings of thirteen millions of girls and young women in the States. She said the American delegates had been amazed at many things they had seen in this country, but the thing that had most impressed them was the deep-rooted desire manifested to help in evangelising the world. She pledged her word that Christian young women across the Atlantic would join them hand-in-hand in this glorious work. Mrs. Stephen Menzies replied for British delegates, and took occasion to recognise the great service rendered by the Hon. Emily Kinnaird in connection with the World's Y.W.C.A.

The Chairman, having announced with regret the unavoidable absence of Mr. W. T. Paton, through illness, gave some facts relating to the year's work, which the committee have thus summarised:—

During the year and a-half now closing the general work in London has been steadily maintained. A few weak centres have been closed, but this has been compensated by new branches started, the number of London centres remaining at 140, and the membership rather over 14,000.

The new sitting-room and the gymnasium at the central Institute will be of great advantage to the members; interest is already revived, and the attendance at the Bible-classes is increasing. At Finsbury good work has been done in the Institute and in the preparation house by the training of students. The "Welbeck" has extended its usefulness by opening "Ames House" in Great Portland-street, both homes being always full. At the Princess House Restaurant there is an average of 160 or 170 young women at dinner each day. At the Percy Institute, King's Cross, which numbers 300 members, a varied and most useful work is in progress. At Belgravia and Camberwell it is hoped to reorganise the work; at other institutes there are many reasons for encouragement,

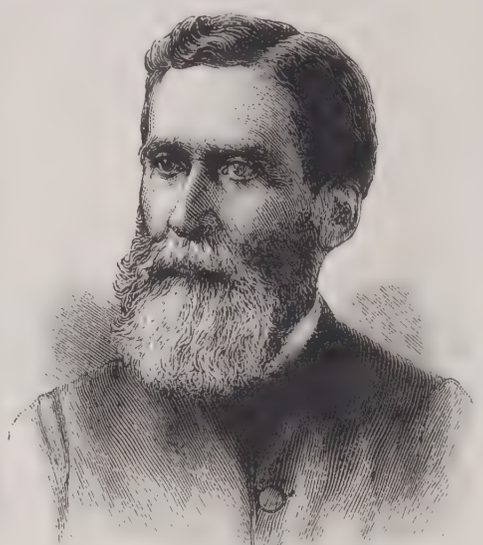
The Park Mission Lodge housed and trained eighty girls during the year, and the Park Mission dealt with sixty preventive and rescue cases. The Teachers' Department has a branch numbering 784 members. The Employment Agency found situations for 1012 applicants. The Central Flower Mission distributes about 1600 bouquets on Wednesday mornings at eleven large houses of business, and similar work is carried on at other branches. Morley Rooms has had fifty-two boarders and been visited by 2350 girls in the course of the year. In the Holiday department 325 girls were assisted in taking a sorely needed holiday. The Library department has eleven boxes of 100 books and fifteen boxes of fifty books each in constant circulation. These are only a few illustrations of the work in progress.

The noble chairman, unfortunately, had to admit a deficit of some £1400 in the funds, for which he earnestly appealed.

An address followed by Rev. E. A. Stuart, who spoke some helpful, stimulating words to the members of the Associations before him, by way of counsel and exhortation. He referred to the value of corporate life and influence in such an Association, as well as the importance of individualism. The power of Christianity in elevating the status and condition of women, and in sweetening family life, was appropriately magnified; and the hearers were urged to reflect the life of Jesus Christ in the home, in the social circle, and in Association work. Our young women ought to be "polished corner stones," binding together the members of the household, and uniting them each to God. To the working delegates Mr. Stuart quoted and applied the words of the Psalmist, "My work is for a king."

BISHOP THOBURN

was the last speaker. He said that the anointing of the Spirit at Pentecost given to women, alike with men, was the charter of Christian womanhood in all succeeding ages and in all lands. There are some spheres of work where Christian women show more courage than those of the stronger sex. As an example he referred to the remarkable movement among American women in 1873, when they went out in bands and prayed in the street. In Cincinnati a company of them were arrested and taken before the Mayor. When the chief magistrate ascended to his seat on the bench all the women were on their knees praying. The Mayor dismissed them, telling them to reappear when he sent for them; that was in 1873, and he has not sent for them yet. Other incidents were told as illustrating the possibilities of Christian womanhood. Then there are some kinds of work that women can do that men are not well fitted for. Women have more delicacy of touch in the blessed work of binding up the broken-hearted. The ministry of deaconesses in the homes of the people was mentioned as a wide channel of service for Christ. Bishop Thoburn was able to find in India striking illustrations of the great opportunities that lie to the hands of Christian women in working for God and for humanity. During the next six months, he said, he would have to appoint a thousand native Christian women in India. In that country there are 1300 native members of the Y.W.C.A.



Bishop Thoburn.

The following extract from the report may be more suggestive to our readers, and more serviceable to the Association, than any more detailed notice of the evening's proceedings, interesting though they were:—

"Much remains to be done; there are debts to be cleared, closed institutions to be reopened, new branches to be formed, new openings for missionary work to be seized while opportunity offers; and to those to whom these suggestions may seem too large for practical response, the Association says:—

"Will you get hold of employers who are often so good to their people, and will perhaps do a little more, and ask them to subscribe—and generously?

"Will you deny self something in dress or ornament for Christ's sake, and give the help instead to some poor struggling bread-winner?

"Will you ask friends living near London to invite women and girls to their garden for a Saturday afternoon or Bank Holiday?

"Will you consult with the hon. secretaries at headquarters (26, George-street, Hanover-square, W.) on the way in which assistance can be most helpfully given?

"Let us all think of these things, and especially any readers who are girls of means and leisure. Think of how, for the very luxuries of dress and ornament which add so great a charm to life, you depend on your hard-working sisters—children of the same Father—whose lives are one prolonged toil, whose atmosphere of gloom is rarely pierced by one ray of the sunshine which gladdens your life, and yet whose lot you could so materially brighten by practical sympathy and interest."

THE WORLD'S CONFERENCE.

As noted in the preceding report, a Conference of the World's Y.W.C.A. was held in London last week; the proceedings extended from Tuesday to Saturday inclusive. The main gatherings were arranged partly at the headquarters of the Association in George-street, Hanover-square, and partly in the Polytechnic Hall, Regent-street. The delegates were welcomed by Viscountess Portman, at Portman House, on Tuesday evening. On the morning of each of the three following days Rev. G. H. C. Macgregor gave Bible readings at 26, George-street; after which some time was devoted to the transaction of business relating to the organisation.

The afternoons were given up to reports from delegates and addresses on selected subjects. The reports on Wednesday afternoon were from America, India, and China; and telling addresses followed from Miss Clifford, Miss Lidgett, and others on "Women's Duties towards the State." The reports on the Friday were from Great Britain and British Colonies, and the interesting subject of the address was "Work in Women's Colleges in U.S.A." As a sample of the practical proceedings we furnish some notes of the afternoon meeting of Thursday, under the presidency of Miss Morley, when there were presented

REPORTS FROM EUROPE.

The President of the Italian Y.W.C.A. gave a very pleasing account of the progress of work among young women in the sunny land of Italy. From a very small beginning in 1894, the Associations there have moved forward till last month a conference was held in Turin with representatives from all parts of Italy. A distinctive feature of the work is that done by girls for girls, with the help of a ladies' committee. Geneva, Rome, Naples, Florence, all have active branches; while at Milan, Bergamo, and San Remo there are young efforts that promise well.

A short survey of the work in Norway followed. There are nine branches, with a membership of 1400 (whose ages range from fourteen to seventy). Some of the town associations take a deep interest in foreign missions, and contribute towards that work. Temperance is kept well to the front, and various agencies are in operation. The parents of the girls are occasionally invited to meetings, so as to increase their interest.

The lady who represented Sweden said that missionary effort was the mainstay of Association work throughout the country. There are thirty-nine branches, and all classes of society are reached. Wealthy ladies and factory girls sing and pray side by side. Even in the youngest of the branches blessed results have been seen. It was interesting to note that these Swedish Christian ladies are showing practical solicitude for young women in shops by a movement to provide them with seats when not actually serving customers.

Eight branches are at work in Denmark, and the conversion of young women is the prime object kept in view. Judging from the little report read by a young friend from Copenhagen, in somewhat broken English, the Association work is very varied, very practical, and very hearty indeed.

The Finnish lady, who spoke for her far Northern land, deemed it necessary to preface her report by disabusing the mind of the Conference of the idea that Finland is a half-savage country, not long emerged from heathenism. Why, the teachings of Christianity were made known in Finland in the end of the twelfth century, and the standard of education is one of the highest in Europe! In the course of her report the speaker said that even their factory girls have not such a bad name as those in London. All sections of the community appear to be embraced in the efforts of the Association, and the agencies used are extensive, covering all the social and individual needs of all classes, and providing work for Christian women. There are at present 830 members. The business-like demeanour of this Finnish delegate greatly delighted the Conference.

A special interest attached to the statement of the Spanish delegate, who said that as women are the greatest supporters of the Romish Church, there is a corresponding need for Y.W.C.A. work. In the course of her little report of the work carried on, she said that in Spanish there are two words for prayer—one meaning the repeating of prayers, and the other speaking to God. The girls are taught by the priests to repeat prayers to the Virgin, but never told to pray to God except through the Virgin.

In Gibraltar a quiet and hopeful work is going on, not only for English girls, but among those of other nationalities.

INTELLECTUAL AND MORAL TRAINING.

This was the subject of addresses during the second part of the afternoon conference. Mrs. George Cadbury read a short paper dealing with it. She argued that the cultivation of the intellect strengthens moral perception. Enlarged knowledge in any branch of study tends to humility and the banishment of individual conceit. There are those who talk of the delights of the world to come who never take the trouble to find out the delights of scientific study in this present world. A well-trained mind, too, will discern between emotion and experience. Another result of increased knowledge is the growth of charity towards others. On the point of intellectual equipment being an aid to faith Mrs. Cadbury had a good word to say for certain phases of the Higher Criticism, which, she contended, has done much to place the sacred records on a firmer basis. Recent archæological discoveries by explorers were referred to as confirmations of a well-grounded faith. This paper was able in its reasoning, and an excellent example of the intellectual training which was its theme. More thought and less feeling, she said in conclusion, is what is needed for the young women of to-day.

Mrs. Carus-Wilson (*née* Miss Mary Petrie), in a short but thoughtful address, emphasised some of the points in the previous paper. She laid great stress on the importance of real mental training as opposed to the mere acquisition of certain sorts of knowledge. The best impulses are often neutralised by the absence of this training. We too often think that a smattering of a profound subject is worth more than the serious study of a commonplace subject. With a fine scorn, Mrs. Carus-Wilson referred to those who will chatter about evolution or Egyptology, reproducing the utterances of a brilliantly superficial magazine author, written as though it were not only the last word that had been said, but the very last word that could be said. The Conference was much amused with the stern criticism that the speaker dealt out to the saying of one whose daughter was going to college, and who said, "If she marries it will be all thrown away." She contended that to a mother, at any rate, all the intellectual training of former days is of the greatest value, especially when sons grow up to plunge into the world of the mind. Another bit of well-deserved sarcasm was directed against a lady of good social position and high religious profession, who would never think of going out with a cheap bonnet, but was extremely anxious to know where she could find a cheap secretary.

An excellent little heartfelt talk from an American delegate, on various ways of bringing the intellect and all that goes to make up abundant life into complete subjection to Jesus Christ, closed a deeply instructive session of the Conference.

MANSION HOUSE RECEPTION.

On Thursday evening the Conference enjoyed the hospitality of the Lord Mayor at the Mansion House, when delegates and other friends mustered in considerable force.

The Lord Mayor and Lady Mayoress held a formal reception in the entrance-hall, and refreshments were provided. Thereafter a meeting was held in the Great Pillar Room, the Lord Mayor presiding. His lordship extended a hearty welcome to the Conference, as head of the City of London, and spoke very cordially of the work of the Association.

The chief speaker of the evening was Mrs. Bishop, the renowned traveller, who gave an address on "Christianity and Womanhood." A more vivid presentation of the degraded and sorrowful condition of women in lands that are unreached by the Gospel could scarcely be imagined, and the Lord Mayor well remarked that we ought to feel thankful we live in this country under very different circumstances. We reproduce Mrs. Bishop's impressive address in another part of this issue.

The subsequent speakers were Archdeacon Sinclair, Lord Overtoun, and Preb. Webb-Peploe. The last named gave the delegates an exhortation as to abiding in Christ if they would enjoy power for service.

The closing meeting of the conference was mainly for prayer and consecration. Helpful addresses were given by Mrs. Bannister and Pastor Theodore Monod; while many petitions and thanksgivings arose from the delegates throughout the hall.

From Other Lands.

A Northfield Sunday.

ORDINARILY a Northfield Sunday would mean a first day spent at one of those wonderfully interesting and inspiring conferences through which Northfield has become known and blessed to the ends of the earth; but the particular day now referred to was one spent before the throngs of students and Christians had gathered to feast at the feet of eminent students of the Word. Just an ordinary quiet Sabbath in May, when all Nature was budding forth her welcome, when the hills were taking on their robes of splendour, jewelled by the flowers of spring; when the mountain air, strong and bracing, was tempered by the sunshine and each breath thrilled and exhilarated.

Coming from a busy city, freighted with the turmoil and strife of commerce, and with the rumours of war and the exultant shouts of far-off victories, it is a rare delight to find one's self

TUCKED AWAY IN THE PEACEFUL VALLEY

in which Northfield lies. Approaching the village by train, one passes Mount Hermon schools and the buildings of the Northfield Seminary, which stand as noble monuments to the faith of man in an all-powerful God, and immediately is brought to one's mind many thoughts of the man whose work has made Northfield beloved of all Christians.

The Sabbath, God's day, day of rest, day of worship! These thoughts come to one instinctively as, on awakening, the beauty and calm impress one as being thoroughly consonant with God's purpose in reserving one day for his own; and how gladly do we render the day to Him, for nature itself calls upon our souls and all that is within us to praise and magnify the Lord.

On this Sabbath Mr. Moody is at home, his evangelistic tours suspended in the interest of his greater work, the planning of his college of colleges, in which the Lord Himself is principal, and the faculty composed of teachers tried and true, who render willing testimony to the power of God.

Interest naturally centres in the service of the Second Congregational Church, a society founded in 1825 by Puritan descendants, for a tablet tells us of many a Priscilla, Chloe, Hiram, and Noah who were among the original members. The auditorium of the present building seats 1200 to 1500, and to-day it is filled. In the absence of the regular pastor, Rev. C. I. Schofield, D.D., Dr. A. T. Pierson conducts the service, which is to be in the nature of a memorial of George Müller. The students from Hermon and Northfield are present, and they must surely be an inspiration and a foretaste of reward to the founder of the schools. A Bible-teaching on the life of faith leads us to an inquiry into the forces that went to make George Müller a combination of the characteristics of Adam, Enoch, Noah, Abraham, and Moses.

Dr. Pierson lifts us to an appreciation of the providence of God as exemplified by the life of trust of the sainted Müller, who, being "tired," God lately called from his finished work to abide with Him. Mr. Stephen Menzies, of Liverpool, followed with a

DELIGHTFUL PERSONAL REMINISCENCE

of Mr. Müller—he having been accorded the privilege of an interview only a short time before the translation. Then Mr. Moody followed with one of his homely, practical talks, interpreting to us all the motives of such a life as Müller's. And when he told that had there been no Müller there might have been no Northfield schools new interest was added and new inspiration was gathered from a life so modest, yet far-reaching as the world.

It is delightful to see Mr. Moody in his home church, pastor of his own family as it were; and there cannot be any higher tribute to a man than to find the companions of his boyhood days, with the rising generation of sons and daughters and the small army of students, gathered together to worship God as He leads them, nor can there be stronger testimony than that a man should be so well known and so well beloved in his own immediate and intimate circle. The whole

SERVICE IS ONE OF THE HEART;

the prayer, the preaching, the praise a unison of heart and voice. The singing itself is a wonderful inspiration. Everybody sings and sings heartily. The choir, well trained, sings not empty words, but a Gospel message. The "boys" from Mount Hermon, led by their quartet, sang as only sturdy young men can when their souls are filled with gratitude and love for their Great Teacher. The song service does stand out so boldly against the high-salaried quartets of modern church life, and fully evidences that "let all the people sing" does not of necessity mean that harmony must take wings.

The afternoon is for rest, and the evening is given to a service in the church, led by the young people. In Marquand Hall Mr. Menzies has a meeting for the students of Northfield, and at Mount Hermon Mr. Hadley, of the Water-street Mission of New York, conducts a service for the "boys."

So the day passes, and with soul refreshed and body renewed there comes to one the conviction that this is the way the Lord would have his day observed, and even from most selfish motives one could wish to spend many such Sundays.

George H. Doran.

News from Ecuador.

MR. W. E. REED, the North American missionary, writes from Ambato, on the road to Quito: "I have stopped here for the present, and will await direction from God before taking another step. The real cause for stopping was a lack of funds, but though these were supplied shortly after our arrival we did not feel sure that God's purpose in allowing the stop was yet fulfilled. We have had some blessed experience of the care which God exercises over us. We were ordered to leave the house, and looked in vain all over the town for another. Threats were freely made that anyone who should rent to us would have his house burnt. We waited to see what God would do on our behalf, and surely enough a man came to our house and offered us his.

"Meantime, the people of Quito are in a state of excitement at the announcement that we are only stopping here, but expect to make Quito our home. If we should now go there it would have the appearance of fleeing from persecution, and would encourage the people of Quito, who are more fanatical than those of Ambato, to apply the same methods (mob violence) to us. The opening here is very promising, and, though I expect to move on before the end of the year, I am not so much concerned about the future as about the present. To-day has been a good one, as we have seen the beginning of conviction in two lives, and I have such a longing to be used in bringing men to the Lord as I never had in my life."

Mr. Reed writes later: "I have been unable to send this letter earlier, and can add that the Lord seems to have been working during these days. Only a few have come to the house, on account of the threat of the Archbishop of Quito to excommunicate any who come, or buy or read our books. Those who have come are under conviction of sin, and one young man appears to be really converted."

Sweden.—Mr. C. F. Johnson, a well-known missionary in Sweden, writes to say that he has left the church at Ängsas in charge of a younger brother, and gone further south to Tyringe, Skane, where he and his wife are giving themselves to Gospel work. Travelling constantly, he generally holds two meetings on week-days and several on Sundays. He asks for the sympathy and help of our readers in maintaining this mission work, which is attended with many difficulties because of the opposition of those adhering to the State Church.

North Africa Mission.

WRITING from Alexandria, Egypt, Mr. C. T. Hooper sends us an interesting account of a month's itinerating, in company with Mr. W. Dickins, through towns and villages in the delta of the Nile.

During a day's stay at Tanteh entrance was obtained to the mosque of Sheikh Said El-Bedouie, but the Gospel books and papers were of necessity left outside. Women, allowed to enter during certain hours, were rubbing their hands on the tombs and then on their sick bodies, expecting to receive healing; and numbers of men were washing, preparatory to prayers which, alas! only left them steeped in sin and darkness.

Before sunrise next morning the travellers started for Zifteh, the open car on the branch railway affording opportunity for preaching Christ to attentive listeners, who asked many questions. Singing of hymns in Arabic, during long waits at the stations, brought people to hear, and some who could read received Gospels. At Zifteh, a town with eighty villages around it, a room over a cornshed was secured for cooking, sleeping, and locking-up the few things while Mr. Hooper and his companion were out among the people. Next morning found them in the first village, seated among thirty leading men gathered outside the house of the *omda* or head of the place. Coffee was served, and these natives read Gospels aloud, afterwards politely returning them, but the *omda* retained one.

"Next day," says Mr Hooper, "we crossed the river to Mount Ghamr, a place with a hundred villages, one of which we reached after a good two hours' travelling. Crowds listened attentively to our words about sin and God's remedy. After some Syrian Christians had urged upon us the need of a missionary to the 30,000 souls around them, Zifteh was vacated for Saft, a purely Moslem city of about 6000 souls, crowded together in small mud huts. Here one man read three chapters of a gospel to a group of about twenty others, and conversation ensued.

"Abou Sir was the next stopping place, and two villages were visited, with encouraging results. On our return to the town the son of a wealthy Bey invited us to his father's palace, where we received much attention, and the steward read from a gospel to the household.

"Before next sunset we arrived at Sammenud, and found the degradation of the people and the filth of the town proportionate to the number of mosques. Three days were devoted to visitation of surrounding villages. Sometimes fanaticism led to return of books given away, but

VARIED OPPORTUNITIES

offered for sowing the Word of God. The station-master of the place seems to be a true believer, and we spent a night and held service in his house. Admitted to the Coptic church, we distributed Gospels in the adjoining schoolroom, and prayed that light and blessing may enter that dark place. A similar distribution was made among merchants in the market-place, and we then left for Mount Assco. The poor fellaheen who are constructing waterways for irrigation in this district are practically slaves.

"The American Mission has a good work in the fine town of Mansurah, where we met with Rev. G. Grubb speaking through an interpreter to the natives in their church. God gave us much favour with the people in neighbouring villages. On our way to Damietta we again found, in a rail journey, full scope for our work. More village visitation, and then, taking a westerly direction, we gave a day to Cheribin, and, detained sometime in Bessendeleh, spent a happy time with a number of men who gathered round. At Belcas one Moslem accepted a complete Bible, and others asked for gospels. By way of Bishbeech and Kafer-es-Sheikh, we reached Fuah, and had thus crossed the whole delta of the Nile, leaving behind us, in every place visited, testimony which we trust God may own and bless. Coming to Fuah we met the old Sheikh Hassan Maghour, a convert of a former journey, who received us with much joy. His growth in grace and love for the truth cheered us very much. Next day we mounted donkeys, and, after three and a-half hours on their backs, reached Mutobis, where we took boat to Rosetta. Here we enjoyed fellowship with other missionaries before going on to Alexandria.

"God is giving much encouragement with his work in Egypt, and we ask the prayers of all his people for blessing on the seed sown and for grace to continue the sowing."

The Y.M.C.A. in Belgium.

A MOST encouraging forward Y.M.C.A. movement is being made in Belgium. Through the instrumentality of the Central International Committee, central associations have just been founded at Antwerp and Brussels. In the former city (growing by leaps and bounds) about fifty young men have rallied around the work; funds have been secured for taking commodious premises, and it is hoped that a general secretary will soon be called. M. E. Favre, of Geneva, and Mr. Hughes, of Lyons, have just held at Antwerp some most encouraging meetings. The active and devoted president of the Antwerp Association is M. Pyl, who will gladly give any information required. His address is 88, Rue St. Lambert Berchem, Antwerp.

In Brussels about 100 young men have formed the United Central Associations. An influential advisory council has been constituted. Mr. Hughes has been called from Lyons as general secretary, and a commodious building, situated in the very heart of the city, next to the University, has been purchased by a generous member of the committee, who is having it adapted to the needs of the work.

When furnished the building will, in addition to the ordinary facilities offered to young men, contain a public refreshment bar, a restaurant, a students' room, a soldiers' room, and several furnished rooms. In a word, it will be organised so as to carry on the fourfold Y.M.C.A. programme.

For the present the Brussels Association comprises three branches, *i.e.*, a French, a German, and a Dutch-Flemish. It is hoped that an English branch will be formed in the autumn, young Englishmen being very numerous in the Belgian capital.

Mr. Hughes will be grateful if friends who have hitherto sent him books, papers, etc., for his work in Lyons will kindly note the address of the Brussels Association, 10, Rue des Finances (next to the University).

Women in the East.

A MEETING of the Society for Promoting Female Education in the East was held at Kent House, Knightsbridge, on Wednesday, June 15, Canon Fleming in the chair. The Society, he said, has strong claims upon Christians. It is the oldest of all agencies carrying the Gospel to the women in the East. It is at work in India, China, Japan, Mauritius, South and West Africa, the Levant, and Persia. The Society's agents enter into the zenanas and homes of those who are much deserving of our pity, prayer, and help. It trains lady workers as teachers to visit zenanas and enter schools and orphanages, and prepares native converts for similar work.

Rev. G. H. Pole (C.M.S., Japan) testified that during his experience of eighteen years in that country there were no lady workers more worthy of being regarded as model missionaries than those representing the society. Miss Fletcher, who has been for seven years one of the society's honorary missionaries in Hong Kong, stated that hardly any of those who are educated in the schools there leave without being decided Christians. The Society has now six Bible women in Hong Kong and eight day schools.

Miss Webb (secretary) spoke of the marked success which has attended the work in the different centres of operation, and emphasised as the great present need increased support, so that many more workers may be sent out.

The Figueras Mission.—In the July "Letter from Spain," Madame Rodriguez, of the Figueras Mission, deals with the effects at home of the war. Her sympathies are naturally with the people among whom she and her husband live and labour—those who are mourning, many of them, the loss of relatives and friends; and none will grudge the sympathy thus shown. Madame Rodriguez wisely distinguishes between the people and a bad Government. "The Ultramontane element permeates and corrodes the entire constitution of the country." Our readers will join their prayers with those of these workers that the outcome of all the recent sad developments may be to open yet wider doors to the Gospel in that priest-ridden land.

At Work in Bhamo.

DEAR SIR,—We of the C.I.M. are just now taking up work in the busy city of T'eng-Ueh. This has been the wish of the Mission for many years, as it will help towards completing a line of stations in the far west of China right on to Bhamo, where we have quarters. At present Mr. Pledger and myself are located at the Imperial Telegraph Office, the manager of which has been kind enough to let us have two rooms.

We have been here now about two months, and have been trying to rent a house, but have not succeeded. It is not an easy matter to rent a house in China, as the official classes as a rule are against it. According to the agreements that China has made with England the missionaries of the "Jesus Religion" are at liberty to rent houses and buy land, and these official proclamations should be issued by command of the Emperor in every city by the local Mandarins, but this is very seldom done except under pressure. In our city of T'eng-Ueh this has not yet been done, and the people know nothing about the Emperor's wishes in this respect. We are six days distant from the British frontier, in all about eighty English miles (a few hours' journey at home, but not so in China).

We should much value the prayers of yourself and numerous readers for the work of God in this most difficult city.—Yours faithfully,

C.I.M., Bhamo. Chas. Wm. Bentley.

An Open Door at Trieste.

TRIESTE is a city of 180,000 inhabitants, of whom 170,000 or more are Italians, while a good number of those who are either of German or English extraction have forgotten their native languages, and now only speak Italian. They are mostly Roman Catholics, to whom the Bible is a sealed book.

There is at present a real awakening among them, not only among the poor, but also among the more educated classes. Sig. Dardi, who himself is a native of Trieste, and was brought to the truth while preparing to become a Roman Catholic priest, has been holding meetings in the town. The German colony offered their place of worship for these services. Every night the church was packed, and people listened eagerly. The priests were furious, but the work went on.

The people are anxious to have a hall and regular services. The A.M.E. Church has promised to send Sig. Dardi to Trieste, but they do not undertake to provide the hall, etc. £100 is needed the first year for the rent of a suitable hall, the expenses of furnishing, etc. £25 has been promised by the people of Trieste themselves, but for the remaining £75 Sig. Dardi has to look to friends of the Lord's work in England and America. His address is 924, Cannaregio, Venice.

French Ladies in Conference.

THE annual meetings of ladies engaged in Christian and benevolent works in France were held at Versailles on June 9, and proved most interesting and important. Mdlle. Sara Monod presided, and several hundred women assembled in a large tent.

The president's opening address of welcome and exhortation was listened to with marked attention. A well-prepared paper was read by Mdme. W. Monod on education, a prominent place being given to the home and maternal influence on children. A paper on the life and work of the late Frances Willard was read by Mdme. Tabadie, followed by an address on total abstinence by Miss Agnes Slack, who had visited Paris to endeavour to form a branch of the World's Women's Temperance Society.

The afternoon session was devoted to other papers, the most important of which was on the better housing and treatment of domestic servants in Paris and elsewhere in France.

Sophia L. Burgess.

Among U.S. Soldiers.—Writing from Brooklyn, on June 10, Dr. Cuyler says: "My neighbour Mr. Sankey returned yesterday from preaching to our soldiers at Tampa. There were large audiences, and he expects good results. One of the benefits of this sad war is that evangelistic work is reaching thousands of soldiers. To-day hopes of peace grow brighter."

The Crisis in Spain.

DEAR SIR,—The peculiarly trying circumstances through which this country is passing seem to call for a brief statement, partly to assure some who might, very naturally, imagine that the Lord's work is materially hindered, and also to point out the favourable opportunity that Spain's misfortunes offer to effect more easily what, a few months ago, presented considerable difficulties.

As far as the capital and the larger towns are concerned no more than ordinary difficulties are experienced, nor have foreign workers been molested in any way; further, cheering news reach us of new doors opening and of others being re-entered, where in former years it was my privilege to labour and that were then the strongholds of Popery. Then, too, there is a general conviction that the ultimate issue of this unhappy struggle will be open doors for the Gospel both in Cuba and the Philippines, and, possibly, also a wider one even in Spain itself.

Here in Chamberi, where, as you know, there is a well organised mission and church of some hundred believers, it pleases the Lord to give us continual proofs of his favour and blessing. The past three months have been particularly marked with evidences of the Holy Spirit's work in hearts. During the so-called Holy Week, when, as for many years past, special Gospel services were held nightly, many previously prepared and some others appeared to receive definite blessing; and since a weekly inquirers' meeting has had to be held to deal with these more closely than is possible at the ordinary services. The moments thus spent are most interesting, affording opportunities for spontaneous testimony that has frequently called forth devout praise to our God. On the 15th ult. I had the joy of baptizing two—one the mother of a girl in our school, whose longing desire is to follow her example; the other a young man recently converted, and now married to one of the church. Of those attending the inquirers' meeting I have every reason to believe that the majority are converted, and some of them will doubtless confess their Lord ere long by baptism.

The second matter I wish to refer to is the sorrowful condition of the country; scarcity of work and dearness of the necessaries of life are terribly apparent, and how to help at all adequately is indeed a problem. Some little aid distributed amongst the most needy has been very gratefully received, but work that means wages is what is really needed. A master builder who owns several houses told me recently that he was effecting expensive alterations mainly with a view to keep his men employed, as there were scarcely any orders to execute. How thankful I should be to be able to carry out at once the plans that have been lying in my drawer for more than a year! When first spoken of these would have required about £800, now with the high rate of exchange £500 would easily cover the whole cost, and not only secure suitable classrooms for the girls but also provide a boys' schoolroom, now rented and costing £40 per annum. Towards these very necessary alterations to the premises, that are happily our own, £50 are promised, and £2 are in hand; were the remainder given at once while the exchange continues at its present figure the work could be accomplished at the best season, and whilst materially aiding many a distressed family would be a practical evidence of our sympathy with them and their present trying circumstances.—Yours very sincerely,

Madrid, June 15. CHAS. E. FAITHFULL.

Calcutta.—An effort is on foot to start a temperance hotel in Calcutta, so that young friends sojourning in the city may be out of the way of temptation. Mrs. Brockway, 136, Dharamtala-street, Calcutta, recording secretary of the local W.C.T.U., is interested in the movement, and will gladly correspond with anyone who can help it on.

The Matamoros Hall, at Malaga, was opened eighteen months ago. It is an important centre of Evangelical light and truth. Mr. Wm. Greene, writing from 3, Endsleigh-gardens, N.W., informs us:—"The building is generally filled to overflowing, and the worshippers are those who once were Roman Catholics. The preacher is Dr. Enrique Blanco, half-brother of Matamoros. He is now in London, and is trying to raise about £60, which is owing for drainage and repairs recently done in connection with the hall." Friends wishing to help in the liquidation of this debt may send their contributions to the office of THE CHRISTIAN.

INTERNATIONAL S.S. LESSONS.

July 3.

"THE KINGDOM DIVIDED."—1 Kings xii. 16-25.

GOLDEN TEXT: "*A soft answer turneth away wrath, but grievous words stir up anger.*"—Prov. xv. 1.

THE teacher should introduce this lesson by reference to the history which precedes it. Note—

THE KINGDOM AS LEFT BY SOLOMON.

The twelve tribes united occupied about 1300 square miles (about size of six northern counties of England). Population some six millions (about same as London). Commerce so flourishing that gold and silver were said to be as plentiful as stones. The fly in the ointment lay in the heavy taxes under which the people groaned. The successor of Solomon had no easy task before him, but one with infinite possibilities for good or ill.

SUCCESSOR OF SOLOMON.

Rehoboam: "enlarger of the people." His mother was Naamah the Ammonitess (1 Kings xiv. 31). She was the idolater for whom Solomon built the temple of Moloch. His training neglected by his father—under the influence of his mother's religion. His character weak, wilful, conceited, foolish.

DEMAND FOR REFORM.

The northern tribes met at Shechem in order to confirm Rehoboam in the kingship, but they had determined not to do this until reforms had been promised. Jeroboam was to be spokesman (he had been recalled from Egypt whither Solomon had banished him). There were two chief grievances:

(1) The burden of taxation.

(2) System of "corvée," or forced labour, by which men were compelled under the whips to labour with very little food — their families being left to starve or keep themselves as best they could. Compare oppression of Israelites (Ex. v. 6).

It was against this oppression that the northern tribes appealed to Rehoboam before they would acknowledge him as king.

THE KING'S ANSWER.

The elders advised the king to grant the requests of the people. But before acting the king sought the advice of the young nobles who were always around his person. Their advice was madness. "My little finger shall be thicker than my father's loins, etc." (1 Kings xii. 10-16). "*Scorpions*" were whips laden with hooks which stung like scorpions.

Youth should listen to the advice of age. Teachers might impress this by reference to obedience to parents, and the result of disobedience.

THE EFFECT OF THE ANSWER.

The people said, "What portion have we in David?"—*i.e.*, our requests are not attended to by, and we have no advantage from, being ruled by the descendant of David. "To your tents." A signal to prepare for battle. Tell the story of the loss of our American colonies, which is just a parallel so far as the folly of a king and the heroism of the oppressed are concerned.

MAD ATTEMPT TO CONCILIATE (18).

Once it was known that the people had revolted the best man to conciliate would have been either an independent person or one of the elders who favoured the cause of the people. But the king sent the very man who was the symbol and expression of all that they hated—the tax collector.

Teachers should here bring in the golden text, and illustrate it from the experience of the children.

THE CHOICE OF THE PEOPLE (20).

It does not follow that people who have fought for their rights will use those rights properly. Jeroboam set up images for them to worship. No doubt he had fanned the flame of dissatisfaction, hoping that he would be made king.

Lesson.—The moment of success is the time when we should be most watchful. Perils of temper, of overcoming difficulties and temptation. When we have successfully beaten our foes in front the devil attacks us in the rear. Each one has a kingdom to govern. Turning points in our life where a single action means failure or success for life.

Dr. Parker's Jubilee.

SUNDAY last was the day on which Dr. Parker celebrated his "pulpit jubilee," or rather the preaching of his first sermon on June 19, 1848, from a saw-pit on the village green, four miles from his home, which was at Hexham, where his father worked as a stone-cutter. Next, as he has shown in his autobiographical "Tyne Chylde," he preached at a woodwright's door, standing on a large block ofold oak. Then in a blacksmith's shop. Then in green lanes in the summer time, passing at length to busy Banbury, to wealthy Manchester, to England's capital. Four years ago Dr. and Mrs. Parker were presented with gifts on the occasion of the doctor's completing the twenty-fifth year of his ministry in the City of London.

There were crowded congregations in the City Temple at both services on Sunday. Dr. Parker had received innumerable written congratulations, and the rostrum was resplendent with choice flowers sent by friends and well-wishers. Preaching in the morning from Leviticus xiv. 30, and the words "Such as he can get," Dr. Parker said that he had so loved his work as to give to his hearers "such as he could get," such as he had been able to get. He had given them not the sermons which another man would have preached, nor the prayers that another man would have offered, but such prayers and expositions and appeals as God by his Holy Spirit had enabled him to get, and he had worked with them and for them with a willing heart. He had not found his livelihood there, and his enjoyment somewhere else.

God had enabled him to realise that there was nothing under heaven like preaching the Gospel, and no sphere so great and productive in the best results as the sphere pastoral, in which a minister could, by his tenderness, age, experience, and wisdom, help a poor soul onward and upward now andt hen, until the night was past and the east was glorious with the purple of the dawn. And they had brought Him "such as they could get," some large gifts and others small, measured geometrically and arithmetically, but constituting in their significance and poetry a great blossoming love. "I am able, in this solemn moment, to testify that when a man gives his heart to Christ, to the ministry of the Cross, and when he has no other object in life except such purposes as are cognate, the result must be good—substantially, practically, lastingly good. And now that we are beginning another fifty years I promise that I will give you 'such as I can get.' And may I live in the assurance that you will return me in co-operation and the zealous fidelity of companionship 'such as you can get.'"

Oxford Notes.

ON Tuesday evening the friends of the Holy Trinity Church met together to wish Rev. H. G. Bunbury good-bye on his leaving them for work in Hong Kong under the C.M.S. Mr. Bunbury has been curate of Holy Trinity for three years, and by his unselfish zeal he has endeared himself to all. The prayers of many will follow him to his new sphere.

An interesting lecture on the Waldensian Church of Northern Italy was given by Rev. C. J. Casker on Tuesday evening. It was interesting to note that the Waldensians have a rule that each minister must serve three years as a missionary. Special emphasis was laid upon their loyalty to the truth, and that after a persecution of 500 years the Waldensian Church set itself the task of evangelising its persecutors. Canon Christopher presided, and expressed a wish that God would preserve all hearts from those Roman errors which produced such awful results, as seen in the history of the Waldensian Church.

Special meetings in connection with the Irish Church Missions were held this week, Rev. N. F. Duncan, secretary, being the deputation. Interesting information was given of the society's work; and, in the face of the indifference shown by so many Protestants, Mr. Duncan urged that [illegible] there was gross ignorance of what Rome really was doing or that the English mind was under a stupor otherwise hard to explain. He declared that Rome was leading souls, not to Christ, but away from Christ.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child Life and Sorrow.

III.—THE CHILDREN OF RESPECTABLE PARENTS.

IN my last paper on homeless children I promised to give you a few facts about respectable children who have lost father's support, mother's love, and the joys of home by the death of their parents. There are various institutions which accept such, but I am thinking just now of a new scheme of Dr. Bowman Stephenson's, in which I have been much interested, and am sure you will be also. He reckons that there are about 2000 Nonconformist children in the workhouse schools. Think what it means for children who have had home and love, as you have, to be sent to a huge barrack-school where, among, perhaps, 1600 children, they feel they have no one to love them. They are lost in the crowd, and, besides, a pauper taint clings to them afterwards. Perhaps some will wonder why I mention "Nonconformist." It is because Churchmen, naturally, like to look after the children of Church people; there is, for example, the Church of England Waifs and Strays Society.

So, while my heart goes out to all sorrowful children, I am telling you specially of these just now to interest you in the sorrows of the once happy little ones, now homeless, fatherless, motherless, and friendless.

Here are one or two cases which Dr. Stephenson has kindly given me for you:—

Flossie and Janie, two fine, promising girls aged ten and twelve. Their Christian father died some years ago, and the good mother literally worked herself to death to keep the decent little home together. These bright children are the youngest of a family, and if the Home had not received them they must have gone to the workhouse. The aged grandmother, who is a member of a Christian church, is most grateful to know that the children she loves so dearly have found a happy home.

Bobbie and Charlie, two tinies of three and five, who, on the death of their good mother, the last surviving parent, were about to be taken to the workhouse. A kind-hearted lady boarded them out with a villager near her residence, while she made application to the Home for their admission. Now they are happily sheltered in the Home, and saved from that sad fate, a workhouse life.

Prince and George, two fine coloured laddies, whose mother died some years ago. Their father, who had rendered excellent service to the Church of Christ, and was greatly beloved, has recently died, leaving a young stepmother, whose hands are tied by a little baby of her own and a crowd of step-children. So the Home promised to take these two boys, and here they are, as bright and merry as possible.

Some years ago the Home received two fatherless girls named *Mary and Ethel*. The mother was almost an invalid at the time of their admission, but she did her best for the two other children left in the poor home, for she was a devoted Christian woman. One of these children was a lad who had dreadful epileptic fits, yet the poor mother nursed and cared for him till she grew too weak to keep him from hurting himself when he fell down in his fits. Then, because there was no home for epileptics to which she could send him, she was obliged to put him in the workhouse, though it almost broke her heart to do so. By-and-by she heard that Dr. Stephenson was about to open a home for epileptics, and on her dying bed she wrote a few feeble lines begging that her *Johnnie* might be transferred from the workhouse. Just before she died the promise was given that the boy should soon be taken out of the workhouse. Now he is here under medical care and kind treatment, and we hope that some day he may be able to earn his own living.

I should tell you that in all these cases—and Dr. Stephenson has about eighty like these in his Children's Homes, besides the 1000 other children for whose support he has to depend upon subscriptions—the Poor Law Guardians are contributing towards the support of the children. What a comfort to think they are now in a happy home! But what about the others in workhouse schools, which he cannot receive for want of funds? How one pities them!

Pearl Fisher.

Hosanna!

When Jesus came riding the hill-side down
He looked like a king, though He wore no crown;
And children whose faces like sunshine glowed
Came thronging the gentle colt He rode;
And loud they sang—"This is Jesus dear!
The King of our hearts and our homes is here!"
And they clapped their hands, while the Saviour smiled;
For sweet is the song of a loving child!
Oh, Hosanna, our King!
Hosanna, our King!

Our Jesus has gone for a little while,
But soon He'll come with the same sweet smile!
And children his milk-white steed shall throng,
Chanting his praise amid angel song!
There will be a crown on his head that day
When clouds roll backward to make Him way!
And the sweetest words from his lips will be—
"Suffer the children to come to Me."
Oh, Hosanna, our King!
Hosanna, our King!

Elizabeth Surr.

The Bible Searcher.

No. 126 (second list).—Correct answers received from:—

A—Douglas Adams*, J. H. Archer, Wm. Aston, Geoffrey Aldom.

B—Elizabeth* and Janet* Black, Lilian and Teresa Blackie, Mary Ballantyne, Henriette Bardot, Mabel* and Charlotte* Bailey, Florence Blackman*, Conyers and Massy* Baker, Gertrude and Edith Badham, Albert P. Baker, Frank and L. Bentall, Victor Bellerby, John and Ethel Benger, Mary Beck*, Leslie and Jasper Bell, A. Bridges, Mabel Birney*, E. Biddlecombe, Chas. Brown, Herbert and Ernest Bond, JohnBott, Eva* and Robert* Browne, Lindsay* and Leonard* Browne, Ashley H. Bowker*, Ralph Bourne, Gertrude B. Brookfield, Gordon Bolton, S. V. Boxer, Gerald T. Burke*, Ernestine Buhl.

C—Mary and W. Charles, Gladys Calvert*, Lois M. Craven*, Colin* and G. Campbell, D. Rosalind Clarke, Lily Clarke*, Mabel Clay*, Alice E. Crang, Isabel, Mabel*, and Charles H. Candlin, Walter Carter, Nellie Crawford, B. M. Cashford, Daisy M. A., Clarke, Jessie* and Maggie* Carter, Lottie* and Daisy* Carmichael, Louisa Chevrier, Henry J. Cheney, Edith and Wm. Corrick, Ruth Coupe, Marjorie Collins, Nina Cooke, Annie Cooper*, Arthur G. Cox, Emily Church, Susie, Walter, and Ethel Cumbers.

D—Jas. E. Davey, Pelognia Daws*, Blossom Davis, Marie Denizot, Kenneth Dunbar, Gordon S. Duncan, Dorothy* and Marjory* Dyke.

E—Muriel Edwards*, Sarah Evans, Leonard Ewin, Muriel Ecroyd.

F—Charles Faillettaz, Jeanne Fancon, Janet Fawkes*, Richard and Arthur Farmer, Marian and J. F.* Freegard, F. A. and Aileen* Figgis, Hyacinth B. FitzSimons*, Francis W. B. Field, Reginald and Willie Findlay, Louise Filhol, Maggie*, Agnes, Janetta*, and Flossie* Fullarton, Constance Furlong.

G—Ivan Garrod, Margaret*, Edith, and Stuart Gray, David Gardiner* Alfred H.*, Mary E.*, and Daisy Greenacre, M. Greenleaf, Edith Grieve, Minnie Giddings*, F.* and A.* Gibbs, Dorothy P. Grove, Daisy Groves*, Thos. Groombridge.

H—Ella Hake*, Edith and Winifred Harvey, Dorothy E. Harris, Annie E. Hazledine, Rose Hamilton*, Ada Heap, Phyllis and Nora Hill, Dorothy Hinton*, Theodora Hill, Phoebe B. Hickling, Louise H. Hooper, Margaret D. Hogg*, Violet A. Holford*, Georgette Hoffman, Lucie Hourdain, Marjorie R. Hogge, Edith and Mena Hunter, Lila K. Hughes, Helen, May, Harcourt, and Tom M. Hunter.

J—Jas. S. Jackson*, Nellie Jelfs, Lizzie Johnstone, Kate G. Johns, Agnes Jones, H. B. Johnston.

K—Alex.*, Agnes D.*, Thos.*, Willie*, and Isa* Kay, Flossie Key, Helen L. Knight, G. Norman King, Eileen B. Knowles.

L—E. Lawrence, Henry and Nessie Laing, Elsie and Guinefred Leigh, Harry M. Lowe.

M—Avie Mallory, Margery and Trevor Matthews, Gracie and Margie Marston, Aubrey and Robert Marriott, Dora Marples, Jean H. Maxwell, Edith Marnham, Valerie Maitland-Kirwan, Margaret Macphee, Kathleen G. McClure, E. L. Mackenzie, Maggie, Bella, and Abraham Mack, Barbara* and John* Maconchy, Florence Mackenzie, S. E. Mackintosh, Dugald* and K. G.* MacGilp, Geo. and Chas. Macdonald, Ada B. Macnutt*, John MacMurray, Reginald V. Measor*, Francis W. Milne, Charlotte* and Bessie H. Millar, Annie E. Moule, Mabel Morris, Eva Monti, Howard and Gwendoline* Moir.

N—Edith and Ernest Nash, Dorrie and Henderson Nathan, Herbert G. Newton, Maude and Amy Nottage.

O—Katie Oliver, Arabella Onslow, F. Osmond*, Lottie and Harriette Orr.

P—Dorothy Patten*, Maggie, Jessie, Willie, and Winnie Palmer, J. Ernest Pearce*, Clarice M. Peach*, W. M. Louie and Mary Penny, Eva B. Petter, May, Daisy, and Vera Petrides, Evelyn P. Pechey*, Laura D. Percy, Edwin T. Peters, Francis S. Phillips, Gladys* and Isabel* W. Phipps, Cyril Pomeroy.*

Q—Edith and Minnie A.* Quick.

R—Edward* and Herbert* Rainey, Nora Read, Isabel, and Ellie Deane Roe, Sydney and Olive Robertson, Cyril M. Roberts, Mildred Robinson*, Chas. S. Rudge.

S—McLeod and Pussy Staight, Flora Shadbolt, T. M. and D. D. Stanier, Bob* and Dollie* Salt, W. Stangoe*, Edith Saunderson, Chas. W. Saunders*, Bessie Scantlebury, Eric, Gladys, and Mervyn Shaw, Stuart Scragg, Elsie M. Slark, Kathleen* and Douglas* Shepherd, Ida Schwengeler, Agnes M. Sherry*, Bella Steadman, Ivy, Muriel, and Rosetta* Sherwin, Cicely C. Sherbrooke, Ada M. Spencer*, Nellie Sery*, Mary C. de Spiganovicz*, Constance M. Scott*, E. Short*, Gertrude and Mildred Scott, Emily Stuart, C. Bessie Symes.

T—Winnie Taylor, Frances Taggart*, Nannie and Louie* Tibbits, Lucy M. Trotter, Willie and Nettie Thomson, Harry Thompson, John W. Thomson, Alice M. and Frank* Thompson, James Tuff, Neville C. Tufnell, Maud and Edith Tyson.

U—Lily and Queenie* Upton.

V—Gertrude Vellacott*, Elsie Vigars.

W—Violet, Arthur, and Louisa Walker, Greta Watson*, Stewart Watson, May, and R. Watson, Pringle Wilson*, Eva Winpenny, F. Wilson*, Arthur Wright, Ada Willmer, Maggie Wight.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (127).

1. Lot, in the gate of Sodom (Gen. xix. 1).
2. To Abraham (Gen. xxii. 17).
3. Jacob. On the occasion of the vision given him at Bethel (Gen. xxviii. 17).
4. Samson. The doors of the gate of Gaza (Judges xvi. 3).
5. Eli (1 Sam. iv. 18).
6. In the gate of Samaria (2 Kings vii. 1-20).
7. To the "strait" gate and the "wide" gate. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14).
8. Of the new Jerusalem (Rev. xxi. 25).

Correct answers (first list) received from:—

A—Jessie Alen) Zeldah Albert, Dora, Ralph, and Ernst Aldwinckle, A. Rose Anton, Violet Ashworth*, W. T. Aldous*.

B—James and Edith Barker, Herbert Braddon*, Edith Ballard*, Frank and Leonard Bentall, Leslie and Jasper* Bell, Edith E. Bensted*, Emily Bridgewater, Daisy, Gordon, and May Bligh, Lindsay Browne*, Leonard S. Browne, Gerald T. Burke*.

C—Cicely and M. M. Craven, Mabel Clay, Eleanor Chance, Rosaline Castein, Bessie Cheale, Brereton Code, Edith, Mabel, and Ida Cole.

D—Dorothy Daintree*, Cecil Davis, Vera Dickinson, Nellie Dowsett, Ivy, Violet, and Kitty Donaldson-Selby, Wm., Philip, and Mordaunt Doll.

E—Eva Edmundson.

F—Aileen* and F. A.* Figgis, Eva Fielder*, Constance Furlong.

G—Clarice and Bertie* Gale.

H—Dorothea Reader Harris, Nellie Hatchett, Rose Hamilton, Evelyn* and Dorothy G. Hewer, Dorothy and Joshua Hughes-Games.

J—Betty Jacobs*, Florrie Jennings*, Kate G. Johns*.

K—Maurice Kalinsky, Max, Eva, and Stanley Kalb, Ethel, Cara, and Mary Kestin.

L—Henry, Edward, May, and Sidney Law*, Cecilia Lichtenstein*, Blanche Lindup*, Edith and Nellie Lockhart.

M—Aubrey*, Winnie, and Robert Marriott, Enid* and Gladys* Mather, Ada B. Macnutt*, Kathleen J. G. McClure, Reginald Measor, May C. Mills*, Edward, Arthur, and Evelyn Moir, L. F. and O. Morice, Eva Monti, Helen Morgan.

N—May R. Newall*.

O—Arabella Onslow.

P—Winnie Page*, Ethel* and Kathleen* Pasley, Alice M. Palmer, Mary Papprill, Myrtle Perry, Dora M. Phillimore, Francis S. Phillips, Rhoda Porter, Mary E. Plumb*.

R—Ernest Ross, Kate Rosenbloom.

S—Margery Smart*, Frederick Seth*, Annie Shepherd, Esther Simmons, Flora Simmons*, Reginald O. Skinner, Jessie and Ethel Snowball, Betty Stocks*, Herbert M. Stuart*, Ronald Studd, D. J. Symon.

T—Frances Taggart*, Violet* and Olive Tritton, Frank and Herbert J. Tomkins, Peverll, Laurence*, Herbert*, and Arthur P. Turnbull, Edith and Maude* Tyson.

V—Kenneth Vining.

W—J. Wm. and Edith J. Wheeler, Cecile, Noel*, and Phillis Wright, Edith and Arthur Williams.

FOREIGN LIST.

Correct answers received from:—**No. 119.** Maria H. and Cuckoo Lister (S. Africa). W. B. and Alice Henderson (Jamaica). **No. 120.** Janet Garrett (Kimberley), Alice Henderson*, Launcelot H. Knight (Texas). **No. 121.** Launcelot M. Knight. **No. 122.** Queenie* and Llewellyn* Dale. **No. 126.** Helen T. Eardley-Wilmot (Switzerland).

THIS WEEK'S BIBLE SEARCHER (No. 128).

Say in which verses the prayers given below occur.

Find a response to each in the other chapters named, and write it out.

1. Strengthen Thou me according unto thy word (Ps. cxix.).
Response, Deut. xxxiii.
2. Give us help from trouble (Ps. lx.).
Response, Ps. l.
3. Let not the waterflood overflow me (Ps. lx. to lxx.).
Response, Is. xlii. to xlv.
4. O Lord, make no tarrying (Ps. lxx.).
Response, Is. xlvi.
5. Teach me good judgment (Ps. cxix.).
Response, Ps. xx. to xxvi.
6. Deliver me, O Lord, from mine enemies (Ps. cxliii.).
Response, Ex. xxiii.

[Children under TEN do any two, under THIRTEEN any four.]

*** PRIZE COMPETITION NEXT WEEK.

I shall be glad if as many as possible will send me in their Answers to No. 128 QUITE EARLY, on account of making the "eligible list" for the Prize Competition as complete as possible.

Will each "Nephew" and "Niece" kindly remember to give their full ADDRESS, as well as their name.

Personal.

Susie Cumbers.—You all write very neatly, but your papers would look so much better if you left a space between each answer.

Nellie Sery.—I should be glad if you could send me your paper by Friday.

Edith Ballard.—I was very pleased to receive your photograph; many thanks for sending it.

Henry B. Johnston.—A star is given when a paper is written extra carefully.

Annie Hazledine.—I am sure you will miss your governess very much, but you will be able to write to her in West Africa, and she will doubtless tell you of her missionary work out there.

Helen T. Eardley-Wilmot and Gerald Burke.—Am very glad to welcome you as belonging to the "Bible Searcher"; you will both find your names in the correct lists.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. June 26, 1	*Kgs.* viii. 14-30		Th. June 30, 1	*Kings*	x. 14-29
M. „ 27	„ viii. 54-66		F. July 1	„	xi. 4-14
Tu. „ 28	„ ix. 1-9		Sat. „ 2	„	xi. 26-40
W. „ 29	„ x. 1-13				

Children's Special Service Mission.

Mr. Hutchinson, *Ilkley*, June 24; *Leeds*, June 25, 26; *Osmanby, Lincoln*, June 28: *Springfield, Chelmsford*, June 29; *Croydon*, June 30; *Southfleet*, July 1; *Gravesend*, July 2; *Cranleigh*, July 2, 3; *Kingston*, July 4; *Reading*, July 9, 10. Mr. Hankinson, *Throcking, Buntingford*, June 23; *Guildford*, July 8-10. Mr. Tyler, *Herne Bay*, July 3-15; *Birchington Bay*, July 17-25. Mr. H W. Figgis, *West Brighton*, July 9-27. Mr. F. A. Glover, with caravan, *Axminster, Devon.*

Children and Foreign Missions.—A gathering of children took place at St. Paul's Cathedral on Saturday afternoon last, such as has not been witnessed since the days when the pupils of the old charity schools used to pay their annual visits to the Cathedral. It was a service arranged, under the auspices of the Society for the Propagation of the Gospel, with the object of interesting the young in missionary enterprise. The vast building was filled with nearly 7000 boys and girls, who came in from 150 Church of England Sunday-schools in the metropolis, and they were accompanied by teachers in the proportion of something like one to every eight children. It is probable, in view of the success of this the first service of the kind, that a similar one will be held each year in future. The Bishop of Stepney, after a few words of welcome to the children, narrated the incidents that led up to the erection of St. Paul's Cathedral. A feature of the service was the repetition by so many children, after the Bishop, of the prayers, "God bless the missionaries" and "Is it God's will that I should be a missionary?"

LETTERS TO THE EDITOR.

OLD TESTAMENT TYPES.

DEAR SIR,—Will you oblige me by inserting the following thoughts on an interesting subject.

Now, all these things happened unto them for ensamples (types): and they are written for our admonition, upon whom the ends of the world (age) are come.—1 Cor. x. 11.

Egypt is a type of this present evil world; Pharaoh, of Satan, the god of this world; the children of Israel, of the people of God; the Paschal Lamb and the blood sprinkled on the door-posts and lintels, of Christ our Passover, who was sacrificed for us. The Red Sea sets forth the death and resurrection of Christ and his triumph over all our foes; the smitten rock in the wilderness, Christ as the smitten Rock of our salvation, in connection with the giving of the Spirit, as set forth by the water which flowed therefrom. The wilderness sets forth our present experience as the children of God; Amalek in the wilderness, a type of the flesh in a believer; the manna, of Christ in his humiliation as the Bread of God which came down from heaven; the old corn of the land, of Christ in resurrection life and glory; the Jordan, type of Christ's death and ours in Him; Canaan, of the heavenly places, our present standing in Christ before God; the Canaanites, of the wicked spirits in the heavenly places, seeking to keep us out of our spiritual blessings. As the Red Sea sets forth Christ's death and resurrection for us, so the Jordan our death in Him, not so much the believer's death as Christ's, and Canaan not so much a type of heaven as of the heavenly places. To consider Jordan primarily as a type of the believer's death, and Canaan of heaven, involves us in this difficulty—that Israel's greatest conflicts took place after they had crossed the Jordan. Now there will be no conflict in heaven, no adversary or evil occurrence—all peace there. But viewing Jordan as a type of Christ's death and the believer's in Him, and Canaan as setting forth the heavenly places, the difficulty disappears. The heavenly places is where Christ is now seated, according to the apostle's word, Eph. i. 20, "Which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places." It is where we now are, according to Eph. ii. 6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is where our conflict is, according to Eph. vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (wicked spirits) in high (heavenly) places."

The children of God, then, may be looked at in three aspects. As to the body in the world, exposed to the assaults of Satan, according to our Lord's own words in his intercessory prayer, John xvii. 15, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil (one)."

As to experience in the wilderness, *indwelt by the Spirit* in conflict with the flesh.

As to standing in the heavenlies, seated in Christ.

I journey through a desert drear and wild;
Yet is my heart with such sweet thoughts beguiled
Of Him on whom I lean, my strength and stay,
I can forget the sorrows of the way.

J. S.

PRAYING TO THE HOLY SPIRIT.

DEAR SIR,—I think that the readers of your valuable paper are much indebted to your correspondent, Major-General H. Hutchinson, for calling your attention to this subject. I thoroughly endorse his opening statement, which is—"Nowhere in Scripture can I find any authority for addressing Him (the Holy Spirit) directly." In Hebrews i. we read: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

From this I gather that the direct instructions of the Lord Jesus are to be our guide in the matter of prayer as in regard to everything else; and we may be assured that if we depart from his instructions we are neither serving God faithfully nor honouring his Son whom we profess to love. These instructions are surely summed up as follows:—"Whatsoever ye shall ask the Father in my Name He will give it you" (John xvi. 23). "Whatsoever ye shall ask in my Name that will I do that the Father may be glorified in the Son. If ye shall ask anything in my Name I will do it" (John xiv. 13, 14). Keeping in mind the formula which begins with "Our Father who art in Heaven" (Luke xi. 2), we have in these quotations the doctrine involved that "the God and Father" is the only person to whom prayer is to be addressed, and that the Lord Jesus Christ is not only the only medium of prayer in asking, but the medium in dispensing the blessing invoked.

But the question arises, What part has the Holy Spirit in the prayer of faith? The answer is, He is the inspirer of true Christian prayer. "The true worshippers shall worship the Father in spirit and in truth...God is a spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 23, 24). These, I think, are the only words of Jesus in regard to this matter of worship, which includes prayer. We have a view of the practical operations of the Holy Spirit in Acts iv. 23-31. The narrative closes in this way: "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Confirmatory of this is Ephesians iv. 18, "Praying always with all supplication in the Spirit"; and Jude, 21st verse, "Praying in the Holy Ghost."

I am persuaded of three things in these last times: (1) The great majority of professing Christians are much in darkness regarding the place and work of the Third Person in the Divine government. (2) There cannot be any real unity among Christians of accepted united worship till it be acknowledged that if a man is a Christian he has already what the language of certain hymns now constrain him to ask for (Acts v. 32). (3) The Romanising tendencies so much complained of in these days will go on and increase till the first principles taught by Jesus and his apostles are again known, appreciated, and put into practice. In other words, when the Holy Spirit is not worshipped, but when his teachings and guidings are waited for and obeyed.—Yours very truly, OBSERVER.

Glasgow.

Obituary.

HON. A. NOEL.

The death is announced of the Hon. Henry Lewis Noel in his seventy-fourth year. He was the son of the first Earl of Gainsborough. He served in the 68th Durham Light Infantry, and was captain in the Rutland Militia, J.P. for Rutlandshire (High Sheriff, 1863), Middlesex, and Leicestershire. Mr. Noel was connected with several philanthropic organisations in London, notably the British and Foreign Bible Society, having been a member of the committee for many years, and also of the London City Mission. He was a member and office-bearer in Marylebone Presbyterian Church.

BISHOP ALFORD.

Dr. Charles Richard Alford, late Bishop of Victoria, Hong Kong, died on June 13 at Tunbridge Wells. He was the son of Rev. Charles Alford, rector of West Quantoxhead, Somerset, where he was born in 1816. After serving in succession the curacies of Finningley and St. Matthew's, Rugby, he was appointed in 1846 vicar of Christ Church, Doncaster. In 1854 he came to London as principal of the Highbury Training College, and after filling that office for ten years he was presented to the vicarage of Holy Trinity, Islington. In February, 1867, he was consecrated Bishop of Victoria, Hong Kong, in Canterbury Cathedral. He resigned the see in 1872, and, returning to England, served for a time the curacy of Bowdon, Cheshire. In 1874 he was presented to the vicarage of Christ Church, Claughton, and in 1877 to the vicarage of Kippington, Kent, which he gave up in 1880. He retired from active service in 1881. Bishop Alford, who was an eloquent preacher, belonged to the Evangelical school of thought in the Church of England. He was the author of "First Principles of the Oracles of God," a charge on China and Japan, and various sermons and pamphlets.

Friedenheim.

MANY more friends are becoming interested in this work, under the honorary superintendence of Miss Davidson, in Upper Avenue-road, Swiss Cottage, N.W., and it is increasingly sought after as a place where hopeless and dying cases can be received, and carefully watched and tended to the end.

Decided progress was reported at the annual meeting last week. The isolation ward for men, on the ground floor, built last year, has been a great boon, and the building and furnishing have been completely paid for. Mr. J. H. TRITTON, hon. treasurer, mentioned in his financial statement that a legacy has covered the large outlay for necessary sanitary improvements, and has also secured repayment of a bank advance, £500, to meet current expenses.

The patients' accommodation having been enlarged, it is needful to think of greater comfort for nurses and servants. The work, which deals largely with such cases as cancer and consumption, is of a very trying nature; and a new wing is much needed, so that those who are in constant contact with the patients may have separate sleeping room. By such an addition portions of the main building would be available as isolation wards for women. The sum required would be from £2000 to £3000, but until the money is, at least in part, subscribed or promised, no definite plans can be made.

Lord OVERTOUN, who presided, spoke of work done at Friedenheim as a proof of that unselfish love which results from knowing and serving Christ. This Home not only secures quiet and pleasant surroundings for the suffering and dying in place of the squalid discomforts and noise in poverty-stricken dwellings, but the governing purpose is to impart the peace of God. He urged all whose hearts are engaged by this effort not only to give of their means to its support, but to pray on its behalf, and, where possible, to devote time to the hearty advocacy of its claims.

Personal experiences during missionary travels in dark Central Africa and South America afforded Dr. HARRY GUINNESS material for describing the condition of the sick and suffering in those lands, where misery, degradation, and oppression intensify their physical pains. Such pictures bring into vivid relief the kindliness and peace which reign in this Home.

Mrs. BISHOP knew of no other among the many works of mercy carried on in this country which appealed more to her personal sympathy than did Friedenheim. To one who had witnessed the miseries of the poor and dying in the slums of great cities, and the inhumanities practised towards sufferers in almost every country of Asia, it appeared that a sight of the blessings enjoyed in this Home is calculated to enlarge Christian sympathy, and to secure extension of such benefits. Other speakers were Mr. T. A. Denny, Dr. Schofield, and Mr. C. Baynes.

United Temperance Demonstrations are to be held in the five metropolitan parks (Hyde Park, Battersea Park, Finsbury Park, Victoria Park, and Southwark Park) on Saturday, June 25. The purpose of this annual demonstration is to give everyone interested in the cause of temperance an opportunity of making some small personal sacrifice on behalf of the greatest moral reformation of the age. The demonstration is absolutely free to all abstainers and temperance societies. The London United Temperance Council has made itself responsible for the expense. Mr. A. F. Hills asks for the cordial co-operation of all temperance reformers throughout London, in order that there may be achieved a phenomenal success.

English Church Union.—The annual meeting of this body was held last week in the Church House, Westminster. Lord Halifax presided, and said he did not believe that they were in the midst of a crisis brought about by ritual extravagance and insubordination. It was quite certain that lights, vestments, incense, and the mixed chalice would not be given up; but services not directly prescribed by the Prayer Book must be given up if the Bishop of the diocese desired. A resolution was carried declaring the readiness of the Union to give all possible support to the lawful authority of the Bishops, but also to assist incumbents and congregations in protecting the services of the Church from profanity and sacrilege, and protesting against Protestant and Latitudinarian omissions and deviations from the Book of Common Prayer.

THE EVANGELISTIC FIELD.

MR. McNEILL IN LONDON.

THE mission in the Royal Albert Hall was more of an experiment than any of the other series of meetings since this London campaign began, now five months ago. A Gospel mission on a large scale in London, especially in the West End, at midsummer, at the height of the "season," is a new thing in any case. There have also been untoward circumstances in other directions. Last week the World's Y.W.C.A. Conference drew off a large slice of public attention in Christian circles; this week the Mildmay Conference will doubtless have a similar effect. Despite these and other drawbacks, the attraction at the Albert Hall has proved powerful enough to draw increasing throngs every afternoon and evening on which the meetings were held.

Of course, the intention and desire of the committee were to reach as far as possible the wealthy dwellers in the West End. Not that they are more precious in the sight of God than the Lazaruses of the town; but it is admittedly more difficult to bring the Gospel Message to bear upon them. The numbers of these carriage folk attending have been very considerable. One afternoon last week it was estimated that nearly a hundred carriages were in rank waiting for their owners at the close of the meeting. The fears entertained that Society people would be conspicuous by their absence have, therefore, been disappointed. Not only have they come, but a good many of them have conveyed to the evangelist, either by letter or in person, their thanks for his earnest words spoken in their hearing. There has been quite a remarkable attendance day after day of members of the House of Commons; and at least one ex-judge of the High Court intimated his presence.

Saturday is usually a *dies non* in evangelistic missions, because of the preacher needing his weekly rest. As the hall has not been available on Sundays (though the evangelist has not rested on that day, but has preached in different West End churches), Saturday also was devoted to work. The result of the experiment was most satisfactory—a large muster in the afternoon, and quite 4000 hearers in the evening.

The acoustics of the building have proved to be all that could be desired. Without any voice strain or effort the preacher has been able to ring out his Gospel messages—now rough and sharp, now tender and pathetic—so that all ears were reached; and, judging by the close attention, intellects and hearts as well.

Last Monday evening the beautifully symmetric auditorium showed a splendid sight. The orchestra area and stalls were well filled, besides many in the boxes, the bright summer attire of the ladies helping to make the spectacle a most brilliant one. Our representative heard accidentally that a contingent of Oxford students were in the meeting, the great cricket match at the Oval no doubt being the occasion of their presence in London. In the early part of the service Mr. McNeill observed that as Her Majesty the Queen became the occupant of the British throne that day sixty-one years ago it would be fitting, and quite consonant with the purposes of the meeting, that a verse of the National Anthem should be sung. This was done very heartily.

Mr. McNeill's theme was "The Rich Young Ruler"—"the man," as Dante puts it, "who, through cowardice, made the great refusal." The two extremes of great riches and great poverty, said the preacher, are both obstacles to a saving personal interest in Jesus Christ; but if these two opposing interests are not to meet in a death grapple, it must be by the remedial power of Christ's Gospel. "My father was a poor man to the end of his days, but he was 'as happy as a king.' H'm, is that a suitable metaphor? Are kings really happy? I doubt it." In dealing with the legal tests of conduct applied by Christ to the young ruler, Mr. McNeill said that Society's greatest commandment is, "Thou shalt not be found out." There is much sympathy in some quarters with this young ruler because he was so benevolent, gave away lots of money and all that. But it was not good enough. We Evangelical preachers do not denounce goodness; go away and be as good as you can. All we say is that human goodness is not good enough; God is not going to build up his kingdom on such shoddy as that. The moral of the story is, "No road to heaven this way"; "by the deeds of the law shall no flesh be justified."

Saturday next is the closing day of the mission and of the present London campaign. It is purposed that the afternoon and evening services of that day shall take the complexion of thanksgiving for blessing experienced in the course of the mission. Friends who have served in the choirs at any of the London missions, and especially all those who have experienced spiritual blessing and revival, will be particularly welcomed at these closing gatherings. No tickets are needed for them.

THE GOSPEL AT ASCOT RACES.

ENGLAND furnishes few more difficult fields for Christian service than does Ascot Heath during race week. Here wealth and poverty, robes and rags, hold high carnival. The grand stand and reserved paddocks are crowded with aristocrats. The silken gowns and lofty headgear of the fine ladies, it may be allowed, lend a sort of enchantment to the scene, but there are not found wanting terrible elements of danger and degradation.

After our private prayer meeting we formed our ring in front of the Grand Stand, and immediately unfurled our beautiful Gospel banner. Here we were allowed to hold the fort all through the forenoons with the tacit consent of the mounted police. We were now and then assailed by Mr. Foulmouth, Squire Hategood, and Madame Flashfire, but the Lord continually beat them down and made our hearts glad. Not once but many times anxious inquirers, some of whom were in tears, came to us for counsel; while, best of all, we have reason to believe that sinners were converted and backsliders restored.

Our *al fresco* lunch we partake of as far off the battle-ground as we can get, and even here we are invaded by gipsies, who come to wish us good luck, and foretell the same for us in spite of our protests. However, they never leave our camp without carrying away gospels and other good things.

When the races are in full career we cannot be on the course, but we plant the standard on the broad plateau which stretches away parallel with the course, and which is now teeming with humanity. Here are the merry-go-rounds, etc., and the bookmakers hard at it plying a busy trade. We had, especially on the last day (Friday), much blessing, and many, we believe, were the "slain of the Lord." When the shouts announced that the horses were approaching, and were passing close by abreast of us, our practice was to drop on our knees for a moment or two. The novelty of our behaviour attracted attention—nothing more, for he must be a cowardly fool who would dare to interfere with men at their prayers. It was nearly time to cease preaching when Charles Cook was blasphemously assailed by an opponent who hurled his dart and walked off, a customary device. Charles overhauled him with "Prepare to meet thy God," and, far beyond his calculation, this man heard this terrible call ringing in his ears, again and again repeated.

Two strange and wonderfully clad senior-looking females, of great size, came up to the ring about five p.m., and with sincere thanks and genuine modesty accepted St. Mark's and St. John's Gospels. It is evident that there are lost and perfectly outside individuals who can be found nowhere else excepting on the racecourses of our land. Incidents might be multiplied, but space forbids. We have the addresses of once successful gamblers, that of a Jew who was much impressed, and others with whom we shall communicate by their own desire. Oh, that the Lord may raise up someone who, like Miss Alexander, of Epsom, may be able to arrange for entertaining the workers somewhere near the scene of action at this annual race meeting.

The scramble for a seat, often unobtainable, on the return journey to town in the evening, is a great tax and strain upon a man whose work has been hard all day. Mr. Frank Cockrem, a few others and myself, found ourselves on Tuesday night wedged in a carriage among a fearful company of low and blaspheming wretches. One old sinner of eighty-two was boasting of his infidelity, while another excelled him in horribly blasphemous language concerning the God who made him. To these men we proclaimed the Gospel, yet they are only samples of thousands more. We prayed that they might be snatched from the impending destruction, which we faithfully assured them awaited them.

Every fresh disclosure these visits make to us emphasises the fact that if the sporting portion of the population is to be reached, and the Gospel is to be brought before them, it must be carried into their very ranks. We call for the fervent, effectual prayer and the generous fellowship of our fellow Christians wherever this record may come.

B. Barry Wake.

11, *Adam-street, Strand, London, W.C.*

OPEN-AIR SERVICES IN ARKLOW.

THE street-preaching in Arklow is a wonderful witness to the living power of God, and the victory He gives to those who faithfully obey his command to preach the Gospel "to every creature." Every Sunday the glad tidings of salvation is preached in eight different places in the town.

Sunday, June 7, was a very remarkable day, showing how completely the spirit of antagonism in the people has disappeared. A large open-air concert was organised by the Roman Catholics. (This was held on the pier, where it did not in any way interfere with the street-preaching.) Before the concert commenced the brass band belonging to the town paraded the streets, followed by a large number of people. When passing the preachers for the first time the band ceased playing, and many heard the Gospel message. When the preachers had moved to another place the band passed again, this time playing, but quiet and orderly, and not an insulting word was heard.

Rev. R. C. Hallowes, rector of Arklow, owing to his late severe illness, is not yet allowed to take part in the open-air services, which are being carried on, as usual, by his curate, Rev. J. W. Harrison, assisted by Rev. J. Hoffe and Mr. Couch, I.C.M. It is, however, a great joy to his congregation that their beloved rector is again able to take part in the church service. L. K. J.

EVANGELISTS' MOVEMENTS.

Mr. William Forbes has been conducting Gospel services in the Baptist Chapel, Elgin, during the past week. The general testimony is that they have been of a helpful nature. Mr. Forbes is this week conducting meetings in Inverness.

Mrs. Baeyertz, June, Clitheroe.
Mr. J. Neech, Pirbright, during June.
Mr. George Clarke, Bristol, June 12-27.
Mr. E. P. Telford, Great Assembly Hall, E., in June.
Mr. Charles Inglis, Polytechnic, 309, Regent-street, during June.
Mr. Henry Thorne, Devizes, June 17; Bromley, 19 and 26; Maidenhead, 22; Maidstone, 29; Ashford, 30.
Mr. G. Pullinger, Iron Room, Strathmore-road, Croydon August 3.
Mr. Monro Collings, Holt, Norfolk, to June 26; Maundrel Hall, Salisbury, July 3; Wimbledon, 6; Marden, 10; Wimbledon, 13; Bromley, 17; Wimbledon, 20.

Requests for Prayer.

For an only brother, that he may be led to see his need of the Saviour, and to give himself to Him.

For special services in the Central Hall, Pokesdown, near Bournemouth, conducted by John Elliott, evangelist.

For the West End of London, and for meetings in Conference Hall, Eccleston-square, and thanks to the Lord for his constant blessing upon the little companies that gather there.

Deptford Medical Mission.—In connection with this work a convalescent home at Bexhill-on-Sea serves a useful and necessary purpose in providing a quiet resting-place for those who otherwise would remain in ill-health and poverty for an indefinite time. There are here ten beds, and from the spring of last year to the end of autumn they were occupied by a succession of patients varying in years from eight to eighty, each remaining such time as the exigencies of the case required. Since the home was opened in 1895, 356 patients have been received. It is found that support must be largely increased if the home is to continue its beneficent work. Hon. director, Rev. F. A. Pring, 188, High-street, Deptford.

ITEMS OF INTEREST.

Home.

There are about 2500 affiliated associations of the Y.W.C.A. in various parts of the world, their work being done in many languages, including Chinese, Japanese, and six of the vernacular tongues of India.

The Sanitary Committee of the House of Commons and the police approve of empowering the Liverpool Corporation to license boys under fourteen and girls under sixteen who engage in street trading. Far more children in Liverpool than in London are occupied in this way. It is a doubtful benefit.

Total collections for the Hospital Sunday Fund exceed £14,000.—The Press Bazaar, in aid of the London Hospital, promises to be very successful. There is an enormous demand for tickets. Some thousands of pounds have already been contributed. —The adoption of a uniform system of education and examination of nurses in British hospitals is being seriously considered.

THE COAL TROUBLE.—The Cardiff County Council have passed a resolution calling upon the Mayor to communicate with the mayors of councils and the chairmen of district councils in South Wales in order to the formation of a deputation to wait upon Mr. Ritchie, asking him to use his influence and the powers conferred upon him to bring to a settlement the unfortunate industrial strife. The non-associated colliers in the Llanelly district have agreed to join the strikers unless the full twenty per cent. increase of wages is granted.

CHARITABLE CONTRIBUTIONS.—Numerous further sums have been received for the memorial to the Duchess of Teck—the Home of Rest for poor women—ranging from £5 to £10 10s.—100 guineas anonymously to the Church Army for providing mission and colportage vans.— There has been a good flow of subscriptions to the Prince of Wales' Hospital Fund, as the result of a recent general appeal. The Empress Club sent a shilling subscription from each member, which reached £136 15s.— £10 10s. from the Salters' Company to the After-Care Association; and £5 5s. to the Industrial Home for Boys.—£1000 from R. G. P. to North London Hospital for Consumption.—£100 from the Goldsmiths' Company to Hospital Saturday Fund.— £2160 from annual function to the Royal Eye Hospital.

THE Y.M.C.A.

The spiritual side of the work at the Coventry Association has made decided advancement, the Bible-class and Sunday evening meeting for members being well attended, with profit to all.

The Doncaster Y.M.C.A. has suffered great loss by the death of its hon. secretary, Mr. J. G. Robinson, who was drowned whilst boating on the Don, and who leaves a widow and eleven children.

On Wednesday, June 15, a large gathering attended the summer breakfast meeting of the Bristol Y.M.C.A. Since October last sixty-five names have been added to the membership roll, while upwards of one hundred have joined as associates, progress being made in all the departments of the work. Addresses were given by the chairman, Rev. R. Richard, Mr. George Clarke, and other gentlemen.

Foreign.

Anti-Semitic riots have taken place in Galicia. The gendarmes fired on the mob, killing nine peasants.

Eleven Christian villages on the Montenegrin frontier have been destroyed by Albanians. In his protest to the Porte, the Montenegrin representative has received the support of the Russian Embassy.

Mr. Benson, the honorary relief commissioner in Thessaly, in an interview with the Queen of the Hellenes, stated that there will be a great need for blankets and clothing during the coming winter, and that the peasants required now household goods and live-stock for agricultural work.

THE WAR.—The position may be described as "imminent." At any moment news may arrive of the American troops having landed at Santiago, and that the independence of the Philippines has been proclaimed. The Spanish position there has been "desperate" for some days. The Captain-General fears famine even more than the combination of the Americans and the insurgents.

CHINA AND FOREIGN TRADE. — The Chinese Government has signed a preliminary contract with the Hong Kong and Shanghai Bank for a loan of 16,000,000 taels for railway extension.—An Imperial decree has been issued at Peking sanctioning the creation of the office of Minister of Trade. Facilities are also to be provided for the sons of members of the nobility to visit foreign countries and promote international intercourse.

CRETE.—Fresh efforts are being made at Constantinople to induce the Powers to accept as Governor of Crete a Christian subject of the Sultan. Russia insists that the Governor must be acceptable to the Cretans.—The instalment of Prince George of Greece as Governor-General awaits the good pleasure of Russia and the Powers co-operating with her. Meanwhile a *modus vivendi* has been found for carrying on the Government of the island.

TURKEY.—The Russian Embassy has presented a note to the Porte demanding the immediate repatriation of 40,000 Armenian refugees in the Caucasus.— The insurrection in Yemen (Arabia) is spreading. Reinforcements of 7000 men are to be despatched, and Abdullah Pasha is to take the command.—The trouble in Albania has become serious. The Turks have burnt 450 Servian houses in the district of Berani, and are giving to the flames whole villages.

INDIA.—The Indian Government will shortly send home a despatch containing final proposals for the future management of the Khyber.—Plague and famine are responsible for a decline of trade in India. Compared with the previous year the 1897 imports were 252, and the exports 610 lakhs less than 1896. —Lord Dufferin has spoken of the prosperous condition of Burma, and points to it as a fine field for emigration from crowded India. Fresh doors for missionary effort would thus be opened.

SIERRA LEONE.—Rotifunk has been attacked by Colonel Woodgate's men, and punishment inflicted on the natives who murdered the American missionaries. The British force met with serious opposition, the fighting being very severe on several occasions. Sir D. Chalmers, late Chief Justice of British Guiana, has been appointed Royal Commissioner to inquire into the rising. A price has been put upon the head of Bai Bureh, leader of the revolt. A deputation from the Gold Coast has arrived in England to protest against the proposed vesting of the lands of the Colony in the Queen.

International Arbitration.

THE annual meeting of the International Arbitration and Peace Association was held in St. Martin's Town Hall last Tuesday. Mr. HODGSON PRATT, chairman, urged that the Peace Societies of Europe should co-operate in placing before the public at the first appearance of any international dispute a full and impartial statement of the facts concerned. Whether from ignorance or from some other cause, the constant misrepresentation of British proceedings was full of danger. It should be remembered that the foreign countries whose enmity we were incurring by territorial extensions, for which increased armaments were required, were really our best customers.

Mr. WILLIAM CLARKE moved a resolution, appealing to all who desired to see international relations on a more secure and rational basis to join the Peace Societies in their respective countries. M. PAUL BLOUET (Max O'Rell), while commending the association's noble work, believed that sometimes war was inevitable. The world was divided between civilisation and barbarism, and it would be difficult for an arbitration society to decide a case with the Mahdi.

Evangelical Continental Society. — The annual meeting of the society was held in Lyndhurst-road Congregational Church, Hampstead, on Thursday, June 16. Rev. R. Wardlaw Thompson presided, and gave a sympathetic speech. The secretary submitted a résumé of the Society's operations in France, Italy, Bohemia, Belgium, and Spain. M. Paul Guignard referred to the renewed and ever-deepening opposition to the Gospel by the Jesuits, but in the significant movement among French priests and other "signs of the times" he was most sanguine as to the near advent of better and brighter times for France. Rev. J. Brierley, B.A., delivered an address upon the claims of the Continent upon British sympathy and support.

Merchant Seamen's Institution.—At Belvedere, in Kent, there is a very pleasantly situated "home" for the reception of one hundred aged and weather-beaten British mariners who are forced by circumstances to have recourse to charity for their last "anchorage" in this world. This "haven of rest" is under the control of the Royal Alfred Aged Merchant Seamen's Institution, which also grants to 270 old "sailor men" a welcome monthly allowance. At the Cannon-street Hotel last week there were pathetic scenes in connection with the election of twenty-five pensioners and five inmates of the Belvedere Home. The list of applicants was so long that over 200 were doomed to disappointment, but an allocation under the will of the late Mr. Alfred Marriott enabled the trustees to elect more than would otherwise have been possible.

Personalia.

Dr. A. T. Pierson will not be able to attend the Keswick Convention this year.

Rev. Charles Inwood hopes to leave for a tour among Chinese Missions in August.

Dr. and Mrs. Barnardo celebrated their silver wedding last Friday at Mossford Lodge, Ilford.

Rev. F. C. Spurr has left England upon a visit to the land of Moab, and will not be back until September. No letters will be forwarded to him.

The late Mr. Samuel Plimsoll is to have a national memorial; it is proposed that it should take the form of an orphanage for the children of seamen lost at sea.

Lord Kelvin, it is said, will be offered the office of Principal of the University of Glasgow, vacant by the resignation of Dr. John Caird. The post is worth over £1100 a year, with residence.

Mr. Robert Rae.—We learn with much regret that the esteemed secretary of the National Temperance League, through an accident in the street one day last week, suffered a fracture of the thigh bone, which will probably produce lameness for life. Mr. Rae is at present in St. Bartholomew's Hospital.

Rev. F. B. Meyer requests us to state that he has filled up every available date till the middle of December. He does this to save disappointment, and to lighten his own correspondence. If he should *not* go to India, for any unforeseen reason, from December to March, he will be glad to fill up that period. But indications at present point to India.

Rev. Alfred A. Cooper leaves this country in the course of a few days to take up the appointment of assistant-agent of the British and Foreign Bible Society in Egypt, Syria, and Palestine. Mr. Cooper was for a year Hebrew tutor under Dr. A. B. Davidson and president of the Edinburgh New College Missionary Society. After three years' arduous work in India, Mr. Cooper has acted for the last few months as literary superintendent of the British and Foreign Bible Society, London.

"From plough to President's chair" has been the history of the new President of the Primitive Methodist body. **Rev. John Smith** commenced as an agricultural labourer, but in the course of an industrious and studious life has become a cultured thinker and eloquent preacher, has done marvels for the denomination, both as a South African missionary and as general missionary secretary, and has altogether spent forty years in the ministry, twenty-five of which have been in East Anglia, where he is highly popular.

An Encouragement.

YOU said once you were always glad to know of any features in your paper which your readers found specially helpful.

Six years ago, in the village of Bamburgh, in Northumberland, two or three met on Sunday afternoons to read the "International S.S. Lesson" and other Scripture, with prayer and praise. It was the "day of small things," which the Lord did not despise.

As the outcome, a chapel was put up last year, and a six weeks' mission held, at which many found the Lord and Christians were blessed. It is an iron building, costing £300, and we expect in a month's time it will be clear of debt.

I send this as a word of encouragement to any who in their humble way are trying to extend the kingdom of Jesus. WILLIAM JOHNSON.

Side-avenue, Bamburgh.

Rest Awhile.

THERE is a time of rest
Beyond the pulse of day,
When Jesus meets thee on thy way,
To be thy guest.

There is a place of rest
Which loved disciples share,
And thou canst tell thy secrets there,
Upon his breast.

There is a need of rest
Beyond the world's control,
For aching heart and weeping soul,
By sin distressed.

Seek oft the Master's rest,
And lean thy heart on Him,
Where never clouds his beauty dim,
Nor cares molest.

E. V. K

THE BOOK WORLD.

THE LATE DR. MOON.

There is something very pathetic in the heroic endeavours of blind men to benefit their fellow sufferers. In **Dr. W. Moon and his Work for the Blind**, Rev. John Rutherford, M.A., B.D., of Lewes, tells the story of a truly remarkable man. The interest lies not so much in the difficulties and struggles of the youth as in the marvellous energy and courage of the man while suffering from deprivation of sight. A great purpose seems to have taken possession of him, the patient development of which was the outcome of long years of prayer and work. The pages show what, even under great disadvantages, a man of genius and sanctified determination may effect in inventive resource and administrative organisation. The influence of Dr. Moon's labours has extended throughout the world, and it is a great comfort to know that, with Brighton as its centre, the work is still being carried on by his daughter. It appears that the system of embossed reading has been applied to 476 languages and dialects, and that, by means of the various teaching societies and free lending libraries at home and abroad, some 200,000 volumes are circulated annually. (5s. *Hodder & Stoughton.*)

CHURCH HISTORY.

Church History is a broad term, covering the pure and the corrupt, the encouraging and the disheartening. And there are few chapters that do not engage the controversialist as well as interest the student of religion and civilisation. Rev. Leighton Pullan's work, **The History of Early Christianity**, is the latest addition to the Popular Biblical Library (3s. 6d. *Service & Paton*), and in some respects it is an admirable book. It covers the period from A.D. 29 to 190, and is forcibly written, professedly as "a defence of orthodox Christianity." The pages present an immense amount of information, ably digested; but on matters of worship and ministry they fall far short of a mature judgment. It cannot be safe, on the strength of controverted patristic documents, to classify as "Apostolic" various opinions and practices of which the acknowledged Apostolic writings are confessedly and entirely silent.

Reformation history as it relates to our own country is a chapter of surpassing interest; and we welcome a reissue of a capital book on the subject from the pen of Bishop Ryle. The title, **Light from Old Times**, suggests the serious purpose of the book, which contains a series of papers on "Protestant Facts and Men," with an introduction pointing important lessons for our own day. Here we read again the stories of Wycliffe, Rogers, Hooper, Taylor, Latimer, Bradford, Ridley, Ward, Baxter, and Gurnall. There is a vigorous answer to the question, "Why were our Reformers burned?" also chapters on Archbishop Laud and James the Second and the Seven Bishops. Dr. Ryle includes several Puritans in his list of worthies, whose heroic careers are made the text of many an appeal to present-day Protestants. This is a book for Christians of all communions, and we trust many will assist its usefulness by extending its circulation. (3s. 6d. net. *C. J. Thynne.*)

CHRISTIAN BIOGRAPHY.

One of the most interesting and instructive records of a faithful and fruitful Christian life, recently published, is Dr. W. G. Blaikie's **Memoir of Dr. David Brown**, of Aberdeen. (6s. *Hodder & Stoughton.*) The writer is in the fullest sympathy with his subject, and that is a great point; but the life under review, though uneventful in a special sense, was so full of efficient, steady work, intelligently accomplished, that the task of the biographer becomes a pleasure, which is correspondingly shared by the reader. Moreover, Dr. Brown was so fully alive to, and practically conversant with, all the great spiritual and ecclesiastical movements of his time that the book is a chronicle of contemporary history as well as the life-story of a good and true man.

It is peculiarly interesting to us to note (what other reviewers have laid stress on) Dr. Brown's zeal for evangelism and his able defence of the Evangelical doctrines of the faith. Probably he was confirmed in this by his early association in London with that brilliant but erratic pulpit orator Edward Irving, whose departures from the simplicity of Gospel testimony clouded the latter days of a remarkable career. At any rate, there was no well considered revival movement that did not have Dr. [illegible]n's warm approval, and as far as possible his [illegible]ial co-operation.

We must refer the reader to the author's informing pages for an account of Dr. Brown's work as a professor, his services on the Bible Revision Committee, his active share in the work of the Free Church of Scotland, and his writings. There is so much of varied interest in the memoir that the attention never flags. Dr. Brown had an unusually long spell of active participation in the work that lay near his heart, and in this book he has left behind him memories that will ever prove an inspiration to those who would be faithful servants of Christ.

Another excellent piece of work in the same line is **The Life of Rev. James Morison, D.D.**, by Dr. W. Adamson (7s. 6d. *Hodder & Stoughton*). The great event of Dr. Morison's life was his suspension from office in the Secession Church because he held and taught certain views with respect to the scope and extent of God's salvation, which were then regarded by some as contrary to the standards of his Church, but which are now commonplaces of accepted belief. Posterity vindicated Dr. Morison to the full, and he lived to become a trusted and influential teacher and professor. Dr. Adamson seems to have narrated the stormy as well as the happier experiences of this earnest and thoughtful man of God with an impartial hand, and the biography is most valuable as a contribution to the history of Christian thought and study concerning the deepest problems that can engage the human mind.

From the same publishers (*Messrs. Hodder & Stoughton*) we also receive a well-written memoir of **Lady Fry of Darlington**, by Eliza Orme (3s. 6d.), whose active participation in all movements bearing on the betterment of her generation made her a model to her sex. Her loss was greatly felt in circles outside her own religious communion (the Society of Friends), and many moving in humbler walks of life will read with interest this unpretending record of a fruitful career.

"Books by Pansy" are always attractive and pleasing. Her latest, **As in a Mirror**, is a simple and winsome story, which will find many readers. (2s. 6d. *C. H. Kelly.*)

Reason and Faith. (*Macmillan & Co.*) This poetic "reverie" on matters at once high and deep is evidently the production of an able and reverent thinker, and is full of strengthening suggestion as well as profundity of conception.

The Cry of the Children. By Frank Hird. (1s. 6d. *James Bowden.*) These chapters, revealing the conditions under which many British children are exploited in the interests of commercial rapacity, ought to be studied carefully by all actual or potential social reformers.

Sunday-school Success. By Amos R. Wells. (*Sunday-school Union.*) Into this manual on Sunday-school methods the author has packed a large amount of practical teaching that ought to help many in their noble but often difficult work of moulding the lives of the young. These chapters are clearly the outcome of much experience and observation.

Rev. G. Critchley has produced a capital volume of stories for children, entitled **The Legend of the Silver Cup** (1s. 6d. *Partridge*). The stories are of the nature of parables, pointing spiritual lessons. Mr. Critchley says that before publication the chapters were read to children, and the children listened. This we can well believe, for from first to last the stories are striking in character and simply told.

Among sermon literature a typical place may be given to a volume of discourses by Rev. W. Bright, D.D., Regius Professor of Ecclesiastical History at Oxford. The sermons are thirty-three in number, and the first, founded on Rom. iii. 27, and entitled **The Law of Faith**, supplies a title for the goodly volume. Teaching of a sacramental order occasionally mars the pages; but taken as a whole the book may be described as an informative contribution to homiletic exposition, cast in a distinctively Anglican mould. (6s. *Wells Gardner, Darton & Co.*)

That the government of the Church of England stands in need of reform is not simply the contention of Dissenters. This may be learned from a volume entitled **Advent Sermons on Church Reform.** (4s. 6d. *Longmans, Green & Co.*). The discourses were delivered in London churches by several clergymen, and the Bishop of Stepney writes a preface to the book. Apart from their special object the sermons are not of much account, and the doctrine is often open to question. The object, however, is important, and several appendices help to an understanding of the Church Reform League and its work.

Lieut.-Colonel Conder, whose name for many years past has been almost a synonym for Biblical archæology, shows his well-known erudition and ingenuity in his new book, **The Hittites and their Language.** (7s. 6d. *W. Blackwood & Sons.*) The result of ten years' labour, this work is an important contribution to literature of its kind. It is clear that we shall not have long to wait before the records of the Hittites will be as well understood as are those of the Egyptians and the Assyrians. Colonel Conder gives a syllabary which is rich in comparative details, and at the end of the book are plates of "texts" and seals.

Some years ago a useful little work was issued by the C.M.S., entitled "Candidates in Waiting," and the pages left the impression that the author's heart had much more to give out on similar lines. At length another book has come from the same pen, **Missionaries at Work**, with a preface by Rev. H. E. Fox, M.A. (2s. *Church Missionary Society.*) These pages have been written to afford practical help to missionaries going out for the first time. In addition to many suggestions that will prove of timely service, the author deals sensibly and in the light of much information, although very briefly, with questions that materially affect missionary comfort and usefulness.

Dr. Bullinger announces the completion of a great work, upon which he has been engaged for ten years, entitled **Figures of Speech used in the Bible Explained and Illustrated**: Being a Guide to a Clear Understanding of Hundreds of Passages rendered Obscure and Difficult by Defective Translation. Extending to about 1500 pages, the volume will describe and explain in proper order some 228 forms of expression commonly passing under the name figures of speech, such as metaphor, metonymy, simile, hendiadys, and others less commonly recognised. It is many years since any comprehensive work on the subject was issued; and inasmuch as this has for its set purpose the explanation of misunderstood passages of Scripture according to established laws of language, designed to indicate emphasis and animation of utterance, it ought not to escape the notice of Bible students. The book will be a work of reference and much besides, for those who master it will be qualified for independent research on a scale that cannot but yield immense profit in the study of God's Word, the pages of which continually exhibit instances of figurative language—too often, alas! misinterpreted, with sad results in personal confusion and church divisions. We trust the work will be published without needless delay. Meantime, likely subscribers are advised to write to Dr. Bullinger, at 25, Connaught-street, London, W., for copies of the very interesting prospectus.

Men and Women of Note. (1s. 153, *Fleet-street.*) A new and well got-up illustrated magazine of national biography. A booklet which many workers will take pleasure in circulating is Jesus Christ, by Captain Shawe-Taylor. It sets forth the way of salvation in the words of Scripture, accompanied by references to the passages quoted. (1s. per 100; 5s. 9d. per 1,000, post free. To be had from 95, *Southwark-street, S.E.*)

The Licensing Commission.—Two Scotch witnesses attended last week to make confessions in reference to their practices in the past. One told the Commission that he was directed by his father, now dead, to enter liquors as groceries, lest the amounts should be irrecoverable at law, and that he had helped a sailor's wife to deceive her husband by entering whisky as butter. He did not know then that these practices were general. Another grocer stated that he had illegally sold liquors from a van without orders, and that there was a great deal of drinking in grocers' shops.

West Greenwich Ragged School.—By the kindness of Col. and Mrs. Forster, the friends and supporters of the West Greenwich Ragged School held their annual meeting in the shady groves of Jesmond, Blackheath Park, on Saturday, June 11. The report of the work presented by Mr. C. McClure, secretary, was most encouraging. Nearly four hundred children are on the roll of the Sunday-school, and close on two hundred lads enjoy the many advantages of the Working Lads' Institute. There are many tokens that the past year has been most successful. Addresses were given by Rev. George Wearham, Col. Robinson, Rev. A. E. Barnes-Lawrence, and others.

Shop Girls.—The outward life of a shop-girl (says a writer in *The Young Woman* for July) we all know something about—the long hours of standing, the dreary demand of patience, the petty tyrannies of fines, the constant suppression of individuality, which unconsciously to herself jars on the girl's nerves, and either turns her into an automaton or frets her into fastness as an antidote. No girl can for a sustained period work for thirteen or fourteen hours a day and be healthy, even under favourable conditions. The food may be plentiful and good of its kind, but it does not balance the stale air breathed, sometimes poisoned by gas all day, the strain on the mind, the straitened condition of the body. Till shorter hours reign supreme, the typical shop-girl will always be a thing of nerves and hysteria and over-wrought fancies, compelling admiration by the pluck with which she adheres to her shop duties, and eliciting sympathy because she is the inevitable victim of the terrible curse of custom.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A new home for the Waifs and Strays Society is to be erected at Southport. The estimated cost is £7000.

Archdeacon Sinclair is to visit Liverpool in October, and will preach on behalf of the Diocesan Sunday-school Institute.

Mr. Horsfall is building a church at Crosby, near Liverpool, entirely at his own cost. The building is estimated at £20,000, and is the third church built by Mr. Horsfall in Liverpool.

The Bishop of Salisbury is appealing for help to erect an institute or tent for the benefit of the 80,000 soldiers who will be engaged in manœuvres on Salisbury Plain and in Dorsetshire during the summer.

The Queen has granted a pension of £100 a year from the Civil List to Rev. J. C. Atkinson, Canon of York and incumbent of Danby-in-Cleveland, in recognition of his services to philology and scholarship.

The General Committee of the C.M.S. have appointed Rev. G. B. Durrant, some time missionary of the Society in the North-West Provinces of India, as secretary of the Society, in succession to Rev. P. Ireland Jones.

A member of the congregation of Christ Church, North Brixton, of which Rev. W. R. Mowll is the energetic vicar, has offered to give £1000 towards the building of the new parish church, providing another £1000 is collected.

It is stated that Sir William Muir has offered the C.M.S. securities valued at nearly £5000 with which to build a home for women at Allahabad, in memory of the late Lady Muir, and that the Society has provisionally accepted the offer.

A workmen's early service at 5.30 a.m. for men on their way to work has been commenced at All Saints', South Lambeth, and will be continued every Thursday during the summer. The church is filled with country noseguys, and every workman takes one away with him.

On account of the increase in the population of the parish of Heysham, near Lancaster, Rev. C. T. Royds has decided to build a church in two districts. He has given in each case a site and a contribution of £500, and the Bishop of Manchester contributed £50. The church is to cost £4400, and will seat 378 persons.

The Protestant Association Defence Brigade recently held a very successful open-air meeting in Bayswater, when Rev. C. Stirling spoke to a very large gathering, composed mostly of men, on the subject of "Popery: Its Principles tested by Results." More than usual interest was manifested by those standing around. Further meetings are being arranged.

At a meeting of Bristol citizens, held under the presidency of the Bishop of Bristol, an elaborate scheme of Church extension was adopted, involving a capital outlay of £250,000 for the following purposes:—Churches needing completion, six; new churches wanted, seventeen; mission halls, fourteen; stipends for curates, twenty-four; half-stipends for curates, fourteen.

The annual meeting of the Mission to the Assyrian Churches was held at the Church House. The Archbishop of Canterbury, who presided, said the Assyrian Church could trace its history up to Apostolic days. Mohammedan persecutions had brought the Church to a very low ebb, but about 150,000 people still kept to the old faith. They deserved recognition at the hands of all Christians.

Rev. J. E. Watts Ditchfield continues to prove that, when worked on Gospel lines, the Church of England can attract the masses in East London. The men's service at St. James the Less, Bethnal Green, already averages 500 men weekly, and on Sunday last, when the annual open service was held, over 1500 coins, or £15, was collected in aid of the local hospitals. Equally successful is the work amongst women.

The annual meeting of the supporters of the Curates' Augmentation Fund was held last week at the offices, 2, Dean's-yard, Westminster, Archdeacon Kaye presiding. The council stated in their report that during the past year upwards of £8000 was voted in grants to 167 curates, whose average length of service had been twenty-nine years, with an average stipend of £128 a year. The chairman said the unbeneficed clergy numbered at least, if they did not exceed, 7000.

At the meeting of the Rochester Diocesan Conference, held at the Masonic Hall, Camberwell, last week, under the presidency of the Bishop, an able paper was read by Rev. J. Haslock Potter, and a resolution was moved: "That, in view of the alienation of a large number of people from the open profession of religion, this Conference urges upon clergy, teachers, and parents the duty of a more definite and distinct inculcation of the principles and obligations of the Christian faith."

Congregational.

Rev. E. J. Dukes, of Bridgwater, has accepted an invitation to undertake charge of Harrogate Church.

Rev. Henry R. Davis, after nearly twenty-seven years as pastor of the Golborne-road Church, North Kensington, has resigned his charge.

Ill-health has compelled Professor Christie, of Hackney College, to resign the professorship of mathematics, which he has held for twenty-one years.

Mr. F. H. Tapp, of Harley House, Bow, having been appointed assistant to Rev. C. Thomson, Ladysmith, Natal, will sail next month for Durban.

Rev. J. Jameson, of Arundel-square Church, Barnsbury, has been invited by the Yorkshire Union to accept the office of special missioner for the county.

Towards extinguishing the debt of £3300 on the Robinson Memorial Congregational Church at Gainsborough, Rev. Dr. Mackennal has undertaken to raise £1000.

Rev. J. Matthews, of Barnet, who recently resigned the secretaryship of the Evangelical Free Church Council for London, has become minister of the church in Prince's-street, Gravesend.

Dr. Guinness Rogers will speak at the Memorial Hall today (Thursday), upon "The Ritual Strife: What have we to do with it?" Mr. Alfred Hutton, M.P., will take the chair at 4 o'clock.

The committee of the Congregational Union has appointed Rev. W. Pierce, of West Hampstead, and Rev. George Cousins, of the L.M.S., to visit the churches in British Guiana early in 1899.

An offer has been made for a piece of land on Broadway, South Hackney, as a site for the proposed new place of worship for the united churches of the Tabernacle, Victoria Park, and Trinity, New Town.

A new church is to be erected at Ilford (Rev. C. H. Vine) on the site adjoining the present building in the High-road. The scheme, with the clearance of the present debt, will entail an expenditure of £10,000.

The late Mr. James Bromiley, of Bolton, has left £1000 to St. George's-road Church, Bolton, to be invested for religious purposes, £500 towards building a new church at Victory, Bolton, and £100 to the infirmary.

Rev. Dr. Berry's leave of absence, which extends to August, will probably have to be further prolonged, on account of his unsatisfactory state of health. He is now compelled absolutely to abstain from work.

The Congregationalist churches of Bristol and district have unitedly agreed to invite the Congregational Union of England and Wales to hold its autumnal assembly in 1899 in that city, under the presidency of Rev. H. Arnold Thomas.

Last week Rev. Dr. Alexander Mackennal left for America as representative of the Congregational Union of England and Wales at the Triennial Council of the Congregational Churches of the United States. Nine years ago he attended the Council in a similar capacity.

The Welsh Congregational Union met last week for the first time in London. At the opening meeting in the Memorial Hall on Tuesday, Mr. C. R. Jones, Mayor of Llanfyllin, presided over about 200 delegates. Rev. W. Thomas, of Whitland, was elected chairman for the coming year, and it was decided that next year the assembly should meet at Llanelly. Rev. T. G. Jenkyn, of Llwynyia, presented the annual report, which showed that the membership of the 1,058 churches comprised in the Union was 143,544, the year's increase being 2832. There were also 140,196 adherents and children. During the year eleven new chapels had been built, and the number of sittings provided was 419,411. The number of ministers was 766. At a largely attended public meeting Dr. Parker occupied the chair.

Baptist.

The First Baptist Church, Philadelphia, will celebrate its two hundredth anniversary this year.

West Midland Association reports a net increase of 346 church members, including 271 from the Sunday-school.

Rev. W. Jenkins, of Buckley, near Chester, has commenced his pastorate of the Farnworth Church, near Bolton.

The autumnal assembly of the Baptist Union, to be held this year in Nottingham, will begin on Monday, September 26, a week earlier than usual.

Pastor F. T. Passmore has resumed his ministry in Carpenter's-road Chapel, Stratford, E., after an absence of several months in South Africa. He has greatly benefited in health by his voyage south.

Pastor D. C. Chapman, of Yalding, after seven years' pastorate, has decided to close his ministry there at the end of September. During this pastorate a substantial chapel and school have been built; over seventy members have been received into the church since its formation in 1892.

Rev. Fred. H. King has celebrated his second anniversary at Bow-road, E. Eighty-three members have been added to the church in the two years, and fifty-eight have been baptized. Proceeds of the services are being devoted to the commencement of a mission hall for the drift children.

The pastors and delegates of the churches in Holland will hold their eighteenth annual meeting at Stadskanaal, South Groningen, on July 6 and 7, where English brethren will be welcomed. Mr. R. Klickmann, of 41, Belvidere-road, Lambeth, London, would be glad of an early intimation from intending visitors.

The Baptist Churches in the United States continue to make marked progress. Their net increase for last year is greater than the whole of the membership in England. There are 43,397 churches in the United States, comprised in 1609 associations, with an aggregate membership of 1,055,806, an increase for the year of 231,768.

Methodist.

As the result of revival services conducted by Rev. K. Garthwaite, seventeen new members have been received into Wilmslow Church.

Finsbury Park Circuit is launching a scheme for the erection of a church at New Southgate, where hitherto only an iron chapel has existed.

Rev. E. D. Cornish, of Manchester, is mentioned as the probable Free Methodist President for next year. He is a popular preacher, and entered the ministry in 1869.

A new chapel, seating about 550, was opened last week at Sacriston, Durham, superseding one opened thirty years ago, but now become insufficient to meet requirements.

Rev. S. F. Collier has received from Mr. Isaac Hoyle the sum of £500 in aid of the building fund for new homes and shelters in connection with the Manchester Central Hall Mission.

One of the latest proposals in connection with Dr. Stephenson's Children's Home is the admittance into one of its branches of the orphan children of Methodists in the Royal Navy.

The date of the opening of Wesley's House, City-road, E.C., after restoration and repairs, as a museum and residence for Christian workers, has been fixed for Thursday, Sept. 22 (the 170th anniversary of Wesley's ordination).

Reassuring news has been received from West Africa, whence it was feared that the tragedy of Golbanti had been re-enacted. It is now certain that although the mission station at Tikonoli has been destroyed, the missionaries are in safety.

The committee of the Missionary Society has agreed to send a commission consisting of one minister and one layman to the West Indies to make such arrangements as will enable the churches there to overcome, with British assistance, their present financial difficulties.

At the Primitive Methodist Conference in Leeds last week, a long and exciting debate took place on the question of the organic union of the Primitive Methodist and Bible Christian Churches. The joint committee appointed last year to gather information and suggest a basis of union is to continue its labours.

The Young People's Guild movement in connection with the Wesleyan Methodist Churches has so far succeeded that 807 guilds have been formed, with a membership of 57,070. With a view to stimulate interest in the Guild movement it is proposed to hold a series of demonstrations on a large scale early in the autumn.

In connection with the Bow Circuit Mission (Rev. F. Tunbridge, superintendent), the Sunday-school has during the past six months grown to 1000. During the same period a Bible-class for young men has been formed. There is a young men's club and reading room, and an excellent choir of fifty young men and women from the neighbourhood. Two hundred temperance pledges have been taken, and the membership of the Band of Hope more than quadrupled. The work in its many branches was never so full of promise.

Presbyterian.

The Marylebone congregation is expecting a visit from Dr. Pentecost in July.

Rev. Dr. Stalker, of Free St. Matthew's Church, Glasgow, has been appointed next Cunningham lecturer.

A tablet in memory of the late Mr. H. M. Matheson is to be erected in Hampstead Church (Rev. J. R. Gillies).

Rev. J. B. Meharry's pulpit at Crouch Hill will be occupied the first three Sundays in August by Rev. Dr. Snodgrass, of New Jersey.

Rev. James Wallace, late assistant at M'Cheyne Free Church, Dundee, has accepted invitation to take charge of the church recently formed at Blundellsands, Liverpool.

Kensington Presbyterian Church, a call to which was some time ago declined by Rev. Dr. John Watson, has decided to invite to the pastorate Rev. C. Anderson Scott, of College Park Church, Willesden.

The old church in St. George's-street, Belfast, is to be worked as a mission amongst the non-church-going population, and a minister in full standing has been appointed in charge for a term of three years.

The movement for the amalgamation of the Free and U.P. Mission stations at Monifieth, near Dundee, is proceeding harmoniously. It is proposed to erect a church with a seating capacity of 500, at an estimated cost of £2700.

Trinity Church, Bromley, Kent, of which Rev. Dr. Moinet is the first minister, has inaugurated a movement for clearing its heavy building debt of £7000. Eleven members of the church begin the list by subscribing over £300.

The balance of the £50,000 required by the Presbyterian Church of England for building purposes is being allocated pro rata among the various Presbyteries. The Presbyteries of Newcastle and of London (North) have definitely undertaken to raise the amounts allotted to them.

A settlement is to be formed in East London. A house will be secured about the middle of the Burdett-road. It will be occupied by ladies with means, who will work in connection with the congregations of Bow, Stepney, and East India-road. It will serve as a training home for deaconesses and may be merely the beginning of a much more extensive work in East London.

The sale of Trinity Presbyterian Church, Manchester, of which Rev. Dr. M'Caw was for many years minister, has led the Presbytery to consider the best mode of providing ordinances for North Manchester. One proposal is to build a church in the neighbourhood of Queen's-road to meet the wants of Cheetham Hill and Harpurhey. Another is to build two churches—one in Cheetham Hill and one in Harpurhey or Moston. The congregation of Trinity Church is worshipping temporarily in the Conservative Club.

Fallen Asleep.

Mr. EDWARD TUCKER, father of Bishop Tucker, aged eighty-two years.—Rev. LEWEN TUGWELL, rector of St. Mary's, Stapleford Abbots, honorary canon of Rochester Cathedral, once a well-known London clergyman, at the age of seventy-nine.—At the age of ninety, Mr. WILLIAM REDFORD HARRIS, an ex-mayor and magistrate of Windsor, and a Congregationalist; was greatly respected in the district.—Rev. JOHN LEVETT, formerly vicar of Swinton, near Rotherham, of which parish he had charge for forty-five years.—Mr. G. F. MUNTZ, of Umberslade Hall, near Birmingham, aged seventy-six. Nearly a quarter of a century has passed since he opened his house for preaching services on Sunday evenings. In such numbers did the people of the rural district attend that in a short time the present sanctuary, Christ Church, became a necessity, Mr. Muntz defraying the entire cost—about £6000.—Rev. JOHN CAVE-BROWNE, vicar of Detling, near Maidstone.—Alderman FRANCIS SANDERSON, J.P., of Stockton, a prominent Wesleyan Methodist, highly esteemed in the town.—Rev. B. BRUDNEY BOCKETT, late vicar of Epsom, has died at an advanced age. Mr. Bockett was a staunch Protestant, and a member of the Church Association.—Rev. W. D. WRIGHT, M.A., formerly Presbyterian minister at Kingston-on-Thames, aged thirty-one years. Owing to a mental affliction Mr. Wright had to be relieved of his charge at Kingston. He went abroad, but neither rest nor change had effect. He was greatly beloved at Kingston.—Bishop ALFORD recently died at Tunbridge Wells, in his eighty-second year, two days after a new prelate had been consecrated for the see he held from 1867 to 1872. Until within the last two or three years he was a very familiar figure in the committee-room of the C.M.S., and at all representative Evangelical gatherings.—In his seventy-seventh year, Dr. S. HOEKSTRA, for years a professor of theology at the University of Amsterdam and at the seminary of the Baptists. He was an authority on moral and religious philosophy.

Appeals.

REV. G. E. WEEKS, chaplain H.M.S. *Vernon*, Portsmouth, asks for religious and other literature for distribution among the men of the ship. Rev. F. B. Meyer's booklets would be welcome.

MISS CHILD, of the Welcome Home for Sailors, Canning Town, E., will be glad to hear from friends who have letters to spare introducing to the various hospitals and convalescent homes, especially the Victoria Park Hospital.

MR. C. FRANK LLOYD, 70, Darlington-street, Wolverhampton, appeals on behalf of children residing in the Black Country, who live in an area of thirteen miles of pit mounds and ironworks, many of whom see as little of the real country as Londoners. A postal order for 1s. 6d. will pay for two children being taken out for the day.

Walworth.—The work in the new hall of the Richmond-street Mission, East-street, is being carried on vigorously. An earnest appeal is made for helpers, especially on Sunday evenings in the Ragged School, where upwards of 500 children need teaching. There are classes ready, with eager children waiting for teachers; three or four ladies and the same number of gentlemen are sorely needed for this blessed work. The hon. sec., Mr. T. W. How, will most heartily welcome any friends any Sunday evening at the Mission.

MR. W. DUNN, evangelist, for many years in the West of England, and an old friend of the late Mr. Gawin Kirkham, has bought a van formerly used by a lion-tamer, in which he is going to travel in South Wales, Weston-super-Mare, etc., with Bibles and pure literature. He wants £15 for a horse, and asks friends who believe in Bible carriage work to enable him to take advantage of the summer weather, and to comfort the South Wales people in this time of their distress. A gentleman in Cardiff has promised to provide the harness when the horse is bought.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, June 20, 1898.

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☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

J. B. (Brighton).—We cannot find we have received the 10s. *Please apply at the P.O. and write us.*

S. L. R.—Please let us know if your gift is for "Day in Country Fund," or "Children's Country Holiday Fund." Kept.—Please say which Jamaica Mission.

	£	s.	d.
Protestants in Barcelona—S.B. and L.R., 2s.; Misses P., 10s.	0	12	0
Friends of Armenia—M.E.M., £1; 1 Peter v. 7, £10	11	0	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian)—Union Chapel, Manchester, £15; Eccles Congregational Church, £15; Pendleton Congregational Church, £14; Albert Memorial Church, £6 11s.; Moss Side Baptist P.S.A., £4 11s. 8d.; J.B., £1 1s.	56	3	8
Pundita Ramabai's Widows and Orphans—Hope, £2; C. F., £1	5	0	0
Soldiers' Homes in India (Miss Sandes)—M.E.M., 10s.; E.T., 7s. 6d.	0	17	6
Society Relief Persecuted Jews—M.T., £3; L.R., 5s	3	5	0
China Inland Mission—Kappa, 10s.; J.R.W., £2; *(Purchase of Temple, Mr. Heal)*—1 Peter v. 7, £10; Alpha, 5s.	12	15	0
Work in Central America (Mr. J. Hayter)—1 Pet. v. 7	10	0	0
Mr. G. C. Needham's Mission to Japan—1 Pet. v. 7.	5	0	0
Zenana Bible and Medical Mission—A.R.E.	0	5	0
London Missionary Society—Nemo	1	0	0
Bible Christian Missionary Society—Nemo	2	0	0
British and Foreign Bible Society—L.R., 5s.; G.C.F., 10s.; G.G., £3	3	15	0
Society Suppression of Opium Trade—C.G.	0	10	0
Pastor Rodriguez's Work, Spain—C.G.	1	0	0
Church Missionary Society—Frances, £3; 63,368, £2	5	0	0
Dutch Baptist Mission—M.S.	0	10	6
Poor Jews, Jerusalem—G.C.F.	1	0	0
English Church, Odessa—Mrs. B.	0	4	0
Boys' Industrial Home, Venice—Alpha	0	5	0
Mrs. Wall's Work, Rome—Alpha	0	10	0
S. American Missionary Society—M.S.	5	5	0
Countess Schimmelmann's International Mission—Beta	2	0	0
Mrs. Lewis's Homes, Paris—Beta	3	0	0
Paris Society of Evangelical Missions—Beta	3	0	0
Sailors' Rest, Dunkerque—Beta	2	0	0
Day in Country Fund—H.T., 2s. 6d.; E.T., 5s.; M.S., £10 10s.; Beta, £25; H.E.T., £1; E.R., £1 1s.	37	18	6
Bristol Orphan Houses—M.E.M., £1; A.B., £5; J.R.W., £1; Beta, £5	12	0	0
Evangelisation Society—M.E.M., £1; Beta, £3	4	0	0
Open-air Mission—M.E.M.	0	10	0
Met. Tab. Rebuilding—M.E.M., £1; T.E.S., 2s. 6d.	1	2	6
Stockwell Orphanage—M.E.M.	1	0	0
Mildmay Mission to Jews—S.M. and L.E., 5s.; Kappa, 10s.; 63368, £2; *(New Testaments)* M.G., £1; *(Jewish Testaments, Russia)* M.E.M., £1	4	15	0
Liberator Sufferers—S.M. and L.E., 8s.; H.G., 2s. 6d.; W.G., 5s.; *(Shilling Fund)* M.E.M., 5s.	1	0	6
Famine in West Ireland—R.B., 15s.; Alpha, 5s.; M. and M.B., 7s. 6d.	1	7	6
St. Giles' Christian Mission—1 Peter v. 7, £10; G.H., 5s.; T.E.S., 2s. 6d.; S.J.H., 10s.; J.R.W., £1; J.B.P., 5s.; *(Holiday Fund)* E.T.M., 5s.; *(Homes)* S.W.J., 10s.; *(Day in Country)* S.S.G., 3s.; J.R.W., 5s.	13	5	6
Bridge of Hope (Miss Steer)—1 Peter v. 7, £10, T.E.S., 2s. 6d.; E.J.A., 5s.	10	7	6
George Yard Mission—1 Peter v. 7, £5; J.R.W., £1; Beta, £5; *(Day in Country)* J.R.W., 5s.; M. and M.B., 4s. 3d.	11	9	3
Evangelistic Village Work (Mr. Shipley)—1 Peter v. 7, £10; Beta, £3	13	0	0
Home for the Fatherless (Mr Toye)—1 Peter v. 7	10	0	0
Dr. Barnardo's Homes—1 Peter v. 7, £10; A.R.E., 12s. 6d.; Brussels, £1; Frances, £1; C.F., £1; J.R.W., 5s.; S.W.J., 10s.	16	2	6
N.E. London Gospel Mission.—Beta, £2; *(Aged Widows' Fund)* 1 Peter v. 7, £5	7	0	0
Trinitarian Bible Society—1 Peter v. 7	5	0	0
Dr. Stephenson's Children's Homes—Nemo, £2; C.F. £1	3	0	0
R.N. Mission to Deep Sea Fishermen—L.R., 5s.; Brussels, £1	1	5	0
Friendless and Fallen—Memorandum, £5; J.R.W., 10s.; Beta, £5	10	10	0
Mr. Fegan's Homes—C.G., 10s.; Lela, 5s.; J.R.W., £1; H.E.T., £1	2	15	0
London City Mission—Frances, £2; In Memoriam, 5s; Beta, £5; *(Disabled Missionaries, Widows, and Orphans)*, Frances, £2; In Memoriam, 5s.; *(Foreign Branch)*, C.G., 10s.	10	0	0
Distress in Wales, Pastor L. S. Jones, Aberychan—Misses P.	0	5	0
Royal Hospital for Incurables—Frances	3	0	0
Church Pastoral Aid Society—Frances	2	0	0
United Kingdom Benefic nt Society—Frances	2	0	0
Domestic Servants' Benevolent Institution (Pension —Frances	1	0	0
Christian Blind Relief Society—Frances	2	0	0
Aged Pilgrims' Friend Society—Frances	1	0	0
Hospital Sunday Fund—Frances	1	0	0
Ragged School Union (Cripples)—T.E.S.	0	2	6
Inland and Coast Society for Ireland—M.E.	0	10	0
Ladies' Irish Association—H.E.	0	5	0
pture Readers' Society, Ireland—H.E., 5s.; C.F., 10s.	0	15	0
Naval Scripture Readers' Society—C.F.	1	0	0
rmy Scripture Readers' Society—C.F.	1	0	0

(Continued on page 28.)

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Estd] [1835.

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HELP EARNESTLY ASKED. Requires £20 000 per annum.

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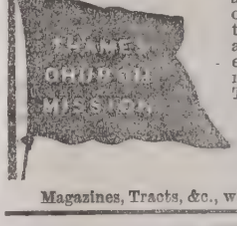
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£400 IS URGENTLY NECESSARY

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Will any friends able to send help, however small, address their assistance to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, E.C., marking their letters "For Paris Shelter."



With 54 years' great success among Sailors, Bargemen and others in the Port of London, the Committee most urgently ask for help to carry on the excellent work. Contributions may be sent to the Office of THE CHRISTIAN, or to

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Secretary,
31, New Bridge Street,
London, E.C.

Magazines, Tracts, &c., will be thankfully received.

THE

MISSIONS TO SEAMEN.

Patron:—

Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.

THE MISSIONS TO SEAMEN is unable to respond to several urgent appeals received from important ports abroad, where numerous British crews greatly need spiritual and physical help.

Increased Funds are also required for the maintenance and extension of the existing work, afloat and ashore, of the Missions to Seamen at home and abroad.

The Society has to maintain one hundred and sixty-eight Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in sixty-eight seaports in every part of the world.

Sixty-nine Mission Vessels and Boats, and Eighty-seven Seamen's Churches and Institutes are in daily use, winter and summer.

INCOME for 1897, £36,611.

Increased Contributions, Offertories, Drawing-room Meeting Collections, &c., are urgently needed to maintain the existing sailor work and to extend it to other Ports. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

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Estd. 1867.

700 MEALS have to be provided **EVERY DAY,** and the reader is earnestly asked to **contribute** towards the Daily Expenses of the **Five Homes** and **Open-all-Night Refuge.**

Messrs. MORGAN and SCOTT will receive contributions.

200, Euston-road, London, N.W. **WILLIAM J. TAYLOR, Secretary.**

The Christian.

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NOTES AND COMMENTS.

WE would specially urge our friends, when sending us postal orders, to *cross* them and to take note of the numbers. Neglect of these precautions is likely to lead to their irrecoverable loss.

The date of Commemoration Day at the Princess Mary Village Homes, Addlestone, Surrey, has had to be changed from Monday, July 11, to Thursday, 14th. The Bishop of Winchester will preside, and prizes will be distributed by H.R.H. the Duchess of York.

May we remind our readers that thousands of poor children are longing for that one bright Day in the Country which to the prisoners of London's dull courts and alleys means so much. Our fund for this purpose is now open, but as yet it is very short of the amount needed to meet the claims which seem most urgent. Surely many of our readers will consider how much they can spare to aid in giving the children a glimpse of the green fields and a taste of the fresh air. We should be glad to hear at once from all who are willing to help in this matter.

Life and death move up and down the busy ways of men, hand in hand. There is but a step between any of us and the spirit-land beyond. In the flash of a moment the angel from the light-city of God may come and touch us with his hand, or call us with his voice, and we cannot resist the summons. What a pall of grief has spread itself over many homes in connection with the launch of H.M. battleship *Albion!* In a moment, when the excitement is at its height, a frail wooden structure is swept away by the "back-wash" as the huge ship slips into the water, and between thirty and forty persons, chiefly women and children, are drowned. We most sincerely mourn with the bereaved families so unexpectedly smitten with an overwhelming sorrow. Oh, to be ready always, through the faith that lives on the Son of God! Ready for any day is to be ready for every day.

We trust that the recent discussion in the House of Commons on the Workmen's Conciliation Act, in its relation to the present disastrous coal strike, will lead to some steps being taken towards securing the intervention of Mr. Ritchie. The suffering of the women and children in several districts has become most acute. Both employers and employed are heartily at one as to the mischief that is being wrought. What is needed is for each party to read once more the Lord's great "Sermon on the Mount," and in the spirit of its supreme teaching to approach each other with the open hand of brotherhood. Then the strike, with its attendant starvation and misery, would come to an end.

Sir William Harcourt has put the case against the Ritualistic clergymen with cogent force in a letter to *The Times*. Referring to Mr. Redmond's complaint that he had brought a charge of immorality against the Catholic Church, he says :—

> What I have condemned as "illegal, immoral, and disgraceful" is the conduct of men who, having at their ordination obtained, and who still hold, preferment in the Reformed and Protestant Church of England as established by law under solemn vows not to teach certain doctrines or follow certain practices, do, nevertheless, habitually violate these vows. That, in my judgment, is no insult or reflection on the Catholic Church, which is free to prescribe its own doctrine and practice, but is a just judgment upon the conduct of men who repudiate the legal and religious obligations into which they have entered.

It is difficult to imagine a more demoralising state of things in a State Church than to have men officiating in it who thus habitually set aside their obligations.

Anyone who doubts the temper of the Sacerdotalists needs but to read the account of the meeting held by the E.C.U. at the Church House to be persuaded of their determination to carry their point; that being to use their position in the National Church to override all authority, whether of State or bishops, when that authority is contrary to their "convictions." It is true that a majority voted for "obedience to the bishops," but the tone of the references showed that the spirit of opposition might easily break into open revolt. Everything points to a determined battle between Ritualism and Evangelicalism in the near future. The clergy are almost solid for the former cause. If, as is often stated, the laity are at heart on the other side, it is high time they organised their forces. So long as the Church is established by law every citizen has a right to take up the matter. It is by exercising that right that the peril can be met and mastered.

Sir John Gorst's admission as to the superiority of religious teaching in Board schools over that given in Voluntary schools ought once for all to lay the charge that undenominational teaching can only be carried on at the expense of efficiency, and to remove the stigma of "secularity" from the advocates of the Compromise of 1871. The minority composed of true Secularists in education is scarcely worth mentioning. The vast body of educationalists are sincerely anxious to maintain a high standard of religious teaching in our primary schools, and the testimony of the head of this department is so conclusive that there need be no alarm on this score. The Sacerdotalists are very angry with Sir John Gorst, and are calling on him to resign. This is natural, for it takes the only valid weapon against undenominationalism out of their hands. Everyone else, however, will be grateful for a frankness that will go far to make the re-emergence of the religious difficulty less likely at future elections.

Among the probable incidental results of the Cuban War will be the throwing open both of that island and the Philippines to Protestant missionary effort. There is no disposition, according to the Boston *Congregationalist*, in the United States to make it a war of religions, for Catholics are to be found in large numbers in the American army. But the Spaniards, both in their home Press and through their Government officials in the Philippines, are showing a tendency to use the forces of religious hatred in their cause. And in France the Superintendent of the Order of the Capuchins has cited the war as an illustration that on both sides the Atlantic the Protestant nations are striving to crush the Latin nations and the Catholic faith in order to rule the world. The only way in which Protestants are likely to injure the Romish faith is by the letting in of light into the dark places of the earth, and by insisting on freedom to teach the truth as they hold it. That this should create a panic among Romanists only shows their dread of religious liberty.

The German Emperor never speaks without saying something that will be remembered; this time, in addressing his army, he has expressed his view of the conditions of military service in words which will be often quoted :—

> May, further, the main foundations of our army remain untouched—bravery, the sense of honour, and absolute, iron, blind obedience. This is my wish, which I address to-day to you and the whole army.

It is easy to understand why Social Democracy spreads and flourishes; exact "absolute, iron, blind obedience" to the will of one man, and there will be resistance. The severe sentences passed upon newspaper editors in Italy and the Kaiser's words form suggestive illustrations of what follows from military rule.

The African Association, a new society which has for its purpose the creation of a spirit of unity among African races, the promotion of their highest interests, the suppression of the illicit traffic in strong drink among them, and the stimulation of British opinion as to the true position of the natives in the Empire, has begun a vigorous campaign of education in this country. It is high time something was done to develop social opinion, for there has recently been a distinct set-back in public sentiment as to the rights of conquered races. The treatment of coloured populations by our "Empire builders" has been marked by a sharp practice and an occasional cruelty quite alien to our traditions, and is responsible for most of the troubles that have just turned Sierra Leone into a field of massacre. Nothing but vigilance and earnestness on the part of those who voice the conscience of the nation will defeat this retrograde movement. Those interested in missionary work should do their utmost in this direction.

The sensation occasioned by the alleged "holy shroud photograph" in the Romish Church is a sad indication of the pitiable credulity that is still rampant among the members of that faith. According to a canon of Turin Cathedral, in an "ecstatic" note to the correspondent of the *Daily Mail* at Rome, a photograph of the supposed shroud that enveloped the body of the Saviour has

miraculously revealed his form lying within, with all the details of his suffering clearly indicated. This story has had a wide circulation, and has been received by millions with childish confidence. How easily this kind of illusion can be created by a clever manipulator has been shown again and again. The remarkable thing is that people of intelligence should be found who are credulous enough to believe such a story. The love of the marvellous has seldom been shown in a more humiliating or degrading form.

This incident is not without its bearing on certain tendencies in the Protestant world just now. Dean Farrar's "Life of Christ in Art" and Sir Wyke Bayliss's "*Rex Regum*—A Painter's Study of the Likeness of Christ from the Time of the Apostles to the Present Day" deal from different points of view with the physical appearance of the Saviour, the former denying, and the latter affirming, that we have in this traditional portrait a real indication of his person. It is only a low form of curiosity that is satisfied by the discussion of such a question. The true picture of Christ is contained in the Gospels—a matchless spiritual portrait that fully satisfies the legitimate demands of faith. This portrait gives a vivid and delightful impression of the humanity of our Lord. Pictorial representations may help to carry home the lessons of the Gospels; but the "spiritual man" is independent of anything more. Paul's attitude is the true Christian attitude: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. v. 16).

The correspondence published in the last two numbers of *The British Weekly* on the results of evangelistic missions has brought to light a remarkable diversity of opinion as to their value. Certain deductions, however, stand out clear. The abiding results depend much on the men who minister, on the spiritual state of the churches previous to the holding of special services, and on the way in which the good influences brought to bear during them are husbanded and developed afterwards. The accessions made to the membership seem to be predominantly from among those who have been previously under religious education. In certain cases testimony proves that the "regular" ministry has been helped by the impulse given through a mission; but where sensationalism has been pandered to the contrary has taken place.

As there is great variety of experience, and lack of experience, among ministers on this subject, considerable diversity of judgment was to be expected. We should welcome a consensus of opinion from men at once fully informed as to the pressing needs of the people and personally acquainted with aggressive evangelistic effort. Many correspondents in the columns of our contemporary see a peril arising from rapid leakage back into the world; but this sad reverse is by no means peculiar to the work of evangelists. The same may be said of "pandering to sensationalism," which is as repellent and unprofitable on the part of pastors and church workers as it is undesirable and mischievous on the part of evangelistic missioners.

We wondered some time ago at the reports which were published of a boxing club connected with an East End church, but now the thing is explained. It seems that, according to Mr. Fowler, assistant secretary of the Protestant Alliance, there is a club which learns boxing in order to protect Protestant lecturers, and another club which undertakes the defence of Ritualistic lecturers, while there are also the Roman Catholic Ransomers. But surely if there is any need of the protection of free speech in this country, it ought to be afforded by the police, as being the legally constituted body. The day of intimidation should be for ever past, but defence should not be left to amateur pugilists.

From the last report of the Rescue Society, which is a record of a successful year's work, we learn that the conditions of rescue work have changed, that girls are not so ready to enter Homes as they were twenty or even ten years ago, and that those who do enter are more difficult to manage. The reasons are not given, "but the fact is stated for the consideration and prayers of all interested therein." Another fact brought forward is that the *large majority* of the inmates of the Society's Homes have been born and brought up in country districts; less than one-third of them come from London. A large number of unfallen girls had been sent to the Society by parents or relations, an evidence apparently of the unmanageableness above referred to. Three hundred and three can read and write tolerably well, as against fifty-seven who cannot do it at all or do it very imperfectly. Of 178 fallen girls, 124 had been domestic servants, and twenty-four had been living at home assisting their parents. Of 182 preventive cases as many as forty were removed from bad parents. The home is evidently the weak or the strong place.

Those who run mad after athletics would do well to ponder a recent sermon by Dr. Forsyth, of Cambridge, on "Christianity and Sport." Making due allowance for the place of play in human life, he pointed out with trenchant force the perils that beset the modern craze for games of all kinds. Apart from the vices associated with various forms of sport, there is a seemingly harmless absorption of mind in them which means the decay of all intellectual and moral activity. There are parents who choose a school for their children for its reputation in athletics rather than scholarship or religious influence—which is a crying shame. It is time to remember that sport was made for man, and not man for sport. It is usually a feeble type of Christianity that goes with athletic prowess, with, of course, some splendid exceptions.

There is a line reached in the lives of some ministers called "the dead-line," the point at which they cease to learn anything, or to conceive anything fresh, or to bring out of their treasure anything new; it is all old—and dead. Ministers do not stand alone on "the dead-line"; Sunday-school teachers, evangelists, and others are to be found there yet. The Bible is an inexhaustible book, and he who finds nothing new in it must be defective in spiritual vision. Happily no one who has touched "the dead-line" need remain there; the Spirit of God can quicken him through the truth, and make all things live.

In the early days of the Reformation, Luther, on being criticised because he only wrote little books for unlearned laymen, said he would to God he had all his life long and with all his power served a layman to his improvement. Thus he went on expounding to the people, in a few pages, the Ten Commandments, the Creed, and the Lord's Prayer, giving forth tracts for consolation and words of saving truth. He had nothing to do with whether it was ephemeral or not. No one can tell what has in it the seed of immortality; "thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." The "trifle," thrown off in a short time, may have in it a message for many generations. Luther's little books flew like wind-borne seeds all over Germany; and the harvest we know!

It has been well said, "There is a knowledge which is not light, but darkness; just as there is a lustre on the surface of the ocean which keeps you from seeing down in the ocean's depths." This is the "wisdom of the world" concerning which Paul speaks so strongly. It is characterised by much confidence about details, and knows all about secondary causes; but has no eye for the spiritual, and knows nothing about the Great First Cause. This kind of knowledge, to quote another writer, is "but the showy side of ignorance." It makes large assumptions, but it leaves the heart at last orphaned, crying with Job, "O that I knew where I might find *Him!*"

Some things are prized because they are rare, such as gems; others because they are common, such as air, light, love. The preciousness of the Gospel consists in its gift of a "common faith" (Tit. i. 4), and a "common salvation" (Jude 3), to meet "common temptation" (1 Cor. x. 3). It is universal as air, diffusive as light, all-embracing as love. The Apostles, brought up in a school where exclusiveness was a virtue, show in their epistles how this universal aspect of the good news of God captivated their imagination, and how it sent them forth into the world to spread the knowledge of the Gospel far and wide. We are in perpetual peril of forgetting the duty laid upon us by this quality of the Gospel, that it is meant for all, and can redeem all. "Go ye into *all the world*, and preach the Gospel to *every creature*" (Mark xvi. 15). Only so can it become what it was meant to be, a truly "common salvation."

Those who excuse themselves for lapsing into sin on the ground that they "could not help it"—it is one of the commonest pleas—forget that evil by its very nature is something that can be resisted, as goodness is something that must be chosen. Take away the element of freedom in our relation to both, and both are destroyed. "Resist the devil and he will flee from you" is thus the utterance of a necessary law. He can attack, but he has no assurance of victory. That remains with the soul who is tempted. When the native forces of the will are insufficient to meet the combined attack of many temptations, we have the assurance that "God is faithful, and will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape that we may be able to bear it" (1 Cor. x. 13). This takes away the last excuse from the man who succumbs to the solicitations of evil.

It is one of the curious features of temptation that it always appears to the soul in disguise. The soul is never tempted to *sin*. The invitation comes clothed in all manner of subterfuges and pretences. The resources of language are taxed in order to hide the real nature of evil as it appeals to us. We are invited to some deed of gallantry, to be "smart," to "enjoy ourselves," to "follow the crowd," to see "life," to be and do everything except *sin*. This is a proof that sin is unnatural, and that we are meant for better things; it explains the "blindness" with which our Lord charged the Pharisees, and the need of spiritual illumination from above, that we may be able to see things in their true light, and recognise the evil that is in the world in its truly devastating and destructive character. When we see life in the light of God, we must all hate evil, because we see it "as it is."

The Modern Sadducee.*

BY REV. E. GRIFFITH-JONES, B.A., BALHAM

OUR LORD warned his disciples against "the leaven of the Pharisees *and of the Sadducees*." Although the spirit and character of the two classes ended in the same rejection of the Word of Life, yet they were distinct in their ideals and in the reasons for their spiritual failure. We may find both represented in the religious life of to-day.

The Sadducees would, strictly speaking, be the lineal descendants of an aristocratic caste of priests. In Acts v. 17 we are told that "the High Priest rose up, and all that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles and put them in public ward." It is at least certain that this sect represented the principle of pride in high descent, in noble blood, in worldly comfort, in political and social achievements. They were the well-to-do folk, from whom the officers of State and Church were largely drawn.

Like the Pharisees, the Sadducees represented in degenerate form

CERTAIN FUNDAMENTAL PRINCIPLES

that were in themselves of priceless value.

1. As regards their rivals the Pharisees, they stood out for the earlier and purer faith, as against the wearisome accumulations of tradition, rejecting the senseless details of ceremonialism which had slowly but surely grown up around it. More broadly, Sadduceeism was the cult of common sense in religion, as distinguished from extravagance, over exuberant fancy, and faddism in belief and practice.

2. As regards the nation at large, the Sadducee stood out against excessive other-worldliness. It was always the peril of the Jewish people, with their passionate absorption in the ideal future of the race, to fall into a dreamy neglect of their present duties and responsibilities. Against this the Sadducee, strongly protested. In the dark days following the prophetic era they furnished the practical statesmanship and resources whereby, under the Maccabees, the Jews threw over one yoke after another, and emerged from the stormy ordeal in spirit unconquered, albeit shattered in numbers.

3. The Sadducee was the champion of a close relation between morals and religion. He taught that God judges according to life rather than profession. If we wish to please Him, we must be good citizens, good men; we must do our duty. Rites and ceremonies are nothing, divorced from practical godliness. Faith without works is dead.

Like the Pharisee, therefore, the Sadducee made a good start. Unfortunately, he, too, came to a bad end, by a different road.

1. Take his first principle. It was good to protest against the tangled upgrowth of tradition, and to cling to a simple and pure faith; but when this protest was exaggerated into a denial of all revelation subsequent to the age of Moses it became a snare. For it meant the rejection of all the high and beautiful teaching of psalmist and prophet and inspired history. He held that God had not spoken authoritatively since the thunders of Sinai had died into silence, and the "pattern in the Mount" had been revealed. Whatever was in the Book of the Law was Divine; and there was nothing Divine outside it. In protesting against the extravagances of the Pharisees, therefore, the Sadducee fell into a still more devastating error.

This was the fallacy of Deism, which taught that God, having started this universe, had retired from active participation and direction in the world's affairs. The logical result in both cases was a religion of materialism, which emptied the universe of all ennobling attributes, and degraded it to the level of a machine, grinding out heroes and villains, blessing and disaster, with cold impartiality and indifference. The remedy is a belief in God as *immanent* and *operant* in all things, except sin. The failure to recognise the Divine hand in providence, in history, in the higher movements of human thought, is a modern recrudescence of Sadduceeism. God speaks to men still. Our reverence for the supreme revelation enshrined in the Bible should not make us blind and deaf to the ever unfolding revelation of the Divine purpose that goes on perennially throughout the ages.

2. Take the Sadducee's second principle. His protest against an undue other-worldliness that excused itself from the high call of the present was carried to the extreme of practically ignoring, and finally of actually denying, the future life altogether. This tendency received a powerful impetus from the fact that there is no clear doctrine of immortality in the Pentateuch (which was the Sadducee's only Bible), and that the system of rewards and punishments revealed there is an earthly one. The practical result was a degenerate *nether-worldliness*, an absorption in the ideals and motives of this life which left death without a horizon, and the heart without a gleam of hope as it sank into the "valley of the shadow."

If there is one point where Sadduceeism threatens to revive in another form, it is here. It cannot be denied that the doctrine of future rewards and punishments has in days gone by been dwelt on to the exclusion of pressing and immediate duty. But of late years the peril of these swift and rushing days is in the opposite direction. The future life has dropped

PERILOUSLY INTO THE BACKGROUND.

This tendency weakens the higher incentives to a holy life. For if man is immortal, if his life here will matter infinitely to him hereafter; if the ends of perfection reach out into the illimitable future, and embrace heights that can only be attained in the life beyond; if there is a heaven for the faithful and a hell for the wicked—then these facts are of vital import, and ought to make a tremendous difference to us all. To ignore them is to starve the soul of its rights as the heir of eternity, to cramp the scope of the spiritual life, to belittle the universe itself. If the Sadducees' creed, which ended in the denial of the resurrection, were to become the creed of the future, we should come at last to a race of spiritual pigmies, whose thoughts and aims would be finally imprisoned in a sensuous present, and whose motto would be: "Let us eat and drink, *for to-morrow we die*."

3. By affirming that religion was a mere department of ethics the Sadducee was led to lower his ideal to the level of a cold and calculating morality.

HE WAS A UTILITARIAN.

A man was good who was a good patriot, a respectable moral member of society; no question of his motives or aims was raised if his outward conduct was straight and blameless. Conformity to prevailing custom—this was the creed of the Sadducee.

Is there nothing like this nowadays? Here is a passage from a recent leader in the London *Standard*:—

"A great deal of the support now given by the laity to the Church of England is given her because she is the Established Church, which it is highly desirable to retain in the position it has always held. Free the Church altogether from the control of the State, and it may be questioned whether many subscriptions now cheerfully given would not show signs of falling off. It is to the social and secular side of the Church of England that many laymen are so warmly attached."

That this is the feeling of the majority of devout Churchmen I do not suggest; but that there is a tendency in churches of every name to value them for their social and incidental benefits is only too clear. Such a religion of expediency, as opposed to a religion of the heart, is the modern equivalent of Sadduceeism. It shows itself also in a tendency to judge of character by its externalities, by the shell and husk of life, forgetting that what settles everything is not the trivial accidents of fashion or temperament, but the presence or absence of *faith* at the root of the hidden life. And this tendency is always in the end fatal to true religion.

Note the attitude of this type of man towards the Saviour. We have abundant proofs that the sect of the Pharisees furnished not a few open or secret disciples—Nicodemus, and Joseph of Arimathea (probably), and certainly Paul the Apostle. But we have no hint anywhere that there was a single convert to Christianity from the ranks of the Sadducees, which is only another way of saying that *fanaticism is more hopeful than indifferentism.*

And what was our Lord's attitude towards the Sadducee? He could do nothing with him, except answer him according to his folly. There seems to have been no foothold left for the truth on this smooth rock of a man; no chink in this granite cliff in which the seed of the Kingdom may lodge and strike root. There was and is no more hopeless kind of man than the Sadducee.

* A companion sermon, THE MODERN PHARISEE, appeared in our last issue.

A Prophetic Conference.

THE fifteenth annual Clapham Conference was held on June 14, 15, and 16, in the Conference Hall, 143, Clapham-road.

Many received blessing, and testified to the power of the Spirit in their hearts.

Space will not permit us to give an account of the various addresses delivered. The coming of our Lord and Saviour Jesus Christ was shown to be personal and visible, and the signs of the times indicate it to be not far distant. The light thrown on the visions of Ezekiel when compared with the vision to John in Patmos was helpful to many.

The special feature of the second day's meetings was the coming of the Lord in relation to the Jews. "Zionism" as a sign of the times was described. At the afternoon Bible-reading much encouragement was given to work amongst the Jews, and the cry from many that it was waste of time and money to try and convert them was shown to be a great error. The second evening closed with an address on preparedness for the Lord's return.

Practical consecration was considered on the third day. The conference meetings were brought to a conclusion with the Lord's Supper. On Friday morning a praise-meeting was held, when testimony was given by some of those who had received definite blessing.

Distress in South Wales.—We thank the friends who have kindly responded to my last plea for help, but regret to say that the privation is becoming more acute day by day. The men hold out firmly, and the masters will not yield; the result is that the men are pinched with hunger, and the women and children are on the verge of starvation. Are the people to starve? is really the question of the hour. 100,000 colliers and labourers are said to be idle, while at least 50,000 men at the various docks are also thrown out in consequence of no coal to ship. GERALD R. COULTAS, Supt.

Mission House, Barry Dock, N. Wales.

*Daniel and the Revelation.**

As indicated in its title, this book is a study of the Historical and Futurist interpretations of the Revelation. The author begins by mentioning four different systems—the *Spiritualising* system, which we think is misrepresented, and is then dismissed as "vague, uninteresting, unprofitable, and unfounded." Secondly, the *Preterist*, which is somewhat more fully entered into and equally set aside—and with good reason if there were nothing more to be said about it than its errors as here described.

There then remain the *Historical* and the *Futurist* systems, and "between these the student is called to choose, since they are opposed to each other nearly throughout the whole course of Apocalyptic prophecy." The author lays down as a main principle of the *Historical* system, which he advocates, that of *continuity* in the visions of Daniel and John, as opposed to the interposition by the Futurist system of "a gap or blank in God's prophetic revelation, leaving out the whole of this dispensation." A second main feature of the Historical system is that the language of these prophecies is *mainly symbolical*, while Futurists maintain, generally speaking, that they are to be interpreted literally. The third divergence between these systems is that the Historical view regards "the Papacy, in its rise, career, and end, as the true fulfilment of the Antichrist," while the Futurist expects that fulfilment "in some future supernatural individual, who is to appear upon the stage of the world for a few years at the close of this dispensation."

The author then enters upon the prophecy of the seventy weeks, the dates of their commencement and their close; contesting the *Futurist* view of the last week, and arguing that the covenant of Daniel ix. 27 is not one between the Antichrist and the Jews, but is the New Covenant of which Jesus the Anointed Prince is the Mediator. He says:—

> As regards the meaning of the covenant which is here said to be confirmed, or made valid, it should be noted that this is just the work which was foretold in other prophecies as that which Christ should come to do. Thus, for example, Isaiah says: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people [*i.e.*, as the medium or mediator of a covenant: *Cheyne*] for a light of the Gentiles." Again, in Malachi, Christ is spoken of as "the messenger of the Covenant," that is, as Cheyne well explains it, the messenger "who is to actualise, as it were, the Covenant relation" between Jehovah and his people, by establishing the new and spiritual one—the very idea briefly conveyed by the angel's words, "He shall confirm a (or the) covenant with many." Similarly Dr. Perowne comments on the same passage of Malachi: "The covenant which was before the Law" (Gal. iii. 17), and yet by virtue of its later introduction "a new covenant" (Jer. xxxi. 31-34; Heb. viii. 7-13). He comes, in fulfilment of promise and prophecy, as its Messenger and Mediator (Heb. xii. 24) to inaugurate and ratify with his blood."—pp. 50, 51.

If the covenant spoken of is the New Covenant, it follows that the person who confirms it is Messiah, and not Antichrist. On this the author says:—

> The angel, in verse 27, returns to the main subject of the whole prophecy—the Messiah Himself. It is to the Messiah, therefore, as we shall show, that we must refer the word "he" in the beginning of verse 27: "And He shall make a firm covenant," etc. Futurists tell us that this is grammatically impossible, and that "he" must refer to the subject which has last been mentioned; and this, they say, is the "prince" of verse 26. But, in the first place, when Hebrew scholars and commentators of the highest authority—such as Pusey, Godet, Burgon, and many others—assure us that "he" does refer to the Messiah, and that there is no grammatical impossibility whatever, we need not be concerned with the above Futurist assertion. As a matter of fact, abrupt transitions of person or subject, presenting ambiguity at first sight, and requiring that the context and spirit of the passage should be studied in order to find out who is meant, are not uncommon in Hebrew prophetic or poetic language. As remarked by one of our Old Testament Revisers: "The genius of Hebrew does not require such a distinct indication as our Western languages." Moreover, as is well pointed out in Ellicott's Commentary: "In verse 26 it is the people of the prince, and not the prince, which is the subject of the sentence." And, lastly, we have shown that even if the "he" did refer to the "prince" just before mentioned, it would mean Vespasian or Titus, who led the Romans against Jerusalem, and not some future Antichrist.

The view which regards the whole of the Revelation after the third chapter as future to this dispensation, and unconnected with the Church's history, has always seemed to us impossible. It is contended that it is divided into three parts—(1) the things which John had seen being contained in ch. i., "the things which are" being the letters to the churches (ch. ii., iii.) and covering the whole of the present period; and the rest of the book having no fulfilment until the Church has been removed from earth to heaven. This seems to be contradicted by the sentence itself in ch. i. 19, 20, which reads thus in the R.V.:—

> Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The three divisions are all contained in the mystery of the seven stars and the seven golden candlesticks; the stars are the angels of the churches, and the candlesticks are the churches. Therefore "the things which shall come to pass hereafter" belong to the Church period. And if so, it seems incredible that the great Papal apostasy should not have the same place in the prophecy that it has in the history.

The commendatory preface by Rev. Hubert Brooke will have weight with many. The following paragraph is worthy of note:

> On all sides and in almost all schools of interpretation there is to-day a widespread expectation of the nearness of the Lord's return. Five great signs are evident in the world, calling for attention from every Christian soul. The temporal power of the Pope has gone, and the dominion of Mohammedan rule in the East is going fast: two great signs to which Historical interpreters have for years been looking as tokens of the end of the dispensation. Joined to the latter sign is, further, the ever-growing stream of Jewish immigration into Palestine, making ready the way of the Lord's return. Whilst in the living Church of Christ are two other tokens: the increasing zeal for missionary effort throughout the world, side by side with earnest pursuit after growth in holiness; both of them marks that the Bride of Christ is being gathered out of all nations, and is making herself ready for his coming.

We think there are weak links in the chain of each system of interpretation. We think also that the good and evil principles and forces which have marked the Papacy existed under Pagan Rome, and must be concentrated and intensified in the final crisis. And that, therefore, it would be better for the advocates of either system of interpretation to endeavour to find out any possible point of agreement, rather than for each to endeavour to prove that it is absolutely and exclusively right, and the other absolutely wrong.

In justice to themselves and to those whom they influence, all students of prophecy should give their unprejudiced attention to the views of those who differ from them. We are glad to see that Mr. Tanner recognises the propriety of avoiding contemptuous allusions to others; and that he has done so himself.

The book before us is an able, painstaking, and forcible presentation of the Historical system, written without bitterness towards the advocates of other systems, and with allowance for diversity of view within itself.

* Daniel and the Revelation: The Chart of Prophecy and our Place in it. A Study of the Historical and Futurist Interpretation. By Rev. Joseph Tanner, B.A. With a preface by Rev. Hubert Brooke, M.A. (6s. *Hodder & Stoughton.*)

[572]

Faith.

It is by no arbitrary law that faith is made the condition of salvation. In the very nature of the case it cannot be otherwise.

Christ is the life of the world. He conveys this life to us by his Spirit, who *waits* upon us continually, affecting us more or less as we welcome or repel Him. When we turn the key upon the earthward side of our nature, and throw wide open the door of our soul God-ward, we become "new creatures in Christ Jesus," being "born again of the Spirit."

Now, it is just here that the need of faith comes in. Christ saves not only by making atonement for sin; that was the preparatory step towards a full subjective salvation through the indwelling of the Spirit. We are not cleansed inwardly by a judicial act, any more than a house is cleaned by having its rent paid. The purifying work must be done from within in both cases.

But it is *faith* that gives Christ the entry into our soul; it is because we believe in Him that we are willing to receive Him. It would be impossible to make such a friend of a person as to yield one's whole being to his control without having previously judged him worthy of confidence.

Thus it is that faith is an indispensable factor in the work of salvation. It opens the heart to take in its Saviour with his unsearchable riches of grace and healing.

It has been said that faith is to salvation what the touch is to electricity: it awakes it, not makes it; it earns nothing, but elicits all.

Sometimes we feel, if we do not say, respecting some individual: "I don't believe in him." And there is an end to any advances towards intimacy. Do we ever reflect that by not freely and gladly entrusting to Christ the care of our whole life, spiritual and temporal, we are practically declaring, "I do not believe in Him"?

At this moment He stands at our door, saying to each of us: "I am thy salvation." Surely we have faith enough in Him to rise and let Him in?

Helen K. Gibson.

Paris.

Oroomiah.—In a letter dated May 14, Deacon Abraham writes;—"This year is a severe one; we fear famine. Most of the wheat, especially that sown in the mountains not irrigated, has been destroyed by severe cold; vineyards are destroyed, and one-third of the sheep in those regions have died. Only forty remain out of 140 sheep I had with friends in the mountains. I have lost wheat worth £120 and sheep worth £50. The Orphanage vineyard, worth £50, is destroyed by cold. A party of the refugees have returned to their own land. Many died here; their own climate is better than ours in Oroomiah. The sick and wretched, widows and children remain with us. I trust the Lord will send help from England for them."

Coonoor, So. India.—The third annual convention for the deepening of spiritual life which has met in Coonoor has proved a time of great blessing to many. The meetings extended over four days. The subject set was "Fellowship with Christ in Life, Suffering, Service, and Glory." Among the speakers were Dr. Boggs (of Secunderabad), Revs. J. Golson Gregson, Rev. J. Ward (Madras), Rev. T. Walker (of Tinnevelly), Dr. White (of the Bible Institute, Chicago), and Mr. G. L. Eddy (of the Student Volunteer Movement). A resolution heartily approving of the invitation extended to Revs. Andrew Murray, F. B. Meyer, Prebendary Webb-Peploe, and others was carried unanimously. The Church of God in India will accord them a warm welcome should the Master send them among us.

D. R. L.

Nap.

A TRUE INCIDENT.

"THESE burglaries are becoming serious," Mr. Standing said, as he laid down his newspaper. "Jones' place was broken into last night, and a large quantity of jewellery taken, and the gang got clear away. I cannot tell what the police are about."

"Oh, James, perhaps they will come here next!" exclaimed his wife, with a distressed face. She was a slight little woman, one of the best of wives and mothers, but constitutionally timid, with nerves that vibrated to the slightest touch of alarm, and her husband regretted having given her the news. He was a watchmaker and jeweller in Westminster, with a well-established and prosperous business, which, however, made no dash or show; and no one, from the appearance of his windows, would have supposed how really valuable his stock was. He reminded his wife of this, and she smiled a happy response to her husband's words.

An hour later Mr. Standing went to superintend an unusually careful closing of the shop, and Mrs. Standing, coming down stairs from seeing her children to bed, found him still there, and joined him. Suddenly the door was pushed open, and a huge dog walked in and calmly proceeded to divest himself of a thick overcoat of snow, shaking it off unceremoniously on the carefully kept floor. "Just look at him!" Mrs. Standing exclaimed indignantly; "wetting everything! Thomas, put him out." The assistant hastened to obey, but his attempts at eviction were not a success. The dog sat quietly down under a very hailstorm of shouts and threats, wagging its tail. "Well, it *is* a rough night to turn the poor brute out in," Mr. Standing said at length, "we might give him a bed somewhere, my dear"; and his wife, with pity, agreed that perhaps the dog could be housed for the night.

This, however, was by no means the purpose of their unwelcome guest. As Mr. and Mrs. Standing turned to their cosy room, he walked in stately fashion by their side, and took possession of the hearthrug with such

AN AIR OF EASY PROPRIETORSHIP

that they laughed again. The visitor wagged his tail, and then settled down for the night.

He was quite ready in the morning to receive the children with his comical master-of-the-situation air, and stood majestically in their midst, slowly waving his plumed tail in graciously condescending response to their frantic caresses. But all attempts of the children to coax him out of doors for a walk were fruitless. He attached himself simply and entirely to Mrs. Standing, following her everywhere, and when she sat down stationed himself closely by her side, with a dumb devotion that quickly changed her first feeling of distaste into real enjoyment of his presence.

Later in the afternoon Mr. Standing came into the room with a concerned air. "It is very unfortunate," he said, "Thomas has not returned from his tea, and I must keep an appointment at five o'clock, but I don't like leaving you alone, Hetty."

"Oh, I am not quite such a coward as that," she said, with a brave attempt to smile; "it can only be for a minute or two; and besides, I have this valiant monster," and she turned to pat the dog, who lifted to her eyes eloquent with devotion, though his easy, *insouciant* bearing scarcely justified any special reliance on his bravery.

So Mr. Standing, lingering as long as he possibly could, was obliged at last to go, and Mrs. Standing took his place in the shop without a thought of fear. Not a minute afterwards the outer door was sharply opened by a man, who, pausing to speak to a companion who remained outside, advanced to the counter and asked to look at some watches. Mrs. Standing meanwhile looked at him, and she now nervously wished that Thomas would come, for, with the quick observation of a town-bred woman, she detected the combination of polish and ferocity and cunning characteristic of the London sharper. As deliberately as possible, to gain time, she selected some cheap silver watches, and placed them before him.

The man became impatient. "I don't want rubbish like that. Bring out some decent gold watches—something worth looking at," he said, irritably, and as she hesitated and falteringly asked if he would not call again, when her husband would be able to show him what he wanted, with a fierce oath he ordered her to lose no time, or it would be the worse for her. Then there was a low, impressive growl, the flash of a quickly moving body, and

NAP WAS ON THE COUNTER,

facing the man, crouching for a spring, his eye covering him with such a keen regard of any hostile movement that the ruffian dared not even stretch out his hand for the revolver. So they stood—one of God's noblest creatures, debased, dehumanised, and the magnificent animal, with more than human intelligence in his eyes, and more than human power tingling in every limb. A London thief is not slow to discern his master, and this one took Nap's measure to the full. With another oath—below his breath this time—he turned away, and lost no time in joining his companion outside. Nap took his victory calmly, but his descent from the counter was as rapid as his leap to it had been, when he saw the mistress he had served so well sway forward and fall to the ground. A dog's tongue is credited by its possessor with wonderful curative properties, and it was now actively employed in the eager attempt to restore consciousness. And so Thomas, a moment afterwards, found the pair, his first horrified dread of the animal's ferocity being changed to wondering admiration when the intelligent head was raised to him, and a distressed whine said, as plainly as a dog can speak, "Come and help me."

It was an exciting story to which Mr. Standing had to listen on his return, and the first thought was of devout gratitude to Him who had wrought so marvellous a deliverance. "But where is Nap?" was the next very natural question; and had he been there surely no dog would ever have been more loaded with caresses and marks of favour. Nap was not there, nor was he ever seen or heard of again; but his name was henceforth always named softly as one of tender and mysterious memory.

Mr. and Mrs. Standing were well known to me. Certain articles we daily use were purchased from their stock, and often I find in them "sermons" on the care of God and the ministry of angels.

Percy Park, Tynemouth. M. C. F.

Famine in West Ireland.—SIR,—Allow me to thank you for the interest you have taken in the condition of the starving peasantry in this romantic region around the shores of Lough Mask and the Joyce Country mountains. Rev. N. W. Gresley, rector of Durnsley, Gloucestershire, with his wife and some friends, has been here for the past fortnight visiting and nourishing the sick and hungry. The pinch of hunger will be very intense till the beginning of August. The new crop of potatoes will not be ready till then. I ask further aid for 250 starving families.—Truly yours,

JOHN A. JOYCE, J.P.

Mount Gable Hotel, Clonbur, co. Galway.

Free Breakfasts in Dublin.—Among the Christian agencies of Dublin there is good reason to believe that, under the blessing of God, none have done more during the last seventeen years to influence the masses than the Sunday morning free breakfasts connected with the Dublin United Services. This meal is the one bright spot in the cheerless week for many a darkened life. The kind sympathy of workers, the bright hymns, the solos setting forth the love of God, the warm food, the atmosphere of peace, the simple Gospel message, must have a saving and elevating influence. Other help takes the form of special treats and penny dinners. Income comes very far short of expenditure. Secretary, Mr. H. B. Dawson, Christian Union-buildings, Lower Abbey-street.

Honey-bees and Drones.

BY DR. G. F. PENTECOST.

SUPPOSE I toil on from early morn till dewy eve, what will be the result for an ordinary Christian? I got encouragement the other day by reading a little book on bees, and in that little book I found such a question as this: How much honey do you suppose a single honey-bee will gather in the course of a whole season? And it told how from about the 1st of May until the end of October the honey-bees travel thousands of miles, visiting tens of thousands of flowers, wasting not one shining hour of the day; and the result of the work of the most industrious bee, under the most favoured circumstances, in the whole season is about a quarter of a teaspoonful of honey—and it takes about ten or twelve times that much to satisfy me on my cakes at breakfast. Suppose the bee should say, "Why, what does it matter, if after a whole year's work I can only gather a quarter of a teaspoonful of honey? I will never be missed, and my contribution is of so little consequence." But, when we turn out the contents of the beehive and find there sixty or seventy, and sometimes a hundred, pounds of honey, it is the aggregate of the yield.

There are young men in our Christian Associations; there are young men and young women, old men and old women, who have a name in our various Christian organisations. If they should all turn out, as the honey-bees do, and should bring a quarter of a teaspoonful of sweet nourishment, what an abundant supply there would be for our Master. But you see it means what John Wesley said when he gave this motto:—

"ALL AT IT, AND ALWAYS AT IT!"

When we recognise that as the mainspring of our organic work, then we shall begin to see magnificent results, and we shall not hear so much about the organisations as of the results.

I learned another thing from the bees. About the 1st of May, when it comes time for the bees to start out on their work, if you go and look at the hive you will see that there is a great deal of commotion: bees are beginning to run in and out in a good deal of excitement, and by-and-by you will see the head of a bee being pulled out, and then the leg, then the wing, then the torn and mangled body of a bee; and this will go on for a day or two, until the whole hive is littered about with mangled bodies of the bees. What does it mean? All through the winter the drones have been allowed to live, but when the working time comes the bees, in great excitement, say it is time to get rid of the drones, and they fall on every drone and clear the hive of every bee that is not a honey gatherer.

I wonder what would happen if on the 1st of May we should go through our churches and tear the members who are not producers limb from limb and throw them out! There are a great many drones, I fear, who are living on the honey which the active men have gathered.

"Humble Thyself to Walk with God."

(Marginal reading of Micah vi. 8, last clause.)

Ho, ye on the peaks of religious profession!
Come down from your distance,
The souls that are crushed 'neath the heel of oppression
Implore your assistance.
Come down from your giving of alms to the wealthy
And cures to the healthy.

Ye thrill to the touches of sweetness and beauty—
Come down from that pleasure;
Take hold of some hand that is grimy or sooty,
And give it love's pressure;
Come down from the folly of soft comforts spoken
Where hearts are not broken.

Bright banquet and bower, dim temple and college,
We love and revere them;
But life has deep raptures, devotion and knowledge,
That never were near them.
From silence monastic and fashion's high revel
Come down to God's level.

Come down to where Christ with his strong consolation
Keeps pace with life's anguish,
Abreast of the souls in the fight with temptation
Whose energies languish;
To sin-shackled man and to shame-covered woman
Come down and be human.

Clune Brae, Port Glasgow. KATE M'NEILL.

OUR DAILY HOMILY.

SUNDAY, July 3.

"*Now hath Christ been raised from the dead, the firstfruits of them that are asleep.*"—1 Cor. xv. 20 (R.V.).

WORDS which are altogether transcendent! How they thrill us and inspire! What memories they recall! How impossible is it not to feel their majesty!

On the day that Jesus rose the firstfruit sheaf of the barley harvest was being waved by the High Priest in the Temple, as the representative of the myriads that stood stacked amid the stubble of the fields. It was the specimen sheaf—representative, pattern, and pledge of all the rest. The risen Christ is the pattern and pledge of what his people will be when their bodies shall be fashioned anew in the likeness of his resurrection.

He is pattern. His body bore the same general outlines as before; so will theirs. It was recognisable by those who had known and loved Him, even to the tones of his voice; so will it be with theirs. It was the ethereal and pliant instrument of his spirit; so will theirs be. It could no more return to corruption; no more will theirs. It was invulnerable to disease and pain; such an inheritance awaits them also.

He is pledge. He does not stand alone. He is united to us by a myriad indissoluble ties. What the power of God did for Him it will do for us. Those that sleep in Jesus God will bring with Him, and we that are alive and remain shall be caught up. There shall not a hoof be left behind. Not one purchased body of a saint, however obscure or unworthy, shall be excepted from the effect of the voice of the archangel and the trump of God. Meanwhile, in the kindly embrace of mother Earth, like the seed germs of a vast harvest, the resurrection principle in the bodies of the saints awaits the resurrection signal.

MONDAY, July 4.

"*If any man loveth not the Lord, let him be anathema.*"—1 Cor. xvi. 22 (R.V.).

This sentence might have been written by Samuel Rutherford, of whose Letters the holy Richard Baxter said: "Hold off the Bible, such a book the world never saw." And the late revered and beloved C. H. Spurgeon said of them: "When we are dead and gone let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration which can be found in all the writings of mere men."

Take this extract, because it indicates how you may come to love the Lord Jesus as this master of the holy art did:—"Strive to make prayer, and reading, and holy company, and holy conference your delight; and when delight cometh in you shall, by little and little, find the sweetness of Christ, till at length your soul be over head and ears in Christ's sweetness. Then shall you be taken up to the top of the mountain with the Lord, to know the delights of spiritual love, and the glory and excellency of a seen, revealed, felt, and embraced Christ; and then you shall not be able to loose yourself off from Christ, and to bind your soul to old lovers; then, and never till then, are all the paces, motions, and wheels of your soul in a right tune and in a spiritual temper. But if this world and the lusts thereof be your delight, I know not what Christ can make of you; you cannot be metal for a vessel of glory and mercy. My desire is that my Lord would give me broader and deeper thoughts to feed myself with wondering at his love. I would I could weigh it, but I have no balance for it. When I have worn my tongue to the stump in praising Christ, I have done nothing to Him. What remaineth then, but that my debt to the love of Christ lie unpaid for all eternity?"

TUESDAY, July 5.

"*Who comforteth us in all our affliction, that we may be able to comfort.*"—2 Cor. i. 4 (R.V.).

Child of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened. Rejoice, inasmuch as it is a sure sign that thou art on the right track. All the saints have gone by this road, notably the writer of this Epistle.

Its keyword is *affliction*, because written amid afflictions so great that the Apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage the Apostle has built himself a little chamber of comfort, the stones of which were quarried from the pit of his own sorrow. He blesses God, who had led him into affliction to teach him the art of comfort, that by observing how God comforted himself, he might become proficient in the art of comforting all sorrowful ones.

The world is full of comfortless hearts, orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou undertake this lofty ministry thou must be trained, and thou must therefore pass through the very trials that they are exposed to. Now watch how God comforts thee. Keep a diary, if thou wilt, of his procedure. Ponder in thine heart the length of each splint, the folds of each bandage, the ministration of each opiate, cordial, or drug. This will have a twofold effect, in turning thy thoughts from thy miseries to thy mercies, and in taking away that sense of useless and aimless existence which is often the sufferer's weariest cross.

WEDNESDAY, July 6.

"*We are a sweet savour of Christ unto God.*"—2 Cor. ii. 15 (R.V.).

There is rare beauty and suggestiveness here! The idea is borrowed from an ancient Roman triumph, which to the eyes of the world of that day was the most glorious spectacle which the imagination could conceive. The Apostle compares himself first to one of the prisoners led in long chains behind the conqueror's chariot, then to a servant bearing incense, and lastly to the incense itself that rose all along the line of the procession.

Nothing touches the sense more quickly than sweet odours, unless it be noxious ones; and they almost instantly recall some scene of the past with which they were indissolubly associated. For instance, the scent of new-mown hay will carry us off to merry scenes in the far away days of childhood. Thus, the Apostle wished that his life might be a sweet perfume, floating on the air, reminding men, and above all reminding God, of Christ. It was as though he said, "I desire so to live that I may perpetually remind God of the obedience, sacrifice, and devotion of the Lord Jesus, so that my words and deeds may recall to God's heart similar ones in the earthly life of his beloved Son."

A sweet savour of Christ! It does not consist so much in what we do, but in our manner of doing it; not so much in our words or deeds, as in an indefinable sweetness, tenderness, courtesy, unselfishness, and desire to please others to their edification. It is the breath and fragrance of a life hidden with Christ in God, and deriving its aroma from fellowship with him. Wrap the habits of your soul in the sweet lavender of your Lord's character.

THURSDAY, July 7.

"*Beholding as in a glass*" (A.V.). "*Reflecting as a mirror*" (R.V.).—2 Cor. iii. 18.

Moses veiled his face, and the veiled lawgiver was characteristic of the dispensation he inaugurated. It was a partial revelation, gleaming through a veil, expressing truths in rites and types and symbols. But Christ has torn away the veil, removed the fences of the mount of vision, and revealed to babes the deepest secrets of God's heart. The Apostle's phrase is characteristic of Christianity, "Behold I *show* you (*i.e.* unveil) a mystery."

The object of visions. "The glory of the Lord." Concerning which we may accept the statement of a trustworthy commentator, that the reference is not to the incomprehensible, incommunicable lustre of the absolute Divine perfectness, but to that glory which, as John says, tabernacled in the Lord Jesus Christ, full of grace and truth—the glory of loving, pitying words and lovely deeds; the glory of faultless and complete manhood; the glory of God in the face of Jesus Christ.

The nature of the vision. "We behold." It is true that we cannot see. "Whom not having seen ye love." But it is also true that the heart has eyes by which it looks away unto Jesus. "Seeing is believing" is a familiar proverb among men, but "believing is seeing" is a true aphorism of the spirit which clings to the Lord by its faith and love.

The effect of the vision. First we reflect. The beauty of his face glancing on ours will be mirrored, as a man's eye will contain a tiny miniature picture of what he is beholding. *Then we shall be changed.* If you try to represent Jesus in your character and behaviour, you will become transfigured into his likeness. Love makes like. Imitation produces assimilation. Reflect and resemble.

FRIDAY, July 8.

"*While we look...at the things which are not seen.*"—2 Cor. iv. 18.

We are here bidden to look *through* the things which are seen, to consider them as the glass window through which we pass to that which is behind and beyond. You do not waste your time by admiring the frame or casket of some rare jewel, but penetrate to the jewel itself; so, day by day, look through the material and transient to the eternal purpose, the Divine idea, the deep that lieth under. "All visible things," said Carlyle, are "emblems. What thou seest is not there on its own account; strictly speaking, is not there at all. Matter exists only spiritually, and to represent some idea and body it forth." This is an exaggerated way of stating the old saying, "Everything that is, is double." Both, however, illustrate the affirmation of the text.

Look for God's thought in all the incidents, circumstances, and objects of your daily life. Do not stop at the outward, penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of Divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship, which can never grow old or pass away. Beneath the letter of Scripture there is the spirit; beneath the world of nature the processes of the eternal husbandry.

Earth's crammed with heaven,
And every common bush aflame with God.

SATURDAY, July 9.

"*All things are of God.*"—2 Cor. v. 18.

Of here is equivalent to *out of.* All the precious contents of the Gospel have emanated from the heart of God, so that we may say with the Psalmist, "All my fresh springs are in Thee."

That we have a building, a house, not made with hands, eternal in the heavens, to which to go when the earthly house of this tabernacle is broken up; that it is possible for the mortal to be swallowed up in the descending glory of the Second Advent; that we have received the Spirit as earnest of our future glory; that we shall be one day at home with the Lord; that One died for all that the dominion of the self-life should be destroyed, and that they should henceforth live, not to themselves, but to Him; that it is possible to become a new creation in Christ; that God is already reconciled to the world of men, and is only waiting for them to be reconciled to Him; that He hath committed to men the ministry of reconciliation, and commissioned them to be his ambassadors; that it is possible for us to be the righteousness of God in Jesus—all these things have issued from his heart of love.

"O for a soul as wide as the outmost circle of the highest heaven that containeth all, to contain his love! O world's wonder! O what a sight to be up in heaven, in the fair orchard of Paradise!"

Just Published.—Our Daily Homily. by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan and Scott*). Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

HOME MISSIONS.

Welsh Forward Movement.

THE general superintendent of this mission, Rev. J. Pugh, has issued his annual report. The movement is now seven years old, and pro.ress has marked every year of its existence. In 891-2 there were six mission centres, all in Gla.norganshire. In 1893-4 there were thirteen in Gla.norgan, five in Monmouth, one in North Wales, and ne in London, or twenty in all. In 1895-6 there were eventeen in Glamorgan, ten in Monmouth, two in Jorth Wales, one in Mid-Wales, and one in London, r thirty-one in all. In 1897-8 we find eighteen in Glamorgan, eight in Monmouth, three in North Vales, one in Mid-Wales, and one in London, or hirty-one in all. In 1896 two of the Monmouthhire centres went off the funds, so that there were nly eight centres in that county last year, as against en in 1896.

What proves that the movement is raised of God s that poor sinners flock to hear the Gospel from he lips of its missionaries, and are being converted o God through their agency. These sure signs have ever been withheld from the movement.

At the close of 1892 there were 2680 adherents, 33 communicants, 1161 Sunday-school scholars, nd total collections towards all purposes of £1584 4s. 11d. At the close of 1897 there were 4,000 adherents, 1800 communicants, 4720 Sunday-school scholars, and total collections towards ll purposes of nearly £5000 after grants and loans ad been deducted, or over £2 10s. per head per nember.

Last year was not as fruitful as some of the previous years in the way of planting new centres, or et of additions to the number of communicants in he various centres. Yet progress was made, and he spiritual outlook of this year seems brighter han ever. Financially, however, the prospect is ery dark, for twenty-seven of the mission centres re directly affected by the terrible strike in the oalfields of South Wales. Cardiff, Swansea, and Newport are as much affected by the strike as the ill districts of Glamorgan and Monmouth. Already he movement has been called upon to strain every erve to keep its poor converts and their children rom starvation. The heroic self-sacrifice made by many of the staff is worthy of great praise.

In glancing over the past seven years of the xistence of the Welsh Forward Movement it would e well for readers to remember that the membership of its mission centres does not represent the umber of souls won for Christ through the movement. As the advance guard of Welsh Christianity very regiment of the one army of the living God —within the sphere of its influence—has had reruits through its efforts.

Midnight Meeting Movement.—Last Thursday night Sir George Williams, according to annual ustom, entertained at Exeter Hall a number of vomen from the Strand. Many nationalities were epresented among those present. Between thirty nd forty voluntary workers of the Midnight Meeting Movement distributed cards of invitation throughout he district, and between eighty and 100 of those inited responded. One girl made several successful ttempts to bring her companions into the hall, and urned herself into a missionary for the occasion. Several good cases were the result. Sir George Williams and the President of the Y.M.C.A. at Bath spoke.

Mary Wardell Convalescent Home.—This carlet fever convalescent home at Brockley Hill, Stanmore, exists especially for the care of voluntary ases in the metropolis. The benefits which the Home as conferred upon London in general during the ast thirteen years deserve to be more widely ecognised. Most of the patients are drawn from hose classes that cannot afford to pay the entire ost of their treatment; and it is therefore important hat more annual subscribers shall assist to place the work on a sounder financial footing. A special effort is in progress to raise £2000 to clear the debt nd provide for general repairs. Miss Wardell has been a most liberal benefactor of the work to which he devotes her life, living on the spot, acting as hon. sec. and treasurer, and regulating the management.

Stockwell Orphanage.

MANY thousands of visitors thronged the grounds of this institution on Thursday last, the weather being fine throughout. The collections of the day were given to the fund now being raised to provide a seaside home at Margate.

At 3.45 Mr. JOHN MARNHAM, J.P., presided at a largely attended meeting in the Memorial Hall. The president, Dr. J. A. SPURGEON, was able to present a financial statement which showed that the total income for the year had been £15,237, which appears to be the largest on record. The legacies alone for the year amounted to £5083. The good Diamond Jubilee year has thus enabled the managers to place £2000 to the credit of the permanent endowment fund, which, it is hoped, will continue to grow until the rents and dividends produced half the annual income required. The average cost of each child is £26 10s. 6d. The health report is fairly good, and good accounts come of those who left the institution. Dr. Spurgeon thanked all his colleagues for their faithful service, and proceeded to press home the matter of the seaside home, for which about £2600 had been received. They had sicknesses among the children, and needed a place where the ailing or those recovering from illness could go for some weeks together, their education being continued.

After a short address from the chairman, Dr. MONRO GIBSON said the work at the Orphanage was as Christlike as any carried on. The methods are of a common-sense kind, and all that is done is pervaded by the spirit of Christ. What struck him in regard to such work was that much more is done than can either be seen or tabulated. That is true of every good work—the indirect influences cannot be estimated. Reference was also made to C. H. Spurgeon's testimony to the faith and to the mighty influence of the Stockwell Orphanage. Dr. Gibson said he was also glad to be there because it was a sign of Christian union. All over the country people are banding themselves together for the spread of the Gospel, and by their union they will have ten times the power they had before. Revs. B. J. Gibbon, of Bloomsbury Chapel; W. J. Woods, secretary of the Congregational Union; and Mr. F. F. Belsey, J.P., also gave addresses.

During the year ninety children were admitted, while eighty-six went out into the world. The total number received since the opening is 2083. These came from the various Christian denominations, 830 being of the Church of England and 254 being "not specified." The callings of their parents also show a large number of trades and professions. A second meeting followed in the evening.

The Open-air Mission.

THE article in our last week's issue, entitled "The Gospel at Ascot Races," should have stated that the work thus recorded was accomplished by the instrumentality of this Mission. The Venerable Archdeacon Sinclair has issued an urgent appeal on behalf of its funds. The forty-fifth annual report, recently issued, is a most encouraging testimony to the value of the society's work, and can be obtained on application to Mr. Frank Cockrem, secretary, 11, Adam-street, Strand.

On Thursday week, June 16, nearly 200 preachers of the society were entertained at Leggatt's, Potters Bar, in the kindest way by Mr. and Mrs. S. Gurney Sheppard, the occasion being the twentieth summer festival of the Mission. The day was one of great enjoyment to all.

Deptford Association for the Blind.—During the sixth year of this work the classes have been the means of much blessing to the sixty members, men and women, who have attended them. Reading and writing has been taught on the Braille system, interesting and instructive books have been read aloud, the Word of God has been honoured, and the social hours have been seasons of joy. Many homes have been visited, with special care for the sick. Two members have obtained small pensions from the Royal Blind Pension Society, chiefly through the instrumentality of the benevolent fund. Some have spent happy weeks in country homes, where bracing air, nourishing food, and, best of all, spiritual benefits, were highly prized. Hon. sec., Miss Cock, 17, Tressillian-road, St. John's, S.E.

Hyde Park Services.

TWENTY-SEVENTH YEAR.

THE meetings this season, specially those on the week evenings, are being much blessed, it being a very common thing to find in the after meeting—beginning at 9.30 p.m. in Hyde Park Hall—a dozen young men come out boldly and avow themselves on the Lord's side. This has occurred night after night, until we find ourselves in the midst of a real awakening and a revival in God's work.

The other evening Rev. Fuller Gooch was the preacher. Over 1000 men were present, and the results were most cheering. Four backsliders were among the number who were blessed. Mr. Leonard Weaver has also been preaching with liberty and power, people flocking to the after meetings, which continue till quite late at night.

The singular part of the movement is that nearly all the converts seen are men. The other night a head-coachman, whom I had met at Ascot races, came to the meeting by appointment with me, and said, "I desire from this night to live a Christian life." "And I—and I also," responded ten or eleven others. They were pointed to the risen Saviour, and his Word shown them. All accepted, and confessed Him as their Lord.

On Monday Mr. W. R. Lane comes to help us, and he will be followed by Dr. Harry Guinness, Mr. Edward Glenny, Rev. G. H. C. Macgregor, Leonard Weaver, our old veteran Barry Wake, Ransome Wallis, and others. Madame Annie Ryall is singing the Gospel. We ask the praises and prayers of your readers. The meetings are held Sundays, Mondays, Wednesdays, and alternate Fridays—on week-nights at eight, near Marble Arch; on Sundays we have to go on the grass, as the meeting is much larger. CHAS. COOK.

Liverpool Evangelisation Society.

THIS Society was an outcome of the first visit of Messrs. Moody and Sankey in 1875. Evangelistic work has ever since been vigorously carried on in the neglected parts of Liverpool and neighbourhood, in conjunction with churches of various denominations. During the summer tent and open-air meetings are conducted.

The noon prayer-meeting is conducted daily by the clergymen, ministers, and laymen, and is a rallying point for Christian workers, including missionaries from abroad and others visiting Liverpool, who frequently give interesting accounts of their work.

As time goes on the need of the work is more widely felt. Bright testimonies about the results of the meetings are constantly received. On Whit Monday, at the New Brighton tent, three interesting cases were met with of those who had received blessing in former missions held by the Society. Preachers are sent free of expense to conduct missions, and but for the aid of this Society it would be difficult to maintain such aggressive evangelistic work as is carried on at New Brighton and other places of public resort.

The hon. treasurer is Mr. James Butterworth, 3, Hackins Hey.

North Yell, Shetland.—A correspondent sends us an extract from a letter received from Mr. R. R. Gutcher, an old sailor, who, after having followed the sea for forty-five years, has now devoted himself to service for the Master. He says: "Last Sunday morning I took text cards and tracts and went out among the men in the fishing boats as they lay in their beds. I spoke to them and stayed till I was worn out and hardly able to reach home. I have given away many thousands of tracts, and have not reached half of them. There are just now between six and seven thousand men and women here for the fishing season."

Police Institute for London.—The Central Police Institute in Adelphi-terrace, Strand, was recently reopened, after having been for some months closed for alterations and repairs. The large meeting-room was crowded, a great number of policemen being present at both afternoon and evening meetings. Among the speakers were Messrs. J. H. Tritton, A. A. Head, A. C. P. Coote, J. Cory, J.P., Dr. A. B. Stoney, Miss Dora Howard (from Japan), Miss Macdonald (from Canada), Miss Gordon (of Midmar), Chief Inspector Kirschan (of Scotland Yard), and Miss Vaughan Barber and Miss Johnson, who have taken charge of the Institute as resident hon. secretaries.

FROM OTHER LANDS.

The Amazon Valley.

THAT the South American Missionary Society made a brave and persistent effort some twenty-five and more years ago to establish missions on several of the confluents of the Amazon will doubtless be remembered by those who are conversant with early missionary enterprises. The missionaries sent out by that Society carried on a heroic struggle for some years. Sometimes cut off for many weary months from supplies and from all intercourse with those of their own race and religion, assailed by external foes, and racked by deadly fevers, one by one they dropped off, or were compelled to return by the breaking down of their physical constitution. Failing to have their places taken by new volunteers, the mission was eventually abandoned, and to-day but slight traces of this early attempt at evangelising the interior of Brazil can be found, though I am told that there are still a few Indians on the Purús who know the Lord's Prayer, taught them in those days.

No missionary society has felt called upon since then to re-establish a mission station on the great river, and whatever work has been done in the last twenty years has been done by the energy, persistency, and faithfulness of those who have gone there independently, being either self-supported or sustained privately by friends. The pioneer in this line of work is Rev. Justus H. Nelson, who, in company with several others, came out in 1880 to establish a school at Pará, and to carry on mission work on the plan advocated by Bishop William Taylor, which aimed at the establishment of a chain of self-sustaining missions all over South America. So far as the writer knows, Mr. Nelson is the only worker remaining who has successfully carried out that scheme, and who has not only been able to sustain himself and his work, but has been able to extend a helping hand to later arrivals, always offering them a home, and frequently boarding them for months, while the

NEW COMERS ARE LEARNING THE LANGUAGE.

Besides the Methodist church, there is a small Baptist mission at Pará, carried on independently by a Swedish brother of the same name—Mr. E. A. Nelson. He appears to be energetic and zealous, giving much time to house-to-house visitation and holding cottage meetings wherever permitted to do so. He was for a time allied with the Christian and Missionary Alliance, but the connection has been dissolved, and he is sustained by a number of churches of his denomination in the State of Kansas, U.S.A.

Protestant mission work is also carried on at Manáos, the enterprising capital of the western-most State of Brazil, Amazonas. Rubber exportation forms its chief source of wealth, and how that trade has grown may be inferred from the fact that from a total exportation of 374 tons in 1880 it had grown to 7523 in 1897. At the present time the city is said to contain 40,000 inhabitants, and is being laid out on a scale showing that the city and State authorities expect an even more rapid increase in the future. The mission in Manáos is carried on independently by a Presbyterian minister, Rev. Marcus E. Carver, who settled there in 1887, and whose work is sustained by a number of congregations in the central portion of New York State. By the contributions of friends at home Mr. Carver has been enabled to erect a chapel, which is attached to the ministerial residence. The congregation also owns a fine lot fronting one of the proposed new public squares, and they eventually expect to erect a good-sized church on the property. Another mission would probably be commenced on the west side of the town if a competent worker were at hand to take charge of the station.

The only places on the Amazon between Pará and Manáos where Protestant mission stations might be placed are Santarem and Obidos, the former at the mouth of the Tapajos, the latter near the confluence of the Trombetas with the main river. Besides these, Cametá, on the Tocantins, and Iquitos, on the Maranon, 1600 miles beyond Manáos, but still accessible to sea-going steamers, might form a good location for missionary operations. All of these towns, which must be considered as strategic points, each forming the base for the supply of a distinct and important field, ought to be speedily occupied.

Yours very faithfully,

GEORGE R. WITTE.

Care of American Consulate, Pará, Brazil.

Mr. Witte, who is going to the Indians in the interior of the State of Goyaz, remains for the present at Pará, awaiting the arrival of his travelling companions, Dr. and Mrs. Graham, of Glasgow.

On coming to Pará Mr. Witte learned that the Indian guide who had been expected to convey the missionary party up river had been engaged by a party of Catholic priests, who are likewise starting an Indian mission; and he further found that the journey up the Tocantins, requiring seventy days' travel by canoe, will involve a far larger outlay of money (£60) than he was prepared to make. Hence the party will be unavoidably detained at Pará, waiting for additional funds to reach them. Mr. William R. Ronald, 24, Mulgrave-street, Liverpool, continues to act as treasurer for the mission party.

American Missions in Spain.

AMONG the various centres of light in Spain there is a little group in the north, near the point of the Bay of Biscay, which just now possess special interest and need our prayers. They are the stations of the American Board of Commissioners for Foreign Missions, under the direction of Rev. W. H. and Mrs. Gulick who have laboured in Spain since 1871. Although this unfortunate war has necessitated the withdrawal of American citizens from Spain, there is by this time a sufficient number of native pastors and teachers to carry on the work till peace is restored, though there is much to be feared from the hot-tempered ignorance of the lower classes under priestly influence.

It is impossible yet to say what turn affairs may take as the effects of the struggle make themselves felt, when even English people, on account of their sympathy with the Americans, are in constant danger. But there is a little circle of true-hearted, patriotic Spaniards gathered round those mission centres who have learned that some of Spain's best friends hail from the United States, and gratefully acknowledge that it was through them that they learned to know Christ. By such the contest will be heartily deplored, and prayers offered, in which we may join, for a speedy peace. Not only has one of the results of the labours of Mr. Gulick and his friends been the establishing of

NATIVE PROTESTANT CHURCHES,

but the training of the members to undertake home mission work of their own.

The most important feature of the work at San Sebastian, where the headquarters are, is educational, for there, without anticipating it, Mrs. Gulick was led step by step to organise a school, which has developed into "The International Institute for Girls," having branches at Santander and other neighbouring towns, with over a thousand pupils between them. Like the excellent school at Scutari, opposite Constantinople, the Institute, to which all Protestant workers in Spain look for teachers, has received a charter of incorporation from the commonwealth of Massachusetts, which enables it to grant diplomas, which are recognised in the United States, and uphold thereby the missionary traditions which gave that State birth. But more than this, it has secured the recognition of the Spanish Government and universities, its pupils having been accepted and awarded the degree of B.A. in Madrid and Guipuzcoa, a hitherto unheard-of thing for women. But so far were the male students from feeling jealous, that when first the girls entered the University Library at Madrid the young men formed in line on the stairs and threw down their caps for them to walk on, while they sang the Royal March. As a Spanish paper remarked at the time, "These girls are educated not only in literature and science, but in truth and virtue, and in the knowledge and fear of God," adding wisely that "the regeneration of Spain must begin with the education of its women."

Out of a population of eighteen millions, only five millions in Spain can read or write! Such is the enlightenment of Papal sway! Great improvement has, however, been made since the revolution of a generation ago, and now there are at least State-directed primary schools, hopelessly inadequate and inefficient though they be. But, though the boys may proceed to secondary institutes in some of the towns, as also to the universities, no provision is made for the girls, who, if they can read at all, seldom get beyond a prayer-book and low novels, for they are not expected to think; and it is over them in their darkness that the priests exercise the power they have either lost or are fast losing over the men. So Mrs. Gulick and her fellow-workers have stepped in, and year after year have turned out victors in the Government examinations who had, in addition to the State-prescribed curriculum for boys, acquired a knowledge of English and studied their Bibles, besides qualifying in the elaborate embroidery and needlework required in Spanish schools as the

CHIEF ELEMENT OF FEMALE EDUCATION.

That among these pupils definite Gospel work has not been forgotten is abundantly evident by the lives and testimonies of not a few, as well as by the flourishing societies of Christian Endeavour, Temperance, and the "King's Daughters" which exist among them. The monthly organ of the first-named would do credit to "Endeavourers" in England, and attests a widespread zeal. Mrs. Gulick and Dr. Clark, it is interesting to notice, were playmates as children, and it is to a visit of the founder that the local branches owe their commencement. The students contribute among themselves enough to support one of their number in addition to outside contributions, and a circulating library reaches many homes. In the Santander school some 200 children pay for tuition, where the Bible is the most prominent text-book, as, in spite of severe opposition, the Spaniards are steadily learning the value of such work.

It would be possible to go much further into detail as to the need, the achievements, and the prospects of this necessary Institute, and the promising condition of the fifteen stations of the Mission, with their eight churches and over five hundred members contributing annually over £100 to the work; but enough has been told to encourage and interest those whose prayers and support are now needed in this hour of trial and anxiety.

BUDGETT MEAKIN.

The Gospel in Mexico.

MR. EGLON HARRIS, writing from Orizaba, reports a visit to Vera Cruz, where he had much encouragement:—"There is not the least difficulty now in gaining entrance to barracks, prisons, and hospitals. In the latter we are more than welcome. We were able to distribute freely a number of Testaments and thousands of tracts. In the streets we sold 141 Bibles, etc. Trips have also been made to Cordoba, Amatitlan, Paso del Macho, and other places in the 'hot country.' We purpose going to Tehuacan, Mexico City, Puebla, and Jalapa. There has been another baptism, and five other professed believers are waiting for the ordinance. My wife and I recently found some fruit of tract distribution six years ago, when Bro. Stanger and I used to go to the villages on horseback. An Indian in Coapan watched one of us push a tract and Gospel through the fence of his garden, and when we were gone he came from hiding to see what it was. The reading resulted in his break from Romanism and subsequent conversion."

The above reaches us through Mr. John Mercer, Harburg, Fallowfield, Manchester.

Genoa Harbour Mission.—The meetings at the Sailors' Rest on land at this port are far more frequent than they were in the old floating "bethel" twenty-five years ago, and there is an attendance of nearly 17,000 men in the course of the year. While one man will like the Rest because of its comfort, its readings, its games, its songs, or its preaching, there are others who think the Tuesday evening prayer-meeting, with its numerous hymns and plain-spoken addresses, to which they may contribute, the greatest attraction of all. The cosmopolitan character of the work centering in the Rest is a marked feature of the work. Herr Farnes says: "After meeting many sailors indifferent to the Mission, it was a pleasure to hear a man whom I saluted amidst coal dust on board ship say, 'You must be impelled by love to visit us in such circumstances.'" The work is superintended by Rev. Donald Miller, 4 Via Peschiera.

The Gods of India.

By LUCY E. GUINNESS.

"STAY—what on earth is this?"

We have caught sight in passing of a little doll-like object, tricked out in finery, but uglier and odder than any conceivable doll—a preposterous little figure with an elephant's head and trunk attached to a human body, dressed in an immensely full crinoline skirt, and looking like some novel form of an elephant ballet-dancer.

"Mem Sahib," replied my guide with the utmost gravity, "this is the god of wisdom, Gunputti, son of Siva."

"But why with an elephant's head?"

"Gunputti fought with Vishnu," answers the pundit. "Siva, to end the quarrel, cut off Gunputti's head. The mother, Kali, threatening to wreck the universe if the head was not restored, Siva promised to do it, but the head could not be found, so he gave him that of the first animal they met—an elephant."

"An elephant is wise too?"

"Very wise, Mem Sahib. Gunputti is invoked by travellers and scholars. His name is written at the head of philosophic books."

We look at the pantomime doll again—its foolish gown, its ponderous proboscis curling down among the spangles. Yes, it is quite true; India worships this. This is a fair example of her innumerable gods—the gods of Hinduism—that all-inclusive all-accommodating cult, "a religion which unites the grossest possible idolatry, in the most horrible and degraded forms, with a very high development of philosophy; a faith that covers and includes monotheism, polytheism, atheism, morality and immorality, ceremonial, non-ceremonial, no rites or any amount of ritual—binding its followers inflexibly together like columns of the hardest adamantine stone."

From the Golden Temple and Lake of Immortality in Northern India, down to the Bombay shrines we are visiting to-day, and away across the continent, till it meets the faith of Buddha in Burmah, the Himalayas, and Ceylon, this ancient idolatry still reigns—reigns over more than five times as many men and women as there are in the United Kingdom at this hour.

Dozens and scores of people, mostly men and boys (for very few women are anywhere to be seen) gather round us whenever we stop our *gari* and get down with the guide to see what Hindu temples actually are. Sometimes the shrine is very sacred, no European being allowed within; sometimes a considerable temple, with little shrines around it, a handsome pillared entrance, shaven priests, and the perpetual bull gazing unconsciously towards the central idol. Worshippers pour water over the stone bull's back.

"Why do they do that?" I ask. "Worship," is the answer.

"What use is it when he can't feel?"

"It is the system."

This is the constant reply to every query as to underlying reasons. Always the same thing over again.

"Why do you have a stone bull here?"—"It is written in the Puranas."

"Why do they ring the bell?"—"It is a kind of sign of worshipping the god.

"Can the god hear the bell?"—"I cannot answer that question."

"But do you think that he can hear?"—"I would rather not say."

You turn to another—"Do *you* think he can hear?"—"No."

"Then why do you ring the bell?"—"It is the system."

"It is written in the Vedas, '*Ring the bell,*'" explains my guide. He is himself a scholar, teaches Marathi in the mission-house, and sees the folly of idolatry, and yet remarks all the same—"It is the system."

One wayside temple is very pretty: green trees outside, a verandah over the lofty entrance, and a young fellow in red and green and purple looking down; a quiet spot with little birds flitting past and a large tree in leaf in the courtyard. The tinkle of the soft bell shows the whereabouts of the idol. A group of men round the door are excitedly discussing the marriage question. Near the priest's house on the courtyard a cow is tethered to the tree. Women, with the usual pretty figures, pass here and there, and children, bright, wee creatures with jewelled nose-rings, are playing about. They seem to do so freely all over the sacred precincts. The latter are dark and gloomy, wooden pillars supporting the low roof, fresco pictures on the wall representing grotesque gods variously occupied; glass candle-bowls hang from the ceiling, and a decorated canopy stretches over the idol.

"What is this building at the side?" I ask. "Places for holy men—poor men" (pilgrims and fakirs).

"Do people worship here much?"—"Every day, once a week, on the chief day."

"How do they worship?"—"With flowers and water."

"Can the idols see the flowers or the water?"—"No." "Then why?" "It is the system."

"Have you read the New Testament?" I ask an intelligent looking young priest. "Being a Hindu," he answers, "I don't wish to read *that*."

What does he read—the histories of his idols? "Do you know that, as a Bengali newspaper* confesses, 'abomination worship is the main ingredient of modern Hinduism'"?

Standing in the sunshine and looking into the gloom of the idol hall, the contrast between the Light of the World and India's heathen darkness fills the heart. Face to face with Christ, think of the ideals before us: of

SIVA.

"Siva, the destroyer, covered with the ashes of funeral fires, drawing a veil over the sun, and driving creation into chaos." A glance from the third eye in his forehead strikes dead those who offend him. His necklace is of human skulls, and his rosary is of the same; serpents writhe in his hair and wreathe his neck.

Think of these ideals! of

KALI.

Kali, wife of Siva, "an abominable personification of hatred and cruelty."

It is scarcely possible to conceive anything more hideous than the images of this goddess. Her body and four arms are dark blue, the hands red, to intimate her delight in blood...The mouth is open wide, and the tongue, all red with blood, is hanging out...The hands on the left side are extended in welcome to her worshippers. Those on the right hold a weapon of war and the head of a giant.

"At her best," writes Bishop Thoburn, "Kali is a wretched idol, and no one who comprehends even faintly the blighting effect upon the heart and mind which the adoration of such an object must cause can think with indifference of the manner in which millions prostrate themselves before this revolting object."

* *The Reis and Rayet*, in an editorial.

Siva and Kali are worshipped by myriads. Krishna is another of Hinduism's ideals.

KRISHNA.

"The most popular god of India," over the narrative of whose shameless and abandoned life "the Pundits allegorise and the common people gloat," is represented by more frequent images than those of any other god. One of the best known is the shapeless, hideous idol in Orissa—nothing but a black stump with a head on it. The difference between it and other images of Krishna is accounted for by the saying that "his limbs had dropped off on account of his wickedness."

When I was remonstrating with some Hindus (writes Dr. Robson*) on their worshipping a being guilty of such acts as Krishna, they replied very warmly, "Why, these were but his sports. You English have your sports. You have the railway, and the steamboat, and the telegraph, and no one blames you. Why should you blame Krishna for sporting in *his* way?"

Naturally "his way" is followed by his devotees. "Starting from the worship of a sensual god, they have sunk to his level.....The nemesis of their origin seems to have followed them all." Consecrating body and soul to the god, supposed to be incarnate in his priests, "the worshippers throng into the temples...and in more esoteric worship emulate the example of their prototype, Krishna...But 'it is a shame even to speak of those things which are done of them'—in worship."

We turn away from the dilapidated, picturesque old temple—home of what thought, of what iniquity!—thinking with amazement that the Church of Jesus Christ still allows this Hindu system to outrage with its secret cult and open festivals the great names of Religion and Humanity. As Carey said a century ago, of those who might be witnesses for Christ, in face of facts like these, "staying at home is becoming sinful in many cases, and will become so more and more."

Sadly we wend our way out of the "sacred" precincts, among broken old stone, fragments of Maroti, Gunputti, and the sacred bull lying about on the ground. In spite of being castaways they are venerated, and the people protest a little when I venture to examine them. Children crowd around us—a sudden swarm of gay mites gathered in half a minute, and chased away by a vigorous old wife. We leave the Hindu "holy" rooms garnished with their small what-nots, with little brass things stuck on them, and gods in gay attire, to visit one last temple—that of the Jains. It is handsomer than any Hindu shrine we have seen to-day. The central building is composed of fine wood-carving, one hundred years old—quite a beautiful structure. Whatever idol lives here they will not let us see. The priest, a quiet thoughtful man, seems to have never heard of Christianity.

"Do you *know nothing* about Jesus?" I ask him and the others with him—three tall, grave men.—"We have not heard of Him."

"Have you never seen the Bible?"—"No."

"But you must have heard the missionary speaking in the bazaar?"—"No."

Solemn, impenetrable faces! Unknown, unreached hearts beating beneath this calm exterior! I try to tell them something through the guide by interpretation, but he hurries me away.

"They do not like us here," he explains. "They do not like me—a Brahmin. *I* cannot tell them Christianity!"

A Flemish Conference.—A conference on missionary topics has been held at Terneuzen, a picturesque small town on the Scheldt opposite Flushing, in the grounds of a godly farmer. These conferences were inaugurated five years ago by the late Rev. N. de Yonge, the energetic founder of the Brussels Flemish City Mission. There were two platforms in the grounds, and enormous crowds from various parts of Holland and Belgium, in their attractive national costumes, listened with deep interest to the addresses given by several friends.

* *Hinduism and Christianity.* John Robson, D.D. *Oliphant, Anderson & Ferrier.*

THE LATE

Rev. Samuel Newth, D.D.

THE career of the late Principal of New College furnished a good example of consecrated scholarship. Dr. Newth was a true scholar. He was endowed with all the mental qualities that go to the furnishing of the successful student—an accurate and tenacious memory, sound judgment, a keen hunger for knowledge, and an indomitable will in its pursuit. He was also an excellent teacher, with an orderly mind, great powers of exposition, and a contagious enthusiasm for the subjects which he taught. But, above all, he was a simple-hearted Christian, and his religion permeated his whole work, lifting the somewhat dull routine of professorial duties into the dignity of a spiritual service. His life was spent as in "the Great Taskmaster's eye."

Dr. Newth gave himself almost from a child to the work of preparation for the ministry. At twenty-one his early industry was rewarded by obtaining the degree of M.A. in mathematics, at the London University, in which branch he took the gold medal for the year. For a few years he worked in the Congregational ministry, first at Broseley, in Salop—where he was ordained in 1842, at the age of twenty-one—afterwards at Stonehouse, in Devon. While here he entered first into connection with Western College, Plymouth, accepting, in 1845, a professorship in classics and mathematics, a position which he continued to fill with great efficiency for nine years.

The chief task of his life began, however, in 1854, when he was appointed to the post of Mathematics and Ecclesiastical History at New College, London. This continued till 1867, when Dr. William Smith resigned his work as Professor of Classics, and Dr. Newth added this to his other duties. In 1872 he succeeded Dr. Halley as Principal, a position which he held till 1889, when he retired, after forty-four years of continuous professorial work.

This summary gives but a small idea of the unflagging mental activity and the arduous industry of Dr. Newth. He was one of the distinguished men who gave their linguistic services in the great revision of the Scriptures. To this work he devoted his ripened powers, and no time or labour was grudged to the fulfilment of his duty as reviser. As an incidental but important result, his lectures to his students on New Testament exegesis were of peculiar value. A more faithful, scholarly, and conscientious inquiry into the teaching of Scripture could scarcely be imagined. The young men were trained to deal with the Bible, both in its general subject matter and in its minutest clauses, as something so sacred that no amount of trouble must be spared by them in trying to get further light upon it. His method was first to give an introduction on the authorship and genuineness of the particular book, then pass on to a careful summary of its contents, and finally to examine every sentence with a view to the elucidation of the whole. This was excellent practice for those whose future work was to teach the Word of Truth, and laid the foundation of a life-habit of study in many a quiet manse and busy pastorate.

Dr. Newth's lectures on ecclesiastical history were scarcely less valuable, being excellent as an introduction to the more detailed study of theology in its historical development. Though his lectures on mathematics were less directly connected with the spiritual side of ministerial training, they inculcated to the full a habit of intellectual thoroughness and honesty, for into all he threw an extraordinary energy and a tireless zeal for accuracy. His conscientiousness as an examiner made it difficult to obtain a high percentage of marks, but those who underwent the ordeal were sure of scrupulously fair treatment.

In his government of the college he aimed at training the students into habits of industry, and encouraged them to work for the highest aims. He cherished the idea that in order to become a good minister a man must be a good student. Those who had the gifts he earnestly incited to go in for their degree, and he showed that he expected great things from them; but if a man lacked the ability for academical honours he was well content with him if he did his college work with conscientious earnestness. Only the idler had small mercy from the Principal; he had little patience with the man who thought he could fulfil the high office of a preacher without strenuous and whole-hearted preparation. Those whose physical strength was unequal to unremitting mental toil he readily excused, if they did their best; and such as were of straitened means he helped with a discriminating kindness good to remember. His manner was sometimes a little hard, but underneath it there was a sympathetic heart and a perfect passion for justice.



From Photograph by Messrs. Elliott and Fry, 55, Baker-street, W.

His personal piety was deep and sincere. The closer one got to his confidence the deeper this impression grew. All who knew him realised that here was a man who held all his talents—and they were many and varied—*in trust*, and who felt that his time must be devoted to making the best use he could of them in the service of God. This piety was manifested in all his relations, but the time when he gave it full and free expression was in the morning prayer-meeting, at which all the students were present. Then the deep well of faith in him found its way to the surface, and he led the devotions with a simple eloquence that was memorable to all who took part with him. To quote from a sketch in *The Independent* from the pen of an old student—

> As he prayed his voice mellowed; his hidden tenderness came to the surface; the strong man became a little child; he gave utterance to the elemental needs of the human heart in language that was direct, choice, and full of yearning. This was specially so after his return from the severe breakdown that he had in 1880-81, when he underwent a long and trying period of weakness.

In his more public work Dr. Newth earned and filled the highest places in his denomination. In 1875 he was presented with the honorary degree of D.D. by the Glasgow University; in 1880 he was chairman of the Congregational Union of England and Wales, delivering addresses on "Christian Union" and "The Churches and the Colleges." He also served as Chairman of the Congregational Board of London. Among his literary labours may be mentioned a useful volume on "Biblical Revision," a memoir of his brother, Prof. Alfred Newth, and many articles in the "Cyclopædia of Biblical Literature." As a writer he lacked distinction of style and wealth of imagination; but these defects were amply atoned for by his faculty of putting the greatest amount of information into a small compass.

Theologically, Dr. Newth was a convinced Evangelical. His lectures bore no trace of having passed through any period of mental stress and doubt; but he was well acquainted with the controversies of this and of past ages, and showed that in spite of them all his faith was simple and childlike. It is not often, indeed, that a man so widely cultured is able to retain so unquestioningly the simple truths of the Gospel; and this gave him a hold on many minds who were in peril of being carried away by the latest speculations in religious thought. All his thorough knowledge and accurate scholarship were laid at the feet of the Saviour whom he loved and trusted.

Since his retirement, in 1889, Dr. Newth continued to do useful work in various ways, his chief service being a thorough reorganisation of the Congregational Library at the Memorial Hall. This was a task involving an immense amount of what to many would appear drudgery, but to him was a labour of love. He succeeded in putting the library into thorough order, and getting valuable books of Puritan theology into circulation among the ministers and laymen of the metropolis. Not long after this work was completed his strength began to fail, and though he was busy to the end, he lived more and more in seclusion. He died on January 29, at the ripe age of seventy-seven.

Imperial Protestant Federation. — After many months of earnest deliberation and private meetings of influential Protestants from all parts of the country, this Federation has been duly inaugurated under the chairmanship of Col. Sandys, M.P. Its object is to unite the Colonies and British dependencies with the United Kingdom in a federation of Protestants of all classes and religious denominations, determined to maintain Protestant supremacy as opposed to Romish, sacerdotal, or infidel ascendency in every branch of the constitution and life of the empire. The idea has met with much favour at home and in the Colonies, more especially in Australia. In order to secure united action a central council will be formed, with representatives from each recognised Protestant society. *The Protestant Observer* is adopted as the official organ of the Federation. Further information will be sent, on receipt of stamped addressed envelope, by the hon. sec., Mr. Walter Walsh, 392, Clapham-road, London, S.W

MILDMAY ADDRESSES.

Spirit-Taught Prayer.

By Rev. G. CAMPBELL MORGAN.

"In like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26 (R.V.).

PRAYER as a possibility comes of the nature of God; and we may rejoice that every barrier has been removed by the work of Christ, so that there is now free access to the very presence of God. We have only one place that is ours by right, and that is the holiest, the way into which was opened by Christ; and yet we feel that

THERE IS A MISSING ELEMENT

—something more that we need if we would pray. The more I know of Him who has been graciously pleased to reveal Himself in Christ, and the more I appreciate the blessedness of having access to his presence by the work of Jesus, the more do I feel that I need to be taught how to pray. This necessity is set forth in the words of the Apostle: "We know not what we should pray for as we ought." We need something beyond that which is already supplied. It is not enough that God will hear and answer, and that I have immediate access to his presence, none daring to make me afraid. I want to know what to say; and the more conscious I become of my nearness to Him the more I tremble lest I should dishonour Him, and say something that will insult the white light of the Divine fulness, and the tender compassion of the Divine heart. The revelation of the Father and the mediation of the Son are blessed facts, but we must also have the indwelling, and, so far as prayer is concerned, the inspiration of the Holy Ghost.

This verse (26) is the centre of a paragraph; from the nineteenth verse to the end of the chapter (and indeed to the opening of chap. ix.) there is one continuous line of thought. The paragraph has its place in the great argument of the Apostle, and yet it is a wonderful revelation on the particular subject of prayer. From speaking of the groaning of creation, the Apostle goes on to speak of the groaning of the Christian, and lastly of the Spirit making intercession with groanings which cannot be uttered. Here we find

THE DEEP SOB OF NATURE

after God, and thence we are led to the place of prayer, and at length are told of the way in which the Spirit helps our infirmity. Finally, we learn that the soul that realises the intercession of the Holy Spirit is enabled to look out upon all things and say that they "work together for good." So we have in the first part of the paragraph a revelation of the sphere in which prayer is operating—the sphere affected by the Fall; then we have the need of the children of God and of all humanity; and lastly the secret of prayer (in verse 26), and the glorious experience of prayer that grows out of the realisation of that secret.

In verse 22 the Apostle says the whole creation "groaneth and travaileth in pain together until now." That statement follows this—"The earnest expectation of the creation"—not of the creature only in the sense of a person—"waiteth for the revealing of the sons of God; in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." The statement is perfectly clear; the whole creation waits for the revelation of the sons of God. I feel increasingly that what I need to be saved from in my prayer is a self-centred spirit; we ought always to remember that we are associated with the whole creation. The sob of creation is for God, and is a result of the Fall. The great wail of the dark places of the earth which are full of the habitations of cruelty—the great cry of the great city in which we are gathered—is the sob and wail of all creation for that which was

LOST BY THE FALL.

In the case of those who are in bondage it is the cry for liberty; in the case of those in need, it is the cry for that which will satisfy them. The Apostle passes from that wider outlook, and says: "Not only so, but ourselves also, groan within ourselves, waiting"; as the whole creation groans so do we, and we wait—waiting for the adoption, to wit, the redemption of our body? I live still in this tabernacle that has been touched by sin, and I know every day what it is to sigh for the fuller life that shall come in the morning without clouds, when we shall have the redemption of our body.

Then the Apostle tells us of the Spirit's groanings; and the word rendered "groan" means a sigh, and conveys the idea of being in a narrow place, confined within limitations, as it were in bondage. That is the view of prayer here—the sighing of man and creation after God. I do not say that it is an intelligent cry on the part of creation; it is only intelligent in the child of God when the Spirit



Rev. G. Campbell Morgan.

From Photograph by Messr. Elliott & Fry, 55, Baker-street, W.

makes it so. All humanity is saying, if it could understand its language, "Show us the Father, and it sufficeth us." It is the cry of "a child in the night, with no language but a cry." It is the work of the Spirit of God to make the child of God understand its need and the need of the whole creation as well. The Spirit within him makes intercession with groanings which cannot be uttered; and this admits us into

THE PLACE OF PRAYER,

which is the consciousness of need in the presence of God. If you pass on, you find that "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God," or rather, "according to God." So, while the Spirit makes us intelligent as to our need, He has a perfect understanding of the will and purpose of God for man; and, accordingly, He gives us such a revelation of God's will for us. Thus we can go into God's presence by the door opened by the work of Jesus Christ, the Spirit creating dissatisfaction with everything apart from the will of God, and creating an aspiration after all that is in accordance with that will. Then it is that we come to know and confess that "all things work together for good to them that love God...for whom He did foreknow He also did predestinate to be conformed to the image of his Son." Thus, the work of the Holy Spirit in prayer is to reveal the image of the Son. In John xiv. 26, Christ says: "He shall teach you all things"; in xv. 26: "He shall bear witness of Me"; and in xvi. 16: "He shall glorify Me."

If the Spirit of God creates in my heart a dissatisfaction with everything contrary to the will of God, that drives me to prayer, and creates an aspiration after everything that is according to the will of God, which becomes my prayer. I am not sure that this indwelling of the Spirit, that this control of my life, does not take away my words, and lift my prayer into a new region; all life becomes prayer, if the whole life is under the control and government of the Holy Spirit. There is a life whose every act and deed is prayer, and this becomes prevailing prayer because in that life God is bringing in his own will and accomplishing his own purpose. Petitions that are selfish must then cease, and prayer that has for its object comfort in immediate circumstances must then perish. A gentleman recently wrote me that for three days and nights he tried to pray, but he could get no further than

"O GOD, JUST KEEP ME RIGHT."

He dared not ask to be provided for in temporal things; the Spirit "made intercession according to the will of God."

If the Spirit is to be the Offerer of prayer, He must come into our lives and accomplish the Divine will. Then all selfish petitions must necessarily end, and the mere asking for anything for our rest here must cease. We must not even ask God to make us great workers for Him. I do not know that there is anything to pray for in this direction beyond "Keep me in thy will, O God, whatever that may be for me." Instead of my prayer becoming narrow and circumscribed, and being a prayer for myself, how broad will it then become for humanity! I shall be for evermore in the presence of God, a priest of intercession, indwelt of the Spirit, for the offering to Him of the cry of humanity, of creation—for the coming of that day in which the sons of God shall be revealed, and the Master shall have that which is his by right.

Now some notes of the experience of prayer. A man may offer a prayer, beautiful in diction and perfect in the number of its petitions, but if it gives him gratification afterwards that prayer cannot have been truly prayed. When the Spirit prays through my poor life, his intercession will prevail over my weakness, and in the sob that is checked there will be a prayer that takes hold upon God and brings blessing from Him. In this way the kingdom of heaven suffereth violence, and the violent take it by force. Savonarola said that when a man is truly

WRAPT IN THE SPIRIT

an uttered prayer becomes almost an impediment. To the praying soul there is this that follows: "All things work together for good"—"ye shall ask what ye will"—what ye are inclined to—"and it shall be done unto you"—generated for you. There can be no impossible thing to that soul.

The soul that prays thus in the Holy Spirit looks out upon the mists and mysteries and darkness of life, and sees all things work together for good. There is no longer any doubt as to the ultimate issue of the way of life. He says, "If God be for us"—and it seems to him that there is the very laughter of heaven in the question—"who can be against us?" Also, there is a sense of perpetual conquest—"in these things we are more than conquerors"; and he sings the doxology—"I am persuaded that neither life nor death...shall be able to separate us from the love of God." Moreover, he uses those other words which some have been inclined to account for and criticise (ix. 3): "I could wish myself accursed from Christ for my brethren's sake."

The Apostle not only knew the place of prayer and the place of perfect rest, but also had an unending compassion for those who were out of Christ.

In conclusion, the speaker summarised the threefold conditions of true prayer: God revealed, the way opened, and the Spirit given. So long, however, as the Spirit is set aside, so long our praying must prove weak and worthless, and in fact fall back upon our own heads and involve injury in our life. Prayer must either be in the Spirit and take hold upon God, or it must come back upon our souls with sad and blighting consequences.

Rev. H. B. MACARTNEY

began his address with a series of maxims and short sayings about prayer. About forty years ago, while in Dublin, he heard a man of God preaching, and one sentence of his sermon had ever since lived in memory. It was "How much prayer is not prayer at all!" Perhaps it is wanting in faith; and "without faith it is impossible to please God." Or it may be wanting in purity of motive, and the person may be "asking amiss." Perhaps it has not begun with the sweet word "Father," or did not include the petition "hallowed be thy name," or "thy kingdom come"—any time, now, before my prayer is answered, come Lord Jesus! Or perhaps "*thy* will be done" was not in the prayer. Someone has beautifully said: "The prayer of the unregenerate man is 'my will be done'; that of the regenerate man is 'thy will be done'; while that of the sanctified man is that of the glorified, 'thy will and mine be done.'" How much breath is wasted in vain prayer that is no prayer at all!

Mr. Baskerville, in his little book "Abba, Father" threw out (unconsciously) to the people of the British Isles a suggestion for a new prayer union; we ought, he says, to enrol our names amongst those who do not know how to pray. There is the beginning of the whole matter, and you can just put your initials against the verse in the Romans, and say it suits you. Thereupon, without any fee, you belong to the band of people who "know not how to pray." "Somebody that I know," you can add, "knows just how to pray, and He will do my praying for me, and I will be with Him in his prayers."

A missionary in China, named Wolfe, while suffering from typhoid fever (from which he died), thought he was preaching to some of his poor people, and he said, "Pray much, that you may be taught to pray more." Somebody has well said that

"MUCH PRAYER SAVES MUCH TIME."

Ah! how much we lose by getting up from our knees too soon! Having in a formal way satisfied our consciences, we rise just as the Lord is ready to shed upon us the spirit of prayer and supplication; we must write a letter, or attend to some urgent business, possibly some Christian business! I remember finding on the margin of a friend's Bible this precious sentence: "Prayer is not the overcoming of the Divine reluctance, but it is the taking hold of God's willingness." I do not know any greater proof of the hopeless depravity of the human heart than that we who have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead—we who have been signed and sealed, accepted and loved, and covered with Divine caresses, should yet so misunderstand God in prayer as to make it appear that we are terribly in earnest while God has to be stirred into action.

The picture presented to us in the Scriptures is not one of the sinner at the throne trying to move an unwilling God, but of God trying to move the sinner, and, in the words of the great Apostle, "beseeching him by the mercies of God." It is a picture of God's love overcoming our unwillingness. God is, in fact, miles ahead of us—millions of miles ahead of us in his love for sinners—in his wisdom, purpose, and knowledge, and sovereign will to save most mightily, and to bring about wonders such as we little expect. Another sentence which I would mention is, "The man who is powerful in prayer is one in whom prayer is powerful." In the words of Christ, "The water which I shall give him shall be in him a well of water,"

A FOUNTAIN IN THE SOUL

that was not there before. Not man, not the sanctified self, but a fountain within, works spontaneously, as was the case with the Apostle Paul when he spoke of his "striving according to his working, which worketh in me mightily."

Now notice, in John xiv. 16, the word "Another." That word implies a former Comforter—Jesus Himself. Have your minds clear about the work of Jesus, apart from you altogether, but for you; that you may have a clear conception of the work of the Holy Spirit independent of the Saviour, and also for you and in you. You know perfectly well that the Lord Jesus Christ was a Comforter to you in the time of conscious sin; He comforted you with a sight of his blood. You saw your sin and were aghast, broken-hearted, almost dying of despair. Again, when you were called upon as a saint to follow in the blessed steps of Christ, you found the pathway crooked and thorny, and in the time of sorrow Jesus comforted you with his words. Then also, when doing service, and trying to carry the battle to the gate in face of a strong enemy, He comforted you by his presence. Now, consider, what can the Lord Jesus do for his people in his absence? He has been all in all to his disciples, but at length He is going away! He stands in the presence of his disciples, and breathes on them, and says, "Receive ye the Holy Ghost." I will not enter into the question of what the Saviour meant; I am quite sure He did not mean to give his disciples the power of absolution, though the next verse is "whosesoever sins ye forgive," etc. Long before that the Lord gave the power of binding and loosing, not to the twelve but to the seventy. I will not say whether they received the Spirit when the Lord said the words, "Take the Holy Ghost," but I will turn over one leaf in my New Testament and show you what the disciples did—they began to

PRAY FOR THE HOLY GHOST.

With one accord, and unceasingly, with the women, they engaged in supplication in the upper chamber (Acts i.). They would not let God go until He had blessed them. So I believe that the Lord Jesus, in the initial stage of our Christian experience, does something for us, and then, quite naturally, we should pray for the outpouring of the Holy Ghost. One man tells me that he cannot pray for what he has got—he has the Holy Ghost. I tell him to go to the Scriptures and see the Apostle Paul praying for the Ephesians that God would give them the Spirit of wisdom in the knowledge of Him; he did not say that they had the Spirit. I believe in the indwelling and the outpouring; I believe there is such a thing as the Holy Spirit falling upon men to-day. We want a great revival, and we will never get it till God opens the windows of heaven and pours out the blessing.

Up to the time of Pentecost there was comparatively little prayer, and there is but slight record of such in the Scriptures; but when the Spirit was given the condition of things underwent a great change. When the disciples prayed for the Spirit He came, and from that day they prayed in the Spirit. Praying in the Spirit was the Spirit praying in them. When they had the Spirit they had more of Jesus than before—the Spirit at once threw floods of light upon Jesus. When praying in the Holy Ghost we have some new experiences; we learn that we have a new place of prayer; having boldness, we enter into the holiest. This gives glory to our praying. Many have a clear Gospel, but a great hankering after ritual because of its effect upon their minds. I never heard such a pure Gospel as that of Father Ignatius, but his ritual is beyond that of the Roman Catholic. I would say to such, "You are not half High Church enough—go higher, and smell the fragrant incense, hear the enchanting music, and have a sight of the High Priest, clothed in garments more costly than ever were wrought upon earth:

Where high the heavenly temple stands,
The House of God not made with hands.

In some concluding words the speaker said that (2) the Holy Ghost also teaches us a new plan of prayer. When you pray, do you pray for workers in distant lands? Again, we have (3) a pattern of prayer, and (4) a new power of prayer. The more we get filled with the Holy Ghost, who "searches the deep things of God," and "knows the mind of God," the more influential we shall be for the whole human family.

The Elements of Prayer.

By Rev. GEORGE WILSON, Edinburgh.

"If a man love Me, he will keep my words; and my Father will love him, and We will come unto him, and make our abode with him."—John xiv. 23.

I am perfectly sure, apart from this audience, that there are thousands of hearts in Scotland to-day thanking God that Mildmay has been led by the Spirit to make prayer the subject of conference. The modern Church is very largely losing the secret of prayer. By the emerging of new questions and the hurry of life it is being crowded out; by modern speculation in the realm of spiritual realities, on many sides, it is being doubted out; and, by culture that does not understand itself, in many ways it is being refined out.

If I can read my own age, it is this. Men are not now burdened with human souls, but with problems; they are not now burdened with what they preach, but with the way of preaching it. But preaching, in the Word of God, never means how you preach it; it means the thing you preach. So it is with prayer. I do want the sweetest manners and the purest culture with me on my knees before God; I want to carry into my still hour the courtesy of a human heart. But I had rather pray with a man who could not make an English sentence stand straight upon its legs, if his heart were in it, than with a man of the finest diction whose prayer consisted entirely of his diction. If the Church would be saved, we will have to grapple with this great question of Christian prayer in more than one conference.

I take my subject just as it has been given me in the Conference programme. At the same time I plead for a large freedom for my own heart and yours when we go into the presence of God. Sometimes it may be a note of adoration; sometimes a note of confession; sometimes a note of thanksgiving, or a note of petition. "Where the Spirit of the Lord is there is liberty"; and I do not want to bind myself to any

CUT AND DRIED ORDER

in which I am to address my Heavenly Father. What lies on my heart most impressively I want most impressively to pray about. Therefore I do not ask you to take any particular order and say you will have no other order. But I do say that these elements given to us in the programme are the outstanding elements of true Christian prayer. God's servants who drew it up have evidently been guided by the Spirit to do a thing that I am afraid many in the modern Church have lost the art of—putting first things first. Do not think that is a commonplace; it is one of the most essential things in the Kingdom of God. It is first God coming down to me, then my coming up to God; first God saving me and then sanctifying me. The effort of many to sanctify unsaved people is one of the most sad things I know.

The first thing about prayer is *Surrender*. I do not suppose I am speaking to many, perhaps not to any, unsurrendered souls to-day. But if I am, I would say, "My brother, my sister, I could as easily teach a blind man the law of colour, or a deaf man the law of music, as I could teach you the law of prayer." Not only so; there must be a daily surrender for sanctity, for the moulding of the Spirit of God, the transforming of this twisted and warped character of ours into the perfect image of the Lord Jesus Christ. And that must go on between God and the soul as regularly as a man's rising from his couch to begin his day's life. There must also be definite surrender

FOR ANY PARTICULAR SERVICE

that God has given us to do. And there must be surrender in submission to all these dispensations and disciplines that come to the Christian every day. When you rise from your bed with headache or toothache, go to your knees and ask God's grace to bear it without a single murmur. Above all, surrender to God for the gift of prayer. What do you do in the silent moment when you enter God's house of prayer for worship? Whatever you do, do this: surrender yourself to God for the gift of worship, and you will find that that silent moment flings its sweetness over the whole service.

We come next to *Waiting on God*. Surrender is an act. Waiting on God is an attitude of the

redeemed soul towards its Heavenly Father, its Saviour, and the Holy Spirit. It is not a thing that comes by itself; it needs to be cultured. Ay, but it is easier to study a sermon, or to take off your coat and tackle a bit of work, than to wait on God. It is a Christian art not taught by man, but by the Holy Spirit. I cannot go into it fully, but there are one or two things I am quite sure of. If we are to wait on God, we must *practise the Lord's presence;* to know that presence and realise it, to feel it and live in it. Then we must

TARRY THE LORD'S LEISURE.

How often I have wished that God was in a hurry with some blessing that I wanted! I thought that because I was in a hurry to get it He should be in a hurry to give it. Be patient with God. Do not ask for the fruit before He sees fit to give it. Do not ask for the withdrawing of what you would like to get rid of until it has wrought its blessed discipline in your heart; then the Lord will take it away.

Then may I say, without being in the least irreverent, *cultivate the Lord's convenience.* I have often laid down on my bed in weakness and weariness, breaking my heart about the coming Sunday, lest I should not be able to go and speak to the people God had given me to help. What peace and joy have come to one's heart when one has grace to say: "If I never preach to another human soul again, He has a purpose with me; I will tarry his convenience. If it is to go home, I will go; if it is to stay, I will stay. My Father knows, and in that knowledge I want to rest."

Another thing I venture to say. Show the Lord that *you are giving Him your best* in prayer. When I began to be a minister I was very foolish, like most young ministers. Sometimes the light came —you know those wandering gleams when, perhaps, you can do more work in five minutes than in other circumstances in half an hour. As a boy I used to fish, and when "the rise was on" then was the time to make the most of your opportunity. So when the rise was on I used to say, "Now I must seize my pen and manuscript, and do my very best for God." But it was not very long until He taught me a far better lesson. When the light is on, with brain clear and insight true,

GIVE THAT TO GOD IN PRAYER.

Give the best of your time and your alertness to God, and you will find that is one of the paying things in the Christian life. I had rather not pray at all than keep my weary hour for God. He did not keep his weary hour for me. He gave me his very best, and I want to give Him my best.

Just a word about the Divine side of waiting on God. My waiting on Him will never come up to his waiting on me. When I wait on Him truly it is all his work. Never for a moment dream that your waiting on your Father can match with his waiting upon his child.

I can only mention the other subjects: adoration, confession, thanksgiving, petition. Let me say this in general: As you value reality be real in your prayer. Never utter a sentence of adoration if you are not in an adoring frame of mind. And so with the others. What does *Adoration* mean? That hunger of the heart for a higher than myself, and the discovery that that God is higher than the highest. Oh, the joy of

FINDING OUT THE HIGHEST;

of finding out that I know where I can go to, and beyond that I can never go. I am sure that sometimes you will get such a vision of God that the Holy Spirit will not let you at one single session of prayer do anything else but pour out your heart in adoration; the time you have will be all too short to exhaust the adoration of your heart.

The Divine side of this must not be overlooked. God is not only the self-sufficing One in Jesus Christ, but the self-revealing One. The longer I live the more I see how little I depend on the things I have found out, and how wholly I depend on the things my Father has told me.

I want to give you a warning about *Confession.* Never speak the language of a broken heart if your heart is not broken; rather be dumb. The realm of reality in prayer is one of the greatest things about it. But one thing we can all do. We can always coincide with God's judgment concerning the load and loathsomeness of human sin. Do we not all long to know sin as Jesus Christ knew it? What a knowledge He had of sin, just through his ineffable purity. We get our knowledge mostly from contrasts; but I am not pure enough to know all about sin, so I want to get nearer and nearer my Master, and in union and communion with Him to get into something of the knowledge of its loathsomeness. The Divine side of this is that we need God to tell us where we are and what we are. God will come down to-day and search our hearts, and tell us just where and what we are in the spiritual life, and it will be worth coming to Mildmay if He does that.

Why does the Scripture so emphasise *Thanksgiving?* Because a man never possesses and enjoys a gift

TILL HE ACKNOWLEDGES IT.

Thankfulness is the seal of possession and enjoyment, so in prayer never forget thanksgiving. In this matter one must be very careful to distinguish between what we like and what we need. I gave a gift to a little friend of mine not long ago, and his mother said, "I want you to thank Mr. Wilson." Perfect silence. "Won't you thank Mr. Wilson?" Perfect silence. "Do you refuse to thank him?" Then tears came to his help (thank God for tears!), and the boy said, "Mother, I do not like it." Dear wee man! it was beautiful. I took him in my arms and said, "What would you like?" "I would not like that; I would like a lamb." "You shall have a lamb by to-morrow morning's post." I was able to say that without doing any harm to the boy. The Lord has often sent me the thing I did not like. He has laid me aside, and I did not like it; given me pains, and I did not like it; till I had a struggle to say: "I want to thank you, whatever you send." What rest and peace and joy came into one's life then.

Then as to *Petition;* what are we to pray for? The Scripture says we are to pray for everything, and I believe it with my whole soul. I will tell you the law by which I go. I will pray for everything that lies within the purchase of the blood of Christ; anything that lies outside that purchase I do not need, and I will not ask for, if God will give me grace.

Let me close by saying that I have in my experience (and I know you have in yours) been led to withdraw many prayers. Do you know about

WITHDRAWN PRAYERS

that you would never pray again? You were led very earnestly to plead them before God, but the day came when you saw it was your duty and privilege and joy to withdraw them. Paul never prayed again about the thorn in the flesh. He would not trouble the Lord any more about it after He said, "My grace is sufficient." I have had to withdraw many prayers—prayers about one's personal health, and to say to God: "Perhaps I can serve you better in wretched health than as a strong man." Do not be guided in this matter by me or by any other, but as God guides you let Him have such charge of your life that it will be entirely in his hands.

I wonder why the friends who prepared the programme did not put into it the element of *Intercession.* I can only remind you of what Michael Angelo once said to his students when walking round his studio examining their work in the morning. He took a piece of chalk and wrote over one canvas *Amplius*—wider. Our prayers must be wider. We were told last night that a praying man is a great traveller; do not forget that when you are considering the elements of prayer.

The Conditions of Prayer.

By Rev. C. G. MOORE.

The story of the prayer of Jairus for his daughter and the answer of Jesus Christ, as told in Mark v., conspicuously presents to us most of the conditions of prayer mentioned in our programme to-day. Faith, abiding, importunity, are all present in it; obedience and purity also come within sight. The conditions of prevailing prayer are not only brought before us in actual combination, but in a combination that is perpetually recurring in the hearts and lives of those who pray. I would not suggest that all prevailing prayer is after this pattern, but he who can pray thus will not find it difficult to practise the blessed art of prayer in other departments.

In verse 23 this ruler said, "Lay thy hands on her that she may be healed and she shall live." No one prays in this fashion in whose soul there are not mighty things. What were the elements out of which sprang so straight, so intense, so earnest a prayer as this? We have here a soul in bare contact with

THE HARD FACTS OF NEED.

"My little daughter lieth at the point of death." No illusion, no vain hope stood between the father's heart and the great fact that his child was dying. There was also the despair of all help but Christ. He was shut up to the Saviour. There was also great confidence. We do not know how Jairus learned this faith, but here it is:—"*She shall live.*"

Let us lay emphasis on the first point. We do not like to face the facts in our own life, in our home, in our business, in our churches. I believe nothing is wanted among us more than the surrender of our hearts to Jesus Christ to feel the facts as He feels them, and to realise them as He does. There are fond parents who will refuse to know the facts about their children until great disaster and sorrow come. How much weakness in prayer and in other ways come because we will not know the truth.

Years ago I was asked to take some interest in and counsel and guide a particular piece of Christian work. There was a great deal going on in loving, kind service, there was any amount of money available and yet there was no real prosperity. A very slight acquaintance with the work made it clear to me that the whole thing was wrong from the spiritual standpoint. The issue was: Would those concerned be willing to come down to the facts about the work as God saw them? We do so like

TO KEEP UP APPEARANCES

and to stand well in the eyes of the world. We do not like to seem a failure. God gave us grace to say: "Nothing can be done here unless you allow this whole thing to go to wreck and come down to what it is before God. If you do that God will join Himself to the work." They consented. From that hour God was there, and has never ceased to work since; there has been great prosperity. Will you let God take you into the facts as He sees them about yourself, your home, your children, your work? Then you will be able to pray as this man prayed.

Jesus went with Him. What was committed to Him intelligently, honestly, and in simple faith Christ undertook in a moment. Here we have the pivot of prayer. There is the prayer that precedes the consciousness and the assurance that God has undertaken for us, that He has turned his face with us to go to some goal of our desire. This only will save the heart from breaking. People talk of

A REFLEX BENEFIT OF PRAYER.

I would not give many shillings for it. It would not be much help to me in my life, at any rate. As I put my hand out in some great agony, thank God there is another hand to take it. Jesus joins Himself to us, and prayer means fellowship with Him as we walk toward the blessed goal.

A godly father once told me that he had been praying for his boy. The first thing I heard about him after that was that he had run away from home. God had to take that father into the facts. Five minutes' real prayer would bring a mighty earthquake into some of our lives, and would overturn our false illusions. Last year I met that father, and he told me of God's goodness. He had never had an anxious moment since then. Christ had assured him that He would go with him, and never leave him till He had blessed him. That kept his heart from breaking, and prepared him for the long walk with Jesus that stood between him and that glad hour when Christ would fulfil his prayer. Many of the conditions of successful prayer belong to that long interval. How the slow, deliberate walk of the Saviour amidst the crowd must have tried the man's heart. But Christ would not be hurried. Then there was the healing of the woman with an issue of blood. All the agony of the father's heart would not tempt Christ to leave that woman until He had filled her cup to overflowing.

Then there came the great test. The very thing that the father feared happened. As he looks at the slow lingering movement of the Saviour the message comes that the child is dead. "Trouble the Master no more"; why it was

THE VERY TIME TO TROUBLE HIM.

If you are trusting Christ about something the very worst you fear will probably happen, but Christ knows the issue; fear not. When He has undertaken,

and when the soul is clinging to Him, what is there to be afraid of? Devils? No. The world? No. Death? No. Nothing but doubt in God—doubting that the Saviour who has started on the journey with you will fail or faint. God will not carry out our little beginnings. He will let death come in and sweep them all away.

You remember there was a great crowd and a great stir in the house. Christ put them all out. I always enjoy that bit. Christ does everything splendidly. He was not going to have the joy of that happy hour spoiled by a gaping, staring crowd. With some of his disciples, and the father and mother, they enter the death chamber, and the prayer that began in an agony ends in an ecstasy. And so it does to-day.

I want to leave one thing with you. I do not care what there is in your life that is dark, difficult, sorrowful, perplexing—Christ offers to undertake it. You may go forth in the holy fellowship of prayer and confidence and surrender. He will hold you up and keep your heart from breaking, until you come to your upper room. But you must begin here. Will you go to Christ afresh and say: "My Saviour, I gave my heart to Thee long ago; I did not quite understand all that it meant then. I see now it is to feel as Thou dost, to despair of all but God?" He does want men and women who have no confidence in anything in the universe but Himself. He will honour that confidence. Shall we let God thrust us out from the wretched illusion of false confidence? Then we shall pray and He will hear and answer and undertake.

Encouragements to Prayer.

By Rev. D. J. STATHER HUNT.

God would not command us to pray without ceasing unless He meant to encourage us. Whatever our need, we may pray like Jacob beside the brook Jabbok, like Moses in the battle, like Nehemiah waiting at table, like David with his sheep, like Nathaniel in his garden, like Peter in prison, and when, as with Stephen, the gates of glory open before us. There is no time and no place which may not be a Bethel to God's children. Prayer should be made as we listen to sermons, form friendships, and enter our professions. Neglect of prayer is responsible for the lingering Lots of to-day, the juggling Jacobs, the restless Reubens, the defeated Davids, the worrying Marthas, the backsliding Christians.

Christ's invitation is an encouragement to prayer (Matt. vii. 7; xi. 28). Not only is there in Christ rest for the sinner from his load of guilt, but there is what may be called a "resting up" for the child of God, so that amid the burdens and perplexities of the day we may look up into our Father's face instead of being bowed to the ground by care. Furtive visits to the throne of grace, in busy street and bustling crowd, will wonderfully help the wheels of life.

There is encouragement also in the promise given to prayer. This is referred to in Jer. xxxiii. 3. And the desire of the heart

REACHES THE THRONE OF GOD

sooner than it can find expression by the lips; so that He says, "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. lxv. 24). Somebody has said that the prayers of the Church are God's intentions—that is, what God means to grant unto his people the Holy Spirit writes upon their hearts to pray for. Thank God, his people are praying now. Surely the present readiness of men to hear God's truth means that He is about to pour blessing down upon us. When Christ prayed, "O my Father, if it be possible let this cup pass from me," He was 'heard in that He feared,' but the answer was in the negative. Are there not occasions when we, too, may thank God for such an answer? Nevertheless, He is a God who delights to give and to bless.

Our own experience encourages us to pray. I do thank God that personally I know something of it. The preacher always knows whether there are praying people in the congregation or not. It is always so easy to speak God's message when there is a Divine

SYMPATHY BETWEEN PULPIT AND PEW.

We sometimes ask for things in the wrong way. When I began my ministry in the East End I longed and prayed for power, but it seemed lacking. A friend, who often speaks from this platform, pointed out that if I sought to be filled with Christ his power in me could be as great as when He walked the earth many years ago. Power is not in the man, but in the Master; not in the servant, but in the Lord. We sometimes lose the answer to our prayers because there is something we are not willing to lay at Jesus' feet. It were better to lose my right hand if He hold but the other. There must be whole-hearted surrender to his service.

Thank God, there is like encouragement in his love. Our very need calls forth his sympathy. He says of us, as of Israel, "I know their sorrows, and am come down to deliver them." When Christ walked out of the garden, after that prayer already referred to, He saw his disciples slumbering in their need, and went back to pray, "Not my will, but thine be done." The Lord taketh pleasure in his people. Is it not wonderful that Christ should have riches and glory and an inheritance in his saints? (Eph. i. 18). God's love inclines Him to give more than we ask. Jacob prayed for food and raiment, but God made him two bands; and other instances of

OVERFLOWING DIVINE BENEFICENCE

may be traced in King David, in the dying thief upon the cross, and in the prodigal son of the parable.

Encouragement to prayer is found in the blessing which it brings to the individual heart. When Christ stood praying the heavens were opened; and sometimes when we are so engaged suddenly we become like the chariots of Amminadab, and our souls are brought into the very presence of the Lord. God delights to hear the cry of the Holy Spirit in his people's hearts; and we shall pray with the more acceptance not as we possess the Spirit but as He possesses us. Not only the Spirit, but Christ Himself maketh intercession for us (Rom. viii. 34). The holy Ambrose said that the believer's prayers are like children's bunches of flowers with weeds inadvertently gathered among them; but the merits of Christ's atonement, as pleaded in his intercession for us, perfects our offering of prayer.

Prayer brings peace. "Ask and receive," said Christ to his disciples, "that your joy may be full." We read in Heb. iv. 3, "We that have believed do enter into rest." Therein we have "resting down," a counterpart of the other phrase I have used. It means that, being quite content to trust your heavenly Father, you can lie down in rest and peace. As we give our petitions into the hands of Christ, oh! the calm, the peace, the rest, the joy that come over hearts. Sometimes we learn to know our Father best in suffering. When great sorrow overwhelms, maybe we know not how to pray, but can only cast ourselves before Him, Well, He knows; for the heart of the child speaks to that of the Father. He may, like Jacob, bless us with his hands crossed; but He does it wittingly, and

> Ill that God blesses is our good,
> And unblessed good is ill;
> And all is right that seems most wrong,
> If it be his sweet will.

Answered Prayers.

By Rev. JOHN WILKINSON.

I would rather pray for hours than talk about it for thirty minutes. We all know the essential difference between saying prayers and really praying. Doubtless Saul of Tarsus said as many prayers as anybody when he was a religious man, as distinct from a godly one; but when his eyes were opened in conversion it was said of him, "Behold he prayeth." True prayer is prompted by the Holy Spirit dwelling in believers; but no man should be discouraged from it as a thing beyond attainment, Praying always in submission to God's will, He may lead us to expect a near answer or may require from us persevering prayer for years. My late beloved wife was long a great sufferer. She urged me to pray for her release. It was hard to do this, but I did; and she immediately improved in health, because we were surrendered to the will of God. What interest can a child of God have apart from the Father's will?

There is no credit due to any man for trusting the only Being worthy of absolute confidence. Knowing God's willingness to bless us, and his inexhaustible resources to meet our need, what are the conditions upon which I may prove his favour in prayer? The attitude of the soul toward God in this respect is most important. "He that cometh to God must believe that He is." Some prayers seem to ignore God, like that which was described by certain secular newspapers as "one of the most eloquent prayers ever addressed to a Boston audience." We must bear in mind, too, that communion is of a twofold nature; and that while we speak to God in prayer He speaks to us through his Word. In truly waiting upon God we always get a blessing, whether we have a definite answer to prayer or not, for "He is a rewarder of them that seek Him."

"Every good gift and every perfect boon is from above" (James i. 17). That shuts out everything that is bad and includes all that is good in God's estimation; so that his children have no excuse for keeping the eyes of their soul on the low level of their fellow-men. The first lesson which came to me in that way, more than twenty-two years ago, was when I sought to get a converted Jew into missionary work. Fifty pounds were needed for college and other expenses. My wife and I prayed about it. A gentleman whom I had never seen before heard of the case and asked how much was required. I refused to mention any sum, but he took out his cheque-book, and wrote a draft for the exact amount. That was my first lesson in definite prayer. We sent the man to college, and he cost me an additional £300; but more than this was sent in, and he has been in the work ever since with signs of much blessing upon his ministry.

The remainder of Mr. Wilkinson's address dealt with further illustrations of the encouragement which may be derived from the exercise of faith and prayer, in the details of daily life, and in the exigencies of God's work. He originated efforts made to reach the Jews of London during the first visit of Messrs. Moody and Sankey. This took the shape of distribution of 15,000 leaflets in the streets and in house-to-house visitation. At first the papers were not received by those for whom they were intended, but prayer overcame that difficulty. The committee with which Mr. Wilkinson was connected would take no financial responsibility in the matter. Nevertheless, waiting upon God brought subscription of the cost to the penny, because it was felt that the work was not man's, but God's own.

Then came the story of the establishment in 1876 of the Mildmay Mission to the Jews, with its daily lessons of waiting upon God for means contributed by lovers of Christ in every Evangelical denomination. The Mission now has from sixty to seventy agents—in the East End of London, in Egypt, in North and South Africa, and in other parts of the world, with several in Russia among the five millions of Jews there. The annual need is ten thousand pounds a year, but from the beginning the work has ever been free from anxiety, care, and debt. Mr. Wilkinson has no salary or private means. Times have come when for days nothing has been received for the Mission or for personal use. Then prayer has been the resource, and there has come some such message as that contained in the little note, "By order of the Court above, twenty-five pounds for yourself, and twenty-five pounds for the Mission." That the idea of the Home for poor Jewish children was of God became manifest by the remarkable manner in which funds for the purpose were forthcoming in answer to prayer. The East End Hall of the Mission has five floors and forty-one rooms all occupied, with an annual attendance of sixty thousand or more, the people being drawn together simply by the uplifting of Christ. Details of work done by the Mission in the distribution of Scriptures among the Jews formed another wonderful record of means provided, and more than a million copies of the New Testament have been thus circulated.

Afternoon Meetings.

JEWISH MISSIONARY MEETING.

This meeting was held on the Tuesday afternoon in No. 4 Room, and had a fair attendance. The chairman, Lieut.-Gen. Sir Wm. Stirling, said, in the course of his opening remarks, that in former years a brother officer had confessed to him that for some years he had abandoned faith in anything, and had never been without the means of destroying himself; by studying the position of Israel and comparing it with Scripture his faith in the Bible was restored.

Mr. J. E. Mathieson showed the link between the Conference subject ("Prayer") and the Jews. There was no recorded prayer of any importance before Abraham's petition for Sodom, and all the beautiful Bible prayers were Jewish.

Rev. John Wilkinson once again in his own striking manner pressed home the claims of Israel upon his hearers. Reading a letter from the late Mr. Pennefather, addressed to him in 1876, he

spoke of the interest in Israel taken always by the founder of Mildmay. He spoke at length of the varied work of the Mildmay Mission to the Jews, and of definite answers to prayer. The meeting afterwards resolved itself into a prayer meeting, and was continued till five o'clock.

OUR POLICE.

On Tuesday a meeting was held in Room 5 on behalf of the Christian Police Association, Mr. J. H. Tritton presiding. The meeting was a most representative one, including workers from China, India, Ceylon, Canada, and Australia.

Miss MACDONALD, of Toronto, gave a most interesting account of the growth of the C.P.A. in that city and throughout Canada, and urged the absolute necessity in Christian work of keeping in close touch with the Lord Jesus Christ. Miss FLETCHER told of the police in Hong Kong, and Mr. LONGHURST WARD pleaded for a lady to go out and settle in Madras to organise the police work there, promising to give every help possible to one who would come out as a self-supporting worker.

Miss CHILD, lately returned from Ceylon, told a touching history of a young Mohammedan whose heart had been won to Christ through the meetings held; and Miss GURNEY pleaded for more prayer and for means to carry on and extend the work. A number of Christian police officers were present, who between the speeches engaged in prayer, and several gave bright earnest testimonies, telling of the power of Christ to save and to keep.

POSTAL AND TELEGRAPH ASSOCIATION.

A short meeting was held on Tuesday, June 21, on behalf of the senior branch of the Association, under the presidency of Mr. A. A. HEAD. There was an earnest, purposeful spirit amongst the various members who took part; and throughout a repeated expression of the power and place of Spirit-filled intercession in such a field of service for God. Accounts were given of the branches of the work already opened or opening in Spanish America, Germany, Italy, France and other French-speaking countries, Sweden, India, Ceylon, Japan, and China, as well as at home. The workers are very thankful for these open doors God is giving them, and are looking to Him for the full supply of the various needs. The whole character of the mission is a spiritual one. Gospel papers for postal employés are already circulated quarterly in French, German, and Italian, as well as English.

THE RAILWAY MISSION.

A meeting was held on behalf of the Railway Mission on Tuesday afternoon in the South Tent. Mr. T. A. DENNY presided, and warmly commended the work of the Mission to the Christian public. It has an immense sphere of influence. There are 465,000 railway men employed in the United Kingdom. These, with their wives and children, make up a total of at least a million and a-half of people connected with our railways. Everyone travels in these days, and therefore ought to be interested in the work of making railway servants Christians and temperance men.

Mr. R. NIXON, secretary, said there are two special reasons for the existence of the Mission: Sunday duty, which makes it impossible for railway men to attend ordinary places of worship regularly, and the dangerous character of railway work—on an average about 500 railway men are killed and 3000 wounded every year in accidents. The workers connected with the Mission visit the men in their homes and arrange meetings for them. Much definite blessing has attended the work, and many men have been converted. At the Convalescent Home about 200 men have professed to trust Christ as their Saviour during the last six years. Three missionaries are at work in connection with the Mission among the railway men in South Africa, and one in Japan. Another has been appointed for India, and will sail (D.V.) in October.

Lady HOPE said her experience in the work was very happy. She found the men most intelligent, and willing to listen to the Gospel.

Major LIEBENROOD spoke of the branch at Reading, and Miss MILLER of the Croydon branch, after which Mr. S. G. SHEPPARD led in prayer on behalf of the Mission.

MEDICAL MISSIONS.

In the South Tent on Tuesday afternoon there was a goodly gathering to hear about medical missions. The chairman, Dr. MAXWELL, by way of encouragement, pointed out that from the Evangelical Churches of this country and America not fewer than fifty fully qualified men and women medical missionaries were being sent out annually to the foreign field, and that the total number in heathen and Mohammedan lands cannot now be less than 550. There was also good ground to expect a still larger ratio of increase. The principle of medical missions, as a visible expression and illustration of the great healing purpose of the Gospel of God's grace, is better understood and appreciated. The opening up of the heathen world is revealing much more of human misery and sorrow which calls for alleviation, and the seal of God's blessing on the past work of medical missions is his plain call to go forward.

Dr. MELVILLE KEITH, medical missionary elect to the hospital at Jaffa, gave a vivid description of his experiences in the work at the Mildmay Mission Hospital, Bethnal Green. The heathendom down in that district was bad enough, but there were many jewels which had been gathered out and many yet to be gathered out there to the glory of Christ. One old woman of over eighty had found a previous experience of the hospital so precious that when, lately, she had to be received in again she truly said that she wanted "just another taste of Heaven upon earth" before she was called home. On dispensary mornings, though they admit about 150 for treatment, there are generally a number more who are turned away. There is no difficulty about the service which always precedes the doctoring. No one ever complains. Dr. Keith spoke of the wonderfully blessed influence of a hospital like that at Bethnal Green, where doctors, sisters, nurses, all are animated by the one purpose of doing their very best alike for the bodies and the souls of the patients.

Dr. HENRY SOLTAU told of the expansion of the St. Giles' work by the planting of the new mission in Oakley-street, Lambeth. A number of ladies come to help, and provision is made for teaching them what will be useful to those who go abroad. The centre of the work is around the poverty of the St. Giles' district, and in the home visits the doctors find so many of the patients in need of food and invalid comforts that the Mission has an invalid kitchen for the special supply of such needs. Then for the months between March and October the Mission has a convalescent home at Folkestone, where a week or two's rest brings new life into many weakened frames, and where many of the convalescents come under the gracious influence of the superintendent, Miss Brown, and are led to accept Christ. Yet more, provision is made for the little children, and at Brasted bands of the St. Giles' little ones find a week or two's holiday under the best of influences, and come back to their comparatively dismal homes to talk of what is to them the great event of the year.

The meeting was one which left behind it a sense of much encouragement.

UNDER THE MULBERRY TREE.

A deeply interesting meeting was held on Thursday under this historic tree, when accounts of work in Central and South America were given to a large and interested audience.

Mr. HAYTER, who has been labouring in these parts, spoke of the work of the Jamaica Baptist (coloured) Society, who, despite the depression in business in Jamaica, and while coffee is selling for twopence-halfpenny per pound, and sugar for no price at all, are sustaining eight missionaries in the foreign field. The reality of the converts was evidenced, when the small mission church was building and funds exhausted before the roof was put on, by one man saying, "I will take the roof off my house and put it on God's house." And he did it. All the Republics of South America seem opening to the Gospel, and the need is felt now for men to go.

Mr. RIDINGS, who for years resided in Peru, spoke earnestly of the needs of that great country, and bore witness to the loving labours of the late Mr. E. M. Thomas, one of the four pioneer missionaries of Peru. He mentioned the fact that the Roman Catholic Government of Guatemala was paying a Protestant missionary to translate the Word of God into the language of the Indians.

Dr. HARRY GUINNESS then told of his recent visit to South America, describing the low-lying coast of Peru; then the ascent of the Andes to a height of 19,000 feet, till the plateau, stretching away for 1000 miles where the descendants of the Incas now reside, was reached. Here are hundreds of thousands of Indians who have never heard of the Gospel. Twice have our brethren occupied the city of Cuzco, and twice have they, by reason of the bigotry of the priests, been turned out—the expulsion of the "foreign devils" being demanded. The labours of Mr. and Mrs. Jarrett, however, were not without effect upon the people, who, approaching their priests, said: "Of course if you tell us they are devils, they must be, but they are uncommonly nice devils." Recently, however, Cuzco was again revisited, and the mayor and other leading liberal men waited upon Mr. Jarrett and bade him go in for an examination, and thus take a diploma which would legally permit him to reopen his schools and give him liberty to preach the evangel of Christ. The deputation assured him that if he would come up before them for examination, they—being in the majority—would see that he passed. Accordingly he did so, and having answered all the questions satisfactorily was granted his diploma, and thus the door had been opened into the dark country. Dr. Guinness described the condition of the people and the lives of the priests as being beyond our conception, the inhabitants living in a paganised heathenism, a superstition unillumined by a single ray of light. The five great Republics of South America are apparently feeling their way out of the darkness and thraldom of Roman Catholicism; and it is our liberty and privilege to stretch out our hands to help them into the liberty and light of the Gospel of Christ.

Lord RADSTOCK spoke very encouragingly of work in several parts of the Continent, especially in France; and urged courtesy rather than denunciation in dealing with individuals.

Sowing and Reaping.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 9.

PERHAPS this Divine promise was never verified in a more remarkable way than in the following incident. A deacon of a Baptist church in the North of London, who had for many years corresponded with the late Mr. George Müller, asked him shortly before he was called home to send a few lines of encouragement for the pastor and members, who were somewhat depressed that there had not latterly been many conversions in the church, notwithstanding that the Gospel had been earnestly and faithfully preached by the pastor, the deacons of the church being equally concerned at the apparent lack of spiritual prosperity. To this appeal our revered brother thus responded:—

New Orphan Houses, Ashley Down, Bristol.

DEAR MR. F——,—In reply to your letter, I write a few lines of encouragement.

1. Often blessing is given, yea, even great blessing, and it does not at once appear. About sixty-three years ago I once preached and came down from the pulpit greatly tried, considering that all had been in vain. After some time it appeared, however, that there were nineteen cases of blessing through that very sermon.

2. Many, many, many times I have heard of cases of blessing only after five, ten, twenty years, and a few times even much longer than that.

3. We have not to preach to see blessing resulting from our labours; but to serve our Master. If we see fruit we ought to be thankful; if not, yet patiently to go on in service.

4. The Lord allows us to see as much fruit as is good for us to see while on earth; but the full harvest comes in heaven. God has allowed me to know that my labours have been blessed to many thousands, but of *tens of thousands* more I expect to hear in the Glory.

5. We have to go on in earnest, continued prayer, faith, and patience, leaving the results in the hands of the Lord Jesus.

6. Lastly, see how little was the fruit the Lord Jesus Himself saw while on earth; yet He will be satisfied at last.

Please to give my brotherly love to dear Mr. W—, and accept the same for yourself.—Yours in our Lord, (Signed) GEORGE MULLER.

These are weighty words, and worthy of a place in the memory of every true-hearted servant of Christ. Mark the issue! Mr. Müller's letter was read at the next church meeting, and much prayer and waiting upon the Lord followed. Within five months of this, and following a special Gospel mission conducted by a well-known evangelist, no fewer than 230 men, women, and young people, without any pressure, and in the absence of any excitement, confessed having received great spiritual blessing, at least one-half being cases of decided conversion.

Mr. McNeill in London.

THE special mission in London, which has extended over five months, was brought to a close on Saturday evening by what may be regarded as the most remarkable meeting of the series. The great Albert Hall was practically filled from arena to gallery, a really wonderful tribute to Mr. McNeill's powers as a preacher, and to the unfading attraction of the Gospel of Jesus Christ. We fancy that all parts of the metropolis sent their quota of interested auditors, who desired to testify by their presence their thankfulness for spiritual blessing experienced under the preaching of the evangelist.

In the preliminary part of the service Mr. McNeill expressed his earnest thanks to all who had helped in the Albert Hall mission, referring warmly to the work of the secretaries, and specially to the organising faculties of Mr. J. H. Putterill, who "has now gained a metropolitan reputation in arranging united missions." The services of Mr. Livesey Carrott, as organist and choirmaster, were also acknowledged.

Then Mr. T. A. Denny, as chairman of the committee of the London Mission, expressed hearty thanks to the evangelist for his part in the work, and to God for the blessing that had attended his earnest and continuous labours. In some further introductory words Mr. McNeill spoke of the growth of the attendances. He asked all present who had received definite blessing at any of the missions throughout London to indicate the same by rising. A large number responded, and the evangelist observed that such a sight was sufficient answer to any critics who might throw doubt on the results of the work.

The closing discourse was on the narrative of the lame man at the Beautiful gate of the Temple, who received healing at the hands of the Apostle Peter. This miracle is of special note because it happens in the dispensation of the Spirit, after the risen Christ had withdrawn Himself to the presence of the Father; and it proves that Christ, though absent in body, is still as powerful as ever to meet the wants and cure the woes of humanity. Moreover, this man, lame from his birth, is a fit type of mankind at its worst, and weighted with the incubus of inherent sinfulness. The preacher powerfully developed these points, and others arising out of the story; and the sermon was an appropriate finish to a ministry which during the past months has grandly magnified Jesus Christ as the Saviour of the lowest and neediest who will betake themselves to Him through the faith of the heart.

After earnest prayer, Mr. McNeill pronounced the benediction. "God be with you till we meet again" was sung, and thereafter the Doxology, and the London Mission of 1898 was terminated. It took the evangelist some considerable time to say good-bye to friends who crowded round, and to satisfy those who wished him to inscribe his autograph in their Bibles or hymn books.

FAREWELL BREAKFAST.

By invitation of Mr. T. A. Denny, chairman of Mr. McNeill's London Committee, a number of friends came together for breakfast at Exeter Hall on Tuesday morning, to meet the evangelist and to wish him a hearty farewell at the close of his arduous labours. Among those present were many clergymen, ministers, and workers who have been associated with him at the different missions held throughout London; others wrote regretting their inability to attend.

After breakfast, Mr. Denny, in a short address, said that this London Mission really originated at Keswick last year. While there he met Mr. McNeill, and persuaded him to undertake the work which was now brought to a close. I think (he continued) we are all satisfied. We did not see eye to eye in everything, but I have come to the conclusion that the best way to agree with a man is to let him have his own way. The end has justified everything that has been done. During the last twenty weeks Mr. McNeill has given 184 addresses. The amount collected at the various services towards the expenses was £2570, while many private donations have been given. A mission on such a large scale is an expensive thing, as everyone knows. We all have reason to thank Mr. McNeill, and also to thank God for what has been done.

Then followed some personal testimonies by those who had taken a leading part in the meetings. The first to speak was Rev. F. T. Snow, of St. Peter's, Islington, who said he had come into contact with some hundreds of anxious souls during the three weeks of the mission in the Agricultural Hall. The workers had endeavoured to follow up the cases and hand them on to the churches with which they avowed connection. Those attached to his own church had been visited a number of times since the meetings were held. As a whole, the work had been good, and gave cause for rejoicing. Mr. Snow suggested that it would be advantageous to have large movements on the lines of the Keswick Conference in the different parts of London where the Gospel mission had been held, so as to deepen the spiritual life of the young Christians. It is proposed to have such a conference in Islington in September, with the view of following up the Agricultural Hall work.

Rev. John Wilson, of Woolwich, told of the hearty co-operation of Christian friends in the meetings held by Mr. McNeill in that populous district, and of the great crowds that attended. The question as to visible results, he said, is always a difficult one, and there must be allowance for ultimate deductions from the numbers of those who profess to be converted or blessed. Mr. Wilson said that that very evening he was going to receive into the church, by baptism, some who were brought to Christ through Mr. McNeill's preaching, and he had heard from various quarters of not a few cases of definite blessing. Another result of the Woolwich mission was seen in the greater interest aroused among the Christians in the study of the Word of God, and in the preaching of the Gospel. There is much apathy in the churches, and great need for special evangelistic missions. He prayed that Mr. McNeill might long be spared to his work, and be greatly blessed in it in different parts of the world.

The mission at the Great Assembly Hall, Mile End-road, was spoken to in warm terms by Mr. F. N. Charrington, who told of the unprecedented crowds who thronged into the hall on week nights. He cited one case of blessing as a sample of many others—that of a railway ticket inspector whom he had met only the previous day, and who thankfully confessed that he had been converted under Mr. McNeill's preaching.

Rev. Wm. Cuff, representing the work at Shoreditch Tabernacle, said that Mr. McNeill was not only a miracle of grace, but a mystery of physical force and endurance. The meetings in Shoreditch were held on short notice, but the congregations increased as the services went on, and so did the power of the preached word. It was only when the mission was necessarily drawing to its close that the people out of the slums of Shoreditch and Bethnal Green were found going to the Tabernacle, where they heard the Gospel so faithfully proclaimed; and some of them are continuing to attend, where they can do so quietly and without observation. Mr. McNeill's name is now widely known in the East End, and the sooner he came back to continue the work there the better. Mr. Cuff also referred thankfully to the expository character of Mr. McNeill's preaching, which made it a channel of great blessing and stimulus to Christians. It is a great thing to wake up the Christians, and there is much need for such work in all parts of London.

Col. Morton having briefly testified to the good outcome of the afternoon meetings at the Mildmay Conference Hall, a short but weighty address followed from Mr. Samuel Smith, M.P. He said Mr. McNeill is much more than a mere evangelist. He deals with the needs of humanity all round, and it is the most effective kind of preaching. He might be described as a sort of converted poet Burns. His preaching well illustrates the power of the Protestant or Evangelical faith over the hearts of men. There is another kind of religious teaching that seems to be taking hold of a portion of the English people just now—ritualistic and sacerdotal teaching. Some of its teachers are, no doubt, intensely earnest, self-denying, and laborious, putting many of us to shame by the lives they lead. But we cannot shut our eyes to the fact that what they teach is another and a spurious form of Christianity. One of the best ways of meeting these errors is to show the mighty power of the Evangelical Gospel to regenerate and change human lives; and that is what Mr. McNeill has been doing. He preaches the old-fashioned Gospel, and has no priestly inventions mixed up with his presentation of the truth. If this old Evangelical Gospel is kept to the front, we may hope to see the tide of ritualism and priestcraft rolled back. God speed Mr. McNeill in his splendid work.

REV. JOHN MCNEILL

was cordially greeted on rising to speak. He said he felt greatly relieved at reaching the close of this London mission; for undoubtedly the strain on body and mind had been very heavy. Sometimes he thought that, as he preserved a certain amount of robustness in appearance, he did not get so much sympathy as if he were thin-shouldered and pale-faced. He thanked God for having carried him through the prolonged strain. It is wonderful what God can do with flesh and blood; to Him be all the praise. As to results, he sometimes felt that it was a form of infidelity to doubt God's promise that his Word should not return to Him void. The outcome of preaching the Gospel in the power of the Holy Ghost is not to be stated in mathematical or arithmetical terms.

Referring to some public criticisms on the point of his re-delivering his sermons, Mr. McNeill pointed out that if he had simply given out stale repetitions his audiences, many of them composed of shrewd, hard-headed business men, would have melted away. Some of his particular expositions had grown from one to three, four, and six discourses, so much had his grasp of the theme developed. During this mission he had delivered some scores of distinct and different addresses, so that this work of evangelism is not a cheap and easy thing, viewed from the intellectual side. It is a heavy tax on brain and mind, and unless the truth had constantly come fresh and sweet to his own heart he could not have given it out to others. He thanked God that they had been given such large results, through the channel of what looked at first like a small committee. God had brought them up to Jericho time after time, and the walls of difficulty had fallen down before them. Again he said, to God be all praise.

Mr. E. H. Kerwin, having confirmed Mr. Charrington's report, Sir George Williams made a short statement as to the financial liabilities of the Mission still outstanding, which amount to £500 or £600. He hoped that by the hearty co-operation of friends this deficit would speedily be wiped off, and intimated his desire to contribute towards it.

Prebendary Webb-Peploe repeated a remark made to him years ago, which had been a source of great help to him in connection with mission work. It was to the effect that "God never gives to any one man a whole soul." The point was that there must be fellowship in such work, especially by due preparation and much continued prayer. As illustrating this Mr. Webb-People outlined the course of a mission in his native city of Hereford, in connection with which a local paper instituted an inquiry some time afterwards with respect to the results of the work in different churches of the town. These results were investigated and tabulated by a special commissioner and published. The Prebendary said he had found (what was not known to the journalist who prepared the statistics) that the ascertained results were *exactly in proportion* to the time given by each church to united prayer in preparation for the mission. Where the soil has been well watered by prayer the question of the evangelist is a secondary one; the truth proclaimed will germinate and bring forth fruit unto God.

The Chairman made reference to the approaching marriage of Mr. McNeill, and in the name of the London friends wished him and his chosen bride all happiness. Mr. McNeill, in expressing his thanks for these good wishes, invited the company to Belgrave Presbyterian Church, Halkin-street, at 2.30 on the afternoon of July 14, when the ceremony will take place. Dr. Newman Hall added a word or two as to the need of preaching the old Gospel, and closed the proceedings with prayer.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Living in Clover.

CLOVER! I can write that word and shut my eyes, and be carried away in thought to a quiet Sunday morning, once upon a time, in the month of June. I am not in my study now, for fancy has done its work, and pen and ink and writing-table and books have vanished. I am walking along very slowly, from Herne Bay to the village of Herne, where good Bishop Ridley, who was burned at the stake for love of the Lord Jesus in 1555, was once the parish priest.

If you look at a clover plant you will find that generally each of its leaves is made up of three separate leaflets; sometimes there are four. In country places it used to be considered a most fortunate thing to find a "four-leaved" (really *four-leafleted*) clover. It was a "slice of luck," as many people would say to-day (very foolishly, I think, when there is a good and wise Father who carefully arranges everything in our lives). Those old folk were anxious to get the four-leaved clover, because they supposed it to be able to do very wonderful things for them.

Shall I tell you what I think? Just this—that the common things around us are never prized at their real value, and the uncommon things are always prized at much more than their real value. Never mind how beautiful and fragrant the ordinary clover may be—it is *so* common. It is the out-of-the-way four-leaved sort, with all its magical properties, which people hanker after. This is the way we think about a great many things. Do I live in a back street, and in a house that has small rooms? There may be love enough in that street and in those rooms to fill my heart a thousand times over, yet I am not satisfied. But if I could only "reside" in a stylish road and in a house with grandly furnished rooms, I would never complain any more. Is my father only rich enough to allow me a penny a week for pocket money? Oh! if I could only have sixpence a week, like Tom, Dick, or Harry, I should be happy.

Perhaps I have got a little further than this, and would like to be a scholar. Do you say, "Very good, my boy; the best thing you can do is to try"? Ah! if I were only clever, I would accomplish something! If I had only more time I would learn a great deal! Or have I got even further still? Am I beginning to want to be a Christian? My teacher is greatly pleased, and, putting his hand on my shoulder, says he is sure that God will help me. But it is so hard, with things just as they are. If I could only live in a house where everybody was nice and kind! If only my playmates didn't laugh at me! If only I hadn't got to be quite so particular about what I did, I would soon be as great a saint as the rest of them; but the fact of it is that before I can begin there will have to be a great alteration in my surroundings.

Now, all these are very good notions, but the worst of it is I *do* live in a back street, and in a house that has small rooms; I have *not* sixpence a week pocket-money, but only a penny; I am *not* particularly clever, and I have *not* much time; everybody in my home *doesn't* help me to be good as much as I should like (though, perhaps, that's more my fault than theirs, by-the-by); my playmates *do* laugh at me; and if I want to be a Christian I *am* obliged to be particular what I do.

I may some day be able to alter some of these things (though not all), but for the present I have to put up with them, and may have to do so for a long time to come.

Well, then, the only thing I can do is to give up looking for four-leaved clovers and make the best of it with the common kind. And the sooner I can learn that "living in clover" means living, as a rule, in the usual sort of clover, or, in other words, in the very ordinary place where God meant me to be, the better it will be for me. Whatever kind of life we have to live is clover if the Lord Jesus be in it to make it sweet. That is the real secret of the whole business.

Oh! boys and girls, I pray you go to Him and ask Him to be with you in everything you have to do—in every place where you have to be. Then, indeed, you will "live in clover"; then, indeed—

> The trivial round, the common task,
> Will furnish all we ought to ask—
> Room to deny ourselves, a road
> To bring us daily nearer God.

F. E. HUDSON.

Quarterly Prize Competition.

APRIL TO JUNE.

Will parents and teachers kindly see that each of the following Rules is STRICTLY OBSERVED, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, July 12. The results will be announced on July 21.
9. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do as MANY AS THEY CAN, and will receive marks accordingly.

The questions are set from the Book of Acts.

DIVISION I.

1. By whom and to whom were the following words spoken? And why?—(*a*) Why stand ye gazing up into heaven? (*b*) These are not drunken as ye suppose. (*c*) Such as I have give I thee. (*d*) Why hath Satan filled thine heart?
2. (*a*) What did Peter do after he had healed the lame man? (*b*) What was done then to the apostles? (*c*) Why did they rejoice?
3. What did the shadow of Peter do?
4. Of whom was it said, They saw his face as it had been the face of an angel?
5. (*a*) Who killed James? (*b*) How? (*c*) What did he do next? (*d*) What happened to him?

DIVISION II.

1. What happened at the Beautiful gate of the Temple?
2. Describe the conversion of Saul of Tarsus.
3. What do you know of the two Ananiases?
4. Of whom was it said—(*a*) The hand of the Lord is upon thee. (*b*) When he had said this he fell asleep. (*c*) He went on his way rejoicing. (*d*) He was a good man. Give the circumstances of each.
5. Who "did great wonders and miracles among the people"? What became of him?

DIVISION III.

1. By whom, and of whom, were the following questions asked? Give the answers where you can. Describe the circumstances of each case.—(*a*) Men and brethren, what shall we do? (*b*) What shall we do to these men? (*c*) What shall I do to be saved? (*d*) What wilt thou have me to do? (*e*) What mean ye to weep and to break my heart? (*f*) Was it not thine own?
2. (*a*) How many disciples were in the upper room? (*b*) How many persons were converted on the Day of Pentecost? (*c*) How did they show it?
3. (*a*) What answer did Peter and John make to those who commanded them not to speak in the name of Jesus? (*b*) How often was Peter arrested? (*c*) Before what three dignitaries was Paul brought?
4. By whom, and to whom, and under what circumstances, were the following said?—(*a*) It is not for you to know the times and the seasons. (*b*) We ought to obey God rather than men. (*c*) Almost thou persuadest me to be a Christian. (*d*) When I have a more convenient season I will call for thee.
5. (*a*) Who was called a "child of the devil"? (*b*) Why? (*c*) What was the result? (*d*) What official was converted after it? (*e*) Where did it happen?

DIVISION IV.

1. "It is hard for thee to kick against the pricks." (*a*) Explain this simile. (*b*) Under what circumstances were the words used?
2. (*a*) Describe the death of Stephen. (*b*) What were his last words? (*c*) Whose death recorded in the Old Testament was *like* it? (*d*) In what respect was it *unlike* it?
3. (*a*) Describe Pefer's vision. (*b*) What lesson did it teach? (*c*) What resulted from his recital of it?
4. (*a*) What were the "many infallible proofs" (ch. i.)? (*b*) Explain ch. xxii. 28.
5. What Old Testament passages are referred to in (*a*) Your sons and your daughters shall prophesy. (*b*) This is the stone which is become the head of the corner. (*c*) His bishoprick let another take. (*d*) Make us gods to go before us.
6. (*a*) Enumerate the different sources of danger during Paul's voyage toward Rome. (*b*) How long did the tempest last? (*c*) How were the people saved?
7. (*a*) What was the general subject of the Apostles' preaching? (*b*) Why did they lay such stress upon it? (*c*) Quote a verse in Corinthians which shows the importance of it to us.

☞ The following are eligible for the Competition:—

A—J. H. Archer, Zeldah Albert, Ralph, Ernst, and Dora Aldwinckle, A. Rose Anton, Violet Ashworth, Willie Aston, W. T. Aldous.

B—Herbert Braddon, Edith R. Ballard, Massy Baker, Lillian Blackie, Janet and Elizabeth Black, Charlotte Bailey, Aline and Chappie Bazett, Henriette Bardot, Gertrude and Edith Badham, Teresa Blackie, Mabel Bailey, Edith Bensted, Ethel Benger, Mary Beck, Leslie Bell, Emily Bridgewater, Daisy Bligh, Gordon Bligh, May Bligh, Mabel Birney, Albert Bridges, Gertrude and Nellie Brookfield, Ralph Bourne, Eva Browne, Lindsay Browne, Ashley H. Bowker, Gordon Bolton, Leonard S. Browne, Phyllis Boyd, Charles Brown, John Bott, Ernestine Buhl.

C—Eleanor Chance, Lois M. Craven, Millicent M. Craven, Daisy Rosalind Clarke, Beatrice Cashford, Alice E. Crang, Beryl and Gladys Calvert, Jessie, Walter, and Maggie Carter, Mary and Willie Charles, Lottie and Daisy Carmichael, Rosaline Castein, Isabel and Charles Caudlin, Nellie Crawford, Lily Clarke, Bessie Cheale, Henry J. Cheney, Edith, Annie, Mabel, and Ida Cole, Irene Coppard, Arthur G. Cox, Nina Coote, Marjorie Collins, Ruth Coupe, Dorothy Cooper, Kathleen and Brereton Code, Susie Cumbers, Walter Cumbers, Annie Cooper.

D—Dorothy Daintree, Jas. Ernest Davey, Pelognia Daws, Vera Dickinson, Violet, Kittie, and Ivy Donaldson-Selby, Kenneth Dunbar, Gordon S. Duncan, Marjory and Dorothy Dyke.

E—Sarah Evans, Muriel Edwards, Leonard Ewin, Muriel Ecroyd, Eva Edmundson.

F—Charles Faillettaz, Janet Fawkes, Richard and Arthur Farmer, James and Marian Fresgard, Eva Fielder, Eric and J. A. Field, Aileen Figgis, Hyacinth FitzSimons, Francis W. B. Field, F. A. Figgis, Janetta, Maggie, Flossy, and Agnes Fullarton, Constance Furlong, Louise Filhol.

G—Bertie and Clarice Gale, David Gardiner, Margaret and Edith Gray, Maurice Greenleaf, Daisy and Mary Greenacre, Edith Grieve, Minnie Giddings, Alfred Gibbs, Dorothy Grove, Mary Gover, Thos. Groombridge.

H—Jack Harris, Edie Harris, Winifred Harvey, Frances Harding, Annie Hazledine, Ella Hake, Dorothy E. Harris, Dorothea Reade Harris, Dorothy and Evelyn Hewer, Edith and Emily Hearn, Ada Heap, Theodora Hill, Byres Hill, Violet Holford, Alice Hogben, Margaret Hogg, Marjorie Hogge, Louie Hooper, Joshua and Dorothy Hughes-Games, Mena Hunter, Tom, Harcourt, May, and Helen Hunter, Lila K. Hughes.

J—Betty Jacobs, Florence Jennings, Nellie Jelfs, Lizzie Johnstone, Kate G. and Norman Johns, Agnes Jones, Henry B. Johnston.

K—Alex, Agnes, Tom, Isabella, and Willie Kay, Max and Eva Kalb, Cara, Mary, and Ethel Kestin, Eileen Knowles.

L—Edward, Henry, May, and Sidney Law, Nessie and Henry Laing, Arthur J. Lamb, Guinefred and Elsie Leigh, Blanche Lindup, Cecilia Lichtenstein, Murray Lloyd, Grahame Lloyd.

M—Margie and Gracie Marston, Mary Maitland-Kirwan, Edith Marnham, Margery Matthews, Aubrey and Robert Marriott, Avie Mallory, Gladys and Enid Mather, Dugald and Kate MacGilp, Barbara Maconchy, Margaret J. Macphee, Abraham, Bella, and Maggie Mack, Charles and Geo. Macdonald, Florence Mackenzie, Kathleen J. G. McClure, Sabina Mackintosh, John R. Maconchy, Ada Macnutt, Reginald Measor, Charlotte Millar, May C. Mills, Annie E. Moule, Eva Monti, Evelyn, Arthur, Gwendoline, and Howard Moir, Trevor Matthews, Lillie Mallory, Valerie Maitland-Kirwan, Francis Milne.

N—Ernest and Edie Nash, Herbert G. Newton, John, Cissy, and Peter Nicholson.

O—F. A. Osmond, Lottie and Harriette Orr, Eva and Maude Oakes, Arabella Onslow, Sidney G. Oliver.

P—Ethel and Kathleen Pasley, Winnie Page, Dorothy Patten, Ada, Willie, Maggie, Winnie, and Jessie Palmer, Alice M. Palmer, Herbert Parr, Myrtle Perry, Laura D. Percy, J. Ernest Pearce, Eva Petter, Mary, Louie, and W. M. Penny, Clarice M. Peach, Evelyn P. Pechey Vera Petrides, Edwin Peters, Dora Phillimore, Isabel and Gladys Phipps, Kathleen Pincott, Francis S. Phillips, Lilian Pook, Margaret Pook, Rhoda Porter, Mary E. Plumb.

Q—Edith and Minnie Quick.

R—Edward Rainey, Norah Read, Kate Rosenbloom, Olive and Sydney Robertson, Elmina Roe, Mildred Robinson, Cyril Roberts Charles S. Rudge, Ernest Ross.

S—Constance and Hilda Schaeffer, Margery Smart, Winnie Stangoe Gwendoline, Gladys E., and Eric Shaw, C. D., T. M., and D. D. Stanier Bob and Dollie Salt, Elsie M. Slark, Stuart Scragg, Bessie Scantlebury, Muriel and Rosetta Sherwin, Agnes M. Sterry, Kathleen Shepherd Nellie Sery, Frederic tSeth, Douglas Shepherd, Janet Speed, Mary C. Spiganovicz, Florrie Smith, Kate Smith, Flora Simmons, Esther Simmons, Ethel and Jessie Snowball, Betty Stocks, Edward Short, Mildred and Constance Scott, Ronald Studd, Herbert Stuart, C. Bessie Symes.

T—Winnie Taylor, Nannie and Louie Tibbits, Alice M. and Frank Thompson, Harry Thompson, Frank and Herbert Tomkins, John W. Thomson, Nettie, Willie D., and Katie Thomson, James Tuff, Laurence, Herbert, Peveril, and Arthur Turnbull, Neville Tufnell, Edith and Maude Tyson,

U—Queenie Upton.

V—Kenneth Vining, Hilda D. and May Vickers, Gertrude Vellacott.

W—J. Wm. and Edith Wheeler, Edith M. Williams, Pringle Wilson, Frank R. Wilson, Cecile, Phillis, and Noel Wright, Edith Wilkins, Edie Whiting, Ada Willmer, Arthur Wright, Eva Winpenny, Stewart Watson.

The Bible Searcher.

No. 127.—Correct answers (second list) received from:—

A—Douglas Adams*, Constance M. Atkinson, Wm. Aston.

B—Henriette Bardot, Mary Ballantyne, Florence Blackman*, Janet* and Elizabeth Black, Aline and Chappie Bazett, Lillian and Teresa Blackie, Charlotte* and Mabel* Bailey, Edith* and Gertrude Badham, Allen, Conyers, and Massy Baker, Mary Beck, A. Bridges, Mabel Birney, Nellie Brookfield, Ernest and Herbert Bond, Gordon Bolton, John Bott, Charles Brown, Ashley H. Bowker*, Eva and Robert Browne, Ernestine Buhl, Gertrude M. Bush.

C—Isabel*, Mabel*, and Charles* Candlin, Maggie*, Jessie*, and Walter Carter, Janie and Nellie Crawford, Daisy* and Lottie* Carmichael, B. Cashford*, Lily Clarke, D. Rosalind Clarke, Mary Charles, Beryl* and Gladys Calvert, Daisy M. A. Clarke, H. J. Cheney*, Annie Cooper. Dora and Edith F. Corrie, Edith Corrick, Ruth Coupe, Dorothy Cooper, Arthur G. Cox, Susie and Walter* Cumbers.

D—Harold Davis, Pelognia Daws, Jas. S. Davey*, Marie Denizot Winifred De Rusett, Gordon S. Duncan, Marjory Dyke.

E—Muriel Edwards*, Helen Eardley-Wilmot*, Leonard Ewin, Muriel Ecroyd.

F—Jeanne Fancon, Janet Fawkes*, Richard Farmer, Kate, Maggie, Eva, and Mabel Fletcher, Madge W. Frew, Marian and James Fresgard, Hyacinth B. FitzSimons, Eric and J. A. Field, Francis W. B. Field*, Reginald and Ernest Findlay, Agnes, Maggie, Janetta, and Flossie Fullarton.

G—Ivan Garrod, Margaret, Edith*, and Stuart Gray, M. Greenleaf, Daisy and Mary E.* Greenacre, Edith and James* Grieve, F. and A. Gibbs, Minnie Giddings, Dorothy P. Grove, Daisy Groves*, Mary Gover, Thos. Groombridge.

H—Ella Hake*, Edith and W. B.* Harvey, May and Sandy Handasyde Frances Harding, Annie E. Hazeldine, Emily and Edith Hearn, Ada Heap, Theodora Hill, Phœbe B. Hickling, Nora Hill, Harry and Doris Hodgkinson, Georgette Hoffmann, Francie and Florence Hoyte, Margaret D. Hogg, Marjorie Hogge, Louie H. Hooper, Violet A. Holford*, Alice M. Hogben*, Evelyn M. and Sheila Humphrys, Lila K. Hughes, Tom, May, Helen, and Harcourt Hunter.

J—James S. Jackson, Norman Johns, Agnes Jones, Henry B. Johnston*.

K—Willie*, Isabella*, Agnes D.*, and Alexander* Kay, Flossie Key*, Eileen B. Knowles.

L—Wm. C. A. and Jas. D. A. Law, Arthur J. Lamb*, Ethel Larwill, Nessie and Henry Laing, Annie W. and Alex. R. Lemon, Elsie and Guinefred Leigh, Harry Lowe, Murray and Grahame Lloyd.

M—Edith Marnham, Gracie* and Margie* Marston, Lillie Mallory, Jean H. Maxwell, Mary and Valerie Maitland-Kirwan, Avie Mallory, Abraham, Bella, and Maggie Mack, John MacMurray, Charles Macdonald, Florence Mackenzie*, Elsie* and Dorothy McMullin, Margaret J. Macphee, Gracie McClure*, Barbara* and John* Maconchy, K. G.* and Dugald MacGilp, S. E. Mackintosh, Bessie and Charlotte* Millar, Francis and Alice W. Milne, Howard L. Moir, Annie Moule, Jack Munro.

N—Henderson and Dorothea Nathan, Edith Nash, Peter, John G., and Cissy Nicholson, Amy and Maud Nottage, Valerie and Eleanor Noel.

O—Maude N. and Eva L. Oakes, Sidney Oliver, F. Osmond, Harriette Mina*, and Lottie* Orr.

P—Dorothy Patten, Willie*, Winnie, and Jessie C. Palmer, Clarice M. Peach, Eva Petter*, Mary, Louie, and W. M. Penny, Willie Petter, Vera and May Petrides, Edwin Peters, J. Ernest Pearce*, Laura D. Percy, Gordon A. Pibel, Susabel Pim, Isabel* and Gladys* Phipps, Kathleen Pincott*, Lillian and Jessie G. Pook, Edgar, Daisy, and Alice M. Puden.

Q—Minnie and Edith Quick.

R—Edward H.* and Herbert* Rainey, Nora Read, Isabel and Ellie D. Roe, Cyril M. Roberts, Sydney Robertson, Mildred Robinson, Charles S. Rudge.*

S—Daisy Stanger, Eric, Gladys E., Wilfred, Llewellyn, and Gwendoline K. Shaw, Bessie Scantlebury, Stuart Scragg, McLeod Staight, C. D.*, T. M.*, J. H., and D. D. Stanier, Betty Swanston, Dollie and Bob* Salt, Elsie M. Slark Marie E. Sleigh, Agnes M. Sterry*, Ivy, Rosetta*, and Muriel Sherwin, Janet and Sydney Speed, Kathleen* and Douglas* Shepherd, Nellie Sery, L. Skeats, Florrie Smith, Kate Smith*, Edward Short*, Constance M. Scott*, Emily Stuart, C. Bessie Symes.

T—Winnie Taylor, Nannie and Louie* Tibbits, Lucy M. Trotter, John* W. Thomson, Willie D. and Katie Thomson, Alice M.* and Frank Thompson, James Tuff, Neville Tufnell.

U—Queenie and Lily Upton.

V—Gertrude Vellacott*, Elsie Vigars, Dorothy Vigers.

W—Greta Watson*, Louisa Walker, R. Watson, Eva Winpenny*, F. K White, Ada Willmer, Edith M. Whiting, Ruby and Edith Wilkins, Pringle Wilson*, Wilfred Wright*, F. Wilson.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (128).

1. Ps. cxix. 28. As thy days so shalt thy strength be (Deut. xxxiii. 25).
2. Ps. lx. 11. Call upon Me in the day of trouble; I will deliver thee (Ps. l. 15).
3. Ps. lxix. 15. When thou passest through the water I will be with thee (Is. xliii. 2).
4. Ps. lxx. 5. My salvation shall not tarry (Is. xlvi. 13).
5. Ps. cxix. 66. The meek will He guide in judgment (Ps. xxv. 9).
6. Ps. cxliii. 9. I will make all thine enemies turn their back unto thee (Ex. xxiii. 27).

Correct answers (first list) received from:—

A—Zeldah Albert, Dora*, Ralph, and Ernst Aldwinckle, W. T. Aldous*, Violet Ashworth, A. Rose Anton*.

B—Edith M. and Gertrude Badham, Chappie Bazett, James and Edith Barker, Herbert Braddon*, Edith R. Ballard*, Janet* and Elizabeth* Bridgewater*, Lindsay* and Leonard Browne, Phyllis Boyd, Ashley H. Bowker*, Gertrude and Nellie Brookfield, Gordon Bolton, Gertrude M. Bush.

C—Eleanor Chance, Charles H. and Isabel Candlin, Walter Carter, Lois M. Craven*, Mabel Clay, Millicent and Cicely M. Craven, Guilelma Cheal, Bessie Cheale, Edith*, Ida, Annie, and Mabel Cole, Kathleen* and Brereton Code, Susie*, Walter*, and Ethel Cumbers.

D—Pologna Daws*, Dorothy Daintree, Cecil Davis, Dorothy M. and Willie R. Davies, Vera Dickinson, Claude and Violet Dodsworth, Nellie Dowsett, Kitty*, Violet, and Ivy Donaldson-Selby, Dorothy* and Marjory* Dyke.

E—Sarah Evans, Muriel Edwards*, Leonard N. Ewin.

F—Charles Faillettaz, Arthur Farmer, Eva M. Fielder, J. A. and Eric Field, F. A. and Aileen* Figgis, Constance Furlong.

G—Maudie N. Gray, Clarice and Bertie Gale, Margaret*, Edith, and Stuart Gray, Daisy, Alfred*, and Mary* Greenacre, Frank Gibbs, Mary Gover, Thos. Groombridge.

H—Nellie Hatchett, Frances Harding, Edith Harris, Dorothy E. Harris, Dorothy R. Harris*, Dorothy* and Evelyn* Hewer, Byres Hill, Theodora Hill, Phœbe Hicking, Joshua and Dorothy Hughes-Games.

J—Betty Jacobs*, Dora Joyce.

K—Stanley, Max, and Eva Kalb, Maurice Kalinsky, G. Norman King.

L—Sidney, Edward, Henry, and May Law, E. Lawrence, Elsie and Guinefred Leigh, Blanche Lindup*, Cecilia Lichtenstein, Edith and Nellie Lockhart.

M—Gracie Marston*, Gladys and J. H. Mather, James S. Mackay, Ada B. Macnutt, Chas. and Geo. Macdonald, Dorothy and Elsie McMullin, Reginald Measor, May C. Mills*, Ethel E. Morgan, Gwendoline*, Arthur, Evelyn, and Howard Moir, Eva Monti*.

N—May R. Newall, Herbert Geo. Newton, Amy and Maude Nottage, Valerie Noel.

O—Harriette and Lottie* Orr, Arabella Onslow.

P—Winnie Page*, Kathleen and Ethel Pasley, Herbert Parr, Alice M. Palmer, Myrtle Perry, Eva Petter, Francis S. Phillips*, Gladys* and Isabel* Phipps, Kathleen Pincott, Dora M. Phillimore, Rhoda Porter*, Margaret, Lillian, and Jessie* Pook, Mary E. Plumb*.

R—Kate Rosenbloom.

S—Margery Smart*, G. Harold Sanders, Margaret and Barbara Stabb, Hilda and Constance Schaeffer, Bessie Scantlebury, Kathleen and Douglas* Shepherd, Frederick Seth, Annie Shepherd, Rosetta Sherwin, Janet and S. C. Speed, Mary C. Spiganovics*, Esther Simmons, Kate Smith, Flora Simmons, Reginald Skinner, Florrie Smith, Betty Stocks*, Ethel Snowball*, Constance*, Mildred, and Gertrude E. Scott, Ronald Studd, Herbert M. Stuart, C. Bessie Symes.

T—Frances Taggart*, Winnie Taylor*, Violet* and Olive Tritton, Nannie and Louie* Tibbits, Frank and Herbert Tomkins, Neville Tufnell, J. Thos. Tuff, Herbert and Edwin Turnbull, Maude* and Edith Tyson.

U—Lily* and Queenie Upton.

V—May Vickers*, Kenneth J. Vining.

W—Violet and Louisa Walker, Greta Watson, Edith J. and J. Wm.* Wheeler, Edith Wilkins, Arthur Williams, Pringle Wilson, Edith M. Williams*, Edie M. Whiting, F. Wilson, H. A.*, Colin, and Arthur* Wright.

FOREIGN LIST.

Nos. 117 and 118. Mildred Fryer (Sydney). **No. 120.** Cuckoo* and Maria H. Lister (S. Africa). **No. 123.** Dora E. Wallace, Henry Wm. Baillie, Jean McNicoll Scott (Canada). **No. 124.** Dora E. Wallace* (Canada).

Personal.

Many thanks for hampers of flowers received during this last week. They are so appreciated at the Flower Mission.

Vera Petrides.—Please write on a larger piece of paper. I wish you could write better.

Daisy Pullen.—Very glad you are all joining the Searcher.

Charlotte Millar.—Thank you very much for your photograph.

John MacMurray.—Please put your name, age, and address at the top of your paper. You would do better to use lined paper.

Albert Gray.—You do not give your age. You made a mistake in Answer 7.

Aileen Figgis.—You have done quite the right number of questions. Next quarter you will belong to the higher division.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun.	July 3	1 *Kings*	xii. 1-15	Thur.	„ 7	„	xiii. 23-24
Mon.	„ 4	„	xii. 16-30	Fri.	„ 8	„	xvi. 23-24
Tues.	„ 5	„	xiii. 1-10	Sat.	„ 9	„	xvii. 1-16
Wed.	„ 6	„	xiii. 11-22				

Children's Special Service Mission.

Mr. Hutchinson, *Croydon*, June 30; *Southfleet*, July 1; *Gravesend*, July 2; *Cranleigh*, July 2-3; *Kingston*, July 4; *Reading*, July 9-10. Mr. Hankinson, *Hayes Common*, July 4; *Guildford*, July 8-10. Mr. F. A. Glover, with caravan, *Latches, Axminster, Devon.*

SEASIDE SERVICES.

Mr. Tyler, *Herne Bay*, July 3-15; *Birchington Bay*, July 17-25. Mr. H. W. Figgis, *W. Brighton*, July 9-27. Mr. W. R. Whately, B. A., *Portrush, Ireland*, during August. Rev. R. Callender, B.A., *Whitby*. Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarboro'*. Mr. H. Hutchinson, *Bridlington*. Mr. A. W. Stileman, *East Runton*. Rev. S. J. Hersee, *Cromer*. Mr. H. Hankinson, *Felixstowe*. Mr. J. Waters Coldicott, *Southend*. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Rev. Dr. Barnes, *Folkestone*. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Rev. C. E. Hayes, M.A., *Worthing*. Mr. S. S. Tyler, *Littlehampton*. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, *Boscombe*. Rev. F. S. Laurence, M.A., and Rev. F. E. Warner, *Swanage*. Mr. Josiah Spiers, *Newquay*. Rev. G. C. Williamson, *Westward Ho*. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. T. C. Ranger, *Weston-super-Mare*. Mr. Edwin Arrowsmith, *Tenby*. Mr. Arthur C. Jewell, *Penmaenmawr*. Mr. W. H. Wilson, *Colwyn Bay*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*. Mr. W. A. Murray, *West Kirby* and *Hoylake*. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. S. J. Hewlett, *Carnoustie, N.B.*

(556)

Items of Interest.

Home.

The total of the Hospital Sunday Fund is now about £26,000.

The Benefices Bill has passed through committee in the House of Commons.

Captain Sverdrup's polar expedition has left Christiania on board the *Fram*. Dr. Nansen and a large crowd witnessed the departure.

Raids resulting in many arrests have been made upon clubs in Clerkenwell and the West End. Police activity in the direction of suppressing these moral pests is very essential.

A struggle between the masters and men engaged in the Welsh tinplate trade is imminent regarding the renewal of a concession for a reduction in wages of fifteen per cent. Works will be closed next week.

It was recently stated at the London Labour Conciliation and Arbitration Board that during the eight years it had been in existence there had not been an award made by the board which had been broken either by the employers or employés.

The Council of the Working Men's College are considering the question of raising a building and maintenance fund. The institution is doing excellent service; larger and more numerous class-rooms and more complete equipment are urgently needed.

In view of the approaching millenary of King Alfred, the Dean of Winchester recently said: "Though by some chance Alfred had escaped being numbered amongst the English saints, he was the one unsainted Englishman who had never ceased to be held in affectionate regard by those who spoke his tongue and dwelt in the land he ruled."

The Coal Trouble.—The serious distress in South Wales and the effect the strike may have upon the industries of the country have been discussed in Parliament. The strike has given an enormous impetus to the coal industry in Westphalia.

Charitable Contributions.—By the will of Mr. Andrew Gibson, of Chester and Liverpool, £100 each is left to the Liverpool Northern Hospital, the Southern Hospital, the Royal Infirmary, the Orphan Boys' Asylum in Myrtle-street, and the Caledonian Free School in Oldham-street; and £200 to the Seamen's Orphanage.—By the will of Mr. Edward Sully, £500 to the B. and F. Bible Society, £300 to the Baptist Mission at Orissa, and various other sums of £200 and £100 to numerous hospitals, etc. —By the will of Mr. Wm. Appleton, £1000 each to the Baptist Missionary Society, Spurgeon's Orphanage, and Dr. Barnardo's Homes.

THE Y.M.C.A. AND Y.W.C.A.

Mr. William Henderson, secretary of the Aberdeen Association, has resigned his post.

Mr. C. E. Derham, assistant secretary at Reading, has been appointed secretary of the Burton-on-Trent Association.

The Waterloo (Liverpool) Association is giving up its rooms in Mount Pleasant, and taking premises in a more prominent part of the town.

It is hoped that before long a branch of the Y.M.C.A. will be formed in Stockport. Already forty young men have intimated their intention of joining.

Within the last three years more than twenty members of the Southport Bible-class have passed on to the churches as Sunday-school teachers and workers.

The first Y.M.C.A. literature printed in the Welsh language, just issued, consists of two pamphlets dealing with the advantages of the Y.M.C.A., prepared by Mr. R. D. Thomas, travelling secretary for Wales.

The latest edition to the Y.M.C.A. literature is the Wolverhampton *Y.M.C.A. Times*. Number two has made its appearance and is a very creditable production. Its pages show that the Association is carrying on a good all-round work.

The first midsummer morning breakfast of the St. Helens Association was held in the Gymnasium at seven o'clock on Tuesday morning, June 21. Colonel Pilkington presided over a good attendance, and several short addresses were given.

The annual breakfast meeting of the Totterdown Y.M.C.A. was held under the presidency of Mr. Edgar Tanner. The Association is making a strong effort to raise a fund of £3000 required for the purpose of completing its scheme for a new building, and an offer of £500 was received from Mr. J. Storrs Fry, conditional upon the necessary amount being raised not later than Sept. 30.

A large and interesting company of men from the City, South London, and the surrounding towns and villages assembled on Saturday afternoon last, at Tudor Court, Cobham, the residence of Mr. and Mrs. H. Wilfred Scriven, by their kind invitation. Many were cyclists, and over 200 attended. They were most cordially welcomed by their kind host and hostess, who had provided many comforts and recreations. Various lawn games and competitions were entered upon till 5.30, when tea was served, singing and orchestral music being given at intervals by members of the Kingston and Surbiton Y.M.C.A. A meeting was held during the evening in the spacious hall, and a helpful address on "Temptation" given by Col. G. Philips. Short testimonies and prayers followed, and a very happy season of fellowship was realised. Mr. Scriven intimated that he desired, God willing, to make the gathering an annual affair.

Princess Christian has held a reception at Windsor of the delegates and secretaries who have been attending the first triennial world's conference of the Y.W.C.A. in London.

Professor White, of Mr. Moody's Bible Institute, is in London for a few days, and has given several Bible lectures at the new Y.W.C.A., Morley Hall, 26, George-street, Hanover-square, in connection with the Y.W.C.A. Preparation Home. He has kindly consented to give two additional lectures at the same place on Monday afternoon and evening, July 4.

A joint Y.M.C.A. and Y.W.C.A. meeting, in furtherance of work at home and abroad, took place in the grounds of the Mildmay Conference Hall, under the presidency of Sir George Williams, on the afternoon of the 22nd inst. Interesting addresses were given by representatives of different countries, including Lady Overtoun, Miss Habershon, and Mrs. Hind Smith, for the home field; Countess von der Reckesom-Voermersteim, for Germany; Professor Szabo, for Austria-Hungary; Mr. C. H. Goode, for Australia; Miss Wilson and Miss Ellen Barnes, for America; Mr. W. H. Seagram and Mr. W. Hind Smith, as representing the English National Council.

Foreign.

Negotiations for a permanent arbitration treaty between Italy and Argentina have been brought to a successful issue.

The King of the Belgians has concluded a loan with a syndicate of Brussels bankers to meet the expenses of the construction of various works in the Congo Free State.

The internal condition of things in Spain gives cause for grave anxiety. Risings are feared, and strong forces are held in reserve which would otherwise have been sent to the front.

The American Navy Department has ordered a fleet to be formed with the object of harassing the coast of Spain, and the Madrid Government has instructed ships to assemble at Cadiz for the purpose of resisting this movement.

The list of killed and wounded in connection with Friday's engagement in Cuba proves that the loss on both sides was a great deal heavier than at first reported.

Personalia.

Rev. Walter and Mrs. Searle have rejoined the ranks of the South Africa General Mission. They are labouring in Tembuland.

Mr. Stephen Burrowes, of the Naples Sailors' Rest, has been holding meetings in various centres in England and Scotland. He will shortly return to his work in Italy. Meantime his address is 7, Granville-street West, Glasgow.

Rev. T. J. Hazzard, of Bow, E., is mourning the loss of a son, a little fellow of twelve years. His affliction was a protracted one, but was borne with exemplary patience and unselfish consideration for friends. The lad rested consciously upon the bosom of his Saviour, and passed away without a pang. Mr. Hazzard will highly appreciate prayer that he and his may be upheld in their great sorrow, and that God's sanctifying blessing may be given in connection with his work at the Lighthouse.

Dr. A. Maclaren concluded, on Sunday, his fortieth year's ministry in Union Chapel, Oxford-road, Manchester. In his Sunday morning sermon he said that he was grateful to God and his dear friends of that congregation for the unbroken harmony, confidence, affection, and forbearance which had brightened and lightened his work. Of its worth he could not judge; its imperfections he knew better than the most unfavourable critic; but he could humbly take the words of his text, "I determined not to know anything among you save Jesus Christ and Him crucified," as expressive not, indeed, of his attainment, but of his aims. One of his texts on his first Sunday in Manchester was "We preach Christ and Him crucified," and when he looked back he ventured to say the noble words of that text had been, however imperfectly followed, his guiding star.

THE EVANGELISTIC FIELD.

Tent Work in the East End.

MUCH of the improvement in the condition of the people in East London may be traced to the meetings held in tents from time to time. In 1874 Mr. Charrington erected a tent in the Mile End-road at the corner of Whitehorse-lane. Here the roughest class used to come in great numbers. The services were chiefly conducted by converted soldiers of the Coldstream and Grenadier Guards, who, in their bright uniforms, commanded the admiration of the poor dwellers from the slums, and by their earnest presentation of the Gospel persuaded many to turn from their evil ways.

In May, 1876, the late Mr. Samuel Morley opened a larger tent on the site of the Great Assembly Hall. This proved a still greater success, and thousands look back upon the old tent as their spiritual birthplace. In Limehouse Joshua and Mary Poole will always be remembered, as they preached the truths of the Gospel and temperance in Dr. Barnardo's monster tent in Rhodeswell-road.

Now, after twenty years interval, Mr. Charrington is arranging to erect another large tent (as shown on our front page). Experience has proved that the roughest class of people will flock into a tent more readily than any other place, and we trust that this new effort will be the means of much blessing to the East End of London.

Mrs. Baeyertz at Clitheroe.

MRS. BAEYERTZ has just concluded a most successful mission in connection with St. James's Church, Clitheroe. From the commencement a keen interest was displayed in the services. Mrs. Baeyertz's faithfulness to the Word of God and to the people who gathered to hear her was conspicuous throughout, and resulted in much spiritual blessing to converted and unconverted alike. Some 270 passed through the inquiry room, and there have been many conversions. There is every reason to believe that her visit will be of permanent benefit to Clitheroe.

Mrs. Baeyertz is in the prime of life, and there are few women who have had the experiences she has had—experiences most useful to her in her work as an evangelist. In speaking she is subdued yet emphatic, her utterances being most pointed and telling, carrying conviction to the most obstinate. In these days of insipid preaching and lax theology one is thankful for such a bold exponent of truth and fearless preacher of the Gospel, and I should have no hesitation in recommending Mrs. Baeyertz as a faithful and wise evangelist whose testimony God delights to honour.

Throughout the mission it was pleasing to notice the emphasis that was placed upon the atoning work of Christ. To this, doubtless, is attributable to a great extent the success and blessing which attended the mission. Mrs. Baeyertz, however, needs the prayers of God's children, as she is in very poor health. Twice during the past three months she has had influenza, being completely run down.

ROBT. RAILTON, Rector.

St. James's, Clitheroe.

Evangelists' Movements.

MUCH interest has been awakened at King's Langley, Herts, in connection with a revisit from Rev. W. H. Aitken.

Mr. SIDNEY VIVIAN, of the Evangelisation Society, has recently concluded a twenty-eight days' mission in a tent at Cradley Heath, Staffs. The interest deepened as the mission proceeded, and it proved a season of great blessing to many. The tent has now moved to Blackheath, a few miles off.

The Brighton Open-Air Christian Mission has recently closed an encouraging session. A number of services have been held in the High-street Temperance Hall, and the Mission has given each week free teas to the most deserving poor in the locality. On Sunday week the Mission celebrated its thirty-ninth year of open-air services with a meeting on the West Front at seven o'clock in the evening. These meetings will be continued until the first Sunday in October.

The pioneering work of the Church Army, which was commenced two months ago in the metropolis, under the charge of Captain Davey, the society's prison missioner, is meeting with the most encouraging results. Already several four weeks' missions have been conducted by a staff of pioneer missioners in some of the poorest London parishes, in tents, halls, vacant shops, and open spaces, for the irreligious, the careless, and the indifferent. Arrangements have already been concluded for pioneer missions in the metropolis continuously up till the end of the year, and the Church Army committee are planning a large extension of the movement.

Mr. J. J. SIMS has been conducting a series of meetings in Edinburgh. The first week was devoted to the subject of the Second Advent. In the second week he gave illustrated addresses on various other aspects of prophetic study. During the third week he dealt with truths concerning inspiration and related themes. Many of the subjects dealt with (says a correspondent) are exciting a widespread interest in Scotland at the present time, and the result of the meetings will be to strengthen the hands of earnest workers in their loyalty to Christ and the word of God, as well as proving a valuable means of imparting such knowledge as will enable them to meet the doubt and unbelief rampant at the present day. One of the most remarkable features about the meetings has been the widespread interest shown. To find gathered, in June, between 600 and 700 people on week nights and Sabbath afternoons, and over 1000 on Sabbath evenings, is unusual. The meetings have been characterised by much solemnity and great power. God has blessed the message from night to night, and very many testimonies have been given to souls being saved, some during the meetings and others coming to decision in their own homes.

R. C.

Mrs. BAEYERTZ, during July, The Edinburgh Castle, E.

Sergeant G. PULLINGER, Iron Room, Strathmore-road, Croydon, August 3.

Mr. HENRY THORNE.—Margate, July 3 and 10; Reading, 12; Winchester, 13; Southampton, 14; Southsea, 15; Romsey, 16 and 17.

Mr. MONRO COLLINGS, Maundrel Hall, Salisbury, July 3; Wimbledon, 6; Marden, 10; Wimbledon, 13; Bromley, 17; Wimbledon, 20.

THE EVANGELISATION SOCIETY.—Prayer List.—Amongst other missions the following are now being held.—Wimborne, R. D. Edwards; Medbourne, G. Attwood; Tyes Cross, J. Lovell, Weybread, A. Knight; Countesthorpe, F. Holmes; Littlehampton, A. Clark; Knoddishall, J. Clark; Whatfield, J. Harris; Broxted, J. Whiting; Langford, E. Bailey; Battle, Noah Taylor; Aylesford, J. Johnson; Harroden, K. Lambert; Plaistow (Sussex), J. Brown; Crick, C. Noakes; Lydd, J. H. Cooke; Combs, J. F. Belchambers; Horncastle, C. F. Goode; Henley-in-Arden, J. Simmonds; Blackheath (Staffs.), S. Vivian; Clows Top, S. Bryant; Frogham, H. Bray; St. Parndon, W. Notman; Llangrove, W. H. Lewis; Wakes Colne, H. Collins; Bacton, C. Chenery; Long Stratton, F. Tarrant; Denny, D. M. Bayne; Tayport, N.B., J. Galletly; Juniper Green, N.B., R. Lapsley; Glasgow, R. Hill; Kirkcaldy, N.B., T. Canning; Millseat, N.B., J. Wharton; Dundee, C. Galletly.

Requests for Prayer.

Earnest prayer requested for the conversion of a medical man.

That 1898 may be a year of *salvation* in the various departments of work of a mission in India.

Redeeming the Time.

I HAD a precious treasure,
But yesterday 'twas mine,
It came when dews were falling;
'Twas gone when white stars shine.
So precious, yet so fleeting;
So near, yet far away;
Beyond my reach for ever,
My treasure—yesterday.

And now another treasure
Has come to me, to-day;
Borne on the wings of morning,
Robed in the misty grey;
And yet I know this treasure
Is still not mine for aye,
The shades of night are hasting
To bear it far away.

O time, so swiftly flying;
O soul that fain would write
Upon thy snow-white pinions,
To-day, some deed of light;
Teach me, my Lord, my Master,
Each passing hour to fill,
My only joy, thy pleasure;
My only choice, thy will.

J. B. H. H.

The East End Disaster.

THE terrible accident caused through the backwash at the launching of H.M.S. *Albion*, resulting in the death of thirty-five people, as well as in the injuring of many others, has cast a gloom round about us. We are thankful to be able to record that some of our sailors (with others), happening to be on the spot, acted heroically in helping to save as many as they could. A mother and two children who have regularly attended our meetings were thrown into the water; the mother and one child only were rescued, the other little girl was picked up dead. The family is in deep sorrow, the mother much hurt, and will need a long time of careful nursing.

While visiting them it was my privilege to comfort them in their distress. Their little girl twelve years of age was most anxious on the Sunday before her death for them to sing together, "It is well," hymn 25 in "New Hymns and Solos." They sang some of it, but the mother could not get through it all; it was the last they sang together on earth, and it still seems to ring in the mother's ears.

Mr. Bradshaw (a London City Missionary), who also has to mourn the loss of a daughter about twenty years of age, needs our sympathy and prayers. I cannot but think that the sad occurrence may be a voice of God in the midst of this hardened and indifferent neighbourhood. May He overrule all these things for his glory and the good of souls, is our earnest prayer, and I feel sure that of all your readers.

R. CHILD.

Welcome Home, Iron Bridge, Canning Town, **E.**

Obituary.

REV. J. H. M. BARROW, LIVERPOOL.

The earnest vicar of St. Philemon's, Toxteth-park, Liverpool, died very suddenly on Saturday week. Having been in delicate health for some months, he was in his study early on Saturday morning, writing letters and arranging for the service on the following day. About half-past eleven his wife entered the study, and found him kneeling at the couch, as if in an attitude of prayer. Fearing the worst, a doctor was sent for, and it was discovered that death had already taken place. Mr. Barrow was a native of Liverpool, and had spent the whole of his ministerial life in that city. His ministry was conducted on strictly Evangelical lines, and he was an energetic worker and a capable organiser.

DR. HENRY LEE.

On June 11 there passed away, honoured alike for his sterling qualities and for his great talents, Mr. Henry Lee, F.R.C.S., senior consulting surgeon to St. George's Hospital. His attainments were great, unrivalled, in fact, in his own particular province. Of his writings Mr. Timothy Holmes says that they are a model of wide information, correct reasoning, and sound practical wisdom. He was a sound, able, and original surgeon, and a noted teacher. To those who see much in present-day medical teachings to regret and reprobate it will be of the deepest interest, in reading the notices which have appeared in various papers, to learn from the highest authority that Dr. Lee was at one with them in their opposition to vivisection, on religious, moral, and scientific grounds, and also that he held the State regulation of vice in utter detestation.

MR. W. WILCOCKS.

By the death, at Croydon, on June 20, of Mr Wm. Wilcocks a great loss has been sustained, not only in the immediate locality, but in many directions. He was for over twenty-two years connected with West Croydon Baptist Church and Sunday-school, first as teacher and then as superintendent; he was also a deacon of the church. By profession he was a solicitor, having faithfully served his firm for thirty-two years. Entering as a junior clerk he ended as a partner, and was a living example of the fact that it is possible to bring one's Christianity into one's daily business without unduly parading it. No one ever came into contact with him without becoming conscious that they were in the presence of a manly Christian. It was as if there were an aroma of Christ's presence about him which was acknowledged by those who were strangers to it. Well would it be for our business life if this were more common amongst professing Christians.

LETTERS TO THE EDITOR.

PRAYING TO THE HOLY SPIRIT.

Dear Sir,—The question as to worship addressed directly to the Holy Ghost is one that requires to be discussed with "reverence and godly fear." Yet I would venture to offer a few remarks which may be helpful to some, at least, of your readers.

One may expect to find in the Holy Scripture some materials for the decision of so solemn and practical a subject. It must seem to those who make the Bible their rule of faith very improbable that God should have left his children without any means of deciding so great a matter. In other questions we may see that the Bible speaks with no uncertain force when error has crept in.

While the Scriptures were still a hidden book the worship of Mary was practised by thousands, who had no idea that they were habitual idolaters; but when the light of God's truth came in this great error was speedily banished. Now, if the worship of the Holy Spirit were as contrary to the mind of God as the worship of Mary is, why has not the Bible put an end to it also? It is a fact that the worship of the Holy Ghost has pervaded the Church of God from one end to the other, and this must have been foreseen by God. Why, then, did He not give some expression of his will sufficient to guard his people against so great an error, *if error it was?* "God is light, and in Him is no darkness at all," and He would have his children walk with Him in the light. But to do this they need to have the light placed before them clearly and unmistakably.

In the memoir of Thomas Scott, the illustrious commentator, there is a valuable letter addressed to a clergyman who had asked his opinion on this matter; and the latter says that, regarding Mr. Scott as the best Bible scholar of the day, he had been troubled with no further doubts on the question. There is also a discussion of the subject in the life of Mary Jane Graham, with observations of her biographer, the late Rev. Chas. Bridges.—I remain, dear sir, truly yours,

Woking. Horace Noel.

Dear Sir,—My attention has been called to the recent articles on the invocation of the Holy Spirit in The Christian. In the first sentence of the Inspired Scriptures Trinity in Unity is distinctly taught. "In the beginning God" (Elohim, plural), "created" (a verb in the singular); and in verse 2, the personality and operation of the Spirit of God is expressed.

In the Book of Psalms the most frequent title by which God is addressed is either JEHOVAH, as explained in Rev. i. 4, "Him which is, and which was, and which is to come," a title equally applicable to the eternal Father, the eternal Son, and to the eternal Spirit, one everlasting God; or ELOHIM, which is a plural title embracing Father, Son, and Spirit in one undivided Godhead, so that God (Elohim), when addressed either in prayer or praise, combines the three in one, addressing at once the Father, the Son, and the Holy Ghost.

In Is. vi. Isaiah had a vision of the Lord sitting upon the throne. Here the title for Lord is not Jehovah, but Adonahy, the plural of Adon. It was a vision of the supreme united majesty of the eternal Three, hence the threefold ascription of praise by the seraphim surrounding the throne: "Holy, holy, holy, is Jehovah of hosts." Also in verse 8, Isaiah heard the voice of Adonahy saying, "Whom shall I send, and who will go for us?" Thus Isaiah saw the glory of the Son of God not apart from the Father and the Spirit, but in the united glory and majesty of the eternal Three (Is. xii. 41).

In Rev. iv. 6-8 John says that in the midst of the throne and round about the throne were four living ones, the emblem of the Church of the first-born, as one in Spirit with the Lamb in the midst of the throne, "and they rest not day and night saying, 'Holy, holy, Jehovah God Almighty.'"

In Eze. xxxvii. 9 it is written, "Prophesy unto the wind (*or* spirit); prophesy, son of man, and say to the wind (*or* spirit): 'Thus saith Adonahy Jehovah; come from the four winds, O breath (*or* spirit), and breathe up on these slain, that they may live.'" This, no doubt, is a prophecy of the restoration of Israel from their political burial among the nations in the latter day; but if we make a spiritual application of it at the present time there is here a Divine command for a personal application to the Holy Ghost. Other Scriptures might be noticed, but I refrain.—I am, yours truly,

Thomas Newberry.

Alexandra Villa, Weston-super-Mare, June 24, 1898.

Dear Sir,—I venture to send you the following short extract on the subject of prayer, from the writings of the late Dr. Martensen, Lutheran Bishop of Seeland, Denmark. It seems to me valuable in two respects: First, as a concise expression of what I cannot but think is the true position in this matter; secondly, as the conviction of one who was so devout as well as learned a theologian. "Christian prayer is prayer to God through Christ. It is prayer to our Father in heaven; yet our prayer does not go to the Father in such sense as if the Son and the Holy Spirit were excluded, as if it dared not apply to them. To the Son also we may and ought to pray, as we ought also to call upon the Holy Spirit; and the Church has ever, yea from its beginning, done both. But though one or the other of the Persons is preponderantly present to the consciousness or the imagination, it still remains the three-one God to whom prayer is addressed. But our prayer is ever made *by means of* Christ the Mediator, so that we must say with St. Augustine: 'We pray to Him, through Him, in Him.'"—I am, yours obediently,

Frank Barlow.

Addiscombe, Croydon, June 27, 1898.

Scripture Readers' Society for Ireland.

PREACHING in the Mariners' Church, Kingstown, Rev. W. D. Austin, rector of Castlecomer, said it was some seventy-six years ago since this Society was established. It was first started by a godly lawyer and a good judge, who was afterwards known as Chief Justice Lefroy. As he went the Munster Circuit and saw the spiritual darkness of the people and the docks filled with prisoners, he sighed in his heart for the day when these people might be brought to a full realisation of the sacrifice made for them by Christ.

On returning to Dublin he conferred with some friends, and thereupon the Scripture Readers' Society for Ireland was formed. A very wise set of rules was drawn up, one of which was that the Society was to be entirely a laymen's one. A rule was made that only one book was to be used, the Bible, and only one subject to be spoken of, and that was what God had done for sinners. Another rule was that Scripture readers were not to enter into controversy, and that they were not to hold arguments with the people who differed from them, and that where a controversy did arise let it be with Christ, not them.

A case had come under his notice illustrative of the wisdom of this rule. An old man in the West of Ireland, a member of the Roman Catholic Church, was once presented by a lady who visited his garden, in which he took great pride, with a beautifully bound copy of St. John's Gospel. He took it and read it, and without any human agency was enabled to know the only true God. He gave up going to the Roman Catholic chapel, and when some time afterwards he fell ill, and was reported to be dying, an energetic young priest, determined to bring him back to the Church, paid him a visit. The priest, on stating his mission, was asked by the old man if it was wrong to trust one's soul to Christ. The young priest was silent for a time, and at last, putting his hand kindly on the old man's shoulder, replied: "I dare not tell you that is wrong."

Had that old man entered into a controversy with the priest he would have got the worst of it. This was an example of the wisdom of the rules of the Society. These rules were very wise ones, and had been faithfully adhered to for the past seventy-five years. As the clergyman of a parish covering thirty-six square miles, and containing about 500 or 600 Protestants, he had found it a great help and comfort and blessing to have godly men going among the people and speaking a word to them about Jesus.

INTERNATIONAL S.S. LESSONS.

July 10.

"Elijah the Prophet."

1 Kings xvii. 1-16.

Golden Text.—"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord."—1 Kings xvii. 16.

History Between the Lessons.

ABOUT seventy years from division of the kingdom to Ahab. After Jeroboam had weakened by idolatry for twenty-four years, Omri came to the throne, founder of Samaria. Next came Omri's son, Ahab, a wise king, but governed by a foolish, wicked wife. She was a heathen, and he married her for political reasons. In senior classes teacher should point out that affinity should be the supreme condition in marriage. Possibility of trouble if any other condition is made supreme.

State of Kingdom.

Politically.—Successful.

Religiously.—Idolatrous, immoral; the darkest period in Israel's religious history.

The nation so honeycombed with vice is bound to fall unless someone comes to restore the buttresses of truth, which alone will support a kingdom.

Illustration.—Tree whose heart is eaten away by insects or mushroom growth. Any storm will cast it down, though in sunshine it may appear strong externally. Apply this to the heart of the individual.

Elijah Appears (1).

Elijah—My God is Jehovah. One of the Highlanders of Palestine, a short, rugged, hairy man; grew strong and hardy among the mountains—there prepared for his work.

Illustration.—Both a razor and the axe have their work to do, but it is the coarse axe which must fell the tree. Elijah had a great upas tree to fell.

He had seen and mused over his nation's wanderings from the true God. Only waited till God's time for action came.

Lesson.—God sends his workers at the right moment. The worker must be ready.

His Message (1).

He proclaims a drought. Some such calamity needful to bring the people to a sense of their position.

God teaches by epidemics, wars, and drought to-day. The world has had many a lesson in cleanliness, sanitation, holiness of life, by the scourges which God has sent.

So individual sickness and poverty intended to do us some good and teach us some lesson.

God's Care for the Worker (2-6).

Need to withdraw. People would be importunate. He could not reverse God's command until he had authority. He had no power in himself. Only an ambassador. "The Ravens"—God will provide if we do what is right. "I have been young, and now am old, yet have I never seen the righteous forsaken nor his seed begging bread."

Sarepta: The Smelting Furnace (9-16).

The famine so great, poor widow come to her last meal. She was indeed in the furnace. But Elijah's request intensified the heat. Faith is tried only that it may be strengthened. "I *know* whom I have believed." Why? because Paul had so often been in the furnace.

Small Things for Great Ends.

"Handful of meal and a little oil." This was the lever that raised up these famishing souls and brought them into the abundance of God's store. Thousands have been so lifted by the memory of it. Compare with other Bible stories which have become proverbial.

Dorcas; widows' mites; Mary's box of spikenard. These deeds were small in themselves, but there was *love* and *faith* in them, so they live for ever.

Help Others and You Help Yourself.

The only road to happiness. Share your money, joy, troubles, knowledge, and what you have left brings twice its former happiness.

Illustration.—The stream and the stagnant pool. The latter dried up in the hot summer after poisoning many. The stream *gave*, and so there grew around it trees and flowers that shaded it from the sun.

For the heart grows rich in giving,
All its wealth is living grain,
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

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AMONG THE CHURCHES.

Church of England.

Rev. Aylmer Rouse, of St. Stephen's, Putney, is proposing to build a mission church in his parish.

Rev. Alfred Allen, of St. Stephen's, Spitalfields, has accepted the vicarage of Christ Church, Eastbourne.

Eight more fully trained men will be ready next month to leave the Church Training College for Lay Workers at Stepney.

A Boys' Shelter has been opened at Harvard-road, Gunnersbury, in connection with the C.E.T.S. Police Court Mission, for the reception of lads remitted from the police courts.

Bishop Bardsley, of Carlisle, and Bishop Jacob, of Newcastle, who are at present invalided and absent from their dioceses, are both reported to be making satisfactory progress.

At the Ely Diocesan Conference, held in Ely Cathedral, and largely attended, "The Recognition of Lawful Authority in the matter of Ritual" was discussed, but no serviceable conclusion arrived at.

There has been a considerable secession at St. John's, Dukinfield, over the ritual question, the Bishop of Chester supporting the rector, Rev. C. G. Calthrop. The secessionists are about to build a new church.

The Bishop of Calcutta, the Archdeacon of Calcutta, the Bishop of Lincoln, Canon Wilberforce, and Lord Egerton have taken part in a discussion at the Church House for the extension of Church work in India. The Archbishop of York presided.

Invitations have been issued by the C.M.S. for a meeting on Sunday afternoon, at 3.30, July 3, at Grosvenor House, W. The Archbishop of Canterbury will preside, and addresses will be given by the Bishop of Victoria (Hongkong), Dr. Neve (Kashmir), and Mr. T. E. Alvarez (West Africa).

The Archbishop of Canterbury, presiding over a meeting held in Croydon Public Hall for the purpose of considering the question of Church extension in that district, said that Croydon, like London and other places, was suffering from its own growth. Church accommodation in Croydon had not increased to anything like the same extent as the population. The scheme now prepared provided for new churches in several parishes and the completion of others.

At a meeting in aid of the Bishop of St. Albans' fund, held at Grosvenor House, Mr. Asquith moved a resolution appealing for support to enable the fund to carry on the work of the Church effectively in the great and rapidly increasing district of "London over the Border." Mr. Asquith urged that the shareholders of large industrial undertakings, who derived wealth from the exertions of the ever-increasing population of East London, have responsibilities cast upon them of not only relieving the distress of the workers and improving their social condition, but also of providing for their spiritual needs.

Congregational.

The Stamford-hill congregation is about to erect a mission hall at Stoke Newington.

Rev. E. Fox-Thomas, of Whitby, has been invited to the pastorate of Westbourne Church, Bournemouth.

Interesting farewell services have been held at Epping, on the conclusion of fourteen years' service by Rev. Charles Wright.

Whitefield Tabernacle, City-road, E.C., has been reopened, after necessary repairs. The work is in a hopeful condition.

Rev. W. J. Edmonds, of Madagascar, has been appointed by the L.M.S. to Quilon, Travancore; and Mr. A. L. Greig to the Central China Mission.

The work at Cavendish Chapel, Manchester, under the care of Dr. Leach, is reported as full of cheer. There have been large accessions to the membership, increased congregations, and general extension in activities.

Five valuable sermons have been preached in connection with the 137th "Heckmondwike Lecture"—the preachers being Revs. Dr. Vincent Tymms, Eric Lawrence, Alfred Rowland, F. B. Meyer, and J. Ossian Davies.

A bronze medallion has been placed in Bowdon Church in memory of the late Mr. F. W. Crossley, by a number of his fellow-members of the church. Inscribed beneath the medallion are the words, "A friend of God, a friend of man."

Calls.—Rev. E. Shillito, to Albion-road, Tunbridge Wells; Rev. J. H. Tuckwell, of Thane, to Berkhamstead; Rev. C. H. Underwood, of Ashton Keynes, to the united pastorates of Ruscombe, Pitchcombe, and Edge, Glos. (accepted).

Resignations.—Rev. R. Roberts, of Brownroyd, Bradford; Rev. W. Attewell, of Bradford-on-Avon.

Baptist.

Rev. N. Dobson, of Deal, who has been ill for some time, has much benefited by a stay in Norway.

Rev. George F. Harper, of East Molesey, has resigned the pastorate, and is entering the Pastors' College.

Rev. G. T. Bailey, pastor of the church in Vicarage-road, Leyton, has consented to act as deputation secretary of the Pioneer Mission, so far as the claims of his pastorate permit.

At the quarterly meetings at Catford this week of the London Association, Rev. J. Ewing opened the question, "How Best to Counteract the Invasion of the Lord's Day by Present-Day Amusements."

In recognition of the services Rev. W. Holman Bentley has rendered in the social and moral development of the Congo Free State, he has been made a Knight of the Golden Lion by the King of the Belgians.

Five missionaries have arrived home on furlough—Revs. E. S. Summers, the Principal of Serampore College; A. Jewson, from Calcutta; R. H. C. Graham and J. T. Dodds, from the Congo; and Moir Duncan, from Shensi, Northern China.

Rev. John Mitchell, who for some time has been conducting the services at Whitecross Church, Weston-super-Mare, preached his farewell sermons on Sunday last. Mr. Mitchell expects to have a wider field, preaching in various churches and conducting special missions; also in devoting more time to literary work.

A missionary garden party, under the auspices of the Young People's Missionary Association, is being arranged to take place at the Stockwell Orphanage on Saturday afternoon (July 2). A large number of missionaries and their wives are expected to be present. Mrs. W. Holman Bentley, from the Congo, Revs. F. D. Waldock, from Ceylon, and Herbert Dixon, from China, will give addresses.

Calls.—Rev. J. Wilkins, of Wendover, to Attleborough; Rev. J. Jones, of Warrington, to Llanfeorog, Anglesey; Rev. O. Tidman, of Noddfa, to Buckley and Nantmawr; Rev. H. Spendelow, of Dartford, to Grimsby.

Resignations.—Rev. Cornelius Griffiths, of Kensington Chapel, Bristol; Rev. E. Curtis, of Hatch Beauchamp (after thirty-seven years' service); Rev. O. Maden, of Inskip; Rev. H. J. Milledge, of Gamlingay.

Methodist.

To meet the spiritual needs of King's Dyke, a village about four miles from Peterborough, a wooden chapel, holding 170 and costing £100, has been erected.

The United Methodist missionary income shows a gratifying increase, though it is still appreciably below the sum aimed at, viz., £15,000. It is, however, £2500 ahead of last year.

The annual Methodist Conference was held in Belfast last week, under the presidency of Rev. W. L. Watkinson, of London, whose addresses and sermons made a deep impression.

New chapels are being built at Oswestry, Ramsey (Peterborough), Birtley (co. Durham), Stoney Stanton-road, Coventry, Holbeach Marsh, Greenfield-road, Eastbourne, Willand (Tiverton), Holywood Park (Stockport), and Studland.

Rev. Thomas Jackson, still cherishing the idea of devoting himself wholly to the Lads' Institute and evangelistic work in the East End, has intimated his intention of resigning next year the superintendence of the Clapton Mission.

The foundation-stones of a People's Hall have been laid by Dr. Pope, the Mayor of King's Lynn, and Rev. John Gould, in the populous Stoke District, Ipswich. The undertaking is intended to combine religious services with some of the characteristics of a social settlement.

Rev. Dr. J. K. Robson, who went out to China as an M.N.C. missionary at his own expense, and has now taken his medical degree, also at his own cost, is anxious to get back to work, feeling that "God has given to the Connexion in Tientsin, in the stations in Shantung and Chili, strong strategic points in the conquest of China for Christ."

The Wesley Hall scheme for Deptford has now been successfully launched. Rev. A. Newbery, speaking at a meeting last week, said that in this century Deptford's population had grown from 15,000 to 120,000, and that 73 per cent. are at this moment living in poverty. Methodism has hitherto catered for this vast population to the extent of a hall to seat some 300. The site for the new hall cost £3500. In all £15,000 is required. The Metropolitan Building Fund granted £6000, the Fernley trustees, with other generous gifts, bring it up to £8000. The site is ideal, at a corner where five streets meet.

Presbyterian.

Rev. Robert Small, of Leith, has declined the call to Wallace Green, Berwick.

A unanimous call has been given by St. Andrew's, Woolwich, to Rev. Samuel Scott, of Claughton, who has accepted.

A new chapel is to be erected in Mile End-road, E., for the Welsh congregation now worshipping in White Horse-street, Stepney.

Rev. J. C. Gibson, of Swatow, will speak, by invitation of the Archbishop of Canterbury, at Lambeth Palace on July 1 on the opium trade.

Rhodesia is now claiming the attention of Presbyterians, and Rev. T. H. Jones, minister of Addiewell Parish Church, N.B., has received and accepted a call from Buluwayo.

Rev. T. L. Marshall is resigning the secretaryship of the Presbyterian Board, after having held it for forty-one years. His long term of office has been exceeded by only one of his predecessors, Dr. Abraham Rees, who was secretary from 1778 to his death in 1825. His resignation takes effect at the end of September.

The annual conference of the English churches (Welsh Calvinists) will be held this year at Walton Breck Church, Liverpool, September 20-22. The committee have secured the presence of Dr. Lorimer, of Tremont Temple, Boston, U.S.A., who has consented to deliver the Conference sermon. Since the formation of the Conference some ten or twelve years ago a number of leading ministers of the Congregational, Baptist, Wesleyan, and Presbyterian Churches have in their turn delivered the Conference sermons.

Salvation Army.

In addition to a rescue home for women and two slum stations in Paris, the Salvation Army has now been able to extend its social operations in that city by securing premises in the Rue de Chabrol for the purposes of a shelter for men, which building General Booth opened last week. The shelter will accommodate nearly 300 men nightly, who will be able for the small sum of 1½d. to obtain a clean and comfortable lodging with every facility for washing, mending their clothing, etc. The initial expenses have amounted to some £800, of which £400 are urgently needed, and for which Mrs. Bramwell Booth, of 101, Queen Victoria-street, appeals.

Fallen Asleep.

At Walsall, Mr. J. Kilbourn, an able journalist, and for many years an earnest preacher.—At Bristol, Rev. John McIldowie, pastor since 1885 of Gideon Congregational Chapel, and formerly devoted minister at Carlisle.—At Worcester, Mr. Walter Price, a greatly valued Christian worker.—At Warrington, Mrs. Wallington, an aged and faithful follower of Christ.—At Henley-on-Thames, aged 60, Rev. John Eagle, of Northampton, on 20th inst.—At Wimborne, Mrs. E. J. H. Peach, wife of the Congregational minister.—At George-lane, Leytonstone, Mr. I. Hadley, a devoted and useful worker.—At Mirfield, Mr. Robert Swire, a preacher of the Gospel for over forty years.—At Smallbridge, Mr. T. Simpson, aged 67, an influential leader in local Methodist work.—At Randwick, Stroud, Mr. John Howell Carpenter, a very earnest Christian worker.—At Chapel-en-le-Frith, on 22nd inst., Mr. John Smith, aged 69, an active leader in Christian service.—At Baillieston, N.B., Rev. Hugh Ramsay, minister of the parish church.—Rev. Andrew Armstrong, Methodist minister, Limerick.

Gosport Seamen's Mission. — The steam mission launch recently paid a visit to the men aboard the two lightships anchored at the mouth of Southampton Water. Song, reading of the Scripture, and prayer commending these lonely watchers of the deep to our Heavenly Father, were followed by the distribution of bags of tracts and Christian literature. A rumour has been circulated that on account of ill health Mrs. Cook has closed this work and left Gosport. Needless to say, this is not the case; communications to her may be addressed, 47, Stoke-road, Gosport, Hants.

THE BOOK WORLD.

MONTHLY MAGAZINES.

The July issue of Rev. John Urquhart's magazine, *The King's Own*, is full of good things. Recent features make this monthly more than ever serviceable to preachers and teachers. In addition to instructive articles on the integrity of the Scriptures, there are sermon helps and useful expository points. (6d. monthly. *Marshall Bros.*)

The July *Quiver* opens with a description of the remarkable career of the late George Müller, of Bristol, illustrated by a number of new photographs. The Bishop of Derry contributes an illustrated holiday paper entitled "A Trip to the Irish Highlands," and Miss Elizabeth L. Banks (a well-known American writer) is responsible for a topical article on "Sunday at the White House." An interesting feature of the number is an authentic account of "The Queen's Favourite Hymns," whilst another important item is Dean Farrar's appreciation of the late Mr. Gladstone as "A Christian Gentleman." (6d. *Cassell & Co.*)

A striking little book is **The Essentials of Salvation**, Illustrated by Incidents in the Life of Ned Wright, as told by Himself. The pages exhibit the way of salvation in simplicity and with peculiar force. (6d. *Alfred Holness.*)

A book dealing with an important social subject from an analytical and statistical standpoint is **A Woman's Chance of Marriage.** By J. Holt Schooling. (1s. *C. Arthur Pearson.*) The book claims to be "a practical guide to matrimony," and in the very limited measure that carefully prepared statistics can serve that purpose it is a book answering to its claim.

An acceptable addition to the stream of Gladstone literature is **W. E. Gladstone: A Souvenir,** containing two reprints from "Chambers's Encyclopædia," the first being a biographical sketch by Justin McCarthy, and the second an article on Homer, from the pen of the lamented statesman himself. Portraits and facsimile pages add to the attractiveness of this booklet (*W. & R. Chambers*). Another tribute, strictly non-political, and eminently readable, is **"The Land we Love": William Ewart Gladstone,** by Rev. Charles Bullock. (2s. "*Home Words*" *Office.*) In addition to a life sketch, there are chapters on the religious principles of the statesman, and his writings, also many pages of interesting gleanings.

James Walker, D.D., of Carnwath (*T. & T. Clark*). The subject of this brief memoir, and author of several incorporated essays and sermons, was a man whose memory deserves to be cherished. Possessing high intellectual gifts, and a spirit of fervent zeal he might have achieved prominence in the ranks of the Scottish Free Church, to which he belonged. But he was content to find a lifelong sphere in his quiet, rural native parish. The memoir by his fellow presbyter Rev. R. Logan seems all too short; yet it gives a comprehensive idea of the course run by this man of God, and of the services he rendered to his Church and generation. The papers on Church history given in the book show a wide grasp of ancient records and much lucidity of style. The paper on Church Union is a masterpiece of clear and conclusive reasoning, while the sermons are vigorous and impressive.

Four booklets, at once direct in teaching and chaste in external appearance, are, The Christian's Calling, The Christian's Abiding, The Christian's Keeping (No. 1), and The Christian's Keeping (No. 2), They are all from the pen of William Thomson, and worthy of widespread circulation. (3d. each. *Drummond's Tract Depot.*)

Three small publications, called forth by the death of Mr. Gladstone, are: The Heritage of a Great Life: Two Sermons Preached in Westminster Abbey and St. Margaret's, on Sunday, May 22, by Canon Eyton. (1s. *Kegan Paul, Trench & Co.*) "Rock of Ages": Interesting Particulars of Mr. Gladstone's Favourite Hymn, with facsimile on a postcard of the Latin translation made by him during a debate in the House of Commons, by Rev. J. Brown, Wincanton, from whom copies may be had (3d. each). Mr. Gladstone: Scholar, Statesman, Saint: A Sermon Preached in Ancoats Congregational Church, Manchester, by Rev. Charles Garnett. (1d. *Manchester: R. S. Chrystal.*)

Sailors in Holland.—Whilst attending a conference at Terneuzen, it was my privilege to see some of the homes where our sailors live, and what scenes met my eyes. These homes I was told were formerly dens of iniquity and strife, but now havens of refuge. I also went to Antwerp, and saw something of the Lord's work under the care of Miss Smith and her Swedish co-worker. A little report just issued tells its own tale of success and further needs. Miss Smith, who has had an apprenticeship of many years in Ratcliff Highway, is eminently suited for the work. L. Blaauw.

Welcome Home, Canning Town, E.

The Christian.

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Notes and Comments.

"THE Invasion of the Lord's Day by Present-day Amusements" was the subject of an important conference at the quarterly meeting of the London Baptist Association last week. This invasion was properly described as an organised movement, for on a recent Sunday the Sunday League, which has for its object the secularisation of the day, had twenty-three excursion trains to different places, while concerts and other amusements were provided.

Some of our religious leaders are weakly pandering to this tendency by defending Sunday games "within proper limits." The love of the world, the growth of unbelief, and the extension of Roman Catholic influence in Britain are largely responsible for the present state of things. Till the national sentiment is more earnestly roused, and the possibilities of organising in defence of the Protestant Sunday are clearly grasped, the evil cannot be stemmed. What may be done is seen in the defeat of the Oxford Music Hall authorities last autumn in their endeavour to promote Sunday evening concerts ; and the equally striking defeat of an attempt at Bournemouth and elsewhere to introduce band-music into public parks on the Lord's Day.

A proposal (apparently serious) has been made to get the London County Council to maintain a municipal opera-house. We are glad to see *The Spectator* and other responsible papers vigorously exposing the futility of this extraordinary proposal. That the body responsible for the government and well-being of Greater London should be expected to subsidise the amusements of the rich with public money is amazing. The County Council has better ways of spending the money entrusted to it in sweeping away dens of iniquity, lessening the pressure of overcrowding, and providing healthy conditions of living for the people. If an opera-house is necessary, those who desire it can well afford to maintain it themselves.

The movement towards federation is invading our Free Church colleges, where it is the growing tendency for colleges of different denominations to have a common staff of professors. Regent's Park, Hackney, and New Colleges have for years shared the services of certain members of their staff, and now they have just joined in the appointment of five professors, whose duties will be performed in the common interest. This is an admirable way of economising denominational money, increasing the efficiency of professoriates, and of further riveting the bonds of brotherhood among the Free Churches of the future. If the students during their studies come together, they will form friendships that will count for good when in years to come they occupy leading positions in their respective denominations, and their influence will naturally be enlisted on the side of a true spiritual unity among the people of God.

The growing tendency in many of our churches is for the "voice of praise" to be almost entirely the voice of choir and organ. Dr. Talmage, in a recent utterance, specially referring to the state of things in America, says :—"We dam the great Mississippi of congregational singing, and let a few drops trickle through the dam." This is the penalty of paid quartettes. But even in this country the evil is increasing, and the result is the stifling of the natural instincts of the heart to utter itself freely in song. By this means a barrier is put up in the way of effective worship. It should never be forgotten that preacher, organist, and choir exist *for the congregation*, and not for their own glorification, and that they do not fulfil their function unless they help to give greater confidence and stimulus to the general singing. Praise and prayer should never be done by proxy.

In these days, when music is so greatly loved and so generally cultivated, there is great opening for groups of well-trained singers to go out singing the Gospel. We have bands and choirs of a miscellaneous kind that go into the streets and into parks and other places to conduct the service of praise in open-air services, or to gather a crowd and lead them to a place of worship. But why not a few choice and well-harmonised voices going from court to court, street to street, and park to park, to sing for Jesus—bands of modern Lollards ?

Sir Henry Fowler, M.P., says that when his father was minister of Great Queen-street Chapel, London, the vice, ignorance, and intemperance abounding were terrible, and that the wickedness to-day is not to be compared with that of fifty years ago ; yet London is "not a Christian city," and the problem we still have to deal with is its religious condition. And to do this we must "stamp social life, business life, municipal life, and parliamentary life with the spirit of Christianity." Dr. Maclaren asked the other day :

> In what sense is England Christian ? Are we not living in a fool's paradise to hope it ? We have not lost grip. *We never had hold* of the masses.

These two witnesses agree. The problem of to-day has been the problem ever since Columba and Aidan preached to our wild fathers in the North ; and the misery of it is that so few members of churches realise the responsibility and the privilege of the work to be done.

Mr. Andrew Lang, in his "Making of Religion," subjects the current theories among scientific thinkers on this question to a rigorous examination, and comes to results that tell remarkably in favour of the Christian point of view. His book, written as an expert who has spent many years on the subject, marks a sharp return from the materialistic standpoint of recent writers on the origin of religion. He favours the idea of a primitive Theism—how attained (*i.e.*, whether naturally or by revelation) he cannot affirm, but at least prior to the eras of animism and ghost-worship and other fancies of the anthropologist's brain. Most noticeable of all, however, is his defence of the credibility of the New Testament miracles.

After detailing the evidence of abundant cases of "super-normal experiences" that have been established by scientific investigation, he goes on to say :

> Thus considered, the kinds of marvellous events recorded in the Gospels, for example, are no longer to be dismissed on *a priori* grounds as "mythical." We cannot now disregard evidence as necessarily false because it clashes with our present ideas of the possible, when we have to acknowledge that the very same evidence may safely convey to us facts which clashed with our fathers' notions of what is possible, but which are now accepted. Our notions of the possible cease to be a criterion of truth or falsehood, and our contempt for the Gospels as myths must slowly die as "miracle" after "miracle" is brought within the realm of acknowledged law. With such admission the hypothesis that the Gospel evidence is mythical must grow weaker, and weaker must grow the negative certainly of popular science.

This is an excellent statement of the reply to Hume's celebrated argument against miracles, which for so many years held such a tyrannical sway over the scientific mind, and which has now become so discredited that it is not likely to be revived. The New Testament miracles do not depend for their credibility on the attitude of experts in anthropology, but they have at least a better chance of being accepted on their merits by those who seem to think that nothing can be true except it be accepted by these experts.

Dr. Parker, at his recent jubilee, stated that it had always been his ambition to preach a "ministry by encouragement." This should be the aim of all whose business it is to announce the good tidings of the Kingdom. In our Lord's discourses, even when He was engaged in denouncing sin, there was always an open door of hope for the sinner. His method was to expel evil by the encouragement of all that was good. He kindled the smoking flax into a flame ; He filled the despairing with a new hope. Perhaps there never was an age when there was greater need of a bright, cheery announcement of the grace of God. We are "saved by hope" as well as faith and love ; and this grace should always be a prominent feature in the attitude and teaching of the ambassadors of the Gospel of Peace.

It is very desirable at the present crisis in the ecclesiastical world to emphasise the need of maintaining a calm and charitable spirit in speaking of opponents. The bitter attacks made on Sir William Harcourt by Canon Knox-Little and others for his plain words in Parliament are a mistake in tactics as well as an exhibition of temper. We gain nothing and we lose much when we allow passion to get the upper hand of us in religious controversy. The cause of truth is hindered, and relations between those who differ conscientiously are sadly strained. History speaks eloquently as to the age-long mischief that results from unguarded words and the imputation of unworthy motives, and the world laughs in scorn at the spectacle of Christian men who "bite

and devour" one another. We need the zeal which has love at its heart to keep it clear and sweet in the midst of warring opinions.

The Archbishop of York, at the Diocesan Synod last week, delivered a defence of Protestantism, which is a word that is rapidly falling out of fashion in many quarters. He said the Church of England had always been Protestant as against the errors and corruption of the Roman Church; but claimed that the Protestantism of the Reformation was of a very different character from what bears the name in the present day. This difference he expressed thus :—

It did not occupy itself with little details which had no specific character of one kind or another. Its object was to preserve unimpaired the articles of the Christian faith. It rejected no doctrine inherited by the Church from the earliest centuries. It stood in the old ways, and asked for the old paths. It abandoned no ecclesiastical position, and separated itself in no way from the Catholic Church. It recovered truth which had been forgotten or overlaid with superstition, and it cleansed itself from corruptions inconsistent alike with the teaching of Holy Scripture and the faith of the Church.

Yet, in the face of the present excitement, and his own defence of Protestantism, he advocated one of the most unscriptural practices of the Romish Church [Prayer for the Dead].

The time may come when the occasion for such apprehensions may have passed away, and then it may be possible, under the guidance of God's Holy Spirit, to replace this godly custom in our Book of Common Prayer. But till then we must be content to confine such supplications to our private devotions, and to see, perhaps, in more than one of the prayers of the Church some lingering indications of her silent desire for the ever-increasing blessedness of her departed children.

And this while pleading for moderation and a care for the feelings of parishioners who were troubled by advanced services!

The Church Association has issued a stirring manifesto to the people of England on the Romanising tendencies at work in the Church of England. It contains an instructive sketch of the results of the Oxford Revival, the gradual inroads made on the authorised course of worship and ritual, the growing contempt among sacerdotalists for the decisions of the courts, their open and wilful disregard of legal restrictions, the cowardice or apathy or secret sympathy of the bishops with this movement, and the call for a speedy and determined protest against this widespread lawlessness in high places. The proved existence and activity of secret societies whose object is to transform the Church of England "as by law established" into an outpost of Rome makes the duty of the nation in the present crisis immediate and paramount. This appeal deserves to be widely circulated in the homes of the British people.

The dishonesty of remaining and officiating in a Church to which a minister is not true is *the* feature of the Romanising clergy which strikes the public mind most painfully. It has been freely commented upon in Parliament and in the Press. This is a national and an ethical question. To trifle with sincerity perverts conscience and twists the whole life. The spectacle of a large number of men in a conspicuous and responsible position paltering with truth must inevitably have a deteriorating effect upon the whole people.

From expressions made at the recent meeting of the English Church Union, the point with its supporters seems to be, not obedience to the Bishop as a recognised authority in the Church, but, as Canon Gore says, getting as much liberty as can be "gained or squeezed from any particular bishop in any particular diocese." It seems to us that what the Church specially needs is to consider "what would the Lord Jesus have us do to advance his spiritual kingdom amongst men?" This would settle much that is now in dispute, and throw a flood of light upon many otherwise debatable ceremonials.

"Pray for me" is a common but sacred request. Mr. Gladstone is said to have preferred it to someone at a critical time when he was tremendously burdened. Most of us have asked to be remembered in the prayers of some devout friend, and are perpetually comforted by the assurance that he heeds our request. The thought of his intercessions does not prevent us from praying for ourselves; it strengthens desire and faith. In his last sermon at St. Paul's the Bishop of Stepney told the congregation there was

in the cathedral a tall and clever artisan who was a living example of the value of intercessory prayer. Some years ago in an East End workshop he challenged a fellow-workman, a little man of small brain power, to a discussion in any hall on the truth of Christianity. The little man said, "I can only pray for you." Years rolled on, and the big man became an earnest Christian, and now scours the streets of London in the hopes of finding his little colleague and thanking him.

Whittier has made fine use of the request, "Pray for me," in his poem "The Prayer Seeker," the last stanza of which is very Christ-like in spirit—

He prayeth best who leaves unguessed
The mystery of another's breast.
Why cheeks grow pale, why eyes o'er overflow,
Or heads are white, thou need'st not know.
Enough to note by many a sign
That every heart hath needs like thine.
Pray for us!

The political atmosphere in most countries is full of the elements of change just now. There have been crises in France, Italy, Japan, and Germany during the past nine days. Spain is tottering down a steep at the bottom of which lies ruin. Austro-Hungary politics are at a deadlock. Our own country and Russia are almost alone in the stability of their social relations. With all the unrest reflected in our newspapers, there are less signs of real trouble and decay in our public life than anywhere. The hearts of British subjects should be lifted up in perpetual thankfulness for the steady national progress, liberty, and well-being which we enjoy. In proportion to our privileges and opportunities as a people is our responsibility. Where much is given, much will be required.

The War Office has published in leaflet form a "Memorandum" naming some of the duties of "company officers to the men under their control." They must point out to them the disastrous effects of giving way to habits of intemperance and immorality, that it "enfeebles the constitution and exposes men to the risk of contracting disease of a kind which has of late made terrible ravages in the British Army." Those who are thus tainted are useless to the State while in the Army and a burden to their friends after they have left it. The emphasis which the opponents of regulating vice have for long, and especially of late, laid upon the influence of officers is also laid in this official document. There is one paragraph which contains a right principle, but too narrowly limits its application. It is this :—

The Commander-in-Chief desires that in making recommendations for selection for promotion regard should be had to the example set to the soldier. No man, however efficient in other respects, should be considered fit to exercise authority over his comrades if he is of notoriously vicious and intemperate habits.

The extraordinary change of attitude in China towards everything Western is emphasised with a mass of interesting details in the first number of the new missionary organ called *Signs of Progress in China*. Not only is the white man's form of civilisation rapidly captivating the minds of the Oriental, but there is a widespread humanising of his ideas. The anti-foot-binding movement is making rapid progress. Missionaries all over China report that there never was such a spirit of inquiry as to Christianity as is now shown. The secretary of one of the leading viceroys has written to the Christian Knowledge Society to open fresh depôts for the sale of its publications in the North. The Editor makes an appeal for men and money to prepare and distribute the right kind of books to students at the 206 examination centres in China. £200 per annum would provide literature for the leading minds for a province of twenty millions.

It was sure to come sooner or later. All the same, we are sorry to see that an English syndicate has obtained a concession on a grand scale from the Administrator of New Guinea, Sir William Macgregor. "Its purposes are elastic." It may collect india-rubber, work mines of all kinds, buy, sell, and lease land, etc. It is to have the right to select a quarter of a million acres of land in eight years, provided the Government can so soon place such an area at its disposal. We have every faith in the Administrator, but we are not sanguine that he will succeed in preventing the white men from oppressing and degrading the natives, and from introducing the vices with which new countries are cursed. This great island was taken possession of some twenty-three years ago in the name of Christ by a missionary party of the L.M.S. singing on its shore—

Jesus shall reign where'er the sun
Doth his successive journeys run.

Martyrs have died there. Neighbouring islands, earlier Christianised, have willingly sent teachers and workers to it, and past experience makes one tremble at the thought of the miners and traders and company promoters now casting covetous eyes upon it.

Dr. Hutchinson, of the University of Buffalo, in writing on "Love as a Factor in Evolution,' has remarked with shrewdness and truth that it is not lack of intelligence which keeps the savage a savage, but lack of brotherly kindness. The Bushman, the Akka, the Tierra del Fuegian, often possesses a larger share of intelligence than some of his brethren much higher in the scale. Where the law of kindness obtains to any degree there is more or less of unity and combination, and this gives strength and safety. This line of observation requires to be carried further back than this, because brotherly kindness depends on an antecedent and deeper affection, on the love of God to us and our love to Him. The reason for loving one another is that He has loved us and given his Son to die for our sins.

Lieutenant Hobson, the hero of the *Merrimac*, which was sunk in the mouth of the harbour of Santiago, is a man of high Christian character and principle. From the Boston *Congregationalist* we learn that when at the Naval Academy, Annapolis, he was president of the branch of the Y.M.C.A. there. The letter he wrote his sister just before sailing for Key West with Admiral Sampson's squadron breathes the spirit of a real Christian sentiment :—

Feeling that there has been earnestness of effort in my life, ready to accept any consequences, I hope to put aside every thought and bend entirely to the work in hand, to go in for action without any preoccupation or diverting thought, leaving all issues to the God who rules over all, to whom we must refer the mystery of life and the mystery of death.

"Measure the Pattern."

And let them make Me a sanctuary, that I may dwell among them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And look that thou make them after their pattern, which was showed thee in the mount (Exod. xxv. 8, 9, 40).

And thou shall rear up the tabernacle according to the pattern thereof which was shewed thee in the mount (Exod. xxvi. 30).

Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. And I will dwell in the midst of them for ever.

This is the law of the house: Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house (Ezek. xliii. 10-12.)

MOSES was commanded to make every material for the Tabernacle according to a Divine model. The pattern of each portion, however small or seemingly insignificant, was the expression, the revelation, of some thought or purpose in the heart of God in providing a meeting-place between Himself and his people. For "the Tabernacle of the Congregation" should rather be translated "the Tent of Meeting." It was not primarily for the meeting of the people with one another but with God.

Every board and tenon and socket, every curtain and covering and vessel, had its own individual significance and intention, and must be made with undeviating exactitude according to the pattern made visible to Moses' inner sight in vision on the holy mount.

But every part had relation to the whole, and must be in due proportion to every other part. Whatever the children of Israel brought beyond the necessity of the case was "too much," and they were stayed from bringing more.

Not only must every individual part be made according to the Divine pattern, but the Tent of Meeting must be reared up according to the pattern thereof which was shown to Moses in the mount. Every part must be in its own appointed place. Chapter after chapter is occupied with minute instructions and directions as to the erection of the Tent, and at the close of the record of the completion of each portion of the work the inspiring Spirit adds, eight times, like the refrain of a hymn, "as the Lord commanded Moses" (Exod xl.).

From the garments of the priests to the carrying of each several portion, everything was foreseen, arranged, and provided for. For example, every precious stone of the breast-plate had its own individual value and beauty and name; but if they had been laid heterogeneously upon a table, the consciousness of confusion, incompleteness, incoherence, lack of order, would have been more obvious than the excellence of each individual gem. But the breast-plate, with its precious stones in their appointed order, was the chief object in the garments of glory and beauty.

If every detail of the Tent typified some truth, some expression of God's love to us, some revelation concerning our redemption, some counsel as to our conduct, is it not as necessary that we should measure the pattern of our faith and of our worship, as it was for Moses to make and rear the Tent of Meeting according to the pattern shown him in the mount? Must we not be as careful that the material, the form, and the structure of the doctrine taught shall be according to pattern, as was Moses in the construction of the Tent, and as was Solomon in the building of the Temple?—for there was a Divine pattern for the Temple no less than for the Tent.

Emphatically everything must be in due proportion. Tent and Temple were planned by rigid calculation of weight and measure and number. There must be nothing superfluous, nothing lacking. And this was required in the worshipper as well as in the place of worship; no one who had anything superfluous or lacking might enter into the congregation of the Lord. How necessary, then, to hold fast the form—the pattern—of sound, wholesome words. How essential to preserve the proportion of the faith.

The history of the Church has been a series of controversies by reason of the neglect of this. At Corinth every teacher—every builder—of the Church had a psalm, a doctrine, a tongue, a revelation, an interpretation; but the architecture was not according to the Divine pattern, and the Church was not built up, was not edified.

To say nothing of the false material—the brick for stone and slime for mortar, the erroneous doctrines—of which Babylonish churches have been built, what caricatures of God's house have been created by doctrines held and taught out of proportion with one another, or even made to antagonise one another.

Leaving the manifold controversies of past ages and coming to our own times, who can look without distress upon the contentions as to Election and Free-will, in which men of God almost un-Christianised one another, and one denounced Free-will and the other denied Election.

It is said that sects are good, for each becomes a witness for some special truth. Is this really so? But if it were, is it according to the pattern made visible in inward vision to those who dwell in the mount with God? Was not the Tent of Meeting, was not Solomon's exceeding magnifical Temple, one harmonious and strictly proportioned whole? Are we not built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, FITLY FRAMED TOGETHER, groweth into a holy temple in the Lord—for a habitation of God through the Spirit?

All Christians admit and affirm that prayer to God is equally addressed to the Father, the Son, and the Holy Spirit—the Triune God. But without questioning here that they are right who adopt and encourage prayer to the Holy Spirit individually, and separate from the Father and the Son, may there not be a disproportion between the teaching regarding the intercession of the Holy Spirit and that having reference to Jesus the Son of God? The air is full of priestcraft and sacerdotalism and sacramentarianism, and not a little is said in opposition to them; but how little do we hear of our Great High Priest, who has passed through the heavens and entered into Heaven itself by virtue of his own blood, and who is able to save them to the uttermost who come unto God by Him, seeing that He ever liveth to make intercession for them!

There are and can be no jealousies, no controversies, in the One and Triune God; but may not these arise among ourselves, through holding various truths in disproportion, thus losing the symmetry and harmony of truth?

"As the truth is in Jesus"—that is God's perfect pattern. There was no lack nor excess in Him; hidden in Him are all the treasures of wisdom and knowledge—He is the fulness of the Godhead bodily. He came into the world by the overshadowing of the Holy Ghost; the Spirit descended and abode upon Him at the beginning of his work. Being anointed of the Holy Ghost, He went about doing good, until, by the same Eternal Spirit, He offered Himself without spot to God, and was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead; and from the throne of God and of the Lamb flowed forth the outpoured Spirit like a river of living water, and is flowing still, and will never cease to flow.

As we draw near to our Lord Jesus Christ, the Revealer of the Father, to whom in the days of his flesh the Spirit was given without measure; as we study to be workmen needing not to be ashamed, rightly divining the Word of truth; as we meditate on these things, and give ourselves wholly to them, our profiting in all things will appear. M.

Epping Forest Conference.

THE third conference convened by Mr. A. Garstin took place on Friday and Saturday last, when the weather was exceptionally fine and the attendance good. Mr. R. C. MORGAN presided at the opening meeting, when Pastor G. TURNER gave a deeply instructive and helpful address on "Threefold Salvation." Mr. W. R. LANE followed with a practical exhortation on the same subject.

The afternoon gathering was held beneath the trees, and after a short address by Dr. MCKILLIAM, Mr. CHAS. COOK told of his recent visits to Italy, and of his journeys to the prisons of Europe, Africa, and America, in order to supply the inmates with the New Testament. Mr. LEONARD WEAVER spoke of evangelistic work done in Canada and America, and closed with an interesting account of wondrous gatherings and striking conversions he had recently seen in Hyde Park.

Pastor FULLER GOOCH spoke in the evening on the reliableness of the Bible, and evoked much enthusiasm by his manly address on the inspiration of the Scriptures. Mr. C. INGLIS, Mr. J. E. TAYLOR, and others followed, and the first day closed with praise for blessings received.

Dr. T. NEATBY opened the second day's proceedings with an address on "The Believer's Relationship to God," which was apparently much appreciated by the large gathering. Mr. WILLIAM HODSON next spoke, and then a series of short addresses followed, which brought the morning meeting to a close.

The afternoon was devoted to reports of work, China occupying an important place in the programme, and then Mr. WILLIAM WHEATLEY told of work among prisoners at home.

A large audience gathered in the evening, when Dr. MCKILLIAM, Mr. NED WRIGHT, Mr. T. HARRISON, and Mr. LEONARD WEAVER preached the Gospel, and the results were seen in the conversion of some who had been under the sound of the message, one of the friends rejoicing over the salvation of two of his grown-up children.

Mr. Garstin was greatly cheered by the success of this year's gathering; and he will be thankful for the prayers of God's people on behalf of his son (whose presence was greatly missed this year), who has met with a serious accident.

Abolitionist Federation.—The International Federation for the Abolition of State Regulation of Vice holds its Congress in London from July 12 to 15. The numerous delegates from all parts of the world will meet each day at Devonshire House, Bishopsgate-street, and will make reports from their respective countries. Further subjects for discussion will include missionary work in India, as affected by the existence of the Regulation System, and endeavours to revive the system under new titles. Among foreign visitors there will be Mr. and Mrs. Booth Clibborn, and Mr. and Mrs. Aaron Powell; also Mrs. Josephine Butler, Bishop Thoburn, of the Methodist Episcopal Mission Society, Western Asia, and many others are expected.

Ritualism and Rome.

ON Sunday evening last Dr. R. F. Horton, of Hampstead, concluding the eighteenth year of his monthly lectures to working men, delivered an exposition of the tendency and methods of the Ritualistic Tractarian movement in England. At the outset he pointed out that in all the replies which his lecture on "Rome and National Decay" had called forth, no one had ventured to contradict his plain statement as to the moral and spiritual bankruptcy under the sway of Rome, which not only remained undisputed, but has received a striking confirmation in what has recently occurred in the case of Rome's greatest daughter—Spain.

Of the many causes in Romanism which tend to national decay, among the chief may be mentioned the demoralising effect of auricular confession. In February last a priest named Slattery was convicted in Edinburgh of selling an obscene theological work, which was sanctioned by the Romish Church as a guide to priests in probing the depths into which those confessing might have fallen.

The Reformation saved not only Christendom, but also the Catholic Church, by promoting a counter-reformation. Romanism contains within itself a poison which will destroy the life of the strongest nation. From Roman Catholics we learn that the great protagonist of Roman Catholicism in England is the Ritualistic movement. It is through the English Church that the greater propaganda of Romanism is maintained. The avowed purpose of the more avowed Ritualists is to bring the Church of England back to Rome. Walsh's "Secret History of the Oxford Movement" should be read by all. Once its contents are generally known in England a great revolution of opinion will take place. The Tractarian movement was promoted by secret societies on the principle of what Rowe calls "probablism," what Ritualism calls "economy" or "reserve," but what in common English is called "lying." Six of such societies are there described, all "fully and even passionately Roman." To one, the Guild of All Souls, the object of which is to reintroduce the doctrine of purgatory,

646 ENGLISH CLERGYMEN BELONG.

Is it possible that the religion of our Lord and Master can be served by intrigues and deceit? You blaspheme when you call an intrigue the cause of Christ. The only excuse for Newman, Manning, and Pusey is that they were disingenuous on principle. Long after he was convinced of the Papal claims, Newman continued to attack them, throwing dust in the eyes of England for three and a-half years in a Protestant Church. This characteristic appears in all the writings of those leaders whose works have been made plain to us. "Make yourself clear," said the once truthful and upright Ward, as his son records, "that duty justifies deception, and then *lie like a trooper!*" It was the same with Pusey, who had heard confessions for four years when he wrote his essay on Tertullian against the confessional.

THIS DUPLICITY IS ON PRINCIPLE.

The modern Romish Church was saved by the Jesuits, and has been forced to adopt their doctrine of probablism—otherwise lying.

Pusey himself said that the existing methods of confession and penance presented the greatest danger to the Church, and was the road by which many went down to hell. There are in England to-day more nuns immured in convents than there were in the years before the Reformation. Read McCabe's "Twelve Years in a Monastery," and see the waste of time, the waste of energy, the evil of it all, more clearly than by all the stories of vice and sin connected with the system. You can, at least, demand a Government inspection of all such places. Why am I, you may ask, so eager and insistent on this subject when there are so many social and moral evils to deal with? Because I see the growth of sacerdotalism, and because I want the people of England to understand that there is something demoralising in subjecting the conscience to a fellow man, but something exalting and ennobling in subjection to the will of Christ. Bondage to a priest is slavery; bondage to Christ is liberty: "Be not, therefore, entangled again with the yoke of bondage."

[593]

Molly.

By Mrs. HARVEY-JELLIE.

"MOLLY," plain and simple, that was her name, and no one ever heard of any other. She was a sensitive creature; *that* could be seen by the manner in which she winced at an unkind word, and shrank into silence when treated with cold indifference by some to whom she had done many a kindness; yet none ever heard a reproachful word from her lips.

The old seaman with whom she lived was quite a character in the neighbourhood. His seafaring days were over, but all his delight seemed to be in talking to old and young of the many wonderful adventures he had gone through; and the most eventful of all was that black night, eight years before, when he saved a delicate girl from a watery grave. Her father was coming to London with his motherless child, but perished in the cruel waves.

Jonathan Ansel carried his charge back with him to his cottage, and without a murmur his wife gathered her into home and love.

"You will be our own 'Molly' till someone comes and tells us we have no right to you, my dear," she said.

There was no one to care, and the lonely girl clung to the new-found friends, and by her handy ways became a real help to Mrs. Ansel, from whom she learned the old story of God's love in Christ. They sent her to the school near by, where she made good progress.

But the old woman became weak and helpless, and for the last two years of her life she found happiness in listening to Molly's gentle voice as she sat and read to her from the old Bible. Changes came over the little home, just as storms come one after another.

"Good-bye, my dear," said the dying woman. "You'll tend the old man, and God bless you for it," and sadly they saw her carried away. Two years more, and a sudden stroke laid the sailor low, and in his wandering hours he would call to his mates to carry him aloft, and to cast anchor; and then he would rouse and say "I'm still ashore, give me a word to hold by, Molly and kiss the old man again,' and, trembling with anxiety, she turned readily to the well-worn pages and read, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

They were dark days, with bitter experiences, when Jonathan Ansel followed his wife through the gate of death, and Molly had to face a cold world; with him *all* went, the few belongings were sold to clear expenses, and she was left desolate but for a neighbour who offered a bed till she found a place.

But Molly's extremity became

GOD'S OPPORTUNITY.

A lady was handing some coal tickets in that district, and asked who she was. The story was soon told; and the lady said she wanted a young girl to attend to her daughter. "She has a nurse, but I want a cheerful young person to wait upon her when nurse is busy or away," she said.

It was not home, as the cottage had been; painful hours were spent at first, but God's Word was hidden in her heart, and gave her food for thought, so that amid the strangeness Molly soon felt pleasure in being useful.

Weary nights of pain were the lot of the rich girl, for Elsie Vaughan had suffered from a complication of diseases for a year past, and the thoughtful kindness and marked attentions of the new maid called out her gratitude. Many a slight from the domestics caused Molly hours of uneasiness, but to be able to help "Miss Elsie" bear her pain was worth everything. When all had been tried in vain one night, and nurse was tired and gone to rest, Elsie asked Molly to sit beside her, and tell her something to make her sleep.

The dear old folk had always asked for a message from the Bible, but it never seemed to be used in that room, so she told of the sailor and his wife, and then repeated their favourite verses. Again and again this was done; for many hours they left her, seeing she was willing to wait patiently upon the invalid; and soon both nurse and mother became vexed that Molly was always preferred, and in any time of special weariness no one could comfort as she. No hope seemed to be given of recovery, and the many presents lavished on the daughter only mocked her.

Molly was seventeen; Elsie Vaughan only sixteen.

One evening, after trying to cheer her, Molly said, "But you have such a bright, full home, Miss Elsie, and everything you need."

"Yes, all is bright outside of me, but, Molly, I'd rather be you;

THE LIGHT IS INSIDE YOU.

Tell me that verse again—'The Lord is my light and my salvation, whom shall I fear'?" (Ps. xxvii. 1.)

"And the other one."

And Molly repeated, "I am the light of the world; he that followeth Me shall not walk in darkness."

It had been thought that summer weather would bring increased strength, and a chance to get Elsie to the sea, but just when days were longest she drooped, and all thought of it was given up. Mrs. Vaughan saw what a blessing Molly had become to her daughter, yet could not understand; to her the world held all the light she knew of.

"Mother, all the bright things have become dull and dark to me, but through Molly I have found a new light, and Jesus Christ is that light," Elsie said one day. They saw her turn from all below and set her face towards the light of heaven, heard her speak of new joys and hopes, and they wondered at it all.

"The verse the sailor loved I want," she said as the end came, and Molly said softly, "And there shall be no night there"; and before she could say more Elsie interrupted and said, "Mother, I shall be there to-morrow; no more weary days and nights."

"You will be better, my child, I hope," said Mrs. Vaughan.

"I am not fearing to die, mother; Jesus has made it all so easy. Now, Molly, say it again."

"Of course you may," said the mistress, in answer to Molly's inquiring look, holding her daughter's hand; *she* also heard the words of life.

"You'll miss me to read to, you have brought such a blessing to me; Molly, you'll be kind to mother if she should ever be ill."

"Oh, yes, Miss Elsie, don't you trouble; I'll finish the verse now"; and she read on, "they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."

Before the morning broke over the home the soul of Elsie Vaughan had seen the dawn of eternity.

"Molly, tell me all you used to tell her about the dear old people you lived with, and the Bible they loved, and the words that made my child so happy," said Mrs. Vaughan soon after the funeral.

And the same God became her God, through the same Saviour, for, as she heard God's light entered her soul. For many years Molly lived in that house, and was with her mistress through a long and trying illness, and at her death it was found she had left her faithful maid a small competency. Molly—still known by no other name—has a room not far from where Jonathan Ansel lived; and, although her health is not good, she is a centre of comfort and blessing in the neighbourhood.

"Be thou faithful unto death, and I will give thee a crown of life."

OUR DAILY HOMILY.

SUNDAY, July 10.

"*As deceivers, and yet true,*" *etc.*—2 Cor. vi. 8.

THIS is the first clause in one of the most wonderful series of paradoxes in all literature. In fact, the whole of this paragraph is unusually elevated in conception and splendid in diction. Let us class together these different conceptions of the Apostle, as held by those who judged him by his outward and inward life respectively.

Judged from the view-point of this age he was a deceiver, intent on some purpose of his own, misleading and hoodwinking his converts. His life seemed to the gay and worldly a prolonged death; to his close associates and friends it was a perpetual chastening. And many must have turned from it and felt thankful that the lines had fallen to them in pleasanter places.

Judged from the view-point of eternity he was known to be true, and building the temple of truth. His inner life was being recruited, deepened, and purified. His sufferings were chastening and pruning him that he might bear more fruit. Amid his outward griefs he was ever drinking at the wells of purest joy; amid his poverty he was enriching the world with the most precious wealth; amid his utter destitution he was handling the imperishable riches of eternity.

The monks of Chartreuse, when they first erected their monastery, made all their windows look in on the small inner court, but had none commanding the sublime mountains and glaciers around. So, too, many lives are always contemplating the trifles of earth's court-yard! Oh, that such would take into view the unseen and eternal! How trivial would much that now agitates us then appear!

MONDAY, July 11.

"*Let us cleanse ourselves from all defilement.*"—2 Cor. vii. 1 (R.V.).

The closing paragraph of the previous chapter tells what this defilement stands for; and, in the enumeration, note *the increasing bonds of approximation* which each word indicates. An unequal yoke in ill-matched intercourse with unbelievers leads to fellowship, and this to communion, and this again to concord, and this to partnership; whilst the culmination of the entire series is agreement, and the yielding up of the body for the possession and indwelling of idols. Let us beware of the beginning of this awful approximation. It is impossible to stand still; and they who think lightly of marrying an unbeliever may in the end hear words like those which watchers heard spoken in the doomed Temple on the night before it fell into the hands of Titus—"There was, as it were, the rushing of wings, and voices were heard saying, let us depart."

There is not only *defilement of the flesh*, but of the spirit. It is not enough to avoid the gross sins of outward life. Those of the inner temple and disposition are equally abhorrent to the holiness of God. We must come out and be separate from the latter as well as the former.

The word *cleanse* is very decisive in the Greek. It calls for sudden decisive action; and if you answer that sin is too closely interwoven with your nature to be thus summarily disposed of, remember that God demands our will only. Directly we are perfectly willing and eager, He steps in and does all the rest. Let us never be content with less than the endeavour to perfect holiness, being urged forward by the fear of grieving the tender heart of our Father, who waits to receive us into the inner circle of his love.

TUESDAY, July 12.

"*See that ye abound in this grace also.*"—2 Cor. viii. 7.

The grace of liberality is as much a gift of God as faith, or utterance, or knowledge, or love. This is implied in our text, and distinctly stated in ver. 1; in ver. 9 we learn that this grace first dwelt in our blessed Lord, who though He was rich, for our sakes became poor, that we through His poverty might become rich. If yours is a grudging, niggard nature, be sure to go out of yourself in yearning and faith towards the royal nature of the Lord Jesus, that it may fill and possess you, realising in you what is impossible to yourself.

Probably there is no greater test of our true religion than our behaviour in giving. How few, comparatively, give in proportion to their income! How few give systematically! How few have learnt the joy and luxury of giving, so that they abound in this grace!

This arises partly because they do not realise that they are stewards of God's property, and that He expects them to devote all they own to Him, keeping back only a necessary precentage for themselves and their families, as a steward might who was farming an estate for his absent master; and partly it arises from mistrust of God, and the fear that some day there may be a sudden falling off of supplies. Oh that each reader would consider that all is God's, and begin by always giving a certain proportion of every pound, so as to be sure of not robbing God of his own. Pray day and night that you may *abound* in this grace also.

WEDNESDAY, July 13.

"*He that supplieth seed to the sower and bread for food.*"—2 Cor. ix. 10 (R.V.).

In every harvest there is a twofold object. First, the supply of seed for the next autumn's sowing, and then of food for those that sow or reap; so in the spiritual sphere God will not fail either sowers or reapers.

All sowers must eat. However much wheat has passed through the sower's hands, he is not fed thereby. At night he returns hungry to his home. So we, who are engaged in the work of God, cannot live on what we do for the world around. After the most fruitful day of service, we need to take our Bibles and feed our famished souls by meditation and prayer. We must not mistake the glow and exhilaration of the sanctuary for nourishment. They are rather a stimulant. Therefore we may expect God to increase the fruits of our righteousness. Shall Boaz cause handfuls on purpose to fall for Ruth, and shall not God supply our need? Will the Father not give bread to those who are tilling his fields?

All eaters should sow. It would never do for the farmer to live on all the produce of his fields. He must sow a certain proportion of his grain. And nothing is more foreign to the genius of true religion than to be always nursing and ministering to oneself: eating the fine wheat of the Gospel, but not sowing it in other hearts; consuming the consolations of the Divine Spirit, but not endeavouring to pass them on to others. Oh ye who have eaten bountifully, sow bountifully, else ye shall suffer the results of spiritual repletion and indigestion. And note this precious assurance, that God will supply seed for daily and weekly sowing for the congregation and class, and that He will multiply it when sown, so that many thanksgivings will ascend to God.

THURSDAY, July 14.

"*Bringing every thought into captivity to the obedience of Christ.*"—2 Cor. x. 5 (R.V.).

The Apostle is planning a campaign, his words glow with the fire of military enthusiasm; but the weapons of his warfare are not carnal, as one has eloquently said, the standard under which he fights is a more sacred sign than that of Cæsar, the territory he invades is more difficult of conquest than any which kept the conquerors of the world at bay. He sees rising before him the lofty fortresses of hostile Error; they must be reduced or razed. Every mountain fastness to which the enemy of Light and Love can retreat must be scaled and destroyed; and all the thought of the human soul which is hostile to the authority of the Divine truth incarnate in Jesus Christ must be led away as a prisoner of war into the camp of Christ.

Mind to distinguish between the proper use of the intellect by the man who recognises its necessary limitations and uses it in the humble and reverent inquiry after truth, and that undue exaltation of the intellect which sets itself on high as the ultimate judge of truth, or which roams wildly, unheeding the Divine control. These are vain thoughts, sensual thoughts, cynical and self-reliant thoughts, sceptical thoughts, proud thoughts, wandering and wayward thoughts. But the Apostle says that however strongly they fortify themselves against Christ they may be brought into captivity. It was so with Paul; he verily *thought* he ought to do many things contrary to Jesus, but became his humble disciple.

The intellect has its province; but Faith has hers; and while the intellect tends to exalt man, Faith humbles him and leads him captive in the chains of love.

FRIDAY, July 15.

"*In perils.*"—2 Cor. xi. 26.

This enumeration was made before the imprisonment at Cæsarea and the voyage to Rome. How little do we know of Paul's life, after all! Every victory was hardly fought for and dearly won.

These sufferings attest the truth of Christianity. Whenever a doubt crosses your mind with respect to the Resurrection, or any other Gospel fact, say to yourself, "Paul knew everything that could be said against it. He was in the secrets of the Sanhedrim, and if he believed it we certainly may. And he had nothing to gain by his witness. It was to his great loss, and the shattering of his position in Israel, that he became a Christian."

These sufferings approve the genuineness of Paul's character. This age is athirst for biography, it loves to read the story of its great men; but sometimes we ask whether they are just as real and good and pure as we have been led to hope. There is one life, at least, about which no such inquiry can be raised. The severest tests may be applied to this diamond, but it shines only the brighter—a very Koh-i-noor, "A mountain of light."

These sufferings approve the power of the Holy Spirit. Such love had He inspired toward the Blessed Lord in the heart of the Apostle, that he counted the loss of all things gain, and the uncounted sorrows of his lot as light and but for a moment, if only he might win Christ, and know Him, and be found in Him. You cannot explain a life like this apart from the mighty power and indwelling of the Holy Spirit.

SATURDAY, July 16.

"*When I am weak, then am I strong.*"—2 Cor. xii. 10.

We need not discuss the nature of Paul's thorn in the flesh. It is enough that he calls it "a stake," as though he had been impaled. It must have, therefore, been very painful. It must also have been physical, because he could not have prayed thrice for the removal of a moral taint, and been refused. It came from Satan, permitted by God, as in the case of Job, to buffet his servant. It is not unlikely that he suffered from weak eyes, or some distressing form of ophthalmia, hence the eagerness of the Galatian converts to pluck out and give him their eyes (see Gal. vi. 11, R.V.).

God does not take away our thorns, but He communicates sufficient grace. He always answers prayer, though not as we expect. Canst thou not hear the music of these tender words, poor sufferer? "My grace is sufficient even *for thee.*" Sufficient when friends forsake and foes pursue; sufficient to make thee strong against an infuriated crowd and a tyrannical judge; sufficient for excessive physical exertion and spiritual conflict; sufficient to enable thee to do as much and even more work than if health and vigour were not impaired, because the very weakness of our nature is the chosen condition under which God will manifest the strength of his.

Do not sit down before that mistaken marriage, that uncongenial business, that physical weakness, as though thy life must be a failure; but take in large reinforcements of that Divine grace which is given to the weak and to those who have no might.

JUST PUBLISHED.—OUR DAILY HOMILY. by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan and Scott*). Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

Home Missions.

Helping Hungry Folk.

A KNOCK at the door. It is late. The house is empty; the office-folk gone home. No one is supposed to come here after 6 p.m. At the editorial desk a special article is being busily indited, and the editorial pen runs on unconscious of the sound.

The knock again. Up from the desk for the twentieth time to-day, and much inclined to groan inwardly, we pass down the chilly passage to unbolt the door.

Peering out into the darkness we presently discover two small, shabby figures by the lamplight that falls on the white steps—figures so small, so shabby, so shy and grimy and pitiful, that we draw them inside, smiling involuntarily at the queer little picture they present.

"I'm Patrick" (*Partrick*, he pronounces it), "Partrick h'Entwich," explains the elder of the two in a very frightened voice. "I'm Partrick, an 'e's Michael. Kin yer give us a bit o' bread?"

"Partrick" is very small, but Michael is *much* smaller, about three feet high, with a shock of matted, yellow hair across his dirty forehead, tattered clothes on his poor little person, and a weary, downcast, wee face that looks as if it never could have smiled.

On being cross-questioned Patrick explains that Michael is seven, but that he is thirteen (he looks for all the world as if he were no older than seven himself!), that "Father's bin out o' work nine months an' 'as sprained 'is ankle," that they "'ave bin roun' to all the 'ouses in the row an' on'y got these bits"—and he discloses a very grimy cloth roll of small size from under his coat sleeve, the "*bits*" contained in which must indeed be appetising!

Poor little mites, waifs of the crowded city; so small, so young, so wise in the sad world's suffering! A good cup of hot milk and bread comforts their hearts, and we send them away well laden with food and cheer, home through the black, cold streets.

. . . .

How many hungry folk are round us here in East London!—thousands of fathers "out o' work," and little pinched-up "Partricks." How to relieve their pressing poverty when the long, dark, workless winter hems them in between suffering, sin, and the hated "'ouse," is a perplexing problem. At Christmas, in the worst of the winter, when the unemployed are most unemployed of all, we do what we can, by substantial meals in our mission hall and by Christmas dinners in their homes, to help them to "tide over" the hard and hungry season. But so-called "charity" is rather a doubtful blessing. *Helping them to help themselves* is best. So when our kind and well-known friend Mr. T. A. Denny offered to start a soup-kitchen at Berger Hall, if we would undertake the working of it, we gladly accepted his proposal.

The kitchen was fitted up with the capital modern appliances (steam boiler, two fifty-gallon steam cookers, and one fifty-gallon water boiler), and turned out 600 quarts of substantial, satisfying soup in a marvellously short space of time. It speedily became exceedingly popular, the neighbourhood greatly appreciating "a lump o' bread an' a quart o' splendid, steamin' soup" for a penny.

Would you like to come and see the kitchen hard at work?

. . . .

It is the dinner hour in Bromley-by-Bow, as the crowd of little children, many of them so small that they can barely reach the counter round which they are pressing for their "twarts to take 'ome to mother," testifies. Tin beer measures, water-cans, broken bedroom crockery, jugs large and small, with or without handles, and even publicans' cans, are among the various utensils waiting to be filled.

"*One twart, please.*"

"Why, pet, it's 'most too big for you to carry! A whole quart? Who's it for?"

"*Me,*" answers a very small girl, with decision. "Me! Mother's sent me for it. She's sent the penny too. An' 'ere's the pickle jar, please, sir."

With a cheery smile and nod that find a wan reflection on the wee, white face of the child, the good manager exchanges for her penny a strong, steaming "twart," which fills the pickle jar to repletion; and the businesslike little woman trots off, carrying her grateful burden by means of a coarse bit of string tied round the neck of the jar.

It is winter. Hard frozen snow lies massed in grimy piles about the roadway, and trodden into thick black mud round the crowded entrance of the hall. Half-starved dock labourers, who in the vain hope of "gittin' took on for a job" have been hanging round the big dock gates since early morning, are pressing in at the door. One glance at their numbed fingers, and faces blue with the pitilessness of the bleak east wind, is enough to make one's heart ache for these men, and warm with gratitude towards the friend who has so generously and freely helped us to start this kitchen.

There is a run on the soup to-day. It is nearly one o'clock, and since mid-day four hundred quarts have been sold. Perhaps the frozen wind and snowy weather have something to do with it; at any rate, the workers' hands are kept busy.

"Aren't you coming in, my man? Don't stand shivering in the cold. Here, bring your soup inside and make yourself at home like the rest!"

The words are hastily addressed in a cheery voice by one of our bright-faced helpers, who is busy with the *département de l'intérieur*, where by the blazing fire of the hall those who are "consuming their soup on the premises," as the manager would say, are seated complacently enjoying at their ease the big hunches of bread and bowls of savoury brew.

"No, thankee, sir. I ain't a-comin' in. It's fur my wife I wants it."

The worker pauses a moment to look at him with more attention. "I don't recognise your face. Are you a stranger here? I hope your wife is well?"

"No, sir, an' yes. Leastways, it's yes and no. I am a stranger 'ere, an' my wife's werry bad," he answers in a troubled tone. "N'ur'shment the doctor says she must 'ave. I 'ears as you give a good dinner 'ere fur a penny, an' I 'ave walked over from the West India Dock fur to git it."

"Well, you're just in time, for we're nearly sold out. I hope it will do your wife good."

A hearty grip of the hand, and the man was gone—out into the chilly air, and away for a two miles' tramp, bearing his precious burden to the poor sick wife at home, who certainly would get well if a husband's devotion could act as "n'ursh'ment." Love, thank God, is no stranger in London lanes and alleys.

And now one o'clock strikes, and our supply has come to an end.

"Four hundred and twenty quarts in an hour," says the manager; "a good day's work. No, no more, ma'am. Sold out. Though I'm really very sorry!" he adds, as the last comers turn with disappointed faces away from the open door. "Come earlier to-morrow."

. . . .

With which closing remark we must end our visit to the Berger Hall Soup Kitchen, only reminding you that, though its doors are now closed for the summer season, we expect, all being well, to reopen before long; and that if you missed the privilege of helping last season you may yet have opportunity, and should by all means try to "*come earlier to-morrow.*"

The needs of the work do not cease with the winter, and we heartily wish that you would not only come to-morrow, but *to-day*, by personal visit or by letter to our headquarters (Harley House, Bow, London, E.), and give a helping hand to the far-reaching mission work that much needs help from you. Gifts would be specially valued just now towards our numerous summer garden meetings and excursions for the East End townsfolk, who weary at midsummer for fresh air—for the sweet country air that is, thank God, so commonplace to most of us.

Lucy E. Guinness.

On Tuesday afternoon last a well-appointed medical mission was opened in connection with Berger Hall and its many-sided work. The need of this agency has long been felt, and it is hoped that it will perform a ministry of beneficence, and lead many to the great Physician of souls.

Colporteurs in Training.

A NEW forward movement has been made by the Christian Colportage Association in the formation of a Home for the training and testing of candidates for the position of colporteur.

For some time past a great difficulty has been experienced in obtaining fit men for the work. Many applicants have had to be rejected who would probably, with a short course of training, have made excellent colporteurs, so that the need for a place of training has become a necessity if the work is to be carried on efficiently in the future.

The old Railway Convalescent Home, at Hastings having been secured for three years, the Home was opened on Friday, July 1, when an interesting dedication service and conference, presided over by Mr. W. H. Seagram, was held in the Railway Mission Hall adjoining, at which many friends from Hastings, St. Leonards, and surrounding district, as well as some from London, were present. On the platform were the Revs. J. A. Jamieson, F. Whitfield, R. S. Woodward, and R. Cowan, Mr. A. A. Head, and other friends both of the Railway Mission and the Christian Colportage Association.

It was explained that the training in the Home will be a simple course of instruction in the great fundamental truths of the Bible, accompanied with advice and suggestion as to how best to meet, from the Word of God, the various difficulties encountered in the work from the sceptical, the careless, and the anxious with whom the men come in contact from day to day.

Part of each day will be devoted to practical colportage work in Hastings and the surrounding villages under the guidance of an old and experienced colporteur, who will be in charge of the Home.

The course in the Home will also be a useful means of testing candidates as to their fitness for the work before being appointed to a district, and give opportunities for teaching the principles of the work.

The deepening of the spiritual life of candidates will have first thought and care, that they may go forth truly consecrated men, possessed by the high aim of the Society, to win souls for Jesus Christ.

The house will also be utilised as a convalescent home for any of the Society's colporteurs needing rest or requiring change after illness, who may not otherwise be able to obtain it.

Information may be obtained from the secretary, Mr. H. D. Brown, 37, Farringdon-street, London, E.C.

South London Christian Union.

A REMARKABLE meeting was held on Peckham Rye on Sunday, under the auspices of this association of Christian workers. The services of the day began with a prayer meeting at 7 a.m., in the open air, at which fully 350 friends were present. There was a time of earnest waiting upon God, and it was an impressive sight to see all these Christians *on their knees*, lifting up their voices to God for his blessing. The brightness of the morning and the beauty of the natural surroundings contributed to render this early prayer meeting truly refreshing. In the morning Pastor Frank Smith preached an appropriate special sermon at the Peckham Tabernacle, on 1 Chron. iv. 23. At this service many of the friends of the Union were present, and some assisted the pastor in the service.

In the afternoon a large company of Christian workers assembled near the High-street, Peckham; it consisted of members of all the churches and of the many mission agencies of the neighbourhood. These proceeded in procession to the Rye, led by various bands. The London County Council made the most careful arrangements for the reception of the different contingents of Christian friends, and a most enthusiastic mass meeting followed. Addresses of a definite Gospel character were delivered by different Christian workers, including Pastor Frank Smith, Rev. J. Postans, Messrs. Martin, Clarkson, Lamb, Richards, Cook, Kingsbury, Ned Wright, and Mr. Alfred Holness, president of the Union, who presided at the meeting. Letters were read of a most cordial character from Revs. F. B. Meyer, Rev. John Ewing, and Mr. Goddard Clarke, and others who were unable to be present. It is computed that at the lowest estimate 10,000 persons attended this gathering. It was felt by many to be a time of much blessing, and it is believed that the power of God accompanied the Word proclaimed.

On the Blackdown Hills.

HAVING recently returned from a fifteen days' visit to the scene of our labours for so many years, a few notes may not be unwelcome to your readers, whose sympathy and prayers have so often succoured us in the work of the Gospel.

Our purpose in spending a fortnight on the Hills was primarily to seek renewed health to my wife, who for twelve months has been in a delicate state, and a little bracing and rest for myself by the exhilarating air and charming scenery of the neighbouroood. But the rest took the form of further happy work for the Lord and his people, for just before we went Mr. Showell, who labours for the Master at Clayhidon principally, was laid aside by bronchitis, and was confined to his room the whole time of our stay. I am glad to report that Mr. Showell is now better, and able to get out of doors again, though not equal to his full duties.

During our stay we endeavoured to compass as much as possible in the time, and visited five out of the six stations, to find in each place much cause for thanksgiving to God. Our first Lord's Day was spent at Clayhidon and Bolham. The anniversary services had been arranged for that day.

Of late there has been a manifest work of grace going on among the young at Browndown, and quite a number (nearly twenty, I was told) have recently confessed to salvation. This is cheering news indeed. I look back over similar blessing at Clayhidon in years gone by—boys and girls of from twelve to sixteen brought to Christ in great numbers. Now these are our Sunday-school teachers and preachers. At the present time we have nine young men regularly preaching the Gospel on the Hills who were thus brought to the Lord.

We were saddened by the news of the removal from us of one of our most esteemed brethren, converted some years ago at Clayhidon, and who was one of the elders of the little assembly there. His godly and irreproachable life was a telling power to all around, and his death was a triumph. He was ill but a short time with pneumonia, but all who witnessed his home-going said it was like heaven itself to be there—his words, his countenance, his joy, were wonderful. Praise God for such a testimony as his, borne in life and lip to the very end. We could multiply instances of similar blessing.

The Gospel Tent, which I have given into the care of Mr. Glover, as last year, is a means of reaching many hundreds in the villages, and God is richly blessing his work. The following from Mr. Glover will interest many, and lead to prayer and thanksgiving. Writing from near Axminster last week, he says: "We stayed seventeen days at Hewood, and the Lord graciously owned his work in the salvation of souls. Helpful addresses were given at the closing meeting to the converts by several friends. We began here last night, and there is every prospect of blessing."

The work at Bishopswood is very encouraging. The days-chool is prospering, and the meetings cheering. The Mission House is drawing near completion. We still need considerably more to clear it of debt, and would be glad not to have to raise a mortgage. The many needs of the mission are often a heavy burden on us; but we trust in God, who hath promised never to leave or to forsake.

W. J. H. Brealey.

10, *Albert-road, Clevedon.*

Seaside Missionary Meetings.

SIR,—Many are the ways in which Christians are to-day endeavouring to obey the command of the Saviour to "preach the Gospel to every creature." But how many people there are who know little or nothing whatever about the needs of the millions "in heathen darkness dwelling"! With a view to reach some of those who visit this seaside resort, we held a series of meetings here last August on the shore and the green. So marked was the interest manifested in this effort that we are repeating it (D.V.) this year. (*See Forthcoming Meetings, p.* 30.) Silloth is within easy reach of Keswick. There is a daily service of steamers to and from Liverpool, and a bi-weekly service to and from Dublin, calling at Douglas, Isle of Man.

Herbert Aylwin.

The Vicarage, Silloth, Cumberland.

Co-operative Outings.

DEAR SIR,—Many of your readers who reside in the suburbs near to open country would doubtless be glad to share their privileges with the children of the not far distant slums if they saw how to do so. May I therefore explain a scheme which has worked well in Hampstead.

Friends interested invite parties of ten to spend the afternoon and take tea with them, preferably in the open, collecting the sum required for return fares and handing it to a chosen secretary.

The secretary having received several such invitations for a given Saturday afternoon, passes them on to some mission in the slums, which collects and sends in charge of one or two adults the total number required of needy children of the sex and ages specified. Each ten of these have their names written on a separate sheet of paper, and wear a bit of colour on their jackets, an eleventh piece of which is pinned on the corresponding list. On arriving at their destination, the groups of ten and their lists are handed over to their respective hosts, who make their own arrangements as to entertainment. All meet at a *rendezvous* at a given hour, where an opportunity is afforded for a hymn and a few helpful words. Meanwhile, the adults who have brought them have been separately entertained, and now resume charge for the homeward journey. In case of bad weather, arrangements are made beforehand for the loan of some conveniently situated school-room. Members of the various young people's societies are always willing to help in this way if called upon, and the definiteness and simplicity of the service required enables even big boys and girls to entertain such parties.

I will gladly give further details to anyone thinking of setting this scheme on foot elsewhere. Should any who read this like to come up to Hampstead and enjoy our glorious heath in charge of a party of youngsters, let them send me a half-a-crown for the fares, and I will have a party of ten to meet them at Hampstead Heath Station at 2.30 any Saturday afternoon. There are plenty of houses near the heath at which a good tea can be had at 4d. to 6d. a head. We have had as many as 150 at once in this way without a hitch. Cripples and old people can be similarly entertained.—Yours faithfully,

Budgett Meakin.

El Manár, Parliament Hill, N.W.

The Beaufoy Institute.

THE Lambeth Ragged School Society reports a large amount of work at the Beaufoy Institute, Lambeth-walk, S.E., but urges with intense earnestness the claims of such service on Christian young people. More workers are sorely wanted in all such centres, and not least in crowded Lambeth.

The Beaufoy Institute for young men and boys, with the girls' club and the other classes, send most satisfactory reports, and are a great encouragement to the workers. The joyousness of the country holidays report is only dimmed by its reduced capacity. The cooking and sewing classes for girls are doing capital service. The infants' playroom is still conducted with much success. The temperance society and the band of hope do not show great advance, in the absence of sufficient workers. The general mission operations are well reported on. The cripples' classes have proved most encouraging. These few notes indicate the wide range of effort in full and active operation at this busy Lambeth centre in the very heart of a densely populated and very poor district. The hon. sec. is Mr. S. A. Jones, 13, Montrell-road, Streatham Hill, S.W.

Homeless Little Ones.

THE work of care for young children which Mrs Ransome Wallis began as the "Babies' Home" is now being carried on under the title of the Haven for Homeless Little Ones. The work is essentially preventive in character, as the Haven receives the children of women who have made a sad fall or been cruelly deceived; and by its intervention the poor mothers are prevented from sinking into ruin, and in fact sustained in their resolves to lead lives of virtue and usefulness. The children have just been removed from Vine House, Walthamstow, to Walton-on-the-Hill, near Epsom. A fine old residence, known as the Castle House, has been secured, which makes a model nursery for sixty-five of these much to be pitied, homeless little ones. We make brief extracts from the fourth annual report:—

"Of those applying last year we were able to receive thirty-five children. During the year eight children were adopted into Christian families, we lost two by death, and we closed the year with seventy-six. It is difficult to give details of cases or to convey an idea of the sadness of the lot of many who apply. In two cases mother and child were without food, sitting in lodgings, helpless and starving, the mother unable to work on account of the baby, almost maddened by its cries for food. Both were respectable servants, bearing excellent characters except for one fall. Temporary help was given, the baby received immediately, and in each case the mother has gone to service and done well.

"An orphan, a daughter of middle-class people much respected in a Scotch town, came to us in deepest distress. She had only come up to London about a year before, and now nothing but ruin was before her. We advised her writing to her friends, which she did, with the result that she was received home, we taking her child. She soon obtained work to pay towards his keep. We called on her in her Scotch home last summer, and the tears of gratitude of the one who knew of the sad history of that terrible twelve months in London were ample reward to us for the care of the little boy.

"While a few of the mothers give us trouble, the great bulk go on very steadily and well, and most of them are never behindhand with their payments. A short time ago we found that out of seventy there were sixty-one paying regularly, and to the very utmost of their ability. They are most grateful, and prove that they have been worth helping."

During the year the work has developed considerably, details of which may be found in the report, which closes:—"Here are sixty or seventy children cared for and educated, children in peculiar danger of sinking; sixty or seventy mothers helped, advised, and guided—mothers in peculiar danger of drifting further on the rock—on £400, and yet there is a deficiency of £136 this year. If Christian women, especially mothers, saw the working of it as we do, the ruin that comes through 'letting alone,' and the immeasurable good to mother and child by a little judicious help, there would never again be a deficiency in the funds." Communications to Mrs. Ransome Wallis should be addressed: Copthill, Burgh Heath, Epsom.

City of London Total Abstainers' Union.

YOUNG men coming to London business houses are often met by the enticements and allurements of city life, and are in danger of drifting away from temperance principles. The chairman of one of the Union's meetings in the City recently called special attention to this fact, and strongly urged young men, when coming to London for the first time, to associate themselves with some temperance organisation, and such are very heartily asked to join this Union. Facilities are placed at its disposal in many houses of business, by which it has been able to present total abstinence truths to those employed in the large warehouses, and the measure of success given is very encouraging. The work of the union is of a double character—to secure adherents, and to strengthen those who are already in the ranks. The secretary, Mr. F. Gibbon Toller, will at all times be happy to wait upon principals of houses of business with a view to arrange meetings or take pledges from employees. Address, 186, Aldersgate-street, E.C.

MILDMAY ADDRESSES.

Prayer and God's Will.

By Rev. E. A. STUART.

In Col. i. 9, Paul says, "We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding," etc. I remember taking this as the subject of one of my earliest sermons. I noted seven things for which the Apostle prayed: that the Colossians might be understanding, consistent, fruitful, growing, strong, patient, and joyful Christians. A little while ago, looking back on the subject, I wondered whether I had really grasped what was in the mind of the Apostle, and the question that suggested itself was this—What does he mean by the will of God? Does he pray that upon each special occasion, as a difficulty presents itself to them, they may understand God's will for them on that special occasion? Or was there some one definite thing which he realised to be the will of God, and which he prayed that they might understand to be the will of God? I turned to Ephesians i. 9, and there I found a very similar expression: "Having made known unto us the mystery of his will, according to his good pleasure, which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth." I have come to the conclusion that this definite thing which Paul regarded as the will of God, and which he prayed that the Colossian Church might know, was nothing less than

THE UNIVERSALITY OF THE GOSPEL

of Jesus Christ our Lord.

This is, therefore, a missionary prayer for the Church of Christ. It is full of important lessons for the Church. The news had come to Paul of a strange hybrid heresy in the Colossian Church—on the one side the beginning of speculation as to strange mysteries, and on the other hand a going back to the beggarly elements of Judaism and Ritualism. Paul hardly knows how to deal with this heresy, but he feels that if only the Colossians could be so filled with the knowledge of this as the will of God—that the Gospel shall be proclaimed to every creature, all these strange speculations would be seen to be idle, and these Judaistic regulations would be seen to be petty.

Therefore, as a safeguard for the purity of the Church, he prays that they may be filled with the knowledge of God's will in all wisdom and spiritual understanding, or *sunesis*. In those days the spiritual *sunesis* would be the girdling with roads of the whole known world, so that the messengers of Christ were able to go from city to city and from country to country. The spiritual *sunesis* to-day would be seen in

THE RISING UP OF THE ANGLO-SAXON RACE

to spread the Gospel throughout the world. It would see God's hand in the opening up of doors for the entrance of the truth on every side, in the crumbling away of the Chinese Empire, and it would say that God must have a purpose in all this. It would see in Western Africa, in the opening of the great Hausa land, a wondrous opportunity for us to go there as deliverers from the evils of the drink curse. Seeing these open doors, this wisdom and spiritual understanding would lead us to kneel down and pray the great Lord of the harvest to send forth labourers; and then we would rise up and say, "Here am I, Lord, send me." If this knowledge of the will of God possesses the Church, she will walk worthy of the Lord unto all pleasing. There will be no haste or excitement, no taking up of fresh schemes or starting of fresh societies, but a steady walk in the line of God's purposes.

A second result will be the growing in knowledge, in love, and in faith. The spiritual life of the Church will be brightened, and deepened, and heightened. There will also be an increase of spiritual strength. When a man gets to see what is God's purpose, it enables him to stand firm against the world. He will also be more patient; keeping on in spite of difficulty and want of success, because he knows he is in the line of God's plan and purpose. Moreover, there will be in the Church an increase of spiritual joy.

The influence of true prayer on the extension of the Church of Christ will be felt in the whole Church rising up to see, as never before, that its great *raison d'être* is to be found in God's purpose to proclaim the Gospel to every creature. It will

LOOK OUT WITH DIFFERENT EYES

upon the world. It will see the world as Christ saw it. It will pray that labourers may be sent into the harvest field. Our Lord Himself prayed this. If the Church grasped this thought, that as we are praying here on earth the Master is praying there in heaven, what a power it would give to our prayers!

The Church will not only pray for more labourers, but that these labourers may be chosen by the Holy Ghost; that He would direct their steps, and lay his hands on them for blessing. Paul, you recollect, again and again made the plea, "Brethren, pray for us." When God had given him success in his work, he attributes very much of the success to the prayers of those whom he had left behind. He says, in 2 Cor. i. 11, "Ye also helping together by



Rev. E. A. Stuart.

From Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.

prayer for us." The Greek word used here is such a beautiful word. It means "working together with us underneath." The world, he says, does not take any cognisance of your prayers, but by them you have been working together with us underneath. God only knows how in that great day, when we shall see the causes that have produced great results, how many of these causes have been entirely overlooked by the world; they have been found, not perchance in the energy or eloquence or argument of some great missionary, but in some little back chamber where some saint has been pleading with God for the outpouring of his Holy Spirit upon that special servant of his in a distant land.

The Deepening of Spiritual Life.

By Rev. F. B. MEYER.

Leaving on one side the reflex influence of prayer upon persons and undertakings that are its subject upon ourselves, the speaker dwelt on its effects and burden. By prayer in lonely hours, on the moor, by the seaside, on the mountains, or in the sick chamber, we may secure that deepening of the spiritual life of our times which will tell upon the conversion of mankind. The sublime prayer of our Lord recorded in John xvii. cannot be located, nor can it be confined in time application; but its intercession gathers round seven gifts or graces: (verse 3) that they may know God; (11) that they may be kept; (13) that they may drink of the deep well-spring of his joy; (17) that they may be fully sanctified, or consecrated; (21) that they might be one; (24) that they might be with Him for evermore and see his glory; (26) that the love of God might fill their hearts for ever.

Who shall doubt that this prayer of Christ has had its effect, not only upon the Church in her journey down the ages, but upon you and me? We have realised the blessings of the prayer—being led to know God, and being kept in a marvellous manner; we have known Christ's joy, also his sanctifying power; we have felt the drawing unity of the Church, have sat—at times, at least—with Christ and seen the glory which the Father has given Him; and the love of God, like a strong tide, has beat and throbbed in the hearts of hundreds of his children here and elsewhere. Who shall doubt that this deepening of our spiritual life is due to Him who so many centuries ago prayed for us who should believe on Him through the Apostle's word? Do not some of us say, when

THE FRESHETS OF DIVINE INFLUENCE

burst upon our souls, "Somebody must be praying for me." Yes, somebody; though no breath of human lips may be spent on your behalf. Away in the glory the Great High Priest, with an infinite love, is pleading that your spiritual life may be ripened.

I need not dwell upon the fact that the work of our Lord on earth was perpetuated in the glory; in the words of the Apostle, He pleads for us in the power of an indissoluble life. Notice the remarkable parallelism in John xiv. 16 and Acts ii. 33: in the former the Lord intimated that, on his ascension, He would pray the Father to send another Comforter; in the latter we read, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this." It is as though, when the Lord passed upward into the presence of his Father, the Father said, "This is my beloved Son, in whom I am well pleased," and asked what guerdon He would have for his toil and death, his fear and obedience. Then, as we may reverently conceive, the Son asked that He might have the power

TO GIVE THE HOLY SPIRIT

to his people, as the Father had given the same to Himself. It is as if He said: "Father, let the Divine fulness of the Holy Spirit reside in my human nature—my Divine-man nature as the Head of the Church—that I may be able to dispense that blessed Spirit to all my members." And it pleased the Father that in Him should all the fulness dwell—in that human body; and the Lord shed the Spirit forth.

This is the point to which I come. Directly the Holy Spirit came into the heart of the Church, to be a representative of Christ, and to carry on in the Church the work which the Lord was carrying out on the throne—directly the Spirit entered the hearts of God's children, He set up there an intercession on behalf of the Church like that which the Lord began in his earthly ministry and is maintaining through the ages. Turn, therefore, to Rom. viii., and note the remarkable progression of the three groanings—of creation, of the children of God, and of the Holy Spirit. The creation groaning and travailing relates to birth, even as the Apostle wrote, "My little children, for whom I travail until Christ be formed in you." The Spirit "maketh intercession for the saints according to the will of God." We do not know much of this, because we have not given ourselves to prayer. I like that word of the Apostle, "We will give ourselves to prayer," as if prayer was passing over us, and waiting to be taken up by men. So many of us, by giving ourselves up perpetually to various occupations, and to dwelling in the midst of crowds of people—given up to our work and our sermons—have no time for prayer. There is a wonderful illustration of this in the life of St. Paul. We have been accustomed to think of the great Apostle as a traveller, a writer, and a church

founder; but do we sufficiently give him credit as a man who laboured in prayer? Take his first Epistle, that to the Thessalonians, and you will find him praying that those to whom he wrote might "abound in love one toward another," and that they might be "unblameable" before God.

Then, following through the series of Epistles in their chronological order, you will note how his prayer deepened and widened, until in the Epistle to the Ephesians he asks that God would teach them to know the love of God which passeth knowledge. Why should we not take these prayers of the Apostle, and, forgetting our own little love and progress in grace, pray them over again for the Church of God? I believe that we should make an immense

INCREASE IN SANCTIFICATION

if we ceased to think about our own sanctification and thought about the sanctification of somebody else. I believe that the reason why some of us make such small progress in the Christian life is that we are always dwelling upon our own experiences, our own progress, our own emotions. Oh, that we could launch out from the shore and let down our net in the deep of God's infinite love, and begin to fish for other people as well as for our own selves!

I cannot forbear, in coming to the Church at large, to turn to one almost unknown saint—I mean Epaphras, of whom we have the marvellous record (Col. iv. 12) that he was "one of you," *i.e.*, an ordinary nobody, "a servant of Christ," one who was willing to be known as a slave of Christ. We read of him: He "saluteth you, always striving fervently for you in his prayers"—always "agonising," the word used being the same as occurs in the story of Christ in Gethsemane—"that ye may stand perfect and fully assured in all the will of God." Paul wished the Colossians to know how much Epaphras agonised for them; two were agonising together. When we preach, or work, or write, there are people around to applaud, and to record in the public Press, and there is the stimulus of external interest and admiration; but

INTERCESSORY PRAYER IS LONELY WORK,

work of which the Church of Christ takes no account. The blessing that falls upon the people for whom you pray is not credited to you; if it were, some of us would no doubt start praying!

Mr. Hudson Taylor has told the story of a mission station that was visited with perpetual revival, and he was at a loss to know why. Coming back to England, he met a man who questioned him closely about that station, and this led to an inquiry into the deep interest evinced. The man explained that he prayed for that station more than anything beside, so he just wanted to know how things were going on. God says: "I have set watchmen on thy walls that shall never hold their peace." Does God wonder why we do not intercede? May we not ask Him to set us on the walls, that we may never hold our peace day nor night, so that it may be with us as it was with Christ, who prayed until He was transfigured? Pray for others, and the light that you ask for them will illumine your own face. Be a channel through which the river of God may flow to others, and you will be enriched in your own soul. Pass on, and you will find at length an overplus of fragments—twelve baskets full for your own sustenance in the Divine life.

Intercessory Prayer.

By Rev. G. H. C. MACGREGOR.

I am sure we have all felt that in this Conference there has been a very marked progress in the teaching from hour to hour and day to day. We began by speaking about the basis of true prayer, the foundations on which it rests; and we found that that basis is the character of the God to whom we pray. Then we went on to the encouragements and promises that there are to draw us forth in the exercise of prayer. All this teaching has been gathering itself up that we may be led forward to the theme now before us—the use of prayer for the accomplishment of God's will in the world. The more we know of prayer, the more it sums itself up in this petition—"Thy will be done."

To-night our thoughts are specially directed to the influence of prayer in extending the kingdom of the Lord Jesus Christ. I suppose almost all here are intensely interested in missions. We sometimes thank God that we live in a day when the missionary cause has such a deep interest taken in it, and when over the whole world missions are making such rapid progress. I confess that since I began to study missions closely what I feel most keenly is not the work done, but

THE WORK THAT IS LEFT UNDONE.

Although one does thank God for the progress made, one is almost heartbroken as one reflects on the enormous regions practically untouched; and on the perfectly heart-breaking apathy of numbers of professing Christians at home. I do not know anything sadder than to look at the financial aspect of missions—for, after all, we must remember that that is a gauge of the interest that Christians take in this matter. When we think that the average annual contribution of the professing Christian is a little less than half a farthing in the pound, it is perfectly awful to think of God's work being hindered so terribly all over the world because people who have money will not give the money. And all the time thousands are every hour passing away into the darkness of a Christless eternity. That is what I feel increasingly.

We come to ask, when we know it to be the will of God that this Gospel should go forth to the whole world, and that the whole world has now been laid open,



Rev. G. H. C. Macgregor.

From Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.

WHY MORE IS NOT DONE

to hasten on the coming of our Lord. I believe the reason is simply this: God is waiting for his people to learn how to be intercessors. It is of this intercession, and of what is needful ere we can intercede, that I wish to speak for a little. Although we may think it is a simple thing to pray and to intercede, it seems to me that the more we know of it the more awful and difficult it becomes. We must come as little children, and sit at our Master's feet and say, again and again, "Lord, teach us to pray."

First of all, I would like to say in regard to this matter that the work of intercession is beyond doubt the greatest and

HIGHEST FORM OF CHRISTIAN SERVICE.

Salvation, as we all acknowledge, is an essentially unselfish thing. The man who is saved is always saved to serve. But you must have noticed that all Christian service is twofold. Toward man for God it is a service of witness, and towards God for man it is a service of intercession. The whole of a man's spiritual experience might be gathered round the experience of his prayer life; for the spiritual life is essentially a life of communion with God. But you must have noticed that in prayer, with the one exception of adoration, in which God alone is the object, there is nothing higher than intercesions. I believe the highest exercise of which the human soul is capable is adoration—the prostration of the soul before the magnificence and glory of God. Next to adoration, I say, comes intercession.

There are one or two things that make it specially interesting to us, and that lead us to see in it the noblest form of service to which our Master can call us. For example, there is nothing that

BRINGS US CLOSER TO OUR LORD

Himself than the ministry of intercession. That is what He is principally engaged in at present. There is, as we say, the finished work of Christ, but there is also an unfinished work of Christ that He is carrying on in heaven and on earth—on the earth by his Spirit working in our hearts, and in heaven carrying it on Himself. The work He is doing there is that of intercession, and it seems to me that when the Lord would bestow a special honour and privilege upon any of his children He calls them to this ministry of intercession.

There is another thing we may know about it. Its influence and power in connection with Christian service cannot be over estimated. I was speaking lately to a number of theological students, and I said to them: "I would far rather train twenty men to pray than a thousand men to preach." I believe

A MINISTER'S HIGHEST MISSION

ought to be to teach his people to pray. I would rather be the minister of a hundred people who know how to pray than of a thousand who know how to listen. How often we count it success when people gather to listen; while away in some difficult corner of the city, or in some hidden part of the country, there may be a servant of God who has gathered a handful of people round him, and has taught them to pray. It is not the city congregation with its throng, but the country congregation with its little band, that is shaking the kingdoms of the world, and bringing multitudes to Christ. May the Lord give us ministers a holy ambition to be made the means, in his good and gracious providence, of teaching our people how to pray.

Let me say a word as to the special call there is at the present moment to prayer in connection with missions. You must have noticed that every missionary who writes home says: "Brethren, pray for us." They ask for more labourers, but there is even greater urgency in their call for prayer. It seems to me profoundly interesting and instructive that this should be so, and that God by his missionary servants is calling on his people at home to take up with greater earnestness and thoroughness the ministry of intercession.

For this ministry two things are absolutely needful. First of all there is needed the full

EXPERIENCE OF GOD'S SAVING POWER;

and then there is needed a special work of the Holy Ghost upon our hearts. The work of intercession, if I understand it, is not work for spiritual infants, but for those who are men in Christ Jesus. Properly understood, it seems to me not to belong so much to the full Christian life as to the overflowing Christian life. We must let the Holy Spirit have unhindered rule over our hearts. I believe the reason why so few of us have power in intercession is that we are not fit for it. It implies a nearness to God that we do not enjoy, and a surrender to God that we have not made.

If you care to look into Scripture on this point, ask yourselves who are the men in Old Testament times who stand out pre-eminent as intercessors. Abraham, Moses, Daniel, Job are among the men who knew God best in those times, and were fully given up to do his will. These are the very men whom God called and led forward to the sacred ministry of intercession. If we take Daniel, we see how remarkably God dealt with him and trained him for this ministry. His life was crowned in connection with this ministry. The greatest thing he did was at the end of his life. It was when he was engaged in intercession for his people that God made those marvellous revelations to him. But you notice that he did not attain to this power all at once. God had to do a wonderful work in his heart and soul and life before he became the powerful intercessor.

First of all, he was a man whom God had freed from the power of sin in a remarkable way; so that Daniel was a man who lived practically a blameless life. Even his enemies had to confess that they could find no accusation against him except concerning the law of his God. Then God had given him deliverance over

SOMETHING MORE SUBTLE THAN SIN—

self-indulgence. He was a man who had his body thoroughly under control; he would not be dictated to by bodily appetite. He was also a man free from the fear of consequences. When they threatened to cast him into the den of lions, he went and threw his window open and prayed himself right into the den. He was also delivered from all desire for reward. "Thy rewards be to another," he said to Belshazzar. More wonderful still, he was freed from the power of self-esteem. When he revealed the dream to Nebuchadnezzar he sprang at a bound to the very forefront of the kingdom of Babylon, but he could say that it was not because of any wisdom of his.

Have you not felt as I have gone over these points how it is that we are not the intercessors we might be? We have not got this full experience of God's saving power. Of how many of us, alas! it can be said that we are yet under the power of sin. We are God's children and are yet giving way more or less to

ENVY, PRIDE, EVIL SPEAKING, WORLDLINESS,

hugging these to our hearts. God says, "If ye regard iniquity in your heart I cannot hear you." These things are preventing us from being prevailing intercessors.

How many, again, are bound by the power of self-indulgence. We are so glad that there is no definite command to fast, because we would not like to do it. A badly cooked dinner would make us lose our temper. This self-indulgence, love of ease and pleasure, love of sleep, are among the reasons why we wield so little power in prayer. How few of us, too, have got past the fear of consequences, the desire for reward, and that most miserable thing of all, self-esteem. And then, when the Spirit of the Lord leads us out in prayer, is there not often a subtle kind of pride because we seem to have the reputation of having power in prayer? What poor creatures we are! Is it not a marvel and a miracle of the grace of God that He allows our prayers to prevail at all?

For this work of intercession, not only is it needful to experience fully the Lord's saving power, but it seems to me that there is required what I may speak of as

A SPECIAL WORK OF THE SPIRIT

upon our souls. In connection with all service, if it is to be of the highest kind, there must be the enduement of the Holy Spirit. What is true of all service is especially true of the service of prayer. It is only when we pray in the Holy Ghost, as Jude puts it, that we know what it is to intercede prevailingly. Have we learned in this Conference what it is to pray in the Holy Ghost? The Spirit dwelling within us must reveal to us the will of God as the highest conceivable good for us and for all men. The Spirit must also tell us what to pray for. I suppose all here who know God know what it is to have the Spirit of God bringing home promises to the heart, and making them the basis out of which our prayer springs. How often our prayers fail, and our intercessions fail, because we do not yield ourselves to the Spirit of God to be taught how to pray, that we may not only ask things that are right, but ask for them aright; falling into line with the purposes and will of God, and making that our supreme desire.

If we so yield ourselves in connection with the ministry of intercession, of what character will it be? Here we enter upon a most interesting subject that might be treated at length. Let me point out what I believe some of the

MARKS OF TRUE INTERCESSION

will be. If we have been thus taught of God our prayers will always be *profoundly reverent*. I have heard intercessory prayers that were profoundly irreverent; no wonder they did not prevail. The soul that is praying under the influence and power of the Holy Ghost will remember the majesty and glory of God, and there will be the lowliest self-surrender and the most absolute submission to God's holy will. Then it will be *importunate*. It will be the prayer of a man who feels that prayer is the great business of his life. When we have got into the heart of the matter of intercession, the one thing that we are concerned about is that the will of God shall be done on earth. We can always pray for that, day and night, hour after hour, so that our life will become a life of intercession. It will be no spasmodic affair, or a matter of the morning and evening exercise. There will be this continual yearning that the will of God should be done, and his glory manifested forth to men.

There is another point touched upon during the Conference—our prayer will be *agonising*. Frankly, I will say I do not know what that means, and I will tell you why I do not. Agony in prayer comes from looking out upon the world as Jesus Christ looks upon it; and there are very few of us who have the vision of the world that Jesus Christ has. We do not have that passionate horror of sin that He had, and the awful shrinking from it that He had. Our souls are not consumed with zeal for the glory of God, as his soul was, and so we cannot pray as He did. We cannot know the agony of prayer that He knew, as He wrought out the world's redemption; but the Holy Ghost can teach us something of it, filling our hearts with something of the Saviour's compassion and love for the world, and with his intense, consuming, overmastering desire for the glory of God.

If the Lord made all who are here intercessors of that kind, what would be the result? The word of the Lord would run and be glorified, and

THE VERY WORLD WOULD BE SHAKEN.

From all lands men would go forth to preach the Gospel of the Lord Jesus Christ in all lands, and as they preached multitudes would be broken down under the power of the Gospel and brought into possession of God's salvation. That day, for which we all pray, would be brought to pass when the number of God's elect would be accomplished and the Lord Himself would return and take his power and reign. Men and women whom God has called to the knowledge of the fellowship of his son Jesus Christ, will you make it a matter of special prayer that as this conference closes God may call you to this sacred ministry of intercession and fill you with his Holy Spirit for this most blessed work?

Power for Service.

By Prebendary WEBB-PEPLOE.

In Hebrews v. 7 we read of the Lord Jesus Christ that "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." If time permitted, I would like to pause for a considerable while to consider Him of whom these words were spoken; for the more deeply you enter into their force the more you must be amazed that they are employed concerning God's beloved Son, of whom we read, two verses earlier, that the Father glorified Him, saying, "Thou art my Son, to-day have I begotten Thee."

If the words were spoken of some pre-eminent sinner, calling upon God in his infinite mercy to be tender and pitiful towards the guilty, then I think we could regard the words as natural and convenient; but when we take into consideration that the words were spoken concerning Him who had no sin, in whom the Father was always well pleased I humbly confess that there is a position taken up by this language that is utterly incomprehensible to the mind, and can only be apprehended by the spirit. That the Son should have to endure strong crying and tears, and that though, as we know, the Father heard Him always, He should in this relation be "heard in that He feared," must be to us an amazing fact; yet I think we have before us now a glorious revelation through Him who is our pattern as well as our power, of the real nature, force, and privilege of prayer. The question arises, How shall I pray — what shall I pray for? Turning to our Master we humbly say,

"LORD, TEACH US TO PRAY";

and there comes back to us not merely a form of words which He deigned to give to the earl apostles, but also a pattern, a picture of the power of prayer.

Prayer is not simply the outpouring of certain desires, but the very life of the being who prays. It is the expression of the heart towards God, we know; but it is more—it is to the spiritual life what breathing is to the body. We draw in that we may give out, and unconsciously, moment by moment. So by prayer; we receive power, not by constantly claiming the gift or the sensation of it, but by taking what God supplies moment by moment. Where there is a deepening of the spiritual life there must be power for service, and where there is power for service there must be a spread of the Church. The man who would be powerful among the heathen finds that blessing in Christ alone, and is enabled to say, "For me to live is Christ." Here we come to the *crux* of the whole matter. How far is the Christ of God—not merely the picture before the eyes of our souls, not simply the pattern by which we hope and aspire to get nearer to God—but how far is He our very life-power, enabling us unconsciously and gloriously to be the reflection of Him before the world? It is as men love Christ that they will have power, and as they exhibit Christ that they will carry weight around them and among the heathen throughout the world.

What has Christ taught us concerning prayer, and how is He exhibited to us as the man who *was* prayer? (Psa. cix. 4). I answer that we have

THREE STRIKING FACTS

that need to be weighed and considered. First, the Lord Jesus Christ actually did pray, with groanings, with tears, with strong crying, with supplication, unto God in heaven, as if there was a literal necessity for Him to beseech the throne of grace, of which we read in Heb. iv. 16. Secondly, we learn that the Christ of God was heard in that He feared, or as the original has it, on account of his piety, or, as the R.V., "for his godly fear." Thirdly, we find that notwithstanding that He was heard as He pleaded with One who could have saved Him from death—and though it is declared that He was heard, as implying that an answer was given to the full satisfaction of his soul—yet not one pang of the agony he had to pass through was spared Him on account of his prayer; but He had to bear the whole of the agony of which we speak as "the cross and passion" of our Lord Jesus Christ, but supported in it all. As the Apostle said of the thorn in the flesh, that all he had as answer to his prayer for the removal of the thorn was the assurance, "My grace is sufficient for thee," thus was Christ supported during the trial of death.

These facts before us, we are enabled at once to answer

THE QUESTION OF THE SCEPTIC—

not the question of the atheist, but the true inquirer—who taking up such a case as that of our Master, and applying the parable to each of us, says, "Your Lord prayed to Him who was able to deliver Him from death, and it is said of Him that 'He was heard in that He feared,' and yet He had not one single atom of relief from the agony of the garden, and the shame of the Cross, and all the trial connected with his crucifixion and death." Then the sceptic adds: "You have had a beloved child; you prayed, but he died. I, too, had my sorrow; I did not pray, and my beloved one died. Wherein are you in any sense more blessed than I?" Thanks be to God, we have our answer here. Christ "was heard in that He feared; though He was a Son, yet learned He obedience by the things which He suffered." It might suffice to answer thus—to say that we are being taught obedience by the things we suffer, whether in the loss of our dearest or by the crucifixions of the flesh in this life. But there are reasons to be given yet to every earnest soul, even although the infidel may scoff.

And although we would not too largely advance our blessed privileges as compensatory or rewarding for the holy privilege we exercise in prayer, lest we should be supposed to be egotistical, yet let us remember that our God is good, and never allows one of his servants to seek his face without giving him a due reward; and as we remember that, let us not forget that the Church is made up of individual

members, and wherever one is benefited and blessed the whole are likewise blessed, and at length through the Church the world at large is blessed.

In the first place, there can be no doubt that it is by prayer in the deepest sense of the word—that is, weakness casting itself upon strength with the expectation of an answer out of the heart of God's love—that a man meets his true rest, that rest for which the whole creation groaneth and travaileth, and for which

THE SOUL OF EVERY MAN IS YEARNING,

but which is never reached until, as St. Augustine says, it is found in God. "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." We cannot attain unto rest until we get it in Christ Jesus, who says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." We think of justification and pardon for sins, but there is far more than that; hence we immediately hear Christ say, "Take my yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." When we draw nigh to God as believers, and learn from Him in this picture in the Epistle to the Hebrews, how with strong crying and tears our Lord offered prayer and supplications, then we find how we get rest to our souls in the deepest sense of the word. What is rest but the casting aside of every burden, the laying down at the feet of omnipotent love everything that brings distress and vexation of soul? That is rest in the negative sense of the word.

Prayer, however, is not only pouring out, but drawing in; and as a man lays his burden down, and approaches the Father's throne in the person of the Son, so he draws in from God that strength which comes to all who wait upon the Lord. The man who prays as Jesus did not only throws his burden upon the Lord and finds the strength of God passing into him; he begins to know God, whom to know is life eternal. He not only knows Him by acquaintance with his attributes and character, but knows Him as the friend who sticketh closer than a brother, as the strength-giver and the well-spring of life.

Again, it is in the privilege of prayer such as Jesus offered that men find victory over their foes. How often do we experience failure, again and again repeated; people attend conventions and conferences with the humiliating confession that some sin has mastered them. How shall victory be obtained? By linking the soul to the throne of omnipotent love in prayer, so drawing from God such beauty and holy power that if the world be attractive it ceases to attract because of

THE BRIGHTER AND BETTER VISION

that occupies the eye of the soul. Is the enemy terrifying? It matters not, for temptation fails in the presence of the omnipotent God; and the man who lives in that fellowship takes the Godhead into connection, and therefore must prevail. Still, a solemn inquiry faces one: If these things are so, how comes it to pass that so little of all this is yet enjoyed by Christ's people? The answer is, We do not pray. Too often we only talk; and, alas! we do not often talk to God as we should—certainly not in the manner of the Saviour, who with great blood-drops, with strong crying and tears, spoke to Him who was able to save Him from death, and was heard in that He feared.

Proceeding to give two or three pictures as to the manner in which children of God should approach their Father in heaven, the speaker quoted (1) Luke xxii. 44, in which it is written of Christ that, "Being in an agony He prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Being in an agony is not satisfied by crying out in a moment of terror. To pray as Jesus did is to be in one long agony of soul, that expresses itself at every pore of the being and in every moment of existence. In Rom. xii. 12 we are urged to "continue instant in prayer"; in 1 Cor. vii. 5 we read of Christians "giving themselves to prayer"; in 1 Pet. iv. 7 we are told "to be sober, and watch unto prayer," to be a pattern of abstinence, keeping apart not merely from drunkenness, but from any dissipation of soul that prevents sobriety in the sight of God, praying "always with all prayer and supplication in the Spirit."

There is much more to be said of prayer as exhibited in the life of Christ, and the power of prayer as shown in his case. We are not to pass through this world sipping at the sweets of life. What is the chief end of man? To glorify God and to enjoy Him for ever. We do not rise to the dignity of manhood when we simply enjoy carnal pleasures or things connected with the present life. To enjoy God is to live a life expressed by

THE WORD PRAYER.

When a man enters upon this, does he not possess power for service? Not only in foreign lands, but also in our own, blessing comes from the labours of men who are given to prayer.

During his visit in 1872 Mr. Moody preached in a northern town one Sunday morning to large numbers of people, and with no apparent results. In the evening he was favoured with a sense of God's presence as seldom before. At the close of the meeting he asked those who wished to consecrate themselves to God to rise, and nearly the whole of the audience rose to their feet. He sifted them, and found that almost every soul in the assembly joined itself to the Lord. Afterwards the meaning of this came out. A woman in that parish had prayed for years that Mr. Moody might be sent to preach the Gospel in that place. When Mr. Moody arrived in the morning she knew nothing of it; but on learning from her sister, at noon, that the evangelist had arrived she refused food, and continued in prayer that God would give his blessing; and at night four hundred souls joined that church as a result of prayer and preaching.

Farewell to Missionaries.

THE valedictory meetings at Harley House, bringing home friends of missions face to face with men and women about to leave for work in many lands, not only help on the cause of worldwide evangelisation, but are influential in a high degree in deepening missionary interest on the part of Christian people. As the years pass the midsummer meetings to say farewell to outgoing workers have steadily grown in numerical strength and importance, and the gatherings on Friday last, in connection with the twenty-sixth anniversary of the work of the East London Training Institute, were both large and enthusiastic.

There was a strong platform at the afternoon meeting, held for convenience in Harley Chapel, which is quite near to the College grounds; but while interested in the speakers, with their years of experience, the audience must have been largely occupied in thought concerning the young men and women who occupied a lower platform. These were the students from the three colleges of the Institute—Harley, Hulme Cliff, and Doric—whose opportunities lie in the coming days, and for whose usefulness and success in the work of God it is our privilege and duty to pray the Lord of the harvest. Full of energy and bright with promise, these earnest young people are going forth into many lands to "spend and be spent"; and in proportion as such devotion is the subject of serious reflection it should be a stimulus to liberality on the part of those who remain at home, and can advance the work of training them for life and service.

Rev. F. B. Meyer, who presided, spoke of the life-work of Dr. Grattan Guinness in its various stages of development—first, evangelisation in England, Ireland, and the United States; secondly, the equipment of others to carry on Gospel work throughout the world; and, thirdly, the study of God's Word, especially in the exposition of prophecy. He passed on to notice the features of the colleges—that they are prepared to admit young people who have had no previous educational advantages; that they are conducted on lines of true catholicity, members of all Evangelical churches being received within their walls; and that the education and training imparted are essentially constructive — the Word of God is believed in its integrity, the Holy Ghost is acknowledged in his mighty working, and the young men and women are established in a clear and definite Christian faith. In conclusion, Mr. Meyer declared that he could command no language sufficiently forcible and strong to express his admiration of the Institute and its work.

Dr. Grattan Guinness, in a brief address, looked back upon upwards of forty years of Christian work, and acknowledged the good leadings of God in pioneer efforts in several directions — first, among English-speaking peoples; then in Continental countries; and at length in preparing others to take up similar work throughout the world—about a thousand missionaries having already gone forth to labour in forty different lands. Having referred with evident joy to the way his family had espoused the mission cause — a son and a daughter being in China, and the heart of another daughter being in India, not to mention the devotion of his eldest son—Dr. Guinness expressed the conviction that with the opening of the twentieth century the Church of Christ faces a new world, with marvellous opportunities resulting from the progress of the century that is about to close. He called attention to China and Japan, India and Burmah, Central Africa and the Mohammedan lands on the north of what was once called the Dark Continent, and pointed out that all these vast regions have been the scenes of wonderful progress. With greatly changed conditions, the world's need remains the same, and he urged that during the little space of life that is allotted to us we should be diligent in taking the Gospel to those who have been redeemed but know it not—we must bend our backs to the work, put our souls into it, for "the time is short."

Dr. Harry Guinness intimated that a hundred men and women were about to leave the colleges. He announced with pleasure that the lease of Harley House had been renewed, so that there would be no local interruption in the work. The past year had not been without its financial difficulties, but the Lord had provided in marvellous ways.

Brief addresses followed by Principal Hallowes, of Hulme Cliff College, and Principal Mead, of Harley College. The latter was glad to say that the third-year men were going to have the advantage of medical training at Livingstone College. This announcement, of a measure calculated, humanly speaking, to add years to the lives of the missionaries, and greatly to enhance the value of their service, was received with much gratification by all who were acquainted with the important ministry of Livingstone College.

One of the students, Mr. Hodge, and one of the deaconesses, Miss Smith, followed with bright little addresses, and the meeting closed with some earnest words by Rev. George Soltau.

After tea, an open-air meeting was held in the College grounds; and in the evening Harley-street Chapel was again filled. Mr. T. A. Denny presided, and inspiriting addresses were delivered by Rev. James Douglas (Theological Lecturer), Rev. George Hanson (successor to Dr. Pentecost, Marylebone Presbyterian Church), and Mr. C. F. Reeve (Director of Poona and Indian Village Mission).

Burden-Bearing.

Gal. vi. 2.

Bear ye one another's burdens,
Whatsoe'er their nature be:
Jesus said, "In serving others
Ye have done it unto Me."

Bear ye one another's burdens,
Lighter then your own shall be;
Jesus is the Burden-bearer—
He will set your spirit free.

Bear ye one another's burdens,
Thus will life flow smoothly on.
Nor shall vain regrets distress you
When your burdened friend is gone.

Bear ye one another's burdens,
When the heart is bowed with grief,
And the world seems cold and heartless—
Sympathy will give relief.

Bear ye one another's burdens:
Pray beside the sufferer's bed:
Let some blessèd words of comfort
From the Book of books be read!

Bear ye one another's burdens:
Feed the hungry, lead the blind;
Imitate life's perfect Pattern,
Christians ever should be kind.

Thus imparting joy for sorrow,
Naught of good is sacrificed;
Bearing one another's burdens,
We "fulfil the law of Christ."

Clevedon. W. Ketching.

Our Indian Opium Trade.

A PARLIAMENTARY Commission is, no doubt, a very great and dignified affair. There may be some who think that it settles any subject on which it sits—probably because the wish is father to the thought. Judging from some recent examples, the more factual conclusion would be that it unsettles a good many things but settles nothing. That is how it has worked, at any rate, in the matter of our opium trade between India and China. The House of Commons, after full debate, solemnly decided that this traffic is immoral, and not to be justified. Government action in correspondence with such a decision was called for; and the reply was a Commission. It was not wanted by those who moved for reform. Its conclusions are not at all accepted by them, though if its conclusions were honestly translated into acts a great deal would be gained. As it is, there is nothing to be done but to carry on the agitation till some British Government arises that will have the courage to do right, and to undo, as far as is now possible, the tremendous wrongs we have committed in the past.

We hope the interesting meeting held in the library of Lambeth Palace last Friday afternoon will tend in this direction. Over a company that was fair in point of numbers and undoubtedly earnest in spirit, the Archbishop of Canterbury presided. His Grace is a man who is given to plain speech, and certainly nothing could have been more outspoken than the language he used from the chair on this occasion. So far as he had been able to examine into the matter, it seemed to him that the conclusions in the report of the recent Royal Commission are not to be trusted. Apart from the question of evidence, there were certain principles laid down by pro-opiumists with which he could not agree. "I cannot understand a Christian man (exclaimed his Grace) bringing himself to do a thing that is wrong on the plea that if he does not do it somebody else will. The

TRUE PRINCIPLE OF MORALS

is to have nothing whatever to do with that which is shown to be necessarily productive of evil. The English nation caused the opium evil in China, and we are responsible for that evil. I also protest against the principle of raising revenue by temptations to evil. In this business of the Indian opium trade we have a double responsibility. It might be right for a Government to pause before interfering with private trade; but in this case we ourselves are carrying on the evil trade. Such a thing on the part of a great Government is, I really think, without a parallel in the whole extent of the world. For my part I protest against having any share in the responsibility of the Government for continuing such an indefensible practice as this.

"There may have been exaggeration in describing the nature and extent of the opium curse, but there remains the overwhelming truth that we have done a great wrong to China, and we are continuing in the same path. We forced this trade on China, and now we say that they consent. Yes, because they have been helpless; in the struggle against it they have always been beaten. It may be that for some time to come they will be unable or unwilling to control the trade in their own country. But for the present, at any rate, we are unquestionably standing in the way and making it impossible for them to do anything. The least we can do is to stand aside and let them govern themselves. Our Government are claiming to stand aloof while other nations are trying to disintegrate China. But we cannot forget that we have in the past poured a very subtle poison into the veins of the Chinese nation, and they would be better able to defend themselves now if it had not been for our acts. It is our duty as speedily as possible to stop this trade."

The following resolution was submitted to the meeting by Prebendary Webb-Peploe:—

That as the habit of opium smoking in China is by general and unquestionable testimony most injurious to the physical and moral well-being of its people; and as the export of opium from India to China has been the main factor in creating this habit, and has also led to the now extensive growth of the poppy in China and so added to the demoralisation of its people, this meeting is of opinion that no considerations of revenue can justify Great Britain in allowing the continuance of our Indian opium trade.

In supporting the resolution, the Prebendary cited a long array of opinions from medical men, missionaries, consuls, and others, showing beyond the possibility of cavil that the opium habit is most injurious and debasing, physically, mentally, and spiritually. This fact has been proved, almost *ad nauseam*, times without number, and it is not needful that we should quote in detail the utterances reproduced by the speaker. On the basis of them he called for a definite reversal of our national policy, if we would escape the righteous judgment of God.

A speech followed from Rev. Arnold Foster, the well-known Chinese missionary, packed full of weighty statements as to the extent and nature of the opium evil in China, and delivered with a fervour that plainly showed the intense feeling of the speaker. The desolation caused by famine, he said, is not to be compared with the desolation that accrues from the opium habit. In its terrible effects on those addicted to it we see a vision more pathetic and distressing than in the case of those dying of starvation. Mr. Foster analysed the evidence given before the Commission by Chinese witnesses, and showed how it was overwhelmingly against the pro-opium view. A Chinese teacher whom he consulted as to native writings on the subject was asked as to any facts on the other side, and replied,

"THERE IS NO OTHER SIDE."

It is true that one missionary was not opposed to the opium, and that is the one and only missionary whom the commissioners quote. The great proportion of the mercantile witnesses were opium traders themselves, and, of course, they were favourable; but as to the effects of the drug on the people they had little opportunity of knowing. The demoralisation of our statesmen and officials by this connivance at an evil trade Mr. Foster declared to be most deplorable. A very striking instance was given by the speaker of an official who, three years before the Commission, had contributed to a medical journal a scathing impeachment of the drug; soon after the Commission he wrote again directly contravening all that he had formerly asserted. Referring, finally, to the subject as it affects our national reputation, Mr. Foster said that we ought at least to save ourselves, if we cannot now save the Chinese. Lord Salisbury said, in a speech a few days ago, that we ought to exercise our powers of persuasion on the Chinese Government to adopt the course which will most increase their prosperity, and render them safe from their enemies in future. We ought to do our utmost to maintain the Chinese Empire and prevent it from falling into ruins by inviting them into paths of reform and giving them asssistance to increase their commercial prosperity. How this can consistently be done while we continue the opium trade with them it is not easy to see.

Rev. John Gibson, of Swatow, said we must not be discouraged in our endeavours to free ourselves from the disgrace of pandering to the vices of the Chinese. As to delivering the Chinese people themselves, he would altogether despair of that now but for the existence of a Christian Church in the country. There are 80,000 native Chinese Christians absolutely unanimous upon the opium question. He looked forward to see that Church, notwithstanding the difficulties and discouragements, setting its face in every way against the opium vice. Taking the report of the Opium Commission even as it stands, and in view of the fact that they condemn the smoking of the drug (for which purpose twelve-thirteenths of the imported opium is used) it is strange that the Commissioners do not recommend some new and stringent action should be taken to deal with

AN ENORMOUS AND ADMITTED EVIL.

Some weighty words, with the citation of yet further testimony, came from Dr. Handley Moule, who recommended all to read the powerful pamphlet on the subject written by Mr. Arnold Foster, and just about to be published. England must rehear the whole question.

In moving a vote of thanks to the Archbishop, Mr. T. A. Denny observed that throughout this had always been treated by the officials as a wretched money question; yet we call ourselves a Christian nation! He looked upon our action towards the Chinese as the worst form of robbery, so that in pleading for the retention of our revenue from this source we are only using the burglar's argument. We ought to go down on our knees and ask the pardon of the Chinese people, and down on our faces before God in humble contrition.

Mr. Samuel Smith, M.P., having outlined the action taken in Parliament in recent years, said the question has not been recently raised there. In fact, all the moral causes in this country seem to be in a condition of paralysis so far as the present House of Commons is concerned. It will need a fresh moral tide to pass over the country before there is much prospect of Parliament moving again in the matter. The fact that the revenue derived from the opium has steadily declined, till now it is only a question of about £2,000,000 sterling, is an element of hope. England could supply this revenue by an additional contribution of a penny in the income tax. A great deal is being said just now as to our trade with China and the importance of retaining it. That trade, however, only amounts to about sixpence per head of the population. The Chinese are small consumers because of their excessive poverty, largely through the consumption of opium. This country has lost in money, on that ground, many times more than India has gained in opium revenue.

In responding to the thanks of the meeting, the Archbishop said he hoped that the agitation against this national evil would not be permitted to grow slack. We must do our utmost to stir the consciences of the English people, and especially in the shape of bringing pressure to bear on the Government carefully to examine into the question for themselves.

North India Medical School for Christian Women.

LADIES who desire to study medicine, in order to use it as a means of spreading the Gospel among the heathen, get valuable training in this school at Ludhiana, which has completed its third year of work. Reinforcements for the teaching staff made it possible for Dr. Edith Brown to take a short furlough in England to recruit her strength. On her return she was accompanied by her niece, Miss Hilda Ashby, sent by friends in Redhill to take up zenana work, and follow up in their own homes patients discharged from the school hospital.

It is a work full of promise, as truths taught in the hospital often make a deep impression upon the hearts of the women patients. For two members of the staff there is no support pledged. Two more are needed, and the necessity of providing additional doctors' quarters is a very pressing matter. Bible study and prayer are not neglected by the students, and many of them show a real growth in grace! Miss Greenfield's hospital report is full of interesting and pathetic details. The hon. treasurer for London is Mrs. Percy Fleming, M.D., 31, Wimpole-street, Cavendish-square, W.

Visitors to Keswick.—Mr. J. T. Budd writes to say that orders for tickets by the excursion which he is organising should reach him not later than Tuesday evening, July 12, at his address, Ambleside, New Barnet, Herts.

FROM OTHER LANDS.

The Northfield Schools.

THE commencement exercises in connection with Mr. Moody's two schools at Mount Hermon and Northfield are over, and those who had the privilege of being present will not soon forget it. Northfield was at its loveliest, and your many readers who have visited it know a little of how lovely it can be. But beneath a June sun, in the freshness of its summer beauty, with a Continental blue sky overhead, flecked here and there by white clouds, and surrounded by the everlasting hills, while the silver Connecticut winds through the valley, Northfield is, indeed, as the garden of the Lord.

The exercises began on Saturday evening with a sacred concert given in the auditorium by both schools. The spacious orchestra was filled with nearly four hundred students; and the sight of the white dresses of the girls on the one side and the black coats of the Hermonites on the other, with the sound of their fresh young voices, was most touching, and many hearts overflowed with thankfulness for what the Lord has enabled his servant Mr. Moody to accomplish.

On Sunday Mr. Moody preached the baccalaureate sermon to the graduating classes. Seats were reserved for the fifty graduates in the front, and just before the service commenced the girls, in white, filed down one aisle, and the young men the other. Mr. Moody took for his text "Therefore choose life," saying his subject had been suggested to him by a sentence he had heard a little while before, "Choose the best from the good." In the afternoon a service was held in the auditorium, when Drs. Pierson, Mabie, and Scofield addressed the students. Mr. Sankey, who had just returned from holding evangelistic services in the U.S. Camp at Tampa, Florida, told of the work being carried on under Mr. Moody's guidance among the soldiers, and also sang.

On Monday afternoon the graduates at Mount Hermon gave their

COMMENCEMENT ORATIONS,

for which they were most enthusiastically and deservedly applauded. A reception was afterwards held at the house of the principal, Professor Cutler. In the evening a prize contest in declamation took place, and the judges had no enviable office to perform in deciding as to the merits of the contestants, for one and all the pieces were admirably recited.

On Tuesday Rev. George C. Lorimer, D.D., of Boston, delivered the graduation address to the Hermon students. He took for his subject: "Gladstone, as Statesman, Scholar, Christian," and gave a very powerful and interesting lecture. Short addresses followed from Dr. Scofield and others, as well as from former students. The diplomas were then awarded to the graduates, and prizes to the students. Several of the gentlemen on the platform offered to give annual prizes.

Wednesday was the girls' graduation day at Northfield. On the platform of the auditorium were the lecturers for the day—Dr. Faunce (of New York), Mr. and Mrs. Moody, Dr. Scofield, Miss Hall, the principal of the Seminary, and several of the trustees. In the area on the left-hand side of the platform were the teachers, and opposite them the Estey chorus (composed of the best voices in the school), and the alumnæ, *i.e.*, former graduates. After these had taken their places a march struck up, and very slowly, but with military precision, the 350 students, all in white dresses, entered from the two doors at the platform end of the building, marched round until they reached the entrance, where, dividing into two companies, they streamed down the four aisles at the same time, and met in the centre. The effect was charming, and great credit is due to their instructor. After singing, reading of the Scriptures, and prayer, Dr. Faunce delivered the commencement address. He began by speaking of the words "commencement" and "graduation," then of the two rivers which "in this country are remarkable because on their banks are to be found more schools and colleges of Christian learning than anywhere else in the world—the Hudson and Connecticut." He went on to speak of these schools and colleges being founded, not "by the leading scholars of the country, but by men of tremendous moral earnestness, and usually of religious faith." "The aim of modern education," he continued, "is to fit the pupil for the service of his fellow man," and the speaker gave several instances of men who, while wonderfully diverse from one another, yet were united in the possession of a common spirit of service.

The report of the principals of the schools indicate that the past year has been one of the best since the institutions opened. The Northfield Training School for Women also had a very successful session, so that the educational work planted here by Mr. Moody seems to be in better condition than ever, which is cause for great thankfulness to God.

For the next two months Northfield will be busied with Bible lectures and summer conventions.

(Miss) ALICE M. VARLEY.

East Northfield, Mass., June 18.

Poona and Indian Village Mission.

DEAR SIR,—As a lady visitor to India for a few months' trip to Poona, I have been much interested and pleased with the Poona and Indian Village Mission. It seemed well to let the home friends know something of the work, which is growing and increasing rapidly. The Poona and Indian Village Mission is conducted on inter-denominational lines, and has members from all the leading denominations, numbering now over forty. It has its headquarters in Australia, and has, in the chief centres, councils formed of ministers and Christian workers of the various churches.

The director, Mr. C. F. Reeve, with his coworkers have been steadily laying the foundation and doing pioneer work. Last year Mr. Reeve visited Australia and New Zealand. The result was that about 180 candidates applied for the mission field, both ladies and gentlemen, some tried and tested workers; out of these thirty-two were accepted and are now on the field. This large party left the Australian shores last September for Poona; many others who have offered for the Mission are training and preparing at training homes and elsewhere.

There are three stations in the Native State of Bhor in connection with the Mission, besides Poona, the headquarters of the Mission.

The work in Poona is mostly among the English-speaking Europeans, Eurasians, and natives. The Mission have a hall, at which evangelistic meetings and meetings for Christians are held for the soldiers stationed in Poona and the civilians of the town, and Bible lectures are also delivered by Mr. Reeve. The Bible expositions and instruction given to the missionary students stationed in Poona are most helpful.

The village work consists in preaching the Gospel in the villages. Dispensing work for outdoor patients is carried on; this gives a grand opportunity of treating their souls at the same time. Visiting in the villages is encouraging, though slow work and needing patience.

There are three nurses in connection with the Mission, two of whom have been earnestly engaged at plague work daily for some months; much blessing has been the result. Numbers of Mohammedan homes have been opened to the nurses and ladies, who have free access to some of the zenanas, and have a very hearty welcome and anxious inquiries when they are coming again. This is very remarkable, for under ordinary circumstances it would have taken years to get a footing or entrance into these homes.

The result of my few months' stay near the Mission is to give a deeper and fuller realisation of what God can and will do for those who trust Him fully.—Yours truly, E. L. WALLER.

Poona, India.

Scandinavian Sailors.—The situation of the Temperance Home in Poplar with regard to the docks is the best possible, although of necessity in a port like London it is miles away from some of the more distant docks. The annual number of sailors passing through the Home is three thousand, and these include Swedes, Norwegians, Finlanders, Danes, and other nationalities. Scores of men travel to London, after being paid off at other ports, in order to spend their leisure time here. Mr. and Mrs. Welin are in charge of the work.

Notes from Mexico.

IN a recent letter Rev. W. D. Powell, of Toluca, writes of the various agencies of his work. He says:—

"The Toluca Orphanage came into existence some four years ago, largely through the generous help of Mr. and Mrs. Henry Taylor, of Baltimore. It is not denominational, but all the children attend our services sometimes, and fully one-half attend every meeting. Several have been baptized on a profession of their faith in Christ. All the beds are occupied.

"Our new chapel, which cost 3000 dols., is being dedicated free of debt. Our congregations are growing, and the Spirit smiles upon us. The progress of the work is slow, but encouraging. We have been greatly blessed in the work of tract and Gospel distribution. No longer do the people tear the tracts when given to them. I visit the penitentiary every Sunday, and distribute hundreds of tracts and Gospels. I have a cart, and go into the country and hand them out to the people on the highways and in the villages. In this way I have to-day distributed from two to three thousand. Some of my supplies come by post from Christian friends.

"I am also glad to receive decidedly spiritual books in English to be distributed among the workers."

Rescue Work in Sydney.

FOR some years past a deeply interesting rescue and preventive mission has been carried on in and around Sydney, New South Wales. The work was begun in 1882 by Mr. G. E. Ardill, who still directs it, with the help of a committee, including many influential Christians in the colony. There is a lying-in hospital, a babies' home, and an all-night refuge; and many devoted hearts are thrown into the efforts to win the erring and shelter the weak, and such as are in moral danger. Like all other philanthropic organisations, the Sydney Rescue Work Society (for that is the name of the undertaking) has suffered from the financial depression prevalent in Australia. But, somehow or other, the work has gone on nevertheless, and, in fact, has grown considerably.

At length it has been thought wise, and indeed found imperative, to seek the co-operation of all who feel keenly for the deceived and degraded among the female and juvenile population, and in the course of her travels the wife of the director has come to England, hoping to find some who may take a practical interest in this uplifting work at the antipodes. The work is known to Mr. Henry Varley, and has the kind word of Pastor Thomas Spurgeon. It is hoped that the Society will soon be able to erect three more cottage homes in connection with the efforts among the young, and by the help of Christian people, to place the entire work on a better footing. Mrs. Ardill's stay in this country will only extend over a month, and she will be glad to hear from retired colonists, and to embrace opportunities to address drawing-room and other meetings. The treasurer of the work is Mr. George Verey, 376, Pitt-street, Sydney, N.S.W. Communications to Mrs. Ardill, or Mr. Verey, may be addressed to our care.

Genoa Seamen's Institute.—Large gatherings of men assemble regularly at this Institute, but the work is sadly in need of a more airy and commodious mission-hall. The men show their appreciation of the work by contributing an increased amount to the funds. Several letters are in hand not only from seamen and officers, but also from parents and relatives of sailors, which bear testimony to the useful results that have followed upon the work done at this Institute. There are reading-rooms, a room for correspondence, rooms for games, and last, but not least, there is the mission-room, in which divine service is held on Sunday evenings. In this room, too, on Wednesdays magic lantern views are shown, while some interesting story is being read either by the chaplain or by some person who takes an interest in the work. More than a thousand British ships came to Genoa last year. Mr. Blake's visits to the vessels have been appreciated by officers and men, and he has induced a large number of sailors of all classes to visit the Institute. The hon. sec. is Rev. R. Langton Douglas, 26, Via Milano.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in Heathen Lands.—V.

TO-DAY I want to take you to Central Africa—we may almost call it the land of Moffat and Livingstone and Stanley. There is no need for me to describe it geographically, I am sure. Everybody knows what an enormous country Africa is, and has heard something of the various races which people it.

Some of the African natives are stalwart, well-knit, clever folk; others are small in stature and timid in character. Stanley writes a good deal about the "pigmies" he met with in his memorable journey, and alludes to them as very shy and retiring. But I must not forget that you are waiting to hear of the boys and girls who find a home there. Home-life in Africa amongst the children is totally unlike home-life in England. You will not, therefore, expect that what I shall write about will at all resemble the happy surroundings amid which you spend your days.

A little child is the raw material out of which grown-up people are made. It can be fashioned into a lovely vessel fit for the Great Master's use; or, if the workman is an unwise or an unskilful labourer, what an ugly, distorted life may be produced! It is upon this raw material that missionaries are hard at work in the depths of the dark continent of Africa.

Would you like to enter one of the "homes" of these natives? Come then! It is just a bare hut, in which each family lives by itself. For family life is very dear even to these dark-skinned men and women. Look round and you will see many

CURIOUS CUSTOMS AND STRANGE THINGS.

The mother feeds her baby in a very queer way. The little thing sits on her knee, and with her left hand "mother" holds its head, while with the fore-finger of the right hand she takes some pottage and thrusts it down the child's throat, as they have no spoons. The baby screams and struggles, but all to no purpose; the affectionate parent does not desist until she has packed her offspring to her entire satisfaction. During this feeding operation the elder children are playing in the dusty village like so many animals, without any clothing whatever.

They hardly require clothes, however, for the climate is so warm, and custom does not burden them with dresses, or sailor-suits and knickerbockers. And at night. Well! there are no cosy white beds, soft and snug. The girls and boys simply lie on the mud floor, needing no tucking-up, with only the black covering nature has supplied.

I have heard of a little girl who fled from her burning village, which had been "fired" in the night by enemies. She was known by the name of Kataii. Her father was killed, and her mother was taken for a slave, but

SHE MANAGED TO ESCAPE

with a few other people. They wandered about in the forest for some time; at last they were compelled to throw themselves upon the mercy of a slave merchant called Kalunda, because they could not travel any further, being worn out with fatigue. They asked the chief to give them food and a house to live in until they were rested, and could go on their journey again. The crafty old Arab said, "Oh yes, come in, and I will protect you."

Some time after the Arab died, and his wife called the people together and told them that they were all her slaves, and when they objected she beat them severely. Kataii in the night slipped away from the village and ran for her life, hiding in the forest for three nights where lions and other wild beasts abounded. Would not you have been dreadfully alarmed? In a few days she found a mission station and asked for protection. When she arrived she was so tired that she could answer no questions; but after receiving a nice new cloth to wrap herself in, and resting for a while over a meal, she was able to tell her story of childish sorrow and terrible disaster. As she wished to stay with her newly found friends, she was sent to the lake to be taken care of by a missionary's wife.

And what came of it all? This Kataii to-day is earning to become a faithful child of the Lord Jesus Christ, and is happy and contented in her new home.

These African bairns have no notion of sin; they cannot, therefore, see any need for a Saviour. They are taught to worship the departed spirits of their dead chiefs, whose lives have been wicked and fierce. They think that the "spirits" understand all the frailties and difficulties of mankind, and can therefore afford help if they pray to them.

Are you not thankful that you have learnt better and truer things than these? You know how real the friendship of Jesus is—how pitiful his love—how deeply interested He is in everything that interests you, and how qualified He is to be your very own Saviour. I think you are looking into his face and saying: "Dear Jesus, I would love Thee, as Thou dost love me. Help! O help me!"

A Peep into the Uan-Chi School.

TENDER and pathetic is the story, as recorded in the sacred volume, of the gentle Jesus, who, when on earth, took the little ones into his arms and blessed them; and, when others forbade this, He answered, "Forbid them not, for of such is the kingdom of Heaven." Does anyone think that these dusky—yes, and dirty-faced—little urchins of China are not as precious to the Master as the daintily robed, golden-haired "tot" at home? Does not his tender heart of love yearn over them, and would He not have them gathered from the highways and hedges and told of his love? And who shall say that in the day when He makes up his jewels some of these little Chinese children shall not compose some of the brightest gems of his crown?

This school is practically new, but at the present time is very encouraging, although it has had many trials. It was re-opened after the Chinese New Year's festivities with

TEN BRIGHT, PROMISING PUPILS.

The attendance has been good, excepting in very inclement weather, and has continued to increase till we now have an attendance of fourteen. It is an ever-increasing joy to see the interest they manifest, not only in their study, but in the Bible truths taught, and the prompt answers with which some of them are ready.

One of these, a dear little fellow of some nine summers, and whose name means "a great treasure," is most faithful. Early in the morning, and often before another child arrives, his voice is heard in study—the Chinese children all study aloud—and should the weather be foul, or any other cause arise which might prevent others from coming, we are sure of our little friend. Formerly he could only come on rainy days, or when there was nothing claiming the attention of the older members of the household, as his business was to "k'an men"—watch the door. Recently a wife has been purchased for him, and his business has been passed over to her, thus leaving him free for study.

One of our most recently enrolled pupils has entered under very trying circumstances. His father is a confirmed opium victim, his mother bitterly hostile to the Gospel; consequently she was most unwilling that her son should attend a Christian school. She endeavoured to frighten or prejudice him by telling him that in case he did come we would take out his heart and eyes to make medicine. However, he determined to know for himself, and accordingly came. He has proved to be one of the brightest, most promising pupils we have, and is eager to hear the Gospel story. He not only attends school regularly, but quite frequently attends evening worship in the chapel. Need I say that, as yet, he has lost neither head nor eyes?

Another of our little friends, who has seemed much interested, and has given undivided attention to the Gospel story, told one of our ladies that he had been beating, rather than worshipping, the idols, and that he had told those whom he had seen worshipping them that they were only the work of man's hands and they could not hear their petitions nor help them. Oh that these little hearts, that receive so trustingly the sweet, simple story, may continue to know it as the ruling power of their lives!

On Saturday we give them a special exercise in singing, which they thoroughly enjoy, and sing loudly and lustily, and not infrequently do we hear them, out of school hours, on the street and in the chapel, singing the songs they have been taught in the schools. Our hearts go out to those dear little ones most tenderly, and we long that they may not only know the temporal benefits of this school but that they may learn to know the Friend of little children in a real saving way, and that through them doors may be opened for the wider spread of the precious truths we have come to bring.

Eva M. Brunner.

Scripture Union Portions for Next Week.

Sun. July 10	1 *Kgs*	xvii. 17-24	Thur.	„ 14	„	xix. 1-8
Mon. „ 11	„	xviii. 1-16	Fri.	„ 15	„	xix. 9-21
Tues. „ 12	„	xviii. 17-29	Sat.	„ 16	„	xx. 1-14
Wed. „ 13	„	xviii. 30-46				

The Bible Searcher.

No. 123.—Correct answers (second list) received from:—

A—J. H. Archer, William Aston*, Geoffrey Aldom.

B—Convers and Missy Baker, George Brand, Charlotte and Mabel* Bailey, Victor Bellerby, John and Ethel Benger, Mabel Birney, A. Bridges, Ralph Bourne, John Bott, Stanley V. Boxer, Eva and Robert Browne, Herbert Bond, Charles Brown, Harry Butler.

C—Jack and D. Rosalind Clarke, Willie and Mary Charles, Alice E. Crang, Beryl* and Gladys Calvert, Janie and Nellie Crawford, Maggie* and Jessie Carter, B. M. Cashford, Lily Clarke, Edith and Dora Corrie, Ruth Coupe*, Arthur G. Cox, Edith Corrick, Annie Cooper, Dorothy Cooper*, E. Church.

D—James E. Davey, Harold Davis, Gordon S. Duncan, Kenneth Dunbar.

E—Helen Eardley-Wilmot*, Eva L. Edmundson.

F—Janet Fawkes*, Marian* and James Freegard, Hyacinth B. FitzSimons, Ion G. Findlay, Louise Filnol, Willie, Ernest, and Reginald Findlay, Janetta, Maggie, Flossie*, and Agnes* Fullarton.

G—Ivan Garrod, David Gardiner*, Maurice Greenleaf, Edith Grieve, Minnie Giddings, Daisy Grove, Dorothy Grove.

H—Ella Hake*, Annie E. Hazledine, Edith* and Winifred* Harvey, Edith and Emily Hearn, Ada Heap, Alice M. Hogben*, Marjorie R. Hogue, Violet A. Holford, Louise H. Hooper, Naomi*, Jessie, and John Holman, Margaret D. Hogg*, Harcourt, May, and Helen Hunter, Ethel Hutchings*, Tom M. Hunter.

J—James S. Jackson, Agnes Jones, Norman Q. Johns, Henry B. Johnson, Lizzie Johnstone.

K—Willie Kay, Ethel and Cara Kestin, Flossie Key.

L—Henry and Nessie Laing, Arthur J. Lamb, Ethel Larwill, Annie W. Lennon, Murray and Grahame Lloyd.

M—Edith Marnham, Avie Mallory, Margery and Trevor Matthews, Lillie Mallory, E. Valerie, Maitland-Kirwan, Dora Marples, Enid Mather, S. E. Mackintosh, Margaret Jane Macphee, Ethel L. Mackenzie, Kathleen J. G. McClure, Maggie, Abraham, and Bella Mack, Gracie B. McClure, John and Barbara* Maconchy, Bessie and Charlotte* Millar, Francis W. Milne, Annie E. Moule*.

N—Henderson and Dorrie Nathan.

O—Maude and Eva Oakes, Sidney G. Oliver, F. A. Osmond.*

P—Winnie*, Maggie*, Ada, Jessie C., and Willie* Palmer, Nancie Parker, J. Ernest Pearce*, Willie Petter, Clarice M. Peach, Laura D. Percy, Evelyn P. Pechey, Edwin Peters, Walter C. Perryman, Joanna Pearman*, Vera Petrides, Susabel Pim, Cyril Pomeroy.

Q—Edith and Minnie Quick.

R—Edward H. Rainey, Ernest Ross, Mildred Robinson, Cyril Marsh Roberts, Elmina and Isabel Deane Roe, Chas. S. Rudge.

S—Elsie M Slark, Flora Shadbolt, Eric, Mervyn, Undine and Gwendoline Shaw, T. and D. D. Stainer, Stuart Scragg, Winnie Seangoe, Chas. W. Saunders*, Daisy Stanger, Bob Salt, Dorothy Steel, Agnes M. Sterry, Nellie Sery*, Edward Short*, D. J. Symon.

T—John W. Thomson, Nettie, Kate, and Willie D. Thomson, Frank Thompson, Harry Thompson, Alice Truelove.

V—Gertrude Vellacott, Elsie Vigars, Dorothy Vigers.

W—May and R. Watson, Stewart Watson, Ada Willmer, Eva Wippenny, Phillis, Noel, and Cecile Wright, Florrie K. White, Maggie Wight.

Y—Annie Yeo*.

FOREIGN LIST.

No. 113 and 114. T. Alan Hogg (China). **No. 121.** Cuckoo Lister (S. Africa), Alice Henderson (Jamaica), Janet Garrett* (Kimberley). **No. 122.** Daisy McArthur (S. Africa). **No. 123.** Queenie* and Llewellyn* Dale (Bombay). No. 124. Queenie* and Llewellyn* Dale, Jean McN. Scott (Canada).

HONOURS LIST.—

[Those who have been correct in the Bible Searcher every week during the quarter.]

A—Ralph Aldwinckle, Violet Ashworth.

B—Herbert Braddon, Edith R. Ballard, Janet and Elizabeth Black, Edith Benstead, Mabel Birney, Eva Browne, Ashley H. Bowker.

C—Millicent M. Craven, Walter Carter, Mary Charles, Isabel Candlin, Edith Cole, Ruth Coupe, Dorothy Cooper.

D—Polognia Daws, Vera Dickinson, Violet, Kittie, and Ivy Donaldson-Selby, Marjory Dyke.

E—Muriel Edwards.

F—Aileen Figgis, Hyacinth FitzSimons.

G—Bertie and Clarice Gale, Edith Grieve.

H—Winifred Harvey, Dorothy and Evelyn Hewer, Harcourt, May, and Helen Hunter.

L—Edward, Henry, May, and Sidney Law. Nessie and Henry Laing. Blanche Lindup.

M—Gracie Marston, Gladys Mather, Barbara Maconchy, Abraham, Maggie, and Bella Mack, Reginald Measor, Annie E. Moule, Evelyn Moir.

P—Ethel and Kathleen Pasley, Willie and Jessie Palmer, Isabel and Gladys Phipps, Kathleen Pincott, Mary E. Plumb.

R—Cyril M. Roberts.

S—Margery Smart, D. D. Stanier, Nellie Sery, Frederic Seth Douglas Shepherd, Florrie Smith, Flora Simmons, Ronald Studd, C Bessie Symes.

T—Nannie and Louie Tibbits, Willie D. Thomson, Maude Tyson.

V—Kenneth Vining.

W—Edith M. Williams, Frank R. Wilson, Cecile, Phillis, and Noel Wright.

New Quarter.

THIS WEEK'S BIBLE SEARCHER (No. 130).

1. Who was a goddess of Ephesian fame? (Acts xviii.-xx.).
2. In David's line, who reigned as Judah's King? (2 Chron. xii.-xiv.).
3. Recall a place where murm'ring Israel came, And bitter fountains, strangely sweetened, spring (Exod. xv.).
4. Then, who was light of foot as bounding roe? (2 Saml.)
5. A heathen captain by a woman slain (Judges iv.).
6. And who the father of that son of woe that troubled Israel by his ill-got gain? (Josh. vi.-ix.).
7. Whose fearful fate displeased the new-made king? (2 Sam. vi.)
8. The Assyrian monarch by his kinsfolk slain (2 Kings xix.).

The primal letters of the whole will bring To view a city on Abana's plain.

[Children under *ten* any three, under *thirteen* any five.]

Personal.

John Benger and Daisy Stanger.—You are both eligible for the Prize Competition. As neither of you gave your address, as requested, I could not send you a postcard.

Hyacinth B. FitzSimons.—You would get a star more frequently if you *arranged* your paper better. Leave more space between the answers, and if you ruled a broader margin you could write the references in it. Always tabulate your answers when you can.

Florence Falconer and Meta Steel.—Please write out your answers; references are insufficient.

Ethel Mackenzie.—Care and good writing are always taken into consideration.

Lois M. Craven.—In No. 127 you unfortunately left out part of answer 3.

Uncle Tom.

(For Special Service Mission Notices see page 24.)

INTERNATIONAL S.S. LESSONS.

July 17.

"Elijah on Carmel."

1 Kings xviii. 30-40.

Golden Text.—"And when all the people saw it, they fell on their faces, and they said, the Lord, He is the God; the Lord, He is the God."—1 Kings xviii. 39.

The Famine.

FOR three years the famine had raged. All provisions were being exhausted. People were impelled to ask themselves why God had sent this scourge; they had appealed to Baal in vain, and now they bethink them of the God of their fathers.

Lesson: The beneficent purpose of all suffering, sometimes on account of sin—to bring us back to God in repentance. Sometimes to teach us a lesson we could not learn without it. Lessons of cleanliness and sanitation taught by plagues and epidemics.

Illustration.—Text written on vase, then placed in oven to burn it in. You can never wash it off after that. So God sometimes burns his message into our hearts.

Bearding the Lion in his Den.

When the people had arrived at this stage God sent Elijah to Ahab to tell him the cause of the famine. Brave thing to do.

Illustration.—Luther going to trial before the Diet of Worms, warned by a friend that if he went his life would be in danger. Luther said: "Were there as many devils in Worms as there are tiles on the housetops, I would go."

Ahab tries to put the blame on the prophet who had given him due warning; but the firebell does not cause the fire, or the lighthouse the shipwreck.

The Call to Carmel.

Having so far succeeded with the king before he has time to consult his idolatrous wife, he demands that the people shall be brought to the top of Carmel, that *they* may decide whom they will serve.

Teacher should study the map, and so be able to give a picture of the multitude—some in chariots, some afoot—travelling across the picturesque and fertile plain of Esdraelon to Mount Carmel; the royal procession from Jezreel on the opposite side of the plain.

On Carmel's crown now swarms a countless throng,
With one brave soul to stand 'gainst millions in the wrong.

The Priests of Baal (40).

Baal. — Name under which the sun was worshipped.

The worship consisted in certain obscene and cruel rites—offering of human sacrifices in the fire. This was considered the god of fire, so that Elijah's test should have seemed advantageous to the priests of Baal.

These priests maintained by Jezebel—she and Ahab led the people into idolatry. Elijah's treatment not cruel. Weeds must be rooted up. Destroyers must be exterminated.

Whenever evil is uprooted some individuals suffer (those who lived by it), but the world is the better for men who have the courage to attack the authors of wrong.

Repairing the Altar (30).

This was one of the altars that had been thrown down by the command of Ahab. This act on the part of Elijah signified—

(1) That he was a builder, not a destroyer. A reformer is usually regarded as a man who knocks down or pulls up by the roots. (2) That he called the people back to the God of their fathers. (3) That he called upon them to restore the altar of God in their own soul, upon which they should offer a broken and a contrite heart.

Elijah took every precaution so that they should not suspect any fraud on his part (33-35).

The twelve stones indicated that the twelve tribes were worshippers of one God. It brought back the minds of the people to the long and glorious history of their race—made glorious by the God of Elijah.

Elijah's Prayer (36, 37).

"At the time of the evening sacrifice" (36), about three p.m. From former habit this was the time when they would be most receptive of holy influence.

Elijah's prayer commenced with a sentence that would remind the people of God's promise to their ancestor Abraham.

His was not a selfish prayer, not for his own aggrandisement, but that God would use him as the medium through which he would manifest his presence.

It was all the work of God, and not merely a cleverly planned device of Elijah's.

Lesson.—Only those who are doing God's work have a right to expect his favour and presence. We cannot expect God to help us in a bad cause. We can be sure of his help in doing our duty.

The Decision of the People (39).

They cried, "Jehovah, He is God."

They fell on their faces in token of their worship and reverence.

They were led up to this not merely by the fire, but by the preceding circumstances of which the fire was the climax.

There was no answer to such an argument. God still works with purifying fire on the children of men, destroying what is evil in the individual and in society.

The God that does this let Him be God.

The supreme argument for Christianity is its cleansing and inspiring power.

The strongest argument lies in the good institutions which have been due to Christianity. The noble lives it has produced.

Christianity invites this test:—

"O, taste and see how gracious the Lord is."

Teacher should urge his scholars to come to a decision. "He that is not for Me is against Me." Only *two* sides in the battle of life. Whose side are we on?

For Sunday-school Teachers.

(*See I.S.S. Lesson for July* 10.)

"THERE shall not be dew nor rain these years." It is true, snow remains perpetually on the heights of Lebanon and Hermon; nevertheless, what we here call rivers are only creeks or streams; in some of them no water is to be seen from May till December, although in the winter time they may roll with terrific rush and noise. The Jordan has never been used, and some judges say it cannot be used, for purposes of irrigation on account of the unusual depression of its bed. In a word, rainfall here is the acknowledged regulator of the prices of food materials. More rain, more food, and *vice versâ*, and even a mere scarcity of rain in one year causes much pain and distress. Great, therefore, must have been the punishment of the idolatrous inhabitants of the land when God withheld from them during forty-two months the blessings of rainfall.

"*A handful of meal in a barrel, and a little oil in a cruse.*" Although not so frequently as in the days of my childhood, yet women can still be seen making unburned clay barrels, either by the roadside or on the flat roof of a house. A certain yellowish kind of earth, mixed in suitable proportions with chaff, straw, or stubble, is made into vessels to hold from two bushels to six bushels of wheat, ground or otherwise. At the lower end it is about 18in. or 24in. in diameter. The walls are about 1in. or 2in. thick, and are raised piecemeal to the height, say, of 12in. or 15in. a day, or every second day, and as soon as the sun has baked one instalment then another is added on; then it is whitewashed by a solution of white clay, carried into the house, filled with flour and covered with the earthenware trough which holds the bread for the family. This, no doubt, is what is translated "barrel"; while earthenware jugs, or jars, for holding the usual sweet or olive oil, which is used both for food and for illuminating the house at night, are common.

On the evening of January 5 nearly every family makes many pounds of meal into dough, and instead of baking them as usual they fry them in oil, and use them as ordinary food for the following day or days.

Not only girls and women, but also boys, can be seen threading their way with bent backs, picking up pieces of fuel in and round about the village; hence the connection between the meal in the barrel, oil in the cruse, and the gathering of sticks.

A leading thought. Elijah's instructions to remain by the brook Cherith, and his subsequent use of the meal and oil at the widow's house, together with our Lord's use of the five loaves (John vi.), and similar incidents in Holy Writ, show how clearly and closely God adheres to the natural law which He has instituted. He does not despise and fling overboard the handful of meal, drop of oil, or the five barley cakes, but He blesses them and makes them last for a long time and suffice for a great multitude.

G. Howie.

Shweir, Mount Lebanon, Syria.

The C.M.S. Centenary.

IN connection with the centenary of the Church Missionary Society, which is to be celebrated next year, a meeting was held on Sunday afternoon, by permission of the Duke of Westminster, at Grosvenor House, W., to hear addresses by the Archbishop of Canterbury and others "on the position of foreign missionary enterprise after ninety-nine years, and the outlook of the coming century." Another object of the meeting was to call attention to the special centenary funds now being raised to consolidate, develop, and extend the work in all parts of the world.

Sir John Kennaway, M.P., who presided, said it was a new departure to convene a Sunday afternoon meeting, but it was made because of the urgency of the need and the difficulty of approaching their friends. A work of great magnitude had been done by the Church Missionary Society during the past century. Its income last year was nearly £340,000, but more help was needed. There was great need everywhere, and it was felt that as England sent her sons all over the world to colonise and to govern she should send her Christianity also.

The Bishop of Victoria, Hong Kong (Dr. Hoare), delivered an address on missionary work in Mid China. That work, he said, was full of encouragement. He had seen missionary churches growing in China at a rate of progress, numerically speaking, which was perfectly amazing. Speaking as an eyewitness, he could testify to the reality of the work and the genuineness of the converts with whom he had been permitted to deal. Though they had not perfect churches, there was a very genuine work going on amongst the converts. They suffered persecution of every kind, and there were few Chinamen who became Christians without suffering loss in one way or another. A marked evidence of their reality was the way in which they themselves spread the Gospel amongst their fellow countrymen.

Dr. Neve described the suffering and loss of life which was occasioned by the ignorance of the natives in Kashmir and elsewhere, and the need which exists for medical missions. Mr. Eugene Stock, editorial secretary, stated that the Society had now eighty young missionaries under training for service in different parts of the world, all of whom would leave this country before October.

The Archbishop of Canterbury thought those who stayed at home were apt to think that the work ought to go on very much more rapidly than it did. Yet here was a Society which began just 100 years ago on a small part of the earth's surface—on the western coast of Africa—and in the course of the century spread far to the east and far to the west, which had its missionaries in America and in Australia, and had them still more numerous in China, Japan, and India. The work had been steadily growing from the beginning. If the income of the Society were doubled its work would be doubled also. He did not think they could lay too much stress upon the imperative duty which was cast upon the Church in these days, and he thought the time was not far off when it would be felt that no Christian was leading a Christian life who did not care for the preaching of the Gospel to the heathen.

Missionary Conference.

A LARGELY attended Conference of friends of missions was held on June 24, at Devonshire House, Bishopsgate. Among the speakers were Mr. Fred. Arnot, Dr. McLean, Dr. Neatby, Mr. W. Stuart, Mr. Carné and others. Interesting accounts of work done in Demerara, India, China, and Australia were given. Much earnest prayer was offered for the Lord's work in foreign lands, whilst a deep spiritual tone was manifest in all the meetings. The death of Mr. Willie Gammon, of Central Africa, was reported, and sympathy and prayers asked for the relatives of this beloved missionary. Accounts, cheering on the whole, were given by the brethren and sisters from foreign stations, and an earnest appeal followed for labourers for India.

THE EVANGELISTIC FIELD.

Messrs. Inglis and Manton Smith.

A VERY encouraging mission has been held at the Polytechnic, Regent-street, by Messrs. Charles Inglis and J. Manton Smith, the first these evangelists have taken together. On Sunday, June 19, the first day of the mission, it was most cheering to see the people streaming into the large hall in the afternoon. At the evening meeting every seat in the large hall and on the platform were occupied.

Mr. Manton Smith gave a very telling address from the words, "As many as were touched were made perfectly whole," and sang an effective solo—"Just one touch as He passed by."

Mr. Inglis, following on, picked up the thread of Mr. Smith's remarks, and at the close of his address upwards of thirty inquirers were found seeking the Saviour, in the Marlborough Rooms. Night by night through the week large audiences gathered, and each night the Lord set his seal to the work, and seekers found salvation.

On Saturday night a change was made in the meeting, in the shape of a song service, entitled "Homeward Bound," taking up the theme of life as a voyage from earth to heaven, the chair being taken by Mr. Robert Mitchell. The audience was a large one; the Polytechnic choir rendered efficient service, and altogether it was a very impressive occasion.

But the great day of the feast was on Sunday, the 26th. In the afternoon the people flocked in great numbers. Both Mr. Smith and Mr. Inglis spoke with intense interest, and worked together as if they had been united in service for many years. Mr. Manton Smith's solo, "My Lord and I," words which were sung by the Huguenots 300 years ago in the rocks and caves of France during the persecution, had a special interest. At the evening service the building was crowded in all parts. The power of the Lord was present to heal; and at the after-meeting numbers of seekers yielded up their hearts to Christ.

There were many regrets that the mission could not be continued longer; but, unfortunately, this could not be arranged. During July Mr. Inglis will be preaching at the Polytechnic, Mr. Manton Smith conducting the Gospel meetings on Sunday evenings in the Polytechnic Châlet grounds on the Lake of Lucerne. M. S.

Irish Evangelisation Society.

THE past year's work of this Society has been fruitful in spiritual blessing. Meetings were somewhat less in aggregate number than before, owing chiefly to the fact that three of the evangelists were laid aside by illness for a time; and it is feared that this was caused to some extent by over exertion, as means only permitted the sending of one man where two were really needed.

At a mission held in one district the attendance steadily increased to 250, two-thirds of them Roman Catholics. The hymn tunes were sung and whistled in almost every part of the town. A young man being asked to sing at a party, treated his friends to a hymn learned in the hall. Concerning the change which the Lord has been pleased to bring about through meetings in a wooden hall at Listowel, a leading Protestant testifies "Had an angel come to tell me that such bright conversions would take place, I could not have believed it." The sympathies of the people went out to the evangelist, who was privileged to carry the living water to many, and, as one wrote, "friendships were formed which will be perfected in glory." At the close some whose means were very limited denied themselves to aid in sending on the Gospel message.

Among other places where good work was done in co. Leitrim, a movable hall was used at Manorhamilton. One Roman Catholic told a crowd of his co-religionists that they should listen to the preaching. He had done so, was greatly benefited, and would allow no one to prevent him listening, for he heard nothing but the "pure Gospel," and he wished it were preached everywhere. His testimony had great effect. The mission services held at Palace Anne, co. Cork, were in every way successful. The gathering of 200 to 300 persons' night after night during the harvest season for nearly six week was no common proof of far-reaching influence nor could the straight and forcible putting of the power and guilt of sin and the urgency and present possibility of salvation be without result.

If those who desire the best good for Ireland could furnish means, this blessed work might be largely extended, instead of having to diminish its operations in view of so many open doors. Mr. James Barton, Dundalk, is hon. sec.

[610]

Evangelistic Movements.

Mr. William Forbes closed on Friday a week of open-air services at Inverness. Large numbers of men assembled nightly in front of the Town Hall. On several evenings a second meeting was held in the Y.M.C.A. Hall.

Gospel meetings have been held in the movable mission hall at Dollingstown, Lurgan, by Messrs. Peatt and Crozier, of the Irish Evangelisation Society. Similar meetings have been held in Saintfield Parish Church by Rev. J. P. Cushing, superintendent of Irish Church Missions.

The committee of the Evangelisation Society, as well as others interested in the Gospel, have cause to be thankful in connection with two missions held on Romney Marsh, one at Brookland, and another at Brenzett. Much blessing has been given through the addresses of Mr. J. H. Cooke.

During June the preachers at St. Giles' Christian Mission Chapel were Mr. James, Mr. S. Harrison, and Mr. Bright, the blind evangelist. Quite a number of the lads from the homes went into the inquiry room seeking "the way of salvation." We are continually receiving into fellowship those who have professed faith in the Lord Jesus Christ.—W. W.

Mr. John Coates, of the Ross Bible Carriage Mission, has held a successful tent mission in Tetbury. The attendances have been large, and God's blessing has been great, both on believers and the unconverted. Many professed conversion. The Lord has given Mr. Coates great tact for helping the unsaved, which, with his earnest zeal, makes him a most desirable evangelist. — T. Napoleon Smith, Baptist Pastor.

EVANGELISTS' ENGAGEMENTS.

Mrs. Baeyertz, during July, The Edinburgh Castle, E.

Sergeant Pullinger, Christ Church, Hants, July 10-31; Iron Room, Strathmore-road, Croydon, August 3.

Mr. Monro Collings, Maundrel Hall, Salisbury, July 3. Marden, 10; Wimbledon, 13; Bromley, 17; Wimbledon, 20.

Mr. Henry Thorne, Margate, July 10; Reading, 12. Winchester, 13; Southampton, 14; Southsea, 15; Romsey, 16 and 17.

The Evangelisation Society.—Prayer List.—Amongst other missions the following are now being held.—Wimborne, R. D. Edwards; Medbourne, G. Attwood; Tyes Cross, J. Lovell, Weybread, A. Knight; Countesthorpe, F. Holmes; Littlehampton, A. Clark; Knoddishall, J. Clark; Whatfield, J. Harris; Broxted, J. Whiting; Langford, E. Bailey; Battle, Noah Taylor; Aylesford, J. Johnson; Harroden, K. Lambert; Plaistow (Sussex), J. Brown; Crick, C. Noakes; Lydd, J. H. Cooke; Combs, J. F. Bellchambers; Horncastle, C. F. Goode; Henley-in-Arden, J. Simmonds; Blackheath (Staffs.), S. Vivian; Clows Top, S. Bryant; Frogham, H. Bray; Gt. Parndon, W. Notman; Llangrove, W. H. Lewis; Wakes Colne, H. Collins; Bacton, C. Chenery; Long Stratton, F. Tarrant; Denny, D. M. Bayne; Tayport, N.B., J. Galletly; Juniper-Green, N.B., R. Lapsley; Glasgow, R. Hill; Kirkcaldy, N.B., T. Canning; Millseat, N.B., J. Wharton; Dundee, C. Galletly.

Children's Special Service Mission.

Mr. Hutchinson, *Tunbridge Wells*, July 7-8; *Reading*, July 9-10; *Highgate*, July 11; *Keswick*, July 14-27; *Saltburn*, July 28-31. Mr. Hankinson, *Hartford, Middlesex*, July 8; *Guildford*, July 9-10. Mr. S. J. Hewlett, with caravan, *Cuckfield, Haywards Heath*, to July 10. Mr. F. A. Glover, with caravan, *Latches, Axminster, Devon.*

SEASIDE SERVICES.

Rev. A. J. Barff, B.A., *Bexhill*. Mr. J. S. Tyler, *Birchington Bay*, July 17-25. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*. Mr. H. Hutchinson, *Bridlington*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Mr. S. J. Hewlett, *Carnoustie, N.B.* Mr. W. H. Wilson, *Colwyn Bay*. Rev. S. J. Hersee, B.A., *Cromer*. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. Arthur W. Stileman, *East Runton*. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2. Rev. Dr. Barnes, M.A., *Folkestone*. Mr. E. F. Nivin, B.A., *Greystones (Ireland)*, July. Mr. J. S. Tyler, *Herne Bay*, July 3-15. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. S. Tyler, *Littlehampton*. Mr. E. F. Nivin, B.A., *Llanduino*. Mr. Russell J. Hill, *Llanfairfechan*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*. Rev. E. E. Nickisson, *Margate*. Edinburgh Medical Students, *Nairn, N.B.* Mr. Josiah Spiers, *Newquay*. Mr. Arthur C. Jewell, *Penmaenmawr*. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. W. R. Whately, B. A., *Portrush, Ireland*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*. Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*. Mr. J. Waters Coldicott, *Southend*. Rev. F. S. Laurence, M.A., and Rev. F. E. Warner, M.A., *Swanage*. Mr. Edwin Arrowsmith, *Tenby*. Mr. H. W. Figgis (of Dublin), *West Brighton*, July 9-27. Mr. W. A. Murray, *West Kirby and Hoylake*. Mr. T. C. Ranger, *Weston-super-Mare*. Rev. G. C. Williamson, *West wardHo*. Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*. Rev. C. E. Haynes, M.A., *Worthing*.

LETTERS TO THE EDITOR.

PRAYING TO THE HOLY SPIRIT.

Dear Sir,—Will you allow me through your columns to thank the numerous correspondents who have so kindly written their agreement to the great importance of following the guidance of Scripture as regards praying *in* the Holy Spirit, instead of *to* the Holy Spirit?

Some quote well-known writers and leaders of Christian thought; yet in these last days it is very necessary that one's actions should be ruled by that "Scripture which cannot be broken." So, when we pray, let us "enter into our closet, and when we have shut the door, pray to our Father who is in secret."—Very truly yours,

Alex H. Hutchinson (Major-Gen.).

Owthorpe, Bournemouth.

CHRISTIAN UNION FOR SOCIAL SERVICE.

Sir,—At a time of important development and enlarged opportunity for service our committee must bespeak again the co-operation of the Christian Press, hitherto most readily given, in making known to the churches the need of Christian brothers for the help of the unemployed and other sufferers of our colony at Lingfield. After two years' experience we understand at once what we need and the difficulty of securing it. The men who come to us for help are seldom able to work on the land without close and constant guidance, while many are, through mental and moral enfeeblement, dependent for a chance of recovery upon strong Christian sympathy, advice, and example. Hence the need of the class of men called "Christian Brothers," in the proportion of one to every four or five of our colonists.

The position is inevitably somewhat rough and hard. The Brothers live with the men generally by day and night, and home comfort in such circumstances is not to be thought of. Thus no man is fit for the work who is not prepared to "endure hardness as a good soldier of Jesus Christ." At the same time we are careful to put no needless burdens upon these honoured helpers, and to give them as much liberty and relief as is consistent with order and efficiency. Immediate remuneration is small, being £1 a month besides the supply of all necessaries and a suit of clothes annually; but we have now a wide and increasing prospect of well paid employment in connection with great public institutions for those who prove their competence by a year or two of faithful service in the colony and make good use of the opportunity for training which it affords.

We are asking for a rare thing in the combination of common-sense enthusiasm which will not shrink from work of many kinds, and a communicable knowledge of agriculture or other useful industry. The newness of the work has led in some cases to misunderstanding and disappointment, yet we believe there are in the churches fit men by whom such an opportunity of serving Christ and humanity would be eagerly welcomed. Applicants should write to the hon. director, Rev. J. L. Brooks, Training Colony, Lingfield, Surrey.

We have already secured gifts amounting to nearly £1700, which warrant the immediate building of the director's house, with an annexe for thirty crippled children and their attendants, and a dormitory for forty men, with sanatorium and a room for the Brothers, all of which will cost £2300. Memorial stones will be laid on Saturday, July 16, by the Bishop of Hereford and Dr. Monro Gibson. Tickets for Lingfield will be provided on application to me at half the usual fares, the train leaving London Bridge at 2.25, Victoria at 2.30, and Croydon at 3 o'clock. A substantial tea will be provided (at 6d.) after the ceremony. We hope old friends and many new ones will take this opportunity of seeing the colony and meeting for conference about the great interests which its represents.—Yours faithfully, J. F. B. Tinling, Hon. Sec.

4, *Dalmeny-road, Tufnell Park, N.*

The Grove Mission, Southwark, has issued a special report of its philanthropic work, showing what has been done among the widows, poor children, aged sick, cripples, and hungry men, women, and children. Help is much needed. The treasurer is Mr. John W. Weston, 31, Park-street, Southwark, S.E.

Oxford Letter.

THE preacher at Mansfield on Sunday week was Dr. Whyte, of Edinburgh, and although most of the undergraduates had gone down the chapel was crowded. The sermon was beautiful in its simplicity and intense in its spirituality. Devout hearers must have gone away feeling that God had indeed spoken to them. Prayer was the subject, and Dr. Whyte urged that it should be secret and deliberate. "Pray with willingness, with diligence, with sober-mindedness, with imagination, and with intercession. Spend a day now and then with God; put off your dearest friend, and converse with God."

The first meeting in connection with the proposed C.M.S. Exhibition to be held in Oxford next year was held on Friday. When it is remembered that some thousand stewards will be required, whose duty will be not merely to exhibit, but to give information concerning the different parts of the mission field, some idea of the work resting with the conveners may be obtained. Much blessing has followed the effort in other large towns, and prayers are asked for God's blessing on all the arrangements.

At the Oxford Diocesan Conference held last week the Bishop of Oxford refused permission to a High Church vicar to discuss details of ritual in the course of his speech, and interrupted him with these words: "I cannot hear this; do not go into these details, which are exceedingly offensive to a great many."

The Town Hall was filled on the afternoon of Sunday week by a united gathering of the various societies connected with the P.S.A. The Principal of Wycliffe spoke a timely word on the obligations of public worship. He said it seemed as if Englishmen in our great cities were forgetting the privileges and obligations of public worship; some did not attend church or chapel unless at a marriage, baptism, funeral, or perhaps a harvest festival. The P.S.A. is undoubtedly doing much good, but there is danger lest the members substitute it for church attendance.

Obituary.

REV. THEODORE W. J. WYLIE, D.D.

News has just come to hand of the death of this well-known servant of God, at Philadelphia, Pa., U.S.A., the city of his birth and life-long labours. Dr. Wylie was the son of the Rev. Samuel B. Wylie, D.D., Pastor of the First Reformed Presbyterian Church of Philadelphia, and Vice-Provost of the University of Pennsylvania. He was chosen first as assistant and then as successor to his father; and what is remarkable, and perhaps without a parallel, the father and son were each privileged to celebrate their ministerial jubilee in the same church. Together they ministered to the one congregation for a century. Dr. Wylie was aptly and faithfully described by Dr. Hoyt, at the funeral service in the Wylie Memorial Church, as "the most devoted of Christians, the most faithful of pastors, the most courteous of gentlemen."

MR. BRAINERD RADCLIFFE.

With much sorrow we record the sudden death of Brainerd, eldest son of the late Mr. Reginald Radcliffe. Writing from Waterloo, Liverpool, on Thursday last, his mother, Mrs. Radcliffe, says:—"I ask the prayers of your readers in the sudden and almost overwhelming calamity that has come upon us in the death of our beloved eldest son. He was in London last week on business, and on Sunday spoke twice at a meeting in Waterloo. He closed his evangelical address by earnest entreaty to men and women, boys and girls, to come to Jesus, and finished his earthly ministry with these words:—

Jesus, I will trust Thee,
Trust Thee with my soul.

On Monday morning he went to his office in Liverpool, burst an artery in his stomach, was got home with difficulty, and passed peacefully away on Tuesday, soon after seven p.m. He leaves a widow and six children."

The Spitalfields Lodging-House Band reports on another year's work in these haunts of the homeless and hopeless. Services are held every Sunday evening with cheering results. Among the poor little children, also, good work is done. The various endeavours to rescue the fallen have been the means of saving many. The superintendent is Mr. C. Pateman, 87, Old Montagu-street, Whitechapel, E.

Items of Interest.

Home.

The London School Board will require for the year £1,872,729, just over 1s. in the pound.

At a meeting of the executive of the Liberator Relief Fund it was stated that the total amount raised is nearly £80,000. There are over 500 annuitants.

The Press Bazaar in aid of the London Hospital, opened by the Princess of Wales, accompanied by the Duchess of York, has been a great success, some £10,000 being realised.

Rev. Dr. Story has been appointed Principal of the University of Glasgow, in room of Principal Caird, resigned. This appointment creates a vacancy in the Chair of Church History.

Donations to the extent of nearly £96,000 have been received towards founding a Birmingham University. All parties and religious denominations will, no doubt, heartily support this desirable movement.

The Council of the Royal Geographical Society have decided to raise a fund of not less than £50,000 for an Antarctic expedition to be sent out under the auspices of the Society. It will also contribute £5000. The Government hold out no hope of assistance.

Mr. Goschen has stated that there was no expenditure which was received with so much enthusiasm by the taxpayer as that of the Navy. Since he had been at the Admiralty he had sunk the politician in the administrator. Seldom in the history of the country had there been a more momentous period than the present.

The London auxiliary of the United Kingdom Alliance have arranged for a fortnight's mission by Rev. Leonard M. Isitt, of New Zealand, extending from Sunday, October 23, to Friday, November 4, and including four Sunday services, a special reception, six large district meetings, and three Exeter Hall demonstrations.

The decision of the Court of Appeal in the Tynemouth case, that municipal authorities could not spend public money on opposing renewals of licences has been widely discussed, and now a call for funds to take the case to the House of Lords is being made. The circular inviting subscriptions is signed by the Archbishop of Canterbury, Rev. Dr. Clifford, Mr. Arthur Chamberlain, chairman of the Birmingham Licensing Bench, and other influential gentlemen. The hon. treasurer of the fund is Mr. Alexander Guthrie, of 3, Fenwick-street, Liverpool.

At the Welsh Calvinistic Methodist Assembly, held at Newport recently, the Moderator reported having received the following letter from the vicar of St. Paul's in that town:—"Rev. and Dear Sir,—I understand you were rather straitened for sufficient accommodation last Monday night, and write to say that if you are likely to require a larger building for another service during the present session you shall (with the consent of the churchwardens) be most heartily welcome to the use of St. Paul's Church. Trusting your present gathering will be richly blessed of God,—J. T. Wrenford, Vicar." The spirit of Christian charity thus shown is surely worthy of the highest praise.

The Coal Trouble.—The South Wales Associated Coalowners have resolved to form a society to ensure mutual protection of owners against liabilities under the Workmen's Compensation and Employers' Liability Acts.—The Yorkshire coal trade is threatened with a general stoppage; pit lads and pony drivers demand 10 per cent. advance. Already 5000 hands are idle.—Mr. Ritchie has consented to appoint a "conciliator" in the South Wales dispute. May peace and concord soon be established.

Charitable Contributions.—Further donations increase the Indian Heroes' Fund to about £3500.—Additional contributions to the Duchess of Teck's Memorial Fund leave only about £1000 to complete the sum required.—The relief fund in aid of the families of persons drowned at the Blackwall disaster reaches £2096.—By the will of Mr. Charles Evans, of Highgate, £50 each has been bequeathed to several missionary societies and hospitals.—£1000 from Mr. W. D. Cruddas to the Church Missionary Society.—25gs. from the Queen to the Royal Ear Hospital, Soho.—By the will of Sir Robert Rawlinson it is expected that St. Thomas's Hospital will benefit to about £35,000.

The Y.M.C.A.

The Hazelwood Home of Rest for young men reports that since its opening 25,492 have benefited physically and spiritually by the home. While it is a holiday and recreation resort, the spiritual welfare of the residents is ever held in view, and many testify that it has been a means of much blessing in every way.

The Y.M.C.A. and Y.W.C.A. combined for two special meetings in a large tent at Blackburn, on Wednesday and Thursday evening, June 29 and 30. Special addresses were given by Mr. A. K. Yapp, travelling secretary for Lancashire.

A meeting was held in the Assembly Room, Accrington, on June 28, to consider the advisability of forming a local branch of the Y.M.C.A. Most of those who took part expressed themselves as favourable to the movement, and it was ultimately decided to adjourn the meeting for a few weeks.

Plans have been approved for an imposing new building by the committee of the Cardiff Y.M.C.A., and the work of erection will very shortly be commenced. An entire outlay is contemplated for site, building, and furnishing of some £15,000. The building will be situated in Station-terrace, adjacent to the premises now in temporary occupation by the Association.

The summer conference of the North Midland District Union was held at Huddersfield on June 29. Delegates were present from Sheffield, Leeds, Derby, Lincoln, Nottingham, Barnsley, Wakefield and other centres. An eloquent address was given by Canon Bardsley, vicar of Huddersfield, and papers were read on "Visitation of Members," by Mr. Thomas Moffatt (Leeds), and "The Relation of the Y.M.C.A. to the Churches," by Mr. F. C. Bennett, travelling secretary. The programme also included a quiet hour at Fernay Hall, and an open-air demonstration. The Mayor entertained the delegates to luncheon in the Town Hall.

Foreign.

Renewed anti-Semitic disturbances have taken place in Galicia; twenty Jews have been done to death, and whole districts fired.

The Philippines.—Recently published statistics show that British imports from the Philippines are thirty-three times greater than those of Germany, and her exports to the islands more than three times greater.

Newfoundland.—Sir James Winter, Premier of Newfoundland, has arrived in England to seek to obtain a Commission of inquiry into the matters affecting the relation of Newfoundland with the mother country, and also the effect of the French treaties in hindering the development of the country's resources.

The War.—The latest news from Cuba tells of the destruction of Admiral Cervera's fleet in an endeavour to escape from Santiago Bay. General Shafter has demanded the surrender of Santiago itself. There are at least 1000 dead and wounded, as the result of the recent attack, in the American lines, and a large number amongst the Spanish forces. Both armies were distinguished by remarkable bravery. We trust that some steps will soon be taken to promote peace; the issue of the conflict cannot be doubtful if prolonged.

Personalia.

Gipsy Smith has celebrated the completion of twenty-one years' evangelistic work.

Prediger C. T. Lipshytz left London on Saturday for a two months' mission tour among the Jewish populations in the South-east of Europe.

Rev. Robert Herbert Story, D.D., Professor of Church History in the University of Glasgow, has been appointed Principal of the University, in room of Principal Caird.

Mr. and Mrs. Wiggan, the well-known evangelists, have received a testimonial in recognition of their fifty years of Christian work. It takes the form of £150 devoted to the purchase of part of a house for them.

Rev. John Patrick, D.D., of Greenside Parish Church, Edinburgh, has been appointed Professor of Biblical Criticism in Edinburgh University, in succession to Professor Charteris, who recently resigned the Chair.

Rev. John M'Neill is to take up his residence during the month of August in Stonehaven, and has intimated his willingness to occupy the pulpit of the Free Church during that month. With the town full of visitors, the popular preacher should draw large congregations.

Messrs. Weaver Brothers.—These brethren desire to state that a notice recently appeared in *The Sunday Companion* announcing that they had taken the superintendence of the Barnwell Theatre Mission, Cambridge. This report was entirely erroneous, and did not originate from them, and it was contradicted in the succeeding issue of the paper. The Barnwell Mission, of course, remains under the charge of Mr. Vawser, and Weaver Brothers continue their evangelistic work in different parts of the country. Last Sunday evening they commenced a mission at the Great Assembly Hall, Mile End, with a very large attendance.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A Church Army Labour Home has been opened at Southampton.

Principal Waller, of Highbury, has arrived safely at Melbourne.

Rev. F. J. Chavasse is to preach at Westminster Abbey on Sunday evening, July 17.

A Church Missionary Loan Exhibition, held at Louth, Lincolnshire, was visited by 7000 persons.

The annual sermon at Westminster Abbey for the C.M.S. will be preached by Bishop Ingham on Sunday morning, July 10, at 10.

St. Philemon's, Liverpool, vacant by the sudden death of Rev. J. H. M. Barrow, has been offered to and accepted by his brother, Rev. W. M. Barrow.

The Archbishop of York, in spite of his recent tour abroad, has been compelled to proceed to the Yorkshire coast for further rest and change.

Derby will shortly lose a very hard-working and Evangelical vicar through Rev. W. Martin having lately accepted Earl Spencer's offer of the rectory of Brington.

The bishops have been meeting in council in Lambeth Palace, under the presidency of the Archbishop of Canterbury. The principal subject under consideration was the anti-ritual agitation.

The Princess of Wales and Princess Christian attended a concert which was given in Stafford House, the residence of the Duchess of Sutherland, in aid of a church in a poor district of the Potteries.

The foundation-stone of a new English church has been laid at Dusseldorf by Bishop Wilkinson, as an offering from a resident family who for many years have taken a keen interest in the English community of the place.

The Bishop of Worcester makes a fresh appeal for church extension in Birmingham, stating that "no other city, apparently, has made so little provision in the way of church accommodation in proportion to the population."

Bishop Adelbert, John Robert Anson, D.D., formerly of Qu' Appelle, British North America, has notified his acceptance of the residentiary canonry in Lichfield Cathedral vacant by the death of Archdeacon Melville Horne Scott.

At the Mansion House a meeting was held in the interests of an endowment fund to support the English Church at Valetta, Malta, which was built out of the private purse of Queen Adelaide at a cost of £20,000. From £10,000 to £20,000 will be required.

The Bishop of St. Albans has received an anonymous donation of £1000 towards his special Church and Mission-room Building Fund for London over the Border. This makes the fourth gift (including £2000 from a "London Merchant") to meet the offer of a friend to give £1000 (in five years) if nine others will give a not less sum, allotting it if they please to any particular church or churches.

An official statement has now been issued that as soon as the advance upon Khartoum has effected its purpose the C.M.S. will be prepared to open up missionary work there. It is probable that, in the first place, a "preliminary expedition" will be sent from the Egypt Mission to Khartoum, and that the special form of work undertaken will be a medical mission; but at present everything depends upon whether the Society can get men to go there. The money for the proposed mission has been in hand for some years, the "Gordon Memorial Fund," raised some twelve years ago, being still in hand. The committee of the Society are causing it to be known that they will welcome offers of service for the Khartoum Mission.

Congregational.

A new chapel is being erected at Muswell Hill.

Rev. R. Clegg has been recognised at Southsea.

Mr. C. Evan Evans has entered on the pastorate at Harringay.

Thanksgiving services have been held at the Raleigh Memorial Church, Stoke Newington.

The jubilee of Cavendish Chapel, Manchester, is being celebrated with much enthusiasm.

A successor in the Principalship of the College at Bangor to the late Dr. E. Herber Evans has been found in Rev. Lewis Probert, D.D., of Pentre, Pontypridd.

Rev. John Jameson, of Arundel-square Chapel, Barnsbury, N., has accepted the unanimous and cordial invitation of the Yorkshire County Congregational Union to be special missioner among the Congregational churches of the county.

Rev. A. Rowland preached last week in connection with the centenary of Mortimer West Church. The story of its origin, as told at the celebration, is a wonderful memorial of the power of humble but faithful men—turf cutters and mole catchers—and of the service of men of whom the world knows nothing.

A "Village Aid Auxiliary" has been formed in connection with Ipswich District of Suffolk Union in order to bring the churches into mutually sympathetic and helpful relation by arranging for evangelistic services, open-air meetings, special lectures, lantern services, etc., occasional supplies, and the sending of a visitor to help the pastor in a Sunday service, as might be thought desirable; facilitating an interchange of pulpits, and otherwise aiding each other's work.

At the fifty-fifth anniversary of Lancashire College a letter was read from Principal Scott, who was prevented by illness from attending, in which he stated that of the eight men who leave the college this month seven have accepted invitations to vacant pastorates. Professor R. Mackintosh, in reporting on the work of the session, mentioned that Professor A. S. Peake, of the Primitive Methodist College, Manchester, had been appointed teacher of Hebrew and Biblical exegesis at Lancashire College also.

At the annual meeting of Yorkshire United College Rev. Eric A. Lawrence presided over a large attendance. Dr. Simon stated that there had been thirty-five students attending the college during the year. Mr. Mark Oldroyd, M.P., in addressing the students, said to fill a pulpit in these days requires a whole man. The resources of a minister cannot be too large, nor his equipment too perfect. Intellectual power, accumulated knowledge, mature judgment, ripened experience, may each find a place on the altar of consecration.

Calls.—Rev. Luke Beaumont, of Marsden, to Nelson; Rev. C. Aylard, of Nether Stowey, to Park Chapel, Kidderminster; Rev. E. Austin, of Widnes, to Whitstable; Mr. Cecil Nicholson to Little Lever, Bolton.

Baptist.

The jubilee of West-street Church, Dunstable, has been celebrated.

A new chapel has been opened with enthusiasm at Chesham, Bucks.

Rev. W. Osborne, late of Chatham, has been recognised at Whitstable-on-Sea.

Rev. H. Hill has arrived home per s.s. *Zicko* from the Falkland Islands, South America.

Rev. A. O. Shaw, of Fritheletock, has been recognised as pastor of Ebenezer Church, Salterton.

Rev. I. O. Stalberg has been recognised as pastor of Bunyan Tabernacle, Kingston-on-Thames.

Rev. F. E. Blackaby, late of Stow-on-the-Wold, has been recognised as pastor at Clover-street, Chatham.

Rev. W. S. Wyle has been recognised as pastor of Courtenay Park Chapel, Salcombe, South Devon.

Rev. William Benzie, the "Edinburgh blind evangelist," has accepted the pastorate at Burra Isle, Shetland.

Rev. C. W. Vick, of Brondesbury, has been asked to succeed Rev. J. Fletcher as secretary of the London Baptist Association.

Rev. G. H. James, late of Woodborough-road Church, Nottingham, has been recognised as pastor at Osmaston-road, Derby.

Rev. W. J. Price, who hopes to return to India in the autumn, has been requested by the committee of the Missionary Society to take up work at Monghyr.

The jubilee of Bloomsbury Chapel occurs in December next, and preparations are now in progress for a grand celebration, to be preceded by a thorough renovation of the building.

A new chapel is to be built at Ferme Park, Hornsey, for the congregation under the care of Rev. Charles Brown. The whole work appears to be in a prosperous and vigorous condition.

In opening the second annual conference of the Baptist Students' Fraternal Union on Monday evening at Westbourne-park Chapel, Mr. D. Lloyd George, M.P., said that the time had come for the centralisation of Nonconformity, in order that the Church of England might be saved from the Romanising influences which were destroying her.

Calls.—Rev. G. H. Bennett, of Bourne, to Louth; Rev. W. J. Hunter, of Kirkaldy, to Wycliffe Chapel, Birmingham; Rev. W. B. Haynes, of Camberwell New-road, to Bridport; Rev. E. P. Thorpe, to Old Basford, Nottingham.

Resignations.—Rev. G. F. Harper, of East Molesey; Rev. J. C. Dalrymple, of Pinchbeck, Spalding.

Methodist.

A new chapel is to be built at Manor Park, Stratford.

A new chapel and schools have been opened at Castleton, Bradwell.

A new mission hall to seat 300 has been commenced at Butts Bridge, Leigh.

Rev. J. J. Brown, on account of severe domestic affliction, is compelled to leave Aston Park, Birmingham, this year.

Colonel Dugdale, of Burnley, an Anglican, has given a site for the school chapel at Lowerhouse, Burnley, and also £100 towards its cost.

Rev. T. Waugh has visited Leicester, preaching twice, and in the interval meeting the shop assistants at Bishop-street schoolroom at an "at home."

Frederick-street Hall, Belfast, with Woodvale Hall, have been formed into a mission, to be known as North Belfast Mission, to be superintended by Rev. William Maguire, who has already done effective service there.

The annual Holiness Convention at Southport was held last week, with four meetings daily, in a large tent. Rev. Dr. Jenkins, now resident in Southport, opened with a sermon, and the services were conducted by a large number of ministers, including Revs. Dr. Tindall (London), C. Garrett (Liverpool), and J. Lewis (Southport).

The Bible Christian (Methodist) Connexion has just lost the first name on its list of ministers by the death of the Rev. John Gannon, who was born in 1815, and entered the ministry in 1837. He was elected president of the conference in 1859, and again in 1876. He was for many years governor of the Connexional College at Shebbear, Devon, which under his management was greatly enlarged.

The United Methodist Free Church Conference will be held this year at Lincoln. The new chairman is expected to be Rev. E. D. Cornish, of Manchester. Missions are likely to occupy much attention at this Assembly. The progress on some of the foreign stations has been marked throughout the year. Especially is this true of the missions at Ningpo and Wen-Chow in China. The recent gift of a Buddhist temple near Ningpo is only one indication of the impression that is being made on the Chinese mind. A missionary party, consisting of Dr. Swallow, Miss Abercrombie, and Revs. G. W. Sheppard and H. Wilson, sail from Southampton on September 12. Revs. F. Baron and A. J. Ellis go at an early date to Jamaica, and Rev. James Proudfoot, superintendent of the missions of Sierra Leone, who is here on furlough, returns to Freetown in October. No further news has come to hand in relation to the missions in the hinterland of Sierra Leone. It is known that the missions at Tikonko, Naitafoo, and Mappohir have been destroyed, but it is not known whether Rev. C. H. Goodman, who was in charge of Tikonko, is living or not. Tidings of his whereabouts are awaited with much anxiety.

Presbyterian.

The Kensington congregation have called Rev. Anderson Scott, of College Park.

Principal Dykes is recruiting, after an attack of influenza, at Eisnach, Germany.

Rev. J. M. Witherow, of Belhaven, will occupy Dr. Monro Gibson's pulpit during August.

The foundation-stone of the new church at Tooting is to be laid on July 23 by Lord Strathcona and Mount Royal.

The work at Marylebone, under the care of Rev. George Hanson, is reported as full of encouragement, and showing many signs of real blessing.

Rev. George MacInnes, B.D., formerly of Aberdeen, has been appointed to the Chair of New Testament Literature and Theology in St. Andrew's College, Sydney; and Rev. W. G. Maconochie, formerly of Glasgow, to the Chair of Systematic and Biblical Theology.

Salvation Army.

A new shelter for men has been opened in Iceland.

Mr. Herbert Booth, of Australia, has sent five officers to Japan for missionary work there.

Major Milsaps has left San Francisco for the Philippines for the purpose of commencing work amongst the American soldiers and sailors there.

Sir Horace Tozer, the Agent-General for Queensland, has visited the Land Colony at Hadleigh, and expressed himself as delighted with all he saw.

Mr. Booth-Tucker has established a "Poor Man's Lawyer" department in the United States. Any poor person desiring legal advice will have his case attended to without cost by one of Boston's ablest lawyers.

The rector of a Dutch village has invited officers to commence work in his parish. A publican offered his hall for the meetings, saying he would only charge a certain sum for rent when the funds would allow of its being paid, and the local policeman helped to distribute bills announcing the meeting.

Fallen Asleep.

At Bradford, on 28th ult., Mrs. ROBERTSON, wife of the Vicar of Bradford and daughter of Mr. P. C. Ralli, of Sussex-square, London, and herself a devoted and earnest worker.—At Nottingham, Mrs. MANNING, wife of Alderman Manning, and one of the most active workers and generous givers in the town.—At Hawkhurst, Kent, Rev. H. A. JEFFREYS, aged eighty-eight, for fifty-eight years vicar of the parish.—At Wylde Green, Mr. ADAM WRIGHT, on 22nd ult., aged eighty-eight, a devoted labourer of many years' standing, and at one time a co-worker with Rev. John Angell James.—At Edgley, Mr. JOSEPH WILLIAMS, an earnest and useful Sunday-school worker.—At Frome, on 27th ult., Mr. E. G. AMES, a leader in Christian philanthropic and social work.—At Birstall, aged seventy-one, Mr. JOHN LEACH, a useful helper in many ways.—At Ossett, Mr. BENJAMIN ARCHER, aged seventy-three, a faithful worker.—At Lewisham, Mr. LURCOCK, aged eighty-two, for many years an earnest helper.—At Chatham, Mr. W. PHILLIPS, a devoted Gospel worker.—At Stroud, Mr. F. H. PARKER, formerly Mayor of Northampton and a willing helper of Christian work.—At Biggleswade, Mrs. VIPAW, aged 95, for many years a willing giver.—At Sheffield, on 26th ult., Mr. B. DIXON, aged seventy-four, a leader among the Baptists of that town.—At Cheltenham, on 25th ult., Rev. H. Y. BURTON, aged fifty-seven, vicar of Tunstal, Westmorland.—At Sherington, Bucks, Rev. E. ELTON, aged eighty-one, Rector of Sherington, and formerly Vicar of Wheatley.—At Belfast, Mr. WM. JOHNSTON, for twenty-eight years a devoted worker in connection with Belfast City Mission.—At Bangor, co. Down, WM. MOUNT BLISSENDEN, late chief officer of Coastguards, and an earnest Methodist class leader, aged seventy-six years.—At Cashel, Rev. Canon FORY, rector of Holy Cross.—At Whickham, one of the oldest and most respected clergymen of the North, Rev. H. B. CARR, M.A., hon. canon of Durham and rector of Whickham for half a century.

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(*Continued on page* 28.)

The Christian.

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NOTES AND COMMENTS.

THE horrors of war are too plainly in evidence again, the scenes at Santiago, by land and sea, being, perhaps, as terrible as any ever witnessed. Yet there do not appear to be evidences of any deliberate cruelty on either side. The Spaniards have not mutilated any Americans, as was once asserted ; and the Americans certainly spared no endeavours to save the Spanish sailors who threw themselves from the flaming ships of Cervera's fleet. The strange inconsistency of war is that men will blow a ship up, and then exert themselves to save its maimed and drowning crew!

Graphic descriptions of valour appear in the daily papers, both parties in the conflict distinguishing themselves under the inspiring enthusiasm of patriotism. Of the Spaniards it is said :—

> At no time did the Spaniards give any indications that they intended to do otherwise than fight to the last. They showed no signals of surrender, even when their ships commenced to sink and great clouds of smoke pouring from the sides showed that the vessels were on fire.

While of the Americans who charged up the slope against a storm of death, it is recorded :—

> They started on the double-quick, but no troops could face such a terrific fire without annihilation. They staggered, then threw themselves on the ground, then started again, and again threw themselves prone, but on and up they went until with a cheer they sprang over the trenches which divided the contending forces, leaving the hillside strewn with their fallen comrades.

These vivid war pictures bring us face to face with the ghastly thing itself. But this wonderful courage, this cool defiance of death, this supreme determination not to endure the shame of defeat, can but be admired. The pity is that it has not found expression in saving men's lives rather than destroying them.

The politicians of unfortunate Spain seem incapable of guiding her destinies any longer, and waste their breath in vain perorations about the national honour. There is nothing more tragic than this kind of blindness to simple and obvious facts—unless it be the bravery with which the soldiers of a corrupt and unworthy Government throw their lives away at its bidding. Spain will need the prayers and sympathy of the world when the war is over.

The International Congress on State Regulation of Vice, which meets this year in London, will be memorable by the appearance on the platform of Exeter Hall this evening (Thursday) of Mrs. Josephine E. Butler as president of the great meeting. Advancing years, frail health, and many trials in her sacred cause have not abated the ardour of her spirit nor shaken the steadfastness of her faith in the guiding principles of that cause or in the certainty of their ultimate victory. She relaxes no effort, and—surer sign of trust in God—she makes no haste. In the current number of *The Storm-Bell* she says :

> No mournful word shall escape the lips of those whose hope and faith are unassailable, being rooted in Him who said, "I saw Satan fall like lightning from heaven," and whose kingdom established, and His will done on earth, will be the dethronement of the oppressor and enemy of mankind.

The Secretary of State for War is of opinion, writes his secretary, that the best way of promoting morality in the Army is "to induce officers to give their best personal efforts in the direction of raising the moral tone of the men, both by precept and example." The missing link here is, Who is to induce the officers? We quoted last week from "a memorandum" from the War Office pointing out what company officers ought to do. All will depend on whether the officers higher in rank set a good example to those lower down.

It was at the suggestion of Mr. D. L. Moody on the occasion of his memorable visit to Dublin in 1874, that the Christian Union buildings were erected upon the site of the old Metropolitan Hall, for the carrying on of united Christian work. A necessity has now arisen for a large expenditure on the roof of the Metropolitan Hall. After careful examination by qualified architects, it has been found essential, owing to some structural defects, to replace the existing roof by a lighter and more suitable one. This will be a costly matter, but it is absolutely necessary for the safety of the buildings, and when carried out, it is believed, will greatly improve the appearance and add to the comfortable use of what may well be described as the Exeter Hall of Dublin. The buildings generally will also require a thorough repainting and renovation. The total cost of these works will be about £2000, towards which £500 has been contributed by local friends. The chairman is Mr. David Drummond, 58 Dawson-street.

The Prince of Wales last week administered a sharp rebuke to the inhabitants of well-to-do suburbs of London, for their indifference to the interests of the poor in their vicinity. He attributed this indifference mainly to two causes. First, there is great ignorance of the condition of the districts in which the poor live ; and, secondly, a disinclination to ascertain the facts by personal inspection, and sometimes even to admit the existence of such miserable districts in close proximity to their own homes. The Prince made honourable mention of exceptional individuals who work on behalf of the poor with praiseworthy energy and zeal ; but his charge is broadly true. It is one of the increasing problems in great cities how to awaken the higher public spirit of the wealthier inhabitants in view of the segregation of the population into class suburbs. "Out of sight, out of mind," is a proverb only too applicable to this matter.

Perhaps the most serious aspect of this lamentable state of things is the religious. More and more it is becoming difficult to find workers who are willing to remain in the poorer districts to carry on the work of the churches there, while suburban churches are crowded with men and women of experience whose talents are lying idle and useless for lack of employment. The Settlements that are started here and there are doing something to remedy the evil, but they are sadly undermanned ; and they cannot take the place of churches and mission halls. It is of the utmost importance that preachers should keep the crying needs of the congested districts for evangelisation and religious education before their congregations. Those who "take their ease in Zion" in view of this state of things need a thorough uprousing.

Some excellent advice was given by Rev. J. W. Ewing, M.A., of Peckham, at the Baptist Students' National Union last week as to the best method of retaining the young people in Church life. There should, he said, be a fourfold tie binding the pastor and his young people—the *personal* tie, "let them honour and love him" ; the *doctrinal* tie, "let them know something of the doctrines they are asked to believe and have a reason for the faith that is in them" ; the *experimental* tie, "lead them into personal union with Jesus Christ" ; and the *practical* tie, "give them work to do." The ministry that fulfils these conditions is not likely to fail of enlisting the interest and the enthusiasm of the young life around it, especially if the last two conditions are made permanent. Conversion must lead to service if it is to be permanent and real. When it does it seldom fails to be both.

The Catechism projected by the National Council of the Evangelical Free Churches for use in teaching Scriptural truth to the young is well on its way to completion, and will be published in the autumn. It will contain positive teaching on the doctrines of the Church, the ordinances, and the ministry, and give young people who are about to go out into the world materials whereby they may be able to test and refute the sacerdotal heresy which is spreading so fast. The Free Churches have, in this matter, learned a lesson from the Ritualists, who have shown themselves wise in their assiduous endeavours to indoctrinate the young under their charge in their distinctive teaching. If Evangelical Christians are to meet and master theerror, they must see to it that the children under their charge are filled with light and knowledge from their earliest days as to the essential simplicity of the Faith.

The following message was recently dictated by an aged Christian on his dying bed to his daughters, two of whom are missionaries in the foreign field :—

> It has been laid on the heart and conscience of one upon the confines of another world that there is a most solemn and awful responsibility resting upon all professing Christians in relation to the great command of our blessed Lord given to the apostles and disciples to "go into all the world and preach the Gospel." This was done up to the third century, since which time only a comparative few faithful ones have continued, and that great command has been treated almost as though it had never been uttered. There ought to be a wailing throughout the universal Church, until, like Matthew at the receipt of custom on hearing the Master's call, each one should instantly obey.

The Parliamentary Committee on Money-lending has at last completed its labours and issued its report. It is too often the fate of

such reports to be consigned to the waste-paper basket. In this case it is to be hoped it will end in stringent legislation on the lines suggested. The recommendations are in the direction of checking and making difficult the mischievous occupation of usury, and by visiting with severe punishment any attempt at extortion; while the rate of interest, it is suggested, should be restricted within certain reasonable limits. If Parliament can translate these recommendations into laws it will be doing a truly humanitarian act, by lessening the number of the harpies that fatten on the misfortunes and credulity of confiding people.

The sad revelations in the courts last week, which resulted in the sentence of a fashionable doctor to seven years' penal servitude for illegal practices, unmask a perilous tendency in modern society. The "revolt of women against maternity" is an appalling symptom of the worship of ease and pleasure which growingly marks the wealthier grades in the community. Such a movement strikes at a fundamental law of nature and of God; and if it became general would imperil the future destinies of the race. A similar movement helped to hasten the downfall of Greece and Rome; it is fast throwing France into the second list of Powers; and it would in a generation or two settle the doom of the Anglo-Saxon nation to a certainty. The significant rider of the jury, in giving their verdict, deserves the earnest attention of all makers of public social opinion.

The Church Association has come forward, not a moment too soon, with a rousing pamphlet on the present crisis in the Church of England. In the course of 120 pages it gives facts and figures of serious significance, with Romish illustrations thrown in, which to the Protestant mind cannot but justify the title of the publication, AN INDICTMENT OF THE BISHOPS: showing how the Church of England is being Corrupted and Betrayed by them and (indirectly) by the Prime Ministers. (1s. net. *Church Association*, 14, *Buckingham-street, Strand, W.C.*) It is declared that the bishops have made friends with the enemies of the Protestant Reformation, and appointed such to positions of dignity and influence:—

They have appointed twenty-nine supporters of Ritualism as archdeacons; and thirty to residentiary canonries, with handsome salaries attached to each of them. The enormous number of 316 supporters of Ritualism have received hon. canonries from the bishops. Their lordships have presented at least seventy members of the Romanising Confraternity of the Blessed Sacrament to livings in their gift, and have given them £13,439 every year to work their will amongst 246,203 immortal souls.

The bishops have appointed the large number of forty-one friends of the Ritualistic cause as Examining Chaplains of candidates for Ordination. In connection with the subject of Ordination, the Bishops are guilty of a serious misuse of the powers entrusted to them, by recommending for the study of candidates for Holy Orders a large number of books which teach Popish doctrines under Episcopal guidance, advice, and recommendation. The future clergy are, in certain English dioceses, expected to study works teaching —1. Purgatory. 2. Intercession of Saints. 3. Seven Sacraments. 4. Extreme Unction. 5. Transubstantiation and the Real Presence. 6. The Eucharistic Sacrifice for the Living and the Dead. 7. Reunion with the apostate Church of Rome. 8. Reunion with the corrupt Eastern Church. 9. Auricular Confession. 10. Prayers for the dead. 11. That the English Protestant Martyrs were mostly "fanatics." 12. The praise of the Oxford Movement. 13. The alleged benefits of Convents. 14. Priestly Mediatorship.

The Council of the Church Association appeal to the Protestants of England, and ask them to do their duty in this weighty matter. Unless the bishops do their duty, they ought to be turned out of office, and faithful men placed in their room.

Our readers will also note with satisfaction the forcible letter of Lady Wimborne (see page 25) which appeared in *The Times* of Monday last. Her action will no doubt induce an interest in quarters otherwise hard to reach.

Amid the blatant cries that sacerdotalists raise against the use of the term Protestant, it is well to ask, *Against what* errors and corruptions did the Reformation churches *protest?* Until that is clearly and unmistakably shown we are not much helped. Nor need anyone who goes into the real question at issue be long in uncertainty. The ultimate principle of Protestantism, as Dr. Dale shows in his illuminating little book on the question, is—the *right*, and the *duty*, of private judgment in religion. It is the *right* of every believer to receive the truth direct, without intermediaries of priest and sacrament. It is the *duty* of every man to do so. That is the Protestantism of Luther and Calvin and the great thinkers who shook Europe with their mighty words and gave a new meaning to the Gospel. As Dr. Dale put it:

The whole controversy between ourselves and Rome turns on whether the intercourse between God and man is direct and immediate, or whether between Him and us there are priests and saints, and the decrees of the councils, and the authority of popes.

Here is the pivot on which everything turns.

Though Romish practices find high favour in many directions, and the Reformation and its story seems to be much forgotten, there are signs of a revival of interest in the great events of the sixteenth century. A contributor who is connected with a Men's Own Meeting in East London, informs us that Foxe's "Book of Martyrs" is coming into favour. Fifty men in one meeting recently made selections from a list of forty books, representing various types of literature; and Foxe's famous work was in greater demand than any other book. Next came lives of Gordon and Livingstone. We would not exaggerate the significance of such a matter as this, but nevertheless we are glad to note it, and trust that it augurs well for the coming days.

The Truth-seeker.

THE DISPENSATIONS.

IT is sad beyond expression to observe the destructive character of some of the least critical theories of Bible exposition. In the name of Dispensational Truth men are practically blotting out many portions of God's Word; believers who are earnest beyond their fellows in contending that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," are advocating schemes of interpretation which neutralise the effect of "true sayings of God." For instance, an esteemed correspondent writes to us:—

It was pointed out to me some time ago by a Spirit-taught man of God, that "The soul that sinneth it shall die" was dispensational truth, and belongs to the dispensation of the Law.

Hence, our correspondent calls upon evangelists who have hitherto quoted these words from the prophecy of Ezekiel—whether with the emphasis indicated by the context (ch. xviii.)* or as expressing a general truth—to guard against the repetition of "a very serious mistake."

First, we would remark that if truth belonging to "the dispensation of the Law" was by Divine inspiration applied to the times of the Prophets, it cannot be unscriptural in these last days when, through the mouths of Christian evangelists, the same God is contending with a like race of sinful men. "All Scripture...is profitable...that the man of God may be throughly furnished." Secondly, we would remark that, although the words of Ezek. xviii. 4, 20, may belong to the days of the Prophets, and find their parallel in the warnings of the Law, they likewise have also their precise counterpart in New Testament teaching. If the Apostle Paul wrote, "The wages of sin is death," it cannot be out of date or improper, in enforcement of that solemn denunciation, to use any and all the threats of the Old Testament, and to speak them as "the Word of God which liveth and abideth for ever."

A theory which would limit the application of Divine principles, and which leads men to qualify God's words, cannot be a safe guide either in Bible study or testimony for Christ. What is called Dispensational Truth has assuredly come to this, when in its name the moral law is surrendered; and the Gospel of Matthew is referred to the time of our Lord's sojourn on earth, and (passing over this dispensation), to come into operation again during "the missing week" of seven years at the end. Let us distinguish between things that differ, and we shall not confuse the Levitical with the Mosaic, the temporary with the essential, the material husk with the spiritual kernel. When God speaks it is for us to listen; things spoken to others are for us also, and "written for our admonition." "Whatsoever things were written aforetime were written for our learning (teaching, or instruction), that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4).

Two widow ladies were once in our hearing comforting one another in their bereavement by repeating Old Testament words. They were of the school of exposition to which we have referred. We said, "But you think those Scriptures are Jewish." They severely resented the observation, and wisely refused not to be comforted by those passages, although they "belong to the dispensation of the Law."

We knew a brother in Christ, many years ago, who held that all the Old Testament from Gen. xii. (the call of Abram) was Jewish; that Matthew, the Hebrews, James, 1 and 2 Peter, and the Revelation from chapter iv. were also Jewish. Pursuing his studies on the same line, he consistently and logically went on to believe that the Epistles were exclusively Roman, Corinthian, Galatian, Ephesian, and so on; so that he had nothing left for his own soul's food, nor any word in season to speak to him that is weary. He died in darkness, having cast from himself the Word which is a lamp to the feet and a light upon the path; he died in weakness, having divested himself of the sword of the Spirit, which is the Word of God.

A brother whom we esteemed very highly in love for his work's sake, said to the writer, then a young Christian, that the Old Testament promises were Jewish. In reply, 2 Cor. vi. 16—vii. 1 was quoted, where the Apostle says to Gentile Christians, "*Having*, therefore, *these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The elder acknowledged that the promises could not be claimed for Israel exclusively, for the Apostle had previously said to the same Corinthians that "all the promises of God in Christ are Yea, and in Him Amen, to the glory of God *by us*" (2 Cor. i. 20).

Are dispensations eternal? Are they not like scaffolding, which is removed when the building is complete; or like the "forms" in school, graduations for educational purposes, which have no continuance after the education is complete?

These observations are offered in no dogmatic or controversial spirit, but with a simple desire to ascertain the truth for ourselves and others. M.

* The prophet's argument is that "the soul that sinneth it shall die." Not the son for the father's sin, nor the father for that of the son.

God's Methods with Man.

ACCORDING to Scripture, God is "not the author of confusion, but of peace"; and in the words of the poet "order is Heaven's first law." As in the physical world, so in the moral and spiritual spheres, God has his times and seasons. If Theistic inquiry and poetic speculation bring before the mind an "increasing purpose" running through the ages, certain it is that Christian confidence is satisfied with nothing less, but rests in the assurance that God is performing a mighty plan, which, though He "moves in a mysterious way," will at length be instrumental of the greatest good among men and eventuate in the highest glory to Himself.

To be truly profitable, the study of prophecy should always keep in view the declared purpose of God. It is as we view the consummation that we come to understand the process aright. It is, moreover, as unwise to consider prophecy without regard to the Divine method as it is improper to interpret a passage of Scripture with the eyes closed to its setting and context. "God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." In other words, there is method, as well as mercy, in the progress of Divine revelation and the unfolding of the dispensations.

These considerations have been admirably applied by Rev. G. Campbell Morgan in his book, GOD'S METHODS WITH MAN*. Ten in number, the chapters were originally spoken as lectures, and reported in a condensed form in our columns. Many who read them in part will be glad to peruse them as a whole and gathered in volume form. Though in general occupying the position of a Futurist interpreter, Mr. Campbell Morgan expounds the Scriptures with considerable independence, and without undue confidence on controverted points. "I simply desire," he says in the preface, "to enunciate what I believe to be the teaching of the New Testament. The final court of appeal is not any man's interpretation, but God's Book; and I may have something yet to learn upon certain points."

Throughout his pages Mr. Campbell Morgan contrasts man's ways with God's; human failure is set alongside Divine progress. This manner of study yields results of great interest and far-reaching importance. The hope of the Lord's return stands out boldly in the programme of God's method; and the present dispensation of the Spirit is held to be "an unmeasured interpolation" in prophetic times. In a chapter on "The Coming of Christ," Mr. Campbell Morgan says of Acts i. 7:—

> The expression "times and seasons" is no haphazard one; but in the mouth of Jesus, and from the pen of the apostle, it refers to the whole providential arrangement marked out by God from beginning to end, and upon which this dispensation is an unmeasured interpolation—certainly there is no measurement for the latter in Scripture. Continual pushing on and pulling back of dates has done more than anything else to bring this blessed truth into discredit. What, then, are we to do? Comfort one another with these words—the Lord Himself shall come. The duration of this age being known only to God, all his redeemed ones are to be ever living according to the Divine will, with their eye upon its consummation—the coming of the Master.

Mr. Campbell Morgan devotes two chapters to what is designated by Futurist interpreters as Daniel's "Missing Week," and its events, as he reads the oracle. Other sections, less controversial and more fundamental in their teaching, deal with "The Golden Age" and "The Purifying Hope." Here the treatment is buoyant, as befits the majestic theme. In a chapter on "After the Thousand Years" hearty acknowledgment is made of the helpful character of Mr. G. F. Trench's book bearing that title.* As a work easy of comprehension, and presenting views of prophecy that take due account of the great principles of Divine providence as they relate to the order of the world and the blessings covenanted to God's ancient people and the Church of Christ, this volume deserves many readers. Its reverent tone and practical suggestiveness will commend the book to many who are disposed to distrust prophetical expositions.

* GOD'S METHODS WITH MAN: In Time—Past, Present, and Future. By Rev. G. Campbell Morgan. (2s. 6d. *Morgan & Scott.*)

* AFTER THE THOUSAND YEARS: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fulness of Times. By Geo. F. Trench, B.A. (2s. 6d. *Morgan & Scott.*) Second Edition. Ready shortly.

Old Testament Notes.

"ABRAHAM was rich in silver and gold."—Genesis xiii. 2.

The placing of silver before gold, evidently because regarded as the more precious metal, is very valuable as an indication of the great antiquity of the materials employed in the compilation of the inspired narrative. Under the early Egyptian dynasties silver was appreciated as of more value than gold; and so, when both were mentioned, silver was specified first. This practice continued, so far as texts hitherto known, up to the time of Thotmes III., but in his inscription (in Lepsius, Denkmäler III., 30, b 10) the names are reversed. This no doubt was because after the Hittite wars silver began to be common in Egypt, probably coming there as a tribute, for the Hittites had large silver mines in Asia Minor, and their treaty with Ramses was written upon a silver tablet. The Egyptian name for silver, "white gold," shows that it became known to them subsequent to gold.

The elegant enlarged edition of the "Aids to the Student of the Holy Bible," edited by the Rev. C. J. Ball, M.A., which has just been published by the Queen's Printers, contains a photogravure reproduction of a relief bearing a portrait of Hammurabi (Amraphel), King of Shinar, with an inscription relating to him; also one of an inscribed cylinder of Arioch, King of Ellasar. In his account of the picture, Mr. Ball gives particulars of all the cuneiform text allusions to the kings spoken of in Genesis xiv. These are in addition to Amraphel and Arioch, Chedorlaomer (or Kudurlagamar) King of Elam; and Tidal (or Targal, the equivalent of the Babylonian Tudghula) King of Guti. Since, however, the volume was in the press, two other important documents have come to light, adding to our knowledge of these early monarchs, and confirming the translations previously given of texts relating to kings and cities associated in the confederacy spoken of in Genesis xiv. Both of these new texts have been published by Mr. Ball in the "Proceedings of the Society of Biblical Archæology." One of them is a letter from Amraphel to Siniddina, King of Ellasar, in which direct reference is made to Chedorlaomer; in fact, the latter contains the advice of a reward to Siniddina for his valour in a campaign against Chedorlaomer, who was King of Western Elam. The other is a despatch from Amraphel to Siniddina in reference to a gang of workmen, half of them men of Ellasar, whom the former monarch was sending to the latter to be employed upon some important piece of work.

In Habakkuk i. 15-17 we read of men being caught by Chaldeans in a net. The text, which is not satisfactorily rendered because difficult to understand, has now been explained by an archaic Babylonian monument. To render this the more clear, it will be better to quote first M. Renan's translation of the passage in Habakkuk, made by him before the monument came to light. "They (the Chaldeans) catch them in their net, and gather them in its meshes. Then they rejoice and exult; therefore they sacrifice to their net and burn incense to its cordage. Shall they (be permitted to) empty their net to again (in it) swallow up the peoples without pity?" Now among the fragments of the great bas-relief of King Eannadon of Telloh, known as the "Vulture Stele," is one which is thus described by M. Heuzey: "Here is an extraordinary picture. The field of the relief is crossed and recrossed by lines or bars, interlacing each other, forming a lozenge-shape pattern like a trellis, or the meshes of a gigantic net. In this sort of net (or cage) are thrown, pell-mell, naked men, struggling and seeking to pass their heads through the meshes. They are of the same type as the dead and wounded who are being devoured by vultures upon all parts of the battle field. The colossal figure of the king, or deity, is connected with these. They are the unfortunates whom he is about to exterminate with his awful mace—particularly one of them, who, endeavouring to escape, has already protruded his head through an opening. A reminiscence of the Bible comes vividly to mind where Habukkuk compares a vanquished people as being captured like fish by a Chaldean." JOSEPH OFFORD,

Member of the Society of Biblical Archæology.

Missionary Prayer Meetings.

A FEW SUGGESTIONS.

MANY times I have been asked by earnest pastors and workers at home, How can we best help the missionaries on the field, when we meet together to pray and praise?

Since it is a real difficulty with some, I venture to make a few suggestions to guide any who may be seeking light.

Firstly. Let me urge upon each and all the great need to be more in prayer for the native Christians. Out of the many missionary prayer-meetings I attended, when at home, the native Christians were only remembered in two or three gatherings. Most faithfully the missionaries were brought to God, and prayer and praise given for any news of direct blessing, etc.

Secondly. Plead with God that the power of the Holy Ghost may come upon the native churches. We desire to see this, so that from these mission centres in heathen lands may go forth men and women of faith to reach their brethren and sisters who are still in darkness.

Thirdly. Pray that *we* as missionaries may always find our spiritual refreshment and stimulus in God. We often miss the stirring and helpful contact that many of the home conferences and conventions afford the weary souls; and unless we are much with God, down we go.

Fourthly. Plead especially that the *passion* for souls may not be lost. Contact with heathenism is awfully deadening, so we need your prayers on this line very much.

Fifthly. Ask that we may not trust too much to our fellow-workers. It is possible to rest in the arm of flesh too much, and in God too little. The only "full satisfaction" is in the Triune God. Our loving Father never fails. "Jesus is the same yesterday, to-day, and for ever," and the Eternal Spirit changes not.

Lastly. Plead that each one may be kept happy and faithful. The joy of the Lord is to be our strength. The work will often depress and discourage. The heathen and Christian members will perchance disappoint the brightest hopes. But to remember that we are sent of God, that the seed sown is living eternal seed, and that *Jesus* himself is coming again, will make many a dark day bright and change defeat into victory.

C.I.M., Chefoo, N. China. JOHN A. STOOKE.

Colportage in Scotland.—At the recent meeting of the Glasgow Colportage Society Mr. Graham, superintendent, said in his report:—"Our work during the past year has not been marked by any outstanding feature, but it has gone on quietly and steadily. The average sales of each colporteur amount to over £131, and that sum is chiefly made up of sales varying from a penny to two shillings. The need for colportage is greater than ever. Facilities abound for purchasing cheap literature. To create a desire for a purer and more elevating literature, which will lead people to a higher life, is the work set before the colporteur—to bring Christian literature to the doors of the people and induce them to buy it. In his daily rounds he gets entrance into homes that are shut against ministers and missionaries. The work carried on through the Bible Booth was very successful. Glasgow Fair, Kilmarnock Fair, Paisley Races, Dumbarton Shows, Ayr Races, and Lanark Races were visited."

FROM OTHER LANDS.

Scripture Union in Japan.

ONE of the features of Christian work which struck me most in Japan was the marvellous way in which so many of our specialised forms of activity had "caught on," such as Y.M. and Y.W.C.A.'s, Temperance, Christian Endeavour, and kindred societies, as well as unions for policemen, postmen, and other classes.

Among these none showed greater signs of life than the Scripture Union, whose prominent depôt faces the Shim-Cashi station in Tokyo. Besides its supplies of Bibles, tracts, and Christian literature generally—and Japan has native Christian periodicals in considerable numbers—it was the centre of police and other special work, its superintendent being a converted policeman. Indeed, the local Railway and Post Office Missions owe their existence directly to the Scripture Union, which last year had a membership of close on 12,000.

By means of organised house-to-house visitation in co-operation with the local churches and foreign missionaries in some of the principal towns, several hundred thousand portions, specially printed for the purpose, have been placed in the hands of the people, to say nothing of the 120,000 picture leaflets annually granted by the Children's Special Service Mission. The members' subscription is but twopence a year, though that represents a quite disproportionate purchasing power in Japan, and to meet the cost of cards and printing supplementary funds are continually needed from abroad.

The active centre of this work is Mrs. Whitney, of 3, Avi Cho, Akasaka, Tokyo, daughter of that Bible lover Mr. Bevan Braithwaite, of London; and she is surrounded by many earnest and capable workers, native and foreign. To detail all that has been accomplished within a year would occupy too much space, but it may be found in the last report from the C.S.S.M., 13A, Warwick-lane, London, E.C.

Among those unable to subscribe their quota are the inmates of the prisons of the northern island of Hokkaido, who are permitted to have Bibles and follow the readings, with the result that from a thousand to fifteen hundred of them have at different times become readers. There is also a special branch for the blind, who use the raised point system under the direction of a native lady. As a suggestive

INSTANCE OF HEAVEN-BORN WISDOM

and zeal, I must repeat one story from the travelling secretary's report. It is of an aged farmer's wife, herself unable to read, who, besides collecting her household for daily worship, getting who can to read the Union portion, carries with her a Bible with a mark at John iii. 16, which she requests anyone she meets to read to her. Then, having questioned them as to its meaning, to set them thinking, she explains what it really does mean. "In this way," adds the report, "a great many in the village have become Christians and readers of the Bible."

But the story of the beginnings of this great work is even more instructive than the recital of its success, for it was through the simple invitation of an English girl in London to another English girl from Japan to join the Children's Scripture Union, which she did. On her return to Japan she tried to get her foreign friends to join, but meeting with poor success, she turned to the natives, with the result that within a year 1800 had become members, and the Bible societies were induced to print a special edition for their use, 2000 copies being sold off at once. That was sixteen years ago, and though the girl who was thus led to establish the Union of "Friends of the Bible," as it is called—*Seisho no Tomo*—has since been called home, the result of her labours remains and grows, for of her it will ever be recorded, "She hath done what she could."

BUDGETT MEAKIN.

1620

The Veddahs of Ceylon.

SOME months ago we published an appeal on behalf of a newly commenced mission to the Veddahs. As the result of that appeal some help reached Rev. Joseph West, who writes to us from the Wesleyan Mission, Batticaloa, Ceylon:—

The mission is one of great difficulty and expense, owing to the distance from occupied mission centres of the district where the Veddahs live; but more so because of the roving habits and utter destitution of the people we are seeking to save. The Veddahs are scattered all over the forests of Bintende, some living in the rudest huts made of bark and grass, others, farther away still, having only rock shelters or trees in which to rest. We are trying to help those of the nearest hamlets first, and hope gradually to get them to come together in suitable settlements, where they may acquire land for cultivation, and be cared for temporally and spiritually. During the past few months, however, we have scarcely done anything but relieve the distress of the people, who have been in the very throes of famine.

The poor folk live on the produce of the chase and of the forest, and when a bad season comes—when edible produce is scarce, and the monsoon rains pour down and game cannot be caught—the forest is one huge forcing house for malaria, and there is nothing for them but to lie down and suffer, if not to die, victims of hunger, fever, and dysentery. Nothing can be done for the permanent good of the people until they can be settled in some place where they can be cared for and trained in habits of regular industry. It is here that the greatest of our difficulties confronts us.

We borrow encouragement in our effort from our great success amongst the coast Veddahs, as they are called, who live in villages fringing the shore from ten to forty miles north of Batticaloa. These have been longer under civilising influences, and respond very readily to efforts made on their behalf. Five years ago we opened a mission in a small Veddah village called Kaluvenkerin. Our difficulties there at first seemed almost insurmountable; but now we have a school of over forty pupils, who at the Government examination last year, when thirty were examined, took 94 per cent. of passes; and, better still, we have a most hopeful church of over thirty Christians, nearly all of them Veddahs.

We are seeking assistance from the Government in the shape of grants of land and financial assistance towards well matured philanthropic or educational plans. But preliminary help is wanted to sustain the mission over the time of preparation, of getting to know the people and their ways, and of winning their confidence. An annual income of about £100 is necessary effectively to do the work that is before us. Before all who love the Lord Jesus and believe that our work is to carry out his plans, to "seek and save that which is lost," I confidently lay its needs.

Communications may be addressed to Mr. E. A. Walker, Supt. of Telegraphs, Colombo, or to myself.

The Philippine Islands.

GREAT interest now centres in the fate of the Philippine Islands. They are numerous, rich in all natural products, and inhabited by eight or ten millions of people. These are mostly converts to Roman Catholicism, but under Spanish neglect and misgovernment are as poor and superstitious as they were before Romanism reached them, and more discontented, almost as ignorant and immoral, and longing to be free. Their persons, cattle, fruit trees, shops, weights and measures, and games are heavily taxed. "The officials fatten—the people starve." "The roads are few and bad." "There is no justice"; and in most districts "the whole administration is rotten from skin to core."

The great power in every village is the friar. The most appalling feature of their domination is the use which they undoubtedly make of their position to effect the ruin of the simple and superstitious native women and girls, who blindly follow their bidding. Spanish misrule and superstition are responsible for all this; and now retribution comes, as it always does to nations who are cruel, oppressive, and unjust.

S.

Work in the U.S. Army.

MR. D. L. MOODY, chairman of the evangelistic department of the Army and Navy Christian Commission in America, though he was unable to go south himself owing to the near approach of the summer conferences at Northfield, has nevertheless been hard at work collecting money and choosing the men most fitted for reaching the soldiers and sailors. He believes this war is a God-given opportunity for preaching the Gospel to thousands of the young life of America, and one that ought not to be allowed to slip. Consequently, no sooner were the camps formed at Tampa, Mobile, and elsewhere than such men as Major Whittle, General Howard, Ira D. Sankey, J. H. Burke, and others less known in this country, were on the field uplifting the banner of the Cross. Most remarkable is the success that has been theirs in the conversion of souls, proving that the Holy Spirit is at work in the ranks.

Perhaps a few extracts from letters received by Mr. Moody will do more than anything else to give an idea of what is being done. Major Whittle writes: May 17.—"The fields are white for harvest. It is a moment of opportunity. May God help us to wisely and zealously improve it." May 18.—"Over 200 men asked for prayer in the meetings last night." May 23.—"We had a grand day yesterday with the soldiers. About twelve services in all were held, and many were blessed. About 8000 soldiers heard the Gospel." May 30.—"I preached four times yesterday, and was much blessed. One hundred or more asked for prayer." June 10.—"We are having grand meetings, with conversions every night. The men are very tender and responsive. Last night numbers professed to accept Christ at both meetings." June 16.—"I called on a dying lieutenant this morning, who says he was led to God at the first meeting held by me in the camp. I did not know about it at the time, but my heart was full of gratitude to God as this dying man's face lit up in recognition of me, and his hot hand pressed mine while he drank in John vi. 37; Matt. xi. 27-29; and Isa. xli. 10, and told me that he did in his heart trust in Christ. We sang to him, 'My faith looks up to Thee,' and commended him to God in prayer...He has a wife and five children. He was a travelling man, and an ungodly one up to the night of May 27. The doctor said there was no hope, and he would die to-day. If God has been pleased to use my coming here to save that one soul, I will praise Him through eternity."

A new Army hymn-book has been compiled by Mr. Sankey, and adopted by the chaplains. Already over 30,000 copies have been given away, and the call is constantly coming for more. The book is most popular with the soldiers; and one man, who has become a Christian, on being asked how he was converted, replied, "It was the singing of those hymns. The boys got hold of some hymn-books, and they kept singing these songs till they sung me to Christ." Bibles, Testaments and volumes from Mr. Moody's colportage library have been circulated by the thousand. "They are eagerly sought after, thoughtfully read, and carefully preserved." One of the happiest ideas of this movement was that of placing in every regiment, as fast as funds permit, a large tent, furnished with comfortable chairs and tables, where the men can go to write letters—stationery being supplied free—read the many religious periodicals with which it is provided, and play such games as checkers, etc. Arrangements are being made for the sale of temperance drinks to counteract the evil tendency of the canteens with which the camps abound. Each tent is in charge of a Y.M.C.A. worker, and many an opportunity he has of speaking a helpful or warning word. The men are delighted at the interest taken in them, and their appreciation of these tents is shown by the fact that from morning till night they "are always taxed to their utmost capacity." The prayers of God's people are asked for our brother and those associated with him in this important work.

Major Whittle writes to us: "We now (June 24) have nineteen field tents among the 50,000 men concentrated at Chickamanga, Ga., used by the men as reading and writing-places during the day and for meetings in the evening. In many regiments revivals have broken out, and scores of men are being converted to God. I have never seen a more genuine work of God's Spirit than here among our soldiers."

Spanish Evangelisation Society.

THE new report of this Society states: "During the year 1897 our agents have been carrying on their work in the face of a good deal of opposition, specially directed against the Evangelical schools. The Romanists appear to be fully alive to the importance of the work among the young, and do all they can to thwart it. Sr. Jiménez, of Huelva, mentions the Freethinkers and Carlists as being the chief opponents of his work. These, he says, 'are modern equivalents of the Sadducees and Pharisees of old time.' The Carlists are of all Romanists the most intolerant, and would fain bring back absolutism and the Inquisition. Through the kind help of friends we have been able to recommence the mission in Granada, and Sr. Barroso has been working there since April of last year, besides regularly visiting our stations in the Vega. Sr. Blanco, of Cadiz, has been sent to work in Cordova for the Irish Presbyterian Mission, the Irish mission giving us the services of Sr. Carreño in our Seville station.

"Besides his work in Cordova, Sr. Blanco takes charge of our minor missions in the province of Cordova. We have been able to meet all expenses for 1897, and, in addition, to reduce by about £90 our overdraft on the bank. There still remains a debt of £249, which we are very anxious still further to reduce during the current year, so as to set our hands free for more aggressive evangelistic work when the present troubles in Spain are over."

The secretary and treasurer is Miss R. G. Peddie, 14, Viewforth-terrace, Edinburgh.

Evangelical Soldiers of Italy.

NEARLY opposite the Church of the Agostino in Rome, within four plain walls adorned with texts, Sr. Cav. Capellini ministers the Gospel to a room full of soldiers. Difficulties are not wanting, but Prince Umberto ordered that, while safeguards are to be taken against political plots under the garb of religion, no soldier is to be hindered from worshipping God according to conscience.

Regiments are quartered at Rome, and then exchanged for others in the provinces, and thus the Word of God is continually brought into contact with new drafts of men through the *Chiesa Militare*. This evangelisation of the army means influencing all classes, from relatives of the Pope to the peasant; and in all parts of Italy, in Calabria, Sicily, the Basilicato, and Sardinia centres of evangelisation have arisen by means of converted soldiers.

The Military Mission has had of late years to pay rent for the use of the neighbouring Wesleyan church, as also for the small Martin Luther Club. A special effort is being made to collect a fund to provide necessary premises; and the hon. sec., Miss Anna M. Stoddart, 35, Antrim-mansions, Englands-lane, London, N.W., will gladly give further information.

The Missionary Bureau.

WRITING from Para, Brazil, on June 1, Dr. James A. Graham, who recently went with his young wife to Brazil, in connection with the Missionary Bureau, says: "We arrived here on May 12, and spent two weeks getting our baggage through the custom house and making arrangements for our ascent of the Tocantins River, a 1200 miles journey in canoes. We were a little damped to find out that Chief Sepe had sent his cousin down the river for us, and that the latter had been bought up by the Roman Catholics, who had sent him with a band of friars up the river Araguay for a journey lasting a year. They seemed to be aware of our project. We set to work to find how we could get up the river, and found that a Portuguese trader would take us for four contos—£100. We cannot pay this, so our present plans are to go up as far as we can pitch our tent, and evangelise in the immediate neighbourhood, and to take the first opportunity of finishing the seventy days' journey to Ipeabanna, the central village of the Cherente Indians."

Those who have taken a practical interest in the good work done in the past by the Missionary Bureau and by the Missionary Pence Association will be glad to learn that the two organisations have now been amalgamated with the title "Missionary Pence Association and Information Bureau." The new society will continue to maintain the work of collecting funds for missions, providing information, and furthering the labours of volunteer workers whom the large societies are not able to send out. The treasurer is Mr. John Jackson, and the secretary Mr. W. Roger Jones, 186, Aldersgate-street, E.C.

"He Gave Himself."

THE STORY OF A HERO.

IN a corner of France, some few years ago, lived a very poor but hard-working woman who had lost her husband in battle, and who was left with five children to maintain by her own unaided efforts.

"Alas!" condoled her neighbours, "we pity you; but so many of us are in similar positions that we cannot afford to help you."

"'My help cometh from God,'" replied the widow. "I know He cannot fail me; and you remember his promise?"

"No," was the reply, "we have forgotten. But it is well to be you, to have such trust. Take care you are not disappointed."

The widow turned away, she saw they did not understand. "They don't know, Lord," she said, under her breath—"they have not tried Thee. Wilt Thou reveal Thyself to them, gracious God?"

The widow's eldest son, Jean, was now growing up, and when an illness rendered his mother incapable of working he took the burden of the family upon his brave young shoulders and became the breadwinner. The neighbours looked on in amaze.

"I thought," said one, "that when the widow Berthelot was laid aside we should see a crumbling of her trust. But no; yesterday, when I went in to see her, she reminded me of a promise from her heavenly Father, as she said. But I laughed at her."

"What is this wonderful promise?" asked another.

"'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me.' I think those were the words."

"They are good words indeed," said the other. "We shall see if they are true."

Meanwhile, the widow and her children were very happy. Jean was like a little father in the home—all there loved him, and all knew how ill he could be spared by any one of them; for his generous, loving heart and willing hands made each think—"Surely, life in our humble home would be a hard thing if our beloved Jean were withdrawn from it!" And his mother, so proud of him, watched him lovingly.

Then a terrible truth burst upon all in that little home. Jean was getting to an age when he would be called upon to serve his king and country as a soldier; and then, alas! the widow lay awake at night, brooding over the terrible possibility of her beloved son, the family mainstay, being drawn for the conscription!

"My Father," she would cry, "Thou knowest all—our poverty if he were gone, our helplessness! Thou hast given us, through him, the comforts of food, home, clothes—Lord, let not this thing be, that he draw the fearful fatal number! Spare him to us!"

A *perfect* faith would ask only that God's will be done—but God teaches us often *that* perfect faith through suffering. "Three years' separation!" was the widow's one thought. "Ah, but he may *not* draw a soldier's number! God grant it!"

At last the dreaded day for the drawing of the lottery came, and the widow Berthelot felt that her heart was breaking. She prostrated herself before God in agonised prayer, and besought Him as a "Father of the fatherless, and a judge of the widows," to withhold this cup of bitter agony, and to let her boy remain at home. The neighbours heard her pleading. They said among themselves: "Ah, *now* we shall see! 'Tis hard to be the widow Berthelot."

Evening came, and Jean returned. He sat in a corner of his humble little home, and the neighbours flocked to hear the news.

"Mother," cried the poor boy, "be brave, dear heart. In three years I shall be with you again—but, I have drawn a soldier's number."

The poor mother threw up her hands and fell prone to the earth. The children ran hither and thither screaming, thinking she was dead, or that something terrible had happened.

Jean raised his mother's head, and bathed her temples and hands. "Mother, mother," he cried, kissing her, "it is I, your son Jean; I am still here, mother; but look at me, and all will be well." But the pale, worn features showed no sign of life.

The neighbours crowded round the door and into the room—and over the hum of their voices one heard the crying of the children.

"It is as we thought," said one woman—"God does not hear, and He does not care. I'm glad I never asked Him for anything."

"You might be a better woman if you had," ventured an old man.

Presently a strange youth pressed through the little crowd, and saw the fainting woman—his curiosity was aroused.

"Why is this?" he asked. "I am from a strange town and have not heard the news. I had a mother once, but she died, and looked as this poor mother looks. But she has a noble son."

They told him the sad little story.

"She did not think God would let him draw a soldier's number," one said; "but he has, and she is like that."

Pity stirred in the heart of the strange youth; he was alone in the world, but this other lad had a mother, and it was killing her to lose him. Unhappy thought! she would be left alone in her weakness. *He* would go, and spare her. He marvelled at these thoughts in his breast—he had never felt them before, and they seemed to be outside of himself. He grew ashamed of the weakness he felt, and left the place very quietly. But he could not proceed; he had to turn back, and, half ashamed, with a foolish air, he slipped back silently into the little room.

"Look here," said he, trembling and pale with agitation, and gazing at the drawn, agonised face of the slowly recovering mother, "tell her that her son need not go. He is still hers to support her in her weakness. Tell her I will be a substitute. *I will go for her son.*" Tears stood in his eyes as he spoke, and when he had finished he moved nervously away.

They made the poor mother hear at last, and then she sprang to her feet and clasped her hands, saying:

"My Father, Thou hast redeemed thy promise! 'While they are yet speaking, I will hear,' Thou saidst, and it is so. I thank Thee, Father, for this great mercy."

The neighbours began to move away slowly.

"After all, there seems to be something in it," said one. "Widow Berthelot is not to be pitied—she knows *a God who hears.*"

Wonder, confusion, amazement, joy filled many hearts in the little village—this, they said, was a miracle.

"A stranger; and you will go for my son, whom you never knew!" cried the widow, taking the hand of her earthly saviour.

"Yes, I will go," said he; "it is God, whom I have slighted, who is sending me—He has answered your prayers in me."

And so all was well. Again there was peace in the peasant home, and Jean remained as its head, beloved and loving—ransomed for those he loved, by a stranger!

And his substitute went to serve in his stead, and possibly gave his life in fighting for his country, for those whom he delivered never heard of the brave youth again.

It is a beautiful story—one would not wish to belittle it by comparing it with any other story; but there is a grander, greater, more beautiful sacrifice even than this. Will you think of Jesus Christ, the Son of God, who, as St. Paul reminds us in Gal. ii. 20, "loved me and gave Himself for me"? He, the Son of God, the Eternal King, came to earth to ransom such rebellious, disobedient strangers as you and me! Was ever love like unto his love?

Wouldst shape a noble life? Then cast
No backward glances towards the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task;
Beware no fellow one thou hate:
In God's care leave thy faith and fate.

M. B. GERDS.

Canadian Emigrant Statistics. — A table showing the numbers of British children emigrated through various agencies to Canada during the year 1897 is contained in the official report of the Minister of the Interior to the Dominion Parliament. The figures are as follows:—Dr. Barnardo, 656; Mr. William Quarrier, 235; Mrs. Louisa Birt, 132; Mr. Middlemore, 107; Rev. R. Wallace, 100; Miss Macpherson, 86; Catholic Protective Society, 76; Mr. Fegan, 67; Church of England Waifs and Strays, 64; Southwark Catholic Emigration Society, 55; Catholic Emigration Committee, 38; Dr. Stephenson, 34; Bristol Emigration Society, 15. Total, 1665.

The Foundations of Prayer.*

By Prebendary WEBB-PEPLOE.

WITHOUT controversy, great is the mystery of prayer: its meaning, its manner, its measure; its place, its power, its purposes. Whatsoever attribute we think of in connection with prayer, the deeper will be our marvelling, our sense of wonder and of awe, as we attempt to apprehend all that it involves. I, for one, am humbly prepared to confess that there are a large number of questions connected with our subject which, as it seems to me, can never be accurately answered by man; and for this we may be glad and not grieved. Were it not so we should be placed on a level with Deity.

No subject is more inscrutable, though the simplest in itself, than true prayer; therefore for any creature to say that he had met all the difficulties connected with it would be to arrogate to himself the very attributes of Deity. It is perfectly certain, however, that the more spiritually minded a man is the more competent is he to deal with this matter; and while there are philosophical and metaphysical difficulties connected with our subject, there is

A SPIRITUAL SOLUTION

for almost every one of them, and it is not God's will that any man should remain in darkness or ignorance on such points. As we rise from spiritual infancy to manhood in Christ there must be certain questions in this connection for which we feel bound to seek an answer; but, at the same time, to the very close of our life upon earth I believe we shall do wisely to turn to a spiritual consideration of this subject rather than to an argumentative or metaphysical one.

As we approach the subject step by step the first thing to meet us is the unquestionable fact, which must be admitted by the most blatant rejector of God's revelation, that prayer would seem to be an instinct almost universal in man. It matters not how degraded, how utterly uneducated or barbaric his condition, *man must pray*. There is, on the part of the creature, an enforced confession of his own weakness, and that he desires to obtain something from a being or power, whether idolatrous or really superior to himself. This, in its essential simplicity, is perhaps the plainest definition of prayer, whether it comes from fear or from desire—namely, weakness leaning upon strength.

It is a remarkable fact that while Christians, taking the Church of God at large in the broadest and most world-wide sense, confess that they ought to be creatures of prayer, they are very largely put to shame by those who are infinitely below them in privilege and opportunity. Even the Mohammedan's fatalist creed never hinders him from prayer, and he is, for the most part,

A SOLEMN WARNING AND EXAMPLE

to the believer in Christ. Many may feel cause of shame, as they read 1 Kings xviii., to see the way in which the priests of Baal called upon their god, though he was but an idol, from early morning till the time of the evening sacrifice, cutting and wounding themselves that they might draw an answer from the god they approached.

When we turn from the field of barbaric ignorance to that of inspiration, no man can deny that in this blessed Book, however little apprehended, there is one great subject that seems to pervade every page, after man's fall, and that is the privilege, power, and duty of prayer. It has been said that prayer is mentioned 131 times in the Old Testament and 140 times in the New; and I think that, incidentally if not directly, it finds far more frequent expression. But if in this Book prayer is set before us 270 times as a power which the creature is called to use as a means of drawing nigh to God, it cannot be ignored by any reader.

In proportion as God's revelation of Himself became larger the demand for prayer was greater and its potentiality seemed to be increased. With Abraham it was a matter of promise. Under Moses it was a glorious fact for fifteen hundred years that men might draw nigh to God and obtain much from Him; but this was not so much the power of prayer as obedience connected with law. But with the Gospel prayer is the central power of the whole dispensation; no man may call himself a believer unless he exercises this most magnificent power before God. In Psa. cix. 4 there are no such words in the original as "I give myself unto," but it is unquestionably the Lord Jesus who speaks by prophetic utterance; and in the sense of desolation which comes to Him as He turns to man He is able at once to recognise that his true position, power, and very person are summed up in the one word prayer. Christ's example teaches us that prayer is the very life-breath of all God's children.

Further, prayer is *a natural law*—I hardly like the expression, it has been so perverted—in the spiritual world. Turning for a moment to the philosophical side of the subject, we are met by the assertion that prayer is an impossibility in a universe where there are fixed and definite laws. We are taught that the laws which govern the universe being entirely unalterable, we cannot expect that God, however great and glorious He may be, can change anything that is taking place either in this world or in the unseen one simply because a worm of the earth draws nigh to Him and pleads for a blessing. We may, as believers in inspired truth, answer that by saying that the Lord and his apostles told us, "Whatsoever ye shall ask believing, ye shall receive"; but that, for the moment, is not to the point. We have to inquire, Is it unphilosophical or improper, as a matter of argument, to look for the answer to our prayer?

Men will say that foreknowledge is an evident attribute of God, and where it exists it must be absolute. Therefore, as the powers of God are infinite, He must have settled long ago what should take place. It is impossible, they say, that your feeble breathings should affect laws absolutely unchangeable. To that we make answer, first, that

FOREKNOWLEDGE IS NOT FORE-ORDINATION.

The former may be an attribute of ourselves to a certain extent. We know, almost to absolute certainty, that the sun shall rise to-morrow, that heat will melt certain substances; but our knowledge does not affect the actual event. Again, we are told that God's absolute foreknowledge running parallel with his omnipotence there cannot be any change in regard to the future. Now we know the absolute nature of certain laws by experience, such as those of gravitation, heat, and cold; but does it not remain for us to discover whether our knowledge exhausts all the law by which this world of ours is governed?

It is a law of nature that fire should burn; but we see three men walking with a fourth in the fire, and not a hair of their heads is singed. A higher law than that of nature has been introduced; and when the Son of God comes into that fire what we have hitherto observed as natural law passes evidently out of sight. We have yet to learn what are the laws by which God not only calls creatures into existence but continues it.

Turning from the natural to the spiritual, it follows that in that infinite state may be two beings who can assimilate thought and approach each other in some way which we do not understand. That being so, is it not equally true concerning our world that a spiritual Being from without may approach the spirit of man, and, by some mysterious power, communicate to him and with him, according to God's will? If that be true, then there is a law in the spiritual world that touches upon the material, though you and I cannot see its working; and the law in the spiritual world may be and must be infinitely higher than the common law which is seen in the working of the material universe.

At once we have an answer to all difficulties about prayer. Who shall say whether God has not laid it down as a principle in the workings of his unchangeable law that one of the elements—perhaps the chief—which should operate to bring about spiritual results is that man should approach Him in the attitude of prayer? Our knowledge of natural law being founded upon observation, who has the right to deny that, in the spiritual domain, man has found out the secret by which all his being is governed, and that is prayer; so that when a man prays he is not transgressing, but is carrying out, the law by which God is pleased to operate in the unseen world; and that the Holy Ghost, being the very

REPRESENTATIVE OF GOD IN OUR BEING,

in putting into our thoughts the true desire, conveying to our souls the words that should give utterance to those desires, or permitting us to pray with groanings which cannot be uttered, is putting us into the very sphere in which the law of God should work, and we are becoming subject to law the moment we pray.

Turning from the metaphysical and philosophical view altogether, let us approach the subject as those who take God's inspired revelation for our guide. Bible students must be acquainted with many passages, such as Exodus xxxii. 10; Deut. ix. 14; Jer. vii. 19, which affirm that God seems to have been, on certain occasions, compelled, as it were, to ask his creature to forbear to use the power of prayer lest He should not be able to carry out his apparent purpose.

Again, in John xiv. 12 our Lord opens out to the believer an extraordinary field of power and opportunity; and to whatever you attribute those words you are compelled to allow that Jesus affirms concerning the believer that when He, Christ, was returned to the Father, the believer should do something even greater than the Son had done. While the Lord Jesus was here upon earth He

PLEADED FOR THE WORLD AT LARGE.

Upon the cross He cried to God for his enemies, and seems to have lived in pleading intercession for the whole human race; but the moment He expired we are taught by fact, if not by declaration, that He ceased to have to do with his enemies. He describes Himself as going to the Father to prepare mansions for his people, to be their Intercessor. He left the Holy Ghost to come and deal with the world through words and thoughts put into the hearts of God's people. To the saints are given the privileges which Christ exercised when He was mortal man upon earth; and so our intercession is to prevail before God for the great mass of the outside world. It is a wondrous thought that the world is almost at our disposal in prayer. It is an awful honour; let us seek to use it aright.

Upon what basis should we rest our *expectation of an answer* to prayer? I may say to encourage those who shrink from prayer because they lack refined language and proper form, that it is possible God, in his infinite mercy, does let a great spiritual law operate in some mysterious way even with the heathen, so that their poor, ignorant cries bring an answer from the fountain of love in heaven. But what shall we say of those who simply pour out a stream of mere words without force, meaning, or earnestness, from the Buddhist with his praying wheel to the Ritualist who pays a choir to drawl out words called prayer, in which no single person in the church can join? Or, from the one extreme, to the poor, ignorant, wretched bond-slave of the Romish priest, one who numbers his Paternosters and his Ave Marias, caring nothing for their meaning?

The real spiritual foundation of prayer is, first, a belief that God is, and that He is a rewarder of them that diligently seek Him (Heb. xi. 6). In the progressive revelation of God to man there came a time when man was to draw nigh to God as to a Father. When, in the Old Testament, that term is applied to God, it is always in connection with Israel as a nation and not with any individual. It was only when the Lord Jesus was revealed as the Son of man to make us sons of God that this glorious truth began to be put forward, to be completely revealed as soon as the Holy Ghost was given. This point may be studied fully from John's Gospel, and I only stay to refer you to the early words in chap. i. 12, coupled with the later ones of xx. 17.

We come to know God as our Father in the deepest sense, through

THE COSTLY MEDIATION OF THE SON

which took Him to the Cross and brought Him through the grave into resurrection life. The Holy Ghost has come; and He it is who, by his all-quickening power, gives us the life of the sons of God. In that life we draw nigh to God; the Holy Ghost working within us indites our prayers, and they become fit for God's acceptance in the power of the Lord Jesus' precious blood. Thus the foundation of true prayer to a Christian soul is this—the Holy Ghost indites, man utters, the Son presents, and the Father accepts it.

Ah! brother, we have a power that angels may envy. Said John Eliot: "Prayer and pains, with faith in Christ, will do anything." While we plead with God to get what is well for ourselves, let us think of the poor world, and remember the words of a young poet no longer with us:

> They little think, the high and great
> Who lead the country, sway the State,
> How much of safety and success
> To soft words breathed in gentleness
> By simple lips, is due,
> And to the pleadings of the faithful soul;
> For God in heaven will save the whole,
> For the sake of the faithful few.
> And the spell of poor men's quiet prayers,
> Is brooding o'er us unawares.

* Notes of a Bible Reading at Mildmay Conference.

OUR DAILY HOMILY.

SUNDAY, July 17.

"*The communion of the Holy Ghost.*"—2 Cor. xiii. 14.

HOW often these words are uttered without any real appreciation of their depth of meaning! The word *communion* signifies having in common. It is used of our fellowship with one another (1 Cor. x. 16) and with God (1 John i. 3). The bond of such fellowship is always through the Holy Spirit.

How wonderful it is to have the privilege of this Divine fellowship! That we need never be alone again, that we can at any moment turn to Him for advice and direction, that we may draw on his resources for the supply of every need, that it is impossible to exhaust or even tax his willingness to counsel and succour, that there is no kind of service or suffering into which He is not prepared to enter with us! Surely, if we would but give ourselves time to realise this marvellous fact, there would be no room for the despondency which at times threatens to deprive us of heart and hope.

Of course, we must be very careful of the tender sensibilities and holy disposition of our Divine confederate. We cannot ruthlessly grieve Him by our harshness or impurity at one moment, and turn to Him for his succour and direction at the next. Such Divine union as lies within our reach certainly demands on our part watchfulness, a tender conscience, a yielded and pliant will, a heart which has no other love, no affection nor idol inconsistent with the Spirit's fellowship.

MONDAY, July 18.

"*It was the good pleasure of God...to reveal his Son in me.*"—Gal. i. 15, 16 (R.V.).

If you have truly believed in the Son of God, it is certain that He, by the Spirit, has taken up his abode in your heart. But perhaps He is hidden in the deeps of your nature, as the young Josiah in the heart of the Temple. He is, therefore, unable to exert that influence on your inner thought and outward life that He should. Is it not befitting that you should ask the Father to reveal his Son *in* you? He has been revealed to you as the Divine Substitute, but not in you as the source and spring of holiness.

Beneath the body with its physical existence, and the mind with the play of intellect, lies the spirit of man, like the most holy place in the Temple of old. That is the shrine in which the Shechinah of Christ's presence shines, and in which we can hold fellowship with Him face to face. Alas! that so heavy a veil of unbelief, of absorption in the world around us, of inattention, hangs between Him and us! Would that the strong hands which rent the veil in twain when our Saviour died would rend in twain all that deprives us of this inspiring and most helpful vision of the Son, so that we might anticipate the eternal years!

But such revelations are only given that we may better help others. Not for selfish enjoyment, but for ministering help. Hence the apostle says, "that I might preach Him among the Gentiles." Be pleased, oh Father, to give us that revelation, that we may speak as those who have seen the great sight, and need no further conference with flesh and blood!

TUESDAY, July 19.

"*I have been crucified with Christ, yet I live.*"—Gal. ii. 20 (R.V.).

Clearly Paul intends us to understand that the life of which *he* was the centre had been nailed to the Saviour's cross, and that Christ's life had been substituted for it. Some have spoken of this real life of Christ in the soul as being mystical and untrue, but there can be no kind of doubt that it is the constant affirmation of Christ and his apostles. They speak little of motives and influences, and much of a man being indwelt by God in Christ.

Death the gate of life. It is obviously so in nature. Once each year nature lies down in its grave, sleeps in unbroken repose, and steps forth again with the glory of a freshly renewed beauty. Often the overclouding of one faculty has been the signal of the quickening of all the rest. The blind Milton becomes the author of the "Paradise Lost." Death of a twin-soul will often give to the survivor a new impulse toward a spiritual and transfigured affection. We cannot be possessed by the self-life and the Christ-life at the same moment. The I and the not-I are as mutually contradictory as Jehovah and Baal. One must die. And wherever, by God's grace, we erect the cross and assign our own life to its nails the Spirit of Christ will breathe life and power.

In the flesh, but not after the flesh. We live our life in the flesh, as aforetime, doing the duties of our ordinary existence with careful precision, but we are no longer controlled by the selfish principle which too long dominated us. The attraction of earth is overborne by the mighty pull of the eternal and unseen. The rush of the whirlpool is unable to prevail over the throb of the steam-propeller within.

Not I, yet loved and ransomed by the Son of God. Each of us is distinct to his loving eye. He does not bulk us all together as a mass, but singles each out for the gift of Himself, his prayers, his blood, his ceaseless thought.

Thou art as much his care, as if beside
Nor man, nor angel, lived in heaven or earth.

WEDNESDAY, July 20.

"*That we might receive the promise of the Spirit through faith.*—Gal. iii. 14.

"The promise of the Spirit" is the invariable term for the special Pentecostal gift, and this is to be equally received by faith as the forgiveness of sins and eternal life. To me this text once came as a perfect revelation. It was the clue to unravel perplexity, the point around which truth held long in solution suddenly crystallised. Before this verse spoke to my heart it had been my constant endeavour to feel the Spirit's presence as the sign of my having received; but now it became clear that one might receive by simple faith God's very richest communications, even though the emotion tarried long. Mind how you lay the emphasis. It should be thus: that we might receive the promise of the Spirit *by faith.*

The several stages of reception have been stated thus, and we adopt the series with very slight modification, in the hope that many who may read this page shall adopt it as their own.

There is such a blessing.—Yes, and there can be no doubt of this, for it pleased the Father that the fulness of the Holy Spirit should dwell in Jesus for Him to communicate to each member of his Church.

It is for me.—At Pentecost Peter said, This promise is for as many as the Lord our God shall call.

I have not received.—It is very important to realise what your standing is. Paul's first inquiry of the Ephesians was to ascertain whether they had or had not.

I would give anything if it might be mine.—Because of the life, and love, and power it would bring into your life; and the immense increase of power over others—there is no sacrifice you should be unwilling to make.

I do now in humble faith receive.—There may be no coronet of flame, nor rush of wind, nor flash of joy, but if we have put ourselves in the right attitude towards God, and opened our hearts to receive—He who taught us to hunger and thirst must have bestowed.

THURSDAY, July 21.

"*Until Christ be formed in you.*"—Gal. iv. 19.

Christ is in us, if we truly believe in Him, as the sap in the vine, the air in the lung, the steam in the engine; but He may not be formed in us.

Is it not possible that the indefinable sensation of joy and pain, of yearning and unfulfilled desire, are all attributable to this deep-seated process? Christ is being formed within our hearts, dispossessing the old evil self-life, and taking its place.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.
Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through thy grace
More meet to bear thy name.

The mention of *travail* in this connection suggests that this in-forming of Christ does not take place apart from suffering. And probably it is at times when we are in a furnace of pain that the Christ in us grows most quickly. "When my pain became unbearable," says one, "I became conscious that there is a part of our being which no physical pain and no mental anguish can disturb. And there came to me such a sense of God—so enfolding, so assuring, so satisfying—that I could as well doubt the shining of the sun." The Comforter had come—Christ was being formed within. The marble was chipping away that the image might grow and become permanent.

FRIDAY, July 22.

"*Ye may not do the things that ye would.*"—Gal. v. 17 (R.V.).

This is a notable rendering of the R.V., which throws a flood of light in the entire passage. A.V. has it, "Ye cannot do"; it is truer and better to say, "Ye may not do." It is always possible to go back and to fall under the tyrannous power of the evil self principle the flesh, either in its more debased or refined form; but as long as we are led by the Spirit, live in the Spirit, and walk in the Spirit, He energises against the flesh, keeping it in the place of death, and allowing the life of Christ to work freely through our nature.

In Christian ethics there must be, first, the definite acceptance of the Cross. Directly we become Christ's, we are called on to surrender ourselves to his death. Secondly, there must be the perpetual yielding to the indwelling grace and power of the Holy Spirit. He will deal with the self-life in the very roots of your nature. When the antiseptic influence of carbolic acid is in the atmosphere it acts against the microbes of disease, so that they cannot do as otherwise they would in infecting healthy bodies with disease.

When the baleful effect of the self-life is arrested, the fruits of the Spirit appear naturally and easily. Note the distinction between *work*, in which there is effort, and *fruit*, which swells so imperceptibly and silently on the branch—pressed out from within. Each of these fruits is a variation of the first, which is love. Joy is love on wings; peace, with the wings folded; long-suffering, love in the sick-room; goodness, in business; meekness, in society; self-control, in the regimen of habit for the sake of others.

SATURDAY, July 23.

"*Let no man trouble me, for I bear branded on my body the marks of Jesus.*"—Gal. vi. 17 (R.V.).

As a slave was branded with the initials of his owner, so was Paul. It was his pride to count himself the slave of Jesus, and to regard the scars which had eaten into his flesh as the brand-marks of his Master. Why should men try to deflect him from his course, when he was so absolutely implicated in the service of the one great Master, Christ?

The Service of Jesus.—It is founded in his blood, by which He purchased us to be his own, but it must be accepted by the glad consent of the will. We must awake each morning as his property, take his commands for the day, and lie down at night only satisfied when He has said, "Well done."

The Brand of Jesus.—The dislike which our religion engenders; the losses to which principle compels; the averted look, the distant manner on the part of those who could not make enough of us when we lived the life of the world—these are as much his brand, the brand of his Cross, as the weals of recent scourgings on the apostle's flesh.

The Peace of Jesus.—"Let no man trouble me." My heart has cast her anchor, my soul her foundation, my life her aim. If He is satisfied I am content, though the world is in arms. If He is with me I have good company, though all forsake. The Master said, "Trouble her not."

Lord, as thy temple's portals close
Behind the outward-parting throng,
So shut my spirit in repose,
So bind it here, thy flock among;
The fickle wanderer else will stray
Back to the world's wide-parted way.

W. E. Gladstone.

The Church at Play.

By Rev. J. ANDERSON WRIGHT, Dewsbury.

IN one of his thoughtful and thought-compelling sermons Rev. F. W. Robertson thus describes the root-difference between the Jewish and Christian religions: "The spirit of Judaism is separation; that of Christianity is permeation. To separate the evil from the good was the aim and work of Judaism—to sever one nation from all other nations, certain meats from other meat, certain days from other days. Sanctify means to set apart. The very essence of the idea of Hebrew holiness lay in sanctification in the sense of separation. On the contrary, Christianity is permeation—it permeates all evil with good, it aims at overcoming evil by good, it desires to transfuse the spirit of the day of rest into all other days, and to spread the holiness of one nation over all the world. To saturate life with God, and the world with heaven—that is the genius of Christianity."

All this we frankly allow. The light is invading and scattering the darkness. The permeation of evil with good is indubitably in process, and we thank God for it. To see a Bright in the House of Commons, a Faraday in the laboratory, a Shaftesbury in the sphere of social reform, a Samuel Morley in business must have given a fillip to the faltering believer of an earlier generation. And in our day it is a wonderful tonic to faith to note how many honoured names in politics, science, educational and municipal life, in connection with schemes of social advance and betterment, and in commerce, are those of men who are avowed, devout followers of Jesus Christ and warmly attached to one or other of the Christian churches.

But while all this is so, is it not also painfully evident that the contrary process is at work, that our good is being permeated with evil, that on some of our sweetest and most sacred things the blight of worldliness is fastening? To carry religion into the world is one thing, to bring the world into religion is another. Christians must go into the world; but let not the world come into them. The Christ-spirit must pervade every department of human life and activity; the world-spirit must not enter, much less pervade, any department of Christian thought and action. The Church of Christ must lay a gentle yet strong hand on the world; but she must shake off the proffered hand of alliance and friendship held out to her by a world that is now as ever alien to God and contemptuous of his truth. This, it may be said, is

THE IDEAL POSITION FOR THE CHURCH.

True, but are the churches of to-day perceptibly advancing towards that goal? If thorough-going spirituality be the inexorable requirement of the Divine head of the Church, then we may well be alarmed when we look at what passes for Christianity and for Christian churches in these times. There is the open, unblushing support of amateur theatricals, *tableaux vivants*, and balls; there are churches in which bazaars, social evenings, at homes, and entertainments flourish amazingly, while prayer-meetings, preaching services, and other meetings of a distinctly spiritual order languish, and are only kept from utter extinction in many cases by the attendance of a few devout aged people. It is not easy to try to resist the inrush of the pleasure-loving into our churches, of men and women, youths and maidens who evidently have no serious aim, but are simply bent on emotional and social enjoyment. In many cases the difficulty is accentuated by the tradition of pleasure which has been handed on from past times—"We have had such things for fifteen years. Are we to give them up at your dictation?" Woe to the reformer!

It may be too heroic to set oneself to stamp out these hurtful institutions. Some of my brethren for whose opinion I have the deepest respect may be prepared to argue in favour of their retention as an integral part of church life, under certain restrictions and safeguards. Recreation of some sort is a necessity to me, and there are gatherings and pleasures that are not only perfectly innocent, but really helpful, imparting a richness and fulness and breadth to one's life. But there are enervating and unspiritual things that must be reduced to a minimum and carefully watched, or the tares will choke the wheat; every precious thing will perish. For three reasons this must be done.

First, *because the Church's mission and constitution require it.* No provision is made for these secularities in the charter and programme of the Church as it comes from the unstained hand of her Head and Lord. "Preach the Gospel to every creature, and teach them to observe whatsoever things I have commanded you." There is our work. That is our excuse for seeming narrowness and ungenerousness. The Church is founded and commissioned to *save* men, not to amuse them.

Secondly, *these methods cannot be worked with success by the churches.* We cannot compete with the theatre and the ball-room if we try. Richter says no tongue is eloquent save in its own language, and certainly the Church of Christ is far from eloquent in the tongue of the devil. Sooner or later the miserable half-way compliances, the hesitating, trimming pleasures of the outside world which the churches offer, pleasures tinctured mildly with a hymn and bearing the faint odour of a prayer, will be seen through and discarded in contempt. Those who will have pleasure will go, in the end, to where they can have it in the undiluted form. And the Churches will have helped them there!

And a third reason is, *that all this kind of thing is propagating a false and most mischievous view of the Church's functions and work.* It can hardly be questioned that multitudes of people to-day are coming to regard the Churches, not as Divinely created and Divinely authorised institutions for saving men and women from sin and despair, and instructing those they have thus rescued in the highest truths, and training them for the noblest kinds of service; but rather as purveyors of a somewhat higher and

SAFER KIND OF PLEASURE

than can be found outside. George Eliot says: "If you would understand some people's misery you must look at the standard of their happiness." And when the thoughtful pastor sees that many of the persons he meets in his church parlours and school-rooms have no higher idea of happiness than that afforded by curious songs or inane and clownish recitations, and fomented by cakes and coffee, he may well wonder what must be the barrenness and wretchedness of such lives when withdrawn from these excitements and intoxications.

May I, therefore, suggest with all modesty, one or two ways in which we may resist these encroachments? First, *let us preach against them.* Let us handle such texts as "Love not the world," "Come ye out from among them, and be ye separate," "Have no fellowship with the unfruitful works of darkness, but rather reprove them," "If any man will be my disciple, let him deny himself and take up his cross and follow Me," "Be not conformed to this world," "Lovers of pleasures more than lovers of God." Let us give these much-neglected texts thoroughly up-to-date illustrations and applications. There may be some loss of popularity, but we do not enter our pulpits to win popularity. Charges of narrowness will be hurled at us, but the hand of Christ will be laid on our heads in sweetest approval and blessing. And men and women in real heart trouble will find us out and thank God for our unfaltering, uncompromising message. The Church will immensely gain in the end by our faithfulness. The chaff will fly away, the wheat will remain. Anyhow we are prophets of God, and we must be true to our great designation and calling.

My second word would be: *Let us ourselves be above suspicion in these things.* Says Spurgeon: "Despite the popular idea that ours is a snug retreat from temptation, it is no less true that our dangers are more numerous and more insidious than those of ordinary Christians. Ours may be a 'vantage ground for height, but that height is perilous, and to many the ministry has proved a Tarpeian rock." And again, in the same lecture, he says: "It is with us and our hearers as it is with watches and the public clock—if our watch be wrong very few will be misled by it but ourselves; but if the Horse Guards or Greenwich Observatory should go amiss half London would lose its reckoning. So is it with the minister: he is the parish clock. Many take their time from him; and if he be incorrect, then they all go wrong more or less, and he is in a great measure accountable for all the sin which he occasions."

This earnest warning of one of the greatest doctors and noblest saints God ever gave to Christendom every minister of sense will lay to heart. In all the free social movements of his church, in all his intercourse with his people, and in all his relaxations and recreations he will endeavour to be without reproach.

A Question.

Where hast thou spent thy day?
Amidst the din and whirl of busy life?
Perchance in conflict with the false and bad,
Or in communion with the sick and sad,
Or 'mid rude scenes of harsh and wordy strife?
But—hast thou been with Me?

Where hast thou spent thy day?
Out in the verdant fields or mountain side,
With loving friends and happy faces near,
Or on the wave-washed cliff, devoid of fear,
Watching the flashing spray, the rising tide?
But—hast thou been with Me?

Where hast thou spent thy day?
Upon the silver sands, where the wide sea,
Unruffled by the balmy summer air,
Blends with the dim horizon, faint and far;
The sea-worn wreck a resting-place for thee?
But—hast thou been with Me?

Where hast thou spent thy day?
In the dark workshop, or the busy mart;
Or crowded court with careworn suitors filled;
Or in the silent ward where voices stilled
And gentle footfalls, speak the anxious heart?
But—hast thou been with Me?

Low at thy feet—my Lord—
Too oft by me in daily life forgot—
I seek thy pard'ning grace, thy Spirit's power
To bind me close to Thee each passing hour;
Nor hear at last The words—"I know thee not,
Thou hast not been with Me."

F. Gahan.

Dr. F. E. Yoakum's Healing by the Lord.

THE brother whose picture we give to-day is tall, steady of nerve, clear in complexion, the picture of robust health, in all senses a choice specimen of the human family. He is Dr. Finis E. Yoakum, and we present our readers with his testimony, as rendered last year at the annual convention of the Southern Californian Christian Alliance, to the work of God in saving him from what, without Divine interposition, would have been certain death. After reading Acts xxviii. 1-9, the Doctor said:—

I am forty-five years of age. I have been practising medicine for twenty-three years. My present place of residence is Los Angeles. I am in good health, strong, and able to do more work than in any former period of my life.

In 1894 I was practising medicine in Denver, Col. Riding on a Broadway car in that city, July 18, on my way to organise a Class-leaders' Association, I got off, at 8 P.M., at the crossing of Cedar-street. A drunken man was driving a horse furiously down the street at the time, and when I was fifteen feet away from the street-car the shaft of his buggy struck me two inches to the left of the spine, breaking the seventh and eighth ribs, and hurling me forward. The concussion was such that the horse was thrown backward on his haunches, and before it could recover itself a policeman, who was on duty at the crossing, had arrested the driver.

The blow I received sent me to the ground, breathless and speechless. Two carloads of people, one on either side of Cedar-street, saw the rundown, and the conductors and passengers of both cars came hastily to my assistance. When I saw them coming there flashed into my mind the Scripture: "The angel of the Lord encampeth round about them that fear Him." I had perfect peace and calmness in my soul.

I was lifted upon my feet by the two conductors, one of whom pressed his hand upon my breast over my heart, while the other sustained my back. By this means I was enabled to breathe, but not to speak. I was, as you may imagine, in great pain. They carried me into a store near, and physicians were sent for. In an hour the ambulance arrived. I had not then recovered speech. The doctors placed me carefully in the ambulance, two of them riding with me, their hands resting upon my breast. I was driven five miles to my home.

The Street Car Co.'s physician had hastily visited my home, and had informed my wife of the accident, and that the Doctor's corpse, most likely, was coming; that it had been telephoned to him that I was fatally injured.

When I arrived home I was still unable to speak, and could only breathe intermittently. The pain on breathing was indescribable. The doctors bandaged, plastered, and poulticed me. At the end of eight days they thought I was greatly improved, and permitted me to sit up. I was dressed, and went into the parlour. The exertion caused me to sneeze violently. This brought back the same sensations as I had experienced eight days before. I became breathless and speechless.

The doctors concluded I was dying. They thought that hæmorrhage had taken place in the pleural cavity—which contains the heart and lungs. Their opinion was that a first hæmorrhage had taken place when I was struck by the shaft of the buggy, and now a second hæmorrhage had set in. They decided that the only thing that could be done was to cut out a part of the seventh rib. This was done, seven or eight doctors being present, the chief surgeon operating. A large quantity of blood was let.

Two days afterwards the surgeon met the attending physician, and said he was watching the papers to see when Dr. Yoakum's funeral would take place! The physician replied: "That crazy Yoakum says he is not going to die; but we know he will." I was many times given up for dead; my friends expected my decease hourly. The wound the surgeon made kept open about four months, discharging a pus of offensive odour.

I was impressed to come to Southern California, against the wishes of my friends and relatives. Here the wound closed up externally, and my health continued to decline, fever never leaving me for eight months. My side grew larger and larger, filling with this pus.

Now to go back a little. The night before the surgeon performed the operation upon me I had a vision. I had the same vision twice before—once when I was converted, twenty-seven years previously, and the second time when I obeyed Rom. xii. 1, which was four years before the accident. In my vision I saw the Lord, walking in the cool of the trees. His words to me were: "Be of good cheer; I will renew you; you will not die. Do not fear; only trust Me, as you did when you were converted and sanctified." The words of the vision have never been erased from my memory. Amid the discouragement of thirty-two doctors pronouncing my case hopeless and death certain, I never lost courage, but believed I would be healed.

I could not sleep except under morphine, and every breath caused me great pain in my body. It was impossible for me to climb three steps without resting. It seemed the grave was opening before me, and my wife, nurse, and friends expected every day the end to come.



Dr. Finis E. Yoakum.

Two months before my physical healing the doctors said my left kidney was over large, and that death from blood-poisoning was imminent. The pain was so great that in my loneliness, with my wife sick in an adjoining room—in my utter helplessness and utter necessity—I cried to the Father to "Take me home"; that the pain was greater than I could bear. While lying there, waiting for Him to answer my prayer, a great warm hand was slipped under my left side and firmly pressed on my back; and from that moment I knew that my kidney-trouble was healed, and I have never been troubled since with any ailment of that kind.

Two months after this I heard of the Christian Alliance, and that they prayed in Jesus' name for the sick. Mr. Mullens, of our city, telegraphed to my brothers in Texas that if they wanted to see me alive they must come immediately, as prostration had set in. Next day I told my wife, if she and the nurse would dress me and put me on the car, while they prayed at home, I would go where they prayed in Jesus' name for the sick.

I went down to 107½, North Main-street, Los Angeles, and with the help of two brethren, resting three times, I was taken into the hall. Brother W. C. Stevens asked me my desire. I said I came to be healed in Jesus' name. After a few words of exhortation, they anointed me, laid their hands on me and prayed, claiming the fulfilment of the promise recorded in James v. 15, "The prayer of faith shall save the sick, and the Lord shall raise him up." My pain was more than I could endure—every joint seemed to be pulling asunder, every bone breaking. I told them I must go home.

Two brethren helped me downstairs. I suffered greater pain than I had known since I was first stricken. At the foot of the stairway there is a flag-stone three inches above the pavement, and as the brethren let go of me I stepped upon the flag-stone with my right foot, with my left foot toward the street below. Somewhere between the flag-stone and the pavement—three inches below—the Lord made me a free man. He delivered me from the power of the devil; the prayer of faith *did* save the sick, the Lord *did* raise me up!

As I went from the curb-stone to the carriage, my whole thought was to go home and tell my precious wife; and as I went staggering into the house, light-hearted and free, my wife looked up and said, "Darling, how is it?" "Wife," said I, "I am well." I expected to hear her shout "Glory!" but instead I observed the most incredulous expression upon her sweet face; as good as to say, "Poor fool! those people told you to say you were healed, and now you believe it." I said, "Wife, get me some beef-steak and bread, quick"; for I was hungry, the first time for months. It was the first time I had asked for something to eat and really desired it. She speedily prepared it; and oh, how sweet—how sweet it was! I then said, "Wife, fix my bed, I am sleepy."

It was many months since I wanted to go to bed when I was up, or desired to get up when reclining. I slept from nine o'clock that night until eight next morning, and awoke feeling that I was indeed healed of the Lord—made "every whit whole." That was February 5, 1895. When I was stricken down I weighed 225lb.; when I was healed, I weighed 100lb. Three months after I was healed I weighed 190 lb., having gained just one pound a day! Now I weigh 228 lb.—three pounds more than I weighed when I was injured. I want to state that my heart had become displaced, and that the doctors pronounced my left lung entirely gone. The morning after my healing I felt my heart beat 52 to the minute, when previously it had been running from 120 to 160 per minute.

My nurse, Brother Lindsay, said to me: "What about that pus, Doctor? Will you not have a surgeon to take it out?" I had never thought of the pus poisoning my system; and I asked for the Holy Spirit to guide me. Quickly I looked up and said: "Brother Lindsay! I have taken Jesus as my Physician, and I now take Him as my Surgeon." Immediately there was a gurgling sound, and the pus came out through my bronchial tubes.

I have been examined repeatedly by physicians, and they have pronounced my left lung in as good condition as anyone's; I name especially Dr. W. Exline, of Denver, Col., who was with me for four months. He examined me ten months after I was healed, and publicly, at the Y.M.C.A. Hall, Los Angeles, pronounced me a well man; and said that nothing but the unseen Hand could have thus marvellously restored me.

The Fount of Life.

"With Thee is the fountain of life."—Psalms xxxvi. 9.

Fount of fire, eternal flame,
Now and evermore the same,
Light of life, we bless the name,
Shedding brightness o'er us.

Son of God, our hearts inspire,
Grant us tongues and thoughts of fire:
Lest our souls in worship tire,
Shed thy brightness o'er us.

Son of Man, our footsteps guide,
Grant us light at eventide,
Lead us where still waters glide,
Shed thy brightness o'er us.

Light of love, arise and shine,
Spread abroad thy beams Divine;
Till the sad dark earth is thine,
Shed thy brightness o'er us.

Howard T. N. Ussher.

Accompaniments of Prayer.*

By Rev. W. H. GRIFFITH THOMAS.

I WANT to deal with five aspects of prayer as suggested by five words brought before us in the original of the Epistles. Unfortunately our English version cannot give us the distinctions in every case between the words which are brought before us under the general terms of prayer, supplication, or intercession; but there are at least five different Greek words used to describe what you and I understand as prayer, and each has its own point of view which we do well to emphasise.

Taking the lowest and simplest view of prayer, it is a sense of need. The substantive or verb which represents that thought occurs forty-two times, and we find an instance of it in Eph. vi. 18. It would be well, even for the most mature believer, to come back from time to time to this simple and obvious idea. When we kneel down, do we realise our need? Is there, for the time being, a vacuum, so to speak, in the spiritual life, which we feel must be filled by the Spirit of God?

Prayer is also an expression of desire, as represented by another word used in seventy-four passages, and equivalent to our "ask": see Philippians iv. 6. This attitude of the petitioner is prompted by need; so that prayer, as we know, is "the soul's sincere desire, uttered or unexpressed."

There is a Greek word used only once in Heb v. 7, in connection with our Lord, and implying

THE SPIRIT OF HUMILITY.

It was originally used for the olive branch which a suppliant had in hand as he came towards a king or some superior from whom something was desired; and then it came to be applied to the prayer symbolised by that offering. Thus it implies the attitude of the believer who wishes God to be propitious to him, and therefore comes looking for peace through the blood of the cross. It is very remarkable that the Apostle should use concerning our Lord, in relation to his prayer, this word connected with an olive branch. It implies what the Epistle to the Hebrews suggests from beginning to end, namely, the perfect nearness of the Lord to ourselves in his humanity. Being made like unto his brethren in all things, He comes before God as a suppliant; and, as we should, in the spirit of humility.

Prayer involves the idea of consecration; and the word bearing that sense occurs as verb or substantive one hundred and twenty-five times in the New Testament, that is in the majority of passages. It involves our heart's surrender as we express worship of God in prayer; and from its frequent occurrence it clearly marks the normal attitude of the believer in his relation to God in prayer. We have an Advocate with the Father, One who is ever turned in the direction of the Father; and you and I are pictured as ever turned to God in the attitude of surrender, submission, consecration, dedication. If we are right with God in this aspect, our prayers will be acceptable; but "if I regard iniquity in my heart, the Lord will not hear me."

The fifth word brings before us the thought of

PRAYER AS A PRIVILEGE OF FELLOWSHIP;

and that word occurs only twice—1 Tim. ii. 1; iv. 5—in each case rendered by the word "intercession." In the course of years the latter word has somewhat modified its meaning. When we use it now we limit the idea to praying for someone else; but that was not what the word meant when the Authorised Version was given to us. The Greek verb associated with that noun occurs some four or five times—Rom. viii. 27 and 34; xi. 2; Heb. vii. 25. It implies familiar speech in prayer, as when friend meets friend and at once starts unreserved conversation. What glory this gives to the thought of prayer! In the familiar speech of fellowship we make known our wants to God.

There are other Greek words and phrases not clear in their use in relation to prayer, therefore I avoid specifying them; but these five are clear and unmistakable as indicating (1) a sense of need, (2) an expression of desire, (3) a spirit of humility, (4) an attitude of consecration, and (5) a privilege of fellowship. By the aid of Dr. Young's Analytical English Concordance, these points may be found out for yourselves without any knowledge of Greek; and you may then work out in detail any ideas suggested by the usage of the words.

In the second main division of our subject we have a fivefold action of the soul in prayer, suggested by different words or verses in the Acts and Epistles.

First, prayer is unceasing (Rom. i. 9; 1 Thess. v. 17). How is this possible? If you realise the five aspects of prayer, you will see that it is not limited to particular times nor even to words. Prayer in its fulness is not only an action, but an attitude. One has said that whatever may be the attitude of the body, the soul should ever be on its knees. The exhortation to pray without ceasing came up for consideration at a certain meeting where grave and reverend seigneurs could not understand what it meant. A servant-maid gave her testimony that when she rose she at once thanked God for preservation during the night. As she dressed she prayed to be clothed in Christ's righteousness; as she washed she prayed to be made clean through the blood of Jesus; as she went to her work she asked that she might do it heartily as unto the Lord. Thus she found that during the day she could turn almost everything into prayer. The reverend doctors felt that the girl had given a commentary, which was hardly capable of improvement, upon the text.

Then prayer is steadfast; and the Greek word conveying that idea is used in Mark iii. 9, Acts i. 14, viii. 13, Rom xii. 12. It is a putting forth of one's whole strength in order to wait steadfastly upon God in prayer, and embraces both activity and passivity.

Prayer is agonising (Gal. iv. 12). We should not associate with the word the idea of pain or suffering. It is

STRENUOUS EFFORT IN A CONTEST;

when St. Paul speaks of agonising in prayer it is the putting forth of all his strength, vigour, and strenuousness. No doubt our Lord suffered pain, but it is not expressed in the word *agony*. Removing the thought of pain is helpful, as showing that there is nothing terrible, awful, or sad connected with prayer; but that there is everything earnest, strenuous, determined, and decided. We are to put forth spiritual muscle and moral fibre in order to pray acceptably.

My next word is *intense* (Acts xii. 5). It is a stretching out, and implies the intensity with which we nerve ourselves to our very utmost in prayer. It is said of our Lord that, "being in an agony, He prayed the more *earnestly*" (Luke xxii. 44), like a bow drawn to its full strength and length.

I can imagine someone feeling very hopeless about prayer as they think of those four words, and saying: "This emphasises the human side of prayer to such an extent that the thing is beyond me. Not only are my past prayers rebuked, but the future is discouraging." But God knows our need, and only shows us the human side in order to discover to us the Divine. My fifth point meets all your need, and is not a word, but a phrase—"in the Spirit" (Eph. vi. 18), not the human, but the Divine Spirit (Jude, verse 20). It is because we are living *in* the Holy Ghost that we are enabled to pray unceasingly, steadfastly or actively, strenuously, and intensely.

My last main division deals with the fivefold accompaniments of prayer. First, we have confidence (1 John v. 14). The word is often translated boldness, and thus occurs four times in St. John's first Epistle—twice in relation to the present, twice with regard to the future, as connected with the believer. Perhaps this rendering may commend itself to you, "And now, little children, abide in Him that when He shall appear we may be

ABLE TO TELL HIM EVERYTHING,

and not be ashamed before Him at his coming"—confidence, perfect freedom of speech, nothing between, nothing kept back (1 John ii. 28). See also iii. 21, iv. 17; and v. 14—"And this is the confidence that we have in Him, that if we ask anything according to his will, He heareth us." Whenever we kneel in prayer this should be spirit of our soul, if I may so speak, this spirit of confidence, unreserved, unrestrained speech, which tells God everything.

Fasting is the second accompaniment of prayer (Acts xiv. 33), not simply and only literal abstinence from food, but the spirit of detachment from the world. I fast not because there is merit in it, but because it enables me to detach myself from things earthly in order that I may attach myself the more effectually to things heavenly. There should be leisure for prayer in the sense of having this opportunity of detaching the soul, for such a purpose, from things lawful and right enough in the abstract.

Prayer should be with watching (Eph. vi. 18; Col. iv. 2). There are two Greek words rendered watching. One simply means absence of sleep through active, definite expectation, and this is associated with prayer in a number of passages. Never do we find in the New Testament any object associated with the word watch. I venture to suggest the intention is that we are to be concerned in our watching with Christ only. We are not to look within and watch our sins, nor are we to look around and watch our enemies. Our eye is not to be upon our work or our needs, but is to be upon Christ; and in his light we shall see light. Looking into our own hearts will only cause despair; but looking to Christ we shall see ourselves as He sees us, covered by the merit of his atoning sacrifice. Watching in prayer, keeping our eye upon Christ, looking off from everything else, let that be a necessary association and accompaniment of our prayer.

Thanksgiving also goes with prayer. Philippians iv. 6 is only one of many passages where we are exhorted to this effect. If we examine Paul's Epistles we find that prayer is seldom mentioned apart from thanksgiving; and I believe it is intended to suggest the attitude of appropriation as well as of application. Faith is twofold; it asks, and it accepts. The faith that asks is expressed in prayer; the faith that accepts is expressed in thanksgiving. You and I are for ever asking of God; but, somehow, we fail to appropriate. A friend, lunching with another whom he had known for twenty-five years, used the privilege of that long acquaintance to say, after grace in the ordinary terms, "When do you expect to get your prayer answered? When do you expect *to be* thankful?" I believe many a Christian would find life much more powerful, helpful, and blessed if he knew and exercised a little more of

THE FAITH THAT APPROPRIATES.

"Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark xi. 24, R.V.). Let us accompany our prayers with the appropriation of thanksgiving.

The concluding thought is that there should be joy in our prayer (Philippians i. 4). I venture to think, dear friends, that in some respects this is the deepest and most inclusive accompaniment of all. When you and I kneel down before God, our prayer should be made with an inward satisfaction that we are going to meet God and get blessing. I feel that here we have the very opposite of anguish or pain, in the consciousness of our privilege and joy in talking to God, in this inward satisfaction of the soul as it meets God in one or other of these attitudes.

In our contemplation of these five things—confidence, fasting or separation, watching or expectation, thanksgiving or appropriation, joy or satisfaction—we have but touched the fringe of a subject which fills the Epistles, especially those of St. Paul. I must leave Bible students to trace things out for themselves, with the aid of Young's Concordance or the Greek Testament. All genuine Bible knowledge and definite spiritual experience starts with the knowledge of God's words in his Word. If you make a study of these, and look at them as God has given them to us, your minds will be instructed, your souls will be blessed, and you will be led on to further knowledge. May God, by his own holy Word and Spirit, teach us what prayer is, and how to pray.

* [illegible] of a Bible Reading at Mildmay Conference.

Home Missions.

Dr. Barnardo's Homes.

THE hours of Saturday, from one o'clock to seven, were crowded with the business and the pleasure of the thirty-second annual festival observed in and about the blocks of buildings which constitute the well-known Boys' Home at Stepney Causeway. Moreover, it was "Founder's Day"; and some three thousand delighted visitors were present to witness the constant succession of interesting and varied displays which preceded and followed eloquent advocacy from representative and influential men in support of all that is done for the great family of five hundred orphans and waif children now in the homes.

All the workshops with their various trades were in full operation during the afternoon; and the general offices, the four large dormitories, the dining hall, and the excellent domestic arrangements came in for a full share of inspection. There was a short thanksgiving service in the new chapel. A combined army and navy display was carried out in the large central open space; and for better convenience in seeing rising seats had been erected on two sides of this area. The youngsters entered with evident zest into the musical and other drill; and

PICTURESQUE ELEMENTS WERE INTRODUCED

in the village maypole, flag races, and fancy skipping. But space would fail to tell of *all* that was done and seen beyond the foregoing. The doings of the young swimmers, the pipers, bell-ringers, and other music-makers were pleasing items. Pathetic interest attached to visits paid by some of the friends to young patients in Her Majesty's Hospital for Sick Waifs.

About midway through the programme of the day the "arena" was filled with seats for the great company, and the parts of a platform lying in readiness were quickly brought together for the meeting, over which Lord Brassey, Governor of Victoria, presided. His Excellency was accompanied by Lady Brassey; and among those on the platform were the Duchess of Somerset, Lady Hope, Lord Rowton, Canon Girdlestone, Rev. Dr. Monro Gibson, Canon Fleming, Mr. T. A. Denny, Mr. Wm. Fowler, Dr. Harry Guinness, and others. An opening prayer was offered, and then the Chairman told how warmly his heart was engaged in this splendid organisation for benevolent purposes so admirably conducted by Dr. Barnardo, who has long kept open door for all sorts and conditions of destitution. Since 1866, when the Homes were established, 33,368 boys and girls, from babyhood to an average adult age, had been rescued. There are now eighty-six separate Homes connected with the institutions, and twenty-four mission branches, spread all over the United Kingdom, the Channel Islands, and far away in Canada. Up to date 9556 boy and girl emigrants have been sent from the Homes to Canada and the Colonies, of whom

OVER NINETY-EIGHT PER CENT.

have succeeded in the struggle for independence. Finance showed a net decrease of rather more than £3000 on the year's income, chiefly attributable to the demands of the Diamond Jubilee year upon the benevolent for local purposes. The founder's skill in organisation, tenderness of heart, and unfaltering resolve were worthy of the highest recognition in public gratitude.

Here there was a diversion. Flames were *apparently* leaping up in one of the first-floor windows; and down from the fourth storey tumbled a host of boys in their night attire (over something else) by way of the fire-proof spiral staircase outside the building, and through a long narrow canvas shoot. This was a good object-lesson as to what can be done in case of emergency.

Canon Fleming was sure he might express, on behalf of all present, unabated confidence in Dr. Barnardo's work, of which they had seen living pictures that day. Children, comparable to nettles and thistles, are taken, and, by God's help (always gratefully acknowledged), are turned into useful citizens and as good Christians as any among us. They who object to the Doctor's godly methods of training lift no finger to do anything in the way of rescue work. The man who, in the face of anxiety, difficulty, and discouragement, had dared to plead for the fallen and the weak should be thanked and cordially supported by the country and by all the Churches.

A few earnest words were spoken by Lady Hope, who regarded this work as a practical outlet for Christian sympathy and pity. Her ladyship's story of the princess who devoted the value of her jewels to good work, and declared that she found them again in the tears of a penitent woman, served to point the question whether each friend may not do something more for so blessed a work as this.

And now out came a procession of children in flower-decked perambulators, sedan-chair, diminutive tricycle, and even a wheelbarrow, all intent upon a mimic battle of flowers. How they did fling their *confetti* at the good Doctor on the platform, he the while playfully retaliating from a sack of fine-cut grass! Even the visitors were not secure from the onslaught of this youthful brigade as it toured round the meeting.

"Peace" being restored, Mr. William Fowler, treasurer of the institutions, described how he had watched the growth of the work from its early days, and declared that its importance could not be over-estimated as a means of rescuing large numbers of children from misery and certain destruction. Extraordinary histories of successful deliverances from evil surroundings abounded in the forthcoming report.

Dr. Monro Gibson rejoiced that this magnificent work is "a going concern." Experience shows that, even on a small scale,

SUCH EFFORTS DEMAND UNFAILING PATIENCE.

Dr. Barnardo merits our gratitude for calling attention to the duty of rescuing the lost. He has also displayed in a genuine case of evolution (starting with one boy) a good amount of "gumption" as well as of grace. Such work confounds infidelity, and it may be found "in that day" that even contributors have got as much blessing out of these institutions as the boys and girls themselves.

The stronger influence of environment as compared with that of heredity was a point in the address which followed from Dr. Harry Guinness, who had no less an authority than Dr. Barnardo himself for saying that you may take the son of a bishop and put him into the purlieus of Whitechapel, and the probability is that he will ultimately turn out to be a criminal. The skilful organisation exercised by Dr. Barnardo was worthy of all praise, and may well lead us to pray that God may spare him and increase his blessed work.

Dr. Barnardo was warmly received upon rising to convey the thanks of the meeting to Lord and Lady Brassey and others prominent in the proceedings. He announced that Mr. T. A. Denny offered £100 toward the collection if nine others would give a like amount. Lady Brassey presented prizes to a long line of old boys and girls who had kept their situations, with credit to themselves, from one to ten years, while the Duchess of Somerset crowned the winners in the Flower Procession.

To-day (Thursday) 250 lads and girls leave the Homes for Canada.

Glasgow United Evangelistic Association.

THE work of the Fresh-air Fortnight is in full swing. Already this season 3600 of the poorest city children have enjoyed their long-looked-for fortnight in the country. One despatch (which now numbers 550 weekly, if the money is forthcoming) included twenty-eight deaf and dumb children and forty-seven orphan girls. Quite £350 a week will be needed for the next few weeks, if only those are sent out who by no possibility can see the green fields in any other way.

Whilst arrangements are made for a vigorous prosecution of the fresh-air work, the evangelistic work of the association is not being forgotten. At this season of the year, when many churches in the city slacken their labours for holiday purposes, those at work among the poor, instead of lessening their labours, find need for increased activity. All the tents and halls of the association are thrown open nightly as bright and attractive places of resort for the thousands in our city whose poverty prevents them ever taking a holiday, and whose miserable homes in courts and alleys are during the hot summer months so unattractive, close, and unhealthy. The joint hon. treasurer is Mr. Alex. MacKeith, 19, Howard-street, Glasgow.

Glasgow Bible Training Institute.

THE closing meeting of the sixth session of the Bible Training Institute was held a few days ago in the Christian Institute, Bothwell-street, Glasgow. Lord Overtoun presided, and in a brief introductory address said that during the six years of the Institute's existence they had prayed much for it, and God had blessed the work beyond expectation. He believed that the Institute would yet be a great blessing to Scotland, and to all the ends of the earth. Rev. J. E. Somerville, of Mentone, followed, and in a deeply spiritual address exhorted his hearers to be humble in spirit and to keep close to Jesus Christ.

Mr. Anderson then gave a synopsis of the work of the session. Sixty students had been enrolled; thirty-eight came from Scotland, eighteen from England, two from Ireland, one from New Zealand, and one from Russia. Of those who are leaving this year, twelve go to China, three to Africa, one to the Australian Colonies, one to the Continent, and six take up work at home. One thousand four hundred and ninety-three indoor meetings were held during the session in connection with churches and mission agencies, and about an equal number of open-air meetings. The aggregate attendance at these meetings was 160,719, and 3,618 persons had been dealt with as inquirers. The aim of the Institute is to impart to the students

A SOLID COURSE OF INSTRUCTION

and training, that will tend more to usefulness than display, so that wherever they may go they will be true servants of the Lord, seeking to advance his kingdom and extend blessing amongst their fellow-men. Amongst the applications for admission next session, ten had already been received from Sweden, indicating that the work of the Institute was not to be confined to the United Kingdom.

Rev. Dr. Marshall Lang remarked that some looked askance at such work as that carried on by the Institute, but he was not one of those. He welcomed it as a most valuable auxiliary to the Christian work of all the churches. If we but contemplated the tens of thousands, in our great cities and our country districts, who are wandering away from all that connects them with the habits of religious life, we were bound to conclude that the Church is not grappling with many of the problems that confront it. We are called to consider the organisation of the Church with the view to adapt it more fully to the complexities of the problem with which it has to deal.

When the words "Bible Training" are used, some might think that they describe or suggest a special or narrow culture. It might be a special culture, but it was not and could not be narrow. He did not know any study that so delivers one from narrowness as a devout,

REVERENTIAL STUDY OF THE WORD OF GOD.

It takes us from all narrowness of sect, and leads us into a large and healthy place, and up that hill of truth where the air is always pure and serene. There is no more liberalising study than the study of the Bible, for we cannot peruse its pages carefully without touching human nature at a vast variety of points, and coming into contact with every interest that appeals to the soul of man.

One has only to read the course prescribed for the students to feel that whilst the Bible is pre-eminent as it ought to be, there is connected with it the study of much that will give them a wide oriel window in their lives, and help them to speak in the power of large ideas. He had found the students to be young men who may, with confidence, be accepted by the churches as most valuable evangelistic workers. In speaking more directly to the students, Dr. Marshall Lang said that what they must seek in themselves and for themselves is the spirit of consecration. They should cultivate a true human way, and therefore in the best sense a Divine way, of looking at the problems with which they had to deal, and they should be men who are living in the spirit of Divine humanity that has been manifested to us in Jesus Christ. The great power of all their ministry will be the power of consecrated service.

Lord Overtoun then presented diplomas to students who had completed the two years' course. Several of these afterwards delivered short addresses, and the closing address was given by Rev. D. M. MacIntyre.

Billingsgate Christian Mission.

At the annual meeting last week Mr. F. A. Bevan presided and warmly commended the work as one of the Christian efforts most needed in our metropolis. The Mission, he said, is undoubtedly a means of great direct and indirect blessing, and its effect upon the Fish Market is known and noticed by a number of people who have no real sympathy with the work itself. Year by year testimony increases as to the value and efficacy of this means of com- bating the betting, gambling, and evil living which are too prevalent among men whose arduous labours pass unnoticed in the West End, where the breakfast-tables of the well-to-do reap their tribute from the harvest of the sea.

Mr. Williamson, treasurer, who himself owes his conversion to the Mission, made a financial statement, from which it appears that the debt, which has been reduced by £500 during the past year, now stands at £2800; and while the Mission, located as it is in its own premises, is very favourably placed, and derives assistance from sub-letting portions of the building, the balance referred to is a hindrance which it is earnestly desired to remove.

The report submitted by the hon. secretary, Mr. A. Walters, was of a very gratifying nature. "We claim," said he, "that the influence exercised by the work of the Mission and those associated with it has been of such a nature that the whole tone and character of the Market has undergone a complete change. At one time it had gained an unenviable notoriety for bad language and manners; but now, though we do not profess to believe that the change is more than surface deep as far as the majority of its habitués are concerned, yet a restraining influence is brought to bear. At the same time we carefully distinguish between reformation and regeneration. The testimony of Sir H. Peek, as a near neighbour and a shrewd man of business, is very valuable. He says: 'As one intimately connected with the neighbourhood for about fifty years, I know something of the past character of the place; but, thanks to the efforts of this Mission, it is no longer true that the name of Billingsgate is synonymous with all that is degraded. I wish the Mission every success.' There is need to supplement the labours of Mr. Warlow, the missionary, whose time is fully occupied by work in and around the Market, by a nursing sister to visit the men when confined to their homes by sickness."

Prebendary Webb-Peploe derived thoughts very applicable to the work of the Mission from Peter's vision of the great sheet let down from heaven. All classes of men are, in the solemn judgment of God, shut up in condemnation because of sin; but, in his mercy, judicial cleansing is provided for the whole race. There is not one upon earth whom his fellow-man may describe as common or unclean; but we have the enormous privilege of making known to the world that God was in Christ reconciling it unto himself. Mr. Webb-Peploe expressed his intention to humbly do his best toward making the Mission better known in the West End of London.

Sympathetic words for the workers, and showing true estimation of the value of the souls among whom they labour, came from the lips of Dr. Harry Guinness. "I could not go down to Billingsgate." Why not? There is no personal isolation in the work of God, but we are called, first to estimate man in the light of Calvary, and then to estimate Christian work in our common relation to God as his servants.

Rev. Sydney J. Jones (East London Tabernacle) rejoiced to find that a paradise even in Billingsgate is possible to the grace of God. "A living, loving, and long-hopefulness" for the conversion of men is needed; for we never know where God is going to get his great saints from.

Belfast Midnight Mission.—It is over thirty-five years since this mission was established. During that time it has offered an open door by day and night, and a loving welcome to every erring one really anxious to turn from her life of misery and sin and to enter on a virtuous and honourable path. Considerable blessing has been bestowed on the rescue labours during the past year. In the rescue register there are 991 entries of admission. The hospital and other expenses are correspondingly heavy, and the committee plead for support.

Mission Work in Ireland.

The work of evangelising the 3,000,000 Roman Catholics in Ireland is one of our nearest and first duties. Many spontaneous efforts in this direction have been made from time to time by persons of undoubted ability in preaching the Gospel, but the needs of Roman Catholics require special study and experience on the part of anyone who desires to be used of God in leading them out of their spiritual bondage into the liberty of the Gospel.

With more than forty years' experience, the Society for Irish Church Missions carries on its work with much success, seeking the constant enduement of the Holy Spirit, and adapting its means to the opportunities as occasion may require. In addition to the support given to the permanent ministry in Connemara, the Society's operations include the employment of an extensive lay agency for house-to-house visitation in Dublin, Cork, Waterford, Limerick, and other places; for school teachers; for evangelists and colporteurs to visit the fairs and markets in all parts of Ireland, and to preach and sell Testaments in the open-air in summer, and conduct Gospel meetings with lantern pictures in hired halls or the movable wooden hall in winter. The greatest change has taken place during the past five years in the people of the country, who now listen attentively in large numbers to the evangelists and purchase thousands of Testaments and other books.

The special training necessary for this work is provided by the Society in their own Mission Houses in Dublin, where a course of study and work is arranged according to the capacity of the probationers and the kind of work they are best qualified to enter upon. There are vacancies now for young men and women who desire to work for Christ, and the society offers board and residence in Dublin to acceptable candidates while they are under training, and a moderate salary when an appointment to work is given. Further particulars and the necessary application papers can be had from the Dublin Superintendent, Rev. Philip B. Johnson, Mission House, 5, Townsend-street, Dublin.

The Blackgang Mission.

In this the twenty-fifth year of the Blackgang Mission God is giving tokens of his favour. For some time it has been felt that, in order to place the work on a permanent basis, a meeting-place should be secured at once, capable of extension, and free from the burden of yearly rental.

A short time since, after much prayer and consideration, the way was opened for the acquisition of a plot of ground, on which it is proposed to erect an iron mission hall, part of the cost of which will be met by a temporary loan at a low rate of interest, whilst a sum of at least £100 will be required to meet the additional cost, together with other incidental expenses. On June 30th a sale of work was held on the ground, followed by a dedication service conducted by an old friend of the Mission, Mr. J. Newman, of Sandown, and Rev. W. E. Sellers, Wesleyan minister. Dr. David Young, of Rome, was also present, and gave an account of his medical mission work amongst the Jews in the Ghetto of "the eternal city." The closing hour was occupied by prayer and praise.

It is greatly desired, should the means be forthcoming, to build a permanent workers' residence, for which there is abundance of room. This for the present would be at the service of the hon. superintendent of the Mission, Mrs. Christopher Smith (*née* Edith Reade), who has laboured assiduously and uninterruptedly in season and out of season for the good of the people ever since the work was commenced twenty-five years ago by her late father and his family on their taking up their residence in the island. Every branch of the work —Sunday services, Sunday school, Bible classes, Christian Endeavour Society, etc.—is maintained efficiently, and definite soul-saving is the object kept steadfastly in view. One Who Knows.

The "One by One" Working Band consists of Christians of all denominations who, seeing the need of a revival of pure and undefiled religion, are united by intercessory prayer and individual effort to bring souls to Christ. The secretary, Mr. Thomas Hogben, "Welcome Mission," Portsmouth, issues a booklet containing interesting instances in the experience of the late Mr. George Müller and others showing the value of bringing souls "one by one" to God in believing and persevering prayer.

Mildmay Mission Hospital

In many hospitals of London much good of a spiritual kind comes to some of the patients; but in those institutions the spiritual work is more an *incidental* thing, whereas here it is made an *essential* part of the plan. Recognising that the soul has its disease, *sin*, the aim is to bring it into contact with the great Physician whose touch alone can give perfect healing even to life everlasting. Nor is there here less anxiety to do all that can be done for the bodily welfare of the patients. This poor people understand, if we may judge from the number who flock to the Mildmay dispensaries, and who fill its hospital wards. The hospital nursing staff consists of Mildmay deaconesses and lady probationers, the latter mostly coming for partial training previous to going forth as missionaries.

Patients too ill to come to the dispensary are *visited* by the doctor and nurse. Both to the in-patients and out-patients not only are the medical and surgical requisites given free, but milk and grocery tickets, invalid dinners, and clothing are judiciously supplied as needed. Before commencing dispensary work a short service of reading, exposition, and prayer is held. "To the poor the Gospel is preached."

Healing for body and soul goes forward, in connection with Mildmay, in Old Ford and New Kent-road, as well as in Bethnal Green, and the Convalescent Home at Barnet proves a very useful adjunct. The report is most interesting reading, and may be obtained from Col. Morton, Conference Hall, Mildmay Park, N.

Home for Crippled Boys.

In Wright's-lane, Kensington, stands a very useful institution — the National Industrial Home for Crippled Boys. For the first time in its existence of over thirty years the Home is free from debt. It has accommodation for ten more boys, in addition to the ninety who are now there. Many candidates are waiting for admission, which will be granted as soon as funds permit. Each boy stays for a term of three years, and about thirty leave annually.

The accounts from "old boys" are very encouraging. Sixty either called at or wrote to the Home during last year, in addition to the fifty who were present at the annual social gathering. The school inspector's report is very satisfactory, and he was also well pleased with his examination of the boys in regard to their knowledge of Scripture.

Ladies and gentlemen have kindly and regularly attended at the Home on Sundays to give religious instruction and to conduct the services. As the committee receive crippled boys into the Home from all parts of the country, they would be glad if clergymen would kindly give them an offertory from time to time.

The statistics of sales in connection with the various industrial departments show that this part of the work is well supported and highly appreciated by the customer. Orders are very welcome, and a large variety of goods are represented in the price lists, obtainable from the resident secretary, Mr. Fred. J. Bovis.

Down Lodge Hall, Wandsworth.

There is cause for thankfulness to God for continued help and blessing upon this work at Wandsworth as year after year goes by. Many more helpers would be welcomed, and might find large scope for usefulness in various branches of Christian effort.

The Sunday services continue to be well attended, the afternoon gatherings being certainly larger than they have been for some years past. A large congregation always assembles in the evening, and by far the larger proportion come from the very poorest homes.

From eighty to a hundred men come out to "their school" every Tuesday night, after a hard day's work. The attachment they show to their teachers, and the keen interest they take in their work, has also a very hopeful outlook for their future, and promises a brighter, happier time for many homes, as men will rarely drink during the week and come to school on Tuesday. Will readers pray that they may also become scholars in God's school?

The hon. sec. of this good work is Mr. Herbert Godwin, Sydney Lodge, Wimbledon Park-road.

Perth Conference is fixed for Sept. 13, 14, and 15. Subject, "The Christian Life as a Warfare." Communications to Rev. Dr. Bannerman, Free Church Manse of St. Leonards, Perth.

THE EVANGELISTIC FIELD.

Great Assembly Hall.

NO evangelist is more used than Mr. E. P. Telford in his visits to the Great Assembly Hall, Mile End-road. June has been a remarkable month for blessing in connection with Mr. Charrington's work. It matters not whether you turn to the Great Hall, the Children's Hall, or the "Men's Own," all have received their share of the Divine favour. Mr. Telford's mission in the Large Hall has resulted in the conversion of not a few very interesting cases. His earnest and telling presentation of the truth, followed by the solemn appeal at the close of every address for immediate decision for Christ, produced a feeling that you must decide there and then or be lost. Both on Sundays and week-days men and women stood up and declared themselves willing to follow Jesus.

On Sunday nights it was most impressive to see twenty to thirty persons, of both sexes, rise before the immense congregation, and in response to the preacher's appeal, "Who to-night will start to follow Christ?" say in a loud voice, often with trembling, "I will." The inquiry-room was filled with anxious souls, and late into the night have willing workers been dealing with those troubled about their eternal welfare. We little realise how much we owe to such work as this in the East End of London. This is the kind of leaven that leavens the whole lump. The East End would be a veritable hell upon earth if all those engaged in the work of saving souls were removed out of it. K.

The Evangelistic Mission.

FOR thirty-two years this Mission has, with Divine blessing, been the means of carrying the Gospel to the hearts and homes of thousands throughout this and other lands.

Some of its agents, whose whole time is devoted to the work, are supported out of its funds; but a far greater number, in various positions in life—lawyers, doctors, merchants, tradesmen, and mechanics—gladly devote their spare time to this happy service for Christ in various ways, amongst the young and old of all classes, but mostly amongst the very poor, in the metropolis; whilst in other towns and villages we rejoice in the gracious results of their regular or occasional labours.

The summer presents opportunities for special work in tents, as we have all these many years proved, and we are hoping to accomplish more in this direction this season. But it is necessarily expensive work, as our canvas walls and roofs under stress of weather soon wear out; and we are now severely handicapped, not only for funds to renew these and cover working expenses, but alas! recent arrears on current expenses have told severely upon us, so that we have to appeal for help.

Doors are open before us on every hand, and we have no possible doubt as to the result of the missions that might be held as soon as we may be fairly started thereon; for from amongst converts and other voluntary workers awaiting these missions we have confidence that God will graciously use many to the ingathering of a spiritual harvest.

Another seasonable need is the Summer Holiday Fund for the thousands of children of our Sunday-schools and the many hundreds of poor mothers, who for months previously look forward with eager interest to this annual treat of a day in the country or at the sea-side, according to the means at our disposal. C. RUSSELL HURDITCH.

164, *Alexandra-road, St. John's Wood, London, N.W.*

Evangelists' Movements.

Mr. J. J. SIMS is continuing special meetings in Edinburgh. Testimonies of blessing received during the mission have come from ministers and Christians of all denominations, and salvation has been brought to sinners.

A tent mission has just closed at Oswaldtwistle which has extended over twenty-four days. The tent (a new one) has been presented to the Evangelization Society by Councillor Hoghton, through Mr. J. SHIELDS, evangelist, who has conducted the services. Good audiences have assembled night after night, and at times the tent had to be extended.

Mr. JAMES WHARTON has just concluded a month's mission in Congregational and other churches at New Byth and Millseat, Aberdeenshire. The services nightly increased in numbers and interest, although the farmers and crofters were busy on the land.

Some six hundred navvies are employed at the Kirkcaldy Waterworks, in Fifeshire. The contractor is an earnest Christian, and is erecting a hall for mission purposes. Application has been made to the Scottish Navvy Mission for the services of a missionary for the work.

Mr. A. J. WALDRON, of the Christian Evidence Society, has just completed a month's mission at the Edinburgh Castle, Limehouse. The interest deepened as the mission proceeded, and there is reason to believe that much good will result from the labours of the evangelist.

The U.P. Church of Scotland has twelve evangelists, male and female, labouring among the fisher folk who gather in great numbers at the various fishing stations in the North of Scotland during the summer months. At Fraserburgh alone during July 10,000 to 20,000 people gather for the herring fishing. This presents a large field for Christian effort, and other churches are also engaged in the work of evangelisation. There is much cause for thanksgiving, for the work is being prosecuted with many signs of blessing.

Mr. WM. THOMSON, jun., evangelist, conducted a mission during June in the City Temple, Glasgow (Rev. John Robertson's). In addition to the usual evening meetings, he preached twice each Sunday, and held services for boys and girls four days in the week for three weeks. God has abundantly blessed the effort. The Gospel by lime-light in the evenings gathered a large number of people, and seldom a night passed without definite cases of conversion. On the last Sabbath evening many were found who were deeply anxious about their souls, and over seventy who had professed conversion joined on the last meeting of the mission in a praise and testimony meeting. One of the most interesting meetings was a rescue one, over 200 women being gathered out of the streets one evening to hear the Gospel. Some hopeful cases were dealt with. Mr. W. D. Dunn and Mr. J. R. Caldwell conduct special meetings this month, and much blessing is expected.

EVANGELISTS' ENGAGEMENTS.

MRS. BAEYERTZ, during July, The Edinburgh Castle, E.

SERGEANT PULLINGER, Christchurch, Hants, July 10-31.

MR. J. J. SIMS, Free Assembly Hall, Edinburgh, during July.

THE EVANGELIZATION SOCIETY.—Amongst others, the following missions are now being held: Tyes Cross, J. Lovell; Syleham, A. Knight; Littlehampton, A. Clark; Knoddishall, J. Clark; Hitcham, J. Harris; Broxted, J. Whiting; Battle, N. Taylor; Ramsbury, G. Tuffin; Crick, C. Noakes; Lydd, J. Cooke; Battisford, J. Stanger; Horncastle, C. Goode; Knowle, F. W. Pascoe; Granby, G. Pell; Clayton-le-Moors, J. Shields; Wimborne, R. Edwards; Moor Green, C. Jolliffe; Frogham, H. Bray; Llangrove, W. H. Lewis; Medbourne, G. Attwood; Marks Tey, C. Lazenby; Shalford, H. Collins; Shaw, G. Crowe; Dunkeld, T. Canning; Kilpatrick, J. Moodie; Glasgow, R. Hill; Helmsdale, D. Pittendrigh; Galston, H. Young; Old Cumnock, J. Brackenridge; Tayport, J. Galletly.

Requests for Prayer.

That Romish teaching may cease in our Protestant churches.

For a special meeting for young men to be held in Hendon next Sunday.

For the success of efforts now being made to abolish the liquor traffic in the Dominion?

For a young Christian brother who, until recently, has been a most exemplary follower of the Lord Jesus, but now, through mingling with the world, has cast aside parental counsel and advice, and placed on himself the hard, unequal yoke.

Temperance Ironsides.—This society of temperance stalwarts was well to the front at the Temperance Fête at the Crystal Palace on Wednesday last week. A pleasing incident was the presentation by Mrs. Tennyson Smith of a standard to Mr. Kyffin Freeman (president), who received it on behalf of the Society. Mr. Geo. Blacklock (barrister-at-law) made a powerful appeal that the Church should free itself from the thraldom of the liquor traffic, and Mr. Tennyson Smith gave some startling proofs that the Church is to a deplorable extent connected with the liquor traffic.

Obituary.

MR. J. H. BUCKINGHAM.

The death is announced of Mr. Joseph Hicks Buckingham, who expired at his residence in Lancaster-Gate, W., on Saturday last. He was the son of the late Mr. John Buckingham, of Truro, and was born in that city in 1832. He came to London and founded the business house in Wood-street which bears his name. He was one of the earliest pioneers of the Ragged School Union, in conjunction with the late Earl of Shaftesbury. He was also one of the founders of the London Chamber of Commerce, and occupied an important position in the commercial world.

MR. JAMES M'VITTIE, GLASGOW.

This worker, who has been for the past fourteen years an acceptable agent of the Scottish Temperance League, died in Glasgow on the 4th inst. He was born in Langholm in 1833, married at an early age, and in 1860, through the death of their little boy, the hearts of the father and mother were turned to spiritual things, which resulted in their conversion during the religious awakening of that period. Employed as foreman in a woollen mill in Selkirk, he was known as an earnest worker in evangelistic and temperance circles. In 1884 he was called to a more extended circuit as an agent of the Scottish Temperance League, in which capacity he rendered good service. Of a warm-hearted and generous disposition, he was beloved by many in all parts of the country. For some years Mr. McVittie suffered from a severe and painful malady, but was able to fulfil his duties till three months ago. Through years of trial and affliction he was sustained by the elevating and strengthening hope and consolation of the Gospel of Jesus Christ. Mr. McVittie was a respected member and office-bearer of the late Dr. Fergus Ferguson's Congregational Church, Glasgow.

Personalia.

Rev. Dr. A. T. Pierson is expected to be present at the Keswick Convention, and after that to occupy the pulpit of Emmanuel Church, Brighton (Rev. J. B. Figgis's), for two months.

Rev. John Dunlop, secretary of the British Society for the Propagation of the Gospel among the Jews, has been honoured with the degree of D.D., from Collegeville, Philadelphia.

Dr. Baedeker paid a short visit to Dublin last week, and held a few meetings. He interested Christians by his account of Gospel work in Russia. He feels that he is sustained by the prayers of the Lord's people.

Rev. G. Campbell Morgan, of New Court Congregational Church, sails on Wednesday, July 20, on the *Teutonic*, to take part in the Northfield and Winona Conferences. No letters will be forwarded to him during his absence.

Rev. W. H. Gaussen, M.A., LL.B., who has been helping in the work of the Pastors' College since Prof. Marchant's retirement, has now accepted the invitation of the president and trustees to a place on the staff, and will commence his duties as tutor in August. Mr. Gaussen succeeds Dr. Usher, and will continue to act as assistant to Pastor Frank White.

Rev. Duncan Macgregor, Principal of the Training College at Dunoon, is making a slow recovery from the injuries he sustained by the accident recently reported. Meantime, friends are desirous to relieve him from anxiety in the maintenance of his Training Institution; and Rev. F. B. Meyer writes to us:—"I would specially appeal to those who realise the immense service Mr. Macgregor is doing to young men of good ability, but without the means of providing themselves with education, in training them free of charge as ministers and missionaries. The thoroughness and evangelical character of the work is beyond all praise." Communications may be addressed to Mr. Oswald Chambers, The College, Dhalling Mhor, Kirn N.B.

"Northfield Echoes" is a serial that cannot but be of great interest to those who have visited the New England centre of Mr. Moody's work. Four numbers are issued during the summer—June to September—containing addresses delivered at the summer conferences. The first number this season gives illustrated accounts of work in connection with Mr. Moody's various institutions, and sketches of Revs. F. B. Meyer, G. Campbell Morgan, and G. H. C. Macgregor, accompanied by portraits. There are also articles of sterling worth by Mr. Moody, Dr. Scofield, and Mr. J. R. Mott. The "Echoes" may be ordered from *Messrs. Morgan & Scott*, the English subscription being 5s. for the series.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

IV.—Christ Blessing the Children.

THE beautiful story of Christ receiving and blessing little children is told us by Matt. xix. 13-15; Mark x. 13-16; and Luke xviii. 15-17. It occurred towards the close of his ministry, when Jesus was in the district of Perœa, beyond Jordan. Jesus must often have shown his love to the children before, and had many times spoken about them, and proved in different ways how much He cared for them. So one day some mothers came to Jesus and brought with them their children, not only to see the kind and great Friend who had done so much, but that He might put "his hands on them and pray." Some of the children were quite little ones, babies in arms.

When the disciples saw them they did not like it, and thought it was beneath the dignity of Jesus to take any notice of a number of poor women and their children; and the disciples would actually have sent them away had it not been that Jesus rebuked them. They meant to save Jesus from being bothered, because they did not know how much He loved the children, and therefore Jesus was much displeased with them for thinking of driving away these boys and girls, who came holding their mothers' skirts and looking up to Him in love and wonder. It would even seem as if some had begun to go away, for Jesus had to call them unto Him; and turning to the disciples He said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom as a little child shall in no wise enter therein."

When Jesus said these beautiful words which taught the disciples that henceforth, if they loved Him, they must help and not hinder the coming of children to Christ, He took them up in his arms one by one and put his loving hands on them and blessed them. And that is just what the Saviour is still doing with all the babies and girls and boys whose fathers or mothers bring them in prayer to Christ. Nothing can keep Christ away from the children or take them out of his arms of love unless it be that the children will not go to Him. There is not entrance into the kingdom for any except all come like little children.

Thus we are taught that Jesus loves the children, that He calls them, receives them, welcomes them, blesses them, and takes them to Himself.

We are told in Matt. xiv. 21 that when Jesus fed the five thousand men He did not forget the women and the children. They, too, were provided for. In Christ's miracle of love the children have their share. There is always something for the little ones in the feasts that Jesus gives. They are never hungry without Christ's care. They were often in the Saviour's thought, and when He uttered those sad words of beautiful pity over Jerusalem (Matt. xxiii. 37; Luke xiii. 34), and said, "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not," the tenderness of his compassion included the children. His heart would have drawn them, and his power would have shielded them from danger and harm, both without and within.

How often would Jesus draw the wayward and self-willed, the angry and selfish boys and girls to his side, but they only think of their play and pleasure, their toys, and their friends, and will not come to the gentle Jesus who would be their best friend, their kind, great, good Shepherd.

There are no words which reveal to us Christ's longing to bless the children and his infinite care for them like those spoken to Peter after He had risen from the tomb and appeared again to his disciples on the sea of Galilee (John xxi. 15). On that early and happy morning on the shore of the lake three times did Jesus ask Peter if he loved Him, and on the first occasion, when Peter answered, "Yea, Lord, Thou knowest that I love Thee," Jesus said unto him "Feed my lambs."

So the Saviour who fed the hungry little ones on the hillside, and who took them into his arms and blessed them, left as his first command in his last message to Peter to feed his lambs. That means to each the children, care for them, provide for them. Jesus wished his disciples to carry on his work, and because of these words we have Sunday-schools, books for children, homes for orphans, refuges for the homeless, hospitals for sick children, all the good work for little children all the world over has been in obedience to this command. What do we owe Jesus for all He has said and done for children?

Sale. J. Johnson.

"Nettles Don't Sting This Month."

SO says the country boy to his London friends, with a roguish twinkle in his eye and half a hope in his mind that one of them will believe him. But the town-bred cousin is generally wise enough not to put the matter to the test, and a very good thing too, for anyone who likes to try tumbling into a bed of stinging nettles will come off just as badly whether it be January, or March, or June, or December, or any other month whatever. The wise ones would go on to tell you they did not mean that the nettles would not sting you, but that they would not sting the *month*, which of course anybody with a particle of sense can see.

A month has no feelings any more than a table, and it would be a sensitive table upon which a stinging nettle could raise blisters, would it not? This, you say, is very foolish talk; but it may be possible to extract a few grains of wisdom from it. I want you to see how very easy it is to pass from the nettle, with its poison and its sting, to the most stinging and poisonous thing in all the world—I mean sin. And I want you to notice that nothing except a human being can ever really feel the sting of this. Someone says, "What a wicked world this is"; and you at once reply, "It isn't the world, but the people in the world." And you are right, for although the Bible speaks of "this present evil world" (Galatians i. 4), if we think it over carefully we shall come to the conclusion that it is speaking of the sinful people who live here.

A boy has done something wrong—told a lie, we will say—and he has neither been for forgiveness to his father on earth nor to his greater Father in heaven. And as he trudges along to school on a bright morning in early summer it is strange, but true, that the things around him all seem dull and sad. Can it be that there is no beauty in the fresh green leaves, no music in the song of the birds, no fragrance in the scent of the flower? Has the nettle of sin been stinging the world of nature too? No, no! *Nettles don't sting this month*, neither can they hurt the world. It is the boy's own heart which is stung, and which carries about with it the great big blisters of sin; and as long as the blisters are there they will appear to their victim to be everywhere else as well.

Someone you love, your mother, perhaps, is dying. She has been ill in bed so long that you have brought yourself to believe that she will lie there—well, very nearly always. But now you know that her time has come you are filled with a strange dread and slip into her room, hardly daring to look at her or trust yourself to speak. But, to your surprise, mother is just as happy as ever. Is she not, indeed, a little happier? There is such a quiet smile on her face, and such a heavenly light in her gentle eyes, that you are sure death has no fear for her. Why? Simply because death is not dreadful *in itself*. "The sting of death is *sin*." *Nettles don't sting this month*, and death does not sting the Christian. Its sting and its poison are for the man who is passing from the world with his sins unforgiven. Oh, dear boys and girls, make haste and learn this lesson, that nothing whatever in all God's universe has any sting for you, apart from that one dreadful thing called sin. Poverty and hardship, weariness and disappointment, suffering and death — you may have all these and yet be happy, if sin come not along with them. But be sure of this, though you possess riches untold, a palace to live in, and every pleasure and delight the world can give, if sin meanwhile live within your heart it will arm them all with its sting and fill them all with its poison.

Then let us be thankful that we have a Saviour who can take away our sin and crush out all its sting. One word as to this as I close. If you want to handle a nettle so that it shall not sting you, you must take tight hold of it. You must kill the sting before it has time to hurt you. There is a sense in which we ourselves can do this with sin. Does temptation come? Fight it at once. Would Satan lead you astray? "Resist the devil and he will flee from you" (James. iv. 7). Yet it is only Jesus who can really crush out for us all the sting of sin. Unless He helped us we could never overcome temptation. Unless He had conquered sin when He died on the cross, we must always have been its poor, miserable slaves. But we rejoice to know He did conquer it, and that immediately after the Apostle Paul had said "The sting of death is sin" he was able to cheer the heart of every one of us with the glad, triumphant shout, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

The Bible Searcher.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (130)

1. Diana (Acts xix. 28).
2. Abijah (2 Chron. xiii. 1).
3. Marah (Ex. xv. 25).
4. Asahel (2 Sam. ii. 18).
5. Sisera (Judges iv. 21).
6. Carmi (Joshua vii. 1).
7. Uzzah (2 Sam. vi. 8).
8. Sennacherib (2 Kings xix. 37).

DAMASCUS.

Correct answers (first list) received from:—

A—Zeldah Albert*, Violet Ashworth*, Augusta Rose Anton, W. T. Aldous.

B—Herbert H. Braddon*, J. Barker, Florence A. Blackman, Edith Ballard, Leonard, Frank, and Alcina Bentall, Edith Bensted, Gerald* and P. L. Burke, Gertrude Bush.

C—Rosaline Castein, Lois M. Craven*, Minnie Clapp, J. A. Chamberlain, Irene Coppard, Ida, Edith and Annie* Cole.

D—Vera Dickinson, Violet Dodsworth, Kitty*, Ivy, and Violet Donaldson-Selby.

E—Muriel Edwards*.

F—Eva M. Fielder*, Eric and J. A. Field, Constance Furlong.

G—Albert and Maudie Gray, David and Andrew Gardiner, Gertrude Green*, Edith M. Golding, Mary Gover.

H—Jack* and Thomas Harris, Frances Harding*, Dorothy G.* and Evelyn* Hewer.

J—Betty Jacobs*, Dora J. Jay, Dora Joyce, Agnes Jones*.

K—Maurice Kalinsky, Stanley, Eva, and Max Kalb.

L—E. Lawrence, Edward, Henry, May and Sidney Law, Cecilia Lichtenstein*, Blanche Lindup, Constance and Gracie Locke.

M—Ada B. Macnutt, Christina Marshall, Margie* and Gracie* Marston, Mary C. Mills, Edward H. Moir*, O.* and L. F. Morice.

N—G. F. Neligan, May R. Newall, Eleanor and Valerie Noel.

P—Kathleen A.* and Ethel M.* Pasley, Haden Palmer, Myrtle Perry, Kathleen Pincott*, Francis S. Phillips, Margaret*, Lillian, and Jessie Pook, Mary E. Plumb.*

R—Marion B. Richards, Kate Rosenbloom.*

S—Flora A. Shadbolt, Harold Sanders, Cicely Sherbrooke, Annie Shepherd, Frederic Seth*, Ada M. Spencer, Esther Simmons, Betty Stocks*, Jessie, Ethel, and Ada Snowball, Emily and Frank Stuart Herbert M. Stuart*, D. J. Symon.

T—Frank and Herbert Tomkins.

V—Dorothy and Ruth Vigers.

W—Ada Willmer, Cecile, Phillis, and Noel Wright.

FOREIGN LIST.

No. 117—E. Selby Little (China). **No. 119 and 120**—Theo Guinness (Tasmania). **No. 121**—W. B. Henderson (Jamaica). **No. 122**—W. B. Henderson, Cuckoo and Maria H. Lister (S. Africa). **No. 123**—Alice* and W. B. Henderson, Janet Garrett* (S. Africa). **No. 124**—Alice and W. B. Henderson. **No. 125**—Queenie* and Llewellyn* Dale (Bombay). **No. 126**—Queenie and Llewellyn Dale, Jean McN. Scott, Dora E. Wallace (Canada).

THIS WEEK'S BIBLE SEARCHER (No. 131).

John ix. to xiii.

1. When did Jesus restore a blind man to sight?
2. Quote a verse showing that this man believed that Jesus was the Son of God.
3. Where and at what time did Jesus utter the parable of the good shepherd and the sheep?
4. Of what Old Testament character does John ix. 7 remind one? Give the reference as well.
5. By whom and to whom were the following spoken:—(*a*) "Are we blind also?" (*b*) "Believest thou this?" (*c*) "Ye know nothing at all." (*d*) "Sir, we would see Jesus."
6. What does Jesus call Himself in these chapters?
7. What prophecy did Caiaphas utter?
8. What acknowledgment did the Pharisees make?

[Children under *ten* do Nos. 1, 2, 3; under *thirteen*, Nos. 1, 2, 3, 4, 5.]

Personal.

Many thanks for flowers and lavender bags received for the hospitals, and a parcel of blotters sent for the soldiers.

Minnie Clapp.—You need not write the questions, but number your answers to correspond to the questions given.

Albert and Maudie Gray.—Do not write in the form of a letter, but give your name, address, and age in the right-hand corner of the top of the first page.

Marion B. Richards.—Am very glad to welcome you back again.

Cicely Sherbrooke.—Please give your age.

Theo. Guinness.—I hope you are having a very happy time in Tasmania.

I think it would be better that all those under thirteen who do the Searcher should spend the whole time on the questions set for them, and not attempt to answer more.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. July 17	1 *Kings*	xx. 19-30	Th. July 21	*Kings*	xxii. 15-29
Mon. „ 18	„	xx. 31-43	Fri. „ 22	„	xxii. 30-40
Tues. „ 19	„	xxi. 1-19	Sat. „ 23	*Matt.*	ii. 1-12
Wed. „ 20	„	xxii. 1-14			

Children's Special Service Mission.

Mr. Hutchinson, *Keswick*, July 14-27; *Saltburn*, July 28-31. Mr. Arrowsmith, *Combe Hay, near Bath*, to July 19. Mr. S. J. Hewlett, with caravan, *Horsted Keynes*, to July 16. Mr. J. H. P. Cutting, with caravan, in *Suffolk*. Mr. F. A. Glover, with caravan, in *Devon*. Messrs. M'Laine and Maggs, with caravan, *Goudhurst*, to Aug. 16. Mr. F. A. Glover, with caravan, *Lyme Regis, Dorset*, from July 15.

SEASIDE SERVICES.

Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18. Mr. J. S. Tyler, *Birchington Bay*, July 17-25. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*. Mr. H. Hutchinson, *Bridlington*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Mr. W. H. Wilson, *Colwyn Bay*. Rev. S. J. Hersee, B.A., *Cromer*. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. Arthur W. Stileman, *East Runton*. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2. Rev. Dr. Barnes, M.A., *Folkestone*. Mr. E. F. Nivin, B.A., *Greystones (Ireland)*, July. Mr. J. S. Tyler, *Herne Bay*, to July 15. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. J. S. Tyler, *Littlehampton*. Mr. E. F. Nivin, B.A., *Llanduino*. Mr. Russell J. Hill, *Llanfairfechan*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*. Rev. E. E. Nickisson, *Margate*. Edinburgh Medical Students, *Nairn, N.B.* Mr. Josiah Spiers, *Newquay*. Mr. Arthur C. Jewell, *Penmaenmawr*. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. W. R. Whately, B.A., *Portrush, Ireland*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*. Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*. Mr. J. Waters Coldicott, *Southend*. Rev. S. Mortimer Warner, *Southsea*. Mr. J. M. Wigner, B.A., *Seaford*. Rev. F. S. Laurence, M.A., and Rev. F. E. Warner, M.A., *Swanage*. Mr. Edwin Arrowsmith, *Tenby*. Mr. H. W. Figgis (of Dublin), *West Brighton*, July 9-27. Mr. W. A. Murray, *West Kirby and Hoylake*. Mr. T. C. Ranger, *Weston-super-Mare*. Rev. G. C. Williamson, *Westward Ho*. Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*. Rev. C. E. Haynes, M.A., *Worthing*.

6302

INTERNATIONAL S.S. LESSONS.

July 24.

"Elijah's Flight and Encouragement."

1 Kings xix. 1-16.

Golden Text.—"Rest in the Lord and wait patiently for Him."—Psalm xxxvii. 7.

Elijah's Flight (1-3).

AFTER the execution of priests Ahab speeds to tell Jezebel (1). She, filled with rage, threatens Elijah's life (2). He failed where we should have expected him to succeed. He, who had been so bold hitherto, falls before the glance of an angry, wicked woman.

Compare—Abraham the faithful, guilty of lying; Moses, the meekest of men, sins through temper.

Contrast—Chrysostom's reply to the threat of the Empress Eudoxia: "Go tell her I fear nothing but sin."

Sympathise with Elijah—Highly wrought; the strain of the last few days terrible; temptation come at the weakest time. After great spiritual excitement the devil generally attacks us, too often with success.

Cause of it.

He looked away from God to circumstance. The passion of Jezebel know no bounds of principle or compassion. She was a terrible hater. Elijah remembered this, and forgot God.

Compare—Peter going to Christ on the sea. When he looked at the turbulent waves he sank.

Fix our gaze on the power of God, and the might of evil sinks into nothingness by comparison.

Contrast.—William Carey ridiculed for thinking *he*, a poor, ignorant man, single-handed would be used to convert teeming millions of India. "Sir," said he, "you have forgotten William Carey's God."

The Effect of it.

On Israel.—7000 who had never bowed the knee to Baal left without leader. Much of the triumph on Carmel was wasted for the present. Elijah never more needed than after Carmel's experience.

On Elijah.—He never regained his former influence in the nation. True, he came back; but only to appoint others to carry on his work.

Compare the effect of the one sin of Moses and the sin of Saul.

Beware of the first wrong act. We never know what it leads to. Sins committed in secret have an effect on outward conduct which no man can understand or measure, but the effect is certain.

The Castle of Giant Despair (4).

Elijah had but one prayer—"Let me die." He was under the cloud of his own weakness (physical and mental) and fear of Jezebel, rather than the cloud of failure. His action here and speech due to an over-wrought system.

Many of the greatest men have been in this state. Those capable of rising highest are also capable of falling lowest.

Lesson.—The view from the window of Giant Despair is not the true view of life. He always makes us look through green glasses. We should never *act* in despair, but wait until God sends relief.

God's Fatherlike Care (5-8).

Elijah needed two things—sleep and food. These the angel brought.

There was no rebuke now, but restoration.

Compare.—The father's reception of the prodigal.

Christ's restoration of Peter after his fall.

Ebed Melech taking Jeremiah out of the dungeon put cushions of old rags under his arms so that the rope should not cut his emaciated frame. So God is careful and gentle when He lifts us out of our dungeons of despair and sin.

God never breaks anything that bends.

The Mount of God (8-14).

Horeb so called because here God appeared to Moses. Elijah is strong now. The gentle rebuke comes, "What dost thou here?" The inference from these words more of a rebuke than the words themselves.

God's cure for it all. "Stand upon the mount before the Lord." So prayer to-day cures all ills. It is climbing the mountain, breathing the fresh air, and basking in the bright sunshine.

The experience of the tornado, then the earthquake, then the lightening, then the "sound of soft stillness," taught Elijah that God does not always work with rushing might, but in quiet calm.

Illustration.—(1) The growth of trees and flowers; (2) the growth of grace in our hearts.

Lesson.—God still speaks to us by cares, duties, and temptations. We must come out of our cave of self if we would hear.

Y.M.C.A. Conference at Basle.

JULY 5 TO 10.

THE Young Men's Christian Associations are wise in their generation in selecting for their International Conference cities which abound in attractive surroundings — such as Stockholm, Basle, and Christiania (where the next conference is arranged to be held). Notwithstanding this inducement, stronger than ever in the present case, the attendance (536) fell short of the average; and but for the abnormal number of German and Swiss delegates it would have been small indeed. Amongst other causes affecting this result was, doubtless, the Spanish-American war—only fourteen representatives putting in an appearance from the United States; and the month in which it was held being July instead of the holiday month of August, will partly account for the presence of only eighty-two delegates from Great Britain and Ireland. Germany sent 210, a smart body of bright, robust, intelligent men; and Switzerland ninety-five.

The delegates of the various nationalities, twenty-four countries in all, were received on their arrival in the City Theatre. In the afternoon of the first day an inaugural service was held in the Cathedral, when, after some magnificent singing an appropriate address was delivered by Prof. C. Von Orelli (Basle) from the incident of the Transfiguration. The presidency of the International Conference passed from the hands of Sir George Williams, who was present, and who manifested his usual brightness and geniality, into those of a local Y.M.C.A. supporter,

M. REINHOLD SARASIN-WARNERY.

This gentleman, at the close of the conference, received a hearty acknowledgment of his efficient chairmanship.

At the commencement of the proceedings the president was supported by five members of the Association who were present together at the *first* International Conference, held in Paris in 1855. They received an ovation when this fact was announced; they are the sole survivors of that gathering:—Sir George Williams, Rev. Professor Barde (Geneva), M. Van Osterwijk Bruyn (Zeist, Holland), Professor Gladstone (London), and M. Max Perrot (Geneva). After prayer, representatives of various countries gave brief reports of work. Amongst those whose presence and testimony elicited most interest were Luis de Vasgas (Barcelona, Spain), who at the close of his address grasped hands with R. C. Morse (America), Cartwright (South Africa), Da Silva (Portugal), Findeisen (Russia), and Kawaje (Japan). The Portuguese representative reported that in 1894, the date of the last conference, there was no association in Portugal. They began in Oporto, in the face of priestly opposition and much superstition. Now there are six associations, with 300 members, the last having been formed in Lisbon, in May of this year, with sixty members. There is also an association in Portuguese Africa, with fifty members.

During the Conference, which lasted continuously for five days, interesting papers, with no time for discussion, were read on "The Present Standing of the Y.M.C.A.," by M. Emmanuel Sautter (Paris) and by Mr. L. W. Messer (Chicago). The former said that Protestantism is *even now* only tolerated in France; it is not recognised in the National Code; that there is an increasing interest in Y.M.C.A. work in the country, which formerly looked askance at it; that they found great help in the

ACQUIRED EXPERIENCE OF OTHER COUNTRIES,

and rejoiced in the bonds that thus united them to these lands, where their young men found a ready welcome. Mr. Messer's paper was an able résumé of the position and theory of Y.M.C.A. work in America, but did not deal with the matter from a general point of view. It is remarkable that with so admirably organised a work as the Y.M.C.A. in that enterprising country, the membership should be steadily declining. "The Dangers Threatening the Association" were dealt with in a paper by Mr. Armstrong (Newcastle); and by a Swiss delegate, who threw no new or broad light on the subject.

Then came papers on work amongst soldiers, students, and railway men—efforts which have special organisations to supervise them in England, but which are being taken up with spirit by the Y.M.C.A. in some countries. Mr. Putterill (London) read a paper on "Work amongst Soldiers," which showed the advantages derived from concentration and specialisation. Dr. Karl Fries (National Secretary, Sweden) dealt with "Work among Students," pointing out that these youths are exposed to strong temptations, with which they are wholly unable to cope without a knowledge of the Gospel. Mr. J. R. Mott (America), who also took up this subject, said that students are emphatically the most important class in all lands to overtake with the Gospel. During this session a telegram was sent from the Conference to the President of the Swiss Republic, and was suitably acknowledged. One of the sentiments that found expression and was heartily greeted was that "not mere growth," but "God-pleasing" in the work was to be the special aim.

One feels at such a conference as this that there is a lack in getting at the heart of the subjects. There is no time for discussion, and the readers of papers naturally paint their subjects largely in *couleur de rose*. A fuller view would be elicited if the subject were first treated by a Y.M.C.A. man, then by a minister, and lastly by a non-member and non-cleric. During the Conference a bell was rung on the platform at the expiration of the time allotted to each reader. Through carelessness in the matter of time, or through inexperience, many of the speakers were arrested ere half their tale was told. This militated against the usefulness of the Conference.

Carefully written and earnest papers were read on the closing day of the Conference by Mr. Van Osterwijk Bruyn (Holland) and by Mr. Archibald Kennedy (Edinburgh) on the topic "Aggressive Work amongst Young Men." In the afternoon an enthusiastic business meeting was held, votes of thanks were passed, the work accomplished by the Central International Committee was reviewed, and directions were given as to the main lines of aggressive work to which attention was to be devoted in the interval before the next Conference. This session was impressively closed by the reading of a passage of Scripture and the pronouncing of the Benediction in German, French, and English.

World's Sunday School Convention.

THE third World's Sunday School Convention is meeting in London this week. The delegates, numbering nearly 2500, represent about 24,000 Sunday schools in different parts of the world, two and a-half million of teachers, and twenty-five million scholars.

The proceedings of the Convention began on Monday afternoon with a reception at the Bible Society's House in Queen Victoria-street. In the course of the visit, which lasted from four o'clock to half-past six, Mr. Caleb R. Kemp, chairman of the Bible Society Committee, offered a warm welcome to the delegates. Dr. Wright, editorial secretary, gave a sketch of the development of the English Bible; and, referring to the loss of the Treaty of Arbitration, said that what they really longed for was the union of Christian hearts. England and America were really united already, and what God had joined let no man put asunder.

A great crowd of the delegates gathered at the Mansion House by the invitation of the Lord Mayor and Lady Mayoress. The Lord Mayor welcomed the visitors, and a contingent of the London Sunday School Choir, numbering forty voices, rendered a programme of music. In the evening the Lord Mayor presided at a short meeting. It afforded him great pleasure, he said, to see so many friends from all parts of the world in the centre of the City of London. He desired to welcome the Convention in the name of the citizens. Several delegates acknowledged the greeting, after which, at the suggestion of an American delegate, "God Save the Queen" was heartily sung.

16331

Dr. Barnardo's Canadian Emigrants.

AT the noonday meeting in Aldersgate-street Y.M.C.A. on Monday last Dr. Barnardo was present with a company of his boys, and gave a brief *résumé* of the work in Canada under his care. It was very interesting to look at the bright faces of the little lads who have been trained and educated in the Homes, and are now going forth with such hopefulness to the new land of their adoption. None of the girls were at the meeting; but Dr. Barnardo informed the audience that the party which would sail this week would consist of 130 boys and 120 girls—250 emigrants in all. The only drawback with regard to their departure was that up to date forty-nine of their number had not been paid for, and at the rate of £10 per child this would mean that he still wanted £490.

Some of the incidents Dr. Barnardo mentioned showed the success attending previous emigrants, and were extremely striking. It seemed as though emigration literally transformed the hopes and the chances of children of the labouring class into very bright prospects indeed on the other side. This contingent of 250, if it sails this week, will bring the total number sent out under Dr. Barnardo's auspices to 9806. He hoped this year to be permitted to send another 250, which would bring his total to over 10,000. Donations in aid of the Emigration Fund will be thankfully received by Dr. Barnardo at 18, Stepney-causeway.

A Free Churchman's Concern.

ON Sunday evening Rev. F. B. Meyer preached to a great audience on "A Free Churchman's Concern for the Condition of the National Church." He enumerated the secret societies which are honeycombing her life; and dealt with the answers now being made by the Romanisers in the public Press and elsewhere. He said that he was compelled to make the protest, first, as being by right of birth a member of the National Church; next, in the interests of the children who are forced to attend the National Schools; also on behalf of the virility and truthfulness of the nation, which were likely to be seriously impaired if Romish principles were allowed to have predominance; but chiefly on behalf of the upper classes, who never heard the pure Gospel of Christ. The sermon was received with profound attention, and requests were made for its publication.

Field-lane Institution.—The harvest here is ready, but the labourers are few. The secretary informs us that last week the total attendances at the twenty-eight different meetings held amounted to 2904, but the workers numbered only seventy-one. The secretary of the institution, Mr. Peregrine Platt, Vine-street, Clerkenwell-road, E.C., would gladly welcome inquiries for further information on the part of friends who may be moved to lend a hand in the work, especially on Sunday, Tuesday, and Friday evenings.

The "Burned-up" Tabernacle.—During the last few months of the Metropolitan Tabernacle several of the rooms were photographed, also various articles of interest connected with the memory of Mr. Spurgeon. In view of the intense interest taken in all that pertained to the building, it has been deemed advisable to issue them in the form of an album to a limited number of subscribers. The album will contain about forty half-plate size photographs, entitled "Pictorial Recollections of the Metropolitan Tabernacle." The price to subscribers will be two guineas, and the issue is limited to 100 copies. The whole of the proceeds will be given to the building fund. Specimens of the photographs may be seen at the Secretary's Office, College Buildings, Temple-street, S.E.

Country Ministers' Convention.—An excellent example recently set by a neighbouring church has been taken up this week by the Lyndhurst-road Church at Hampstead. Some thirty pastors of small country churches, whose income would not permit them such a holiday unaided, have been invited by the congregation to spend from Tuesday to Friday in Hampstead, all expenses being paid. For each of the three mornings, meetings have been arranged for ministers only, for addresses and discussion on questions affecting their work, public meetings being held in the evening for addresses by Drs. Monro Gibson and R. F. Horton on the first occasion, and by the guests on their work on the second. This being the week of midsummer prayer-meetings, the services of each day begin at 7.15 a.m., and at 1 p.m. lunch at a fixed price has been served in the church-room; the afternoons being employed in conducting the guests about London.

[632]

THE BOOK WORLD.

THE NEW BIBLICAL GUIDE.

Rev. John Urquhart is editing a series of volumes entitled **The New Biblical Guide**, in the hope of doing something thereby to allay the doubts of those who have come under the influence of modern critical theories, and with the design also of supplying information from the field of archæological research confirmatory and illustrative of Sacred Scripture. In the preface to the first volume of the series, just issued (7s. 6d. net. *Marshall Brothers*), Mr. Urquhart shows that the criticism which would reconstruct Old Testament history raises questions for which ordinary people are demanding answers. To supply these is the object of "The New Biblical Guide." "It will be shown (Mr. Urquhart says) that all this rests on no new discovery, on no manuscript or other evidence, but only upon a dream of Hegel's, who applied the principle of development to history and religion, as Darwin afterwards applied it to nature. It will be shown that the supposed basis is a delusion, and that criticism is crushed by its own weight."

The present volume consists of eight contributions: (1) How to Read the Bible (with special reference to Higher Criticism), by Rev. Dr. Baxter, author of the well-known work, "Sanctuary and Sacrifice: A Reply to Wellhausen"; (2) "Dangers in the Literary Study of the Holy Scriptures," a brief but luminous paper by Rev. Dr. Moule; (3) "The Canon of the Old Testament" and (4) "History of the Old Testament Text," by Rev. John Macpherson, of Findhorn; (5) "The Inspiration and Divine Authority of the Scriptures," by Rev. James Smith, of Tarland; (6) "The Scripture Doctrine of Inspiration," by Principal Douglas, D.D.; "The Antiquity of Writing in Israel," by Professor Sayce; and "Old Testament Difficulties," by the Editor. Containing five hundred large pages, this goodly volume will be welcome to many. The purpose is practical; therefore results of inquiry are given rather than details of the processes of investigation. Many a preacher and teacher will find in this work just the information he requires as to the history of the canon and the integrity and authority of the sacred Scriptures.

Miss Elizabeth's Niece. By M. S. Haycraft. (*Partridge & Co.*) A wholesome tale in which misunderstanding, separation, and ultimate reunion read lessons of mutual love and forbearance.

From *Messrs. Cassell & Co.* we have part x. of **Sacred Art** (6d.) and part xv. of **The Queen's Empire** (6d.). The illustrations in both serials are in the highest order of photographic reproduction.

Messrs. Bliss, Sands, & Co. are issuing a "pocket Falstaff" edition of **Shakespeare's Plays**. Judging from two we have received, "Antony and Cleopatra" and "King Henry IV.," the type is eminently readable.

The Great Eastern Railway Company issue a **Tourist Guide to the Continent**, which will be useful to holiday makers at this season. It is edited by Percy Lindley, and has many illustrations and maps. (6d. 30, *Fleet-street, E.C.*)

My Home and Household Compendium. By J. W. Jarvis and W. J. Woods. (*Simpkin.*) Embodies an excellent idea. Ample space is allotted to a detailed household inventory for insurance purposes, and there is much information valuable to householders.

A useful manual in Pitman's "Rapid" series is **The Tourist's Vade Mecum of German Colloquial Conversation**, with vocabularies, tables, etc. As the pronunciation is indicated throughout, the book will prove of service to many. (1s. *Sir Isaac Pitman & Sons*).

The Spaniard in History. By James C. Fernald. (3s. *Funk & Wagnalls.*) This readable epitome of Spanish history is quite up to date, and ought to find many readers at the present time. The pivot fact of the recital is that "Spain to-day is the Spain of all time."

Dr. Cunningham Geikie's cultured pen is never idle, and by periodical revision he brings his writings well up to date. He has now issued, through *Messrs. Longmans, Green & Co.*, an improved edition of his **Short Life of Christ** (3s. 6d.). This work will be welcome in the school as well as the home; as it is comprehensive in scope and simple in style. Moreover, it is embellished with illustrations, some of them reproduced from new photographs of spots famous in Bible story.

Those who engage in uplifting work among the artisan and labouring classes will find much to interest and instruct in **The Evangelical-Social Movement in Germany**, by Paul Göhre (*Ideal Publishing Co.*, 33, *Paternoster-row*). Translated and abridged by Janet E. Kay Shuttleworth, the book unfolds the history and aims of a great movement which is only too little understood in Great Britain.

A deeply interesting addition to Gladstone literature is **Sermons Preached in Memory of the Rt. Hon. W. E. Gladstone in Hawarden Parish Church** on Sunday after Ascension Day, May 22, 1898. Four in number, the sermons are by the Bishop of Rochester, Dean Wickham, Rev. the Hon. Arthur T. Lyttelton, and Rev. Harry Drew. The booklet is published for the benefit of Mrs. Gladstone's orphanage at Hawarden. (1s. *Cassell & Co.*)

Those engaged in work among the young will find abundant material for addresses in **Tin Tacks for Tiny Folks**, by Mr. Chas. Edwards, of Winchester. (2s. 6d. *Allenson.*) It forms a useful compendium of story, suggestion, and Bible outlines, leaving ample scope for the personal thought and originality of the speaker. To many of our readers the author is already well known by his occasional contributions to our columns.

Sunday-school teachers and conductors of Bible-classes who bring the light of archæological research to bear upon the Scripture lesson will be able to interest their scholars in this important branch of study by the use of **The Teacher's Roll of Bible Illustrations**, just issued by *Messrs. Eyre & Spottiswoode* (3s. 6d.; mounted on linen, 7s. 6d.). The illustrations are arranged chronologically, and exhibit the principal results of research in the great field of Biblical archæology. A descriptive book, by Rev. C. J. Ball, accompanies the roll, which should prove of great service in popularising information of great importance in the confirmation of faith in the sacred Scriptures.

Bible Characters: Gideon to Absalom. By Alexander Whyte, D.D. (3s. 6d. *Oliphant, Anderson & Ferrier.*) We have here a second instalment of Dr. Whyte's inimitable pictures of Old Testament character. We know of no other man who could paint them with the same wealth of colour and power of impression. He illuminates and restores these old-world portraits till they seem as though the originals were living and moving among the men of to-day. Whether it be the tragic, the idyllic, or the homiletic he is equally at home. A leisurely walk through this gallery of ancients is experience to be coveted and not to be lightly forgotten. When Dr. Whyte has put the finishing touches on his last sacred miniature he will have given us a new "People's Bible," quite unique of its kind, and as valuable as it is unique. May he be spared to accomplish it!

A short time ago we called attention to the "Self and Sex" series, the first volume of which was addressed to lads, and entitled "What a Young Boy Ought to Know." The second of the series, now before us, is designed for youths of larger growth, as its title indicates: **What a Young Man Ought to Know** (4s. *Vir Publishing Co.*, 44, *Fleet-street*). Like its predecessor, this book is by Dr. Sylvanus Stall, of Philadelphia, and has the endorsement of universally trusted friends of youth, including Drs. F. E. Clark and J. Wilbur Chapman, the former of whom says: "The book is written reverently, but very plainly, and I believe will save a multitude of young men from evils unspeakable. I shall give it to my own son, and commend it to other young men as I have opportunity." These words, by the president of Christian Endeavour, express a sound judgment and disclose a purpose that seems to us wise and safe. After reading this book, young men will be armed against many evils, and will be likely to have a wholesome fear of impurity and its terrible consequences.

Lieut.-Col. F. Roberts has issued a booklet on the words "A Double Portion," 2 Kings ii. 9. It is particularly interesting for the light it throws upon number in Scripture. (1d. *Partridge.*)

A booklet which will be of service in many a home is EXAMPLES OF VEGETARIAN COOKERY, for inquirers, collected by Amy G. Theobald. (3d. *Unwin Bros., Gresham Press, Pilgrim-street, London, E.C.*)

OUR HERITAGE. The July issue has, with other useful matter on Sunday observance, an important article on special Sunday trains for theatrical companies, a growing evil which demands notice. (1d. *Partridge & Co.*)

THE SILVER CITY (*Headley Bros.*), the work of allegory recently noticed in these columns is from the pen of Margaret E. Ashby, of the well known Friend family. By error the author of the work was given as Ashley.

A useful expository pamphlet, replete with information about the Jews, is THE MESSIAH AND HIS PEOPLE ISRAEL, from the pen of Rev. A. C. Gaebelein, superintendent of the "Hope of Israel" Mission to the Jews, New York. (*The Author*, 128, *Second-street, New York.*)

Mr. T. H. Stockwell is editing a "Penny Library of the Free Churches," the first of which tells THE STORY OF THE BAPTISTS: Who they are, and What they Believe, by Rev. J. C. Carlile (*A. H. Stockwell & Co.*, 17, *Paternoster-row*). The subsequent issues of the series will deal with the various other denominations, the object being to make known, especially among the younger people of the congregations, the leading principles for which the Free Churches stand.

"Lawlessness in the Church."

THIS subject is still being discussed from day to day in *The Times*. The following letter, by Lady Wimborne, is from Monday's issue:—

SIR,—The attention of the public having been much drawn of late to the ritualistic practices of some of the clergy of the Church of England, and being myself immensely impressed with the inconceivable indifference with which the world in general view the persistent and determined efforts of this section to Romanise both the doctrine and services of our Church, I should like to give an account of a service I attended this morning, appealing through your columns to an intelligent public to know whether such a service is in harmony with the spirit of our Prayer Book, or with that response which I see was signed by seventy of the London clergy—including the vicar of the church to which I am referring—to the Bishop of London's letter.

I went at 11 o'clock, at which hour the service commenced. The whole morning service, with psalms and lessons, with the exception only of the two prayers for the Royal Family and the one for the clergy, was read through in the incredibly short space of twenty minutes by two clergymen, the congregation consisting of four people besides myself and my friend. There was no choir and no singing, evidently showing the very small importance which is attached in such churches to our Morning Prayer. Then, after an interval of ten minutes, during which the congregation increased to about fifty or sixty, followed what is termed the "High Celebration." A full choir entered, then a procession of acolytes carrying cross and candles, followed by a priest in gorgeous vestments, and then commenced a service which, but for the use of the English formula, was in every other sense and to all outward appearance the Romish Mass *pur et simple*.

The acolytes remained for long spaces with their heads on the ground, then swinging censers and going through elaborate changes of position along with the priest, which must, to say the least of it, take much rehearsing to accomplish with such exactitude. The elements were never even offered to the people, who certainly showed no desire to partake—a strong proof in itself of the Romish meaning the service conveyed to their minds. In short, the whole ceremony was such a travesty of the most solemn part of our worship, that I can hardly describe the feelings of pain with which I sat through what purported to be a service of the Church of England.

If I am asked for what reason I attended a church of this character, I would explain that I did so for a purpose—viz., that I had collected and been entrusted with a sum of money for a certain home, and, having been warned of the ritualistic management of the home and of the tendencies and teaching of the vicar who occupied the position of chaplain, I felt bound in conscience to go and judge for myself. The result has been to convince me that the doctrines of the Church of England can obviously not be taught by a clergyman who practises such services in his own church; and while the home is in the hands of such an extreme party, we have no right to appeal for support to a public who I feel sure, for the most part, do not at heart approve of the ends the ritualists have in view, however much through ignorance or apathy they may tolerate the means they employ. For the Roman Catholic religion we may have some respect, but for this spurious imitation of it, which deludes people by ritual into a tacit acceptance of doctrines which we rejected long years ago, I for one can only have the greatest abhorrence.

CORNELIA WIMBORNE.

Wimborne House, Arlington-street, July 10.

P.S.—I refrain from naming the church and vicar, but will furnish the information to any who would like to verify for themselves the statements I have made.

Rosemary Mission, Shepperton-road, N.—The report of the well-established Ragged School Mission refers to the aid rendered by some of the C.M.S. students. The Sunday-school has now 860 children on the books. From the infant to the Bible-class good work is in progress; the night-school is most satisfactory, and the mission services attract cheering audiences. This admirable institution urgently needs fresh workers and additional annual subscribers. The superintendent is Mr. F. Warman, 1, Alwyne-road, N.

Items of Interest.

Home.

The official opening of a Church Army Labour Home for the diocese of Winchester took place in the Shaftesbury Hall, Southampton, the Mayor presiding.

After a careful analysis of the contributions to the C.M.S. for the years 1896-7, it is found that no less a sum than £17,831 was raised and remitted by young people.

In connection with the Young Women's Christian Association, a new Holiday Home for Young Women, the gift of Lady Overtoun, has just been opened at Kirn, N.B.

In order to commemorate his mayoralty of Eastbourne, the Duke of Devonshire has presented to the town a site valued at over £5000 for a technical institute and Free Library.

At the Clerkenwell Sessions the conviction of Mr. Kensit was quashed, much to the satisfaction of himself and a large number of supporters. Many prominent men in the Church of England have telegraphed congratulations.

The municipal authorities at Hanley, who in April last declined to open the Free Library on Sundays, have now also closed the Museum. The average Sunday attendance during the preceding twelve weeks was only fifteen persons.

The British Chatauqua will hold its meetings this year at Edinburgh, and will extend over thirteen days. Amongst the speakers are Dr. Marcus Dods, Dr. Lorimer (of Boston), Dr. J. Agar Beet, Dr. Monro Gibson, and Rev. C. H. Kelly.

A "Protestant Thousand" has been formed in Manchester (which has grown out of the Citizens' Committee for maintaining the rights of free speech) to combat the sacerdotalism that is so rampant in the country. Members of all parties have joined it, and it seems full of enthusiasm.

A conference in London between employers and employed in the miners' federation district agreed to a series of proposals, which, if adopted by the men, will maintain industrial peace in the greater part of the mining area of England for two years, beginning in January. The conditions proposed have been accepted.

CHARITABLE CONTRIBUTIONS.—1000 guineas from her Majesty to the Queen Victoria Clergy Fund; a legacy of £1000 to the C.M.S. under the will of the late Miss M. Robertson. By his will the late Mr. Wm. Pinney, of Somerton, Erleigh, bequeaths £25 a year for Miss Weston's temperance work at Leigh Camp, and other sums, from £100 to £500, to various hospitals, etc.

IRISH NOTES.

The late Miss E. Brooke, of Derry, has bequeathed £800 to the Orphan Society of the Presbyterian Church, thus completing a total of £2500 given by her and her sister to the society.

The total missionary income of the General Assembly during the past year, excluding the Female Association and the Jungle Tribes Mission, was £32,363, and the total expenditure £36,785.

A successful Gospel mission, extending over a period of four weeks, has been held in a tent at Waterside, Derry, by Mr. Walter Duff, of Urbal House, Coagh, assisted by other evangelists and the local ministers.

The Synod of the Eastern Reformed Presbyterian Church was held last week in Rev. Samuel Patton's Church, Waterside, Derry. Rev. S. Moffett, of Ballymena, was elected Moderator. A committee was appointed to take action in reference to organic union with the Reformed Presbyterian Church of Ireland.

A Presbyterian new congregation has been started at Banagher on the River Shannon. Rev. Mr. Irwin, of Parsonstown, eight miles away, preaches in Parsonstown in the morning, in Banagher in the afternoon, and in Parsonstown again in the evening.

THE Y.M.C.A.

A successful garden fête and sale of work was held on the grounds of Hempsted Court last Thursday by the Duchess of Beaufort. The proceeds amounted to £230, which goes to form the nucleus of a building fund.

The opening ceremony by the Marquis of Northampton of the new building recently acquired and adapted by the Northampton Y.M.C.A. took place, under the presidency of the Mayor, on July 5; and in the evening was followed by a demonstration in the Association Assembly Hall. On Wednesday evening, 6th inst., the president of the Association, Mr. F. G. Adnitt, received a large number of members and friends at a conversazione in the new building.

CHRISTIAN ENDEAVOUR.

A Christian Endeavour Society has been organised among the boys of Harpoot School, Turkey. They go out two by two on Sundays and give Bible-readings, and preach in the neighbouring villages. The younger boys are clamouring for a junior society.

Twenty-five societies out of fifty-four, representing a membership of 600, were represented at the Bakharganj Union Rally, Bengal. Some of the delegates, says *The Indian Endeavourer*, travelled a day and a night by boat, then, with the sailors carrying texts, they marched two miles to the chapel

A very successful convention has been held under the auspices of the Witwatersrandt and District Christian Endeavour Union, South Africa. Early in the morning of Whit Monday most of the larger railway stations within a radius of about fifty miles were alive with delegates. The hymns were sung both in Dutch and English, and the convention was held in a suburb of Johannesburg.

TEMPERANCE.

Dr. Kelynack, of Manchester, calculates that there are 600,000 inebriates in the United Kingdom.

A petition, which has been extensively signed, has been presented to the licensing justices of the licensing division of Newington with regard to the sale of drink to children. Having reminded the justices of the resolution dealing with the matter which they had unanimously passed in September, 1897, the memorial states that in some of the poorer parishes of the Newington division there has been a marked increase, instead of decrease, in the sale of drink to children since the passing of the resolution.

"Temperance Week" was observed in London last week. At the Memorial Hall, Farringdon-street, representatives from nearly all the principal temperance societies throughout England were welcomed at a breakfast given at the offices of the National United Temperance Council. At a subsequent Council meeting it was stated that a gentleman interested in the temperance movement had promised to give £5,000 for the purpose of prosecuting a vigorous campaign in support of the Sunday Closing Bills if another similar amount could be raised from other sources.

Foreign.

There has been a Belgian reverse in the Congo, an expedition of 100 men being surprised and thirty-one killed.

The Queensland Government has decided to ask Parliament for a vote of £5000 yearly to establish a University.

The leaders of the recent Maori rising have been sentenced to eighteen months' imprisonment, and others implicated were fined £10 each.

In China the Black Flag rebels are reported to be advancing on Wu-Chan, and the British Consul has telegraphed for gunboats to be sent.

The American flag has been hoisted at Hawaii—instructions having been given to the Commander of the cruiser Philadelphia to that effect.

Further rebel successes are reported from China, and a force, including a number of Annamite deserters, are said to be marching to attack the French in the Lien-Chau peninsula.

The 4th of July has been celebrated in America with more than usual enthusiasm. Independence Day has again become the day of victory. The cordial relations existing between England and the United States were strongly emphasized.

For the advancement of missionary work in India, a meeting has been held in the Church House, Westminster. The Archbishop of York presided, and the addresses were delivered by Bishop Johnson, Archdeacon MacCarthy, the Bishop of Lincoln, and Canon Wilberforce.

There has been a most disastrous collision in the Atlantic, between the French liner *Bourgogne*, and the British ship *Cromartyshire*. An indescribable scene occurred on board. At least 600 persons are reported drowned. The crew seem to have behaved in a shameful manner to women and children.

THE WAR.—The week has been a most eventful one. The complete destruction of Admiral Cervera's fleet has caused consternation in Madrid, but although peace rumours are abundant, nothing tangible has come from them. Spanish honour has not yet—it would appear—been satisfied. Admiral Camara is returning to Cadiz. Meanwhile reinforcements have reached the American camp at Santiago. The United States terms of peace are reported to be the independence of Cuba and the surrender of Porto Rico and the Philippines, a coaling station in the Canaries, and an indemnity. Later telegrams announce the re-bombardment of Santiago on Sunday.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

It is proposed to enlarge Wakefield Cathedral as a memorial of Bishop Walsham How.

The Girls' Friendly Society has a membership of 153,000, with 50,000 candidates and 32,000 associates.

The vacant living of St. Nicholas', Sabden, has been given to Rev. A. E. Boden, a son of the late head master of Clitheroe Grammar School.

Rev. Ll. I. M. Bebb, fellow, tutor, and librarian of Brasenose College, Oxford, has been elected to the principalship of St. David's College, Lampeter.

The Quiet Day for clergy, usually arranged by the Bishop of Southwark in the autumn, will be held this year on Friday, October 21, at Dartmouth House.

The Bishop of Marlborough is suffering from a somewhat severe form of heart disease, and will probably resign his London charges during the present year.

An "Irish Church Conference" is to be held in Dublin in 1899. Two clerical and two lay secretaries have been appointed, with the Archbishop of Dublin as chairman.

Dean Lefroy, of Norwich, must be disappointed at the result of his "self-denial" week—self-denial from alcohol, tobacco, and amusement. It reached £36. He wanted £3000.

Rev. the Hon. J. G. Adderley has been holding some successful meetings in Hyde Park on Sunday afternoon as a sort of counterblast to the "preachings" of the Secularists.

Rev. Wm. Russell, Minor Canon of St. Paul's, has been presented by the Dean and Chapter with the living of Sunbury. This causes a vacancy in the College of Minor Canons.

The Indian secretaryship of the Church Missionary Society has been filled by the appointment of Rev. G. B. Durrant, a missionary in the North-West Provinces of India for the last twenty-two years.

Lord Lilford has given the site for a new church at Hindsford, in Lancashire, and a donation of £300. This gift means leaving unworked a seam of coal, the royalty value of which is £544, to be paid to Lord Lilford.

Canon Body says:—"Edification has become very much more prominent as the object of a mission than conversion. The parish clergy use missions as a means of raising the Church life of their people, rather than of gathering in the ungodly."

Crathie Church, in which the Queen has been a worshipper for fifty years, has been the scene of an interesting ceremony—the dedication of a Jubilee commemoration window, gifted to the church by the tenantry on the Royal estates of Balmoral, Abergeldie, and Birkhall.

The claims to increased support for the Curates' Augmentation Fund is seen in the fact that curates now number more than one-third of the parochial clergy, and they are increasing much more rapidly than the benefices, hence the growing number of aged curates, whose incomes show a tendency to decrease as they advance in years.

At the general meeting of the Society for Promoting Christian Knowledge money grants amounting to £1930 were voted for church and school building in Canada, the West Indies, South Africa, and Australia. The standing committee reported grants of the value of £590 for the training of students for medical mission work and for the maintenance of medical missions in India.

Congregational.

Rev. H. Elvet Lewis, late of Llanelly, has been inducted to the charge of Hare Court Chapel, Canonbury.

Mr. F. H. Hawkins, Wrexham, has been elected chairman for the year of the board of directors of the London Missionary Society.

Rev. J. Eames, B.A., of Cambridge, has been called to the vacant pastorate of the important church of Eccleston-square, South Belgravia.

Rev. J. Herbert Bainton, of Ilkeston, has reached Vancouver, British Columbia, where he has been welcomed to the charge of the First Congregational Church.

The health of Rev. Dr. C. A. Berry, of Wolverhampton, is still far from satisfactory. He has been compelled to cancel all his public engagements for the autumn.

Boulevard and Noel-street Churches, Nottingham, have celebrated their amalgamation. The united church hopes to erect a permanent place of worship and school at an early date.

Much interest has been aroused in the possible reply from Dr. Ll. D. Bevan, of Melbourne, who has been invited to become Principal of Brecon Memorial College, in succession to Dr. John Morris.

Rev. H. Arnold Thomas, of Bristol, the chairman-elect of the Congregational Union of England and Wales, has been invited to the "In Memoriam" Chair of Pastoral Theology at Mansfield College, Oxford.

A site has been secured at Bowes-park, N., for a new place of worship. There are about forty persons in the district prepared to unite in forming a church. It is expected that services will be commenced in a hall in the autumn.

Rev. R. D. Mitchell, Dalkeith, has been elected chairman of the Temperance Committee of the Union. The committee propose to hold temperance conferences in Montrose, Dundee, Edinburgh, and Ardrossan during the autumn.

Birmingham Association has issued a list of 110 "occasional preachers" who are willing to help in the conduction of public worship or speaking at P.S.A. or P.W.E. [illegible] in the city or in the surrounding villages, for out-door [illegible].

[illegible]-road Church, Liverpool (Rev. Stanley [illegible]) has passed a resolution expressing admiration of [illegible] for the service he has so faithfully rendered and still continues to render in the defence of the Protestant faith."

Rev. James Pritchard, for about fifteen years pastor of the Edwards Memorial Zulu Church, Port Elizabeth, is about to return to this country on furlough, and will utilise his visit to interest the English churches in an extension of the work in South Africa.

At the Colonial Missionary Society meeting in the Memorial Hall, it was agreed, in conjunction with the Canadian friends, to endeavour to establish a church at Halifax, N.S., also to co-operate with the Tasmania Union in aggressive work on the western coast of Tasmania.

Calls.—Rev. E. S. Tape, of Tottenham, to Approach-road Church, Victoria Park; Rev. Silas Charles, to Roath Park Church, Cardiff; Rev. E. W. Bremner, Stoke-under-Ham, to Bedford-street, Stroud. *Accepted.* — Rev. E. Fox-Thomas to Westbourne Church, Bournemouth; Rev. W. Whittington, of Newbridge, to Griffithstown.

Baptist.

The membership of the Glamorgan and Carmarthen English Association is 12,765, a net increase of 557. During the past ten years there has been an increase of ten churches and nearly 4000 members.

The completion by Dr. Maclaren of the fortieth year of his ministry in Manchester has drawn out a number of warm appreciative notices, not confined by any means to members of his own communion.

Property to the value of £2000 has been secured for the extension of Acton Church. The land is immediately in the rear of the present chapel and vestry, and building operations will be commenced shortly.

Mr. R. C. Law, of Regent's Park College, has been elected student pastor of a new church with twenty members, which has been formed at Balaclava Hall, Surbiton, where a mission has for some time been carried on.

Upwards of £2000 has been contributed to the Metropolitan Tabernacle Rebuilding Fund, and seat-holders are renewing their sittings, despite the fact that there are no seats to let. It is hoped, however, that in the course of three or four months the fireproof flooring of the new building will be laid, this forming a permanent roof for the basement, in which it is hoped services will be recommenced in the autumn.

Calls (accepted).—Mr. W. Baldwin, A.T.S., late of Regent's Park College, to Woking; Rev. Samuel Jones, of Kensington Chapel, Brecon, to Banbury; Rev. Horace R. Hyatt, of Bristol College, to Victoria-street Church, Birmingham.

Methodist.

Bristol Primitive Methodist Council will hold a united missionary demonstration in January. The chief speaker will be the President.

St. Albans has a new church, opened by Mr. J. Compton Rickett, M.P. The building has cost £6800, of which over £4200 has been raised.

The sum of £2514 has been received or promised towards the debt and furnishing fund of the Methodist Free Church Theological Institute in Manchester.

Shoreditch Mission has lost by removal 208 members within four years, but its aggressive work is shown by the fact that 269 new members have joined.

A movement is on foot to establish a "home of rest" for missionaries working under the auspices of the Women's Auxiliary in India. The cost of purchasing a house will be £500.

The Corporation of the City of London have voted £105 to the South-East London Mission. The Corporation is the lessor of the land on which the new mission-hall is being built.

Special days of prayer for Sunday-schools have been fixed for Oct. 16 and 17, in connection with the Methodist New Connexion. Remarkable blessing was associated with an observance of the special days last year.

Rev. Marmaduke Riggall is to take up the work and meet the cost of a mission in the Lincoln district. The Leysian Mission is to be separated from the Central Mission, and Stow, in the Chipping Norton Circuit, is to be constituted a separate mission circuit.

The new Victoria Wesleyan Church, Blowick, Southport, was opened last week. The church, the interior of which is arranged in the form of an amphitheatre, will seat about 850 persons, and the total cost is upwards of £4000, practically the whole of which sum has been raised.

Returns to be presented at the approaching Hull Conference will show that the Wesley Guild movement has taken root. There are 245 circuits in which no guild exists, but while last year the total number of guilds was 620, with a membership of 34,017, there are now 830 guilds, with a membership of 58,451.

The inauguration of old Lambeth Chapel on mission lines took place last week. Revs. F. B. Meyer and J. Nettleton conducted a holiness meeting, followed by an all-night of prayer. The President preached, and Revs. Dr. Waller, Dr. Stephenson, and Mr. J. H. Lile spoke at an evening meeting. The cost of the alterations and extensions at Lambeth and the New-cut is about £2000, of which £1700 has been raised.

Presbyterian.

Rev. Armstrong Black, of Egremont, will conduct services in the English Presbyterian Church, Colwyn Bay, during August.

Mission services, in which the Established and United Presbyterian Churches will join, are being arranged by the Presbytery of Perth.

Dr. Kennedy Moore has been again appointed Presbyterian chaplain to the forces now stationed at Bulford Camp, Salisbury Plain, for the manœuvres.

The United Presbyterian Church of Scotland is calling attention to the need of more workers for the ripening fields of Manchuria and Old Calabar, where of late there has been great blessing.

The average income of the congregations of the English Presbyterian Church has been steadily rising during the past few years. In 1895 it was £627; in 1896 it was £673; last year it had risen to £692.

Arrangements are being made for a Presbyterian Convention in Belfast in the last week of September, which will be a kind of Church Congress, and do something, it is hoped, to advance the thought and enthusiasm of the community.

An arrangement has been made to prevent the "lapsing" of Presbyterians leaving one part of the country for another. Churches in federal relationship have appointed correspondents whose duty it will be to receive all information that may be sent to them regarding members of Presbyterian churches, and to do their best to secure their continuance in connection with some church of the same denomination.]

Society of Friends.

A new meeting for worship was opened at the Vale of Health, Hampstead, N.W. The need has been long felt, as no other meeting is near.

John F. Hanson is having good times in his Gospel work in Norway, and soon expects to be in Denmark. James R. Jones, travelling in England, and also from America, expects in about ten days to commence his work also in Norway.

The address of London Yearly Meeting to American Friends and all lovers of peace in America is a very able document, and well worthy of home perusal, as well as among those specially intended. It is cordially received among Friends.

Ackworth School, like Friends' schools generally, is in a flourishing condition, and keeps enlarging and improving. At the general meeting on the 29th ult. 500 visitors were present, and hope and liberality reigned. One hundred and sixty were "old scholars."

A three weeks' mission in a tent, kindly lent by C. Russell Hurditch, has been organised in Willesden, N.W., close to the Harlesden tram terminus. Several evangelists, both American and English, are taking part. Bible study and temperance work are to be included in the mission.

West Midland Free Churches had a very happy gathering on the 21st ult., at Northfield, Birmingham, by the invitation of George Cadbury and wife. About 600 were present, including Alderman W. W. Brown, J.P., of Evesham, Alfred Southall, E. H. Cadbury, Joseph Locke, and others. Such gatherings for social and spiritual intercourse are invaluable.

Salvation Army.

The High Council of the Canton of Neuchatel has passed by a unanimous vote a decree rescinding all the exceptional restrictions which have hitherto been imposed upon the Army in that part of Switzerland.

Fallen Asleep.

Mrs. STARKEY, daughter of the late Rev. James Sullivan, and a leading spirit in connection with the work at Charleston-road, Dublin.—Mr. MAIZE, for many years a devoted worker, and the oldest resident in the parish of Meldreth, Cambs.—Mr. C. LANE, for many years connected with Core's End Church, Wooburn.—Mr. ISAAC NYE, who passed away suddenly at the age of seventy-six. He was a local preacher for over fifty years in Wimborne and district.—Rev. R. H. PARRY, minister of Nant Church, Coedpoeth, near Wrexham.—Rev. J. T. READ, vicar of New St. George's, Stalybridge.—Mr. JAMES MATTHEWS, of Springhill, formerly Lord Provost of Aberdeen, a deacon of the Belmont-street (formerly George-street) Congregational Church, and one of its oldest members.—At Folkestone, Rev HUGH HULBATT, for a long period Chaplain of the Forces, and subsequently rector of Shalford, in Surrey.—Mrs. HANDS, wife of Rev. Arthur Hands, of Leamington; she was much respected, and great sympathy is felt for her husband, who has long been in a feeble physical condition.—Mr. THOMAS JENKINS, of Llangan, a member of the English Congregational Church, Bridgend, at the age of sixty.—Mr. J. F. TAYLOR, a deacon for many years of Tyndale Baptist Church, Clifton.—Rev. CHARLES HENRY WHITEHEAD, M.A., who for about thirty years has been the vicar of Norden, in his sixty-sixth year.—Rev. DAVID HOOKE, Vicar of Beckingham, Gainsborough, who was seventy-two years of age, and had held the living for twenty-five years.—Rev. A. NISBETT, sixty-eight years of age, for thirty-eight years parish minister of Coldstream, Berwickshire, N.B.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, July 11, 1898.

*** **Donations should be sent by Cheque or Post Office Orders, not by stamps.**

*** **Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.**

*** **Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed "City Bank"; this will effectually prevent loss.**

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"Ruth."—£10 is for emigration of one boy, Dr. Barnardo.

"E.A.B."—Please say if gift is for Day in Country Fund, or Children's Country Holiday Fund.

	£	s.	d.
China Inland Mission—E.E., £15; Shop Assistant, £1; G.D.McA., 7s. 6d.; Tithes, £5	21	7	6
Australian Aborigines (Mrs. Gribble)—A.B.	0	1	0
Mr. D. C. Joseph's Mission to Jews—A Friend, £1; *(Water)*—A Friend, 5s.	1	5	0
Trinitarian Bible Society—A Friend..	1	0	0
North Africa Mission—M.F.B.	0	10	0
Evangelistic and Rescue Work (Rev. K. Behesnilian)—Higher Broughton Wesleyan Church, Manchester, £12 16s. 6d.; Claremont Baptist Church, Bolton, £6 13s. 6d.; *(Marash Orphanage)* Mrs. A.E.K., £5; Sir W.M., £2 2s.; Mr. and Mrs. H.N., £2; Coll. S.S. Teacher, per Rev. C.K.H., Batley, £1 2s.; Anon., 4s. 6d...	29	18	6
Dr. J. G. Paton's Mission—N.B.	0	5	0
S. American Missionary Society (Mr. Morris)—Miss W., sen.	0	10	0
Tibetan Pioneer Mission (Miss Taylor)—G.D.McA., 5s.; E.C., 7s. 6d.	0	12	6
Armenian Orphans (Dr. Barnum)—C.A.P...	0	5	0
Spirit Wrestlers of Caucasus—(Emigration) C.A.P.	0	10	0
Missionary Pence Association (Mr. Wilkinson, Matebeleland)—E.C.	0	7	6
British and Foreign Bible Society—J.H., Ipswich..	5	0	0
London Missionary Society—J.H., Ipswich	5	0	0
M. Coillard's Mission, Zambesi—M.S.	5	0	0
Moravian Missions—E.D.	2	0	0
Gospel Union, Kansas—Of Thine Own	0	10	0
Deacon Abraham's Orphanage—Of Thine Own ..	0	10	0
Mission to Lepers of India—Of Thine Own	0	5	0
Bible Lands Mission (Armenians)—Tithes	5	0	0
Bristol Orphan Houses—Mrs. P., £10; G.D.McA., 5s.; E.H.O., £1	11	5	0
Bridge of Hope (Miss Steer)—M.W., 3s.; R.B.C., Bristol, 5s.; B.C., £1; In Memoriam T.N., per Mrs. N., 5s.; E.C., £1; Mede, £2; D.T., 5s.; 1-10-9, 5s.	5	3	0
Dr. Barnardo's Homes—M.W., 3s.; Sambo, 5s.; E. and L.M., £1; Mede, £2; A Lover of Children, 5s.; *(Emigration)* G.H. and T., £1; I.O.U., 5s.	4	18	0
Open-Air Mission—M.C.F., 5s.; M.A.T., 2s. 6d. ..	0	7	6
Evangelization Society—W.C.	1	0	0
Liberator Sufferers' Relief—A.S.	0	5	0
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(Continued on page 28.)

The Christian.

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NOTES AND COMMENTS.

ONCE more we remind our readers that thousands of poor children are longing for that one bright Day in the Country, which to the prisoners of London's dull courts and alleys means so much. From all quarters workers amongst the poor are asking for help to give their children this annual treat. Our fund for this purpose is now open, but it is still very far short of the amount needed to meet the claims which seem most urgent. We hope many of our kind readers will consider how much they can spare to aid in giving the children a glimpse of the green fields and a taste of the fresh air. We should be glad to hear at once from all who are willing to help in this matter.

That the World's Sunday-school Convention has been carried through so successfully was only what we expected. From all parts of the world Christian men and women have been drawn to a common centre, to discuss in its manifold relations the training of the children of the Church and the children of the people for Jesus Christ. How much prayer has been offered for a rich blessing to rest upon all the deliberations of the Convention no human lips can tell; but the Father of Mercies has heard them every one. It is no surprise that so much spiritual power and impulse and union pervaded the assemblies, with the Master of Assemblies in the midst.

"The children for Christ" should always be the prayerful purpose of the Church. For the young to be equipped for life's duties through comradeship with Christ, no enterprise can have more of the Divine favour resting upon it. May the homeland, with its loyal band of labourers in this important service, long feel the inspiring stimulus of the Convention! Our guests on their return home manifest more ardour than ever in the great cause, and the Sunday-schools of the world reap a lasting benefit.

One of the most striking and hopeful features of the late meetings of the Federation for the Abolition of State Regulation of Vice was the large number of young men present from the Continent. They are thoroughly well informed on the question, and have a firm grasp of the great moral principles involved. The intenseness of their devotion to purity work is seen in the ardour of their labours at home to serve both men and women, and in the readiness with which they gave time and means to travel to a distant city in order to confer upon plans to be adopted for abolishing one of the most destructive systems a sinful ingenuity ever invented. One of them was the originator of the midnight meeting movement for men in Holland. So long as France, Switzerland, Holland, Germany, Denmark, Sweden, and Austria have such devoted reformers as were gathered together last week in London, especially so long as they send young men, there is a good pledge given of a better future. But we noticed very few young Englishmen at the Congress. Were they all at the Sunday School Convention?

Those who remember with disgust the dastardly and vulgar insults heaped by men claiming to be cultured and refined upon our noble and heroic countrywoman Mrs. Josephine Butler, in the early days of her agitation against the worst and most cowardly form of slavery, will sympathise with the American gentleman who last week, at the influential meeting in Exeter Hall, expressed his assurance that when our heroine lays down her labour with her life her remains will rest in Westminster Abbey. The "Grand Old Man" lies there, whom England delighted to honour. He first passed those depraved and desolating Acts, not knowing what he did. England would honour herself far more than it would honour her by giving Mrs. Butler a burial-place among her most highly honoured dead. Her name will be revered when those of many who lie there are covered with the dust of oblivion. She has given herself a living sacrifice for the salvation of her sex from outrage and dishonour, against the protests not only of cultured cynics but of some Christian mothers, who will never know their indebtedness to her until they see time in the light of eternity. No one could have looked into her weary but indomitable face without feeling that, like Paul, she was always bearing about in her body the dying of the Lord Jesus.

The death of Mrs. Lynn Linton has revived in the public memory some of her strongly pronounced opinions, among others her objection to missionary work :—

> The modern craze for missionary work in unlikely and unsympathetic countries, where the lives of the missionaries are in danger, where the converts they make are for the most part unredeemed scoundrels, and where the civilisation of the people is older and more compact than our own, better suited to the needs of the people.

How strangely out of accord this is with the New Testament, or even with Church history. When did the Gospel ever find a country that, to begin with, was "likely and sympathetic"? where, at first, the lives of the missionaries were not in danger? and where the converts were not unredeemed scoundrels, etc.? Paul himself was "in perils oft"; and what does he say was the original state of the Romans and the Greeks, and what about the civilisation of the Jew as compared with that of the Gentile?

In the South Wales coal dispute the masters took a very serious step in refusing the offices of the conciliator offered by the Government. The appointment of Sir E. Fry was purely with a view to easing the troubled process of negotiations which can often be more successfully attained through the medium of a friendly third party than by the disputants in direct contact. The result of this refusal has been the failure of the further efforts at settlement between the representatives of both sides. The widespread suffering and ruin caused by the industrial war continues and spreads, and no one knows how long this will last. Public sentiment will continue to urge both sides to accept conciliation, and if necessary arbitration on the main points at issue.

The deliberations of the Treasury Committee on Old Age Pensions leave the question where it was, for the Committee states it as its conviction that it is impossible to formulate a satisfactory scheme of State pensions. The alternatives are a wider scale of philanthropic effort and a better education of the poor to make some provision for old age. No doubt much may be done in both directions. Where the earnings of the industrious poor are so small that they cannot make any adequate provision for the time of inability there is a claim on the philanthropy of the nation. But a great deal remains to be done in awakening the mind of the working classes to the need of frugality and foresight. Many live so much in the present that they have no thought or care as to what shall become of them in old age.

A very remarkable meeting of Jews has been held in Whitechapel. It was convened by the Federation of Synagogues, which consists of twenty-six such places of worship. The meeting was presided over by Sir Samuel Montague, Bart., M.P. Its object was to impress upon the working classes the imperious necessity, both on physical and religious grounds, of Sabbath observance. Resolutions were passed affirming the necessity of the Sabbath, and pledging the meeting to do all in its power to acquire a better observance of the day. And for Christian people, too, the argument for Sabbath observance amongst the Jews has equal force for the observance of the Lord's Day. Not in indolence and inactivity is the day put to its highest use. Not in the pursuit of pleasure on this day is the physical nature renewed for active duties. He who spends the day in the spiritual presence of the King, eternal, immortal, invisible, and engaged in some definite Christian work for the kind Christ's sake, keeps most religiously the Lord's Day. At its close he will find that the "uplift" of fellowship with God has quickened his soul, and change of occupation has renewed his body. For a healthy manhood, spiritual and physical, the observance of the Lord's Day is indispensable.

"Is Sunday a Common Holiday?" is a question which Professor Marcus Dods answers in a very satisfactory manner in *The Sunday Magazine*. He goes back to the fact that our Sunday became a Christian holy day out of joy and reverence for the resurrection of our Saviour which it celebrated. "The Gentile Christians did not base the regard they felt for the first day of the week on any past institution; their observance of the day had its root solely and simply in the Resurrection of Christ." The day is a sacred commemoration; its origin determines the character of its observance. To depart from the original purpose is to be untrue. A son who sets apart one day a year on which to visit his mother's grave is dominated by that idea, and he finds he cannot put the day to any other uses, however excellent.

He who thinks of the Resurrection cannot turn the Lord's Day into a common holiday.

The surrender of Santiago has come as an immense relief to everyone. It stays bloodshed for the time being, and diminishes the probability of an outbreak of yellow fever; it mitigates the sufferings of the civil population, and prepares the way for peace. It is the first voluntary action that has been taken in the interests of peace, as opposed to the dictates of pride, and it may (let us hope it will) prepare the way for the final step. Yet when will Spain learn wisdom? When will she understand how to comport herself in her terrible misfortunes? The country seems hopelessly given over to pleasure. Not yet has she learnt the lesson of her sore defeat. This is what a reliable contemporary publishes:—

On Sunday, although the Government wished to stay the bull fights as a sign of sorrow, the people insisted on the barbarous sport. The fronts of the houses were decorated with tapestries, carpets, gaudy stuffs, dishes, and other brilliant wares. The balconies were thronged, fans flirted, castanets rattled, guitars thrummed, all as usual."

What a picture for Madrid in the day of the nation's irreparable losses by land and sea! We can only pray that by some means this ruinous war may pave the way for the untrammelled spread of the pure Gospel of Jesus Christ amongst her priest-ridden citizens What this old-time people want, in their poverty and pride, is the knowledge of the Son of God as a living, personal Saviour.

Dr. Parker expressed the thought of the Christian heart of England and America when, speaking of the unity of the Anglo-Saxon race and its increasing manifestation, he said if it was to work for God he was with it, but if it was to work against the peace of the world he was not; for God had made of one blood all the nations of the earth. On the same day, in another place, Mr. Aaron M. Powell, of New York, expressed his grave fears that recent events would call into existence a strong military force, and that they would be beset in America, through their army, with some of the same difficulties as trouble us in England. The two nations together must guard against strengthening and developing a race hatred, and America alone will do well still to avoid the errors of the old world in the development of an expensive military system.

The good work of the Churches in the American camp at Tampa is borne witness to by the newspapers. A few weeks ago the condition of the town was represented by the correspondent of the New York *Christian Herald* in the following words: "Never was Tampa so wicked as now." That was the result of the unavoidably lax discipline of a hastily improvised military camp. The same observer, however, continues: "But at the same time never was Tampa so good, and virtuous, and Christian as now." That was the fruit of the efforts of those who had been at work among the soldiers, and were holding extraordinary religious services among them —General Howard and Major Whittle taking a prominent part. The former told with effect the story of his conversion in the Methodist Church of Tampa forty years ago.

"Lead Poisoning Day by Day" is the gruesome title of a daily paragraph in the *Daily Chronicle*. It records in every case debility, disease, or death from preventable causes in the Potteries. Companion pen pictures might be given from the lucifer match factories, where matches are made to strike anywhere, at the cost of the horrors of "phossy jaw." It is a strange and painful reflection that, while advancing civilisation makes convenience a condition and elegance an essential of modern life, it fails to produce inventions which would take the murder out of them. Christ taught us to love our neighbour as ourselves, and one of our own poets has exhorted us

Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.

It will be painful to meet at the judgment throne the poisoned people, killed or incapacitated that our taste might be pleased by a perfect glaze on our earthenware or our convenience met by being able to strike a match *not* "only on the box."

The special favour shown some time ago to Roman Catholicism in Manchester by the municipal authorities has led to the formation of a "Protestant Thousand," composed of Conservatives and Liberals, Churchmen and Nonconformists, who set themselves the task of organising "the vast latent Protestant opinion" of their city, and directing it in favour of Protestantism. The chairman says:—

When we see a candidate or party entertaining the desire to secure the Catholic vote by concessions to Romish interests or Romish prejudice, we shall endeavour to convince such person or organisation that there are other interests that it may be equally desirable and necessary for them to consider. We shall watch carefully the various manifestations of Romish activity, and we shall resist strenuously every endeavour to restrict the right of free speech, to secure grants for Romish institutions, to replace Protestants by Romanists in lucrative public offices, and generally to secure that while no man in public employ shall be molested for his religion, no man shall be advanced for it.

The proposal has been made in the *British Weekly* that there should be a Protestant Eighty Club which should send lecturers and others into the whole country, to inform opinion and arouse feeling. If the bishops maintain their present do-nothing policy, it will certainly aid in exciting universal indignation, and then a violent change may follow.

It is said, on what appears to be good authority, that there are several private houses in London belonging to "the better classes" which are nothing but gambling hells for "ladies." A writer in *Cassell's Saturday Journal* declares that afternoons are set apart for playing for low or high stakes. "There is no convivial excitement beforehand or during play. The ladies take afternoon tea. The men usually can get a whisky and soda in the back dining-room if they want one; but it is no case of drinking deep to drown losses, and gambling hard through intoxication." There is apparently no deliberate luring of a young man to destruction; but if a young man wishes to gamble he is invited all round, and no one cares if he is stripped of his last sixpence. It is a sordid, wretched scene, of ladies, some of high rank, seeking gain and excitement in sinful pleasure—a Monte Carlo in what should be a home.

A second Samuel Plimsoll is needed; for a sea officer has said that the crimp flourishes still at Antwerp, Hamburg, and Rotterdam, where 20,000 sailors are paid off annually, and the money they carry with them into the slums exceeds a quarter of a million pounds. The men who carry on the trade there appear to be quite gentlemen. Two of them in partnership (what are the deeds of partnership like?) in Hamburg made a profit of £3,000 a year by crimping. At the boarding-house of such a man the sailor is charged a shilling for each box of matches. Even at Hull, London, Liverpool, Cardiff, and Glasgow the crimp, as a clothier or a boarding-house keeper, often does a lucrative business. It is the long-voyage sailor, the man with long arrears of pay due to him, who gains the crimp's attention, and that notwithstanding the services of the Board of Trade; for the Board of Trade cannot aid a sailor who is discharged at his own port He must there take care of himself, or suffer.

*Daniel's Great Prophecy.**

YET another book on Prophecy, representing the Futurist view. The author, like Mr. B. W. Newton, Dr. Tregelles, Mr. Robert Brown, the late Mr. George Müller, and others, rejects the theory of a secret rapture of the saints, and believes that those alive at the coming of the Lord will have passed through the Great Tribulation. He says:—

From Moses to Malachi, and from Matthew to the Apocalypse by John, the Resurrection of the Sleeping Saints is placed at no other epoch than the close of the "Tribulation Great" and the "Warfare Great." The idea, therefore, of a Secret Parousia for the resurrection of the holy dead, prior to the appearing of the Son of Man in the clouds of heaven at the close of the Tribulation, is contrary to the Word of God. To this time point of the revelation of Christ in his glory, to raise the dead, deliver Israel, and destroy the Antichrist, the hope of both Old and New Testaments was directed. Matt. xxiv. 29-31, 40, 44; 2 Thes. i. 6-10; ii. 1-8; 1 Thes. iv. 14-17; Rev. xi. 17; xiv. 13-20; xix. 11-21; xx. 1-6; xvi. 15; Dan. xii. 1-3; Matt. xiii. 40. In view of that hope, Old Testament martyrs, accounting themselves dead even before the tyrant had struck them, refused to "accept deliverance" at the cost of forswearing their faith. The New Testament martyrs did the same. The "better thing" they grasped by faith was the "better resurrection," when both, washed in the blood of Christ (Heb. ix. 15), should together be perfected, body and soul, in the likeness of Christ at his second coming, and satisfied. One in Christ, and one with each other, both saved in the same way. God foresaw and provided the plan concerning us, "that they, *apart from us*, should not be made perfect" (Heb. xi. 35, 40). Moses and Paul, Isaiah and John, are one in Christ.

It will thus be seen that Dr. West does not hold that view of the Church which regards it as having a higher place in the ages to come than the elders who "all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth"—a higher place, indeed, than Abraham, the father of believers and the friend of God, to whom it was given, two thousand years before the fact, to rehearse in type the offering by God the Father of his only begotten Son. A division of the redeemed which has always seemed to us incredible.

For ourselves, we cannot adopt any of the prophetic systems of interpretation in their entirety. If the axiom be true, and none will deny it, that "history repeats itself," then we see that the Pagan and Papal Antichristianism is the same in essence as that which awaits its judgment at the coming of Christ. Therefore there has been a past, there is a present, and there must be a future, fulfilment of the prophecy. The preterite, the present, and the future are all one stream of time. Perhaps the "Peace, Peace, when there is no peace," will be "the torrent's smoothness ere it dash below."

Let it be added that there is also an interpretation known to those who know themselves; for man is a microcosm, and the principles and forces seen on the platform of nations, on the scale of centuries, have their counterpart in the lifetime of the individual soul. See James iv. 1-4.

On another occasion we may quote the eloquent and exhilarating passage in which the learned author, an accomplished scholar and an able teacher, describes "the Splendour of the Risen Saints." We now content ourselves with the poem with which the book is closed, though the poetry of his verses is prosaic compared with the poetry of his prose.

* Daniel's Great Prophecy. The Eastern Question. The Kingdom. By Rev. Nathaniel West, D.D. (*The Hope of Israel Movement*, 128, *Second street, New York.*) Also see Poem on p. 21.

The Conqueror of the World.

John xvi. 33.

BY REV. F. B. MEYER, B.A.

IT was the road between Jerusalem and the Gate of the Garden. Behind, lay the city bathed in slumber; before, the Mount of Olives with its terraced gardens; above, the Passover moon, pouring down floods of silver light that dropped to the ground through the waving branches of the trees. The Lord was on his way to betrayal and death, along that path flecked by chequered moonlight.

The farewell talk had been prolonged until the disciples had grasped something of the Master's meaning. With many a comforting assurance it had borne them forward to the magnificent but simple declaration, *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father* (verse 28). At that announcement light seems to have broken in upon their hearts, and they said unto Him, *Lo, now speakest Thou plainly, ... by this we believe that Thou camest forth from God.* Jesus replied, not as our translators render it, *Do ye now believe?* but as it should be rendered, *At last ye believe!* and He proceeded to formulate three paradoxes:—

First, that within an hour or so He would be alone, yet not alone.

Secondly, that they would have tribulation, and yet be in peace.

Thirdly, that though He was going to his death, He was certainly a conqueror, and had overcome the world, whose princes were about to crucify Him.

That word *overcome* appears to have been used only this once by our Lord; but it made a lasting impression on the Apostle John, who constantly makes use of it in his Epistles. We meet with it *six* times in his brief first Epistle, and *sixteen* times in the Book of Revelation. Who can forget the sevenfold promise spoken by the risen Lord to those who overcome; or the sublime affirmation concerning the martyrs, that they overcame by the blood of the Lamb and by the word of their testimony?

I.—CHRIST AND HIS DISCIPLES HAVE A COMMON FOE—"The world." And what is the world? *It is well to take the inspired definition given in* 1 John ii. 16. After enumerating her three daughters, the lust of the flesh, the lust of the eyes, and the pride of life, the Apostle goes on to say: All that is in the world is not of the Father, *i.e.*, does not originate or proceed from Him, but has its source in the world itself. We might reverse this proposition and say: All that does not emanate from the Father, which you cannot trace back to his purpose in creation, is that mysterious indefinable influence or spirit which makes "the world." The world, in this sense, is not primarily a thing, or a collection of people, but a spiritual influence poured out into the very atmosphere of our lives.

The spirit of the world insinuates itself everywhere. It is what we call society; the consensus of fashionable opinion; the spirit which finds its satisfaction in the seen and transient; the ambition that is encircled by the rim of an earthly horizon; the aims, plans, and activities which are comprehended, as the Preacher says, "under the sun." You meet it in the school, where little children judge each other by their dress and the number of horses their fathers keep; in the country town, where strict lines are drawn between the professional or wholesale man and the retailer; in gatherings of well-dressed people, stiff with decorum and the punctilious observance of etiquette.

The world's code says, Do as others do; don't be singular; never offend against good taste; have a tinge of religiousness, but remember too much is impracticable for daily life; whatever you do, don't be poor; never yield an inch, unless you are going to make something by the concession; take every advantage of bettering your position, it matters not at what cost to others—they must look after themselves, as you to yourself.

II.—CHRIST AND HIS DISCIPLES HAVE A COMMON CONFLICT. It is inevitable that there should be collision, and therefore conflict, and, as a result, tribulation. The world-spirit will not brook our disagreement with its plans and aims, and therefore they who persist in living godly lives in this present evil world must suffer persecution.

Conflict about the use of power and prerogative. At his baptism our Lord was proclaimed to be the Son of the Highest, and anointed with the Holy Ghost and with power. Instantly the prince of this world came to Him with the suggestion that He should use it for purposes of his own comfort and display. "Make these stones bread for thine hunger; cast Thyself down and attract the attention of the crowds." But our Lord refused to use for Himself the power which was entrusted to Him for the benediction and help of men.

Conflict as to the way of helping and saving men. The world's way was to

LEAP INTO THE SEAT OF POWER

at any cost, and from the height of universal authority administer the affairs of the world. But Christ knew better. He saw that He must take the form of a servant, and humble Himself to the lowest. If He would save men, He cannot save Himself: if He would bring forth much fruit, He must fall into the ground and die: if He would ascend far above all heavens, bearing us with Him to the realms of Eternal Day, He must descend first into the lower parts of the earth.

Conflict in the estimate of poverty and suffering. The world looked on these as the most terrible disasters that could befall. Christ, on the other hand, taught that blessedness lay nearest within reach of the poor in spirit, the mourners, the merciful, the forgiving, and the persecuted. But the Pharisees, who were lovers of money, when they heard all these things, scoffed at Him.

Conflict in their diverse notions of royalty.—The Jews looked for a Messiah who should revive the glories of the days of David and Solomon, driving the Gentiles from the land, and receiving the homage of the surrounding nations, whilst every son of Abraham enjoyed opulence and ease. Referring to this expectation, the Master said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." His conception of royalty was founded on service, which would wash the disciples' feet; on humility, which meekly bore the heavy yoke; on patience, which would not quench the smoking flax; on suffering, which flinched not from the cross; on the nobility and dignity of the inner life, which shone through the most humble circumstances, as the transfiguration glory through his robes. For this He died. The chief priests and scribes hunted Him to death because He persisted in asserting that He was the true King of men. "And Pilate wrote a title also, and put it on the cross, *Jesus of Nazareth, the King of the Jews.*"

There was conflict in regard to religion.—The people of Christ's day were very religious. The

WORLD LIKES A FLAVOUR OF RELIGION.

It makes a good background and screen; it hides much that is unbecoming and questionable; it is respectable, and satisfies an instinctive longing of the soul. But the world manages its religion in such a way as not to interfere with its self-aggrandisement, but, in fact, to promote it. Christ, on the other hand, taught that religion was for the Father in secret; and consisted, not in the rigorous observance of outward rite, but in pity, mercy, forgiveness, solitary prayer, and purity of heart.

Child of God, your conflict may be altogether *hidden* from the eyes of those around you, *lonely* with the awful loneliness of one in a crowd of unsympathising strangers, *painful* with the tribulation that Christ foretold. You have been ridiculed, sneered at, maligned; your tools hidden, your goods injured, violence threatened or executed. You have been as a speckled bird, pecked at by the birds around. But this is the way the Master went. By these marks you may be sure that you are in the way of his steps.

III.—THE COMMON VICTORY.—"Be of good cheer; I have overcome the world."

In the midst of a battle, when the soldiers are weary with fatigue, galled with fire, and grimed with smoke, if the general rides into the midst to cheer them with a few hearty words, and tells them that the key of the position is in their hands, they cheer him enthusiastically, and take up new hope. So down the line our leader and commander sends the encouragement of these inspiring words. Let us drink their comfort and encouragement to the full, that, amid our tribulation, in Him we may have peace.

He conquered for Himself.—The Lord has shown that a great and blessed life is possible on conditions which the world pronounces simply unendurable. He would not accept the world's maxims, would not be ruled by the world's principles, did despite to the world's most favourite plans. He even tasted the dregs of reprobation that the world metes out to those who oppose her, enduring the cross, and despising the shame. But his life was blessed while it lasted, his name is the dearest and fairest treasure of our race, and He holds an empire such as none of the world's most favoured conquerors ever won. Does not this show that the world is a lying temptress, that there is another and a better policy of life than hers, that the real sweets and prizes of this brief existence are, after all, not in her gift? Christ has overcome the world. Her prince came to Him, but found no response to any of his proposals. He disregarded her flatteries and threatenings; He would not have her help, and despised her hate; He prosecuted his path in defiance of her, and has left an imperishable glory behind.

THUS HE OVERCAME THE WORLD.

And He conquered as our representative and head.—What He did for Himself He is prepared to repeat in the life-story of his children. Ah! lonely soul, thou shalt not be left unaided to withstand the seductions of the temptress world; Jesus is with thee, so that thou mayest boldly say, "The Lord is my Helper, I will not fear what man can do unto me."

He does more. Behind the light of this world's glory Jesus reveals another; and it is as when the sun rises, while the yellow moon still lingers in the sky. The world has no glory by reason of that glory, which excelleth. We are content with this world until He reveals the glory of the unseen and eternal; then a holy discontent arises within us, such as the patriarchs felt towards Canaan, when by faith they beheld the city which hath foundations. I only say to you, Get that vision, and it becomes as easy for you to refuse the passing and worthless attractions of the world as for an angel to ignore a wanton's beauty, or a child to make light of diamonds in the rough.

In Jesus you may have peace. It is not certainly ours, unless we follow the two conditions He lays down—first, of abiding in Him; and secondly, of meditating on his words. But if these be observed we shall have peace in the midst of strife, just as there is an oratory in the heart of the castle keep a hollow cone in the midst of the candle flame, and a centre of safety in the midst of the sweeping whirlwind. Oh, abide there, child of God!

And in addition to peace, there shall one day be victory. We also shall overcome, and shall sit with Christ on his throne. Then, the fruit of the tree of life, immunity from the second death, the hidden manna, the white stone, the Morning Star, the confession before the angels of God, and the pillar in the temple of Eternity.

[R41]

FROM OTHER LANDS.

Korea and the Gospel.

THE country of Korea is wide open to the Gospel. It is an independent nation, with a language of its own. Christianity has been carried to that land by Presbyterian and other missionaries. The Presbyterian Society has about thirty representatives. Dr. Underwood and wife reached Korea in 1884, and have a large evangelistic and medical work. They have been kindly received by the Emperor, who is a good and merciful monarch, having a true regard for his people, so that the missionaries are safe and well received in every part.

The Methodist Episcopal Foreign Mission Society has also sent about twenty missionaries to Korea, and both these societies have schools and hospitals. Dr. Scranton sends an excellent report this year. Much prayer has gone up for the people, and much has been answered. The people have proved very receptive of the truth, and there is a general feeling among them that Confucianism and Buddhism do not satisfy. Also, they are convinced that Christianity is the great cause of civilisation and power. There is abundant opening for the work of Christian women as well as men.

The Korean people are gentle, capable, quiet, pastoral. In the rural and mountainous districts they are occupied with cultivating rice, cotton, maize, silk, and other products. The country supplies all its own food and clothing. There is no binding of the feet as in China, and in fact no barbarous customs, and the missionaries are not denounced as "foreign devils."

Occasionally we find a seeking spirit among the people where no teacher has been. I will mention two instances where Christianity has sprung up as it were spontaneously. The old abbot of Suk-wang-sa, though over seventy years of age, and a man of great size and weight, having heard a report of Christ as Saviour, walked twenty miles to the nearest missionary station to ask heart-questions about the "Jesus-Buddha." He admitted that his Buddha had not answered to his deepest desires, and after a short, close interview with the missionary, left, bearing a New Testament and another present. May this Testament bring light and truth to the Monastery of Suk-wang-sa! In another distant village, in the province of Kongi, there are 146 who have let it be known that they desire to be Christians; they ask for baptism and a teacher. This village, we know, has only had the visit of a colporteur, no settled teacher. What can these facts show us but the visitation of the Spirit of God?

The Christian International Alliance is sending a missionary band to Korea, which will start after the summer is over. Rev. and Mrs. Currens will be among the first to open this work. Communications regarding this undertaking may be sent to Dr. A. B. Simpson, 692, Eighth Avenue, New York.

C. E. Macknight.

The Khalsa Prayer Union.

ON Tuesday evening, July 12, a conference in connection with this Union was held at 16, Highbury-crescent, N., by kind invitation of Mrs. Field. Rev. J. A. Faithfull, Vicar of St. Mary Magdalene's, Islington, who presided, emphasised the special claims of the Sikhs upon the gratitude, the sympathy, and the prayers of all English people. Rev. P. H. Badcock, M.A., secretary of the Christian Literature Society for India, having briefly spoken upon the vast influence of Christian books, an address was given by Mr. Bennerz upon "The Indian Church."

Miss Garbutt, central hon. secretary of the Union, in a brief but feeling manner appealed for the Sikhs. She acknowledged her own deep indebtedness to Indians, as they had been the means of leading herself to Christ. She said that what India most of all needed was men and women filled with the Holy Ghost, whether Europeans or natives of the country, whose lives might testify to the transforming power of the Gospel. She then earnestly appealed for further help towards the fund which the Khalsa Prayer Union is at present raising for the support of three Sikh evangelists amongst their own people, and who it is hoped may be sent out this year. Friends interested in the evangelisation of the Sikhs are requested to communicate with Messrs. Garbutt, 37, Marlborough Hill, N.W.

Indian Orphan Children.

IN recent letters Rev. J. O. Denning, principal of the Hardwicke Christian Boys' School, Narsinghpur, says: "We are quite a beehive, with the boys as bees. They rise at daybreak and begin their school. In the afternoon they are in the workshop; carpentering and shoemaking are running smoothly, and we hope soon to begin tailoring. We have finished our harvesting; the dāl is threshed out, and we hope soon to begin with the wheat and grain. We must hire a much larger field for next year, and do our farming on a larger scale. Then we shall want a few implements—ploughs, seed drill, and threshing machine. This is a good part of India for agriculture, and our Christian boys should know how to till the soil.

"The hot weather brings its troubles—sore eyes, fever, etc. We have a number of boys ill, and several are suffering from night blindness. The Government civil surgeon, who has been attending them, has asked for two of the lads to go to the hospital and learn compounding and dressing. I shall be glad to send them if the Hindus make no trouble. If a Christian (other than an Englishman) gives them medicine, or even touches their medicine, they often refuse to take it. This shows the strength of their caste prejudices, which are a great hindrance to Christian work. I have recently been preaching in the house of a Bengal lawyer, who occupies an important public position. Mrs. Denning has for years visited his wife, who has also had the benefit of teaching by the Bible woman. I have great hopes of them."

Some of the orphan lads are maintained by English Christians; £3 per annum supports one. Much interest has been shown in the work by Mrs. Elborough Woodcock, Buckingham Gate, London, S.W., who will gladly hear from helpers and friends.

The Children's S.S. Mission in India.

A PUBLIC meeting of the North India branch of the "Children's Special Service Mission" was held at Mussoorie, in the Union Church, on Monday, June 13, attended by missionaries and others interested in the spiritual welfare of the young. Rev. Dr. Husband, of Ajmere, one of the vice-presidents of the society, presided.

Mr. Kestin spoke of the needs and possibilities of evangelistic work among English-speaking children in India.

Miss Swetenham gave a short account of the organisation of the North India branch of the Children's Special Service Mission, its aims and methods, showing that, in seeking to lead children and young people to Christ, its design is not to supersede but to supplement existing Christian agencies. Volunteers for this work in Mussoorie and in other stations were called for. The value of this Union in promoting the daily, systematic, prayerful reading of God's Word among the young was pointed out.

Mr. Herklots took up the subject of work among the children of native Christians, and urged the necessity of leading them out of mere nominal Christianity into real heart and life religion.

In the Vaudois Valleys.

CHRISTIAN work at La Salle, Val d'Aosta, has had a singular history. It had its origin in the study of the Bible by an old man, who, being held in high esteem by his neighbours, greatly influenced them towards Evangelical teaching. At length the Waldensian Church was asked to send a pastor into the place. Then the Roman Catholic authorities awoke from their indifference and showed determined opposition, which resulted in the imprisonment of Evangelicals and the suppression of open Gospel work in the locality. The witness for Christ was not suppressed, however, but its centre was simply transferred to Courmazeur, eight miles distant.

The time has now arrived for the revival of the work at La Salle, and Dr. Prochet, of Rome, is promoting its establishment on a firmer basis than before. A plot of ground whereon to build a little church, with school and lodging for the pastor, has been secured; and towards the amount raised in aid of the undertaking the poor people have given liberally. It is, however, impossible for them to do more than a small proportion of what is required; and their particular need is as urgent as all Waldensian claims upon Christian sympathy are strong. Communications may be addressed to care of Dr. Prochet, 137, Via Nazionale, Rome.

The Crisis in Spain.

SPAIN would gain, not lose, by the loss of Cuba. The cultivation of tobacco, now prohibited, would be extensively grown, also sugar and coffee. Thus tracts of waste land would be turned into an emporium of wealth. Military men, who have hitherto made rapid and questionable fortunes in Cuba, would be compelled to stay at home and do honest service for their country.

At this sad crisis in the history of Spain it is due to her that we should trace to its source the cause of her decline, from the time when she held sway over an Empire unrivalled among the nations to the present ill-fated period. The year 1502, which saw the formation and establishment of the Catholic Union, was the darkest that ever dawned on fair Hispania. That institution gave birth to the cursed Inquisition, and was the death-knell of the country's greatness. Learning, art, industry, and commerce languished on the expulsion of the Moors and Jews.

The establishment of convents and monasteries, the celibacy of the clergy, and martyrs of the Inquisition reduced the population from eighteen millions to nine millions. A blight swept over the land, robbing it of its beauty, happiness, prosperity, and prestige.

It is not the Spaniards who are to blame if their Government is bad, or education and commerce are at a low ebb. The Ultramontane element permeates and corrodes the entire constitution of the country. As a leading London paper rightly says:—"Spaniards individually are men of exceptionally high honour. But they have been so misgoverned that no public man loses favour if he robs the Government." The baneful influence and intolerant sway of the Papacy have sapped the life out of Spain, and led to the loss of her magnificent foreign possessions. Ruin is the inevitable result of Rome's rule. Let Englishmen beware how they allow the serpent to nestle in the bosom of their Protestant Church. If once admitted, truth and liberty will most surely languish and die, and along with them England's glory.

M. L. Rodriguez.

Spanish South America.

ONE of the most striking stories in the history of foreign mission work is that of the strange and awful neglect of South America. Sealed to God by the deaths of the Huguenots, sent out to Brazil by Admiral Coligny in the sixteenth century; a hundred years later by the deaths of the Moravian missionaries in Dutch Guiana, the country was practically untouched until the third martyr band under the heroic Gardiner yielded up their lives for the Gospel's sake in 1851. For three centuries the Southern Continent has been left in the undisputed possession of the Papacy.

Thank God the dawn has broken. If the neglect has been remarkable the awakening is remarkable also. Not in point of numbers, for at the present day South America has comparatively few workers; but all over the continent we hear of an eagerness to listen to the Gospel that is unknown in many parts of the mission field. Given a preacher and hall, they tell us it would be possible to get an audience to the extent of the accommodation any day and in any street in Buenos Ayres. A Christian postman said recently that he thought one of the best aids to the evangelisation of any country would be to win the postmen for Christ. Whether this be so or not, the Lord has put it upon the hearts of some of his children to make a special effort to reach the postal officials of South America by means of a Spanish Gospel magazine, which will be circulated among them. A start is to be made in September next with an issue of 5000 copies, to be sent to the post offices of the Argentine Republic, and the field will be extended as the needed funds are supplied. The work will be directed by the Postal and Telegraph Christian Association (Senior), and further information, if desired, may be had from Mr. E. C. Harrison, Aislibie Lodge, Aislibie-road, Lee, S.E.

The Danish Mission to Seamen and the London City Mission have a reading-room at 33, Pennyfields, Poplar, E., in which meetings are held and friendly hospitality extended to Scandinavian sailors. The workers, Rev. A. V. Storm and Mr. Engstrom, point out that Scandinavian sailors form an important part of the English mercantile marine, and express a hope that British Christians will assist in maintaining the reading-room.

OUR DAILY HOMILY.

SUNDAY, July 24.

"*Sealed with the Holy Spirit of promise.*"—Eph. i. 13 (R.V.).

Possessed.—The saints have been purchased at great cost by the precious blood of the Son of God. Not only their spirits, but their bodies, have been bought with an infinite expenditure. Is it not a wonderful thought that God should have thought it worth his while to expend so much on us! But, since He has done it, we cannot suppose that He will not make all He can of us! He will bring his estate under cultivation; there will be no corner of it that will not yield Him produce.

To be redeemed.—Our bodies are owned by God, but they are not yet entirely redeemed. And if we should die before the Lord's advent they will return to their mother earth, possessed but not redeemed. Hence the Apostle says that we are waiting for our adoption—to wit, the redemption of our body (Rom. viii. 23). We are under the sentence of corruption for Adam's sin, but we are to be redeemed.

Sealed.—In Ezekiel's day a mark was set on the foreheads of the men that sighed and cried for sin (Ezek. ix. 4); and in the Apocalypse we read of the sealing of God's servants (Rev. vii. 2-3). For sealing there are needed the softened wax, the imprint of the beloved face, the steady pressure. Would that the Spirit might impress the face of our dear Lord on our hearts, that they may keep it for evermore.

This sealing is an earnest of our inheritance.—The eternal future is all unknown, yet we may guess at it, because the work of the Spirit within us is the first fruits—the grapes of Eshcol, showing what the vintage will be, the earnest-penny, which is the pledge as well as part of the entire payment; the first streak of the coming day.

MONDAY, July 25.

"*We are his workmanship.*"—Eph. ii. 10.

The Greek word might be literally rendered *his poem.* As the metre varies in the poems of a laureate so does the course of one life differ from another; but God has a thought, a plan, a purpose for each. This lyric, that heroic, another dramatic.

Created for good works.—How carefully the Apostle defines the true position of *works* in the Divine life. In the foregoing verses he insists that we are not saved by our works, that none should boast; but, as though to meet the objection that his system was inconsistent with holy living, he affirms that the whole intention of God was that we should manifest our new life in Christ by the holy life in which it fruits. We were created in Him unto good works. Whatever good works may be demanded of you, dare to believe that you were created in Christ Jesus to do them.

The good works prepared.—Our creation in Christ Jesus and the preparation of our life-work are due to the same mind. God who made us has prepared our path for us. It may lie up hill or down dale, may be lined with grassy sward or be full of jagged stones, may be short with the years of childhood or long with those of old age, may consist in lying on a couch to suffer or in strenuous activity; but every yard has been prepared.

Our daily walk.—We have not to cut or make our path, but simply to follow it, one step at a time. And when the heart or flesh fails, when the way seems too difficult, or the door too strait, we must look always unto Jesus, who has gone along the same track, asking that his righteousness may go before us, and set us in the way of his steps (Psa. lxxxv. 13, R.V.).

TUESDAY, July 26.

"*To make all men see what is the dispensation of the mystery.*"—Eph. iii. 9 (R.V.).

This chapter is parallel with Col. ii. To the stewardship of the Apostle Paul two mysteries were entrusted, with the intention that he should unravel and explain them to our race.

The mystery.—A mystery is a hidden secret. The word does not imply that there is no solution, but that the solution has not yet been communicated. God has many secrets, which unfold as the ages are ripe for them, but not before. This secret, which was hid in the Divine heart from all ages, was that the Gentiles are on an equality with the Jews in the Church. Under the old covenant they were alienated from the commonwealth of Israel, and strangers from the covenants of promise; but under the new they are fellow heirs, fellow members, and fellow partakers of the blessings of the Gospel. In the Church there is a perfect equality in the matter of spiritual standing.

The stewardship of the mystery.—The Apostle felt that whatever had been communicated to him was not for himself alone, but for all his fellow disciples. He was a steward of the mysteries of God (1 Cor. iv. 1). Count nothing you possess or know as your own; look on all as in trust.

The exercise of his stewardship.—"To preach unto the Gentiles the unsearchable riches of Christ, and to make all men know." It is not enough to proclaim, as a herald might; we must stay with the dull of wit and slow of thought, elaborating, explaining, and insisting, till we have *made* them see what a Saviour Jesus is, and how rich the soul may be that uses his unsearchable wealth.

WEDNESDAY, July 27.

"*He also descended first into the lower parts of the earth.*"—Eph. iv. 9.

We fill a cup or bucket from the bottom upwards. And Jesus obeyed a universal law when, in his desire to fill all things, He first descended into the place of a servant, the death of the cross, the lowly bed of a borrowed grave, and thence into the abyss of Hades.

There is the low place of contrition for sin.—We must go thither, lying in the dust before God, placing the leper's covering on our lips, smiting on our breasts. Be willing that the Spirit of God should reveal all the selfishness, the subtlety, the impurity of your heart. Let your cry ever be that God would not spare your eyes or heart from the pain of knowing what you are in his sight. From this low place you shall ascend to the bosom of God. "Blessed are they that mourn."

There is the low place of humility.—Be willing to take the lowest place with no mock modesty, but because you have learnt to esteem others better than yourself. Humble yourself under the mighty hand of God. Be willing to perform lowly deeds of service to your brethren and sisters in Christ. Reckon that you have not attained. Ascribe all that is good in you to the grace of God. God giveth peace to the humble, He raiseth up the poor out of the dust.

There is the low place of death.—Lie down often in the grave of Jesus. It is our place by the nature of the first Adam; and the more we are delivered to the death of Jesus the more will his life be manifested in our mortal flesh. Life through death, ascent after descent, the glory after the cross of shame. "If it die, it bringeth forth much fruit."

THURSDAY, July 28.

"*Be ye therefore imitators of God, as beloved children.*"—Eph. v. 1 (R.V.).

Children mostly resemble their father. There is often an unmistakable family likeness, which compels the most casual observer to exclaim, "The very image of his father." Oh, that in each of us there might be that which would make men think of God!

Put away your former manner of life (iv. 22).—The old man stands for the collection of habits, sayings, and doings which characterised our unregenerate days. The Apostle says that they are to be put away suddenly, instantly. Evidently this is possible, or such a command would not be issued. Men speak of a gradual reformation, and advise the piecemeal discontinuance of evil. God, on the contrary, bids us treat the evil past as a company of soldiers would bandits and outlaws. There is the greater reason for this as the old man waxeth corrupt. Even Martha could not bear the opening of her brother's vault.

Be renewed in the spirit of your mind (iv. 23).—We are reminded of Rom. xii. 2. The mind needs to be brought into daily, hourly contact with God's thoughts, as contained in Scripture, that it may be renewed, else our constant association with the men and women of the world, their maxims and practices, will inevitably and sorrowfully deteriorate it.

Put on the new man.—Of this the Apostle affirms that it is according to God, and has been created. Our Lord created this beauteous dress when He rose from the dead. The day of resurrection was one of creation. All the habits and dispositions of a holy, godlike life have been prepared for us in Him, and await our appropriation; and as they are *according to God*, so soon as we put them on we shall become imitators of God as dear children.

FRIDAY, July 29.

"*Praying at all seasons.*"—Eph. vi. 18 (R.V.).

We should pray *at all seasons.* Prayer is never out of place. There is no conceivable circumstance in life where it would be inappriate to pray. At the wedding or the funeral, as we engage on work or finish it, whether the wind blow from the cold north or the balmy south, it is wise and right to pray. "Prayer and provender," the old proverb says, "hinder no man."

We should pray *in the Spirit.* Reversing the order of the words, but bringing in their true meaning, we might say, "Let the Spirit pray in the soul." It is well in prayer to wait until the scum of our own choice and desire has passed off, that the yearnings of the Holy Spirit may arise and manifest themselves. We need to be in the Spirit, not only on the Lord's Day, but always, that He may be mightily in us, teaching us the will of God.

We should pray *unselfishly.* "For all saints," said the Apostle, "and for me."

We should *watch.* Do not give runaway knocks. Stand at God's door till it opens. Be on the alert. Wait on the watch-tower. Many of God's ships pass in the night, and many of his gifts arrive at the wharf when those to whom they were consigned are asleep or gone.

We should *persevere.* God keeps us waiting that He may test and humble us, and know what is in our heart. Delays are his winnowing fan discriminating between the chaff and the wheat. What we asked so vehemently we did not ask wisely. When we pray according to his heart He graciously sustains us. Persevere, you do not know how near you are to the blessing you have sought for years. George Müller prayed for one man for fifty-two years, and received the answer a few days before his death.

SATURDAY, July 30.

"*To you it hath been granted in the behalf of Christ...to suffer.*"—Phil. i. 29 (R.V.).

The child of God is often called to suffer, because nothing will convince onlookers of the reality and power of true religion as suffering will do, when it is borne with Christian resignation and fortitude. And how great the compensations are!

He can keep in such perfect peace. He can make lovely times, when no one is near the couch, to be so full of sweet fellowship and communion. He can put such strong, soft hands under the tired limbs, resting them. He can give refreshment to the spirit when the body is deprived of sleep.

Everyone cannot be trusted with suffering. All could not stand the fiery ordeal. They would speak rashly and complainingly. So the Master has to select with careful scrutiny the branches which can stand the knife, the jewels which can bear the wheel. It is given to some to preach, to others to work, but to others to suffer. Accept it as a gift from his hand. Look up and take each throb of pain, each hour of agony as his gift. Dare to thank Him for it. Look inside the envelope of pain for the message it enfolds. It is a rough packing-case, but there is treasure in it.

And can you not minister to other sufferers? Can you not dictate letters of comfort, or pray for them, or devise little alleviations and surprises for those who have not what you have? Suffering is on Christ's behalf; it must, then, be intended as part of that great ministry for the world in which He, with his saints, is engaged.

THE KESWICK CONVENTION.

JULY 18TH TO 23RD.

[By Our Special Commissioner.]

FOR the twenty-fourth time the annual Christian Convention is in progress in the charming little Cumberland town. As is customary at the present season of the year, Keswick is filled with strangers, the large majority of whom, there can be no doubt, have been attracted by the Convention. Needless to say, the lake and mountain scenery, so eloquent of the power and wisdom of God, is in itself a great attraction; with some of the visitors it may be the first and chief. The attenders at the Convention, however, are able to enjoy the natural beauties of the district none the less because their principal aim in coming together "with one accord in one place" has been to learn more of the revealed goodness and grace of the Creator of heaven and earth.

It is a delightful privilege to have eyes to see the spiritual meanings of the grand parables of nature; and here, in surroundings suggestive of sublime majesty, and in conditions of physical comfort and refreshment, many will be helped to seek "the God of all comfort." They will also, it is hoped, experience during the present week that blessed uplifting of soul that comes from the communion of saints and the illumination of the Holy Ghost.

On Friday and Saturday last large contingents of visitors entered the town. On the former day Mr. J. T. Budd's excursion party included several hundreds; on the latter, two long trains from Euston swelled the body of Christian people wishful to have a part in the gatherings preliminary to the Convention proper. Many ministers and other workers were early on the spot, and others arrived on Monday by all trains and in weather that showed some signs of unsettlement.

One thing has characterised Keswick Convention from the first, and the same note was struck at the

EARLY PRAYER MEETINGS

this year. That is, an endeavour to realise and show the greatness of Christ as Saviour and Lord. Christ saves from sin as well as from the consequences of sin. Moreover, if through his grace we have peace with God, so also in Him we may have "rest unto our souls." Hence among the sweetest of the hymns we sing:

Jesus! I am resting, resting
In the joy of what *Thou* art;
I am finding out the greatness
Of thy loving heart.

Everything else in the teaching for "the promotion of practical holiness" flows from this strong position—or, rather, this blessed fact. With rest comes joy and a deeper realisation of Gospel privileges. Hence, also, personal consecration, and surrender to Him who is not only Justifier but likewise Sanctifier of his people.

From first to last the teachers at Keswick emphasise

THE ALL-SUFFICIENCY OF CHRIST,

which, it is hardly needful to say, must at the outset be accepted in faith; later on it may be demonstrated from experience, to the end that "whosoever willeth to do His will shall know of the doctrine." But to come to this as a settled conviction—that Christ is all-sufficient, at all times, and to all ends, for all his people—here the unbelieving heart rebels. The expectation of being encouraged in a resolve on this point is the desire and quest of many a weak and weary Christian that comes to [illegible]. At length, when the cloud of doubt has rolled by, there comes "rest, sweet rest," with power for service and instrumentality of blessing to others—in fact, a life of faith unto God. God grant that many may this year find out more than they knew before of the fulness of Christ and the blessedness of realising Him through the Holy Spirit's indwelling and control!

Keswick stands for teaching, of course, but it also stands for prayer. While this is clear throughout the Convention, it is specially discernible at the preliminary meetings, when the addresses are shorter and fewer in number. The first prayer-meeting in the Tent, on Saturday evening, was very largely attended. Mr. Robert Wilson was in the chair, and, except for brief opening words by Mr. A. A. Head and Rev. C. Inwood, the time was spent in prayer and heart searching in the presence of God.

THE SUNDAY MEETINGS.

As usual, Convention speakers and well-known workers were announced to preach on Sunday in the various places of worship in the town. At St. John's the preacher in the morning was Rev. Dr. Handley Moule, and in the evening Rev. Evan H. Hopkins. Dr. Harry Guinness preached morning and evening in the Congregational Church, and Rev. George Soltau and Mr. Walter Sloan served the Wesleyans. There were large congregations in these and other buildings, also overflow meetings in the Tent.

The Parish Church was crowded to its utmost capacity some time before worship began. Taking for his text John xv. 2, Dr. Moule spoke of believers in their vital association with Christ, with special reference to character and fruitfulness in the sight of God and man. The great purpose of the parable of the Vine was to remind Christ's people of the purpose of their existence, the secret of their life in the sense in which life is life indeed. "I am the Vine, ye are the branches." The branch is incapable of independent existence, and can live only as it is a part of and united to the Vine. Christ is "our life"; "he that is joined unto the Lord is one Spirit" (Col. iii. 4; 1 Cor. vi. 17). It is as in Him that we live if we live to Him at all. First of all the parable has to say to us,

"SEPARATED FROM ME,

ye can do nothing—I am your life." Beyond that, it tells us the reason—the *why* of our existence as Christ's people—not merely that we may be safe, great and wonderful and adorable as He is in giving us the gift of salvation; nor is it that, as individuals, we may be enabled to realise in some measure the character which He would form or develop in us: rather it is that we may bring forth fruit, that we may be his means, his implements, his vehicles, for the production of what He means by "fruit." "I am the vine; ye are the branches"; out of you is to come and from you is to be gathered fruit for man and for God.

Consider one of the messages of Christ's teaching. He comes to gather to Himself a Church, to gather to Himself one by one souls, personalities, believers, disciples, "that they may bring forth fruit." Whatever else the garden of the Lord may contain, it is meant for fruit; if He cometh and "seeketh fruit, and findeth none," then He saith, "Cut it down, why cumbereth it the ground?" He deals with us that in an increasing degree we "may bring forth fruit"; that is the Husbandman's aim, and the root gives the life for this.

In Christ's name we may reverently assure ourselves of peace with God, of our safety secured in the cleft of the rock, of our sure abiding-place at the foot of the Cross; but let us ever remember that even these glories are means to an end, and not the end itself. What is the end, but that we may

BRING FORTH FRUIT,

that we may have that high blessedness, and He may get that blessed result of the travail of his soul, that we produce result—or rather that He, the root, shall produce result to us—in the living fruit of God.

What does the fruit mean? It is just the fruit of the Spirit—the result of the grace of God in the believer's life—CHARACTER. The production of character is the first step towards the energetic and active result for which we are made, but we are not to rest content in its production. For the fruit of character—the fruit of the Spirit—you go to Gal. v. 22, 23, and notice that it is fruit (singular), not fruits (plural); there is one beautiful ideal, one perfect and united whole—love, joy, peace, long-suffering, and so forth. This is the fruit of the SPIRIT as regards the glorious Worker, who maketh all things new within by bringing Jesus Christ and the believer into living contact. It is the FRUIT, the result of Christ dwelling in the heart by faith, and thence working out these characteristics and qualities as a series of harmonious colours combined in one ray, as the perfectly adjusted ingredients of one result.

Look over the details—Love, Joy—let us not forget joy as an intended, prepared-for result of the Spirit's work and the Saviour's presence—Peace; and then the three which embody humility as learned at

THE FEET OF JESUS—

Long-suffering, Gentleness, Goodness; and then those others that show that the sweetness arises not from our weakness, but from a strength greater than our own—Fidelity (for that undoubtedly is the Apostle's meaning here), Meekness, and Self-control (for that is the temperance that comes to close and guard and brace the whole). God has it in mind that his people should bring forth fruit, not only as to what they are, but as to what they do. It is for this that we are connected with the vine, that from the branch of our life, from Him, may come forth fruit, and be suspended for the gathering and the lips of men and of God—not of us, but through us.

Alluding to the occasion that had brought so many into Keswick, the preacher reminded his hearers that, instead of reckoning upon a time of spiritual luxury, they should consider how they might bring forth fruit unto God. Passing on, he remarked that two great thoughts are given us in the passage in order that we, being branches, may be all that the Vine would have us to be. The first is "Abide in Me—stay in me, trust thyself never for one minute to be out of communion with Me." Secondly, remember that the Husbandman

WILL PRUNE THE BRANCHES.

"Every branch that beareth fruit He purgeth it, that it may bring forth more fruit." Let us welcome his pruning, rejoice in it, covet it, so that we may bring forth more fruit. What is the purpose of pruning? It is that the vigour of the vine may be concentrated upon that which is best and most faithful. The pruning may come in many different ways, and doubtless to every Christian life it will come more or less through the chastenings and chastisements of the Lord. "If ye be without chastening, then are ye not sons." Let us therefore welcome the cross, and be glad as the pruning proceeds—in sorrow, disappointment, suspense, pain, and weakness. The pruning is not confined to discipline, however; the Word also purges, as Christ said—"Now are ye clean through (or, on account of) the Word which I have spoken unto you." Whatever the Lord may do for us through his Word, let us ask Him to do his pruning work, and may He comfort and gladden abundantly every soul that seeketh it, perpetually rebuking self while glorifying Christ!

The discourse was rich in thought, and although these few notes do not pretend to cover the ground, they will afford some idea of the helpful manner in which a subject of deep importance was treated by Dr. Moule.

The overflow and evangelistic meetings on Sunday were very largely attended. The Gospel was preached with great force by Mr. Inwood, and a powerful address was delivered by Rev. George Soltau. At some conventions little is done to bring in the children; but this

oversight does not apply to Keswick. The gathering for the little folk on Sunday afternoon was an encouraging success, and addresses suited to the audience and highly instructive in character were delivered by Messrs. W. H. Wilson and Mr. H. Hutchinson, of the Children's Special Service Mission. A second meeting for children is arranged for next Sunday. For all these gatherings the assistance of Convention visitors has been solicited in the form of intercessory prayer, that the Gospel message as preached during the entire week, both in the various meeting places and in the open air every evening, may be attended with great results in the salvation of souls and to the glory of God.

Mr. SOLTAU'S address was at once striking in character and strong in its appeal to the conscience. Founded on 1 Peter ii. 7, it dealt specially with the words

"DISALLOWED" AND "DISOBEDIENT."

To disallow Christ is to be disobedient to God. Christ has been disallowed by men in the past, and the same is the case to day. The builders rejected the precious stone of God's choice; people to-day leave Him out of account in their life-work. Moreover, many who acknowledge Him in some respects disallow Him in others, in order that they may continue habits and occupations and pursue purposes and plans that He is known to disapprove.

Going into particulars, the speaker showed that Christ was disallowed by Herod the king, who accordingly sought to take his life; by his contemporaries in Nazareth and the rulers of the people at Jerusalem; also by the populace when they chose Barabbas rather than Jesus—the destroyer and murderer rather than the holy Saviour. The choice regarding Christ has consequences which man cannot escape; the rejected stone becomes a rock of offence, coming into collision with which the sinner must inevitably be ruined.

Everything depends upon the place we give to Christ in our life and character. To the unbeliever the preacher's message was: Put Jesus in the place God has put Him in, and ask God to receive you as his obedient child. To the child of God he said: In building up your character how much or how little of your endeavour has been in harmony with the will of Christ? Has He been precious, or an honour to you? Or have you disallowed Him—in the church, in the home, in business, in the matter of recreation and social life? Those who disallow Christ are disobedient to the rule which God has laid down for our life every day in the week and every week in the year. In conclusion, Mr. Soltau pointed the obvious lesson of the remark of a friend to him in a recent conversation. "I have found my life work," said the friend. "What is it?" "It is this: 'This is the work of God; that ye believe on Him whom He hath sent.'"

PRAYER FOR IRELAND.

According to custom, the prayer meeting on Monday morning had for its burden and concern the work of God in the sister island. Captain Tottenham presided, and although rain was falling heavily during the hour of assembly there was an exceptionally large attendance. Prayer was opened by Rev. C. Inwood, Canon Daunt, Professor Mackintosh, and Rev. J. Garrett. Among other reasons for praise were these: The comparative quiet of the times in Ireland, the revival in several quarters of simple Gospel preaching, and for an increasing spirit of unity among the Churches and Christian people in the land. Among other classes remembered in prayer were the Roman Catholic priests, also the converts, and those under conviction.

Many works and workers were mentioned before the Lord for silent prayer, including the following: Work among soldiers in various homes and regiments, sailors and coastguardsmen, policemen, and workers on the railways; work and workers in the open air, in tents and wooden halls, missionaries, and those engaged in house-to-house visitation, medical missions, and homes and schools for the young, also orphanages; for Scripture readers, text-teachers in Irish, colporteurs of the Word of God; for training homes for workers, itinerants in fairs and markets, tracts and those who distribute them; finally, for all converts, as well as for those who during the year have apostasised from the truth.

This list, though by no means all inclusive, gave a good idea of the many-sided nature of Gospel effort in progress in Ireland. All hearts seemed to go out in sympathy with the petition that God would graciously stir up the Churches in Ireland to such an enthusiasm as would please his Holy Spirit, so that they might be truly missionary, and by prayer and labour be instrumental for great blessing throughout the land. Those who attended this meeting could not but be impressed with its earnest spirit; and assuredly many a believing heart was encouraged by the oft sung chorus introduced by Captain Tottenham:—

I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer,
Glory to his name!

THE WOMEN OF INDIA.

A meeting that had not been contemplated when the programme was drawn up was held on Monday afternoon in the Victoria Hall. Rev. F. Paynter presided over a crowded gathering; and after praise and prayer, PANDITA RAMABAI told the story of her work for the child widows of India. But for the occasional remarks of speakers who followed her, the audience would have known little of the intellectual distinction and high personal qualities of the lady; for she spoke with praiseworthy quietness and modesty in reference to herself and the work God had enabled her to do. The millions of widows of India, despised and labouring under nameless hardships, and the thousands of that vast number who, by reason of youth and babyhood, are specially to be pitied: these sad facts indicated to the Pandita a sphere of usefulness upon which she entered a good many years ago. As a result of her endeavours light had entered many a dark mind, and freedom was now being enjoyed by many of India's women, some of whom had been openly baptized, while others were married and were leading happy and useful lives.

Coming to the story of her more recent efforts in rescuing the starving child-widows in the Central Provinces, the Pandita rejoiced to say that this effort is organised on a definitely Christian basis, and is being greatly blessed of God. She now intends to add a Bible-training school for girls, in the hope thereby of advancing home mission work on the part of Indian Christians. For this undertaking she begged the prayers of British Christians, and also asked for lady volunteers for India.

Mr. Charles Reeve, of the Poona Village Mission, also appealed for workers. Miss Edith Mulvany did the same, intimating that she hoped to return to India in October or November with the special object of establishing a home for friendless women in Calcutta. The meeting that heard these earnest appeals was largely composed of young men and women, who followed with evident compassion the story of the sorrow of India's women, and engaged in prayer, led by Mrs. M. Baxter, for the outpouring of God's Spirit upon the women of our Great Eastern dependency.

The opening meeting of the Convention on Monday evening was large beyond the capacity of the spacious tent. The weather having cleared, and no other gathering being on the programme for the same hour, this was not surprising. Mr. Robert Wilson occupied the chair, being accompanied on the platform by a goodly array of speakers for future meetings, including Dr. A. T. Pierson, of New York.

Prebendary WEBB-PEPLOE opened with an address based on 1 Samuel xv. 13 and 14, in which the prophet denounces the disobedience of King Saul in the matter of the sheep and oxen of the Amalekites, which he spared instead of dealing with them as devoted to God. Now God is a jealous God; that is, He demands loyal and whole-hearted service on the part of those with whom He establishes relations. In Eden man's relation to God arose from a sense of humble and grateful *dependence;* after the giving of the law at Sinai, it was by *obedience* that the creature sought to realise his true relation to the Law-Giver and Creator. When the Lord Jesus Christ came, however, a new relationship was set up, which may be called a *blood-relationship*, for Christ said to his disciples, "He that doeth the will of my Father, the same is My mother, and sister, and brother." Moreover, it is a *heart-tie*, as represented by the relation of bride and bridegroom.

Therefore it is reasonable that God should expect every faculty and power and thought and attribute of our being to be consecrated wholly to Himself. This, in fact, is the Gospel demand, and the Gospel expectation; instead of being relaxed, as compared with the times of the law, the demand has been increased. Since the revelation of God's unspeakable love in Christ Jesus it has, in fact, been infinitely enhanced and enlarged. While God may be merciful to the vilest sinner and pardon him, yet, after displaying his love to us in that way, after we have become saints in Christ Jesus, that love makes an imperative demand upon us, even for the consecration of

ALL OUR POWERS AND FACULTIES.

Turning to the story of Saul and the Amalekites, the speaker found in it a picture of present unfaithfulness of many Christians, in regard to things that should be placed on God's altar. Saul was called upon to deal in judgment with the people of Amalek, which was a type of the world's pride. He knew that everything was to be surrendered to God, but in order to have favour with men he cherished and nourished the things that were devoted, and kept back the things that belonged to the Lord, leaving to the Holy One the vile and the refuse. Christians also are anointed of the Lord to do his work, and their possessions as well as their persons should be holy unto the Lord. Nothing should be kept back either to please self or favour men; yet we give to God the scraps of our time and the trifles of our money. He had heard of ladies and gentlemen who, every quarter, gave their clothing to the poor in order that they might get new. That was according to fashion; in fact, they pleaded the care of God's poor as a reason for getting the new and fashionable things. Proceeding, the speaker pointed out the selfishness of this, and the dishonesty of dealing thus with God. The demand which God makes is not penal, but is in return for his own love to us, and compliance should be a precious privilege. Have we realised our relation to God? Have our hands been slack to minister to our Bridegroom—to our Lord?

Look at Saul, confounded in the presence of the prophet; even when convicted, in shame and confusion, there was no true repentance as he said, "I have sinned." In the case of David before Nathan it was different, for the king said, "I have sinned against the Lord," and from the depths of his stricken conscience confessed in the words of the fifty-first Psalm—"Against Thee, Thee only, have I sinned, and done this evil in thy sight." To be any good conviction must be

NOT MERELY REPENTANCE OF SIN,

but a turning unto the Lord, kissing the feet that bring the message of love, and at length hearing the words, "Thy sins are forgiven thee; go in peace and sin no more." If that display of love, does not make us love, then nothing will. It is for us to ask, "What shall I render unto the Lord for all his benefits toward me?" In closing, in an impassioned appeal, Mr. Webb-Peploe pleaded with his hearers to return God's love by loving Him, and by placing at his service all their powers and possessions in life in honourable consecration.

The prayer meeting at seven o'clock on Tuesday morning was so largely attended that the tent seemed well filled. Mr. A. A. Head presided, and an address was delivered by Rev. J. J. LUCE on the words, "After this manner, therefore, pray ye" (Matt. vi. 9). He spoke on reality in dealing with God, and showed that the model prayer which our Lord gave his disciples puts God and his kingdom first, in the seeking of which we may rely upon receiving every blessing. The meeting was for the most part occupied with prayer, those absent from the Convention, whether engaged in work for Christ at home, or in distant lands, being remembered before the Lord.

The South London Association for Assisting the Blind continues its good work. Classes are held where the blind are taught to read the Scriptures in embossed type; portions of the Scriptures and other books in embossed type are lent for home reading; devotional meetings are held, as also are social and recreation meetings; members are visited and relieved where necessary; pensions are allowed in urgent cases; loans are granted free of interest; classes for teaching music and knitting and needlework are also held. Employment for the blind is also sought and provided where possible. The largest of the classes held by the association are those at St. Paul's Mission Hall, Manor-place, Walworth, with 133 blind on the books. The Brixton and Kennington centres are also full of activity—the total blind directly helped being 157. Particulars of this useful work may be had in the new report issued by the secretary, Mr. J. T. Edmonds, 155, Brixton-road, S.W.

Meetings of The Week.

World's Sunday School Convention.

THE opening meeting of the Convention on Tuesday, 12th inst., and its principal sessions throughout last week, were held, through the courtesy of Dr. Parker, in the City Temple, Holborn Viaduct. Four wreaths were placed on the front of the platform railing, in memory of four delegates who perished in *La Bourgogne* while on their way to the Convention, their names being Mr. and Mrs. Rundell, Miss Tower, and Miss Reeves.

Conference on the first day was preceded by a meeting for praise and prayer, held in the City Temple, and lasting half an hour, under the conduct of Rev. Robert Culley, secretary of the Wesleyan Sunday School Union.

Mr. B. F. Jacobs, of Chicago, the hon. president, being unable to visit England through ill-health, his place was occupied by Mr. F. F. Belsey, of London, one of the vice-chairmen, and the opening prayer was offered by Dr. Monro Gibson, of St. John's Wood Presbyterian Church. The Marquis of Northampton, president of the English Sunday School Union, gave

A VERY CORDIAL ADDRESS OF WELCOME.

Mr. Edward Towers, chairman of the World's Convention Committee in London, also offered a welcome, and was followed by Dr. Clifford on behalf of the Free Church National Council and for the churches of the United Kingdom generally. If, said he, we are to hold our own in the old country against an intolerant and aggressive sacerdotalism, our children must understand New Testament Christianity. Rev. Dr. Spaulding (U.S.A.); Hon. S. H. Blake (Toronto); Mr. Stocks, representing Australasia; Professor Fetzer and Count Bernstorff, Germany; Pastor Th. Truvé, of Gothenburg, Sweden; Bishop Thoburn, India; and the Rev. W. H. Richards, Kimberley, also spoke.

Though the object of the convention was to receive reports and discuss methods of Sunday-school work, the one dominant "note" appeared rather to be expression of joy at the increasing feeling of unity between England and America. One speaker after another alluded to it in various forms, and it always elicited prolonged and fervent applause.

Perhaps the most striking incident of the day's proceedings occurred toward the close of the morning session, when after a speech from Bishop Thoburn, of the Methodist Episcopal Church, respecting work in Asia, an American delegate asked the president to allow a prayer to be offered regarding American Christian

WORK IN THE PHILIPPINES.

All the American delegates present rose to their feet while one of their number from Massachusetts offered a prayer, which amounted to a pledge that the Americans would not shirk the task of conducting vigorous Christian work and instruction in those islands should their country become responsible for them.

At Tuesday's afternoon and evening sessions, the chairmen being Mr. Edward Towers and Mr. Albert Spicer, M.P., respectively, reports were read from various countries giving statistics and particulars of the work. A summary of statistics of Protestant Sunday-schools shows in England and Wales 43,600 schools, 613,000 teachers, 6,840,000 scholars; Scotland, 6300 schools, 64,000 teachers, 713,000 scholars; Ireland, 3600 schools, 28,000 teachers, 319,000 scholars; Denmark, in 1893, 55,000 scholars, now 71,000; Holland, 11,300 in 1893, now 11,800; Italy, 11,000 in 1893, now 15,700; Portugal, 1,066 in 1893, now 1,419; Spain, 3,200 in 1893, now 4,200; Sweden, 242,000 in 1893, now 252,000. These figures were presented by Mr. J. F. Holmes, hon. secretary of the S.S.U. Continental Mission. In India, where Sunday-school work has made its greatest strides in the last nine years, there were in 1889, 2757 schools and 116,014 teachers and scholars; now there are 5578 schools, 13,937 teachers, and 247,471 scholars. In Australasia there are 595,000 scholars, 7458 schools, and 55,000 teachers. In America, according to a paper prepared by Mr. B. F. Jacobs, and read by Mr. A. B. McCrellis, of Rhode Island, there were in 1896 132,697 schools, 1,394,630 officers and teachers, and nearly 11 million scholars, or 12,288,153 in all.

Wednesday was devoted to demonstrations of

SUNDAY-SCHOOL METHODS,

and something like 20,000 delegates, visitors, and children spent the day at the Crystal Palace. The London Sunday-school Choir, of which Mr. J. H. Barnard is the well-known founder and manager, also celebrated its twenty-sixth summer fête. Two meetings were held, and at one gathering Alderman White, of Norwich, presided, and Mr. J. P. Black, secretary of the International Primary Union, U.S.A., discoursed on Summer Schools and Primary Unions, which appear to be schools for children up to twelve years of age. These schools are distinct from others, but large schools also have something that may be called

SUNDAY KINDERGARTEN.

Miss Bertha Vella, of Mass., U.S.A., and Mrs. J. W. Barnes, from the same country, having spoken, Mrs. W. J. Semelroth, of St. Louis, answered a number of questions on American methods. Particularly the meaning of sand maps was asked for, and it appears that in some American Sunday-schools teachers illustrate Biblical lessons and subjects by manipulating moulding sand in ingenious ways.

Delegates freely expressed the opinion that America is far beyond England in the organisation and methods of Sunday-schools. Messrs. F. F. Belsey and Witchell, of London, in Room B, were explaining and illustrating what could be done with blackboards and object illustrations. In the hands of a fairly expert draughtsman and ready speaker this method of utilising the blackboard is

A POWERFUL AUXILIARY,

arresting and maintaining the interest of a large number of children for a long time. Miss Keyworth, of the Wesleyan Training College, took a class of fifty or sixty children, showing how they should be taught, and Rev. R. J. Y. Pierce, U.S.A., also spoke.

At the close of these practical demonstrations and discussions on methods, a very successful concert was given by nearly 6,000 junior scholars—under the direction of the London Sunday-school Choir—on the Handel Orchestra, Mr. J. Rowley conducting.

At the Seventh Session of the Conference, held in the City Temple, on Thursday morning, Mr. A. B. McCrellis, of Rhode Island, presided, and Dr. John Potts, of Canada, brought up the report of the International Lesson Committee. The intellectual and educational benefits of the uniform lesson system were, he contended, many and great; it had created a Biblical literature of great value to the cause of truth, and it had proved

A GREAT OBJECT LESSON

on the unity of Christianity. Organic Christian unity was only a dream. He was not sure that an organic union would be an unmixed blessing. But unity, not uniformity, was the desirable object. The harmonising of Sunday-school work through the Word of God had led the churches to be less controversial and less militant than of old, more friendly and nearer to each other in practical Christian work.

Rev. Dr. S. G. Green, of the Religious Tract Society, declared that the main object of the uniform lesson system is to lead teachers and scholars to gain a comprehensive and adequate knowledge of Scripture, in its diversity as a manifold literature extending through many ages; also in its utility as a development of the doctrine of redemption; and in its order as a progressive revelation. Popular ignorance of the Scriptures is portentous, and this is due to miscellaneous pulpit texts and the way in which contexts are disregarded.

Rev. W. G. Mills and Count Bernstorff followed, the latter regretting that the International Lesson system had not gained ground on the Continent. The reason was, he feared, especially in Germany, that it was impossible to popularise a system which ignored the ecclesiastical element.

Dr. Parker preached the Convention Sermon at noon, his subject being the command to subdue the earth. Referring to the great and growing feeling of the

UNITY OF THE ANGLO-SAXON RACE,

he said if it were to work for peace he was with it, but if it were to work against the peace of the world he was not with it, for God had made of one blood all the nations of the earth. Christian Protestantism for the world means liberty, intelligence, justice, and mutual recognition.

In the afternoon Mr. Edward Towers presided, the discussion of Sunday-school organisation chiefly occupying the time; and the evening brought more hearty welcomes. The closing address of the day was delivered by Rev. Canon Fleming, as hon. sec. of the Religious Tract Society. He said they hoped and prayed the day would soon come when arbitration among nations might take the place of ghastly war. One outcome of the Convention will probably be the sending of a Sunday-school missionary to China.

On Friday the Convention was brought to a memorable close. The morning meeting in the City Temple was the tenth session of the Convention, and worship was conducted by Rev. Alfred Rowland, Chairman of the Congregational Union of England and Wales. Expository subjects were discussed by Rev. George Hawker and the Rev. F. B. Meyer; and the best methods of extending the work in various lands gave an attractive subject to Mr. Jackson, a Melbourne representative. The assembly also adopted a resolution welcoming the newest signs of peace between Spain and the United States, a resolution which was again presented and warmly approved at the public meeting in the evening.

The afternoon meeting was given up to the consideration of "Normal Classes and Institutes," a paper by Mr. A. Sindall, of London, being read by his friend Mr. Webster. It warmly advocated

A DEDICATORY SERVICE

for teachers, accompanied by a "covenant" to perform his duties with diligence and devotion. Professor H. M. Hamill, whose name is familiar in England as one of the great Chautauqua leaders, outlined the successful history of normal classes and institutes in his own country, giving it as his opinion that the eighty Chautauquas which were already the progeny of the alma mater would soon be happily succeeded by others.

The twelfth and final session of the Convention took the form of a great public meeting in the Queen's Hall, Langham-place. Musical selections were given by the London Sunday-school choir, and the Marquis of Northampton presided. The latter, in the course of his opening address, called attention to the necessity of extending Christianity throughout the world if only as an assurance that the peace of the world would be secured by the maintenance of Christian character.

Hon. S. H. Blake (Toronto) eulogised the Bible-teaching in Sunday-schools, and said the children in Sunday-schools were the stuff of which men and women of the future would be made, and he thanked God they had 25,000,000 of such children in their care. Bishop Thoburn (of India) said that throughout the world to-day there were 200,000,000 little ones under five years of age belonging to them in a Christian sense, a sense of obligation, and it was theirs to get the heart-grasp of them. Two relics of Eden were left to them—the home and the Sabbath. The Christian word "home" must be carried into all heathen lands, but, first of all, it must be preserved in all Christian lands. Our responsibility rested in the fact, as Mr. Gladstone had said, that the English-speaking race a century hence would number 600,000,000 souls.

Several resolutions brought the Convention to a close. The foreign delegates were anxious to express their gratitude for much kindness and attention; and Mr. A. B. McCrellis, in moving a similar form of words on behalf of the large American contingent, said they were not foreigners, and had not been received as foreigners. They were the children and the grandchildren of the country they loved, and which they had found loved them. Mr. Edward Towers, president of the Convention, then moved a resolution almost identical in terms with that of the morning, to the effect that the Convention hailed with satisfaction the prospect of peace between Spain and the United States. In seconding Mr. Albert Spicer, M.P., said they could not shut their eyes to the fact that this disastrous war had opened up to them many new problems for the future; but among its results they might hope to find new securities for the peace of the world in England and America coming closer together.

State Regulation of Vice.

"SHALL not God avenge his own elect" when the Divine nature which He has implanted impels them to fight his battles in the earth, to contend for the righteousness which exalteth a nation, and to plead the cause of the oppressed? Earnest souls from all quarters beyond the seas have gathered in this city of London during the past week for the Congress held by the International Federation for the Abolition of State Regulation of Vice. Besides important business relating to England and India, the daily sessions held in Devonshire House, Bishopsgate-street, E.C., have brought reports giving an account of the movement in France, Germany, Switzerland, Holland, Belgium, Norway, Sweden, Denmark, and other countries.

On Thursday evening the Ladies' National Association held a great public meeting of men and women in Exeter Hall. Platform and auditorium were filled. After a few moments of silent prayer it was announced that letters and telegrams wishing godspeed to the movement had poured in from many quarters of the globe, and these numerous communications had to be taken as read.

The revered Mrs. JOSEPHINE BUTLER presided, but advancing years prevented her from giving more than a few words at the close of the meeting. A resolution was moved by Rev. Dr. CLIFFORD declaring that the meeting

> cordially associates itself with the Ladies' National Association in its reiterated and absolute condemnation of the principle of the State regulation of vice in whatever form, and under whatever name it may be attempted to be revived; and it records its profound satisfaction in seeing gathered together to-day the representatives of so many different countries of the world to strengthen the abolitionist movement, and to join in the condemnation of the system which the Association will continue with all its strength to oppose.

The speaker expressed gratitude for the indomitable faith of the leader still spared to them, and for what has been accomplished by such men as the late Sir James Stansfeld, whose work is still reproductive in this good cause. Although God takes away workers, He Himself carries on the work, feeding faith by experience, and quickening the conscience by the sight of foes who have never forgiven the successful repeal fight of past years, and who are trying to take advantage of the present popular reactionary mood for the re-enactment of the discredited and hateful Acts. It is impossible to have bad legislation in India without its effects being felt in the Strand; and for the State to feed prostitution is as ruinous as the fanning by a captain of a fire on board his own ship. Women must be to the front on this question, and the God of holiness will crown with benediction their efforts to deliver their poor sisters from a cowardly and unjust oppression, that our land may enjoy the righteousness which gives a people leading influence in the affairs of mankind.

In seconding, Mr. HENRY PIERSON, of Zetland, President of the British, Continental, and General Federation, said that, like Noah's raven, it is the sad duty of certain workers to investigate the extent of corruption, while Christian statisticians and politicians perform no less service in presenting the results in a form for practical reference and use; while the sorrow over wrong-doing, the godly desire, and the purity of womankind, applied to this question and aptly typified by the dove, have brought us a first olive branch as a sign of the dawn of a brighter state of things.

Mrs. FENWICK MILLER was very plainspoken in her support of the resolution, and pertinently asked, "Whose girls are to be taken by the State for wicked purposes? Not yours and mine perhaps; but remember they are *some* poor mothers' girls." Enactments which violate the sisterhood of woman are illusory as regards protection of vicious men; and thus innocent women often suffer for the guilty, in the marriage relation.

Another motion was made by Mr. JAMES STUART M.P., declaring that the meeting,

> in view of the repeal of the Indian Prohibitive Act of 1895, and of the liberty thus given to the authorities in India to restore the late condemned Cantonment Regulations and Practices, and, having regard to the recent circular of the Indian Government stating explicitly their policy in this respect, expressed its conviction that in spite of certain warnings and professions on the part of the Home Government the principles of the Vice Regulations are now again in force in India; and pledged itself to make every effort, by arousing the public conscience at home and in India, to obtain the complete and final abolition of any system based on these principles.

The speaker contended that from a moral and hygienic standpoint the system referred to stands condemned. A prohibitive Act was infinitely preferable to advice from a biased Government Department. He held in his hand an official document not meant for publication, and of which more would yet be heard, which throws upon the really *compulsory* policy of the Indian Government a very different light from that derivable from the Blue Book upon the subject. The iniquitous system is again full blown in India, but the hosts of righteousness are determined to maintain a fight, the occasion for which now centres in that country.



MRS. JOSEPHINE E. BUTLER

With evidences of intense womanly feeling, which did her great honour, Mrs. ANDREWS seconded, telling how, when she visited India, it was only to find the evil rampant in 1892, despite the repeal of 1888. 'The "Government women," as they were called, from Benares to Peshawar, cherished the conviction that, notwithstanding the cruel action of her officers, our Queen, having children of her own, cares for her dusky daughters in India; and the poor creatures with touching confidence besought Mrs. Andrews to represent their sad case to their good sovereign.

Mr. AARON POWELL had great pleasure, as an American, in supporting the important resolution He trusted that the coming alliance between his country and ours would tend to national peace as opposed to militarism. The position of America was once unique, as having no standing army or navy worthy of the name, but if the war should prove to be of considerable duration there would arise the peril that American advocates of evil would assume for their contention the military ground which is favoured in Europe. He believed in the entire enfranchisement of women as indispensable to the ultimate attainment of repeal; for it was in American States where women have votes that the age of consent had been raised to the maximum of eighteen years.

The third and final pronouncement, moved by Mdlle. VIDART, of the Swiss Association, was as follows:—

> That this meeting, while observing with gratitude many signs of the growing acceptance in the public mind of the principles which the Ladies' National Association has maintained for so many years, wishes emphatically to again record its conviction that no radically good or lasting result can be obtained so long as, side by side with any suggested moralising influences, the deadly teachings of the Vice Regulations is allowed to exist.

Describing the deplorable weakening of the public conscience observable in her own land, especially among the young, as the effect of State regulation, the speaker fulfilled her appointed office "in the sacred name of human fellowship."

Rev. CANON LYTTELTON seconded, and denounced what is really a systematic and organised degradation of *men*, in the encouragement to gratify lust under the direct ægis of the State. We must leave no stone unturned to remove from our brothers, fighting our battles in distant lands, the greatest temptation that besets them.

Support was rendered by BISHOP THOBURN, who said it is as impossible to regulate vice as it is to control theft, perjury, gambling, or drinking. He was sure that he spoke the mind of the people among whom he lives—Mohammedans, Hindoos, high-caste and low-caste colonies of Asiatic settlers, and nearly three hundred millions of the people of India are unanimously opposed to every form of regulation enactment.

The several resolutions were unanimously adopted in the course of the proceedings. After a few words from Mr. HUGO TAMM (Sweden) and Dr. J. B. NEVINS,

A fitting climax was reached when Mrs JOSEPHINE BUTLER, coming forward to acknowledge a vote of thanks, was received by the whole audience standing. "In the name and strength of our God," said she, "I vow to the people of England to be faithful unto death in this mission to which God has called me for the preservation of their dearest liberties and holiest aspirations."

National Refuges. — Lady Margaret Villiers attended, a few days ago, at Ealing House Girls' Home, Ealing, one of the ten institutions belonging to the National Refuges for Homeless and Destitute Children, and presented prizes to young women who had been trained in the Home as domestic servants and had kept their situations for various periods with good character. This annual reunion, called "Old Girls' Day," is always an interesting event. A dozen girls belonging to Ealing House who recently won the prize at the Crystal Palace for singing, contributed effectively to the musical performance on the occasion. Lady Margaret, whose father, the Earl of Jersey, is president of the National Refuges, expressed great pleasure at the good work being done by the Society. Speeches were also delivered by Dr. Oliver, vicar of Ealing, Mr. Francis Hammond, of the committee, and by Mr. H. Bristow Wallen, secretary of the Society.

A Great Field Day.

THE SALVATION ARMY AT THE ALEXANDRA PALACE.

"THIRTY-THREE years of salvation!" Such was the subject of General Booth's speech, which may be regarded as the chief item in the day's proceedings on Monday last. And a very concise review of his life's work it was, setting in array the conquests and crosses—especially the former—that have marked its course. I remember the Army's first great "outing," in 1882, at this same Alexandra Palace, made memorable to my mind by the sanguine espousal of hopes as yet unfulfilled. "We are only on borrowed ground to-day," exclaimed the General, "but make no mistake, we shall march on and take no rest until we have acquired this place as our own!" For it was an open secret that it was in those days seriously contemplated to aim at securing the Palace as a great "Salvation Temple" and general chief centre of the Army's operations. But neither Providence nor a charitable public favoured so vast a scheme, and the relations of the Army and the Palace remain pretty much the same to-day as then.

Yet this does not necessarily spell failure. In the intervening years other schemes have been floated which have done more to uplift fallen humanity than even the acquirement of the Palace would have done; and who shall say the money has not been more wisely spent? It is with no less pardonable pride that the General can marshal his forces and tabulate his figures to-day; and if any cynic had doubts of the Army's hold upon the populace, his fears would have been allayed in no small degree by the great concourse on Monday of *bonâ-fide* members of which the organisation is justly proud. Sights many, sounds more—fearful and wonderful some of them, to be sure, but all betokening an enthusiasm which was as a breeze from the briny to a fagged and weary worker, in these days of all too respectable, not to say half-hearted, religious profession.

Of course *perspiration* is not always *inspiration*, nor are vehemence and piety synonymous terms; but make what allowance you will, the fact remains that, literally, millions of persons have heard the Gospel of the Saviour's love during the past year, indoors and out of doors, by the wayside, by the bedside, and wheresoever else men and women, willing or unwilling, have been found.

To us, the eccentricities of a "field day" are of as small moment as the exuberance of a child let out from school, compared to the real solid work carried on day by day, all the year round, under circumstances often as heart-breaking and depressing as the combination of the forces of evil can produce. Homes made happy, lives redeemed, souls saved—these are the actual and lasting features of the Army's work. And in the doing of it the mission of the Saviour is fulfilled—to bind up the broken-hearted, to proclaim liberty to the captives, to comfort those that mourn, and to give the garment of praise for the spirit of heaviness.

One of the most picturesque ceremonies of the day was the religious wedding of Brigadier Powell with Brigadier Miss Sommer, which took place in the Concert Hall, under the superintendence of Commissioner Howard. Mr. Powell had been for several years engaged in Army work, first in Holland, and afterwards in Norway, Japan, and India; the bride was a well-known Norwegian officer. The civil ceremony had previously taken place at a registry office. G.

Y.M.C.A.—Young men are invited, each with a friend, lady or gentleman, to a day's conference at Wing, near Leighton Buzzard, Beds, on Thursday, August 11. Trains from Euston at eleven or earlier. Friends wishing to attend please communicate with Mr. T. S. Heley, Wing, Leighton Buzzard, Beds, not later than previous Saturday.

[618]

National Vigilance Association.

THIS Association has had another busy year. The work of the office has been as full and as various as in former days. Of the special features and achievements arrived at perhaps the most important has been the development of measures for the protection of girls going abroad, or coming over to this country, in search of situations. The Association has succeeded in very largely increasing its agencies for this purpose. It now has a list of some 160 friends in ports and towns, willing and able to befriend any girl. On all the principal lines of Continental steamers and on the South African Union line the warnings to girls are exhibited, and the lists of friends are distributed. The importance of including the South African steamers is seen in the fact that there is a large traffic to feed the vices of Johannesburg.

Mr. J. Compton Rickett, M.P., presided over the annual meeting in Exeter Hall on Wednesday evening last week. During the past thirteen years there has been an appreciable diminution in the grosser forms of social evil in London, owing to the labours of the association in

ENFORCING THE LAW

in the direction of public decency; but much remains to be done in fighting the popular view that, of necessity, a certain amount of vice must exist. He was happy to state that a Government amendment of the Vagrancy Act was in contemplation which would have considerable effect upon houses of ill-fame in the West-end and upon those men who live by the earnings of shame.

Thankful recognition of valuable work done by the association was made by Mrs. Ormiston Chant; and very eloquently did she appeal to the hearts of parents on behalf of "somebody's girl." While there is cause of gratitude that it no longer means social ostracism to be industriously at work sweetening the moral atmosphere, yet there is danger of forgetting that it is one thing to accomplish an end in some measure, and quite another

TO MAINTAIN THE GROUND GAINED;

and the latter purpose means more financial support for the widespread operations of the Associations, if only in the interests of the thousands of mothers who look upon the organisation as a father to their fatherless girls. National honour demands that we leave England sweeter than we find it, and seek to so educate public opinion that it shall not accept the debased idea of a dual moral standard for men and women.

Rev. W. Carlile, of the Church Army, pleaded that vigilance work must not be left to the enthusiastic few. From the nature of the subject there is much hesitation to take up such effort; but the mind of the Master demands that we use our influence to bring the strength of the pulpit and of the Press to bear upon the evil, in addition to our stimulation of police activity. Though so much evil remains in our great city as compared with others, yet the purpose of purification is still dear to the heart of God.

On behalf of the meeting, Mr. W. T. Stead urged the Executive

TO PRESS FORWARD WITH VIGOUR

in the organisation of district centres in all parts of the United Kingdom, in order to afford advice and assistance in dealing with vice, and in creating a healthy public opinion. A coldly indifferent Press and an apathetic public show that there is a long way to go yet in this work, and the end will be nearer in view when women are placed upon the full basis of recognised citizenship and social equality. Much remains to be done in raising the standard in the estimation of woman herself; and with what consistency can we condemn heathen infanticide when mothers in our own favoured land kill their children before they are born? Not only must we seek recognition of the moral responsibility of *both* parents in such cases, but there is much need of kindly Christian regard for unwanted children, who have known neither father's nor mother's care.

Mr. Henry J. Wilson, M.P., believed that the action of the Association has diminished vice, though there may be an apparent increase from enlarged activity in the punishment of the offenders. It is undoubtedly owing to the action of the Association that Governmental legislation on the question is impending.

The powerful influence of Mr. Stead's revelations of 1885 in raising the age of consent in the United States was described by Mr. Aaron Powell. Between the two countries, said he, there is a new development in which many rejoice. Let the relationship henceforth be to lead the world to a higher level for womanhood as well as for man.

Colonel Dalbiac, M.P., spoke of the great advance made in public opinion towards demanding an equal standard of morality for men and women, and expressed satisfaction that the Association has drafted bills to amend the Criminal Law Amendment Act; also to punish, and in the case of foreigners, to expel from the country, persons who make a living out of the immoral earnings of women.

The valuable nature of the Association's work as seen in improved laws, in the living down of incessant disparagement of the cause of public decency, and in the suppression of improper books and pictures was spoken of by Mr. Samuel Smith, M.P.; and the meeting closed with a few words from Dr. Birkbeck Nevins, of Liverpool.

International Y.M.C.A. Conference.

WORK amongst students commanded considerable attention at the Basle Conference, an evening meeting, in addition to other references, being devoted to the subject. There was also a meeting of the English and Colonial delegates, convened specially for the purpose of devising means for drawing closer the bonds which already exist through mutual interest and kinship.

Interesting papers were read on the subject of Bible classes and of prayer meetings. During the Conference an afternoon was devoted to an excursion to St. Chrischona, a very important Protestant seminary and residence (near Basle), in which a great many devoted young men are trained for evangelistic work. The institution elicited great admiration and interest, but the excursion was considerably marred by the absence of organisation and oversight.

Amongst other features of interest in the Conference was an excellent exhibition of Y.M.C.A. literature, maps, statistical charts, etc., from various parts of the world.

Papers were presented on Friday morning, July 8, on the "Inner Work of the Association," the several departments being dealt with by Rev. Dr. Wurster (Heilbronn), Rev. Gustave Tophel (Lausanne), Mr. T. J. Wilkie (Toronto), Rev. J. Glyn Davies (Newport, Mon.), Rev. Mr. Haggstrom (Norrkoking, Sweden), and Rev. Mr. Moll (Courcelles). The afternoon was occupied by an excursion to St. Chrischona.

On Saturday morning the topic for discussion was "The Aggressive Missionary Work of the Associations." For Italy, Mr. Emile Eynard (Turin) was the speaker; for Russia, Pastor Findeisen (St. Petersburg); for Holland, Mr. Van Oosterwijk Bruyn (Zeist); for France, Mr. Samuel Laune (Nîmes); for Great Britain, Mr. Archibald Kennedy (Edinburgh); and for Germany, Mr. E. Wartmann (Berlin). The business session of the Conference followed after luncheon, and the consideration of work amongst lads occupied the remainder of the afternoon. In the evening Mr. Alois Adlof (Prague), Mr. W. M. Oatts (Glasgow), Professor Szabo (Budapest), and others addressed the delegates; while a

meeting for the general public was being conducted in the Cathedral by the Revs. Ch. Correvon (Frankfort), and A. Baumgartner (Berne).

On Sunday, 10th inst., Count Bernstorff, of Berlin, led a devotional meeting at 8.30 a.m., followed by sectional Church services. The preacher at the English service, held in St. Alban's Church, was Rev. W. H. Griffith Thomas, M.A., of Portman Chapel, Baker-street, London. At 11 o'clock there was a united Communion service in the Cathedral, Right Rev. A. von Salis officiating.

The closing service took place in the Cathedral in the afternoon, when the speakers were Sir Geo. Williams (London), Rev. Frank Thomas (Geneva), and Right Rev. K. Krummacher (Elberfeld).

The following day the delegates scattered to enjoy the beauties of Switzerland; others proceeding to a students' conference at Eisenach; while others again needed to return to London direct. Seeing Switzerland has this year been made delightfully simple and attractive. The railway companies issue a fortnight's season ticket, *available over the whole country*—except the mountain railways—for 24s. third class, 35s. second class, 50s. first class; the only provision necessary is that the applicant hand in an unmounted photograph, 2½in. by 1¼in. in the picture (bust). This unrestricted travelling is touring made easy.

Christ for Me.

Who gave Himself for us. Titus ii. 14.
Who gave Himself for me. Gal. ii. 20.
Who gave Himself for our sins. Gal. i. 4.
Christ hath given Himself for us. Eph. v. 2.

CHRIST for me! Exchange mysterious!
Christ for me. Oh! wondrous thought;
God's dear Son for me, the sinner!
This is what his love hath wrought.

He, the Just, for me, the unjust;
He made sin that I might be
In Him made to God for ever
Righteousness and purity.

He for me despised, rejected,
Bearing all my pain and loss;
Bowed beneath the bruising, scourging,
He for me upon the cross.

Christ for me! Exchange all glorious,
Noonday for my nature's night:
For my rags, his vesture, shining
Whiter than the whitest light.

He for me! Before the Father
My Forerunner there I see;
Throned on God's right hand for ever,
In the heavenlies, He for me!

He for me! His life, that dies not,
Flowing to me pure and free.
Hour by hour Himself He gives me,
Sweet, mysterious—He for me.

MRS. MERRILL E. GATES.

Amherst, Mass.

The Kashmiri Bible.—On June 15 Rev. Hinton Knowles wrote: "Many a mickle makes a muckle," and pays the bill. I think I require just £20 more, at the present rate of expense, to produce the Kashmiri Bible free of debt. I sold some of the printed portions the other day, Genesis, Psalms, etc.—our first sale. I almost trembled with joy. May God indeed bless this work, the scattering of his own Word throughout the land." Offerings in aid of this undertaking may be sent to Miss Tucker, 74, Carlton-hill, Abbey-road, N.W., or to Mr. H. G. Malaher, secretary Missionary Leaves Association, 20, Compton-terrace, Upper-street, Islington.

National Home-reading Union.—The summer assembly of this organisation will be held at Exeter during the last week of this month. The aim of the Union may be summed up in a short sentence: to render study attractive. The experience of the past nine years has proved to the council of the society that there is no other means by which this can be accomplished so effectively as by taking the student to the locality which most abundantly illustrates his work. The object of the meeting at Exeter Hall will be the study of the monuments with which the district abounds, illustrative of the archæology, art, and history of early England. The inaugural address will be delivered by Sir George W. Kekewich, K.C.B., Secretary of the Education Department. Several courses of lectures will be given, and excursions will be made to interesting places in the neighbourhood. The assembly is not restricted to members of the National Home-reading Union, but is open to all, on the payment of a small fee. The full programme may be obtained from the Office of the Union, Surrey House, Victoria Embankment, London, W.C.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

WE rejoice to be able to record a growing interest in all spiritual work during the last term. The Missionary Union especially has received an impetus from the visit of Mr. Mott, and many men have gone down with hearts awake to the great need of the "regions beyond." The work of the Oxford Pastorate is thus slowly but surely telling on the University, and the movement, pledged as it is to a directly spiritual work among the undergraduates, appeals for the prayer and support of all who have the needs of the University at heart.

Once again the quiet of the Sabbath was disturbed by the processions of last Sunday in aid of the hospital. To very many this mode of raising money is objectionable. The regular services are disturbed by the incessant noise of the bands, and work in the Sunday-school made exceedingly difficult. Moreover, it is to be regretted that drunkenness is one of the evils accruing from the custom of parading the streets on a hot July day. The Rev. F. J. Chavasse was the preacher at the Cathedral, but a large number left during the service. We are glad to find that this action has called forth a protest from the *Oxford Times*, which urges that the disturbance to the quiet of the city, the amount of Sabbath breaking occasioned, and the drinking that goes on in the licensed houses, makes it doubtful if the end justifies the means.

The sudden death of Mr. G. C. Amphlett has removed from our midst a bright example of a devoted Christian worker. A loyal member of the Methodist Free Church, he had endeared himself to all sections. As a preacher of the Gospel, as president of the P.S.A., and as a prominent member of the Free Church Council, his personality will be much missed. We remember, however, that God hires his workmen and carries on the work.

Temperance workers should be encouraged by the fact given on Thursday at a meeting of the St. Peter-le-Bailey Temperance Festival. Rev. Langdale Smith was the speaker, and he quoted several instances where whole families had been reclaimed from intemperance. Oxford lags behind somewhat in aggressive temperance work, but while the need is so imperative, and the Gospel so powerful, workers should not be wanting who will carry the war into the enemy's quarters.

A meeting in connection with the Jamaica Mission was held in the Parish Room of St. Mary's Church on Saturday evening. Rev. G. W. Downer, rector of Kingston, Jamaica, gave much interesting information of the country and the work. The poverty of the people was emphasised, the educational work described, and the success granted to missionary efforts in the island urged as a plea for sympathy and support.

Zenana Medical College.—Over 160 female students have been trained in connection with this college, and are now engaged as missionaries in Africa, India, China, Burmah, Syria, Palestine, and wherever women only are allowed to medically attend women. The cry from abroad is, "Send us missionaries with some medical knowledge." The college has been established in order to respond to that cry. The medical instruction given is very full, and students obtain by examination the certificate of the London Obstetrical Society. The fees are only fifty guineas a year for board, residence, and instruction. Many apply who are unable to pay even this moderate sum, and their applications the committee are reluctantly compelled to refuse from want of funds. Partially free scholarships are offered when funds permit. Hon. sec., Dr. G. de G. Griffith, 58, St. George's-road, S.W.

INTERNATIONAL S.S. LESSONS.

July 31.

"NABOTH'S VINEYARD."—1 Kings xxi. 4-16.
GOLDEN TEXT.—"Thou shalt not covet thy neighbour's house."—Ex. xx. 17.

AFTER HOREB.

ELIJAH goes back and works in the school of the prophets. We do not hear so much of him, but this was like the still small voice. He had great influence at the court of Ahab. Carmel had had its influence on the queen. Persecution had ceased; those who had not bowed the knee to Baal were able to declare themselves.

Ahab still a bad man. This lesson shows the evil of his heart, just as a boil shows the poverty of the blood. A man cannot think bad thoughts and bad desires without it being seen in his conduct.

THE FLY IN THE OINTMENT (1).

There can be discontent in a palace. The king is grieved because he has not Naboth's vineyard. He has a kingdom, but he lacks a few acres which belong to another. We should fix our attention on the things we *have*, rather than on those we have not.

The small troubles upset us more than the great ones. We know how to deal with a manly enemy, but a swarm of mosquitoes worry us infinitely more. Paul relied on God for his needs; therefore he could say, "I have learned in whatsoever state I am, therewith to be content."

JEZEBEL'S BAD COUNSEL (5-7).

She sneers at his puerile grief, and promises to obtain the vineyard for him.

Lesson.—We rise or fall with our companions. The coal that does not burn blackens. You cannot touch pitch and not have your fingers soiled.

Illustration.—The tree frog becomes green by living among the green leaves of trees.

The flat-fish assumes the colour of the sand on which it lies. So we are coloured by our companions.

COVETOUSNESS, GOOD AND BAD.

It was bad in Ahab, because he wished for that which would make another man the poorer.

People ruined by coveting the treasures of other people. Leads to theft and gambling. Starves the mind, sears the conscience, kills faith, and stifles better feelings. "Covet earnestly the best gifts." Aspire to the virtues of good men and women. You become richer, and they are none the poorer.

Teacher should point out the right place of ambition. Strive to succeed not to beat others, but to do good. Ambition in the present, not future. Do the duty of to-day well.

DEATH OF NABOTH (9-14).

Jezebel orders a fast as though some great calamity overhung the city. The reason for this would be asked on every hand. Then two ruffians (sons of Belial) would bear witness (false) against Naboth, charging him with some imaginary crime, for which he should suffer death.

Naboth loved his home, therefore he would not part with it. If Ahab were a good man he would have admired Naboth for this.

Love of home spring of many virtues.

Lesson.—Thankful that we live in a land and time where such injustice cannot be meted out.

We must do our part to keep Britain true to justice. Each one has his part to play. We owe this as our duty to our native land.

Not soldiers only are patriots.

A GUILTY CONSCIENCE (15-16).

The coward murderer sneaks into the possession of his victim. Ahab is met by Elijah—"Mine enemy." It was his guilty conscience that rebuked him. He should have listened to that conscience before the deed was done. Conscience is ruined not at once but little by little.

Illustration.—Mirror may be broken into a thousand pieces and spoiled. But it may also be spoiled by each day making scratch on the quicksilver at the back. So by little stories, evil thoughts and words, men spoil conscience.

Only one safeguard against Ahab's awful fate "Keep thy heart with all diligence," and pray without ceasing that God will give you grace to resist all wrong coming into the heart.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Pleasant Day at Addlestone.

I THINK you would all have liked to be with me last Thursday at this village in beautiful Surrey, but as you were not I will tell you something about it.

Addlestone is about twenty miles from London, and there are, as we might say, two villages, one inside the other. "How can that be?" you ask. In this way. A Christian lady, Mrs. Meredith, being fond of little girls, and feeling very sorry for those who are in any trouble, opened some "Homes" (before any of you were born!) twenty-seven years ago, especially for those whose parents have been or are in prison. The good Duchess of Teck, who, you remember, died last year, was very much interested in this Christ-like work, and gave her name to these Homes, which are arranged like a little village, with a green in the middle, and are called The Princess Mary Village Homes for Little Girls.

Last week they held their annual festival, and you will be glad to know that although the Duchess herself is dead, her daughter, H.R.H. the Duchess of York, has taken her place as patroness. She often went with her mother to visit the village when she was a little girl herself, and thus became interested in it. So she went down to the festival with several lords and ladies to give away the prizes to those who have been successful in their work during the year. Some were for excellence in sewing others for laundry work, conduct, general improvement, etc.; while some of the "mothers" in charge of the different cottages were also rewarded for their kindness and skill in managing the little ones under their care. About sixteen children live in each cottage (about 170 altogether), some of them very little mites, others almost ready to go out to service. They do a good deal for themselves, besides learning all kinds of housework. For instance, last year the number of garments made by the girls for their own use was 1622; those executed for orders were 212; stockings made by machine, 234; by hand for themselves, 230.

So you see they have to be very industrious, which all helps them to grow up useful women.

There was quite a grand company present, including Lord and Lady Herschell, Lady Mary Lygon, Lady Elizabeth Biddulph, Lady Normanton, Lady Lucan, Lady Jane Hilsford, the Baroness Burdett-Coutts, Lord Leven and Melville, Sir John Bramstone, Lord Iveagh, Lord Wimborne, Lord Rookwood, Colonel Howard Vincent, and the Dean of Rochester. Is it not nice to find all these interesting themselves in these poor children, and helping to make their young lives happy and bright?—such a contrast to the way most of them had to live in their unhappy homes. How thankful you ought to be to our Heavenly Father for giving you kind, loving parents and comfortable homes. If you would like to show your thankfulness in a practical way, I will forward to Mrs. Meredith any gifts you may send me for this good work.

Uncle Tom's Bathing Machine.

WHAT a boon was this to our little cripples at Southend last year! But it really seemed the weather would never get hot enough for using it this year. Cold winds and high tides prevailed, and the little folk were content to sit on the beach opposite their beautiful home and watch the ships, big and little, pass and repass on the mighty highway—Old Father Thames—without the smallest desire to taste what the waves were like, or to strip in the bathing machine.

But now the glorious weather has come. It is "so hot," the one desire is to get into the water, and of course the machine so generously provided by Uncle Tom and his big family of nieces and nephews is called into requisition. As a matter of fact we have a new one, as the other was not made quite as we wanted. Many of those who are interested in this page will be going to Southend, really the nearest seaside spot to the metropolis, and all are asked to look out for the famous bathing machine, remembering that the Home is close by, and that visitors will be heartily welcomed at any time by the kind-hearted matron. I am sure none of the contributors will want their money back again!

Ragged School Union. J. Kirk.

[CEO]

Our Eleventh Prize Competition.

I HAVE pleasure in giving below the names of the successful competitors. Some of the papers were very well done, and show that much time and thought have been spent in studying the Scriptures. But many of the papers are not so carefully done as I should like to see them. This probably is owing to the summer weather and school competitions, and I hope that next time I may be able to say that *all* show great improvement. To those who have failed, or who come low down on the lists, I wish better success next competition, and sincerely hope they will not get discouraged, but try to head the lists next time.

FIRST PRIZES.

Division I.—John William Wheeler, Beryl Calvert, Jessie Christine Palmer, Myrtle Perry.

Division II.—Ada Elizabeth Palmer, Edith E. Quick, Arabella V. G. Onslow, Gladys Mary Phipps, Mary Charles.

Division III.—Muriel Edwards, Isabel Winifred Phipps, Alice Mary Hogben.

Division IV.—May Violet Hunter, Kathleen E. Violet Ashworth, Guinefred L. Leigh, Ada B. Macnutt, Alice M. Thompson, Margaret Frances Palmer.

SECOND PRIZES.

Division I.—Frank Thompson, Pringle M. Wilson, James Ernest Davey, Margery Smart.

Division II.—William Aston, Mary E. Plumb, Willie Palmer, Elsie Muriel Slark, Frank R. Wilson.

Division III.—Ernest Edward Nash, Ethel Maude Pasley, Evelyn Lowndes Moir, Helen M. Hunter.

Division IV.—Mary Louise Tibbits, C. D. Stainer, John



H.R.H. The Duchess of York.
From Photo by Russell and Sons, 17, Baker-street, London, W.

Walter Thomson, Winifred H. Palmer, Tom M. Hunter, Kate G. Johns, Anna E. Leigh, Howard Lowndes Moir, Charles Faillettaz.

FIRST CERTIFICATES.

Division I.—John Ernest Pearce, Clarice Mary Peach, Sydney B. Robertson, Leonard Ewin, Annie Emma Moule, Henry James Cheney, Flora Simmons, Robert Ernest Salt, Eva Branscombe Petter, Ralph Aldwinckle, Eva Kalb, Edith M. Whiting, Gwendoline Lowndes Moir.

Division II.—Reginald V. Measor, Dorothy G. Hewer, Queenie Upton, Alice M. Palmer, Abrahain Mack, Gladys Calvert, Blanche Lindup, Rose Theodora Hill, Millicent M. Craven, Ida C. Cole, Edith V. Maitland-Kirwan, Edith S. Nash, Maude F. Tyson, Kathleen A. Pasley.

Division III.—Irene Coppard, May Bligh, Emily Bridgewater, Annie Kathleen Tibbits, Bessie Scantlebury, Dorothy Pelly Grove, Maggie Fullarton, Flossie Fullarton, Mildred Robinson, Lillian Margaret Pook, Margaret Lillian Pook, Frances Anna Figgis, Edith Elizabeth Bensted, Eva Laura Oakes.

Division IV.—Maggie Mack, Constance M. Scott, Janetta S. Fullarton, Ashley Hugh Bowker, Rosetta M. Sherwin, Mary C. de Spiganovicz, Kenneth J. Vining, Norman Johns, John Gibb Nicholson, Edith M. Wilkins, Nellie Jelfs, Gertrude W. Vellacott.

SECOND CERTIFICATES.

Division I.—Leslie Bell, Gracie Marston, May C. Mills, Herbert M. Stuart, Charles Stanford Rudge, Eva L. Edmundson, George Macdonald, Ella Hake, Henrietta Bardot, Douglas Howard Shepherd, Massy Baker, Lizzie Johnstone, Richard G. Farmer, Stuart Alfred Scragg, Thos. John Groombridge, Phyllis Boyd, Daisy Rosalind Clarke, Minnie Alice Quick, Esther Simmons, Betty Jacobs, Kate Rosenbloom, Norah A. M. Dyke.

Division II.—Polognia Daws, Dorothy T. Daintree, Theodora Aldwinckle, Arthur L. Moir, Nellie Sery, Agnes D. Kay, Charles H. Gale, Annie C. Gale, Isabel T. Salt, Margaret L. Carter, Kate Thomson, Alexander Kay, Ernest H. Aldwinckle, Evelyn E. Hewer, Kate G. MacGilp, Bessie M. Cheale, Mabel Bailey, Arthur G. Cox.

Division III.—C. Bessie Symes, Gladys Irene Mather, Ruth Coupe, Maude Naylor Oakes, Annie Cooper, Charlotte K. M. Millar, Thomas Kay, Charlotte Bailey, Mabel Cole, Lottie Orr, Walter Carter, Mabel Birney, Margaret Jane Macphee, Florence Mackenzie, Violet Gordon Donaldson-Selby, Isabel Candlin.

Division IV.—Mary D. Maitland Kirwan, Gertrude B. Brookfield, Daisy A. Bligh, Mildred Scott, Enid L. V. Mather, Robert G. Browne, Isabella McCallum Kay, Walter R. Cumbers, Francis W. Milne, Winifred M. Page Edith Harris, Lindsay Browne, Gwendoline K. Shaw.

HONOURABLE MENTION.

Division I.—Nellie Crawford, Bessie R. Laing, Winifred B. Harvey, Agnes Fullarton, Eleanor Chance, Dorothy Cooper, Kathleen Pincott, Graham V. Lloyd, Murray S. Lloyd, Ralph Bourne, Ronald Studd, Dorothea Reader Harris, Frederic Seth, Cecile Helen Wright, Charles Noel Wright, Harry Thompson, Chappie Bazett.

Division II.—Louie Havergal Hooper, Ernest G. Bligh, Isabella Mack, Kitty Donaldson-Selby, Barbara Maconchy, Susie A. Cumbers, David Gardiner, Wilfred Temple Aldous, Hyacinth B. FitzSimons, Louie Penny, Louise Filhol, Lottie Carmichael, William Charles, Lois Muriel Craven, Florence A. Osmond. James T. Tuff, Edwin T. Peters, Edith Grieve, Aileen E. Figgis, Vera C. Dickinson. Herbert James Tomkins, Cecilia Lichtenstein, Dorothy E. Harris, Robert E. Marriott, Marian G. Freegard, Harriette Orr, Augusta R. Anton, Constance E. Furlong, Herbert H. Braddon, Jessie D. Carter, Alfred E. Gibbs, Eva Winpenny, Vera Petrides, Arthur Wright, Harcourt Hunter, Charles Macdonald, William Aubrey L. Marriott.

Division III.—Lila Kathleen Hughes, Marjorie Row Hogge, Margaret D. Hogg, John Archibald Field, W. M. Penny, Rosaline Castein, Winifred Margaret Stangoe, Beatrice Morris Cashford, J. H. Archer, Byres Hill, Arthur Peveril Turnbull, Dorothy Patten.

The Bible Searcher.

No. 130 (second list).—Correct answers from:—

A—John Adams, Douglas Adams, Bertha Arres-Mather, Charlie and Ella Ardley, Maggie Arres-Mather, Mary Ansell, Wm. Aston.

B—Geo. Brand, Allen, Conyers, and Massy Baker, Henriette Bardot, Dorothy and Evelyn Barrett, Elizabeth and Janet* Black, Mabel and Charlotte Bailey. Louis W. H. Berthe, Archibald Bearsby, Jasper Bell*, Dorothy M. Bellerby, J. K. Bennett, Frances J. Bennett, Mary* and Susette* Beck, Colin G. and Geo. F. Brown, Ashley Bowker*, Gertrude, Beatrice, and Nellie Brookfield, Phyllis Boyd, Gordon Bolton. Eva Browne, Leonard, Lindsay, and Corbet Browne*, E. Buhl, E. Bridgewater.

C—Isabel and Mabel Candlin. Dorothy J. Clarke, Winnie Campbell, Willie and Mary Charles. Maggie and Jessie Carter, Alice Cady, Beryl and Gladys* Calvert, Lottie* and Daisy Carmichael, Walter Carter*, Millicent and Cicely M. Craven, Janie and Nellie Crawford. Alice E. Crang, Mabel Clay, Edith and Dora Corrie, Marjorie Collins, Ruth Coupe*, Annie Cooper*, Dorothy Cooper, Ethel, Susie*, and Walter Cumbers, E. Church.

D—Florrie Dance, Blossom Davis*, Polognia Daws* Dorothy Daintree, Edith Daisley, Harold Davis*, Cecil and Bessie Davis, William Dilby, Claud Dodsworth, Kenneth Dunbar, Gordon S. Duncan, Dorothy Dyke.

E—Helen Eardley-Wilmot, Maud Eddey, Miriam and Muriel Ecroyd, Eva Edmundson.

F—Janet Fawkes, Marian and Jas. Freegard, Mary Freeman, Francis, W. B. Field, Louise Filhol, Hyacinth B. FitzSimons, Aileen* and F. A. Figgis, Ethel Fielder, Amy Fosten, Agnes, Maggie, and Flossie* Fullerton.

G—Eva and Alys Gammage. Mary Glass. Clarice and Bertie Gale, Stuart, Edith* and Margaret* Gray, Mildred. Ethel. Mary E. and Daisy* Greenacre, Frank and A. Gibbs, Edith Grieve, Daisy Groves*, Thos. Groombridge, Dorothy P. Grove.

H—Ella Hake*, Winifred* and Edith Harvey. Florence Harbord, Edith Harris, Rosy Hamilton. Maud Harvey, Ada Heap, Emily and Edith Hearn, Byres Hill, Theodora Hill, Phœbe and Marjory G. Hickling, Louise H. Hooper, Marjorie R. Hogge, Margaret D. Hogg*, Alice M. Hogben*, Georgette Hoffmann, Margaret Hogben*, Naomi Holman*, Violet A. Holford* Tom M. Hunter*, Freda H. Hunton*, Ethel and Eva* Hutchings* May V., Helen and Harcourt Hunter, Sheila and Evelyn M Humphrys, Joshua Hughes-Games, Mena* and Edith Hunter.

J—Sinclair Jackson, Kate G. Johns, Lizzie Johnstone.

K—T.*, Isa*, Agnes*, and Alex. Kay, Lilian Kitson, Eileen B. Knowles.

L—Ethel Larwill, Nessie and Henry Laing, Arthur J. Lamb, Guinefred Leigh, Hannah Lovell, Norah, Harry, and Edith Lowe, Nellie and Edith Lockhart.

M—Avie Mallory, Leslie S. Mallory, Gordon Main, Edith Marnham, Mary and Valerie Maitland-Kirwan, Gladys Mather Beryl Mather, Harry and Bruce Malaher, Dora Marples, Jane H. Maxwell, J. H.Mather, Bella, Abraham, and Maggie Mack, Margaret Jane Macphee, S. E. Mackintosh, Dorothy and Elsie McMullin, James S. Mackay*, Kate and Dugald MacGilp, John and Barbara Maconchy, Ethel and Florence* Mackenzie, Hilda Medill, Reginald Measor*, Francis, Herbert, and Alice W. Milne, Bessie and Charlotte Millar, Mabel Morris, Ethel Morgan, Gwendoline*, Evelyn*, and Arthur L. Moir, Annie Moule, Dora Muir.

N—Henderson, Mary*, and Dorothy Nathan, John G. and Peter* Nicholson, Amy and Maude Nottage.

O—Lottie*, Harriette, and Mina* Orr.

P—Dorothy Patten, Willie, Ada, and Winnie Palmer, Alice M. Palmer, Winnie Page*, Louie, W. M., and Mary Penny, May, Daisy, and Vera Petrides, Louie and Nellie Peachey, J. Ernest Pearce, Walter C. Perryman, Edwin T. Peters, W. Petter, Gladys and Isabel* Phipps, Rhoda Porter, H. Edgar, Daisy and Alice M. Pullen.

R—Edward, Herbert, and Marjorie Rainey, Gertrude and Lucille M. Richmond, M. L. Rickards, Jessie and Isabel D. Roe, Cyril M. Roberts, Charles S. Rudge, Winifred de Rusett.

S—J. H., T. M., and D. D. Stainer, Dollie and Bob Salt, Francis B. D and M. Dorothy Stalker, Eric, Wilfred, Llewellyn, Gladys E., Gwendoline, and Mervyn Shaw. Evelyn* and Violet Shaw, Margery Smart, Janet and Sydney Speed. Rosetta, Ivy, and Muriel* Sherwin, Meta Steel, Marie E. Sleigh*, Agnes M. Sterry*, Reginald Skinner, Flora Simmons*, Gilbert and Esther R. Stone, Mildred, Constance* and Gertrude E. Scott, C. Bessie Symes*.

T—Nannie and Louie Tibbits, Violet and Olive Tritton, Alice M. and Frank Thompson, Harry Thompson, Wm., Nettie, and Kate* Thomson, Alice Truelove*, James Tuff.

U—Queenie and Lily Upton.

V—Gertrude Vellacott, Elsie Vigars, Kenneth Vining, May Vickers*.

W—Greta Watson, Sydney J. N. Wallace, Louise and Violet Walker, May Ware, Mabel Wheeler*, Edith J.* and J. Wm.* Wheeler. Frank Wilson, Arthur Wright, Pringle Wilson, Ruby and Edith M. Wilkins, Ida Woodman, Evelyn H. Wood.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (131).

1. On the sabbath day (John ix. 14).
2. Lord, I believe; and he worshipped Him (John ix. 38).
3. At Jerusalem at the feast of the dedication, and it was winter (John x. 22).
4. Naaman (2 Kings v. 11-14).
5. (*a*) By the Pharisees to Jesus (John ix. 40). (*b*) By Jesus to Martha (John xi. 26). (*c*) Caiaphas, the high priest, to the chief priests and the Pharisees (John xi. 49). (*d*) By certain Greeks to Philip (John xii. 21).
6. The light of the world (John ix. 5). The Son of God (ix. 35 and 37, x. 36). The door of the sheep (x. 7 and 9). The good shepherd (x. 11 and 14). I am the resurrection (xi. 25). I am come a light into the world (xii. 46). Master and Lord (xiii. 13).
7. That Jesus should die for that nation; and not for

that nation only, but that also He should gather together in one the children of God that were scattered abroad (John xi. 51 and 52).

8. Behold, the world is gone after Him (John xii. 19). This man doeth many miracles (xi. 47).

Correct answers (first list) received from:—

A—Zelda Albert, Ernest, Dora, and Ralph Aldwinckle, A. Rose Anton, W. T. Aldous*.

B—Herbert H. Braddon*, Edith Barker, Edith Ballard*, Florence Blackman, Leslie Bell*, Edith Bensted, Leonard Frank, and Alcina Bentall, May and Gordon Bich, Gertrude Brookfield, Phyllis Boyd, C. Brown, Edward and Nancy Brunton.

C—Willie and Mary Charles, Charles H.* and Mabel B. Candlin, Mabel Clay, Lois M. Craven, M. Joan Clarke, Ida, Mabel, Edith*, and Annie Cole.

D—Dorothy Daintree, Wm., Mordaunt and Philip Doll, Violet and Claude Dodsworth, Ivy Kitty, and Violet Donaldson-Selby.

F—Arthur Farmer, Ethel Fielder.

G—Albert and Maudie Gray, Clarice* and Bertie* Gale, E. Mabel Golding.

H—Frances Harding, Tom and Jack Harris, Dorothy and Evelyn Hewer, Dorothy Hughes-Games.

J—Dora J. Jay, Betty Jacobs.

K—Stanley and Eva Kalb, Maurice Kalinsky*.

L—Arthur J. Lamb, Sidney, May, Edward, and Henry Law, Blanche Lindup*, Cecilia Lichtenstein*, Nellie and Edith Lockhart.

M—Gracie and Margie Marston, Winnie Marriott*, J. H. Mather, Edward H. Moir, Eva Monti*.

N—Eleanor and Valerie Noel.

O—Arabella M. E. Onslow.

P—Kathleen and Ethel M. Pasley, Haden Palmer, Louie, Mary, and W. M. Penny, Myrtle Perry, Dora Philimore, Mary E. Plumb*.

R—Marion D. Richards, Ernest Ross, Kate Rosenbloom*.

S—Elsie M. Slack, Margery Smart*, Harold Sanders, Barbara and Margaret Stabb, Constance and Hilda Schaeffer, Frederic Seth, Flora Simmons, Florrie Smith, Ethel Simmons, Constance, Gertrude, and Mildred Scott, Ethel and Jessie Snowball, Herbert M. Stuart*, Emily and Frank Stuart.

T—Olive Tritton, Herbert and Frank Tomkins, Peverill*, Edwin L.* and Herbert Turnbull.

V—Ruth Vigers.

W—J. Wm. and Edith J.* Wheeler, Edith M. Williams, Phillis, Noel and Cecile Wright.

FOREIGN LIST.

No. 120—Alice M. Hitchcock (Texas), **Nos. 122, 123,** and **127**—Launcelot M. Knight (Texas). **No. 127**—Dora E. Wallace. **No. 123**—Cuckoo Lister, Daisy McArthur (S. Africa).

THIS WEEK'S BIBLE SEARCHER (No. 132).

1 Corinthians i. to v.

[Give chapter and verse where possible.]

1. To whom was this epistle written?
2. Why did Paul thank God?
3. (*a*) What did he say he had heard? (*b*) and what did he beseech them?
4. What did he say Christ was made unto us?
5. How are we to know the things of God?
6. What did Paul say he had to suffer, and why did he write this?
7. Fill in the words in the following texts:—(*a*) Because —— God is wiser ——; —— weakness —— than men. (*b*) He that —— let him —— in the Lord. (*c*) Eye hath not seen, —— love him. (*d*) I have planted —— the increase.

[Children under *ten* do questions 1, 5, 7 (*b* and *d*); under *thirteen*, 2, 4, 5, 7 (*a*, *b*, *d*).]

Personal.

I am very glad to welcome again some old friends who used to do the Searcher, and also am very pleased to see some entirely new names this quarter.

ERNEST ROSS and DOROTHY HUGHES-GAMES.—I think you could both write your papers more neatly. See what you can do next week.

DOROTHY M. BELLERBY.—Please remember to always give your age.

JESSIE DEANE ROE.—I think you can hardly know that a star is for specially good writing, spelling, and general care.

HERBERT M. STUART.—I was so pleased with your photograph; and the frame suited it well.

UNCLE TOM.

Scripture Union Portions for Next Week.

Sun. July 24	*Matt.* ii. 13-23		Th. July 28	*Matt.*	v. 1-16
Mon. „ 25	„ iii. 1-17		Fri. „ 29	„	v. 17-32
Tues. „ 26	„ iv. 1-11		Sat. „ 30	„	v. 33-48
Wed. „ 27	„ iv. 12-25		Sun. „ 31	„	vi. 1-18

Children's Special Service Mission.

Mr. Hutchinson, *Keswick*, to July 27. Mr. J. H. P. Cutting, with caravan, in *Suffolk*. Messrs. M'Laine and Maggs, with caravan, *Nutley, near Uckfield* to July 23; *Goudhurst*, July 30-Aug. 16. Mr. F. A. Glover, with caravan, *Lyme Regis, Dorset*, from July 15. Mr. Arrowsmith, *Blandford*, July 21-24; *Northwood*, July 26.

SEASIDE SERVICES.

In July.—Mr. H. W. Figgis (of Dublin), *West Brighton*, to July 27. Mr. J. S. Tyler, *Birchington Bay*, to July 25. Mr. W. R. Whateley, B.A., *Portrush, Ireland*, July. Mr. E. F. Nivin, B.A., *Greystones (Ireland)*, July. During August.—Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*; Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*. Mr. H. Hutchinson, *Bridlington*. Mr. Arthur W. Stileman, *East Runton*. Rev. S. J. Hersee, B.A., *Cromer*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2. Mr. J. Waters Coldicott, *Southend*, from Aug. 4. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Rev. Dr. Barnes, M.A., *Folkestone*. Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. M. Wigner, B.A., *Seaford*. Rev. C. E. Haynes, M.A., *Worthing*. Mr. J. S. Tyler, *Littlehampton*. Rev. S. Mortimer Warner, *Southsea*. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe, Bournemouth*. Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*. Mr. Josiah Spiers, *Newquay*. Rev. G. C. Williamson, *Westward Ho*, Aug. 3-29. Mr. W. R. Moore, B.A., *Ilfracombe*. Mr. T. C. Ranger, *Weston-super-Mare*, from Aug. 3. Mr. Edwin Arrowsmith, *Tenby*. Mr. Russell J. Hill, *Llanfairfechan*. Mr. C. H. Collier, *Penmaenmawr*. Mr. E. F. Nivin, B.A., *Llandudno*. Mr. W. H. Wilson, *Colwyn Bay*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*. Mr. W. A. Murray, *West Kirby and Hoylake*. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. S. J. Hewlett; and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*

Daniel the Prophet.

(From "Daniel's Great Prophecy," by Dr. Nathaniel West.)

BLEST prophet! second to no seer,
Whose eyes beheld the coming day,
To whom the sacred task was given
To paint the End and point the Way!

The world's whole future thou hast seen,
The march of empires, ages down;
Israel's long pathway to the goal;
Their conflict, victory, and crown.

The wars of twice a thousand years,
Five hundred more, and more to come;
Earth's kingdoms scattered like the chaff,
For one alone to find the room.

For Babylon, a place no more;
The Persian, Greek, and Roman line
Egypt and Syria swept away
To set a throne in Palestine.

The blood-stained Horns that gore the world,
The Teuton, Bourbon, bold to scoff,
Islam, Tiara, downward hurled
Braganza, Saxon, Romanoff.

Secrets of terror thou hast told,
Of glory, too, so strange to tell;
Visions beside the rushing streams,
Euphrates, Ulai, Hiddekel.

Time's footfall measured by the hand
That wheels the orbs in orbits high,
The Seasons, Ages, Epochs, Ends,
The calendar of history:

Messiah, first upon the cross,
Then hidden long from mortal view;
Messiah coming on the clouds
To judge the Gentile and the Jew.

The risen saints thine eyes beheld,
The Antichrist sent to his doom:
Delivered Israel, new-born, saved;
The "Kingdom, Power and Glory" come!

O prophet of thy people, great!
Above thy grave, to Shushan lent,
Thy "*Kitab Emeth*," "Book of Truth,"
Is thine eternal monument!

In vain the critic plies his art
To fiction made of heaven-born words,
Immortal still the "words" remain—
Thine own, the angel's, and the Lord's.

Rest undisturbed, till yonder morn
Awakes the "many" from the dust;
Within thy lot thou then shall stand
In resurrection of the just.

In brightness like the golden sun,
And glittering as the largest star,
Splendour shall crown thy labour done,
Nor age-long years its brightness mar.

"*Hayi-Olam*," streaming in from God,
"*Zohar*," the gleam that fadeth never;
Thy portion these, with Jesus near
Amen! For ever and for ever!

Thy Hope our Hope, thy Faith our Faith,
Thy people on our heart in prayer,
One day our eyes the joy will see,
And then with thee the glory share!

The Haven.—This useful Rescue Home in Southwark reports 149 girls dealt with last year. A touching account of the quiet, earnest, personal work done in going after the lost and endangered is given in the new report. "Our needs are pressing always; just now we especially want help to send more than one away for country air and rest. Clothing is very much needed, when we are sending so many once more into the world." Contributions to the mission should be addressed to Col. J. F. Morton, Conference Hall, Mildmay Park, or to the Deaconess in charge of The Haven, 60, Trinity-square, Borough, S.E.

City Workwomen.—The Convalescent Home in Whitehall-road, Woodford Wells, receives on an average nearly 300 visitors, who come every year for longer or shorter stays varying from one week to four, so that since the Home opened about 4000 have rested in it. The Home is for women and girls working at various trades in the City, who are ill, tired, or needing change. The terms in full are 8s. per week, but few of the girls can pay more than part of this, and many must come free of charge or not at all. The Home will not accommodate more than ten at a time, so never loses its "homely" character. It is under the direction of Miss Helen Reynolds, Epping New-road, Buckhurst Hill.

Y.M.C.A.

NATAL possesses a flourishing Association in the capital—Maritzburg. The general secretary, Mr. A. W. Frodsham, writes: "We have recently entered large and convenient premises, with boarding accommodation for fifteen men." Mr. Frodsham warns people from sending to Natal those who are in an advanced stage of consumption. Many are the sad cases of such persons dying within a few months of their arrival. All young men in search of work should have testimonials as to character and ability.

In a brief report to British friends, the committee of the Lyons Association tells an encouraging story. Bible-class and prayer meetings are held every week, and every effort is being made to bring the largest possible number of young men under the influence of the Word of God. The members of the Missionary Association correspond with several missionaries. The letters received from these friends help greatly to maintain interest in the great work of foreign missions. Our Boys' Union is the most encouraging of the various branches of the work. The ninety youths who belong to it are full of life, and it is hoped that many of them will become members of the Association and good soldiers of Christ.

By kind invitation of Mr. and Mrs. T. F. Victor Buxton, the committees of the Y.M.C.A.'s compris the N.E. Metropolitan District Union met in conference at Warlies, Waltham Abbey, on Saturday last. Between sixty and seventy delegates were present. The conference was of a most helpful character, the subject being "The Inner Life of the Association." Amongst the visitors were Mr. D. Marshall Lang and Dr. Anderson, C.B., of Scotland Yard. Other points urged by various speakers were: (a) Members should first prove their fitness by joining as associates for at least three months; (b) that a monthly meeting of members should be held at which reports of work and financial statement for past month should be presented, new members welcomed, and suitable address delivered; (c) systematic visitation of absentee members; (d) better spirit of all-round fellowship; (e) that the reception of new members should be made of far greater importance; (f) work should be found for every member, including the revival of the allotment system.

Christian Endeavour.

So far as is known, Russia is the only country in the world without its C.E. Society. England has 4647; Canada, 3456; Australia, 2284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110.

There are now within the borders of the United States 41,222 societies. Pennsylvania has 3679 societies, New York 3117, Ohio 2450, Illinois 2072, Indiana 1414, Iowa 1358, and Michigan 1072. These figures do not include junior, intermediate, and other societies.

The seventeenth International Convention of the Y.P.S.C.E. has been in session at Nashville, Tenn. The president, Rev. Dr. F. E. Clark, in his annual message emphasised by a comprehensive address the one and only purpose of the Society—to bear fruit unto God.

During the past year 27,686 juniors have become members of the church. From the intermediate societies 1518 have joined their home churches, and 196,550 from the Young People's societies, making a total reinforcement of church membership during the year of 225,754.

Liverpool P.S.A.—Mr. Charles M'Arthur, M.P., distributed the prizes for regular attendance gained by the members of the Byrom Hall P.S.A. Society, Liverpool. The membership is now about 450, Mr. M'Arthur being called on to deliver some 400 prizes. He said he was informed that the P.S.A.'s numbered in Liverpool no less a membership than between 5000 and 6000.

Women's Total Abstinence Union.—Mrs. John Cory's "at home" at 4, Park Crescent, W., a few afternoons ago, to meet friends interested in the cause of this Union, was largely and influentially attended. Among those present were the Countess of Portsmouth, Lady Elizabeth Biddulph, Lady Lyell, Lady Gilbert Kennedy, Lady Anne and the Misses Campbell, Lady and Miss Spokes, Sir Wilfrid Lawson, Bart, M.P., Mr. T. P. Whittaker, M.P., Hon. Mrs. Eliot Yorke, Mrs. Burnett Smith (Annie S. Swan), Mrs. W. S. Caine, Major and Mrs. Sheffield, Rev. Canon Barker, Mr. F. N. Charrington, Colonel J. T. Griffin, and many others. A pleasant and pleasurable feature of the gathering were the charmingly rendered songs of Miss Evangeline Florence and the harp solos of Miss Kathleen Purcell, both of which gifted artists generously gave their aid.

HOME MISSIONS.

Miss Daniell's Soldiers' Homes.

THESE valuable Homes were begun by the late Mrs. Daniell in 1862. After her death, branch homes were established by Miss Daniell in Colchester, Manchester, Plymouth, Chatham, London, and Windsor. These homes, or institutes, are intended as places of recreation, social enjoyment, and religious influence for soldiers, free from the temptations which so often surround them elsewhere. It is important to note that each Home is the centre of constant and earnest evangelistic and temperance effort. The new report points out that "for £2,800 last year six Soldiers' Homes, an iron room at Okehampton Camp from May to September, and two village missions were carried on. Hosts of souls have thus been brought to God and helped onwards in the Christian life."

Here is an incident to show the encouragement granted:—"We had heard from Miss Hanson that the missionary had seen a man named M—— reading his Bible in barracks. So we were on the look-out for him! And last night, after the service, up the room came a man to me, with a Bible under his arm, and a happy face. He said, 'You sent me a postal order for the money I had in your bank last year, and I never wrote to say I got it. It's been on my conscience ever since. But I've come to tell you I'm a changed man!'

"Then he told how he began to think down here, 'and then, when we went back to W——, I was converted.' He was in the last batteries down here last year; and during their last week used to come into the room late to put his money in the savings bank. I got to know him a little, and was interested in him. He used to talk to me about the drink being his temptation; and the last night we settled that I should send his money after him in an order. I did; and had never heard more of it.

"I told him how glad I was; and he nearly broke down in telling me about it all. He perfectly loves the Bible, and showed me his under his arm, quite well worn already."

The report from which we quote gives details of the six homes at Aldershot, Colchester, Plymouth, Chatham, London, and Windsor, and adds a number of incidents of blessing. Copies may be had of Miss Hanson, The Soldiers' Home, Aldershot.

A Scotch Y.M.C.A. Holiday Home.

THIS beautiful home, the gift of Lady Overtoun, was formally opened on Wednesday, June 29. It is situated on the hill above Kirn, with a most extensive view of the Firth of Clyde. The house was formerly used as a high-class ladies' boarding school, and has accommodation for thirty-six young women. The grounds are beautifully laid out, and it is in every respect an ideal place for a seaside home. In the absence of Lord Overtoun through illness, Mr. W. M. Oatts presided. After stating the objects of the Home, and the blessing it would be to many young women who have difficulty in finding a suitable place for spending their holiday, he called upon Lady Overtoun to address the meeting, and formally hand over the Home to the Scottish National Council. In doing this Lady Overtoun, in graceful terms, told how it had been laid on her heart during the Jubilee week in 1897 to commemorate the sixty years reign of our good Queen in some tangible way. The happy thought of a holiday home for young women was suggested to her, and acting on this good impulse she intimated her desire to purchase a house, and has now handed it to the Y.W.C.A.

Miss Hay, president of the Scottish division of Y.W.C.A., on behalf of the Council accepted the gift, and expressed the grateful thanks of all the members throughout Scotland for Lady Overtoun's thoughtful generosity.

Rev. Dr. Cameron, Rev. Messrs. MacMorran, Johnstone, Gray, and McNicol also took part in the proceedings. Tea was served, and the friends inspected the house, all being of one opinion that it is admirably suited for its purpose, and sure to prove a great blessing to many young women. Miss MacTavish, the lady superintendent, has already received many applications from different parts of Scotland and from English friends.

London's Working Girls.

MR. F. A. Bevan presided on Thursday afternoon at the opening of the extension of Garfield House, Fitzroy-square, one of the nine Homes opened in London for Working Girls. Mr. John Shrimpton, the founder of the Home, stated that the new building had cost £1400; this had been subscribed, and now what he wanted to clear the Homes of debt was £200 for furniture and legal expenses; and £300 to enlarge the dining-room and erect new lavatories and bath rooms. The Home accommodated ninety-seven girls, and was for girls who strove to gain an honest living but were unable to earn sufficient to provide for their maintenance in a respectable manner.

No fewer than 25,000 young people have made use of the homes since the first one was opened in 1878. Just over 500 of London's working girls are now not only "housed" but "homed" in these Homes. The chairman said he considered the work done in these Homes was one of the greatest for good in London—in which City there were so many temptations to innocent young girls from the country. He considered that the Home was imperfect without the new dining-hall, and he would, therefore, be pleased to start the subscriptions towards it with £50. It was announced that Sir John Hutton promised twenty-five guineas, and Mrs. M. Turner ten guineas. Sir John Hutton suggested that people with gardens a little way out of London should invite the girls from the Homes for a Saturday afternoon. Mr. Samuel Smith, M.P., said that for thirty years he had been associated with the Y.M.C.A., but his sympathies with work for girls was far greater, for he considered they needed more protection than young men.

Homes for Working Boys.

THESE Homes, now numbering seven, report useful service among poor boys, receiving wages from 4s. per week. Describing the difficulties of this class, the Duke of Fife says:—

"Just imagine for a moment a boy without any home in London, and only earning a few shillings a week, cast upon the surging sea of London life. What is that boy to do? Where is he to go? Where is he to live? Is he to go to a common lodging-house and become the companion of beggars and tramps, and perhaps thieves? That boy is in imminent danger. He is hovering on the brink of ruin, between honesty and dishonesty, between poverty and crime. It is just at that moment he requires a helping hand, and he has that in the admirable efforts which have been made by those who founded these Homes."

The number admitted in 1897 was 331. Interesting details are given of religious effort in the various Homes, whilst cases are given showing the results of the work. Here is an incident illustrating the endeavours made to aid the boys in any special way needed:—

"Francis Wells, at seven years of age, was deserted by his parents, and became an inmate of Holborn Union Schools. In course of time he was admitted to one of our Homes, and remained for several years, but it was found that he could not retain any situation owing to defective eyesight, and he was compelled to re-enter the workhouse. The superintendent of Howard House, finding that the power of sight would probably be altogether lost, worked on his behalf, and the boy ultimately succeeded in learning basket-making and the Braille system of reading and writing, and in 1897 he was elected a resident of the School for the Indigent Blind at Southwark."

Copies of the report may be had of the treasurer and hon. secretary, the Hon. T. H. W. Pelham, Deene House, Putney Hill, S.W.

Alpha House Home.—To receive girls who, whether from ignorance, wilfulness, or depravity, had been led into temptation and fallen into sin, was the object in opening this Home at 45, Hanley-road, N. The work is under the management of a general council, which constitutes the Finsbury Park Rescue and Preventive Association, banded together to unite earnest Christians of all denominations for direct conflict with impurity, while teaching the obligation of the moral law upon men as well as women. Twelve years' experience has shown that the love which casts out fear, and is strong enough to enforce obedience, is the only lever that can be used efficiently in this work. The hon. sec. is Mr. Fish 32. Lancaster-road, Finsbury Park, N.

Sermon Lane Mission.

THE little seed planted nearly fifty years ago in a stable at Sermon-lane, having for its object the care of the neglected little ones of the neighbourhood, has developed into a mission tree with its manifold branches, producing fruit for the spiritual refreshment of old and young.

Sunday morning services have exhibited an increase in numbers, but the peculiar conditions of life amongst the poor prevent numerous attendance. In the evening, a well-filled hall, the stirring strains of the band, the softer notes of the choir, and the earnest exhortation of the speakers combine to make the service one of inspiration and of hope. A common platform is here presented for all sections of the Christian Church, for creeds and denominational distinctions are avoided, the aim being to "preach Christ and Him crucified" in all simplicity.

Last year the superintendent made many visits to the homes of the poor, the sick, and the dying. Relief is given with discrimination in the way of food or clothing. But more important than all is the opportunity to direct consideration to those truths, too often neglected in health, but eagerly listened to when trial or trouble unlocks the door of the human heart.

One great cause of encouragement has been to see the influence for good some of the girls connected with the "Young Women's Welcome" have exercised over others, and also to find, coming under influence again, those lost sight of, in some cases for years. Work among poor mothers and children, too, forms no inconsiderable part of the mission operations.

In temperance and Band of Hope effort it is sought to deal with one of the greatest hindrances to religious and social progress by counter attractions and associating the people in a common cause. Various social gatherings of a bright kind are another means of influence. Space would fail to tell of all that is done by the mission for the bodily and spiritual good of the poor in this neighbourhood. Every day of the week some good work is in progress at one hour or another. A typical feature is the free dinners to sandwich men during Cattle Show week at the Agricultural Hall close by. The work is superintended by Mr. Edward C. Cuthbert, 50, Liverpool-road, Islington, N.

Meeting of R.S.U. Associates.

A MEETING of R.S.U. Associates was held a few days ago, in the garden of Highlands, Champion-hill, by kind invitation of Mr. Henry Wood, chairman of the Council of the Union. Mr. White, who works in connection with Costers' Hall, Hoxton, gave an account of what their Christian Endeavour Society (seventy or eighty members) was enabled to do in what was described as one of the poorest and most densely crowded quarters. From Costers' Hall they took three parties of children into the country, 800 at a time.

An associate from Rev. F. B. Meyer's church, in South London, said they received flowers from the West of England for distribution; and members of the Sunshine Committee of the Christian Endeavour had purchased a bath-chair, in which they took cripple children out into the open air. Mr. John Kirk, secretary of the Ragged School Union, said that they owed a debt of gratitude to Christian Endeavour Societies all over the country. The cry from every centre was for more workers, not only in London but also in the great towns.

Gospel Tent Mission.—This work, under the direction of Mr. Gerald R. Coultas, has accomplished an inestimable amount of social, moral, and spiritual good in the district of Barry Dock, since its establishment in 1895. The cause with which Mr. Coultas is heart and soul associated is a strictly unsectarian one. Five times every week in the winter, and eight times every week in the summer, meetings are held in the open air, and every evening throughout the year there is an indoor service, in the hall in the winter, and in the tent in the summer, and the encouraging attendances afford ample indication of the degree of appreciation felt for the work of the Mission, which embraces, in addition, varied effort for the spiritual, moral, and physical good of old and young. In the words of Mr. Richard Cory: "The work is thoroughly done, is conducted on New Testament lines, and deserves and demands hearty support." Mr. Coultas's address is Mission House, Weeton Hill, Barry Dock, S. Wales.

The Student Movement.

THE history of the connection between theological colleges and the Students' Christian movement in Britain is full of interest. Thought, effort, and money have not been spared during the five years of the existence of the movement in this country to make this connection definite and fruitful, so sure were all the leaders that this world-wide union would be incomplete if British theological students were not a living and energetic factor in it. In the autumn of 1897 it became clear that some very definite forward move was absolutely necessary. Everything pointed to the fact that the demand to join in this movement had not as yet come spontaneously and unequivocally from within our theological colleges. Three persons who had been thinking out what new step should be taken, came independently to the conclusion that a Conference or conferences for theological students only was the solution of the difficulty. Anxieties connected with the enterprise sufficed to cast its promoters upon God, obstacles were gradually cleared away, Birmingham was the place selected, and large and wonderfully representative gatherings were seen there during the week ending April 16 last. Everyone who was privileged to be present felt it to be indeed true concerning men who delivered addresses and others who profited by this abundant and varied ministry that "great grace was upon them all."

The meetings were full of practical help and inspiration; and we trust that the spiritual power and influence of the Conference will be widely extended, not only in colleges but among Christians generally, by the report of what was said and done.* Among the important subjects treated by Revs. J. Kelman, W. E. Burroughs, F. Baylis, F. B. Meyer, G. H. C. Macgregor, Mr. J. R. Mott (U.S.A.), and several others, were the call, perils, and mission of the ministry; the work of the Holy Spirit; devotional study; intercession; the duty of the Church to the world. The speeches—more especially those of Mr. Mott—proved to men that they might really expect God's blessing on a scale which would make "the watchword" no empty vision; and even the most critical realised that the whole movement has the marks of Divine origin and strength

NORTHFIELD CONFERENCE.

THE opening session of the annual gathering of Christian students from various American Universities was held at Northfield on Sunday, 3rd inst. The meetings were well attended, and the succeeding days were no less full of interest than the first. The opening address was given by Rev. C. J. Scofield, pastor of the church at Northfield most closely associated with Mr. Moody's work, and where the evangelist himself attends when at home. The subject was Isa. xi. 31, "They that wait upon the Lord shall renew their strength," from which the speaker drew some practical lessons well suited to the occasion and scope of the conference.

To wait upon God is to be silent that He may speak, expecting all things from Him, and girded for instant, unquestioning obedience to the slightest movement of his will. Before God uses a man greatly He isolates him. Not the isolation of a monastery, I do not mean that. He gives him an isolating experience. He passes him through something, and when it is over those about him, who are no less dear than before, no less loved than before, are no longer depended upon. He realises that he is separated unto God, that the wings of his soul have learned to beat the upper air, and that God has told him unspeakable things which it is not lawful to utter. Now the man who has learned to mount up with wings as an eagle enters into a great quietness. Hear what Paul says. Paul was an eagle man, if there ever was one, and he says that it is a very small thing with him that he should be judged of you, or of man's judgment. You cannot vex that man, you cannot turn aside that man's life. He will love you, no matter what you do, because he does not depend upon you. He is not expecting anything from you, in this world or the next, and so he can be all things to you to win you. We may walk and not faint under the wear and petty vexations and frictions of everyday life, but only on condition that first of all we have been waiting upon God. We may not renew or change strengths, we may not take the eagle flight, unless we have first learned to "wait upon the Lord."

The subsequent meetings will be noticed next week.

** The Report of the British Theological Students' Conference.* 1s. 6d. net. London: British College Christian Union, 93, Aldersgate-street, E.C.

The Pioneer Mission.

THE object of this Mission is to glorify God by spreading the Gospel anywhere where God opens the way. This is carried out by general mission work, by helping to resuscitate weak and struggling churches, and, where necessary, making the work permanent by the formation of a church on Baptist lines. Begun in a quiet and unostentatious manner, the work has been steadily growing, and is now well developed, and likely to increase still more rapidly in the near future.

There are many places in our land where no adequate provision is made for the spiritual needs of the people, and the founder and hon. director of the mission, Pastor E. A. Carter, believes that the Baptist denomination, to which he belongs, should take a leading part in evangelising the masses. The late Mr. Spurgeon from the first took a great interest in the work and helped it largely, and it commands the sympathy and commendation of many good and true men prominent in Christian work. The work is eminently worthy of support, and, while it covers an extensive field, is worked as economically as possible, Mr. Carter giving his own services free. The general address is "Oreston," Bolingbroke-grove, Wandsworth Common, S.W.

Kingsdown Orphanage.

DAILY bread for a hundred and seventy-six little hungry mouths, and raiment for the like number of restless bodies—such is the need brought before us by the good work which the late Mrs. Ginever started in 1874. All this it means, and much more in the way of lighting, warming, education, heavy unlooked for expenses for improved sanitation, wisdom for those responsible, faith, courage, grace, and patience to deal wisely and yet tenderly with a big family. The secretary, Miss Wenborn, is glad to see those who are desirous of making inquiries about the work at any time, but may always be found at Pemberton Gardens, Upper Holloway, on Monday morning or Thursday evening.

There is a branch Home for Infants at 8, Tremlett-grove, Junction-road; and a Home for Crippled and Afflicted Orphans at Cuthbert House, Granville-road, Broadstairs. The Orphanage is worthy of support, because cases are admitted on their merits without any system of voting. It admits boys and girls from all parts, is undenominational, accepts some cases that other orphanages decline, and is economically managed.

Burial Reform.—Sir Dyce Duckworth took the chair at 32, Wimpole-street, at the twentieth annual meeting of the Church of England Burial, Funeral, and Mourning Reform Association. The hon. sec. (Rev. F. Lawrence, Westow Vicarage, York) read the report, and said that an effort would be made to induce the Government to formulate in a Bill the recommendations made by the Parliamentary Committee of inquiry into the certification of the cause of death in all cases. A memorial was also to be presented asking for an exhaustive inquiry into the effect of earth burial on the soil around, the water below, and the air above burial places, with a view of gaining an authoritative judgment respecting the effect of earth burial. The chairman moved the adoption of the report, and Canon Barker seconded. The Earl of Stamford moved a resolution urging that preachers and teachers should enforce the Christian obligation of conducting burial of the dead promptly, innocuously, and inexpensively.

Sunday Work on Tramcars.—The committee of the Lord's Day Observance Society issue an appeal to the London County Council, in which reference is made with much satisfaction to the joint action of the Council and the North Metropolitan Tramways Company in the endeavour to secure at least a weekly rest for the employés of the company. The committee hopes that the thorough understanding of the usual conditions of labour which has prompted and enabled the County Council to secure a theoretical regard for the principle of weekly rest will impel it also to see that practical effect shall be given to its good intentions; that the tramway men shall enjoy their weekly rest, and when possible their Sunday rest; and that no supposed claims of the public or of the tramway company shall be allowed to override the claims of a very hardworked body of men.

THE EVANGELISTIC FIELD.

Mrs. Baeyertz.

THIS richly gifted lady evangelist is now conducting a mission at Dr. Barnardo's Edinburgh Castle, Limehouse, with distinct tokens of success. Although only just convalescent after influenza, and still far from well, she has not feared to address great meetings at 11, 3, and 7 on Sunday in the large hall, besides large gatherings on week-nights. The mission will conclude on Monday next with an illustrated address on "The Great Day of Atonement." Being herself a Jewess, Mrs. Baeyertz is eminently qualified to deal with that most interesting subject.

This evangelist makes much of the after-meeting, which she conducts after the fashion of a Bible-class, each inquirer after truth being supplied with a copy of the Book and directed to this passage and to that bearing directly on the way of salvation. Truly an excellent method. Under Mrs. Baeyertz's incisive appeals it is inspiring to see men and women full of years, and others, come boldly out from the crowd that they might find peace with God. The Lord's people have been greatly helped by the addresses specially meant for them, and the children have not been forgotten. Many who are members of the Edinburgh Castle Church to-day were brought in under Mrs. Baeyertz's influence during her last mission there some six years ago, and great permanent results are also expected from the meetings now in progress. The Edinburgh Castle is close to Burdett-road Station on the G.E.R. from Fenchurch-street. W. R. N.

Evangelistic Movements.

Mr. DICK SPRAGG conducted a most successful mission in the Tolbooth Hall, High-street, Glasgow, during the month of June. The interest was great, and not a few professed faith in the Lord Jesus Christ. G. F. S.

EVANGELISTS' ENGAGEMENTS.

MR. G. BENNETT, at Barmouth, on 29th inst., for some weeks; thence to Aberystwyth.

MR. HENRY THORNE, July 22, Teignmouth; 23, Exmouth; 24 and 25, Exeter; 26, Newton Abbot; 27, Torquay; 28, Liskeard; 29, Falmouth; 30, Truro; Aug. 1, St. Ives; 2, Penzance.

Requests for Prayer.

For a speedy settlement of the South Wales coal-miners' strike.

For much blessing at the opening service at the Hall-by-the-Sea next Sunday.

A widow in much trouble asks earnest prayer for the conversion of her only child.

That God may bless the effort of this summer in connection with the tent work of the Gordon Evangelistic Mission.

For one in very trying circumstances, whose faith is beginning to fail, that God will speedily send deliverance that she may be kept faithful.

Praise.

For several cases of blessing at daily week evening Gospel meetings on Margate sands in connection with the Y.M.C.A.

The Cause of Peace.—Friends of this movement will be glad to possess copies of a pamphlet containing a reproduction of the famous picture, "Les Grands Artisans de l'Arbitrage et de la Paix." M. Ansbert Labbé, for whom M. Danger painted this picture, has kindly placed at disposal copies of the pamphlet. About 100 celebrities are represented in the picture, for which an excellent key is provided. Copies may be had, with an English translation, on application (with a penny stamp for postage) to Miss Wade, manager of the Wisbech Peace Association Depôt, 4, High-street, Wisbech.

"Gospel Stamps."—Mr. H. M. Gooch, son of Pastor Fuller Gooch, has designed a series of stamp bearing Scripture testimonies and appeals. The object of the stamps is to reach postal *employés* and others in all English-speaking countries, relying upon the blessing of God to accompany the plain reading of his Word as contained in the texts. There is also a special text for Roman Catholics, and one text for use among those "waiting for the coming of our Lord Jesus Christ." Should the sales be large enough to allow of profit, the same will be devoted to the Lord's work. Mr. Gooch's address is "Lansdowne," Park-road, West Dulwich, S.E.

LETTERS TO THE EDITOR.

THE TRUTH-SEEKER.

Dear Sir,—I am glad to see the article on the above subject by "M." in this week's Christian; but, while largely agreeing with his contention, I feel that we need always to bear in mind the circumstances under which various Scriptures were written, else confusion must result. Take, for example, the passage in Ezekiel xviii. "The soul that sinneth it shall die," is true to-day, the New Testament and experience bearing witness; but what about another principle taught in the chapter, namely, that "when the righteous turn from his righteousness and committeth iniquity...all his righteousness shall not be mentioned;...in his sin that he hath sinned...shall he die"? Such a principle may hold under law, but does it hold under grace?—Yours sincerely, C. S.

July 15, 1898.

[Certainly not. Fundamental principles are always true. The legal dispensation proved that by deeds of the law shall no flesh be justified. Every dispensation had its own special teaching. Contrasts are as vital as comparisons and analogies.—Ed.]

DANIEL AND THE REVELATION.

Dear Sir,—Your notes of comment in the review of Mr. J. Tanner's "Daniel and the Revelation" appear to me to touch upon so important a point that I should be glad, by your favour, to lay before your many readers a few remarks enforcing the important fact you bring into notice when you say, "We think, also, the good and evil principles and forces which have marked the Papacy existed under Pagan Rome, and must be concentrated and intensified in the final crisis." If the evidences of the former are allowed their due weight the prophecies of the latter will more readily be accepted in their natural sense. Illogical as is such a result, I have often felt as though "Futurist" writers, as they are termed, expressed themselves in only too many instances as though Papal apostasy fell short *in character* of the first manifestation of Antichrist. If they have done so, by so much they have injured their own position. "Historicists," feeling assured that they are on true and firm ground in uncompromising denunciation of *a character* whose chronic desire and practice, wherever practicable, is to be *drunken with blood*, forget that such a character nevertheless admits of growth, progress, and, adopting your words, of concentration and intensity, and must of necessity wax worse and worse.

I look with the greatest hope to an endeavour to assimilate these truths by both schools quitting the region of opinion for absolute dependence on the Word of God. There we read that Satan had his throne at Pergamos, and Gentile history, the Gentiles having been his all but undisputed prey, informs us, in perfect conformity with Scripture, that this was on the expulsion, under Cyrus, of the Babylonian mysteries from Babylon. They subsequently moved to Etruria, and finally, so far as concerns the present time, settled at Rome. This system has never varied in its character, always clothing its infamy under religious pretence, but never able to deny its pedigree in action; it is at every stage the same, the counterfeit of revelation, the travesty of the truth which in all ages it has professed to uphold and teach to the "initiated." It is Babylon the Great, and must display itself in all Satanic attraction and power whenever the Spirit of God will withdraw the testimony of Jesus by the rapture of the saints.

To treat the Papacy as a Christian Church is to take the cloak for the beast which it conceals.—Yours faithfully, M. H. Synge.

A Garden Party.—The fifth annual missionary garden party arranged by the Young People's Missionary Association was held a few days ago in the grounds of the Stockwell Orphanage. The missionaries at home on leave were introduced to the visitors by Mr. A. H. Baynes, and Mr. F. J. Marnham presided at a meeting held on the lawn. The principal speakers—Mrs. W. Holman Bentley (Congo), Rev. F. D. Waldock (Ceylon), and Rev. Herbert Dixon (China)—related their experiences in their sphere of work, and a collection was made in aid of the India and China Schools. The Orphanage boys exhibited their skill in musical drill and hand-bell ringing.

Obituary.

MRS. N. M. BROWN, LIMAVADY.

On the morning of June 24 the wife of the Rev. Dr. N. M. Brown, of Fairy Fort, Limavady, was called home peacefully, after a long and trying illness, borne with great patience and submission. She was greatly beloved by all classes of the community, both on account of her gentle, unselfish disposition, and also for her untiring energetic work on behalf of all charitable and religious objects; and her death has left a vacant place which will be difficult to fill. The Connaught Schools, the Bible Society, the Orphan Society, and the Zenana Mission all found in her a willing worker and an indefatigable friend.

A Spurgeon Memorial.

Anniversary meetings were held last week in the temporary building of Hornsey-road Chapel.

On Sunday morning Mr. John G. Wheeler, of Mildmay, preached a most Scriptural and helpful discourse from Heb. ii. 4. In the evening an eager audience assembled to hear Mr. John Kensit. The preacher made slight allusions to his recent victory at the Quarter Sessions, and strongly urged Episcopolians (like himself) and Nonconformists to unite in contending earnestly for Scriptural teaching and practice in the Church of Christ, in view of the alarming increase of sacerdotalism. He was heard with close attention by an appreciative congregation. His text was 2 Tim iii. 15-17.

On Tuesday afternoon Pastor Fuller Gooch preached a sermon, marked by singular forcefulness and perspicuity, from Gen. xii. 9. Tea followed, after which a public meeting was held under the presidency of Mr. R. Cope Morgan. The pastor, Mr. Edwin Stuart, presented reports showing a steady increase in the various departments of Christian effort. During the year closed June 30, 1898, £135 had been paid on account of the site and building. Inspiring addresses were delivered by Revs. F. Carter (Wimbledon), W. C. Rhys (Stroud Green), Percy J. Smart (High Barnet), and J. M. Lane (King's Cross).

Palestine Exploration Fund.—At the annual meeting of the general committee, held recently, it was reported that a letter had been received from the British Consul at Jerusalem, conveying the information that permission to excavate in Palestine had again been granted by the Sultan, and that arrangements had been made for commencing work in the neighbourhood of Tell-es-Sâfi, the supposed site of Gath, about midway between Jerusalem and Ashkelon. The cost of these researches will be about £100 a month, and funds are needed in order that the work may be done quickly and efficiently. The office of the Palestine Exploration Fund is at 38, Conduit-street, London, W.

Anti-Infidel Tract Enterprise.—Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, writes to say: "At this season of the year scarcely a day passes but we receive a communication from some open-air worker or Christian working-man, assailed by ungodly shopmates, appealing for a free grant of tracts to distribute; but, being absolutely without funds, what are we to do? In fact, our 'Gratuitous Tract Distribution Fund' is considerably overdrawn. Every subscriber of five shillings will receive an assorted parcel of tracts of the value of ten shillings. As Freethinkers readily supply their leaders with funds for the purpose of attacking Christianity, we feel it is only necessary for us to make our needs known to your readers to have them supplied." Communications should be addressed to Mr. Bradlaugh, at 70, King's Cross-road, W.C.

The Sorrows of the Potters.—Scarcely a day passes without its record of one or more specific cases in proof of the terrible sufferings and risks which workers in the Potteries have to endure for a bare livelihood—at the best—under conditions that are perilous to life. A recent case is thus alluded to: "F. has for some years been a dipper in the employment of one of the best-known pottery firms. Last September he was taken ill with colic, and he has been laid by ever since. Like numbers of other pottery workers, he has lost the use of his hands. One hand is weak and swollen, and the other dropped at the wrist, so that he can do no work. When, or rather if, he recovers the use of his hands he will have to consider whether he shall risk offending the great firm by venturing to ask for the chance of beginning life afresh in a safe branch of the trade. The firm has never given him a penny, and he thinks the chances of his regaining a place are slight." A few weeks ago the Home Secretary appointed Dr. Oliver, of Newcastle-upon-Tyne, and Professor Thorpe, F.R.S., London, as experts to inquire into the causes and prevention of lead poisoning in the Potteries.

A New Training Colony.

At Lingfield, Surrey, memorial-stones of new buildings required by the development of a training colony for the unemployed, were laid last week by the Lord Bishop of Hereford and Rev. Dr. J. Monro Gibson. The Christian Union for Social Service, of which Mr. J. F. B. Tinling is hon. sec., co-operates with all Christian Churches and the Guardians of the Poor, from whom it receives men under forty-five years of age. It is expected that the new buildings will be ready for occupation in October. Next year it is probable that a home for inebriates and another for epileptics will be founded at Lingfield. It is also the committee's desire to establish a rescue home for women.

The training colony was established eighteen months ago by this society, which is little talked of in London, although it has long been doing a good work in endeavouring to divert the stream of unemployed men, who are willing to work, from the workhouse to the farm, to provide crippled children with some sort of easy, remunerative employment, and to inaugurate a system of social redemption work generally.

The society does not seek to gain by the efforts of the colonists. It gives them every encouragement to make their labour as remunerative as possible by crediting the men with the profit they make. By this means a colonist can save a sum of money sufficient to give him another fair start in life. The contemplated extension will include a directors' house, an annexe to accommodate thirty crippled children and their attendants, a dormitory for an additional forty men, and a room for the "Christian Brothers," who share the work and life of the colonists.

Relief of Persecuted Jews.

On 13th inst. a meeting was held for this society at the house of Louisa Lady Ashburton, Admiral Sir F. Leopold McClintock in the chair. An interesting account was given by the Rev. Dr. Sheilds of his recent visit to Jerusalem. He was impressed by seeing the great numbers of Jews in and around Jerusalem, many of them starving refugees from persecution in other lands. He visited Abraham's vineyard, a mile from Jerusalem, and there found a number of these poor Jews working happily and diligently under Mr. W. H. Dunn, the manager, some quarrying and dressing stone, some building, some ploughing, others at work on the olive oil soap. He saw that the efforts to help the Jews to help themselves—already a blessing, would be greatly extended if British Christians only perceived the extensive opportunity now available for succouring the suffering Jews in Palestine. The sec., Mrs. Finn, gave an account of recent attacks upon the Jews in Russia, Roumania, and Galicia. The aim of this society is to show practical sympathy to those who have suffered at the hands of our erring fellow Christians. The office of the society is at 41, Parliament-street, S.W.

Personalia.

Dr. Barnardo will (D.V.) visit Guernsey at the end of July, and conduct a series of lectures there.

Rev. John McNeill was married at Belgrave Presbyterian Church, West Halkin-street, on Thursday, to Miss Millar, only daughter of the manager of the Union Bank of London (Charing Cross branch).

An L.C.M. Outing.—Mr. and Mrs. H. J. Veitch entertained the missionaries of the London City Mission on Wednesday, July 13, at East Burnham Park. The party numbered 380. After a day of recreation, brief addresses were given by Revs. J. G. Train (Upper Norwood) and S. L. Dixon (Park Chapel, Chelsea), who spoke with earnestness and power. The day was thoroughly reinvigorating to mind and body, the missionaries returning revived and refreshed for their work in the metropolis.

The Distressed Colliery District.—The Undenominational Christian Mission at Pontymoile, Mon., celebrated its twentieth S.S. anniversary on Sunday, July 3. The sweet singing of the children and their well learned recitations delighted the auditory. The cheerful faces did not reflect the sadness of their homes. Mr. Wintle, the devoted friend and helper of the workers (now out of work) in all that district, said that many a neat attire told of the self-sacrifice of a mother anxious to send her children nicely dressed. Long seasons of fasting and of eating unwholesome food have greatly increased sickness among them. Mr. Wintle desires to send some of these young sufferers for a fortnight's change of air and suitable food and nursing. Any friends desiring to lend a hand in saving a child from permanent debility or shortened life may send to our care. R. C. M.

ITEMS OF INTEREST.

Home.

The Edinburgh Town Council have decided, by eighteen votes against thirteen, not to allow a band to play in Princes Gardens on Sundays.

At a meeting held at Sir Arthur Hayter's residence it has been decided to commemorate Mr. Gladstone's life and work by the formation of a union for the purpose of educating the people, by means of lectures and otherwise, in the principles which guided his public career.

Six hundred boys and girls of the National Refuges for Homeless and Destitute Children, including the sailor boys of the *Arethusa* and *Chichester* training ships, will spend the day at the Earl and Countess of Jersey's beautiful park, Osterley, on the 29th inst. Two hundred girls from Sudbury and Ealing will share in the festivities.

It has been agreed, on the proposal of the representative of the Dominion of Canada, that letter postage of one penny a half-ounce should be established between the United Kingdom, Canada, Newfoundland, the Cape Colony, Natal, and such of the Crown Colonies as may be willing to adopt it after communication with Her Majesty's Government.

In one of the Manchester churches it has been arranged that twenty-four members shall be on the look-out for strangers so that it will be impossible for anyone to attend the church for any length of time and remain unknown and solitary. They are also to note the absence of regular attendants, so as to prevent absentees from illness and other causes being overlooked.

A crowded and influential meeting, convened by Mrs. Basil Wilberforce, has been held in the Jerusalem Chamber of Westminster Abbey, to consider what steps can be taken to protect match-girls from the horrors of phossy jaw. Baroness Burdett-Coutts and the Duchess of Sutherland took part in the proceedings. The Duchess of Sutherland has given instructions that "Darkest England" matches only shall be used in her establishments.

The temperance party in Launceston have approached Mr. Kyffin Freeman, F.S.S., F.G.S., with a view to his becoming a candidate for the Launceston division. Mr. Freeman is a West of England man by birth, was a resident in Cornwall for many years, and is well known throughout the county. He is now the lessee of the De Lank Granite Quarries, St. Breward, Bodmin, which are situate in the division, and is a large employer of labour there. He is a leading Baptist, and has strong convictions on the temperance question.

Last week at the meeting of the directors of the L.M.S. there were present Rev. E. Pryce Jones, who had met with a considerable measure of success during his five years' residence at Farafangana; Miss Webster, who has been compelled to return home from Calcutta in consequence of failure of health, which, however, has now much improved; and Mr. and Mrs. A. E. Jennings, who were about to sail for South Africa to take up the work so well done by the late Rev. W. Ashton during fifty-four years.

THE COAL TROUBLE.—At the joint meeting of masters and men connected with the South Wales collieries the masters refused to submit to the judgment of a third party questions relating to the control of their pits; the conference consequently broke up without any arrangement being made. Later the employers offered an immediate rise of five per cent.

CHARITABLE CONTRIBUTIONS.—By the will of the late Mrs. Hunt, £5000 to King's College School £1000 to the benevolent fund of the Institution of Civil Engineers, and about £2000 each to the following hospitals: St. Thomas's, Charing Cross, King's College, Westminster, University College, St. Mary's, Queen Charlotte's Lying-in; also to the Medical Aid Society and the Hospital for Incurable Children.

IRISH NOTES.

In the Protestant Orphan Societies of Longford and Westmeath there are sixty-one children taken care of, who are being taught and trained for useful service.

Open-air services are conducted in nearly twenty centres in and around Dublin every week with little opposition. The Phœnix Park open-air services are very largely attended.

In the Stevenson Memorial College connected with the Irish Presbyterian Church at Ahmedabad thirty natives are in training for the ministry, and employ their vacation in doing evangelistic work.

The Scripture Readers' Society for Ireland, which was started seventy-six years ago by Chief Justice Lefroy, has as one of its rules that only one book—the Bible—be used, and that only one subject—what God has done for sinners—be spoken of. The society still continues to do a good work.

The largest temperance demonstration witnessed in the North of Ireland for a long time has taken place at Bandoran, and was attended by about three thousand people. Mr. Richard Wortley, who has been elected president of the Irish Trade Union Congress, is a local preacher in connection with Agnes-street Methodist Church, Belfast.

Rev. Dr. Wylie, of Philadelphia, has just died after a long and honoured ministry of over fifty years. His father, Rev. Dr. S. B. Wylie, whom he succeeded, and he ministered to the congregation of the Reformed Presbyterians in Philadelphia for about a hundred years. Dr. S. B. Wylie was a native of Ballymena (co. Antrim), and left there in 1797 for the United States. The congregation to which he was called was then very small, but it became one of the largest and most influential in the city, and was the mother of ten other congregations, while several of its members became missionaries in India.

Foreign.

The Philippine insurgent leaders have entered into a detailed agreement with the United States for the future government of the islands.

It has been stated in the French Chamber of Deputies that the total expense of the Madagascar expedition amounted to over 91,000,000 fr.

Festivities in honour of the inauguration of the Congo railway have been held. The new line will greatly aid missionary enterprise in this region.

The crisis in Austria is very grave owing to the impossibility of reconciling the Germans and Czechs on the language question. The suspension of the Constitution is expected.

Anti-Semitism has received a severe check in the recent elections in Germany. The results have inspired the Jews with a new and larger hope of a better state of things for the future.

Out of every seven men in Norway one is a sailor; no fewer than 20,000 Norwegians are serving in British ships, and of the sailors in the American fleet in Cuban waters 30 per cent. are Norwegians.

Sir Wilfrid Laurier has stated that all arrangements in the matter of the Anglo-American Conference were proceeding most harmoniously, and the committees will probably meet at Quebec in August.

Arrangements are practically completed for the united services under the auspices of the National Free Church Council in Switzerland during August. The three centres are Zermatt, Grindelwald, and Chamounix.

America has appointed her representatives on the Anglo-American Commission for the settlement of the questions in dispute between the United States and Canada. The Commission meets in Quebec next October.

CHINA.—The British Minister has despatched a gunboat to Chinkiang and demanded the immediate restoration of order in that neighbourhood.—The Protestant and Catholic Missions of Shun-King-fu have been attacked by rioters, and a French priest, who has been captured by brigands, is held to ransom.—The rebels have captured nine towns and defeated the Imperial troops west of Wu-Chau. The famous secret society of the Triads is supporting the rioters in Southern China. They aim at the conquest of Kwei-lin-fu in the North, and Nan-ning in the south of Kwang Si.—An outbreak against the Dungans at Kansu is reported, while serious riots at Shanghai against the French have taken place.

THE WAR.—On Sunday, at mid-day, the "Stars and Stripes" was unfurled on the Governor's palace at Santiago by Captain McKittrick. At the same moment there drifted on the still air the distant booming of Captain Capron's battery firing a salute of twenty-one guns. In this manner, amid an estimated crowd of 10,000 persons, was *the event* of the war, so far as it has progressed, proclaimed—Santiago capitulated. But the surrendered city presents a pitiable sight. "Most of the houses have been sacked. The stores are all looted. Nothing eatable can be had for love or money." And the people themselves are starving! The docks are crowded with starving refugees awaiting the arrival of the Red Cross Society's steamer, *State of Texas*. Meanwhile Spain has made no overtures for peace, and the United States Government is not disposed to let matters drift. Vigorous methods are being adopted for a descent on the coast of Spain and for an attack on Porto Rico. Before either of these things can happen we trust that peace negotiations will preclude so stern a necessity. Meantime, the Spanish Government has suspended constitutional rights throughout the peninsula, so as to have a free hand in dealing with any disturbance which may follow the conclusion of hostilities.

THE BOOK WORLD.

Parliament's Tribute to Gladstone (1s. *Jas. Bowden*) contains the speeches delivered in Parliament on the occasion of Mr. Gladstone's death, compiled by D. Williamson, with notes and illustrations.

Scientific Method in Biology. By Dr. Elizabeth Blackwell. (*Elliot Stock.*) A serious impeachment of vivisecting experiments involving pain, on the grounds both of essential morality and of true scientific research.

A capital little work on the foundations of domestic happiness is **Home, Marriage, and Family Relations**, by James Inglis. The subject is dealt with in the light of Scripture, and with the practical wisdom that comes from experience. Mr. H. L. Hastings writes a preface, and embellishes the pages with choice poems, original and selected. (Covers, 6d.; cloth, 2s. *Boston, U.S.A., H. L. Hastings; London, Marshall Bros.*)

Penelve. By Richard H. Thomas, M.D. (3s. 6d. *Headley Brothers.*) An American story, designed to portray home-life among the Quakers in the Eastern States. Needless to say the book is pervaded by the sweet refreshing aroma that pertains to character formed on the calm and serious views of the Society of Friends. The distinctive tenets of Quaker teaching are interwoven with the tale, which is therefore of historic worth as well as social interest. Mrs. Thomas furnishes some amusing illustrations.

As the first of a series of pamphlets on "Ritualism in the Church of England," Bishop Ryle has issued, through *Mr. C. J. Thynne*, a bold and timely sermon, **The Rights and Duties of Lay Churchmen** (2d.). He holds that the laity should have an equal share with the clergy in the councils of the Church, and that every parish and congregation should have some voice in the appointment of its minister. In Dr. Ryle's view there is no Church Defence to compare in value with Church Reform, and on this important subject we trust he will gain a wide hearing.

A Concise History of Missions. By Rev. E. M. Bliss. (75 cents. *F. H. Revell Co., New York*). "Concise" is exactly the correct word to describe this comprehensive handbook. The subject is treated in three divisions: (1) The development of the missionary idea and spirit in the Church; (2) the progress made in the different fields; and (3) organisation and methods adopted. The book is clearly the outcome of large knowledge and deep sympathy with the subject; it is therefore inspiring as well as informing.

Those who value short and bright sermons, will be glad to read **Paul and his Friends**, by Dr. Louis Albert Banks, of Cleveland, Ohio. (6s. *Funk & Wagnalls Co.*) This is the third volume of a series of revival sermons by a well-known preacher. Thirty-two in number, the discourses are sound in teaching and striking in style. They bring much suggestive and illustrative material to the help of preachers, Sunday-school teachers, and soul-winners of every class. The volume is fully up to the high standard of Dr. Banks's previous works in the field of sermon literature.

Prayer and the Lord's Prayer. By Charles Gore, M.A., D.D., of the Community of the Resurrection, Canon of Westminster. (*Wells, Gardner, Darton & Co.*) Whatever "the Community of the Resurrection" may mean, every true Christian is *de facto* a child of the Resurrection. Some people do not use the Lord's Prayer because they dare not ask to be forgiven as they forgive. Others reject it for some dispensational reason or unreason. Canon Gore rightly regards it as the model for our prayer, and has applied its principles with truth, wisdom, and pungency to the circumstances and conditions of the present time.

The *Religious Tract Society* has issued a series of GOSPEL EMBLEMS, which should prove very acceptable in many quarters.

CONDITIONS OF BLESSING, by Captain W. H. Dawson, is the title of a booklet giving the text of an address delivered at the recent Mildmay Conference. (1d. *J. F. Shaw & Co.*)

HOLIDAYS.—A very attractive pamphlet is sent from 30, Fleet-street, E.C., giving particulars of increased facilities, by the G.E.R. Royal Mail Route, for holidays in Holland, Germany, Switzerland, Norway, etc.

The life of the late James H. Raper, the well-known temperance reformer, for many years Parliamentary agent of the United Kingdom Alliance, has been written by Mr. J. Deane Hilton, and will be published shortly by the *Ideal Publishing Union*.

DIVINE HEALING; or, Jesus the Great Healer of Diseases From the Author, Silas Henn, Henley-road, Dudley, Worcestershire (3d., post free; 2s. 3d. per doz.). This is a temperate statement of the faith of those who believe that "in the redemption of Jesus Christ provision is made for the cure of sickness, that the Divine offer of healing is a part of the Gospel, and conditioned on faith in the Great Healer."

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The committee of the Dean Vaughan Memorial Church Fund have accepted from the Bishop of London's Fund a site for the church at Kensal-rise.

The Bishop of Rochester will dedicate the memorial now being erected in St. John's, Kingston Vale, to the late Duchess of Teck, on Saturday, July 30.

A Home for sleepers on the Thames Embankment has been opened in Westminster, under the auspices of the Church Army, with funds supplied by readers of *The Morning Post.*

The new Church of St. Barnabas, Clapham Common, is to be consecrated on Saturday, October 1. It will be opened free of debt. The present vicar is Rev. F. W. Metcalf, formerly curate of Holy Trinity, Bournemouth.

The "Choir Boys' Church," St. John's, Weston, near Runcorn, which was so generously provided for by the choristers, has just been given a magnificent organ by an anonymous donor as a tribute to the self-sacrifice of the lads.

It is rumoured that several defections from the English Church Union have taken place among Welsh Churchmen, clerical and lay, in consequence of the present attitude of the leaders of that extreme society on the ritual question.

Rev. T. J. Bass, vicar of a very poor parish in Birmingham, has introduced a new feature into his work by the institution of "a daybreak service" on Sunday. The service is destined for those who pass the night in the open-air.

Canon McCormick gave a garden party at Highbury last Friday in aid of the work of the Church Army. Rev. A. W. Baldwin, chaplain of Wormwood Scrubs Prison, bore strong testimony to the excellent work of the society among discharged prisoners.

The Bishop of Glasgow preached in Manchester Cathedral to a crowded gathering of the members of the Mothers' Union, and pointed out that nothing does more to shape the character of the child than the influence, example, and teaching of its mother. Well was it to have a Mothers' Union to remind them of a mother's duties; and he asked them to keep its rules, use its privileges, and add to its numbers.

Congregational.

Rev. James Richardson, late of Madagascar (L.M.S.), has decided to seek a charge at home. His address is 24, Brighton-grove, Rusholme, Manchester.

Dr. Reuben Thomas, of Boston, U.S.A., is expected in London in a few days, and during the month of August he will occupy Dr. Parker's pulpit at the City Temple.

Rev. Walter Searle, formerly of Birmingham, having resigned a pastorate, has rejoined the South African General Mission, by whom he has been sent to labour in Tembuland.

Rev. Dr. Samuel G. Smith, of St. Paul's, Minnesota, is expected to visit England, and during his stay in the metropolis will preach at Westminster Chapel, Buckingham Gate.

During Rev. G. Campbell Morgan's absence in America Rev. Chas. M. Giffin, D.D., from Scranton, Pa., U.S.A., will occupy the pulpit on Sundays at New Court Church, Tollington Park, N.

Rev. Arthur Guinness Rogers, D.D., has arrived from America, and while visiting England intends making arrangements for the delivery at an early date of his lecture on "Life in the Southern States."

A deputation, consisting of the Rev W. Hope Davison, M.A., and Rev. James Rae, as representing the Scottish Congregational Union, is paying a visitation to the seven churches in the Shetland Isles during the present month.

The evangelistic work at the nine village stations of Guildford Church has been reorganised, and two pastor evangelists—Rev. W. Green, late of Burnham Market, and Rev. H. C. Waller, late of Gravesend—have been appointed.

The committee of the Congregational Union has accepted the invitation of the Bristol churches to meet in that city next year for its autumnal session. This autumn the union will assemble at Halifax, the date fixed upon being the second week in October.

In order to carry out various necessary repairs and cleansings, the King's Weigh House Church, Duke-street, Grosvenor-square, W., will be closed throughout August, but will be reopened on Sunday, September 11, when the pastor, Rev. Alexander Sandison, will preach.

The Church Extension Committee of the Congregational Union of England and Wales has made the following grants, subject to certain conditions in each case:—£1000 to the London Union, towards a new church at Streatham; £1000 to Sheffield Association, being £500 towards a church at Hunter's Bar, and £500 for another at Crookes; £1000 to Durham and Northumberland Association, being £500 for West Hartlepool, and £500 for Gateshead; £500 to Staffordshire Union, for the new church at Hanley; £500 to Nottingham Union, for the new building about to be erected for the united churches of Boulevard and Noel-street, Nottingham; £500 to the English Association of Glamorgan and Carmarthen, being £250 for Cowbridge-road, Cardiff, and £250 for Barry Dock; £250 to Liverpool Church Council, for Seaforth.

Calls accepted.— Rev. F. H. Blanchford, of Park-road Church, Halifax, to Ilkley; Mr. Herbert H. Orme, of Hackney College, to Egham-hill, Surrey; Mr. Leonard Robjohns, B.A., of Mansfield House University Settlement (son of Rev. H. T. Robjohns, of Sydney), to Rose-park Church, Adelaide; Mr. J. T. Parry, of University College, Cardiff, to Cilcennin and Dihewyd Churches, Cardiganshire; Rev. E. M. Roberts, to Pentretygwyn and Cefnarthen Churches.

Baptist.

Rev. Dr. Lorimer, of Tremont Temple, Boston, is to occupy the pulpit at Regent's Park Chapel every Sunday morning and evening during August.

At Skegness children's services are being held on the sands to the end of September, in connection with St. Paul's Church (Rev. Geo. Goodchild).

Rev. John Mitchell, the Caledonian evangelist, has conducted a helpful mission at Tetbury, Glos., illustrating his addresses by means of mechanical diagrams.

Dr. Clifford is among those who will supply the pulpit of Regent-square Presbyterian Church during the absence of Rev. Alexander Connell, B.D., in the East.

The first Baptist chapel in Switzerland has been opened at Zurich; it is capable of accommodating 650 worshippers. A dwelling for the minister has also been provided.

Rev. L. J. Bourquin, M.A., B.D., a French Baptist pastor, is holding services with preaching in the French language each Sunday at five p.m., at Orange-street Church, St. Martin's-street, Leicester-square.

Spalding Church has celebrated the jubilee of its pastor, Rev. J. C. Jones. The church reports 317 members, 487 Sunday-scholars, 65 teachers, and twenty local preachers. There are two branch churches at Podehole and Spalding Common.

Pastor Owen Tidman, whose devoted labours are so well known in South Wales and Monmouthshire, has accepted an appointment to the pastoral supervision of home mission work at Buckley, near Chester, and hopes to commence next Sunday.

Rev. Dr. T. Witton Davies has resigned the position of Principal of the Midland College, Nottingham, which he has held for seven years, and accepted a unanimous invitation to be Professor of Old Testament Literature at the Bangor College, North Wales.

Brighton Grove Baptist College, Manchester, has appointed a missioner to conduct special missions at various churches. Mr. Dearden, a present student, has received the appointment, but he will not enter upon his mission work until he has completed his college course of four years.

Calls accepted.—Rev. Z. H. Lewis, of Cardiff, to Siloh Church, Tredegar, Mon.; Rev. J. Hacking, of Southminster, to Bradford-on-Avon; Rev. J. Copeland, of Croydon, to Providence Church, Reading; Rev. J. W. Humphreys, of Llanwrtyd, to Rhosddu Church, Wrexham; Rev. J. Lloyd Williams, of Glasbury-on-Wye, to the English Church at Treherbert.

Resignations.—Rev. S. G. Pinnock, of Station-hill Church, Chippenham; Rev. George Lander, of Cupar; Rev. J. T. Figg, of Upper Mitcham, Surrey.

Methodist.

Rev. Hugh Price Hughes has been elected President of Conference, by a large majority.

Wesleyan Methodists of Birmingham are busily engaged in arranging for a great simultaneous mission, to be held in October.

After balancing the accounts of the Leeds conference, a surplus remained, £25 of which was voted to the Rehoboth Central Mission, and the remainder to the Leeds Chapel Extension Fund.

The Missionary Prayer League, promoted by Rev. W. Eddon, jun., already numbers between 300 and 400 members, and the members' small subscriptions have met all the expenses up to date.

The unanimous election of Rev. E. D. Cornish, of Eccles New-road Church, Manchester, to the presidency of the Free Methodist Connexion has given the greatest satisfaction to Free Methodists throughout the country.

The devotional element of the Wesley Guild is said to be its strongest point, and home mission work, especially in villages reached by cycling members of the guilds, is making rapid headway. The helping of foreign missions is also spoken well of in the report.

The Welsh Calvinistic Methodists in Flintshire have found that about 150 Nonconformist children attend Roman Catholic schools in the neighbourhood of Holywell and Pantasaph. They are warning Nonconformist parents of the danger to which their children are exposed in these schools.

A large number of applications are reported for admission into the Wesley Deaconess Order. Seven new probationers are to enter into residence at Mewburn House or Calvert House at the beginning of September. A second Wesley deaconess sails for Ceylon early in the new Connexional year.

Jewin Welsh Chapel, the oldest place of worship in the metropolis, has been rebuilt and enlarged at a cost of £12,000. A new organ has been introduced at an expense of £1000. At the opening ceremony it was announced that £4000 has already been promised towards clearing the debt upon the chapel.

Never during the history of the London Mission has the work in all the branches and organisations been more vigorous and successful than during the past year. The future of the Mission is said to be bright with hope, the much-needed extensions in the Central and the South branches greatly extending its influence and increasing its working power.

The first draft of ministerial changes in the Wesleyan Methodist circuits has been issued. Altogether the Conference has decided upon 696 appointments, subject to alteration and correction before the close of the forthcoming meetings at Hull. A number of applications from important circuits have been received for permission to remain over the three years' term.

The class-meeting question came under discussion last week at the London Wesleyan Council. Rev. William Middleton, Ealing, read a paper setting forth at length the value and possibilities of the class meeting, and a number of ministers and laymen followed in a similar strain. Mr. Owen Thompson, Hampstead, said numbers of their intelligent and best supporters, thoroughly loyal and attached to Methodism, were being driven into other churches because they could not conscientiously meet in class. During the debate, which lasted two hours, suggestions were offered for the improvement of this Methodist institution, and the wish was generally expressed that means would be speedily adopted to recognise, by the church roll and public admission, the large number of influential Wesleyans at present excluded.

Presbyterian.

Rev. A. Connell is to spend six months at least in visiting the mission-stations in China and India.

The sum raised for the proposed new mission premises on the site adjoining Regent-square Church now amounts to £7032, more than the amount originally aimed at.

Several missionaries will be leaving for their posts in October, and a valedictory meeting will be held in Highbury Church on the 18th of that month. A farewell address will be given by Rev. F. B. Meyer.

As the outcome of a mission commenced in Leeds eighteen months ago in a small hall in Frankland-place, a scheme has been adopted for the erection of a new church hall, with a ladies' workroom and classrooms, in the first instance, and some time later a new church.

Rev. B. Bell and Rev. James Mellis, as joint-conveners of the Colonial and Continental Committee, have issued an urgent appeal for help on behalf of the struggling Continental Presbyterian Church, and especially of the evangelistic work carried on in Roman Catholic countries by these churches.

During the past half year the total contributions of the Presbyterian churches in England towards synodical schemes amounted to £5734, the largest sum having been contributed to foreign missions. This is an increase on last year's returns. The aid to foreign and home mission work has considerably improved of recent years.

English services in the Welsh Presbyterian Church at Colwyn Bay during August are to be conducted by Rev Armstrong Black, of Egremont, Cheshire.

At a meeting of the Presbytery of Manchester, Rev. J. Sclater reported that a site for Trinity Church had been selected in the neighbourhood of Cheetham-hill-road.

The congregation of Blackett-street Church, Newcastle (Rev. Richard Leitch), purpose removing to the suburbs, and a site for a new church has been secured in College-road, Barras Bridge.

Rev. John Beveridge, B.D., Wolverhampton, has been invited by the National Council of the Evangelical Free Churches to go to Norway, with the object of inducing the scattered fragments of Nonconformity there to unite for common purposes and mutual support. Mr. Beveridge is also entrusted with arranging for the holding of Free Church services in Norway for English tourists next year, a beginning having been made in Switzerland this year.

Salvation Army.

Another Chinese corps has been established at Pacific Grove, California.

Finland has now thirty-one Salvation Army Corps, despite difficulties placed by the authorities in the way of extension.

Every week Scottish rescue officers visit the Glasgow, Greenock, and Ayr prisons, to which work they have been specially appointed by the Prison Commissioners.

The Army has secured a most suitable property for an additional Rescue Home in Christchurch, N.Z. The Prisoners' Aid Society, of Townsville, Queensland, will hand its Rescue Home over to the Army.

Premises have been secured at Aldershot for the opening of a rescue home. The home for naval and military men there is also doing good work. The Chatham Rescue Home has been enlarged to accommodate seventeen girls.

The latest advance in the social work in Chicago is the securing of a large building for a salvage warehouse. The Salvage Department in that city is now handling over a ton of waste-paper per day. A working men's hotel, containing over 300 beds, has been opened in Cleveland, Ohio.

Progress is being made with the colonisation section of the Social Scheme in the States. About twenty families have settled on the sugar-beet farm at Fort Romie, California. Fort Amity, in the Arkanas River Valley, Colorado, is occupied by fifteen families. A third colony, near Mentor, Ohio, is expected to accommodate fifty families.

Fallen Asleep.

Rev. William Jones, of Moylgrove, at the age of fifty-eight, a Congregationalist, and member of the Cardigan Board of Guardians for the last four years.—Rev. James Henry Lang, R.N., at the age of seventy-nine. He had served as chaplain on various of H.M. ships in the Pacific, the West Indies, Australia, the Mediterranean, and elsewhere, also at Greenwich Hospital.—Mrs. Hands, wife of Rev. A. Hands, an ex-president and supernumerary minister, resident at Leamington, known as an earnest worker of high spiritual attainments.—Rev. D. G. Morgan, pastor of Jerusalem Chapel, Resolven, for twenty-three years, at the age of fifty-nine.—Mr. George Mee, who was for over forty years engaged in evangelistic work in Leicester, Birmingham, Derby, and the Black Country.—Rev. Canon Moore, Vicar of Derryaghy, in the diocese of Down.—Rev. R. H. Hollocks, of Haverhill, has died at the age of sixty-nine; he spent forty-three years in active Primitive Methodist work.—Mr. Charles Humphrey Cox, twenty-five years deacon of Warwick-street Church, Leamington, and superintendent of the Sunday-school.—Mr. G. C. Ampelett, one of the leading officials and most acceptable local preachers in the Oxford United Methodist Circuit, prominently associated with the Local Preachers' Mutual Aid Association, having occupied its presidential chair and edited its magazine.—Mr. Thomas Owen, M.P., an earnest Methodist, who contributed generously to a large number of institutions in addition to the valuable services he was able to render personally from time to time.—Mr. Morris Davies, Pennal, one of the most liberal contributors towards religious purposes in North Wales.—Samuel Edwards, of Rochdale, aged 79, trustee, leader, Sunday-school superintendent, a Methodist member for over fifty years.—Nancy Kershaw, a member of Zion Methodist Church, Littleborough, from its origin.—Councillor Eli Shaw, J.P., deacon and secretary of Ryecroft Church, Ashton-under-Lyne, and for thirty years headmaster of Ryecroft Schools.—Mr. Foster Barnes, the oldest member of the Epworth Methodist Society, for over forty years a local preacher and also a class leader and superintendent of the Sunday-school for a long period.—Mrs. Catharine Pettit, aged seventy, one of the oldest and most generous members of Doddridge Church, Northampton.—Rev. John Richards, at Finsbury-park; he entered the Methodist ministry in 1836, and travelled in South Africa from 1838 to 1849, and from 1856 to 1867.

Notices.

Private A. More, of B Company, Cameron Highlanders, writes thanking the unknown friend "S. W.," who sends him The Christian, and intimates that his address is—Nile Expeditionary Forces, Soudan, instead of Polemedia, Cyprus.

Communications Received with Thanks. — G.F.H. G.R.C. F.J.F. H.C.B. L.P. R.H. G.G. J.A.J. H.T. F.M.H. E.W.A. W.D.W. J.L.A. W.B. S.R. M.B. F.G.E. E.A.F. H.C.D. J.A.S. J.S. R.R. C.R.H. A.H. L.M.E. E.C.H. Mrs. P. H.F. J.H.S. J.J.B. B.T.K. W.A.C. W.J.H. C.S. W.F. M.B. J.G.C. E.N.C. E.S. J.M. T.L.C. S.S.M. F.S. A. J.M. J.A.T. W.L. W.G. M.W.B. C.W.B. H.H.P. F.T. M.R. T.E. A.B. T.S. R.B. S.S.M. E.S. T.N.S E.S.P.

Applicants for Tracts.—Mr. A. W. Frodsham, Y.M.C.A., Maritzburg, Natal (anti-Rome); Rev. J. W. Atkinson, Claremont, S. Hackney, London, N.E.; Miss Saunders, The Limes, Hartington-road, Chorlton-cum-Hardy, near Manchester; Miss Hebb, 26, Winifred-road, Urmston, near Manchester; Samuel Heywood, Davyhulme, Manchester; Nurse Riley, Ladywell Sanatorium, Weaste, near Manchester; Mr. E. G. Smith, Navvy Missionary, 31, The Crescent, Walthamstow; Margaret Clark, 226, High-street; Linlithgow; A. J. Compton, Woodshires Green, Longford Common, near Coventry; A. Adams, 218, Glyn-road, Lower Clapton; Sapper Fuge (for soldiers), R.E. Grand Depôt Barracks, Woolwich; Mrs. Moore, 87, Coventry-street, Hinckley-road, Leicester; Ernest Meddemmen, 84, Credon-road, Rotherhithe, S.E. (temperance).

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

The Christian.

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Notes and Comments.

MANY of our readers who have enjoyed the perusal of Rev. Andrew Murray's devotional works, and received much spiritual stimulus from them, will have heard with pleasure of the recent celebration of his jubilee as a minister of the Dutch Reformed Church. *The Congregationalist*, of Boston, says of him :—

> For a number of years he was the only minister in the Transvaal. His parish was very extensive, and he travelled through the country holding meetings for the farmers in the open air, performing baptismal and marriage services, and preaching the Gospel....The devotional books of Andrew Murray have been widely read in Europe and America, and few men have entered into the spiritual life of so many persons as he has.

Mr. Murray's jubilee was celebrated at Wellington, U.S.A.; twelve hundred teachers and students participated in it, and over a hundred telegrams of congratulation were received. Fifty years ago he was ordained in South Africa, and has now reached the ripe age of seventy years.

At the recent Manchester Assizes was heard a charge of libel brought against the editor of a scurrilous print by Mr. Gilbert A. Kirlew, a well-known Christian worker in that city, and more lately in Lancaster. The libeller was convicted by the jury, and sentenced to six months' imprisonment by the judge. At the trial the libelling editor sought to prejudice Mr. Kirlew's case by commenting on the fact that a previous prosecution, which he instituted two years ago, had been withdrawn, partly through the injudicious advice of his counsel and partly through lack of funds. The libellous accusations having been repeated, Mr. Kirlew once more commenced legal proceedings, which, after a very lengthy hearing, resulted as we have stated. Mr. Kirlew's reputation has now been fully vindicated by a jury of his countrymen.

We have received a communication with respect to the case from Dr. Barnardo, who, with a complete knowledge of all the circumstances, expresses the most absolute confidence in Mr. Kirlew's moral integrity. In his belief and desire we very heartily concur. Dr. Barnardo says :—

> That public opinion will now rally to the side of the brave couple—Mr. and Mrs. Kirlew—who have so long suffered in silence one cannot doubt. But the question arises whether Christian men who all along respected this falsely accused servant of Christ should not take some steps to manifest their sympathy with and confidence in Mr. Kirlew. Possessed of a very limited but sufficient income to meet the modest wants of himself and his wife, they have both delighted to labour for years in an honorary capacity on behalf of others. But to raise the amount necessary to defray legal expenses in the recent trial they have had to enter into a mortgage which must for some time embarrass and burden them. £300 would wipe all this obligation out, and another £200 would enable them to establish on a firmer basis the work in Lancaster among boys which they have already so successfully carried on chiefly by their own earnings. I confidently appeal to Christian people in Manchester and elsewhere to contribute at once towards the Kirlew Testimonial Fund.

We shall be glad to receive and forward any contributions entrusted to us for the purpose.

We much regret to hear that the British Society for the Propagation of the Gospel among the Jews, with such a splendid record of fifty-six years' labour among God's ancient people, is now in a most critical financial condition owing to a deficit of £2500, which greatly hampers its efficient working. The society, which has an unsectarian basis, was founded by Ridley Herschell, father of the present Lord Herschell, J. S. Stamp, R. Murray McCheyne, James Hamilton, Andrew Bonar, George Yonge, and other men of note who have since gone to their rest, all of whom longed, believed, and prayed for the conversion of Israel.

The serious accident which befel the Prince of Wales at the house of Baron Rothschild last week, through which he fractured his kneecap, has called forth great sympathy, not only in this country but throughout the world. It is, however, not likely to be in any way dangerous. The Prince is such a busy man that he will doubtless find compensation in the enforced rest to which he is condemned. The life of public men nowadays, and of members of the Royal Family in particular, is so crowded with incident and excitement that a misfortune of this kind is often a blessing in disguise. It is the loyal wish of all the Prince's future subjects that it may prove so in this case.

Week by week the steady drift of events points to the fateful changes soon to be wrought by the appearance of the United States among the maritime Powers of the world. The question how far that country will join Britain in a formal alliance is of little importance compared with the fact that our kinsmen in blood, ideals, and language intend to take their place in the wider tasks of human civilisation and progress. Let us hope it will prove an impulse to the causes of enlightenment, liberty, and Christian influence all over the world—an effective blow at despotism and mediæval superstition. The statesmen of America need all possible wisdom, self-control, and foresight in their shaping of the national affairs entrusted to their hands.

This "incidental" result of a war that at first seemed to have for its final end only the liberation of a single island from a helpless condition illustrates a truth which appears on every page of history. All through the ages God has been leading men and nations to their appointed tasks, "in paths that they have not known." Human purposes may succeed or fail of achievement; what is certain is that the Divine purpose is sure of accomplishment. Whichever side wins in a war, the "God of battles" still holds the final victory in his hands. "There is a divinity that shapes our ends, rough hew them how we will." To the true believer this thought is an anchor of hope in the midst of the gravest misfortunes and the most bewildering perplexities of life. "The Lord reigneth; let the earth rejoice."

Very gratifying is the intelligence published in *The New York Observer* on the religious character of many of the officers in the American army and navy now engaged in the conflict with Spain.

> Admirals Dewey and Sampson are men whose spirit is that of a thorough respect for religion. Commodore Watson...is a devout member of the Presbyterian Church, and an earnest, unostentatious Christian. Captain Sigsbee, of the *St. Paul*, is reported to have observed lately that when all has been said respecting the superior gunnery of the American sailors in their fight with Cervera, it is to the interference of Providence that we are to look for an explanation of the result. Captain Higginson, of the *Massachusetts*, is the man who proposed to found a sailors' lodging-house opposite the gate of the Brooklyn Navy Yard. Captain Philip, of the *Texas*, had the courage, after the conclusion of the dramatic fight off Santiago, to summon his men to the quarter-decks and say to them, "I want to make public acknowledgment here that I believe in God the Father Almighty. I want all of you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty"... Colonel Wood, of Santiago fame, is described by one who knows him well as a rare Christian gentleman.

There are, doubtless, many others who lack only the opportunity to testify to their faith in God and his Christ.

Prince Bismarck is credited in a German paper with saying that but for his firm belief in a future life he would have lost his chief motive in his public work. Without endorsing his political ideas or methods, it is quite certain that this remark represents a great truth. Those whose outlook is limited to this life, and whose motives are drawn purely from present-day sources, are bound to betray their lack of faith in the narrowness and poverty of their whole life's work. The old Latin painter who said "In æternum pingo" struck on the root of all noble and enduring achievement. It is one of the most serious aspects of modern life that the great future holds comparatively so subordinate a place in its thought. We must live in the light of eternity if we would leave a worthy memorial of our energy and devotion behind us.

Lord Salisbury's remark as to the present lack of discipline in doctrine, ritual, and morals in the Church of England has been warmly repudiated by the Archbishop of Canterbury, but it has received strong corroboration from the Bishop of Liverpool, who, in reply to an appeal to stop the Romish practices at St. Thomas's, Toxteth Park, Liverpool, which was the scene of such disorder a week or two ago, has stated—

> You cannot dislike extreme Ritualism more than I do; but you are mistaken in supposing that I have power to put a stop to it. Parliament has much power to stop it, but a bishop has very little.

The assertion of popular right to a hand in the government of the Church would be but a return to apostolic usage and custom. For many centuries, as there are clear proofs, laymen exercised a determining voice in the ecclesiastical councils of their day. It was

only very gradually, and for reasons that are easily noted, that the priest grew paramount. When his authority was finally established the day of decline began in the Church, which did not wake to its sad condition till, at the Reformation, the voice of the people once more began to make itself heard. In every age and land since then the Church has been healthy and progressive in proportion as it has been governed openly by the "assembly of the saints." If at the present crisis the members of the Church of England make an effective protest against Romanising doctrine and practice, the knell of these things will be speedily sounded—but not till then.

Whatever were the determining motives and reasons, we are glad to see it announced that

the Government, after full and careful consideration of the matter at more than one Cabinet Council, have finally decided not to proceed further with the idea of establishing a Catholic University in Ireland with the aid of public funds. They realise that if they carried it a victory of this kind must seriously offend many of their supporters both in Parliament and in the country, with the effect of greatly weakening the cohesion of their party, and they do not care to take the risks involved.

Now that the project is on the shelf, let us hope that a great many persons who supported it, but who ought to have known better, will see their mistake. The rising tide of Protestant feeling in the country may aid their conversion.

Since "no law can execute itself" it has long been felt that the interests of those employés who lose their situations because they have had the courage to tell Government officials the truth about the conditions of their labour should be safeguarded, and that they should be protected against the consequences of wrongful dismissal. This is the purpose of the Industrial Law Committee; and last week a meeting was held under the presidency of the Bishop of London in order to inaugurate an indemnity fund for this purpose. Anything which will put an end to intimidation of this kind is praiseworthy, in the interest of employers as well as employed. Oppression fears nothing so much as the light of day.

The cry for the opening of nunneries and convents to the same kind of inspection as all institutions in the country will not be diminished by the exposure which Mr. S. J. Abbott makes of "Slavery in Convent Laundries." The life of the girls is hard, monotonous, and depressing. The work is done by unpaid labour, not by the nuns. The laundries are not under the Factories and Workshops Act, yet they compete with laundries that are. It is said that a device to prevent escape is to change the name of an inmate; when she is inquired for under her proper name the reply is that no one of that name is there. These intolerable encroachments on the civil rights of the people by an alien Church are bidding fair to thrust all other political questions into the background, and to range Englishmen under the banner of the Bible as the religion of Protestants.

In holiday seasons, such as is now about to commence, the question is often raised, "What books shall I take to read?" This is no unimportant matter. Many busy people have little time for reading except during their annual trip to the seaside or the country. The bookstalls are crowded with ephemeral literature, got up to attract the eye and pass the time with the minimum of exertion and the maximum of evanescent excitement. And so with most the annual holiday passes with no addition to the mind's treasury of thought, with no impulse given to the heart's best motives. And yet, wisely used, each holiday might be made memorable, not only in its experiences, but in the expansion and uplifting of the soul by means of noble books, such as are now happily within the reach of the poorest. That is a poor holiday in which bodily health is cultivated to the ignoring of the higher interests.

This matter raises the widest question of the continued spread of novel-reading as a "recreation." There is, of course, fiction and fiction—good, bad, and indifferent; the fact we would here make prominent is the tendency which is everywhere growing, even among intelligent and well-disposed people, to read nothing but what takes the form of a story. The ultimate result is inability to follow any serious and thoughtful book which aims exclusively at enriching the higher life. How much harm is done to young converts by this practice, and to those whose Christian life is as yet weak and unstable, is incalculable. The deepest impressions are in peril of vanishing under the debilitating influence of the latest society novelette. Even where this kind of reading is in itself harmless, it tends to usurp the place of serious spiritual discipline, and so lays the soul open to attack.

Revelations continue to be made as to the amount of aggressive ruffianism prevalent in Lambeth, as well as the haunts of vice with which it abounds. But the facts go to show that if it were not for the various Christian agencies at work in the district it would be a veritable pandemonium. Let Christian workers take courage, amid all that casts them down, from the assurance that London would be unbearable were it not for their steady and faithful labours.

Amid the wide-spread pessimism of the age, it is important to remember that the New Testament gives no sanction to the spirit of gloom and despair. It is a book in which the darkest outlooks are bounded by a horizon of light. However bad things are, and however there may be signs that things will become worse before they are better, a glorious end is assured. Obviously this Christian optimism does not arise from a too rosy view of the actual condition of the world, nor from shallow views of human nature, but from faith in God. He is "the God of Hope," and faith in Him will make his people to "abound in hope," in the power of the Holy Ghost. Jesus saw the end from the beginning, the harvest in the green blade, the triumph of God's redeeming purpose through the eclipse of death. It is our privilege to maintain a bright and hopeful spirit. "Be of good cheer, I have overcome the world."

Dr. Robertson Nicoll, in an able address to ministers on "What is our Chief Peril?" published in last week's *British Weekly*, says that this peril is the peril of "fainting." The many references to this state in the New Testament show that it is no new danger, but one intimately associated with Christian work. Its chief occasions are reason's chastisement, the weariness that comes of long labour with no visible result, and the discovery which comes to all sooner or later that their work has ceased to command the appreciation of men. The remedies are, first, prayer—"men ought always to pray and not to faint"; earnest and continuous industry, "be not weary in well-doing"; and faith that "in due season we shall reap if we faint not." Here is a programme of spiritual exercise and work that would keep many drooping spirits fresh and young if they but followed it faithfully. Prayer, service, and faith are sovereign remedies for spiritual gloom

The Lord's Day Observance Society has just issued an appeal to the London County Council on behalf of the Metropolitan tramway men. By the terms of the agreement between the Council and the North Metropolitan Tramways the whole staff of the employees of the company are guaranteed one rest day in the week. The appeal urges efficient vigilance on the part of the Council to ensure that the terms of this agreement be faithfully adhered to. The memorial further recommends that as far as possible diminished hours of Sunday labour and frequent recurrences of Sunday rest be secured. This last point is deserving of special mention. A rest day during the week may fulfil the physiological and social needs of the case; but only diminished hours on the Sunday can secure the chances of worship which provide for the needs of the soul. It would be a great boon, also, if these restrictions and privileges were made compulsory, so that employés might not be tempted to barter their rest for their chance of earning more money.

Another class of employés that need help in this matter is that to which milkmen belong. An attempt has been made in the North of London to enlist the sympathy of customers on behalf of these overworked men, many of whom often work between eighty and ninety hours a week, ten of these being on the Lord's day. This is a movement that might be made in all large towns where the same evil exists. The evil has become widespread and formidable through the keen competition between employers; but it could be easily suppressed if once the public sympathy were really aroused on behalf of a much-tried and helpless body of workers. By a little forethought and consideration on the part of customers much relief could be given.

Mr. Shishkoff, a Russian gentleman, expresses the opinion in *The Nineteenth Century* that the true way for England to get out of her international troubles is to forget her hatred of the monarchies of Europe and to promote friendly relations. He believes that there is not a people on earth who would not requite sincere friendliness with friendliness, and trust with trust. It would probably take less trouble to bring the great nations of Europe into close and friendly communication with each other than it has taken to make them enemies. At the same time allowance must be made for our vital difference from many other nations, including Russia, with respect to civil and religious liberty. Dislike of the forms of government must not be mistaken for dislike of the nations themselves.

Writing with reference to a recent paragraph on "blue Monday," a correspondent recommends a book, "The True Science of Living," by Edward Hooker Dewey, M.D., with Introduction by Rev. G. Pentecost, D.D. (*J. & J. Bumpus*, 350, *Oxford-st., W.C.*). Dr. Pentecost mentions that for many years he had been a victim of sick headache, that through a friend he heard of Dr. Dewey and his method of "right living," which simply seems to be—give up eating breakfast and content yourselves with two meals a day Dr. Pentecost says:—

I learned from friends in my own calling who had suffered for years on Monday with fearful headaches as a result of physical and nervous exhaustion, who, having given up their breakfasts, had recovered entirely from the dreadful Monday prostrations, and were enabled to do more and better work than ever before, both in their studies and in their pulpits.

Dr. Pentecost mentions receiving personal testimony from both men and women, delicate and strong, working-men, merchants, doctors, and preachers, delicate ladies for years invalided and in a state of collapse, and some who had never been ill, but who were "a hundred per cent. better for living without breakfast."

The Keswick Convention.

BY AN HABITUAL ATTENDANT.

ON all hands it is acknowledged that this Convention has reached a higher water-mark than any—certainly in recent years. It is not that some special teacher or line of teaching has been prominent, but that there has been quite an unusual humbling before God, and as distinct a consciousness of his mighty power.

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Most of the well-known leaders of this remarkable movement were present, some of them looking a little older and greyer, but beside them many younger men, whose clear-cut, vigorous, and deeply spiritual utterances were delightful as an addition and a contrast to the veterans. There is no fear that the Keswick Convention will lose its charm or power so long as it affords a meeting-place for men so various in methods of thought and expression, of ecclesiastical affinity and order, of age and experience, and yet so absolutely one in all the deeper aspects of the Christian life.

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The weather has been for the most part clear and beautiful. Only once was there a heavy downpour of rain on the tent. The curtains, therefore, were generally raised, and from the platform, as well as from many of the seats, side glimpses of the glorious hills were possible; whilst many a lovely stroll amid valley, wood, and mountain, or expedition on the lake, has given relief from the strain of the meeting, made permanent some memorable address, or witnessed some life-moulding resolution.

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The attendance has been very numerous. It is calculated that six or seven thousand persons must have been attending. Often there would be a thick rim of people standing gathered around the tent, whilst all the 3,000 seats were occupied. In addition to this, meetings were being held in two or three other spacious halls in different parts of the town.

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An address by Prebendary Webb-Peploe was constantly referred to, on "Our Nothingness before God"; and many appear to have obtained new views of their unworthiness and helplessness apart from Christ. It has been often remarked, "We do not preach a perfect sinner, but a perfect Saviour." All suggestions that the teaching has tended to spiritual pride or perfectionism will be put utterly out of court by the slightest perusal of any of the addresses.

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The true gauge of a convention is to be found in the closing meetings. Those on Friday were remarkably solemn. On Friday evening hundreds rose in the after-meeting to testify to the great blessing they had received, whilst it took quite three-quarters of an hour on Saturday morning to read brief *résumés* of the requests for praise which had been sent in. It seemed as though every one had had a new song put into the mouth, even praise unto the Lord. Again and again the glad choruses and hymns broke out, as though to say, "The Lord hath done great things for us, whereof we are glad." It was announced that there were four times as many requests for praise as on any previous occasion.

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Mr. Wilson has borne the great strain of his onerous duties as chairman with remarkable vigour and freshness. We wish that he may long be spared. He is an almost ideal chairman, from the sententious brevity of his remarks, his transparent simplicity, and the absence of fuss or haste. As we look on that strong honest face, with the crown of silver hair over the broad brow, or listen to his brief remarks, we recognise that the Convention owes more than many realise to the man whom God has so remarkably raised up for this responsible position.

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Prince and Princess Bernadotte, of Sweden, have been regular attendants at the meetings, and have expressed their profound enjoyment. They have attracted to themselves universal respect and goodwill by their unostentatious and simple deportment. They have been quite content to take their place as fellow-believers with others of the family of God. At the close of the Convention they presented their photographs, with autograph signatures, to Mr. Wilson.

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There have been many groups of Christian workers and others staying in various parts of the town: one of young men from Lancashire and Yorkshire in the camp, one of students from Oxford, another of mill-girls from Manchester, another of some 150 missionaries; yet another of clergymen, together with many more. And it is probable that no one has attended the meetings without receiving permanent help.

Christ on the Heart's Throne.

BY REV. THEODORE L. CUYLER, D.D.

TWO rival kings cannot reign together in the same palace. Self and the Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian until stubborn, sinful self has yielded, and opened the door to Jesus, and seated Him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again—often in subtle guise and under smooth pretexts. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side curious molluscs may be seen sticking closely to the rocks. Each mollusc clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusc is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If that Christian allows pride or self-conceit to steal in, or if he begins to gorge himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself, he may become immovable through Christ Jesus dwelling in him. "When I am weak, then am I strong," said the great Apostle; that is, when Paul got emptied of self, Jesus flowed in and endued him with power unto all long suffering and joyfulness.

That is the conflict with us ministers every Sabbath. Shall self or our Saviour get into that pulpit? Shall the sermon be for our glory or his? Spurgeon tells us what a blessing to him in his youth was that text, "Seekest thou great things for thyself? seek them not"; and there are plenty of us who have had that text used as God's rod to rap us hard. All our best Sabbaths have been when Christ was in the pulpit, and self down under the stairs.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for prayer meeting rings, self has its ready excuse of fatigue, or bad weather, or attractions elsewhere; and unless these imps of self-indulgence are silenced, and Christ's voice is heard in the conscience, that church-member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self mutters the stereotyped pleas—"The times are hard," and "I can't afford it," and "There is no end to these calls of charity." No; there will never be an end to such calls as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart-throne, He will hold the purse also; and giving will be a solid satisfaction, even if it costs the surrender of many creature comforts. In great things and in small things a Christian's crowns are made out of crosses borne for Jesus' sake.

Christians as Intercessors.

MANY Christians at the present time are seeing afresh their duty as intercessors. Especially is the work of intercession seen to be the work of those whose infirmities, cares, or limitations prevent them from active physical service. The aged, the disabled, the "shut-ins" are privileged classes, since the sanctuary is ever with them, into which they can enter in the depth of their spirit, in prayer for those who need God's grace. But the prayer of intercession is not limited to these. All may take this position of privilege. It requires only knowledge of the need of the human heart, and belief in the reality of God's grace, given in answer to believing prayer.

The intercessor does not need to know the precise and definite and hourly want of the one for whom he prays. This is impossible, even when we are living with the subjects of our prayers, since the inner being of another is always concealed from us, nor can we ever fathom the depth of any spirit. But knowing that spiritual need is always great, and failure always possible without God's help, we are qualified to pray for others—child, relative, pupil, friend, knowing that God's infinite insight and goodness will both see and bestow according to his own knowledge of need, not according to the intercessor's limitations of knowledge.

With Epaphras we may "labour fervently in prayers" for those who are already Christians, that they "may stand perfect and complete in all the will of God." And the all-inclusive prayer for those who sin not unto death has the command to ask, and "He shall give him life for them that sin not unto death." We may pray for each one we know, either that spiritual life may be quickened and nourished, or that, if the Divine life has never begun, the work of grace may begin under the working of the Spirit of God. Have we ever really learned to pray unless we are using this immense power for the good of others?

(Mrs.) MERRILL E. GATES.

Amherst, Mass., U.S.A.

Consecrated to Consecrate.

By Rev. F. B. MEYER.

"For their sakes I sanctify Myself that they themselves also may be sanctified in truth." (John xvii. 19, R.V.)

"THE most precious fragment of the past" is the unstinted eulogium which a thoughtful man has passed on this transcendent prayer; transcending in its scope of view, its expressions, its tender pathos, all other prayers of which we have record.

Its primary characteristic is *timelessness*. Though actually uttered within a few hours of Calvary, it contains thoughts and expressions which must have been familiar to our Lord at any moment during the centuries which have followed. As we study it, therefore, we are listening to words which have been uttered many times on our behalf, and will be uttered until we are with Him, where He is, beholding the glory of the Divine Son superadded to that of the Perfect Servant.

The R.V. margin substitutes the word *consecrate* for *sanctify*, and it probably conveys a better meaning; because devotion to the will of God is prominent, rather than the holiness of personal character. Devotion to God's will is the primary thought suggested by the word; but, of course, it involves a blameless and spotless character. Thus we might read the words, "For their sakes I consecrate Myself, that they also may be consecrated in truth.' Through the dim twilight the Lord clearly foresaw what was awaiting Him—the agony and bloody sweat, the cross and passion, the forsakenness and travail of his soul. The cross with outstretched arms waited to receive Him; the midnight darkness to engulf Him; the murderous band to wreak their hate on the unresisting Lamb: and yet He flinched not, but went right forward, consecrating Himself.

'Twas thus He suffered, though a Son,
Foreknowing, choosing, tasting all,
Until the dreadful work was done,
And drank the bitter cup of gall.

I.—The Subjects of Christ's Solicitude.

In the earlier verses the Lord speaks of Himself, of his finished work, of the glory which He had left, of that to which He went; asking only that He might be able to glorify the Father in every moment of his coming sorrow (1-5).

Then He launches Himself on the full current of intercession, and pleads for those who had been given to Him, as distinguished from the world of men out of which they had come. Evidently the same thought was in his mind as inspired his words in John x., when He spoke of the sheep whom the Father had given to Him, that He might give them eternal life (27-29). And it may be that each of these two utterances was inspired by older words yet, that Zechariah had addressed to the poor of the flock when he cut asunder his two staves, Beauty and Bands (Zech. xi. 7-14).

The underlying conception in all these passages seems to be that the Father has entrusted to the special keeping of Jesus certain elect spirits who have an affinity to his nature, and who shall stand in the innermost circle to Him because associated with Him for high redemptive purposes. All souls are God's by right of creation, and all are included in the redemption wrought on the cross; but not all have been included in the Divine gift of which Jesus speaks, "Thine they were, and Thou gavest them Me." We conclude that in the eternity of the past, as the Father beheld all future things as though they were present, and surveyed the vast multitudes of the human family, he discerned those who would be attracted into indissoluble union with his Son manifest in the flesh; and whom He did foreknow these also He did predestinate to be his flock, his brethren and sisters, his chosen band of associates in his redemptive purpose. These were the subjects of his prayerful solicitude, "I make request, not for the world, but for those whom Thou hast given Me."

What then? Did not God care for the world? Certainly. He so loved the world that He gave his only begotten Son.

How then can we reconcile the love of God to the world with the selection of some to be the flock of the Lamb, whilst the great world seems expressly excluded from his prayer? That question is fitly put. The emphasis is on the word *seems*. It is only to the superficial view that the world is excluded. Are the planets excluded from the law of gravitation because suns are filled with fire and light? Are the lower orders of creation excluded from the circle of enjoyment because man with his high organisation is more richly endowed than they? Are sufferers excluded from the healing virtues of nature because a comparative few are specially qualified as surgeons and physicians? Can a missionary be charged with neglecting a dark continent because he concentrates thought and care on a few elect spirits gathered around him? For instance, could Columba be held guilty of neglecting the Picts and Scots when on Iona's lone isle he focussed his care upon the handful of followers who assembled around that ancient pile whose ruins are his lasting memorial? There is but one answer to these questions. Election is not exclusive, but inclusive. Its purpose is not primarily the salvation or delectation of the few; but their equipment to become the apostles to the many. And if Jesus thought, cared, and prayed so much for those whom the Father had given Him, his ulterior thought was that the world might believe that the Father had sent Him (v. 21).

What are the marks, then, that we belong to the inner circle of the given ones? They are these:

(1) That we have come to Him (John vi. 37).

(2) That we hear his voice, listening for the slightest indication of his will (John x. 27).

(3) That we follow his steps through the world.

(4) That we receive his words and believe that the Father sent the Son to be our Saviour.

(5) That the world hates us (xv. 18).

Wheresoever these marks are present they indicate the hand of the Great Shepherd and Bishop of Souls; and though we be amongst the most timid and worthless of the flock, He is pledged to keep us, so that none shall snatch us from his hand, and conduct us through the valley of the shadow to those dewy upland lawns over which He will lead us for evermore.

II. What He Sought for Them—"that they might be consecrated in truth."

Christ does not ask that his own should be forgiven, comforted, supplied with the good things of life—all thought for these pales in the presence of his intense desire that they should be consecrated, *i.e.*, inspired by the same consuming passion as was burning in his heart. He knew that He was no more in the world. High business connected with its interests summoned Him to the far country, whither He went to receive the kingdom and return. But He desired that the passion which filled his soul, his tears, his prayers, and, to an extent, his sufferings, might always be represented amongst the sons of men, embodied in human lives, finding utterance through human lips. He could not Himself perpetuate his corporeal, visible ministry among men, and therefore desired with a great desire that those whom the Father had given Him should evermore show forth his death till He came. Not simply by gathering at his table, but by going forth to live his life, and fill up that which is behind of his sufferings.

Is this your life? We have sometimes heard consecration stated as though it were a matter of choice whether believers should bind themselves by its obligations or not. When a student enters the university there are certain subjects in which he must matriculate, but there are special ones which he may graduate in or not as he pleases. Should he refuse them, he is not blamed. The matter is within his option. Now, let it be clearly understood from these words of Christ that consecration is not in the same sense optional, but obligatory. For all those whom the Father had given Him He pleaded with his dying breath that they should be consecrated; and if you are not consecrated, if there are extensive reserves in your life, if you are holding back part of the price, if you are saying of aught that you have, "It is my own, I shall do as I choose," then understand that you are in direct conflict against Christ's purpose and prayer. He asked that you might be consecrated; and you have chosen to regard consecration as the craze of the fervid enthusiast.

(*To be concluded.*)

A Strange Dream.

WHEN Rev. E. Payson Hammond was preaching in Glasgow some years ago in Rev. Wm. Arnot's church, a gentleman was asked to tell the story of his recent conversion. He said he had been encased in prejudices against revivals. He had heard of the revival in Dumfries, under Mr. Hammond, but had no idea of his appearance. When he heard that he had been invited by Dr. Robert Buchanan he attended the first service with no thought of being benefited. The night previous he had a dream, in which he saw a person whom he had never seen before, and heard earnest words which he forgot on awakening. To his amazement, on entering the church he recognised in Mr. Hammond the man he had seen and heard in his dreams. As soon as he began to preach he showed the broad difference of knowing about God and knowing Him personally. To his still greater astonishment, Mr. Hammond repeated the very words which he had heard in his dream the night before. He was deeply convicted of sin, and as Christ and Him crucified was preached the way of salvation came clear, and he accepted the offered pardon. The words, "You have heard of God all your life, but

DO YOU REALLY KNOW HIM?"

was the winged messenger that brought him face to face with God.

Does not this fact, he asked, impress the truth of the words in Acts ii. 17: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams"?

The words of this gentleman made a deep impression on the audience, and every one was led to realise that of a truth God was among his people, and using unusual means to convict some of sin and bring them to Christ. Is not God, now, in answer to prayer, as ready to make bare his arm, and bring hundreds and thousands to Him as He did in those meetings in Scotland?

A New Cottage Hospital, for the accommodation of twelve in-patients, was opened in connection with the Zenana Bible and Medical Mission at Ajodhya, in the North-West Provinces of India, on April 19. Four years ago a dispensary was opened in the town, which is a great centre of Hindu pilgrimages, being the birth-place of the god Rama. The dispensary is in charge of a native Christian lady, who has been trained as hospital assistant, and last year was attended by 2661 patients, their visits amounting to upwards of 8000. The work is superintended by Dr. Jane Haskew, of the Lady Kinnaird Memorial Hospital, Lucknow, who visits Ajodhya monthly to undertake any difficult operations and attend to important cases.

Antwerp Sailors' Rest.—Much difficulty was experienced at the outset in securing suitable rooms for this work, since it was impossible to rent a whole house; but at last, in answer to prayer, the present ones were found at 37, Canal des Vieux. They are light, airy, and cheerful, and, as the sailors say, "so home-like"; the main desire being to provide a place where they can read, write their letters, listen to God's Word, and enjoy personal conversation with those who take an interest in their bodily as well as spiritual welfare. Many of the men on board the sailing vessels, whose stay in port frequently lasts for months, look upon the "Rest" as their home, and visit it regularly. The treasurer is Mr. W. C. Parkinson, 18, Carleton-road, Tufnell Park, London, N.

OUR DAILY HOMILY.

SUNDAY, July 31.

"*He was full of heaviness because that ye had heard that he had been sick.*"—Phil. ii. 26.

SOME have identified Epaphroditus here with Epaphras in the Epistle to the Colossians. Here he is represented as sorrowful even to agony because his friends had heard of his illness, and he would have wished that no one should be burdened on his account. But in the other Epistle he is represented as always striving for the saints in prayer.

It is very beautiful to discover his unwillingness to have his sickness published. When we are in trouble it is best not to speak much of it, save to God. "Only inexperienced sufferers are voluble. Those familiar with the secrets of anguish are silent." Let us anoint the head and wash the face that we may not appear unto men to fast, but to the Father who is in secret; and our Father who seeth in secret will Himself reward openly. The Comforter will draw near, will whisper his own consolations, and amid much sorrow we shall be calm and strong.

But with Epaphras there was probably another thought. He knew that the Philippians were bearing a very heavy load of sorrow. It was a hard and difficult fight for them as for him. And with much generosity he was most unwilling that the news of his illness should add a feather-weight to their grief.

This eagerness to conceal pain lest it should add sorrow to those who already have almost as much as they can bear is very characteristic of noble souls. And we may quote here Robert Hall's words on recovering from a keen paroxysm of anguish: "I have not complained, have I, sir? No, and I will not complain."

MONDAY, August 1.

"*The working whereby He is able even to subject all things unto Himself.*"—Phil. iii. 21 (R.V.).

What cannot He do? From the dust of mother earth He was able to build up man in the image of God, in the first creation; and from the dust to which death shall again reduce us He will build up again our bodies in the likeness of his resurrection body. The formless clay shall be obliged to yield to his voice, his touch; and if He can do this, what cannot He do?

There may be sins within your heart that have long resisted control. Do with them as you will, they still defy you. So long have they been entrenched within the citadel of your soul that, like the Jebusites in the days of David, they laugh you to scorn. But if you will hand over the conflict to Jesus, He will subject them, He will bring them under his strong hand. Be of good cheer. What you cannot do He can. Whenever the old temptation arises, directly you are aware of it, lift your heart instantly to Jesus, and reckon on Him to cope with it in your behalf. The Lord will fight for you, whilst you shall hold your peace.

So with other difficulties in your life. The raising of a noble nature and character within you, the calling of souls from the death of sin to a life of righteousness by your voice, the bringing forth of a fair and well-ordered work from one which seems mere chaos and ruin—all such things are within the scope of this wonderful text. They must be easy to Him who from the dust can raise the ethereal vehicle of the new life.

TUESDAY, August 2.

"*In nothing be anxious.*"—Phil. iv. 6 (R.V.).

Black care! It has always been among men, and perhaps more so to-day than ever, when the pressure of life is heavier and the constraint of circumstances more imperious. Are there not hours in which the clouds gather densely over the Ark of God, and the stoutest hearts tremble? Is it easy for even the Christian soul to look on a family of little ones, sleeping soundly, and know that they will certainly awake hungry for food, of which the cupboard is bare, and have no tinge of anxiety?

It is at such times that the Apostle bids us pray. "Make your requests known unto God." We have not to agonise before Him, as though, like the priests of Baal, who cried and cut themselves, we shall move Him by our anguish. Calmly, quietly, simply, make your requests known. Take your burden into his presence and lay it down there. He is your Father. He who made the body and gave it you will see to the supply of its needs. Your health, your children, the condition of his Church, are dear to Him who notices a falling sparrow, and by whom the very hairs of your head are all numbered.

We shall not escape life's discipline. We may expect to abound here, and to be abased there. But amid all, Peace, God's white-winged sentinel-angel, shall come down to keep the heart with its affections, the mind with its thoughts. Worry, unrest, anxiety will stand without, as the noise of the street breaks in vain on the double windows of the city counting-house, whilst the child of God learns humbly and patiently the lesson of his Father's love. Careful for nothing, prayerful and thankful in everything.

WEDNESDAY, August 3.

"*The riches of the glory of this mystery... which is Christ in you, the hope of glory.*"—Col. i. 27.

The only son of a widow runs off to sea when quite a lad. She must needs work for her living, and takes lodgers in her little home. After years have passed a bronzed and bearded sailor comes to her door for accommodation, which she gladly affords at an agreed price. She has no idea who has come to dwell beneath her roof—it is a secret, a *mystery*.

By-and-by, one day as they are sitting at the midday meal, a remark, a gesture, startles her; she looks hard into the stranger's face, recognises him, and with a cry rushes into his arms and weeps out on his bosom her joy: "My son, my son, what deceived my old eyes, that I didn't know thee!" That is the *glory* of the mystery, which breaks in smiles and kisses.

Then he says, "Mother, how hard life has gone with you, your hands are hard with toil. But see, I have plenty of money, and you shall go shares in all. I will take a nice little home, and you shall live there to keep it as long as you live, and never have to do a stroke of hard toil." That is the *riches* of the glory of the mystery.

So at your conversion Jesus came into your heart to abide. Too long He has been unrecognised, though of late you have been more aware of the nature and worth of your Heavenly Friend. The mystery has broken in light. Henceforth realise that all his riches are yours, to be shared and enjoyed, so that all your needs may be fully met, even to the abundance of his unsearchable riches.

THURSDAY, August 4.

"*As therefore ye received Christ Jesus the Lord, so walk in Him.*"—Col. ii. 6 (R.V.).

When we were first brought to Jesus we received Him into our hearts by faith. Throwing open the door we bade Him be welcome, and He came in never to depart again. Though He was viewless as the wind, and silent as light, He came.

Now the Apostle says that all our after Christian life is to be lived on the same principle. The holy life is not an *attainment*, but an *attitude*. It is not an acquirement of which we may make a boast, but an openness of soul towards the Lord Jesus, as of a window unshuttered and uncurtained to the light. The believer is never independent of Jesus; but at every moment he is receiving out of his fulness, and grace upon grace. He does not receive his qualities and attributes alone, but the Lord Jesus Himself.

Our daily life is here compared to a walk. We cannot choose it. There is no alternative than to take what God has marked out for you; but you may choose your atmosphere, or, to use a modern word, your environment. Every step may be taken in Christ, rooted in Him as a tree in rich soil, builded up as a house on a rock, breathing in his very breath as the life of life. And whatever the need may be which the exigencies of the path demand, there is always an abundant supply in the Lord Jesus, in whom all treasures are hid.

FRIDAY, August 5.

"*Let the peace of God rule in your hearts, to the which also ye are called.*"—Col. iii. 15.

The peace of God is the peace of the Divine nature—the very tranquility which prevails in the heart of the God of Peace. It was of this that Jesus spoke when he said, "My peace I give unto you," for his own being was filled and blessed with this during his earthly career. In each of us may be a sea of glass, reflecting on its pellucid and tranquil bosom the untroubled calm and rest, which are unspeakable because eternal and Divine.

There are three things against which we must ever be on our guard, lest they rob us of our peace. First, unconfessed sin; second, worry; third, the permission of an unrebuked selfish principle. As on the Sabbath the good Ezra carefully excluded the Tyrian fishwives from Jerusalem, lest they should mar its spirit of rest by their cries and traffic, so we must preserve an unbroken Sabbath-keeping within.

The Apostle says, Let it rule. The Greek word means *arbitrate*. Whenever there is a doubtful issue to be decided, and on the one hand your peace may be disturbed, whilst on the other it may be maintained, let its maintenance be the deciding voice in the decision, so far as may be consistent with a due consideration of the rights of others. Let God's peace act as umpire.

SATURDAY, August 6.

"*Always striving for you in his prayers...he hath much labour for you.*"—Col. iv. 12, 13 (R.V.).

This is a very beautiful epitaph on a good man's life. He had come from Colosse with tidings for the Apostle, but amid all the crowding interests of his visit to Rome his heart was with his friends, and he sought to help them, as we may all help dear ones far away.

He *strove* for them in prayer. It was no runaway knock that he gave, no light breathing of desire, no formal mention of their names, but it seemed as though he were a wrestler whose muscles stood out like whipcord as he agonised for the prize. He *laboured*. We shall never know till we stand in the clear light of heaven how much has been wrought in the world by prayer. Here, at least, there is mention of a man's labours. Probably the work on which we habitually pride ourselves is due less to us than we suppose, and more to unrecognised fellow labourers.

Let us be careful to mingle much intercession with all our prayers, especially on the behalf of missionaries and lonely workers, that they may realise that we are actually working and labouring beside them, though thousands of miles intervene.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. 5., Matthew—Revelation.

FROM OTHER LANDS.

A Night in Africa.

By Miss LUCY E. GUINNESS.

SLOWLY, majestically moving, the holy day of God has passed around the globe. Its stately, calm procession has visited with light the lonely ships on the great Pacific, coral islands in warm South seas, desert wastes and busy coast-lands of Australia, the chill of white Siberia, the tropics of Malayland, the teeming plains of India. Even the stagnation of the Empire of the East has felt, from her great wall and western mountains across to her busy Shanghai *bund*, the thrill of 80,000 hearts, among her 300,000,000, beating in harmony with the new glad "first day."

And now the Lord's day comes to Africa and Europe. The big pulse of the world's heart beats a leisurely long stroke. There is no post in London to-day. Five millions, tired of toiling for business and pleasure, rise with a sense that another week has opened; not a few of them to say, "This is the day that the Lord hath made, let us rejoice and be glad in it."

But there is a world more timeless than the luxurious East, a world whose people little guess the existence of a Sabbath; still less do their hearts gladden at the memory of Jesus' resurrection.

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To-night in the heart of Africa our thoughts find out a silent lonely spot, weird enough with the sun gone down. At the margin of the river black shadows cluster among strange tropic growths. The hot, damp-laden night air drifts over sand-banks, cools itself in the open river, or lies in a misty whiteness close to the moonlit shore. Vast forests lie around us, silent now save for the ceaseless hum of insect life. All day long rattling native drums have announced the death of a little child. Now their noisy mourning is over. The dancers have ended their funeral performance, and lie sleeping in the grass-hut village near by. Under the "*bocumba*," a roof of leaves stuck up on poles, where the little corpse is lying, a single watcher lingers—the mother of the child. This wee girl was her only one. The bonny face comes back to her, as she rocks to and fro—the bright child face disfigured and hidden now!

The woman stretches out a thin brown arm, and pushes aside the bunch of leaves that hangs from the roof and covers the stiff features. The melancholy sight below comforts her lonely heart. The little face looks ghastly, smeared over with white clay. By each ear and under the chin lumps of bright-red composition are stuck, and the body is otherwise decorated, so that when left in its narrow home among the other graves it will not be laughed at or seem to have been friendless or neglected.

"Medicine, good medicine," murmurs the mother, rocking to and fro. But a doubt steals across her.

"What was it the *Mama* said? White woman—kind and gentle! What was it she said to-day? A better medicine? Another—can it be—another life?"

Only quite lately the missionaries have come here. Their message is a new one, uncomprehended still. But an echo of it lingers in the dark, untutored heart.

"Soul-medicine...better medicine? New life... another life?"

. . . .

On the river all is silent. The boat of a Congo State official lies moored at the mouth of the Bolombo. The white man and his crew have turned in for the night.

Suddenly a sound of singing comes floating down the stream. In and out among the shadows of the forest five canoes paddle swiftly, laden with slaves and spoil, their owners bringing home the booty of a raid. The Belgian officer and his men put quickly out amid stream. Stealthily, silently they come within range of the traders. A bullet shot cracks sharply through the night air.

The surprise is complete. An angry native war-cry rings out, mingled with shrieks of terror from the captives in the boats. The first canoe is riddled and sinks with its entire freight, but not before the wretched prisoners have escaped into the swift flowing stream. Three remaining canoes are seized, six prisoners taken. Others plunging into the river are shot. The last canoe is destroyed, some of its crew drowned, others escaping.

The State boat making in shore is watched by anxious faces, white faces among them, on the bank.

"Who have they caught?" asks an Englishwoman's voice.

"Traders, slave traders, Mama!" replies a stalwart black fellow.

"Where from?" "From Jimboyo, Bokutu, Jimpongo. Our own people, Mama!"

"*Our own people?*" she exclaims incredulously, turning to her husband, a tall slight Englishman, worn by the fevers of the Congo forest in the midst of which he lives and works for the sake of Jesus Christ.

"Yes, our own people," he answers, scanning the nearing boat, "our own people, if they live in those villages—about three miles away. I know them well."

A dozen hands are stretched out to pull the boats ashore.

"*Horrible!*" exclaims the State official, shuddering as he grasps the missionary's hand. "*Atroce!*" He points to the canoe in the dark water.

"Human flesh in abundance, cooking pots full of legs, arms, hands boiled and boiling—other pieces roasted and dry. As figurehead, one of the canoes bore hoisted on a stick the jaw bones of one victim. I have thrown a mass of revolting stuff into the water. These I shall keep."

He holds out a pair of human jawbones!

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A few hours later, when the dawn of a new day strikes across the Congo forest, the missionary's wife writes home the story, describes with a sick heart that "figurehead." "Recently cooked, a few of the teeth remaining, little bits of flesh which still adhered were quite moist....*We saw them, handled them*, tokens of the extreme degradation of our Mongo people, the people who work for us, who are about us every day....No one who has not really lived among them can form any idea whatever of the depth to which they have sunk."

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Another Sabbath rises and passes round the world, a million Sabbath bells ring out, and Christian millions gather to kneel in countless churches, to worship the world's Saviour — still ignoring half the world for which He died. The missionary sleeps in a Congo forest grave—laid there by Congo fever. His wife is working day by day, working quietly on, with the other patient labourers of the Balolo Mission to bring the Better Day, the rising Sun of Righteousness. To hasten his bright advent is your life also given?

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Friends desiring to further the work of the Congo Balolo Mission should write to Dr. Grattan Guinness, Harley House, Bow, London, E.

Tunis.—Mr. Arthur V. Tiley (N.A.M.), writing from 10, Rue de la Madersa, Es-Slimania, speaks of a diversity of operation in his work of God in that place—receiving visits, tending the sick, sympathising with the tired and sorrowful, instructing converts, answering inquirers and objectors, and preaching the Gospel. Among those who come to the depôt are high-class Arabs, educated students, ignorant working-men, and black Soudanese. English ships coming to the port have been visited, tracts have been given, and a few words have been spoken for Christ as opportunities offered. All have heard the same message, for they need the same Gospel.

Progress in the New Hebrides.

AT the New Hebrides Mission Synod, recently held in Aneityum, reports full of encouragement were given in from many of the islands of the group. A minute passed on these reports recorded "progress almost all along the line. Not only is work progressing, at old stations and new, but Santo and Malekula in particular, and even dark Tanna are crying out for more teachers, no figuratively or by their wretched condition alone, but by the lips of many who come to the missionary beseeching him to come over and help them."

Disappointments and distresses have not been wanting. The angel of death has visited the islands, and valued workers have been compelled to retire from the field.

The minute continued:—As in former years, the work on Nguna and adjacent islands, under Mr. Milne, is particularly encouraging. The people are now all professedly Christian, there being over 800 church members, who support their own teachers, while over forty couples have gone out as teachers under other missionaries. Twenty-one students are in course of training at the Tangoan Institute. Epi continues to advance, a special feature being the remarkable demand for books, manifested by the fact that at Nikaura 800 copies of a new hymn-book were purchased within eight days, so that by the return mail the missionary was enabled to defray the cost of the book almost in full. A new primer, too, is almost sold out, and the newly translated Gospel of John has likewise had a good sale.

Malekula is at a most interesting and hopeful stage, more especially at Uripir, where the long, dark night of toil seems to be over and morning fairly advanced. The catechumens' class has an attendance of thirty, over 300 attend services regularly, and some fifty have moved to the mission station, where they live in primitive Christian fashion, having "all things in common." The natives of the Maskelyne islands, off the south end of Malekula, are intensely eager for a missionary, and Synod rejoices at the prospect of a station being opened there in the course of a few months. Amongst the bush tribes of the island there is a constantly expressed desire that the missionaries should settle teachers with the view of putting a stop to inter-tribal wars. On the large island of Santo the three new missionaries give in favourable reports, while a large number of the people about Cape Cumberland have begun to attend services, and at Nogugu 200 have broken caste, and now form a distinctively Christian party, which exercises great moral power in the district. The Christian liberality of the natives in many stations was remarkable beyond precedent.

Paris City Mission.

THE eighteenth annual report of this society is a record of successful evangelistic work in the pleasure-loving capital of France. Founded at the close of the Paris Exhibition of 1878, the Mission commenced operations in 1880 with three missionaries. It has for several years employed ten agents, who make visits from house to house, preach the Gospel in various halls, including those of the McAll Mission, Miss de Bröen, and others; also distribute Bibles, Gospels, and evangelical tracts.

Pastor S. H. Anderson, the Paris secretary, has for many years been preaching Christ to the Parisians. Mr. J. M. Weylland, who received his home-call last October, was from the commencement the honorary secretary in London. Mr. W. J. Lockie, who was for sixteen years the Paris secretary, now acts as general secretary in conjunction with Mr. H. E. Weylland, who will act as financial secretary.

In view of exceptional opportunities for evangelistic work at the coming Paris Exhibition of 1900, the committee hope to increase their present staff of missionaries to the apostolical number of twelve. By the decease of Mr. J. G. Barclay the Mission has lost an annual subscriber of £50; and as this amount is equal to the support of one of the missionaries (the French churches raising the other half of each agent's salary), unless fresh friends come forward it may be necessary to dispense with the services of one of the missionaries. Mr. H. E. Weylland, 14, Nicoll-road, Harlesden, N.W., will gladly forward copies of the report.

The China Inland Mission.

A FORWARD MOVEMENT.

REV. J. HUDSON TAYLOR believes that the Lord's time has come for the making of a special effort to "preach the Gospel to every creature" in China. This must be done by itinerant workers, both native and foreign; and as the existing work of the Mission is growing so as to constantly need reinforcements, it is evident that for a new and widespread Forward Movement many new workers must be called and sent forth of God in answer to prayer. It is proposed to form a special itinerant evangelistic band, composed of consecrated young men, who are willing for Christ's sake to devote five years of their lives to itinerant preaching in specified districts, without marrying or settling down until after this period of service. The work will be hard, and will call for much self-denial, but "in keeping of his commandments there is great reward" (see Psalm xix. 11).

Mr. Taylor has arranged for the commencement of this work in the province of Kiang-si. Central stations in each district will be put in charge of experienced missionaries, who will guide the younger workers in their studies of Chinese and in their evangelistic efforts.

Two evangelists and two Chinese helpers will usually journey together, preaching and selling Scriptures and Gospel tracts, and returning after a time to the central station, where the missionaries will pursue their Chinese studies, and the native workers will receive systematic Bible teaching. Mr. Hudson Taylor says, "To begin with, we need forthwith

TWENTY ABLE, EARNEST, AND HEALTHY YOUNG MEN."

Will all who read this article pause and raise their hearts to God, praying that He will select and send forth these men, so that their necessary preliminary Chinese studies may be commenced as soon as possible?

Offers of service, whether for the general work of the Mission or for the Forward Movement, may be addressed to the secretaries, China Inland Mission, Newington Green, London, N.

Chinese Leper Children.

OVERLOOKING the city of Lo-Ngwong is a village one side peopled by those who, though the offspring of lepers, are themselves untainted. Through the help of the "Missions to Lepers" I have employed a native catechist to work amongst those people. All the villagers have put away their idols, regularly attend Christian service, and many give unmistakable signs of real change of heart.

The children are almost all untainted, but as long as they continue amongst their diseased seniors they are liable to contract leprosy. Many are motherless or fatherless, and some have lost both parents. I want to start a boarding-school specially for the untainted ones, away from the leper village. They would, after a few years' separation, be able to start life like the ordinary native. A building for forty children, fitted up as home and school, would cost about £150. Meanwhile, I have started a day school in the village itself, taught by a native Christian schoolmaster.

Help to get hold of the *untainted* children of lepers in this part of China may be sent to the C.M.S. House, Salisbury-square, E.C. It should be clearly stated that gifts are for leper work at Lo-Ngwong, Foo-Chow. W. LIGHT, C.M.S. Missionary.

Nestorian Orphanages.—Some sixty-five inmates of these Homes have to be boarded, clothed, and educated, and, foremost of all, are taught daily those things which concern their souls. Many a bright and encouraging testimony to the value of his labours has been afforded to Deacon Abraham, not only by those who are now actually under his care, but also by those who formerly were so but are now out in the world, yet who still remember him who proved a real friend to them when they were friendless, helpless, and homeless. Much has been done by Deacon Abraham to alleviate the distress which resulted from Moslem onslaughts upon Nestorian and Armenian Christians; but the distress is so widely and deeply felt that it will be long before many of these people can be in a position to help themselves. The hon. treasurer for the work is Mr. Henry Tasker, Brookside, Andover, Hants.

Poor Children in Rome.

IN the midst of poverty, unbelief, and opposition, the Victoria Industrial Home has been working for many years. It is meant for Protestant children, but Roman Catholics are not refused, and it has gathered within its walls over two hundred children, who have gone out, many of them, as lights in the world. One who was admitted at the age of seven, and has been with us more or less for twenty years, is now master printer, has married a girl brought up in the Home, and is showing true Christian character. Another boy was brought at the age of six by his father, a colporteur, who worked among the mountains (and who died shortly after). The lad became an expert shoemaker, and joined the church in which he was born—the Wesleyan. He has now gone as a conscript for three years, is making a smart soldier, and influencing those around him for good.

Among the present inmates of the Home are some very young children with sad stories, who before arriving at the age of seven have seen and known misery and wickedness. One little girl, when she had been in the Victoria Home a few days, said, "What a strange house this is; no one is beaten!" Utterly ignorant a few months ago of a Saviour and his love, she now shows He Himself is speaking to her heart. Another sad instance is that of a little boy of six, whose mother, a widow, died at the railway station, Rome, just as she had arrived with five children.

We could go on enumerating cases, for every boy and girl has a history, and generally a sad one, but space fails. It is to enable us to continue this work of saving a few of the little ones in Rome for Christ that we earnestly plead for help. During these hot summer months we are left quite alone. All our friends, English and American, have left the city for cool breezes and a less trying climate. Yet these little ones must be fed, clothed, housed, and educated.

The bankers, Messrs. Sebasti and Reali, 20, Piazza di Spagna, Rome, will receive donations for the Home, or subscriptions can be sent direct to (Miss) E. Edwardes, The Victoria Home, Via dei Villini, Via Nomentana, Rome.

Animals at Naples.

THE Naples Society for the Protection of Animals has done good work during the past year, as the following statistics will show:—Carts, to which more animals were attached, 41,330; of which the load was diminished, 13,117. Confiscated: Sticks, 35,374; stakes, used for beating, 4936; spikes on curb-chains, 1162. Convictions: Working in an unfit state, 2848; beating, 1595; over-loading, 768.

We have sixteen inspectors constantly on duty, and they are active and energetic; but anyone who knows Naples and its hills will understand how inadequate they are. Of the drivers convicted for beating during the last two years, thirteen had knocked out their animals' eyes, and four had beaten their horses until they fell dead in the street.

Last December an attempt was made to assassinate our hon. director, Mr. Leonard T. Hawksley, presumably by cabmen who had been convicted for cruelty. After five months of illness he has resumed the direction of the Society's operations. Of course, he is doing so at the risk of his life, as all of us are. Contributions may be sent to the hon. sec., Miss P. H. Johnston, The Beeches, Carlisle; or to the hon. director, Leonard T. Hawksley, 22, Piazza Garibaldi, Naples.

E. L. M. (Princess) MELE BARESE, President.

Tibetan Mission Band.

SIR,—We shall be glad to let it be known, through the medium of your widely read paper, that suitable men, upon whose hearts God has laid the needs of Tibet, will be welcomed amongst the band now labouring on the Chinese frontier of Tibet, under the leadership of Mr. C. Polhill-Turner, and in association with the China Inland Mission. The mission band now occupies two important stations on the confines of the great closed land, viz., Songpan and Dachienloo, and is on the point of opening a third station at Batang, a town of considerable size and importance on the road to Llassa, and just on the frontier; whilst, as soon as reinforcements can be obtained, a fourth station at Atentze, south of Batang, might also be opened.

It has been arranged with Mr. Hudson Taylor that applications for joining the Tibetan Mission Band in Western China may be made to the China Inland Mission, Newington Green, London, where they will be duly considered. The opportunities for Gospel work amongst Tibetans from our present stations are but little, if any, less than if they were in Tibet proper, as the surrounding population is very largely Tibetan. Facilities for acquiring the language under the guidance of those already in the field are greatly improved over what they were two or three years ago.

We should be glad to have ten or a dozen offers of service for Tibet, with a view to any such volunteers going out in the coming autumn or winter, or to their undergoing, if found necessary, a period of training in England first.—Yours faithfully,

WILLIAM SHARP,
Hon. Sec. and Treasurer of the Tibetan Mission Band.

81, *Beulah-hill, Norwood, London, July* 24.

Work among the Young.

AT a missionary convention in Allahabad, India, the statistics given by Dr. T. J. Scott, of Bareilly concerning the different ages at which a thousand persons were converted are truly an important testimony to the importance of Christian work among the young. It is a coincidence that we have this week received a letter from Rev. E. Payson Hammond, of Hartford, Connecticut, the evangelist to children. He says:—

"Some few years ago the Tract and Book Society at Madras published my book, 'The Conversion of Children.'* Dr. Murdock was interested in it, and corresponded with me about it. Some time after the Sunday School Union, at their annual convention, invited me to spend a year in India, and hold meetings especially among the young, with the object of getting as many as possible to come at once to Christ, and also to teach young ministers and evangelists and laymen how to lead children to the Saviour. I have been hoping year after year to go, but have been so pressed with work here that I have not got away."

There is a wide field in India and Burmah, and a welcome waiting for Mr. Payson Hammond whenever he is ready to come. His book on "The Conversion of Children"* has been translated into various languages, recently into Japanese. It can be obtained in English from *The Bombay Guardian* Book Depôt, together with several other works by Mr. Hammond.—*Bombay Guardian.*

France.—Mr. Thomas Hogben, of the Welcome Mission, Portsmouth, writes: "I have just returned from a tour in the West of France and have been struck with the ready way in which the people both listen to and receive the Word of God. Will you allow me through your valuable paper to press all Christians who are visiting France to take a large supply of portions of Holy Scripture for free distribution, and to speak to the people personally upon the salvation of Jesus Christ?"

Anglo-Chinese Students.—The other day I met an earnest Christian Chinese gentleman who was trained in an Anglo-Chinese college at Foochow. He was full of enthusiasm about some young men who had had educational advantages the same as himself, because their zeal for God had led them to go even as far as Hunan to preach the Gospel; and this without any regular means of support, but looking to Him by whom they were sent. He also stated that while some of these Anglo-Chinese students went to such a distance and to such a difficult province, others were carrying on the work of Christ nearer at hand. J. SADLER.

L.M.S., Amoy, China, June 20.

* *Morgan & Scott, London.*

The Wesleyan Conference.

THE 155th annual Conference of the Wesleyan Methodists is at present holding its sessions in Hull. Last week the ministers of the Church met in pastoral session, and the representative session, consisting of ministers and laymen in equal numbers, is during this week transacting the more distinctly financial business affecting the interests of the Connexion.

The spacious sanctuary in which the Conference assembles—Great Thornton-street Chapel—presented an impressive spectacle at the opening session, when Rev. H. Price Hughes was elected President. Rev. W. L. Watkinson, the retiring President, occupied the chair during the opening proceedings, and looked well after his year of honourable toil, in which, as he told the Conference, he had travelled 17,000 miles, and preached or spoken twice on nearly every day of every week. The office of Wesleyan President is no sinecure.

Dispensations of absence were granted to certain aged and poor brethren, including Rev. William Arthur, whose "Tongue of Fire" still speaks, though his voice is silent; Dr. W. B. Pope, Dr. E. N. Young, Dr. Benjamin Gregory, and Rev. John Walton; all ex-Presidents. Vacancies in the Legal Hundred were filled by the election of Rev. Wm. Perkins, C. H. Crookshank (of Ireland), Henry Lone, and Hy. Soper.

The election of Mr. Price Hughes as President by a very decisive majority, gave rise to great enthusiasm. Doubtless the election of the most popular of Methodist preachers will give lively satisfaction among Evangelical Christians everywhere.

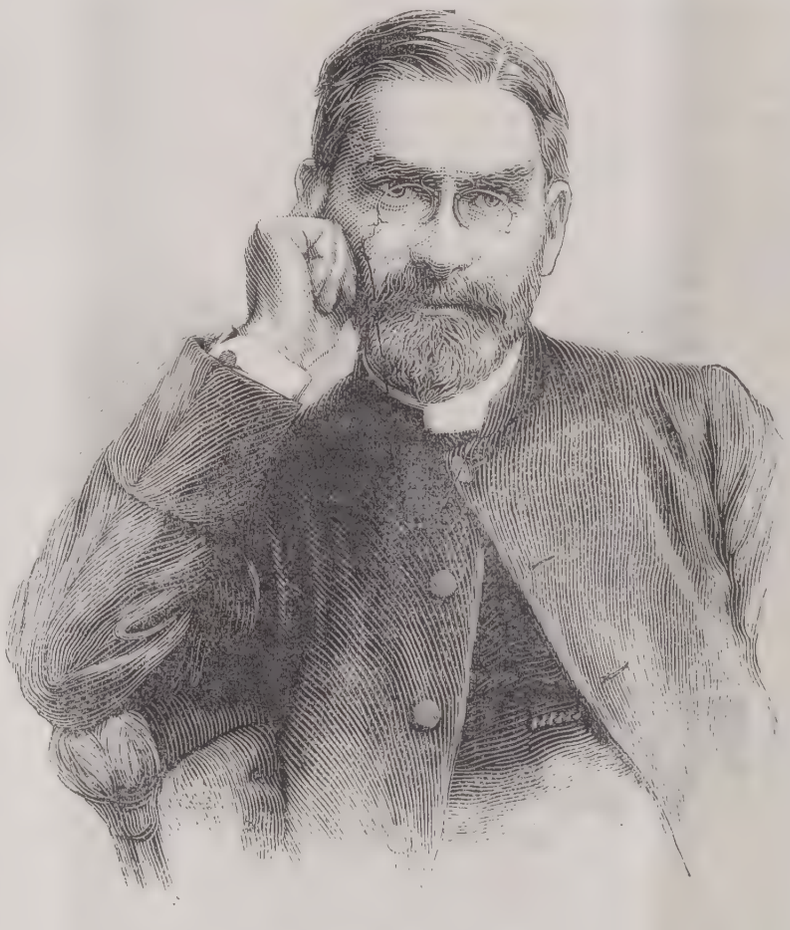
The public induction of the new President took place in a crowded chapel. Rev. W. L. Watkinson introduced his successor in a graceful speech, and Rev. H. Price Hughes proceeded, after some personal references, to deliver an impressive and timely address. He claimed that the great organisation represented by that Conference was not a human society, but a Divinely created church. He declared that an attempt absolutely unparalleled since the days of Queen Mary was now being made to Romanise the Anglican Church. He advised his brethren to read "The Secret History of the Oxford Movement." The facts there stated were undisputed and indisputable. Every Roman doctrine without exception was to-day taught in Anglican pulpits and symbolised in Anglican worship. He admitted that the Roman conspirators might be, many of them, men of blameless life and thorough sincerity. But having accepted the Jesuit ethic which Pascal exposed, their conception of truth, honour, straightforwardness, and duty differs *toto cœlo* from that of ordinary men. Their marvellous energy and enthusiasm were associated with the mediæval doctrine of the Church which Keble sang and Newman preached.

He confessed to a conviction that they themselves had been too negative and critical. They had not confronted the mediæval doctrine of the Church with the Apostolic doctrine. They had been called Protestants, Nonconformists, Dissenters. But they were more than that. They were Evangelical and Scriptural Churchmen. It was the presence of Christ that constituted the Church. The President proceeded to deal with great force with the question, "How can we be quite sure that any particular organisation of Christians is a living branch of the one Church?" He declared that the fruit of any ministry was the final proof of its validity. "Alas! for the churches that found their claim upon debatable theories or disputable speculations. Happy are the churches that stand upon the immovable granite of experimental fact." Mr. Hughes closed his powerful address by pleading for a great revival of spiritual life.

The urgent need to-day is neither a million guineas, nor a million new converts, but more Christ-like Christians. He had been urged from time to time to attempt to move the Methodist Church to renewed consecration on a combined scale. Now the set time had come. All anxious controversies had been settled, or could be postponed until they had received a fresh baptism of the Holy Spirit, and were better Christians. There was something thrilling in Mr. Hughes's tones as he said: "During the last few days there has been ringing in my ears and flashing before my eyes the word-picture of St. Luke, 'So the Church throughout all Judea, and Galilee, and Samaria had peace, being built up; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied.' May that bright picture be reproduced in all the churches we represent." He pleaded with his brethren that they should go before the flock in whole-hearted self-surrender to Christ. Assuredly the people would follow into the green pastures of heroic service, and beside

THE STILL WATERS OF SAINTLY LIFE.

Then followed the Conference Prayer-meeting, which Mr. Hughes prayed might become the Conference Pentecost.



Rev. Hugh Price Hughes.

From Photograph by Messrs. J. Russell & Sons, 17, Baker-street, W.

A deeper devotional spirit has characterised the opening services of each day's session of the Conference than has been the case in some former years. This is in part owing to the fact that the President has asked some minister of experience each day to address a few words to the Conference after the reading of Scripture and prayer. These love-feast talks have been much enjoyed. Dr. Rigg led the way on Wednesday with weighty words, which made a deep impression. He feared lest they should make claims as to the authority of their decisions which could not be sustained. They were accustomed to hear emphatic references to the Holy Ghost; but there was just so much of the Holy Ghost as there was of humble consciousness of God's presence, and true humble seeking of God's guidance.

On the following day Rev. G. W. Olver, the senior missionary secretary, reminded his brethren that they must be men of God, or God's men. They were to represent Him, and to show to their people a type of the highest Christian life.

On Friday morning Rev. Joseph Posnett, a veteran circuit minister who has seen forty-nine years of active service, with tremulous earnestness pleaded specially with the young ministers for more prayer.

THE PRESIDENT'S PROPOSAL.

On Wednesday morning the President outlined to the Conference the methods by which he is persuaded he can best serve the Connexion during his year of office. Briefly, Mr. Price Hughes suggests that district gatherings, which he will attend, should be held throughout Great Britain, of ministers and church officers, in order to seek a fresh baptism of Divine power. He referred to the great revival at Oxford some years ago, when in eighteen months they had 1500 conversions in a circuit that was supposed to be hopeless. The beginning of that revival was in a series of such gatherings of class-leaders and local preachers as he desired to promote on a large scale. So far as he understood Church history or the New Testament, the special Pentecostal blessing was bestowed on them not when they were alone and separated, but when they met together "in one place, with one accord."

The approval of the Conference was heartily given to these suggestions. Dr. Jenkins had not the least doubt that this preparation would bring to the Connexion showers of blessing. Rev. John Bond called to mind the Conventions held by Rev. Alexander McAulay during his presidency, with great spiritual results. Dr. Nicholas hoped that Ireland would share in such services; and Rev. Thomas Champness said the President would be nowhere more welcome than in the rural districts. He was certain that the men who followed the plough would feel that the Saviour had made Himself heard in that deliverance from the chair.

Questions of doctrine and discipline received careful consideration. Permission to become supernumeraries was given to brethren whose failing health or increasing years prevent them from discharging the full duties of the ministry. Some sixty-two candidates for the ministry were accepted, and forty-five probationers who have travelled four years, and will be ordained this Conference, were received into full connexion.

One of the most interesting sessions of Conference was that of Thursday morning, when a deputation of the Evangelical clergy of Hull presented an address of welcome to the Conference. It is fifteen years since such courtesies have been shown the Wesleyan Conference by the representatives of the Church of England, and that was at the last Hull Conference. The deputation on Thursday was headed by Archdeacon Hughes-Games and Revs. J. Ford Simmons and J. T. Lewis. The address was couched in warm terms of brotherly recognition, and the clergymen named also spoke words of hearty greeting. The President replied with geniality and power. He declared that they knew full well that no Church in Christendom had produced more learned theologians or more eminent saints than the Anglican Church. He concluded by quoting Richard Watson, who said in 1834, "Things will not be right until the Archbishop of Canterbury and the President of the Conference can exchange pulpits." "So far as my predecessors were concerned, and so far as I am concerned," added the President amid laughter, "there is no difficulty whatever. But if we cannot exchange pulpits, let us, at any rate, praise God that we can exchange courtesies."

Rev. F. W. Macdonald also spoke in response to the deputation. His address was most happily conceived, and delivered with grace and power.

The Nonconformist deputation will be received by the Conference during the Representative Session.

(To be continued.)

THE KESWICK CONVENTION.

[By Our Special Commissioner.]

ONCE again the Convention at Keswick is over, and many are its happy memories. The attendance shows no sign of decline; and, without instituting comparisons with the efforts of other years, the addresses may be pronounced useful in a high degree. The platform included a few fresh faces, but for the most part the speakers were well known as teachers in connection with the movement. Going about among the audience, one met many worthies from various parts of the British Isles, who counted their score of visits to Keswick to attend the annual meeting, and here and there one who was able to speak of the first gathering, in 1875, and to register an attendance each and every year since then.

The large attendance included a multitude of young people, and as the meetings followed in quick succession and with an ever-growing volume of influence, one could not but pray that a deep and lasting impression might be made upon their minds. Like their elders, they were furnished with Bibles and hymn-books, to say nothing of the inevitable note-book; and these were by no means the only indications of real interest in the objects and work of the Convention. It was a pleasure one day to note the presence of two members of Parliament, widely known for their Christian life and activity; all were gathered in the spacious tent, over the entrance of which was stretched a scroll with the words "All One in Christ Jesus."

It was a great joy to note the way in which the people turned out to the early morning prayer-meetings. Seven o'clock is not everybody's time to begin the activities of the day; but morning after morning the tent seemed fairly full. Various subjects and classes of people were remembered in prayer, and brief addresses were delivered. As the week neared its close some attended these early gatherings for the first time; and with good reason did they blame themselves for not having more regularly been present at the morning prayer-meetings. A large volume of praise and prayer went up, and not without joy and profit did the words linger in the mind:

When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day;
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell Him all.

Among the first questions that will arise to the lips of friends of the movement or persons of curious mind will be, What has been the result of all this effort—this speaking and hearing—this gathering from all parts to consider Divine truth and the path of service? It is impossible to give in few words an answer to this far-reaching question. If the gatherings were large, the attendant blessing was great beyond description. Those who were engaged in the work of speaking and dealing with inquirers—those who had occasional conference with the anxious and did service in guiding the perplexed, confirm the impression formed by the more ordinary observer that the spirit of inquiry was deep and widespread. At the after-meetings, and, indeed, at some others, opportunity was given for those in spiritual distress to indicate the same, also for those who had been helped to testify to blessing received. From these and other circumstances the conclusion was gathered that no previous Convention had been more fruitful or rich in definite results.

What the Convention will mean to hundreds of ministers and workers, who can say? There were missionaries from all climes, preachers belonging to various denominations, and teachers of every grade; and not only did they get a lift-up in the things of God, but they entered upon resolves which it is hoped will make them increasingly useful in the days to come. It was very gratifying to see among the company from time to time ministers of widespread influence taking their place with men and women whose work is much more limited in range and simple in character. "All One in Christ Jesus," they sat together at the feet of the Master to hear his word. Now they have dispersed to their different spheres; and if they are faithful to the grace which was besought from God on their behalf, they will henceforth labour in the spirit of the greatest of the prophets—"He must increase, but I must decrease."

And the social joys, the friendships of the gathering! We talk of "heaven upon earth"; and while the memories of last week continue, many a weary worker and humble Christian will have reason so to speak. Old acquaintances were renewed, and new bonds of affection were formed. Moreover, faces that had never met on earth exchanged loving glances, and each was privileged to help the other with stories of God's goodness and grace. A friend from New Zealand, taking Keswick as a welcome item in a holiday tour, was beyond measure surprised to find himself sitting side by side with a worker of whom he had heard much while in Australasia. In the hotel or lodging-house marvellous links were discovered in family story, as in pleasant conversation that proverb was illustrated which tells how man "sharpeneth the countenance of his friend." There was indeed goodly fellowship, for it was "in the Lord."

The missionary gathering on the Lake is an institution which agreeably combines pleasure with profit. Long before the proceedings began on the mid-lake island, on Thursday afternoon, boats were on the way with parties desirous of "assisting" in the gathering. Shortly after three o'clock the entire side of the island was occupied with people and the small craft that had conveyed them; and, at the call of Rev. W. E. Burroughs, about a score friends, representing work in many lands, spoke briefly on the great need of the heathen world to-day.

The praise meeting on Saturday morning had all the best characteristics of that gathering in a rich degree. To begin with, the notes of praise sent in were three or four times more numerous than in past years. One aged saint, who had attended the Convention with some misgiving owing to long-standing deafness, testified that in answer to the prayer of God's people his power of hearing had been restored, so that he had greatly enjoyed the addresses as they were delivered. As usual, texts from Holy Writ were given from the platform. The concluding quotation, by the Chairman, emphasised "the Blessed Hope," which was ever in view throughout the Convention—"Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12).

Nine Blessings.

Math. v. 1-12.

BIBLE READING by Rev. HUBERT BROOKE.

We have come together to seek a blessing from God, and in the Master's name I offer you nine blessings this morning. Think for a moment what it will be at the end of the Convention if you go home with these blessings in your heart's possession.

Picture for a minute what a life is in which these nine blessings are possessed—of what it is to rise morning by morning and go forth into life consciously possessed of the Kingdom of God in all its rights and privileges and power; to go forth even in the darkest day with a certainty of the light of heaven; to go out poor, perhaps poverty-stricken to the last degree, and yet to look out upon the whole world and know that it is your inheritance that the Father is keeping for you. Think of it, though you go forth every morning with fresh hunger and thirst, you know that satisfaction will infallibly come; that you go forth daily to meet new mercies—mercies every morning, preserving mercies, pardoning and peace-giving mercies, even until the night closes in. Think of it that you go out with God's own stamp of sonship upon your life, "they shall be called the sons of God"; that your right to the covenant is sealed from without as well as from within, and that as you live this life here below you are

HEAPING UP UNTOLD TREASURE

in heaven. If we go home with these possessions, will there be any dissatisfied soul? England will not have room for us, it will take the world to contain a Church filled with these nine blessings; in fact, it will take heaven, and quickly will heaven come down when these blessings are realised by the Church of Christ, for whom they have been prepared and promised, and are only waiting to be possessed.

Notice that these blessings do not come of their own accord. Do not suppose that because you are a believer in Christ Jesus all these things are your conscious experience. You can hardly read the words without seeing that that cannot be the right way of looking at the matter. Legal rights that never become actual rights are a rather empty kind of satisfaction. These blessings are real things meant to be possessed and known, and to use a much ill-treated word "felt," in everyday life; they are such tangible blessings that you cannot help feeling them if you have them. Our experience tells us that. Another thing tells us so; the blessings are attached to conditions, and if God has joined these we cannot separate them. Has every Christian fulfilled these conditions? If each of us had fulfilled the conditions, we should have the blessings. We read through the list—poor in spirit, mourning, meek, hungering, merciful, pure-hearted, peace-making, persecuted, and reviled; and we say at once, they are not the conditions that fill every Christian life. A third reason tells us why these blessings do not come of their own accord, and how they can come. In the fourth chapter (verse 23) you read that Jesus went about

TEACHING AND PREACHING;

earlier, in the 17th verse, you find the words "From that time Jesus began to preach." Now these things are quite different; you must not consider that one who teaches preaches, or that one who preaches is necessarily a teacher. *Preaching* is heralding the King's message to a rebel world, that there is pardon to sinners; and wherever that good news comes it divides. In the Acts we read that some believed the words that were spoken, and some believed not. That is what preaching always does, and has done for eighteen centuries. The message of the herald divides those who hear into two classes—those who believe, and those who believe not.

But Jesus also went about teaching, and so did his disciples. Now *teaching* addresses itself solely to those who have believed the preacher. Sometimes we find people with an eager desire to be taught before they have accepted the message of forgiveness; but that cannot be. You must come through the strait gate as a lost sinner before you can enter the school where Christ teaches his disciples. If any think they can get a well-stocked mind in the things of God while as yet they have not a pardoned heart, then they are labouring under a false idea.

Now all these beatitudes are matters of teaching. We read that "his disciples came unto Him, and He opened his mouth and taught them." Here, then, is the Master's teaching for his scholars. Naturally and normally, God's Word preached divides the believer and the unbeliever, and the same is true of the Word taught. Look at chap. vii. and see the closing verses from 24, and you will see that the teaching divides those who are instructed into those who do and those who do not the sayings of Jesus. Now you understand how it is that souls that say they believe in Jesus, and say it truly, and have peace in Christ Jesus, may yet not have these blessings as theirs in any practical sense of possession, because either they have not come into

THE SCHOOL OF CHRIST,

or they have been dunces, or lazy, or stupid, or rebellious. At any rate, though they have heard the words, they have not done the things commanded. In a word, the way into these blessings is by hearing and doing what the Master commands.

Let us look more closely at these blessings. First of all, notice that they are *nine*, in fact, three threes, speaking to man and applying themselves to man in his wonderful three-fold condition, as set forth in Titus ii. 12, "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world"—*i.e.*, *soberly* in myself, *righteously* towards my fellow man, *godly* towards my Father in heaven. And as you look at the nine blessings you will find that each set of three has to do with the *inward*, myself; the *outward*, my fellow man; and the *upward*, my Father in heaven. God's work with us, to be full and perfect, must not stop short in any of these respects:

we must be put right inside and outside, and with God Himself. Another feature about these blessings is this—all the conditions describe transcendent characteristics, something lifted up above the ordinary run of the spiritual limits in which people are in the habit of confining themselves. These are things of which the world never dreams, and is generally amazed when it finds them; yet they are the Lord's conditions by which He leads us into his wonderful blessing.

Look at these things again as a description of *the character of Christ*. Although rich, for our sakes He became poor; he mourned in weeping over Jerusalem; He was meek and lowly at heart; and when, hungered with a bodily hunger, He came seeking fruit from the barren fig-tree, was it not a picture of his desire for souls out of Israel to be brought into his kingdom? Again, He was merciful—

THE GOOD SAMARITAN,

who showed mercy to lost mankind, wholly harmless and undefiled, separate from sinners. He was the great Peace-maker, who made peace through the blood of his cross. He was persecuted and reviled and done to death. When the Lord puts forth these conditions, he says, If you are going to be children of his Father He expects the family features to be reproduced in you. I venture to say that the character in which these nine things were literally and evidently present would be stamped as a child of God as nothing else could stamp it before the world. Where these are you have a soul that is following in the footsteps of Christ.

Here are blessings with which God is willing to fill our hearts; let us look at the conditions that make up a full-grown Christian character, beginning with that which lies at the root of all—true knowledge of God. "Blessed are the poor in spirit." There are two ways of being poor in spirit; one, like those people of whom our Lord spoke in Rev. iii. 17, who thought of themselves that they were rich, and increased in goods, and had need of nothing; and did not know that they were wretched and miserable, and poor, and blind, and naked—like people heaping together as coin of the realm that which all the time was counterfeit. Is there not something Laodicean in every one of us? Do we not think ourselves rich when all the time we are poor? The other way of being poor in spirit is like that contemplated by the Lord in his words to the young ruler, "Go sell all that thou hast, and follow Me." That was, he had to get rid of the things he had—like the Lord Himself, who, though He was rich, for our sakes became poor. The Kingdom of Heaven is such

A BIG BLESSING

that hands that have anything in them cannot grasp it.

"Blessed are they that mourn"—not mourn as the world does, but as the people of God have mourned in every age. Look at Nehemiah, and see how he mourned, and read concerning him that when news came that the people and city of God were in an evil case "I sat down and wept, and mourned"; and he confessed his sins, and those of his father's house. That was a mourning that got a great satisfaction. Look again at Job xlii. 5, 6, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." That is the way to get comfort—go before God, abhor ourselves, our sins, our failures, our shortcomings. When we see the evils and sins of the church to which we belong, we should mourn for it and them, and bring the need to God.

"Blessed are the meek." Now, meekness has to do with our dealings towards others. It is not something in ourselves. The word occurs in substantive and adjective form fifteen times in the New Testament, and the context shows that it is in our dealings with others that we are called to be meek. As we read in Gal. vi. 1, we are to "restore such an one in the spirit of meekness." That is, when you find another has fallen in fault and gone astray, you are not to go to him as from a higher level, but rather to go down to *his* level—"considering thyself lest thou also be tempted." So we may apply the words, "Bear ye one another's burdens." In Titus iii. 2 also we read that we are to "show all meekness unto all men," so that in dealing with our fellows who are in fault or in sin, and have come far short of God's holy will, we shall not act as from a great distance, but go alongside them and help them. Henry Martyn is said to have been a man of wonderful power in telling other men their faults, and bringing them to a right mind. Have we not tried to do this, and said, "My dear brother, you are wrong in this matter," with the result that

WE HAVE BEEN SHOWN THE DOOR,

—and no wonder! It was different with Henry Martyn; and it is declared that on being asked the secret of his success, he said, "I have never done such a thing without first going on my knees before God, and thanking Him that, by his grace, I was not in the same fault." That is the spirit of meekness. The Good Samaritan went where the sick man was; and if the sick man was on the ground, he got down on his knees, which is the best way down. Then, having ministered to his necessities, he lifted him up, and put him on his own beast.

"Blessed are they which do hunger and thirst after righteousness" comes next; and that means hunger and thirst after Christ, who of God is made unto us righteousness. You cannot find *it* unless you seek *Him;* and you cannot have *Him* without finding *it*. You look at Christ, and you will soon long for Him. Turn away your eyes from beholding vanity, lest you long after it; "unto Thee do I lift up" my heart and mine eyes. If you say your soul is lean and empty, it is because you are not looking to Christ.

Then "Blessed are the merciful." He that showed mercy was neighbour to the man who fell among thieves. Your brother man is in distress all the world over—not only in England, but in all other countries; and many of your sisters are hidden away in miserable homes, and suffering torments and needless agonies, because those who know Christ have not in sufficient numbers gone among them to show them mercy. "Blessed are the merciful"—oh, I think that must mean

"BLESSED ARE THE MISSIONARIES"

—for "they shall obtain mercy." I heard a man say that he did not need to pray for mercy, for he had found it. But our mercies are new every morning; and do we not want mercy every day? If you are like the Psalmist, you will sing of God's mercies every day—morning mercies, also pardoning and resting mercies; and if you want a life satisfied by mercy, enriched by mercy, pass the same mercy on to others.

To speak of "Blessed are the pure in heart" might well occupy us for the entire week, but we have only a few minutes to devote to it. The Greek word *katharos* (pure) comes from the verb *kathairo* (to take away). The pure in heart are those who have had taken away the veils that shut out the vision of God. Observe the words of the Apostle, Eph. iv. 18: "Darkened understanding... because of the blindness of their heart." And again, Eph. i. 18: "The eyes of your understanding being enlightened." The vision of God comes with cleansing. Do not put off seeing God—do not rest on seeing Him in the world to come—but see Him now. Every eye shall see Him one day, so it will be no distinction to see Him then. See Him now, that his hand may help, his arm deliver, and his eye guide you. Have God's purity within, enabling for God's vision without.

Then "the peace-makers." Sometimes this blessing is assigned to those who act the part of reconcilers and put an end to quarrelling. But as represented here, the peace-maker is a child of God, who Himself was

THE GREAT PEACE-MAKER

through his Son. When one has done you wrong, you do not wait, but you endeavour to lead him to repentance; you show him that your hand is outstretched to forgive! So you shall be called a son of God, and show the title stamped upon you, as upon Christ, who "made peace by the blood of his cross."

The last two beatitudes relate to two kinds of persecution—the first for righteousness sake, doing what is righteous. Oh, that God would give to his living Church a longing after that blessing of the persecuted, that they might set God and right in the first place; that, whatever it might cost, the thing that is wrong should never be permitted or done, even although Christians might suffer for their testimony! "If ye suffer for righteousness' sake, happy are ye," for "the spirit of glory and of Christ resteth upon you." Doing right and confessing Christ are two different things, and the latter is bound to bring the reviling spoken of in the last blessing; but if you suffer for that "blessed are ye, and great is your reward in heaven." This condition you must search out for yourself, and prove for yourself.

These then are the nine conditions that lead up to the nine blessings. If we have come aright to this Convention

WE HAVE BUSINESS TO DO,

and I do not know that we can better define it than by saying, with those blessings before us: "These must be mine before the week is out; these conditions must come from God before this week is out." If you go away without this, you will have missed a boundless blessing, without which you cannot carry away very much. Are you ready to give up the hindering things, and take up these satisfying things? What is the Church of Christ crying for to-day — missionaries and pastors and preachers, all through this land and others, are seeming to cry to God with one voice for *power*. I am not sure that God is not calling upon them for *purity*. Have you ever thought that to train his disciples into these nine blessings the Lord took three years and a-half, whereas it was after ten days' prayer that He gave them the power. I am well assured that power is waiting, but the vessels are full and not empty, therefore not ready to receive it. If these blessings would make us vessels meet for the Master's use, what are we going to do?

Give me a diamond of the finest water. Though in the rough, it is priceless; but when its facets have been polished all the world will wonder at its beauty. So the human soul is priceless, having cost the Saviour his blood to save it, though in the rough. Does it commend Christ with its angularities and unpolished surfaces? Indeed, no; because of its defects the name of God is blasphemed among the Gentiles. Put it in the mill, however, and let God work upon it; though that soul is brought very low in the process, it will be made to reflect the glory of Christ, and to extend blessing among the sons of men.

Thirsting for God.

By Dr. J. ELDER CUMMING.

Read Psalm lxiii., and note especially the third clause of the first verse: "My soul thirsteth for Thee." We are told that this is a psalm of David, and the commentators think they can point to the very time and circumstances of David's life in which it was written. I do not know whether this can be ascertained, but I know that the experience of this psalm is one that is common to all the children of God; and that whosoever was its author, and at whatever time it was wrung from his soul, assuredly these are thoughts and experiences which all the people of God more or less have had and are having. But it is a precious psalm, there is none more precious, it is the quintessence of all the psalms; and we have it on record that in the early days of the Church it was appointed to be read daily in the services of those who met together. Every day in the year they read and offered this psalm to God.

Let us dwell for a little on the words I have chosen. You will notice that this is specially the cry of the believer—the man who can say, "O God, Thou art my God; early will I seek Thee." But that word "early" does not convey the sense of the writer. The idea is rather that of breaking through, even as the sun breaks through the clouds in the morning; and possibly we might translate it more effectively by saying, "Thou art my God; my soul will break through into thy presence." This indicates the intensity of the cry that follows, which is a Christian's cry.

Then note the *doctrinal significance* of the words. This is very clear, for here is a believer who feels that there is

A GREAT WANT WITHIN HIS SOUL.

He has known about pardon; he has known about deliverance; he has known God interposing for his salvation; and yet what a want it is that is in that soul, that it can take up the words of my text, "'My soul thirsteth for Thee,' I am athirst; I am not satisfied; I need something much more than I have ever had; I need to be brought near to God; I need some power of God within me that I have never known as yet."

Is not that a common condition among Christian people? Is not that the very explanation of our being here? Is not that the very *raison d'être* of conventions? Christians with a great lack in their souls, with a cry in their hearts and almost on their lips—that is what is gathering people together in

this way, and if there be those here to-day who have that longing, I ask them to listen as we go step by step to see what God is teaching us for the souls of those whom Christ has bought with his precious blood. The doctrinal significance then is with Christians who know they have been redeemed, and can say, "My past is all forgiven, my sin has all been blotted out through the blood of Jesus Christ; yet there is much that is wanting—much without which I cannot be at rest. What is it? 'My soul thirsteth for God.'"

The *spiritual truth* revealed in the text is very precious; and that truth is that only God Himself can satisfy the soul. "He that drinketh of the water that I shall give him shall never thirst"; but whosoever drinketh of that water—water of the well, water of the valley, water of the world—shall thirst again, and again, and again, and shall never be satisfied. "Whosoever drinketh of the water that I shall give him

SHALL NEVER THIRST."

Have you ever compared two verses in this short Psalm—the first and the fifth? In the former the soul cries, "My soul thirsteth for God"—*i.e.*, the unsatisfied soul, the soul that cannot rest in its present state. The other verse says, "My soul shall be satisfied as with marrow and fatness," aye, with something better, shall be satisfied to its inmost depth and to its furthest thought.

How is this to be done? The soul can only be satisfied with God. It is not a gift that we are seeking, it is the Giver. It is not the goodness of God we ask for; it is not even holiness that we seek—when we understand things aright. It is the God of goodness, it is the God of holiness; and without Him we cannot be satisfied. The soul in which God has placed that thirst can never be satisfied save with Himself. Blessed are they that thirst, for they shall be filled. It is independent of circumstances, this marvellous satisfaction with God Himself. The dry and thirsty and waterless land may be as dry as ever—drier than ever; that only makes us thirst the more for God. Our trouble may be great; that only sends us the more to God. Our difficulties may be overwhelming; they only point us more decidedly to God, as the only one that can deal with them. "My soul is athirst"—for what? For pleasure, for comfort, for long life, for usefulness, for honour, for power? No; my soul is athirst for God. That is the spiritual truth that is revealed here.

Then the practical method of obtaining the blessing. I must *go and tell God* of this great lack and want in my Christian life. Then the words become a prayer, and a wonderful sort of prayer. Of course, you all know that prayer is not to be confined to asking—that

PRAYER HAS MANY ASPECTS,

and one of the sweetest and deepest forms of prayer is simply telling God all we are thinking and feeling—all about ourselves, in fact. Someone has even said that some of his deepest experiences in prayer were while simply standing before the Lord, and letting the awfulness of the blessedness of the Lord's presence pass upon his soul. He felt—That is God; and this is I before God! Go and tell God that you are thirsting for Him, and you will realise what a marvellous *confession* there is in that act. You say, "O God, after all that has been done for me, after the gift of thy Son, and the shedding of his blood for me—here I am. Thou knowest what I am, as nobody else knows, as nobody else could guess, or, indeed, believe. I have been so far away from Thee, and I seem to have put Thee so far away from much of my life! O God, look in mercy upon me, a poor unworthy sinner, as I kneel before Thee. That is the cry of my heart, Lord; my soul thirsteth for Thee." There is deep confession in it.

But there is something more. The cry is one that can only come out of *love*; it is the very utterance of a trembling and sensitive love within the soul; and we must say it alone, say it in secret, say it in a whisper. God speaks to us in the still small voice in which He spoke to his prophet of old; so we, in a still small voice, may speak to God. O God, Thou art my God; "my soul thirsteth for Thee!"

Why should we thirst after God? Do we need to say it, can we say it, dare we say it? Ah, for the tenderness of his love we thirst after God Himself. There is nothing like the tenderness of that love, nor never has been. A mother's love for her helpless infant is not comparable to the love of God. For God's tender love, which no one can tell, we thirst.

"WE THIRST FOR GOD."

Marvellous grace—grace for the greatest of sinners, even the persecutor and enemy of God's people He does not send empty away; but is waiting to be gracious even to such. Oh, the marvellousness and wondrousness of the grace of God! Therefore "my soul thirsteth for Thee."

For *the glory of God's person* the soul must thirst for God. Does anyone know how great and glorious God is? Angels and archangels bow before Him: all heaven, all the ransomed fall on their faces before Him—the eternal, the unspeakable and unsearchable, the holy and infinite God—who is Love. Oh, the glory of God; and that we should know Him, that we should possess Him! "My soul thirsteth for God."

I thirst after God, too, because there are things in me that none can remove but God. *You ask for holiness*—to be made new; you ask that the evil be cast out of your heart. You have tried, during many years of infirmity, to make yourself better, striving hour by hour and day by day. What has been the result? Standing still, going backwards rather; getting harder and more stony of heart than before. Who can deal with your sin, and cleanse from a defilement so deep?

NO ONE BUT GOD HIMSELF,

and if you want to be sanctified, God alone can undertake it for you. "My soul thirsteth for Thee."

Is your prayer sure to receive an answer? Listen; I find in one place: "If thine enemy thirst, give him drink." If thy child thirst, wilt Thou give him to drink, O God? Wilt thou not quench his thirst? If the Bride of Christ cries out in her thirst for the living water, are we not sure that her cry will be heeded? God asks for our love in return for his; and in this cry the weary soul confides in the ear of God the secret of its love for Him. Will God receive the love we offer Him? "My soul thirsteth for Thee, and only one thing can make it thirst. When I was a sinner I was afraid of Thee, and my desire was to be out of thy sight; but now I thirst for Thee, and offer Thee my poor love." Will God return thy love? Do you need an answer?

Ah, the blessedness of possessing God! There is faith there, also praise, also constant meditation, also satisfaction of soul, joy, courage. As to the enemy and those who work under him, they shall be "a portion for foxes" (verse 9). They shall fade before the breath of God. Oh, the joy of knowing God—the joy that taketh possession of the soul who can say, "I have little, and I am nothing myself; but I have one possession for eternity, and that is God!" "My soul thirsteth for Thee," and Thou art hearing me. I cannot be satisfied without Thee. Come, holy and eternal God, come into my life, into my heart. "O God, thou art my God; I will break into thy presence. My soul thirsteth for Thee." Go and tell God of that thirst, if you would have Him to be the Master of all your life.

The Keswick Mission.

There was a full gathering of friends at the Keswick Mission meeting in the Tent on Wednesday afternoon. Mr. Wilson was attended by a large company, faces familiar in missionary circles being included among those more commonly found on the platform. The proceedings were opened with the hymn (second part of 432 in "Hymns of Consecration and Faith") beginning—

In this day of full increase
Shall we, can we, hold our peace?
Staying here we do not well—
Now then, let us go and tell.

Dr. Elder Cumming followed with prayer, in which the shortcomings of the Church were deplored, and grace sought to enable believers to cease their criminal neglect of the heathen world. While confessing the faults of ancestors and fathers, Dr. Cumming voiced the feelings of all present in giving expression to the humiliation and shame of those then bowed in the presence of God.

The Chairman read a financial report. Including a small balance in hand at the beginning of the year, the total income was £2051 12s. 8d. Of this sum £1790 19s. 2d. was paid to the treasurer of the Missionary Council (Mr. Head) and £260 13s. 6d. was handed to other missions by request of the donors. So there was no balance in hand. Mr. Head rendered a statement as to details of expenditure in the support of workers and facilitating deputation visits to various countries. Rev. J. Harford Battersby read the

REPORT OF THE COUNCIL,

from which we make the following extracts:—

It must be remembered that we are not ourselves a missionary society. We work through existing societies. In the case of certain missionary candidates, approved of by the Council, it is intimated to the societies in connection with which they desire to work that if they are accepted we are prepared to undertake their support. We are thankful to know that this method of operation has worked well. The societies have gladly accepted such help, and we have received many happy evidences of good work done by "our own missionaries" in the foreign field.

We have to record the following changes:—Miss Hodgson has married a fellow missionary, Mr. Ford. Miss Jacob and Miss Barthorp are expecting to be married some time this year. The former has been very ill, but is now convalescent. It was never intended that the Council should undertake the permanent support of individual missionaries, and it has been arranged that its support of these ladies shall cease upon their marriage. In such cases as these we are pleased to retain their names on our list, as formerly supported by us, if asked so to do. Miss White resigned her connection with us last autumn, in order to take up independent work in Egypt.

The list of our missionaries is as follows:—Miss Amy Carmichael, Tinnevelly, India; Miss Ruth Brook, Ho-nan, China; Miss Fugill, Hamada, Japan; Mr. and Mrs. Cyril Green and Miss Eva Carmichael, Nkanga, Pondoland, South Africa; Miss Barry, Dublin, Ireland; Dr. G. Whitfield Guinness, Ho-nan, China; Dr. A. C. Hall, Old Cairo, Egypt; Miss Townsend, Shef-Amr, Palestine (Hon.); Miss Luce, Azamgarh, India (Hon.); Mrs. Ford, Ho-nan, China; Miss Jacob, India; Miss Barthorp, India.

At the annual meeting last year an appeal was made for such support as would enable the Council to respond to the invitations to send missioners which had reached them from various parts of the world. The support given at last year's Convention was most encouraging, and we have not hesitated to enter the open door before us. Last August Rev. F. B. Meyer and Captain and Mrs. Tottenham attended the Convention at Blankenburg in Germany. The work there is steadily growing and increasing. This little seed bids fair to become a great tree. In September and October Revs. C. Inwood, J. Sloan, and F. S. Webster visited Canada, attending nine conventions in six weeks. This visit has, it is hoped, set the work in Canada on a firm footing. The brethren there are quite capable of carrying on the work henceforth alone. Rev. Charles Inwood remained in Canada for some time longer and conducted a series of conventions, which were attended with marked blessing. He visited the United States on his way home, and in conjunction with Dr. Pierson held conventions at Brooklyn and Boston.

After securing some much-needed rest at home, Mr. Inwood this spring visited Scandinavia and Germany and held conventions, at all of which God graciously vouchsafed rich blessing. Rev. F. Paynter, together with Dr. Elder Cumming and Rev. J. J. Luce, made visits to a number of towns on or near the Mediterranean, from Nice to Damascus, for the purpose of holding conventions. The Council was very glad to be able to assist in this effort by providing for pulpit supply for the two latter brethren. Dr. C. F. Harford Battersby, before leaving for West Africa last year, was appointed honorary missioner in connection with the Council. He held conventions at Onitsha and Lokoja and a short mission at Brass, which were means of real blessing to both Europeans and natives. Grants have been made to Rev. J. Gelson Gregson and also to Mrs. Constantine in aid of their work in India, and a grant of books and pamphlets was voted to Rev. E. B. Russell for distribution in India. The Council rejoices to know that the visits of Revs. F. B. Meyer and G. H. C. Macgregor to America, and the visits of Revs. E. B. Russell and S. Selwyn to India, although not officially connected with the Council, were in furtherance of the very same cause of Scriptural holiness which we ourselves have at heart.

The report also intimated that on August 24 Rev. C. Inwood will, D.V., sail for China, to join Rev. C. Hudson Taylor in a series of conventions in that land during next winter. At the request of Mr. Hudson Taylor, Rev. Louis Byrde had made a preliminary visitation of eleven chief centres on or near the sea coast. In regard to Rev. F. B. Meyer's forthcoming visit to India and Ceylon, it was reported that, though not going as the representative of the Council, he had its cordial sympathy and prayers, and it is hoped that work done will prepare the way for a deputation to be sent out by the Council in the near future.

The Chairman having read a letter received from his dear child, Miss Amy Wilson Carmichael, asking for earnest prayer on behalf of work among the villages of India, brief addresses were delivered by

MISSIONARIES AND MISSIONERS.

Miss May Grimes, who for the past three years has been working in Pondoland with Mr. and Mrs. Cyril Green, remarked that she heard God's call to the foreign field at the Convention six years ago. She had never had a shadow of doubt as to the reality of that call. Miss Grimes told the deeply interesting story of the first convert of the work at Nkanga, whose confession of Christ was interpreted as madness by her neighbours. This woman at once gave up the various abominations of heathenism, also renounced her beer and pipe. The devotion of Mr. and Mrs. Green, and the earnest purpose and endeavours of Miss Eva Carmichael, were cordially acknowledged by Miss Grimes.

Rev. J. Harford Battersby read an extract from a letter received from a lady whose name was not given, and mentioned remarkable blessing in the form of an awakening in Mrs. Ford's station in

Ho-nan, China. Dr. Hall, of Old Cairo, whose letter was read by Mr. Head, reported a distrust of their faith on the part of Mohammedans, and considerable interest among the natives of the district. Mr. Head added that workers in Egypt were, simultaneously with the Convention, holding special meetings for waiting upon God at Aboukir Bay. Dr. Whitfield Guinness wrote encouragingly of China, saying that he greatly appreciated the prayers of the friends at Keswick. Dr. C. F. Harford Battersby, after a visit to the Niger country, wrote that there was no part of the world where a missioner from Keswick would be more welcome.

Rev. F. S. Webster spoke on the mission deputation to Canada. Accompanied by a Presbyterian and a Methodist, he had a good time:

NOBODY COULD SAY

which was the Methodist, which the Presbyterian, and which the Church of England clergyman, except that on board ship it was thought that he himself was the Methodist (a remark that provoked laughter throughout the Tent). Conventions were held in nine places, and in some cases the results were very remarkable. In one town there was at first a doubt as to the precise object of the deputation; but having satisfied the objectors that they did not want to raise a lot of money, the use of a church for one day was accorded them, it being thought that they could not do much harm in that short time! Before the visit, however, the town in which the misunderstanding prevailed was visited by a minister who had received blessing at another convention of the series, with the result that on arrival the deputation was received with great joy by a large body of expectant people. Mr. Webster spoke of the warm interest of Dr. Baldwin, Bishop of Huron, who combines a full appreciation of holiness teaching with the hope of the Lord's return. This latter point was pleasantly illustrated by the saying of a member of his family, who in consequence of an umbrella being forgotten one day said, "Father forgets everything except mother and the coming of the Lord."

Rev. Charles Inwood followed with a narrative of work, first in Canada and then on the continent of Europe. Again and again, though the addresses had been to Christians, God had owned the Word in the conversion of souls. Speaking of Sweden, he praised God for the work done there. The people were hungry for the truth—several days in the week, with Good Friday and Easter Monday thrown in, the meetings had to be held. Again in Germany God owned the message, and in spite of all the difficulties of speaking by interpretation the results were as wonderful as anything he had witnessed even when speaking in his own land and by the use of his own tongue. In Denmark some Lutheran pastors are filled with the Holy Ghost, and doing a work that is full of promise. In a word, the speaker said he was convinced that we are on the eve of a

REMARKABLE WORK OF GRACE

in Northern Europe, such as has not been known since the days when Lord Radstock and Dr. Baedeker were so mightily used of God.

Rev. F. B. Meyer followed with some account of his work in America. He specially mentioned the meetings for pastors and the hunger of the people for teaching regarding the life of faith. Looking forward to his visit to India, Mr. Meyer asked for the prayers of friends of the Gospel. He also spoke of the Blankenburg Conference, and the toils and testimony of Fräulein von Weling, and requested prayer on her behalf.

Rev. G. H. C. Macgregor described his visit to the Northfield Convention with Rev. G. Campbell Morgan. At first there was much opposition to the things said, the objectors suggesting that the visiting ministers were "skinning them alive," which Mr. Moody said was just the thing required! At length the work was greatly blessed, and Mr. Campbell Morgan and himself were so mixed up in the minds of the people that it never mattered who spoke; attention was given to the message without regard to the person who delivered it. In conclusion Mr. Macgregor asked for prayer that God would bless him and Mr. Campbell Morgan at their forthcoming visit to Northfield.

General Hatt-Noble intimated that from many quarters appeals had come for workers, and if the programme before the Council is to be carried out, a considerable sum of money will be required. After the hymn, "All hail the power of Jesu's name," Rev. C. A. Fox engaged in prayer, and thus brought to a close a meeting full of interest.

Missionary Meeting.

Some visitors having been compelled to leave for home, Saturday morning saw a slightly thinner muster for the general missionary meeting. The great exodus takes place after this interesting gathering, to which many stay at considerable personal inconvenience. The time of waiting for the beginning of the meeting was spent in the joyous exercise of song.

At length the Chairman called the assembly to a season of waiting upon God, and after the melody, "All people that on earth do dwell," prayer was offered by Dr. Elder Cumming. In terms which could not but command the hearty "Amen" of God's children, the aged minister lamented the lack of prayer and the selfish lack of liberality in the churches generally, and in those present in particular, in regard to the cause of the evangelisation of the dark places of the earth, and the promotion of Gospel effort among all who are still far from God. Specialising Israel and their need of light, and referring in detail to many lands and climes, Dr. Cumming presented all races and tribes to God in earnest petition; and prayed that, in view of the world's great need, every Christian present might be made conscious of the opportunity lying within his reach, and ready for an act of entire consecration to God's service.

MR. WALTER SLOAN

then took the meeting in hand, and read Psalm lxvii. After a verse of "Jesus shall reign where'er the sun," addresses were delivered by several missionaries.

On the principle of "the Jew first," Rev. John Wilkinson led off with some remarks on the Israelitish people—what Scripture says about them, and what is being done to enlighten them regarding Christ. The peculiar privileges of Israel and God's purposes in that nation were the main points in a forcible address. On the circulation of the Scriptures among the Jews, Mr. Wilkinson remarked that a million New Testaments and portions have been circulated among the people during recent years; and he added that he hoped in a short time to put half a million copies of the Scriptures in jargon in the hands of the dispersed nation.

Pandita Ramabai followed on behalf of the women of India, especially the poor widows. She appealed for a thousand Holy Ghost missionaries for her land, in which there are two million Christians, Roman Catholics and Protestants combined, about half of them women. She besought prayer that God would raise up among the women of India a hundred thousand women preachers, and she did not see why that should not be within the next year. Her motto was "the women first," for if the women are brought to Christ the sons and husbands would soon follow. In India there are a hundred and forty million women, who, like animals, are regarded as the live property of their husbands and relatives.

Dr. Monro spoke of medical mission work in the district of Nuddea, Bengal. During the year the Gospel had been preached to 150,000 souls, and a few had been baptized. He was sorry to report that the

MISSIONARIES ARE SO PLAYED OUT

that they drop at their post. One man is trying to do the work of twenty, while souls are passing into darkness. He pressed the point that there may be men and women in the heathen and Mohammedan world "appointed" for some of the Christians whom he was addressing; but if the message was not taken to such, how sad was the neglect and responsibility. The speaker observed that his sister was recently told by a Mohammedan woman, "If the religion of Christ were true, we should have heard of it long ago." Rather, the remark should have been, "If the religion of Christians were true, India would have heard of Christ long ago." In conclusion, Dr. Monro pointed out that those who would enjoy the blessing of God must first obey his Word, and take the Gospel to the heathen. Praying for missionaries is easy; but it should be accompanied by a willingness to go.

Rev. W. McLean, of Agra, North-West Provinces, gave illustrations of the power of God following the preaching of the Gospel in India. Some years ago a young man visited him, saying that he had been on the borders of atheism. After instruction, he was received into the Church of Christ, but greatly to the grief of his father. Later on the father invited him home, as he said "just for one evening"; and then had him taken under escort to a village a long distance away. All this was in the hope that the young man would renounce Christianity. At length the convert's liberty was legally secured; and then it appeared that not only had he stood firm in the faith, but that he had been preaching the Gospel to the friends among whom he had been forcibly placed. Afterwards he brought his wife for instruction, and in due course she also was baptized. The Gospel of Christ is shown in India as elsewhere to be the power of God to Hindu and Mohammedan, to Sikh and professing Christians. In some cases the people have shown a

REMARKABLE THIRST FOR KNOWLEDGE,

as was illustrated in the instance of a woman who, on being urged to learn to read, said to Mrs. McLean, "Oh mem sahib, *tell me* about Jes Christ, and I will learn to *read afterwards!*"

Rev. F. B. Meyer placed before the Lord the earnest desire of the meeting for a revival of missionary zeal. To that end he asked God to fulfil his purpose in measure in all his people. For those who *must* stay at home he solicited grace that the ministry of intercession might be theirs as never before, so that a wave of missionary devotion and enthusiasm might roll round the entire planet.

After singing two verses of "Saviour, thy dying love," a brief address was delivered by Dr. Pierson, based on 1 Thess. ii. 4: "We are allowed of God to be put in trust of the Gospel"; Rom. i. 14: "I am debtor both to the Greeks and the barbarians, both to the wise and to the unwise"; and 1 Cor. iv. 1, 2: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." Here are three words—trustees, debtors, stewards. A trustee is one who holds something in trust; a debtor is one who owes a debt; a steward is one who is acting in behalf of a higher personage. In this matter the debt is one we are utterly unable to pay. The Gospel, therefore, is put in our trust, that we may pay the debt. We are stewards of Him who has given the Gospel in trust to us wherewith to pay the debt we owe to a dying world. If we withhold the Gospel from the world we are committing a double robbery; we are not only bankrupt, but false to our trust, and

UNFAITHFUL IN OUR STEWARDSHIP.

Dr. Pierson also spoke of the great need of the world, of the adequacy of the Divine provision, and the lamentable neglect of Christians in the matter of the consecration of their means to the object of carrying the Gospel forth into the heathen world.

Rev. F. Joseland, of Amoy, spoke of China, an empire representing a quarter of the world's population. It has been waiting for the Gospel for two thousand years. In the first century of our era a rumour reached China that a great teacher had appeared in the East, and the Emperor sent an embassy of wise men to search the matter out. Reaching India, these men were stopped, and came into contact with the followers of Buddha, with the result that Buddhism was introduced into China. If only these men had passed through Persia into Palestine, they might have taken the Gospel into China before it was brought into Britain. However, the land has been dark and closed until quite recently, but now the entire country is practically open, and the light is entering. Mr. Joseland urged his hearers to have a part in entering the open doors, and keeping them open. In conclusion, he told with joy of the work of native pastors and preachers in southern China.

Miss Balmer, of Swatow, related a good story of progress in another part of China. A man and his wife, living in the hill country, came to a knowledge of God, and prayed for missionaries, and when the mission was founded it was in answer to their prayers, although their desire was not known in the mission circle. The lady declared that she had found great joy in service in the heathen world.

Mr. A. Orr-Ewing, of Kiang-ze, asked for prayer for China in the present circumstances of political influence on the part of European Powers. He also asked for prayers for the Emperor, who, since becoming possessed, as was reported about three years ago, of a copy of the Scriptures, is showing an interest in Western knowledge. Mr. Orr-Ewing said that he had in the course of his work examined 800 candidates for baptism, 500 of whom were duly received into church fellowship. He spoke of the liberality of some of the Chinese Christians; and, appealing for more missionaries for the needy land, related that when, some years ago, a Canadian father gave his daughter for the mission field, it was with the words, "Nothing too precious for Jesus."

He commended that spirit of surrender to the parents present.

At this stage, on the call of the CHAIRMAN, a large number of the company, including males and females, and not all of them young, stood up in token of their readiness to go whithersoever the Lord might appoint them. It was estimated that about 230 rose, thirty of them being men. These were commended to the Lord in earnest prayer by Rev. W. E. BURROUGHS, and regarding parents still standing in the way of their children's desires the petition was, "Make them ready in the day of thy power." The Chairman followed with prayer that all who might go forth might first be filled with the Holy Spirit.

Rev. J. LOFTHOUSE, of Churchill, Canadian North-West, who for sixteen years has been labouring among the Esquimaux, told of remarkable progress in Gospel work. Many of the people are Christians; others are thirsting for the truth. He spoke of the hardships of the work, not to gain sympathy or praise, but to intimate that even in such conditions he found joy and satisfaction to the full.

Miss BIRD, from Persia, pleaded for the Mohammedan world. Two hundred and sixty millions in number, they know nothing of joy. Said one, after reading the Gospel by John, "Your religion is all happiness; ours is all weeping." A woman once said to her, "How can you be happy when far away from home and friends?" The answer was, "My best Friend is always with me." Filled with curiosity, the anxious woman searched through the room, behind curtains, and at back of every article of furniture, and replied, "You are a liar!" Then the missionary explained that, though unseen, the Lord was ever by her side. The Mohammedans, taken as a whole, have never been evangelised; they are

CONSCIOUS OF A DEEP NEED,

and in many a zenana it is being shown that they will listen to the Gospel. The statement that work among Mohammedans is hopeless, Miss Bird declared to be untrue.

Dr. HARRY GUINNESS spoke for South America and the Congo. As for the "neglected continent," it is unquestionable that God is opening the wide lands of the continent to the Gospel. The story of the settlement of Mr. Jarrett in Peru, familiar to readers of THE CHRISTIAN, was told in a vivacious manner, greatly to the interest and delight of the audience.

Mr. W. SUMMERS, speaking for North Africa, related experiences in Morocco and Egypt. As to the latter country, it is in the throes of momentous movements, and a spirit of inquiry is arising among the Mohammedans. A man holding a leading position in religious circles in Alexandria not long ago said to Mr. Summers: "We must come to you to learn righteousness."

Mr. T. E. ALVAREZ, of the hinterland of Sierra Leone, representative of the Student Volunteer Movement, spoke of the sorrows that have come upon work in his field. Though he had not been out five years, and was not yet twenty-eight years of age, he was the senior man in that oldest mission of the C.M.S.! There are eight languages employed in the region, and only in two of them is any part of the Holy Scriptures translated; in others there is no book, and to them no messenger has gone forth. The missionaries of Mohammed are pouring into the country, and in some of them it is more than the natives can do to keep Islam out. He made an impassioned appeal to young men to go out with the Gospel message.

After a few closing words, Rev. CHARLES INWOOD led in prayer, assisting the large and solemnised assembly to place before the Father of mercies thoughts and desires that must have been uppermost in the minds of most. Workers, and those wishful to go out, who sought the filling of the Holy Spirit, stood while prayer was offered for them, and the duties which they might be called upon to undertake. Fathers and mothers then joined the company, to show that their children would be willingly given up for God's service; and then again, in a like act of consecration, those rose who were resolved as never before to give of their substance in aid of the holy cause. Rev. C. A. Fox concluded the meeting with prayer and benediction.

A Licensing Decision.—The action of the Sheerness Urban District Council in refusing to grant a licence for the Theatre Royal, Sheerness, except under the condition that no intoxicating liquors should be sold on the premises, has been upheld by the Court of Appeal.

"Breaking of Bread."

DEAR SIR,—A fellow believer lately informed me that:—

(A.) The *morning* of every Lord's Day was the Scriptural time for observing the Lord's *Supper!*

(B.) That only those agreeing in every detail of belief could Scripturally partake, as it was "a time of fellowship."

(C.) That were I residing in a town where only a certain sect met for worship the believers' meeting there would be Scripturally justified in refusing to permit me to break bread with them unless I accepted *all* their doctrines, even though it prevented my proclaiming my Lord's death at all.

(D.) That should I accept their tenets, and, having broken bread with them, subsequently break bread with another body of believers, they would be justified in excluding me in future, as I should have proved that I did not realise my privilege in breaking bread with them, bringing their communion on to a common level with that of other believers.

This led me to "search and see," with the following results:—Acts xx. 7 is the only passage in the New Testament *which seems* to support the teaching that we should "break bread" every Lord's Day—*i.e.*, the first day of each week. Other passages refer to meeting on "the first day of the week," but not specially for the breaking of bread—see John xx. 19, 26, 1 Cor. xvi. 2, Mark xvi. 9, and Rev. i. 10. Verses 42 and 46 of Acts ii. speak of constant, perhaps daily, breaking of bread at home, but the reference *may* only be to a united partaking of meals, cp. Acts xx. 11.

The following passages go to show that the Lord's Supper followed, or was the continuation of, a meal:—Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 20, 1 Cor. xi. 25, cp. Jude 12, and 2 Pet. ii. 13. Incidentally, these passages entirely overthrow the doctrine of a fasting preparation, the outcome of Transubstantiation theories. History teaches us that in the early Church the Love Feast was immediately followed by the Breaking of Bread, but the two things were separated because of abuse, the first indications of which are seen in 1 Cor. xi.

The passages given below point to the breaking of bread in the EVENING, not the morning; the term "supper" implies this also (Matt. xxvi. 20, Mark xiv. 17, Luke xxii. 7, cp. with 14, Jno. xiii. 30, Acts xx. 7 and 11, 1 Cor. xi. 23). Undoubtedly the original Passover was eaten in the evening. "The Lord's Supper" is referred to as a Memorial in Luke xxii. 19 and 1 Cor. xi. 24, 25, 26, never directly as a Fellowship meeting. Believers are not to come to the "Lord's Table" "unworthily": (a) With regard to idolatry, meat sacrificed to idols or devils, wine poured forth in libation to devils (1 Cor. x. 15-22). (*b*) With regard to excessive eating and drinking, gluttony, selfishness, and impatience (1 Cor. xi. 17-34). Although it is clearly stated that a believer partaking unworthily partakes to his own condemnation and punishment (1 Cor. xi. 30), I cannot find any statement to the effect that it would do injury to other believers who were unaware of his unworthiness, nor any passage demanding our searching each others' hearts, though we are exhorted to examine our own (1 Cor. xi. 28). I cannot find a shadow of support for the theory that every one of the individuals partaking at the Lord's Table must believe exactly alike on all points.

I find "Do this in remembrance of Me" to be the root idea of the ordinance, and this conveys to my mind that all souls who love the Lord Jesus in "sincerity and truth," and honestly desire to "show the Lord's death" on their behalf "till He come," are entitled to "break bread." "A time of fellowship" is an unscriptural term, and any body of Christians who, professing to have "the truth," yet exclude other truly converted believers from their Breaking of Bread, only on the ground that they do not see eye to eye on every minor detail, are wiser than the Scriptures. "Redemption Ground" surely is sufficient basis for Christian fellowship in "proclaiming the Lord's death till He come."

I shall be glad if any of your readers can direct me to any other portion of the New Testament practically bearing on this subject; and in helping me they will be helping many whom I have met who are troubled about this subject.—Yours faithfully,

A STUDENT.

The Increase of Vivisection.

THE 1897 vivisection returns admit the total of experiments on animals to have been 8822, an increase of 1322 on the year 1896, and the experiments without anæsthetics to have risen from 5217 in 1886 to 6799 in 1897. Ten years ago the total of experiments was 1069, those without anæsthetics 498. The inspector states that seven licensees "inadvertently" overstepped their powers. This is what the offenders told him, because he says "the facts were reported in good faith by the licensees themselves." In short, the vivisectors were their own inspectors, and the inspector would not have known of their breaches of the law if the delinquents had not confessed them. The inspector appears to have condoned these serious offences, and the Home Secretary took no notice of them. Moreover, the inspector states that he has included the unlicensed experimenters among the licensed—one more proof how untrustworthy the inspection is.

Speaking of London hospitals alone, there are at University College twenty vivisectors at work, while at King's College, St. Bartholomew's, Guy's, St. Mary's, London Hospital Medical College, St. Thomas's, Charing Cross, smaller numbers appear on the returns. (A full list of vivisectors on the staff of all the hospitals can be obtained from the National Anti-Vivisection Society, 20, Victoria-street, Westminster, S.W.)

A powerful writer on this subject says: "The law is made by the House of Commons, and the House of Commons is made by the people. We British citizens are therefore, in our political capacity, the accomplices of the vivisector. We have set up the laboratory by State aid. We have tied the victim down. We have established vivisection by law. We are the doers of this thing, and we must undo it. It must be prohibited, as it was licensed, by Act of Parliament."

I appeal to your readers to help us at once, by hearing the facts and circulating them (both by literature and by means of the Press), and by your votes at parliamentary and other elections.

It is becoming a question among English Christians whether they ought to give, year after year, through Hospital Sunday Fund, to hospitals where vivisection is carried on, and where experiments on human patients consequently are by no means unknown.

S. S. MONRO.

22, *Thurlow-road, Hampstead.*

P.S.—I will gladly and gratefully receive and acknowledge any contribution to the "National Anti-Vivisection Hospital" Fund, of which Lord Coleridge and Lord Hatherton are among the trustees.

Theatrical Employees.—About 150 theatrical women and girls accepted the invitation of Mr. William Forbes to tea in the Hampstead Presbyterian Lecture Hall. Some pleasant hours were spent on the Heath before and after tea. Brief addresses were given by Rev. J. R. Gillies and Mr. Forbes. This Christian work has been carried on for upwards of twenty years.

Jewish Evangelical Mission.—There are thousands of Jews in our country who are in great spiritual destitution, not to speak of other unhappy conditions of life. The work carried on in Newcastle and in Glasgow by Rev. Aaron Matthews in consultation and co-operation with influential committees in both cities does something to meet this need, and in each place assistance is rendered by a staff of missionaries and workers. From twenty to thirty persons have been found at the meeting-place in Glasgow night after night. Visits are paid to Jewish men and women, and Mr. Matthews knows how to conciliate and attract them, being well acquainted with their spirit, nature, and prejudices. The Newcastle-on-Tyne address is 8, Swinburne-place.

Somers Town Blind Aid Society.—Once a week (Thursdays, 7 p.m.) a concert, lecture, reading, or praise and prayer meeting is held in the hall, Bedford Chapel, Charrington-street, N.W., at which the afflicted members of this society and their guides attend. The beneficent effect of such bright, happy entertainments (where the "one thing needful" is never forgotten) is too evident to need words; and all friends interested in such work are heartily welcomed. Summer excursions, visitation by ladies of the homes of the blind, small pensions or weekly grants, the provision of free medical advice and medicine, the sending of ailing blind persons for short periods to seaside or country—these are some features of a work which aims to strengthen and supplement all efforts at self-help. The hon. sec. is Mrs. Starey, 53, Hilldrop-road, Camden-road, N.

Home Missions.

The British Chautauqua.

A FASCINATING programme has been prepared for the fourth annual Summer School of the British Chautauqua, to be held in Edinburgh, August 13 to 26. The date was originally fixed for one week earlier, but the committee has been compelled to postpone the commencement until August 13. Excursions and rambles have been arranged to some of the most interesting places in the neighbourhood. Dr. Lorimer, of Boston, will lecture on the "Social Mission of Christianity" and on the "Redemption of Childhood"; Dr. J. Agar Beet on "The Sunday School Teacher in Relation to Modern Thought"; Rev. C. Anderson Scott, B.A., on "The Exile and its Prophets"; and Rev. W. D. McLaren, M.A., on "The Bible's Witness to the Christ." Dr. Marcus Dods will lecture, and sermons will be preached by Rev. J. Monro Gibson, D.D., and Rev. Charles H. Kelly. Other well-known friends will take part in the proceedings, among whom we may mention Mrs. Benham, of the Sunday School Union; Rev. Charles Brown, of Ferme-park, Hornsey, N.; Rev. W. J. Avery, of the Baptist Union; Rev. Joseph Jackson, of St. Albans; Mr. James Bailey, of Southlands College; and Professor T. Williams, B.A., of Aberystwyth.

The charge, including the cost of return fare from London and comfortable boarding accommodation at Edinburgh, with all meals, excursions by coach and rail, and free admission to all meetings, lectures, and classes, will be—Four days, £2 16s.; one week, £4; ten days, £4 17s.; two weeks, £6 15s.

Full particulars can be obtained from Mr. A. P. Grubb, assistant secretary (*pro tem.*), The British Chautauqua, 125, Fleet-street, London, E.C.

Hop Pickers in Hampshire.

WE are making arrangements to meet the thousands of wanderers who come into our midst for the hop-picking. Last season five tents were erected. The attention and interest was never greater, and it was remarked by many of the inhabitants that the travellers never went away quieter. Many expressions of gratitude were heard among them; one said, "Had it not been for this 'ere tent we should have been at the public every night." Another, on being asked if he was going to the tent meeting, said, "Yes, I like it too well to stay away." Several gave evidence of having become decided Christians.

If the work is to go on, we trust fresh helpers will be raised up. Many of these poor people may truly say, "No man careth for my soul." Books and tracts will be gratefully received.

Aurelia Chinn.

Lenten House, Alton, Hants.

The Tabernacle, Upper Parkstone.

The ninth anniversary of Pastor R. S. Morrison has just taken place. Two years after his settlement a large brick building with schoolroom and vestries replaced the small iron hall in which the services were held. Aggressive work has been undertaken on every hand, with the result that a flourishing Sunday-school, with Bible classes, a Band of Hope, Tract Society, Open-air Mission Band, conducting three and four meetings a week, Missionary Sewing Society, Slate Club, and Christian Endeavour (junior and senior branches) have all sprung into existence. Before entering the new building a church was formed, consisting of twenty-eight members, and 133 have been added since, making a total of 161, an average of twenty-three each year, which was the exact number in 1897. One hundred and six have been baptized, an annual average of fifteen, which was also the number of last year. The sum raised for all purposes amounted to nearly £3,000. A special offer has been made to October 31, 1898, by Mr. J. J. Norton, J.P. (Bournemouth), who has most generously promised to add *one half* to all moneys obtained over and above our ordinary income during the twelve months ending October 31, 1898.

Kent Fruit Pickers.

MAY I call attention to efforts which are being made to evangelise the fruit-pickers in the neighbourhood of Sidcup, Kent? These people come chiefly from the poorest classes of the East End and South of London, but a large number are gipsies. The fruit-picking lasts for nearly two months, and during this time attempts are made by a small band of workers, led by the energetic missionary Mr. S. Melling, to put distinctly and plainly before the people the message of salvation. Services are held at each camp on Sundays, with lantern addresses during the week. I shall be glad of the kind loan of lantern slides, chiefly illustrating Gospel narratives. Expenses of carriage will be gladly paid. Tracts for distribution are also much wanted. W. L. Shand.

Silvermere, Church-avenue, Sidcup, Kent.

A Holiday for Poor Boys.

Sir,—I have lately been arranging holidays for the boys in the St. Christopher's Boys' Club, connected with the West London Social Guild. The club is in one of the worst and most poverty-stricken districts of West London, a district which I know very intimately, as I have for some time not only conducted the club, but lived in a small tenement amongst my boys. It did not take me very long to discover that there are a great number of small boys who will never be sent away through the existing agencies, for as the head-master of one of the Board Schools said, "There are many children who never even listen when the holiday people come to explain things to them, because a holiday for which anything has to be paid is as far out of their reach as a diamond sale is out of mine."

The apathy and poverty of the majority of the parents makes a holiday for the little ones impossible. We have no right to deprive these children of any brightness and good because their parents are drunken and dissolute.

We have found that the result of taking such children into the country is that as they grow older the vision they have had acts as a great incentive to save when they are old enough to earn it, so as to go again. I have a great number of such children whom I want to take, not to send; they are not suitable for that. I have secured a suitable house at the seaside, and I need about £15 to give them the happiest time they have ever had in their lives. Will some of your readers help these little ones? I shall be very glad to show anyone interested the inner lives of these children if they will call on me, by appointment, at the address given below.—Yours truly, Warwick Guy Pearse.

68, *Rothwell-buildings, Whitfield-street, W.*

The Restless Sea.

"There is sorrow on the sea; it cannot be quiet."
Jer. xlix. 23.

There may be peace on land,
The sea is never still;
What power can it command
Or bind its restless will?
Poor man is impotent to curb
Its waves majestic and superb.

With mighty sweep they heave
The universe around,
And seas and oceans cleave,
Ere on the rocks they bound;
No human power, no creature skill,
Can hush their tumult with "*Be still!*"

But mighty as they are,
One voice has mightier been,
Their fierce, tumultuous war
To still in peace serene,
Whose voice is this? Lo, Jesus, see,
Stilling the waves of Galilee!

Then roll, ye billows, roll!
The world of waters through;
He can your power control,
Who mightier is than you;
Beyond his will ye cannot go,
Beyond his word ye dare not flow.

Albert Midlane.

United Kingdom Alliance.—The London Auxiliary has issued a manifesto urging temperance electors to claim to register their names before August 20, should they not find them in the overseers' lists posted on the doors of all places of worship, at post-offices, and vestry halls, on August 1. A paper on the subject may be obtained, together with all necessary forms and information, from the London Auxiliary, U.K.A., Broad Sanctuary Chambers, Westminster, S.W.

The Gospel Among the Jews.

But go *rather* to the lost sheep of the house of *Israel*.—Matt. x. 6.

THE British Society for the Propagation of the Gospel Among the Jews, established in 1842, has literally obeyed the Master's command for the last fifty-six years, as testified by the labour of its twenty-two missionaries—all Christian Israelites—and many voluntary helpers, engaged to carry the message of salvation to Abraham's seed.

It works among about ten million Jewish souls, of whom five millions have settled for centuries in Russia. Our medical and other missionaries spoke to large numbers of suffering Jews who come to the dispensaries and mission-houses, and over twenty thousand heard the Gospel from their lips during the past twelve months, some of them confessing Christ publicly by baptism as their true Saviour.

Our work among the Jews on the continent of Europe is encouraging. The railway carriage is often converted into a mission hall, where Russian and other Jews throng the missionaries, eager to listen, some for the first time, to the story of redeeming love. Celebrated Rabbins have been visited in their homes, and to some the message has been delivered only a few months before they were called hence. Rabbins in Italy give ear to the Gospel message, receiving us in their homes, and freely conversing about Isaiah's prophecies, especially chapter liii.

In Belgium an uproar was created by some messengers of Satan sent to buffet us, and some Jews snatched two Hebrew New Testaments from us, tearing them into shreds before our eyes, and throwing the backs at us. One good Jewish brother, we found to our joy, was not only seeking, but agonising to find the Saviour, and entreating us to help him to believe. He knew the whole plan of salvation, but he could not believe. "I am a diamond merchant," he said, "and I would give all if I could only feel that I am saved through faith in Jesus, but I cannot believe. Oh! do help me to believe." This brother stayed with us till midnight, literally agonising to find the Saviour. "People say that 40,000,000 of francs are spent in Jewish missions. What is all this money compared with my agony? I would offer my all to get peace."

The exhibition in Brussels gave our society a good opportunity for visiting the Jews represented there from many countries, to preach to them the Gospel of the grace of God in their own language.

At Basle, during the great Zionist Congress, precious opportunities presented themselves for interesting conversation with some of the most intelligent Jews, who came as delegates from remote parts of the world.

At Adrianople, in Turkey, our society is doing a great work. Every Saturday, being the Jewish Sabbath, the Gospel is proclaimed in the Armenian Protestant Church (kindly lent for the occasion) to crowds of Jews, including the Hebrew students and professors from the Rabbinical Seminary, who attend the Christian services regularly, and the souls of Jews have been saved there.

Our beloved missionary pointed out to us sixteen earnest inquirers, and two Jews truly converted, who, though engaged in mercantile pursuits, delight to assist our brother in his mission. His wife, an Aberdeen lady, medically qualified, has many poor Jewish patients coming to her, to whom she witnesses for Christ while dispensing. One young Jew, Leo Levi, brought to Christ at Adrianople, is now in England, preparing for future mission work to his brethren.

The London Mission Hall stands in the midst of a large Jewish population, amounting to double the number which inhabit Jerusalem. In addition, this society has stations at Leeds, Manchester, Liverpool, Birmingham and Dublin, in full operation, as well as itinerary work in towns with smaller Jewish populations. Souls have been led to Christ, who in their turn have become themselves winners of souls. Our Jewish Homes for aged Israelites give shelter to believing Jews and Jewesses in their old and declining years.

This hopeful and spiritual Mission is now passing through a heavy trial of faith, and we are earnestly praying to the Lord to send us £2500 now needed to carry on this blessed work. Come to our help. A. Sternberg.

96, *Great Russell-street, Bloomsbury, W.C.*

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

"A Little Maid, and she said."

2 Kings ii. 3.

BY MRS. HARVEY-JELLIE.

WE do not know much about this little maid; she had been taken from her home, and was only a slave, waiting on Naaman's wife long, long ago; but she isn't forgotten yet, nor is she likely to be, for wherever this Bible shall go it will tell how, in those days of old, she became a blessing in her master's home because she told him of one who could cure his leprosy.

Only a little maid, and only remembered by what she has done. I think I hear some young people say, "Just think of having a place in the Bible, to be read about and talked about for doing such an important thing!"

She never thought *you* would hear of it, she only said kind words in a kind way. She forgot herself in thinking of others, and did not want notice.

And is this all—"A little maid, and she said"?

Ask Naaman's wife, and she would own, "I never knew any one I owed so much to. A slave! a little maid! She was a good angel in my home."

Ask Naaman. "That little maid, God bless her! She spoke so kindly and earnestly, and for my good. I lost my leprosy through her. If there is one name I shall never forget, 'tis hers."

What are you saying or doing? You are not a slave; you have greater privileges and larger opportunities than she had. Are you trying to make others happy? Are you making the home you live in better for your presence?

That little maid knew of the prophet, and spoke of him.

Do you not know of One greater than he, who gave his life to take away the leprosy of sin? Can you not speak of Him?

But do you say, "She only said a few words, and only spoke of one person"?

Still it was the right person she spoke of, and Naaman found it so. There was no exaggeration in what she said; she was a girl to be trusted.

If your life and words tell of that one great Saviour, Jesus; there will be no exaggeration, however much you say in his praise; and those who go to Him will find He can make them clean and pure, and take all the leprosy of sin away.

A boy who had been found listening to the missionary, and learned to love Christ, was ordered by his cruel master to be beaten. What could *he* do for the One he loved?

As the lashes were laid on the trembling back the master laughed, and said, "What can your Jesus do for you now?"

"He helps me to bear it, massa," said the boy.

"And what can He do *now*?" he asked, after more severe lashes.

"He helps me pray for you, massa," were the only words the fainting boy could utter; but they fell deep into the hard heart, and led that man to go to the same Saviour. He found it true, and rejoiced with the boy, and spoke of him as his best friend.

"Only a poor slave boy, and he said." Ah, but when 'tis of Jesus we tell, it may lead to a soul's salvation.

Your life and what you say is of vast importance, my young friend. Refresh your memory by reading the story of that little maid again; then ask, "What use am I? What am I saying that is of good to anyone?"

A nursemaid who had heard of Jesus from her Sunday teacher, when sent out for hours with the children, would tell them the wonderful stories about Him, and when the mother was dying little Rosa begged her to let the maid say one verse to her, and she said:

> Come to the Saviour, make no delay;
> Here in his Word He has shown us the way;
> Here in our midst He's standing to-day,
> Tenderly saying, "Come."

And she little knew how God would bless those words; but one day she found out they were the means of healing and blessing to the dying woman's soul; and although she was only a nursemaid she was remembered by what she had done.

> Jesus bids us shine, first of all, for Him;
> Well He sees and knows it if our light is dim;
> He looks down from heaven, to see us shine,
> You in your small corner, and I in mine.

Scripture Union Portions for Next Week.

Sun. July 31	*Matt.*	vi. 1-18	Th. July 4	*Matt.*	viii. 1-17
Mon. Aug. 1	„	vi. 19-34	Fri. „ 5	„	viii. 18-34
Tues. „ 2	„	vii. 1-14	Sat. „ 6	„	ix. 1-13
Wed. „ 3	„	vii. 15-29			

Sandy Bits.

THERE are sandy bits on the rock-girt shore,
Where the little children play,
And the tiny boats with their treasure store
Row out on the summer's day.
I know there are frowning crags that seem
Like the granite walls of old:
I love them well, as the sunlight gleam
Peeps into their caverns bold.
But I am glad for the children's sake
There are sandy bits where the old rocks break.

There are sandy bits in the good old Book,
Though its rocks are steep and high,
And sometimes frown as we upward look
To the tops that kiss the sky.
But there are bits where the sands are low,
And the little children find
The gentle waves that in pleasure flow
With a softness calm and kind.
Thank God for rocks that some fain condemn,
But the sandy bits, praise the Lord for them.

Sometimes it seems that the God we serve
Is a God of wrath and power;
I fear to land as my eyes observe
Where his rocks of terror tower.
Ah yes, but there are the sandy bits,
Where my tiny boat may near:
The spot where the "gentle Jesus" sits
As He used to do when here.
Come, timid heart, there are rocks, 'tis true;
But the sandy bits are the place for you.

WILLIAM LUFF.

The Bible Searcher.

No. 131 (second list).—Correct answers received from:—

A—John Adams, Douglas Adams, Mary Ansell, Wm. Aston.

B—Janet* and Elizabeth* Black, Teresa, Avory, Frank, and Lilian Blackie, Massy Baker, Ethel Benger, Dorothy M. Bellerby, Archibald Bearsby, Mary* and Susette* Beck, Louis Berthe, Frances J. Bennett, Robert* and Eva Browne, Lindsay and Leonard S. Browne, Gordon Bolton, Geo. Graham Brown, Percy L., Gerald T., and Hedley Gordon Burke, Ernestine Buhl.

C—Eleanor Chance, J. A. Chamberlain, Maggie and Jessie Carter, W. Campbell, Nellie and Janie Crawford, Olive Jane Clarke, Daisy Rosalind Clarke, Lottie Carmichael*, Beryl and Gladys Calvert, M. M. and Cicely Craven, Alice Cady, Dorothy Clarke, Alice E. Craig*, Dora Corrie, Mary Cobb, Walter R.*, Susie, and Ethel M. Cumbers.

D—Harold Davis, Pologuia Dawe, Edith Dalstey, Florrie Dance, Wm. Dilly, Kenneth Dunbar, Dorothy and Marjory* Dyke.

E—Muriel Edwards, Leonard N. Ewin, Muriel and Miriam Ecroyd, Eva L. Edmundson.

F—Chas. Faillettaz, Jeanne Faucon, Richard Farmer, Bessie, Maggie, and Mabel Flotuber, Marian and Jas. F. Froggard, Hyacinth B. Fitz-Simons, Aileen Figgis, Ion G. Findlay, Louise Filbul, Francis Field, Eva M. Fielder*, Reginald and Ernest Findlay, Constance Furlong, Agnes, Maggie, Janetta, and Flossie Fullarton.

G—Margaret, Edith, and Stuart Gray, Mildred Greenwood, Ethel, A. H., Mary E.* and Daisy Groenacre, Edith and James Grieve, Dorothy Grove, Daisy Groves, Thos. Groombridge, A. and Frank Gibbs.

H—Dorothy E. Harris, May and Sandy Handasyde, Edith* and Winifred* Harvey, Ada Heap, Marjory and Phoebe Hickling, Georgette Hoffmann, Margaret and Alice Mary* Hogben, Louisa H. Hooper*, Marjorie R. Hogge, May V., Helen M. and Harcourt Hunter, Mena and Edith Hunter, Tom M. Hunter, Freda H. Hunton, Ethel Hutchings.

J—James S. Jackson, Lizzie Johnstone, Kate G. Johns.

H—Willie, Agnes D., Alex., T., and Bella* Kay.

L—Nessie and Henry Lainz, Wm. C. A. Law, E. Lawrence, Guinefred Leigh*, Jas. Wm., Harry M., Norah, and Edith Lowe, Murray and Grahame Lloyd.

M—Edith Marnham, Margery and Trevor Matthews, Lillie Mallory, Jean H. Maxwell, Dora Marples, Miriam Marston, Enid Mather, Avie Mallory, S. E. Mackintosh, Kathleen McClure, Maggie, Bella, and Abraham Mack, Dugald and K. G. MacGilp, Charles* and Geo. Macdonald, Ada B. Maunut*, Barbara and J. Macaulay, Elsie* and Dorothy McMullin, Florence Mackenzie, Bessie and Charlotte Millar, Howard*, Gwendoline*, Arthur, and Evelyn Moir.

N—Henderson, Dorothy, and Mary Nathan, May R. Newall, Peter, Cissy, and John G. Nicholson.

O—Eva and Maude Oaks.

P—Dorothy Patten, Jessie C.* and Willie* Palmer, J. Ernest Pearce, Vera and May Petrides, Willy Petter, Edwin Peters, Gladys M.* and Isabel W.* Phipps, Susabel Pim, Kathleen Pincott*, Francis S. Phillips*, Margaret L. Pook, Rhoda Porter.

R—Nora Read, Gertrude and Lucille Richmond, Cyril M. Roberts, T. Roberts, Mildred Robinson, Jessie and Elmina Roe, Sydney Robertson.

S—Helen E. Stalker*, D. D. and T. Stanier, Bessie Scantlebury, Evie D., Gladys E., Mervyn and Gwendoline K. Shaw, Violet and Evelyn* Shaw, Dollie* and Bob Salt, Agnes M. Sterry, Nellie Sery, Esther R. Stone, Betty Stocks, Eva and Agnes M.* Somerville, Bessie Symes.

T—Nannie and Louie Tibbits, Harry Thompson*, Willie, Kate, and Nettie Thompson, John W. and Janet Thomson, Frank Thompson.

U—Queenie and Lily E.* Upton.

V—Olive van Millengen, Gertrude W. Vellacott.

W—Stewart Watson, Violet and Louisa Walker, Mabel Wheeler, Pringle M. Wilson, Frank Wilson, Edith Wilkins, Ibis Woodman.

X—Edgar Yerbury*.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (132).

1. To the church in Corinth, and to all those in every place who call upon the name of Jesus Christ (1 Cor. i. 2).

2. That in everything ye are enriched by Him, in all utterance, and in all knowledge (1 Cor. i. 5).

3. (*a*) That there were contentions among them. (*b*) That they should be joined together in the same mind and judgment (1 Cor. i. 10, 11).

4. Wisdom, and righteousness, and sanctification, and redemption (1 Cor. i. 30).

5. By the Spirit of God (1 Cor. ii. 12).

6. (*a*) Hunger, thirst, cold, buffetings, want of a home, persecution. (*b*) To warn them (1 Cor. iv. 11, 12, and 14).

7. (*a*) Because the foolishness of God is wiser than men; and the weakness of God is stronger than men (1 Cor. i. 25). (*b*) He that glorieth, let him glory in the Lord (1 Cor. i. 31). (*c*) Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him (1 Cor. ii. 9). (*d*) I have planted, Apollos watered; but God gave the increase (1 Cor. iii. 6).

Correct answers (first list) received from:—

A—Ernst, Ralph, and Dora Aldwinckle, Violet Ashworth*, A. Rore Anson, W. T. Aldous*.

B—James and Edith Barker, Herbert H. Braddon*, Edith B. Ballard*, Edith E. Bensted*, Jasper Bell*, Gordon and May Bligh.

C—Millicent M. Craven*, Willis Charles, M. Joan Clarke, Eleanor Chance, Lois M. Craven*, Jack Clarke, Ida, Mabel, and Annie Cole, Irene Coppard.

D—Dorothy Daintree, Claude and Violet* Dodsworth, Violet and Kitty* Donaldson-Selby.

E—Muriel Ecroyd.

F—Eva and Ethel Fielder.

G—Clarice and Bertie Gale, Albert P. and Maudie Gray, E. Mabel Golding.

H—Dorothy* and Evelyn* Hewer, Maggie Hooper, Joshua and Dorothy Hughes-Games.

J—Agnes Jones.

K—Eva King.

L—May and Sidney Law, Blanche Lindup, Nellie Lockhart.

M—Gladys Mather*, Christina Marshall, Margie Marston, Ada R. Macnutt, James S. Mackay*, Reginald Measor*, Lewis F. Morice, Mabel Morris, Edward H. Moir.

N—G. F. Neligan, Eleanor Noel.

O—Arabella M. E. Onslow.

P—Kathleen* and Ethel* Pasley, Alice M. Palmer, Myrtle Perry, Dora M. Phillimore, Mary E. Plumb*.

R—Marion B. Richards*, Ernest Ross.

S—Hilda Schaeffer, Flora Shadbolt, Harold Sanders, Annie Shepherd, Florrie Smith, Constance Scott*, Ada and Ethel Snowball, Betty Stocks.

T—Olive Tritton*, Herbert J. and Frank Tomkins, Arthur P. and Herbert W. Turnbull.

V—Mary Vickers*.

W—J. Wm. and Edith J. Wheeler, Raymond Whitwell, Phillis Wright.

FOREIGN LIST.

Nos. 119 and **120**—Mildred Fryer* (Sydney). **Nos. 121** and **122**—Thea Guinness* (Tasmania). **Nos. 124** and **125**—Daisy McArthur (S. Africa). **No. 127**—Jean McN. Scott (Canada), Maria H and Cuckoo Lister (S. Africa). **No. 128**—Dora E. Wallace (Canada).

THIS WEEK'S BIBLE SEARCHER (No. 133).

God's people are farmers. Write out the portion of the verses referring to farming, such as "sowing, ploughing," etc., to be found in the following chapters: Jeremiah iv., Hosea x., Eccles. xi., Isaiah xxxii., Psalm cxxvi., Galatians vi., 1 Tim. v.

Children under *ten* any three, under thirteen any **five**.

Personal.

One of my nieces sends me regularly a box of flowers for the Flower Mission, and in the name of the sick children who receive them I warmly thank her for her kindness.

B. C. ARRES-MATHER.—Unfortunately, there was a mistake in your answers to No. 131. Anyhow, I could hardly have entered your name in the list, as the general "get-up" of the paper was not sufficiently up to the mark. Take more pains next week. I think you would find lined paper better.

MARY NATHAN.—I think Henderson could give you a little help in arranging your paper. A larger piece of paper would look better. Last week you did not give your surname.

LUCIE HOURDAIN.—Please always give your age.

MARJORIE COLLINS.—Am very glad you persuaded your friend to join. Next time I hope she will get her answers right, so that her name will be in the list.

DORA E. WALLACE.—I have never had to pay anything on your paper. I think I should inquire at the office as to rates.

DOROTHY M. BELLERBY.—Sometimes it is better to quote your answers from the Bible, but there are times when it would involve too much writing.

EVELYN M. SHAW.—I was very glad to hear from you again, but sorry you have all been ill.

HENRIETTE BARDOT.—Your names did not appear in the list because your answers to No. 128 were incorrect.

WINNIE PALMER.—You will see acknowledgment in donation list under "Currants."

ALFRED and FRANK GIBBS.—I like the cabinet photograph very much. Please thank your mother for her kind letter to me.

CICELY SHERBROOKE.—It is against the rules to re-examine your paper. You have unfortunately made a mistake again this week.

UNCLE TOM.

Children's Special Service Mission.

Mr. J. H. P. Cutting, with caravan, in *Suffolk*. Messrs. M'Laine and Rowe, *Rotherfield*, with caravan, to July 30. Messrs. M'Laine and Maggs, with caravan, *Goudhurst*, July 30-Aug. 16. Mr. F. A. Glover, with caravan, *Lyme Regis, Dorset*, from July 15.

SEASIDE SERVICES.

In July.—Mr. W. R. Whateley, B.A., *Portrush, Ireland* to July 29. Mr. E. F. Nivin, B.A., *Greystones* (*Ireland*), July. During August.—Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*. Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*. Mr. H Hutchinson, *Bridlington*, Aug. 3.-Sept. 1. Mr. Arthur W Stileman, *East Runton*. Rev. S. J. Hersee, B.A., *Cromer*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*, Aug. 7-31. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2, Mr. J. Waters Coldicott, *Southend*, from Aug. 4. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Rev. Dr. Barnes, M.A., *Folkestone*. Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. M. Wigner, B.A., *Seaford*. Rev. C. E. Haynes, M.A., *Worthing*. Mr. J. S. Tyler, *Littlehampton*. Rev. S. Mortimer Warner, *Southsea*. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*, *Bournemouth*. Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*. Mr. Josiah Spiers, *Newquay*. Rev. G. C. Williamson, *Westward Ho*, Aug. 3-29. Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 1. Mr. T. C. Ranger, *Weston-super-Mare*, from Aug. 3. Mr. Edwin Arrowsmith, *Tenby*. Mr. Russell J. Hill, *Llanfairfechan*. Mr. C. H. Collier, *Pensarn*, from Aug. 14. Mr. Arthur C. Jewell, *Penmaenmawr*. Mr. E. F. Nivin, B.A., *Llandudno*. Mr. W. H. Wilson, *Colwyn Bay*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, from July 31. Mr. W. A. Murray, *West Kirby and Hoylake*, Aug. 8-26. Mr. H. Steward, *Pott Erin, Isle of Man*. Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*

Children's Holiday Fortnight.—No words of mine are needed to convince your many readers of the great need felt at this time of the year for financial assistance in order to send the many little ones of our Ragged schools into the country for a brief period. The Ragged School Union was last year instrumental in sending away over 6000 for a fortnight, and we trust your readers will once again help us to repeat, and if possible excel, last year's record. JOHN KIRK, Secretary.

Ragged School Union, 37, Norfolk-street, Strand, W.C.

[675]

Obituary.

REV. YUNG KING YEN.

Many friends will remember the visit of this Chinese pastor to England some three years ago, when he spoke earnestly and effectively on the opium question as it affects China. We regret to learn of his death, which took place on June 20; he had been failing for some months. The friend in Shanghai who sends the intelligence of Mr. Yen's death says it seems impossible to fill the gap caused by his removal.

REV. EDWARD WHITE.

The veterans are quitting the earthly scene one by one. After lingering on the brink of the grave for some days past, Rev. Edward White died somewhat suddenly on Tuesday morning. Mr. White was born at Nine Elms, London, in 1819, and educated at Mill Hill and Glasgow. He passed through no theological college, but received private tuition in preparation for ministerial work from Rev. C. Nice Davis, of Norwood, and Dr. Redford, of Worcester. The consecutive study of Scripture, to which he was stimulated in those early years, was a delight all through life, and did much to preserve him from regarding as a hobby certain special views with which his name has for many years been associated. After a brief pastorate at Cardiff, he laboured for ten years at Hereford. In 1852 he came to London, and for thirty-six years ministered in Hawley-road Chapel, Kentish Town. His influence in the St. Pancras division of North London was nobly sustained, thoughtful men of the working classes being reached in large numbers by instructive lectures that were uniformly made vehicles of Gospel teaching and appeal.

During 1886 Mr. White was Chairman of the Congregational Union of England and Wales, and for many years he was one of the Merchant Lecturers in the City of London. Latterly he occupied the post of Professor of Homiletics at New College. In addition to his work on "Life in Christ," he published volumes on "The Mysteries of Growth" and "Some of the Minor Moralities of Life," also lectures on the historicity of Genesis iii., Modern Spiritualism, and Certainty in Religion. Mr. White studied prophecy with care and caution, and was continually expecting the Lord's Return. To the last, also, he was very earnest in advocating a thorough and complete study of the Sacred Scriptures as an indispensable qualification for the ministerial office.

MR. THOMAS PAUL—"PEARL FISHER."

It is with deep sorrow that we announce the death of an esteemed member of our staff, Mr. Thomas Paul, widely known in Christian journalism as "Pearl Fisher." Born in 1845, near Glasgow, our departed friend was "a son of the manse," his father being Rev. Rupert Paul, a minister of the Free Church of Scotland. When young he lost both parents; but the Lord did not forsake him. Becoming a decided Christian in his early years, he readily took up definite service, especially among the young. Qualifying for a literary career, he came to London in 1874, and, following Mr. Moody's great meetings, described them in *Word and Work*. He also conducted the Ragged School Union organ *In His Name*, and for several years past laboured on the staff of The Christian. In the description of religious and philanthropic effort Mr. Paul had a ready and sympathetic pen, and as he went about in the discharge of his duties he ever had a word of cheer for those who were working and witnessing in conditions of difficulty and distress. His more general writings included "Harvest of the City," "Britain's Queen," and a series of illustrated books on natural history. He was a valued worker in connection with the Baptist Church, Bloemfontein-road, Shepherd's Bush; was in frequent request for Bible readings and addresses at Y.M.C.A.'s and elsewhere; and for several years went out as a preacher for the Evangelisation Society. About a year ago Mr. Paul had a serious illness, from which he made a partial recovery. Quite recently, however, a relapse laid him low. Ten days ago he went to Herne Bay, hoping to be again set up in health; but on Saturday morning he fell asleep, from anæmia and heart failure. He was a good man, and right well did he serve his generation in the will of God. We sorrow not for him, but for ourselves in being bereft of his hearty fellowship, and for the wife and family, some of them still young, in whose circle a great and sad void has been made.

R. C. M.

"CHRISTOPHER CRAYON" (MR. J. E. RITCHIE).

Our contemporary *The Christian World* has also lost a well-known member of its literary staff in the death of Mr. J. Ewing Ritchie, who wrote under the *nom de plume* of "Christopher Crayon." For a long series of years his contributions, which were of the lighter and gracefully descriptive order, appeared regularly in the columns of our contemporary. A chatty sketch from his pen on North Cornwall appeared in last week's issue. Mr. Ritchie died at Clacton-on-Sea on Sunday, from asthma, at the age of seventy-eight. He published several books of travel, also biographies, and his death removes a familiar figure from Fleet-street journalism.

THE HONOURABLE LADY BEAUCHAMP.

We learn with sorrow of the decease of this well-known and highly appreciated and beloved Christian lady. Her daughter, Mrs. Drury-Lowe, writes to us as follows:—

As there are many readers of The Christian in all parts of the world that knew my dear mother, Lady Beauchamp, we think it would interest them and be to the glory of God that they should know something of the closing days of her earthly pilgrimage. She was taken ill soon after returning to Havre towards the end of May, and became suddenly worse with heart failure. Her family were telegraphed for, and all were able to be with her except her sons in India and China. Colonel Drury-Lowe and I reached Havre from Florida just two weeks before she passed away. She was conscious almost to the end, and those closing weeks were only a greater manifestation of what God had been *to* her, and Christ *in* her, for years past.

She gently entered into the fuller rest early on Sunday morning, July 3, in the little room on the top floor of the Sailors' Rest. You know the surroundings, and how they would be the last one would choose for one in her circumstances to be taken ill in. Drunken fights going on all around, and the terrible din and noise of the docks; but she seemed oblivious to all that, in her intense realisation of God. Two French doctors (one a specialist from Paris), both devout Roman Catholics, were astounded at her marvellous calmness, the Paris doctor declaring, "*cela était un prêche pour moi!*" Indeed, we all saw in her "the peace of God that passeth all understanding," also the truth of those words, "Mark the perfect man and behold the upright, for the end of that man is peace."

She several times expressed a wish that she might recover, in order that she might have an opportunity to tell of all that God had done for her and been to her in her sickness and distress of body; but when, a few days before she was taken, she realised that she would not recover, but that very soon her "eyes would see the King in his beauty," she longed for that supreme moment, and, judging by the wonderful smiles that flitted across her face, we could not but think that she did see Him, even before being taken from loved ones on earth.

She begged that before her body was removed from Havre, her friends there, amongst rich and poor, French soldiers, English and foreign sailors, and "the dear Bretons," should be invited to a service of praise in the Sailors' Rest, to give thanks to God for his great goodness to her during all her life. He had never failed her, and she wanted all to know this. This wish was carried out exactly twelve hours after she passed away. The following night, when "the earthly house" had been taken on board the Southampton boat, to be carried over to England for interment, from seventy to eighty Bretons came on board, and, standing over the place where the body, covered with a Union Jack, was resting, they sang two hymns of victory! A day or two before she was called home she told us, in speaking of her departure, we were to say that she "had gone to glory, a poor sinner washed in the blood of the Lamb."

The little committee at Havre who worked with her most sympathetically are very anxious to carry on the work for sailors on the same lines as she had always done. Nothing is definitely settled as yet, but in all probability, as the lease of the Sailors' Home expires in September, arrangements will be made to combine the Home with the Rest, concentrating the work under the same roof.

International S.S. Lessons.

August 7.

"Elijah's Spirit on Elisha."—2 Kings ii. 6-15.

Golden Text: "*How much more shall your heavenly Father give the Holy Spirit to them that ask Him.*"—Luke xi. 13.

The Obscure Life.

After Horeb's experience Elijah's life was like the "still small voice." It was heard only by the few. But though the record is scant Elijah was working. Teaching young men, showing them by his example how to live for God. Such lives make the world better, though they be not recorded in "drum and trumpet history." The Progress of Britain is more truly portrayed in Green's "History of the English People" than in the records of kings and their battles.

Lesson.—Our duty to do our work faithfully whether recognition of man be given or not.

The Faithful Companion (6).

Though Elijah tried to get Elisha to return, he must have been gratified at the persistent faithfulness of his companion. Good to have a few real friends who will stand by us in all emergencies. We should hold such in very high esteem.

Lesson.—Christ the only one who can go with us through the swelling of Jordan. Make Him your constant companion. "I will never leave thee."

Elisha's Hard Request (9, 10).

"The sons of the prophets"—the young men who attended the college which was founded by Samuel.

"The mantle," the symbol of the prophet's power.

The request was that Elisha should have the elder son's portion (not twice as much power as Elijah had).

It was a hard request—

(1) Because it was a spiritual gift, and therefore difficult to impart to another.

(2) It depended upon the receptive power of the receiver.

(3) It was not in Elijah's power to give his spirit. It was the gift of God.

The Tools to Him who Can Use Them (10).

"If thou see Me." This was the condition of the blessing. This would be a mark of his perseverance and watchfulness. It was proof that he was capable of doing the work of Elijah.

Lesson. God calls men who have the talent to do his work. Then touches their talents with his inspiration. God's call does not always harmonise with that given by his people. God's people should put no barriers in the way of his prophets.

The Triumphant Departure (11).

The departure was in keeping with his former life—bold, fiery, and full of God's presence.

Lesson. The passage from earth robbed of its horrors for those who have done God's will. It becomes a glorious translation. Christmas Evans' last words "Drivé on, coachman."

David, when he had served his generation by the will of God, fell asleep.

Paul said, "I am now ready to be offered, etc."

The Chariot of Israel (12).

Nations then counted their strength by the number of chariots and horses. "Some trust in chariots and horses, but we will trust in the name of the Lord." Elijah took the place of an armed force in protecting Israel.

One good great man who has faith in God is more powerful than all horses and chariots.

Elijah's Legacy (13, 14).

He left Elisha to carry on his work. God always has his representative.

Lesson.—We, too, must place our quota in the bank of time for future generations to draw upon.

God's Man Recognised (15).

The students were waiting on the other side of the river at Jericho. When they saw Elisha approaching, they recognised him as the successor of Elijah. He had his master's spirit. So God's men should be recognised and known by their works and spirit to-day. Like Christ, a good man cannot be hid.

Illustration.—A bunch of roses or lilies would soon make known their presence in a room by their odour. There is a spirit of unselfish joy which carries sunshine everywhere. "A city set on a hill," etc. "Let your light *so* shine."

Items of Interest.

Home.

The Scottish Reformer says that Mr. Alfred Harmsworth, of "magazine war" fame, and all his brothers are life abstainers.

Mr. W. Henderson has resigned the secretaryship of Aberdeen Y.M.C.A. Association owing to his leaving the district.

The fund for the relief of the distress caused by the disaster at the Thames Ironworks has reached over £2500, and will be adequate to meet the needs of the sufferers.

An important concession has been made by the Government in their Vaccination Bill by recognising the parents' conscientious objection as a sufficient reason for not carrying it out.

The marble bust of Oliver Cromwell, from Lord Ashburton's collection, which has been presented to the nation, was placed temporarily in the outer waiting room of the House of Commons.

An extreme Ritualist innovation is a "Children's Eucharist." It is meant to be a children's mass, and is therefore utterly at variance with the order of the administration of the Lord's Supper.

Junior Christian Endeavour societies continue to increase rapidly. There are now nearly fourteen thousand societies in the world. One thousand of these are found in foreign lands.

In connection with the Church of England Temperance Society, a band of lady missionaries, as well as general workers, are about to visit the Kentish hop districts for work amongst the fruit gatherers and hop pickers.

The municipal authorities at Hanley, who in April last declined to open the free library on Sundays, have now also closed the museum. The average Sunday attendance during the preceding twelve weeks was only fifteen persons.

The total membership of the Baptist churches in Ireland is 2646, an increase of 133 for the year. New congregations have been organised at Killyleagh and Derry, and Rev. R. W. Hay has completed a tour of the churches on behalf of the Baptist Missionary Society.

A bazaar in aid of the London depôt for Greek industries has been held at the house of Mr. Reuben Sassoon, in Belgrave Square.—The profits of the Press Bazaar in aid of the London Hospital amounted to £12,000. A cheque for that amount has been handed to the secretary.

The Board of Guardians at Newton Abbot are exercised over the legality of allowing services to be held by lady visitors in the sick wards of the workhouse. Mrs. Elliott recently held one of these, and the master has objected, on the ground that it is illegal. The matter is to be discussed in three months' time. The experiment was tried at Greenwich Workhouse, after some opposition, a short time ago, with considerable success.

THE Y.W.C.A.

Guernsey.—Special meetings were held in connection with the Young Women's Christian Association here, from July 13th to 18th, by Lady Hope, which God has greatly blessed. The Bible-readings were times of real feasting on the riches of God's Word. The evening evangelistic meetings in the Market Hall were thrilling with touching stories from real life, which Lady Hope told with such deep pathos that very many hearts were moved, and we felt the power and working of the Holy Spirit. Sunday especially was a day of great blessing, the hall being crowded in the evening, many testifying by the uplifted hand their real desire to know Christ. Mr. Denny arrived on Friday, and greatly enriched the succeeding meetings by his genial presence and wise counsel. At the close of the meetings a tea was given to cabmen, followed by earnest addresses from Lady Hope and Mr. Denny. About fifty responded to the invitation. We believe that the outcome of these meetings is that many have been led to offer themselves for the King's service, specially among the young. Our hearts are very full of praise for all God has wrought during these days, and we believe that already our little institute is stretching out its hand to all parts of our island. To God be all the praise!

Foreign.

The plague in India has now spread from Coimbatore, in Madras, to Mysore.

The report of the Indian Famine Commission, under Sir James Lyall, is expected to be concluded in September.

The Chronicle of the London Missionary Society speaks in praise of the "self-supporting, self-propagating and missionary spirit" of the Polynesian churches.

It is stated that Mr. Goschen's supplementary naval programme has evoked malicious comments in Germany. In France it is regarded by the Press as a menace or a challenge.

Russia proposes the repatriation of 30,000 Armenian exiles in the Caucasus, which means they are to be sent back to their villages at present in occupation of the Kurds.

The Porte has refused to entertain the demands of Great Britain and France for compensation for damages sustained by their subjects during the Armenian massacres in 1896.

The China Inland Mission at Changshu Kiangsi has been attacked. Three missionaries, who were the only foreigners for many miles, were compelled to flee to Yamen. The mission premises were completely distroyed by the mob.

Aguinaldo, the leader of the Philippine rebels, has formed a Cabinet, with himself as President. He resents the restraint imposed upon him by the Americans.—The Carlists in Spain are preparing for a rising in the Basque provinces, Navarre and Catalonia. Spanish troops have recently been moved to Vergara and Tolosa, important strategic positions in the north. The Carlists are being closely watched by Government agents all over Spain. The Madrid Carlist Club is about to be closed.

Crete.—Considerable excitement prevailed over the elections for the Cretan Assembly.—The Deputies have already generally expressed a favourable opinion on the proposals made by the Powers, but insist on the Ottoman troops and civil authorities leaving the island.

Russia.—The Tsar has had his attention called to the uselessness of Russian monks and monasteries. There are 742 monasteries and 43,000 monks in his empire. He has resolved that the monks shall devote a portion of their time to the care of the sick and to the education of the poor.

The Far East.—M. Pavloff has tendered an apology for his threat to leave Pekin. He, however, persists in his demands for the exclusion of British and German instructors from the navy. The French Consul maintains an energetic attitude in the negotiations pending between the French and Chinese at Shanghai, and holds the Chinese authorities responsible for all the troubles.

The War.—American transports are reported to be nearing Porto Rico. General Miles has sailed for this destination, and other expeditions are on their way. It is estimated that the strength of the expedition, when the troops yet to leave the United States arrive, will be over 40,000 men. At Cuba there is still some friction between Generals Shafter and Garcia. When the Spanish soldiers have left Santiago the Cubans will have liberty to enter the city. In a petition to President McKinley, Cuban non-combatants say: "We hope that the present state of affairs at Santiago, where the Spaniards are still administrators of our interests, property, and fate, will be brief, that the city will soon be handed over to the Cubans, that our army may enter, and that the flag of Cuba may wave triumphantly beside the American flag, as the Cuban soldiers fought side by side with the Americans against the common enemy."

The Licensing Commission.—The evidence before the Royal Commission on Licensing has closed. The members have adjourned for the holidays, and at the sitting in November Lord Peel will present a draft report. In that case it should be possible for the recommendations of the Commission to be in the hands of the Government in plenty of time to give effect to them in the next Queen's Speech. The Commission is a strong one, and, whatever report may be forthcoming will be entitled to respect. Temperance workers should, however, be on their guard against expecting too much from it. But we may be sure that any alteration in the law suggested by such a body will be an improvement, and should be accepted with thankfulness, even though it may leave much to be desired from the ideal point of view.—*Record.*

Scottish Navvy Mission Society.—We are sending a missionary to begin work amongst the hundreds of men employed upon the Kirkcaldy Waterworks, to visit the men in the huts, conduct services in the dinner hour and on Sundays, also a Sunday-school and Bible-class. On week-nights the mission-rooms will be open for reading, and the navvies make good use of such opportunites. Night after night such rooms are crowded. The missionary is present, and finds in the crowd many an anxious soul seeking the Lord. From various public works come calls for a missionary, but our hands are tied owing to lack of funds. Will readers remember this important work in prayers, money, and gifts of suitable books and tracts for the reading-rooms? I shall be glad to receive and acknowledge any gifts that may be sent to the head office, 49, Castle-street, Edinburgh, addressed to Francis Taylor, Superintendent.

Letters to the Editor.

OLD TESTAMENT TYPES.

Dear Sir,—Does not "J. S." use 1 Cor. x. 11, in a manner somewhat apt to disappoint, if not mislead Bible readers, although a common one with speakers and writers on types? He builds on it an interesting series of typical meanings, but they are not the lesson referred to by the Apostolic writer. "All these things happened—for types." Christ as Paschal Lamb and Christ as Smitten Rock are not mentioned here by St. Paul. "They are written for our admonition," apparently for a special one, for verse 12 follows at once with "Wherefore let him that thinketh he standeth" (shall we say in Egypt, the Wilderness, or Canaan?) "take heed lest he fall." Surely the first and plainest meaning of the passage is that all our Christian privileges are of no avail without, after a personal application, a constant watchfulness, and this watchfulness is supported by the promise in verse 13 of our God's faithfulness to keep. This appears to be the true aspect under which the "Children of God," here called "My dearly beloved," are referred to.—Yours,

S. Andrews.

"SAINT."

Dear Sir,—Now that there is so much stir abroad concerning Ritualism in the Church of England, may I call attention to, and enter a protest against, a practice so largely adopted by even Evangelical Christians of prefixing "Saint," "St." or "S.," to the names of the Apostles and of many "early fathers"?

The Scripture doctrine is that *all* believers are saints (1 Cor. i. 2; Eph. i. 1, etc.), but, alas! Rome long ago perverted this truth by her "Calendar of Saints," and even amongst Protestants to-day so many do not know the glorious privilege of the lowliest disciple of the Lord Jesus that he is a "saint that is in Christ Jesus."

The American Committee of Revisers of the New Testament wished to strike out S. (*i.e.* Saint) from the titles of the Gospels and from the headings of the pages (see list of their readings paragraph 1 at the end of the Revised New Testament). Why the English committee did not agree to this I cannot understand, as the word Saint is *not in the approved Greek texts* in those places.—Yours sincerely,

July 15, 1898. Cecil Smith.

Personalia.

Dr. A. T. Pierson is expected to occupy the pulpit of Emmanuel Church, Hove, for two months.

Prebendary Webb-Peploe is leaving town this week for Switzerland. Correspondence will not be forwarded unless marked "urgent."

The directors of the London Missionary Society have appointed **Rev. A. E. Jennings** to labour at Barkly West, Cape Colony, in succession to the late Rev. W. Ashton.

Mr. Moody has received the gift of 100,000 dols., in securities, to be devoted to the needs of his schools at Northfield and Mount Hermon, Mass., one-half to each. The donor's name is withheld.

Mr. and Mrs. Ricketts.—Mrs. Hind Smith has received news of the arrival of the Jamaica family at Agbon, where Mr. and Mrs. Ricketts are working, and where the parents have been anxiously awaiting their children.

Her Majesty the Queen has sent a donation of £100 to the Second Jubilee and Centenary Fund of the Church Missionary Society. A gift of a like amount was contributed by the Queen and the late Prince Albert to the society's first Jubilee Fund in 1849.

Rev. A. Murphy, Diocesan Missioner for the Diocese of Huron, is now in England, and will be pleased to undertake Sunday duty during August, and conduct parochial missions during September, October, and November. Rev. F. S. Webster recommends him very warmly. Mr. Murphy's address is The Colonial and Continental Church Society, 9, Serjeant's Inn, Fleet-street, London, E.C.

A Mission Farewell.—In connection with the North London Gospel Samaritan Mission, a meeting was held last week in the lecture room of the Upper Holloway Baptist Chapel. The hon. pastor of the mission, Mr. Henry Bird, presided, when some farewell addresses were given in connection with the departure of Mr. and Mrs. Andrews for South Africa. Mr. and Mrs. Andrews have been engaged in mission work for years in this neighbourhood.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

A general mission is to be held in Ashton-under-Lyne and adjacent parishes in October next.

Rt. Rev. William Walsh, D.D., Archdeacon of Canterbury, has been appointed Bishop Suffragan of Dover.

A new mission church for the parish of St. George's, Douglas, has been opened by the Bishop of Sodor and Man.

Rev. Arthur Robins, rector of Holy Trinity, Windsor, has kept his silver jubilee in the royal borough. During these twenty-five years he has preached just 5500 sermons.

In his charge to the Sussex clergy, at Pulborough, the Bishop of Chichester urged that special Sabbath services should be conducted for cyclists, and provision made for the safe storage of their machines.

The Church Pastoral Aid Society is appealing for funds to extend its work. It has now on its books 100 approved parishes, with an aggregate population of 1,000,000, waiting for the help which it is unable to give.

Hon. and Rev. J. G. Adderley is actively pursuing his crusade against the Secularist movement on Sunday afternoons at the Marble Arch, where he draws very large crowds, and animated discussions follow his addresses.

The Bishop of Stepney has instituted "Father" Dolling to the vicarage of St. Saviour's, Poplar. Mr. Kensit protested against the institution without an undertaking from Father Dolling as to his practices and doctrines.

Two English parishes and one Welsh parish have each a clergyman who is called "the children's curate." The title comes from the fact that the stipends are provided through the Home Mission Society by the children of England and Wales.

The social work of the Church Army has developed so rapidly that of late there is hardly a large town in England which is not covered by it. The Labour Homes have earned not only the gratitude of the men rescued, but also the warm commendation of the Poor Law authorities.

Lady Herschell laid the foundation-stone of a new mission-hall in Essex-road, Islington, for the St. John's district. The freehold of the site is a free gift, and the cost of erection and equipment of the hall, about £3700, has been subscribed with the exception of about £500.

The latest news from Uganda is that the country is quieting down, and all the Europeans are well. It may be hoped, therefore, that the missionary operations will soon be resumed on the former scale. Bishop Tucker has reached Mengo after "a wonderful journey—the quickest ever made with a laden caravan."

Referring to the Police-court Mission, and particularly appealing for increased support to the South London branch, the Bishop of Rochester testifies that the magistrates and police not only recognise it, but daily avail themselves in dealing with perplexing cases of the help which a missionary, and often he alone, is in a position to give.

The *Record* is giving a series of articles exposing the extreme ritual in certain churches. It says that at a recent "service" in St. Matthias's, Earl's Court, the "Choral Eucharist" was marked by the absence of communicants, the celebrant and those with him in the sanctuary bowed down before the elements, and the host and chalice were elevated for adoration by the people.

A Sunday meeting of about 700 people was held outside St. Thomas's Church, Warwick-street, Liverpool, and a resolution was adopted calling upon the Bishop of Liverpool to exercise his episcopal authority to put a stop to the Popery and treachery going on in that church. Anti-ritualists talk of visitations of protest to a number of Liverpool churches where the ritual is considered advanced.

During the time the Rev. John Parry has been vicar of St. Leonard's, Bow, great progress has been made in the work of the parish. Five years ago they had one lady worker, three mission women, and four clergymen; now there are eight lady workers or nurses, three mission women, and six clergymen devoting their whole time to trying to influence the tremendous population comprised in this the largest parish in the whole of London. There are over 2000 names on the books of the Sunday-schools and Bible-classes.

Congregational.

The City Temple Thursday noon-day service has been discontinued until after Dr. Parker's vacation.

This year is the 150th anniversary of Carr's-lane Chapel, Birmingham, and arrangements are in progress for its celebration on Nov. 15 to 17.

Old students of Lancashire Independent College will meet at Halifax during the session of the Congregational Union. Rev. J. Ferguson, Moss Side, Manchester, is the hon. secretary.

Rev. James Hadfield, for thirteen years missionary at Lifu, Loyalty Islands, is in England on leave of absence for three years, during which the Old Testament will be printed in the Lifu language from his translation.

Dr. Guinness Rogers has written to the members of Grafton-square Church, Clapham, inviting them to select with as little delay as possible an efficient co-pastor who, when the necessity arises, may succeed to the sole pastorate.

Rev. Arnold Thomas, of Highbury Chapel, Bristol, has written to Dr. Fairbairn declining the appointment to the Chair of Pastoral Theology at Mansfield College, Oxford, which would necessitate his retirement from his present pastorate.

Rev. J. Belsher has resigned the pastorate of Kingswood-hill Church, Bristol, to take charge of Georgetown Church, British Guiana, where there are 410 members and five or six mission stations, with occasional visits to the stations of the American Indians.

A site for the erection of a new church has been secured at Higher Green, near Lewisham, and building operations have commenced. Some hundreds of houses are to be erected in the district, in addition to those already built, and the need of a Congregational church is keenly felt.

The united congregations of St. George's Presbyterian Church and Grange Congregational Church, Sunderland, will amalgamate for worship during the months of July and August, Rev. J. Smyth Wood preaching during the first month, and Rev. Wm. Spensley the second month.

Rev. Charles Culledge Keen, of Feltham and Sunbury churches, has celebrated his seventeenth anniversary as minister of the two pastorates. He has recently had the joy of receiving into church fellowship twenty-one new members at Feltham, principally from the Sunday-school and Bible-classes.

At the ninety-ninth anniversary services of Southwark Sunday-school Society, held in Christ Church, Westminster Bridge-road, an address was delivered by Rev. F. B. Meyer, president. The church was completely filled with scholars from the society's thirteen schools, which give unsectarian religious instruction to 5,000 young people each Sunday. The society's centenary will be celebrated next year.

Rev. W. J. Woods has circulated among the churches an appeal prepared by Dr. Brown, of Bedford, in connection with the Church Extension Fund of the Congregational Union. A contribution of £5 each from one thousand of the larger churches, independently of contributions for local purposes, would increase the sum already subscribed to £10,000, and by judicious expenditure would be likely to produce equally satisfactory results.

Baptist.

Dr. Culross, now in his seventy-fourth year, is very much of an invalid, and is not able to do any active work.

At Old Baptist Chapel, Gamlingay, the Sunday-school anniversary extended over three days and attracted visitors from many adjacent villages.

Rev. R. Wright Hay has been appointed secretary of the Young People's Missionary Association in the place of Rev. W. J. Price, who is resuming mission work in India next October.

Rev. J. P. Clark, of Gunnersbury Church, London, W., has decided to resign the pastorate of this church, after six years' work. His children's health necessitates a more bracing air.

Rev. Dr. Rouse is now on his way to this country, his labours upon the revision of the Bengali Bible having told upon his health. He first went out to India thirty-seven years ago, and hopes that after his home visit he may again be able to return.

The series of sermons preached at Abbey-road Chapel, N.W., by Pastor H. E. Stone, on the Book of Common Prayer have aroused much interest. The last of the series (until September) will be next Sunday, when Article VIII., "The Three Creeds," will be the subject.

The Baptist Total Abstinence Association reports the formation of 270 Bands of Hope during the past year, making the present number 1556. There are 1627 abstaining Baptist ministers, an increase of 128; out of 211 students in the British theological colleges 209 are abstainers, while 47 missionaries in the foreign field are thus returned.

Queen-street Church, Port Elizabeth, South Africa, has held its annual meetings. Since the arrival of Rev. A. Hall from England in March the congregations have increased, especially at the week-night service, when a Bible exposition is given, and nearly thirty persons have joined the church. There are branches at Walmer and Zwaltkops.

Methodist.

The Great Queen-street Centenary scheme has resulted in the raising of £3500.

A new Primitive Methodist chapel has been commenced at Wilmington, Cheshire, to seat 250 persons, and cost £500.

In 1903 the Wesleyans, Bible Christians, Primitive Methodists, and Methodist Free Churches will probably become one body.

In connection with a scheme of extension for Walthamstow, memorial-stones of a new church and school have been laid in Blac horse-road.

It is proposed to erect a new chapel at Barwick, as a memorial to the noted local preacher, Mr. William Dawson, to supersede one built in 1804.

Leeds Primitive Methodist Council has arranged for a united mission throughout the city in November; a series of noon-day sermons will be preached each day in the Philosophical Hall by Rev. A. T. Guttery, one of the missioners.

Dr. Rigg, who has edited the *London Quarterly Review* for twenty years, has retired. Dr. Watkinson, the late President of the Conference, becomes editor, and will bring out the *Review* in a new form at the beginning of the new year.

The Bible Christian Conference, which assembles in Diamond-street Church, Cardiff, this week, is composed of eight-six ministers, seventy-three laymen, seven probationers, nine committee-men, twelve candidates, and eight visitors.

There are a large number of applications for admission into the Wesley Deaconess Order. Seven new probationers are to enter into residence at Mewburn House or Calvert House early in September. A second deaconess sails for Ceylon early in the new Connexional year.

Amongst visitors to the United Methodist Annual Assembly was Mr. W. Crowther, of Harby, a local preacher of eighty-nine years of age, who still takes appointments each quarter, and has walked over 70,000 miles to fulfil preaching engagements, and although not so vigorous in body as at one time, yet his interest in pulpit work is undiminished.

Manchester and Salford Mission has now in full membership 2631, as against 2187 last year, an increase of 454. There are five Sunday-schools, with 2500 scholars. In the congregations under the charge of the Mission there are no fewer than 14,000 persons, and careful observation shows that for the most part these come from the non-churchgoing population.

At the United Methodist Free Church Assembly last week the chapel report showed that during the year nine chapels and five schools had been built, and ten buildings enlarged or improved at a cost of £41,962, towards which £23,890 had been raised. Chapel debts had been reduced by £31,340. The income of the relief fund was £474, an increase of £25 on the year.

Methodists at York have acquired the use of the large Festival Concert Hall in that city for a series of evangelistic services extending from July 10 to Aug. 28, and have obtained the services of many well-known ministers to conduct them. The services, which are held three times every Sunday, are made as bright and attractive as possible by means of an augmented choir from the Wesley Centenary Chapel and an effective orchestral band.

At the Liverpool Methodist Council Mr. Perks's "million scheme" was discussed. It was expected that £30,000 of this would be devoted to Liverpool. Should this be so, it was proposed to set apart £15,000 of it as an extension fund; £7,500 would be devoted to the Liverpool Mission premises in various parts of the city, and the other £7,500 would form the nucleus of a fund to erect a great central hall. Next year Rev. Charles Garrett attains his jubilee as a Methodist preacher and his twenty-fifth year of superintendency of the Liverpool Mission, and if the proposals of the Council are carried, the new hall is to be called the Garrett Memorial Hall.

Presbyterian.

Since Rev. George Hanson's settlement at Marylebone five months ago over seventy new members have been added to the roll.

London Presbytery North has now fifty-two congregations within its bounds. This is an increase of five within the past seven months.

Professor Moody Stuart, of Glasgow University, is lying seriously ill at Crieff, and the gravest apprehensions are entertained with regard to his condition.

Rev. Dr. Watson (Ian Maclaren) hopes to fulfil in the spring lecturing engagements on the Pacific coast, which he was not able to take on his visit last year to the United States.

Principal Dykes has returned to England in greatly improved health. His colleague, Professor Gibb, is invalided in Germany as the result of a carriage accident at Heidelberg.

Presbyterian churches are now to be found at about forty of the leading watering-places (mostly seaside) in England. This is a great advance in the state of things thirty years ago.

At a conference presided over by Sir George Bruce, a resolution was passed urging the Presbyteries to raise as quickly as possible their fair share of the £20,000 required to complete the new Church Building Scheme.

Lord Stratheona laid on Saturday the foundation-stone of the new Presbyterian Church of St. Peter, Beechcroft-road, Upper Tooting, in the presence of a large gathering. Lord Stratheona spoke in high terms of the energy displayed by Rev. P. E. M'Leod in Tooting and the district, and wished the movement every success.

Fallen Asleep.

Mr. ROBERT NORRIS, formerly of the Methodist Central Mission, Belfast, at Indianapolis, U.S.A.—At the age of seventy-seven, Mr. BENJAMIN POPE, of Stretham.—Mrs. W. SLIPPER, who was baptized in 1848, and until lately took an active part in all works of usefulness in connection with the Stalham Baptist Church.—Mr. JAMES CROW, at Shepherd's-bush, in his ninety-first year, for long well known as a Methodist local preacher.—Rev. A. B. ATTENBOROUGH, formerly of Lendal Chapel, York, and of St. John's Congregational Church, Sevenoaks.—Rev. T. H. SPARHAM, late of Great Ellingham, Norfolk, in his seventy-fifth year.—Mr. TOM SUTCLIFFE, secretary of the Todmorden Baptist Church.—Mrs. F. M. SMITH, wife of the pastor of the Baptist Tabernacle, Peckham, a great helper in several of the church agencies.—Mr. THOMAS ROBINSON, one of the deacons at Wavertree Congregational Church; his loss is keenly felt by the entire community.—Mr. HENRY HIBBERT, the well-known Temperance advocate.—Rev. GEORGE A. BISSETT, minister of Giantshouse and Reston Parish, near Berwick, at the age of forty-four.—Mr. WILLIAM KENNEDY, a local preacher, at Brixham.—Rev. AUGUSTUS F. BIRCH, for seventeen years rector of Northchurch, Hemel Hempsted.—Mrs. COLE, wife of Rev. J. W. Cole (Baptist), of Plumstead.—Mr. JOHN HOCKING, a typical Cornish Methodist, and local preacher during nearly half a century.—Rev. GEORGE CARRUTHERS, B.D., minister of Fal kirk Parish, at the age of fifty.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—L.W.C. A.W. P.M.B. J.K. E.A.P. T.A. M.B.G. C.M.B. G.M. G.R.C. W.H.W. R.G.P. F.C.G. F.S.W. R.H. H.E.T. E.A.T. A.C. J.H.C. M.P.P. W.G. A.L. A.B. E.S. W.W. J.W.R. R.M. A.M. J.R.B. W.P.G. E.L.V. J.S. Miss J. T.H. W.G.P. R.A. E.G. G.F.H. J.H.B. E.F.G. E.J.N. S.E.M. E.A.E. H.J. H.E.T. H.L.H. J. van S. J.M.S. J.A.A. C.C.K.

APPLICANTS FOR TRACTS.—J. F. McHaffie, 40, Ham Park-road, West Ham, E.; H. Crawford, 3, Hazelwood Villas, Gordon-hill, Enfield, N.; E. A. Osburn, 63, Albion-hill, Brighton; Frank Hayes, Victoria Buildings, Blaenau Gwent, Cwmtillery, Mon.; R. Jones, 19, Whitley-crescent, Reading; A. Adams, 210, Glyn-road, Lower Clapton, N.E.; A. Butler, 2, Cotterell-buildings, Shelton-street, Drury-lane, London, W.C.; R. Howton, Mission Hall, Glossop; W. R. Johnson, Templetown, Consett; M. Wilkinson, 44, Wilmington-square, Rosebery-avenue, W.C.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

The Army Manœuvres.—Arrangements have been made by the War Office to provide at each camping ground in the new manœuvre district in Wiltshire a marquee, with bar of not less than sixty feet run, to be used as a temperance tent for each division. The Army Temperance Association, which has been so long working to obtain fair play for the water drinker, hope that these tents will be the means of helping all their members to keep faithful, and also inducing many others to contend with hard work and broiling sun under the most favourable conditions.

Seamen's Rest, Port Said. — Having returned (after a few months' very necessary change, which has resulted in a complete restoration to health), I am much encouraged in the hope of being able to continue more fully the distribution of good reading amongst passing soldiers and sailors at this port. No other place affords such an opportunity as this, and we earnestly desire the co-operation of your readers in this work. We have placed thousands of bundles of nicely assorted readings in the transports, men-o'-war, and merchant vessels with certain good results. Any sound, bright reading is very much appreciated. Boxes or parcels sent care of Soldiers' and Sailors' Institute, Southampton, or care of Geo. H. Story, Estate Agent, 15, Pilgrim-street, Newcastle-on-Tyne, will be forwarded. Friends will do well to respond promptly, as our stock is low at present, and the transport season will soon be here. ALEX. LOCKE.

Seamen's Rest, Port Said, Egypt.

The Christian.

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NOTES AND COMMENTS.

AN esteemed friend and occasional correspondent from an important provincial town recently called at our office, and asked for direction as to the headquarters of missionary and other organisations in London. He declared his object to be to pass a short holiday in visiting these and interviewing their officials; and having given him such information as he required, we wished him much pleasure and profit in his round of inspection and inquiry. Our friend's case is typical rather than exceptional, and we call attention to his visit because it may indicate to others a method of studying Christian work, alike in polity and practice—whether as a holiday occupation or otherwise makes no matter. He writes :—

Altogether I had a most enjoyable time, and am sure my visit will leave a lasting impression upon me. I shall be giving accounts of my experiences both to my own church and to a local Regions Beyond Helpers' Union; and I trust these may be stimulated by what I may be able to say. For a good many years I have made a study of both home and foreign missions, and this has naturally led me to think a good deal of their plans of working. I have been impressed with what I venture to call defects, so I made sundry suggestions to the officials. It gave me genuine pleasure to have these suggestions received with thankfulness, and a promise of their consideration and probable adoption.

I am sure if more Christians would spend a few days as I did it would tend to much good and the glory of God. I desire also to thank you for the kind directions you gave me. I think you should make a point of this being intimated in THE CHRISTIAN that any information on missions would be given at the office of the paper. You might also advise persons going to London to visit the headquarters of the missions. This would, I am sure, be of benefit both to the visited and to the visitor. I shall take increased interest—if this were possible—in reading about these missions because I know the men and the places.

One other suggestion may be allowed. There are weary pastors in country towns and villages who would greatly enjoy a visit to London as a holiday, and be set up for future work by making a round of its institutions and seeing something of its religious life. Christian residents in London suburbs should find great pleasure in facilitating a trip to the metropolis on the part of hard-worked provincial ministers, and then in so directing their movements that during a brief stay they might gather not only physical refreshment but also mental and moral ideas to help them in their service for Christ.

Nonconformists travelling in Switzerland will regard with satisfaction the arrangements made by the Free Churches for English services during the holiday season. At Chamonix, Zermatt, Grindelwald, and St. Beatenberg services are being conducted by ministers from London and the provinces, and are thoroughly appreciated. The number of places where such services can be enjoyed will no doubt be largely increased another year.

A great figure in the struggles and movements of 19th century has passed away in the death of Prince Bismarck. The man "of blood and iron" was the author of United Germany, the humiliator of France, and the foremost diplomatist of his time. From a Christian point of view it is difficult to square his career with the tenets of the New Testament, but he was used by the only Ruler of princes for a mighty work. His religion, such as it was, seems to have been sincere; its fatal fault was that it was hedge-bound within the limits of an intense but narrow patriotism. He openly professed that everything was right which furthered the interests of his Fatherland, and he acted boldly on this assumption. He reaped what he had sown, and lived to see his life-purpose achieved, but himself set aside with the same ruthlessness which he ever showed towards instruments he had used and no longer wanted.

There is one result of the diplomatic methods of Bismarck which has left a deep mark on that of European nations. His conception of patriotism was essentially selfish, and he followed it out to its logical consequences with a cynical directness that left no trace of magnanimity towards the weak or the conquered. This feature has since become almost a first principle in international affairs on the Continent, and has made the leading nations hopelessly suspicious of one another's aims. This evil seed has borne fruit in the immense armaments of modern times. It was at the root of the callous indifference of the European concert towards the sufferings of the Armenians. It is to be feared that it will be long before the councils of the nations will be purged of this evil leaven.

The Russophobe temper which seems to be the predominant factor in our foreign policy just now has issued in another proposal to extend our Navy, for which the nation will have to pay to the tune of eight millions. The project has been meekly assented to by Parliament, and seems to suit the present sentiment of the public. It is lamentable that this tendency to international jealousy and suspicion is increasing at such an alarming rate. Owing to it the whole world is being taxed at a rate higher than ever before, and huge armies and navies are being kept up at an incalculable cost, with no present prospect of being moderated. It is assumed that preparedness for war is the best guarantee of peace. Is it not more likely that the "sight of means to do ill deeds" tends to make "ill deeds done"? The greatest peril of war arises from the bloated and ever-increasing armaments of the world.

The latest news from Uganda shows that the flames of insurrection and strife are burning more fiercely than ever. Mission work is almost at a standstill, and missionaries go about in daily peril of their lives. Twelve out of twenty-eight British officers have been killed, over a thousand lives have been lost, and according to correspondents on the spot the trouble is not ended. There are allegations of mismanagement at the coast and of bad leadership up country. No good can come from hiding the facts from the country; and if "private advices" can reach home, Government despatches ought to come at the same time and be published. We trust that there may soon be better news, and that in any case there may be no hindrance to the work of the Gospel. Meantime the greatest sympathy is called for towards the brave men and women who are still left in this troubled country, and are trying to keep the torch of the Gospel alight in a benighted region. The Christians there need all the prayers of the Christians at home, that they may be upheld in their hour of trial.

It was recently remarked by Mr. John Thomson, author of "Through China with a Camera," that it is painful to observe how the Chinese people are ignored in the political changes now affecting their country. The rulers of the West speak of markets, of territory, of "the open door," of forts and ports, of districts of influence; but the living men and women, some four hundred millions of them, are treated as a negligible quantity. This selfish, materialistic way of dealing with countries is too common among statesmen in all ages; but a change will come in the case of China, for its people are too numerous, too powerful, too intelligent, to be dealt with as slaves. The West will have to reckon with them as men sooner or later. The presence and diffusion of the Gospel in the land is in itself a guarantee that the human element will in time be considered more precious than commerce; and commerce will not be thereby injured, but improved.

According to a Parliamentary paper just published, the abolition of slavery in Zanzibar is proceeding but slowly. Out of the scores of thousands of slaves in that region only 4278 had been emancipated by April of the present year. On the mainland the *legal status* of slavery, for reasons satisfactory to the Government, has not even yet been abolished. This half-hearted and piecemeal policy is altogether out of keeping with the times, and will need unceasing vigilance if it is to issue in real emancipation. The reason of the slow progress of the movement is the fact that the initiative is laid on the slave; and when we realise the low condition and dense ignorance of these poor creatures it is no wonder that they are so slow to recognise and exercise their rights. Unless more is done to educate them and champion their rights, it will be a long time before their freedom will be gained.

A French writer says that in a country where the idea of reverence has lost much of its strength, where the name of God is expunged from every official document, Frenchmen come to regard their army as the only means of penetrating the whole national life with ideals of obedience and faith. For law from Heaven substitute the law of court-martial; for the Church the barracks; for the Gospels the soldiers' guide-book. These be thy gods, O France! Renan grieved over the loss of the old ideals, and said that society was living on the fragrance of an empty vase; but now, it would seem, the vase is broken and the fragrance evaporated. Hence the greater need for evangelisation.

The reports of the British Medical Association meetings contain statements of views on the moral aspect of medical questions that are very wise and sound. Dr. Blandford (London) holds that

it would be to the benefit of many lunatics if they were held responsible to a certain extent, and instead of hanging a man he would send him, not to Broadmoor to smoke pipes the rest of his life, but to penal servitude, where he would do some useful work. Professor Sir W. Gairdner agreed with the doctrines of Dr. Mercier, and instead of the present verdicts of "guilty," or "not guilty because of insanity," he would prefer that they should have a third verdict, "guilty, but insane."

The legitimate influence of the moral sense in certain cases where it is too often ignored is distinctly recognised. Professor Annandale (Edinburgh), with commendable courage, expressed his sincere regret that

in some quarters the true, honest, and high feeling which should be the standard principle of the members of the profession was in the present day partially or wholly ignored. A section of the public —or, rather, a section of what was termed "Society" —had done much to interfere with the proper feeling which should exist in the profession. There were some doctors, he feared, who took advantage of extravagant popularity, and traded on it in a manner not consistent with the high feelings which should influence all professional relationships. If any member of their profession encouraged or took part in "Society's" ignoble life or actions, he was not worthy to belong to the profession, and he certainly did not add to its reputation.

An able writer in the *Quarterly Review* for August deals trenchantly with the question of Church reform. He deprecates any attempts at so-called reform "which would accentuate more than ever the division between the Established Church and the chief Nonconformist bodies," and says:

We are disposed to believe the day will come when an earnest effort at greater union between the religious forces of the nation, not including, of course, the irreconcilable Romish communion, will be made.

The chief difficulties in the way of such union, he thinks, are created by the clergy themselves

by the Romanising tendencies which have so deeply undermined lay confidence by assumptions and arbitrary actions which the wisest of them deplore.

These words are of weighty import, coming, as they evidently do, from one who knows the Church of England from the inside.

Papists have made such strenuous and persistent efforts to "capture" the secular Press for their own purposes, that the work of the Protestant Press Agency deserves the support of all true Protestants. Its purpose, as we have more than once explained, is to watch the newspapers, and where an opportunity occurs to present their readers with information concerning the foul history of the Papacy, to correct misrepresentations, and answer Romish attacks. The experience of the society, which was only started last October, has shown that in many secular papers no anti-Romish matter will be inserted, and that the only way to counteract the work of Rome in the columns of the Press of Protestant England is to keep "pegging away." An appeal is made by the secretary, Mr. A. Le Lievre, of 55, Westbourne-road, Barnsbury, N., for help by posting to him copies of newspapers, etc., containing sermons, lectures, etc., on Romanism and Sacerdotalism.

One of the tests of a Biblical theology is the conception of God which it contains. Nothing can be richer and fuller than the many-sided presentation of the Divine nature unfolded in the Scriptures. Those who have built up systems of doctrine from these materials have for the most part failed to remember that no single aspect of the Divine attributes affords a complete and sufficient basis for religious thought. It will not do to restrict our attention to the Sovereignty, or the Holiness, or the Fatherhood of God. The Bible presents all these aspects fused into a transcendently beautiful and vital unity. Since men's conception of God rules their whole outlook on life, it is important to find a place in our thoughts for all the varied presentations of the Divine. Only as we realise truly what God is can we understand his dealings with us in nature, providence, and grace.

To the Apostles the Resurrection was the vital element of the Gospel of God. "With great power gave the Apostles witness of the Resurrection of the Lord Jesus." "If Christ be not raised, your faith is vain; ye are yet in your sins." Satan has the power of death; God has the power of resurrection. Satan exhausted his power in the death of Christ; "but God raised Him from the dead." God said, "Let there be light," and light was; but "*by the exceeding greatness of his power* He raised the Christ from the dead." Scripture presents the Resurrection as the greatest manifestation of the almightiness of God.

The Psalmist praises God for the "brooks by the way" out of which his chosen shall drink and be refreshed for the conflict and sorrow of life (Psalm cx. 7). There are some sources of strength that come in the line of direct seeking, and can be gained in no other manner. There are others which come "by the way"; they are gifts "thrown in," ready for appropriation by those who have the eye to see and the heart to understand. It is well to be watchful for these spiritual springs, which flow past every door. Natural beauty, noble thinking, human friendship, sympathy, home affections, the privileges of worship and Christian fellowship—how much refreshment is to be drawn from these earthly blessings for the soul on its pilgrimage to the City of God! The higher gifts of grace come easiest to those who recognise and use these lower gifts well.

"I fust explains de tex'. Den I persents de argyments; and den I puts on de rousements." This was a certain negro preacher's method of preaching. Some preachers do the first admirably, give a small quantity of the second, and leave the third alone. If there is any grave general fault in the preachers of to-day it is that they do not "put on the rousements." Is this because they are not thoroughly under the influence of the things they say? Or is it because they have a feeling that it is not for them to press the truth they have lucidly set forth? Probably the latter is the dominating reason. But it is mistaken. The "rousements," by manifesting the preacher's earnestness, become contagious, and awaken the earnestness of his hearers. Knowledge is the necessary groundwork of religion, but feeling is the life.

The Echo is publishing a series of articles on "Overwrought Women," and has obtained a large body of statistics, drawn in all cases from personal narratives, concerning the condition of waitresses' work in the public-houses and refreshment rooms of London. Had a religious or temperance journal published the following pathetic sentences received from one poor girl, they might have been viewed with doubt, but coming from a secular journal they will probably have weight:—

How do I know but what you may get me out of my situation? So many so-called helpers do us a lot of harm. I often feel ill; still there are hundreds only too ready to step into my place. We have to put up with all sorts of insults at times from so-called gentlemen. I don't think people would wonder why girls go on the streets if they had our life a little time. I shall be married next month, thank God!

In many cases no wages at all are paid; tips are the remuneration, surely an immoral and degrading system. Hours are long, sometimes from 8 a.m. to 10.30 or 10.45 p.m. Meals are often irregular, and taken at odd moments. The conclusion our contemporary draws is:—

We want legislation fixing rigorously the maximum working-day, modifying the system of fines, securing a fixed hour and a fair interval for meals—and, above all, establishing an inspection which shall cover the whole area of the trade.

The Joy of Christ.

John xv. 11.

By Dr. J. CULROSS.

A NOT uncommon interpretation of this passage, at least from the time of Augustine, is this: "I have spoken these things to you in order that my joy in you—the joy which I have hitherto had in you" may remain. Just as the Apostle John writes, "I have no greater joy than that my children walk in truth," so according to this interpretation Jesus says to his disciples, Ye have hitherto given me joy; and I have spoken these things to you now in order that my joy in you may continue. But this interpretation is negatived by the true reading, which is not "that my joy *may remain*," but simply "*may be*."

There is a deeply rooted idea in many minds that the Christian life, being one of self-denial, must needs be cheerless and unhappy. Just the contrary, as a matter of fact, is the law of the kingdom of heaven. Both by the redemption we experience and the blessings conferred upon us reason is given why we should rejoice—not merely waiting for joy in the blissful hereafter, but actually possessing it now and here. It is not a fitful blaze of longer or shorter duration, like the illumination of a metropolis on a Coronation day, but a divinely sustained principle, with a perpetually abiding reason for it. It has, indeed, its times of ecstasy—as summer has its golden days, so cool, so calm, so bright, the bridal of the earth and sky; but it is meant to be the very condition of the soul.

The joy which Christian disciples are meant to possess is Christ's joy, the joy of his own blessed soul, "my joy." This differentiates it not only from all that is false, but from all that is lower. Taking even true Christian men, to what an extent they often fall short of it. Such joy as they possess has often very little resemblance to that of Christ. Perhaps the world goes well with them: they live in a pleasant home; they have good health and worldly prosperity; they have agreeable neighbours, attached friends, and public respect; and so life passes pleasantly and agreeably. But as to the joy of Christ, sacred, sweet, satisfying, strengthening, they scarcely know it; and know it only as a memory.

There are three elements or aspects of Christ's joy to which I would refer, in which He wishes us to be sharers with Him. In Him it was found side by side with sorrow, side by side with a deep entering into the sorrows and woes of others.

First, there is what may be called his *filial joy*—the joy that belongs to Him as Son. To a large extent this must remain a mystery to us, lying outside the region of our knowledge. But we are brought into the presence of it by such an expression as this: "The only begotten Son who is in the bosom of the Father." We know not what is implied in such an utterance; only we feel sure it means at once joy and love. This joy is unspeakable, absolute, infinite. Now it is Christ's

will that we should share his joy in virtue of our being made sons of God, heirs of God, and joint-heirs with Christ. To realise this blissful standing, to have full assurance of the fatherhood of God, to say with undoubting heart, *I am God's child*, fills the soul with sacred bliss, whatever his worldly circumstances. The man who has been hurt by the archers, hit by the slings and arrows of adversity, the man who stands out in the world's cold, the man who was yesterday reduced from comfort to poverty, the man who is going down into the valley of death-shadow with no prospect of return, being able to look up and say, *But God is my Father*, has a deep well-spring of joy in his heart that nothing on earth can dry up.

A second element of Christ's joy is the *joy of service*. He came, as He so often said, to do the will of God. "My meat is to do the will of Him that sent Me." He had joy in doing that will, just because it was infinitely holy and good, and comprehensive of all good. "I delight"—that is the word of joy—"I delight to do thy will, O my God; yea, thy law is within my heart." And when it comes to the last, and nothing remains but Gethsemane and the cross, you hear the breathing of this joy in his words, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

A third element of Christ's joy is what I may call his Saviour joy. There are various occasions when this comes into view. For example, when He saw the poor and lowly gathering to Him, and receiving the tidings He brought respecting the Father, He *rejoiced in spirit*, and said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes." Again, when the publicans and sinners drew near to Him to hear Him, and the Pharisees and Scribes murmured at the sight, He likened Himself to a good shepherd who misses the one lost sheep, and goes after it, and seeks it till he finds it, and then he layeth it on his shoulders rejoicing, and when he cometh home he calleth together his friends and his neighbours, saying, "Rejoice with me, for I have found my sheep which was lost." That joy I call his Saviour joy. It belongs to the joy that was set before Him, for which He endured the cross, despising the shame, and is a foretaste of the joy of that hour when the number of the saved is full, and He shall present them faultless in the presence of his glory with exceeding joy.

The Jewish Black Fast.—Last week the Jews observed a twenty-four hours' fast in commemoration of the destruction of the Temple, and the beginning of the exile of the children of Israel. It is known as the "Black Fast," on account of its mournful character. Only the most devout members of the Jewish faith really fast, although the various synagogues in London were crowded. The service is made up of passages taken solely from the Book of Lamentations and mournful poems. At the great synagogue in Houndsditch the curtains before the ark are removed, but the ark is kept closed during the fast.

National Protestant Congress.—The official programme for the holding of the ninth annual congress at Folkestone, October 17 to 20, is now complete. The following subjects will be under consideration: "The Absolute Veracity of Holy Scripture," "The Encroachments of Priestcraft," "The Jesuits, their Tactics and Influence," "Ritualism and Romanism Compared," "The Conventual System," "Education," and "What, as a Nation, do we Owe to Protestantism?" The Women's Protestant Union (president, Mrs. Arbuthnot) will occupy two sessions of the congress. Communications may be addressed to the London secretary for the congress, the Rev. J. B. Barraclough, M.A., St. Thomas's Vicarage, Westminster-road, Lambeth.

Bored to the Doorpost.

By Rev. F. B. MEYER, B.A.

UNDER the old Hebrew legislation a household slave who had come into his master's house under stress of circumstances might remain there for all his after-life if he professed his desire before the constituted authorities, and was willing for his ear to be bored to the doorpost of the house. It must have been an affecting ceremony when the servant, knowing well what he was doing, professed that he loved his master and did not wish to go out free; and when the stain of blood on the wood-work betokened the steadfastness of his purpose.

It is to this that the Holy Spirit in the inspired writers compares the resolute devotion of our Lord to do the Father's will, his consecration even to death, his setting his face to obey the call of the cross, that with outspread arms awaited Him.

Psa. xl. 6, "Sacrifice and offering Thou hast no delight in. Mine ears hast Thou pierced."

Isa. iv. 5, "The Lord God hath opened (or, pierced) mine ear, and I was not rebellious, neither turned away backward."

It was as though He said to his Father, "I love Thee too well to wish to be free from Thy will; see, it is my delight!" and then yielded Himself to be pierced and nailed to the cross, that in his act He might not only redeem us, but consecrate us to a similar devotion. "I consecrate myself that they themselves also may be consecrated in truth."

(1) *There is the potency of example.* "He hath left us an example that ye should follow his steps." "He that saith he abideth in Him ought himself also to walk even as He walked." Once when He was praying in a certain place his disciples said, "Lord, teach us to pray." They had come within the powerful attraction of his spirit. Like a swift current it had caught them, and they were eager to emulate Him. It is impossible for the saint to gaze long on the *stigmata* without becoming branded with the marks of Jesus; impossible to see Him hasting to the cross without being stirred to follow Him; impossible to behold the intensity of his purpose for a world's redemption without becoming imbued with it; impossible to see Him in love with the cross without feeling a similar infatuation; impossible to behold Him plunging into the dark floods of death, that He might emerge in the sunlit ocean, without a desire to be like Him; to drink of his cup, and be baptized with his baptism; to fall into the ground and die, that we may not abide alone; to know the fellowship of his sufferings, and conformity to his death, that He may appoint us a share in the kingdom, as the Father appointed to Him.

(2) *There is the appeal of his love.* "He that loves me, follow," cried a beloved general, as when his troops were wavering before a terrific onslaught he put himself at their head, and rushed into the thick of the battle. Of course they followed him to a man, and the day was won. Nor was it otherwise when Jesus set his face steadfastly to go to Jerusalem; though they were amazed and afraid because of the strange expression in his face, his disciples followed Him. And can we do otherwise, who have been redeemed with his precious blood, and are bound to Him by a thousand tender ties? Nay, lead on, glorious and beloved Lord, we will follow in thy devotion to the will of the Father, though hell itself roll between bank and brae.

(3) *There is our implication in his mediatorial work.* "I have been crucified with Christ," the Apostle said. And, again, "Ye died with Christ from the rudiments of the world." Of course, Christ died *for* us, presenting to the claims of a broken law a perfect satisfaction and oblation. It is also true that we died *with* Him, were *in* Him as our Representative, wrought *through* Him as our Forerunner; the first Fruit-sheaf contained the promise of all its companions.

Consider for a moment a remarkable expression that casts light on this whole subject. In that memorable discussion with the Jews in Solomon's Porch, which practically closed our Lord's public ministry, He said that the Father had sanctified and consecrated Him, and sent Him into the world (John x. 36). In these sublime words He undoubtedly refers to a moment which preceded the Incarnation, when the Godhead designated the Second Person to redeem men. Was it the same moment, think you, as that in which Jesus said, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared for Me (or, mine ears hast Thou pierced). I delight to do thy will, O my God"? If so,

WHAT AN AUGUST SCENE

it was, when, in the presence of the assembled hierarchies of heaven, the Father solemnly set apart the Son for his redemption work, consecrating Him to bring in everlasting salvation, to destroy the works of the devil, and to bring together in one the children of God that are scattered abroad!

In that solemn consecration of the Head all the members were included. The King stood for his kingdom, the Shepherd for his flock. Any who refuse to be consecrated contravene and contradict that momentous decision.

When Christ approached his death, in his acts and words he renewed his vow of consecration, and again implicated those who belong to Him. Bearing us with Him, He went to the cross; involving us by his actions, He yielded Himself up to death. In his holy purpose we were quickened together with Him, and raised up together, and made to sit together in the heavenly places; and by the same emphasis that we declare ourselves to be his we confess that we are amongst those who are bound to a life of consecration.

WE ARE PLEDGED TO IT

by union with our Lord. We cannot draw back from the doorpost to which He was nailed without proving that we are deficient in appreciating the purpose which brought Him to our world, the surrender that withheld not his face from spitting, his soul from the shadow of death.

What, then, is our duty? "Yield yourselves unto God." When Abraham Lincoln dedicated, for the purposes of a graveyard, the field of Gettysburg, where so many brave soldiers had lost their lives, he said:—"We cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men who struggled here have consecrated it far beyond our power to add or detract. It is for us, the living, rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; and that we here highly resolve that

THESE DEAD SHALL NOT HAVE DIED IN VAIN."

These noble words, when we have made the needful alterations and adaptations, are most applicable to our present point. Let us dedicate ourselves to the great task before us, and to which Jesus has pledged us. Let us devote ourselves to this great cause for which Jesus died. Let us highly resolve that He shall not have died in vain. Let us offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto God, that His will might be done through us, as it is done in heaven.

"My Master, lead me to Thy door;
Pierce this now willing ear once more;
Thy bonds are freedom, let me stay
With Thee, to toil, endure, obey.

"Yes; ear and hand, and thought, and will,
Use all in thy dear slavery still!
Self's weary liberties I cast
Beneath Thy feet; there keep them fast."

OUR DAILY HOMILY.

SUNDAY, August 7.

"*To wait for his Son from Heaven.*"—1 Thess. i. 10.

OH blessed hope! It is not wonderful that each of the chapters of this Epistle brims over with the glad anticipation of the Master's quick return!

Why is his chariot so long in coming?
Why tarry the wheels of his chariot?

We should never lose this spirit of eager longing and waiting. It hath the promise of the life that now is, as of that which is to come. It lifts above the darkness of the present age, links the present with the great future, comforts us amid bereavement with the hope of speedy reunion, quickens us to watchfulness and consecration by the thought of the shortening of our opportunities, leads us to purify ourselves as He is pure, to gird our loins and trim our lamps.

Notice how closely the Apostle combines the service of the living and true God, herein distinguishing Him from the dumb, dead stones of heathen idolatries, with this waiting for his Son from heaven. It has been alleged that the hope of the Second Advent is a dreamy, mystical sentiment, which disqualifies from the active fulfilment of the duties of life. Nothing could be further from the truth. Those who cherish that anticipation, who awake in the morning saying, "Perhaps it will be to-day"; who go to their sleep whispering to their hearts, "Perchance I shall be changed into his likeness in a moment as I sleep, and wake in my resurrection body"—these are among the most devoted, strenuous, and successful workers of the Church. They are not recognised in the daily or religious Press, but God knows and honours them.

MONDAY, August 8.

"*What is our hope, or joy, or crown of glorying? Are not even ye?*"—1 Thess. ii. 19 (R.V.).

The tender heart of the Apostle suffered keenly in his enforced absence from these beloved converts. He had cherished them as a nurse her children; he would have gladly imparted to them his own soul; he encouraged them as a father his own children. Not once or twice he had sought to see them again, but had been hindered by malign spiritual forces that were very real to him. Now, however, his heart expanded beneath the thought that at the Lord's coming they and he would be reunited, and that they would be his joy, as now they were his hope. Now they lit his hope to an intenser passion, then they would intensify his joy to a more exquisite fulness.

But there is a further thought. The souls whom he had won for Jesus were to constitute his crown. It was as though they would be woven into a wreath like that given to the ancient athlete, and placed on his brow as he emerged from the terrific conflict of his life—not to be worn there, but cast forthwith at the feet of his Lord. What an incentive was this! Each soul plucked from the enemy was not won for the Master, but for himself only.

I remember Mr. Spurgeon telling of an old Christian woman in his almshouses, who persisted in saying loving thoughts about her beloved pastor to his face, at which he greatly demurred. He feared that she was making more of him than of Christ. But she said sweetly, "It is written in the Song, 'Thou, O Solomon, shalt have a thousand, and those that keep the fruit two hundred,' so, dear pastor, you must have your two hundred." Yes, it will be so; we shall partake with Jesus of the fish that we have caught.

TUESDAY, August 9.

"*No man should be moved for these afflictions, for yourselves know that we are appointed thereunto.*"—1 Thess. iii. 3.

We all love the sunshine, but the Arabs have a proverb that "all sunshine makes the desert"; and it is a matter for common observation that the graces of Christian living are more often apparent in the case of those who have passed through great tribulation. Therefore we are appointed thereto. God desires to get as rich crops as possible from the soil of our natures. There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.

We often shrank from the lessons set us at school, and looked out of the windows, longing for the hour of release. But now how glad we are for the tutors and governors, appointed by our parents, who kept us steadily to our tasks. We feel almost kindly to the schoolmaster or mistress that we dreaded. And, similarly, one day we shall be glad for those hard lessons acquired from the hornbook of pain. "We have had fathers of our flesh to chasten us, and we gave them reverence—shall we not much rather be in subjection to the Father of spirits, who chastens for our profit, and live?"

The tears of those who suffer according to the will of God are spiritual lenses and windows of agate. As the weights of the clock or the ballast in the vessel are necessary for their right ordering, so is trouble in the soul-life. The sweetest scents are only obtained by tremendous pressure; the fairest flowers grow amid Alpine snow-solitudes; the rarest gems have suffered longest from the lapidary's wheel.

WEDNESDAY, August 10.

"*Sorrow not, even as the rest, which have no hope.*"—1 Thess. iv. 13 (R.V.).

Nature will have her due. Tears will fall, and hearts seem near to breaking. Nowhere does God chide the tears of natural affection; how could He, since it is written that Jesus wept? But He sets Himself to extract their bitterness. Sorrow you may and must, but not as without hope.

Those who die in Christ are with Him. They are said to sleep, not because they are unconscious, but because their decease was as devoid of terror as an infant's slumbers. Believers have all died once in Christ, and it was necessary to find a word which, whilst significant of death, was not death, in order to describe the moment of our farewell to this world and birth into the next. This word was furnished by Death's twin-sister Sleep. The catacombs are covered with the brief significant sentence, *Obdormivit in Christo* (He slept in Christ). But just as in sleep the spirit is conscious, of which dreams bear witness, so in the last sleep. Absent from the body, we shall be present with the Lord.

Those who die in Christ will come with Him. They are now waiting around Him till He give the final order for the whole heavenly cortège, which has been collecting for ages, to move. The holy angels will come too, but the beloved saints shall ride in the chariots of God as the bride beside the bridegroom.

Those who die in Christ shall be for ever reunited. They shall come with Him. We, perchance, shall be changed and caught up to meet Him and them; and then, all one in Christ, we shall be for ever with Him.

For evermore before Him shine;
For evermore to call Him mine.

THURSDAY, August 11.

"*The God of Peace Himself sanctify you wholly...Faithful is He that calleth you, who also will do it.*"—1 Thess. v. 23, 24 (R.V.).

Our God has set Himself the work of our sanctification. As the Greek indicates, He looks upon us as his inheritance, and He will not rest until He has brought every acre of territory under cultivation. It is not enough that briars and thistles should be exterminated; they must be replaced by the rare growth of Christian virtue, which is Christ.

The work of sanctification is quiet and silent. It is wrought by the *God of Peace.* The mightiest forces of nature are stilled, and when God comes with power into the human spirit there is often no hurricane, tempest, fire, or earthquake, but the thrilling whisper of the still small voice.

The work is also gradual. We are not made faultless, but preserved blameless, *i.e.*, we are kept from known sin, preserved from incurring perpetual self-reproach. "There is no condemnation." I saw the other day the love-letter of a little boy to his father. It was anything but faultless, but the father at least did not count it worthy of blame, since he carried it next his heart. So we are not to be faultless, as judged by God's perfect standard, till we are presented before the presence of his glory; but we may be blameless up to our acquaintance with the Divine will.

The work is from within outwards. Notice the order-spirit, soul, body. The Shekinah of his presence shines in the holy of holies, and thence pours over into the holy place, and so into the outer court, until the very curtains of the body are irradiated with its light. Christ is revealed and found in the heart, then through the life. And God will do this, because He is faithful to the yearnings which he has created and fostered. *He will do it.*

FRIDAY, August 12.

"*That our God may...fulfil every desire of goodness...that the name of our Lord Jesus may be glorified in you.*"—2 Thess. i. 11-12 (R.V.).

Will you, dear Christian soul, enter into a solemn compact with the Holy Spirit that you will live for this as your supreme purpose, namely, to glorify the name (*i.e.*, the character) of the Lord Jesus? This is *his* supreme purpose and aim throughout the present age. He seeks the glory of Jesus with the same persistent patience as Jesus sought the glory of his Father, and longs for our fellowship and co-operation. Nothing gratifies the Holy Spirit more than to welcome into partnership those who love the Lord Jesus with a consuming passion.

It has made a great difference to my life since I responded to the call of the Spirit, as though He said directly, as once through his servant, "O magnify the Lord with me, and let us exalt his Name together." One has always an object in view, in speaking or keeping silence, in acting or suffering, in life or death—that the Lord Jesus may be magnified.

Does this seem too high an aim? Then ponder the gracious assurance that the Lord will fulfil every desire of goodness. He first instils the desire, and then realises it; first suggests the outline plan, and then fills in the colours. Take your desires for goodness to Him, and trust Him, in all faithfulness, to realise and fulfil them.

SATURDAY, August 13.

"*God hath from the beginning chosen you to salvation.*"—2 Thess. ii. 13.

God's aim and purpose. Salvation.—Not simply our deliverance from the penalty, but from the power, of all besetting sin; so that we may be delivered from the fear of our enemies, and serve Him in holiness and righteousness all our days. This He is prepared, as Zacharias sang, to give to us, but we must claim it by faith.

God's choice.—Whom He did foreknow He also did predestinate. From all eternity He saw those who would be attracted to Jesus by a Divine affinity, and these were included in his Divine donation to the Son. "Thine they were, and Thou gavest them Me, and they have kept thy word." We must not presume on it, but we may be very grateful that the tendencies emanating from the Fall are met by those of the grace and choice of the Almighty.

God's method.—Throughs anctification of the Spirit. He sets us apart from sin, and consecrates us to God. He indwells the heart, photographing on its texture the likeness of Jesus, and securing his real and literal presence. Our sanctification is not *it*, but *He*; not the property of our soul, but its possession of the Holy One. *And belief of the truth.* Let the Word of God dwell in you richly. Hide it in your heart that you may be kept from sin. We are sanctified by the truth in so far as we expose our hearts to its entrance and rule. We are cleansed by the washing of water by the Word. F. B. M.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. 5., Matthew—Revelation.

The Wesleyan Conference.

THE public services on Sunday, and the solemn communion service on Monday, last week, were a fitting preparation for the opening of the representative session of the Conference. The official sermons of the President and ex-President were preached in the Great Thornton Street Chapel to overflowing congregations. In the morning the Mayor and Corporation of Hull formed part of the congregation. Rev. H. Price Hughes delivered an intensely practical and powerful sermon on

CHRISTIAN PERFECTION.

He took as his text Matt. xix. 21: "If thou wouldst be perfect sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me." He said these words led Francis of Assisi to found the Franciscan order that saved the Latin Church, and they could still turn men into saints and raise entire churches into newness of life. After emphasising the need of trust, obedience, and imitation of Christ, Mr. Hughes spoke some brave words concerning the application of Christlike principles to business life, and uttered an impressive warning as to the love of money. He declared his conviction that the chief curse of the Church in England to-day was the

LOVE OF MONEY.

"How many Methodists have I seen," said he, "spiritually declining as soon as they have grown rich!" Wesley's three rules for a man making money were: Make all you can honestly; save all you can, that is, avoid extravagance; and give all you can. That was where they broke down. Nothing could save them from the soul-destroying love of money except the Pentecostal gift of the Holy Ghost. When a man was full of the Holy Ghost he did not love money; he had no room for it. Francis of Assisi made the mistake of supposing that on a large scale they should literally become paupers. It was the duty of a Christian man to regard what he had as a trusteeship, for which he would have to give, at the judgment seat of Christ, quite as rigid and exhaustive account as the stern law of trusteeship required in England to-day. The excessive desire for gold was the great curse of this commercial country, leading to all sorts of immoral speculations, of which they had lately had disastrous illustrations. The foundation of it all was lack of faith in God. Solemnly the preacher invited his hearers to place themselves unreservedly and unconditionally in the hands of Christ.

The ex-President's sermon in the evening was a tender and pathetic deliverance, with many personal touches, founded on the passage, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Strong men were moved to tears as Mr. Watkinson applied these words to his own experience. Forty years ago he left Hull for the wider world and an untried life. Now, after forty years, he came back again to lay down the honourable burden that great Conference imposed upon him, and to feel that not much now remained for him except

THE SUNSET AND THE CURFEW.

He illustrated and enforced the Divine government and guidance of life.

Hitherto the Conference communion service has been held on a Sunday, when many representatives could not be present, but a change was made this year, and it preceded the business on Monday morning. A gracious influence pervaded the service, which was conducted by the President. The venerable Dr. Jenkins gave the address, dwelling upon the personality and presence of Christ.

There was a large attendance of ministers and laymen at the opening of the representative session. Letters of sympathy were sent to the families of the late Mr. Thomas Owen, whose tragic death took place so recently; Mr. W. O. Quibell, of Newark, and Sir H. Mitchell, of Bradford—members of the Conference who had died during the year.

In the President's opening address he contended that lay co-operation and lay representation were the only antidote to clericalism. The gradual exclusion of the laity from the councils of the Church was the direct cause of sacerdotalism. Mr. Hughes indicated

FOUR GREAT EVILS,

which were ominous signs of the times. First, there was the *idolatry of amusement*, which had ceased to be recreation and had become an insane passion. Secondly, *the constant attacks on the sacredness of the Lord's Day*. He pronounced the opening of museums and art galleries in London on the Lord's Day as a huge sham, and commended a pamphlet published by Rev. W. Arthur on the question as invaluable. The third great evil was *the appalling power of the drink traffic*. He quoted a saying of Mr. Garrett's that if only Christian men were in earnest about Sunday closing they should get it in six months. Lastly, there was *the daring aggression of Romanism*. He promised his Irish brethren that they might count upon the hearty co-operation of the Conference in preventing the monstrous injustice of the establishment at the public expense of a Romanist university in Ireland. God had committed to the Anglo-Celtic race the defence of human freedom, the vindication of the race's conscience, the protection of the weak, and the propaganda of Scriptural Christianity. More than all beside, they needed the

MULTIPLICATION OF CHRIST-LIKE CHRISTIANS.

He closed a powerful address by referring to the last days of Mr. Gladstone, and to the fact that nothing pleased the dying statesman so much as the information that a near and dear young relative had resolved to consecrate her life to the work of God in India. With the light of eternity streaming in upon him, that great Englishman realised that nothing in this world was so glorious as direct self-sacrifice in spiritual work for Christ. Their most daring dreams would become possible and easy if they gave themselves fully to God, and opened their hearts to receive from the throne of salvation and from the Crucified Hand the Pentecostal blessing.

Mr. R. W. Perks, M.P., had an early opportunity of introducing his scheme of raising a million guineas as a Methodist

TWENTIETH CENTURY FUND

for the maintenance and extension of the work of God at home and abroad. His proposal was that a million guineas should be raised by a million Methodists for religious and charitable objects, and that there should be instituted a roll of members and adherents, who should inscribe their names thereon by the first day of the next century. In reviewing the earlier special funds raised by the Connexion, Mr. Perks showed that not more than 70,000 persons subscribed to the Thanksgiving Fund in 1878, when £300,000 were raised. In 1839, in a time of comparative Church poverty, £220,000 were raised for the Centenary Fund. Since then, their 4500 chapels had increased to 8391, their sittings from 850,000 to 2,181,000, their Sunday school teachers and scholars from 401,000 to 1,100,000. There were to-day, probably, not less than three million adherents of Methodism. He gave statistics to prove the enormous increase of wealth in the last sixty years, and urged that Methodists had enjoyed a due share of it. Remembering that their present schemes involved an expenditure of £400,000, though they scarcely felt it, was it extraordinary that they should attempt in a special effort to deal with the sum of one million sterling? With the courage of a true optimist, Mr. Perks concluded that the task was well within their power, and then proceeded to suggest the disposition of the amount when raised. Endowments and the payment of old debts he did not favour. The building of chapels and mission halls might take £300,000, educational objects £200,000, and Dr. Stephenson's plan for saving all the children of Methodist parents from the sterile influence of the workhouse, £50,000. Home Missions and Foreign Missions might claim £100,000 each, and the remaining £250,000 might well be spent in the provision of large central buildings in London, such as other religious communities already possess, and in which the Evangelistic work of the London Mission might be carried on. While the central idea was a guinea a person, the rich men who would give hundreds of guineas would have the privilege of giving large sums, so that the names of children and servants and employees and poor people might be inscribed on the roll.

The ex-President seconded the proposal that a committee should be appointed to consider these bold suggestions, and said that he did not doubt that all the great and glowing speculations stated by Mr. Perks would be verified by history. The other night Parliament voted eight millions of money for their protection. They were surely able to find one million for the regeneration of the nation.

The Conference unanimously agreed to the appointment of the committee, which sat on Tuesday evening and for three hours carefully considered the detailed proposals. The committee decided to recommend to the Conference the adoption of the scheme outlined by Mr. Perks, and on Wednesday morning, after some discussion of details, the Conference unanimously approved. The Presidnet remarked that one of the most important historic moments in the history of Methodism had arrived. The Doxology was sung and prayer offered by the ex-President. Thus has been launched upon the Methodist Church one of the greatest undertakings of modern times. The last clause in the long series of resolutions adopted urged the Methodist people to seek, contemporaneously with this financial effort, a renewed and richer outpouring of the Spirit of God, that the Church of their fathers might be equipped for the great spiritual task which the new century might bring to it in this country and throughout the world.

ONE CONTROVERSY

which has occupied a large share of attention in the Connexion during recent years has been brought within reach of settlement. The representative session has resolved by a large majority that it is desirable that the present order of Conference sessions should be changed, so that the pastoral session should follow the representative. The laymen have withdrawn any desire to share in the election of president and secretary, so that, under the proposal adopted, brethren will be nominated for these offices by the pastoral session a year in advance. The adjourned pastoral session of this Conference must consider the question, however, before any final decision is arrived at. The open session for the reception of

REPRESENTATIVES FROM THE CONFERENCES OF OTHER LANDS

was a deeply interesting one. The Methodist Episcopal Church of America, which in point of numbers has far outstripped the mother church at home, sent as delegates Bishop Fowler and Dr. Hamilton. Australasia was represented by a veteran Fijian missionary, Rev. F. Langham. France sent Dr. Lelièvre, the author of one of the best modern lives of John Wesley; while Ireland was represented by Rev. Dr. Crawford Johnson and Mr. Shillington. Rev. Dr. Davison, the representative last year to the Methodist Episcopal Church, South, also gave an account of his visit to the Baltimore Conference.

Bishop Fowler graphically described the progress of Christian work both in America and on their mission stations. They were never so embarrassed as now by successes in all fields. At the last meeting of their board of bishops from all quarters of the earth came shouts of victory and calls for help. It seemed as if all the great lands of the earth were gathering about them, lifting their lofty fronts and waving their snowy plumes to catch their attention. Bishop Fitzgerald was calling from the Cordilleras; Hartzell from the Mountains of the Moon; Joyce from the snowy mountains of Sechuen in far-off West China; Fox from the towering summits of the Himalayas; Walden from the peaks of the Alps; and Warren from the misty passes of the Andes, pleading for the vast continents, with their teeming millions. The bishop paid a warm tribute to the integrity and honour of President McKinley. He hoped for the time when the Stars and Stripes and the Union Jack side by side would make every yard of water, and every acre of land, safe for prayer or for trade. Dr. Hamilton, who represents the Freedmen's Aid Society, recalled the fact that Hull was the birthplace of William Wilberforce—

Friend of the poor, the wronged, the fetter-galled.

Dr. Lelievre gave a deeply interesting speech on the work in France. There were

ENCOURAGING SIGNS OF THE TIMES.

One was the uninterrupted success of Protestant popular meetings. Another was the number of priests—as many as eighty—who had recently broken with Rome. Remembering that in the eighteenth century converted priests were the chief agents of the Reformation, they might hope that

such a movement was the prelude to another Reformation.

The Hull Conference has received the warmest welcome on all hands. The Nonconformist deputation brought hearty greetings on Tuesday afternoon. Rev. R. Harrison, Primitive Methodist, and Mr. T. Stratton, J.P., the son of a Congregational minister long resident in Hull, spoke on behalf of the Evangelical Free Church Council. Rev. John Bond said, in response, that Romanism carried a blight wherever it went. They and their Nonconformist friends were brethren in word, in sympathy, in fellowship.

Mr. R. W. Perks, M.P., also spoke. He bore eloquent testimony to the paramount duty of presenting to their churches and people the transfigured form of the Saviour Himself. It was true that their country owed much to the researches and labours of men in the field of literature, science, philosophy, and politics. But they owed their real progress to those earnest men who had sought and found in the Holy Scriptures those cardinal doctrines and precepts which, from the beginning of the world, had formed the strength of individual and national progress.

MISSIONS AT HOME AND ABROAD.

Rev. G. W. Olver, the senior secretary of the Foreign Missionary Society, had an encouraging report to present. There was an increase for the year in the ordinary home income of more than £4,000. They had received several thousand pounds in addition for the sending out of additional men, and a special gift of £5,000 in memory of Mr. Waites, of Thirsk, from his surviving brother. Two additional missionaries had already been sent out, and twelve or fourteen more were designated for early appointment. The terrible distress in the West Indies, owing to the failure of the sugar industry, demanded their consideration, and a minister and laymen were to proceed at once as a commission to the islands to investigate and report. In the meantime the committee would be empowered to meet special cases among their brethren by a financial grant. The first Monday in October was appointed as a day of intercession for foreign missions.

Home missionary affairs were introduced by Dr. H. J. Pope, who reported that by means of some retrenchment in expenses and grants, and an increase in the ordinary income, they had equalised income and expenditure during the year. They were calling out thirty-eight additional ministers this year. Methodist work in the Army and Navy was reviewed by Rev. R. W. Allen. They now provided twenty-nine Homes for soldiers and sailors. The Secretary of State, in granting them a site at Hong Kong, expressed his high approval of the work they were doing for the services.

Reports dealing with Sunday-school work, temperance, education, chapel building, etc., were presented. Resolutions were passed protesting against the attempts to secularise the Sabbath; and Dr. Wenyon, an old Chinese missionary, moved a resolution condemning the export of Indian opium to China.

The opening addresses before the commencement of business each morning have been very helpful. Rev. Charles Garrett spoke of the internal unity of believers, who might differ in regard to externals. A solemn silence prevailed while he described the death of Mr. Walker, the contractor for the Manchester Ship Canal. As he held Mr. Garrett's hand, he said, "I am not afraid to die. My one comfort in dying is this, that the Christ I know on this side will be the Christ that will receive me on the other side." A noble representative of the local preachers of Methodism in the person of Mr. T. G. Osborn, M.A., of Colwyn Bay, pleaded with his brethren for a greater simplicity of motive and purpose, for more self-forgetfulness, for a deeper devotion to their great cause. He greatly rejoiced in the increase of reverent tone and simplicity he had noticed in the Conference. On the following morning Rev. C. H. Kelly, one of the most vigorous of the ex-presidents, referring to his first appointment at the Hull Conference of 1858, dwelt upon the lessons of experience.

The shadow of death has already twice fallen upon the Conference during its sessions. A highly esteemed superintendent in the home work, Rev. J. R. Berry of Burnley, has passed away; and Rev. F. W. Macdonald announced to the Conference the intelligence of the death of Signor Capellini, the well-known soldiers' minister in Rome. This is a great loss to Italian missions.

FROM OTHER LANDS.

The Northfield Conferences.

THE first of the three Northfield Conferences, namely, the World's Students' Conference, began on Friday evening, July 1. All day long the place was a scene of activity, as delegations from colleges in all parts of the United States arrived. As many as 150 different societies were represented. On the same day the Y.M.C.A. encampment opened. The camp is in a grove of pines and birches on the lower slope of one of the mountains which surround Northfield; it is near to the village and auditorium, and yet secluded. Here for two months young men can live for four dollars a week, thus bringing a splendid opportunity of physical and spiritual benefit within reach of all. The delegates and visitors to the other two conferences are housed as usual in the seminary buildings during the summer vacation of the girls.

The Conference opened with a few earnest words of prayer from Mr. Moody, who gave this and every other meeting to be held in Northfield this season right over to the great Master of Assemblies; asking that his rich blessing might rest upon all. He afterwards said it was customary to offer an address of welcome to the students, but this he should omit, for their invitation to Northfield was a welcome in itself.

The opening address was delivered by Dr. C. I. Scofield, and if the commencement can be taken as prophetic of the ending this will be one of the best conferences ever held here. The subject was "Waiting upon God," from Isa. xl. 31. After remarking that the experience of most Christians nowadays seems to contradict the statement, he went on to show that this is one of the conditional verses of the Bible. There is one simple condition, and as a result four blessed promises; and unless the condition is fulfilled the promises must necessarily remain unrealised. He pointed out that neither prayer nor worship is waiting upon God; the former is asking for something we want, and the latter praising and adoring Him. To wait upon God is to be silent that He may speak, expecting that He will do so, and girded and ready for the slightest indication of his will. Dr. Scofield then took one by one the four promises: the renewing of strength, the mounting up with wings as eagles, the running and not wearying, the walking and not fainting.

On Saturday morning Dr. A. T. Pierson addressed the students, and in the evening Dr. R. A. Torrey, of the Chicago Bible Institute, spoke upon Bible study.

Every afternoon is given up to recreation. Base-ball matches, tennis tournaments, etc., are played upon the seminary Campus. Each evening, at 7, the sunset meeting is held on "Roundtop," that sacred spot so dear to many all over the world who are familiar with Northfield.

On Sunday morning Mr. Robert E. Speer, of New York, gave a most inspiring address from Luke xii. 49: "I am come to send fire on the earth." He pointed out that in the Bible "fire" is used as the fivefold symbol of separation, cleansing, service, the glory of God, and testing. In the evening Mr. Moody spoke in the auditorium on the "seven promises" found in the last three verses of Ps. xci. Although Sunday was the hottest day of the year thus far, the interest was even more intense than the heat.

As all acquainted with Mr. Moody's meetings cannot fail to know, singing forms a prominent feature; for this first conference it was in charge of Professor Towner, of Chicago. The Mount Hermon quartette frequently rendered selections.

"THE GLORIOUS FOURTH"

falling on Monday the meetings were a little out of their regular order. In the morning Dr. Torrey, who had just returned from the military camps in the South, where he had been for the last month, gave an interesting account of the work going on there. He said he considered that the condition of the army camps constituted the loudest call that the Church of Christ in America has ever had. Many were the touching stories he told of individual cases which had come under his notice. The Sunday before last no less than 500 men rose in the different meetings held—fourteen in all—to accept Christ as their Saviour.

The afternoon was spent by the students in decorating the auditorium for the evening gathering. Seldom, if ever, has the building presented a gayer or more patriotic appearance. After the visitors were assembled in the area and gallery, the students from the different colleges marched in singing and shouting at the top of their voices, and loudly cheered by the audience. After parading round the aisles each company reached the place assigned to it under the gallery. Earlier in the day the places had been drawn by lot, and every college had decorated its particular portion with flags and college colours. The last of all to enter was the Mount Hermon division. When it appeared, headed by Mr. Moody, the applause was tremendous, and continued until the Hermonites were finally located in the orchestra, behind a contingent of the Northfield Seminary girls. Over their heads swung the Union Jack and Stars and Stripes.

As a rule, this gathering is given over entirely to the students; but for the first time since it was organised, thirteen years ago, Mr. Moody asked that, as a special favour, twenty minutes should be given to him. He thought the state of the country was such that both it and the soldiers—1000 of whom were now lying dead or wounded—should be remembered. Mr. Robert E. Speer prayed specially for these; after which Mr. Moody in a few simple words said that though he feared no foreign foe for America, yet she was threatened by two internal ones far more likely to ruin her, viz.,

SABBATH-BREAKING AND INTEMPERANCE.

The meeting was then given up to the students, and to English ears unaccustomed to these American college gatherings, it was indeed a rowdy one. College songs, choruses, "yells"—the last being a shout of perhaps fifty voices in unison—were the order, or disorder, of the evening. Each college has its own special yell, Central Pennsylvania's being "Hip-rah-ree-ray, hip-rah-ree-ray, Central Pennsyl-van-ia," and Cornell's "Cornell, I yell, yell yell, Cornell." The final shout was a prolonged one from every student in the place, showing of what they were still capable after an hour and a-half's incessant "yelling." At the end of this gathering everyone adjourned to the campus, where a tremendous bonfire was blazing. Round this the students, hand-in-hand, danced and sang, most of them being in white or very light clothes. The scene was weird in the extreme, reminding one of a native Australian "corrobboree."

On Tuesday morning Mr. Zwemer, of London, addressed the students, and in the evening Mr. Edward Judson, son of Adoniram Judson, of missionary fame, led the "Roundtop" meeting. Once more Mr. Speer spoke in the auditorium, taking for his text, "Remember Jesus Christ" (2 Tim ii. 8, R.V.), and was followed by Dr. Pierson, who was leaving next day for the Keswick Convention, and gave as his parting message, "Follow his steps" (1 Pet. ii. 21).

Perhaps the best meeting of all, and the one which will have the most abiding results, was that held on the last Sunday afternoon, when Mr. Moody met those of the students who, as he put it, were tired of a low-level Christian life, and deter-

mined to be out and out for Christ. The Holy Spirit was there in evident power, and numbers yielded themselves fully to the Lord.

After an interval of three days, the Young Women's Conference began, and lasted a little more than a week. It was the largest yet held; there were almost 400 delegates, representing 52 institutions of learning and 17 city societies. Among the speakers were Mr. Speer, Rev. J. Bell Johnston, of Worcester, England, and Mrs. Margaret P. Sangster, whose name is so well known on both sides of the Atlantic. Day by day the interest and power deepened and increased, and many who went to Northfield first to see what the Conference was like, and with little or no belief in Christianity, accepted the Lord Jesus Christ as their Saviour.

The Conference for Christian Workers begins July 29, and hundreds are looking forward with great expectation to the visit of Revs. G. Campbell Morgan and G. H. C. Macgregor.

Alice Varley.

Missions by the Friends.

MR. ERNEST MUNNINGS gives in the July number of *Our Missions* (54, Hatton-garden, E.C., 1d.) interesting details of a tour through certain Christian villages of the Central Provinces of *India*. Among other places visited was Sali, where, says the missionary—

we found quite a large gathering of Christians. Here too we found, enclosed in a strong thorn hedge, what is sometimes spoken of as Sali Cathedral, a long building made of wood, bamboos, and mud, with three rooms, one for meeting-house and school, and two to form a rest-house for European visitors.

The Friends' Mission in India has now 850 orphans under its care, of whom the greater proportion are famine waifs. £4 per annum will support one of these little ones until they can earn their own living, and funds are urgently needed for this object. At Seoni Malwa thirty-seven of the older boys recently made their public confession of faith in Christ.

From one of the country districts in *Madagascar* a missionary writes that the work is doing well. Over 1000 children and 300 adults were gathered at a few hours' notice at his request for a Gospel address in the church, which was filled to overflowing, and many could not obtain entrance. The Roman Catholics here are dwindling rapidly, and in one place where they used to have a large school there are no adherents left to them, as the whole of the people have come over to the Protestant cause. In other districts the Jesuit bribes and threats have been more successful.

Good news comes from *Japan*. Mr. Kida, an earnest native evangelist, reported to Miss E. R. Gillett that there are now over a hundred Christian policemen in Tokyo out of about five thousand.

Brumana, in *Syria*, is a centre from which Gospel influence radiates to several hamlets, Syrian and English taking part in the various meetings. In connection with the Medical Mission work on Mount Lebanon, a visit was made to an out-patient in Bhannis.

She was a middle-aged woman, living in one of the most inaccessible houses perched on a rock at the far end of the little village, and on first entering the dimly lighted room it was difficult to recall her name or features. A married sister sitting by soon joined in the conversation, and, though both were unable to read, the sister, Takla by name, readily repeated texts of Scripture, a hymn, and the whole of Psalm cxxiii. in Arabic. On asking her where she had learned them, she replied, "Ah, I see you have forgotten me, but it is six or seven years since I was a patient in your hospital, and Leila (the nurse) taught me these verses."

The work of the Boys' School at Chung-King, *China*, goes on steadily day by day, with increasing attendance.

There are openings for a good many more schools in Chung-King and out of it. It is strongly felt that natives ought to be used to do a good deal of the secular teaching, so that special attention is being given to the pupil-teachers. In order that more boys may be taught, and these teachers properly employed, a new school next year is most desirable. It need not be a large one, and a rented shop or two would serve as school premises.

A good deal of fresh work has been begun lately by Mr. Pieris in *Ceylon*, in regular preaching for the Coolies, and in Tamil services in the school at Aluwihare. The secretary of the Friends' Foreign Mission Association is Mr. Watson Grace, 15, Devonshire-street, Bishopsgate Without, E.C.

Tidings from Peru.

THE occupation of a part of Inquisition Plaza in Lima by a Protestant missionary is not without interest to those who have been watching the hand of Providence in the opening of Peru to the Gospel. In November, 1573, the first *Auto-da-Fé* was celebrated in old Inquisition-square. The first victim of the Inquisition was an old French Lutheran, a so-called "heretic." During the years of Spanish domination many others were burned, flogged, tortured, or sent to the galleys as slaves for life. On more than one occasion we have stood in this old plaza offering the Bible as the Book forbidden by the Inquisition, and now this year of grace finds the veteran missionary Dr. Wood taking his stand on the ashes of its victims under the banner of the Cross.

The Inquisition may be gone, and Popery is tolerant because its strength is broken; but the same spirit still burns in the bosom of the Romish Church, and permeates the descendants and followers of the Inquisitors. In Peru the Bible is still burned; men are still persecuted for distributing it; and were it in the power of corrupt priestcraft they would still be led forth to suffer the indescribable tortures of *Auto-da-Fé*.

A SCANDALOUS CUSTOM.

In a recent issue of *El Callao*, the leading local paper, attention is called to a friar who is going about the suburbs of Linares advertising himself as a "redentor de almas"—redeemer of souls—at fifty pesos a head. "He has redeemed so many poor souls," says *El Callao*, "that fifteen to twenty million dollars have been collected." How truly St. Peter forewarns us of these false teachers who, "through covetousness," shall "make merchandise of" souls.

FUTURE FRIARS.

Twenty-eight boys, the oldest not more than thirteen years of age, from Spain, accompanied by four friars, arrived in Arequipa a short time ago. They were reported to be from good Spanish families, and have left their Castilian homes for monastic life, with its slavery and corruption. Monstrous iniquity! They go to augment the ranks of the Church in that city which is the second in Peru, and the most fanatical and intolerant in South America. The reason for bringing boys from Spain is not far to seek. The only professions that bright young men of the better class here care to follow, excluding politics, are law and medicine. The sacerdotal career, which, with few exceptions, is dishonourable, ignorant, and immoral, is disdained by those of good standing.

BANEFUL FRUITS OF THE CONFESSIONAL.

So much has been asserted and proved about the baneful influence of the confessional that it is not necessary to add to that testimony, unless it be to evoke more prayer on behalf of the poor people palsied by its galling yoke. In Callao, on March 20, a young woman from a respectable family who went to confession was inveigled away into the convent of Santa Clara, Lima, by the notorious Vidal and his co-padre. Both padres were supported in their criminal act by ecclesiastical authorities. The poor mother made repeated attempts to have her daughter liberated, but in vain. Meanwhile, through the daily papers, people got stirred over the matter. A group of Lima students besieged the convent, and would have thrown down its sealed gates had they not been definitely assured of her liberation. The following day, April 1, mother and daughter embraced each other, and she is now liberated from a life of bondage, misery, and abuse, thanks to the generous, hearty students of Lima, who had the courage to face the emissaries of Rome and their sealed walls and prison gates in the defence of justice and the rights of conscience. With such an example we anticipate religious liberty at an early date.

A READING CIRCLE IN THE PERENE.

The little Spanish meeting held among the "cholos" in the rough carpenter's shop in the Perene was not in vain. Several of them were moved by simple testimony to the power of the Gospel, and bought Bibles and hymn-books to make further inquiry. Since then I have occasionally sent "Las Buenas Nuevas" and other Gospel tracts. By reason of these more Bibles and hymn-books have been sent for, and now comes the news of the formation of a "reading circle" in the Perene with its branches spreading to La Mercio. When one realises the demand there is for infidel and impure literature, which is eating the life-blood of many a young man of Peru—as you may remember, we had an example in the train on the way to the Perene—we rejoice to hear that Evangelical literature and the lamp of truth are laying hold of young Peruvians at this outpost of civilisation. There is great need of Christian literature, and I could make use of a great deal more than comes to me. Gospel literature will have no small share in influencing and evangelising Peru.

FARTHER AFIELD.

In Trujillo, 300 miles north of Callao, our native evangelist has been circulating the Word of God and testifying in the Lord's name. Preaching friars have been on his track. They have denounced him from the pulpit, openly destroyed a few of his books, and have been calling on the people to send the heretical exhorter and his prohibited Book from the coasts.

Easter Sunday found an Evangelical Sunday-school formally opened in that city, when the Gospel was sung, read, and explained, and twelve young people heard it reverently. Since then numbers have grown. In house-to-house work with the Bible in hand, and in "kitchen" meetings in the evenings, there is encouragement from different standpoints.

May God help Christians to pray for us as we need them to pray, and that a deep soul thirst may be created in many a heart after God.

A. R. Stark.

The work carried on in Peru by Mr. Stark and Messrs. Jarrett and Peters is now managed from Harley House, Bow, and all communications in respect thereof should be addressed to Dr. H. Grattan Guinness, the hon. secretary.

The existing staff of workers has recently been reinforced by three, Mr. and Mrs. Newell and Mr. Patrick. Full tidings of the progress of the Peruvian Mission will appear regularly in *Regions Beyond*.

Novel Missionary Cruise.—We have been asked to notice a special missionary cruise for public school boys, schoolmasters, clergy, university men, and friends of missions, to Tangier, Algiers, Tunis (for Carthage), Tripoli, and Susa (stations of the North African Mission), also calling at Gibraltar and Malta *en route*. The tour has been planned out by Sir Matthew Dodsworth and Rev. Norman Bennet, with a view to encourage a deeper interest among public school boys in foreign missions, and arrangements have been made with Dr. Lunn for a limited number of berths, at the special rate of £16 16s. each, on the steam yacht *Argonaut*, which will leave London on Dec. 20, and is due to arrive at Marseilles on Jan. 10. The promoters also offer six free cruises of £16 16s. to the six public school boys who write the best essays on "Missions in the 1st and 19th Centuries—A Comparison," such essays to be sent in by Sept. 29. We understand that already about forty boys from our leading public schools have sent in their names to compete, and the scheme has been well received by many head-masters. Applications for berths for the cruise must be sent to Rev. Norman Bennet, 29, Maitland-park-villas, Hampstead, N.W. The offer of these special rates only holds good until Oct. 15.

American Missions in Spain.

UNDER this heading in The Christian of June 30, Mr. Budgett Meakin wrote in appreciative terms of the work that has been done for Spain in "The International Institute for Girls," that for the last fifteen years has had its centre in San Sebastian. This, under the blessing of God, is but one of the fruits of the twenty-six years of labour of the missionaries of the American Board in Spain.

It has stations for evangelistic work at Santander, Bilbao, San Sebastian, Pamplona, Logroño, Pradejón, Tauste and Zaragoza. All these are in the north of Spain, and make a chain of mission stations each one easily accessible to its neighbour, and the intermediate spaces being systematically traversed in the interests of the Gospel, by the pastors, evangelists and colporteurs from the central stations.

At five of these are organised churches which are the centres of Christian preaching, prayer meetings, missionary meetings, Christian Endeavour Societies, day schools, and evangelistic work of all kinds, carried forward on lines that have been suggested by the foreign missionaries, but that have been modified and adjusted to Spanish needs by the intelligent and consecrated Spanish pastors, evangelists, and teachers.

Many souls have been brought to the light of the Gospel, and, coming to know something of the scope and success of this mission work, a distinguished Roman Catholic writer over his own name, in the public press, has confessed that "Protestantism is penetrating the provinces of Spain."

The declaration of war between Spain and the United States made it prudent that the group of American missionaries at San Sebastian should temporarily withdraw from the country, though we had not been in any way harmed nor even molested. On April 23 the "International Institute," with its 38 pupils and the teachers and missionaries and servants, making a family of some 50 souls, quietly moved over the frontier into France, and installed themselves in the commodious villa, most providentially secured, at No. 16, Route du Bois de Boulogne, Biarritz, at which place we will now be glad to hear from our friends and to welcome those who may visit us.

It is significant of the relations that we sustain with our Spanish friends that the Government did not interpose any objection to the leaving of Spain in the company of the American missionaries of this considerable number of Spanish girls, and that during the three months that have passed since then not one of the parents has asked to have his daughter returned to him. Indeed, it is an interesting fact that just now the only place in the world where Spaniards and Americans appear to be voluntarily living together in perfect harmony is in this evangelical International Institute. It would be the same, we know, so far as our congregations and friends are concerned, had we remained in Spain. Not a friendship has been broken, not an unpleasant word has been spoken nor been written to us by the many Spaniards that we count among our friends. My correspondence continues with them all more frequent and more intimate than ever, and they and we, while deeply lamenting the horrors of the war, pray and hope that God may bring out of it some great blessing.

Wm. H. Gulick.

16, *Route du Bois de Boulogne, Biarritz, France.*

Ireland.—In its current issue *The Christian Irishman* says: Over the entire country a feeling prevails that we are on the eve of a far-reaching social revolution. The reforms to be inaugurated under the new measure of local government are of such a sweeping character that the changes in some quarters are awaited, perhaps naturally, with considerable anxiety. The Bishop of Ossory, in his annual address to the Diocesan Synod at Kilkenny, referred to the situation in words of pre-eminent wisdom: "Let us give a loyal and sympathetic acceptance to a measure fraught with so much danger to the land, should it be used for party or social ends. Let there be no churlish holding back as far as we are concerned—no yielding to fear or fright on the part of those who have worked so long on grand juries, asylum boards, and elsewhere." If these counsels be accepted, our country will enter on the new career which opens before her with the brightest prospects.

The late Signor Capellini.

MANY will hear with sorrow of the death of Rev. Cav. Luigi Capellini, Minister of the Evangelical Military Church at Rome. During a long period of years Signor Capellini exerted a deep and widespread influence for good in the Italian Army, and as the outcome of his work, the Gospel has found its way into the remotest parts of the kingdom.

A native of Spezzia, our deceased friend served under the banner of Victor Emmanuel in early life. That was thirty-seven years ago. Both at home and at college he had been habituated to the religious observances of Roman Catholicism. Even in the freer life of the camp he still wore his amulets and told his beads, but these practices had no influence on his heart or life. They were mere superstitions, and were felt as a burden he dared not throw off, a price he must pay for the safety of his soul in the perils of the siege and the battlefield.

But one day, while on garrison duty in the town of Perugia, a few torn leaves of a New Testament fell into his hands. The words he there read were as the dawn of a new day to his soul. He soon found out that several of his comrades were in possession of the entire volume, having received it from a colporteur whom a Christian lady, the late Miss Burton, had sent to the town to labour among the garrison.



From a photograph by G. Borelli, Rome.

Luigi was not long in making the colporteur's acquaintance, became a diligent attendant at the meetings held in his lodgings, and an eager student of that sacred book, from a mere fragment of which such blessed light had already broken upon him. Taught and led by the Word and Spirit of God, the young soldier now passed through that spiritual change which is the starting-point of all true and successful work for Christ. He knew himself a dark and undone sinner, and believed on the name of the only-begotten Son of God. Love, joy, and peace filled his soul, and, with wondering gratitude, he blessed the Providence that had led him by a way he knew not to the discovery of so priceless a treasure.

From the very first a strong conviction seized him that God had a work for him to do among his fellow soldiers. He obtained a supply of tracts and Testaments, and the influence given him by his rank of sergeant was turned to good account. Very soon he had gathered round him a group of inquirers, several of them, like himself, non-commissioned officers. In the hours of freedom from military service they read together the Word of God, Capellini expounding, as he found utterance, in the light of his own experience.

Signor Capellini's period of military service, covering as it did some of the most eventful years of the Italian Revolution, was passed in the midst of perils. Marvellous deliverances confirmed him in the conviction that God was reserving him for a special mission, and deepened his own purposes of self-consecration. Urged onward by this impression, as soon as he was once more master of his own movements, he joined himself to a small class of theological students conducted in Padua by Rev. Henry J. Piggott, with the laudable desire of being found the better equipped for work whenever the Master should call him. And when, in 1870, Rome became the capital of the kingdom, and consequently the head quarters of all branches of the public service, both military and civil, it seemed to him that the call had come. The death of his mother placed him in possession of a small income; and with this he hired lodgings for himself and his meetings, purchased tracts and Testaments, and met the other expenses of his work.

On the Thursday of Passion week, in 1873, twenty-five young men, first-fruits of the work, gathered for the first time round the table of the Lord at Rome; and from that day onward the work has progressed until it has become a great power for good. King Humbert has more than once shown his interest in the movement. Of course the Papal Church has done its best to upset the work, but therein it has failed utterly; and the growth has been steady in spite of every hindrance and determined persecution. We cannot but believe that, although God has removed the worker, He will graciously carry on his work in the midst of Papal darkness and superstition.

French in Madagascar.

THE Madagascar correspondent of *Le Temps* makes the following candid remarks in relation to the education of the Malagasy:—

"In Madagascar we are pushing education. Could anything be less suited for promoting the ends we have in view? In the present day power is becoming more and more the privilege of intellect, and if in France education is, as it were, a vast democratic banquet to which everyone is invited, it is because, amongst ourselves, the humblest may aspire to political power. But we have come to Madagascar to establish the exact opposite of a democracy. Hence I do not exactly see what our colonial oligarchy has to gain by the diffusion of all this education among a people to whom we are determined never to grant the rights we enjoy ourselves.

"Having come among the Malagasy to make the most of their land, a little for their benefit, but very much for own, with the assistance of their sinews, what we chiefly want of them is manual labour. What need, then, to educate them? Have they not already enough, nay, too much learning, for our purpose? Why try to develop the Hova's passionate fondness for study? In the inferior condition in which we mean to keep him, is it needful, is it even humane to raise him intellectually to a height whence he can but better appreciate the depth of his servitude? Good governors are not made out of pedants, and under our rule, especially under the daily advancing régime of direct administration, so much theoretical knowledge is quite useless to our very humble auxiliaries."

To those who recognise its fidelity to the facts of the case the above reads like keen irony, but a second reading, particularly of the last sentence, leads one to the conclusion that it is far from being so intended. It is sad indeed to think that there are many Frenchmen who feel it no disgrace openly to proclaim such sentiments, alike treasonable to the principles of their Republic and to their vaunted motto, "Liberty, Equality, Fraternity." On what possible pretext of justice, humanity, or even of French civilisation can they defend the enslavement and refusal of all rights to a peaceable, docile, Christian, and civilised people like the Hova? It is instructive to compare what *Le Temps* publishes, with the sanction of its approval, in 1898, with the terms of the declaration in 1789 of the "Rights of Man":—

"All men are born, and remain free and equal as to their rights." "The end and object of society is to maintain the natural rights of man, which are *liberty*, *property*, *security*, and *resistance to oppression*."

These rights, granted more than a century ago to the emancipated negroes of Martinique, are every one of them refused categorically to the educated Christian Hova.

THE LATE

Miss M. Culbertson,

SAN FRANCISCO.

THIS lady was born and brought up in E. Groveland, in the State of New York. In 1875 she was sent for to take charge of a young ladies' home in Oakland, California. In connection with the church where she was a member there was a Chinese class, which she taught for some time. Becoming deeply interested in these people, she joyfully responded to the request to take charge of the Presbyterian Home for Chinese Girls which had then been established in San Francisco. Here for nineteen years she was the loved and honoured "Home Mother."

In order to understand the work accomplished by this gentle and heroic woman an explanatory word as to the cause of the slavery of Chinese women may be needed. In China, when several daughters are born in a family, parents are permitted by law to sell as many as they please, or if they do not like to sell them they may pawn them. The usual manner in which such girls are sold is for the father to enter into an agreement with the purchaser, who, after a careful examination of the girl, signs an agreement to provide good warm clothing and healthful food for the child, treat her kindly, promise that she shall lead a moral life, and at the age of seventeen or eighteen provide her with a good husband, who pays her redemption-money, and she is then a free woman.

Opium-smoking fathers, in their greed for money, that their appetite may be satisfied, take less care in the wording of the purchase contract, and these tender little daughters are frequently sold to unprincipled persons who abuse them in early infancy, and later sell them or force them into the second and most degraded class of slaves. Since the Restriction Act, owing to fewer importations, a girl of sixteen or seventeen years of age has a market value of 1500 dols. to 3000 dols. These girls are often brought from China on false promises of rich husbands, and on finding the life they have been decoyed into they have only one place of refuge—the Mission Home.



Not only has the Home proved a refuge for such poor deceived girls, but for another class quite as much to be pitied—the child slave girls. Bought, sometimes when mere infants, by the rich merchants to be servants to their wives, they are sometimes well treated, but much oftener cruelly abused. They are to be seen to-day on the streets of San Francisco, their thin careworn faces and mean clothing contrasting strongly with the silk-clad, bright-faced little ones they are caring for like tiny old mothers. These slave girls are told that the white "Jesus people" will take out their eyes, or that they will be killed and parts of them ground into medicine, etc., so the poor little things are very much afraid of the Mission. Now some tender-hearted Christian Chinese tells the Mission people, who then, often under great difficulties from hatred, bribery, or other cause, endeavour to reach out a hand to the helpless little creature.

Miss Culbertson's work during all these years has called not only for constant Christian faith and devotion, but often for physical effort and endurance, for tact, skill, and diplomacy, and for dauntless courage such as might do credit to the bravest soldier. She has often gone a dozen times to court on account of one Chinese girl; and in the end the poor timid child, clinging to the one whose tender heart was aching for her, has been turned over to the brutal slave-owner; the battle for a human being's liberty was ended, and the kind woman was defeated. But the joy that was hers when the battle was won made days and nights of weariness seem nought as she took the child for her own. More than 500 girls and children claim Miss Culbertson as "Mama." All of these have stories more thrilling than romance. Many of them have married from the Home, and the tenderness with which they now talk of "Mama," and how good she was, is touching to hear.

The Mission Home has been threatened more than once by men whose valuable slaves had been rescued, and Miss Culbertson received letters threatening that she would be shot down; yet she went on in her usual way. So great was the peril considered about five years ago that the police watched both inside and out, day and night, for three weeks; yet at that very time she went into one of the lowest dens and brought a girl to the Home. The Chinese themselves acknowledge they could not bribe her—"she spoke true"—and in trouble it was to her they came for help.

She was respected and esteemed by all good Chinamen. A laundryman once asked in great anxiety, while she was away at New Orleans, whether she would return. When told that she was only absent for a vacation, he said: "Oh, that is good; I so glad. If Miss Culbertson go away, nobody help our girls. All good Chinamen say Miss Culbertson she one good lady, no lady like her before, no lady after now like her. China people love her; she no afraid, no care, sick, tired; when some man say, 'Come, help,' she come; she all same mother for Chinese. If she go, girls no stay in Home. I tell you, you no forget, if Miss Culbertson sick, give plenty help, no let her go away. Her mouth no lie; what she say all right, no can find two Miss Culbertsons."

To see this "Home Mother" with a Chinese baby on each knee, a group of older ones kneeling round her, and others with arms twined round her neck, made a beautiful picture, to be recalled when the dear friend had gone from her loved children. As, one by one, girls were married she still was the mother to whom they came for comfort or sympathy, and they never sought in vain. Any hour of the day or night she was ready to help, and her joy when the grandchildren came was great. Only two or three days before she left the mission a little babe was born a few doors away. Being very weak, and unable to go to see the last-born, she said, "Oh, I would like to see Ah Ching's baby," so it was carried to her. Ah Ching had said, "Tell mama to namé her," and Margaret was the last little grandchild who received the blessing of this good woman. She is a lovely babe: may she grow up worthy of the name she bears, and love Jesus as the "Mama" prayed.

Miss Culbertson's health began to fail about four years ago, and several visits East were paid without much benefit. On her return to San Francisco the old work was taken up regardless of her own weakness, and until it was impossible for her to walk. She longed to go back to her old home in the East once more, and sad was the Monday morning, July 26, 1897, when the weeping girls gathered round "Mama" for the last time while she told them of Jesus' love: "Jesus knows best; love Jesus, and I'll meet you in heaven, if never here again." She was carried out to the ambulance which was to take her to the train, the girls pleading with her not to go. "Oh, mama, you not go; no more mama; what we do?" But her heart longed for her childhood's home, which she was never to reach. When eight miles from the end of the journey it was evident she was dying. She was carried to a sanatorium at Avon Springs, New York, and a very short time after leaving the train, on Saturday, July 31, she peacefully passed away.

In many respects she was a singularly gifted woman, yet one more humble it would be hard to find; and her life bore a testimony to these poor heathen girls which spoke more than words. They reverence her memory; "her children rise up and call her blessed."

Flowers May Fade.

Flowers may fade;
But true words truly spoken
Die not, but live,
Binding, as lovers' token,
Heart unto heart
In bonds by time unbroken.

Flowers may fade;
But loving deeds will linger,
Fragrant through tears,
Rosy beneath Death's finger;
God's wreath at last
To crown earth's tired singer.

Howard T. N. Ussher.

Wild Olive Graft Mission.—The Shelter for Homeless Jews at 4, Vine-street, Minories, has been open during the winter months for the past eleven years. Thousands of poor Jewish sleepers have been sheltered. Dinner has been provided every week-day, and food found for them in the mission house on the Lord's day. Christian instruction is given, and discussion is always going on in the kitchen. The friend who has long stood by this Mission, and for the last few years paid the rent, is not now in a position to do so. If six friends will subscribe £10 per annum the place can be kept open; if not it must be closed. Address, Mr. Colin Young, as above.

KESWICK ADDRESSES.

"Stand Still."

1 Sam. ix. 25-27.

By Rev. S. A. SELWYN.

A GREAT crisis had come in the history of God's people. They had demanded a king, and, at the outset, it was not according to God's purpose that they should have an earthly king. As they went on with their demands, our loving Father gave them their desire; but when their prayer was answered it was soon found that they had made a great mistake. Saul was chosen to be the first king, and it was Samuel's duty to go and tell him so, and to anoint him as king.

Now, Samuel had a large and loving heart; so he took the keenest interest, not only in the people to whom God had sent him, but also in the young king to whom God had given him a special message. More than once he embraced opportunities for an earnest talk with Saul, feeling that so much depended upon him and his actions when called to the throne. Doubtless he felt that what Saul did depended upon what he was, and so he was determined to deliver to him all the message that God had given him.

We read that Samuel "communed with Saul upon the top of the house"—Samuel's house at Ramah. But first of all he told him to bid the servant go away, in order that he might have a quiet word with him, no one in between. So the servant "passed on," after which Samuel took a vial of oil, and poured it on the head of Saul, and kissed him, saying: "Is it not because the Lord hath anointed thee to be captain over his inheritance?" I think that many of us must feel somewhat in the position of the prophet. We, too, are desirous of standing still, and in our Master's name entreating the godly young men and women around us to listen while we deliver ourselves regarding the kingdom for which God is preparing us, and which, in a sense, He is giving us; and also while we declare the Lord's message regarding the anointing of the Holy Spirit.

We, too, thanking God for having called us away from home and business, would say to anxieties and cares,

"PASS ON."

Let ministers try to forget that they have anyone at home, or anything depending upon them, and let mothers and mistresses put their administrative difficulties on one side for a while, and stand still to hear the word of God. But "stand still" means much. The word "stand" is used in the sense of standing fast; moreover, there is a standing still which amounts to going back. We want to realise what the Lord will say to us. Look at the worldliness of the Church—the unconverted choirs and Sunday-school teachers, the unconverted ministers also, what about them? Is there not reason why we should stand still and wonder what is coming upon us? Look at the lack of zeal and enthusiasm in our churches—is not that enough to make us stand still? One sympathises with the infidel who, after eliciting from a professing Christian the assurance that he believed in heaven and hell, exclaimed, "Then, why don't you take off your coat and get to work, and save some of the souls that are in danger of being lost?" There is much too little of this taking off our coats and winning souls to Christ; a great deal more of sitting down and taking in all that the minister has to give us. Again, how little assurance of salvation there is in our people; and think of the number of churches in which no soul-winning is going on, or, anyhow, the very least. What is to happen to a church whose light has almost gone out? What can we do in face of such a condition of things? Let us look at Samuel's discourse to Saul.

First of all, note that Samuel requested attention. Let all the cares and anxieties of life be turned away for a while, that we may consider the Word of God. The discourse was about the kingdom, and the prophet wanted to tell Saul that God had chosen him to be the first king in Israel. Has God anything to tell us about the kingdom? We have been made kings and priests unto God, but there is not much of the intercession of the priest or the aggression of the king in us. To each one of us God has given a realm of a certain size, and He tells us to work for Him and win souls for Him. Do you not think that the reason why there is so little of this Christian kingship about us, and so little of its influence and power, is that we have

NOT MADE CHRIST KING

in our hearts as we ought; or, having made him King, we are in the habit of attending to those commands that please us, but pooh-poohing those that we do not like? How can God give power to disobedient servants? That is how it is there are so many powerless pulpits and so many powerless men in them; and that is the reason why so many Sunday-school teachers go working on and on without visible results; and that is how it comes about that visitors continue knocking at doors and making hardly any real impression for Christ on the hearts of the people. Can God give power to men and women who are not qualified to receive it?

Then, while they communed on the top of the house Samuel told the king about the anointing. There is a very decided blessing which God gives to us when we are gathered together with one great desire in our hearts, whether at Keswick or anywhere else. There is a definite blessing to be received when God anoints for the first time with the Holy Spirit those men and women whom He is going to send forth to do his will. "Stand still" and think of this. Is your life what it ought to be, what God wants it to be, what God will make it to be, if you do not hinder Him? You have stood in your old place in the open air, or you have occupied your place in the pulpit, but

THERE HAS BEEN NO SOUL WON

for a long time. Is it not because there has been no anointing of the Holy Ghost? God has led me to many places; and alike in America, in West Africa, in India, and in my own land, the great need to-day is a fresh Pentecost; and whether they be young or old, rich or poor, learned or not knowing anything, if workers are anointed of God there will be great results of their ministry. We have come to seek this anointing; but there are conditions. What are they?

I believe God has to teach us much about what dying is—dying to sin and to the principle of self. This does not mean sometimes fighting and sometimes yielding; but it means what the Apostle said, when he wrote that he had been "crucified with Christ," and that his life was "hid with Christ in God." When a man is dead, whatever the devil may do—whether by trying to allure him into temptation, or by trying to terrorise him into sin—the result will be the same, no response. The Lord has not taught any of us all that we could know; but He has begun to teach us, and if we are ready to learn He will teach us more about "dying to sin." Is this not one of the things that we thought we knew theoretically; and yet we have never experienced it in our lives? But that is not all; there is also a living unto God. There must be a closing of the ear so that it does not hear Satan's voice; and a closing of the eye to things that are inimical to the spiritual sight.

The anointing Spirit seeks entrance; and says "Behold I stand at the door and knock." There are conditions of his coming in: "If any man"—that is like the "whosoever" of the Gospel—"open the door."

ARE WE WILLING TO OPEN?

What about the consequences? Can we afford to let Him in, to change our lives? By no means let us think it will make us popular with our congregations. When you are preaching with that anointing on your tongue and heart, up to a point people will swarm in to see the wonderful sight; but after a time they will swarm out. Then the people who were most regular will stop coming in the evening; they will say they "cannot stand it... only the morning now!" After a little while they will cease coming altogether, and for this reason—they know they will have to yield to the Holy Spirit if they stay; rather than do that they keep away! I do not say your church will be emptied; others will take the place of those who stay away. This is one of the results of our earnest ministry. "It is too stimulating," they will say, and they attend once a day, and at length keep away altogether. No; it will not make you popular to lie in the grave with the Lord Jesus Christ.

Let this be uppermost in your heart—what will please Him most, and bring greatest glory to Him, and there will be a great change in comparison with the old days. Once it was "What will fill my church, and bring the people?" Now it is, "What will bring most glory to Christ?" And did not the Lord mean us to be his witnesses at any cost? To this end, let us "stand still," and put on one side the cares of life; let us listen to the Lord's words about the kingdom — about whether we have taken Him to be our King; about the anointing which He will give us if we yield ourselves to Him; and about the mighty change which must be wrought in our lives and ministry if we receive his Spirit in fulness.

Influence of Christian Conduct.

By Rev. Dr. MOULE.

In 1 Peter ii. 12 these words are written: "Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." One or two words may be said first of all on the phrase and wording of the passage. The word "conversation," I need hardly remind you, means conduct, the action of character in the up and down of life. It does not mean only talk, although, of course, it includes it. The word "honest," again, does not precisely point here to what we commonly mean by it, although, undoubtedly, that is in view. In the somewhat antiquated sense in which we here find it, the word means honourable and seemly, so that that which is good shall seem good, so that that which is right shall have cast around it the light and beauty of rightfulness. And then the word "behold" calls for notice. In the original it is a particular and remarkable word; it is one that would be used of a sight, a beholding, specially granted at close quarters, a sort of private view of something presented for minute inspection; and had there been microscopes in those days St. Peter might have illustrated his meaning by mentioning that instrument. The idea of the passage is an

INSPECTION OF CONDUCT,

a sight of good works, conducted at close quarters, with not merely general impressions and large outlines, but details brought fully into view.

St. Peter is speaking of holy consistency for the Lord's sake in a very pointed way. He is addressing those who lived in the midst of the pagan world, who were sure to be observed as they went along. In the view of those about them the Christians had taken up with a new fanaticism, and the observers said: "We will see what it means, and watch what becomes of them. The new religion will surely do nothing for them but make them useless, visionary, unpractical, wild, and dreamy." Therefore the Apostle warns those to whom he writes that the very opposite will be the case because they have found the Lord, because the mysteries of the Gospel have been opened to them; they are to walk out of the secret place as people who will bear inspection in common life, and go along so that those who look upon them microscopically, from the point of view

of the world, shall have no ground for blame or condemnation, but that the sight of them shall, on the contrary, bring glory to God. To those who, in a sense, know not God, their conduct shall

BRING HOME THE CONVICTION

that God is; and to those who have a conviction that God is, it shall bring home the thought that God is glorious, and that it must be delightful to know Him.

The Apostle indicates a profound connection between personal purity and public example; "abstain from fleshly lusts that war against the soul," that the Gentiles may by your good works glorify God. We must ever begin within, where the microscopic inspection is not of man but of God, where the Father "seeth in secret," where the Judge standeth before the door.

As I have said, the Apostle is speaking of holy consistency in common life, not to the personal credit of the Christian, but for the glory of his Lord. The propagation of Christianity by conduct runs through the atmosphere of these epistles; it is remarkable how little they say of the propagation of the Gospel by universal evangelisation; although they take this for granted. I think there should be no Christian who is not an articulate witness for Christ, but more and more do I see the importance of Christianity being propagated by conduct—that the Lord Jesus Christ should be commended above all things by Himself being manifest in his people, so that the world may see and give praise to God. Let me remind you of one beautiful evidence that the pleading of the Apostle for

CONSISTENCY FOR CHRIST'S SAKE

was not in vain in the earliest age of the Church. There is much to deplore and perplex in the early chapters of Church history, but there are also some splendid passages, and one was unearthed from a long entombment in the discovery of the "Apology" of Aristides, a man who seems to have been a powerful observer from the outside, and was by the grace of God drawn to be himself inside. This Apology, that is, Vindication of Christianity, was addressed to the Roman Emperor Antoninus about the year 130 after Christ, and it contains a description of the Christian life as a man of the world would have a chance of observing it. It is indeed a splendid testimony of the Gospel's power in the life of Christian people.

Aristides tells us of the truthfulness, and the purity, and the brotherly kindness which he found to characterise the rank and file of the Christian community. He does not speak of rare and scarce phenomena, but of things that were observable wherever he found an entry into Christian homes. The holy purity of Christian women in human life—there was as yet no idea of the monastery or a retreat from life's duties: holiness was seen in its beauty and glory in the home—and the love of masters and mistresses for the souls of their then pagan bondservants, and the efforts they made to bring them to Christ, are particularly mentioned. He speaks of the unimpeachable honesty of Christians in dealings of trust and other transactions, and the general fidelity shown in their lives; of their enjoyment of the present beauty of the world, which God makes, as he says wonderfully, to flow forth because of their obedience to his will; and he ends with saying, what to a pagan of the second century must, indeed, have been a wonder of wonders, that their deaths were full of light, and their funerals like processions of triumph. Aristides applied the microscope, and saw

THE TRIUMPHS OF CHRISTIAN LIFE,

and glorified God. He was quite certain the Christians had found the Supreme, and stood where all the philosophers had sought to climb and could only find an abstraction. Where they stood he found an Eternal Person, an eternal heart, and an eternal hope.

Many a touching incident of the power of the propagation of Christianity by conduct arises in the mind. When the first missionaries of the C.M.S. landed in China, about 1848, they laboured and learned the language, but it was a good while before they so much as got an inquirer. At length, after they had been working about two years, one waited upon them. He said he had not heard anything of what the missionaries had come to teach, but he had been watching them. Unobserved, the man had been getting private views of what the missionaries were, and ascertaining what they were in the home before their native servants, what they were in common intercourse on week-days. He had found them out. He was satisfied that the Lord they taught about was in them of a truth, and that it was worth going to them.

The late Mr. Leupolt told me that somewhere in the Punjab, when he was preaching in a bazaar, he was angrily interrupted when speaking of the total depravity of man. The interrupter was a Mohammedan, who maintained that there was at least one exception to the denunciation, at least one person without sin, and that was someone whom he knew—in fact, the wife of his English master. With all the heat of an Oriental, the man declared that

THE LADY WAS WITHOUT SIN,

and he went on to detail the features of her life, relating how she would steal away from observation to pray with her native servants, and especially mentioning the love that lay behind the prayers, and gave to them all their power. Mr. Leupolt asked the man whether he had had opportunity of discovering the lady's opinion regarding herself; and the man said that therein he was greatly puzzled, for she continually spoke of herself as a poor, unworthy sinner, who owed everything to the mercy of God, in whom, she said, they would have to find what she herself had found. The man had been observing the lady, and, though not led himself to Christ, he had been impressed by her reality and that the fulness of God was in the life of his mistress.

What is the message of this word to us? For one thing, assuredly, it has a glorious cheer and stimulus. I would speak of the magnificent encouragement of the passage, and ask you to think of the idea of life it presents to us, the real life, the common life, the life in modern surroundings, lived not in the dream of the past or the future, but in the prose of the present; and it may be that in such a life, to the close observer, we shall "adorn the doctrine of God our Saviour." That expression was used by the Apostle Paul of his beloved brother, a Christian slave in a Cretan household. Notwithstanding the unfavourable surroundings, the Apostle sets it before the Christians to be holy, not so much with reference to any eternal law, as in view of the result in their adorning the doctrine of Christ—making the teaching of Him who had saved them beautiful and attractive, perhaps to a cruel or inconsiderate master, or to some man who believed in

NOTHING BEYOND THE GRAVE,

or out of his sight; to show those around that not only is there something, but it is beautiful. What was true of the Christian slave in the Cretan household is true of us to-day. Shall we not get up in the morning with this as something to live for, and lie down at night humbly trusting and thanking God for having used us to send one glint of the light of his glory into another's heart? If we that are here assembled, on being dispersed to our varied homes and walks and spheres, could for this year 1898 be such Christians as Aristides moved among in the year 130, we shall not have met here in vain—if by the grace of God, by the God of grace, we shall henceforth so live that as from radiating centres blessing shall flow from us, all over the land, and for all the days of the year.

When we have done with a time like this, and gone home—to the parish and the business, the sphere of influence and the home, with many undertakings pressing upon busy lives, and temptations besetting leisure lives—shall we then so live that God shall be glorified in the day of visitation because of good works beheld in us? In

THE GOOD WORKS OF OUR TONGUES

—are we careful about the tongue? I believe there is nothing about which Christians are more tempted to be careless, or about which God may be more glorified. Not that we are always to be, as the world says, "talking religion." We have a great many things that must be talked about that are not definitely and directly religious; but there is no one of these things that can be talked about without an opportunity being afforded, sooner or later, for the fact to appear that the tongue is in the Master's power. Do our words about others glorify God now, or will they in the day of visitation? Parents, do your children hear you talk down your neighbours? Young Christians, in the full fire of earnestness, are you careful that nothing ever comes from your lips which is rough, and harsh, and cruel of the name of others?

Are we careful about the wholesomeness of our words? Do we avoid the topic that can do no good? Do we do the negative good of a blessed silence when something might so easily be passed on that would stain another's soul, or blight another's name? And our habits in common things—will they glorify God? Are they brought continually to our King to be made what He would have them be, that they may adorn his doctrine, and that his name may be glorified?

In the dealings of man with man on the common platform of life, will the Christian bear to be found out? There is a dreadful finding out, and a grand and beautiful one. A terrible finding out if, profession being brought to the test of week-day practices, it is found that we are not true to our Master; a blessing finding out when the man who thought you a mere talker discovers, with surprise and delight, that you mean what you say of yourself, and are living it out in Another's power. Dear old Simeon of Cambridge was found out like that. When my father was an undergraduate, in about 1820, he was told never to go to Simeon's church, as he talked loud and lived a bad life. But at length

SIMEON WAS FOUND OUT,

and honoured as an indefatigable doer of good; and when it came to burying him there never was such a funeral before or since. The town was there, and the University was there; they found him out, and honoured him as one who toiled in secret to know his Master better, and to have the power of doing his will straight from Him.

By the grace of God, let us be found out. The words are horrible when we stand aside for five minutes from Christ. Have you never felt yourself to be such that it would have been fearful to be found out? Let Christ dwell in our hearts; let us have the faith that trusts Jesus only, and is not afraid of his coming in and finding us out. May this be our intense humiliation, and our blessed stimulus and hope, until it becomes our life's pure ambition that Christ's doctrine may be magnified in us and adorned by us. It cannot be made greater, yet it is to be magnified; it cannot be made more beautiful, yet it must be adorned! Those who see no beauty in Him may yet be led to desire Him, as He looks out of the sinner's life and is thus shown to be beautiful. So be it, until, in our infinitely lower measure, we may, if it please Him, yield up our breath with the thankful thought that through his mercy we have trod a little in his steps, "I have glorified Thee on the earth, and finished the work which Thou gavest me to do."

The Self Life.

By Rev. CHARLES INWOOD.

In Gen. xxxii. 27, we read, "What is thy name? And he said, Jacob." From no point of view was Jacob an ordinary man. He was clever, ambitious, resourceful, masterful, successful, and religious too. From a moral standpoint there was much that was mean, and sad, and humbling in his character. He was a supplanter, a deceiver, one on whom people could not depend. There was, throughout his life, a disposition to subordinate all the interests of other people to his own selfish and personal ends, so much so that we find him playing false with the dearest ties of friendship and affection, trading upon the confidence and trust of others to serve his own ends. From many points of view he stands before us as a man despicable in the extreme.

Yet our kinship with Jacob is more close than most of us imagine. As surely as there was this awful warp in him, so, alas! there is this awful warp in us. We may not like to own this, but we are far on towards realising fulness of blessing when with broken hearts we do own it. Has your heart never played false to conscience or duty or God in moments of supreme spiritual importance? Mine has! And even when conscience has pleaded as with the voice of God and for God Himself, this

TRUANT, SUPPLANTING DESPOTIC HEART

has gone over to the foe and left conscience alone with God. Let this fact sink deep into our souls until we are humbled before God. I cannot throw stones at Jacob, for Jacob is in me.

Jacob was in a tight corner at this time, a condition which he had brought upon himself by wrongdoing. There he was left alone with a burden pressing upon his heart, alone with difficulties which he could not himself remove or overcome. In his hour of extremity, in an unknown guise, a man, *the* Man, the Angel of the Covenant,

met him. Very often the tight corners in our Christian lives are God's opportunities for dealing with the self-will that marks our lives. God does not leave a man in the lurch when he brings himself there by unfaithfulness. In the solitudes of life, God meets him. When we are, as was Jacob, full of plans and schemes, and ready to work them out, God grips us and an awful struggle begins. When the Man, the Angel of the Covenant, met Jacob, and laid his hand upon him, that was an arrest which with all his power Jacob could not shake off. There was an awful battle, and in the agonies of the strife on that fateful night heaven and earth met, and Jacob felt that they did. Some of us do not realise even yet what an awful power self is in us. It will fight to the death for its reputation, its freedom, its authority; it will defy and resist to the uttermost whatsoever or whosoever seeks to limit its authority or its power. In Jacob's case, and alas! in ours, the intensity and persistence of the struggle discovers and measures the awful malignity and strength of the self-will which is within us.

Notice for a moment the touch. The Man, the Angel of the Covenant, laid his hand upon Jacob and wrestled with him. Jacob had not been conquered before, and he would not submit now; he persisted in wrestling, and so the stranger

TOUCHED THE SINEW,

and shrivelled it up. That meant loss of power—executive power. It is not the same sinew that God touches in every one of us—for the simple reason that the self life may draw its power or force in you in one direction, in me in another direction. The wisdom of our loving God comes in just here, that He knows the sinew that must be touched; and He touches the particular one that will make it impossible for us to obey the commands of the self life within us.

If you say, I am strong in such a point, that is where God must lay his finger—it may be your business prosperity or capacity, your literary gift or intellectual power, your reputation or your success in so-called Christian work. God will touch that very point, that sinew, from which you are drawing the power to fight with Him, wrestle with Him, or dispute his gracious and loving will. The touch was the work of a moment, but the result was lifelong. One touch of the finger of the angel of the covenant, and Jacob was powerless to continue wrestling. And, so far as I can see, that always means pain and shame.

There seems to be no such thing as painless sanctification. Where God brings his hand down upon

YOUR STUBBORN SELF-WILL,

that touch brings pain, and shame, and grief, and agony, such as you have never known before. If God is laying his hand on you, and you feel the pain of it going through your souls, do not shrink from it, do not be discouraged by it. There was as much grace and wisdom in the touch that shrivelled the sinew in Jacob as was afterwards displayed when the Angel said, "Thou shalt no more be called Jacob; thou shalt be called Israel."

After the touch, what? It is sad to think that many people seem to receive the touch, and nothing more. The most critical moment in the discipline of deliverance is when the touch of God has done its work with the sinew, and we lie helpless and hopeless, and forced to acknowledge to ourselves that at last we are utterly beaten. I will tell you why. We have lost the power to wrestle, but not the desire to wrestle; so we lie down with the shrunken sinew, and say, "I cannot, but I would if I could." We become sullen, angry, rebellious, sceptical, cherishing towards God a hate that is too deep to express, as if saying, "I am beaten, but I will die game." How many young people have been tempted in this way, having heard from the devil the whisper, "Curse God and die!" It is a critical moment, and there comes the inquiry, "Shall I give in at last, shall I acknowledge that I am beaten—that I am wrong and God is right? Shall I yield to Him, whom I could not conquer? Shall I cling to the Man who has touched the sinew on my thigh, making it impossible for me to wrestle any longer?" If in that moment a man says, "No; I will not cling," he cannot be delivered; but if he says, "I will cling—" the power to wrestle is gone, but the power to cling is left—then victory is assured.

It is here that the weeping took place; not the weeping of rebellious, passionate tears, but of tears of shame and of a heart wounded and broken before God. Have you ever thought how large a place tears sometimes fill in this matter of sanctification? Sometimes they are the first indication of victory, that God has won in the conflict, and man in his self-will has acknowledged God as conqueror. While Jacob was clinging in this way there came the question by the Angel of the Covenant, "What is thy name?" A day or two before he would have answered, proudly and scornfully, "Why, Jacob!" Up to that hour that name was a synonym for strength; but now, in the light of the revelation of God's face, he had

A NEW VIEW OF HIS NAME

and his heart, and it was now a synonym for meanness, a confession of inward falseness, that he was a rogue, a cheat, and a deceiver. One can imagine how the tears started afresh when the Angel put the question to Jacob; and yet Jacob said, "Yes, my name is Jacob, a name burdened with so much that it is sinful and self-willed."

I believe God is putting the same question to some of us now, and He is waiting for the answer. Tell the truth when you reply, and although the tears scale your face, and although shame burns your lips, and though you endure the agony of a breaking heart, say, "My name is Jacob. I thought I was a good Christian and an earnest worker, but I am nothing but Jacob, false and full of sin." That confession was a final proof that Jacob had ceased to be Jacob, and had become Israel instead. He had a changed heart, and might now have a changed name to express the fact. Think of it—no longer Jacob but Israel, "a prince with God," one having power with God and with man. He had formerly had power of a certain kind with man, but now it was power with man because it was power with God. And those in whom God may do a like work will also have power with man, and will render service which God will acknowledge. "Thou shalt be called Israel, for thou hast power with God and with man."

Do you wonder that Jacob called the place Peniel, saying, "I have seen the face of God"? That confession was not only a humbling one, but it was transfiguring. What God did for Jacob in one moment He can do for any of us if we fling ourselves in all our helplessness upon Jesus Christ. If we are to have deliverance from self, it can only be by clinging to Jesus. And as you cling to Him say from the heart:—

> Thou can'st o'ercome this heart of mine,
> Thou wilt victorious prove,
> For everlasting strength is thine,
> And everlasting love.

And you will go home, and, forgetting the crowd at Keswick and the messengers, you will say, "I call it Peniel. I have seen the face of God."

Trust Also.

"Commit thy way unto the Lord: Trust Him; and He shall bring it to pass."—Psalm xxxvii. 5.

"Commit thy way unto the Lord *and trust!*"
Ah! it is here we fail. We give the wheel
Of our small bark to Him: but then we thrust
Our hand upon His hand,
And dare to stand
Beside our Master, lest He wreck our keel.

"Commit thy way unto the Lord *and trust!*"
Leave all to Him: believe He knows thy course,
Thy dangers, and thy safety—all—then just
Abandon all to Him:
So shalt thou skim
Borne briskly on before the Spirit's force.

"Commit thy way unto the Lord *and trust!*"
There is an "also" we too oft forget,
And so are plagued and worried. Oh! we must
"Trust also," then our soul
Shall cease to roll
In restlessness and reason and regret.

Commit! and when committed trust his word!
Has He not said that He will bring thee through?
Trust his strong arm; and when wild storms are heard
Believe He holds them still
By his strong will.
Trust Him, the Wise, the Faithful, and the True.

Trust Him to manage all that thou dost now
Commit to Him the ship, the sails, the sea,
The sailors, thy strange crew. And ask not how
He will do all for thee,
But trustful be.
Lie down and rest from anxious worry free.

WILLIAM LUFF.

INTERNATIONAL S.S. LESSONS.

August 14.

"THE SHUNAMMITE'S SON."—2 Kings iv. 25-37.
GOLDEN TEXT: "*Cast thy burden upon the Lord and He shall sustain thee.*"—Ps. lv. 22.

SERIES of stories about Elisha. Important, because of the lessons they teach.

THE SHUNAMMITE'S KINDNESS.

She was well-to-do, and as there were no hotels in Palestine she would receive visitors. Bu the prophet often passed that way on his teaching expeditions. Built him a room on the flat top of the house, which he could reach by outer stairs. This was his home when he came to Shunem.

Hospitality was one of the chief virtues in the East, but this consideration and sacrifice were remarkable.

She sought no reward, and when it was offered by the prophet it was refused. There came into her life from God a son—the greatest of all blessings in the estimation of the Jews.

She received "a prophet in the name of a prophet," *i.e.*, because of his holy work, and she received "a prophet's reward."

THE DARKENED HOME.

The child grew to boyhood. He is in the harvest field, and is stricken by the sun. Taken home, but he dies in his mother's arms. She took him up to the prophet's room and laid him on the bed.

The benefits of sorrow like this—

(1) The mother brings her dead child to God's representative. She may not have thought of bringing it while it was alive.

(2) It would help her to sympathise with all mothers who suffer so.

(3) She herself would be brought nearer to God. Trouble has this effect on most of us. God welcomes us. "Call upon Me in the day of trouble."

WHERE TO CARRY CARE.

The Shunammite knows where to carry her care. Elisha was representative of God to her.

Lessons.—No Delay.—She goes off to seek the prophet at once. We so often try to bear our burdens ourselves, and last of all think of God.

Her Faith (30).—She believed the prophet could help her. God always rewards faith in Himself. See story, 2 Kings iv. 1-7: "According to thy faith so be it unto thee."

Teacher should multiply Bible examples of rewarded faith. The same condition and blessing are for us to-day.

A Mother's Pleading (27, 28).—Seems extravagant. Love is always so. Blessed lad who has a good mother to plead for him before the throne of grace may well be proud of a godly mother.

THE FAILURE OF GEHAZI (31).

Salute.—Oriental salutations very elaborate—would sometimes occupy an hour. Serious delay.

Gehazi failed because he was not in such communication with God.

Illustration.—Non-conductors of electricity—like glass. So it needs a good man to conduct God's power of healing, sympathy, inspiration.

The staff was useless in the hands of Gehazi. It depends on the man, not on his class. Not all priests are conductors. Many laymen are. True to-day of Christ working through good men.

> The healing of his seamless dress
> Is by our beds of pain,
> We touch Him in life's throng and press,
> And we are whole again.

ELISHA'S SUCCESS (33-35).

Elisha prayed.—"The effective, fervent prayer of a righteous man availeth much." If Gehazi had succeeded it would have taken the glory from God, and given it to the staff. Power came in answer to prayer. *He stretched himself upon him.* God always uses means. This method produced a warmth in the body of the child, that made the blood flow and the heart do its work. The sneezing were the first signs of restored respiration.

So good men carry life to-day, and impart it to those who are spiritually and morally dead.

Joy comes not through material gifts, but through healing sympathy. God still works through men for men. We should strive to purify our hearts and keep them pure that we may become channels of God's mercy and power.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child Life in Heathen Lands.—VI.

SCHOOL-LIFE! I am not quite sure that all my readers think school-life a very *happy* time. There are so many difficult things to learn—arithmetic, euclid, algebra, Latin, chemistry, botany, history, geography, German and French, and very much besides. Sometimes I know you long for the holidays, and plan excursions and picnics, rambles and visits, anything almost to get away for a little while from school-books and masters and mistresses, and enjoy freedom, liberty.

Well! the holidays are here now, and may they be the brightest and happiest you have ever had!

But while you are enjoying yourselves—delighting in the music of the sea breaking upon the shingle, or a scramble across the slippery rocks, or a sail over the splashing and dancing waves, will you think sometimes of the school-days of Indian children?

In Madras there is a training home and high school for native Christian girls, who are either orphans, or converts from heathenism, or are the daughters of native Christians. There are about one hundred boarders in it, and thirty day scholars. Look at their faces! The skin is a pretty brown colour, the features are regular. Their hair is always jet black, parted down the middle and fixed in a knot at the back like a "grown-up" English girl. They have a habit of thrusting their pens and pencils through this knot of hair, and in this fashion they carry them to school. Their eyes are beautifully dark, with long silken eyelashes, giving them more the appearance of dreamy-eyed Italians.

Now about their hands. The palms are generally of a lighter shade of brown than the rest of their bodies, and the fingers are long and tapering. A thimble—for they learn needlework—that would fit an English lady's little finger is about the largest that is needed for the middle finger of a native girl, or even a woman.

And their dress? These school-girls hardly ever wear more than three garments—a cotton jacket to cover the upper part of the body, a print skirt, generally of the brightest colour, pink or green, reaching down to the ankles, and pleated all round into a tape band. Besides the jacket and skirt all the bigger girls wear a loose upper cloth, thrown over the left shoulder and twisted round the waist. A child never wears a short frock, so that a number of girls with their hair knotted up and long skirts look like so many

OLD-FASHIONED LITTLE WOMEN.

Just peep into this dormitory. It is half-past five in the morning, and the bell has just rung for them to get up! But there are no beds, soft and white with dainty coverlets. What a curious place it is! No wash-stands or basins, such as you have, only a long line of boxes up each side of the room and a row of mats upon the floor. Each girl sleeps on a grass mat, and when she gets up in the morning she rolls it up and carries it to the back verandah, where the mats are kept during the day-time.

The children start work at ten in the morning, go on till one o'clock, have an interval for dinner, and then take lessons again till five.

But dinner! No knives and forks are used. They eat only with the fingers of the right hand, and the process is very simple, if not quite clean. They mix up the rice and gravy with their fingers, squeeze it into a ball, and then throw it into their mouths without allowing it to touch their lips. When the meal is finished each girl rises, and washes her own plate, and lays it aside for the next meal.

You will be glad to know that not a few of these High School girls love God and regard Jesus Christ as their own Friend. Many of them are known to retire to quiet places in the garden at recreation time, and there hold silent prayer with God. At Scripture reading they are very quick. At morning and evening prayer each child repeats a text; one of the elder girls reads the chapter, and then two or three of them engage in prayer.

You can understand, therefore, that although school life at Madras is not altogether like school life in our dear home-land, at least these girls are learning how to be true, and brave, and good, how to live real Christian lives. And are you not thankful that they, as well as yourselves, through the great sacrifice of God's Son, will find a home in the great Father's house in due time, and dwell with Him there world without end?

How "Kwesi Quainoo" came to England,

DEAR children, I am a native of the Gold Coast colony on the west coast of Africa. My parents are Christians, so when I was a very little boy I went to a mission school, and was taught that "Jesus loves me."

I wanted to study so as to be able to tell my people about the love of God, but as my father could not afford to keep me longer at school I had to leave. I went to one of my brothers who was a telegraph clerk at Accra, and he got work for me in the Customs office; I forgot to tell you that the Gold Coast is a British colony. My work was to sweep the floor every morning, clean the basins, the inkpots, and the tables, put good blotting-paper on the tables, and run errands. But I did not forget I wanted to study, and every day prayed to God to show me some way that I might get a good education, so that I might be useful to my people and tell them the "old, old story." I made up my mind to write to someone in England, for I had heard there were good people who like to do something for boys who want to do good to their own people.

I told my brother about it, but he laughed at me, because if I wanted to go to England I would have to pay £25 or £30 for my passage, besides getting good thick suits and boots, as England was a cold place; and all these cost money, and we had none. But, I said to myself, "God has got all the money in the world, and everything in the world belongs to Him; I am his child, and I will pray to Him for money." So I went on praying. One day I saw an old almanack on the wall in the office, with names of statesmen and noblemen in England, and I made up my mind to write to one of them. I picked out two names, one was the Right Hon. W. E. Gladstone, and the other Lord Coleridge, Chief Justice of England. I wrote to each of them, but there was another difficulty; I had no money, and each letter would cost 2½d.; so I prayed to God for money. The next morning one of the Supervisors of Customs called me and gave me 2½d. in coppers, saying it was change I had brought from the Post Office, and that I might keep it. I thanked him and went away full of joy at the answer to my prayer. Now, you see I did not ask the man for money, yet he gave me

JUST WHAT I WANTED.

I bought a stamp, and fixed it on the letter to Lord Coleridge, and put it in the letter-hole. A steamer came, bringing me the reply, and its contents were from Lord Coleridge's secretary, and said "his lordship had received my letter, and thanked me for it, but he could not do what I asked as he had many claims upon him." I was very sorry, but I said to myself, We were taught at school "If at first you don't succeed, try, try again." So I made another special prayer, and wrote again to his lordship. I received an answer in about two months' time, saying that inquiries were being made to see if they could get me into a place. That was nice, wasn't it? I had some questions to answer, so I wrote another letter, and then I had another answer saying that my letter had been forwarded to the principal of the Congo Training Institute at Colwyn Bay, North Wales, and that the committee had agreed to admit me as a student, and I would be able to come without paying.

The day before the steamer sailed one of my brother's friends said to him, "I have heard that the Chaplain has been searching for some boy who has written a letter to one of the chief men in England, but he did not find him, and now he has gone back to England." I was walking with them, and my brother said, "This is the boy." Nearly everybody in the office knew about it, but none of them had ever thought I could write such a letter to such a man. The Comptroller was very glad, and said, "I hope God will bless you, and make you useful to your people."

We reached Liverpool on a Sunday, but I did not land till the Monday, when the cook came and said he was to take me to the office of the company. The gentleman in charge there telegraphed to his lordship in London that I had arrived, and he telegraphed to send me on to Colwyn Bay. Then Lord Coleridge wrote to me with his own hand, starting "My dear Boy." Now look! one of the best gentlemen in your country calling me his dear boy—and a black boy, too! It was because I am a child of God, and God is no respecter of persons, and his lordship was a Christian with the love of God in his heart. He sent me some money for my pocket, and I went and spent Christmas with him at Ottery St. Mary, in Devonshire, in the same year. I wish I had time to tell you how kind they were to me, just as if I were their own boy. One day Lady Coleridge asked me if I had a watch, and when I said "No," she gave me a very nice one. I remember the morning when I was leaving them, his lordship came to my room, and putting his hands on my shoulders, said, "I am sorry you are going away, my dear boy." I hope you will come and see us again; but if I do not see you again, may God bless you and make you useful to your people in Africa."

His lordship is dead now, but I am sure I shall meet him in heaven, for he was a real Christian man, and when I go back to my own people to help them I shall always thank my heavenly Father that He put it into Lord Coleridge's heart to be the first means of helping me to do so.

I hope my story will show you how God our Father cares for us if we trust in Him, and how He will give us what is good for us if we ask Him.

Will you please all pray for me that while I am being trained in this country to be a doctor, I may do everything to God's glory only, so that He may use me to do his work? God bless you all!

Kwesi Afran Oboami Quainoo.

[Would any of you like to help Kwesi to complete his education? If so, send me what you can spare, and I will forward it.]

The Bible Searcher.

No. 132 (second list).—Correct answers received from:—

A—Maggie Arres-Mather, Daisy Annett, Wm. Aston*.

B—Teresa and Lilian Blackie, Evelyn Barrett, F. R. Bailey, Mabel Bailey, Dorothy M. Bellerby, Mary Beck*, Frances J. Bennett, Ashley H. Bowker*, Stanley V. Boxer, Eva Browne, Leonard S.* and J. Corbet* Browne.

C—Lottie Carmichael*, Alice Cady, Dorothy J. Clarke, Maggie* and Jessie* Carter, Olive Clarke*, Mabel B. Candlin, Gladys Calvert, Winnie Campbell, Janie and Nellie Crawford, Edith F. Corrie, Annie Cooper*, Ruth Coupe*, Mary Cobb, Susie* and Ethel Cumbers.

D—Harold Davis, Polognia Daws, Vera C. Dickinson, William Dilly*, Kenneth Dunbar, Dorothy Dyke*.

E—Muriel Edwards*, Helen Eardley-Wilmot.*

F—Arthur Farmer, Marian* and James Freegard, Maggie Fletcher, Mary Freeman, Louise Filhol*, Hyacinth B. FitzSimons, Maggie, Janetta and Flossie* Fullarton.

G—David Gardiner*, Stuart and Edith Gray, Ethel and Daisy Greenacre, Edith Grieve, Daisy Groves*, Dorothy P. Grove, Thomas Groombridge.

H—May Handasyde*, Rosy Hamilton, Edith Harris, Dorothy G. Harris, P. B. and Marjory G. Hickling, Nora Hill, Margaret D. Hogg, Samuel W. Hooper*, Violet A. Holford, Alice M.* and Margaret* Hoghen, Helen M., May V., Harcourt and Tom Hunter, Lila K. Hughes, Ethel Hutchings*, Freda Hunton.

J—S. Jackson.

K—T., Isa M., Agnes D.* and Alex. Kay, Max Kalb, Maurice Kalinsky Flossie Key.

L—Henry Laing*, Cecilia Lichtenstein, Edith and James Lowe.

M—Bruce and Harry Malaher, Dora Marples, Edith Marnham, E. Valerie Maitland-Kirwan, Florence Mackenzie, Margaret J. Macphee, Maggie, Abraham, and Bella Mack, Barbara Macconchy, Geo. and Chas. Macdonald, Gracie* and Kathleen McGuire, Elsie McMullin*, Lillian R. L. McMurtry*, Alice W., F. W., and Herbert W. Milne, Charlotte* and Bessie H. Millar, Evelyn L. Moir.

N—Edith S. Nash*, Dorothy*, Mary* and Henderson* Nathan, Amy and Maude Nottage.

O—Harriette and Lottie* Orr.

P—Dorothy Patten, Willie, Jessie*, Ada, and Winnie Palmer, Winnie Page*, Edwin T. Peters, Vera and May Petrides, Clarice M. Peach Gladys* and Isabel* Phipps, Francis S. Phillips, Rhoda Porter*.

R—Edward H. Rainey, Mildred Robinson, Olive Robertson.

S—J. H., T. M., and D. D. Stanier, Gladys E. Shaw*, F. B. D. and Helen E.* Stalker, Evelyn Shaw*, Betty Swanston, Dorothy Steel, Janet and Sydney Speed, Rosetta Sherwin*, Nellie Sery*, Douglas Shepherd, Alice, Hilda, and Reginald Skinner, Nancie Somerville.*

T—Kate and Nettie Thomson, Alice M. and Frank Thompson, John W. Thomson*, Alice Truelove*, James Thos. Tuff.

U—Queenie* and Lily E. Upton,

Y—Kenneth J. Vining.

W—Louisa and Violet Walker, Mabel Wheeler, F. Wilson, Pringle Wilson, Ibia Woodman.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (133).

Break up your fallow ground, and sow not among thorns (Jer. iv. 3).
Plough-break the clods (Hos. x. 11, 12, 13).
In the morning sow thy seed (Eccles. xi. 4, 6).
Sow beside all waters (Is. xxxii. 20).
They that sow in tears shall reap in joy. Bearing precious seed. Bringing in sheaves (Ps. cxxvi. 5, 6).
Whatsoever a man soweth (Gal. vi. 7).
Sow to the Spirit, reap in due season (Gal. vi. 8, 9).
The labourer worthy of his hire (1 Tim. v. 18).

Owing to Bank Holiday, there will be no "first list" to No. 133, but all names will be included in next week's list.

THIS WEEK'S BIBLE SEARCHER (No. 134).

1 Kings xii.

1. When Rehoboam was made king, who came to him asking that their yoke might be made lighter?
2. With whom did Rehoboam consult?
3. What did they advise him to do? Whose advice did he follow?
4. What did this cause, and who remained faithful to him?
5. Who was Jeroboam, why had he gone to Egypt? (See ref.)
6. Who told the people not to fight against their brethren?
7. Why did Jeroboam make two calves? Where did he put them?

Children under *ten* do 1 and 2, under *thirteen* 1, 2, 3, and 4.

(*For "Personal" and other notices see next page.*)

Personal.

The second list of No. 132 is an unusually short one. This is owing to so many of my "nephews" and "nieces" not reading the whole of 1 Cor. i. 2.

Nellie Sery.—Thank you for your letter. I think it better to devote the whole time to questions set for you, and this quarter I am not counting a paper correct if there is a single mistake, even if extra answers are given.

Corbet Browne.—Yes, you can send all your papers in one envelope.

McLeod N. Straight.—I could not count you correct, as for two answers you only gave references.

Zoe.—Am so glad you are joining. Next time your name will be in the "correct" list I hope.

Myra Webb.—References are insufficient, please write out the answers as well.

Lilian McMurtry.—The new quarter commenced at No. 130, so that if you get nine papers correct you will be eligible for the next competition.

Vera Dickinson.—Look in this week's list of "Seaside Services,' and you will find what you want to know.

Stanley V. Boxer.—Please number each answer to correspond with that of each question.

Annie E. Moule.—Will you let me know why you enclosed a stamp this week?

Agnes M. Sterry.—I quite understand why your paper was delayed.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. Aug. 7	*Matt.*	ix. 14-26	Th. Aug. 11	*Matt.*	x. 32-42
Mon. „ 8	„	ix. 27-38	Fri. „ 12	„	xi. 1-15
Tues. „ 9	„	x. 1-15	Sat. „ 13	„	xi. 16-30
Wed. „ 10	„	x. 16-31			

Children's Special Service Mission.

Messrs. M'Laine and Maggs, with caravan, *Goudhurst*, to Aug. 16. Mr. Rowe, with caravan, in *Essex, Cambridge, and Hunts.*

SEASIDE SERVICES.

During August. — Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*. Mr. J. H. Greene, *Saltburn*. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*. Mr. H. Hutchinson, *Bridlington*, Aug. 3.-Sept. 1. Mr. C. J. Small, *Sutton-on-Sea*, July 30-Aug. 13. Mr. Arthur W. Stileman, *East Runton*. Mr. A. B. Soltau and Mr. J. B. Keitch, *Sherringham*, from Aug. 8. Rev. S. J. Hersee, B.A., *Cromer*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*, Aug. 7-31. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2. Mr. J. Waters Caldicott, *Southend*, from Aug. 4. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Rev. Dr. Barnes, M.A., and Mr. Phillips Welch, *Folkestone*. Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18. Rev. E. G. Falconer, *St. Leonards*. Rev. A. G. Dodderidge, B.A., *Eastbourne*. Mr. J. M. Wigner, B.A., *Seaford*. Rev. C. E. Haynes, M.A., *Worthing*. Mr. J. S. Tyler, *Littlehampton*, July 31-Sept. 1. Rev. S. Mortimer Warner, *Southsea*. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe, Bournemouth*. Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*, Aug. 10-31. Mr. Josiah Spiers, *Newquay*. Rev. G. C. Williamson, *Westward Ho*, Aug. 3-29. Mr. W. R. Moore, B.A., *Ilfracombe*. from Aug. 1. Mr. T. C. Ranger, *Weston-super-Mare*, from Aug. 3. Mr. Edwin Arrowsmith, *Tenby*. Mr. Russell J. Hill, *Llanfairfechan*, Aug. 7-21. Mr. C. H. Collier, *Pensarn*, from Aug. 14. Mr. Arthur C. Jewell, *Penmaenmawr*. Mr. E. F. Nivin, B.A., *Llanduno*. Mr. W. H. Wilson, *Colwyn Bay*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, from July 31. Mr. W. A. Murray, *West Kirby and Hoylake*, Aug. 8-26. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*

The Blackpool Corporation has twice been refused a licence for a hotel it proposed to build, with a view to clear £5,000 or so by the transaction; but as the town is to be allowed to set up a Bench of its own strenuous efforts are being made to get those who favour the speculation appointed as magistrates. The churches and temperance people are utterly opposed to such municipal trafficking in licences.

Manchester Sunday-School Union has opened a new seaside home at Pollux Gate, Fairhaven, Lytham. The intention is to send thither Sunday scholars from Manchester who require change of air, but not medical treatment, for a fortnight's holiday. There is accommodation in the building for twenty scholars at one time, which represents a fortnight's residence for 260 scholars during the summer. The cost of board is to be met by the schools which send children, and the working expenses, amounting to about £150, will, it is hoped, be privately subscribed.

Beyrout Schools.—The work of Miss Taylor's Schools for Moslems, Druses, and Jews at Beyrout has grown on her hands during the six months ending June 30, while unfortunately the funds placed at her disposal have rather decreased. There are in the school some sixty pupils, who are lodged, fed, and clothed. There are also Miss Taylor and her three (now reduced to two) European lady assistants, several native teachers, and servants. Outside there are the schools at Ras-Beyrout, at Ghareefy, and at Remalliah, with considerable numbers of scholars. There are now two native Bible women visiting along with the ladies in native homes. There are mothers' meetings and other evangelistic gatherings. There are many poor who had to be helped with food and clothing. This has cost over £340 for the six months, and there was on June 30 a deficiency of £43. The general work goes on with much encouragement. The blessing of the Master is evidently on all the work, and it only needs to be better known to draw forth sufficient support.

Kinmundy, Mintlaw, N.B. Wm. Ferguson.

Oxford Letter.

[By Our Own Correspondent.]

A course of lectures to clergymen arranged by the new Principal of St. David's College, Lampeter (Rev. L. C. J. M. Bebb), was brought to a close this week. The lectures have been most helpful. Among the subjects were "The Early Chapters of Genesis," "Studies in the Reformation," "Teaching of the Old and New Testaments on the Righteousness of God," and a paper on St. Andrew's Brotherhood. The last was most practical. The Society has taken deep root in America, and is doing much to stimulate active service in the churches. An earnest appeal was made, urging the duty of each Christian to be an aggressive missionary.

An interesting gathering was held on Monday week in connection with the Magdalen-road Mission Hall Sunday School. Mr. Clifford, well known in Oxford as a devoted worker, was able to report a growing work among the young. We are pleased to record the evident blessing which is following the quiet work in this corner of the city.

The claims of the S.P.G. were advocated at a meeting held on Thursday at Wadham College, Rev. H. E. Clayton presiding. Rev. J. W. Wright, of the Cambridge Mission to Delhi, was the deputation, and his address will not easily be forgotten. Speaking of the English residents in India, he urged that while they lived such a selfish, worldly life the work of evangelising the natives was greatly retarded. Quoting Rudyard Kipling's words that people going out to India left the ten commandments this side the Suez Canal, he said residence in India for any length of time would confirm the statement. Pressing home the spiritual needs of our countrymen in India, the speaker contended that our life at home was a selfish one, notwithstanding the increased missionary interest. If a hundred left the home Church for India to-morrow, England would be a thousand times the richer in grace for the gift. The difficulties of English chaplains in India and the importance of their work were emphasised by Mr. Wright.

At a meeting on Monday week, at the Pembroke-street Chapel, a welcome was given to the new pastor, Rev. J. T. Stead, who commenced work on Sunday. Rev. J. Dann, speaking on behalf of the Nonconformists of the city, gave a helpful word to pastor and people. He appealed for sympathy and support from the latter, and wished Mr. Stead much blessing in his new work. The latter, in his reply, pleaded for love in their mutual relations.

The committee of the Oxford and District Sunday-school Union invited fifty of the foreign delegates attending the World's Sunday-school Convention to spend a day in Oxford. The invitation was accepted, and on Monday a very happy day was spent in visiting the interesting parts of the city and in brotherly communion. There was a short conference held in the hall of the Y.M.C.A., after tea, and the speeches showed that the visit had been deeply appreciated by the friends interested in Sunday-school work.

Evangelisation Society.—Mr. John H. Cooke, of this Society, has visited Lydd with tent No. 19, and for a month has held nightly services. The Christian workers rallied round him, and the interest has been well sustained. The Gospel has been faithfully and lovingly preached, and souls have been quickened. At the praise meeting one after another spoke of blessing received or of decision for Christ. The military friends participated in the good things set forth.

Soldiers' Institute, Sandgate.—Since this institute has occupied premises in the Broadway expectation has been exceeded in the visits paid by soldiers to their "Home"; and many a passer-by is attracted by the hearty singing at its services. There has been a constant change in the provisional battalion, from which most of the regular attendants come, and no sooner have a few come together than they have been scattered, some to other home stations, some abroad. But so the "good news" is spread; and the true Christian soldier proves to be the best missionary to his comrades, while consistent life in barracks has untold power for good. Secretary, Mr. F. P. Moore, 52, Guildford-street, Folkestone.

The Student Movement.

THE annual conference of the British College Christian Union, in which the Student Volunteer Missionary Union co-operates, is now being held at Ripon, in Yorkshire. This is a more representative and more largely attended conference than any of those held in the past. The students arrived last Saturday. Among the speakers who have promised to address meetings are Mr. T. G. Alvarez, Mrs. Bishop, Dr. Greig, of Manchuria, Rev. Wright Hay, Rev. F. B. Meyer, Mr. J. R. Mott, and Dr. W. W. White, of Chicago.

The first address was given by Mr. Wright Hay on Saturday evening. The keynote of what he said was that the presence of God in his servant's heart, bringing peace and spiritual power, can only be realised if we obey his command personally to win men to serve Jesus Christ. The evangelisation of the world in this generation would be an accomplished fact if each Christian lived simply the normal life of obedience to Christ's clear commands.

Dr. White has spoken four times. On Sunday afternoon he began what is really a series of addresses on Bible study. He gave us an example of the wonderful results that are obtained if we concentrate our attention on one book, and study it with scientific accuracy. He chose the Gospel of St. John, and drew out of it several special points to appeal to any who find a belief in Christ difficult. He showed that Christ's claims are based on evidence, not on explanation. It is our part to weigh the evidence, and to begin with that which we more readily believe, and go quite honestly wherever that leads us, never forgetting that truth must be studied in relation and not in the abstract.

In the evening Dr. White gave an example of how the man who longs for victory over temptation may find the way of deliverance, as well as that of salvation, by honest study of the Word of God. He took the Epistle to the Romans as an illustration of the method; and that very evening the Holy Spirit was present, convincing those who heard of sin, righteousness, and judgment in a way as clear to the spiritual eye as anything ever is to the physical. Those who were there will know now, if they did not before, that to-day God can still make his presence as really felt, by his Holy Spirit, as when He was seen of men on earth.

On Monday morning the same speaker illustrated an intelligent study of the Bible by drawing from the Epistle to the Hebrews how clearly the author argued to prove what he thought of Jesus. The Epistle might be summed up as an earnest appeal not to let the good be the enemy of the best. The "old" was good, but the new is better. We have set forth in the Epistle that in Christ we have a better Revelation, a better High Priest, a better ritual, and offering better life-motives. Then the speaker passed on to supplement his address of the evening before by pointing out the secret of Christ's victory over temptation, though He was "tempted in all things like as we are."

Later in the morning Dr. White gave an address on various methods that may be pursued in privately studying the Word of God. In short, the keynote of the Conference so far is, "Through the Bible to Christ, and through Christ to God."

Kensal Town Medical Mission.—One feature of the past year's work has been a largely increased attendance of patients on the Tuesday and Friday afternoons, when attendance is given at 21, Appleford-road, Kensal-road, W. In addition, 250 surgical cases requiring daily dressing have received attention at "the Cottage" each morning. A large number of maternity cases have involved extra expense in a second nurse. Many touching and encouraging stories could be told of people helped in soul and body. The Home of Rest at Herne Bay is much used during the summer and autumn months, and proves of great benefit to many who would otherwise be unable to get a needed change; but *special* donations for this purpose are much needed. Miss E. C. Thompson is hon. sec.

LETTERS TO THE EDITOR.

"Breaking of Bread."

Dear Sir,—Your correspondent, "A Student," in his letter to the Christian of July 28, raises questions of great importance, because they affect the Truth of God, and he rightly applies the test of the Word of God to the statements of "a fellow-believer."

I deal only with the second paragraph (*B*), "That only those agreeing in every detail of belief could Scripturally partake" together at the breaking of bread. This appears to me to lack any support whatever from the Scriptures, and even to be in opposition to such passages as Rom. xiv. and xv., 1 Cor. iii., Heb. v., and Phil. iii.

Is the Church of God a place for those of full age only? Is it not a place for new-born babes also? (1 Peter ii. 2). Whence our Lord's charge to Peter (John xxi), "Feed My *lambs*," "Feed My sheep," if it were otherwise?

Unless the ground and principles of the Church of God be abandoned, I do not know any other rule than that which was followed in apostolic times. Then a believer's standing was "according to the faith of God's elect, and the acknowledging of the truth which is after godliness," and not knowledge or attainment in the things of God.

These are difficult times, I know, but no difficulties can alter the ground of reception into the Church of God; and if it is not the Church of God that people are received into, what is it, and what is it worth?

"Wherefore receive ye one another as Christ also received us to the glory of God" (Rom. xv. 7).—Yours faithfully, Edwin H. Wynne.

Leicester.

Dear Sir,—Many years ago I was constrained, under similar pressure to that mentioned by your correspondent, to "search the Scriptures," that I might know the mind of the Lord as to his loving command, "This do."

Attention must first be directed to 1 Cor. xi., because this Epistle is expressly addressed to "All that in every place call upon the name of Jesus Christ our Lord" (i. 2). And, in ch. xi. the Apostle tells us that the instructions he was giving had been imparted to him by express revelation.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also the cup, when He had supped, saying: This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

If, therefore, there were no other Scriptures extant, the Church of God is here furnished with the mind of her Lord on this subject. Accordingly, it is called "The Lord's Supper," a designation that sufficiently indicates the suitable time of day for its observance. It was "*the night* in which he was betrayed" that the Lord first made this feast of remembrance; and again by the words, "After the same manner the cup, *when He had supped*," evening is indicated.

"A Student" is right in saying that all who love our Lord Jesus Christ in sincerity are entitled to "break bread." All such should be constrained, indeed, by the love of Christ, to come to the Lord's table. And who shall dare to say them "Nay"? Of course, we know there are those who assume authority to say "Nay." But what will the Lord say to such?

It is not for believers to impose terms of communion upon one another. *Self-judgment* is what the Lord requires of each one of us. "But let a man *examine himself*, and so let him eat of the bread and drink of the cup" (1 Cor. xi. 28). And surely we have much more here than "*permission*" to partake of the Lord's table. The same Lord who lovingly says, "This do," also says, "So let him eat and drink"! Does our blessed Lord Jesus Christ expect anything less than a *glad* yielding up of ourselves to eagerly fulfil his gracious command?

As to the day, Acts xx. 7 is quite sufficient. Paul and his companions were spending seven days at Troas. "And upon *the first day of the week*, when the disciples came together to break bread, Paul discoursed unto them," etc.

It is evident that this was the recognised day, established *under apostolic guidance*, for the assembly of believers to "break bread." In 1 Cor. xvi. the believers are enjoined to make a collection for the poor saints at Jerusalem, and are charged to do this on the "first day of the week."

Read carefully the whole of the Epistle as one letter, and it will be understood that the believers were to make their collections on the first day of the week (as we do now), because that day of assembly was most convenient for the purpose.—Yours faithfully, W. S.

Dear Sir,—To an honest student of Scripture, that is, to a true-hearted follower of the Lord Jesus, it does not seem very hard to discern the true teaching of this.

We may omit noticing (A) (B) (C) (D), from "A Student's" letter in your issue of July 28, and begin at Acts xx. 7, which is quoted as the only passage in the New Testament *which seems* to support it. Well, what if it were? "A word to the wise!" It is not the "quantity but the *quality*" of Scripture that we bow to. In the same paragraph it is admitted that it *may* be a "united partaking of meals" (Acts xx. 11), and that to remember the Lord Jesus by disciples in the earliest days of the Church, *i.e.*, gathered to his name. Surely if this is what we get now in "breaking of bread" it is something to be aimed at, kept, enjoyed, and obeyed. So much for paragraph (E), as we might term it, for reference.

The next paragraph in the letter—viz., par. (F), if we follow out the lettering—does not call for special remark. I think we may in general accept it. Then as to paragraph (G). Evidently breaking of bread is connected with, or understood by "A Student" to be the *same thing* as, or synonymous with, the Lord's Supper. If so, then much additional weight of Scripture is given us for keeping the ordinance as delivered at first, for was not this one, if not the only thing, for which the Apostle Paul praises the Corinthian saints, that they observed the ordinance he had given them? And he goes on in the same chapter to write of the due observance of the Lord's Supper, and the unworthy doing it. Is not this clear enough? What more do we want?

Pass we on to paragraph (H), as we call it, in "A Student's" letter, beginning "I find." He says that all who love the Lord are entitled to break bread. Good! Though not inclined to quarrel with the words "time of fellowship," for it certainly is such, we entirely agree with his conclusion, viz., from the word "fellowship" to "till He come." With regard to paragraph (I), or the last short request of "A Student," it is curious he should have quite overlooked 1 Cor. v., which surely applies to the united assembly of the saints and "united partaking of meals," as such. From this Scripture chiefly, no doubt, the discipline is, or should be, enforced, of denying openly immoral persons or "wicked men" from the same fellowship until restored, as 2 Cor. ii. teaches.—Yours faithfully and briefly, G. S. W.

"The Truth-seeker."

THE DISPENSATIONS.

Dear Sir,—If the inquiry were what is the truth on certain subjects, one would refer to the passages of Scripture bearing upon them. But the inquiry is not doctrinal. It is, what is expressed in the 18th chapter of Ezekiel? Permit me, therefore, not as proving a point, but investigating a meaning, to state what I understand it to declare.

It is addressed to the nation of Israel, who were saying, "The way of the Lord is not equal."

God had promised (Deut. xxvii.) to them temporal prosperity in their health, their families, their possessions, and their country, conditional upon their obedience to the first covenant; and He had threatened the reverse should they be disobedient. Overlooking their own sins, they professed to believe that their troubles arose through the lives of their fathers, and that this was unfair, unrighteous. The prophet explains, justifying God.

The Hebrew word "nephesh," translated "soul," is, writes Cruden, "very equivocal." Therefore let us not be dogmatic, but investigate its meaning in the passage where we find it. I believe it may be said that in general it does not mean what in modern days we mean, something distinct from the body—as body, soul, and spirit; but that in the Old Testament it often, and in general, means the entire person—the individual. Thus (Gen. xii. 5) Abram took Sarai, and "the souls" (nephesh) that they had gotten in Haran—the persons; Gen. xiv. 21, "Give me the souls" (nephesh)—the persons, the King of Sodom's subjects, "and take the goods." And so in very many other places in Genesis—as "the souls (nephesh), that came into Egypt were threescore and ten"; Ps. vii. 5. "If... let the enemy pursue my soul"—take my life, and Jer. li. 14, and Amos. vi. 8, "The Lord hath sworn by his soul" (nephesh)—Himself.

Now, if the word nephesh (person) has the same sense in the 18th chapter of Ezekiel, the meaning of the words, "The soul that sinneth it shall die," is that an Israelite grievously sinning, grossly transgressing the first covenant, would have his life shortened instead of attaining to length of days.

If formerly he had kept the covenant, and his life had been prolonged on that account, yet if later on he thus sinned past obedience would not avail. The promise ceased when its basis, the ground of it, fell in; whereupon the threatenings would be fulfilled.

As to Israelitish children, they did suffer in some respects for the sins of their fathers. Nevertheless, this was not a fixed destiny. He who could preserve the house of Rahab when the walls of Jericho fell down can deal with his creatures individually, and if any would keep God's commands He pledged his righteous character that his promises should stand good for such: he should live; that is to say, not as having eternal life, which is quite another matter, and on other grounds, but he should fulfil the full number of his days.

I repeat, salvation from sin and the future state are not the subjects treated of in this chapter. They are more abundantly declared elsewhere. Its object is to justify God in his ways, which are not unequal, as said by some. He is in no respect an unrighteous and harsh God, but one who acts in all fairness, wisdom, and prudence. And in this aspect the chapter should be a lesson for all mankind in all ages.

If we are skilful enough to put the stones, so to speak, of Divine truth in their proper places, the building will go up aright, and all will fit in and harmonise together. Otherwise there is hopeless confusion. James Van Sommer.

Cuffnells, Wimbledon Common.

"Saint."

Dear Sir,—Your correspondent Mr. Cecil Smith is right in saying that the prefix "Saint" is not exclusively a right of the Apostles, but I venture to think it is more seemly and more reverent to speak of St. Matthew, St. Paul, etc., instead of referring to them as Matthew, Paul, John, etc., as if they were a lot of stable boys, or such like.

In the Greek Testament we have the heading to the Book as the Acts of the Holy Apostles; and Holy Scripture refers to the Apostles as "holy," so I trust the custom will remain of referring to the Apostles as Saint Matthew, etc. "Let all things be done decently and in order."—Yours truly,

Upper Norwood. James Alexander.

London Medical Mission. — The principal work of this Mission is to meet the bodily and spiritual needs of the sick poor in certain London districts, but it is also a blessing to the needy of the foreign mission field. The Mission has become in some sort a training school for missionary candidates of any Evangelical denomination, and workers in Africa and China are realising the value of the experience thus gained. The recently opened "Holiday House" at Brasted is a great boon to little children from the hot and crowded alleys of St. Giles and other districts. Dr. Henry Soltau, Med. Sup., 33 and 34, Short's-gardens, Endell-street W.C.

Seats Behind the Counter.—"Twenty-eight years old, and I feel a worn-out woman," is the testimony of a forewoman employed in shops since she was thirteen years of age. "My constitution," she says, "is undermined. About two-thirds of the females employed in shops are between the ages of sixteen and twenty, and many of them under sixteen. Most girls seem fairly strong when they first come, but after a year or two in a shop they are constantly ailing. It is not the light work that injures them, but the standing for long hours together." An appeal for seats for female shop assistants was largely signed by Dublin wives and mothers. Mr. William Fry, of Lower Mount-street, Dublin, has been prominent and active in the movement.

Home Missions.

Liverpool Seamen and Boatmen.

THE centre of mission work amongst seamen, boatmen, and Mersey flatmen or bargemen, carried on by the Seamen and Boatmen's Friend Society, is on George's Dock, Liverpool, where for twenty-five years evangelistic, social, and moral effort have been carried on. From that centre the docks are regularly visited by the missionaries, the work covering the entire range of the docks from Hornby to Herculaneum, six and a-half miles in length. The Scriptures are read, prayer offered, and conversation of a spiritual nature entered into with the men on shipboard. The great object is to lead the seamen and boatmen of the port to a heart knowledge of Christ's salvation.

The circulation of New Testaments, Gospel tracts, and useful magazines on shipboard is an important part of the work. Last year 4000 visits were paid to vessels of all kinds, and 14,000 tracts, Gospel booklets (in various languages), magazines, and copies of the Scriptures were given to seamen and dock workers. Short mid-day services are held for dock workers, when many men hear the word in this homely and informal manner. Hundreds of seamen and boatmen have expressed their gratitude for the visits of the missionaries, and some have received spiritual blessing.

At the Bethel on George's Dock, and at Seacombe, on the Birkenhead side of the Mersey, Gospel services are regularly held on the Sabbath; also on nearly every evening during the week useful and instructive meetings are held. An appeal is made for help, as owing to the opening of a reading-room at the Liverpool Bethel, the funds at present are nearly exhausted. Rev. Samuel Ventham, Flatmen's Bethel, George's Dock, Liverpool, is district superintendent of the Society.

French in London.

THE annual gatherings of friends of the mission work in connection with the French Reformed Evangelical Church in Bayswater recently took place at Grove House, Regent's Park. The beautifully shaded lawn was covered with a large company, in which many nationalities were represented. After a season of friendly conversation, and listening to the lively national songs of the French children, a meeting was held, Dr. J. H. Gladstone presiding.

The report, a summary of which was given by Pasteur Du Pontet-de La Harpe, superintendent of the Mission, was encouraging. Services in the church have been well attended throughout the year. The Bienvenue Home for foreign governesses had 293 inmates. Many registered their names at the Society for Befriending Foreign Servant Girls. Most useful work is done by a colporteur, who regularly visits upwards of one hundred foreign families in the neighbourhood of Fitzroy-square. Social and other meetings have been held at different places. Through these varied agencies thousands of people have been reached and benefited. Over £400 was needed at the end of March last to balance accounts. The committee derived encouragement from a legacy of £10 left them by a French servant girl as a token of gratitude.

The chairman, Rev. J. J. Coxhead, Prebendary Lewis Borrett White, Rev. R. Wardlaw Thompson, and Pasteur Bonnefon, of Cannes, delivered interesting addresses in support of this useful effort.

Deptford Medical Mission.—For nearly nine years the Mission has quietly and steadily gone on doing the work it was designed to do, ministering to the sick and needy in this part of our great city. The work is being continued as it began, its sphere among the sick and needy, its ministry to the soul as well as the body. The actual number of patients who came under treatment in 1897 was 2,710, and when it is remembered that these are drawn from among the poorest classes, the need of such a work is evident. The clothing department and relief fund have proved most useful auxiliaries. Gifts of new or worn garments, blankets, sheets, and old linen, are always most welcome; and without them it is ofttimes difficult for medical aid to be of much avail. Hon. Director, Rev. F. A. Pring, 188, High-street, Deptford, S.E.

[633]

"Babies' Castle," Hawkhurst.

YOU can hardly imagine a more interesting or lovelier sight, or one to make the heart more thankful and happy, than can be seen by visiting Dr. Barnardo's home for little children in Kent. Here you may see happy, healthy child-life, home-life too, and the heart must be hard indeed that cannot rejoice at sight of the smiling little faces that, but for this God-given refuge, would all too soon have borne instead the traces of sin and sighs and shame.

The home itself is in a lovely spot, surrounded on all sides by much of earth's beauty in hill, dale, and leafy wood, on the side of a hill in the fair county of Kent. The exterior of the "Castle" is pretty and suggestive, built of red brick, in the form of a castle, with its two round towers at either end; a carriage drive terminates at the flight of broad white steps leading up to the great door, which so readily swings on its hinges to admit these forlorn little ones, or to welcome the friends who care to come and see them.

A short time ago a party of us went to see this charming abode of the babies. We had a drive of about seven miles, up hill and down, through pretty scenery and quiet country roads. We were received at the entrance most kindly by the matron, and in a few moments introduced to Dr. Long (the lady doctor resident in the place), whose kind face and pleasant manner must be as good as any amount of medicine to the toddlers under her care.

This lady led us round from room to room, and untiringly pointed out interesting objects to us. We were told that there were ninety-eight children then in the home—mites from a few months to six years of age. There they were, all looking just as winsome and happy as our own babies at home; indeed, it did one good to see how home-like a place it is. No two children were dressed alike, yet all looked so pretty and comfortable, some with lovely curling hair, which might that moment have had the finishing touch of a fond mother's hand, and some so straight that no amount of love would have induced it to curl; babies and little girls with their pretty ribbon bows, and all looking so wholesome, sweet, and clean, that you wanted to kiss them all round, there and then.

There are six large nurseries, each with its attendant two nurses, rows of lovely little white cots down the sides of the long rooms, over the head of each the name of the donor or donors; pictures on the walls, and large windows looking out on to the extensive playground, making the rooms cheerful, light, and airy. When we paid our visit all the younger part of this big family were just awake from their two hours' mid-day rest, and—in various stages of stretchiness, grumpiness, and happiness—were being made ready for their afternoon outing, while the upper or senior members of the party were being ushered into the schoolroom.

In one nursery we saw a long row of babies, in dear little armchairs—tied in, of course—while in front of them knelt the young nurses feeding them in turns from basins of boiled milk and bread, and very contented and happy they looked; while a tiny baby in long clothes was lying in a lovely swinging-cot and taking its bottle from the hand of a tender little nurse of about six years.

But in the next nursery was a funnier sight still—a row of younger babies, fixed in little chairs also, but all enjoying their bottles. They seemed quite untroubled by our looking on, and sucked away in silence. Such sweet, wee mites, and yet looking, some of them, as if, even in their baby lives, there had been sorrow behind. Thank God for such a work as this, and for the kind hearts that keep it going!

We walked through the sick-room, where were those who are weakly, crippled, or ailing generally, and found them having special food and tender attentions, and thence into the schoolroom, where the children (about thirty, perhaps) had just gathered. It is a light and most pleasant room, with windows overlooking the garden, and is fitted up with low seats and desks that seem just right for tiny arms and legs.

When we entered the boys and girls were standing singing prettily and sweetly an action song, which they evidently enjoyed as much as we did, to judge by their smiling faces; while teacher was seated at the piano accompanying the childish voices in the song. Near the open window, and joining heart and soul with the others, sat, or rather reclined, a poor little invalid cripple in an easy couch-chair; so wan and white, yet so sweetly content looked the patient pale face. One of our party who had been wearing a white hothouse rose was seized with the longing to give something to the little fellow, and so offered her rose; it was good to see the look of delight overspread his face, and to note how eagerly the thin fingers grasped the treasure held out to him. On our walk round, we passed the rooms where the nurses were, in one place making babies' food and filling bottles, and in another cutting up bread and butter for tea; we also saw, in a handy and convenient spot, a large fire-escape, which I hope may never be needed.

In the playground there seemed to be all sorts of enjoyments that children delight in, as well as young nurses to look after them, even in their play. Dr. Long told us that three nurses stay up in turn every night to keep watch over this large family of sleeping babies or tend the waking ones.

We came away, feeling well repaid for our visit to Hawkhurst, and glad and thankful for this grand work among the world's ill-used little ones, whose claim for admission into this real home needs only to be their misery. May his blessing, who called the little children to Him, rest upon it and those who labour in and for it. E. B.

Yarrow Convalescent Home.

LAST Thursday a party of visitors were present at the Yarrow Convalescent Home at Broadstairs to commemorate its establishment three years ago. The home is unique of its kind, and was established for the reception of children recovering from illness, who could not be called the very poor; that is to say, it was intended for the children of educated people, not having the means at their command for securing, entirely at their own cost, the necessary country or sea air, which is so essential in many cases when children are recovering from illness.

There are no subscribers and no letters or other influence required to gain admission. The children are selected, as far as possible, entirely upon their own merits, the one essential condition being that they shall be fit companions for other good-mannered and well-brought-up children, and that the parents should be in such circumstances that, without the assistance of the Institution, their children could not possibly obtain the benefit of a change of air. The usual stay is three weeks, but this period may be extended if, in the opinion of the medical officer, a further stay would permanently benefit the child, and such a case would take precedence over fresh ones, as the trustees prefer to secure permanent benefit for a fewer number rather than temporarily benefit the many.

The institution is fully endowed, but a charge of 5s. a week is made, as the founder prefers to assist those who will help themselves, rather than run the risk of pauperising people by not requiring them to help themselves. Boys are admitted between the age of four and fourteen years, and girls between four and sixteen. There is accommodation for fifty of each sex. The home has been doing exceedingly useful work, and as an illustration of its rapid progress, it may be mentioned that between January and July in the year 1897, 308 children were admitted, and during the same period of the present year the number of admissions has risen to 496.

A Novel Breakfast.—Mr. Emerson Bainbridge, M.P., had a novel breakfast party one morning; his principal guests were 150 of London's nomads, who spend the night under the stars and wake up uncertain of a meal. This hospitable impulse was quickened by a drive through London's free "dossing" ground early one morning. The breakfast was arranged by the sisters of the West London Mission Hall, and Mr. Bainbridge procured from "the cabin" in Piccadilly a substantial repast, consisting of coffee, veal and ham pies, and plum cake, the whole winding up with strawberries and iced cream.

Lavender Bag Mission.—Will friends who have lavender in their gardens kindly help us again this year by sending us lavender to fill little muslin bags to send to our sick soldiers and others in hospitals? A text card is always attached to each bag. Last year we sent many of these little messengers to the sick and suffering at home and abroad, and had many letters telling how much these sweet-smelling bags are appreciated, and also how the texts were blessed. Please address, Miss E. Alice Puckle, The Hollonds, Langton, Tunbridge Wells.

Lambeth Walk Mission.—In connection with the past year's "open-air" operations of this mission, the brass band—all working-men—determined to visit consecutively every court and alley beyond the district covered by the missionary. Many thus heard the glorious Gospel proclaimed in speech, song, and music. The need for this enlarged sphere of influence was brought home very forcibly by a conversation one of the workers had with a resident, who stated that the visit to one court was the first of its kind for over twenty years. Another special feature of the work is evening visitation of the public-houses in the vicinity of the Mission Hall, with distribution of Gospel leaflets among customers at the bar and invitations to Gospel services. Hon. sec., Mr. E. J. Pakeman, 207, Lambeth Walk, S.E.

Items of Interest.

Home.

LARGE sums of money are being received from all quarters for the Gladstone memorial.

Memorial-stones of a new undenominational schoolhouse have been laid at Burton Latimer. The quiet village was quite a scene of excitement on the occasion.

At a meeting of the Grosvenor House Committee for the relief of the Armenians, it was decided to send delegates to a conference at Cardiff, in September, for the purpose of maintaining public interest in the question.

We are glad to observe that a debate on the lead industries in the Potteries has taken place in the House of Commons. The Home Secretary admitted the need for more stringent regulations. Something may now be done to relieve the sufferers.

At the half-yearly court of the Orphan Working School, the governors resolved unanimously to admit to the benefits of the school the son of the engine-driver who met his death while in the discharge of his duty in the accident to the Windsor Express.

The magistrates of the Licensing Division of Newington, which has within its area over 2000 public-houses, have instructed the clerk, Mr. G. C. Whiteley, to forward a copy of Rev. F. B. Meyer's memorial against the sale of drink to children to the Home Secretary.

Father Ignatius (Rev. Joseph Leycester Lyne) is in all things eccentric. As long ago as 1860 he was ordained a deacon in the Church of England; now, after a lapse of thirty-eight years, he has been raised to the priesthood by an archbishop of the Greek Church! The ceremony took place at Llanthony Abbey, without the knowledge or permission of the Bishop of Landaff, in whose diocese Mr. Lyne lives.

The outlook of the coal industry is full of anxiety. In some districts of Wales the overseers are "signing" for an extra poor-rate. In others there is hesitancy. In Yorkshire much trouble is being caused by the strike of pit lads. Their action causes thousands of men to be idle. This prolonged struggle throws the blame of all the misery and of the injured trade prospects upon the shoulders of those who decline the conciliator's overtures.

Charitable Contributions.—To the Prince of Wales's Hospital Fund, £500 from Lord Rosebery, and £1 each out of the pocket money of Princesses Margaret and Victoria of Connaught; £200 from a function by the Savage Club; £100 from the Consolidated Gold Fields of South Africa, Limited.

THE Y.M.C.A.

The Kettering Y.M.C.A has appointed its first general secretary to give his whole time to the work, in the person of Mr. A. E. Robinson, late assistant-secretary at the Wolverhampton Association.

The headquarters of the Soldiers' Christian Association, an auxiliary of the Y.M.C.A., which is doing a remarkable work among the men of many regiments at home and abroad, will henceforth be at Exeter Hall. The secretary is Mr. Arthur H. Wheeler.

The Lincoln Association has arranged a capital programme for the ensuing autumn and winter, in which figure lectures by Sir Robert Ball, Dr. Andrew Wilson, and Rev. Charles Clark, a sermon by Archdeacon Sinclair in the cathedral, and a twelve days' mission by Mr. Henry Thorne. The use has been secured for the members of a first-rate gymnasium.

Mr. and Mrs. Hugh Crawford Smith on Saturday afternoon held a most successful "At home" at High Cross House, Newcastle, for members of the Young Men's Christian Association, Mr. Smith being chairman of the District Council of that body. Representatives were present from Newcastle, Stockton, Sunderland, Morpeth, Durham, Yarm, North and South Shields, and Hebburn.

"It is not easy nowadays," remarks the Indian Y.M.C.A. national organ, "to get beyond the influence of the world-wide brotherhood of the Young Men's Christian Association. Even among the adventurous gold miners of Klondyke, the only two American missionaries who succeeded in forcing their way thither during the past winter, despite almost insuperable difficulties, found an association already established, with a reading-room kept open constantly, and meetings maintained among the multitude of young men, who have gone there greedy of gain and are subjected to sore temptations."

Mr. and Mrs. Edward Rawlings entertained a large number of members of Associations in the south-west suburban district at Richmond House, Wimbledon Common, on Saturday, July 23. From six to eight o'clock there was a conference, led by Mr. W. Hind Smith, of Exeter Hall, upon the subject of "The Inner Life of the Associations." An important communication, bearing this title, and having principally in view the development of the spiritual side of the work, has recently been circulated amongst the Y.M.C.A.'s of the country by the National Council.

The statistical returns relating to Great Britain presented at the recent International Conference at Basle show considerable development. At the World's Conference in London in 1894 the number of British centres of work reported (including auxiliaries) was 843, while the membership was 87,464. At Basle 1418 centres were reported, with a membership of 104,160. In the English Unions (England, Ireland, and Wales) the value of Association buildings has increased from £397,695 in 1894, to £460,027 in 1898. The Scottish Associations have also made great progress in this respect; thirty-one now occupying their own premises, the approximate value of which is £75,000. The English report stated that "at no period in the history of the Associations have the governing bodies manifested a more loyal adherence to the fundamental principles of the Union than is shown at the present time. While there has been no diminution of general activity, determined effort continues to be maintained by the Associations, with very few exceptions, to give a first place to the directly spiritual agencies, and to carry on an aggressive missionary work."

Foreign.

An understanding may soon be arrived at between England, the United States, and Japan.

The Admirals have asked for the withdrawal of the Turkish authorities and troops from Crete.

The King of Korea wishes to abdicate and to find asylum at the British Consulate. The Consul refuses to receive him.

The Congo Free State is about to establish a telegraph line from Stanley Falls to Lake Tanganyika, and from Stanley Falls to the Nile.

The death is announced of Dr. Devy, the Dutch naturalist and physiologist. He was best known for his researches into the pharmaceutical properties of quinine.

A Russian naval order has been placed in France with the Mediterranean Shipbuilding Company for a battleship, a cruiser, and three torpedo destroyers at an expenditure of 51,000,000 fr.

It has been stated in the House of Commons that further concessions had been obtained from the Government of China in favour of foreign trade on the internal waterways of the country.

Prince Bismarck, the great German ex-Chancellor—the man of "blood and iron"—has died almost unexpectedly at Friedrichsruh on Saturday night. He had reached the ripe age of eighty-three.

From San Francisco comes the report that the United States Government will fortify Honolulu with the intention of making it one of the strongest posts in the Pacific, with barracks for a large force.

Belgian officers on the Congo-Uganda frontier are being threatened by the retreating Nile dervishes, who, it is feared, if joined by other disaffected tribes, may sweep the country as far as Kampala, Uganda. The Kalifa is collecting all his available forces.

Dr. Albert Cook, of the C.M.S. in Uganda, reports another fight with the Nubians, 400 strong, when the British and Indian troops suffered heavily.—Later serious news alludes to war raging all over the country. There is a loss of twelve officers and about 1000 men.

President McKinley, in a special message to the Seventeenth International Christian Endeavour Convention at Nashville, says, "I take great pleasure in extending to the Convention cordial greetings and best wishes. Before the Christian Endeavour Society lie magnificent possibilities."

The War.—Spain's appeal for peace through the French Ambassador has occupied the American Cabinet at Washington for some days. The result is that terms have been sent to Spain which we trust will lead to a cessation of hostilities and an amicable settlement of the numerous intricate questions surrounding the issue so much to be desired. A joint commission will have charge of the terms. The proposed conditions involve the absolute cession of all Spanish islands in the West Indies, save Cuba; the relinquishment of Spanish sovereignty over Cuba, the United States to exercise control until a stable government is established; the cession of one of the Ladrones for a coaling station, and perhaps another coaling station in the Carolines, and the non-assumption by the United States of Spain's Cuban and Porto Rican debts. No indemnity will be demanded, and no decision has yet been arrived at as to the Philippines. At Madrid it is feared that the conclusion of peace will be the signal for a Carlist rising, and the proclamation of Don Carlos as king. All Carlist papers are for the present suspended.

The Pope's Desire for Scotland.

THE message which the Pope has sent to the Roman Catholic archbishops and bishops of Scotland bears witness to the goodness of heart of the Holy Father, but it is not likely to help much towards the object on which his heart is set—the conversion of Scotland to the Roman Catholic faith. There is no point on which an appeal to Scotch Protestants to return to the Roman Catholic faith is more likely to fail at the present day than one which is founded on their knowledge and love of the Holy Scriptures. Within the last twenty years the attention and interest of intelligent Scotch people has been more directed to the source from which we derive the Scriptures and the authority which the books of the Bible have, but it never occurred to any inquirer that we got our Bible from the Roman Catholic Church, or that the one sure and safe way of understanding the Bible is to ask the Catholic Church to say what it means.—*Daily Mail.*

National Refuges.—The Earl and Countess of Jersey, and their daughters, the Ladies Villiers, personally assisted last week at the annual fête given in the beautiful grounds of Osterley Park to about 600 boys and girls of the National Refuges for Homeless and Destitute Children, of which society Lord Jersey is president. The party included the sailor boys of the "Arethusa" and "Chichester" training ships, and 200 girls from the Sudbury and Ealing homes. Mr. H. Bristow Wallen, secretary, and a large staff of officers attended, and the entire proceedings were of a most pleasing character.

Home and School for Blind Girls, Jerusalem.—The prevalence of blindness in Bible lands is well known, also the fact that comparatively little has yet been done to aid practically those thus afflicted. The present work, which it is hoped to extend into Egypt, is the outcome of a day-school commenced in 1896 by Miss Ford, a missionary who was afterwards unable to devote the necessary time to it. There are now seven girls in the school and one day-pupil. The Braille System has been adapted to the Arabic language, and the pupils make good progress considering their age. A new year's treat was much enjoyed by about thirty blind people. As the work increases it is seen how much it might be extended. The treasurer is Rev. J. R. Longley Hall, care of British Consul, Jerusalem.

Protestant Governesses' Home.—The object of this Home (carried on by Miss Clementina Kingdon, in apartments at 22, Chatham-place, Brighton) is to help struggling governesses and gentlewomen who require a temporary home whilst awaiting engagements, and those who, from failing health, need seaside rest, but are unable to pay for it, or perhaps can only give a small weekly fee. Their struggle for existence is intensely severe. Several who were in painfully distressing circumstances have been received this year for a period extending over twelve weeks. The rest, freedom from anxiety, good food and sea air have the desired effect; and they go back braced up to face once more the stern reality of earning a livelihood in some way or other. The work is very much cramped through want of funds.

Folkestone Convalescent Home.—For the past fifteen years there has been in existence at Folkestone a convalescent home where, during that time, no less than 4427 delicate persons have been received as visitors, and provided with the means of health, which, but for the generosity of charitable, if unknown, friends they would never have been able to obtain. To meet increasing requirements it is necessary to build more commodious quarters, and a site has been secured on the East Cliff for the erection of a new building. Two friends have added £500 each to former contributions; and this has decided Mrs. Mearns to proceed. Including this £1000 there is £3500 at command. The expenditure cannot be reckoned at less than £6000 to complete, furnish, and secure the freehold. Communications should be addressed to Mrs. Mearns, Lynton, Hawke-road, Upper Norwood, S.E.

Palmer-place Mission, Islington.—In a variety of ways the Gospel is brought to bear upon the populous neighbourhood of this Mission, which has been in existence for thirteen years. The Sunday-school is in a flourishing condition, embracing nearly 300 children, and a staff of twenty-five teachers. An important branch of the work is the Bible-class Aid Society, supported by the liberality of friends connected with Mr. M. H. Rackstraw's establishment, who greatly help by their monthly contributions. The aim is to give some temporal relief, through the medium of tickets for bread, coal, meat, etc., to the deserving and destitute poor, so painfully numerous in the district of the Mission. The Fresh-Air Mission and free breakfasts are features of the summer and winter work respectively. Hon. sec., Mr. E. G. Day 57, Park-street, Islington, N

Obituary.

MR. G. WATSON.

George Watson, the author of the very popular hymn commencing "With the sweet word of peace," died at his residence at Farnham recently. Mr. Watson was eighty-two years old, but maintained an active interest in affairs to the last. Until 1866 he was in business in London as a printer. From his office, and with his co-operation, there originated the well-known temperance publications *The Band of Hope Review* and *The British Workman*. Many of Mr. Watson's hymns have only been issued as fly leaves, but that already mentioned and one beginning, "Oh, the deep mystery of that love," are given in Mr. Paxton Hood's and other collections. His son, Mr. George Watson, is a director of Hazell, Watson, and Viney, Limited, and another son is a well-known architect.

PRINCIPAL CAIRD.

This eminent Scotch professor and divine passed away on Saturday last, at Greenock, at the ripe age of seventy-eight. He had but recently resigned the post of Principal of Glasgow University. He was brother to the Master of Baliol. Born in 1820, he received his education at the University of Glasgow, where he was greatly distinguished. He filled with marked success several pastoral appointments in Glasgow and other places, attracting always large congregations. In 1862 he was appointed Professor of Divinity in Glasgow University, and eleven years later he was made Principal of the University. This position he filled with distinguished ability until he resigned it through failing health.

Among the preachers of the Presbyterian Church of Scotland none was better known than Dr. Caird. His sermons were characterised by a studied and elaborate correctness. He published an "Introduction to the Philosophy of Religion," sermons, and other books.

DR. MOODY-STUART.

The death of Rev. Alexander Moody-Stuart, D.D., is announced. He was born in 1809, at Paisley, of which burgh his father, Mr. Andrew Moody, was at one time provost. He took his M.A. degree at Glasgow seventy-two years ago, and proceeded to the University of Edinburgh, when he came under the influence of Dr. Chalmers. His first ministerial charge was at Holy Island, where he distinguished himself during the cholera epidemic. In 1836 he became "territorial assistant" to Dr. Candlish, having charge of St. Luke's *quoad sacra* parish. In 1839 Mr. Moody married the daughter of Mr. Kenneth Bruce Stuart, of Annat, and thenceforth used the name of Moody-Stuart. When the Disruption came he was staying at Madeira for health, but his sympathies were all with the seceders, and the entire congregation joined the Free Church. In 1875 the University of Edinburgh conferred on him the degree of D.D. for his theological writings, his long ministry, and his great services to the Church. He wrote biographies of Dr. Duncan and of the Duchess of Gorpan and commentaries on the Song of Solomon and the Fifty-first Psalm, as well as "The Land of Huss," "Capernaum," and other books. Dr. Moody-Stuart is one of the last survivors of those who were ministers in the Scotch Kirk before the great Disruption.

South London Police Court Mission.—Writing with respect to the work of this mission, carried on for nearly twenty years in London and elsewhere, the Bishop of Rochester says:—"The magistrates and police not only recognise it, but daily avail themselves, in dealing with perplexing cases, of the help of which a missionary, and often he alone, is in a position to give. The missionaries are laymen, working for a stipend and giving their whole time to attending the courts, visiting the prisoners, and following up cases whom they have helped or are trying to help. I do not hesitate to speak of this as one of the very best works of charity to body and soul to which help can be given. The South London work (which includes, besides the stipends and expenses of the missionaries, that invaluable instrument of social repair, a Shelter Home for boys who are brought in by the missionaries) requires £1500 a year to maintain it. Its permanent income is nothing like this, and it has no endowments."

1700

The Evangelistic Field.

Tent Mission.

A GOSPEL mission under a large tent in Harlesden-lane, N.W., was commenced July 16, and will be continued to August 7. The work is under the care of the Society of Friends, but several prominent Christians in the district are taking part, including C. Inglis, Ned Wright, Russell Hurditch, W. Noble, and others. James Reed Jones and Charles Goddard, from the U.S., have been the principal preachers during the past eight days, and Mr. and Mrs. Baker, the blind singers from Philadelphia, U.S., have been made a blessing through their sweet singing of the Gospel.

On Sunday last the preaching of the Word was accompanied with blessed result, and at the after-meeting a large portion of the audience remained. The people were broken down under the power of the Holy Spirit, and several were brought out of darkness into light. Christians are looking and praying for much blessing.

Evangelistic Movements.

DURING my visit to Christchurch, Hants, the meetings have been well attended, both indoor and especially the open-air services. The people have been most attentive to the preaching of the Word, and we trust much blessing will follow. —G. Pullinger.

EVANGELISTS' ENGAGEMENTS.

Sergt. Pullinger, Selborne, Hants, Sun., Aug. 7.

Evangelisation Society.—Amongst others the following missions are now being held:—Marks Tey, C. Lazenby-Shaw, G. Crowe; Binham, F. Tarrant; Swaffield, C. Chenery: Danehill, J. Lovell; Thorpe Abbott, J. Bellchambers; Blaby, F. Holmes; Barnston, J. Whiting; Bitterne, J. Roberts; Henlow, E. Bailey; Hollington, N. Taylor; Chilton, G. Tuffin; Cardington, K. Lambert; Bransley, J. Brown; Battisford, J. Stanger; Cradley, S. Vivian; Clayton-le-Moors, J. Shields; Velley, C. Jolliffe; Cleobury Mortimer, S. Bryant; Wood Green (Wilts), H. Bray; Great Parndon, W. Notman; Ross, R. Williams; Old Cummock, J. Brackenridge; Banton, J. Hodge; Newmilns, H. Young; Glasgow, C. G. Roger; Johnstone, J. Moodie; Dunkeld, T. Canning; Morebattle, R. Hill.

Requests for Prayer.

For blessing on Gospel meetings being held in the Drill Hall, Brixton.

For the forthcoming autumn meetings of the Evangelical Alliance at Brighton.

Personalia.

Dr. George Adam Smith, of the Free Church of Scotland, has been invited to take the Lyman Beecher Lectureship at Yale College.

Rev. Dr. James Cooper, of Aberdeen, has been appointed to the Chair of Church History in Glasgow University in succession to Dr. Story, Queen's Chaplain, who has been chosen President of the University.

Dr. Baedeker is leaving England this week for Germany, to be present at the Students' Conference at Eisenach on August 8, at Vevey, Switzerland, August 13 to 15, and at the Blankenburg Conference August 29 to September 2. The time between these conferences will be occupied with Gospel services in various places. Letters will reach him, care of Miss von Weling, Alliance House, Blankenburg, in Thüringia. Intending visitors during this conference should send in their names and secure lodgings by applying to Miss von Weling.

Essex Industrial Home.—The object of this institution (on the Rainsford-road, Chelmsford) is to clothe, feed, lodge, educate, and train to industrial work destitute and neglected boys above six years of age, especially orphans and those in danger of falling into crime. Religious teaching is Protestant and Scriptural, but thoroughly undenominational, thus appealing to men of various religious opinions for its support. Instruction is given in elementary branches of knowledge; and the industrial training is afforded in house and garden work, shoemaking, tailoring, sockmaking, etc. When a boy leaves the Home he is provided with a sufficient outfit according to circumstances, and is apprenticed or placed—as far as practicable—in some employment or service for which he may be deemed most suitable. The manager is Mr. J. Brittain Pash, Chelmsford.

The Book World.

Off Your Bikes. By Walker Miles. (1s. *Taylor & Son, 19, Old-street, E.C.*) These lively and interesting descriptions of English rural scenery are written for the special benefit of ramblers on foot.

The Mistakes We Make. Compiled by C. E. Clark. (1s. 6d. *C. A. Pearson, Limited.*) Mr. Clark endeavours, in these pages, to correct common blunders, mis-descriptions, or mis-quotations in popular phraseology. He fills 230 pages with these *errata*.

Those who know the charms of East Anglia will read with pleasure **By Sea Marge, Marsh, and Mere,** by William A. Dutt, in the pages of which there are many weird tales, striking sketches of travel, and outlines of scenery and natural history characteristics. (1s. net. *Lowestoft, W. Gwyn; London, Simpkin, Marshall & Co.*)

Two Men of Devon in Ceylon. By Rev. S. Langdon. (3s. 6d. *C. H. Kelly.*) Whether this "story of the East and West" be pure imagination or supposed fact we are not able to gather, but it is full of vivacity and romantic interest. The two men of Devon are represented as being captives in Ceylon at a far bygone period, and their wanderings and adventures are duly detailed. The narrative is brightened with some excellent photographs of Devonshire and Ceylon scenery.

The prayer in Psa. xc. 14, "Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days," may well express the purpose aimed at by Mr. Josiah Spiers in the issue of a second series of **"True Stories" Illustrated Leaflets,** Nos. 9 to 16. They are printed in colours, and may be obtained at 2s. per 100 (lower price *pro ratâ* on larger parcels) from 13A, Warwick-lane, E.C. They are admirably adapted for distribution among the young, and what suits them suits everybody.

We welcome a fourth edition, revised, of **Africa Waiting**; or, the Problem of Africa's Evangelisation. By Douglas M. Thornton (1s. net. *Student Volunteer Missionary Union, 93, Aldersgate-street*). The result of wide and careful reading in regard to the continent and its varied problems, this book will answer many inquiries of students of missions, and materially assist volunteers for service in their preliminary investigations. A useful map is prefixed to this remarkably compendious publication.

Dr. Barnardo's magazine for children, **Bubbles,** commences a new volume with its August monthly issue. For the little ones there are sixteen full-page coloured pictures. There is a serial story for the bigger boys and girls. Rev. Theodore Wood talks of house flies, of fish, of beasts and birds, and creepy-crawly things that have common names, but romantic, and often almost unbelievable, histories and habits. Many interesting details are given of Dr. Barnardo's work for destitute children. (6d. *Office:* 158, *Aldersgate-street, E.C.*)

Archdeacon Sinclair's seventh charge, which was delivered in June last at St. Sepulchre's Church, Holborn, has been issued by *Mr. Elliot Stock*, with the title **The Churches of the East** (1s. 6d. net). In the course of 150 large pages Dr. Sinclair summarises information that is not easily accessible to many. He offers no opinions of his own; he points out, however, that the Anglican bishops do "not desire corporate reunion, but closer relations, and that two Churches, on speaking terms, are not responsible for each other's mistakes or differences."

The *Baptist Tract and Book Society* has issued two little books that will be specially interesting in Baptist families. In **Twisted Threads; or, Those Villagers** (1s. 6d.), Pastor H. E. Stone tells a story characterised by considerable animation, the inevitable love incidents being appendages to records that admirably illustrate the devotion of rural pastors. In **Duty and Destiny: An Australian Story** (1s.), by Hugh Phee, an honourable regard for religious principles is set in a right light, and instruction on fundamental truth is pleasingly introduced.

A learned, thoughtful, and reverent analysis of perhaps the most remarkable book in the Bible, **The Problems of Job,** by Rev. G. N. Garland, M.A. (*Nisbet*). Such clear statements as, Why is unmerited suffering Divinely tolerated? Why do the wicked prosper? etc., enable general readers to see the scope of teaching which might, owing to poetic language, be missed. The author strongly maintains the personality of Job and the personality of Satan, and sums up the problems with their answers in a closing chapter. Two chapters on Inductive Criticism and Inspiration prove that the writer refuses to exalt human reason above Divine revelation. The book will be of special help to preachers, lecturers, and students of divinity.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Temple Church will be closed during the months of August and September, reopening on the first Sunday in October.

Tents have been erected at Bulford Camp, Salisbury Plain, one each for recreation, refreshments, and Church services.

The new tent pioneering work of the Church Army in the poor and slum parishes of London is having most encouraging results.

Over a hundred navvies were induced by a Church Army agent to attend an evening service at Upwey, Dorset, many going in their shirt-sleeves.

Rev. Richard Glover, who has been vicar of St. Luke's, West Holloway, for nearly twenty-nine years, has been presented to the rectory of Wotton, Dorking.

It is reported that the Bishop of London, in presence of the continuance of illegal ritual services in his diocese, proposes to issue a second pastoral to the clergy.

Next Sunday the Bishop of Ripon will preach to the members of the students' summer conference in connection with the British College Christian Union at Ripon.

Rev. A. J. P. French has resigned the senior curacy of Radcliffe Parish Church, in order to undertake missionary work in India. He will take his departure on September 7.

The Bishop of Ripon consecrated the newly erected Mission Church of St. Andrew's, Stourton, Leeds. There was a large attendance, many of the local clergy being present.

Missions to the fruit-pickers in Kent are being carried on, as usual, by a number of Church Army evangelists, under the supervision of the local clergy, and with results that are distinctly encouraging.

A prompt and liberal response has been made to the appeal of the Bishop of Bristol for at least £100,000 for Church extension work in the diocese. Close upon £25,000 has been promised in six weeks.

The Church Reform League has passed a resolution of thanks to the Archbishop of York and the Bishop of Ripon for their advocacy of the rights of lay Churchmen to a voice in the appointment of their clergy.

At St. Peter's, Highgate Hill (vicar, Rev. J. F. Osborne), no less than twenty-eight different organisations are successfully employed in work among 700 people, with four paid helpers and 170 voluntary workers.

The boys of the Huddersfield Church Lads' Brigade are to have a summer camp at Blackpool. During their stay there the Bishop of Wakefield will visit the camp, and, it is announced, will sleep under canvas with them.

At St. Anne's, Holborn, Rev. H. B. Freeman began last Sunday his seventh annual series of summer Sunday evening sermons. The subject is: "Seven Things that Matter—Belief, Worship, Purpose, Duty, Charity, Salvation, Death."

Proposals are being considered for binding together societies devoted to work amongst young men on Church of England lines into one strong organisation which shall be able to touch all parts of the country. The Archbishop of Canterbury is throwing himself into the effort with great zeal.

At the men's services on Sunday afternoon, started recently at St. James's, Bethnal Green, attendance rarely falls below 400, and has reached 600. Freethought lecturers from Victoria Park have attended the church, while thrift clubs and social societies have sprung out of the services, and are worked by the working-men's committee.

The Lord Mayor, Lady Mayoress, and the Misses Davies visited Herne Bay and laid the foundation-stone of a building in Brunswick-square, to be called the Church of St. John the Evangelist. The nave and aisles are the only portions to be at present constructed, and are estimated to cost £5630, towards which sum £3930 has been promised.

Mrs. Temple presided over a meeting of the Ladies' Home Mission Association, held in the library of Lambeth Palace, in order to stimulate interest in the work of providing additional curates. The Bishop of Marlborough said that nothing had struck him more since he had been in London than the zeal displayed by women in Church and other work.

Continuing its exposure of extreme ritual in certain churches, *The Record* deals with the "choral eucharist" at St. Augustine's, Kilburn, which was "marked by almost every kind of ritual extravagance," the sacrament being reserved. There were some communicants—a welcome departure, which it is hoped may soon become more general in the diocese.

Rev. J. E. Watts Ditchfield, Vicar of St. James-the-Less, Bethnal-green, gave a graphic account, on Sunday last, of life in Bethnal Green to fully 600 men at St. Peter's, Highgate-hill. He found one woman making 1000 matchboxes for 7d., finding her own paste. Mr. Ditchfield gave an animating account of his nine months' ministry in his new parish of 11,000 people.

Prebendary Eardley Wilmot has issued the report for the parish of St. Jude's, South Kensington. The multifarious parochial organisations continue to do good work. St. Jude's, as is well known, was one of the first to observe the practice of linking a rich parish with poorer ones in the diocese, and during the past twelve months the two "aided" parishes, St. Clement's, Fulham, and St. Mary's, Whitechapel, have received much valuable assistance.

The programme of the Church Congress, to be held at Bradford, September 27-30, includes the following subjects: "Clergy and Laity (Mutual Relations)," "The Church and the Nation," "The Church and the Age"—under which come "The Unrest of the Age (Intellectual, Moral, and Social)" and "Biblical Criticism and Study"; "The Church and the Individual—the Message to the Heart of Man (Devotional and Practical Use of Holy Scripture)," and "The Church and the World."

Congregational.

Tabernacle Church, which has invited Mr. J. H. Halstead to the pastorate, is the oldest Congregational church in Stockport.

Rev. Lewis Probert, D.D., has resigned the pastorate of the Pentre, Rhondda Valley, in order to fill the appointment of Principal of the Bangor Independent College, in succession to the late Dr. Herber Evans.

Rev. Samuel G. Smith, LL.D., of St. Paul's, Minnesota, will be preaching in London this season at Forest Gate, Clapham, and Westminster.

Rev. W. Pierce and Principal Mitchell (of Nottingham Institute) have accepted invitations to preach at Carr's-lane, Birmingham, during Rev. J. H. Jowett's absence for his holiday.

Rev. Dr. A. Mackennal has received a warm welcome to the National Congregational Council, Portland, U.S.A., and his visit, it is thought, will probably produce a closer federation as between American and British Congregationalists.

In the Sunday-school at East Ham Church (Rev. H. G. Brown) there has been of late an average attendance of 500 scholars. It has been resolved to erect a new place of worship, to seat 900, at a cost of £5000, so soon as half the cost has been secured.

The extension of Medland Hall, the London Congregational Union's free shelter for the homeless, has been completed at a cost of nearly £3000. By the erection of an additional floor and the enlargement of the floor beneath the institution now furnishes accommodation for 450.

Dr. Washington Gladden, the eminent American Congregational minister and author, is now on a visit to this country, and, in addition to preaching in Congregational pulpits on Sundays, will give a series of addresses on "Reasons for Friendship between England and America," and "Causes and Issues of the Spanish-American War."

The committee of the Congregational Union of England and Wales express gratification that steps are being taken to amalgamate the Irish Evangelical Society with the Irish Congregational Union, and have passed a resolution appealing for funds necessary to enable the society to continue payment of agents pending the completion of the proposed amalgamation.

Rev. J. L. Brooks, who has been acting from the commencement as hon. director of the Training Colony of the Christian Union for Social Service, has accepted the earnest invitation of the committee to devote himself wholly to this work, and has consequently resigned the pastorate of the Broadway Church, Hammersmith. He will commence his residence at Lingfield in October.

The Congregational Union of West Australia met at Bunbury, Rev. W. F. Turton presiding, when the erection of new mission halls at Cottesloe and Donnybrook was reported, also of a new church at Bunbury. Services have been begun at Helena Vale. Plans for further church extension were considered. The need for a well-equipped man for the Kalgoorlie Mission is felt, and one is being sought from England.

Mr. Albert E. Jennings, a member of New-court Chapel, Tollington Park, is about to leave England for mission work in South Africa. His field of labour will be Barkley West, one of the northern towns of Cape Colony, about twenty-five miles from Kimberley, and peopled to a great extent by Kaffirs, Hottentots, and Bechuanas. There is a flourishing native church, although it has been without a missionary for some time.

Rev. Frederick Hall has been recognised as pastor of Bar Church, Scarborough. In the course of his remarks he said the battle for the principles of Knox and Luther and the Reformation was before them, and they would have the Protestant party and friends in the Church of England to know that they would find no truer and stauncher allies in that Waterloo than the Methodists, Presbyterians, Salvationists, Quakers, Congregationalists, and Baptists.

Baptist.

A new Baptist chapel is to be erected at San Salvador.

Poplar and Bromley Tabernacle, to which Rev. A. Tildsley has received a unanimous call, seats over 1200 people.

Forest Gate Church (Rev. J. H. French) is to undergo alterations costing £2000, towards which £400 has been subscribed.

Rev. Leonard Tucker, of Calabar College, Jamaica, is now on furlough in this country. Rev. R. Reedham has also arrived from the Congo.

Bildeston Chapel, founded in 1737, is the oldest Baptist church in Suffolk. Renovation is an urgent necessity, and a fund has been started. Rev. E. T. Beckett is pastor.

Congo Christians at San Salvador have had a time of great rejoicing on the occasion of the stone-laying of the new chapel to seat 500. The stones of the old monastery (which was in a dangerous condition) were utilised to some extent.

Last Sunday evening Rev. John Spence, of Chelsea Chapel, baptized twelve persons, making the number of baptisms for July twenty. On Monday evening a special thanksgiving meeting was held for the continued blessing resting on the present ministry.

The Mayor and High Sheriff of Nottingham have invited delegates to the Baptist Union to a garden party in the Castle grounds on Monday, September 26. The subjects set down for discussion at the meetings include "Our Part in the Evangelisation of England," "Primary National Education," and "The Condition of Assistants in Shops." The concluding devotional address will be by Dr. Maclaren.

The foundation-stone of a new chapel in Great Clowes-street, Manchester, for a congregation under Rev. J. D. Bray, has been laid. It will accommodate 530, and will cost about £2,500. Dr. Maclaren, in laying the stone, said this was the outcome of a joint effort on the part of the churches in Manchester, supported by the Extension Fund in London. They were endeavouring simultaneously to erect two chapels—that one and a chapel at Longsight, in the midst of a rapidly growing population. He rejoiced that the drift of the day was to bring the members of the different Free Churches together.

Methodist.

The work at Woodvale Hall, Belfast, is carried on by two ministers, one evangelist, two deaconesses, and a large staff of voluntary workers.

In connection with the South Wales Mission, a mission hall to seat 450 is about to be erected at a cost of £2365 at Pontypridd, and a new chapel at Senghenydd to seat 400 at a cost of £1037.

The annual Welsh C.M. Conference of the English-speaking churches will be held at Oakfield-road Chapel, Liverpool, Sept. 20-22, under the presidency of Professor Edwin Williams.

The historic church known as "Old Gravel-walk," Dublin, will be in the hands of the contractors for renovation during the next four months, and will in future be styled New Blackhall-place.

A conference of Sunday-school, Christian Endeavour, and Band of Hope workers has been held by the Bible Christians at Ringsash. Seventy-three children have professed conversion during the year, and there has been an increase of teetotalers.

Carver-street Wesleyan Church, Sheffield, is carrying out an extension scheme which will involve an outlay of nearly £5000, and includes the erection of new school premises. The lecture hall has just been opened, the ceremony constituting the last official function performed by Rev. W. L. Watkins on.

The report of the London Chapel Extension Fund (U.M.) showed a satisfactory year's working, but lamented the financial limitations by which the committee was hampered. To conserve what has been already done, at least five building schemes must be undertaken during the next few years at an expenditure of £20,000.

The P.M. "Minutes of Conference" this year will include the "Address to the Churches"; dates for temperance sermons and Sunday-school prayer; the educational programme, chapters on union with the Bible Christians and Methodist concerted action; and the preliminary arrangements for the Ecumenical Conference of 1901.

Presbyterian.

The Presbyterian College at Cambridge will be ready for the accommodation of between twenty and thirty students next year.

At a meeting of the Manchester Presbytery it was announced that a site for Trinity Church has been selected in the neighbourhood of Cheetham Hill-road.

The Sustentation Fund of the Presbyterian Church of Ireland is about to be augmented by a legacy of £1000 under the will of the late Miss Elizabeth Brooke.

The new congregation at Blundellsands, Liverpool (Rev. James Wallace) will not only be self-supporting from the outset, but has promised £220 per annum to the Sustentation Fund, being £20 of aid.

Rev. J. T. Lloyd, of the Presbyterian Church at Johannesburg, is coming home on furlough, and arrangements have been made for Rev. Thomas Gray, pastor of the church at Birkenhead, to supply his pulpit at Johannesburg during his absence.

Fallen Asleep.

Rev. George R. Henderson, who was the first missionary of the Jamaica Baptist Missionary Society, and his services to the Jamaica Baptist Union have been most faithful. Christians in Jamaica will long remember "Father Henderson" with feelings of affectionate and grateful esteem. —Rev. A. T. Harvey, rector of Athboy, diocese of Meath.—Ruprecht Bion, the veteran native Baptist Indian missionary and "Apostle of Eastern Bengal."—Mr. Clement Robey, of Basford, a local preacher of sixty-one years' standing.—Rev. Francis Jourdain, vicar of Ashbourne, Derbyshire, who had held the living for over twenty years, and had done good work in the parish, carrying out many improvements in connection with the church.—Mrs. Lineham, wife of Rev. J. Lineham, U.M. minister, of Middlesbrough.—Rev. A. E. Francis, vicar of St. Catherine's, Barton.—Rev. William Colville, at Torquay, at the age of eighty-two. He was trained at Rotherham Congregational College, and his ministerial career commenced in 1839.—Rev. W. Irwin, curate-in-charge, St. Peter's Mission Church, Loughborough, after a painful illness.—At Reigate, Rev. Stephen Ray Eddy, aged sixty-seven.—Rev. J. R. Berry, superintendent of Burnley Methodist Circuit, from typhoid fever.—Mr. A. Smith, deacon of Malvern Baptist Church.—Mr. John Corrie, of Yeovil Congregational Church, at the age of seventy-eight.—Mr. J. R. Boyd, J.P., of Greenwood, Lisburn, ruling elder, and secretary of Presbyterian Church at Railway-street. — In Edinburgh, Rev. Andrew Donald, M.A., the oldest member of Auchterarder Presbytery, and the first minister of Blackford Free Church, to which he was ordained in 1845. —Mr. W. Dibb Scales, Methodist, of Pudsey, in his eighty-first year.—Rev. A. F. Birch, lately rector of Northchurch, Berkhamsted, seventy-one.—Rev. W. C. Evans, twenty-seven years rector of Rame, Cornwall.—Rev. A. E. Francis, vicar of Barton-on-Irwell.—Mr. Herbert W. Atkinson, eldest son of Rev. J. H. Atkinson, of Richmond Chapel, Liverpool.—Rev. Samuel G. Buckingham, D.D., at Springfield, Mass., at the age of eighty-six, pastor emiritus of the South Congregational Church, whose minister he had been for more than half a century.—At Port Hope, Ontario, Rev. James Cleland, Presbyterian minister.— At Scarva, co. Down, Mr. Robt. Taylor, a most devoted Christian, 118 years of age.

DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

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	£	s.	d.
Figueras Mission, Spain—M.K.D.G.	0	7	6
Mr. Powell's Work, Mexico—M.K.D.G.	0	12	6
McAll Mission, France—M.K.D.G., £1s. 2s. 6d.; M.W., £1	2	2	6
Asylums at La Force—M.K.D.G., £1; M.W., 10s.	1	10	0
British and Foreign Bible Society—E.W., £20; M.W., £1; E.D., £2	23	0	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian) — Eccles Wesleyan Church, Manchester, £13 18s. 6d.; Greenheys Congregational Church, £4; Lord O., £5	22	18	6
Zenana Bible and Medical Mission—A Friend, 5s.; A.B., 10s.; E.D., £2	2	15	0
Veddahs of Ceylon—C.T.E.	0	10	0
Spanish Evangelisation Society (Senor Blanco, Cadiz)—C.T.E.	0	5	0
Armenian Sufferers' Relief—E.B.M.W.	0	10	0
Moravian Missions—Miss R., 8s. 6d.; M.W., £1; E.D., £2	3	8	6
China Inland Mission—Dolly, 5s. 6d.; M.W., £1; W.M.W., 10s.; E.D., £2	3	15	6
North Africa Mission—M.F.B., £1; M.W., 10s.	1	10	0
S. American Missionary Society—R.L.	1	0	0
Society Relief Persecuted Jews—Weston	0	10	0
Work among Priests in France—M.W.	1	0	0
British Syrian Schools—M.W.	1	0	0
Miss De Broen's Work, Paris—M.W.	0	10	0
Mr. Rabinowitz's Work—M.W.	0	10	0

(*Continued on page* 28).

DONATIONS—*Continued from page 27.*

	£	s.	d.
Work at Evian les Bains—M.W.	0	10	0
Matamoros Hall, Malaga—A Reader	2	0	0
London Missionary Society—Mrs. S.M., 15s.; W.M.W., 10s.	1	5	0
Church Missionary Society—M.E., 10s.; E.D., £2; G.G., £3; (*Medical Missions*) M.W., £1	6	10	0
Opium Fund, Dr. Maxwell—E.B.M.W.	0	5	0
Society Suppression Opium Traffic—M.E.M.	0	10	0
Abolition of State Regulation of Vice (*Mrs Butler*)—C.T.E.	0	10	0
Yiddish Translation of the Bible (*Free Distribution*) Mrs. P.	3	0	0
Children's Country Holiday Fund—M.G.G., 10s.; E.B.K., 5s.; C.B.M., 10s.; E.A.W., 10s.; M.A.M., 5s.	2	0	0
Flower Girls' Mission (*Blind and Crippled Children's Holiday*)—M.G.G., 10s.; C.B.M., 10s.; M.R., 5s.; Lancaster, 10s.; E.B.M.W., £1; E.H.T., 10s.; H.E., 10s.; E.C.C., 10s.; D.M., 5s.; A.B., 10s.	5	0	0
Mrs. Meredith's Institutions—M.W., 10s.; (*Prison Gate Mission*)—M.K.D.G., £1 2s. 6d.	1	12	6
Homes Working Girls—M.K.D.G.	0	5	0
Hospital Skin Diseases, Leicester-square—M.K.D.G.	0	2	6
Day in Country Fund—M.K.R., £2; Miss A., 2s.; M.E.R., £1; A.I.P., 5s.; T.R.E., £3; C.B.M., 10s.; G.W.N., 5s.; D.E.T., 3s.; P. and B.W., 3s.; R.H., 5s.; A. and E.N., £1; Bournemouth, 2s.; St. Clair, 10s.; W.B.M., £1; L.W.E., £1; J. and E.W., 1s. 6d.; Thankoffering E.S., 5s.; Boscombe, 2s. 6d.; Leytonstone, 1s. 6d.; Miss M., 10s.; Thankoffering, S.A.W., 10s.; F.H.B., 1s.; M.E.W., 10s.; Miss H., £1: A.M.P., 5s.; Mrs. F., £1; M.W., 10s.; A.J.S., £1 1s.; C.G.M., 2s. 6d.; F.C., 1s.; S.F.F., £1; W.R.R., £1; C.R., 5s.	19	11	0
Liberator Sufferers' Relief—A.I.P., 5s.; D.M., 2s.	0	7	0
Religious Tract Society—E.W., £20; (*Centenary Fund*) T.R.E., £3	23	0	0
Mildmay Mission to Jews—C.P., 2s. 6d.: Dolly, 5s.; R.L., £1; M.W., £1; A.B., 10s.; S.M.P., 10s.; E.D., £2	5	7	6
N.E. London Gospel Mission—E.H.T., 5s.; (*Holiday Fund*) C.B.M., 10s.: (*Lancing*), C.W., £1; St. Clair, 10s.; B.S., £1; (*Homes for the Aged*) M.R., 5s.; B.S., £1	4	10	0
St. Giles' Christian Mission—C.M., 5s.; W.M.W., 10s.; Mrs. P., £2; (*Prison*) M.W., £1; (*Children's Holiday Home*) C.W., £1; H. E., 10s.; Union S.S. Crieff, 7s. 6d.; (*Convalescent Homes*), C.B.M., 10s.; H.A.C., Ealing, 5s.; (*Holiday Fund*) E.H.T., 5s.; (*Sick Children*) A.B., 10s.	7	2	6
Scripture Readers' Society, Ireland—M.O.M., 5s.; R.L., £1; A.B., 10s.; E.D., £1 10s.	3	5	0
Tower Hamlets Mission—E.A.N., 2s. 6d.; (*Tent*) C.B.M., 10s.	0	12	6
Mr. Fegan's Homes—S.M.P., £1; (*Holiday Fund*) C.B.M., 10s.; B.M.U., 10s.; H.L.M., 10s.	2	10	0
Dr. Barnardo's Homes—O.F., £1; Dolly, £1; R.L., £1; M.W., £1; E.D., £1; W.M.W., 10s.; For Jesus' Sake, 3s.; S.M.P., £1; Mrs. P., £2; (*Aged Women*) M.R., 5s.; (*Holiday Fund*) C.B.M., 10s.; (*Emigration*) M.R., 5s.	9	13	0
Rev. J. G. Wilson, Plaistow (*Holiday Fund*)—M.R.	0	5	0
Ragged School Union (*Cripples' Holiday Home*)—M.R., 5s.; A.B., 10s.	0	15	0
Kensit Campaign—Land of Jenny Geddes	0	5	0
Mr. Wintle's Work, Pontymoile—M.E.M., 5s.; (*Holiday Fund*) Y.R., £1	1	5	0
London Temperance Hospital—M.E.M.	2	0	0
Mr. Pugh, Cardiff (*Forward Movement*)—M.E.M., £1; (*S. Wales Distress*) M.E.M., £1	2	0	0
Irish Society—F.M.N.	0	10	0
Homes Aged Blind, Crouch Hill—Weston	0	10	0
R.N. Missions Deep Sea Fishermen—Weston, 10s.; M.W., £1; Mrs. P., £1	2	10	0
Hospital Incurables, Putney—Weston	0	10	0
Miss Weston's Work, R.N.—M.W.	1	0	0
Livingstone Medical College—M.W.	1	0	0
Bridge of Hope (*Miss Steer*)—M.W., £1; A Friend, £25	26	0	0
Friendless and Fallen—M.W., £1; E.A.N., 2s. 6d.; S.M.P., 10s.	1	12	6
Sailors' Welcome Home (*Miss Child*)—M.W.	1	0	0
Gratuitous Circulation of The Christian.—M.W.	0	5	0
The Christian *Tract Fund*—M.W.	0	5	0
Bristol Orphan Houses—J.H.B.	1	0	0
London Medical Mission, Endell-street—A.B.	0	10	0
Marylebone Medical Mission—A.B.	0	10	0
London Samaritan Society—A.B.	0	10	0
London City Mission—E.D., £1 10s.; (*Disabled Missionaries*), A.B., 10s.	2	0	0
Kirlew Testimonial Fund—T.S.P.	1	1	0
The Faith Mission (*Mr. J. G. Govan, Irish Branch*)—A Friend	1	0	0
Rev. J. W. Atkinson (*Day in the Country*)—M.	0	2	6
Total	£215	9	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Mrs. M., Highgate, a sack of useful clothes.

The London Samaritan Society and Convalescent Home and Hospital—E.S., £3 3s.; J.P., £5 5s.; L., £1; S.W., 10s.; T.K.F., 2s. 6d.; M., 1s.; A., 5d.

Notices.

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Communications Received with Thanks.—S.V. M.C.H. E.B. F.W.B. J.A.W. T.J. R.G. A.C.S. A.S. J.W.G. W.C.M. J.B.B. H.J.H. J.S.B. J. du P. C.J.E. E.G. W.F. S.S.M. B.S. Miss E. A.B. W.S. L.B.A. J.V.S. W.M.R. J.C. W.D. L.P.A.F. W.M.R. E.A.Q.T. A.D. J.G. W.V. S.S.M. E.H.W. T.W.C. W.J.L. M.B.C. J.E.L. J.G. C.K. J.M. C.E.B. A.S. L.E.G. J. van S. Miss L.W. B.W.M.

Mr. McNeill's London Mission.—Many friends who attended the recent memorable gatherings at the Royal Albert Hall will like to know that acceptable memorials of the meetings may be had in the shape of photographs of the interior of the Hall. Mr. J. S. Dodington, of 62, Upper-street, Islington N., secured some excellent views, one showing the interior empty, and two others taken while a meeting was being held. In these two latter pictures, taken from different points, the preacher comes out well, and the general effect is decidedly pleasing. Copies may be had at 2s. 6d. each, post free, 3s.; or in frames from 6s., carriage free. Admirable cabinet photos of Mr. McNeill can also be had, 1s. each.

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The Christian.

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NOTES AND COMMENTS.

IT is an immense relief to both the friends of America and of Spain that peace is now an assured fact. The war has been one of the shortest, on record, and on the whole one of the least destructive to life. The Americans have been so uniformly successful, both on land and sea, that they can afford to be generous in the conditions of peace. It is too soon to forecast the final issues of the struggle, but two results are fairly certain: it will be an unmixed ultimate blessing to Cuba, and it has scattered into the air much of the suspicious feeling entertained towards this country in the United States, thus preparing the way for a stable and lasting friendship between the two nations. The demon of warfare does not always bring such benefits as these in its blood-stained hands.

The passing away of Gladstone and Bismarck within three months of each other has brought home the fact that the mighty men of the past generation, who had the chief share in the shaping of destinies of nations in the 19th century, are now all gone. The era of great personalities for the present is over, and the world is in the hands of lesser leaders. This is true of art and literature, possibly of religion, as well as of politics. This makes a forecast of the future a matter of great difficulty. We do not know, humanly speaking, whither we are being led. But to the Christian believer this is no matter of dismay. He knows that the will of God is supreme, and can fulfil itself through all instrumentalities be they great or little. This is the great lesson of the prophet Isaiah, who perpetually dwells with joy on the sure leadership of God. "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last, I am *He*" (Isa. xli. 4). This is ever the mainstay and refuge of faith.

Whatever may have been Prince Bismarck's merits as the maker of United Germany, the world at large has scarcely been benefited by the system of militarism which he initiated. An estimate of the expense entailed by his policy on the European states is given in the *Economiste Européen*. From 1865 to 1897 these countries, nine in number, increased their annual naval and military expenditure by £80,000,000, and without reckoning anything in addition to the expenditure set forth in the budgets of the countries concerned, Bismarck's ideas are estimated to have entailed an expenditure of £1,800,000,000 since 1865. To this must be added the loss to the community, caused by compulsory military service, estimated at £160,000,000. The worst of this enormous burden is that it runs forward indefinitely into the future, and may be the parent of other evils whose range and continuance no one can forecast. It is an appalling picture of the enormous mischief that may flow from one great mind whose ideals are of the earth, earthy.

It is one of the cardinal ideas in the system of militarism that without long and severe training men cannot be made into brave and efficient soldiers. The American war with Spain affords an instructive test of this theory. In the attack on Santiago, on the one side there was an army of seasoned veterans, fighting from behind entrenchments; on the other hand one of raw recruits, who, a month or two before the battle, had come straight from civilian life, and had hardly gone through even the elements of military drill. And yet the raw recruits beat the seasoned veterans, which proves that training is of little importance compared with qualities of a very different order. Is not this a plea for the moderation of that iron system of long and painful training which is the chief enemy of social industry, as well as the chief incentive to material aggressiveness and international suspicions?

The mission cause is deeply interested in the fate of the Philippine Islands, and in the hands of President McKinley the highest welfare of the people will assuredly be safe. The American Board of Commissioners for Foreign Missions demands justice for its workers in Micronesia, from which the Spaniards practically expelled them some years ago. Not only there, but also in the Philippine Islands, that powerful agency and the Presbyterian, Baptist, and Methodist Episcopal Churches in the United States are ready to found missions as soon as practicable. This is as it should be. The Church of Christ should be ready to enter doors as soon as, in the providence of God, they are opened to the Gospel.

Compare the state of things amongst soldiers described on pp. 15 and 16. Could anything show more conclusively that the Gospel of Jesus Christ is the one and only hope of remedy? For the sake of the bodies and souls of these young men we earnestly commend the proposed Cairo scheme to the practical sympathy of our readers.

In the discussion at the Wesleyan Conference on the allocation of £100,000 of the "million guineas" scheme to the cause of foreign missions, a speaker, in advocating that this sum be at least doubled, told a good story. There was a schoolboy who had sixpence given him for the collection. He spent fourpence at the tuck-shop, and gave twopence to the offertory. "Smith, Smith," remonstrated the head master, "how could you spend fourpence on your miserable self, and only give twopence for the wide world?" Here is a rebuke that applies to others than schoolboys. If those on whom the evangelisation of the world depends were collectively to spend a little less on their pleasure, and give the little more to the great cause of missions, China and India, Africa and the islands of the sea, would not be clamouring in vain for preachers and teachers of the Gospel. But we shall not give the little more unless we are brought to know that we ourselves and all we have belongs to God.

If anyone could have carried a resolution in the Wesleyan Conference against appointing persons engaged in the sale of strong drink to official positions it would have been Rev. Thomas Champness; but he failed. It marks a great advance in temperance feeling that the question should have come up at all in such a body as the Conference, and that a man of such influence as Mr. Champness should have introduced it. Nevertheless, the Conference would not depart from "the constitutional method of appointing its church officers," and that because of the interests of temperance itself. The Conference, however, added a recommendation which, if voluntarily carried out, will have the same effect as an authoritative and binding rule. It was that Methodists

should keep themselves free from complicity with a traffic the results of which are so injurious to the interests of religion, morality, and social life.

The emancipation of all Christian persons from association with the liquor trade would soon usher in a great and triumphant effort to save the nation from one of its worst curses.

While the English Chautauqua is to be held this month in Glasgow, some of our readers may not be aware of its steady extension in the United States. We cannot but desire for the movement the continuous manifestations of the Divine favour while the Bible and its prayerful study still hold a foremost place in the proceedings. Its extended influence throughout the States is alluded to in glowing language by the *Congregationalist* (Boston):—

The Chautauqua idea does not seem to grow less popular as it grows older. The *Chautauquan* has a list of fifty-seven assemblies held or to be held during the summer months. They are scattered all the way from Maine to California, and from Florida to Washington. In Illinois and New York there are six each, and the remainder are located in twenty-five States. The same general features characterise them all, and some names of lecturers appear in several of the programmes.

"Pastor" writes to the *Christian World* to inquire of his brethren in the ministry what has been the effect of their preaching the Gospel of the Fatherhood of God. For himself he admits that although he has now preached it for ten years, it does "not lay hold of the masses like the older, even harder, Gospel," which contained an element of terror. He believes it to be the true Gospel, but asks what he is to do in face of its failure savingly to lay hold of men. He is perplexed, pained, and humbled. He longs to see souls saved, but though crowds come to hear he seems to have "no power in his Gospel to save." His inquiry is one of the most important that can be instituted; and we are glad that this point of experience has been arrived at by anyone who has entered upon the dangerous course of exalting the Gospel of Fatherhood above the Gospel of the Grace of God. Experience is furnishing an argument for fidelity to Scripture on this as well as on other matters.

In a vigorous article on the "New Calvinism" in the August number of the *Evangelical Magazine*, Rev. Silvester Horne pleads for a re-statement of Calvinism as the theology most needed for this "scientific age," especially of the two central doctrines of Calvin—the idea of a Divine destiny for every life, and the conception of the Divine will as the ground of all hope, the principle of all progress. We must not reduce our conception of the will of God to merely the *wish* of God; in doing so lies the secret of the lamentable loss of faith in the future which afflicts many. He goes on to say :—

Reduce the will of God to an abstract will and you have Deism, and to save us from Deism we owed a re-statement of Calvinism, not a denial of the freedom of our will, but an affirmation of the freedom and reality and activity of God's will, working in us to will and to do of his good pleasure, that his destiny for us may be accomplished.

There is a strenuous and old-fashioned ring about this article that is refreshing in an age of vagueness.

Probably the feature which marks the Parliamentary Session of 1897-8 more than any other is the strong Protestant reaction which has at last met the flowing tide of Sacerdotalism. The Benefices Bill gave an opportunity for the discussion of this vexed subject, and there can be no doubt that the debates reflected the deep disquiet and rising determination of the people no longer to lie passive under the encroachments of the priestly party. The British nation is proverbially slow to respond to anything in the shape of a party cry, and religious controversy is not much to its liking; but there are indications of a real awakening of its deeply rooted Protestant instincts, and that the issues between Romanism and Evangelicalism will be faced in the immediate future. The crisis calls for earnest self-restraint as well as uncompromising faithfulness to conviction.

Mr. John Kensit's campaign against the illegal practices by Sacerdotalists in this country is to be held over during the summer months. There will be no more protests in any church till November, with a view to give the bishops full and adequate opportunity of taking restrictive measures on their own account. If they fail to do their duty in this matter, he proposes to arrange for a thousand protests simultaneously in different parts of England, but without disturbances. This statesmanlike policy it is to be hoped will be more effective in checking the evil than when the endeavour to do so is conjoined with the appearance of disorder and riot. Whether the appeal to the bishops is likely to be successful is another matter. They have shown only a lukewarm and intermittent desire, and that under strong constraint, to take any action at all.

A correspondent, writing in furtherance of Lady Wimborne's action as detailed in her recent letter to *The Times*, makes an appeal to the *women* of England to take their due share in the anti-sacerdotal movement. There is a good deal of relevancy in this appeal, especially in view of the fact that the large majority of worshippers in Ritualistic churches are of that sex, and by their presence help to give popularity to these objectionable forms of service. Unfortunately, as our correspondent says—

Many younger women are attracted by the music, show, and idolatrous practices of the church, of which men in many instances have seen the unreality, and so have withdrawn themselves from at-

Anyone, therefore, who would initiate a sensible campaign with a view to enlighten and rouse the Protestant sympathies of Englishwomen would be doing a signal service to the Evangelical faith. Once this was done the evil would be speedily checked.

The letter of the Bishop of London in defence of the Established Church betrays an entire misconception of the Nonconformist position. He credits the Free Churches with a most selfish and unworthy motive in their opposition to the principle of Establishment, and summarises their position thus :—

We wish for no national organisation of religion. The scramble of voluntary associations seems to us most likely to bring our own to the top.

He characterises such a position as "quite natural, if not quite dignified." If it were true it would be most unnatural as well as most undignified. But the Free Churches, as we know them, which are here stigmatised simply as "voluntary associations," are not engaged in a scramble for the top position. They are engaged, in a spirit of growing unity and co-operation, in the evangelisation of the nation. The only rivalry they desire to uphold is that of good works.

The ultimate remedy for the shallowness, the love of show and pleasure, and the formality of modern religious life is suggested by another correspondent, an aged missionary who, after many years of service abroad, has returned home to find a striking deterioration in the spiritual atmosphere of the churches. He has been greatly pained by the fading of the old fire on the family altar, the lack of zeal for the perusal of the Word of God, the rage for amusements and excursions by land and water on the Lord's Day. All this betokens a declension in heart-religion. Not till this ultimate cause is met will the consequent evils be removed. The axe must be again laid at the root of the tree, and an appeal made to the primal sources of spiritual reality. A reawakening of religious fervour and a thorough national humiliation at the throne of grace is greatly needed. There is much here that merits pondering and prayer on the part of all who are called upon to preach and teach. It is clearly of little use removing symptoms till the life is renewed at the source.

Miss Macpherson sends us a graphic account of days in the country, enjoyed by wives and widows, young men, young women, children, each on their own particular day :—

There are thousands of all these classes to whom each new day is but a repetition of the last, to be spent at the wash-tub, at the bench, or in the factory. But some kind hearts think of these weary toilers, and one morning a letter arrives with an invitation for 200 of our dear mothers to spend a day at Blackheath, and the day is looked forward to with unbounded interest.

We could wish that many more realised the joy that such treats bring to people like these, to whom we are all indebted for many of our comforts and enjoyments. As Miss Macpherson says :—

All this is the result of kind thoughts, generous hearts, and practical sympathy on the part of those to whom God has entrusted the stewardship of money.

And certain it is that these facts are applicable to many missions and works having their centre in our great city.

A reader and correspondent asks :—

What do the thousands of readers of The Christian do with the helpful and suggestive notes on some verse in the chapter for the day under the head of "Daily Homily"? Each day's Homily is complete in itself, and I would suggest that those for the previous week be cut out—you thus get seven excellent leaflets for inserting in letters—and thus the light and blessing your readers get is passed on and multiplied many times. This is much better than letting the light these Homilies give lie covered up in back numbers and stored away. I have adopted this plan some time, and enclose a cutting in letters I send to friends. Here is a reference to the blessing one correspondent received, just to hand: "*I am sure you were guided to send me those cuttings; they were as the voice of God speaking to me, and have been quite an inspiration to-day.*"

Our note last week on matters in Uganda was founded on reports which prove to be hardly up to date. It is a pleasure to learn that the gloomy outlook which we depicted belongs to the past, and that whatever may have been the case a month or two ago, it is no longer the fact that "missionaries go about in daily peril of their lives." Needless to say, the C.M.S authorities are always in possession of the latest reliable news from this important and interesting field; so, calling upon them on Tuesday morning, we were delighted to learn that things have so settled down that missionaries who in the time of trouble were called to the mission centre have now returned to their out-stations. This fact carries its own significance; and, with the blessing of God upon the people and their rulers, is, we trust, a token of good times ahead.

New Caledonia, an island that the saintly John Williams was anxious to evangelise, has in these latter days come under the power of the Gospel through the devotion of native Christians from the two neighbouring islands of Lifu and Uvea. The first teachers, who were landed on the island soon after Williams was martyred, were expelled, and the people seemed to be resolutely opposed to mission work. When the French took possession Protestantism was denied admission. But in 1884 a Uvean student, named Matthiu, went across of his own accord and commenced teaching and preaching Jesus when once he had mastered the language. He is an entirely independent worker. There are now sixteen villages in which he has worship regularly conducted. Other Christians from Uvea and Lifu have followed his example by going to other places along the same coast, and their humble requirements have been voluntarily provided by their friends. Thus obscure native Christians have so far done work which was beyond the reach of the white man. They have not excited jealousy or hostility on the part of the French, but have been screened from persecution by the French Minister of Native Affairs. They may require direct help in the future for the consolidation of a growing work; they certainly deserve sympathy and prayer.

Mrs. Hugh Bell's "Plea for Better Teaching of Good Manners," in the current *Nineteenth Century*, contains a good deal that it would be well for parents to consider in the training of their children; and if her demand that a "complete training in demeanour should form part of the regular curriculum in school" is probably a vain one, there is a great deal that may be done by those who have the training of the young in teaching the principles of courtesy. Human intercourse largely depends for its freedom from offence and its good fellowship on the bearing of men and women to one another. It should be a part of our religion not to "provoke" others, but to cultivate such manners as shall be pleasing and soothing and attractive to them. As Mrs. Bell says,

to make the machinery of life run smoothly is surely well worth doing, instead of daily throwing a handful of sand among the wheels; for it would be as easy to pick up again one by one actual grains of sand so thrown, and to reassemble them in one's hand, as to remove the effect of a hundred little crudities of manner and manners with which some people are wont to roughen the path of life for themselves and for others.

Things That Keep Us from God.

By Rev. G. B. F. HALLOCK, D.D.

FEW Christians there are who are not regretfully aware of living at far too great a distance from God. Most of us are sensible of a sad lack of vital religion and depth of Christian experience, and of loving and intimate communion with our heavenly Father. We would like to live near to Him, and to experience the joys of fellowship; but we do not seem to succeed. To be sure, we do not make much effort in this direction. Our attitude is rather that of indefinite longing than of making any downright effort to attain this desired fellowship. In fact, either consciously or unconsciously, we continue to do or to permit the very things that increase the barriers between us and God.

If any of us are mourning the coldness of our Christian living, it is well to face the fact that there are many easily enumerated things, possibly common in our lives, that are sure to maintain a sense of distance between our souls and our Saviour. It may prove a real help toward their avoidance if we will definitely recall what some of them are.

One of these things is simply the *rush and hurry* of our modern life. Many of us are in danger of being "jostled" out of our spirituality. We scarcely take time to think. There is a beautiful hymn we sometimes sing, "Take time to be holy." It takes time to be holy. We need to take time for meditation and prayer. Meditation kindles thought, and thought kindles love. Someone has said that

MEDITATION IS A LOST ART.

If so, then communion with God is in danger of becoming a lost art. "Come ye yourselves apart into a desert place and rest awhile," said our Lord to his disciples when they were pressed by the multitude. Let us not fail to take seasons for thought, and communion with God, and for the cultivation of our spiritual natures. The rush and hurry of business are sure to stand between us and a true life unless we are very careful to "live in the Spirit and walk in the Spirit," and to allow ourselves time in which to cultivate the grace of communion with God.

Irregularity of spiritual nourishment is another thing that may stand between us and attainment in grace. Some of us may take time for religion, but is it only occasionally, or at long intervals? Do we read God's Word only at irregular periods, pray only once in a while, attend God's house too seldom? Instead, we ought to seek spiritual nourishment at frequent and stated times. We need communion with God as much as we need our daily bread, and as regularly too. There is almost limitless resource for holding us to duty and for making us strong in all Christian attainments if we will but observe stated seasons for meditation and prayer; while the opposite of this keeps us far from God, and makes us weak and sickly in soul, and lacking in Christian joy and usefulness.

Another barrier between us and God is the *attraction of worldliness.* This is a beautiful world, and God wants us to be happy in it. But, while we live in the world, the world must not live in us. We are to "use the world as not abusing it." It is all right for the boat to be in the water, but when the water gets into the boat the boat sinks. So, when money-getting or pleasure-getting fills us our spiritual life is submerged. Let us watch against reserving the best of our time and the best of our talents for self. Nothing more certainly than selfishness will separate between us and God.

Grieving the Holy Spirit is another common barrier that comes between the Christian and his Lord. The good Messenger comes over and over again, and we do not receive Him. He points out a duty, and we do not perform it. He calls to a higher life, and we do not respond. We drown his voice in the confusion of earthly things, and go on heedless of his love. In so doing we certainly grieve Him, and cut ourselves away from the grace and blessing of God.

Furthermore, we often display a lack in the matter of frank and full and immediate confession of our sins. We cover and excuse and make *allowances for the wrong things we do.* And so these things separate between us and God. "If I regard iniquity in my heart, the Lord will not hear me." "He that covereth his sin shall not prosper." Let us be careful not to cover, or excuse, or apologise for our sins, nor delay penitence or the seeking of pardon, if we would not experience a growing sense of distance between us and God.

We need scarcely add that *deliberate disobedience* is sure to drive us away from God and turn his face away from us. "Your sins have separated between you and your God." This is always true of sinful thoughts, sinful imaginations, sinful deeds. They are sure to build high barriers between us and our Lord.

Let us guard against the things that separate between our souls and God, and let us cling only to the things that promote nearness to God. The nearer the stronger. The nearer the more useful. The nearer the happier.

"Kept."

Kept always by his power,
To do our Father's will;
Kept when the billows tower,
Contented, calm, and still.

Kept for a purpose, Lord,
To daily cast around
The reflex of thy blessed Word,
Where'er thy sheep are found.

Kept from sin's foul dart,
By thy strong shield alone,
In body, mind, and heart,
Preserved in ways unknown.

Kept that thy cause may grow
In joy, hope, peace, and love,
And make the Church below
More like the Church above.

Portstewart. A. G. C.

The C.D Acts. — An esteemed correspondent writes:—"It was stated in your issue of July 21 that the evil legislation commonly known as the Contagious Diseases Acts was first introduced into this country by Mr. Gladstone. I believe the true facts of the case to be these. These Acts were first contemplated during the reign of William IV., but his unexpected death cut short the designs of the promoters of the system, who did not dare to bring the matter before the young Queen. The strong hostility of Prince Albert further postponed their schemes, and it was during Lord Palmerston's Ministry in 1864 that the first C.D. Acts were smuggled through Parliament. It is true that they were extended and confirmed in 1866 and 1869, during which time Lord Derby, Earl Russell, Mr. Disraeli, and, finally, Mr. Gladstone were Prime Ministers; but the guilt of first introducing this terrible and degrading system into England certainly does not rest with Mr. Gladstone. It is not even certain that he knew anything about the legislation in 1869. It is well known that in 1876 Mr. Gladstone, with John Bright, W. E. Forster, and James Stansfeld, voted in favour of repeal, and that in 1886 his Ministry carried total repeal, making it a Cabinet measure."

Venturing on Christ.

By DR. BALGARNIE.

"Peter seeth the disciple whom Jesus loved following."—John xxi. 20.

PETER had been invited. "Follow thou Me," the Lord had said to Simon, and he had risen from the breakfast-table and gone after his Master. No such command had been laid upon the younger man. No look or gesture had assured him that he would be welcome. He had been left among the rest to gather up the fragments of the meal so miraculously provided for them, and to wonder over the commission that had been entrusted to the son of Jonas. It was hard to be left behind. Was the slight intentional, or was it merely a trial of his faith. Was he no longer "the disciple whom Jesus loved"? Was there no service that he could render? Was he to drop out of the place he had so long occupied in the wanderings in Galilee and on the bosom of his Lord at the supper table? The thought was not to be endured. John sprang to his feet and hurried off to submit himself to his Saviour and Lord.

"Him that cometh unto Me I will in nowise cast out." John's offer of himself was not rejected He was received graciously and loved freely. The Lord had been a witness of the struggle within He had secretly rejoiced over his decision. His heart had been with him from the first, and the sound of his hurrying footsteps was music to his ear. "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

It is for those who have

NOT YET FOUND PEACE

with God and eternal life in Christ to venture like John *to offer themselves* to the Saviour of the world. They must not wait like Peter for some special call from heaven. Christ is waiting and ready to receive them. Their surrender is the evidence of acceptance, for it shows that the Gospel has triumphed and Divine love has won. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." They ought to know, after so many years of Bible teaching, enough of Christ to feel sure of a welcome, and that "whosoever shall call upon Him shall be saved." "But how shall I know," said the great Bishop Butler, Lord Bishop of Durham, and author of "The Analogy," on his deathbed—"how shall I know that He is a Saviour for me?" "My lord," said his chaplain, "it is written, 'Him that cometh unto Me I will in no wise cast out,'" "Now," said the Bishop, "I die happy."

Venture, too, *to offer service.* "Can I do anything?" is a question seldom heard in the church except in revival times. Dr. Chalmers used to advise those who were anxious to have some assurance of acceptance to begin work for Christ. Those who do his will know the power that is with them in their work.

Venture *to give to Christ up to what you can afford.* Money is the least of the gifts available for use in the church. Those who cannot teach, or pray, or preach in public can at least give what they can afford to help forward the Gospel work at home and abroad. Only—let us give as He has given, "Follow thou Me."

The Manse, Bishop Auckland.

Evangelical Alliance Conference. — The fifty-second annual conference of the Alliance is fixed for October 31 to November 2, at Brighton. Among those who may be expected to take part in the proceedings are Revs. Hubert Brooke, J. B. Figgis, George Hanson, H. B. Macartney, Dr. D. MacEwan, Handley C. G. Moule, Lord Radstock, Hon. Gertrude Kinnaird, etc. Among the subjects are "Medical Missions," "Christian Work amongst the Jews," "Our Protestant Religion," "Christian Union." Particulars relative to the conference may be obtained from the acting general secretary, 7, Adam-street, Strand, London, W.C.

A Spiritual Awakening
In College or University.

By Mr. JOHN R. MOTT.*

BY a spiritual awakening let us understand such a work of the Spirit of God as shall not only promote a more abundant spiritual life among Christians, but also, and especially, such a work of the Spirit as shall lead non-Christian students to confess Jesus Christ as their Saviour and Lord. Such a state of spiritual life in a college as manifests itself in constant spiritual awakening should be the normal condition of the spiritual life of the college. So what we shall think about is no new or strange or unscriptural experience. We do not sympathise with so-called spiritual awakenings which manifest themselves in unhealthy excitement, due to unnatural causes, and followed by dangerous reaction; we shall speak to-night of those awakenings which are traceable to God Himself, and which have their abundant justification in the practice and teaching of the early Christian Church.

Is it necessary that we should pause at the beginning and

CONSIDER THE NEED

of such a spiritual awakening among our students? If so, we may ask ourselves questions like these: How many students are there in my college who do not know Jesus Christ as an actual, personal, mighty Saviour? Then think also of the great number of so-called Christian students that we have who by their inconsistent, if not sinful, lives and practices are trailing the banner of Jesus Christ in the dust. Reflect also upon the intense spirit of worldliness which is so rapidly invading the Church in so many places. Think also of the ingenuity and activity of the aggressive forces of evil which are seeking to ruin students, especially those forces of materialism, of un-Christian science and philosophy, of intellectual pride; it may be, those worse evils of impurity, intemperance, etc., which are doing such infinite harm.

Think, on the other hand, how comparatively few Christians there are among those we know who are really concerned about the spiritual state of their fellow-students. And do not omit from your consideration, in realising this need, the terrible consequences which will follow if these students are not led to accept Christ as Saviour, both to themselves and to the cause of Christ; and even to ourselves if we do not do our part to reach them. As we think of such aspects of the need, and give them local application in our own college, are we not the more convinced of the abundant need of a spiritual awakening in our colleges? The words of Scripture come home to me as I think of the student world as a whole: "It is time, O Lord, for Thee to ork."

SOME INCENTIVES.

There are some incentives which should powerfully emphasise the desire to seek a great work of the Spirit. It would seem that *this awful need* should, in itself, spur every one of us to make this next year a much more active, watchful year than the past. Think again of the students in your own college living lives absolutely indifferent to the claims of Christ; of those who are living sceptical or perhaps scoffing lives, selfish and proud lives; of those living tempted lives (and where is the student who is not?); of those who are living sinful lives. As we think of all these classes we recall the words at the end of the letter by James: "Brethren, if any among you do err from the truth and one convert him, let him know that he who converteth a sinner from the error of his ways shall save a soul from death, and cover a multitude of sins."

Then there is the incentive which always comes to my mind when I meet a body of delegates like this—the incentive of the *importance of the class* with which we are spending our time as students. The soul of the student is worth no more in the sight of God than the soul of a man who never went to college, but the trained man will do far more for or against the Kingdom of Christ in this world than the untrained man. You remember how Charles Simeon was accustomed to say when he saw one undergraduate come into Trinity Church, Cambridge: "There goes six hundred people." It may be seriously questioned whether God will ever give us a greater opportunity than we have as fellow students of influencing our generation.

I am reminded here of another incentive. Students are especially

SUSCEPTIBLE TO RELIGIOUS IMPRESSIONS,

more so than any other class with which I am familiar. I do not forget that the natural man is always at enmity with God, whether in the university or out of it. Yet I am convinced that the purpose and spirit of a college or university education predisposes a man to consider honestly the truth, no matter from what quarter it comes. What does a student go to college for? To learn to shut his eyes, to look at things crookedly, to juggle with the truth, to ignore and trifle with facts and evidence? Certainly not. His object is to earn how to find the truth, to sift and weigh evidence, in order that he may be better able to recognise, and welcome, and obey the truth when he finds it. So I say that a college or university course predisposes a man to consider honestly the truth from any quarter.

This is not a matter of theory. We have made careful investigation in countries where it is possible. In South India the proportion of students who are Christians is twelve times larger than among people outside of colleges. In Japan, among students in Government colleges, the number of Christians is twenty times as large as the proportion of the people of Japan as a whole. In some of the countries in the West we have statistics even more striking. This fact should be a marked encouragement to us to work during these days of golden opportunity.

Here is another incentive. If these students are not reached for Christ while they are students, the probabilities are very great that they will *not in after life* be led to Christ. I might mention many facts to illustrate this. At one of our conferences there were present leaders who had studied at different universities, but who had been out of college for years. The question was put to them: How many of your fellow-students who were not Christians when they graduated have to your knowledge since become Christians? They took time to think, and the answers were collected later—with what result?

WE DID NOT FIND A SINGLE CASE

of a man, who, after leaving college, had accepted Christ. I heard the other day of a college president of long experience who said he could not recall more than two or three cases of men who had left college non-Christians who had since become Christians. If the college is a place for unsettling men, it is equally true that it is a place for settling questions, for determining life attitudes and tendencies. May the Spirit of God enforce this lesson upon us.

And so there is this incentive: *if we do not* reach them *who will?* The churches in many of our college and university towns cannot do it on a large scale because many of the students who are not Christians will not go to church. The pastors cannot organise missions to these students. They would resent it, and it would be a most untactful approach. The professors as a class, I am pained to say, are not even beginning to wield the influence they might. I say this with deep feeling, because I remember what Professor Drummond, President Mark Hopkins, of Williams College, and Professor Tholuck, of Halle, have done in recognising their influence and using it. I ask you to join with me in prayer that God will raise up in every college at least one professor or teacher of commanding influence who believes in Jesus Christ, and who will liberally set apart time for this specific work of bringing his influence to bear on the students who look up to them with so much respect and even reverence.

After all has been said, I come back to the point: If students do not do this work, who is to do it? Even if professors were doing all they might do, and if churches had complete access, the fact would remain that there is much work in the colleges that can only be done by the students, and best done by them, because

THEY KNOW THEIR FELLOW STUDENTS BEST.

They belong to the same organisations and classes. They are spending the time together in work, in play, in conversation. They talk together about all subjects with perfect freedom. They understand each other's heart-life and thought-life. They know each other's temptations, and, if the life of the Christian student is what it ought to be, he has a special influence over his unbelieving fellow.

There is a strong incentive, also, in the fact of *spiritual awakenings* in other colleges, or it may be in our own college in past times. God has wrought such wonders in the difficult student fields of the Orient, and He can do equal wonders here in the Occident. Perhaps He did a mighty work in your college or university twenty years ago, or more recently than that. He can repeat it on a larger scale. He is not limited by time, or race, or local difficulties, provided He has the channels through which He can get at the lives of men.

This leads me to emphasise some points in connection with the promotion of such a spiritual awakening among our fellow students. First, get a few Christian students in your college to *face the plain facts* about the spiritual needs of the college. If we are to have prayer and effort for a changed state of things, we must have convictions as to the need of them. If we are to have convictions, we must have knowledge. Christ was moved with compassion when He actually saw the need of the multitude. Get together, then, so as to realise the need. It will take time to do this. It does not take long to think about it, but it takes time to realise it

THERE IS GREAT DANGER

lest we become so accustomed to things as they are that the sad side of the subject is lost sight of. Let us pray God to see the facts as He sees them. I tremble for the delegation here, if there be one, that thanks God that their college is not as others are.

Secondly, let the *Christians themselves be revived*—especially the most earnest Christians With whom does a spiritual awakening in a college begin as a rule? It begins with the most earnest, consistent Christians; and I have found no exception to this rule. Let them humble themselves before God with much heart-searching and self-examination. I think of a college where two of the most spiritual men came to one of our conferences. They learnt this secret, and when they went back agreed to meet for prayer each day before breakfast. They invited some others to join them, and the numbers increased. so that when we went there we found some thirty men thus uniting. They said they hoped the spiritual awakening would begin in the college about the Christmas holidays. We said, "It has begun already." The students were approached, and in a few weeks some thirty acknowledged Jesus as their Saviour. Let the work in our own hearts be thorough. Let there be a confessing and quitting of sins, and not only this, but the taking of a positive stand on the other side. As we have looked into the Scripture lately we have found that

* An address at the Students' Conference, Ripon.

since the days of the Hebrew prophets down to the present time a deep work of God in the hearts of the Christians is a necessary precursor.

A third means of promoting spiritual awakening is

PERSONAL, DEVOTIONAL, BIBLE STUDY.

I must linger a moment on this. Bible study is a great hammer; it will break through the crust of indifference. It is a great fire; it will refine us. It is a great search-light; it will reveal to us our hidden evils. It will make of us instruments that God can use. Moreover, it will give power to our prayer-life. It furnishes the best equipment for Christian service, because it shows us the work that God wants done, and how to do it. It surrounds us with a great cloud of master workmen, and shows how the work is done successfully.

Fourthly, *prayer is an indispensable means* of spiritual awakening. Charles Finney, one of the greatest evangelists of this century, said that a spiritual awakening may be expected when there is a spirit of prayer for a spiritual awakening, and the reason why so many fail to prevail with unconverted men is because of the greater failure to prevail with God in prayer.

HOW TO PRAY.

What should characterise our praying? It should be very *intense and earnest*. A deep work of grace that took place in Germany this last year is traceable to the prayers of one Christian woman who believed in God and held on in the face of tremendous difficulties until the answer came. The greatest revival that Yale has seen in this century was caused by a little band of students, who were so earnest in prayer that they got up every morning before daylight to spend some time in special prayer for revival. In Japan a friend was told one morning by the principal of a college that there was a deep spiritual movement there. "How do you know it?" "Because some of our students have been praying all night." We need that kind of momentum that is strong enough to make us pray even all night.

Our praying should also be *united*. In one university, where the students had been praying for weeks for an outpouring of the Spirit, their prayers were powerless because some of the leaders of the Christian Union were jealous of each other and criticising each other. At length the Spirit showed them this evil. They came together, sank their differences at the feet of Christ, and joined in prayer in a real union. The work began that night, and was the greatest revival that university had ever known.

Our prayers must also be *persevering*. We have become convinced of this because we have known so many colleges where they gave up special prayer just when they were on the eve of receiving an answer. I know a university where a band of ten men went back from a summer school and continued in prayer for five months. Then all became discouraged but two, who held on; the work began gradually as the result of this perseverance in prayer. There was nothing strange or exciting about it. One man openly accepted Christ, others followed, until some twenty or thirty men were led to the Saviour. Oh, for more of this importunity in prayer, for in this we recognise that the awakening is from God. We are often prone to magnify human agencies and personalities. Prayer magnifies and glorifies God, and shows that we have more faith in Him than in human effort.

Let us give ourselves to prayer, to more prayer, to continued prayer. If we are to have a genuine spiritual awakening, there must be a deeper sense than ever of our dependence on the Spirit of God. It is the Holy Spirit that convinces and converts men. It is He who reveals Jesus Christ, who energises men to accept the Christ.

If I had time I would enlarge on some of those

AGENCIES WHICH HAVE BEEN EMPLOYED SUCCESSFULLY

in different universities; as for instance, let there be special efforts to reach new students for Christ while they are new students. They are more susceptible then than later. I would go so far as to say that the first two months give a greater opportunity for this than the next two years. Then, in other cases, sympathetic, spiritual pastors or professors are secured to give special addresses or conduct special missions; this prepares the way for other things. Another method is the workers' Bible training class, in which a band of students associate themselves in order to become skilled personal workers. They have a holy ambition to become such workers, and are willing to make sacrifices to attain this end. Why should you not have in every college represented here, where there are Christians, and at the same time students not yet Christians, one or more of these little workers' bands? God forgive us if this personal work is not attempted, tactfully, lovingly, constantly.

I need not enlarge on the importance of it; but I may say a word about the manner of it. Our personal work must be *intelligent* if we would win students. "He that winneth souls is wise." It takes study to understand the human spirit; to meet, and not to trifle with, a man's intellectual and spiritual difficulties. Then such work should be *natural*. I know some who limit their personal work to one day in the week. I know some who use a certain tone of voice in it. The more we study the life of Christ the more we will be impressed with his naturalnesss. Then such work should be *sincere*. There is no class more

KEEN TO DETECT CANT AND HYPOCRISY

than students. It is the reality behind the words that gives them their power. It should also be *sympathetic*. Students will not bear dogmatism. We must put ourselves in their places; we must consider their environment, and respect their judgment. Students are a difficult class to reach, and the sympathetic man will go furthest in that direction. Your very sensitiveness will enable you to work your way into the consciences and feelings of those with whom you are dealing.

Above all, our personal work must be *prayerful*. How humble we should be in this work. How low we should get at the Master's feet. We cannot convert a man. The most convincing argument will not convert him, nor the most persuasive eloquence. It is the Spirit of God using any or all of these things that converts men, and leads them to turn from Satan to God. Let us therefore walk softly. We may not use many words. The prayerful man will recognise what this means. The hours spent on the knees, the message at last obtained, the words spoken with much trembling, but with much meaning—it may be apparent defeat, but it will be real victory. These are the seeds sown that bring forth not thirty-fold, but a hundred-fold.

The last thing that should characterise our personal work, like prayer, is that it should be *persevering*. Let us never give a man up. If we are tempted to be discouraged, let us think of our workers in India. I found some there who had been working for individual students for years, and had not won their man yet. But they were not thinking of giving up. All they said was:

"WE ARE SO MUCH NEARER VICTORY."

That is the spirit that overcomes the world. In Holland I was much impressed by a student who "roomed" in the same house with another, had morning prayers with him for over two years, and at last won him to Jesus Christ. That is what I call perseverance. We cannot afford to be discouraged.

May I give a closing word to the delegates to this particular conference? There is a deep obligation resting upon every Christian who is in touch with the living Christ to seek a spiritual awakening. But a far greater burden of responsibility settles upon those of us who in the providence of God are called upon to go back to colleges and universities to be leaders of organisations. If these Christian nations—England, Scotland, Ireland, and Wales—are to be spiritual nations, we must be spiritual. The fountain will never get above the head, the stream will never get above the fountain. After this summer conference we cannot go away and be the same as before. Let us be very honest in facing the facts. "He that hath sent Me is with Me." "I do always the things that please Him." Let that spirit go with us. "I must work the works of Him that sent Me while it is day; for the night cometh, when no man can work." "He that reapeth receiveth wages and gathereth fruit unto life eternal." "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The Wesleyan Conference.

(By our Special Correspondent.)

THE INSPIRATION OF THE PREACHER.

THE ex-President's charge at the ordination service on Monday morning made a deep impression. Some forty or more young ministers, who had already completed a probation of four years, were solemnly set apart for the work of the ministry. Mr. Watkinson discharged the last duty of his high office by delivering the ordination charge in the chapel of his boyhood. Speaking from 1 Chron. xxviii. 19—his view was that the great need was inspiration—he proceeded to speak of the nature of the inspiration needed, its limits and conditions. With a wealth of illustration he urged that the true minister had a spiritual faculty that beggared imagination as much as imagination beggared sense.

In regard to the limits of this inspiration, they must guard against literalism and licence. The Protestant recognised the authority of the Bible, and also the fact that the Spirit of God was always in the Church enabling them to interpret that Book. He testified that after fifty years of thought and reading and experience he did not vary a hair's breadth from the substantial teachings he heard in that chapel in the days of his youth from the masters of those days.

The memorial service for ministers who have died during the year was impressive and solemn. The roll of the dead was a long one, containing the names of forty-four ministers in Great Britain, three in Ireland, and eight in the foreign mission field.

The Irish representatives addressed some cheering words to the Conference during one of the ordinary sessions, as they were crowded out on the public occasion when the other representatives spoke. Dr. Crawford Johnson gave an account of the success of the Belfast Mission. He rejoiced also that in Ireland they had gained a free pulpit. Years ago there was practically no liberty to preach the Gospel in the open air outside the province of Ulster, but now the Gospel was preached every Sunday in Munster, Leinster, and Connaught.

An interesting conversation took place on the relations of Methodist office-bearers to the drink traffic. Rev. Charles Garrett and Rev. Thomas Champness spoke with thrilling earnestness of the terrible evils of the drink traffic. The former pointed out the perils of grocers' licences, and the widening ramifications of the traffic through the large dividend-earning brewing companies. It was unanimously agreed that, while it was not desirable to interfere with the constitutional methods of appointing church officers, the Conference recommended the Methodist people to keep themselves free from complicity with a traffic the results of which were so injurious to the interests of religion, morality, and social life as the drink traffic.

The pastoral address to the societies had been prepared by Rev. T. G. Selby. It was read by Rev. F. Galland Hartley, whose effective enunciation lent force to a very able production. It was heartily approved by the Conference, and will be shortly read in all the societies.

OUR DAILY HOMILY.

SUNDAY, August 14.

"*The Lord direct your hearts into the love of God, and into the patient waiting for Christ.*" —2 Thess. iii. 5.

"DIRECT" might be rendered "make straight." It is used of the Apostle's own coming to these beloved converts in 1 Thess. iii. 11. It is as though he asked that their hearts might travel easily and swiftly along the road which leads into the love of God, and the patience which, untiring, waits for Christ.

The Love of God.—We urgently need to be brought into the love of God for many reasons. Only so can our selfishness be conquered and expelled; only so can we become like God in our daily life and conversation; only this is the complete evidence to the world that our holy religion is true; only thus shall we have power to influence the lost and fallen; only so can we know God, "for he that loveth not, knoweth not God." But how can we learn to love? God alone can teach us and guide our way into this sacred art.

The Patience of Christ.—Thus the original might be rendered, and the beloved disciple confesses himself a brother and companion in the patience of Jesus Christ (Rev. i. 9). We all know something of this. Longing for answers to prayers that are still delayed; yearning for the realisation of hopes and ideals of which God's Spirit has spoken to us; waiting for the manifestation of the sons of God. May we be led into something of that sublime faith and patience with which Jesus *sits*, until all things are put under Him, and he is satisfied.

MONDAY, August 15.

"*Sinners, of whom I am chief.*"—1 Tim. i. 15.

If the elephant can go safely over the swaying bridge, the horse and mule can; and the apostle seems to glory that in the very beginning of the progress of the Gospel through the world it had laid hold of and converted himself, because if he had been saved anyone might be. As men have been brought under conviction, in successive ages, it has been a profound consolation to learn that the chief of sinners has been in heaven for 1800 years. "In him first Jesus Christ showed forth all long-suffering for a pattern to them which should hereafter believe."

Without doubt Paul never forgot the excess of his hatred and persecutions towards the infant Church. But probably he alludes here also to the deepening consciousness of unworthiness and sinfulness which accompanies all progress towards the knowledge and love of God.

It may seem difficult to understand this phase of experience, but it is a universal one, and may be accounted for thus. The true saint of God, though certain of forgiveness, reviews his past sins in the light of that purity of which he is ever obtaining truer perceptions, and thus recognises shades of evil in them which a slighter knowledge of God had failed to reveal. He also feels himself a greater sinner than others, because he supposes that God cannot have treated another with the same forbearance and mercy as have been extended to himself, and the greater the love the more heinous the transgression. And in addition, as subtler forms of temptation are suggested to him, and to every one, he knows that there are kindred susceptibilities within him, even though they are abhorred and resisted. It is beneath the pressure of such thoughts that he recognises his uttermost indebtedness to the grace of God.

TUESDAY, August 16.

"*I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.*"—1 Tim. ii. 1.

A life is revealed here of which many of us know practically nothing. We do not feel the absolute necessity of being much alone in the presence of God, not so much for ourselves, as for others; and this sad neglect of intercessory prayer, which we all deplore, really points to a lack of the Divine life, since if that were mightily within us we should inevitably feel its throb and pulse in this direction. This comes out clearly in the words that follow.

Intercession is necessary that we may know the secrets of a quiet, peaceable, and godly life (ver. 2).

Such intercession for others is good and acceptable in the sight of God our Saviour (ver. 3). And the word translated *good* might be rendered *beautiful*.

It is consonant with the Divine purpose, for God *wishes* to have all men saved (ver. 4). If, then, his Spirit is within us, we, too, shall long that men should be saved and come to the knowledge of the truth. Our hearts will be filled with a Divine tenderness of yearning which will find vent in strong cryings and tears. It is only thus we can live in harmony with the Divine purpose.

Such intercession is in profound union with the mediation of our Lord (verses 5, 6).—As the great High Priest He ever liveth to intercede, and in our little measure we, too, have to stand between God and man as part of his mystical body; and we blend our supplications, prayers, intercessions, and giving of thanks with his.

WEDNESDAY, August 17.

"*Without controversy great is the mystery of godliness.*"—1 Tim. iii. 16.

This is a fragment of one of the earliest hymns of the Church. The words "mystery of godliness" are probably a general heading which is further unfolded and expanded in the six following sentences, which may have been sung antiphonally:—

God was manifest in the flesh,
Justified in the Spirit.
Seen of angels,
Preached unto the Gentiles.
Believed on in the world,
Received up into glory.

The Extremes of Manifestation.—The Eternal Word was manifested in the flesh: "He was made flesh, and dwelt among us, and we beheld his glory." But it was not simply a physical manifestation; we cannot forget the descent and abiding of the Holy Spirit at his baptism, or the authentication of his words which the Spirit gave in signs and wonders, and convinced hearts, and converted lives.

The Extremes of Created Intelligence.—Angels worship Him; and Gentiles, sunk in heathen darkness, hear the story of his wondrous love. Jesus is the centre of all worlds; from heaven's bright spaces they come to him on the one hand; from earth's dark sins they come on the other. In Him they meet, and angels say to redeemed men: "We are your fellow servants, and of your brethren, that have the testimony of Jesus."

The Extremes of Space.—Glory is above; "He was received *up* into glory." The world is but a speck, a mote in the beam of eternity. How great the space between the two! But the feet of our Emmanuel have trodden its low pavement, and He has now taken to Himself his former glory. Like Jacob's ladder, He links earth with the throne of God.

THURSDAY, August 18.

"*Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.*"—1 Tim. iv. 4.

When we are quite sure that we are dealing with one of God's pure and unadulterated gifts, such as human love, friendship, the beauties of nature, wholesome food, fresh young spirits, the innocent mirth of the Christmas home-gathering, we must distinguish between God's gift and the abuse of God's gift, between his creation and our distortion of it. There are things in our lives, which are not his creation or gift, which we must resolutely refuse and put away. There are others which we cannot put from us. It is to these that our text applies, and concerning which we lay down the following rules:—

Rejoice in every good thing which the Lord gives. Do not be afraid of joy. Do not enjoy things as though under the sword of Damocles, suspended by a thread.

Be careful to maintain the spirit of thanksgiving and prayer. What you can thank God for or use in his name and for his glory, what lifts you from the gift to the Giver, or is capable of being prayed over, with no shadow of misgiving, is innocent and healthy. Be glad for it.

Watch only against the intrusion of self. Whatever you place between yourself and God, or rest on apart from God, or make the aim and centre of your life, is hurtful and must pass through the fire.

FRIDAY, August 19.

"*She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.*" —1 Tim. v. 5.

Art thou desolate indeed, because the light of thine eyes has passed from view, leaving thee immeasurably lonely? Dear soul, do not look down into the grave which has received the precious mortal frame, but up into the face of God.

He lent thee thy beloved. From the time of the first knitting of soul with soul he was but a loan for a specified time; and wouldst thou not rather have had him for so short a time than not at all? Wouldst thou not have said, had God asked thee, "I would rather have a year or month of such love as his than none?" Do not be angry, because God has done as He always intended.

Besides, that beloved one is still thine. Thy love so entered into his heart that it could not be eradicated, though ages should pass. Do not suppose that death is so mighty a magician as to alter the very nature of those who pass for a moment beneath his wand. They who live on the other side love as they did here, and are perhaps nearer to us than when limited by mortal flesh. "Ye are come to the spirits of the just made perfect."

And God will care for thee. Trust Him for society that thou be not lonely, for the provision of what is necessary to thy support, and for the protecting love which thy shrinking nature calls for. Thy Maker will be thy husband.

Wouldst thou be comforted, continue in prayers and supplications for others night and day. Cease to shut thyself up with thy sorrow, and go out to minister comfort to those who sorrow as without hope.

SATURDAY, August 20.

"*Nor trust in uncertain riches, but in the living God.*"—1 Tim. vi. 17.

The contrast here is very beautiful. Men, for the most part, look to riches to supply them with all they need richly to enjoy, but the Apostle says that it is beyond all comparison better to look away from dead coin to a living Person, who takes pleasure in giving liberally without upbraiding.

Here is a rebuke. Supposing you had your cellars filled with gold coin, would you not think yourself secure against all possible need and care? Almost certainly you would. But you ought to be even more at rest, since you have neither silver nor gold, and only your Heavenly Father's hand. Is not that enough?

Here is a contrast. Riches are uncertain at the best. A man in these difficult days finds it easier to gain money than to hold it. He who is rich to-day may awake to-morrow to find that some sudden turn of the market has made him poor. But God is not uncertain. He is the same yesterday, to-day, and for ever. His promises are yea and amen. His covenants are certainties.

Here is an appeal. Trust in the living God with as much restfulness as others in their lands and revenues, and be almost glad if God takes away from you what you have clung to so tenaciously, that you may drop securely into his everlasting arms. You smile at the story of the lady who was told by the captain that he had done all he could for the vessel, and they must now look to the Almighty, and who replied, "O, captain, has it really come to that?" But beware lest you be nearer akin to her spirit than you suppose.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*De Luxe, or Presentation Edition*, 2/-; *Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. 5., Matthew—Revelation.

Called to the War.

STIRRING EXPERIENCES IN CAMP.

IN an address brimful of pathetic and practical interest, Rev. R. A. Torrey, of Chicago, gave to the Students' Convention at Northfield an outline of the evangelistic work recently organised among the American soldiers.

In the first place, he said, every American ought to be grateful to God for the reunion between the North and South which has been brought about by this war. In the South you see the Stars and Stripes floating everywhere, and Southerners are shouting for the American flag with an enthusiasm that I have not seen equalled in the North. In what was called the "Jeff Davis (1st Mississippi) Regiment," we found, as far as an expression could bring it out, that nine-tenths of that regiment were either themselves in the Civil War or were sons of men who had been in it.

Major Whittle, when preaching, said: "Most of my war experience was passed in Mississippi. I was shot by the bullet of a Mississippi man, and his son may be in this audience to-day. I never expected to have the privilege of preaching the Gospel to the sons of these men with whom we were then at war." He went on to speak of some incidents of that war, and those men forgetting all of that feeling which men sometimes have that it is a shame to shed tears, the tears commenced to flow down their cheeks. And when Major Whittle asked how many of them to-day desired to obey the truth which had been put to them by a Union officer, man after man got up and accepted Jesus Christ Afterwards they sent up an invitation that he would come down and speak to them again. That sort of thing is going on all over the camp.

The 158th Indiana has its camp directly opposite the 1st Georgia. Moved by kindly feeling towards their Southern neighbours, the officers of the 158th Indiana said to the band: "You had better not play 'Marching Through Georgia'; it may create an unpleasant impression in the camp across the road." A day or two passed, and the 1st Georgia band was playing "Marching Through Georgia"! The 31st Michigan is right next to the 1st Georgia, and when the 1st Georgia came into camp they said: "We were opposed to one another during the late war; let us welcome them." Then the band and all the regiment lined up and played "Dixie" as the 1st Georgia marched into camp. Then they crowded over into camp carrying to the thirsty, hungry, dusty soldiers boiler after boiler of coffee, the best that the camp afforded.

Everywhere there is enthusiasm. Everywhere there is the love of brothers that have been long separated, but who have been reunited at last.

Another blessing is the putting away of that feud, a century old, between mother and child—between England and America. Every true American's heart must be filled with joy as he sees the sympathy that exists to-day between Great Britain and our own country. When I was a boy the effect of my study of such histories as we then had in our schools was to make me hate an Englishman. But to-day the Union Jack and the Stars and Stripes will float throughout our land, and in England too, in most loving concord. I am told that our Canadian brethren are coming across the line to celebrate our independence with us.

But great as these blessings are, there is a greater one that has come through this war, and that is a wonderful revival of the religion of Jesus Christ among the young men of our nation. Man after man has said to me—men of discrimination, men of force, men high in position—that they had a feeling that one of God's purposes in this war was to bring together these hundreds of thousands of men to hear the Gospel under the most advantageous circumstances, that they might be won to Christ and carry back to their homes the glad tidings that they have heard, that throughout our nation there might come that great revival for which many of us have been praying for years. I believe this is true. I think

THE MOST SWEEPING REVIVAL

I ever saw in my life is the one going on at Chickamauga Park to-day. The one great subject of conversation in many of those camps is the religion of Jesus Christ. Men are talking about it in the street cars, on the streets, in the restaurants, on drill, on guard duty — officers and men are talking about it everywhere, and men by the hundreds and by the thousands have already been won to the Lord Jesus Christ on these camp grounds.

In Chickamauga alone are gathered together 50,000 men, and at other camps as many more. Many have the idea that in our army we have only the offscouring of society. On the contrary, it is made up of all that is best in our American young manhood, physically, intellectually, and morally. I was told by Col. Rolfe, of the 1st New Hampshire Regiment, that in one company of his regiment there were thirty Dartmouth Seniors. One troop of cavalry is almost entirely composed of college graduates, and in the 31st Michigan there is a very large delegation of students. In one Arkansas regiment I found a college president as sergeant, and two professors as privates. You would be surprised to know the number of successful ministers of the Gospel who are in the ranks to-day, either as privates or officers. I do not hesitate to say, then, that some of the very best of our American young manhood is found upon the camp grounds at Chickamauga, and I presume the same is true of the other camps. This constitutes

A GREAT OPPORTUNITY.

Further, they are in a peculiarly receptive frame of mind. There is very little to do; camp life is very tedious and unpleasant. After you have breathed dust day and night for weeks; after you have lived upon bacon and potatoes, coffee without milk or cream, and bread without butter, life becomes rather burdensome. Add to this the prevalence of sickness in camp, and the fact that men who have not gone to the front are dying from pneumonia, or dysentery, or typhoid fever, or other diseases; add to this the other fact that they may be called out in a few days to go to the front and to face sickness and hardship and death and eternity, and you can see how these men are in a peculiarly receptive frame of mind.

A young man came to me one night in very great earnestness and with emotion, and said, "I want to take Christ to-night. One of my tent-mates was on guard and fell asleep. It is his second offence, and I do not know what they will do with him. I suppose he will be shot. It has set me to thinking, and I want to take the Lord Jesus Christ now if you will only show me how." Men are being roused to a sense of the fact that there is a God and an eternity, and that they need a preparation to meet that eternity and to meet that God.

A young college graduate came to Major Whittle at the close of one of the services, and said, "Major, I have just received word from home that my mother has died. I want you to tell me how to become a Christian, as she prayed that I might before she died. I know I shall never meet her again upon earth, but I wish to meet her in heaven."

Again, these men come from every State and territory in the Union. They are

REPRESENTATIVE MEN.

Many of them who have been known as irreligious, as sceptical and infidels, are being converted and will go home to tell what Christ Jesus has become to them upon the camp ground. Thus to towns and cities all over this country there is coming a great revival through these men who have gone to the front, and have found Jesus there.

Then note the moral results. The effect on the canteen is an illustration. In one regiment of which I have spoken a canteen sold 180 dols. worth of beer a day. The very first week after the Gospel tent came there the receipts of the canteen for the sale of beer fell from 180 dols. to 125 dols. a day, and from that day to this they have steadily decreased. In another regiment where the Gospel tent was located the canteen has gone out altogether. I do not say that the Gospel tent is the only cause of this change, but it has a great deal to do with it.

I was preaching one night in one of these tents, and when the meeting was over a man came to me and said: "You don't know what good these services are doing in this camp. Before this tent came we heard cursing and saw card-playing everywhere, but since the tent came you hardly hear anybody cursing and you see no card-playing. This tent has made a complete transformation in our camp."

But all that is as nothing compared with the great results of this work in

THE CONVERSION OF MEN.

Two weeks ago Sunday there was a two o'clock service beneath a tent that came down to within a few feet of the ground; outside the tent was a high board fence, fourteen feet high. You can imagine the state of the temperature at two o'clock in the afternoon at Camp Thomas under these circumstances. But the men stayed and listened. And when we had finished I gave them a very strong invitation. "Now," I said, "men, I am not going to ask you to rise for prayers. But you men who came to this tent to-day as non-Christians, but who have decided that you will here and now take Jesus Christ as your personal Saviour and Lord; that you will begin from this date, under all circumstances, as God shall give you opportunity, to confess Him before the world; that you will strive to live every day to please Him; that you will be out-and-out for Christ in the camp, on the battlefield, and when you go home, just get up before this body of men." One rose here, one there, and then they stood up in squads. One of the chaplains said there were forty-one by actual count. We wanted to make it more definite, and got out a card that read, as nearly as I can remember: "I do this day accept Jesus Christ as my Saviour, and purpose from this time to confess Him before the world as my Lord and Master, and to love and serve Him." A pretty strong statement. Now we say: "Men, here is this card. We want you to understand what you are doing. You are not asking prayers merely; not expressing a *wish* to become a Christian, but you are stating that you *have* become a Christian. If you do mean business,

SIT DOWN AND SIGN

one of these cards before the whole regiment."

On one Sunday, between 500 and 600 men in our fifteen services signed those cards. We wanted to know whether they meant business or not, so we had them looked up. I think it is safe to say that upwards of 500 men definitely professed to accept the Lord Jesus Christ as their Saviour and their Master. I do not know anything that stirs the blood of a Christian man so much as to see these soldier boys and these officers stand up and definitely profess in that way that they are going to take the Lord Jesus Christ, and that before they go to Cuba; that they are not merely going to enlist under the banner of our country, but enlist under the banner of the Lord and Master, Jesus Christ.

Now that sort of thing is going on all over the camps, men by the hundred coming to Christ before going to the front. One of those regiments that had such an awful time the other day, when so many dropped before the Spanish bullets, was the very regiment that Rev. A. C. Dixon was preaching to in Tampa, and in which many professed to accept Christ before they went to Cuba to meet death. Surely the heart of every true child of God ought to go out in prayer that throughout all the coming days the Spirit of God even in greater power may come down among those that survive.

In the *New York Observer* a graphic description is given of the services and general religious activity. Chancellor Wm. E. Boggs, of the University of Georgia, offered his services free as a chaplain, or evangelist, in one of the Army camps.

He writes from Chickamauga:—"There are some very bad men among the fifty thousand on this great camping-ground; there are many more who are too weak to keep out of temptation;...but the great body of them are kindly, quiet fellows who are glad to have a word of greeting, and return your smile in a way that goes to your heart. On Sunday night, in the Gospel Tent, it was enough to thrill any preacher's soul to look into the faces of that large congregation of stalwart, manly fellows. They sang with the heartiness of college boys, and when the quartet of the 52nd Wisconsin stood up together to sing, 'Rock of Ages,' I said to myself, while tears filled my eyes, 'There is not—there cannot be—in any city church such ravishingly sweet music as these dear fellows are making.' There was enough light in the tent to see how many strong faces were fixed in silent attention while the sermon was in progress. And all around the big pavilion I could catch glimpses of many more who could not get in; and when the last word had been said a great company of them came forward to say kind things about the services, and to receive with smiles and tears a few words of affectionate counsel."

FROM OTHER LANDS.

Swedish Missions on the Congo.

ONE of the first missionary societies which took up work on the Congo is the Swedish Missionary Union, connected with the Swedish Free Church. Its first missionary went out in 1881 in connection with the old Congo or Livingstone Inland Mission, which in 1884 was transferred to the American Baptist Missionary Union. Although the first missionary, Rev. C. J. Engvall, after only a few months, had to return home broken down in health, the Union was not discouraged, but sent out in 1882 two new missionaries, one of whom is still in the field.

At present the Swedish Missionary Union has six stations, with twenty out-stations, about thirty European missionaries, forty-four native evangelists, forty-three schools with 1083 children. During last year 261 converts were baptized. Translations have been made of the Gospel of John and the Acts of the Apostles, and editions of 7000 each printed, also 5000 copies of a hymn-book with 312 hymns. Of the monthly paper, "Mansamu Mayinge," 800 copies are issued every month.

In the beginning of this year a three months' course for training of native evangelists was held at Mukimbungu, the oldest station. The course was attended by thirty-four natives, of whom two were from Mayinge, belonging to Rev. A. B. Simpson's missions. The subjects were Bible knowledge, reading, writing, geography, arithmetic, natural history, singing, mission and church history, homiletics, etc. Some lectures about the great missionaries of the century were also given. At the examination in May it was found that many had made good progress in these subjects.

In a recent letter one of the missionaries writes: "We have now many new native workers. May the Lord of the harvest also find amongst the friends of the mission many willing to support them." The support of a native evangelist in that part of Congo amounts to about £9 a year. Further information can be obtained from Rev. K. E. Laman, Mukimbungo, Matadi, Congo; or from Rev. C. J. Engvall, Scandinavian West End Mission, 17, Percy-street, London, W.

Soldiers in Cairo.

SINCE my appeal in your issue of THE CHRISTIAN, December 9, we have been trying to help the soldiers in Cairo. A temporary home was opened on November 23, and on April 27 General Sir F. Grenfell opened the Russell Soldiers' Home, expressing his warm appreciation of our efforts to help the men under his command. The rent of the Russell Soldiers' Home is paid by a father in memory of a beloved son. Every night a Gospel meeting is held in the Home, and our three workers are kept busy visiting the sick and wounded in the great Military hospital, the women whose husbands are up the hill, and the troops in the different barracks, holding meetings amongst them with good results.

But our house, though the best we could secure at the time, is too small and inconvenient for the great work we have to do. To enable us in some little measure to cope with the drinking-houses all around us, which are such a snare to our soldiers, we should have a coffee-bar and hall on the ground flat, and more workers, with suitable rooms for their accommodation. The need is very great.

A friend who went at his own expense to help Mr. Stewart, wrote: "I often think it would break the hearts of fathers and mothers if they knew the position of the lads out here. Passing through the lowest bazaars, as we once did, the scene is like a glimpse of the infernal regions. It is utterly indescribable; one shudders to remember it. Into this hell upon earth our soldiers are going night after night, many of them lads of eighteen and twenty years of age, to be drugged by poisonous drink and ruined irretrievably in body and soul. There is ample work among the soldiers in this city at present for a dozen of the best workers that could be sent."

A young, intelligent, well-educated soldier, who was looking from the balcony of our Home at his comrades as they swarmed into the distillery public-house, said, "Such things as there are in this city ought not to be allowed. I never thought there was such a place on the face of the earth." "Where our men have to form up and march back to barracks is like hell, miss," said a sergeant of the military police. "I have read of Sodom in the Bible, but it is worse here," wrote a Christian once stationed in Maryhill, whose regiment is now in Cairo. "My duty causes me to ride through the streets of Cairo between one and four o'clock every morning, and I'm sorry for my own countrymen. I'm glad you have come to help them."

How can we help them? The Alhambra was offered to the Rev. Mr. Lawrence in 1886 for £12,000. He had it valued by a competent person, who testified it to be worth £6000. It is now in the market for £3000. At a meeting in Keswick the Lord stirred the spirit (Ezra i. 1, Haggai i. 14) of his people to give, and £1154 16s. were devoted to the purchase of this building, £1845 4s. are needed to enable us to purchase it, and for alterations and furnishing about £1000. This would give us a large central hall where not only soldiers, but English-speaking Jews, Armenians, Copts, Syrians, and many of our own countrymen may hear the Gospel. There is no English service on Sunday morning, except that in the English Church, which is a comparatively small building. Divine service is held within each barracks for the troops. A convention is to be held early in February. We are asking God to give us this building for this Convention, and believe, since we seek it for his service and glory only, He will give it.—Yours, etc.,

ALICE TODD OSBORNE,
Hon. Treas. and Founder of the Glasgow and Gibraltar Soldiers' Homes.
Rysland, Newton Mearns, N.B.

Japanese Jottings.

BY GEO. C. NEEDHAM.

THE stupendous heathenism of Japan is neither farcical nor sentimental. Its semi-civilisation rather intensifies the darkness of "the light of Asia," and is more depressing than otherwise. The imitation of Western customs and costumes is ridiculous, nor does it of itself portend a rise in the scale of a higher civilisation. It is appalling to reflect that nearly forty millions of Japanese are yet "in the shadow of death," and their feet walk in paths of darkness wherein they stumble. But there are many agencies at work pushing on the chariot of salvation, and thousands are entering therein.

One of the oldest and most practical forms of missionary work is that of the British and American Bible Society for the circulation of the Scriptures. The work is chiefly done through colporteurs, and the books are sold. Experience has proved that purchased books are more appreciated than those freely presented; but circumstances and occasions are considered, and many copies of the Bible, some of great value, have gone into the hands of leading dignitaries as well as the more humble people. The latest report is most cheering. During the past seven years there were circulated: Bibles, 19,574; Testaments, 121,676; portions, 590,940. The total value of manufacture amounted to more than £10,000. The successful and beloved agent, Rev. H. Loomis, of Yokohama, has toiled nobly and persistently in this primary department of Christian missions. During the late war with China he had access to Japanese officers and soldiers, and with his helpers placed the Book in the hands of thousands who hold it as a choice treasure.

One of the most useful native Christians who has recently come to the front is Kataoka Kenkichi, late the President of the Lower House of Parliament. After the dissolution of the Diet he held a meeting for prayer and thanksgiving at his official residence, where several members of the House, and other official friends, were gathered. Among other important remarks Mr. Kataoka said: "When I was first approached by my friends, and urged to accept nomination for President, I positively refused; but when I came afterwards to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not to refuse, as God would surely also grant me the help necessary rightly to perform my duties. With this faith and trust in God, I accepted the nomination, and the fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office is entirely due to the help which God has given me. On taking my seat in the House it has been my daily custom before beginning the business of the day to offer up a silent prayer to God for help, and to ask his blessing upon myself and upon the assembly." This is the first time that such a meeting has been held in an official residence in Japan, and is truly a remarkable occurrence. This fact of itself needs no comment. It was our privilege two days ago to address a number of leading students, representing the Imperial University and twenty-two other schools. Mr. Kataoka spoke to the young men on the practical results of Christianity. It was an address of great power, as told me by the men who understood the language.

Doors are open to us in this land. Mrs. Needham has access to many ladies. Our Bible conferences will be held in the mountains. Calls are coming from various cities. Missionaries of all churches are invited. We expect great things from our God.

G. C. NEEDHAM.

Bible House, 60, Main-street, Yokohama, Japan, July 7, 1898.

Progress in China.

GOD'S work in this land seems to have taken a long step forward, perhaps in answer to many prayers called forth by political unrest in the Far East. On all hands there seems to be a better attitude on the part of officials and people, a greater readiness to listen and learn. At our own station we have much to be thankful for. One unique feature here is that so many men officially connected with the Yamun (the magistrate's residence) have become inquirers. How long they will be able to retain their offices and live Christian lives, remains to be seen. Already some of them have refused to have any part in idolatrous worship connected with their offices.

Last Sunday we baptized five persons, three of whom are father, mother, and son. Several families are coming forward. A few weeks ago we examined several candidates for baptism, and there are ten accepted, who, if they show a good profession until the autumn, will be baptized. One of them is a B.A., the first Sin-chang literary man to confess Christ. There are also about a dozen hopeful inquirers.

As in many other parts of China, the Roman Catholics have been causing trouble. Two men, last year, left us because the Romanists took up a lawsuit in which I refused to help them, as it had no connection with the church. This was the first attempt of the Romanists to enter this district, and since then these two men have been willing tools, trying to persuade others to leave us and join them. Two months ago some Buddhist priests offered to sell their idol temple to us for a chapel, with some land attached to it. I consulted with the church members, who said they would bear the financial responsibility if I undertook the purchase.

The price is 1000 dols., or just £100. One Christian has already advanced 400 dols., obtained on the security of his own fields, and others have promised certain sums. They cannot *give* this money, but they have advanced it, expecting to be able to repay themselves by realising the property that is attached to the temple, bearing any loss there may be themselves, but if there is any gain it is to come to the church for God's work. We have an increasing body of Christians and inquirers in that district, and have long been praying that God would give us a place for them to worship in. The proceeds from the land would support a native pastor or evangelist in perpetuity, as well as helping on the work in other ways.

The matter of the temple has progressed since I wrote the above; and yesterday, after prayer together, several of us went over and took possession in the name of the Lord, putting a man in charge. We missionaries greatly desire, and are earnestly praying, that God will send us the money to enable us to retain the *whole* property. It would be a very great help to the church on the way to self-support. My hope is that God will send us a couple of young men for evangelistic work, for there is a large district away beyond that place that has scarcely been reached, and the temple is more than large enough to accommodate them, whereas our house accommodation in the city is very cramped.

China Inland Mission, JAMES A. HEAL.
Sin-chang (postal address, Ningpo), China.

A Bright Home in India.

A GOOD work is being carried on in Chunar, a station in North India, on the River Ganges, by Miss Patteson, an experienced missionary, who has lived and worked for many years among the women and girls of India.

Last year she opened a home for widows and orphans whom she rescued from starvation during the late terrible famine. At first it seemed more like a hospital, as the inmates suffered so much from scurvy, insanity, dysentery, fever, ulcers and boils. Miss Patteson, having received some medical training before she went to India, was able to give medicine to the sick, as well as to comfort and relieve the suffering ones and to lead them to Jesus, who is a "rest for the weary and joy of the sad." Many of the women and children when received into the Home were too weak and ill to learn anything, but now they receive daily instruction, and many of them are able to read the Hindi New Testament, and have been led to trust in Christ as their Saviour, and to enjoy his full salvation.

A woman of high caste came into the Home hoping to be allowed to keep her caste, but was told that there is no such thing as caste there, but that all are equal who share the food the Lord sends them. So with many tears Maharajni broke her caste and ate with the Christians. At length she, too, became a Christian, and is now being trained as a Biblewoman that she may teach her own countrywomen the way of salvation through Christ.

Miss Patteson, in writing about the women, says:—"Another Brahmini, or high caste, woman came to me lately from Allahabad with her little son and daughter. She was blind, and all were objects of misery, especially the little baby girl, who had been sadly neglected. The boy, whose name was Rambahadur, lingered only a few days, as he was very ill from starvation, though he did not look so reduced as the baby. One evening the poor blind mother felt her boy all over, and then cried out, 'He is dying!' She then threw herself on the ground in an agony of grief, and we had to remove her to let her son die in peace. She never seemed to notice the wail of the fragile baby whose transparent skin and large sad eyes touched every heart in the Home. We did all we could to restore this little one, but one day her eyes closed to open no more in this world. Soon after the mother died with her son's name on her lips."

Some of the orphans have been found dying of starvation on the road to Chunar, and others have been brought in too far gone in hunger and misery to be restored to life. All the children now in the Home are very healthy and happy. There are about 130 women and children, the Home is always full; some of the women go to other parts of India as soon as they are able to earn their own livelihood, and others come. Miss Patteson says, "How often do we pray that this Home may be the spiritual birthplace of every woman and child, and that God will give to them a name better than that of sons and daughters."

Miss Patteson is the only European missionary living in Chunar, but once a month a missionary comes from Benares to conduct services in the church. The Home is supported by freewill offerings of the Lord's people.

In October I hope to join Miss Patteson in this interesting but arduous work, and endeavour to make her life a little less lonely. May I ask the prayers of God's people who read this account, that all the help we need may be given, and many more women and children be won for Christ?

Flora M. Hewlett.

Belle Vue, Queen's Road, Tunbridge Wells.

On the Niger.—Mr. Ernest A. J. Thomas, of the C.M.S. Niger Mission, writing from Lokoja, acknowledges the kindness of the unknown friend who regularly sends him The Christian. He says: "This is an act of Christian sympathy that I much appreciate. After reading, I always pass the paper on to my native fellow-workers, and they are always glad to get it. Prayer is needed for this part; at present I am the only European missionary working in this district, where there are thousands of heathen and Mohammedans who know nothing of Jesus the Saviour."

THE LATE

Rev. Edward White.

THE late Rev. Edward White, regarding whose ministerial life and work all types of religious papers have been writing at length, was pleased on several occasions to acknowledge his interest in the purpose and tone of The Christian. Occasionally he sent to us, as well as to others, kind messages and candid criticisms; and a year or two ago we printed from his pen a thoughtful paper on the place of the outpouring of the Holy Spirit at Pentecost. Mr. White held that this sublime event took place, not in the upper room, as seems to have been generally believed, but in the precincts of the Temple—in fact, in "Solomon's porch"—where the disciples, with men of all nations, would in the ordinary course be assembled at the hour of prayer and morning sacrifice.

During recent years Mr. White was very strong in his advocacy of

A REFORM IN MINISTERIAL TRAINING,

such as would give a more fundamental place to Scripture study in its breadth and depth. This was not altogether surprising, seeing that one of his addresses from the chair of the Congregational Union in 1886 was on "Handling the Scriptures." It is a pleasure at this time to give the substance of a letter received from Mr. White a short time ago on this important subject:—



From a photograph by Mr. J. B. Best, Broxbourne.

The education of a teacher in Christ's Church should be founded on three things: (1) A general but exact knowledge of the contents of the Sacred Scriptures as a whole, in English; (2) a special and an exact knowledge of the Pentateuch and of the Gospels, and one or two of the Epistles; (3) a determination to make these the foundation of all future study and teaching—*as authoritative*. Not one of these conditions is fulfilled in the course generally pursued in

THE THEOLOGICAL COLLEGES.

The students are grounded and founded upon a set of lectures, drawn up and delivered by tutors who scarcely ever had any really Scriptural education themselves. I do not know any college where the students are taught the Scriptures *in order*. They are taught *a book* in Hebrew, and a Gospel or an Epistle in Greek, but the whole revelation—never, never! If Timothy's grandmother, Lois, had taught him in this fashion he might have held any set of pagan notions as the substance of Divine revelation mixed with Christianity.

I have belonged (*Deo gratias*) for forty years to a "breakfast" of "ministers of the Word" (dear men, all of them). After the meal we sit down to study a chapter of some book of Scripture *in order*. Nothing is more wonderful than the small desire existing in many to care for Old Testament books, or to accept them (especially the Mosaic) as authorities introductory to the New. Nothing is more needed than a

REVOLUTION IN THE TEACHING

of theological colleges, so that the students may be founded not on the word of men, but of God, by direct and connected study, close and continuous exposition, based on all existing aids in hermeneutics, so that the men may early and clearly know that God has revealed Himself to man, and requires that revelation to be made known by his servants.

As things are at present, the men go forth, not so much as "fishers of men" as of *texts*; and thus they spend their lives in fishing for their texts, instead of in close, connected study of these wonderful writings, one half of whose meaning is *between the "verses"—i.e.*, in a real and logical connection of the paragraphs.

The theory of modern preaching is to make a "*Sermo*"—a human speech—not to set forth the connected ideas of Deity, starting from the death which came by sin, and ending in the immortality which comes by the incarnate Word and the Eternal Spirit. The masses of our middle-classes who go to church are grossly ignorant of the contents of the Bible (*Biblia*—set of books), and submit to methods and rules of interpretation which they would scout if attempted to be enforced in interpreting or dealing with a classic or a newspaper.

Here is an eruption of my little mole-hill of a volcano! But it is a just and necessary outbreak; which is (I doubt not) in direct conformity with the will of Him who is the *Amen* — "the Faithful and True Witness." I thank God that the only theological education I ever had in early life was that received from my friend and tutor, Charles Nice Davis,* an Indian officer, once Persian interpreter to his regiment, who had a bad accident to his spine, and became a minister of a Congregational church at Norwood, where I lived well nigh a year before going to Glasgow University. And all my subsequent experiences have confirmed what I heard from him as to the ordinary method of clerical education. The devil knows well that if he can

PERVERT THE EDUCATION

of ministers, he has the ball at his feet.

The New Hebrides.—*The Scotsman* of Saturday last contained an instructive article on Great Britain and America in the Pacific Ocean. In conclusion, the writer says:—"From the circumstance that their convict colony of New Caledonia is only two hundred miles distant, although Cook both discovered and named that island, the French covet the New Hebrides, and have been restrained from seizing the group only by a convention which equally keeps Great Britain from taking formal possession. The position has long been intolerable, and it could not last if the colonies of Australia united to put pressure on the Colonial Office. As the Powers of North America and Europe map out the Pacific coasts and islands anew, as new coaling stations are formed, and fortresses like that planned already at Honolulu are built, and as new lines of swift steamers make the Pacific a lake of the English-speaking peoples, Federal Australia must obtain possession of the New Hebrides—and much more."

* We remember Charles Nice Davis as one of the tutors at Brecon College. The injury to his spine was occasioned by a heroic act in stopping a pair of runaway horses in a carriage, and saving the lives of the lady occupants.

"In Christ Jesus."*

By Dr. A. T. PIERSON.

I WILL call attention to two verses in the Epistle to the Romans—the second verse of the eighth chapter: "For the law of the Spirit of life in sin and Christ Jesus hath made me free from the law of death"; and the fourth verse of the sixth chapter: "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These two verses in their connection suggest to us three great thoughts: First, a new sphere of holy living—"In Christ Jesus"; secondly, a new spirit of holy living—"the Spirit of life"; and thirdly, a new secret of holy living—"the law of the Spirit of life."

First, *the Sphere of the New Life*—"In Christ Jesus." Three words in the fourteenth chapter of the Gospel of St. John are perhaps the most pregnant words in the New Testament about this subject. "Ye in Me." It is amazing how often the expression "in Christ" or "in Christ Jesus" occurs in the New Testament. I have counted it over 130 times, and when you take the kindred expressions "by Christ," or "with Christ," or "through Christ," which mean essentially the same thing, you have the number raised to hundreds. Now notice, the *sphere* of holy living, not simply the *circle* of holy living. A circle differs from a sphere in this: a circle surrounds us on one plane, but a sphere on every plane. If you draw a circle on the floor and step within it, you are inside of the circle on the plane of your feet, but not on the plane of your head, or of any other part of your body. But if you step inside a sphere, the plane is in front, behind, on the right, on the left, below and above. And a sphere that thus surrounds us also separates from what is outside of us. Hence Christ is

A SEPARATING SPHERE

to the believer. A sphere is also a protecting surrounding to the believer; it protects from what is outside. And Christ is the protecting sphere of our spiritual life. And then it is also a supplying sphere, for whatever is in it you get, too, if you are in it.

Now the question comes, how am I ever to live this new life? Here is the secret, and here is the answer, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"; and "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." What thanks can we give to God for these six words: "like as," "even so," "we also"? See the amount the Holy Ghost can put into these six little words.

Now, just a word about this sphere of life. I have already said this expression, "in Christ," occurs very frequently in the New Testament—in fact, it is a kind of key to the whole New Testament. You can write over every Epistle in the New Testament the words "in Christ Jesus," and qualify them by one other word, and you will express the key-meaning of every one of the Epistles. I suppose we cannot get hold of this idea, "in Christ Jesus," unless we get hold of the conception of the second Adam, that is, Christ, the second Adam and the last Adam, which implies that there is no third Adam. What was Adam? The representative of the race. And you may quibble about it theologically, and resist it, though practically it must be admitted that the whole race went down in Adam when he fell. His penalty made it impossible for him to transmit a better nature and estate than he had, and so the whole race practically fell with him in his first transgression. Nevertheless there are a great many that fall in Adam, but do not sin after the similitude of Adam's transgression. And so God gave the race, for this and other reasons, a second Representative, and I think that is the only way we can account for the salvation of infants that die before they have sinned after the similitude of Adam's transgression, though they have not exercised the similitude of Adam's faith; because, inasmuch as they only fall representatively, they rise representatively. But if you have sinned after the similitude of Adam's transgression you must believe after the similitude of Adam's faith. When the element of the will enters into your sin, it must enter into your salvation also. I remember seeing at St. Andrews this epitaph on a tombstone:—

Blind infidelity, turn pale and die,
Beneath this stone two infants' ashes lie:
Say, are they lost or saved?
If death's by sin, they sinned, for they are here;
If heaven's by works, in heaven they can't appear.
Ah reason, how depraved!
Revere the Sacred Page, the knot's untied—
They died, for Adam sinned; they live, for Jesus died.

Why not look a little more at the blessed doctrine of the last Adam, for then we come to see how all Christ's acts and experiences in this world had a certain representative character, for He was the Son of Man as well as the Son of God?

There are some events of his life that you will readily recall and see their representative character. For instance, his death, burial, and resurrection; then his breathing the Holy Ghost on his disciples as an indwelling Spirit; then his forty days' walk in newness of life; then his ascension to the right hand of God; then his satisfaction—the joy set before Him for all his human suffering; then his session at the right hand of God; and then his coming again in glory. If you take

THE SEVEN EPISTLES,

from Romans to Thessalonians, and follow them closely, you will find they set forth the representative character of Christ in exactly this order, although not standing in the order of their composition.

In Romans you have Christ justified through his death, burial, and resurrection; in Corinthians you have the indwelling Spirit making the human being a temple, the breathing the Spirit into the disciples; in Galatians you have the walk in the Spirit in newness of life; in Ephesians you have the ascent to the heavenlies; in Philippians you have the joy that was set before the disciple which compensated Him for all his sufferings; in Colossians you have the session at the right hand of God, for Christ is seated there; in Thessalonians you have the coming again in glory. So that you may say that all these epistles represent the great subject, "In Christ Jesus." Romans—justified in Christ Jesus; Corinthians, sanctified in Christ Jesus; Galatians, the new walk in Christ Jesus; Ephesians, the ascension in Christ Jesus; Philippians, compensation in Christ Jesus; Colossians, the session at God's right hand in Christ Jesus; Thessalonians, the coming again in Christ Jesus. And the thing I want you to apprehend, so far as it is possible to be apprehended, is that the moment you enter into this holy sphere in Christ Jesus He is all to you that these words represent, and ten thousand times more than words can express.

Now I pray you to look a little further. "The law of the Spirit of life in Christ Jesus." You enter this sphere of life and you find there a new atmosphere, the Holy Ghost. That Spirit filled Him, and that Spirit fills you when you are in Him. And, as I have already intimated, that Spirit becomes the Spirit of a new life, utterly impossible for you to have if you do not get into this new sphere. And that settles ten thousand things that are otherwise doubts and perplexities. Let us stop and look a moment. "Like as." The Greek scholar would tell you that the word translated "as" there is the intensive form—"just as," "precisely as." "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Did you ever comprehend what a wonderful miracle the resurrection of Jesus Christ was? It is only a short time ago I noticed, in John xx., what I am ashamed to say I never noticed before—that is, that John's unbelief seems to have been overcome by something he saw when he looked into the empty sepulchre. For instance, in the 7th and 8th verses: "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple"—John—"which came first to the tomb, and he saw and believed." What did he see that made him believe? He did not simply believe that there was the empty sepulchre—that was easy enough to believe—but he saw something that convinced him that

THE RESURRECTION OF JESUS

was a miracle. What did he see? Will you notice a peculiar word used in the previous verse for "convolution," "wrapped together"; it does not mean "folded together." It means "in convolution."

There is another word used by the Evangelist to describe the temporary embalmment; it means "to bind round tightly as with cloth." They brought the linen clothes that they were going to embalm Him with permanently, and a hundred pounds of spices, and they wrapped the body and the spices in between the folds of the clothes that there should be no decay until they could properly remove the perishable parts of his human body and fill it with spices. Now when John stooped and looked in that sepulchre, what did he see? He saw those linen clothes exactly as they had been wrapped around that sacred body, undisturbed in their convolutions, and he knew that it was a miracle. Jesus Christ had sloughed them off; they could not hold his body when it was thrilled with the new energy of the Spirit of God. John saw that, and he believed. Now, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." If you have got the old habits of your life wound tightly about you, it would take centuries for you to unwind one fold of them, but when the Spirit of God comes on you, you can slough them off just as Christ did the cerements of the sepulchre. The miracle of Christ's resurrection was the greatest miracle of all, and it makes all other miracles credible. In that miracle the blind eyes get sight, and the deaf ears get hearing, and the lame get the power of motion, and the dead heart resumes its beating, and the silent mouth learns again to speak.

Now the thing I want to impress upon you is this. You say, "I have tried often to lead a right life, and I cannot do it." Certainly not, for you have not the Spirit of life. "But as soon as I became a child of God I tried, and have not been successful." Just so; you have not come out of the struggle of the seventh chapter of Romans into the security of the wonderful life of the eighth. There is nothing said in the seventh chapter about the Spirit of God, and I think there are something like nineteen references to the Spirit of God in the first twenty-seven verses of the eighth chapter. In the seventh chapter you will find that the expression *law* is used in the sense of tendency. There are four laws referred to in the seventh and eighth chapters: there is the law of God, there is the law of the mind, there is the law of sin and death, and there is the law of life. And, as I have said, *law* seems to be used in the sense of tendency. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Now if you use the word "law" in this second verse of the eighth chapter as expressing the idea of a new tendency, you get the conception that I want to bring out. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

What is gravitation? It is a tendency towards the centre. Now, if you got delivered from the power of the law of gravitation you would rise at once into the air without the slightest effort. There is a centrifugal and a centripetal force in the solar system—the one draws a planet towards the centre, and the other draws it off into space. These are

COUNTERACTING FORCES;

and in nature, over and over again, we have forces to counteract other forces. Now, here is a tendency you see in yourself, a tendency downward, working towards evil. But when you are filled with the Spirit of God you have a new tendency, a tendency that counteracts the other tendency, and frees you from the law and dominion of sin and death which is in your members. And you can never understand this until you experience it. A man who is a profane man, and a drunkard, and a

*Address delivered at Keswick Convention.

blasphemous man, and a man of lust, cannot understand how there is such deliverance as we preach to you here in the name of the Lord. But when he comes to God and enters into the sphere of Christ Jesus he finds there a new atmosphere that makes him vitalised with the vitality of God, and, enabled by the power of God, he begins to understand what cannot be understood except as it is experienced, that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

At this stage let me ask—for it is possible there may be an unconverted soul here—How do you get into that sphere, beloved? You get into it by an act of faith or appropriation on your part. But that would not answer if there were not an act of regeneration on God's part. For every animal has its element. A bird cannot live in the water, nor a fish in the air; a bird would suffocate in the water, and a fish would suffocate in the air. And if you are going to enter into Christ Jesus and live, your gills must be changed to lungs or your lungs changed to gills. That is to say, there must occur in your very spiritual construction a new adaptation to the new atmosphere. Even if you could enter the sphere without regeneration, you would be stifled in an instant; and so God ordains that your act of appropriation should make it possible for you to enter, and his act of regeneration can make it possible to stay. That is the wonderful truth that seems to me to be unfolded in this remarkable text of Scripture—in Christ Jesus my sphere of holy living; in the Holy Spirit, because in Christ Jesus, the element of my holy living, the atmosphere of my holy living; and the new tendency I find, in the habitation of this Spirit, to live a separated and sanctified and gloriously vitalised life, the secret of my overcoming power. So that, do not you see that for everything you are to look to the Lord Jesus? The moment you begin to look at yourself you are in trouble; you have your eye off the centre of power, and your eye is now on the centre and source of all weakness and failure.

Look at Peter walking on the water, Christ perhaps two or three hundred yards away, far enough to seem ghostly, near enough to be heard when He spoke. He said to Peter, "Come," and Peter stepped out of the boat and went on the water. As long as he kept his eye on Jesus he did exactly as Jesus did; he performed the miracle of walking not only on the water, but on the storm-tossed waves. But the moment he got his eye off Jesus, and thought of the wind and waves, he began to sink; and, blessed be God, the moment he got his eye back to Jesus he was restored and then walked back to the boat. You are Peter. The law of sin and death is the tendency to sin; the law of the Spirit of life in Christ Jesus is the ability to walk: and the simple question is how far you are going to keep your eyes on Jesus and away from yourselves. And then there is the secret of peace.

The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace;
Not at the crown He giveth,
But on his pierced hand—
The Lamb is all the glory
Of Immanuel's land.

If you will keep your eyes off your garments, and keep them on Him, if you will keep them away from your resources of strength, as you sometimes think them to be in your resolutions and struggles, and keep them on Him, you will find that so long as they are on Him it is just as unnatural for you to sin as it is natural for you to sin when your eyes are off Him. I remarked at Leicester, last Sunday, that I think the devil has his hymn-book as well as Keswick, and I think a good many of us are singing the devil's hymns even while we think we are not doing it. I know I have been singing them for years.

What do I mean? I mean that, in our formal singing, instead of fixing our eyes on Jesus, his merit, ability, greatness, almighty power, and wisdom, in practical fact we get our eyes on ourselves, and we go about talking of our experience, of visions, and looking at the narrowness of our own resources and weaknesses, and so we get down into the slough. Suppose we try one of the Keswick hymns and see how the devil would read it:

Like a river glorious
Is my inward peace,
For I'm now victorious,
And my conflicts cease.
Once sin had enslaved me,
Satan was too strong;
Now my struggle's saved me,
And repelled the wrong.

How will that do as the devil's hymn? A great many people are singing it. Take another:

Jesus, I am resting, resting,
In the joy of what Thou art;
I am finding out the greatness
Of thy loving heart.

Now, how do we practically sing that in our own experience?

Jesus, I am resting, resting,
In the joy of what I am,
I have overcome my temper,
And become a lamb.

You smile, but it is a most awful fact that we disciples of Jesus Christ are constantly looking at ourselves, our attainments, our victories, our failures, our despondencies, the ups and downs of our Christian life; and the consequence is we get our eye off the centre and source of power. You say, "I am not always discouraged when I look at myself." So much the worse for you. If any glimpse of your interior life, out of Christ Jesus and your connection with Him, gives you one instant of satisfaction, you are in the most dangerous way you can possibly be. It is far better to be despondent to the verge of despair in self-investigation and scrutiny, than to have the slightest satisfaction with your inward state apart from Him. Beloved, the law of the Spirit of life in Christ Jesus is mighty to help you to overcome all your enemies, but you have got to be "in Jesus Christ" and stay there.

I remember when I was a boy and put my hand for the first time on an electric machine, I became electric; all my hair stood on end, because electricity seeks a point of departure; and as my instructor came to me and presented his knuckle on my body he got an electric shock from me. If you keep your hand on Jesus you become Christlike; the power that is in Him is in you, the attraction that is in Him is in you, the repulsion that is in Him is in you. And the whole secret of power, holiness, and peace is found, in my judgment, in these two verses, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"; and "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Thy Little One.

Only "Thy little one," Master!
Here, at thy feet nestled low;
Waiting thy whispered directions,
Ere on thine errands I go.

Only "Thy little one," Master!
Yet, I am close within call.
Wilt Thou not trust me with something,
Even the least task of all?

Only "Thy little one," Master!
Thine—altogether—alone.
Make of me all Thou would'st have me,
Do what Thou wilt with thine own.

Only "Thy little one," Master!
Here for a while at thy will;
Then, let me serve Thee up yonder;
Only "Thy little one" still.

Plymouth. EDITH GILLING CHERRY.

["The Master's Touch," "Whatsoever," "We would see Jesus," "From the other side of the Gates of Pearl," "Yet will I not forget Thee," with several hitherto unpublished poems by the same writer, are now in print. Address *Mrs. M. S. Cherry, care of the Bible Society Tract Depôt, Bedford-street, Plymouth.* 3d. per doz.]

Wesleyan Mission in the Mysore Province. —Among much interesting information concerning the extensive field covered by this work, we learn that the nearest approach to a class movement is found in the wandering tribe of Gipsy Koramas. Since the founding of the first Christian village of Korama converts at Bommanahalli, Mr. Dumbarton reports the building of a second Christian village near Tarikere, named Satyapura, "the city of truth." Another promising class are the outcasts Holeyas. Mr. Gulliford writes of Holagere: Numbers of persons in this suburb of Mysore are largely Christian in thought and worship. They speak frankly of their position—if they publicly embrace Christianity, their means of living would be taken from them. Till we are able to purchase gardens for them, it is not easy to see what they are to do, but the work of years ought soon to appear in the ingathering of many. The general superintendent of the mission is Rev. J. A. Vanes.

INTERNATIONAL S.S. LESSONS.

August 21.

"Naaman healed."—2 Kings v. 1-14.

Golden Text.—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."
—Jer. xvii. 14.

NAAMAN THE LEPER (1).

"*Leper.*"—Naaman was a general in the army of Syria, and with Israel the Syrians had defeated the Assyrians. He is every inch a soldier, hardy, fiery, yet generous. His character as a soldier is borne throughout this story.

Lessons. 1. Everyone who would be great must overcome obstacles. Many would have given up striving with a disease like Naaman's. He succeeded in spite of disadvantages.

2. Every life has its burden. This was no curse, but the schoolmaster which brought Naaman nearer to God.

3. We must mind where we place our "but." It should come after the troubles and before the blessings, "Naaman was a leper, but," etc. "Many are the afflictions of the righteous, *but* the Lord delivereth him out of them all."

WHAT A CHILD CAN DO.

Naaman, in one of his raids on the Israelites' borders, had carried this little maid captive. She became a slave in his house (compare story of Joseph). She bore no ill-will to her captor. She tried to do him good. *This is the love we should show to our enemies.*

Lessons.—1. The importance of little things. The Pyramids are built on grains of sand. The shipworm boring through the side of the vessel made a leak and sunk the ship and passengers.

2. Say the right, kind word when we can in home and school; we can never tell how much good it may do.

THE WRONG PHYSICIAN (5-7).

King of Syria writes to the King of Israel, thinking that Elisha must be in the king's power, if not in his service. He sends raiment and money as presents—Talent of silver, about £389—in all, £3890. Shekel of gold, about £2—in all, £12,000. The King of Israel was powerless to heal Naaman.

Lesson.—Only one Person who is able to cleanse the soul from sin—God Himself. We may forgive wrong done to us, but every wrong act is done against God. He can by his love forgive, and He can remove not only the guilt of sin, but also its power.

GOD'S PHYSICIAN (8-10).

Every man to his work. God had appointed Elisha to do this. The messenger of God has no need to humble himself before earthly princes and generals (10). Reasons for Elisha's command (10):—

1. To prove that the cure was of God. The waters of Jordan could not of themselves cure leprosy. 2. It would strengthen his faith in God. 3. It would humiliate him. 4. It would be something simple, which could give no excuse for disobedience.

The teacher should apply this to the acceptance of God's love offered by Jesus Christ to cleanse man from his sin.

GOD'S WAY REFUSED (11, 12).

Naaman was angry (1) because Elisha did not come down to him, (2) because the remedy was not what he expected, (3) because it seemed to imply that the waters of Jordan were better than those of his own country.

Teachers should emphasise how man rejects God's offer because (1) his pride is so great that he expects to be treated with some special consideration. He cannot realise that "all have sinned," and therefore "there is no difference." All must humble themselves before Him." (2) They expect to be saved in their own way. They cannot get away from their own preconceived notions as to how *they* ought to be saved. (3) The way of salvation is to them ridiculously simple—that they think it cannot come from God.

NAAMAN HEALED (13, 14).

The servants were not excited and enraged as Naaman was. They could reflect, hence they reasoned with him (13). How many seek to do some great thing whereby to be saved. If the "great thing" would save them, they would give no glory to God.

Students' Summer Conference.

[By Our Special Correspondent.]

THE Conference of British students at Ripon, briefly noted in last issue, was continued throughout the week, and was from first to last a very notable convocation. It was notable for the composition of its personnel, embracing, as it did, between 300 and 400 of the flower of the Christian educated youth of Great Britain and Ireland. A large number of colleges were represented; the delegates numbered 200 women and 180 men, being, as stated last week, the largest muster of students attending any summer conference since these gatherings began at Keswick five years ago.

The choice of Ripon as a location for this year's conference was a happy one. Centrally situated for all parts of the country, there are an old-fashioned quietude and leisure about this ancient Yorkshire town that fit it for such a gathering. The male students' camp was pitched in a pleasant field half a mile out of the town, and near to the fine Grammar School, which served as a sleeping and eating place for the lady students, as well as an auditorium when stress of weather made the meeting tent uncomfortably damp. Much of the weather was favourable, but there were intervals of rain and storm sufficiently severe to test the stamina of the sojourners in camp.

Your brief notice of last week summarised the main proceedings up to Monday. The gatherings of Tuesday, though most important, may be recorded briefly in outline. The morning hour from nine to ten was filled up with

BIBLE CIRCLES,

held in the different dwelling tents. These appropriately supplemented the more public Bible readings of Professor White referred to in last week's report, and were a gratifying indication of the place of honour which the study of the revealed Scriptures holds in the several College Christian Unions which supply the conference membership.

An hour later at a meeting in the large tent, Mr. D. M. Thornton and Mr. G. H. Moule expounded the conduct of missionary bands in the colleges. A three or four years' course of missionary study having been mapped out for these bands, China has been chosen as the great theme of next year's special attention on the part of student volunteers. A number of text books on the condition of China from the missionary standpoint has been collected, so that students may choose those which they deem most likely to help them in their researches.

Still later in the forenoon of Tuesday addresses were given in the tent by Miss Glass, the lady travelling secretary, and Mr. A. G. Fraser, the newly appointed travelling secretary of the S.V.M.U., on

SYSTEMATIC AND PROPORTIONATE GIVING

to the Lord's work. This subject was explained, illustrated, and commended by both speakers in a very wise and practical as well as thorough-going fashion. Suggestions were given as to ways in which, by some personal self-denial, the students might materially help on the coming of Christ's Kingdom, and the fruit will doubtless appear in succeeding days and years.

In the afternoon a meeting was held on behalf of the Khalsa Prayer Union, which is devoted to the evangelisation of the Sikh tribes in India. That was followed by an interesting setting forth of the work of the Bombay Settlement for Ladies.

As most readers may recollect, these summer conferences were originated by the Students' Volunteer Missionary Union (S.V.M.U.), with which there became affiliated afterwards the more local British College Christian Union (B.C.C.U.). After some years' experience it has been thought best that the two kindred associations

SHOULD BECOME ORGANICALLY ONE.

The officials of both have virtually been the same, and it has been felt that confusion will be avoided, while the organisations will be simplified by the union. This step was considered at a meeting in the tent late on Tuesday afternoon. A report of the relations between the two Unions during the past year was given, a new constitution was submitted, and the amalgamation was practically accomplished. The title to be finally adopted for the enlarged organisation was not fixed, but probably that of the B.C.C.U. will be retained, with the S.V.M.U. as a subordinate department.

In the evening Rev. F. B. Meyer was the speaker at a large and deeply impressive convention meeting in the tent. His theme was the infilling of the Holy Spirit, and it was pressed home with all Mr. Meyer's customary clearness and urgency. A second meeting took the form largely of a consecration season, when many were led to claim God for themselves and their life work, his promised enduement of possession and power.

On Wednesday morning there was a meeting solely for student volunteers to consider and promote the organising of fresh local branches. Addresses were given by Mr. H. C. Duncan and others. Afterwards Professor White gave his last Bible reading, which was on "Prayer." These expositions by Mr. White, so luminous in style and so fraught with helpful teaching, have been greatly valued.

The closing meeting of the forenoon was one on the aims of a College Christian Union. These were unfolded and applied by Mr. Gairdner and Mr. Oldham. The former summed up the thing to be aimed at in this pregnant sentence, "All the colleges for Christ, and each student of all." As he remarked, it is a superhuman aim only to be striven after in superhuman strength.

MEDICAL MISSIONS

drew a good company of students of both sexes to the tent in the afternoon of Wednesday, to hear an admirable and vigorous address from Dr. Greig, of the Irish Presbyterian Mission, Manchuria. He set forth with much cogency and convincing force the double claims of medical missions for wide adoption in heathen lands, as fully carrying out Christ's work of healing both the bodies and the souls of men. Then followed some extremely graphic and interesting details of the work of the medical mission which Dr. Greig superintends in Manchuria. That work is of the customary sort in such missions—the treatment of in-patients at the hospital, and of the large numbers of out-patients who flock to the dispensary day by day. Many questions were put by the auditors as to various points bearing on medical mission work and its influence on the people, all of which received full and clear replies that brought into yet fuller relief the vast importance of sending out to heathen lands those who are skilled in medicine and surgery, as well as skilled in pointing lost sinners to the Saviour. The doctor, in closing, made a strong appeal to his hearers of both sexes (all of whom were supposed to be practical students of medicine) to dedicate their knowledge, their talents, and their lives to this most blessed of Christian avocations—that of the well-equipped medical missionary.

The rain having come down in torrents during the late part of the afternoon, the evening assembly gathered into the Grammar School, when addresses were given by Dr. Greig and Mrs. Bishop.

Taking for his theme the vast subject of

MISSION WORK IN CHINA,

as illustrated in his own experience in Manchuria, Dr. Greig greatly interested his hearers. First of all, he furnished some vivid glimpses of the character of the Chinese people. He remarked on the bad government and the corrupt officialism which have been largely responsible for the national weakness recently displayed. There is scant justice to be had, for even the judges can be bought. The people generally are selfish, very avaricious, and callous to the sufferings of others. Still they have their good traits of character—*e.g.*, their ceaseless industry, their fine mercantile instincts, their politeness, their calmness of temper, their clear intellects, and marvellous memory power. They have also a decided affinity to religious truth and to the reception of it.

As to methods of Christian work among the Chinese, Dr. Greig said that it is true wisdom to conform as far as possible to harmless native customs. If the Christian worker does not show love and sympathy towards those among whom he works, he will never win their attention and esteem. Self-possession is needed for such work, as some of the hearers will sit and smoke while they listen, and will probably interrupt in the middle of an earnest discourse to ask the speaker the price of his boot-laces! It is a mistake to indulge in the denunciation of their ways and beliefs, or to seek to explain elaborately any abstruse or deep doctrine. The best way to reach them in public exhortation is to take some aspect of Christ's work, such as his mediation between God and the sinner, illustrating it by their own social life. Such a story as that of the Prodigal Son, re-clothed in Chinese dress, never fails to interest. Referring to his special work as a medical missionary, Dr. Greig had much to say that was full of interest and encouragement. Here is a large fact and one full of hope and good cheer—as the result of thirty years' work in Manchuria there are now at least 10,000 native baptized Christians. Cases of opium suicide, or attempted suicide, are very frequent. Dr. Greig said he had rescued fifty such cases within three months. Like all those who have worked long in China, Dr. Greig spoke in terms of high commendation of the fidelity of some of the converts, under circumstances of great trial and persecution. For the successful carrying on of work in China, much Divine enthusiasm is needed. These pagan lands must be possessed for Christ at all costs. Who will respond to the Master's call?

THE ASIATIC WORLD

and its unfathomable spiritual needs provided Mrs. Bishop with a subject, in the delineation of which she almost stands alone among Christian travellers. It must surely be in the high and definite purpose of God that she has spent so much time in learning, by personal contact with the people, the social and religious condition of these Asiatic lands, and that she is now devoting herself so zealously to imparting that knowledge to the churches in Western Christian lands. After her moving and realistic recitals no one can plead the excuse of ignorance for not helping on all possible efforts for the evangelisation of these Eastern peoples.

Mrs. Bishop began by saying that in her view those who stayed at home and helped to raise funds for sending others into the foreign field were fellow workers worthy of all honour. She referred to the wonderful revival of Mohammedanism in recent times. It is a puzzling problem how this religious system, which has been regarded as a decaying one, has had such a large resurrection. Missionaries go from the Islam College at Cairo, and they secure very speedy and extensive conversions in Africa from fetish worship to Mohammedanism. These converts are, of course, more difficult than ever to reach with the Christian Gospel. A brief survey followed of the special tendencies of Buddhism, Hindooism, Confucianism, Taoism, Shintoism, and demonolatry, as these hoary systems of faith and practice are prevalent in India, China, Japan, and Corea. Their devotees, as a rule, consider themselves heirs of a great past, and they are by no means anxious to cast aside their false religions in favour of Christianity. In sending out our missionaries to these fields we must recognise that fact, and also the great variety of these false faiths; hence the need of full equipment in dealing with them. The mind of the Oriental is very subtle and alert, and he loves an argument on some recondite or abstruse problem.

Mrs. Bishop admitted that when she first visited these great Asiatic lands she was hopeful of finding at least a modicum of good result in the individual and social life of the people, from the long teaching of these ancient faiths. But now, after years of travel and close observation of the inner life of the people, her solemn and deliberate conclusion is that in all those far-spreading territories the dense darkness is unrelieved by a single bright spot—one region where purity and truth prevail, or any of the things that we associate with mankind as virtues. The condition of the people is piteous to contemplate, whether reference be made to the ruling classes or to the great mass of the population. Universal corruption; one section preying on another, and all preying on the toiling multitudes; the grinding of the faces of the poor; no truth, no mutual trust, justice unknown, no public opinion to prevent or modify injustice, the utter degradation of womankind—these were some of the points in Mrs. Bishop's detailed and terrible indictment. She sees no hope of a resurrection for the better in these systems, the original elements of good in which have been corrupted or lost by succeeding generations. Without the redemptive and saving influences of Christianity the Asiatic world must inevitably sink lower and lower. The facts recited as to the condition and influence of women in these lands were substantially the same

as those given by Mrs. Bishop in her recent address to the Y.W.C.A. at the Mansion House, which we reproduced fully at the time. She closed her powerfully impressive recital by an earnest appeal to young men and women before her to step into the breach for the uplifting of those whose lives and surroundings she had described. In view of such facts, she said, will there not be many of you who will dare and do, and, if need be, die? The hope of the future and all its splendid possibilities rests with you. With you are the aspirations and the glowing enthusiasms which those who have grown older lose. May the highest aspirations of your best moments be fulfilled, whether at home or abroad; and when each one of you passes into the presence of the King Eternal, Immortal, and Invisible, may you be able to say with joy, "I was not disobedient unto the heavenly vision."

The framers of the Conference programme have provided ample material for the serious consideration of the assembled students. But they have not failed to recognise that the needs of the physical frame must not be overlooked. Coming in the very middle of the Conference, Thursday was to a great extent counted an off day, when relaxation was the chief thing to be seen to. There were no general meetings fixed between 10 a.m. and 7 p.m. The weather happily took a turn for the better, and on the whole was most favourable for recreation, whether walking or cycling. A goodly number of the students of both sexes had brought their bicycles with them, and these were frequently brought into requisition in the free intervals. A good proportion of the students paid a visit to the famous Fountains Abbey, the splendid remains of which are situated some three miles out of Ripon, amid the loveliest surroundings. Even in their diversion the students did not forget the main purpose of their conference gathering; and it was delightful to hear them making the vaulted arches of the ruined abbey ring with Gospel and missionary hymns.

A VERY NOTABLE GATHERING

was the morning prayer meeting of Thursday, when the large tent was nearly filled and the manifested presence and power of God must have been evident to all. The proceedings were guided with wonderful and spirit-taught skill by one of the travelling secretaries, Mr. Gairdner, whose short preliminary exhortation led his fellow students to the necessary point of agreement as to the things to be prayed for in order to assure answers. Many prayers went up for the special needs of special colleges, and one could not doubt that a rich blessing is in store in the directions pleaded for.

A special matter for prayer was mentioned by Mr. Williamson, who has been associated as a leader in these British Students' Conventions from the beginning. He said that an urgent call had come to him from the friends in America to spend six months in visiting medical colleges in the United States. Though purposing to have proceeded to the foreign field as a medical missionary, he felt that this call was from God, and his entrance on foreign work would, he hoped, only be postponed for a brief season. He asked for earnest prayer that this visit to America might be greatly blessed of God in creating or stirring up a greater interest in the cause of Christ among the 24,000 medical students across the Atlantic.

The meeting of Thursday evening was probably one of the most important of the whole series, embracing as it did a powerful address by Mr. J. R. Mott on "The Spiritual Awakening in College or University." This address is reported almost *in extenso* in another part of the present issue, and we think will amply repay a careful perusal and study. The principles laid down by Mr. Mott, of course, have special application to the case of students, but they will be found serviceable and suggestive to all Christians who are desirous of bringing about a revived state of things in the Churches as a whole.

"THE MORNING WATCH"

found an able exponent and advocate at the same meeting in Mr. Williamson. He adduced cogent reasons for devoting the earliest part of the waking day to Divine fellowship and prayer. To leave to haphazard the cultivation of daily relations with God must injure our spiritual vitality, our spiritual growth, our spiritual influence, and our spiritual service. The keeping of such a quiet morning hour will make the things of God more vivid throughout the day. God demands our best, and we are at our best in the early hours of the day. The testimony of many of the saintliest men and women of to-day is in favour of the Morning Watch. Mr. Williamson went on to deal with various supposed objections and difficulties—want of time, ill health, etc.—and showed that these objections have no genuine weight in them. At the same time we are not to be in bondage to any habit, and occasionally there may be circumstances when the devotion of a stated period in the early morning to prayer and study may not be attainable.

(*To be concluded.*)

"Hanging Upon Nothing."

"IT is written (Job. xxvi. 7) 'He hangeth the earth upon nothing'; that is, on no *visible* support. And so we exult in the fact that the Scriptural Knowledge Institution for Home and Abroad, hangs, as it has ever hung since its commencement, now more than sixty-four years ago, 'upon nothing'—that is, upon no visible support. It hangs upon no human patron, upon no endowment or funded property, but solely upon the good pleasure of the Blessed God."

In these striking words Mr. Wright greets the readers of the new report of the Ashley Down Orphanages. The familiar pamphlet, which for considerably over half a century has appeared so regularly, is again before us, but we are conscious that the pen has now passed into another hand, although from the fact that the late revered founder had begun his preparation for the new report we still have words from his own pen.

Mr. Wright, as might be expected, takes up the work with cheerful hope and buoyant faith, and the record here found will show readers how that faith continues to be tested. A brief glance at the balance-sheet will indicate this clearly, while at the same time it will show the faithfulness of God and the blessedness of trust in Him.

The fact of the great bereavement does not occupy much space in the report, but the words, though few, on this point are deeply pathetic and impressive. The "will" of Mr. Müller is given in full, and closes with these striking words:—"I have written this my last will and testament with my own hand, and now, in finishing it, I cannot help admiring God's wondrous grace in bringing me to the knowledge of the Lord Jesus when I was an entirely careless and thoughtless young man, twenty years and five weeks old, and that He has kept me in his fear and truth for sixty-nine years and four months, allowing me the great honour for so long a time of serving Him. And now, in the prospect of eternity, I confess that my only hope of salvation is faith in the merits and in the atoning death of my precious, adorable Lord Jesus Christ. I sign this my last will before two witnesses, both of whom are present at the same time.—Ashley Down, Bristol, March Sixteenth, One Thousand Eight Hundred and Ninety-five (1895)."

Accompanying this "will" was a letter to Mr. Wright, in which he desired him to make known "his particular desire that those who minister the Word of God may be led to bring before their hearers the deep importance of *systematic* giving for the work of God *in proportion* to the amount with which He is pleased to entrust his children."

Mr. Wright enters fully into an account of the need which he felt for a co-worker in the directorate of the institution, and records the circumstances under which that need has been met by the association with himself of Mr. G. Fred Bergin. In this he recognises "one of the most striking answers to prayer which he has ever experienced."

Passing on to the affairs of the institution, Mr. Wright alludes to the trials of faith, in the course of which he says:—"Latterly, and especially during the last two or three years, it has been the very reverse" (*i.e.*, of abounding). "*Pressing need* has been the *rule*; a balance in hand over and above our need the rare exception. Yet we have never been forsaken."..."We have never been permitted to give way to unbelief; and in the end our Heavenly Father has invariably shown us that his only purpose in delaying the answer to prayer was to strengthen our confidence in Himself." Thus the work "is going on," to quote the words of Mr. Wright on the day of the funeral of Mr. Müller, "and may be compared to some stately vessel pursuing her course through storm and calm, continually contradicting the fears which are often felt for her safety."

Readers of the reports are familiar enough with the anonymous donations from "A servant of the Lord Jesus," etc. It was pretty well known long ago who that donor was, but concerning this Mr. Wright has the following interesting remarks:—"Now that that happy servant is with his Lord, I feel free to make known thus publicly the fact that the large donations to the funds of this institution which for many years have appeared in the reports coupled with these words were all his own donations, which he gave joyfully to the work so dear to his heart and to the Lord whom he so deeply loved. By papers which have come into my hands, as his executor, I find that by acting habitually, through his long Christian course, on the principle of systematic giving, as God was pleased to entrust him with means for his personal use, he was enabled to give away up to March 1, 1898, £81,490 18s. 8d., of which about £64,500 was put to the funds of the Scriptural Knowledge Institution, and about £17,000 to the poor and to relatives when in need."

It will be seen from the report that, in addition to the orphan work, the school, Bible, missionary, and tract work have been well sustained, the account for these showing a balance in hand on May 26 of £675 1s. 6½d.

The selections given from the numerous donations show the same interesting variety in amount and circumstance, and serve to point many important lessons. Being the first since the departure of the beloved founder, this report will, doubtless, be looked for with special interest, and will, we trust, awaken larger and wider sympathy for this now historic institution. J. L. S.

The World.

BIBLE-READING BY C. M. BENTLEY.

HAS A RULER: God of this World (2 Cor. iv. 4); Prince of this World (John xii. 31); Prince of the power of the air (Eph. ii. 2); Rulers of darkness (Eph. vi. 12); Who is judged (John xvi. ii.).

ITS CONDITION: Lying in wickedness (1 John v. 19); Guilty before God (Rom. iii. 19); Under Judgment (John xii. 31); In the hands of the Devil (Matt. iv. 8); In ignorance of God (John xvii. 25; 1 Cor. i. 21); In ignorance of Christ (John i. 10); Unable to receive the Spirit (John xiv. 17); In a state of idolatry (Acts xix. 27).

ITS WISDOM: Foolishness with God (1 Cor. i. 20; iii. 19); Gives a false peace (John xiv. 27).

ITS ATTITUDE: Enmity against God (James iv. 4); Hates Christ (John vii. 7); Hates Christians (John xv. 18; xvii. 14); Rejoices at Christ's absence (John xvi. 20); Loves darkness (John iii. 19).

ITS FUTURE: To be judged (Psa. ix. 8); To be punished (Isa. xiii. 11; Rev. iii. 10); Full of woe (Matt. xviii. 7); To pass away (1 John. ii. 17).

THE CHRISTIAN IN THE WORLD: In it, but not of it (John xvii. 14, 16); Unknown by it (1 John iii. 1); Receives not the spirit of it (1 Cor. ii. 12); A spectacle to it (1 Cor. iv. 9); Reckoned as the filth of it (1 Cor. iv. 13); Suffers tribulation in it (John xvi. 33); Crucified to it (Gal. vi. 14); Cries to be delivered from it (Psa. xvii. 14); Must keep unspotted from it (James i. 27); Not to love it (1 John ii. 15); Not to conform to it (Rom. xii. 2); Must live Godly in it (see 2 Tim. iii. 12) (Tit. ii. 12).

CHRISTIANS ALSO: Speak not the wisdom of it (1 Cor. ii. 6); Are a light to it (Matt. v. 14); Will judge it (1 Cor. vi. 2); Will not be condemned with it (1 Cor. xi. 32); Delivered from it by God (Gal. i. 4); Overcome it by faith in Christ (1 John v. 4, 5).

Miss Child's Welcome Home, Canning Town, E.—At the muster of the "Christian Lifeboat Crew," on Tuesday, Aug. 2, Miss Child, after announcing the text for the month (Rom. viii. 28), gave a cheering account of the efforts made throughout the month of July. Prince and Princess Bernadotte attended the fo'c'sle meetings on the previous Friday and Saturday, evidently with much pleasure. Addresses were given by many present, among them Mr. William Luff. Prayer was asked in connection with the new mission room so greatly needed.

Hoxton Costers' Mission.—In our Costers' Hall School—which has a regular attendance of 650 children—we have only been able to send 160 to enjoy the beneficial influence of the country and seaside homes. The remaining 490 disappointed little ones are consoled by the promise that they shall have a day in September on Hampstead Heath. The cost will be £25, but we have only £2 16s. in hand for this object. Will the good readers of THE CHRISTIAN kindly help us to make up the sum of £22 14s.?

W. J. ORSMAN,

Milton House, Shacklewell Green, Hackney, N.E.

[212]

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

V.—Christ's Lessons from the Children.

Christ drew many lessons from the children, but the most important is given by Matt. xviii. 1-5, Mark ix. 33-37, Luke ix. 46-48.

AFTER the disciples had been disputing by the way as to who should be the greatest in the kingdom of heaven, Jesus called a little child unto Him, and set him in the midst of them, and when He had taken him in his arms, He said unto them three things: (1) "Except ye turn and come as little children ye shall in no wise enter into the kingdom of heaven." He had before said when blessing the children, "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." It is a most important saying of Jesus that no one can enter the kingdom except he become a little child by being born again and having a new life and a new nature.

(2) Jesus says, "Whoso shall humble himself as this little child the same is greatest in the kingdom of heaven." All must enter as little children, but the greatest is he who has most of the child-like nature of humbleness and gentleness. The little boy in their midst had come to Jesus at his call, had obeyed his voice—that is what all must do who enter the kingdom. Thus Jesus answers the disciples' question as to who is greatest. Christ's thought of greatness is the reverse of this world's; those most free from all pride and self, those most meek and lowly in heart, rise to be chief and mighty in power and influence for good, "for he that is least among you all the same shall be great."

(3) Jesus says, "Whoso shall receive one such little child in my name receiveth Me," and not only so, "but he that receiveth Me receiveth Him that sent Me." The little child, in its purity, trust, and love, was most like the character of Jesus. Hence, anyone receiving a little child in Christ's name received something of the true nature of Jesus, and in having that little and imperfect portrait of the Saviour would also receive in it a likeness of God, because Christ and the Father are one. Whoever could take to his heart the child life would receive far more; through the eyes of love and faith in Jesus, he would see an image of the Father in whose likeness the child had been made. And he who serves one of these little ones in the name of a disciple—even by the giving of a cup of cold water only—shall in no wise lose his reward, for "inasmuch as ye did it unto one of the least, ye did it unto Me."

Two other lessons Jesus drew from the presence of the child in the midst: First, that no one should cause the little ones to offend or lead them astray; and, secondly, that no one should despise them or think lightly of them (Mark ix. 42, Matt. xviii. 10). Hence He shows the exceeding preciousness of every little child, for Jesus said that the angel children, or the guardian angels of the children, do always behold the face of my Father which is in heaven, and also that it is not "the will of your Father which is in heaven, that one of these little ones should perish."

When Jesus began to upbraid the cities where his mighty works were done because they repented not at that time, He said (Matt. xi. 25) "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight." And, again, when the seventy returned and Jesus rejoiced in spirit (Luke x. 21), He said the same words. In the time of his disappointment and grief at the unbelief of the people in Capernaum, and in the time of his gladness and joy at the success of his disciples, Jesus alike thanks the Father that the things hidden from the wise are made known to those of child-like heart and nature. Thus our Lord teaches the blessedness of those who are like Himself meek and lowly in heart, and turns with grateful heart to God because the children can receive with open eyes of love and faith what the world in its selfishness and blindness of unbelief cannot see. With Jesus the children are the hope of the race even in darkness. So Jesus teaches the lesson of thankfulness; what the worldly-wise cannot perceive the children see; what science may hide love can know; what wealth cannot buy trust may possess.

Jesus draws a lesson even from the play of the children (Matt. xi. 16; 1 Luke vii. 12). When the Saviour is speaking of the good works of John the Baptist, whose teaching the Pharisees and Scribes had rejected, Jesus said the people in his day were like the children who played in the market-place. The game to which He referred was one played by two groups of children. One party of the company look on while the others go through some imitation of weddings and funerals, which was quite a common pastime among the boys and girls in our Lord's day. The little company that did the acting expected the spectators to laugh or cry in response to the play; in the gladness of the wedding they were to join and dance, and in the sorrow of the funeral they were to mourn according to the Eastern custom.

Sometimes Jesus may have seen some of the children, whose turn it was to watch, having grown weary of the game, sit sullenly and silently and refuse to take their part either to join in the dance or to take up the wailing chorus of grief.

This was the picture Jesus saw before Him with children of an older growth, who had no sympathy with the sternness of John's teaching or with the gladness of the message of Jesus. There were people who remained indifferent to the condemnation of the one or the Gospel of the other; by these hearers the stern preacher of the wilderness or the Friend of publicans and sinners were alike rejected with heartlessness. And still the "don't care" children sit not only in the playground and school to-day, but in the churches of our land. The scenes that Jesus saw with deep meaning are enacted to-day by those who are not moved or touched by the gladness of Bethlehem or the agony of Calvary.

Sale. J. Johnson.

Jesus and the Children.

Think how honoured were those children,
Playing in the market-place,
When they met such kindly glances
From the Saviour's blessed face.

Once a funeral they were acting,
Marching slow with solemn feet;
Sounds of wailing, cries of mourning,
Sending down the busy street.

Then it was a wedding party,
Passing by with joyous tread;
Sounds of mirth and magic music,
Borne upon the breeze instead.

Jesus watched, with loving interest,
These dear children at their play;
Used them to explain his teaching
To the grown-up folk one day.

Still, He watches from his palace,
In the kingdom far away;
Stoops to watch his little children
At their work or merry play.

How He loves to have them trust Him,
In their simple, happy way;
As to use them as examples
To the grown-up-folk to-day.

Winifred A. Iverson.

Scripture Union Portions for Next Week.

Sun. Aug. 14	*Matt.* xii. 1-13	Th. Aug. 18	*Matt.* xiii. 18-30
Mon. „ 15	„ xii. 14-30	Fri. „ 19	„ xiii. 31-43
Tues. „ 16	„ xii. 31-50	Sat. „ 20	„ xiii. 44-58
Wed. „ 17	„ xiii. 1-17		

Children's Special Service Mission.

Messrs. M'Laine and Maggs, with caravan, *Goudhurst*, to Aug. 16. Mr. Glover, with caravan, *Holy City, Chardstock, near Chard.* Messrs. Rowe and Salmon, with caravan, *Newman's Green, Acton, Sudbury*, to Aug. 12.

SEASIDE SERVICES.

During August. — Rev. R. Callender, B.A., and Rev. W. S. Standen, *Whitby*. Mr. J. H. Greene, *Saltburn*, from Aug. 4. Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*, from Aug. 9. Mr. H. Hutchinson, *Bridlington*, Aug. 3.-Sept. 1. Mr. C. J. Small, *Sutton-on-Sea*, July 30-Aug. 13. Mr. Arthur W. Stileman, *East Runton*. Mr. A. B. Soltau and Mr. J. B. Keith, *Sherringham*, from Aug. 8. Rev. S. J. Hersee, B.A., *Cromer*. Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*, Aug. 7-31. Mr. H. Hankinson, *Felixstowe*, Aug. 7-Sept. 2. Mr. J. Waters Caldicott, *Southend*, from Aug. 4. Mr. Keable, *Whitstable*. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*. Rev. Dr. Barnes, M.A., and Mr. Phillips Welch, *Folkestone*. Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18 to 31. Rev. E. G. Falconer, *St. Leonards*. Rev. A. G. Dodderidge, B.A., *Eastbourne*, Aug. 13-Sept. 15. Mr. J. M. Wigner, B.A., and Mr. Attenborough, *Seaford*. Rev. C. E. Haynes, M.A., *Worthing*. Mr. J. S. Tyler, *Littlehampton*, July 31-Sept. 1. Rev. S. Mortimer Warner, *Southsea*. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*; Mr. W. C. Steane, *Bournemouth*. Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*, Aug. 10-31. Mr. Josiah Spiers, *Newquay*. Rev. G. C. Williamson, *Westward Ho*, Aug. 3-29. Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 1. Mr. T. C. Ranger, *Weston-super-Mare*, from Aug. 3. Mr. Edwin Arrowsmith, *Tenby*, Aug. 5-Sept. 14. Mr. Russell J. Hill, *Llanfairfechan*, Aug. 7-21. Mr. C. H. Collier, *Pensarn*, from Aug. 14. Mr. Arthur C. Jewell, *Penmaenmawr*, from Aug. 7. Mr. E. F. Nivin, B.A., *Llanduano*. Mr. W. H. Wilson, *Colwyn Bay*. Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, from July 31. Mr. W. A. Murray, *West Kirby and Hoylake*, Aug. 3-26. Mr. H. Steward, *Port Erin, Isle of Man*. Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*

The Bible Searcher.

No. 133.—Correct answers received from:—

A—Douglas Adams*, Gladys Allan*, Bertha and Maggie Arres-Mather, Zeldah Albert, Mary Ansell, Daisy Allen, Dora, Ralph, and Ernest Aldwinckle, Augusta Rose Anton*, William Aston*, Violet Ashworth*, W. T. Aldous.

B—Evelyn and Dorothy Barrett, James and Edith Barber, Florence Blackman*, Edith Ballard*, Ethel Barclay, Henriette Bardot, Tezsaa Avory, Lilian, and Frank Blackie, Massy* and Conyers* Baker, Herbert H. Braddon*, Leonard and Frank Bentall, Edith E. Bensted*, Jasper Bell*, Archibald Bearsby, Susette* and Mary* Beck, John and Ethel Benger, Dorothy M. Bellerby, Emily Bridgewater*, Gordon Bligh, Mabel Birney, Beatrice, Gertrude and Nellie Brookfield, Leonard and Lindsay* Browne, Stanley V. Boxer, Gordon Bolton, Geo. and Colin Graham* Brown, Ernestine Buhl, Margaret Bush, Dorothy Berry, Corbet Browne*.

C—Willie* and Mary* Charles, Dorothy J. Clarke, Gladys* and Beryl Calvert, D. Rosalind, Jack and Vernon Clarke, Isabel and Chas. H.* Candlin, Rosaline Castein*, Cicely M. and M. M. Craven, Eleanor Chance, Lois M. Craven*, Mabel Cisy, Walter, Maggie, and Jessie Carter, Janie and Nellie Crawford, Alice Cady, Olive J. Clarke*, Winnie Campbell, Alice E. Crang, Irene Coppard, Mabel Cole, Mary Cobb, Dorothy Cooper, Henry S. Curr*, Walter, Ethel, and Susie Cumbers, Emily Church.

D—Ralph and Dorothy Daintree, Bessie and Cecil Davis, Florrie Dance, Edith Daisley, Harold Davis, Olive J. Deane, Vera Dickinson*, William Dilly, Claude and Violet Dodsworth, Ivy, Kitty, and Violet Donaldson-Selby, Gordon S. Duncan*, Kenneth Dunbar*, Marjory* and Dorothy Dyke, Jas. E. Davey.

E—Muriel Edwards*, Maud Eddey, L. Ewin, Muriel [and Miriam* Ecroyd, Eva L. Edmundson*, Helen T. Eardley-Wilmot.

F—Janet Fawkes, Charles Faillettaz, Jeanne Faucon, Arthur and Richard Farmer, Eva*, Kate*, Maggie*, Mabel*, and Bessie* Fletcher, Catherine Frew, Louise Filhol, Ida G. Findlay, Eric and J. A. Field, Eva* and Ethel Fielder, Hyacinth B. FitzSimmons*, Frances A. and Aileen Biggis, Francis Field*, Janetta, Agnes, Maggie, and Flossie Fullarton.

G—Eva Gammage*, Albert* and Maudie N. Gray, Clarice* and Bertie* Gale, David* and Andrew* Gardiner, Margaret*, Edith, and Stuart Gray, Mary Glass, Ethel, Mary E.*, and Darsy Greenacre, Edith and James Grieve, F. and A. Gibbs, E. Mabel Golding*, Geo., Irene, and Poppy Gough, Mary Gower, Dorothy Grove, Thos. Groombridge.

H—F. Harding, Rosy Hamilton, Nellie Hatchett, Ella Hake*, Winifred B. and Edith Harvey* Edith Harris*, Dorothy E. Harris, Maud, Harvey, Freda Haines, Emily and Edith* Hearn, Theodora Hill*, Byres Hill, Nora Hill, Violet A. Holford*, Margaret D. Hogg*, Maggie Hooper, Georgette Hoffman, Lucie Hourdain*, Alice M.* and Margaret* Hogben, Mena and Edith L. Hunter, Harcourt, Mary V., and Helen Hunter, Joshua and Dorothy Hughes-Games, Tom M. Hunter, Ethel Hutchings*, Freda Hunton.

J—Betty Jacobs*, Sinclair Jackson, Dora and Dudley Joyce, Lizzie Johnstone, Kate G. Johns.

K—Maurice Kalinsky, Max*, Eva, and Stanley Kall*, Alex*, Agnes D. T. and Isa M.* Kay, Flossie Key*, Eileen B. Knowles.

L—Henry and Nessie Laing, Sidney, May, Edward* and Henry* Law, Annie Lawrence, Emilie Leber, Guinefred* and Elsie Leigh, Cecilia Lichtenstein*, Blanche Lindup*, Edith J. Lowe*, Jas. Wm., Harry and Norah Lowe, Lilian*, Grahame, and Murray Lloyd, Nellie and E. Lockhart.

M—J. H. Mather*, Jean H. Maxwell, Mary D.* and E. Valerie Maitland-Kirwan, Maggie and Gracie Marston, Beryl Mather*, Leslie and Lillie Mallory, Christina Marshall*, Dora Marples, Maggie, Abraham, and Bella Mack, Chas.* and Geo.* Macdonald, Margaret Jane Macphee, Lilian R. L. McMurtry*, Elsie* and Dorothy McMullin, Barbara Maconchy, Kathleen McClure, Ethel and Florence* Mackenzie, Ada B. Macnutt*, D. and K. G.* MacGilp, Reginald V. Measor*, Louisa Merritt, Bessie* and Charlotte* Millar, May C. Mills*, Herbert, Francis, and Alice Milne, O., Lewis F., and Arthur Morice, Mabel Morris*, Gwendoline*, Arther*, Howard*, Edward H.*, and Evelyn L.* Moir, Ethel E. Morgan*, Eva C. Monti*, Dora Muir, James Mackay, Hilda Medill.

N—Edith S.* and Ernest Nash, Henderson and Dorothy Nathan, H. L. and G. F. Neligan, Herbert G. Newton*, Peter* and Cissy Nicholson, Eleanor and Valerie Noel.

O—Eva and Maude Oakes, Arabella M. E. Onslow, Lottie*, Mina*, and Harriette Orr.

P—Alice M. Palmer, Winnie Page, Ethel M.* and Kathleen A.* Pasley, Jessie, Ada, Willie, Winnie, and Maggie* Palmer, Edwin T. Peters, J. Ernest Pearce*, Clarice M. Peach*, Vera, Daisy and May Petrides, Evelyn Primrose Pechey, Louie* and W. M.* Penny, Walter C. Perryman, Dora M. Phillimore, Isabel* and Gladys M.* Phipps, Francis S. Phillips, Leo M. Pibel, Kathleen Pincott, Rhoda Porter*, Lillian* and Margaret* Pook, Mary E. Plumb*.

R—Edward, Herbert, and Marjorie Rainey, Gordon Remington, Nora Read*, Marion B. Richards*, Phillis Riddle, Gertrude and Lucille Richmond, M. L. Richards, Arthur M. and Cyril M. Roberts, Kate Rosenbloom, Elmina Deane Roe, Olive and Sydney Robertson, Ernest Ross, Mildred Robinson*, Jessie and Isabel D. Roe, Charlie S. Rudge*.

S—Eric, Gladys E., Mervyn, Winifred, Llewellyn, Undine* and Gwendoline Shaw, Dollie* and Bob* Salt, M. Dorothy*, Francis B. D.* and Helen E.* Stalker, Betty Swanston*, Margery Smart*, Stuart Scragg, Constance and Hilda Schaeffer, Evelyn Shaw*, McLeod N. Staight, C. D.*, J. S. and T. M. Stanier, Elsie M. Sark*, Cicely Sherbrooke*, Marie E. Sleigh*, Mess and Dorothy Steel, Ivy*, Muriel*, and Rosetta* Sherwin, Annie Shepherd, Agnes M. Sterry*, Douglas Shepherd, Ada M. Spencer*, Esther Simmons, Florrie Smith, Flora Simmons, Mary C. de Spiganovicz, Ada, Ethel* and Jessie* Snowball, Eva C. Somerville, Betty Stocks*, Constance* and Mildred Scott, Gertrude E. Scott, Gilbert and Esther Ruby* Stone, Herbert M. Stuart*, Ronald Studd, Emily Stuart*, D. J. Symon, C. Bessie Symes*.

T—Louie* and Nannie* Tibbats, Violet A. Tritton, Alice M.* and Frank Thompson, Harry Thompson*, Janet* and John W.* Thomson, Herbert and Frank Tomkins, Arthur P., Peveril H.*, E. Lawrence and Herbert W.* Turnbull, Jas. Thos. Tod.

V—Gertrude Vellacott*, May and Edwin Vickers, Kennett Vining.

W—Louisa and Violet Walker, May* and R. Watson, J. Wm.* and Edith J.* Wheeler, Mabel Wheeler, Cecile, Noel, and Phillis Wright, Frank B. Wilson*, Edith M. Williams, Pringle Wilson*, Ruby and Edith* Wilkins, Ibla Woodman, Evelyn H. Wood.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (134).

1. Jeroboam and all the congregation of Israel.

2. First with the old men, who had stood before Solomon, and afterwards with the young men who had grown up with him.

3. The old men advised him to speak good words to the people, so that they might be his servants for ever. The young men advised him to make the yoke much heavier than Solomon had done. Rehoboam followed the advice of the young men.

4. Ten tribes revolted and made Jeroboam their king. Judah and Benjamin (v. 21).

5. The son of Nebat, an Ephrathite of Zereda. Ahijah had prophesied that he should reign over ten tribes after Solomon's death. Therefore Solomon sought to kill him, but he fled into Egypt.

6. Shemaiah, the man of God.

7. Because he thought that if the people went to Jerusalem to worship they might make Rehoboam their king, and kill him. He therefore made two calves, and placed one in Bethel and the other in Dan, and told the people these were the gods who brought them out of Egypt.

Correct answers (first list) received from:—

A—Jessie Alen, Augusta Anton*, Violet Ashworth.*

B—Edith Barker, Gertrude Bath, Gordon Bligh, Emily Bridgewater*, Lindsay, Leonard*, and Corbet* Browne.

C—Rosaline Castein, Eleanor Chance, Minnie Clapp, Millicent and Cicely Craven, Edith* and Mabel Cole, Irene Coppard, Bath Coupe.

D—Ralph and Dorothy* Daintree, Florrie Dance, Bessie and Cecil* Davis, Violet*, Ivy*, and Kitty* Donaldson-Selby.

E—L. Ewin, Miriam Ecroyd, Eva L. Edmundson.

F—Chas. Faillettaz*, Hyacinth FitzSimons*.

G—Clarice* and Bertie* Gale, Andrew* and David* Gardiner, Alfred, Ethel, Daisy, and Mary Greenacre, E. M. Golding*, Irene and Kathleen Gough.

H—Dorothy Harris, Edith and Winifred Harvey, Nellie Hatchett, Dorothy* and Evelyn* Hewer, Byres Hill, Doris* and Harry Hodgkinson, Florence and Francie Hoyte.

J—Dora Jay, Betty Jacobs.
K—Maurice Kalinsky, Eva Kalb, Ruth Knight.
L—Arthur Lamb, Blanche Lindup.
M—Geo. and Chas. Macdonald, Ada Macnutt, Christina Marshall, J. H. Mather*, May Mills, Lewis and O. Morice, Mabel Morris* Dorothy and Elsie McMullin.
N—Edie Nash, May Newall, Valerie Noel.
O—Arabella Onslow.
P—Ethel* and Kathleen* Pasley, Leo. Pibel, Kathleen Pincott*.
R—May Reed.
S—Hilda and Constance Schaeffer, Mary Smart, C. Shepherd, Frank* and Emily* Stuart, Sydney, Arthur, and Janet Speed Cicely Sherbrooke*, Ada Spencer, Esther Simmons, Betty Stocks.
U—L. E.* and Queenie* Upton.
W—Edith and J. W. Wheeler, Myra Webb.

FOREIGN LIST.

No. 126—Cuckoo Lister*, Janet Garrett*, Daisy McArthur (S. Africa). **No. 127**—Alice* and W. B. Henderson (Jamaica), Daisy McArthur, Janet Garrett*, Llewellyn Dale* (India). **No. 128**—Daisy McArthur, Queenie Dale*, Alice and W. B. Henderson, Queenie and Llewellyn Dale. **No. 132**—Louis W. H. Berthe. **Nos. 121 and 122**—Alice Hitchcock (America). **Nos. 123 and 124**—Mildred Fryer (Sydney). **No. 130**—Dora Wallace (Canada). **Nos. 130 and 131**—Vera and Frank Sjostrom.

THIS WEEK'S BIBLE SEARCHER (No. 135).

Assyrian levies spread o'er Judah's land,
A proud Assyrian leads the conq'ring train.
The foe is scattered by Jehovah's hand,
The leader flies, but afterwards is slain.
The primals of the names disclosed below,
In order ranged, this monarch's name will show.

1. Who was the scribe King Hezekiah sent,
In troublous times, to ask the prophet's care?
(2 Kings; Isaiah.)
2. And who the other scribe that, rising, rent
His robe and mantle ere he offered prayer? (Ezra.)
3. What was the son of Hachaliah's name,
Who pleaded with his God for Judah's seed? (Neh.)
4. And who the prophet, when God's message came,
That counselled David in his hour of need?
(2 Sam. vii.)
5. Reveal the captain who his kinsman bold
In Hebron slew, t' avenge their brother's doom.
(2 Sam. iii.)
6. Then name Jephunneh's son, whose eyes behold
The promised land, where he shall find a home.
(Deut.)
7. At twelve years old, there was a youth who filled
The Jewish throne; what was his mother's name?
(2 Kings, from xx.)
8. The eldest brother, one whose anger killed
The joy he should have felt at David's fame.
(1 Sam.)
9. When Ahaz reigned, certain confederate kings
Gave Salem siege; how was the Syrian known?
(2 Kings xvi.)
10. God gave a name to Jacob, one that brings
To view a people called Jehovah's own. (Gen.)
11. Then who the King from Moabitish land,
That sought a curse on Israel's conq'ring band?
(Num.)

The initials of the eleven names found will give the Assyrian's name.

Give chapter and verse in each answer.

Children under *ten* any four questions; under *thirteen* any eight.

Personal.

Dear Uncle Tom,—Please give our best thanks to your nieces for the flowers we so constantly receive, and especially a box of lovely peas and mignonette. I have not time to write every week, but the flowers are always acceptable. Perhaps your little nieces would make us some lavender bags. We are going to send a large number to the hop pickers next month. They should be just three inches (little bags), tied about an inch from the top, like a little sack.—Yours very truly, Louisa Turton, Hon. Sec.

Many thanks for flowers and needle-books; the latter I am sending to the soldiers.

Dorothy Berry.—I am glad you have quite recovered, and can now do the Searcher again.

Dorothy and Meta-Steel.—I hope you will both spend a very happy holiday.

Kathleen McClure.—It was because others were before you in the competition that your name was not mentioned.

Douglas Adams.—I think you could manage to find time to do the Searcher; it seems a pity to give up just for a few weeks.

Daisy Petrides.—I was glad to see an improvement in your writing; if you try a little more, you will perhaps get a star.

G. E. A., Bath.—Prizes are given at each competition. I am glad you have joined again.

Francie Hoyte.—I hope your mother will soon be quite well again.

Ada Macnutt.—I have several nieces older than you are. Am glad you like your prize.

Ruth Knight.—I am glad you are better, and able to do "The Searcher" again.

Elsie Clark.—Thank you for your letter. I hope you may get a first prize next time.

S. H.—It is best to give permanent address, unless an answer is desired.

Gracie and Margie Marston.—Many thanks for your photograph. I am very pleased with it.

Uncle Tom.

Donation List.

Children's Country Holiday Fund.—Frank T., 1s.
Congo Training Institute (Kwesi's Education).—Queenie U., 1s.; K.T. and B.G., 2s. 6d.; total, 3s. 6d.

Militia in Training.—A correspondend reports good work among the Durham Light Infantry Militia, last month, at Redcar, Yorks. The evangelistic services held nightly in the open-air and in a large marquee were a wonderful success. Many stayed to the after meeting. Every tent in camp was visited during the day, and Gospel booklets, tracts, etc., were distributed to the men. A band of Christian friends of Redcar helped in the work.

OBITUARY.

REV. W. TULLOCH.

There recently died at Glasgow, in the seventy-eighth year of his age, in the person of Rev. Wm. Tulloch, one who deserves more than a mere passing notice. Some years ago Mr. Tulloch was a prominent preacher in connection with the Baptist body in Scotland. He did good work in the Tabernacle, Edinburgh, one of the churches founded by the well-known James Haldane. This church migrated to Duncan-street, where, under Mr. Tulloch's earnest ministry, much lasting work was done. He also laboured for some time in Dundee and Elgin. A man of high character, an able and impressive preacher, he did much by his zeal and self-denial to increase the position and usefulness of the denomination to which he belonged, but best of all in winning souls for Christ.

DR. JOHN M'LEOD, GOVAN.

By the death of Dr. M'Leod, another foremost man in the Established Church of Scotland has passed away. For many years he devoted his energies almost entirely to the needs of his extensive parish, and was the means of building a considerable number of churches in various districts. His greatest power was in the pulpit. To some he seemed to manifest High Church tendencies in ritual, but in his preaching he was thoroughly Evangelical and true to the Gospel of Jesus Christ. One of his latest endeavours was to raise a large fund for the purpose of building residences for students where they might obtain training for their work as pastors. Cut off in the best of his days, he is mourned by brother ministers as well as by a large and attached congregation.

PROFESSOR EBERS.

Dr. Georg Ebers, the famous Professor of Egyptology in Leipzig, died on Sunday at the age of sixty-one. Born in Berlin, it was at Froebel's famous school in Thuringen that his education was begun. Later he was sent to Göttingen University. It was here that he suffered from a paralytic affection which attacked his lower limbs. This led him to turn his attention from the study of law to the pursuit of classical and Oriental philology and archæology. Recovered from his malady, he started on a course of foreign travel, and visited all the great museums and collections. For two years he was Extraordinary Professor of Egyptology at the University of Jena. Returning to Germany in 1870, he was appointed to the professorship in Leipzig. Dr. Ebers also earned laurels in the realm of fiction, weaving his learning into the form of romances which won widespread popularity.

REV. DR. R. N. YOUNG.

By the death of Rev. Dr. R. N. Young, which took place in Birmingham last week, the Wesleyan Methodist Church loses one of its most scholarly and eloquent ministers, as well as a distinguished divine widely known among the Churches in England and America. The son of Rev. Robert Young, at one time President of Conference, Robert Newton Young entered the ministry in 1851, and was thereupon engaged for two years as assistant classical tutor at Richmond. Two years later he began circuit work, receiving an appointment at Hastings. Other circuits in which he travelled were Bradford, Leeds, Birmingham, Bolton, Highbury, Blackheath, and Clapton. In 1877 Dr. Young was appointed classical tutor at Headingley. This position he held for four years, being then transferred to the new college at Handsworth, where he remained until lately, subsequently becoming tutor in Pastoral Theology and House Governor. From 1881 to 1886, after twenty years of assistant secretaryship, he was secretary of Conference, in 1883 he was senior representative from the British to the General Conference of the Methodist Episcopal Church of America, and in 1886 the honour of the Presidency was conferred upon him. A man of scholarly attainments, Dr. Young wielded a trenchant pen, and contributed largely to Methodist literature. He was an author well known on both sides of the Atlantic, and was also Fernley Lecturer. Dr. Young was in his seventieth year. As a preacher he was refined rather than eloquent, but as he never failed of careful preparation his discourses were always attractive. Dr. Young was a recognised authority on all questions involving a knowledge of Methodist polity and discipline.

THE EVANGELISTIC FIELD.

Great Assembly Hall.

DESPITE the fact that we are in the height of summer, the meetings during the past month in the Great Assembly Hall, Mile End-road, have been above the average for this time of the year. The preaching of Mr. Bewley Weaver and the sweet singing of his brother Frank have been greatly blessed to the East Enders. They have become very popular, and their mission has been marked by prosperity attending their efforts, notwithstanding the weather has been against indoor gatherings. Mr. Bewley Weaver is an earnest preacher of the Gospel. His addresses are well thought out, and once he gets warmed to his subject the audience begin to feel most uncomfortable. His direct and searching appeal at the close of each meeting is always effectual, and not a night passed but some rose before the great congregations to be prayed for.

The inquiry-room was occupied every night with those seeking salvation, and the workers had the joy of pointing many a poor distressed soul to the Lord Jesus Christ. Many interesting cases could be recorded. Among others a Ritualist one night sought the help of the preacher, and on his knees in the inquiry-room prayed that strength might be given him to boldly confess Christ openly, and to give up his confessing to man and the worship of idols. Another striking case was that of a ticket-of-leave-man who was completely broken down. He went on well for a week, and then the thought that he had not reported himself to the police authorities troubled him. He came for advice, and when told he ought to go and make a clean breast of it, cried most bitterly, and said he could never do it, as he was keeping his poor widowed mother and sisters, and if he went to the police he would be sent back to do three years. Within a week he returned, saying he had been and reported himself, and told them he had been converted in Mr. Charrington's Great Assembly Hall, and now wished to live a new life; on condition he regularly reported himself in the future they forgave him, and he seems now to be the happiest man in creation. This man said he had been a public advocate of total abstinence for fifteen years before he gave way to drink, but he had never given his heart to Christ. K.

Evangelistic Movements.

Sergeant Pullinger, August 13-21, Soldiers' Home, Winchester, and Salisbury Plain.

Messrs. Carleton and Loney, of the Irish Evangelisation Society, are having a good time in Ballydehob with one of the society's wooden halls. They are in their fifth week, and hope to remain a fortnight longer, counting on the prayers of the people of God.

During July Mr. J. J. Sims conducted services in Edinburgh. The Sunday evening meetings were held in the Free Assembly Hall, and during the week evenings in halls in different parts of the city. The interest in the meetings was wonderfully sustained, and the Lord has been working very manifestly, honouring the faith of his servants. Testimonies have come that whole families have been blessed. Open-air meetings conducted by Mr. Sims have been held on nearly every night, and many have been blessed by the Gospel message in this way.

Requests for Prayer.

For special services by Mr. William Forbes at Sunderland, to begin on Sunday, 14th.

That Christian people in South Wales may be so humbled that God may intervene in the matter of the coal strike, and have the glory in the end.

Personalia.

Rev. John McNeill is to occupy the pulpit of Stonehaven Free Church throughout the present month.

Mr. S. E. Burrow, for over five years superintendent of Dr. Barnardo's Mission Church, "The Edinburgh Castle," Limehouse, and now secretary of the Theatrical Mission, Macready House, Covent Garden, is open to conduct mission services or supply pulpits, on Sundays only, in or near London. Address, Ainsworth, Argyle-road, Ilford, E.

LETTERS TO THE EDITOR.

"Breaking of Bread."

Dear Sir,—Let us consider in order what the Scripture teaches on this subject.

As to time generally. The ordinance was instituted at supper time, and is once called "the Lord's Supper." It is more often spoken of as "the breaking of bread." In the institution the bread came first, and afterwards the wine. So the first term became its primitive name.

The persons to partake are disciples—learners, followers—of the Lord Jesus.

The object is stated by the Lord, "Do this in remembrance of Me"—Himself. And specially in connection with the righteous foundation for the exercise of the grace of God—his death for sin.

The period of its continuance is—"till I come."

The time for observing his direction. The Lord fixed no period. Nor is it related that the Apostles did so. The appointment is open and general—"as often."

The time.—If any community wish to observe it on the very day on which the Lord's Supper was instituted, they can do so. It would then be on Thursday evening.

If the practice at Troas is followed, then the time would be on Saturday after sunset, for day commenced in the evening. The evening and the morning were the first day: and I think the Jews' Sabbath still commences on Friday evening and lasts till Saturday evening, when another day commences.

If the day of the week when the Lord died is preferred in order to observe that which the ordinance is for, namely, to show forth his death, then Friday is the day, before sunset.

If the time the Lord rose is preferred, it would be very early on our Sunday morning.

If the Divine appointment of a seventh day's rest is most convenient, then our Sunday, any hour, would be the time. The morning would suit some individuals best, others the evening. Some might attend both.

There is no bondage in such matters. They are all small details of no real moment. The Lord Himself and his Apostles are not recorded as directing any such particulars. The very Early Church continued "in the breaking of bread." Very likely, with 3000 persons it went on all day long, and every day, as disciples could attend, or go to each other's houses.

The substance of things, as to the ordinance, is that which alone is important; namely, to do what the Lord said, and for the purpose He indicated, and in a loving, reverential way—namely, in a spirit of personal self-discernment, with intelligence, and love, and hope, and (as needful) with contrition, and even with the spirit of the deepest gratitude and worship to our Deliverer. Then to such there will be the wonderful and blessed admixture of humiliation with joy in the Holy Spirit.

As to discerning the condition of everybody else, if every one of the 3000 at Pentecost had, as a preliminary responsibility, to judge the remaining 2999, I am afraid no one would have taken the Lord's Supper at all. He might have spent his life in judging others. In general, every one who professes to be a believer in Christ is to be freely received by others who make the same profession. If he brings in false doctrine, or lives in sin, then there are Scriptural directions how to act. Or if he has been similar to Saul, who, having been a persecutor, might well create fear and doubt, he would need a Barnabas to bring him, and declare the Lord's dealings and his life. But this is evidently exceptional.

My knowledge, through fifty years' experience, of the effect of principles opposite to the above is that they very seriously affect the spirit of the love of fellow Christians which should characterise the Divine family circle.

I was at the first series of the Barnet Conferences—the parent of modern conventions—some thirty-eight years ago, called by the holy and catholic and loving Mr. Bennefather. The day [illegible] meetings closed it was rumoured that it was contemplated that the friends (and there were about 120 from different churches) should take the Lord's Supper together. Possibly the practice had existed in unknown quarters before, but it was a new thing now—a great event, one carrying deep thought. A friend greatly beloved took his younger brother into consultation about it. And we agreed, and this was the general conclusion: that we went, not to the table of one another, nor to identify ourselves thereby as approving of all details and practices, to some of which we had a conscientious objection; but the substance was that we went to "the Lord's table." And so thoroughly has this been my practice that I have done what perhaps not one of your readers has done—namely, I have taken the Lord's Supper in the Established Church, with the Presbyterians, the Wesleyans, the so-called Brethren, the Independents, the Baptists, and (when at Portsmouth) in a disused theatre, and, after a very profitable week, with some of the Salvationists; and their captain, presiding elder, excelled in sober-mindedness, graciousness, love, and holy exhortation and zeal; and I was not stumbled even by the sister-lieutenant.

Septuagenarian.

"The Truth-Seeker."

THE DISPENSATIONS.

Dear Sir,—In dealing with dispensational truth must we not distinguish between what is dispensational and what is universal? "The soul that sinneth, it shall die" is of universal truth. It is parallel to the primæval declaration "In the day thou eatest thereof [=in the day thou sinnest] thou shalt surely die," and to that of the Apostle, "The wages of sin is death."

Ezekiel xviii. is God's vindication of his own righteous dealing. Its *principle* is not confined to any dispensation, though its *application* here is in accordance with its special dispensational period. The questions "Are not my ways equal? Are not your ways unequal?" though addressed to the house of Israel, are equally applicable to any other people. For the house of Israel is of the house of Adam. The sins of Israel are the sins of the race, and God is the same righteous God in all ages.

Ezekiel xviii. is a very important chapter for the evangelist in insisting on the righteousness of God on the one hand and in distinguishing between law and grace on the other. But in rightly dividing the word of truth we must be careful not to place dispensational limitations on universal and essential truths: such as "All souls are mine!" "The soul that sinneth, it shall die!" "'Are not my ways equal? Are not your ways unequal?' saith the Lord." Evangelist.

The Holy Spirit.

Dear Sir,—I have been deeply interested in the letters which have appeared lately in The Christian on the subject of the worship of the Holy Spirit. I must confess I felt a difficulty at one time in addressing the Saviour alone and then the Holy Spirit, having commenced my prayer first to the Father. Not that my difficulty was connected with the doctrine of the Trinity, in the firm belief in which I have never wavered, but that I felt what I can only express by the term a confusion of thought and feeling, which continued till I again addressed myself to God the Father, thus returning to the Master's model for us all. Is not this a proof of the consummate wisdom which marked every utterance of his, thus adapting his teaching to the limited nature of our finite minds, which so soon get bewildered in dealing with the Infinite?

Permit me to mention here the omission of the name of the Holy Spirit in *all* the salutations in the Epistles. During the experiences of a long life I have never heard this omission mentioned in the pulpit, nor in private intercourse except on the few occasions when I referred to it myself. Perhaps I would never have drawn attention to it but for the conviction that a satisfactory explanation can be given. So, at least it appears to me, namely, that the Holy Spirit is *here with the Church*, and thus as the Inspirer of the Scriptures containing those salutations he refrained from addressing them to Himself, but only to God the Father and the Lord Jesus Christ. Have we not also in this interesting fact a touching confirmation of the truth of his indwelling and abiding presence in these poor human hearts of ours?—Yours faithfully,

Liverpool. An Old Disciple.

"Saint."

Dear Sir,—I fail to see that Mr. Alexander produces any Scriptural proof for prefixing "St." to the names of the Apostles by quoting the Greek heading of the Acts, where they are spoken of as "holy," for it is only the equivalent of the other, "saints" or "holy ones." The Spirit of God in Hebrews iii. 1 applies the title to all believers, "*holy* brethren, partakers of the heavenly calling," and in chapter v. some were "dull of hearing," so the word "holy" must be one of *standing* and not of attainment.

The reference to "stable-boys" is very unhappy. A stable-boy can by the grace be as holy as Paul; and by glorifying God where he is called ought to command our respect as much as the other; for hath not God "set the members *every one* of them in the body as it hath *pleased Him*"? and, furthermore, those members "which *seem to be* more feeble are necessary."

For my own part I can have more reverence for that which is written than that which is merely human, and judge that is the only way of having things "decently and in order," and a strong argument in support of Mr. Smith's plea for dropping the prefixes.—Yours in Christ,

Payhembury, Ottery St. Mary. J. Niven.

The Increase of Vivisection.

Dear Sir,—On account of the dumb creatures committed to our care I feel grateful for the remarks on vivisection which appear in your number for July 28. It has been to me, and to many others, a cause of surprise and shame that Christian churches and leaders, with a few honourable exceptions, stand aloof from this question. We would think very little of a clergyman, or of any prominent professor of Christianity, if he could stand approvingly by and see a horse or dog brutally ill-treated in the street; and we would be strongly tempted to doubt either the sufficiency of his creed or the sincerity of his profession. How, then, can Christians permit, without unanimous and indignant protest, the increasing horrors of vivisection, with its official recognition and its farcical inspection? With your leave, sir, I shall answer my own question. It is because they *do not know* what vivisectors do, and how they do it. They *do not know* that medical and surgical authorities of the highest rank consider it absolutely untrustworthy as a guide in practice, and they *do not know* that the use of anæsthetics is becoming more and more rare. I am certain, however, that they *ought* to know, and I should recommend them to obtain the literature on the subject from the National Anti-Vivisection Society, 20, Victoria-street, London, S.W. They can then judge and test the facts for themselves. My own conclusion is that these facts are a disgrace not only to Christianity, but to humanity.—Yours truly, J. G.

Colportage Work.—Mr. James Rennie, Hitchin, has been labouring in South Beds and North Herts for twenty-seven years. He has visited eighty villages, and there are few houses in these villages in which he has not sold a Bible or some other religious book. He has introduced £18,000 worth of Christian literature into the homes of the people, including 305,644 volumes, 701,063 magazines and small publications, and 3,425,400 tracts, besides conducting Gospel and temperance meetings in more than 100 chapels and mission halls. Those who wish to help in the spread of the Gospel by means of the printed page and the spoken word may communicate with Mr. Rennie, whose address is Hitchin, Herts.

The Deptford Medical Mission was established nine years ago to meet the urgent need of an almost forgotten district of poorer London. Since the time when the mission was first opened there have been no fewer than 113,000 attendances at the dispensary. Three years ago a convalescent home was opened at Boxhill in connection with the mission. The home has ten beds, and is worked at an annual cost of £250. Last year 142 patients were sent to the home. This year over eighty have already been sent, and the demand is so great that there are now forty-nine applications for admission. Its usefulness, however, is likely to be seriously curtailed for lack of funds. Both the mission dispensary and the convalescent home were founded by Rev. Dr. F. A. Pring, the hon. director of the mission, who would gratefully acknowledge any contributions, which should be forwarded to him at the Medical Mission, [illegible] High-street, Deptford, S.E.

Home Missions.

Work in Hyde Park.

On Monday the address at the Aldersgate-street noon prayer-meeting was given by Mr. R. C. Morgan. The practical lesson taught by the faith of Abraham in offering up Isaac was enforced. God is the answer to all our difficulties and trials. "God will provide" settles all our needs. Someone has said, "Those who trust never worry, and those who worry never trust." God honours those who honour Him, and the blessing of God was intensified in Abraham's case after his act of obedience.

The pathetic and sanctified singing of Mr. and Mrs. Baker, the blind singers from America, greatly edified all present.

The meeting was encouraged by the testimony of Mr. Chas. Cook, who spoke of the wonderful blessing being experienced almost nightly in Hyde Park. A recent convert is a brother of Mr. Thos. Richardson, of the Free Church, Rotherhithe; he has boldly taken his stand for Christ, and has identified himself with the work of Hyde Park Hall. A most interesting case is that of a head coachman, who accepted and confessed Christ, and sent a £5 note to Hyde Park Hall as a thank-offering.

On Sunday evening last two young girls who had been awakened in the park were in tears; before the meeting closed they were rejoicing in Christ. Quite a number of backsliders have been restored through the services.

We may add that the same evening Mr. W. R. Lane spoke at the meeting in Hyde Park. The blind singers sang the Gospel. At the close of the meeting a large number followed on to Hyde Park Hall, where Mr. Lane gave an exhortation to all to decide. Mr. Harry Richardson bore testimony that a few weeks ago he accepted Christ at the park meetings, and two lads testified that the previous night (Sunday) they had both accepted Christ. Several interesting cases of conversion resulted from the meeting, and the workers went home rejoicing in the Lord.

It was announced that on Sunday and following days next week the Rhondda Valley Welsh Choir will sing at the park meetings, Sunday at 6, week-nights at 7.30.

Mr. Fegan's Boys on Wisborough Green.

WITH reference to the recent motion in the Chancery Division for an injunction to prohibit the boys from using the Green at Wisborough, near Billinghurst, Mr. Fegan writes to us: "This is our third annual visit, and on each occasion the boys have been publicly entertained to tea and sports, and received a unanimous invitation to come again. In the present instance we are the welcome guests of more than 95 per cent. of the inhabitants, all the householders, with two or three exceptions, whose houses surround the green, the local cricket club, etc.

"During the three years we have been here I have not had, directly or indirectly, a single complaint as to misconduct, obstruction, or danger through our boys using the Green, but everyone has assured me that their enjoyment of the Green has been enhanced by the presence of the boys.

"The Court has granted us the use of the Green for the remainder of our holidays as usual this year, and next year there is not the shadow of a doubt we shall (D.V.) use it, not merely with the consent, but on the spontaneous official invitation, of the parish council then in office."

Hop-picking will soon commence, and I am arranging for the visitation of hop-gardens in Mid-Kent, where workers will, in addition to individual dealing with pickers, hold services daily where practicable, and on Sundays nearly all day at their camps, during the four or five weeks of the season. I shall be glad of the fellowship of Christians in this service through prayer, Gospel books, and help towards workers' expenses. G. Gillingham.

Chalford, Glos.

Orphan Home, Walthamstow.

MANY of your readers, especially in former years, have given valuable help towards the work for children which I have had the privilege of carrying on for thirty-two years.

In 1894 we removed from Eastfield House to our present smaller abode, having here room only for twelve girls. Owing to lack of funds, caused by removal of many old supporters by death and otherwise, and various changes in the neighbourhood, I am sorry to say that the committee now feel it needful to close the Home, transferring the children to other hands.

I should be thankful for the prayerful interest of your readers that the will of God may be shown in this matter, and that if He permits this little piece of work to be discontinued He will guide me as to the future. I should be unable to undertake any financial responsibility or active labour, but would gladly give what strength I have in association with some Christian work.

God has given much blessing here in the past, and I feel sure the seed sown will continue to bear fruit in years to come. Mary Parsons.

Christian Police Association.

EXTENSIVE and varied operations for the spiritual, moral, and physical benefit of the police forces of the United Kingdom and abroad continue to be carried on by the International Christian Police Association, which has its central office at 7, Adam-street, Strand, London, W.C., Miss Catherine Gurney being one of the hon. secretaries. In the neighbourhood just named (at 1a, Adelphi-terrace) is the Central Police Institute, now reopened after much necessary expenditure in repairs, alterations, and renewals of furniture. Towards the expense thus incurred, and the maintenance of the good work which is being done in and through the Institute, Mr. John Cory has promised £100 if three other persons will contribute a like amount. The challenge has, thus far, produced *one* other promise. This house, so well situated for its purpose, has been the centre of a very real spiritual, social, and temperance work, classes and meetings of various kinds being held in it. Many a young man entering the force has here started on the right path, in a Christian sense; whilst, at the same time, men of all shades of opinion are freely welcomed, and attendance at any religious gathering is purely voluntary.

The Police Seaside Home at Hove and the Provincial Police Orphanage at Redhill must be dismissed with mention of the significant fact that the police themselves have contributed very generously to the support of the Orphanage. During the year 1896-97 they furnished no less than two-thirds of the whole sum required for this branch of the work. But the Northern and North-Midland police and constabulary finding the journey to Brighton too long and expensive, have often expressed the desire for a home in the North. Such an institution was secured some months ago by the purchase upon mortgage of a building known as St. George's College, with its grounds, at Harrogate. It is intended to use this for the accommodation of both police convalescents and orphans—thirty adults and between thirty and forty children. When the numbers increase a new Home can be erected on a portion of the estate. The cost of this latest undertaking, including alterations, repairs, and furnishing, will be £11,000, of which some £6,000 have been given or promised. Then the general evangelistic fund of the Association now needs the provision of about £300, if the work is not to be greatly restricted; and, in the words of Miss Gurney, "there are so many open doors, both at home and abroad, that we need to extend rather than to retrench."

International Difficulties.—A correspondent suggests that, in view of the international difficulties between Great Britain, France, and Russia, which on several occasions have assumed a grave aspect, Christians everywhere would do well, both in their private and public devotions, to pray for the rulers of these three nations in particular, that they may be constrained by God to maintain peace; and that their disputes, especially those concerning China, may be amicably settled without the terrible calamity of war.

Answered Prayer.

"Se a watch, O Lord upon my mouth,
Keep the door of my lips.—Psalm cxli. 3."

MOST of us believe that God is "able to save," even "to the uttermost." (Heb. vii. 25.) Few of us realise that He is also "able to keep" (Jude xxiv.), and therefore faith fails to lay hold on his unfailing power for present needs. An incident lately brought to my notice may, perhaps, help some "much afraid" to take courage.

A delicate lady had been obliged to undergo an operation under ether, and when without the power of self-control or conscious speech uttered many words which were afterwards repeated to her, and caused her much pain. She had complained that "God was cruel to send such suffering, that she had not deserved it—it was unjust—unkind—why should it be?—how could God be loving and yet punish without reason—she could not believe it."

My friend's relations tried to comfort her by saying that she was not to blame, since she did not herself know what words she uttered, but she was convinced that rebellious feelings must have been at the root of those rebellious words, and searched her heart before God, grieving over the thought that the doctors had heard a professing Christian utter feelings so contrary to what should have been hers.

Two years passed, and again the same ordeal had to be undergone. My friend prayed most earnestly and definitely that her lips might be kept by God during the time when she had no knowledge of what they spoke. She asked this blessing for his glory, somewhat in the spirit of Elijah (1 Kings xviii. 36-37).

When consciousness returned after the second operation she asked the friend who was with her what she had said. "Not a word, except to ask whether it would last much longer," and 'Thank you,' replied the young lady. "You were perfectly quiet and passive, 'The best of patients,' the doctor said."

With humble thankfulness L... realised how near the Lord Himself had been, and how He had carried her in his bosom when unable of herself to take one step in the right way.

All said that the difference in her behaviour on the two occasions was "very curious," and a person who heard her simple explanation remarked that "certainly prayer quieted the nerves." L... acquiesced, but felt that there was a sweeter, deeper bond of loving faith henceforth between her and her Lord. C. Maud Battersby.

Birmingham.—The Wesleyans are engaged in making preparations for an important mission, which will extend from October 13 to October 30. About twenty ministers, including the President of the Conference and Professor Davison, have promised to take part in the meetings. Arrangements are also being made in the same city for the annual meetings of the Primitive Methodist Sunday School Union and the United Kingdom Band of Hope Union.

Anti-Ritualistic Legislation.—Members of Parliament who are interested in the anti-Ritualistic movement (says *The Manchester Guardian*) appear to be very sanguine of giving legislative effect to their views next session. One or two of the strong Protestant members of the House have declined to ballot for an Anti-Ritualistic Bill because they are pledged to give precedence to other measures. Still, it is said that a considerable array of members are prepared to ballot, and in any case there is to be an active agitation during the recess in the interests of the proposed measure. The Government will have a very difficult problem to solve when the matter comes up in the House of Commons, as the strongest anti-Ritualists are undoubtedly to be found on the Ministerial benches.

The "Churches of Christ Conference" was held in London last week, under the presidency of Mr. J. Marsden, of Wigan. It was reported that there had been a considerable increase in membership during the year. Satisfactory reports were presented by the Foreign Missionary Committee upon the work at Yeh, Burmah, and upon the outlook in South Africa. The Sunday School Committee presented statistics collected from 142 schools. The number of scholars was reported to be 12,817, and the number of teachers 1352. It was decided to hold the Conference next year at Newcastle-on-Tyne, and Mr. L. Oliver was elected to preside over it. In connection with the Conference several meetings were held at which temperance questions were discussed.

Items of Interest.

Home.

Sir T. Lipton has presented a cheque for £100,000 to the Princess of Wales, to found the Alexandra Trust for providing cheap dining-rooms for the working classes throughout London.

Under the auspices of the West London Band of Hope Union a demonstration has taken place by permission of the Bishop of London in the grounds of Fulham Palace. There was a large attendance.

At the forthcoming Trades Union Congress at Bristol on the 29th inst., a motion will be proposed in favour of all firms entrusted with the printing of the Bible being required to pay trade union wages.

A grant of £10 has been made by the Worshipful Company of Leathersellers to the After-Care Association for Poor Persons Discharged Recovered from Asylums for the Insane; offices, Church House, Dean's-yard, Westminster.

This year's Hospital Sunday Fund is £5000 below the amount received last year. The Hon. Sydney Holland has remarked that begging for hospitals—in addition to the business of managing them—was almost intolerable. He thinks there ought to be a voluntary rate.

Mr. Justice North has sanctioned a widening of the objects of Hereford County College. The education will, therefore, be no longer exclusively "in strict conformity with the principles and doctrines of the Church of England." The object now is defined as "good, sound, and useful education."

Canon Body says that a change has come over missions. "Edification has become very much more prominent as the object of a mission than conversion. The parish clergy use missions as a means of raising the church life of their people, rather than of gathering in the ungodly. Missions are tending to become internal rather than external. I contend that the old form of mission ought to be reproduced."

SCOTTISH NOTES.

Professor Robertson, of Aberdeen Free Church College, has been appointed Examiner in Divinity by the University Court.

The Free Church Sustentation Fund for the first two months of the current financial year shows an increase of fully £1700 over the contributions for the same period of last year.

Rev. John Patrick, D.D., has been appointed Regius Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh, in the room of Rev. Dr. Charteris retired.

During July a tent for Gospel meetings was pitched at Ballochmyle, Ayrshire; Mr. John Ferguson was the evangelist. The meetings were very good; God has wrought some real marvels of grace.

The Bible-carriage in connection with the Ayrshire Christian Union is visiting the county during the summer months. The work is being carried on by two Bible Training Institute students from Glasgow.

Open-air meetings are being conducted at many of the Scottish seaside resorts. Very encouraging services have been held at Rothesay and North Berwick, large crowds gathering and evident signs following the Word preached.

Under the auspices of the Edinburgh Medical Missionary Society, a missionary loan exhibition recently took place. There were very many interesting exhibits. Several missionaries and others gave talks each day, and lectures, illustrated by magic-lantern views, were given. Nearly all the missionary societies were represented. The attendance was very good.

For some years past, during the month of July, several missionaries of the Glasgow City Mission have worked among the showmen, who gather in large numbers on the show grounds during the holiday season. Each caravan is visited. Open-air meetings are held on Sabbath evenings, and much interest is shown. Evidence has been given of spiritual good resulting.

The Hope Trust is doing good work in Scotland. This society was founded by the late Mr. John Hope for the furtherance of religious, temperance, and anti-popery teaching. During the past year 274,678 persons have attended lectures on Protestant subjects. A large number of the meetings have been held in the country districts of Scotland, one interesting feature being the attendance of young people. 160,000 copies of Protestant magazines are distributed each month.

Y.M.C.A.

A new association has been formed in Lisbon, and has already upwards of fifty members.

The English National Council of the Y.M.C.A. has accepted the invitation of the British Commissioners to prepare an exhibit for the Social Science Department of the Paris Exhibition in 1900.

Rev. Hugh Black, M.A., of Free St. George's, Edinburgh, has written a stirring booklet, at the request of the Scottish National Council of Y.M.C.A.'s. It is based on 1 John ii. 14, and entitled "To the Strong!" Arrangements are in progress for a wide distribution of the booklet among the young men of Scotland.

A former member of Cowcaddens branch, Glasgow, writes: "We have started, with the aid of Mr. Halliwell, of the Nyassa Industrial Mission, a Christian Association at Mandala for the young men and all who wish to come on Sunday afternoons. At our first meeting we had a splendid attendance, and look for more next time when it gets better known."

The City of Dublin Association is still actively engaged in trying to reach the men of the Irish metropolis, and during the summer months various open-air meetings are held in the Phœnix Park, where hundreds of Roman Catholics hear the Gospel of God's grace from week to week. Many have testified to the power of the meetings. The committee are looking forward with much pleasure to the visit of the British Conference in June next year, when they hope to celebrate their jubilee, being the oldest Y.M.C.A. in Ireland.

Association work in Belgium promises to make great developments in the next few years. The six small associations in Brussels (where there are 600,000 Roman Catholic inhabitants) have been merged into one large central institution, with now a building in which to carry on its work, and a general secretary in the person of Mr. J. Hughes, formerly secretary at Lyons. A similar move forward has been made in Antwerp, where a distinguished Flemish young man, master of several European languages, has volunteered for the general secretaryship.

The Zurich Y.M.C.A., which has its own building and a membership roll of 450, carries on special work for commercial men, for artisans, for waiters, for bakers, and for hairdressers. The Association has likewise undertaken an important work in the organisation of a Rifle corps, which meets only on week-days for its exercises. The Swiss law demands a certain number of shooting exercises yearly from every man qualified for the military service, and there are so-called "shooting societies" which always have their compulsory exercises on Sunday. The Y.M.C.A. deserves merit for the organisation of such a "shooting society," which is becoming more and more known and appreciated.

Foreign.

The Canadian plébiscite on prohibition will be taken on September 29.

Further outrages are reported to have been inflicted on the Armenians, eight villages having been pillaged by Koords.

An important addition has just been made to the British Museum in the shape of a large and priceless collection of weapons and implements from the Congo Free State.

From Beyrout comes the intelligence that on the occasion of the Kaiser's visit the Sultan intends to cede to Germany a port, or even a large tract of land, on the coast of Syria.

The proposed New Guinea concession to a syndicate has been discussed at length by the Premier of Queensland, who urges that Mr. Chamberlain should advise the refusal of the Royal assent.

The Soudan.—Eleven hundred refugees from Kordofan have arrived at Korti, on the Nile, among them being certain sheikhs, who came as a deputation to pray the Sirdar to occupy the country.

China.—A statement has been made in Parliament by Lord Salisbury regarding the reported strenuous efforts made by other Powers to obtain the command of the Yangtse-Kiang Valley. He said Sir Claude Macdonald had been instructed "to inform the Chinese Government that Her Majesty's Government will support them in resisting any Power which commits an act of aggression on China on account of China granting concessions to make or support any railway or public work to a British subject." The opposition of Russia to the granting of railway concessions in China to the British is vexatious, and the position created is said to be critical. The present issue is likely to decide the whole question of China's future.—Russia is said to be in possession of New-chwang, and the "open door" in North China is closed.—The Shanghai-Woosung railway is completed.—Hostility is being shown to the French on the south coast of China. Reinforcements have been telegraphed for, and money to build fortifications.

The War.—It is satisfactory to know that Spain sees no other way out of her present troubles than by accepting the inevitable. Yet her reply to the American peace terms is most pathetic. She "only accepts them because they are imposed on her by force." Cuba and Porto Rico are to be surrendered. In the Philippines she loses all but her suzerainty. Certain ports and coaling stations are to be ceded. America demands no money indemnity. The speedy cessation of hostilities may therefore be expected. As an assurance of peace, it is significant that the value of the Spanish peseta has risen considerably. Meanwhile the United States army in Santiago is in a serious condition through rapid spread of fever. A cable message reports: "The army is incapable because of sickness of marching anywhere except to the transports. If it is ever to return to the United States, it must do so at once." Success is therefore won at a great cost of human suffering, as well as actual loss of life.—Aguinaldo and his followers are afraid that America intends to abandon the Philippines, and have been assured that America's honour and justice can be trusted.

The Manœuvres on Salisbury Plain.

Miss Perks, of the Winchester Soldiers' Home, and a band of earnest workers, are with the troops on Salisbury Plain. The evangelists are laying themselves out to bring in souls as the Lord enables them, and they are full of praise for blessing. The social comforts of the soldiers are also considered, and they freely visit the Gospel tent, and use the reading and writing tables, also the refreshment counter.

Both officers and men encourage us greatly by kind and appreciative words, and it is most cheering to hear how many speak of the Winchester Soldiers' Home as their spiritual birthplace. We have opportunities of greatly extending our work should the Lord put it into the hearts of his people to send us funds. Many soldiers will shortly be parting from us for Khartoum: May the precious seed be sown in their hearts. We have opened a branch reading-room in the pretty village of Bulford. Miss Perks gives Gospel addresses to the increasing numbers that attend. Several Christian soldiers help us, being always ready to sing a Gospel hymn, and their words of testimony are very helpful. C.E.

The Stirling Tract Enterprise.

In the August number of the *British Messenger* there is a biographical sketch by the editor (Rev. Dr. Andrew, formerly minister of the White Memorial Church, Glasgow) of the remarkable founder of this institution, Mr. Peter Drummond. In August, 1848, Mr. Drummond was led to publish a tract bearing on the sanctification of the Sabbath, which had such an enormous circulation that he was induced to issue others, to the number of several hundreds. Now there are upwards of 5000 in the catalogue (including booklets and other publications), while 462,000,000 have been issued in all; and still the work goes on with evident tokens of the Divine blessing resting on it. Many believe that one reason why so much success has followed the Stirling Tract Enterprise is that its founder honoured the Lord's day. There is a good engraving on the front page of the *British Messenger*, taken from a family portrait. It is intended to hold a jubilee meeting in Stirling on the evening of Tuesday, October 11, to be addressed by (among others) Lord Kinnaird, Sir John Neilson Cuthbertson, Rev. Dr. Elder Cumming, of Glasgow, and Rev. Dr. John Smith, of Edinburgh.

Clifton Conference.—This long-established meeting of Christians falls to be held this year on Oct. 4-6. The subject chosen for consideration by the convener, Rev. James Ormiston, is "Faith"—its nature, its operation in the Christian life, and the household of faith. The theme is important in these days of revived ceremonialism and sacerdotalism. All particulars can be had from the convener, 3, Berkeley-square, Clifton, Bristol.

Burial Law Reform.—The report of the committee has now been published, and its recommendations are eminently conciliatory. It has long been a standing disgrace that the law referring to this matter should be so chaotic. It has been the cause of painful scenes by the grave side, and has been fruitful of scandals in the community, making the relations between Church and Dissent bitter and uncharitable. The Government, it is said, intend next session to bring in a bill dealing with the subject on the lines laid down in the report. If this controversy can be settled in an amicable spirit, one of the main sources of religious friction will be removed, and the way prepared for better relations among Christian churches and people.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Durham, who is suffering from the effects of over-work, will shortly leave on an extended holiday.

Dr. Sinclair preached on Douglas Head recently to a congregation of 20,000 in aid of the Lifeboat Institution.

The Bishop of Carlisle is gaining strength at Cortina, and hopes to start soon for England, travelling by easy stages.

The Church Missionary Society has accepted an offer to support a medical mission in Khartoum as soon as the way may be clear for it.

The Synod of the Province of South Africa has delegated the election of the Bishop of Grahamstown to the Archbishop of Canterbury, the Bishop of London, and the Bishop of Bath and Wells.

On Sunday last the Bishop of Newcastle returned thanks in his cathedral for recovery from an illness which seems to have been more serious than the public realised. He is yet to take complete rest for six or seven weeks.

The Bishop of Rochester has dedicated the memorial to the Duchess of Teck, which has been erected at St. John the Baptist's, Kingston Vale. The church is that in which her late Royal Highness worshipped for nearly twenty-five years.

Mr. Kensit is appealing for £10,000 annually to carry on the campaign against ritualism in the Church of England. He suggests that 10,000 Protestants should undertake to subscribe £1 annually so as to put the movement on a firm financial basis.

The Queen has approved the appointment of Rev. James Edward Cowell Welldon, head master of Harrow School, as Bishop of Calcutta and metropolitan bishop in India and the Island of Ceylon, in succession to Bishop Johnson, who has resigned for reasons of health.

The receipts of the East London Church Fund to July 26 were £10,010, that is to say £1565 in advance of last year's income to the same date. In the first six months of 1898 new grants have been voted to sixteen poor parishes, some of which have for years been patiently waiting for relief.

The Bishop of Mackenzie River is anxious to raise money for the stipends of four Church workers who can be stationed along the routes to Klondyke, and minister to miners and others on the road. The Bishop of Selkirk has been conducting services amongst the Klondyke miners this year.

The vicar of St. Peter's, London Docks, is one of the signatories to the document assuring the Bishop of London of the "dutiful and loyal compliance" of certain clergy with his lordship's directions as to the conduct of Divine service. Yet, as *The Record* points out, "the Holy Communion was celebrated in the style of the Mass, and, despite the rubric, there were no communicants."

Congregational.

During Dr. Parker's absence from the City Temple its pulpit is being occupied by Dr. Reuen Thomas, of Boston, U.S.A.

Principal Mitchell, of the Nottingham Institute, will preach at Carr's-lane, Birmingham, during the absence of the pastor, Rev. J. H. Jowett, on holiday.

Rev. Kenneth Mackenzie, of Tintwistle, near Manchester, is delivering a series of lecures bearing on Nonconformity in Tintwistle and the history of the chapel, dating back to 1688.

Trinity Church, Glasgow (Dr. Hunter), has purchased Ravenscraig Cottage, on the Inverkip-road, near Greenock, which they will utilise for a convalescent home for twelve children, with three adult attendants.

The fifty-first annual meeting of the Congregational Union of Nova Scotia and New Brunswick has been held. The new chairman of the Union is Rev. W. J. Minchin, St. John, and the next annual meeting is to be held at Sheffield, N.B.

Rev. W. C. Loosmore, pastor of New-road Church, Bury, who has accepted a call to Streatham Church, London, will commence his new duties on the first Sunday in October. It is proposed to build a new church at Streatham, and a site costing £4000 has been purchased.

Memorial-stones of a new chapel for the Carmel congregation, Morriston, have been laid. The building will seat 500, and the cost is estimated at £1500. Much of the preliminary work has been done voluntarily by members, who excavated the ground and assisted in quarrying the stone.

Rev. J. Morgan Gibbon, on leaving his church at Stamford Hill one Saturday evening, was surprised to find that an infidel lecturer had chosen the front of the building as a platform from which to enunciate his views. Mr. Gibbon challenged the accuracy of the man's statements. An animated discussion followed, resulting in the tables being turned, and an antagonistic crowd became a friendly one. On the following Sunday people were seen in Stamford Hill Church who had never been seen there before.

Baptist.

A new place of worship, to seat 350, is being erected in Stourbridge-road, Halesowen, at a cost of £1200.

£3100 has been received for the new Metropolitan Tabernacle in addition to the £22,000 from the insurance company.

During July seventeen baptisms took place at Rev. A. Streuli's church, Manchester, four of those baptized being deaconesses in training for foreign missionary work at the Star Hall, Ancoats.

The foundation-stone has been laid of a new church in Clarence-road, Grays (Rev. W. Winser). It will seat 300, and will cost between £800 and £900. At the rear will be a Sunday-school and vestries.

The congregation which has been meeting in the Forest-road Board School, Walthamstow, since October last have secured a freehold site in the Erskine-road, High-street, and a temporary iron chapel will be erected forthwith.

Beulah Chapel, Bexhill-on-Sea, "erected under the auspices of Mrs. C. H. Spurgeon, to the glory of God, and in memory of her beloved husband, C. H. Spurgeon," will be opened on Wednesday, Aug. 17. A meeting for prayer and praise at eleven; Pastor Thomas Spurgeon will preach at three, and Pastor Charles Spurgeon will preach at 6.30. On the following Lord's Day Pastor Charles Spurgeon will preach morning and evening.

Methodist.

The Bible Christian Conference has elected Rev. W. B. Lark president for the ensuing year.

The remarkable revival is still proceeding at Middlesbrough. Persons profess conversion at almost every service.

The oldest native Methodist preacher in China is Hu Bo Mi, who united with the Conference in 1860, and is still in the effective ranks.

Rev. R. S. Lee, of Donegal-square Circuit, has commenced a series of evangelistic services at Lagan View, a locality greatly resorted to in the long summer evenings.

The annual address of the Conference to the churches of Primitive Methodism states that, "after filling up the vacancies caused by deaths, resignations, and removals, we are able to report an increase of 1455. Our membership now stands at 195,727."

Mrs. H. Howard, a member of the Anglican Church, who has died in Blackpool, has bequeathed £1000 to the P.M. Missionary Society. She has made many gifts to the denomination, her sympathies having first been aroused by the consistent piety of her coachman.

"The Free Methodist College, Manchester," is the exact title at length given to the "Theological Institute," as it was formerly called. Rev. Thomas Sherwood was recently re-elected principal. Of the £20,000 raised for an endowment fund, £15,000 have been received, and £611 for interest.

The news of the safety of Rev. C. H. Goodman, of the Mendi, West African Mission (Free Methodist), has been confirmed. The telegrams, though meagre, indicate that he was actually stripped to be killed, but spared. He is the only male member of the mission who has escaped; all the others were butchered and thrown into a well.

Presbyterian.

Women students will henceforth be admitted into Carmarthen Presbyterian College.

In the Presbytery of Manchester the total amount raised for all purposes for the past year was £17,627, being an increase of £1600. A noteworthy feature is the very small amount of debt throughout the Presbytery.

Dr. Thain Davidson laid the memorial-stone of a hall which is being built for Presbyterian services at Wembley Park, London, by the generosity of Mr. T. J. Hamp, of Park House. The hall is expected to be opened before the end of the year. A church will be erected as soon as there is need for it.

Fallen Asleep.

En route for Klondike, Rev. WALTER GARNETT LYON, accredited chaplain from the Society for the Propagation of the Gospel to that advanced outpost.—At Marburg, Germany, Rev. HENRY ALCOCK WHITE, eldest son of the late Archdeacon White, of Grahamstown, South Africa, theological tutor of Durham University.—Mr. ROBERT HASELWOOD, of Norwich, in his sixty-seventh year, president of the Norfolk Congregational Union, and held a prominent place in the commercial and religious life of the city.—Canon CAREY HAMPTON BORRER, at Hurstpierpoint, Sussex, in his eighty-third year.—Rev. WILLIAM COOPER, of Glastonbury, who entered the P.M. ministry in 1835, and retired from full work in 1875.—MRS. FRANCES ANN DONES, for more than sixty years a member of Carr's-lane Chapel, Birmingham, in her ninety-second year.—Rev. WILLIAM WHITE, senior minister at Downpatrick, and the oldest Presbyterian minister in Ireland, at the age of eighty-four.—At Hoylake, Rev. H. W. B. CROZIER, who, in September, 1893, was inducted to the living of St. Matthew's, Edgeley, Stockport.—Mrs. BARROW, wife of Mr. S. Barrow, J.P., of Redhill, who has aided in the erection of several Baptist churches.—Mr. WILLIAM MEIKLE, deacon and treasurer of the Congregational church at Swanage, has died somewhat suddenly at the age of fifty-eight.—At Whitehead, Dr. STEVENSON, pastor of Botanic-avenue Reformed Presbyterian Church, Belfast, since 1859, at the age of eighty.—Mr. JOSEPH CREASEY, actively connected with Vines Church, Rochester, for forty-six years.—Rev. JAMES THOMPSON (Congregationalist), of Ruscombe, at the age of sixty-one.—Miss WILLIAMS, one of the oldest and most useful members of the Baptist Church at College-street, Northampton.—At Glasgow, in his seventy-eighth year, Rev. WILLIAM TULLOCH, once a prominent figure in the Baptist denomination, a most able and impressive preacher.—Mr. GARLICK, one of Pastor Thomas Spurgeon's former deacons at Auckland, New Zealand.—Very suddenly, from heart disease, Rev. ARCHIBALD FULLARTON, for many years chaplain of Greenock Prison.—In his eighty-second year, Mr. WILLIAM JEFF, of Edgbaston, who for many years conducted in Birmingham a Men's Early Sunday Morning Class for reading and writing.—Rev. Dr. JOHN MACLEOD, of Govan, at the age of sixty-six, a cousin of the eminent Dr. Norman Macleod, and of Dr. Donald Macleod, the Queen's chaplain.—Rev. DUNCAN MCINTOSH, for upwards of forty years pastor of the Back-street United Presbyterian Church, Dalkeith, near Edinburgh. — Mr. THOMAS NOBLETT, hon. sec. and treasurer of the Rustington Convalescent Home, Littlehampton, and trustee of the United Patriots' Benefit Society.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.B. G.H.M. A.C.H. W.J.L. C.N. A.J.C. H.J.P. C.Y. A.McP. R.C. H.C. J.G. J.T.G. A.T.P. J.A.W. A.K. D.D.T. F.A.G. E.H.K. H.F. S.W. W.C. J.A.J. W.J.D. G.K. J.G.G, H.T. E.S. E.B. H.E.T. J.R. J.L.S. J.R. E.A.E. P.F. S.A.C. H.J.E. E.M.G. W.L.H. M.H. L.J. J.H.C. Miss C. T.L.C. J.S.B. M.A.T. W.S. J.N. J.J. R.H.R. J.H. W.J. J.G. W.K. G.M.M. H.B. A.D. G.G. G.H.P. J.M.S. J.S.B. E.F.B.C. G.B.P. J.K. W.T.

APPLICANTS FOR TRACTS.—Rev. F. J. Pennock, 28, High-street, Stony Stratford; F. M. Mackenzie, 25, Carter-street, Princes-road, Liverpool; H. J. Booth, 3, Broughton-road, Owlerton, near Sheffield; R. Houghton, 17, Rackham-street, North Kensington; Rev. J. W. Atkinson, Claremont, Cawley-road, South Hackney, London; M. Shearman, 155, Caledonian-road, King's Cross; Richard Henry Roberts, 10, Alverne-buildings, Penzance, Cornwall; J. Green, 9, Florence-court, Edenderry, Portadown, co. Armagh, Ireland; Stanley Pearce, Temple-buildings, Albert-street, Nottingham; H. Bridger, 7, Adam-street, Strand (fishermen); William Green, 18, Lorne-park-road, S. Lowestoft.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

THE BOOK WORLD.

A LONDON CHURCH.

Dr. Samuel Kinns has made a world-wide reputation by his works in defence of Holy Scripture. Important features of "Moses and Geology" and "Graven in the Rock" were their easy style and their wealth of engravings illustrative of the text. These qualities also belong to his new volume, **Six Hundred Years**: or Historical Sketches of Eminent Men and Women who have more or less come into contact with the Abbey and Church of Holy Trinity, Minories, from 1293 to 1893, and some account of the Incumbents, the Fabric, the Plate, etc." (Library edition 15s. *Cassell & Co.*) Now, Holy Trinity, Minories, was a short time ago spoken of in the papers as a "doomed" City church; and as Dr. Kinns is its vicar many inquiries were addressed to him, not only as to the fate but also as to the history of the building. Hence patient investigations, which disclosed deeply interesting facts regarding men and things; and the fruits of these disclosures are given in this handsome volume, dedicated to the Duchess of York. Only four chapters of the seventeen relate directly to the church; the remainder are, strictly speaking, narratives suggested by circumstances connected with the district, and for the most part of more than local importance. In a word, the historic church is made the text for several entertaining chapters on topics at once curious and instructive. Among the chapters may be mentioned one on Sir Isaac Newton as Master of the Mint, one on the romantic story of the Duke of Suffolk and Lady Jane Grey, and one on the title "Fidei Defensor," which is shown to be borne by Her Majesty, not as conferred on Henry VIII. by Pope Leo X., but by virtue of an Act of Parliament. That Act was passed in the thirty-fifth year of Henry's reign, in open defiance of the Pope's bull and excommunication; and Dr. Kinns gives us a copy thereof in all the quaint spelling and diction of the time. The numerous illustrations, which form a miniature portrait gallery, are for the most part highly finished reproductions by photography of engravings preserved in the print room of the British Museum.

Messrs. Marshall Bros. are continuing the cheap re-issue of The Keswick Library series. **Hidden, yet Possessed** (6d.), a little book of seventeen chapters, by Rev. Evans H. Hopkins, has now appeared.

The Official Handbook of the Presbyterian Church of England for 1898-9 has been issued from the Publishing Office, 14, Paternoster-square, E.C. It is packed with information such as cannot but interest Presbyterian ministers and office-bearers, and may, in a way, prove of service occasionally to other Christian workers.

The latest issue of **The Animals' Friend** is somewhat reduced in size, but its contents are full of charm to those who consider "our dumb brethren." Those who realise the great influence for good of this monthly, with its attractive Children's Supplement, will be concerned to see that the appeal of the conductors for financial support is not made in vain. (2d., monthly. *G. Bell & Sons*).

The Investment of Influence. By N. D. Hillis. (*Oliphant, Anderson, & Ferrier.*) These thoughtful and thought-compelling chapters are devoted to "a study of social sympathy and social service." Many aspects of this far-reaching theme are treated, and always with a wealth of suggestive force and apt illustration. The literary style is delightfully crisp, and there are many evidences of erudite study and research. A book eminently suited for dipping into in quiet hours.

IN WHAT DO WE OWE TO THE REFORMATION? Bishop Ryle asks a great question, and answers it like the true Protestant that he is. We trust the pamphlet will be distributed broadcast, for it is calculated to do much good at the present time. (1d., or 6s. per hundred. *John Kensit.*)

A striking booklet on a subject of great importance is OUR THEATRES, AND WHY CHRISTIAN PEOPLE CANNOT GO TO THEM, by J. Forbes Moncrieff, with introductory letter by Frederick N. Charrington. We welcome a third edition, and trust it will be widely circulated. (*London, Dyer Brothers; Edinburgh, Andrew Stevenson & Co.*)

Mr. C. J. Thynne has issued in pamphlet form the speeches on the Benefices Bill recently made in Parliament by Mr. Samuel Smith and Sir William Harcourt. We trust many will read these pages, the facts of which will, we are sure, come to many as veritable revelations as to the advance of Romish teachings and practices in our land (2d.)

Recent educational publications by *Sir Isaac Pitman and Sons* include: THE TOURIST'S VADE MECUM, or French Colloquial Conversation, with vocabularies, tables, etc., and the exact pronunciation of every word (1s.); THE POPULAR GERMAN READER, No. 1, containing a translation of "My Child-Wife" from Dickens's "David Copperfield", and HIER UND DA, a collection of wit, humour, and satire, with other interesting items in English and German (6d. each).

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*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

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London Missionary Society—M.A.E.	5	0	0
Nestorian Orphanages (Deacon Abraham)—Alpha	0	5	0
Paris City Mission—Alpha	0	2	6
Victoria Industrial Home, Rome—Alpha	0	5	0
Tibetan Pioneer Mission (Miss Taylor)—Sales, per Miss F., £3 16s. 6d.; Miss M., 5s.	4	1	6
Zenana Bible and Medical Mission—M.A.	0	5	0
Armenian Sufferers' Relief—Lela, 5s.; M.A.E., £10	10	5	0
Mr. H. Eliot Walton to S.A.—M.S.	2	0	0
Miss De Broen's Work, Paris—F.R.	0	10	0
British and Foreign Bible Society—M.A.E.	20	0	0
St. Giles Christian Mission—H.B., £3; (*Holiday Fund*) E.P., Blackheath, 5s.; Home, 5s.; T.W.F., 5s.; (*Children's Holiday Fund*) A Lover of Children, 5s.; J.G.H., 5s.; (*Convalescent Seaside Home*) A Tenth, 5s.	4	10	0
Mrs. Meredith's Institutions (Palestine and Lebanon Nurses' Mission)—F.R., 10s.; (*Prison*) E.F.H., £1; M.A., 5s.	1	15	0
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Field Lane Ragged Schools (Day in Country)—F.R.	0	2	6
London Medical Mission (Endell-street)—H.B.	1	0	0
Aldershot Mission (late Miss Daniells')—H.B.	2	2	0
Miss Weston's Work, R.N.—H.B., £2 2s.; M.A.E., £5	7	2	0
Scripture Readers' Society, Ireland—H.B.	2	2	0
"The Christian" Tract Fund—H.B.	0	10	0
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Dock Labourers' Mission—H.B.	1	0	0
Mr. Chas. Cook's Work, Hyde Park—H.B.	1	0	0
Tramcar and Scripture Text Mission—H.B.	0	5	0
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The Lord's Day Observance Society—H.B.	1	0	0
Winchester Soldiers' Home—H.B.	2	0	0
Church Army—H.B.	1	0	0
Rev. T. Connellan's Work—H.B.	1	0	0
Miss Macpherson's Home of Industry—H.B., £1; M.A., 5s.; (*Widows*) L.E.B., 5s.	1	10	0
Friedenheim Home for Dying—H.B.	2	0	0
Church Association—H.B.	2	0	0
Salvation Army—H.B.	1	0	0
Keswick Campaign—H.B.	1	0	0
Mildmay Mission to Jews—Cs.	1	0	0
London Samaritan Society—F.R.	0	10	0
Miss Mason's Homes of Rest—Cs.	1	0	0
Miss Meredith Brown's Factory Girls—Cs.	1	0	0
E. London Training Institute (South America)—Cs.	1	0	0
London Jews' Society—A.W.W., 5s.; (*Ghetto, Rome*) Cs., 10s.	0	15	0
Homes Aged Christian Blind, Crouch Hill—Cs., £1; M.A.E., £10	11	0	0
Connemara Orphanage—Cs.	0	10	0
Kirlew Testimonial Fund—W.S.T.	1	1	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Metropolitan Tabernacle Rebuilding Fund—A.M.B.J.	0	10	0
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Mr. Fegan's Homes—F.R., £2; (*Holiday Fund*), W.A., 5s.	2	5	0
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Gratuitous Circulation of The Christian—G.S.W., 3s. 6d.; (*Tramway Men*), C.E.T. 5s.	0	8	6
Ragged School Union—F.R., 10s. 6d.; (*Holiday Homes*), N.K., 2s.; (*Cripples' Holiday Home*), E.G.F.C., £4; Mrs. J.C.B.P., 10s.; M.A.E., £10; (*Day in Country*), N.K., 2s.; F.R., 2s. 6d.	15	7	0
Flower Girls' Mission—F.R., 5s; (*Blind and Crippled Children's Holiday*), A.C., For His Sake, £1	1	5	0
Sick Children's Holiday Fund (Mrs. Routh)—F.A.E.	0	2	6
Scripture Gift Mission—N.R.	0	5	0
British Jews' Society—Newport (I.W.), 5s.; Miss M., £1	1	5	0
R. N. Mission to Deep Sea Fishermen—M.A.	0	5	0
Rev. J. W. Atkinson's Work (Children's Holidays)—A.W.W.	0	1	6
South-East London Mission—M.S.	2	0	0
Total	£206	16	0

[ADVERTISEMENTS.]

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JAMES ATKINSON, Secretary.

SCRIPTURE TEXTS.

For Mission Halls, Hospitals, &c. A list of these Large Type Texts, Printed in blue ink, size 31in. by 20in. (seventy different Texts, 3d. each), will be sent on application to the Publishers, Morgan & Scott, 12 Paternoster Buildings, E.C.

A PARIS SHELTER.

The Salvation Army has opened in the Rue de Chabrol a

NEW SHELTER FOR MEN,

accommodating nearly 300 nightly, where a clean comfortable bed, with facilities for washing and mending, will be supplied for 1½d., and where everything will be done to lead those sheltered to the living Christ.

£400 IS URGENTLY NECESSARY

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BIBLE STUDENTS, EVANGELISTS, and CHRISTIAN WORKERS generally should write to MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C. for CATALOGUE of their BOOKS, Tracts, Leaflets Hymn Sheets, etc.

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Contributions may be sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, or to Mr. JOHN A. GROOM, Secretary of Watercress and Flower Girls' Christian Mission, 8, Sekforde Street, Clerkenwell, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Bouverie House,
Salisbury Square, London, E.C.

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Remittances to be sent as above. Postcard should be enclosed for receipt or extra stamp to cover postage of same.

Notes and Comments.

THERE is no more important effort of an evangelistic kind at this season of the year than Gospel work among hop-pickers. The great majority of these lowly toilers come from our poorer city districts, where the religious influences brought to bear on them have much to contend against. In the country, away, from the seductions of the public-house, they are more open to approach, and many in past years have been the subject of deep impressions, if not of converting grace. We would invite our readers to show practical sympathy with this excellent movement, in which many earnest workers are now taking a part. We should be glad to distribute among those workers any sums entrusted to our care.

Despite ceaseless vigilance, and notwithstanding every precaution, errors will creep into printed matter. Through all the stages of type-setting and correction Dr. Pierson's Keswick address in our last issue was, at least, unimpeachable as to its opening sentences, in which Holy Scripture was quoted; but when the paper appeared we were dismayed to find confusion introduced into the memorable utterance of the great Apostle: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The pain which the transposition of words caused to readers of the paper was, it is needless to say, our own in a poignant degree.

A paragraph appeared on this page in our issue of August 4 referring to the "weary pastors in country towns and villages who would greatly enjoy a visit to London as a holiday, and be set up for future work by making a round of its institutions and seeing something of its religious life." We suggested that Christian residents in London might facilitate such visits, and we are glad now to mention that a correspondent has written expressing the pleasure it will give her to act on that suggestion; she offers her house in Battersea, opposite the Park, and is willing to lend it to any well-recommended minister or other Christian worker, with small family, who will bring their own servant. Letters addressed "W., care of The Christian Office, 12, Paternoster-buildings, E.C.," will be forwarded to the friend making this generous offer.

Another correspondent, Mr. J. C. Rogers, of the London City Mission, writes to say that he will at any time be exceedingly pleased to conduct such visitors to London over the East and Northern districts, with the Christian effort of which he has long been familiar. Mr. Rogers may be addressed 3, Pearl-road, Walthamstow.

Men of character, ecclesiastical or otherwise, ought not to lend their names to float companies or resuscitate businesses of which they know nothing. Inexperienced persons ought not to invest in any company or business without the advice of some disinterested and thoroughly reliable man who understands that about which he gives counsel.

Christians are to come out and be separate from the world. But they are not to be separate from one another. The Lord Jesus, in his last great intercession, prayed that they all may be one—"as Thou Father art in Me, and I in Thee, that they also may be one in Us." "In one Spirit are we all baptized into one body"—"the Church, which is his body, the fulness of Him that filleth all in all." "The Gentiles...fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel."

Any attempt to gather together certain members of the body into a "league," or "union," within the Church, but separate from other members of the one body, on the ground of holiness or fulness of the Spirit, is a departure from the truth of the Gospel. The Apostle warns us of the possibility of building on the one foundation, either gold, silver, precious stones, or wood, hay, stubble. But he does not attempt to separate the one class from the other, nor encourage the former to differentiate themselves from the latter. He looks that "the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Judge nothing before the time. Those who think themselves or others to be virgin souls, who shall be an election out of the elect Church, may remember that the elect of the elect are they who "think others better than themselves."

An agnostic clergyman writes to the editor of *Truth*, asking for advice in what he calls "a dreadful dilemma." He feels that it is dishonourable to go on preaching what he does not believe, but he is in doubt whether he ought not to do so in order to support his wife and children! Apparently there is no Home for Doubting Priests, no Asylum for Agnostics, into which the pervert can be received. Leaving this, however, we cannot but admire the robustness of *Truth* in insisting that the revenues of the Church were not intended for the maintenance of agnostic clergymen, and especially in adding:—

> The early martyrs, whose blood was the seed of the Church, never seem to have shown any great anxiety as to what was going to become of their wives and families. I almost think that the teaching of Christianity itself forbids undue anxiety on that score.

The war between Spain and America is practically over, though the preliminaries of peace alone are signed. The issue was clear from the beginning. Spain's colonial empire has disappeared, and she is left with a brood of home problems to deal with that seem well-nigh insoluble. Seldom in the whole range of history has the glory of a great nation passed away more entirely within two or three centuries. It is a sad lesson of what corruption, vain-glory, and Roman Catholicism can do to bring a mighty people to the dust. Of nations, as well as individuals, is it true that "whatsoever" it "soweth, that shall" it "also reap." The saddest point of all is that the eclipse of Spain was the one hope of progress for her dependencies. Cuba, it is generally hoped and believed, will presently begin a new career of liberty and enlightenment under the ægis of the United States. The world will watch with solicitude at the way that nation will fulfil the responsibilities it has taken upon itself.

Now that the outlook of peace with America is so bright, we may look forward to advance in the growth of Evangelical Christianity in Spain. If only Protestantism in that priest-ridden land had a free hand its success would be assured. We must not suppose, however, that the light of Gospel truth is utterly extinguished. In the entire country to-day there are fifty-six Protestant pastors, thirty-five evangelists, and 116 places for public worship. The number of regular communicants is 3442, and regular attendants reach 9194. These may seem very small numbers for the whole of Spain. It is certainly a day of small things for Protestants as yet. But the seed is there—it only needs to be allowed to grow. The light is there if its shining be not hindered. Besides various forms of personal work, there are Protestant periodicals—*El Cristiano*, *La Luz*, *El Evangelista*, *El Heraldo*. There is also a review known as *La Revista Cristiana*, and a pictorial publication for children called *El Amigo de la Infancia*. All this is full of encouragement for the future. Only let the Gospel of the glory of Christ have free course, and Spain will again be heard of amongst the progressive nations of Europe.

The appointments of Dr. Welldon to be Bishop of Calcutta and of Mr. Curzon to be Viceroy of India have attracted a great deal of attention. Dr. Welldon's has been received with general satisfaction. He will be a great accession of strength to the religious world of India. Christianity there is in the midst of a great crisis, and is face to face with a great opportunity. In every Church there is a call for great leaders whose strength is tempered with wisdom, and whose zeal for the Gospel is matched by broad and firm statesmanship. The awakening of India, which is fast spreading, must be completed by its evangelisation. Our responsibility towards our vast dependency includes the duty of lending it the services of our finest intellects and most consecrated religious souls.

The appointment of Mr. Curzon is one of much importance. For so august a position the most qualified man England contains should ever be selected. Mr. Curzon seems to be more qualified for the Viceroyalty than some of his predecessors. He has been an observant traveller in India and Asia generally. He has written at least three books which display an intimate knowledge of Eastern affairs. To rule over three hundred million Asiatics is a splendid, but most difficult, position. Two great questions will especially tax Mr. Curzon's statesmanship and resolution—finance and mili-

tarism. India ought to be more economically governed, and the heaviest, the most unnecessary, and even dangerous of her burdens is her too great native army, which necessitates a great European one. Certainly Mr. Curzon will have the sympathy of the whole country with him, save, perhaps, a small faction, if he acts on the noble words he once spoke :—

I believe that the security of our frontier rests not upon the number of battalions we place there, but upon the individual character of the men whom we choose. It is a question not of cannon, but of character.

It matters nothing our holding India and the Far East unless we do so to be of some use to the millions of people who live there, and we can only serve them by means of good men.

The Church Times complains that Dr. Welldon has not delivered a very definite message at Harrow—that is to say, he has not been sufficiently "Catholic." But it hopes that he will change for the better.

In face of gigantic systems of error mere opinions disappear and theories vanish, and in the stress of the conflict with heathenism Catholic principles are developed in the most unlikely soils. And since Dr. Welldon makes many sacrifices in accepting an Indian bishopric, it is not unlikely that he will perforce go further, and develop the dogmatic principles without which Christianity is powerless to contend against the cultured heathenism of India.

Facing the evils of heathenism does not always lead missionaries to adopt a more pronounced "Catholic" creed, but just the opposite. The simplicity that is in Christ has been found on foreign shores by some who went forth as the apostles of a Church. So it was with Mr. R. Lecomte, who went to Africa and the East. His observation of the life and labours of Protestant missionaries, of the strict conscientiousness of Protestants with whom he came into contact, and, finally, his own study of the Bible, turned him away from the superstitions of his youth, and brought him into light and liberty. He says that it is impossible to remain a Catholic if one reads the Bible, and it is his present intention to return to Africa as an Evangelical missionary.

The activity, enterprise, and skill of the Roman Catholic Church in pushing its work is as remarkable in heathen lands as in old countries. It may leave to other men the dangerous work of first encountering the ferocity of savages, but once a footing has been gained by them it is not slow to come and use it. The case of New Guinea is one in point. Using the advantages gained by the labours of Evangelical believers, and sheltering itself under the British flag, it is now firmly established on the coast, having an archbishop and several fathers on its staff there, besides a large number of priests, brothers, and nuns. They will belie all their Church's past history if they do not devote attention to proselytising the converts made by other and earlier workers rather than to the evangelisation of the heathen.

The severest blow yet struck against the Stundists has been dealt by the new Russian Minister of Public Instruction, M. Bogoliestoff. He has decreed that their children will not be permitted to remain in the national schools if they do not regularly attend the religious instruction prescribed for "orthodox scholars." This will force their parents either to comply or to declare themselves as conscientiously opposed to the teachings of the Church. This is an unpleasant dilemma, and it is foreseen that the regulation will have far-reaching consequences on the future of Evangelical religion in the country. To oppose the orthodox faith being an act of heresy, Stundists who value their children's religious education too much to be silent under this imposition will be more than ever open to persecution. They will need all their heroism to meet this trying test of fidelity.

While we are occupied casting stones at Spain for her superstition and ignorance, we would do well not to overlook the recent revival of Romanist pilgrimages to the idolatrous shrines which yet remain in our midst. Hastings Castle has been made the scene of a second "doll's show," as an indignant, protesting onlooker described it, local Romanists and a contingent from London visiting in state the "Shrine of Our Lady" in the ruins on West Hill. This may attract the crowd, but it is well that we should see beforehand to what a level the Pope's religion can reduce enlightened Englishmen. And in Canning Town, on Sunday, a function took place in which a statue of the Virgin Mary was paraded through the streets by a group of girls dressed up as French peasants, escorted by thurifer, cross-bearer, acolytes, altar boys, brass bands, and local priests in cloth of gold vestments. But such is the length to which the Anglican Ritualists now go that, as the newspaper report does not say to which camp this display belonged, it is at first sight difficult to know whether to set it down as Romanist or nominally Anglican.

The crusade against Romanism is by no means inactive during the holiday season. Mr. Kensit's intention to make no further protests until the first Sunday in November places no restraint upon the Press. It is now the occasion of *The Daily Graphic* to help to swell the rising tide of indignation against the anti-English innovations of the High Church party. A series of illustrated articles will appear in the pages of this enterprising contemporary; one of them has dealt with the celebration of High Mass at St. Alban's, Holborn. The illustration itself is effective. There seems little or nothing in this portraiture to distinguish the procession from any which might be witnessed in a Roman Catholic country at any time. But the letterpress description goes into minute details :

At the eleven o'clock celebration—or High Mass—half a dozen candles on the altar are lit by an acolyte, and the clergy—a deacon, sub-deacon, and priest—on entering the church are preceded by a surpliced choir and by acolytes in scarlet cassocks, one of whom swings the incense. On reaching the altar the priest censes it, and the service proper then begins. The sign of the cross and genuflexions are of frequent occurrence, the latter being particularly noticeable at the words "and was incarnate by the Holy Ghost" in the Nicene Creed, on account of its pronounced nature. In the "General Confession" the beating of the breast takes place, as with Roman Catholics when the words "mea culpa, mea culpa, mea maxima culpa," are uttered.

This is quite enough to brand the service as Romish.

The progress of "Catholic" doctrine in the Church of England may be gauged from the following prayer used by the Bishop of Rochester at the dedication of the Duchess of Teck's memorial at Kingston Vale—a reredos and windows in the apse of St. John the Baptist's Church :

O Father, remember thy servants and handmaidens which have departed hence in the Lord, especially thy servant whom we remember this day. Give them eternal rest and peace in thy heavenly kingdom.

This departure from Scriptural usage in praying for the dead does not seem to have been noticed sufficiently in the newspapers to please the *Church Review*, which calls attention to the fact and seems to rejoice in the proof which it affords of the spread of Romanist views on the subject.

The following letter appeared in *The Times* last week, and tells its own tale :—

Sir,—I send you the enclosed letter in the hope that you may insert the following passage referring to an extraordinary agreement which seems to have been arrived at by the great railway companies in Christian England.

"With reference to the meeting at the Castle on July 30, my superintendent now writes :—

"'I have submitted this matter to our London people, and am instructed that, as the meeting is for religious purposes, we cannot agree to any reduction in fares.'"

"This is consequent on an agreement between all railway companies that no reduction is made to parties attending any conference or meeting."

The railway companies issue cheap tickets to parties attending wakes, revels, race-meetings, and such-like gatherings, and refuse them to people wishing quietly to attend meetings in furtherance of religion. And this is a Christian country!—Yours faithfully, A. Perowne,

We have called attention to this matter before. It is almost incredible that such a resolution should have been agreed to by the directors and managers of *all* the English railways. To expect special privileges for those who wish to attend religious gatherings may be, perhaps, unreasonable; but to debar them from such favours as are accorded to pleasure-seekers of every class and grade is an insult to the better nature of the British nation, and constitutes a shameful grievance. Cannot Christian shareholders move in the matter?

The Convention at Keswick.

THIS movement has continued for three-and-twenty years with increasing interest, from year to year clearing itself from dubious statement, and becoming a luminous exposition of the Gospel in its relation to the saint. It has therefore established its claim to represent a vital element in the Christian life of the nation.

While one portion of the Church of England is becoming more and more conformed to Rome, the portion represented at Keswick is becoming more and more Evangelical and evangelistic. The Low Church had fallen into a dead moderatism, but the revived energy which originated in the Oxford Convention has created a new Low Church, which tends more effectually than direct opposition to neutralise the sacerdotalism and sacramentarianism rampant among us.

But the Church of England element, though predominant at Keswick, is not exclusive. Several of the Nonconformist denominations are represented on its platforms here and elsewhere. It is a spiritual force which elevates and simplifies the conception of Christian life, and tends to do away with the false and paralysing distinction between Christians and Christian workers, and makes it to be understood that as a living fish swims against the stream, so a living Christian shows his faith by his works.

Christians, young and old, hungering and thirsting after righteousness, throng to this great gathering and to its many offshoots throughout the country. In other lands, also, the same spirit is seen. In France, Italy, Germany, Switzerland, similar meetings have come to stay. Missionaries at home on furlough find here deep enjoyment and spiritual food.

It would seem that pastors could not afford to remain in ignorance concerning a movement exercising so evident an influence on their flocks; nor does it appear desirable that secretaries and directors of missionary societies should fail to acquaint themselves with a movement which is quietly revolutionising the inner life of many on the mission field, and of more who are likely to become missionaries.

A general would certainly inquire into the cause of any effect produced upon the ways and habits of his soldiers; and those having the oversight of soldiers of the Cross ought to know much more about the conventions for the deepening of spiritual life than many of them appear to do.

Threefold Leprosy.

THE following thoughts on certain portions of Leviticus xiii. and xiv. are not, except in a somewhat wide sense, to be considered as expository. They are rather illustrations of the marvellous adaptability of Scriptural thought and language to the spiritual and social conditions of every time.

The leprosy against which the Divine law guarded Israel was threefold. Persons, garments, and houses were alike subject to its attacks. We to-day are plagued by the moral leprosy of sin in exactly corresponding spheres. There is leprosy in the individual soul, leprosy in the body, which is the garment of the soul, and leprosy in the social state.

For the leprosy of the body (ch. xiii. 1-46) the sufferer was to go to the priest. But he did not go for healing! The priest was to look on the plague, and if definite signs were present was to pronounce the man unclean at once. If the appearances were uncertain the unhappy suspect was to be shut up for a period of seven or fourteen days, and then finally pronounced clean or unclean. "The priest shall look on him and pronounce him unclean" (*v.* 3). The man would never forget the moment, the words that at one blow cut his life in twain and planted a deep gulf between him and the hopelessly longed-for past. Are there not those among us upon whom the law has "looked"? The law of truth, bright with the lightning of Sinai, has gazed upon us and pointed out our hidden leprosy to us, and as it seemed to the whole world. We had suspected it ourselves at times, and the suspicion had bred in us a vague uneasiness; but lo! as soon as we saw that the whole truth was known to God we could no longer disguise it from ourselves. It is well for those who, from a condemning law, turn to a healing Saviour and hear his voice say, "I will, be thou made clean" (Mark i. 41).

"The garment also that the plague of leprosy is in...shall be shewed unto the priest" (Lev. xiii. 47-49). There is but one court of justice, and only one judge sits there. The infected garment must be brought to the same judgment as the infected person. How

IMPARTIAL IS THIS DREAD DISEASE.

Not content with destroying the body, it seizes on the garment. The effects of sin are not confined to the soul. The soul's garment feels the plague, and shows many a visible sign of it. Therefore it, too, must be brought into judgment. There are but two ways of dealing with the infected garment. It must be washed, or, if that be not effectual, it must be burnt with fire. "Such were some of you," said Paul to the Corinthians; [ye were leprous in soul and body], "but ye are washed" (1 Cor. vi. 11). Also our Lord said, "Now ye are clean through the word which I have spoken unto you" (John xv. 3). The Word of God is the fountain of pure water. Oh, to know more of its sanctifying effects. For want of this many sleep, and many will suffer loss in the day of the Lord, being saved as by fire.

A third sort of leprosy is spoken of in ch. xiv. 33-53—leprosy in the walls of a house. Of many states, peoples, governments, and churches it must be said, "There seemeth to be as it were a plague in the house" (*v.* 35). You can find no fault with the architecture of the house; the constitution of the Church or State is admirable in theory, *but* "there seemeth to be as it were a plague in the house." Leprous states abound, and they are the plague-spots of modern civilisation. With most of them the stone-extracting and mortar-scraping process has been, or is being, tried.

An unpopular ruler is got rid of and a new favourite, fresh from the democratic quarry, put in his place; and men gaze at the patched up edifice as though they thought it would last. Mortar, in the shape of some old abuse, festering badly enough probably, is scraped off by bucketfuls. Men are nearly choked with the dust, but still they cheer. Yet the plague spreads; it is the fretting leprosy of unforsaken sin. What a solemn warning is *v.* 45 of the ultimate doom of leprous states: "He shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place."

There are spots in all our houses, in individual life and heart as well as in Church and State. Oh, to have these not only diagnosed but cleansed. Let us bring them to the light, and having judged them, turn to Him who alone can work a cure, who "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). H. D. V.

Honey out of the Rock.

By Rev. T. L. CUYLER, D.D.

THE traveller through the wildest regions of ancient Palestine was sometimes surprised by coming upon a thrifty olive tree growing on the scanty earth that covers the flinty rocks. Or in the clefts of the rocks he would find a busy colony of bees; and the comb would be dripping with the delicious outflow of wild honey! All the more welcome to him would be this liquid sweetness because found in an *unexpected place*. Bare, bald, bleak rocks may furnish a perch for eagles or a nestling-place for wild conies; but golden wheat never waves over them, nor does the vine mantle their rough cheeks with purple clusters. Yet out of these very rocks came the luscious honey-comb; and out of their crevices grew the fruitful olive-tree! To these facts the song of Moses refers—in the book of Deuteronomy—when he says that the Lord's people shall "suck honey out of the rock, and oil out of the flinty rock."

Beautifully does this fact in natural history illustrate how the Christian often finds *rich blessings in unexpected quarters*. No season may be so honey-yielding and oil producing as the flinty days of adversity. At such times his religion is more prized, and the things of earth lose their lustre. When earthly cisterns dry up, and earthly treasures vanish, the soul finds in Jesus a truer possession and a sweeter satisfaction. The honey-comb does not fail. All precious graces—the godly contentment—the sense of assurance in the Beloved—fellowship with the Comforter—hopes of Heaven—all these flow forth from the inward union with Him who is the fount-head of the life everlasting. A believer, with the Bible in his hand and the Saviour in his heart, can, even in the seasons of sharpest trial, draw "honey from the rock."

How wonderfully God discovers to his people their perennial comforts and consolations in the flinty places of sore troubles and bereavements! Do we lose our property? Then we go up to our Divine treasure-keeper, and inquire after our soul's investments and find that they are all safe. Do our fair-weather friends drop away in the dark days of adversity? Then we draw up closer to Him who saith, "I will never forsake thee." Do we bury up under the turf the darling of our crib, or the sweet-voiced wife that filled home with heart melodies, or the dear old mother whose arm-chair was next in sacredness to our family altar? Then our thoughts fasten more closely on that Homestead beyond the clouds into which the spoiler never enters. The unseen things become visible. Christ becomes nearer and infinitely dearer. Prayer takes stronger hold on the promises. Faith has a clearer vision; and life becomes more disentangled from the harassing worries and absorptions of worldliness. Probably we were very loth to be driven away into these

ROCK REGIONS OF TRIAL.

We prayed to be kept out of them; for there is not a living Christian—even the best of them—who covets affliction. But when we were forced into the flinty places of adversity or bereavement, how delicious was the honey which faith drew out of the rocks!

What a happy thing it is for us that we cannot choose our own lot! What awful blunders we make when we think that the most desirable places are the rich alluvials of abounding prosperity—and the best days are the cloudless days, and the best air is the soft vernal air of worldly success and popularity! Do we ever ask God for a hurricane? Yet many a hurricane of trial has driven a sinner to Calvary, and many a backsliding Christian back to his forsaken post of duty. Do we thank God for a deluge? Yet stubborn hearts have been softened and barren lives have been made fruitful by such downpours. Very much of the choicest, purest, deepest, and strongest portions of a Christian's character has been engendered in those seasons when worldly friends were pitying him or condoling with him. If angels could speak they would congratulate him.

He who orders our pathway into regions of trial conceals the honey-comb for us in the rock, and makes the oil olive to grow out of the flinty clefts. My fellow pilgrim, instead of listening to the murmurs of unbelief, listen to the music of the promises; instead of complaining at a hard lot, seek for the honey that lies hidden within it. Selfishness chooses velvet paths and flowery meads; but where Jesus puts you He goes there with you. He can make desert-places blossom with roses. This life will look very different when you study its geography from another world. As you look back upon it from the realms of glory, no portion of your earthly pilgrimage will appear to have yielded such unexpected mercies and benefits as those days of trial when you drew honey out of the rock, and oil out of the flinty rock.

Medical Mission Work in Ceylon.—In a letter from Manepy, Jaffna, Dr. T. B. Scott relates the serious illness and recovery of his little boy. He continues: "All the churches made his illness a special matter of prayer. We are told that even in the heathen temple at Manepy, and also at Nellore, the priests offered prayer to 'Swami.' This shows that, whatever their attitude to Christianity, their antipathy does not extend to the medical missionary. From both of these families of priests we have had patients." The work of 1897 was considerably larger than that of 1896, and noticeably so in the number of hospital patients.

Paris Exhibition, 1900.—In view of this fixture an interesting society is being organised by Mlle. Irène de Bouimistroff, of Riasan (Russia). It has for its object the formation of an ethical section, in which an endeavour will be made to illustrate the influence of Christianity upon the arts and sciences. The society will publish what may be called a reasoned catalogue of operations in the spirit of Christianity, and as it will give biographical notices of persons who have been distinguished for their good works it will furnish materials for a universal history of moral progress. Communications to Mlle. Bouimistroff may be addressed to the care of the Society of Women Workers, 59, Berners-street, Oxford-street, London, W.

*Something—Nothing.**

By PREBENDARY WEBB-PEPLOE.

EVEN in the hope that we may be endued with power, and be conscious thereof, we uprear a barrier, an obstacle between ourselves and blessing, and interfere with the current of grace so that it cannot flow into us. To be conscious of power means satisfaction; and as a starting point for blessing we are driven back to the truth expressed by the Apostle in Gal. vi. 3: "If a man think himself to be something, when he is nothing, he deceiveth himself." This is a truth so self-evident, so far as the words are concerned, that one is almost tempted to smile at the very idea of the Apostle giving expression to it.

Of course, it stands to reason, as we say, if a man is really nothing and thinks himself to be something, he must inevitably be deceiving himself. No man who ever thought himself something would believe that he is nothing; and it is because men are believing themselves to be something that the Apostle has given expression to this remarkable truism, in order to bring confutation and conviction to the souls of those who imagine themselves to be something. The questions that meet us are—(1) Who is nothing even while he thinks himself to be something? and (2) How is it possible that a living man should be nothing?

To begin with, let us remember what is meant by the doctrine of substitution. The Gospel is a revelation of substitution; and because that Gospel approaches us as sinners, every man, when he realises anything of the doctrine of substitution, commences by accepting

CHRIST AS HIS SUBSTITUTE

before God, his substitute in the eyes of the law and in regard to the penal consequences of sin, in the acceptance which God gives to the sinner in the Beloved. All this brings peace and rest to the soul, when a man apprehends that he is indeed a lost sinner and Christ Jesus has taken his place in regard to punishment, and gives the sinner his own place in regard to acceptance. And herein we see a real satisfaction, a real assurance of peace, and provision for ever in regard to our soul's eternal wants. But these point to the past and the future rather than the present.

We thank God that Christ Jesus has taken the place of the sinner, that the law has been satisfied, and God can be well pleased with the guilty; and we joyously look on to the future with its eternal heaven, because Christ Jesus is at God's right hand, and in Him we are supplied with endless glory. But there is the intermediate space of the life that now is, and the question is—How shall men behave to-day as saints of God? And the question arises whether substitution does not really mean something more than that One has taken my place in punishment and given me his place in the glory of God; and I humbly believe that until we see that substitution involves Christ taking my place now, we have not understood the doctrine. That is to say, the Lord Jesus gives me his place in heaven, and takes what I have vainly attempted to call my place on earth. In the one case there is reality in the condition, for I am a ruined sinner, and there is actual gain—a new condition of things; substitution is literal and true, because I throw away my own attempts in order to accept the Christ position in heaven. But when we come to the other side of the subject, that Christ should take my place, there is no real substitution, but only as we imagine, for there is nothing for Christ to be substituted for, and I have to learn that what I fancied was

SOMETHING, IS NOTHING

at all, and must be got rid of as an impression altogether; that Christ must in reality come, not in substitution for myself, but in order to fill that which is first emptied. I have been putting up something at the door posts or at the entrance of my soul, which prevented Christ from coming in and filling the emptiness that there existed. And what is to be done is to get rid of the obstacle and let the Christ in. Thank God, the inner qualities of man's being cannot be satisfied with vanities; upon these the saints of God have been trying to satisfy themselves, and have been disappointed.

How shall we learn the truth that man is nothing? The subject seems to present obstacles that are insuperable; no human language can do justice to the idea which the Holy Ghost presents to us in the Apostle's words. Yet how completely men are determined to assert themselves *something!* Read the two Epistles to the Corinthians—and the Corinthian people flattered themselves that they were wise, learned, great, and civilised. Observe how the Apostle perpetually recurs to the subject of self-confidence, self-trust, self-admiration, and so forth. In the full sense of the word, the Corinthians were self-assertive; hence they were told to have no glorying, but if they glory it must be "in the Lord." Again, they were not to rely on the wisdom of men; indeed, if they would have the wisdom of God, they must get rid of human wisdom.

In the third chapter of the First Epistle, St. Paul says they have no longer any power to think of good works of their own; only the Lord's work will reckon as anything to them, and they will be nothing, as Christ is to be all. The Apostle seems, all through, to be arguing against men who fancy themselves to be great

EITHER IN WISDOM OR POWER,

or accomplishments or performances. Ten times in the First Epistle he says that men must be nothing, and are nothing, in the fullest sense of the word. Look at particular passages—1 Cor. i. 19, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent"; verse 2, "The things which are despised hath God chosen, yea, and things that are not, to bring to nought things that are"; chap. iii. 7, "Neither is he that planteth anything, neither he that watereth"; iv. 4, 5, "I know nothing by myself...judge nothing before the time."

In chap. vii. 19 the Apostle tells us what are the nothings. "Circumcision is nothing, and uncircumcision is nothing." In viii. 2, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know"; in ix. 16, "Though I preach the Gospel, I have nothing to glory of"; in xiii. 2, 3, "Though I have all faith...and have not charity, I am nothing. Though I give my body to be burned and have not charity, it profiteth me nothing." What assertions of nothingness could be stronger than these? Then in the Second Epistle (chap. xii. 11) St. Paul says: "I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I am nothing." Here is an Apostle doing more work perhaps than any other man that had perhaps been known upon earth, and yet he is driven to the conclusion that he is absolutely nothing. This word "nothing" is repeated again and again, always to show that human beings are utterly nothing in themselves.

After studying this subject carefully, I found a certain impossibility to realise what this expression could mean for any one of us. To say before God "I am nothing," when all the time we are perfectly conscious that we exist and have certain powers and possessions, seems to be unreal. After weighing the matter and praying over it, I could come to no definite conclusion until

ONE NIGHT I AWOKE

with the words on my lips: "Let this mind be in you which was also in Christ Jesus, who *emptied Himself.*" This is an expression which has been much discussed of late as the *kenosis* of Christ. At once the truth of the matter of our being nothing flashed across my soul. He who was the Lord of all, the absolute Master as well as the Maker of all things that exist, He who has for his own everything that is to be found in the length and breadth of the universe—Christ the Son of God, one with the Father—"*emptied Himself.*" That was the word that broke in upon me in the night. When we are emptied, what is left? Nothing!

So I discovered this solemn truth that the Christ of God of his own free will did what we think we cannot do, but what we have never been asked to do, for there is no reason for us to do it, as *in our case it is a fact already.* In Christ's case, however, it had to be accomplished, and of his free will He emptied Himself, made Himself such that nothing was left in Him. Of course I am not speaking of material flesh, but of the spiritual and moral aspect of the Gospel, and I suppose our Lord to have taught us the meaning of things when He says: John vi. 63—"The flesh profiteth nothing." I am not dealing with flesh, for it is nothing, and God deals with it as if it were nothing. The whole idea of man in his beauty and power, as a flesh and blood creature, is dealt with in Psalm xxxix. 5, 6: "Every man at his best state is altogether vanity. Every man walketh in a vain show. Surely every man is vanity." This simply means emptiness, utter, absolute emptiness, that nothing is to be found in man.

So long as we are dealing with flesh, we are dealing with vanity, emptiness, nothingness. Now we turn to the Lord Jesus Christ, and learn that for us men and our salvation, having chosen to come into the same relation that we occupied before God, He emptied Himself until there was nothing. And then God created a body for Him, made that body, instinct with the Holy Ghost, to become the absolute possessor of that Son, formed in human flesh for our sakes; and from that moment, throughout his career, Christ reiterates the idea that he was

INDEBTED TO THE FATHER

for every thought, and word, and token of power, and for all He was He hung upon the Father, and accepted from Him as a gift that which, of course, as God He inherently possessed. He emptied Himself that He might be filled by God. John the Baptist described himself as "a voice," and nothing more empty can be conceived, and yet in John iii. 27 he was inspired to say, "A man can receive nothing, except it be given him from heaven." Again, observe John v. 19, "The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." Then notice verse 30, "'I can of mine own self do nothing; as I hear, I judge, and my judgment is just." Also, in chapter viii., Christ says the same (verse 28). "I do nothing of myself; as my Father hath taught me I speak these things." The same thought is repeated over and over again, and even a plain man of the world could say, "If this man were not of God, he could do nothing" (ix. 33). Has it never struck you that we are lacking altogether the spiritual instinct of that blind man when his eyes were opened? He saw that men without God are nothing; and yet men flatter themselves that they are something, and live lives altogether for themselves. Christ emptied Himself; we cannot do that, for we are empty to begin with. But as an empty vessel, which has had its orifice obstructed by sin and wickedness, we can let the Christ of God come into us and fill us with his fulness.

Until we apprehend the fact that man is nothing, while he thinks himself something, we are but self-deceivers, and shall find it impossible to bring forth fruit to the glory of God. Only when space is made for Him can God enter. I believe it to be true that if Jesus Christ of his own free will had not made Himself so empty that God could fill his humanity, He could never have been the Saviour of mankind, nor have been what He will be for all eternity. "God has chosen the weak things of the world to confound the things that are mighty...the things which are not to bring to nought things that are." We have to learn that God can take the "are nots," and by them bring to nought the things that are. Is it not a marvellous thought that Christ was willing to become

ONE OF THE "ARE NOTS"—

that the Son of God should condescend to a condition of absolute nothingness that you and I might receive the Godhead? The Christ who emptied Himself can fill us, and we "can do all things through Christ that strengtheneth us."

Notice, further, that in Galatians the Apostle is drawing a conclusion regarding life in the Spirit, and he says if a man does really live and walk in the Spirit, and is led by the Spirit, he will not fulfil the lusts of the flesh. But what will he do? First of all, he says, we shall never be "desirous of vain-glory, provoking one another, and envying one another." It is because a man thinks himself something that he seeks vain-glory; in that belief also we sing, "Oh, to be nothing!" but in reality we say, "But mind, *I am something!*"

Who would like to be told that he was nothing at all? Hence we pass through the world nominally living in the Spirit and walking in the Spirit, but all the time conscious of vain-glory, self-seeking, and being jealous one of another. If a man is unwilling to forgive his brother, to lift up the fallen and go after the outcast, it is because he thinks something of himself, and says, "Stand apart; I am holier than thou." Hence the Apostle writes: "Bear ye one another's burdens." How can a man refuse to pick up the burden of his brother, if it is not that he is thinking of himself and not of

* Address delivered at Keswick Convention.

his fellow. Let this mind be in us; and instead of crushing at railway stations in order to get the best positions on the train, and hurtling forward in crowds to secure one's own rights, we shall learn the Gospel doctrine of how to win the race for the prize in heaven by forgetfulness of self and remembrance of others.

St. Paul says, "Though I be the chiefest of the Apostles, I am nothing"; but he immediately brings forward the blessed truth that the Lord Jesus said, "My grace is sufficient for thee...My strength is made perfect in weakness," in vanity or nothingness. Oh, that the Lord would take possession of us all, we being nothing and Christ everything! If that doctrine of the Gospel is carried out in our daily life, we shall have no fear of exerting an influence with men. We shall be empty vessels for the Master to fill, that God may be all in all.

Echoes from Keswick.

THE WAY OF HOLINESS.

HOW may we be brought into a holy condition of soul? First of all, cease to seek it as an attainment—Christ has been made unto us holiness; and if we have the Giver we may enjoy the gift. If we receive Christ by faith, then it is not by struggling, or striving, or working, whether in regard to justification or sanctification. Our hearts should not only be cities with Christ as king, but temples in which He is worshipped, and through which He is manifested to the world.—*Rev. Evan H. Hopkins.*

THE COLD SHOULDER.

If there is one thing that is destroying more than another the power of the Spirit of God, it is divisions in the churches and the want of brotherhood and thorough sympathy among true believing Christians. I would rather have a man do, as one did, spit in my face, than have the cold shoulder of a brother; and I have had that many a time in my life. Oh, that such want of brotherhood and unity might be for ever put away!—*Rev. Charles Fox.*

CHRIST AND THE HOLY SPIRIT.

Christ had to be glorified before the Holy Spirit could be shed forth. There must be an Ascension of Christ before there could be a Pentecost. What was true in the macrocosm is true in the microcosm. There must be an ascension of Christ in our hearts before there can be a filling with the Holy Ghost. Until Christ is enthroned and glorified, the Spirit cannot be enjoyed. When within His disciple, Christ fulfils His promise: "He that believeth on Me, out of him shall flow rivers of living water." On this the Scripture adds: "This spake He of the Spirit which they that believe on Him should receive" (John vii. 37-39).—*Rev. F. B. Meyer.*

THE CHRISTIAN—A TEMPLE.

It has been well said that a temple is a place where God manifests himself to man, and where man sacrifices himself to God. The great need of many a Christian to-day is expressed in the words of the hymn, "Lord Jesus, make Thyself to me a living bright reality." It is a manifested presence that we want; and we shall never lead the life that Christ wants us to lead unless we know that presence. A temple is a habitation of God, and holiness is "the law of the house." If our hearts are the scene of strife, it is because we have not realised what a temple should be. It should be a house of prayer. In fact, prayer becomes a new experience when Christ is in his temple.—*Rev. E. W. Moore.*

A PRESENT DUTY.

If we are devoted to the Lord Jesus, we must do as the people of Israel did when Joash was brought forth—we must seek out the Athaliahs and put them to death (2 Kings xi.). Moreover, we shall have to demolish the house of Baal, and break in pieces the altars and images. Note that the servants of the Lord did not say, "This is a beautiful cross," "This is a fine candlestick," but they took them and "brake them in pieces thoroughly." Having put the king's son on the throne, and made a covenant with the Lord, "the people of the land rejoiced and the city was quiet" (*v.* 20). If we make Jesus king, and not only slay the usurping Athaliahs but rid our hearts of idols, we also shall have glory and joy.—*Rev. R. Middleton.*

"NOW THEN DO IT!"

Do you know what it is to be fully saved "out of the hands of the Philistines and out of the hand of all your enemies"? (2 Sam. iii. 17, 18). From your temper the love of money, from pride and everything that is unlike Jesus Christ? There are many Philistines, big and small, having seats in churches, and thought to be quite proper. The Lord wants to save you out of their hands, and He can only do it by the hand of David—that is, by Jesus, who is to have all the glory. When you make Him king, He will do it. You will be under your own shadow until you get under the shadow of Jesus Christ. You can only forget self by remembering Jesus. Self will cease to reign when Jesus is enthroned.—*Rev. F. S. Webster.*

"EXCEEDING."

The Apostle Paul writes not merely of the *exceeding* greatness of God's power to us-ward who believe (Eph. i. 19), but of the *exceeding* riches of God's grace (ii. 7), and of the Father being able to do *exceeding* abundantly above all that we ask or think (iii. 20). Again, he prays (verse 19) that we "may know the love of Christ, which passeth *(exceedeth)* knowledge." So there is exceeding *grace* —that explains how we can be God's people; there is exceeding *love*—that tells us how all these glories can be ours, for He chose to love us; and then there is exceeding *power*, the exceeding greatness of his power to us-ward who believe. That is the thing we want, and we get it in this order. Come near to the Lord, yield yourselves to Him, recognise what He wants you for, and then put yourselves where it flows.—*Rev. Hubert Brooke.*

ALPHA AND OMEGA.

What are the two characteristics of what is enclosed by Alpha and Omega? These: All-needed and all-sufficient. The Bible opens with a book of beginnings, and its last book is a book of endings; they enclose a revelation, *all-needed and all-sufficient.* We cannot do without a page of it, or it would not have been here. The practical thing is this: Do not put anything before Alpha, and do not put anything after Omega. I have a righteous indignation against prefaces to the Gospel of Christ, and an equally righteous indignation as to any supplement or appendix to that Gospel. Christ is the Alpha and Christ is the Omega, and I do not want to put anything before Him; and if I am to live the Christian life I dare not put anything after Him. All-needed and all-sufficient!—*Rev. George Wilson.*

POVERTY OF SPIRIT.

Our position is one of absolute poverty and dependence on God. It is He who keeps my body from fever and disease, and heals it when disease has invaded it; it is He who keeps my memory in power, and my brain from insanity; it is He who gives me power to partake of food. "In Him we live, and move, and have our being." I must be poor in spirit when I remember that if it were not for God I should drop down dead, or be gnawed with disease, or be castigated, or tormented by the enemy every day of my life, or be a lunatic. We are dependent creatures, we must be poor in spirit, and we must remember above everything the position that Jesus took up when He said, "Learn of Me, for I am meek and lowly in heart."—*Rev. H. B. Macartney.*

CONDITIONS OF BLESSING.

The first thing the Spirit of God does when He comes to cleanse us is to reveal to us how terribly we need to be cleansed. This revealing work is awful, and utterly ruins self-complacency; indeed, it is almost fitted to reduce us to despair, as it shows us sins and shortcomings innumerable. As "the refiner's fire," the Spirit not only reveals impurity, but takes it away; farther, like "fullers' soap," it removes the stain. Being thus brought back from our backsliding, we shall not have to sing of the "peaceful hours we once enjoyed," but shall be ready for service, and able to enter into all the privileges and power of the priesthood which is ours as the people of the Lord. Many want the blessing of Divine fulness without first undergoing the emptying and cleansing; but this cannot be. Let us ask God for such a sense of our unworthiness that the grace of broken-hearted contrition may be poured out upon us. The Lord bring us low, that He may in due time lift us up and make us meet for his use.—*Rev. G. H. C. Macgregor.*

Mr. Moody as Preacher.

IN the August issue of *The Homiletic Review* Professor Cleaver Wilkinson, of the University of Chicago, has a deeply interesting article on "Dwight L. Moody as Preacher." At the outset he notices a newspaper inquiry as to whether Mr. Moody is not a preacher of yesterday rather than to-day. He writes:—

"Where the doubt was first raised it seemed to be resolved in a sense unfavourable to Mr. Moody's continuing hold on public attention. But is it true that this great preacher, at sixty years of age and more, has already done his work and declined from the meridian of his power? An incident in my own recent personal experience settled that point for me, and settled it in a sense decisively opposed to those conclusions of the newspaper Press to which allusion has been made.

"Mr. Moody is, I fully believe, still among us in a degree of ability to affect the public mind no whit diminished from what it was in the prime vigour of his manhood. Is there any other preacher living, on either side of the Atlantic, who could, by the mere announcement that at a given mid-day hour of a given business day he was to speak on a given religious subject, call out a multitude of people numerous enough to fill—to overfill and overflow—the most spacious auditorium in the city of Chicago? But that not long ago happened under my own observation in the case of Mr. Moody.

"Of course, it was not mere curiosity to see and hear for once a celebrated man that drew those throngs of eager people together. Mr. Moody had been for many years a familiar figure in Chicago. Beyond doubt, the great majority of his immense congregation had seen and heard Mr. Moody before. It was because they had seen and heard him before that they wished now to see him and hear him again—this, far rather than because they were intent on gratifying an idle curiosity.

"A public speaker of whom this can be said has assuredly not yet lost his command of the popular ear, has not yet lost his power over the popular heart. It is in the most real sense a topic of living interest to study and to try to understand the phenomenon presented to us in the character and career of this noble herald of the Gospel. In the case of Mr. Moody the keeping is perfect between the man as he appears in his printed books and the man as he appears in the pulpit. In whichever of these two aspects he presents himself to your notice, an ample, a sturdy, an unaffected, a sincere, an earnest, an aggressive, a quite indomitable, even a somewhat domineering, personality confronts you. Impression of personality is by no means wholly due to personal appearance, though in this matter personal appearance counts for much...

"You read or you listen, and you unconsciously say to yourself, 'Here is a man that practises no arts. He only speaks right on.' You are at once and completely thrown off guard if you had come to his audience, whether in the book or on the platform, bringing with you any disposition to subject him to criticism and to judge him by rules. He does not challenge admiration; and you are not drawn aside from his purpose to consider whether or not he be worthy of admiration. He has grappled you unawares. I set it down, therefore, as the most characteristic and the most salient trait of Mr. Moody's preaching, and the main merely natural secret of his power, that he puts no barrier of charm between himself and his audience."

Professor Wilkinson enlarges upon Mr. Moody's singleness of purpose and his intimate knowledge of the Bible; also finds in his preaching the fruit of "first hand, face to face, heart to heart acquaintance with religious human nature," such as is gained in the inquiry-room, and cannot but be of enormous advantage for pulpit or platform influence.

"The Rescue of the Waif" means "Dr. Barnardo's work." Quite naturally many Christians want to know a little of this large undertaking, and at length a compendious statement from the sympathetic pen of the founder and director has been issued. In the course of a booklet of twenty-four pages, beautifully printed and illustrated, Dr. Barnardo gives deeply interesting notes of his life-work; and a perusal of the sketch cannot but impress philanthropists and others with the benevolent purpose and practical wisdom of the work, with its many branches and far-reaching operations. (3d. From *The Office of the Homes*, 18 *to* 26, *Stepney-causeway, E.*; or *The Children's Book Room*, 153, *Aldersgate-street, E.C.*)

OUR DAILY HOMILY.

SUNDAY, August 21.

"*He is able to keep my deposit....The good deposit, keep.*"—2 Tim. i. 12-14 (R.V. marg.).

THERE is a double deposit here, and the comparison comes out clear and marked in the Greek. When we give our most precious treasure into the custodianship of Jesus, He turns to honour us by entrusting his own treasure to our care. Oh, that we might be as eager to keep that which He entrusts to us as He is that which we entrust to Him, so that He might be able to say of us, "I know them in whom I have trusted, and am persuaded that they will never fail to do, at whatsoever cost to themselves, whatever needs to be done for my honour and glory."

Our deposit with Christ.—What is the true policy of life? How can I best spend these few years to the best advantage? What is there beyond, and beyond? Such questions come to all earnest souls, and greatly trouble them, till they entrust the keeping of their souls and the direction of their lives into the hands of the faithful Saviour. At first there is something of a venture—we trust Him; next, there is the knowledge which comes from experience—we know Him; lastly, there is strong confidence—we are *persuaded* that He is able to keep.

Christ's deposit with us.—And what is this? 1 Tim. vi. 20, 14, iv. 16, suggests the answer. To every believer Jesus hands the custody of his honour, his Gospel, his Father's glory, his holy day, of the ordinances which he bequeathed to the Church. As Ezra charged the priests to bear safely through the desert march the sacred vessels, so our Captain charges us, and throughout the whole Bible rings the injunction: "Be ye clean, ye that bear the vessels of the Lord."

MONDAY, August 22.

"*Meet for the Master's use.*"—2 Tim. ii. 21.

This I would be, O Lord, clay though I am. Be Thou my potter. Make of me what Thou canst and by what process Thou wilt, only let me be what Thou canst use.

Art thou able to drink the cup that I drink of, and be baptized with the baptism that I am baptized with?

By thy grace I am able. Let me die with Thee, lie in the grave of obscurity and neglect, be counted as the off-scouring of all things, be broken on the edge of thy wheel, pass through the fire of thy hottest kiln, only let me be one whom Thou choosest and usest, constantly in thy hand; dipped down often into the brimming well, and back to thy dear lips, or to the lips of whom Thou lovest.

The spirit is willing, my child, but the flesh is weak.

I know it, Lord. But is not thy grace sufficient? Is not thy strength perfected in weakness? Perfect that which concerneth me. Only make me a vessel that Thou canst use.

He that would be great, let him be as he that doth serve.

I understand thee, Master. Thou would'st winnow my heart, and rid me of all that is proud and selfish. It is true that in the time past I have sought great things for myself: but that is gone now: I am but a weaned babe: my only desire is for Thee, for Thy glory, for the magnifying of thy name: my one cry to be often, always, in thy hand—one whom Thou usest, though the pattern be plain and the office lowly.

TUESDAY, August 23.

"*All Scripture is given by inspiration of God.*" 2 Tim. iii. 16.

Literally the words stand, "All Scripture God-breathed and profitable." It is a remarkable expression, reminding of the early record, "God breathed into his nostrils the breath of life, and he became a living soul." The breath of God has entered these holy words, and they live. *Scripture is God-breathed.*

This makes it fragrant.—I write these words beneath the leafy shadow of an oak tree, on a ridge of hill commanding the Weald of Kent. The summer breeze is hurrying past. Since it left the southern sea it has passed over miles of fragrant country, imbibing the sweet scents of flower gardens, of fields of sweet peas, orchards, and hop gardens; and as it breathes around me it is laden with perfume. Ah! fragrant breeze, thou remindst me of those holy thoughts which are wafted to me from the orchards of Paradise, whensoever I open the sacred Word!

This makes it refreshing.—On this hot summer day the heat would be overpowering but for this delightful breeze, which fans the cheek and cools the atmosphere. The current is always changing, hence the refreshment. And the Word of God is always fresh and interesting because the Spirit of God is perpetually passing into and through it, bringing His own life to us, and through us to the world.

This makes it beautiful.—The effect of the wind, in the music of the leaves above, the swaying of the grasses at my feet, the rustling of yonder golden corn across the beaten footpath, in the sound of going through the copse, adds an element of incomparable delight. So it is only as the Divine Spirit breathes through Apostles, Prophets, that they become resonant with heavenly music.

WEDNESDAY, August 24.

"*The Lord Jesus Christ, who shall judge the quick and the dead at his appearing.*"—2 Tim. iv. 1.

Professor Rendel Harris reminds us that an early piece of Christian literature, called the Second Epistle of Clement, opens with these words: "Brethren, we ought to think of Jesus Christ as God, as the Judge of quick and dead. And we ought not to think meanly of our salvation; for when we think meanly of Him, meanly also do we expect to receive." In the view of this holy soul there was a very deep and necessary connection between creed and character; between what we believe about Christ, and what we receive from Him.

Large thoughts of Christ are necessary to holiness.—Unless we think of Christ as the Ideal Man, in whom there was no flaw or stain, how can we make Him the model of our daily life? Unless we think of Him as the Son of God, able to subdue all things to Himself, how can we hope that we shall become like Him?

Large thoughts of Christ are necessary to prayer.—He that cometh to God must believe what He is, and that is a Rewarder. Bethink thee well, before thou openest thy lips in the first entreaty, who He is whom thou addressest, and forthwith great and far-reaching petitions will naturally form themselves within thy heart.

Large thoughts of Christ are necessary for Christian work.—The belief that the Father has given to the Son the kingdom over all the world is absolutely necessary before there can be any enthusiastic effort on our part to make Jesus King, and secure for Him actually the kingdom, the power, and the glory.

THURSDAY, August 25.

"*According to the faith of God's elect, and knowledge of the truth which is according to godliness.*"—Tit. i. 1 (R.V.)

These seem to have been the two guiding stars of the Apostle's life—faith and knowledge. Some are afraid of the conjunction. The men of faith are afraid of science, and the men of science often despise faith. But they are not antagonistic.

Faith.—The faith that inspires all elect souls is one and the same. In some there may be more, in others less, but its attitude towards God and its phases of experience, trial, and triumph, are the same in all who believe. In addition to this, the general facts and truths on which our faith lays hold, and from which it extracts its nourishment, are the same: and it is a comfort to know that these have been passed on from age to age from the earliest days, and that we are called to believe in them, and hold them fast.

Knowledge of the Truth.—We need not fear or shun knowledge, which is simply the exploring and discovery of the ways and thoughts of God. "Let knowledge grow from more to more." Only let her always concern herself with the great facts and methods of God's universe, rather than with human speculation and fancy. There is a distinction between knowledge and wisdom. The one may be only intellectual, the other is always moral. Those who pretend to know are not always wise; but the wise always know. "Wisdom is the principal thing."

Godliness.—True knowledge will make you godly, reverent, devout, filling you with the Spirit of God within, and with likeness to God without. It is only as you are godly, that you will really be wise and know things that are hidden from the wise and prudent. True knowledge leads to godliness, and godliness back to knowledge.

FRIDAY, August 26.

"*Who gave Himself for us, that He might redeem us from all iniquity.*"—Tit. ii. 14.

After all that we have professed and learnt, how hard it is to believe that God intends just what he says. When the Holy Spirit says all, He clearly means all. And we are, therefore, taught that the death of Jesus was intended, not for our forgiveness and justification merely, but for our sanctification, and our deliverance from the power of all our besetting sins. The text does not promise freedom from temptation, but from all yielding to habits, dispositions, and tempers of soul which have ruthlessly tyrannised over us as Egypt over Israel.

Jesus died for thee, O child of God, that having been set free from the bondage of all iniquity thou mightest live soberly as regards the use of the world, righteously towards thy fellows, and godly towards the Almighty, and "looking for that blessed hope." The grace of God has appeared, his glory will appear. There has been an Epiphany of the one, there shall be as certainly an Epiphany of the other. Many awaited the first, more shall await the second. The one was in humiliation, the other shall be in glory; the one was as a babe, the other shall be in the glory of the Divine man. But till then we are called to wait with garments unspotted from the world, and hearts delivered from the love and power of human sin.

Let us teach the world that God has something tangible and practicable to give—not for the next life only, but for this.

SATURDAY, August 27.

"*The kindness and love of God our Saviour toward man appeared.*"—Titus iii. 4.

The emphasis must surely rest on *appeared.* Kindness and love towards man were always in the heart of God, but they were not clearly revealed. They might have been perceived in the order of nature and human life, but there are stormy winds as well as zephyrs in the one, and in the other deaths as well as births, knells of hope as well as marriage peals. But in Jesus the true heart of God towards man was manifested. It is thus in human life.

At first God blessed us anonymously.—In Cowper's memoirs we read how Theodora, his cousin, pursued him throughout his sad life with her gifts; but they always came without indication of their source. As the poet unwrapped his new-come treasure, he would say, "Dear Anonymous has come again, God bless him." So, through years of thoughtless childhood, and afterwards in opening youth, we were the recipients of myriads of gifts, contrived with the most exquisite skill to give us pleasure, but we did not trace them to their source. We kissed the hands of the postmen and messengers that brought them to our doors, but we forgot *Him.*

Since then his grace and loving-kindness have appeared.—We have had eyes to see, and hearts to understand. The Anonymous Benefactor is now recognised as our Father and Friend. We no longer praise our earthly loves for our cornfields and vineyards, but our Heavenly Spouse (Hosea. ii.) In the breaking of the bread we have recognised the Son of God, and we know now who it was that walked with us along the path of life, and why our hearts burned.

F. B. M.

JUST PUBLISHED.—OUR DAILY HOMILY. by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. 5., Matthew—Revelation.

A Clever Little Rascal.

A REMINISCENCE BY DR. BARNARDO.

I HAD had a bad half-hour, although it was on a lovely but broiling hot Sunday in July. Surrounded by a little band of earnest colleagues, I had been holding open-air services, as was my manner on Sundays, at the corners of many of the mean streets and dingy lanes of Limehouse Fields. But the opposition was out in force! A hooting, yelling mob was round us, and it was with difficulty we preserved our cohesion and avoided absolute conflict. When we were struck we never struck back. The missiles aimed at us more often missed their aim than not; but whether they hit or missed they were just as disastrous in diverting attention.

On this Sunday things had gone particularly badly. For at the corner of Eastfield-street, where we made our first stop and had begun our opening hymn, cold water was very literally thrown upon the proceedings by an elderly lady, as she would call herself, who dexterously emptied a large can upon us from the window of a tenement against which we had sought shelter. The hilarious crowd hailed the incident with shrieks of laughter. It was in their eyes a good practical joke, which made these religious people look supremely ridiculous! I have no doubt we *were* miserable objects. We moved on, and shook ourselves like water-dogs, while in neighbourly fashion we rubbed each other down with pocket handkerchiefs. This, however, could never restore the lost shine to the Sunday hat, or the ruined brightness to the ribbons of the girls from our Sunday-school, who had bravely kept us company to help us sing the hymns. But we were young and ardent, and we sang aloud—

Let us never mind the scoffs and the frowns of the world,
For we all have a cross to bear.

And we *meant* it all, right down in our hearts, and we felt we were at that very moment carrying a very heavy cross. At this juncture a clever little rascal in the crowd felt that the time had arrived to distinguish himself. A good deal of the water had fallen on the dusty pavement and gutter. This he had industriously scooped up with his hands, kneading into it as much of the summer dust and street sweepings as could be conveniently gathered, while we, in ignorance of what was in store for us, sang our ditty.

By-and-by, with closed eyes and heads reverently bared, we besought our Father's blessing upon the gathering crowd. But our closed eyes gave the young marksman the opportunity he wanted. He had now gathered

ABOUT A DOZEN SOFT PELLETS

of well-kneaded mud and street refuse, each somewhat about the size of a small egg, and he thereupon proceeded, with wonderfully accurate aim, to mark us down with these projectiles. He generally contrived to throw it into a mouth, if it happened to be open, or failing that, just between the two eyes! Of course we did not see each other's danger or our own, for we kept our eyes devoutly closed, and so the marksman was able to take us one after the other. Me he took nearly last of all. With my hat in my hands I had just opened my mouth in prayer, when, lo and behold! it was neatly and tightly plugged, so forcibly distended with the mass of stuff that had been skilfully thrown, that I could neither shut my mouth nor eject the missile! Of course I instantly opened my eyes, and found everyone around me convulsed with laughter! The boy was gone. Someone fetched me a glass of water, but it was only after not a little ineffectual rinsing that I at length got my mouth quite clear of the stuff and could articulate distinctly again. My first words were, "Where is Charlie Jackson?" to which the cool rejoinder was, "He has gone home." But nobody could tell me where Charlie Jackson lived. One big fellow said, "I will bring him round to-night, sir." And I could only hope that he would not change his mind. I confess that if I had had Charlie Jackson at that moment in a quiet corner I felt I could have given him a bit of my mind, which might or might not have been accompanied by more persuasive arguments.

Suffice it to say that I forthwith hurried home, as did also the others. We could *not* go on, for every face of those who had accompanied me bore some mark of Charlie Jackson's successful bombardment.

Oh, how delicious a cup of tea was that evening

How tired we all were, and how gloomily we asked each other: Was there any use in holding these open-air meetings? But I had not time for discouragement. In an hour I had to meet my great class of rough lads, many of them costermongers, at Hope-place, World's End, Stepney. I duly met my class. Nothing special occurred during the proceedings except that my heart was warmed and comforted by the enthusiasm and earnestness of my hearers. Some of the older lads told me how sorry they were that they could not have been by my side to help me in the afternoon. The class was dismissed, when I noticed lingering behind a lad somewhat smaller than the rest and rather more raggedly dressed. In a sheep-faced kind of way he sidled up to where I stood. He was a stranger to me, and evidently quite a new-comer, but before I could ask him a question he blurted out, "I wouldn't 'a done it, sir, if I'd a know'd it was you." "What have you done?" I asked. "Well, sir, it were a fine lark; but I'm glad you ain't hurt." It dawned upon me that perhaps this was the young hero of the afternoon's discomfiture. "What!" I said, sternly, "are you Charlie Jackson?" "Lor,' sir!" and he started back,

"HOW DID YER KNOW IT WAS ME?"

This was the beginning of a more intimate acquaintance. It was continued for many months, until at length I got to know all the circumstances or Charlie's life. These were, spite of his merriment and mischief, sad enough. However, it all ended in this, that my old assailant finally became an inmate of the Home, then in its infancy, at Stepney Causeway. Time fails me to tell all his history there, which, though uneventful in outward incident, was full of fruitful years. Suffice it to say that Charlie, when about sixteen years of age, became a very true-hearted and earnest follower of Christ. He became possessed, too, of a consuming zeal for the conversion of others. His enthusiasm was simply contagious; it could not be resisted. He became a leading evangelist among his fellows. I think I had at one time in the Home as many as fifty boys, every one of whom, I venture to say, was a truly converted lad, who knew the power of the regenerating Spirit, and all of whom had been brought to a knowledge of Christ through the influence of Charlie Jackson's life and work among them!

I ultimately placed Charlie out as an errand boy. He did his work faithfully and well, but longed more and more for a higher task. Eventually he was taken up by a lady who supported two City missionaries in the East End. Charlie was congenially employed at last. His work lay about the Docks, and his task was to lay hold of sailor-lads and other young fellows who were seeking work, to bring them to a coffee-house that was open there, where Christian influences and a sympathetic home life was offered to the most necessitous and tempted. Here Charlie came across a most intelligent German Christian, a man who had been a missionary among his fellows for years—a Moravian, I think—who exhibited a splendid spirit of devotion. The two became bosom friends. The influence upon Charlie of his new friend was very marked. He grew daily in the Christian life. I do not think I have ever been asked such interesting, intelligent, discerning questions about the truths of Holy Scripture by anyone as by Charlie. When we met he always had some fresh Scriptural problem or inquiry, and always had some keen, intelligent reason to give for what had led up to the inquiry. He verily "hungered and thirsted" for a knowledge of the truth. It was his constant desire to go abroad as a missionary.

How to accomplish this end I knew not, for at that time there was much less facility than at present for placing out comparatively uneducated men in the mission-field. Now, through the splendid work of Dr. Grattan Guinness, men from even the humblest ranks of life who have zeal and devotion can obtain an admirable and efficient training, and are sympathetically helped to enter the field of Christian missions, if found worthy. But at last I succeeded in getting Charlie a situation as personal servant to a Christian officer, who took him to India. That officer was not on ordinary regimental duty, and lived almost wholly in the Madras Presidency. There he, being himself a very sincere and large-spirited man, lost no opportunity of bringing the Gospel before all whom he met, whether they were natives or English people of his own rank in life.

Under such a master and such auspices Charlie Jackson's usefulness increased more and more. His life really was that of

AN APOSTOLIC MISSIONARY

to the humbler class, such missionaries as there are now many of, but who were then few and far between. I have some of the young fellow's letters by me to this day, and no one who reads them could doubt but that the Spirit of the Master Himself breathed through their pages. I am sorry to say, however, that poor Charlie Jackson's usefulness was cut short after about five years' residence in India through typhoid fever. I was not surprised to find that his employer mourned for him as for a brother in Christ and a fellow labourer. Never, said he, had he met a more consistent, upright, unswerving Christian. In fact, he regarded him as almost a perfect character, from the point of view of one wholly given up to his Lord's service.

That pellet of mud had an aim and effected a result which neither my assailant nor myself contemplated on that Sunday afternoon of my humiliation and disappointment! How many of my boys and girls, from that eventful day to this, have become missionaries, the companions of missionaries, or without any such official position have become devoted, self-sacrificing servants of Christ, only the Great Day will declare.

18 *to* 26, *Stepney-causeway, London, E.*

Resurrection.

(1 Thess. iv. 13-18.)

From the throne of the Father, uprising in might,
He shall come!
To gather his saints in the glory and light,
He shall come!
With the trumpet of God and the archangel's voice,
To waken his loved ones and bid them rejoice,
He shall come!
From the caverns and waves of the fathomless deep,
They shall rise!
From the graves of the earth, where they peacefully sleep,
They shall rise!
And the living be changed with a glorious surprise,
As in numberless numbers they mount through the skies.
They shall rise!
And for ever with God and with Christ shall they live,
They shall live!
In unspeakable glory, which God shall then give,
They shall live!
And increasingly more of his love shall they know,
As the ages pass on in their rapturous flow,
They shall live!
Take comfort, bereaved ones, for sure is the word,
"I will come!"
And the Faithful and True One, your glorified Lord,
He will come!
And not one shall be lost, who has clung to his name,
In this day of rejection, and suffering, and shame,
He will come!

ALFRED KNOTT.

Italian Church Reform.—Count Campello has nearly completed his hospital at Arrone. Each cot will cost about £12 to furnish, and friends of the late Miss Mayor have expressed a desire to endow the first as a memorial of her work in connection with the movement. Persons desiring to contribute towards the endowment of this cot, or towards the expenses of furnishing for the reception of patients, may communicate with Mrs. Petrie, 12, Gloucester-walk, Campden Hill, London, W.

Students' Summer Conference.

AN ARRAY OF FACTS.

[From Our Special Representative.]

THE addresses by Mr. J. R. Mott were a leading feature of the late Students' Conference at Ripon. His varied experiences of work for students in different parts of the world, and his wonderful power of marshalling facts and figures, constitute him an able and impressive exponent and advocate of the movement. On the Friday morning of the Conference Mr. Mott surveyed the work of the

WORLD'S STUDENTS' FEDERATION.

and a marvellous story of progress it was. We are here (he said) to speak of recent history. Just four years ago I attended the conference of British students at Keswick. In contrasting that time with the present, let me give you ten great facts as to progress made within the last four years. First of all, take the number of Christian associations or unions among students, simply counting those within the Federation. Up to the present summer these have increased from 580 to 880, an increase of 300. That is certainly a fact of large meaning, as showing what God has wrought. A second fact is this: the number of university men giving their time as secretaries to develop the student movement throughout the world has increased in these four years from twenty-nine to sixty-six. Pause on that fact a moment. Sixty-six specialists, who are making a comparative and extended study of the problems of organised Christian work among students—does it not mean that we are going to have the best quality of brain put into this work; the application of the scientific method to this most inviting field, with such large possibilities of promise? There are some who have questioned the need of travelling secretaries. Why, nineteen-twentieths of the Christian Unions formed within the last four years are the result of the work of travelling secretaries. Every national movement in existence is due to travelling secretaries; who have also made some of the best contributions to the solving of student problems, because of the hours they have spent upon them.

Note a third point. Four years ago there were not more than forty pamphlets bearing upon this work; now there are a hundred and something over, some of them considerable works. At the former period there were five periodicals published in the interests of the work; now there are fourteen. This fact proves, among other things, that the work has assumed such large development that it has experiences to be recorded and crystallised in print. Take a fourth fact of great significance. When we met at Keswick four years ago there were eight annual student conferences, attended by 2500 students. Within the past year there have been at least thirty conferences, attended by 5500 students. Think what this convention is meaning to you now, and you will see the importance of the fact of so many more men and women being trained as volunteer leaders in this great work. For in the last analysis the strength of the student movement lies not in the paid officials, however necessary, but in the volunteer leadership and in the training of those who meet in conference to take up the burden of responsibility, in working out the principles and methods advanced.

A fifth fact. The Christward tendency among students is

INCREASING IN VOLUME AND MOMENTUM,

taking the world as a whole. Last year in the United States and Canada alone no less than 3000 students were led by the Young Men's Christian Associations to become disciples of Jesus Christ. We learn that in Germany, the most difficult students' field in Europe, there were far more students reached for Christ last year than in any year of their history. In India, where Henry Martyn said he would sooner expect to see a dead body raised than to see a Brahmin become a real Christian, there are now scores of Brahmins who are real Christians. That means more than many thousands in Germany. So we find that from these student centres in the North and the South, the East and the West, they are coming to sit down in the kingdom of God. Is not that a fact that should drive out all pessimism and strengthen our faith in God as to this work?

Here is a sixth fact. There has been no period to be compared with the past four years in the deepening of the spiritual life of all these movements and of the world movement as a whole. We see this in attending a conference like your own; in observing the literature which has appeared recently in different parts of the world. For this movement speaks now through eight different languages; whereas four years ago it spoke only through two. We notice it in conversations with officials; in a greater concern than ever about the hidden springs and fountains of the work.

A seventh fact pertains to the Bible study developed. Four years ago there were 8000 students in voluntary Bible classes; now we have at least 15,000 students in these classes in the World's Federation alone. And the statistics of the present year are much better authenticated than those about the 8000. I have noticed an improvement in the quality of the Bible work as well as in the numbers. This is due to the introduction of more uniform courses of study, and to better leadership as the result of these summer conferences. This



Mr. John R. Mott.

increased Bible study means the enlarged opening of the channel through which God has always been pleased to communicate his light and power to men.

An eighth fact. The student missionary uprising has continued

TO ADVANCE BY LEAPS AND BOUNDS,

notably within the past four years. We have had Liverpool—the greatest student Convention ever held in Europe. We have had Cleveland—the largest student missionary gathering ever held, with its 2300 students, professors, missionaries, and missionary secretaries. The educational department of our two movements has been called into being. There were less than thirty classes for missionary study four years ago; last year we had three hundred classes. The number of such students has increased from under 200 to 2000. During last year the student volunteer movement extended to Germany, to the French-speaking student world of Europe, to Scandinavia, to Australasia, to India, and to China. It is within the past four years that the movement has adopted its great watchword, "The evangelisation of the world in this generation," and this watchword has taken hold of the convictions of an ever-increasing number of Church leaders at home and abroad. More students have sailed within the last four years than during the preceding eight years. That is true of the American movement also.

A ninth great fact is found in the extension of this movement to the mission lands within the past four years. At least sixty-five missions have been formed at the student centres in the Orient. Four national student movements have been organised in mission lands, and there are to-day ten university men from Britain and America giving their whole time to developing these movements in India, Ceylon, China, and Japan. We ought to praise God that we are living at a time when He is making history. Surely there is little ground left for scepticism. The most spiritual of the Christian students in the Orient are joining hands with us in the Occident for the evangelisation of their own people.

Now we come to the tenth and possibly the greatest single fact of these four years, the formation of the

WORLD'S STUDENTS' CHRISTIAN FEDERATION.

Three years ago this present month—my heart burns as I think of it—the leaders of the five student movements then in existence came together at an old castle in Sweden, placed at our disposal by the Swedish Government. We thought if it was a good thing for students in any one university to unite in order the better to promote the work of Christ in that university—if it was a good thing for the unions of one country to unite, would it not be a good thing for these national unions to unite with a world-wide organisation? We spent three days in earnest discussion of the question, and it culminated in the formation of this World's Students' Christian Federation. There were then the British, the North American, the German, the Scandinavian, and one of scattered associations in mission lands, making five in all. Since then the Federation has been joined by the student movements in India and Ceylon (6), Australasia (7), South Africa (8), China (9), Japan (10). It is difficult to bring this recital right up to date, for the other day, when we were at Eisenach, the committee of the Federation admitted the eleventh student group—the united movements in Holland, France, Switzerland, and the Netherlands. All these are connected with the Reformed Church in Europe. It was a blessed sight to see the fellowship among them; the Spirit of God taught them to sink their little differences so as to unite and make one strong union, rather than several weak ones. Another thing that happened at Eisenach was the decision to have the college Young Men's Christian Associations of South America affiliated with the North American movement, thus bringing in 12,000 young men at one stroke.

The Federation now numbers not less than one thousand student centres, embracing at least 55,000 students and professors who are members. It is a marvellous brotherhood. If anybody had said ten years ago that we should live to see the day when there would be a number of student movements all over the world, of all nations and races, comprising more than 50,000 members, none would have believed it within the range of possibility. To-day it is an accomplished fact.

THE PURPOSE OF THE FEDERATION

is to lead the whole student world to become disciples of Jesus Christ as their personal Saviour, to build them up in Christ, and send them out into the world to work for Him. National, racial, denominational, and theological differences are sunk, so as to unite on this simple comprehensive platform. There has not been a ripple of disagreement among all the members of this great brotherhood. Every decision of the Federation has been reached by unanimous vote. And remember that this committee is composed of persons of strong convictions, and of widely differing views as to method. I know of nothing like it; it is an evidence of the presence of the Spirit of God.

The ambition of the Federation is not to govern, but to serve. It works largely through the different national movements. It does not crush any national movement into any one mould. What has been accomplished? It has made the different movements acquainted with each other, and also with the extent of the needs of the student world. It has made it possible to influence certain important universities and institutions that our

national movements could not reach. It has established a practical means of communication between different countries, placing the leaders in touch with one another, so that the movements act and re-act on each other. It has broken down national barriers and brought the different peoples into mutual sympathy and co-operation; not simply the Anglo-Saxon races, but the Teutonic and Latin peoples, and those of Eastern lands. It is emphatically a world's federation.

It has also broadened the scope and improved the methods of development. The Spirit of God works in divers ways and through divers channels, and in this Federation one nation can profit by what has been worked out in the experience of another. Then it enables the strong to help the weak; while in turn the weak help the strong by affording scope for the exercise of their strength. Besides it has

HELPED TO ANSWER OUR LORD'S PRAYER

that all his followers may be one. We are all animated by the one Spirit and working for one great object. All this is giving to the world a great demonstration of the Divinity of our Lord. Lastly, it is placing before the student world, and before the Church, one grand objective—nothing less than the evangelisation of the world in our generation, and the ultimate complete establishment of the Messiah's reign.

Let us care for one another. Let us not be self-centred. Let us not cease to pray for the 120,000 students of Papal Europe, and in these seven countries—Belgium, France, Portugal, Spain, Austria, Hungary, Italy. Let us pray for that vast student field in connection with the Greek Church. Let us not forget the great Mohammedan university at Cairo, with its thousands of students. Let us remember the 100,000 students in the universities and high-class preparatory schools of India and Ceylon; and the 40,000 students in the Government colleges of Japan. Let us bear in mind, too, the awful needs of South America; and of China, where every year there go up to the first degree examinations 500,000 men, and to those of the second degree in provincial capitals 150,000 men. We look down the student generation and we see by faith the helpful ministry and influence of this Federation extended to every country in the world. We see the great tides of worldliness, materialism, rationalism turned back, the demons of impurity, intemperance, and agnosticism driven out. We see a generation of Christian scholars raised up, and as Christian professors becoming mighty pillars in the temple of the Christian faith. We see the reign of Christ established in our universities, and rivers of righteousness running down through the world. We see a devoted and consecrated ministry going out to lead the forces of the Church of Christ. We see Christian students going out as laymen to carry out the principles and the spirit of Christ into every relationship of human life and society. We see a great host of student missionaries going out from the student centres in the Occident and the Orient in the united and triumphant effort to make Jesus King. Inspired by this vision and by the vision of our ascended Lord, with whom rests all power in heaven and on earth, let us go forth on our knees.

At the close of this splendid survey of recent progress some interesting impressions were given by British delegates to the recent

EISENACH CONFERENCE

in connection with the World's Federation. The speakers were Messrs. Moule, Spencer, and Fraser. The leading points on which they dwelt were the manifestations of unity seen in the proceedings of the Conference, and the wonderful possibilities for the future that lie within such a movement. Another strong impression received was that of the fidelity of solitary workers who are toiling patiently and untiringly as the only Christian in their great centres. Mention was made of one delegate from Spain, who stands alone among his fellow students as a witness for Christ, but who has spoken to a thousand men about the claims of the Saviour. For these and for others similarly situated, as well as for the great unoccupied student fields alluded to by Mr. Mott, earnest intercessory prayer was made before the deeply impressive gathering broke up.

THE HOME MOVEMENTS,

of course, received their due meed of attention. The latest reports of the B.C.C.U. and of the S.V.M.U. were read to interested auditors at successive meetings in the large tent. It is not possible here to go into details of the year's work of these two organisations now amalgamated. In the report of the B.C.C.U. special reference is made to the work in the theological colleges of Great Britain, and the successful conference held in Birmingham last April. The supreme claims of London colleges were dwelt upon, and the fact was noted that during the year a Christian Union has been formed in connection with the art schools of the metropolis. Mr. Oldham has been appointed as travelling secretary for London for the coming year, in co-operation with the Medical Prayer Union, which has been for some time at work. The meetings for students held by Prof. George Adam Smith in Edinburgh, and by Mr. Mott in Oxford and Cambridge, were thankfully recorded, as well as other notable events of the year. We may give here the names of the newly appointed secretaries as stated in the report:—

General Secretary (in conjunction with the S.V.M.U.) (1) Mr. Tissington Tatlow, of Trinity College, Dublin; (2) *Travelling Secretaries* (*for Secular Colleges*), Mr. S. F. Hawkes, of Wadham College, Oxford; and (3) Miss A. B. Glass, of Newnham College, Cambridge (re-appointed); (4 and 5) (*for Theological Colleges*), Mr. W. H. T. Gairdner, of Trinity College, Oxford, and another not yet appointed; (6) *London Secretary* (in conjunction with the Medical Prayer Union), Mr. H. W. Oldham, of Central Technical College, London.

It is in contemplation to initiate suitable work, as bearing on the interests and objects of the student movement, in our large public schools. This will be a most important step if it can be adequately accomplished.

The report of the S.V.M.U. stated that the chief features of the year's work had been the approach to the Churches for the enforcement of the Volunteer watchword and the development of the educational scheme. Memorials sent to different Church bodies were well received, and it is believed that good results will follow. Since the conference at Curbar ninety men and thirty-six women students have signed the voluntary declaration promising to go to the foreign field if God should make the way plain. The report remarked on the fact that some have slipped away from their declared purpose to become foreign missionaries, either through having signed the declaration too hastily, or through having grown cold from lack of missionary study. The text-book for the last year was on Africa, and, as already noted, that for the current year is on China. There was special reference to the tour made last autumn by Miss Mary Cooke among South African colleges *en route* to her field of service in India. Many tokens have come to light of the fruitfulness and blessing of these visits.

STUDENTS AS GIVERS.

The work of the B.C.C.U. for the next year was considered in a short session that immediately followed. Mr. H. C. Duncan, the outgoing general secretary, made a short, impressive statement as to the claims of the two Unions and the necessity of vigorously sustaining the movement. There was a deficit of some £50 to wipe off from the past year's accounts of the B.C.C.U., besides the amount needed for the current year's operations, which was estimated at £750. The S.V.M.U., being a missionary Union, naturally looks for more support from the outside public, but with so many other calls it is in danger of being overlooked. Its pecuniary needs for the next year will be £800, and these needs are bound to grow. These and other facts having been pressed home on the assembled students, promise papers were distributed among them, and they were asked in a brief season of quiet meditation and prayer to decide on what they could give to these funds. The papers were in due course collected, and after some of the amounts promised had been read out (no donors' names being divulged) it was seen that a considerable sum would be realised, and the meeting was closed by the singing of the Doxology. It was afterwards stated that the students had between them contributed some £350—a very considerable amount in view of the fact that many of the students are poor in this world's goods. It was deeply instructive to note how in the Conference throughout the duty and privilege of giving freely of one's substance to God for his work was placed on the same high platform as that of personal consecration and holy living. At a meeting in the tent on Saturday morning, when the financial working of B.C.C.U. branches was deliberated on, this was especially evident; and no small holy inenuity was displayed by the leader of the meeting and the speakers as to how the giving of the necessary funds could be made to keep pace with the necessities of the work.

THE VOLUNTEER DECLARATION

was the subject considered at a large and deeply interesting meeting on Friday evening, when addresses were given by Mr. Alvarez, of Sierra Leone, and Miss Gollock. It was faithfully pointed out by the speakers that the declaration of purpose to become a foreign missionary, "if God permit," should not be hastily or lightly made, but once signed after a review of all the circumstances it should not be lightly departed from. Miss Gollock related some very interesting cases of those who had been unable, in God's providence, to carry out their cherished purpose in their own persons, but who had seen it fulfilled in their descendants.

On Saturday forenoon some encouraging accounts were given by students of work undertaken by various methods in different parts of the country, so as to interest the Churches in the work of foreign missions. Mr. Newton, of Edinburgh, told of the summer caravan tours undertaken for this purpose by Scotch students. Mr. Roberts, of Bala College, described the endeavours made there to awaken missionary interest. Miss Glass rehearsed a ten days' tour she had made in the North of England among Christians in different towns with excellent results. Mr. Gillespie spoke of lantern and deputation work in and around Belfast; and Miss Wilson, from the United States, gave a lively account of similar efforts in Wisconsin.

STUDENT CHRISTIAN ENDEAVOURERS.

A sectional gathering, likely to have far-reaching effect, was held towards the close of the Conference, when those students who are members of Christian Endeavour societies assembled to compare notes and take counsel together with regard to the promotion of a strong missionary interest among Endeavourers throughout the United Kingdom.

It was disappointing to learn that the replies received to a letter of inquiry addressed to over a hundred Endeavour societies went to show that not more than one in ten of these makes regular definite prayer on behalf of the unevangelised millions of the heathen and Mohammedan world, and that no systematic missionary study is being pursued by any one of them. At the same time, most of the societies communicated with reported collections on behalf of foreign missionary work. On the other hand, encouraging accounts were given of Endeavour Societies represented in the meeting in which a deep spiritual interest in the world-wide spread of Christ's Kingdom has moved the members to daily prayer for missions, to painstaking study of missionary literature alongside of devout study of the Bible, and to self-denying giving for the spread of the Gospel in "the regions beyond." There was instanced the case of a society with twenty active members, chiefly mill-workers, which wholly supports an evangelist in China, and another society was mentioned which has had the privilege of providing nine volunteers for foreign missionary work. All present felt greatly stimulated to increased effort to make the Y.P.S.C.E. everywhere, what it is in so many places, pronouncedly and enthusiastically missionary.

IMPRESSIVE TESTIMONY MEETING.

Perhaps the most memorable meeting of the whole Conference was that held on the evening of Saturday, August 6. After a series of brief earnest missionary calls had been addressed to the students by some from among themselves who have already begun work—one among the Jews, one in West Africa, a third in China, and another (whose appeal came by letter) in India—the General Secretary spoke very simply but with great feeling of the danger of people going from such conferences disappointed because they had not undergone any exceptional stirring of the emotions, whereas what God desired and required was that the will, the life, should be absolutely yielded to Him in Christ Jesus, and that by faith. Then there followed for an hour and a quarter an unbroken stream of spontaneous testimony, given for the most part in a few brief sentences, as to definite blessing received by grateful hearts during the Conference. It was felt that the word with which the Lord met the students in their first meeting a week before, "Lo, I am with you," had never been more convincingly verified than it was just then. A minister was heard to remark at the close that it was the most profoundly solemn meeting he had ever attended.

The Love that Bound Christ to the Cross.

John xviii. 4.

Rev. F. B. MEYER, B.A.

THE Cedron was never more than a mountain brook, and it is now dry. Its stony bed alone shows where it used to flow through the valley that separated Mount Zion from the Mount of Olives. The main road which led from the city gate, over the Mount of Olives to Bethany and Jericho, crossed it by an ancient bridge, from which, on this especial night, a fair scene must have presented itself.

Above the Passover moon was shining in full-orbed splendour, turning night into day. Beneath the little stream was brawling down the valley, catching the moonlight on its wavelets. On the one slope dark, thick woods, above which rose the ancient walls and gates of the city; on the other the swelling slopes of Olivet. Presently the Lord emerged out of the shadow, engaged in earnest converse with the Apostles; crossed the bridge, but, instead of pursuing the path as it wound upwards towards Bethany and Bethphage, they all turned into a large enclosure, well-known as the garden of the oil-press, and which we know best as Gethsemane. Somewhere, no doubt, within its inclosure stood the rock-hewn trough in which the rich juicy olives were trodden by naked feet. "When Jesus had spoken these words, He went forth with his disciples over the brook Cedron, where was a garden, into which He entered with his disciples."

The sequel was so fully narrated by the other Evangelists that there was no need for the writer of this narrative to tell of the awful anguish, the broken cries, the bloody sweat, the running to and fro to the disciples, the sleep of the chosen three, the strengthening angel. He confines himself almost entirely to the circumstances of the Lord's arrest.

Two hours only had passed since Judas left the supper-table; but they had given him all the time needed for the completion of his plans. Hastening to the authorities, he had told them that the favourable moment had arrived for his Master's arrest; that he knew the lonely spot to which He was wont to resort for meditation and prayer; and that he had need of an armed band to overpower all possible resistance on the part of himself or his followers. This they were able to supply from the guards and custodians of the Temple. They were going against One who was deserted and defenceless; yet the soldiers were armed with sticks and staves. They were about to arrest One who would make no attempt at flight or concealment, and the moon was full; yet, lest he should make his escape to some limestone grotto, or amid the deep shadows, they carried torches and lanterns.

The Lord had just awoke his disciples for the third and last time, when probably his ear detected the tread of hurrying feet, the muffled clank of swords, the stifled murmur of an advancing crowd; perhaps He saw also the glancing lights, as they advanced through the garden shrubs, and began to encircle the place where He had prayed. But beyond all outward signs, and by the inner intimation of the Holy Spirit, He knew all things that should come upon Him, and without waiting for his enemies to reach him, with calm and dignified composure He went forth to meet the rabble band, stepping out into the moonlight and saluting them with the inquiry, "*Whom seek ye?*"

There are some deep and memorable suggestions here as to the

VOLUNTARINESS OF CHRIST'S DEATH.

In order to his death having any value it must be free. If it could be shown that He had no choice than to die, because his own purpose was overmastered by the irresistible force of circumstances, his death could not have met the claims of a broken law, or inaugurated a new code of morals to his Church. But there are several points in this narrative which make it clear that He laid down his life of Himself, that none took it from Him, that He had power to lay it down, and power to take it again.

(1) When Jesus asked them the question, "Whom seek ye?" there were, no doubt, many in the band who knew him well enough, and that He was the object of their midnight raid; but not one of them had the courage to answer, "Thee." A paralysing awe had already commenced to cast its spell over their spirits. Those who knew Him shrank from identifying Him, and were content to answer generally, "Jesus of Nazareth." But when He answered, "I am He," what was it that so suddenly affected them? Did some stray beams of concealed glory burst forth from their confinement to indicate his majesty? Did they dread the putting forth of that power which had been so often exerted to save and bless? Or, was there a direct miracle of Divine power which secured their discomfiture? We cannot tell. But, whatever the cause, the crowd suddenly fell back in confusion, and were flung to the ground.

Here, for a moment, the would-be captors lay, as though pinioned to the dust by some unseen hand. The spell was soon withdrawn, and they were again on their feet, cursing themselves for their needless panic. But—and this is the point—the power that sent that rough hireling band reeling backwards to the ground could easily have held them there, or plunged them as Korah, Dathan, and Abiram, into living graves. "One flash came forth to tell of the sleeping lightning which He would not use"; and then, having revealed the might which could have delivered Him from their puny arms, He returned to his attitude of willing self-surrender. Who, then, shall say that our Saviour's death was not

HIS OWN ACT AND DEED?

(2) When that rabble crew were again on their feet, confronting Jesus, He asked them a second time, *Whom seek ye?* Again they replied, "Jesus of Nazareth." Jesus answered, "I have told you that I am He; if, therefore, ye seek Me, let these go their way." And, forthwith, He put forth such a power over his own as secured their freedom from arrest.

It is evident that it was no part of his foes' purpose beforehand to let them go; for, on their way back they arrested a young man, probably Mark himself, whom curiosity had drawn from his bed, and whom they took for one of his disciples. He escaped with great difficulty from their hands. It is hardly doubtful that if some special power had not been exerted over them, they would have treated the whole of the followers of Jesus as they sought to treat him. Is it not evident, then, that the power which secured the safety of his disciples could have secured that of the Master Himself; or that He might have passed away through the midst of them, as He did through the infuriated crowd which proposed to cast Him headlong over the precipice near Nazareth at the commencement of his ministry? Every arm might have been struck nerveless, every foot paralysed with lameness. Who, then, shall deny that Christ's death was his own act?

(3) But again, when Jesus had spoken thus there seemed some wavering among his captors, perhaps a hesitation as to who should first lay hand on Him. At this juncture, when the whole enterprise threatened to miscarry, Judas felt that he must, at all hazards, show how safe it was to touch the person of his Master; so, though the bold challenge of Jesus had made the preconcerted signal needless, he resolved still to give it, that the spell of that presence might be broken. The traitor, therefore, stepped up and kissed the Lord.

Encouraged by this sacrilegious act, his myrmidons now laid hands on Jesus, grasping his sacred person as they might have done Barabbas or some other member of his gang. They then proceeded to bind Him after the merciless Roman fashion. Peter could not bear to see this. He sprang forth from the covert of the shadow, drew his sword, and cut at the nearest assailant's head. But the blade, glancing off the helmet, cut off the ear.

It was an unwelcome interference with the behaviour of the meek and gentle Lord, whose hand was already bound. It could not be permitted. "Suffer ye thus far," He said to the rude soldier who was binding Him, and with his own finger touched the ear, stanched the flowing blood, and healed it. It has been remarked that this was the only act of healing wrought on one for whom it was not asked of Him, and who had no faith in his beneficent power. But, surely, the hand that could work that miracle could have broken from the bonds that held it as easily as Samson from the two new cords which burnt as flax in the flame. The power with which Jesus saved others

MIGHT HAVE SAVED HIMSELF.

Who, then, shall say that his death was not his own free act? Listen, moreover, to his own words. Then said Jesus unto Peter, "Put up thy sword into the sheath; the cup which my Father hath given Me, shall I not drink it?" "Thinkest thou that I cannot now pray to my Father, and He shall presently give Me more than twelve legions of angels; but how then shall the Scripture be fulfilled that thus it must be?"

As, then, we view the death of the Cross we must ever remember the voluntariness of that supreme act, which is all the more conspicuous as the agony of the Garden reminds us how greatly the Lord's spirit dreaded the awful pressure of the world's sin, which made Him cry: "My God, my God, why hast Thou forsaken Me?" How greatly He must have loved us! It was love, and only love, that kept Him standing at the bar of Pilate, bending beneath the scourge of the soldiers, hanging in apparent helplessness on the cross. Not the iron hand of relentless fate; not the overpowering numbers or closely woven plots of his foes; not the nails that pierced his quivering flesh. No, it was none of these. It was not even the compulsion of the Divine purpose. It was his own choice, because of a love that would bear all things if only it might achieve redemption for those whom He loved more than Himself. "He loved me, and gave Himself for me."

Surely we may trust that love. If it moved Him to endure the cross and despise the shame, is there anything that it will withhold, anything that it will not do? His love is stronger than death, and mightier than the grave. Strong waters cannot quench it, floods cannot drown it. It silences all praise, and beggars all recompense. To believe and accept it is eternal life. To dwell within its embrace is the foretaste of everlasting joy. To be filled by it is to be transfigured into the image of God Himself.

What Jesus is to Me.

What the hand is to the lute,
What the breath is to the flute,
What is fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What the mother's to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to a slave,
What is water to the sea,
That is Jesus Christ to me.

J. W. Constable.

Pastors' College Evening Classes.—The free evening classes will be resumed on Tuesday, August 23. Intending students are requested to write to the secretary, Mr. G. Hall, Pastors' College, Temple-street, Newington, S.E., enclosing stamped envelope for reply.

FROM OTHER LANDS.

Bible Work in S. America.

NOW that many missionary agencies are being set on foot and directing attention to this great continent, some facts relating to the work of the American Bible Society and showing the actual condition of some of these countries as they have come under our own observation, may be interesting and helpful to any who contemplate work here.

From contiguity and many other existing relations, South America's first claim must be on her great northern sister, whose system of government and education most of her republics have adopted. Nor has North America been slow to acknowledge the claim. The American Bible Society, since its organisation in 1816, has not ceased to watch for and seize every opportunity of sending her the Scriptures; within the first ten years of its existence it had sent consignments of books into all the chief seaports of South America.

While this agency of the American Bible Society embraces Uruguay, Paraguay, Chili, Bolivia, Peru, and Ecuador, and while Bibles have been and are being circulated in all of these republics, we shall in this article confine ourselves to Argentina, which next to Brazil is the largest, and in point of resources and rapid development the most important. There is perfect toleration, although it often happens that in the provinces to the far north ignorant and fanatical officials interfere to hinder the sale of Scriptures.

Tent work has proved successful and encouraging in some places, and a weekly open-air preaching service has been well maintained in one of the public squares of Buenos Ayres for several months. Such agencies might be multiplied indefinitely.

Argentina comprises fourteen provinces. Every capital city, as well as all the chief towns in all of these, have been repeatedly visited by our colporteurs and canvassed from door to door, so that the work now being done is simply one of re-supply. Thousands of people have thus been furnished with the Bible who never knew it before, and still there are thousands in that sad condition. Groups of converts have been formed, and some churches organised as the result of the labours of these devoted men; but such centres of light are few indeed, compared to the great need and vast extent of available territory.

We write from Buenos Ayres, which has been the centre of our work for ten years. It is the federal capital, and the largest city on the continent, having a population of three-quarters of a million. It is cosmopolitan, and has Protestant churches—German, Scotch, American Methodist, and Anglican—and connected with most of these there are also smaller meeting-places.

There is a fine new Methodist Episcopal Church for Spanish work, and this mission has also many meeting-places and Sunday-schools throughout the city and suburbs. There are also various centres of thriving work carried on by different sections of the brethren.

The Missionary Alliance has recently come into this field, and has some very devoted workers. About a month ago we said good-bye to one of them, who, with his wife, was leaving for Cuyaba, the capital of Matto Groso, in the very centre of the continent. It is now a quarter of a century since we first canvassed it from door to door, and it has been twice visited by our colporteurs since then. This year has also seen the commencement of Spanish work by the South American Missionary Society.

All of these are in touch with the American Bible Society, and are reaping the fruit of its wide distribution, which now approaches half a million copies from this agency alone. Several colporteurs are constantly at work in the city. Such a shifting population requires steady supply.

Some interesting work has been done in conventillos—large tenement houses, where scores of families of the working classes reside. For this work a woman has special facilities. To support such a worker, who would give all her time to it, would require £4 to £5 per month. This is a much needed and inviting work. Should any church or individual feel called upon to undertake such support, the writer would be pleased to superintend and send stated information concerning it. A Bible Woman's Mission to the conventillos would do untold good, and there are scores of such places in this great city.

HARRIET L. MILNE.

364, *Herrera, Buenos Ayres.*

Work in Buenos Ayres.

IN a letter dated Palermo, Buenos Ayres, June 29, Rev. W. C. Morris writes:—

"Our work has continued to develop; quite a number of new children have joined the English and Spanish Sunday-schools; several strangers have been added to our native congregation during the last two months, and altogether the influence of the work is fast spreading. On July 1 we hope to open our first mission day-school for boys. I have secured a most commodious and well located house, and have obtained the services of two experienced young Christian men (Spaniards) as teachers. After the first month all the current expenses of the school will be defrayed by local contributions. Thus, excepting the cost of the furniture, and the initial expenses of the first month, I believe it will not be necessary to draw upon the home funds for this school."

After reciting two incidents connected with the work, Mr. Morris says:—"On the one hand we have the priests destroying the Word of God; on the other, we are collecting rosaries and crucifixes, and are constantly finding new doors open, and new people ready to give a thoughtful hearing to the Gospel of the Grace of God."

Archdeacon Shimeild writes from Fray Bentos, Uruguay:—"I have visited Buenos Ayres and Rosario. At Palermo Mr. Morris's work is very successful. His Spanish services are crowded, and the room is too small for the congregation. I went down last week to sign the title deeds of the land which he has bought for the Society, upon which he intends to build a large mission hall. He seems hopeful that he will be able to raise the necessary funds for this locally. It is a matter of deep thankfulness to me that the Society has taken the Spanish work in hand and that it is prospering."

Mission Homes in Paris.

IN its report of the work of Mrs. Travers Lewis's Homes, the Paris Council say: At the mother institution, 77, Avenue Wagram, life and activity have been abundant. The reports of the various agencies, such as the free registry for governesses and servants, the mothers' meeting, the infant school, etc., are deeply interesting. Personal testimony has been given by a gentleman of official rank in Paris to the valuable aid afforded at the Home in cases of distress and difficulty constantly occurring among young English girls. The religious tone of the Home is carefully cultivated by conversation and example, as well as by religious services. Nor has the intellectual life of the inmates been neglected.

At Washington House the dominant aim is to afford in the very centre of Paris a really Christian home. Miss Ayerst stands truly *in loco parentis*, and families in England who have girls in Paris as art students, governesses, etc., cannot be too thankful for her presence and work. The Home is largely used by English and American families and individuals passing through Paris. Miss Ayerst will always be glad to answer inquiries and give advice to intending visitors.

The report from the Orphanage is bright and encouraging. The Council earnestly commend the whole work to their fellow Christians.

The Spezia Mission.

THE good ship *Morocco* in the year 1866 brought from Liverpool to Leghorn the three pioneers of the Spezia Mission. Enormous difficulties had to be coped with both at the beginning and in the continuance of the work, and many felt the enterprise contemplated most hopeless of accomplishment. Enemies determined and unrestingly aimed at its utter extirpation, and indeed the young sapling was actually torn up. But most carefully and prayerfully it was again planted, and, striking its roots deep in the soil of Italy, it has now for years not only put forth leaves and flowers of promise but has become a vigorous and fruit-bearing tree. The progress of the Bible day-schools of the Mission, with their upwards of 900 scholars, is one of the most magnificent examples to be found in any Roman Catholic country of the blessing God surely gives to such a work. The value of these schools is seen when it is stated that they are open five days a week instead of one, and that during the whole week they are in their aim and tendencies Sunday-schools, while they supply the Sunday-schools proper with the greater part of their scholars.

Near La Spezia a friendly beacon light sends its warming and directing beams over the purple waters of the Mediterranean, guiding to safety; and we are aiming by sound teaching and the early inculcation of the principles of holiness to lead the children safely from their spiritual perils, from the dangerous currents of infidelity and agnosticism, and from the maelström of Roman Catholicism. In this work we are being much encouraged and blessed; the present is one of the most hopeful opportunities we have had, and we long to avail ourselves of it to teach to eagerly willing hearts the truths which vivify, sanctify, and save.

Who will help in this enterprise? Rev. F. B. Meyer has said of this work: "These children talk in their homes of what they hear in the Bible schools, and thus the knowledge of the Lord Jesus is swiftly penetrating many households otherwise unreached."

Soon earth's opportunities for this holy service will be over. We would that every child of God who shall peruse these words would feel now constrained to prayer and prompt help.

EDWARD CLARKE.
H. H. PULLEN.

Casa Alberto, La Spezia, Italy.

The Outlook in Armenia.

FROM Aintab, Asia Minor, a very striking communication was received by Rev. W. A. Essery, the hon. sec. of the Bible Lands Mission Aid Society (office, 7, Adam-street, Strand, W.C.). The letter says: "In places not visited by massacre religious life seems less active than it was, but the change is great in places that lay in the track of that destructive march. The patience shown under long-continued suffering and insult is as fine as the spirit of martyrdom. Even more striking is eagerness to hear the Gospel. It is supremely the time to multiply preachers, teachers, and Biblewomen everywhere."

At Oorfa, before the massacre, average Protestant congregations numbered 840 attendants, now they are more than 1600; Sunday-schools had 650 scholars, now there are 1650; and there are under instruction 1666 persons. Mr. Macullum, of Marash, asks: "What can be done to meet the urgent calls, especially from Gregorians, for more teachers? The prayers of many years are ready to be answered, but we are not able, for lack of funds, to enter these open doors."

Not only has the Society had a share in the merciful work of succouring Armenian orphans, but much valuable aid has been rendered to missionary operations in Persia, Syria, Palestine, and Egypt.

Miss de Broen's Work.—A London lady who recently visited Paris writes that it was to her great comfort that she found Miss de Broen's refreshment room in the Rue St. Honoré. She adds:—"At one of the windows there is always a large French Bible open which has attracted the attention of many hundreds of passers by. God's precious Word has there been read and blessed to many a thoughtless and unconverted soul. All the Christian world knows of the splendid work of Miss de Broen's mission. She is in great need of funds."

The Outlook in Spain.

THE following notes of mission work in Spanish towns were written by Sr. Blanco, an agent of the Spanish Evangelisation Society.

"The War! Of it, and only of it, do they talk everywhere. But most of all in the rural towns, from which come the greater part of the young fellows who make up the battalions. Arms snatched away from the productive labours of the fields, where there remains hardly anyone except old men. Desolate homes, in which mothers weep over the absence, the peril, or the loss of their sons, and the fathers blaspheme and curse. Anger, which increases as they see how those who are favoured by fortune free their sons from military service for a handful of money, whilst the poor bow down to the duties which equally belong to every citizen. Such are the sounds by which our ears are wounded in Villafranca, El Carpio, and Montoro, towns which we visit regularly, and in which we have little groups of faithful souls, who, from their faith and hope in Jesus Christ, form a notable contrast to the despairing people round them.

"To our meetings come many of these despairing ones, in the hope that if the means employed by the Romish Church do not save their sons or brothers, at least the intercessory prayers of the Protestants and their reading of the Gospel may do so—a mixture of faith and superstition not strange in a people who discuss, almost to the point of coming to blows about it, the capacity of this or that virgin or saint in working miracles.

"A poor mother, who has one son in the Cuban war and another in the Philippines, said to me, weeping, 'Surely God does not like me at all, because day and night I keep a light kindled before the Virgin of the Carmen, and I recite prayers to her, so keeping in with her; and then I come here and pray with you to keep in with the Son. In spite of this I never receive news of my sons. I don't know if they are alive or dead.' 'It isn't strange,' I replied; 'no one can serve two masters. But tell me, which gives you more comfort, telling your beads or hearing the Gospel?' 'I will tell you the truth. Much faith have I in the Virgin of the Carmen. I believe that she is more miraculous (powerful to work miracles) than any other, but I cannot hide the fact that when I hear the words of Jesus which you read in that book of yours, and when you beg of God for the love of Jesus that peace come, and that He dry the tears of those that mourn, then the rosary seems to me a thing insipid. I almost forget the Virgin of the Carmen, and I think it useless to spend money on oil to burn a light before her; I think that God listens to you more than to me, and I cry no more.'

"Another mother, who is in the same case as the foregoing, had her feet ruined through having climbed unshod to the Calvary Chapel to intercede for her son. 'How could you do that?' I said. 'You who have sometimes heard the Gospel?' 'Ah! but I did it in desperation, and for the chance. But it has done me no good. My son is dead!' And she burst into tears. The misfortune of the war which oppresses us makes evident the soul-sickness which the semi-pagan Romanism has caused—the cause as it is of so much moral and spiritual evil!

"But, thanks to God, all is not gloom! Amidst this confusion there are souls who, on hearing of the love of God in Christ, come out of the scoria of sin in which they have lain, and shine out in the rays of the Sun of righteousness like precious stones—hearts regenerated, whose testimony rejoices one's spirit in this work. Such are to be found in Villafranca, El Carpio, and Montoro.

Communications regarding the work may be addressed to Miss R. G. Peddie, secretary and treasurer of the Spanish Evangelisation Society, 44, Viewforth-terrace, Edinburgh.

The Far West.—Mrs. Davidson (who left Brandon, Manitoba, last year), writing from 127, Edmonton-street, Winnipeg, requests those who desire literature to be distributed in the country near Brandon to address their parcels to the secretary of the Y.M.C.A., Brandon, Manitoba. A good work is going on there, in which much wholesome literature is in great demand, and the Y.M.C.A. faithfully distribute all that is sent to them. Mrs. Davidson will still be glad to distribute in many quarters all hat is sent to her at her Winnipeg address.

[733]

Lebanon Hospital for the Insane.

EFFORTS on behalf of the suffering insane in Syria have so far prospered that an eligible site has been secured for the institution.

On the arrival of Mr. Theophilus Waldmeier in March, after two years' absence, the executive committee, which also constitutes the board of trustees of the hospital, received with deep interest and thanksgiving to God his report of visits to Switzerland, Germany, Holland, Great Britain, the United States, and Canada, and the fact that a sum of about £5000 had been already contributed, and is in the hands of the local treasurers in these countries. Osfuriyeh, on the Damascus carriage-road, at an elevation of 400 feet above the sea, was found to be the only site which combines all the features required, namely, proximity to Beirut, political jurisdiction of the Christian government of Mount Lebanon, a large tract of land, salubrity and freedom from malaria, an abundant supply of pure water, a cheerful outlook, the land to be capable of cultivation and improvement, and likely to produce an income. Negotiations for the purchase are now completed.

The land contains a valuable building erected by Hishmet Beg, the recent owner, valued at about £500, and has two farmhouses. An expenditure of about £400 more will make it sufficient for the central administration building, and Mr. and Mrs. Waldmeier, with the doctor and the trained European nurses and attendants, may be able to occupy it within a few months. There are orchards of olive, mulberry, and fig trees, and vineyards, from all of which there will be a regular annual income. There are avenues of shade trees and an expanse of arable land on which the new cottages can be erected at once. There are inexhaustible quarries of the indurated cretaceous limestone of Lebanon, ample for all future buildings. Two cottages must be erected at once, each for twenty patients, at a cost of about £900 each. Friends of poor insane sufferers in Syria should send their contributions to Sir Richard Tangye, treasurer, 35, Queen Victoria-street, London.

Henry H. Jessup, D.D., Secretary.

French Priests Free.

INTEREST in the movement among French priests is no new thing with our readers. For years we have given accounts of the work of Professor Bertrand, which has been greatly owned of God in the emancipation of priests who had some spiritual life or desires yet remaining. The newer agitation, directed by ex-priests, and penetrating the innermost recesses of the Church of Rome in France, we have also followed from the first, calling attention to its remarkable expansion and spiritual development. Hardly a week passes without some priest stepping from bondage to liberty, from darkness to light.

In the latest issue of *Le Chrétien Français*, M. Bourrier, himself an ex-priest, gives more letters of dismission to superiors by priests leaving the Roman Church. One of these is Professor Patel, of the Order of Oblates, who says: "If I have abandoned my Oblate cross, I have also cast aside my priest's cassock. The cross on my breast would be a vain plaything; and the cassock is too much a symbol of slavery and hypocrisy....My place is among the 'escaped.' If it is thus that men designate enlightened priests who have changed a religion of dogmas and formalities for a free Christianity, may not the same glorious name be given to those who tear themselves from monastic prisons?"

Another letter is from an ex-vicar, Abbé Perrin, who wrote to his bishop:—"For a long time I have not held the Catholic faith. I am absolutely convinced that the greater part of the dogmas taught by the Church are purely human inventions and superstitions, a product of the ignorance of past ages. Hence beliefs unworthy of human reason and of a spirit that is enlightened and free from prejudice...To-day, right gladly and of my own will, I free myself from the clerical yoke, and hold myself as henceforth discharged from all the obligations which, years ago, the Church imposed upon me in my days of youth and inexperience."

It is gratifying to note that with the wreck of belief in papal dogmas, faith in Christ did not go down in these cases.

Mission to Foreign Navvies.

THOSE who are interested in the work of the English Navvy Mission can hardly help extending their sympathies to the foreigners who toil, generally in circumstances of poverty, hardship, and danger, to make the roads and railways which open up to us some of the greatest beauties of the world.

Spain and Italy are just now occupying our thoughts, and through the humble instrumentality of the Gospel Mission to Foreign Navvies there does seem to be a way of bringing light and hope into those dark lands.

About 7,000 men, chiefly of these nationalties, are now making the Government docks at Gibraltar. A missionary, one who has proved himself suitable in every way, is maintained among them.

The Simplon Tunnel, so long delayed, is now beginning. Mr. Piggott, of Rome, can supply an evangelist of some experience to be supervised by Pastor Cavazutti, who is on the spot. Thousands of men will be located there for years. £70 a year would provide for this evangelist.

Two ladies have been working for some time at Höchstetten, Canton Berne, among the men there, assisted by a young evangelist. They have had good meetings. They are voluntary workers, gladly giving their time and strength, but there are necessary expenses connected with the mission.

Should this work commend itself to those able to help they are invited to communicate with me.

(Miss) G. M. Maynard.

Hawkhurst, Kent.

The Pandita Ramabai.

OWING to the holiday season and the absence of many workers, the final arrangements for the Council which the Pandita Ramabai so earnestly desires to see formed in order to represent and assist her work amongst high-caste Hindoo widows has been delayed. The urgent needs of this work obliged the Pandita to leave for India on July 28, after little more than a fortnight in this country. Disappointment will, it is feared, be caused to many kind friends and helpers who had hoped to see her, and to hear from this honoured servant of God herself of what the Lord has done through her, so marvellously, for her oppressed and neglected sister-widows of India.

But her departure was imperatively required, and will not, we trust, in any way arrest the tide of prayerful and practical help which the support and training of the 300 widows rescued from the late famine demand. £2400 a year will be needed on the lowest computation for this work alone. It would gladden our sister if the Lord should lay it on the hearts of any to follow the example of one or two friends and to undertake the support of a widow (£8 a year), making her a special subject of their prayers and interest.

Missionary Advances.

IN the course of a day's reading, the writer came on the following paragraphs relating to the missions of three societies in widely different parts of the world:—

New Guinea.—Rev. J. W. Lawes, in speaking of progress, says: "After twenty-two years, although much still remains of heathenism, a great and manifest change is apparent. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centres from which light is being diffused, while ninety churches are dotted like lighthouses along the coast. The appearance of the people has changed. The wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1350 men and women are professed followers of Christ."

In the Fiji Islands there was not a Christian at the beginning of the Queen's reign, now there are 11 missionaries, 67 native ministers, 2050 local preachers, 4,520 class readers, 35,000 members or on trial, 33,590 Sunday-school scholars, 96,000 attendants on public worship.

Tinnevelly has thus advanced:—

	1837.	1897.
Christian adherents	8207	50,797
Christian communicants	114	12,618
Scholars	2320	13,129
Native pastors	None	50
Lay preachers	193	522
Native contributions	Nil	Rs. 42,383.

E. S.

The Gospel at Aligarh.

IN the beginning of 1893 we were sent here by the American Methodist Mission to develop the work. A native preacher lived in Aligarh city, with four or five untrained helpers. There was not even one out-station. There were said to be about 500 Christians on the register, but we were not able to find many of them. They had been neglected—many had moved away. The few we found were very ignorant. The brother who had been in charge was transferred at his own request. The helpers we found to be incompetent men, so there was a bad foundation to be cleared away before we could do much building up. It took months of patient toil.

A girls' boarding-school was begun. For two years we all lived in a rented house. The beginning of the third year found us on our splendid property of twelve acres, with good substantial house, school-house, and dormitories for the girls—all the gift of one consecrated woman in America. Out-stations were opened up, and trustworthy men put in charge. For two years all the women's work fell to myself. It was too heavy a burden, so the committee was kind enough to send a lady to take charge of the girls' boarding-school. A year later another missionary lady was sent to take the district work for the women, thus leaving us free for general and evangelistic work.

All last year my time and that of some of the others was given up to the famine, which resulted in a boys' and a girls' orphanage with about two hundred in each, besides a widows' home where a small number of famine widows are cared for. We buried over 125 during the year. This year God gave us nineteen acres near by for the Boys' Orphanage. They are now in their new home, comfortable and happy; and we are working out the industrial problem, our intention being to teach every boy a trade as well as give him an ordinary education. We desire that every boy may be able to read his Bible well.

The girls' school-house, which we thought very big when we built it, is no longer big enough for our congregations. By crowding it we can seat 400, but the boys' school-house, which is now building, will seat 600; and in a year or two this will be too small, when our outside workers come in, as they do once a month. The new building is a very plain, simple building, but it will be a great boon. Bishop Thoburn's Famine Committee gave us the land, and a grant for the boys' buildings. We have been collecting money for several years for a church; now we have church and school-house combined in one.

Aligarh District has been put under the care of my husband as presiding elder. It now includes over 1½ millions of people. The district is divided up into ten circuits, with a good native preacher in charge of each. Under them are sub-circuits with pastor-teachers in charge. At the beginning of the year there were sixteen pastor-teachers for whom there was no support. We asked the Lord for help. One lady sent money for ten men for the whole year. We are now expecting help for the other six. £5 will support one for a year. To meet the need for new stations we have begun our training-school again, so that we may soon have men ready to go to the needy places. We have not a penny for this training-school, but already twelve men have come in from various villages, and want to be trained for the Lord's work. Others are coming. We shall take twenty men, and probably six of them will have wives. We believe the Lord will send us the help. £5 will support a man and his wife for one year, and about £3 10s. a man alone. We trust some who read this report will be led of the Lord to help us. We are to push forward and open up new fields.

ELLEN H. LAWSON.

Aligarh, India.

African Miners and Liquor.—The *Johannesburg Star* gives emphatic testimony to the havoc that liquor plays among the natives when it says: "Until the sale of liquor was prohibited by law the black labourers on the Rand gold mines were aptly described as coming to Johannesburg in the form of savages, and returning home as devils. A considerable improvement in this respect is noticeable since the advent of 1897, in spite of the amount of drink smuggling that goes on daily under the very eyes of a detective force more phlegmatic than energetic in its mode of operations."

Zambesi Industrial Mission.

IT is just upon six years since the Zambesi Industrial Mission was begun. The most recent circular letter shows that, although the beginning was small, the progress had been very marked. At present work is being carried on at ten different centres by some thirty European missionaries—not merely industrial, but also medical, educational, and spiritual work.

It is deeply interesting to learn that there are eleven schools with nearly a thousand children enrolled; also that the two hospitals are warmly appreciated by the natives. The industrial operations are full of promise. It seems that there are 750 acres of land planted with coffee, of which 460 will, it is anticipated, yield a crop during the present season, making a total of from thirty-five to forty tons. This should bring in about £4000 in aid of the expenses of the Mission for the year.

As the work grows it brings its own anxieties. Its importance is beyond question, and it cannot but be interesting to those who study missionary questions. Such friends are recommended to secure copies of the circular from the office of the Mission, 1, Gresham-street, London, E.C.

North India School of Medicine.

READERS of THE CHRISTIAN are acquainted with the work of this School, whose special object is to train Christian native assistants for the lady medical missionaries. Their staff of workers is partly supplied by the various missionary societies, who lend for a year the medical ladies who come out under their auspices. During this year these ladies gain a knowledge of the people and their ways, as well as of the language, and they at the same time give lectures in English; so that both the teacher and the college are helped by this arrangement. At present there is a great need of helpers to fill the vacancies in the college staff. We quote from a letter of Miss Greenfield's, dated July 9 last:—

"We are hoping much that the Edinburgh Committee will either procure us a *loan* of some lady who is coming out, or find us a permanent member for the staff. The Government recognition depends very much on a sufficient teaching staff; this is one of the points on which they insist. Besides this, I don't see how three ladies are possibly going to do the work of five during the winter session. Miss Brown is simply overwhelmed with work, having to do all her own writing since Miss Lloyd left, in addition to looking after all the minor details of everything. They really need a capable woman as housekeeper and matron, to whom the students would look up, and to whom they might go daily on little matters that girls need advice about. The new hospital wing is at last nearly finished, and when they begin taking in patients it will add much to their work."

Two doctors are wanted for the coming session—one on loan and one permanent—a nurse, and a lady chemist. Anyone willing to go out and assist in this great work may have further information on the subject by writing to the president of the Edinburgh Committee, Mrs. Greenfield, 7, Heriot-row, Edinburgh.

United States Missionary Societies.—Our contemporary *The Mission World* publishes some deeply interesting statistics on United States missions. It gives a list of thirty-three boards, unions, societies, and churches, with their income for the past year. Ranging in amount from upwards of £200,000 down to £600, these bodies raised an aggregate of £1,031,538. This sum is about one-twelfth of the aggregate raised for all purposes by the five largest Protestant denominations of the United States.

Eurasian Girls in Hong Kong.—An appeal is made to Christian friends to enable a much-needed work to be carried on amongst Eurasian girls in Hong Kong, for whom no provision is made by the missionary societies. Miss Johnstone, of the Society for Promoting Female Education in the East, "Fairlea," Hong Kong, has for some years received a number of these girls into her Chinese school, thereby fitting them to earn their living in whatever position may be allotted to them. It is now proposed to start a separate establishment and so extend the usefulness of this most important work. It is desired to raise a sufficient sum to defray the expenses of travelling and the support of a lady worker for a year or so, until this proposed school is actually started by local interest in Hong Kong. For this purpose a sum of £100 is needed. Help will be thankfully received by Miss H. S. Fletcher, Swallow Cottage, Burbage, Hinckley.

Persecution of the Stundists.

THE Odessa correspondent of the *Daily News* writes that since M. Pobiedonostzeff last year obtained for the Holy Synod increased legal powers for the suppression of sectarianism, the unfortunate Stundists, the most virtuous and exemplary body of Nonconformists in the empire, are mercilessly pursued and prosecuted wherever they are found, publicly or clandestinely, performing their religious services. A few days ago seven members of the Stundist sect, all prosperous agriculturists at Trubtschevsk, in the Government of Orel, were charged before the local tribunal with heretical proselytism. The case was heard, of course, with closed doors, and after sitting for nine consecutive hours the Court sentenced the accused to the deprivation of all civil rights and to deportation to Transcaucasia. The wives and children of the déportés have appealed to the Court for permission to follow their husbands and fathers into banishment. This prayer may or may not be granted; it rests with the discretion of the Court.

The place of deportation for these religious offences depends on the part of the empire in which the sectarian is tried and convicted. If the convict reside in European Russia, he shall be deported to Transcaucasia; if he be living in any of the Caucasian or Transcaucasian Governments he shall be transported to Siberia; and if he be resident in Siberia, he shall be banished to one of the most remote settlements of that country. The more cruel part of such a sentence is the deprivation of all civil rights. A person so deprived becomes in the eye of the law and in the estimation of his fellows a mere cypher. He has no redress or legal protection, or appeal against any jury put upon him by an ill-disposed neighbour or a Court enemy. He may be harried, abused, robbed, or maltreated to the death with perfect impunity to his aggressors.

Mormonism in Canada.—Mormonism is said to be spreading in the province of Western Ontario, where a good deal of alarm has been created by the active propaganda of the Latter Day Saints. They have recently been holding open-air baptismal services, and so great has been their success that there are now said to be 2500 Mormons in the province, the only one in which any sustained Mormon missionary effort has been made, or in which any organised churches exist. There are altogether about 100 congregations in the province, the head of the church in Canada being Elder R. C. Evans, one of the twelve apostles constituting the governing body of the sect.

Mexico.—Mr. John Mercer, Harburg, Fallowfield, Manchester, sends us the latest circular regarding the work of Mr. Eglon Harris, from which we make the following extract:—"Though the Romish priests, as such, will ever remain enemies to the Gospel and the Word of God, yet their power to oppose is well nigh annulled in Mexico, owing to the favour shown by the political party towards Protestantism. The result of this is that in any place where you can persuade the owner to let you a room, you may use it for Gospel preaching, provided you make no outside show. The mayor and the police know it as their duty to protect the missionary and his property. On the streets you may distribute tracts and sell Bibles, but street preaching comes under the same heading as a Romish procession and is forbidden. Very rarely are we denied entrance to a prison, hospital, or barracks on the contrary, we usually get a most hearty welcome."

The Dukhobortsi.—An appeal is made for funds to enable the Dukhobortsi, a people corresponding very nearly to the Friends of this country, to leave their homes in the Caucasus, where the Government insists on their performing military service, a condition abhorrent to their conviction. The number of those who specially need to emigrate is 3,500, and the sum required is £10,000. The Committee of Emigration in England has received towards this sum £3000 odd, and the persecuted people themselves have reserved out of their former means £4700, but it is thought wise to allow this latter sum to remain intact if possible, in order to provide a small grant wherewith each family may start in a new land. We ask those who sympathise with this sorely tried people to send practical help in order to remove them from the scene of their pain to a kinder and more hospitable shore. Subscriptions will be thankfully received by Mr. Isaac Sharp, 12, Bishopsgate Without, London, E.C.

MARY A. HICKSON.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

At the Seaside.

By Rev. JOHN MITCHELL.

CHILDREN with their spades and buckets are all around me. The sand, with its houses and castles built by busy little hands, seems like a city in Fairyland. Plenty of big people are doing nothing, while girls and boys are as active as bees in the country. They look happy, as God means they should be, but I wonder how many of them know the Saviour who gave his life to make them happy for ever! He loves *them*, and it is a pity they should not love Him!

What a shrill voice behind me! I must look round and see what is going on. Well, now, there are two girls and a boy trying to count the grains of sand on the beach. One clever little girl has counted a hundred, another has counted fifty, and they think that a great many; but there are a great many more to be counted. I do not wonder at the boy saying he does not think it worth while to begin now as they can't finish before tea. There are some things the cleverest scholars cannot count, and the sand is one of them. Another, we are told, is God's thoughts to us. If God did not constantly think of us, we should not have life, health, food, clothing, and many other mercies. If He thought as seldom of us as we think of Him, our lot would be sad indeed! Let us thank God for his kind and loving thoughts of us! Then no one can count his sins. But why should we sin against one who loves us and to whom we owe all the good things we enjoy? It is very bad of us to be so ungrateful. God is kind, and offers to pardon our sins and to cleanse us from all evil if we give ourselves to Him. He has promised his Holy Spirit to teach us how to live a happy Christian life.

The tide is coming in and has washed the polish off my boots. They have lost their shine. So the tide of sin washes the polish of purity from us; and one sin indulged in by the Christian will cause him to lose his shine in the world. "Jesus bids us shine," so we must be careful not to go where we may be likely to get the shine washed off! I must get out of the way and sit higher up. I might have told the waters to go back; but if I had, people would only have laughed at me and called me foolish. How wonderful God is, that the seas obey him! and if He says, "Go back," they go; if He says, "Come hither," they come, and if He bids them divide they do so. How astonished we should have been if we had been in the boat with Christ, and seen Him stand up and tell the winds to cease and the sea to be quiet. Those who belong to Jesus can look up and say, "That God of power is my heavenly Father; that wonderful Christ is my Saviour and Friend. He stilled the storm of evil passions in my heart and made a great calm rest there."

The waters are coming nearer me, and—there, now! they have cast a house at my feet. "Not a dwelling-house," do you say? Yes, a real dwelling-house, but you call it a *shell*. Perhaps the little animal whose house it is would call your house a shell if it could speak. What a lovely shape! And made exactly to fit the owner! We get our clothes to fit us if we can, but not our houses. Where did the wisdom come from which planned and built the house so beautifully? From God, who is good to all his creatures, and has not forgotten the needs of the smallest of them. The shell is a house not made with hands. Christians are told of a house not made with hands, eternal in the heavens—which will be theirs when the old house of the body gives way. Surely, Christians ought to be happy people! "Yea, happy is the people whose God is the Lord."

How generous the sea is! It has placed a live crab at my feet. It has brought life to me; and Christ brought his life to my heart and made me a Christian. I look at the crab and say, "You are only a crab, and yet you have been where I have never been; you have seen what I have never seen: you have lived where I could not live; but I do not envy you at all. God has seen fit to make *you* a crab and *me* a man, and his will is best for both of us." And God's will for all of us—men and women, boys and girls—is that we should turn from every sinful way, that we should dedicate ourselves to Him, and that we should walk in the light of Christ, when our path will be that of the just, "which shineth more and more unto the perfect day."

Star Texts and Sermonettes.

HOW much I should like to invite you all to an open-air meeting! Where? Somewhere far away in the country—a highland glen preferred. When? In early spring, or late autumn. At what o'clock? Ah, now we come to the queer part of it—at 10 p.m.! What *would* the fathers and mothers say to *that?* Of course it would have to be in lovely weather, and we would rather not have the moon! What is this all about? It is about *the stars!* Now I have made up a plan which I think you will all approve, and to which the big people will not object. It is that we pretend to have these open-air meetings. I shall fancy that you all sing and pray with me, and that I talk to you a little about star texts.

Let us seek that, as we gaze on the glorious night-sky, our souls may be lifted up unto God in the heavens.

First Night.

Let us sing a hymn about the stars. Now, shall we close our eyes and pray that the Holy Spirit, who moved on the face of the waters at the Creation, may move over our hearts, and give us understanding of the glory of God in his wondrous works for Jesus' sake.

Our first text is Genesis i. 16: "He made the stars also."

I am fancying that we are all looking up at "the spangled heavens," and that each young heart is feeling "How splendid! how glorious!" Even baby lips may be lisping "Twinkle, twinkle, little star, how I wonder what you are."

I think men have wondered this all through the ages. Astronomers have learned many things about the stars, but I do not know whether *one of them* could give a simple answer to baby's question, so *we* will not try! I remember reading in one of their books a pretty fancy about Adam. Did you ever think how astonished he must have been that first evening when the sun sank in the west? How, perhaps, he stood on some grassy knoll, and watched it sinking, sinking to the horizon, and then half was gone, and then only a quarter left, and at last it vanished. Adam could not know that ever he would see it again, and as he turns wondering, lo! star after star appears, and the moon is rising. We can easily picture Adam, sinless as he then was, bending his head in worship, and exclaiming, "The heavens declare the glory of God," etc. (Ps. xix. 1). He made the stars. Who made them? The very youngest answers softly, "God."

Have any of you a grown-up friend, who on a starry night has said, "Come out and see the stars"? I hope you have. Many young people first want to have their interest awakened, to be asked to *look*, to *consider* the heavens, the lilies, etc.

There was one person in the Bible specially called "God's friend," and God took him out one night to see the stars (Genesis xv. 5).

Oh! children, I do like to think of the Lord Jesus being with his Father and the Holy Spirit at the creation of all these wondrous worlds. I like to fancy that He spoke what you can read in Proverbs viii. 22 to 36. How strange it must have seemed to Him, when a boy in Nazareth, to gaze up at the starry sky! One can easily understand something of the feeling with which He prayed, "Glorify Thou me with thine own self, with the glory which I had with Thee *before the world was.*" But He did not want to be back in the glory *alone* (see John xvii. 24). Names have been given to nearly all the visible stars and constellations, and some of these occur in Bible texts, which you might search for; and remember that God "nameth and claimeth both thee and me."

M. G. R.

Cripples at the Seaside.

Christian children, blithe and merry,
Glad in youth's bright happy day,
Ye who gather bloom and berry,
Or with sun-kissed wavelets play.

Children with God's blessings laden,
You have often heard—'tis true,
Many a gentle boy and maiden
Cannot run and play like you.

Fair child-forms and brows are throbbing
On their little cots of pain;
Tiny voices, faint, are sobbing
For release, alas! in vain.

Let me tell you—will you listen?
How you may God's angels be;
Bid these tear-dimmed eyes to glisten
With the light of health and glee.

Where the sungilt waves are gleaming,
Silver-crowned with spray and foam,
Songsters sing and flowers are beaming,
Love has built a happy home.*

Where these suffering children weary,
Healthy grow and glad and strong,
Fondly loved, are bright and cheery,
Tears exchanged for smiles and song.

Best of all, they each are learning
Of our Jesus day by day,
Readily unto Him turning,
Early find the narrow way.

Precious children, his own treasures,
Would you please Him, like Him be?
Seek with such to share your pleasures,
He will say, "'Twas done to Me."

Harriet Julia Evans.

Spiritual Photography.

ONE of the most interesting branches of science and art of the present day is that of photography. The process is simple, but the results are marvellous. A real, perfect, life-like likeness taken in a few moments by the power of light is one of the wonders of this age.

Without pretending to explain the philosophy of photography, we may wisely use it to illustrate spiritual truths.

There are four things spiritual photography does. It reveals, it restores, it renews, and it reflects.

I. *It reveals.* The first thing spiritual photography does is to reveal our true character before God. The glass of the Word reveals all the spots, marks, and shades of the character and life, the heart, the throat, the tongue, the mouth, the feet, the eyes, etc. (Matt. xv. 19; Ro. iii. 10-23; Jer. xvii. 9). This is a faithful picture, revealed by heaven's light, and the only light that will reveal it (Eph. v. 13; John i. 9).

Some are afraid of the light.

II. *It restores.* It restores us to the image of Christ. Now this shows spiritual photography to be superior to the ordinary science. The one can produce a true life-like likeness, but cannot alter it if it is not beautiful, but this Divine art does. It can change us into new creatures.

God has a way of removing all spots, straightening all wrinkles, and making us beautiful for ever, so that by-and-by we shall appear "without spot or wrinkle, or any such thing" (Eph. v. 27).

The third chapter of Romans will give us the clue to this wonderful blessing.

The description of our natural photo is completed in the twenty-third verse; then follows the remedy.

Saved freely by his grace—Loved.
Redeemed wholly by his blood—Redeemed.
Pardoned fully by his love—Pardoned.
Clothed entirely by his righteousness—Clothed.
Restored completely by his power—Beautified all in Christ.

Now we have. A new image,
A new life,
A new character, and
A new destiny, for we have

"put on the new man" (Eph. iv. 24; Col. iii. 10).

III. It *renews* from glory to glory into the more perfect image of Christ by the power of the Holy Spirit (2 Cor. iii. 18).

Now, note; there are seven things here:—
The open face—The unveiled heart.
The earnest look—The action of faith.
The revealing glass—The Word of God.
The glorious image—The Lord Jesus.
The renewing process—The transformation.
The mighty power—The Holy Spirit.
The progressive life—From glory to glory.

IV. It *reflects* the glory, and thus prepares the soul to see his face. "As we have borne the image of the earthly, we shall bear the image of the Heavenly" (1 Cor. xv. 49).

There are three great changes for the Christian:—
The change from darkness to light—Conversion.
The change into the perfect image of Christ—Sanctification.
The change in a moment at the Lord's coming—Glorification.

"We shall all see Him"—Perfect sight (Rev. i. 7).
"We shall be like Him"—Perfect capacity (1 John iii. 2; Phil. iii. 21).
"We shall see his face"—Perfect delight (Rev. xxii. 4).

C. Edwards.
Winchester.

Scripture Union Portions for Next Week.

Sun. Aug. 21	*Matt.* xiv. 1-13		Th. Aug. 25	*Matt.* xv. 29-39	
Mon. " 22	" xiv. 19-36		Fri. " 26	" xvi. 1-12	
Tues. " 23	" xv. 1-14		Sat. " 27	" xvi. 13-28	
Wed. " 24	" xv. 15-28				

* The Ragged School Union Cripples' Home, Southend. I shall be glad to forward any sums with which my nephews and nieces will entrust me.

The Bible Searcher.

No. 134.—Correct answers (second list) received from :—

A—Ralph Aldwinckle, Mary Ansell, Bertha and Maggie Arres-Mather, William Aston, H. G. and Charley Ardley, W. J. Aldous.

B—Mabel* and Charlotte* Bailey, F. R. Bailey, Ethel Barclay, Henrietta Bardot, Dorothy Barrett, Avory*, Frank*, Lilian, and Teresa Blackie, George Brand*, Herbert Braddon, Massy* and Conyers* Baker, Dorothy Berry, Archibald Bearsby, Mary and Susette Beck, Leslie Bell, John and Ethel Benger, Frances-Bennett, Mabel Birney, Ashley Bowker*, Stanley Boxer, Eva Browne, Ernestine Buhl, Hedley, Percy, and Gerald Burke, Goerge and Colin Brown.

C—Mabel and Isabel Candlin, Beryl and Gladys Calvert, Walter and Maggie Carter, Alice Cady, Mary* and Willie* Charles, Olive Clarke*, Jack and Daisy Clarke, Dorothy Clarke, M. Joan and Daisy Clarke, Nellie and Janie Crawford, Mary Cobbage, Dorothy Cooper, Susie, Ethel, and Walter Cumbers, Henry Curr*.

D—James Davey, Edith Dalsley, Blossom Davis, Olive Deane, Elmina Deane-Roe, Vera Dickinson, Gordon Duncan*, Dorothy* and — Dyke, Claude Dodsworth, Violet Dodsworth.

E—Helen Eardley-Wilmot, Maud Eddey*.

F—Arthur Farmer, Jeanne Faucon, Janet Fawkes, Louise Filhol, Ion Findlay, F. A.* and Aileen* Figgis, Eva Fielder, Mary Freeman, Jas. Freegard, Janetta, Flossie, Agnes, and Maggie Fullarton.

G—Eva Gammage, Margaret, Edith, and Stuart Gray, Dorothy and Trelawny Greaves, Mary Glass, Edith Grieve, Thos. Groombridge, Dorothy Grove.

H—Ella Hake, May* and Sandy Handasyde, Maud Harvey, Ada Heap, Nora Hill, Ella Hewitt, Samuel Hooper, Georgette Hoffmann, Lucie Hourdain*, Margaret and Alice* Hogben, Lila Hughes, Dorothy and Joshua Hughes-Games, Helen, Harcourt, and May Hunter, Edith* and Mena* Hunter, Tom Hunter, Freda Hunton, Ethel Hutchings.

J—Kate Johns*, Lizzie Johnstone, Marjorie Jones.

K—Max and Stanley Kalb, Alex., Willie, and T. Kay, Flossie Key, Eva King.

L—Henry Laing, Guinefred and Elsie Leigh, Nellie and Edith Lockhart, Lilian, Grahame, and Murray Lloyd, Norah, James, Edith, and Harry Lowe.

M—Margaret Macphee, Ethel Mackenzie, Barbara and J. Maconchy, A. V., Lillie, and Leslie Mallory, Edith Marnham, Gracie and Margie Marston, Margery Matthews, Trevor Matthews, Jean Maxwell, Enid* and Gladys* Mather, Bella Mack, Bessie and Charlotte Millar, Herbert and Alice Milne, Olive van Millingen, Reg. Measor, Annie Moule, Ethel* Morgan, Lilian McMurtry*, Dora Muir, Eva Monti*.

N—Henderson, Dorothy, and Mary Nathan, Amy and Maud Nottage

O—Katie and Sidney Oliver, Harriette, Mina, and Lottie Orr, Eva and Maude Oakes.

P—Jessie, Maggie, Winnie, Willie, and Ada Palmer, Winnie Page*, Dorothy Patten, J. Ernest Pearce*, Walter Perryman, Vera, May, and Daisy Petrides, Francis Phillips, Isabel* and Gladys* Phipps, Margaret* and Lillian* Pook, Mary Plumb.

R—Herbert and Marjorie Rainey, Nora Read, Gertrude and Lucille Richmond, A. M. Roberts, Olive Robertson, Kate Rosenbloom, Mildred Robinson, Chas. Rudge.

S—Bob and Dollie Salt, Eric, Undine, and Gwendoline Shaw, Evelyn Shaw*, Bessie Scantlebury, Helen* and M. Dorothy* Stalker, Agnes Sterry*, Marie Sleigh, Rosetta and Muriel Sherwin, Alice Skinner*, Mary Spiganovicz, Eva and Nancie Somerville, Constance*, Mildred Scott, Gilbert and Esther Stone, Herbert Stuart.

T—Violet and Olive Tritton, Herbert and Frank Tomkins, Alice Truelove*, James Tuff, Herbert, Peveril, and Edwin Turnbull, Willie Thomson, Frank and Alice Thompson, Louie and Nannie Tibbits, John Thompson.

V—Gertrude W. Vellacott*.

W—Louisa Walker, R. Watson, Raymond Whitwell, Zoe and Edith Wilkins, Noel* and Cecile* Wright, Cyril Willey.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (135).

SENNACHERIB.

1. Shebna (2 Kings xix. 2; Isaiah xxxvii. 2).
2. Ezra (Ezra ix. 5).
3. Nehemiah (Neh. i. 1-11).
4. Nathan (2 Sam. vii. 4-17).
5. Abner (2 Sam. iii. 30).
6. Caleb (Deut. i. 36).
7. Hephzibah (2 Kings xxi. 1).
8. Eliab (1 Sam. xvii. 28).
9. Rezin (2 Kings xvi. 5).
10. Israel (Gen. xxxii. 28).
11. Balak (Num. xxii. 4-6).

The whole (2 Kings xix. 35-37; Isaiah xxxvii. 36-38).

Correct answers (first list) received from:—

A—J. Alen, Daisy Annett*, Augusta Anton*, Violet Ashworth.

B—F. R. Bailey, James Barker, Gertrude Bath*, Gordon Bligh, Emily Bridgewater, Nellie, Gertrude, and Beatrice Brookfield, Phyllis Boyd, Margaret Bush.

C—Eleanor Chance, M. Joan Clarke, Mabel Clay, Lois Craven*, Edith and Mabel Cole.

D—Dorothy and Ralph Daintree, Cecil Davis, Vera Dickinson, Violet, Kitty, and Ivy Donaldson-Selby.

E—L. Ewin.

F—Eric and J. A. Field, Ethel and Eva Fielder.

G—Albert* and Maudie* Gray, Stuart, Margaret, and Edith Gray, E. Mabel Golding, Mary Gover.

H—Freda Haines, Frances Harding, Edith and Winifred Harvey, Evelyn* and Dorothy* Hewer, Ella Hewitt*, Harry Hodgkinson, Maggie Hooper, Joshua and Dorothy Hughes-Games.

L—A. Lawrence, Edward, Henry, May, and Sidney Law, Blanche Lindup.

M—Ada Macnutt, Christina Marshall*, Gracie* and Margie* Marston, Reginald Measor, Louisa Merritt, May Mills, Mabel Morris, O. Morice, Ethel Morgan*, Elsie* and Dorothy* McMullin.

N—Edie Nash*, Henry and G. F. Neligan, Valerie Noel.

O—Arabella Onslow.

P—Ethel and Kathleen Pasley, Myrtle and J. M. Perry, Walter Perryman*, Gladys* and Isabel* Phipps, Francis Phillips, Kathleen Pincott, Mary Plumb, Rhoda Porter.

R—May Reed, Marion Richards*.

S—Margery Stuart, Hilda and Constance Schaeffer, Douglas Shepherd, Ivy, Muriel, and Rosetta Sherwin, Cicely Sherbrooke, Ada Spencer*, Flora Simmons*, Florrie Smith, Constance Scott*.

T—Herbert and Frank Tomkins.

U—Queenie and Lily Upton.

V—Kenneth Vining.

W—J. Wm. Wheeler*, Myra Webb, Edith Williams, Cecile, Noel and Phillis Wright.

FOREIGN LIST.

Nos. 123 and 124—Thea Guinness (Tasmania). **Nos. 130 and 131**—Jean Scott* (Canada). **No. 130**—Llewellyn and Queenie Dale (India). **No. 131**—Dora Wallace (Canada). **Nos. 133 and 134**—Louis Berthe (Italy).

THIS WEEK'S BIBLE SEARCHER (No. 136).

1 Cor ix. to xv.

1. What did Paul make himself so that he might gain men for Christ?
2. How will God help us when we are tempted?
3. Of what was Paul speaking when he said, "Rejoiceth not in iniquity, but rejoiceth in the truth"?
4. How did Paul wish to pray and sing?
5. In what are we to be children, and in what men?
6. Fill in the following texts:—
   (*a*) Now I know —— I am known.
   (*b*) So run —— obtain
   (*c*) Let him —— he fall.
   (*d*) Now ye are —— particular.

Give chapter and verse in each case.

Children under *ten* do 1, 5, and one verse of 6; under *thirteen*, 1, 5, and 6.

Personal.

I have been very much pleased with the interesting letters I have received from prize and certificate winners. It is very gratifying to learn how much the rewards have been appreciated, and what pleasure they have given, and I desire to thank all my young friends for their kind wishes, and regret that, owing to their number, I am unable to answer them personally as I should like to do. I hope next competition will be a larger one than ever before, and that those who have not been successful hitherto will be then.

Many thanks for flowers and shells received.

Sydney Robertson.—You may do the questions for those under *ten* until the end of the quarter.

Myrtle and Melbourne Perry.—Your answers were in time, but were incorrect.

Pologhia Daws.—I hope you will soon be better, and able to do "the Searcher" again.

Hilda Horwood.—The age limit is twenty years. It is necessary to answer the questions as well as to give the references.

Mr. W. Hughes, African Training Institute, begs to acknowledge 2s. 6d. from "Penarth" for "Kwasi Quainoo."

Uncle Tom.

Children's Special Service Mission.

Mr. Frank M'Laine, with caravan, *Marden, Kent* from Aug 25. Mr. Glover, with caravan, *Holy City, Chardstock, near Chard.* Messrs. Rowe and Salmon, with caravan, *Wickham, St. Paul's, Essex*, to Aug. 26.

SEASIDE SERVICES.

During August.—Rev. R. Callender, B.A., *Whitby.* Mr. J. H. Greene, *Saltburn.* Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough.* Mr. H. Hutchinson, *Bridlington*, to Sept. 1. Mr. Arthur W. Stileman, *East Runton.* Mr. J. B. Keith, *Sherringham.* Rev. S. J. Hersee, B.A., *Cromer.* Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*, to Aug. 31. Mr. H. Hankinson, *Felixstowe*, to Sept. 2. Mr. J. Waters Caldicott, *Southend.* Mr. Keable, *Whitstable.* Rev. E. E. Nickisson, *Margate.* Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs.* Rev. Dr. Barnes, M.A., and Mr. Phillips Welch, *Folkestone.* Rev. A. J. Barff, B.A., *Bexhill*, from Aug. 18 to 31. Rev. E. G. Falconer, *St. Leonards.* Rev. A. G. Dodderidge, B.A., *Eastbourne*, to Sept. 15. Rev. G. H. Hewitt, *Kemp Town*, to Aug. 26. Mr. J. M. Wigner, B.A., and Mr. Attenborough, *Seaford.* Rev. C. E. Haynes, M.A., *Worthing.* Mr. J. S. Tyler, *Littlehampton*, to Sept. 1. Rev. S. Mortimer Warner, *Southsea.* Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*; Mr. W. C. Steane, *Bournemouth.* Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*, to Aug. 31. Mr. Josiah Spiers, *Newquay.* Rev. G. C. Williamson, *Westward Ho*, to Aug. 29. Mr. W. R. Moore, B.A., *Ilfracombe.* Mr. T. C. Ranger, *Weston-super-Mare.* Mr. H. E. Major, *Clevedon.* Mr. Edwin Arrowsmith, *Tenby*, to Sept. 14. Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 21. Mr. C. H. Collier, *Pensarn*, Aug. 18-31. Mr. Arthur C. Jewell, *Penmaenmawr*, Mr. E. F. Nivin, B.A., *Llanduano.* Mr. W. H. Wilson, *Colwyn Bay.* Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl.* Mr. W. A. Murray, *West Kirby and Hoylake*, to Aug. 26. Mr. H. Steward, *Port Erin, Isle of Man.* Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*, to Aug. 29.

Donation List.

Congo Training Institute (Kwesi's Education)—C.S., 10s.; Frank and Ernest, 3s.; total, 13s.

Personalia.

Dr. H. L. Lunn has for the present retired from active and regular participation in the Christian work carried on at the Regent-street Polytechnic, in order to assist Rev. H. Price-Hughes in the work of the West London Mission during Mr. Hughes' year of office as President of the Wesleyan Conference.

Mr. J. F. Shorey, well known in connection with work in London among crippled children, has recently made arrangements which will enable him to give his whole time to work of this description, combined with temperance effort. He has transferred his business as a manufacturing chemist to a leading firm in the City, who will act as agents and hand the profits over to the Ragged School Union to be expended in work for cripples. In addition to this generous benefaction Mr. Shorey hopes to give his personal attention to labour for these afflicted children in the East End. It may be remembered that for some years he was superintendent of the McAuley Mission, Water-street, New York.

Hereford and Worcester Hop-pickers.—Mr. John Jones and I are hoping to go once more among the hop-pickers of Hereford and Worcester, and should be glad of any help sent by your readers. Last year we visited 170 yards, preaching and distributing books and tracts. Parcels should be sent to Mr. P. Clissell, Stanley-hill, Ledbury; or to Mr. Turner, Woodlands, Eardiston, Tenbury. If parcels are sent by rail to Mr. Turner they should be addressed to Newnham-bridge station, Worcester.

Wm. Luff.

The British Chautauqua.—The fourth annual summer school is now in session at Edinburgh, the meeting being held in the Oddfellows' Hall, Forrest-road. Amongst those who are taking part in the proceedings are Dr. J. Monro Gibson (London), Rev. J. G. Cunningham (Edinburgh), Dr. John Smith (Edinburgh), Dr. G. C. Lormer (Boston, U.S.A.), Rev. C. A. Scott (London), Dr. Agar Beet (London), Rev. Geo. Jackson, Edinburgh), Prof. Marcus Dods (Edinburgh), Rev. C. H. Kelly (London), etc. Several attractive excursions will be made to places in the vicinity of Edinburgh while the school is in progress. The utmost interest is being manifested in the gathering.

INTERNATIONAL S.S. LESSONS.

August 28.

"Elisha at Dothan."—2 Kings vi. 8-18.

Golden Text.—"*The angel of the Lord encampeth round about them that fear him, and delivereth them.*"—Psa. xxxiv. 7.

In verses 1-7 story told of another act of graceful kindness performed by Elisha. Lesson of it for us is that God helps us in the smallest trouble of our daily lives.

Oh, what needless pains we bear!
All because we do not carry
Everything to God in prayer.

Elisha's Warning (9, 10).

Some neglected town should be garrisoned. Plans were laid by the Syrians, but each time frustrated by the king acting upon the warning of the prophet.

Warnings of good men should not be neglected. Warnings of father and mother may seem old-fashioned and too careful, but blessed is the child who accepts the warning gratefully.

Syrian King Troubled (11-13).

Some of those who had been in the train of Naaman may now be with the king; hence the knowledge of Elisha.

Wonder the king did not conclude that, as Elisha had forestalled him in taking the towns, he might also forestall him in the attempt upon his own life.

Benhadad thought it all rested with man, as Naaman had thought. They left out of account the real Worker in these matters. So thousands live to-day as though God did not exist, and even Christians worry about their work as though there were no God.

At Dothan (14).

They were determined to get the prophet if human foresight and strength could do it. They came in great force and by night. Elisha's attempt to comfort his servant (who was probably one of the students in Elisha's college) was twofold—

(1) *By his own faith*—"They that be with us are more than they that be with them."

(2) *By a vision* of "them that be with us."

What the young man saw, really, we cannot tell, but it was some symbol of the infinite spiritual power that was on the side of the prophet, prepared to protect him. There are "ministering spirits" whose duty it is to protect and guide the steps of those who trust in God. They save us in the time of temptation and spiritual peril, by influencing us for the right and making us hate the wrong.

Illustrations.—The angel that came to Elijah under the juniper tree. The angels that ministered to Christ after his victory in the wilderness.

The Defenders of the Righteous.

Good men do not always see these great spiritual powers. God

Hides himself so wondrously
As though there were no God.
He is least seen when all the powers
Of ill are most abroad.

The eye of faith is needed to be aware of his presence.

Illustration.—"Once when Felix of Nola was flying from his enemies, he took refuge in a cave, and had scarcely entered it before a spider began to spin its web over the fissure. The pursuer passing by saw the spider's web, and did not look into the cave, and the saint as he came out into safety remarked: 'Where God is, a spider's web is a wall; where God is not, a wall is a spider's web.'"

Two Ways of Deliverance.

God does not confine himself to one method of answering prayer for the protection of his people. He may—

(1) Deliver by putting our enemies of pain, trouble, temptation to the rout.

(2) Deliver by giving us strength to bear with these things patiently. "My grace is sufficient."

The Great Need.

"Open eyes."—The forces had been there all the time, but the young man could not see them.

Some people are colour-blind; some are deaf to musical sound. Many never hear the voice of God or see his power. We may be sure that the Syrian host did not see what Elisha saw.

Teacher should impress upon class the need for keeping the sense of God's presence vivid. They hear his voice now in conscience and other ways.

Home Missions.

City Noon Prayer Meeting.

THE noon meeting at Aldersgate-street maintains its interest though so many friends are away from London. Last Monday Mr. W. R. Lane gave the address, basing his remarks on David "sitting in the house of the Lord." He urged the necessity of our making time to wait upon God in prayer before going out to meet the rush and whirl of business, and by illustration and simile pressed the need of preparation of heart in order to fruitful service.

The "Welsh Prize Choir" from the Rhondda Valley, who are singing in Hyde Park this week, delighted the audience by their inspiriting rendering of "All hail the power of Jesu's name" and "The Destruction of Gaza."

Mr. Taylor, of Aylesbury, spoke on the work of the Gospel van in the villages of Bucks, where the preaching of Christ continues nightly, with evident tokens of blessing. Mr. Isaac, of the Strangers' Rest, Ratcliff Highway, told of the work at Zanzibar, and said a lady had promised to support two missionaries, and now the needs had been supplied they were looking to God to send the right men. He spoke of the need of workers in Ratcliff Highway, where the foreign element is strongly represented by the sailors from many lands, but where the power of the devil is awfully seen.

Mr. Lane affirmed the willingness of the people to listen to the Gospel, and demonstrated it by mentioning that at Dalston Baptist Chapel last Sunday the building was crowded, despite the heat; at the after meeting three-fourths of the congregation stayed behind, and fifteen came into the vestry and sought and confessed Christ.

The Open-air Mission.

WORK IN THE VILLAGES.

DEAR Sir,—Many of your readers will be interested to hear that the Open-air Mission has again undertaken the summer tours originated last year. Monmouth, and Brockenhurst in the New Forest, with the villages surrounding them, have already been visited by companies of our evangelists this summer. Another party is now at Great Yarmouth, and other workers later on will tour and preach in the Isle of Man.

One of the workers at Monmouth wrote: "In the town squares, on the hillside slope, beneath the trees, in country lanes, on large commons, in village streets, upon the squire's lawn, and on the tops of rocks with the valley below, we have sung and preached the old, old story. It was wonderful to see the people coming together from scattered districts, and with spellbound attention listening to the Gospel as though they heard it for the first time. In one district a person said, 'We have been here seventeen years, and never heard an open-air preacher before.' Another said, 'No one ever comes to visit us here.'"

Another worker wrote from the same place: "The town missionary said he never remembered a mission that had so stirred the people as yours has; rich and poor came to the meetings, three vicars of the neighbourhood being present at one. As we left we were constantly asked, 'When will you come again?' The children were not forgotten, and special hymns were sung for them. We had a glorious time."

From Brockenhurst one correspondent wrote of a visit to a village where Ritualism prevails:—"One woman said she had never seen an open-air service before in her life." Another wrote of a morning visit to a small village or hamlet, that when he was giving notice of an open-air meeting at another village about two miles distant, a woman said to him, "Why not come here? The men will be home from work in the evening, and we need it so much." They determined to have a meeting there, and had a most happy time with some 130 attending. They learned that the woman, at whose house they had called in the morning, had been herself or had sent to every house for a mile round to tell of the meeting.

I spent a couple of days with the party at Brockenhurst, visiting villages around. At Milton-on-Sea, opposite the Needles, after house-to-house visitation we had a good hearing in the evening, though the weather was stormy with driving mist. We had much pleasure in meeting a visitor who regularly conducts an open-air service every Sunday afternoon during his stay each year. What a happy service it is for the Lord's servants to take advantage of their holidays to carry the Gospel to the neglected villages and out-of-the-way corners of our land!

We have had much to thank the Lord for in considerable increase of work and added blessing on this mission during the past eighteen months; and we are looking for more and more in the future.—Very faithfully yours,

GEORGE MACKINLAY, Major,
Hon. Sec. Open-air Mission.

11, *Adam-street, Strand.*

Friendless and Fallen.

THE work of the five Homes and the Open-all-Night Refuge continues in full operation. Up to the present time 515 applications for admission have been received this year, and in accordance with the instructions of the committee given at the first meeting in January last every suitable case has been received, irrespective of the state of the funds.

The efforts to rescue and save friendless and betrayed young women and girls have been conducted as a work of faith, and there have been many occasions when, with the homes nearly full and applicants seeking admission, there has not been a penny in the treasury to meet expenses. But the Lord has hitherto mercifully provided, and from one small house fitted up in 1857 for sixteen inmates only, the operations have been extended until one hundred and eighty young women and girls can now be received. The primary object of seeking the salvation of all who are admitted is never lost sight of, and there have been many trophies of God's grace.

A booklet is now in the press, giving a brief account of several marvellous instances of rescue. A copy may be obtained post free upon application to Mr. W. N. J. Taylor, at the office of the Institution, 200, Euston-road, London, N.W.

Sailors at Ratcliff.

THE Sailors' Rest appears like an oasis in the wilderness of Ratcliff Highway on Bank Holiday. Relieving and refreshing indeed was the sound of a hymn tune that reached our ears amidst the sad sights of public-houses crowded with drunken men and women. On approaching the street-corner words of Life, which acted upon us like a breeze of pure mountain-air, were spoken to a crowd of attentive listeners. The Rest was soon filled with about 150 sailors of different nationalities, all taking a cheerful tea, while friends of the mission sang the Gospel to them. Mr. and Mrs. Isaac spoke to the sailors in their own homely fashion, pressing upon them the truth of our oneness in Christ Jesus.

While the hall was being cleared for the evening gathering another open-air meeting was held close to the building. Testimonies in English, Swedish, and German were given to the wonderful work wrought by grace in many a heart. Men with careworn, sunburnt faces reverently listened to the old and yet ever new story. The curly heads of children in soiled frocks peeped over the hymn-books, trying to raise their little voices to the homely tune. For the evening meeting there was a larger attendance than before.

The Sailors' Rest in its twenty-one years of existence has been a home to many a young man who otherwise would not have known where to lay his head, and many perishing ones have been saved under the softening influence of Christian brotherhood and sympathy.

The Scripture Gift Union and Crystal Palace Bible Stand is an admirable work, the story of which should continually secure new friends and supporters. The report for 1897-8 is an attractive booklet, not only for the information it contains but also because of its beautiful engravings given as specimens of those employed in the Illustrated Gospels which are produced by the Mission, and put into circulation in many lands through established missionary channels. We are glad to note that the income of the work is advancing; and we do not doubt but this will continue to keep pace with ever-growing operations designed to disseminate the Word of God among sinful and needy men. Copies of the report and other information may be had from Mr. W. Walters, 84, St. Paul's-churchyard, E.C.

Letters to the Editor.

"The Truth-Seeker."

THE DISPENSATIONS.

SIR,—The question raised by "M." in your paper on July 14 is a very important one and is generally misunderstood by most Christians. The difficulty is apparent in the sentence, "A theory which would limit the *application* of Divine *principles*, and which leads men to qualify God's words, cannot be a safe guide, either in Bible study or testimony for Christ."

This leads one to say that it is of the first importance that everyone should be taught the difference between the *interpretation* of Scripture and the *application* of Scripture. The prophecies of the Bible relate to three great classes of persons, viz., Gentiles, Jews, and the Church, with whom God is dealing at the present time, on different *principles*. Unless a person is able to *interpret* Scripture most strictly in this manner, he is liable to run on the rocks or come into collision, for as far as the interpretation is concerned every Scripture does not belong to everyone, but is *limited* to one of the three classes, as the context plainly indicates. Furthermore, these classes do not supersede one another, and the dispensations often referred to as doing so are not recognised by prophecy.

But the *application* of Scripture is a very different thing, and relates to salvation and the spiritual life, and in this sense all Scripture is available.

This, therefore, gives a double use of Scripture, and it is to be regretted that most people persist in using Scripture in only one of these ways, and limit them either prophetically or spiritually.

We should learn to use both, when the whole Bible becomes what God intended it to be to us, viz., eminently interesting, and a light shining in a dark place, as to *God's purposes;* and highly profitable, and food indeed for the inner man, as to salvation and the spiritual life.—Yours truly, F. S.

Loughton, Aug. 9.

"The Breaking of Bread."

A PERSONAL EXPERIENCE.

SIR,—I am extremely interested in the correspondence on the "Breaking of Bread," and would like to say a few words on *Discipline*, being, as I consider, the victim of exclusivism. One of your correspondents this week takes up this point, and observes that the immoral or wicked person should be put out of fellowship or excommunicated. He thought every *Church* would be agreed on this view of the case being Scriptural; but I am one of a company who were cut off wholesale, because their leader or *teacher* had a conscientious difficulty on the subject of Mr. Darby's Tract on the "Sufferings of Christ." I had studied the paper myself, but failed to see its teaching, as being widely different from Mr. Newton's; but I little thought that would be a sufficient ground for refusing me fellowship at the Lord's table.

To give all the particulars would take up too much time and space. Suffice it to say that the action of the brethren at that time—1869—broke every Christian link, and sent me adrift. My little barque has passed through many a stormy sea since then. Having lost confidence in my leaders, the ground of fellowship was shaken under my feet. I have wandered through the churches; met with loving Christian sympathy in the midst of much confusion of thought and feeling everywhere; and after being sometimes received and sometimes rejected, I have come to the conclusion that the bond of fellowship which obtains in meeting "in the Name of Jesus" (*as a sect*) is no *more* real than that which obtains among other Christians. "Saved by the blood of the Lamb," "a child of God through faith in Jesus Christ," I am on my way to glory, and count it my happy privilege to know as many as possible of the *Redeemed*, and specially those who have been pioneers in the salvation of souls. I should be happy to correspond with anyone who desires to have more details.—Respectfully yours,

Aberdare. P. E. JAYNE.

What am I but a bundle of bad habits? And Satan is wont to take out of that bundle now a staff, now a rod, with which to beat his slave.—*J. B. Figgis.*

Obituary.

MR. GEORGE ALLAN, CHIOLE, AFRICA.

By the death of Mr. George Allan the Zambesi Industrial Mission has lost one of its best workers. Recently, after spending a short furlough in Scotland, Mr. and Mrs. Allan returned to their much-loved work, leaving their young children to the care of grandparents.

In the words of the latest circular of the Mission: — "Mr. Allan seemed so full of life, and so glad to get back to his work, that no one ever suspected that he would be so soon and so suddenly called to higher service. When he and Mrs. Allan arrived in Africa they were met, more than a hundred miles from their station, by bands of Christians welcoming them back to Chiole, where God had in past years so marvellously blessed their work. As soon as they reached their station, Mr. Allan set himself, with the zeal that was characteristic of him, to build a new hospital, for which Sir Brampton Gurdon had provided the funds."

Mr. Allan's work at Chiole was full of encouragement. His sorrowing widow writes:—"Everything spoke of the Lord's hand being on it. Fresh tongues were loosened in Sunday-school and sewing class. All the men stationed with us had come asking to be baptized." Thus the loss is mysterious as well as saddening to the workers of the mission.

MISS MARY WYNESS.

The Rescue Society has lost a faithful and devoted matron, and a large circle of girls and women a true, self-denying friend and "mother," in the falling asleep of Miss Mary Wyness. Brought to God and received into fellowship with his people at the Metropolitan Tabernacle in October, 1872, she six years later gave herself to work amongst the poor and degraded of her own sex. With strong determination and deep personal feelings she was not thwarted by difficulties nor turned aside by the unpleasantness of her task in rescuing the lost. In later years she has had charge of the maternity work of the society, and the manner in which she threw herself into it, never sparing herself, has been marked by the singular success which has accompanied her efforts. Many, too, owe their conversion under God to her earnest, prayerful pleading. A long and painful illness was ended on the 6th inst. by a peaceful passing away into her Saviour's presence, and a large and sorrowful company testified to their affection and esteem at the funeral. The vacancy thus created will not be easy to fill. At Stratford, too, where her home was, she will be much missed, having found time amidst her labours to help in various Christian and temperance projects. C. S. T.

REV. DR. ANDREW, STIRLING.

We regret to announce the death, from heart disease, of Rev. Dr. Alexander Andrew, editor of *The British Messenger* and other publications of the Stirling Tract Enterprise. It occurred suddenly at his home in Stirling last Friday morning. The previous evening Dr. Andrew had been conducting the usual weekly meeting of the Railway Mission, of which he was president, when he became ill, and was compelled to cut the sermon short. On reaching home he was put to bed and medical aid summoned. He got relief, and rallied for some time, but at half-past five he had another attack, when he remarked to his wife that he thought this was death, and becoming unconscious he died within a quarter of an hour.

Dr. Andrew was born in Paisley about sixty years ago, being the son of a man who was a very zealous worker in the mission field. He began life as a clerk in a merchant's office in Glasgow, but about this period he came under the ministrations of the late Dr. Somerville, which changed the bent of his life-work. In 1858, after his first session at college, he got an appointment in the Stirling Tract Depôt, and there worked for three successive summers. The experience gained at this time in the home mission was of great advantage to him. After a brilliant college career, he was in 1865 ordained as Free Church minister of Busby. He held several successive pastorates, everywhere with fruitful results. On the death of Rev. A. Carter in 1893 the trustees of Drummond's Tract Enterprise in Stirling requested Dr. Andrew to undertake the editorship of their publications, and he acceded to their request. In Stirling he was as successful as elsewhere, and was a ready helper of all good work in the town. His death is the more to be regretted in view of the approaching jubilee of the society with which he was connected.

Oxford Letter.

[By Our Own Correspondent.]

NOT even the slums in East London can present sadder pictures of homes blighted by the drink-curse than can some of the poorer parts of Oxford. How thankful we ought to be for the vigilance of the National Society for the Prevention of Cruelty to Children. It is the innocent ones who suffer in the drunkard's home. On Tuesday a father was sentenced to three months' hard labour for gross neglect of his family; the children, when found, were in a pitiable condition. This in a city of churches—not hidden away amid a labyrinth of rookeries, but under the very shadow of our colleges. We notice the extension of licensed houses, and the efforts that are being made to make them more attractive. With our police-court records before us, and our coroners' inquests (for the latter of which Oxford is becoming sadly noted) it is hard to resist raising the cry of blood-money, and of feeling that the stone in the wall cries out, and the very timber answers it, that the "trade" flourishes in a gruesome manner.

An interesting meeting in connection with the movement to establish a mission to the deaf and dumb in the Diocese of Oxford was held in New College Hall on Saturday afternoon. The Bishop of Reading presided. He said they were there to accept the responsibility which God had put upon them to supervise, sympathise with, and help all classes. Doubtless they had not been alive to the needs of the deaf and dumb in their midst, and he hoped a missioner would be appointed who should travel up and down the diocese ministering to these afflicted people. We should remember the isolation and loneliness of those who are deaf and dumb—an isolation felt all the more keenly when they return to their homes after receiving the instruction ordained by the law. During that time they enjoy the society of those similarly afflicted, and are under the superintendence of persons able in a greater degree than other people to enter into their needs. What wonder, then, that their return home is sometimes a return to despondency, if not to absolute recklessness! The movement will, we hope, be followed by the prayers of many readers of The Christian.

Professor Sayce's new book on "Early Hebrew History" will be read with interest by all lovers of the Bible. It deals with cuneiform tablets lately found, in which men and events dismissed by the critics into the region of myth come back to take their places on firm historic ground. For example, it had been decided that Chedorlaomer, King of Elam, and Melchizedek, King of Salem, were mythical personages. The Professor shows that both belong to sober history.

The War.

THE protocol for the cessation of hostilities and the establishment of peace between the United States and Spain has been signed. No other step could have been taken by the Spanish Government. The actual publication of the terms in Madrid has produced an impression of painful resignation. The termination of the war is regarded as calamitous. One Republican journal which appeared with black borders has been suspended.

Much of this deepening of the wound is due to the clause relating to the Philippines, where it was hoped Spain would manage to save her sovereignty intact.

The American Secretary of State, Mr. Day, is to be one of the United States Peace Commissioners, but nothing is so far certainly known of the Spanish members of the Commission. Up to the present time the war has cost the United States 150,000,000 dols. President McKinley has charged the French Ambassador to thank his Government for having lent its good offices to facilitate a *rapprochement* between the two nations at war and thus put an end to the conflict.

We have now to await the signing of the definitive treaty of peace in Paris. The services of peace are rapidly being resumed. It is already announced from Washington that the merchantmen of the world are free to enter and leave Cuban and Puerto Rican ports. Preparations are being made in New York to give the victorious army and fleet a great reception

The Evangelistic Field.

Sergeant Pullinger has been conducting meetings on the beach at Great Yarmouth with much encouragement. From August 23 to September 1 he will be working at Douglas, Isle of Man.

A religious awakening is going on at Summerhill, co. Meath, in connection with the Presbyterian Church, of which Rev. Samuel Craig is the minister. Many have shown by a change of life that they have decided for Christ.

The directors of the Anglo-Indian Society have appointed Rev. Patrick R. McKay, Free Church minister, Prestonpans, to go to India for the purpose of doing evangelistic work in connection with the Society, to observe the various regions occupied by Europeans in India, the numbers settled in them, the provision made for their spiritual wants by other religious agencies, and the definite field to be occupied by the Society. It is expected that this work will occupy three years.

A special Gospel mission, conducted by Mr. William Nobbs, has been held in the Corn Exchange, Hereford. There has been an encouraging attendance at the evening services, especially on Sunday night, when a large number were present to listen to the evangelist's earnest and solemn appeals. One of the addresses was based on 2 Corinthians v., in which he dealt with (1) "Christ's work as the Substitute," (2) "A New Creation," (3) "The life after conversion," (4) "The Christian's work in the light of the judgment seat of Christ," (5) "Assurance of the Home before us." A special feature of the services was the singing conducted by Mr. J. W. Nobbs, of Holyoke, Mass., U.S.A., assisted by a choir.

The Rhondda Valley Welsh Prize Choir sang in Hyde Park to an audience numbering at least 5000 on Sunday last, and subsequently in Hyde Park Hall, where a collection was taken for the wives and children of those suffering from the coal strike. £5 was gathered. On Monday night Mr. Charles Cook gave the first part of his lecture on "The Prisons of the World" in the Park, the Welsh Choir singing for the first half-hour. The meeting was continued in Hyde Park Hall, where Mr. Lloyd Jones, M.P., spoke on behalf of those suffering from the strike. A collection was again taken on behalf of the Welsh fund. The choir were advertised to sing at the Hall on Tuesday, and in Hyde Park on Wednesday and Friday evenings, when the second half of the lecture on "The Prisons of the World" will be given. The choir, which is certainly remarkable for power and precision, are open for engagements. Address, Mr. Joseph Hanans, Myddleton's Temperance Hotel, 80, Clerkenwell-road, E.C.

A correspondent, writing as to the meetings for Scotch fishermen held by Mr. Josiah Nix, says:—"You were quite right when you said in your notes that Mr. Nix's style would take with the Scotch fishermen. He commenced his work at a large gathering in the open air at Fraserburgh, with representatives of the U.P. Church, Free Baptist Church, and others) Dr. Pope had taken the largest hall in the town for Sunday services—one with seating accommodation for 1,000. The open-air address soon took with the people, and the evangelist's adaptability to the fishermen won a large congregation in the morning, while in the evening the hall was crowded; 90 per cent. were men. There has been quite an awakening and a deepening of the spiritual life. There have been some conversions, and others have signed the pledge. Many fishermen declare they have seen nothing like it before, and are sure the fire will spread in the towns and villages from which they come."

Evangelisation Society.—Prayer is desired for the following and other missions now being held: Limehouse, H. C. Hins; Swaffield, C. Chenery; Mile End, R. D. Edwards; Gt. Easton, G. Attwood; Danehill, J. Lovell; Framlingham, A. Knight; Littlehampton, A. Clark; Gillingham, H. S. Smith; Hadleigh, J. Harris; Sarisbury Green, J. H. Roberts; Hitchin, E. Bailey; Catsfield, N. Taylor; Cardington, K. Lambert; Woking, C. Lazenby; Farthinghoe, J. F. Bellshambers; Appledore, J. H. Cooke; Stowmarket, J. G. Stanger; Woodhall Spa, C. F. Goode; Olton, F. W. Pascoe; Cradley, J. Brown; Stathern, G. Pell: Rishton, J. Shields; Fokesdown, J. B. Rochford; Pickwick, C. Jolliffe; Highley, S. Bryant; Fordingbridge, H. Bray; Nazeing, W. Notman; Fownhope, R. Williams; Carlisle, D. M. Bayne; Stirling, C. Galletly; Burntisland, J. Galletly; Ardrossan, H. Young; Brora, D. Pittendrigh; Davidson's Mains, R. Lapsley; Glasgow, J. W. Moodie; Johnstone, J. Z. Hodge; Stanley, T. Canning; Dundee, W. Dunn.

Items of Interest.

Home.

A new edition is about to be published by Messrs. Cassell & Co., of the late Dr. Wylie's "History of Protestantism."

Mrs. W. S. Caine has been elected the first president of the Deaconesses' Total Abstinence League, which has just been formed.

Blackpool F.C. Council is taking energetic measures in opposing the proposed application by the Corporation for two hotel licences.

The Government has obtained the reinstatement of the conscience clause in the Vaccination Bill by a majority of ten in the House of Lords.

Mr. Newton Jones, the Sunday-School Union evangelist, is engaged to conduct a three weeks' mission for Midnorton Free Church Council.

A Free Church demonstration is to be held at Stockport in the autumn, when Dr. Maclaren, Rev. Thomas Law, and Mr. J. Compton Rickett, M.P., are to speak.

Miss Grainger, secretary of the new Society of Churchwomen, entitled "The Daughters of the King," is confident of a successful meeting during the Church Congress.

Lord Charles Beresford has been appointed by the Associated Chambers of Commerce to undertake a visit to China and prepare a report on the prospects of British trade and commerce there.

The *Daily Graphic* is giving a series of illustrated articles on typical Ritualistic services. The illustrations of Popish services should help to fan the ever-rising flame of Protestant indignation.

The petition to the Consistory Court, applying for a faculty to remove certain alleged illegal ornaments from St. Ethelburga's Church has been presented at the Bishop of London's registry on behalf of Mr. Kensit and his friends.

The Lord Lieutenant of Ireland has refused to be present at a fête at Kingstown, which was to be opened on the 17th inst. by Countess Cadogan, in consequence of a lottery prize for £100 being included in the programme. The lottery prize has since been withdrawn.

Charitable Contributions.—£3,000 by the late Miss J. B. Buchanan, Glasgow, to the Foreign and Jewish Mission of the Church of Scotland.—The late Hon. Augusta Leigh has bequeathed sums varying from £10 to £200 to the Warwickshire Reformatory Institution, Dr. Barnado's Homes, Hull Society, and Sailors' Orphan Homes, the Society for Prevention of Cruelty to Animals, Scarborough Hospital, and Mrs. Wright's Convalescent Home at Falsgrave.—The late Mr. J. Hicks Buckingham has £50 to the Ragged School Union, £100 to Paddington Children's Hospital, and £100 to St. Mary's Hospital, Paddington.

Foreign.

An epidemic of cholera has broken out at Madras.

The whole of the Soudan expedition is now on its way up the Nile.

Russia is pushing forward her shipbuilding programme with great activity.

It is reported that Bulgaria and Montenegro have concluded an alliance under Russian protection.

The Premier of Queensland will proceed to Sydney to attend a conference on the administration of New Guinea.

The Victorian Legislative Assembly has passed bills giving to women the privilege of the suffrage for the Legislative Assembly, and abolishing plural voting.

Mr. Rhodes has obtained a promise from a representative of the Congo Free State for the passage of the Bulawayo-Tanganyika Railway through Congo territory.

The first International Congress of Students will take place in Turin towards the end of October. Students of the Universities and high schools of every nation are invited.

A twin screw steamer, entirely of aluminium, has just been constructed in Zurich for the German Colonial Society. It is intended for service on Lake Victoria Nyanza, and is to be fired with wood.

Most serious trouble between the Armenians and the Kurds is reported from the province of Bitlis. From Van and also from Erzindjan come reports of Kurdish crimes and oppressions. At Niksar, too, a state of panic prevails.

In the new Protestant Episcopal Cathedral, New York, which is to cost £1,600,000, it is intended to erect seven "Chapels of Tongues" around the choir, in which, on every Sabbath there will be seven services in as many different tongues, so that strangers and foreigners can worship "every man in his own tongue wherein he was born."

Bishop Hartzell, of the Methodist Episcopal Church, while on his tour through Africa, won the co-operation of Mr. Cecil Rhodes and Earl Grey, who have agreed to render aid to any schools and other philanthropic institutions the Methodist Episcopal Church may establish in territory within the control of the British South African Company.

Extraordinary secrecy prevails in Constantinople with regard to all the details relating to the German Emperor's visit to Palestine.—The Kaiser has sent out invitations to Protestant divines to attend the ceremony of the dedication of the Church of the Holy Redeemer, at Jerusalem, on October 31. The number of the clergy and representatives of various European Protestant churches who will accompany the Kaiser in his approaching journey to Jerusalem will exceed 200.

Crete.—Turkey has issued a circular to the Powers in the hope of securing a withdrawal of the prohibition of the landing of Turkish troops in Crete.

Turkey.—The Sultan of Turkey has appointed a Commission to inquire into the Albanian raids into Syria.—Vigorous representations will shortly be made to Turkey by the United States Government to pay an indemnity for the damages inflicted upon American missionaries and the destruction of American mission property.

China.—A telegram from Shanghai states that the situation in China is regarded as of extreme gravity, but not beyond amelioration if a firm policy is pursued by Great Britain.—A Pekin telegram states that the Empress Dowager of China has openly taken over the direction of affairs of the empire, the Emperor being relieved of all power.—The Tsung-li-Yamen has given formal consent to all the conditions imposed by M. Pavioff with regard to the Newchwang Railway loan, and no foreign interference is to be permitted even in case of default.

Scottish Notes.

The sixth annual county convention, under the auspices of the Lanarkshire Christian Union, was held last week at Hamilton. The concluding meeting, which partook of a missionary character, was addressed by Mrs. Todd-Osborne, Gibraltar; Miss Liddell, Old Calabar; Mr. Duffy, and Rev. J. McCarthy, C.I.M.

Dr. Newman Hall occupied the pulpit of the Augustine Congregational Church, Edinburgh, on the 7th and 14th inst. He preached twice each day with great vigour and much acceptance to large congregations. On Saturday, the 13th inst., he was one of the speakers at the Carrubber's Close Gospel temperance meeting.

The executive offices of the Consumptive Hospital in connection with Mr. Quarrier's Orphan Homes, Paisley, were, on the morning of August 10, completely destroyed by fire. The damage amounts to between £3000 and £4000, and is covered by insurance. The building was only recently constructed and formed a substantial addition to the homes.

Y.M.C.A.

The Zurich Y.M.C.A., which has its own building and a membership roll of 450, carries on special work for commercial men, for artisans, for waiters, for bakers, and for hairdressers. It has also organised, for its younger members, a junior division and a Sunday-school.

The membership of the Darwen Association has increased to 100. Commodious premises have been secured in the centre of the town. The Tuesday night Bible-class has an average attendance of thirty. The old Free Library has also been rented, and will be opened as a Y.M.C.A. gymnasium.

While an Association at Rangoon has done excellent work for several years past it has long been apparent that there could be no great advance made, either in Rangoon or any other Burmese cities, until a competent worker was found who could take the lead in its fuller development and organisation. Urgent appeals have from time to time been addressed to the English National Council for such a worker to be sent out. Until quite recently the way was not opened for a response, but at its last meeting the Council extended an invitation to Mr. Oliver H. McCowen, LL.B., of Tralee, Ireland, to occupy this field of service. It is cause for the deepest satisfaction that he has seen his way to give a favourable response to the call, and will (D.V.) leave for Rangoon in November next.

Mr. F. A. Wright, of the staff of the Birmingham Y.M.C.A., has been appointed general secretary of the Association at Stafford, and will commence his duties on the 1st prox.

On Wednesday last week the thirty-fifth annual meeting of the Liverpool and North Wales District Union of Y.M.C.A.'s was held at the African Institute, Colwyn Bay. Beautiful weather favoured the delegates, and the subsequent meeting of the Association was augmented by a large number of sympathisers and friends. In the afternoon a conference was held, under the presidency of Mr. W. Hind Smith, London, when reports of the work, which were highly satisfactory, in various centres were submitted by the delegates. A valuable discussion took place on the importance of the junior section of the Y.M.C.A., which was introduced by Mr. W. H. Ralston, Birkenhead, and Mr. R. D. Thomas reported that the work in Wales was progressing very favourably. In the evening, at a public meeting, stirring addresses were delivered by the chairman, Rev. Dr. Cole, of Sierra Leone, and Mr. C. B. Wilson, of Buguma, West Africa. Sir Geo. Williams, founder of the Y.M.C.A., is a patron of the African Institute, and the students are all members, and intend to form branches of the society when they return to their native land.

Gathered Gold.

THE AUTHORITY OF CHRIST.

Everything we believe as doctrine, everything we do as duty, and everything we observe as worship, must have this authority—"The Master saith it." All tampering with Scripture as the sole and sufficient rule of faith and practice, and all tampering with conscience as bound by that rule, is a guilty resistance of the authority of Christ, and a perilous thing to our own welfare.—*John Angell James* (1785-1859).

COMMUNION WITH GOD.

In waiting upon God we must often speak to Him, must take all occasions to speak to Him; and when we have not opportunity for a solemn address to Him, He will accept of a sudden address if it comes from an honest heart. In these David waited on God all day: "Unto Thee, O Lord, do I lift up my soul;" to Thee do I dart it, and all its gracious breathings after Thee. We should, in a holy ejaculation, ask pardon for this sin, strength against this corruption, victory over this temptation, and it shall not be in vain. This is to pray always, and without ceasing.—*Matthew Henry* (1662-1714).

NO SUBSTITUTE FOR THE GOSPEL.

This "Gospel of the Kingdom" must be preached in all the world, "for a witness unto all nations"; and then, and not till then, shall "the end come." The Gospel must be preached, in its simplicity and purity, in its fulness and sufficiency, unaccompanied by human systems, uncontaminated by earthly lore. Moral essays, and metaphysical disquisitions, and philosophical discussions, and political harangues, will never convert the world; but the Gospel, unmingled, unmutilated, unsophisticated, unabridged—the simple declaration, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—the "faithful saying and worthy of all acceptation," worthy of all acceptation because it is so important, and because it is so true, "that Christ Jesus came into the world to save sinners," ay, even "the chief"—nothing but the simple story of redeeming love will ever suffice. Everything else has been employed; but men have been compelled to abandon everything else, and return to this.—*Dr. Thomas Raffles* (1788-1863).

HOW TO DEAL WITH THOUGHTS.

Poisons may be made medicinal. Let the thoughts of old sins stir up a commotion of anger and hatred.

Let Satan's fiery darts inflame your love rather than your lust, and, like a skilful pilot, make use of the violence of the winds and raging of the sea to further you in your spiritual voyage.

When a holy thought lights suddenly upon you, which hath no connection with any antecedent business in your mind, receive it as a messenger from heaven, and the rather because it is a stranger. You know not but you may entertain an angel—yea, even the Holy Ghost.

As God turns his thoughts of us into promises, so let us turn our thoughts of Him into prayers; and since his regards for us are darted in beams upon us, let them be reflected back upon Him in thankfulness for the gift, and earnestness both for the continuance and increase of such impressions.

When the Spirit renews in our minds a Gospel truth, let us turn it into a present plea, and be God's remembrancer of his own promises, as the Spirit is our remembrancer of Divine truths. We need not doubt some rich fruit of the application at such a season.—*Charnock* (1628-1680).

Request for Prayer.

For blessing on a three weeks' mission on Great Yarmouth Beach being conducted by several evangelists of the Open-air Mission, in co-operation with the local clergy.

AMONG THE CHURCHES.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Professor Ryle will succeed Rev. J. E. C. Welldon as chaplain-in-ordinary to the Queen.

During the coming autumn it is proposed to hold in Bath a Church Missionary Mission, to increase and deepen the interest in foreign missions.

Rev. W. H. M. Hay Aitken is announced to conduct a mission in connection with St. Simon and St. Jude's Church, Anfield, from Sept. 24 to Oct. 10.

A petition to the Consistory Court, applying for a faculty to remove certain alleged illegal ornaments from St. Ethelburga's Church, Bishopsgate, was presented last week at the Bishop of London's registry.

The preachers at the opening services in connection with the Church Congress at Bradford will be: At the parish church, the Archbishop of York; at St. Jude's, the Bishop of Glasgow; and at All Saints', the Archbishop of Dublin.

In the parish of Chilvers Coton, Nuneaton, a mission church is to be erected at a cost of £450, to meet the requirements of an increasing industrial centre. Sir Edward Newdegate, of Arbury, has promised a site practically rent free, and has subscribed £50 towards the church.

The Bishop of Liverpool has addressed a pastoral letter to the clergy of his diocese, with reference to "lawlessness" in the conduct of public worship. By increasing "lawlessness" the Bishop means that things are commonly reported to be said and done in many churches at this time which cannot be reconciled with the Book of Common Prayer. He believes, however, that this lawlessness is not to be found in a great majority of the clergy of his diocese, and even where it exists he is willing to believe that it arises from excess of zeal, and not from any deliberate intention to injure the Church of England. Nevertheless, the Bishop reminds his clergy of some things which have been declared illegal, and mentions others which are objectionable and dangerous. From all such things he requests that they will loyally abstain.

Congregational.

A site for a new European church has been secured, through Rev. C. Phillips, at Jeppestown, Johannesburg.

Revs. Dr. Macfarlane and J. King have been holding a successful series of meetings in Tasmania, for the London Missionary Society.

Dr. Berry continues to make satisfactory progress. He is still staying at Southport, and is greatly benefited by the rest. He hopes to resume his ministry in October.

Consideration of the amalgamation of Natal churches with the Congregational Union of South Africa has been postponed for a year, and the annual Assembly will not be held in Durban, as arranged, but in Uitenhage.

Eleven stones to commemorate the erection of a new Welsh chapel at Graig, Morriston, near Swansea, were recently laid. The sitting accommodation will be for 500 worshippers, and the building will cost about £1500.

Rev. A. Andrews, of Birmingham, has accepted the pastorate of Sydenham Church, Durban, Natal. Rev. J. W. Boden has resigned the charge of Berea Church, Durban, and is returning to England with a view to a pastorate in this country.

Isle of Wight ministers will welcome any help (such as addresses at P.S.A. meetings or village gatherings) which ministerial visitors to the island may be willing to give. Rev. Henry Coley, of Ryde, will be glad to hear from any, and to arrange dates.

Mr. Charles Tinling, a student who has completed a year's training at Lyndhurst-road Church, Hampstead (Dr. Horton), is now prepared to accept a call to a church. The experiment having worked satisfactorily, the church will probably take another student for a year.

Rev. Thomas Hooper, of Camberwell Green Church, has been cordially invited to assume the pastorate of Albion Church, Ashton, in succession to Rev. John Hutchison. Mr. Hooper is chairman-elect of the Surrey Congregational Union, and has done excellent work in and around Camberwell.

To meet the religious requirements of the increasing population, Congregationalists of Morecambe have obtained an excellent site, about two miles from the present church, which was one of the bi-centenary erections of 1862. The site contains nearly 3000 square yards, and there is ample room for a church, school, and manse.

Rev. Silas Charles has resigned the pastorate at Ferndale to take charge, in October, of the Forward Movement at Roath and Cardiff. A church is to be built upon land secured from the Marquis of Bute, to serve both the populous Crwys district and the south-eastern side of Roath. A temporary iron church will be first erected.

Examinations in religious knowledge, arranged by the Congregational Union of England and Wales, are to take place on Tuesday, Jan. 31. Special prizes are to be awarded to the two most successful competitors who, in addition to undergoing the examination, send to Rev. W. J. Woods, Memorial Hall, an essay, not exceeding 5000 words, upon "The Principles of the Reformation."

During the half-year ending June 30, 4420 men were admitted to Medland Hall, and were provided with food and sleeping accommodation. The total admissions were 44,806. In addition to the men admitted, 10,434 were supplied with bread. The Sunday services were attended by 9340 men. All the benefits of Medland Hall are for homeless men out of employment. Two guineas per year covers the cost of meeting the urgent need of each man, and preparing him for better things.

Baptist.

Dr. Brown visited Potterspury, in connection with the 208th anniversary meeting, and lectured on John Bunyan to a large congregation.

A new chapel, with seating accommodation for 250, has been erected and will shortly be opened at Woodside, South Norwood. The cost of building and land, £1200, is defrayed by the Pioneer Mission. Mr. S. W. Gentle-Cackett has been appointed pastor.

The annual meetings of the Welsh Baptist Union will be held the first week in September, at Calfaria Chapel, Aberdare. The president for the year is Rev. J. Gomer Lewis, D.D., Swansea.

Rev. Professor T. Harwood Pattison, of Rochester University, New York State, who was some thirty years ago pastor of the Rye Hill Church, Newcastle, is now on a visit to this country.

Methodist.

Rev. C. H. Goodman, of Sierra Leone, is on his way to England. His escape from butchery by the war-boys was a marvellous providence.

Favourable reports are being received of the work of Rev. Owen S. Watkins, Methodist chaplain to troops in the Soudan. Conversions are reported among the soldiers almost daily.

The P.M. church at Harrogate is enjoying increased prosperity under the ministry of Rev. G. F. Fawcett. Land has been purchased at High Harrogate on which to erect an additional church.

A site containing over 1600 square yards has been secured by the trustees for the erection of a new mission church and schools on Messrs. Mather's estate in Liverpool-road, Eccles, near Manchester.

In York (Wesley) Circuit there are eight new or enlarged chapels, which have cost £7000, and are now free of debt. A ninth chapel is being built at a cost of £1200, and two-thirds of the amount is promised.

Manchester-street, Oldham Circuit, has received *Quiver* medals for twelve persons engaged in the Hollins Sunday-school over twenty-one years. The oldest worker had been at work in the school for forty-eight years.

The P.M. Conference minutes for 1898 form a volume of nearly 250 pages. Eight hundred and forty ministers are in active work. During the year the denomination has built fifty new chapels, at a cost of £55,805.

Rev. Wm. Goudie is strongly advocating increased Methodist missionary activity among the pariahs, who constitute 16 per cent. of the sixteen millions of population in the Madras Presidency, and are beginning to move in families, groups, and masses toward the Christian Church.

The Dublin Methodist Tent, which recently closed a most successful evangelistic and temperance mission at Donnybrook, is now pitched near the entrance to Phœnix-park for the Sunday services of the Blackhall-place congregation, while "Old Gravel Walk" is undergoing restoration.

Presbyterian

A new church and manse at Enniskillen has been erected at a cost of over £3000.

Rev. R. E. Welsh, of Brondesbury, will publish a volume of sermons dealing with Anglo-Catholic teaching and allied subjects.

A site has been purchased for the erection of a church at Harrow-on-the-Hill, near the stations of the London and North-Western and the Metropolitan railways.

The Irish Presbyterian missionaries in Manchuria have resolved to contribute £500 a year for five years towards the support of a volunteer missionary of their own.

Realisation of the Irish Presbyterian Assembly's Twentieth Century Scheme—which aims at raising £100,000 for church purposes, including a block of denominational buildings in Belfast—will extend over three years.

The meeting of the Presbyterian Conference, fixed for next month at Belfast, promises to be one of the most representative ever held in Ireland. Glasgow will be represented by Professor Lindsay, D.D., and Dr. James Wells; Edinburgh by Principal Rainy and Dr. John Smith; Aberdeen by Principal Salmond.

During the past three or four years, four new Presbyterian centres have been opened at Stratford, Clapham Junction, Walham Green, and Willesden Green. A branch will be started at Deptford in October next, and it is intended to open causes in Camden Town, Tottenham, Stoke Newington, and Woolwich.

Salvation Army.

There are no less than 231 shelters, slum posts, rescue homes, labour bureaux, factories, and farm colonies established in connection with the Army, and the number is being continually increased.

The council of Neuchatel, Switzerland, has repealed all the restrictive decrees issued against the Salvation Army fourteen years ago. There are now only two cantons where restrictive measures have not been repealed—Bale and Geneva.

A large mission and large lodging-house property at Providence, New Zealand, has been handed over to the social work free of cost. The building is completely fitted up, and contains accommodation for 100 men, as well as a chapel seating 350 persons.

The officers who left for the Klondyke early this summer have safely reached their destination, and have commenced operations in Dawson City. They have been received by the miners with great kindness and appreciation, and the Press is most favourable in its criticisms of the Salvation pioneers and nurses.

General Booth has just concluded meetings in five of the great Continental capitals. Beginning with a campaign in Paris, the General has visited in succession Stockholm, Christiania, Copenhagen, and Berlin. In each centre great public meetings and open-air demonstrations have been arranged, and large numbers of penitents have come forward.

The women's social work in Canada receives municipal recognition in the shape of a grant from the municipalities of London, Hamilton, and Winnipeg. The Ontario Government makes a grant to assist the work in the homes at Hamilton, London, Ottawa, and Toronto. The Newfoundland Goverment has voted financial aid for the support of the work at St. John's, and application is now being made to the New Brunswick and Nova Scotian Governments for similar assistance.

Fallen Asleep.

Mrs. GARTON, late of Mablethorpe, Lincs., a Methodist of the third generation, and a member of that Church for over sixty years.—Mrs. CAMERON CAMPBELL, of Monzie and Callart, a generous supporter of the Free Church, and a niece of the famous Colonel Cameron who fell at Quatre Bras.—Mrs. HEPHZIBAH KENT, aged seventy-five, one of the oldest members of Gold-street Wesleyan Church, Northampton. Mrs. S. NOWLETT, a life-long Methodist, and Mr. THOMAS WARD, a most regular worshipper and generous helper, both of Queen's-road Church, Northampton.—Mrs. C. BUSWELL, of Northampton, aged sixty-eight, a member of the Wesleyan Church for fifty-four years.—Mr. T. J. FENN was about to conduct service at a mission room, Norwich, when he was seized with faintness and died in the presence of the congregation; he was fifty-six years of age, and was formerly a deacon of Unthanks-road Baptist Church.—At the age of forty-two, Mr. JOHN WICKHAM TOZER, son of Rev. T. Wickham Tozer (Congregational), of Ipswich.—Mr. H. S. DRIVER, who worked hard for the now growing cause at Broomwood Methodist Chapel, Clapham Circuit.—Rev. WILLIAM W. WILLIAMS, D.D., for forty-four years pastor of the First Congregational Church, of Toledo, Ohio, U.S.A.—Rev. J. O. WILLIAMS (Welsh Calvinistic Methodist), of Rhosgadfan, near Carnarvon.—Mr. W. H. COX, for forty years associated with Stevington P. M. Church, Beds., as local preacher, class leader, and society steward.—At Delaware, Ohio, Rev. PHILIP PHILLIPS, jun., son of "the Singing Pilgrim."—Rev. F. T. WINTOUR, rector of High Hoyland, near Barnsley, aged sixty-nine.—Mrs. HANNAH NORTON, a prominent and generous member of the Society of Friends, at Pakefield, Suffolk.—Rev. JOHN DAVIES, rector of Llanynyr, near Ruthin, found drowned in the River Clwyd.—Rev. THOMAS HUGHES (Welsh Calv. Meth.), formerly of Machynlleth, at Holyhead, at the age of ninety-five.—The death has also occurred of a minister of the same name and denomination, Rev. THOMAS HUGHES, who had charge of Bomere Heath and Newton-on-the-Hill English Churches, Shropshire.—Rev. R. HUGHES, seventeen years vicar of St. Matthew's, Southampton.—Rev. GEORGE EVERETT, for many years pastor of Wortwell Baptist Church, Norfolk, at the age of eighty-one.—Mr. JAMES CLARKE, for over forty years actively connected with Marple Wesleyan Church; he was at the time of his death class leader, circuit steward, and superintendent of the Sunday-school.—Mr. ALFRED THEOBALD, who took an active part in the formation of Heath Church, Halifax (Cong.), of which he was for many years deacon.—In the Methodist New Connexion: Mrs. BOUSFIELD, in her seventy-second year, a member of the church in Ten Acres-lane, Manchester, from its origin. Mr. and Mrs. B. WORTH, who died within a few days of each other, each seventy-seven years of age; Mr. Worth was a teacher and superintendent for over sixty years.—Mr. GEORGE GARLICK, connected with Talbot-street Chapel, Sheffield, for forty-four years, and serving it faithfully in many official positions.—At Belfast, Rev. ROBERT JOHNSON, Methodist minister, in the seventy-seventh year of his age and fiftieth year of his ministry.—Rev. W. B. CROZIER, younger brother of the Bishop of Ossory.—At Brooklyn, New York, Rev. Dr. James L. Hodges, for sixty years pastor of Baptist churches in the United States.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.J. G.R.C. S.N. F.P. F.S. L.T. S.D.W. G.S.W. J.N. R.S.H.S. Mrs. E.W. W.J.A. M.H.B. W.J.M. T.T.W. J.G. G.W.H. J.B. J.W. J.S.B. H.S.C. H.W.O. C.S.T. O.S. P.C.W. W.H. E.S. T.J.B. J.G. E.J. F.L.D. A.F.D.N. A.H. J.G.H. Miss G. W.H. R.E. J.W. C.L. B.B. G.M. G.C. W.P. C.W.M. J.S. W.G.B. F.C. A,W. J.S. W.R.D. J.G. R.F.A. A.M.B.

HYMN WANTED.—We shall be much indebted to any reader who may be able to supply us with a copy of a hymn published years ago, with music, in some magazine the name of which we forget. The first verse of the hymn is as follows:—

Friends I love may die and leave me,
Friends I trust may treacherous prove,
But Thou never wilt forsake me,
Oh, my Saviour, in thy love.

APPLICANTS FOR TRACTS.—A. Burr, 20, The Pavement, Clapham Common, S.W.; Rev. T. C. Jacobs, Camelford, Cornwall; Geo. Bickle, Rockhead, Delabole, R.S.O., Cornwall; Thos. Ham, Wadebridge, Cornwall; Geo. E. Pearce, Camelford, Cornwall; F. Harris, 150, Lakedale-road, Plumstead; Joseph Aggio, 10, Storey-buildings, Exmouth-street, Commercial-road, London, E.; Owen R. Williams, 66, West Parade, Rhyl; Mrs. Beveridge, 15, Chalgrove-terrace, Park-lane, Tottenham; Mrs. Luck, 35, Whitehall-street, White Hart-lane, Tottenham.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Jabez Sorrowful.

1 Chron. iv. 10.

IT has been said that the prayer of Jabez is one of the most comprehensive in the Bible, and shines forth like a brilliant star in the midst of a genealogical catalogue of names.

THE PRAYER.

1. ITS INDIVIDUALITY—"ME":—
   - *a.* Abraham asked for himself before he asked for Sodom. (Gen. xv. 2.)
   - *b.* This principle is in the New Testament. (See John xv. 7, 19.)
2. THE CRY FOR ENLARGEMENT:—
   - *a.* There is the enlargement of wisdom. (1 Kings iv. 29.)
   - *b.* There is the enlargement of place. (Ps. xviii. 19.)
   - *c.* There is the enlargement of heart. (Ps. cxix. 32.)
   - *d.* There is the enlargement of spirit. (2 Cor. vi. 11-13.)
3. THE CRY FOR JEHOVAH'S HAND:—
   - *a.* Salvation by the hand. (Isa. lix. 1.)
   - *b.* His protection by the hand. (Ex. xxxiii. 22.)
   - *c.* The power of his hand. (Isa. xl. 12.)
   - *d.* The glorious future of his hand. (Ps. xvi. 11.)
   - *e.* The security of his hand. (John x. 28.)
   - *f.* The blessed service of his hand. (Ezek. xxxvii. 1.)
   - *g.* The abiding rest of his hand. (Cant. xi. 6.)
4. THE CRY FOR KEEPING:—
   - *a.* Keep me, David asked. (Ps. xvii. 8.)
   - *b.* He will keep in the promise. (1 Sam. ii. 9.)
   - *c.* His last desire was for this. (John xvii. 11.)
   - *d.* The peace of God keeps. (Phil. iv. 7.)
   - *e.* He is able to keep from stumbling. (Jude xxiv. R.V.)
5. THE ANSWER CAME:—
   "God granted him that which he requested."

NOTE.—It was to the God of Israel he called, that is, God of Covenant. In all this we perhaps see why he was "more *honourable* than his brethren." The word *honourable* has this meaning amongst others, "Accepted in countenance or gracious." This was said of Naaman before his cleansing: what would be said after? (2 Kings v. 1.) The honourable are at the *head*. (Isa. ix. 15.) Shall we who pray in secret be lacking in what the world calls manliness because we spend time in prayer? Then have we the promise. He will bestow more abundant *honour* on that part which lacked. (1 Cor. xii. 24.)

HERBERT R. FRANCIS.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, August 15, 1898.

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Church Missionary Society—G., £2; (*Leper Children, Lo-Ngwong, Foo Chow*) F.V.M., £2 2s.	4	2	0
Soc. Promoting Female Education in the East—G.	1	0	0
London Missionary Society—Beta	5	0	0
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Spanish Evangelisation Society (Senor Blanco, Cadiz)—G.	1	0	0
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Conjo Training Institute—See page 23	0	15	0
Pastor Besson's Work, Buenos Ayres—Miss B.	0	2	6
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Miss Sharman's Orphan Homes—Beta	3	0	0
Home for Little Boys, Farningham, &c.—Beta	3	0	0
Home for Foundlings, Walthamstow—Beta	2	0	0
Bridge of Hope (Miss Steer)—Mrs. E.K.N.M.B., 2s. 6d.; Beta, £5	5	2	6
Woolwich, Plumstead, and Charlton Nursing Association—M.	2	2	0
National Vigilance Association—M.	3	3	0
Mrs. Wilkes' Rescue Work, Poplar—Elusendy	0	5	0
Tower Hamlets Mission—H.	1	0	0
Soldiers' Home, Winchester—Beta	3	0	0
Aged Pilgrims' Friend Society—Miss B., 2s. 6d.; F.I.W., 10s.	0	12	6
Scripture Readers' Society, Ireland—Miss B., 2s 6d.; C.W.S., 5s.	0	7	6
National Anti-Vivisection Society—Miss B.	0	2	6
Liberator Sufferers' Relief Fund—Miss B., 2s. 6d.; New Donor, 10s.; Mrs. E.K.N.M.B., 3s.	0	15	6
Children's Country Holiday Fund—For Jesus' Sake, £1; W.E.M., 2s.	1	2	0
London Jews' Society—S.W., 5s.; Beta, £3	3	5	0
Holiday for Poor Boys (Mr. W. Guy Pearse)—F.V.M.	2	2	0
Tottenham Hospital—Mrs. E.K.N.M.B.	0	10	6
Day in the Country Fund—E.B.S., 5s.; J.O., 5s.; G.G., £1 1s.; J.L.S., 10s.; Wisbech, 2s. 6d.; Mrs. C., 10s.; A.W.J., 5s.; C.X.C., 10s.; For His Sake, 2s. 6d.; Elusendy, 5s.	3	16	0
Dr. Barnardo's Homes—J.O., £1; C.S., Aberdeen, £5; C.A.C.G., £1; A.B., Thank-offering, 10s.; H., £1; C.W.S., 5s.; Mrs. E.K.N.M.B., 2s. 6d.	8	17	6
Homes for Aged Christian Blind, Crouch Hill—Beta	2	0	0
St. Giles' Christian Mission—J.O., 5s.; Grannie, 5s.: For His Sake, 2s. 6d.; H., £1; Mrs. E.K.N.M.B., 2s. 6d.; Beta, £3; (*Holiday Home*) E.A.L., 5s.; A.H.C., 1s.; Alpha, 5s.; T.E.D., 5s.; E.B., 2s. 6d.; (*Convalescent Home*) Miss B., 2s. 6d.	5	16	0
Mildmay Mission to Jews—J.O., £1; C.A.C.G., £1; Hitherto, 10s.; Mrs. E.K.N.M.B., 10s. 6d.	3	0	6
Mr. Fegan's Boys' Homes—J.O., 10s.; For His Sake, 2s. 6d.; H., £1	1	12	6
Metropolitan Tabernacle Rebuilding Fund—Mrs. E.K.N.M.B.	0	10	6
Evangelisation Society—J.O.	0	5	0
Protestant Governesses' Home, Brighton—D. St. A., £1; Alpha, 5s.	1	5	0
British Jews' Society—D. St. A., £1; J.C.W., £1 1s.; L., £50	52	1	0
Ragged School Union (Children's Holiday Fund)—O.A.	0	2	6
Christian Community (Children's Country Holiday)—J.N.B.	1	0	0
Home Visiting Work, Spitalfields—Beta	2	0	0
Church Pastoral Aid Society—C.A.C.G.	2	0	0
London City Mission—C.A.C.G., 10s.; E.A., £20; F.V.M., £2 2s.	0	10	0
Blackpany Mission, I. of W.—Beta	22	12	0
Church of England Temperance Soc.—C.A.C.G.	3	0	0
	0	10	0

	£	s.	d.
Soc. Prevention Cruelty to Children—F.	0	10	6
Flower Girls' Mission—T.E.D., 2s. 6d.; Beta, £2; (*Blind and Crippled Children's Sea-side Holiday*) J.L.S., 10s.; M.A., 2s. 6d.; T.E.D., 2s. 6d.; Gratitude, 10s.; Percy, £1	4	7	6
Miss Weston's Work, R.N.—L.	1	0	0
Soldiers' Institute, Portsmouth—L.	1	0	0
Miss Child's Sailors' Home—M.A.	0	2	6
George Yard Ragged School (Day in Country)—E.A.L., 5s.; Miss B., 2s. 6d.	0	7	6
Shelter for Homeless Jews (Mr. Colin Young)—E.E.S.	1	0	0
Costers' Mission (Day at Hampstead, Mr. Orsman)—Alpha	0	2	6
Friendless and Fallen—Grannie, 5s.; C.X.C., £1; M.S., £5 5s.; S.W., £1 10s.	8	0	0
Kensit Campaign—S.M., £1; Miss B., 2s. 6d.; S.W. 10s.	1	12	6
Folkestone Convalescent Home—Alpha	0	5	0
Shipwrecked Mariners' Soc.—Miss B.	0	2	6
Welsh Colliers' Choir—M.S.	2	0	0
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Dr. Barnardo's Homes—J.B., 10s.

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This Society continues to spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

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A PARIS SHELTER.
The Salvation Army has opened in the Rue de Chabrol a
NEW SHELTER FOR MEN,
accommodating nearly 300 nightly, where a clean comfortable bed, with facilities for washing and mending, will be supplied for 1½d., and where everything will be done to lead those sheltered to the living Christ.

£400 IS URGENTLY NECESSARY
towards the enforced outlay of £800 for the initial expenses.

Will any friends able to send help, however small, address their assistance to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, E.C., marking their letters "For Paris Shelter."

THE
MISSIONS TO SEAMEN.
Patron:—
Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.

THE MISSIONS TO SEAMEN is unable to respond to several urgent appeals received from important ports abroad, where numerous British crews greatly need spiritual and physical help.

Increased Funds are also required for the maintenance and extension of the existing work, afloat and ashore, of the Missions to Seamen at home and abroad.

The Society has to maintain one hundred and sixty-eight Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in sixty-eight seaports in every part of the world.

Sixty-nine Mission Vessels and Boats, and Eighty-seven Seamen's Churches and Institutes are in daily use, winter and summer.

INCOME for 1897, £36,611.

Increased Contributions, Offertories, Drawing-room Meeting Collections, &c., are urgently needed to maintain the existing sailor work and to extend it to other Ports. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

Notes and Comments.

THE bountiful summer, now fast mellowing into autumn, is eloquent of the goodness of the Creator in providing food for man and beast. The harvest festivals that will soon be held all over the country should strike a special note of gratitude, and sound a call to a more generous service. Seldom have such crops been vouchsafed to this country. "The earth is the Lord's and the fulness thereof," and its fruitfulness is a proof of his love and care for his creatures. Those who accept the bounty without a thought of the Giver are unworthy of it. Gratitude should issue in unselfishness, and plenty in heartfelt praise. We are ready enough to complain during years of scarcity and leanness. The years of plenty should be marked by an overflowing recognition of the Providence who provides enough for all—if men but do their ty to one another.

The desire of charitable donors to maintain a modest anonymity is commendable, and should be respected as far as possible. A correspondent describes a difficulty he has had in inducing a society to which he contributes to acknowledge his gifts in the form he desires. He pointed out the inherent weakness in the system adopted as affording facilities to a dishonest clerk, but it was not until he demanded the return of his contribution that his wish was complied with. We do not imagine that such a hitch would often arise, but, on the face of it, it seems only reasonable that a donor's wish in such a case should be respected. The difficulty may be obviated in a simple way, by acknowledging subscriptions with four or five letters of the alphabet, chosen by the donor, in addition to the "progressive numbers" adopted by the Society's officials.

On the other hand, donors should exercise discrimination in selecting their pseudonyms. "A Friend," "Anon," and other hackneyed terms should be avoided, as it is not uncommon for several of these to be received at once, each with a gift of the same amount. Care and tact on both sides would tend to safeguard the interests alike of the societies and donors, by removing temptation from weak and designing employés, and would inspire confidence in those who support missionary and philanthropic work. The small extra trouble is of no account in the face of these desirable ends. It is important that our "good be not evil spoken of," and that spiritual work should be conducted on business lines.

The Boston *Congregationalist* contains an article on the "Sin of Neglecting the Health." It calls attention to the need of physical exercise and training. It is well known that the Y.M.C.A. in most of their centres throughout the world have made provision for the necessary development of the body. It must be true that a strong, vigorous physical nature is a great aid to the Christian worker who has devoted himself *body*, soul, spirit to the highest service of Christ in serving his fellowmen. Physical debility is a great hindrance to the energetic discharge of the many demands of a consecrated Christian life.

We make a sad mistake when we suppose that, so long as we try to be good and do good, God does not care about the state of our health. Indeed this notion is positively sinful. Quite apart from the fact that physical weakness hinders us from attaining the highest usefulness, or even the highest degree of moral and spiritual excellence possible to us, God has told us plainly that our bodies are his temples. He would have them kept in a condition appropriate to his own indwelling and use. He desires to avail Himself of their efficiency. To neglect them is to disregard his commands.

The present holiday season should do much to renew Christian workers, in body as well as spirit, and thus help to qualify them for future wholehearted service!

There are few trials of faith more persistent, and none that seem to rise from a higher source, than the sense of the inequalities in human lot. The difference between the starting-point, the environment, the opportunities social and spiritual, of one man and another, are startling and painful. On many believing hearts this problem weighs with the force of a nightmare. The great source of relief is in a rehabilitation of the Scriptural doctrine of the Divine judgment on human life. We must remember that if there is inequality here and now, it will be all redressed when the issues of life are summed-up by the all-seeing eye and the all-loving heart of God. Every man will be justly dealt with in the end. In the perfect balance of Him who "weigheth the actions of bad men" all these inequalities that vex and try us will disappear. There is comfort and inspiration in this thought.

The astonishing reign of terrorism in South London is a terrible revelation of the results of overcrowding and unsanitary social conditions. The police system seems helpless to deal with the evil or to run the culprits to their dens, and peaceable citizens are afraid to walk unprotected in many parts, even in broad daylight. It is a clear call to deal with the root causes of this latest development of ruffianism. Civilisation, as such, is clearly no remedy for the brute instincts that slumber in the human race at its lowest. For, as the *Daily News* says:—

> The exposure of realities, as far as it has gone, is a rude rebuke to our optimism as to the state of the poor. We have only to use our eyes and ears in any quarter of London to know that thousands of children are as surely trained for ruffianism and crime as their betters are trained for industry or the professions.

All this is an eloquent commentary on the rosy views of human nature that are written and sometimes preached in these days of revolt against Puritan notions.

The disastrous effect of industrial disputes is impressively illustrated in the official report and balance-sheet of the great engineering dispute of last year. In addition to the expenditure of a sum of £181,000 contributed by the public, there was a loss of some £4,680,000 in wages to all the trades concerned. This does not touch the losses entailed by the masters and by the general business public indirectly, these being immense, but difficult to calculate. It is clear that strikes and lockouts are ruinously expensive methods of settling disagreements between master and man. It is significant, and a little humiliating, to find Mr. Barnes, the representative of the labour party, confessing that one of the causes of the outbreak was the high state of efficiency of the organisations on either side and a desire to test each other's strength. "The sight of means to do ill deeds makes ill deeds done." It is, however, good to hear that all concerned now look forward to a lengthened period of industrial peace in the engineering world. The pity is that the peace should ever have been disturbed.

> He remains at his vast offices in the City-road till eight or nine p.m., lunching there—usually dining there—absorbed in the myriad details of his world-wide business. He is so indifferent to social success that he never had been at a dinner party in London in his life up to two years ago; had never been in a theatre in London; had never, in short, gone outside his business and his office; and even now he has to be dragged unwillingly to any entertainment. He remains as simple in tastes and habits as ever he was.

Such is the description of Sir Thomas Lipton, given in our versatile contemporary, *M.A.P.*, and a similar instance of simplicity of living is found in the person of Rev. Dr. Corfe, the new Bishop of Corea:—

> Dr. Corfe's work among the bluejackets was instantly and phenomenally successful. He lived the life of the A.B.'s, even giving up his cabin at night to sling his hammock in the men's quarters. There was no humbug about him; both men and officers were quick to recognise the fact, and Corfe became the most loved and valued naval chaplain of our generation. He is probably the only prelate in the world who has no bed, table, chairs, or, indeed, furniture of any kind. He sits to his meals, and to do his reading and writing, on the floor with his back to the wall. He sleeps in his hammock, the companion of his busy and adventurous life. His food is of the simplest. Needless to say, Dr. Corfe is a bachelor. His diocese contains 13,000,000 people, and includes, as well as Corea, the province of Shing King in China.

Both men are embodiments of the injunction—"What thy hand findeth to do, do with thy might," a much-needed precept in these days of shoddy and veneer.

It is always encouraging to find in the great labour associations of our country evidence that they are not divorced from the guiding and ennobling influence of the Christian faith. Many of the members returned to Parliament by the labour vote are professed followers of the Saviour. At the Labour Exhibition at the Crystal Palace the Bishop of Ripon was chosen to give the opening address. At the meeting of the Labour Association two days later, Mr. J. M. Ludlow spoke upon "The Joyousness of Labour," and insisted that a workman is never at his best until his work becomes a delight—play, but the play of the good player, the play that is itself work, beauty, honest, the best that a man can give, without shirking or shamming, in the sense of those Divine words once uttered by the Saviour of mankind, "My Father worketh, and I work." May such counsels prevail in increasing measure among our working men.

It is disquieting to hear that through our lack of workers in the mission fields, the Roman Catholics are reaping the harvest sown by Protestant missionaries in Corea and Manchuria. Such is the emphatic testimony of Dr. Ross, of the Presbyterian Church in Manchuria, and Mr. R. T. Turley, of the British and Foreign Bible Society. Thousands of converts and inquirers who have been pleading in vain for teachers are passing over to the care of Romish priests at work in the district. While we are fighting Popish tendencies at home, are the fresh fields sown by the hand of devoted pioneers to be delivered over to the same tendencies abroad? Here is a loud and earnest demand for more labourers to go forth to the Lord's vineyard.

The pilgrimage to Lourdes still continues with its former fascination; as many as thirteen trains full of pilgrims left Paris one day

last week. The English-speaking pilgrims are more numerous than in past years. Nearly every diocese in Great Britain and the United States is said to be represented, including the parish of St. Bernard, Liverpool, in which church a facsimile of the grotto and basilica is to be erected. The exposures made have had no effect. Like other once frequented but now forsaken shrines, Lourdes will have its day, and devotees will weary of it, or a new wonder will arise. Very likely none of the pilgrims have made any inquiry into the reality of the things said to be done at Lourdes, and company after company will continue to go until they are caught by some other pretence.

Mrs. Josephine Butler and her coadjutors have always contended that by placing power over fallen women in the hands of the police, power was also inevitably given to them over virtuous women which was liable to be misused at times. Evidence of this crops up again and again in most unlikely quarters. Even the *Daily Telegraph*, which has defended the Indian cantonment regulations, is a witness. Its "own correspondent" at Berlin said, in a letter on "Lawlessness Abroad," that

> Respectable women are seized, on suspicion of prostitution, and detained in the common cells amidst the lowest criminals, simply on the independent testimony of an incompetent constable.

That correspondent may yet come to know that such outrages are sometimes committed where there is no "suspicion" at all, but with perfect knowledge that the victims are quite innocent. Meanwhile, he tells us that the Berlin police are not much trusted by the citizens to do their proper duties. No, for the system spreads corruption all round.

"When fathers tell their sons that a racecourse is a place to be avoided at all costs, we may easily foresee that the downfall of the turf is an event which, though long delayed, is certain to happen." So says the *Daily Telegraph*, and at the same time supplies an overwhelming amount of evidence to show that the turf is as bad as every kind of sin can make it. Fathers now have, if they never had before, abundant reason for warning their sons against it. Will this revelation have any influence with men in high places who are the great patrons and supporters of a sport "which may be paid for too dearly at the price of national disgrace"? Will the *Daily Telegraph* itself, which has done as much hitherto as any contemporary to support the turf, have the courage to maintain this new attitude after the "silly season" is over? It is stated that a leading bookmaker will not allow his own children to follow either his pleasure or his way of gain, and a sport which he thus condemns ought neither to be fostered by princes and peers of the realm nor supported by the Press.

American shop-girls, we are told, are beginning to tire of the confinement and overwork to which they are subjected, and show a tendency to prefer the higher ranks of domestic service. This is said to be partly due to the kinder treatment they are receiving from many mistresses, who have found by experience that the most intelligent domestic worker, even if a little higher-priced than the other, is of far more value. The *New York Herald*, commenting on this movement, remarks that their former unwillingness to face domestic service was partly due to a false pride and the desire to have some evening leisure to themselves. It would be a widespread blessing if a similar solution of the growing problem could be found in this country. This can only be by mutual concession, and a willingness on the part of mistresses to grant some privileges to those under them. Many housekeepers are prepared to do so, and there are thousands of respectable young women to whom the benefits of a good home would more than counterbalance such social disadvantages as would remain.

By the kindness of a friend we have examined the Intercession Paper for August of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ. Among the topics set down for intercession are these: That there may be daily celebrations in all cathedrals, etc.; that the Holy Eucharist may be generally accepted as the chief Sunday service; that faithful and Catholic-minded bishops and priests may be appointed to vacant sees and benefices. From the general we pass to the particular, and notice requests for "guidance" for a squire, a political dissenter, and one tempted to secede; also, as regards "full belief in the doctrines of the Church," for one losing faith, a godmother, an Anabaptist, and the bishops and clergy! Ireland is not overlooked, as this clause shows: "That the preface inserted in 1877 in the Irish Prayer Book may be withdrawn, and what has been lost touching the Catholic faith may be restored." The "priests-associate" of the Confraternity will, no doubt, continue their solicitude for those who are out of the Catholic way; but they may as well know that others are praying that God will frustrate their Romish intriguing, and bring them to such a mind as shall enable them to worship Him in spirit and in truth.

The question of the antiquity of the art of writing among the Israelites is an important one in view of the attitude of many of the higher critics towards the Old Testament records. In view of this problem it is interesting to hear of some specimens of old Egyptian stationery just acquired by a museum in Berlin. One of them is a palette or inkstand ascribed approximately to the period of the 18th or 19th dynasty—about 1500 B.C. It is made of wood, and has two compartments, an upper one provided with holes for red and black ink, and a lower one containing three reed pens. Some of the ink still remains in a dry condition, after a period of 3400 years. The significant point is that at this time the Israelites were in Goshen, and that Moses was not born till a century later. Being brought up at court, instructed in all the lore of the Egyptians, it is clear that he had the fullest opportunity of learning the art of writing. This fully meets the objection, which can no longer be maintained, that the art was unknown to his nation till long after the wilderness wanderings.

Readers of the Reformation story know how intense was the hatred of every free Protestant country entertained by the Papacy; and it is well to remind ourselves that such is still the case. Germany was, in Luther's days, heartily detested, so were England and Scotland. The darling of the Papacy was always the nation that lent itself most readily to the guiding minds at Rome. The sympathy of the Pope with Spain in the recent war has been unmistakeable. English liberty is hateful because it is liberty, and is the child of the Bible. The loss of our religion would be also the loss of all that is best in our political and social life, and has made us powerful and respected among the nations. We are dealing with our nation's enemies when we are resisting priests and their myrmidons; patriotism as well as religion requires our efforts.

If there are indirect methods of propagating erroneous religious ideas, there are also indirect methods of counteracting them. A guide over a celebrated ecclesiastical building, to which visitors greatly resort, may tell his tale in the spirit of servile worship of the past or as a freeman who lives in a brighter day. We were recently made glad by the intelligent and able manner in which a guide unrolled to a large party the history of a venerable pile, pointing out the frauds and shams of some of the monks of olden time, the grasping authority of the Popes, and the unreality of much that passed for genuine religion. At the same time he reverently recalled the services of the worthy dead, and noted events which had marked for good the history of the country. A staff of well-informed, capable Protestant guides at each of our cathedrals and abbey churches might do no little service to the truth in these days of backsliding.

The True Holiday.

THE connection between religion and holidays is apt to be lost sight of, but if there had been no holy days there would have been no holidays. Apart altogether from the fact that the heathen and Jewish festivals gave rise to special days of rest, the spread of the kindly practice of holiday-giving is quite recent, and is owing to the spirit of Christianity. Yet many of those who avail themselves of the privilege it has brought them, sneer at the Christian religion, and wonder what men can see in it. If there were nothing else in it but holidays, that alone would be a powerful argument in its favour. How many holidays would atheism have won for us?

But, aside from this consideration, the true holiday is the *holy*-day. We know enough of the way in which some spend holidays to know that many a slip will be made in life which will not easily be recovered. Leisure may mean sinning, and sin generally means suffering. Some will break out for the first time and never be broken in again; some will continue in wrongdoing, for the holidays are often the devil's best chance. At other times life's needs keep them labouring, but when time is their own then comes the temptation. It would have been better for some if they had never had holidays at all. They come back with bitter memories, with aching heads, shamed hearts, and empty purses, and infinitely worse fitted for the battle of life.

As we have heard men whose faces bore the marks of "rapid living" and dissipation, say "I am going for a change to put me right," we have thought that what they needed was not so much "a change" as *to be changed;* not holidays so much as holy days of confession, repentance, and reformation. Then would come the days of the clear eyes, and steady nerves, and restful mind, and happy life; but not till then.

There are others, too, who, beyond rest and change, need actual inspiration. An aching head can be cured by sea breezes, but a man who is sick at heart needs something more to enable him to return to take arms against his troubles, and, by opposing, end them. Need we say that such seasons have come to a good many among the crowds who keep holiday? They are away seeking rest and change to cure them. The cure lies not there—it lies in the quiet chamber, and the upward look, and the leaning upon God. Then, let the man come down with his soul in perfect peace, because his mind is stayed on God; let him go where he will, for the blue of the sky, and the sparkle of the ocean, and the waving trees and verdant fields will be as God's ministers unto him.

Charles Herbert.

Rochford, Essex.

Drinking the Cup.

John xviii. 1-14.

By Rev. F. B. MEYER, B.A.

IN our Master's arrest the one feature which stands out in unique splendour is its voluntariness. He went into the garden "knowing all things that should come upon Him." Even at the last moment He might have evaded the kiss of the traitor, and the binding thong with which Malchus sought to manacle his gracious hands. The spell of his intrinsic nobleness and glory, which had flung his captors to the ground, might have held them there; the power that could heal the wounded ear might have destroyed with equal ease the entire band, as Elijah did.

The reason for all this hardly needs explaining. His life and death were not merely a sacrifice, but a self-sacrifice. He freely gave Himself up for us all. Each believer may dare to appropriate the words of the Apostle: "He loved me, and gave Himself for me." It was through the Eternal Spirit that He offered Himself without spot to God. It was from his own invincible love that He gave Himself for the Church, his Bride. "From beginning to end the moving spring of all his actions was deliberate self-devotedness to the good of men, and the fulfilment of God's will, for these are equivalents. And his death as the crowning act of this career was to be conspicuously a death embodying and exhibiting the spirit of self-sacrifice." Let us learn:—

I. The Supreme Nobility of Surrender to the Evitable.—It is, of course, most noble, when the martyr goes to his death without a murmur of complaint; allowing his enemies to wreak their vengeance without recrimination or threatening; bowing the meek head to the block; extending the hand to the hungry flame. He has no alternative but to die; there are no legions waiting under arms to obey his summons; no John of Gaunt to stand beside him, as beside Wycliffe, to see him fairly tried and insist on his acquittal. Then, there is nothing for it but to evince the patience and gentleness of Christ in being led as a lamb to the slaughter.

But though this spectacle stirs the hearts of men, there is one still more illustrious. When the sufferer bends to a fate which he might easily avoid, but confronts for the sake of others. The former is submission to the inevitable, this to the evitable. That is bearing a yoke which is imposed by superior authority; this taking a yoke which might be evaded without blame, as judged by the tribunal of public opinion. And this is the sublimest spectacle on which the eye of man or angel can rest; for thus the sacrifice of Christ finds its noblest

COUNTERPART AND FULFILMENT.

When a missionary, with ample means and loving friends, deliberately spends among squalid and repulsive conditions, the precious years which might have been passed among congenial society and luxurious comfort in the homeland; chooses a lot from which nature inevitably shrinks instead of that to which every conclusion but one points; and stays at his post, though his return, so far from being resented, would actually be favoured by all whose opinion is of weight—this is a voluntary submission to the evitable.

When a home pastor stays by his poor flock because they need him so sorely, and sets his face towards grinding poverty and irksome toil when the city church invites him to a larger stipend and wealthier surroundings—this again is a voluntary surrender to the evitable.

When a wealthy bachelor is willing to forego the ease and quiet of his beautiful home in order to welcome the orphans of his deceased brother, who might have been sent to some charitable institution or cast on strangers, that they may be beneath his personal supervision, and have a better chance in life—this again is voluntary submission to the evitable.

In each such case, it is not inevitable that the cross should be borne, and the hands yielded to the binding thong. The tongue of scandal could hardly find cause for criticism if the easier path were chosen. Perhaps the soul hardly realises the kindredness of its resolve with the loftiest that this world has seen. But it is superlatively beautiful, nevertheless. And let it never be forgotten, that nothing short of this will satisfy the standard of Christ. No Christian has a right to use all his rights. None can claim immunity from the duty of seeking the supreme good of others, though it involve the supreme cost to himself.

II. The Recognition of God's Will in His Permissions.—In the bitter anguish which had immediately preceded the arrest, our Lord had repeatedly referred to his cup. "If this cup," He said, "may not pass from Me, except I drink it, thy will be done." The cup evidently referred to all the anguish caused to his holy nature in being numbered among the trangressors, and having to bear the sin of the world. It is enough for us to know that, whilst there was much that cried, "Back!" there was more that cried, "On!"—and that He chose, from the profoundest depths of his nature, to do the Father's will, to execute his part in the compact into which they had entered before the worlds were made, and to drink to the dregs the cup which his Father had placed in his hands.

But here we note that to all appearances the cup was mingled, prepared, and presented by the malignity and hate of man. The High Priests had long resolved to put Him to death, because his success with the people, his fresh and living comments on the law, his opposition to their hypocrisies and pretensions had

EXASPERATED THEM TO MADNESS.

Judas also seemed to have had a conspicuous share in his discovery and arrest. Had we been left to our unaided reasonings we might have supposed that the most bitter ingredients of his cup had been supplied by the ingratitude of his own, the implacable rancour of the priests, and the treachery of Judas; but, see, He recognises none but the Father—it is always *the Father*, always the cup which the Father had given.

There have been times in our lives when we may have been tempted to distinguish between God's appointments and permissions, and to speak of the former as being manifestly his will for us, whilst we suspended our judgment about the latter, and questioned if we were authorised in accounting them as being equally from Heaven. But such distinctions are fatal to peace. Our souls were kept in constant perturbation, as we accounted ourselves the shuttlecock of rival powers, now God's, now man's. And we ended in ruling God out of more than half our life, and regarding ourselves as the hapless prey of strong and malicious forces to which we were sold, as Joseph to the Ishmaelites.

A deeper reading of Scripture has led us to a truer conclusion. There is no such distinction there. What God permits is equally his will as what He appoints. Joseph tells his brethren that it was not they who sent him to Egypt, but God. David listens meekly to Shimei's shameful words, because he felt that God allowed them to be spoken. And here Jesus refuses to see the hand of his foes in his sufferings, but passes beyond the hand which bore the cup to his lips to the Father who was permitting it to be presented, and reposed absolutely in the choice for Him of one who loved Him with a love that was before the foundation of the world.

O sufferer! whether by those strokes, which, like sickness or bereavement, seem to come direct from heaven, or by those which, like malicious speeches or oppressive acts, seem to emanate from man, look up into the face of God, and say, "My Father, this is thy will for me; thine angels would have delivered me had it been best. But since they have not interposed, I read thy choice for thy child, and I am satisfied. It is sweet to drink the cup which thy hands have prepared."

III. The Deep Law of Substitution.—Some of the rabble crowd had probably shown signs of a disposition to arrest some of Christ's followers. He, therefore, interfered, and reminded them of their own admission, that *He* was the object of their midnight raid, and bade them allow *these* to go their way. Is it surprising that the evangelist generalises this act, finding in it an illustration of his Master's ceaseless interposition on behalf of his own—that of those whom the Father had given Him He should lose none?

In brief, this scene affords a conspicuous and striking illustration of the

GREAT DOCTRINE OF SUBSTITUTION.

As the Good Shepherd steps forth to the front and sheathes the swords of his foes in his own breast, while He demands the release of the cowering flock, He is doing on a small scale what He did once and for ever on Calvary; when exposing Himself to the penalty due to sin, and braving the concentrated antagonism of a broken law, the drawn sword of inviolable justice, the sharpness of death, the shame of the cross, and the humiliation of the grave, He said, "If ye seek Me, let these go their way."

Christ sheltered us without reckoning the cost to Himself. He stood to the front, and bore the extreme brunt of all that was to be borne. He substituted his suffering for ours, his wounds for our pain, his death for our sins. If you are fearing the just recompense of your sins, like a band of arresting soldiers lurking in the dark shadows and threatening to drag you forth to pay the uttermost farthing, take heart; Jesus has met, and will meet them for you. Listen to his majestic voice, saying, "Take Me, but let this soul, who clings to the skirts of my robe, go his way." He is arrested, and led away; thou art free—that in thy freedom thou shouldest give thyself to be his very slave.

This scene had a deeper significance than any of those knew who participated in it. There are depths indeed in it which no mortal can penetrate or expound. We can only see hints and suggestions gleaming through all the confusion and tumult, of the realisation and fulfilment of the Divine intention, that God Himself, in the Person of Jesus, should, by his obedience and grace, submit to the supreme forfeiture of sin, releasing us to go our way into the supreme felicity and liberty of the sons of God.

The Contemplation of Christ.—The devout contemplation of Christ's example sweetly insinuates into us his spirit, and impresses his likeness. We are attracted by it into the love and practice of holiness and goodness by the force of a Divine fascination. We love Him, not only for his adorable excellencies, but for the great love wherewith He loved us, and gave Himself for us. By loving we are led to look on Him, and by looking to imitate. Love always longs to be in the presence of its object, and assimilated to it—its counterpart, its other self, one soul in two bodies. And "he who is joined to the Lord is one spirit."—*Dr. John Leifchild* (1780-1862).

Doncaster Races.—The friends of the Racecourse Mission, including Mr. Josiah Nix, are expecting to muster in strong force at Doncaster the first week in September for Christian work during the races. Gospel meetings will be held in the town market place, as well as on the course. The races extend from the Tuesday to Friday, the cup day being Wednesday. Gospel portions and other Christian literature for distribution will be gladly received, and should be addressed, carriage paid, to Mr. O. L. Heatley, Priory-place Wesleyan Chapel, Doncaster. Help in money for the large expenses of the work should be sent to Mr. Heatley, the King's Own Mission, Kennington-park, London, S.W.

Hop-Pickers in Kent.—Among the thousands who work in the hop gardens of Kent during September the Hop-Pickers' Mission has, for upwards of thirty years, been toiling every year, and many have been the pleasing signs of blessing attending the work. Help is needed to enable us to place our missionaries in the field. Parcels of Testaments, Gospel portions, and illustrated tracts will be very welcome. Boots and clothing are acceptable for the shoeless and thinly-clad. Parcels should be prepaid, per S.E.R., to Rev. J. J. Kendon, Marden Station. Contributions to Rev. J. J. Kendon, Goudhurst, Kent, or to the writer,

John Burnham,

Fern Bank, Brentford.

The Northfield Conference.

JUDGING from the copious and sympathetic reports in the New York *Daily Tribune*, the many friends attending Mr. Moody's conference of Christian workers at Northfield had a most profitable and enjoyable time. The meetings were continued this year for three weeks (July 29 to August 18), but the interest seems to have been as varied as ever and well maintained to the last. As we have already noted, both the chief Conference speakers were from this side of the sea—Rev. G. Campbell Morgan, of Tollington Park, and Rev. G. H. C. Macgregor, of Notting Hill. These brethren have each visited Northfield three times, and their expositions of Scripture teaching were heard with the utmost zest and attention. We furnish some notes of the earlier proceedings, culled from our New York contemporary, reserving an account of the later gatherings for another issue.

The conference opened quietly on the evening of July 29, with Mr. Moody as president, Mr. Sankey as leader of the praise, and a large audience. Mr. Sankey, Mr. and Mrs. Stebbins, and other friends sang frequently during the convention. Mr. Campbell Morgan gave the opening message on "The Law of Revelation," from John xvi. 12: "I have yet many things to say unto you, but ye cannot bear them now." God's revelation (he said) depends upon man's capacity to understand. It is God's will that the whole spiritual sphere should be revealed. This will be done when the truth which has been received is obeyed. He gave several incidents from his pastoral experience to show that Christians who are not obedient to the voice of God and who are not living at peace with their fellowmen cannot find a blessing.

Sunday, July 31, was a full day of privilege and testimony, many being in attendance, including numbers from the surrounding districts. Much interest was excited by accounts of Christian work among American soldiers in the camps and at the seat of war, especially the recital by Major Whittle of some personal experiences of the work, in which he had much blessing among the men to record. It was stated by Mr. Moody that the Major had come back with malaria and rheumatism. A contribution was made at the evening meeting towards sending workers and books to the camps and the front. In the morning Mr. Macgregor preached on Christ's intercessory work, and what it accomplishes in the lives of believers. During the day Mr. Campbell Morgan preached two sermons on Peter's fall and his recovery, full of practical teaching and instruction for believers.

On Monday, August 1, Mr. Campbell Morgan preached on Achan's sin, making reference incidentally to the struggle between

SPAIN AND AMERICA.

"I believe that the corruption and misgovernment of Spain have come to a crisis, and that God has put the sword into the hands of the sons of the Pilgrim Fathers to bring this corrupt rule to an end." In his sermon Mr. Morgan related an interview he recently had with his friend Mr. Hall Caine, author of "The Christian," who said that in writing that book he meant to show that Christianity was a failure. "You do not mean to say that Jesus was a failure?" "No," he said, "but the Churches which bear his name are not Christian. Look at England. We call ourselves a Christian nation. Take two of the teachings of Christ at random, 'Resist not evil' and 'Take no thought for the morrow.' Does England obey either teaching? Is she not armed to the teeth for the very purpose of resisting evil? And so with anxiety. Are not those that bear the name of Jesus anxious and troubled? The Churches have departed from the teaching of their Founder."

Mr. Morgan did not quote the sentiment to approve or condemn it, but simply to show what a man of letters thought of the Christianity of to-day. He was not afraid, he added, of blatant atheism, but he feared the practical atheism inside the Church.

In an address on "Backsliding," Mr. Macgregor said that the beginning of it was the want of obedience to the will of God, and the secret of its continuance was lack of penitence. At the evening meeting Mr. Morgan exhorted the unsaved in a powerful address on "Cumbering the Ground."

Tuesday, August 2, was a day of varied interest, like most of the others, but perhaps the army element was predominant. Mr. Moody pleaded for consideration for the soldiers engaged in active warfare, and read a letter he had got that day from two little girls. "We send three dollars to help send the Gospel to the soldiers, and hope it will help them. We have earned it selling sweet peas, and are also going to send some money to the fresh air fund and to the missionaries."

Mr. Fitt read several deeply encouraging reports from army workers as to the distribution of books and evangelistic work among the soldiers. Major Whittle told some

FURTHER ENTHRALLING EXPERIENCES

as to the power of the Gospel message to change hearts in these times of crisis. He said, "It is the opportunity of our generation, in a double point of view, in reaching the young men of our country that have been separated so largely, in many cases, from the influence of the Church, and bringing North and South together in the bonds of Christian love."

Next day the point of specially exciting social interest was shifted from the soldiers to the poor children of New York and other great cities in connection with the fresh air fund. Mr. Moody very pathetically pleaded the cause of these weary city-bound little folk, and said that although he had given away nearly every cent he could spare for the work among soldiers, yet he would be good for something towards the fresh air fund. Two days later special offerings were made on this behalf, and a very considerable sum was collected.

The same day the sermonic interest gravitated between Mr. Morgan and Mr. Macgregor, the former speaking on "The Severity of Love," as illustrated by God's disciplinary dealings with Jacob, while the latter gave a very searching, burning address on "Our God is a Consuming Fire." Further addresses or exhortations were given at different hours of the day by Rev. J. Torrey, on "The Holy Spirit," by Tamil David, the Indian evangelist, Dr. Dixon, and Mr. Henry Varley. Tamil David's talks were appreciated by many, and invariably dealt with the phases of the Spirit-filled life.

On the morning of August 4, Mr. Moody read out from *The Tribune* some headlines as to the possibility of an early cessation of the war, and the people joyously applauded. Mr. Moody went on to state that on the Sunday he had asked for 1300 dollars to help on Gospel work among the soldiers and sailors. He had since received an additional 1100 dollars, making in all 2400 dollars to be devoted to this purpose.

The principal addresses on Friday, August 5, were as usual by the two London pastors. Mr. Macgregor's theme was "Loosing the Prisoners"; he dwelt on the need of deliverance from the power of evil habit, and on the continuance of the deliverance which God gives in the path of faith and obedience. Mr. Morgan gave lessons from the incident of healing the man with the withered hand.

The second Sunday of the Conference showed no falling-off in interest or attendance. Speaking of the latter, *The Tribune* correspondent says:—

Every building seems to be full. Marquand Hall, East Hall, Stone Hall, Skinner Gymnasium, Weston Hall, Hillside House, Betsey Moody Cottage, the Jackson, the Revell, the Nina, the Westview, and the Hotel Northfield are all crowded, while visitors by the scores are boarding in private houses and on near-by farms, and between two and three hundred more are to be found in tents on the seminary grounds and at the Young Men's Christian Association camp, in the woods, half a mile away. With all the crowds, however, there is an air of quiet and rest that makes the Sabbath at Northfield unique.

The whole day was filled up with meetings, embracing addresses both by Mr. Morgan and Mr. Macgregor on "The Healing of Naaman" and its present-day lessons, a talk by Tamil David, a Christian Endeavour rally, etc.

Monday, August 8, was declared to be a rest day, and the only morning speaker was Mr. Moody himself. He devoted nearly two hours to the unfolding of his favourite topics, The Bible and How to Study It; How to deal with enquirers; and How to make sermons. He had one of the largest week-day audiences of the Conference, notwithstanding his injunction to spend the time in rest or recreation.

Women and Protestantism.—Referring to our recent quotation from Lady Wimborne's letter on Ritualism, and our appeal for the starting of some movement for the enlightenment of Englishwomen, a correspondent desires to draw attention to the work of the Women's Protestant Union, which exists for the very purpose desired. The president of the W.P.U. is Mrs. Arbuthnot, Plawhatch, East Grinstead, Sussex.

A Schoolboys' Camp.

THE first camp promoted by the Committee for "Free Church Camps for Schoolboys" was held at West Runton, near Cromer. The movement is suggested by the "Universities' Camps for Public Schools," but attempts more especially to reach the boys of Free Church families. There is no rivalry between new and old, rather gratitude on the one side for constant kindness upon the other, but the success of the recent venture has shown its value. Most of the details were closely copied from the older camps, the only important change being a considerably higher standard of age. There were fifteen officers (with but two exceptions from Oxford or Cambridge) and fifty boys from various schools, of whom the Leys, Mill Hill, and Bishop's Stortford were most numerously represented.

Many small difficulties at one time or another threatened the success of the camp, but boys and officers all worked so loyally together that even four days of intermittent wet weather made little difference to the enjoyment. The work of the camp was all done by the boys themselves with the aid of one soldier-cook. The sports' day was most successful; the cricket team did not lose a match, and the *Camp Chronicle* found universal favour even among the victims of its personalities. Mr. Evan Spicer, as commandant, made everything go.

Of the spiritual work (mainly through the addresses of the chaplain and officers at the morning and evening prayers) it is not easy to speak with careless assurance. But no one who heard the chaplain (Rev. Arnold Foster, of Hankow, L.M.S.) could doubt that though the work was quiet, it was very deep and strong. The boys were deeply impressed, and when they grow up to become the leaders of their churches we shall see the results of "camp" in past, and the rest we shall see hereafter.

Scripture Readers in Ireland.

IN a recent sermon preached in Dublin on behalf of the Scripture Readers' Society for Ireland, Rev. W. D. Austin said:—

"We are the most emigrating people in the world. During the last fifty years some three millions of people have gone forth from this country to all parts of the world. Can we hope that many of those carried with them the glad tidings of God's love and mercy to sinners? Had they opportunities of hearing the old, old story of Jesus and his love for themselves? If not—why not? It was as an effort to do our duty as Christians to our own countrymen that this Society was founded now more than seventy-six years ago. The rules which the founders drew up for the guidance and government of the Society show that they were endued with the wisdom which is from above—first pure, then peacable. The Bible is the only book used by the evangelists in their work amongst the people; there must be no controversy, calculated to stir up strife or angry feelings. The readers are strictly forbidden to introduce any questions between rival churches and clashing creeds; they are to confine themselves to the one great subject—Jesus Christ, the only Saviour of sinners.

"This society is literally for Ireland. The veteran secretary, whom God has raised up to guide the work, is always ready to send an experienced reader to itinerate in any district where open doors are reported to exist, and these itinerating evangelists are directed to call upon the clergymen of every parish and district through which they pass. I have no doubt of your support for this good work, which I can from many years' experience declare to be the best spiritual agency—and the one best calculated to merit the spiritual needs and circumstances of our country—existing amongst us."

The Dukhobortsi.—The High Commissioner of Cyprus having agreed to accept £15 per head—man, woman, and child—instead of £20, the necessary amount (£16,500) has been guaranteed by members of the Society of Friends, so as to enable the 1100 Dukhobortsi who are at Batum to leave for Cyprus. Mr. Wilson Sturge, of Poti, on the Black Sea, formerly British Consul, has placed his services at the disposal of the committee with a view to assisting in the settlement, and has left London for Cyprus, *vid* Marseilles. Meanwhile the Colonial Office has telegraphed the necessary permission for the new colonists to land.

OUR DAILY HOMILY.

SUNDAY, August 28.

"*My very heart.*"—Philemon 12 (R.V.).

THIS fragment of ancient letter-writing gives us a model of the way in which our commonest or most prosaic dealings, and our letters, even on business matters, may breathe Christ's spirit. It also illustrates the relation in which we stand to Jesus Christ. What Onesimus was to Paul and Philemon combined, that we are to our Lord.

What was Onesimus to Paul? His child, whom he had begotten in his bonds. He had probably been discovered by some of his companions in the purlieus of Rome, where criminals concealed themselves from justice, and abandoned characters gave vent to the wildest passions. Or, having heard that the Apostle, whom he had so often met in his master's house, was residing in his own hired house in Rome, the runaway slave had found him out, when in the extremity of hunger. In either case he had now become dear as the Apostle's heart; had proved more than a servant—a brother beloved.

What was Onesimus to Philemon?—He had been unprofitable, and we have been. He was sent back, and we have returned to the Shepherd and Bishop of our souls. He had been a servant, henceforth he should be a beloved brother. He had grievously wronged, but his sin had been forgiven, and so covered by over-abounding grace, that it would bring him into a position of greater privilege and blessing than ever before. In this man's sin and restoration, we see ourselves.

MONDAY, August 29.

"*Thou art the same.*"—Heb. i. 12.

Thou art the same, when contrasted with nature.—The solid bases of the hills were laid in their sockets by thy hands. The blue tapestry of the sky was woven by thy fingers, and it is as easy for Thee to lay it aside and substitute new heavens as for us to lay aside a worn-out dress and take another. And as the change of dress does not affect the nature of the wearer, neither will all the changes of creation or nature affect the power of thine hand or the tenderness of thy heart. Thou art the same.

Thou art the same, when contrasted with men.—They come and go. The great ones of the past—Abraham, Moses, David, Elijah, stood with thee for a moment on the earth, and then passed into the great silence. Augustine, Luther, Calvin, Knox wrought for Thee and with Thee, and passed away. Our own teachers and friends, one by one, have passed from us; Thou art the same.

Thou art the same, when contrasted with our own moods and impulses.—They are too fitful—like the morning dew, like the evening wind. Sometimes we feel we could die for Thee; at other times we sleep amid thy sorrows. Emotions, resolutions, methods of thought and action are permanent only in their changefulness. But Thou art the same—changeless and timeless, our Rock of Ages, our impregnable Fortress and Home!

TUESDAY, August 30.

"*A merciful and faithful High Priest.*"—Heb. ii. 17.

The priesthood of Jesus stretches like the sky from the horizon of the past to that of the eternal future. It covers all we know of Him.

In the days that preceded his incarnation.—We are told that the priesthood of Melchizedek was made like that of the Son of God (Heb. vii. 3), from which it is clear that all the apparatus of priesthood within and without the Jewish system was some faint imagining forth of the priestly mediation and intercession of the Saviour. The eternal temple was reared, the incense of intercession ascended, the sacrifice of the Lamb was slain, before the first thin spiral of smoke rose from Moriah's summit.

In the days of his earthly ministry.—At the Passover, when the High Priest had finished the sacred rites, he came forth to the people, and said, "Now ye are clean." In John xv. 3, Jesus addressed his disciples in the same words. His authority to forgive sins; his quick sympathy, and likeness to his brethren; his frequent prayers; his intercessions for sinners, as when He pleaded for his crucifiers; his intercessions for the tempted, as when He prayed for Peter; his intercessions for his own, as in the matchless John xvii.; his reference to the shedding of blood; the whole circumstances of his death—show his priestly attitude, which culminated in his passing within the veil.

In the days of the present dispensation.—The Divine Apostle tells us that he saw Christ clothed in a vesture to the foot, and employs this specific word for high-priestly dress. He saw him engaged in priestly ministry; and in a subsequent vision tells us that he saw Him mingle much incense with the prayer of saints, and present them before God. What a miserable sacrilege it is to see poor human priests intruding into his sacred office!

WEDNESDAY, August 31.

"*Consider...Jesus.*"—Heb. iii. 1.

Who are to consider Him?—"Holy brethren." We must possess the holiness without which none can see the Lord, and we must live in holy love with all who bear the name of Christ. Do you lack either of these?

What right have they to consider Him?—Because they are partakers of a heavenly calling. They have turned from the world, from the fascinations of sin and the flesh; they are seeking the heavenly city, the New Jerusalem. Surely such have a right, given them of grace, to live in daily personal vision of their King?

In what aspects should they consider Him?—As *Apostle*, whom God has sent out of his bosom to man, and whom man sends back to God? As *Priest*, who bears our needs and sins and sorrows on his heart? As the *Son*, compared with whom Moses was but a servant? As *Creator*, who built all things? As the *Head* of the household of those who believe? As the *all-faithful* One, who will never resign his charge? Consider Jesus in each of these aspects and rejoice in Him.

THURSDAY, September 1.

"*There remaineth therefore a Sabbath rest (a Sabbatism) for the people of God.*"—Heb. iv. 9 (R.V.).

There is a rest for weary souls.—God speaks of it as his Rest. To every other creation-day there were evening and morning, but not to this; it partakes of the nature of eternity in its timeless bliss.

Let us rejoice that this rest remaineth.—That is, it has never been exhausted. Of course, the Sabbath, which was and is a type of it, could not exhaust it. And Canaan, with its sweet plains and cessation of the wilderness wanderings, could not completely fulfil it, because centuries after it had been given through Joshua, in the Psalms God spoke of yet another day, as though his rest were still future.

The rest may be a present experience.—The word "remaineth" has diverted the thoughts of commentators and others, who have supposed it referred to heaven. No doubt there is rest, sweet rest, there. But "remaineth" only means "unexhausted, unrealised, by aught which has taken place." The rest is for us here and now. "We which have believed *do* enter into that rest" (ver. 3). Where is it? It is in the bosom of Christ—"Come unto Me, and I will give you rest." It is in ploughing the furrow of daily duty—"Take my yoke...find rest."

This rest is compatible with great activity.—He that enters into the Divine rest is not reduced to quietism. The Creator rested from creation, but works in providence; Jesus rested from Calvary, but pleads in heaven. From the prompting of the indwelling Spirit higher and better service emanate.

FRIDAY, September 2.

"*Senses exercised to discern good and evil.*"—Heb. v. 14.

It is difficult to exaggerate the value of the physical senses. Take, for instance, that of scent. By the order of God's providence, hurtful substances exhale noxious and forbidding odours, by reason of which we are warned from going into their close proximity.

How important a part our spiritual senses may play in the regimen of the inner life! If we are quick to discern good and evil, we may welcome the one and avoid the other with ever-increasing readiness. We may receive the blessing of the one when still afar off, and avoid the curse of the other when only threatening us.

The army which is ill served by its scouts stands a much worse chance than if it were forewarned when an attack was advancing. The foremost ranks of the foe may be over the ramparts, and engaged in the heart of the fortress, before there has been time for preparation. Oh, to detect temptation, when still it is only a thought, a suggestion, a faint shadow on the sky!

We may sharpen our senses by use. May our hearts become most sensitive to all that might lead to temptation! Let us deal with the tempter in the very earliest suggestions of evil.

SATURDAY, September 3.

"*It is impossible to renew again to repentance, the while...*"—Heb. vi. 6. (R.V. *marg.*)

In the awful stress of trial which accompanied the fall of Jerusalem, the Hebrew Christians, who were still dwelling in Palestine, were strongly tempted to apostatise. Some, indeed, had done so. But can we really consider that they ever were true Christians? They went *out*, because they had never been truly *of*. They had been enlightened as to the doctrines of Christianity, but the enlightenment had been of their head rather than of their heart. They had tasted of the heavenly hopes, anticipations, and joys of the Gospel message, without really belonging to the Household of Faith. And they had gone back.

It is impossible to renew such to repentance, *whilst they go on* living as they do, crucifying the Son of God by their vicious and cowardly course of action, and putting Him to an open shame. Notice that *whilst*, suggested by Bishop Westcott, of the margin of R.V. It is the solution of the great difficulty which has perplexed many timid souls. The impossibility of renewal is only for those who persist in their evil ways. Abandon your sins, and God will restore you to your old place.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

The Students' Summer Conference.

AN INNER VIEW.

WE have reported at some length the Conference recently held at Ripon. But there is a side to such conferences which scarcely comes into view in a record, however full, of the meetings held and of the addresses given. We speak of the inner side—the side which presents itself to those who spend with the students the time between the meetings; the side on which what is most significant appears. A glimpse of the inner side of the Ripon Conference will, we are sure, interest our readers. It will do more: it will prompt to praise and to prayer. We must needs confine ourselves to the men's camp.

Here there are close upon two hundred students from some fifty colleges in different parts of the United Kingdom. Art students preponderate, but medicals are almost as numerous. There are under twenty of the faculty of Divinity. Other faculties are represented by twos and threes. Between twenty and thirty tents accommodate the students, who are grouped, in some cases according to the University to which they belong, in others according to the city or country from which they come. On the latter principle of grouping we have, for example, the Irish tent, two Scotch tents, the Birmingham tent, etc.; on the former the Oxford tent, the Cambridge tent, etc.

This systematic grouping of the men has many manifest advantages, Some who are tent-mates during the nine days of conference are personal friends beforehand. Others get to be friends all the more quickly because of common interests and ties academic or local. And the basis is laid or broadened through the

COMRADESHIP OF TENT-LIFE

for fellowship and concerted action in Christ's name in the different centres to which the students will gravitate when the conference is over.

This grouping is, however, only one characteristic of the camp. Of equal importance is the intermingling of students from the different tents, in the mess-marquee, for meals. Here the principle of inter-dispersion is favoured, and an element of great strength in these annual gatherings comes into operation. Links between college and college, and between one part of the United Kingdom and another, are established as student talks with student at table about the themes and purposes which occupy and exercise the whole company. Especially is this so in the delightfully informal stand-up-and-move-about supper which follows close upon the last meeting for the day. As each man helps his neighbour and himself to cocoa and biscuits, and earnest conversation engages every two men who for the moment chance to be together, the interlacing of the different parts of this national student movement proceeds apace.

We have used the word "national," but it has to be remembered that a union of British colleges means more than a union of British students. In this Ripon Conference there are students of at least four other nationalities—two Continental and two Asiatic. This means that the British students in camp are helped to rise above the somewhat insular view of the things pertaining to Christ's kingdom (as of things in general) which the Christian of these islands is apt, all unconsciously, to take. And those students from afar are made to feel that the lands from which they come will be better understood and more intelligently prayed for by many in this land because they, as students in British colleges, have come into fellowship with British students who, like themselves, are also—and first of all—Christians. Indeed, we have in this conference a miniature world's federation of Christian students. And here are seen at work the principles and powers which are certain to make the Federation a prime force in the evangelisation of the world—which are already making it such.

The bugle sounds at half-past six in the morning, and soon after men are to be seen moving in three different directions out of the camp, that they may be absolutely alone with God in prayer. Others find their place of retirement in the tent, from which their mates have withdrawn. But it is clear—growingly so as the days pass—specially so towards the close of the conference, and after the subject of "The Morning Watch" has been dealt with, that here are young fellows who have learned to

"BEGIN THE DAY WITH GOD."

Then comes breakfast, and then tent-meetings for Bible-study and prayer. In these the devoutness and the precision with which the Word of God is read and its meaning sought after, and the earnestness and definiteness of the prayers that are offered, show that the conference draws together men who are intent upon knowing more perfectly what it means to be a Christian, and what *their* being Christians ought, by God's grace, to mean to Christ, to their colleges, and to the world.

It is from seasons of private and united worship such as we have indicated that the students assemble for the conference meetings. What wonder that the Divine presence is felt even before the opening hymn is sung? The acknowledgment of Him in secret and in the tent circle has prepared the heart of the assembly towards Him. Moreover, it is unto Him that the company is gathered. "I will hear what God the Lord will speak," expresses the prevailing mood and motive.

And when God has spoken, and "the opening of his words" has given light, and the light has brought to view things in the life that are not "after Christ," and the absence of things from the life that are in Christ for the believer, many a man is glad, as in a deep hush the meeting breaks up, to be able to turn to another, perhaps only a little more experienced in the Christian life than himself, that in communion together over the Scriptures and in prayer the life may be "rectified" (to use one of the key words of the Conference) and the power of God's Spirit to sanctify and keep and guide be more abundantly known. Some of the speakers remain throughout the Conference just that they may give help in this way, and there can be no doubt that through personal intercourse, and the dealing with specific spiritual difficulties, and the bringing of the Word of God to bear on peculiarities in the circumstances and experiences of individuals, much of the work of God through the conference is accomplished.

This came out strikingly in the impressive testimony meeting which we reported in our last issue. We recall the case of a student who in that meeting thanked God that in the quiet of a speaker's room he had been led to see the truth in regard to the infilling of the Holy Spirit the night before the subject was dealt with in the Conference. He rejoiced that he had been brought to yield himself to God to be filled with the Spirit calmly and deliberately alone. He could never be tempted to fear that he had been carried away by "feeling," as he might have been tempted had the crisis come upon him when it came to others gathered in the meeting tent. Manifestly in this case the personal method was used of God not only to the accomplishment of the Divine purpose, but also to the gracious guarding of the surrendered soul from all doubt as to the reality of what had taken place.

Between supper and the bugle-call for "lights out" every tent has its service of thanksgiving and prayer. When rain has been falling heavily and the camp is drenched, and there is the prospect of a stormy night, so that tent pegs must be strengthened, if thanksgiving is general and sincere it must be because a delight in things unseen and eternal—a joy in God Himself—fills the men. And we can think of nothing connected with this remarkable conference more conclusive, as evidence of its genuine and strong spirituality, than the fact that not one murmur is to be heard anent the weather, albeit it has blown hard enough to bring at least one tent to the ground, and rained sufficiently to flood at least one other. When men accept uncomplainingly what weather God sends, it being other than they would have chosen, the presumption is that their hearts are right towards Him. Who can measure the issue of the setting right towards Him of such lives as these?

The Noon Prayer Meeting.

THE meeting of Monday last at Aldersgate-street, held in the library, was remarkably well attended for this season of the year. Mr. O. L. Heatley, superintendent of the King's Own Mission, Kennington Park, secured the interest and sympathy of his auditors as he briefly related the founding of the mission several years ago—the initial difficulties, the early struggles and opposition, and the ultimate success by the blessing of God. The neighbourhood, which may be described as a kind of second-rate middle-class, is one that stands greatly in need of such earnest aggressive work. The practice of total abstinence is strongly maintained in the mission, and the principle is inculcated that the converts are saved that they may serve. Many agencies are now in operation, including Band of Hope, Sunday-school, Bible classes, meetings for different sections of the people, savings bank, Dorcas club, house-to-house visitation, open-air work, and the regular weekly preaching of the Gospel.

Some time ago the workers feared that the mission premises would be alienated from them for the purposes of a music-hall. Prayer was made and various friends interested, with the result that of the £2000 needed for the purchase of the lease and necessary repairs £1300 was contributed, the remaining £700 being advanced, without interest; by Mr. W. Green, of Bickley, who has been a generous and tried friend of the work. This mission is doing splendid service in a specially needy district, and well deserves the co-operation of all interested in London evangelisation.

Missionaries' Literature Association.—The work of this Association continues to be much appreciated, and the demand for useful and interesting magazines, etc., is very great. In addition to periodicals, scientific, religious, historical, and medical books have been applied for, as well as pictures and picture books. Funds are needed to carry on the work, and will be thankfully acknowledged by the secretary, Mr. Wm. R. Dover, 57 and 59, Ludgate-hill, E.C.

Aldersgate-street Y.M.C.A.—Last Friday evening there was an interesting missionary meeting here to say farewell to one of the members, Mr. Gordon Harding, who is about to undertake work in connection with the China Inland Mission. Mr. Robert Burn presided, and about a hundred fellow members of the Association were present. Interesting testimonies were given by several of these, and also by Mr. Stevens, of the Candidates' Home at Newington Green. Mr. J. Jackson and Mr. C. Hartnoll, members of the Committee of the Association, also spoke.

THE LATE

Mr. W. H. Roberts,

OF PLYMOUTH, TRAVELLING SECRETARY Y.M.C.A.

THIS departed friend was an earnest member of the able band of men who are retained by the Young Men's Christian Association as travelling and organising secretaries.

Mr. Roberts had served a good "apprenticeship," having graduated, first in a business house in Plymouth, then in a similar establishment in the metropolis, then as local secretary (for four years) at Ipswich, and lastly for a somewhat briefer period at Plymouth. This preliminary training enabled him to give practical counsel to committees and secretaries, whom he regularly visited, both as regard errors to be avoided and methods that were likely to prove helpful.

Mr. Roberts's best and ripest years were spent in the county of his nativity, where, by his self-sacrificing earnestness, he won the affectionate respect of all with whom he was brought into contact. He was born in 1855 in the Cornish village of Callington, of humble, godly parents. His father was for thirty-nine years a Methodist local preacher and class-leader. Young Roberts was trained at the Callington Grammar School, and led his young comrades both in sports and piety. As an early instance of his originality in spiritual methods, he organised amongst the boys a daily open-air noon prayer meeting in the fields after morning school. Having experienced much youthful exercise of soul, at sixteen years of age he was brought to decision to accept the Lord Jesus Christ as his personal Saviour, and at eighteen he commenced to preach the Gospel. Following his father's example, he was enrolled as a local preacher. On his removal to London he identified himself with the Wesleyan Chapel in Great Queen-street, and engaged actively in open-air preaching.

Not till he was twenty-five years of age did he become connected with the Y.M.C.A.; but, once having joined, he entered heartily into the work at Exeter Hall, leading the psalmody and singing solos at the young men's meetings. His zeal and ability as a worker led to his accepting an invitation in 1882 to undertake the Y.M.C.A. secretaryship as his lifework. From first to last he has most amply justified the wisdom of this suggestion. These secretaryships are not lucrative positions. In the course of a few brief autobiographical notes Mr. Roberts tells how he felt the pinch of a straitened salary; but he adds that the wise management of his wife enabled him to tide over the difficulty.

In each successive sphere of Association work he found matters in a dull and depressed condition, and he was enabled, before leaving, to lift them into a more sound and healthy position. This was the case in his first charge at Ipswich. At Plymouth he commenced with ninety members and associates on the roll! and the Association was housed in most unsuitable hired premises. After three years' labour, when he was transferred to the travelling secretaryship, there were six hundred members and associates, and the Association possessed a magnificent building costing £9000, free of debt, and, still better, in both these spheres the record states that there were in the meantime many conversions to God. The same characteristics marked Mr. Roberts's work of superintendence. When he took executive charge, embracing the counties of Devon and Cornwall, there were only eleven Associations, with 2071 members and associates; none of these societies possessed a building of their own. Now, when his earthly service has ceased and he has entered into his abundant reward, there are twenty-six Associations, with 3372 members and associates, and thirteen of the Associations—exactly half, and these in the principal towns—are provided with well-adapted buildings at a cost of £30,000, two-thirds of which amount has been already paid.

It needs no assurances to enable one to realise how much this bright, devoted worker must be missed in the sphere he has left vacant; how sadly he is mourned in the home, where he leaves a widow and seven young children for whom he was able to make none but a nominal provision. A memorial fund has been opened by friends in Plymouth,



From photograph by Mr. J. Hawke, 8, George-street, Plymouth.

and efforts, which have been generously responded to, are being made to raise a sum of £2000 for their necessities. Gifts in aid of this fund, which are still greatly needed, will be gladly received by the publishers of this journal.

Mr. Roberts's comparatively brief life—he was only forty-three when he died—has been a practical commentary on the text, "Whatsoever thy hand findeth to do, do it with thy might." He overcame the many difficulties which constantly confronted him, first, by the prayer of faith, and, secondly, by resolute effort in dependence on the Holy Spirit.

The Star Hall (Manchester) convention announced for October 11 is unavoidably relinquished for this year, owing to Mrs. Crossley's illness.

Doncaster Races.—May I earnestly appeal to your readers to help us in our forthcoming great campaign for the Lord at Doncaster Races, from September 4 to 9? We have a noble band of evangelists ready for the work, but the distance from London makes the cost of visiting Doncaster Races specially heavy. We shall be deeply grateful to your readers for their gifts and prayers.—Yours faithfully, FRANK COCKREM, Secretary.

Open-air Mission, 11, *Adam-street, Strand, London.*

Mr. Joseph Rabinowitz's Work.

SOME months ago, when I was staying with him, Mr. Joseph Rabinowitz, of Kischeneff, laid before me the following plan. As is generally known, he preaches regularly every Jewish Sabbath in the Somerville Hall, Kischeneff, a building erected with funds mostly contributed by friends of Israel in Scotland. His utterances are powerful, his printed sermons are circulated widely, and his name carries great weight amongst Jews in Russia.

His heart is set upon more aggressive testimony than the regular and localised preaching. The plan in his mind is to build a mission railway carriage of three compartments: one for him and his helper to live in, another to serve as a store for Bibles and tracts, and a third (and largest) compartment with seats and reading desk for preaching the Gospel. There is little doubt that if the Lord, through his people, send in the necessary funds for building such a mission carriage, the Railways Department of the Russian Government would give it a free pass on Crown lines. The Government is generous in this respect, and has hitherto shown no disfavour to Mr. Rabinowitz's efforts.

Wherever it was desirable to make a few days' stay the mission carriage would be shunted to a siding, and with its prominent text, "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," would attract the large Jewish populations both to hear the Gospel and to receive the printed Word. The plan is quite practical, and appeals to me, as one who knows something of Russia, as a magnificent means of giving Mr. Rabinowitz's witness a much wider range, reaching fresh centres of Jews, and following up the distribution of New Testaments which has been prosecuted in Russia during the last ten years, and in God's good hand drawing out many souls whom we already know to be open and inquiring.

Russian railway stations, specially in small towns, are often busy scenes—serving both as telegraph and post offices. The lines may be crossed at will, the trains being few. The plan of railway carriages for the sale of beer, etc., and even for Government schools, is practised in Russia. "Why should not the service of steam and railway line," says Mr. Rabinowitz, "already used to circulate liquor, be utilised in the service of the Lord Jesus?" Why not?

I believe that £1000, or possibly less, would cover the cost of the carriage. I have made some mention of this matter in *Trusting and Toiling*, and about £40 has been contributed, which, of course, is insufficient to warrant commencing operations. Gifts may be sent to the office of THE CHRISTIAN, or to me. SAMUEL WILKINSON.

Central Hall, Philpot-street, E.

Christian Home in Switzerland.

GRINDELWALD, in the lovely Bernese Oberland, has for some years enjoyed a high reputation as a summer resort, but its chief merit is that it possesses inestimable advantages for an autumn and winter sojourn. The great mountains entirely exclude the north and east winds, which never enter the valley, while the fogs of the lake districts never rise so high. The winter days are bright, clear sunshine, and can be largely spent in the open air. Patients suffering from asthma, malaria, and nervous complaints are strongly recommended by physicians to spend the winter in Grindelwald.

Mrs. Christlieb, the widow of the late Professor Christlieb, D.D., of Bonn, who was so well known in England also, is opening a Christian Home and Sanatorium for Missionaries and other Christian workers in a most charming position overlooking Grindelwald.

Mrs. Christlieb takes up this work that she may serve Christ in ministering to his people, and has made the most perfect arrangements for the comfort of her guests. For prospectus of terms address Mrs. Christlieb, Grindelwald, Switzerland.

THE EVANGELISTIC FIELD.

The Evangelisation Society.

TENT WORK.

IN a quiet room overlooking the bend of the Thames below Somerset House, Mr. John Wood, the secretary of the Evangelisation Society, holds and guides the threads of that organisation, which has the whole of Great Britain for its parish. Far too little is known of this Society and the band of able and well-equipped gospellers who compose its recognised preaching staff, some of them giving occasional and voluntary service, but most of them paid and fully employed in the work of an evangelist. Lord Shaftesbury used to say that London would be unendurable but for its city missionaries; in like manner we might assert that but for the continued labours of the agents of the Evangelisation Society the spiritual indifference and positive ungodliness of our land as a whole would be far greater than they are.

In these long and bright summer months it is easier to gather the people to hear the Gospel in tents than to get them into permanent buildings. In order to glean something of the society's tent work, a representative of The Christian waited on Mr. Wood, at 21, Surrey-street, Strand, last week, and received the pleasing information which he now passes on to the reader. The reporter's first question was: "How many Gospel tents have you had in use this season?"

"During the present summer the Society's agents have been conducting missions in thirty-nine tents of its own; while it has also supplied preachers to six or eight others. These tent missions are being held in different parts of the country, from Sutherlandshire in the north, to Southampton in the south, from Herefordshire in the west to Norfolk in the east. In some of the localities very large numbers have been drawn together—indeed, far beyond the seating capacity of the tents. Of course, in the exclusively country districts where agricultural pursuits preponderate, the numbers attending on week evenings are sometimes small. It is not possible to state the numbers exactly attending on a given Sunday, but on a low estimate something like 30,000 people are present at the ninety meetings held on Sunday under canvas in these forty-five tents.

"The Society (continued Mr. Wood) adheres to its simple mission of preaching the Gospel of Jesus Christ, and does not engage in Protestant discussion. But it is undoubtedly the fact that the anti-ritualistic crusade has led to an increase of zeal for evangelistic effort, more especially in Lancashire and other thickly-populated districts. Applications have come to the Society from these places in large numbers for missions, the arrangements extending up to Christmas next, and in the case of some evangelists up to the following Christmas. In places where five years ago the people would not have a mission because the clergyman objected, they are now going to have one without caring for the opinion of the parson."

"Do you get hold of non-churchgoers in these services?"

"One great advantage of tent work is that many of the careless masses, who are every year becoming more difficult to reach, are attracted. This applies also to missions held in public buildings in the winter months, where Christians of various denominations unite in the work. Experience has shown that it is most difficult to induce the utterly indifferent to frequent buildings of a denominational character. For this reason the Society is doing everything in its power to promote united missions in undenominational buildings, and in special cases it helps with the expenses in order to encourage local Christians to venture on such effort."

"Doubtless you receive interesting and encouraging testimonies as to the success and value of these Evangelistic missions?"

"Very many letters of a most cheering character are continually sent to the Society telling of manifest blessing, not only on recent efforts, but on those of former years. I may quote a few of these testimonies as examples of many more."

Mr. Wood read out to his interviewer from the original documents extracts of letters received. The first was as follows, and came from

CLAYTON-LE-MOORS, LANCASHIRE.

"Our little town has just been favoured with a month's tent missions, conducted by an agent of your Society. It has been a memorable time, and will live in the hearts and minds of very many who have received blessing at the meetings.

"Of your evangelist I have heard nothing but words of praise. He is a man of God, thoroughly fitted for and devoted to the work in which he is engaged. He has won the hearts of many by his ability, zeal, faithfulness, impartiality, and tact. He is a man with a message, and like Elijah of old he knows his message, and has not hesitated to declare the whole counsel of God. The fundamental truths of our holy religion have been his theme, and have been emphasised and enforced night after night. As a preacher of the Gospel myself for many years, I can say that I never heard it more faithfully or forcefully delivered.

"As to the results, eternity alone can reveal them. A goodly number have openly sought the Saviour, and the whole moral tone of the neighbourhood appears to be raised. Sluggish Christians have been quickened and the churches revived. If this mission is a sample of the work you are doing throughout the country I wish you God-speed, and trust you will arrange, if possible, for a similar visit next summer."

A delightful extract was next read from the letter of a lady resident in Corsham, Wilts, about a mission at Moor Green, in which two of the Society's evangelists participated. Want of space, however, compels us to pass on to a deeply interesting testimony from a minister in

CUPAR, FIFE.

"It is with great pleasure that I write some words about Mr. C.'s tent services recently held here. On Sabbath evening the capacious tent was quite filled with sympathetic and responsive congregations; while on week evenings the attendance kept up beyond the most sanguine expectations of the workers. Night after night the preacher has proclaimed the Gospel with a freshness, earnestness, eloquence, and force which have amazed many of us. Without hesitation I say that Mr. C. is the ablest evangelist who has ever crossed my path, and many a paper-bound preacher in our pulpits to-day might well envy and covet the fluency and versatility of this gifted servant of Christ. I have long thought that evangelistic work needed raising, and that the very best men were required for this most important part of Christian service. I have also thought that the ethical side of Christianity needed emphasising with gospel meetings. In these directions Mr. C.'s methods have been ideal. He has recognised the intelligence of the people before him, and has aimed at reaching them through conscience, intellect, and heart. Many souls during these three weeks have been led from darkness into God's marvellous light, while Christ's followers have been stirred up to draw more largely on Divine resources.

"It is impossible to tabulate the full results, but it was certainly a wonderful sight to see such a splendid company of believers, many of them the direct fruit of the mission, remaining on the last Sabbath evening solemnly to consecrate themselves to the Lord, and to declare themselves ready for any service or suffering that might bring glory to Him and good to men."

These were only brief peeps into the pile of correspondence that lay on the secretary's table, but they will suffice to indicate the extent to which God is setting his seal on the work of the Society. Mr. Wood's last words to his visitor were:—

"The three things we want are more men, more money, and more grace."

The last is certain to be got for the asking; the reader may help the Society, if he chooses, to get the other two.

Southsea Common.

FOR about ten weeks we have been preaching the Gospel in our tent on this open space, holding open-air services both before and after the tent meetings. We have had the manifestation of the Lord's presence with us in blessing to believers, and in the conversion of sinners. Sanger's Circus has at different times been pitched near our tent for days together; we have worked freely among the employés, distributing large numbers of Gospel tracts and books. This is a class much neglected, and many of whom have sunk very low, but not too low for the grace of God to reach them. We hope to continue these tent meetings for about another fortnight, after which we shall be giving our strength to the Gospel in this town and elsewhere.

JOHN DENNING.

2, *St. Ursula-grove, Southsea.*

Evangelistic Movements.

The "Gospel Cyclists," for the sixth successive year, visited Romford on Saturday, 20th inst., and held a large meeting in the Market-place. As in other towns visited, local Christians heartily co-operated. A deep impression seemed to be made, and personal conversation with inquiring listeners afterwards proved this. Members of the party, who are all voluntary workers, are open to visit neighbouring mission halls, etc., to conduct services, on application to the Hon. Sec., A. F. Borton, Hermon Hill, Wanstead.

MR. WILLIAM HILL, the Scottish Evangelist, has lately concluded a ten days' mission in the Wesleyan Church, Heidelberg, Transvaal. The congregation, interest, and power grew as the days passed, until the preacher and his message became subjects of common talk in likely and unlikely places. His scathing denunciation of modern day sins roused the ire of some, whilst his clear setting forth of the manner of life demanded by Christ from his followers inspired many to strive after closer communion with God. Members of the church were quickened, and many souls converted. The afternoon Bible readings were most helpful and much appreciated.

ROBERT F. APPELBE, Wesleyan Minister.

SERGEANT PULLINGER, Douglas, Isle of Man, August 23 to September 2.

Union of Women Workers.

THE co-operation of good women in effort for the welfare of their fellows is admirably organised by the National Union of Women Workers. There are sub-committees to guard many interests, including rescue and preventive work and technical education for girls. Years ago Miss Ellice Hopkins had an active part in important departments, and she still takes a lively interest in such endeavours to influence public opinion.

The annual conference of the Union will be held at Norwich, October 25 to 28; and the programme shows that topics of vast interest are to be discussed. Among these are: "The Friendly Society Movement," "The Work of Midwives and Maternity Nurses," "The Care and Nursing of the Epileptic," "The Care and Education of Deaf Mutes," "The Care and Training of the Feeble-minded," and the "Treatment of Children in need of Legal Protection." Further information may be had from the office of the Union, 59, Berners-street, London, W.. Miss Janes, secretary.

Nice, France.—In a recent letter Mr. E. C. Newbery writes from this place telling of large congregations of Italians and much spiritual blessing. The meeting place had to be enlarged for want of room, and even now it is crammed. In former hot seasons the meetings grew smaller, but this year the attendance is sustained.

Looking Backward.

By Mrs. HARVEY-JELLIE.

SUMMER flowers once again were seen, and birds filled the air with their melody, as the old man sat under the drooping ash-tree in his garden. His threescore years and ten had passed, and still the light shone from his eyes and a peaceful smile rested on his face. His hopes, all clear and radiant, were fixed upon the nearing future, but his thoughts ran o'er his past, and as the years came before him in answer to his call, a shadow or a tear oft changed his countenance. Sacred memory—"the heart knoweth its own bitterness, and a stranger intermeddleth not with its joys," for—

Through all these earthly mazes
The thread of a Father's care,
Is not lost through the darkest places,
No break in it anywhere;
But running clear into heaven,
And no end to it even there.

A rustle near by arrested attention, and Kathleen Hedington appeared in the garden.

"Uncle Robert," she said, "I am going away to-morrow. My husband hears that the ship sails at once."

"It has been good to have you staying so near, Kathleen. You remind me of your aunt so much; she has been gone a year."

Seating herself beside him, she told of her children and their prospects, of herself and husband too, of his success in life; and the venerable man laid his hand upon her arm.

"My niece, I love to hear of all that interests you in the coming days, but you will stand at the other end by and by; try so to live that the retrospect may be good."

"'Sufficient to the day is the evil.' You are too grave, dear uncle."

"Nay, nay, my dear, that is no meaning of the text. I do not bid you worry, and take up an unborn trouble, but I would have you remember we have just one life here to live, and days will speak as the reckoning time draws on. I am now on the borderland, where you will be one day."

"How does it all appear to you, uncle? you have been so good. Tell me, uncle, has life been worth living?"

"Eh, that it has—worth all the sorrow to know God's comforting grace; worth all the storms to see Christ coming on the waves to bless. And all my times of despair and failure came from looking downward, and when I cried to Him, I realised afresh the almighty power of God."

To Kathleen it seemed life was too busy and days too full of occupation to allow much thought of spiritual things—or even opportunity for Christian work. She had a place in the church roll, and attended the usual services, but position and business prospects had a large and engrossing place in heart and home.

They were silent for a minute.

"What would you advise one like myself who is midway on the journey and in the thickest of the conflict?" she asked.

"I would say, follow the Master's example; go from the turmoil of pleasure up on to the mountains, and get refreshment and strength from God; *then* step fearlessly into life's thickest maze of duties, to abandon yourself earnestly to all righteous claims, and *be* the best of everything, and *do* the noblest for Christ. Let works and influence honour Him, for 'Whoso offereth praise, glorifieth Me,' and you can make life a song of praise in this dull world."

Farewells were spoken, the aged one soon after finished his course with joy, and passed the border into the sunny land beyond.

Kathleen Hedington, amid the pressure of life's midday, landed in America with her husband and children, there to make home, and to be in easier reach for the ship. Her uncle's words came back sometimes, and she hoped ere she came to the border-land all would be right.

But "while it was yet day her sun went down," and her retrospect was taken earlier than she expected.

What did Jesus mean when He said, "Mary hath chosen that better part which shall not be taken away"? Did He denounce activity and care for this life's affairs?—surely not, but He reminded that these things must be left—"taken away"—at the end, and only the true and better part be carried with us; and Kathleen saw her all recede and the retrospect brought no peace. She was going and all was being taken away by the greedy hand of death, and to her account she saw no "better part." In vain well-meaning friends said, "Only trust Him." She failed in that hour of weakness to grasp *that* which can never be taken away.

So near to the kingdom, yet what dost thou lack?
So near to the kingdom, what keepeth thee back?
Renounce every idol, though dear it may be,
And haste to thy Saviour, now pleading with thee.
To die with no hope, have you counted the cost?
To die out of Christ, and thy soul to be lost;
So near to the kingdom, oh tarry no more,
While Jesus is pleading, come enter the door.

Some Experiences in Open-air Preaching.

By Col. S. DEWE WHITE*
(late Bengal Staff Corps).

MY first experience of this work was in India, when, taking my Hindustani Testament in my hand, I frequently preached to crowds of natives the simple soul-saving truths of the Gospel; and here my intimate knowledge of the language was very helpful. It was while residing at Southsea, after retiring from the service, that I discovered what could be accomplished in spite of nervousness, through the Lord's blessing, by a man of moderate abilities, in open-air ministry.

From long association with soldiers, in times of peace and of war, it was comparatively easy for me to enter their barracks and speak, in a friendly way, about a Saviour's love; but I found it much harder to take my stand alone on the Hastings beach, to preach to all sorts of passers-by on the promenade. In view of the open contempt which I might expect from some of my hearers, I feared the ordeal might be more trying to the spirit than rushing up to the cannon's mouth in the excitement of battle. I prayed about my nervousness; and God so answered me that ere long I had no fear of man. Sneers very soon lost their sting, especially as I got aglow with the grandeur and importance of the Gospel message.

The Lord gave me much encouragement at the outset; eight days after my first open-air address three dear children were hopefully converted as the result. Other coversions of children followed. I frequently preached to adults also, especially on Sundays, when I often had attentive audiences of a hundred persons. Interruptions were suffered on divers occasions from drunken or noisy opposers, sometimes banded together in uproar. In June of the following year, I had the privilege of

EXPOUNDING THE WAY OF LIFE

to quite two hundred patient hearers at a service on the Hastings beach, lasting two hours. Well attended meetings followed in the same place, also interesting personal conversations. A blind lady told me that this bodily affliction had produced keener spiritual sight, and that Rom. viii. 28 made her quite resigned to the Divine will.

Services at Eastbourne and St. Leonards were owned of God to impress and convert boys and girls, and on one occasion a boy told me that he had been led to trust in Jesus by what he heard from my lips in the previous year. Two girls who had come forward to be prayed with two days before, now told me they were trusting Christ for salvation. It is no wonder that God should answer believing intercession. Three days afterwards I met with opposition on the Hastings beach, even unto personal violence; indeed, my experience at this time was somewhat like April weather.

In August I gave a swimming lesson to three boys who had attended my services, making it the medium of Gospel teaching. I guaranteed that they should be able to swim after my first lesson on condition that they would *believe* and *do* what I told them. I assured them that if they would trust themselves to the water and make the movements I had taught them, they would be buoyed up. The two elder boys lacked courage and faith; but the third, a simple little fellow of eight years, exhibited confidence in my instruction, and actually swam some distance, though he was unable to do so before. Thus I had the joy of explaining how saving faith takes God at his word and throws us into the loving arms of the Saviour.

During 1888 I had over a hundred open-air services in addition to indoor addresses. While at Weymouth, in July, a militiaman reminded me of my preaching at Dorchester, and said that my addresses to the young soldiers there had been productive of much good. Among my open-air meetings was one at Portland, attended by some eighty soldiers; and one which took the form of a children's Bible-class upon the Weymouth sands, whereat eighteen prizes given for Scripture knowledge stimulated keen competitive interest. On one occasion, a dear child of about nine years courageously led the singing of two of the hymns in an audience of about a hundred persons.

In 1889 I had over a hundred and fifty open-air services at various places, thus being privileged to make known God's plan of salvation to several thousand hearers, besides preaching in churches, schoolrooms, and halls. Children have come forward and have knelt down for prayer, in response to my appeals to those earnestly desirous of salvation. I have met with much appreciation and Christian love on the part of parents, as well as from the dear children; although in one instance a worldly father forbade his children to continue their attendance at my beach services, in which they took much interest.

The limits assigned me do not permit of detailed reference to many interesting incidents of succeeding years in connection with this loved work, but I may sum up my experience by saying that open-air preaching is a sphere of labour which

DEVELOPS TACT AND EXPERTNESS

in meeting emergencies, and in refuting all manner of objections to Biblical truth. In copying the example of Christ as the Prince of open-air preachers, we are by God's grace enabled to bear scorn, ridicule, and abuse with patience, as we stand up to bear a bold, unflinching testimony for the Master. When such work is humbly undertaken, in dependence upon God for help, as well as from love to Christ and sympathy for the perishing, it is glorious and delightful, and will surely be blessed when watered with believing prayer and child-like trust in God's promises.

In case of apparent failure of his efforts, the open-air preacher must have recourse to honest self-examination as to whether the fault does not lie with himself. I would strongly deprecate any approach to a collection at the close of an open-air service. The fact that children are very impressionable points the necessity of striking while the iron is hot. Poor children should never be excluded from beach serviees; but, by wise arrangements, helpers may avoid wounding feelings, on the one hand, and prejudicing refined parents on the other.

* Extracted from a long narrative of work.

From Tanner's Land to Bisley.—Under the above title an illustrated booklet has been issued by the committee of the National Refuges for Homeless and Destitute Children, 164, Shaftesbury-avenue, calling attention to the remarkably beneficial results attending the transfer of poor destitute children from the stifling slums of London to the pure and bracing air of Bisley Common, where the Society has two farm schools for boys. The work referred to is from the pen of Mr. Henry G. Copeland, finance secretary, who edits "Our Log Book" and also lectures throughout the country on behalf of these refuges and the training ships *Arethusa* and *Chichester*. Through the kindness of the War Office authorities, the 300 lads of these Bisley Schools are now enjoying a fortnight's stay at the Circular Redoubt Eastbourne.

FOR YOUNG PEOPLE.

All communications referring to this department must b addressed to Uncle Tom, *Office of* The Christian 12, *Paternoster-buildings, London, E.C.*

With the Hop-Pickers.

FOR several years past, we have spent the month of September among the hop-pickers of Hereford and Worcester, so it may interest our young friends if we tell our experiences.

A FIELD THAT WAS FINISHED.

One morning we entered a large hop-yard just as the pickers had cleared off all the hops. They were resting waiting for the master to come and measure what they had done; as it was dinner time, they were sitting in groups around their fires enjoying their food. As we passed around with tracts and books, one of the men said,

"Ain't you going to give us a word, sir?"

Yes, as they wished it, we would. Looking across the picked hop-yard we began:

"It is finished! Not a pole to pull, not a hop to pick; all is done, and so you rest. There was a time when you came into this yard, the work was before you to be done, now, it is finished."

Then we told them of another work, which Jesus came to do, the work of keeping God's holy law and the work of putting away sin. Jesus began the work, continued at it, and at last could say, "It is finished."

Before entering that hop-yard we had passed another, belonging to the same grower; into this the pickers were to go next and work. When we believe in the finished work of Jesus, then God has work for us to do: not to get saved, but because we are saved.

Who can quote words of Jesus that tell us thus to rest from labour that we may begin to labour?

Come unto Me, all *ye* that labour and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
For my yoke *is* easy, and my burden is light.
—Matt. xi. 28-30.

A FERRY THAT WAS FREE.

Another day we had to cross a river to get home. So we called the ferryman at the mill, for the boat was on his side. We could not go to him; he must come to us. Sin divides us from God, so that we cannot go to God until He comes to us; but we can call or pray.

When the miller came to where the boat was he stood and scratched his head, for the boat was chained with a padlock, and he had forgotten to bring the key. It made me think of God's boat, the law, the ten commandments; we cannot be saved by that. "By the deeds of the law shall no flesh be justified in his sight" (Rom. iii. 20).

Right again. The ferry friend thought a minute, then he shouted, "There's another boat."

Good news! So jumping down among the rushes he pushed off in that second boat and came to us. Then we had to trust him and his boat. God has a second boat, "Grace," the Son Himself; shall we not trust Him, and so get safely over all that separates?

When over, we offered the man twopence for the ferry.

"No," said he, "not from you, while on such good work."

"Then you will have some of our books?" and I began selecting a handful.

"I'll have them, if I pay for them."

"But we are giving them away." "But somebody has to pay for them, and I shall help my mite."

And with that he tossed twopence into my pocket. So instead of us paying him, he paid us. This was grace. Do we think we have to give to God? No, He gives to us.

"Can you do with a rabbit?" he asked.

Do what? Catch it? Not we. Eat it? Rather. So taking us up to the house, he gave us this further present for the future, and in addition filled our pockets with nuts. Just like God's grace again. Shall we not empty our pockets to receive of his fulness? "When do you go home?" he asked.

"Monday morning."

"How are you going to get to the station?"

"Walk!" though we half dreaded the tramp.

"No, you will not walk. I have a horse and trap, and will meet you."

And he did; but took good care to let us know he did not do it in the prospect of being paid. The grace that ferries us, feeds us, and at last fetches us home.

A FEAST THAT WAS FURNISHED.

One evening after a long day we were walking to our lodgings, very tired. "Don't I wish I had a cup of tea," said my companion.

I told him he must do three more miles, and then he should have two, perhaps three. So we braced ourselves up to get the distance lessened as soon as possible, when lo, from the hedge above us came—

"Won't you have a cup of tea?"

We stopped, looked up—the evening shadows were closing—we saw no one, but again came the invitation—"Won't you have a cup of tea?"

"How long will it be?" "Now." That was better than waiting and walking three miles.

It was a friend; he came down the bank, led us up and into his house, and there refreshed us with the best he had.

Young friend, are you thinking of having salvation presently, at the end of life's journey? Jesus offers it now.

After that tea the three miles seemed so short and pleasant. Thus with life. Why put off that which will make you strong to endure, and even turn endurance into enjoyment?

"And what did you do with the twopence the ferryman gave you?" do you ask.

We kept it till we came to another ferry, where it was demanded; and it made us think of the death-ferry which we are all nearing; the grace I receive now will carry me over at last, so remember—

The Ferry { field that was finished. / " " free. / east " " furnished.

William Luff.

The Bible Searcher.

No. 135.—Correct answers (second list) received from:—

A—Mary Ansell, C. H. Ardley, William Aston, Ralph Aldwinckle, Maggie and Bertha Arres Mather, Daisy Allen.

B—Massy Baker, Charlotte and Mabel Bailey, Henriette Bardot, Dorothy Barrett, Herbert Braddon, George Brand, Avory, Frank, Teresa, and Lilian Blackie, Florence Blackman, Archibald Bearsby, Ethel Benger, Mary and Susette Beck, Dorothy Bellerby, Edith Bensted, Leonard and Frank Bentall, Mabel Birney, Ashley Bowker*, Eva* and R. G.* Browne, Stanley Boxer, Colin and George Brown, Lindsay, Corbet, and Leonard Browne, Ernestine Buhl, Gerald Burke, Frances Bennett.

C—Charles, Mabel, and Isabel Candlin, Lottie Carmichael, Walter*, Jessie* and Maggie* Carter, Rosaline, Castein, Mary* and Willie* Charles, Daisy Clarke, Dorothy Clarke, Alice Craig, Jamie and Nellie Crawford, Alice Cady, M. M. and C. M. Craven, Ruth Coupe*, Dorothy Cooper, Irene Coppard, Mary Cobbage, Susie and Walter Cumbers, Henry Curr, Emily Church.

D—Edith Daisley, Blossom Davis, Florrie Dance, James Davey, Olive Deane, Jessie and Isabel Deane Roe, William Dilly, Claude and Violet Dodsworth, Kenneth Dunbar, Dorothy and Marjory* Dyke.

E—Muriel Edwards*, Maud Eddey, Muriel and Miriam Ecroyd, Eva Edmundson, Helen Eardley Wilmot.

F—Richard and A. Farmer, Jeanne Fancon, Janet Fawkes, Maggie, Kate, and Mabel Fletcher, Mary Freeman, Hyacinth Fitzsimons, F. A. and Aileen Figgis, Louise Filhol, Agnes*, Janetta*, Flossie, and Maggie Fullarton, Marian and James Freegard, Francis Field.

G—Clarice* and Bertie* Gale, Eva Gammage, David Gardiner, Mary Glass, Mary, Alfred, and Ethel Greenacre, Edith Grieve, F. and A. Gibbs, Thos. Groombridge, Kathleen and Irene Gough, Winnie Grove.

H—Ella Hake, May Handasyde, Rosy Hamilton, Dorothy Harris, Ada Heap, Emily and Edith Hearn, Theodora Hill, Byres Hill, Georgette Hoffmann, Margaret Hogg, Margaret and Alice Hogben, Violet Holford, Lucie Hourdain, Lila Hughes, Helen, May, Harcourt, and Tom Hunter, Mena* and Edith* Hunter, Freda Hunton, Ethel and Eva Hutchings.

J—J. S. Jackson, Dora Jay, Emily Jeynes, Lizzie Johnstone, Kate Johns, Marjorie Jones.

K—Isa*, Alex., and Agnes* Kay, Flossie Key, Eva King.

L—Nessie and Henry Laing, Elsie and Guinefred Leigh, Edith and Nellie Lockhart, Hannah Lovell, Norah, Edith, James and Harry Lowe, Evelyn and Arthur Lowndes Moir.

M—Bella, Maggie, and Abraham Mack, Florence Mackenzie, Margaret Macphee, Harry Malaher, Avie Mallory, Leslie and Lillie Mallory, Trevor and Margery Matthews, Jean Maxwell, Olive van Millingen, Gwendoline and Edward Moir, Helen Morgan, Annie Moule, Gracie McClure, Lilian McMurtry*, Kathleen McClure, Dora Muir, Enid and Gladys Mather, Hilda Medill.

N—Dorothy, Henderson, and Mary Nathan, Peter and John Nicholson,

O—Eva and Maude Oakes, Katie and Sidney Oliver, Mina, Harriette, and Lottie Orr.

P—Winnie Page*, Ada, Maggie, Willie, Jessie, and Winnie Palmer, Alice Palmer, Dorothy Patten, J. Ernest Pearce, Clarice Peach, L. Mary, and W. M. Penny, Edwin Peters, Vera and Daisy Petrides.

R—Marjorie and Herbert Rainey, Nora Read, Gertrude and Lucille Richmond, M. L. Rickards, Mildred Robinson*, Cyril* and Arthur* Roberts, Sydney Robertson, Charles Rudge*.

S—Dollie and Bob Salt, Bessie Scantlebury, Stuart Scragg, Evelyn Shaw, Elsie Slark, Flora Shadbolt, McLeod Straight, J. H., C. D., T. M., and D. D. Stanier, Janet, Sydney, and Arthur Speed, Marie Sleigh, Agnes Sterry*, Reginald Skinner, Mary Spiganovicz*, Eva Somerville, Mildred* and Gertrude Scott, Betty Stocks, Esther and Gilbert Stone, Frank and Emily Stuart, Herbert* Stuart, C. Bessie Symes.

T—Nannie* and Louie* Tibbits, Olive* and Violet* Tritton, Alice, Harry*, and Frank* Thompson, Peveril, Edwin, Herbert, and Arthur Turnbull, Alice Truelove*, Thomas Tuff, John and Janet Thomson.

V—May Vickers.

W—Louisa* and Violet Walker, Ronald and May Watson, Edith Wheeler, Mabel Wheeler, Pringle Wilson, Frank Wilson, Edith and Ruby Wilkins, J. Berkeley Wise, Ibla Woodman.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (136).

1. Servant unto all.—ix. 19.
2. He will not suffer us to be tempted above that we are able, and will provide a way of escape, so that we may be able to bear it.—x. 13.
3. Of charity or love.—xiii. 6.
4. With the Spirit and the understanding.—xiv. 15.
5. Children in malice, men in understanding.—xiv. 20.
6. (*a*) Now I know in part; but then shall I know even as also I am known.—1 Cor. xiii. 12. (*b*) So run, that ye may obtain.—1 Cor. ix. 24. (*c*) Let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12. (*d*) Now ye are the body of Christ, and members in particular.—1 Cor. xii. 27.

Correct answers (first list) received from:—

A—Zeldah Albert, J. Alen, Augusta Anton*, Violet Ashworth*.

B—Ethel Barclay F. R. Bailey, Gertrude Bath*, Herbert Braddon, Emily Bridgewater, Nellie, Gertrude, Beatrice Brookfield.

C—Rosaline Castein, M. Joan Clarke, Mabel Clay, Lois Craven*, Cicely M. Craven, M. and Edith Cole.

D—Dorothy and Ralph Daintree, Cecil Davis, Vera Dickinson, Ivy Violet, and Kitty Donaldson-Selby.

F—Charles Failletaz, Maggie, Mabel, Eva, and Kate Fletcher, Ethel Fielder, Eva Fielder, Hyacinth Fitz Simons.

G—Bertie* and Clarice* Gale, E. Mabel Golding, Irene, George, and Kathleen Gough.

H—Edith and Winifred Harvey, Nellie Hatchett, Evelyn and Dorothy Hewer.

J—Betty Jacobs.

K—Eva, Max*, and Stanley Kalb, Maurice Kalinky, Helen and Ruth Knight.

L—Sidney, Edward, Henry, and May Law, Cecilia Lichtenstein, Blanche Lindup.

M—George and Charles Macdonald, Ada Macnutt, Christina Marshall, Gracie and Margie Marston, J. H.* and Gladys* Mather, Reginald Measor, May Mills, Edward Moir, O. Morice, Ethel Morgan*, H. Morgan, Dorothy and Elsie McMullin.

N—Edith Nash, Henry, Mary, J. and G. F. Neligan.

O—Arabella Onslow.

P—Alice Palmer, Myrtle and Melbourne Perry, Leo Pibel, Kathleen Pincott, Mary Plumb*.

R—Nora Read, May Reed, Joan Reed, Marion Richards*, Kate Rosenbloom.

S—Constance and Hilda Schaeffer, Flora Shadbolt, Margery Smart, Douglas Shepherd, Muriel*, Rosetta*, and Ivy* Sherwin, Janet, Arthur, and Sydney Speed, Flora Simmons*, Esther Simmons, Constance* and Mildred* Scott, D. de B.* and Betty Stocks, Ada, Ethel, and Jessie Snowball, C. Bessie Symes, Dudley Symon.

T—Herbert and Frank Tomkins.

U—Lily* and Queenie* Upton.

W—Edith Walford*, J. William, and Edith Wheeler, Edie Whiting, Frank Wilson*, Cecile, Phillis, and Noel Wright.

FOREIGN LIST.

First prize.—Jean Scott (Canada). First certificates.—Queenie and Llewellyn Dale (India). **No. 124**—Mary, Graham, and Christine Pearson. **No 125**—Thea Guinness* (Tasmania). **No. 127**—Maria and Cuckoo Lister. **No. 123**—Janet Garrett (South Africa). **No. 132**—Dora Wallace. **Nos. 132 and 133**—Vera and Frank Sjöström (America). **No. 131**—(Queenie* and Llewellyn Dale (India).

THIS WEEK'S BIBLE SEARCHER (**No. 137**).

Say in which verses the prayers given below occur.
Find a response to each in the other chapters named, and write it out,

1. Let . . . Thy merciful kindness be for my comfort (Ps. cxix.).
Response, Ps. cxvii.
2. Sir, give me this water that I thirst not (John
Response, same chapter.
3. My soul followeth hard after Thee (Ps. lv. to lxv.).
Response, Hosea v., vi.
4. Renew a right spirit within me (Ps. l. to lv.).
Response, Ezekiel xxxvi.
5. Be Thou my strong habitation (Ps. lxv. to lxxv.).
Response, Prov. xv. to xx.
6. O Lord . . . we have waited for Thee (Is. xxx. to xxxv.).
Response, Is. xlix.

[Children under *ten* do any two, under *thirteen* any four.]

Donation List.

Congo Training Institute, Colwyn Bay (Kwesi's Education)—Mrs. S.J., 5s.; Clarice M.P., £1; A.M.R., 1s.; Cyril M.R., 1s.; Eric G. S. W., 3s. Total, £1 10s.

Personal.

Mary Spiganovicz.—Many thanks for your interesting letter. I sent the bags of lavender to the "Flower Mission," Cannon-street.

Gerald Burke.—I have added your name this week, but answers must reach me by the latest on *Thursday morning*, unless there is a very special reason for delay.

Miriam Ecroyd.—I was much interested with your letter. Am sorry your answers were incorrect this week.

Herbert Braddon.—I also hope you will be still more successful next time.

Willie Wheeler.—You must have had a very pleasant holiday. It was very interesting meeting the little girl who also does "The Searcher."

Ethel Barclay.—I am sorry to hear of your accident, and hope your arm will soon be better.

Harry Malaher.—Please tell your brother I am very sorry his eyes are so weak, and I hope they will soon be better.

Edith Whiting.—I am glad you are going to try again next quarter.

Louisa Walker.—Your paper was very well done, and so easy to read.

Winnie Page.—Thank you for your letter. I am very glad you find the "Searcher" so interesting.

G. Bessie Symes.—I corrected No. 134, but you had forgotten the second half of question 3.

Hyacinth Fitz Simons.—It meant by what name was he known.

Uncle Tom.

Children's Special Service Mission.

Mr. Frank M'Laine, with caravan, *Marden, Kent* from Aug. 25. Mr. Glover, with caravan, *Stockland, near Honiton, Devon.* Messrs. Rowe and Salmon, with caravan, *Wickham, St. Paul, Essex*, to Aug. 26.

SEASIDE SERVICES.

During August.—Rev. R. Callender, B.A., *Whitby.* Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough.* Mr. H. Hutchinson, *Bridlington*, to Sept. 1. Mr. Arthur W. Stileman, *East Runton.* Mr. J. B. Keith, *Sherringham.* Rev. S. J. Hersee, B.A., *Cromer.* Mr. J. H. P. Cutting and Mr. W. H. Stentiford, *Lowestoft*, to Aug. 31. Mr. H. Hankinson, *Felixstowe*, to Sept. 2. Mr. J. Waters Coldicott, *Southend.* Mr. Keable, *Whitstable.* Rev. E. E. Nickisson, *Margate.* Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs.* Mr. Livesey Carrott, *Deal*, to Sept. 7. Rev. Dr. Barnes, M.A., and Mr. Phillips Welch, *Folkestone.* Rev. A. J. Barff, B.A., *Bexhill*, to Aug. 31. Rev. E. G. Falconer, *St. Leonards.* Rev. A. G. Dodderidge, B.A., *Eastbourne*, to September 15. Rev. G. H. Hewitt, *Kemp Town*, to Aug. 26. Mr. Guy Middleton, *East Preston*, to Sept. 13. Mr. J. M. Wigner, B.A., and Mr. Attenborough, *Seaford.* Rev. C. E. Haynes, M.A., *Worthing.* Mr. J. S. Tyler, *Littlehampton*, to Sept. 1. Rev. S. Mortimer Warner, *Southsea.* Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*; Mr. W. C. Steane, *Bournemouth.* Rev. F. S. Lawrence, M.A., and Rev. F. E. Warner, M.A., *Swanage*, to Aug. 31. Mr. Josiah Spiers, *Newquay.* Rev. G. C. Williamson, *Westward Ho*, to Aug. 29. Mr. W. R. Moore, B.A., *Ilfracombe.* Mr. T. C. Ranger, *Weston-super-Mare.* Various workers, *Clevedon.* Mr. Edwin Arrowsmith, *Tenby*, to Sept. 14. Mr. C. H. Collier, *Pensarn*, to Aug. 31. Mr. Arthur C. Jewell, *Penmaenmawr*, Mr. E. F. Nivin, B.A., *Llandudno.* Mr. W. H. Wilson, *Colwyn Bay.* Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl.* Mr. W. A. Murray, *West Kirby and Hoylake*, to Aug. 26. Mr. H. Steward, *Port Erin, Isle of Man.* Mr. S. J. Hewlett, and Mr. Wm. Stunt, *Carnoustie, N.B.* Edinburgh Medical Students, *Nairn, N.B.*, to Aug. 29. Mr. J. H. Greene, at *Harrogate*, Aug. 28-31.

Scripture Union Portions for Next Week.

Sun. Aug. 28	*Matt.* xvii. 1-13		Th. Sept. 1	*Matt.* xix. 13-30	
Mon. " 29	" xvii. 14-27		Fri. " 2	" xx. 1-16	
Tues. " 30	" xviii. 1-20		Sat. " 3	" xx. 17-34	
Wed. " 31	" xviii. 21-35				

INTERNATIONAL S.S. LESSONS.

September 4.

"The death of Elisha."—2 Kings xiii. 14-25.

Golden Text.—"Precious in the sight of the Lord is the death of his saints."—Psalm cxvi. 15.

HALF A CENTURY.

TIME moves so swiftly now that great changes may happen in half a century. But in those days the world walked, now it flies. It is nearly fifty years since the story recorded in the last lesson. Elisha has been working quietly in his prophetic and pastoral office. Only once we see him doing his helpful work at the siege of Samaria. The teacher should tell the story of this wonderful siege and deliverance, also the lesson taught by the captain who could not believe the prophet's word and the awful fulfilment of Elisha's saying.

THE DECLINING DAY.

Elisha is dying. His long day of over eighty years is closing. The Syrians are still harassing the border country of Palestine. They had seized most of Israel's possessions on the east of Jordan. The lesson turns round the defeat of the Syrians.

Joash hears that Elisha is dying at Samaria and comes down to weep over the prophet. For sixty years he had been the one whom king and nation had regarded as God's representative, and who had been their defender and deliverer in all times of peril. So when the king sees Elisha he cries, "My father, the chariot of Israel and the horsemen thereof." This expression was used by Elisha when Elijah was taken. It means that the defence of the nation is departing. "Some trust in chariots and in horses, but we will trust in the name of the Lord our God."

ELISHA DIES IN PEACE.

When a man dares to speak out the unpalatable truth he is hated by those with whose ease he interferes. Most of the prophets were slain. John the Baptist is beheaded. Jesus is crucified. Several of the apostles were put to death. Savonarola and John Huss were burnt. A minority, including Wycliffe and Luther, have been allowed to die in peace. Elisha is honoured in his death. It is possible to live a martyr's life, as well as die a martyr's death. Those who have suffered for others, whether in life or death, pass to the crown of joy to which the Master looked.

THE PROPHET'S LEGACY.

Elijah left his mantle, and to the nation and the world a wreath of holiness and inspiration. Elisha leaves to the king the hope of speedy victory over the perpetual foes of his people. This is the meaning of the story.

(1) Elisha's hand on the first shot was to show that God's guidance and benediction would rest on the effort of Joash against the Syrians.

(2) Elisha in the name of God tells Joash now to take the arrows and to shoot downwards to the ground.

The first shot was one of prophetic promise. The rest depended upon Joash.

Lesson.—We have our part to play in all good work. If we do ours we may rest assured that God will do his.

(3) Joash shot three arrows in a half-hearted manner and then tired of the symbol. He ought to have gone with enthusiasm into the performance, and, using all his arrows, to have exterminated the enemy.

MANY STILL LIKE JOASH.

We have our enemies of ignorance and sin.

(*a*) We must never rest content with what we already know about God and God's world. Newton said he felt like a boy still going to school with his satchel—and we, too, ought always to be shooting away the foe of ignorance in ourselves and in others. All the pride and prejudice due to the fact that people have only shot three arrows, and they think the enemy of ignorance is slain.

(*b*) Our besetting sins. When we become as good as those round about us, we rest. Three arrows instead of six. Or perhaps we have some pet sin which we don't like to kill, and so we desist from fighting against it. Three arrows instead of six.

(*c*) Remember as it was with Joash so it will be with us. If we do not kill our enemy—sin—it will kill us. It is a serpent nurtured in the bosom.

Women's Armenian Relief Fund.

DEAR SIR,—The following extracts from a letter lately received from Dr. G. C. Raynolds will interest you. There is no doubt, from what he says, but that the need will be very heavy indeed during the winter—which commences with the early days of October—particularly among the villages in the vilayet of Van. I have also included some remarks by Mrs. Cole respecting Mr. Edward Millard, who has lately returned from an Evangelistic Mission to Turkey in Asia, and extracts from a letter from Mr. Millard.—Faithfully yours,

MARY HICKSON (Mrs.), Hon. Sec.

Grange-road, Sutton, Surrey.

Van, June 30, 1898.

DEAR MRS. COLE,—My associate, Mr. Allen, is just on the point of leaving for America, and his work is thus being turned over to me. I have to look after the various branches of work connected with the premises, the orphanage, etc. You will therefore excuse my writing very fully. Mr. Millard, an English evangelist, spent ten days with us a few weeks ago, and was very much interested in the orphan work.

In the autumn we shall be able to form a more intelligent estimate of what the needs for the winter will be. The villagers on the route of my recent journey were living on roots and greens, with hardly any bread to help out, and this must continue till harvest. The amount sown is small, and the character of the product of that is not yet apparent, but the promise is only moderate. Russia is sending back thousands of refugees, who had taken refuge within her borders, and they return to find their fields in the hands of the Koords, and their houses too, so far as they have not been destroyed. They have no animals, tools, or seeds, even if their fields are given back, and they add to the existing difficulty in very large measure. In the Bitlis vilayet, through which I passed, the Koords are now committing all sorts of outrages, and the general outlook is really most depressing.—Yours sincerely and gratefully, G. C. RAYNOLDS.

FROM MRS. COLE.

"I have seen the young evangelist from Armenia, Mr. Edward Millard. He has addressed some 250 great meetings throughout Armenia, often 2000 or 3000 people in the Gregorian churches, and has had most absolute attention. Splendid work is being done amongst the children, and it is quite astonishing to hear how much has been taught and learnt in so short a time, and all done in a truly loving and religious spirit, and with absolute discipline and ready obedience. He speaks hopefully and warmly of our manufacturing industries, and urges their continuance for the widows and young people, asking for help for the men in grain, seeds, and implements."

Mr. EDWARD C. MILLARD writes on July 29: "The profitableness, as one may call it, of the orphan work is very encouraging. Every penny spent in these orphanages makes matters better for all concerned, and I hope there will be a good response to the prayers of the friends that those whose hearts are touched by the Lord may obey in giving as He presses upon them. You will see by Dr. Raynolds' letter to me that Mr. Allen has left Van. I sincerely hope that a young doctor will be sent, so as to free Dr. Raynolds for this most important orphan and industrial work, in which he is so interested and so capable of carrying on successfully. Dr. Raynolds, at the same time, would very much appreciate the assistance for a time of a lady worker, who would be able to relieve Mrs. Raynolds by superintending the girls' department, for there is danger of overwork."

Anglo-American Relations.—At a gathering held in the Westminster Chapel, James-street, Buckingham Gate, London, on Sunday, addresses on the subject of an Anglo-American alliance were delivered by Rev. Samuel G. Smith, of St. Paul, Minnesota, and Mr. T. B. Roberts, the hon. secretary of the Anglo-American League, before a crowded congregation. On either side of the entrance to the building the Union Jack and the Stars and Stripes were entwined together, while inside the front of the organ loft was also discovered the national colours of both countries. The speeches were preceded by a service of prayer and hymns specially selected for the occasion.

OBITUARY.

MR. G. R. COATES.

A cablegram has been received containing the sad news that Mr. George R. Coates, mining engineer, son of Mr. John Coates, C.E., a prominent Wesleyan layman in London, has been accidentally shot during a prospecting tour in North-West Ontario, Canada. The deceased, who was only twenty-two years of age, was educated at Leys School, Cambridge, under the late Dr. Moulton, and was a young man of considerable literary promise.

MRS. LEMARK.

This lady was for twenty-seven years the Matron of the Rescue Home, Milton House, Fernshaw-road, Chelsea, one of the branches of the Society for the Friendless and Fallen. She was the first matron appointed when the Home was opened. Her death occurred on the 15th inst., after a most painful illness, extending over several months, during which her patience and resignation to the Divine will were an inspiration to all who had the privilege of seeing her. In spite of the holiday season, there was a large number present at her funeral in Fulham cemetery on the 19th inst., and among the mourners was a former inmate of the Home who has been fifteen years in the situation provided for her when first placed out. She was greatly beloved and is deeply mourned by a large circle of Christian friends and fellow-workers.

MR. JAMES KEATES.

Many will hear with sorrow of the death of Mr. James Keates, manager of the Bessbrook Homes. He died from inflammation of the brain brought on by the excessive heat. The Bessbrook Homes were founded by Mr. G. P. H. Maynard, with the object of helping hopeless and homeless men. The first centre, 39, Queen-square, Bloomsbury, was opened in 1893. It provided them with work and a dwelling-place, but avoiding all appearance of charity, and paying them only for what they earned.

The establishment was conducted on Christian principles, and the inmates became total abstainers on entering. Besides board-carrying, the inmates of the homes deliver circulars, address envelopes, and in other ways make themselves useful. No. 2 Home is at 167, High Holborn, and is available for forty men. They have all been thoroughly tested at 39, Queen-square, and slightly better provision is made for them; here they pay three shillings a week instead of the two shillings at Queen-square. No. 3 Home is at 28, Orde Hall-street, near Queen-square, and is slightly better still; it is intended as a boarding-house for men who have obtained permanent situations, and they pay here 3s. 6d. a week. Meantime, all who are interested in the work will learn with grief of the death of the earnest and useful man who had so much to do with its organisation.

Personalia.

Rev. H. Price Hughes and Mrs. Hughes celebrated their silver wedding last Saturday.

Rev. Isaac Shimmin, the founder of the Wesleyan Methodist Church in Bulawayo, has arrived in England, and does not intend to return to Rhodesia.

The Bishop of Ripon fell on the lawn while playing with his children last week, and fractured his collar-bone. The broken bone has been set, and the patient is progressing favourably, but he will be incapacitated from duty for some time.

Mr. F. Staniland, recently returned from Japan, after several years' residence there, is open to arrange with churches and chapels to lecture, during September and early October, on "Japan and the Japanese," with magic lantern illustrations. Letters may be addressed to him, Hazelwood House, Richmond-road, Staines.

Requests for Prayer.

For a sixteen days' mission at Oswaldtwistle, by Miss Seymour.

For blessing on a mission by Rev. Jas. Lyall, of Chicago, in Caledonian Crescent Mission Hall, Edinburgh.

Items of Interest.

The King of Abyssinia claims to be a lineal descendant of the Queen of Sheba in the ninety-seventh generation.

The departure of the *Southern Cross* on her voyage of Antarctic exploration has taken place amid considerable enthusiasm.

The Premiers of Queensland, New South Wales, and Victoria have met in conference at Sydney on the recent New Guinea concession.

Rev. C. H. Goodman, of the United Methodist Mission, who was thought to have been massacred in West Africa, has arrived at Liverpool.

The expedition to Khartoum is progressing amid serious interruptions from the swelling Nile, the intense heat, and the sting of scorpions.

The formal opening of the new cable line between Cape Cod and Brest was the occasion of the exchange of friendly greetings between Presidents McKinley and Faure.

The Moravians are considering whether the society that did the first missionary work in the West Indies has not a duty to Porto Rico, as it is being opened to Evangelical influences.

Rev. Hugh Price Hughes thinks that the betrayal of the temperance cause by the Liberal party would destroy the latter for a generation, as the immense majority of its supporters are temperance men.

The Church Army in America is very prosperous. Receipts for last year reach nearly to half-a-million dollars.—There are in New York more than five hundred distinct charities that cope with the giant needs of the mammoth city.

Important results have been achieved in the direction of the pacification of the west and south of the island of Madagascar, where General Gallieni has received the submission of several Sakalava and Mahafaly chiefs.

The National Council of Free Churches has done much to unite the forces of Nonconformity. At the autumnal meeting of the Baptist Union in Nottingham, Rev. R. J. Campbell (Congregational) will preach, while at the Congregational Union meetings at Halifax, Rev. W. L. Watkinson (Wesleyan), will preach.

India.—The monsoon continues excellent throughout India. This means a second good crop, and the termination of all fears of famine.—The plague in Bombay has again become epidemic. Deaths are increasing each week. The official report states that there have been 100,000 victims, but the mortality is thought to be greater than that. Two European ladies have succumbed to the plague.

Russia's Movements.—Russia is reported to be carrying on *pourparlers* with Spain for a naval base in the Philippines—but it seems that the surrender of Manila includes the cession of the islands to the United States.—She plans, further, to build a railway from the Mediterranean to the Persian Gulf, starting at Tripoli harbour, in Syria, and ending at Koweyt. —She has replied to the circular of the Porte, positively opposing the despatch of fresh Turkish troops to Crete.—Russia is trying to oust Sir Robt. Hart from his position as Commissioner of Chinese Customs, and to replace him by a Russian.

America and Spain.—In official circles at Washington it is felt that President McKinley's test of statesmanship will come after the conclusion of peace, when he will have to determine his policy in connection with the development of American influence among the great commercial nations.—In Spain the Carlists are ready to rise, and are only awaiting the conclusion of the peace negotiations and the return of the Cuban army to strike.—There is terrible mortality among the Spanish troops at Santiago, the number of dead being so great that the bodies are cremated by hundreds.—The American Bible Society has taken steps in regard to Bible work in the Philippines, authorising their agent in China, Dr. Hykes, to visit Manila and make investigations.

A Timely Utterance.—Dean Farrar was the special preacher at St. Mary's Parish Church, Scarborough, on Sunday. In the course of his sermon, the Dean said that a church might be particular about candlesticks, vestments, rubrics, and the use of this thing or that thing, and yet be no better than a whited sepulchre; and Churchmen might bow their heads like bulrushes and go through the externals of public worship without having in their hearts one atom of that holy reverence which blossomed into righteousness and love. Such churchmanship was no better than the booming gong or the clanging cymbal, and religion was irreligion if it substituted man's traditions for Christ's teaching.

President McKinley and Sabbath Observance.

THE President is most conscientious in the religious observance of the Sabbath. Although the exigencies of war have rendered it necessary for him to transact some business on Sunday, he always does it with extreme reluctance.

Some officials at the White House, Washington, arranged a picnic down the Potomac for him for a particular Saturday afternoon, intending to return on Sunday night, so that the President might enjoy twenty-four hours in perfect liberty from State affairs. Hearing of the plan, he at once said, "That will not do." He would not spend the Sabbath travelling on a steamer for his own pleasure and recreation, because he did not believe it right. "He went down the river, but he was back in the White House before the Sabbath began."

Such loyalty to the Lord's Day cannot but have a powerful influence for good upon the nation. Sunday evenings at the White House are spent by the President in the midst of his family, where reading and the singing of hymns occupy the time.—*Christian Intelligencer.*

The Waldensian Church.

WE are glad to have tidings from Italy and Sicily of the progress of Evangelical Christianity. The restlessness amongst the priests of the Romish Church—many having already come out from her communion—is a significant sign of the times. If the Protestant Churches, however, were thoroughly united they would be a much greater power for the spread of the pure truth of the Gospel than they are. The ancient Waldensian Church especially is making her influence felt in many directions. The evangelistic efforts of this community are being much blessed. One result of mission enterprise in Riesi, in Sicily, is most encouraging. Last month the new church there, which had been in process of erection for some months, was opened amid many congratulations. Pastors and delegates from various parts of the island, and some from Southern Italy, took part in the rejoicings. They were met at the gate of the town by a band of music, which played the Italian National Anthem and the Hymn of Garibaldi.

Somebody Else.

Who is Somebody Else? I should like to know.
Does he live at the North or South?
Or is it a lady fair to see,
Whose name is in everyone's mouth?
For Meg says, "Somebody Else will sing,"
"Or Somebody Else can play."
And Jack says, "Please let Somebody Else
Do some of the errands to-day."

If there's any hard or unpleasant task,
Or difficult thing to do,
'Tis always offered to Somebody Else.
Now isn't this very true?
But if some fruit or a pleasant trip,
Is offered to Dick or Jess,
We hear not a word about Somebody Else,
Why? I will leave you to guess.

The words of cheer for a stranger lad,
This Somebody Else will speak;
And the poor and helpless who needs a friend
Good Somebody Else must seek.
The cup of cold water in Jesus' name,
Oh! Somebody Else will offer.
And words of love for a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories too, to win,
And Somebody Else cannot take our place,
When we shall have entered in;
But if Somebody Else has done his work,
While we for our ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given. —*Selected.*

The Hadleigh Colony.—The Salvation Army's industrial land colony at Hadleigh, Essex, was visited on Monday by about 1000 members of the "Light Brigade," whose share in the operations consists in keeping money-boxes and placing trifles therein from time to time for the replenishing of the war chest. Last year the Army gathered over £10,000 from this source, the yield of which grows steadily. There are 250 "colonists," as the men under process of reclamation are called, and the visitor can but marvel as the officials and their assistants quote case after case of happy revolutions worked in lives that seemed at first hopeless.

The Book World.

MR. SPURGEON'S LIFE.*

Those who welcomed the first volume of Mr. Spurgeon's autobiography have anxiously awaited the publication of the second volume. At length it is issued, and in point of form and contents admirably matches its handsome predecessor. The illustrations are numerous, and in some cases of historic importance. Here we get glimpses of notabilities of bygone days, and interior and other views of the Metropolitan Tabernacle, recently, alas! destroyed by fire.

The opening chapters of the volume deal with "Love, Courtship, and Marriage," and are largely filled with matter that has the charm of novelty as well as the fragrance of affection and devotion. Of course this is from the pen of Mrs. Spurgeon who makes it abundantly clear that both as a lover and a husband, C. H. Spurgeon's rule always was—Christ and his service first; all else subservient to Him. Among the illustrations which have been specially prepared for this portion of the work, are three which will be sure to have a hearty welcome —"My Brixton Home," "Our Trysting-place," and "Facsimiles of Lovers' Keepsakes,"—portraits of the young couple when they were engaged. Even the "love-letters" of 1855 contained references to the storm of abuse which had already burst upon the young preacher's head; and two chapters are devoted to "Early Criticisms and Slanders." Copies are given of some of the caricatures which helped to increase Mr. Spurgeon's popularity, though they may not have been issued with that intention.

The narrative in its autobiographical form is resumed with a chapter, "In Labours more Abundant." In succeeding pages details are given of the growth of the Church of Christ in general, and of the Baptist denomination in particular, as realised a generation ago. Then we follow the great preacher as seeking the souls of men, acting the part of Mr. Greatheart in Bunyan's immortal allegory, and saying, "I am engaged in personally-conducted tours to heaven. It is my business, as best I can, to kill dragons, and cut off giants' heads, and lead on the timid and trembling." After the story of the founding of the College, and the issuing of the Pastor's earlier writings, Mrs. Spurgeon describes the early years of wedded life. A full account is given of the great catastrophe at the Surrey Gardens, and of the events that led to the opening of the great Tabernacle. Dealing with the words and works, aspirations and undertakings, of a great man, the volume is of surpassing interest from beginning to end. All preachers of the Gospel will find its pages profitable as well as entertaining.

The well-known controversial monthly, **The Anti-Infidel**, keeps on its way, and we welcome another volume, the thirteenth, in which a year's parts are stitched together. There is considerable variety in the contents, sketches and arguments being combined with records of work and incidents in connection with the conflict with atheism. (1s. 6d. *Snow & Co.*)

An interesting compilation, likely to promote godly meditation, is **Aspirations of a Devout Soul**, expressed in the words of the Psalter, or Psalms of David. (2s. 6d. *Longmans & Co.*) Canon Pollock, who writes a preface to the book, thoughtfully says that "in proportion as we study the Psalms we find words which reveal not only our blessed Lord's outward actions but also the innermost working of his soul, and so are furnished with an inspired guide to our own devotions."

A pamphlet at once instructive and timely is **The Priesthood of the New Covenant**, by Werner H. K. Soames, M.A., of St. George's, Greenwich. (*Elliot Stock.*) Dedicated to "The Church Cleansed by the Blood of Martyrs, the Church which Protests against the Errors of Rome, the Reformed Church, the Church of England," it is a remarkably compendious inquiry into priestly characteristics and sacerdotal claims. In a prefatory note Mr. Soames alludes to the present crisis in the Church of England as follows:—"Things have come to such a pass nowadays that one does not know how soon a volcanic eruption may burst forth and wreck the Church, which for so many a generation has borne brave and true testimony to the truth of God. The only possible way of averting such a catastrophe is for the ministers and the people to learn and to re-embrace the truth as it is taught in the Holy Scriptures." This striking pamphlet is sent forth in the hope that God will use it as one means to the end indicated.

* C. H. Spurgeon's Autobiography. Compiled from his Diary, Letters, and Records, by his Wife, and his Private Secretary. Vol. II. 1854-1860. (10s. 6d. *Passmore & Alabaster.*)

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Bath and Wells has been living under canvas with a contingent of the Lads' Brigade by the sea, near Dawlish.

A church is in process of erection at Abercynon, a rapidly developing mining town at one extreme corner of the parish of Llanwonno, in East Glamorgan, a parish said to contain 20,000 people.

The Church Army Executive has leased a large building in Albert-road, Nottingham, Kent, to provide increased accommodation for the society's rescue work among women and girls in the Metropolis.

Rev. J. A. Mayo, curate of Emmanuel Church, Maida Hill, has been appointed vicar of St. Anne's, Holloway, in succession to Rev. W. H. Chambers, who is leaving for the living of Whitchurch, Devon.

The Countess of Ellesmere recently opened a boys' home at Millbrow, Worsley, in connection with the Church of England Waifs and Strays' Society. This home is the seventy-eighth of its kind opened in England.

A cyclists' church parade, promoted by the Leeds and District Cyclists' Association, took place on a recent Sunday at Methley Church. The Rector of Methley, the Rev. H. Armstrong Hall, conducted the service, and gave an appropriate address. Over 200 cyclists were present.

"A Churchwoman" has sent a donation of 100 guineas to the Church Army for the purpose of providing and equipping another mission and colportage van for the Winchester diocese, the present one being quite unequal to meet all the applications for a van mission. The Church Army has now fifty-five of these vans.

The Bishop of Wakefield has received from Sir R. Tempest a further donation of £1000 towards the Bishop How memorial scheme for enlarging Wakefield cathedral. Additional meetings are to be held in the diocese during the autumn, and it is hoped that the first instalment of £10,000 needed in order to begin the work will shortly be secured.

Each summer since Rev. H. J. Bulkeley was appointed rector of Morpeth he has opened the rectory grounds on Sunday evenings, after service, to the adult population of the town. A short undenominational service has been held, and the claims of some philanthropic or Christian cause advocated. These most successful gatherings are attended by persons of all denominations.

Canon Carter, Tait Missioner for the diocese of Canterbury, is making arrangements for a band of ladies, experienced in work among the London poor, to visit Kentish hop-gardens and devote themselves to mission work amongst the women, girls, and children who throng the farms along the valley of the Medway. The workers will be under the direction of the local parochial clergy.

The Church Army are in need of a number of bright, earnest, active young men, from nineteen to twenty-five years of age, filled with the desire to do the Master's work. They also want a number of thoroughly earnest, humble women as mission nurses, rescue and slum workers. The whole of the training is absolutely free of cost, and board and lodging is provided free during the entire period of training. Information will be given by Rev. W. Carlile, hon. chief sec., 130, Edgware-road, London, W.

Congregational.

Mr. George Gee Wah has been appointed first missionary to the Chinese in Adelaide.

Wishaw Church is being enlarged to meet the requirements of the congregation for increased accommodation.

This week's *Independent* will contain the first of a series of articles upon "The Romanising of the Church of England."

The Australian Independent reports that the New Zealand churches have made notable progress of late in reducing debts. In Tasmania the home missionary spirit is intense.

The Irish Evangelical Society is to be amalgamated with the Congregational Union of Ireland. With a view to the accomplishment of this the sum of £2000 is to be raised to pay off all existing liabilities.

Rev. John Eames, of Cambridge, who succeeds the late Rev. E. Theodore Hitchens in the pastorate of the Eccleston-square Church, Belgrave-road, S.W., will commence his ministerial duties on Sept. 18.

At the London Missionary Society's valedictory meeting at Halifax (Oct. 12), Rev. H. Arnold Thomas, M.A., chairman-elect of the Congregational Union, will deliver the address. Dr. Horton will preside at the meeting of the Watchers' Band.

Rev. James Pritchard, a native of Mold, who for the last fifteen years has been minister of the Edwards Memorial Church, Port Elizabeth, has reached this country, and will stay for about a year, endeavouring to awaken fresh interest in colonial mission work.

Arrangements are being made for the celebration in Nov. of the 150th anniversary of the foundation of Carr's-lane Chapel, Birmingham. This historic church was the result of the secession of a number of members from the Old Meeting Church, in consequence of Arian tendencies.

The Congregational Union Assembly, after an interval of forty years, meets in Halifax during October. Rev. W. L. Watkinson, ex-President of the Wesleyan Conference, has consented to preach the Colonial Missionary sermon on the afternoon of Tuesday, Oct. 11, in Harrison-road Chapel, and to address the public meeting at night.

Baptist.

Rev. J. Baxandall has completed a quarter of a century's ministry at Lancaster.

Southsea new chapel and school (Rev. J. Kemp) is expected to be ready for opening by next spring. The cost will not exceed £5,500.

The late Mr. George Frederick Muntz, of Umbersiade, Warwick, has bequeathed £10,000 for the endowment and maintenance of Christ Church, Umbersiade.

Welsh Baptists of Ponkey, Ruabon, have resolved to build a new church at a cost of about £1000. Another will be erected at Cefn Mawr at an estimated cost of £2000.

In connection with Manor Park Tabernacle Church (Rev. J. J. Nelson) open-air work prospers. Meetings are held on Saturday and Sunday evenings at The Fountain, Broadway.

Under the pastorate of Rev. Frank T. Smythe, Mount Pleasant Church, Northampton, has been distinguished by a rapid increase of membership. At present it totals 370. In the Sunday-school there are 868 scholars and sixty teachers.

The Baptist Union of South Africa now includes 29 pastors and 9 missionaries, in charge of 33 churches, with a membership of 3205, and 33 houses of worship. There are 55 lay preachers, and a band of 265 teachers gather 2875 scholars about them in 43 Sunday-schools.

Methodist.

Dr. E. F. Jones, of Chester, has been appointed medical missionary to China by the Methodist New Connexion.

Memorial-stones of a new chapel, costing £650, were recently laid at Overstrand, Norfolk, by Lord and Lady Battersea. The site was given by Lord Battersea.

San Carlos Bay and Santa Isabel stations have contributed £6 and £60 respectively for the extension of P.M. missionary work on the island of Fernando Po at Bottlenose.

P.M. mission stations at Mashukulumbeland are witnessing cheering signs of harvest. The services on the Sabbath are being numerously attended, and deep interest is taken in them by the natives.

The P.M. Connexional Temperance Society has issued its annual report, from which it appears that there are 2,037 bands of hope, with 214,239 juvenile abstainers, and 290 adult temperance societies.

Rev. Dr. Macmullen, the general secretary of the Irish Methodist Church, has reached his eightieth birthday. He is still in vigorous health, and exercises a most gracious influence over the Church's work.

The U.M. cause at Manor Chapel, Bermondsey, is in a flourishing condition under its young pastor, Rev. W. Kaye Dunn. Last Connexional year the offertory amounted to £183, being an increase of £56 on the year.

A building, known as Emmanuel Church, West Brixton, belonging to the Church of England, and erected originally by the vicar and a number of parishoners in 1881 at a cost of £2500, has now been secured by the P.M. Church for £1000.

Sunday, October 16, and Monday, October 17, have been set apart by the P.M. Connexion as days of universal prayer for Sunday-schools; and Sunday, November 27, will be observed throughout the Connexion as Temperance Sunday.

Mr. J. Theodore Donaldson, of George-street, Haslingden, who has been awarded one of the *Quiver* medals for lengthened Sunday-school service, has been connected with King-street Sunday-school for over seventy years, having been taken there as a child of four.

A father, mother, and daughter who resided at Ribe U.M. Mission Station, East Africa, for ten years, have been sent back to slavery by British officials at Mombasa. The missionary remonstrated and protested, but the officials said "they must administer the law."

Revised regulations have been issued by the Government of India with regard to the use of Anglican churches belonging to the Government for services of denominations. Such regulations have existed since 1860, but hitherto they have been confined to Presbyterians. Henceforth Wesleyans will be included.

Methodist New Connexion Home Mission stations show an increase of sixty-four members. In all except two stations there are increases, besides a gain of Sunday-school teachers and over 100 scholars. The mission at Layton, an inland suburb of Blackpool, where no provision for worship existed, is growing, and it will be necessary to provide a suitable building instead of the present barn.

Presbyterian.

A new Presbyterian church and manse have been erected at Enniskillen at a cost of £3000.

The order of "deaconesses" is being re-established in some sections of the Presbyterian Church.

In 1793 there were only 231 ministers in the Church in Ireland, including the Synod of Ulster and the seceders; there are now upwards of 600.

The remarkable revival of religion at Summerhill, county Meath, continues. It is conducted by Mr. Craig, now in the fifty-seventh year of his ministry.

Rev. W. C. Roberts, D.D., a well-known Welsh Calvinistic Methodist minister, has accepted the principalship of the Central College, Danville, Kentucky, U.S.A.

The English Synod has grown encouragingly since the Union of 1876. The congregations and preaching-stations have increased from 271 to 327, and the sitting accommodation from 34,146 to 162,044. The membership has grown from 51,013 to 71,444. The estimated value of the Church property has improved by over £800,000.

Much regret is felt by a wide circle of friends at the death of Rev. John Elliott, Presbyterian minister, Armagh, at the age of seventy-four years. Mr. Elliott took for many years a deep interest in the Hibernian Bible Society, of which he was local secretary, and also in the Colportage Society of Ireland, of which he was convener.

Salvation Army.

Another Industrial Home for women has been opened at Toronto.

In the Government Reformatory of Western Australia boy prisoners are to be handed over to the S.A. authorities, who will employ them on a new industrial farm in the Collie district.

The Chinese School in Melbourne, Australia, carried on by the Salvation Army is doing excellent work. As a mark of their appreciation the local Chinese prepared a public tea at their own expense, and invited Mrs. Booth as the principal guest.

In the San Quentin penitentiary, California, the Salvation Army has a corps of twenty-one soldiers, as a result of its officers' efforts. All are serving sentences varying from one year to a lifetime. The prison officials commend the work, and the Chaplain speaks very highly of the consistent lives of the converts.

A capacious building accommodating thirty men has been secured at Sydney for a home for discharged prisoners. It stands on twenty-one acres of ground, and is admirably adapted for its purpose. The industries carried on embrace salvage and woodwork, mat and toy making, poultry and canary rearing, and flower growing.

The General is conducting Salvation campaigns in various parts of England, including a great camp meeting at Fakenham, in Norfolk, when the meetings will be held in a huge marquee. Mrs. Booth has also been holding successful social meetings in the principal summer centres, including Harrogate, Scarborough, Folkestone, Tunbridge Wells, etc.

Fallen Asleep.

At Abergwili Palace, Mrs. Ann Owen, mother of the Bishop of St. David's, aged eighty-four. A staunch Methodist till her death.—Mr. R. W. Hodges, for many years deacon and one of the most generous supporters of Little Tew Baptist Church.—Mrs. Harvey, wife of Mr. John Harvey, J.P., who took an active part in most of th philanthropic work of Littlehampton, and was a member of the Congregational Church.—Rev. John W. MacVicker, M.A., Established Church minister of Kirkconnel parish, near Sanquhar, a native of Ireland, and a graduate of Oxford, ordained in 1892.—Rev. Thomas Bridges, missionary at Buenos Ayres.—Rev. O. Davies, Rector of Llechcynfarwy, Anglesey, a musician of considerable abilities, and author of several popular hymn tunes and anthems. — Mrs. McCaskill, wife of the Rev. Alexander McCaskill, minister of the Free Church, Onich, Inverness-shire, and daughter of Rev. Dr. Waller.—Rev. Samuel Macfarlane, one of two Free Methodist supernumerary ministers residing in New Zealand.—Rev. Thomas Hobart, M.A., of Carluke, in his seventy-second year. The oldest minister of the original Secession Church of Scotland in active service, having been ordained in 1856, and had been Moderator of Synod seven times.—At the age of eighty-five, Mr. Thos. Viney, at St. Albans, formerly an active member at Water-lane Baptist Church, having been deacon, treasurer, trustee, and Sunday-school superintendent.—Rev. Viner Moorhouse Smith, Curate of St. Thomas's, Pendleton, and a son of the late Rev. William Joseph Smith, well known to Evangelical Churchmen as Vicar of St. John's, Kilburn.—Rev. Thomas Evetts, honorary canon of Christ Church, Oxford, and rector of Monks Risborough, Bucks, since 1863.—Mr. George Frederick White, aged eighty-two, for many years treasurer of the Congregational Memorial Hall Trust, associated for more than twenty years with the Ancient Merchants' Lecture, and a brother of the late Rev. Edward White.—Rev. Joseph Oram, one of the oldest and most respected ministers of the New South Wales Methodist Conference.—Mr. Thomas Evans, J.P., at his residence, Novar, Anfield, Liverpool; he was a prominent member of the Wesleyan community for upwards of sixty years.—Rev. J. M. Guilding, vicar of St. Lawrence's, Reading, for nearly a quarter of a century a distinguished antiquarian, treasurer and librarian of the Berkshire Archæological Society, and a Fellow of the Royal Historical Society.—Mr. W. J. Pope, U.M. circuit secretary and superintendent of South Durham-street Sunday-school, Sunderland.—Mr. Abraham Eastwood, of Heywood (Methodist), in his sixty-fourth year.—Rev. Robert Bickersteth Mayor, rector of Fratingcum-Thorington, canon of St. Albans, and a relative of Professor Mayor, of Cambridge.—Mr. G. de Nyst Clark, formerly a member of Highgate-road Baptist Church, well known and much esteemed in the neighbourhood.—Rev. Lewis Morgan, vicar of Ainstable, Cumberland, a living he had held since 1887.—Mr. John Haigh, who, for over sixty years, preached in Sowerby Bridge Methodist Circuit, trustee of several churches in the circuit, and superintendent of Mill Bank Schools.—Mr. Edward Stockwell, a leading member of Rehoboth Congregational Church, Morley, and one of the most prominent public men in the town.—Mrs. Geo. Robinson, for fifty years a member of Long Buckby Congregational Church, Northampton.—Mr. George Hoyle, of Lindley, for over forty years a local preacher in the Huddersfield Methodist Circuit.—Rev. H. H. Prior, who had charge of the Marlpool Mission Church (Heanor District) for upwards of six years, and was found dead in his bed at Cleethorpes, where he had gone for his health.—Mr. Thomas Argyle, a prominent member of the Methodist Church, who resided at Tamworth, and had filled various public offices in the borough.—At Waterford, Thos. Cannan, aged eighty years.—At Dumfries, on 18th inst., Rev. Andrew Black, sometime minister of the Presbyterian Church, Stratford, London.

Notices.

Communications received with Thanks.—J.D.D. F.J.H. C.B.H. C.E.N. M.C.F. J.K.W. S.H.W. M.F.R. J.C.G. T.W.C. F.C. H.S. A.B. J.D. J.F.F. C.M.B. J.B. H.T. R.C. J.S. C.M.B. F.L. M.G. T.R. J.N. W.J.L. J.P. A.F. H.P. A.N.R.C. J.H.G. A.M.M. H.C.D. J.H.F. L.J. W.W. H.J.R.L. T.E.H. G.M. A.F.B. G.R.C. G.D.C.W. R.P.B. S.S.M. T.H. E.J.M. C.H.H. M.W. E.D.N. M.J.D. K.O'C.

Applicants for Tracts.—A. W. Gould, colporteur, Sunnyside, Denmead, Cosham, Hants; Mr. John Jones, 64, Godolphin-road, Shepherd's Bush, W.; Rev. J. W. Atkinson, Claremont, Cawley-road, London, N.E.; Miss Whittaker, 78, Oswald-street, Clapton Park, N.E.; W. Luff, 24, High Holborn, London, W.C. (for hop-pickers); Henry Holland, Burton Cottage, Linton, near Ross, Herefordshire; Miss R. Barrett, Prospect House, West Fen, March, Cambs.; F. J. Hortop, St. Ann's Villa, Darracott-road, Boscombe Park, Bournemouth; D. Assiter, Park-road, Sittingbourne, Kent; E. J. Finer, 35, Dacre-road, Upton Manor.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Silver Star Society.—Honorary workers are needed with instruments, if any, for South London Branch; also lantern operator, sick visitors, and lay preachers. Branch superintendent, Will Roff, 172, Albany-road, Camberwell.

Mr. Henry Thorne has a few vacant dates for missions in the autumn and winter. Friends connected with churches, Free Church Councils, missions, or Christian associations wishing to arrange for services should write to Mr. Thorne at 115, Ramsden-road, Balham, London, S.W.

The Crowning Curse of Popery.—In a letter to *The Times*, Rev. A. Robins, of Windsor, says:—"The growth of the confessional, 'of all the curses of Popery the crowning curse,' in the Church of England, minimise it as some weak minds ever halting between two opinions will, is not, as is by some alleged, 'insignificant.' It has come on by leaps and bounds, of course in the dark, where the secret societies do their undermining. It has increased appallingly. It is appallingly increasing. The modern mimics of medievalism are conspiring in many secret ways and places to cut us off from the true faith of the Church of England. It is a libel on the primitive and the pure to call confession 'Catholic.' Do not let us who can see what is coming look on and do nothing, whilst they who would make us the captives of a 'crowning curse' dig a trench around our liberties and about our laws."

DONATIONS

Received by Messrs. Morgan and Scott to Monday, August 22, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

Howden and Alveston Postmarks, Postal Order, 3s. 6d.—Kindly send name, address, and particulars.

	£	s.	d
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Soldiers in Cairo (*Mrs. Todd Osborne*)—Diana, £5; Mrs. E. C., £5; (*Building*) M.O., £1	11	0	0
Moravian Missions—Miss L .G., £1; R.E.C., 10s.	1	10	0
Tillipally School, Ceylon (*Miss Leitch*)—F.P.	2	0	0
Abolition of State Regulation of Vice (*Mrs Butler*)—Elusendy	0	5	0
Armenian Orphans (*Rev. K. Behisnilian*)—Miss P., 7s. 8d.; Miss E. G., 2s. 6d.	0	10	2
North Africa Mission—A.A.H.	0	5	0
McAll Mission, Paris—M.R.C.	0	10	0
Tibetan Pioneer Mission (*Miss Taylor*)—M.R.C.	0	10	0
Spezia Mission, Italy—Alpha	0	5	0
Pundita Ramabai's Work—Alpha	0	5	0
Emigration of Dukhobortsi—Alpha	0	5	0
Mission to Lepers of India, etc.—Alpha	0	5	0
Miss De Broen's Work, Paris—Alpha	0	5	0
Bible Woman in South America—Alpha	0	2	6
Rev. W. C. Morris's Work, Buenos Ayres—Alpha	0	5	0
Bible Lands Mission (*Armenia*)—Alpha	0	5	0
Eurasian Girls, Hong Kong (*Miss Johnstone*)—Alpha	0	2	6
British and Foreign Bible Society—D.D.N.	2	0	0
American Meth. Mission, Aligarh (*Women*)—E. J. A., Hastings	0	10	0
Persecuted Sturdists—M.A.	0	2	6
Congo Training Institute, Colwyn Bay—See page 16	1	10	0
Children's Country Holiday Fund—R.E.C., 10s.; A.M.G., 4s. 6d.; C.M.G., 6d.; Children's Meeting at Shiloh Hall, 8s. 4d.; H.F.H., £1	2	3	4
St. Giles' Christian Mission—J.B.S., £3; Eborac, £1 1s.; Bee, £2; (*Children's Holiday Fund*) F.C., 2s. 6d.; (*Holiday Home*) F.G., £1; (*Convalescent Home*) F.G., £1; Bee, £1	9	3	6
Day in Country Fund—V.V., 5s.; J.B.S., £2; A.M.M., £10; E.A.B., £1 1s.; A Friend, 10s.; Mrs. S., 3s.	13	19	0
Dr. Barnardo's Homes—M.P., £3; M.R.C., 10s.	3	10	0
Miss Macpherson's Home of Industry—"52," 10s.; Elusendy, 5s.; (*Day in Country*) Mrs. E.C., £2	2	15	0
Kensit Campaign—Elusendy, 4s.; M.R.C., 10s.	0	14	0
Salvation Army—M.R.C., 10s.; (*Rescue Work*) M.P., £2	2	10	0
Kirlew Testimonial Fund—I.H.	2	2	0
Flower Girls' Mission—Eborac, £1 1s.; (*Crippled Girls' Home*) Alpha, 5s.; (*Blind and Crippled Children's Seaside Holiday*) G.C.L., £1; In Sympathy, 2s. 6d.; F.S.C., 10s.; Bee, 10s.; B.A., 5s.	3	13	6
Christian Community (*Holiday Homes*)—Miss J.	1	4	0
Orphan Home, Walthamstow (*Mrs. Parsons*)—In Sympathy	0	2	6
Costers' Mission, Hoxton (*Children to Hampstead*)—Y.R.	1	0	0
Mildmay Mission to Jews—E.H.	1	0	0
Dock Labourers' Mission (*Country Treats*)—Bath	0	1	6
King Edward-street Ragged Schools—Eborac	1	1	0
Navvy Mission—Eborac	1	1	0
Servants' Mission, Eaton-terrace, S.W.—"One Who Values It"	0	2	6
The Missions to Hop-pickers—T.O., 5s.; Mrs. S., 5s.	0	10	0
Ladies' Irish Association (*For School Work*)—Alpha	0	5	0
Mr. Fegan's Homes (*Holiday Fund*)—Bee	0	10	0
Bristol Orphan Houses—A.B.	1	0	0
Aged Pilgrims' Friend Society—Mrs. S.	0	5	0
Mrs. Wilkes' Rescue Work, Poplar—M. S., £5; Luke vii. 36-50, £10	15	0	0
Total	£103	3	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—M.B., 4s.

Bethnal Green Free Library, E.—Mrs. R., £1.

London Samaritan Soc., Convalescent Home and Hospital—F.W.T., £10; W.R., £3 3s.; M.C.P., £1; H.W.G., 15s. 5½d.; G.P., 3s. 6d.; R., 1s. 6d.

Finsbury Park Rescue and Preventive Association.—Mr. John Sellers, who has assumed the post of honorary treasurer to the Alpha House Home, 45, Hanley-road, N., writes:—The work has been sadly crippled for want of funds, and often the most pitiful cases have to be turned away. As so many of the girls who become inmates are from suburban or country districts, it seems only reasonable that residents in those parts should have the opportuity of helping us. During their residence in the Home the girls are trained in laundry work, needlework, and general household duties, and when not returned to their friends situations are obtained for them as domestic servants in Christian families. It is most pleasing to find how many of them appreciate the interest taken in their welfare, and continue to attend the meetings held at the Home from week to week for their benefit."

THE NATIONAL REFUGES
FOR HOMELESS AND DESTITUTE CHILDREN.
"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS.
164, SHAFTESBURY AVENUE, LONDON, W.C.

PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of The Christian.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

THE SERVANTS' MISSION AND HOMES FOR MEN AND WOMEN SERVANTS.
109 and 111, EATON TERRACE, LONDON, S.W.
(Formerly Sloane Terrace).

After 30 years' successful soul-winning work, we were recently obliged to spend £1,200 in securing new premises in which to continue it. Nearly half of this has been contributed, the other was lent by servants who did not wish the work to stop. We now urgently need £690 in order to repay these loans. Contributions may be sent to the Office of The Christian, or to Mr. Jas. Goodchild, 109, Eaton Terrace, S.W., who will gladly send last Report on application.

THE CHILDREN'S HOME
(Dr. Stephenson's)
Shelters and trains eleven hundred boys and girls (orphans, waifs, epileptics, and cripples).

HELP IS GREATLY NEEDED.
Chief Offices: Bonner Road, London, N.E.

Address Rev. Dr. Stephenson.

A PARIS SHELTER.
The Salvation Army has opened in the Rue de Chabrol a
NEW SHELTER FOR MEN,
accommodating nearly 300 nightly, where a clean comfortable bed, with facilities for washing and mending, will be supplied for 1½d., and where everything will be done to lead those sheltered to the living Christ.

£400 IS URGENTLY NECESSARY
towards the enforced outlay of £800 for the initial expenses.

Will any friends able to send help, however small, address their assistance to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, E.C., marking their letters "For Paris Shelter."

Mrs. MEREDITH'S
PRISON MISSION (Founded in 1865)
FOR THE HELP OF
DISCHARGED FEMALE PRISONERS.

Your help is greatly needed to carry on this work, which has been blessed both to the bodies and souls of this unfortunate class.

Donations and subscriptions will be very thankfully received.

Cheques and Postal Orders to be made payable to Mrs. Meredith, and crossed London and South-Western Bank; Stockwell Branch Office, 143, Clapham-road, S.W.

CHRISTIAN COMMUNITY
(INSTITUTED 1685).

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much-needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks, and over 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard-Street, E.C., to the Office of The Christian, or to the Secretary, 25, Brighton Road, Stoke Newington, N.

JAMES ATKINSON, Secretary.

HOMES OF HOPE,
4, 5, & 6, REGENT'S-SQUARE, GRAY'S INN ROAD, LONDON, W.C.

The applications are so distressing and urgent that every shilling has been spent.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women before they become mothers as are unfitted, from their previous good character and position, to mix with others.

£300 very urgently NEEDED to carry on the work. Treasurer, Henry Thompson, Esq., 38, Mincing Lane, E.C.; Bankers, London and Westminster Bank, 218, High Holborn, W.C. WM. HORNIBROOK, Secretary.

THE
NORTHERN POLICE ORPHANAGE,
ST. GEORGE'S, HARROGATE,
Provides a Home with maintenance, education, and a start in life for Orphans of Policemen of all Police Forces in Yorkshire, Lancashire, and the other Northern and North-Midland Counties of England and Wales. Thirteen children are already inmates of the Orphanage, and five more are awaiting admission.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

The Northern Police Convalescent Home provides a home for rest and change of air after sickness or injury for Policemen, especially for those belonging to all Northern and North-Midland Police Forces.

£5,000 IS URGENTLY NEEDED
to complete the fund for purchase, alterations, repairs, and furnishing, in order that the Home may be opened free of debt.

Hon. Secretary, Miss C. Gurney, St. George's, Harrogate, Yorks. Bankers: The Bradford Old Bank, Harrogate Branch.

THE SICK POOR,
Both Adults and Children
ARE AIDED BY THE
ST. GILES' Christian Mission.

Will you help even ONE of the HUNDREDS OF WEAKLY LITTLE CHILDREN who urgently need, and are waiting for, the benefits of a FORTNIGHT'S STAY at

Our Children's
HOLIDAY HOME?
Or of the numerous
Sick & Destitute Men & Women
Who EQUALLY need a FORTNIGHT'S STAY at
OUR SEASIDE CONVALESCENT HOME?

FUNDS ABSOLUTELY EXHAUSTED.

Superintendent: WILLIAM WHEATLEY,
4, Ampton Street, Regent Square, W.C.
Treasurer: F. A. BEVAN, Esq., D.L.,
54, Lombard Street, E.C.

Cheques and Postal Orders should be crossed "Messrs. Barclay and Co. Ltd., a/c of St. Giles' Christian Mission."

The Christian.

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☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to

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Remittances to be sent as above. Postcard should be enclosed for receipt or extra stamp to cover postage of same.

Notes and Comments.

A N esteemed correspondent sends us "a votive offering" which he was led to make "for special deliverance from a pecuniary difficulty, in answer to special prayer." His gift goes to help several excellent institutions. We pray and we receive, but do we so readily give back to God? We commend the act of our correspondent as an example to others.

The Church Congress, which is to meet in Bradford during the last week of this month, is already exciting much interest. The present anti-Ritualistic movement amongst the Evangelical clergy will no doubt give the meeting a special significance. Yorkshire is a stronghold of Protestantism, and the assembly could hardly have met in a more favourable centre. The Bishop of Ripon has ruled out "burning questions" from the programme. The Evangelical section of the clergy, however, do not mean to hold their peace upon the matters that press for consideration. It is impossible to prevent the question of the prevailing clerical lawlessness coming up. Several leading Evangelicals, including Archdeacon Madden, of Liverpool, Rev. Dr. Moule, of Cambridge, Prebendary Eardley-Wilmot, Prebendary Webb-Peploe, and Rev. A. E. Barnes-Lawrence have consented to speak at a meeting to be held on the first evening of Congress week, under, it is expected, the presidency of Sir John Kennaway, M.P., when "The Present Crisis in the Church of England" will be discussed. The meeting, however, is to be of a private character, limited to ticket-holders.

We cannot be too thankful that there is good hope of the industrial strife in South Wales reaching a satisfactory termination very soon. Too long already has the bitterness between capital and labour been fomented in the coal industry. Both masters and men must be heartily tired of the enforced inactivity. The compromise agreed upon at the conference on Saturday, though not granting all that could have been desired, put forth an equivalent to a minimum wage—at least, the principle has been accepted. The proposals involve an arrangement that whenever wages are reduced below 12½ per cent. upon the standard of 1879 the men will be at liberty to terminate the agreement. The minimum is thus secured in its first stage. We trust that the terms arrived at will establish a foundation for lasting peace, which is the one great need of the whole district.

The President of the Wesleyan Methodist Conference expressed the other day a truth which is too much forgotten in the heat and selfishness of party conflict :—

Whatever party identifies itself with the liquor trade will, at no distant date, experience the disastrous fate which befell the slavery party in the United States of America.

To obtain votes is not the only thing necessary at an election ; more depends on the quality and on the object for which they are given than on the quantity. Parties, like individuals and nations, are judged according to their works. "The face of the Lord is against them that do evil."

The Brewster Sessions are giving evidence of an improved state of conscience with regard to the drink traffic, magistrates often refusing new licences, and not being unwilling to take away an old one when they had a good reason for doing so, and also being especially determined to prevent the supplying of drink to children. Their sensitiveness of feeling and carefulness of action mark a great advance upon the old rough and ready way of doing things, and may be fairly taken as a reflection of an improved public feeling generally. Even "the trade" itself, if only for prudential reasons, is professing an anxiety at least to diminish the number of houses, and so remove from the public eye some of the causes of offence. In Birmingham the brewers have agreed among themselves to close twenty-three houses, and ultimately fifty ; and in thanking them for co-operating with the magistrates Mr. Arthur Chamberlain said that "they did not wish any young children to be served, and sooner or later they would not have them served." Only let this tone predominate, and an appreciable check will be given to this threatening evil.

Once more the impartial and authoritative report of the Asylums Committee of the London County Council has indicated the vice which does most to fill the institutions in their charge, the pauper in and out patients of which number over twenty thousand.

Intemperance in drink is the chief cause assigned for the insanity of patients admitted last year, the number who became demented from mental anxiety, domestic troubles, overwork, privation, and so forth being by comparison ridiculously light.

It is a striking fact that the majority of our insane are drawn from two extremes of intellectual activity—the overstrained clergy and the vacant country labourers. Surely there is no excuse for the former, at all events, with the command before us to cast all our care upon Him, and be anxious for nothing! And how much trouble, overwork, and worry might be saved by constantly remembering that they who are called to Divine work receive Divine strength in full proportion to their duties, and that God is not a Master who expects two things done at once!

Again and again has attention been called to the evils resulting from too great facilities for divorce without the imposition of proportionate penalties on the parties charged with the cause, but it is not often that a judge on the Bench takes his stand as a Christian man and protests. All the more praise is, therefore, due for the action last week of Mr. Justice Phillimore, to whom fell the duty of formally declaring absolute the decrees in some twenty cases which had been before the Courts this summer.

Equally gratifying has been the important utterance of Lord Wolseley on the morals of the Army, and the brotherly warning he has offered to all in the ranks, who may indeed be thankful for their general's example. In the course of his remarks he says :—

Nothing has probably done more to deter young men who have been respectably brought up from entering the Army than the belief, entertained by them and by their families, that barrack-room life is such that no decent lad can submit to it without loss of character or self-respect. The Commander-in-Chief desires that, in making recommendations for selection for promotion, regard should be had to example set to the soldier. No man, however efficient in other respects, should be considered fit to exercise authority over his comrades if he is of notoriously vicious and intemperate habits.

He points out the dangers of men in the prime of youth exchanging the helpful and restraining influences of home-life for the unnatural surroundings of the barrack. No one can be blind to the effects of that system and the important questions it raises ; but so long as the cause is unavoidable the only remedy is the salvation of the individual soldier. Such a manifesto as this should go far towards purifying the atmosphere, and the warning with regard to example is a most effectual available lever.

The Westminster Gazette has had the courage—and it is courage—to say in view of the military preparations for a battle in Egypt :—

We hope we are not deficient in spirit if we say that we cordially hope, though without expecting, that the capture of Omdurman may be a "military promenade."

It makes one sick to think of a repetition, as there probably will be, of the scenes that took place at Atbara on Good Friday. The words of Tolstoi, written in the same paper on the same day, are words that the British people may well take to heart at this time :—

Enlightened, sensible, good Christian people who inculcate the principle of love and brotherhood, who regard murder as an awful crime, who, with very few exceptions, are unable to kill an animal—all these people suddenly, under those conditions when these crimes are called war, not only acknowledge the destruction, plunder, and killing of people as right and legal, but themselves contribute towards these plunders and murders, prepare themselves for them, take part in them, are proud of them.

This inconsistency will become too glaring and too shocking to be borne.

The Emperor of Russia has suggested to the Governments of Europe that an international conference be called to deliberate on the importance of a mutual reduction of armaments by all the leading Powers. No wiser or more humane proposal has been made to the Governments of Europe for many years. It is to the honour of the Czar that he has taken the initiative in this important movement, and probably this will secure for it a more favourable consideration than if the proposal had come from England. It is to be hoped—and prayed for—that the design will be successfully carried out, and thus the burdens and dangers of the nations be lessened and a great blot on our civilisation wiped away.

At the same time doubts are freely expressed as to the disingenuousness of the proposal, and fears as to what may lie behind. Be this as it may, the European Governments will incur a serious responsibility if they do not in the first

instance treat it as *bona fide*, and meet accordingly for conference. This will determine subsequent action. It is a significant indication of the perplexities which come to nations and men when human designs are given precedence of Divine decrees.

Whether or not the Czar's proposal attains to tangible results, it is to be earnestly hoped that the spirit of it will be put into force in his own dominions in a reversal of the cruel and pitiless policy hitherto pursued against the Stundists and other "sectarians."

The columns of *The Daily News* have a vigorous correspondence on the question—"Is Nonconformity a Declining Force?" by which is meant, Is it a declining political force? We can leave that question to be answered where it is asked; but it is of supreme importance to us whether any Protestant Evangelical Church is, as such, a declining force. Hold what view we may of Church government, we are nevertheless of opinion that each Evangelical Church is capable of doing a unique service, if only it has the spiritual life. In the struggle with sin we cannot afford to dispense with a single ally. There is some section of the people which each Church can reach and influence, and decline in spiritual power in any is greatly to be deplored. And with spiritual power, which is like health to the body, goes every other kind of power. The Church that has most of the spirit of Jesus will reach the most people, will influence them most deeply, and will have the widest and most formative influence over the nation in every kingdom of its life and activity.

The moral of Dr. Gregory's book—"Sidelights on the Conflicts of Methodism"—seems to be that it is an evil thing for any brother in a church, no matter how wise or good he may be, to have the pre-eminence. Dr. Bunting's autocratic rule was hurtful to himself, to his sense of fairness and his reverence for his brethren, to the spirits whom he wounded and roused into antagonism, and to the denomination he was anxious to serve. The strong men have need also to be the meek men, or the strain they put upon others becomes intolerable, and the result a secession, regarded by the secessionists as justifiable and necessary, but by the remaining party as strange and uncalled for. Every age and every church show the need for the warnings of our Lord against seeking to be first, and for the exhortations of Paul to be humble-minded, ready to honour all other men.

While it is undoubtedly right for Christians who are changing their home to choose a church in which they can hear the Word of God faithfully preached, they may in making that choice give too much attention to what they can get and enjoy, and too little to what they can give and do. A fastidious taste is not so good as practical devotion. Time may be wasted and a fault-finding spirit engendered by thinking of the ways of various preachers; at the same time, golden opportunities of doing good may be missed because the family "has not yet settled." We believe that experience would show that the families which settle the soonest, and throw themselves into Christian service, are both the happiest and the most useful. Self-forgetfulness in the service of Jesus obtains the largest blessing.

Mrs. F. H. Boalt, writing in *The Arena* on "Prayer: who can tell what it is?" asks for an exposition of the results of the real test of prayer that has been going on ever since men have prayed. There are men and women, she says, tried by the heaviest sorrows, possessing experiences treasured in their inmost hearts, the very saints, who hold their faith in the everlasting arms. "Among other treasures that they have in store, I am sure they will bring us good reason to believe in a watchful Presence in our troubles." The universal testimony of praying people is: "I sought the Lord, and He heard me, and delivered me from all my fears." Testimony is one thing, definition and exposition another. And even if prayer were expounded, what would it avail any but the initiated? "The secret of the Lord is with them that fear Him." He who would know what prayer is must pray.

A most interesting article in *The New York Observer* deals with the question of prayer in its relation to scientific knowledge. It reminds us that the greatest modern scientists—men who have towered above and over-shadowed all the rest—have been pre-eminently men of prayer. We have no fear of scientific investigation really proving hostile to the prayer of sincere faith. Effectual, fervent prayer has for its advocates such distinguished men of science as Sir Isaac Newton, Michael Faraday, Lord Kelvin, on this side the Atlantic; and, on the other side, James D. Dana and Sir Wm. Dawson. It never seems to have occurred to these men that there is any inconsistency between their scientific knowledge and their Christian faith. In the article alluded to the objections of the sceptic are stated and answered, while the conclusion arrived at is this:—

> Mere material and mechanical order are utterly worthless, except as a basis for the higher kingdom of God. In the highest and truest scientific sense, therefore, God becomes the supreme factor in the universe, and a correct conception of his relation to his universe shows most clearly that there is ample scope for prayer according to the Christian doctrine.

No advance of knowledge, no "higher criticism," no wider culture, can ever overthrow the simple Gospel truth: "Every one that asketh receiveth, he that seeketh findeth, to him that knocketh it shall be opened."

An old writer has said "unquietness is the greatest evil that can come into the world except sin." If there is a little rhetorical exaggeration in this saying, it represents a great truth. Modern habits are tainted with a restlessness that leaves little room in the life for the calm meditation and the serene quiet in which the most precious divine influences descend. All the more care should be taken to safeguard the "hour of silent dew"—the daily period for prayer, the weekly Sabbath for worship, the annual holiday for repose. Those who have forgotten how to be still will miss the supreme experiences of life. "In quietness and confidence shall be your *strength*."

The R.V. rendering of 2 Tim. iii. 16 is "Every Scripture inspired of God is also profitable for teaching," etc. This implies that there is Scripture which is not inspired of God, and not profitable for teaching, etc. But the Scripture calls nothing Scripture except itself. The Lord Jesus speaks of what is written in the Jewish Law as Scripture, and says "the Scripture cannot be broken." What is said of the personal Word may be said of the written Word—"He taught them as one having authority, and not as the scribes" (Matt. vii. 29); "His word was with power" (Luke iv. 32). In Heb. iv. 12, 13, it is difficult to distinguish between the personal and the written Word: "The Word of God is living and active, and sharper than any two-edged sword...neither is there any creature that is not manifest in his sight." In accord with this, the Apostle says, "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abram"; and again, "The Scripture hath shut up all under sin" (Gal. iii. 8, 22); and again, "The Scripture saith unto Pharaoh, For this very purpose did I raise thee up" (Rom. ix. 17). In literature and by literary men no other writings are called Scripture. The exclusive claim to the title which Scripture makes for itself is conceded by universal consent. There was no sufficient reason for sacrificing the definite and significant assertion of the A.V. for the indefinite and pointless truism substituted by the R.V.

On the other hand, the Revisers have done excellent service in the prayer taught by the Master to his disciples when they asked Him, "Lord, teach us to pray, as John also taught his disciples." In the petition, "Deliver us from evil," the A.V. is indefinite and general, while the R.V., to our great advantage, is definite and specific—"Deliver us from the evil one." It will make a great difference in our experience whether we pray for deliverance from the evil one, who is "a murderer from the beginning, a liar and the father of it," or from evil in general, unlocalised in the author of evil.

It may be profitable to call to mind at this time the faith that Luther had in the power of the Word of God. All turbulence, he said, was wrong, and only made bad worse. Words would do more than was enough with the priests, and there was no need of hewing and stabbing. The Apostle's words that the Lord should consume the Antichrist with the spirit of his mouth were to be fulfilled, according to Luther, in the words of Gospel preaching. His own experience taught him, as life advanced, to rely with quiet confidence on the simple Word; he knew that he had done more injury with it alone to the Pope, the priests and monks, than the emperors and princes had done with all their power. At Worms the whole contention ranged around the Word and what he had said of it in his various books. As to his books, he could only say, in the words of his Master: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" If any could confute him out of the Old Testament and the New he would throw his books into the fire. The confutation could not be given, and Luther triumphed; the Word of God could neither be bound, nor burned, nor silenced, and it must be our great weapon of attack and defence in the present struggle with sacerdotalism.

We all know the advantage and pleasure of reading an author who has the gift of illustrating his subject with rare and appropriate similes; but it is a dangerous confusion of things when the simile is put for the truth or supposed truth which it should set forth. Clothes are not the same as the man they were made to cover. Processes in nature are among the most impressive and best remembered illustrations of spiritual things, but we must not subject the spiritual to the material. The doctrine of the restitution of all things we have heard enforced by the relation of the earth to the sun. The daily revolution of the earth on its axis, while bringing light and warmth to the most of the world, leaves the poles in the cold, and you might suppose they would never see day; but the precession of the equinoxes, a slow and gradual process, brings them also at length under the blaze of the sun. So there are distant operations of the love of God. This is a wrong method of procedure. Let spiritual teachings be drawn from the Scriptures, their pure and proper source, and then bring forth the parable to adorn and enforce them. The destiny of mankind cannot be settled by any analogies, fancied or real, that we come upon in nature.

The Supremacy of Christianity.*

BY REV. D. J. BURRELL, D.D.

I AM told that one-half of this audience will presently enter on foreign missionary work, and the other half on the kindred work of home evangelisation. But what is the use? Why enlist as missionaries at all? If one religion is as good as another, you had better go to shoemaking or any other honest handicraft, rather than spend an earnest life in trying to displace influences that have power to save. But if the Gospel is *spes unica*, then in God's name make all possible haste to tell the world of it.

I want to make a brief survey of the more important of the false religions, and I select those that have been brought into closest contact or collision with prophetic and historic Christianity. It would be impossible to canvass all, for the religions of the world have been many and diverse. There is nothing more melancholy to contemplate than a dead or moribund religion; it means the crushing of unspeakable, innumerable hopes.

THE RELIGION OF EGYPT.

We begin with the religion of Egypt, the oldest of all. Our knowledge of it is chiefly derived from the papyrus and byssus bands which are unrolled from the mummies. We are enabled thus to form a somewhat clear conception of the sacred book known as the "Book of the Dead."

The god of this religion was Ammon-Ra; that is, the sun, as centre and source of life. He is represented as a hawk-headed man, his forehead encircled with the solar disc. He was worshipped by the priests in mysteries, but to the people all forms of life were objects of devotion. The ibis, the crocodile, the scarabeus, the lizard, and the snake—all these were worshipped as proceeding from Ammon-Ra, the mystic origin of life.

The Egyptians believed in immortality. They carved upon their mummy crypts the image of the phœnix rising from its ashes, and the lotus flower opening with the early sun. The dead were embalmed, in the hope that in the fulness of time Ammon-Ra would revive them. The coffin itself was called "the chest of life."

They also believed in a final judgment. On many other tombs the god Anubis is represented with balances in his hand—a human heart in one scale, a feather in the other. The teaching of the "Book of the Dead" is as clear with respect to final retribution as that of our own Scriptures.

But what has the religion of Egypt to say in answer to the crucial question, "What must I do to be saved?" The only preparation for judgment was obedience to the *Maat*, or rule of the right-living. It cannot be determined with precision what were the precepts in this elaborate code. This, however, is clear—in case of failure to obey there was no remedy for sin. It is this that stamps the Egyptian system as the religion of despair. It contains no suggestion of forgiveness. Thus, while the Egyptians were the most mirthful people on earth, they were the saddest of worshippers. It is written: "They offered tears upon the altars of their gods." An illustrious lady, the wife of Pasherenptah, is represented as thus addressing her husband from the grave: "O my beloved, forbear not to eat and drink and drain the cup of pleasure while you live; for here is the land of slumber and darkness. We weep for pleasures that have passed by."

(To be continued.)

* From an address to the Students' Conference, Cleveland, Ohio, last February, on "The Non-Christian Religions Inadequate to Meet the World's Need."

The Coming Kingdom.

WE are waiting for the loved Lord, for his coming and his kingdom. Our dear ones, the sleeping saints, are waiting too; and soon they and the living will be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

How much the coming of the Lord in glory is substantiated and made palpable to the heart in the Transfiguration of the blessed Lord, which was announced to his apostles in his gracious words, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom"! What tender consideration of our God to give us, who are so slow to grasp such wondrous truths, the visible manifestation of what the glory is to be, as well as the record of it in the Scripture! Peter, one of the eye and ear witnesses in this sublime scene, gives us, some thirty years after, his testimony as follows: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory—This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount." This witness soon after sealed the testimony with his blood, as his Master had foretold.

Let us consider a brief statement from the combined Gospels. Jesus took the favoured three up the mount to pray apart, and to be the witnesses of his majesty. As He prayed the fashion of his countenance was altered, and He was transfigured before them: his face did shine as the sun, and his raiment was white as the light and glistening as snow. The saints of the Old Testament appeared in glory. Moses had seen the solemn inauguration of the Law. Elias had sought to bring his people back to Jehovah and the Law. Now they have another theme—this their all-engrossing theme: they talk with Jesus of his decease, which he should accomplish at Jerusalem—this the great central truth which occupies both themselves and the Lord. The heavenly glory of the kingdom and death are in immediate relationship—the sufferings first, and then the glory.

The apostles, overwhelmed with so bright a revelation, could little apprehend it, though they saw the glory of the Lord and the two men that stood with Him. Peter made the rash request, his mind apparently filled with Jewish associations, "Let us build here three tabernacles: one for Thee, one for Moses, and one for Elias, not knowing what he said." But while he was speaking the Shekinah cloud overshadowed them, and they feared as they entered into the cloud and were prostrated on their faces. The voice came out of the cloud saying, "This is my beloved Son: hear Him." The patriarchs were no more seen. The Lord came and touched and quieted the three disciples, and when the voice was passed and their fears were quelled they lifted up their eyes, and "saw no man save Jesus only."

The narrative is rich in instruction for us. The God of Israel bears witness in his new name as Father, witnessing to Jesus as his Son; and the Father's affection for his Son are made known to us sinners.

The saints of the Old Testament share with those of the New Testament in the glory of Christ.

The King was murdered by his subjects, the kingdom was postponed till the King appears a second time. His saints now share in his heavenly glory as partakers of the heavenly calling.

The glory cloud God dwells in and spoke from, the same cloud that sheltered and protected his people in Egypt, all through the wilderness, and at the tabernacle.

What a thin veil there is between us and the unseen heavenly things made known to us!

The sufferings and death of our adorable Lord are the all-engrossing subject to fill our thoughts. Nothing exceeds it in importance. Our Lord did not on earth dwell very much on his atoning sacrifice, but sent down the Holy Spirit from heaven to reveal its glorious efficacy, and bring it with power to our hearts. We have Christ's words in the Gospels, but his instructions did not cease when He left the earth. His further revelations are given to his servants in the Apocalypse, and there we find He is presented in his character as the suffering Redeemer, as the slain Lamb, calling forth the praises of saints and angels. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

May the Holy Spirit make these thoughts on the Transfiguration of our Lord as refreshing to the reader as they have been to myself.

GEO. PEARSE.

Algiers.

"The Truth-Seeker."

THE DISPENSATIONS.

DEAR SIR,—In a recent issue "F. S." stated that "the prophecies of the Bible relate to three great classes of persons, viz., Gentiles, Jews, and the Church of God, with whom God is dealing at the present time on different *principles*." The latter part of this sentence I do not understand. It sounds to me like a contradiction of the universality of the Gospel of God. We emphasise God's love to *the world*—"Whosoever," "No difference," "Justified freely by his grace," "Hath broken down the middle wall of partition," "Through Him we both have our access in one Spirit unto the Father," "He is a Jew who is one inwardly," etc., etc. Will "F. S." kindly state the different *principles* on which he thinks God is now dealing with (1) the Gentiles, (2) the Jews, and (3) the Church of God?—Yours in the Gospel,

EVANGELIST.

Ten Weeks' School of Bible Study.—Arrangements are in progress for a series of lectures to begin in January next, and to be held in different parts of London, by Professor W. W. White, of the Moody Bible Institute, Chicago. The course will consist of twenty lectures, two each week. The method will be partly by lecture, partly by diagram. The study of the Bible by book, by chapter, by topic, by word, by character, and by period will be illustrated. The objects are: (1) to secure a more comprehensive and thorough knowledge of the Bible; (2) to suggest best methods of Bible study; and (3) to stimulate to further study. The Y.W.C.A., the Y.M.C.A., and the British College Christian Union are co-operating in this movement, and will in due course issue a circular giving full information. Anyone wishing for the same should apply to one of the hon. secretaries of the School for Bible Study, at Y.W.C.A. Headquarters, 26, George-street, Hanover-square, W.; or Y.M.C.A., Exeter Hall, Strand; or B.C.C.U., 93, Aldersgate-street, E.C.

The Hall of Annas.

John xviii. 13.

By Rev. F. B. MEYER, B.A.

THE band that had arrested Jesus led Him back across the Kedron bridge, up the steep ascent, and through the ancient gateway, which at this season of the year stood always open, even at night.

The passage of the armed men through the quiet streets must have aroused many sleepers from their slumbers, who hurried to the windows to see them pass below in the clear moonlight. But no one guessed who was being taken into custody; and most thought that the soldiers had probably captured some more of the Barabbas gang, who at that season of the year would make a rare harvest by plundering pilgrims to the feast.

Their destination, in the first place, was the mansion of Annas, the head of the reigning priestly family, who was father-in-law of the actual high priest. He was now an old man; wealthy, aristocratic, and laden with all the honours his nation could give. For many years he had worn the high priest's robes, and though he had now nominally retired from that exalted office, he still kept his hand upon the reins of government. Caiaphas, at the time of which we speak, had held the priesthood for seventeen years under his tutelage; and he retained it for five years after. It is easy therefore to understand why Annas is described as the high priest. He was still the most powerful living wearer of that title. The whole family partook of his character, and was notorious for unwearied plotting. The gliding, deadly, snake-like smoothness with which Annas and his sons seized their prey is said to have won them the name of

"HISSING VIPERS."

It is likely that Annas and Caiaphas shared the same cluster of buildings, which was probably the official residence of the high priestly family. In the East the houses of the great are frequently a group of buildings of unequal height, standing near each other and surrounded by the same court, but with passages between, independent entrances, and separate roofs. Sometimes they would form a square or quadrangle with porticos and corridors around it, plants and fountains in the midst, and a slight awning over head to protect the open courtyard from the sun or rain, the communication with the street being through a smaller courtyard and archway, called in the Gospels "a porch." In some such cluster of splendid buildings Annas and Caiaphas and others of their family would live, and the whole would be called "the high priest's palace."

In one of the large reception halls Annas waited, impatient and feverish, to know the result of the midnight expedition. He had a nervous dread of what Jesus might do when driven to bay; and dreaded lest the secret should ooze out, and the Galilean pilgrims rise in defence of their favourite Prophet, whom four days before they had escorted into the city with shouts. What if Judas should not prove true? All these disquieting thoughts chased each other like pursuing phantoms through his mind, and it was an immense relief when the clank of weapons in the court assured him of the safe return of Malchus' party, and answering voices told him that Jesus was at last safe within his power.

The prisoner was at once brought before the old man, who eagerly scrutinised his features in the flickering light of lanterns and flambeaux, casting shadows which a Rembrandt would have loved to paint. One or two intimates may have stood around him; but the main inquiry was left to himself, as he put the Master through a preliminary and informal examination, in the hope of extracting from his replies materials on which the court, which was hastily summoned for an early hour in the morning, might proceed.

On the surface the inquiry seemed fair and innocent enough. The high priest, we learn from the 19th verse, asked Jesus of his disciples and his doctrine. But

THE LAMB-SKIN HID A WOLF,

for the questions were so worded as to entangle, and to provide material on which to found the subsequent charge, which was even then being framed, that Jesus was a disturber of the public peace and a teacher of revolutionary doctrine.

First, then, about his disciples. Annas would like to be informed what this association of men meant. Why were they formed into a society? By what bond were they united? What secret instructions had they received? What hidden objects had they in view? If Jesus refused to answer these questions, might it not be made to appear that an attempt was on foot to organise a confederation throughout the entire country? If so, it would be easy to awaken the jealousy of the Roman authorities, and lead them to feel that they must take immediate steps to stamp out the plot by executing the ringleader.

And, next, as to his doctrine. Had not Jesus repeatedly spoken about the Kingdom of Heaven? What did this mean? Was He contemplating the setting up of a kingdom? Did He intend it to be understood that He was the expected Messiah, and that He meditated revolt against Rome? Was the manifestation of force, which had accompanied his recent entrance into the city, at his instigation?

Our Lord at once penetrated the design of his crafty interrogator. And in his answer He took care not to mention his disciples, speaking only of Himself. He affirmed that He had nothing to say which He had not already said a hundred times in the synagogues and the Temple, before friends and foes. He had had no secret doctrines for the initiated, but had declared all that was in his heart. Between his disciples and Himself there had been no connection other than was obvious on the surface. No meetings under cover of night, no discussions of revolutionary topics, nothing that could not bear the fullest scrutiny: "I spake openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret [that is, in the sense in which you use the word] I have said nothing. Why askest thou Me? Ask them which heard Me what I have said unto them: behold, they know what I have said."

Our Lord's reference to those who had heard Him is probably an allusion to the

ARMIES OF SPIES

whom Annas had set on his track, watching his actions, reporting his words. Was not this examination of the prisoner a confession that the close scrutiny to which He had been subjected for so long had failed to elicit aught on which a criminal charge could be based? Jesus knew that his most secret words had been tortured to yield an accusation against Him in vain. How great, then, was the hypocrisy which could feign ignorance! How evident it was that Annas was only intent on inveigling his prisoner to say something on which to base his after-accusation.

All this was implied in our Lord's noble and transparent words. We shall see that He adopted another tone when he was properly arraigned before the assembled Sanhedrim; but in this more private, injudicial, inquisitorial interview, with one scathing rebuke He tore away the cloak of assumed ignorance with which this crafty man veiled his sinister purpose, and laid his secret thoughts open to the gaze of all.

For the time Annas was silenced. He had made small headway in the informal examination of his prisoner, and he now gave it up. Whatever resentment he may have felt at our Lord's answer he carefully concealed, biding the hour when he might vent the vials of his hate without stint.

We must not suppose there was any anger in that long-suffering heart towards this judge. He was even then about to die for *him*, and to bear the guilt of the very sin He so pitilessly exposed. But surely it was the part of love to show Annas what he was, and to utter words of rebuke in which, as in a a mirror, his secret thoughts might be revealed. But if, in the moment of his humiliation, Jesus could thus search and reveal a man, what will He not do when He is

NO LONGER PRISONER, BUT JUDGE?

Oh, those awful eyes, which are as a flame of fire! Oh, those awful words, which pierce to the dividing asunder of the joints and marrow, and criticise the thoughts and intentions of the heart! What wonder that men shall at last call on the rocks to hide them from the wrath of the Lamb! Kiss the Son, lest ye perish from his presence when his wrath is kindled but a little! Blessed are they who can stand before Him without blame!

Then followed one of the grossest indignities to which our Lord was at this time subjected. On speaking thus, one of the officers, in the spirit of that despicable flunkeyism which will sacrifice all nobility and self-respect to curry the favour of a superior, smote our Lord with a rod, saying, "Answerest thou the high priest so?"

When afterwards they came around Him to mock and smite, He answered nothing; but when this first stroke was inflicted the Master said quietly, "If I have spoken what is false or unbecoming, prove that I have done so; but if you cannot, why do you strike Me? No one has the right to take the law into his own hands, much less a servant of the court."

It is impossible not to recall the mighty utterances against the resistance of wrong, spoken from the Mount, in the Messiah's manifesto: "I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Clearly our Lord did not literally do so in this instance, because he saw an opportunity of revealing to this man his true condition, and of bringing him to a better mind. Our bearing of wrong must always be determined by the state of mind of those who ill-use us. In the case of some we may best arrest them by the dignity of an unutterable patience, which will bear to the utmost without retaliation—this is to turn the other cheek. In the case of others we may best serve them by eading them calmly and quietly to take the true measure of their crime. In all cases our prime consideration should be, not what we may be suffering, nor the utter injustice which is meted out for us; but how best to save the evil-doer, who is injuring his own soul more fatally than he can possibly injure us, and who is sowing seeds of harvests of incredible torture to his own conscience in the long future which lies behind the veil of sense.

If only we could drink into the pure love of Jesus, and view all wrong and wrong-doers, not in the light of *our* personal interest, but of *their* awful condition and certain penalty; if only we could grieve over the infinite horror of a warped and devil-possessed soul, drifting like a ship on fire before the breeze, straight to the rocks; if only we could see the wrong done to our Father God and his sorrow, we should understand Chrysostom's beautiful comment on this scene: "Think on Him who said these words; on him to whom they were said; and on the reason why they were said; and, with Divine power, they will cast down all wrath that may arise within thy soul."

A Tramps Mission at Glossop has been begun by Rev. R. Howton, of the Mission Hall in that town. As a member of the local Guardians of the Poor, he found many of these nomads when visiting the casual wards. For these he has held Gospel services with encouraging results. He would be glad of some good wall texts to put up in the wards.

A Wesleyan Pastoral.

THE Annual Pastoral addressed to the Wesleyan Methodist Societies of Great Britain bears the signatures of Revs. Hugh Price Hughes, President, and Marshall Hartley, Secretary, of the Conference. In opening words on duty and opportunity the address says:—"Our vocation has not lapsed, and we are but on the threshold of a great and honourable history. Be patient and abound in hope by the power of the Holy Ghost. Our church organisation, which is a growth, and no one man's feat of ecclesiastical statesmanship, may sometimes seem complex, elaborate, burdensome. Do not despise it, for its advantages are incalculable, and the course of events will more and more tend to show that it is a providential development."

While expressing satisfaction at the nett increase in church membership reported, the Pastoral calls attention to the migratory character of the populations as adverse to the stable and neighbourly feeling which distinguished the social life of the past, and at the same time imperils the growth and well-being of many of the churches. The need of full and specific religious instruction in family life is insisted upon, so that the tens of thousands of young people may grow up into loyal and steadfast disciples of Christ. Whilst the doctrinal controversies of the present generation have not found in Wesleyan Methodism special centres of activity and disturbance, yet Methodism in common with other Churches suffers in an unhealthy

SOFTENING OF THE FIBRES OF FAITH,

this constituting one of the weaknesses of evangelical work. Men do not believe so heartily and emphatically as once, and there is a tendency to settle down in an attitude of suspense and reserve. This is ascribed to the excitement and distraction of the present day, life oscillating between the excess of business occupation and the *abandon* of amusement, leaving the mind less fit for conviction, besides narrowing the opportunity for sustained thought.

Brought face to face with the temper of restless independence which asserts itself in every realm of human life, Methodists are exhorted to have wisdom and unshrinking courage. Parents are urged to cultivate a spirit of comradeship with their children, and the old authority will come back in better and more gracious forms. The genial atmosphere of the home, not vitiated by laxity, will nourish better fruit than the wise sternness of its piety. They are further exhorted to cultivate brotherly kindness, mutual love, and good will. Those who have wealth, social standing, and culture are to welcome those in less favoured positions, who are often keenly alive to their disabilities. Ministers and people are exhorted to be one in trying to keep the spirit of caste out of the congregations, and effectually to drive it out where it is already creeping in. They are to see that the tragic contrast between Dives and Lazarus does not exist in the household of Jesus Christ.

Reference is made to the irreligion and indifference which shows little sign of disintegration and abatement. An earnest exhortation is given to be as diligent

IN TRAINING THE CHILDREN

to conscientious attendance at God's house as in drilling them in good business habits, and never to be absent personally from public worship without sufficient cause. Methodists are reminded that the acquisition of wealth is not the great end of life, and they are urged to abhor those gains which accrue through the impoverishment and degradation of others. In business and recreation alike they are to abhor all that savours of chance. The heinousness of gambling does not rise or fall with the sums of money involved. Some vices are stated to arise from the excess of legitimate and useful appetites, but gambling is a vice, root and branch, and infinitesimal degrees of it contravene alike social and spiritual laws.

Dealing with the growing sense of kinship which marks the relations of this country with the United States of America, the Pastoral remarks that the efforts of America to disburden the suffering regions of the earth of the pitiless and truculent misgovernments under which they have groaned, command warmest sympathy such as was never valued before. It claims that in fusing together the two great divisions of

THE ANGLO-SAXON RACE

the Christian Churches have played the chief part, although, like their Lord, they do not cry nor uplift their voices in the highways of international politics. The Pastoral states that the Conference has been gladdened at hearing of revived missionary enthusiasm within the Methodist churches. Reference is made to the great movements at hand in the Far East, to the dissatisfaction felt in high places with the religious systems of the past, and to the patience and reverence with which such Christian literature is placed within their reach is studied. The permanence of movements that may soon be officially initiated in Eastern empires will depend upon the extent to which the popular mind has been saturated with Christian teaching through unremunerative periods of toil. There must be timely enterprise and unflagging loyalty.

The Story of a Dream.

"Your Heavenly Father knoweth."

"DO you believe in dreams, Agnes?" Mrs. Duncan looked in surprise at her husband as he asked this question in a somewhat worried tone, strongly in contrast with his usual bright calmness of manner.

"In what way, Edward? You cannot mean do I believe in their existence?"

"No, but do you think they are sent for our guidance—should we be obedient to any directions conveyed in them?"

"I suppose that would have to be decided by sanctified common sense," Mrs. Duncan said. "But what is the case in point? You look troubled, dear."

"Not troubled, exactly, but a good deal perplexed. I woke this morning with the distinct impression of a dream, in which I had been told to take to Mr. Carr the sum of £3 17s. 6d. It is not the giving of the money that is the difficulty, for Mr. Ainslie, only last Saturday, gave me a £5 note to be used for any cases of need, and I have been praying for the right one to be brought under my notice. But in the first place I cannot think that Mr. Carr is likely to want any help of the kind; and then the amount is such a curious one; if a sum like that were needed it would probably be even money."

"No, I should never have thought of John Carr as a case for charity," Mrs. Duncan said thoughtfully, "but I suppose you will find out, Edward." "I suppose I must try," her husband said, "but it does seem rather a fool's errand. Fancy me walking into that respectable tradesman's shop and saying, 'Mr. Carr, do you want £3 17s. 6d.?' However, I will walk round that way after tea; I shall have no time until then." Accordingly, about seven o'clock, the good town missionary entered a small but well-stocked and well-kept grocer's shop in the neighbourhood of Edgware-road, and asked for Mr. Carr. Mrs. Carr was behind the counter, and said that her husband had gone to Croydon on business, but she volunteered no further information, and though Mr. Duncan remained a little while, asking friendly questions about their family and their health, he had to leave at length without gaining any clue to his difficulty. But in the morning clearer light came, and Mr. Duncan announced his intention of "just looking in at Carr's." "The fact is," he added, "I have had a very uneasy night, and I cannot rest until I have satisfied myself by further inquiry."

Mr. Carr was in the shop, looking unmistakably careworn, and Mr. Duncan decided on a straight course. "Mr. Carr," he said, "you must excuse me taking a great liberty in asking a rather strange question, but—are you

IN WANT OF A LITTLE MONEY?"

The tradesman's face paled visibly as a strong emotion swept over it, and he pressed his hand heavily on the counter to steady himself. "How could you know?" he asked tremulously. "I thought it was a secret from everyone but my wife; but now that you have asked I must tell you. I never was in such straits before. Things have been very difficult in business lately, and I never had such trouble in getting in my accounts because of this strike, and yet I cannot see the women and children starve, and I have gone on giving credit, I fear a little unwisely, and my book debts are heavier than they have ever been since I commenced business. I had a large payment to make on Saturday, and it cleared me out, and another comes due to-day, and I cannot make up the amount. I went to Croydon last night, quite expecting to get money enough then; but no one could pay, and I have just been counting up what is in the till, and I am £4 short, and the bill must be met at noon."

"Four pounds," repeated the good missionary, in some perplexity, unable to reconcile the discrepancy between the sum he had been instructed in his dream to pay and the amount required.

Mrs. Carr came forward eagerly. "But, James, there is the children's money." Her husband's face brightened, "Yes, I ought not to forget that. Last night when I came from Croydon my wife and I were very downhearted, we were not used to trouble of this kind, for we have always been able to pay our way and a little to spare, and we both of us dread debt as something so very disgraceful to a Christian. When we talked together we did think that our Heavenly Father, who has bid us 'owe no man anything,' would help us in our difficulty, for He knows we have never been extravagant in spending; so we agreed between ourselves that we would just take this trouble to Him; and as it was the time for family prayer, before the children went to bed, I prayed first and then my wife, and we felt such a lifting of the burden as though the Lord had really taken it off our hearts. The bairns had never heard us pray like that before, and it seemed to puzzle them, and they were whispering together in a corner. Then they ran upstairs, and presently came scampering down again with their money boxes and emptied them out on the table beside me. Little Jessie climbed on to my knee and said, in her pretty lisping way, 'That's to help Jesus to give 'oo money, dad.' She had tenpence in her box and Walter one-and-eightpence, and I had to promise I would use it; so that left three pounds seventeen shillings and sixpence for me to raise."

The cloud lifted from the good man's face as he talked of his children, but it came back again as he added, "How it is to be done I cannot tell. I have been saying to myself all the morning that it is in the Lord's hands; but the time is getting on, and we cannot expect miracles." It seemed to the missionary that he had never before been brought so near to the wonder-working hand of God. "He has ravens still!" he could but reverently exclaim; and as Mr. and Mrs. Carr listened and looked on in astonishment he proceeded to count out the exact sum, and to explain how he had been bidden to bring it from the loving Father to his needy child.

M. C. F.

[7691]

OUR DAILY HOMILY.

SUNDAY, September 4.

"*After the power of an indissoluble life.*" —Heb. vii. 16 (R.V. *marg.*).

THIS chapter is a veritable Psalm of Life. It overflows with the message of the Easter morning. Throughout its verses it is witnessed that He liveth, that He ever liveth, that He liveth after the power of an indissoluble life.

Remember, all that was done to dissolve and loose it. Satan spoke to his chief captains, Sepulchre and Corruption, and bade them hold his prisoner fast. The Sanhedrim affixed their seal, set the watch, and made the grave as secure as possible. Was all in vain. His body could not see corruption. His life defied death.

And, what is more, that life may be communicated to us by the Holy Spirit. It is not only true that He ever liveth, but also that because He lives, and as He lives, we shall live also. In the first creation God breathed into Adam the breath of his life, and he became a living soul; but in the second creation Christ breathes into us the spirit of his life, and our spirit is filled with a property which it had not previously, and in which the sons of men have no share. "The first man, Adam, was a living soul, but the Second Adam is a life-giving spirit." "He that is joined to the Lord is one spirit." See to it that you deny your own life, in deeper and ever deeper depths, that his life may become ever more regnant within you.

MONDAY, September 5.

"*In that He saith, A new covenant, He hath made the first old.*"—Heb. viii. 13.

There had been a manifest decay and vanishing away of the first Tabernacle or Temple with its rites and services. At the time when these words were written there were evident symptoms of the approaching collapse of the whole system of which pious Jews had been wont to boast. But the Holy Spirit reassures their failing hearts.

Those who believe in Christ are still in covenant relationship with God. A new covenant has been set up, which indeed is as old as the everlasting hills. It is the covenant of love; the covenant which says very little of what man does, and much of the I WILLS of Jehovah; a covenant which was entered into between God and his Son, standing as Mediator; a covenant which has been sealed with priceless blood.

The provisions of that covenant are enumerated in the foregoing verses: that God will engrave his law on mind and heart, and take us to be his people and be our God, and remember our sins no more. As the decay of the symbols of the Old Testament indicated that it was vanishing, so the ever-fresh beauty of the supper of our Lord, maintained as in the first church, witnessed to the permanence of the New Testament.

TUESDAY, September 6.

"*Unto them that look for Him shall He appear.*" Heb. ix. 28.

There is an evident parallel intended between the first and second Advent, and especially in the manner of looking for it. At the first Advent there were many who were definitely looking for and hastening to that day. Simeon was waiting for the consolation of Israel, and Anna spoke of the infant Lord to those who were expecting redemption in Israel. To look for the consolation and to look for the redemption were the two articles in that early creed. And presently this quiet, patient waiting broke out into the rapturous song of the *Nunc Dimittis*.

It has been truly remarked that this eager looking for the Advent has always been the mark of the living Church. "Ye turned," said the Apostle, "unto God from idols...to wait for his Son from Heaven." And again he said, "A crown of righteousness which the Lord, the righteous Judge, shall give unto me in that day; and not to me only, but to all them that love his appearing." And remember the distinction the Master made between the virgins that watched and those that slept. "Blessed are those servants whom their Lord, when He cometh, shall find watching."

As it was with the first advent it shall be with the second. The Son of God will come at a time and in a manner for which men are not prepared; and only the elect, who may have been contemned and despised by the world at large, will discern Him, and go forth to meet Him in the air.

WEDNESDAY, September 7.

"*He taketh away the first, that He may establish the second.*"—Heb. x. 9.

The meaning of this is clear. In the old covenant the stress was laid on the outward rite, but in the new covenant for burnt-offerings and sacrifices for sin are substituted first, the entire devotion and consecration of the blessed Lord to his Father's will, and next, ours in Him.

It is very noticeable that by the offering of the cross, in which the Saviour's yielded will culminated, we are said to have been sanctified, consecrated, or set apart *once for all* (*ver.* 10). The thought there is, evidently, that our Saviour's death has implicated us for evermore, and that his Church, whom He represented in that supreme act, is for ever pledged to be dead unto the world and sin.

Every time our will is brought into more perfect union with the will of God a further step is taken towards that glorious elevation to which Jesus bore us in the death of the cross.

And if you would have an incentive to this, remember how Jesus promised that all who would do the will of God should be reckoned members of the holy family (Matt. xii. 46-50). See to it that you are not only within the holy circle of the will of God, but that you are near the golden centre where Jesus is seated.

THURSDAY, September 8.

"*They without us should not be made perfect.*" Heb. xi. 40.

This chapter proves that the saints of all ages are essentially one. There is a link which unites them, a thrill which passes from hand to hand around the circle. One theme for many voices, one attitude for many faces, one inspiration for many hearts. The saints that lived before the Advent and those that have lived since are one in their faith in the living God, making the unseen visible, the distant near, and seeing the eternal through the transient and ephemeral.

And now heaven waits. Its joys are not complete, its rapture not full. The blessed are blessed, but there is yet a margin between what they are and what they will be—between what they enjoy and what they may enjoy. The choir is not full, and the anthem cannot be fully rendered till our voices blend in it. There is a pause, a halt, an expectancy, an incompleteness, till *we* come. Your dear ones want you to be there. They have not gone far into the heart of God's bliss, but are lingering near the gate till you have joined them.

From Switzerland your friends write you to say it is perfectly beautiful, but "it will be better when you join us; we are reserving the best excursions till you arrive; we are incomplete without you; make haste." It is thus that the blessed await us. And when the whole family is gathered there will be a perfecting indeed, from which no element shall be wanting.

FRIDAY, September 9.

"*Ye are come unto Mount Sion.*"—Heb. xii. 22

These poor Hebrew Christians, outcast from their Temple, and soon to see their beloved city vanish from the earth, were sore at heart. What a contrast was presented by the bare room in which they celebrated the simple supper and the splendid Temple with its magnificent rites! What a tiny rill their hymns were, compared with the mighty torrent of Temple psalmody! What a handful of worshippers compared with the multitudes that congregated from all the world! Sometimes it seemed as though the contrast were unbearable.

Then, said the Holy Ghost, lift up your eyes and see. Ye are not the lonely, isolated handful ye suppose. Every time you offer your prayer and sing your hymns ye are joining with the spirits of the perfected just, with numberless holy angels, and with vast multitudes in heaven and on earth who are ever adoring Christ—myriads of happy and holy spirits; and those surely are specially near whom you "have loved long since and lost awhile."

What special blessing these thoughts will bring to the bedridden, who for many years have not entered the courts of God's house, to the aged, and lonely, and exiled! We never worship God alone. As soon as we begin to pray we say, *Our* Father which art in heaven, forgive *our* sins, give us *our* daily bread.

SATURDAY, September 10.

"*Make you perfect in every good work to his will.*"—Heb. xiii. 21.

To perfect is to adjust, to put in joint, to articulate us with the living Saviour. It may be described as a surgical operation. Too many of those who are in the Body of Christ are not in living articulate union with Him. Hence the writer asks that we may be properly jointed with Christ.

The agent of this process — The God of Peace. Let us not be afraid of Him, as though He must use some terrible anguish, some heart-rending grief. He will not shrink from this, if all other methods fail; but He prefers to achieve his purpose by gentle, tender, peaceful means.

The guarantee that He will perform this process.—He brought again from the dead the Lord Jesus, that Great Shepherd of the sheep, and surely the power which achieved that bringing again is capable of any demand that may be made on it. Will He do so much for the Shepherd, and neglect the flock? Will He give Him the victory, and forsake those for whom He won it? In bringing the Shepherd did He not pledge Himself by the most solemn sanctions to do all that needed doing for the weakest of his sheep?

The object of this process.—Whatever is well pleasing in his sight will be readily fulfilled in and through our yielded natures. When the helmsman is right with the captain the boat will naturally take the course that the captain selects.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

The Holy Spirit.

DEAR SIR,—Your correspondent "Observer," of Glasgow, in The Christian of June 23, says: "The great majority of professing Christians are much in darkness regarding the place and work of the Third Person in the Divine government." The statement is sadly true on this side of the Atlantic as well as on yours. The late C. H. Spurgeon once wrote: "'I believe in the Holy Ghost.' This is one of the articles of the creed, but it is scarcely believed among professors so as to be acted upon." A prominent Evangelical preacher and author in the United States has thus expressed himself: "There is no phase of our common faith regarding which there is such vagueness, such uncertainty, such indefiniteness, as that relating to the Holy Ghost...we fail somehow to apprehend the real nature of the Spirit, or rightly to appreciate his place and functions in the economy of grace." Is it not passing strange that He who came to terminate doubt and uncertainty for ever should Himself be surrounded with a haze of vagueness and uncertainty? And when the facts concerning Him are duly considered the wonder will increase. What are those facts?

1. Jesus Christ, who came to reveal the mind of Jehovah and to accomplish his will for the benefit of man, declared that the Holy Spirit was to be the supreme and exclusive convicter (John xvi. 8, R.V.), teacher (xiv. 26), revealer (xv. 26, xvi. 14, 15), and guide unto all truth (xvi. 13), during all of the time when He Himself would be absent from the world. He was to be supreme in all those relations to the believer, because He is as really Divine as the Son is who spake of Him. He was to be completely sufficient, because his indwelling supplies every real need of the soul. Thoughtfully read and group together the promises concerning the Spirit above mentioned, contained as they are in Christ's last discourse, and the complete sufficiency of the Spirit's indwelling will be seen without fail. The wording of those promises shows that the Spirit is to have no rival or co-ordinate, and as He is God He needs no assistant.

2. The Book of Acts plainly shows that the first believers accepted the Holy Spirit as supreme, Divine, and sufficient, and having received Him they obeyed Him promptly and implicitly. And in that history there is no hint of any giving way or flinching from that attitude of obedience to his exclusive authority. His indwelling was known to be a universal privilege (Acts v. 32, vi. 3).

3. When the splendid intellect of Paul had resolved the facts above mentioned as well as those of the incarnation and career of Jesus Christ into somewhat of a system, and he gave the believers at Rome the benefit of his thinking in his great theological epistle, he definitely asserts in Romans viii. that Christian living is a life entirely dominated by the indwelling Holy Spirit; that living in the Spirit is the only legitimate Christian living, and that all other kind of living is living after the flesh, which

RESULTS IN SPIRITUAL DEATH.

Throughout the first seventeen verses of that chapter these truths are asserted and reiterated with decisive and emphatic expression. The promises of Christ concerning the Spirit, the attitude of the original churches toward Him, and the theology of Paul on Christian living agree together as a triple testimony to the right of the indwelling Spirit of God to the entire control of the believer's life. In those days there was no haze or ambiguity as to the true place of the Third Person in the economy of salvation or the production of holiness.

4. But in process of time there came to be a falling away from the plane of Pentecostal completeness in the case of the Galatians, to whom Paul says (Gal. i. 6): "I marvel that ye are so quickly removed, from Him that called you in the grace of Christ, unto a different Gospel." What was that different Gospel? He challenges them in chap. iii. 3, on this wise, "Having begun in the Spirit, are ye now perfected in the flesh?" All believers in that age began most definitely and professedly in the Spirit (1 Cor. xii., xiii.), and the growing subserviency of the Galatians to the flesh was evidenced by what is stated in Gal. iv. 10, "Ye observe days, and months, and seasons, and years." So utterly wrong was all that in Paul's estimation, that in chapter v. 4 he says, "Ye are fallen away from grace." In the first epistle to the Corinthians, also, we find Paul rebuking that church on account of certain moral lapses which were showing themselves among them, and warning against the hunger for "signs" which the Jew showed, as well as the trust in philosopy which was so characteristic of the Greek. As a cure for these moral failures, and as a preservative against being led away by those falsities, he insists on the fact that "your body is a temple of the Holy Ghost which is in you," and "we received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God." And the remedy for the backsliding of the Galatians is, "Walk by the Spirit, and ye shall not fulfil the lusts of the flesh."

The first falling away from the normal state of Christian life which was inaugurated at Pentecost and Samaria and Cæsarea resulted from a failure in loyalty to the Holy Ghost. The decline, which appears to have made its first appearances in Corinth and Galatia, seems to have spread gradually throughout all the churches. Human authority in the government of the Church took the throne rightfully belonging to the Holy Spirit, and man-made dogmas took the place of the Spirit as teacher, revealer, and guide. Sacerdotalism and systematic theology became the prevailing force in the Church visible everywhere. And from that backsliding there has not yet come any general recovery. That accounts for the fact that "the great majority of professing Christians of to-day are much in darkness regarding the place and work of the Third Person in the Divine government."

Toronto. B. SHERLOCK.

[Will "An Old Disciple" (Aug. 11) oblige us with his address?—ED.]

Canon Bell on "Confession."

IN a letter to *The Times* (which is daily publishing a voluminous correspondence on the subject) Canon Bell, late of Cheltenham, says:—"The letters which have appeared in *The Times* on the subject of confession, and the value it may have in certain cases when the conscience is troubled by some weighty matter, seem hardly to touch the heart of the matter now so earnestly and so widely discussed. The opening of the mind and its sorrows to a learned minister of God's word, or to a judicious friend, is a most natural thing, and may be of great service to a disturbed conscience. But I imagine this is not the question now under discussion, but rather what is known as 'Auricular Confession and Priestly Absolution' as practised in the Church of Rome, and which have been introduced into the Church of England. In the case of each confession the Church requires from the penitent a full confession, and the priest seated on the judgment seat claims to be the searcher of hearts, the bestower of pardon, and the awarder of penalties. It is a system in which the priest sits in the temple of God, showing himself that he is God, and is wholly unscriptural, the source of many evils—moral, social, and political—alike hostile to the law of God and the welfare of man.

"This system by which the priest is bound to rack the soul with questions, to search into, to probe, to inquire into the secrets of the heart, and draw thence its sins, has often proved morally fatal to the confessor, as well as to the penitent who kneels before him in the confessional box and pours out his or her sins in his ear. It is this system from which we recoil; it is this system against which we protest; and it is this system against which the Church of England protested at the Reformation, and which has no place in the Book of Common Prayer. She does not enjoin auricular confession, nor does she hold that theory of absolution which gives to man the authority of God.

"Let us ever remember that the Prayer Book of the Church of England is a reformed Prayer Book, and that by the omission from her formularies of the practice of auricular confession and priestly absolution she condemned them; and as we would retain the peace and purity of our families let us hold fast the truth that between the sinner and his God there stands no man save one—the Man Christ Jesus."

The Ritualistic Conspiracy.

SIR,—One thing Mr. Kensit has done, which no one before him has accomplished, and for which the Protestants of England have reason to be devoutly thankful! He has roused the whole nation to the fact that Romanism is rampant in the Church of England, and that the clergy, supported by the weak remonstrance and often patronage of the bishops, are now bold to assert their rights to all the practices of the Roman Catholic religion, of which they avow they were wrongfully deprived at the Reformation. That there are some Evangelical clergy left in the Church of England I am fully aware, but of what use are they in the conflict which is now upon us?

They must know that the Catholic world is centring its thought upon the conversion of our beloved country to Romanism, sparing neither money nor influence for the purpose—insinuating its priests into the very ranks of the English Church, and getting those who have sworn allegiance thereto to break their solemn vows by reordination through a Papal channel. These things are transpiring before the eyes of the Evangelical party of the Established Church, and they make no sign. Hopeless of any help in that direction, I turn with confidence to the ministers of the Free Churches, and as a Protestant, lover of my country and my Bible, I pray them to come to our aid. If they will lead us, we will follow, and we may yet win the day against the advancing hosts. With Dr. Horton, I believe that the perversion of England is not impossible, and that "within another generation we may see the country that we love brought to the condition of Italy or Spain." Could a

GREATER DISASTER BEFALL OUR NATION?

Surely, as Protestants, we have not lost our esteem for the honoured name we bear; we have not forgotten how we came by the grand heritage which has been handed down to us by our forefathers, who fought and bled and died to acquire it.

Rome has not changed her nature or her creed, though she has modified her methods to meet the times. Her boast is that the "One Holy Catholic Church," as she styles herself—as if there were no other—"never changes." If she cannot force us into her communion, as in former days, by threats of the rack, the thumbscrew, the inquisition, and the State, she will endeavour to seduce us by milder and more modern means. She still asserts that the Pope is the Vicegerent of God and the Vicar of Christ. Her utterances are still said to be infallible. She would rob Protestant England of her Bible, for she declares that "the most pernicious of all sects is the Protestant Bible Society." She would drive our wives and daughters into the hated confessional, prevent our approach to God and our Saviour except through a fallible priest, teach us and our children to kiss and adore a bit of wood in the shape of a cross, and bow down in idolatrous worship before a piece of biscuit.

To the ministers of the Free Churches, then, I appeal. Let your voices be heard throughout our land in opposition to the sacerdotalism and idolatry which are gaining strength every day. Let no craven silence seal your lips, no criminal apathy paralyse your action; be brave and valiant for the truth, or the nemesis of neglected duty will assuredly overtake you.

For if man before his duty with a listless spirit stands,
Ere long the Great Avenger takes the work from out his hands.

—Yours faithfully. A PROTESTANT.

Irish Street Preaching.—The advocates of open-air preaching claim that it has now succeeded in overcoming opposition everywhere except in Sligo. There the forces of mob, priest, local Protestant opinion, and constitutional executive authority are all combined against the preachers. We have never been able to understand on what sane principle people refuse to a man who is anxious only to preach the Gospel the same liberty of speech they claim in politics for themselves. If anyone does not want to hear him, the world is big enough for them to get out of earshot. It is a bad case that requires to be supported by brickbats and rotten eggs. It is too late in the day for anyone's religion to be protected or promoted by that sort of argument.—*Christian Irishman.*

FROM OTHER LANDS.

A Great Opportunity in China.

ALL over China there is an increasing thirst after enlightenment from Christian sources. No doubt the knowledge that the Emperor and the Empress Dowager have lately been reading the New Testament, and that the Emperor lately sent for other Christian books, has caused readers in all ranks of life to desire to look into the same books. However various may have been the causes leading up to it, the fact remains that Bible societies and the Christian Literature Society report a great increase in their sales in many parts of the empire. Not only so, the native printing establishments have been reprinting wholesale very many of the publications of the Christian Literature Society, and in some instances popularising them by putting them into the ordinary colloquial.

While we rejoice in this further diffusion of Christian literature, it does not add anything to the funds of our society to enable it to overtake its great aim, namely, the Christian enlightenment of the *students* meeting at the chief examination centres. Someone lately truly said that "these students form the Gibraltar of China"—gain them, then all China is gained, for with them is the thought and intellect that are to guide the China of the future. If these were gained over to Christianity, the native church would soon be self-supporting and self-disseminating, though, for many years to come, missionaries will be required to guide and inspire the native leaders, and assist more especially in educational work throughout the empire. But, alas! we have only been able to reach about twenty out of the 200 great examination centres. The result has, nearly in every case of the twenty, been a movement in favour of Protestant Christianity. Had we but funds to reach them all we have every reason to believe that the whole empire would soon be turning to a pure Christianity as its only hope.

Roman Catholics are busy, Greek Church missionaries are on the increase. Three years hence, when the Russian railway is completed, Russia will have great influence all over the north of China. Now, therefore, *during these three years*, Protestants should bestir themselves, and "come to the help of the Lord against the mighty" if China is to have a pure Christian faith. It is confessed on all hands that one of the methods most urgently needed and most rapid in its results is the dissemination of effective Christian literature.

The Governor and Chancellor of Education and some of the gentry in the province of Hunan, *the* most anti-Christian province in the empire, have repeatedly expressed their indebtedness to the publications of the Christian Literature Society for setting them right in regard to Christianity and Christian civilisation. And it is important to bear in mind that a province in China is, in size, equal to an average European kingdom.

Many other instances could be given of very anti-Christian districts turning completely round to favour Christianity in consequence of the leading men having got possession of some of the C.L.S. literature. Some missionaries far in the interior report that new stations, even in hostile regions, can be opened in perfect peace if only the books of our society (called in China "the Society for the Diffusion of Christian and General Literature") are promised to be on sale.

One of the Chinese secretaries of the society has lately become an earnest inquirer, moved thereto, he confesses, by the truths he had been writing at the dictation of Mr. Richard, the society's general secretary in Shanghai.

The higher-class girls' school, opened lately by Chinese of rank in Shanghai, is the beginning of a new era for China. Its appointments are much after the style of our better class Mission girls' schools. There are sixteen pupils, all with unbound feet; the matron is a Christian; the teacher of English is a Christian young woman from a Mission school; missionary ladies are also helping by teaching certain subjects.

Mr. W. H. D. Rouse, 4, Bilton-road, Rugby, will answer correspondents, or they may write directly to me,

TIMOTHY RICHARD.

380, *Honan-road, Shanghai.*

Prayer for China.

AN APPEAL FROM CHINESE CHRISTIANS.

THE members of the Presbyterian Synod in North China send greetings to the Christian brethren in all lands, and earnestly ask their prayers on behalf of China in her present troubles. The harmony between China and Western nations is now broken, offences arise on every hand, the important places on the seaboard are now all guarded by Western Powers, military operations are stirring up enmity that may any day result in bloodshed. Whether this is the will of heaven or whether it comes only from the designs of men it is impossible to say, but how can we who are citizens of China and members of the Church of Christ look without concern on what is passing? We embrace this opportunity afforded by the meeting of Synod to send a letter to Christians of other nations to ask them to pray for us.

Although of different nationalities, we all have one God, one Spirit, one faith, one baptism, and we are one body in Christ. If one member is wounded the whole body suffers. Moreover the missionaries in China are Christian scholars from the West, whose support, together with the means for carrying on their work in schools and hospitals, is raised by contributions from Western lands. When we Chinese have been without bread Christian people have fed us with heavenly supplies, when we were without a wedding garment they bought us a robe of righteousness, when we were dead in sin we were begotten again through the Word they preached. From all this we assume that as the Western Christians give their money for China, so their minds are directed to China, and that they cannot but be concerned on account of the

DANGERS NOW BESETTING THE EMPIRE.

The special things for which the Synod asks prayer are the following:

1. We ask prayer for the Emperor and his high officers. Desiring to promote Western learning, the Emperor has made new regulations for the purpose. He has also lately sought and examined many new books, of which not a few are of a religious character. These things may possibly prove the beginning of faith, and may bring a blessing to China. Ask God to give the Emperor a clear understanding and a full knowledge of the facts, that he may perceive that the prosperity of the country depends not only on the spread of Western learning and the training of men of ability, but still more on the diffusion of Divine truth and the renovation of men's hearts. So may Sovereign and people, high and low, be all of one mind.

2. We ask prayer for the literary examiners and for all schools where Western learning is held in esteem. Since the new regulations were promulgated every province has desired to establish schools for the training of educated men. Already there are a number of prosperous schools of this kind, and we fervently hope that the official examiners throwing away their old prejudices (*i.e.*, against Western learning) will honestly select really able men, and that means may be found of bringing every district and county into harmony with the new policy.

3. We ask prayer for the people at large that they may put away the old and accept the new, that the Imperial will may at once prevail, and that there may be no disorder in any part of the land.

4. We ask prayer for the church in China, that in view of the suspicions and unrest existing in the minds of the people, the Christians may be more zealous and persevering in prayer, that they may be scrupulously careful not to presume on their position to insult others or to make any occasion of trouble, and that if involved in trouble caused by others they may be patient and avoid giving offence.

5. We ask prayer for all the several nations, that their intercourse with China may be in harmony with truth and right, and at the specified time they may return the territory they have leased, and that none may entertain the design of dividing China out or swallowing her up, and that they may be at peace among themselves, united as one family and entertaining no warlike designs.

Although our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail and that God will care for us. When Abraham prayed for Sodom, God heard him, saying, "If there be ten righteous I will not destroy it." We trust that amongst the eighty or ninety thousand professing Christians in the various churches in China there may be more than ten righteous men. If believers in the East and West will all unite in sincere prayer, why should we doubt that God will hear?

Signed on behalf of the Synod,

TSO LI WEN.
CHANG FENG NIEN.
JOHN WHERRY, Moderator.

Children in Canada.

WRITING from Canada on the eve of her return voyage, Mrs. Birt, of the Sheltering Homes, Myrtle Street, Liverpool, writes:—

"Our boys and girls have met with a good welcome this year from Canadians, and have all been comfortably and suitably located with respectable families. This means that they have secured, first and foremost, a good home, with all the advantages of such, washing, mending, attending Sunday-school and church with members of the family, and clothing (or, when old enough, paid wages, out of which their clothes are bought), and the habit of making deposits in the Post Office Savings Bank taught.

"Many of our boys and girls, who have been steady, good workers, are in the happy position of having a little bank book of their own, with a nest-egg to help them on in the future, which I am sure they would never have saved in England. The good home with 'all found' enables the wages to be prudently taken care of.

"In visiting those placed out in former years we find great cause for encouragement. One boy, who has a capital saddler's business, took a trip to England, and would have fetched out his mother had she been willing to go.

"Two brothers were found, one working a farm, the other a cheese factory; they had brought out their mother and stepfather, with several children, who were working with them on the farm. Several girls who are school teachers were seen, one of whom has saved money enough to take a course at M'Gill Normal School this winter. Her adopted father left her a sum of money when he died, which has assisted her to get an education. The school was never so successful as when she had charge of it. Many are marrying and forming comfortable little homes. Some, of course, develop self-will and other faults, and move from situation to situation, like the rolling stone gathering no moss. But the vast majority are being gradually absorbed into the ranks of loyal Canadians, with property or money saved in the bank.

"Just when our poor boys and girls leave school is the time of danger in Liverpool. A few weeks of street life, idling about with more depraved companions, go far to undo the good of years of teaching, and if the father or mother dies the ordinary control and comfort of home is broken up. This is the time when boys and girls need a helping hand to put before them a way of life where they can rise to be a help to others of the family, while the younger orphans can find loving homes in Canada, where they may forget their sorrows, and be cherished as children of the home as never before.

"The committee of the Sheltering Home will be very grateful to friends who will again help them in this work among the poor and needy boys and girls."

The Bombay Y.W.C.A. is to have a building of its own. A cable has been received pledging £2000 toward the object, with promise of more. The work in the city in the various branches of the Y.W.C.A. seems to be in a flourishing condition. Miss Hill, who has given up her travelling work, will act as general secretary in Bombay until new workers are sent out from home.—*Bombay Guardian.*

Work in South America.

THE missionaries who have gone forth into South America under Señor Emilio Olsson, of the Christian and Missionary Alliance, New York, are sending home accounts of their labours. Mr. H. S. Ridings (31, Carson-road, Dulwich, S.E.), hon. secretary of the London committee, sends us the following extracts from recent letters:—

CITY OF LA PLATA.

We lost no time in getting our large front room in shape for meetings. We have a full house every Sunday morning. Also, at night the families, both high and low, of the neighbourhood come to hear us tell of Jesus; and we have a meeting in mid-week, very well attended. Our work here, in Argentina, as in other parts of South America, is emerging from the state of uncertainty which usually accompanies a beginning, and is assuming definite shape. It is growing, *we* know not how, only that God has it in hand.

CHILI.

The Lord has been blessing the work among the Chili people and Germans, so that we can at this early period rejoice in having fifty German converts and thirty baptized Chilenos. The missionary spirit exists amongst the converts, and they hasten to do all in their power to spread the blessed Gospel over this land.

PERU.

God has opened up such a wonderful field for us here. Every day I am more convinced of the leadings of God. This land is the very Garden of Eden in the hands of the enemy. Just three days' ride from here are wild Indians (Chunchus). I am now in the very heart of the mighty Andes, over 225 miles from the nearest mission, surrounded by about 50,000 Quichua Indians, a bright but downtrodden race, kept in ignorance by licentious priests. Surely Peru is white for harvest.

BOLIVIA.

There are plenty of Spanish-speaking natives here who can speak both the Quichua and Aymara dialects of the Indians, and who, when converted, can work among them. Since being in Bolivia I have sold Bibles, distributed tracts, witnessed for the Lord, studied Spanish, and had the joy of the Lord. Everyone has his pick at the poor Indian. Centuries of oppression have developed in him cunning, deceit, etc., in dealing with his masters. He is a petty thief and a cheat; on the other hand, he is industrious, frugal, and to one who treats him well very faithful. The Roman Catholic religion never interferes with the Indian feasts and their semi-savage or heathen practices, and the outward ceremonies and rites of the Church suit them exactly.

ECUADOR.

The Lord has sent me two natives of Ecuador who went to Chili four or five years ago, and there heard of Jesus and were converted. They are here now, and want to take the good news to their kindred away in the interior, and after much prayer the Lord has laid it on my heart to send them. Reading and distributing the Word has brought me in contact with hundreds of people. One day I met a young Peruvian, and the Lord used me to lead him into the light. I have attended three of their religious feasts (which are surely abomination unto the Lord), and have spoken to many people at these feasts, which generally last a week. One dear man from the interior sat down with me while I read to him about Jesus and his love, and the blessed Spirit made it plain to him. He accepted Jesus as his true Saviour, and invited us to go into the interior to tell his family about Jesus.

VENEZUELA.

The Lord has certainly been blessing our work, and encouraging us. With our helper, and a good package of Bibles and Scripture portions, we have visited all the towns and villages round about Caracas. He has thoroughly worked the capital, and we have followed up his house-to-house visitation. A few weeks ago a native brother went three days' journey into the interior, and witnessed for the Lord in an important town. The result was that about a dozen people requested that the Gospel might be preached to them. Our native helper has gone to them, and expects to establish a permanent work.

A Manly Christian Life.

THE LATE MR. WILLIAM WILCOCKS,
SOLICITOR AND SUNDAY-SCHOOL SUPERINTENDENT.

AS a rule we devote this page to reflections on the life of some well-known public or quasi-public character whose writings and works are known to the Christian world, and whose sphere of influence is unrestricted by purely local considerations. Equally useful lessons, however, may sometimes be learned by the contemplation of a life which, whilst it cannot be described as public, is nevertheless one which will appeal to the reader, and from which some inspiration may be derived. It affords an illustration of the fact that it is possible in business life to carry out the principles of Christian life so as to make Christianity attractive. Religion is sometimes introduced into City life in such a way as to be merely a cloak to cover questionable proceedings.

Born in a remote village in Devonshire, Mr. Wilcocks came to London thirty-two years ago to fill the position of junior clerk in a City firm of solicitors. After twelve years' service, he was presented by the firm with his articles—a thing of very rare occurrence. Admitted as a solicitor in 1882, he was rewarded for his faithful services by being received into partnership last year. He lived but one year to enjoy the fruits of his faithfulness, but in dying he left behind him the memories of a noble, manly, Christian life. No one ever came into contact with him without feeling they were in the presence of a God-fearing, God-loving, God-serving man. Not that he was accustomed to obtrude such matters on those whom he met in business. Yet no one ever went away with the slightest doubt as to his Christianity. He lived that which he believed, and was not ashamed of it.



From photograph by Mr. F. T. Palmer, 82, George-street, Croydon.

Of the thirty-two years of his London life, he was for twenty-two connected with Dr. Spurgeon's Sunday-school at West Croydon, first as teacher, then as superintendent, and lately as vice-president. So long a connection with one school is not very common in itself, but when we mention that the school contained nearly seventy classes and numbered nearly a thousand scholars it will be seen that the duties he undertook were of no mean order. During those years a fresh generation occupied the classes, and, notwithstanding the number of scholars, there were very few whom, when speaking to them individually, he did not address by their Christian names. Many of the teachers and scholars who were once under him are now in foreign lands, yet in the midst of his business and school work he found time to correspond with not a few of them. He was universally looked up to by the teachers as a sound adviser, and by the scholars as a true friend.

As representing the church on the council of the free churches in the district, his great experience in church and general matters was much valued. With many success in business means less time to devote to church and school work, but with him the greater his successes the more was the energy exhibited; and the greater the responsibility thrown upon him in his profession the more mature grew his influence amongst teachers and scholars. His business life and school life went hand in hand—one was the reflex of the other, and this is probably the secret of his great influence in both.

Dr. Spurgeon, in his funeral sermon, remarked that he never liked to see erected over the grave of a Christian man the representation of a column broken by the artist's hammer, as if to indicate that the life had been snapped off short. The Christian life is never cut short; it is always ended. God knows when it has reached its ripest stage, when its influence will be greatest and its memory freshest. Mr. Wilcocks was thus allowed to reach the height of his ambition in order to exhibit the truth of the fact that in order to succeed in matters temporal it is not necessary to recede in matters spiritual.

It is seldom that so representative a body of mourners is brought together as was the case at his funeral. Amongst them were the senior member of his firm, his office colleagues, his fellow-deacons, most of the teachers of the school, and a considerable number of the scholars; whilst at the grave were gathered, in addition to these, members of the Bar, of his own profession, and clients. This expression of respect was well earned, and one of the floral tokens was unique, being subscribed for by no less than 971 Sunday-school scholars, and this notwithstanding that no Sunday intervened between his death and burial when public announcement could be made to the scholars.

There are many lessons to be learned from such a life as this, and we would do well to pause and consider them; especially as in these days business cares become more and more absorbing, and the rush to obtain wealth and position is likely to obliterate from the character those attributes by which a follower of the Master is or should be known to the world. It is a pleasing duty to call attention to one whose dominant purpose in life was to live up to the principles which he professed. The greatest encomium that can be passed upon any man is that he was as a servant sincere, as an employer exceptional, because of his consistent Christian character.

The Plague is increasing at Bombay. It has carried off Dr. Elizabeth Phillips. During Sunday and Monday last there were fifty-nine deaths. Several Europeans have been attacked.

The Northfield Conference.

We continue our notes of the Conference proceedings as published in American contemporaries.

THE SERVICE OF PRAISE.

Singing takes a very prominent part in the services of the Conference. Mr. Moody believes that singing is just as important as preaching, and frequently refers to letters that he has received from people who have been to Northfield, and have received blessing from the singing. He has good leaders about him—Mr. Ira D. Sankey, whose name is always thought of when Mr. Moody's great work is mentioned; Mr. G. C. Stebbins, who has been associated with him in evangelistic work for a number of years; and Prof. D. B. Towner, of the Chicago Bible Institute, who leads the singing each summer during the young men's college conference. Another leader who does not very often take active part in the Conference and yet indirectly has had much to do with making the singing what it is, is Prof. A. J. Philip, who instructs in singing at Northfield Seminary and Mount Hermon. The Mount Hermon quartet and the Estey chorus of the seminary have by their excellent singing brought fresh laurels to the two schools.

In addition to their usual morning service, on Monday, August 9, the English preachers held an extra meeting in the afternoon, when they met those who wished to ask special questions. A good many people who followed the sermons closely found it difficult to square the teaching regarding the "Life More Abundant," or "The Overcoming Life," with their own experiences, and instead of dealing with each inquirer separately they met them all together and answered written questions. The following day a meeting exclusively for ministers was held. In a suggestive address on

THE SHEPHERDING OF SOULS,

Dr. Mabie, of Boston, used the following illustrations:—

"Spain has lost her power over her dependents and colonists because those who have gone among them as professed shepherds have left out self-sacrifice and resurrection energies. They have cared more for the fleece than for the flock. Thieves and robbers they have become, these products of a corrupt Christianity. Hence it is that these poor despoiled colonists turn with eager gaze to Americans to see whether we shall prove shepherds true, proving to them that we 'have come that ye might have life, and have it more abundantly.' If we are true, we must prove that we are ready to lay down our lives that we may take them back again in higher form.

"What is the influence of this life in pagan lands? A Japanese divinity student in Cambridge, Mass., a warm friend of mine whom I met in Japan, and who was my interpreter, was once asked to speak. He said he would tell how he was converted. He desired to enter the Imperial University of Japan, that he might study philosophy in order to counteract the influence of foreign missionaries in his native land. He was unable to secure admission there, but was able to enter a school carried on by the American Episcopal Church, where he had a Christian room-mate. One day these two young men went to Bishop Williams, the head of the school, as the representatives of the students, to complain of the defects of the building in which they roomed. It was cold, especially on the north side, where the speakers had their room. The venerable Bishop listened attentively, and expressed his regret that the Mission Board had not been able to send them sufficient money to keep the building in good repair. Then he turned to the Christian student and said: 'But this matter can be settled as far as you are concerned. You are young and I am old. My work is nearly ended. Yours is just beginning. Your health and comfort must be considered. I have a sunny room on the south side; you shall take that room, and I will take your cold room on the north side.' In vain the young man protested. But the Bishop was persistent. His life was of little value. The young man might injure his usefulness by impairing his health. The Christian student burst into tears, and soon the heathen student did the same, for around the brow of the self-sacrificing man of God he seemed to see a light divine. He had never seen such a spirit of sacrifice among heathen people or heathen teachers, and he said, 'If that is what Christianity does for a man, I want to be a Christian."

On Wednesday, August 10, Mr. Moody had a "question drawer" for an hour, and kept the audience deeply interested by his replies. In speaking of Christian work in cities, he said that people who could labour among the working people should do so, and those who could not do personal work, but could afford to hire a female missionary, could do effective work for the Master. "You should not pay her less than 600 dols. a year," he added; and told something of the splendid work of Mrs. Bishop, of New York, who supports thirteen missions, in many of them employing several people, missionaries, doctors, trained nurses, kindergarten teachers, and Bible-readers, according to the work necessary to be done in a given place. This is better than college settlements; where the name of Christ is not mentioned. But let us not quarrel with these settlements. We will go ahead and put in the Gospel where they are striving to change the environment.

Mr. Macgregor spoke on "The Indwelling Christ," and Mr. Morgan's subject was "Environment," following up an address he gave on the preceding day on "Heredity."

MOUNT HERMON CHAPEL.

Our readers will recollect that the building of the chapel for boys, at Mount Hermon, was suggested by Rev. F. B. Meyer, who undertook to raise half the cost in England, the other half being contributed by American friends. On August 11 the corner stone of the new building was laid with all due ceremony by Mr. H. Moore, of Boston, Mr. Moody not being present. The newspaper account says:—"The gathering at Mount Hermon at a distance resembled the crowd at a country fair, but when one approached near the building, around which the people were standing and sitting, the voice of prayer and praise soon disclosed the nature of the meeting. The new chapel is constructed of Northfield granite, and is 110 ft. long and 64 ft. wide, and will seat a thousand people. It is nearly completed, and will be dedicated this fall. The laying of the corner-stone had been deferred, in order that it might be done when the English preachers were present. The building will cost about 40,000 dols. Of that amount 30,000 dols. was given when the subject was first presented to the friends of Mr. Moody in England and America. To-day 5,000 dols. additional was subscribed by those present at the services. Mr. Morgan promised to raise 500 dols. of that amount, and Mr. Macgregor a like sum, from friends in their country. Mr. Sankey and Mr. Moore agreed to do the same in America, and the remainder was raised in small sums."

In the course of his address Mr. Moore referred to the wonderful growth of the Mount Hermon institutions:—

"Go back with me seventeen years, when I visited Mount Hermon School, in yonder little farmhouse, when they had only eleven boys. I have realised the hand of God leading in this work, first erecting the five cottages which we see, afterwards Recitation Hall; then, as the applications for admittance were so numerous that Mr. Moody felt he must enlarge and make room for more students, Crossley Hall and the dining-hall were built, at an expense of about 125,000 dols. After that we had the gift of Silliman Hall for scientific purposes for the students. This year a new dormitory is added, which will accommodate a hundred and twenty more students, and now we are erecting this chapel for the express accommodation of these students. As I look over this campus and see these beautiful buildings that have been erected, costing in the vicinity of 500,000 dols., I am led to exclaim, 'What hath God wrought!'"

In the evening, at Northfield, Mr. S. H. Hadley, of the New York Water-street Mission, told the story of his conversion, when a homeless drunkard, through the late Jerry M'Auley.

On the morning of Friday, August 12, Mr. Macgregor spoke of constant readiness for service as the true attitude of the cleansed and consecrated believer. In the afternoon Dr. Cyrus Hamlin, the veteran missionary from Turkey, told the story of the founding of Robert College, Constantinople, after many difficulties on the part of the authorities and the Jesuits. At the evening service Major Whittle gave a stirring address on the work among soldiers, and Mr. Campbell Morgan preached on "Christian Optimism."

At the close of the song service on August 16, Mr. Moody explained his position upon singing in Gospel meetings. He said that he had heard a criticism that he had too much singing. "I feel sure that the great majority of people do like singing, and I propose to make singing a prominent factor in all my services. I have been trying to have an object lesson here for you ministers. It will help you build up your audiences if you have good singing; it will build them up even if you do preach a dry sermon. I know what I am talking about. If you have singing that will reach the heart, it will fill your church every time. You say you can't read music. Neither can I; but I never saw an audience yet that I couldn't get music out of."

Mr. Ira D. Sankey left Northfield the previous day for Eastport, Long Island; from there he will go to Montauk Point to sing and preach to the soldiers.

QUESTIONS AND ANSWERS.

In the afternoon Mr. Moody conducted a question and answer meeting. The questions for the most part were requests for advice in regard to Christian work in the home churches. Mr. Moody's answers were characteristic, and he frequently repeated what he tried to make very emphatic, that it is time that the laymen were taking an active interest in the church affairs, and not leaving all the work to the ministers. A question was asked, "What would you do if your pastor were opposed to evangelistic meetings?"

"Hold them in schoolhouses," answered Mr. Moody, "or in parlours, and if you can't get a room, hold them under the trees; only don't fire stones at the church. That will please the devil more than anything you can do."

In answer to another question he said that Sunday night was the best time of the whole week for evangelistic services, and a church should have them fifty-two Sundays in the year. "I wouldn't give up the Sunday evening for anything."

"Would you give them up for a temperance meeting?" someone interrupted.

"Not by a good deal," he answered. "I'd preach the Gospel, and that covers all. I have been greatly abused by temperance people because I don't preach more on temperance. Lots of people who would not come to hear me if I announced a temperance sermon come, and then I give them the Gospel. Sunday morning the people should be given spiritual food for the upholding of Christian character. You cannot exhort sinners all the time, and pastors that try that are dead failures."

[From *The New York Observer*.]

The Conference which closes at Northfield to-day (August 18) has covered more time and been attended by more people than any other of the nearly a score that have been held in that charming New England town. The number of ministers has been largely in excess of that gathered in former years. There have been more young people present this summer than usual, and in point of size the meeting has been a great success. But the Conference has been successful in other respects than that of numbers. The thousands of Christian people who have been in attendance have had a great opportunity of having their spiritual life quickened and deepened.

Mr. Moody presided at most of the meetings with his old-time enthusiasm, and in response to

appeals from his friends, spoke upon the Bible and several of the fundamental doctrines, such as atonement, repentance, and regeneration. No more thrilling addresses were delivered at the Conference than those which he made. Many of his five minute speeches produced lasting impressions; twice he spoke on the Bible for two hours without interruption. His faith in the Word of God is as simple as a child's confidence in the word of his mother. It is a relief to find a man whose influence is so manifest, without the shadow of a doubt regarding the truths of Scripture, which the majority of Christian people hold dear. Sceptics and critics do not find the atmosphere at Northfield congenial and they are seldom present.

The sermons have been extremely searching this year, especially those delivered by the preachers from London, Messrs. Morgan and Macgregor. For more than two weeks they were heard in the morning, and occasionally one or both would speak in the afternoon or evening. Their preaching was along the line of the Keswick teaching, viz., that believers should cease living in the realm of flesh, that they should abandon every known sin and dwell in the realm of the Spirit, living a life of peace and joy. They did not mean that believers thus separated from a life of sin would be sinless, in the sense that they would commit no sin —special stress was laid upon the fact that sinless perfection and a Spirit-filled life were far from being identical. Nor was the teaching to the effect that if a man were filled with the Spirit, as he was urged to be by both Mr. Morgan and Mr. Macgregor, he would be free from temptation. On the contrary, it was made very plain that the closer one lived to the Saviour and the more completely his will rested in the will of God, the fiercer would be the attack of the adversary and the more severe would be the struggle; but victory would be certain, because of the intercessions of the Master at the Throne of Grace, and because of his presence in the heart of the faithful disciple.

Dr. T. S. Hamlin, of Washington, gave a helpful address one evening, in which he said that what he received from the teaching of the Conference was this: In order to gain the richer, deeper, fuller experience of which one hears there, his religious life must grow—the baby is beautiful, but the boy is more than the babe, the youth is more than the child; the man gives up what the youth admired—a man playing horse with a string and two chairs is an idiot.

Scores of ministers and several laymen took part in the devotional meetings which preceded the preaching services, but few people knew anyone who was praying, as no names were announced.

The British Chautauqua.

THE annual Summer School of the British Chautauqua has been held in Edinburgh, and from August 13 to 27 Christian workers combined pleasure with profit at its various meetings. The lecturers included Drs. Agar Beet, Marcus Dods, Monro Gibson, Professor T. Williams, and Rev. C. Anderson Scott. Several excursions were organised, thus adding to the enjoyment of the School.

Mr. A. E. Sidford, writing from the School, says: "The British Chautauqua is a society for interdenominational fellowship, for the spiritual and mental improvement of its members. Members assembled to the number of nearly 200 for recreation and instruction, and will in due course resume their work, with new ideas and inspiration. Meetings have been open to the public, and one held in the Free Church Assembly Hall was packed with a great crowd, gathered, and that on an August evening, to hear Rev. G. C. Lorimer, D.D., of Boston, U.S.A., lecture on 'Gladstone—Statesman, Scholar, and Saint.'

"Many eminent Christian men in Edinburgh have shown sympathy, and have actively participated in the work and pleasure. Among these have been Professor Simpson, M.D., and Mr. C. J. Guthrie, Q.C. Professor Marvin, M.D., LL.D., of Louisville, U.S.A., the celebrated microscopist, gave a most instructive and humorous lecture on 'Unseen Friends and Foes,' denoting the latter as most 'subtle and powerful in the natural world, as in the spiritual.' He commended the motto '*Wash* and pray' as worthy of attention from Christian teachers, as dust and dirt are deadly to the temple of the Holy Ghost. A deeply earnest spiritual tone has pervaded the morning gathering for prayer."

Oxford Letter.

[From Our Own Correspondent.]

THE Pembroke-street Primitive Methodists still hold their annual camp meeting. The services were well attended. The writer has a Primitive Methodist in his Bible class who remembers the camp-meetings of fifty years ago. He often speaks of those days of fire, and delights to tell how he found Christ in one of the meetings.

The work at the Church Army Labour Home gives much encouragement. During the last few months there have been signs of a spiritual awakening among some of the men. A new officer has commenced work in the difficult parish of St. Ebbes. He succeeds Capt. Easton, who has gone to Yorkshire. Oxford needs a few aggressive missionaries.

The Duke and Duchess of Marlborough are winning the hearts of the Oxford and Woodstock inhabitants. It is not merely that they take a personal interest in the good work going on, and are ever ready to support it with their presence; but by their geniality to all classes, and by their kind consideration of the tradespeople in Woodstock, who are each entrusted in turn with the supply of some of the Palace needs, they are gaining for themselves real regard and affection. Such thoughtfulness brings its own reward, the love of the poor and the genuine regard of those who under different treatment are only too ready to hate. Last week the Duke entertained a large body of firemen at Blenheim, and the men will not easily forget the kindness meted out to them. If this were more general, class jealousies would soon disappear.

Rev. W. G. S. Whicker, curate of St. Clement's, is succeeding Rev. F. S. Webster as vicar of St. Thomas's, Birmingham. Mr. Whicker has won the affection of a large number of people in Oxford by his sterling qualities, his kindly manner, and his evident sincerity in all he has undertaken. Mr. Bunbury, who sails in the autumn for Hong Kong as principal of a C.M.S. College there, has been succeeded at Holy Trinity by Rev. E. Seagrove, who will be heartily welcomed to the ranks of the Evangelical clergy in Oxford.

The Principal of Wycliffe (Rev. F. J. Chavasse) is preaching a special course of sermons on Sunday evenings in the Hannington Hall. His subject is "The Rich Man and Lazarus." The hall is crowded each evening, and the services are followed by the prayers of many Oxford workers. We hear that Wycliffe Hall is to have forty men next term. Evangelicals throughout the country thank God for this school of the prophets, which, together with Ridley Hall, Cambridge, should have a regular place in our intercessions.

Harvest Hymn.

"Thy paths drop fatness."—Psalm lxv. 11.

With grateful hearts to-day we praise
The God who rules on high,
Whose goodness lengthens out our days,
And sends us large supply;
We laud his holy name who wields
His fruitful sceptre o'er the fields.

The earth, prepared by sun and shower,
Received the precious grain,
Which, though enwrapped in death's still power,
Soon sprang to life again;
And, lo! the fields were covered o'er
With ripened grain—a golden store!

Not to ourselves, we gladly own,
This large supply we owe;
The sun and shower were his alone
Who makes such fulness flow;
His paths drop fatness o'er the land,
And fields rejoice at his command.

Albert Midlane.

Homes for Aged Blind.—The Branch Home at Southend, opened in April, is likely to prove a great blessing to those for whom it is intended. Since the opening twenty-five persons have been sent down for periods ranging from a week to a month. We are most anxious to extend the benefit to others, but our funds are exhausted. Our inmates number eighty-seven. The overwhelming majority of these have passed their three-score years and ten, twenty-four being over eighty, and three over ninety. Henry and Ann Bright.

77, *Hanley-road, Crouch Hill, N.*

The Right Way.

"This is the way, walk ye in it."—Isaiah xxx. 21.

SOME of us from childhood have had our thoughts turned to the One who said, "I am the Way." Or in youth, in manhood, and womanhood we have heard that voice saying to us, "Follow Me." Or even in old age, after a long and weary stumbling along other paths, some have, as by a miracle (I know no greater miracle), been brought into the narrow way. There is but one road along which we can travel safely; a hundred and one fraught with more or less danger: ways of pride, ambition, self-seeking, pleasure, love of money, and many, many are the travellers along these roads; and there is the way of holiness, that simple, narrow way that leads to life.

Those who are not yet travellers upon that narrow way are inclined, some of them, to pride themselves on the pleasantness of the way they are going, and scoff at those who take the painful (as it seems) narrow way. Such satisfaction is the very delusiveness of the way. It is pleasant, bright, comfortable. Yes, at present. You walk along in a gay, light-hearted fashion, with never a thought as to where it leads.

TYPES OF TRAVELLERS.

I mark the travellers one by one. There, there is one sinking in a slough of lust and sensuality; he used to be a bright young fellow, the pride and joy of his parents' hearts. There, there is another, clinging in desperation to his hoarded wealth, while beside him stands a grim figure, pointing to the dark abyss of a grave awaiting him. There, there is another drowning in a pool of evil habits. A pleasant way, did you say? Ah, the horror of it! It is so pleasant till you get to the end. Then the reality bursts upon you, and you have but time to utter a cry of despair as you fall into the ruinous pit. The way of transgressors is hard, and sooner or later, pray God it may be sooner, you will find it out. Jesus said, "I am the Way. Come unto Me." "Him that cometh unto Me I will in no wise cast out." "He that believeth in Me shall not perish."

The way of holiness is a narrow way, and can only be entered through a strait gate—the gate of contrition, confession, humiliation, and faith. It has one special characteristic, it is easily left. Although narrow, it does not confine us as in a cage; we are perfectly free to turn to the right hand or to the left. But when we have left it, how difficult it is to find again. There are plenty of ways out, there is but one way in. Many of us have turned aside through love of self, carelessness, fretfulness, impatience, malice, envy, and, most of all, through unbelief. Yet when we leave it we

LOSE ALL THE BEST IN LIFE.

Our Master knows how difficult we find it to pass the outlets that invitingly lead out of the narrow way, and so He bids us, earnestly and emphatically, to watch. There are outlets of religious observance —you may go to church, and all the rest of it, and yet your feet may not have trodden a single step along the path of holiness—of worry, of impatience, of anger. You know the outlet through which you went, and perhaps you have not found that strait gate again. Do you want to find it? Would you enter in again and journey along that narrow path once more? The gate is still there, and over it is set up a cross, beneath which cross are written the words: "Come unto Me." And such is his great love that if our hearts are truly contrite and believing—that being the sole condition—we may enter in at the gate again.

What a glorious company have already trod and are now treading the narrow way of the Christian life! The black and the white man link their arms; the rich and poor; the business man, the clerk, and the missionary; the matrons and the maids; the lord and the 'bus driver; the lady and the servant girl. In the narrow way there is no respect of persons. We can all rejoice in the love of God, not because He said He loved some of us, but because He said He loved the world!

M. S.

[illegible]

Home Missions.

Manchester Wesleyan Mission.

YEAR by year we have given some particulars of the advancement of the Manchester and Salford Wesleyan Mission, and we welcome the tenth annual report, which opens by stating that the aim of the Mission has been "to evangelise the outcast, and to arouse to religious earnestness the crowds in city streets who are untouched by ordinary religious effort or regular church worship."

The Mission uses as centres of evangelistic work the Central Hall, the Free-trade Hall, the Grand Theatre, and Wesley Institute in the city; also halls and chapels in Ancoats, Hulme, and Salford. In the congregations under the charge of the Mission there are every Sunday more than 14,000 persons, who, with comparatively few exceptions, belong to the non-churchgoing population. The number enrolled in fellowship meetings is 4000. The organisers take care that those who join the Mission are, as far as their abilities allow, given useful work to do; in fact, the membership is the chief source from which workers are drawn.

It is from the introduction of the report that we take these particulars. Proceeding, we learn that services are held every Sunday in twenty-six lodging-houses, and twelve lodging-houses in addition are regularly visited. This work is done by a band of 260 workers. Twenty cottage missions are carried on week by week by some hundred voluntary workers. The cabstands in the city are regularly visited, and services are conducted in workshops and in the open air. One of the most helpful voluntary associations in the Mission is the Aggressive League, members of which seek to induce men who are actually under the influence of drink, or who are in danger of becoming drunkards, to attend the services. Many of the best converts in the Mission have been won in this way.

One hundred district visitors have on their lists for regular visitation 3500 houses. There are fully 1000 enrolled voluntary workers in the Mission. This includes the workers in all the branches, but it does not include the 460 volunteers who give their services as skilled members of bands, orchestras, and choirs. The weekly temperance concerts, with an attendance of 2500, have done mission work of a good kind, and this work, both amongst adults and children, is very prosperous. In the Sunday-schools there are 2500 scholars. More than 1200 of the Mission people are members of Bible-classes.

The Mission has been gradually drawn into a highly organised and entirely unsectarian work of relief, rescue, and prevention. Regardless of creed, people in distress are variously helped. Competent men and women have control of this work. They have made it their special study, and are able to guard, with a remarkable degree of success, against deception. The servants' registry has been helpful to scores of young women, and the employment bureau to hundreds of men and women. Hammond House Preventive and Training Home, for girls who have been rescued from perilous surroundings, is always full, and its work is excellent. The medical mission and nursing for the sick poor assists every department of the Mission. During the year 1500 visits have been made by the trained nurse.

The many other adjuncts and agencies must go unnamed; they feed the poor, shelter the outcast, and employ those who, through want of occupation, are not only starving, but enduring keen temptation. The full membership of the Mission church stands at 2631, against 2187 last year. The oversight entails a heavy responsibility upon the superintendent, Rev. S. F. Collier. Full particulars of the various departments will be found in the illustrated report, to be had by addressing the superintendent at the Central Hall.

Hereford Y.M.C.A. Hop-pickers' Mission.—For the past ten years a Gospel mission has been carried on among the hop-pickers of Herefordshire. For this year's effort religious literature and periodicals will be welcome, also other aid. The hon. sec. is Mr. Fred Lawrence, 18, Widemarsh-street, Hereford.

[7761

Ragged School Union.

THE past year has been signalised by steady growth and development, and the R.S.U. of to-day is a stronger and more diversified factor for righteousness than at any previous period of its long, eventful history.

Efforts made by this Union on behalf of the children of the street are more generally recognised and better understood than was the case in the near past. Unquestionably there is a wide field of usefulness and influence which is only partially touched by more modern agencies, and by God's help it is desired to occupy it, as means permit; with an endeavour at the same time to work in hearty co-operation with other societies and agencies for the benefit of the same class of children.

Mingling with the notes of thanksgiving to God for what has been accomplished are many humbling thoughts of how much has been "left undone." There is urgent need for increased religious work amongst poor children. Schemes for providing new buildings at Dove-row, Haggerston, and at Goldie-street, Peckham, are still in abeyance, awaiting the command from some of the Lord's wealthy stewards to "arise and build."

Remembering that the Ragged School Union is a religious agency, a spiritual force, whatever else it may be, we note that there are 231 afternoon and evening Sunday-schools, conducted in 155 separate buildings; total average attendance, 43,631; 82 morning schools and services, with 6067 children's attendances; 199 Bible classes, with a regular membership of 3965; 171 regular prayer meetings attended by 8041 members, and forty of the classes report 228 senior scholar communicants.

Many of the young people have professed conversion, and special means are being used to establish the converts in the faith. They need every such encouragement, as we may well judge from such an utterance as this: "I would give my heart to the Saviour now, only I could not live as a Christian. How could I, when last Bank Holiday father and mother were fighting, and the two girls (one not yet fifteen years of age) came home dead drunk? I was the only one who undressed before going to bed that night."

The Society's work continues to be wisely and energetically superintended by Mr. John Kirk, and the office is at 37, Norfolk-street, Strand, W.C.

Theatrical Mission.

COMMENCED in 1876 in a small way, the Theatrical Mission has steadily grown, until it is now becoming increasingly recognised as a power for good. Macready House, Henrietta-street, Covent Garden (the headquarters of the Mission), has in hundreds of cases proved a true harbour of refuge to girls coming to London to try their fortune "on the boards." Many of these aspirants have no friends in the metropolis, no introductions, and frequently no money. However foolish it may be for them to come, once arrived in the great city they have a claim upon Christian pity, and the help rendered by the Mission in such cases has, by God's blessing, saved many a young life from moral danger too terrible to contemplate.

There are in connection with the Mission over 3000 members, who look upon Macready House as their London home, and the place where they can rely on friendly counsel and aid. Transient visitors during the year who more or less avail themselves of the benefits of the work number over 500, and 168 have been boarders under immediate control, some for months at a time.

The work is capable of indefinite extension. It is desired to awaken interest in these weary toilers for a nation's amusement, so that wherever touring companies go the girls may find friends who will show to them that Christian sympathy and loving interest in their welfare which are such potent factors for good.

Considerable influence is exerted by the Mission in the provinces and on the Continent. To show how glad girls are to be provided with lady correspondents, Rev. F. B. Meyer informed the secretary (Mr. S. E. Burrow) that after a series of special meetings held in his schoolroom no less than twenty girls of the theatrical profession asked to be put into communication with Christian ladies.

The last balance-sheet shows that, including a mortgage on Macready House, the Mission has a total indebtedness of over £4000, and it need scarcely be said that this constitutes a heavy burden, and causes increasing anxiety. If girls who choose a theatrical career are exposed to great and varied temptations such as those depicted by a recent writer, how vastly important becomes the "shepherding" which is exercised from Macready House as a centre of sound Christian and social influence.

Royal Albert Asylum.

ON the highest spot of Chobham Ridges, Bagshot, stands the Royal Albert Orphan Asylum, an institution which was founded in 1864, at Collingwood-court, as a memorial to the Prince Consort, for the purposes of rescuing children who, not being waifs and strays, are yet too friendless and destitute to compete with candidates at orphan asylums where, canvassing for votes at elections being allowed, influence and means are indispensable. Every case that comes before the Royal Albert Orphan Asylum Committee is thoroughly investigated, but it is not by votes that the boy or the girl succeeds in gaining admission—it depends on whether the case really deserves help.

Since its establishment about 1500 necessitous orphan children have here received a good sound, Christian education, and have been fitted to earn a livelihood on leaving, the boys being taught trades, such as those of the tailor, carpenter, bootmaker, baker, and gardener, whilst the girls are instructed in the mysteries of household economy, and learn how to cook, wash, sew, knit, and make their own clothes.

That the education received at Bagshot produces good results is shown by the future history of the pupils. A number of these, now full-grown men and women, visited "the old place" on Saturday, when there were commemoration day festivities. About eighty of the old scholars dined together, and afterwards Mrs. Christopherson distributed the prizes won by the present students.

To free the institution from debt a sum of £13,000 is required. The expenditure last year was £4,100, but the average number of inmates was 180, and the cost per child only amounted to a little over £20. An inspector of schools, Mr. F. Dugard, speaks most favourably of the instruction, remarking that the pupils have evidently taken pleasure in their lessons, their replies to his questions being bright and intelligent. And the reports of the technical and horticultural branches are equally satisfactory. Remembering that the pupils range in age from eight to twelve, the boots, slippers, coats, frocks, stockings, etc., that they have made are remarkably neat and tidy, and, moreover, are well fitting.

Won by Prayer.

JANE CAKEBREAD, who has earned an unenviable notoriety for her frequent (nearly 300) convictions for drunkenness, is said to be dying. For some time she has been in Lady Henry Somerset's Home for Inebriates at Duxhurst. Hard as stone, all kindly influences seemed futile to touch her heart.

"Judge then," says *M. A. P.*, "how Lady Henry felt when one day she saw this face of stone soften, tremble, break into a deluge of tears. She looked for the secret of this mighty and unhoped-for transformation. It lay in a letter which contained just these words: 'From one who prays for Jane Cakebread; but who can only send her this.' 'This' was just a spray of honeysuckle! Jane Cakebread dropped the letter and the honeysuckle. 'A lady, you see, has sent Jane Cakebread a piece of honeysuckle,' and the iron barriers of vice, suffering, despair, hatred, which had locked up her heart for all these years, were broken; and she wept bitterly. 'She showed,' comments Lady Henry, 'that she had a woman's heart after all.'"

Kettering.—The London-road Hall, erected in 1891 for the convenience of the large and growing population at the southern end of the town, is the centre of well-sustained Christian influence and activity. The seventh anniversary was celebrated last week, when Mr. George Nokes, of London, preached two sermons on the Sunday, and delivered an address at the public meeting on the following day. This gathering was presided over by Mr. Charles Pollard, the founder of the work.

Missions in Prisons.

THE Home Office (says the *Daily Mail*) has made a new move. Evangelists are to be allowed to hold missions inside the various prisons up and down the country where the chaplain is willing that such a religious effort should take place.

Indeed, one or two missions have already taken place at Wormwood Scrubbs, Wandsworth, and Exeter. Another takes place in a week or so at Maidstone, and in the space of a very few months the probability is that every prison of the country will have had a mission of its own.

The mission lasts a week, and the evangelist gives a short address every morning, about eight or nine o'clock, according as the regulations of the prison permit. The convicts who wish to speak with the evangelist give their names in to the warder, who in turn hands the list to the chaplain, the latter finally placing it in the hands of the missioner.

For a long time the Home Office wavered over the question whether the evangelist should have private intercourse with the prisoners in their cells or not; but it was pointed out that all the moral good of the mission would be lost if warders were present at these interviews, and so the Home Office gave way, with the result that the convict can tell the evangelist just what he pleases without the eye of the warder being on him.

Singing has been made a strong feature of the missions, and the various convict choirs have done good service. Few people are aware that the greatest honour a prisoner can aspire to is to sing in the choir, for no matter how good his voice, if he has not the requisite number of good conduct marks he is not allowed to join the musical portion of the convict community.

The chief reason why the Home Office is taking up the matter so strongly is the fact that the missions seem to have appealed mainly to the "first offenders." The hardened gaol-bird rarely sends in his name to the evangelist, but this the Home Office does not mind, for the authorities hope the impressions gained by the "first offenders" will keep them from offending a second time.

All those who seem inclined to mend their ways are being cared for on leaving the prison by the Church Army—who are providing most of the evangelists—and other organisations who look after discharged prisoners.

Child Criminals.

SIR,—During the twenty years I have been visiting prisons, few matters have impressed me more forcibly than the need there is to use every effort to prevent juveniles from embarking upon lives of crime. Therefore I view with sorrow the method which some justices still adopt of sending children to prison as convicted prisoners before they commence a period of detention in a reformatory.

This morning I saw a child, aged twelve, dressed in prison clothes as a convicted prisoner in Pentonville Prison, waiting his removal to a reformatory. Surely no child should be sent to prison if (consistently with the due administration of justice) he can be dealt with in any other way. By the Reformatory Schools Act, 56 and 57 Vic., ch. 48, sec. 1, a Court is empowered to send a youthful offender to a reformatory without previously sentencing him to a prison.—Yours faithfully, Wm. Wheatley,

Superintendent St. Giles's Christian Mission.

4, *Ampton-street, Regent-square, London, W.C.*, *August* 26.

Liquor in the Transvaal.—A Reuter's telegram from Pretoria, dated August 27, says:—The amended Liquor Law proposes to punish offenders, convicted for the third time of selling liquor to natives, with lashes and a long term of imprisonment without the option of a fine.

The Parents' Mission has for its object improvement of the lives and homes of the people by inculcating a due recognition of parental responsibility. While the Mission carries the Gospel to the home, advocating daily Bible-reading and family prayer in every household, it lays much emphasis upon the fact that the father as well as the mother is responsible for the exercise of good influence. Open-air meetings during summer and autumn are a marked feature of the varied operations, and these gatherings are frequently attended by as many as 500 working-men, whilst skilled and trained speakers teach that "the great reform" is the new birth, and that the Gospel is the one and only solution to the great problems now perplexing the people.—The secretary is Mr. Alfred Webb, 39, Warwick-lane, E.C.

LETTERS TO THE EDITOR.

Christ's Resurrection.

Dear Sir,—I have read with much interest and profit Dr. Pierson's address on "In Christ Jesus," reported in your issue of 11th inst. May I ask a question concerning it? In dealing with the *manner* of Christ's Resurrection, he makes the statement that, on entering the tomb, Peter saw the linen cloths "exactly as they had been wrapped around the sacred Body, undisturbed in their convolutions, and he knew that it was a miracle."

I have seen this statement made before. May I ask whether there is sufficient authority for it? The account in St. John xx. merely says that the two disciples saw the "linen cloths lie"; it says nothing as to their condition one way or the other, at least I cannot find any detail of this nature. Had they retained undisturbed their convolutions, presenting to the beholder the form of the now risen Body, would not an eye-witness most probably have given some hint of it? He is careful to tell us that the "head cloth" had been wrapped up and laid apart, a fact which apparently had its share in convincing him of the reality of the Resurrection.

Does the Greek word in verse 6 mean "in convolution"? The question is of some consequence when it is made to appear as an undoubted fact, and to serve as the pattern of the believer's spiritual resurrection. No commentator with whom I am acquainted takes the above view, while Westcott and others give satisfactory reasons why "the other disciple (*most probably* John) saw and believed."—Yours truly, Arthur Burnell.

Dear Sir,—I was greatly interested in the address delivered at Keswick by Dr. Pierson, published on page 8 of The Christian, on August 11; but on reading John xx. 7 it seems to me that the words, "wrapped together" refer to the "napkin," not to the linen cloths. In that case, beautiful as Dr. Pierson's thought is, it does not agree with the Word, either as rendered in the Authorised or Revised versions. It would be interesting to me, and probably to others, to know how Dr. Pierson explains this difficulty.—Yours truly, M. W.

Leeds, August 22.

The Pope and Scotland.

Dear Sir,—I have just read in The Christian a quotation you have given from the *N.B. Daily Mail* in regard to the Pope's encyclical to Scotland. Would you allow me, as a Scotsman resident in Italy, to say that the encyclical here in Italy is regarded simply as a piece of hypocritical cunning, designed to impose on Scottish honesty and uprightness. Those who live in this country, knowing as they do the character of the Roman Catholic Church and the Vatican dignitaries, find it utterly impossible to believe in the sincerity of a single line of the encyclical. The Church of Rome, realising that its fate in Italy and (I believe) in other Roman Catholic lands is sealed—that it is in such lands despised and scouted as a huge engine of immorality and political intrigue and treason—has come to set its hopes of life in Protestant lands, in which countries alone it is free from civil restrictions and penalties to intrigue politically, to slander Christian work, and to oppress Protestants.

In this encyclical the garb of loyalty and religion is put on, but beneath is the Popish wolf. The idea of Roman Catholic ecclesiastics (for I do not believe the poor dying Pope ever saw the encyclical, and at best he is but a cypher in the hands of the Jesuits)—men who know nothing about the Bible, nothing about Christianity, men for the most part, if we may credit popular belief, destitute of a rag of moral sense—talking of the Bible and of anxiety for the soul's salvation! The thing is preposterous. What the Papal Church would do for Scotland is what it has done for Cuba and the Philippines, or, to take a specimen of its work nearer home, what it has done for the Roman Catholic parts of Ireland. What Scotsmen need to do is to resist unflinchingly the Papal Church, whether it comes as the adversary or as an angel of light.—Yours faithfully, A. R.

The Anti-Vivisection Movement.

Dear Sir,—With your kind permission I would call the attention of your readers to the work of the London Anti-Vivisection Society, the office of which is at 32, Sackville-street, Piccadilly. I have not a word to say against any other association having for its object the suppression of barbarous cruelty. On the contrary, it is encouraging to find that, in more quarters than one, mercy and righteousness are alike raising their voices against the cowardly, unfeeling, and absolutely unnecessary practice of vivisection. It should, however, be known that the London Anti-Vivisection Society aims at nothing short of total abolition, having found that attempts at restriction and partial reform are practically useless.

If any reader should suppose that my words are too strong, I would beg him to read what has been published by this Society with the sanction of eminent men of science, who can substantiate the statements made. The protection of the lower animals from systematic torture is surely a Christian duty, and I would appeal to the readers of your paper, whatever their branch of Christ's Church may be, to assist in putting an end to a revolting and increasing scandal.—Yours truly,

A Member of the L.A.V. Society.

"Be ye Separate."

Dear Sir,—Your remarks in a recent issue on the above passage are timely, and no doubt will be to many, as they have been to me, encouraging. The fact that so many have put the other construction of which you speak upon the passage, namely, separated themselves from one another, has made it to me somewhat perplexing. That the motive of many of these people is right I do not for a moment doubt, but after reading your remarks I question whether their action is the wisest.

You speak of members gathering together within the Church, but separated from other members of the body, "on the ground of holiness or fulness of the Spirit." But this in my experience is not so general as that of members coming out of the Church altogether, and forming themselves into bands; and in justification of such action they quote the above passage, and refer to worldliness in the Church, and the inconsistency of many of its members. I have frequently attended the meetings of these people solely from a desire to know more of the mind and will of God, but I confess to having been frequently disappointed, from the fact that the conversation almost invariably turned on the necessity of all true followers of Christ coming out of the churches, and the result has been that I have felt myself to be an intruder, and was not wanted.—Sincerely yours, T. Reay.

90, *Rylance-street, Ardwick, Manchester.*

Brixton Hill Rescue Home.—Since the opening of this Home eleven years ago, at 143 and 145, Brixton-hill, S.W., 291 girls have been admitted. During the past year sixteen have been received, nineteen sent out; ten are now in the Home. Twenty babies have been cared for and placed out in foster-homes. A real help to Miss Stacy, the lady superintendent, would be rendered by readers communicating with her respecting homes for the babies, which they could recommend, and would possibly overlook. Every effort is made to influence the girls to amend their ways, by Scriptural teaching, earnest talk, and practical homely work. Girls are received irrespective of creed, and from all parts of the country, as well as from London. The hon. sec., Miss Stemp, 35, Josephine-avenue, Brixton-hill, says that the work has suffered much by the death of old friends.

Shaftesbury Memorial Mission Hall is situate in Union-street, Borough. The missionary says he is very well received in the various houses when visiting round the district, and he is cheered to see so many from these homes come to the meetings, there always being a full attendance on Sundays. He has succeeded in obtaining an entrance into one of the lodging-houses close by, where there are a hundred and fifty inmates, and hopes shortly to commence regular meetings there on Sunday evenings. Amid efforts of varied kinds for the spiritual and temporal good of old and young, open-air gospelling is maintained in various parts of the neighbourhood on Sunday afternoons and Wednesday evenings. The work has prospered and been very encouraging during its eighteenth year. Hon. Sec., Mr. M. R. Moser, 23, Maresfield-gardens, Hampstead, N.W.

THE EVANGELISTIC FIELD.

Open-air Mission.

A COMPANY of seven evangelists from this mission started services on the sands at Douglas, Isle of Man, on Saturday, August 20, and have continued each day since. Five meetings daily have been held, attended by great crowds. Many have sought the Lord on the sands. A man who landed on the island on Monday, with his wife and child, to see the sights of Douglas, was attracted to the meeting, came regularly to the services, and accepted Christ; he returned home without seeing the sights of Douglas, but saw Jesus as his Saviour. Special prayer-meetings have been held daily, when cases of special interest have been brought before the Lord. The children's services have been remarkable for numbers and attractiveness. The mission will continue till the early part of September. G. R. C.

Open-air Mission, 11, *Adam-street, Strand, W.C.*

Evangelists' Movements.

The tent mission on Mortimer Common, conducted by Mr. John Weedon for the Reading Free Church Council, has been so successful that the Council has decided to extend the mission for a few weeks.

Messrs. Burrows and Loney, of the Irish Evangelisation Society, have been conducting meetings in one of the society's Gospel halls at Bundoran, co. Donegal, for the past few weeks, and with excellent results.

Mr. J. J. Sims has brought to a close a three weeks' mission in connection with the Merchiston branch of the Railway Mission, Edinburgh. The Word has been preached with power and freshness. Christians have been revived and sinners awakened; the evangelist has been cheered by seeing interesting cases of decision for Christ.

A Gospel Mission has been recently conducted by Paddy Norman (of the Manchester Wesleyan Central Mission), in a tent at Bedminster, Bristol. At the first Sunday evening meeting the tent was too small, and the Town Hall, capable of holding more than 1,500, was secured, and two remarkable meetings have been held each Sunday ever since. Striking cases of conversion have occurred. Paddy Norman has been engaged to continue the work for eight weeks.

Mr. Henry Thorne has recently completed a lengthy preaching and lecturing tour in Surrey, Kent, Berks, Wilts, Devon, and Cornwall. Great blessing has been given in most of the places visited. At Exeter and Truro a wonderful work of God was realised in gatherings of children and young people of the Sunday-schools. Mr. Thorne has arranged to conduct missions in some of the places visited, and it is expected that other doors will be opened shortly.

During the summer months a large band of workers from the Bristol Y.M.C.A. (young men and women) has been engaged each Sunday and Wednesday evenings, conducting Gospel services on the Broad Quay. Several interesting cases of blessing have cheered the workers. From August 22 to 29 a week's open-air mission was held on the same spot, and each night large crowds gathered to hear the Gospel. As the winter comes on these services will be continued in the Fruit Market, High-street.

Extensive arragements have been made by the Portsmouth F.C. Council for the united mission to be conducted by Mr. Gipsy Smith this month. A special committee of representatives from each church in the district has been appointed, and the town has been mapped out into districts for visitation. Large posters are being placarded, and 35,000 handbills have been distributed. Sunday evening meetings will be held in the Town Hall, and the week evening services in Wesley Chapel, which is large and central.

The Great Tent was opened at Dalston-lane, nearly opposite Dalston Junction, on Sunday last, when Messrs. Ned Wright and Leonard Weaver, and the blind singers, Mr. and Mrs. Baker, of Philadelphia, U.S.A., preached and sang the Gospel to appreciative congregations. The tent is large enough to seat 3000, and the outlook is encouraging for a blessed work of grace. The above brethren and Mr. W. Grove and others will continue the meetings nightly. The prayers and co-operation of Christian workers is earnestly requested.

Mr. Henry Collins, of the Evangelisation Society, has been the August preacher at Dr. Barnardo's Edinburgh Castle, where he is always welcome. Mr. Collins, as an evangelist, is richly endowed, and God is with him. The Word preached has been greatly blessed in several known cases, some of them of a remarkable character. The children's sermonettes have been eagerly listened to by over 1000 boys from Dr. Barnardo's Homes, besides the usual adults comprising the Sunday morning audiences. In spite of the great heat large congregations gathered on Sunday evenings to hear the Gospel. Mr. Collins's pithy and pointed addresses to the men and women of the P.S.A. have been admirably fitting, and results have followed. Mr. Collins's services have been secured for September also.—W. R. N.

EVANGELISTS' ENGAGEMENTS.

Mr. Chas. Inglis, in Norway, with Polytechnic party.

Mr. Ned Wright, Eastbourne (Y.M.C.A. New Mission Hall), Sept. 11-18; Lee, during October.

Sergeant Pullinger hopes to preach on Doncaster Racecourse, staying in the place from Saturday, Sept. 3rd, to Friday, the 9th. On Sunday, Sept. 11th, he will be at Burgess Hill, Sussex.

Mr. W. R. Lane's engagements are as follows: Sept. 3-12, Luton, 17-26, Long Eaton; October 1-10, Widnes; 15-24, Burslem, 29-Nov. 7, Bermondsey; Nov. 12-21, Colchester; Nov. 26-Dec. 5, Weston-super-Mare; Dec. 10-19, North Walton.

Mr. E. P. Telford's list of engagements up to Christmas are:—Stratford, E., Sept. 11 to 22; South London, Sept. 25 to Oct. 6; Romsey, Oct. 9 to 20; Catford, Oct. 23 to Nov. 3; Hull, Nov. 6 to 17; Birmingham, Nov. 20 to Dec. 1; Hull, Dec. 4 to 19.

Gipsy Smith's Missions, 1898-9.—Carlisle, September 3 to 12; Portsmouth, September 17 to 26; Wigan, October 1 to 10; Liverpool, October 15 to 24; Shrewsbury, October 29 to November 7; Norwich, November 12 to 21; South Shields, November 26 to December 5; Keighley, December 10 to 19; 1899; Walford, January 7 to 16; Lancaster, January 21 to 30; Scarborough, February 4 to 13; Cardiff, February 18 to 27; Stockton, March 4 to 13; Walsall, April 1 to 10; Swindon, April 15 to 24; Marylebone, May 13 to 22; Bridlington, May 27 to June 5.

Requests for Prayer.

Pray blessing on a three weeks' mission in Grantown, N.B., by Messrs. Scroggie and Maxwell, commencing September 4.

For much blessing on a Gospel mission, organised by the Shoreditch Y.M.C.A., and conducted by Dr. Harry Guinness, September 18 to 30.

For blessing on a Gospel mission to be conducted by Mr. James Eyres at Pontypridd, from October 2 to 16, in connection with the Congregational churches of that town.

Rosario Sailors' Home and Mission.—The wheat harvest, which at one time promised to be very abundant, has not fulfilled expectations, consequently the number of vessels required to carry it has been much smaller than anticipated and this has reduced considerably the number of sailors coming to the port. On the other hand the Home is a necessary check on the crimps and boarding-masters who otherwise would fleece poor Jack to their heart's content. During the year ending with May last 414 ships were visited, and 168 meetings were held at the Home. Boarders using the house numbered 231. Many tracts and Scriptures were distributed, and sound reading matter was extensively given away. Mr. W. Barnett is hon. sec., and Capt. Ericssen superintends the work.

Soldiers' Christian Association. — Like the Y.M.C.A., the S.C.A. is inter-denominational in character and organisation, and seeks to become a direct mission to unconverted soldiers in the barrack-room. If the Army is to be reached to any large extent and won for Christ, it must be through the men themselves; and those who read the reports from the branches, as published in the monthly record *News from the Front*, will be impressed by the way in which God is using the united efforts of members to reach their comrades in the barrack-room. Over 300 new members have been enrolled during twelve months. The work is maintained in more than 200 centres, and in nearly forty stations where there are no Soldiers' Homes, meetings are held in barracks. The results of the work it is impossible to estimate, as men are continually being drafted to all parts of the Empire; but the fact that work has been commenced and successfully carried on wherever Christian men have been sent shows how far-reaching the effects are from a missionary point of view. Mr. A. H. Wheeler is secretary, and the office of the mission has recently been transferred from Portsmouth to Room 24, Exeter Hall, Strand, W.C.

INTERNATIONAL S.S. LESSONS.

September 11.

Sinful Indulgence.—Amos vi. 1-8.

Golden Text.—"*They also have erred through wine, and through strong drink are out of the way.*" Isa. xxviii. 7.

TEACHER should read through the whole book of Amos so as to be able to give class a connected account of what the prophecy refers to. Also life and work of Amos. Lesson should embrace following points:—

State of the Kingdom.

Three victories promised to Joash by Elisha had enlarged the country to its dimensions under Solomon. Wealth had increased with national power. Then followed the usual accompaniments of great wealth—viz., luxury, ease, a low state of morals, and an indifference to things spiritual. A rod was "in pickle" for the nation, to bring them back to their religion and morality. The Assyrian Empire was growing on the north border, and as soon as they were strong enough would stretch a hand over Palestine.

Amos.

"Amos" means "burdensome," a name which befits the heavy and warning message he had to declare. Native of Tekoa, near Bethlehem. He was a farmer, and in going to and fro in the country to sell his produce and to purchase his herds he would have ample opportunity to see the state of the country.

He was not educated in the schools of the prophets, but he was a student of the Pentateuch. He was a born preacher, therefore he must preach. His work was chiefly done at Bethel, which was the centre of all that was both good and bad in the nation. City of palaces, colleges, idol temples, etc.

Divisions of the Book.

1. *Chap.* i. *and* ii.—Execrations on the surrounding nations. This to win his audience to listen. Then he shows that, being guilty of the same sins, similar execrations fall on them.

2. *Chap.* iii.-vi.—Recital of the punishment which God had in the past brought on wicked nations. Each punishment had for its object the bringing of the people back to God. Denunciation of Israel's sin.

3. *Chap.* vii.-ix.—Series of visions:—

(1) Devouring locusts.

(2) Drought like a devouring fire.

(3) God standing with plumb-line against the nation (which is the building), and finding it out of plumb—it is ready to fall.

(4) A basket of summer fruit near decay.

(5) God standing by the altar (the last place of refuge—sanctuary), and saying "Smite."

Then comes the application and the demand for reformation.

The Lesson.

This comes at the end of Section 2.

v. 2. Calneh — a city on the other side of Euphrates. Hamath—a city of Syria. Gath—a city of the Philistines.

You are no better than these, in spite of God's care and tuition. Where there are many opportunities much will be required.

v. 3. You cannot do away with the day of violence by putting it from your mind. You rather bring it nearer by such indifference. "Don't care" has ruined nations as well as individuals, grown-ups as well as children.

v. 7. In about thirty years the Israelites were led into captivity.

v. 8. God abhors the luxury, ease, wealth which Israel deemed the "excellent," and for which it was prepared to sacrifice everything else.

Practical Applications.

1. Wealth spent on selfishness is always bad. Christ speaks about wrong ways of spending money. It is a science that needs much prayerful thought.

2. The warning of good men should be noted. If the prophet's voice had been attended to, even at the eleventh hour, the misery would have been mitigated.

3. All sin brings inevitable punishment in its train. No one can escape the punishment (say) of the drunkard. Teacher should emphasise this.

4. The wicked man brings trouble on the good. Old fallacy: "He's nobody's enemy but his own."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Child-Life in Heathen Lands.—7.

CHILD-WIDOWS! I can readily imagine one and another of my young friends who read this page exclaiming, "What can it mean—child-widows"?

Yes! There is no doubt at all that there are, even while I am telling you this, some twenty-five millions of widows in India, thousands of whom are no older than the girls who read these words. They have been married, perhaps, at the early age of five or six years. Large numbers are married before they reach eleven years, and, as very often happens, do grown up and sometimes even to old men. It must seem to you very, very strange indeed. But it is quite true.

And if a husband should die before his wife, the condition of the widow is the saddest, the most wretched, it is possible to think of. The poor child-widow is not only never allowed to marry again, but is treated with the most heartless cruelty and inhumanity, simply because her husband is dead. She is reproached, too, with having done wrong in some previous life, and thus caused her husband's death.

Until the British interfered some years ago a cruel custom prevailed that was called suttee. It meant that when a husband died all his wives should be forced to submit to be burnt to death amid the flames that consumed the dead husband. It was the dread of widowhood with its awful miseries that led fifty wives at one time to ascend the funeral pyre of a Rajpoot husband with all the composure of a perfectly quiet mind. They would face so horrible a death for themselves as that rather than endure the miseries inseparable from child-widowhood. But that practice has been forbidden by the British Government, and cannot now take place.

The condition of girl-widows, however, is most deplorable. And when I have told you a few facts about them I am sure that you will be quite ready to say "I am most thankful that I was not born in India."

When a husband dies his widow suffers as much as if the death-angel had come for her also. She must not be approached by any of her relatives, but several women, from three to six—wives of barbers, a class kept for this purpose—are in waiting, and as soon as the husband's last breath is drawn, they rush at the newly made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair torn away, and if the arms are covered with gold and silver bracelets they do not take the time to draw them off one by one; but holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two. It matters not how many wounds they inflict, they have no pity, not even if the widow is but a child of six or seven.

Often the poor thing, supposing she is being punished for some crime will ask, "What have I done, that you strip me of all my jewels?" and learning that she is simply a widow her condition becomes the most miserable one can imagine.

For fifteen days after a funeral the relatives must eat and drink only once in the day. The widow must keep up this pratice for a year, with frequent fasts. She is frequently visited by her relatives, in order, it would seem, to pour upon the innocent sufferer a very torrent of abuse. Her own mother will say, "Unhappy creature! I can't bear the thought of any one so vile. I wish she had never been born." Her mother-in-law will declare, "She has bitten my son and killed him; now *he* is dead, and she, useless creature, is left behind." The sister-in-law will exclaim, "I will not look at or speak to such a thing." Every indignity that the tongue can speak is heaped upon her, lest bystanders, or it may be the gods, should think they had sympathy with her.

And all this misery and reproach she will have to endure for the remainder of her life. It is a picture all of gloom from the beginning to the end, and the gloom deepens as time rolls over her drooping head.

This will be more than enough, I hope, to awaken your sympaties and your prayers for the millions in India who are at this very hour enduring the bitter distress of which I have been telling you.

You can understand now how it is that missionaries in India are so anxious to establish schools to teach the children the Bible, and the wondrous story of Christ's tender love for children. Don't you think it must make these child-widows' hearts leap for very joy when they know that Christ cares for them and wants them in all their misery to come to Him? He will indeed comfort them. Never miss an opportunity of sending what help you possibly can to relieve these child-widows.

Bible Acrostic.

H ail! sweetest, strongest bond twixt earth and heaven.
"A sk what thou wilt," and it is freely given—
V anquished thy doubts, thy sins on Jesus laid,
E ternal life is thine, thy peace is made;

F or in that city where blest Abraham dwells,
A rich reward, that all on earth excels,
I s for the *faithful* ever sure and free.
T rust then in Him, and in his wise decree.
H ere for awhile 'mid the rough waves of time

I n thy heart-depths shall ring the heavenly chime;
N e'er shalt thou lose its sweetness, for with Him

G uiding thy way, no place is dark or dim;
O h then "Have Faith in God," as Jesus said—
D eath leads to day; since Jesus left the dead.

T. C.

The Bible Searcher.

No. 136.—Correct answers (second list) received from:—

A—Douglas Adams, Ralph, Ernst, and Dora Aldwinckle, Daisy Annett, Mary Ansell, Bertha and Maggie Arres-Mather, William Aston*.

B—Charles Bates, Charlotte* and Mabel* Bailey, Massy and A. Baker, Henriette Bardot, James Barker, Avory, Teresa, Frank, and Lilian Blackie, Archibald Bearsby, Susette and Mary Beck, Frank and Leonard Bentall, Dorothy Berry, Mabel Birney, Phyllis Boyd, Ashley Bowker*, Lindsay, Corbet*, and Leonard* Browne, Robert* and Eva Browne, Colin and George Brown, Ernestine Buhl, Gerald Burke.

C—Alice Cady, Gladys and Beryl Calvert, Winnie Campbell, Charles*, Mabel*, and Isabel* Candlin, Lottie Carmichael*, Maggie*, Jessie, and Walter Carter, Eleanor Chance, Willie* and Mary* Charles, Jack, Vernon, and Daisy Clarke, Alice Crang*, Nellie and Jenie Crawford, Elma Cheal, Mary Cobb, Ruth Coupe*, Susie and Walter Cumbers, Emily Church, Henry Curr*.

D—Edith Daisley, Florrie Dance, James Davey*, Isabel, Elmina, and Jessie Deane-Roe, Olive Deane, William Dilly, Claude and Violet Dodsworth, Kenneth Dunbar, Phyllis and Faith Duncan, Gordon Duncan, Dorothy* and Marjory* Dyke.

E—Helen Eardley Wilmot, Maude Eddey, Muriel Edwards*, Eva Edmundson, L. Ewin.

F—Arthur and Richard Farmer, Jeanne Fancon, Marion Freegard, Mary Freeman, Francis Field, Aileen* and F. A. Figgis, Louise Filhol*, Reginald and Ernest Findlay, Janetta*, Maggie*, Agnes*, and Flossie Fullarton.

G—Eva Gammage, David and Andrew Gardiner, Mary Glass, Maudie* and Albert Gray, Margaret*, Stuart*, and Edith* Gray, Ethel, Mary, and Alfred Greenacre, Edith Grieve, A. and F. Gibbs, Thomas Groombridge, Winnie and Dorothy Grove, Mary Gover.

H—Ella Hake, Sandy and May Handasyde, Frances Harding, Dorothy Harris, Edith* and Ruth Harris, Emily* and Edith* Hearn, Ella Hewitt*, Byrea Hill, Theodora Hill, Georgette Hoffmann, Margaret Hogben, Margaret Hogg*, Lucie Hourdain, Joshua and Dorothy Hughes-Games, Lila Hughes, May, Harcourt, Helen and Tom Hunter, Mona and Edith Hunter, Freda Hunton, Ethel Hutchings.

J—Sinclair Jackson, Emily Jeynes, Kate Johns, Lizzie Johnstone*, Marjorie Jones.

K—Isa Kay, Flossie Key.

L—Henry and Nessie Laing, Arthur Lamb, Emilie Leber, Guinefred and Elsie Leigh, Murray and — Lloyd, Hannah Lovell*, Harry, James, Norah, and Edith Lowe, Evelyn and Gwendoline Lowndes Moir.

M—Bella, Abraham, and Maggie Mack, Barbara* and J.* Maconchy, Avia* Mallory, Lillie and Leslie Mallory, Edith Marnham, Trevor and Margery Matthews, Jean Maxwell, Hilda Medill*, Charlotte and Bessie Millar, Olive van Millingen, Francis, Alice and Herbert Milne, Annie Moule, Theodora Muir, Kathleen McClure, Lillian McMurtry*.

N—Henderson and Mary and D. Nathan, Peter Nicholson*, Eleanor and Valerie Noel.

O—Maude and Eva Oakes, Katie and Sidney Oliver, Harriette*, Lottie*, and Mina Orr.

P—Winnie Page*, Maggie, Jessie, Willie, Winnie, and Ada Palmer, Ethel and Kathleen* Pasley, Dorothy Patten, Clarice Peach, J. Ernest Pearce, L., W. M., and Mary Penny, Walter Perryman, Daisy, Vera, and May Petrides, Francis Phillips, Isabel* and Gladys* Phipps.

K—Marjorie and Herbert Rainey, Arthur Roberts, Gertrude Richmond, M. L. Rickards, Cyril Roberts, Sydney Robertson, Mildred Robinson*, Charles Rudge.

S—Bessie Scantlebury, Eric, Gladys, Mervyn*, Wilfred, Llewellyn*, Undine, and Gwendoline* Shaw, Evelyn Shaw*, McLeod Staight, M. Dorothy and Helen Stalker, J. H., T. M., D. D., and C. D. Stanier, Marie Sleigh, Richard Spencer, Agnes Sterry, Florrie Smith, Mary Spigaroviez, Gertrude Scott, Eva and Nancie* Somerville, G. and Esth er Stone, Herbert Stuart, Emily* and Frank* Stuart, Ronald Studd.

T—Nannie* and Louie* Tibbits, Olive* and Violet* Tritton, John Thomson*, Frank and Alice Thompson, Harry Thompson, James Tuff, Herbert, Edwin, Peveril, and Arthur Turnbull, Alice Truelove.

V—Gertrude Vellacott, May and Edwin Vickers, Kenneth Vining.

W—Louisa Walker, Myra Webb, Mabel Wheeler, Ruby and Edith Wilkins, Cyril Willey, Maggie Wight, Pringle Wilson, J. Berkeley Wise, Evelyn Wood, Ida Woodman.

Y—Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (137).

1. Psa. cxix. 76; Psa. cxvii. 2. His merciful kindness is great toward us.

2. John iv. 15; John iv. 14. Whosoever drinketh of the water that I shall give him shall never thirst.

3. Psa. lxiii. 8; Hosea vi. 3. Then shall we know if we follow on to know the Lord.

4. Psa. li. 10; Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you.

5. Psa. lxxi. 3; Prov. xviii. 10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

6. Isa. xxxiii. 2; Isa. xlix. 23. They shall not be ashamed that wait for Me.

Correct answers (first list) received from:—

A—Jessie Alen*, Zeidah Aibert, Violet Ashworth, A. Rose Anton*.

B—James Barker, Herbert H. Braddon*, Edith E. Bensted, Gertrude Brookfield, Lindsay*, Corbet and Leonard S.* Browne.

C—Mabel Clay, Charles*, Mabel*, and Isabel* Candlin, Lois M. Craven*, Nellie and Janie Crawford, Henry J. Cheney, Ida, Edith, and M. Cole.

D—Harold Davis, Ralph and Dorothy Daintree, Vera C. Dickinson, Violet Dodsworth, Ivy, Kitty, and Violet Donaldson-Selby.

E—Miriam Ecroyd.

F—Ethel Fielder.

G—Bertie* and Clarice* Gale, George, Kathleen, and Irene Gough, E. Mabel Golding.

H—Rose Hamilton, Evelyn* and Dorothy* Hewer, Harry Hodgkinson*, Margaret Hogg*, Maggie Hooper.

J—Betty Jacobs, Kate G. Johns.

K—Maurice Kalinsky, Eva and Max Kalb.

L—Henry*, Edward, Sidney and May Law, Blanche Lindup*, Cecilia Lichtenstein*.

M—Charles Macdonald, Elsie and Dorothy McMullin, Ada B. Macnutt*, Maggie and Gracie* Marston, May C. Mills, Mabel Morris.

P—Alice M. Palmer, Kathleen A.* and Ethel Maude* Pasley, Kathleen Pincott*, Mary E. Plumb.*

R—Nora Read*, Marion B. Richards, Kate Rosenbloom.

S—Flora Shadbolt, Agnes M. Sterry*, Ada M. Spencer, Flora Simmons*, Florrie Smith, Esther Simmons, Betty* and D. de B. Stocks, Ronald Studd, Mary Symon.

Y—Edwin Vickers.

W—Edith J., Edward and J. W. Wheeler, Cyril Willey, Cecille, Noel and Phyllis Wright.

FOREIGN LIST.

First certificate.—Daisy McArthur (Natal).

No. 130—Daisy McArthur, Maria and Cuckoo Lister, Janet Garrett (South Africa). **No. 132.**—Queenie and Llewellyn Dale (Bombay). **Nos. 132** and **133**—Jean Scott*, Dora Wallace* (Canada). **No. 135**—Louis Berthe (Italy).

THIS WEEK'S BIBLE SEARCHER (No. 138).

1. Find in the first half of St. Luke's Gospel the account of a feast given to the Lord Jesus, at which those present were much given to talking to themselves. Give chapter and verse.
2. What did the Pharisee say "within himself"?
3. What did the spectators say within themselves?
4. Are there any recorded words of the woman herself?
5. What were the Saviour's words to her?
6. Find the following passages:—

(*a*) "As he thinketh in his heart, so is he" (Prov. xv. to xxx.).

(*b*) "Out of the abundance of the heart the mouth speaketh" (Luke xv. to xxiii.).

(*c*) "The thought of foolishness is sin" (Prov. xv.-xxx.).

Which Psalm does the inspired writer close with a petition that the meditation of his heart, as well as the words of his lips, might be acceptable to his Redeemer? (Answer, Ps. to xxx.)

[Children under *ten* do 1 and 3, under *thirteen* 1, 2, 3, 4, 5.

Donation List.

Kwesi's Education.—C.W.F. and H.S.F., Matt. xxv. 40, 5s.; H.J.C., 3d. Total, 5s. 3d.

Personal.

MANY thanks for the flowers, which were sent to the London Flower Mission.

MRS. WOOD AND MILDRED ROBINSON.—Thank you for your letters.

HELEN STALKER.—I could not include your name in the list, but I will put it in my index.

THEA GUINNESS (Tasmania).—I am sorry your CHRISTIAN was late. You can send your answers any time, provided you have not received the next issue of the paper.

MARY SPIGANOVICZ.—I hope your hand is better now.

EVELYN MOIR.—Many thanks for your letter. The next competition will be in the last week in September. I hope you will have very pleasant holidays.

JOHN THOMSON.—Your name appeared as Thompson, but I have had it correctly indexed.

C. G. BATES.—Yes, you gave the right address. Unfortunately you made a mistake in the last week's Searcher.

UNCLE TOM.

Children's Scripture Union Portions for Week Ending Sept. 10th.

Sun. Sept. 4	*Matt.* xxi. 1-16		Th. Sept. 8	*Matt.* xxii. 15-33	
Mon. „ 5	„ xxi. 17-32		Fri. „ 9	„ xxii. 34-46	
Tues. „ 6	„ xxi. 33-46		Sat. „ 10	„ xxiii. 1-14	
Wed. „ 7	„ xxii. 1-14				

Children's Special Service Mission.

Mr. Frank M'Laine, with caravan, *Marden, Kent*, from Aug. 25. *Poland-street Institute, Manchester*, Sept. 25 to Oct. 2. Mr. Glover, with caravan, *Stockland, near Honiton, Devon*. Messrs. Rowe and Salmon, with caravan, *Lamarsh, Essex*, from Aug. 26. Mr. S. J. Hewlett, *Keswick Town Hall*, Sept. 3 to 10.

SEASIDE SERVICES.

Mr. R. F. Drury and Mr. T. B. Bishop, *Scarborough*, to Sept. 5. Rev. S. J. Hersee, B.A., *Cromer*. Mr. H. Hankinson, *Felixstowe*, to Sept. 2. Rev. E. E. Nickisson, *Margate*. Mr. Aubrey Bateman and Mr. Cecil H. Druitt, B.A., *Broadstairs*, to Sept. 2. Mr. Livesey Carrott, *Deal*, to Sept. 7. Rev. A. G. Dodderidge, B.A., *Eastbourne*, to September 15. Mr. Guy Middleton, *East Preston*, to September 13. Sir Matthew Dodsworth, Bart., and Rev. A. H. Ridsdale, M.A., *Boscombe*; Mr. W. C. Steane, *Bournemouth*, to Sept. 2. Mr. Josiah Spiers, *Newquay*, to Sept. 10. Various workers, *Clevedon*. Mr. Edwin Arrowsmith, *Tenby*, to Sept. 14. Mr. Arthur C. Jewell, *Penmaenmawr*; Mr. E. F. Nivin, B.A., *Llanduano*, to Sept. 5.

The annual seaside report meetings will take place at St. Martin's Town-hall, Charing Cross, Oct. 6, 3.0 and 6.30

Sick Children and Invalids' Dinner Tables.—We feel sure that if this institution were better known, and the fact that in ministering to the bodily wants of the sick poor their spiritual needs are cared for, it would commend itself to a wider circle of Christian friends. Upwards of 3,300 dinners of hot roast meat and vegetables have been dispensed during the eleven months of the past year; and, with the exception of August (when the busy workers take a needed holiday), the dinners are provided for the entire year. Free tickets to the number of 1,240 were sent to district visitors and others for distribution. Tickets may be had at 5s. a dozen, either at 77, Church-street, Lisson-grove, N.W., or at 52, Montagu-square, W. Communications to Mrs. Routh, at the latter address.

Children's Medical Missionary Society.—A useful auxiliary work has been done for many years past by extending among children a knowledge and love of medical missions; and the result has been much help afforded to the cause at home and abroad. "The Children's Secretary" is Miss Annie R. Butler, Medical Mission House, 49, Highbury Park, London, N.; and it has been her privilege to address a large third of the inhabitants of St. Agnes, Scilly Isles, this year. The audience—children, women, fishermen, had only had the briefest notice of the meeting, yet forty-five assembled, and listened with unflagging interest. Other work of the same kind has been done in various directions. The various branches scattered up and down the country seem to vie with one another in collections, sales of work, and other means of providing funds.

THE BOOK WORLD.

THE LATE DR. SCHAFF.

Few American names are better known in the Eastern world than that of Dr. Philip Schaff, himself a connecting link between Europe and America, a native of Switzerland and a citizen of the United States; conspicuous in literature as an editor, a Church historian, a commentator, a hymnologist, a member of the Company of Revisers; and in public life as an ardent friend of Church union, an unwearied promoter of the objects of the Evangelical Alliance and the Presbyterian Alliance, and generally of all Christian objects in harmony with Evangelical Protestant truth. The memoir* that has been published by his son is one of very great interest, for Dr. Schaff was a man of beautiful Christian character, and was universally regarded with esteem and affection.

It is interesting from the beginning to trace the career of a poor orphan boy, the only child of a girl-widow of twenty, to whom he was profoundly attached, and to learn that when he went from home to the Pietist school at Kornthal his home sickness, which was almost unbearable, became the birth-pang of a new life from above. "I have found in Christ," he said, "the satisfaction of my longings, the calming of anxious fears, turning darkness into day." In his theological course in Germany he came under all sorts of teachers—men like Ewald and Baur on the one hand, and Tholuck and Neander on the other. By God's grace, and encouraged by such fellow-students as Adolphe Monod and Frederick Godet, he stood firm in the Evangelical ranks. Coming to be known to an American deputation who had gone to invite the celebrated F. W. Krummacher to become a theological professor at Mercersburg, and who had formed a very high opinion of young Schaff, both intellectually and spiritually, he was appointed to the chair which Krummacher declined, and, after first setting himself to learn English, began his work, and for twenty years was professor at Mercersburg. Thereafter he was called to a chair in Union Seminary, New York.

From the first he was deeply impressed by the disunions of Protestantism, and eagerly promoted all that could tend to heal them. Hence his profound interest in the Evangelical and Presbyterian Alliances, on behalf of which he underwent enormous labour, when the former met at New York in 1873, and the latter at Philadelphia in 1880.

We have no space to write of his labours as a professor, an author, or an editor. His Church history, in seven volumes, was his most elaborate work, but he bestowed also great labour on his collection of the "Creeds of Christendom," and on his English issue of "Herzog's Encyclopædia." He made fourteen journeys to Europe in the course of his life, and had much pleasant intercourse with our chief Christian scholars and many other distinguished men. He bore a leading part in the American revision of the New Testament. When Moody and Sankey were at New York in 1876 he gave them every encouragement. "It is a sin (he used to say) to act or speak against such a religious revival, perhaps the greatest the world has ever seen since Wesley and Whitfield. It is the best refutation of infidelity, and shows what power the simple story of sin and grace still has." He often used to tell the story of Mr. Moody's conversation with Gladstone after one of the London meetings. "I wish I had your chest," the statesman is reported to have said. "And I wish I had your head upon it," was the quick rejoinder.

Dr. Schaff had no disposition towards the theories of the "higher criticism." Writing to his friend, Professor Blaikie, of Edinburgh, who had asked him his opinion, he referred to his having studied under Baur at Tübingen, and seen the remarkable reaction which took place afterwards against his views on the origin of the books of the New Testament. "I am confident," he said, "a similar reaction will also take place in the criticism of the Old Testament, when we shall know more of the earlier sources on which the historical books are confessedly based."

The intensely laborious life of Dr. Schaff terminated on Oct. 20, 1893; he died listening to favourite passages of Scripture, such as John xiv., 1 Cor. xiii., and the singing of "Ein' feste Burg," and other favourite hymns.

* The Life of Philip Schaff, D.D., LL.D., New York, by his son, Professor Schaff, Lane Seminary, Cincinnati. (10s. 6d. *T. & T. Clark, Edinburgh*).

THE RITUALISTIC CONSPIRACY.

When Mr. Walter Walsh's book, **The Secret History of the Oxford Movement**, appeared we dwelt upon its startling significance, and indicated its great importance as proving the treachery of the Ritualistic clergy. Though somewhat high in price, the book has been in large demand, and is already in its third edition, completing twelve thousand copies. This fact is full of encouragement, for numbers who have endured High Church practices have been ignorant of their Romeward tendency. This book should open the eyes of many such Protestants, making them jealous of their privileges, and showing them why they should stand by their principles. In the preface to a third and cheaper edition Mr. Walsh remarks: "This book has, of course, been severely censured by the friends of those whose misconduct and disloyalty it exposes; but so far as I am aware no one has even attempted to prove that it is in any way inaccurate as to its statement of facts." Friends of the Protestant cause will do well to help the circulation of Mr. Walsh's book. (3s. 6d. net. *Swan Sonnenschein & Co.*)

A BOOK FOR SAILORS.

Our sailors have a speech of their own, with which those who address them do well to be familiar. Rev. Walter J. Mathame, F.R.G.S., has had peculiar facilities for making the acquaintance of "Jack" and his language, and in his latest book he addresses seamen with a force and sympathy which well match his published appeals to landsfolk of the working classes. The title, **Jack Ahoy! or, Talks with Sailors,** seems fragrant of the "brine"; when we open the book we are conscious of animation and purpose in every page. In the first chapter, "Hullo there!" the author establishes good terms with his seafaring readers, to whom he proceeds to speak on things that belong to life and godliness. The book is in every way first class, and we echo the words of Miss Agnes Weston when she pronounces it "admirable," and writes: "I should rejoice to know that every seaman possessed a copy. I cannot imagine a better work than that those possessed of money would use it to send your book on board every merchant ship, and ships of the Royal Navy as well." All workers among sailors would equally welcome supplies for distribution. "Jack's Almanac," at the end of the talks, is rich in salt sayings and sea proverbs. (1s. and 2s. according to binding. *Dublin: Eason & Son*).

THE FUTURE LIFE.

Perhaps no sublime subject has been so widely discussed as that of the future life, to which Rev. J. E. C. Welldon makes a deeply interesting contribution in **The Hope of Immortality,** an essay incorporating his Hulsean lectures delivered before the University of Cambridge. On this great subject every thinker pursues his own line; and two or three sentences will make clear Mr. Welldon's position: "The immortality for which I plead is not conditional but absolute. I do not urge that immortality is attainable, but that it is actual; not that it is partial, but that it is universal; not that it may be, but that it is...The immortality for which I plead is the personal, intrinsic, inalienable, eternal attribute of every individual soul of man." An inquiry regarding the soul leads to the conclusion that it is the seat of human identity, also of the principle of life, and survives eternally in the fulness of its intellectual, moral, and spiritual powers; and that "its fate in the future life is in some manner fixed or conditioned by its character and discipline in this life." It is needless to say that the book is the result of wide reading and much thought; not being excessively erudite, it should have many readers of the great "ordinary" class. The chapters on the nature, history, and value of the belief in immortality are good; the chapters on evidences for the belief lucidly summarise the familiar arguments; while that on the Christian amplification of the belief raises questions of a more speculative and dividing character, baptism being given an undue importance, and prayers for the dead being excused if not advocated. (6s. *Seeley & Co.*)

A Vision of the Cross. By Stanley Hope. (6d. *Stockwell.*) The old old story told to meet the need of unbelieving sinners and of sinning believers. Simple truth, large clear type, recherché style, elegant appearance.

The story of Christ has been well told for little children, by Kate Thompson Sizer, in **Our Blest Redeemer** (1s. *C. H. Kelly*). With its numerous illustrations, large and small, the book will be welcome in many homes.

The Sabbath-school Committee of the Presbyterian Church of Victoria has issued a capital little book, entitled **Sidelights on the Shorter Catechism,** by Rev. P. J. Murdoch, M.A., of Camberwell, Victoria. The explanations and illustrative incidents constitute the book one of real utility. (6d. *Office of the S.S. Committee, 237, Collins-street, Melbourne.*)

There are some good things in **The Apostle of the Gentiles, and Other Poems,** by Henry E. Tunstall. While the style might be improved, the sentiment is unexceptionable. (1s. 8d. *From the Author, Oak Cottages, Stubshaw Cross, Ashton-in-Makerfield, Newton-le-Willows.*)

The September issue of **The Public School Magazine** contains some hitherto unpublished African journals of the late Bishop Hannington. These journals form part of a religious section of the magazine, edited by Rev. Norman Bennet, the Church Parochial missioner to public schoolboys.

Friends of the late Canon Nash will be glad to possess a booklet, **In Memoriam: Thomas Augustus Nash,** containing a sermon giving an account of his life and character, preached in Little Wenlock Church, on July 24, by Rev. D. H. S. Cranage, M.A., curate. (*Hobson & Co., Wellington, Shropshire.*) Profits from the sale of the booklet will be given to the C.M.S.

Bible students will find much that is of value in the pages of **Things to Come,** which correctly describes itself as "a Journal of Biblical Literature, with Special Reference to Prophetic Truth." The fourth volume, containing the monthly parts from July 1897 to June 1898, contains many good things in exposition, as well as notes on the signs of the times. (*George Stoneman.*)

Pastor F. E. Marsh has written a small book on a great theme, **Christ's Atonement** (1s. 6d. *Marshall Bros.*). Nine in number, the chapters cover a wide field of instruction, beginning with Analogies, and passing on to consider the Necessity, Meaning, and Blessing of the Atonement. There are also studies of the Substitutionary Aspect, Spiritual and Moral Power, and Sanctifying Effect of the Atonement. The work will be of service to many.

Messrs. Hart and Straker, of 33, Furnival-street, E.C., have issued a beautiful **Souvenir of Spurgeon's Tabernacle.** It is printed on thick paper, and contains a brief history of the Tabernacle, with portraits of the late Mr. Spurgeon and the present pastor; also views of the Tabernacle, as it was before the fire and after, besides other pictures. Those who wish to assist in the rebuilding, and also to secure an admirable souvenir of the Tabernacle, can do so, as the profits of the sale of this book go towards this fund.

Many workers among children will welcome Rev. John Mitchell's new book, **How to Gain the Eye of the Young,** a collection of blackboard illustrations, object lessons, outlines, etc. (2s. 6d. *S. W. Partridge & Co.*) The preface intimates that where teachers have no class-room to themselves they may use a slate and pencil or crayons, an intimation worthy of consideration in Christian homes as well as Sunday-schools. Mr. Mitchell's drawings are remarkably striking, while the accompanying letterpress is explicit and admirably arranged.

"Printed at the Okayama Orphan Asylum, Japan," is the imprint of a choice booklet, **The Man who Feared God for Nought,** being a rhythmical version of the Book of Job, by Otis Cary (*Elliot Stock*). Among other aims of the author was that of presenting the Book of Job in a form specially adapted for reading aloud in the family, or before an audience; and for this, as well as for general reference, the work deserves attention. Scholars will read with interest the introduction on Hebrew poetry and its translation, with special reference to Job.

Everything from the pen of Dr. Handley Moule is welcome to Bible students. His recent work, **Colossian Studies**: Lessons in Faith and Holiness from St. Paul's Epistles to the Colossians and Philemon, is a choice devotional work, as well as a mine of expository suggestion. The performance is best described in Dr. Moule's prefatory words: "I have sought to take the Apostle's sentences up, one by one, as if they met my eye for the first time (in a certain respect), and to turn them into English so as to convey the freshness of the impression. When this has been accomplished, with whatever measure of success, my sole further purpose has been to bring out for the reader's notice some of the inexhaustible messages for the soul which the study of the God-given utterances of the Apostle has carried home to myself." The result of ripe learning, applied with rare spiritual insight, the book will be useful to preachers, as well as stimulating to private students. (5s. *Hodder & Stoughton.*)

A useful book, issued at a time when it should be in large demand, is **The Principles of Protestantism,** by Rev. J. P. Lilley, M.A., of Arbroath. (2s. 6d. *T. & T. Clark*). It is issued in the excellent series of "Handbooks for Bible Classes and Private Students," and has been prepared as a companion to Dr. T. M. Lindsay's manual on "The Re-

formation." In the course of two hundred and fifty closely packed pages Mr. Lilley examines the doctrinal differences between the Protestant Churches and the Church of Rome. Whereas the ultimate idea of Protestantism is the right of direct access to God, through Christ his Son, it is shown that in the course of conflict with Roman theologians it threw out branches in various directions. Hence this volume deals with three master principles of Protestantism—the evangelic method of salvation, the Word of God, and the fellowship of believers. Mr. Lilley has gone to authoritative sources for information, and he writes in a temper admirably befitting a student's handbook.

A book of many attractions is **The Coming People,** by Charles F. Dole (5s. *H. R. Allenson*), in which a man of thought and conviction maintains the blessedness of peace, love, and contentment, establishing the excellence of these when compared with militarism, race feuds, and greed. Economic "principles" are boldly examined in these eloquent pages, and even where, occasionally, one cannot acquiesce there is ample reason for admiring the author's vision, and sympathising with his noble contention. In a word, this contention is that Christ's beatitude regarding the meek is by no means antiquated, but of present-day force, and finds interpretation and illustration in the fact that the truly kind and gentle are the happy of the earth, and are, in fact, "the coming people." The author is an American, and in a preface to the English edition of the book he expresses a conviction that the central thought of his work will help men of all nations better to understand one another, and will tend to bind them together in firmer bonds of good will. It is hardly necessary to add that the work is ethical rather than dogmatic.

The Life of the late Mrs. Booth, of the Salvation Army, is being prepared for publication by Mr. W. T. Stead, and will be issued in the early autumn.

Rev. F. L. Denman, of the London Jews Society, has issued in booklet form an instructive paper, entitled ZIONISM AND ITS RELATION TO PROPHECY. (1d. *London Jews Society*, 16, *Lincoln's-inn-fields, W.C.*) The pages deserve a careful perusal at the present time.

A timely pamphlet is MAKING PLAIN FOR ALL TIME; OR, WHAT DOES THE CHURCH OF ENGLAND SAY? It brings present-day errors and superstitions to the touchstone of Protestant standards, and shows their Popish origin and essential character. (6d. *G. Slater*, 74, *Strand, W.C.*)

Some very thoughtful papers on prophecy are issued by the World-Wide Prayer Union for the Lord's Return. We welcome the twenty-fifth, entitled THE MANIFESTED UNITY OF THE CHURCH, by Rev. N. S. Taylor. There is light and truth in the pages. (1½d., post free, *from the Author, Templemore Park, Londonderry.*)

Simplicity and precision may be said to characterise the pages of ASTRONOMY FOR THE YOUNG, a little book by Wm. Thynne Lynn, B.A., F.R.A.S., formerly of the Royal Observatory, Greenwich. The type is bold, making the booklet suitable for the young in an important sense not always kept in view. (*G. Stoneman.*)

Church records have a charm all their own. More than a local interest attaches to a booklet, JUBILEE OF THE OPENING OF MOUNT PLEASANT CONGREGATIONAL CHURCH, TUNBRIDGE WELLS: Report of meeting held on January 20, 1898, with sermons preached on the preceding Sunday. (6d. *R. Pelton, The Broadway, Tunbridge Wells.*)

A LIFE OF LUIGI CAPELLINI, APOSTLE OF THE ITALIAN ARMY, is being written by Anna M. Stoddart, author of "John Stuart Blackie's Life," and will be issued at Christmas, price 2s. 6d. It will be sold to further the fund for extending the premises of the Evangelical Military Church in Rome. Friends desiring copies should write at once to Miss Stoddart, at 35, Antrim-mansions, England's-lane, N.W.

ONE BY ONE is the title of a booklet, in which Mr. Thomas Hogben relates an interview he had last year with the late George Müller. Needless to say prayer was the subject of conversation. Mr. Hogben adds other cases of intercessory prayer, faithfully persisted in and Divinely answered. Many will read the pages to spiritual profit. (6d. per 100, *from Mr. Hogben, Welcome Mission, Portsmouth.*)

Scottish Notes.

Dr. Newman Hall, who has been preaching for the last two Sundays in Augustine Church, Edinburgh, took part a few days ago in special services held at Corrie, Arran, in connection with the opening of a new mission church there.

A very helpful and well-attended conference was held on Saturday afternoon in connection with the Abbey Hill branch of the Railway Mission, Edinburgh. The subject of conference was "Revival." Addresses were delivered by Mr. J. J. Sims, Rev. J. Smith, and Mr. H. Pickering.

Dr. J. Guinness Rogers, who has been spending his holiday in Scotland, occupied the pulpit of the Augustine Church, Edinburgh, on Sunday last. In the evening he preached, by special request, a sermon to young men and women on "Our Protestant Heritage, how it is to be guarded."

A new mission hall has been opened at Cherryfield, Dundee. For some years Mr. Scrymgeour Banker has carried on work in a very much needed district, and a new hall has been felt to be a necessity. Lord Kinnaird, who presided, spoke of the value of small missions in the needy districts of large cities, and advocated more individual effort.

ITEMS OF INTEREST.

Home.

In Belfast a typhoid fever epidemic is spreading to an alarming degree. All the hospitals are full.

Nineteen men have been awarded medals by the Royal Humane Society for saving life at the fatal launch of H.M.S. *Albion.*

The Caldmore Cross at Whitby, erected in honour of England's first Christian poet, will be unveiled by the Poet Laureate on September 21.

In their report of the recent typhoid epidemic at Maidstone the inspectors have no hesitation in tracing the outbreak to the pollution of the water supply from the Farleigh sources of the Water Company.

A High Churchman sums up the diminished attendances at church which so many deplore as follows:—Railways and bicycles, week-end outings, services too long, sermons not practical enough, parsons not manly enough, many hymns effeminate and sentimental.

At Birmingham Licensing Session a deputation of brewers announced that they recognised that there were too many licensed houses in certain quarters of the city, and they surrendered twenty-five licences, while negotiations were in progress to increase the number to be given up. "Discretion is the better part of valour"!

CHARITABLE CONTRIBUTIONS.—£1,000 to the Prince of Wales' Hospital Fund from the City Parochial Foundation.—£1000 each to the Church Missionary Society Centenary Fund from Bishop of Exeter, Mr. F. A. Bevan, Mr. T. Fowell Buxton, Mr. W. D. Cruddas, M.P., Col. Williams, M.P., Capt. Cundy, "A Lady," B.M.M., J.K.W.D., and Rev. F. and Mrs. Whidborne, for five successive years.

Foreign.

A poor woman in Paris is found to be suffering from leprosy. She has been isolated in one of the city hospitals.

There is to be a French Protestant pastor in Tonkin to look after the interests of Protestants in that country.

Prince Constantine, nephew of the Chancellor of the German Empire, has taken "orders" in the Abbey Church of Secca, in Styria.

The Urpotula Baptist Mission in South Africa, under Rev. Ernest Eve, reports several cheering cases of conversion recently and the outlook to be full of promise.

The second Zionist congress was opened at Basle last Sunday, amidst extraordinary enthusiasm. Reports of the movement were discussed. Many orthodox Russian rabbis were present.

A Reuter telegram from Larnaka, of Sunday's date, says: The steamer Douro to-day landed here 1,129 Dukhobortsi from the Caucasus, who have been exiled from Russia on account of their religious views.

Mr. G. Wilson, the Acting Administrator of Uganda, has written to Archdeacon Walker thanking him for the services rendered by members of the C.M.S. mission in suppressing the Soudanese mutiny.

The Congress on the African liquor traffic arranged to take place at Brussels next month has been postponed till November. — The internal Argentine duties on alcohol and wines (amongst other things) have been increased by 50 per cent.

In consequence of famine at Mosul and the vicinity, the Armenians are suffering terribly, and many Christians are stated to have sold their children to obtain bread. Further Armenian persecutions are reported from Moush and Bitlis.

AFTER THE WAR.—The Hawaiian Islands have been formally annexed to the United States.—Cuba will form a fine field for American missionary enterprise. The priests there are mostly ignorant, drunken extortioners, some of them conducting rum stores and churches at the same time, and charging as much as £8 for a marriage fee. Merchants in Hong Kong are endeavouring to induce General Merritt to modify the heavy Spanish import duties still in force in Manila. —Aguinaldo holds the waterworks of Manila, and has cut off the supply; the city is in great need of this necessary of life.—The British Government has given permission for American and Spanish ships to be docked at Hong Kong.—New York capitalists are taking steps to organise a syndicate or corporation for the purpose of constructing railways in, and of developing the natural wealth of, Cuba. Spanish troops are returning home from Cuba. Of the battalion of Alcantara, which left Spain last year 1200 strong, only seven survive.

OBITUARY.

MR. E. RIDER COOK.

Many churches and efforts in East London are mourning the departure of Mr. Edward Rider Cook, J.P., which took place last week at Woodford, as a result of an attack of heat apoplexy. In early life Mr. Cook came under the influence of Thomas Binney. He was a successful man of business, being head of a large soap manufacturing industry; for many years he served on the Metropolitan Board of Works, and for a time represented West Ham in Parliament. He was a warm supporter of Congregationalist undertakings, and in hearty sympathy with good work by whomsoever done.

MR. G. WILL.

The community of Cullen, N.B., and all engaged in business in the North, will hear with deep regret of the sudden death on Monday week of Mr. George Will, late clothier, and ex-Provost of Cullen. Mr. Will, who had been living with his son at Bethnal House, Cambridge-road, London, had reached the age of seventy-five years. A prominent member of the Congregational Church, he was an earnest worker, and the friend of every movement calculated to have an influence for good on those around him. For a series of years he conducted a Bible-class with remarkable success, and many young men now scattered in various parts of the world are deeply grateful for the benefit they received from Mr. Will's training and wise counsels. He was a man of singularly genial, agreeable, and sunny disposition, and enjoyed the respect of the whole community. He was predeceased by his wife, and is survived by a family of six—three sons and three daughters.

MLLE. MARIE LEVAT.

The death is announced of Mlle. Marie Levat, a well-known worker at Nimes, France, in her seventy-sixth year. Early converted to God, she engaged in Christian work throughout her long life, especially by the use of her pen. She wrote for *L'Eglise Libre* and other papers, translated English works into French, and was the author of useful tracts and Scripture meditations.

With reference to her decision for Christ, Mlle. Levat was accustomed to say: "I was converted by a tear." That was two generations ago, under the instruction of Pastor Frossard. Speaking on redemption, the pastor dwelt upon God as vainly searching heaven and earth for a victim capable of expiating the sin of the world, and at length spoke of such a victim being found only in God's own bosom — in the Son of his love. At the thought of such love the pastor was deeply moved, and a tear trickled down his face. The young catechumen was much agitated, and the more so when she observed that several of her companions shared the pastor's emotion. "Shall my heart remain cold and dry?" she said. "Does not the love of God and the sacrifice of his Son say something to me? Woe is me, for I am undone!" Immediately afterwards Marie ran to her room and shutting herself up, passed several hours in prayer to God. She came out of the room a new creature in Christ Jesus, having given her heart to God.

The Use of Cocaine is a growing habit in the United States. In some stores it is kept ready done up in 5-cent packages, and the customers are so well known that they do not need to tell what they want. They simply throw down the five cents, and get the cocaine just as easily as they would a glass of beer in a saloon.

The Liverpool licensing magistrates have by pressure induced 409 licensed persons in that city to cease using their back doors for trade purposes. At the sitting forty cases in which the agents had received no instructions were adjourned till September 7. A recent official report showed that about 5,000 people dwelt in courts on to which publichouse back doors open. The justices have long expressed a desire to close the back doors, and this session they have succeeded in closing 90 per cent.

AMONG THE CHURCHES.

Church of England.

The Bishop of Chester was lately thrown from his carriage, but escaped almost without injury.

Rev. W. Hay M. H. Aitken is to conduct a mission in the parish of St. George's, Birmingham, next November.

Special services by Church Army evangelists are being arranged for at present in connection with some of the London workhouses.

Rev. W. H. Stone, Vicar of St. Mary's, Kilburn, is announced to preach in Westminster Abbey on Sunday morning, September 18.

Canon Fleming has left London for York, where he has replaced Canon Watson as the canon in residence at the Minster, and will be on duty until the middle of November.

We are sorry to hear that Rev. Dr. Samuel Wainwright, Incumbent of St. Stephen's, Clapham Park, while out walking during his holiday in North Wales, slipped and fell, breaking his ankle.

Rev. H. E. Birknell, Vicar of St. Chrysostom's, Peckham, after nineteen years' work in South London, has left for Harwich, having effected an exchange with Rev. H. L. Norden, Vicar of Harwich.

The Archbishop of Canterbury has fixed October 10 for the delivery of his primary charge as Metropolitan in Canterbury Cathedral. It is believed that he will deal with the present crisis in the Church.

A quiet day for men and women will be conducted at the Church Army Headquarters, Edgware-road, on Sep. 16. Addresses will be given by Rev. W. Carlisle, Mr. G. W. E. Russell, Mr. Edward Clifford, Mrs. Cholmeley, and others.

The Bishop of Ripon has ruled out "burning questions" from the Church Congress programme, but the Evangelicals are preparing for a conference at Bradford on the first evening of Congress week on "The Present Crisis in the Church of England." It is expected that Sir John Kennaway will preside, supported by Mr. W. D. Cruddas, M.P., and other well-known laymen.

Rev. F. H. Bovill, lately one of the curates at Christ Church, New Seaham, a mining village in East Durham, intending to remain there for some time, had built himself a house costing about £1200. He was, however, compelled to leave the parish owing to ill-health, and has presented the house, completely furnished, to the New Seaham Parish Mission, conducted by Miss Stirling, one of Canon Body's missioners.

Special services in City churches for business men are constantly growing in favour, and amongst the most successful are those held at St. Bride's, Fleet-street, where Rev. E. C. Hawkins is vicar. The list of preachers arranged for the autumn course is now issued. The Archbishop of Canterbury will open the series on Monday, Oct. 3, and the preachers on successive Mondays up to Christmas will include the Bishops of Rochester, St. Alban's, Islington, and Southwark; Deans Farrar, Elliot, and Hole; Prebendary Webb-Peploe, Rev. S. A. Alexander (of the Temple Church), and Rev. E. J. Kennedy.

Baptist.

Dr. Landels, formerly of Regent's Park Chapel, will preach at Haven Green Church, Ealing, on Sunday next.

Pietermaritzburg Church, Natal, reports an aggressive work by Mr. S. Phipson, aided by Christian Endeavourers.

Rev. Dr. G. H. Rouse has arrived in this country, his prolonged and arduous labours on the revision of the Bengalee Bible necessitating a change.

The church at St. Helena, South Africa, has had a cheering anniversary; and a recent impressive baptismal service by the pastor led to further decisions for Christ.

Rev. Dr. Clifford sailed for America last week, and expects to return to Westbourne-park by the second Sunday in October; Dr. Lorimer preaching there next month.

The new church at South End, Port Elizabeth (Rev. J. W. Buchanan), is being reared with little delay. The opening services are to be before summer (December next).

Rev. A. Tildesley, of Sunnyside Church, Rossendale Valley, Lancs., has decided to accept the invitation from Poplar and Bromley Tabernacle, London, and will commence his pastorate on the first Sunday in October.

At Capetown successful annual missionary services have been held. The income for missions this year is already £228, as against £216 for the whole of 1897. The half-yearly meeting of the church, held in July, was largely attended.

Congregational.

Rev. Robert Macdonald has accepted a unanimous invitation to the pastorate of New College Chapel.

The 123rd anniversary of the church at Wem, Salop, was recently celebrated, Rev. J. B. Walton, pastor, giving a brief sketch of its ministry from its foundation.

Rev. W. C. Willoughby, minister of the church at Palapye, of which the chief Khama is a member, has returned to England on furlough, and is staying at Brighton.

Mr. Alex. Stewart, of Harley College, who has been called to the pastorate of the church at Heidelburg, Cape Colony, and Mr. F. H. Tapp, of the same college, who has undertaken evangelistic work in the Ladismith district of Natal, left England on Saturday for South Africa.

Rev. James Watson, secretary of the Congregational Union of Jamaica, recently visited several of the churches and schools in Sheffield, speaking on "Church Life in Jamaica." He referred to the assistance rendered to the churches in that colony by the Colonial Missionary Society.

Efforts of Welsh Congregationalists to raise a fund of £20,000 towards assisting weaker churches and establishing new causes are being crowned with success. This "Forward Movement," it is evident, will receive the practical sympathy of the churches of the denomination throughout the Principality.

Special services were recently held at Corrie, Arran, in connection with the opening of a new mission church there, under the auspices of the congregation at Sannox, of which Rev. A. McDougall is pastor. The new building stands on a rocky eminence overlooking the Clyde, and has the peaks of Goatfell for a background. About £200 is required to clear it of debt.

A well-attended meeting was held last week at Barnet to bid farewell to Rev. Simon P. Sihlali, of Tembuland, the first delegate from the South African churches to the Congregational Union of England and Wales. Mr. Sihlali, who reached England this week, came to this country in July, and since then has held a number of meetings under the auspices of the Colonial Missionary Society, at which the sum of £430 has been contributed towards his new church in Tembuland.

Methodist.

The church built for the English congregation at Llandudno was opened last week.

The P.M. church at Braden Stoke, Brinkworth, has celebrated its seventieth anniversary.

Rev. John Bond has been appointed as delegate from the British to the Canadian Conference, and has left London for that purpose.

At Blackpool the P.M. church, which some years ago was in a feeble condition, is now enjoying great prosperity under the ministry of Rev. W. Welford.

Rev. Seth Backhouse, evangelist, of Ashton-under-Lyne, has been conducting a successful mission in the Tontine Methodist Free Church. Great numbers have been led to Christ.

Arrangements for the forthcoming evangelistic mission in Birmingham next October are well in hand. Some twenty ministers from a distance will take part in the services.

Sheffield Primitive Methodist Council has decided to hold a united mission for the whole of the circuits early in January, and Miss Perrett, Connexional evangelist, has been engaged.

The Bible Christian Methodists—the word "Methodist" having been added at the recent conference in Cardiff—have agreed to hold their next conference in July, 1899, at Holsworthy, Devon.

The Prim. Meth. P.S.A. at the Central Hall, Bradford, has a membership of 750. The pastor (Rev. B. Senior) says that out of fifty members who joined the church during nine months more than half came from the P.S.A.

The West Indian Methodist Conference is asking for men to enter its ministry. Candidates for the ministry and local preachers under twenty-five are particularly desired. Rev. Henry Adams, Bilton-road, Rugby, has the matter in hand.

A successful mission has been conducted at Hackney Wick Chapel, London. People have gathered night after night to hear the Word of God. The power of the Holy Spirit has been manifest. Twenty persons have professed conversion, and many Christians have been led to a fuller salvation.

The appointment of Miss M. J. Perritt as Sunday-school evangelist and organiser of ladies' missionary societies, by the last P.M. Conference, is an entirely new departure. Under the direction of the General Sunday-school Court and the Missionary Court, Miss Perrett will begin her work in October.

From the new South African Minutes of Conference it appears there are 46,024 native members and 5882 English, an increase of 4034 on the year. Chapels and preaching places in the 147 circuits number 2,517. There are 199 ordained ministers, 193 evangelists, and 3143 local preachers. Sunday-schools number 509, with 2438 teachers and 32,669 scholars. There are 3972 class leaders, and 500 day-schools with 31,800 scholars and 794 teachers.

Presbyterian.

Rev. Professor Marcus Dods has promised to preach the May sermon next year in the City Temple, London, for the Colonial Missionary Society.

Haltwhistle congregation, Northumberland, was formed in 1744. The foundation-stone of the new church and hall was laid last week by Mr. Alderman Hudspeth, J.P., who has been many years connected with the congregation.

During the past seventeen years the Presbyterian Church in Western Canada has grown remarkably, till there are now 13,605 families united with that Church, 10,505 communicants, with contributions for religious work of 300,000 dollars.

The Central Presbyterian Church of New York, of which Dr. W. Smith is pastor, has a large city mission in New York, and supports a church and school at Lyden, Kentucky. It sends out this autumn two ordained missionaries to labour at Nanking, China, and maintains its liberal givings to the schemes of the Church.

Latest reports show that the numbers of soldiers and sailors attending the services of English Presbyterian chaplains in England are: Chatham, 443; Woolwich, 250; Canterbury, Lewes, and Plymouth, about fifty each. Besides these there are large numbers of Presbyterian troops ministered to by Church of Scotland chaplains at Aldershot, Sheerness, Brompton, Portsmouth, Colchester, and elsewhere.

Society of Friends.

President Newlin, of Pacific College, Oregon, expects to sail for England early in September. He is a very able and powerful minister of the Gospel of Christ.

Several missionaries are on their way home from India and Syria, the necessity of change mostly obliging them to return for a season. Deep is the felt need for workers in the foreign field.

The Tent Mission at Willesden turned out a real success, the attendance and power being maintained all through. There were many professed conversions, and not a few were quickened into higher life.

The death of the venerable and eloquent Wm. Wetherald, of Canada, on Aug. 21, in Banbury, will be much regretted. He had become much beloved since returning to England on a brief visit to Friends. Canadian Friends will especially feel the loss.

The death (in Cornwall) of Arthur Pease, M.P., of Darlington, on Saturday last, will be much felt in the Society of Friends. A member of an ancient and honourable family, and himself early dedicated to God, he filled positions of responsibility in the Society for many years past, and at his death was treasurer of the Home Mission Committee. Differing from many Friends on some public questions of the day, he nevertheless retained the respect and love of all, and will be greatly missed in the councils and work of Friends. His health had been feeble lately, but it was hoped he might regain strength and continue his useful and busy life. His age was only sixty-one years.

Fallen Asleep.

Mrs. Newing, of King William's Town, S. Africa, the mother of Mrs. Morris, wife of Rev. J. S. Morris, of Beaconsfield.—At Joppa, Mr. William Lawrie, senior deacon of the Congregational church at Portobello, and who, it is understood, has bequeathed £20 to the church, the residue of his estate being divided between the London Missionary Society and the Scottish Bible Society, the anticipated share of each being £1300.—At the Deanery, Peterborough, Mrs. Argles, widow of the late Dean Argles, aged eighty-two.—Mrs. Lydia Mail, one of the earliest converts at San Carlos Bay P.M. Mission, West Africa.—Rev. Morris Thomas, the well-known Welsh missionary of Vizagapatam, India, labouring under the auspices of the L.M.S.—At the age of eighty-one, Mr. George Powis, the oldest member of Dawley M.N.C. Church.—Mr. John M'Pherson, tailor, Rhynie, Scotland, a devoted member of the Congregational church, and a teacher in the Sunday-school for many years.—Councillor John Bottrill, of Reading, for many years a warm friend of the local Baptist churches; he was fifty-nine years of age, and had been associated with Carey and latterly with King's-road churches.—Rev. Gordon Frederick Deedes, vicar of Heydour with Kelby and Culverthorpe, in the diocese of Lincoln, at the age of eighty-four.—Mrs. A. Bowker, of Boston, U.S.A., originator of the Women's Board of Foreign Missions, associated with Bowker Hall, Bombay, where there are over 100 pupils, and with a similarly named hall in connection with the American College for Girls at Constantinople.—Rev. Edward Thomas Lewis, Rector of Caythorpe, near Grantham, Lincolnshire.—Mr. Robert Rean, of Middleton P.M. Circuit.—At Bridlington, Miss Grace Maud Griffin, daughter of Rev. H. F. Griffin, pastor of the Baptist Church, at the age of twenty-five.—Rev. A. O'Brien Brandon, Vicar of St. Paul's, Tottenham.—Mrs. Sperry, of Epworth Villa, Duffield-road, Derby, seventy-eight years of age, a member of the King-street Wesleyan Chapel upwards of fifty years; of a most benevolent disposition, and well known for her devotion to religious work, which she generously supported.—Canon Machell, of York.—Mr. W. Menzies, J.P., of Newcastle, a prominent Presbyterian, at the age of fifty-nine.—Mr. John Baron, of Burnley, at the age of seventy-three, the leading member of Brunswick U.M. Chapel.—At Queenstown, Mr. Andrew Smith, M.A., for more than twenty years Presbyterian missionary at Lovedale, South Africa.—At Dublin, Mrs. Hamilton Madden, widow of Rev. H. H. Madden, rector of Templemore, co. Tipperary, and author of a life of Dr. Daly, Bishop of Cashel.—At Dungourney, co. Cork, Rev. Canon Wilson.—At Hillsborough, co. Down, Mr. Hugh Bell, an earnest Presbyterian elder.—At Innellan, N.B., John S. Hatfield, shipowner, aged seventy-four, an active worker in connection with the Glasgow Evangelistic Association.—At Penicuik, N.B., Mr. John Brown, aged sixty-three, a public-spirited citizen, and earnest Christian worker.

Personalia.

Dr. Llewellyn Bevan has declined the nomination to the principalship of the Memorial College at Brecon. Rev. J. D. Jones, of Bournemouth, has been offered the position.

Mr. Robert Rae, the veteran secretary of the National Temperance League, is on the road to convalescence. He has been able to leave the London Temperance Hospital for Bournemouth.

Mr. Alfred S. Dyer.—We learn with much regret that Mr. Dyer, Editor of *The Bombay Guardian*, is on his way to England in very poor health. We trust a sojourn in his native land may restore him to bodily vigour.

Mr. W. R. Lane has been spending a short time at Worthing. He held six days' meetings in the Tabernacle, and notwithstanding the sweltering weather there were good attendances, and many tokens of blessing.

Pastor George Smith has resigned the charge of Quilmes Protestant Church, Buenos Ayres, and hopes to be in England shortly. He will be glad to address meetings on Argentina and its needs. His address will be Harley College, Bow, E.

The late Mr. Thomas Paul.—An interesting sketch, with portrait, of the busy and useful life of Mr. Paul ("Pearl Fisher"), a member of our staff, whose death we recently announced, is given in the current issue of *In His Name*, the organ of the Ragged School Union.

Mr. James Stokes, of New York, gives in *The Evangelist* of that city an interesting summary of his round the world tour in the interests of the Y.M.C.A. He says the experiences he gained impress him more and more with the need of the young men of the world for vital Christianity, and prove that the Y.M.C.A. is one of the best agents for its spread, an opinion held by missionaries of all denominations.

Mr. Herbert R. Francis's address from September 1 will be 5, Spa Villas, Gloucester. Mr. Francis's lectures on the Tabernacle are as interesting as they are instructive. We worked together in the Revival days of 1860-65, and have been in close correspondence ever since. In 1865 he saved me from drowning, wading up to his lips in the sea. He is sound in the faith; he and Mrs. Francis have done good work in India and elsewhere.—R. C. M.

Dr. Yonan, Oroomiah.—A young Persian doctor, Jesse Mahli Yonan, having supported himself by lecturing in the U.S.A., and passed his examinations in Chicago, desires to return to his own land as a self-supporting medical missionary. He is highly commended by well-known American ministers, the American mission at Oroomiah, and Rev. F. B. Meyer. Invitations to lecture may be addressed to Dr. Yonan, care of Missionary Pence and Information Bureau, 186, Aldersgate-street, E.C., till September 15.

Rev. W. Williams, Pastor of Upton Chapel, Lambeth, completed, on Sunday last the twenty-first year of his ministry in connection with that church. He preached two appropriate sermons, to large congregations, prior to taking his annual and well-earned holiday. During the recess the chapel will be closed for redecoration, and it is hoped to open the building on the first Sunday in October. Under Mr. Williams's earnest ministry large numbers have been added to the church at Upton, whose sphere of usefulness is not confined to South London.

The Christian.

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NOTES AND COMMENTS.

THE appalling railway accident at Wellingboro' last week, caused by the thoughtlessness of a few boys in playing with a truck which rolled in front of an express train, teaches a lesson of far-reaching application. It was not the trivial forces with which the lads were dealing (taken alone) that caused the disaster, but, in conjunction with them, the momentum of the approaching train. How heedlessly do we often set in motion some apparently trifling forces, of word, act, or habit, little recking that these may combine with others, to us unseen, and result in consequences we never contemplated.

The Jewish people cannot be left out of account in calculations regarding the future of our earth. They have their place in the sure word of prophecy; and hope springs eternal in the Hebrew breast. God will not repent Him concerning the promises made unto the fathers. The perverseness of the people will not affect his purposes of love and mercy. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi. 10). Who can read the proceedings of second Zionist Congress at Basle without recalling such promises, given by a covenant-keeping God? Students of prophecy have long been expecting the return of the people to their land in unbelief, in readiness for such measures of the Divine discipline and grace as shall realise the prophetic word, "Then shall all Israel be saved."

The end of the South Wales coal strike has come at last, with the result that the terms offered by the employers last June have been accepted by the men on September 1. The victory of the masters has been complete, and it must be added they have not tempered their strength with mercy by making any concessions to the men. The issue of this will probably be that smouldering seeds of bitterness will be left behind, which may burst into flame in after years. Among the deeply resented conditions laid down by the masters is the disappearance of the monthly holiday called "Mabon's Day." Outsiders, however, will probably look upon this as a boon rather than a hardship, for the way in which this holiday was spent by the majority of the men did not conduce to their real welfare, while it was a serious disturbance to business. On the whole this has been one of the most disastrous struggles of modern times, involving a loss of £6,000,000 or £7,000,000 in money, and untold and fruitless misery to many thousands of innocent people. One lesson stands out clearer than ever—that strikes and lockouts are barbarous expedients for the settlement of trade disputes. The next Peace Congress should be an industrial one.

The overthrow of the Khalifa, the Mahdi's cruel successor, which was accomplished at the end of last week by Sir Herbert Kitchener's forces, is an event for which the whole civilised world may well be thankful. It means the crushing of one of the most bloodthirsty and barbaric tyrannies the world has ever seen, the destruction of the slave trade over a vast district, a new era of prosperity for the Soudan, and a fresh opening for missionary enterprise. With our rejoicings must be mingled sorrow for the brave soldiers who have fallen on our side, and pity for the thousands of not less heroic, if misguided, men who gave their lives away on the other. The valour with which they threw themselves on the British lines time after time was worthy of a better cause. On our side we have the satisfaction of knowing that this has been a war purely humanitarian in its object and results.

Not the least striking feature of the Czar's message was its complete unexpectedness. It is like a burst of healing sunshine through a rampart of storm clouds. For months the movements and policy of Russia have been the chief centre of disturbance in the diplomatic world, and now, out of this most threatening of all directions, the dove and the olive branch come forth! The reception of the news in the European Press is another instructive feature of the situation. This Gospel of peace has been preached "in season and out of season" throughout the length and breadth of the world years without number by enthusiasts of all creeds—Quakers, Socialists, peace societies, patriots like Cobden, Mazzini, Bright, Tolstoi, etc.—and the world has smiled in superior scorn at them all as unpractical dreamers. The same message, upheld by the same arguments, comes forth from the Czar of all the Russias, and at once it is listened to with profound respect, is commented upon by every newspaper in the world, and, whether it issues in a speedy disarmament or not, cannot help but advance incalculably and at a bound the sacred cause of peace and good will among men. All of which proves two things—how shallow the world's scorn is at most, and what untold good may be done by those in the highest places when they choose to become mouthpieces of the will and truth of God.

The duty of all Christian people towards this message is obvious, and yet it may need a great deal of emphasising in order to be carried out. As individuals and as churches, here is a call to speak, and to act, and to pray for the coming of the Kingdom of God. If Mr. John Morley's words are deeply true, that "public men and political parties in the country will be stamped now and in history by the more or less of their zeal and vigour in promoting the success" of this movement—how much more will the attitude of those who are followers of the Prince of Peace determine their place in his eyes? Never in the history of the world has such an opportunity been granted to the Church to give direction and force to the peace movement. Here is something in which differences of sect and creed have no place; in which Christendom can speak with absolutely united voice; and if it fails to throw its whole enthusiasm into this cause it will be nothing short of an act of treachery at headquarters. There is a Divine Hand at work, moulding the heart of kings, and the tortuous ways of diplomatists, to its will. God is able at the most unpromising moment to bring glorious issues into sight.

The poverty of Spain is great, and it is not likely to be lessened by the ecclesiastical burdens she has to bear. According to a writer in a foreign paper there are 21,000 seminarists, 73,000 curés, 33,000 nuns, altogether 117,000 individuals vowed to a so-called religious life, who are kept at the expense of the nation. It is not too much to say that this burden, borne for so many centuries, and which involves a system made up of ignorance, superstition, and oppression, is the chief cause of the decline of Spain. The Romish Church in that country has had an unhampered opportunity of showing what she can do for a nation under her complete control. The result has been to bring Spain to the edge of an abyss. Is it not time this unhappy country asserted her spiritual liberty, and tried another course? As this writer well says:—

> All her defeats would not be too heavy a price to pay if she could and would but understand that she must shake off this yoke and so regain her independence.

The extraordinary developments of the Dreyfus mystery is a signal illustration of the impossibility of staying the onward march of righteousness for long. All the machinery of the French Government, the prestige and self-assertiveness of the army authorities, and the stubborn prejudices of the nation have been exercised hand in hand with a view of preventing the reopening of the case. The confession of Colonel Henry that he had forged one of the incriminating documents, and his subsequent suicide, have made this powerful coalition of forces of no account, and there is no doubt that the awakened conscience of the people will now see that justice is done. The world is eagerly watching how France will behave in this fresh opportunity to re-establish her good name among the nations. More hangs in the balance than the settlement of the question whether Captain Dreyfus is guilty or innocent.

It is well to ask ourselves sometimes how far can a Christian man go in the quest of gold? It is the *love* of money, not money itself that is the root of all evil. To live for the mere massing of wealth no man professing to be a follower of Christ could devote himself. An article in the Boston *Congregationalist* discusses the question of "Gospel Teaching about Property." It says:—

> There is no sin in being rich, not even in the ownership of a large fortune...Perhaps it would not be fair to interpret the Biblical teaching by a single passage, and that outside of the Gospels; but the Gospel spirit, after all, is in the appeal, "Give me neither poverty nor riches." It is honourable to accumulate wealth by righteous methods and for Christlike uses, but wealth always is accompanied by many and serious perils. The question is rather one of *men* than of *money*.

Given the wholly consecrated man, to whom

life is a sacred trust, who walks with Christ as Enoch walked with God—such a man could not be dominated by the lust of gold. Wealth of character would be his ideal pursuit. The question needs to be settled—not gold, but God; not glory, but goodness; not pleasure, but purity; not passion, but principle; Christ Jesus through and through. Then there will be no room for anything that will bring disgrace upon our Lord.

The correspondence in *The Times* on the Anglican Confessional is itself another proof that the country is slowly awakening to the gravity of the situation. There are High as well as Low Church names among those who are protesting against the "detestable custom." The letters bear witness to the great harm done both to confessor and confessed by this spiritual-illegal act of pouring into a human ear confidences that the All-Knowing alone can understand. Most of the clergy are utterly unfit recipients of such confidences; they have had no training in the unspeakably delicate relationships involved in such acts; and many no knowledge of human nature so as to qualify them to administer advice and comfort. Apart from this come the deeper arguments against the confessional, well expressed in the *Times* by Canon McCormick in the following words:—

"The whole question," he says, "resolves itself into the following statement: If a man repents and believes, he is absolved by God, though no clergyman may declare him to be so. If he does not repent or believe, he is not absolved, no matter what words of absolution are pronounced by human lips. It does not lie in the province of man to read the thoughts and intents of the heart. A judicial human absolution may be the greatest delusion and deceit."

Canon Newbolt, in his new series of "practical lectures" to clergymen under the title of "Priestly Ideals," makes an important admission as to the lack of personal fervour and simple directness of the "offices" and prescribed forms of prayer and worship so dear to the hearts of Ritualists. He compares them to a trim Dutch garden, where one longs for the free-blooming freshness of the flowers, and the fragrance of their unrestricted growth. This is, no doubt, the feeling of those who prefer voluntary and elastic forms of worship; and though many "voluntary" forms may become as "set" as the most rigid liturgy, they at least are in keeping with the promise of the Spirit, which, like the wind, "bloweth where it listeth," and whose visits should be enshrined in the form best suited to the occasion.

We spoke recently of the constant need, now too little recognised, of a vigorous application of the truth. There cannot be a doubt that preaching, if it is to be of spiritual use, must be faithful in exposing sin, fearless in denouncing judgment upon it, and explicit, tender, and persuasive in pointing to the Lamb of God who has taken away the sin of the world. Moreover, no one that reads the New Testament can doubt that the denunciation of sin and the preaching of righteousness were originally associated with solemn warnings regarding "a fearful looking for of judgment and fiery indignation which shall devour the adversaries." Primitive example should be more faithfully followed in this matter.

The Sins of Believers.—Thy sins after pardon have a blacker circumstance than the sins of devils, or the sins of wicked men, for theirs are not against pardoning mercy, nor against special love. Oh, thaw thy heart every morning with meditation on pardon, and sin will not so easily freeze it in the day time. When thou art tempted to sin, consider what thoughts thou hadst when thou wast suing for pardon, how earnest thou wert for it, what promises and vows thou didst make; and consider the love God showed thee in pardoning. Do not blur thy pardon, or easily wound thy conscience, or weaken thy faith.—*Charnock* (1628-1680).

Obstructions.

IT has been recently stated that it is quite possible to change the present course of the White Nile; that a single ton of dynamite could divert the mighty river at the sixth cataract, and send it flowing through the desert into the Red Sea.

Whatever then would become of fertile Egypt? Egypt depends entirely on the Nile, and it would lapse into barrenness and desert. Without the regular irrigation by the water from the Nile every scrap of vegetation would undoubtedly disappear, and an irresistible flood of sand would roll across the country.

It is not a fact that the stream of Divine blessing has ceased to flow; but something has blocked up the channel, and your soul has been left high and dry. Make ditches (2 Kings iii. 16), provide a channel, remove the small hindrances which have choked the bed, and the river will move along its old channel again. Beneath the stones and the rubbish in the well the fresh water still bubbles, and when the refuse has been cleared out the fountain will spring up once more, clear, joyful, sparkling, and refreshing as ever.

Those small sandy particles appeared unimportant once; but now they have changed "the garden of the Lord" into a "howling wilderness," do they still seem unimportant?

As the timber-logs go bumping down the Canadian rivers from the saw-mills, a jam frequently takes place, and the mass of wood is fixed immovably between the banks; the river is blocked, and the larger the surging log-island the more complete is the confusion. Indeed, it would appear to be perfectly hopeless ever to start in motion again that great jammed field of floating timber.

But the raft-master knows that the obstruction is caused by a single trunk. It is called the key-log. He must hunt for that until he discovers it. At a risk to his life he must push it from its position. Then, as the timbers surge onward in mad delight at their freedom, he must leap from log to log until he gains the bank.

KEY-SINS!

It is some key-sin which has so repeatedly brought a man or a congregation to a sudden halt. The stream of blessing continues to flow, but they do not move with it. Others are advancing, but they are marking time.

That key-sin must be sought for, and removed. It needs a cautious hand and a brave heart to undertake the delicate and dangerous work. Sympathy, tact, love, courage, energy, should all be at the command of him who will set in motion again those of our churches and those of our brethren who are standing at ease while the rest of the army is charging the foe.

Travellers have told us about the grass islands on the Nile. They are not only a source of interest, inhabited as some are by the natives, but they have become a real danger. One gentleman was held prisoner on the river for six weeks, and another voyager lost most of his men and his own life. The danger, of course, is starvation. The banks are perhaps five or more miles away, and all the water seen is a small lake, a hundred yards in diameter, and walled round with impenetrable grass.

Men who have elsewhere viewed the Nile flowing in all its pride can hardly believe this to be possible.

Since the fountains were unscalled at Calvary and Pentecost, the stream of love, mercy, and power has never ceased to flow. Men, however, have filled up the breadth and the depth with their own inventions. Many are confined within the small horizon of a narrow faith; they have but a few yards of spiritual outlook. They are shut in, and they cannot get forth. They are skeletons, and not well fed, robust men in Christ. Starvation has decimated many a congregation, because of the hedge of doubt within which the minister had shut up them and himself.

People like this cannot understand their own leanness and destitution. They saw the stream flowing full and free elsewhere, in some other man or in some other church, and yet they themselves can hardly turn themselves, and their experience contradicts the promises of God.

Hew down the obstacles, and let us cut a path to the clear and open river. The river still flows, and is wider than we think, and deeper than we know. Climb to the mast-head, and let your faith perceive its open water glistening in the sun beyond the doubts which confine and the sins which encompass you. It is there; nay, it is beneath your boat and around it, and when the weeds are cut away it will be the means to bear you into the open, fresh water of progress and power.

There is something—possibly more than one—which is filling up the channels of blessing, and preventing the flow of the Holy Spirit of God. They must go. And then there will be an end of these wearisome delays in the forward march of the Christian Church or the Christian man.

Herbert Dudley Lampen.

A Work and a Warning.

"THE little one shall become a thousand and the small one a strong nation. I the Lord will hasten it in his time." This is one of the Divine principles and promises which evermore repeat themselves. How often have we seen works begun on a large scale collapse; as when a dead plant is put into the ground and rots, it cannot grow because it has not life. On the other hand, a tiny work humbly and quietly begun, dropped by faith like a grain of mustard seed into the ground, takes root and multiplies from year to year, because it is a living thing.

For twelve years we have watched the growth of the work of God in Blankenburg, a lovely valley among the Schwarz mountains, in Thüringia, of which Luther said that "The man whom God loves he gives a house in Thüringen." This legend is inscribed above the door of the Allianzhaus, and beneath it is the beautiful Saxon word, "Heim"—home. The story from the beginning is concisely told by Dr. Baedeker, and the chief features of the recent conference are briefly sketched by Dr. Gritton and Mr. Meyer (p. 18).

It must not be thought that Germany is altogether Rationalistic. A considerable reaction has for years been taking place, and perhaps there are more in Germany than in England of decidedly Evangelical men among prominent and distinguished scholars in the Church. Some of these and many out-and-out Evangelical Christians among the higher classes, are brought together by these gatherings, which partake alike of the character of the Evangelical Alliance and of the movement which has Mildmay and Keswick for its English counterparts.

The Supremacy of Christianity—2.

By Rev. D. J. BURRELL, D.D.

THE RELIGION OF THE GREEKS.

THEY were, as Paul said, "exceedingly devout." In their Pantheon we observe the exaltation of Nature. Zeus, the all-father, was the deification of ether. He reigned on the heights of Olympus; the lightning was the flash of his eye, and with his javelin, the thunderbolt he hurled his foes down the mountain side. The minor gods and goddesses who assembled about him were personifications of natural forces. Apollo curbed "the fierce flame-breathing steeds of day." Athene was the spirit of the morning, rising from the brow of the sky. A god was here for every river, a nymph for every brooklet. Troops of sirens came from the mossy clefts, and oreads from the hills to claim their tribute of devotion, while dryads brought with them oracular secrets from the rustling oaks. It was a beautiful system, and should have been quite satisfactory and ultimate if it were possible for natural theology to satisfy the cravings of the immortal soul.

But the Greek deities were only mortals projected on the skies. In their Olympian life they ate and drank, made war and love, quarrelled and sinned, reviled and wept. Hermes was a thief, Aphrodite a drab, Athene an adept at "Billingsgate," Hero no better than she ought to be, and Zeus, their worthy sire, a base deceiver who ofttimes drank too deeply of the mirth inspiring nectar, and was faithless to his wife, whom he "hung up in mid-heaven with anvils tied to her heels."

The festivals in honour of these gods were a magnificent display of sensual *abandon*. There were dances, tourneys, athletic sports, processions, and chariot races. There were dramatic representations of the adventures of the Olympian gods, in which dancers, flushed with wine, ministered to the basest passions of men.

The failure of such a religion was a mere question of time. Doubt and inquiry arose; Lucian and the other satirists began to write ruthlessly against the gods. On went the unmasking of the tricksters. The shrines were abandoned, the altar fires were extinguished, and from the deep recesses of the forests the winds came wailing,

"GREAT PAN IS DEAD!"

Then came the philosophers, the lovers of wisdom. They were the Protestants of their time, who fearlessly approached the stalking ghosts and spectres of the national religion, and laughed them out of court. Plato founded the academy, and discoursed on virtue as the most desirable thing. Epicurus, in his garden, exalted the emotions above the intellect, leaving to posterity the strange maxim, "Let us eat and drink, for to-morrow we die." Zeno, in his painted porch, founded the school of the Stoics, making expediency the highest rule of action. The cynics, led by Diogenes, taught a philosophy steeped in gall. The Sceptics glorified doubt; they were the ancestors of our modern agnostics, their chief dictum being, "We assert nothing; no not even that we assert nothing." The Peripatetics, with Aristotle as their illustrious tutor, originated the inductive method of reasoning; and drifting into practical materialism, rejected as unsubstantial all the verities of the eternal life.

It will be observed that the philosophers failed as utterly as the priests to answer the great question, "What must I do to be saved?" The earnest youths who walked amid the palm trees by the Ilissus had much to say of the cardinal virtues and the symmetry of a noble life, but they suggested no escape from the mislived past, and left the doorway of the tomb shrouded in unbroken night. Socrates, the noblest of them all, with the fatal hemlock at his lips, could only say, "I take comfort in the hope that something may remain of man after his death." The priests and the philosophers gave no real comfort or positive assurance to those who longed for the endless life. Ixion was left bound to the wheel. The vultures still gnawed at the vitals of Prometheus, the prisoner of death and despair. Tantalus still abode in hell, with the ever-receding waters close to his thirsty lips.

"Christ Our Life."

Col. iii. 4.

LIFE is greater than death. Death is but the shadow of life, hideous only where life is hideous. Make life beautiful, and death will put off his robes of black horror. It is ignorance that peoples the dark with demons; know God, and these fears shall vanish.

Death finds room in a coffin; life breathes through a universe, and finds satisfaction alone in God.

Death is separation: all men are naturally dead to what is highest. There is a broken cog in the wheel of life, a burden in the song of the bird and in the music of the brook. Something is wrong with man in both heart and circumstance. This is the unhesitating admission alike of philosopher and preacher. Difference of definition there may be, but each in his own way tells of a dislocated centre and a crashing circumference, of broken law, and death actual and impending.

Death cannot be considered as subject to degree. We can admit no comparison of dead—more dead, most dead. Let me illustrate my meaning from the New Testament. There are three instances in which Christ was life to the dead. At Capernaum Jairus' daughter lay on her bed as in sleep; at Nain the only son of a widow was borne out at the city gates; at Bethany one was laid to rest in a rock-hewn tomb, and saw corruption. These were dead, though one was like a gathered flower and one like a rotted fruit. And the same voice was needed to arouse the tiny sleeper as rang through the vaulted cavern where Lazarus lay bound hand and foot with grave-clothes. Death is so absolute that we have to confess with the Psalmist: "The redemption of the soul is precious, and must be let alone for ever"; and hope would fail did we not hear a voice greater than his saying, "I am come that they might have life."

"'Tis life of which our nerves are scant." Life is our great need. Whence shall it come? From above. A stone cannot, by taking thought, become a lily; a lily, however moved by admiration, can never become a lion; and a lion can never hope, by exercise of its great strength, to become a man.

Nor can man, in his own strength, lay hold on eternal life. Life must always come from the higher to the lower. The plant must stoop if the mineral is to be raised. Its tiny rootlets must lay hold of the dead atoms and lift them into life. So must God condescend and reach arms of love down the ages if ever mortal man is to enter into his life.

Life comes through death. "He died: I live," is the sum of all true belief—the creed of creeds. There is but one lever to raise the world—that is, the cross of Christ resting upon the fulcrum of the Divine purpose. Of Himself Christ said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The man Adam was a "living soul," but his life was self-contained, he could impart it to none other; Christ was the last Adam—the centre and circumference of life's circle in one—He, through death, should be no longer alone, but the life of the world. The one grain, if buried, should become the full corn in the ear. He, the "quickening spirit," should impart life to all men.

Thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in Thee transplanted, and from Thee
Receive new life.

Christ is our life because He is the Revelation of the Father. He has brought life and immortality to light. Life is incomparably greater than immortality. Immortality means continued existence, life means GOD.

"I am come that they might have life, and that they might have it more abundantly." There are two ways in which a branch may grow. It may extend its capacity for fruit bearing, and it may grow in girth where it has union with the parent stem. What we want to-day is vital contact with God in a larger area of our life. As we abide in love we shall live; and our life will be manifested that it is hid with Christ in God.

Howard T. N. Ussher.

Hope thou in God.

Fret not, sad soul,
When waters roll,
And seem to overwhelm thy heart,
God will the fearful waters part,
And thou shalt cross,
Nor suffer loss.

Hope, weary soul,
Despair will roll
Its heavy arm on thee if faint;
In heaven's law there's no restraint
But to the bad.
In Christ be glad.

Trust, fainting soul,
Though doubt may roll
Its baneful fruits on all around;
Stand thou the test, hold fast thy ground.
On Jesus' breast
Securely rest.

Speed on, tried soul,
Press to the goal;
And if, perchance, the way you lose,
Thy Guide is near, his footprints choose.
Let go thy sin,
And heaven win.

David A. McDonald.

Lovedale, South Africa.

Soldiers' Home, Lichfield.—In 1890 Col. Churchill founded the Lichfield Soldiers' Home. The building which he utilised for the purpose was once a grand stand on a racecourse, and much needs enlarging and improving. With the consent of the War Office it is proposed that a new wing should be added, containing a bar and recreation-room. That the Home is appreciated by the troops is shown by the many grateful letters we receive. Besides help in funds, we should be glad of indoor and out-door games of all kinds.

Margaret L. Allen, Hon. Superintendent.

Railways and Religious Gatherings.—A correspondent writes:—"In your 'Notes and Comments' reference was recently made to the refusal of directors and managers of English railways to grant special privileges to those who wish to attend religious gatherings. I am pleased to note one exception. The North-Eastern Railway Company grant, every year, on application, special privileges in the shape of running an excursion train to suit those wishing to attend the annual meetings of the B.W.T.A., held in London." [We are glad to note this exception, and only wish the example of this company were universally followed.—Ed.]

A Thrilling Experience.

SOME years ago I spent a brief summer holiday in Cornwall, and one day I joined a party that were making an excursion to the Lizard Head. We left the rail at Helston, and drove by a pleasant road to the Lizard Lights. These twin lighthouses, illuminated by electricity, cast a brilliant beam far out over the Atlantic Ocean, and are a great benefit and safeguard to homeward bound vessels entering the English Channel.

After viewing the Lizard, it was proposed to visit the Kynance Coves, a series of very beautiful caverns at the foot of the cliffs, which however can only be reached at low water by a precipitous path from the heights above. We found we were too early, for the ebbing tide had not yet receded far enough to permit our reaching the caves by the prepared way. An idea struck me that it might be possible to reach them from above, by climbing down the cliffs from a little distance, and to achieve our purpose without waiting for the ordinary way to be left dry.

Separating myself from my companions (who were all strangers), and not speaking of my purpose, I strolled along the cliffs, which are very lofty, and in most places nearly perpendicular, till I reached a point where the face of the cliffs was of a more broken character. Here, thought I, a descent may be made with caution, and by working my way downwards in a slanting direction I shall be sure to reach the coves.

My first movement was to let myself drop from the summit upon a projection a little lower than I could reach with my feet, then to work my way carefully along the surface in a downward direction, then to suspend myself over a projecting ledge and drop again. This mode of progression was repeated many times. No thought of danger entered my head, nor did I imagine that I might fail of reaching the caverns and return by the path leading thence to the neighbouring hamlet.

By-and-by, when about half-way down, I found my task becoming increasingly difficult, and extreme caution was needful to secure a footing and to advance further. At last, after several more drops from the rocks above to those beneath (some of these having lowered me many feet at a time), I found myself upon a narrow ridge of rock projecting from the cliff, and looking below beheld a precipice more than forty feet deep, and beneath rolled the dark green sea, washing the base of the cliffs, and of a very considerable depth. My path was cut off. Suddenly as I looked around and behind me it flashed across my mind that the way I had come could not be retraced, and there was

NO PATH BY WHICH TO RETURN.

It took a little time to realise the situation! Alone, upon a green knoll, at a safe distance above the tide, but without means of communication with my fellows, without food or shelter, cut off, by my own mode of progression in dropping from rock to rock, from retracing my steps; and above, the frowning cliffs, some 300 feet high, rearing their massive walls nearly as abruptly as are the walls of a house.

Yet I knew at once that my only hope of getting back to the party, who in a few hours would be leaving the Lizard, was to scale the cliffs. So I commenced to climb! I got perhaps thirty or fifty feet upwards, but could get no further, and gingerly climbed down again to my narrow platform. Again I essayed my task, and mounted aloft in another direction, and once more returned defeated to my starting point. Five times I tried to scale those steep shelving walls, and as often, after getting perhaps 20 feet, perhaps 100 feet, found that it was impossible to take another step upward from thence. So again and again I had to creep downwards to my platform, each time with decreasing strength, relaxed nerve, and increase of tremor.

I sat down upon my knoll overlooking the shining sea to collect my thoughts and to determine what next might be attempted. The beauty of that summer afternoon and of my surroundings soothed me, and much more the consciousness (which had been a habit of many years) that, though alone and in danger, the Lord my God was with me. I thought of my friends 300 miles away in a distant county, and of that ministry I was just commencing, and in which I had hoped for years of active and useful service; and I reflected that since I was Christ's servant He would bring me out of that peril, if so be He had further work for me on earth, and if not—still, all would be well! So I committed myself to his keeping and guidance, and then looked about me to see if any means would suggest themselves by which I might escape.

Looking upward, I traced with my eye a way by which it seemed just possible I might reach the summit. And again, and for the last time, I began to climb. Presently I was aware that I had placed myself in extreme peril. I could not go back, I could not remain an instant in one spot, I could scarcely proceed! I was clinging to the rough rocks, on the face of towering cliffs of almost perpendicular formation. Far below tossed the deep green waters. I had left all trace of foothold, and scarce found crag or projection for hand or foot. Above rose a mountain wall, and no human being knew of my danger, or would be able to account for

MY DISAPPEARANCE IF I FELL.

Suddenly I was aware of "a still small voice" of reassurance and promise. Clear and close, as if from heaven, came the familiar and long-loved message, sent formerly to Israel by the mouth of Isaiah the prophet: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah xli. 10). I could not doubt, and from that moment I lost all fear, and knew that I should be saved. The whole incident comes back to me as if it were yesterday.

I was not yet out of danger; nay, in the next ten minutes, humanly speaking, my peril increased greatly. Yet I knew who had spoken that promise, and that I was safe! Scrambling, climbing, clinging, I slowly advanced, reaching upward. It was no choice of steps, for an instant's hesitation or cessation would have entailed a headlong fall upon the rocks or into the sea; and without rest or a glance below, my way was onward and upward ever! At length I saw the top of the cliffs, and to my horror discerned that the last dozen or twenty feet projected outward and overhung the spot where I was clinging. I shall never know how I overtopped that difficulty; I trusted, and I had God's promise, and I was saved! At last, I remember how I got one arm over the top, and raising myself by a supreme effort rolled myself to a little distance from the edge of that fearful cliff, and lay for some time panting and with nerves unhinged; till after a while I roused myself, and actually afterwards found the path down the cliff to the coves, and explored their interesting recesses before I rejoined those who had been my companions, and returned to Falmouth, where I was staying at that time.

Do you know anything of this God-consciousness, this assurance that the Almighty One is with you? To myself it has been my most precious possession during a period of twenty years. It is always there while I am willing to do his will and desirous to be loyal to our Lord and Saviour Jesus. And in other crises of my life, as in prolonged sickness and special trouble or difficulty, it has been as clear and helpful as in this experience, when my life was placed in jeopardy.

When the storms of life beat upon us, when we encounter its deadly conflicts and are imperilled by its sudden snares, this God-consciousness rises like a flood in our hearts, makes strong our hand and steadfast our hope and courage. When we are weak in ourselves we become strengthened in God, and when danger confronts we are secure under his protection and guidance. Though it were foolish, as in my case, to run heedlessly into an unknown peril, even then, as in times when his own service has brought danger nigh, have we heard his voice speaking unto us as of old, saying, "Fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I I will help thee, yea, I will uphold thee with the right hand of my righteousness."

J. Howard Fry.

The Manse, Wattisfield, near Diss.

The Norwich Ornaments Case.

A CASE of considerable interest came before Mr. Chancellor Blofield on Tuesday, August 30, in the Consistory Court of Norwich. Some weeks ago Rev. Robert Middleton, rector of the parish of St. Michael-at-Coslany, Norwich (an earnest and godly Protestant clergyman), who was instituted on February 5 last, removed a retable and ornaments from the so-called altar. Although he took the sole responsibility of this action, he had a majority of the vestry and parishioners with him. But Mr. Simmons, one of the churchwardens, objected, and after reporting the matter to the bishop (who unsuccessfully attempted to compel Mr. Middleton to replace the ornaments) took proceedings against the rector. It appears that the bishop threatened Mr. Middleton that "if he did not replace the ornaments he would prosecute him and he would have to bear all pains and penalties."

In spite of the fact that Mr. Middleton has the support of a majority in vestry and parish, the Chancellor, keeping strictly to the law of the case, decided against the rector, who is now ordered to replace these articles and to pay the cost of the action. Mr. Middleton (viewing the case legally) appears to have made the mistake of acting without obtaining a faculty. The Chancellor, meantime, stays his hand until the appeal has been heard.

Does not this case shed a strong sidelight on the attitude of the bishops in this controversy? Appeal after appeal has been made to bishops by Protestant members of the Establishment against Romish innovations, and in most cases the bishops refuse to interfere, many of them saying that they have no power to do so. Yet when a Protestant clergyman removes some of these Popish articles a bishop becomes active at once, and no time is lost in coercing the clergyman to replace the articles he had taken away. To say the least this has a very suspicious look about it, and indicates a bias in the wrong direction. It is difficult to believe in the sincerity of the bishops in the face of such contradictory actions.

I heartily wish Mr. Middleton success in the brave course he is taking. J. L. S.

Theatrical Employees.—While holding services at Blackpool, Mr. William Forbes invited to tea the ladies of the ballet engaged at the Winter Gardens. They all come from London. The meeting was greatly enjoyed. Addresses were given by Rev. J. S. Balmer and Mr. Forbes. Arrangements have been made to continue the meetings.

How it Fared with Peter.

(John xviii. 16.)

By Rev. F. B. MEYER, B.A.

REMEMBER that this very circumstantial account was given by one who was an eye-witness of the whole scene; and who, withal, was then and in after years the warm friend and companion of Peter. But his love did not lead him to conceal his brother's sins. Peter himself would not have wished him to do so, because where sin had abounded grace had had the greater opportunity to super-abound.

At the moment of the Lord's arrest all the apostles forsook Him and fled. The Shepherd was smitten and the flock scattered. Two of them, however, speedily recovered their self-possession, and followed at a distance, eager to see what would befall. When the procession reached the palace gate John seems to have entered with the rest of the crowd, and the ponderous, massive doors closed behind him. On looking round for Peter he missed him, and concluding that he had been shut out, and was still standing without, he went to the maid that kept the wicket-gate (opening in the main entrance doors for the admission of individuals) and asked her to admit his friend. She recognised him as being well known to the high priest, and readily assented to his request.

A fire of wood had been hastily lighted in the open courtyard, and cast its rays on the chilly April night; so that whilst Jesus was being examined by Annas the men who had taken part in the night adventure were grouped around the fire, discussing the exciting incident, with its moment of panic, the ease of the arrest, the hurt and healing of the ear of Malchus, the seizure of the rich Eastern dress from the young man whom they had encountered on their homeward march. Peter did not wish to be recognised, and thought that the best way of preserving his incognito was to

PUT ON A BOLD FACE

and take his place among the rest, as though he, too, had been one of the capturing band, and had as much right to be there as any other of that mixed company. So he stood with them, and warmed himself.

Meanwhile, the doorkeeper, leaving her post, came to the fire, and in its kindling ray her eye fell upon Peter's face. She was surprised to see him there, feigning to be one of themselves. If like John, he had gone quietly into some recess of the court, and waited unobtrusively in the shadow, she could have said nothing. In her kind-heartedness she would have respected them both; for she knew that they sympathised with the arrested Nazarene. But to find him there talking and acting as though he had no personal interest in the matter was so unseemly and unfit that she was provoked to expose him. She looked at him earnestly—as another evangelist tells us—to be quite sure that she was not mistaken; and feeling quite certain in her identification said abruptly, "Art *thou* not one of this Man's disciples?"

Peter was taken off his guard. If he had been arrested, and taken for trial, he would no doubt have played the hero—he had braced himself up for that; but he had not expected that the supreme trial of his life could come in the question of a servant-maid. It is so often thus. We lock and bolt the main door, and the thief breaks in at a tiny window which we had not thought of. We would burn at the stake; but in an hour of social intercourse with our friends, or a trivial business transaction, we say the word which fills our life with regret. Confused at the sudden pause in the conversation, and the turning of all eyes towards himself, Peter's first impulse was to allay suspicion, and he said bluntly, "I am not." Such was his *first* denial.

After this, as Matthew and Mark tell us, he went out into the outer porch or gateway, perhaps to avoid the glare of the light and the scrutiny of those prying eyes. He remembered afterwards that, at the same moment, a cock was heralding the dawn—the dawn of the blackest, saddest day, and yet the brightest and most full of promise, that had ever broken upon Jerusalem, or the world. But its warning notes were just then lost on Peter; for there another maid, speaking to some male acquaintances, pointed him out as one of the Nazarene's friends. "This man also was with Jesus the Nazarene." Probably no harm was meant; but the words alarmed Peter greatly, and he denied, as Matthew says, with an oath, "I know not the man." This was the *second* denial.

An hour passed; Peter, as we learn from the twenty-fifth verse, was again at the fire, and it was hardly possible for him to talk in a large company without unconsciously and by force of character coming to the front and taking the lead. His perturbed spirit was perhaps the more vehement to drown conscience. But now he is challenged by many at once. They say unto him, "Art not thou also one of his disciples?" And another saith, "Of a truth, thou wast with Him"; and another, a kinsman to Malchus, and therefore specially likely to remember his relative's assailant, saith, "Did I not see thee in the garden with Him?" Beset and badgered thus, Peter begins to curse and to swear, saying, "I know not the man of whom ye speak." When men lose their temper thus they drop naturally into their native speech; and so, as Peter's fear and passion vented themselves in the guttural *patois* of Galilee, he

GAVE A FINAL CLUE

to his identification: "Thou art a Galilean, thy speech bewrayeth thee." And again he denied with an oath, "I know not the man." This was his *third* denial. And immediately the cock crew.

It may have happened that at this moment Jesus was passing from Annas to Caiaphas, and cast on Peter that marvellous look of mingled sorrow and pity, of suffering more for his sake than his own, and of tender allusion to the scene and words of the previous evening, which broke Peter's heart, and sent him forth to weep bitterly.

The light was breaking over the hills of Moab, flushing with roseate hues the marble pinnacles of the Temple, whilst the city and surrounding valleys were still shrouded in the grey gloom, as Peter went forth alone from the high priest's palace. Only those whose last words to the beloved dead were rude and thoughtless—little thinking that there would be no opportunity to unsay them and ask forgiveness, but that, ere they met again, death would have sealed in silence the only lips that could speak words of relief and peace—only such can realise what Peter felt. Did he know Him? Of course he did, and ever since that memorable hour, when Andrew first brought him into his presence, he had been growing to a more perfect knowledge. Did he love Him? Of course he did; and Jesus, who knew all things, knew it too. But why had he acted thus? Ah, the reasons were not far to seek. He had boasted of his superiority to all his brethren; had relied on his own braggart resolutions; had counted himself strong because he could speak strongly and loudly when danger was not near; had thought that he could cope with Satan, though arrayed in no stronger armour than that which his red-hot impulse forged. He thought his resolutions wheat, and his Master's cautions light as chaff; he had to learn his weakness and see his confidence winnowed away as clouds of chaff, while

SATAN SIFTED HIM.

The resolutions of the evening are not strong enough to carry us victoriously through the morning conflict. We must learn to watch and pray, to lie low in humility and self-distrust, and to be strong in the grace, which awaits all tempted ones, in God.

And where could Peter go to weep his bitter tears but to Gethsemane? He would surely seek out the spot where his Master's form was still outlined in the crushed grass, and his tears would fall where the bloody sweat had fallen but a few hours before. But how different the cause of sorrow! The anguish of the blessed Lord had none of the ingredients that filled the cup of Peter to the brim! And all the while the memory of that sorrow, of those broken cries, of that coming and going for sympathy, of those remonstrances against his senseless sleep, and of that last tender, yearning, pitiful look of love, came back on him to arouse successive surges of grief. Contrast Christ's love with your ingratitude, Christ's constancy with your fickle devotion, Christ's meekness to take the yoke of his Father's will with your unwillingness to bear his cross of shame; and ask if you, too, have no cause for tears like those that Peter shed!

It is remarkable that Peter should have fallen here. His open, ingenuous nature was not given to lying, his impetuous character was not prone to cowardice. Accustomed from boyhood to meet death in the wrestle with nature for daily sustenance, he was not subject to the apprehensions of a nervous dread. None of his fellow disciples would have expected the rock-man to show that he was clay or sand after all. But this was permitted that he and we might learn that our noblest natural qualities as much need to be dealt with by the grace of God as our vices and defects. Many a fortress has been taken from a side which was deemed impregnable. No one expected that Wolfe would assail Quebec from the Heights of Abraham. How often we have

FALLEN INTO THE SAME TRAP!

We have, perhaps, been thrown into a company where it was fashionable to sneer at Evangelical religion, and we have held our peace; where the ready sneer was passed on those who dared still to believe in miracle and inspiration, and we have been silent; where condemnation has been freely passed on some man of God whom we owned as friend, and knew to be innocent, and we have not tried to vindicate him; where some great religious movement in which we were interested was being discussed and condemned, whilst we have coolly joined in the conversation as if we had not made up our minds, or were totally indifferent. We have been unwilling to be unpopular, to stand alone, to bear the brunt of opposition, to seem eccentric and peculiar. Let those who are without sin cast their stones at Peter; but the most of us will take our place beside him, and realise that we, too, have given grief to Christ, and grave cause to his enemies to blaspheme.

But, be it remembered, the true quality of the soul is shown, not in the way in which it yields to temptation in some moment of weakness and unpreparedness, but in the way in which it repents afterwards. Do we weep, not for the penalty we dread, but because we have sinned against Christ? Are we broken down before Him, waiting till He shall restore? Do we dare still to believe in his forgiving and renewing grace? Then this is a godly repentance, which needs not to be repented of. These are tears which his love shall transform to pearls. How different this to the attitude of a Judas! Each fell: but in their demeanour afterwards the one was shown to be gold, silver, precious stones; the other wood, hay, and stubble. How may we

BE KEPT FROM FALLING AGAIN?

(1) Let us not sleep through the precious moments which heaven affords before each hour of trial; but use them for putting on the whole armour of God, that we may be able to stand in the evil day.

(2) Let us not cast ourselves needlessly into situations where our most cherished convictions are likely to be assailed by wanton men; though if God should lead us there we need not fear, for it will be given us in the same hour what to answer. Take care of warming yourself at the world's fire.

(3) Let us keep within the environing presence of our Lord. It is always right to do right; always safe, always blessed. Satan can only hurt us when he allures us out of that safe hiding-place. Never forsake the things which are pure, and lovely, and of good report. You, in Jesus, shall yet overcome the world if you refuse to allow the world to come between Him and you.

OUR DAILY HOMILY.

SUNDAY, September 11.

"*Unspotted from the world.*"—Jas. i. 27.

WHATEVER may be our views about the doctrines of Christianity, we must see to it that their outcome be in pure and holy living. Orthodoxy of view is utterly worthless unless it be combined with orthodoxy of life. This was the side of truth on which James was specially inspired to insist.

The man of the world says, Live right, and you may do as you will about your creed. The Christian insists that we must think and believe truly before we can live so as to please God.

What a beautiful conception is here! The unspotted Life! No book is like the Bible in its conceptions of sin; indeed, we owe to it the thought of sin, and its evil in the sight of God. But there is no book with so lofty an ideal of what life may become when it is yielded to the grace of Christ. A cleansed heart, and an unspotted robe; no sin to be allowed and permitted in the soul, and no evil habit allowed to dominate and enthral the life; the blood of Christ speaking for us for justification, and in us for sanctification; our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

MONDAY, September 12.

"*Hath not God chosen the poor of this world?*"—Jas. ii. 5.

There is nothing that men dread more than poverty. They will break every commandment in the Decalogue rather than be poor. But it is God's chosen lot. He had one opportunity only of living our life, and He chose to be born of parents too poor to present more than two doves at his presentation in the Temple. All his life was spent among the poor. His chosen apostles and friends were, with few exceptions, poor.

It is in harmony with the spirit of the Gospel.—The world-spirit aggrandises itself with the abundance of its possessions. Its children vie with each other in luxury and display. The Spirit of Christ, on the other hand, chooses obscurity, lowliness, humility; and with these poverty is close akin.

It compels to simpler faith in God.—The rich man may trust Him, but the poor man must. He waits on Him for his daily bread, and gathers the manna falling straight from the sky. The poor are delivered from many of those temptations in whose eddying whirlpools so many are caught and drowned.

It gives more opportunities of service.—The rich are waited on, and pay for servants to wait on those they love. The poor, on the contrary, are called to minister to one another, at every meal, and in all the daily round of life—like Him who was and is as one that serveth, and who became poor that through his poverty we might be rich.

TUESDAY, September 13.

"*If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*"—Jas. iii. 2.

Think of the sins of speech! How innumerable they are. *About ourselves.* The tongue boasteth great things. We are all apt to be vain, boastful, exaggerating. We tell stories that redound to our own credit; contrive to focus attention on our own words and deeds; and even in delivering God's messages endeavour to let it be seen that we have a clearer insight into truth or a closer familiarity with God than our fellows.

The sins of speech about others.—Behold how much may be kindled by this small fire! A keen observer says:—"We break the law of courtesy, and become harsh, insolent, and uncivil; or the law of purity, and repeat stories that leave a stain; or the law of truth, and practise insincerity, equivocation, and dissimulation; or the law of kindness, and are harsh and implacable to those who are beneath us in station. Or in our desire to stand well with others we are guilty of flattery, servility, time-serving and the like."

The sins of speech in connection with God's work.—We disparage other workers behind their backs; pass criticisms which take away the effect which their words had otherwise exercised over others; indicate one defect in what was otherwise a perfect achievement. Set a watch, O God, upon our lips.

WEDNESDAY, September 14.

"*That Spirit which He made to dwell in us yearneth for us even unto jealous envy.*"—Jas. iv. 5 (R.V., marg.).

The Spirit of God dwells within thee, O believer in Jesus Christ. If a man have not the Spirit of God, he is none of his; and since thou art undoubtedly one of his, thou hast most certainly the Holy Spirit. But the mistake of thy life consists in this, that He hath not *thee.* Some part of thy heart is given, but not all; and this causes Him pain, such as we suffer from jealousy.

No keener pain is possible to the heart of man than to find that a loved one is not wholly true, that there has been an alienation of affection which was once whole and entire, that another is receiving a part at least of the heart's devotion. But this is what the Spirit of God suffers when we share between Him and the world that love which should be all his own. "I the Lord thy God am a jealous God" is as true as when first spoken from Sinai. He must be first. The person of Jesus Christ must be the Sun of our system, though that system may include many circling planets beside.

THURSDAY, September 15.

"*The effectual fervent prayer of a righteous man availeth much.*"—Jas. v. 16.

The righteous man finds relief for suffering in prayer.—"Is any among you suffering? Let him pray." There are sorrows we cannot tell to our dearest. Surges of grief sweep over us for which we have no words. Life is a stern fight for us all, and each heart knows its own bitterness. But there is always one resort: we can pour out our sorrows to our compassionate and merciful High Priest.

The righteous man prays the prayer of faith.—We can only pray that prayer when we have asked what is in God's will to bestow. And when we have prayed it we do not need to be perpetually repeating it, but with patience to await the answer. But righteous men cannot always pray that prayer, because they do not know the Lord's will on matters not recorded in this book. There are some sicknesses which are unto death, and we cannot pray the prayer of faith for these. *If you cannot pray the prayer of faith, take medicine, and use the best means in your reach.*

The righteous man can affect the whole history of his fatherland by his prayers.—It was so with Elijah, as we learn here. It was so with John Knox, whose prayers were more dreaded by Mary of Scots than the armies of Philip. If we were led out in fervent prayer, for us also the heaven would give rain and the earth yield her fruit.

FRIDAY, September 16.

"*An inheritance incorruptible and undefiled, and that fadeth not away.*"—1 Peter i. 4.

Yes, it is an inheritance. It is a free gift, and yet we have a right to it. By God's great mercy we have been begotten again, "and if children, we are heirs; heirs of God and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together."

Oh, blessed heritage! *Incorruptible!* The gnawing tooth of decay cannot injure it. Moth and rust cannot consume, nor thieves break through to steal. No spendthrift hand can scatter or over-spend its treasures. *Undefiled!* Not a stain on its pure robes, not a freckle on its leaves, not a taint of miasma on its atmosphere. "Into the city entereth nothing that defileth, or worketh abomination, or maketh a lie." *That fadeth not away!* Some of our fairest hopes, the most delightful friendships, the most perfect dreams of delight, have faded and withered before our eyes. But in the ages to come this will yield as much rapture as when we first enter upon its joys.

It is kept for us, and we are kept for it.—It is reserved in heaven for you.

> I have a heritage of joy,
> That yet I must not see;
> The hand that bled to make it mine
> Is keeping it for me.

Who by the power of God are guarded through faith. The idea is that we are being brought through an enemy's country under a strong escort—as the women and children from Lucknow, between the double line of English soldiers, till they were safe from the onset of the Sepoys. We are not in heaven yet, but we are as safe as if we were.

SATURDAY, September 17.

"*Who his own self bare our sins in his body on the tree.*"—1 Peter ii. 24.

A text almost of monosyllables. A child could decipher it; yet how unfathomable!

He came into the sinner's world.—Himself sinless, He took our nature. His blessed feet trod among the dust of death, the mounds of graves, and the traps that men laid to catch Him. And all for love of us.

He lived the sinner's life.—Not a sinner's life, but the ordinary life of men. He wrought in the carpenter's shed; attended wedding festivals, and heart-rending funerals; ate and drank, and slept. He sailed in the boat with his fisher friends, sat wearied at the well-head, and was hungry with the morning air.

He sympathised with the sinner's griefs.—In their affliction He was afflicted. When leprosy with its sores, bereavement with its heartrending loneliness, dumbness, and deafness, and devil-possession came beneath his notice, they elicited the profoundest response from his sympathetic heart.

He died the sinner's death.—He was wounded for our transgressions. The iniquities of us all met in Him. He stood as our substitute, sacrifice, and satisfaction; the guilt, and curse, and penalty of a broken law borne and exhausted in his suffering nature.

He is preparing the sinner's home.—"I go to prepare a place for you"; and no mother was ever more intent on preparing his bedroom for her sailor boy on his return.

For all this, shall we not love Him? Shall we not disown the sinful self, which has too long monopolised our love and life, that we, being dead to sins, may live to righteousness?

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

Mr. Moody on Aggressive Work.

As the Northfield Conference drew to an end the visitors felt that a great responsibility rested upon them. Having heard so much that is excellent, the problem now is how to make it of value in their own church work. Mr. Moody was plied with so many questions regarding evangelistic work in churches, and how to build up the Sunday evening service, that he gave two or three hours to a public answering of the inquiries. We extract the following from a report of one of these meetings:—

Question—If the pastor of a church does not favour evangelistic work, what can a layman do, besides praying, to promote the spiritual work in such a church, which evidently is losing power in the community?

Mr. Moody—Well, I should do a great deal more. I believe the time has come for the laymen to move, and when I say "laymen" I mean men and women. If you can't work in the church, I wouldn't leave the church, but I would go out and have a cottage or open-air meeting. If it was in the country I would get into the school-house; that is a magnificent place to work, and there is no trouble. I say "no trouble." There is always trouble in everything, but there is no trouble or difficulty that cannot be overcome in almost every part of the United States.

One of the audience—That has been tried.

Mr. Moody—Then you ought to pray God to fill you with the Holy Ghost.

One of the audience—The school boards of neighbouring towns prohibit us.

Mr. Moody—Very well; go to Round Top; get a hill like this. That is what Christ did. Get into a boat if you're near the water. Nothing can stop a man that is red-hot and full of the Spirit of God. If you can't get into a school-house, get under a tree. And if you cannot get under a tree, go into a kitchen. I tell you, the time has come everywhere to carry the Gospel into the homes of the people; and if we cannot get them into the church, if the style of preaching is driving them away, if they are getting drawn away from the church, then go into the homes. The family was established long before the church was, and you will have to go back to it.

I believe that a man or woman who has the Spirit of God can have access to hearts, and can have conversions all the while anywhere and everywhere.

I know there is a certain class of people who don't believe in evangelistic work, and what we call conversions. I would not quarrel with them. I would step right out and have conversions; and you can have them, as I said before. There is not a place in this country where you cannot get converts if you aim for them. We get generally what we look for in this world, and for a man to stick his talent under a napkin, and say that because his minister is opposed to evangelistic meetings he is to spend his whole life in that church praying once a week or once a month to ease his conscience that way, I believe that he is on the wrong track entirely.

Question—Don't you think, Mr. Moody, that people can be brought into the kingdom of heaven over the heads of a dead church?

Mr. Moody—That is what I have just been saying. You are not to wait for the church. If the church won't move, move yourself, but don't go out and fire stones at the church. That would suit the devil to a dot. Preach Christ and keep at it in season and out of season, and if you cannot preach it in one place, preach it in another. If a man has tact he will get along almost anywhere. A man that has not tact will always begin at the wrong end, and will raise all the old Adam there is in town, and do more harm than good. But I believe when a man is filled with the Holy Spirit he has tact and tenderness, and gentleness and love, and unction.

HOW TO INFLUENCE MEN.

Question—What can be done to influence young men who are not Christians in the Church and Sunday-school? How can young men who are Christians be enlisted in active Christian work? What part of the church work can be best entrusted to them?

Mr. Moody—That covers a great, long piece of ground. It depends altogether on what class of young men you have. You can't say in a few words how it is best to set these men to work, or get them interested. It may be wise to get them to a social gathering, ask them around to your house to tea, and get acquainted with them; to have a talk with them, and ask them how you can get them interested in the work, and find something they can do, something they would like to do, and draw them out one after another. Another good way is to see them personally. Go into their office or place of business and Men like to be treated like men. They like to have men approach them and speak to them personally, and take an interest in them.

Take these farm hands. Let the minister go and call on them where they are at work in the fields and they will manage to be around next Sunday to hear him; and if he will put them on a committee or set them to work, they will be glad to do something.

The Mormon church is very wise! Every fifth man is an officer in the Mormon church, and it is a good thing to give a man something to do if you want to get him interested. That is the great trouble with our churches; they are not organised in that way to set everybody to work. But if everybody had something to do, you would in that way get them interested in the church and church work, if they are Christians. If they are not, what you want then is the time to have a live evangelistic service every Sunday night and get them converted. This is the first thing to do. You can't work very well on cold iron. You have got to have iron heated up to a white heat before you can bend and weld and mould it.

SUNDAY NIGHT MEETINGS NEEDED.

Question—Did you say you would hold an evangelistic meeting every Sunday night?

Mr. Moody—I would hold an evangelistic meeting fifty-two Sundays in the year, never turning to right or to left. If I could not have it in the church where I was, I would have it in somebody's kitchen. Sunday night is worth more than all the rest of the week to get men out. Working-men and mechanics don't get out at any other time, and if you don't reach them on Sunday night you won't reach them.

Take most of the audiences in America, and they are made up of Christian people on Sunday morning. That is the time they come, and they ought to be fed and built up. You are not losing any time in feeding the church and building them up, and if they are fed right and properly all of them become preachers themselves, and instead of the minister having one meeting on Sunday night there ought to be twenty. I do not know how many meetings we have within twenty miles of this hall on Sunday night, but I suppose there must be in the neighbourhood of eight or ten. Are there not, Dr. Scofield?

Dr. Scofield—When we are all working there are thirteen.

Mr. Moody—We used to think everybody had to come to church. We got wagons to carry them. But come a snowstorm or a rainy, day we could not get them. You take a man who has worked all day in the hot sun, and he is not going to walk three miles to a religious meeting in the dark at night, so we go right to the school-house and take him where he is. Forty or fifty is as many as these school-houses will hold, and we get them full sometimes. We get more, sometimes, than we have at the church.

On Sunday morning we try to centralise, but Sunday nights we scatter all around. I believe this can be done all through the United States.

AFTER-MEETINGS.

Question—Don't you think sometimes it would be wise to have an after-meeting at the close of the morning service?

Mr. Moody—Once in a while you might, but, as I say, Sunday morning, as a general thing, you need to feed the church and build them up. Sunday night I would aim for an after-meeting.

People say, "Let them go home and consider. You have sowed the seed, don't disturb it." And I have had ministers use this illustration: "Moody goes and plants some seed, and then he goes and pulls it up every few days to see if it has sprouted." A man is a great dunce to sow the seed and not harrow it in. The crows will get at it, too, if it is not harrowed in. You want to harrow and brush it and roll it, so the devil can't get it, and then let it sprout.

Suppose a man preaches a powerful sermon to-night, and there has been a great impression, an awakening, and the people are brought under conviction; and then he says, "Next Friday night the pastor will be in his study to meet anyone who would like to have a conversation with him on the subject of salvation." Well, don't you know the devil has got a right of way long before Friday night? The impression of Sunday night is gone long before Friday night. If he has an impression of salvation, he wants to be dealt with then and there, before he gets out into the chilling atmosphere of the world.

Nothing will straighten a man out himself like trying to help others. If you smoking men take the unbelieving man who doesn't like the smell of tobacco, and you ask him to make an unconditional surrender, it would straighten out lots of you. When a man gets into that kind of work it is going to make a different man of him at once. I believe your progressive euchre would go to the four winds; you will get something better, and so will let go your cardplaying, dancing, and theatre.

And it is the cream of Christian work; there is nothing like it. I thought the joy of my own salvation was the greatest joy I would ever know on earth; but when God gave me a soul it surpassed any joy that I ever knew on earth, and I remember the night. How this old world receded from my vision!

THE AGE OF ADVERTISEMENT.

Question—Would you advertise the topic on which you expected to preach on Sunday? If so, how?

Mr. Moody—If my audience was waning, and I wanted to hold my audience and get the thing started up again, I would give out some popular subject that I thought they would all like to hear, and give it out two or three days ahead and have it worked up. This is the age of advertisement, and you have to watch your chance. I don't like to give out a subject. I would rather take them by surprise; but if I see I'm losing, and I want to catch my audience, then I begin to push, begin to advertise.

Question—Would you advise a pastor, in holding evangelistic services, to use tickets?

Mr. Moody—I would have anything rather than empty pews. I don't think God ever called a man to preach to empty pews. You have either made a mistake in your call, or you don't use tact. And I don't think it is beneath a man's dignity to go out and ask people to come in. Let people know you want them enough. Many a time I have told a man I was going to preach a whole sermon to *him*, and he would be out to hear what I had to say. I would rather do that than not have him there.

When a church gets so stuck up that it won't have a sign out, I believe it has got too high altogether for this world. You take the cathedrals in London, and those great churches have their bill of fare out every week for every day in the week. Why should not we have it in this country? Why should a man be so terribly terrified at having a notice out that he is going to preach Sunday night on "Heaven," or "Assurance," or something else?

Famine in Central Russia.—Most unfavourable reports continue to reach St. Petersburg regarding the state of affairs in the districts affected by the bad harvests. In the province of Kazan, where the distress is particularly acute, signs of drought are everywhere present. The authorities are now busy devising measures to prevent the complete destruction of live stock during the famine. Great purchases of fodder and grain are to be made in other provinces, and cattle will be fed with supplies distributed from the stores thus acquired. Terrible as the situation now is, the distress will probably be more accentuated in the coming winter, when the famine will have for its prey a population already impoverished and exhausted by previous years of want and scarcity.

Work among Pariahs.—Work among the much oppressed and depressed classes of Pariahs inhabiting four villages in the Saidapet Talug, near Madras, has developed. The cry for help is heard from many villages. With my two workers, I preach and teach among the Pariahs, and I rejoice that there is much awakening among them, and an inclination is manifested towards Christianity. Last three years' labour has produced thirty converts, who form my congregation at present. A contribution of £2 is wanted per month for the support of two preachers. I shall be obliged to friends for religious magazines, tracts, leaflets, etc., for free distribution among British soldiers, Sepoys, native Christians, educated Hindus, and others.

(Rev.) K. R. Gopalah Aivar.

Kobokambakam, Madras, South India.

The Prophetic Outlook.

By Dr. NATHANIEL WEST.*

THAT this last "crisis" is impending is undeniable. The whole world is preparing for the last act in the tragedy of the "Warfare Great." Christendom is already one vast military camp and naval depôt. The son of Pethuel is again on his watch-tower, blowing the trumpet in Zion, summoning the nations to "come up" to Jerusalem, and the Lord and His mighty angels to "come down" from heaven. Joel (iii 9-16) has dramatised the scene in the most thrilling manner, the scene of the advance of the nations, marching to the "Valley of Decision," where the "Eastern Question" will be "decided."

The Lord—"Proclaim ye this among the nations. Prepare war. Wake up the mighty men. Let all the men of war draw near. Let them come up. Haste ye, and come, all ye nations round about, and assemble yourselves together." This the summons.

The Prophet—"Thither cause thy mighty ones to come down, O Lord!" This the prayer.

The Lord—"Let the nations bestir themselves, and come up to the Valley of Jehoshaphat, for there will I sit to judge all the nations round about." This the locality.

The Lord to his Hosts—"Put ye in the sickle, for the harvest is ripe. Come; tread ye; for the winepress is full, the vats overflow, for their wickedness is great." This the order.

The Prophet, a Spectator—"Multitudes, multitudes, in the Valley of Decision! For the Day of the Lord is near in the Valley of Decision! The sun and the moon are darkened, the stars withdraw their shining. And the Lord shall roar from Zion, and utter his voice from Jerusalem. And the heavens and the earth shall shake; but the Lord will be the Hope of his people, and a stronghold to the children of Israel." This last the consolation.

All the prophets, Christ and his apostles, have looked to this end of our age. And the nations are "preparing." History is the clap of which prophecy is the fore-stroke, the echo of which prophecy is the voice. The growth of modern armies and the man-killing power of their weapons, the destructive enginery of modern warfare by land and sea, during the last twenty-five years, are appalling. The augmented war material, and armies swollen beyond all precedent in times of peace, are the omen of disaster to the world. They are the presage of the judgment day on all nations which no arbitration can arbitrate away. The guilt of Christendom must meet its punishment. The condemnation of the Christian nations is their military strength. The peace-footing of Italy to-day is 1,473,000 men of all arms; of Austria, 2,076,000; of Germany, 4,300,000; of France, 4,300,000; of Russia, 4,800,000; not to mention Great Britain, Turkey in Europe, Denmark, Sweden, Norway, Belgium, Spain, Portugal, and the millions in Asia and Africa; nor to think of the enormous naval strength of the world.

Christian Alliance Missions.—The Christian Alliance, whose headquarters are in New York, has held camp meeting services at Old Orchard Beach. On Sunday Rev. Dr. A. B. Simpson raised for foreign missions at the meeting 60,000dols. About fifty young men and women volunteered as foreign missionaries. Some 6000dols. of the amount raised was pledged to the Cuban and Philippine missionary fund.

* Extracted from "Daniel's Great Prophecy." (6s. 6d. *Wheeler, Paternoster Row.*)

Priests: Who are They?

WHAT is the teaching of the Scriptures with reference to priesthood? The work of the Romanising party in the Protestant Church of England has made it absolutely necessary that we should face this question. The introduction of the confessional and the mass indicates most clearly that there is amongst us a class of men who are boldly assuming priestly power and authority. The mass, as defined the other day at a meeting of the English Church Union, is "a repetition of the sacrifice of the Cross," and it can only be celebrated by a duly ordained person, a person who, by virtue of his ordination, is supposed to have been placed in a position between his fellow-men and God; he offers sacrifice on their behalf. And, on the other hand, in the confessional he is supposed to come between God and his fellow-men for the purpose of hearing their confession of sin and of absolving them. Of course, this at once undermines the doctrine of the priesthood of believers, for if these men are priests, in the sense in which they understand the term, then the rank and file of Christians are not priests.

But what saith the Scripture? In the Old Testament we meet with a priestly system everywhere. We have the high priest, the rank and file of the priesthood, and the Levites, the ministers of the Temple. We have the priesthood divided into courses, the heads of which are chief priests, and each course is appointed to serve a week in turn at the Temple. We have the Temple with its altars of burnt offering and incense, and its numerous sacrifices for sin, etc. And whichever way we turn we are confronted with this elaborate priestly system. We see its beginning in the wilderness, its full development in the time of David and Solomon, and its continuance in the time of Malachi. And even in the days of our Lord this system still ruled, and its mark was upon everything.

But when we come to his Resurrection, we enter into an entirely different atmosphere. The whole priestly system, as it previously existed, is swept away (see especially Heb. x. 4-9), and a new condition of things takes its place. The Temple and the priesthood, it is true, continue right on to the destruction of Jerusalem, but these form no part of the Christian religion; and but for the Epistle to the Hebrews we should scarcely know that Christianity had been preceded by such an elaborate system, except from our reading of the Old Testament. Christianity has no temple other than a spiritual one; it has no special line of priests; neither does it know anything of a repetition of sacrifices (Heb. x. 12-14). The priest

GIVES PLACE TO THE AMBASSADOR,

whose business it is not to offer a sacrifice but to proclaim a Gospel; not to shed the blood of animals, but to preach reconciliation to God through the blood of Jesus Christ (2 Cor. v. 20, 21). The ministers of the New Testament are apostles, prophets, evangelists, pastors, and teachers (Ephes. iv. 11), and never once are they called priests. This is a most important point, and it ought to be especially remembered in face of the priestly pretensions of those who blasphemously assert that they offer again the sacrifice of the Cross every time they celebrate the mass.

And yet Christianity has its priestly system, but it differs entirely from that of Judaism. We have a High Priest (Heb. viii. 1-5) who has offered a sacrifice for sin, a sacrifice which can never be repeated—it has been offered "once for all" (Heb. x. 10). This High Priest is the Lord Jesus, who is thus designated again and again in the Epistle to the Hebrews (chaps. ii. 17; iii. 1; iv. 14; v. 10; vi. 20; vii. 26; viii. 1; ix. 11). And the word priest—*hiereus*—is also frequently used in the New Testament, but never to designate an order of Christian ministers. Used often in the Gospels and once in the Acts of the Apostles, it uniformly describes the Jewish priests; and in Acts xix. 13 it designates the priest of Jupiter. The term does not occur in any of the Epistles of the New Testament until we come to the Epistle to the Hebrews, where it is frequently met with. It is used (1) of the priests of the Temple (vii. 21, 23; ix. 6; x. 11); (2) of Melchizedek (vii. 1, 3); and (3) of Christ (v. 6; vii. 11, 15, 17, 21; viii. 4; x. 21). The term does not occur again except in the Book of Revelation, and there we find it three times. In chap. i. 6 John uses it in his ascription of praise to Jesus Christ, "He made us to be a kingdom, to be priests unto his God and Father" (R.V.); in chap. v. 10, the four living creatures and the four-and-twenty elders take up the words, and say, "And madest them to be unto our God a kingdom and priests" (R.V.); and in xx. 6, it is said that they who have part in the first resurrection "shall be priests of God and of Christ." Never in any other connection is this word used in the New Testament. Peter, using a related word—*hierateuma* in his first epistle (ii. 5, 9), applies "priesthood" to all Christians, without distinction. The obvious teaching of the passage is that

ALL CHRISTIANS EVERYWHERE,

and throughout all time, are a "holy," a "royal priesthood." Certainly there is no suggestion of any special line of priests apart from the rank and file of Christians. This, then, is the priestly system of Christianity—it consists in Christ the great High Priest and his believing people.

How baseless, then, are the pretensions of men who set themselves up to be priests in a special sense, and who would come between God and his people! There is only one Mediator through whom we can approach to God, the Man Christ Jesus (1 Tim ii. 5). Only one sacrifice for sin was needed, a sacrifice which was offered once in the end of the ages by our Lord Jesus Christ (Heb. ix. 26); and that sacrifice is eternally sufficient for the purpose; it could not be made one whit more efficacious if it were repeated every day until the end of time (Heb. ix. 24, 25; x. 10-18). What, then, is the sacrifice that we are to offer (for if Christians are priests they must have an offering to present unto God)? The first offering which we are to bring unto God is OURSELVES. "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1). Secondly, we are to offer the sacrifice of PRAISE. "Through Him then let us offer up a sacrifice of praise to God continually" (Heb. xiii. 15). Thirdly, we are to offer the sacrifice of GOOD WORKS. To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16). "I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18). These and other sacrifices of a like nature are the "SPIRITUAL SACRIFICES" that the "holy priesthood" are to offer "through Jesus Christ" (1 Peter ii. 5).

W. NAYLOR.

Christ and the Cross.

I THOUGHT the name of Christ to bear,
But not the cross with Christ to share.
He showed his wound; ah, me! my shame!
Christless to bear the Christian name.

I tried the work of Christ to speed,
But not the word of Christ to heed;
Regardless He it was who said
"My Father's will's My daily bread."

I thought the power of Christ to show
But not my weakness first to know;
He touched me and my strength was gone,
With cords of love then drew me on.

My glory now is in his cross,
And what was gain I count but loss;
My highest aim is Christ to know,
My greatest gain in Christ to grow.

Aberdeen. CHAS. SHIRREFFS.

The Jews and Palestine.

EVER since the destruction of the Second Temple the Jew has looked forward to re-establishment in his own land. Long before that dread time prophets depicted a golden age for the tribes, settled in the land "after their old estates," the Lord undertaking to multiply and watch over, and, indeed, to do better unto them than in the days of prosperity at the beginning of the nation. With these great expectations ever and anon brought to mind, the people have from generation to generation saluted one another with the words "Next year in Jerusalem!" And amidst persecution and great hardness of life, they have indulged the hope of restoration to national life and Divine favour.

The spirit of Zionism in the midst of Israel to-day is a sign of the times. The hopes that have for centuries been pent up in the Hebrew breast are finding expression, and, in fact, are being proclaimed from the housetops in Jewry. All the world is being informed that, though dispersed among the nations, the separated people is remembering its old home, and longing for resettlement. That this material desire should be more general than a wish to live again in the favour of God is not surprising. At the meetings of the Zionist Congress last week in Basle six hundred men of learning and influence gathered from many lands, and deliberated on questions which are associated with what is being anticipated as "The New Exodus." Among these were the colonisation of the Holy Land and the establishment of a Zionist Bank.

Dr. Herzl, the prime leader of the movement, was there, and a rousing speech was delivered by Dr. MAX NORDAU. The address was a magnificent oration, and as the speaker uttered his last words colleagues overwhelmed him with embraces, after which the rabbis who were present advanced in a body and blessed him. Among these were Russian rabbis of the most orthodox type, whose very absence from Russia on such an errand was fraught with serious danger to personal liberty. And this enthusiasm was exhibited by men whom the orator had rebuked for their past contempt of the national idea, and by rabbis whom he had reproached for neglect of the hope of return to the Land of Promise. Though Zionists may be a minority at present, Dr. Nordau declared that they would rejuvenate Judaism, because they represent the life of the race as a whole.

It is impossible to do justice to the addresses delivered; they may be read in *The Jewish Chronicle* of Sept. 2. We must content ourselves with a brief extract from the letter of a London delegate given in *The Daily Mail* of the same date: "Zionism is the Jew's answer to the world that persecutes him; the first ray of hope to millions born and bred and living in constant misery from which they could see no escape. The Anti-Semitic outbursts have been constantly referred to. Max Nordau hesitated not to point to the passage through the House of Lords of an Alien Immigration Bill as evidence that the disease was spreading to England.

"Who, ten years ago, would have said it was possible to bring together for anything Jewish men who had apparently lost all sympathy with matters Jewish, who observed not one iota of ritual practice—to bring them together with an enthusiasm that knows no bounds for a Jewish idea and a Jewish ideal, as Dr. Herzl has brought so many present at this congress? And who in his wildest dreams could have imagined that side by side with such Jews it would have been possible to bring such rabbis to work hand in hand for a common object? Personally, I believe emphatically that Zionists are making history."

New Mission Fields.—At the invitation of the Presbyterian Board of Foreign Missions, a meeting of representatives of different denominational boards has been held to consider plans for carrying on missions in Cuba, Porto Rico, the Philippines, and Micronesia, in view of the way in which these fields are likely to be opened as a result of the war. One object of the conference was to agree upon an assignment of different centres, so as to avoid rivalry or duplication in work, and to enable each society to occupy the position that it is best fitted to hold.

THE LATE

Miss S. G. Stock.

MANY will learn with sorrow that Miss Sarah Geraldina Stock has passed away. As a chronicler of Gospel effort in the foreign field she was widely known, while her hymns have found their way into many collections. A sister of Mr. Eugene Stock, editorial secretary of the Church Missionary Society, she shared his well-known zeal, and showed a like devotion to the great cause of missions. She recently went to Penmaenmawr for a short holiday, and whilst there was seized with pneumonia. That was on Saturday week; the following day her condition was evidently critical, and on Monday, August 29, the heart failed, and she fell asleep.

Born on December 27, 1838, she was taken in her sixtieth year. Her early literary work was in connection with Sunday-schools. One of her hymns appeared in *The Church Sunday School Magazine* as early as 1868. Her "Lessons on Israel in Egypt and in the Wilderness" (1874), are only inferior to those of her brother on "The Life of Our Lord and the Acts of the Apostles." She also wrote "The Child's Life of Our Lord" (1879), "Bible Stories from the Old Testament" (1882), and other similar works. Later on her attention was more strongly drawn to the cause of foreign missions. Her most popular work was perhaps "The Story of Uganda and the Victoria Nyanza Mission," of which a second edition was published in 1894.



From photograph by Mr. Octavius Carter, 19, Commercial Road, Bournemouth.

For the Church Missionary Society, which was closest to her heart, Miss Stock wrote "The Eastern Equatorial African Mission" (1891), besides a host of leaflets. The illustrated report of the Society's work, called "The Story of the Year," was also from Miss Stock's sympathetic pen.

These publications have but a passing value when compared with the deceased's hymns and poems, a collection of which she issued in a volume entitled "Joy and Sorrow." In the words of a writer in *The Record*, "perhaps the most prevailing note of Miss Stock's hymns is that of loving personal devotion to Christ as the Saviour and King, whose service is not only 'perfect freedom' but full of joy." Many of Miss Stock's hymns appeared in connection with the Gleaners' Union, of which she may be said to have been the poetess; and with valedictory meetings for missionaries, which she did much to inspire with a holy joy rather than sadness. She was also in warm sympathy with home missions, and long took an active part in evangelistic work. Among the hymns which have passed into general use are: "Lord, thy ransomed Church is waking," "The tender light of home behind," "A cry, as of pain," "Hear ye not the tramp of reapers?" "O Master, when Thou callest."

Another volume of Miss Stock's was "Life Abundant, and Other Poems" (*Shaw*), the pages of which glow with holy thought and heavenly aspiration. What Christian will not enter into the following:—

UPWARD AND HEAVENWARD.

Upward and heavenward! This be my song;
Upward and heavenward! all the day long;
Upward and heavenward! thus may I be
Ever, my Lord, drawing nearer to Thee.

Upward and heavenward! though I be dust,
There is my home if in Jesus I trust;
Upward and heavenward! then be my gaze,
Strengthened and quickened by prayer and by praise!

Upward and heavenward! So may the light
Curtain me round with its canopy bright,
Light of his loving care, light of his Word,
Light of his presence, my Saviour and Lord!

Miss Stock's health was but frail, so she did not move much among the multitudes. Yet all who knew her were charmed by her amiability and Christian consistency. Her last days and hours were spent in labour which was to her a delight. During her holiday she was busily engaged in preparing the proposed "Church Missionary Hymn Book." When weakness necessitated rest from that, she conversed about work for God in far Uganda. She had received a letter from a missionary in Uganda, through his wife. On Monday afternoon she said, "Read me Mr. ——'s letter." She listened to the end, and then said, "No more just now," so the letter was literally the last thing read to her.

Bolivia Waiting.

A LEAFLET entitled "Bolivia Waiting," issued by the South American Evangelical Mission, gives "a message from the borders," by Mr. John Linton, who, with his wife, is hoping soon to enter the dark land. About two years ago, compassionating the neglected condition of Bolivia, Mr. Linton sailed as a pioneer missionary. After a few months spent acquiring the Spanish language and quietly witnessing for Christ in the Argentine town of Tucuman, a further step northward was made to San Pedro, a village some 100 miles south of the Bolivian frontier, where large numbers of Chiriguanos are met with from across the border, and where opportunity has thus been afforded of becoming acquainted with the Indian ways and tongue, and with the reality of their needs.

Mr. Linton has been carrying on a quiet, steady work among the mixed population at San Pedro, and the time seems near for a further advance. He writes: "My wife and I are ready to go, but we need a third person who can either accompany us or stay here in San Pedro and keep up the connection. I do not need to tell you there are sufficient souls to make the effort worth while; as near as I can gather, the Chiriguano tribe alone numbers some 40,000, and there are other and much larger nations of which they speak. A doctor who would be willing to be lost in the wilderness and to take hard fare would be of inestimable service."

Further particulars of the enterprise may be had from Mr. B. W. Ranken, 34, Broadgreen-road, Old Swan, Liverpool.

The Blankenburg Conference.

Alliance Hall, Blankenburg.

THE small beginning of this movement took place when Miss v. Weling, a lady of noble rank and of high culture, made her abode in a house which had been left to her in Blankenburg, with the view of commencing evangelistic work in the Thüringian forest, and in the towns and villages of Luther's land. She arrived in the year 1886, and soon after her arrival Dr. Ziemann, who had laboured in the Gospel in Weimar and other places of Thüringia, united with her, and a conference of Christians was attempted, to which came Dr. Baedeker, Mr. Gebhardt, Mr. Wilms, and some pastors, in all twenty-eight people, on September 13 and 14. The following year the attendance grew in numbers, and friends from Berlin, Leipzig, and Halle joined the conference, and also some English, Dutch, and Swedish friends.

Very soon it was found necessary to build a second house with a conference-room, holding 120 to 150 people. The following years the numbers increased, until last year (1897) Miss v. Weling had to hire a large school-house for the occasion, which held about 300 people, and was filled and crowded. Very many who from various countries attended that conference were full of joyful expectation that the conference of 1898 would more than double the numbers of 1897. It was thought desirable to secure a larger hall, and this could only be obtained by building.

The proposition was made known through the *Allianzblatt*, and very soon hearty responses and gifts were forwarded from various parts of Germany, from England, Holland, and most of all from Russia and Finland. These large contributions, especially from friends of the Alliance in Russia, encouraged Miss v. Weling to purchase a suitable plot of land, and to make a plan for the hall. And now he thirteenth conference on international and inter-denominational lines has been held in the Alliance Hall, which for beauty and convenience surpasses the expectation of all.

So the Alliance Conference has stepped out of its infancy, and justifies the hope of further increase and progress. The subject for this year's conference is "The One Church of God," embracing various denominations and churches, so far as they own the one only foundation—the Lord Jesus Christ in death and resurrection. The working of the one Spirit as the vital power was very manifest in the meetings of believers of various church forms and nations and tongues.

Contemporaneously with the enlargement of the Alliance work Miss v. Weling received into her home orphan children, whom she takes under her motherly care. In the year 1886 the first three children were received, and their number has grown to twelve, amongst whom is one Armenian girl and an Indian boy and girl. The massacres in Armenia and the thousands of orphaned children brought fresh claims, and the needs of Armenia made known by the *Allianzblatt* drew out sympathetic responses from many hearts. Gifts were sent in response, which resulted in about forty children being provided for in Armenia and in Bulgaria. Also a whole colony of Armenian refugees in Alexandria have, through the efforts of the same paper, been maintained by the sale of their embroidery works since March, 1897.

Bible and tract distribution has also proved a most fruitful means for evangelising the many Italian navvies in Germany and Switzerland.

The *Allianzblatt* was begun to be printed in 1890, and has proved to be a very healthy stimulus to promote the unity of the Spirit in the Church of God. Another paper, *Für Dich*, was begun in 1893. This is a very cheap weekly paper of an evangelistic tendency, it is published at the price of ten for an English penny, and is much esteemed by the people; the demand for both papers is ever on the increase. An evangelist who visits the towns and villages, and who also holds Bible-classes and evangelistic services, resides in the Alliance House. Many needs are being supplied, and yet fresh needs arise on all hands.

It is a great joy and privilege to be in any way connected with this centre of missionary and evangelistic effort, and to find oneself united with the Church of God as represented by members of various denominations and nations. Truly it gives one a taste of the reality of Psalm cxxxiii.

F. W. B.

In the Thuringian Forest.

THE little sapling planted twelve years ago at Blankenburg has grown into a vigorous tree. Miss von Weling planted it, but it was of the Lord's own right hand planting. The tens have become hundreds. Two houses sufficed at first. Now there are three houses, a conference hall seating 600, a dining booth for some 300, while in scores of houses and inns all available rooms are secured and filled. The lodging and feeding of over 500 persons for four or five days is a very heavy task, but scores of willing hearts move many hands and feet, and the thing is done. Nobles and commoners, learned and simple, rich and poor, find service for the King a high distinction and dignity. They remember that the Lord Jesus girded Himself and washed the feet of his disciples, and they have heard Him say, "Ye also should wash one another's feet."

The new hall, which was only commenced in May, and which has now and then tried the faith and patience of the managers, has been nearly completed, and was opened on Monday evening in a condition fit for comfortable use, and solemnly dedicated to the Lord for the service of his people, and for a testimony to others that true Christians are one in Christ. Over the portals are the words "Allianz Halle." As we enter the hall we behold, spanning the platform arch, the motto of the Evangelical Alliance, "UNUM CORPUS SUMUS IN CHRISTO," while the platform itself rests under the grand words, "Jesus Christ yesterday, to-day, and for ever also, the same."

Many countries are represented, but the immense mass of attendants are German. Many languages are spoken, but German and English have been enough for all purposes of conference.

The theme for consideration has been "The One Church of God," resting on one basis of purpose, covenant, and sacrifice; vitalised by the one indwelling Spirit, called to and fitted for service within and without; moved by one high aim—the glory of God in Jesus Christ by the Spirit; cheered by one blessed hope—the glorious appearing of the great God, even our Saviour Jesus Christ.

While theological and scholastic discussion has been well sustained, the tendency has been rather to deep heart-searching and practical teaching. Many mighty Germans have been with us—Baedeker, Jellinghaus, Stockmayer, and others—but God has very specially called us to searching of heart and purging out filthiness of the flesh and spirit, by the words of his English servants R. G. Walker, F. B. Meyer, and Walter Sloan.

The general and sectional prayer-meetings have been thronged. The need and woes of men and nations have been laid before the Lord; and for mercies innumerable to saint and sinner, to communities and churches, thanks and praise have gone up to the God of all grace.

Some missionary societies and works have found their place in the programme and their operations described by competent men.

Some have sought solitude, an easy thing on the beautiful hillsides which overlook Blankenburg, and many a quiet spot in the fir woods has witnessed very solemn transactions between God and souls—souls convicted, souls ashamed, souls longing, and souls filled with good. Others have been much with one another. They seek to see God in the glory of the face of Jesus, in the wondrous revelations of the Word, and in the holy and happy brethren and sisters whom they meet. One book is enough for some to read. Others ask for two, and many rejoice to behold the glory of the Lord in *all* His books.

It would be impossible for anyone who has lived through a week at this German Keswick to hint that presumptions of perfection in the flesh or forgetfulness of practical godliness had here a place. We have been cut to pieces by the piercing sword of the Spirit in the hands of our teachers We have retired to weep in shame of heart before our gracious and patient Saviour. We have left not a few broken idols and chains on the ground bedewed by our tears, in the valleys and hills which have echoed our praises.

Testimony has been frequent to the influence of Blankenburg, its conferences, its work, and its publications on Germany, on Scandinavia, on America, and on Russia.

Not a few have learned that Divine truth is larger than the teachings of any one church, that Divine love is broader than the conceptions of denominationalists, that Divine salvation is, and must be, a righteous salvation, and that the sovereignty of Father, Son, and Holy Ghost, in providence, in grace, and in discipline, is supreme.

The united communion on Wednesday night, which divided the Conference into halves, was a culminating blessing. It was conducted by the brethren Baedeker, Stockmayer, and F. B. Meyer. About 300 attended, and thus illustrated the beautiful oneness of the Church of our Lord Jesus Christ.

J. G.

In the Land of Luther.

THE Blankenburg Conference is, in many respects, unique. How long it may retain its present character it is impossible to say, but if the numbers continue to increase at the present ratio it will be impossible to maintain long the family feeling which now prevails.

Imagine three houses, two together and one at a little distance, standing in a picturesque garden, overlooking the little town of Blankenburg. Behind are the green cultivated slopes that culminate in a ruined castle, whilst before are the richly wooded hills of the Thüringian forest, intersected by lovely walks through the solemn pillared aisles of pine. Such is the Alliance House, where Fräulein v. Weling is caring for orphans, holding meetings for women and children, working for Armenia, editing two papers, and pouring out streams of health-giving power to the whole neighbourhood, indeed to all parts of Germany.

One of the rooms of this establishment amply sufficed for the earlier conferences; but that of last year had suddenly risen to such large dimensions that it was needful to hire the hall where the first Froebel Kindergarten was held years ago. And in anticipation of still larger numbers attending this year a tasteful and commodious hall was erected on a site a little above the level of the garden we have described, but adjacent to it.

The opening of this hall was an interesting ceremony. The congregation waited in the broad space before the steps, till, at 8 o'clock, Dr. Baedeker, leading Fräulein von Weling by the hand, made his way through the crowd. The builder, standing before the closed door, presented her with the key, with which she unlocked it and entered the hall, saying in German, "I desire that this hall should be consecrated for the service of God." The people flocked in after her, singing as they passed down the aisles and stood in the seats one of the noble old German hymns beginning "O, blessed house..." Addresses were delivered by several, taking as their theme the essential unity of the body of Christ, of which that congregation of six hundred persons was witness, gathered from the Baltic provinces of Russia, from Sweden and Great Britain, and from all parts of Germany, composed of pastors, evangelists, students, counts and countesses, barons and baronesses, with deaconesses, working people from the neighbourhood, the artisans who had constructed the hall, and the boys and girls whom Fräulein von Weling has adopted as her own.

The gifted Christian lady who summons these conferences insists on regarding all who attend as her guests. She requisitions all the hotels for sleeping accommodation, but arranges that those who attend shall take their meals at her table. For this purpose this year a temporary building was erected, in which some 300 persons were served

with three meals a day, and some seventy or eighty more in one of the houses. How it is done is a mystery; no charge is made, but an unpretending little box receives the thank-offerings of those who wish to contribute, and the contents of this are known only to Fräulein von Weling and God. Her whole work is in faith. And in answer to prayer the necessary funds are supplied for the great expenses of this conference and the maintenance of the whole work. Some £300 were needed, in addition to what had been contributed to defray the cost of the New Alliance Hall. No doubt this debt will not be allowed to remain long, and if English readers like to contribute it will be a pleasant link between the two nations. The contributions may be sent to the office of this paper, or direct to Fräulein von Weling, Allianzhaus, Blankenburg, Thüringia, Germany.

The presence of so many pastors and evangelists suggested the holding of a special meeting for them, which was addressed by one of the Keswick deputation, Pastor Stockmayer interpreting. At this and others of the meetings a very remarkable power was manifest. Many wept and broke in on the prayers with expressions of emphatic assent. Speaking for himself, the writer has rarely been more conscious of the presence and power of the Divine Spirit—a feature to which Mr. W. B. Sloan, of the C.I.M., and Mr. R. C. Morgan bore emphatic witness. It was very touching to sit at the Lord's table, to join in the Lord's Prayer, and mingle in the various gatherings with so many of God's children of different nationalities, and it was pleasant to hear the tunes so familiar to us at Keswick and elsewhere, though the German translations of the words seemed somewhat strange.

The tone and spirit of the Convention were very deep and searching. God is evidently doing a mighty work in the land of Luther, of Ter Steegen, of Jacob Behmen, and of Zinzendorf through these annual conferences, which are being repeated in all parts of that vast empire; and our beloved brethren Baedeker, Stockmayer, Jellinghaus, Lepsius, and others may be congratulated at the wide and effectual door which has been opened to them.

F. B. M.

Programme of the Conference.

THE ONE CHURCH OF GOD.
John xvi. 20-23. Eph. iv. 4-6.

1. Its Basis.—(*a*) One Eternal Purpose, Rom. viii. 29, 30; 1 Pet. 1, 2. (*b*) One Unchanging Covenant, Gal. iii. 14-19; Heb. xiii. 18, 21. (*c*) One All-sufficient Sacrifice, 1 Pet. i. 19, 20; Heb. ix. 11-14.

2. Its Vital Power.—The One Holy Spirit, 1 Cor. ii. 9-13; Rom. viii. 9-11; John xiv. 16-26; Gal. v. 22-26.

3. Its Service.—(*a*) Inward, Rom. viii. 29; Rom. viii. 13, 14; 1 Pet. i. 13-16; 1 Cor. vi. 19, 20; Jude 20, 21; Eph. v. 14, 21. (*b*) Outward, Acts i. 8; John xv. 16; 1 Pet. ii. 9; Matt. xxviii. 19, 20.

4. Its High Aim.—The Glory of the Lord, John xvii. 10; 1 Cor. i. 27-29; 2 Cor. ii. 14-16; Rom. xi. 33-36.

5. Its Blessed Hope.—The Manifestation of the Kingdom, 1 Thes. i. 9. 10; iii. 12, 13; 2 Thess. iii. 5; Titus ii. 13; 1 John iii. 1-3; 2 Pet. i. 11; Heb. xii. 27-28; 1 Cor. xv. 24, 25; Rom. viii. 19; Jude 14, 15; Rev. xi. 15.

Closing Meetings.

The following notes of the closing meetings sum up the character and effects of this new thing in Germany:—On Thursday evening Mr. W. B. Sloan was asked to speak first about the C.I.M. Pastor Stockmayer interpreted. Then Professor Ströter, from New York, spoke with much power upon the Jews, and Dr. Baedeker finished. On Friday we had a splendid time. In the forenoon Dr. Lepsius, Pastor Paul, and Pastor Stockmayer spoke on the Lord being glorified in the Church. The Lord was upon them all in manifest power. At one point of the meeting those were asked to stand who had entered into "full peace" during these days, and about thirty rose at once. It is supposed that most of these were only converted at this time.

On Friday afternoon the meeting for "reports of work" went on for three hours. In the evening Professor Ströter, Pastor Stockmayer, and Dr. Baedeker spoke on the Lord's coming. Pastor Stockmayer was very striking on "he that hath this hope in Him purifieth himself even as He is pure," and "perfecting holiness in the fear of God." The meeting for praise on Saturday forenoon ran on for two hours. Dr. Baedeker opened; then Pastor Stockmayer got matters in hand, and, after speaking on the healing of the woman with the issue of blood, and the having to confess before the multitude, he called for testimonies, and there was a wonderful response. It went on for about three-quarters of an hour, and there were often three or four on their feet at once waiting their opportunity. Very many who took part were women, and I question if there have been many such meetings in Germany before.

THE EVANGELISTIC FIELD.

Beach Services.—Great Yarmouth.

Gospel services have been held among the visitors during August by the "Open-air Mission." Meetings were held throughout the week on the beach, in the very centre of the people, in front of the crowded parade. Children's services were held in the morning, and open-air services for adults in the evenings, whilst tract-distribution and preaching in the town occupied the afternoons.

On Sundays, through the courtesy of the lessee and the special permission of the Town Council, the Singers' Ring was available for evangelistic services for the first time for several years. The Singers' Ring is a circular concert hall, open to the sky, situated about the centre of the beach, and capable of holding 1500 people. A more admirable position it would be impossible to find. Here, on three successive Sundays, meetings were held, morning, afternoon, and evening, with most encouraging results, the evening meetings being especially good. Many of the beach meetings during the week were of a solemn and impressive nature, and "signs following" were not wanting.

The clergy co-operated with the preachers of the Open-air Mission. All the missioners were men of large experience, and admirably fitted for such work. J. J. Willis, Curate, Great Yarmouth.

Kent Fruit Pickers.

A very successful season's evangelistic work among the fruit pickers in the neighbourhood of Sidcup and Swanley has been concluded. The mission is carried on under the auspices of the Country Towns Mission, and the resident missionary, Mr. Melling, assisted by a band of honorary workers, has been unceasing in his efforts to provide for the spiritual needs of those lodged in the various encampments in the district. Outdoor services were held throughout the week, and individual visits were made. Several testified to personal blessing received, and everywhere the services were highly appreciated. It is estimated that the total number of people thus ministered to is at least 2500, many of whom are gipsies, others the poorest of the poor from London and the large provincial towns. W. L. S.

Evangelists' Movements.

As the result of a fortnight's mission recently conducted by Mr. A. H. Carter, of the Bible League, a definite Gospel work, on strictly unsectarian lines, is being carried on at the Commercial Sale-rooms, Brentwood. Many have testified to blessing received.

Mr. Thomas Payne has concluded a ten days' mission for Rev. J. Mountain in Tunbridge Wells. The meetings have been well attended; and at the concluding meeting many testified to spiritual blessing received. Mr. Mountain also expressed his public thanks for the Divine influence which had attended the services.

Mr. David Rea pitched his large tent, seating 2000, in the first week in May in the centre of Dublin, and has gone on preaching the Gospel nightly ever since. The tent was crowded on Sunday nights and well attended on week nights. Many professed conversion, both Protestant and Catholic. Interest in the meetings is still increasing. From the first Mr. Rea started a noonday prayer meeting, where all denominations of Christians come together, and where we have had blessed seasons of refreshing. Pray that we may have greater blessing during the remainder of the time.—J. S.

Great American Tent, Dalston.—Gospel services have been continued in the tent during the week, each day the numbers increasing, a large children's service being held on Saturday morning, and the evening meeting being one of great interest. Closing services were held on Sunday afternoon, and in the evening the tent was completely filled with an interested and responsive audience. A large number of people remained to the after-meeting, up till ten o'clock. Mr. Leonard Weaver preached with power. There was much joy and enthusiasm, and a large number of people came forward to the platform seeking the Lord, very many of whom confessed Christ before leaving the meeting. The great tent is now being removed to Bruce Grove, South Tottenham, where the work will be resumed. The opening services on Saturday evening will commence at 6 o'clock for workers, and 7.30 for the general public. Services will be continued on Sunday afternoon at 3 o'clock, also at 7.30 on Sunday and every night during the week.—A.G.

EVANGELISTS' ENGAGEMENTS.

Messrs. Bewley and F. Weaver's forthcoming engagements are: Sept. 4-16, White Memorial Free Church, Glasgow; 18-30, Belfast; Oct. 2-14, Govan Free Church, Glasgow.

Evangelisation Society. — The following missions, among others, will be in progress on Sunday next:—Limehouse (Edinburgh Castle), H. Collins; Mile End (Great Assembly Hall), W. Notman; Charlton Kings, J. P. Rochfort; Great Easton, G. Attwood; Melton Mowbray, F. Holmes, Littlehampton, A. Clark; Epping, J. Whiting; Hitchin, E. Bailey; Bexhill-on-Sea, N. Taylor; Hungerford, G. Tuffin; Snodland, J. Johnson; Horsell, C. Lazenby; Sulgrave, C. Noakes; Fordingbridge, H. Bray; Elmsett, J. Stanger; Marston Green, F. W. Pasco; Lye, S. Vivian; Rishton, J. Shields; Boscombe, J. Brown; Glasgow, R. Lapsley; Dundee, W. D. Dunn; Paisley, C. Galletly; Perth, T. W. Canning; Troon, H. Young; Golspie, D. Pittendrigh; Bishopton, C. G. Roger; Auchinleck, J. Brackenridge.

Requests for Prayer.

For blessing on Gospel work at Heacham, near Hunstanton.

For blessing on monthly meeting for deepening of spiritual life, Sept. 15, at Ipswich. Speaker, Rev. E. R. Hassé.

For blessing on an eight days' mission—Sept. 11 to 18—by Mr. W. R. Bradlaugh, in the Mission Hall, Surrey-square, Old Kent-road, S.E.

Praise.

For much blessing given on work amongst children on the beach at Bournemouth and Margate in connection with the Special Service Mission.

Personalia.

Mr. W. S. Caine meditates an early tour in the United States.

Mr. W. J. Gibbs, of the Farwig Mission, Bromley, was married on Tuesday last to Miss Ada Rose, well known as a Gospel singer.

Mrs. Edward Crossley, of Halifax, is very ill. A friend who has known her for years writes to request prayer to God for her restoration, or, if this may not be, that she may be spared acute suffering.

Dr. T. Witton Davies, Principal of the Midland Baptist College, Nottingham, has resigned that position, and accepted a unanimous invitation to be Professor of Old Testament Literature at the Bangor College, North Wales.

Drs. Baedeker and Gritton, who attended the convention at Blankenburg last week, passed on to Saxony to visit Pastor Mascher, whose Gospel work is well known. Our friends go to comfort the pastor, who is yet subjected to persecution in various ways.

Prediger C. T. Lipshytz, director of the Barbican Mission to the Jews, has returned to London, after a two months' mission tour on the Continent. He was well received by the Jews with whom he came in contact, and much encouraged by what he saw and heard in his work of visitation.

Rev. Thomas Champness leaves England next month for a long tour abroad. He will first visit America and preach and speak at various centres. He will then proceed to China, where he proposes to make a special study of the condition of the people, with a view to possible openings for lay missionary work, and afterwards visit Australia, where he has already accepted a number of engagements.

Two Syrian missionaries, brothers, whom I met in Tunis last year, **F. S.** and **A. S. Nemour,** are now in London, in consequence of the mission with which they were connected having, for the present at least, been closed. They understand French, Italian, and Arabic, and will be glad to be employed while waiting for an open door to other mission work.—R. C. M.

Rev. John McNeill has completed his month of residence at Stonehaven. While fulfilling his engagement with the Free Church congregation as their pulpit supply for the entire month, he has also been able to appear in the pulpits of the Established and U.P. Churches, and has invariably attracted crowded audiences. At the Free Church Convention in Inverness he is announced to give an address on evangelistic work.

Rev. G. Campbell Morgan returned on Saturday from his visit to the United States. He preached twice at Tollington Park Chapel on Sabbath last. In the course of his evening address he stated that he had not accepted an invitation to leave England—had not, indeed, received one. He added that it was not safe for English newspapers to quote American papers on personal matters relating to Englishmen. Rumours are too easily accepted as true.

FROM OTHER LANDS.

Japanese Jottings.

MANY things of vast importance are coming to the front in this interesting mission field. Only within a few days the Bible Society, through its faithful veteran agent Rev. H. Loomis, presented a handsomely prepared copy of the complete Bible to the Emperor. Marquis Ito arranged for the presentation, and a letter of thanks has come from the Palace. This means much where many in high official life have thrown their influence against its widespread circulation. The thirty or more colporteurs going through the empire will now be better received among all classes, and doubtless this imitative people will follow their ruler's example. Even in receiving a Christian Bible a divinity cannot do wrong. The Japanese Christians have prepared a beautiful copy in their own language for their emperor. It is an exquisite piece of workmanship, and every part is of Japanese manufacture. No doubt that now the Mikado will also accept this gift from the hands of native converts.

Mr. Loomis, representing American and British Bible societies, is very hopeful that there will be an upspringing of a great harvest from the million copies of the Scriptures now in the hands of this people. Indeed, the missionaries I have conversed with are full of good courage. The rapid multiplication of converts through nationalistic influence, and an abnormal desire to imitate Western civilisation, was followed by a few years of reaction and depression. Some discouraged souls feared that the day of grace was over for Japan. Added to this came the dissatisfaction connected with Kamai churches (native Congregational) and the attitude of the Doshisha trustees towards the missionary members of the faculty, and their disagreement with the American Board. The atmosphere was full of ecclesiastical agitation, and other churches were affected. But now there is a tendency among the native preachers to harmonise with their American brethren, as also a repudiation of the rationalistic teaching promulgated by advocates of the New Theology.

I have addressed several congregations of Japanese, the Daikin (Presbyterian Synod) (the M.E. 25th anniversary), the annual Y.M.C.A., and on several occasions the summer school of young men, representing twenty-three colleges besides the Imperial University of Tokyo. My teaching on the atonement and other radical foundation doctrines was heartily received, and votes of thanks given with generous promptitude. The recent visit of Mr. Mott wholly changed the complexion of the summer school from a loose and creedless assembly to an earnest and Evangelical body. Hereafter it will be merged into the Y.M.C.A. national gathering for Bible study.

Mr. Robt. Speer providentially followed Mr. Mott, though on a different mission. His wise counsels, faithful adherence to Evangelical doctrines, and gracious disposition has been used of God in toning up the foreign brethren among whom he visited.

We have already commenced our Bible conferences among missionaries and their families. The first is now in session at Karinzawa, 100 miles north-west from Yokohama. One fact has deeply impressed me: that the new, bright, clean, though very plain, wooden Union Church building lies close to a Shinto temple, whose buildings are decayed, whose images are defaced, and whose walks are overgrown with weeds. My heart thrills with joy as I read in this parable the prophetic announcements that idols shall be overthrown, and our Lord Christ alone be exalted. Later our conferences will be held at Arima, near Kobe, and Hiezen, near Kyoto. In September (D.V.) we begin evangelistic work for natives and foreigners.

Mr. Reginald Studd, the youngest of the brothers well known for their missionary and Christian work, is at present in Japan. He is attending our conferences, and hopes to give himself wholly to some form of mission work hereafter. Our young brother desires to be filled with the Spirit, and to follow the Lord fully. G. C. Needham.

Bible House, 60, Main-street, Yokohama, Japan.

[798]

Tientsin Mission Hospital.

THE story of the L.M.S. Hospital in Tientsin for the benefit of the Chinese is well known to many of our readers. Founded by Dr. John Kenneth Mackenzie, the charge of the hospital devolved, on his lamented death, upon Dr. F. C. Roberts. By whole-hearted devotion and untiring energy, this brave man crowded the work of a lifetime into a few years. When he entered the King's presence, Dr. G. P. Smith took up the work, and is now the medical missionary in charge, with native staff.

There is a free bed in the Mackenzie Ward, named after the founder, and supported by some in England who wish to perpetuate his saintly memory amongst those he loved and for whom he worked. Recently Dr. Smith wrote to the lady who transmits the sum, forwarding her a letter in Chinese characters from an occupant of the Mackenzie bed; of which letter a translation was enclosed, as follows:—"Mrs. N——, honoured lady,—I am a sick man who came into Dr. Smith's hospital, and he has put me into the bed which you support. My sickness is daily getting better, thanks to God's goodness. Dr. Smith tells me that you always pray for the sick here. I, a sick man, cannot repay you, but I thank you for your goodness, and pray that the Lord will always keep you. I am sorry I cannot see you face to face, but I pray that God will keep you, that you may be in good health, and that your heart may be ever aglow. I hope that the Lord will save my body and soul, and then through the kindness of God we shall see each other in his presence. This is my heart's desire." The writer is an aged man, a Christian.

There is a Roberts Memorial operating room, and Dr. Smith wrote, in reply to a question as to supporting another free bed, to be called "The Roberts bed": "If the Lord puts it into the heart of some others to do this I will welcome the idea." The yearly cost is £5, and for 5s. more a portion of God's Word is given to the patients. Dr. Roberts was greatly beloved, and the very fact of his name being before the sick would bring back his teaching to the hearts of those to whom he gave up his life.

Progress in China.

THE tide of progress and reform, in more senses than one, seems to have set in among the Chinese people. This may mean much for the rising generation, especially if a Christian direction can be given to the movement. To do this will involve heroic endeavours, and great care lest culture shall be made to appear as a substitute for Christianity. Some brave men are addressing themselves to the problem, and we trust they will be divinely guided to the only end that is worth their while.

One of these is Rev. Gilbert Reid, for some years missionary in Shantung, under the Presbyterian Board of New York City. Having worked among the higher classes of the Chinese people, he has at length planned for the establishment of an International Institute in Peking, to consist of library and reading-room, a commercial museum, class-rooms, and large auditorium. It is thought that such an institute, located in the capital of the empire, will be an intellectual centre for the diffusion of enlightening and liberal influences among the mandarin and educated classes of all China. It will serve as a model for other schemes of national development. It will primarily benefit the Chinese, as a government and as a people, but by opening up the country and inculcating ideas of progress, breaking down prejudice, and establishing friendliness, will prove beneficial to every nation and individual having dealings with China or in any way affected by the policies which it adopts. Being thus widely beneficial, both in purpose and operation, the Institute may rightly be termed International.

In a circular letter Mr. Reid says: "This Institute is a new enterprise, entirely distinct in itself, is not controlled by any particular church or creed, but is based on principles and carried on in a spirit broad and philanthropic, with which intelligent and generous men of every nation and creed can agree and co-operate. Were it not that friendly relations had already been opened up with a large number of mandarins and *literati* by mere personal effort, there would be no guarantee of success in the mere establishment of such an institution. The plan has received the distinct endorsement and approval of the Princes and Ministers of the Imperial Board of Foreign Affairs, eleven men in all, including both progressives and conservatives, Manchus and Chinese. This is the first time that such an official sanction has ever been given to a foreign scheme under foreign auspices, aiming at progress, enlightenment, and reform. The famous statesman Li Hung Chang also gave a personal letter of testimonial."

The buildings will, it is thought, cost £15,000, one-fifth of which has been raised in China. A considerable amount has also been subscribed in America, both for the building and for maintaining the work. Mr. Reid is to have the active co-operation of Dr. W. A. P. Martin, and from both of them further information may be procured from Peking. On all hands it is believed that this undertaking may do much to promote an understanding between East and West. We trust that our first misgivings—arising from a fear that the work may fall short of spiritual fruition—may not be realised; but that, with definite purpose and strong direction, working among women as well as men, the Institute may help to advance the Gospel among the needy millions of China.

The Philafrican League.

WE have several times called attention to the work for Africa founded by Mr. Heli Chatelain, and now being carried on by himself and a staff of mission helpers. Mr. Chatelain reached Benguela, on the West Coast of Africa, just a year ago, and from his first inland station, named Lincoln, he has sent deeply interesting letters. There is every reason to hope that the Philafrican League Mission will present a strong influence against the prevalent evils of slavery, polygamy, witchcraft, and intemperance. The region in which the station has been planted is healthful and fertile, and the instruction of the natives in civilised ways of life and Christian truth and practice has been begun with much encouragement.

In a recent letter, Mr. Chatelain says: "Njila-Hulu, the king or head chief of the country to our west, has paid us a visit. He was accompanied by a considerable retinue of his head men, and spent two or three hours with us. The chief is an intelligent old man, and seems well disposed. I showed him the Gospel story in the Kimbundu language, with illustrations, and gave him some idea of the life and work of 'Jesu,' the Saviour of men. I sang to him a few hymns, and was pleased to learn that some of his people, who had worked for the mission, had already sung one or two lines in the streets of his capital. I also showed him the pictures of the 'Illustrated African Album,' which he and his followers greatly enjoyed. Some day I hope to return the visit of this royal guest.

"We are now getting more labourers than we can effectively superintend. Last Saturday twenty-five came from one village, and I had to send several back. I may be compelled to reduce the wages, so as to reduce the demand for work; yet it is not a pleasure to see the disappointed faces of the young men and women who have come a long way to earn a few yards of cloth. A dozen of them have stayed here a day and a night, hoping to be accepted as workers; but as only thirty can be properly looked after, they will be obliged to wait until some have finished their time and there are vacancies to be filled.

"Last Sunday morning I had as visitors a bright lot of girls from six to eighteen years of age, from Njila-Hulu's district, and I formed them into a Sunday-school. They did their best to learn the words of the tunes as I sang to them. In the afternoon, as I was trying to get a few minutes of rest, I heard voices at my door, begging me to repeat the sweet song about 'Jesu.' They said, 'We have forgotten what we learned this morning.' Of course, I could not resist this welcome request; and, 'out of session,' I gave them another singing lesson. Yesterday and the day before, while I was directing some of the young women in their work, they asked me to sing the hymns, and expressed their great delight."

To reinforce the first mission, so that, after gaining due experience, some of its workers may be spared for a second mission, three young men have sailed from America to join Mr. Chatelain. Further particulars of the work may be had from the office of the League, Room 517 United Charities Building, corner Twenty-second-street and Fourth-avenue, New York.

The Nepaul Mission.

WRITING from Sukhia, by Darjeeling, Mr. J. W. Innes-Wright says: "We are being encouraged in our work. When itinerating lately we were able to hold several lantern and other Gospel meetings over the border, and even to sleep one night *inside the closed land of Nepaul.* At none of the places visited had the people heard the Gospel before, and at some my wife was the first British lady the women and children had ever seen. Itinerating on the Himalayas is hard work, as one has often to climb 1500 to 3000 feet, or more (and on foot) up or down jungle paths as steep as a house roof, in order to reach the 'bustis,' or little villages which lie scattered over the mountain sides. It is hard work, and we often get but a handful of people after all; but it is blessed work to tell about the Lord Jesus to those who have never heard of Him. We wish some who love the Lord would come out to help us.

"Through our medical work we have got to know a large number of Nepaulis and others, both near us and across the border in Nepaul. Over 5300 cases have been treated in less than ten months, and the Lord has blessed the help given to the healing of many. Best of all, one woman who has been coming daily to morning prayers in our house seems really to have given her heart to Christ, and though opposed by her relatives has asked for baptism. It is now (July 11) the middle of 'the rains,' and as we sometimes have a fall of ten inches in twenty-four hours you can understand that we cannot get about so much now as during the cold season. We continue, however, to have good meetings in front of our house on bazaar days, and, owing to prevailing sickness, many are constantly coming to us for medical help."

Convention in Syria.

WE have had a very interesting series of meetings, lasting five days (August 9-13), convened by the American Mission, Beyrout. They were held in the playground of the Boys' Training Home, Brumana, which being roofed over with canvas formed a kind of tent. An Arabic paper says, "The missionaries from all parts of the land gathered for prayer, and the pine trees made music above them." There were four meetings each day. There was a gathering for prayer at 6.30 a.m., called the "Sunrise Meeting"; the second was held at 9.30, when papers on various subjects (followed by discussion) were read, such as—"Missions in the Levant, their Aim and Motive"; "Bible and Tract Distribution"; "Education as a Factor in Spiritual Influence"; "Evangelistic Work among Christian Sects—Moslems, Jews, and Druses"; "The promotion of the Missionary Spirit among Eastern Churches"; "Medical Missions as advancing the Religion of Christ"; and "Women's Work for Women." The afternoon meeting lasted from 2.30 p.m. to 4; and the "Sunset Meeting" began at 6. These were mostly devotional, though in the former some definite subject was brought forward connected with the power and work of the Holy Spirit. And, indeed, these meetings were spoken of as being the outcome of the yearning, prayerful desire of many hearts to know more of his power and fulness.

In the evenings there were social gatherings in the various houses, when the times of Bible reading and prayer were truly helpful and refreshing. The last evening there was a general gathering at the hotel after supper, for further acquaintance with any we had seen little of; for there being more than 150 in attendance, it was not easy to know all even by name. Those present were from Egypt, Jaffa, Sidon, Baakleen, Hasbeya, Baalbec, Damascus, Tripoli, Marsovan, Orfa, Constantinople, etc., and, of course, many from Beyrout. And now those who have thus been gathered in happy fellowship are most of them again wildly scattered. It has been very helpful to talk over various subjects and compare notes with some of long and deep experience in this land, and of the Master's gracious dealings and unfailing faithfulness to his servants. One who had had much blessing on his work in America, and who has been out here seventeen years, said to me: "I have pondered much how it is that the longed-for full tide of blessing does not come"; and, after some interchange of thought, he added, "There is, no doubt, a great leavening going forward in the land, and perhaps God in his wisdom sees that this quiet work is best at present, for were there great revivals, attracting general attention, probably the whole work would at once be stopped in the same summary way that schools have been closed in some places." The harvest is long delayed, but there is promise of a time when "sowers and reapers shall rejoice together."

M. M.

Notes from Bulgaria.

PASTOR TONJOROFF, writing from Sofia, reports work in connection with the Evangelical churches of the city. He says:—"Several of the notables of the city attended the meetings, among them three Ministers of State. There are hopeful signs of a coming revival among the Protestant churches of Bulgaria, also among people belonging to the Greek Church. While a friend and myself were speaking in the park, pointing people to the Saviour, a policeman tried to disperse the gathering; but some well-to-do citizens told the "jandar" to go and look after the drunkards, and to let those who would listen to the preachers. Accordingly we were left alone.

"A short time ago at Philippopolis, when I was speaking in the market-place, surrounded by many shopmen, the street being quite blocked, a policeman came by, but instead of dispersing the people, he listened, and when he heard an improper remark he rebuked it, saying, 'You must not speak against the truth.' It was very comforting to my soul. As soon as I came here I visited some of the dignitaries of the national Church, who have come here for the sessions of the Holy Synod. I asked them what the Church had done by way of helping and protecting the poor in the capital of Bulgaria. They told me that they are sorry to say that, so far, nothing has been done. They excused themselves and the Church by saying that they are preoccupied by other things; and told me to do what I could for this cause.

"Accordingly, between my other work I have seen some of the citizens of the capital, and we are arranging a committee to start benevolent organizations. I was told that one of the archbishops has promised to leave at death 200,000 francs for such purpose, and as he is not here I wrote to urge him to devote the money now while he is living. Another person, a citizen of Sofia, has already willed his property of 120,000 francs for this purpose. This makes me hopeful that my work to this end may not be in vain. An officer of the army, after attending one of our open-air meetings, asked me: 'Mr. Tonjoroff, when do you expect to reap from this sowing?' I told him 'That is not my business. I am told to sow, and I will sow; who will reap, and when, that I do not know, nor do I very much care to know.' He was satisfied.

"I am working here, as at Philippopolis, among the children, telling them of their best Friend. Last week I had a meeting in the gipsy quarter, with the gipsy children; many of their parents also listened very attentively. The chief of police and a Minister of State are encouraging me in my work, but how they will behave when the 'Holy Synod' begins to fear the influence of the preaching is quite a different matter. I have been also looking for literary work for my support, but this I have not yet found. Pray for me, that the Lord, whose I am, and in whose business I am engaged, will sustain and lead me. Pray also for Bulgaria."

Sailors in Dunkerque.

I HAVE lately spent a holiday at Dunkerque, France, and would like to call the attention of your readers to the important work going on there amongst English sailors by Mr. and Mrs. Stewart Mackenzie. The men gladly avail themselves of the opportunity of having a bright cheerful room in which to read, play games, or write their letters. The Gospel meetings are well attended, and have been blessed by God to the conversion of many.

When we realise what this means to men who spend their lives upon the world of waters, and who have few of those privileges which we regard as necessities of life, surely it behoves us to see that such a work is not crippled for want of support. Communications may be forwarded to Mrs. Stewart Mackenzie, Sailors' Rest, Dunkerque, France.

MARGT. J. DAVIDSON,
69, *Arodene-road, Brixton Hill, S.W.*

Mission to French Priests.

THE Home for Converted Priests has just been opened at Courbevoie, near Paris.

The committee have chosen M. Corneloup as director. Formerly a priest, he is well known by numerous addresses he delivered on our Mission, as well as by the great part he has taken in the evangelisation of the Charentes (Western France).

According to the wish expressed by our colleagues and by twenty-four pastors of Paris, the Home, or Maison Hôpitalière, will not be a seminary, but only a shelter where they will be received for a few months when they break with Rome, just when they are, most of them, homeless, penniless, and friendless.

As a paper says, "The Maison Hôpitalière will offer to priests who have just gone through a painful crisis a quiet refuge to meditate and study the Gospel which is so often a closed book for them. During that time the committee will become better acquainted with them, and therefore be enabled to decide with greater assurance on their future career." Then we will place those who seem to have a true pastoral vocation in Christian families—if possible, with pastors—until they are admitted in a school of evangelisation or in a theological seminary.

It is hardly necessary for us to assure our friends and helpers that our mission will always be based on those Evangelical principles which are the *raison d'être* and the strength of our Christian churches. We believe that a mission for converted priests which does not act on these principles is doomed to failure. In our time, as in the time of St. Paul, men are saved and regenerated by the "folly" of the Cross, and not by a poor rationalism which pretends to be scientific.

Allow us to add that our committee have accepted ten new priests and seminarists, and we support fifteen others in different situations. One is to enter the Preparatory School of Theology, five are to go to the Faculties of Neuchatel, one to Montauban, one to a normal school, and two or three are expected at the Maison Hospitalière.

T. PICARD, President.
E. REVEILLAUD, Vice-President.
L. J. BERTRAND, Director.
86, *Boulevard Bineau, Neuilly, Seine, France.*

Notes from Tasmania.

IN the church at the Launceston Tabernacle our Missionary Prayer Union scheme is fairly started. Other churches are moving in the same direction. How largely the home work of the churches would be helped if only the missionary spirit took hold of all our members!

At present we are attempting the additional task of raising sufficient money to erect a new house for our missionaries. They recently sent tidings of the first baptism in Serajgimge, and other inquirers are being dealt with, who are expected to be baptized before long.

A week of united services has just been held. The arrangements are made by the Ministers' Fraternal Association, which represents only the Nonconformist churches. All the meetings were held in the Congregational Church, and were well attended. Our need, like that of the churches at home, is more spiritual power.

Federation is waiting for N.S.W. Before long it is hoped that every hindrance will be removed.

The gambling spirit is still rife. We have not yet learned how to attack it; but Christians are coming closer together. Every evil must totter before a united Church. GEO. WAINWRIGHT.

Jamaica.—Rev. J. J. Kendon, writing from Linstead, St. Catharine's, says:—"The work in Jamaica has become very dear to me, and especially so because while the people are destitute and poor their sincerity seems to be the more manifest. I do not know that I have had, during the nineteen years of my labours here, so much pleasure in the work as I have had this year. We have not had the numbers in attendance that we had in former times, but the spirit of those who have come has been more genuine and true. At Jericho and Mount Hermon, my principal stations, there has been a pleasing work going on, and the same is appearing elsewhere. God is with us; and if, to try our faith and deepen the humility and sincerity of his people, He lays them low in temporal things, He knows how to provide through other channels what is necessary for supporting his servants."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Russian Stundists.

DEAR Uncle Tom,—I send with this post a few little lavender bags, which you will kindly forward to Miss Turton for the hop pickers. I am sorry not to have contributed until now to your interesting and varied works of charity. The little time I have left free from lessons and home duties I use in dressing dolls for the poor Sunday-school scholars of our church; but the chief interest in our family is my foster nurse, who is a Stundist. She and her husband have a hard struggle to earn a livelihood for their seven young children. Since the word "Stundist" was branded on their passport it is with the greatest difficulty they can obtain work, as many people are afraid to employ them for fear of getting into trouble themselves.

It is now six years since we left Russia, and during that time the persecution of these poor people, instead of diminishing, seems to have increased. Judging by the articles written in The Christian, you must know a good deal about them, and so I am sure you will sympathise with our anxiety about my kind nurse.

If some of your nephews and nieces will take an interest in the persecuted Stundists it will be very kind of them, and when I shall have done with my studies I shall join hands with them in helping you with your charities. It is always a pleasant surprise for me when I get a "certificate," as often I have to make my Bible Searcher rather in a hurry. —With kindest regards, believe me, sincerely yours, Mary C. de Spiganovicz.

1, *Seton Place, Grange, Edinburgh.*

Many of my nieces (and nephews as well) would like to know a little about the Stundists; and just now I will content myself with a very brief statement. To begin with, I must tell you that it is at terrible cost in Russia that Christian people obey their consciences in the light of Holy Scripture. Everybody is expected to conform without question to the so-called Orthodox Church, and those who refuse are not only spoken of as "dissenters" or "sectarians," but are punished and subjected to acts of ill-treatment and cruelty of which we have little conception to-day in England.

The Stundists look upon religion as a personal matter; and where they see the will of Christ to be different from the demands of the national Church of Russia they do not hesitate in making the worthy choice. They will not be partakers in a system which is corrupt in doctrine and formal and lifeless in worship; so they come out and ask their friends to do the same. Openly and in secret, according to the stringency or otherwise of the local government, they worship God and study the Holy Scriptures. They are, speaking generally, the Baptists of Russia, and there is no reason why they should be persecuted either for their beliefs or practices. In centuries gone by Dissent was forbidden in England, but we thank God that all this belongs to the past. Let us pray that the same may soon be true in Russia.

I think you should know that, on the testimony even of their persecutors, the Stundists are good people. One writer says: "The duty of the members consists in loving one another; in taking an active part both in the salvation of each soul and in the material happiness of all; in the conscientious use of the means of grace, and in following the precepts which Christ, as head of the Church, has given." These are principles which we all approve. Yet, for living by them, Stundists have been thrown into prison and transported to Siberia, and in other ways treated with great inhumanity for the past twenty years or so.

The community dates from 1860, when some good Germans, living in villages in South Russia, gathered anxious souls in their houses and taught them from the Scriptures lessons of life and godliness. The meetings were methodically arranged, and lasted about an hour; and from the German word *Stunde* (an hour, or a lesson) the people came to be named by their neighbours. The name Stundists stands for a body of men and women whom God loves; He sees their sorrows, and will, in due time, deliver them from the hands of their enemies.

"Mountains and all Hills!"

I HAVE been living lately amongst the hills, and I thought I would like to write and tell you a little bit about them. They are very beautiful, especially at sunset, when they turn all manner of pretty colours—pink and golden and blue, as well as green and brown. But I think the first thing one notices about these hills is their solidness, they look as if they had always been there and always would be, and as if nothing could ever move them (Habbakuk iii.). It makes one wonder at the power of God, who made the hills; there is a text about that in the Psalms which I should like you to find (Psalm lxv.). King David, I think, must have been very fond of mountains and hills, for he says a great deal about them in his Psalms; he lived in a hilly country. He says that God's righteousness is "like the great mountains" (Psalm xxxvi.), and he tells how God sends "the springs among the valleys, which run among the hills." There are so many of these little streams in this neighbourhood trickling down all the hillsides, sometimes spreading out into quiet pools, and sometimes tumbling over the stones with a rush and a roar, looking like milk instead of water, they are so white with foam. Why does God send all these little springs to "run among the hills"?

If you look in Psalm civ. you will find the reasons. They make the grass to grow, and give drink to all the wild creatures that live among the hills. Then again, David speaks of God, who makes "the grass to grow upon the mountains"—such pretty grass it is, too—so fine and soft, and growing all amongst the beautiful flowers and mosses. God, our Father, who loves beautiful things, puts them not only on the outside of his hills, but in the inside, too. All kinds of precious stones, such as you see in the jewellers' windows, are hidden there, some of them needing only to be searched for and found and polished to be fitted to shine in a royal crown. In Deuteronomy xxxiii. we read of "the precious things of the lasting hills," and Job tells us how that "sapphire stones" are found in them, and reminds us that the eye of God "seeth every precious thing." (Job xxviii.)

Hills are very beautiful to look at, but they are often very hard to climb. They make one very hot and very breathless, but when one gets to the top there is usually a fine view of the country all around which quite repays one for the scramble and the difficulties beforehand. We get a little bit discouraged, though, sometimes, before we get to the end of our climb. We think we see the topmost point before us, but when we get there it is not the top after all, there is another peak still higher, and that we must climb once more. This may happen again and again, until we think, "Oh, we never *shall* get there!" But by-and-by we do, having gone on patiently, step by step. I think that hill is like the Hill of Christian Character which we all want to climb. We see our goal right up there away in the distance, and we want to reach it, so we try to climb. But we slip back and get discouraged many and many a time, and sometimes think that we shall never arrive at all. But if we will let our dear Friend the Lord Jesus guide us, and go on patiently step by step, we *shall* get there some day.

One morning when I looked out from my window it seemed to me as if all the hills which I had seen when I went to rest the evening before had all vanished suddenly; there was no sign of them, nothing but thick white mist. But do you think I ran down and told all the other visitors in the hotel that the mountains had gone away? No, I just said to myself—you know that hymn, don't you?—

> Mountains by the darkness hidden
> Are as real as in the day.

And so I went down to breakfast quite contentedly, feeling sure that before long the sun would drive away all that cold white mist, and show us the hills again. And it did. Why did the writer of that hymn say that mountains are as real when you cannot see them as when you can see them? He wanted everyone to understand that God's love is just as real when you cannot feel it as when you can.

Things go wrong sometimes with you just as much as they do with older people. You feel as if you could not really be a Christian at all, and as if God didn't love you a bit. Don't you *ever* believe that last! God always loves you, whether you feel it or not. Listen to this: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, saith the Lord that hath mercy on thee" (Isaiah liv.). And if the mists and the clouds do sometimes come between, He can clear them away.—Your affectionate friend,

Grace Winter.

Come unto Me.

"SUFFER little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Those loving words were uttered more than 1800 years ago, but supposing, dear young reader, our Saviour stood before you at this moment in all his Divine and human glory and invited you, as then, with the same loving, longing desire for your eternal salvation, and said "Come unto Me," what would be your response to his gracious words?

More than probable, little one, you would run and throw yourself at his feet, and cry, "Lord Jesus, here am I, take me and make me one of thine." Although He may not appear on earth again yet, still he is calling you now to come unto Him—and grown-up people too, even from the grandest monarch to the lowliest one in rags. Whosoever will may come, but all alike must come as a little child—in child-like and humble faith.

The Bible Searcher.

No. 137.—Correct answers (second list) received from:—

A—Douglas Adams, C. H. Ardley, Mary Boswell*, Daisy Allen, Ernst and Ralph Aldwinckle, Wm. Aston.

B—Massey Baker*, Henriette Bardot*, Clara Barker, Hilda Bassett, Teresa, Avory, Frank and Lilian Blackie, Dorothy Berry*, Susette* and Mary* Beck, Ethel and John Benger, Mabel Birney, Robert and Eva Browne, Phyllis Boyd*, Colin* and Geo. F. Graham Brown, Ashley H. Bowker*, Gerald T. Burke, Ernestine Buhl, Mary G. Bungey*.

C—Alice Cady, D. Rosalind Clarke, Jessie, Walter*, and Maggie* Carter, Daisy M. A. and M. Joan Clarke, Mary* and Willie Charles, Gladys and Beryl* Calvert, Millicent M. and C. M. Craven, Alice E. Crang*, Ruth Coupe, Mary Cobb*, Walter R. Cumbers*, Emily Church.

D—J. Ernest Davey*, Edith Daisley, Olive Deane, William Dilly, Claude Dodsworth, Kenneth Dunbar, Phyllis Duncan.

E—Muriel Edwards*, Helen Eardley-Wilmot, Maud Eddey.

F—Joanne Faucon*, Richard Farmer, Mabel Fletcher, Louise Fiihol*, Francis Field*, Reginald and Ernest Findlay, Eva Fielder*, Aileen* and F. A. Figgis, Maggie*, Flossie*, Janetta, and Agnes* Fullarton.

G—Margaret*, Edith*, and Stuart Gray, Gershom and Philip Green, Daisy and Mary E.* Greenacre, A.* and F. Gibbs, Edith Grieve, Dorothy P. and Winnie Grove, Thos. Groombridge.*

H—Nellie Hatchett, Edith* and Winifred* Harvey, Ruth E. Harrison, Dorothy E. Harris*, Byres Hill, Theodora Hill, Lucie Hourdain, Alice M. Hogben, Georgette Hoffmann, Dorothy and Joshua Hughes-Games, Mary V., Harcourt and Tom M. Hunter, Edith L. and Mena* Hunter, Freda H. Hunton.*

I—Grace Ireland.*

J—S. Jackson, Emily Jeynes, Dudley V. Joyce, Lizzie Johnstone.*

K—Agnes* and Alex. Kay, Stanley Kalb, Flossie Key.

L—Arthur J. Lamb, Cecily and Eileen* Langrishe, Nessie* and Henry Laing, Emilie Leber*, Guinefred and Elsie Leigh, Murray and Grahame Lloyd, Edith J., James W., and Harry M. Lowe, Edith Lockhart Hannah Lovell.*

M—Christina Marshall, Avie Mallory, Margery and Trevor Matthews, Hilda Matheson*, Jean H. Maxwell, Bella, Abraham, and Maggie Mack, Florence Mackenzie, Lilian R. L. McMurtry, Reginald V. Measor, Hilda Medill*, Francis, Alice, and Albert Milne, Bessie* and Charlotte* Millar, Annie Moule, Ethel E. Morgan*, Evelyn, Arthur, Edward H., and Gwendoline Moir.

N—G. F., H. L., Mary H.*, and J. Neligan, Amy and Maude Nottage.

O—Mina Orr, Eva L. Oakes, Katie* and Sidney Geo. Oliver.

P—Dorrell Parker, Dorothy Patten*, Winnie Page*, Winnie, Maggie*, Ada, Jessie*, and Willie Palmer, L. Penny, Clarice M. Peach, Walter C. Perryman, Edwin T. Peters, Daisy and Vera Petrides, Isabel* and Gladys* Phipps, Francis S. Phillips, Margaret* and Lillian Peck.

R—Herbert and Marjorie* Rainey, M. L. Richards, Gertrude and Lucille Richmond, Ernest Ross, Isabel, Jessie, and Elmina Roe, Arthur M. and Cyril M. Roberts, Mildred Robinson*, Sydney Robertson*, Charles S. Rudge*.

S—Bessie Scantlebury, T. M. and D. D. Stanier, Margery Smart, Evelyn Shaw*, Eric*, Gladys E., Undine* and Gwendoline K.* Shaw, Helen E. Stalker*, Dollie and Bob Salt, A., Janet and Sydney Speed, Richard A. Spence, Rosetta and Muriel Sherwin, Douglas Shepherd, Marie E. Sleigh*, Mary C. de Spiganovicz*, Gertrude E. and Mildred Scott, Esther R. and Gilbert Stone, Nancie Somerville, Emily* and Frank Stuart, Herbert M. Stuart.

T—Olive* and Violet* Tritton, Nannie Tibbits*, Alice M. and Frank Thompson, Harry Thompson, John Walter Thomson*, W. S. Toller, Neville Tufnell, James Thos. Tuff, Alice Truclove*, Derwent C., Peverll H.*, Herbert W.*, Edwin L. and Arthur P. Turnbull.

U—Lily E.* and Queenie Upton.

V—Olive van Millengen, Gertrude VaMacott*, Kenneth J. Vining.

W—Louisa and Violet Walker, Myra Webb, Mabel Wheeler, J. Berkeley Wise, Frank R. Wilson*, Edith, Ruby, and Zoe Wilkins, Ida Woodman, Evelyn H. Wood.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (138).

1. Luke vii. 36-50.

2. "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner." (Luke vii. 39).

3. "Who is this that forgiveth sins also?" (Luke vii. 49).

4. No.

5. "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." (Luke vii. 48, 50).

6. (*a*) Prov. xxiii. 7. *(*b*) Matt. xii. 34, and Luke vi. 45. (*c*) Prov. xxiv. 9.

7. Psalm xix.

* Unfortunately there was a wrong reference given to this question, but this has been taken into account in correcting the papers. I fear the mistake must have caused a great deal of extra searching.

Correct answers (first list) received from:—

A—Zeldah Albert*, Dora, Ernst, and Ralph Aldwinckle, Violet Ashworth*, A. Rose Anton.

B—Herbert Braddon*, James Barker, Edith E. Bensted, Emily Bridgewater, Gordon, Daisy and May Bligh, Corbet* and Lindsay* Browne, Nellie, Gertrude and Beatrice Brookfield, Gertrude M. Bush.

C—Mabel Clay*, Lois M. Craven*, Ida Cole.

D—Dorothy and Ralph Daintree, Vera C. Dickinson*, Claude and Violet Dodsworth, Kitty, Ivy, and Violet Donaldson-Selby, Marjory and Dorothy Dyke.

E—Muriel and Miriam Ecroyd.

F—Charles Faillettaz*, Ethel Fielder.

G—Bertie* and Clarice* Gale, Peggie Gray, Mary Gover.

H—Frances Harding, Rosy H. Hamilton, Evelyn and Dorothy* Hewer, Harry Hodgkinson, Joshua and Dorothy Hughes-Games.

J—Betty Jacobs*.

K—Eva, Max, and Stanley Kalb, Maurice Kalinsky*.

L—Henry*, Edward*, May, and Sidney Law, Blanche Lindup*, Cecilia Lichtenstein*.

M—Christina Marshall, Margie and Gracie Marston*, George* and Charles* Macdonald, Elsie* and Dorothy McMullin, Ethel E. Morgan.

O—Arabella M. E. Onslow.

P—Alice M. Palmer, Ethel M.* and Kathleen A. Pasley*, Myrtle and Melbourne Perry, Kathleen Pincott, Mary E. Plumb*.

R—Nora Read, Kate Rosenbloom*.

S—Margery Smart, Ada M. Spencer*, Esther Simmons, Flora Simmons*, Ethel, Jessie, and Ada Snowball, Betty Stocks*, Ronald Studd*.

T—Dorothy*, Edwin*, and May* Vickers, Kenneth J. Vining*.

W—Myra Webb, J. Wm., Edith J.* and Edward Wheeler, Noel*, Phillis*, and Cecile* Wright.

FOREIGN LIST.

Nos. 123 and 124. Alice M. Hitchcock (Texas). **No. 126.** Graham* and Mary* Pearson, Theo Guinness (Tasmania). **No. 127.** Theo Guinness*, Mildred Fryer* (Sydney). **No. 130.** Alice* and Walter Henderson. **No. 131.** Alice* and Walter Henderson, Cuckoo Lister, Daisy McArthur (S. Africa). **No. 134.** Dora E. Wallace (Canada). **No. 138.** Louis Berthé (Italy).

THIS WEEK'S BIBLE SEARCHER (No. 139).

After reading "Mountains, and all hills."

1. What is said in Habakkuk about mountains and hills?
2. What is said of them in the following Psalms:—(*a*) xlvi., (*b*) xlviii., (*c*) lxv., (*d*) lxxii., (*e*) xc., (*f*) cxiv., (*g*) cxxv., (*h*) cxlviii. (Reply very briefly in your own words, do not write out the verses.)
3. Name three or four incidents in the life of Christ associated with mountains?

Children under *ten* do No. 2 (*a*) to (*e*), children under *thirteen* No. 2.

Personal.

GLADYS ALLAN.—A star is given when a paper is done extra carefully. I am glad you think of doing the Searcher regularly.

CHRISTINA MARSHALL.—Did you make a slip when you wrote "know" for "no"?

CYRIL M. ROBERTS.—You need not answer the whole of the questions till next quarter, but if eligible for the competition you must answer those questions set for your *actual* age.

DORRELL PARKER.—The next competition will be the last week in September.

UNCLE TOM.

Donation List.

Kvesi's Education—C.T.E., 10s.; A.M., 2s. 6d.; Mrs. C.T.G., 10s.—Total £1 2s. 6d.

Children's Scripture Union Portions for Week Ending Sept. 17th.

Sun. Sept. 11	*Matt.*	xxiii. 23-39	Th. Sept. 15	*Matt.*	xxv. 1-13
Mon. „ 12	„	xxiv. 1-14	Fri. „ 16	„	xxv. 14-30
Tues. „ 13	„	xxiv. 15-33	Sat. „ 17	„	xxv. 31-46
Wed. „ 14	„	xxiv. 34-51			

Children's Special Service Mission.

Mr. Frank M'Laine, *Marden, Kent*, from Aug. 25. *Poland-street Institute, Manchester*, Sept. 25 to Oct. 2. Mr. Glover, with caravan, *Stockland, near Honiton, Devon.* Mr. F. P. Bowe, with caravan, *Bures, Suffolk*, from Sept. 3. Mr. S. J. Hewlett, *Keswick Town Hall*, to Sept. 10.

SEASIDE SERVICES.

Rev. A. G. Dodderidge, B.A., *Eastbourne*, to September 15. Mr. Guy Middleton, *East Preston*, to September 13. Mr. Josiah Spiers, *Newquay*, to Sept. 10. Mr. Edwin Arrowsmith, *Tenby*, to Sept. 14. Rev. H. C. Sturdy, *Deal*, to Sept. 10.

The annual Seaside Report Meetings will take place at St. Martin's Town-hall, Charing Cross, Oct. 6, 3.0 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., 3.0; Sir Matthew Dodsworth, Bart., 6.30.

"Red, White, and Blue" is the title borne by the Christian Institute for Lads, Cumming-street and Collier-street, Pentonville, N. The latest report says truly: "Much discussion has been going on lately in the Press on the subject of the 'larrikins' who infest King's Cross and Clerkenwell, and the necessity of an increased police force to deal with them. What is needed is that more should be done to reach and help these fellows, who respond most readily to any love or kindness shown to them, and that *more institutes should be opened* where they can spend their evenings under good influences, instead of gathering in gangs at the street corners or engaging in faction fights between rival districts." Hon. sec., Miss Jay, 11, Clovelly Mansions, Gray's Inn-road, W.C.

Girls' Orphan Home, Croydon.—A lady, much interested in Burgos House, Sydenham-road, North Croydon, writes: "I am surprised to find that so very few comparatively of the residents of Croydon appear to know of the Orphan Home, and only wish they would arrange to pay it a visit and see for themselves. To my mind it is a touching sight to see thirty or forty of these dear little ones, with their bright faces, being well cared for, trained, and educated, and to remember that without this Home they would be suffering and neglected, and probably grow up without any knowledge of right or wrong, or of the blessed Redeemer who said, "Suffer the little ones to come unto Me." The hon. sec. of the Home is Miss Smith, Dalkeith, Wellesley-road, Croydon.

Young Cripples' Treat.—Last week, for the fifth year, more than 500 of the cripple children of the East End were taken for a day's outing in Epping Forest. The books of the Ragged School Union and Shaftesbury Society show ten times that number under systematic visitation in various parts of London, but these were selected solely from East End districts, and the cost was defrayed by funds specially collected. From Bow, Whitechapel, Bethnal-green, Poplar, and elsewhere the cripples proceeded in twenty brakes to Loughton, where the Shaftesbury Retreat afforded them a hearty welcome. Most of the children, though crippled, were in good health, but one or two had to be carried, or driven in specially provided appliances. Five girls were included from the Bow Workhouse, one of whom had been out of doors only twice in seven years.

INTERNATIONAL S.S. LESSONS.

September 18.

CAPTIVITY OF THE TEN TRIBES.—2 Kings xvii. 9-18.

GOLDEN TEXT.—"*If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.*"—1 Chron. xxviii. 9.

THE DECLINE OF ISRAEL.

"NONE are so blind as those who will not see." Amos and Hosea in the most scathing words had stripped the furred gowns of luxury from the people of Israel, and revealed to them as a nation the disease which was sapping away their life. Still they would not see.

Jeroboam died about 740, and within twenty years the nation had fallen. During that twenty years six kings had reigned.

Zechariah, murdered in a state of drunkenness on a royal birthday. *Shallum*, chief conspirator against Zechariah, was slain, after one month's reign, by Menahem, the military governor of Tirzah. *Menahem* reigned ten years. *Pekahiah*, his son, two years, slain by his general Pekah. *Pekah*, killed by the Assyrians. *Hoshea* was a mere tool in the hands of the Assyrians. Hoshea imprisoned, and the people carried captive by Assyrians. The glory of Israel had departed.

MORAL CAUSES OF THE FALL.

It is not poverty that makes a nation weak (the absence of army and navy), but the pride and vice which follow wealth. All the great nations—Babylon, Egypt, Greece, Rome, Spain, Turkey—have mouldered or are crumbling to decay because of internal vice. It is God's curse on wickedness in a nation or an individual.

Men who have posed as great reformers have fallen because of secret sin. But it cannot remain secret long. The weak heart has an effect upon the whole body.

What were Israel's diseases?

ATHEISM (14).

In their pride and wealth they forgot God. Sin blinded them so that they did not like to pray to Him.

Mrs. Besant says, "God fades gradually from the life of the man who never prays."

Belief in God is not merely a creed; it is also a life. If the belief in Him does not lead to a good life, a bad life will soon lead to disbelief.

IDOLATRY (9-11).

"*High places*" on hills, in accordance with heathen custom. "Tower to Watchman"—In lonely places, to guard the flocks. Groves—Places of licentiousness.

Idolatry meant much more than the mere worship of images. It meant all the cruel and wicked practices of heathen idolaters. It was the immoral part of it which weakened the nation.

RESISTING THE SPIRIT (13, 14).

God always strives with his people when they begin to go wrong. He speaks through his word, providence, or those around us. The warning voice that seems human is really Divine. Prejudice, pride, and indifference dull our hearing, and the time comes when we no longer hear God's voice. He had spoken to Israel by prophets and seers, but they "hardened their hearts."

CRIMINAL SUPERSTITION (17).

They offered their children to Moloch (Molech, a brazen image with huge hollow arms and body). Fire was kindled inside the idol, and when the arms became red hot the child was thrown into them.

They sought to know future events by superstitious enchantments.

Lesson.—When people cease to believe in God they become childishly superstitious. No one but an atheist could accept the inane miracle of Theosophy.

GODLINESS PROFITABLE.

This is the converse of the lesson. While wickedness ruins, godliness upbuilds. Strongest nations and men are godly ones.

THE SOLD BIRTHRIGHT.

Israel sold herself to do evil. She had a bad bargain. They who deal with the devil always get the hot end of the poker. He is a bad master. Those who sell their birthright of brains, body, money, time, energy to him, will get something in return—(for you cannot dabble in pitch but some of it will stick)—but "the wages of sin is death."

HOME MISSIONS.

Notes from Ramsgate.

RAMSGATE has long enjoyed the blessing of a godly Evangelical vicar. Christ Church has been built over fifty years, and during that time has had four good men ministering there, from Canon Hoare to Rev. Charles L. Williams, who so ably and earnestly sets forth the Gospel to the masses of the people.

A large tent has been for many years erected at the Harbour, and here four times a week Mr. Williams and his two young curates delight in the plainest, simplest language, not only to invite the sinner to Christ, but also to warn the unsaved of their awful danger whilst remaining disobedient to the Gospel. In these days of ritualism it is cheering to find such outspoken faithful men in the Established Church.

But Ramsgate is also signally favoured, and her visitors greatly privileged, by having in their midst a good and gifted Nonconformist minister whose efforts are unflagging and whose labours are unceasing in the glorious work of soul-winning. I speak of Rev. T. Hancocks, of Cavendish Baptist Church, a magnificent building, which was crowded on Sunday week with a large audience, who were more than delighted with the pastor's address; his subject being "Misery alone with Mercy," as evidenced from the eighth of John.

But if the Church of England has its tent, Nonconformity has its services on the sands. My soul has rejoiced as I have seen the multitude drinking in the essentials of the Gospel as preached by Mr. Hancocks and his helpers. CHAS. COOK.

The Blackgang Mission.

I HAVE been spending three weeks of my holiday at Blackgang, in the most remote part of the Isle of Wight. It faces the Atlantic, and the climate is most invigorating. The Blackgang Mission is known far and wide along the coast, and for some miles inland. A regular work has been carried on here for over twenty-five years, with Sunday-school, weekly Bible-classes, band of hope, temperance and Christian Endeavour societies. It is a truly healthy, active, and blessed Mission. It needs at this juncture outside help, owing to the friends being compelled to build another mission hall. The people themselves are poor, and cannot raise much, and Mrs. Smith can no longer afford to give the money she once did.

As one who has recently been examining the work, and visiting the people very largely in their own homes, I earnestly appeal to your readers for liberal help to this work. At least £300 is very urgently needed at this present time. Contributions will be thankfully received by Mrs. C. W. Smith, Blackgang, Isle of Wight.

The Elms, Hanwell. B. J. WILLATS.

Great Assembly Hall.

Mr. Rowland D. Edwards, of the Evangelisation Society, has concluded his first month's mission in Mr. Charrington's hall in Mile End. During August the weather has been most trying, but the meetings have been above the average for this season of the year. On Sunday, when the Rhondda Valley Prize Choir sang, the building was filled to overflowing.

Mr. Edwards and his wife have evangelised in New Zealand, Australia, India, and many other parts with much blessing. He is by profession a solicitor, with a style peculiarly his own; he cannot be compared with other evangelists. He brings his knowledge of the law very forcibly into his addresses. He has a very free and pleasing manner, which soon wins for him the hearts of his congregations. In him the Evangelisation Society have a valuable preacher, and his mission in East London has been greatly blessed. His addresses to believers have been most helpful and stimulating, while the unconverted have felt the power of God's Word uttered by him. After each service many sought the aid of the workers in the inquiry-room. On Sunday week a large number were dealt with, and some very notable conversions might be recorded. many Christians are rejoicing much over blessings.

LETTERS TO THE EDITOR.

CHRIST'S RESURRECTION.

Dear Brother,—My attention has been called to the inquiries in The Christian, page 21, of Sept. 1, as to the suggestion made by me at the recent Keswick Convention, as to what it was which John saw in Christ's empty tomb, which constrained him to dismiss for ever all doubt of the miracle of his resurrection. And, with pleasure, I seek now briefly to communicate to your readers the grounds on which it seems to me that the position, taken by me, that John saw the linen wrappings lying on the floor of the tomb, just as they had been wound about Christ's body, is abundantly upheld by the general testimony of the Gospel narratives.

There are some things, especially the force of particular *words* and *phrases*, which only a student of the Greek, and one who carefully compares word with word in the original will be likely to observe. Perhaps, without any pretension to skill as a Greek scholar, I may suggest what led me to the opinion which I now hold, and which has thrown a flood of light on the whole miracle of the resurrection. I may add that this view was first suggested to me by an eminent Greek scholar, who called my attention to the force of one leading word, and left me to pursue the study, as I eagerly did. Let me also say that this is a case, not of mathematical demonstation, but only of moral probability, and hence must not be tried by the laws of mathematics, but of moral evidence; and only by taking a number of particulars can we have a broad enough basis for a safe induction.

First of all, then, I ask your readers to note the significant expression in John xx. 8, where it is declared of that "other disciple"—John himself—that he "went into the sepulchre," and "*saw and believed.*" What did he *see* which compelled him to *believe?* It must have been something more than an empty tomb, which would prove nothing except that the body of Christ was not there. Verse 9 shows us what he *believed*, namely, that Christ *had risen again from the dead.* Something which John saw convinced him that there had been no mere removal of Christ's body, but a *miraculous rising.* What was it? *This is the question*, and for this we seek an answer.

Any satisfactory solution must be sought in the light of several passages of Scripture, which need to be studied in the Greek: Matthew xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xi. 44, xix. 39, 40, and xx. 7, 8. Especially are there three or four Greek words which throw much light upon the matter. Matthew uses the word *enetulixen*, which is used also by Luke and John, and which means to "roll or wrap up in," to "envelop in rolls or folds" as of linen wrapping. Mark employs the word *eneilesen*, which means also to "roll up" as a scroll. In John xix. 39, Nicodemus is said to have come with a hundred pounds of mixture of myrrh and aloes, and they *wound* the body in the linen, with the spices. Here the word is *edēsan*, which means "to wind about tightly," so as to *bind*, or *confine*, or *tie up.* The one impression of a careful study of these passages is that the body was wound about with the long linen cloths, the spices being placed in the folds to preserve it from decay until the more careful and complete embalming, after the Sabbath. The effect of such enswathement is obvious. The body would be rendered doubly helpless: first *weighted down* by the more than hundred pound weight of cloths and spices, its ordinary weight being nearly doubled; and then made helplessly immovable, even if life were to be restored, by this close wrapping.

If we compare John xi. 44, where the words *dedemenos* and *periededeto* are used, meaning similarly to be bound about by rolls, as of linen, we see how the body of Lazarus was rendered so helpless that, even after the word of Christ had raised him from his tomb bed, he stood immovable in his wrappings, and so our Lord commanded, "Loose him and let him go." *Luō* is the opposite of *deō*, and means to unbind or untie, as *deō* means to bind or tie up.

Now, as it seems quite clear to me, when John looked into and went into the tomb, he saw a sight which left no doubt that Christ had miraculously risen. There lay *two rolls* of linen cloths, as the body had been deposited in them. The cloths which had been about the body were where the body had lain; and the separate cloth which had been about the head and face lay in its original folds (note the same word used as that describing the enrolment in the linen—*entetuligmenon*) in its own place, where the head had been.

Now observe, if human or angelic hands had unwrapped the cloths how natural it would have been to have folded them and laid them all together. But, if the body of our Lord, endowed with miraculous power and needing no such unloosing as did Lazarus, simply *slipped out of these wrappings*, sloughing them off as no longer able to hold the Prince of Life, they would be left on the sepulchre's floor or catacomb's shelf, *just as they had lain* when the body was in them! And that this is the natural sense of the passage still more appears when the whole sentence is very closely examined. As it is in the accepted version, it reads, "and the napkin that was about his head, not lying with the (other) linen clothes, but wrapped together in a place by itself." Thus rendered, the qualifying phrase "*by itself*" would seem to point only to *its place as a separate one.* Such is not the force of the original. Literally translating, we get some such meaning as this: "Not with the (other) bandages lying, but separately convoluted, in one place (*i.e.*, its own place)." We translate thus, simply to convey the force of that word difficult to translate—"lying in rolls"—and to show that the word *chōris*, meaning separate, or apart from, *qualifies this participle*, and not the previous one only, "*lying.*" That is to say, all the cloths were rolled up as they were when on his body, but the face cloth was separately rolled, and lying in its own proper and separate place.

This we take to be what John saw, and this was why he himself records that he *saw and believed* that Christ was miraculously risen. And the statement is added that as yet they knew not *from the Scriptures* his resurrection, so that we may know that it was, as Alford says, "on the ocular testimony before him" that John believed. If it was simply an empty tomb that he saw, and the cloths neatly folded up, as they were removed from his body, and laid apart as by angelic hands, there was *nothing there to prove a resurrection*, but at most a *removal of the body.* When Mr. A. T. Stewart's coffin was found empty in his mausoleum, no one inferred a resurrection but a stolen body. But what if the tomb had been found undisturbed, locked, sealed, walled up with cement, and a metal casket so soldered as to be air-tight, and the grave wrappings all absolutely undisturbed, but not a trace of the body within! We have known a mother wrap an infant child tightly in a long linen cloth round and round to keep it from moving during her absence. What if she had returned to find the cloths as she rolled them about the child's form but not a trace of the child itself!

After a careful examination of all these passages, with the obvious inference from them in their united testimony, it seems very plain that this is *what* John *saw*, and *why* he *believed.* On the testimony of his eyes he knew that something had occurred in that sepulchre which could be accounted for only on one supposition: the Lord of Life and Glory had risen from the dead, and signalised his rising by casting off these gravecloths as easily as Samson snapped asunder the green withes or the new ropes—nay, infinitely more easily, slipping out of them, tightly bound as He was, so quietly as not to disturb one of their convolutions or stir them from the place where they had lain as he was deposited in the rock tomb.

So understood, not only does the *literal* fact of a miraculous resurrection become indisputable, but the *typical* teaching is unspeakably precious. We begin to understand why "the power of his resurrection" is the Divine measure of the "exceeding greatness of God's power toward us who believe" (Ephes. i. 19); for, if we believe in him, and appropriate his resurrection power, we shall so slough off, as no longer able to hold and bind us, the old habits of a sinful life, the bonds of our former slavery to Satan, and, leaving them in the sepulchre among dead things, rise with Him to walk in newness of life.

I have no zeal for maintaining any opinion of Scripture teaching for opinion's sake; but the effect of this interpretation of John xx. 7, 8 upon both my view of the unmistakable miracle of Christ's resurrection, and of the unsearchable and immeasurable power of his resurrection life in the believer, is so blessed that I should be loth to part with such an amazing and overwhelming demonstration of the miracle of Christ's rising as I believe John saw, and felt to be unanswerable by any human and natural explanation.

Hoping this somewhat lengthy statement may help my brethren to a like comforting view of the Scripture,—I am, yours always,

Brighton, Sept. 5. Arthur T. Pierson.

Sir,—In connection with the remarks on this subject, would you allow me to say that in speaking on this wondrous theme I have always felt led to dwell on the deliberate action of our Lord in liberating Himself from the bonds of the grave clothes. He *folded them up* and *laid them aside*, as related to an experience with which He had for ever done (Rom. vi. 9); and this *as an example* to those who are rising or have risen to the "newness of life," showing us that we should earnestly consider—not the sins of the death state, for there was certainly nothing wrong in his having been the recipient of such sympathetic though unnecessary kindness from his friends, and consequently it could not be a real simile if compared with sin—but the apparently harmless habits, connections, and associations of the old life, "tending to bondage." In the strength and power of the new life we should *deliberately and definitely renounce and lay them on one side*, such habits and bonds for ever done with, thus becoming the Lord's free man indeed.—Yours faithfully, C. J. B.

THE REVISED VERSION.

Dear Sir,—In your issue of September 1 you discuss two renderings of the Revised New Testament, one favourably, and one not so. Permit me to say something as to your complaint against the rendering of 2 Tim. iii. 16—"Every Scripture inspired of God is also profitable for teaching, etc." On this you remark: "This implies that there is Scripture which is not inspired of God, and not profitable for teaching, etc."

This will, no doubt, be the interpretation of those who *on other grounds* have come to hold that the Bible is a mixture of truths revealed by God and errors which men have thought out for themselves. But you and I reject this opinion, as opposed to common sense as well as to express statements of Scripture; you go on to state some of these very clearly. Since we reject this opinion, my interpretation of the text is entirely different. It is well known that some scholars put little or no value on certain books found in our Bible, such as Chronicles and Esther and the Song of Songs; and they would also have us to place little reliance on the Gospel of John compared with the first three Gospels, and on the Epistles generally as compared with the Gospels. Not so, we reply, and we appeal to the language of this text; *every Scripture* is also profitable for teaching, etc., being inspired of God.

My work as a reviser did not extend to the New Testament, for which I therefore cannot take either praise or blame. But those who have given us this rendering did so, as they believed, on account of fidelity to the original (whether correctly or not we need not here discuss), when they adopted a slightly different construction of the Greek. Their word "also" I reckon to be a support to the interpretation I have given. In fact, they might have saved themselves from the other interpretation of their translation if they had used the substantive verb as a supplement twice instead of once, "Every Scripture [being] inspired of God [is] also profitable etc." If anyone hesitates about the propriety of this double supplement, the meaning without it seems to me the same, only the English is less smooth. It is as much as to say—Of making many books there is no end, but thou wast brought up on the sacred writings from the time thou wast a babe, and every one of these, inspired of God, is also profitable for teaching, etc., that the man of God may be complete, furnished completely unto every good work.—Yours very faithfully,

George C. M. Douglas.

Free Church College, Glasgow, September 5.

Nuns in a Workhouse.—The Belper Guardians recently granted permission to members of a Roman Catholic sisterhood to visit the workhouse. Dissatisfaction arising, and proselytising design being alleged, the question was discussed at length a few days ago, with the result that a resolution was adopted extending a like privilege to any ladies in the Union district, no matter what their religious denomination.

Obituary.

M. ELIE VERNIER.

We learn with sorrow of the death of Pastor Elie Vernier, for many years connected with the Evangelical Society of Geneva. Though of late weak in health, he was in good spirits when a few weeks ago he left Barcelona (Drôme) to conduct a series of meetings at Limoges. He was taken ill, and returned home to die. He was a born preacher, and found great joy therein. M. Vernier was in his sixty-fourth year, and he leaves several sons engaged in pastoral work in France and the foreign field.

REV. J. B. STAIR.

The death is announced of Rev. J. B. Stair, one of the first evangelists dispatched by the London Missionary Society to the islands of the Pacific. He accompanied, in 1838, the band that included the heroic John Williams, the martyred missionary of Erromanga. He was present with the family of Mr. Williams when the tidings of the murder arrived. Samoa was the scene of Mr. Stair's missionary activity, and in 1846 he returned to England to see through the Press an edition of the Bible in the Samoan language. He had lived in retirement at St. Arnaud, in the colony of Victoria, for some time past, and there he recently died in his eighty-third year. His book "Old Samoa" is a valuable storehouse of ethnological and mythological lore.

REV. H. J. BETTS.

The death was announced on Saturday of Rev. Henry John Betts, at Thurmaston, near Leicester, in his seventy-fourth year. The son of a Baptist minister at Yarmouth, he early attracted the attention of Dr. Brock, of Bloomsbury Chapel, and was encouraged to become a minister. His first charge was a church near Westminster, when he was a friend of Mr. C. H. Spurgeon, who was then beginning to be known. When Trinity Church, Bradford, was built Mr. Betts was called to be the first minister. It was a large and important work. Mr. Betts left the church well established, and went to Manchester, where he succeeded Rev. Arthur Mursell. Thence he removed to Grange-road, Darlington, which likewise prospered under his ministry, and afterwards to the pastorate of the important church at Rye Hill, Newcastle. There he laboured until advancing years compelled him to relinquish a settled pastorate. Mr. Betts and his family then removed to Thurmaston, where he spent most of the Sundays of the past seven years in preaching.

The Santa Claus Society not only promotes visitation of numerous hospitals and like buildings, with gifts at Christmas, but has a department through which payment is made for beds at seaside and country convalescent homes, and helps with fares poor adults and children needing change of air after illness. This good work has been going on for fourteen years. There are no office expenses or salaries, but all funds contributed go to the maintenance of the work. The hon. secretaries are Miss Charles and Miss J. F. Charles, Stormont, Hampstead-lane, Highgate, N.

East London Hospital for Children.—This useful institution was established thirty years ago. It affords medical and surgical treatment for poor children as in-patients, and has a dispensary for poor women and children as out-patients. A much-needed convalescent home is being erected in connection with the hospital at Bognor; about £3000 is yet required for the cost. The number of patients treated in the hospital during 1897 was 1616, a considerable increase on former years. Communications should be addressed to the sec., Mr. Thos. Hayes, Hospital for Children, Shadwell, London, E.

Dublin Christian Convention.—The arrangements for the Convention in Dublin, October 3 to 7, are now complete. Among those who hope to be present and take part are Pastor Theodore Monod, Paris; Rev. W. E. Burroughs, D.D.; Rev. G. Campbell Morgan; Viscount Bangor; Rev. George Jackson, Edinburgh; Rev. S. R. MacPhail, Liverpool; Rev. H. Foster Pegg, St. Leonard's-on-Sea, etc. It will also be the reopening of the Metropolitan Hall, which has been closed during the summer for extensive repairs. A short mission will be conducted by Rev. Foster Pegg immediately after the Convention.

Items of Interest.

Home.

Colston Hall, Bristol, the scene of many a notable gathering, has been destroyed by fire.

Towards the fund for rebuilding Spurgeon's Tabernacle £4000 have already been received, although no appeal has yet been made to the public.

The South Wales coal strike has been settled. At a conference of the men's delegates at Cardiff the employers' terms were accepted. The loss is calculated at between £6,000,000 and £7,000,000.

At the final meeting of the Trade Union Congress an animated debate arose on the child labour question, when an important resolution was carried in favour of the abolition of child labour under fourteen years of age.

The Bishop of Winchester has written a letter to the *Times* on the Act of Uniformity. While agreeing with Sir W. Harcourt in his interpretation of the Act, he endeavours to prove that these Acts "do not cover the ground."

The Hackney Water Committee has hastened to voice the resentment of the East End against the action of the East London Water Company's policy in the diminishing supply of water to that crowded district. There is now only a nominal supply of water for four hours of every twenty-four.

Foreign.

The sum of a million and a half sterling is to be spent on the defence of Sweden.

The one absorbing topic in Jamaica is the movement in favour of annexation to the United States.

From the Niger territory comes the news that the district of Borgu has been evacuated by the French, and that the British are taking possession.

On completing her eighteenth year Queen Wilhelmina has ascended the throne of Holland amid great enthusiasm amongst her people.

Heartrending scenes have occurred at Madrid on the return of soldiers from Cuba. Recently, out of 2279 on board the *Santander*, only thirty belonged to Madrid.

The German Emperor, wishing to give a distinctly religious character to his visit to Jerusalem, has permitted two hundred Lutheran pastors to join him in the pilgrimage.

An agreement has been arrived at between England and Germany with respect to the action of the British in Egypt and South Africa and the Kaiser's projects in Asia Minor.

The early termination of the Spanish-American War has resulted in the "piling up" of money in the American Treasury. It is now found that the war loan of 200,000,000 dollars was not needed.

All the promises given by the Sultan to the Armenian Patriarch for compensation for the destruction of churches and schools during the massacres, and for provision of funds for maintaining the 80,000 orphans, have proved illusory. Great dissatisfaction prevails.

In Florence, within a few months, four priests have left the Roman Catholic Church, and very lately an appeal to the editor of the Evangelical journal, *Il Labaro*, was made by no fewer than 150 priests, who begged that a way might be opened for them to earn a livelihood otherwise than in the priesthood.

Russia.—Widespread distress through famine caused by drought is reported from the Kazan province. Great purchases of fodder and grain are being made by the authorities to prevent the complete destruction of live stock in the affected district.

India.—The plague is increasing in the Bombay Presidency. Over 6000 deaths occured in one week—156 in the city itself. Several deaths also are reported from the Madras Presidency.—The control of the Khyber Pass will for the future be directly under the Government of India. This is the first step towards the consolidation of British rule on the north-west frontier.

The Peace Proposals.—The Kaiser is reported to have consented to the Czar's peace proposals, but the German Press generally is antagonistic. Much irritation is also manifest in France with the manifesto.—From Rome comes the intelligence that the German, Italian, and Austrian Governments accept the Czar's proposal for a peace conference without reserve.—It is stated that the British Ambassador at St. Petersburg has already communicated in cordial terms the hearty sympathy with which the Imperial Rescript has been read by Mr. Balfour. The Government will hail with satisfaction the initiative which the Czar has taken.

Y.M.C.A.

The Hillsborough Association has decided to engage the services of an evening secretary. £70 has been received towards the fund to meet this appointment and clear the association of debt.

There are now in the German Alliance 1430 Young Men's Christian Associations, with a total membership of 85,000; and there are beside these 400 unaffiliated Associations, with a membership of 10,500.

At Kettering and Stafford—where a few months since it seemed probable that the work would collapse—general secretaries have now been appointed, and the work appears to have taken a fresh lease of life. This is chiefly due to the efforts of the travelling secretary, Mr. F. C. Bennett.

The International Committee of the Young Men's Christian Association will consider the matter of establishing association work in Havana, San Juan, Porto Rico, and Manila. Inquiries are now making to learn if some local financial support can be looked for, and if it can within a reasonable time Association buildings will soon rise in the new colonies and gradually spread throughout the respective fields.

The Y.M.C.A. at Ashton-under-Lyne has had the joy of sending forth another member to the foreign field. In 1894 there was sent forth their first, James Wrigley, who was only spared a few months' service. On Monday, August 29, good-bye and God-speed was said to the second, Arthur Holland, who sails for China on September 8, in connection with the China Inland Mission. He goes out in connection with the work of the Forward Movement in the province of Kiang Si, and will be supported by the Y.M. and Y.W.C. Associations of Ashton.

Nagpur is an important city in the Central Provinces of India, and contains a population of 120,000 people. It is the centre of government for the Central Provinces. The Y.M.C.A. was founded in 1886. Two years ago it secured splendid premises of its own, in which the work has considerably developed. There are eighty-two active members on the roll, and thirty-eight associates; but there is much ground yet to be possessed, for it is estimated that there are in the place some 600 European and Eurasian young men, besides 100 native Christians, and at the same time more than 18,000 heathen young men are to be found. Following the lines of a similar mission held last year, a fortnight's mission is to be held from October 9 to 23. The meetings will be conducted by Mr. Frank Anderson.

Bible Readings.

Faith's Ladder.—Rom. iv. 12.

No faith (Mark iv. 40); Little faith (Matt. xiv. 36); Increased faith (Luke xvii. 5); Great faith (Matt. xv. 28); *So* great faith (Matt. viii. 10); *Full* of faith (Acts vi. 5). M. E. G.

"Be Ye also Ready."—Luke xii. 40.

Ready to every good work (Tit. iii. 1); to preach the Gospel (Rom. i. 15); to distribute (1 Tim. vi. 18); to sympathise (1 Tim. vi 19; mar. R.V.); always to answer (1 Pet. iii. 15); to die (Acts xxi. 13); to be offered (2 Tim. iv. 6). J. G. L.

Faith is the complement of reason, not its contradiction. Where facts and arguments are nearly balanced, it is faith which turns the scale.—*Dr Welldon.*

Exchange of Churches.—During July the minister of Grange Congregational Church, Sunderland, had his holiday. While he was away the minister of St. George's Presbyterian Church conducted the services for both churches alternately in each church on successive Sundays. During August the minister of St. George's was away, and the other pastor conducted the services of both churches alternately. Each minister has also conducted, where necessary, during the month all the required work of both congregations. A thing like this should be made known and imitated where possible. —E. D. N.

Bolivia.—The mineral wealth of Bolivia is too well known to need comment, and very liberal concessions may be obtained from the government. The field which the country offers to the dwellers in the gorged settlements of the world's populous centres presents many alluring features. She abounds in raw materials for many industries; she possesses forests that have never resounded to the stroke of the axe; she has thousands of square leagues of fertile land and far-stretching plains that only await the hoe and plough of the careful husbandman to repay his toil with a competence; beneath her surface lie treasures untold that will enrich him who brings them to the light of day.—*South American Messenger.*

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. W. Ruthven Pym, Vicar of Rotherham, will be consecrated Bishop of Mauritius in Westminster Abbey on Sept. 29.

Bishop Ellicott, now in his eightieth year, preached twice on a recent Sunday, and addressed the children in the afternoon.

The Bishop of Worcester has sent to the churchwardens of every church in Birmingham a paper containing forty questions as to the use of incense, vestments, and other ritualistic practices.

Canon Scott-Holland has replaced Canon Newbolt as the canon in residence and Sunday afternoon preacher at St. Paul's Cathedral, and he will do duty until Oct. 1, when the Bishop of Stepney comes into residence.

For the past six years *Lloyd's News* has published a short sermon every week by a well-known Church dignitary. The late Archbishop Benson commenced the series in 1892, and the present Archbishop will also contribute.

Canon F. V. Mather has announced his intention of resigning the living of St. Paul's, Clifton, Bristol, which he has held as the first and only vicar since 1855, on account of ill-health. The Simeon trustees are the patrons of the benefice.

The Bishop of Ripon has issued a pastoral to the clergy and laity of his diocese asking for their prayers on behalf of the approaching Church Congress, and for the presence in its assemblies of the spirit of Christ, now more than ever needed by his Church.

During the last six months some 1200 seven-day parochial missions have been conducted throughout England, Wales, and the North of Ireland by the Church Army mission and colportage vans, while £1600 worth of Bibles, Prayer-books, Gospel and Temperance literature have been sold by the van colporteurs.

Lord Halifax, the head of the English Church Union, has replied to a correspondent to the effect that it is necessary that determined and united action should be taken to defend the "rights" of the Church of England with regard to lights, vestments, incense, confession, prayers for the dead, and the sacrament for the sick.

The Church Missionary Society has received some valuable additions to its centenary funds. The Bishop of Exeter has contributed £1000, and has promised to give the last £1000 if a jubilee fund of one million is reached. Rev. G. F. and Mrs. Whidburne have promised £5000, while among other donations are £1000 each from Mr. F. A. Bevan, Mr. T. Fowell Buxton, Mr. W. D. Cruddas, M.P., Captain Cundy, Colonel R. Williams, M.P., and three anonymous donors.

Congregational.

Misses Simmons and Allen, American Board lady missionaries, were killed in a collision between a launch and a Chinese junk in Yokohama harbour. They had gone out in the launch to see some friends off to America by a steamer.

At Camberwell-green Chapel a letter was read from Rev. Thomas Hooper, resigning his pastorate of the church, and stating that he had accepted the call to Albion Church, Ashton-under-Lyne. He proposes to close his ministry at Camberwell on Sunday, Oct. 16. The church is in a strong and healthy condition, and has a membership of about six hundred.

Ilford, Essex, is developing very rapidly. Six years ago there was a population of 11,000, to-day it is nearly 30,000. The Congregationalists, Baptists, and Presbyterians have all secured admirable sites, and are only waiting money to begin building. The Congregationalists have a school-chapel which will accommodate over 600 people. Rev. C. H. Vine is the minister. There are 130 applications for new sittings, and there is no more room.

Arrangements for the autumnal meetings of the Scottish Union at Aberdeen include special services in the city churches on Sunday, Sept. 25. The first conference will be held on Tuesday. A paper will be read on "The Culture of the Devotional Life," by Rev. D. Caird, of Edinburgh, and one on "Our Youth for Christ," by Rev. A. Ritchie, of Greenock. A sermon will be preached by Dr. Hunter. Next morning Rev. H. Herbert Snell, of Glasgow, will speak on the subject of "Christ and Recreation." The meetings will conclude with an evening conversazione.

Baptist.

Dr. Clifford is to be president of the "Chautauqua" of 1899.

Eleven believers were baptized on Sunday week at Bow Road, E., by the pastor, Rev. Fred H. King.

Rev. Thomas Jones has resigned the pastorate of Queen-street Church, Woolwich, which he has held for over twenty years.

On Sunday week twenty-one persons were baptized by Pastor S. W. Hughes at Walgrave Baptist Chapel, Northamptonshire.

Dr. Lorimer has promised to preach the missionary sermon in connection with the Baptist Union autumnal assembly in Nottingham.

Orpington Church (Rev. J. Fearn) is to be extended at the rear. New class-rooms and an additional vestry are also to be provided and the choir seats enlarged.

At the Baptist Union meetings this month in Nottingham farewell will be taken of twenty-seven missionaries, male and female, who are leaving for foreign fields of service.

Dr. Maclaren, who has been spending his holidays at Aviemoor, in the Scottish Highlands, is going to Inverness to take part in the Free Church Convention on Sept. 13 and 14.

In connection with the Old Meeting, Biggleswade, new Sunday-schools are to be erected at a cost of £660, towards which £410 is in hand. The site has been presented by Mr. E. Chew, a prominent Wesleyan local preacher.

Rev. David Kerr, late of Leslie, Fifeshire, is now in New England. He has been well employed in evangelistic work and pulpit supply in the Presbyterian, Congregational, and Baptist churches since he arrived, and expects soon to settle as pastor.

Special summer services have been started this year at Cromer by the Norfolk Baptist Association, and have been largely attended. Although as visitors leave the attendances must diminish, it is hoped that the local friends will be enabled to form the nucleus of a church. After Sept. 4 services will be continued in the Town Hall.

The work of roofing in the basement of the Metropolitan Tabernacle is being vigorously proceeded with, and the secretary of the Pastors' College informed a Press representative last week that, granted moderately fine weather, the new building would be ready for occupation at the end of October, and would provide accommodation for 1500 persons.

Methodist.

Dr. Albert E. Cope is endeavouring to form a medical missionary auxiliary amongst Free Methodist doctors and medical students.

Some young girls in Blaydon, Newcastle-upon-Tyne, have contributed to the U.M. Mission Fund over £20 in four years. They have made and sold toffy, and contributed the profits.

A new organ has been provided for the mission services at the Central Hall, Corporation-street, Birmingham. The opening ceremony took place last week. The total cost, including the necessary structural alterations in the hall, is about £1200, towards which amount £800 has already been subscribed.

Exceptional success at the P.M. Central Mission, Surrey Chapel, Blackfriars-road, London, under the superintendency of Rev. J. T. Parr, is reported. During the past five years the liabilities have been reduced £3000, besides £600 raised for a branch mission in St. James's-road, and £1200 per year for various agencies connected with the mission.

Rev. Giffard Dorey, of Saddleworth, brother-in-law of Dr. Jenkins, is the oldest minister in active work, and enters on the fifty-third year of his itineraney. The oldest minister in connection with the British Conference is Rev. Richard Rymer, of Brixton, with sixty-nine years of ministerial work behind him. He is verging on his ninetieth year, but is in excellent health, active, and in full possession of all his faculties.

A scheme promoted by Mr. D. Barr, of Birmingham, for building cottage homes for Wesleyan local preachers at Fillongley was recently inaugurated in practical form by the laying of foundation-stones. These are said to be the first homes of the kind to be established in connection with Wesleyan Methodism. The estimated cost of the scheme is £1253, and close upon £300 will be needed after all the money promised or expected has come in.

It has been decided to proceed immediately with the extensive alterations of the London Wesleyan Central Mission premises at St. John's-square, Clerkenwell. Early in October the Marquis of Northampton, together with the President of the Conference and other well-known men, will lay the foundation stones. The total cost of the enlargement is expected to be £10,000, thus providing, when completed, one of the best sets of premises for religious and social work in London. Rev. J. E. Wakerley, the superintendent of the mission, and Mr. J. Crowle-Smith, the treasurer, are the treasurers of the building fund.

It has now been definitely determined by the Wesleyan Missionary Executive in London that Rev. Marshall Hartley shall leave the Mission-house for his extended official tour in the East towards the end of the present month. He will proceed by the Canadian Pacific route to Vancouver, and so via Japan to China, Ceylon, and India, and will be absent for about six months. The Missionary Committee in London have also decided to send Rev. W. R. Winston, the Burmah missionary, and Major John Smith, who for twenty years has been lay financial secretary at the Mission-house, London, as a special commission to the West Indies, to see what is best to be done to save the Methodist churches there from threatened bankruptcy owing to the failure of the sugar industry.

Last week was one of the most important of the year as regards Wesleyan Methodism in Great Britain, some 735 ministers removing to the circuits to which they were appointed by the recent conference which met at Hull. Metropolitan Methodism receives some 80 fresh appointments. Rev. Dinsdale T. Young, of Manchester, now comes to Bayswater, and Rev. William Gooderidge to the Great Queen-street circuit. The President of the Conference, Rev. H. Price Hughes, in addition to his presidential duties, will also have the chairmanship of the second London district. Rev. Walford Green, one of the ex-presidents and the chairman of the third London district, has been suffering from illness, which has necessitated cancelling all his public engagements. He is gradually getting better.

Fallen Asleep.

At the age of thirty-three, Rev. JAMES ALBERT BRIDGES, rector of Goodmanham.—Mr. CHRISTOPHER BELL, at Snape, Bedale (Yorks) Wesleyan circuit, in his eighty-fifth year, for fifty years superintendent of the Sunday-school.—Rev. WM. PIKE, at Parksville, Sullivan County, New York, at the age of eighty-two. A native of Trowbridge, and held Baptist pastorates at Canton, New Jersey, New York, and Parksville.—At the age of seventy-two, Mr. J. TOWERS, for many years senior deacon at Weedon and Flore Congregational churches.—Rev. J. C. FERRIS, at Belfast, in his fifty-eighth year. In 1887 he was called to the important charge of Windsor, Belfast, where he completed his effective ministry.—Rev. C. STOCKDALE, of Southampton, at the age of sixty-two. He was only superannuated at the recent P.M. Conference, and had been in the active ministry forty years.—Mr. GEORGE C. STEWART, of Sherwood House, Cavendish-place, Jesmond, Newcastle, temperance advocate and social reformer, also a member of St. James's Congregational Church.—At East Cowes, Rev. RICHARD HUGHES, completely blind, a returned missionary from the West Indies, settled in this country in 1895.—Mr. JAMES FRASER, in his seventy-eighth year, a member of Old Aberdeen Church, which he joined at the time of the disruption in 1843.—At the age of fifty-four, Mrs. A. RAMSDEN, a Methodist faithful worker at Breighmet, Bolton.—Rev. WILLIAM GORDON, rector of St. Stephen's, Hulme, Manchester, who, with several others, was drowned off the east coast of the Isle of Man.—Rev. E. H. SOPER, of Greendale, New Zealand, for ten years a missionary in Brazil.—Mr. E. A. SPACKMAN, organist for nineteen years at Regent-street P.M. Church, Swindon, and a well-known official and worker.—Mrs. M'LEOD, wife of Dr. M'Leod, of Pont-street Scotch Church, London.—Mr. ARTHUR M. CHAMBERS, of Belmont, Chapeltown, a Wesleyan Methodist, remembered, amongst other things, for his connection with the great coal strike of 1893, during which he was president of the Federated Coalowners. — Mrs. SARAH THOMPSON COSFORD, wife of Mr. Thos. Cosford, treasurer of Commercial-street Congregational Church, Northampton, at the age of sixty-five. — In his seventy-fourth year, Mr. F. ASHMEAD, for many years deacon at Buckingham Baptist Church, Clifton.—At the age of eighty-two years, Mr. HENRY MAJOR, who had been connected with Greenwich Congregational Church from boyhood, and was for over fifty years treasurer and deacon; Mr. JOHN LOCHORE, F.E.I.S., head master of Fairfield Public School, Glasgow, a leading educationist and an earnest worker.

THE BOOK WORLD.

Mr. A. F. Woolley has compiled a useful book of Bible studies, outlines, and suggestive readings for Christian workers, with the title, **"Tongues for Gospel Bells."** (*George Stoneman.*)

Wireless Telegraphy, by **Richard Kerr, F.G.S.**, is a popular explanation of one of the most recent scientific sensations. Mr. W. H. Preece, C.B., F.R.S., commends the little book in a brief preface. (1s. and 1s. 6d. *Seeley & Co.*)

Sunday-school workers will welcome the **Complete Record of the World's Third Sunday School Convention**, held in London, July 11 to 16, 1898. (3s. *Sunday School Union*). Those who attended the Convention will be glad to have the book, so that by consulting its pages they may revive memories of happy and profitable hours. Other workers will value the record as a compendious statement of facts and principles regarding Sunday-school effort in many lands.

The year's issues of *The Temple Magazine*, conducted by **F. A. Atkins** (*Horace Marshall & Son*), make a handsome volume. By the variety of its contents and the excellence of its illustrations, this monthly makes a strong appeal for popular support. Its stories are wholesome, and its sketches, whether biographical or descriptive, are full of human interest. Rev. J. Reid Howatt writes "For the Bairns," and Dr. Parker contributes "The Home Service," which are two very welcome features. A large volume like this will provide reading for months to come for all ages in the family.

There is a wealth of information and sound reflection in the attractive volume, **Essays and Enigmas**, by **A Banker**. (2s. 6d. *Partridge.*) About four-score in number, the chapters are true to the author's prefatorial words: "The object of these brief essays is to lead the thoughts towards the consideration of the great realities of eternity, through the channel of a popular description of various natural phenomena, or of the marvellous beauties of nature. At the same time, it is sought to direct attention to some of the numerous natural enigmas which have, so far, baffled the efforts of scientists to explain." The anonymous author has an easy style, and his thoughtful pages will be helpful to many.

Daily text-books are legion; but in many respects the latest is distinctive and special. It is entitled **A Daily Message for Christian Endeavourers**, and has been compiled by Mrs. Francis E. Clark. (2s. 6d. *James Bowden.*) The pages afford reading for the quiet hour, and yield many a gem fitted for use as a C.E. response. At the foot of each page there is space for birthday records. Dr. Clark, who edits the book, informs us in an introduction that the gatherings here brought together were messengers of God to the compiler when first placed in her scrap-book. This we can easily believe, in view of the excellent quality of the contents. The little volume may be pronounced in every way suited for presentation to a Christian Endeavourer.

CHANNELS ONLY. This hymn, for consecration and holiness meetings, by Mary E. Maxwell, set to appropriate music by Ada Rose, is published in leaflet form by *Marshall Brothers*. The music is in both notations. (6d. per dozen, 2s. 6d. per 100.)

A helpful book for boys is MORNING WATCHWORDS, or Daily Thoughts for Lads, by M. E. Briscoe. Rev. George Everard writes a preface to the little work, which is one that thoughtful boys will be sure to value. (Stiff paper, 4d.; limp cloth, 6d. *Hazell, Watson, & Viney.*)

A religious work that is likely to create considerable interest will be published this autumn by *Messrs. Sands & Co.* It is written by Rev. W. M. Clow, Barclay Free Church, Edinburgh, and is entitled, IN THE DAY OF THE CROSS. It consists of "a course of lectures on the men and women, and some of the notable things of the last day in the life of Jesus."

THOUGHTS FROM THE WORD OF GOD is the title of a new monthly magazine, issued in manuscript form and "manifolded." The editor states the object as "the building up of the Church with special reference to the great truths of prayer, missionary enterprise, the approaching second advent, and Bible study." (1½d., post free from *P. W. Heward 14, Pier Head, Wapping, E.*)

Two good booklets are: THE SURRENDER ("I am Thine," Ps. cxix. 94), by Rev. G. W. Butler, rector of West Knighton with Broad Mayne, Dorset (1d. *Operative Jewish Converts' Institution, Palestine House, Bodney-road, Hackney, N.E.*); and LEAVES FROM A PREACHER'S NOTE BOOK, being a collection of outlines, Bible studies, and hints for Christian workers, compiled by A. F. Woolley (2d., *The Author, Mundesley, Norfolk*).

ROGER'S REASONS, by Rev. John Urquhart (1d. *Marshall Brothers*), records a discussion on questions that are supposed to demand answers prejudicial to Scripture truth and integrity. Roger's "reasons" throw another light on matters, and amply justify confidence in the Bible. The pages should have many readers; the booklet is admirably suited for distribution among working-men who discuss atheistical notions.

The Christian.

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Notes and Comments.

NOW that the holidays are practically over, and the energies of Christian people have been braced up by rest and change for the winter's work, there is a call for earnest self-examination and spiritual preparedness for the tasks that loom before them. Renewed nerves and spirits are useful for spiritual work, but these are only the materials for a higher force, otherwise the work will not be well done. The "excellency of the power" is of God, and from Him alone can it be received. The most elaborate and perfect machinery is useless till the motive energy is poured into it; so the most abundant health and strength in the worker and the most carefully-planned organisations must fail if the power of the Holy Spirit is not sought and obtained. This is, therefore, a period for prolonged and faithful waiting on God, that He may fit his people for the tasks and conflicts before them. They that thus wait on Him "shall renew their strength."

The assassination of the Empress of Austria on Saturday afternoon by the hand of an Anarchist at Geneva adds another to the list of crowned heads who have died a violent death. No political motive seems to have instigated the crime; it was purely an act of savage and unreasoning brutality, wrought by a desperate man in order to prove to his accomplices that he was "not a coward." The sympathy of the whole world will go forth towards the stricken Emperor, whose life has been so singularly marked by domestic trouble, and who is bearing this crowning trial with his usual fortitude. The tragedy is deepened by the fact that the choice of victim by the assassin was purely accidental. This diabolical and callous lust for blood in the substratum of European society is a sad commentary on the "dignity" of human nature, and shows what a quagmire of evil still lies beneath the very foundations of civilisation. The world where such deeds are wrought truly needs the interposition of a higher power than man's to purify and regenerate it.

It is not impossible, however, to identify the causes that account for the existence of the Anarchist societies of Europe. The primary source is the practical atheism which has infected so large a section of the working classes on the Continent, especially in those countries which are the stronghold of Roman Catholicism, for there it is that these secret confederacies find their home. The depths of poverty brought by the burden of militarism, embittered by the selfish indifference of the wealthy and pleasure-seeking classes, work hand in hand with this loss of faith in God. So long as such political oppression and social despair exist, it will be in vain for governments to attempt to crush this volcanic evil by force, and the world is not unlikely to receive rude periodical reminders of its existence. The remedy lies in removing the causes, and in a renewal of true religious faith.

"Seed time and harvest shall not cease while the earth endureth." Such was the ancient promise which has been fulfilled through countless generations. The President of the British Association, in his remarkable address, has sent a rude shock throughout the community by stating authoritatively that the wheat crop of the world is rapidly falling short of the demand, and that a period of universal scarcity must soon set in. He allayed anxiety, however, by pointing out that science is on the eve of discoveries which will enable agriculturists greatly to increase the fertility of the soil, and so replenish the failing stock of cereals. His whole discourse tended to the conclusion that as yet we have scarcely touched the vast reserves of force and nourishment laid up in Nature by the Creator for our use. The old promise thus stands true for the ages of the future as it has for those of the past.

Sir William Crookes's address gave evidence that the crude materialism which reigned in the scientific world a generation since is a past phase of thought. He boldly reversed Prof. Tyndall's celebrated deliverance at Belfast twenty-five years ago, when he said that he discerned in matter the "promise and potency of all life," by saying that he would like "to reverse that apophthegm, and to say that in life he saw the promise and potency of all forms of matter." Sir William Crookes goes further when he said, speaking of certain obscure facts of nature and mind—

> Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals...I have nothing to retract. I adhere to my published statements. I might add much thereto. I think I see a little further now. I have glimpses of something like coherence among the strange elusive phenomena.

The recent tendency of scientists has been to attempt to explain the highest facts of life in terms of the lowest. Here we find a return to the more rational (and spiritual) principle that the lowest is to be explained in terms of the highest. Only in the light of God can we have any light of nature.

There are signs in this remarkable address of the revival of a more optimistic view of the universe than has been the fashion of late years. The impressive peroration with which it closed bears witness to this :—

> In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis—"I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from which she is to reconstruct what she has been and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn.

This is a return to the primitive view of nature which is preached in the Bible from beginning to end. There we are made to feel that the universe is fair and good, that the mercy of the Almighty is over all his works, and that sin alone blights the prospect of beauty and order in creation. It is a relief to find that the cloud of pessimism that has so long lain over the scientific world, and the carping criticisms of the Divine method which certain popular philosophers had been indulging in, have been lifted, and that our leading students of nature are returning to a more reverent and believing mind.

A series of articles appearing in our contemporary, *The Independent*, on "Romanising the Church of England," are worthy of being widely read. The writer, a Churchman, evidently is no novice in his acquaintance with the entire subject involved in the scope of his most interesting and edifying papers. He is moderate in all his criticism, at the same time clear and historical in all his assertions. His contribution, "The Law concerning Ritual," is singularly opportune and instructive. He traces the compilation of the Prayer Book from its "first shape" in 1549 to its last great revision in the reign of Charles II. in the year 1662, and after asserting its foundation upon the Bible alone, asks :—

> What, then, was the character of the Reformation if it was not a long and earnest endeavour to get back as far as was possible in a different age to the early simplicity of the Church, right away behind the Middle Ages, and come down to Christ's own teaching in his own Word?

The author's treatment of the ceremonies which have been declared illegal and the "six points" is also most lucid. His final summary of the practices various courts of law declare to be illegal brings before the mind in logical form the numerous decisions pronounced against the now Romanising tendency of the English Church ceremonial. If the clergy would only honestly carry out these decisions the questions now creating so much bitterness and division need not be long without an amicable settlement.

In the first of a series of articles on "The Reformation Settlement" the *Church Times* sets forth that the High Church party only objects to Rome as a ruling ecclesiastical power, not to her teaching. The writer declares that "the English Church is sacerdotal to the core." So far as the Bible and the Church are related to each other, the Church is to teach, the Bible is for proof.

> Men are to receive the teaching of the Church and to test it by the Bible; they are not to seek to determine the faith for themselves. The right of private judgment in the formation of a creed, commonly supposed to be a Reformation principle, has no warrant or place in the English Church. Private judgment even as to traditions and ceremonies (Art. xxxiv.) is forbidden; *à fortiori* in matters of faith. The Church, not private judgment, is our authority, and our only authority, in the first instance.

The logic of this position is curious. Men are to have no private judgment in matters of faith, yet they are to receive the teaching of the Church "in the first instance," and then test it by the Bible! But what right have they to test? It has been denied them. Then, again, how ridiculous to "receive" a thing, and

afterwards "test" it! Men generally test and then reject or receive. Underneath all these positions is the doctrine of the infallibility of the Church, and in such a Church men can be only slaves.

The real drift of the present movement in doctrine and ritual in the Church of England is brought out with impressive emphasis by Mr. J. Horace Round in an article in the current *Contemporary*. The aim of the recent popular church histories, by Mr. Nye and Mr. Wakeman, which are circulating by scores of thousands among the young people of the Church of England, is to discount the term Protestant, and to maintain that the Church after the Reformation is continuous with what it was before in all but the supremacy of the Pope. How entirely otherwise was the case is shown by elaborate quotations from the Reformers themselves, whose chief aim was to denounce the doctrines of the mass and the priesthood, and to remove all signs and symbols of idolatry from the churches. The suppression of such concise facts from these popular histories is a serious charge against their authors and the bishops and church dignitaries who have given them their *imprimatur*. *Suppressio veri* is only a step towards *suggestio falsi*. It is well to have these sacerdotal methods and subterfuges exposed.

There are three important points in connection with the Czar's rescript which seem to need emphasising at this particular time. First, the high character of the Czar himself has been chiefly the cause of the favourable reception given to his proposal; not because he was the Czar, but because he was *such* a Czar. When the Emperor Napoleon III. proposed the same thing his doubtful reputation caused him to fail. Even kings and rulers, like commoner folk, can only build on character. Second, the present troubles in France, which can hardly fail to shake the faith of the French people in their greatest and most trusted institution, the army, may prepare them to look in another direction for satisfaction. We cannot easily imagine them turning away from military strength and military fame to less showy things, but the "unexpected comes to pass." It is a great opportunity for Christians to make the voice of reason heard. Third, this is an occasion for Christians of all lands to unite in prayer to God for a happy issue of the great proposal.

It is clear that militarism has received a severe blow in France through the latest development of the Dreyfus mystery. The position of that country just now is one of pitiable humiliation. One by one she has given up her ideals, but two things she had hitherto clung to as forlorn hopes—the hope of regaining her lost provinces, and her faith in her army. The former has been taken away from her by the publication of the Czar's "encyclical"; the latter has been shattered at a blow by the confession and suicide of Colonel Henry. But the hour of national humiliation is also the hour of opportunity. It would be well if France were to consider the futility and shame of a mere "war of revenge," and turn her national hopes elsewhere than to the corrupt and vainglorious army that has too long preyed on her finances and blinded her moral sense. There is no country in Europe in which the Czar's beneficent proposal has been received so coldly as in France; there is surely no country where its acceptance would be a more universal blessing.

After a battle is a miserable sight. Recent encounters have once more shown that war is a barbarous thing. The battles between America and Spain were horrible in their details, and sad reports are now being published of the unhealthy condition of the American camps, and of the consequent misery and death inflicted upon the victorious army. Even with the most perfect preparations that can be made such results appear to be inevitable. A battlefield like that of Omdurman, strewn with more than eleven thousand dead on one side and a hundred on the other, and from which sixteen thousand wounded on one side try to crawl away, is enough to make anyone shudder. The splendid courage of these fanatic Mohammedans strikes the mind with a kind of awe, and makes one cry out, "What splendid material for the Christian faith!" if only they could be claimed for the Saviour. Indeed, the willingness which they manifested to give their lives for a cruel despot, under the belief that he was divinely commissioned, is a standing rebuke to the lukewarmness of Christian people whose faith is so cold, and whose willingness to sacrifice anything for their religion is so faint and slow of foot. If mistaken belief can inspire to such deeds of self-devotion, what might not be done to redeem and uplift the world if the followers of the Son of God were to show a corresponding zeal and enthusiasm for their Master?

It seems that Crete is not near the end of her troubles. Concurrently with rumours of concord with Germany and disarmament from Russia the war-cloud has darkened over this unfortunate island again. The responsibility for this latest outbreak is undoubtedly due to Mohammedan fanaticism, as a result of which 300 Christians have been massacred. Three consulates were destroyed, our vice-consul was burnt in his house, and the total loss of life, as Sir Alfred Biliotti significantly hints, "cannot yet be accurately estimated." We were hoping that religious toleration, at least, would have led to peaceful understandings between Moslem and Christian. But God knows best how to effect his own purposes; and this, as other issues, we may confidently leave in his wise hands.

The President of the Wesleyan Conference has published his letter containing instructions and suggestions for the Special District Conventions, to be held throughout the country, so that the whole of Methodism will soon be preparing for these solemn meetings, on which so much may depend. Their object, as we understand it, is to seek for individuals a fuller and richer Divine life, and for the Church, as a whole, more power for service. In the ordinary language of Methodism they would be called holiness conventions. One of the most useful services is to point out wherein true holiness consists, for it is possible to use the term freely, and even to be excited about some vague idea of goodness it represents to the mind, and yet to know little of its negative and positive aspects. In the Epistles it is constantly found, but alongside it is the most careful and exhaustive enumeration of the qualities that constitute it. The fruits of the flesh are specified as things to be avoided; the fruits of the Spirit as things to be sought. The absence of the former, the presence of the latter, is holiness, the gift of God, the condition of power.

Referring to recent "Notes" on the offering of hospitality to visitors engaged in the Lord's work, a well-known Christian worker writes:—

This time of year they must rest, but a great change has taken place in Christian sociability. The cause is not far to seek. People with small means cannot invite workers to their home life to share their comforts, because they have ties to worldly customs and conditions that interfere with hospitality. Servants are scarce, and everything is advancing in expense. It would help the workers very much if they could be received by hospitable people without ceremony, and in simple, homely style. The pleasures of Christian intercourse would grow, and much happiness would be found in doing this duty. I believe the strangers received would become angels to their hosts.

The additional buildings at the Bermondsey Settlement are now ready for occupation, and there are vacancies for several additional residents. The warden, Rev. J. Scott Lidgett, would be very glad to hear of any suitable men coming up to London this autumn for professional or business purposes, or as students, who would enter into residence at the Settlement. The neighbourhood is healthy, careful provision is made for the comfort of those who come into residence, and the work affords a first-class training in Christian and philanthropic effort without involving too heavy a call upon those whose time must necessarily be largely occupied with their own private business. The Settlement is within easy reach of the City, the West End, and of several of the London hospitals, especially Guy's and the London. Those coming to town this autumn would do well to correspond with Rev. J. Scott Lidgett, at the Bermondsey Settlement, Farncombe-street, S.E.

Referring to a Note on 2 Tim. iii. 16, in a recent issue, an esteemed correspondent writes:—

I would like, in support of your contention, to quote an able criticism on the R.V. of that verse which appeared some years ago. The Rev. N. West, D.D., of Syracuse, N.Y., says:—"The revisers themselves have condemned their own translation as a travesty of the laws of Greek syntax, and a violation of the true construction of the Greek text. They have openly repudiated it; they have not dared to follow it in other texts, where the form and construction of the passages are identical with the form and construction of 2 Tim. iii. 16. It is as absolute a surrender as could be desired. In 1 Tim iv. 4, Paul says, 'Every creature of God is good, and nothing to be refused.' Why have the revisers not applied here the same method, both passages being absolutely identical in form and construction? Had they done so it would have read, 'Every good creature of God is also nothing to be refused.' Also in Heb. iv. 13, 'All things are naked and open,' etc. Why not say, 'All naked things are also exposed to the eyes,' etc.? If it is true that *some* Scripture is not inspired of God, is it not equally true that some things are not naked and open, etc., and that some creature of God is not good?"

The Daily Chronicle, in a recent issue, spoke in high commendation of the Sunday League. There is, however, a darker side of the picture, as is shown by Mr. C. Boardman, of Stratford, who writes:—

The League has made seven days' work for multitudes, depriving them of the Sabbath as a rest day. Man and beast have now to work the day appointed by God for rest, to carry and provide for Sunday Leaguers. The League has demoralised the towns to which they have gone, compelling shops, etc., to open seven days.

The League has tended to loosen regard for the day of which God has said "Remember the Sabbath day to keep it holy." This means also lessening the influence of God's Word; and may we not see its effects on the nation in increase of suicides, disregard of human life, and ruffianism accompanied with the foulest language, by those who seem not to care for God or man? Of this I can testify by personal knowledge as a Justice of the Peace, and from what I hear as I walk in the streets.

Good news comes to hand of the recent progress of the Evangelical Churches in Hungary. They are independent of the State, though the latter makes grants to the schools carried on under its patronage. Growth has in no way been hampered by the absence of State control and subsidies; on the other hand, some have thriven all the more on this account, and are at present full of vigorous and aggressive life, in spite of the predominance of the Roman Catholic and Greek Churches.

Serving for Love or Hire.

ONE of the most humiliating things to contemplate in the history of the Church of God is the violence done to plain Biblical teaching by those who have special theories to maintain. Incidental items of a parable or a paragraph have been seized upon because they seemed to support the position of the already biassed sectarian, while the soul of the teaching has been utterly overlooked.

One of our Lord's utterances which has suffered in this way is the parable of the day labourers (St. Matthew xx.). Men have fastened upon the "penny," and debated about that, contradicting each other flatly in the process. The "third hour," the "sixth hour," and the "eleventh hour" have been subjected to the same critical process, and some persons have gone so far as to build a most risky doctrine upon the incidental parabolic circumstance of some men having been hired at the eleventh hour. Meanwhile, one of the most searching and terrible truths for the Christian heart has, because of this wrangling over details, been frequently overlooked. Jesus has but one point to insist upon in telling the parable; let us apply ourselves to learn the lesson.

A superficial reading of the parable bewilders one. The householder appears in a most unfavourable light. There seems to be no justice in his action. He pays some men for one hour's work exactly what he pays others for a whole day's labour. The labourers who rebelled against this treatment seem to have a just cause. And it would appear, at first sight, as if all men were equally rewarded for service, and that those who delay until the eleventh hour fare just as well as others who toil from daybreak. Why, then, should one trouble about

A FULL LIFE OF SERVICE

for God when such a recognition of work awaits one? So men have spoken. But as a matter of fact there is nothing more false than these positions. All men are *not* equally rewarded. Scripture asserts this again and again, and the human conscience also demands it. Neither can men delay their true lifework until a late hour, and be in the same position as those who have early submitted themselves to God. Delay in service means disaster of the most serious kind.

To understand this parable we must regard the circumstances which directly called it forth. A rich ruler had just interviewed our Lord, and after his sad departure the Saviour told his disciples that it was "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This statement caused the utmost astonishment amongst them, and they cried, "Who, then, can be saved?" Then it occurred to Peter that if a rich man who clung to his gold found the door of the Kingdom closed against him, surely that man who had renounced everything would merit a great reward. So he said to Jesus, "Behold, we have forsaken all and followed thee, *what shall we have therefore?*" Peter wanted his religion to pay—he wanted good interest for his investment. His question clearly showed that he understood but in a very slight degree the true spirit of service for Jesus.

Our Lord's reply went to the quick. He said in effect, "Do not fear that you will be robbed of your reward. Your compensation is sure, *but* 'many that are first shall be last, and the last shall be first!'" Then followed the parable of the day labourers, which is both introduced and closed with the words, "So the last shall be first, and the first last." And the parable itself shows *how* the first becomes the last. Was not Peter himself the first of the apostolic band, and was it not to him especially that our Lord addressed this veiled word, as if to say, "Nominally you stand first amongst the apostles, but the words you have just uttered reveal a spirit which is likely to drag you down, and to place you in the rear. See! I will show you how it may come to pass."

For what is the point of the parable? This, that those who entered the vineyard first, and who in point of time and labour might always have remained first, were,

BY REASON OF THEIR PALTRY SPIRIT,

dismissed at the end of the first day. This is an important point to remember, for it has been too hastily assumed that the householder sought workmen for one day only. The whole parable is spoiled by this assumption. The householder would want his servants not for one day, *but for the whole season.* His method of selecting workmen on the first day, and his singular payment of them, was surely designed to test them, and to enable him to choose men who would do his work well and in the best spirit. The words of verse 16 distinctly imply this—"Many are called, but *few chosen.*" Also the words of verse 14—"Take that thine is, and *go thy way*"—indicate the dismissal of the bad-spirited men.

What kind of man then does Jesus teach us is chosen for service? The answer of the parable is, *not* the man who serves for hire, but him who serves for love.

Now, let us look a little more closely at the parable:—

The householder, going out early in the morning, agrees with certain men to give them the usual wage for a day's work in his vineyard. It is a pure question of business—a definite bargain is made.

Later, he goes out again and arranges with more men, but this time no bargain is made at all. He simply says, "*Whatsoever is right* I will give you." These men were not mercenary bargainers; they trusted the honour of their employer. Last of all, the householder comes across a disconsolate group of men, and discovering that theirs is an enforced idleness—"because no man has hired them"—he sends them into his vineyard, *with no promise at all* about any payment (see v. 7, R.V.). In their case it was work for work's sake, and the hour being advanced, they would expect but a mere trifle, if anything at all. Now men who would consent to work in this way are exactly the kind of men with whom anybody would be disposed to deal generously. And the householder did act generously towards them. It was no question of wage, but solely

A QUESTION OF BENEVOLENCE.

Further, men who would work with little prospect of payment, rather than not work at all, were just the sort of men a householder would be glad to retain for permanent work. And this is what the man in the parable did. Those who bargained for their penny and then were not satisfied, proved that they had simply served for what they could get—in other words, they cared much more for their own interests than those of their employer. People of this temper are never desirable workmen, and so we feel that the householder did wisely in informing them that such services as theirs would not longer be required. Peter must have felt the terrible rebuke conveyed in his Lord's words—that even he might, because of his poor spirit, be shelved.

The lesson of the parable is an abiding one for all generations of Christians. It was never more needed than in our own time, when appearances form the popular standard of a man's service for God. It is not the bustler—who is always careful to exhibit his day of full work, to parade his list of "converts," to advertise his much service—that Jesus Christ cares for. The one hour with love in it outweighs, in his estimation, a whole day of self-seeking activities. Jesus always placed the most tremendous emphasis on *motive.* It is not so much the quantity of service that He demands as the good quality. It is possible to be overwhelmed with Christian work, while all the time the character is deteriorating, until at last the inevitable exposure comes, and the veil falls for ever.

The man who would be retained by his Lord for permanent service must abandon all bargaining about rewards, whether here or beyond. The only word that he must know is the word "sacrifice," which is the product of love. He who has learned how to sacrifice himself for Christ can never introduce into his life the pounds, shillings, and pence table. It is with our work for Christ exactly as it is with our best work for each other. All enduring work in life is accomplished by people who serve for love—the hireling is despised everywhere.

Christian brethren, what is the *motive* of our work? Do we serve for love or hire? If for hire, at the end of our allotted day we shall be sent on our way with an inglorious dismissal. If for love, having been already called, we shall be finally chosen.

FREDERICK C. SPURR.

Lewisham, S.E.

"El-Shaddai."

WEARY with struggles long and keen
I fell asleep and dreamed a dream.

. . . .

Methought I saw, in light of gath'ring gloom,
A walléd city, dismal as the tomb;
And as my eyes peered through the barréd gate
I saw the inmates sad and desolate,
Helpless, as is the bark by tempest toss'd,
Moaning in low, deep tones, "Alas, we're lost!"

Outside the gate a maiden fair to see,
"Mercy" by name, was pleading earnestly
With "Justice," who forbade her enter in
Until the debt was paid for each one's sin.
And Mercy wailed and wept, but could not pay
The awful debt to take their sin away.

At length, across the distant plains, I see
Three shining beings speeding hastily;
They stopped, and, taking Mercy by the hand,
Asked her the price that Justice did demand;
"No gold, no silver will Him satisfy,
But He demands a perfect man to die."

Then He whose glory far outshone the sun,
Gazed on that city helpless and undone.
"Sin shall not always have the sway," He said,
"For I will bear the curse for them instead;
Mercy, go in, SALVATION preach to-day,
The King will pledge Himself the debt to pay."

. . . .

And He, who is not man that He should lie,
In the appointed time came down to die,
And cast into oblivion every sin
Of every contrite heart who trusts in Him;
Fulfilled the promise He to Mercy made,
And for that city lost the ransom paid.

. . . .

I woke, and as I pondered o'er my dream,
Life's mysteries and conflicts did but seem
The preparation for that sphere divine,
In which the conqu'ring ones as stars shall shine.
And will not He who gave Himself for me
At all times prove El-Shaddai to be?

N. B.

Auricular Confession.

A PERSONAL TESTIMONY.

DEAR Sir,—May I be allowed to give a personal testimony as to the effects of auricular confession, and the means by which the young are caught in its snares? As a girl I attended what is known as a moderate high church, and was there prepared for confirmation. The candidates were carefully instructed, and, though nothing was said about confession, we were taught the power that the priest held in virtue of his office—his special gift in ordination "Receive ye the Holy Ghost: whosesoever sins ye remit," etc.; his special authority to pronounce absolution at morning and evening prayer, and in the more pronounced form in the communion service; his authority to give absolution in individual cases, as in the service for the visitation of the sick.

After confirmation many of the candidates continued under the private instruction of one of the clergy, I among the number—but nothing was said about confession. In time a "sister" connected with the church made my acquaintance. "You are under the personal teaching of the vicar, are you not? Do you go to confession?" Then much protestation of affection and interest, the gift of a little book on the subject more "advanced" than any of the teaching given at the classes; more interviews and appeals to me not to shrink from the Cross which the Lord was offering; the suggestion that I should write to the vicar—and the first step was taken.

The answer came appointing an interview, though saying nothing of the object. The preparation for confession was practically the same that we had been through for confirmation, viz., a

REVIEW OF THE WHOLE PAST LIFE,

dividing it into periods, and writing down with the aid of a book of self-examination every sin one could remember from earliest childhood onwards.

On the day appointed the "priest" received me at the vestry door in his cassock, and, after asking whether I wished to say anything before making my confession, closed the vestry doors and pointed me to a kneeling stool at the table. Then closing and bolting baize doors over the others, he robed himself in a white surplice and took his seat at the table with an immense volume before him, in which he made notes as I proceeded, after the opening form of "I confess to Almighty God," etc. With the help of a few questions and my note-book I got through the confession. Then giving me some counsel and advice, part of which was that I was not to speak of having been to confession to anyone, he stood up, and pronounced the absolution authorised by the Prayer-book in the service for the visitation of the sick, and I was told to repeat the "Magnificat" in church before going home.

Soon after this the "sister" paid me a visit. Holding my hand and fixing her keen eyes upon me, she inquired, "Have you made a good confession? Nothing kept back? It is sin against the Holy Ghost to make any reserves. Then you speak not to man, but to God. Thoughts and imaginations you could not reveal to your mother must be laid bare there. Very few make a good confession the first time; sometimes it takes years, but it must be done." I will not try to describe the torture of this and similar conversations, or of the years that followed during which my soul was held in bondage.

Nor was I alone. Instinctively I knew who among my companions in church practised confession. A glance would often be sufficient to reveal to each other that we belonged to that inner circle who had "drunk more deeply of the church's teaching" than others. Inquiring after some of these recently, after more than twenty years, it is not surprising to hear that they have long ago gone over to Rome. Such, by the goodness of God, has not been my lot, for while for a time away from priestly influence I was led into light and liberty through the faithful speaking of an evangelist at a special mission.

Mine was not an "exceptional case" (see Canon Gore in *The Times*). It had been a sheltered life, under religious influence from childhood. Nor was my conscience burdened with any special sin, but I doubt not that hundreds of souls are bound by the same fetters to-day, unknown to the closest friends of their family circle, as the result of their preparation for confirmation.—Yours truly,

C. E.

The Supremacy of Christianity—3.

By Rev. D. J. BURRELL, D.D.

BRAHMANISM.

AN army of pilgrims coming from the great tablelands of the Caspian—so long ago that in our endeavour to trace them we lose ourselves in pre-historic mists—crossed the Hindu-Kush mountains, and took forcible possession of the banks of the Indus, announcing themselves as the superior race. In order to sustain this assumption they invented the fable of Brahm issuing from the primeval egg, and creating from his head the Brahmans, from his breast the soldiers, from his loins the merchants, and from his feet the labouring class. Here was the beginning of that iron-banded system of caste which has prevailed in India for thirty centuries, crushing its best energies, like the mountain resting on Typhon's heart.

The sacred book of the Brahmans is the Rig-Veda. As to its character, we may safely accept the judgment of Max Müller, who apologises for the deficiencies of his own translation by saying that a complete rendering would have made him liable to prosecution, under the English law, against the publication of obscene literature. The three fundamental doctrines of the Veda are as follow:—

(1) The Brahm, the inconceivable One. He is so far removed from all human understanding, that "it cannot be asserted that he is known, nor yet that he is unknown."

(2) Hence the doctrine of Maya, or illusion. Nothing really exists except Brahm. Men are merely sparks from the central fire, separated for a time, to be absorbed at last. Our life, with all its varied experiences, is but "an illusory phantom, such as a conjuror calls up."

(3) Apavarga, the supreme good. This is to lose self-consciousness, in being finally merged into the ineffable One. The soul is like a drop of water, exhaled by the sun, floating for a time in vapour, at length falling into the sea.

What, then, shall the Brahman do to be saved? His only salvation is extinction. This is to be reached "by faith"; that is, by an unreserved yielding up of self to the contemplation of Brahm. If you would find a Hindu saint search for him by the roadside. You will find him there crouching upon his knees, naked, with hair uncombed, the Vedas before him. His body is smeared with ashes and dung. His countenance wears a look of utter stupidity. He is intently contemplating one of his long finger-nails. And this is the answer the Vedas give to the question: "What must I do to be saved?" He has no longer any consciousness of guilt, no passion nor appetite. He moves not, speaks not, except when, in a spiritual pride which would be grotesque were it not so unspeakably pathetic, he lifts his dreary eyes and mutters, "I am God! I am God!"

BUDDHISM.

A child was born about 500 B.C. in the royal city of Oude, who, as the oracles say, was destined for great things. At the moment of his birth he walked three paces, and in a voice like thunder proclaimed himself as the Fulfilment of Hope. The air was instantly filled with perfume, songs were heard in the distance, and lotus flowers dropped from the sky. The life of this wonderful child was thenceforth a continuous tale of marvels, until at length, in early manhood, he found himself under the sacred bo-tree. While meditating there, the great truth—which, indeed, no living man can define—came to him like a sunburst, and he went forth to work deliverance. At Benares he gathered a company of disciples about him, and, with their aid, compiled the sacred book known as *Tripitika*, or "The Three Baskets." It contains an amount of literature almost bewildering—about 300 volumes folio. It is chiefly devoted to the importance of self-culture, or the development of the intellectual as distinguished from the carnal life. Its three fundamental doctrines are as follow:—

(1) Buddh: that is, the all-pervading mind. The God of the Buddhists is indeed a spectre; he has no eyes to see, no heart to pity, no arms to save. He is represented as sitting aloft in an imperturbable calm, unmoved by the pain and struggle of mankind—an inactive, impersonal, valueless ghost of the God.

(2) Karma, or the law of consequences. As a man soweth so also shall he reap. There is no escape, there is no pardon—no averting the doom. The law is automatic, administering itself, constant as one's shadow.

The mills grind slow,
But they grind woe.

(3) Nirvana. This is the Buddhist's only heaven. It is defined as "the harbour of never-ending rest." It is indeed but another term for total annihilation. The faith of Nirvana is through endless transmigrations. The Buddhist's noblest wish is to shorten the period of these successive cycles of existences, and lose his personality at last. To accomplish this he must conquer all feeling, and attain to a sublime indifference to everything in life.

The moral code of Buddhism is contained in the Noble Eightfold Path, which is—Right belief, right feelings, right speech, right action, right means of livelihood, right endeavour, right memory, and right meditation. To observe this eightfold path will bring one to a final absorption of self in the soul of the universe. This is the answer which the Buddhist gives to the great question. His only conception of salvation is an utter loss of personal being, and even this is to be reached only by an absolute observance of law. In default of obedience, he must continue on the weary pilgrimage. The best that he can hope for is to breathe at last the odour of the lotus flower, and sink into oblivion like a rain-drop in the sea.

Suggestive Readings.

REST.

GOD'S gift of rest is not a mere negative blessing, as cessation from toil or relief from weariness. Nor is it the mere springtime of the Gospel after which the harvest is to follow. Unless it be the name of God, there is not in language a larger word than Rest.

Rest means for the body cessation from labour and ease from pain, the healthful and harmonious working together of its every member, muscle, nerve, in obedience to the spirit and the soul. It means to the soul deliverance from aching care, from vain ambition, from unsatisfied and insatiable desire, from the dominance of self in every form; the bringing of every thought into captivity to the obedience of Christ. It means to the spirit pardon of sin, justification, salvation from doubt or fear, reconciliation with God, union with Christ, sonship, heirship, present peace and hope of glory. It means attaining unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ...speaking the truth in love, growing up in all things into Him who is the head, even Christ, from whom all the body fitly framed and knit together, through that which every joint supplieth, according to the working in the measure of each several part, maketh the increase of the body, unto the building up of itself in love.

True, the Gospel does not promise rest from pain or weariness to this body of our humiliation until it shall be fashioned like unto the body of his glory; it does not promise immunity or deliverance from the thorn in the flesh, whatever our thorn may be: but God does assure us, "My grace is sufficient for thee."

An ideal marriage union is the acme of human bliss, as it is the type of the union between the Redeemer and the redeemed, between the soul and God. When Naomi longed to see her dutiful and beloved Ruth settled in the home of a husband, she summed up all her hope in this comforting, this comprehensive, this exhaustive word: "Shall I not seek rest for thee, my daughter?" The acme of our salvation is to be the bride, the Lamb's wife; to find rest in the heavenly home of our Boaz—our God-man.

The Lord's land, the land of promise, the land good and large, flowing with milk and honey, the pleasant and glorious land, which drank water of the rain of heaven, in which the angel of the Lord was the captain of the host, and victory was gained not by might, nor by power, but by the Spirit of the Lord—all its blessedness, its beauty and its glory were summed up in the word Rest.

Take all the conditions of the material universe; take all the faculties with which God has endowed his manifold sentient creatures; take the infinite perfections of the Divine nature;

> Take all the glories of all the spheres,
> And multiply each through endless years—

rest is the harmony of every portion with the whole; perfect balance, perfect proportion, perfect exercise of every power, every faculty, every possibility. Rest is absolute equilibrium. There is no rest but the rest of God.

God is never at unrest. When his most trusted and most highly exalted creature, Lucifer, the Shining One, aspired to be God, rebelled, and sought to sit upon the throne of the universe, the peace of God possessed the God of peace. Though He foresaw the revolt of that large minority of the angels represented by a third part of the stars of heaven, drawn by the tail of the dragon, the rest of God was not disturbed. Though He foreknew that the fall of man, made in his own image, would almost immediately follow his creation, the eternal quiet of the God of all patience remained unshaken.

> Not a surge of hurry,
> Not a shade of care,
> Not a blast of worry
> Touched his Spirit there.

This is the peace into which we are called.

When the Son of God came forth from the bosom of the Father to open the secrets of heaven and eternity, not to the wise and prudent, but to babes in wisdom; came with hands full of blessings for an oppressed and sinful and saddened world, He had no other word to express it all but rest—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

But a blessing may be given, yet not enjoyed; for rest is not a possession, but a state. Its one condition is faith in God. That, and that only, can bring the experience of rest. Neither Joshua nor David gave to the people rest. Let the circumstances be what they may, unrest is impossible with faith in God; and rest is impossible without it. Joshua and Caleb enjoyed God's rest in the wilderness; the people came short of entering into rest, even though they were in the land.

There is no rest but the rest of God, into which we enter by the obedience of faith. It is only attainable, for it only exists, in God. It could only be brought to men in the flesh by God manifested in flesh. And so the obedient Son and Servant not only said to all them that labour and are heavy laden, "Come unto Me, and I will give you rest," but "Take my yoke upon you and learn of Me: for I am meek and lowly in heart; and ye shall FIND rest unto your souls: for my yoke is easy and my burden is light." "My yoke"—not a yoke that I will lay upon you, but the yoke of my Father's will which I bear. Come under the yoke with Me—the yoke of his holy, acceptable, and perfect will. Be my yoke-fellow, and learn of Me, who am meek and lowly in heart—not like the proud usurper, who brought unrest into the universe, and whose works I have been manifested that I might destroy. And ye shall find rest unto your souls: for the yoke of his will is easy and the burden which I bear is light.

This rest is only possible in union with the risen Christ. M.

Nonconformist Marriages.—The new "Act to amend the law relating to the attendance of registrars at marriages in Nonconformist places of worship" is published by Messrs. Eyre and Spottiswoode, but can be obtained through any bookseller. It is very short, covering only five small foolscap pages, and consists of seventeen clauses, some of which contain sub-sections. The price is one penny.

Lisson-grove Mission.—Mr. G. T. Hunt writes:—May I beg the sympathy of your readers for the Lisson-grove Mission? Established in 1867, it has been ever since doing a good though unostentatious work amongst the poor of Lissongrove. Two Bible-women are constantly employed in visiting the homes of the people, ministering as only Christian women can to the needs of the sick and dying, caring for the deserving in distress, and doing generally all they can to make life brighter and happier for some. There are well-attended mission services, Sunday-schools, mothers' meeting, sewing classes, scholars' library, holiday work, and other helpful agencies. We have just been obliged to put the premises into a thorough state of repair, both inside and out, and this has involved a heavy outlay.

A Work and a Warning.

[The close of the brief article under the above title was omitted last week.]

THE annual conference at Blankenburg has come to stay, and a remark we recently made concerning the Convention at Keswick applies here also.

Leaders of Christian thought, pastors, teachers, evangelists, cannot afford to remain personally unacquainted with the intensive and extensive impression which is being made by these organised assemblages with their appeals, exhortations, and directions to a worthier Christian life.

Fifty years ago the Brethren taught the standing of believers as it was not taught in the churches, and inculcated Bible-reading as it was little practised; with the result that numbers of the most earnest, intelligent, and faithful of their members were gathered into the Brethren's assemblies.

Later on by thirty years the Salvation Army burst upon the scene, urging and inviting to aggressive evangelisation among the slums of "Darkest England." It attracted to itself a multitude of young Christians who were yearning for an outlet for their activity and energy and zeal; and most of its ablest officers were drawn from the churches which, by the unscriptural method of squeezing every spiritual and secular duty of the church into the hands of one man, were ignoring the gifts and stifling the energies of their members.

And now these organised and prayerful endeavours after a "higher life," which is nothing but the life which Jesus died and rose that we might live, bring sustenance to a famishing church which many ministers, like the lord upon whose hand the king leaned, see with their eyes but do not eat thereof. That lord had disbelieved the promise of abundant food, saying, "Behold, if the Lord would make windows in heaven might this thing be." He not only did not participate in it when it came, but by the thronging people he was trodden down in the gate and died. If God has opened the windows of heaven and sent down this spiritual blessing, it may well be feared that disbelieving lords of his heritage may suffer a similar fate, and die, so far as their usefulness is concerned.

Villefranche.—M. Charles Bisson carries on the Evangelical Mission and Sailors' Rest, that was started at the beginning of 1897 by Miss Adelaide Spranger. In a brief account of a year's work he speaks of some opposition, but of more encouragement. The meetings have grown, and God has given much blessing on the Word preached. Visiting the villages, distributing gospels and tracts, have occupied much of the evangelist's time. If effort among French soldiers and sailors has not been attended with much result, better things may be said of the contact with English sailors, many of whom have found the Rest to be a "home from home," where they were safe from many temptations, and surrounded by good influences. Christian friends at Nice and Cannes have helped in the work in various ways.

National Bible Society of Scotland.—At the monthly meeting of Western directors, held in Glasgow a few days ago, Rev. George Cousins, one of the secretaries of the London Missionary Society, spoke of the friendly relations between the two societies, who, especially in China, find their work mutually helpful. Mr. Archibald Orr-Ewing expressed the obligations of the China Inland Mission to the society, especially in connection with its annotated editions of the Gospels for sale through native colporteurs under missionary direction. Mr. F. R. Johnson, agent for Southern China, received a cordial welcome on his return to this country for his first furlough. A sketch map was laid on the table showing journeys effected during the past twelve months by Mr. James Murray and his sixteen colporteurs in Western China, during which they had visited 150 walled cities and a multitude of villages.

OUR DAILY HOMILY.

SUNDAY, September 18.

"*Fear not their fear, neither be troubled.*"—1 Peter iii. 14 (R.V.).

IT was a time of very real and fiery trial when Peter wrote these words. Persecution was already beginning with the house of God. The first mutterings of the awful storm which was to break in Nero's terrible atrocities were making themselves heard throughout the Roman world. The intention of this Epistle, therefore, was to encourage these scattered saints, that they might not be overwhelmed. Probably some who read these words need similar consolation.

Remember, beloved fellow-believers, that Jesus has suffered; your Lord and Master has trodden these thorns before you. See, they are flecked with his blood. Would you not desire to be fellow-partakers with Him in his sorrow, that you may share his glory? It is only in suffering that we can properly identify ourselves with the great anguish of the world, or learn to comfort and pray for others. And, probably, none know the innermost tenderness and companionship of Jesus like those who daily fill up that which is behind of his sufferings. Besides, their fear is much worse in anticipation than in actual experience. Probably God entirely delivers his martyrs from those physical tortures which to onlookers might seem unbearable.

MONDAY, September 19.

"*Arm yourselves with the same mind.*"—1 Peter iv. 1.

The Church was redeemed in a baptism of pain; for her members to suffer, and by suffering to overcome the world, is to fulfil the forecast which Jesus gave when He said, "In the world ye shall have tribulation; be of good cheer, I have overcome the world." Arm yourselves with this mind; put on this thought, this resolution, this purpose; determine that suffering at least shall never daunt you.

The reason for donning this armour.—Here we have no continuing city. In the death of Jesus we suffered in the flesh, and ceased from our connection with the world which cast Him out; and, as suffering is meted out to us, we become increasingly convinced that we can have no fellowship with its sins. The pain which the world allots to the followers of Jesus widens the chasm between them and it, pulls down the old nests in which their affections once built, and makes them more determined than ever to follow their Lord.

The choice which this armour involves.—No more the lusts of men, but the will of God. Never again to work the desire of the Gentiles, but to live according to God. Not henceforth to bow before the bondage of evil habit, but with erect and upright gaze to behold the face of Christ—such is the choice. Will you not now make it at this solemn moment, as you stand on this watershed between the two continents—here of the morning, there of the midnight? Follow the King, cost what it may.

The nature of the armour.—It is armour of Light: in which Christ's nature was encased, and on which all the shafts of man and devil broke into splinters. No weapon that was ever manufactured in any forge of earth can prevail against its heavenly temper. Put on the Lord Jesus Christ. Let this mind be in you which was also in Him.

TUESDAY, September 20.

"*After that ye have suffered a little while.*"—1 Peter v. 10 (R.V.).

There is a limitation to our suffering. It is only for a little while; but every moment has been fixed by the immutable purpose and love of God. The hour of darkness is timed with an exact measurement. You shall not suffer one moment more than is absolutely necessary for your perfecting of God's glory; and for every moment there is an ample supply of grace. So, tired one, lie back on the bosom of God, and let Patience have her perfect work. The children of Patience are the heirs of Eternity.

But remember also that in Christ God has called you to his eternal glory. You heard that call years ago, and have been following it through days of evil and nights of pain. But the gifts and calling of God are without repentance, and He is waiting to fulfil his eternal purpose. What a banquet that will be when God will satisfy the expectations of those whom He has called to partake of it!

And the suffering is being used in ways you little understand to perfect, stablish, and strengthen you. It is from sick chambers and torture-rooms that God brings forth his veteran hosts in the day of battle. Think not so much of affliction as of the love of Christ, and the blessedness of being like Him and with Him for ever.

WEDNESDAY, September 21.

"*An entrance shall be ministered unto you abundantly.*"—2 Peter i. 11.

There are two ways of entering a port. A ship may come in, waterlogged and crazy, just kept afloat by continual working at the pumps; or it may enter with every sail set, and her pennon floating at the masthead. The latter is what the Apostle desires for himself and those whom he addresses. He desired that an abundant entrance should be ministered unto them.

An abundant entrance is really a *choral* entrance. The idea may be illustrated from the entrance of a Roman conqueror to his city, whence he had been sent out to war. Amid the crowds of spectators, the procession climbed slowly to the Capitol, while sweet incense was poured on the air, and music raised her sweetest and most inspiring strains. Will your entrance into heaven be like that? Will you enter it, saved so as by fire, or to receive a reward? Will you come unrecognised and unknown, or be welcomed by scores and hundreds to whom you have been the means of blessing, and who will await you? Will your coming make music right through the home of God? This is the meaning of the choral entrance. It reminds us of those words of Christ about the friends whom we have made by the right use of money welcoming us into eternal habitations.

THURSDAY, September 22.

"*The Lord knoweth how to deliver the godly.*"—2 Peter ii. 9.

The following authentic story will best illustrate and enforce this text. I give it as it was given to me by a friend who had verified the circumstances, during a visit to Blankenburg.

A godly Lutheran pastor, Sander, of Elberfeld, had been compelled to rebuke an evil-liver for some gross sin; he had thereby attracted to himself his malicious hate, and the man vowed to repay him. One night the pastor was called to visit a house that could only be reached by passing over a plank which bridged an impetuous torrent. Nothing seemed easier to his enemy than to conceal himself on the bank till the man of God was returning from the opposite end of the plank, to meet him in the middle, throw him into the deep and turbid stream, leaving it to be surmised that in the darkness he had simply lost his foothold. When, however, from his hiding-place he caught sight of the pastor's figure in the dim light, he was surprised to see that he was not alone, but accompanied by another. There were two figures advancing towards him across the narrow plank, and he did not dare attempt his murderous deed. And as they passed his hiding-place, the one whom he did not know cast such a glance towards him as convinced him of the sinfulness of the act he had contemplated, and began a work in his heart which ultimately led to his conversion.

When converted, he sought out the pastor, to confess to him the murderous intention which had so nearly mastered him, and said: "It would have been your death had you not been accompanied." "Accompanied," said the other, "what do you mean? I remember the night very well; I was absolutely alone." "Nay," said the other, "there were two." Then the pastor knew that God had sent his angel, as He sent Him to bring Lot out of Sodom.

FRIDAY, September 23.

"*One day is with the Lord as a thousand years, and a thousand years as one day.*"—2 Pet. iii. 8.

There is no succession of time with God: no past, no future; He dwells in the eternal present, as I AM. As we may look down from a lofty mountain on a stream in the valley beneath, tracing it from its source to its fall into the ocean, and feeling that each part of it is equally distant from the spot where we stand, so must time appear to the Eternal; who was, and is, and is to come.

One day is as a thousand years. He could do in a single day, if He chose, what He has at other times taken a thousand years to accomplish. Do not say that He will require so long to do this or that—to restore or convert the Jews; to introduce the millennial age; to undo the effects of the curse, and fill the years with blessing. Do not say that He must have as long to make the second heavens and earth as the first. Do not say that the overthrow of the empire of darkness, and the conversion of multitudes to God, can only be achieved by the processes which are now in vogue. All this could be changed in a moment, in the twinkling of an eye; and between sunrise and sunset God could effect the work of a thousand ordinary years.

A thousand years as one day. Periods that seem so long to our finite minds are not so to God. A thousand years in our reckoning is but a day in his. You say it is nearly two thousand years ago since Jesus died, or at least we are in the evening of the second thousand. But in God's reckoning, the Cross, the Grave, the Resurrection took place in the morning of yesterday. O children of dust, crushed before the moth, take wider views of God's horizon; believe in his mighty march throughout the centuries; He takes up the isles as a very little thing, and the centuries are the beats of the minute-hand.

SATURDAY, September 24.

"*If we say...but if we walk.*"—1 John i. 6, 7.

In three marked passages, the beloved Apostle guards against what men are apt to say, and indicates to them what it would be better for them to substitute in thought and speech.

Men are apt to say that they have fellowship with Christ, and yet continue to walk in darkness. It is very sad that they should do so. It arises sometimes from their desire to stand well with their fellows, or because they do not realise, through blindness, how much darkness is still in their lives. But whichever be the cause, they lie and do not the truth. *It is better* to walk quietly in the light, so far as we have it; thus we shall secure his blessed fellowship, and that his blood will be continually at work cleansing us from sin, known and unknown, removing all hindrance on Christ's side to the free communication of his choicest gifts.

Again, men are apt to say that they have no sin (verse 8). It is a profound mistake on their part, arising from defective ideas of what sin is, or from self-ignorance. If they realised what God's standard of holiness and sinlessness is; if they understood that sin consists in coming short of his glory as much as in distinct violation of his will; if they knew that there may be sin in motive as much as in act, and even in want of love, they would not speak thus. As it is, they deceive themselves, though no one else. *It is better far* to confess our sins and seek cleansing, even for those of ignorance—our debts as well as our trespasses—in the precious blood of Jesus.

Again, men are apt to say that they have not sinned. Though they have fallen below their own standard, they do not like to admit it, and cling tenaciously to their position of having got beyond the range of sinning. *Much better* to admit it, and obtain forgiveness through the one Advocate with the Father, Jesus Christ the Righteous.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*7/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

An American Retrospect.

THE great heat prevailing on Wednesday evening last week did not prevent New Court Chapel, Tollington Park, from being filled with eager and attentive listeners to a long and interesting account by the pastor, Rev. G. Campbell Morgan, of his recent experiences at Northfield and elsewhere in the United States. He said it had been to him a great and holy privilege to be the messenger of God to men and women gathered at Northfield, knowing at the same time that friends in London, united with him in the bonds of church fellowship, were "labouring together in prayer" for the messenger and his message.

The sea voyage in the *Teutonic* was restful and safe, also uneventful save for one little sidelight upon the ritualistic controversy at home. Questioned on the abrupt close of Church of England prayers on the Sunday morning, the officiating minister declared it was quite impossible to pronounce the benediction in the absence of an "altar"! How thankful are those who live in the heart of that benediction every day that there is no necessity to have it from the lips of a so-called priest! Yet one may feel profound sorrow for the man who can take such a view of the great verities of faith, and can materialise them into mere jugglery.

Mr. Morgan gave many details of the scope and purpose of the ministry in which he and others were engaged in the crowded and numerous meetings of the

GREAT INTER-DENOMINATIONAL CONVENTION

at Northfield, with its five or six hundred ministers and vast numbers of evangelists, Sunday-school teachers, Bible-readers, and lay missionaries; but we pass over much in his whole story, which will be familiar to readers of the reports we have already given. A remarkable feature, this year as last, was the way in which his own testimony and that of Rev. G. H. C. Macgregor proved complementary, without anything approaching to consultative arrangement.

A memorable occasion was Sunday morning, July 31, when Major Whittle told the thrilling story of that work which Mr. Moody's characteristic generalship promptly initiated among the soldiers on the outbreak of the war; and in which work the Major, as his pitiable physical condition plainly showed, has nobly sacrificed health, strength, and almost life, for the sake of the souls of men. The circumstances of these soldier lads, under arms in camp, and liable to fever or death, naturally induced much tenderness of heart; and, on one Sunday alone, over 1500 men declared for the service of Christ. In the midst of Northfield's Sunday morning crowd listening to the tale of how from Georgia to Florida and from Porto Rico to the Philippines, the soldiers were singing the battle-hymn of the Republic, one felt as never before that the late war was indeed a righteous one.

. . . . . .

I have seen God in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps,
I can read his righteous sentence by the dim and flaring lamps—
His day is marching on!

. . . . . .

In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on!

There seems to be enshrined in the American people the spirit of liberty, rocked in the cradle of tempest, so that to-day they stand an unconquerable race. Thank God, we are likely to help in giving them a place where their voice shall be heard for righteousness in the councils of the Great Powers.

Mr. Dudley Smith, a member of New Court Chapel, accompanied Mr. Morgan for some children's meetings at Northfield; and not only were youthful lives thus won for Christ, but the methods employed were, to many spectators, a revelation as to how to deal with the young. For the encouragement of Christian workers, Mr. Morgan now referred to one occasion in Northfield, when *feeling* told him that his message had been a dismal failure; and yet no other of his utterances there evoked so many subsequent personal testimonies as to the voice of God speaking through his servant. It seemed a preparation for the blessing which followed next day, when from two to three hundred Christians rose to signify their desire to pass into

LARGER AND FULLER SPIRITUAL LIBERTY.

The description of how two hours and a-half are employed at a Sunday morning service revealed the extensive use which is made of choir and quartette singing in American services. At Northfield Mr. Moody's influence gives a decided spiritual character to these vocal exercises, which are there engaged in only by Christian people; and he believes in giving the congregation "a solid half-hour's singing before the talking," the object of the much music thereafter being to keep the meeting sweeping along full of brightness. A very objectionable feature of the custom, *in other places*, is the expensive engagement of highly trained professional singers, who have the singing entirely to themselves, and take little, if any, interest in other parts of the service. Moreover, the character of the music is commonly wanting in solidity.

Once a week there was an "off-day" for the speakers at Northfield, the morning of one such day being spent in listening to Mr. Moody as he told ministers, among other things, "Thank God, dignity is not a fruit of the Spirit." He also said, concerning a certain attitude towards the Bible, "When one thinks he knows more than Jesus Christ it is time that man left the pulpit." Speaking of getting inquirers away from their feelings he declared that, in the matter of Esau, "Isaac trusted to his feelings and got fooled."

On another occasion Messrs. Macgregor and Morgan were introduced to the peculiarly American institution of giving impromptu answers to all sorts of written questions concerning their teaching as to personal spiritual life. "Do you preach the same kind of doctrine in your own church at home? If so, how does it affect your congregation?" These were queries which discovered a too common fear that declaration of the whole truth of God on such a point might thin church attendance; but, needless to say, there was no uncertain sound in the replies.

Further verbal questioning upon points of life and work from some four or five hundred ministers followed on the next afternoon. There was not a single critical, censorious, or controversial note, but an evident spirit of religious inquiry which is common to the whole country, and indicates remarkable ripeness for Divine blessing. On the other hand, the American pulpit has much more need of repentance than the British, in regard to

DEGRADING ANNOUNCEMENTS

of sensational subjects of discourse. This principle of "getting a crowd anyhow" was strongly condemned at the ministers' meeting. Further, it was pointed out that a peril to be guarded against, and one not confined to America, is the idea held by scores of men that the indwelling of the Spirit is desirable as a means to fill their churches. The result of that meeting was that many ministers went home to face their work from an entirely new spiritual outlook. The English preachers were present at the laying of the corner-stone of the new boys' chapel at Mount Hermon, for which another 10,000 dollars are required. Concerning a British contribution towards this amount, more is likely to appear shortly in the religious press. The attendance at Northfield this year was the largest on record; and many persons were met with who had received definite blessing there last year.

After leaving the Conference Mr. Morgan preached one Sunday in the Fifth Avenue Presbyterian Church at New York; and with no stronger foundation than this bare and simple fact, a certain newspaper report gained currency next morning. The statement, under Mr. Morgan's treatment, now afforded considerable amusement to his New Court friends.

Describing his visit to Winona, it appeared that Mr. Morgan was abundant in labours among the four or five hundred Presbyterian ministers of Dr. Wilbur Chapman's Bible School, dealing with the ministerial and personal aspects of Divine truth, talking about pulpit methods, becoming transformed into "a thoroughly good Methodist" as he recited the gracious dealings of God with his own soul, and appealing to these men to "give God a chance" by the absolute surrender of their own wills. Chicago was next visited. Among other gatherings, Gospel services were held in the evenings; and although the daily temperature was ninety-three in the shade, Mr. Moody's church there was full, and over one hundred souls, mostly men, decided for Christ.

During his absence from London, Mr. Morgan has travelled over 8,500 miles, attended seventy meetings, and preached fifty-one times. In view of

THE PSYCHIC MOMENT,

when America, after her war, is lifting up her head to the religious world, with wonderful tenderness of heart among her people, Mr. Morgan had been urged to undertake work in the great cities of America. Possibly two months next year may be given; but, on this point, he desired the opportunity for his church to unite with him in waiting upon God. The present condition of America also calls for special prayer at a time when that land is passing through a tremendous crisis in national history, and is emerging into a place where, if the churches of Jesus Christ are ready, an enormous work will be done for Him. Let us pray, said Mr. Morgan in conclusion, that the communities of God's saints there may stand in that true relationship to Him which is marked by dependence upon his Spirit for power in service, and that they may fully use the opportunity which He is presenting to them on that side of the water.

Christ-Balsam.*

It sprang of old for healing
Where Christ had touched the soil,
But failed of all its virtue
When grown by heathen toil.

Think ye that wondrous Balsam
No more of souls is seen?
It groweth yet in my life
Wherein the Christ hath been.

JESSIE A. ANDERSON.

Bessbrook Homes for Men.—Mr. G. Maynard writes: "Friends who know what a heavy loss we have sustained in the death of Mr. Jas. Keates will be glad to hear that Mrs. Keates is not relinquishing her part in the conduct of the homes, but hopes fully to take her share in the spiritual work going forward, while for the supervision of the business which is being carried on, I am most thankful to say that my cousin, Mr. Maynard Hare, whose name is well known in connection with Christian work, has kindly consented to give a part of his time to the direction of affairs.

Praying Away Bands.—A short article entitled "Praying Myself Away," was published in THE CHRISTIAN in December, 1891, and reprinted in leaflet form, in the hope that bands might be formed to pray members out into the foreign field. Since then 9000 leaflets have been sold privately, and 2000 have just been reprinted. The little card of membership to the Prayer Union has been issued to over 500 by the secretary, many of whom are now in the mission field. But this scarcely tabulates the number praying, as so many have formed bands independently. Mrs. Tulloch, 50, Grange Park, Ealing, would much appreciate receiving any letters, telling of existing bands, or of answers to prayer in connection with the movement.

* It is an old legend, related in Mandeville's Travels, that in a field in Egypt, where Christ had been as a child, there grew a balsam for the healing of all diseases.

Mr. Leonard Weaver's Mission.

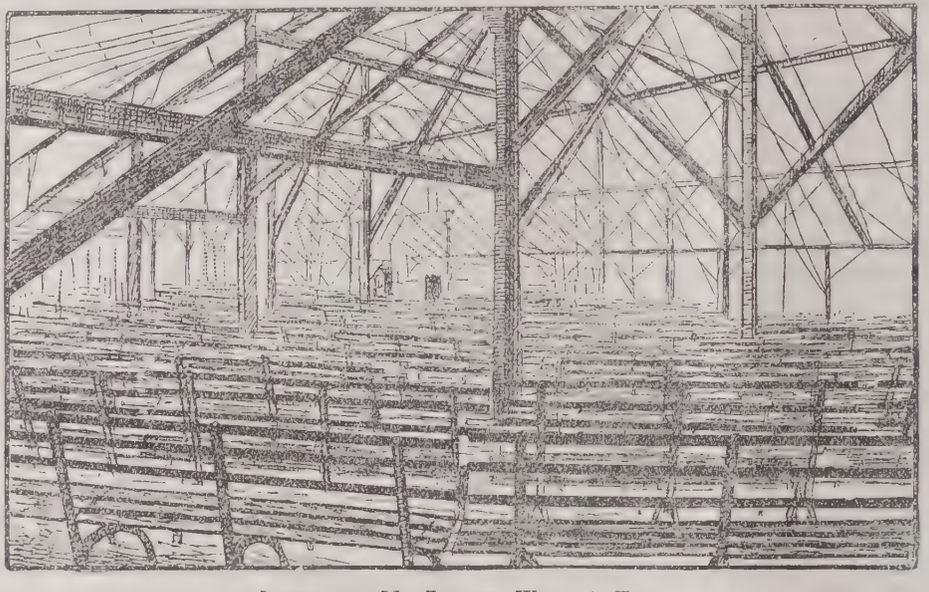
THE AMERICAN TENT AT TOTTENHAM.

THE capacious canvas erection with which Mr. Leonard Weaver is at present touring the Metropolis was opened on Sunday last at Bruce Grove, Tottenham, in a convenient position contiguous to an extensive district chiefly occupied by people of the poorer artisan class. The population is estimated by local friends at not less than a hundred thousand souls.

Passing beneath the railway arch at Bruce Grove station, we reach the tent in the course of two or three minutes' walk. It is seven o'clock on Sunday evening, and there is yet half-an-hour to elapse before the commencement of the singing meeting which precedes the evangelistic service. Nevertheless, the orderly and increasing crowd almost fills the pavilion. By half-past seven every seat is occupied.

Meantime there is opportunity to note that the congregation includes a large percentage of average working people—the children of industry, who toil laboriously throughout the week for the bread that perisheth, but seldom cross the threshold of any place of worship. Attracted, may be, by the handbills which have been so judiciously distributed, or drawn, possibly, by the kindly word of personal invitation, they are, at any rate, here—and evidently feel—quite at home.

Mr. Weaver states, in homely terms, the object of the mission, and extends a hearty welcome to Christian workers, who have gathered in force, and to the entire congregation. With him on the platform are Mr. and Mrs. Baker, blind singers of the Gospel, who have recently arrived from Philadelphia, Mr. William Grove, and friends from the various London centres already visited by the evangelist. During the song service and the preaching, the influence of the Spirit's presence is manifest; the speaker's earnest words are owned of God, and tears spring unbidden to many eyes as the venerable Mr. Baker clasps his hands in prayer and pours forth his soul in song. It is a blessed and melting season of conviction.



INTERIOR OF MR. LEONARD WEAVER'S TENT.

In response to loving invitation, a number of the hearers express their wish to become disciples of the Lord Jesus. The after-meeting ultimately concludes with united thanksgiving.

A word as to the tent itself. Composed of four thousand yards of canvas stretched over a strong wooden framework, and provided with folding seats, it measures a hundred and fifty feet by eighty, and affords sitting accommodation for three thousand persons. Originally dedicated to mission service by Governor Beaver, of Pennsylvania, it has been erected in various parts of Great Britain, and was last at Dalston, in North London, where the workers were cheered by witnessing a large number of conversions.

It is proposed to continue the gatherings at Bruce Grove for four weeks, meetings being held each Sunday afternoon and evening, in addition to week nights; and, subsequently, to make the East-end of London the centre of work for the winter months, providing suitable pitches can be secured for so large a tent. H.

Sailors' Welcome Home, Canning Town, E.—Mr. Stephen Burrowes, of Naples, and Rev. W. Sears, of Willesden, were the principal speakers at the September muster of the Christian Life Boat Crew. Miss Child named the text for the month (2 Cor. v. 9, R.V.), and gave interesting accounts of the Lord's work. A special feature of the meeting was the presence of a number of Dutch seamen, who, in commemoration of the coronation of the young Queen of Holland, wore their national colours.

Young Women Travelling Abroad.

THE National Vigilance Association has issued an interesting booklet, containing a very strong warning to young women going abroad, to situations or otherwise. It is printed in four languages, and applies to foreign women coming to England, as well as English women going abroad.

The Association possesses a good deal of evidence of the existence of a body of men in Europe, whose sole business is to decoy unsuspecting young women, by fraud and false pretences, from their homes and country, and then sell them into a state of slavery, the conditions of which are appalling to contemplate. The object of the pamphlet is to warn young women of the doings of these men, and to render such help as will put them on their guard. The pamphlet bears the name of the Duke of Westminster, as President of the Association, together with the names of Mrs. Josephine Butler, Mrs. Henry Fawcett, and Mrs. Katharine Thomasson, as vice-presidents. For the first time in the history of such an effort the pamphlet includes the names of the German, French, Dutch, and Belgian Consuls-General, and also that of the Minister for Switzerland, all these gentlemen expressing their sympathy with the effort of the Association to safeguard and protect young women while travelling abroad

There are also appended the names and addresses of 167 ladies and gentlemen of recognised standing in eighty-three different towns and cities, mostly in Europe, but some in Russia and South Africa, who are ready to assist young women of any nationality who may be in trouble, and put them in communication with the London offices of the National Vigilance Association.

The Association has, with the permission of the authorities, placed on board most of the steamers leaving for Continental and other ports, a framed and glazed warning in four languages, calling attention to the booklet, copies of which have been given to the stewardesses of the various vessels for distribution. The warning can be obtained free on application to the Secretary, 267, Strand, London, W.C.

Congregational Church Aid Society.—Progress is apparent in each of the three main lines of this Society's operations, viz., the aiding of the weaker churches in the more adequate support of the ministry, the fostering of new churches, and the promotion of more strictly home missionary enterprise—all within the area of the aided county unions of England and Wales. The secretary, Mr. J. Edward Flower, Memorial Hall, Farringdon-street, E.C., says: "Our function is not solely, not primarily, to collect and distribute funds, but, in the broadest sense of the term, to aid the churches in their spiritual work. That aid is as truly given to the richer church by collecting and wisely disbursing its contributions, as to the poorer church that receives those contributions."

The Widow's Cry.

THE first year of widowhood, with its struggles to "make a connection" by charing or washing, whereby to provide sustenance for orphan children, is one of the most pathetic sights the life of the poor can present. Said one of these newly-made widows to us but a short time ago, "I am thankful enough for the money that has been such a help, but I am more glad to know that somebody cares what becomes of me and my little ones. Now I do not feel so alone and afraid."

Another widow says: "Nothing but constant prayer keeps me from ending my life, for I am without work and starving, and do not know what to do."

Yet another, whose life has held its tragedies of pain, says: "Forgive me for not being able to repay the loan I had. My health has been so very bad this summer; I have been compelled to give up work in consequence. Yet 'His grace is sufficient,' and I have his promises to lean upon."

What cries of widows and orphans rise by night and day to the God of the desolate and broken-hearted! We who know something of the life that is lived in courts and alleys, in back rooms and shabby genteel homes, know how often such cries seem to be unheard. How often "trembling faith has turned to fear," and fear to despair. We often think that if all who called Jesus Master and Lord sought their pleasure in carrying out the Divine will, the misery and sorrow that render the work of our own and kindred missions necessary would cease from the land.

ANNIE F. PERRAM, Hon. Sec. Mission of Help to the Suffering Poor.
90, *Darenth-road, Stamford-hill, London, N.*

Friendless and Fallen.

JUST as the Refuge attached to this institution is "open all-night," and affords protection and succour to young women and girls when most people are at peace and rest in their own abodes, so the five homes are sustained in full operation "all the year round."

There was recently admitted a woman whose career had led her to attempt to take her own life. She jumped into the canal, but was rescued from drowning by a gentleman who was passing at the time. He consulted his pastor, Rev. F. B. Meyer, as to what could be done to save the woman, and a lady attended the court on her behalf. The magistrate, finding she was willing to be helped, discharged her, and she is now in one of the Homes. Another recent case is that of a woman of superior education and position. She belongs to Australia, and has been in India in good service. There she made the acquaintance of an officer, whom she subsequently met in England, and with whom she lived for some years. She was recently met with in the north of London in a pitiable condition, and brought to this institution and admitted. She told the secretary that she could not have gone on much longer in her wretched career.

Yet one other case, admitted only last week—a girl aged fifteen. Her father is dead, and at the time the application for her admission was received her mother was dying. But for this institution she must have gone to the workhouse.

Mr. Taylor, 200, Euston-road, N.W., will be glad of help to support the work, and will send to any address a small booklet recently published, entitled "Toiling and Reaping," giving instances of good accomplished by God's blessing upon the work.

Rev. John M'Neill addressed an assemblage of several thousand people on the Castle Hill, Inverness, on Sunday afternoon. In the evening he addressed a crowded meeting in the music hall.

William George Torr, LL.D., M.A.

PRINCIPAL OF WAY COLLEGE, ADELAIDE.

THE problem of religious education in elementary schools has received great attention of late years in both political and ecclesiastical circles. A question of equal urgency is the moral and religious training of the children of the upper and middle classes, though it is not difficult to find parents who, while vehemently asserting the importance of Bible knowledge for the children of the poor, pay practically no attention to this necessity in the choice of a school for their own sons and daughters. If this consideration is a serious one at home, it is no less essential in the colonies, where it is the task of the educator, in the words of the prophet, to "raise up the foundations of many generations." It is recorded in the life of Dr. Thomas Arnold that the great headmaster of Rugby felt some envy of the lot of one of his own pupils, who was appointed to establish a college in Tasmania; and those who, like the subject of our sketch, have the care of an important school in a colonial city need desire no greater opportunity for usefulness.

The early life of Dr. W. G. TORR prepared him, by its disadvantages as well as its advantages, for the position which he now fills. He was born in 1853, at Tavistock, Devon. His father emigrated a few years afterwards to South Australia, where he found employment as a working miner at the Burra. Dr. Torr is never tired of expressing his debt to the godly example of his father and mother, and to the firm but gentle discipline of the Christian home in which he spent his earliest years. The State school system of the colony gave him his chance of self-improvement. From a pupil-teachership he worked his way up to the headship of a small school at Ulooloo, and thence, by a rapid series of promotions, he was transferred to the Central Model School in Adelaide, the Practising School of the Adelaide Training College, and the new Model School at Moonta Mines—the largest State school in the colony.

While at Moonta he received a call which, if accepted, would mean the surrender of these tempting prospects and the devotion of his life to a career more laborious and, from a worldly point of view, less promising. The Bible Christian (Methodist) denomination, of which he was a member, had decided to found in Adelaide a secondary school for boys, to be called Way College, in memory of the pioneer of Bible Christian missions in Australia. An appeal was made to the head master of Moonta State School to undertake its establishment. The community at the back of this enterprise was small, and not wealthy; in the opinion of many the colony was already sufficiently provided with schools of this type, and its principal would be abandoning a sure career for an uncertainty. Mr. Torr accepted the invitation of the conference, but, as he did not possess a University degree, which he considered essential to his success in this new undertaking, he asked to be allowed first to go to England to provide himself with this equipment.

Accordingly, in 1886, he resigned his position in the Government service, and proceeded to Oxford at his own expense. For a man of thirty-three—about ten years after the period when the faculty of passing examinations is supposed to wane—to begin his education afresh and struggle with the intricacies of Greek grammar and other burdens of rote-learning, demands no ordinary pluck and perseverance. Mr. Torr, however, entered St. John's College as an undergraduate, and threw himself into his new studies with characteristic enthusiasm. He entered fully into the general life of the University, and is remembered by many of his contemporaries for the earnest share he took in the various evangelistic activities of the place. Not a few undergraduates of his time have reason to thank God that ever they came under his influence. On leaving Oxford he spent some time at Downing College, Cambridge, and Trinity College, Dublin. When he returned to Australia in 1891 he bore away from England quite a sheaf of distinctions.

After all this zealous preparation would the experiment succeed? The principal and



staff had been secured, and a suitable building had been purchased in a charming suburban site. But there were still many discouraging predictions that a new secondary school would be a white elephant, especially as a measure had just passed Parliament giving free education in all the State schools of the colony. It was an anxious hour when, on a morning in January, 1892, Dr. Torr opened the doors of Way College, and awaited applications. The result was startling, even to his own buoyant faith. On that day no less than 122 names were taken, including those of thirty-two boarders. Nor did the college start at its high-water mark, for the numbers during the first six terms were 122, 147, 170, 201, 214, 229, including in the boarding-house thirty-two, thirty-nine, forty-nine, fifty-eight, sixty-four, and seventy-three respectively. Within a short time Way College had become the largest boarding-school in the colony, and was receiving pupils from all parts of Australasia.

It will be seen from this sketch of Dr. Torr's career that he possessed exceptional qualifications for the headship of a secondary school in a colony like South Australia, uniting as he did the culture of a University graduate with the practical and theoretical knowledge of educational methods in which the most brilliant University men are often entirely lacking. It was only to be expected that he would make Way College distinctive, and he has done this from the beginning by introducing a curriculum which has found first critics and then imitators. He has been practically the pioneer in South Australia of a system of education which was received less favourably eight years ago than it is to-day. As soon as a boy has passed through the Preparatory School he joins either the University School or the Practical School. If he is attached to the former he is prepared for the University of Adelaide or the Civil Service. If to the latter, he receives special training for a commercial, agricultural, or engineering career. The special feature of the college is the high value set upon the department of manual training and agronomy. It is felt by Dr. Torr that the training of the hands is important not only as helping to provide a livelihood, but for more strictly educational reasons also. The visitor to Way College will find some of the lads fashioning bridles in the harness-room, others busy at decorative clay-modelling, others welding steel at the forge, others making picture-frames in the carpenter's shop, and yet others pruning peach-trees in the orchard. In this way school-training becomes many-sided, and the boy who elsewhere, for his dislike of grammar or algebra, would be driven into a back seat, is encouraged to a wholesome self-respect by receiving credit for his skill with the hammer or the lathe.

But while Dr. Torr has made his mark in the colony as a practical expositor of the theories of "the new education," he has been no less faithful in his adherence to the oldest educational principle of all, namely, that "the fear of the Lord is the beginning of wisdom." Any one who has been present at the opening of morning school when the Scripture lesson is being given, or at the simple evening service before supper, with its direct and homely talks on every-day morality, will have gained a new conception of the ministerial functions of the true teacher. One notable feature of the religious life of Way College is the success of the Christian Endeavour Society, of which nearly all the boarders are active members. After the Adelaide Convention of 1892, which Dr. Clark attended, Dr. Torr eagerly seized upon the movement as admirably adapted to the needs of a school in which eleven different churches were represented, and where, consequently, a denominational society would have been undesirable. Its "Sunlight" Committee was severely tested by an influenza epidemic. A penny collection each week goes to some benevolent object and correspondence is regularly maintained with old members.

Inspired by a visit from Mr. J. R. Mott, the college has also heartily taken up the programme of the Students' Christian Union. Three old pupils are already doing noble service as bush missionaries, travelling from one lonely "station" to another on their bicycles, and holding services in places where, in some instances, no prayer has been offered for years. And many other "Way Boys," while pursuing their daily occupation in city or township, are purifying the moral atmosphere of their own neighbourhood by putting into practice what they have learnt from the teaching and example of Dr. Torr.

The Trial before Caiaphas.

By Rev. F. B. MEYER, B.A.

IT was as yet but two or three o'clock in the morning. Jerusalem was still asleep, and well it was for the foes of Jesus that no suspicion of what was on foot had breathed into the minds of the crowds of pilgrims; for, had the Galileans only known what was being done to their favourite prophet, they would have risen, and the plot must have miscarried before Jesus was handed over to the Romans. But, as the Lord said, "It was their hour and the power of darkness." The darkest hour before the dawn!

When Annas had completed his preliminary inquiry he gave orders that He should again be bound with the thongs from which He had been relieved, and led to that part of the palace specially used by Caiaphas, who was High Priest, but a mere puppet in the hands of the wily Annas. By this time the leading Pharisees, Sadducees, and priests had been got together, summoned by special messengers; and though the formal meeting of the Council was probably not held till a little later (compare Matt. xxvi. 57 with xxvii. 1, 2), the trial was really conducted at that untimely hour, and the evidence procured on which final action was taken.

They awaited the Prisoner in one of the larger halls of the palace, sitting in Oriental fashion on cushions and pillows, in a half-circle, with turbaned heads, crossed legs, and bare feet; the High Priest in the centre, the others, on either side, according to age.

All the rules of justice were violated. The judge was chief inquisitor; witnesses against the Prisoner were alone summoned; and the Court set itself from the first to get evidence to put the accused to death.

At last two witnesses appeared who seemed likely to agree on a very momentous charge. They said they had heard Him utter, more than two years ago, words which seemed to threaten the very existence of the temple. But, when more closely questioned, their witness also broke down utterly. It seemed as though Jesus was not to die, except on his own testimony to his own supreme claims. All lesser counts failed.

All this time, as witness after witness was brought in, our Lord maintained an unbroken silence. He seemed as though He heard not, but was absorbed in some other scenes from those transpiring around. What need was there for Him to interpose, when all the charges proved abortive? He was, moreover, waiting till the Father gave Him the signal to open his lips.

At last Caiaphas could restrain his impatience no longer; he sprang to his feet, and with unconcealed fury fixed his eyes on Jesus and said: "Answerest Thou nothing? Hast Thou nothing to say, no question to put, no explanation to offer as to what these witnesses say?" Jesus quietly returned the look, but held his peace. There are times when it is treason to hold our peace, when God demands of us to raise our voice and cry like a trumpet. But when it is clear that high-handed wrong is bent on securing the condemnation of the innocent, and that the case is prejudged, it is the highest wisdom to be as a lamb dumb before its shearers, and not open the mouth.

There was a last alternative. Caiaphas might put Jesus on his oath, and extort from his own lips the charge on which to condemn Him; but he was evidently reluctant to do it, and only availed himself of this process as a last resource. It was well known to this astute and cunning priest that Jesus on more than one occasion had claimed, not only to be the long-expected Messiah, but to stand to God in the unique relationship of Son. Nearly two years before He had called God his [illegible] Himself equal with God [illegible], comparatively recently, at the Feast of Dedication, He had claimed that He and the Father were one; in consequence of which the bystanders threatened to take his life because that, being a man, He made Himself God (x. 31-33). Gathering, therefore, the two claims in one, and in the most solemn form, putting Jesus on his oath, the High Priest said unto Him, "I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of the Blessed?" (Matt. xxvi. 63; Mark xiv. 61). There was no need for further hesitation. Charged in this way, in the highest court of his nation, and by the representative of his people, He could not hold his peace without inconsistency with the whole tenour of his life and teaching. John, representing his disciples and friend, must be assured that his master did not vacillate by a hairsbreadth at that supreme moment. Those high officials must understand, beyond the smallest possibility of doubt, that if they put Him to death He would die on the supreme count of his Messianic and Divine claims; and, therefore, amid the breathless silence of the court, without a falter in the calm, clear voice, Jesus said, "I AM." The Father that sent Him was with Him; He had not left Him in that awful moment *alone*, and it was a great pleasure to the Saviour to be able publicly to avow the relationship, which was shedding its radiance through his soul. Then, with evident allusion to the sublime vision of Daniel, he added, "Ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of Heaven." Though Son of God, He was not less the Son of Man; and though one with the Father, before the worlds were made, was yet prepared to exercise the functions of the expected Prince of the House of Israel. This is the force of *nevertheless* in Matt. xxvi. 64, "I am Son of God: *nevertheless*, ye shall see the Son of Man sitting at the right hand of power."

The words were very grateful to the ears of Caiaphas and his confederates, as they afforded ground for the double charge they needed. For a man to claim to be Son of God would make him guilty of blasphemy, and he must be put to death according to Jewish law; whilst if there was a prospect of his setting up a kingdom, the Roman's suspicions would be at once aroused. But in their glee to have entrapped their victim they must not forget to show a decorous horror of his crime. In well-assumed dismay the High Priest rent his clothes, saying, "He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard the blasphemy." And then came the decisive question which the judge was wont to put to his co-assessors, "What think ye?" And they all condemned Him to be worthy of death.

Then ensued a brief interval, until the early formal session of the Sanhedrim could be held: and during this recess the disgraceful scenes were repeated which had already taken place in the hall of Annas. Luke tells us that the men that held Jesus mocked Him, beat Him, and asked Him to prophesy who it was that smote Him. Matthew adds that they spat in his face. But Mark lets in still more light on the horror of the scene, when he appears to distinguish between *some* who began to spit on Him, and to cover his face, and *the officers* who received Him with blows of their hands. And the expression *some* occurs so immediately after the record of their condemning Him, that the suggestion seems irresistible that several of these reverend dignitaries did not hesitate to disgrace their grey hairs in personally insulting the meek and holy sufferer, venting their spleen on one who gave no show of retaliation, though one word from those pale compressed lips would have laid them low in death, o withdrawn the veil of eternity, behind which legions of angels were waiting impatient to burst upon the impious scene. But do not condemn them as though they were sinners beyond all others; remember that we have all the same evil human heart.

At last the morning broke, and as soon as it was day the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led Jesus away into their council (Luke xxii. 66). This scene had already been so well rehearsed that it probably did not take many minutes to run through the necessary stages, according to the precise formulæ of Jewish procedure. The method that had already proved so valuable was quickly repeated. Questioning Him first as to his Messiahship, Caiaphas, as spokesman of the rest, said formally, "If Thou art Christ, tell us."

It was a sorry figure that stood before them. Dishevelled and in disarray, with disordered garments, the spittle still hanging about his face, and the marks of the awful storm and mental anguish stamped on every feature, the innate dignity and glory of Jesus shone out in his every movement, and notably in his majestic answer, "What do you ask Me? You have no real desire to know! If I tell you, ye are in no mood to believe! And if I ask you your warrant for refusing to believe, if I argue with you, if I adduce Scripture to support my claims, ye will not answer; but though I read the motive of your inquiry, I will give you all the evidence you desire. From henceforth shall the Son of Man be seated at the right hand of God."

As to the other charge, involving his Divine nature, the admission of which involved the crime of blasphemy, they were too eager to wait for Caiaphas; but with swollen faces, excited gestures, loud cries, rising from their seats, and gesticulating with the fury of religious frenzy, they *all* said, "Art Thou then the Son of God?" And He said unto them, solemnly and emphatically, "Ye say that which I am."

Then they turned to one another and said, "What further need have we of witness? for we have heard from his own mouth." The inquiry was at an end so far as Jesus was concerned. But they held a further council against Him, how to construct the indictment which would compel Pilate to inflict death; for the execution of the sentence of death was kept resolutely by the Roman Procurator in his own hands.

Finally, as soon as they dared disturb him, they led Jesus from Caiaphas into the Prætorium, the palace of the Roman governor, who, in accordance with his custom, had come up from his usual residence at Cæsarea to the Jewish capital, partly to keep order amid the vast crowds that gathered there at the feast, seething with religious fanaticism, and partly to try the cases which awaited his decision. The Jewish authorities anticipated no great difficulty in securing from him the necessary ratification of the death sentence. It surely would not matter to him to add another to the long tale of robbers and revolutionaries which were awaiting the cross, the more

especially as they were able to prefer a charge of treason against the Roman power substantiated by the prisoner's own admissions made recently in their presence.

It is an awful spectacle, and one over which we would fain draw a veil; but let us dare to stay to watch the evolution of the diabolical plot to the end. Whilst Jesus stands before his judges, He will judge them, the secrets of many hearts will be disclosed, those that fall on Him will be ground to powder; whilst others built on Him as the sure corner-stone will become stones in an eternal structure. This, at least, will become manifest, that Jesus died because He claimed to be the Son of God, in the unique sense of oneness with the Father, that made Him equal with God, and constituted blasphemy in the eye of Jewish law. And He who has taught the world of men Truth could neither have been a deceiver, nor deceived, in this high claim.

Romanism:

ITS CAUSES AND ITS CURE.

WHILE much anxiety is being felt amongst Christians as to the development of Ritualism, and various means, mostly I fear in human energy, are suggested to arrest its growth, scarcely any one seems to be considering *why* it is that in some 4000 parishes the sacerdotal system has proved so attractive. He is indeed a poor physician who tries to cure a disease when he does not know its cause.

Let me try to present to your readers what is, I believe, going on in the minds of thousands in England. They have, from a variety of causes happily, got a high ideal of Christian life, and they expect that recognised teachers of religion should be men of lofty ideal and of saintly lives. They look not only for unworldliness, but a life of self-sacrifice and a humility which would efface self in the service of God. They also expect that the Church of Christ should have unity in its teaching and its action.

Now, what do they find in too many places in England? They look to the Church, and they too often find the clergyman hard-working, perhaps, but not with an other-world stamp. If it is in a town they find several Churches teaching different doctrines, and with but little spiritual sympathy for anything outside of their own congregation. They turn to the Dissenters, and they too often find a minister with much self-assertion, whose sermons, while lacking in spirituality, are little more than a highly laboured attempt at intellectua display, garnished with quotations of poetry. They find often that the pulpit is diverted from its true tunction of making known the glorious Gospel of he cross of Christ Jesus, to become a platform from whence a self-confident young man puts forth crude ideas as to social progress and political reform, while his prayers, it is painfully evident, are too often offered not to God, but for the approval of the audience.

They then hear of a body called Brethren, who desire to be separated more than others from the world, and who stand aloof from the followers of ecclesiastical system or the turgid eloquence of the dissenting minister. But soon they find the Brethren, who profess to be guided more surely than others, while zealous and unworldly, are split into sections which mutually denounce one another, while few have the love for the brethren which by our Lord's teaching was to be the mark that they were his disciples. I think those who know something of the state of England to-day will own that this is a sadly common case.

The seekers after truth feel instinctively tha there is something wrong. They have read of the saintly lives of children of God in the Church of Rome, such as St. Augustine, Savonarola, Madame Guyon, and many others which correspond to their ideals.

At this time they see some men of great devotedness, and living on very small incomes, who profess to represent the Church of Christ, whose appeal is not to their own personality, but to "The Church," and who display a zeal which is most remarkable, while in the Mass they present as they affirm th Real Presence of our Lord as an object of worship and in the service of worship no attempt at tawdry eloquence, no voice of man's personal teaching, i allowed to distract the mind from the contempla tion and adoration of God, while the very attitude of the priest appears to indicate that he too takes the place of a worshipper whose personality is effaced before the Real Presence. Is it to be wondered at that tens of thousands are being attracted to a system which for fifteen centuries held the great majority of Christendom in its power? Is it not probable that in the present condition of the Church of Christ in England, a system which seems so holy and attractive should attract the great majority who do not known the hidden life, and therefore do not know that "the kingdom of God cometh not with observation" and outward show?

How has that most attractive and subtle error been met hitherto? I am afraid too often by abuse, or by invoking the secular power, or stirring up the passions of the people. The result could have been foreseen by those who had read, "Woe to them that go down to Egypt," "The Egyptians shall help in vain," "Cursed is the man that maketh flesh his aim," and "My kingdom is not of this world, else would my servants fight." "The weapons of our warfare are not carnal but mighty (efficacious) through God to the pulling down of strongholds." Since Lord Beaconsfield brought in his Bill twenty years ago to "put down Ritualism," what has been the success of that measure? Sacerdotalism has increased at least tenfold. "They that take the sword shall perish by the sword" will soon be fulfilled in the Papacy itself, and yet those who oppose it are falling into the same grave disobedience which they condemn in Rome!

What, then, is to be the remedy? "Not by might nor by power, but by my Spirit, saith the Lord." "The salt" is only "trodden under foot of men" when it has "lost its savour." Fleshly, scheming wrestling Jacob cannot overcome, but Israel, Prince of God, emptied of all natural power and receiving power from on high, *has* power with God and with men. If, instead of relying on the Saul's armour, "attractive services," "choirs," "intellectual sermons," "social entertainments," "influential supporters," we are identified in a deeper sens with the Crucified One, men will take knowledge of us that we have been with Jesus, and as He is afresh "lifted up" in us as well as by us, He will "draw all men unto Him," and they will learn to rest, not on an ecclesiastical system for the transmission of grace through eighteen centuries of human labour, but on Him who said, "I am with you always, even unto the end of the world." And they will find Him *the* Priest and *the* Sacrifice all in all.

R.

Colonial Missionary Society.—At a meeting held last week at the Memorial Hall, London, Mr. John Elliott spoke on Western Australia, with which he had been connected for many years, and on the impetus given to Congregationalism there by the Colonial Missionary Society. He instanced the case of Perth. When he settled there they had sometimes a congregation of a dozen persons; now their church accommodated 900 persons, and they often had 1000 crowded into it. Quite a number of new churches and mission stations had sprung up. Often they were placed in difficult positions owing to the migratory character of the settlers, but he believed there was a splendid future before their churches in the colony, which in a few years had increased its population sevenfold.

A Missionary Farewell.

THE departure of a large body of workers for Christian service in a foreign and distant land is always an event fitted to call forth the sympathy and interest of their fellow-believers.

Such an interesting occasion was that of Tuesday evening last week at St. Martin's Town Hall, Charing Cross, when a goodly company came together to give a send-off to a large number of missionaries leaving for China in the closing months of this year, in connection with the China Inland Mission. It may be interesting to many readers throughout the country to give the

LIST OF MISSIONARIES AND THEIR DATES OF SAILING.

September 3, per P. and O. ss. *Oceana*, Mr. Martin Griffith,* Mr. John B. Martin, Mr. Gordon Harding, Mr. A. Holland, Mr. E. C. Smith, Mr. A. Barham, Mr. J. S. Orr, Mr. Aug. Bach.

September 9, per N. Y. K. ss. *Kawachi Maru*, Mr. B. Curtis Waters.*

September 12, per N. G. L. ss. *Sachsen*, Mr. and Mrs. C. S. I'Anson,* Mr. and Mrs. G. McConnell,* Miss Hattrem.*

September 22, per P. and O. ss. *Victoria*, Mrs. John Darroch,* Miss M. Darroch, Miss M. Blacklaws, Miss A. Eldred, Miss E. M. S. Anderson,* Miss E. Burton, Miss A. King, Miss M. Petersen, Miss F. Backenstoss.

For Australia, *en route* for China, Dr. and Mrs. J. E. Williams,* Mr. and Mrs. A Goold.*

October 7, per P. and O. ss. *India*, Mrs. Talbot,* Miss B. Leggat.*

October 10, per N. G. L. ss. *Bayern*, Rev. and Mrs. E. O. Williams,* Miss E. A. Thirgood,* Miss W. J. Coxon, Miss H. Faulds, Miss S. Blything.

October 29, per P. and O. ss. *Japan*, Mr. and Mrs. Archibald Orr-Ewing.*

November 7, per N. G. L. ss. *Prinz Heinrich*, Miss H. Kolkenbeck,* Miss M. Bryce, Miss L. Wilson, Miss S. H. Allibone, Miss Nœss.*

November 17, per P. and O. ss. *Rome*, Miss M. Brown, Miss E. Clark, Miss E. A. Rodger, Miss K. Ralston, Miss M. T. Farmer, Miss H. M. Hooper.

December 5, per N. G. L. ss. *Preussen*, Mr. and Mrs. A. Ewing,* Mr. and Mrs. W. M. Belcher.*

Those marked * are returning.

At the meeting of last week probably a small proportion of the outgoing friends were present, and of course only a few could find time to speak; but earnest prayer was made for all in petitions presented at different stages of the proceedings by Rev. J. J. Luce, Mr. B. Broomhall, and Mr. Albert Head. China itself and its rulers, surrounded at this juncture of national history by such difficult circumstances, were not forgotten in the prayers of these friends.

The chairman, Mr. VICTOR BUXTON, expressed much kindly interest in the work of the C.I.M., and also acknowledged the indebtedness of the C.M.S., of whose committee he is a member. He regarded the present national and political upheaval in China as affording a great opportunity of seeking to spread Gospel truth in that land.

Short addresses were given by five of the outgoing missionaries, and each utterance was of a stimulating and impressive character. The only speaker who could draw upon experience of foreign work was Rev. E. O. WILLIAMS, who is returning to China after furlough, having already spent some eight years in mission work there. Of course he was able to emphasise from personal knowledge the great spiritual destitution of the Chinese people and the need for many more messengers of the Cross. He spoke, too, of the deep importance of united intercessory prayer on the part of Christian friends at home, in order that the hands of isolated workers in the field might be sustained.

Two young City men, Mr. J. B. MARTIN and Mr. GORDON HARDING, going out for the first time, told how God's call had come to them, and how He had guided them in the time of waiting and preparation. Two ladies, Miss W. J. COXON and Miss M. DARROCH, related their experiences in the same line. The first said she had been led gladly to relinquish an art career for Gospel work in China. Her special message of exhortation was to any who might be desiring to make a great name in the world; the true wisdom was to put their future into God's hands and let Him choose their life work. Miss Darroch, whose broad Scotch accent and unusually fervid manner were quite refreshing, had experienced a long period of waiting before God set her free to go to China, but his time had now come, and she seemed to exult in the prospect before her. So, indeed, did all these young friends entering on the high calling of an ambassador of God to a heathen land.

Last of all came Rev. W. COOPER, deputy director of the mission in China. By the aid of a large map he unfolded to the audience, in very fitting and impressive words, the superlative claims of China on the attention and the practical sympathy of the home Churches. We shall be surprised if the meeting of last week does not in due time recruit the ranks of the C.I.M.

FROM OTHER LANDS.

A Conference in Copenhagen.

By Mdme. E. de Ramsay.

It is not often that we read anything in The Christian from Denmark, so much the more it ought to be appreciated if one has been happy enough to gather a few sweet-scented flowers from the Danish islands folded among the leaves of memory.

In July there was a large conference, long beforehand planned, in Denmark, for all who are actively engaged in work among our afflicted fellow-creatures—deaf and dumb, blind, crippled, epileptic, and weak-minded. It was the fourth conference of the kind for Scandinavia, and at each the numbers attending have been doubled; this year about 700 had given in their names from the four northern kingdoms—Denmark, Sweden, Norway, and Finland.

In a handsome music-hall in Copenhagen the guests met. A beautiful cantata, with verses composed for the occasion, was sung, and an earnest clergyman of the Danish "Folk Kirke" prayed, pleading earnestly with God that the discussions might be carried on in a meek and quiet spirit. Divers opinions make themselves heard and a great blessing ensues to unfortunate fellow-creatures as methods were proposed, partly new, partly remoulded. The prayer was heard. During a whole week the Conference members met in sections several times a day, and once or twice a day all in the large hall, and nothing could be more pleasant and more harmonious than the discussions on all possible topics related to the object of the Conference—more help, light, benefit to the weak and deficient in any of our five senses.

Much hospitality was shown to the strangers in a simple and amiable way, and there were excursions daily planned to the various institutions in the capital or outside of it, for which Denmark merits special honour. In most of these efforts for abnormal children, the Danish people have generally preceded other nations. Epileptic homes have as yet been started only in Sweden, and at Wilhelmsro by the writer of these lines, who also prevailed upon friends in Stockholm to begin one in the suburbs of Sundbyberg. It was quoted as a sad fact that though thousands of epileptics, with all the sorrowful consequences of that awful illness, were to be found in the four kingdoms, only the two Swedish homes, with seventy-five children, provided some solace to the sufferers.

The Danish Royalties take a kindly interest in all that is done for the afflicted in their country, and also expressed their sympathy in the Conference. The Diet had voted a liberal sum of money to show hospitality to the strangers. The next Conference was fixed to meet in Stockholm, 1903.

Personally, the founder of Wilhelmsro had the honour to be considered as a jubilee member, having worked for fifty years among all kinds of afflicted children, and twenty-five at Wilhelmsro, continuing to this day in it. Of course, at seventy, one's days of work are almost past, but it has been given to the writer to rejoice in Wilhelmsro's future secured, Government having voted a yearly grant for its support.

Deacon Abraham's Work.

An English friend writes from Geog Tapa, Oroomiah, Persia:—"My heart aches at the sight of the poor refugees who call at the Orphanage. How I wish the funds would allow more children to be taken; some travel many days' journey in hope. I find everything is most economically managed at the Orphanage. The Deacon works hard, and has a splendid helpmeet in his wife Esther. The living and dress are simple; but, best of all, there is true devotion to the Lord Jesus.

"At present the Deacon has charge of Geog Tapa church, the pastor being away. There are fifty-five orphans, and some men employed in the fields, together with teachers, etc., make up seventy-two. The mission work of giving the Gospel to the daily callers is a good one. I understand that in the winter the yard is quite full of refugees. I trust we shall not have to send them empty away."

The Movement in France.

The anti-Protestant campaign continues in the French provinces of North Africa. The civil authorities do the work of Rome, and denounce the Protestant missionaries as the greatest enemies of the country.

If, on the one hand, there is this discouragement, on the other there are signs of awakening in Roman Catholic communities. M. Philippot, one of the ex-abbés whose movements we have from time to time recorded, recently visited the parishes of Jeantes and Plomion, in Aisne, where he officiated while in the Romish priesthood. Under the presidency of the mayor, he delivered an address in the school playground. The people gathered to the number of 250, and listened with much sympathy; in fact, they applauded his boldest statements on unfettered religion. In the course of his lecture he said:—

"The audacity of the priests is greater than ever. When they see God condescending to give peace and pardon to some trembling soul, rescuing that soul from misery and raising it to Himself, they hurry up with a 'Halt!' and say, 'Thou, Lord, reignest in the heavens; on earth it is we, the priests, who govern. Thou art but a constitutional ruler. If Thou wishest to make any decrees, and to have them valid or effective, they must be countersigned by thy ministers—and we are they! If Thou hast anything to say to the people, commit thy message to us; we will read it, we will explain it, we will interpret it; we will make Thee say just what we wish!'"

Needless to add, this scathing utterance was greatly cheered. The report says that all the employés of the parish church were present. It is also said that since M. Philippot's visit the church has been closed, the curé having left because no one attended upon his ministry.

Famine on the Persian Frontier.

In a letter from Oroomiah, Rev. B. W. Labaree, who has just concluded a tour in Turkey and Persia, gives some particulars of the condition of the Nestorians residing in the mountain country through which he passed. He says:—

"In the neighbourhood of Ravenduz, where we first entered Turkey, we found the people living on bread made out of barley and acorns ground together, and this in limited quantities. In the vast plain around Mosul we found bread twice the cost of what it is here. For three successive years, as the wheat and barley have headed out, an insect called the 'sinnic' has appeared in vast numbers and sucked out the milk of the soft kernels, leaving an empty hull. It has rivalled the locust in its destructiveness. We met immense caravans of donkeys going to Diarbekir, a distance of not less than ten days' travelling, in order to get grain for Mosul. This week I have received a letter from Mosul, from our church there, saying that owing to lack of rain and the presence in some districts of the above-mentioned insects, this year's harvest is again a failure. Many are selling their girls and boys to Moslems in Mosul that they themselves may live! Our brethren there ask most earnestly that we help them to alleviate this suffering. In Mardin I was told that crowds swarmed around the flour shops, but there was none to be sold. In Bothan the people were able to pull through the past winter with the aid of an unusual crop of acorns and juniper berries.

"Entering the mountains we found that the 'sinnic' had extended its ravages there, and not more than a dozen people in a large district had any wheat bread to eat, having lived on rice and the poorest of grain food, millet. Large numbers of the Bas and Jelu people go down to the plains every fall and work through the winter and spring as masons, blacksmiths, and basket weavers, but the stagnation in trade throughout Turkey for the past few years has prevented their earning anything, so that they return having barely paid their expenses. They are being shut up to their mountain homes for a living. Their valleys are so narrow and rugged that their fields are made with the greatest of difficulty. Some place on the mountain side is selected, and a wall of stone built on the lower side. Behind this, stone is filled in to a certain depth, for earth is too scarce; and then earth is scraped from various places, and thrown on the top of the stones, and the field is completed. Never is it a quarter of an acre in size, and seldom is it larger than a room. Here they plant the most prolific bearing cereals—maize, corn, rye, and varieties of millet. But seldom has a family enough fields to provide for its own wants, and even here, in the mountains, the 'sinnic' has found its way. To make matters worse, in some villages the Koords had carried off the sheep and the people had no milk. We sometimes had difficulty in getting food to eat ourselves. And as for the Government, it is forcing the people to pay up back taxes at an unjust rate.

"What the people have planted is not enough for the wants of the country, and that little is being rapidly eaten by the locusts, which are there in swarms—the ground was actually black with them in many places. In one village that I visited probably not more than three or four carpets could be found, everyone sleeping with grass for a bed and for a covering. Many women were so ragged that they could not leave their homes, and many children did I see out in the broiling sun with only a few rags around their loins. Many families have eaten nothing but herbs for weeks. It was not simply that grain was at famine prices, but there was none to be had. We are telling people from Gawer that under no circumstances are they to come here; if we have any help, we will send it to them. But we know that, as winter approaches, the people will flock here in spite of our statements."

Work among the Bheels.

Mr. Jai Bhai, of the Indian Christian Realm, writes:—"Eight months have passed by since we felt God direct our steps to the field which we have now entered. The Bheels of the North Konkan had for years been on our hearts, and at last an opportunity presented itself for us to take the Gospel to them. The three centres chosen for work, when the Lord should send workers, were Broach, Anklesvar, and the Rajpipla State. The last-named is the district in which we especially longed to tell of God's salvation, for in the native State of Rajpipla there has, to our knowledge, been no Christian work done; and, so far as we know, there is not a resident Christian in the State.

"In the city of Broach itself the missionaries of the Irish Presbyterian Mission have laboured for some years and have a successful work. With the city, however, we have little to do; our work lying entirely with the Bheels of the outlying villages. Anklesvar district, like the Rajpipla State, was, previous to our settling there, without a Christian worker. Mr. Isu Charan, who has done much pioneering work among the aboriginal tribes of Western India, first toured through the district in January of the present year. He was accompanied by an old Indian Christian friend; they travelled as Christian religious mendicants, and met with many difficulties. At length, however, the influence of their lives and works began to tell upon the people. The spirit of prayer and supplication was outpoured among the workers; and in March, three months after our arrival on the field, three or four Bheels surrendered their hearts and lives to the Saviour. Little by little this number grew, till there is now a little band of servants of Christ in this heretofore dark corner of the earth. The labourers who have been most used in this work are all Hindus, a converted Brahmin from Benares, an ex-Mohammedan from North India, and a faithful ex-Buddhist sister from Ceylon.

"We have now nine Bheels in our training institute, who will, we trust, at the expiration of their term of training (which will be for the least one year, and a longer period if possible), be a great blessing to their fellow-tribesmen. Six men, with their wives, of the Talaria caste, the other aboriginal tribe among whom we are working, have applied to come into training; but we have had to postpone taking them for lack of funds. We are now warmly welcomed by the people of many villages, and the village that at first so greatly oppressed us is now, perhaps, the most promising one we work. The headman of this village sent a party of his people to our training institute to report as to our work, etc. They came and spent a couple of days at the institute; and they returned to the headman with the most favourable of reports. All has been smooth sailing in that village since.

"Our great needs for this work are:—(1) Friends to support the six applicants for work above referred to; £8 will support a man and wife in training for twelve months. (2) £100 to purchase property for

the permanent training institute, and for the general use of the Mission. (3) £150 to enable us to provide a hospital, there not being one for many miles round, to provide necessary medical outfit, and also to pay passages of two nurses to take charge. (4) The prayers of all God's children that the work may go on; that the spirituality of the converts may increase, and that the Holy Spirit may specially teach and inspire the Bheel brethren in our Training Institute. Communications may be addressed to the secretary in London, Mr. H. Page, 35, Tollington-road, N."

Christian Liberty in Saxony.

IN company with Dr. Baedeker, I have been on a visit to Dresden, to the Baptist congregation and their devoted pastor, Karl Mascher. We knew that our brethren were sorely tried by annoying hindrances, by the frequent imposition of fines, by the forced sale of their goods, and by threats of imprisonment. We had in our hands documents which made it plain that our suffering brethren were being treated unconstitutionally; that in cases where it had been possible to obtain the interposition of the civil courts, the decisions of the ecclesiastical authorities had been overruled. We knew that the troubles still continued. We sat on chairs in the pastor's modest home on which was the yellow seal of confiscation, and, looking round, saw other articles of furniture having the same seal, and to be carried off and sold to meet fines for various invented offences. The three principal offences were the singing of a hymn, the offering of audible prayers at a religious meeting, and the presence at the meeting of persons not formally separated from the State Church.

We were present at a lecture in the hall of the Baptist Church, for which formal permission had been granted by the police. In accordance with the terms of the certificate we dared neither sing nor pray. We saw two police detectives watching and taking notes, and we know that, while the terrible offences of praise and prayer were not committed, there were present some 150 persons, not declared dissenters from the Lutheran Church, for whose presence there a fine of fifty marks for every one might be imposed by the Lutheran authorities.

We read with our own eyes the latest judgments given in such cases—dated in August, and signed by the Minister of Worship, to whom appeal had been made against the action of the police. The Minister of Worship declares therein that the Baptists in Saxony are persons "without existence," and therefore without legal rights; that their assemblies are not meetings for "pious purposes," and that therefore no provisions as to liberty contained in the laws of the Kingdom of Saxony apply to them; that the Lutheran authorities are correct in refusing them recognition, and that the police have been just in their imposition of fines; that these fines cannot be remitted, and that the goods of the Baptists are rightly confiscated to pay them; and, finally, that non-payment of the fines will be visited with imprisonment. These decisions affect five churches, six assemblies not yet organised, and nearly 1000 persons in various parts of Royal Saxony.

We were able to take much counsel on these matters with men learned in Saxon law, ecclesiastical and civil. We waited on the Lord in prayer, and came to conclusions as to the steps needed to be taken in the immediate future. These steps will entail expense. It may be some lovers of truth and of civil and religious liberty will be willing to help herein. Any sums may be sent to Pastor Fuller Gooch, Lansdowne Hall, West Norwood, S.E.; or to Dr. John Gritton, 131, Richmond-road, Hackney, London, N.E.

We found our Dresden brethren far from discouraged. The attendance increases at their services; there is a good spirit among the church members and among those who would become members could they obtain the certificate of nonconformity to the State Church, which must be signed by the Lutheran clergyman of their parish and countersigned by the police. Various obstacles are interposed to the issuing of this certificate of nonconformity, so that months—sometimes many months—are spent in obtaining it.

There are evidences of faithful preaching and believing hearing, and of the Holy Spirit of God being mighty in the exhibition to men of the crucified and risen Jesus.

We attended the anniversary of the church on Sunday, September 4, and took part in the most interesting services of the day. J. G.

Education in China.

DEAR SIR,—You are doubtless aware of the great opportunities in India for English education. It is only lately that such opportunities are opening in China, and serious persons, who look at the question with an open mind, will be glad to know that this method is a great auxiliary for influencing the natives towards the kingdom of Christ.

We observe an awakening of conscience in the pupils, although they need constant training. Although they have not been hurried into an open confession of Christ, yet they attend Christian services, and value the Scriptures and hymns. They acquire the knowledge and habit of prayer.

A striking change has been noted in the life of some of them; they exert a happy influence on young companions.

The news from Foochow, where Anglo-Chinese work has long been going on, is most encouraging; some of the students not only act as evangelists near at home, but even go as far as the province of Hunan to make known Christ, and this without any settled income. Likewise from Pekin news is that quite a number of students have entered the native ministry. From all these reasons we may well take courage, and the Lord's stewards may confidently help forward a work which at present is only borne by a few. I have just been reading of a native scholar who in the Imperial examinations obtained a degree because of his proficiency in the knowledge of the Ten Commandments. We are repeatedly hearing of mandarins quoting Scripture. There is every encouragement to open our hearts for the prosecution of all forms of work which the Master points out.—Yours faithfully,

Amoy. Jas. Sadler.

Movements in China.

THIS province (Chekiang) is one of the first that was opened to the Gospel in China. Ning-po, its chief port, was one of the first "open ports," and it has been one of the best centres of work in China. People in the home lands look on the map of China, and see Chekiang dotted all over with stations, and think that mission work must be about finished in this province. That is the way it struck me before I came to China. But the fact is that the province has only been touched slightly in spots, and one large prefecture, with its six large counties, is yet unopened.

In our district, which is one of the oldest mission districts of the China Inland Mission, there are three large counties, with about 5,600 square miles of territory, and having a population of about one million. Still, we have only two stations and five out-stations — seven little churches, with about two hundred members all together. Our working force consists of our seven missionaries, six native preachers, four native colporteurs, and four Biblewomen. But our work is prospering. New places are opening up, and new people are becoming interested in the Gospel.

Just now Chekiang province seems to be in quite a disturbed condition. In some places a house tax has been levied, also a tax on rice, fuel, and some other things that have not been taxed before, and the duty on opium has been largely increased, while the "li-kin" tax on native goods—the native customs—of this province has been turned over to the Imperial customs, under foreign supervision. All these causes uniting have caused the people to rise up in rebellion in several provinces. Shao-hsing, Wen-chow, and Ning-po have all had quite serious riots. But in none of these riots has any harm been done to the foreigners, not even any serious threats made against them; all seemed to be aimed at the Chinese officials. We do not know what the end may be, but we do know that God's work will go right on.

People attend our meetings and listen to the Gospel in a way they have not done before. I hear the same encouraging report from other parts of the province. The *literati* are giving more heed to the Gospel. These are good signs, I think.

E. F. Knickerbocker.

C.I.M., Ninghai, Chekiang, China.

Sunshine and Shadow in Malabar

IN a recent letter from Chombala, Malabar, Rev. J. L. Weissmann, of the Basle Missionary Society, says:—

"Our gracious Lord and Saviour has been granting us such a harvest of souls from the heathen, that our days have been too short to carry out al the new tasks which came along with the care of these persecuted souls. They have had to be instructed, and employment and maintenance found for them as well, the heathen refusing to give work to those who had turned their backs on their idols and received our blessed Saviour Jesus Christ.

"My present letter ought to have been full of glad tidings of all the goodness shown to me, but, instead of rejoicing, my lot is to weep. An awful disaster happened to me and my poor flock last Monday night. Torrents of rain falling, and the storm of the monsoon raging, the belfry of our new church was blown down, and along with it the front wall to which it was attached. Oh, what a day of sorrow and grief for us and our dear Christians, who, offering all they had, and giving often more than they could afford, exhausting their funds; yet they see no way to rebuild that which in one night has been ruined! We cannot ask our Home Committee for help, as they are in financial difficulties; nor can we ask the Malabar Christians, as they are all in distress, food being only obtained at famine prices. We can only look up to the Lord, whose mercy is revealed even when He chastises his own. Self-help being impossible, He may speak for us to some of our fellow-Christians, less afflicted, less poor than we are."

It seems that the sum of £100 will meet the cost of rebuilding the fallen walls—as Mr. Weissmann remarks, "a small sum for the rich, but with us an impossible amount." Communications regarding the undertaking may be sent to Miss Oliver, Mayfield, Hawick, N.B.

Boca Mission, Buenos Ayres.

THE work in the Boca continues under the auspices of the Methodist Episcopal Mission, and is exerting a wider influence than ever. More than 300 boys are enrolled in the free day-school. The English day-school continues, though small in numbers, owing to the withdrawal of many English families in that portion of the city. English and Spanish Sunday-schools and religious services are well maintained. The undercurrent of hostility which formerly led to many attempts to disturb the Spanish services seems to have lost its force. The attendance is now large and respectful, and there are many witnesses to the power of the Gospel.

The work is now in charge of Mr. Ramon Blanco, a native Spaniard, converted in this city whilst employed in the Police service. He engaged in earnest efforts to acquire knowledge and to become useful in the service of the Mission. He is full of enthusiasm, highly respected in the Boca, and has carried the influence of the Gospel into many circles which had until recently been inaccessible. An instance of what I have stated is to be found in the change which has been effected in the character of at least one of the many socialistic and unbelieving societies that exist among the Italians of the Boca. Members of a society called the "Rosales" became so much interested in our Gospel work, and so exerted their influence upon other associates, that the society as a body invited the establishment of a Sunday-school and other religious services in their hall, and changed their regulations so as to exclude strong drink, gambling, and dancing from their social gatherings. It has become practically an Evangelical society, and makes a second centre of reunion, situated about three-quarters of a mile from the Boca Mission Hall.

Owing to changes in the street levels and the undertaking of a new system of drainage and water supply in the Boca, we have been obliged to incur an outlay equivalent to about £350. This was imposed upon us by the municipal authorities, and we were obliged to meet it. Any assistance coming to the Boca Mission at this time would be particularly welcome and helpful. Chas. W. Drees.

718, *Calle de Corrientes, Buenos Ayres.*

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christ and Childhood.

VI.—The Children's Service.

It is beautiful to know that Jesus loved the children, and called them to Himself, that He blessed them, healed them, and worked for them as much as He did for the greatest of the disciples, but there is something even more beautiful in the fact that Jesus accepted the children's service, that He found a place for their help in his life.

When Jesus had told his disciples to give the hungry five thousand something to eat, and they said that two hundred pennyworth (or five or six pounds worth of our money) would not be enough to buy bread for all, John vi. 7 tells us Andrew, Peter's brother, said to Jesus, "*There is a lad here* which hath five barley loaves and two small fishes."

We know nothing about this boy, but we can almost see him with that little basket in which were the five small cobs of bread or flat oaten cakes, and the two fish that he may have caught in the lake and dried in the sun, somewhat smaller than whiting and rather larger than sardines, which formed a nice relish with the bread. How he came there, and who he was, we are not told; we have not even his name, but he was a boy in the right place, just where he was wanted. He was willing to be made use of; he was ready to help Jesus, and do all Christ asks.

Jesus said to the boy, "Bring them hither to me." So all that he had the lad gives to Christ; and there he stands with his empty basket wondering what Jesus will do. There is little more than a good meal for one or two. What will the Master do with the bread and fish? Will He keep them for Himself? It is when we give our all to Jesus, whether it be much or little—then He will use it for blessing others. For those small provisions Jesus gives thanks, and begins to break and give to his disciples, when lo! the little store seems to grow, and in Christ's hands it feeds the multitude until all are satisfied, even to the children in the crowd. None were forgotten, everyone had enough. And of the broken fragments and crumbs that remained over twelve baskets were filled, so that the disciples had more than enough for themselves. Doubtless one of the very baskets used was the lad's. It was filled again. He had lost nothing by giving his all to Jesus.

So the Saviour can still use the children's store. It may seem very small, but when He blesses the child's little it becomes much. If only the boys and girls give their all to Jesus for his service, his love and power will make of it a great harvest for good. There are many lads to-day who have not much of wealth or means, but if they empty all they have in heart and life for the Saviour's work they will become his servants, and may be great missionaries, teachers, and ministers for Him to the hungry world dying for the bread of life.

Once more we read, in Matt. xxi. 15, how Jesus accepted the children's ministry, and this time it is a service of praise. In the triumph on Palm Sunday, after Jesus had beheld the city and wept over it, when He had entered the temple, and the blind and lame came to Him to be healed for the last recorded time, before the day of triumph and of tears had closed, the children came and sang "Hosanna to the Son of David," chanting fragments of the great Hallel Psalm, as the crowd had done in the earlier part of the day, when Jesus came from Bethany to Jerusalem by the Mount of Olives. The sweet voices of the children in this evening hymn of praise must have been full of hope and comfort to the heart of Jesus.

The chief priests and scribes, when they saw the wonderful things He did, and heard the children singing, were sore displeased. The pathos of the scene and the psalm of love and praise from tender lips could not touch their hard hearts, for all they felt was hatred to Jesus and resentment to the children for their unconscious rebuke of the unbelief of the rulers, so they exclaimed, "Hearest Thou what these say?" And Jesus replied to them and said, "Yea; have ye never read (Ps. viii. 2) 'Out of the mouths of babes and sucklings hast Thou perfected praise.'" They were silenced, and had nothing more to say.

It was a bright close to that great and memorable day, when the children sang the benediction ere Jesus went back to Bethany. How much had passed since Jesus was a boy of twelve and had first come to his father's house? At his coming to earth the angels from heaven had sung; at his going from the temple it is the children of the earth who give Him praise. Not from the choir on high, but from children's lips went forth that evening hymn.

Sale. J. Johnson.

Her Secret.

Once in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You always work so cheer'ly?
You never seem to break your thread,
Or snarl or tangle it. Instead
Of working smooth and clearly,

"Our weaving gets so worn and soiled,
Our silks so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the King has spoken."

"I only go and tell the King,"
She said, abashed and meekly;
"You know He said, 'In everything'"—
"Why, so do we!" they cried; "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O, little children—weavers all—
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!—*Selected.*

The Bible Searcher.

No. 138.—Correct answers (second list) received from:—

A—Gladys Allan, Bertha and Maggie Arres-Mather, Mary Antell*, William Aston.

B—Avory*, Frank*, Teresa, and Lilian Blackie, Florence Blackman*, Massy Baker*, Henriette Bardot*, Clara M. Barker, Mabel Bailey, Frank and Leonard Bentall, Mary* and Susette* Beck, Dorothy Berry, Frances J. Bennett*, Mabel Birney, Phyllis Boyd, Eva Browne*, Ashley H. Bowker*, Stanley V. Boxer, Leonard S. Browne*, Ernestine Buhl*, Colin and Geo. Graham Brown.

C—Alice Cady, Willie and Mary Charles, Walter, Jessie, and Maggie Carter, Millicent M. and Cicely M. Craven, Jack and D. Rosalind Clarke, Mabel B.* and Isabel* Candlin, Janie and Nellie Crawford, Alice E. Crang*, Emily Church, Ethel, Walter, and S. A. Cumbers, Henry S. Curr*.

D—Edith Daisley*, Blossom Davis, Olive Deane, William Dilly*, Kenneth Dunbar, Phillis Duncan.

E—Helen Eardley-Wilmot*, Muriel Edwards, Eva L. Edmundson.

F—Arthur Farmer, Jeanne Faucon, Mary Freeman*, Kate*, Mabel*, Bessie*, and Maggie* Fletcher, Catherine Frew, Aileen* and F. A.* Figgis, Eric and J. A. Field, Louis Filhol, Francis W. B. Field, Janetta*, Agnes*, Flossie*, and Maggie* Fullarton.

G—Albert* and Maudie* Gray, Margaret, Edith, and Stuart Gray, David Gardiner*, Mary Glass, Ethel*, Mary E.*, Daisy, and Alfred H. Greenacre, A. and F. Gibbs, Geo., Irene, and Kathleen Gough, Dorothy Grove, Thos. Groombridge.

H—Edith Harris*, Dorothy E. Harris, Juliet F. Haines, Sandy and May Handasyde, Ruth E. Harrison*, Winifred Harvey, Ella Hake*, Ella Hewitt*, Syres Hill, Nora Hill, Theodora Hill, Maggie Hooper, Margaret D. Hogg*, Georgette Hoffman, Lucie Hourdain*, Violet A. Holford*, Mary V., Harcourt, and Helen Hunter, Freda Hunton*, Edith and Mona Hunter, L. Kathleen Hughes, Ethel Hutchings*, Tom M. Hunter.

J—Dora J. Jay, S. Jackson*, Lizzie Johnstone*, Kate G. Johns*.

K—Isa M., Agnes and Alex* Kay.

L—Elsie* and Guinefred* Leigh, Emilie Leber, Hannah Lovell, Norah, Harry, James, and Edith Lowe.

M—Trevor and Margery* Matthews, Lillie Mallory, Gladys and J. H. Mather, Harry Malaher, Dora Marples, Jean H. Maxwell, Gracie B. McClure, Abraham, Bella, and Maggie Mack, Lilian R. L. McMurtry, Reginald Measor, Hilda M. Medill*, Charlotte* and Bessie* Millar, May, C. Mills*, Mabel Morris, Annie Moule, Evelyn, Arthur, and Gwendoline* Moir, Dora Muir*.

N—Ernest and Edith Nash, Mary* and Dorrie* Nathan, Peter* and — Nicholson.

O—Maude and Eva Oakes, Mina*, Harriette, and Lottie Orr, Katie and Sidney Oliver.

P—Dorothy Patten, Winnie Page*, Jessie*, Willie,* Ada*, and Maggie Palmer, Clarice M. Peach, Walter C. Perryman, J. Ernest Pearce*, Daisy, Vera, and May Petrides, Francis S. Phillips*, Gladys* and Isabel Phipps, Margaret* and Lillian* Pook.

R—Marjorie* and Herbert Rainey, May Reed*, Marion B. Richards, Gertrude and Lucille Richmond, Arthur* and Cyril M. Roberts, Mildred Robinson*, Charles S. Rudge.

S—Eric D. P. Shaw, M. Dorothy*, Helen* and Francis B. D.* Stalker, Hilda* and Constance* Schaeffer, Evelyn Shaw*, Douglas Shepherd*, Janet, Sydney, and Arthur Speed, Richard A. Spencer*, Muriel*, Ivy, and Rosetta Sherwin, Mary de Spiganovicz*, Nancie Somerville*, Ether* and Gilbert* Stone, Emily and Frank* Stuart, Herbert M. Stuart*, C. Bessie Symes*, D. J. and Mary Symon.

T—Olive and Violet* Tritton, Louie Tibbits*, John W. Thomson, Alice M. and Frank Thompson, W. S. Toller, James Thos. Tuff, Peveril H.* and Derwent C. Turnbull.

U—Lily E.* and Queenie* Upton.

V—Olive van Millengen*.

W—Louisa* and Violet Walker, Stewart and R. Watson, Mabel Wheeler, Cyril Willey, Pringle M. Wilson*, Edith* and Ruby Wilkins, Ibia Woodman, Evelyn H. Wood,

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (139).

1. God came from Mount Paran; before Him the everlasting mountains were scattered, the perpetual hills did bow, the mountains saw Him and trembled. (Hab. iii. 3, 6, 10.)

2. Psalm xlvi. 2, 3. Therefore will not we fear..though the mountains be carried into the midst of the sea..though the mountains shake with the swelling thereof. Psalm xlviii. 1, 2, 11. The mountain of God's holiness. Beautiful is Mount Zion. Let Mount Zion rejoice. Psalm. lxv. 6, 12. God's strength setteth fast the mountains. The little hills rejoice on every side. Psalm lxxii. 3, 16. The mountains shall bring peace to the people, and the little hills, by righteousness. There shall be a handful of corn on the top of the mountain. Psalm xc. 2. Before the mountains were brought forth God was. Psalm cxiv. 4, 6. The mountains skipped like rams, and the little hills like lambs. Psalm cxxv. 1, 2. Mount Zion cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people. Psalm cxlviii. 9. Mountains and all hills to praise the Lord.

3. During Christ's temptation in the wilderness the devil taketh Him up to a high mountain. (Matt. iv. 8.) Christ preaches his sermon on the Mount. (Matt. v., vi., vii.) Christ's transfiguration. (Luke ix. 28-36.) Christ's ascension. (Acts i.)

Correct answers (first list) received from:—

A—Gladys Allan*, Jessie Alen, Dora, Ernst, and Ralph Aldwinckle, Violet Ashworth*, Augusta Rose Anton.

B—James Barker, Ethel Barclay, Herbert H. Braddon*, Mabel Birney*, Emily Bridgewater, Daisy*, Gordon, and May Bligh, Corbet* and Lindsay* Browne, Nellie and Gertrude Brookfield, Phyllis Boyd, Gertrude Bush.

C—Winnie Campbell, Lois M. Craven*, Mabel Clay*, Mabel and Edith M. Cole.

D—Ralph and Dorothy Daintree, Vera C. Dickinson*, Ivy, Violet, and Kitty Donaldson-Selby.

F—Charles Failleteaz, Eva* and Ethel* Fielder.

G—Irene, Kathleen, and George Gough, Mary Gover, E. Mabel Golding.

H—Edith Harris*, Frances Harding, Evelyn* and Dorothy* Hewar, Byres Hill, Joshua and Dorothy Hughes-Games.

L—Arthur J. Lamb*, Blanche Lindup*.

M—Edith Marnham, Hilda Matheson, Christina Marshall, Margie Marston, Charles and Geo. Macdonald, Dorothy and Elsie McMullin, Helen Morgan.

N—G. F., Henry L., and J. W. Neligan.

O—Arabella M. E. Onslow.

P—Alice M. Palmer, Ethel M.* and Kathleen A.* Pasley, Mary W. M and Louie Penny, Myrtle* and Melbourne Perry, Francis S. Phillips*, Mary E. Plumb*.

R—Nora Read*, Theodore and Eileen Roberts.

S—Margery Smart, Cicely Sherbrooke, Flora Simmons*, Constance*, Mildred*, and Gertrude E. Scott, Jessie and Ada Snowball, Ronald Studd, D. J. and Mary Symon.

T—Herbert Tomkins, Herbert, Edwin Lawrence, Arthur P., Peverll H., and Derwent C. Turnbull.

V—Edwin*, Dorothy*, and May* Vickers, Kenneth J. Vining.

W—Myra Webb, Edward* and Edith J.* Wheeler, Edith M. Whiting, Cecile* and Phillis Wright.

FOREIGN LIST.

No. 127. Christine, Graham*, and Mary* Pearson (Tasmania). **No. 128.** Theo. Guinness*, Christine*, Graham*, and Mary* Pearson. **No. 132.** Maria H. Lister, Daisy McArthur (S. Africa). **Nos. 133 and 134.** Queenie* and Llewellyn* Dale (India).

THIS WEEK'S BIBLE SEARCHER (No. 140).

John xiii., xiv.

1. What did Jesus do after the supper was ended?
2. Why did He do it?
3. Why was He troubled in spirit?
4. (*a*) What is said about John, (*b*) Peter, and (*c*) Judas in these chapters?
5. How were men to know they were his disciples?
6. Who said, "Lord, show us the Father," and what did Jesus reply?
7. Write out your favourite text in chap. xiv.
8. Why did Jesus say the disciples should rejoice?

[Children under *ten*, 1, 2, and 7; under *thirteen*, 1, 2, 5, 6, and 7.]

Personal.

Again I have to thank the kind niece who sends so regularly a box of flowers for the Flower Mission. She has given much pleasure to many invalids this summer.

Violet Walker.—Many thanks for your interesting letter. Perhaps "Daphne" will grow more obedient when you train her.

Ethel Hutchings.—If Eva did not send in her paper because of not finding the answer to No. 6 (*b*), tell her to send it me, and I will correct it under the special circumstances.

Sydney Robertson.—Thank you for letting me know about Olive. I hope, though, she will find time to keep on with the Searcher.

Dora Marples.—I shall be delighted to send on the lavender bags your aunt has kindly made for the soldiers.

Clara Barker.—Please send your paper to reach here at latest by *first* post Thursday.

Irene Gough, Joshua and Dorothy Hughes-Games.—You would find it much easier to write on lined paper, and I should advise your leaving a margin in which to write the number of the answer and references, and also a space between each answer.

Uncle Tom.

Donation List.

Kwesi's Education—K.T., 5s.; V.W., 11s. 3d.; S.A.C., 2d.; total, 16s. 5d.

Children's Scripture Union Portions for Week Ending Sept. 24th.

Sun. Sept. 18	*Matt.* xxvi. 1-13	Th. Sept. 22	*Matt.* xxvi. 59-75
Mon. „ 19	„ xxvi. 14-30	Fri. „ 23	„ xxvii. 1-14
Tues. „ 20	„ xxvi. 31-46	Sat. „ 24	„ xxvii. 15-26
Wed. „ 21	„ xxvi. 47-58		

Children's Special Service Mission.

Mr. Frank M'Laine, *Marden, Kent*, from Aug. 25. *Poland-street Institute, Manchester*, Sept. 25 to Oct. 2. Mr. Glover, with caravan, *Clayhidon, near Wellington*, Sept. 16-30. Mr. F. P. Rowe, with caravan, *Pebmarsh*, to Sept. 16; *Halstead*, Sept. 17; *Gosfield*, 18-31. Mr. W. H. Stentiford, *Plaslet-park Congregational Sunday-school*, Sept. 18-25. Glover and Faithfull, *Bishopswood, near Chard*, till Sept. 15.

The annual Seaside Report Meetings will take place at St. Martin's Town-hall, Charing Cross, Oct. 6, 3.0 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., 3.0; Sir Matthew Dodsworth, Bart., 6.30.

INTERNATIONAL S.S. LESSONS.

September 25.

Optional Lesson — Varied Talents.—Matt. xxv. 14-30.

Golden Text.—"*Whatsoever thy hand findeth to do, do it with thy might.*"

POINT out Christ's method of teaching by parable. Like windows in a building. To let in light upon subject. Reason why the common people heard Him gladly. They could understand what He said.

A talent—£340 (15).

Christ the Master going away from earth leaves his servants with certain powers. The use multiplies the powers. He will come again and demand an account.

A Servant of Christ (14).

This is one definition of a Christian. No one can be a true Christian unless he is a servant of Jesus.

Christ has a will concerning each one of us—young and old. Certain work He wishes us to do. Has given us the strength, brain and time to do it. We must use these powers under his guidance.

Differing Talents (xv. 19.)

(1) *Different in quantity.* Some five, some one. Christianity does not make the slow man clever, but it tells him to use the one talent he has; always danger of neglecting the one talent.

The world applauds the clever man until the tenth talent is brought into the field. But it despises the man with one talent. We are watched by kindlier eyes than those of the cold world.

Our frail memorial, if sincere,
Will not be scorned in heaven,
Tho' little noticed here.

2. *Different in kind.*—May be gold, or lands, or brains. So think out deep things about God and make men worship Him—or power to sympathise with those who suffer—or power to speak words of inspiration—or in cheerful disposition.

Illustration.—In a great engine, every wheel and pipe and screw has its special work to do. We do not blame the wheel because it cannot do the work of the screw or piston. So God does not expects us to do the work of other people—enough if we do our own.

Doing Nothing (24-26).

The condemnation of Christ fell on this man; not because he was a thief or a murderer, but because he had done nothing. Idleness is the enemy that ruins thousands. They do not abuse or misuse their powers. They simply do nothing with them. "Thou wicked and slothful servant."

How Talents Grow (21).

The blacksmith's arm grows big and strong by using it.

Runners, cyclists, and swimmers become adepts by practising—using their powers. So every spiritual and mental gift grows by using it.

The five become ten.

Why so many lads fail in life where one succeeds—same home, school, parents; but the one uses his powers while the others idle time and talent.

If we do not use them (28).

If we do not use our talents they are taken from us. If you do not learn to read when young, time comes when you cannot learn. If you do not practise to pray, time will come when you wish to pray but cannot. If you do not honour your parents now, time will come when you wish to have them back in this world to honour, but it is then too late. If you do not listen to the voice of God when He speaks, time will come when you will long for that voice but not be able to hear it.

Illustration.—Fishes in the caves of Kentucky have lived in the dark for so many generations that their eyes have disappeared. They cannot see if you bring them out to the light.

"Take therefore the talent from him, for from him that hath not shall be taken away even that which he hath."

Well Done.

God does not ask great things of us, but faithfulness in the small things of our daily life. His verdict is not "Much done," but "Well done!"

St. Giles's Christian Mission.

DURING twenty years of its much longer existence this Mission has provided 320,000 free breakfasts to discharged prisoners, and has supplied 80,000 ex-prisoners with tools, clothing, or employment. The whole of the guests had God's Word read and expounded to them while they were eating and drinking. These strange Gospel services have been marked by a quiet and decorum which would do credit to a regular place of worship. Results are not to be measured; they are with God, and eternity alone will reveal them.

This prison work, and the effort which deals so successfully with friendless juvenile offenders, are operations widely known and very generally commended; but the merciful and manifold ministry carried on among the poor, old and young, is no less helpful and encouraging. The wives and children of prisoners seem to lay one hand upon the "dangerous classes" and the other upon the poor but honest community: Those who love the offender have to prove how far-reaching is his punishment, and they suffer not only morally but physically. One has well said that "the men who go and visit these temporarily widowed wives and temporarily fatherless children are doing the very best of kindness. Not only are they showing charity, but they may also manage to keep the home together, and that may be the greatest incentive when the prisoner returns, to make him use well the help given him by this mission."

One of the most promising phases of the Mission is the fact that the spiritual need of everyone receiving assistance is thought of, and upon the whole of the work the blessing of God is sought, so that whether it be amongst adult ex-prisoners partaking of the free breakfast near the prison gates; amongst the sick and dying, in poor homes; amongst the Sunday-school scholars; amongst the inmates of the Women's Home; amongst the inmates of the Orphanage, or, in fact, wherever the Mission carries on its work at all; that work does not concern itself only with the bodies of the fallen and suffering, but strives to be, by God's blessing, of some benefit to the souls of men, women, and children.

The work has long been ably superintended by Mr. W. Wheatley, 4, Ampton-street, Regent's-square, W.C.

Doncaster Races.

FROM September 3 to 9 a campaign fraught with incidents of deepest interest was conducted at this great racing resort by sixteen evangelists of the Open-Air Mission, including Major Mackinlay (hon. secretary), Lieut. Kingscote, R.N., Sergeant Pullinger, Mr. B. Barry Wake, etc.

At the very first open-air service, on Saturday evening, there were signs of blessing. On Sunday several professedly yielded to Christ's call, as sounded forth in the large services held on the racecourse and in the town; and throughout the ensuing five days such signs multiplied, filling the hearts of the workers with gladness and causing much thanksgiving to God.

The outstanding feature of this great work was, perhaps, the deepening sense of awe which seemed to settle upon the people day by day. At the morning meeting in the Market-place (a resort of tipsters and the like), all the forenoon on the racecourse itself while the dense multitudes were assembling, and in the evening in the town, where two or three different stations were taken up), crowds of godless men, whose countenances all too sadly attested the sinfulness of their lives, listened with much attention to the earnest preaching of the Gospel and its sweet presentation in song.

Weeping eyes were often seen, penitent men were prayed with, "bookmakers" for a time forsook their avocation and stood quietly listening to the message of love, names and addresses of anxious ones were taken for further communication, and 60,000 specially published booklets and striking cards received eager reception.

The sight at the Obelisk, where the distribution of literature was carried on each afternoon, as the crowds returned from the course, will never be forgotten.

Dr. A. Christy Wilson, the head of the local organisation, placed his house at the disposal of the Mission as its headquarters during the week, and here each day two prayer-meetings were held, when the Spirit of God was poured out upon the workers. Many local helpers rallied nobly round the meetings, and several ladies and gentlemen, including the Rev. Canon Tebbutt, vicar of Doncaster, and Alderman J. F. Clark showed Christian hospitality to the evangelists.

Truly in these vast fields the need is great but the labourers are few! There is a great opportunity to go up against these great fortresses of evil in the name of the Lord, and "lift up a standard for the people." Will not Christian friends come forward in a generous spirit and double the income of the Mission forthwith?

Frank Cockrem, Secretary.
11, *Adam-street, Strand, W.C.*

The National Refuges.

A NOBLE motto—"The Children for God"—dominates all the operations of the National Refuges for Homeless and Destitute Children, now entered upon their fifty-sixth year, and centering in the training ships "Arethusa" and "Chichester" as well as in farm schools and homes for boys and girls. From the commencement of the work, the founder of this society, the late Mr. William Williams, endeavoured to appoint only such workers as were in sympathy with efforts to bring the children into personal relationship with our Lord Jesus Christ; and he was equally particular on this point whether he was engaging a superintendent or a trade instructor. The committee at this time are following precisely the same lines.

Every day the Homes are the scenes of busy labourers preparing for the battle of life. The children, for the most part, spend half their time in school, which is under the supervision of the Education Department, and during the other half the boys are industrially employed as tailors, shoemakers, carpenters, farmers, gardeners, bakers, and band boys; while the girls are trained for domestic service, and the lads on the training ships for the Royal Navy or merchant service. The usefulness and even economy of the boys making and mending all clothes, repairing the buildings, assisting in the garden, etc., must be apparent, and being thereby taught to use their hands they are the better prepared for honest toil when the time arrives for their leaving the schools. The old adage, "All work and no play makes Jack a dull boy," is not lost sight of, and many are the efforts put forth to make the children's lives really happy and bright. These efforts, combined with plenty of wholesome fun, cause the children in after-life to regard the time spent in the homes with affectionate and pleasant remembrance.

Mr. H. Bristow Wallen is secretary; and the London Home and offices are at 164, Shaftesbury-avenue, W.C. The best time to see the kind of applicants who seek admission, and when the process of sifting the cases take place, is between 11 and 12 o'clock each morning; but the Home is open for inspection at any hour of the day. In addition to the ever-recurring needs of the 840 children in the homes and ships, there is a debt of £5,500 upon the institutions.

Blessings for Prisoners.

FOR many years the Prison Mission has prayed for freedom in the prisons of our country to deal with prisoners for spiritual things, and at last prayer is answered. The authorities now give leave to several agencies to enter without reserve on the work of soul-healing in the great centres of criminal penal discipline. The new rules that are at work are distinctly given as blessings for these sinners from God.

The work that we have to do for discharged prison women is simplified and extended, and we believe that much more advantage will be granted to these sad and sorrowful beings. Their children are daily being delivered from the chains of crime, and set free in Christ to be his servants instead of Satan's. We who have laboured so many years in this service are now rejoicing in the new openings and powers to aid them. We and those who work with us ask for praise for these things. S. M.

The Church Army.—An anonymous donation of £500 and a donation of £200 from "A Lincoln Churchman" have been sent to the Church Army in aid of the society's work among the outcast and destitute in London and the provinces. The Army has acquired from the Ecclesiastical Commissioners a block of buildings in Westminster, where a branch of the society's work amongst women and girls will be carried on.

Obituary.

MR. CHATTERTON DIX.

On Friday last there passed away the author of three of the most popular hymns in modern collections. Mr. William Chatterton Dix was sixty-one years old, and died at Cheddar, in Somersetshire. His gift in hymn composition began to be exercised when he was quite young, and he had a great knowledge of anthology. Most people are familiar with Mr. Dix's hymn commencing "As with gladness men of old," sung so frequently during Epiphany to Kocher's tune, which he named "Dix," in compliment to the composer of the hymn. Then the hymn "Come unto Me, ye weary," is another which we owe to Mr. Dix. Both of the foregoing find a place in most hymn collections, A third hymn by Mr. Dix begins "To Thee, O Lord, our hearts we raise." He was not only a poet, but also a constant contributor to various religious periodicals.

REV. J. DOUGLAS WATTERS.

Many will hear with sorrow of the sudden and unexpected death of Rev. J. Douglas Watters, M.A., minister of the Presbyterian church in Windsor-place, Cardiff. He had been in bad health for a long time, but his friends hoped he would soon be able to resume work. A native of Paisley, Mr. Watters received his early education at Aberdeen, and, after a distinguished University career, became one of the most eloquent preachers connected with the English Presbyterian Church. He had travelled much, and gained a wide and practical knowledge of educational matters, not only in this country but on the Continent. The University of Wales and the college at Cardiff lose in him one of their warmest friends. Mr. Watters took an active part in opposing the College removal scheme. He was a witty speaker and a conscientious worker. It is largely owing to his efforts that the new church extension charge at Roath Park, Cardiff, has come into existence. His loss will be sincerely mourned by a large number of friends.

"PILGRIM" MORRISON.

Many workers all over Scotland, and in many parts of Ireland and the foreign field, will learn with sorrow of the death, at the early age of thirty-two years, of this brother, which took place at Port Stewart, Ireland, on the 8th inst. Twelve years ago the late J. M. Scroggie conducted meetings in Dunfermline, which young Morrison and a companion attended. The conversion of his companion at these meetings resulted in Morrison also deciding for Christ. He boldly took his stand for Jesus among his companions and work-fellows. Later on he received great blessing through meetings conducted by Mr. J. G. Govan, of the Faith Mission, and in 1888 joined the organisation as one of the first pilgrims or evangelists. He conducted many missions in various parts of Scotland and Ireland, where he was much used of God, especially delighting in open-air meetings and children's services. Our brother was not distinguished for learning, wisdom, or eloquence, but he was conspicuous for Christlike simplicity and holiness of character, with an earnest desire to win souls for Jesus. Five years ago his health gave way, but his interest and desire to further the work never abated. He passed peacefully away, the disease from which he suffered—consumption—having been very rapid in its later stages. There are many who will long remember him for his kindly, earnest, simple Christian character.

MR. MATTHEW HALL.

On Sept. 2 there peacefully entered into rest at Mill Hill Mr. M. Hall, at the ripe age of eighty-three. Until the last few months, when he was attacked by influenza, it might be said of him as of Moses, "His eye was not dim nor his natural force abated." For over sixty years he was a sincere and consistent Christian, one who recommended his religion by his life; his workpeople and friends loved and respected him. His early life was spent at Sidmouth, and here, though engaged in business closely all the week, he walked a distance of three miles and back each Sunday to superintend the Sunday-school at Newton Popplеford. His wife, formerly Miss Jane Evans, of Ottery St. Mary, was a true helpmeet to him, and their large family were trained in the best of all places, a loving Christian home. Several of them are now engaged in various departments of Christian work. Visitors at his house were always struck by the family prayers, where all the household assembled, and after the reverent reading of the Scriptures the head of the household offereda simple and earnest prayer. One felt that Mr. Hall was speaking out of a full heart to his heavenly Father, and many from that family altar went out strengthened for the battle of life. In their various homes in Sidmouth, London, Chepstow, Tunbridge Wells, and lately at Mill Hill, Mr. and Mrs. Hall were identified with the Christian work of the town, and by their hospitality and generosity did much to cheer others on the onward way.

Oxford Letter.

[From Our Own Correspondent.]

THE Oxford and District Christian Endeavour Union held their fourth Summer Convention on Thursday at Woodstock. Upwards of two hundred delegates were present.

Principal Chavasse preached to a crowded congregation in Hannington Hall on Sunday week. His subject was "Influence," and he dwelt at length on the secret, the power, and the source of Christian influence. Speaking of the secret of Christian influence, he showed that it lay more in being than in doing.

The friends of the Wesleyan Chapel, Walton-street, welcomed their new pastor, Rev. John Pellon, from Ilfracombe, on Monday week. Rev. J. Hutton, superintendent of the circuit, occupied the chair. In a series of warm addresses Mr. Pellon was assured of the sympathy, prayers, and co-operation of the people among whom he had come to minister.

Rev. C. J. Casher, curate of St. Aldate's, was again noticed in the fair, and did a good business in the sale of books. It is well that amid so much that tends to shut out God from the thoughts, visitors should be reminded that they who live in pleasure are dead while they live. On Wednesday morning all that was visible where for two days there had been noise and excitement were the paper and refuse strewn about. What a picture of the emptiness of worldly pleasure. "It passeth away."

The Y.M.C.A.

A new building, at a cost of £4000, is to be erected at Crosstone, near Motherwell.

About forty members of the Nottingham Association have been camping at Mablethorpe.

The annual conference of the Manchester District will be held at Blackpool in October.

Chester now has one hundred and twenty-six members, and an interesting all-round work is being carried on.

In the North Midland District arrangements are being made for a series of simultaneous missions to men in several of the larger towns.

A second member of the Ashton-under-Lyne Association is going into the foreign mission field. He will be entirely supported by members of the Ashton branches of the Y.M. and Y.W.C.A.'s.

For the purpose of inaugurating the work of the forthcoming winter session, the district and travelling secretaries and other officers of the associations, in various parts of the country, were invited to meet together for conference at Exeter Hall on Friday morning. Sir George Williams occupied the chair, and there was a large gathering of general secretaries and hon. officers, who, after a season of prayer, discussed the arrangements for the work of the ensuing winter months. Great progress was shown to have been made in several districts, particularly Lancashire, the North Midland, the Midland, and the North and South Wales districts. The British Committee made preliminary arrangements for the Conference of British Associations in Dublin in June next. Mr. Oliver H. McCowen, LL.B., of Tralee, accepted the council's invitation to take up work for young men in Rangoon, as the council's representative through Burmah. The question was also considered of the development of work for boys amongst the English Associations. About one hundred and fifty members of the newly-formed Darwen Association were present on Saturday afternoon, September 3, at a garden party given by the president, Mr. T. P. Davies. Lord Kinnaird has promised to open the new rooms of the Association on November 5.

The Evangelistic Field.

Sergeant Pullinger hopes to be at Weybridge, Sunday, September 18.

Mr. Arumugam, a Christian Hindoo, has been holding Gospel meetings at Windsor Hall, Liverpool, with many tokens of the Divine blessing. He is now at work in connection with the West Kirby Y.M.C.A.

A large number of important towns in the provinces are arranging for mission services during the autumn in connection with the National Free Church Council. Mr. Gipsy Smith's services have been secured in connection with the movement.

Mr. Galletly, of the Evangelisation Society, has for some weeks been conducting a Tent Mission in Stirling. The congregations' interest and power have grown from day to day, and there have been manifest signs of the Lord's presence in blessing to believers, and the awakening and conversion of the unsaved.

Mr. Malcolm Ferguson, evangelist of the Lanarkshire Christian Union, is at present conducting a Tent Mission at Cambuslang. He is being assisted by Sisters McKenzie and Telfer, and the meetings will continue till the end of September. The attendance is good and the interest and evident blessing are very cheering.

Mr. W. D. Dunn is having wonderful times of blessing in Dundee. Crowds are flocking to hear him, and many (says a correspondent) are finding the Saviour. We Christians here have not witnessed anything like it for years. Kindly pray for the fruits of this revival; also for our Christian conference, which is to be held next week.

Mr. J. J. Sims has concluded a fortnight's meetings in connection with the Railway Mission (Abbey Hill Branch), Edinburgh. Every afternoon Mr. Sims gave Bible readings, and there were special addresses to workers and young people. While there have not been the same evident signs of blessing as in previous missions, it is believed that there will yet be fruit found.

Mr. James Shields, of the Evangelisation Society, is at present engaged in a most successful tent mission at Rishton, near Blackburn. The attendances are good, and the cases of blessing many. Last Sunday afternoon and evening, with a view to helping the Christians, a convention was held, when addresses were delivered by Mr. Shields on the "Abiding Life"; by Rev. R. Railton (Wesleyan, Clayton-le-Moors), on "Soul-winning"; and by Rev. Hugh C. Wallace (of Westgate Congregational Church, Burnley), on "The Christian's Seven-fold Responsibility." The day's meetings were most helpful.

Mr. Charles Inglis, Carlisle, Oct. 2 to 14; Canning Town, Oct. 16 to 30; Liverpool, Nov. 1 to 14.

Church Parochial Mission Society.—Prayer is desired for the following missions, re-visits, etc., which have been arranged for the month of Sept.:—Rev. W. Hay Aitken, M.A., Sept. 24-Oct. 10, Mission, St. Simon and St. Jude, Anfield, Liverpool. Rev. Norman Bennet, M.A. (Missioner to Public School Boys), Sept. 20-26, school visit, Grammar School, Stratford-on-Avon. Rev. W. St. Hill Bourne, Sept. 24-28, re-visit, Horsforth, near Leeds. Rev. J. P. Cushing, Sept. 1-6, re-visit, Drew Memorial Church, Belfast; Sept. 10-19, mission, St. Peter's, Athlone, Ireland; Sept. 24-Oct. 3, mission, Culdaff, Londonderry; Rev. E. Bacheler Russell, Sept. 28-30, re-visit, Parish Church, West Ham, E. Rev. James Stephens. Sept. 18 and 25, revisit, Little Wilbraham and Six Mile Bottom.

Requests for Prayer.

For blessing on a mission at the Roothings, Essex, September 18 to 26, conducted by Mr. S. J. Alexander.

For great blessing upon the approaching convention in the Christian Union Buildings, Dublin, and for the mission to follow; that the presence of God may be manifested in all the meetings; that the speakers may speak in the power of the Holy Ghost; that many souls may be saved; and the name of our Lord Jesus Christ be greatly magnified.

Convention in North London.—A convention for the deepening of the spiritual life will be held at St. Peter's Church, Devonshire-street, Islington, Sept. 26-29. Among the expected speakers are Revs. G. C. Grubb, G. H. C. MacGregor, E. W. Moore, E. L. Hamilton, J. A. Bevan, and W. D. Sarjeant. The convener is Rev. F. T. Snow, vicar of St. Peter's.

ITEMS OF INTEREST.

Home.

A NEW synagogue was opened in Spitalfields with much ceremony on Sunday last.

Birmingham has set on foot an association for conducting open-air concerts in courts and alleys.

Fourteen poor Jewish families have left London for Cyprus, for a new Baron Hirsch Colony there.

Steps are in progress for holding a great arbitration demonstration in London, probably in Exeter Hall.

The eighth quinquennial appeal for the maintenance fund of the London Hospital realised £77,000 in donations, and £11,000 in annual subscriptions.

Resolutions are being adopted by Free Church communions in grateful acknowledgment of the Tsar's peace manifesto, and urging the importance of Britain taking part in the proposed conference.

In his will, Mr. Gladstone makes heirlooms of all gifts received from the Queen. His manuscripts, letters, and papers are bequeathed to his sons, and the library to the foundation of St. Deiniol's at Hawarden.

CHARITABLE CONTRIBUTIONS. — £1000 from St. Pancras Vestry toward the purchase of the Golder's Hill estate as an addition to Hampstead Heath.— £5000 each to St. Mary's Hospital, The Royal Sea-Bathing Infirmary, Margate; the Charity Organisation Society, and the Society for the Prevention of Cruelty to Children, as bequests by the late General Johnstone.

Foreign.

A bill is about to be introduced to the Reichstag which will make anyone inciting to strike liable to imprisonment with hard labour.

As a memorial to General Gordon, it is suggested to erect a college, or technical school, in Khartoum for educating the sons of the sheikhs.

The Anglo-German agreement provides for the complete settlement of all points between the two countries in Africa, and will permit the acquisition of the Delagoa Railway by Mr. Rhodes.

The Danish Government has decided to accept the Tsar's invitation to the Peace Conference.—The Queen of Denmark celebrated her eighty-first birthday amongst the members of her family on September 6. Her Royal Highness is the oldest Queen in Europe.

At Kizan, Armenia, in the province of Van, a band of Kurds, after shooting and maltreating several Armenians, carried off the daughters and wives of the priests and notables of the district and compelled them to adopt Mohammedanism. Further plundering is reported from other villages.

CRETE.—The admirals have agreed to recommend to their respective governments that the Turkish troops should be withdrawn from the island and a governor appointed. In the recent outbreak the Turks are said to have fired on the British forces. The admirals demand the disarmament of the inhabitants.

CHINA.—The Anglo-Russian difficulties have been settled by Great Britain recognising Russia in Manchuria, and Russia respecting the British sphere of influence in the Yangtse Valley. Li Hung Chang has been dismissed. During recent contests for concessions he has been identified with Russia, and opposed to Great Britain.

Journalist Friends of Peace.—A circular letter issued by Mr. A. E. Fletcher from Warwick House, Salisbury-square, E.C., states that, at a meeting of journalists recently held at the Bureau of M. d'Atri, 56, Rue St. Georges, Paris, under the presidency of M. Charles Beauquirer, deputy for Besançon, it was resolved to form an international association of journalists favourable to an anti-jingo propaganda, and the adoption of a policy of international co-operation and reduction of armaments.

Holloway Ragged Schools and Mission.—A good work has been done for many years past in the Forster Board School, Hornsey-road, N. There is a Sunday afternoon school, attended by 140 children. The evening school for boys is carried on under much difficulty, owing to the scarcity of gentlemen teachers, and while the girls' evening school is more fortunate, additional help would be welcomed. On Monday evenings some thirty girls assemble to make garments for themselves and their friends, and a boys' club and gymnasium has been the means of old scholars renewing their acquaintance with the work, some being now quite men, and taking an interest in the younger attendants. Among other features is a well-sustained Band of Hope. Superintendent, Mr. Henry Jackson, 9, Dalmeny-road, Tufnell Park, N.

Personalia.

Mr. George Pearse has left Geneva and intends wintering in Marseilles, where his address is 54, Rue des Incurables.

Mr. Charles Inglis, who has returned from Norway, will continue his meetings at the Polytechnic during the present month.

Mr. D. S. Mackenzie, of the Sailors' Rest, Dunkerque, is holding meetings in Scotland in the interests of his work among seamen. Letters may be addressed to him at Christian Institute, Bothwell-street, Glasgow.

Mr. Francis Murphy has been appointed chaplain of the Fifth Pennsylvania Regiment. Though not a minister, his warm sympathy, hearty Christian faith, and enthusiastic devotion to temperance reform should make him a valuable chaplain.

Rev. Francois Coillard expects to be in England and Scotland for a month, from September 20 to October 20. Communications should be addressed to him at 4, Wetherby-gardens, South Kensington, S.W. His departure for South Africa is fixed for December 3.

Miss Robinson's Autobiography, "A Life Record," will be ready in November. (*Nisbet & Co.*) In consequence of the impending resignation of the hon. superintendent it is probable that Miss Robinson will, before the close of 1898, resume command of the Portsmouth Soldiers' Institute.

Mr. William Noble is doing an excellent work for temperance in visiting neglected villages, etc. He was announced to take part, with his daughter, in a special mission in connection with the twelfth anniversary of the Bewdley and Wribbenhall Mutual Help Society from the 10th to the 16th inst.

Mr. Charles Minor has been holding meetings in the estate reading room of Mr. Logie Pirie, Tottingworth Park, Heathfield, Sussex. On Saturday and Sunday last he was at Wells, Som. This week he leaves for New York to visit Sing Sing and other prisons. His address in America will be 20, Van Buren-street, Brooklyn, New York.

Mr. William Hill, evangelist, who has travelled extensively throughout South Africa, conducting missions in the towns and villages, and has also visited many of the native mission stations of various societies, is now about to sail for Southern India, visiting Ceylon *en route*. He hopes to be in Madras by the early part of November. His address there will be—care of the general secretary, Y.M.C.A.

The late Rev. Marcus Rainsford.—A "Marcus Rainsford Memorial Fund" is being raised for the benefit of the Irish Evangelisation Society, in the organising of which the late Mr. Rainsford took part. Contributions are invited from present and former members of the Belgrave Chapel congregation and any who have loved and profited by Mr. Rainsford's ministry and writings. They will be received by Mr. Andrew Sterling, 30, Eccleston-street, London, S.W.

Manchester Women's Christian Temperance Association.—The opening meeting of this Association was recently held in the rooms of the Young Men's Christian Association, Peter-street. Mrs. Hughes, the president, occupied the chair, and there was a large attendance. The first speaker, Mrs. Brayshaw, spoke of the need that existed for each stirring up the gift that was in her, and for each using her own special talent, whether of speech, or sympathy, or personal dealing. Educated women, she said, had to deal with and influence especially the upper and middle classes, as well as to leaven the great mass of Christian people, and all could use the talent of prayer. Mr. Tennyson Smith dwelt on the ideal which Christian people ought to have, of a Christian Church free from all connection with the liquor traffic, or with anything that caused suffering and degradation.

Bethesda Girls' Training Home. — The annual meeting of the friends of this institution, 7 and 9, Netherfield-road South, Liverpool, was recently held, Mr. Charles M'Arthur, M.P., presiding. The annual report states that 122 young women passed through the home during the year. Situations were found for sixty-seven, apart from outfits. Most of the girls are doing well. Many destitute women daily sought assistance, but the lady superintendent was unable to aid them owing to lack of beds and bedding. There was dormitory space for three times the number of beds they had at present. Expenditure showed the subscriptions to the general fund to be £166 11s. 10d., and to the building fund £17 14s. 10d. Receipts from laundry £151 13s. 9d., proceeds of sale of work, rent from stables £40; total £413 18s. 1d. Councillor George King moved the adoption of the reports, and said that if the public only knew that such a valuable institution as this existed it would not long be allowed to be hampered in its work by a heavy debt. Funds are urgently needed to carry on this work. Mr. H. A. Maw, 4, Harrington-street, Liverpool, is hon. treasurer.

THE BOOK WORLD.

Many who attended the Keswick Convention will be glad to possess **The Keswick Week,** 1898, edited by Rev. Evan H. Hopkins (2s. nett. *Marshall Bros.*). Others also, who did not attend, will find pleasure and profit in the perusal of the many addresses that are reported at length in these clearly printed pages.

A monthly in every way opportune is **The Beacon Fire**: A Protestant periodical for the present crisis, edited by Rev. J. C. Wilcox, B.A., vicar of Shepscombe, Glos. The first number appeared in June, and it has been succeeded by others full of good things of their kind. That kind is the bold exposure of Ritualistic error and the uncompromising assertion of Evangelical truth. (1d. monthly. *John Kensit.*)

Messrs. Cassell and Co.'s interesting serial, **Sacred Art,** is now completed, and constitutes a deeply-interesting collection of pictures by eminent modern artists, illustrating the Bible narrative. Of course, artistic imagination has been allowed free scope, but that was inevitable. The latest part of **The Queen's Empire** illustrates the various methods of law and order throughout Her Majesty's dominions.

The annual volume of **The Young Woman** (*Horace Marshall & Son*) contains a really wonderful assortment of readable material for the delectation of intelligent young women. All their legitimate tastes and interests seem to be catered for in the matter of story, essay, travel, biography, friendly chat, and a host of other topics besides. The illustrations are quite up to date, and the magazine holds its own against all competitors.

The eleventh volume of **The Christian Pictorial** contains the weekly parts from March 3 to August 25. In its own field this paper stands alone. For reference the volumes are of great utility, while in village libraries and on the tables of reading rooms they cannot but be very popular. Rev. David Davies is to be complimented upon the success which has attended his efforts to supply us with an illustrated religious weekly. (4s. 6d. *Alexander & Shepheard.*)

A useful contribution to a familiar discussion has been made by Mr. Duncan Graham in **Is Natural Selection the Creator of Species?** (6s. *Digby, Long & Co.*) The author shows himself familiar with modern theories, and able to indicate their logical issues. He maintains that the condition of the earth and its inhabitants cannot be explained by the action of physical forces, independent of support and direction from an intelligent power. He holds evolution by natural selection to be a delusion, and shows that as that much-vaunted process is a result and not an effective agency it can produce nothing. The very name "natural selection," or the survival of the fittest, implies that it is only organisms *already* in existence that continue to exist. All these points have been discussed before, but rarely with such clearness as Mr. Graham displays in this very readable book, which presents the Theistic argument with much cogency and force.

OUR LEADER'S LEGACY is a pamphlet of extracts from Mr. Gladstone's writings and speeches, compiled by G. W. E. Russell. (*Elliot Stock.*)

Dr. W. H. Brazil's booklet for boys, THE IMAGE OF A KING (*Eikon Basilike*), has been issued in a second edition. (4d. *Marshall Bros.*) It should be placed in the hands of intelligent lads; and as it is not too large for an ordinary envelope, it may easily be enclosed in a letter.

A new illustrated monthly is THE TRADE UNIONIST. Its scope is indicated by its name. There are fifty-two well-printed pages of varied matter interesting to the general reader, as well as to the special constituency to which the journal appeals. (3d. *Ideal Publishing Co., 33, Paternoster-row.*)

Mr. G. D. Shipley, well known for his work in the villages of our land, recommends tracts pointed in substance, out of the common as to shape, and distributed in envelopes addressed "To You." He has written a series of GOSPEL LETTERS, which may be had in small or large quantities from him at the Mission House, Marcham, Abingdon, Berks.

POPERY IN THE PRAYER BOOK: The Source of the So-called Catholic Revival. Considered in a letter to Revs. F. J. Chavasse, B.D., H. C. G. Moule, D.D., and C. H. Waller, D.D. A Remonstrance by Charles Stirling, M.A. (3d. *C. J. Thynne.*) A Protestant appeal to Evangelical leaders in the Church of England. The Protestant sincerity of the aged author is widely and deservedly recognised.

BOOKS RECEIVED.

From *Hodder & Stoughton.*—STRANGE CONDITIONS. By Fannie E. Newberry. (2s. 6d.) THE UNCONSCIOUS MIND. By Alfred T. Schofield, M.D., M.R.C.S. (7s. 6d.)

From *The Religious Tract Society.* OUR INDIAN SISTERS. By Rev. E. Storrow, late of the London Mission, Calcutta. (3s. 6d.) MIDLAND SKETCHES. By W. J. Gordon. (1s. 6d.) THE QUEEN OF THE HOME. By Lucy H. Yates. (1s.) A LETTER FOR YOU, and other Readings for Mothers' Meetings. By J. M. K., with preface by Dr. H. C. G. Moule. (2s.) MUSINGS FOR QUIET HOURS. By Rev. G. S. Barrett, D.D. (1s. 6d.) SOUL CULTURE. By Rev. J. A. Clapperton, M.A. (1s. 6d.) INSECT LIVES AS TOLD BY THEMSELVES. By Edward Simpson. (1s. 6d.)

AMONG THE CHURCHES.

** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Sir John Fowler has given a site for a new church to be erected at New Holland, in the parish of Barton-on-Humber, at an estimated cost of £3000.

The Bishop of Salisbury thinks it likely that it may be his duty to remain in Jerusalem until after the visit of the German Emperor at the end of October.

A number of ladies experienced in East London work amongst the poor have left for the hop-gardens in connection with a mission controlled by Canon Carter.

The Bishop of Natal (Dr. Baynes) has arrived in London. His object is to confer with the Archbishop of Canterbury as to certain ecclesiastical disputes in his diocese.

All Saints', Weelsby, Grimsby, has been formed into a separate ecclesiastical parish, and the Bishop of Lincoln has appointed Rev. A. W. Ballachey as the first incumbent.

The late Bishop Alford's will has been proved, the net value of his personal estate being entered at £12,655 8s. 4d., and the gross value of the whole of his estate at £12,853 11s. 1d.

Rev. A. H. Thornton, who has been in charge of the Catcliffe and Brinsworth districts of the parish of Rotherham during the past three years, has accepted an appointment at Cupipe, in the diocese of Mauritius.

The Bishop of Durham has written to suggest to the clergy of his diocese "that they should invite their congregations to pray for a blessing on the effort of the Tsar to further the cause of international peace."

The Church Missionary Society, in preparation for its centenary, which will be commemorated in April next, is issuing a series of papers which will give in brief form the story of a hundred years from the missionary standpoint.

Rev. J. B. S. Watson, chaplain of Her Majesty's prison, Maidstone, has arranged, with the approval of Her Majesty's Commissioners, for an eight days' mission to the prison at Maidstone. Captain Davey, of the Church Army, is the missioner.

The Bishop of Llandaff has dedicated a mission church at Caerleon village, in the parish of Christchurch. The building, which was formerly a Congregational chapel, was purchased by an anonymous donor, and presented to the church. It has been renovated and refitted at a cost of £130.

Dean Farrar, preaching in York Minster, said that among the many sources of anxiety for England and for the Church of England at this moment the greatest and most ominous was the widespread and, he feared, the growing indifference shown by the greater part of the laity to the most urgent needs of the Church.

The Bishop of Worcester has issued a circular to the Church people of Birmingham calling attention to a general Church mission to be held in that city early in November. He describes the religious condition of the city as "appalling," and pleads for the assistance of men of influence, and especially employers of labour, in making the coming mission successful.

The number of C.E. Zenana M.S. missionaries ready to go out to the mission-field this autumn is thirty-six. Of these eighteen are returning after furlough and eighteen are new missionaries lately accepted after probation and training. Every one of the seventy-two stations has appealed for reinforcements; yet one new worker to one in four missions only is all that the society is able to send.

The Church Missionary Van is welcomed everywhere. During the five months since the van was dedicated the evangelist and his helpers have visited twenty-seven parishes, have given eighteen addresses in church, thirty-one in day or Sunday-schools, sixty-six in the open air, and seventy-one at meetings, or 186 addresses in all. In this way nearly 12,000 persons have been reached, besides over 4000 children in the schools. The Bishop of Manchester has visited the van, and expressed his appreciation of the work.

Congregational.

Steps are being taken to secure a site for a place of worship in Saltwell-lane, a new and developing neighbourhood of Gateshead.

Rev. J. Eames, who has been selected to succeed Rev. Theodore Hitchens as pastor of Eccleston-square Church, Belgravia, commences his work at Eccleston-square on Sunday next.

Rev. Charles Garnett, of Ancoats Church, Manchester, has accepted the pastorate of Arundel-square Church, London, N., and will commence his ministry there on October 9.

The rebuilding of Whitefield's Tabernacle, Tottenham Court-road, is proceeding apace. The foundations have been laid in concrete several feet thick. The hall under the church will soon be completed, and the foundation-stone will probably be laid in October by Dr. Parker.

Rev. T. Willis, the senior Congregational minister in Manchester, has intimated his intention to resign the pastorate of Roby Chapel, which he has held for twenty-nine years, in order to devote the whole of his time to the secretarial work of the Lancashire Congregational Union.

In connection with the London Missionary Society, a conference of Watchers' Band secretaries has been arranged to be held in the board-room of the Mission House on September 15, at which Miss Massey, of Manchester, will read a paper on "Secretarial difficulties, and how to meet them."

On Wednesday last week the third anniversary of the settlement of Rev. J. J. Beck at Little Waltham, was observed. The report of the year's work showed a net increase of fourteen members added to the church, and also increased attendances in the Sunday-school and the Bible-classes for men and women.

In connection with the approaching Autumnal Assembly of the Congregational Union, to be held at Halifax, October 10 to 14, arrangements are being made for a special express train to be run from London and Peterborough to Halifax for about half the usual third-class fare. The train will leave London late enough to enable those from the South Coast to make use of it. Mr. Henry Broadhurst, M.P., has promised to be one of the speakers.

The Council of the Young People's Union announce that the annual examinations will be conducted in the English churches of England and Wales on Tuesday, January 31, 1899. The names of successful candidates will be placed in three divisions. Every candidate obtaining 90 per cent. of the total marks will be entitled to a prize. Two special prizes will be awarded to the two most successful competitors who, in addition to undergoing the examination, have also sent in essays upon the Principles of the Reformation. All communications and inquiries to be addressed to Rev. W. J. Woods, B.A., of the Memorial Hall, Farringdon-street, E.C.

Baptist.

Rev. Charles Davies (Cardiff) has been elected president of the Welsh Baptist Union.

Rev. W. Hogan, of Bristol College, has received a call to Corn Exchange church, Gloucester.

A correspondent writes very enthusiastically of the Saturday evening prayer meeting at Westbourne Grove chapel as being well attended, and most profitable.

Rev. J. H. Shakespeare, M.A., has accepted a renewed nomination to the secretaryship of the Baptist Union, and if elected by the Assembly at Nottingham this month he will probably enter upon the duties of the office in November.

A revival has occurred in connection with the Baptist cause in St. Helens. The stirring seems to have commenced among the soldiers of the garrison, several of whom, by the earnest efforts of Christian comrades, have been awakened to a new life.

The Young People's Missionary Association, whose purpose is to aid the Baptist Missionary Society, announces a special gathering in the Library, 19, Furnival-street, Holburn, on Tuesday next, Sept. 20, at 7.30. Leave is to be taken of Rev. W. J. Price, who, on returning to the scene of his former labours in India, vacates the position of secretary, and a welcome will be extended to Rev. R. Wright Hay, who succeeds to the secretaryship.

Methodist.

Baillie-street United Methodist Sunday-school, Rochdale, defrays the whole cost of the maintenance at Ning Po, China, of a native Biblewoman, who is doing much valued work.

The Primitive Methodists are to be congratulated on the genuine success which has attended their first year's effort in connection with the Working Lads' Institute at Whitechapel. Its income from all sources reached £701. No less than 312 lads have been enrolled as members.

The annual district-synods of the Wesleyan church were held last week, and at each of them arrangements were made for carrying on throughout the country during the autumn and winter a vigorous evangelistic campaign, with the view of trying to reach many of the unsaved and lead them to live for God.

Bearsted (Kent) magistrates have again convicted a Wesleyan local preacher for singing at an open-air service. The defendant was Mr. Jesse Norris, a well-known local preacher in Maidstone Circuit, and the person making the complaint was the landlord of the Ten Bells public-house, Leeds. A fine of £1 and 13s. costs was imposed.

Recently, with secrecy and haste, the Legislative Council of Jamaica passed a Bill to increase their income by multiplying the facilities for the sale of spirits. Led by Mrs. R. E. Aberorombie, widow of a Lancashire Methodist Free Church minister, a vigorous opposition was started. The Queen has declined to confirm the Bill, and so it has fallen through.

The Wesleyan Committee of Privileges is taking up the question of the formal recognition of Wesleyan ministers as chaplains in workhouses and gaols. The electoral disadvantages to which Wesleyan Methodist ministers are subject in consequence of the itinerancy is to receive further consideration, and such legal action is to be taken as will sooner or later remove these disadvantages.

At a meeting held to welcome Rev. G. Mackenzie Cobban to the Grosvenor-street Wesleyan circuit, Manchester, the following resolution was passed:—"That this meeting of Wesleyan Methodists of the Grosvenor-street circuit desires to express its deep concern at the attempt to introduce the playing of music in the public parks of this city on Sunday afternoons, and earnestly hopes that the Parks Committee will discountenance and discourage any such attempt."

Considerable interest is taken in the Conventions which Rev. H. Price Hughes, President of the Conference, proposes to hold during the autumn, winter, and spring. The proposed order is as follows:—Cardiff and Swansea, Sept. 25; Birmingham and Shrewsbury, Oct. 16; Manchester, Oct. 30; Nottingham and Derby, Nov. 13; Halifax and Bradford, Nov. 27; Liverpool, Dec. 11; the three London districts, Jan. 22; Bristol and Bath, Feb. 5; Cornwall, Feb. 19; Leeds, March 5; Newcastle-on-Tyne, March 19; York, April 2; Sheffield, April 16; Macclesfield, May 21.

The following completed returns, now for the first time made public, present in a condensed form the present numerical strength of the Wesleyan Methodist Church in Great Britain and abroad:—In Great Britain, 442,248 members, 32,005 on trial, 2135 ministers; Irish Methodism, 27,180 members, 775 on trial, 238 ministers; Foreign Missions, 44,640 members, 11,167 on trial, 392 ministers; French Conference, 1770 members, 136 on trial, 43 ministers; South African Conference, 51,906 members, 23,544 on trial, 204 ministers; West Indian Conferences, 44,692 members, 3578 on trial, 100 ministers. Totals, 612,436 members, 71,205 on trial, 3112 ministers. The foregoing returns do not include the number of ministers and members in the Australasian Wesleyan Church and in the Wesleyan Church of Canada. Nor do the English membership returns include the 76,484 young persons enrolled in Junior Society classes.

Presbyterian.

Mr. Wm. Iniskelly, a licentiate of the Belfast Presbytery, has been ordained, and is about to go out to China as a missionary.

The late Principal Caird has left a considerable quantity of manuscript, which is being prepared for the press by his brother, the Master of Balliol.

The Regent-square congregation have commenced pulling down houses at the back of their church for the erection of their new mission premises, upon which £7000 will be expended. This sum was contributed by the congregation.

Dr. Cuyler's lame right hand makes writing not so easy as he could wish, and he is much away from home, preaching and delivering addresses. He begins his "fall campaign" of work with preaching at Princeton University, and delivering the address at the dedication of the new Presbyterian Theological Seminary buildings, at Richmond, Virginia.

A deeply interesting meeting was held last week in Regent-square Church to bid farewell to Rev. Alex. Connell, prior to his sailing from Liverpool for America, on his way to China. A sincere, tender, and affectionate personal regard for Mr. Connell and a deep-seated love for the work of foreign missions was the key-note of the meeting. Although somewhat indisposed, Dr. Dykes presided, and addressed the large congregation.

Salvation Army.

While in Adelaide Commandant Herbert Booth had friendly interviews with Sir Thomas F. Buxton, the Governor of South Australia.

Commander Booth-Tucker has sanctioned the taking over of Madison House, in Cincinnati, which hereafter will be run as a Salvation Army hotel.

Mrs. Booth-Clibborn, the General's eldest daughter, has been conducting a series of meetings in the principal hotels of Amsterdam and other important Dutch cities.

Captain Spicer, in charge of the Westminster corps, is serving a month's imprisonment for causing an obstruction by street singing outside the Barley Mow public-house, Horseferry-road, Westminster.

Preparations are already well in hand for a third Salvation campaign in the Australasian colonies, conducted by General Booth, who is expected to arrive in New Zealand on or about the 23rd of January next.

Brigadier Read, of Canada, who recently came to England for his health's sake, his wife remaining behind at Toronto in charge of the women's social work, died rather suddenly last week at a hydropathic establishment at Richmond.

Considerable success has attended the Army's efforts in the island of Barbadoes. Three corps are already established, and 400 soldiers and recruits enrolled. A branch of the Naval and Military League has been established. It is proposed to start rescue work.

A new barracks has been erected at Radawera, Ceylon—a notorious stronghold of Buddhism—erected by the villagers themselves. A friend in Bangalore, Madras, has placed a house at the disposal of the officers, rent free, during the hot season. Several ministers have opened the doors of their churches to the Salvation Army.

The Salvation Army expedition to the Klondyke, which consisted of six officers, met with a cordial reception on arrival at Dawson City, and immediately started meetings in the open-air. The city administrators have ceded a piece of ground, 100ft. square, on which a barracks is about to be erected. They have also granted a permit for the officers to hew wood within three miles of the city for the purpose of building.

A Yokohama weekly paper says: "The Salvation Army has worked a great change for the better in Yokohama, in the district formerly known as 'Bloodtown,' the paradise of loafers and loose characters. With gentle, but firm, indefatigable hands, the good men and good women of the Army have reclaimed one poor waif after the other, with but little outside assistance, and to-day the moral tone of 'Bloodtown,' through their untiring efforts, has been so much improved, that there is now no longer any justification for the term."

Fallen Asleep.

At Hackney, near Adelaide, Lady Colton, an ardent Methodist Sunday-school teacher and visitor, having almost attained the age of eighty.—Mr. Thomas Pratt, one of the oldest Primitive Methodists in the North of England, at Sunderland, aged eighty-four. He had been a local preacher for sixty years, and was one of a deputation of twelve, afterwards called the "Twelve Apostles," who went to London in 1844 to lay the grievances of miners before Parliament.—Mr. Wm. Sanders, of Leek, Staffs, at the age of ninety-four. He was a Primitive Methodist local preacher for about seventy years.—At the advanced age of ninety-four, Rev. Jno. Eyres, of Southsea, who had successfully filled Baptist pastorates in Gloucestershire, Suffolk, and Sussex, and was, later, chaplain of Kingston Cemetery, Portsmouth.—Rev. Hy. Kershaw, for the last forty years vicar of Greenhowhill, in the diocese of Ripon.—Rev. William Pascal Schaeffer, vicar of St. James's Church, at Selby, and a valued friend of the C.M.S., after a protracted and dangerous illness.—Rev. Chas. Ayliffe, for twenty-eight years pastor of St. Mary-street Baptist Church, Newport, Mon.—Mr. W. Chandler, farmer, for many years a member of Tacket-street Church, Ipswich.—Mrs. Sandwell, wife of Rev. G. H. Sandwell, of Leytonstone, who died at the age of fifty. At the funeral, which took place at Ilford, Rev. M. H. Le Pla officiated.—Mr. William Lane, a local preacher and prominent layman in Bristol district, and a worshipper at Whiteladies-road, Bristol, aged fifty-nine.—Mr. Thos. Witney, a sidesman and chapel trustee of Gold-street Church, Northampton. He was formerly superintendent of the telegraph depot at Northampton.—Mr. J. B. Clay, of Birmingham, at the age of seventy-three, an efficient class leader, valuable home mission worker, and local secretary of the Local Preachers' Mutual Aid Association.—Mr. Jno. Davis, of Lavender-hill, S.W., an industrious worker in the Wesleyan Church at Queen's-road. When informed, a few days before he died, of his condition of health, he said to a friend, "The Lord's will be done."—Miss Elizabeth Etchells, at the ripe age of eighty-one years, daughter of the late Rev. Jas. Etchells, one of the early Methodist preachers.—Mr. W. C. Pashley, one of the most devoted sons of Birkenhead Methodism.—Rev. Thos. Coney, a well-known Army chaplain, who served throughout the Crimean War.—Lady Isham, known throughout Northamptonshire for her good works.—At Arbroath, N.B., Wm. Rollo-Banker, treasurer of Queen-street Congregational Church, and a helper in all good work.—At Airdrie, N.B., on the 8th inst., Hon. Sheriff Watt, of Lanarkshire, president of Town Mission and Airdrie Auxiliary of the Bible Society of Scotland.—At Glasgow, Mr. John Reid, aged fifty-two, inspector of postmen; a man of exemplary Christian character, and an effective public speaker and worker.

Italian Evangelical Publication Society.—The secretary, Rev. Odoardo Jalla, 51, Via Serragli, Florence, referring to some newly opened districts, says:—"To Montalto, in the province of Cosenza, which was the principal seat of the Waldensian colony destroyed by the Inquisition in 1560, we sent a supply of books for a circulating library; and we noted with interest many old Waldensian names among those of the readers. Many copies of our papers and tracts are sold weekly at Caltagirone, Sicily, and at Campobasso, in the Neapolitan State, where the Gospel can hardly be said to have ever been preached before. In order to attract the people, whom they formerly neglected, the Romanist clergy are invading every field of activity which has been opened up by the energy of Protestants. In these sad times for Italian hearts and finances, let the foreign friends of the people help us to spread the truth even more largely among them."

The Christian.

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NOTES AND COMMENTS.

THERE are three conditions of growth, both physical and spiritual. They are *nourishment*, *rest*, and *exercise*. No creature can live without food ; without rest it cannot digest its food ; and without exercise it cannot make a right use of it. Without a true balance in the three functions, disease is sure to follow. In the spiritual sphere we would do well to remember this. We must feed on the heavenly manna of Divine truth and grace ; we must meditate and rest in the Divine love ; we must exercise "ourselves unto godliness" in the Divine service. Over-activity, passivity, and neglect of spiritual opportunities, are alike fatal to a full healthy Christian life. They who would "grow up into Him in all things, who is the Head," must seek to preserve these threefold dimensions of spiritual health and power.

An impartial student of English history, we should think, could find little fault with the following words from Cassell's "History of Protestantism" :—

With the dawn of the Reformation Great Britain commenced that splendid career of which her people are justly proud. She owes her greatness to the vivifying effects produced by that change, and her present position to freedom from superstition and the blighting effects of Romanism.

This, however, is too much for the "Catholic Truth Society" at Nottingham, which has entered a vigorous protest against the advertising of a work containing such a statement on the walls in that place, on the ground that it was an "insult to Catholics." So self-evident a statement is an insult to no one, for it is incontestably true, and if so it should be made as widely known as possible. When we consider the blighting effects of Romanism on every country under its dominant influence (witness Italy and Spain), and contrast the condition of Protestant countries throughout the world, it needs little knowledge of history to point the moral.

In a long article in *The Nineteenth Century*, Mr. W. S. Lilly, the Roman Catholic writer, makes some candid admissions in dealing with the question, "What was Primitive Christianity?" He acknowledges that there was little resemblance between the simple confraternity at Jerusalem and the spontaneous, unconstrained, and self-devoted communities into which the early Christians were constituted in the time of St. Paul, and the highly-organised Christianity of the Roman and other churches. He can only arrive at the Roman Church along the principle of the swift development of dogma, and the "more gradual evolution of polity." This adds another to the many testimonies wrung by the simple force of facts from the pen of the priestly party, that the New Testament model of the Church is something utterly alien from the artificial types of modern times. When this truth has had time to sink deep enough into the Christian conscience, it will make short work of many a loud-voiced claim to apostolic authority on the part of some of these churches.

Those who are perplexed as to the right principles of dispensing charity would do well to consider the example of the Good Samaritan. His kindness was spontaneous, unprejudiced, disinterested, immediate, and effectual. It overleaped the barrier of race and creed, answering the call of need in an alien and a stranger. He followed up his case till it was in the way of health and self-help again. It would be well if this model were followed by all who dispensed kindness to the needy. The charity of most is vague and impersonal ; it is spread over too wide an area to be effective in its results. If more pains were taken in testing such cases as are brought to our attention, and such as are deserving were followed out to the end at the cost of a little expenditure of time and trouble, there would be less room left for imposition and pretence, and many needy persons would be cheered and made strong for the battle of life again.

The murderous outrage in Crete will abridge somewhat more the power of the Turk to do anything of the kind in the future. Wrong-doing brings itself to an end ; one way or another it has to be dealt with. September may be the month for the Sultan's outrages to abound, but this time he made a mistake in attacking Englishmen, who are not used to such liberties being taken with them. His power will now probably be banished from an island it has cursed so long. There will be no need to use compulsion ; he only requires peremptory orders to go.

The new "Life of Bismarck," just published, gives some astonishing glimpses into the pettiness and meanness that marred the greatness of the German Kingmaker, and throws fresh light on the devious ways of diplomacy. The scene in which the infamous "Ems telegram" was concocted, which precipitated the Franco-Prussian war at a moment of profound peace, is described with terrible and cynical frankness. That it should be in the power of heartless statesmen thus to play fast and loose with the lives and fortunes of millions of people, and to send armies of obedient patriots callously to their doom, seems a dark mystery of evil. There is light on this problem only in one direction. It is the faith that the selfish and wicked designs of men are overruled by the King of kings and Lord of lords for ends undreamt of by themselves.

As the main facts in Dr. Busch's book filter through the press into the public mind, they will not only damage the great empire-builder in the opinion of men generally, but also deepen in thousands of minds the sense of distrust of public men which is so widely felt. Dr. Busch shows that in political affairs Bismarck was ready to lie to any extent for the supposed good of his country. Similarly he treated Geffcken's "Diary of the Emperor Frederick" as a forgery, though he believed it to be genuine. Yet this man could be gentle and winsome in private. He seems to have had, like too many men, one conscience for private life and another for public. But we cannot shirk our responsibility to God by any such device. It is a comfort to remember John Bright's words about our Queen—"She is the most perfectly truthful person I have ever met."

The message of the Emperor of Austria to his people in acknowledgment of the deep sympathy felt for him in his unspeakable trial is a model of simple faith and gratitude. Amid the "unmeasured griefs" by which he has been stricken, he says that the voice of his beloved people first brings balm to his heart.

While I humbly bow beneath the Divine dispensation which bears so heavily and inscrutably upon me, I must express my gratitude to Providence for the great good which is still spared to me, for the love and fealty of the millions who in the hour of sorrow surround me and mine.

These words, testifying as they do to the power of sympathy and affection to assuage the sorrows of kings on their thrones, equally with those of their humblest subjects, will touch a responsive chord in the hearts of all true men and women. Sorrow and bereavement make the whole world kin, and in Court and cottage we are dependent on the same sources of Divine consolation and human comfort. There is much that we can do for one another under the hand of trial. It should be our care not to forget the call to tender our help by bearing one another's burden, and so fulfilling the "law of Christ."

The suggestion of Sir Herbert Kitchener to raise a memorial of General Gordon in the shape of a Native Technical College at Khartoum, of an "undenominational" character, may be a wise movement ; but such remarks as these, which have appeared in the daily Press, strike a very different note : "Let us give the Soudan civilisation first—as Gordon would have given it—and then, when the ground has been torn up, we may, perhaps, find it ready for the seed of Christianity, and, in due time, even for the harvest." We more than doubt if General Gordon would have put civilisation first and Christianity second. At any rate, this reversal of the true order of things shows but scant knowledge of human nature and its ends. The first need of the emancipated Soudanese is Christian teaching. A wash of Western civilisation over a background of Mohammedanism would be a doubtful boon. The source of all that is noble and good in that civilisation is the Gospel of Jesus Christ.

Militarism has seldom received a severer impeachment than in the current *Review of Reviews*, in an article by "Ouida" on the causes of the recent troubles in Italy. It is not of recent years that the iron has entered the soul of this people.

The torture of the Italian nation began with the thirst of its rulers to be classed amongst the great military and maritime Powers. This ambition in its costly and extravagant exactions and pretensions, and its absolute indifference to the sufferings which it creates, has ruined the peace and prosperity of the country, and entirely altered the conditions

under which the kingdom of Italy was formed, and a monarchical government accepted by Garibaldi.

The detailed facts and arguments by which this position is upheld are terribly sad. Altogether they constitute the strongest commentary on the Czar's peace proposal that has yet been published. They involve the martyrdom of a nation on the altar of a Godless idea.

From Russia, the country with the largest army, came the suggestion of a conference in the interests of peace; from Italy comes the news that she and Argentina have agreed to the first unconditional arbitration treaty ever signed. The number of Italians in Argentina might, we believe, give that country the name of "Italy's daughter." While Great Britain and her daughter the United States have been talking for months past of such a treaty, and of setting the world an example, an example has been set them instead.

"I will make of thee a great nation." *I* will. We speak of princes and statesmen as if they made nations, and so they do—such as the nations are. They make combinations of men, binding them together by bonds of interest and policy, by pride and ambition and revenge. Their handiwork may be traced all through history in the ruins of nations who have ceased to be. Some of the great Powers of a few hundred years ago are only shadows of their former greatness; and some that are great to-day may soon begin to follow them. The permanence depends on character, and character rests safely only on God. For a nation to endure it must have something Divine in it, and the Divine must touch and sublimate all the rest. There must be faith in God among the peoples; there must be obedience to Divine law; and there must be the pursuit of a great ideal. Israel had these things as no other nation of old had them, and her vital force is not spent yet; indeed, it will be renewed and increased when she seeks them again.

One of the recurrent features of the Dreyfus scandal is the suggestion made that the forgeries and other questionable acts which have marked its course were committed by "superior orders," and that there the agents were, therefore, not morally responsible. This is a popular delusion with applications nearer home than in the French Army. Subordinates should never allow themselves to imagine that they are freed from blame for doing what is wrong simply because they are told to do so by their employers. Responsibility may be shared, but it cannot be divided. It is like an electric current which passes from one point to another without lessening its force at any particular spot. We must *all*, and we must *each*, give an account of ourselves to God. The man who allows himself knowingly to be used by another as an instrument of iniquity can never shirk his responsibility. His sin "remaineth."

Livingstone's grave in Central Africa is still unmarked by any monument save the great baobab tree on which his "boys" cut his name and the date of his death many years ago, and which is liable at any moment to be burnt down by bush fires. It is suggested that the various missionary societies should take the lead in remedying this strange omission. In addition to a stone monument, the memory of the great pioneer of Africa might well be perpetuated by the formation of a mission station within a reasonable distance of the spot; and the boys of England and Scotland are challenged with the responsibility of raising the amount requisite to start and maintain such a mission.

The Teaching of Christ's Touch.

By Rev. T. L. CUYLER, D.D.

THE most casual reader of our Lord's earthly biography must notice how often He wrought some of his most wondrous works by a simple *touch*. He lays his hands upon sightless eyes, and the light breaks in; He puts his finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to Him that "He should *touch* them"! Whether it was superstition or faith that prompted the act we know not; but the homeless, childless man of Nazareth took the darlings in his arms and *blessed* them.

Anyone might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts, with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If Thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of Divine pity, Jesus puts forth his clean, pure hand and *touches* the living putrefaction. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. Nay, it is a cluster of lessons well worth plucking from the vine.

It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "Verily not of the angels did He *lay hold*, but He *taketh hold* of the seed of Abraham." Did the contact defile his infinite purity? No; but the touch of his spotless divinity to our foul, sin-cursed nature, brought the first thrill of healthy, spiritual life we ever tasted. The wonderful Atonement was just the "bearing our sins in his own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with Him. His omnipotent love touches our hearts; our faith lays hold on Him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an *act*, the act of touching, grasping, holding, and uniting ourselves to the Blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp, that He says, "No man shall ever be able to pluck you out of My hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because He lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is part of the vine. This is his own precious declaration, "Abide *in Me*, and ye shall bear much fruit."

What a gentleness there is in our loving Master's touch when He lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at his feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that hand? It may have cast you down, but you may be sure that it will never cast you off. When his wisely loving hand uses the lancet or the pruning-knife, it is unfaltering love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; nor ever will.

But what a rebuke that touch of the leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jewelled hands of wealth, and to sit beside silks, and satins, and sealskins, and yet regard the ill-clad, ill-odoured outcasts as if they bred a contagion! The sin and the shame of too much of the professed Christianity of our day is that it is above touching the lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is to-day the severest indictment that Christianity has to encounter.

The one only practical solution of the great burning problems of how to reach the neglected masses, and how to reform the drunkard, and how to rescue the harlot, and how to save the ragged children, and how to evangelise the heathenism of our huge cities, lies in two words—*Christian Contact*. The personal contact of practical piety, and self-sacrificing love with darkness, filth, and misery; that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting the lepers from their deadly degradation. To praise the Salvation Army for their labours in the slums is cheap; but it is condemning. For unless the strong, rich, and favoured followers of Christ will let Him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord, and dishonour the very name of Christian. O, Blessed Healer of the lepers, touch Thou the hearts of thy disciples, and cure them of the leprosy of caste and pride and self-indulgence!

Convention at Inverness.

THE conveners of this gathering in connection with the Free Church must have been gratified by the cordial response on the part of ministerial brethren and the public generally. The meetings were attended by friends from all parts of the country, and the addresses were full of thoughtful earnestness. The speakers were, perhaps, the most representative men in the Free Church, and it is felt that no more important religious gathering has been held of late years in the North of Scotland.

The whole conference was remarkable for its enthusiasm, its spiritual tone, its able addresses, and suggestive discussions. The presence and speech of such men as Dr. Alexander Whyte, Principal Rainey, Principal Salmond, Principal Miller, Professor Lindsay, and Rev. John McNeill, among ecclesiastics; and Lord Overtoun, the Earl of Moray, Sir William Henderson, and other leading laymen, contributed greatly to the interest and success of the gathering.

Mr. McNeill was strongly in evidence, and his addresses were as usual full of pith, point, and vigour. The meetings have altogether exceeded expectations, and those who had the privilege of being present will long remember the spiritual atmosphere and activity which permeated the proceedings.

Any friends who desire to read full and excellent reports of the addresses should secure a copy of *The Northern Weekly*, of September 15, published in Dingwall, N.B., price one penny.

Parkhall Convention.—This convention for the deepening of spiritual life, arranged annually by Mr. and Mrs. Livingstone Learmonth, was held from September 14 to 16. The meetings, of which there were three held each day, have been attended by much blessing. Very many took advantage of the meetings, a large number coming from quite a distance to take part. The speakers were Dr. Handley Moule, Rev. J. J. Luce, Rev. G. Soltau, and Mr. Lyall.

The Supremacy of Christianity.—4.

By Rev. D. J. BURRELL, D.D.

CONFUCIANISM.

JUST outside the capital city of China stands an image, with a memorial tablet bearing this inscription, "*Kung-foo-Tse*—a king without a kingdom, yet reigning in hearts innumerable." The religion of the Chinese Empire, with its five hundred millions of people, is little more than a personal reverence for this illustrious man. He was superintendent of parks in the province of Lu, and, being brought into contact with much official corruption, was, as his biographer says, "frightened at what he saw." The times were out of joint; the Empire seemed hastening to its fall. King-Fut-se, or Confucius, stood forth saying, "I show you a more excellent way. It is foolish to speak of God and heaven and incomprehensible things. One thing we know: that is, present life and present duty. There is a region lying at our doors where each may put forth his best energies for the public good." It will be seen that his purpose was not to originate a religious system, but to reform the present order.

The sacred book is the "Analects of Confucius." Its central thought is the kingdom. Christ also spoke of a Kingdom; by which He meant the Kingdom of Truth and Righteousness, the Kingdom of Heaven, the Kingdom of God. But the kingdom of which Confucius dreamed was of a far more material sort; it was the Chinese Empire. His "religion" is merely a system of civil economics. The Confucianist looks forward to no heaven; he dreams of no tabernacle descending from above in millennial glory.

The three duties pre-eminently set forth in the Analects are as follow:

1. Filial piety. The kingdom is regarded as a large family, in which the Emperor is father of all. The prime duty of every citizen is reverence for his political father; after that for civil functionaries; then for his father in the flesh; finally for all his ancestors. In no other country are the obligations that flow from the filial relation more thoroughly respected than in China. There is no sentiment in this, however; its object is the conservation of the State.

2. Veneration of learning. The scriptures of the Celestial Empire are a compilation of the wise sayings of the sages. These are purely secular. "When we know so little about life and its duties," said the great teachers, "how can we be expected to say anything about death and what comes after it?"

3. Reverence for the past. China has been at a standstill for twenty centuries. The old order changeth not. The ideas of the Chinese are musty and mildewed, and, like their faces, their houses and their junks, all made after one pattern. As to the question, "What must I do to be saved?" there is no voice, nor answer, nor any that regardeth. The word "salvation" was rubbed out of their vocabulary by Confucius. They are a race of materialists, dull, plodding, heedless of eternity as moles.

To be content's their natural desire,
They ask no angel's wings nor seraph's fire.

ISLAM.

The camel-driver of Mecca seems to have been at the outset a pure-minded and kindly-disposed dreamer of dreams; but in the year of the Hejira, A.D. 622, when he was driven out of his native city, his spirit was changed. As he issued from the gates of Mecca he unsheathed his sword, and became a red-handed sensualist. The call to prayer was mingled with the summons to the Holy War. No quarter must be given to unbelievers. "Fight against them," said the prophet, "until not one shall be left to oppose us, and the only religion shall be that of Allah, the true God."

He gathered his disciples about him and produced the Koran. It is regarded as more than an inspired book, being "the uncreated Word of God." The Angel Gabriel brought him the silken scroll on which it was inscribed, commanding him to read. He said: "I cannot read." Thereupon the angel shook him thrice, and lo! the inscription became as clear as light. He forthwith caused it to be transcribed on white stones, leather, palm leaves, the shoulder-blades of camels, and the breasts of men. The Koran consists of one hundred and fourteen surahs or chapters, each of which begins with the words, "In the name of the merciful and compassionate God."

The most succinct statement of Mohammedan belief is found in the *Kalima* or creed, which is as follows: "There is no god but God, and Mohammed is his prophet." The two propositions of this creed are called by Gibbon "The eternal truth and the eternal lie."

The eternal truth is this: "There is no god but God." It must be explained, however, that the god of Islam is the apotheosis of pure will. There is no love, mercy, or sympathy in him. He is called by ninety-nine names in the Koran, but "Father" is not among them. The closest relation which a believer can sustain to this god is expressed in *Islam*—that is, submission to the supreme will. Out of this conception grows the Moslem's belief in fate, or *Kismet*. All things being controlled by an infinite will, what is to be must be, and there is no resisting it. Hence the desperate valour of the Moslems in battle. The day of a man's death is inscribed on his forehead, and he can do nothing to avert it. The creation of the race is described as follows: Allah took into his hands a mass of clay, and dividing it into two equal portions he threw one half into hell, saying, "These to eternal fire and I care not"; and tossing the other upward, he added, "These to paradise and I care not." This is predestination with a vengeance.

The eternal lie is this: "And Mohammed is his prophet." The camel-driver of Mecca has come down through the centuries grasping a sword crimson with blood; he is attended on the one side by the master of the harem, on the other by the Arab slave-driver. Thus in spirit he leads the Moslem host to-day as they push their conquests downward from the northern coasts of Africa among the barbaric tribes. In this holy war the three historic evils of savagery are perpetuated—war, polygamy, slavery. Put over against this figure of the false prophet the Christ of Calvary, leading on his militant Church with no weapon save the sword of the Spirit, which is the Word of God; and his word is ever: "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

(*To be concluded.*)

South Wales.—Thank God, the strike is over! though the misery of suffering which accompanies these fearful social wars will take a long time to ameliorate. In our hall at Barry Dock, Gospel services have been held nightly. The work at Brynmawr has also been kept going, in spite of all the difficulties in the way. GERALD R. COULTAS.

Barry Dock, South Wales.

Indians in Natal.

BY the Indians in Natal I mean those who have come from India, or the descendants of those who came from that country some years ago. About forty years ago, when the sugar planters in this colony found it impossible to carry on their industry with the uncertain labour of the natives (Kaffirs) found here, they, with the help of the Government, began to import labourers from Madras and Calcutta. From that time there has been a steady demand for them, not only from sugar planters, but from tea-growers, farmers, and others.

According to the last report of the Indian Immigration Department, 54,000 have been thus brought into the colony. Upon their arrival they are indentured for five years, during which period they receive a fixed wage and allowance of food, the number of hours of work per day being stated in the agreement made. At the expiration of this period they are free. After the lapse of another five years, if during that time they have not gone out of the colony, they may have a free passage to return to India. When these labourers become free some will continue to work for the same employer, others will rent or buy land on which they build their grass huts and cultivate principally maize, or, as it is called in the colony, mealies. A large acreage of land in the colony is thus taken up. Many free men also become cooks, waiters, drivers, and, near the larger towns, grow and sell vegetables.

With the incoming of the Indian labourer there have also arrived a large number of Indian traders, commonly called Arabs, but in reality they are from the Bombay Presidency, and speak the Gujerat language. The labourers, whether indentured or free, are commonly called Coolies, but the term in many cases is not appropriate, as it means really a man who works for hire, and those to whom the term does not properly belong resent the use of it to them as an insult. Several languages are spoken by these Indians, the principal being Hindi, Tamil, Telugu, and Gujerati. Comparatively few can read, as most of them belong to the poorer classes in India, and many are pariahs who are of the lowest caste or of no caste at all. There are a few Christians among them, but most of those who confess they are such are Roman Catholics.

As might be supposed, these Indians are, morally, very low. Believing as they do that their gods are guilty of lying, theft, immorality, and other sins, it is not matter for surprise that the worshippers of such gods should be guilty of the same. A few temples, mostly unpretentious structures, are to be found, principally on the estates. The rites of their heathen religion are carried out in some cases, but the Mohurrum festival, which is held once a year, is the great event. Then, for two or three days, the labourers have a holiday, and there is a grand display of pagodas and beating of tom-toms.

There are thirty schools for Indian children in the colony, some of them maintained by the Government, but most are aided by Government grants and managed by ministers of various churches. Considering the large number of the Indians now residing here, but little is done for their spiritual welfare. The Anglican Church has one European minister, a part of whose labours are for them. They have also two Indian ministers or catechists in the two principal towns. Two ladies in connection with the S.A. General Mission have studied one of the Indian languages for a year or two with a view to working among them and visiting in their neighbourhood, besides keeping a day school for children.

The Wesleyans have had a mission among them for more than thirty years. The writer is the superintendent of that mission. Gradually it has succeeded in establishing six centres, where Christians and other Indians gather together for worship and religious meetings. Four of the schools already mentioned are connected with this mission, and are doing good work by bringing the Indian children under religious instruction. One catechist is employed, but there is room and need for many more. £60 a year would suffice to maintain a catechist. I must not omit to mention the acceptance this year of an Indian as a minister on probation at Pietermaritzburg. He is doing good work as a teacher and preacher.

S. H. STOTT, Wesleyan Minister.

Verulam, Natal.

The Prophetic Outlook.

By Dr. NATHANIEL WEST.*

THE causes of the vast "military Christendom of the Nineteenth Century" are familiar to all: the advance of science in destructive agencies, mutual distrust of the nations, their rivalries and jealousies, treachery and breach of treaties, balance of power, the peace of Europe, enormous increase of wealth, expansion of commerce, the fact that resistless power knows no moral law, the ambition of Europe to divide the non-Christian nations, partition Asia and Africa, and control the mines and markets of the world, lust for supremacy, want of righteousness, the discontent of the masses, the increase of unbelief and crime, and the corruption of Gentile politics and power.

Add to these the apprehension of a collision between the East and West, and the coming struggle with Islam, Judaism, and each other. The prelude to that will be the apparent harmony of the "Powers" of the world for a period of time—the "silence for the space of half an hour in heaven," the "four angels holding back the winds," the solemn hush when the air is breathless and the leaves are motionless; then the thunder-burst of judgment! At such a time Israel's claims will come up for settlement, such as Europe, Asia, and Africa cannot make.

Prepare war! Come up to the Valley of Decision. It is the "Eastern Question." It was the burning question when Joel spoke, 900 B.C., the burning question now, and now, as then, the nations are waiting the order to march! It is an old question. Its antiquity remounts beyond the days of Chedorlaomer and Abraham. It existed before Russia, England, France, or Turkey was born, before ever Constantinople, Rome, Alexandria, or London had a name. It means the conflict of civilisations—a conflict governed by "the ever-recurring law of history," viz., invasion at stated intervals from East to West, and reversely, till at last the whole world is involved. It was the question that sank the Persian empire and brought to Greece her national existence and her glory; the question on which a Pericles and a Demosthenes exhausted their oratory, and where a Cicero stood in the majesty of eloquence, a Cæsar in the splendour of arms; the question for Antiochus Epiphanes, the Huns and the Mongols, the Tatars, Islam!—in every case the "Holy Land" its centre.

The Middle Age saw all Europe precipitate itself on Palestine, only to be hurled back by the Moslem after three hundred years of war. Turn whatever way, it is identified with the fortunes of the Jews. Deeper and broader interests than those of England, France, Russia, Austria, Germany, Greece, Turkey, India, China, and Japan in the oceans, seas, waterways, markets, and mines of the world, are involved—the interests of Israel and of the kingdom of God. The cry of the muezzin sounds daily over two cities of universal fame, Jerusalem and Constantinople, where once the Religion of Jehovah and the Religion of Christ ruled supreme, and the Imaum's prayer to Allah ever ascends, "O, Allah, destroy the infidels, defile their abodes, and give their women, children, friends, and wealth 'as booty to the Moslem!'" All this with the "consent" and "concert" of the so-called "Christian Powers!" How can the "kingdom" come apart from a judgment day and the decision of the Eastern Question?

That gifted historian, J. von Müller, has not said in vain, "No thoughtful man can read history, or look upon the face of Christendom, and not be impressed with the conviction that the same law of righteousness that brought the ancient empires to their end must prevail at last against the empires, and laws, and kingdoms now existing." Nemesis must come. And, say what men may, the battle opens in the same old centre, the Ægean Sea, and the relation of the Holy Land and Israel, geographically and politically, as well as religiously, must assert itself as before, the more the "warfare great" approaches its end. Nor is there anything in international politics anywhere that does not lead to this centre, even as the Roman roads all led to the Golden Milestone of the Forum.

* Extracted from "Daniel's Great Prophecy." (6s. 6d. *Wheeler, Paternoster Row.*)

Suggestive Readings.

SATAN.

AS the Holy Spirit has been sometimes spoken of as an influence and not as a person, so the old serpent, the devil and Satan, is spoken of as an influence, and his personality denied. One cause of this may be that even evangelical teachers in the Church of Christ, while professing to hold Satan's existence and evil activity as a doctrine, leave him out of their teaching and leave the people in ignorance of his devices.

This will at once be manifest if we compare the important position and the frequent mention accorded to the enemy in the New Testament, with the feeble and infrequent warnings against him, not to say the actual ignoring or denial of his existence, in much of the teaching of the day.

Yet the Son of God was never unmindful that He was manifested for this cause, that He might destroy the works of the devil. The eye of the Captain of our Salvation was never off the enemy; the eye of the enemy was never off Him.

The dragon sought by the sword of Herod to destroy the Man Child as soon as He should be born. All heathendom worshipped the male, and Israel was infected with the same obscene idolatry (Ezek. xvi. 17, *mar.*). The Man Child, caught up to God and to his throne, was the Divine reply. This is the true male, worthy of all worship—"that all should honour the Son, even as they honour the Father." "And let all the angels of God worship Him."

As soon as his manhood was matured, when He began to be about thirty years of age, having proved Himself without blemish and without spot, He was set apart at his baptism for the work which He came to accomplish, to glorify God and to save sinners, by destroying the works of the devil.

Therefore, before He could go about doing good, healing all that were oppressed of the devil, He must prove Himself in personal conflict mightier than the foe. The Spirit driveth Him into the wilderness to be tempted (tested) of the devil. "In all points like as we are, yet without sin"—in body, soul, and spirit; "wherefore He is able also to succour them that are tempted."

Then the devil leaves Him for a season; but when he returns, "the prince of this world cometh and hath nothing in Me."

When the seventy return with joy, saying, "Even the demons are subject unto us in thy name," He exclaims, "I beheld Satan like lightning fall from heaven." He foresees the issue of his death, resurrection, and ascension, in the casting out of the accuser. He gives his disciples authority over all the power of the enemy.

When the woman who could in no wise lift up herself comes to be healed, He does not describe her as suffering from curvature of the spine, but as a daughter of Abraham whom Satan hath bound these eighteen years.

In the parables it is Satan who catches away the seed. The tares are the children of the wicked one. The evil spirit goes out of a man, and returns with seven other spirits more wicked than himself.

When He speaks of his decease, and Peter rebukes Him with "Pity Thyself, Lord, this shall not be unto Thee," He sees the enemy through Peter, and says, "Get thee behind Me, Satan." And He showed his watchful care and his ceaseless intercession for his people: "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

The disciple who leans upon his bosom, and sees most deeply into the secret heart of things, shows that hypocrisy and cruelty were born in the Pharisees from beneath: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning....he is a liar and the father of it."

When the Greeks come, saying, "Sir, we would see Jesus," He exclaims, "Now is the judgment of this world: now shall the prince of this world be cast out."

It is the devil who puts it into the heart of Judas to betray Him, and then enters into him and impels him to the shameful deed. And Jesus says, "This is your hour and the power of darkness."

We pass into the Acts and find the Apostles speaking as their Lord had done. It was Satan who put it into the heart of Ananias and his wife to lie unto the Holy Ghost.

The apostle encourages the Romans with the assurance that God shall bruise Satan under their feet shortly.

In the Epistles to the Corinthians we have references to Satan—as the tempter; as transformed into an angel of light; as buffeting the Apostle with the thorn in the flesh; as an enemy of whose devices we are not ignorant; as the god of this world, who blinds the minds of those who believe not; as the serpent who beguiled Eve in his craftiness. Here the Apostle delivers one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; as in the Epistle to Timothy he delivers another to Satan that he may learn not to blaspheme.

The Ephesians are warned of the spirit that now worketh in the children of disobedience; to take the shield of faith wherewith to quench all the fiery darts of the wicked one; not to give place to the devil; to put on the whole armour of God, that they may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood [as Israel did when they entered Canaan], but against principalities, against powers, against the rulers of the darkness of this age, against wicked spirits in heavenly places. M.

(To be Concluded.)

British Jews' Society.—The treasurership of this society has been kindly assumed by Mr. Robert Greer. As we recently reported, the Society is in debt to the extent of £900, and in the hope of clearing this embarrassment out of the way of the work, Mr. Greer has offered £100 on condition that eight other donors of a like amount come forward. Already one friend has responded to the challenge, which will, it is hoped, be completely met by supporters of Jewish mission work.

"Judas, which Betrayed Him."

(John xiii. 21.)

BY REV. F. B. MEYER, B.A.

ON the Wednesday evening before our Lord died, he supped with his disciples in Bethany at the House of Simon. Lazarus was there, and his sisters, Martha, who served, and Mary, who anointed Him beforehand for his burying. The Master's reception of this act of love, and his rebuke of the parsimony which sought to check all such manifestations of devotion, exasperated Judas beyond all bounds; so, after supper, when Jesus and the rest had retired to their humble lodgment, he crossed the intervening valleys and returned by the moonlight to Jerusalem.

At that untimely hour the Sanhedrim may have been still in session, plotting to destroy Jesus. At any rate, the chief priests and captains were quickly summoned. Judas may have been in communication with some of them before; but, in any case, he met with a glad welcome. They were glad, and covenanted to give him money.

In the word, *communed* with them, used by the evangelist Luke, it is suggested that there was a certain amount of bargaining and haggling before the sum was fixed. Perhaps he wanted more, and they offered less, and at last he was induced to take less than he had hoped, but more than they had offered; and the price of betrayal was fixed at thirty pieces of silver, about £8, the price of a slave. From that moment he sought opportunity to betray Him unto them.

At the Passover Supper provided on the next day by Peter and John in the upper room, Judas must have reclined on the Lord's left, and John upon his right, so that the beloved disciple could lean back his head on the bosom of his Friend. When all were settled, Jesus exclaimed, with a sigh of innermost satisfaction, "With desire I have desired to eat this Passover with you before I suffer"; and as He uttered the words, Judas must have felt a thrill passing through his nature, as he realised more clearly than any around that table what was approaching. Evidently, then, the Master had guessed what was being prepared for Him! Did He also know the share that He had had in preparing it? In any case, it was clear that, so far from resisting, He was prepared to suffer. Apparently, He would not take the opportunity of asserting his claims, but would allow events to take their course, yielding Himself to the will of his foes!

When He had given thanks, the Lord passed round the first cup; then followed the washing of the disciples' feet, in the midst of which He looked sorrowfully towards Judas, exclaiming, "Ye are clean, but not all"; for He knew from the first who would betray Him. It was with a strange blending of awe and wonder that the little group saw the dark cloud of anguish gather and rest on the beloved face when, on resuming his place, He was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray Me." The disciples looked at one another, doubting of whom He spoke, and Peter beckoned to John to ask. But Judas knew. And when He went on to say, "The Son of Man goeth, even as it was written of Him; but woe unto that man through whom the Son of Man is betrayed! good were it for that man, even if he had not been born"—again Judas' heart smote him. It may be that he asked himself whether he might not even now draw back.

For three years he had played his part so well that, in spite of his constant pilfering from the bag which held the slender resources of the little band, no one suspected him. His fellow-disciples might contend for the first places at the table, but all felt that Judas, at any rate, had a prescriptive right to sit near Jesus. All around, in sorrowful tones, the question passed, "Lord, is it I?" Each, conscious of the unfathomed evil of his own nature, thought himself more likely to be the traitor than that the admirable Judas should do the deed. It was terrible to know that the Shepherd would be smitten, and the flock scattered; but more, that the Master would be betrayed by the inner circle of his friends! But there seemed no reason for challenging his announcement, backed as it was by a quotation from a familiar Psalm, "He that dippeth his hand with Me in the dish, the same shall betray Me." From these words also it was evident that the traitor must be one of two or three; for only these could reach the common dish in which Jesus dipped his food.

It became, therefore, more and more clear to Judas, that the Master knew perfectly well all that had transpired, and he said to himself, "If He knows so much, it is almost certain that He knows all." Therefore, partly to disarm any suspicions that might be suggested to the others, if he did not take up their question, partly because he felt that probably there was nothing to be gained by maintaining his disguise before Jesus, and being withal feverishly anxious to know how much of his plan was discovered, he asked, adopting the colder title Rabbi, rather than that of Lord, as employed by the others, Rabbi, is it I? Probably the question was asked under his breath, and that Jesus replied in the same tone, "Thou hast said."

Immediately the thoughts of Judas sprang back to the foot-washing, and all the other marks of extraordinary tenderness with which Jesus had treated him. At the time he had thought, "He would not act like this if He knew all." Now, however, he realised that Jesus had acted in the full knowledge of all that had passed and was passing in his heart. It must have struck him as extraordinary that the Master should continue to treat him thus when He had read the whole dark secret. Why did He not unmask and expose him? Why not banish him from his company? Why count him still on speaking terms? Not till afterwards was he aware of Jesus' motive, nor did he detect the loving purpose which was laying siege to his stony heart as though to turn him from his evil purpose before it was too late.

Once more the Lord made an effort to prove to him that though He knew all He loved him still, even to the end. It was the Jewish custom for one to dip a morsel in the common dish and pass it to another in token of special affection. So when He had dipped the sop, Jesus took and gave it Judas, the son of Simon. He had previously answered John's whispered question, "Lord, who is it?" which had been suggested by a sign from Peter, by saying, "He it is to whom I shall give a sop when I have dipped it." But He did not give the token of love merely as a sign to John and Peter, but because He desired to assure Judas that, notwithstanding his perfect knowledge, his heart was full of tender affection.

But when the sun strikes on a fœtid pond, its rays, beneath which all creation rejoices, bring out the repulsive odours that otherwise had slept undiscovered; so the love of God is ever a savour of life unto life or of death unto death, and the very fervour of Christ's love seems to have driven Judas almost to madness. Shutting his heart against the Saviour, he opened it to Satan, who was waiting his opportunity. "After the sop, then Satan entered into him." Instantly the Master saw the change, and knew that He could do nothing more to save his disciple from the pit which he had digged for himself. Nothing could be gained by further delay. Jesus therefore said unto him, "That thou doest do quickly."

So carefully had the Lord concealed his knowledge of Judas' real character that none of those who sat at table guessed the real significance and purport of his words. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or that he should give something to the poor. Only John, and perhaps Peter, had the slightest suspicion of his possible errand. The sacred narrative adds significantly, "He then having received the sop, went out straightway, and it was night"; as though a black pall of darkness were a befitting symbol of the blackness of darkness that was enveloping his soul—a night broken only by one star, when Jesus once more in the garden sought to arrest him with the words, "Friend, to what a deed thou art come! Betrayest thou the Son of Man with a kiss?" But that lone star was soon obscured. The cloud-wreath hastened to conceal it. Headlong and precipitate over every obstacle, he rushed to his doom, until his career was consummated in the despairing act which the Evangelist so solemnly records.

The specified fee was no doubt paid to Judas, on his delivery of Jesus into the hands of the High Priest. As soon as the great doors closed behind the arresting band, Judas went to some inner pay-office, claimed his money, and then waited in the shadow to see what befel. Perhaps he met John; and if so, avoided him. Perhaps he heard Peter deny the Lord with oaths, and congratulated himself that there was not much to choose between them. But for the most part, his mind was absorbed in what was transpiring. He beheld the shameful injustice and inhumanity of the trial. Though he had kissed his Master's face, his soul winced from the blows and spittle that befel it. Perhaps he had entertained some lingering hope and expectation that when the worse came to the worst the Master would use on his own behalf the power He had so often used for others. But if that thought had lodged in his mind, the dream was terribly dissipated. "He saw that He was condemned."

Then the full significance of his sin burst upon him. The veil fell from his eyes, and he stood face to face with his crime in all its naked horror. His ingratitude, his treachery, his petty pilfering, his resistance of a love which the strong waters of death could not extinguish. And the money scorched his hand. A wild and haggard man, he made his way into the presence of the chief priests and scribes, as they were congratulating themselves on the success of their plot. There was despair on his face, a piercing note in his voice, anguish in his soul; the flames of hell were already consuming him, the thirst of the bottomless pit already parching his lips; his hand convulsively clutched the thirty pieces of silver.

"I have sinned," he cried. "I have sinned. He whom you have condemned is innocent; take back your money, only let Him go free; and oh, relieve me, ye priests, accustomed to deal with burdened hearts, relieve me of this intolerable pain."

But they said, with a gleam as of cold steel, "What is that to us? That is your business. You made your bargain, and you must stand to it: see thou to it."

He knew that it was useless to parley with them. That icy sarcasm, that haughty indifference told him how man must ever regard his miserable act. He had already refused the love of God, and dare not expect anything more from it. He foresaw how coming ages would spurn and abhor him. There seemed, therefore, nothing better than to leap into the awful abyss of suicide. It could bring nothing worse than he was suffering. Oh, if he had only dared to believe in the love of God, and had fallen even then at the feet of Jesus, he might have become a pillar in his temple, and an apostle of the Church. But he dared not think that there could be mercy for such as he was. He passes out into the morning air, the most wretched of men, shrinks away into some lonely spot, puts a rope around his neck, and dies.

OUR DAILY HOMILY.

SUNDAY, September 25.

"*The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*"—1 John ii. 17.

THE world stands for the entire system of human interests by which we are surrounded. It does not refer to what God made by his creative fiat and moulding hands; but to the shows, fashions, and pursuits of men. It is used here in the sense in which the devil took Jesus into an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them, and said, "It hath been delivered unto me, and to whomsoever I will, I give it."

The word used of its evanescence is a remarkably interesting one. It is that employed of the rapid change in some scenic display or performance. A moment ago the stage was full of life and colour; but it is suddenly deserted, and the actors and actresses have put off their splendid dresses, and are habited in mean and common attire. Or we might compare the passing away of the world to the dying colour of the sunset. The tempter offers us some bait, some outward object which appeals to the eye of the body or the mind, and we reach out towards it; but as we grasp it, it is gone. We have caught at a soap-bubble, have journeyed after a mirage, have hunted the will-o'-the-wisp. So unsubstantial and fleeting are the things with which the men of this world try to appease their immortal appetite.

But it is to be noticed that the desire for these things is even more evanescent than the things themselves. The apostle says that the *lust* thereof passeth away. The power of enjoyment dies away. The eye is sated with spectacles, the mind with constant change.

MONDAY, September 26.

"*Beloved, now are we children of God.*"—1 John iii. 2 (R.V.).

It is our privilege, not only to be children, but to know that we are such. "Such we are" (*v.* 1, R.V.). The world knows us not, but God knows us, and we know Him, and we know that we are his sons and daughters, through regeneration and faith. How do we know?

We believe his Word.—(John i. 12.)

We have the witness of the Spirit.—(Gal. iv. 6.)

We are led by the Spirit.—(Rom. viii. 14.)

We love the people of God.—(1 John iv. 7, R.V.)

We do not presumptuously and habitually yield to known sin.—(1 John iii. 9, R.V.)

TUESDAY, September 27.

"*We have known and believed the love that God hath to us.*"—1 John iv. 16.

Life is one long education in various phases and aspects of love. First as a child, then as a friend, then as a lover, as wife or husband, as father or mother. We are perpetually being allowed to sit in some higher form for the progress of this Divine study. For to love is to live. To be loved is to drink of the sweetest cordial that can be prepared from the vintages of earth. And all is intended to help us to understand better the nature of God, who is love. As each new experience enters our life, we should consider a fresh facet or angle to break up and reveal to us the glory of God's love. We should say to ourselves, Now I understand and know more accurately than before how God feels, and what his love is.

The Apostle says, we have known the love of God.—Indeed, it is so. Through years of life, each of which has been filled with the most various experiences, but filled also to the brim with proofs of God's tender lovingkindness, we have had innumerable proofs of his love, for

> E'en the cloud that spreads above,
> And veileth love, itself is love.

The cloud has always had a silver lining. There has always been some compensation for the bitterest experiences. In every low dungeon He has drawn near, saying, "Fear not."

[836]

The Apostle says, we must believe God's love.—Standing on the sure foundation of what we have proved God to be in the past, we may look on the present and future with perfect faith. We have known Him too well to doubt Him now. We have known, and now we believe. He has made no mistakes. He is making none. He has done the best, and is doing it. We do not understand his dealings, but we know Him who is behind the mystery of Providence, and can hear Him saying: "It is all right, only trust Me. Fear not, it is I."

WEDNESDAY, September 28.

"*We know that we have.*"—1 John v. 15.

This epistle is full of certainty. It rings with the words *we know*. And in these words we are taught that we may be certain in the region of prayer. Probably there is no region of the Christian life concerning which there is more uncertainty than this of prayer. Perhaps this is also the reason why there is so little prayer. Men doubt the use of spending time in shooting arrows, a very small percentage of which seem to strike the target.

The first condition in true prayer is to be sure that it is according to the will of God.—It is not difficult to do this when we base prayer on a promise. And this is what we should do to secure definiteness and assurance. There is nothing that pleases our Father more in his praying children than that they should bring his promises to Him for fulfilment, saying "Do as Thou hast said." But in cases where there is no promise to guide us we shall discover his will as we pray. If it is not to be, He will tell us. He will say, after we have prayed a week, or a month, "My child, ask Me no more of this matter: my grace is sufficient for thee."

The next condition is to believe that God is listening.—We need not pray long to know this. Only be quiet and silent before Him, and a blessed sense, induced by the Holy Spirit, will pervade your heart and mind, that you are literally speaking into the ear and heart of your Heavenly Father, who is listening as intently as if He had nothing else to attend to in all the universe.

The third condition is to be sure that the thing we asked is granted.—It may not have come to hand, and it may not come in the precise form in which we sought it; but it is ours. We must dare to believe that we have that petition, labelled with our name, consigned to us, perhaps started on its way to us, although it may take years to come.

THURSDAY, September 29.

"*This is love, that we should walk after his commandments.*"—2 John 6 (R.V.).

Here is a solution to many difficulties, and given so easily and naturally by this beloved elder to the elect lady and her children. He had been laying much emphasis on truth: and combining truth and love in an exquisite unity. Probably we can never love perfectly, till we are perfectly true. If you examine yourself in the feelings of distance and dislike, which you have towards some individual, it is almost certain that you will come on some want of transparency and sincerity in your dealings with them. It is also the case that in so far as we put away all insincerity, and want of consecration, as between us and God, we shall come to love God more perfectly.

What deep, sweet rhythm of meaning there is in the first three verses of this letter! One reads them over and over again. Oh that that grace, mercy, and peace may be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

The difficulty that you feel is that you do not love enough. You would like to love with a strong, undying flame, burning steadily towards Jesus Christ, cleansing you with its heat, constraining you with its love. But perhaps you fail to distinguish between love and the *emotion* of love. They are not the same. We may love without being directly conscious of love, or being able to estimate its strength and passion. Here is the solution to many of our questionings: They love who obey, they love who walk according to his commandments.

It is recorded of Dr. Chalmers that when a Scotch girl applied to be admitted to the church, her testimony was so halting that it seemed as though she must stand back; but as she was leaving his room she turned back and said, "I canna speak for the Lord Jesus, but I could dee for Him."

FRIDAY, September 30.

"*For the sake of the Name they went forth.*"—3 John 7 (R.V.).

The beloved elder is anxious about some travelling evangelists, who had gone forth to visit the churches; and is commending them to the care of Gaius. He was to set them forward in a manner that should be worthy of God. This is a high standard for our entertainment of brethren and strangers withal. It would save us from niggardliness and stint, for God is never miserly or meagre. It would equally save us from ostentation, since in God there is perfect simplicity. It would pervade our behaviour with the most perfect grace. But notice, in respect to these evangelists:—

Their motive.—"For the sake of the Name." It is not needful to say *whose* Name. There is one Name above every name; in which whatever we do is to be done. To teach the meaning hidden in that Name; to unfold its sweetness and power; to exert its spell over souls that had never felt its magnetism; to win the smile of Him to whom it belongs; to glorify it and make it honoured and beloved—this was their one thought and aim. Oh that we were animated by the same gracious motive!

Their delicacy.—They would take nothing of the Gentiles. It seemed to them incongruous to go for alms and maintenance to those who do not love their Lord. Besides, could not He maintain his own servants? They certainly would not have sanctioned the means that modern Christians adopt of getting money from the ungodly.

Their welcome.—We ought to welcome all such, and in doing so we may be fellow-helpers with them and with the truth. It is a very beautiful act to link ourselves with God's honoured servants by prayer and sympathy, that we may be counted their fellow-helpers and companions.

SATURDAY, October 1.

"*Keep yourselves in the love of God.*"—Jude 21.

There is a strong current running. If you keep in its main-stream, it will bear you gently but irresistibly forward; but there are so many side-currents, it is so easy to be caught into a back-water, that we must be very careful not to be swept out of it. You are in it by grace, now keep in it. You will keep in it, if you do not voluntarily go out.

Build yourselves on your most holy faith.—Build, not on your emotions, nor on your conceptions of what may be right or wrong, nor on your experience; but on the strong and massive outlines of the faith once delivered to the saints (*v.* 3). We may well contend for it, if it is to yield the foundation of our spiritual upbuilding. In other words, you must come back, again and yet again, to the teachings of the Word of God, and specially of the life and words of our Emmanuel.

Pray in the Holy Spirit.—Wait at the Divine footstool until your prayers are indicted by Him, and the spring arises from the depths of God. And whensoever you feel the inward movement of God's Spirit, yield to it. He will correct and prune from your prayers all that should not be in them. He will lead you out in intercession for others, and for the glory of Christ, of which you did not know yourself capable. To pray in the Holy Spirit is to let the Holy Spirit pray in you.

Look for the mercy of our Lord Jesus Christ.—Always be on the outlook. Let your soul stand on tiptoe in anticipation of his coming. Let yours be the words of the Canticles, "I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my undefiled." The heart that waits for Jesus will not have to wait in vain. And even in the act of waiting, it will be kept in the love of God, which is also eternal life.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

Nonconformists and Ritualism.

At the New Court Chapel mid-week service on September 14, Rev. G. Campbell Morgan spoke upon an important subject—"The duty of Nonconformists toward the Ritualistic movement of the present day." The Apostle Paul, he said, had cause in his day to grieve over the mischief wrought by false teachers who had crept into the Church of Christ, and against whom he had to defend his own right to minister in Divine things. He was not concerned that such opponents should question the validity of his orders, but was troubled about the probable effect of their teaching upon individuals and churches. For instance, in the case of Corinth, he says, "I fear lest...your minds should be corrupted from the simplicity (or single-mindedness) that is in Christ."

The old false system, that practically sought to relegate Jesus Christ to a distance from his people, finds revival in the sacerdotalism and ritualism of our own day, under the tacit sanction of dignitaries who are regarded as the spiritual rulers of a particular Church. Those who draw general attention to abuses commonly find themselves the centre of attack, but even when we are not in perfect agreement with their methods we may be thankful that large and beneficent results are likely to accrue from giving prominence to the fact of the existence of evil workers in an establishment for which the whole nation is responsible. While granting that much may be said for Episcopal and various other forms of ecclesiastical polity, Mr. Morgan maintained that all who are born again of the Spirit of God are members of the Catholic Church of Jesus Christ, and that their duty toward the Ritualistic movement arises from their position (1) as true Churchmen, and (2) as British citizens. "We have," said he,

"TOO LONG TAKEN UP A NEGATIVE POSITION."

Under the first head the duty is a positive one, and involves taking our stand anew for (*a*) personal access to God, as the birthright of every man and woman; (*b*) spiritual life, through spiritual forces, not through material activity; (*c*) spiritual, as opposed to Ritualistic and sensual worship.

Apart from the present crisis, we might be content to regard the proclamation of positive truth as adequate for the avoidance of error; but there is now great need to testify that, in view of the representation of believers by Christ in the presence of God, any attempted interference of a "priest" between man and his Maker is an impertinence. Not only is such intervention contrary to New Testament teaching, but history shows that wherever the "priest" succeeds in obtruding himself between individual souls, communities, or nations and their God, manhood is dwarfed, womanhood is degraded, and childhood is blighted. The great fact to which we must ever bear witness, that human guilt has been dealt with once and for ever by Jesus Christ, condemns another iniquity of our times, the unclean and bestial confessional, with its depository of other men's sins, sworn to secrecy, destroying the sacredness of family life, and promoting treachery in the State.

This movement in the Church of England is emphasising the unscriptural dogma of baptismal regeneration; but there must be many gracious souls in that communion who can hardly believe such a doctrine. Life comes by the breath of God, and is not imparted by priestly touch or act. "Confirmation," as dependent upon that baptism, and not upon individual character, is also to be condemned. We must object, moreover, to the claim that Divine life is specially fed by what is known as the sacrament of the Lord's Supper. We maintain that by no material means, but only by that "wind which bloweth where it listeth," can life come to the souls of men and be sustained, developed, completed.

Ritualistic worship is obsolete. A ritual of Divine ordination existed under the old economy; but when Jesus talked with the woman at the well He declared that Divine worship no longer had a local habitation, but that wherever men seek God in a spiritual way they will find Him. To put a man within the bonds of merely outward formulæ, no matter how beautiful, is to prevent the highest form of worship, and condemn him to a soulless, blighting slavery, outside the realm of the spiritual.

There is a danger, from which even Free Churches are not wholly exempt, of hungering after ornate service and of using forms of prayer. The true ideal of prayer consists, not in well formed sentences, but in the outbreathing of a needy soul in its approach to God. There can be no objection to a service which is beautiful in its musical arrangements, provided that it conduces to the one end of worship; but it is just here where we may be tempted over the line which separates the spiritual from the material. We need to get back to our fathers' conception of worship as the dealing of man's spirit with the Spirit of God; and in that we reach the highest of High Church positions, so far as New Testament truth is concerned. There is much need to maintain our Protestantism in this respect.

In dealing with the second main division of his subject, Mr. Morgan began with the expression of a very emphatic conviction that the sphere of Christian duty touches citizenship. The Christian man is not cut off from an interest in national action and social conditions. Mr. Morgan knew that there are excellent children of God who doubt this position, but he believed that there is no question of practical, social, or political life which may not be the subject of influence for Christ.

The body which is reviving this ritualistic movement is the Church of the nation as by law established. I am told, said Mr. Morgan, that I have no voice in its management, because I do not use the Church of England by attending its services. Then, how is it that total abstainers, men who never enter a public-house, have conceded to them the right to legislate for the regulation of the drink traffic? Because, unlike other businesses, the public-house is under the direct control and management of the State.

Apart from establishment, our New Testament Churchmanship would give us the right of protest against a continued promulgation of error within the Church of England; but, as British citizens, we refuse to go back upon our national history. Through conflict and through blood we have given notice to quit to the "priest" who dared to force his pretensions upon the nation, and we decline to have a bastard Romanism reintroduced into the country. As Free Churchmen, we are to-day bound to become Protestants anew, even though men within the National *Protestant* Church laugh at the term, because we dare not insult

THE MEMORY OF OUR MARTYRS.

Let us remind the young people of the Free Churches that Bunyan was twelve years in prison for preaching Christ, that Barrow and Greenwood were imprisoned for being Independents, that the Conventicle Act imprisoned men for holding prayer-meetings, that the Covenanters were shot for worshipping God after the dictates of their own consciences, that scholars, because they were not members of the State Church, were shut out from the seats of learning—and all this by men who preached and promulgated the errors now being revived within the Church as by law established. We cannot be loyal to Christ and to the men who have given us our liberties, if we do not speak out against this Ritualistic iniquity.

Our true position, as British citizens, is this: We are, above all men, sworn foes to our country's greatest foe, the "priest," and all his degrading traffic. We claim that it is our duty, first, in public protest, to speak of this movement; and, secondly, in the exercise of the franchise, to strike a blow for life and liberty. Our supreme duty is to maintain a testimony to the simplicity that is in Christ, for individual souls, for churches, and for the nation; so that the latter may discover God's will not from the lips of prelate or priest, but in the godly lives of members of all true churches, and in the righteous influence they exert upon the age in which they live.

Strangers' Rest at Zanzibar.—Meetings in aid of the work successfully carried on amongst sailors of all nationalities at Zanzibar were recently held at Plymouth. Commander Wolfe Murray, R.N., said at the afternoon gathering that a letter from Scotland from Dr. Lawrence Smith, surgeon of H.M.S. *Blonde*, which was recently paid off at Devonport, after being stationed for some time on the East Coast of Africa, in which Dr. Smith bore high personal testimony to the value of the work done at the Zanzibar Strangers' Rest by Mr. and Mrs. George Knapman, in charge, and also to the devoted administrations of Mrs. Knapman among the slave girls. In all probability there would soon be established at the Strangers' Rest a depôt for the sale of the Scriptures. Subsequent to a well-attended tea, several friends, including Dr. Hingston and Mr. and Mrs. Isaac, spoke at an evening meeting, and gave interesting accounts of the work's progress.

Revival at Livingstonia.

The labours of the Free Church of Scotland missionary workers at Livingstonia are interestingly illustrated by letters received, which appear in the latest issue of *The Free Church Monthly*. Rev. Dr. Laws says:—

"Rev. James Henderson has just returned from Bandawè, and there, in April, he had the joy of baptizing ninety-four adults and thirty-four children. Then at Ekwendeni, on the way back, he took part with Rev. Donald Fraser in a remarkable sacramental season: 203 adults and ninety-four children were baptized, and there was a gathering of some 4,000 Ngoni. Surely 'the Lord hath done great things for us; whereof we are glad.' My heart is full as I think of such a scene within a few miles of the place where the Ngoni plotted to murder Mr. James Stewart and myself twenty years ago."

Rev. Donald Fraser writes:—"Ekwendeni.—We have concluded a communion season after the old Highland fashion. The people gathered in from all the out-stations, and spent five days together, humbling themselves before God and waiting on Him. The first strangers to come were from Mperembe's, the great warrior chief. Mateyu, the teacher, marched at their head, and behind him, in a long line, followed nearly seventy people. Next day the Njanyu people arrived. We could see them winding their way down the hillside in a straggling line, which stretched back for nearly a mile. Through all the forenoon of Wednesday bands of people continued to arrive, sometimes marching up the road in solid phalanx, with a swinging step, and sometimes in long-drawn-out Indian file.

"The paths to the south were alive with people. And men sat on the ant-hills as the companies passed, and cried out, 'What mean these things? Has an army come in among you? Are you going to a new country?' And the people cried back, 'We are going to the baptisms. Come and see.' More than one thousand people came, but accommodation was found for all.

"On Saturday morning we intended to baptize the adults who were to be received into the church, but owing to a cold, drizzling rain, we deferred it to the afternoon. But what a day that was! None such has ever been seen in Nyasaland. We baptized 195 adults; and on Sabbath afternoon, 89 children—in all, 284 souls."

Native Work at the Cape.

We have received from Mr. W. Spencer Walton, of the South Africa General Mission, some interesting items of progress from a retrospective sketch of advance during the last two and a-half years.

Two new stations, with small churches, have been opened in Swaziland; two new stations, with one church, in Zululand; another Zulu church, and work amongst sailors, at Durban; two new Zulu stations, as well as a station for Indians, at Phœnix, in Natal. Mr. Walton says:—

"We have had all the iron roofing sent for our new church at Dumisa, and are now wanting the wood, which will cost thirty pounds. We have the labour offered for nothing. This is a most interesting opening. It came about through a Zulu who was converted in our Durban church, and went back to tell his people what God had done. The result was that when our missionary went there he found a number truly converted to God and waiting to be baptized.

"The other day I went to a place called Groutville, in Umveti country, for six services amongst the Zulus, and had a wonderful outpouring of the Holy Ghost. The work was remarkable, the conviction of sin great, and many received definite blessing."

The C.M.S. and the Soudan.—The committee of the Church Missionary Society have passed the following minute in relation to Khartoum:—"That the secretaries be authorised to arrange with the missionaries of the Egypt or Palestine Mission whom they consider the most suitable to hold themselves ready to proceed to Khartoum as soon as possible; and that they also be authorised to instruct Dr. Harper, as acting secretary of the Egypt Mission, to approach the authorities in Egypt with a view to securing their concurrence in the opening of the mission at the earliest possible date, sanction being given to these instructions being telegraphed to the field if it be found advisable."

The Wartburg and Luther.

IT is the early morning in the midst of Thüringia, on the wooded heights from which the grand old fortress of the Wartburg looks out over a vast expanse of country. As far as the eye can reach in all directions wooded eminences of every variety of outline roll away to the horizon. Immediately beneath is Eisenach, to which a winding road three miles in length will conduct us presently, when we must leave this delightful and salubrious spot. Last night we ascended it in the moonlight, which gave some conception of the distant landscapes, but only now do we realise their full extent.

The mists are still sleeping in the valleys, though the sun is beginning to dissipate them. Just now it looks as though hill were separated from hill by a white lake of cloud. What absolute stillness, broken only by the hoarse voices of crows in the woods beneath, the rumbling of a cart-wheel in the road away there in the valley, or the distant baying of a hound! Presently, as I turn back to the hotel, a frightened doe starts up and plunges into the thicket. Everything around awakens holy reverie, and I keep saying to myself, "Luther has looked on this landscape and walked these woods." Nature herself is only the setting of the picture; she will perish, but the great souls that have suffered, and fought, and toiled live for ever.

. . . . .

Now for the Wartburg itself, where Dr. Martin Luther spent ten months, secure from the ban of the Pope and the hatred of the Roman Catholic party. The story of his friendly arrest is always fascinating.

When the Diet of Worms had ended in his release it was evident that his enemies would attempt to do by foul means what they had not dared to effect in open day; and his friends, without consulting him, agreed that he should be withdrawn into safe-keeping till the storm had spent itself. As he was therefore travelling quietly homeward he was suddenly surrounded by a troop of armed and vizored men, who forced him to mount a spare horse they led, and rode with him rapidly off into the forest. Like wildfire the news spread through Germany that Dr. Martin Luther had fallen into the hands of his foes, and great were the lamentations. But afterwards, as letters in his own handwriting were received by his friends, and true understanding of the case became general, intense relief and satisfaction were expressed by the multitudes that loved him, and had been thrilled by his heroic steadfastness.

. . . . .

We cross the ancient drawbridge, pass under the venerable archway, and try to imagine the group of horsemen that clattered through it on that memorable day, with their illustrious captive in the midst. The courtyard opens out into a long, fan-like shape, surrounded right and left with ancient castellated buildings, dating, for the most part, from the eleventh century. On the left is a two-storeyed building, ending in a square tower surmounted by a cross; beyond that is the ancient palace of the Landgrave of Hesse. This is interesting as having been the home, during her married life, of Elizabeth of Hungary, the story of whose beneficence is told in a series of beautiful modern frescoes which line the wall of one of the galleries. It is remarkable that a mediæval saint, a woman, should have made famous one part of the old palace-fortress, whilst the robust figure and sledge-hammer blows of the great reformer have invested the other with undying interest. As long as the old building stands men will turn to it with reverence for Luther's sake, and bare their heads in the little chamber where he translated the Bible into German.



Wartburg Castle.

Here is the chamber, up these steps, immediately on our right, on entering the old castle. No Pope has canonised this saint, as he did the holy Elizabeth three years after her death; but this is holy ground indeed. We enter the room, about sixteen feet square. Immediately on the right is a four-post bedstead, where Luther slept; beyond it in the corner an old-fashioned heating apparatus. On the wall opposite the door are some quaint portraits, one by Cranach of Luther himself; and on either side those of his father and mother; beneath these, a little to the right, is the legendary smudge where the inkpot flung at the devil struck the wall. Near by stands a table brought from his father's home to replace that at which he sat, when translating the Bible, and which was carried away piecemeal by those who have visited the spot. Out of that window he must often have gazed, longing for his dear Wittemberg, and looking over the vast extent of country with eager prayers that it might be enlightened with the Gospel for which he was prepared to shed his blood. On the floor is the mammoth vertebra which he used as his footstool. And above the door the suit of armour in which he was dressed when, as the Knight George, he was allowed to make brief excursions for health's sake into the forest. Once he was granted liberty to hunt, and there is a touching story of a frightened hare which he sheltered from its pursuers because it reminded him of his own persecuted condition.

Here he spent the period from May 1, 1521, till the following March, writing to Spalatin, Melanchthon, and others, working at his translation, and longing for freedom from his enforced captivity. A segment of the tree under which he was arrested, an old bookcase in which he is said to have kept his books, a picture of Philip Melanchthon, and some framed autograph letters, complete the contents of the apartment.

It is with difficulty we tear ourselves away, and descend the staircase into the open court-yard, where tame wood-pigeons are preening their plumage and talking love. It is a little incongruous to detect the apparatus of the electric light here and there; and to contrast it with a room full of ancient armour, in which crusaders went to Palestine, and knights tilted in high festivals, and the friends of Luther rode to the wars. But the ancient fortress is kept in splendid repair, the restoration and decoration of its rooms has been recently effected with much taste by the present Grand Duke Charles Alexander of Saxe-Weimar, who has a suite of apartments in which he sometimes resides for a few days.

Before we go we look into the little fortress church in which the Reformer preached, and wish to question those old walls of what they saw and heard. But the inexorable guide hurries us away.

For 300 years Luther has been the uncrowned King of Germany. We are not sure that such exclusive predominance of one man is the healthiest influence possible for a great nation. The effect is destructive of independence of thought and action in subsequent centuries.

All innovation is regarded as treason to the memory of the dead, and the growth of strong and vigorous reforms checked by a kind of superstitious reverence for what Luther instituted. Still, we can only thank God for what Luther was and did for the glorious Reformation, the child of his noble efforts, which has brought such blessing to the whole civilised world. F. B. M.

Perth Christian Conference.

(BY A CORRESPONDENT.)

THE thirty-sixth annual gathering of the Lord's people for conference and prayer has been held in the City of Perth. During our week of conference there have been no fewer than four such meetings in various parts of Scotland, and doubtless this fact has told against a very large attendance at Perth. However, the City Hall has been well filled during the forenoons and afternoons, while in the evenings, when the townspeople are free, the hall has been crowded.

On the evening of September 12 a reception was held by the committee, when strangers were welcomed in a few hearty words from Dr. FERGUSON, of Kinmundy. Thereafter a prayer meeting for blessing was held, and at the same time an evangelistic meeting for women was addressed in the City Hall by Rev. Dr. JOHN SMITH, Edinburgh.

TUESDAY.

The early meeting on Tuesday morning, as the others on the two succeeding days, were devoted as usual to the hearing of reports of work and of conversation. Many friends find these little conversational and intercessory meetings most interesting and helpful.

The subject for general conference was:

THE CHRISTIAN LIFE AS A WARFARE,

and on Tuesday forenoon the particular aspect contemplated was *The nature and conditions of the warfare.* Sir ARCHIBALD CAMPBELL, Bart., was chairman, and introduced the subject by reading Psa. 144 and Eph. 6, where we find the nature of the warfare; 2 Cor. x. 3, where we have the nature of the weapons; and 1 John v. 4, 5, where we find the victory.

Rev. Dr. JOHN SMITH thereafter said it was well to take a wide view of the hindrances to the Divine aim; to consider those evidences of warfare found in the experience of every Christian. It was of the utmost importance to look at the facts of the case. Read Eph. i. 1-3. Right in the centre you find the dead man, divorced from God, withering at the centre of his life, deepening into degradation. But this is not all; there are lines of defence. There is, first, the inner circle—"Dead in trespasses and sins." There is another without—"The course of this world"—the natural atmosphere in which men live. Every soul is contributing to the common life of man. Then there is something which comes from without—"This prince of the power of the air." The moral atmosphere in which the devil does not come by itself; one from without comes with it. He is the prince of the power of the air, the spirit that now worketh in the children of disobedience.

When we look to all those things, what can we do? But God has come in his grace, and removing every barrier and dwelling with the man has made him alive. Christ being exhibited and the Spirit of Christ being given—there is a mighty difference. Hence baptized into, buried with, raised together with Christ. The situation is greatly changed. In Him I have separation from my sins through his blood. Yet these old bonds and barriers are there.

How may the believer dwelling with the flesh live above it? (1) By keeping the flesh away from the scenes of temptation. (2) He must take the flesh and bind it to the service of Christ. And how may the hindrances be met? By being driven back upon Christ; by coming to Him often with tears. When in communion with Him my eyes open to see that there is another course of this world—that God has set up a kingdom even here. Apprehending this, the other course seems to vanish away. All our purposes may be utilised in advancing God's great purpose. The whole range of art, science, and literature may be made to subserve the will of God. Then, too, we are driven to an attitude of antagonism; and thus we see that the true life is not self, but service—the true blessedness not what we can get, but what we can give.

Rev. J. LAMOND, Skelmorlie, and Rev. Dr. BROWN, Durham, continued the subject. The former showed the value and necessity of discipline; the latter protested that joy is the main thing in the Christian's calling. Fasting is nowhere commanded in the five books of Moses, etc., but in the Didactic some twenty-seven times. Our warfare should be conducted on proper lines if we are to expect a blessing.

WEDNESDAY.

In the forenoon, Mr. SAMUEL SMITH, M.P., was chairman, and Rev. W. H. RANKIN, Titwood, was the first speaker. He took as text Eph. vi. 16, "The shield of faith." In the course of an interesting address he showed that the dangers to fidelity are those which arise in the little things of life, and that our Christianity must penetrate into all. If our people were half as afraid of sin as of perfection our congregations would advance in the spiritual life at a bound. Our faith is just our estimate of the character of God.

Rev. J. DOUGLAS, Nagpore, said he might put the question, If God had saved and left us, what then? Having pictured a kind and generous friend who had done everything to redeem a gambler, and who after some years found the gambler in as pitiable a plight as before, in remonstrating with him received the reply: "Yes, you have done all you could for me, but you have not given me a new spirit, another nature"; so would it have been with us if God had only saved us. Thus from the words and example of our Lord, whose life was ruled by the word in John vi. 57, the speaker infused the principle of safety. Our Lord referred all his works, words, judgments, desires to his Father; they were his. And what was the result? When the hostility of the people He came to save rose against Him, He could say, "My Father hath not left Me alone." And now our Lord's counsel to us is, "As I relied on my Father, so do you rely on Me." His conflict and ours is the same, with one great difference: God gave not the Spirit to measure unto Him. But our safety is the same. Neither hath the Father left us alone. How may we be secure by this favour? By always doing the things that please Him.

Rev. A. SOUTAR, Glasgow, who next addressed the conference, asked us to look at a concrete picture in Dan. iii. 16-30. There are seen two kinds of greatness—worldly and moral. The great Nebuchadnezzar, the mighty ruler, surrounded by all the glories of power, rank, and empire, and three men—mere atoms in his sight—standing up before him and saying, "O King, we are not careful to answer thee in this matter. Our God is able to deliver us." Our God is able; there is the "shield of faith." We often forget what it costs to perform deeds of moral valour. These men had to overcome

(1) The voice of self-interest. They were men of rank and power. To disobey the king was to them loss of position, power, life.

(2) The voice of the claims of others. Patriotism might have induced them to obey the King, inasmuch as their brethren might feel more secure and be more helped were they to retain their offices and conform.

(3) The voice of gratitude. They had come in as slaves, and had been treated royally by the king; they had been educated and advanced. Did the king ask too much?

Why did they refuse to listen to all these voices? What was the secret? It was the vision of God. That made them strong, faithful and true. So Moses acted as seeing Him who is invisible.

What was the result? The king promoted them. Their steadfastness was a gain to themselves and to their brethren. They got higher rank, more power, and were better able to aid their brethren.

THURSDAY.

On Thursday forenoon the EARL OF MORAY presided, and, after prayer, led by Lord Kinnaird, introduced the subject, "Experiences of the Christian Warfare." His lordship read 2 Cor. 12. There, where His authority was questioned, the Apostle speaks of the strength given him, and all through this Epistle of conflict and warfare he sounds a note of comfort. Strength was ever given to him to compete with his trials. The power of Christ had not rested upon him had he not had that thorn in the flesh.

Rev. Mr. LAMOND, speaking from Ps. xxviii. 7, referred to the power of the human will. Considering its power it was a great thing when one said, "I wish to live a good life." In our ordinary life in the world, when we set our minds and wills on one object we generally succeed. We are then whole-hearted. But in the religious world it is different. Here we are in conflict with our own desires. We have to wrestle, to fight against the current. Christian life is a discipline. But lest any be discouraged, remember, what at the beginning is difficult is easy by the indwelling of the Spirit.

Rev. W. D. MOFFAT, Edinburgh, illustrated the place which faith has in the Christian warfare by the story of Elisha and the young King Joash (2 Kings xiii. 14-19). The hand of the prophet was placed upon the hand of the king. The hand of God is on the hand of the believer. Again, when our exercise of faith is accomplished, there comes immediately a new call. First shoot, then smite.

Evangelistic meetings were held on the first and third evenings of the Conference. The speakers were Messrs. Oates and Rankin, Glasgow; Mr. Douglas, Nagpore; and Mr. Moffat, Edinburgh. On Wednesday evening the usual missionary meeting was held. Mr. Gibson, Swatow; Mr. Douglas, Manchuria; Mr. Nath. Bose and Dr. Somerville, India, gave addresses.



LUTHER'S ROOM IN THE WARTBURG. (*See preceding page.*)

The British Association.

FROM A SPECIAL CORRESPONDENT.

THE meetings of the British Association, held this year at Bristol, came to an end last week. Taken as a whole, while there was no matter of phenomenal sensation under discussion, the papers read were quite up to the average as regards interest. About 2500 persons attended, amongst them a very large number of scientific men, and the social part of the proceedings was, as usual, very popular. Among the papers which excited special attention were those read by M. de Rougemont on his travels in West Australia. The story of this modern Robinson Crusoe's enforced exile in the wilds of Australia for upwards of thirty years was received with intense interest by very large audiences.

The week opened with the address of the president, Sir William Crookes, which has already been referred to and commented on in our columns. The close of the address dealt with a brief reference to the president's psychic researches. As he spoke of telepathy, thought transference, etc., the conviction must have come to many how much nearer every year these scientific discussions approach the borderland where physical facts give place to Divine mysteries.

On Sunday large congregations listened to the special sermons preached by the Bishop of Bristol in the morning and by Professor Bonney in the evening. The former took the miracle of the feeding of the five thousand, and spoke on Christ's solution of the problem of an immediate food supply, pointing out how entirely different it was from what we would have imagined if we were confronted by the difficulty. Professor Bonney took for his text the words, "All flesh is grass; the grass withereth, the flower fadeth, but the Word of the Lord abideth for ever." In very eloquent words he showed how from Creation onwards through the various stages of history, death, the end of life, had been written on all; and one is brought to

A HOPELESS PESSIMISM.

But once admit revelation and all is changed. Before three centuries the Galilean had conquered, and though science looks warily at miracles, she has never declared them impossible, only improbable.

In the afternoon the usual devotional meeting, which is always arranged by Dr. Gladstone and a few other professors, was held. The chairman pointed out that the *raison d'être* of the meeting was that physical truth cannot satisfy spiritual hunger. They had heard of thought-transference, but they believed in "a Divine thought-transference," and that in studying the great secrets of nature, with Kepler they would say, "O God, I am thinking thy thoughts after Thee." Dr. Gladstone called attention to the continuity of life of this special meeting in that it had lasted thirty-four years. He rejoiced in the wonderful movement towards religion among students everywhere, in India, Japan, America, as well as at home, and specially among medical students; but while other speakers echoed this, one deplored the fact that Christian people, as a rule, know so little of scientific methods, and are so unable to help persons in difficulties. He pleaded, therefore, for more universal scientific teaching.

The address of the President of the Anthropological section (Mr. E. Brabrook) contained much of interest viewed from a spiritual standpoint. He pointed out the almost universal belief of early and primitive peoples in a separable spirit capable of feeling and action apart from the body. He showed how certain religious ideas crop up among all peoples at certain stages of development, and no man or nation can stamp out such ideas. A higher power restrains all such efforts; religion is no exception to the general law of progress. Christianity stands to-day as the religion which has been found by the operation of natural laws to be best suited to mankind, and this progress he held to be consistent with reverence for Christianity. To quote his own words, "I reverence the Divine Founder of Christianity more when I think of Him as one who so well knew what was in man as to build upon ideas and yearnings that had grown in man's mind from the earliest in fancy of the race than when I listen to the recital of the paradoxes and denunciations in the Athanasian Creed."

In the Economic section a valuable paper was read by Mr. Dent on the Poor Law, and some home truths were told to the audience as regards charitable relief, with special reference to Bristol, which apparently, with a population of 204,000, spends annually £195,000 on its charity, and stands at the head of towns as regards the cost of its paupers. He pointed out the need for greater co-operation between the Poor Law, at best a medicine, a "human ordinance," and charity, "the Divine law." Time forbids mention of a number of other valuable papers read in this section dealing with matters of most practical interest, *e.g.*, "saving and spending"; co-operation between capital and labour as a solution of their conflicts—all of them illustrative of the principle that the truly scientific and the religious methods are not in antithesis, but may work hand in hand and move in parallel lines.

The Gospel in Boston, U.S.

MY DEAR BROTHER,—Since we met in London (Canada), just prior to your return to England, we have paid a second visit to Boston, where, for two months, in the city and outlying towns, special meetings have again been held. This great eastern centre of New England is one of the most difficult places to work that I know. It was a great triumph to have, for fourteen weeks, in the past winter, a daily noon meeting for prayer and the defence and exposition of the fundamental truths of our most holy faith. From six hundred to a thousand people, seven-tenths being men, came together to the Tremont Temple and Park-street Church for what was called the "Great Truths Campaign."

Boston has been designated "the modern Athens." Not only by reason of its culture and educational promise, but because of the presence of the great Harvard University, which ranks as one of the foremost seats of learning in the United States. This institution glories in the broadness of its platform. From the standpoint of Evangelical truth Harvard has never been sound in the faith. From its very commencement Rationalism has held sway. Liberalism, to the point of the practical exclusion of definite truth as held by the reformers and the men of the *Mayflower*, has been the boast of this University.

Liberalism, however, has not hesitated to embrace Unitarianism, with its varied misrepresentations and parings-down of revealed truth. Teaching and exposition by cultured human reason has taken, to a large extent, the place of the mind of God made known in his Word. The

EXALTATION OF THE INTELLECT

has resulted in the casting down from its place of supremacy that Word which "God hath magnified above all his name."

Truth at Harvard to-day, from the standpoint of the character and work of the Lord Jesus Christ, is an unknown quantity, and if at all admitted is regarded as being in a condition of flux, which awaits precipitation at the hands of professors and teachers to be found in the school of the "Higher Critics." One thing is certain, the intelligent conception of the person and work of Christ Jesus the Lord is scarcely apprehended. The altar erected by the Athenians to the unknown God might be re-erected at Harvard, so little is Jesus Christ either known, exalted or taught. His character as represented in the Scriptures boldly discussed and faithfully presented to the students in this University would, in a theological sense, mean nothing less than turning it upside down.

The great dishonour done by educated prejudice to the Lord who is "God over all blessed for ever," could not be over-stated, and has been only exceeded by the grievous wrong done through many of the students who have left Harvard and become preachers of this modern counterfeit of the Gospel of Christ. In every direction in New England their false teaching has paralysed the deep sense of the consciousness of need which the preaching of the Gospel of Christ is exactly fitted to awaken.

The conviction of sin is scarcely known. How could it exist when the Holy Spirit's testimony against sin is constantly withheld? How is it possible to convict men and women of sin if there be no distinct and powerful charges made and brought home to the heart and conscience of the sinner? Man's deep need of the grace and love of God manifested in the sending of his Beloved Son is ignored and denied. Christ's redemptive work, so clearly and emphatically emphasised in the Gospel, is held back. The result is that sin in its civilised fascinations and deceitful attachments has become exceedingly popular. Culture and refinement are the social fetishes which the Bostonians worship. Pride of intellect is their darling idolatry.

The practical setting aside of the most potent forces which inhere in the Word of God has resulted in the lowering of God's standards and the exaltation of man as an unregenerate though mighty civilised sinner. Nothing new, I venture to affirm, is needed. What New England wants is to come back to the Christ, the Prince of Life, whose wisdom, grace, and ability to fill out all the centuries' pages is so magnificently stated by the Apostle in these words, "Jesus Christ, the same yesterday, and to-day, and for ever."

To hinder the right and true knowledge of the Great Competent Lord! Here it is that the conflict rages. "The god of this world is

BLINDING THE MINDS

of them that believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Thank God this is not all! There is another Almighty Worker. "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 4, 5).

How startling—how true these words! The two workers in the same field, the conflict, the intent, and the issues, so clearly stated; and we see it all. The very heart of the battle is here, and in my judgment the god of this world is using the functions of the professor, the college, the professing Church, Romanism and Ritualism to an extent such as we have never known before in blinding the minds of them which believe not.

Congregations as a rule are sparse, and largely confined to mere Sunday morning attendance. It is a great struggle to keep open the doors of hundreds of the churches in New England. Zeal is painfully deficient. Its absence depresses. Lukewarmness and worldliness have eaten into the churches to such an extent that they are powerless as aggressive or evangelising agencies. Unitarianism has sapped the life of many of the churches, and New England to-day needs nothing so much as a genuine revival, on the lines of a full-orbed presentation of the glorious Gospel of the blessed God. There is a godly minority of ministers in the City of Boston who are looking for "times of refreshing from the presence of the Lord." It has been my joy to preach on several occasions at Clarendon-street church, the scene for years of the devoted life and powerful ministry of Dr. A. J. Gordon. This hallowed sphere of service tells of what may be accomplished by a life fully surrendered to the Lord. Though this honoured brother is present with the Lord, yet he lives on in Boston enshrined in the hearts and lives of many who are his crown of rejoicing.

I should be sorry to leave the impression that our God has not reserved unto Himself in Boston and New England thousands who have not bowed the knee to Baal. Those who know the Lord Jesus Christ are heartily tired of the polished stones which have been and are being presented to the people in the stead of the bread of life. I seldom remember more grateful words than those which have reached me from many hundreds of believers during this extended campaign. There is a decided reaction, but it lacks as yet tidal force. Now that the "higher criticism" has become a spent force, we are expecting a vigorous rebound. The Word of God goeth forth conquering and to conquer.

Added to more than three hundred public addresses and expositions of Scripture given in the main to large audiences, it has been our joy by printed matter to distribute more than 40,000 pamphlets and searchlight flashes in and around Boston. The hot weather is now with us, and we are glad that the season for rest is come. It is difficult to find time to write to our English friends when the work presses so incessantly, but I purpose sending you during our holiday two or three letters which I trust will be acceptable to your readers, stimulating to their sympathy, and appealing to their prayers.—Yours truly, HENRY VARLEY.

Niagara Falls, Ontario, Aug. 25.

"Teacher Knows."

By Mrs. HARVEY-JELLIE.

THE sun was setting behind the Cornish hills, and the evening air was chill, as a dejected-looking lad of sixteen years stood among the deserted boats. His whole appearance bespoke a sense of misery of which the glow of sunset but reminded him the more. The fresh breeze stirred new life within only to be crushed, and any feeble longing he might ever have after some gentler influence only made the hard conditions of his lot the more unbearable.

Thirteen years had gone since the last fond hand had pressed his own, when he, a tiny child, sat on a bed beside a dying mother, and knew nothing beyond the shelter of love and home. Sarah Marten has no recorded name among the heroes or the martyrs of earth, but when life's history is read out in the interpreting light of eternity letters of gold will illuminate the chapters that tell of her deeds of love and unselfish devotion to the good of others. Fulness of joy will obliterate the grief and pain she endured from a faithless and intemperate husband. Unhindered service with heavenly calm will crown her lot of disappointment and distress. For that frail boy she laid up a legacy of prayer, and as yet he had seemed to receive no return.

Her body gone, the child, hardened by cruelty and sin, forgot her gentle smile and loving words, and, after enduring untold sufferings, James Marten (known as Jim on board the vessel, where he served for bare existence) had come ashore in the southern port. The men to whom he somehow felt he belonged had gone to revel the evening hours away, and he was relieved to be alone. It was furthest from his thoughts that anyone would speak a kindly word to him as he stood that evening gazing with indifference at the sinking sun, and yet it was just then his heart was ready for seed that would be sown.

The last streak of sunlight disappeared, and the grey stillness caused Jim to shiver, when, turning, he saw a face unlike any he was used to. Ilene Newton understood the meaning of loneliness; she was an orphan, living with an aged uncle on whom she depended for everything. He was cold and ungracious toward religion, and since his niece had become a Christian, he treated her with disdain; not that he could complain, for no one could be more devoted to his comfort. That evening she had been visiting two of the boys in her class; her heart was aching for them; they were drifting into the stream of worldliness, and there, beside the sea, she saw the lad to whom the Lord had surely sent her.

Would he go on Sunday to her class? she asked.

Might be he could, but he didn't know anything about such places—daresay he could find the way if he liked. And with a few such remarks, she left him.

Sunday came, and Jim was not missed as he stole away into the town. He had a look at the place to which Ilene had invited him, and but for a friendly "Come in, mate," from another boy, he was thinking to escape unseen. The lesson was on the great calm that came over the sea at the Saviour's command. Jim felt himself in a new world, and wondered how the teacher knew about such things—and strange feelings were beginning to come to him. No questions were asked or heard, and he meant to keep it secret; so he watched his opportunity, and twice that week he went to the class which Ilene held on two evenings in the week. She seemed to him to know everything, and all his own experiences and his wants appeared to be met.

Could she know anything about him or his history? or why was a stranger so interested in him? Then she set him thinking of something beyond the low level of his daily drudgery, until it seemed a power above earthly things was taking hold of him. Three weeks only had passed since that first invitation to the class was given, and yet the twelve times he had listened to the thrilling Gospel stories, with the teacher's wonderful applications, had seemed a new life-time. On returning from the Thursday evening meeting, Jim felt tired and shivering, and strange aches came all over him; in the morning he could not attend to his duties, and a sly kick from one of the men just laid him prostrate. The next day the vessel would sail, and he had crept to his corner and lay in pain.

"If a lady should ask for me, could she anyhow come aboard?" he asked of the rough sailor who was threatening him for skulking.

"How should you know a lady? Likely I be bringing a land bird below deck," but before he finished his sentence a sudden stop was put to the gruff voice by the appearance of Ilene Newton. She had gathered from Jim's story, and the remarks of the men on board, more of the real truth than he imagined, and she felt God had laid that boy on her heart. She knew the vessel was outward bound, and her only chance was on that day; but she did not expect to find him below, ill.

"Leave me with the boy," she said, with kindly dignity—and the man obeyed.

"Jim, you haven't anyone to love or care for you, have you?" she said.

"No; I didn't care either, only you've made me feel it real hard."

"You're ill, Jim, and that's why the Lord sent me to-day. He made the man willing to let me come and speak to you; would you like to stay ashore, and go to the infirmary and get well?"

"I feel right badly, and I couldn't move up the ladder," he said, tears gathering in his feverish eyes.

There was a talk among the men — that lady meant business—they would be well rid of the boy. "My missus give 'im a berth when his mother died, ye see; but I'd as soon chuck 'im overboard; let 'er 'ave 'im if she likes, I say," said the man who had known the boy most, and treated him the worst.

A night of pain and weariness over, and Jim was properly wrapped and conveyed by the authorities to a bed in the infirmary, and Ilene, the teacher, became his chief attendant. Rheumatic fever was at its height, and he talked at random.

"What is it you want?" asked the nurse.

"Teacher knows—tell her to spin a yarn about Him as cures and helps folks."

"Why do you cry, Jim?" she asked, when he was too weak to move.

"Oh, I want *her*, 'cos teacher knows without askin'."

Bad as he was, he lay quiet, and listened when Ilene spoke of Jesus. Day after day his constant reply to all questions about himself was "She knows," and when she went to see him, he was satisfied.

It was three weeks before he was on the road to recovery, and during that time the teacher who knew the great love of Christ was the means of communicating its life-giving power to the orphan boy, and was the honoured instrument in answering a mother's prayers.

Jim grew strong in body and soul, and so sure was he that Ilene knew wonderful things about God and heaven that he listened to her words, imitated her very manners, learned to read well, and then to study God's Word. He still believes a Sunday-school teacher should know experimentally the truths he teaches, and is praying to become such a teacher himself, fully equipped by the Holy Spirit.

Christians, knowing the salvation of Jesus, who is the better for your knowledge of Him?

Many lonely and tempted ones are all about your path, wondering what they want, and where to go for help and safety. Will any one of them point to you and say, "Teacher knows"?

Some mother's aching heart has prayed—"God love my boy—my girl!" and you who have heard Christ's secret words of love may be intrusted with God's answer, as *He* says about you, "Teacher knows."

Hide not the light that has shined into your heart. Rather seek to let its rays fall on other lives—go forth to cheer and bless.

Trust in Jehovah's promise, fling doubting fear away;
'Tis his to give the blessing, 'tis thine to work and pray,
And strive to gain the rich reward of Him who winneth souls for God.

The New Forest Gipsy Mission.—The movement by which gipsies, driven from their former habitations in various parts of the country, have gravitated to the New Forest, renders any work undertaken there on their behalf of special interest. The missionary of the above Mission has acted very largely now for some years as a moral policeman among the gipsies, and with a decidedly good effect. Left-off clothing is much needed, as also are blankets, for the gipsies who encamp in large numbers with many children, during the winter months, in a condition of sad poverty. Parcels of clothing, material, etc., sent by rail, may be sent to Mr. G. R. Shaw, addressed Totton Station, S.W.R.

Barbican Mission to the Jews.

FOR seven years past the work of the Barbican Mission to the Jews has been carried on with 33, Finsbury-square as its home and centre. At length, by reason of the lease having expired, and pending the realisation of the new Mission House scheme, Prediger Lipshytz has had to take temporary premises in which to domicile the many agencies of the mission. These have been found at 262, Commercial-road, E., where for the present the Saturday services and the daily Bible classes will be be held. There also the reading-room will be provided, and appointments with inquirers kept by the superintendent and his helpers. For private purposes the address of Herr Lipshytz will be Vine House, Wood-street, Walthamstow, where the Converts' Home will be furnished. The temporary premises in Commercial-road will be opened for their special work on Thursday afternoon, October 6, at 3 o'clock, when several friends are announced to speak at a meeting to be presided over by Prebendary Webb-Peploe.

The latest report of the mission is full of interest, giving an account of varied operations, with extracts from converts' letters and workers' journals. Under the head of house-to-house visitation, we read:—"Where little expected, we have found, in spite of poverty, great domestic cleanliness and strictness in the bringing up of children. In other cases, bitter need has had the opposite effect; religious feeling has been stupefied, and a dead materialism settled upon the mind. Poor Jews are poor indeed, and poverty is attended by much sickness and bodily weakness. But a greater cause of trouble and anxiety has been the prevalent lack of employment, so that many have not, even with the best will in the world, been able for weeks and months together to find anything to do. The importance of visitation can hardly be exaggerated. Here we meet with the mothers and children, and impress them with Christian acts, while yet unable to speak to them in Christian words. There are houses in which the visitor is not only welcome, but finds interested hearers during quite protracted stays. He is permitted to explain Bible truth, discuss difficulties, and set forth in detail the Gospel story. Discussion is frank and free, and many a visit of such a kind has resulted in men attending services in the mission house, and visiting the missionary for further instruction."

Jews at Jerusalem.

WE have been able to keep up the work at Abraham's Vineyard, Jerusalem, employing fifty-six Jews daily, without interruption. But now help is greatly needed, and there are besides numbers of applicants for work whom it is hard to have to refuse.

Our lady visitor has this summer relieved about 800 of the sick and feeble, among them many widows with children, and is now distributing clothing. We have also given drinking water from the noble rock-hewn cisterns which friends have enabled us to construct at the Vineyard. We could employ many more if money were provided for payment of wages and for building of workshops.

The Jews in their miserable dwellings—some dark and airless, others affording no shelter from the fierce summer's sun—sorely need all the help that British Christians can give to enable them to earn at least a morsel of daily bread.

E. A. Finn, Secretary,
Society for Relief of Persecuted Jews.
41, *Parliament-street, S.W.*

Bible Flower Mission.—Mrs. W. W. Turton, hon. superintendent and secretary, writes, from 110, Cannon-street, E.C., in terms of thankfulness for gifts of flowers which, with text-cards, have been distributed by the workers: "The nice supplies of heather have greatly assisted in making up the bouquets; it invariably gives much delight to the patients in hospitals and infirmaries. Our best thanks are also due for a goodly number of lavender bags and scrap cards for the hop-pickers. There is such a demand for them that we have already received letters begging for a further grant of these pretty little gifts, which the poor people treasure as a memento of the Gospel services held for their benefit, and we trust an entrance has been gained in many a heart for the messages from God's Word, sent forth in prayer and faith."

THE EVANGELISTIC FIELD.

Children's Services at Llandudno.

THE seaside services at Llandudno this summer were most encouraging, considering the break of two years since they were last held. The weather throughout was remarkably fine, enabling the outdoor meetings, with one or two exceptions, to be held uninterruptedly throughout the whole of the mission. The beach services were particularly bright, and the children joined heartily in the hymns and special choruses. The attendance, including adults, varied from 200 to 400, and as the days went by the attention and interest shown by all alike was only one of the many proofs that the power of God was manifest in every detail of the work, and the missioners were permitted to see manifold results from the sowing of the seed.

The open-air services for adults held in the evenings gave great encouragement. These were specially well attended, and it was indeed wonderful to see people of all classes standing throughout with fixed attention. On more than one occasion, when one meeting was over another was asked for; this being dispersed, even then the people were not inclined to leave. Truly this, if nothing else, is a deep cause for praise and thankfulness.

The largest meetings were the Happy Valley services on Sunday afternoons, at half-past three. As many as 2000 hymn sheets were given out to those close by the ring reserved for children, and probably another 2000 people were scattered on the slopes of the Great Orme, all within perfect hearing of the speaker, thus affording an excellent opportunity of presenting the Gospel to both old and young. The sympathy and encouragement of friends on all sides was most helpful to the work.

The services this year were conducted by Mr. E. Fielden Nivin, of Emmanuel College and Ridley Hall, Cambridge, assisted by Messrs. A. Hindle, Corpus Christi College and Ridley Hall, Cambridge, and E. G. A. Dunn, St. John's Hall, Highbury, and by a number of lady workers. Various other friends gave kind help in the daily morning prayer meetings. Numerous testimonials to blessings received were constantly coming in from young and old.

Gorleston Beach.

This is the first summer that children's services have been permitted on Gorleston sands, and the workers thank God for the permission now given. Gorleston is a small but rapidly-increasing place, two and a-half miles from Great Yarmouth, and is already well known to those interested in the Mission to Deep Sea Fishermen. The sands are splendid and were this season crowded with thousands of children, affording a hopeful field for the Children's S.S. Mission. Two young students and their friends began services for the children and young people on August 11, and continued with much encouragement till August 27. Many children, it is believed, returned to their homes and schools to be little soldiers and servants of Christ. Over forty new members were obtained for the Children's Scripture Union, and most attentive audiences of both old and young gathered daily round the "platform" with its red banner.

The Great Tent at South Tottenham.

The meetings in Mr. Leonard Weaver's American Tabernacle are still going on. Christians attending during the past week have been privileged to rejoice over sinners coming to the Lord, and backsliders being restored. There is a great spirit of expectation amongst the people, as they realise that prayers so long going up to God for a revival in the place are now being answered.

Messrs. Charles Inglis, Leonard Weaver, and William Grove have preached nightly to well-filled meetings. Sunday was a field day, the evening meeting commencing long before the advertised time, and hundreds of people standing round the tent. The interest in the work seems deepening; quite a large number of men and women have stood up, desiring prayer for their salvation. For these things we thank God, and desire the continued prayers of Christians for the work.

Meetings will be continued nightly at half-past seven during the month; Sunday afternoon at three, and Saturday afternoon for children at three. It is intended to hold a conference on aggressive Christian work on Thursday, 29th inst., at three and seven o'clock. Tea will be provided for friends coming from a distance.

A. Garstin.

Evangelists' Movements.

Messrs. Fred G. Willard and Henry Crowhurst, evangelists, Tunbridge Wells, have finished a Gospel Tent Mission at Marsh Green, Edenbridge, Kent. The Lord has blessed the addresses of these friends.

Rev. E. P. Hammond, of Hartford, Conn., has been busy in Gospel work all the summer in different parts. He recently preached at East Windsor, Conn., the birthplace of Jonathan Edwards.

The work at the Brighton Branch of the Evangelistic Mission continues to be prospered of God, under the superintendence of Mr. Edward Hurditch, at the Athenæum Hall, 148, North-street. Large open-air services have been held on the front and other places throughout the summer, with pleasing instances of blessing.

Mr. W. R. Lane conducted a mission in Luton, from September 3 to 12, under the auspices of the Free Church Council, the various Free Churches of the town combining in the effort. Mr. Lane's messages were much appreciated, and there were a good number of enquirers.

The Lord has graciously visited Surrey-square Mission, Old Kent-road, during the last week. Many have professed decision for Christ, and backsliders have been restored in connection with the mission held by Mr. W. R. Bradlaugh. All classes have been dealt with, and it has been a real time of blessing.

Now that the tent season is over friends may like to know a little of what has been done during the summer months with No. 7 tent of the Evangelisation Society, which, under Mr. John Harris's care, has been pitched in several Suffolk villages. Shelley, Layham, Whatfield, Hitcham, Thorington Street, Hadleigh, and Raydon have been visited. The time at Shelley proved one of revival and refreshing; many were converted and received by faith the gift of salvation, and are still rejoicing in their Saviour, pressing onwards. The memory of that wonderful time will long remain in the hearts of those who were present. At Whatfield, also, many professed to be brought to God. As we have seen numbers gather night after night, often wearied with the day's toil in the hay and, later, in the harvest fields, the conviction has been pressed home to the heart that no new Gospel is needed, but the simple "old, old story of Jesus and his love" still meets the longing of hungry souls. In some places the attention has been most noticeable. We are indeed thankful for such a Society.

E. K.

Mr. Josiah Nix's Engagements.—Kendal, Sept. 18 to 26; St. Just's, Oct. 2 to 10; Rotherham, Oct. 16 to 24.

Sergeant Pullinger's next engagement will be at the Old National School-rooms, Windsor, on September 25.

Requests for Prayer.

For blessing on mission in Raphoe and neighbourhood (co. Donegal), conducted by Mr. Cowden.

For blessing on a mission from September 24 to 29 in the Misson Hall, Gay-street, Scotland-road, Liverpool.

That many souls may be saved in connection with mission work of Eden-street Church, Kingston-on-Thames.

For much blessing on a fortnight's mission at Crieff, N.B., by Mr. J. A. Smith, superintendent of Gordon Mission.

For blessing on a mission to be conducted by Rev. James Lyall, Chicago, in connection with Langholm Home Mission, commencing September 25.

For blessing on evangelistic and mission services in connection with the Working Men's Mission at Walkden, Bolton, to the end of October.

Lord Radstock writes: "I should be very thankful for the prayers of the Lord's people. I am just starting for Paris. The Lord's people need special grace and wisdom to 'rest in the Lord' in these times of unrest, which are to lead to new developments, and are preparing his way!"

INTERNATIONAL S.S. LESSONS.

October 2.

"Reformation under Asa."—2 Chron. xiv. 2-12.

Golden Text.—*Help us, O Lord our God, for we rest in Thee.*—2 Chron. xiv. 11.

LAST quarter we studied the history of the N. kingdom, Israel. This quarter, beginning with the divided kingdoms, we trace the history of the S. kingdom, Judah. This lessons covers the same period as that of Lessons 1 and 2 of last quarter.

First King of Judah, Rehoboam. For his character see Lesson 1 of last quarter. His folly divided the kingdom, and under the guidance of his vain and wild young friends he led the nation into wrong worship.

Asa.

Grandson of Rehoboam. His mother and grandmother were worshippers of idols. History of Asa shows us that "a man need not be a horse because he is born in a stable." He was surrounded by idolatrous influence, yet he revived the true religion. It is possible to overcome our surroundings and the tendency we have inherited from ancestors. Some men are heroes because of their beginnings and surroundings. Some men are heroes in spite of these things. The handicapped man will not be blamed by God for not coming in first. "Did he run well?" will be the question.

The Warning.

In his father's case Asa had seen the result of wickedness. He had proved from the experience of his ancestors that it was better to serve God than idols.

Lesson.—Our eyes should be open to the danger-posts as well as the finger-posts of life. There is ample proof around us that "the way of transgressors is hard," and that "the path of the just is as a shining light."

The Reformation (3).

"He took away the altars of the strange gods and the high places," etc. Destroyed at once their encouragement to idolatry and licentiousness. He cut down an obscene idol that had been made by and for the queen mother Maachah. Commanded the people to turn to God.

Asa must have been a strong man to do this, but God was with him strengthening him and defending him. His action is heroic like that of the prophets. Courage as needful for us as for Asa. Always difficult to do the right. We must be

Strong in the Lord of Hosts
And in his mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

Asa the Builder (6, 7).

Two classes of people in the world—builders and destroyers. Asa destroyed what was wrong, built up what was right. The true follower of Christ has this twofold work to perform still.

Many who have not the courage to destroy and uproot the wrong may have patience and perseverance to go on building up the right. Sunday-school teachers are the world's most important builders. They lay the foundations of society.

Lesson.—(1) We should all try to do some little building. Make the home and the school stronger, more peaceful, more beautiful.

(2) We need not only to destroy the sin in our hearts, but to build ourselves up with the righteousness of Jesus Christ.

Asa in Battle (8-12).

Zerah was probably a king of Egypt. Mareshah about twenty-five miles S.W. of Jerusalem.

Judah was terribly outnumbered. There was great disparity in the size and wealth of the two kingdoms opposed. Asa prayed to God. This would—

(1) Strengthen his own heart.
(2) Nerve the arm and heart of his men.

Asa's Failure.

He did not complete the destruction of the groves; or if he completed it, they soon sprang up again in some places.

Teacher should compare Asa's work with the work of temperance reformers. Both have to deal not alone with external institutions, but with the wrong desires of the heart of man. Only the grace of God can cure this.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Lessons from the Sea.

I WONDER if the dear young readers of this page, many of whom no doubt are, or have been, enjoying the pleasures of the sea-side holiday, have ever noticed four words which they may find in Job xxxvi., "Who teacheth like Him?" and, as we remember it was said of Jesus Christ that when He was here on earth, "Without a parable spake He not unto them," and that all his discourses were illustrated from the surrounding scenes of life, let us ask the great Teacher to speak to us afresh from the book of nature spread open before us. Our eyes have been continually upon the sea, beautiful in all its many changing moods, and what has the voice been teaching us which has sounded forth from its midst?

Sea-perils (2 Cor. xi. 26).—We gaze upon the sea on a calm, sunshiny day, with the sunbeams dancing on its rippling surface, and can scarcely believe that it could be perilous; but the clouds gather in the sky, the wind rises, the waves dash against each other and break with foaming crest, and amidst the howling of the storm a cry of distress may be heard from some storm-tossed vessel, someone longing for help. Some ships weather the storm, others become shipwrecked (see Acts xxvii.). There is no life without its storms. It may seem all bright and sunshiny, but sooner or later the dark clouds appear in the sky; temptations, trials, disappointments, sicknesses, sometimes ending in death. Picture to yourselves the scene mentioned in Mark iv., 37-41; the storm of wind and the waves breaking into the little ship on the Sea of Galilee, but there is no cause for alarm, for One is on board whose "Peace be still" is at once followed by a great calm.

And you, dear young readers, need never fear anything that may come to overcast the sunshine of your lives if you have Christ within. "When the waves thereof arise, Thou stillest them" (Ps. lxxxix.).

"With Christ in the vessel I'll smile at the storm," but without Him you will surely make "shipwreck" (1 Tim. i.). "He led them on safely, so that they feared not; but the sea overwhelmed their enemies" (Ps. lxxviii.).

And now just a few words to those who have taken Christ on board. Don't forget when the storms come that He is always at hand to help, and do not let Him pass by unrecognised (see Mark vi. 47-51). He alone can bring us out of all our distress into the "desired haven" (Ps. cvii.). Not only the storms, however, are perilous, but even the *calms*. "Calm seas have their dangers; mariner, beware!"

The boat that sails with the wind makes very little progress in the calms, and if life were one unruffled calm we should make but little progress in the heavenly way. "Because they have no changes, therefore they fear not God" (Ps. lv.). And, again, during a calm the sailors may be off guard and a sudden squall upset the vessel; let us beware, when everything seems to be going on smoothly in our lives, that we do not fall under sudden temptation; then is the greatest need to "watch and pray" (Matt. xxvi.). Another source of danger on the seas we find from *fogs*. Only the other day the lovely picture of the blue sea under the bright sunshine was obliterated quickly from our sight as the grey, misty fog came creeping over, hiding everything from view; and the not very musical sound of the fog-horn from the lighthouse sounded every minute the danger signal. Dear boys and girls, beware of the fogs of doubt and sin—yea, anything that would come between you and Jesus, hindering your seeing Him.

We might mention many other perils of the sea, but must not forget the *rocks* upon which many a vessel has stranded. Let us be on the alert. Rocks abound around us; let us steer clear of all, and avoid the dangers on the sea of life, by having Christ as the Captain of our salvation (Heb. ii.), consulting daily our chart, God's Holy Word (Ps. cxix.), and seeking the guide of the unfailing compass of God's Holy Spirit, Who alone can guide us "into all truth" (John xvi.).

Let us now turn from the perils to what we like better to think about—*Sea-breezes*. Why are they so much desired? Are they not health-restoring, invigorating? Do they not put new life and energy into us?

And now turn to your Bibles a moment. Find Ezek. xxxvii. 9: "Breathe upon their slain that they may live." Turn again to John iii. 8, and still further to Acts ii. 2-4, and you will find God's Holy Spirit mentioned under the similitude of the wind. He it is who must breathe into us the breath of life: Who alone can quicken us when our love to Christ seems to flag and lose the ardour of its first impulse: Who alone can empower us to walk the heavenly way. But we must be in the position to catch the quickening breezes. Sometimes the boats have to tack in order to catch the wind, and we, too, must

> Spread our sails, while heavenly breezes
> Gently waft our vessel on.

Do not neglect the means of grace; let Christ empty you of self, that there may be room for his infilling power:

> Come, Holy Spirit, heavenly dove,
> With all thy quickening powers;
> Come, shed abroad a Saviour's love,
> And that shall kindle ours.

Sea treasures.—Who would think there were so many beneath the briny waters? Seaweeds of all hues and descriptions, shells, corals, pearls, sponges, etc. How do they retain their beauty amidst the fury of the waves? There are several reasons. We notice it is only the seaweed that is attached to the rock and kept under the water that is so fresh and beautiful—when it is detached and cast up on the beach it fades and dies; and it is only as we are fixed on the rock Christ Jesus, and bask in the ocean of his love, that we are kept fresh and beautiful for Him. The delicate shells lie on the bed of the ocean in the depths, where they are unagitated by the storms above. We are told the deeps are calm, and amidst the roar and storm of life there is an abiding calm and settled peace. In the world—tribulation; but in Him—peace (see John xvi.). Have you found it?

> We bless Thee for thy peace, O Lord, deep as the unfathomed sea,
> Which falls like sunshine on the road of those that trust in Thee.

We must not forget that the treasures of the deep require searching for. The pearl-diver goes right to the bottom of the ocean after his treasures. God's treasures are all stored up for us in Christ, eternal life, joy, peace, strength, etc.: "In whom are hid all the treasures of wisdom and knowledge" (Col. ii.); and heavenly knowledge is ours "if thou seekest her as silver, and searchest for her as for hid treasures" (Prov. ii.).

Sea depths.—They tell us some of the depths of the sea we can never fathom. The prophet Micah, seeking to explain how completely the Lord puts away sin, says, "Thou wilt cast all their sins into the depths of the sea" (Micah vii.), and, as true as it is we can never get to the bottom of the ocean depth, so true is it that the Lord's greatness, his judgment, and his riches are unsearchable (Ps. cxlv., Rom. xi., Eph. iii.); "His love passeth knowledge" (Eph. iii.). How much have you proved?

In closing, let us notice the sea is never still or resting. How it reminds us, especially on a stormy day, of the word of Isaiah: "The wicked are like the troubled sea, when it cannot rest" (ch. lvii.). Who can rest with a guilty conscience? Whose heart is unrelieved from the burden of sin? What a contrast are the prophet's words in ch. xxvi.: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." And then, almost in the last chapter of the Bible (Rev. xxi.), we read, "There was no more sea." No more separation! All our barques will be "safely landed." Dear young friends, when you have crossed the ocean of life, on what shore will your barque be? Can you answer this question now?

NITA.

The Bible Searcher.

*** PRIZE COMPETITION NEXT WEEK.

I shall be glad if as many as possible will send me in their answers to No. 141 QUITE EARLY, on account of making the "Eligible List" for the Prize Competition as complete as possible.

Will each "Nephew" and "Niece" kindly remember to give their full ADDRESS, as well as their name?

No. 139.—Correct answers (second list) received from:—

A—Douglas Adams*, Zeldah Albert*, Daisy Allen, Bertha and Maggie Arres-Mather, Mary Ansell, William Aston.

B—Teresa, Lilian, Avory*, and Frank* Blackie, F. R. Bailey, Clara Barker, Florence Blackman, Massy Baker, Henriette Bardot, Geo. Brand, Mabel Bailey*, Dorothy M. Bellerby, Mary* and Susette* Beck, Frank and Leonard Bentall, Leonard S. Browne*, Colin and Geo. Graham Brown, S. V. Boxer, Ashley H. Bowker*, Robert and Eva Browne, Ernestine Buhl.

C—Daisy M. A. Clarke, Gladys and Beryl* Calvert, Alice E. Crang*, Mabel* and Isabel* Candlin, Dorothy J. Clarke, Millicent M. Craven, Maggie, Walter, and Jessie Carter, William and Mary Charles, Rosaline Castein, Janie and Nellie Crawford, Alice Cady, Eleanor Chance, Henry S. Curr*, Susie Cumbers, Emily Church.

D—Edith Daisley*, Blossom Davis, Harold Davis, J. Ernest Davey*, Florrie Dance, Winnie De Rusett*, Violet Dodsworth, Faith Duncan, Kenneth Dunbar, Marjory* and Dorothy* Dyke.

E—Muriel Edwards*, Helen Eardley-Wilmot*, Maud Eddey, Muriel and Miriam Ecroyd, Eva L. Edmundson.

F—Jeanne Faucon, Janet Fawkes*, Mary Freeman, Francis W. B. Field*, Hyacinth B. FitzSimons, Aileen* and F. A. Figgis W. A., Ernest, and Reginald Findlay, Maggie, Janetta*, Flossie*, and Agnes Fullarton.

G—Mary Glass*, Constance* and Kenneth Gabbett, Albert and Maudie Gray, Clarice and Bertie Gale, David Gardiner*, Margaret*, Edith, and Stuart Gray, Alfred, Daisy, and Ethel Greenacre, A. and F. Gibbs, Dorothy Grove.

H—Ella Hake, May Handasyde*, Freda Haines, Edith* and Winifred Harvey, Dorothy E. Harris, Rose Hamilton, Nellie Hatchett, Ella Hewitt*, Edith and Emily Hearn, Theodora Hill, Maggie Hooper, Florence Hoyte, Georgette Hoffmann, Lucie Hourdain*, Margaret D. Hogg*, Alice M. and Margaret Hayden, Violet A. Holford*, Ethel Hutchings*, L. Kathleen Hughes, Edith L. and Mena* Hunter, May V., Helen M., Harcourt, and Tom M. Hunter, Freda H. Hunton*.

J—Dora Jay*, Betty Jacobs, Sinclair Jackson, Emily Jeynes, Lizzie Johnstone*, Kate G. Johns*.

K—Maurice Kalinsky, Max, Eva, and Stanley* Kalb, Isa M.* and Alex.* Kay, Flossie Key*.

L—Edward*, Henry*, May, and Sidney Law, Guinefred* and Elsie Leigh, Cecilia Lichtenstein*, James W., Norah, Harry, and Edith Lowe, Hannah Lovell*, Nellie and Edith Lockhart.

M—Lillie Mallory, J. H. Mather, Harry Malahet, Dora Marples*, Jean H. Maxwell, Barbara and J. Maconchy, Florence Mackenzie, Ada B. Macnutt*, Kathleen McCure, Maggie, Bella, and Abraham Mack, Lilian R. L. McMurtry*, Louisa Merritt, Reginald Measor, Alice W. Milne, Charlotte and Bessie Millar, May C. Mills*, O. L. Morice, Evelyn, Arthur, and Edward H. Moir, Ethel E. Morgan*, Theodora Muir.

N—Dorothea and Henderson Nathan, Edith* and Ernest Nash, Cissy, Mina, Peter* and John Nicholson.

O—Eva S. Oakes, Katie and Sidney Oliver, Harriette, Mina, and Lottie* Orr.

P—Dorothy Patten, Winnie Page*, Maggie, Ada*, Winnie, Willie, and Jessie C. Palmer, Walter C. Perryman, Gladys* and Isabel Phipps, Kathleen Pincott, Lillian* and Margaret* Pook.

R—Marjorie* and Herbert* Rainey, Joan Reed, Lucille and Gertrude Richmond, Olive and Sydney Robertson, Kate Rosenbloom*, Mildred Robinson*, Isabel, Jessie, and Elmina Roe, Cyril M. and Arthur M. Roberts, Charles S. Rudge*.

S—Mervyn, Wilfred, Llewellyn, Undine, Gwendoline* and Eric D. P. Shaw, Evelyn Shaw*, Helen E. Stalker*, Bessie Scantlebury, Constance and Hilda Schaeffer, McLeod N. Staight, J. H. Stanier, Dollie Salt, Douglas Shepherd*, Rosetta*, Ivy, and Muriel Sherwin, Marie E. Sleigh*, Ada M. Spencer, Arthur, Sydney, and Janet Speed, Agnes M. Sterry*, Mary de Spiganovicz*, Esther Simmons, Florrie Smith, Emily* and Frank Stuart, C. Bessie Symes.

T—Violet A. Tritton*, Louie* and Nannie* Tibbits, W. S. Toller, J. W. Thomson, Harry Thompson*, James T. Tuff, Alice Truelove, Sarah Tyson.

V—Olive M. van Millengen.

W—Violet and Louisa Walker, R. Watson, Mabel Wheeler, F. R. Wilson*, Ruby and Edith* Wilkins, Pringle Wilson, Ibia Woodman Evelyn H. Wood.

Y—Edgar Yerbury.*

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (140).

1. He washed his disciples' feet (John xiii. 5).
2. For an example (John xiii. 15).
3. Because He knew Judas, his own disciple, should betray Him (John xiii. 21).
4. (*a*) The disciple whom Jesus loved (John xiii. 23). (*b*) Peter did not wish Jesus to wash his feet. Also he said he would lay down his life for Jesus, but Jesus told him he would deny Him thrice before the cock crew twice (John xiii. 8, 37, 38). (*c*) Jesus dipped the sop and gave it to Judas Iscariot; Judas had the bag (John xiii. 26, 29).
5. By the disciples loving one another as Jesus had loved them (John xiii. 34, 35).
6. Philip. Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father (John xiv. 9).
7. I am the Way, the Truth, and the Life (John xiv. 6). (I have received many beautiful texts to this answer.)
8. If they loved Him they would rejoice because Jesus said, "I go unto the Father" (John xiv. 28).

Correct answers (first list) received from:—

A—John Adams, Zeldah Albert*, Ralph*, Dora, and Ernst Aldwinckle, Augusta Rose Anton*.

B—Ethel Barclay, Herbert H. Braddon, James Barker, Mabel Birney, May* and Gordon Bligh, Emily Bridgewater*, Phyllis Boyd*, G. M. Bush.

C—Eleanor Chance, Rosaline Castein*, Mabel Clay*, Lois M. Craven*, D. Rosalind and Jack Clarke.

D—Dorothy and Ralph Daintree, Violet Dodsworth, Kitty, Violet, and Ivy G. Donaldson-Selby.

E—Muriel and Miriam Ecroyd.

F—Charles Faillettaz*, Ethel and Eva* Fielder, Constance Furlong.

G—Albert* and Maudie* Gray, Kenneth* and Constance* Gabbett, Daisy*, Mary*, Ethel, and Alfred Greenacre, Mary Gover, E. Mabel Golding.

H—Frances Harding, Nellie Hatchett, Evelyn* and Dorothy Hewer Joshua and Dorothy Hughes-Games.

J—Betty Jacobs.

K—Eva*, Stanley, and Max Kalb, Maurice Kalinsky, Elsie M., Helen L., and Ruth M. Knight.

L—Edward*, Henry, May, and Sidney Law, Cecilia Lichtenstein*, Blanche Lindup*.

M—Gracie* and Margie Marston, Una Beryl*, and J. H. Mather, Geo.* and Charles Macdonald, Dorothy* and Elsie* McMullin, Arthur. O., and Lewis Morice, Annie E. Moule*, Helen Morgan, Mabel Morris.

N—Eleanor Noel.

O—Arabella M. E. Onslow*.

P—Lilian Palmer, Ethel M. and Kathleen Pasley, Myrtle Perry, Kathleen Pincott*, Frances S. Phillips*, Mary E. Plumb*

R—Olive Robertson, Kate Rosenbloom.

S—Margery Smart, Geo. H. Sanders, Flora Shadbolt, Ada M. Spencer*, Cicely Sherbrooke*, Sydney, Janet, and — Speed, Flora Simmons*, Florrie Smith, Esther Simmons*, Ronald Studd, Mary Symon.*

T—Frank and Herbert J. Tomkins, Peveril*, E. Laurence*, Derwent and Arthur P. Turnbull.

V—Gertrude Vellacott*, Dorothy* and Mary* Vickers.

W—Edward, Edith J. and J. Wm. Wheeler, Edith M. Whiting,* Cecile*, Noel* and Phillis Wright, Cyril Willey.

FOREIGN LIST.

No. 130. Thea Guinness (Tasmania). **No. 132.** Janet Garrett* (Kimberley). **No. 133.** Daisy McArthur (S. Africa), Alice and W. B. Henderson (Jamaica). **No. 134.** Frank Sjostrom. **No. 135.** Vera and Frank Sjostrom, Dora E. Wallace (N. America). **Nos. 137 and 138.** Louis W. Berthe*.

PRIZE COMPETITION.—Div. II., Mildred Fryer (Sydney), first certificate.

THIS WEEK'S BIBLE SEARCHER (No. 141).

After reading "About the Sea," write out the texts the beginning and ending of which are given below, with reference (chapter and verse) in each case.

1. He led them..their enemies.
2. Thou rulest..thou stillest them.
3. Be of good cheer..not afraid.
4. Thy word is a lamp..my path.
5. In whom are..knowledge.
6. He will have compassion..the depths of the sea.
7. To know..which passeth knowledge..of God.
8. Thou wilt keep him..trusteth in Thee.

Children under TEN any two, under THIRTEEN any five.

Personal.

DORA MARPLES.—Many thanks for the lavender bags. I am sending them to Winchester.

THEA GUINNESS (Tasmania).—Glad to have your note and also your answers.

DOROTHY BELLERBY.—Hope you will soon feel at home in your new house, and also trust your father is making progress.

HELEN MORGAN.—I hope your finger will soon be well.

MARGARET J. MACPHEE.—Many thanks for the photo of yourself and dog.

BERYL MATHER.—Am glad your little nephew was so good yesterday.

CECILIA LICHTENSTEIN.—Am glad you all spent such a happy holiday. Many thanks to you and all your friends for the letters you sent me.

UNCLE TOM.

(For Special Service Mission Notices see page 30.)

LETTERS TO THE EDITOR.

Christ's Resurrection.

Dear Sir,—Your readers will be grateful to Dr. Pierson for his long and interesting reply to the question which I ventured to raise on the above subject a week or so ago. Will you kindly extend to me the favour of space for a few remarks?

In a matter of this sort imagination and sentiment can have no place. We must carefully seek to ascertain the exact statements of Scripture, as Dr. Pierson has done, and then submit ourselves to the truth they contain. The event was absolutely unique—nothing that ever occurred can supply us with an analogy to support a conclusion one way or the other. May I state three sets of considerations which appear to me almost, if not quite, entirely in favour of the commonly received interpretation?

(1) The actual language employed by the Evangelist. There can be no difference of opinion about the manner of embalming. The body was wrapped round, and bound tightly by the linen cloths. It is equally certain that at the resurrection those cloths were left behind. But in what condition? The Apostle says they were lying (*keimena*), the head-cloth lying (*keimenon*), "wrapped up" (*entetuligmenon*). The words *entulisso* and *eneileo* are general in their use, and mean to wrap or roll up. The linen cloths were wrapped or rolled up, not left in disorder. That is the bare statement. Nothing whatever is implied as to what form or shape they were in. So far as the text is concerned we know nothing more than this. Then it may be said that the idea now under discussion is as probable as any other. I think not, for

(2) Had St. John seen "all the cloths rolled up as they were when on his body," surely he would have added some word or phrase to that effect. Such a startling fact would have been recorded for the comfort of all succeeding ages; and surely we should have had some reference to it in subsequent utterances of the apostles. But such a proof of a "miraculous resurrection" appears to have been unknown to them. Nor have we any evidence that these two disciples were firmer in their faith than the others were. The two going to Emmaus a few hours later knew all about Peter and John's morning visit, but they give no hint to the stranger (St. Luke xxiv. 24) that at any rate "one of their company" (John) was fully convinced by what he had seen. John did believe. But there are degrees of faith. I agree with Dr. Pierson that such a sight as he believed St. John to have seen "would have left no doubt that Christ had miraculously risen," and I presume we may assert the same of St. Peter. And yet we have no hint whatever that these two were ahead of the others in their belief. Indeed, comparing St. Luke xxiv. 12 with St. John xx. 6—9, it almost looks as if St. Peter saw nothing which absolutely convinced him. He went away, "wondering in himself." They all apparently "were slow of heart to believe"; gradually by "many infallible proofs," not by one overwhelming fact, they received the truth, proofs spread over those forty days. *There was something in that sepulchre which left room for doubt, and consequently required further confirmation.*

(3) If we desire to strengthen our "view of the unmistakable miracle of Christ's resurrection, and of the unsearchable and immeasurable power of his resurrection life in the believer," should not our attention be fixed on the sacred body rather than on the wrappings? To change and raise that is an unspeakably greater miracle than to get rid of the linen cloths. "In his own body He bore our sins on the tree," just as "his soul was made an offering for sin"; that body was laid in the grave, to all appearance death's victim; the Power manifested in his resurrection was proved to be Divine by its conquest of death, its deliverance of the body from corruption, its transformation of the body of humiliation into a body of glory. Whatever the arrangements of the linen cloths may have been, it is the veriest trifle compared with the effect on that which for a brief period they enclosed. Scripture never refers us to the linen cloths, but to the body. Not in them, but in this, shall we understand why the "power of his resurrection" is the Divine measure of the "exceeding greatness of God's power toward us who believe." The one might be explained away on the theory of human trickery, the other is confessedly beyond human skill to accomplish.

I would ask your readers to study carefully Rom. vi., especially 5, 6; vii. 4, 24, 25; Phil. iii. 10, 11, 21.

With all deference, and with a sincere desire to know the truth, I submit the above thoughts, only adding that I do not think any of the Greek fathers questioned the ordinary interpretation.—Yours truly,

Arthur Burnell.

Bilbao, Spain.

Dear Sir,—Where no plain statement of fact is made, and only inference is possible, it is unwise to be dogmatic; but I think many of the allusions to the burial and resurrection of our Lord, contained in the Gospels, tend to confirm the view set forth by Dr. Pierson in The Christian of September 8.

In John xix. 39-40 we are told that Nicodemus brought 100 lb. weight of myrrh and aloes (not the nauseous drug of that name sold by chemists, but the wood of a rare and valuable plant), and that these spices were applied to the body with linen cloths, "as the manner of the Jews is to bury." So far as I am able to find out, the method adopted by wealthy Jews in disposing of their dead was a modification of the Egyptian process of embalming, as follows: the body was washed, then tightly bandaged with bands of linen, between the layers of which was spread a paste made of pulverised spices, moistened with water. When complete, the appearance would be like that of a mummy, but the body not having been embalmed, would ere long begin to decay.

In a day or two the plaster bandage—as we may call it—would become hardened, and were it possible to remove the body without disturbing the case, the latter would retain its shape for an indefinite time, like the shell of a Cicada, after the escape of the imprisoned insect, only more complete.

Now, if this was what John saw on entering the tomb, we can understand the words "he saw and believed," for one glance would convince him that no human power could have removed the body without first stripping off the case in which it was enclosed.

When we remember that this same body, while remaining unchanged in outward appearance, was so altered in substance as to be able to enter a room the door of which was barred, it will not seem incredible that it should miraculously escape from the death-bands which enfolded it, and thus present to the sorrowing disciples a positive proof that the Lord had risen indeed, even as he had foretold.—Yours faithfully,

A. W. Douthwaite.

11, *Greenway-road, Bristol.*

Racecourse Mission at Doncaster.

OUR staff numbered upwards of forty this year, including Mr. Josiah Nix, and in every sense of the word it was "Forward!" In spite of the intense heat, the meetings in the Market-place on the Sunday afternoon, and in the Corn Exchange at night, were well attended. The meetings on the course were times of great spiritual power, as was evidenced by the deep conviction on many faces and tear-filled eyes. It was our joy to deal with many inquirers after salvation. Night by night we had upwards of 1000 people present at the Market-place.

Among the many cases of conversion was one notable case of a professional tipster, whom we have known for the last ten years at Epsom races. During the meeting on Monday night he came to one of the workers and said, "It must be a grand thing to be a Christian." "It is that, my friend, and it would just suit you." They had a long talk, and the next night he came again, saying it was no use, he had tried all day, but could not work. Both got on their knees, and the question was settled. The same evening he was at the meeting and gave his testimony. This caused a great sensation, because of the number of racing men present who knew him. He destroyed his tipping cards, etc., and spent the rest of the week with the evangelist on the course, bearing his testimony to salvation. Friends wishing to join the Mission or help on its work may communicate with me.

O. L. Heatley.

King's Own Mission, Kennington Park, S.E.

South London Christian Union.

THE organisation, familiar under the above title to South Londoners generally, has for its chief objects the combination of all believers of Evangelical denominations and missions in definite efforts to make known the glad tidings of salvation. Prayer meetings, conferences, gatherings for mutual help, and especially vigorous attacks on the strongholds of sin, are the chief characteristics of the work, which has been attended by remarkable manifestation of blessing.

The Union's annual meeting, which was held on the 13th inst., in the Public Hall, Peckham, was instinct with enthusiastic feeling. Mr. Alfred Holness, president of the Union, had a very satisfactory task in his position as chairman; for not only the bubbling energy of the workers, but the obvious soundness of the work, imparted a cheering vividness to the gathering. Addresses were given by Revs. Morrison Cumming, J. C. Postans, and Frank Smith, Messrs. R. C. Morgan, John Jackson, Ned Wright, Cook, and other friends.

Mr. Hardwick, secretary of the Union, gave a sketch of the rise and progress of the movement, specially alluding to the evangelistic work, which aimed at the direct conversion of sinners, and had been especially successful in a series of Gospel meetings held regularly throughout the summer.

The committee have been able, as a result of this gratifying gathering, to secure the large Public Hall for Gospel meetings, which will be continued on Sunday nights throughout the coming winter, and to arrange an extensive programme of spiritual gatherings to be held on week nights in the different churches in the vicinity. The headquarters of the society is at Peckham Rye Mission Hall, Princes-street, Peckham.

Ragged School Work in Dublin.

THE attendance at the Lurgan-street Ragged Schools continues to progress. On Sundays the schools are opened to men and women, who come and sit round in classes to hear the Scriptures taught.

According to the latest report of the work, the district around Lurgan-street has not improved, except in the paving and lighting of the streets, but the tenement houses in which our children live are twenty-five years older, and the wonder is how they continue to prop each other up. The parents of our poor children are frequently their chief hindrance. At a Gospel meeting one evening two women arrived late, and sat together on a form near the door. As the meeting proceeded, occasional mutterings emanated from that quarter which soon burst into a loud and uncomplimentary crossfire between them. A worker approached to try and subdue them, but they suddenly seized each other by the hair, and struggling together fell backwards over the form to the floor. Still fighting they were put into the street. Two little girls who loved the Mission School and their teachers sat by with tearful eyes. They each must go home and call one of these women "mother." But by means of the schools a better life is open to them, and many cheerfully embrace their opportunity, and fit themselves for useful service.

There are three divisions at Lurgan-street—boys, girls, and infants. Many of the boys earn a little after school hours by selling evening newspapers. Others attend night school, trying to make up for lost time, and to obtain permanent situations. The infants constitute a large majority. Poverty and illness are often the only reasons for many of our children being so ill-clad as they sometimes appear.

The average attendance at the day schools is 128. A night school for big boys was attended by numbers varying from 18 to 53, and the Sunday-school register shows 3,789 attendances in the year. At each of these schools food is given to those who need it, the total number of free meals given in 1897 being 64,912.

Kingsdown (Kent) Baptist Church.—Owing to an unhappy mischance, by which the trust deed prepared at the time of the building's erection was never signed, it is found necessary to purchase the property at once. A church has been formed, and it is found that to buy, fence, and secure the property for the use of the people for ever a sum of £150 will be required. Help will be thankfully received by the pastor, Rev. R. W. Clarke, Lime Villa, St. Mary Cray, Kent.

Obituary.

REV. D. JONES.

For nearly half a century Mr. Jones had presided over the Welsh Congregational Church at Ford, Pembrokeshire, and he was a tower of strength to every good cause in the county. His recent decease is widely mourned. The funeral was one of the largest ever seen in the district. A large number of old men and women were present. Many of them had painfully trudged considerable distances in order to be present to pay their last tribute of respect.

MRS. WATSON, CAPE COLONY.

This Christian sister, who died at Mowbray, Cape Colony, on September 12, was for many years a well-known worker in Bathgate, her native town, and Edinburgh, where she resided for a considerable period.

Possessing gifts of a high order, she was in great demand as a public speaker. She took a great interest in the work of the Faith Mission and the Railway Mission, and was one of their best helpers. Her home was a centre of Christian hospitality, and the work of rescuing her fallen sisters occupied a large place in her heart. Five years ago she left Scotland for Cape Colony, where she had a wider sphere for her energy and sympathy. She carried on work among soldiers and in connection with the prisons.

REV. THOS. JAS. LESLIE,

The death is reported of Rev. Thos. James Leslie, pastor of Salem Congregational Church, Hull. Mr. Leslie had been suffering during the past three months from cancer on the liver. For several days prior to his death he was unconscious. Formerly he was a member of the New Connexion, and a local preacher. After carrying on a successful ministry at Appledore, North Devon, he received a call to the church at Swinton about twenty years ago. At first he undertook the joint pastorate of the Swinton and Mexborough churches, but after about twelve months' labour he was taken to be pastor of the Mexborough church exclusively. Leaving Mexborough he became pastor of the South Eston Church, near Middlesbrough. Here he established the *Northern Independent*, a paper devoted to religious intelligence. The next pastorate was at Hull. He leaves a widow, five sons, and two daughters.

REV. JOHN LAWSON, SELKIRK.

This esteemed minister of the U.P. Church, Selkirk, died on September 12, after a brief illness. His life has been abundant in Gospel labour, and has been attended with results for which many at home and abroad will bless his memory. Very few country churches have supplied so many earnest students and useful ministers as did that of Mr. Lawson. Deeply interested in all that pertained to the social, moral, and religious welfare of his native town, he gladly co-operated in any schemes which had for their object the advancement of the kingdom of Christ. Owing to bad health he had not preached much during the past twelve months. He had returned from a holiday, and had prepared a sermon which he intended to preach on the first Sabbath of September. He was unable to do so, though present at both services. He took suddenly ill during the week, and passed peacefully away at the age of seventy-three.

SIR WILLIAM GRAY.

Sir William Gray, the well-known shipbuilder of West Hartlepool, has passed away at the age of seventy-six. He was seized with a paralytic stroke on Sunday week as he was preparing to go to church, and never rallied. A native of Blyth, Northumberland, he commenced business as a linendraper at Hartlepool in 1843, subsequently taking up shipbuilding at the same place. After the failure of Messrs. Pile, Spence, and Co., in 1866, he took over these yards, and afterwards added two other yards. He also established the Central Marine Engine Works, and carried on the steel works owned by his late son, Matthew. Sir William usefully filled a number of important positions, and was in the Jubilee year (1887) elected West Hartlepool's first Mayor. He was a Presbyterian, and his benefactions to the local churches of that body amounted to £18,000. He also gave £6000 to other local Nonconformist churches, and he was a large contributor to the London Presbytery for the liquidation of outstanding debts.

MR. J. J. COLMAN.

Many will learn with sorrow of the death of Mr. Jeremiah James Colman, head of the large mustard manufacturing firm bearing his name, and who represented Norwich in Parliament for twenty-four years. He had served the offices of mayor and sheriff of Norwich, and at the time of his death was an alderman of the city, a D.L. of the county, and a magistrate of the city and county.

Mr. Colman was a munificent supporter of movements for religious equality, for the improvement of popular education, and for the promotion of peace. He was always ready for any call of charity, and was interested in everything which tended to raise the tone of politics, or to apply Christian principles to political affairs. Since leaving Parliament he divided his time between his large but not pretentious establishment at Carrow, next the works, and the pretty little estate at Corton, near Lowestoft, which he carved out of cliff and sand dune, and protected with a stout sea-wall. In early life he was attached to the Baptists; during recent years he was a member of Dr. Barrett's congregation at Princes-street Congregational Church, Norwich.

DR. ARCHIBALD GEIKIE, OF BATHURST.

News has reached England, that, at the age of seventy-seven, Dr. Geikie, whose memory will long be associated with the Presbyterian Church at Bathurst, Australia, has passed away. He was a brother of Dr. Cunningham Geikie, and cousin to Dr. Archibald Geikie, director of the Geological Survey of Great Britain. In the year 1843 Dr. Geikie emigrated with his father to Canada, where they attached themselves to the Presbyterian Church, and there, two years later, the deceased was ordained to his first charge, a wild spot in the Dominion known as Warwick. After energetic work for the Master in various parts of the world, he ultimately settled in New South Wales in 1861. He laboured at Bathurst for a quarter of a century, and was responsible for the erection of the present fine church of St. Stephen's, which occupies a central position in the city. On April 25, 1895, the doctor celebrated the jubilee of his ministry. During his long residence in the Western district he became very popular, and was ever to the front in matters affecting both Church and State. His relations with the clergy and members of other churches were of the most cordial character.

DR. JOHN HALL, NEW YORK,

The death is announced, at the age of seventy, of Rev. John Hall, D.D., minister of the Fifth Avenue Presbyterian Church, New York. Dr. Hall had of late been in poor health, and was seeking rest and convalescence in the scenes of his Irish boyhood. He was a native of county Armagh, but died at the residence of his sister in county Down.

After completing his studies at Queen's College, Belfast, Dr. Hall received licence to preach at the early age of twenty, and laboured for a while in the West of Ireland. Taking a charge in Dublin, he was sent as delegate, by the Presbyterian Church of Ireland, to an assembly of Churches in the United States. Shortly after returning home he was invited to fill the pulpit of the Fifth Avenue Church in New York, one of the first churches of the order in the United States. He accepted the invitation, and from the close of 1867 until his death he occupied the position with honour and success, also since 1881 filling the prominent and honourable office of Chancellor of the University of the City of New York without salary. Dr. Hall published numerous discourses and sermons, and, in conjunction with Mr. G. H. Stuart, a volume on "American Evangelists." He was a talented writer for the domestic circle, but it is as an evangelist, and as the tutor of other evangelists, that his work is likely to be most highly regarded.

MRS. EDWARD CROSSLEY.

We record with deep regret the death of Mrs. Edward Crossley, of Bermerside, Halifax, in the fifty-fifth year of her age. The daughter of the late Sir Edward Baines, she was a woman of amiable disposition and noble character, and an active supporter of religious and philanthropic work. Mr. Crossley, for whom widespread sympathy is felt in his great loss, is the present head of the firm of John Crossley and Sons, Dean Clough, Halifax, and formerly represented the Sowerby Division of the West Riding in Parliament.

Mrs. Crossley's life was one continual striving for the good of others. She was a prominent Congregationalist, and rendered great service to three Halifax churches—Park, Square, and Heath. She also did useful work in connection with the Crossley Orphanage at Halifax. A Sunday-school teacher from her girlhood, she only resigned her Young Women's Class at the Heath Congregational Church during her last illness, yielding reluctantly to the behests of her doctors at a time when restoration to health seemed to be promised on the condition of absolute cessation from all such work. She was connected with the British Women's Temperance Association from the formation in 1876, and up to 1893 she was vice-president. She was a founder of the Women's Total Abstinence Union, and was an active member and a vice-president of the Yorkshire Women's Christian Temperance Union. She served also on the board of management of the Women's Inebriate Home, High Flatts, near Huddersfield.

In educational matters she took a keen and practical interest. The Ladies' National Association for the Abolition of the State Regulation of Vice early secured her services, and she had a place on the executive of that body. Much, too, was done by her in connection with movements for the assistance of friendless and weak-minded girls. Of these and similar causes she was a generous supporter, and most of them benefited largely, also, from her counsels, her clear discernment, and unsparing attention to the duties of the offices vested in her. Whilst she did her whole duty by her neighbour, nowhere were the high and beautiful qualities of her nature better seen than in the close companionship of near relatives and friends.

In Memoriam.

SARAH GERALDINA STOCK.

"Died in the holidays"—with few to linger
Round that sad spot where she made last brief stay—
So passed from earth unheard God's own brave singer
Who led the van of missions with her lay.

That clarion lay so thrilling, deep, and tender,
Bright with the risen brightness of her Lord,
Roused the long-slumbering Church with swift surrender
To buckle on the Spirit's rescuing sword.

Large faith was hers, intensity of aim,
Sequestered piety of earlier time,
Deep adoration for one glorious Name,
A chastened passion for all lofty rhyme.

Then a low Voice caught her quick ear alone,
"Wilt thou go with this Man?"—and she was gone!

CHARLES A. FOX.

Personalia.

Pastor Faithfull, of the Chamberi Mission, Madrid, writes that nearly £400 has been received towards the £500 mentioned in his letter of June 1st as required for needful additions to and alteration of the chapel and school premises. His address is Paseo de Areneros 6 provl., Madrid.

Canon Tristram.—Many friends will hear with regret that this well-known ecclesiastic has again met with an accident, having slipped and fallen at Edinburgh, and seriously injured his left knee. Two years ago he broke his right leg when travelling in Palestine.

Mr. F. H. Hutchins, who, for the past eight years, has been actively associated with Mr. C. Russell Hurditch in the work of the Evangelistic Mission, and has conducted many successful missions in different parts of the country, has accepted a call to the pastorate of Harmondsworth Baptist Church, and hopes to commence his ministry on October 23.

London's Jewish Children.—Mr. James Dunn, secretary of the Jewish fund of the London City Mission, writes:—"Our seven Jewish missionaries have sent some hundreds of poor Jewish children for a day, a week, or a fortnight into the country or to the seaside. Still there are hundreds pleading to go before the summer ends. Friends may yet make it possible for us to let these poor children from the slums have the pleasure of a sight of the country." The office of the London City Mission is 8, Bridewell-place, E.C.

Items of Interest.

The United States has refused to accept Turkey's repudiation of responsibility for the Armenian massacres.

As one result of the recent visit of Rev. J. Beveridge, of Wolverhampton, to Norway, arrangements are being made to introduce Free Church Councils in a number of towns in that country.

Several important reforms have been promulgated by Imperial edict in China; among others a postal service throughout the country, the right of all subjects to memorialise the throne, and the periodical publication of Government accounts.

The German Emperor attended the funeral of the late Empress of Austria.—Jewels belonging to the late Empress, valued at £600,000, are to be realised, and the proceeds applied to religious and charitable purposes.

Ninety-two Members of Parliament have authorised their names to be appended to a message issued by the International Arbitration League, thanking the Tsar for proposing a conference of the Powers to consider a reduction of armaments.

The Countess de Casa Valencia says that the London fund for the relief of Spanish sick and wounded soldiers is only £1600, the whole of which has been distributed by the Queen Regent. Further contributions are urgently needed, and may be sent to the Countess at "Malvernhurst," Meads, Eastbourne.

China.—Rioting has taken place near Chung-King. The French and American Missions have been attacked, and the former burnt.

Crete.—The Great Powers have agreed that the Bashi-Bazouks must be expelled from the island, and that the entire Turkish army must quit. Admiral Noel's demand for the disarming of the Mussulman population is to be carried out. A European force is to replace the Turkish garrison.

The Far East.—The Marquis Ito's visit to Pekin has revived rumours of a pending Chino-Japanese alliance. An agreement has been signed at Seoul for the construction of the Seoul-Fusan Railway. —The Chinese Government has found it necessary to start an official journal, and has chosen *The Daily Chinese Progress* as its medium, which is published at Shanghai.

Warehousemen and Clerks' Schools.—Through the generosity of Mr. J. R. Roberts, a new wing for boys has been added to these schools at Purley, at a cost of £9000. The new building was formally opened on Saturday last.

Deaf and Dumb Females.—We gather from the annual report of the British Asylum that the work is progressing very satisfactorily. The committee remark that during the past fifty years "many institutions for the education of deaf and dumb children have been established; but, as regards *adults* and children and young women above the age at which admission can be obtained to educational institutions, no other such as this exists in the United Kingdom. Indeed, the unique character of this charity constitutes its chief claim for a more extended and liberal support. Its objects are:—(1). To educate or continue the education of *adults* and children above school age. (2). To give industrial and technical training, as well as moral and religious instruction. (3) To provide a home and protection to those hopelessly precluded from doing anything towards their own maintenance. The Secretary, The Asylum, Lower Clapton, N.E., will supply information.

Shipwrecked Mariners' Society. — One remarkable feature of this Society is that it is not only supported by the contributions of the charitable, but largely by payments of seamen themselves. One of its objects is to give rewards for saving life on the high seas. A further good service the Society has done by ridding the country of "turnpike sailors," assuming the garb of shipwrecked seamen with pretended tales of distress. Honorary agents of the Society always forward, direct to their destination, all genuine cases, thus leaving no excuse for begging. The number of persons assisted in various ways since the Society was instituted in 1839 now exceeds half a million, the figures for 1897 (11,303) bringing the total to 500,365. A somewhat augmented income has provided means for an increase of the relief distributed among the seafaring classes. As, however, the expenditure in a cause so urgent and so varied in its phases is virtually limited only by the receipts, it is hoped that future years may even produce an improvement in this encouraging aspect of the Society's condition. The secretary is Mr. G. E. Maude, 26, Suffolk-street, Pall Mall East, S.W.

[840]

The Jewish Anniversaries.

THE solemn season in Jewry has come round once more; and Mr. A. J. Lev writes to us from 93, Savernake-road, South Hampstead, N.W.:—"Saturday and Sunday, September 17 and 18, is the Jewish New Year; it is a solemn feast. The 26th inst., the great Day of Atonement, is a solemn fast. The ten days between the New Year and the Day of Atonement are the Ten Days of Repentance; the Saturday before the Day of Atonement is called the Sabbath of Repentance. The Talmud teaches that on New Year's Day everything is written down and decreed what is to happen to each living person, and that on the Day of Atonement it is sealed, but that repentance, alms-giving, and prayer will turn away a bad decree."

Mr. Ley asks for prayer that God's Spirit may be poured out on the Jews throughout the world. His correspondence with Jews has brought him some interesting letters. A young lady to whom he sent "The Conversion of Lydia Montefiore" and "Old Simeon" writes to him: "I could not understand the New Testament at first, but it came to me in time. How happy I should have been to meet a kind Mr. Cohen like Miss Montefiore, or good and loving Waldhaus people like Old Simeon, to explain the many doubts and fears which came to me at that time. But the Good Shepherd did it all for me, so I am happy to say, with the help of my Saviour and Friend, I was led on and on, until my faith and love for Him became very strong. I now believe in the Lord and love Him with all my heart."

Disaster in the West Indies.

DETAILS have come to hand of a disastrous hurricane that has visited the Windward Islands in the West Indies, and which has been the most destructive ever known there. Thousands of people have been rendered homeless, hundreds killed, factories blown down, houses and bridges swept away, cocoa estates destroyed, and churches demolished. Three large ships were driven ashore at St. Vincent, and many smaller vessels stranded.

In the telegram received at the Colonial Office from Sir C. A. Moloney, Governor of the Windward Islands, he says: "The people are flocking into Kingston from all the country round for shelter and food, which I am endeavouring to supply for the moment, until the weather clears and we can take the damage in detail."

Such a demand upon the resources of the Governor will test them to the utmost. Help should be rendered the unfortunate sufferers without a moment's delay. The people themselves are utterly unable to meet the claims which the fearful disaster demands.

The Queen has sent a message of sympathy, and the Lord Mayor has opened a Mansion House Relief Fund.

Japanese Men of War.—Miss M. McLean, of the Japanese Christian Institute, 62, Coolfin-road, Custom-road, E., in view of the early arrival in London of a number of Japanese men-of-war's men, asks friends interested in her work to help her by sending book-bags for these visitors.

An Old Age and Sickness Provision Scheme is being brought forward amongst the Primitive Methodists. It is intended to raise a capital fund of £25,000, towards which Mr. W. P. Hartley, of Liverpool, has promised £5000 on condition that the remaining £20,000 is subscribed by the connexion. The object of the fund is to provide sick allowance and an old-age pension, in return for certain small quarterly payments, to the local preachers, of whom there are over 16,000 in the denomination, and class leaders, Sunday school teachers, and other officials.

Capetown Y.W.C.A.—We gather, from the interesting booklet report just to hand, that, in addition to a useful work of a social character, the Bible-classes and mission branch have proved sources of blessing. The home is almost always full of permanent boarders and room holders, most of whom have come across the ocean from the homeland, and are engaged in business in the city; others have come down from the country, having been left fatherless, and thus are obliged to learn how to earn a livelihood; some are waiting for situations, etc., etc. Many casual visitors, among whom have been missionaries, Christian workers, hospital nurses, and teachers have been received; while quite a third of the number have been those arriving by the boats, requiring situations as teachers, mothers' helps, domestic servants, or are passing through Cape Town on their way to England or other parts of the world. Mr. J. H. Hofmeyr has recently become a trustee of the institution. An appeal is being made for £8000, to provide a new building.

The Y.M.C.A.

SCOTTISH CONFERENCE.

THE annual conference of the Scottish Associations was commenced on Tuesday evening, September 13, in Edinburgh. It was the largest assembly of the kind ever held, no fewer than 270 delegates attending. They were received in the Masonic Hall by the Lord Provost, the magistrates and the Town Council. The welcome on behalf of the churches was given by Rev. J. F. W. Grant, of St. Stephen's, and on behalf of the local Association by Dr. Carment, the president, now in his eighty-second year. Mr. Archibald Colville, of Dunfermline, responded, and said there were now in Scotland 259 affiliated Associations, with a membership of 25,330, showing a considerable advance on the figures of the previous year.

On Wednesday morning, when the chair was occupied by Mr. George Kydd, of Montrose, the subject of "The drifting away of young men from the Church, and how to remedy it" was introduced by Mr. William Stewart, secretary of the Y.M.C.A. at Dundee, and Dr. James Wishart, president of the Innerleithen Association. Mr. Stewart held that the cause was not disbelief in religion, not opposition to it, but simply indifference and lack of thought. Dr. Wishart said he gathered on reliable authority that, taking into account the increase of the population and the number of places of worship, there was a much larger number of church-going young men to-day than there was fifty years ago. In the aggregate, he believed, young men were rather coming forward to help the Church than drifting from it. But the Church was not keeping them. There was little or no sympathy for young men in large numbers of their churches. Looking at the causes within the Church for the drifting of young men from it, he said sermons were too long, too theoretical, and lacking in attraction, that church services were too dull, and that the people had too small a share in them. Outside the Church the main cause of drifting of young men was thoughtlessness, and not unbelief. Love of sport on Saturday afternoons, providing excuse for a Sunday forenoon in bed, was gaining ground. Some of the causes outside the Church were laxity by parents in the matter of church attendance, neglect of family worship, and the bad habit of running down ministers. All these things tended to promote irregularity in church attendance, which was one of the most fruitful causes of young men drifting from the Church. Let them endeavour to get every member and associate of the Y.M.C.A. to be regular in attendance at church, and much good would be effected.

In the course of the subsequent discussion, which was full of interest, Mr. John Connall, Glasgow, held that one great cause of drifting was the want of fixity of opinion on the great fundamentals of our common Christianity. Rev. James Harvey, Lady Glenorchy's Free Church, Edinburgh, said he found a flagrant cause of non-churchgoing among young men to be the way in which the Saturday afternoon holiday was spent.

Mr. Arthur H. Wheeler, secretary of the Soldiers' Christian Association, an auxiliary of the Y.M.C.A., reported upon a three weeks' campaign with the troops on Salisbury Plain, where there had been large meetings, with encouraging results.

The Master of Polwarth presided over a public meeting in the Free Assembly Hall in the evening, when addresses were given by Rev. Canon Fleming, B.D., of London, Rev. Professor Orr, of Edinburgh, and Mr. John Colville, M.P.

Thursday morning was devoted to the consideration of the topic, "How best to develop and utilise the Fellowship Associations and United Y.M.C.A.'s as aggressive agencies," introduced by Mr. Andrew Alston, LL.B., of Carluke. In the afternoon the delegates took an excursion to Hawthornden and Roslin Chapel.

The annual conference of the Italian Young Men's Christian Associations has just been held in Turin. The chair was occupied by Comm. Emilio Piovanelli, president of the Italian National Council. The meetings were largely attended and enthusiastic, and, it is believed, will result in a great increase of Association effort throughout the whole of Italy.

THE BOOK WORLD.

LITERATURE FOR CHRISTIAN STUDENTS.

The international convention of Christian students, held at Cleveland, Ohio, in February last, was the largest gathering of its kind, and it is fitting that the published proceedings* should constitute the biggest and most comprehensive collection of facts relating to the great world field ever offered to the friends and students of missions. It is, in brief, a wonderful encyclopædia of impressive and authoritative statements with reference to the needs and opportunities of heathendom. What is required at this crisis in the history of Christian missions is an intelligent and reliable setting forth of the progress made and of the vast gulfs of spiritual necessity that have yet to be bridged over. In this remarkable volume we have that desideratum supplied. An excellent index helps the reader in referring to particular places, persons, and themes, and altogether we have in the book a miniature library on the great subject of which it treats.

The proceedings here reported were evidently planned with system and judgment. First of all the Conference was led to a study of the principles and problems underlying the work of foreign missions, generally and specifically. In the early part of the book these topics are very ably dealt with by expert minds. A sample of these utterances may be found in the clear and highly instructive summaries of the great false religions of the world, by Dr. David Burrell, which have appeared for some weeks in our pages. It is impossible in a short notice to refer to the many aspects of missionary effort and missionary study which the book contains, but we hope many friends will procure and peruse these stimulating pages for themselves.

A great portion of the volume consists of addresses describing the principal mission fields—*e.g.*, South America, India, China, Japan, and Korea, Ceylon and the Straits Settlements, Turkey, Persia, Egypt, Africa, etc. The speakers as a rule had the inestimable advantage of personal knowledge of the fields they represented, and their pictures, here reproduced, form a kaleidoscope of Gospel effort, human need, and Christian responsibility seldom found within the same covers. Then come papers or addresses on different phases of Gospel work among the heathen—evangelistic, educational, medical, and so forth. Besides these there are the weighty utterances of qualified speakers on the best ways of increasing missionary knowledge and zeal in home churches. The reporting and editing seem to be admirably done, and we very cordially commend the book to our readers. In view of its contents it is a marvel of cheapness.

The Culture of Manhood. By Silas K. Hocking. (1s. *Horace Marshall & Sons.*) Most wise and timely words on work, books, friendships, and personal religion. There is no striving after profundity, but much wholesome plain speech.

Mr. T. F. Unwin is publishing a remarkably cheap edition of Sir Walter Scott's famed Waverley Novels, called the "Century Edition." The latest issue is **The Fortunes of Nigel.** The type is clear, the shape handy, and the price in cloth only a shilling.

A prettily bound booklet, **Blossom and Weed,** by Mr. Godfrey Dodd (*Gay & Bird*), contains seven brief poems in blank verse, enforcing, by parable, high moral lessons. The author secures the friendliness of his readers by the heart he puts into his work.

Messrs. W. & R. Chambers have added to their New Series of Popular Biographies **Tennyson: The Story of His Life** (1s.), by Evan J. Cuthbertson. The pages are full of interest, and will be specially welcome to those who cannot read the life-story of the poet as more fully told.

England and America. By Washington Gladden. (6d. *Jas. Clarke & Co.*) These high-toned and well-informed addresses, delivered in this country during the past summer, will certainly help to strengthen good feeling and mutual co-operation between Great Britain and her grown daughter across the sea.

The Queen of the Home. By Lucy H. Yates. (1s. *Religious Tract Society.*) In nine brief but weighty chapters the author sets forth the sphere and influence of a true woman in the home, which is her peculiar kingdom. The book is highly to be commended for the thoughtful perusal of young and old alike.

Some articles on the **Modern Marriage Market** that appeared in a ladies' monthly magazine have been published in book form. (1s. *Hutchinson & Co.*) The writers are Marie Corelli, Lady Jeune, Mrs. Steel, and the Countess of Malmesbury. The opinions expressed do not always coincide, but all are worth reading.

God Planted a Garden. By Rev. W. A. Wilson. (1s. 6d. *Marshall Brothers.*) Here we have an excursion into the wide and fruitful field of the analogies between God's working in nature and in grace. Without any affectation of scientific knowledge, the author gathers many lessons and suggestions that will be helpful to the serious reader.

Midland Sketches. By W. J. Gordon. (1s. 6d. *Religious Tract Society.*) We have here the results of the author's visits to various Midland towns associated with some special industry, such as lace making, cycle manufacture, carpet weaving, etc. The articles are clear and popular in style, and are well illustrated. The book forms a most interesting peep into the leading industrial marts of central England.

Those who know William Lincoln's volumes on portions of the New Testament will welcome **Lectures on the Epistle to the Ephesians.** (1s. 6d., post free. *John Ritchie, Kilmarnock.*) To such as want a suggestive guide in the reading of this marvellously rich Epistle, with its light on the believer's standing, state, walk, and warfare, we confidently commend this unpretending but thoughtful and helpful little book.

The Housewife's Reference. By Mrs. de Salis. (2s. 6d. *Hutchinson & Co.*) This comprehensive "treatise on culinary and household subjects" may be described as a practical introduction to the art and exercise of modern housekeeping. In the department of cooking, special attention is given to dishes and condiments not of the common sort, these latter being found in ordinary cookery books. The numerous rules and hints given will prove highly serviceable.

Pocket Dictionary of Hygiene. By C. T. Kingzett and D. Homfray. (2s. 6d. *Baillière, Tyndall & Cox*, 20, *King William-street, Strand.*) In this most useful and practical pocket manual, the more common forms of disease, and many of the articles or substances composing remedies, or relating to health, are simply and clearly described. While specially intended for the use of medical and sanitary authorities, the little work will prove invaluable to the general reader.

Dr. Bullinger's forthcoming work on **Figures of Speech used in the Bible: Explained and Illustrated,** will fill a place peculiarly its own, and that a very important one, among the helps to Bible students. In order to bring the work within the reach of many who could not otherwise buy it, facilities will be afforded for procuring it in parts. Full and interesting particulars are given in the prospectus, copies of which may be had from Dr. Bullinger, 25, Connaught-street, London, W.

The story of the inception and foundation of the British and Foreign Bible Society has been admirably retold in **A Memorable Room,** in which Mr. Henry Morris, vice-chairman of the committee, relates the recent identification of the offices of Joseph Hardcastle, in Old Swan Stairs, Upper Thames-street, where early meetings of the committees of the L.M.S. and R.T.S. were held, and the idea of the B. and F.B.S. was originated. The pages are admirably illustrated, and afford deeply interesting glimpses of Bible work in "the day of small things." The facsimile letters are particularly welcome. (1s., post free. *Bible Society's Office*, 146, *Queen Victoria-street, E.C.*)

We have more than once indicated the useful character of Thimm's "Self-Taught" library for the study of foreign languages. **German Self-Taught** is like its predecessors in general features, being provided with vocabularies, elementary grammar notes and phrases, and phonetic pronunciation. The fact that there are conversations, among other things, on photography and cycling shows that the book is thoroughly up-to-date in its appeal to the travelling public (1s. and 1s. 6d.). The Marlborough series of Foreign Commercial Correspondence, as adapted in the handbook **German and English,** by Mathias Meissner, has been revised and improved by Mr. Thimm, and should prove of great service in its new and enlarged form. (1s. *E. Marlborough & Co.*)

A capital "sermon story" which has had a remarkable run in America, is **In His Steps:** "What would Jesus do?" by Charles M. Sheldon (paper, 1s. 6d., cloth 3s. 6d. *H. R. Allenson*). Christian Endeavourers and temperance workers have welcomed the book with special heartiness. Rev. F. B. Meyer writes a preface to the authorised English edition, in which he says: "The author's purpose is to draw attention to the ethical teachings of Jesus, and to enforce the necessity of compliance with them on the part of those who bear his name. And who shall say that there is no need? Are we not all too prone to set aside large tracts of his legislation as impossible and impracticable in the present day? We may not be able to follow our author in all his applications of the divine principles of the Sermon on the Mount. Liberty must be granted to the individual conscience. But the book will set its readers thinking, will stir their consciences, and lead to that self-questioning which is a first step towards life of the noblest quality."

A copy of an original water-colour drawing, recently sketched in Denmark by the Princess of Wales, was presented as a supplement to the *Gentlewoman* of last week, by permission of her Royal Highness.

Nannie; or, "The Peety o' It," by J. H. B., is a touching story, aiming to show the saving power of Jesus—in fact, that He "takes the devil's castaways." (1d. *Christian Literature Co., 3, Lochrin-terrace, Edinburgh.*)

A booklet of great interest to medical practitioners and nurses is Chloroform: Its Absolutely Safe Administration, by Robert Bell, M.D., F.F.P.S., senior physician to the Glasgow Hospital for Diseases peculiar to Women. (1s. *R. L. Holmes, 3 and 5, Dunlop-street, Glasgow.*)

Mr. T. W. Partridge, of the Stockwell Orphanage, sends us a copy of "Onward, Christian Soldiers," arranged as a vocal march. (Full music size, 1s. 6d. net. Vocal parts, 2d. net). The composition is vigorous, and moves with a good "swing." Doubtless in the hands of the Orphanage and other choirs the piece is destined to become popular. (*Weekes & Co.*)

Messrs. Headley Brothers will shortly publish Isaac Sharp: an Apostle of the Nineteenth Century; a record of the life of the oldest Quaker minister in active service, recently deceased. As our readers know, he travelled from Greenland to New Zealand, preaching the Gospel. Twice he circled the globe, returning from one journey of seven years at seventy-seven, and penetrating far into the interior of China in his eighty-seventh year.

A pamphlet of great interest to housewives is Cookery for Working Men's Wives, by Martha H. Gordon, teacher of domestic economy classes at Govan, Scotland. There is not only quantity but quality in this publication, as will be obvious from the fact that Professor McKendrick writes a commendatory preface and Dr. J. B. Russell an introduction. Moreover, Dr. W. Snodgrass contributes notes on the benefits to be derived from cooking food, and hints are thrown in on washing and sanitation, and "what to do till the doctor comes." (1d. *Alexander Gardner.*)

Hastings.—The South Coast Convention for the deepening of spiritual life is fixed to take place in the Brassey Institute, Claremont, Hastings, October 24 to 28. Various well-known speakers are expected. The convener is Rev. F. Whitfield, St. Mary's Church, Hastings.

Women Prisoners.—The Commissioners of Her Majesty's Prisons are concerned in the welfare of female prisoners. They are anxious to secure the services of discreet and judicious ladies in the locality of Her Majesty's prisons to undertake the visiting at regular and methodical periods of female prisoners, with a view not only of endeavouring to provide for deserving cases on discharge, but to converse with them in their cells, or of addressing lectures to them in a selected class.

Moravian Missions.—We are sorry to learn from Rev. W. Wetton Cox, of the London Association in Aid of Moravian Missions (7, New Court, W.C.), that the society is face to face with a serious and growing deficiency, already exceeding £12,000. This has arisen, not from increased expenditure, much as it is needed, but almost entirely from the widespread erroneous impression as to the terms of the Morton legacy. So grave is the situation that, unless the deficiency be soon met, the society will have no choice but to withdraw from some of their most richly blessed fields.

Railways and the Sabbath.—The Shareholders' Union for the defence of the Sabbath is actively agitating on behalf of the interests it has at heart. Memorials have been presented to the Great Western and London and North-Western Companies, and the question of Sunday work on railways has been brought to the front at the shareholders' half-yearly meetings. There were interesting discussions, but unfortunately the matter was subsequently shelved. The union is, however, undismayed, and the hope is expressed that Christian shareholders will come forward in greater numbers, in order that the aggressive effort may be more thoroughly developed. Correspondence on the subject is invited by the secretary, Mr. Jas. Fox Wilson, 22, Western-road, St. Leonard's, Sussex.

Vagrancy Amendment Act.—In view of the interest taken by many Christians in the new Act, and the desirability of bringing about a better state of affairs socially, it may be advisable to state that, coming into force on October 12, the Bill (which, by the way, does not apply to England or Scotland) provides that male persons living wholly or in part on the earnings of immoral women, or in any public place persistently soliciting for immoral purposes, shall be deemed as rogues and vagabonds, and may be dealt with accordingly. In cases of suspicion, by information on oath a Court may issue a warrant authorising the police to enter, search, and arrest the male person suspected, and if he be proved to live with or be habitually in the company of a prostitute, and have no visible means of subsistence, he shall, unless he can satisfy the court to the contrary, be deemed to be knowingly "living on the earnings" as above stated.

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* The Student Missionary Appeal. 6s. To be had at the office of the S.V.M.U., 93, Aldersgate-street, E.C.

AMONG THE CHURCHES.

* * *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Bangor, who some twelve months ago was seized with a paralytic stroke, contemplates resigning the see at an early date. He was appointed in 1890.

Rev. W. Carlile, of the Church Army, states that he is arranging for twenty-five to thirty missions to prisons, and hopes to be able to hold them annually in each prison.

The Bishop of Worcester has issued an appeal to employers of labour asking for permission to hold services in their several workshops during a special Church Mission to be held in the diocese in November.

A building, hitherto known as the Prince of Wales's Theatre, in Cannon-street, Middlesbrough, and used as a music hall, was on Wednesday dedicated by the Archbishop of York as a church and social mission station.

A clergyman residing in Surrey has just presented to the Church Army the initial cost of 100 guineas for providing a third mission and colportage van for the Winchester diocese, to work specially in the Surrey archdeaconry.

A mass meeting for men will be held in connection with the Church Congress on the evening of Sept. 28 in St. George's Hall, Bradford. The Bishop of Ripon will preside and speak. Among others who will address the meeting will be the Archbishop of Canterbury.

The committee of the Poor Clergy Relief Corporation, at their last fortnightly meeting, considered thirty-five applications from distressed clergymen, widows, and orphan daughters, and, in addition to gifts of clothing in fourteen cases, made grants amounting to £388, including £140 for holiday grants.

The Hon. Mrs. W. H. Gladstone has laid the foundation-stone of a new church in the rapidly-growing district of Shotton, near Hawarden. Shotten forms part of the ecclesiastical parish of Hawarden, and the nucleus of the fund for the erection of the church was formed by the generous contribution of a thousand pounds by the late Mr. Gladstone.

The chaplain of the Missions to Seamen on the Tees has received a gift of £300 to clear off the remaining sum due for the Missions to Seamen Church and Institute at Middlesbrough. A Jubilee wing enlarging the building, which is overcrowded with seagoing men of various nations, is also near completion, and partially subscribed for by sailors and their friends.

Among recent shipments from the Bible House to the C.M.S. Mission in Uganda have been 2000 Luganda Testaments, 5000 copies of St. Matthew, and 2500 copies of St. John. In addition to these, the committee made last month a further grant, "on missionary terms," of 2500 copies of St. Luke, 2500 more of St. John, and 2500 copies of the four Gospels and Acts in one volume.

The Archdeacon of Dorset presided at a meeting at Park House, Wimborne, on Friday last, in aid of the work of the Church Army among the outcast and destitute. Strong testimony was borne by the chaplain of H.M. prison, Wormwood Scrubbs, to the value of the Church Army Social work, and at the close of the meeting a substantial measure of support was promised for the work.

Congregational.

Rev. J. Morlais Jones, of Lewisham, has accepted the chairmanship of the Board of Congregational Ministers of London and Westminster for the ensuing year.

Dr. W. Taylor has intimated his intention to resign the Chair of Systematic Theology at the Edinburgh Theological Hall of the Congregational Churches of Scotland.

Recognition services in connection with the settlement of Rev. William T. Ball have been held at Portslade, near Brighton. The buildings have been re-opened, after extensive repairs and renovation.

At a recent meeting in a Cambridgeshire village Dr. Joseph Parker said nothing would delight him more than to be set at liberty for three months every year from the church to which he ministered, and work amongst ministers in the country.

Memorial-stones have been laid at Wheatley, Oxon (Rev. J. Plommer), of a new Sunday-school in connection with the Congregational church on land presented by Mr. W. Iliffe Pike and his sister. The place of worship is also to be improved. The whole cost is estimated at £600, towards which three friends have contributed £300.

Rev. John Jameson closed his ministry at Arundel-square Church, Barnsbury, N., after six years' most successful pastorate, on Sunday week. On Monday there was a final send off, when tokens of love and affection were presented to Mr. Jameson and family. The great gatherings bore eloquent testimony to the way in which Mr. Jameson's services are known and appreciated. Mr. Jameson goes to Yorkshire, followed by the prayers of hundreds blessed by his ministry.

Baptist.

Through the labours of the Pioneer Mission a new church has been opened at Woodside, South Norwood. The pastor is Mr. S. W. Gentle-Cackett.

The summer services at Cromer, noted in a recent issue, were the outcome of services begun last spring by Rev. E. G. Ince in the upper room of the Town Hall.

The anniversary of Coedpenmaen Chapel, Pontypridd, was held on Sunday, Sept. 11, when three sermons were delivered by Hon. D. T. Phillips, American Consul, Cardiff. A number of conversions were recorded.

At the village of Boughton a disused carpenter's shop has been converted into a place of worship in connection with Ashford Christian Endeavour Society at a cost of from £20 to £30. At the opening service Rev. J. Whitaker preached.

At the anniversary meeting of the Dunfermline Church, Pastor H. Gilbert Hoare, B.A., said that during the past year a large number of young men and young women had been brought to a knowledge of the truth by the power of the Holy Spirit.

At the annual assembly of the Baptist Union at Nottingham a discussion will be introduced by the President concerning the erection in London of a Church-house, to serve as a centre where ministers may assemble. The building will include a hall for meetings, a publishing-house, a library, and, possibly, sleeping accommodation, etc. It would be the headquarters of the Baptist Missionary Society.

Methodist.

The health of Mr. J. Bamford Slack, of the West London Mission, has been completely restored by his stay at Pontresina and Venice.

A new Primitive Methodist chapel is to be erected at South Moor, Stanley Circuit, at a cost of £1,400. It will be in amphitheatre style.

Rev. Charles Humble, Superintendent of Cockermouth Primitive Methodist Circuit, has declined a unanimous invitation to remain for a fourth year as minister at that station.

Rev. G. Wiles, of the Primitive Methodist Mansfield Circuit, has received and accepted an invitation from the Missionary Committee to go to the San Carlos Bay Mission, West Africa.

A serious breakdown has occurred in the health of Rev. Thomas Jackson, the founder of the Primitive Methodist Mission at Clapton, owing to the heavy strain to which the mission work has subjected him.

During the renovation of a Wesleyan chapel at a village near Scarborough, the vicar of the parish placed at the disposal of the society the village reading-room for tea on Sunday, and the parish schoolroom for the evening gathering.

At the pastors' meeting of Chatham district (Bible Christian), arrangements were made for a district convention of local preachers, class-leaders, Sunday-school teachers, and Christian Endeavourers, at Sittingbourne on October 26. This is a new departure in Kent.

Mr. R. W. Perks, M.P., has built within his private grounds at Littlestone-on-Sea a spacious gospel hall, with sitting accommodation for six or seven hundred worshippers. Services held within during the summer season have been attended by large numbers of visitors.

On Wednesday, 14th inst., a meeting was held in Eden-street Church, Kingston-on-Thames, to publicly welcome Rev. James Morrison, later of Chester. The attendance was most cheering. Addresses were delivered by representatives from various parts of the circuit, and an encouraging speech given by the new minister. The church's watchword is "Forward."

At South Downs, a suburb of Redruth, Cornwall, a service was recently conducted by three octogenarian United Methodist local preachers—Mr. William Wasley, who is in his eighty-sixth year, Mr. John Nichol, who has done in past years good service on Connexional committees, and has entered his eighty-fourth year, and Mr. John Martin, a cultured preacher, and an earnest and prominent official in past days, who is in his eighty-third year.

The ministers and laymen associated with the Wesleyan second London District Synod held their annual autumn meeting last week at Great Queen-street Chapel. The attendance was large. Rev. H. Price Hughes, President of the Conference, was in the chair. Rev. Dr. Waller, late chairman of the district, congratulated Mr. Price Hughes on his election as chief officer of the Wesleyan Church, and dealt with the position and progress of Methodism in the district.

Dr. Stephenson and the committee of the Children's Home are naturally uneasy lest the promise of £50,000 from the Twentieth Century Fund should lead any supporters of the Home to imagine there is not the same need for generous giving as formerly. If any such notion obtained credence the promised good might speedily work almost irreparable disaster to one of the most beautiful charities of Wesleyan Methodism. The £50,000 cannot be utilised for maintenance. Every penny of it must be devoted to extension.

Presbyterian.

Rev. J. Urquhart, tutor at the Baptist Theological College of Scotland, has become minister of the Free Church, Glenluce.

The Synod of the English Presbyterian Church, through the various presbyteries, is endeavouring to raise £50,000 for church building and debt extinction.

Rev. Dr. Stalker, of St. Matthew's Free Church, Glasgow, has declined an invitation to accept the pastorate of an important congregation in the United States.

The Church Extension Committee of the Belfast Presbytery has taken a site for a new church in the Lisburn district. A permanent building is about to be erected at Oldpark, and a minister appointed to labour in that district.

At a meeting of the Liverpool Presbytery, Rev. J. Peddie presiding, a proposal that the Presbytery should be responsible for the raising of £6140 towards the £20,000 yet required for the church extension scheme was discussed, and ultimately referred to a committee.

The Irish Presbyterian Mission is doing a good work. It has thirty-nine colporteurs in the field, while twenty-five students who are preparing for the ministry have been at work during the summer in the south and west selling Bibles and speaking to the people in the fairs and markets

Salvation Army.

A new Junior Soldiers' hall, to seat 370, has been opened at Luton.

The General is occupied in the preparation of a large tune-book.

A revival has taken place in Algeria through a series of holiness meetings held by Commissioner Booth-Clibborn of Holland.

For drawing a crowd by selling *War Cry* in the streets of Milan, some Salvation Army officers have been imprisoned for six days.

Viscount Hampden, Governor of New South Wales, has paid a visit of inspection to the Prison Gate Home, Sydney, and expressed his satisfaction with the institution.

"The World's Saloon," a notorious resort in Spokane, Wash., has been secured as a barracks for a term of years. At the opening, money to the amount of 300 dols. was raised for expenses, and several conversions took place during the first three days' occupancy.

United States statistics for the year show an increase of corps from 756 to 807, while 57,000 souls have sought salvation; the Corps Cadets and the new system of training have been organised; and 30 social institutions, with accommodation for 1500 persons, have increased to 105, with accommodation for 4120 persons.

Mrs. Commissioner Ridsdel reports that during the past year 177 women have passed through the various South African Rescue institutions, namely, 63 at Cape Town, 37 at Salt River, 28 at Kimberley, 28 at Port Elizabeth, and 21 at Johannesburg. Of these no less than 27 have been sent to situations, and 33 restored to friends.

The social work for men in Great Britain now comprises the following:—Eighteen food depôts, eighteen shelters and metropoles, eight elevators, two factories, one prison-gate home, twenty labour bureaus, and three casual labour-yards. Six thousand homeless men sleep nightly under the roof of Salvation Army shelters in London alone!

Fallen Asleep.

At Winsford, Mr. JABEZ HULSE, a prominent Methodist local preacher.—At Hankow, China, Mr. JOBBINS, a member of the staff of the successful medical mission which carries on three hospitals in the city.—At his residence, Craven-terrace, Hopwood-lane, Halifax, Mr. SAMUEL HANSON, of the firm of Messrs. Keighley, Hanson, and Co., cotton spinners. He was connected with the Wesleyan body. —Rev. ISAAC HEDGES, of Burnley, a Primitive Methodist minister, who had reached the age of eighty-two, and had travelled in nineteen different circuits.—At Wakefield, Mrs. ISAAC MICKLETHWAITE, aged seventy-one, known to many Primitive Methodist ministers. The funeral service was held in Grove-road Church, of which she had been a member since its origin, over forty-three years ago.—At Bridgend, Mr. ROBERT PRICE, a prominent local member of the Wesleyan body, and one of the oldest local preachers in South Wales.—Alderman D. EDGAR JONES, M.D., Cardiff, an ardent Congregationalist, who, in conjunction with the late Rev. J. Davies, founded the now flourishing church in Hannah-street.—Mr. THOMAS JOHNSON, Port Isaac, Camelford, for twenty-two years teacher and assistant-superintendent, and for twenty-six years sole superintendent of the Wesleyan Sunday-school. Almost his last words were, "I am waiting for the Master's call."—Alderman JOSEPH SMITH, Malton, a Wesleyan local preacher from 1846 up to the end of his useful life.—On Saturday week, at Canonbury, in his seventy-eighth year, Mr. JAMES PROCTOR CLARK, the oldest director of the Colonial Missionary Society, he having joined the Board in 1870. For some time he had been a member of Hare-court Chapel, Canonbury, where he had a large young men's Bible-class.—Mr. A. S. FISKE, of Woodbridge, Suffolk, for many years secretary of Beaumont Church.—Rev. J. W. JONES, pastor for the last twelve months of the Welsh Church at Millom. He was thirty-eight years of age, and leaves a widow and a child five weeks old.—Rev. AMOS SMITH, for twenty-five years pastor of the church at Harpole, Northants, at the age of eighty-two. Mr. T. P. LAURIE, for eighteen years superintendent of the Sunday-school at Mount-street Presbyterian Church, Blackburn.—Mrs. PETRIE, wife of Mr. Geo. Petrie, J.P., an active worker, and supporter of Rochdale United Methodist cause.—Rev. WM. DAVIES, vicar of Llanllawddog, one of the most prominent clergymen in the diocese of St. Davids. Rev. S. W. WAYTE, B.D., resident for some years at Clifton. —On Sept. 11, at Farnborough, Rev. FREDERICK JESSOP KELLY, vicar of Farnborough, aged fifty-two.—On September 8, Eaglehall, Yorkshire, Rev. HENRY KERSHAW, for the last forty years vicar of Greenhowhill.—At Islip Rectory, Northants, Rev. ANDREW CRAIG NEELY, M.A., aged eighty-eight.—Rev. GRAHAM HARVEY SQUIRE, rector of Sunningwell, City Lecturer of Oxford, aged sixty-one.—At Corbridge-on-Tyne, Mrs. PARMLEY STOBART, wife of the ex-steward of Newcastle (Dilston-road) Circuit. Although a great sufferer for many years, she was truly described as "a sweet and gentle Christian lady."—On Sept. 9, at Holbeck, Leeds, the dearly-beloved wife of Rev. JOHN HARRIES.—Rev. WESLEY FARRER, formerly vicar of Castleside, near Consett.—Mrs. GILSTON, wife of Mr. Peter Gilston, J.P., of Leeds; she did much good work in an unobtrusive way.—On Sept. 13, at 19, Fourth-avenue, Hove, WILLIAM ROBERTSON, of the Imperial Ottoman Bank, aged seventy years.—At Malone, Belfast, Mr. GEORGE WAUGH, an earnest member of the Methodist Church.—At Belfast, the wife of Mr. JAMES DIXON, of the Belfast Central Mission.—Rev. F. CHRISTIAN JACKSON, rector of Stanmore; as far back as 1848 he was ordained as a minister by the then Bishop of Exter.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — A.K.M. A.T.P. A.L.W. E.G.I. F.N. W.H.A. T.P. A.W.D. J.A.W. J.F.W. W.W.C. E.S. M.A.T. C.A.F. R.F.C. F.B. S.D.W. J.C.W. E.G.F. R.T. G.R.C. T.P. J.C.S. R.M.M. C.M.B. J.P.G. E.A.F. R.W.C. G.T.H. J.W. MISS J. J.T.F. J.M. D.S. B.M. J.R. J.N. J.G. J.W. E.W.B. J.H.B. S.D.B. J.D. J.K. R.H.S. A.M. J.F.S. O.L.H. A.H.F. K.R.G. A.T.P. G.T.P. A.G.R. C.R.H. R.H.S. A.B. D.H.B. W.J. R.A. D.R. D.C. W.K. L.W.C. R.T. A.F.P. J.J. J.A.J. G.R.S. F.S.W. A.B. C.G.C. J.F.W. H.H. Miss B.D. M.B. M.H.A. E.S. J.B. H.J.E.

APPLICANTS FOR TRACTS.—William Hadley, 35, Bexley-road, Belvedere; A. Tyler, 92, Bexley-road, Erith; B. Frizelle, 32, Cliftonpark-avenue, Belfast; Rev. J. W. Atkinson, Claremont, Cawley-road, South Hackney, London; Heslop Bell, 167, High Holborn, Bloomsbury, W.C.; S. Broadhurst, Duke's Hill, Oakengates, near Shifnal, Salop; Mr. R. Anderson, 2, Melrose-cottages, Naunton-crescent, Bath-road, Cheltenham; J. Whittle, Campbell-street, Walkden, Bolton, Lancashire; Miss King, Shelley House, near Hadleigh, Suffolk; Henry Burnett, Gospel Hall, High-street, Westerham.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

The Wellingboro' Railway Accident.—Referring to a statement we published, on the strength of the newspaper reports, that the recent railway accident at Wellingboro' was caused by the thoughtlessness of boys playing with the luggage truck, a correspondent points out that at the Board of Trade inquiry the boys were entirely absolved from blame.

The Lord's Day in Wales.—The gradual secularisation of the Lord's Day is seen, among other ways, in the increasing number of shops that are being kept open. This evil is increasing even in Wales, and at Llanelly a meeting has been held, attended by the leading ministers and laymen, with a view of drawing attention to the disgraceful condition of affairs. The chief offenders are the "sweet shops"; while the vendors of teetotal drinks often tempt young men into a longing for stronger drinks. This matter is to be brought before the committee of the County Council, who are expected to deal seriously with the matter. These various signs of encroachment on the sanctity of the Day of Rest should be more closely watched by the authorities throughout the country.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings London. E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

SOME souls come into great distress, fearing that they have sinned against the Holy Spirit. The fact of their distress in most of such cases proves that they have not done so. The breathless haste, however, of this generation, which was years ago described by one of our daily papers as "an age out of breath," is not productive of such experiences. Its placing of humanitarianism above reverence and godly fear, and its consequent slight sense of sin, are scarcely compatible with dread of having committed the unpardonable sin.

Whilst it is to be hoped that most of those who have been or are distressed with the fear of having sinned beyond forgiveness will find their names in the Book of Life, it is to be feared that many who come under the influence of the Gospel of God, not taking heed to its promises or its warnings, let them slip, and neglect and miss the great salvation ; and that not a few who were once enlightened and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the age to come, have fallen away, so that it is impossible to renew them again unto repentance. Impossible, not because the love of God has failed, or the blood of Christ has lost its efficacy, but because a seared conscience has lost its capacity to respond to the movings or the strivings of the Spirit. There are Gospel-hardened people whom it would be an unspeakable relief to the soul-winner to find distressed with the fear that they had sinned against the Holy Ghost.

One of the characteristics of the Christian Conference held every year at Dundee is the prominence given to evangelistic effort. At each of the three evening meetings Gospel addresses are given, so that the occasion combines, as it were, a conference and special mission in one. The idea is a good one and is worthy of imitation, for large numbers of unconverted hearers gather to such conferences, to whom teaching upon advanced truth is unsuited. Further, it gives Christian workers opportunities of putting into practice, in personal dealing, the exhortations received at the earlier meetings of the day.

A preacher's power in winning souls will be in proportion to the fidelity with which he strives to unfold the treasures of the Scriptures. The fulness of the Book is never exhausted, and its charm never dies away. A striking evidence of its influence over the great human heart may be seen in the classes of working men who can be gathered together to read it and hear it expounded, although it is the constant object of attack among unbelievers and profane men in industrial centres. A London city missionary testifies that the meeting which has most gladdened his heart is a men's Bible class, which he started nearly eight years ago, and which has been continued with vigour and with excellent results. Many of the men have been converted ; one young man offered himself for foreign service ; two or three are anxious to enter the service of the City Mission ; while one young man has been a successful worker in connection with the L.C.M. for three years. This is good work, built upon a good foundation.

An address on "Local Preachers' Prayers" in the *Christian World Pulpit* contains some important advice to such as lead the devotions of others in public. It is a gift involving great responsibility, and should be well considered. It is a great thing to venture into the presence of the All-Holy and All-Powerful in our own individual behalf ; it is a greater to undertake to voice the petitions of a congregation. It is surely little less than an insult to appear before God in the name of others without preparation of mind and soul. "The prayer must be so framed that the congregation identifies itself with it...and feels itself at the same time solemnised and gladdened as it is lifted above the smoke and dust and noises of the earth into the serene upper air of the Delectable Mountains." It should express the actual thanksgivings and needs of the congregation, and at the same time be a real outpouring of the speaker's own heart.

We are persuaded that more prayer-meetings are spoiled by the undue length of the prayers offered up than by any other cause. Those who engage should remember that prayer is an exercise that makes large demands on the attention, the emotions, and the spiritual sensibilities ; and that a succession of brief, pointed, characteristic petitions are far more helpful than one or two long and rambling effusions. Intensity and brevity are quite compatible ; and when from the point to which one short and earnest petition or outpouring of thankfulness, another and another carries us up to ever higher ranges of thought and desire, the *summum bonum* of public prayer is to be attained. And in order to make this result more sure and frequent, we believe that the voice of women might with advantage be often heard in the assemblies of God's people. Many of them rise to a beauty of Christian life seldom attained by men, especially on the devotional side. Why should they not oftener lead the devotions of others into the secret places in which their souls dwell?

The Times is casting its enormous influence on the side of Protestantism ; it declares that the extreme section of the clergy are out of hand ; that the authority of the bishops, so long unused, is now nearly forgotten ; and that the laity demand protection. The enforced confessional and the Popish character of many of the manuals of devotion show that "a point has been reached at which some stand must be made." The people have Parliament to appeal to, and if once Parliament is appealed to an answer will have to be given by whatever Government is in power. During the present discussion it is easy to see that opinion is advancing towards severing the bond between Church and State, and giving the people a due influence in Church affairs. From present signs we judge that a great many small questions which have claimed the attention of politicians will presently be pushed on one side, and the nation will find itself facing one of those vital questions with which our fathers had to deal. It will do us good to have conscience and faith made a standard of appeal.

There is one trap of which the nation must be warned in the anti-Romish struggle, lest it should fall into it. The ritualistic papers are loud in declaring that England never liked Rome-rule and never patiently submitted to it, and that all she has ever done has been to reject the Pope while still retaining the faith and practices of the Catholic Church. *The Times* says that Englishmen are determined never again to submit to the spiritual pretensions of Rome. That is not exactly the situation. The nation is asked to submit to teachings which are avowedly Romish, but not to the Pope—at present. That can come, and undoubtedly will come, when the minds of the people are saturated and demoralised with superstition, for then they will not only be ready for Papal rule, but will desire and seek it. Even some who now are honestly opposed to the Pope will find that he has become a necessity.

It is not very easy to understand the exact purpose of the letter on religious education in elementary schools from the Bishops of London and Rochester. They make a clear acknowledgment of the efficiency of the religious teaching in Board Schools so far as it goes, but they say that "undenominational" teaching must necessarily be less perfect than "denominational." They plead, therefore, for some method whereby children in elementary schools may be taught according to the religious tenets of their parents, if possible, by someone on the staff of the school. Considering the multifarious character of the parents' belief, it is not easy to see how this is to be done. It would end in the subdivision of the schools into sectarian classes, which would inevitably tend to bewilder the children rather than help them. It seems far more reasonable to teach them the broad principles of Biblical truth, and to leave the more definite teaching of religion to the Churches and Sunday Schools, which exist for that purpose.

There is one suggestion in the bishops' letter, however, which deserves special mention and support. They rightly point out that elementary teaching is successful in proportion as it supplies those who are taught with the desire and the facilities to continue their studies after leaving school ; and suggest that it is of the utmost importance to carry out this principle in the matter of religious education. This can be done only by attaching the child to some church or chapel ; this being again made into an argument for denominational teaching from the start. We would point out, however, that

there are other means of carrying out this principle without reopening the religious question which has proved such a fruitful source of trouble in the recent past. Let the churches become doubly active in providing better and more attractive methods of instruction for the young, and in looking after the welfare of those who are leaving school for business.

The reports of special correspondents in the Soudan, which continue to come in by every mail, give vivid pictures of the terrible carnage of the battle of Omdurman, and still more vivid pictures of the horrors of Mahdism of which that struggle was the death-knell. The representative of the *Westminster Gazette* writes:

> There is a mysterious law in the working of Providence which forbids the continued existence of systems which have ceased to subserve the cause of progress. Mahdism has proved the most shameful and terrible instrument of bloodshed and oppression which the modern world has ever witnessed. It has reduced whole provinces to utter desolation, so that tracts once smiling and fertile are now but solitary wastes, the habitation of wild beasts. Thousands upon thousands of homesteads have been laid in ruins, and the innocent villagers outraged and tortured and murdered. As I entered the Madhi's tomb this morning I saw a crowd of natives casting stones with loud curses upon the spot where his body lay, and scores of unhappy creatures who on Friday night were liberated after long years of imprisonment lifted up their hands, and with streaming eyes thanked God for the destruction of their oppressor's rule.

Awful as was the loss of life which the downfall of Mahdism has cost, there are few evils whose destruction was so imperative and which will result in such widespread benefits to mankind.

In Sir George Grey we have lost the greatest Colonial statesman England has yet seen—one who, unlike some of our "Empire-builders," worked steadily and faithfully for the ideals of our race—justice, peace, liberty. He was a man who had the rare tact that turned foes into friends, and the sense of honour which made him as true to his word to a Maori or an Australian Bushman as to a white man. He was at one time called a "dangerous man" among the officials of the Colonial Office, because he thought and acted for himself when technically he should have obeyed "superior orders." The following extract from one of his old despatches gives a true insight into his spirit and methods:—

> When Parliament, for want of sufficient information, legislates wrongfully or unjustly for a distant nation subject to its laws—unless the high officers of the Empire will take the responsibility by delaying to act until they have further instructions—the Empire cannot be held together....In declining, therefore, to break promises which I made as Her Majesty's representative...I felt that I did my duty as a faithful servant of my Queen and country, and will cheerfully undergo every risk and punishment which may follow from my having adopted this course.

These are the words of a brave and high-principled man.

The names of some Englishmen who have adorned our history and who have died recently ought to convince all young men who need convincing that personal godliness is a great support of courage. General Gordon was a courageous man, so was Mr. Gladstone, so was Sir George Grey. There is a power in conscience, in the fear of God, and in the persuasion that an ever-loving Father cares for us, which lifts the soul above all miserable anxieties as to the judgment of men. Prudence often degenerating into timidity, and expediency often sliding into complicity with evil, are the poor worldly substitutes offered for faith and obedience which make men saints.

The report of Mr. Berkeley, Her Majesty's Commissioner in Uganda, of the mutiny in that country, relieves our British officers of blame. "The mutiny was the immediate result of a series of untoward circumstances which aggravated and brought to a head amongst a limited number of men grievances which might otherwise have found more general and more peaceable expression from the whole body of troops, and have been adjusted, like so many other difficulties that beset the path of administration in Africa." Major Macdonald is emphatically exonerated. In one of Mr. Balfour's despatches to the Commissioner the conduct and assistance of the various missionary societies in the Protectorate, both in the field and in the care of the wounded, is specially recognised. This is all very satisfactory, but when we inquire how these natives happen to have "grievances," missionaries who have lived and laboured in the heart of Africa tell us that the wrongs inflicted by white men have kindled fires of anger in the minds of native boys which smoulder always, and on occasion burst into flame. The white man has laid the material for many a conflagration.

China is once more in the throes of a revolution. The deposition of the Emperor and the assumption of power by the late Queen-Regent throws all the reforms that had been promised into the uncertain future again. This unhappy country, after centuries of stagnation, seems doomed to pass through a fierce crucible of trial. Threatened with partition from without and by commotions and divisions from within, she is face to face with unknown changes. What the immediate future may be it is impossible to tell, but if the history of other peoples is any guide, she may find in this terrible unrest the opportunity for a new birth as a nation. Nations, like men, are often regenerated by trouble. Moab of old, "being at ease from his youth, had settled on his lees," while Israel had been "emptied from vessel to vessel," and so had been purified and strengthened for higher things. One thing seems certain, that everything in China seems to work just now in favour of missionary enterprise, and in this great fact there are immense and glorious possibilities for the future.

Notwithstanding the number of exciting topics which have lately filled the public mind the Czar's rescript is not forgotten. *The Daily News* has commenced a series of articles by a special commissioner on the opinions generally held in the various capitals of Europe as to this proposal. Meanwhile religious bodies are expressing their sympathy, and here and there a town's meeting. The volume of sympathy we believe will grow. We only hope it may be possible for the peoples of other countries to speak out the thoughts of their hearts. Freedom to do this might lead on to wider freedom and growing contentment.

The National Conference for the relief of Armenian widows and orphans which met at Cardiff last week, is working hard to help the sufferers by opening markets for the fruits of their industry, and in other ways. The method of political agitation in their favour has been entirely unsuccessful, and this new plan is started in the hope that something may be done in this way. As the men killed in the massacres of two or three years ago were almost all fathers of families containing on an average four children each, the extent of the suffering is appalling, and the need of help is very great. Orphanages have been started to provide for children who had lost both father and mother, but a large number remain in the homes of their mothers, and it is desired particularly to assist these mothers to provide for their little ones. This must be done in spite of heavy duties laid on the goods by the Turkish Government. In this way something may be accomplished to mitigate the desolation that yet reigns supreme in that unfortunate country.

Mr. Rudyard Kipling tells the world through the columns of *The Young Man* that he "understands now why the preachers rave against drink"; better than that, he has himself been made a Prohibitionist. In this way—in a concert hall in America he saw two young men get two girls drunk, and then lead them reeling down a dark street. Then, recanting previous opinions, he became a Prohibitionist. Any self-denial that Prohibitionists may entail, any trouble it may give, any annoyance it may inflict, he believes is better than that he should, by his drinking, help to bring temptation "to the lips of young fools." With refreshing candour he says that it is not good that we should let drink lie before the eyes of the children, and "I have been a fool in writing to the contrary."

The General Servant is a useful and much-needed member of the community, and the demand is far beyond the supply. An advertisement by one of them for a situation, in our columns a fortnight ago, has elicited 101 answers. Many of them contain stamped envelope for reply: and more than one lady offers to teach a willing girl to cook. There is a plethora of female labour. Why is it that so few girls are qualified or willing to take the place of a General Servant?

In some of our manufacturing districts there is a deplorable laxity of morals among the young. We were recently asked by a devoted Christian worker in such a locality what remedy could be devised. Second to the Gospel, we think the bodies and minds of the children should be occupied in an interesting and attractive way. A few nights ago, at the anniversary meeting of the Grove Mission, Crouch End, we saw a display of calisthenic exercises, which we considered no less than a means of grace. Not only were the limbs exercised, but the children learned obedience, order, watchfulness, precision, unity of action, beauty of form, and much besides. Nothing tends to immorality more than idle hands and empty minds. To provide suitable occupation for body, soul, and spirit, requires thought, and labour, and self-denial, and faith, and love; but no investment yields such a return as the human subject, especially the young.

Some time ago a cry was raised against the Y.M.C.A. because it did not provide a smoking-room and other similar attractions for its young men. The position taken by the institution did not then seem to be very vigorously defended. Now, however, a decided attitude is being taken up on the original ideal. It is affirmed, and rightly and wisely as we think, that the fact of being a Christian or a member of a church does not of itself entitle to membership of the Y.M.C.A. It was commenced as a band of Christian young men, engaging to seek the conversion of other young men, specially those employed in the same houses of business. It has never relinquished this purpose. A young man, though a Christian, is not eligible for membership of the Association if he only desires to avail himself of its educational, or social, or athletic advantages, and does not intend to devote himself to its missionary obligations, its evangelistic and soul-winning opportunities. All the above advantages are open to him as an associate.

Eternal Life.—1.

By Rev. JAMES CULROSS, D.D.

No one has difficulty in apprehending what is meant when told of being dead to sweet sounds, dead to natural affection, or dead intellectually. Need we be surprised when told of being dead to the Divine and spiritual? For such is the state of men, according to the New Testament, as the Gospel finds them. Being out of harmony with God, his true environment, man is pronounced by the New Testament to be "dead." This is no mere figure of speech, but a dread reality. The burden of the New Testament is that man needs to be saved, not merely from soul-sickness, but from death. That book may be refused as an authority, but, if it is accepted, this truth must be accepted with it, that man is destitute of that life which God meant for him. Though Jesus never once mentions the Fall, He finds man in that very state in which the Fall left him—dead to the Divine and spiritual.

The New Testament does not enter into argument to prove this, but assumes it as indisputable; and tells how God proposes to deliver men from this mournful condition.

BEGIN WITH THE RECORDED WORDS OF JESUS.

He describes the great change which He pronounces necessary for every man, as a "passing from death unto life." In his interview with Nicodemus, He points out man's true need as the need of life; he requires to be born again. "Verily, verily (He says), except a man be born again"—any man, every man, man as man—"he cannot see the Kingdom of God." He cannot form a right idea of it, far less have part or lot therein. The whole Gospel pre-supposes this deep necessity. It is no mere Gospel of culture or reform.

The first birth is our entrance into a world of sense and intellect and human affection—to breathe, and eat, and drink, and labour, and get, and enjoy or suffer, and at last sleep. But the mere continuance of all this is not what Jesus means when He speaks of the everlasting life. He means not only something unspeakably higher, but something radically different—a new kind of life, differing in all its perceptions, in all its interests, in all its qualities, in all its enjoyments, from the old. The whole teaching of Jesus pre-supposes that what man needs is not merely a fresh and fuller revelation of duty, not merely a perfect ideal of life placed before him, with an authoritative summons to its imitation, but a new principle of life which God only can kindle. I can conceive some sinful man, who has been vainly struggling after virtue, hearing this announcement for the first time, and exclaiming, "Yes, Jesus understands my case; He has pointed out my deepest need—the need of new life." Whatever else the words of Jesus carry in them, they carry in them this implication, that man's condition as the Gospel finds him is a condition of death.

THE APOSTLES SAY THE SAME THING;

and when it is not said in so many words, it is deeply implied. "Yield yourselves unto God as those that are alive from the dead." "We know that we have passed from death unto life." "God loved us with a great love, even when we were dead in sins." "He that hath not the Son hath not life."

The New Testament will be unintelligible to us unless we accept and realise that man, without the new birth, is in a condition of death, not in some sense boldly figurative, but in a sense most real, profound, and awful. He is fatally out of harmony with his true environment, which is God, "in whom we live, and move, and have our being." Whatever account may be given of it, the whole world of men has passed into the realm of death.

Christ's errand into the world, according to his own announcement, was to give life to the world—life in its broadest, deepest, truest sense, life eternal. Life, even in its lowest form, as it exists in a worm or a fly, is a marvel and a mystery. Once it is gone, science cannot rekindle the lost spark: it needs God for that. And the marvel and mystery deepen and grow more intense as we pass upwards from one order of being to another, till at length we come to man, and find him born again to life eternal.

We have got greatly into the habit of conceiving of eternal life as

DELIVERANCE FROM FUTURE PUNISHMENT,

and the enjoyment of never-ending happiness in heaven. We shift it forward into the next world, instead of understanding it to be a present gift, which we are to enjoy now and here. We talk of everlasting spring and never-withering flowers, and golden harps and starry crowns. Whatever these things may suggest by way of parable as to the circumstances and accompaniments of eternal life, they do not in the least tell what in itself it is. It is deliverance from the wrath to come and happiness for the whole nature; but when you have said this as fully as you may you have not described the life itself.

Take a common picture. Here is a man pushing his way in the world, and trying to make his position secure. He is pleasant in his manners; he is prosperous and fortunate; he is clothed in purple and fine linen, and fares sumptuously every day; he has health and strength and troops of friends; time and tide seem to wait for him; and all conjunctions of events seem to favour his designs. All things that the world can give are his to command—jewels, books, pictures, leisure, travel, entry into good society, and so forth; but his life is essentially and thoroughly selfish.

Deep down in his heart is a profound and settled conviction, against which it seems vain to argue, of the sufficiency of worldly possessions for the life that now is. He has no thought of anything beyond or above this present world. His whole mind moves in the region of things seen and temporal. All his endeavours, all his fears, all his enjoyments, all his desires, all his hopes, all his ambitions, belong to the present and the seen. You spend an evening in his company, and you cannot help seeing on what his heart is set, and what sways his actions.

JESUS SETS SUCH A MAN BEFORE US

in one of his parables. He is a rich man, who has obtained through the goodness of heaven what so many are eagerly seeking after—not only sufficiency of this world's good, but superabundance. His ground has brought forth so plentifully that he has no room in storehouse or granary for God's bounty. We are introduced into his bed-chamber, and permitted to overhear what he "thought within himself." Many a man's perplexity is to make the two ends meet; how to fill the hungry mouths around his table. This man's perplexity is different: "What shall I do, because I have no room where to bestow my fruits and my goods?" After consideration he resolves: "This will I do; I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods; and I will say to my soul—(surely he mistakes his body for his soul)—soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It is all self and sense. There is no acknowledgment of God as the giver; no recognition of God's will in disposing of his wealth; God is ignored altogether. The man is going to spend all for his own gratification, in taking things easy, in eating and drinking and merriment; and this is to run on for many years, with no thought of the "*shadow that sits and waits.*"

What a hideous mockery of life is here—a winged soul that might have risen above the stars, and rejoiced in fellowship with the eternal God, planning for himself a respectable sensualist's sty. The poor man pleases himself with the happy future he pictures. He is going to retire from busy life and to enjoy the bright years that smile to greet him. Ah, yes, he is going to retire—but in another way than he thought. As he lay in his bed, settling his plans, God said "Thou fool, this night thy soul shall be required of thee." God said this. How? Not in a voice that rang like the trump of doom in his ears; not in a secret whisper, curdling his blood; but just as he was laying out the future, and indulging his delicious dream, God pronounced his sentence in the heavens, "This night" (so ill-timed a visit shall death pay thee), this pleasant night, "thy soul shall be required of thee." Perhaps disease of the heart does it; perhaps an apoplectic seizure, or something else that men call "the visitation of God"; perhaps a murderer's dagger does it—a murderer, covetous of gold, has stolen in, and (as soon as all is quiet) buries the blade in the sleeper's heart, rifles his safe, and then escapes with his plunder. There is outcry when the discovery is made; there is awe-struck moralising over the uncertainty of life. The body is laid in the grave to rot; the man himself has leaped at one bound away from all his possessions into an eternity dark, fathomless, and awful, for which he has made no provision. "Lo, this is the man that made not God his strength, but trusted in the abundance of his riches."

Of whom does Jesus speak? Not of some poor fool who died suddenly one night in a Judæan village two thousand years ago, but of "every one who layeth up treasure for himself, and is not rich toward God." You understand what sort of life such a man is living, and it is not "life eternal."

George Müller.

(A Belated Memorial Wreath.)

Such honour as the world will never pay
To those who worship at her mammon shrine,
Or court her smile, such honour now is thine,
Friend of the orphan! Will it die away,
The thunder of applause that peals to-day?
Or will it through the ages echo still?
What matters it? Those lips so white and chill
Ne'er made a bid for aught that fame could say.

God's honour the blest secret—open now,
Why ninety years sat lightly on thy brow,
Nor bent thy form beneath the complex weight
Of cares, and toils, and needs insatiate.
Straight as a line thy life-track marked the truth,
Crowned at the goal with an eternal youth.

Lucy A. Bennett.

Elgin, N.B.—In the rooms of the Young Women's Christian Association, Elgin, an enjoyable social meeting was held on Friday, September 23. Mrs. Scott, U. P. Manse, Fraserburgh, and some members and friends spoke on women's influence, temperance, and other kindred subjects well calculated to stimulate and encourage the members of the Association.

*The Splendour of the Risen Saints.**

By Dr. NATHANIEL WEST.

"THEY that be wise shall shine as the brightness of the firmament, and they that have turned the many to righteousness, as the stars for ever and ever" (Dan. xii. 3). The angel employs two words nowhere else found in the Old Testament. (1) *Hayi Olam*, life everlasting, *i.e.*, to die no more; and (2) *Hizhir*, shall shine, from *Zohar*, splendour. This last is beautifully rendered by the German word *Himmelglanz*, the gleam of heaven. Moses describes the firmament as a "sapphire pavement" beneath the feet of the God of Israel, "the body of heaven in its clearness" (Exodus xxxiv. 10); and Elihu compares it to a "molten mirror," shining with undimmed resplendency (Job. xxxvii. 18). Ezekiel describes it as "an appearance of brightness, as the look of the brightness of burnished gold" (Ezek. viii. 2). To the golden sheen the angel adds the incandescent glory of the "stars," literally of the "glitterers."

Our Lord and Paul allude to these expressions in their brilliant language when speaking of the resurrection and its different degrees of glory (Matt. xiii. 43; 1 Cor. xv. 41). An instance of the reality we have in the Transfiguration of the Lord in the "holy mount," when his face did shine as the sun, and his "raiment was white as the light" (Matt. xvii. 2), "white as snow and glistering" (Mark ix. 3, Luke ix. 29). What the angel teaches is that the wise shall shine like the crystal sheen of a sunlit firmament, and the converters of the many to righteousness shall glow with the glitter of the stars in a cloudless canopy. Still more, their effulgence shall be eternal—a glory unobscured for ever (Dan. xii. 3). This their *Zohar*. Degrees of glory there will be, even as the three in Orion's belt excel in magnitude and glory the lesser stars of the constellation. The transfiguration of the living will equal that of the dead.

The Lord extends the splendour to all the "righteous" (Matt. xiii. 43). Allusion is here doubtless to the Maccabean teachers of the law, in xi. 33-35, but the prophecy includes the whole sacramental host of God's elect, who share the glory ready to be revealed. All who are instrumental in the salvation of the many will be clothed with a surpassing brightness. Eminent, the martyrs of Jesus will shine, saints who have not deemed as dear to them their lives, for Jesus' sake (Rev. xx. 4, xiv. 13; 2 Thess. i. 5; Heb. xi. 35-39; Rev. xii. 11; 2 Tim. iv. 6-8).

Such the "out-resurrection" (Phil. iii. 11). If a splendour so great and enduring, for the body alone—even to be glorified like Christ, whose brightness Paul tells us eclipsed the noonday sun—is the reward of a Tribulation so brief, then, indeed, the sorest afflictions are but as the puncture of a pin, and the longest but as a moment—not worthy to be compared with the "far more exceeding and eternal weight of glory" (Rom. viii. 18). Earth never wore a diadem so royal as that composed of risen saints. The eloquence of all antiquity, or modern times, has furnished no description equal to this conclusion of the prophecy—a scene so imposing, majestic, and impressive; so sanctifying and sublime; so solemn and subduing!

We have seen the rainbow braided on the brow of the dying storm, but here a glory-crown of saints, the jewelled diadem of God, is placed upon the head of the dark Tribulation itself—a vision that can never vanish from the soul of the believer. How quick the transit from the cross to the crown, from shame to honour, from suffering to glory! The end of the "warfare great" is the outburst of an illumination which celebrates a victory for the Kingdom of God that is everlasting. Time cannot dim its brightness; eternity will only enhance its greatness.

* From Daniel's Great Prophecy (6s. 6d. *Wheeler.*)

[856]

Suggestive Readings.

SATAN.—2.

IN Thessalonians we see the loving carefulness of the apostle, lest by any means the tempter had tempted them, and his labour should be in vain. The Spirit suffered him not to go to Troas, but here Satan hindered him from seeing those whose face he exceedingly endeavoured to see with great desire. How important to discern between the restraints of the Spirit and the hindrances of Satan. The coming of the Lawless One is after the working of Satan.

In the Epistles to Timothy the Apostle tells him that some are already turned aside unto Satan; no Church authority of the present day would so speak; to call them backsliders would in their view be considered enough. He warns his son in the faith not to make a bishop (an overseer) of a novice, lest, being puffed up, he fall into the condemnation of the devil; and that a bishop must have a good testimony from them that are without, lest he fall into reproach and the snare of the devil. And the servant of the Lord must be gentle to opposers, that they may recover themselves out of the snare of the devil, who are led captive by him at his will.

The Epistle to the Hebrews assures us that because we were partakers of flesh and blood, Jesus took part of the same, that, through death, He might destroy him that had the power of death—that is, the devil—and deliver them, who through fear of death were all their lifetime subject to bondage.

James counsels us to resist the devil, and he will flee from us; because, adds Peter, he goeth about like a roaring lion seeking whom he may devour.

As the beloved John had made frequent mention of Satan in his Gospel, so in his Epistles he says that he that practiseth sin is of the devil, for the devil sinneth from the beginning. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Many times we are reminded by the Pulpit, the Platform, and the Press, that He came into the world to save sinners; how seldom that He was manifested to destroy the works of the devil. The children of God are here distinguished from those of the devil by their righteousness and love.

Jude points the important principle that we are not to speak evil of dignities (because all powers are ordained of God), by the fact that Michael, the archangel, when contending with the devil about the body of Moses, brought against him no railing accusation, but said, "The Lord rebuke thee." It would seem that the early Church understood many things of the spiritual and angelic world which are now for the most part regarded as inscrutable mysteries.

In the book of the Unveiling the beloved disciple unfolds, as we should expect, much concerning the spiritual powers of good and evil.

In the letter to Smyrna those whom we should have spoken of as false professors the Spirit denounces as the synagogue of Satan, and forewarns the suffering church that the devil will cast some of them into prison; where we should have attributed the persecution to the human government. If we used Scripture language touching the massacred Armenians and the expatriated Stundists, we should be led to see these tribulations more in the light of God.

Pergamos dwells where Satan's throne is. Thyatira knows the depths of Satan. God will make them of the synagogue of Satan to worship before the feet of the Church of Brotherly Love, and to know that God has loved her.

Probably Satan is the star Wormwood (Rev. viii. 11), as he surely is the fallen star to whom was given the key of the bottomless pit; the Abaddon and Apollyon, the king of the locust flesh-lusts which war against the soul, and instigate all the wars and fightings in the church and in the world. (Rev. ix.) He is the great seven-headed and seven-crowned, ten-horned dragon, whose tail drew the third part of the stars of heaven and cast them to the earth, and against whom and his angels Michael and his angels fought. He, the serpent who cast a river out of his mouth to destroy the woman who had borne his Conqueror the Man-Child, and who went to make war with the remnant of her seed.

He, the dragon that gave power to the beast of God-opposing worldly government, and of the lamb-like apostate ecclesiastical beast, which ministered unto the first beast, and boycotted all who would not worship it.

Out of the mouth of the dragon and of the beast and of the false prophet come the three unclean spirits which gather the kings of the earth to the battle of the great day of God Almighty.

Another angel has become possessed of the key of the bottomless pit, and comes down from heaven and lays hold on the dragon, the ancient serpent, which is the devil and Satan, and casts him bound into the bottomless pit, that he may deceive the nations no more for a thousand years. But when he is loosed he is the same serpent and dragon and devil still; he gathers the nations to battle against God, and fire from heaven devours them. Then he is cast into the lake of fire and brimstone, and is tormented day and night unto the ages of the ages.

We have seen that in every department of man's nature—in body, soul, and spirit—and in every department of human life, the Holy Spirit shows the baleful interference of this mighty and ubiquitous being, this crafty and cruel enemy. Is it not evident that between the New Testament description of his devices, and the report of the watchmen on the walls of Zion concerning him, there is an appalling disproportion? M.

The Student Movement.—Seven members of the Students' Volunteer Union, Edinburgh University Branch, have this summer been on tour in a large caravan, visiting the Scottish Border towns. They have conducted a large number of interesting meetings, giving missionary addresses, illustrated by limelight views. The attendances at the meetings have been good, and there is no doubt but fresh interest in missionary work has been awakened.

Oporto.—Mr. W. Reid, of the Sailors' Rest, writes to say that British seamen show ready appreciation of the efforts made for their comfort and well-being. They not only use the Rest, but welcome a visit to their vessels. Mr. Reid adds that Mr. George Searle, sen., the parent and for many years the mainstay of the Oporto Rest, has attained his seventy-ninth year, and is still active. Good reading matter for the use of the seamen will always be received with pleasure by Mr. Reid.

The Supremacy of Christianity.—5.

By Rev. D. J. BURRELL, D.D.

WE have finished our survey of the six greatest of the false religions. There are some conclusions which we must have reached. First, there is a measure of truth in each of the false religions. How could it be otherwise? God never has left Himself without a witness in any generation or any land. But, unfortunately, the truth is like gold. There is gold in quartz, in old red sandstone, in the granite of the mountains, in auriferous sand, in every wave that rolls along the shore; but the trouble is to get it out. The question is whether it is in paying quantities, and whether it can be separated from the dross.

And, second, there is somewhat of sound morality in each of the false systems. How could it be otherwise? It is a mistake to suppose that the Decalogue was originally written in the Bible. It was first written in the constitution of the race. It is interwoven with the nerves and sinews of our human nature; and every man is conscious of right or wrong by reason of the conscience within him. But there is no religion that has such an ethical system as Christianity. It is absolutely perfect. Did ever a thinking man find fault with the Decalogue? Did ever an infidel venture to criticise the morality of the Sermon on the Mount? These two are the great monographs of Christian ethics, and in between them stands Jesus, a perfect illustration of both, and the only Man that ever lived who was as good as the law. For this reason He stands forth solitary and pre-eminent as our example of right living, the Ideal Man. Thus it appears that the moral code of Christianity is perfect; there is nothing to be added to or taken from it.

Our third conclusion is this: The false religions give no answer to the question, "What must I do to be saved?" Here is the glorious pre-eminence of Christianity; it points out the way of escape from a mislived past. There is not another religion on earth, and never has been one, that has proposed any rational plan of justification. Find we anything like the Cross in any other religion? Find we an answer to the question, "How can a man be just before God?" or "How shall God be just and the justifier of the ungodly?" Here is the word of the Gospel: "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."

Dr. Chamberlain, who has lately returned to his beloved India to spend the remainder of his life, told me of a strange thing that happened while he was once preaching at Benares. Among the devotees who came to bathe in the sacred river was a man who had journeyed wearily on his knees and elbows from a great distance, with the pain and conviction at his heart. He hoped, by washing in the Ganges, to be relieved of his "looking for of Judgment." Poor soul! he dragged himself to the river's edge, made his prayer to Gunga and crept in. A moment later he emerged with the old pain still tugging at his heart. He lay prostrate on the bank in his despair, and heard the voice of the missionary, who was preaching near by under a banyan tree. He raised himself, and crawled a little nearer. He listened to the simple story of the Cross; he was hungry and thirsty for it. He rose upon his knee and hearkened; then upon his feet; then clapped his hands and cried: "That's what I want! that's what I want!"

It is what we all want. The whole creation groaneth and travaileth together until now for this word of everlasting life. I maintain that in this exclusive and dogmatic claim of Christianity you have your only sanction as missionaries of Christ. If there are other plans of salvation, then the death of Christ was an awful wasted Divine resource. But indeed there is none other name given under heaven or among men whereby we must be saved. Here is our commission. Here is the franchise of our ministry. Let us preach Christ; let us live Christ; let us know nothing but Christ, and Him crucified; let us make Christ first, last, midst, and all in all.

Believe in the triumphing Christ. Let Him be Alpha and Omega, the beginning and the end of every noble purpose and aspiration. Believe the word that is written, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying 'Let us break his bonds asunder, and cast away his cords from us.' He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Nothing can withstand the Divine purpose. "Ask of Me," said the Father to the Son, "and I will give Thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Did Jesus ever ask? Behold Him on the Cross with his hands stretched out! This is his great prayer: "Give me the heathen for my inheritance and the uttermost parts of the earth for my possession." And his great manifesto is like unto it: "Look unto Me all ye ends of the earth and be saved."

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

The New Tabernacle.

A SPECIAL meeting of the male members of the Metropolitan Tabernacle Church was held on Friday evening, September 23, in the College Buildings, Newington, to receive the report of the Rebuilding Committee and to inspect the plans. Pastor Thomas Spurgeon presided, and moved the adoption of the report, the resolution being seconded by Deacon Thompson, and carried amid much enthusiasm. A second resolution, assuring the pastor and officers of hearty and loyal support, was heartily carried.

It was stated that, although no direct appeal had yet been made by the officers, there had already been subscribed £4,570 for the re-building, whilst the Pastor's birthday gifts, to be devoted to the various Tabernacle Institutions, exceed £700.

In its report the Rebuilding Committee state that the work of preparing the basement for public worship is being carried out in the most efficient manner. The bulk of the ironwork is already in position and the fireproof ceiling is nearly finished. It is hoped that the basement will be ready for occupation early in November.

As to the main building, the portico and walls left by the fire are retained and will be repaired. The construction will, as far as possible, be fireproof, much of the material that was previously wood being replaced by iron. The auditorium will be of the same width as before, but the length will be reduced to the extent of one bay, which is equal to about 13 feet 6 inches. The total seating capacity will be reduced by about one thousand. There will be electric light throughout, with reserve gas supply in the roof and at the entrance, in case of accident. The seats will be more commodious than in the old building, and the aisles will be wider.

Work for Christian Women.

By D. L. MOODY.

WE are living in an age which is vastly different from the days of our fathers. Time was when the minister might be sure of reaching the people, and that his Sunday morning audience would include all the adults of his parish, because they were compelled by law to be there. That time has gone by, and especially in our cities the only way to reach a large proportion of the men and women with the Gospel now is to take it to them in their homes. They must be visited and dealt with there, and by personal invitation and continued effort brought to the house of God.

Of course, no pastor can expect to do such work alone, and therefore there has arisen the need for trained workers who can give their time to it. I believe experience has proved that the very best ones to do this work are Christian women. A woman can get into these homes much easier than a man, and by many kind ministrations, such as a woman alone can render, win the mother and children for Christ. This is not a matter of theory, but of actual experience in many churches with which I am acquainted, and I believe is one answer to the old question of how to reach the masses. There ought to be thousands of women giving their lives to this work in the cities and large towns of our land, and more and more the churches are calling for such workers.

I have recently been much interested in a kind of work that has been attempted in some of the rural districts of New England. For years it has been a problem with missionary boards to know how best to help small country churches. Many such churches have steadily run down; the people have moved away, and other causes have weakened them until they can no longer support a pastor, and must be carried on by the Missionary Board or abandoned. Now, one board at least has been sending trained young women workers into such communities. They have lived with the people, visiting among them, giving Bible readings in their homes, and preaching in the church. The blessing of God has been upon their work, and in at least one case that I know of, where all the church services had been abandoned and the work of God given up, the church, in connection with another small parish near by, is now calling for a pastor and preparing to support him themselves. The field for work of this kind is practically unlimited.

I have spoken of only two fields in which the need of Christian women with some training for such work is very manifest. It would be easy to mention others. There is the need of our home missionary fields in the west and south of those who can teach the Bible. There is the whole great heathen world, where 800,000,000 people sit in midnight darkness, perishing for the light which Christ has commanded Christian men and women to give them.

I believe there are a great many Christian young women of from twenty to thirty years of age—women of fair education and good ability—who could and would give their lives to this work if they only knew just how to go about it. We have established at East Northfield, Mass., a training school, where young women are taught the Bible and practical methods of Christian work, giving as nearly as we can just the training that is required in these for whom this great call is coming. Many young women have gone out of it into places of great usefulness, and are making their lives count mightily for the salvation of men and the glory of God. If this has fallen under the eye of such a young woman as I have tried to describe, may I ask her why her life should not be thus spent?

I shall be very glad to correspond with anyone who may wish to enter the school. We can take only a limited number, but our doors are wide open for as many as the building will accommodate.

East Northfield, Mass., U.S.A.

OUR DAILY HOMILY.

SUNDAY, October 2.

"*I am...the First and the Last.*"—Rev. i. 11.

IT is true, O Son of God. Thou art! The First in order of *Being*, and last in the full completeness of thy glory.

First in respect of Time, for Thou art the everlasting Father, Father and Creator of the ages, and when time shall be no more Thou will last for ever. From everlasting to everlasting Thou art God. Thy years shall not fail.

First in respect to Creation.—Thou wast before all things; thine was an age prior to the creation of matter; all things were made by Thee: and when the heavens and earth that are now have passed away for ever, when the elements shall have melted with fervent heat, when the sun shall be burnt out and the stars wane, Thou wilt still be the last, able to bring into being new heavens and a new earth.

First in the order of Redemption.—God *first* loved us. From before the foundation of the world Thou wert the Lamb slain; before the foundation of the world we were chosen in Thee. First in the love that resolved to redeem; first in the mystery of thine incarnation, lowest in the depth of thy descent unto death, and in the resurrection through which Thou becamest the First-born among the dead; first to open the way within the vail, to bear our nature risen before the throne, and to inaugurate for man the life of resurrection-power. And as Thou wert the Author, so art Thou the Trustee of Faith.

First in respect to the experience of thine elect.—None is to be compared with Thee, Thou Prince of the kings of the earth. Their Alpha, their beginning, the day-star of their hope, the dawn of their life, the origin of all that is good and blessed in their life; whom they take to be their ideal, their goal, their aim, their Omega, their end; last in this world, first in that.

MONDAY, October 3.

"*I will give him a white stone.*"—Rev. ii. 17.

There is much reason to suppose that this white stone is the diamond, and that it stands for the Urim and Thummim stone, which the high priest wore in his breast-plate, and which he consulted for the oracles of God. It probably darkened with the Divine No, and grew lustrous with Yes.

The believer may have direct knowledge of the will of God.—You may have your white stone. If only your heart is right with God, you may know his will for your path, not only by the pillared cloud of outward circumstances, but by the inner bearing of the heart. By a quick intuition you may know what God's mind is, both when you kneel in prayer and when you are called on to act. Only the surface of the inner life must be unruffled and pure; there must be no anxious agitation, no blurring miasma of sin.

Each revelation of God's will carries with it a truer knowledge of Himself.—On the Urim stone were engraven the mystic characters of the Divine name. On these no eye but Aaron's might rest; so, deep in our heart, these revelations of God's nature are given, which are direct and special for each loving and obedient soul. Eye hath not seen nor heart conceived what God says to his children about life and death, and Himself, and their relationship, and the glorious future.

Such revelations are in proportion to our overcoming life.—If you are perpetually yielding to sin and impurity, and being trodden down by the heel of passion, such communications from the Infinite will be rare and indistinct. To him *that overcometh*, not once for all, but perpetually, shall be made the revelations of God.

TUESDAY, October 4.

"*I will make a pillar in the temple of my God.*"—Rev. iii. 12.

All who lived on the seaboard of Asia Minor were familiar with the vast and beautiful temples, in which Oriental lavishness and Greek art combined to realise the utmost magnificence. Their ruins strew the deserted sites of former cities to this day. The Lord therefore used familiar imagery in this promise. A column hewn from its rocky bed, richly sculptured, and conveyed to the rising temple-structure to go no more out.

Stability.—"Shall go no more out." God Himself shall stablish, strengthen, and settle the soul which trusts Him, and is willing to follow at all costs where He leads. He will make such a one to be as Jachin or Boaz, the two mighty pillars which Solomon erected in the Temple court, their names signifying establishment and strength. There is no spectacle more inspiring than to behold the steadfastness of the soul that wavers and swerves not, but stands to its post, though all nature rocks.

Responsibility.—The pillar bears up some part of the structure; and it is Christ's good pleasure to call us to share with Him the weight of ministering to his Church. As you show yourself true and faithful, God will allow you to bear up the common life of his people by ministering comfort, direction, encouragement to such as could not stand by themselves.

Beauty.—The mediæval architects and masons took great pleasure in their designs. In many cases each pillar is sculptured as to its capital in its own fashion. There is infinite variety and beauty in the patterns. So Jesus is cutting deep into us the name of his Father and Himself, and making us bear new revelations to the world. Do not shrink from the deep cutting of his chisel.

WEDNESDAY, October 5.

"*A door opened in heaven.*"—Rev. iv. 1.

You must remember that John was in the isle of Patmos, a lone, rocky, inhospitable prison, for the Word of God and the testimony of Jesus. And yet to him, under such circumstances, separated from all the loved ones of Ephesus, debarred from the worship of the Church, condemned to the companionship of uncongenial fellow-captives, were vouchsafed these visions. For him, also, a door was opened.

Not to these only, but to many more, doors have been opened into heaven; when, so far as this world was concerned, it seemed as though their circumstances were altogether unlikely for such revelations. To prisoners and captives; to constant sufferers, bound by iron chains of pain to sick couches; to lonely pilgrims and wanderers; to women detained from the Lord's house by the demands of home; to domestic servants, missing the blessed opportunities of the sanctuary—how often has the door been opened in heaven. And what has not Nature been to some of us! How often in a country glade, the first flower of spring, a bird's warble, a gleam of light chequering the path, has been as a door opened in heaven!

THURSDAY, October 6.

"*In the midst of the throne stood a Lamb as it had been slain.*"—Rev. v. 6.

It is a marvellous combination, but how reassuring! Not the throne without the Lamb, else sinners dare not venture nigh: not the Lamb without the throne, or we might question his victory, his omnipotence to succour and save. No, but the throne with the Lamb, the Lamb and the throne, the Lamb in its very midst.

But see: the marks of suffering, of agony and death, of sacrifice, are stamped upon his flesh. "A Lamb as it had been slain." The redeemed ones that stand around tell the story; He purchased and cleansed them by his blood; He is worthy to fill the throne and rule for ever. He who could make Himself the supreme sacrifice and offering for the sins of the world is worthy to be the world's king. The angels corroborate their verdict. In concentric rings they stand around the throne in their massed myriads. From ten thousand times ten thousand clear voices the acclamation rings out, "Thou art worthy!"

Take the scroll of history, of empire, of our lives, O gentle, holy, victorious mighty Lamb. Break the seals, and unroll it page by page. All must be well that passes beneath thy tender and mighty hand. Let life bring what it may, thy rod and staff shall comfort us!

FRIDAY, October 7.

"*Come.*"—Rev. vi. 1.

The A.V. reads it, Come and see. The R.V., with the majority of Greek MSS., drops the two last words, and puts the simple word *Come* into the lips of the four living creatures. Indeed, that word rings through the corridors of this book like a clarion. Come, Son of God! Come, according to thy plighted word! Come, for creation travails in pain together until now! Come, for thy bride languishes for the marriage feast, and her completed union! Come, for the enemy says that Thou hast grown slack! Come to restore thine ancient people, and bring in the golden age! Come! Take to Thyself thy great power, and reign! The time is ripe! Midnight has faded into dawn, and dawn is lightening fast to day! Why tarriest Thou? Make haste and come!

The ages which are characterised by the bloodless victories of civilisation and peace are incomplete without Thee; and as *the white horse* issues forth, men are not satisfied with the abundance of this world's goods, there is still an unsatisfied yearning which says, *Come.*

The ages most saturated with blood, the blood of men, shed by the hands of men, where harvests grow rank because the soil has been so richly fertilised by blood and tears, need Thee sorely; and as the *red horse* comes forth, sad Mother Earth, who has received so many mangled bodies to her bosom, bids Thee come.

The ages, filled with plague, pestilence, and famine, wherein beasts multiply about the homes of men, because there is no land to keep them back, since men have perished from the earth, as the *livid horses* go forth, cry, Come.

SATURDAY, October 8.

"*The Lamb shall guide them unto fountains of waters of life.*"—Rev. vii. 17 (R.V.).

We do not live until we have been born again. The moment of regeneration is the first moment of life. All the years before are as though they had never been. But from the moment we receive the life of the eternal God into our being, we begin an endless progression.

The entrance of that life makes us lambs in the flock of the Good Shepherd.—We no longer resist, or fight, or boast in things of which we should be ashamed. We become pure, sweet, gentle, lowly, and submissive. We are willing to lay down our lives for others. We follow the way of the cross without murmur or complaint. Every time we eat of that bread and drink of the cup we witness to the world our desire to absorb more and more of the lamb-like nature of the Son of God. Hence, it is said, the Lamb shall lead, shall shepherd, shall tend us as his flock.

The life which God has implanted yearns for satisfaction.—As a parched flock desires the crystal streams that purl over the pebbles, so the flock of God in this life and the next cry out for God, for the living God. Nothing will satisfy God's lambs and sheep but God Himself. And this is satisfied in Jesus. In Him the eternal God comes near to us; we follow Him without fear.

And in that life there is eternal progression.—Jesus leads us from one fountain to another, from one well to the next, always deeper into the heart of heaven, always further towards the very centre of all things, which is God. We shall always be satisfied; but our capacity will constantly enlarge, and it will become necessary to give us fuller manifestations, according to his own promise: "I have made known thy name, and will make it known, that thy love may be in them, and I in them."

Just Published.—Our Daily Homily, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*7/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

*Religious Fellowship.**

By DR. JOSEPH PARKER.

"Not forsaking the assembly of ourselves together, as the manner of some is."—Heb. x. 25.

OBSERVE that the text does not point to secret devotion, but to open religious fellowship. There is a devotion which is to be hidden from all human knowledge, in which the soul discloses itself without reserve to the scrutiny of the Most High. To neglect such devotion is to dry up the springs which rise from the very rocks. Without it there can be no spiritual life.

Yet there is something beyond it. What solitude brings sympathy completes. Into every lonely sanctuary there goes this rousing admonition: "Forsake not the assembly of the saints; claim thy kindred. Having communed quietly and deeply with God, go forth with the whole church to make a joyful noise unto the Rock of our salvation."

There is a subtle and indescribable power of sympathy in public worship. Individually we sing the more expressively because of the joyful and animating song of those who are round about us. Our idea of worship is enlarged. We get glimpses of

THE SPLENDID POSSIBILITY,

a whole world engaged in common prayer! Though we may come to the assembly faint in heart and clouded in hope, the very gathering of the host or the thunder of the song may help to revive and brighten our life.

The day of the Lord comes with a rare and most precious sweetness to men who have had a week's hard work. All the week long we have had anxiety, trouble, disquiet; we have lived in excitement and noise and strife; our heads have been bowed down to the dust, and we have been seeking for our bread amongst the stones of the earth. How sweet, then, is the sound of the bell which announces the light of the Sabbath and rings us to the banquet of the sanctuary. We pause for a while. The very act of standing still does us good. The soul over which the rough, cold wind has been fiercely blowing day after day enjoys the shelter and comforts itself by looking towards the light.

Public worship helps us to see deeply and clearly into the unity of human nature. On the streets we are many, in the sanctuary we are one. In taste and whim and special fancy we are an innumerable throng; but in the true hunger of the heart we are as one man. In other places we may meet as groups, but in the house of prayer we meet as a race.

A WONDROUS, SAD, GLORIOUS SIGHT

is a great congregation of worshippers. What histories are represented! What madness of ambition, what recklessness of the best gifts, what sin done in darkness, what plots of avarice, what brokenheartedness, what wealth, poverty, loneliness, pain; what strength, fury, nobleness, truth! Yet we are all one, one in sin, one in want. I pray God we may be one in the ineffable ecstatic joy of pardon through the Son of God.

Unrelieved solitude narrows a man's nature. We correct and complete one another. We settle each other into right proportions. We see greater breadths of the bounty and love of God when we compare our common experiences or utter our common thanksgivings. The hermit is a smaller man than the philanthropist. The solitary worshipper is overweighted with himself, the public worshipper is modified and stimulated by the surroundings which encompass him. A man must come out of himself if he would see himself; he must see the completion of himself in every other man in all the human race. Thus

FELLOWSHIP BECOMES TRUE INDIVIDUALITY.

It is not uncommon to hear men talking in some such words as "When I worship I go out into the temple of nature; I uncover my head in the aisles of the forest; I hush myself under the minster roof of the stars; I listen to the psalm of the sea." This kind of talk sounds as if it meant something. It touches one side of life; how far it touches the other remains to be seen. As Christians we claim to have sympathy with nature. From the rash talk of certain avowed lovers of nature it would seem that Christians, by reason of their Christianity, did not know the sea when they were looking at it, and that they required to have the sun pointed out with a rod before they could distinguish it from the moon. I love nature, I have seen some of her pictures, and heard many of her voices. She is always full of suggestion. When she clothes herself youthfully as in spring; when she blushes with all the hopes and sweet promises of summer; when she sits in all the quiet matronliness of autumn; when her hair is white with age in winter—throughout the whole there is beauty. Again and again we have been blessed by her soothing ministry.

But let me tell you something further. Nature is to me often the saddest of sights. She is

BUT A SUCCESSION OF PHRASES.

I cannot keep her at any point. The spring dies; the summer vanishes; autumn delivers her gifts and turns away; winter is a presence I would not detain; the sun is but for an appointed time, and the stars withdraw long before I have half counted them.

More than that, nature is but an alphabet, or, at most, a primer. I soon begin to find that she has no answer to my deepest wants, and that I can ask her questions that will stagger her with dismay. She pleases my intellect, amuses my fancy, piques my curiosity; but in all her meads and groves she has no plant which can heal the fatal wound of my sin! If I ask her for mercy, I am as one that raves in madness. If I ask her to find me a hiding-place from God, she turns away as from an insult! I am a sinner, and I must find an answer to my sin. My heart aches, and I ask for a physician that can extract the pain; my conscience tortures me, and I cry for rest. Then I find the spiritual sanctuary; I pass within the veil; I see the Cross, the Priest, the Sacrifice, and ever after nature is but an open court, and grace is the presence-chamber of the redeeming King.

* From STUDIES IN TEXTS. Vol., II. of a series of VI. (3s. 6d. *Horace Marshall and Son.*) As mere bits of literary polish and sparkle these discourses provide a rare treat. But that is their smallest claim to attention and admiration. They are full of the highest inspiration and suggestion, and luminous with fresh meanings and uses drawn from familiar passages and well-worn themes.

Harvest Praise.

In calm of autumn eve,
We in thy courts appear;
To thank Thee, Lord, for all thy gifts
That crown the passing year.

Thy bounty makes us glad:
With thankful hearts we see
The golden wheat-sheaf from the field,
The apple from the tree.

And hand is grasped in hand,
And hearts together flow—
Yet here and there we miss a friend
We met a year ago.

Though deserts we have crossed,
Where we could only pray,
Still manna fell—for God was there
To feed us day by day.

We praise our God with joy,
For this and many years;
Yet for the poor returns we make
Our songs are sung with tears.

Still for the gift of gifts
That brightens all the rest—
The gift of God's eternal life—
Hosannas swell the breast.

Donegal. J. K.

Perth Conference.

WOMEN'S MEETINGS.

A LARGE gathering of women was addressed on Monday evening by Rev. JOHN SMITH, D.D., of Edinburgh, speaking on Luke xix. 10.

Mrs. BARBOUR of Bonskeid, who presided at the tea meeting on Tuesday afternoon, spoke to those who had not been privileged to devote themselves to Christian work abroad, but who have the humbler, and not less consecrated, service of life at home as mothers, wives, and sisters. She told of a shopboy who had been led to take an interest in Divine things from observing his master's Christian life. The master, while quite unconscious of his influence, noticed an improvement in the boy's conduct. We are called to be witnesses for Christ. We all know people with whom we would like to share what we have. This may be done by lending them books which have helped ourselves.

Miss BURGESS gave a short account of the McAll Mission, especially in the West of France, and pleaded for deeper interest in this work.

Mrs. MIRRLEES, from Glasgow, spoke of the help of the National Union of Women Workers in organising different branches of work, and asked for sympathy and advice on behalf of young errand girls, who are kept on the street till late at night in all weathers, and who are almost untouched by existing agencies, Y.W.C.A., S.G.F.S., and training homes. It was suggested that public opinion should be aroused against girls being employed in this way.

Mrs. CUMMING told of a cottage lately taken by the Montrose branch of the Y.W.C.A. as a Holiday Home. The members have helped to furnish the house and do the work themselves, without even a matron. The cost is as low as possible—3d. a night.

After a few words from Miss Sandeman and Mrs. Stuart Thomson, the meeting closed.

On Wednesday afternoon Mrs. OATTS, from Glasgow, presided, and spoke of Abijah's motto (2 Chron. xiii. 12).

Mrs. STUART THOMSON urged the claims of the Anglo-Indian Evangelization Society, which brings the Gospel to Europeans in India. The greatest stumbling-block to missionary work is the ungodly lives of professing Christians. They need help. God fades from the life of a man who never prays.

A letter was read from Miss OMOND, who is engaged in the Y.W.C.A. at Hutti, and who tells of the ravages of the plague in that district. Prayer for India was offered by Miss MURRAY GARTSHORE.

Miss LOUISA HOPE gave a short account of the Society for Female Education in the East, especially of the Orphanage at Nazareth and the day schools in the neighbourhood, where Moslem girls receive Christian teaching. A little fellaheen pupil, ten years old, who was dying, asked her teacher to read about the sufferings of Christ. When she heard the words, "Father, forgive them," etc., she said, "I have forgiven my enemies"; and at the words, "Into thy hands I commend my spirit," she began, "Into thy hands," and fell back and died.

Miss IMRIE spoke of work among the herring-fishers and curers at Fraserburgh. The fish have been so abundant this season that one man, counting his spoil one day, exclaimed, "It's Klondyke here!" The men and girls are out all day, but come to Gospel meetings at night. Many of the wives and mothers are godly women, and are pleased to be visited.

Charterhouse Science and Art Schools.—The winter session commenced on Saturday last. During the late session upwards of 700 students, mostly elementary teachers, availed themselves of the privileges afforded. Instruction of a decidedly practical character is given in most of the sciences at a nominal fee, whilst in art, at an equally low rate, students may be advanced in their studies. Classes will be held to prepare candidates for matriculation (Lond.), the clerical, medical (including mental), legal, and other exams. Students who aim at becoming proficient in chemistry (organic and inorganic) have the opportunity of working in a well-fitted laboratory. Aspirants for University honours can, at a small expense, be assisted in their studies. Those interested in education will rejoice to learn that the work commenced by the late Rev. William Rogers, M.A., and continued by a late vice-chairman of the London School Board, is so vigorously continued by the present president, Rev. Henry Swann, M.A. Full particulars may be had from C. Smith, at the schools.

Lady Henry Somerset at Pontymoile.

An address on Social Reform was given by Lady Henry Somerset, in the Mission Hall, Pontymoile, on Wednesday evening last week. The rector of the parish, Rev. A. W. A. Williams, presided. The hall was crowded, and hundreds were turned away from the doors.

Lady Henry commenced by saying that she had pleasant memories of successful meetings in that beautiful hall. She was also glad to be present to show sympathy with Mr. Wintle, whom she counted amongst her warmest friends. She believed in praise; she thought they would be better men and women if they did but praise each other more. They were too apt to wait till the ear was no longer quick to listen, and the hand no longer warm to grasp, before they said the things that would send the human heart bounding on with a fresh incentive to be still worthier of praise.

She had been asked to speak that evening upon a subject which was as wide as the world and as large as the universe. Social reform was making unquestionable and undoubted progress. All reforms and onward movements, everything noble and inspiring, came from God, and God's work could never fail. Although the night was dark, and they saw much that made them sorrowful, and although the sin of the world seemed to rise up like a giant, and they strained their eyes through the impenetrable darkness, their voices crying, "Watchman, what of the night?" there came back the answer, "The morning breaketh."

She did not think there was any division between religious and secular work, for everything that involved the blessing and welfare of mankind was religious, because it was part of the work for which God cared. Social reform was an integral part of religion, and was involved in that one sentence, "Thou shalt love thy neighbour as thyself." So long as their neighbour suffered; so long as the bread-winner was ground down in poverty; so long as they were compelled to live in hovels not fit for rats; so long as those who made money out of the toil of the poor gave them not proper wages, —so long they as Christians must work on for this reformation.

Even at this end of the nineteenth century there were some who felt it was not a woman's province to advocate any question that so largely affected subjects over which they too long had drawn a veil. But there was no question that men and women were called upon to suffer that they were were not called upon to face. Woman was pleading with more effect for social reforms because she was pleading with the interest of the great trust committed to her—the trust of Home. They too long restricted their idea of Home to the four walls of their own houses. The great human family was their Home.

There were three great aspects of social reform, and there was one evil which was the more terrifying because it grew apace, like a weed, choking all that was best in the heart of the nation—

"THE GREED FOR GOLD" OR "MAMMON WORSHIP."

She had seen too much of the sadness of the world to undervalue the legitimate use of money, but there was an aspect of this money getting which was infinitely serious, and formed one of the great questions of social reform, and that was the idea of getting money without giving value in return. They might have that idea when they were employing underpaid men; when they went from shop to shop to get the cheapest article, little caring what it cost the worker. Oh! if bargain hunters would pause, and think what those cheap goods meant, they would not buy at the price of blood.

There was another aspect, which held in its iron grip the greatest as well as the poorest in the land, and that was the sin of gambling. They thought so little of a game of chance, whether in the gaming room, Stock Exchange, or racecourse, and they heard people say that they never played for more than they could afford. Still, the same idea was at the root of it; it was getting that for which they gave no return. All this was simply the result of the greed for gold.

There was still another evil which they were called upon to face. She had been asked to speak specially on this to-day, as the work of the Pontymoile Mission was connected with it—this was the evil of impurity. Some people might say that this was a subject which could not be touched upon in a mixed audience, but the cry of thousands was rising in their ears too plainly to make it possible for them to be silent, because it was a subject connected with the Home. There was nothing so strong in the interest of Home as purity of man and woman. She believed that the time had come when every true-hearted and noble man was facing the fact that purity was not for one class alone, but that it was a white life for two, an equal standard for men and women. They talked of fallen girls; they sought to rescue fallen women. There was no fallen woman without a fallen man; there was no woman condemned to stand in the shadow of shame but there was a partner in guilt to stand by her side in the sight of God, and it was only just that they should recognise this,—that God never created any class of women to be degraded by men.

We often hear of illegitimate children. There was no such thing as an "illegitimate child" or "illegitimate mother," but there were such individuals as illegitimate fathers; and they were the men who betrayed a woman and then left her and her little one to bear the shame of the man's inhuman conduct. Her ladyship made an eloquent and touching appeal to the large congregation for funds to carry on the work of Mr. Wintle's Pontymoile Rescue and Preventive Home.

The Church Congress.

EVANGELICAL CONFERENCE.

A LARGELY-ATTENDED conference, convened by the Church Congress Evangelical Union, was held in the Technical College, Bradford, on Monday evening. Sir John Kennaway, M.P., was in the chair, and the subject for consideration was "The Present Crisis in the Church of England: its Gravity, Causes, and Remedy."

The Chairman, addressing the meeting, said they met on a most important occasion. They were called together to consider a crisis in the Church. Some would say that was too strong a word. Archbishop Tait had said that ever since he was a child the Church of England had been going through a crisis, and she had always come out unharmed; but certainly no one denied that there was now a very deep-seated anxiety. It was evidenced by the space which *The Times* newspaper was giving to the question. Men had not known where they were, and it was an open secret that men who were ready to come forward to do great things for the Church by gifts were withholding their hands till they saw what might be the outcome. They could not shut their eyes to this. They must face the dangers with patience and prayer, but with determination, earnestly seeking the guidance of God's Holy Spirit. He thought it would not be denied that there were services carried on in some churches which a Romanist would not distinguish from his own, with the only exception of the authority of the Pope. The English Church Union, a growing and enlarging body, it was stated numbering between 5000 and 6000 supporters, clerical supporters, through its president, speaking at Bristol, said they wished nothing so much from the bottom of their hearts as to be allowed to make their confession to and receive their Communion from the hands of Roman clergy abroad. He also said there was nothing in the authoritative documents of the English Church Union essentially irreconcilable with the doctrine of the Church of Rome.

This movement, the Chairman continued, was not of recent origin. He pointed out that as long ago as 1866 Dean Hook stated that the whole principle of the Reformation consisted in changing the Mass into a Communion; whereas at present the whole object of the Ritualist was to change the Communion into a Mass. Alluding to the pastoral issued by the Bishops in 1874, the Chairman said that notwithstanding that the tide of sacerdotalism had never receded, any ground gained had never been given up, and many feared there would soon be no foothold left for loyal sons of the Reformation. Some tried to minimise that advance; but he quoted figures to show that there had been considerable increase in the number of churches where ritualistic practices were carried on, and he said that the man in the street recognised the existence of a crisis, the enemies of the Church recognised it, and even a political party in search of a cry would be very ready to take it up.

Who was responsible for the present crisis? Some fixed it on the bishops. There was, certainly, a very general belief that the bishops had shut their eyes to much of what was going on, and had manifested a reluctance to pass censure or disapproval, and had even sanctioned it by their presence and with their patronage. But had they not judged too hardly? He thought to some extent that they had. (Cries of "No.") Some of the bishops had spoken out, and he referred to the Bishops of Southwell and Hereford. The Archbishop of the northern province, too, said he realised the gravity of the position, and they should allow for the difficulties of the situation. Were they to institute prosecutions? He drew their attention to the remarks of Bishop Ryle, who said nothing would induce him to take any further action in that direction. No doubt the bishops had got great power and influence. They used in the old time to be rough on the Evangelicals, whom they called "Church Methodists." He did not believe, however, that they all realised the gravity of the situation, or they would have shown the world and the Church that they realised it, and were determined to drive away all erroneous and strange doctrine contrary to God's Word. They were looking forward to an utterance from the Archbishop of Canterbury. They wanted him to take the matter up, and hoped he would put forward some plan by which the Church might be able to present a united front to Rome and infidelity.

Granted a crisis, he hoped they would approach it in a spirit of faith and trust, and not of panic and fear, and keep their heads clear and their hands clean. They must also look ahead, and if they wished the future generations to be Protestant they must show that Protestantism was not a mere negation, but a witness for truth.

Prebendary Eardley Wilmot read a paper on the gravity of the situation, in which he asserted that practices were being carried on which were directly contrary to the doctrines of the Church of England, and which could not be distinguished from the worst errors of Rome. He urged the clergy to realise the danger and reassert their position.

Rev. A. E. Barnes Lawrence, speaking on the causes of the crisis, stated that the Church of England knew no sacerdotal system, and he warned Ritualists to be wary of the dangers of Disestablishment, which would certainly not suit their plans. He asserted that if anything was clear it was that the laity were not in favour of the Oxford movement. He also declared that a large number of High Churchmen were on their side, and that the mass of the people were also with them.

Archdeacon Madden said that the most objectionable feature of the Ritualist movement was the persistent attempt to restore the Mass with the objective presence. He asked the clergy if they were determined to stand by the party as represented on the platform, and if they were prepared to discountenance the fingering of the trinkets of Rome by the English clergymen, and to resist the undoing of the Reformation settlement. If that were so, they would be invited to join a committee for maintaining the apostolic character of their Church, and to resist with the utmost determination all efforts to introduce services and practices which were contrary to the Reformation.

Rev. Handley C. G. Moule, D.D., moved:—"That this meeting cordially invites all loyal Churchmen, prepared to uphold in their integrity the principles of the Church as derived from Apostolic times and authoritatively set forth at the Reformation, to unite in furtherance of a memorial on the present crisis to be presented to the two Archbishops." In moving the resolution, he said there were a great number of Nonconformist brethren who were ready to join with them in the present crisis. Mr. Cruddas, M.P., seconded the resolution.

Prebendary Webb-Peploe moved that—"The following gentlemen be elected to serve on a committee on the part of this meeting, and that they be instructed to add to their number Churchmen of other schools of thought who are loyal to the Reformation settlement:—Sir J. H. Kennaway, M.P., Sir Henry Bemrose, M.P., Rev. E. R. Eardley Wilmot, Prebendary Webb-Peploe, Rev. H. C. G. Moule, D.D., Dr. Robertson, and Rev. A. E. B. Lawrence." The resolution was supported by Dr. Robertson, Dean Fremantle, and Sir H. Bemrose, M.P., and carried.—*The Times.*

The Late Mr. Cheyne Brady.

A LITTLE while ago there fell asleep at Cannes, after a brief illness, one whose name had been widely known in Christian circles for many years, although more recently his personality had not been so much before the public. His contributions to the Evangelical Press, and specially to tract literature, have had an immense circulation in many countries. Cheyne Brady, who was born in Dublin in 1817, was the second son of Sir Nicholas and Lady Brady, and nephew of a famous Lord Chancellor of Ireland, Sir Maziere Brady. After being educated in Ireland and trained to the profession of law, Cheyne Brady became eventually Chief Registrar of the Irish Court of Bankruptcy, and this office he held for many years.

When that mighty spiritual *renaissance*, the Revival of 1859-62, swept over the kingdom, it left its most enduring traces among the educated classes of the Emerald Isle. It was then that Cheyne Brady, with a host of others learned in the law, first received that definite spiritual impulse and awakening to a new life, which we call "conversion." *Conversion* in the Sister Island in that day implied much more than perhaps it does to-day with not a few. It carried with it a simplicity of life and an unworldliness of thought almost absolute. It meant the cheerful renunciation even of social successes and distinctions for Christ's sake, and a real recognition of the brotherhood of all believers. It was not that any hard or fast rule on these points was laid down or accepted as the fixed standard for the religious life. Nothing would have been more foreign to the very spirit of those who, yielding in all things to the "expulsive power of a new affection," declared in their daily lives that they were not their own, but Christ's. But there was an intense realism about this new life, and probably it was that which made it so powerfully attractive, just as asceticism has always, and will ever, powerfully influence those who, rejecting scornfully other evidence, cannot away with the subjective proofs of "other-worldliness" given in a daily denial of things which most men set highest store by. So during this period of great religious awakening nothing was more potent in drawing within the ranks of the Christian host members of the learned professions (classes often supposed to be sceptically disposed on other grounds) than the spectacle of distinguished and leading professional men, lawyers and doctors, apparently "counting all things but loss that they might win Christ and be found in Him."

Early in 1862 it was stated at a public meeting in Dublin that at that time there were few really eminent lawyers or physicians in that university town who were not themselves either pronounced followers of Christ or favourable to the deeply religious movement which had then reached its highest point. Among members of the legal profession, Cheyne Brady was not the least known, and he lost no time in bearing witness to the great truths which had transformed his life. When, in 1861, he was enabled to rejoice in the full light of the Gospel, he seems to have asked, like Paul of old, "Lord, what wilt Thou have me to do?" Hosts of young Christians living in and around Dublin then began to illustrate by their zealous activities the conduct of those early disciples who, scattered abroad, "went everywhere preaching the Word." Prominent among those was the subject of our sketch. Every hour that could be withdrawn from professional duty was cheerfully and gladly devoted to the winning of souls. There may have been crudeness in the teaching of those "unauthorised laymen," as an eminent clerical critic of that day called them. Some aspects of the doctrine of the Gospel may indeed have been presented at the expense of others. But behind all and sweetening all, and carrying with it a divine afflatus that was irresistible, was a downright love of Christ and an earnest yearning for the souls of men. For "the Word of the Lord had free course" in those days, and "was glorified."

Cheyne Brady was gifted with a great amount of common sense. He had also naturally a kindly and benevolent manner, and, better than all, he was full of the zeal of the Lord. So, without pining for "some great thing to do or secret thing to know,"



he quietly did the work lying at his hand, and he began to see his harvest almost immediately. The writer once heard him say that the first convert given him was one associated with him professionally at the Four Courts. Always an earnest and humble-minded student of the Word of God, he was meanwhile being prepared for larger and more fruitful service. In 1867 he resigned his office, and, retiring on a pension, devoted his life from that hour to the spread of the Gospel. He was encouraged and sustained in all his ministry of love by his devoted wife, daughter of the late John Arnold Sanders, of Bath. Entering every open door, Cheyne Brady devoted himself to telling out sweetly and persuasively the old, old, yet ever new, story, which alone can satisfy the yearnings of the hearts of men. He and his message found wide acceptance. It was all so *real* to him. The man was so unconventional and so true; the Bible was so implicitly put forth as the one and sole fount and authority for all that was taught, that it is not to be wondered at that in a quiet way—for Cheyne Brady was no orator to sway vast crowds—hearts were touched and anxious souls were led to Him who is the life of men.

In 1869, his first visit with his family was made to the Continent, and here, as elsewhere, ever on his Master's business, amid his various wanderings up and down Switzerland, Italy and Germany, opportunities were unceasingly sought and found to scatter the seeds of the Gospel, and to lead men to Christ, as well as to encourage and strengthen the hands of Christian workers in all the churches. Ultimately his field of labour extended to the United States of America.

As may be imagined, Cheyne Brady was no ecclesiastical partisan. He cultivated a large, brotherly and sympathetic spirit, and all who loved our Lord Jesus Christ in sincerity were as his brethren and sisters. Meanwhile, his special gift as a tract-writer began to be developed. About the year 1868 his first tract, entitled "Alice," was published, and from that date almost till his death his pen was usefully employed in preparing little books and papers for evangelistic purposes. Some of these have had almost world-wide circulation. Among others may be mentioned the series of "Gospel Leaves," begun in 1880. The Leaves have been translated into nine or ten different languages, and circulated literally by millions. Mr. Brady's various publications nearly reached 200 in number, and were originally brought out by Drummond, of Stirling. Now they may be obtained in London, either from the Religious Tract Society or from the Children's Book Room, 158, Aldersgate-street, E.C.

Of late years Mr. and Mrs. Cheyne Brady, with their eldest daughter, took up their residence at Cannes, where their house was ever open to welcome Christians passing through the Riviera, and meetings for the regular reading and study of Holy Scripture became an established means of grace to many who, compelled by feeble health to live abroad, found in Mr. Brady's house and companionship the fellowship and encouragement they needed. Here it was that the end came. Two years ago, in consequence of a serious fall at Acqui, Italy, he suffered from congestion of the brain. Then those valuable meetings formerly held in his house had to be reluctantly given up. Ever since then increasing feebleness and the infirmities of age became more and more manifest to those who lovingly watched the declining years of this dear servant of the Lord. In the last week of May he took to his bed. The end was not far off. On the early morning of his last day he asked the nurse in attendance to sing to him, and he seemed greatly to enjoy the familiar words and tunes of "Rock of Ages" and "Abide with Me." A little while after, without pain, he sank quietly to sleep about 4.30 in the afternoon of June 3, leaving behind him a widow and three children to mourn his loss and to revere his memory. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

T. J. B.

An Unusual Prayer Meeting.—On Saturday evening, being the day before the Jews' great Day of Atonement, a special prayer meeting was held for Israel at Chatsworth-road Church, West Norwood. The peculiarity of the meeting was that all the prayers offered were by Jewish converts. They came from different parts, but chiefly from the East of London. Pastor Archibald G. Brown presided, but beyond reading a few portions of Scripture took no part, as he wished the whole meeting to be conducted by Jews. About 300 Gentiles attended the meeting.

Home Missions.

The Metropolitan Theatre.

We have used this building for twenty-three years, and with some little difficulty I have again secured it for another year. Last year it was rebuilt and enlarged to seat 3000 people, and though the rent was raised fifty per cent. yet we were encouraged to take it, and were greatly cheered by overflowing audiences, and by seeing many definite and distinct cases of conversion.

It should be known that a determined effort will be made at the County Council meeting, early in October, to permit music-halls to open on Sundays, ostensibly for so-called sacred music. This would permit the Sunday League or the proprietors of these places to charge for admission, providing there are a few free seats advertised. The Sunday League are trying to get the Alhambra for this purpose; if they do, the other places will follow. The object will then be to fill the music halls with people who pay to go in.

I have had to decide whether to be willing to have my rent raised again very considerably for this year, or permit the Sunday League to make an offer. I have decided to continue to hold and use the Metropolitan Theatre for the preaching of the Gospel for the twenty-fourth season, despite the very heavy extra expenses; but should be thankful for the help and fellowship of my fellow-Christians.

We have closed our week-night meetings in the Park. At the last meeting we were greatly cheered by a young man saying at the end of the service, "I was brought to Christ here a fortnight ago," and by a middle-aged man saying, "Fourteen years ago I was converted in the prayer meeting one Saturday night, and my wife also soon afterwards." A man has since called and told me that he was awakened and converted in the Park during July. We are full of praises to God for great encouragement given this summer in Hyde Park.

On Sunday last we closed our twenty-seventh year of Gospel services in the Park, and are praying for God's blessing on our winter campaign. Will those to whom this work and testimony for Christ commends itself help us at this time? Hyde Park Hall, which we have used for twenty-five years, we have been obliged to repair and re-furnish, and it was reopened on Saturday last; and at the prayer meeting five young men bore testimony to having been converted through the services recently held.

Chas. Cook.

6, Frithville-gardens, London, W.

Dublin Medical Mission.

Fifty years ago a medical missionary was sent by the Edinburgh Medical Missionary Society to labour amongst the Roman Catholic population at Parsonstown, in the very heart of Ireland. The softening effect of this beneficent agency in winning by love those long prejudiced against the pure Gospel was signally displayed for many years in that locality. It is strange that all over the country there are not by this time similar agencies steadily at work. In Dublin for the last six years, and in Limerick for a year, medical missions have been established. It was the writer's privilege, a few days ago, to visit the medical mission in 6, Chancery-place, Dublin, and no apology is needed for bringing before your readers the great and good work there going on.

A committee, uniting all sections of the Christian Church, supervises the mission, and the only paid officials at the present time are the matron, the Bible-woman, the nurse, and the caretaker. Three honorary physicians render their services freely, and a large staff of lady dispensers, speakers and others help to carry forward the work.

Although no compulsion is exercised in regard to attendance at the Gospel address at the dispensary, which always accompanies the giving out of the medicine, the great majority of the patients are perfectly willing to listen quietly to the words spoken and the testimony given. Prejudice has been conquered by gentleness and love, and those who before were ready to greet the workers with hisses and stones now in many cases regard them as their best friends.

It was a Monday when the writer saw the actual work in full swing, and when he had the opportunity of addressing the patients, of whom some sixty had gathered together. One who knew the people well thought that only two or three of these were Protestants, and yet, with hardly an exception, they listened well to a brief Gospel address, and joined heartily in the singing of Sankey's hymns. They were gathered from amongst the very poor, and evidently highly appreciated the skilful treatment, the friendly greeting, and, above all, the *love* with which they were welcomed.

There is no doubt that many a one who, in that hall from time to time, had heard the truth, has yielded his heart in simple trust to the Lord Jesus Christ, and will thank God through eternity for the Dublin Medical Mission.

Such a work should appeal to Christians far and near. Funds are needed for its further development. The hon. sec., Mrs. E. J. Figgis, jun., Hawthorn, Sidney Parade, Dublin, will be pleased to send a report or to answer inquiries.

E. Sargood Fry, M.B.,
Secy. Edinburgh Medical
Missionary Society.

Rev. Thomas Connellan.

This well-known worker has been preaching and lecturing in Oban, Belfast, and elsewhere. At a public meeting in Oban, presided over by Mr. Louis P. Nott, Chairman of the Manchester Protestant Thousand, Mr. Connellan replied to an extraordinary charge delivered by Bishop Chinnery Haldane, of Argyll and the Isles. This Bishop has placed the Cowley Fathers in Iona, and in a public charge he advised his clergy to make retreats there and go to confession. He declares he has been going to confession to a priest himself for thirty years, and that each time he confessed his sins to a priest he found he had made a new start in righteousness. Mr. Connellan's address on the confessional was greatly appreciated. Copies of it have been printed and widely circulated in the district.

In Grosvenor Hall, Belfast, Mr. Connellan preached to over three thousand people. He gave most interesting information regarding his work among the Roman Catholics, and appealed for funds to meet the growing needs of his mission. He told, among other instances, of an awakening among Irish Roman Catholics, of a gentleman who had been a professor in several Roman Catholic colleges, but had recently been led to give his heart to Christ, and was coming to labour as an evangelist in Ireland. He also told of a nun twenty-nine years in a convent, who was now in Dublin engaged in writing a book on her convent experiences. Mr. Connellan had a busy week in Belfast.

The Protestant Forward Movement has for several years been carrying forward Evangelical testimony in the parks and public buildings of the metropolis. The president, Mr. Job Williams, is well known on controversial platforms. Particulars of the work may be had from the hon. sec., Mr. Thomas Walker, 22, Daleview-road, Stamford Hill, N.

Homes for Working Girls.

In issuing the annual report of the work in these very useful institutions, Mr. John Shrimpton, the founder and director, remarks: "The lifting-power of these Homes, in the building up of the lives and characters of virtuous working girls and young women, cannot be over-estimated, and yet our financial needs just now are great."

As many readers are aware, "in addition to providing home-like comfort and advantages for the younger women workers of the Metropolis, the Homes afford much profitable recreation for those who dwell in them, and, above all, they surround them with Christian influences and friendly guidance at the most critical period of their lives. A leading characteristic of them, too, is that their object is to assist solely the industrious, and that no lazy or indolent ones can live in them. Any respectable working girl or young woman, not more than twenty-five years of age, who has to earn her own livelihood, and who can substantiate her character, is eligible for admission, but not those who have 'fallen.'"

The Homes have been well filled during the year—it might be said, rather, that they have been crowded—and often has it occurred that applicants without a home or friend in London have had to be denied admittance because of lack of accommodation. Few, perhaps, can enter into the feelings of an almost penniless girl, timid and modest, and without relatives or friends in London or in that particular quarter in which her work lies; indeed, it is often distressing to have to send such a one away, and the more so as it is difficult to direct her where to go. Still, these Homes will accommodate only a certain number, and therefore, in spite of her helplessness and loneliness, many an applicant has at times to be refused.

Bible talks and other meetings are a prominent feature of the home life, and it is interesting to note that the inmates contributed nearly a hundred pounds to missionary societies and philanthropic work. On the annual "thanksgiving day" a united morning service was held at six o'clock in Holy Trinity Church, Marylebone-road. Imagine the surprise of finding, when the clock was striking six, a congregation of between 600 and 700 girls and young women already gathered, most of them having risen to a five o'clock breakfast, and then travelled a considerable distance from the respective Homes dotted over various districts of the metropolis.

The scientific lectures, readings, recitations, etc., have lent variety to the daily round, while strong personal interest in the spiritual welfare of each inmate remains a cheering characteristic of the work. The address of Mr. Shrimpton is 3, Victoria-street, Westminster, S.W.

King's Own Mission.

It has been a grand summer for open-air work, and we have made good use of it. In addition to the week-evening services three meetings have been held every Sunday, and we praise God for the many results we have witnessed in changed lives. The work of the mission generally has been blessed. Our congregations have been larger this summer than at any previous time, and many have confessed Christ. Our prayer-meetings are amongst our best gatherings.

Notwithstanding the big effort we have made in connection with the purchase and cleaning scheme we shall only require about £50 to enable us to close our account at the end of the year free of debt.

O. L. Heatley.

Royal-road, Kennington Park, S.E.

Wood Green, N.—The work known as "The Welcome Mission" is situate in Acacia-road, a very poor district of Wood Green. It was founded about sixteen years ago by a small band of working men and women, and God has graciously blessed the work. The present accommodation is totally inadequate to its needs, and if it were not for the kindness of a neighbour between thirty and forty scholars of the Sunday-school would have to be refused admittance. Workers have decided to open a building fund for the erection of a small hall, which it is estimated will cost about £400, and which will be placed in the hands of trustees. The treasurer of the Mission is Mr. J. E. Chandler, Park Villa, Palace-road, New Southgate, N.—Geo. A. Pike.

Church Enterprise in the Soudan.

THERE has been active missionary enterprise in the Soudan for many years past; but, with one exception, it has been entirely Mohammedan. The tribes, which were pagan or Christian at the time of the first Egyptian conquest in 1825, are now, as far as Khartoum, Mohammedans; Coptic Christianity, which had lingered on in some villages, has withered away, and the Soudan in general may be looked upon as the scene of the greatest modern triumphs of Mohammedan missionary zeal.

Meanwhile the Christian Church has been at work on the fringe of the Soudan. On the east as far as Kassala there are Italian Franciscans; at Lado, a thousand miles beyond Khartoum, we believe that there is a Belgian Mission; in the Ubanghi district there are French Missions; and in the Western Soudan we believe that at one time French Missions had, like French explorers, advanced much further than any English Missions; but they suffered a sad check, and the reason of it ought to be very significant to us. Some ten or fifteen years ago it was the policy of France to back up Samory, the great Mohammedan conqueror of the Soudan, hoping for his assistance in repelling the extension of the English sphere of influence in West Africa. But their Missions were not long in learning the truth that we are so slowly apprehending, in spite of our experience in Egypt, that it is not the Englishman or the Frenchman that the Arab hates, but the European and the Christian. As Samory's dominion increased, the area open to French Missions was contracted; at present we believe that all Missions within his dominions have been withdrawn; and the burden of colonial letters in the French papers is continually that until Samory is crushed, by a joint expedition of French and English troops, all advance of civilisation in the Western Soudan is impossible.

It is a lesson full of warning to Christian people and to statesmen in England. We are about to set up a Mohammedan Government in the Eastern Soudan, which will probably extend its rule over as large an area as Samory's has. Egyptian government has so poor a record in the Soudan that we may take for granted that for very shame Englishmen will remain to direct and control, and the English power will be paramount there. But are we to see these provinces gradually closed to Christian influence through the extension, under our auspices, of Mohammedan civilisation? They were once a fair field for Christian enterprise. According to the report of the so-called Austrian Mission, the "Missione dell' Africa Centrale," at El Obeid, the capital of Kordofan, they could reckon upon about fifty baptisms a year in the later years of their Mission, which was destroyed in 1883, within ten years of its foundation; up the river the Nubas, Shillooks, and many other tribes were still pagans, and therefore disposed to receive the faith, as the Mohammedans never are. Whether they are fetish-worshippers still it is hard to say, but that they will be in ten years Mohammedans if they are not Christians there is little doubt. No doubt they will have opportunities for learning the faith in some form or another.

The American Presbyterians, who have done such notable educational work in Egypt, will probably be the first to open schools at the future seat of government. The Italian Fathers of the Austrian Mission, who have kept their colony of Soudanese Christians, which they successfully withdrew at the last moment from Khartoum, upon their farm behind the Gezireh Palace Hotel at Cairo, are ready to go back to claim their great mission building, which is still standing at Khartoum, and in the garden of which several of their brethren are buried; and we have lately read that the Church Missionary Society, who have a small but efficient hospital in Cairo, have so strengthened their staff there as to be ready to move up the river, and to open a medical mission as soon as possible. But ought these sporadic efforts by various missions, two of which in no way represent the mass of Christians at home either in faith or in nationality, to satisfy our sense of responsibility? Is it not plain that something much more decisive and much more strenuous on the part of the English Church is called for if we are to do our duty to these provinces which we are now bringing under Egyptian rule? In a word, ought there not to be a mission sent to Khartoum to lay the foundations of a strong native church, which shall eventually join hands with that of Uganda, Likoma, and Capetown?

There is one obvious difficulty which may be noted. There will probably be some official objection to such a step. It has been our policy in Egypt to get everything to work under our control, and yet to leave the Egyptians apparently in complete possession. And the consecration of an English Bishop for the Soudan will be an open assertion of our right permanently to occupy the Nile Valley, and will by no means pass unnoticed. But this is a difficulty that may disappear in a few weeks, as our Egyptian policy must seriously be modified by the overthrow of the Khalifa's rule, and in any case could not be insuperable.

We note that the Nile Valley lies within the missionary jurisdiction of Bishop Blyth, and within the sphere of influence of the Church Missionary Society. As the Bishop has hitherto not been able to do much in Egypt beyond maintaining a mission school in Cairo, and the Church Missionary Society have had only two clergy working there, we do not suppose that these somewhat conflicting presumptive rights to undertake missionary work in the Soudan will cause any real difficulty, if once English Churchmen realise what are the duties imposed upon us now that we are subjecting vast provinces to the rule of a Mohammedan Government, which at its best has no elements of progress native to it, and which, if we were criminal enough to leave it to itself, would probably relapse into the state it was in twenty years ago, when the tribes that it misgoverned were driven to welcome even the Mahdi as a deliverer.—*The Guardian.*

Dundee Christian Conference.

THIS annual gathering of Christians took place last week, and was productive of much blessing to the large numbers who attended from day to day. On Tuesday morning Lord Kinnaird presided, and in a few well-chosen remarks introduced the subject of the past day's conference, which was "The Grace of the Father is the Gift of the Son."

Rev. T. S. Dickson, Edinburgh, gave the first address. The grace of the Father, he said, is the very fountain-head of redemption. Grace is one of the great keywords of the New Testament. God might and does love worthy objects such as holy angels and unfallen man, but He chooses to love the unworthy, and his love thus becomes grace. He went on to show that grace is eternal in its origin, sovereign in its actings, visible in its form, and universal in its scope.

Rev. W. M. Clow, Edinburgh, followed, on "Christ as the Gift of the Father." God manifests grace in providence, but his goodness is most fully manifested in redeeming man. When Christ became incarnate He passed out of glory, leaving God the Father and God the Spirit behind. The Godhead was thus impoverished. When Jesus walked among men God felt that He was bereft of his Son that the world might be saved.

In the afternoon a conversation took place on the subject of

"LUKEWARMNESS AND ITS REMEDY."

Lord Kinnaird again presided. Rev. W M. Clow stated that lukewarmness was a disease from which many Christians were suffering. Some of its causes were disinclination for prayer, little relish for the Scriptures, the spirit of criticism, and the giving up of good habits.

At the evening meeting Rev. T. S. Dickson discussed the "Lack of Conversions and Causes Thereof." Men, he said, were not converted in the old-fashioned way, and in such numbers now. The railway and the cycle were competing with the Sabbath services, and carrying tens of thousands to the country and the seashore. There is a growing reluctance to accept Christ on the spot. The spirit of the age has affected many. Few are ready for the good news of salvation; they need first the bad news as to their awful condition. Rev. John Wilson, of Woolwich, followed with an evangelistic address.

WEDNESDAY.

On Wednesday Lord Overtoun presided. Principal Rainy, Edinburgh, spoke on the "Self-sacrificing Love of Christ in his Life." Jesus was laying his life down from day to day till He reached the great sacrifice by which it ended. That love was repeatedly assailed. It had to meet friends and foes; it had to face the wise and the unwise; it had to come into contact with all the features of this manifold world in their interminable variety, yet it remained the same. His life was one of strange sorrow. Few understood Him. Yet his love was always true to itself, and never swayed from his great purpose. Though his teaching contained stern elements, yet all was in harmony with his love.

The same sacrificing love was seen in his treatment of his disciples. They were liable to fall into many mistakes, yet He made companions of them. He knew all their weaknesses, yet He called them friends, and looked forward to an eternal fellowship with them. Only love could have done this. We may claim a part of this interest, for it is powerful to adapt itself to each individual case.

Rev. T. Galland Hartley, Blairgowrie, spoke on "The Self-sacrificing Love of Jesus in his Death." Christ spent his last night in comforting his friends. When his enemies had found Him He asked that the disciples might be allowed to go their way. In the midst of his trials He looked lovingly towards Peter, who had denied Him. On the cross He prayed for his foes, plucked the dying thief as a brand from the burning, and entrusted his mother to the care of John. This love is to be at once trusted in and then commended to others.

In the afternoon an address was delivered by Lord Overtoun on

"FAMILY RELIGION."

He said God deals with men first as units, then as families and communities and nations. He has made certain sheltering places for the young, and one of these is the home. The acknowledgment of God in family life is one of the links which bind it together. Let the Saviour be made a welcome guest, and parental authority will be all the stronger.

THURSDAY.

On Thursday Mr. G. E. Morgan presided, and announced as the subject of conference "The Grace of the Spirit." Different aspects of truth, he said, had been emphasised at different periods. Once it was the Atonement, later on it was the Fatherhood of God, now it is the work of the Holy Spirit. In these days there is so much error that it is highly important for every child of God to know the Spirit of truth.

Rev. Dr. Black, Inverness, then addressed the Conference on the "Personality of the Spirit." The Spirit is a person, He is called the "Comforter," a term which contains all that is implied in the word friend. He came to impart knowledge. A principle could not do this. The Spirit and Jesus Christ are interchangeable terms. The visible Christ is away, but the unseen Christ is present by his Spirit in the Church. The Spirit is the sent One. Only a person can be sent. The Spirit is the messenger of God to the world, and He comes to those who are prepared for Him and exalt Him on the throne of their affections. What of the Spirit's work? In the world He convinces of sin, righteousness, and judgment. In the Church his office is to glorify Christ and to guide his people into all truth.

Rev. Henry Montgomery, of Belfast, followed, speaking on "The Work of the Spirit." Referring to Acts iii., he said that the Spirit produced unity. Intrepid Peter and timid John could walk together and forget their individual angularities. The Spirit also produces prayerfulness, and teaches Christians to see the needs of others and help them. A British Association may admire the beautiful gate of the Temple, but it is Christianity that looks at the helpless mendicant humanity lying in front. To reach effectually the half-damned slums of our great cities there is needed the irrepressible element of Pentecostal power.

In the afternoon a missionary gathering took place under the presidency of Rev. G. H. Morrison of Dundee. The first speaker was Rev. M. N. Posa, a coloured preacher, who told of work among the villages of India. Mr. W. J. Sinclair, of the Congo Balolo Mission, described his journey from Antwerp to the centre of Africa, and the founding of Christian Churches among the native tribes on the Upper Congo.

The concluding meeting took place in the evening, when there was a crowded attendance. Mr G. E. Morgan again presided, and stirring addresses were delivered by Rev. J. E. Houston, of Cambuslang, and Rev. Henry Montgomery, Belfast.

1863

FROM OTHER LANDS

Notes from Tasmania.

GOD has been working manifestly in connection with some of the churches of this city. In the Memorial Church, which was built in memory of Mr. Henry Reed, there are crowded congregations, and all the agencies connected with the church are full of activity. The ministry of Mr. Piercey is fervent and spiritual, evangelical and evangelistic, and conversions are constantly enjoyed.

A recent mission at the Primitive Methodist church, in which several of the city ministers took part, resulted in many cases of clear decision for Christ. Special prayer meetings at one of the Wesleyan churches last week resulted in a number of conversions. The wave of blessing has not reached our place yet; but we have unfeignedly rejoiced in the success of our sister churches.

Good news came to hand lately from Deloraine, where Rev. M. G. Hart, of Launceston, has been holding mission services. A goodly number of persons, representing all sections of the Church, have been led to inquiry, and many of them to actual decision for Christ.

Tattersall's Gambling Agency, introduced by our Treasurer because of the financial gain to the Colony, and blessed by the Premier, continues to curse the people. It has only been with us for a few years. These have been years of sowing; what the harvest will be it is impossible to tell.

Our Sunday Closing Act is notoriously disregarded, and the number of young men staggering through the streets on Sunday is becoming a disgrace to the city.

The winter is nearly over, and has enjoyed a larger rainfall than has been known for a few years. Already the warm sun is causing the trees to bud and the green grass to spring, but the farmers are still asking for more rain.

If any are concerned to know of my health, I am thankful to be able to say that it seems to be quite established, and when God has achieved his purpose by me here I am hoping to return home.

Launceston, Aug. 23. GEO. WAINWRIGHT.

Victorian Notes.

[FROM OUR OWN CORRESPONDENT.]

FOR some considerable time there has been little to report in regard to spiritual matters in Victoria. Things have gone on in the usual routine, and some are inclined to think that little progress has been made, and that things are drifting backward. Certainly, these are quiet times. Worldliness appears to be creeping into the Church again; in some cases the destructive force of Higher Criticism is doing its work, and people complain that we need not look much to the pulpit for spiritual help. There is another side to the picture, however. Among all denominations there are stirring seasons in certain directions.

The Christian Endeavour Society is doing much to promote good-fellowship amongst different denominations. In September the intercolonial sittings of the delegates from all quarters of Australia are to be held, and great interest and enthusiasm are shown in the preparations for the gatherings.

The C.I.M. has always a good time in Melbourne, and the interest in China has been increased since the massacre of the two Misses Saunders in that country, and the departure of their mother from Melbourne for the scene of their martyrdom to assist in the evangelisation of their benighted murderers and others. The Hawthorn Church of England, a suburban church near Melbourne, held a series of evangelistic services about a fortnight ago, and concluded the series by a missionary gathering. One lady from India gave a stirring account of work among the women in India, and Miss McIvor delivered a most interesting address on the opium question and its bearing on China.

Those interested in the Y.M.C.A. are now making an effort to restore this institution to a better position than it has occupied for some years. Public lectures are being given by well-known Melbourne preachers to assist in raising funds, and it is expected that shortly a general secretary, to devote a portion of his time, or the whole of it, to the special working up of the association, will be chosen.

Victoria suffered severely last summer. The season was exceptionally hot, and bush fires of an appalling character ravaged many parts of the country. These fires were terrible to witness when they were tearing through the Gippsland and Heytesbury Forests away to the east and west of Melbourne. For two months they raged almost unceasingly, and many homesteads were destroyed, while fencing, grass, orchards, and stacks of oats, wheat, and hay were swept away with awful rapidity. The wonder was that very few lives were lost. Some men lost their reason when they saw the devouring element carrying their all before it, and many were the terrible rides for life and the hairbreadth escapes. There was much kindly sympathy evoked throughout the Colony, and some £12,000 or so were subscribed towards the relief of the most necessitous cases among the sufferers.

Fortunately the winter has been comparatively mild, so that starving stock have been able to subsist better than they would have done had it been severe and trying in its earlier stages. Latterly we have been having good rains, causing an early spring in the grass and giving hopes of a good harvest.

Melbourne, August 18.

Japanese Jottings.

BY GEO. C. NEEDHAM.

OUR first Bible Conference held at Karuizawa, one hundred miles N.W. of Yokohama, was owned of God to strengthen and comfort the hearts of the missionaries who assembled there. It was a great joy to meet with these consecrated workers, some from the far-off fields of Southern China, and others from Korea. We did not wonder at their expressions of appreciation when we learned that many of them had not heard a sermon for months, and had never previously attended a series of services for Biblical exposition and for the promotion of spiritual experiences. Teaching and preaching among heathen people for months and years has a tendency to deaden spiritual sensibilities. Brought into close contact day by day with idolatry, indifference, indecency, and ignorance of all moral law is both disappointing and depressing. To leave the field of labour and mingle with fellow-believers; to hear new voices setting forth precious truth; to have the opportunity to lay the burdens of the work before the Lord in united prayer, and to find opportunity for counsel with Christians of mature experience, are privileges which the isolated missionary can fully appreciate.

One of the unique services held daily was the question meeting. We gathered in the open-air on the steps and court of an old Shinto temple. At our back stood the nice fresh wooden Union church building, erected by the missionaries for their annual gatherings, while before us and around us were temples and shrines, old, dilapidated, moss-covered, neglected. Once a year the natives hold a festival within the enclosure, and make great ado on this occasion. But there is neither religion nor reverence. Thousands of the Japanese are no longer idolators. But they are not nearer Christianity. They are gliding into blank agnosticism and animalism. It is sad to see a people naturally amiable sink into apathetic indifference.

The brave missionaries are making great efforts to give them the Gospel of Christ. We could not help seeing in the contrast between church and temple a prophetic parable of the future. And although the flood-tide of revival has receded, and many of the churches were left stranded, there is a profound conviction that it has reached its lowest ebb. There is a great spirit of prayer at all our conferences, and expressions of absolute dependence on the Spirit of God. Liberal theology has expended its force, and its superficial results are a painful warning. Many of the oldest and bravest missionaries have assured me that the preaching of the native pastors is more wholesome than formerly. But it is a matter of grave moment that there is so little knowledge of the Old Testament among them; they do not know Moses, and in consequence they cannot fully know Jesus.

At our Bible conferences the foreign brethren have spoken words of appreciation in that we give so large a place in our addresses to the types of Moses and the testimony of the prophets. And many have determined to give attention to the Old Testament in their study and in their instruction of native teachers.

I do not know how much time is given to open-air preaching generally, but the services I witnessed in remote towns were orderly and respectful. Not even in Protestant England have I noticed less disturbance. Young and old listened attentively, few leaving before the services ended. The singing of Gospel hymns gave evident pleasure, and the adults eagerly received the tracts handed them. But there was no joy lighting up their faces as they listened to the Gospel. It touched no chord of the heart so far as we could observe; but the missionaries sowed good seed, which the Holy Spirit can use to save these benighted, amiable people.

Bible House, Yokohama, Japan, August 15.

Spanish Soldiers.

DEAR SIR,—Some thousands of Spanish soldiers have lately been sent to the north-western ports of Spain from Cuba, and many more are following. These men have endured most terrible sufferings from privation and sickness. Crowded vessels have carried the returning soldiers across the Atlantic, and many deaths have occurred on each ship making the voyage. One vessel, the *Cheribón*, which took fifteen days on the passage, carried 845 sick soldiers; of these 105 died on the voyage, and two more whilst the others were landing in Spain. The local Vigo paper says: "The voyage of the *Cheribón* was more sad; not a day passed but several corpses were committed to the deep, beginning on the day of departure from Santiago de Cuba, when eighteen soldiers were buried at sea, six of whom could not be identified." The condition of other troops which had previously landed by daylight, haggard, half-naked, and almost shoeless, excited popular indignation at Vigo, the port of landing.

At each of the N.W. ports of Spain, Vigo, Corunna, and Santander, to which the troops come, there are missionaries who preach the simple Gospel of the Lord Jesus Christ, and their work has been owned of God. Already some effort has been made to reach the returning soldiers, and some hundreds of Gospels have been judiciously distributed, as well as a little material aid; the men are not allowed much freedom, and they are sent off by train as soon as possible to avoid congestion at the landing ports; but many sick remain for some time, and fresh bodies of men are constantly arriving.

An earnest English missionary, Mr. Henry Turrall, 14, Carral, Vigo, has been active in this work, and also a converted Spanish colporteur, named Galo, at Monforte, the railway junction where the trains from Vigo and Corunna unite on their way to Madrid and other parts of Spain. There is a considerable delay with the trains at this place, and Galo, who is himself an old soldier with ten years' experience of service in Cuba, is eminently suited to carry the good news of the Gospel to his distressed countrymen.

Even in time of peace the condition of the Spanish soldiers, who are forced to serve, is not an enviable one, as I often noticed during our two years' residence in Vigo, but under present conditions their lot is sad indeed.

Who can tell if this is not the time to reach many a Spaniard with the glorious Gospel message of the love of God in Christ Jesus! The returning soldiers, free from priestly influence, are not likely to forget the sympathy and kind words of the Lord's servants as they give the Word of God to those who have never had the opportunity of reading it before; and we may be sure that the great majority of the books will be carefully studied by the men as they return to their homes over the length and breadth of the afflicted and dark peninsula.—Faithfully yours,

GEORGE MACKINLAY, Major.

6, *Highland-road, Upper Norwood, Sept.* 24.

Armenians in Egypt. — An effort is being made to arrange for the support of Rev. M. H. K'nadjian (who after completing his course at Hackney College returned to Armenia to assume a pastorate, but was expelled by the Turks) as a missionary to his fellow-countrymen in Alexandria and Cairo. Mr. K'nadjian has been accepted as an associate by the North Africa Mission, which will direct his work, though not feeling led to become responsible for Armenian work in addition to that already in hand. It is hoped, therefore, that friends interested in Armenians will raise the necessary funds. Mr. Budgett Meakin, El Manár, Parliament-hill, Hampstead, N.W., will gladly answer inquiries.

The Baptist Union.

TWENTY-FIVE years have passed since the Baptist Assembly was last held at Nottingham. Since then the boundaries of the borough have been extended, and the fourteen Baptist churches contained in the present area of the city have grown to nineteen. Nottingham, it may be remembered, was made a City last year in commemoration of Her Majesty's Diamond Jubilee. All the ministers have changed; not one Baptist pastor who assisted to welcome the Assembly a quarter of a century ago being in charge of a Nottingham Church to-day. The present body of ministers—many of whom are comparatively young men—have united with laymen manfully to undertake the onerous task of providing for twelve or thirteen hundred delegates.

A number of sermons were preached in connection with the assembly, more particularly urging the claims of the Baptist Missionary Society. On Sunday a number of missionaries home on furlough occupied various pulpits. Rev. G. Hill preached at Derby-road church; and Rev. W. J. Avery, who has long acted as assistant secretary to Dr. Booth, and upon whom the main burden of the work has fallen of arranging for these meetings, preached in the Presbyterian church.

The reception at the Castle by the Mayor, with which the proceedings commenced on Monday afternoon, was very largely attended. There was no speaking, but for over two hours a great crowd of delegates and friends, including many ladies, enjoyed the hospitality provided, and inspected the well-filled galleries of the art museum. The grounds are beautifully laid out, and the Baptist Assembly has rarely been welcomed in a more interesting or enjoyable spot.

BAPTISTS AND RITUALISM.

Following this hospitable reception, a crowded meeting was held in the Castlegate Congregational Church, lent to the Assembly this week for their gathering. Mr. G. Hoffman, president of the Nottingham Baptist Union, occupied the chair, and in his address of welcome sketched some of the numerous changes which had taken place in the City since last they met there. Referring to the Ritualistic controversy with what he defined as a disloyal section of the Church of England, "We tell them" (said he, amid loud applause) "theirs is a yoke that neither our fathers nor we are able to bear."

In his reply, Dr. J. A. Spurgeon, acknowledging the heartiness of the welcome, said it was as extensive as their market place (which is probably the largest in England), as warm as their hosiery, and as exquisite as their finest lace. From what he had heard, the dry rot of Ritualism was showing itself in their fair city. There were traitors, as he deemed them, in the country—unshorn shavelings of Rome, who had stood trembling at the gates of the Pope, knocking and saying, "Let us in"; to whom the answer came, "Depart; I never knew you."

The loud applause aroused by Dr. Spurgeon's vigorous speech having died away, Rev. Samuel Vincent took the chair as President of the Assembly, and local delegations were received from the District Free Church Council.

One subject which has not been provided for in the official programme, but which may be discussed during the business meetings of the Union, will be the erection of a church house in London. The Congregationalists have long had one in the Memorial Hall, Farringdon-street, the Church of England is slowly completing one at Westminster; the Wesleyans will provide one with their Twentieth Century Fund, and a somewhat similar building has been for some time discussed by the Baptists, Colonel J. T. Griffin mentioning it some few years ago when he was president. A favourable opportunity seems now to arise. The new thoroughfare which the London County Council are about to form will place Kingsgate-street Baptist Chapel, Holborn, in a very advantageous situation. The proposal is to use this valuable site for the suggested Church House, after satisfactorily dealing with all present interests. The proposed building would provide offices for the missionary and some other societies, a book-room, library, large hall, and perhaps a few bedrooms, like a club. The building would meet a want long felt by the denomination, and the scheme will no doubt be seriously discussed.—*Daily News*

Convention at Rothesay.

THE sixth Convention in connection with the Faith Mission at Rothesay was held last week, and was favoured with the choicest weather. Rothesay (says a writer in the *N. B. Daily Mail*) is very attractive at this season of the year, when the autumn tints are beginning to spread across the woods and the fields are golden-yellow. There is sufficient sharpness in the air to dispel all lethargy; and, while the crowds of visitors are no longer causing a busy stir, there are many who are seeking a quiet holiday change in the pretty bay, some of whom have come from far distances. "So like the Bay of Naples," one remarks; and "Quite as nice as the Lake of Geneva" is the verdict of another who has come to be refreshed and invigorated before winter sets in. To some of these visitors it has been a pleasant surprise to find that their holiday has brought them to Rothesay at the time of the Convention; and not a few others have chosen to spend their annual holiday at Rothesay, so that they may derive more than physical benefit during their short resting-time.

Among those attending the Convention meetings we find some who have come from South Africa, China, South America, as well as numerous representatives from some of the remote counties of Ireland, and from both Highlands and Lowlands of Scotland. Many of the faces are new to Rothesay Convention gatherings, but others are familiar, and, indeed, the pleasure of associating with these friends gathered from all quarters for the few days of Christian fellowship is not the least of the blessings that we feel grateful for. Of course we miss faces that we welcomed last year. Many especially feel the absence of one of the older workers of the mission—Pilgrim Morrison, who conducted some of the meetings in past years, having lately been called to the higher service. We have just heard, too, of a bright young soldier lad, who, in his kilts and plaid, hastened away from the closing meeting of the Convention last year, after giving a few words of joyous thanksgiving for blessing received, and who has since passed away during the campaign on the Niger.

Mr. J. G. Govan presides as usual, and the speakers this year are Revs. G. C. Grubb, C. G. Moore, London; J. Gregory Mantle, Brighton; missionaries from China, Africa, and elsewhere, and other workers.

The Convention proper began with a general meeting on Thursday afternoon, and was addressed by Miss May Grimes, from Pondoland, and Rev. J. G. Mantle. Miss Grimes contrasted the lives of those who trust in men and those who trust in the Lord (Jeremiah xvii. 5, etc.). Mr. Mantle followed with an address based on the passage in Hosea ii. 21-23, which shows how the chain of God's blessing had been broken by Israel's forgetting and non-recognition of God, and was to be restored by penitence and giving God his right place. He appealed for that entire yieldedness to God which alone accords to Him his rightful place.

On Thursday night, Mr. Grubb, who was the first speaker, gave definiteness to expectation by asking, "All who want a real blessing to-night, hold up your hand." There was a great show of hands, and then the speaker took for his text the 28th verse of the 73rd Psalm, "It is good for me to draw near to God." "The object of these meetings," he said, "is to get us near to God. Holiness is the intimate union of the soul with God. Salvation, sanctification, usefulness, all depend on our being near to God. There are two sorts of Christians in the world—viz., those who are near to and those that are far from God. Nearness to God is also the secret of nearness to one another." Then he proceeded to answer the questions—How near can I get to God? How am I to get near to God? And what do I get when I come near to God? "The object of these conventions," said Mr. Grubb, "is to make what is positionally true experimentally true." Rev. J. G. Mantle followed with an exhortation from the words, "According to the pattern" (Heb. viii. 5), showing how necessary it is that our lives be conformed to the Christ life—God's ideal, and dwelling on the importance of little things in our lives. God allows no departure from the pattern.

The meetings were continued till Tuesday morning.

Noon Prayer Meeting.

THE Noon Prayer Meetings at Aldersgate-street Y.M.C.A. centre continue to constitute an agreeable rallying place for evangelistic workers in home and foreign missions.

Monday last Mr. R. C. Morgan spoke to a large audience on the passage in Philippians in which Paul indicates the true methods of settling a difference between two of the women workers of the church.

After noting Paul's high command of the eminently Christian virtue of tact, the speaker dwelt on the nobility and gentleness of the spirit of correction which underlies the whole epistle, and which was evidently directed so to elevate experience and conduct that mere local misunderstanding and difficulty should be lost sight of in a realisation of the grandeur of the spiritual possessions and aims of Christ's followers.

A number of brief interesting experiences followed. Mr. James Wharton, whose work lies among the negroes of the Southern States of the Union, spoke in simple glowing terms of the opportunities there awaiting Christian workers. There is no difficulty in persuading the negroes to listen to the Gospel. They are ever ready and indeed anxious to hear. Many have been converted, and the good work is speeding on. By the way Mr. Wharton related a story illustrative of practical faith. A fanatical preacher, asserting his powers to raise the dead, requested a white woman to allow him to cut off her head, assuring her that she should be raised again in three days. She declined the proffered and doubtful honour, but a poor black woman rushed forward and submitted her neck to the downward sweep of the lunatic's huge cavalry sword. She was killed on the spot, and her slayer is in the local penitentiary. The forcibly-deduced moral was—if the blacks can be so swayed by [illegible] and excitement, how much the more [illegible] readily yield to Truth?

Mr. Newton Jones was able to speak of good times in a mission at Stockwell Orphanage. He unrolled, for the inspection of the audience, a series of pictures illustrative of Christ our passover, which had been blessedlyused to the salvation of children.

Mr. Chas. Cook sounded a note of gratitude for the fine weather and attendant success of the open-air services in Hyde Park, and asked for prayer on behalf of the coming indoor campaign.

In passing out, Mr. William Grove mentioned to the writer that Sunday's meetings in the American tent at Bruce Grove had been crowded, and that a large number sought salvation.

The Well and the Fountain.

To H. C. G. M.

I HAVE a well: it stands
Amid the thirsty sands,
Beneath the blazing heat of tropic day,
Or silent dark of desert night alway;
Mysterious well!

It is not deep, but yet
My life from it I get;
And little lowly creatures come to drink
And seek refreshment at its shallow brink—
My humble well!

So shallow and so small,
How does it last at all?
From high among the hills' celestial crown
A Spring abysmal pours its treasures down
Into my well.

And so my emptying pool,
With waters fresh and cool,
In crystal beauty from the eternal hills,
The quenchless Fountain ceaselessly upfills
My waiting well!

And this my only care—
To keep, from hence to there,
The channel free from silting sands, and I will
To bear the flow of that all-glorious tide
Into my well.

And oh, how glad am I!
This fountain, erst so dry,
Is all my joy, and peace, and pure delight,
In scorching noonday sun or lonely night.
My peaceful well!

From thine unfathomed deep,
O Living Water, keep
This nether-spring, o'erflowing, strong and [illegible]
That some may come and bathe their [illegible]
Beside my well.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

"I Will" and "I Won't."

HERE are two little words which little folks are very fond of using. Ah! how fond we are of having our own way and saying, "I will do this," and "I won't do that." Well, that is all right if you use these words in the right way. We must always say "I will" to all that is right, and "I won't" to all that is wrong.

I want to have a little talk with you about our "I WILLS," and God's "I WILLS."

Jesus told us a story, it is written in Matt. xxi. 28-31, about two boys whose father wanted them to go and work in his vineyard; he found one and said, "Child, I want you to go and work in the vineyard to-day," and the boy said, "No I won't go"; but after a while he began to feel unhappy about it and could not enjoy his play; so he repented and went after all. The father found his other son and said the same to him, and he answered, "All right, father, I WILL go." But he never went at all.

Now I am afraid there are a good many boys like that now. "Willie," said a father one day, "here is a very important letter that I want you to put in the post. Just go straight there with it, for you only have ten minutes." "Yes, father," said Willie; "I WILL be sure to be quick," but on the way he met some schoolfellows and stopped to talk, and the letter was too late and father got into sore trouble. "Mary," said mother, "I am obliged to go out for several hours, and I want you to promise me not to leave the house, but watch baby all the while." "Oh, yes, mother," said Mary; "I WILL be so careful of her;" but a young friend, whom she wanted to speak to, came by, and Mary forgot her promise and her baby-sister, and ran out and had a long talk; and, when she came back, baby was gone, and, oh! the trouble they had before she was found again. Little Henry was very fond of playing with matches, but father talked a long time to him about the danger, and he said "Father, I WILL remember, I won't ever, ever play with them again"; but alas! one day he found the box of matches, and sitting down on the drawing-room rug, he began to strike one after another, and the rug caught fire and burnt all round him, and if mother had not heard his screams naughty little Henry would soon have been burnt to death.

Dear young friends, I do want you to be very sure that God's I wills are never like that. When God says "I WILL" He always does it; if He says "I won't" you need never be afraid, for it is impossible for Him to forget or to break his word.

There are such a number of God's "I wills" in the Bible, far more than you can count. There are actually seven in three little verses in the xci. Psalm, ver. 14-16.

God says there: "If you will love Me with all your heart, if you will learn to know my wonderful Name, and all you can about Me, if you will ask Me for all you really want, I promise you

1. "I will deliver." Read farther back in the Psalm, and see all the things God will deliver you from, then try and remember the people in the Bible whom He delivered.

2. "I will set him on high." Isa. xxxiii. 16 repeats this promise. Some day, too, all who trust in Jesus will be set up high in heaven.

"I will answer." God answered David (Ps. xxxiv. 6) and thousands of others also. He has answered you and me.

4. "I will be with him in trouble." Just as He was with Peter, and Paul, and John, and others we read of in the New Testament, and some know now.

5. "I will honour him." As Joseph was honoured in Egypt, and Mordecai, the poor Jew, in the time of Esther.

6. "I will satisfy him." Jesus satisfied all the hungry people (Mark vi. 42). We shall all be quite satisfied some day (Ps. xvii. 15).

7. "I will show him my salvation." Make him see it, like Elisha saw the armies of God round about him so that no one could harm him (2 Kings vi. 17).

All these wonderful "I WILLS" of God are for each one of us who says "I WILL" to God in answer to His loving call, "Come unto Me," which He has given us by His Son, our Saviour Jesus Christ.

Keswick. E. J. Banks.

[illegible] Members of

Quarterly Prize Competition.

July to September.

Will parents and teachers kindly see that each of the following Rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.

2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those over fifteen.

3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom" as usual.

4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.

5. Number your Answers exactly to correspond with the questions.

6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.

7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.

8. The *last* day for answers to reach the office is Tuesday, Oct. 11. The results will be announced on Oct. 20.

9. Marks will be given for accuracy, neatness, writing spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. Chapter and Verse must be given wherever possible.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly.

*** The answer to each question must be written out, giving chapter and verse.

Division I.

1. What was the origin and meaning of the rainbow?
2. What was the Tower of Babel made of?
3. (*a*) How many grandsons had Noah? (*b*) Give their names.
4. (*a*) Describe the Ark as to size and material? (*b*) How many windows had it?
5. (*a*) How long was Noah in the ark? (*b*) How old was he? (*c*) Why did God save him? (answer in Scripture words).
6. (*a*) How long did the rain last? (*b*) What other events in the Bible occupied a similar period?
7. (*a*) What law did God give to Noah concerning murder? (*b*) What provision was made in Joshua's time as an alternative? (*c*) What did Christ say about it?

Division II.

1. Give the names referred to in the following:—
   (*a*) Jesse and Jeroboam had this name;
   They from one portion of the country came;
   (*b*) A king, in Proverbs you his name can trace;
   It is not mentioned in another place.
   (*c*) "Mercy and truth be with thee," said his lord;
   Thus David hailed this man at Kidron's ford.
   (*d*) Oh! wickedness consummate here we see;
   A friend, but that alone in name was he.
   (*e*) A city where the Gospel's joyful sound
   Was preached by Paul and Barnabas around.
   (*f*) The Book of Esther this man's name records
   How wicked was his son in acts and words.
2. What do you know of (*c*), (*d*)?
3. What people received a name at (*e*)? What was the name?
4. With the first and last letters of the answers to No. 1 make the names of two prophets.
5. (*a*) State briefly what you know about them; (*b*) give a list of their principal acts.

Division III.

1. Give the names referred to in the following:—
   (*a*) A place where Jesus his first sermon taught,
   And where He many wonders after wrought.
   (Describe briefly six incidents in the life of Christ which happened at this place.)
   (*b*) A mountain famed in Scripture; one of two,
   Where opposite transactions men did view.
   (Say what you know about these two mountains.)
   (*c*) A place, so named because a bone was cast
   Away as useless now its work was past.
   (Briefly explain the incident.)
   (*d*) One of the faithful few, who standing by,
   Saw Christ, the Lord of life and glory, die.
   (*e*) A city burnt by Joshua, who slew
   Its king, for God had told Him so to do.
   (*f*) A holy law, enjoined by God on all
   Who love Him, and who on Him daily call.
   (What king failed to fulfil it?)
   (*g*) The name of one to whom Gilead was given
   When from the Amorite the land was riven.
2. The first and last letters of the answers (except in (*c*), where the first and *centre* letters must be taken) form the names of two men who are mentioned in the Old Testament. Who were they? State briefly what you know about them.

Division IV.

1. Give the names referred to in the following:—
   (*a*) The heavenly messenger proclaimed
   A judgment, so the place they named. (*Judges.*)
   (*b*) This man, a prophet great and kind,
   Who from the plough was call'd, we find.
   (*c*) Be first thy givings to subscribe,
   Like this good man of Judah's tribe. (*Numbers.*)
   (*d*) Where Peter o'er dead Dorcas prayed,
   And where he with a tanner stayed.
   (*e*) These giants must be dispossessed
   Before the Israelites can rest.
   (*f*) A port where the Apostle Paul
   Did all the church's elders call.
   (*g*) A holy compound made of old,
   No more on this point need be told.
   (*h*) Samuel and David both did live,
   At this place, which correctly give.
2. State fully what you know of each.
3. With the first and last letters of each form two well-known names.
4. What do you know of these last in threefold aspect?

The following are eligible for the Prize Competition:—

A—Mary Ansell, Zeldah Albert, Ralph Aldwinckle, A. Rose Anton, Violet Ashworth, Willie Aston.

B—Herbert Braddon, Massy Baker, Lilian and Theresa Blackie Henriette Bardot, James Barker, Frank and Avory Blackie, Mary and Suzette Beck, Frank Bentall, Gordon Bligh, Mabel Birney, Emily Bridgewater, Gertrude Brookfield, Eva Browne, Lindsay, Corbet, and Leonard S. Browne, Ashley H. Bowker, Geo. F. and Colin Graham Brown, Phyllis Boyd, Ernestine Buhl.

C—Eleanor Chance, D. Rosalind Clarke, Beryl Calvert, Lois M. Craven, Millicent M. and Cicely Craven, Alice E. Crang, Gladys Calvert, Jessie, Maggie, and Walter Carter, Mary and Willie Charles, Mabel B. and Isabel Candlin, Janie and Nellie Crawford, Mabel Clay, Alice Cady, Mabel Cole, Susie and Walter R. Cumbers.

D—Dorothy Daintree, Edith Daisley, Vera Dickinson, William Dilly, Violet, Kittie, and Ivy Donaldson-Selby, Claude and Violet Dodsworth, Kenneth Dunbar, Marjory and Dorothy Dyke.

E—Muriel Edwards, Helen Eardley-Wilmot, Maud Eddey, Marie and Miriam Ecroyd, Eva Edmundson.

F—Jeanne Faucon, Arthur Farmer, Mary Freeman, Eva and Ethel Fielder, Frances A. and Aileen Figgis, Hyacinth FitzSimons, Francis W. B. Field, Louie Filhol, Janetta, Maggie, Flossy, and Agnes Fullarton.

G—Albert and Maudie Gray, Margaret, Edith, and Stuart Gray, Bertie and Clarice Gale, David Gardiner, Mary Glass, Daisy, Mary, and Ethel Greenacre, Edith Grieve, Alfred Gibbs, F. Gibbs, Dorothy Grove, Thomas Groombridge, Edith M. Golding, Kathleen Gough.

H—Dorothy E. Harris, Ella Hake, Winifred and Edith Harvey, May Handasyde, Rose Hamilton, Dorothy and Evelyn Hewer, Byres Hill, Theodora Hill, Margaret Hogben, Alice M. Hogben, Margaret Hogg, Georgette Hoffmann, Dorothy and Joshua Hughes-Games, Edith L. and Mena Hunter, Tom, Harcourt, May, and Helen Hunter, Ethel Hutchings, Freda Hunton.

J—Betty Jacobs, Lizzie Johnstone, Kate G. Johns.

K—Alex. and Isabella Kay, Max, Stanley, and Eva Kalb, Maurice Kalinsky.

L—Edward, Henry, May, and Sidney Law, Henry Laing, Elsie and Guinefred Leigh, Blanche Lindup, Cecilia Lichtenstein, Harry, Edith, Norah, and James Lowe, Edith and Nellie Lockhart.

M—Margie and Gracie Marston, Jean H. Maxwell, Christina Marshall, J. H. Mather, Abraham, Maggie, and Bella Mack, Charles Macdonald, Ada Macnutt, Elsie and Dorothy McMullin, Lilian R. L. McMurtry, Geo. Macdonald, Florence Mackenzie, Reginald Measor, Bessie and Charlotte Millar, May C. Mills, Ethel E. Morgan, Evelyn Moir.

N—Henderson and Dorrie Nathan, Edith S. Nash, Peter Nicholson.

O—Mina, Lottie, and Harriette Orr, Arabella Onslow, Eva Oakes.

P—Maggie Palmer, Ethel M. and Kathleen A. Pasley, Winnie Page, Dorothy Patten, Ada, Willie, Winnie, and Jessie Palmer, Alice M. Palmer, Walter C. Perryman, Louie Penny, Vera, May, and Daisy Petrides, Isabel and Gladys Phipps, Kathleen Pincott, Frances S. Phillips, Margaret Pook, Mary E. Plumb.

R—Herbert and Marjorie Rainey, Nora Read, Gertrude and Lucille Richmond, Marion B. Richards, Mildred Robinson, Cyril and Arthur Roberts, Kate Rosenbloom, Jessie Duane Roe, Charles S. Rudge.

S—Hilda and Constance Schaeffer, Margery Smart, Gwendoline and Eric Shaw, Evelyn Shaw, Helen E. Stalker, Ada M. Spencer, Rosetta Sherwin, Janet and Sidney Speed, Marie E. Sleigh, Muriel Sherwin, Douglas Shepherd, Flora Simmons, Esther Simmons, Mary de Spiganovics, Betty Stocks, Mildred and Constance Scott, Esther R. Stone, Gilbert Stone, Emily and Frank Stuart, Herbert Stuart, C. Bessie Symes.

T—Olive and Violet Tritton, Nannie and Louie Tibbitt, Alice M. and Frank Thompson, Frank Tomkins, Harry Thompson, Herbert Tomkins, John W. Thomson, E. Laurence, Herbert and Peverll H. Turnbull, James Tuff.

U—Queenie and Lily Upton.

V—Olive van Millengen, Kenneth Vining, May Vickers.

W—Louisa Walker, J. Wm., Mabel, and Edith J. Wheeler, Pringle Wilson, Frank R. Wilson, Cecile, Phillis, and Noel Wright, Edith Wilkins, Ibla Woodman.

Y—Edgar Yerbury.

The Bible Searcher.

No. 140.—Correct answers (second list) received from:—

A—Douglas Adams, Gladys Allan*, Bertha and — Arres-Mather, Daisy Allen, Violet Ashworth*, Wm. Aston*.

B—Henriette Bardot*, Massy Baker*, Florence Blackman, Teresa, Avory*, and Frank* Blackie, Mabel Bailey*, Frederick R. Bailey, Dorothy Bellerby, Frank Bentall, Mary* and Susette* Beck, Frances Bennett, Ashley H. Bowker*, Robert and Eva Browne, Stanley V. Boxer, Corbet, Leonard*, and Lindsay Browne, Nellie and Gertrude Brookfield, Ernestine Buhl*.

C—Gladys* and Beryl* Calvert, Willie* and Mary Charles, M. M. and Cicely M. Craven, Nellie and Janie Crawford, Dorothy J. Clarke, Daisy M. A. Clarke, Mabel* and Isabel* Candlin, Alice E. Crang*, W. Campbell, Walter Carter, Edith and Dora Corrie, Susie Cumbers, Henry S. Curr*.

D—J. Ernest Davey*, Ruth M. Dawson*, Edith Daisley, Florrie Dance, Wm. Dilly*, Claude Dodsworth, Phyllis and Faith Duncan, Gordon S. Duncan*, Kenneth Dunbar, Dorothy* and Marjory* Dyke.

E—Helen Eardley-Wilmot, Muriel Edwards*, Maud Eddey, Leonard N. Ewin, Eva L. Edmundson.

F—Janet Fawkes, Richard and Arthur Farmer, Jeanne Faucon, Marian and James Freegard, Mary Freeman, Francis W. B. Field*, Frances and Aileen Figgis, Louise Filhol*, Hyacinth FitzSimons, Ernest and Reginald Findlay, Temperance* and William D. Foskett, Flossie*, Janetta, and Agnes Fullarton.

G—David Gardiner*, Bertie* and Clarice Gale, Edith*, Stuart, and Margaret* Gray, Mary Glass*, Edith Grieve, A. Gibbs, Thos. Groombridge, Winnie and Dorothy Grove, George, Irene, and Kathleen Gough.

H—Annie Harvey*, Rosy Hamilton*, Dorothy E. Harris, Ella Hake* Edith and Winifred Harvey, May and Sandy Handasyde, Ella Hewitt* Emily and Edith Hearn, Byres Hill, Theodora Hill*, Nora Hill Violet A. Holford*, Margaret D. Hogg*, Florence and Francie Hoyte, Marjorie R. Hogge, Lucie Hourdain* Georgette Hoffmann. Alice M.* and Margaret* Hogben, Freda Hunton*, Tom M., Harcourt, May and Helen Hunter, Edith L.* and Mena* Hunter, Lila K. Hughes.

J—J. Sinclair Jackson, Lizzie Johnstone*, Marjorie Jones.

K—Isa M.*, T., Alex., and Agnes* Kay.

L—Nessie and Henry Laing, Arthur J. Lamb, Elsie and Guinefred* Leigh, Edith* and Nellie Lockhart, Norah, Harry, James W. and Edith Lowe, Hannah Lovell.

M—Edith Marnham, Dora Marples, Christina Marshall, Jean H. Maxwell, Avie Mallory, Ada E. Macnutt*, Maggie, Bella, and Abraham Mack, Barbara* and J. Maconcky, Florence* and E. L. Mackenzie, K. G.* and Dugald McGilp, Lilian R. L. McMurtry, Hilda Medill*, Reginald Measor, Francis W. and Alice W. Mine, Bessie and Charlotte Millar, May C. Mills*, Evelyn*, Arthur, and Gwendoline* Moir, Ethel Morgan, Theodora Muir.

N—Edith* and Ernest Nash, Henderson*, Dorrie*, and Mary L.* Nathan, Peter*, Mima, and John Nicholson, Valerie Noel.

O—Eva and Maude Oakes, Nora Ottignon, Katie and Sidney Oliver, Lottie*, Mina*, and Harriette* Orr.

P—Dorothy Patten, Alice M. Palmer*, Willie, Ada, Jessie, Winnie, and Maggie Palmer, Winnie Page*, Walter C. Perryman, Daisy, Vera, and May Petrides, J. Ernest Pearce*, Mary*, Louie and W. M. Penny, Gladys M.* and Isabel W.* Phipps, Lilian* and Margaret* Pook.

R—Marjorie* and Herbert Rainey, Nora Read, Lucille and Gertrude Richmond, Arthur M.* and Cyril Roberts, Mildred Robinson*, Isabel, Elmina, and Jessie Roe, Sydney Robertson, Chas. S. Rudge*.

S—Bessie Scantlebury, Bob* and Dollie* Salt, Evelyn Shaw*, Eric* Gladys E., Mervyn, Wilfred, Llewellyn, Undine, and Gwendoline* Shaw, Constance* and Hilda Schaeffer, Helen E. and Dorothy Stalker, Douglas Shepherd, Marie S. Sleigh*, Richard Spencer, Mary de Spiganovicz, Gilbert and Esther R.* Stone, Betty Stocks*, Jessie, Ethel, and Ada Snowball, Nancie Somerville, Mildred* and Constance* Scott, Emily* and Frank Stuart, Herbert M. Stuart*, C. Bessie Symes.

T—Olive Trench, Louie and Nannie Tibbits, Olive and Violet* Tritton, W. S. Toller, Harry Thompson, John W. Thomson*, Frank* and Alice M*. Thompson, Alice Truelove*.

U—Lily* and Queenie* Upton.

V—Olive van Millengen, Kenneth J. Vining.

W—Louisa Walker, Stewart Watson, R. Watson, Thos Weddell, Mabel Wheeler, Myra Webb, Frank Wilson*, Ruby, Joe, and Edith Wilkins, Pringle Wilson*, Evelyn H. Wood*, Ibla Woodman.

Y Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (141).

1. He led them on safely, so that they feared not: but the sea overwhelmed their enemies (Ps. lxxviii. 53).
2. Thou rulest the raging of the sea: when the waves, thereof arise, Thou stillest them (Ps. lxxxix. 9).
3. Be of good cheer: it is I; be not afraid (Mark vi. 50, or Matt. xiv. 27).
4. Thy Word is a lamp unto my feet, and a light unto my path (Ps. cxix. 105).
5. In whom are hid all the treasures of wisdom and knowledge (Col. ii. 3).
6. He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea (Mic. vii. 19).
7. To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph. iii. 19).
8. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee (Isa. xxvi. 3).

Correct answers (first list) received from:—

A—Zeldah Albert*, Violet Ashworth*, Augusta Rose Anton.

B—Herbert H. Braddon*, James Barker, Florence Blackman*, Mary* and Susette* Beck, Leonard and Frank Bentall, Gordon*, May,* and Daisy* Bligh, Emily Bridgewater, Mabel Birney*, Ashley H. Bowker*, Phyllis Boyd, G. M. Bush.

C—Rosaline Castein*, Daisy M. A. Clarke, Eleanor Chance, Mabel Clay, D. Rosalind and Jack Clarke, Louis M. Craven*, Mary* and Willie Charles, Mabel and Isabel Candlin, Ida, Mabel, and Edith M.* Cole.

D—Dorothy Daintree, Vera C. Dickinson*, Violet, Ivy*, and Kitty Donaldson-Selby, Violet Dodsworth, Dorothy* and Marjory* Dyke.

E—Muriel and Miriam Ecroyd, Eva L. Edmundson*.

F—Arthur Farmer, Charles Faillettaz, Eva Fielder*, Aileen* and F. A.* Figgis.

G—Kenneth* and Constance* Gabbett, David Gardiner*, Albert and Maudie Gray, Clarice and Bertie Gale, George and Kathleen Gough, E. Mabel Golding, Thos. J. Groombridge.

H—Nellie Hatchett, Evelyn* and Dorothy G.* Hewer, Ella Hewitt*, Maggie Hooper, Joshua Hughes-Games.

J—Betty Jacobs*, Kate G. Johns.

K—Helen M. S. Karr, Maurice Kalinsky, Eva*, Stanley, and Max* Kahn, Elsie M. and H. Lilian Knight.

L—Edward, May, Henry, and Sidney Law, Elsie and Guinefred Leigh, Cecilia Lichtenstein*, Blanche Lindup*, Edith and Nellie Lockhart, James, Edith, Norah, and Harry Lowe.

M—Christina Marshall, J. H. Mather*, Margie Marston, Edith Marnham, Charles* and Geo.* Maude, A. L. Ada B. Macnutt*, Florence MacKenzie, Elsie* and Dorothy* Mouflin, Reginald Measor, May C. Mills*, Helen Morgan, Lewis F. and O. Morice.

N—H. L. and Mary Neligan, Valerie and Eleanor Noel.

O—Lottie*, Harriette*, and Mina* Orr, Arabella M. E. Onslow*.

P—Dorothy Patton, Winnie Page*, Ethel M.* and Kathleen A.* Pasley, Leo M. Pibel, Kathleen Pincott*, Francis S. Phillips, Mary E. Plumb*.

R—Marion B. Richards*, Lucille and Gertrude Richmond, Kate Rosenbloom.

S—Constance Schaeffer*, Margery Smart*, Evelyn Shaw*, Ada M. Spencer*, Douglas Shepherd, Janet*, Arthur, and Sydney Speed, Muriel, Ivy, and Rosetta Sherwin, Esther Simmons*, Flora Simmons*, Esther R. and Gilbert Stone, Ada and Jessie Snowball, Betty Stocks*, Frank Stuart*, Herbert M. Stuart*, Mary Symon.

T—Frank Tomkins, Herbert W.*, Peveril*, E. Laurence, and Derwent Turnbull.

V—May Vickers*, Kenneth J. Vining.

W—J. Wm., Edith, and Edward* Wheeler, Cecile*, Noel*, and Phillis Wright, Edith M. Wilkins.

FOREIGN LIST.

Correct answers received from :—

Nos. 126, 127, and 128 T. Allan Hogg (China). **No. 130.** Graham*, Mary*, and Christine* Pearson (Tasmania), Mildred Fryer (Sydney). **No. 131.** Mildred Fryer. **No. 133.** Maria H.* and Cuckoo* Lister (S. Africa). **No. 134.** Jean M. C. Scott (Canada). **No. 135.** Jean M. C. Scott, Llewellyn* and Queenie* Dale (Bombay). **No. 136.** Llewellyn* and Queenie Dale, Vera* and Frank* Sjöström (New York). **No. 139.** Louis W. H. Berthe (Italy).

Personal.

I HAVE received the following postcard from Miss Perks, of the Soldiers' Home, Winchester:—"Many sincere thanks for lavender bags received for the soldiers, so very valuable and useful, and welcome. Please thank your 'nieces' on behalf of the sick soldiers."

Several papers this last week give references *only*. As I have before mentioned it is necessary to write the answer *as well*.

MARGARET HOGG.—Your name was included in the correct list after all. Please look more carefully before writing.

NORA OTTIGNON.—Very glad to welcome you. Please give references as well as the answers.

FRANCIS FIGGIS.—Hope you are feeling much better.

KATIE OLIVER.—You need to write a little better before you can get a star. It is the specially well written papers that get them.

WILLIE PETER.—Shall be glad for you to join again.

WILLIAM ASTON.—You must answer the prize competition questions set for those of your *actual* age.

JOHN GRAHAM PEARSON (Tasmania).—Whenever you have nine papers correct during one quarter you may send me the answers to the Prize Competition. Please give the dates of "THE CHRISTIAN" in which your name appears when sending in the competition paper.

UNCLE TOM.

Children's Scripture Union Portions for Week Ending Oct. 8th.

Sun. Oct.	2	2 *Kings*	iii. 1-12	Th. Oct.	6	2 *Kings*	iv. 31-44
Mon. „	3	„	iii. 13-27	Fri. „	7	„	v. 1-14
Tues. „	4	„	iv. 1-17	Sat. „	8	„	v. 15-27
Wed. „	5	„	iv. 18-30				

Children's Special Service Mission.

Mr. Hutchinson, *The Athenæum, Derby*, Sept. 29-30: *Soldiers' Home, Winchester*, Oct. 11-14; *Bolton*, Oct. 18; *Bradford*, Oct. 21; *Allerton*, Oct. 22-23; *Manchester*, Oct. 25; *Liverpool*, Oct. 27. Mr. Josiah Spiers, *St. James's Hall, Kennington-park*, Sept. 30-Oct. 14. Mr. Hankinson, *St. Paul's Canonbury*, October 16-24. Mr. J. H. P. Cutting, *Cheetham, Manchester*, Oct. 17-23. Mr. S. J. Hewlett, *Leominster*, Oct. 3-7.; *Bognor*, Oct. 9-16. Mr. E. Hughes, *St. James's-road, Bermondsey*, Oct. 10; *St. John's, Kilburn*, Oct. 14. Mr. Phillips Welch, *Shaa-road, E. Acton*, Oct. 3. Mr. Frank M'Laine, *Poland-street Institute, Ancoats, Manchester*, to Oct. 2. Mr. F. Glover, with caravan, *Clayhidon, near Wellington*, to Sept. 30. Mr. F. P. Rowe, with caravan, *Gosfield, Essex*, to Sept. 30. Mr. Arrowsmith, *Dittisham*, Oct. 2; *Tiverton*, Oct. 3; *Exeat*, Oct. 5; *Ottery St. Mary*, Oct. 6. Mr. Spiers, *at Kennington Workers' Meeting*, Friday, Sept. 30, at 7.30.

The annual Seaside Report Meetings will take place at St. Martin's Town-hall, Charing Cross, Oct. 6, at 3.0 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., 3.0; Sir Matthew Dodsworth. Bart., 6.30.

INTERNATIONAL S.S. LESSONS.

October 9.

"JEHOSHAPHAT'S GOOD REIGN."—2 Chron. xvii. 1-10.

GOLDEN TEXT.—"*In all thy ways acknowledge Him, and He shall direct thy paths.*"—Prov. iii. 6.

JEHOSHAPHAT = Jehovah is judge; he began to reign when thirty-five years of age.

THE WORK OF DEFENCE (1, 2).

He set garrisons on the border between Israel and Judah, and raised an army of one million soldiers. It was for the defence of his country and not aggression. This is one of the good works of a soldier king. It is an assurance of peace.

Lesson.—True of the individual in spiritual affairs. He who is clothed with the whole armour of God is not so likely to be attacked by evil as one who is irreligious.

HIS CHARACTER (3-6).

He was a good man (4); zealous for the well-being of his people, both materially, mentally, and spiritually.

(1) He sacrificed his principle for what he considered the material benefit of the nation.

(2) Set up schools for the education of the people. An educated nation is a strong nation. Stronger now than the warlike nation (7-9).

(3) He broke down the groves and took away the high places.

HIS BESETTING SIN.

He became associated with the idolatrous kings round about. For his nation's good, no doubt; but God could not bless the man who made companions with his enemies.

Lesson.—Bad company spoils the good in us. We rise or fall with the companions we keep.

Illustration.—The tree frog, which takes its colour from its surroundings.

The coal that does not burn blackens the hand of him who touches it.

Most children have some "sin that doth so easily beset." Seek it out, and do not rest until it is driven out of your nature.

BENEFIT OF EDUCATION.

The people were educated in the Scriptures most likely more than in anything else. All knowledge of truth brings

(1) Power with other men.
(2) Strength of character.
(3) Adoration of the Mighty Maker.
(4) More sympathy with others.
(5) Helps a man to succeed in life.

Teacher should impress on class need for attention to their school work—and on the elder scholars the fact that education does not cease with School Boards. They must study after, and perfect their knowledge and character by reading good books, and communion with great minds.

EFFECT OF ONE SIN.

The sin of Jehoshaphat was a rope round his neck all through his life. He married his son to Ahab's daughter. He twice entered into a league with the kings of Israel. He never got over it. All through life he struggled to do right, but these tethers were fettering him.

Compare:—(1) Sin of Moses preventing him from entering into the Promised Land.

(2) Sin of David making him sad all his days.

(3) Sin of Elijah in fleeing from Jezebel, throwing back the work of God.

One sin has lifelong if not eternal effects.

CONSIDER REPROOF.

In some of his speculations with Ahaziah he came to grief. "Sent ships to Ophir for gold, but they went not, for the ships were broken at Eziongeber."

Thus God reproves us sometimes. We should accept his reproofs and mend our ways. Accept the rebukes of parents and teachers and profit by them.

Illustrations.—Lais broke her looking-glass because it showed the wrinkles on her face. Some people hate those who criticise them. "Faithful are the wounds of a friend."

Ragged Children.—The Corporation has granted the use of the Guildhall for the usual annual banquet to be given to 1500 poor children of the Ragged School Union. Subscriptions are invited, and it is proposed to send out Christmas hampers to 5000 poor crippled children. Last year 4000 hampers were sent out. Subscriptions may be sent to Mr. Alderman Treloar, 69, Ludgate-hill, E.C.

Dr. Fairbairn's Indian Mission.

THE annual report of Mansfield College contains the following reference by Dr. Fairbairn to his mission to India:—"We have our standards of judgment and the Hindus have theirs. To go and speak to another people on this basis, that the religion which created our civilisation must be good simply because the civilisation it created seems to me so excellent, would be to go on a mission that carries its own disaster within it. It will never do that the question of a universal religion should be argued simply from the standpoint of the West, for that which is universal can never be taken as the special concern or possession of any people. But then there is the other side that one feels not less. Missionaries that are through long generations accustomed to the people know the circumstances and the subject, and how difficult it is to one from afar to set himself in immediate relation with the needs of the educated Hindus. And yet they are educated by Western men, largely in a Western tongue, and according to Western thought.

"The men who advocated for India a higher education by Englishmen acting on Western methods as a great preparation for evangelisation forgot this—that the English tongue is used by men who are not Christians, as well as by men who are, and that the power to read English thoughts carried with it the power to read a philosophy, or a criticism, or a history that set the educated mind to the Christian religion in a more unfriendly attitude than any local tradition or inherited prejudice could do. That feeling involves a larger sense of our responsibility. We have not yet measured what it is. We lightly have taken into our hands the lives and destinies of more than 200 million and a-half of human beings, and we commit the government to a few hundreds or a few thousands of our sons. We cannot take that large responsibility and feel that it is exhausted if we supply them with laws and magistrates and discipline, all tending to paralyse and dissolve their own ancient order, and then fail to put anything higher in its place. The responsibility of England for India is moral, spiritual, intellectual, political, and it ought to be above all transcendentally religious; and unless the interpretation be taken in that large sense, such a poor endeavour as that on which it is my destiny soon to enter would be an impertinence and in vain."

Wesleyan Methodist Missions.

A FORWARD MOVEMENT.

A GATHERING, probably unique in the history of Wesleyan Methodist Missions, took place in Wesley's Chapel, City-road, on Friday evening last. A great valedictory service was held under the presidency of the venerable Dr. Ebenezer E. Jenkins, for the purpose of bidding God-speed to some thirty missionaries who are proceeding to foreign fields of service. Of these seventeen are young men who are beginning their missionary work. They include Revs. H. Waldron, A. Oswald Brown, Ralph E. Grieves, and John Breedon, who are proceeding to Madras; Revs. Albert E. Nightingale and W. B. Trewhella, who are appointed to the Mysore; Revs. Enoch Carter, Wm. Frost, and Sidney J. Baker are designated for the Transvaal; Rev. A. Walton goes to Mashonaland; Rev. Geo. H. Ryes to Dominica; Rev. T. G. Phillips to Burma; Rev. T. N. Phillipson to Honduras; Rev. G. B. Robson to Jaffna; Rev. Simon Thwaite to Galle; Rev. Charles P. Cape to Jhansi; and Rev. Geo. B. Woodford to Bankura.

The strengthening of the missionary staff in these several fields by the simultaneous sending forth of such a goodly band of young ministers marks a "forward movement" in Wesleyan Missions. There has been a welcome turn in the tide in regard to missionary enthusiasm at home during recent years, as shown by the rising income of the society. In 1896 there was an increase of £1500, and in 1897 an increase of over £4000 in the ordinary home income. The debt of £30,000 has been wiped out, and £10,000 been raised for the consolidation and development of the work. In addition, several thousand pounds were contributed last year for the special purpose of sending out additional missionaries. The Missionary Committee has gladly responded to some of the most urgent calls from abroad, being encouraged therein by the cheering signs at home.

15671

The Evangelistic Field.

The Weaver Brothers.

THE Weaver Brothers recently concluded a fortnight of evangelistic services in White Memorial Free Church, Glasgow. This is the third September on which they have opened our winter campaign, and, as on the previous occasions so also on this, their singing and preaching were in demonstration of the Spirit and in power. With almost no advertising the attendances night after night were exceedingly good. Better than that, every evening there were anxious souls to be dealt with. The honoured brothers are in Belfast in Mr. Witherow's church during the present fortnight. They are under promise to give the first fortnight of October to their late revered father's comrade, Rev. Robert Howie, of Free St. Mary's, Govan. J. P.

Mrs. Baeyertz in Scotland.

A WARM welcome was accorded to Mrs. E. L. Baeyertz on her return to Glasgow, after a considerable interval, to conduct a sixteen days' mission in Shamrock Street United Presbyterian Church. Although the congregation has not been accustomed to hold such services the attendance was ... from the first, and rapidly increased till the spacious church was completely filled night after night. Of course the audiences were drawn from a wide area, but it is specially gratifying to record that among the members of the Church themselves the interest steadily deepened.

During the second week there were frequent expressions of regret by those who had neglected to take earlier advantage of the privilege. Many testify to the great blessing received through the Afternoon Bible Readings. "The Bible has been made a new book to me," said one not given to extravagant speech. The last day was specially memorable, and particularly the closing holiness ..., which none who were present can ever ....

The blessing attending Mrs. Baeyertz's work amongst us is itself an abundant apology for it, and has removed objections which no amount or quality of argument could ever shake. She has all the natural qualifications which go to make a successful evangelist. Her addresses are an intellectual ..., her theology is sound. She is mighty in the ...ptures, but, above all, she has the Divine ...t" which is most manifestly the secret of her ... power.

...rly three hundred professions of faith resulted ... the mission; while to God's people it was ... strengthening and stimulating. Mrs. Baeyertz impresses me as an eminently wise worker in the ... to which she has been so manifestly called of God. John Pollock, Minister.

Beach Services at Tenby.

MR. E. ARROWSMITH, assisted by various friends ... from Oxford and Cambridge Universities, and a number of lady workers, had services at Tenby for six weeks. There were five meetings a week on the sands, principally for the children of visitors. Though there were many attractions all around, it was delightful to see the children grouping together ... morning with bright and happy faces to sing ...pel hymns and listen to addresses setting forth Jesus as the Saviour of sinners. The students, as well as the lady workers, threw their whole souls into the meetings. Many, besides the children and their parents, heard the faithful preaching of Mr. Arrowsmith and the students who helped him. We continually observed people as they came near the place stand for a time and listen.

Mr. Alvarez interested the children much by exhibiting different things he took with him from his field of labour in Africa, with appropriate addresses.

...les these beach services there were meetings ... boys in the evening at Sparrow's Nest, where ... Arrowsmith and his helpers were staying. He ... had a children's service in the Public Hall on ...day afternoons; and in the evening he gave ... to parents and guardians, which were full of blessed instruction. The lady workers had ... girls only in the Public Hall on Wednesday and Friday afternoons. One of the lady workers gave addresses in the same hall to young ladies over fifteen. There were half hour Bible readings every morning and a little time for prayer, and these were very refreshing.

There were also occasional open-air meetings on the Esplanade, where stirring Gospel addresses were given to very attentive audiences. Many have expressed their appreciation of the labour of these servants of the Lord, with a heartfelt desire that they may be led to visit Tenby again.

T. H. Grubb.

Evangelists' Movements.

Mr. John Coates, who has been busy at tent work in Herefordshire during the summer months, is now preaching the Gospel to hop pickers in that county.

Mr. Lyall, of Chicago, concluded, on the 22nd inst., a month's special meeting in the Dalry district of Edinburgh. The meetings have been well attended, and the interest well sustained to the close of the mission. Mr. Lyall's expositions have been fresh, clear, and forcible.

Mr. Henry Thorne has just concluded a series of tent services at Park Holme, Upper Tooting. It is believed that many were led to a knowledge of the truth. A bright and happy praise-meeting was held last Monday evening, when many bore testimony to the good they had received.

A number of workers in connection with the Carrubber's Close Mission, Edinburgh, have been camping in Peeblesshire during the summer months, coming out from the city in relays from Saturday to Monday. They have taken part in many meetings in the district during the season, and have been singing and preaching, out and indoor, to interested gatherings in many needy places.

The Shoreditch Y.M.C.A. are holding a great mission at Shoreditch. Dr. Harry Guinness is the missioner, and addressed large audiences at Shoreditch Town Hall on the last two Sunday afternoons and every evening last week. This week the mission is continued at the Shoreditch Tabernacle. Much blessing has been evident at the meetings, and numbers of genuine inquirers have been dealt with and helped.

During the past summer over forty services (morning and evening) have been held in Bush Wood, Leytonstone. They have been a source of great blessing, not only to the children, but to parents and others. Messrs. Ellis, Spain, Silver, and others have been able, under God's blessing, to make the services bright and interesting, whilst proclaiming in simple language the truth of the Gospel. E. L. H.

During the past week a most happy mission has been conducted by Rev. J. Manton Smith, under the auspices of the Sawbridgeworth P.S.A., in the Shaftesbury Hall. At the first meeting great interest was manifested, which became deeper and deeper right to the close. Villagers walked in miles each evening to attend the services. Some who came to scoff remained to pray. It has been a time of immense interest to sinners and believers.

Mr. Monro Collings's engagements are:—The Weald Hall, Sevenoaks, until Sept. 30; Farwig, Bromley, Oct. 2; Lee, S.E., Oct. 8 to 18; Marden, Oct. 30 to Nov. 4; Hounslow, Nov. 5 to 21.

Mr. Henry Thorne's engagements are:—Oct. 1 to 10, Maldon, Essex; 15 to 26, Lincoln; Nov. 11, Bristol; 12 to 21, Exeter; Nov. 27 to Dec. 5, Lymington; 6 and 7, Waterloo, Liverpool; 9, Upper Clapton; 10 to 19, Littlehampton, Sussex.

Evangelisation Society. — The following missions, amongst others, are now being held, and prayer is desired:—Buckland Newton, H. Bray; Brighouse, N. Taylor; Hucknall Torkard, J. Stanger; Cheriton, J. Shields; Hinton, C. Jolliffe; Mile End, C. Galletly; Limehouse, W. Dunn; Belstead, J. Harris; Dersingham, J. B. Rochfort; Upper Teddington, R. Williams; Atherstone, F. Holmes; Barry Dock, J. Simmonds; Walthamstow, C. Noakes; Tewkesbury, R. D. Edwards; St. Luke's, J. H. Cooke; Reedham, J. Johnson; Skelmanthorpe, C. Goode; Chippenham, J. Whiting; Chichester, J. Greenwood; Stotfold, E. Bailey; Blackheath (Staffs.), J. Brown; High Wycombe, A. Clark; Stour Row, H. S. Smith; Coleshill, C. Lazenby; Cross Gates, J. Galletly; Glasgow, D. M. Bayne; Johnstone, D. Pittendrigh; Dundee, R. Hill; Glasgow, C. G. Roger; Kirkwall, H. Laughland; Glasgow, J. W. Moodie; Glasgow, H. Young; Dunblaine, T. Canning; Dundee, J. Hodge.

Communion Service in Edinburgh.—Instituted seventeen years ago by the late Mr. John Hope, these united services have been most profitable. Last Sunday evening there was a very large number of people in Queen-street Hall to observe the Lord's Supper. Short addresses were delivered by Rev. Thomas Adam (Free Church, Cumbernauld), Rev. J. A. Anderson (Established Church, West Calder), and Rev. Daniel Fisher (U.P. Church, Pittenweem).

Obituary.

REV. JAMES LEWIS.

Methodists are mourning the loss of Rev. James Lewis, of Southport. He was lately ordered by his medical attendant to abstain from public work, but it was hoped his illness would only be temporary. It proved otherwise; he gradually grew worse, and died on Monday, 19th inst. His whole ministry, extending over twenty-seven years, has been spent in the North. He was one of the three ministers nominated by the Foreign Missionary Committee for the recent vacancy in the secretarial department.

REV. JOHN FOSTER.

The death is reported of this esteemed Congregational minister, who passed peacefully away at Hastings on Friday last, aged sixty-eight. For many months he had cheerfully borne a complication of diseases, culminating in paralysis. Mr. Foster entered the ministry in 1862, giving up the prospect of a successful commercial career in order to accept the pastorate of a church in the village of Rayleigh, in Essex. Thence he removed to Plaistow in 1865 as the minister of Balaam-street Union Church. During this charge the Victoria Docks Church was built by Mr. James Duncan, primarily for his own workpeople, and placed under the care of Mr. Foster. In 1870 he received a call to Claylands Chapel, Kennington, to succeed Rev. Baldwin Brown, and laboured there for nearly seventeen years. The following three years he was pastor at St. Leonard's Congregational Church, resigning in 1890. Mr. Foster was also for many years an active temperance worker.

Personalia.

Rev. F. B. Meyer's Bible Talks to Young Men at the Central Y.M.C.A., 186, Aldersgate-street, will be resumed on Saturday, Oct. 15, at 3 o'clock.

Rev. W. Fisher, M.A., for five years Midland District Secretary of the Bible Society, has been appointed to the charge of the South Metropolitan District.

Rev. F. Coillard, the veteran missionary and explorer, is staying a short time in London before arranging to leave for the scene of his remarkable labours on the Upper Zambesi. He will speak at the noon prayer meeting, Aldersgate-street, next Tuesday, October 4.

Requests for Prayer.

For blessing on Gospel tent services, at Burgess Hill.

For an eight days' mission at St. Andrew's, Edinburgh, from October 2 to 10.

For blessing on a fortnight's Gospel Services at Havelock Place Mission, Belfast.

For blessing upon a sixteen days' mission in Netherfield-road Mission Hall, Liverpool.

For blessing upon the Holiness Convention, to be held in Hope Hall, Liverpool, October 3 to 6.

For blessing on the preaching of the Gospel in the highways and byways in Wokingham and around.

For blessing on a united mission going on at Cowdenbeath, conducted by Pastor James Smith, of Coalsnaughton.

For blessing on Gospel Mission at Pontypridd, to be conducted by Mr. James Eyres, of Liverpool, from October 2 to 16.

Ballet Girls at Highgate.—Mr. William Forbes had a party of women and girls engaged in the theatres to tea on Thursday at Highgate Congregational School-room. After tea there were hymns and solos, and addresses by Rev. W. B. Selbie and Mr. Forbes. Some pleasant hours were spent in Highgate Woods and Waterlow Park.

Services in Theatres, Halls, etc.—The fortieth winter series of Special Religious Services in Theatres, Halls, etc., established 1859, was inaugurated by special thanksgiving services at the Pavilion, Whitechapel-road, last Sunday afternoon. The Bishop of Stepney gave the address in the afternoon, and Mr. Geo. Nokes in the evening. There were large audiences at each service. The services during the coming season will be held in some fifteen large buildings besides smaller mission rooms and halls. Funds are needed to carry on this important work, and may be sent to Rev. T. C. Udall, Finance Secretary, 3, Bridewell-place, E.C.

Items of Interest.

Home.

The memorial to the earliest Anglo-Saxon poet, Cædmon, was unveiled at Whitby by the Poet Laureate.

Much distress prevails in Coventry, numbers of men applying for parish relief, through depressed trade in the cycle industry.

Mr. George Smith, M.A., head master of Elgin Academy, has been appointed rector of the Free Church Training College at Aberdeen.

A national conference of Nonconformists is to be held in London, on Tuesday, November 15, at St. Martin's Town-hall and St. James's Hall.

A conference to stimulate sympathy with the sufferings of the Armenians was opened at Cardiff. A special martyrs' commemoration was held in Llandaff Cathedral.

The Independent College at Taunton is about to be made a public school. The shareholders will forego their capital of £8000 and about £10,000 which have been spent out of the school income.

Negotiations will soon be brought to a successful issue for the incorporation of North-East London Institute at Hackney Downs as the nucleus of the Hackney Polytechnic which is to be on the same site.

Charitable Contributions.—100 guineas from the Queen to the Society for Promoting Christian Knowledge.—£100 to the Fishmongers' and Poulterers' Institution; £50 in aid of the Chest Hospital, Victoria-park; and £10 each to all the pensioners of the Poulterers' Company, have been bequeathed by the late Mr. G. T. Sprigens.—£200 to the Alexandra Hospital at Rhyl; £50 to the Denbigh Infirmary; £50 to the Convalescent Home for Women at Rhyl, bequeathed by the late Mr. William Wynne, of Rhyl. —£11,000 to the Mansion House Fund for the relief of sufferers through the hurricane in the West Indies.—£1000 to the Hospital for Incurables, Putney; £500 to the Home and Schools for Sons and Orphans of Missionaries; £1500 to the British and Foreign Bible Society; £1500 to the London Bible and Domestic Female Missions; £500 to the Girls' Mission School (Sevenoaks); £500 to New College; £500 to the London City Mission, bequeathed by the late Mr. G. F. White.

Foreign.

The Queen of Denmark is in a critical condition.

In Manila an attempt has been made to poison Aguinaldo.

The wheat crop of Manitoba and territories is estimated at 40,000,000 bushels, or about double last year's crop.

The Colonial Office has decided upon the erection of a sugar factory in Antigua under Government guarantee of interest.

New South Wales Legislative Assembly has passed a resolution in favour of immediate steps being taken to bring about a complete federal union.

The New Zealand Old Age Pensions Bill has passed the second reading in the House of Representatives by a majority of twenty-three.

Both the Japanese and the Spanish Government have sent replies to the Czar's disarmament circular, giving their support to the proposal for an International Conference.

It is reported from Vienna that the Powers, including England, have agreed to take common action against Anarchists, the avowal of Anarchist views being made a criminal offence.

The sittings of the International Conference have been resumed at Montreal.—"The Commissioners" at Quebec took part in the inauguration of the magnificent statue to Champlain, who founded Quebec in 1608. Twenty-five thousand people witnessed the ceremony.

India.—While in Bombay itself deaths have decreased from the plague, in the district they have risen considerably.

Canada.—A dreadful hurricane has visited Montreal. It is feared that numbers of lives have been lost on Lake St. Louis; many people who had been boating are missing.

The Soudan.—The latest news from Fashoda states that posts have been established there and on the river Sobat. Sir H. Kitchener, who has returned to Omdurman, has received a peerage.

Crete.—The disarmament of Moslems in Crete is proceeding. While Germany and Austria will not actively support the measures of the four Powers for the settlement of Crete, they will not support the Sultan.

China.—The Emperor has resigned his powers to the Dowager Empress. His adviser, Kang, has fled, and the return of Li Hung Chang to power is expected.

The Y.M.C.A.

A branch of the Y.M.C.A. has been started at Stockport under very favourable circumstances. The only previous attempt to form an Association in this important town was made forty years since.

The Glasgow Association is arranging a canvas of the city during October, with the view of trying to reach the young men, a large number of whom are outside all religious agencies. This was done some years ago, with good results.

In consequence of the rapid development in work of the Lincoln Young Men's Christian Association, which has fifteen distinct agencies, the committee have appointed Mr. J. Percy Shrimpton as assistant to Mr. Fall, the general secretary.

The first annual members' meeting of the Blackpool Association was held on Tuesday, September 13 (evening). The meeting was well attended and successful. A capital and comprehensive programme is being arranged for the ensuing winter.

The annual public meeting of the Birmingham Association was held in the Town Hall, on Thursday, September 22, under the presidency of Mr. George Cadbury; Sir Henry Bemrose, M.P., and Revs. Canon Sutton and W. Ewing took part in the proceedings, which were most interesting and enthusiastic.

On Wednesday week the winter session of the Totterdown (Bristol) Y.M.C.A. was inaugurated by a *soirée*, over which Mr. Alderman W. Howell Davies presided. The present membership is one hundred and ninety, and the Association is engaged upon an extensive scheme for a new building.

The International Committee of the American Y.M.C.A. issues an earnest appeal to Christian people for the continuance of the Army and Navy Christian Commission. Although the war itself is over the need for such work has by no means ceased, and the different agencies are still in full operation. More and more are there indications of the excellent work done, and this only needs cordial support to be continued very effectively.

Delegates of the North-Eastern district assembled, some sixty in number, for their autumn conference, at Sunderland, on September 22. They were welcomed on arrival by the Mayor of Sunderland, at the Town Hall, and adjourned to to the Association rooms, where a conference of secretaries was held, and important discussions took place touching the organisation of the winter's arrangements. The Mayor took the chair at the afternoon session, and opened the proceedings by an address, which showed not only warm appreciation but practical knowledge of the conditions under which Y.M.C.A, work must be maintained. The subject of the "Inner Life of the Associations" received full discussion.

The interim conference of the Midland District Union was held at Coventry on Wednesday, Sept. 21, when there was a large gathering of delegates and visitors from the Midland Y.M.C.A.'s, the following Associations sending representatives:—Birmingham, Burton, West Bromwich, Leicester, Wolverhampton, Walsall, Malvern, Leamington, Northampton, and Coventry. A paper was read by Dr. G. A. Ferraby, Birmingham, on "The Bible: its place in the Young Man's Library." The delegates were treated to one of the best papers ever given at the conference, and arrangements were made to print it, so that Y.M.C.A.'s generally might benefit from the advice it contained. Messrs. H. Whitwell (hon. district secretary) and F. C. Bennett (district travelling secretary) shared a very interesting report of the International Conference at Basle. A capital public meeting was held in the historic St. Mary's Hall, when Mr. J. K. Starley presided over a most appreciative gathering. Rev. Randolph Healey gave a manly and helpful address, followed by Rev. W. Y. Fullerton, of Leicester, whose address on "O Man of God" will not easily be forgotten. A speech followed by Rev. Mr. Pashley. The Coventry friends were congratulated on their handsome rooms and the success of their membership campaign, which has already added 130 to the register.

Ikwezi Lamaci Mission.—The annual box will be dispatched to Rev. Saml. Aitchison next week. All friends desiring to send enclosures are requested to forward them immediately to the treasurer, Mr. Edwin A. Page, Y.M.C.A., Birmingham.

The Book World.

ANNUAL VOLUMES.

In the beautifully-illustrated volume, **Bo-Peep** (*Cassells*), a splendid nursery book is provided, of that should interest the juveniles for many The short stories and verses are both simple and well calculated to rivet attention.

Bright Eyes is a volume which appeals to the opening minds of the young, while entertaining th with merry readings and good pictures. This favourite never appeared in a better form and with richer contents than this year. (2s. 6d. and according to binding.) Another pretty gift book is **Childhood** (1s. and 1s. 6d), which contains good stories and a variety of sketches and para amply illustrated. (*Stoneman.*)

The annual volume of **Chums** is, in the language of youth, "simply enormous." A glance at th table of contents almost oppresses one. There six serial stories, and nearly 200 short tales; upw of 130 chatty articles on subjects of special to boys, with over 50 portraits of living celeb and then, as it were to fill up, thousands of a dotes, puzzles, and items of an amusing and instructive character. Besides all this, twelve coloured plates, and a thousand other pictures. If this book does not satisfy the demands of our growing bo then he is hard to please. (8s. *Cassells.*)

The Fruit of the Vine. By Rev. An Murray. (1s. *Marshall Brothers.*) Six chapters on fruit-bearing, each of them rich in heavenly sentiment, and redolent of Spirit-instructed wisdom. The last chapter shows the close connection between prayerfulness and the fruitful Christian life.

The Harvest of Fruit. By Constance E. Cory. (*A. D. Innes & Co.*) Those choice meditations the meaning of the seasons, and the passing periods of time, show much spiritual insight and power of poetic expression. The short poems interspersed are simple, musical, and helpful.

From Forecastle to Pulpit. By John Spence F.R.A.S. (*John Robertson, 43, King's-road, Chelsea.*) Mr. Spence, who is the able pastor of Chelsea Baptist Church, here tells very simply his life story, and the stages by which he rose from sailoring to preaching. The narrative is fraught with encouragem to those who have a proper ambition to mak most of life.

Hiram Golf's Religion. By George H. Hepworth. (*R. D. Dickinson.*) Hiram Golf was a "shoemaker by the grace of God," and possessed th sententious wisdom that is supposed to mark the more thoughtful members of that meditative craft. His views on religious questions are freely as well quaintly expressed, and the dialogues with his fellow church members will repay a careful reading.

Enquire Within Emergency Cards. (1s. *Houlston & Son.*) The idea of these cards is most excellent. They contain brief but sufficient directions for meeting sudden emergencies in the shape of burns, falls, fainting, fits, bites, bleeding, poiso drowning, and other accidental experiences that require prompt and skilful treatment. The c are in a neat case for hanging on the wall, so as to secure a ready reference.

The errors of Romanism and the evils domination have been set forth with more or l plainness and vigour in several recent bo **People and the Priest,** by Rev. R. E. M.A. (2s. 6d. *James Bowden*), is a good work, sacerdotal pretensions and practices, chiefly found in Anglo-Catholic circles, being brought to the light of Scripture, and contrasted with primitive Christian institutions and worship. An eloquent appeal is made to history, whose important teachings regarding Romanism and Protestantism are admirably summarised. A more popular book, crowded with facts, even to the inclusion of many letters and utterances on the present crisis in the Church of England, is **A Strong Delusion:** A Book for the Times, by Arthur Lee. (3s. n *Digby, Long, & Co.*) An appendix, entitled " and Bones of Old Mortality, Lying Wonder other Objects of Superstitious Veneration Church of Rome," is a sadly interesting feature.

The latest issue of Mr. W. T. Stead's "Penny Poets" is the Merchant of Venice. It is finely printed. (*Review Reviews Office.*)

The Graphic for September 24 consists of a special double number in a coloured pictorial cover, with a p General Gordon and a view of Khartoum and O It contains a full historical account of the British influence in Egypt, profusely illustrated. story is brought up to date with a vivid pr capture of Omdurman, strikingly illustrated by special artists.

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Duke of Connaught has sent a generous donation in aid of the Church Army's work amongst the outcast and destitute.

The consecration of the Head Master of Harrow (Rev. J. E. C. Welldon) as Bishop of Calcutta is announced for November 30.

The Temple Church, which has been closed during the Long Vacation, will be re-opened for service on Sunday morning next.

Rev. the Hon. Canon Lyttelton, vicar of Eccles, has been appointed Suffragan Bishop of Southampton and assistant to the Bishop of Winchester.

Bishop Tucker writes that the Church Missionary Society's work in Uganda had been going on steadily, in spite of the hindrance caused by the mutiny.

The Bishop of Llandaff has dedicated a new church at Abercynon, a populous colliery district in East Glamorgan. The new building provides accommodation for 500.

In connection with the Church Congress, Canon Gore preached on Sunday last in Dewsbury Parish Church, and advised that greater power should be given to the laity.

Rev. C. Hudleston, who has worked for six years in the Wellington College Mission, Walworth, has left to take up similar work in the goldfields of Western Australia, diocese of Perth.

Rev. Dr. Tait, Rector of Moylough, has been appointed Dean of Tuam. Dr. Tait is an excellent scholar and preacher, well fitted to fill the post to which he has been appointed.

The induction of Rev. Francis Scott Webster, M.A., to the Rectory of All Souls', St. Marylebone, is to take place on Monday, Oct. 3, at 5 p.m. The Bishop of London will conduct the service.

Lady Mary Glyn, wife of the Bishop of Peterborough, opened at Leicester on Friday afternoon a new diocesan home for waif and stray boys, which has been purchased at a cost of over £3500.

The Mayor of Great Yarmouth has put himself at the head of a movement to erect a Missions to Seamen Church and Institute on the South Quay at Yarmouth for the exclusive use of seafaring men.

A correspondent having called the attention of Dean Farrar to the fact that atheistic lecturers are in the habit of affirming that he does not believe in the Bible, the Dean has replied: "The statement is ignorant nonsense. The doctrine of the Church of England about Holy Scripture is stated in her Sixth and Seventh Articles, and that doctrine I most heartily accept."

Congregational.

The half-yearly meetings of the London Congregational Union will be held at Queen's Hall, Langham-place, on Tuesday, Oct. 18.

Mr. H. D. Wilict Bevan, son of Rev. Dr. Bevan, of Melbourne, has been accepted for foreign service by the London Missionary Society.

Rev. Adam Scott, pastor of the Chapel-street Church, Southport, has received a call to the pastorate of the Lavender Hill Church, Clapham, London.

Earl Cowper has presented the Moor Green Congregationalists with the freehold of their chapel. The church is one of the oldest in the country, and has a most interesting history.

Rev. J. H. Grant, of Coalville, Leicestershire, has accepted the cordial invitation to the pastorate of Dawes-road Church, Fulham. His ministry commences on Sunday, November 6.

Rev. Dr. Berry, of Wolverhampton, who has been incapacitated for work for some months, has now returned from Keswick to Southport, and hopes shortly to be able to fix a date for the resumption of his duties at Wolverhampton.

At a meeting of the London Union Committee in the Memorial Hall, Rev. A. Mearns reported progress all along the line. An aggressive and highly necessary work is being carried forward by the Union in North, East, West, and South London.

Rev. J. B. Fletcher, a coloured Congregational minister, who was engaged in the organisation of a Congregational church at Smiley, Georgia, U.S.A., was shot through the church window while standing in his pulpit. He was dangerously wounded, but is expected to recover.

At Meersbrook Church, Sheffield (Rev. T. Price Davies), foundation-stones of the new building which is to replace the present iron structure have been laid by Alderman Batty Langley, M.P., and Mr. T. W Waterhouse. The new church is to provide accommodation for 500, and will cost £3100.

The committee of the Congregational Union of England and Wales have passed a resolution congratulating Rev. Dr. Parker on having reached his jubilee as a preacher, making special reference to his unique Thursday noonday service at the City Temple, and expressing the hope that he may for many years continue to minister in London.

Baptist.

The Baptists have been granted two valuable plots of ground at Buluwayo.

On Sunday morning last Mr. J. Kensit preached in Sion Chapel, Bradford, and called upon the people to uphold Protestantism. Movement in this direction is deepening throughout the churches. It were a scarcely to be expected in a community which for centuries has been opposed to Rome and all her

The anniversary services of the Dumbarton Church were held on the 18th inst., conducted by Rev. George Whittet, Wishaw. The annual meeting was held on the following day.

Rev. Archibald Brown preached last week at Earl's Colne. Special interest was attached to the services, as it was in this chapel that he first entered a pulpit, thirty-six years ago, when a lad of eighteen.

A Baptist Association for the Transvaal has been formed at a representative gathering in Johannesburg for fellowship and aggressive work. It will form a powerful advance guard of the South African Baptist Union in the northern movement towards Rhodesia.

Methodist.

The Marquis of Londonderry has presented the Wesleyans of Long Newton with a convenient site on which to build a chapel.

A new Wesleyan mission hall has been opened in Hollis-lane, Chesterfield. The new building has cost £1500, of which upwards of £900 has been raised.

The health of Rev. Thos. Waugh, the well-known Wesleyan evangelist, having broken down, he has been compelled to cancel his engagements for some time to come.

The silver wedding of the Rev. Hugh Price Hughes and Mrs. Hughes has been celebrated at a "home-gathering" of the members of the West London Mission in St. James's Hall.

The United Methodist ex-President (Dr. Swallow), who has just returned to China, received hearty responses to his appeals for furniture and medical equipments for his new hospital.

Rev. G. E. Wiles, of Mansfield, has been appointed to missionary service in West Africa by the Primitive Methodist Society. He will leave with Rev. N. Boocock, who has been appointed to Archibongville.

In accordance with the terms of a bequest made by the late Mr. Benjamin Gunson, arrangements have been made for the establishment of a mission in connection with the Wesleyan Chapel, Wesley-street, Ossett.

Rev. G. Armstrong Bennetts, Wesleyan Connexional Temperance Secretary, has issued the annual report of his committee. It states that during the year there has been an increase of 116 in the number of enrolled Bands of Hope, making the number now in existence 4634, with a membership not far short of half a million.

The Wesleyan South London Mission is preparing energetic measures for the winter season. In addition to the labour and anxiety necessarily connected with the carrying out of the Central Hall scheme, Rev. H. T. Meakin has secured the new public baths at Newington for Sunday afternoon services during the winter season.

Rev. J. E. Leigh, of Sierra Leone United Methodist Mission, intimates that the members of the mission staff killed at Tikonko by the rebels were the Rev. J. C. Johnson, Mr. T. Roberts (industrial teacher), Mr. Timothy Campbell (schoolmaster), and Mr. Ishmael Pratt (carpenter). Mrs. Roberts and Mrs. Johnson were submitted to horrible indignities.

Mr. Duckworth, M.P., opened in Manchester on Friday last the new wing presented by him to the United Methodist Free Church College, Victoria-park, at a cost of £3000. The gift was made on condition that a debt of £4000 was paid off. The college is now free from debt, and Mr. Duckworth has succeeded in raising an endowment fund for the college of £20,000.

Last week farewell was taken of the largest band of missionaries which the Wesleyan Society has at any one time sent forth into the foreign field. On Monday week five were ordained at Smethwick, and the next day, six at Darlington and six at Clapham. These and a dozen others bade farewell to the home churches at a valedictory service in City-road Chapel on Friday.

The annual convention of the Evangelistic Union of the Methodist New Connexion has been held at Bethesda Chapel, Hanley. The three days' meetings closed with a devotional service conducted by the new president, Rev. Henry Smith, the address being given by Rev. F. W. H. Gutteridge, of Hull, on "Every Minister's Pattern," Elisha, the "holy man of God, which passeth by us continually." Open-air meetings were a special feature of the convention.

Presbyterian.

The eighth annual conference of the English churches of the Presbyterian Church of Wales has been held at Liverpool.

On Sunday last the Edinburgh Free Church Presbytery ordained Dr. J. R. Morris as medical missionary to the Ion Keith Falconer Mission at Aden.

Two new churches in connection with the Calvinistic Methodist Connexion have been started in the West Glamorganshire district, and two others are contemplated.

Rev. John McNeill, the evangelist, is to devote a good deal of attention to the Highlands during the coming winter. Stornoway and other Hebridean townships will also be visited.

At a Christian Endeavour Convention held at Saratoga recently by the Reformed and United Presbyterian Churches, the whole body of delegates, 3000 strong, marched on Sunday evening down the main street of the town, singing Psalms.

Rev. James Westwater, minister of Bridge-street Church, Blyth, has made a spirited protest against a proposal to give military drill to ordinary schoolboys. He contended that such military training was bound in the long run to militate against the Christian spirit of peace, and so would tend to create war.

Salvation Army.

Thirty-three candidates for officership were accepted last week.

Major and Mrs Hoe, after a well-earned rest, are returning to India.

The Army has in Zululand five settlements, with 124 soldiers and about 200 converts.

In Chicago there are three Salvation Army shelters, accommodating, in all, 300 men.

Mrs. Herbert Booth, wife of Commandant Booth, of Australia, is slowly recovering after a long and dangerous illness.

The Chief Justice of Ceylon, Sir J. Winfield Bonser, has, after examining the Prison Gate work in the island, given a donation.

At Bareilly, India, a bungalow has been secured and fitted up as a home in connection with the Naval and Military League.

The Melbourne *Argus* speaks in high terms of Commandant Herbert Booth's reproduction in the Melbourne Exhibition building of a series of "living pictures" of the Australasian social work.

Sixteen years have passed since the Army commenced operations in India and Ceylon. There are now 1109 corps and outposts, seventeen social institutions, and 1077 officers. There are also 306 children in the various industrial schools, and 172 settlers on the Gujerat Farm Colony.

Last year 480 ex-prisoners passed through the Prison Gate Home at King's Cross. Of this number 280 proved satisfactory. Many were provided with temporary situations or permanent employment, and a number despatched to the farm colony and other departments of the social work, while a few were received home by their friends.

The waste-paper and rag industries employ about 400 men daily. Last year 5000 tons of waste-paper were collected from London firms and sorted. The waste collectors travel about 2300 miles each week, and bring in nearly 100 tons weekly. After it is sorted and baled it is ready for the market. About 3000 tons a year are sold to British paper mills, and the remainder exported to the Continent.

Fallen Asleep.

At Vepery, Madras, on August 17th, the beloved wife of Rev. K. R. Gopalah Aiyar, of the Methodist Episcopal Mission, Kodambakam, Madras.—On Sunday, 11th inst., with startling suddenness, Rev. F. J. Kelly, M.A., LL.B., Vicar of Farnborough, Kent.—On the 18th inst., at Preston Vicarage, Wingham, Dr. Henry Lascelles Jenner, first Bishop of Dunedin, N.Z. The Bishop was the author of many musical compositions contributed to "Hymns Ancient and Modern."—At Maryport, where he was staying, Rev. Wm. Slater Calverley, F.S.A., Vicar of Aspatria, who has been in delicate health for some months and unable to take duty.—Major McClintock, J.P., of Kilwarlin House, Hillsborough, Ireland, a devoted Protestant, and a liberal contributor to religious and philanthropic objects.—Rev. Joseph Watson Eyre, aged eighty-one, for forty-seven years vicar of St. Mark's, North Audley-street, London.—At Wellingborough, at the age of eighty-two, Mr. William Woolston, one of the best known members of the Society of Friends in the Midlands.—At the age of ninety-three, Mrs. Mary Colman, mother of Mr. J. J. Colman, and head of the great Norwich family.—On September 14, at the age of seventy, Rev. A. Foyster (Congregational), of Brighton, after a long and painful illness. He had laboured in Sussex since 1850.—Miss Sarah Bridgstock, a member of Doddridge Church, Northampton, at the age of sixty-three, from an attack of apoplexy.—At the age of eighty-one, Mr. James Tily, of Farnham, for many years a deacon of the Congregational church and lay preacher.—Mrs. Hart, widow of Rev. John Hart, a former Congregational pastor at Guildford.—Rev. Daniel Jones, for twenty-two years minister of Llwydcoed Baptist Church, Aberdare.—Rev. J. A. Solomon, one of the oldest Wesleyan native ministers in West Africa, at the age of eighty.—Mrs. Packett, of Middlesbrough, widow of Rev. J. Packett, one of the old Wesleyan Reform ministers of the early fifties.—Killed at Stirling, Mr James Gray, a respected Sunday-school teacher.—On July 11, in Central Africa, aged thirty-nine, Charles B. Mather, L.R.C.P. and S.E., medical missionary of the London Missionary Society on Lake Tanganyika, youngest son of the late Rev. Robert Cotton Mather, M.A., LL.D., for many years missionary in Mirzapore, India.—Rev. Geo. G. Waddington, Mirfield, formerly in the Congregational ministry, and, later, clerk to the Dewsbury School Board.—Rev. Richard W. Enraght, Rector of Bintree-cum-Themelthorpe, Norfolk, aged sixty-one.—Rev. J. W. Stote-Donnison, M.A., of University College, Oxford, aged ninety years.—On September 22, at Barnstaple, Rev. Edward H. Price, Rector of Willey, near Lutterworth, aged seventy-six.—On the Allan Line steamer *Numidian*, on voyage to Quebec, Rev. Thomas Seddon, for thirty-two years secretary to the Westminster Diocesan Education Fund for Poor Children. — At San Francisco, Mr. Robert Roberts, for many years leader of the Christadelphian community, and the author of a considerable controversial literature.—Rev. S. Macfarland, one of the fathers and leaders of the Free Methodist Church in New Zealand.

The Distress in Crete.

The homes of 60,000 people have been burned, their trees cut down, and all labour during twenty-four months rendered impossible. Some of the distressed families found refuge in the Kingdom of Greece; the great majority fled to the mountains, where they are living in shepherds' huts, in caves, and in the open air. They have subsisted till now on herbs, and on crumbs from the tables of the more fortunate. The incendiarism and massacre within the last few days call aloud for renewed help for the wounded, homeless, helpless victims. I urgently ask, as winter approaches, for money, garments (new or cast-off), yarn for spinning, materials. The distribution is executed promptly and most carefully by the Archbishop of Crete and the Central Committee (Athens) in aid of the Cretan sufferers.

(Mrs.) Catherine Z. Latano, Hon. Treasurer.

Chorlton-cum-Hardy, Manchester.

Notices.

Mr. George Brereton asks the friends who have sent him The Christian and other publications to Los Angeles, California, to send them to him to—Box 143, East Northfield, Mass, U.S.A.

"J. B. M."—The hymn beginning—

"To Jesus, the crown of my hope,
My soul is in haste to be gone,"

is by William Cowper, and may be found in "Denham's Selection," and other hymnals.

Communications Received with Thanks. — J.A.O. J.B.M. P.McL. H.S. M.B. J.P. H.H.J. J.A.C. T.L.E. F.R.J. J.O. C.Z.C. H.R.R. R.B. H.S. J.W. J.B.L. J.C.B.D. J.W.C. A.R. T.N.S. H.J. W.L.T. O.L.H. E.L.H. J.H. C.H. F.H.F. D.M.L. Miss M.B. W.W.S. G.J.I. T.N.W. G.W. W.M.C. G.M. M.H.A. S.T.D. M.J.W. C.C. T.C. M.P. J.H.C. H.B. T.W. J.N.R. W.M.R. W.H. S.J.B. J.W.McC. A.C. A.G.P. W.C.B. E.A.P. G.C.H. R.H.S. S.R.

Applicants for Tracts.—Rev. J. W. Atkinson, Claremont, South Hackney, London; J. Brenton, Regent-terrace, St. Just, Penzance; Wm. H. Buchanan, 35, Pacific-avenue, Belfast; Wm. Price, 68, Salisbury-road, Everton, Liverpool; Fred B. Young (Evangelist), North-street, Uppingham, Rutland; Albert Barnes, Broadway, Merriott, near Crewkerne, Somerset; R. Birch, 18, Townsend-street, Old Kent-road, S.E.; F. Gracey, Minerva House, Brookhill-avenue, Antrim-road, Belfast; A. Butcher, 30, Henry-street, Lincoln-road East, Peterborough; E. Jones, 22, Earl-street, Tredegar; Mr. J. Down, Lyne Cottage, Chase-road, Southgate, N.; Miss Davidson, "Cavern," Palmer's Green, N.; S. J. Broomfield, 2, Glenfield-place, Ormeau-road, Belfast.

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The Birmingham Christian Evidence and Protestant Laymen's Association seeks to meet Romish error in a variety of ways. Meetings are held at the Association's centre, Cromwell Hall, Heath Green-road, Birmingham.

Ragged Schools in Dublin.—In connection with the Irish Church Mission Ragged Schools we have recently started a company of the Boys' Brigade, and already many bright, intelligent lads are enrolled. They receive a free education in our out-door schools, and are taught the truths of the Gospel of Christ. We have an Employment Agency, but it is almost impossible to find situations for these street Arabs if they are not decently clad. I earnestly appeal to your readers to help us in this work. Clothing and gifts of money will be gratefully received.

J. Oxenden Alston.

Irish Church Missions, 5, Townsend-street, Dublin.

The Christian.

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Notes and Comments.

THE cartoon which appears on p. 16 of this issue is one of a series which the artist, Miss Manning, has been contributing to the Protestant Crusade.

The great Gospel Tabernacle at Tottenham adds another proof day by day that when Jesus is lifted up from the earth He draws the people to Himself. If any class is absent it is the formalists and the Gospel-hardened people. The congregations seem to consist of earnest Christians, of those who are concerned about their souls, and of those who have been persuaded to come in by the buttonholers outside. Some of these hear the Gospel in its fulness for the first time, and not a few believe and are saved.

Our venerable brother, Mr. Robert Chapman, of Barnstaple, now more than half-way between ninety and a hundred, says that except we exercise daily self-judgment on our ways, words, and thoughts, the prayer to be filled with the Spirit is wasted breath. Grace takes away guile. A youth, we will call him Charley, got into debt all round, and when he knew that it had come to his father's knowledge, he was very anxious that he should not know how much he owed. But his father told him that he had learnt how many debts he owed, and had paid them all. Then Charley was just as anxious that he should know every one of the debts.

Did Dr. Parker speak in too sweeping a way when he said :—

With one or two exceptions, what do I see before me in the political life of the country ?—a gang of agnostics, worldlings. Go to the country with them! Better go with a death's-head. Politics is not a game of dice; politics should be an aspect of providence. First the kingdom of God. That is the statesmanship we want. Not a little twaddling statesmanship which says: "If they say one-and-ninepence, don't you think we had better say one-and-ninepence-halfpenny ?" Call that politics!

The policy here condemned, of one party giving a little more than its competitor for the sake of place and power, is demoralising; and signs are not wanting that the time draws near when power will come to the hands of the politician who dares to put conscience before everything, who has a character for sincerity and love of principle. Which party he may belong to is a small matter; that the country should have him is the important thing.

The Christian life is one that works not from without to within, but from within outwards. "Your life is hid with Christ in God." It has a secret principle at work transforming the nature from death to life, and permeating the character with regenerating influence; it is blessed with the hidden fellowship of the Divine Spirit, which is the secret of peace, strength, and successful service; and it conforms to a hidden ideal. There is a family resemblance among God's children all the world over; amid all the divergencies of race and culture and outward circumstance, they remind one of Christ, who is in them "the hope of glory." This Christ-life is hidden also in its social work; "it cometh not with observation," but it has the power of leaven to permeate and uplift those "among" whom it is planted. In these days of organisation and institutional activity there is peril of forgetting the power of this quiet Divine energy at work among men, and to depreciate the potent influence of modest lives who have no public status, but who do the will of God in sincerity.

The general impression left by the report of the Church Congress is the extreme desire of the leaders in the Anglican Church to minimise the extent and the perils of the "Ritualistic Revival," and to cry out, "Peace, peace, when there is no peace." This keynote was set by the Archbishop of York in his inaugural sermon, and it was repeated again and again to the end of the Congress. It is a perilous policy, for it means the ignoring of facts that are widespread and obvious to every observer. Another feature of the speeches and papers was the guarded use of the term Reformation and the total suppression of the word Protestant. This grand word will soon drop out of the Anglican vocabulary, and with it all that was really precious and significant in the word Reformation. Englishmen have for three centuries been accustomed to call themselves Protestants, and to mean by it not only the throwing off of the yoke of Rome, but also the errors of Rome. It is well to remind ourselves that the latter may be revived without the former, of which this use of terms is a significant sign.

The plea of the Archbishop of York for the use of vestments and symbols in public worship is ingenious, but fallacious. In his "epoch-making sermon," as it has been called in one of the daily Press reports, he builds up an argument in their favour on the ground that the Church should "counteract the attraction of the outward things of the world and awaken the interest of the careless in their religious life by presenting before them more prominently the symbols of religious faith." It is to be feared that spectacular worship is but a substitution of one kind of outward things by another, and that the simplicity that is in Christ, and the worship that is in spirit and in truth are not likely to be helped by the distracting rites and ceremonies of high celebrations and such-like proceedings. To imitate the tinsel and the show of the world in our religious services is no compliment to the simple majesty of the Gospel. The Apostles conquered the world by other means, which are as powerful to day when followed with earnestness and conviction as in the first age of the Faith.

One of the difficulties, it seems, that will have to be faced in exposing the degrading practices of the Confessional, is the odium which is thereby cast on those who do the work. It is an old device of Satan to cry shame on any who call attention to his shameless deeds. You may compile "manuals of devotion"—what a perversion !—that are unfit to be read in public, and you may bring them under the notice of women and young persons, no blame attaching to you on that account; but if anyone calls attention to your evil deeds he is to be banned as indecent. To carry out this policy consistently would make the world a paradise for sinners. There would be no exposure possible of such a hideous system as the regulation of immorality, and in point of fact it has always been defended in this inconsistent way. It would be highly improper to take the veil off the horrors of an opium den or of a gin-palace. No doubt there ought to be an observance of time and place in doing these things, but there must be no submission to the insincerity which practises a thing that it is a shame even to mention. We may not tolerate in silence, which means acquiescence, the ways of that Church of Rome which has never ruled a people save to their unspeakable harm.

The death of the aged Queen of Denmark, full of age and full of honours, and surrounded by the members of her family, forms a striking contrast to that of the murdered Empress of Austria, dying in a foreign land at the hand of a strange assassin. It brings home the extraordinary diversity in human lot which exists among all classes and grades of society. Here were two good women, eminently faithful to their public and private duties, both pious in their nature and simple in their personal habits, and yet how different their lives and their fate! One was pursued by perpetual trouble to the end; the other lived to see several of her children on the throne, and her descendants rise up and call her blessed. Both, however, illustrate the supremacy of character in high places, and the immense value of high and simple ideals. It would be difficult to estimate the range and quality of the home influences in the Danish Court distributed throughout Europe through the Queen's children, and perpetuated by coming generations. Its most beautiful side is in the fact that it can be repeated in every home, however humble.

It may not be easy to appraise at its true value the vote which has just been taken in Canada on the question of Prohibition. By a majority which some call small and others regard as decisive, the voters have said that they are in favour of the passing of an "Act prohibiting the importation, manufacture, or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as 'beverages.'" Whether the Canadian Government will conclude that it has received a mandate to proceed to legislation remains to be seen. This much, however, is clear, that a majority of voters would like to see a stop put to a dangerous trade, which has done its worst on this occasion to corrupt the vote. A correspondent says :—

Secret circulars sent out by the executive of the Ontario Licence Holders' Association have just come to light, and reveal the desperate tactics and tyrannical methods of the Ontario whisky sellers. Among the executive committee's recommendations was

one to the effect that a campaign be entered upon by the trade to secure by doubtful practices the largest possible vote against Prohibition, and that part of the campaign to be the work of the Press. "Work the Press—avoid public discussion," was their motto.

Vigorous action has been taken by some American railway corporations against the lamentable habit so greatly in vogue amongst many of their employees, of wasting time, strength, and money in drinking saloons. Very salutary effects have followed. The local management is developed, travellers secure greater safety and comfort, and the homes and conduct of the men demonstrate marked improvement. At the same time the moral effect on the working classes is emphatic, since no person addicted to tippling possesses the ghost of a chance of securing employment on a line, even in the country of railways. A side-light on the position is afforded by a comment in *The Chicago Record* :—

Four years ago, at a saloon much frequented by railway men, fifty-four employees of one line were running monthly accounts ranging from five to fifteen dollars. Recently, at the same saloon, only six men were running bills, none of which totalled more than five dollars.

The thoroughness of the revolution was doubtless accentuated by the readiness to help manifested by the higher officials, some of whom, realising the persuasiveness of example rather than precept, decided to exclude intoxicants from their private cars.

In *The Independent* of last week some remarkable disclosures were made by Rev. Silvester Horne regarding the astonishing ignorance of the Bible even among recent candidates for theological training. Being examined as to their general reading, several could only give the titles of popular novels, which was sufficiently humiliating, but when asked to give an account of one or two books of the New Testament a truly lamentable ignorance was manifested.

One individual, after a couple of years' service as a Sunday-school teacher, and having had to prepare his weekly lesson (from the "Lesson Aids," as he confessed), was painfully unacquainted with the contents of the Gospels. Intelligent conception of the life of Jesus Christ as a whole he had none. Familiar incidents and points of instruction connected with the Lord's life were quite forgotten.

This urgently suggests that no theological institute should admit a candidate without passing a satisfactory examination in the Bible as well as in the ordinary subjects. Ignorance of the one text-book of Christian truth is shameful in anyone who has already begun to teach others. The above case is, we fear, but typical of a widespread fact among the young people of our churches, and is a very serious sign of the times.

The anticipations and assurances of peace, from the third Napoleon's famous dictum, "L'Empire, c'est la paix," to the recent Rescript of the Czar, always remind us of the Divine premonition, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace," and "When they shall say, peace and safety, then sudden destruction cometh." But we do not think the study of prophecy is intended to make us prophets beyond what is actually written. And, whatever may be the views of any as to the latent purpose of the Russian bureaucracy, whatever singleness of eye, or otherwise, there may be in the invitation of the Czar to a Peace Conference, it is a Christian beatitude and the duty and privilege of all the children of God, to be peacemakers. We think also, it is sound principle to treat every man as honest and truthful until we find him otherwise, and therefore, to accept, without suspicion, the proposal of the Czar. We are to honour as well pray for kings and the powers that be. For all these reasons, and notwithstanding that Joel's words, "Beat your ploughshares into swords and your pruning hooks into spears" precede Micah's forecast, "They shall beat their swords into ploughshares and their spears into pruning hooks," we hold it to be obligatory on all followers of the Prince of Peace to encourage every effort made towards the substitution of peaceful methods for the settlement of national quarrels, rather than the bloody arbitrament of war.

The Daily News is in a difficulty ; its special commissioner, who is writing from the capitals of Europe on the Czar's proposals, says from Paris :—

If the conference on disarmament is to realise anything, it will only be because the appeal of the Autocrat fires the imagination and appeals to the heart of the democracy. The bureaucrats, the diplomats, the officials, and the generals will not help, and it will be a miracle if they do not hinder. There is only one potentate in the world strong enough to crown the conference with success. That potentate is King Demos. Everything depends upon him.

In its editorial comments on this view, *The Daily News* asks "How much is this hope worth? So far as outward appearances go, not very much." It points to the war between America and Spain as one caused by the American people, to the war between Turkey and Greece as one caused by the Greeks, and to France, where "universal suffrage gives its sanction to universal military service." Perhaps it does not allow sufficiently in the two former cases for the power of the Press ; the Press, rather than the people, precipitated these wars. We are, however, of opinion that human nature is the same in all men, and that we shall only get rid of the curse of war as we enlighten and change the minds of the nations. And notwithstanding all unfavourable omens, we believe that God is working among the peoples of Europe to bring to pass a new thing.

The startling revelations which continue to be made in the Dreyfus case, and the exposure of the espionage system apparently in favour with all "civilised" Governments, are producing a painful impression, and, we fear, will do no small harm in some directions. If Governments are so largely dependent on men who are paid to deceive and mislead others, why should smaller institutions not be served by similar means? Where is the harm? At this rate, truth will become, if it has not already become, a thing to be laughed at, and a truthful man will be called "a fool." Of course, in the exposures already made one can easily see that if Governments pay agents to deceive the agents of other Governments, they cannot be surprised if they themselves are sometimes betrayed and deceived. Their iniquity comes down upon their own head. If half the things now being said by responsible and influential journals about diplomacy be true, it seems to us that in every Foreign Office, in the most conspicuous place, should be inscribed the words, "Lie not one to another." "All liars shall have their part in the lake that burneth with fire and brimstone."

The plan of Mr. Watts to begin a series of national memorials to heroes in humble life is excellent. In the churchyard of St. Botolph's, Aldersgate, he has promised to build, at his own cost, an open gallery, running along the side of the garden, to be used for memorials of brave deeds. He will himself record the story of Alice Ayres, the servant girl who saved the lives of three children from fire, but lost her own. The brave railway porter of Wick, who sacrificed his life a few days ago, and saved a passenger train from a terrible accident, is one of the men whom our great spiritual artist would honour. No gallery, however, would be large enough to contain the frescoes we might have, were every deed duly honoured. Could we not have also a roll of fame kept in some Government office, and could not its records be printed every year? It would make excellent reading for our day schools.

No doubt the sources of "Hooliganism" are many. One of them has been laid bare by the manager of a Board school who has been to some music halls, and sends to the *Times* an account of what he saw and heard.

"Some eighteen or more songs interspersed the otherwise varied entertainment; but of these songs it is not too much to say that the great majority of them could never have been written if the loafer, the liar, the drunkard, the thief, and the sensualist had been regarded as subjects unfit to be glorified in a song.

The chorus of one song was set to the tune of a popular Sunday-school hymn. This writer is of opinion that it seems poor policy to spend millions on elementary education, and then allow these night or continuation schools, under the name of music halls, to propagate the worst forms of immorality. But surely the evil would be far worse if we had no Board schools; and whether the law can deal or ought to deal with the evils he names is a very debatable point. The exposures point to the necessity for more voluntary religious work of all kinds.

There is a very popular and plausible kind of teaching which never wearies of assailing creeds and organisations. For example, it is said :—

Churches, with their organisations and teachers, will get at last to their proper business when they realise that their one concern is not with concepts, but with character; that their ultimate is not the development of creeds, far less of hierarchies, but the training of souls.

When we inquire how this is to be done, we are told that it is by receiving the life of Christ into our own ; but when we go further and ask how that is to be done we obtain no answer. If we rightly understand the Gospel it will not be done, apart from the facts of our Saviour's earthly life and ministry, and the interpretation put upon them by the divinely inspired apostles. Paul, and John, and Peter never sought to inspire the souls of men and shape their characters, without declaring that Christ had died for their sins and risen again for their justification. That "concept" has always been an irresistible influence in shaping noble characters, and in prompting splendid deeds. And no vague words about receiving the life of Christ into us can supply its place. The fact is, the life flows in as this apostolic "concept" is believed to be true, and is appropriated by each soul as the message of God to it personally.

In his work "On Councils and Churches," Luther asserts that much misery had crept in under the word Church, from its being understood as consisting of the Pope and the bishops, priests and monks. On the contrary, he strongly and consistently maintained that the Christian Church was the mass of pious Christian people, who believed in Christ, and were endowed with the Holy Spirit, who daily sanctified them by the forgiveness of sins, and by absolving and purifying them therefrom. By losing sight of this cardinal truth, which is obvious on every page of the New Testament, there has been trouble ever since Luther's time, and will be until the Divine idea of the Church is enthroned in its proper place. Confusion, corruption, and decay, come in when the Word of God is departed from, and the world is allowed to rule instead of Christ.

Eternal Life.—2.

By Rev. JAMES CULROSS, D.D.

THE life which Christ kindles in the heart is *a new kind of life*, quite different from the old in all its forms, not to be attained by educating and enriching the old life, or in any way improving it. It is called "eternal," not because we enter on the enjoyment of it after death, but because possessing it we take it with us into the other world, and it never passes away.

There is a great passage that may help us to understand in what it consists, John xvii. 3: "This is life eternal, that they may know Thee, the only true God, and Him whom thou hast sent, Jesus Christ."

According to these words of Jesus, eternal life consists in knowing—knowing God and his Christ. It is not said that this knowing brings life, but it *is* life. You may know much about someone without knowing himself. Personal knowing, to call it so, is a higher thing than knowing at second-hand or knowing by hearsay. It is this personal knowing that Jesus points to when He calls it "life eternal."

This is not hard to understand. Personal experience may help to explain it. You remember some friend of your early days, his fine spirit and lofty powers. You remember and will never forget, your sacred hours of companionship. You remember how all your mental powers were quickened by that companionship, and how it led you, so to speak, into a new world. Looking over the intervening years, you say instinctively, It was life to me to know that friend. Just so, only in an unspeakably higher sense, it is life to know God and his Christ, life in the richest, truest, highest sense—life eternal.

"To know Thee, the only true God," the true God, who is Light and Love, who fills immensity and eternity with his sovereign presence, and beside whom there is none else.

Pope has given us a hymn, suitable for a "Parliament of Religions," which he calls a "Universal Prayer," and which begins:—

> Father of all, by every age,
> In every clime adored,
> By saint, by savage, and by sage,
> Jehovah, Jove, or Lord.

This fits in with the doctrine that the worship of Jehovah, Jupiter, and Baal comes to much the same thing provided it be sincere. Mark how differently Jesus speaks: It is life to know Thee, the only true God. It it not life to know these false gods. On the contrary, it is death to know them, the death of everything noble, true, spiritual, whether in a man or in a nation. It is impossible to walk through the pantheon of heathenism without having your sense of purity shocked and outraged. The lusts and vices of men, as well as their virtues, are attributed to the gods. Nowhere is the conception of holiness met with; nowhere is the faintest echo heard of words like these: "But Thou art holy, Thou that inhabitest the praises of Israel." The couplet is not very far from the truth:

> Gods partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge, and lust.

If men become like the gods they worship, the moral results are just what you might anticipate: falsehood, injustice, cruelty, licentiousness, sensuality almost turned into a science. The knowing that is life is the knowing of Thee, the only true God—the knowing that addresses Him as *Thou*.

To this these other words are added, "and Jesus Christ whom Thou hast sent." We feel at once that Jesus Christ here claims to stand on a different level from all saints, prophets, and revealers of God that have ever appeared in the world. We could not say, we could not bear to hear it said, "It is life to know God and Mary, or David, or Isaiah, and Paul." In the very form of expression there is an altogether unique claim, a claim of some unique personal relation to God shared by no other.

There is special reason for this conjunction of Jesus Christ with the only true God. We cannot know God as we need to know Him, and as He wishes to be known, apart from Jesus Christ. Nay, in knowing Jesus Christ we know the only true God. As matter of fact, we know just what Jesus Christ has revealed to us and nothing more. Apart from Jesus Christ we may believe in some great First Cause, in which resides the promise and potency of all life; but it would not be life to us, we could not love it, we could not say, "Blessed is the man whom Thou choosest and causeth to approach to Thee, that he may dwell in thy courts."

The knowledge which is life eternal, then, is presented in a Person and a Life. Not in an abstract way—in a "body of divinity," in a "system of theology," in a "catechism," in a "philosophy of religion," in a "Handy Book of Revealed Truth," but in a living Saviour, who is the Son of the Father, the Messenger of the Father, the Love-gift of the Father, the Servant of the Father, the Father's Representative Image.

Not merely has Jesus *described* eternal life, He exhibits it. More than once He calls Himself the Life, and one of his apostles (1 John i. 2) says: "The Life was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us."

Take a parable. A boy is born, and spends his boyhood deep under ground in the darkness of a mine. He never saw the upper world—the blue sky, with its cloud scenery and its sunrise and sunset glories; nor this fair and wondrous earth, with its mountains and green fields and flashing streams. You describe the upper world to him. What a poor conception you convey! He interprets what you tell him by what is familiar to him. The dome of heaven is the roof over his head; the stars are lamps in his mine. But instead of describing, take him up to the upper world, and let him gaze abroad, with the summer sun shining and the summer breeze fanning his cheeks, and the melody of woods and winds and waters filling his soul; how different his conceptions now.

This is the way that God has taken to explain to us what life eternal is. He has not, indeed, taken us up to heaven, but He has sent heaven down to us—at least the best part of heaven. He has sent heaven down to earth in the person of Jesus Christ, and now He says, *There* is life eternal, in its unsullied purity and perfectness; the life that you see there is life eternal, and that life is my gift to sinful men.

Jesus Christ came to kindle this life in a dead world. Not in some man of that generation only, but in men of every generation to the end of time. To understand and experience his life-giving power, we must know Him. And to know Him we must study the record of his words and works, and sufferings and exaltation. In the close of John's Gospel we are told, and the same statement might be made respecting any of the four, "These things are written that ye might believe that Jesus is the Christ the Son of the living God, and that, believing, ye might have life in his name."

Prayer for Israel.

AT the Day of Prayer for Israel, on Friday last, at the Central Hall, Philpot-street, E., there were three meetings—one at 11 a.m., at which Colonel Morton presided; another at 3 p.m., at which Mr. R. C. Morgan presided; and a third at 6.30 p.m., when Mr. J. E. Mathieson was the chairman. At the morning meeting the subject was Confession and Thanksgiving—Prayer that God may awaken in the Church of Christ an interest in the Jew warranted by the Word of God. Colonel Morton gave a short address on Jer. xxxi. 31, and showed that while the promises of full and free forgiveness, Divine renewal and relationship with God, apply in a spiritual sense to every individual believer, their literal fulfilment to Israel as a nation is none the less certain. Gentiles know of but one covenant, the covenant of grace: the "New Covenant" can only be with Israel. They have failed in the covenant of works and it is put aside, but Israel is yet to be a consenting party to the everlasting covenant ratified by the blood of Christ.

Prayer for an outpouring of the Holy Spirit on the Jews throughout the world was the subject in the afternoon. Mr. Morgan read Ezekiel xxxvii. The Jew, he said, is the son of Abraham, the son of the man who stands out as God's object-lesson of a man of faith, the man to whom the honour was granted of rehearsing the sacrifice of Christ upon the cross. The Jew is the type of the human race educated, the Gentile of the human race let run wild. When the supreme crisis comes, both Jew and Gentile reject their King. They were unable to recognise their King in Him who said, "I am meek and lowly in heart." The prophet, unable to answer the question, "Can these bones live?" casts it back upon Him who asks it—"O Lord God, Thou knowest." Only He can answer it, who is able to make them live. He can put breath into them. We have every reason to pray that God will hasten his work, that the time may quickly come for the restoration of his people.

Rev. J. Wilkinson said the Mildmay Mission to the Jews was carried on in prayer. In the twenty-two years since the commencement of the Mission, God had sent over £144,000 to carry on its work amongst Israel. A class of 300 Jewesses meets every Tuesday. There are 150 children on the books of the night school, about a hundred attending four nights a week. There is a convalescent home, home for Jewish children, boarding house, a Sunday morning meeting of believers at the hall. The first year the hall was opened there were 43,000 attendances altogether, last year there were over 60,000. There are several agents in Russia, and they had been able in twelve years to put more than a million copies of the New Testament in Hebrew, Judeo-German, Judeo-Spanish, French, German, Russian, in circulation. Mr. Wilkinson added that he was asking God for another half million copies of New Testaments in Yiddish or Jargon, for which a sum of £20,000 or £30,000 would be needed. A short time was devoted to the quotation of Scripture passages relating to Israel, and Dr. Bullinger gave an address on the need of dependence on God for wisdom, means, and strength.

At the last meeting prayer was offered for all missions to Jews, that men and women engaged in this work may be filled with the Holy Spirit and that the modes of work may be such as are approved by the Word and Spirit of God. Mr. Mathieson indicated Abraham's prayer for Sodom in Genesis xviii. as a model for intercessory prayer, which should be characterised by humility, true compassion for the perishing, and real faith. Short addresses were given by Mr. Solomon Davidson, who is on the eve of starting on a tour of Testament distribution in Bulgaria, and by Mr. Clancy and Mr. Elijah Samuel, who are going on special missions to northern cities. The meetings were well attended, especially the afternoon one, and meetings with the same object were held at St. Leonards, East Grinstead, Sheerness, Aberdeen, Bedford, Tunbridge Wells, and other places, while numerous friends wrote expressing their intention of joining in spirit in the meetings. A gracious spirit of prayer was present in all of the three meetings. Most Jewish missions and many Jewish mission workers were mentioned before the Lord by name. Prayer was also made for the leaders of Jewish thought and of the Zionist movement.

The Ethics of Hearing.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

"Take heed how ye hear" (Luke viii. 18).

THERE are three conditions to successful preaching. First, there is the message, which, when adequately preached, we are told, is the "power of God unto salvation to everyone that believeth" (Rom. i. 16). Secondly, there is the preacher, on whom devolves the sacred task first of appropriating, and then of transmitting, the truth to others; and, thirdly, there is the *hearer*.

We hear much about the responsibility of the preacher both to the message and to the audience. It would indeed be difficult to say too much about it—*to preachers*. But is enough said about the *responsibility of the hearer?* The man who preaches without due preparation of head and heart—we know what to think of him; what of the man who *listens* without preparation? The speaker who dares to utter great truths with flippant lip is unworthy of his great opportunity; what of the man who listens with frivolous ear? The man who preaches one thing and practises another—we get rid of him out of the pulpit as soon as we can; what of the man who is a hearer of the Word only, and no doer thereof? We have but to pause a moment and consider in order to realise that without a good hearer a good sermon is as barren as a handful of corn cast on the pavement or into the weltering sea. The good seed can only come to its own in good soil.

Thus we understand why it was that our Lord at the outset of his ministry dwelt with such repeated and impressive emphasis on the vast importance of the fact that the success of his Gospel depends on how it is received. Thus the "parables of hearing" ring out their warning, stimulating cry on the very threshold of his work, and they need to be constantly borne in mind by us to-day.

How essential it is to hear well, as it is to preach well, may be seen from the experience of the greatest of all preachers, Jesus Himself.

Here was a message fresh and warm out of the heart of God, clothed in familiar yet striking illustrations, told in words simple enough for all to understand. Here was a speaker who was one with his message; expressing his heart's love with such eloquence and persuasiveness that those who heard Him said, "Never man spake like this man"; "adorning his doctrine" by the ministry of a matchless life; whose words were words of "truth and grace," and whose earthly career was one long benediction. And yet, how was He listened to?

There never was a more tragic experience than that through which Jesus went in this matter. "The common people" we are told "heard Him gladly"—but to what little purpose! The religious people almost to a man rejected Him. It was all in vain—priest, Levite, Pharisee, Scribe, rulers joined in an unholy compact to have nothing to do with Him. *Apparently all that Jesus received for his wonderful ministry was a crown of thorns and a cross of shame.* What more striking object-lesson could we wish of the fact that preaching is only half the sermon, and that without the other half the Son of God Himself could not convert, nor even convict?

Ah, but there was a remnant who listened otherwise. In those motley crowds there were a few who had hearts as well as ears; blind men, who, receiving sight, received also the light of Divine truth; halt, and maimed, and crippled, who were strengthened, not only in body but in the inner man of the soul; sinners tired of their shame, who came sorrowing over wrong-doing, and departed in the full acceptance of Divine pardon; publicans and harlots, who, in spite of their old ways, still had an "honest and good heart," and left Him new men and women; and a chosen band of earnest seekers after God, who were rewarded with the knowledge that here was the Word Incarnate come to lead them back to the Father. Only a little company, but enough to prove beyond all doubt that as men listen, so they receive; as they measure themselves against the truth of God, so it will be measured unto them; that "whosoever hath to him shall be given, and whosoever hath not, from him shall be taken away, even that which he thinketh he hath."

Let us, therefore, notice a few of the main hindrances to the right hearing of religious truth.

1. The first is *simple inattention.*

It is an extraordinary thing this—that human beings are capable of coming deliberately together for the very purpose of listening to the most important truths they can possibly hear, and yet will no less deliberately allow their minds to wander during divine service after this, that, and the other trivial suggestion, till, an hour later, they can scarcely tell the preacher's text. *And yet it is true.* No preacher who is accustomed to keep "eye touch" with his audience can ignore the fact that there are some before him whose minds frequently or habitually drift away from his discourse, and wander after their cares, their work, their home affairs, and what not! It is often the custom of such people to blame the preacher for not riveting their attention. Let every man bear his own burden—the preacher if he is dull, the hearer if he is heavy. No man can hope to succeed in business if he is absent-minded at his duties. How can he succeed in apprehending the mighty truths of the Gospel unless he bends his soul to the high task, and supplies in the pew the freshness and zest of mind he is ever clamouring for in the pulpit? "When anyone heareth the word of the kingdom, and understandeth it not" [for lack of trying to do so], "then cometh the evil one, and snatcheth away that which has been sown in his heart. This is he that was sown by the wayside" (Matt. xiii. 19).

(To be concluded.)

Compensation.

I mourned the flight of summer; dead and cold
She lay upon the earth in pallid guise;
But as I wept, rich autumn's red and gold
Burst with new life upon my tired eyes.

The pageant of the poppy and the rose
Had passed to silence on the scented air.
"The flowers are gone!" I cried, but ere day's close
I sate among late lilies, tall and fair.

I sighed because the winter was no more—
The fireside and the friend it used to bring;
But whilst I grieved I had of gifts new store—
There came to me the sunshine and the spring!

I had a friend—a loved and trusted heart—
Whose love grew chill, who doubted, and who fled.
But whilst I sate in dark despair apart,
Another came, so dear that joy up-sped.

From these I learn that life's e'er-changing show
Evolves for us each hour some better thing;
To-day we sup on bitter herbs below—
To-morrow we shall banquet with the King.

Hampstead. M. Butler Gerds.

Christian Evidence Work. — Mr. A. J. Waldron, lecturer in connection with the Christian Evidence Society, has spoken regularly in Hyde Park during the summer to good audiences. Many testimonies have been received as to good impressions received.

The Lord's Death.

ON the Sabbath which preceded the recent Conference at Blankenburg, Rev. R. G. Walker referred to the meeting round the Lord's Table on the previous Lord's Day, and said:—It is very significant that the Lord Jesus should have appointed one ordinance, the only one to be repeatedly observed, of which the purpose was to commemorate events, or an event, in his existence.

The person of the Lord Jesus Christ is the centre, the all things, the source of grace, the embodiment of all the possibilities of God. "It pleased the Father that in Him should all fulness dwell." "He is the fulness of the Godhead bodily." "In Him are hidden all the treasures of wisdom and knowledge."

The power of the Holy Spirit is limited to what is in the Lord Jesus. The significance of the resurrection, which is the great doctrine of the Gospel, arises from its connection with his death. Satan is interested in minimising the death of Christ, because through death He destroyed him that had the power of death, that is the devil (Heb. ii. 14). Satan will, therefore, substitute anything as an object of our attention instead of the death of his conqueror. He will endeavour to make any radiant thing take the place of that blessed death.

I am jealous that the place given even to the Holy Ghost in our thoughts and our testimony should not entrench upon the truth relating to the person and work of the Son of God. I was thankful that Rev. Geo. Wilson, of Edinburgh, sounded this note of warning at the last Mildmay Conference. Some of you may not know the lessons of Church history, nor be aware that the most terrible delusions through the Christian ages have come through false teaching concerning the Holy Spirit.

That radiant form that fills the heart of God is the One to whom the affections of our hearts should constantly go out. The devil is greatly concerned to draw us away from Him. Did not the Lord throw emphasis on his death as on nothing else? Oh go, go, go minutely into the mysteries of that cry, "My God, my God, why hast Thou forsaken Me?" till your whole soul throbs in love to Him. In the soul going out to God and to his Christ in the anguish of his death, the surges of the Spirit are at work. That Spirit of God is refreshed, especially in any who are persecuted for Christ's sake and bear it patiently—if any are suffering from slander and bearing it meekly for Jesus' sake, the Spirit of glory and of God is refreshed upon you.

If we had a conference devoted to the consideration of the last days of that blessed life and death, in the power of the Holy Ghost, whose work it is to take of the things of Christ and show them unto us, there would arise a phalanx of the hosts of God—as when Napoleon gathered his cohorts together and flung them irresistibly upon the weakest part of the opposing army. You would have the Church rising up, column after column, and casting themselves upon the gates of hell.

How then is this better life to have play in me? Matt. xvi.; Mark viii. "If any man will come after Me let him deny himself, and take up his cross daily, and follow Me." It is not the idea of the child putting its feet in the footsteps of his father, beautiful as that is; it is more than that. It is to be a personal attendant on Him. There is something the Lord Jesus wants of each of us which no angel could minister. Let us take up the cross and attend upon Him. If you live beneath the cross you will never complain of anything—want of power or success or blessing.

Soon we shall hear the voice and see the face of God. Then there will be those who wish, "Oh, that I had denied, or rather disowned, myself; oh, that I had presented my body a living sacrifice to God, my reasonable service."

I think that our commemoration of that love of God which gave his Son for us would be so overpowering that we could not do it without being broken down in sorrow and tears. He has commanded us again and again, "Do this in remembrance of Me. As often as ye eat of this bread and drink of this cup, ye do proclaim the Lord's death until He come." He who was made to be sin for us, whom God treated as *the* leper of the whole universe, that we might be made the righteousness of God in Him. We remember it. God remembers it. With what calmness, what recollectedness, what soberness of mind, what tenderness of heart, should we partake of the supper of the Lord!

The First Trial before Pilate.

John xviii. 38.

By Rev. F. B. Meyer, B.A.

THERE is no doubt that had Pilate been absent from Jerusalem at the time of our Lord's trial before the Sanhedrim, they would have rushed Him to death, as afterwards Stephen, and have risked the anger of the Governor. But they dared not attempt such a thing beneath the eyes of the dreaded Roman eagles. They must needs obtain Pilate's countersign to their death sentence, and, indeed, consign their victim to him for execution. The Lord was to die, not the Jewish death by stoning, but the terrible Roman death of crucifixion.

The day then breaking was that before the Passover. If the order for execution were not obtained that morning, the case could not come on for seven days, and it would have been highly impolitic, from their point of view, to keep Jesus so long in bonds. The national sentiment might have awaked and refused to sanction their treachery. For the same reason it was necessary to carry the sentence into effect with as little delay as possible, or the whole plot might miscarry. Then led they Jesus from Caiaphas to the official residence of Pilate, which had been the palace of the magnificent Herod—*and it was early.*

In the palace there was a hall where trials were usually conducted; but the Jewish dignitaries who had not scrupled shamelessly to condemn Jesus were too scrupulous to enter the house of a Gentile on the eve of the feast, for fear there might be a single grain of leaven there, and the mere suspicion of such a thing would have disqualified them from participating in the feast. Remember that these men had just broken every principle of justice in their treatment of Jesus, and now they palter over minute

POINTS OF RABBINICAL CASUISTRY.

So Philip of Spain abetted the massacres of Alva, but rigorously performed all the rites of the Church; and the Italian bandit will carefully honour priest, and host, and church. How well our Lord's sharp sword cut to the dividing of soul and spirit, in such cases as these: "Ye pay tithe of mint, and cummin, and anise, and have omitted the weightier matters of the law." It is an evil day when religion and morality are divorced.

Pilate knew too well the character of the men with whom he had to do to attempt to force their scruples, and went out to them; so that for most of the time his intercourse with Jesus was apart from their interference and scrutiny. Without much interchange of formalities, the Governor asked, "What accusation bring ye against this man?"

It was not a little disappointing to their pride to be obliged to adduce and substantiate capital charges against Jesus, so they replied in general terms, and with the air of injured innocence, "If He were not a malefactor, we would not have delivered Him unto thee." It was as though they said, There is no need for thee to enter into the details of this case; we have thoroughly investigated it, and are satisfied with the conclusive evidence of our prisoner's guilt; you may be sure that men like ourselves would never come to thee, at such an hour, on such an errand, unless there were ample grounds for it.

But Pilate was in no mood to be talked with thus. He saw their eagerness to ward off inquiry, and this was quite enough to arouse his proud spirit to thwart and disappoint them. He knew well enough that they wanted him to pronounce the death sentence; but he pretended not to, and said, in effect, "If your judgment, and yours only, is to settle the case, take ye Him and judge Him according to your law, inflicting such penalty as it directs."

The Jewish notables at once saw that they must adopt a more conciliatory tone, or they would lose their case; they therefore explained that they wanted a severer sentence than they had the right to inflict. "It is not lawful," they said, "for us to put any man to death."

Pilate again asked for a statement of the crime of which Jesus was accused.

Now mark the baseness of their reply. The only crime on which they had condemned Jesus to death was his claim to Deity; but it would never have done to tell Pilate that. He would simply have laughed at them. They must find some charge which would bring Him within the range of the common law, and be of such a nature that Pilate must take cognisance of it, and award death. It was not easy to find ground for such a charge in the life of one who had so studiously threaded his way through the snares they had often laid for Him; who had bade them

RENDER CÆSAR'S THINGS TO CÆSAR;

and protested that He was neither a ruler nor judge. Their only hope was to rest their charge on his claim to be the Messiah, construing it, as the Jews were wont to do, but as Jesus never did, into a claim to an outward and visible royalty. They said, therefore, as Luke informs us, "We found this man perverting the nation and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King."

This was quite enough to compel Pilate to institute further inquiry. There were thousands of Jews who questioned Cæsar's right to tax them, and were willing to revolt under the lead of any man who showed himself capable. It was certainly suspicious that such a charge should be made by men who themselves abhorred the yoke of Rome. However, Pilate saw that he had no alternative but to investigate the case further. He therefore went within the palace to the inner judgment hall, summoned Jesus before him, and said, not without a touch of sarcasm in his tones, "Art thou the King of the Jews?" Thou poor, worn, tear-stained outcast, forsaken by every friend in this thy hour of need, so great a contrast to him who built these halls and aspired to the same title—art thou a king?

He probably expected that Jesus would at once disclaim any such title. But instead of doing so, instead of answering directly, our Lord answered his question by propounding another. "Sayest thou this thing of thyself, or did others tell it thee concerning Me?" The purport of this question seems to have been to probe Pilate's conscience, and make him aware of his own growing consciousness that this prisoner was too royal in mien to be an ordinary Jewish visionary. It was as though He said: "Dost thou use the term in the common sense, or as a soul confronted by a greater than thyself? Do you speak by hearsay, or by conviction? Is it because the Jews have so taught thee, or because thou recognisest Me as able to bring

ORDER AND PEACE

into troubled hearts like thine?" Whatever thoughts had instinctively made themselves felt were instantly beaten back by his strong Roman pride. Never before had he been catechised thus. And he answered haughtily, "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?"

Our Lord did not answer that question by enumerating deeds which had filled Palestine with wonder; but contented Himself by saying that He had committed no political offence, and had no idea of setting Himself up as king, in the sense in which Pilate and the Jews used the word: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Never in the history of this world did the lips of man speak or his ears listen to a more pregnant or remarkable utterance. But it has been shamefully misunderstood. Men have misread the words, and said, See, the religion of Jesus is quite unworldly, has nothing to do with the institutions and arrangements of human life. It deals with the spiritual, and not with the secular. It treats of our spirits, not our hands or pockets. So long as we recognise Christ's authority in the Church, we may do as we like in the home, the counting-house, the factory, and the shop.

It was in no such sense that Jesus uttered these words, and the mistake has largely arisen through the misunderstanding of the word *of* as used by our translators. It has not the force of belonging to, or being the property of, but is the translation of a Greek preposition, meaning out of, springing from, originating in. We might freely translate the Master's words thus: "My kingdom does not originate from this world; it has come down from another, to bring the principles, methods, and inspirations of heaven to bear on all the provinces of human thought and activity." The Son of Man claims the whole of man and all that he does as a subject of his realm. He cannot spare one relationship of human life, one art, one industry, one interest, one joy, one hope from the domain of his empire. He has a word about the weight in the pedlar's bag, the dealings of the merchant on 'Change, the justice and injustice of wars that desolate continents.

The one conspicuous proof of the absolutely foreign origin of this heavenly kingdom is its refusal to employ force. Its servants do not fight. In the garden the King had

REPUDIATED THE USE OF FORCE,

bidding his servant sheath his sword. Whenever you encounter a system that cannot stand without the use of force, that appeals to the law court or bayonet, you are sure that, whatever else it is, it is not the Kingdom of Christ. Christ's kingdom distinctly and for ever refuses to allow its subjects to fight. They who would surround Christianity with prestige, endow it with wealth, and guard it with the sword, expel its Divine Spirit, and leave only its semblance dead upon the field. But if the aid which might be deemed essential is withheld, whether of funds or force, it thrives and spreads until the hills are covered with its goodly shadow, and its produce fills the earth with harvests of benediction. All the Gospel asks for is freedom—freedom to do what Jesus did, in the way He did it; freedom because of belief in the power of truth as greater than all the power of the Adversary. Oh for a second Pentecost! Oh for the holy days of Apostolic trust and simplicity! Oh for one of the days of the Son of Man, who came to our world armed with no authority save that of truth, clothed with no power but that of love.

The Bible League.—The season's engagements commenced with a conference at Dover on September 20th and 21st, and lectures and Bible readings by Rev. John Tuckwell (hon. secretary) at Sandown and Newport, I.W. Addresses on the inspiration of the Scriptures have been given by Rev. J. B. Barraclough and Rev. G. D. Hooper. Mr. Tuckwell's lectures on "Modern Discovery in Babylonia and Assyria," illustrated with beautiful limelight views, have been greatly appreciated.

Christians and Zionism.—Rev. Aaron Sternberg, of the British Jews Society, describes the recent Zionist Congress at Basle in the current issue of *The Jewish Herald*. He remarks, by the way, that Christian friends of Israel were cordially welcomed, and most respectfully treated, by the members of the Congress. Views on the Messiahship of Jesus were freely interchanged, and the tone of all those with whom we conversed on this great theme was: "We honour and respect you Hebrew-Christians if you have accepted your new faith from pure conviction, and not from any mercenary or unworthy motive." Mrs. Sternberg, who met with a kind reception from the Jewish ladies at the Congress, as a Christian interested in the Jews, will be pleased to receive names of friends who would like to become members of the Zionist movement. This can be effected by contributing the shekel (minimum one shilling), and she would be glad, on the occasion of the next Zionist Congress, to represent the Christian ladies in England. Any lady intending to become a Zionist would please communicate with Mrs. Sternberg, 2, Brownswood Park, London, N.

OUR DAILY HOMILY.

SUNDAY, October 9.

"*Much incense, that He should add it unto the prayers of all the saints upon the golden altar.*"—Rev. viii. 3 (R.V.).

EACH series of seven, whether of the candlesticks, the seals, the trumpets, or the vials, is introduced by some appropriate and suggestive appearance of Christ. Here, for instance, the seven trumpets are restrained until this inspiring vision of the Redeemer is delineated as an imperishable fresco on the wall of Scripture.

It is not startling that He assumes here the appearance of an angel. This was his frequent guise in the ages which preceded his incarnation. And as to the priestly functions here ascribed to Him, they are his habitual practice and wont throughout the present dispensation. He appears in the presence of God on our behalf. He has gone within the veil to make intercession for us. Such a Priest becomes us who is a minister of the sanctuary, and of the true tabernacle which the Lord has pitched, and not man. And since it is necessary that, as high priest, He should have somewhat to offer, there is given to Him the praises, prayers, and gifts of the saints, that He should mingle them with the much incense of his own merit, and present them at the golden altar which is before the throne. Whenever we approach God in the name of Jesus we are really appealing to Him on the ground of that presentation, of that much incense, and the prevalence of that intercession. All this is comprehended in our prayers in the name of Jesus.

Our prayers appear at times too utterly unworthy to bring to God. But never forget the much incense which is added to each petition; and remember that Christ gave Himself unto God, and is perpetually giving Himself for us, an offering and a sacrifice, for an odour of a sweet smell.

MONDAY, October 10.

"*Only such men as have not the seal of God on their foreheads.*"—Rev. ix. 4 (R.V.).

This reference carries us back to chap. vii., with its sublime description of the angel ascending from the sunrise, having the seal of the living God. He had cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God upon their foreheads." Then followed the sealing of the 144,000.

What a remarkable inference may be derived from the prohibition of the previous chapter, and the immunity accorded to the sealed ones in this! If the hordes of horsemen are withheld from touching the servants of God, whom the Angel sealed, we may infer, when no such caution is uttered about our lives, and no such immunity secured, that God has allowed pain, and sorrow, and death to hurt us for some sufficient reason, one which we shall be able to appreciate when we stand in his light. If He who has power to withhold the power of the adversary does not withhold it, the assaults which make our frail craft tremble from stem to stern must be his appointment and choice for us, and we must dare to look up into his face, and say, It is the Lord, let Him do what seemeth to Him good.

What God permits to come, He appoints. And He will appoint nothing beyond our power to sustain. With the trial He will make his grace to abound, so that we shall be able to stand.

TUESDAY, October 11.

"*Time no longer.*"—Rev. x. 6.

Time is but an incident in the procession of eternity: a wreath of cloud on its expanse; a throb of its pendulum; a drop in its multitudinous ocean. There was a moment when it began, there shall be another of its pause and cessation. There is good reason then for Milton's magnificent address to Time, commencing with the summons—

> Fly, envious Time, till thou run out thy race,
> Call on the leaden stepping horns, whose speed
> Is as the plummet's space.

And ending with the assurance of our

> Triumphing o'er death, and chance, and thee, O Time.

But we may look for the expiration of the Time ages without alarm. We have already received the germ of the eternal life, which existed before time began, and will last when it has fulfilled its course. "The witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life." We are the children of eternity; our eternal life dates from the moment of our regeneration; we know not how it befel, but we awoke in the time sphere to discover that we were objects of an eternal love, and that we are destined to a life which will outlast the universe of matter. From everlasting to everlasting Thou art God, and Thou hast made us partakers of thy Divine Nature, who art, and wast, and art to come!

The margin suggests another rendering, that there should be no longer delay for the finishing of the mystery of God. Then we shall see the end from the beginning; and in God's light, see light.

WEDNESDAY, October 12.

"*There was seen in his Temple the Ark of his Covenant.*"—Rev. xi. 19.

We are constantly encountering evidences that the Bible is *one*. Its writers are as various in their styles and characteristics as their respective ages; but they keep striking the same notes, and making allusion to the same objects. We have not heard of the Ark for centuries. It was a familiar feature of the Exodus. There are many references to it in the Books of Moses, in the historical books, and in the Psalms; but we have lost sight of it since the sack and burning of the Temple and city, under the orders of Nebuchadnezzar; now we suddenly meet with it in a description of the coronation of the Son of Man. He has taken his great power and reigned. The kingdoms of the world have become his. The portals of the temple of God have been thrown open, and within is seen the Ark of the Covenant.

Beneath the change of the dispensation God is one, and his purpose uniform. The methods of his manifestation may vary, but He is pursuing one plan, which, like the uniting thread of a necklace, penetrates and connects all events. This is why the saints of all dispensations are able to combine in the song of Moses and the Lamb.

God will never forget his covenant.—When once He has pledged Himself to a nation or an individual, to Israel or Abraham, or to Christ and his seed, He will infallibly stand to it.

The covenant, which means blessing to God's children, is fraught with terror to his enemies.—"There followed lightnings, and voices, and thunders, and an earthquake, and a great hail." It was so of old, when the ark brought deliverance to Israel, but disaster to Philistia. The savour of life and of death; the pillar of cloud which was light, and midnight darkness; the "Come, ye blessed," and "Depart, ye cursed"—these alternatives are presented to us all.

THURSDAY, October 13.

"*They overcame him because of the blood of the Lamb, and because of the word of their testimony.*"—Rev. xii. 11 (R.V.).

The overcoming and casting out of Satan is the theme of the Bible. First he overcomes, then he is overcome. Overcome first by Christ, and secondly by those who belong to Christ. Cast out from Heaven to the heavenly places or the air, of which as prince he wields the power. Cast out from there into the earth. Cast out thence into the bottomless pit. Cast out thence into the lake of fire. Such are the stages of the overthrow of the usurper.

Satan's accusations are met by the blood of the Lamb, and by the word of testimony. There is no force so potent as the witness of the saints for truth, purity, and spirituality. Oh, that there were more of this, by life and life! Oh, that there were more unswerving loyalty to the King, who before Pontius Pilate witnessed a good confession!

For when this is so, Satan gives back. The darkness cannot withstand the light. Victory is assured to those who love not their life unto the death, in their steadfast obedience to the truth. And the effect of their success is communicated to all worlds, where the conflict between good and evil is proceeding: "Rejoice, O heavens, and ye that dwell in them."

FRIDAY, October 14.

"*That no man should be able to buy or to sell save he that hath the mark, even the name of the beast or the number of his name.*"—Rev. xiii. 17 (R.V.).

From many hints dropped from time to time by business men it would seem as though the time described in these words is already being inaugurated. Christian men are finding it increasingly difficult to carry on their businesses without adopting a lower standard than that of the sanctuary. Tradespeople are strongly tempted to adopt two prices, adulterate, or sell beneath their samples. Workmen are hardly put to it when association with their fellows threatens to involve them in movements from which in their secret souls they revolt. How much business is done over the glass of wine or in the public house! What a universal custom it is becoming to give a present to the buyer or representative of the firm with which business is being done.

Under these circumstances, Christian men must resolve:—

First, that they will not trifle with their conscience, but will dare in all respects to obey the law of Christ.—For everyone there is an inevitable choice to be made and maintained, whether a clear conscience or a fortune is to hold the first place in their business career.

Second, men must be content to bear poverty as part of the cross of Christ.—We admire and canonise the martyrs, but are strangely unwilling to face the disgrace of poverty, the dens and caves of the earth, which they endured for principle.

Third, Christian people should teach their children the nobility of frugality, simplicity, and contentment.—There would be fewer hearts broken by prodigals if we lived as though Christian life did not consist in the abundance of our possessions, but in God.

SATURDAY, October 15.

"*The first fruits unto God, and unto the Lamb.*"—Rev. xiv. 4 (R.V.).

What a word is here. The Apostle points to the radiant throng, grouped around Christ as his bodyguard of personal attendants. We had just beheld in the previous chapter the mighty legions mustering under the prince of darkness, and which furnish a strange contrast to this galaxy of strength and beauty. And as we wonder and admire, we are told that they are but as the first-fruit sheaf of the mighty harvest to be reaped from the earth.

By examining the first-fruit sheaf, we are able to tell the nature and quality of all the other sheaves that stand in the harvest-field under the golden autumn light. It is by studying the characteristics of these happy and holy spirits that we may learn what we shall be, and what the whole body of the elect shall be one day. It may move us to high hope and anticipation if we consider their number, their character, and their occupation.

Their number. "With Him, a hundred and forty-four thousand." But if this vast multitude is only a sheaf, what will not the entire harvest be but a multitude which none shall be able to compute?

Their character. Stamped indelibly with the name of God and of the Lamb; singing a new song, which only redeemed hearts can learn and redeemed lips utter; virgin souls, clad in stainless purity, with no lie in their mouths, and no blemish in their lives; purchased from among men to follow the Lamb.

Their occupation. Adoration: they sing a new song. Loyal obedience and companionship: they follow the Lamb whithersoever He goeth.

JUST PUBLISHED.—OUR DAILY HOMILY, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Vol. II., 1 Samuel—Job, will be ready shortly, and will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

FROM OTHER LANDS.

Converts in Paris.

DEAR SIR,—Those who have prayed for France will be glad to hear there are many tokens of God's work. I will take as an example the meeting for prayer last Friday. There were six ex-priests present, three of whom had only left the Romish Church the last two months. There was an ex-Anarchist, a happy preacher of the Gospel which he once destroyed.

There was an ex-student for the priesthood, who had become a public singer, and for five years sang at theatres, but when he found Jesus he gave it up. His faith has since been much tried, and though he has been offered 100 francs for a song when he was in great poverty, he now sings only for Jesus.

There was a schoolmistress who had been a nun, then became a sceptic, and then was converted. As a Government teacher she had a very good appointment; from this she has just been dismissed because she would speak to the children about Jesus. She was offered a higher salary if she would stay, but she remained steadfast.

There is also a growing movement among the priests, but as many want to leave the priesthood from worldly motives or from scepticism, great care needs to be taken as to receiving them and training them. Those who wish to help in this work will be quite safe if they send their help to M. Corneloup, 25, Rue Carl Hébert, Courbevoie, the head of a little home for ex-priests, or to M. Reveillaud, Rue des Chantiers, Versailles, who is the vice-president of the little society for ex-priests.

Above all, what is needed is prevailing prayer. The difficulties to a priest leaving Rome are not so much from Rome as from the low state of the great majority of Protestants, and too often from rationalism among those who profess to show the way of Light and Life, which is in a Living Lord alone. I was greatly refreshed by a very bright meeting of Christian Endeavourers at Rue Roquépine. Both there and at the English Y.M.C.A. there are young men who are greatly helped by our Lord. I ought to add that there seems a great readiness to hear, and tracts are gladly welcomed. May all the Lord's people in France be enabled by grace to realise this opportunity, if grace there is to meet it. I ask continued prayer for the grace of God to be manifested here in his people.—Yours, for Christ's sake, RADSTOCK.

The West Indian Hurricane.

DEAR SIR,—The devastation and wreck that have come upon the people of St. Vincent, Barbadoes, and St. Lucia—particularly the first-named island—through the recent terrific hurricane have filled many hearts with grief, and touched our tenderest sympathy. The sugar planters, already sorely tried and reduced, have had all their crops destroyed and their sugar works levelled to the ground or blown into the sea. They are literally ruined. The subjoined letter, received by the mail, will be felt to be most pathetic and touching. It is from the wife of a planter, who turns piteously to one to whom she is related. It is not in my power to do more than a little, but if any of your kind readers would assist me in sending some adequate relief I should be deeply thankful.—Yours gratefully,

S. SUNDERLAND, Wesleyan Minister.

84, *Longbridge-road, Barking, Essex.*

"St. Vincent, W. Indies, Sept. 15, 1898.

"It is with the deepest sorrow and distress that I am writing to you these lines to ask you to use your influence in getting us some relief, as we are homeless, naked, and starving, from a most terrific hurricane which passed over this island, and continued for a day and part of the night. It was only by God's mercy that we were saved in a corner of the cellar. The whole estate's people came up to us. You should have heard the cries of the infants and mothers with their little children—wet, hungry, and naked! The little we had saved for ourselves had to be given to them, but we could give them no clothes, as we had none for ourselves. All our sheep were killed in the pen; after a week or so, what will become of us? Everything is gone. It cannot be worse. We must crave your indulgence, and ask for help in any way. Chapels and churches all gone.

"In Barroullie only one house is left, and in Chateaubellair only three houses are left! Mission Chapel and Church with hundreds of people buried in them! I do hope we may be spared to hear from you before I die, as I fear sickness, without a house or any comforts. I cannot get a suit to put on, and my children are in an awful state. Poor G. [the husband, who is sixty-one, and has been a most industrious man] is bowed down in grief."

L. R.

The late Pastor Elie Vernier.

AS already reported, Pastor Elie Vernier, agent for the Evangelical Society of Geneva, passed peacefully away at Barcelonne (Drôme), on the 28th of August, after a life entirely devoted to the Lord's service. The son of Jean Frédéric Vernier, who, along with Félix Neff, was the pioneer of the religious awakening throughout the Dauphiny, he had a remarkable career. His life was one of the finest results of the revival which spread through the Drôme district after the meetings promoted by the Evangelical Alliance at Montmeyran in the year 1852.

Among those who took a very active part in the meetings was Chas. Cook, father of the Methodist Church in France, and Bertholet, of the Evangelical Church of Lyons. When Bertholet was addressing a vigorous appeal to young men, and depicting the happiness of all those who enter into the service of Christ, Elie Vernier, who was then about seventeen years of age, and for about a year had been earnestly seeking salvation, resolved to devote himself completely to the service of the Lord. Throughout his whole life he experienced to the full that joy which had been promised by Bertholet, and it was his chief delight to communicate the same to others.

First, pastor in the Reformed Church, then agent of the Home Evangelical Mission, finally agent of the Evangelical Society of Geneva and McAll Mission, into which service his missionary zeal drove him to enter, the guiding principle of his life was the saying of St. Paul—"Woe is unto me, if I preach not the Gospel." Thus he passed the greater part of his life going from place to place, preaching in all the Protestant churches, for he recognised no barriers between Christians, and in the McAll mission-halls his greatest happiness was everywhere and at all seasons to proclaim that Gospel of Christ which had rendered him so happy, and which he would fain see accepted by all the world.

Whilst thus engaged in August last in the manufacturing city of Limoges, he experienced the first attack of that malady which was to carry him off after a ten days' illness. He had a great affection for England, where he had many friends and acquaintances. He leaves behind him a sorrowing widow and five sons, three of them pastors in the Reformed Church, one a missionary on the Congo, and the youngest studying for ministerial life. Pastor Vernier gave himself soul and body to the work of evangelisation. He fell like a valiant soldier, and as "one wounded in the Holy War," to use an expression of his own uttered he himself said some hours before his death.

Madagascar.—Christian converts in the island are still suffering serious disabilities and persecutions in consequence of their faith. A missionary, now in England, accuses the authorities of permitting the persecution of Protestants by Jesuits; and charges the Jesuits with instigating the judicial murder of innocent and loyal native Protestants, who were falsely accused of being enemies of France. Several Protestant churches, he says, which had taken years to build, have been seized by Jesuit priests, and are still in their possession.

Zanzibar.—Mr. and Mrs. Knapman, who have been at work in Zanzibar for nearly three years, in connection with the "Strangers' Rest," are still seeking to spread Christ's kingdom among all classes, both afloat and ashore. The Gospel is carried to sailors of various nations by the circulation of the Word of God and bright, helpful literature, whilst services are regularly held for the Britishers in the harbour. Definite cases of blessing are not wanting to cheer the hearts of the workers. Prayer is asked on behalf of the efforts put forth.

The Mission to Lepers.

ON Thursday last Sir GEO. WILLIAMS presided over a special gathering in connection with this very useful work among the lepers in India and the East. The Countess of Seafield and many other friends were on the platform. Mr. Wellesley Bailey (secretary and superintendent) was unfortunately prevented from attending by illness.

A special feature of the occasion was the recognition of Mr. JOHN JACKSON, organising and deputation secretary, on his resigning his business appointment to devote his entire time to the Mission.

A large audience assembled in the Lower Ezeter Hall, and Sir Geo. Williams, in introducing the sorrowful subject of the evening's gathering, remarked that one cheering fact in the midst of this great, but painful, work was that lepers were outside all caste. Mr. Jackson was to be congratulated in his glorious choice of work.

In a happy and vigorous speech Mr. Jackson gave a vivid sketch of the extensive work and the vast need for further progress. The Society is inter-denominational, and is the only one which exists solely for lepers. In India, China, and Japan there are fifty-one stations. The work has been greatly owned of God in the salvation of souls. In one alone of the Society's asylums are gathered over six hundred lepers, of whom four hundred now profess Christianity. Such a number of sufferers must indeed constitute a pathetic and moving spectacle. Many are armless, others without feet, while from the faces of others glare the empty sockets where the eyes have been eaten by the fell leprosy; large numbers of children, even at the early age of three, are gripped by the disease.

In all, there are ten homes or settlements in India and one in China, but the need may be best described by the fact that Government statistics admit the existence of a million lepers in India alone. In order to grapple with the indescribable sufferings of lepers all over the world, a very large increase in the present scanty support is required.

Rev. R. WARDLAW THOMPSON, of the London Missionary Society, testified in emphatic terms to the value of the Mission. He had personally witnessed the keen sufferings of these unhappy lepers in various parts of the world. Never should he forget a piteous spectacle he saw when visiting Madagascar. By the wayside sat a long row of lepers in various stages of decay. In the midst of the road they had spread their food vessels, and when travellers passed they raised their voices in a dolorous appeal for help. They could exist only by begging, for in self-defence humanity held them at bay. He had seen the remarkable effects of Christian influence upon the lepers; not only of the results of cleanliness, good food, and proper rules of life, but of the glow of a Christian face, the kindly word, the cheering smile, the interest for the Master's sake. He strongly recommended the mission as highly deserving of greater financial support.

Rev. A. MÜLLER, one of the active workers, who is at the present time taking an evidently needed rest, gave terse descriptions of the leper settlements which the society had organised, and described the intense gratitude with which the work was regarded by Europeans and natives alike. He was, indeed, charged by the lepers he had left at Ellichpur to convey to the British public their hearty thanks for all that had been done.

Sir GEO. WILLIAMS, to the manifest enjoyment of the audience, then put Mr. Müller into a kind of witness box, eliciting from him many interesting particulars of the medical methods adopted in dealing with the scourge. The answers were highly reassuring, and Sir George urged that the mission was in every way worthy of all the money—little enough in view of the million or more hopeless sufferers—for which it was pleading. £2000 are required to meet immediate wants and £10,000 for the forthcoming year's income. Mr. Jackson, in Room 20 at Exeter Hall, will be glad to impart further particulars.

Finland.—God's blessing seems to be resting on the work in Sordavala, Finland. The large new hall, which was built only a few years ago, is now too small for the Sunday evening meetings. It is hoped to send out several Christian men as colporteurs this winter. The Deaconess Institute is full, and a goodly number of new tracts are being printed. The present is a critical time in the history of Finland. We shall be glad of the prayers of your readers. J. D. KILBURN.

St. Petersburg.



Bishop Latimer: Shame on ye Bishops! The bread god and the images are brought back into the Churches, and ye say, "Peace, peace; it is a light thing." Know ye not that an idol is an abomination to the Lord? Yea, rather than have any part with these wicked things, I suffered my body to be burnt; but ye sit at ease, and the smell of their incense is in your garments. If ye hate the Mass and the idol, cry out "Away with it!" But if ye love them, *beware*, for the English people love them not, and will never forget my warning.

The Duxhurst Farm Colony.

By LADY HENRY SOMERSET.

IT is apparent that the system by which we have hitherto dealt with habitual inebriates is based on foundations that have not the merit of being either scientific or sensible. The repeated imprisonments of those who habitually give way to intemperance have long been the scandal of our police courts, and the constant reappearances of the same offenders have been the proof of the failure of the treatment, and the inadequacy of the study given to the question. It was to demonstrate this that the farm colony at Duxhurst was founded.

The reasons for the failure of the old system are not far to seek. Habitual inebriety becomes a disease; the moral power is absolutely weakened; the brain is not normal; the individual has become the prey of these conditions, and is practically no longer a responsible being. What we need for such is a moral hospital, and this we have endeavoured to supply in the farm colony. To effect a physical cure two things are necessary—time, and wholesome conditions, including obviously the absence of alcohol. To effect a spiritual cure we must have an atmosphere pervaded by

INTENSE SYMPATHY AND BOUNDLESS LOVE.

It has been the constant endeavour of those who have worked in the colony to create these conditions. They discarded at once the plan of having one institution, because experience has taught that to mass human beings together whose minds are strongly impregnated with one idea is not a wholesome or scientific way of dealing with those diseased in body and mind. The colony was, therefore, founded on the cottage system, and to this is to be attributed a large measure, under God's blessing, of the success achieved. Every human being is an individual, every group is a home, and the little circles in each cottage, with their nurse-matron, can have a personal care and supervision which would otherwise be impossible.

In a large main building at one end of the quadrangle, called the "Margaret Bright Lucas" (after the late president of the British Women's Temperance Association), there are two halls, the central kitchen, laundries, store-houses, etc. In Willard Hall, a large, bright, airy room, the patients assemble from all the cottages for their midday meal. In the hall opposite the indoor industries are carried on, such as weaving, machine-knitting, etc., etc. The bulk of the work, however, is out-door, and this again has proved to be a successful line of treatment. The women come as a rule from large towns; they have become diseased by false stimulant, and are wrecks in body and wrecks in mind. The most wholesome and natural occupation is therefore

THEIR BEST PANACEA;

and in nothing do they find better medicine than in the work of gardening, poultry-keeping, lawn-mowing, bee-keeping, etc., etc. Consequently the main occupation of the colony lies in these directions.

The gardening is carried out under the supervision of Miss Smith, the head gardener, who came to Duxhurst from Swanley College, and whose inexhaustible patience and untiring enthusiasm has been invaluable in our difficult task. The long line of forcing houses entirely managed by the women is a proof that not only is gardening a wholesome occupation, but that it is one for which women are well adapted. The trim lawns of the Manor House (where patients are received who are able to pay higher fees), the beautiful flower borders, the large kitchen garden, are proofs of the interest that the women take in the work assigned to them. Poultry-keeping and bee-keeping also are occupations in which they take great interest.

Among the other buildings there is a hospital, and two new cottages have lately been erected, one provided by the sailors of the Royal Navy, and the other by money collected by the B.W.T.A. at Hastings. A small church stands in the centre of the colony, where services are conducted on Sunday by Rev. H. A. Hall, of Reigate, and Gospel temperance meetings are held in Willard Hall every Thursday evening by Mr. Mollison, of the Gospel Temperance Hall, Reigate.

A long, low building faces the village, and here is to be found an entirely different phase of the work; one possibly that may be considered not directly connected with it, but one which we believe to be of untold value—it is the Holiday Home that is called

THE BIRD'S NEST.

This home for children from the slums of London is at the same time an integral part of the scheme.



THE VILLAGE, DUXHURST.

When the Colony was first started it was greatly desired to make it as beautiful and as full of interest as possible, and therefore children were given a place in the little community. What their place is, and how great is their influence, few can rightly estimate, but most women at any rate agree that

> Where children are not, Heaven is not, and Heaven
> If they come not again shall be never;
> For the face and the voice of a child are assurance
> Of Heaven and its promise for ever.

The presence of the children takes from the settlement all penal character. Somebody comes there to be happy, and the children's trust and love for the women is one of the very best lessons that can be brought to these poor weary lives, for it tells them there is a possibility of which they never dreamed; that they too can become as little children and leave their sin-stained past at the feet of Him who often calls them through those baby voices.

The Nest is open from May till the end of September, and the children who visit it are from the poorest parts of London. They are children who from extreme poverty, or from neglect, are not eligible for any other holiday home. They may come to the Nest in their rags and their dirt, and only those whose work it is to clean and disinfect them know what this means. Generally they come in parties of fifteen at a time; often they are all friends from the same street and travel down from London together. On their arrival they are disinfected in a room apart from the cottage, dressed in a pretty uniform, and then made as happy as the day is long, for a fortnight.

Apart from the life and interest they bring to the colony, the children's holiday has two objects. First, to give the children health and pleasure. Health is a rare possession in the slums. Through the hot summer weather the child of the street suffers more than words can tell; the noise, the heat, and the smells of the dirty courts they live in seem to

CRUSH THE YOUTH OUT OF THEM,

till one wonders sometimes whether the little white-faced creatures one sees sitting on the doorsteps of their houses are really children and not old men and women tired with life. To such children a fortnight's stay in a clean, bright cottage, with play all day long in the fields, is an untold joy. To be able to forget the misery of home, and to be cared for, gives them the childhood that life has so far denied.

But beyond help and happiness, "The Nest" is meant to be an object lesson to the children. It is to give them some idea of God, of the beautiful in life. A child who has always trod on grey pavements, whose world has always been shut in by tall, dark houses, naturally thinks the world is paved with grey, and that the sky is always hidden by dark walls. But a fortnight's play in fields, under a wide stretch of clear blue sky, teaches a child that God clothed his world with soft green grass, and that He built no walls to hide the sky, but made it clear and wide, blue by day to play under and lit at night by thousands of lamps when bedtime comes. When the child's holiday is over and he goes back to the hard misery of his home life, he takes back a picture in his mind of the world as God meant it to be—a world where children are wanted, where daisies are to be had for the picking, where there are cool woods to play in when the day is too hot for games in the sun, and where hedges made of roses and honeysuckle shut out the dust of the roads. And long after their holiday is over, when at night they sleep in the filthy rooms they call home, the coarse laughter and drunken yells of the men and women in the street die away in their ears as they fall asleep, and in their dreams they go back to the long nursery where they slept, each in his little scarlet bed, and they hear again the sleepy cooing of the wood pigeons and the soft whisper of the pines, and know the music of God's lullaby.

As we put before the public this short account of the aims of the Farm Colony we cannot but earnestly plead for help. Last year 3000 applications were refused. Every one of them would have been eligible if there had been means or room to take them. The report of the work shows the measure of success achieved that enables us to speak with a measure of confidence of the future. The medical officer there makes most hopeful statements, and the record warrants the belief that the system adopted has produced a larger proportion of cures than even the most sanguine expectations would have warranted.

The letters published in the report from the patients that have left are a proof of the way in which the women regard the Colony, and the intense love they have for those who have befriended them there. Not long ago a woman came to Duxhurst in a pitiable condition; she had been persuaded to leave home and put herself under restraint there by another woman who had been cured at Duxhurst. Such instances are not rare, for none speak so warmly of the work as the patients themselves, and their praise is more valued than any other. That there are failures is undoubted. Human hearts and human lives are not dealt with in masses; one by one they have to be diagnosed, treated, cared for and loved, and one by one brought to the only Physician who is able to effect a lasting cure. No methods would be availing, no treatment successful, unless the aim of the whole work were constantly kept before the women—that they may be brought to know Him who "seeks until He finds."

*** The portrait of Lady Henry Somerset which appears on the front page of this issue is from a photograph by Messrs. H. P. Robinson and Sons, Redhill.

The Church Congress.

THE Church Congress, held last week at Bradford, had an air of animation about it; and, as may well be supposed, much was said on the present anxiety resulting from lawlessness in the Church. The proceedings should prove of service as showing the trend of opinion, or at least the attitude of Church leaders towards many questions that loom on the ecclesiastical horizon. On the opening day, Tuesday, some good things were said, also some things which plainly showed a disposition to compromise with Ritualism. The Archbishop of York, in a sermon, apologised for variety of sentiment in the Church, and in this he saw little to deplore. Rather, he dreaded the accentuation of differences by the formation of rival societies, and the creation of antagonism where there ought to be nothing beyond friendly discussion. That these differences should involve fundamental truths, and amount to a substitution of Popish dogmas for Gospel truths, did not seem to trouble the speaker, although he delivered himself strongly against Romanism. In fact, he declared that "the deep-seated antipathy to Romanism, which is happily the characteristic of the great majority of the people of England, lies at the root of the present excitement."

Sermons were also preached by the Bishops of Glasgow and Derry. The former regretted that, through so little work having of late years been entrusted to them, the laity of the Church of England had not sufficiently realised their priestliness and exercised their proper ministry of active service. The latter, in an eloquent passage, said: "Never was the consciousness of wrong, of a world out of joint and a Church born to set it right, more heavy, and founded upon broader surveys than to-day. They felt as a burden—did they?—

THE SURVIVAL OF PAGANISM.

to the verge of the 20th century, the wrangling of Christendom over the spoils of a swooning power, concerning which it was only certain that they belonged, equally and impartially, to none of us; and the huge and ruinous armaments which could only be justified by the natural distrust of Christians for their fellow Christians; and the frightful statistics of drunkenness and vice; and the avowed immorality of much that takes rank as literature; and the isolation of classes; and those cruel and desolating wars of capital and labour called strikes; and the visible increase of gambling, which was but one phase of the vulgar greed of all classes to grow rich by all means; and the flaunting of tasteless and joyless ostentation in the face of gaunt and hopeless indigence; and the lapse of tens of thousands of baptised souls from all worship of God, all consciousness of a Father's benediction."

The Bishop of Ripon, in his presidential address, enlarged upon the opportunities, needs, and characteristics of the age. Speaking of dissensions in the Church, he made a powerful appeal to his brethren: Is it wise, I would ask, does it betoken a loyal spirit, may it not justly awaken fear and annoyance, when the descriptive terms used by our Church are deliberately set aside and the terms of other Churches are ostentatiously employed? I need not enter on examples. These are but little things, but they may serve to mark the difference between good sense and recklessness, between intolerance and charity, between

SELF LOVE AND A DUTIFUL SPIRIT.

When the use of such phrases tends to create doubt and discord, is it a great thing to ask that they should be laid aside in the interests of the weightier matters—judgment, mercy, and love of God? When they are recognised as provocative of discord their disuse is but a small price to pay for the restoration of harmony, and with it the working vigour of the Church. All things which tend to hinder that harmony should surely be set aside, for we live at a time in which the Church is growing into clearer consciousness of her own calling, and the world is waiting for her message.

And when we contemplate the vast array of Christian forces which is at work at the present hour in the United Kingdom, we shall realise what might be accomplished were all these forces united in common effort for good, for—and I am indebted for my approximate figures to the kind response of leading men of other communions—there is at work in the United Kingdom to-day a body of ministers of religion greater by some 10,000 than the army which fought at Agincourt, and a multitude of Christian workers equal to the dwellers in Paris. There are no fewer than 40,000 Christian ministers, and little short of 2,000,000 of lay workers of all sorts—*i.e.*, there is one minister for every 1,000 of the population, and one Christian worker for every 20. This is the Christian dynamic of our country. Who does not wish that, fraternal love prevailing, this great army could be more economically distributed to meet the needs of the world, that so the message for which men are crying out might be more clearly heard among the nations of the earth?

The "Mutual Relations of Clergy and Laity" was a somewhat thorny subject. Dr. Jessopp, of Scarning, who read the first paper, outlined the simplicity of things in the apostolic age. It would seem, he said, that there were two orders of officials who had the main duties of regulating public worship and ministering to the laity or unofficial members of the community. They were, first, the deacons, who were the oldest order of Christian ministry, and, second, the elders, who were otherwise styled bishops. Over these were the apostles, who had known Christ after the flesh, and to whom a special commission was, doubtless, granted. When the apostles died off, the deacons and elders were left alone, equals in rank, and each having an equal right to be heard. The laity bore their part in the government and management of the churches, and, in the words of Hilary, in the fourth century, "All taught and baptized on whatever days and seasons occasion required, that the people might grow and multiply." In the beginning, moreover, it was permitted to all to preach the Gospel and to explain the Scriptures; but in course of time, apparently owing to apathy on the part of the laity, discipline grew lax, whereupon Ignatius of Antioch produced his plan of government, in which monarchy succeeded democracy. Even then, however, the laity retained

THE RIGHT OF ELECTING BISHOPS.

As the centuries passed the clergy gained in influence and the laity receded; and as illustrating this Dr. Jessopp referred to church architecture, whereby the Holy Table was protected from the too near approach of the laity by those beautiful chancel screens which are the delight and admiration of all lovers of art.

Chancellor Dibdin discussed the position of the laity at the present time, speaking of the recognition of the right of the people to a real voice in ecclesiastical affairs as a most urgent subject of reform. Mr. Justice Grantham followed. In his view the laity have exactly the same right in the Church as the clergy. Here the principle of mutuality comes in. The clergy owe a duty to their parishioners, and the latter in return owe a duty to their clergyman. The living was too often thought a gift. The term was misleading. It was a reward or payment for services to be continually rendered, and in return for that reward he owed a distinct and constant duty to the whole of his parishioners, and that duty was as much an obligation on him during the week in daily intercourse with his parishioners as it was on the Sunday in his church. The Archbishop of Canterbury was unable to accept Dr. Jessopp's reading of history; but instead of controverting in detail, he applied to episcopal authority the injunction "Obey them that have the rule over you!" Regarding present troubles in the Church, he said the bishops must, in some way or other, put a stop to a great deal of the law-breaking. He added—"Let the evil be remedied as quietly as possible, by the influence of those in charge of the dioceses."

"Sunday Observance" was dealt with by Archdeacon Sinclair and Archdeacon Diggle. The latter, after speaking on social follies in their relation to the Lord's Day, said: "It is worse than useless—it is wicked—to ignore the appalling fact that not more than one-fourth of the population attend the Lord's house for any portion of Sunday. He was sure that one cause, among many, was the character of the Sunday services—their length, monotonousness, the intricacy of music, the slovenliness of reading—in a word, the general professionalism of the whole proceeding. To get free of deadening tradition, to give more simplicity, reverence, and reality, more beauty, brevity, brightness, and warmth to their services was the first step towards improvement."

The Church and Imperial Policy was the subject of papers and debate on Wednesday morning. The Bishop of Hereford insisted on the right and duty of the Church and the clergy to take part in political affairs. He held that Britain's expansion, as if by a natural process, had shown that it was a part of our national or Imperial destiny to be the great carriers of trade and of European influences to every ocean shore, to occupy and civilise the waste places of savage lands, to rule subject races, and to carry the principles of constitutional freedom wherever we go, as the one true basis of all progressive life. Should we then work out this mission as servants of God or as servants of Mammon?

Papers having been read by Bishop Barry and Professor Jebb, M.P., the Bishop-Designate of Calcutta (Dr. Welldon) made a timely deliverance. It might, he said, be safely affirmed that wherever there was a country which was

STATIONARY OR RETROGRESSIVE

it was Roman Catholic; that wherever there was a people which was progressive and Imperial it was Protestant. It was impossible in such a connection to abstain from reference to the downfall of the Spanish Empire. Spain had ever been the faithful daughter of the Roman Catholic Church, and she was an example of what nations had to expect when they subjected themselves to the tyranny which this country once for all threw off at the Reformation. No decadent or dying nation in the world was Protestant. The future of the world belonged to the non-Roman Catholic nations and pre-eminently to Great Britain.

The British Empire embraced some 400 millions—one-sixth, or perhaps one-fifth, of the whole habitable globe. It was not a dead or dying Empire. It was not easy to set a limit either to the English language or English race. The unique greatness of the British Empire dated from the Reformation. The Reformation may or may not have been a movement of religious truth—it was a movement of Imperial energy; and whoever disparaged the Reformation might be a good theologian—he was not a good patriot. The British Empire had, to a large extent, been sustained by force of arms; but it rested also on law; and the native races in India were becoming more and more acquiescent in our suzerainty by the justice and equity of our legal administration. There was something which had weight above all other things in human affairs, and that was character. That was the province of religion; that was the sphere of the Church.

Other speakers included Prebendary Webb-Peploe, who remarked that the only right and title of the Church to respect and consideration was its Protestant character, and in the open Bible, which was the secret of England's greatness; and Principal Handley Moule, who referred to the opium traffic, contending that in that matter our dealings with China were morally wrong and could not be politically right.

The Dean of Ely read a paper dealing with the health-right of workers in dangerous trades. He was followed by Mr. George Hawkins, a workingmen's representative, who spoke of the moral and religious responsibilities of the employer, the landlord, the director, and the shareholder. Mr. Harwood, M.P., also read a paper on labour conditions. Earl Grey dwelt on co-operation, the prospects of which were discussed by the Dean of Durham.

In the evening the Archbishop of Canterbury and others addressed a meeting "for men only," over four thousand being present. At another gathering

CHURCH MUSIC

was the topic, the speakers being Sir Walter Parratt and Canon Joy, of Maidstone. The latter laid it down that for village, town, and cathedral alike, the ideal service was that, and that only, which was most worshipful. The ideal music should be that, and only that, which the choir was capable of singing well, and that in which the congregation was capable of taking an intelligent part. Just as for the music of the village the ideal would naturally be simplicity, so for the music of the town the idea would naturally be collectivity—"as the sound of many waters"—congregational.

The Unrest of the Age was the subject of papers read on Thursday morning. Professor Gwatkin came first. He found history to be repeating itself in this age of change. It was for ministers of the Gospel to point men steadily from trifles to the decisive question—to show the people that faith was neither reason nor feeling, but included both in a personal relation to Christ which called for all the powers of the whole man. The Bishop of Manchester spoke of the unrest as seen in

the world of intellect, dealing with the limitations of materialism and agnosticism. The only satisfying answer to the inquiry for religious truth was found in the declaration of our Lord, "I am the Way, the Truth, and the Life." Canon Bonney found a cause of the prevalent unrest in the flood of new ideas which had come in during the past seventy years. Social changes had brought about impulsiveness, and a sense of proportion with sobriety of judgment was rendered almost impossible. As for the clergy, the great increase of gatherings and functions had cut their time to shreds, and promoted restlessness in their ranks. Professor Lewis Campbell held that Christian grace is not bound by ecclesiastical traditions, nor the cause of God served by exclusivism.

In the afternoon papers were read on "Biblical Criticism and the Results of Recent Research," Professor Armitage Robinson and Principal Robertson rendering a good account of the condition of inquiry into literary phenomena presented by the Gospel of Luke and the Book of the Acts. Professor Lock dealt with the Epistles in a similar manner. It having been resolved that the Congress should meet in London next year, there was some discussion on ways in which its methods could be improved and its usefulness advanced.

On Friday, among papers on the message of the Church to the heart of man was one by Rev. Dr. Moule, who dealt with the reading of Scripture for spiritual illumination and practical guidance. Opening his Bible he definitely recollected that whatever else it was it was this—

GOD'S ORACLE FOR MAN.

It was literature indeed; it gave material for endless mental inquiry, linguistic, historical, and other. It was all along human, being given to man through not only human pens but human hearts. But then it was God's oracle in a sense quite unique among written things. Then he recollected that the supernatural message could work fully on him only under supernatural conditions. To grasp the eternal truths, to feel the Divine facts, to see, to know, indeed, he needed the special work of the Holy Spirit of promise. For genuine Bible study it was all-important, as a rule, to be "hunting for something," and he indicated various lines of inquiry which might prove helpful.

Friday afternoon was given up to foreign mission study, the Bishop of Newcastle speaking on the watchword of the Student Volunteer Missionary Union—"The Evangelisation of the World in this Generation." The Dean of Windsor dwelt on the revival of the missionary spirit. Though statistics might be misleading, yet he understood that in at least one-fourth of the parishes of England no missionary association existed. Christian parents might do much for the cause by instilling in their children an interest in missionary efforts. Every parish clergyman should make it part of his ordinary work to instruct the people in the history, progress, and growth of missions.

Two United Christian Conferences were also held during the Congress week. The Dean of Ripon presided over the first, at which addresses were delivered by Revs. Dr. Glover, W. L. Watkinson, and Dr. Horton, and Dean Farrar. The second was devoted to the discussion of "Paths Leading to Union." Archdeacon Wilson occupied the chair, and among those who spoke were Professor Davison, Mr. George Harwood, M.P., Dr. Duff, and Rev. S. Whitehead. Mr. Harwood remarked that the churches were going to be divided into two great sections — one consisting of those who believed that the soul could have direct access to God, and another who believed that some class of men were required as intermediaries.

Young Men's Camp Work.—Writing from 207, Churchill-road, Handsworth, Birmingham, Mr. S. Chase says: "The work has progressed well this season. Ten 'Saturday to Monday' camps have already been held in Warwickshire and the adjoining counties, and two more are still to be held. The work is found to be stimulative to the young men, and one is already working for the Master in Africa."

Brussels.—The Continental Committee of the Free Church of Scotland have resolved to commence services in Brussels in October, and have appointed Rev. Francis Gordon, of Vienna, to conduct them during the coming winter. It is hoped that a hearty Evangelical congregation may be speedily formed, and that many English-speaking residents will warmly sympathise with this effort for the advancement of Christ's kingdom.

The Baptist Union.

THE Autumn Assembly of the Baptist Union was held last week at Nottingham, and was largely attended by ministers and delegates. A hearty welcome to the city was extended by the Mayor, and kind words were spoken by representatives of other denominations at a public meeting prior to the opening of the business sessions.

Tuesday morning was set apart for a meeting on foreign missions, and farewell was said to ten missionaries and their wives proceeding to various parts of the great harvest field. Mr. W. R. Rickett, treasurer of the society, occupied the chair, and referring to the meetings held at Nottingham during the centenary celebration, said that two things were then resolved upon: first, to raise a fund of £100,000, which was more than accomplished, the fund standing at £117,000 when closed; and second, to raise the yearly income of the society to £100,000, and upon that efforts are now being concentrated.

Brief addresses and testimonies were given by the outgoing missionaries, to whom Dr. Richard Glover spoke some stimulating words in a valedictory address. Among other things he said—Fitness is ordination, and He has laid necessity upon you and forced you forward. Grace carries with it apostleship, and apostleship grace. The two always go together. You lack the power of minor miracles, but the power of major miracles is with you, the power of a great light, of a salvation experienced, of the message of the Crucified One, of the indwelling Spirit, of the Cross, always accessible; these things are omnipotent for the work you have to do to-day.

"Preach, saying the Kingdom of Heaven is at hand." That is the supreme work. The keenest sorrows are the sorrows of the soul, and the deepest need of man is his need of the knowledge of the glory of God in the face of Jesus Christ. You must put the first need first, and you must put the supreme emphasis upon it. Men cannot be satisfied with stale testimony or with bare formulæ. Souls cannot be fed with manna that fell from heaven yesterday. You have to read truth to-day, and preach to-day's Gospel. You have to preach, not another's word—stale theologies—but the living voice of a loving Christ. It is a great task. It is not easy to say God is near you, Christ is near you, a cross from which there flows mercy and deliverance, "the Kingdom of Heaven is at hand."

The speaker praised God for the success achieved during the past century. Who can measure the joy that has come to God by the souls that have been won to Him through the missionary work? When you write the name of Christ on the hearts of men you write with an iron pen in letters of lead on the rock for ever. You know not what you do. There is no failure. Goodness will have its charm, and grace find its victories, and you from your radiant home on high will look down and bless God for a boundless blessing.

Mr. Alfred Thomas, M.P., presided over another missionary gathering, at which Dr. John Watson, of Liverpool, spoke some hearty words. On Wednesday the presidential address was delivered by Rev. Samuel Vincent, whose subject was "The Christian Life." The utterance was timely in tone, and ended with the practical question, "How can our collective Christian life best express itself?" First of all, Mr. Vincent was for asking Christ to lead them forward into the new century. Having urged church members to renewed consecration, he spoke a word of warning against prevalent errors and follies. "New Testament ideals, simplicity of worship and ritual, and the equality of all believers as priests to God, are truths that need reaffirming. 'Tis largely that spirit which makes us foremost amongst the living nations, and the most beneficent to subject peoples. 'Tis this spirit which makes us and our kinsmen the best evangelists to dying nations, that they, too, may live. Probably we Free Churchmen number far more than half the nation. Men sneer at our conscience, but it guides the nation more than it knows.

"We shall save this land both from the priest and the demagogue by the Faith of our Fathers, and saving this land we shall help the whole world. Never since William of Orange fought Philip of Spain was there a more critical time than now for the religious future of the race. If, as Baptists, we are wise, the changing centuries may aid us. It is the time for great enterprise. Birthdays and New Year's days, and the hours when men step from one century to another are not the illusions fools think them. The greater hours especially show time as it is, and the soul is brought suddenly face to face with an infinite mystery which awes and arrests it, and gives hints of the illimitable vastness of her destiny as she gazes into what is freshly discovered to her, but all unexplored. Anyone of us may do much if God please and we believe. And what may we not do all together, if we but occupy

> The seat to faith assigned,
> Where ask is have and seek is find,
> Where knock is open wide?

At the business sessions some important business was transacted. First came a hearty acknowledgment of the distinguished services rendered by Dr. Booth, for many years secretary of the Union. Then, in consequence of Dr. Booth's retirement through bodily weakness, a successor was appointed in the person of Rev. J. H. Shakespeare, M.A., of Norwich, a minister held in high esteem throughout the denomination, and specially commended to sympathetic support owing to his warm espousal of the cause of church extension. In accepting the post Mr. Shakespeare said: "I will give myself to the work with all my heart, and with all the enthusiasm of which I am capable." Striking sermons were preached in connection with the assembly by Revs. R. J. Campbell, of Brighton; B. J. Gibbon, of Bloomsbury; and Dr. Lorimer, of Boston, U.S.A.

North London Convention.

THE parish of St. Peter's, Islington, has had many helpful gatherings and seasons of blessing, but the convention of last week may be said to have exceeded all. It was preceded by a daily prayer meeting for three weeks. Many clergy and ministers, both of the neighbourhood and elsewhere, attended, and one of the most striking incidents was the frank, manly testimony of the Vicar of St. Matthew's, Marylebone, who, whilst a strong High Churchman, was able to testify to the way in which God had swept away all sectarian barriers from his soul.

Conviction of sin was the leading point of all the early speakers—Revs. E. W. Moore, J. A. Bevan, W. Darlow Sarjeant, and G. H. C. Macgregor. Many were broken down, and few who heard the burning words are likely to forget them. Mr. Moore began by showing, from the story of the widow's pot of oil, how the secret of success lay behind a closed door. Mr. Darlow Sarjeant traced from the Book of Joshua the soul's journey to Canaan and the hindrances that meet it in the way, dwelling specially on the sin of Achan. Mr. Macgregor spoke with great power of the necessity of soul health and the fire of God to refine.

The closing days brought joy to many hearts. While the deep conviction continued God sent messages of healing and comfort from the lips of Revs. G. C. Grubb and E. L. Hamilton. Solemn heart-searching messages they were.

We praise God that so many workers have been blessed. A medical man has gone off with a supply of hymn-books so as to start meetings for the deepening of spiritual life in his mission, and in our own church (St. Peter's) a weekly holiness meeting will be arranged for Thursdays at 8 p.m., as one of the direct results of the convention. Testimonies are coming in from many parts as to blessing to individual souls. F. T. S.

A Friend's Advice.

Do not murmur or complain,
God will put things right again!

Do not fret and grumble so,
Christ has trod the way you go!

If your heart is cold and sad,
Think of those past joys you've had!

If you're tempted sharp to speak,
Think of Christ, the low and meek!

Weary feet on dusty way
Soon will tread the streets of day!

Clouds may gather, rain may fall;
God will guide you safe through all!

Safe through all! the other side
Will bring the light of eventide!

J. E. M.

Work for Hop-pickers.

HAMPSHIRE.

FOLLOWING the custom of the past thirty-six years the friends of the Hampshire Hop-pickers' Mission, founded by the late Rev. Samuel Chinn, and now carried on by his daughter, have worked hard and heartily for the well-being of thousands of hoppers during September. The staff comprised twenty experienced workers, six of whom are London City Missionaries. The operations were carried on from seven centres within a radius of twenty miles, viz., Alton, Selbourne, Holybourne, Bentley, Binsted, Wooldham, and Wyck, spacious tents being erected in each place excepting the two first-named. There are places of rest, refuge, and refreshment, and the pickers prove their estimation of them by attending in their hundreds night after night. Visitation of people in the gardens and in their encampments; meetings for prayer, preaching of the Gospel, and praise; open-air services, magic-lantern exhibitions, occasional tea meetings, etc., have been conducted with much encouragement. Several determined to lead a purer, nobler life; others signed the total abstinence pledge, while not a few expressed themselves as being benefited through the efforts put forth.

Thousands of Christian booklets, tracts, illustrated texts, Scripture portions were distributed. Every day in each of the tents tea was served gratuitously to all comers, and the pickers were not slow to evince their gratitude. By this means many were kept from spending their pence and time in the village beer stores. Owing to the scarcity of hops, and the full time put in by the pickers, the season has been exceptionally short, and the work rendered more difficult. But splendid service has been rendered notwithstanding.

Homerton, E. JOSEPH N. GOAD, L.C.M.

HEREFORD AND WORCESTER.

"We had a miserable day last Sunday, sir—we had nothing to read. Thank you, sir, it is very kind of you to come to us." "Here you are, then; we were talking about you." "Didn't you come last year?" Such were the greetings that met Mr. John Jones and myself as we passed from hopyard to hopyard during the season just finished,

As we have gone for sixteen years, we are well known to many of the pickers and growers. This year, in a walk of 300 miles, we visited 163 farms, reaching over 14,000 persons. Each morning saw us start with a heavy load of books on our backs, liberally sent by kind helpers, and thankfully received by the strangers and home pickers. Going from crib to crib in the intense heat proved real toil, but the Master preserved us from all harm. We found Christians coming out from Hereford and other towns to preach to the people on Sundays, but did not meet with anyone else distributing the Gospel in the week.

"Don't forget the pole-puller, sir," said one of the bin-men. We had given away all our larger papers, and saw he was disappointed. Remembering we had a Testament in our pocket, we gave it to him. "Now put my name in." We obeyed, and at his request added, "From the hopyards, 1898." Putting it in his pocket, he said, "That will go back with me to the Potteries."

Where we could we sang or spoke a word to the whole company as they stood picking, and in every case had good attention and many a hearty "Thank you" from among the hops. Mr. J. Staniford, of Hawridge, Berkhamsted, was with us during the heaviest part of the work.

WILLIAM LUFF.

WEST FARLEIGH, KENT.

At West Farleigh, near Maidstone, where there are six camps of hop-pickers, Rev. T. W. Embleton Thomas, vicar, has a staff of missionaries from the Church of England Hop-pickers' Association and the Diocesan Branch of the C.E.T.S., whilst of the two ladies sent under Canon Carter's scheme for his parish, he is particularly fortunate in having one who is a trained nurse. She had only been in the parish a few hours when she was called upon to nurse a female hop-picker, who had arrived before picking commenced and had slept in the open, and had developed a serious attack of bronchitis. Then two ladies carry on the "West Farleigh Hop-pickers' Club," open every evening for adults, and on Sundays for children. Each evening an open-air service is held in one of the encampments, and on Sunday there are services morning and evening. Illustrated tracts and magazines are much in request, and lantern services are much liked. There is reason to believe that God's blessing is on these efforts, for which the prayers and praises of sympathisers are asked.

Work in West London.

BEING invited by my friend, Mr. Charles Cook, I addressed his Hyde Park Hall workers on Saturday evening, at a "parlour meeting" for praise, prayer, and preparation for the twenty-fourth winter campaign in the Metropolitan Theatre, Edgware-road. A large body of workers assembled, and a season of true fellowship was enjoyed.

"Opening night" at the Metropolitan was a great occasion. The choir, including the Browning Quartette, crowded the stage, and the congregation crowded the theatre. So far as could be seen every one of the 3000 sittings was filled, and by an audience well-dressed, well-behaved, and very responsive. Mr. Cook conducted the service throughout. The choir sang the Gospel with fervour and force, and very sweetly. The Browning Quartette rendered three pieces, all about Christ and heaven, with much acceptance and quite unaccompanied. Mr. Cook gave the opening address from John i. 29, the subject on the programmes being "Christ! Absolutely necessary, absolutely sufficient, and absolutely accessible." The Word was with power.

Hundreds remained to the after service, coming into the area from all parts of the building. Inquirers were dealt with, and several confessed definite conversion to Christ. After twenty-four years the work is wondrously fresh and forceful, and we pray for Chas. Cook and his devoted band another "year of Jehovah's favour."

T. HANCOCKS.

Cavendish Baptist Church, Ramsgate.

Obituary.

REV. E. DEAS, WEST AFRICA.

News has just reached home of the death, on August 21, at Ikorana, West Africa, of Rev. E. Deas, who went out to the West Coast seven years ago in connection with the United Presbyterian Church of Scotland. A man beloved and respected, his death at the early age of thirty-eight causes a great loss to the Mission.

MR. THOMAS GEE.

The death of Mr. Thomas Gee, who passed away on September 28, removes a familiar figure from Welsh life. He was born in 1815. Educated at Denbigh and at the Grove School, Wrexham, he early attracted attention by his force of character. It was suggested that he should take orders, but Mr. Gee decided to enter his father's office. From early youth, however, he had deep religious convictions, and became a member and was ultimately ordained a minister of the Calvinistic Methodist body, yet notwithstanding this he regarded himself as a layman. He had always taken an active and prominent part in religious work.

During the week prior to his death Mr. Gee took a prominent part in a temperance demonstration held at Denbigh and presided at one of the public meetings, and he had been elected president of the North Wales Temperance Association for the ensuing year.

It was as the editor and proprietor of the *Baner* that Mr. Gee's name was known and his influence felt throughout the Principality. The sale of his goods a few years ago owing to his refusal to pay tithe, was the repetition of a similar event in his life forty years before.

Inverness.—Mr. Alex. Fraser, divinity student, whose labours were so much owned in Campbeltown during the spring of last year, has been since April last in charge of Queen-street Free Church, Inverness, in the absence of Rev. Dr. McDonald. Nearing the close of his engagement (writes a correspondent), interest in Divine things was manifested by anxious ones calling on him. So much was this the case that Mr. Fraser agreed to conduct a special mission for a week in the church. The results exceeded the highest expectations. The congregations were so large, the interest so deep, and the influence so widespread, that a second week was entered on, and at time of writing we are in midst of a blessed work.

Our Irish Letter.

[FROM OUR OWN CORRESPONDENT.]

DURING the past week the Presbyterian Conference in Belfast attracted widespread attention. In Belfast, with a population of between three and four hundred thousand persons, fully a third are Presbyterians, while in the adjoining counties of Antrim and Down half the people belong to the same Church. The Conference was the second of the kind in Ireland, the first having taken place about two years ago. Seventeen ladies and gentlemen placed their services as speakers at the disposal of the conference, and these hailed in almost equal numbers from England, Ireland, and Scotland. Mr. T. W. Russell, M.P., in speaking on "The Duty of the Church in Training Citizens," urged Christian people to take their proper share in public work, and not leave the nation to be governed by the irreligious portion of the population. In dwelling on the Ritualistic movement, Professor Lindsay urged that it should not be met merely by negative criticism.

To mention even the titles of all the subjects discussed at the Conference would unduly lengthen this letter, but I cannot omit referring to the paper by Professor Leebody, D.Sc., of Londonderry, on "Science and Belief in Immortality." Dr. Leebody is well known as one of the most eminent scientists of the day, and his statements are, therefore, worthy of the deepest respect. In discussing this question, on which he said no light could be thrown by weighing, measuring, or chemical reactions, he stated that even supposing Darwin's theory with regard to the origin of man to be correct, it left the subject of man's immortality untouched, and that Darwin himself believed in a future life. The Conference, which was organised by Rev. Jno. Irwin, of Holywood, and which lasted two days, was, in spite of unfavourable weather, largely attended.

It is noteworthy that Ireland has not been in a quieter or more peaceable condition than it is at present for perhaps a century. This may be due to several causes, among others the excellence of the harvest. An important cause, I think, will be found in the reduction of rents and the security of tenure afforded to the farmers by the Land Acts. People who used to be almost revolutionaries have got something to conserve and are becoming peaceable and law-abiding citizens. Moreover the country is opening as it was never opened before to the preaching of the Gospel in the open air, so that there is scarcely a town in the South and West where the evangelist cannot stand up in the fair or market and speak to attentive audiences.

The Methodists are at present taking several new departures. Dr. Booth, of Cork, for whose maintenance the Methodist Christian Endeavourers of Ireland have made themselves responsible, is going out as a medical missionary to Hankow. Hitherto the subscriptions raised for foreign missions by Irish Methodists, amounting to over £4000 a year, were administered through the Methodist Missionary Society in London, and many are pleased that Ireland should be more directly represented in the foreign field. Another important step is to set apart a special missionary to Sunday schools.

A meeting to bid farewell to twenty-eight missionaries going out under the auspices of the C.M.S. was held last week in the Metropolitan Hall, Dublin, and was largely attended. A similar meeting to bid farewell to five missionaries was held on Friday evening in the Y.M.C.A. Hall, Belfast. The interest in foreign mission work is evidently growing in all the churches. This seems to prove that the spiritual life of the Christians of Ireland is deepening.

Zionist Demonstration.—A Jewish meeting, attended by 5000 persons, was held in the Great Assembly Hall, Mile End-road, on Monday evening, on the occasion of offering a welcome to Dr. Theodor Herzl, Dr. M. Gaster, chief of the Sephardic community, presiding. The chairman said that where Jewish hopes existed the name of Dr. Herzl was venerated and loved. Dr. Herzl, who met with a cordial reception, entered into a long defence of the Zionist movement, and said that those who did not understand their object treated it with sarcasm. What the Jews wanted was a land of peace and quietness of their own. There would be no necessity for an Aliens' Bill then. The following resolution was carried: "That this mass meeting of Jews rejoices at the success which has hitherto attended the Zionist movement, and heartily pledges itself to support it."

THE EVANGELISTIC FIELD.

Great Assembly Hall.

MR. WALTER NOTMAN, of the Evangelisation Society, has concluded another month's work in Mr. Charrington's Great Assembly Hall, Mile End-road. The interest has been fully maintained in connection with the services. Mr. Notman is a great favourite, and having the ability of both the pastor and evangelist in one, he is much blessed to believers as well as to those who are outside the fold. On Sunday, September 26, the Harvest Festival was held, when, both morning and evening, enormous congregations gathered. At night the gates had to be closed, and hundreds were unable to obtain admission. Mr. Notman gave an exceedingly powerful address, and at the close many remained behind to be prayed with. His month's mission terminated on Wednesday week, when a large number gathered to bid the evangelist good-bye and God-speed in his future work for the Master.

The Edinburgh Castle, Limehouse.

MR. HENRY COLLINS, of the Evangelisation Society, completed nine weeks of earnest Gospel work on Sunday evening last. The Castle district is anything but virgin soil for the evangelist. For a quarter of a century it has been a centre of aggressive work under the direction of Dr. Barnardo. Notwithstanding this, and the excessive heat that has prevailed during the mission, the Gospel, faithfully and tenderly preached by Mr. Collins, has drawn its thousands weekly, and signs of true revival have accompanied the preaching.

All departments of the Castle work seem to have felt the vivifying influence of the man and his message. In the open-air meetings this has been most noticeable. The weekly prayer-meeting hour has been felt to be all too short. Interesting cases of individual restoration and conversion have to be recorded, some of them being from the P.S.A. Mr. Collins's short Gospel talks to the men of that meeting left nothing to be desired. The same may be said of his short addresses to the young folk from Dr. Barnardo's Homes at the Sunday morning services. The preacher was privileged to speak to the children in the Homes themselves on week-nights, with, we believe, blessed and lasting results. To God be the glory. Mr. Dunn is the preacher for October. W. R. N.

The Tent at Tottenham.

A WONDERFUL week of blessing must be recorded to the praise of God. Thursday was a full day. As many as forty prayer-meetings took place simultaneously throughout the district at ten o'clock in the morning, which proved a time of great refreshing to many. At the afternoon meeting the speakers were Mr. R. C. Morgan, Dr. McKilliam, and Mr. McVicar, whose words were with much power and blessing. An ample tea, provided by the friends in the neighbourhood, was partaken of, followed by the evening meeting, addressed by several evangelists. The building was crowded in every part, although the rain fell in torrents, testing the qualities of the large tent to resist the same. Almost every day two meetings have been held, souls confessing Christ each night as their newly-found Saviour.

On Sunday last Mr. Leonard Weaver and Mr. William Grove spoke at a well-attended meeting for men only at eleven o'clock, very many coming out at the end of the meeting seeking the Saviour. The afternoon meeting was followed by a blessed service in the evening, commencing half-an-hour before the advertised time. The enlarged tent was crowded to its utmost capacity, and many hearts melted to see the numbers coming right out seeking Christ. In one case a young woman and an old lady came to the front. The young woman gave herself to the Saviour, and at the same time saying, "And my mother also. It is almost too much for her." On being asked, the dear old lady of seventy-five said, "Yes, I do as best I can—give myself to Him and trust Him to save me." The daughter led the tottering, but now happy mother, home rejoicing.

There is to be a united Gospel temperance rally to-day (Thursday) at 7.30. Will Christians please pray for guidance in the work? All friends who can assist in the singing will be heartily welcomed. A. G.

Trips to the Villages.

A LARGE and interesting meeting was held on Saturday evening at Fetter-lane Chapel, E.C., to hear reports on evangelisation throughout the summer months by a band of Christian young men, who devote their Saturday afternoons to this good work. Three years ago Mr. Charles Lewis, a young man connected with this chapel, conceived the idea of going himself and inviting his companions who loved the Lord to accompany him on cycle trips to villages within a radius of twenty miles around London. From small beginnings the band grew to some forty, and for the last two years they have divided themselves into two companies, one taking the south and the other the north of the Thames.

Their mode of work has been to assemble at a given point and ride to the place decided upon. Arrived at the village, the workers scatter themselves in all directions, with tracts and booklets, visiting every house, high and low, in many cases coming into contact with people. At length the meeting is held at some well-known point in the village. After spending an hour in this way, the visitors find a place for tea, and enjoy happy social intercourse, engaging afterwards in earnest prayer about their work. They report as many as 500 at some of their meetings, and also the blessed experience of sinners accepting the Saviour on the spot.

In some cases they have been received by the people with open arms, but other experiences were of the bitterest hostility. Several vicars and other ministers have welcomed them, and thrown open their halls for their services. The workers reported that many villages are sunk in ignorance and superstition. A. D.

Mr. Josiah Nix at Kendal.

MR. JOSIAH NIX has concluded a ten days' mission in the Wesleyan Chapel, Kendal, with most gratifying results. A large number has passed through the inquiry room, and a hundred temperance pledges have been taken. The attendance was very large at all the services. The people were attracted by the missioner's clear presentation of the Gospel, the fervour of his utterance, his delightful naturalness, and his buoyant hopefulness. God, through him, has given a rich blessing to all the churches. J. D.

Evangelists' Movements.

Mr. Maccoll, of the Glasgow Open-Air Mission, has been conducting a series of missions with tokens of blessing in various parts of the Highlands of Scotland.

Mr. Thos. Payne, assisted by various speakers, has concluded a week's convention at the Assembly Hall, Junction-road, Holloway, N., for the deepening of spiritual life. It was a time of great blessing and refreshing to many.

Mr. John Weedon, writing from Dunsden, near Reading, says: We have closed eleven weeks' tent work in connection with Reading and District Free Church Federation. God has greatly blessed the effort. The sevices have been well attended.

Mr. J. Westwood, formerly of the Navvy Mission, has concluded six days of Gospel services in the Gay-street Evangelical Mission of Love, Liverpool. At the close of the addresses on Monday, Tuesday, and Wednesday, several people remained behind to seek salvation. Mr. Westwood is a man of faith and prayer, a lover of open-air work, and a good visitor. W.

We have to thank God, says a correspondent, for the visit of his servant, Richard Spragg, to Bexley Heath. A month's services in tent and hall, and daily visitation of the homes in the neighbourhood, have been fruitful of much blessing. Christian parents are rejoicing over the conversion of their children, and many others have been brought to Christ. The evangelist has been specially used of God to the conversion of boys.

EVANGELISTS ENGAGEMENTS.

Serjeant Pullinger, Soldiers' Home, Winchester, Sunday, Oct. 9.

Mr. John Weedon at Twyford, Berks, Oct. 1 to 14; Swinton, Manchester, Oct. 15 to Nov. 1; Midhurst, Sussex, Nov. 5 to 26; Guisboro', Yorks, Nov. 27 to Dec. 12.

The Aldersgate "Mid-day."

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

THE usual gathering at Aldersgate-street on Monday last, led by Mr. R. C. Morgan, was most inspiriting.

The brief space from twelve o'clock till one proved, indeed, all too short for the delightful testimonies of soul saving work in all parts of the world. Rev. Thomas Hancocks, of Ramsgate, gave a short Bible-reading, showing the parallel between the experience of Elisha seeking a double, or "heir's" portion, of Elijah's spirit, and then acting in the belief of receiving it, and that of Paul, who sought not to preach with enticing words of man's wisdom, but in demonstration of the Spirit, and in that power went forth in simple faith to deal with the sins and sorrows of magnificent Corinth.

Mr. Hermann Harris gave a breezy address on some curious experiences in North Africa. Mr. and Mrs. Harris had secured premises which were made a religious literature depôt by day and a mission hall by night. The French soldiery were tackled, especially a battalion of "hard cases," comprised entirely of ex-criminals. By means of a bicycle many villages had been reached. The native Moslems, gathered in the market places, gladly listened to the Bible-reading while a surly schoolmaster opponent was conciliated by a polite request to read a passage from James.

Mr. Dunn gave some interesting particulars of a mission recently held in Dundee, which had greatly stirred the jute city. Large numbers had attended the meetings and professed salvation. Similar manifestations of Divine presence were being looked for at the present mission in the "Edinburgh Castle," in East London.

A blessed work among Irish Romanists was also spoke of, the latest reports of the tent work at Bruce-grove noted with interest, and then Mr. R. C. Morgan closed by commending in prayer the works referred to, all missionaries in any difficulty resulting from the political excitement in China, and a new undertaking by Mrs. Annie Harding on behalf of London young women.

THE BAROTSI MISSION.

At the noon prayer-meeting on Wednesday last Mr. Coillard, director of the Mission, gave a brief sketch of the Lord's work in the valley of the Upper Zambesi. In a sympathetic address he described how remarkable blessing had attended the preaching of the Gospel in Barotsiland—a country as large as France, and whose people are described as living in a state of utter degradation.

Mr. Coillard, referring to his recent touring experiences on behalf of the work, both on the Continent and in Great Britain, aptly remarked that the French are sometimes a little backward in supporting the work on the plea of its being carried on within the British Empire; and the English conclude that it is foreign since the workers are French. A cordial feeling of agreement was manifest when Mr. Coillard said we must live above national prejudice, etc., in the Lord's work.

Many have been the afflictions of the mission—the climate, the cattle plague (in a neighbouring territory 800,000 head of cattle died within a few weeks), and difficulties of transport and finance. Nevertheless, the work has gone vigorously forward. A Bible-class for native young men has resulted in eight becoming evangelists. Opportunities are many and urgent. The Gospel influence is spreading.

The pathetic word picture of Mr. Coillard, in which he depicted the King of Barotsiland, as a direct result of missionary effort, adjourning from the seat of justice to read the Bible to his chief men, touched many hearts, especially as the evangelist had with him on the platform an intelligent young native who is one of the fruits of the mission.

A special sum of £8000 is appealed for, and the urgency of the need is accentuated by the fact that the Evangelical Mission Society of Paris, which contributes to the support of a number of undertakings in the foreign field, is obliged to saddle Mr. Coillard with the responsiblity for raising this amount.

Together with a number of new workers, Mr. Coillard sails for Africa on December 2. Meanwhile he is busily engaged in visiting the Churches and explaining the work.

INTERNATIONAL S.S. LESSONS.

October 16.

"The Temple Repaired." — 2 Chron. xxiv. 4-13.

Golden Text: "And the men did the work faithfully."—2 Chron. xxxiv. 12.

Result of Jehoshaphat's Mistake.

In last lesson we saw that Jehoshaphat, for purposes of state, had—

(1) Married his son Jehoram to Ahab's daughter Athaliah.

(2) Formed an alliance in war with Ahab.

Athaliah, like her mother Jezebel—clever, resolute, and devilish—she gained the mastery over Jehoram, and while the temple of God was left to decay, the magnificence of the temple of Baal continually increased. Jehoram died, his life had been a failure — "he departed without being desired."

Illustration.—Macbeth :—

If 'twere done when it is done,
It were well it were done quickly.

But it never is done with when it is done. The effect of wrong action follows us, and even God's forgiveness will not prevent "the sins of the fathers being visited on the children unto the third and fourth generation."

The Child in the Temple.

Following the death of Jehoram, Ahaziah reigned for one year. He was put to death by Jehu, and Athaliah, anxious to occupy the throne herself, slew (as she thought) all the royal children. But Jehoshabeath, the wife of Jehoiada the priest, saved one baby about a year old and hid him in one of the disused rooms of the temple. There he was trained for six years, with the intention that when the time was ripe he should be crowned as king of Judah.

Illustration.—Moses hidden from the wrath of Pharaoh, Christ from the cruelty of Herod. Every child should be hidden in the Temple of God, and so shielded against the devil.

The teacher should point out the value of a Christian home, and of church membership.

Joash is Crowned.

When Joash was seven years old the High Priest went throughout the country to gather the soldiers, the captains of the army and the Levites. He disclosed to them cautiously the fact that young Joash was alive. And when they were all in the temple the boy was brought forth and put to stand by one of the pillars, and there he was crowned.

Athaliah, who never frequented the temple of God, hearing the shout of the people, came in to see what was the matter. The soldiers took her down to the brook Kedron, and there put her to death: and the boy Joash is king.

Lesson.—Every boy should be a king over himself. If he cannot rule himself he can never govern others if God should ever call him to do so.

A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard I find the task
Of governing it well.

Good Company.

While Joash was under the influence of the High Priest he governed well. Effect of company on us. We take our colour from our surroundings. We become good by being in the society of the good. Make a friend of Jesus. Go to no place where Jesus could not go with you. Say no word you would not wish Jesus to hear. Think no thought you would blush for Jesus to know of.

Repairing the Temple (4—13).

Temple neglected. Levites sent from a great public meeting to collect a certain sum of money for the purpose of repairing. This was to be done each year, so that it would not be burdensome. This was a tax which Moses had instituted (Ex. xxx. 11—16). But the Levites did not do their duty; they did not levy the tax. Why we do not know. Lethargy and indifference had grown upon them by the ascendancy of Baal. So Joash ordered a box to be placed at the temple gate, and soon the people had put enough money in that to clear the building of any debt and to make gold and silver vessels for the temple service.

Lesson.—Teachers of senior scholars should point out that giving money for God's work is a means of grace. Children should give what they can, and so form the habit of making sacrifice.

The Y.M.C.A.

WINTER WORK IN LONDON.

The London Central Association has been devising liberal things for its winter programme. Besides the usual departments of educational classes and Gospel work now inaugurated for the winter season, special efforts will be made to reach specific classes of men. Meetings are to be held in Exeter Hall during the coming months for members of the Civil Service, for bankers' clerks, for insurance clerks, for volunteers, and for market porters. A general mission for men at Exeter Hall, to be conducted by Rev. W. R. Mowll, will commence on October 10. Following that a similar effort for the benefit of the West-end will be made at Portman Rooms, Baker-street, with Dr. Harry Guinness as the evangelist. At the Aldersgate-street Association a mission, specially designed to reach City boys, is arranged for January, and the chief worker will be Mr. Stentiford. At the same centre there will afterwards be a general men's mission by Rev. E. J. Kennedy, of Hatcham. A special band of men is being organised to distribute suitable and attractive literature among the male frequenters of the theatres and music-halls.

Several interesting conferences have been arranged for. As a sequel to the foreign missionary convention held last year, a Home Missions Conference will be held at Exeter Hall, on Nov. 16 to 18. Most of the home missions at work in London, or having their headquarters here, will be represented among the speakers. A detailed programme will be published later. On Dec. 7 a Christian soldiers' conference will be held, and a week later a united Protestant demonstration.

BRIEF NOTES.

The new association at Preston has acquired very suitable rooms in the Lancaster-road.

This month, *Men*, the organ of the Associations in North America, is changed from a weekly to a monthly.

In connection with the effort being made to clear the debt on the Eastbourne Association building, an exhibition and sale of work is to be held in the Town Hall on Oct. 11 and 12.

The Glasgow Y.M.C.A. (southern branch) has celebrated its twenty-first anniversary. The present membership is 120. During its existence nearly a thousand young men have passed through the Association.

The Nottingham Y.M.C.A. has inaugurated its winter session's work by holding a *soirée* at the Mechanics' Institution. The Sheriff of Nottingham occupied the chair, and addresses were given by Mr. Robert Barber (president), Canon J. D. Lewis, and others.

A successful mission has been conducted in connection with the Mountpottinger Association, Belfast, by Mr. S. G. Montgomery. During the past week Rev. T. B. Robertson, of Limerick, has been holding a mission in the rooms of the Dublin Y.M.C.A. in Upper Sackville-street.

A most interesting reunion took place on Thursday evening of the members of the various holiday parties organised by the Hackney Association to Scotland, Ireland, Norway, English Lakes, Norfolk Broads, and Seaside Camp. Mission services were held in connection with these various parties.

A week of Gospel effort among German-speaking men and women will be held from October 6 to 13. The meetings, which will be conducted by Pastor J. Paul, from Ravenstein, Germany, will take place in different parts of London. Particulars can be had from Secretary German Y.M.C.A., 28, Finsbury-square, E.C.

At the annual meeting of the Dundee Association it was stated that the Bible-class numbers fully a thousand members. The members carry on an energetic work in visiting the ships in the harbour and distributing Gospel literature on Sunday mornings. Over 800 vessels were visited during the past year. Evangelistic tent work is also carried on among the militia at Barry Camp during the training season.

For the past fortnight a Gospel mission (in connection with the Shoreditch Association) has been conducted by Dr. Harry Guinness, and a band of Harley House students, in the Town Hall, Shoreditch, and in Pastor Cuff's Tabernacle. The average attendance has been upwards of 1000 each night. Two lectures to young men drew audiences of 1500 and 2500 respectively. Large numbers of inquirers were dealt with in the after-meetings.

The Islington Y.M.C.A. has made a most encouraging commencement of the winter session. At a members' reception, given by Mr. J. J. Drysdale, thirty new members were welcomed, of whom ten gave bright testimonies as to the help the association had been to them in their Christian life. A paper impressing upon members their responsibility towards the finances of the association was read, and promises amounting to over £20 were received from the young men themselves.

The inaugural social meeting of the winter season was recently held at Aldersgate-street, when a large number of promising young men engaged in City houses accepted the invitation of Mr. and Mrs. W. W. Thompson (Copestake and Co.). After refreshments, a meeting was held in the lecture hall, when the host of the evening bore testimony to the benefits derived from association with the Y.M.C.A. An able and suggestive address was given to the young men by Rev. H. J. R. Marston, of Belgrave Chapel, on the words, "When thou art old."

On Saturday week nearly a hundred delegates, representing the Associations of the North-East Metropolitan District, assembled for their autumn Conference at the residence of Mr. Robert Barclay, at Hoddesdon. The attendance was the largest on record, and the proceedings, which occupied the greater part of the day, were of considerable interest. The foreign work undertaken by the National Council was spoken upon by Mr. W. H. Mills. In regard to the district itself, it is expected that a distinct forward movement will result from the conference. Sir George Williams kindly promised £100 towards the first £1000 to be raised, and Messrs Rotherham and Co. and Mr. W. McCall are each contributing fifty guineas in aid of the scheme.

World's Y.W.C.A.

WORKERS FOR INDIA.

DEAR SIR,—May I lay before your readers the urgent need of workers to help in the Y.W.C.A. Home in Bombay? Miss Hill, the Indian National Secretary, who has been making Bombay her headquarters, must now resume her travelling work. Miss Jones, a most valued helper and friend, is returning in October to take her place, and needs some one to assist her in the general work. Miss Hill writes that her helper in the Colaba branch in Bombay must return home immediately for four months, so still another is urgently needed.

We have one in view who may be suitable, but we dare not go forward (as we have already £200 to transmit to India in December, not including the national secretary's expenses) unless God shows it is his way by providing funds for her outfit, passage, and a year's maintenance.

Will any whom God is calling to work for Him abroad, and who have had a good education, with some experience and training in work, write to me? I will also receive any contributions for this purpose.—Yours faithfully,

(Mrs.) Lucy J. Tritton,
President World's Y.W.C.A.

26, *George-street, Hanover-square, W.*

P.S.—Since writing the above I have heard of the generous promise of one friend to guarantee the passage and a year's maintenance for a worker. This encourages us to ask for others to do likewise.

Winchester.—"The Love of God" is announced as the chief subject for consideration at the forthcoming conference at the Soldiers' Home, Winchester, on October 11 to 14. The official invitation to the gathering is signed by General Alexander, Colonel Seton Churchill, and other friends, and amongst the list of speakers are Revs. C. E. Dickinson, J. Tuckwell, David Baron, and Fuller Gooch. Luncheon and tea will be provided each day of the conference.

Glasgow.—The customary autumn conference at St. George's Cross Tabernacle, Glasgow, was held on September 24 and 25. On the former day to a large gathering, under the presidency of Pastor D. J. Findlay, helpful addresses were given by Rev. H. Montgomery (Belfast), Mr. John Colville, M.P., Rev. John Urquhart, Mr. J. S. Holden, and several missionaries. Mr. W. D. Dunn excited much interest by his report of the recent revival in Dundee. The meetings on Sabbath were all well attended and full of real interest. Mr. Montgomery and Mr. Holden were the chief speakers, and their messages were channels of blessing to many. The conference closed, as the good custom is, with a gathering round the Lord's Table.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in Heathen Lands—8.

NOW that the holidays are well over I suppose you are all pursuing your school work again with might and main. Having put your heart into the enjoyment of the season of rest, now, of course, with a like earnestness, "heart" has to be put into all class-studies. Nothing less than "thorough," will, I believe, satisfy the girls and boys who read the Young People's Page in The Christian.

A month or two ago I gave you an account of a girls' school in India. It seems to me that it would be scarcely fair if I did not also sketch a boys' school.

Well, imagine some hundreds of lads and young men, Hindus and Mussulmans, all learning the English language. It would amuse you very much if you heard those of six or seven years old attempting to pronounce our alphabet. In the next class you might hear others reading, "*Wurruk* while you wurruk, and palay while you palay." Their own language is Kanarese, Tamil, Telugu, or Hindustani. This explains the strange pronunciation.

As they rise through the school, class by class, they read harder books, and, also, do their arithmetic, algebra, Euclid, history, geography, chemistry, and physics—all in English, from just the same books as you are accustomed to use. It is not the same sort of thing as you learning French, for you don't do all your school lessons in French as these boys do all their lessons in English.

See them coming to school in the morning before seven o'clock with naked feet, or with their native shoes, like thick flapping slippers with the toes curled up. There are little fellows hardly higher than the table—boys of all ages and sizes, up to young men of eighteen and twenty, many of them with a moustache, some of the bigger ones already married.

Many of the younger boys are very pretty, with sweet oval faces of soft brown, and large, dark lustrous eyes, with long, black lashes. They are by no means rowdy, like many English boys, but very attentive, tractable and docile. They learn with great eagerness, and have marvellous memories, often learning their entire books by heart.

At Bangalore High School the morning's lessons begin with the Gospel, but sometimes there is an English lesson first. Every boy brings an English Bible or New Testament, or perhaps only the Gospel the class may be reading, which he can buy for a penny. A portion of the class reads a few verses in turn, and then the master talks to them about what they have been reading—but all in English. They often ask questions, and sometimes find fault with Christ's teaching.

In the school I am telling you about there are 750 boys and young men, divided into eighteen classes, and taught by twenty-three masters—several of them having taken University degrees. Five of them are *Pandits*, that is, men who teach the lads their native language.

When the morning hours of study are over, these boys troop away home, laughing, skipping, shouting, to their midday meal, as happy as boys can be who have done their level best. On arriving at home each boy has to bathe, by having pots of warm water poured over him, and he changes his clothes. This he must do before he eats. He also has to paint the sacred marks upon his forehead. Then he sits down upon the floor, has a large piece of plantation leaf placed before him for a plate; upon this is heaped rice with curried vegetables. He takes it up with the tips of his fingers, opens his mouth, and throws it in—a large pinch at a time—without touching his lips. He has also a small brass pot of water at the side, and when he drinks he throws back his head and pours in the water without letting the vessel touch his lips.

After dinner he generally studies his lessons for the next day, or for afternoon school, if he has extra lessons to attend. At five o'clock he goes off to play. Hindu boys have games of their own, which, of course, I am not able to describe. But they have been taught some of our English games—cricket, football, tennis, and to practise gymnastics.

Besides the ordinary school examinations three times a year, the higher classes go in for public examinations, such as "middle class exams," and "matriculation exams."

This, I think, will give you a fair idea of school-life amongst Hindu boys. But the grandest thing about it is, all that they learn is filled with the truths of Christianity. The missionaries are ever on the alert to show their pupils the superiority of the religion of Jesus over any other religion in the world. The way is thus being prepared for a "nation to be born in a day."

A Little Brown Penny.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy, just for one day,
A young heart awaked for life, mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's swift wings,
It carried the message by Jesus sent;
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When darkness fled, like wavering mists,
From the beautiful dawn of Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down?
Or how the penny, worn and old,
In heaven will change to a golden crown?

Selected.

The Bible Searcher.

No. 141.—Correct answers (second list) received from :—

A—Gladys Allan, Douglas Adams, John Adams, Charlie Ardley, Maggie and Bertha Arres-Mather, Daisy Allen, Dorothy Alchin, Ralph* and Dora Aldwinckle, William Aston.

B—Henriette Bardot*, Conyers and Massy Baker, Clara M. Barker*, Hilda Bassett, Frank*, Avory*, and Teresa Blackie, Dorothy Berry, Ethel and John Benger, E. Biddlecombe, Gertrude and Nellie Brookfield, S. V. Boxer, Geo. and Colin* Graham Brown, Corbet*, Lindsay*, and Leonard S.* Browne, Eva Browne, Ernestine Buhl*.

C—Alice Cady, Beryl* and Gladys Calvert, Alice E. Crang*, Walter Jessie, and Maggie* Carter, Dorothy J. Clarke, M. M.* and Cicely M. Craven, Nellie Crawford, Dora Corrie, Susie* and Walter* Cumbers, Emily Church.

D—Jas. E. Davey, Blossom Davis*, Harold Davis, Florrie Dance, Winnie De Rusett*, William Dilly*, Phyllis Duncan, Gordon S. Duncan*, Kenneth Dunbar.

E—Muriel Edwards*, Maud Eddey.

F—Joanne Fancon, Janet Fawkes, Marian* and James Freegard, Maggie, Mabel, Bessie, and K. Fletcher, Mary Freeman, Francis W. B. Field*, Louise Fiehol, Hyacinth B. FitzSimons, Nettie* and Jack* Fisher, Janetta*, Maggie*, Agnes*, and Flossie* Fullarton.

G—Mary Glass*, Edith*, Margaret*, and Stuart Gray, Ethel, Mary, Daisy*, and Alfred H. Greenacre, M. G. H. Gribble, A. and F. Gibbs, Dorothy Grove.

H—Dorothy E. Harris, Ella Hake*, Winifred and Edith Harvey, Rose Hamilton*, May and Sandy Handasyde, Edith and Emily Hearn, Theodora Hill, Margaret D. Hoop*, Georgette Hoffman, Margaret* and Alice M.* Hogben, Violet A. Holford*, Ethel Hutchings*, L. Kathleen Hughes, Tom M., May V., Helen and Harcourt Hunter, Edith* and Mena* Hunter, Freda H. Hunton.

J—Sinclair Jackson, Emily Joynes, Lizzie Johnstone*.

K—Agnes D.*, Isa*, Alex* and T.* Kay, Flossie Key*.

L—Arthur J. Lamb, Hannah Lovell.

M—Lillie Mallory, Jean H. Maxwell, Harry Malaher, Margery Matthews, Dora Marples, Avis Mallory, Donald and K. G. McGilp, Lilian R. L. McMurtry*, Abraham and Maggie Mack, Hilda M. Medill*, Alice W. Milne, Bessie and Charlotte Millar, Annie E. Moule, Evelyn L.*, Arthur, and Gwendoline* Moir, Ethel E. Morgan.

N—Edith S. Nash*, Peter*, Cissy, John G. and Mima Nicholson.

O—Eva and Maude Oakes, Sidney Geo. Oliver.

P—Maggie, Jessie C., Winnie and Willie Palmer, Walter C. Perryman, Louie, Mary and W. M. Penny*, Daisy, May and Vera Petrides, Ernest Pearce*, Isabel *and Gladys* Phipps, Margaret and Lillie* Pook.

R—Herbert* and Marjorie Rainey, Jessie, Elmina and Isabel* Deane Roe, Arthur M. and Cyril Roberts*, Sydney Robertson, Mildred Robinson*, Chas. S. Rudge.

S—McLeod Staight, Dollie Salt*, Eric, Gwendoline*, Mervyn, Llewellyn and Undine Shaw, T. M. and D. D. Stanier, M. Dorothy* and Helen E.* Stalker, Bob Salt, Marie E Sleigh*, Cicely C. Sherbrooke, Richard A. Spencer, Mary G. de Sphanoviez*, Florence* and Andrew F.* Simpson, Constance Scott*, Ronald Studd, C. Bessie Symes*.

T—Violet A. Tritton*, Louie* and Nannie Tibbits*, Alice M. and Frank Thompson, Harry Thompson*, John W. Thomson*, W. S. Toller, Sarah Tyson.

U—Queenie* and Lily* Upton.

V—Olive van Millengen, Gertrude Vellacott*.

W—Violet and Louisa Walker, Myra Webb, Mabel Wheeler, Frank R. Wilson*, Pringle Wilson*, Ibla Woodman, Evelyn H. Wood.

FOREIGN LIST.

Nos. 131 and 132. Thea Guinness* (Tasmania). **No. 133.** Janet Garrett* (Kimberley). **No. 135.** W. B. and — Henderson (Jamaica), Daisy McArthur (S. Africa). **No. 138.** Dora E. Wallace (Canada). **Nos. 140 and 141.** Louis Berthe* (Italy).

HONOURS LIST.*

A—A. Rose Anton*, Willie Aston.*
B—Herbert Braddon*, Mary Beck*, Leonard S.* and Corbet Browne.
C—Willie Charles*, Nellie Crawford.
D—Dorothy Daintree*, Violet* and Kittie* Donaldson-Selby, Violet Dodsworth.*
F—Flossy Fullarton.*
G—Edith and Stuart Gray*, Bertie* and Clarice* Gale.
H—Tom*, Harcourt* and May* Hunter, Freda Hunton.*
L—Blanche Lindup*, Edith* and James* Lowe.
M—Marjorie Marston*, Edith McMullin.*
P—Ethel* M. and Kathleen* A. Pasley, Willie Palmer*, Isabel and Gladys* Phipps, Frances* S. Phillips, Mary E. Plumb.*
S—Evelyn Shaw.*
W—Louisa Walker*, Edith J. Wheeler.*

** A list of all those who have been correct each week during this last quarter.*

THIS WEEK'S BIBLE SEARCHER (No. 143).

John xv.-xviii.

1. How can we show we are Christ's disciples?
2. How shall our joy be full?
3. How many times does "if" occur in chap. xv.? Write out the shortest text in the chapter beginning with this word?
4. Why was it well that Christ should go away?
5. Of what does He convince the world?
6. What did the disciples say they believed?
7. For whom did Jesus pray?
8. State three things for which He prayed.

Children under *ten* do 1 and 2, under *thirteen* do 1, 2, 4, 5, and 6.

Personal.

Dorothy Alchin.—Very glad you are joining the Bible Searcher. To enter the Competition one must have had nine papers correct during the quarter of twelve weeks. Hope you will be eligible to enter for the December Competition.

Cicely C. Sherbrooke.—Your name does not appear in the "Eligible List." Only those whose papers were correct nine times during this last quarter can enter for the Prize Competition.

W. Williamson (Londonderry).—Please give your Christian name when sending the Searcher, also your address and age

Nellie Sery.—I am sorry you have given up doing the Searcher; I quite miss your paper, as you sent it so regularly from France.

Jessie D. Carter and Clara M. Barker.—Remember to give your age, with your name and address, on the front page of each Bible Searcher.

Uncle Tom.

Children's Scripture Union Portions for Week Ending Oct. 15th.

Sun. Oct. 9	2 *Kings*	vi. 1-12	Th. Oct. 13	2 *Kings*	xi. 1-10
Mon. „ 10	„	vi. 13-25	Fri. „ 14	„	xi. 11-21
Tues. „ 11	„	vii. 1-11	Sat. „ 15	„	xii. 1-15
Wed. „ 12	„	vii. 12-20			

Children's Special Service Mission.

Mr. Hutchinson, *Soldiers' Home, Winchester*, Oct. 11-14; *Bolton*, Oct. 18; *Bradford*, Oct. 21; *Allerton*, Oct. 22-23; *Manchester*, Oct. 25; *Liverpool*, Oct. 27. Mr. Josiah Spiers, *St. James's Hall, Kennington-park*, to Oct. 14. Mr. Hankinson, *St. Paul's Canonbury*, October 16-24. Mr. J. H. P. Cutting, *Cheetham, Manchester*, Oct. 17-23. Mr. S. J. Hewlett, *Leominster*, to Oct. 7; *Bognor*, Oct. 9-16; *Reigate*, Oct. 23. Mr. E. Hughes, *St. James's-road, Bermondsey*, Oct. 10; *St. John's, Kilburn*, Oct. 14. Mr. Phillips Welch, *Roscoe-street, Bunhill-row*, Oct. 31-Nov. 4. Mr. Arrowsmith, *Ottery St. Mary*, Oct. 6. Mr. R. Callender, *St. Paul's, Cambridge*, to Oct. 10; *District of Cambridge*, Oct. 11-14; *Woolwich*, Oct. 17; *Bayswater*, Oct. 21. Mr. Tyler, *Worthing and Neighbourhood*, to Oct. 14; *West Horsley*, Oct. 15-24. Mr. Dennes, *Reigate*, Oct. 11. Messrs. Hewlett and Collier, *Town Hall, Reigate*, Oct. 28. Annual Village Meeting, *Centenary Hall, Bishopsgate*, Oct. 22. Half-yearly meetings :—*Central Christian Hall, Deansgate, Bolton*, Oct. 18, 7.30; *Church Institute, Bradford*, Oct. 21, 7.30; *Strangeways Hall, Manchester*, Oct. 25, 3 and 6.30; *Y.M.C.A. Hall, Mount Pleasant, Liverpool*, Oct. 27, 4 and 7.

The annual Seaside Report Meetings will take place at St. Martin's Town-hall, Charing Cross, Oct. 6, at 3.0 and 6.30. Chairmen, Rev. E. A. Stuart, M.A., 3.0; Sir Matthew Dodsworth, Bart., 6.30.

Temperance Notes.

At Buluwayo a magistrate fined two Europeans £400 each for selling intoxicants to natives.

The Beer and Wine Trade Society of Birmingham has sent out a circular to its members, urging them to refuse to serve very young children.

Rev. Charles Garrett, addressing a Band of Hope demonstration in Newcastle-on-Tyne, said it was computed that there were 800,000 drunkards in England, which was equal to two drunkards for every Wesleyan class-member.

The British Medical Journal calls attention to the fact that ardent spirits have been put before the American public in a new form. Whisky can now be eaten as well as drunk. Enticing-looking jelly cakes and biscuits are sold, which have been found to contain a certain amount of whisky.

Children's Country Holiday Fund.—Mr. E. J. Urwick, secretary of the fund, writing from 10, Buckingham-street, Strand, W.C., says :—"I am glad to be able to report that the work during the past summer has been very successful; and, thanks to the ever-increasing care of our workers, has been entirely free from any serious cases of accident or illness among the 30,000 odd children who have spent a fortnight in the country."

The Gopalgunge Mission, East Bengal, India.—This rural mission was begun over twenty-four years ago by Mr. Mothoora Nath Bose, B.A., B.L., one of Dr. Duff's converts. Its work is carried on among the large populations of the East Bengal swamps. The agents of the mission have been entirely drawn from within its own borders. Lord Overtoun, Professor J. Robertson, of Aberdeen, Rev. J. Murray Mitchell, and other friends speak in high terms of the work. It is urgently felt that there is a great necessity for extension. There are no good schools for native Christian children; indeed, even in Calcutta there are only two schools for the training of Christian boys; and thus, while the native Christian agents are labouring successfully for the conversion of the heathen to Christianity, the children of the Christian community are in danger of being heathenised from the necessity of sending them to schools where they are taught by heathen teachers and associate with heathen children. It is therefore proposed to entirely separate Christian children from these heathen influences, and to train them up with the view of their becoming native Christian workers, to evangelise these unhealthy districts without sacrificing European lives. In order to erect suitable buildings and meet the necessary expenses a sum of at least £1000 will be required. The treasurer of the mission is Mr. David Paulin, 6, Forres-street, Edinburgh.

THE BOOK WORLD.

STORY BOOKS.

The autumn season is bringing many new arrivals in this department of modern literature. E. Livingston Prescott has already won her spurs as a skilful and pathetic delineator of soldier life in its varied phases. Her latest tale, **The Measure of a Man** (6s. *Nisbet & Co.*), has also a soldier for its hero; and a singularly clever story it is in its character drawing. We must not reveal the plot, but only remark that the interest is fully maintained to the closing page, and the power of Christian principle to mould a life lived in difficult surroundings is, on the whole, well exemplified. But we cannot endorse the author's tacit approval of suicide as a manly way of escape from an overwhelming trouble.

When Hyacinths Bloom. By Ida Jackson. (2s. 6d. *Oliphant, Anderson, & Ferrier.*) A thoroughly healthy and pleasing tale of dire misfortune bravely and designedly met, and of ultimate reward. Every reader will be satisfied with the happy ending. The Scotch servant Jean is splendidly depicted.

Other People's Stairs. By Isabella Fyvie Mayo. (2s. 6d. *Religious Tract Society.*) A really charming story of domestic servant life in Scotland. Highland Morag, the heroine of the tale, is scarcely a typical specimen of the modern domestic—we wish she were. But the book is one that ought to be carefully read by mistresses and servants alike.

By Strange Paths. By F. E. Newberry. (3s. 6d. *Andrew Melrose.*) The title of this story well describes it. And yet we seem to feel that the author's imagination has outrun probability, though we know the proverbial saying that fact is stranger than fiction. The same story is also published by *Messrs. Hodder and Stoughton*, under the title of **Strange Conditions** (2s. 6d.), with illustrations by Mrs. Osman Thomas.

Two delightful stories, equally suited for boys and girls, are **The Captain's Bunk**, by M. B. Manwell (2s. 6d.) and **A Puzzling Pair**, by Amy Le Feuvre (2s.). The former has plenty of adventure such as young people like to read about. The latter, by the popular author of "Probable Sons," relates the opinions and experiences of a youthful brother and sister into whose home a second mother came. It is in truth a pretty story, and finely illustrated in the margins of almost every page by Evelyn Lance. (*R. T. S.*)

Messrs. Partridge & Co. have issued an attractive edition of C. M. Sheldon's sermon story, with the title, **Our Exemplar**, or "What would Jesus do?" It should be in large demand this side the Atlantic. (2s.)

A choice little volume is **Dream Wreaths and Scattered Leaves**, by Chloris. (1s. 6d. *Nisbet.*) For the most part reprinted from a Dublin journal, the verses enshrine noble thought and tender sentiment.

Musings for Quiet Hours. By Rev. G. S. Barrett, D.D. (1s. 6d. *Religious Tract Society.*) There is a real expository value in these short and unpretentious meditations. The Scriptural passages or phrases chosen for comment are mostly familiar ones, but the interpretations are freshly worded and full of stimulus.

Rev. William Adamson, vicar of Old Ford, has issued a small volume of choice sermons, the first of which, **Have I Been?** affords a convenient title for the whole. There is an Evangelical richness in the pages, which deal with great subjects in a very helpful manner. (*Office of "The Rock," 12, St. Bride-street, E.C.*)

Suffering and weary and aged Christians are not addressed so frequently as are the young and vigorous. Their case has, however, been the special care of "E. A. D." in **The Gift of Rest** (*Henry Frowde*). The author has gleaned in varied fields, and the pages will doubtless minister comfort to many cheerless hearts.

In **The Case against Atheism**, Mr. Reader Harris, Q.C., addresses the various classes commonly designated infidel. The questions discussed are familiar, but it is not often that one meets with them treated, as here, "from the standpoint of Christian perfection, and by one who himself was an honest agnostic for years." (*Horace Marshall & Co.*)

Messrs. Pickering and Inglis begin the "Helpful Half-Hour" series of shilling books with **From Glory to Glory**: Select Addresses on the Calling, Hope, and Manifestation of the Elect of God, by Dr. Thomas Neatby. Eight in number, these pages deserve many readers. They are deeply edifying addresses to the hearts and minds of believers.

Mr. Edward Simpson is instructive as well as entertaining in **Insect Lives.** (1s. 6d. *Religious Tract Society.*) The little creatures are permitted to tell their own tale; and young folks are likely to be more struck by the facts so presented than they would be by reading the histories in the common encyclopædic form. The marvellous letterpress is accompanied by many useful illustrations.

Rev. Charles Bullock's monthlies are welcomed in many a home. They make volumes which deserve a place in all village libraries, and should prove of great service to district visitors. First comes **Home Words**, and then **The Day of Days.** For nearly thirty years they have been instructing and entertaining the people, and we trust they will long continue to do so. (2s. each. "*Home Words*" *Office.*)

Rev. Robert Middleton, rector of St. Michael's, Norwich, has written a striking little book on prophecy, entitled **How is Jesus coming? and for whom?** (1s. *Marshall Bros.*) It is conceived on "Futurist" lines, and sets forth "the Secret Rapture" and other views that are controverted by many students of prophecy. From its own point of view the book is lucid, and should be of service to inquirers.

Rev. George Everard is uniformly helpful, whether he addresses young or old. In **Merry and Wise**, he speaks in words of tenderness and truth to schoolgirls. There is not a dull page in the little book, but parental sympathy and pastoral solicitude appear in happy combination. As we pray for our daughters (and the daughters of others also) we should place this book in their hands with great expectation of blessing following. (1s. *Nisbet and Co.*)

Messrs. Cassell have issued the first part of a monthly, **The Wars of the Nineties.** With abundance of illustration, it will tell a stirring story of the last ten years of the nineteenth century, beginning with the reconquest of the Soudan. (Twelve sixpenny parts.) The well-known serial, **The Peoples of the World**, is being re-issued in a cheap form. (Twenty-two sixpenny parts.) The October part of **Chums**, the boys' paper, begins a new volume which promises to be as interesting as its excellent predecessors.

A distinct want has been met by **A Letter for You**, and Other Readings for Mothers' Meetings, by J. M. K. (2s. *Religious Tract Society.*) Dr. Handley Moule, in a prefatory note, tersely says of the readings that "they come from the Word, from the heart, and from a knowledge of the realities of 'mothers'' life." The author aims especially to help such as conduct mothers' meetings, and to such the score of readings should prove of great service. The addresses may either be read in a meeting or regarded as suggestive material in the preparation of mothers' talks.

The Church Hymnary, authorised for use in public worship by the Established, Free, and U.P. Churches of Scotland as well as the Presbyterian Church in Ireland, is an excellent compilation. The hymns number 625, and there are doxologies, canticles, and full indices. The music has been edited by Sir John Stainer, Professor of Music in the University of Oxford; and not only is the book of great value as a compilation of hymns and tunes (some of them composed expressly for its pages), but it serves to bind together Churches which, in other interests, happily only of a minor character, are divided and distinct. Several editions are published, with and without music. (*Henry Frowde.*)

When originally published, we called attention to Miss Anna Boobbyer's book, **Broken Purposes, but Answered Prayers**: A Record of the Lord's Lovingkindness, and of Sweet Surprises in his Service. (*Marshall Bros.*) We welcome a new edition (twentieth thousand), with a sequel extending over nearly a hundred pages. The book outlines remarkable experiences, and deserves many readers. Writing to us on September 19, from Dulwich House, North Malvern, Miss Boobbyer says:—"Being 2s. 6d. net, the book cannot be obtained under that price through booksellers, but I am offering copies post free at 1s. 6d. each. The book has been greatly used by God in showing, as a correspondent says, 'The possibilities of life.' I desire (on the forty-fifth anniversary of the mountain climb which laid me low for life) to devote 1000 copies at this greatly reduced price, as a thankoffering to Him who has turned my mourning into joy, and made me rejoice from my sorrow. As your paper was the means of leading me into much Christian work in the sixties, I naturally turn to it in the nineties, when longing to enlarge my borders before the home-call."

At length we have a Reference Edition of the **Revised Version of the Bible** in clear minion type. For some years the work of preparation has been in progress, and the stores of reference material gathered by the late Drs. Scrivener and Moulton have been at the disposal of the compilers. Quite a company of scholars has been engaged in the work, and the result is a book of remarkable usefulness. To begin with, the system is much better than that found in reference editions of the A.V., as it distinguishes quotations and verbal parallels from passages merely similar and illustrative in character; and beyond that, it assists the student by indicating which of several references will yield him most in the line of additional reference matter. In various other ways the work excels that which has so long been familiar to Bible readers. The various renderings and readings which have hitherto occupied the margin of the R.V. are here placed at the foot of the page. The chapter beginnings are marked with welcome distinctness, the use of bold Arabic figures for this purpose greatly assisting ready reference. (5s. and upwards, according to binding. *Henry Frowde.*)

Much interest will be taken in the portrait of the Emperor of China, which was published in *The Graphic* last week from a sketch made by an Englishman who was present at one of the few receptions which have been held during the present reign. Hitherto no authentic portrait of the Emperor has been known.

BOOKS RECEIVED.

From *Messrs. S. W. Partridge & Co.*—Dumpy Dolly, by E. Waterworth (1s.) A Venturesome Voyage, by F. Scarlett Potter (1s.). Rob and I, by Carrie Mercer (9d.). Holiday Joys, by C. D. M. (1s.). Ring o' Roses, by Uncle Jack (1s.). Dollie's Schooltime (6d.). Birdie's Message (6d.).

Items of Interest.

The Spanish-American Peace Commission held its first meeting in Paris on Saturday.

The Federal Council at Berne has ordered the expulsion of a number of Anarchists from Swiss territory.

Several of the Swiss Cantons have reintroduced capital punishment since the murder of the Empress of Austria.

The Mansion House Fund in connection with the recent hurricane in the West Indies amounted on Monday to £22,800.

The late Mr. J. B. Thompson has left £200,000, the greater portion of which will be divided among the charities of Glasgow.

There is a serious recrudescence of the plague in India; during the past week 4000 deaths have been reported in the Bombay Presidency.

The Archbishop of Canterbury preached to a crowded congregation of City men in St. Bride's Church, Fleet-street, on Monday, during the dinner hour.

The winter session of the London Medical School opened on Monday, and the usual introductory addresses were given. The lecturer at Charing Cross School was Prof. Virchow, of Berlin.

In connection with the opening last week of a church in Ballymacarrett, near Belfast, supposed to be ritualistic in its services, there ensued a public riot, considerable damage being done to windows and vestments.

Serious news is reported from Pekin. During the celebration of a festival a number of Europeans have been insulted by Chinese. Mr. Mortimer, a member of the British Legation, and a lady with him were pelted with stones.

A prominent Lancashire member, himself a mill-owner, is said to contemplate the introduction during next session of a bill to raise the age at which children may leave school to work half-time under the Factory and Workshop Acts.

The majority throughout the whole of the Canadian Dominion in favour of prohibition was about 20,000, but in the province of Quebec there was a considerable majority against the proposal. It is not believed that any legislation will follow the vote.

A munificent gift of 600,000 dollars has been made to Ithaca University, U.S.A., for the advancement of medical education. A building is to be erected in New York. It will have an endowment fund of 400,000 dollars. The donor of this princely sum is Colonel Oliver A. Payne.

Rev. J. S. Moffat, who fought so valiantly for the indentured Bechuanas in Cape Colony last year, and who has since been doing all he can on their behalf, proposes to pay a short visit to England. He will have much more to tell about the situation than could conveniently be communicated by letter.

Bishop Tucker has addressed a letter to the Church Missionary Society, in which he gives his impressions of Uganda on visiting it for the fourth time, after an interval of two years. When peace may be looked for it would be difficult to predict. This uncertainty is a great hindrance to the progress of work. Every station abandoned at the time of the mutiny has now been, or is in course of being, reoccupied or rebuilt. In a very little while the Bishop hopes that the work will be going forward as though no break had occurred.

LETTERS TO THE EDITOR.

The Breaking of Bread.

Dear Sir,—The correspondence in The Christian during August on the breaking of bread elicited much interest. May it now be considered whether Christian friends, with whom it has become a custom to hold united prayer meetings at the beginning of a new year, would see well to meet on one day more to take the Lord's Supper together?

Indeed, does it not seem incongruous if, after true catholic union has been shown during a week of prayer, and after petitions to God have been warmly expressed to bring about more oneness, that the central act of the faith—the remembrance of the Lord of all, the showing forth of his death in the way which He enjoined, should (with a few exceptions) not have a place in, or be auxiliary to, such assemblies?

The time could be, if there is a general agreement, during the week of prayer. Yet, as some persons attending the meetings then held might not see their way to attend such communion (and such conscientious difficulties, although they should not predominate, yet should be respected), no alteration is pressed. Rather, it is suggested that a week-day in the subsequent week, or the ensuing Sunday, would be the best for holding free united communions at the Lord's Table. There need be no rule as to mode; each locality, free from bondage, arranging its own details. A very moderate amount of ministry of the Word would suffice. Indeed, a few Scriptures, with a loving word or two, is to my mind the most suitable, in addition to worship appropriate to the object.

The basis should not be a creed humanly composed, but some passage of the Word of God; as, for instance, that we who were once far off are in Christ Jesus made nigh in all the efficacy of his blood; that He is our peace, and that through Him all believers have free access in one Spirit unto the Father. Septuagenarian.

Mr. Cheyne Brady's Tracts.

Dear Sir,—In the appreciative notice of the late Mr. Cheyne Brady appearing in your columns last week, the reference made to his "Gospel Leaves" almost implies that we have ceased to publish them. This, however, is not the case. It may interest your readers to know that of the Gospel Leaves we have 144 in English, 96 in French, 96 in German, 96 in Italian, 80 in Spanish, 16 in Portuguese, 96 in Dutch, 80 in Danish and Norwegian, 96 in Swedish, and 16 in Slovenian.—Yours very truly,

John Macfarlane, Manager.

Tract Depôt, Stirling, N.B.

Women Drunkards.

DRUNKENNESS is a cruel tyrant wherever it exerts its awful spell. But when it prevails amongst women and dominates them it has reached its acme of evil-doing. In the recent report of the London City Mission several missionaries give most startling evidence of the increase of drunkenness amongst women. We cull the testimony of three. One says: "At any of the public-houses in my district, go where you will, you will find more women than men, and those in many cases not over twenty years of age." The second reports: "At 11 a.m. met drunken women in three houses consecutively, all being mothers of large families." The third states: "Had seen father, mother, and children all dead drunk." The question is one of vital and national importance, but most difficult of solution.

The Gospel for Khartoum.—To those who desire to see the Kingdom of God advancing in the van of the inflowing English power, the question of the opening of a Mission-station in Khartoum is especially interesting. Two months ago (says *Mercy and Truth*), in speaking of the scheme, we used the words "as soon as the way may be clear," and now we seem very nearly to have reached the climax. Two ladies have promised £300 per annum towards the support of a Medical Mission; and there are other funds contributed many years ago in memory of the heroic Gordon. The Committee of the C.M.S. have decided that the pioneers will probably be Dr. Harpur of Cairo, accompanied by the Rev. Dr. Sterling of Gaza, a native medical assistant, and Mr. Douglas Thornton, the well-known member of the S.V.M.U., and perhaps a native catechist. As soon as the sanction of Government is obtained, the start will be made.

WHITEFIELD *Memorial Church*

AND

TOPLADY HALL, LONDON, W.

APPEAL.

WHITEFIELD MEMORIAL CHURCH AND TOPLADY HALL.

When in 1889, Whitefield's Tabernacle, Tottenham Court Road, London, was condemned and taken down, much sympathy was evinced, and a hope was universally expressed that it would soon reappear in a new form. After much delay, it is now being rebuilt at a cost of £12,000. Of this sum £5,000 is in hand or promised, and £7,000 is still required. The Congregation have given as the Lord's Stewards should, liberally, and in many cases self-denyingly. We now appeal for help from the great Christian public whose interest in the Church we believe is deep.

A PLACE WITH A HISTORY.

In 1756 George Whitefield, his heart being set on saving West London, selected a site on the Tottenham Court Road on which to erect a Chapel. Aided by generous helpers, Royalty included, the Chapel was erected, and multitudes were gathered into it to hear the Gospel. Someone styled it "Whitefield's Soul-trap," and such it proved to be. Its pulpit, still existing, was his throne, and from it, inspired by the Holy Ghost, he spake as one having authority. Peers and Plebeians came to hear him daily, and Truth won notable triumphs. From that pulpit he went to America to die, and from it on November 18, 1770, John Wesley preached his funeral sermon. There also Matthew Wilks,

ONE OF THE FOUNDERS OF THE LONDON MISSIONARY SOCIETY,

preached mightily for over 50 years, he and his co-worker, John Hyatt, gathering large harvests for the Great Husbandman. Among its honoured ministers have been Dr. John Campbell, who did so much to overthrow the Bible monopoly, so that, reduced in price, the people's Book could be bought by the poorest in the land; J. W. Richardson, Llewellyn D. Bevan, Thos. Nicholson and J. Jackson Wray, all of whom were men mighty in the Scriptures.

THE BURIAL-PLACE OF REV. A. M. TOPLADY.

Within the precincts still rest the mortal remains of the Rev. A. M. Toplady, B.A., the writer of the peerless hymn, "Rock of Ages," whose memory we propose to perpetuate in Toplady Hall, where our Sunday School children will be taught not only to sing his wonderful hymn, but to love his more wonderful Lord.

THE SITE.

The site is that selected by Whitefield for the former Tabernacle. It is freehold, and consecrated in the truest sense by the gracious visitations of God during more than 140 years of spiritual service.

THE BUILDINGS.

The new Church and Hall will form a commanding structure, witnessing for Christ in one of London's greatest thoroughfares, and specially designed for the great work of evangelising the throngs of redeemed souls among whom it is to be reared. The church will seat 1150 persons, while Toplady Hall will accommodate 800.

OUR PRESENT WORK.

In spite of enormous difficulties occasioned by the demolition of the old Tabernacle our work remains a many-sided and extensive one, including numerous agencies to educate and secure the young for Christ, manifold works among the sick and needy, efforts in many directions to reclaim the lost and spare the tempted, and a pulpit in which Christ is earnestly set forth as the only name under heaven by which we can be saved.

A MAN'S BEST MEMORIAL IS TO HAVE HIS WORK CONTINUED.

We wish to continue Whitefield's work. For this purpose alone do we "arise and build," God being our witness. West Central London needs us sorely. The work has been laid on our hearts by God: we must do it. A debt on the building will tie our hands against future usefulness. We therefore appeal to all who have our Lord's money to aid us at once. It is the King's business. Will you not share the joy of it? Send us help, and may God bless you!

In behalf of the Church, believe us,
Yours very sincerely,

GEO. A. SUTTLE, Pastor, 45, Patshull-road, Kentish Town, N.W.
JOHN RENNIE, 138, High Holborn, W.C.
WM. J. TAYLOR, 28, Store-street, W.C. } Joint
GEO. F. WELCH, 47, Albert-street, Regent's Park, N.W. } Treasurers.
Hon. Sec. Building Fund—
WALTER RICHARD, 4, St. John's Park, N.
Cheques and P.O.'s. to be crossed "City Bank."

Commendatory letters have been received from:—
Rev. A. ROWLAND, LL.B., Chairman of the Congregational Union of England and Wales.
Rev. JOSEPH PARKER, D.D., of the City Temple.
Rev. HUGH PRICE HUGHES, M.A., President of the Wesleyan Conference.
Rev. MONRO GIBSON, D.D., Ex-Moderator of the Presbyterian Church of England.
Rev. E. G. GANGE, F.R.A.S., Ex-President of the Baptist Union.
Rev. R. T. HORTON, D.D., Chairman of the London Congregational Union.
Rev. F. B. MEYER, B.A., of Christ Church, Westminster Bridge Road.
The London Congregational Union, per the Rev. ANDREW MEARNS, and the Rev. J. J. COXHEAD, M.A., Vicar of St. John's, Fitzroy Square, W.

The Memorial and Foundation Stones will be laid by Dr. Joseph Parker, Sir George Williams, and others on Friday, October 21st, 1898, at 2.30 p.m.

Details will be advertised later.

STOCKWELL ORPHANAGE.

CLAPHAM ROAD, LONDON, S.W.

Founder: C. H. SPURGEON.
President & Treasurer: Rev. J. A. SPURGEON, D.D., LL.D.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN.

No Votes required. The most needy and deserving cases are selected by the Committee of Management, without regard to class or creed.

By special invitation of the Lord Mayor, a meeting will be held at the Mansion House, Thursday, October 13th, at 3 o'clock, in connection with the establishment of a Sea-side Home Branch of the Institution.

Tickets may be had on application to the Secretary, Stockwell Orphanage, Clapham Road, London, S.W.

"STRAY LEAVES,"

Just issued, contains detailed accounts of some deplorable cases which have recently come under our notice, typical of many which call for prompt aid in crises of need.

We shall be glad to send a copy of this little paper to any friend who desires to "consider" the sorrow and need of the destitute poor. ANNIE F. PERRAM,

Hon. Sec., Mission of Help to the Suffering Poor,
90, Darenth Road, Stamford Hill, London, N.

Scripture Readers' Society for Ireland.

This Society continues to spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; or 9, Paternoster-row, London; and at the Office of The Christian.

CAPT. JAMES KEARNEY WHITE,
Secretary and Treasurer.

THE OUTCAST AND STARVING.

70 Homes, &c., in London and Provinces for giving a fresh start in life to every suitable case, irrespective of creed or character. 13,000 cases (men, women, and boys) dealt with in 1897. 58 per cent. turn out well. Tickets for beggars free to donors.

Funds and Old Clothes of every description Sorely Needed.

Rev. W. Carlile, Hon. Chief Sec., Church Army, 130, Edgware-road, London, W. Bankers, Barclay's.

THE

NORTHERN POLICE ORPHANAGE,

ST. GEORGE'S, HARROGATE.

for the benefit of Orphans of Policemen of all Police Forces, the Northern and North-Midland Counties of England and Wales.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

THE NORTHERN POLICE CONVALESCENT HOME

provides a Home for Convalescent Policemen, especially for those belonging to all Northern and North-Midland Police Forces.

£5,000 IS URGENTLY NEEDED

to complete the fund for purchase, alterations, repairs, and furnishing.

A FRIEND HAS OFFERED £100 if 19 others will do the same.

A LANCASHIRE MAGISTRATE HAS OFFERED £20 if 24 others will give the same.

Hon. Secretary, Miss C. Gurney, St. George's, Harrogate, Yorks. Bankers: The Bradford Old Bank, Harrogate Branch.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

Patron: HER MAJESTY THE QUEEN.

This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

Number of Services held in 1897 - - - - - 2,627
Patients Medically and Surgically treated in 1897 - 12,540

HELP EARNESTLY ASKED. Requires £20,000 per annum.

Treasurer: Thomas B. Miller, Esq. (Offices, 181, Queen Victoria Street, London, E.C.), to whom contributions may be sent; or to the Office of The Christian

CHRISTIAN COMMUNITY

(INSTITUTED 1685).

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much-needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year over 500 were taken for one or two weeks, and over 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard Street, E.C., to the Office of The Christian, or to the Secretary, 25, Brighton Road, Stoke Newington, N.

JAMES ATKINSON, Secretary.

Scottish Notes.

The seventh session of the Bible Training Institute, Glasgow, has opened, with seventy-one resident students enrolled. They represent various nationalities, and the larger number contemplate service in the foreign mission field.

United effort has again been put forth by the different congregations in Stornoway for aggressive work among the crowds of men and women who go to the town for the fishing season just closed. United meetings were held for different classes, with good results.

Miss Synge and Miss Pope, from London, of the Postal and Telegraph Christian Association, have been visiting the larger towns in Scotland conducting meetings for telegraph messengers. There has been a ready response, and much to encourage. Regular work among this class has been organised.

The trustees of the Drummond Tract Society have appointed Rev. William Agnew, Galatown Free Church, Kirkcaldy, editor of the *British Messenger* and other publications, in succession to the late Dr. Andrew. Mr. Agnew is a man of general culture and literary ability. He has for many years edited the *Children's Record* of the Free Church.

At a special home mission conference held in Glasgow last week it was stated that there are 50,000 families in that city whose incomes are under 20s. per week. Reference was made to the growing spirit of gambling among the youth and the unsettling influence of much of the modern literature. Sunday labour and the curse of strong drink are among the problems calling for attention.

The Bible booth of the Religious Tract and Book Society of Scotland during the past season has visited Glasgow, Kilmarnock, Paisley Races, Dumbarton, Ayr Races, and Lanark Races. There were sold at these places 549 Bibles, 1640 New Testaments, 415 "Pilgrim's Progress," and a large number of Spurgeon's shilling books; and 28,800 tracts were distributed. Through this work, which has now been carried on for some years, it has been found that Bibles have found their way into homes where previously there was not a copy of the Word of God.

Requests for Prayer.

For blessing on three weeks' Gospel services at the Soldiers' Home, Newcastle-on-Tyne.

Prayer for a fortnight's mission in St. James's Memorial Hall, Bath, commencing Oct. 16.

For blessing on a missionary conference at Wei-Hien, Province of Shantung, China, Oct. 16-23.

For a parochial mission to be conducted by Rev. F. and Mrs. Trevelyan Snow at Holy Trinity Church, Wealdstone, from Nov. 5 to 14.

For God's blessing and protection in connection with the Limerick Medical Mission of the Irish Church Mission, which is suffering from the enmity of the Roman Catholic priests.

Praise.

For blessing on mission at Raphoe, co. Donegal, by Mr. Cowden, of Belfast.

Mr. Richard Nixon, secretary of the Railway Mission, sailed for New York by the ss. *Campania* on Saturday, October 1, to attend a large conference of Christian railway men, which is to be held at Fort Wayne, near Chicago, from October 20-23, Mr. Nixon hopes to return to this country about November 4.

Union Tabernacle, Wandsworth-road, S.W.—The neighbourhood of the mission work carried on at the Tabernacle affords an excellent field for constant Gospel effort in one of the most densely populated districts of London. Pastor D. M. Cameron, writing from 515, Wandsworth-road, S.W., tells of deeply interesting work among the children, for whom special meetings have recently been held. God is being praised for manifest blessing on the exertions put forth. Evangelistic meetings, Sunday-school, mothers' meeting, Band of Hope, Bible classes, etc., are in full operation.

Medical Work in China.—Dr. Parrott writes from Lao-ho-Kow, North-west China, with reference to the medical mission in which he is engaged:—"The villages are crying out for us—I mean, we have friends and a few inquirers in scores of the villages, and these people ought to be visited. They have heard the Gospel here, and are willing to practice it, but are very ignorant and cannot read. Some of them walk in on Sundays, and carry away something of what they hear. I am tempted to neglect the sick in order to follow up some of the cases, but it is hard to refuse to help the sick and dying when one is able to do so."

AMONG THE CHURCHES.

Church of England.

Rev. John Draper has resigned the rectory of Whitechapel, in order to take up work in the colonies.

It is proposed to start classes in Yiddish and Hebrew for the clergy and workers in the parishes in East London who have Jews living in their parish.

In Westminster Abbey on Thursday last the Archbishop of Canterbury consecrated Rev. James Macarthur, vicar of South Acton, as Bishop of Bombay, and Rev. W. Ruthven Pym, vicar of Rotherham, as Bishop of Mauritius.

The Bishop of Rochester is making a new departure by arranging for "a week of preaching and prayer," to be held in ten parishes of the Hundred of Hoo, near Rochester, at the end of October. The Bishop intends to take part in the mission personally, and hopes to visit each parish.

The Bishop of London is announced to preach at St. Paul's Cathedral on Wednesday, October 19, at 7.30 p.m., to the members of the medical profession. The service is organised by the Guild of St. Luke, and doctors who are graduates or fellows of the Royal College of Surgeons are invited to attend.

The annual conference of the Oxford branch of the Church of England Sunday-school Institute was held at Worcester College. Rev. A. Langdale Smith gave a devotional address in the chapel before the conference, which was well attended. The discussion was a practical one and cannot but be fruitful of good.

Congregational.

Rev. Dr. C. A. Berry has resumed his ministerial work at Wolverhampton.

The annual meetings of the Congregational Union of Scotland were held last week in Aberdeen.

The Council of the Sunday-school Union has granted a loan of £200 towards the new schools connected with Bethesda Chapel, Burnley.

Rev. J. W. Atkinson, of Latimer Chapel, East London, has returned from a preaching tour in Hampshire. Large congregations assembled, and much interest was manifested in the various services held.

Rev. Alex. Mackennal, D.D., of Bowdon, Manchester, visited Barnsley on Sept. 22, and preached in the new chapel, Sheffield-road, on behalf of the aggressive work carried on by Rev. E. H. Reynolds in that quarter of the town.

Three valuable sites in London have been secured for new churches—one on the Dulwich Park estate, within ten minutes' walk of Herne-hill station, another at Harlesden, near Willesden Junction, and the third, which has been generously given, at Ilford.

The anniversary of the Cowley-road Church, Oxford, was recently held, Rev. W. J. Hutton preaching at the special services. At the meeting on Monday interesting reports of the various branches of work were read, showing that the church is the centre of a busy and growing work.

The deacons and church at Martock have refused to receive the resignation of their pastor (Rev. D. S. Hollies), and have offered him three months' rest, which he has accepted. The ministers belonging to the local fraternal have volunteered to supply the pulpit during that period.

At the annual conference of the Countess of Huntingdon's Connexion, held at Bath, Rev. J. Foster advocated the training in a department of the college at Cheshunt of deaconesses who could minister to the poor people of the villages, and who would assist in counteracting the baneful influence of Ritualism among the young of the rural districts.

Baptist.

Rev. James Duncan, of Darlington, recently baptized his own four children, two sons and two daughters.

During the past two years under the ministry of Rev. R. M. Snelgrove, 217 have been admitted to membership in Queen's-road Chapel, Dalston.

Dr. Clifford has had a warm welcome at Tremont Temple, Boston, Mass., where he has preached for four weeks, having exchanged pulpits for that period with Dr. Lorimer.

The committee of the Missionary Society have decided to accept for service in North China Dr. Creasey Smith, who has just taken high honours in the Edinburgh School of Medicine. His support will not be any additional burden to the Society, as Mr. E. P. Collier, J.P., of Reading, has undertaken to be responsible for his maintenance.

At the fifth annual meeting of the South Brazilian Baptist Union it was resolved: "That this Union send cordial fraternal greetings to the Churches in Great Britain and Ireland of the same faith and order"; and, "As, from the Church of Jerusalem down to the present our churches ever had the blessed onus laid on them, in weal and woe, to inculcate Bible doctrines, ordinances, and church organisation, so we deem it our special heritage to evangelise in Roman Catholic countries."

Methodist.

Rev. Walford Green continues to improve in health.

Rev. Seth Backhouse, evangelist, has just conducted a useful week's mission in the Wesleyan Chapel at Hurst, near Manchester.

After waiting forty years the Primitive Methodist Society at Ansty, Sturminster Newton Circuit, has secured a site of land and erected a chapel.

At the recent Bible Christian Conference it was decided to initiate an evangelistic campaign in South London, with the Victoria Hall for headquarters.

The London United Methodist Council is seeking the views of all the Metropolitan stations on the question of a simultaneous evangelistic mission throughout the metropolitan churches.

Rev. Marshall Hartley has left London for his prolonged tour of inspection of Wesleyan mission stations in the East. The missionary secretary expects to be absent from England for about seven months.

On Oct. 19 a commission appointed by the Wesleyan Conference will leave England for the West Indies to inspect and report upon the condition of missionary work there as affected by the failure of the sugar industry.

The formal opening of John Wesley's house, City-road, London, will take place on Thursday, Nov. 10. Eventually it is to become a Methodist Museum; also a centre for the young people who year by year come from Methodist families in the provinces to London.

Rev. Dr. Marshall (Methodist New Connexion), who, for his wife's health, has been resting in South Africa, is expected to return to this country about October 20. During the greater part of the year he has been supplying for Dr. Cameron at Capetown. He will return to circuit work in England.

The oldest living Methodist preacher in the world is said to be "Father" Lorenzo Waugh, of Santa Barbara, California. He is ninety, and still preaching. In 1852 he made a journey of three thousand miles across the continent in an ox-cart, and, as he says, he has "grown up with the great West."

Rev. J. Proudfoot, missionary in the Mendi country, Sierra Leone, visited the Oxford Methodist Free Church on Sunday week in connection with their annual missionary meeting. In Samaria, a very small African village, he said he had sometimes addressed nearly 2000 people. There is a growing work among the Mendi, where Mr. Proudfoot has laboured for thirteen years.

The President of the Wesleyan Conference has stated, on behalf of the West London Mission, that £1000 is required at once. With the additional duties of an important office he could not this year spend time to sit down and write for help to friends, but he trusted that the public would not permit the financial pressure which at present menaces the work to continue.

Primitive Methodist and Bible Christian union in South Australia having been agreed to, the Federal Council has met and completed its arrangements for the amalgamation of the various book-rooms. The "Bible Christian Monthly" and the "Primitive Methodist Quarterly," both of which have been issued at a profit, are to be discontinued, and a joint quarterly review issued under the management of the Ministerial Conference.

In accordance with the directions of the Wesleyan Conference, the desirability of raising a special connexional fund for the maintenance and extension of Methodism at home and abroad has been submitted first to the September district synods and since to the September circuit quarterly meetings. In both cases the proposals respecting the raising of the Twentieth Century Fund have been most cordially welcomed.

Presbyterian.

The new Presbyterian church in Armstrong-road, Benwell, Newcastle-on-Tyne, has been formally opened and dedicated for Divine worship.

Rev. F. B. Meyer will give the charge to twelve out-going missionaries at a great valedictory service, to be held in Highbury Presbyterian Church, on Tuesday, Oct. 18, at 7.30.

On Thursday last the Aberdeen Free Presbytery ordained Rev. W. G. Robertson as missionary in connection with the Wilson College, Bombay. He is the eldest son of Prof. Robertson, of Aberdeen F.C. College, formerly principal of Duff College, Calcutta.

A three weeks' mission, conducted by Rev. Z. B. Woffendale at Somers Town church, St. Pancras, has been very encouraging to the workers, and hopes are entertained that many who have attended the services will be permanently influenced thereby.

Rev. Principal Rainy has issued to members of the Free Church an "explanatory statement" in regard to the proposed union between the United Presbyterian Church and the Free Church, in which he shows that the two Churches are of kindred origin, that they acknowledge practically the same standards, work in the same field, are continually exchanging members with each other, and that various congregations belonging to the two bodies have already been united.

Salvation Army.

The General has conducted successful meetings in Boscombe, Leeds, and Chesterfield.

The Salvation Army was represented at the funeral of Sir George Grey in St. Paul's Cathedral. The departed statesman was a warm friend of the Army.

Midnight processions and meetings have been held in Amsterdam by Commissioner and Mrs. Booth-Clibborn, on the occasion of the recent coronation festivities.

A supper for London "Hooligans" has been held at Kennington-lane. About 100 youths and men attended, and the meeting was regarded as in every way successful.

Colonel Musa Bhai, the native officer in charge of the Salvation Army work in South India, is resting in this country. He brings good news of the work of the Army in the province under his command.

Society of Friends.

Joseph G. Alexander expects to start shortly for his service in France. Charles D. Terrell expects to accompany him in the earlier part of his engagement.

Report has been made of the arrival in Cyprus of over 1100 Doukhobortsi immigrants, and of the settlement of a portion of them on a farm at Athalassa, which had been leased for their occupation.

The work of promoting the reverent historical study of the Bible appears to be making steady progress. Over 800 persons, we are informed, have joined the Reading Circle organised by the Christian Fellowship Union, and are engaged on the study of the New Testament.

Fallen Asleep.

Mr. R. T. Willcocks, of Buckfastleigh, Devon, Wesleyan circuit steward for over a dozen years, and a trustee.—Mr. W. C. Wood, a prominent Cardiff Wesleyan, who was seized with a paralytic stroke at his daughter's wedding breakfast, and died shortly afterwards.—At Wilton, Mr. Pardoe Yates, a prominent member of the Society of Friends, and an active temperance worker.—At Moonee Ponds, Melbourne, Australia, in his ninety-ninth year, Rev. E. Puckle, formerly vicar for many years of St. Thomas's, Essenden, greatly beloved and respected.—On September 24, at Fronalen, Pontypridd, Rev. John Rees, aged eighty-eight years. For thirty-six years without interruption he fulfilled his ministry in a succession of Welsh circuits.—Rev. Dr. George Morrison. During the Civil War he served as chaplain, and was specially commended by General Grant. He had been pastor in several Presbyterian churches in the Union.—Mrs. Wrigley, the oldest member of Smallbridge Congregational Church, at the age of eighty.—Mr. Joseph Helliwell, for many years deacon of Harrison-road Congregational Church, Halifax.—Mr. Jas. Hogg, a leading Presbyterian of Middlesbrough, at the age of sixty-three.—Mr. J. Dore, who had for many years acted as deacon at Herne Bay Baptist Church.—Joseph Pattison Drewett, late of Kendal and Arnside, a member of the Society of Friends, aged sixty-two.—At his residence, 8, Elgin Park, Redland, Bristol, Richard Ball Rutter, aged seventy-two years, a minister of the Society of Friends.—At Edinburgh, on Sept. 25, Mrs. Thomson, wife of Rev. Dr. Andrew Thomson, senior minister of Broughton-place U.P. Church.—At Leith, on Sept. 26, Rev. J. S. Macdonald, twenty-six years minister South Leith Free Church.—Mr. James Jeffrey, an earnest Christian worker in Leith U.P., aged forty-seven.—Rev. G. Watts, at Geelong, Australia, at the age of eighty-three.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings. London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to

"The Christian" Postal Department,
Bouverie House,
Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address.

The subscription for one year, including Postage and Coloured Almanack, is as under :—

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Remittances to be sent as above. Postcard should be enclosed for receipt or extra stamp to cover postage of same.

Notes and Comments.

WE are continually hearing from readers who have been helped by the Daily Portions given in our pages for years past in different forms. Whether as "Notes on Daily Readings" or as "Our Daily Homily," this department of The Christian has proved a blessing to many. The letters of high appreciation and deep thankfulness which we have received from time to time have been gratifying alike to ourselves and the gifted writer of the "Homilies," Rev. F. B. Meyer. At length the entire Bible has once more been gone through, and our readers have had a homily for each day based on words from every chapter. Those who wish still to associate a homily with their daily reading will be glad to possess these very helpful words, as now being published in volume form. (Vols. 1 and 2 ready. 1s. 6d. and 2s. each. *Morgan & Scott.*)

Meantime, our arrangements for the future take a somewhat different form of emphasising spiritual truth. We propose next week to begin a series of meditations, entitled "Day by Day"; and as the times and the needs of our souls require that we should continually "consider HIM," each meditation will turn on the Person and Work of our Lord. As in the old days, so now, we need to listen while, by his Spirit, the Lord "expounds unto us in all the Scriptures the things concerning Himself." We trust this new series of daily thoughts and studies will be blessed to our readers in abundant measure.

As our circle of readers widens it becomes more than ever necessary for articles to be brief, and the records of work concise. We shall be compelled more rigidly to omit what is local or temporary, although our kind correspondents may consider that we have thereby eliminated something of the vigour, variety, and value of their contributions. On the other hand, we remind them that our circulation is world-wide and general, so that matters of strictly local import are less suitable for our columns than for a local journal. Articles of a graphic character are most likely to secure insertion. To write under conditions which compel the expression of thought in as few words as possible, consistently with clear transmission of meaning, is in itself a much-needed and valuable education in these days of speed and brevity. Intelligence of forward evangelistic work in any of the churches is always valued. Mr. Trevor Francis, in "Whence, Whither," has this useful quatrain :—

If words, like river torrents, overflow,
'Tis hard to find the grain of thought below.
If thou would'st have the heart and spirit stirred,
Let *thought* be jewelled on each chosen word.

A correspondent, referring to some recent remarks in our columns about the probable gain in our church prayer meetings if women were encouraged to take part, enters on a detailed defence of women's public ministry in prayer and exhortation. It is rather too late in the day now to discuss that question seriously. The Salvation Army, not to speak of other great movements, has so much accustomed us to woman's power as a speaker that few intelligent people venture to question its fitness or its scripturalness. On the general subject of prayer meetings, our correspondent says :—

The state of many of our church meetings for prayer is a disgrace to all concerned. Instead of being the burning fire which ought to light up ministers and people with a holy zeal for the salvation of souls, they are too often wet blankets damping out all vitality. Honourable exceptions there are, and where this is the case you have real live churches. By all means encourage godly women, who have the gifts to use them both in prayer and testimony for Jesus, and I will venture to say that we should soon see a reviving, living church.

Some hypercritics have said that the last clause of Gen. xii. 5 is unnecessary, superfluous, and therefore uninspired. What are the facts? God had told Abram to get out of his country, and from his kindred, and from his father's house, unto a land that He would show him. Instead of obeying implicitly, Abram appears to have told Terah, his father, who took all his family out of Ur of the Chaldees to go into the land of Canaan; but they only got as far as Haran, and dwelt there. There the old man died, and Abram departed to fulfil God's first command, "and they went forth to go into the land of Canaan, *and into the land of Canaan they came.*" What more natural than that, having started once and stopped half-way, when he started a second time to go whither God had sent him, it should now be added, "And into the land of Canaan they came"?

What a lesson we get from this story! How often, like Abram, we only half obey, or obey in the flesh and not in the spirit. For Terah is the type of the old man, the will of the flesh. It yields at best a disobedient obedience. Such was David's seeking of God, not after the due order; such was the way of Cain, who worshipped God as if he were a righteous man; not as a sinner, needing an atoning substitute. So Balaam, running greedily after reward, yielded a feigned and unwilling obedience. So Korah and his company obtruded themselves upon the priesthood of their dispensation, just as the sacerdotalists of to-day obtrude themselves upon the Higher and Eternal Priesthood of this.

We must not suppose that this modern form of the gainsaying of Korah is confined to the Romish or Greek or Anglican priesthood. It is a deep instinct of the human heart. It develops itself abundantly in the Free Churches; there is no mission room or Gospel hall, no Friends' meeting or Brethren's upper room, where the spirit of priestism is impossible. Nor is it confined to the official caste in the Church. The old lady who got up and left the building because the person presiding at the Lord's Table was not an "ordained minister" was permeated with the same spirit of sacerdotal supremacy. Indeed, if the people did not love to have it so, prophets would not prophesy falsely, nor priests bear rule by their means.

Some object to sing "Oh to be nothing, nothing," and prefer "Oh to be something, something." They desire to

make their lives sublime,
And, departing, leave behind them
Footprints on the sands of time :—

Footprints which perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

But it is only as we are nothing that we can be anything. The heroes of shipwrecks and railway disasters are men who think nothing of themselves, but who think others better than themselves. Nebuchadnezzar is not to be reckoned among the somethings because he built great Babylon, but because he humbled himself before the youths whom he had cast into the fiery furnace, and because he accepted the punishment of his iniquity when he had been seven years among the beasts.

On the other hand, some object to "Oh to be nothing, nothing," on the ground that we *are* nothing, and do not need to pray to be what we are. But surely "praying in the Holy Ghost" includes prayer for grace to appropriate the blessings which are our own in Christ—by whom we have access by faith into this grace wherein we stand. Surely it includes prayer for grace to translate our standing into experience? "I *am* nothing; oh to *be* nothing." I am a saint by position; oh to be a saint by practice.

Temperance men have for many a year been of the opinion expressed by Sir John Hibbert, as President of the North-Western Poor Law Conference, that a country which can spend £130,000,000 a year upon alcoholic liquors ought to be able to live without any necessity for guardians or relief. The fact of our waste only needs stating. But the other side, the punishment of sober people by the imposition of rates to keep the drunkards who have wasted their substance, needs a good deal of stating and enforcing. Take the following picture of a summer Sunday in the Highlands of Scotland :—

The Dean said he was never so horrified in his life as at the condition of the beautiful Highlands all along from Struan to Rannoch on a fine day that summer. Many men were lying on the roadside rendered completely helpless with drink. It was not once in a way. Their regular practice was to spend the whole of their wages on whisky. There were not tens but hundreds. He spoke to some of them, and offered to give them a service on a Sunday afternoon rather than they should lie about drunk. Only two men turned up.

In all probability every one of these men

will, at some time or other, be in the workhouse; but something effectual should be done before they come there.

The vast importance of doing something to improve the tone and morals of our music-halls is strongly emphasised in a letter to *The Times* of Saturday last by Mr. John Hollingshead, who pleads for a stricter censorship of their programmes. He says:—

> The music-halls now are no longer "cellars" opening about midnight, and supplying strong drinks and stronger songs to a small body of male revellers. They are crowded with a mixed audience of men, women, and children, whose entertainment consists far too often of songs in which "booze" is glorified, the social life of old St. John's Wood and the coarse flirtations of "lodgers" with married landladies are served up as comedy, "spill and pelt" scenes from old Surrey pantomimes are supplied as farce, and brutal assaults in which the foot is used far more often than the fist are committed by padded men who are called "knockabout artists."

This is strong language from one who writes not as a moral reformer, but an expert in dramatic criticism. The public temper is such that there is more likelihood of an appeal being attended to coming from such a quarter than from those whose only motive is to purify our public amusements; but they show that the protest made a year or two ago was a thoroughly timely one.

The Westminster Gazette, commenting on this matter, affirms, by the way, that the West End recent crusade, "dealing not only with the character of the entertainment provided, but with the character of those present at it," has already resulted in a "decided levelling-up of the entertainments themselves, and that these are less coarse and more moral." The deluge of abuse levelled at those who took part in this crusade was so unscrupulous, and the immediate issue so discouraging, that this is welcome testimony. There is little doubt, however, that in the East End and Southern music-halls the depraved instinct that has recently taken shape as "Hooliganism," and which has spread a reign of terror through whole districts of Southern London, has been fostered by the brutalising tendencies of the entertainments that are most popular, and it is time the authorities showed more courage in tapping the evil at its fount. It would greatly help the better class of managers, who, we are told, are "generally helpless in the hands of the artists," and have a decided effect on public opinion, without which no real reformation is possible.

We are glad to find that the religious question in Board schools, notwithstanding the Episcopal Rescript, is not to be reopened. Highly satisfactory both to parents of Board School children themselves and all true educationalists is the deliverance on this mixed topic by Lord Reay, the chairman of the London School Board. He says:—

> As far as I am aware, there are no complaints made by the parents with regard to the religious instruction given in our schools. Neither are there from our inspectors; and as regards the syllabus of Bible instruction, it has created no division among the members of our Board. It is my personal conviction that the religious education given in the day schools fully carries out what was intended by the Education Act and what the parents desire for their children. In their industrial schools the Board have given every guarantee that the strictest attention should be paid to the children receiving such religious education as is in accordance with the tenets of the denomination to which they belong. We have gone out of our way to give more guarantees than the Industrial Schools Act requires.

Nothing could be more convincing than this amicable working of the Education Act. We trust that for some time to come the subject may rest undisturbed.

In these days of sharp practice in the race for success, on the score that transparent honesty will not pay in a world mainly inhabited by rogues, it is gratifying to meet the testimony of the late Mr. J. J. Colman. He attributed the enormous success of his great business at Norwich mainly to the fact that the firm always saw that every article sold was exactly what it was represented to be. The exaggerated advertisements too often found in our newspapers have done much to kill all confidence in the representations of those who press their goods on public acceptance. It is well to know that there are still manufacturers whose self-commendation is a bond of honour between them and their customers. After all, business between man and man depends on those who are willing to swear to their own hurt, and not to change, and who know how to keep their word.

A great Welsh personality passed away in Wales in the person of Mr. Thomas Gee, of Denbigh. He was a journalist, a preacher, and a political speaker of the first rank. His long life was given to the cause of religious freedom, education, and true progress. He was one of the ablest writers Wales has ever produced, and was filled with a simple faith and a spiritual fervour that animated and gave force to all his utterances. The stamp of his lofty personality lies on the whole of the Principality, and especially in North Wales, where his influence was as widespread and deep as it was noble and pure. He laboured for many years under discouragement, but lived to see many of his most cherished aims fully realised, and died in the affection and honour of his fellow-countrymen.

In his able analysis of the character and methods of Laud, the Bishop of London uttered some truths that are of universal and enduring importance. Of Laud's appeal to force for the purpose of attaining a spiritual end, he said:—

> He forgot that the spiritual life of a man must make its way by conviction through the heart; so that his mistake was that in endeavouring to serve his Master he forgot to follow Him. There were still men who would fall back upon Laud's methods, which would be quite right in their eyes if only they were used by their own side. So it was that generations passed, and yet the lessons which God would teach us were unlearned. The great lesson of all was that God's work must be done in God's way, which meant that we must be patient, trusting to persuasion and not to compulsion.

How easily we all fall into Laud's mistake of endeavouring to serve our Master while forgetting to follow Him. His work can only be done in his way; if we do it in ours, then it is our work, not his. He cannot be superseded in the least thing; He never can be safely overlooked or neglected. Without Him we can do nothing.

The words of Colonel Saunderson, spoken at a meeting in Dublin, ought to have peculiar force at this juncture of affairs in the Established Church. He said:—

> The Irish Church had received as they thought a very sad blow twenty-eight years ago, when it was disestablished and disendowed and separated from the Church of England. Although he voted against that measure at the time, yet if he could he would now undo that vote, for he believed the Irish Church at the present moment was stronger and more spiritual than it ever was before, and the very fact that they were not connected with the Church of England beyond similarity of faith and worship enabled them to take a stand as a pure Protestant Church and to make an appeal to those from whom they had been cut adrift.

This is the only way in which safety lies. The Bishop of Derry said to the Derry Synod that things lawful in England were not lawful in Ireland, and that if men broke the Church law in Ireland they were told, "You must cease to draw our money." Rev. Arnold Thomas, chairman elect of the Congregational Union, is of opinion that the great weakness of the Church of England is that she had never known her own mind since the Reformation; she does not know whether she recognises the priest or not. In Ireland they evidently do know, and are ready to act upon their knowledge. All who love our Lord Jesus Christ would rejoice to see a similar state of things on this side the water.

The battle of Omdurman, the significance of which is slowly working its way into the perception of the world, was remarkable not only for its fateful issues, but for the curious fact that it was the first battle for a great period of time where the larger portion of the combatants on both sides were Mohammedans. The rest, as it has been put, were chiefly Scotch Presbyterians, Irish Roman Catholics, and English and Welsh Nonconformists. The wheels of progress move along strange paths, and use means seemingly very incongruous. But whatever path is followed, and whatever means are employed, God's will works itself out slowly and surely. This is the severest blow that Mohammedanism has received for centuries. The victory of the Sirdar throws a vast area of land and many millions of people open to the free preaching of the Gospel. It is for Christian people now to go in and possess the opportunity.

That the Russian Czar is sincere in his peace policy is proved by the fact that *The Government Messenger*, the official organ, has entered the lists as an advocate. The figures there given of the present waste of treasure and human energy and time entailed by the gigantic armaments of the world are truly appalling. There are 5,250,000 soldiers in Europe just now on a peace footing; and these in a few weeks could be increased to the enormous total of 44,250,000 in the event of a universal war! The chief offender, it is confessed, is Russia herself, with 1,000,000 actual soldiers, and reserves amounting to 9,000,000 more, and the smallest offender, so far as her army is concerned, is this country, with only 220,000 and reserves of half a million men. The treasure expended annually throughout the Continent amounts to £250,000,000, which is the price, according to those who say that war can only be warded off by being fully prepared for war, of maintaining peace!

The Government Messenger goes further than to expose the evils of the present system; it proposes a remedy. Instead of the terrible arbitrament of the bayonet and cannon, it suggests the establishment of a Court of Arbitration, before which the questions dividing the nations may be settled. If only the mutual suspicions of diplomatists and would-be patriots could be allayed, how thankfully the heavily burdened peoples would hail this eminently sane and practical suggestion, and what widespread blessing would follow! As it is, the rapid onward march of the Peace movement and the progress of Christian ideas is most gratifying to those who have laboured long and faithfully to preach the good cause during the last half-century. A few years ago he would be a bold man who would prophesy that the despised principle of arbitration would to-day have been made a distinct item in the international programme of the greatest potentate on earth. And yet it has come true.

The Ethics of Hearing.—2.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

"Take heed how ye hear" (Luke viii. 18).
(*Concluded.*)

INDIFFERENCE of heart is the second line of opposition which the Gospel has to meet in the hearer.

The mind is the outpost of character, the heart is the citadel itself. It is possible to give attention to what is said, even to take a keen intellectual interest in it, and yet to be unaffected by it. The mood makes the mind. This is the tragedy of the religious life—that we can spend time periodically in company with great ideas, great truths, and yet live meanly. This is what is meant by being "sermon-hardened," so that the most quickening appeals pass by the soul with no more effect than the idle wind.

Most of us know the exaltation of mind that comes of spending a holiday in the midst of beautiful scenery. Under the shadow of glorious mountain peaks and glaciers, and the spell of forest and waterfall, it seems as though it would be impossible to fall again under the tyranny of evil tempers, and trivial purposes, and minor irritations. Nature's grand scope and peacefulness shames our petty lives. But a little acquaintance with those who spend their lives amid such surroundings will prove that many of them are dulled to it all; the spotless snows, the towering heights, the sunny slopes and vineyards, the wondrous sunsets are no more to them than they are to the cows and goats, to whom the landscape is nothing but a field of grass in which to nibble.

Well, the New Testament is like an Alpine landscape for beauty and grandeur, from which the breath of God's Spirit has swept the mists. Here are spotless heights of truth and purity to climb, gloomy depths of evil to shun, still waters and green pastures of meditation in which to roam, sweet flowers of promise to cull, the sound of many waters to soothe the ear, and a sight of the land that is very far off to cheer the eye. If we came to this wonderful book for the first time, and read it in all its freshness and power, we should, like many intelligent heathen, be caught up into the seventh heaven of ecstasy. And yet many of us live daily in the very midst of these moving conceptions of life, and sin, and God, and redemption, and are utterly cold and indifferent to it all! Such is the debasing effect of familiarity, working on a heart of indifference to the things of God. "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." (Matt. xiii. 15).

3. But the most stubborn hindrance to the right hearing of the Gospel is yet to be mentioned—that is the *disobedient will.*

There are many who are keenly interested intellectually in religious problems, who are emotionally sensitive to eloquence and appeal, who are occasionally even awakened to a sense of sin—and yet there it ends. They are hearers of the word, and not doers thereof. It is an oft-forgotten truth that the work of the Gospel is not ended with making people feel its truth and power. That is the beginning of the process. It does not end till it has commanded obedience of will. Every truth has a duty which grows out of it somewhere, and the task of the hearer is not complete till he has realised the duty that is implied in every discourse to which he listens—*and goes and does it.* This is "the end of your faith, even the salvation of your souls." Thus we see that the Ethics of Hearing imply self-surrender and obedience, as the ultimate aim of it all; without which the finest preaching will be as sounding brass or a tinkling cymbal.

For it is a law as rigid as the law of gravitation that in spiritual matters it shall be measured to you according to your response. As the soil responds to the seed, so shall be the harvest. As the surface reflects the light, so shall be its colour and lustre. As the river opens itself to the sea, so shall be the rising of its tide. As the soul reflects the light of God's truth, responds to it, opens itself to its influence, so will be the quality of its quickened life, and the measure of its power to rise into beauty and grace. It is the healthy eye, not the mere open window, that makes vision; it is the good hearer, not the eloquent preacher, that makes the real Christian. "With what measure ye mete, it shall be measured to you again."

"The Morning with its Songs."

THOUGHTS ON PSALM CL.

By Rev. JOHN GRITTON, D.D.

THIS Psalm cl. closes the book. It is all joy and praise. All things in heaven and earth, all things sentient and material, live, and breathe, and bless, and praise. What an ending! The book throbs with sighs and moans. It is filled with cries of pain and shame. It records defeat and confusion. It is often like the moan of a wounded heart, or the panting of a thirsty deer. But all that is past. The hosanna of prayer is silent. Only the hallelujah of praise has now any place. Hallelujah! Praise God in his sanctuary! No longer is the saint in the depths: no longer are his feet in the horrible pit, or in the miry clay. He has come up thence. His feet are on a rock, and in his mouth a new song: "Praise Him in the firmament of his power!"

"This poor man cried, and the Lord delivered him," and lifted him on high by the might of his power. Let him, then, praise the Lord. The minor music of the conflict will no longer thrill the despondent heart, for the *end* has come, the morning with its songs.

Will not this become the experience of us all who cry to God, our Redeemer? Shall we not find at the end that nothing is left us but praise?

Behold it in David. In a sore crisis of his life (1 Sam. xxii.) the hunted fugitive wrote Ps. lvii. It is filled with fears and complaints in the earlier verses, but ere it closes faith reasserts itself, and the tone becomes one of confidence and victory. Twenty years later, in another terrible day of danger (2 Sam. viii.) David wrote Ps. lx., which, like the former Psalm, commenced with fears and complainings, but grew into praise and assurance. There stand the two psalms, records of faith sorely tried, and of tried faith gloriously triumphant. There is another psalm — the cviii.—which is full of triumph. How is it composed? Someone—I believe it was David himself in his later years—takes Psalms lvii. and lx., cuts each in half, drops out the verses of fear and doubt and complaints, takes the remaining psalms which tell of faith and victory, and puts them together, thus making Psa. cviii.

Many of us have to do the same. I look over old records, telling of fears, doubts, anxieties, forebodings suffered twenty or forty years ago. Records of storm and rebellion, of uprisings of the people, of friends changed, or lost, or dead; records of pressing need, of vanished supplies, of natural fears. I leave them there, with their mingled moan and song, their struggling complaints, and the records which mingle with them of deliverance and supplies and gladness. I leave them there, for they are full of warning and full of consolation; but in my heart is found a new song, and its theme is this: "My fears were needless; my faith was warranted. Hallelujah!"

There is a bigger book than this book of Psalms, with histories of passions and sorrows and fears and conflicts reaching through many generations before a psalm was written, and on to many generations after David had fallen on sleep. It palpitates with the awful records of a fallen race; it tells of death lingering from Adam to Moses, and from Moses to Christ. It is eloquent with the cry of the slave, the exile, the captive. It tells of sin and its exceeding sinfulness, of shame and its exceeding bitterness. Its voice reaches us from Eden and Babylon, from Palestine and Greece, from Europe and Asia. Its cry of pain comes to us from the plague, the famine, the battlefield, the heated furnace, and the lion's den. It bears to us the cry of mothers who in giving life lost their own, of fathers in their bitter cry over rebellious sons whom they had nourished and brought up. It comes to us laden with the burden of fallen dynasties and crumbled empires.

But it has something better than this, for from Abel to John it breathes to us the faith, hope, and assured anticipation of those who sinned and suffered, who fell and died. There is in it many a story of faith which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, made weakness strength, defeat victory, death life, and shame glory. Chiefest of all it tells us of Jesus and his love—his cry in Psa. xxii. and his song in Psa. xvi., and many another. We hear his voice in Gethsemane, in the hall of judgment, from the cross, at the empty tomb, from Olivet. The whole record from creation to the Great White Throne is but Psa. lvii. and lx. written large, or the whole Book of Psalms dramatised.

Now, may we look for our Psa. cviii. or our Psa. cl.? If we look shall we find them? Yes, it is in the triumphal pæan with which the King of Glory goes forth to the last great battle of the closing despotism. Let us listen. "Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God. Alleluia! Amen, Alleluia! Alleluia, for the Lord God omnipotent reigneth! The kingdoms of the world are become the kingdom of the Lord and of his Christ." Yes. We shall review it all, and sing our hallelujahs, when Jesus Christ shall see of the travail of his soul and shall be satisfied; when He shall rest in his love, and shall rejoice over his ransomed with joy and singing. We shall tell it out in the day when "the tabernacle of God shall be with men, and He will dwell with them, and they shall be his people, and God himself shall be with them and be their God." We shall review it all in the day when God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, and there shall be no more pain: *for the former things are passed away!* Wondrous grace and wisdom which work to this end! Glory be to God! The night is past, the shadows depart. We have been made more than conquerors through Him who loved us. We have come to the morning with its songs.

The River of Pleasures.

By Rev. MARK GUY PEARSE.*

"Thou shalt make them drink of the river of thy pleasures."
—Psalm xxxvi. 8.

SO, then, God is the God of our pleasures. It is well for us thus to think of Him. And more than well; it is necessary. No man really knows God, no man thinks of Him rightly, until he thinks of God as the God of our pleasures. Pleasure is not meant to be the luxury of the rich; it is a necessity, a duty, a religion. Pleasure is needful to all healthy and true life. Therefore is it that God's love cannot rest in anything short of our pleasure. Heaven is at once the fulness and completion of God's love, and the fulness and completion of our service. The great mistake we make is in supposing that heaven is a place instead of a condition. It is *now* and *here* if we will have it, not only up there and in the future.

Let us get away to the river, and sit down by it under the shade of the trees. One of the best purposes of the holidays, and one of our chief aims, should be to store the chambers of the imagery with fair scenes. He is poor, indeed, and greatly to be pitied, who has no picture gallery that he carries with him, scenes fairer than any artist can paint—bits of God's own beauty hung up for ever in the mind. Sit here, then, in the shade, with the great blue stretch of heaven over us, the green grass for resting-place, and the flowers at our feet. Do you see that the river is *heaven made available for earth*—heaven come down to earth, put within its reach, and ministering to it? There are the great white clouds that go sailing above the world; the thirsty meadows cannot reach up to them, but, lo, they touch the mountains and pour out all their wealth, and the mountains store in their depths the beating rain, and send it down in a thousand rivulets and laughing waterfalls to join the brimming river.

Follow it as it goes on its course of blessing, its banks overhung with ferns and bright with flowers. Think how it hurries on to turn the dripping mill-wheel and to feed the hungry people. Do you remember how of old to the sleeping prophet there came an angel who baked him a cake and set at his head a cruse of water? So is it that

HEAVEN IS EVER COMING DOWN

in the rivers of water to bless men—to meet the thousand needs of the people, enough and to spare, as it goes on its way to the city that itself makes great. We should have had no London if it had not been for the Thames, and no Liverpool if it had not been for the Mersey. The river yields a highway to the ships that go with their cargoes to the ends of the earth.

Come back again to our resting-place. The river is heaven made available for earth. Look how it gives itself to the tree that overhangs it—the tree planted by the rivers of water, whose leaf shall not wither. See how a thousand creatures quench their thirst from it, and above it the happy birds sing as if it had brought them their joy.

And what is the river of the pleasures of God, but just this—God made available for us, God putting Himself most graciously within our reach? That is the meaning of everything that God has done in the world's history and is doing for us. There is in every developed religious life a threefold stage. First, God is. Then God is with us in the person of his Son. Then God is nearer yet and closer still—He is *in* us. By a spiritual communion, by an inwrought sense of love, He becomes our very possession. The love of God is shed abroad in the heart by the Holy Ghost given unto us; and the river is ever the emblem of the Holy Ghost. "My soul thirsteth for God, for the living God," and in the river we drink of Himself as the pleasure and satisfaction of our life. This is what He is seeking to make us know by all the revelation of his Word and by all the way of our life—that He is within reach, is available for us. This is the great teaching of the Lord Jesus.

God is not far off, as we thought, in his high heaven, amidst his holy angels; but nigh at hand, wrapping us about with his goodness, clothing us as He clothes the flowers, ministering to us as He ministers to the birds, but with a tenderness infinitely deeper and more gracious than they can ever know. "As many as are led by the Spirit of God, they are the children of God." What does that mean but that the great God in heaven comes down to give Himself to me, and puts Himself within my reach? I am to take his hand, to know Him as my own; I am to find his almighty power available for my weakness, to find his infinite wisdom guiding my steps. He Himself is to be my Friend, with whom I am to walk and talk. My life is to find in Him its refuge, its strength, its peace, its joy. As the river gives itself for the satisfying and gladdening of the earth, so my life is to be cheered and brightened, and gladdened and

BLEST BY HIS PRESENCE.

There it is—a thing *available*, not only to think about, not only to sigh for, but to drink of and live. The great love of God is really to minister to us, and refresh us, and satisfy us. This is what Jesus comes to bestow. "If thou knewest who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

And mark this word "*satisfied*," which applies to the river of God as well as to the provisions of his house. Only the river of God's pleasures can satisfy the whole nature. We are too great for any but our Creator Himself. There are deeper wants than any other can minister to, higher and greater needs than any other hand can satisfy. I was reading in the paper some time ago of the gold-fields that have been lately discovered in British Columbia. Here is an extract: "A miner from Klondyke, who has returned to Montana, tells of the great hardships experienced in the wild gold regions, and declares that in the course of three years he saw over two hundred graves. A large majority of the deaths had been caused by starvation. He admits, however, that gold abounds in the district." Was ever so grim a picture? There in the tent lies the gaunt skeleton, and tight in his bony grip the yellow gold, the hard and shining gold of which he had dreamed and for which he had toiled, and having which he said he would have all and be in need of nothing. And lo! he held the treasure in his grasp, and sank and

DIED FOR WANT OF A CRUST OF BREAD.

There is a terrible price paid for the possession of many a thing that a man counts good—a higher price than even the miner paid for his gold. Truth, goodness, love, purity, honour, these are dead, dead whilst the man grasps the treasure that he coveted. How good to turn from such a scene to these words, "Thou wilt make them to drink of the river of thy pleasures," the river of the water of life which ministers to all within us, and brings a perfect satisfaction.

They told of old of a water by which the bitter memories were lost. But he who drinks of this river holds the joy of a past forgiven, blotted out, remembered against him no more for ever, cast into the depths of the sea, as if the waters of the river bare it on and on, away, away, until it sinks buried beneath the great billows of the ocean. Of old they sang of a river in which youth was renewed. But they who drink of this river have a life that is everlasting, ever new, ever young, ever fresh, ever glad, a river that bears us on and home to the fair city of God. Pleasure is ever a smaller thing than satisfaction, until we find our home in God. Then it is satisfaction brimming over into pleasure.

Is it not worth while for us to be still for a moment or two in the fever and fret of the world, and to ask ourselves, "What, after all, do I need? What is that which, if I lack, I yet lack all?" Well, I want a peace, assured, authoritative, spoken into my innermost heart, that only God can give. I want a new life, full, true, good—something that can touch the deepest springs of my nature, and sweeten all that is bitter, and purify all that is evil, and keep me ever at my highest and best. I want the grasp of a hand that will never let my own go. I want a home and refuge that can never fail me in the uncertainties of life, and in the certainties of death and eternity. How can they be mine? Here is the answer: "Thou shalt make them to drink of the river of thy pleasures." Not to think about it only, not to hear about it only, not to long for it only, but to *drink*. I must avail myself of that which is made so available; I must take that which is so freely given. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

* Extracted from a very delightful little book just issued by *Messrs. Nisbet & Co.*, The God of Our Pleasures. (1s. 6d.)

The Aldersgate "Mid-day."

"O Lord, revive thy work, in the midst of the years."

ON Monday last Rev. G. Turner gave, at a largely attended gathering, a useful and cheering Bible-reading in defence of simplicity of character. In the course of his remarks Mr. Turner pointed out that to describe the Bible as "occasionally reliable" meant the destruction of confidence in it. He once attempted to gather water-lilies, but found it impossible to pull one without destroying all, for they were intertwined at the roots; so it was with the people who suggested that this or that portion should be dragged from the Scriptures.

Mr. Turner also alluded to the subtle growth of chicancry and double meaning, as illustrated by the conduct of the Dreyfus case, as an alarming sign of the times, and deprecated the appearance of similar duplicity amongst persons professedly of Christian life.

Several bright young workers gave interesting testimonies of soul-saving work in the suburbs of London; and Mr. Grove, referring to the tent at Tottenham, announced that it was proposed to continue the canvas tabernacle at its present site for another fortnight. Some pathetic instances of the salvation of children and parents, husbands and wives, evoked keen sympathy.

Other testimonies were given, notably one of aggressive work in Stepney, where a band of Christians awoke local interest by the simple process of kneeling in the roadway, amidst a gathering crowd of scoffers.

The Sunset.

Is it the time, when sunset comes, to weep?
Should we in tears be bathed, our thoughts of loss?
Blind to all other things, in sorrow deep
Lament that we must bear a heavy cross?

Not for such ends doth golden sunset's hour
Arrive, but to provoke to joyful praise
For work accomplished, for the painted flower,
The ripened fruit, the brightened earthly ways.

Also to stir men up to work and pray
Ere night prevent their holy exercise,
And God's "Well done!" be missed through their delay,
And they, heaven-called, be classed with the unwise.

The sunset comes to show us that our life
Must be completed in the great unseen,
With rest and peace in place of toil and strife,
The soul and God together, nought between.

Geo. A. Suttle.

The Mission to Lepers.—Mr. John Jackson, organising secretary, writes with reference to our report of the recent meeting in Exeter Hall that reliable estimates place the number of lepers in India, China, and Japan at one million. About half a million would probably be a correct estimate for India only, although the official number is less, owing to the many who from being hidden, or homeless, or from other causes, escape enumeration.

Miss Weston's "Silver Wedding."

IN the October issue of *Ashore and Afloat* Miss Agnes Weston tells the deeply interesting story of her twenty-five years' work among the bluejackets of Her Majesty's Navy. She says:—

A silver wedding marks an epoch in a life of leal and loyal love, service, and companionship—a radiant fulfilment of promises made in the morning of life. This year 1898 marks such an epoch in my own experience. In the year 1873 I heard a call—I believe from God—urging me to go forth from my happy home, and to give my life for the good of the men of the sea. Twenty-five years ago I stood for the first time upon the quarter-deck of a man-of-war. Some 800 or 1000 boys and young seamen were gathered before me. The captain and officers stood by my side, and I was allowed to speak to them any words of advice and friendship that I might wish. There are men, now pensioners, scattered about the country who remember that afternoon on board H.M.S. *Impregnable*, and who have since told me that it was the turning-point in their lives.

Twenty-five years ago a small gunboat, H.M.S. *Dryad*, returned from a foreign station to pay off at Devonport, and a deputation of bluejackets waited on me. They had heard that I cared for sailors, and was anxious to help them in every way. "Won't you open a coffee-shop for us," they said, "just outside the dockyard gates? It will be safe moorings for us, and will keep us from drink and all its temptations." I told them they had asked for something that it was out of my power to give them. I had not the money, or the friends, or the influence to get such a place, and, more than that, I foresaw that it would entail

A LIFE-LONG CONSECRATIOF,

and a giving up of home and ease. A refusal trembled on my lips, when one of the men, a petty officer, broke in, "Don't say 'No,' Miss Weston; you'll break our hearts! We do want to have a Home, and you in it, that we can come to. Shipmates," addressing his companions, "let us pray about it." They all knelt down, those great, brave fellows, and their prayers would have melted a stone. They touched my heart, and enabled me then and there to say, "Here am I, send me." The Royal Sailors' Rest at Devonport is the outcome of a bluejacket's wish and a bluejacket's prayer.

Twenty-five years ago I met one who has been the help, solace, and inspiration of my life. Bright, sunny, and in the heyday of youth and health, she too counted the cost of this work, and gave herself to it, and together we have met the storm, and have rejoiced in the success. To Miss Wintz at least one-half of the credit should be given. For twenty-five years we have been sailing in the same ship, of one heart and one soul, our only desire to do God's work and God's will amongst our gallant bluejackets as long as health and strength are given to us.

Twenty-five years ago work commenced among the sailor boys. That work is going on now, and is one of our sheet-anchors.

Why do men call me "Mother"? Why do they write, as a man has just written to me from a ship of war on a foreign station?—

"I have known you ever since 1881. Shortly after joining H.M. Navy you addressed us boys on board H.M.S. *Lion*, and when I saw you I said to another boy, 'Is that the lady they call "Mother"?'

"'Yes,' was the reply.

"'Well, no wonder!' I said, 'she's got a mother's face.'

"I do feel certain that each Sunday, as you see the boys flocking round you, as they come ashore from the training-ships, you will be happy as you feel, 'I will be their "mother"; I will try to instil good thoughts into their minds. This shall be their home while they are ashore, and I will make things bright and cheerful for them.'

"You did all this for me once.

"Can you wonder that you are called 'Mother'?"

If I wonder, I thank God that He has enabled me in twenty-five years to strike this sweet, pure note, which brings its answering chord of sympathy from the hearts of the British blues.

The bright link of the silver wedding which unites me to the great sea service of the country seems like a mountain top, from which I can look back and see the path over which I have travelled, and the wondrous success that I owe to God alone. The words of friendliness spoken on board H.M.S. *Impregnable* were but the prelude to my addressing thousands of men on board British and American warships since: and by means of pen and printing-press I have been able, during the past year alone, to speak to over one million men of the sea—Royal Navy, United States Navy, merchant seamen, deep-sea fishermen, Coastguardsmen, lifeboatmen. The small Sailors' Rest outside the gates of the Royal Dockyard, started in response to the earnest petition of the men of H.M.S. *Dryad*, twenty-five years ago by Miss Wintz and myself, has become a mighty pile of buildings, which has cost over one hundred thousand pounds. The sister

SAILORS' REST AT PORTSMOUTH

has cost much the same. In these two buildings, and our branch house at Keyham, Devonport, we housed last year 178,527 men, an increase on the year before of 31,631. Our receipts over the counters during the past year were £15,905 7s. 1d., an increase of £1021 over past years. The popularity of these Sailors' Rests is increasing by leaps and bounds, and our Navy is increasing also at a rapid rate. Twenty-five years ago the number of seamen and marines serving in the fleet was about 60,000, now it is over 100,000, so that the silver wedding epoch finds me surrounded by nearly double the men and boys that were with me when I began work.

An incident occurred the other day that was worth untold gold to me. A comely looking woman asked to speak to me after one of my meetings. She said: "I have come some distance to see you, and to thank you for your kindness to my boys. I have seven sons; every one of them is in Her Majesty's Service. The Sailors' Rests have been homes to them, and have led them into all's that good; and now you've got my youngest boy. He is in the training ship. I say, from the bottom of a mother's heart, God bless you and the Sailors' Rests." These are some of the cheering testimonies that come to me after twenty-five years.

Twenty-five years ago I had little or no acquaintance with the wives and families of the bluejackets; now we are surrounded by sailors' wives. The old sea song says, "*A sailor's wife a sailor's star should be*," and what a blessing such a star is in the horizon of a storm-tossed mariner! "My wife is my sheet-anchor," a man enthusiastically said the other day; "I feel her pulling at me the other end of the world if I'm getting on a lee shore."

MANY TRIALS AND DIFFICULTIES

are in the path of the sailor's wife. Her husband is away for three or four years at a time, and she has to do the best she can with sometimes a large family and small pay. Our guilds and meetings for sailors' and marines' wives are very large, both at Portsmouth and Devonport, and our friendships with them are very warm and strong. Miss Brown and my lady workers do an immense deal of good in visiting them at their homes, and our nurses watch over them when sick.

To commemorate my silver wedding year, I am desirous of raising a sum of £5000 to complete our buildings at Portsmouth and Devonport. The Navy has grown so fast that the Sailors' Rests are not large enough. A large sum—over a quarter of a million—has been entrusted to me in the twenty-five years. I can account for every penny, and I can show that every portion of the money has been laid out to the best advantage. I want this Silver Wedding Fund to reach £5000, £200 for every year of service."

The Imperial Protestant Federation has been formed for the purpose of uniting the Colonies and British Dependencies with the United Kingdom in a federation of all classes and religious denominations, determined to maintain Protestant supremacy, as opposed to Romish and sacerdotal, or infidel ascendency, in every branch of the constitution and life of the Empire. Colonel Sandys, M.P., has been elected chairman of the Provisional Committee, and the following societies have already joined the Federation, viz.: The Church Association, Protestant Alliance, Protestant Reformation Society, Women's Protestant Union, Scottish Reformation Society, Scottish Protestant Alliance, and the Trinitarian Bible Society. The Federation consists of members of all political parties, determined to place Protestantism before mere party politics. Further particulars may be obtained from the hon. secretary, Mr. Walter Walsh, 392, Clapham-road, London, S.W., on receipt of a stamped directed envelope.

INTERNATIONAL S.S. LESSONS.

October 23.

"ISAIAH CALLED TO SERVICE."—Isaiah vi. 1-13.

GOLDEN TEXT.—"I heard the voice of the Lord, saying, Whom shall I send; and who will go for us? Then said I, Here am I; send me."

AFTER the death of Joash, Amaziah reigned over Judea, and then Uzziah. The revival of religion, which took place during the reign of Joash, resulted in great strength and material prosperity during the two following reigns. This again was followed by a decline. Isaiah prophesied during the reigns of Jotham, Ahaz, and Hezekiah.

THE VISION (1-4).

This is an account of Isaiah's call to his work. Teacher should describe the vision with explanations of terms.

Train.—His royal robes.

Seraphim.—"The burning ones." Six wings to indicate their preparedness for service. Covering their faces and feet to express awe.

Their praise was such that the "foundations of the thresholds trembled," and incense of praise filled the building.

CONVICTION OF SIN (5).

Prophet overcome not by the glory of the multitude but by the holiness of the Most High. The contrast between himself and God was so great.

Compare Peter's cry, "Depart from me, for I am a sinful man, O Lord."

Illustration.—Put a sheet of writing paper which has been lying upon the writing desk for days on the bare desk and it seems moderately clean. But put it beside a perfectly fresh piece just drawn from the packet and every spot and stain shows up. So it is with men when they compare themselves with others—they appear fairly good. But put them beside the spotless Christ and at once they are convinced of sin.

FORGIVENESS (6, 7).

The seraphim burned with devoted zeal for the Most High. God's love is ever ready to cleanse from sin, but it is only when that love kindles a corresponding flame in us that we realise God's power and willingness to forgive.

Note.—(1) A man must realise his need of forgiveness before the blessing of sins forgiven can come to him.

(2) The sinner must regard God as Love—not sceptically, or critically—before he can possibly believe that God is *willing* to forgive.

(3) He must realise God's almightiness before he can conceive that God is able to forgive.

CALL TO SERVICE (8).

God calls all men into his service. Just as possible to learn your lessons at the call of God as for the minister to preach his sermon in obedience to that voice. "To every man *his* work." Teacher should emphasise the fact that God's men are needed in every walk of life. Where sin is darkest there most need of the light.

God's service demands:—

(1) Free offer of all our powers. No man is pressed into the work. One volunteer is worth ten pressed men. In how many ways is God still saying, "Whom shall we send, and who will go for us"?

(2) *Consecration* of all our powers. The surrender of everything we have and are. "Send me."

HARD WORK (9-12).

He was to declare God's denunciation against ease and sin. The result would be that the people would hear, but not understand; they would see the right way, but would not walk in it. "Lord, how long?" This is the cry of every patient worker for God. He sees the result as above, and says, "Is it to be thus for ever?" No. There shall be

ULTIMATE SUCCESS (13).

When the people have been brought into captivity and punished for their wickedness, then they will turn. Only a small portion shall come back home. But the choice ones are always small in number. But this small number shall be like a "teil tree"—one that shoots up from the stump however often it is cut down. The world is to be won for Christ. This hopes inspires. Much failure and delay, but "Thine is the kingdom, and the power, and the glory, for ever and ever."

OUR DAILY HOMILY.

SUNDAY, October 16.

"*Righteous and true are thy ways, Thou King of the ages.*"—Rev. xv. 3 (R.V.).

THIS is the scene of the deliverance from Pharaoh on the shores of the Red Sea, translated into the imagery and language of eternity. The hosts of God shall emerge ere long from their long oppressions, by suffering they shall conquer, they shall come off victorious from the beast, and from his image, and from the number of his name. Behind them shall be spread out the sea of time, so calm and still, so hushed from all its tumult and storm, that it shall seem to be like sheets of glass; and as the morning of eternity breaks, it shall be drenched with fire. Fire here is probably an emblem of the holiness and the judgments of God.

Israel broke into rapturous thanksgiving as the people saw their enemies dead upon the shore. "Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider He hath cast into the sea." But those triumphant notes, though chanted by an entire nation, shall be as a whisper compared with that song which shall break in thunder from the saints of all the ages. Those who were brought up under the dispensation of Moses, and the followers of the Lamb in the present dispensation, together with all holy souls who have overcome, shall constitute one vast choir.

But search the song of Moses as you will, you will fail to find one note that equals this in sublimity. Here are the saints of God, trained in distinguishing the niceties of righteous and holy government and behaviour, enabled from their vantage-ground in eternity to survey the entire history of the Divine dealings, adoring Him as King of the Ages, and acknowledging that all his ways had been righteous and true. What a confession! What an acknowledgment!

MONDAY, October 17.

"*Behold, I come as a thief. Blessed is he that watcheth.*"—Rev. xvi. 15.

The Second Advent will come on men generally suddenly and unexpectedly. When they say, Peace and Safety, then sudden destruction shall overtake them, as travail a woman with child, and they shall not escape. With the rapidity of the lightning flash, with the suddenness of a flood or avalanche, with the surprise of the midnight robber, Christ will come. When men are asleep, when every bolt and fastening refuses admittance, when the streets are still and hushed, behold the Judge will stand before the door.

The allusion may be to a Jewish custom in the service of the Temple. Twenty-four wards or companies were appointed right by night to guard the various entrances to the sacred courts. One individual was appointed as captain or marshal over the others, called the "Man of the Mountain of the House of God." His duty was to go round the various gates during the night to see that his subordinates were faithful to their charge. Preceded as he was by men bearing torches, it was expected that each wakeful sentinel should hail his appearance with the password, "Thou Man of the Mountain of the House, peace be unto thee!" If through unwatchfulness and slumber this were neglected, the offender was beaten with the staff of office, his garments were burnt, and he was branded with shame for failure in his duty.

It was in contrast with these slumbering Levites that Jesus pronounces a blessing on his own people who watch and keep their garments, and are saved from the reproach of spiritual nakedness. Let us, therefore, wait for the promise of his coming, looking for and hasting unto the coming of the day of God.

TUESDAY, October 18.

"*Drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*"—Rev. xvii. 6.

Pagan and papal Rome have had to contend with an unbroken line of the witnesses of Jesus. In the words of an exiled Huguenot, "Since the birth of anti-Christianity, there have not been wanting those who have cried against its errors and idolatries." They have been called by various names, Paulicians, Waldenses, Albigenses, Wicliffites, Lollards, Lutherans, Zwinglians, Pietists, and Schismatics, but God never left Himself without witness. They might all have adopted the symbol and motto of one of them, "A lighted candle in a candlestick," with the words, "The light shineth in darkness."

But how terribly has the vision of the text been verified. Think of the persecutions under the Emperors, when the entire empire was filled with fire and sword. Take the single instance of the Empress Theodora, who slaughtered and drowned one hundred thousand of these Paulician Christians. During the thirteenth, fourteenth, and fifteenth centuries Romanism, then in the plenitude of its power, gathered itself for a great, determined, and persistent effort to crush out all that opposed its supremacy, and to clear Christendom of heresy. The Inquisition established its horrid tribunal for making inquest after unseen, secret heresy, and wherever any revival of true religion took place, or any confessors of Christ could be found, they were hunted, if possible, to death.

We have not yet resisted unto blood, in the strife against the sin and evil of our time. It is not that the world or the professing church loves us better, but, probably, we are deficient in the spirit that lived in the martyr's breast. O Spirit of the Living God, kindle that flame of love again which shall make us willing to suffer the loss of all, even of life, for the sake of the Lord Jesus!

WEDNESDAY, October 19.

"*Come forth, my people, out of her.*"—Rev. xviii. 4 (R.V.).

We cannot be surprised to find that God has people in the midst of Babylon. Probably in the most corrupt days there has always been a remnant of 7000 who have not bowed the knee or kissed the hand to Baal. It is the presence of true, though benighted, piety which has perpetuated the existence of organisations which are an offence and a stumbling-block. But their presence in such company cannot be tolerated. Abraham must come out of Ur, and Lot out of Sodom.

The place from which we can exert the strongest influence for good is not from within, but from without. Lot lost all influence of his life in Sodom; but Abraham, from the heights of Mamre, was able to exert a mighty influence on its history. Obadiah might hide the prophets of God by fifties in a cave; but Elijah, from the Mount of Carmel, was able to exterminate the priests of Baal, and call back again the people's hearts to God. Luther outside the Church did what Erasmus, with all his learning, never did. In answer to a spirit given to change and hungering for novelty, it is surely better to abide where you were when called of God; but when conscience and consistency, our influence upon others, and our protest against sin are concerned, let us come out and be separate, and not touch the unclean thing.

THURSDAY, October 20.

"*Blessed are they which are bidden to the marriage supper of the Lamb.*"—Rev. xix. 9 (R.V.)

At the epoch described in the text we behold the Church of Christ unveiled and visible to heaven and earth. She has laid aside her weeds of sorrow, her ashen garments, her evidences of persecution and rejection, and stands forth a monument of grace, the masterpiece of Christ, the joy of the Bridegroom's heart. There will be no churches then, but one Church, which will contain within her borders the believing ones of all the churches.

The marriage supper, it has been truly said, is the arrival of that epoch which the redeemed of every age have anticipated. It has been the longed-for day of patriarchs, the glowing prediction of prophets, the burden of songs, the hope of the Church, the era for which creation groans and the sons of God pray.

But there must be a present character to fit us for this future felicity. Who are they that are thus called to the marriage supper? They are of every kindred, nation, people, and tongue, who have accepted the promises and invitations of the everlasting Gospel, and have washed their robes and made them white in the blood of the Lamb. Let us now pass on that invitation; let him that heareth say Come. Let us go forth into the highways and hedges and compel men to come in, that God's feast may be furnished with guests.

FRIDAY, October 21.

"*A great white throne.*"—Rev. xx. 11.

But that judgment will not affect those who have fled to the refuge of his wounds. These cannot come into judgment. "He that believeth on Him is not judged" (John iii. 18 R.V.). "He that heareth my word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment" (v. 24 R.V.). Let us always distinguish between the judgment of the world-spirit when Jesus died, the judgment of sin on the cross, the judgment which awaits each believer as to the use he has made of his talents and the work he has done in the world; and, finally, the last great judgment, which has to do with those who have refused the love and light of God, and have voluntarily cast in their lot with Satan. "If any was not found written in the Book of Life, he was cast into the lake of fire."

SATURDAY, October 22.

"*The sea is no more.*"—Rev. xxi. 1.

All through this book we hear the clash of the waves. Throughout there is the voice of many waters. But when there dawns on the eye of the seer the bright and blessed time, which is yet to come, when the new heavens and earth appear, this is among the chief attractions of that glorious world—that there is no more sea. The sea is a characteristic emblem of this age, but not of the next.

There shall be no more painful mystery.—"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." To the Jew there was a double mystery in the sea—that which lay in its sunless caves, and that which lay beyond the rim of the horizon; and because there was mystery there was dread and alarm. We, too, live on the shores of mystery, and float

above it, with only a plank between it and us. But there we shall know as we are known, our questions answered, our problems solved.

There shall be no more rebellious power.—"The floods have lifted up, O Lord, the floods have lifted up their voice." The sea is the emblem of untamed power. Lashed into yeasty foam, it drives the great ships before it and eats into the land. Men cry, Let us break his bands asunder, and cast away his cords. But God laughs at them. Remember the motto that England struck on its medal to celebrate the destruction of the Armada: "The Lord blew upon them, and they were scattered." And so shall it be one day when all proud opposition to his will is vanquished.

There shall be no more disquiet and unrest.—Life is like a voyage over the sea—now miles of calm, then days of storm; now monotonous and slow progress, then the awful stress of peril and threatening death. Outside of Christ life is like the troubled sea, when it cannot rest, but casts up mire and dirt. But yonder there will be unbroken peace and rest.

SUNDAY, October 23.

"*His servants shall do Him service, and they shall see his face, and his name shall be on their foreheads.*"—Rev. xxii. 4. (R.V.)

Service.—In the disciples' prayer the Lord taught us that the will of God is done in heaven. Not that there is any breach in its perfect rest. Activity there will be as easy and natural as the play of the bees among the limes, or of minnows in the pool. There will be no strain, no effort, no exhaustion. To stay those ministries which the blessed render to Him would be intolerable pain. They would be weary with forbearing, and could not stay.

Vision.—"They shall see his face." Here, through a glass darkly; there, face to face. Here, as when the two walked to Emmaus, and knew not their companion, though their burning hearts might have told them the secret; there, as when their eyes were opened, and they knew Him (though He will not vanish from our sight). What a glad surprise!

Transfiguration.—"His name shall be on their foreheads." The name of God is the totality of the Divine perfection and beauty, and the bearing of his name on their foreheads indicates that they are becoming like Him, whilst they see Him as He is.

They passed
Beyond the flaming bounds of time and space!
The living throne, the sapphire blaze,
Where angels tremble as they gaze,
They saw—

and they were satisfied, as they awoke in his likeness.

On page 9 particulars are given of the new series of meditations to begin next week—"Day by Day." The occasion offers an opportunity for earnest Christians to commend systematic Bible study to the attention of their friends; and we shall take it as a great kindness if readers will at the same time call the attention of their acquaintances to "Day by Day." Cards containing the Daily Chapter and Notes on it may be obtained from Rev. T. Richardson, St. Benet's, Stepney, with whose Daily Bible Readings ours synchronise.

Just Published.—Our Daily Homily, by Rev. F. B. Meyer, B.A. Vol. I., Genesis—Ruth; Vol. II., 1 Samuel—Job. (*1/6, or Presentation Edition, 2/-: Morgan & Scott.*) Will be followed at short intervals by Vol. III., Psalms—Song of Solomon; Vol. IV., Isaiah—Malachi; Vol. V., Matthew—Revelation.

Missionary Good-byes.

THERE was a crowded meeting on Tuesday evening last week, in Exeter Hall, London, of the members and friends of the

Church Missionary Society

who had gathered together for the purpose of bidding a public farewell to missionaries leaving for Africa, Western India, South India, Travancore, Ceylon, China, and Japan. The chair was taken by Sir John Kennaway, M.P., who said that shortly their friends to whom they said good-bye that night would be scattered far and wide in the different fields which had been allotted to them. There were ninety-nine missionaries returning to the field, and sixty-six going out for the first time, making a total of 165. It was a small band, but great things had been done by small forces; and with the power of God upon them, he believed they would do great things for the glory of his name. They were all engaged in the same object, whether at home or abroad. They were fellow-workers with Christ, building up that Church which He loved, and for which He gave his precious life. Those present were going to fields of varied interest—Africa, India, China, and Japan.

Africa,

the first object of the Society's efforts, and occupying the first place in the title of the Society, demanded their attention and labour. They rejoiced to think that those who were going out were going to do something towards repaying England's great debt to Africa. England had wronged her deeply in the past. But England had not feared to send forth the best of her sons and daughters to redeem that wrong, and to help her as much as possible in the time to come. The precious lives that had been laid down on the shores of West and East Africa had not been laid down in vain. Churches had been built, and were now self-supporting and self-extending. The East and West of Africa were connected by a chain of missions. Those present were going to help to build up a kingdom which should endure. Those who were going to

India

would find her recovering from plague, famine, and war, but it was a time of very peculiar interest. A new Viceroy of great ability, culture, and travelled experience entered upon the government of that greatest of England's dependencies. They most earnestly asked for him wisdom and power to guide the forces of that great and wondrous nation committed to our charge. At the present moment the chief Sees of India were practically vacant, and Dr. Welldon was going forth from Harrow into a splendid field for the exercise of his great talents. He had before him a unique opportunity. They rejoiced to know of his great sympathy with the work to which those present had set their hands, and they knew that he would give to the missionary cause all the help that lay in his power.

There was much wisdom required at the present time. Rome, ever aggressive, was strongly entrenched there, and fully equipped. Some of their friends were going to Japan and China—Japan, active, educated, and restless. China, he thought there could be no doubt, was falling to pieces. Politicians hesitated as to their course of action. But those present who were going to China would enter the country as the heralds of the King of kings, proclaiming his right to all the nations of the earth, and so they would have the sure certainty that they had a mission, and that there would be behind them the power of carrying it out. Their friends always had the assurance of strength behind them and power which would enable them to have company and companionship which would not fail them; and so, though outwardly weak and over-matched, yet behind them there was that power which must ultimately win.

Rev. H. E. Fox, hon. secretary to the Society, having introduced the departing missionaries to the meeting, brief addresses were delivered by eight of their number. Canon Trotter, of Barnet, said the evening would be long remembered by many of those present. Let their friends go forth on their missions with the thought that everyone there was pledged to plead to God for them and all who worked in his name. In the recent victory in the Soudan they had a picture of what the Church of Christ might do. They saw there perseverance, pluck, courage, science, and power, all brought to bear to carry out the great purpose of overthrowing the Mahdi's power, and they had seen the victory given to our arms. They saw that great country now open before them, a picture of what they believed would be the result of the onward advance of Christ's soldiers, when they were filled with his spirit. Instead of seeing those sad lines of white-robed Dervishes on the plain, they would see a white-robed throng joining with them before the throne of God.

A Second Meeting.

The second farewell meeting took place on Wednesday evening at Exeter Hall. The chair was occupied by Sir Douglas Fox, and the address to the candidates was delivered by Prebendary J. Lunt, Rector of Walcot, Bath. Among the devoted band about to sail, or who have already departed, are several qualified medical practitioners of both sexes. An advance party to Khartoum has already been organised. The chairman said they offered their warmest sympathy to their brethren and sisters who were going forth to their work. There was still terrible need for encouragement and for strengthening the Christian labourers in foreign lands. A great part of the work lay among Mohammedans. At the present moment they specially looked to Egypt, and to following up with the Gospel the victorious arms of our country. Sir H. Kitchener had overcome the Mahdi, and it was for them now to extend the Master's kingdom in that dark land. They felt that before long the Nile and South Africa must be in close touch. The meeting was addressed by four of the experienced missionaries and by a similar number of recruits.

North African Mission.

Farewell meetings were held at Exeter Hall last week under the auspices of this Mission. Mr. John McVicker presided over the afternoon gathering, and stated that the twenty-five missionaries whom they were dismissing included five new workers, three of whom were present. Medical work was now undertaken by several labourers on the field. Revs. Frank H. White and W. Fuller Gooch delivered addresses, and Dr. Terry gave an account of his work among Mohammedans. Dr. Soltau presided at night, when several missionaries spoke.

A valedictory meeting in connection with the Church of England Zenana Mission was also held last week, when a number of outgoing lady workers were earnestly commended to God for service among their heathen sisters.

The Veil Uplifted.

When the veil shall be uplifted,
Hiding from our mortal sight
All that scene of wondrous glory
Where the saints are robed in white,
I shall see what now I see not,
Hear what none on earth may hear;
Walk in everlasting sunshine,
With my Saviour's presence near.

When the Saviour home shall call me,
There to taste eternal joy,
Washed in his all-cleansing fountain,
Praise shall be my glad employ;
Where, 'midst angels gathered round Him,
Streams of heavenly music flow,
I shall join th' angelic chorus,
Such as none on earth may know.

When our pilgrimage is ended,
All its pains and perils o'er,
Sin and sorrow gone for ever,
Never to assail us more,
I shall tune my harp with gladness,
Where, in robes of glory dressed,
Round the throne the angels worship,
Sinless and for ever blest.

"Glory, glory, hallelujah!"—
Such their song, for ever new—
"Unto Thee, our God and Saviour,
Everlasting praise is due!
Thou hast made us glad for ever,
In thy presence to abide;
Thine we are, O blessed Saviour,
And in Thee are satisfied."

Clevedon. Wm. Kitching.

House of Rest.—The autumn session of meetings held in the Pillar Room, 10, Finchley-road, commenced last Friday with a searching and impressive address by Rev. H. B. Macartney, who expounded 1 John ii. 13, 14. Colonel Oldham addressed the meeting in the evening.

IRELAND.

Dublin Christian Convention.

TWENTY-FIVE years have passed since the first of these conventions was held, and at each successive gathering how many well-known faces are missed of those who, in their day, stood nobly for the truth and work of the Gospel in the Irish capital!

Comparing this Dublin Conference with others, one notices in an even special degree the goodly muster of clergy and ministers present, both on the platform and among the audience. There is a reason for this. In a Roman Catholic country, where Protestantism is systematically discounted, it is a great thing for its adherents, and particularly its teachers, to show a united front. The necessity is not only recognised, but loyally and heartily carried out. This, again, has its influence upon the design of the meetings, which is not so much to consider a set subject, or introduce a school of thought, but to present a series of addresses dealing each with some phase of Biblical truth, from ministers representing different sections of the Protestant church. There are, of course, advantages and disadvantages in this. On the one hand, each speaker is unhampered, and free to bring of his best to the feast. On the other hand, there is unavoidably a lack of sequence between one address and another, but even this affords opportunity for a speaker to exercise grace (not to say occasional ingenuity!) in the dovetailing of some of his remarks with those of his brethren; and as comparatively few of the hearers are able to attend *all* the meetings, they probably find this arrangement as profitable as one that provides for a continuous line of thought throughout.

The topics considered were as practical as varied, and each address was enjoyed in turn. If there was none that stood out pre-eminently among its fellows, neither was there one below par. This might be expected when the speakers included such men as Canon Harley (Cork), Pastor Theodore Monod (Paris), Revs. W. Y. Fullerton (Leicester), Campbell Morgan (London), S. R. Macphail (Liverpool), Geo. Jackson (Edinburgh), W. E. Burroughs (C.M.S.), A. Parker (L.M.S.), Foster Pegg (St. Leonards), Colonel Saunderson, M.P., and others.

The last-named, as chairman of the opening meeting, gave a rousing send-off to the Conference in what was certainly the address of the evening (Monday), on "The Ireland of to-day," a subject in which he was well at home. His strong points were that Christians must convince the Irish people that the Gospel and the Bible are not bound up in party colours, nor clad in political garb; that they ignore racial distinctions and make for unity and peace. He regarded with great concern the present condition of affairs in the Church of England as most dangerous to the Protestant faith, and subversive of that great Church which our forefathers helped to build up with their blood. Here in Ireland is found genuine Romanism at the door, and there must not be allowed any wanderings in that direction. The Church of Ireland to-day holds out to Christendom an example of what the sister Church should be. Whether it be the Church of Ireland, the Presbyterian, Methodist, or Independent Churches, they are all Protestant, bound together by that name of which they are not ashamed; and so long as they stick together and hold up the true colours from which our forefathers never flinched, the Protestantism of Ireland would remain as it is to-day—an example to the Christian world. As an Irishman and a Protestant to the backbone, he did not despair, for he believed that the sun of prosperity is shining on Ireland to-day, and with the help of God, her present position would be but the forecast and the presage of brighter and happier days in the Ireland of to-morrow.

Rev. G. R. Wedgwood followed with a weighty expression of opinion on the present condition of things, first, however, congratulating the trustees of the Christian Union Buildings in which the meetings were held on their courage in attempting the renovation which now added so much to their comfort. He hoped that the benevolent Christian public would not allow a heavy debt to remain long. By the death of Mr. John R. Fowler the United Committee and the Evangelical Alliance had lost their staunchest friend, Dublin had lost one of her most upright and devoted citizens, and the Church had lost one of the most remarkable philanthropists that this century could boast of. Proceeding, he said that Ireland was in a state of flux, and beyond all question the flowing tide of public opinion was with righteousness, truth, and freedom. But in the condition of the country to-day there was a dark side.

In both town and country there was a vast amount of chronic poverty. In the workhouses there was an annual average of over 42,000 inmates, and about half a million people received either indoor or outdoor relief during the year. Besides these there were many thousands whose life was one of grinding poverty. This serious problem was being grappled with in many ways. And it must not be overlooked that there were rural slums as well as city slums. The amount spent on drink was perfectly appalling. If what was spent on this curse last year had been devoted to caring for the poor it would have emptied every workhouse in the kingdom—nay, for every indoor and outdoor pauper it would have provided over £100. Again, there had been a remarkable development of the love of pleasure. Herein is a great danger, for devotion to what are called popular pleasures means a great tax upon energies and time and money that should be consecrated to higher ends. This has especially shown itself in the public desecration of the Lord's Day. Once more, the speculation spirit has taken possession of thousands of men and women. Herein also lies a great national peril. All these are the

DARK SHADOWS OF THE NATIONAL LIFE.

It is folly to shirk them, or to close our eyes to them. How to get rid of them is the question. No tinkering policy would do it. To accomplish this great work there must first be buried all sectarian bigotry and prejudices.

Thank God, there is a bright side to the national character and life! To-day Ireland is comparatively peaceful—free from those terrible forms of social disorder which some time ago filled the land with unrest and fear. To-day she is more prosperous than she has ever been. There is more work, with a better wage. Education has grown by leaps and bounds. A spirit of hearing is upon the people. Christians must rise to the occasion and boldly seize the golden opportunity.

Canon Harley, next morning, reviewing the troublous outlook in many lands, likewise maintained the all-sufficiency of the Gospel of Christ to mitigate the ills of human life. It is our privilege and duty to protest against error, to try and send the Evangelical cry throughout the world, to rally together in the fear of God and the fulness of revelation as given in the Bible alone. Attempts are being made to do away with the Atonement, Revelation, Inspiration, and even with Redemption, leaving only

A MUTILATED GOSPEL,

and this is the cause of the indifferentism seen on every hand. Personal contact with the Lord Jesus Christ is the remedy for all the evil, and this, with a spirit of abnegation, and a desire to minister rather than to be ministered to, would make the home, the State, and the Church happy; would do away with the charge of self-seeking and ambition sometimes urged against Christians; and would especially remove the stigma that, though they all had the same Bible, yet they hated each other. Let our rule of life be Christ in the midst, Christ in the heart, Christ in the life, and then the world would be won for Him.

There was an earnestness of purpose about the messages of Pastor Fullerton which touched a responsive chord in the hearts of the audience each time he spoke. One of his addresses we hope to give at greater length next week; of the other two the subjects were "Our Cross and Christ's Yoke," and

"THE UNPRODIGAL SON."

We hear a great deal, he said, about Christian advancement, but this cannot exist without the bearing of the cross and the taking up of Christ's yoke. There can be no Christianity without self-denial, but self-denial is not merely cutting off the excrescences of our nature, curbing ourselves, or keeping ourselves within the ordinary bounds of morality. Common civilisation would teach that. Self-denial consists in not thinking about self at all. The world says, "Follow me, and I will give you nothing in the end," and a good many folk close with the bargain. Christ's "Follow Me" means not only glorious reward on earth but glory everlasting afterwards. We are asked to take the cross, not to make it. A good many people make their own and think themselves most holy when they are only most miserable. Things forced on one became irksome to bear and a veritable cross, but when voluntarily taken up they cease to be burdensome. For instance, one would rebel against being forced to become an abstainer, but if for the sake of his fellow-men a man becomes an abstainer voluntarily, though it might be a deprivation or a cross, it is easy to bear. Then, again, the fact that Christ's yoke is shared by Christ Himself makes it additionally light. It is in working for others and caring for our fellow-men that we find true rest ourselves.

There was to some extent a sequence between this line of thought and that taken in connection with the elder brother in the parable. Those who remain in the home claim consideration as well as those who wander, and the thought may be carried still further in the care of the invalid and those who are unable to pursue the activities of life. Comparing the prodigal with the unprodigal son, there are some people who are not big sinners because they are not bold enough to be so; others who would not give up their righteousness or their religion, yet believe in their secret hearts that they do not have as good a time as worldly people have. There is

SOMETHING BETTER THAN RIGHTEOUSNESS—

meekness, and what is better than to be dutiful is to be glad.

Two useful and timely utterances came from Rev. S. R. Macphail upon "Inspired Living" and "Inspired Preaching." He urged that God raised up different people that they might bear special fruit, and He would bless them according as they made their influence felt in the direction of promoting the honour of God among their fellow-men. There was no secret in inspired living, but the great open secret of the spirit that can truly say, "Not my will, but thine; Lord, what wilt thou have me to do?" He took the Book of Acts as exemplifying what constituted an inspired ministry, in which God the Holy Ghost was the prime mover. Converts were "added *to the Lord*"; "the hand *of the Lord* was upon" the Apostles, who "so spake that many believed." He thought that the reason blessing was especially experienced at revival meetings was because both speakers and hearers went

EXPECTING A BLESSING.

God the Holy Ghost "opened a door of faith" to the Gentiles; (Dorcas) "whose heart *the Lord* opened"—are we not apt to lose sight of the Divine side by being taken up too much with the human side of our work? When the Holy Ghost thus moves the hearts of men to feel their need of Him it will not be necessary to *drag* men to Christ; they will be only too ready to *come*. The speaker's words were particularly forceful because he spoke from the ministerial standpoint; he appreciated the desires and difficulties of his brethren, and while cordially recognising the value of education, method, and hard study, he felt the danger of putting a misplaced emphasis on mere machinery to the sometime exclusion of the Holy Spirit.

One of the most practical exhortations of the Conference was Rev. George Jackson's plea for more charitable judgments. "Let us not judge one another any more" was its basis, and he gave some hard hits. "Harsh, reckless, loose, rash, off-hand, irresponsible," were some of his outspoken expressions, and they were well justified by examples given, which unfortunately were only too easily recognisable as "true to life." In another lucid address on "Is the Sermon on the Mount the Christian Gospel?" he thoughtfully contended that it was never meant to be the sum and substance of the Gospel message, but no one can truly and fully accept that wonderful discourse without accepting a great deal more besides. Its morality and theology are inextricably interwoven, and in it are contained the fundamental elements of Christian faith—implicit rather than explicit perhaps—so that it is impossible to stop at the precepts laid down without going on to the doctrines to which they point.

Pastor Theodore Monod, always a welcome speaker, had a little surprise in store for his hearers arising from the subtle wording of the title of one of his subjects. "Our Income" did not, as was anticipated, deal with the disbursement of wealth, but with the fulness of the inheritance which the believer has in Christ. On another occasion he drew instructive comparisons between the thoughts contained in the verses, "There is nothing new under the sun" and "Behold, I make all things new." On the subject of "Atheists," he said atheism meant "without God." There were some men who denied that there was a God at all. They said Christ never gave the slightest demonstration of the existence of God any more than He demonstrated the existence of a soul in man. That was true; but when they went into the mystery of the existence of the Deity, and said there was nothing at the beginning, that was ridiculous. Nothing could come out of nothing. The men who denied God, or who, while believing that He did exist, denied his attributes, were worse than the heathen. Some of those had gods of their own, some of which were outwardly beautiful, and others which were decidedly not. Their characters, too, were less beautiful than their appearance, for if Jupiter were in Dublin, and behaved as he was said to behave, he would be taken by the police, and would have to go before a jury. Some of these gods were everything vile. One was a god of robbers, and he was sorry to say the same god was the god of public speakers! If people in the world were satisfied with a mere notion about Divinity or about God they were practically atheists, hard though the term might be. The

GREAT NEED OF MODERN THOUGHT

and of modern society was God, and the solution of all social questions was to be found in the knowledge and possession of the true God. In fine, the great crying need of the Church of Christ was to know, to love, and to serve God.

"The Hidden Years at Nazareth" afforded material for a richly interesting talk from Rev. Campbell Morgan, whose other address on "Ye are My Witnesses" will be given at length in a succeeding issue. The only pity is that limits of space preclude fuller reference to many other helpful utterances—from Dr. W. J. Clarke on "Our Lord's Prayer for Unity"; Rev. John Stewart on "The Need of Spiritual Power"; Rev. W. E. Burroughs on "The Church's First Miracle" (Acts iii.); and Rev. H. Foster Pegg on "The Best We Have" and "The Master's Commendation."

A hearty missionary meeting was held on Wednesday evening, notes of which will be given next week, as also accounts of work done by the Bible Colportage Society, and the Open-air Mission for Ireland. A word of appreciation must be added of the space devoted to the Convention day by day in *The Irish Times* and *The Daily Express*. It is not often that the "secular Press" rises so well—and wisely—to the opportunity of winning the interest and commendation of its numerous religious readers. Others please copy! G.

Medical Missions.

A DEPUTATION from the Edinburgh Medical Missionary Society, comprising Dr. E. Sargood Fry, superintendent, Mr. G. A. Barclay, organising secretary, and Mr. Wm. Bentall, one of the students of the Society, have held a series of successful missionary meetings in several of the leading centres of Ireland. Among the places visited were Cork, Waterford, Dublin, Portadown, Belfast, Downpatrick, etc. Everywhere marked interest was evinced in the work of the association, which touches the mission field in all parts of the world.

Not only have these meetings done much to enlighten the Irish Christian public as to the great work of the Society, but much, too, in the way of increasing interest in local missionary work in the centres visited. The members of the deputation have also, as opportunity offered, taken part in various evangelistic efforts in these places, and in some cases with marked tokens of blessing. In all parts the meetings have been pronounced as most spiritual and edifying, and, doubtless, will ultimately be of great benefit in increasing interest in the work of medical missions.

THE LATE

Rev. Robert Newton Young, D.D.

THE late Dr. R. Newton Young was the only President of the Wesleyan Methodist Conference who was himself the son of a President. His father, Rev. Robert Young, was a devoted missionary and a fervid evangelist. It was in 1829, during his father's missionary labour in Nova Scotia, that the son was born at Halifax, and named Robert Newton, after the distinguished Methodist preacher, who was called by his brethren to fill Wesley's chair on four separate occasions, an honour which he alone shared with his great leader and friend, the famous Dr. Bunting. Thus by heredity and baptismal designation the missionary's child seemed to be marked out for high service to the church of his father.

His father soon after returned to the English work, and went to and fro as a flame of fire, his revivalistic gifts leading to the awakening of many. There are those who still



remember his earnest pleadings and powerful appeals. The son was sent at an early age to Woodhouse Grove School, near Leeds, one of the institutions for the education of ministers' children. It was while here that Robert Newton Young gave evidence of religious decision, the sudden death of a schoolfellow inducing in him serious thought.

But it was in his nineteenth year that the preacher's son experienced a crisis that was indeed the turning point of his life. He was then living in London, and was accustomed to worship in Wesley's Chapel, City-road, which was then under the superintendence of Rev. Joseph Fowler, the father of the Right Hon. Sir H. H. Fowler, M.P., and the author of those remarkable Conference Journals which the venerable Dr. Benjamin Gregory has lately published to the world. But it was not under the ministrations of that gifted preacher that the future President entered into the clear light of life and duty. It was in the watches of the night, and under the influence of a startling dream, that the young man received a deep impression that he was called to preach the Gospel. The following Sunday he was afraid to venture within the walls of the Methodist Chapel, lest he should be led to a decision from which he shrank. In one of the City churches he listened to a sermon on the text, "Not slothful in business, fervent in spirit, serving the Lord" (Romans xii. 11), and this was to him the voice of God. He yielded his powers to the service of the Lord, and consecrated his life to the work of the ministry. Under the kindly guidance of Mr. Fowler, Robert Newton Young offered himself, and was accepted, as a candidate for the Wesleyan ministry. While his father, like an old warrior, was winning glorious triumphs in the midst of a Cornish revival, for he was then stationed at Penzance, the son was putting on the armour in the great metropolis.

It was in 1851 that Rev. Robert N. Young entered upon the work of the ministry, and his first two years were spent as an assistant-tutor in the Richmond Institution for the training of ministers. He made his first acquaintance with the actual work of the Methodist pastorate in Hastings, and thereafter travelled in some of the leading provincial circuits in Methodism, spending the full itinerant term of three years in Nottingham, Bradford, Leeds, Birmingham, and Bolton. Then London Methodism had the benefit of his ripe powers for four years, and in 1877 he was called to tutorial duties in the Headingley Theological Institution. Henceforward, for sixteen years, Dr. Young, first at Headingley and then at Handsworth, served his church in one of the most important of her departments, that of the training of her sons for the work of the ministry.

His great gifts and faithful service were recognised by his brethren in many ways. In 1873 he was elected a member of the Legal Hundred, and in 1881 he succeeded Rev. Marmaduke C. Osborn as the secretary of the Conference, an office which he only relinquished on his election to the higher honour of President of the Conference in 1886. At the Conference of 1883 he was appointed the senior representative of Wesleyan Methodism to the Methodist Episcopal Church of America. A very favourable impression was made by his public utterances in the United States, and one of their universities conferred on him the honorary degree of D.D. For some years he wielded considerable influence on the other side of the water, also, by his letters as the English correspondent of the New York *Christian Advocate*.

Dr. Newton Young was widely esteemed, even beyond the borders of his own communion, as a preacher of graceful eloquence and ripe scholarship. As a writer, he frequently contributed to the *London Quarterly Review*, and other Methodist magazines. He wrote one of the volumes in the series of the Fernley lectures, taking as his subject "The Witness of the Spirit," and his "Sermons and Addresses" are a worthy memento of his year of presidential office.

Dr. Newton Young entered deeply into the darkness of suffering during the last year of his life. Failure of memory, and mental depression, and the sorrows of bereavement assailed him, and on August 1 he passed into the light and peace of the better life.

National Free Church Council.—Rev. T. Law, the organising secretary, reports that the movement is making rapid progress in Yorkshire. A conference is to be held at Leeds on November 15, at which it will probably be decided to form federations at Leeds, Bradford, Sheffield, and Hull.

Home Missions.

The Gospel on the Sands.

"How did you enjoy your holiday?" Doubtless this question has been asked within the past few weeks, times without number, in the course of conversation between friends who have gone in different directions to spend their summer vacation. However happily the time at our attractive country or coasting centres may have been whiled away in the generality of cases, we venture to think that no class of holiday-seekers can have spent their fortnight, or three weeks, or month more profitably, or with greater cause for real and lasting satisfaction, than those earnest young men and women who during the summer season, under the auspices of the Children's Special Service Mission, have been working, morning, afternoon, and night, for the spiritual benefit of the young. One had only to listen to the interesting and encouraging accounts given at the anniversary meetings held in St. Martin's Town Hall on Thursday last to appreciate not only the deep, inward joy which must attend participation in such work as this, but the large amount of good which is bound to result to those on whose special behalf it is engaged in.

The mission in its efforts wisely discards any methods or influences that might tend to give the young people an unnatural or weakly sentimental idea of religion. The great object sought is to bring such influences to bear on the youthful mind as shall lead to a bright, practical, active Christian life. It is gratifying to know that this has been the outcome in many an instance, while in not a few others, as was stated by Mr. T. B. Bishop (hon. sec.) in the general report which he gave of the work, men have gone forth to engage in foreign missionary work as the result of impressions which they first received when attending some service held by the mission on the sandy beach, it might be, or in some hall or drawing-room, engaged or kindly lent for the purpose.

At the evening as well as the afternoon meeting the urgent and ever-growing need for this work as a healthy counteractive to various attractions calculated to lead young people astray, was dwelt upon. The different accounts given of hundreds of happy children of all ages, gathered round some ornate cathedral, which willing and active hands had built with sand, and listening attentively to a bright, simple Gospel address, were extremely encouraging. Then again it was stated that the indoor meetings respectively set apart for both sexes, according to age, had been largely blessed. The workers in the mission make it a point each season to distribute thousands of Gospel tracts to passers by and others on the esplanade, or jetty, or in the busy streets of the town where they are staying, and in this way, too, the glad news of salvation is disseminated, and no doubt much good done.

While the spiritual health of the young people is the chief concern of those who gladly give their time and talents to the mission, the capacity of the boys and girls for needed physical recreation and enjoyment is not forgotten. Suitable sports and games are provided and joined in with great delight, and thereby many of the young people who otherwise would probably never think of attending the services are got hold of.

This good work is carried on all around the coast throughout the summer months, the places visited including Scarborough, Whitby, Bridlington, Cromer, Broadstairs, Eastbourne, Tenby, Colwyn Bay, and other favourite seaside resorts. At Thursday's gatherings there was a long list of speakers, amongst whom were: Revs. E. H. Elwin (C.M.S., Sierra Leone), S. N. Warner (Sevenoaks), S. E. Asker (Lambeth), A. G. Dodderidge (Eastbourne), and R. Callender (assistant secretary).

Missions to Seamen.—The need of more lady workers at the various ports is much felt, but it i felt to be impossible to devote any part of the ord i nary mission funds for the increase of this branc h In the Port of London grand work is being done by ladies among sailors, and it is desired that similar results should be obtained at other ports. Commander Dawson, 11, Buckingham-street, Strand, will be glad to hear from anyone who may be willing to help in this matter.

[906]

Scripture Gift Mission.

As the work of the Scripture Gift Mission has steadily grown during recent years, the smallness of the premises used as offices in St. Paul's Churchyard has entailed considerable inconvenience upon Mr. W. Walters and his helpers. At length the way has been opened for carrying on the work with greater freedom, and with this in view commodious premises have been taken near Charing Cross Railway Station, whence, it is hoped, will issue in the coming days millions of copies of the Scripture portions which have proved such a blessing in many lands during the past few years.

As is known to our readers, the Crystal Palace Bible Stand is now associated with the Mission. This agency has from the first been used, in particular during international exhibitions, and it has been resolved to continue this testimony in 1900 during the Paris Exposition, for which the world of science, art, and commerce is now straining its resources. Already a space has been procured, and arrangements are in progress so that the multitudes who visit the gay city for worldly pleasure may be presented with copies of the Gospel in their own tongue. Of course, this will mean large supplies in many languages; but Christian generosity will be equal to this strain upon the funds of the Mission and Stand.

The Mission has just added the Gospel of Matthew in French and German, with illustrations similar to those accompanying the other Scripture portions. An American friend of the work recently brought the Gospels, with their choice engravings, under the notice of the President of the United States, with the suggestion that they should be circulated in the army and navy of which so much has been said of late in connection with the Spanish war. President McKinley heartily approved the proposal, and gave orders for the books to pass the customs free of duty. The friend who sent the President's highly appreciative message looked upon the incident as implying "international cordiality and good will," which would, he hoped, "lead to matters of great importance to all concerned."

In its new premises the Scripture Gift Mission will be able in some measure to do justice to its unique stores of true pictures of Oriental life as assisting an understanding of the Gospel story. Mr. Walters intends forming a gallery of these products of art, and doubtless this will result in many more friends making acquaintance of the work and rallying to its support. The new address of the Mission is 15, Strand, W.C.

Slum Babies.

THE Walworth Crèche is now well into its fourth year of usefulness. A few weeks back was the height of the season at the Crèche, and from about seven in the morning until past eight at night baby held unlimited sway. On the occasion of our visit (says a correspondent)—a hot, tiring day—we were ushered quite unexpectedly into the midst of a galaxy of living pictures. Everything was tidy and well ordered. We could not help remarking, "There is not so much noise and discomfort as would be found in a private nursery of two or three, yet here were close upon forty, from the wee little one of a fortnight—whose mother has had all too soon to return to the wash-tub—to the sturdy boy of four, who will soon begin to fight his battle of life at the neighbouring Board School.

The hon. superintendent, Mrs. F. Kinghorne, 26, Dagmar-road, Camberwell, is very anxious to replace some of the old furniture, and in many ways to make the little mites more comfortable.

Wesleyan East End Mission.

ANNIVERSARY meetings in connection with the Wesleyan East End Mission were held on Wednesday last week. There was a sermon at noon by the President of the Conference, Rev. Hugh Price Hughes, also public gatherings in the afternoon and evening, to say nothing of luncheon and tea—all of them held at Stepney Temple. Many friends of the work made a trip to East London to cheer Rev. Peter Thompson and his devoted colleagues and helpers, and taken, as a whole, the anniversary celebration was very encouraging.

There was a particularly good muster at the evening meeting, over which Mr. J. H. Lile, City Councillor, presided. The financial statement, presented by Mr. J. G. Widdicombe, was satisfactory, although it left £900 to be raised to clear off old liabilities, and £500 to pay for the renovation of the Lycett chapel, in addition to the sum received from the Fire Insurance Company. The expenses of the current year were put down at £2500.

Rev. Peter Thompson delivered an address which could not but be full of interest to persons who work and pray for East London. This is his fourteenth year of service in the Mission, and though many difficulties have been encountered in the past, there is energy left with which to meet like obstacles in the coming days. The converts of the Mission are taking their place on the preaching plan, in the school teaching staff, and in the mission bands; and in every centre there are signs of vigorous development. At the same time, many who have been blessed by the Mission have gone to live in the suburbs, on which account Mr. Thompson appealed for helpers from the suburban churches, specially inviting capable young men engaged in the City to help two or three evenings a week, and to join the workers from Saturday to Sunday. He acknowledged the devotion of his many helpers, including twenty ladies who go in and out among the people, carrying benediction into cheerless homes.

In the course of his address, Mr. Thompson dwelt upon the evangelistic character of the work, and rejoiced to tell of many conversions among young and old. Effort among the young engages special attention; and little ones from the gutters are brought under Gospel influence and fitted to become partners in God's work. Mr. Thompson enlarged upon the teaching work of the Mission, and spoke of its social undertakings. In conclusion, he read a long list of gifts on behalf of the funds, chiefly from men and women connected with the Mission, leaving the impression that poor people who are so willing to help themselves deserve every assistance from the well-to-do who sympathise with Gospel effort.

An eloquent address was delivered by Rev. Hugh Price Hughes, who dwelt upon the special importance of work in our great cities. He held that the times demand large buildings and bold endeavours—in fact, work on a wholesale scale and exhibiting a Divine audacity. With reference to Mr. Thompson's invitation to young men to give their leisure hours to the work, he asked whether a dozen Old Leysians, of capacity and leisure, could not be got to lay themselves out for Christian service in East London.

Cardiff Sailors' Rest.—Owing to the recent strike in the South Wales coalfield, the work here has suffered greatly. For five months the sorrow and destitution amongst the seamen who were unable to gain employment were very keen, but the workers nobly responded to the many claims of the suffering ones. Now that the strike is over they are receiving letters of gratitude thanking them for their kindness. The workers are looking forward to a season of prosperity as the ships return to the port—when many shall be brought "out of darkness into God's marvellous light."

"The King's Own," edited by Rev. John Urquhart, is a monthly for which we have often said an appreciative word. It has stood for the old paths, and inculcated a reverential attitude toward the faith of our fathers and the source of all true religious knowledge—the Holy Scriptures. We regret to learn from the October number that our contemporary has ceased to appear. Mr. Urquhart put much wit into the pages of his paper, and many will hear with sorrow that he has encountered great discouragement. Mr. Thomas Nicoll, director of the company which took the business in hand a few years ago, asks those who would like to have a part in recouping Mr. Urquhart's losses to communicate with him at 93, Hope-street, Glasgow.

Barbican Mission to the Jews.

THROUGH the expiration of lease of the Mission House in Finsbury-square, E.C., the Barbican Mission to the Jews has had to find another home and centre; and, while awaiting funds wherewith to provide a new mission house, the committee has secured temporary accommodation in the heart of London Jewry at 262, Commercial-road, E. The new premises were opened on Thursday afternoon last by a dedication meeting, presided over by Prebendary Webb-Peploe.

In the course of an opening statement, the superintendent of the Mission, Prediger C. T. Lipshytz, said that over £1200 has been received towards the building fund of the proposed Gordon Calthrop Memorial Mission House, in which it is hoped the work will soon be domiciled. Before a start can be made in the realisation of this scheme, however, at least £3000 will be required. Meantime, he was glad of the temporary home that had been found, and rejoiced to say that the work had entered upon its new conditions of existence with much encouragement. There have been good attendances at the Bible-class, held every evening, and the Saturday afternoon meetings are attracting notice.

The Chairman expressed a heartfelt wish that the blessing of God might continue to rest upon the work. He felt deeply the solemnity of all mission work, and was particularly struck with the obligation of Christians to give the Gospel to the people from whose hands it first came. Rev. Dr. Bullinger followed with a sympathetic address. Having remarked upon the significance of the Zionist movement, he called attention to the changed attitude of Israel in relation to Christ and the Gospel. While France is being rent with the question of revision in the Dreyfus case, in Russia another revision is engaging attention—learned Jews are investigating dispassionately the trial of Jesus Christ, and are becoming convinced that the death of Christ was a judicial murder. On the other hand, Jews are listening to the Gospel as never before, and many are finding Christ to be Saviour as well as the Messiah of ancient promise.

After a brief address by Rev. J. W. Pratt, who spoke of the work as he had known it intimately for years, some hearty words were spoken by Rev. Dr. Rosedale. Having attained his eighty-first year, this venerable friend looked back upon a long experience. He has watched the course of all the societies, and witnessed several agencies come upon the scene. He thanked God for each and all, as in every case new centres of Christian influence have been formed, with results redounding to the glory of God. When a Jewish convert is worthy the name, he is sure to be an evangelist as well; he must tell his brethren of the grace he has experienced. Dr. Rosedale recalled cases of great boldness on the part of Jews who had come to the light, and prayed that the Barbican Mission might continue to enjoy God's favour and blessing.

An East End Effort.

AMONG the various efforts that are quietly and steadily bringing a good influence to bear upon the needy masses of the metropolis is the Out-and-Out Mission, started four years ago in Old Ford, E. It is carried on entirely by working men. The main object of the work is to preach the Gospel, both indoors and out. Meetings and classes were carried on at a mission-room, which by-and-by became too small for the numbers who attended. Further progress in this direction was checked until about six months ago, when a hall, seating 150 people, was obtained, and now the work is going ahead with cheering evidence of blessing.

Open-air meetings are held simultaneously at two centres every Sunday evening all the year round. Work among cripples is carried on in association with the Ragged School Union. There is a flourishing Band of Hope, and an adult temperance society is about to be formed.

The workers are chiefly people of very scanty means, but gladly deny themselves to give towards the support of the mission. Increased blessing, however, naturally encourages increased outlay, and it has been decided to have a sale of work on November 7 and 8 to provide for necessary expenses. Gifts for the sale may be sent to Mr. R. Sambridge, Out-and-Out Mission, 275, Old Ford-road, E.

Mr. S. Trevor Francis's Poems.*

THIS volume of poems has a unique and pathetic interest to me. The author was my companion in the early months of 1897, during a visit to North Africa. We spent some weeks at Algiers, Djemaa Sahridj, and Cherchel, at Constantine, Tunis, and Sousse. At Tunis my comrade's sight began seriously to fail, and from Naples he was obliged to return home to consult the oculists. To this calamity he refers in the last prose paragraph that closes the Author's Preface, and the four prayerful verses which succeed it:—

"The author craves the indulgence of the reader, inasmuch as at almost the beginning of the revision of the contents of this volume he was stricken with partial blindness, which precluded the possibility of continuing it...

Guide me, my Saviour, for hard by there lies
The lonesome river, and the mists arise;
They cling, they hang upon my dark'ning eyes:
Guide me, my Saviour.

Guide me, my Saviour, if I darkly see,
No ill can harm me if I lean on Thee;
Thou wilt be with me till the shadows flee:
Guide me, my Saviour.

Guide me, my Saviour: heretofore this way
I have not passed—Thou canst not say me nay,
For from mine eyes there fades the light of day.
Guide me, my Saviour.

Guide me, my Saviour: rest me in thy will,
And when I touch the river dark and still,
Put thine arms round me, guide me, guide me still.
Guide me, my Saviour.

The poem which gives its title to the book, "Whence and Whither," is more ambitious in conception, and more complex in treatment than the rest, and for this reason may not attract or interest so many readers as the shorter and easier poems. It is, however, notwithstanding a few halting lines, full of evangelic and poetic thought.

Not a few of Mr. Francis's valued hymns are contained in selections used in churches, chapels, and halls; some of them are included in this volume, in which are others which might well be similarly used.

Rev. F. B. Meyer, in some Prefatory Words, says:—"Mr. Trevor Francis has seen and heard more than most of us, and has clothed his conceptions in language of considerable elevation and power; but some of the themes he handles are transcendent in their meaning, and mortal thought and tongue stagger beneath the weight of glory."

Mr. Trevor Francis is well known as a Gospel preacher, in connection with the Evangelisation Society and otherwise, and his many friends will be glad to have his poems in a collected form.

Several of the longer pieces are graphic and pathetic tales of joy and sorrow, taken from the lives of the dwellers in the great and terrible city.

R. C. Morgan.

The Jews and Palestine.—Mr. T. H. Engall writes to us from 37, Mansell-road, Acton, W.:—"Allow me to inform your readers that I have a large number of copies of the fourteenth edition of Rev. James Neil's 'Palestine Repeopled,' to be given away (paper covers, 194 pages). The book is of special interest at the present time, as it deals not only with the restoration of the Jews, but also with the Greek Church and Russian peace policy. I shall be pleased to send a copy to any of your readers on their remitting the cost of postage in stamps (2d.). It is requested that all applications be made this month."

A Martyr's Desire.—Dear hearts, be not faint-hearted for these evil days, which are come to try us and purify us, that we may the more be partners of God's holiness. At length we shall meet together in God's kingdom, and there never part asunder. Oh, joyful place! place of all places desired! My brethren, I think myself more happy than you, by how much now I am more near unto it. Elias's chariot I hourly look for, to come and catch me up. The portion of the good Spirit, which my Father hath lent me, I wish, yea, double and treble, unto you all. God, the Father of mercy in the blood of Christ, give to every one of you, my dear hearts, in Him his blessing, and pour plentifully upon you his Holy Spirit, that you may increase in all godly knowledge, to your own comfort and the edification of others.—*John Bradford, while awaiting martyrdom* (1554).

* Whence and Whither, and other Poems. By S. Trevor Francis. (*Morgan & Scott.* 3s. 6d.)

The Mount Hermon Chapel.

DEAR SIR,—It has been our privilege to take part in the Northfield Conference again this year, and to be present at the interesting ceremony of laying the corner-stone of the chapel now in course of erection at Mount Hermon. It will be remembered that this building is a birthday present to Mr. Moody from Christian friends in this country and in the United States. The original estimate for the erection thereof was £6000, and towards this amount Rev. F. B. Meyer was able to convey to Mr. Moody in the early part of 1897 the sum of £3000 as the amount of the gifts of those on this side of the water.

Since then the development of the work at Mount Hermon has necessitated the enlarging of the size of the building from that which was originally intended, at a cost of about £2000. We feel that there are many who would count it a privilege to assist in providing this additional sum, so that the building, now rapidly approaching completion, may be opened free of debt. If £1000 could be raised on this side we should retain our proportion of half the cost.—Faithfully yours,

Geo. H. C. Macgregor,
Trinity Presbyterian Church, Notting-hill,
G. Campbell Morgan,
New Court Congregational Church,
Tollington-park.

P.S.—As Mr. Campbell Morgan goes to the States again in January, it is requested that donations should be sent in without delay, so that he may be able to carry the gifts out with him. Contributions may be sent to Robert Scott, Esq., 12, Paternoster-buildings, London. E.C., or W. G. Wilkinson, Esq., 31, Woodberry-grove, London, N., who have consented to act as treasurers of the fund.

Torquay.—The People's Mission, Cockington is doing a good work among the labouring classes. Miss Fawcett has been giving a series of addresses on Sunday afternoons on the Reformation and the meaning of the word Protestant. Mr. Levi Powell, the missioner, is also in charge of a Home of Rest.

A Quiet Day for the deepening of the spiritual life will be held in St. James's Hall, Piccadilly, on Friday, October 21, at 11, 3.30, and 7. Speakers: Rev. F. B. Meyer, Rev. F. Trevelyan Snow, Rev. Dr. Jenkins, Rev. Thos. Cook, Rev. Mark Guy Pearse. Rev. W. H. Tindall, Mr. Reader Harris, and Rev. H. Price Hughes.

Dorking Convention.—Calling the meeting for October 17 to 21, Rev. H. C. Sturdy, vicar of Dorking, writes:—"For the *tenth* year I am permitted to arrange for our annual convention. Let the main object be kept clearly before our minds—waiting upon God to know his will concerning us. We trust in the Holy Spirit to guide our speakers to a right word, and have no fixed subjects. Few Christians seem to realise the dangers of the present days, nor the nearness of the Lord's coming, nor the sad and irrevocable loss which will be sustained not only by the ungodly but by the unsanctified believer. How are we trading with the gifts of God's Holy Spirit which we received at our conversion? Are we ankle-deep, knee-deep, up to the loins, or with the total abandonment of our whole being, swimming in the river of God's grace (Ezek. xlvii.)?"

The Tent at Tottenham.—A wave of blessing is passing over Tottenham in connection with the services at the American Tent. The meetings are a chief topic of conversation on the trams, trains, and streets, and the enthusiasm which has cemented the members of the various churches in the effort is truly blessed. On Thursday night a large Gospel temperance meeting was held. Messrs. Fenn, Malcolm Weber (Deaf and Dumb Cartoonist), Arthur Garstin, W. Grove, with the Blind Singers, and Mr. Leonard Weaver took part. The British Women's Temperance Association had materially assisted in getting their local friends interested, and at the close of the meeting some hundreds arose indicating their purpose to abstain from alcoholic drink. On Sunday morning another men's meeting was held. One thousand were present, and "talk" had as a subject, "Robbers (*i.e.*, sins) on Trial." Numbers were moved to conviction and earnest resolve to seek a new life in Christ. Will readers of The Christian pray that the closing days of the work at Tottenham may be abundantly blessed, and that guidance may be given as to the next move. If any friends know of suitable land (150ft. by 80ft.) available they would help the work by sending information to Mr. Weaver, 25, Park-avenue, Willesden Green.

A. G.

SCOTLAND.

Mr. McNeill in Ross-shire.

WE extract the following from a very interesting account given in *The Northern Weekly* (published in Dingwall) for Oct. 6:—

This world-renowned preacher is presently in Dingwall, where he is conducting a fortnight's series of special meetings in the Free Church (Rev. M. Macaskill's). Since returning to Scotland Mr. McNeill has been approached by the Highlands and Islands Committee of the Free Church with a view to devoting the coming months to a preaching tour in various centres of the North and West—in fact, in those places where ministers and office-bearers unite to requisition his services. Dingwall Free Church has been the first to ask for his services, and, accordingly, Mr. McNeill came north on Saturday last, and began his work next day in the Free Church, preaching powerful discourses to crowded gatherings at both the afternoon and evening services. He has since preached every evening in the same place, and up till last evening the attendances have been large and decidedly encouraging to the minister, the office-bearers, and, we understand, to Mr. McNeill himself. Yesterday he also preached at the Cross of Dingwall to a considerable crowd of the farmers and others from the surrounding country who attend the weekly (Wednesday) sales and markets in town.

Times and opinions have considerably altered since Mr. McNeill's last visit to Dingwall about five years ago. The strong feeling of prejudice against evangelistic effort which existed throughout the community at that time has now, happily, considerably abated, and, though there are still a few who oppose such work, it has been gratifying to all concerned that the attendances have been so large—for Dingwall. It would seem that Mr. McNeill himself is well aware of, and much pained by, the feeling that exists towards him in certain circles, not only here but elsewhere, and some of the most touching references in his addresses are for those who publicly and privately oppose his work. "If anyone has hard and strange thoughts about me," he says in substance, "I would just invite them to come and see." "It was a pity," he would continue, "if any blessing from God's Spirit was going, that anybody should be bold enough to miss it by staying away or hindering others from coming to the meetings." But notwithstanding all the objectors and objections the meetings every evening this week (not to speak of last Sabbath's services, when the church was packed as at communion seasons) were very largely attended by deeply interested listeners who closely followed the great preacher in his evangelical expositions and powerfully rousing appeals to saved and unsaved alike.

To all who were privileged to hear Mr. McNeill's addresses during the past evenings it has been patent that he preaches a full and free Gospel, from a whole Bible and nothing but the Bible, and in homely language that does not fail to find its mark in the hearts of the hearers. Much has been written and spoken regarding his "illustrations" and "witticisms," but it is a surprise to us that, in a land where the sermons and addresses of the famed Dr. Stewart, of Cromarty, are so widely admired, there should be any objection taken to the always homely and pointed illustrations and sayings of Mr. McNeill. Mr. McNeill's style of address is the nearest approach we know to the homely, quaint, piquant, pungent, and telling addresses of Stewart of Cromarty—as these are related by the older type of the "Men" throughout the Highlands and Islands. Mr. McNeill certainly says sharp things, but, as he himself explains, he does so in love for his hearers and in faithfulness to his Master.

All Mr. McNeill's addresses during the past evenings have been of the characteristic type that have drawn large crowds to hear him in all parts of the world, and that have been followed by marked blessing.

[908]

Dr. Whyte in the Highlands.

THE following letter appears in the *Free Church Monthly* for October, written by Rev. Dr. Alex. Whyte, Moderator of the Free Church of Scotland, respecting his recent tour in the Hebrides, to Mr. Lee, secretary of the Highland Committee:—

"Your excellent and comprehensive programme could not have been carried out but for the signal generosity and thoughtfulness of Mr. Peter Mackinnon in putting his fine yacht at our absolute disposal for the whole of our time. It was a happy arrangement that our first debarkation should take place at Stornoway. The Communion Sabbath, with its large congregations, indoor and open-air, gave a fine start to our coming work. The opening of the new secondary school also gave me an opportunity of meeting the most public-minded men of the town. Our visit to Knock was in order that I might distribute the prizes and certificates that had been gained by the young people of that poor and populous parish. It was a wet and boisterous afternoon, and I expected to find twelve or twenty children in the church. What was my delight to find some four hundred young people assembled, with their teachers at their head. Still more, what was my surprise to find that there were more prizes and certificates to be distributed to the young people of Knock than to all my young people at Free St. George's! I handed a prize to a boy who had neither shoes nor stockings on, but who, in his mother's poverty, amid all his disadvantages,

HAD GAINED 191 MARKS

out of a maximum of 200 on the Shorter Catechism. I never felt so thankful for the little hand I have had in this welfare work as I did when I stood before that churchful of Lewis children. Let the committee imagine the scene, and take assurance for the future of this great work. For the next eight days we drove and sailed and preached and conferred without ceasing. Altogether, our party visited four presbyteries, nine deacons' courts, fifteen congregations and stations, and preached thirty-six sermons and delivered thirty-four addresses.

"And now at the close of this memorable tour I feel more thankful than I can express that I have been honoured to have a hand in such a work, and to be a minister of a church which has such a noble people under her charge. The tour has made impressions on me that will never be forgotten. This has been my first visit to these far-off islands, but, if God will, it shall not be my last. And whether I am ever able to return to Lewis, Uist, and Skye or no, our Church in those far parts shall have a place in my heart and in my ministry somewhat worthy of its deserts and necessities. And I hope that our annual collection in Free St. George's for the Highlands and Islands will show that these are not so many idle words.

"Our whole Church must waken up more than she has ever done to the claims of our Highland people. And the children and young people especially must have the very best and most generous consideration and attention of the Church in the south. The *Oriental* now and then took a minister's boat in tow through the sea-lochs and stormy kyles of the Hebrides. Why should not our wealthy city congregations take each a Highland congregation in tow, and see to it that the minister is cheered and strengthened in his lonely and arduous work, his Sabbath-school children clad with the spare and cast-off clothes of the children of our families, and the ministers themselves kept supplied with the best religious books and periodicals? 'It is more blessed to give than to receive.'"

Grace after Meat.—Dr. Alexander Whyte, of Free St. George's, Edinburgh, has long been famous by reason of his memorable "graces" before and after meat. He was recently entertained to dinner by one of the best known of Highland county families, and sat down with a distinguished company to a most elaborate repast. When he was requested to return thanks at the conclusion of the meal, he spoke as follows: "In the name of Him who had no place whereon to lay his head, in the name of Him who was rich, but for our sakes became poor, we give Thee thanks."

Scottish Deaconesses.

AMONG the many interesting sights in the old Scottish capital of Edinburgh there are two which, being out of the regular beat of tourists, are not so widely known. One is the Deaconess House of the Established Church of Scotland, in George-square, and the other the Deaconess Hospital and Mission House (St. Ninian's), in the Pleasance.

Some eleven years ago the Established Church resuscitated the ancient Order of Deaconesses, for readers of the New Testament in the Greek will know that St. Paul referred to Phebe as a deaconess (*diakonos*), or, as the word is translated in the Authorised Version, a "servant" of the church. This Order, or institution, was at first looked upon with suspicion, as being something new and dangerous, but it has lived down indifference, misconstruction, and opposition, and by its Scriptural teaching and its good works has become a power in the Church and in the land.

Its objects may be briefly stated to be the training of women for the office of deaconess, the training of others (who, for the present, do not wish to join the Order) in practical experience in mission and other church work, and to assist ministers and sessions in organising branches of the Women's Guild.

Both the house and hospital have a superintendent at its head, the whole being under the control of the General Assembly's committee on Christian Life and Work. The ordinary course for the lady probationers is two years, one in the house and the other in the hospital, and the training consists of:—

(1) Systematic class instruction, by means of lectures, etc., on Holy Scripture, Church history, home and foreign mission work;

(2) Practical training and experience in home mission work; and

(3) Practical training in sick nursing.

For the last named the second-year probationers are transferred to the hospital, which was erected in memory of the first deaconess of the Church, Lady Grizell Baillie.

This institution, with its house, hospital, and mission premises, has met with generous support from the Church, and over £12,000 has been raised to acquire the sites, buildings, etc., the annual expenditure being defrayed by liberal contributions.

The Deaconess House at 27, George-square, has as its head Miss A. M. Maxwell, D.C.S. From George-square a ten minutes' walk brings one to the Pleasance, and here in spite of its sweet sounding name one finds oneself in the midst of much poverty and misery, a fitting ground for the good works of the deaconesses and the probationers. Like an oasis in the desert are the hospital and mission-house, and here much sickness and suffering (both mental and physical) are alleviated by the care and kindness shown in this shelter for the weary.

The hospital is under the care of a highly qualified medical staff, with Miss Ella Pirrie, D.C.S., in charge; her wide experience in hospital and district nursing and her gentle attractiveness are guarantees that everything works well and smoothly in this establishment. There are two wards, male and female, well equipped, with some twenty-five beds, besides a separate bed for any deaconess or probationer who may have to take advantage of the hospital; one expects cleanliness and quietness in hospitals, and St. Ninian's is no exception, and the calm content seen in the faces of the patients shows how much the Christian kindliness they receive is appreciated by them. The newest and most approved appliances are in use, and though ignorant of surgery one is struck with the completeness of the appliances and fittings throughout the hospital.

The mission-house, with its large accommodation, has also a separate entrance from the hospital, and here each day some good work is going on. Mothers' meetings, classes for girls, looking after the babies while their mothers are at the meetings, singing classes, clothing and savings clubs, assisting at the Sunday services, are some of the many labours of love which are constantly carried on by the deaconesses and probationers.

It may be well to state, in case any ladies may think of giving themselves to this good work, that a probationer need not after trial take the whole two years' training, and at the end of that

period she need not become a deaconess; and even when a deaconess she can retire from the Order when she so desires.

Should any interested in the work be in Edinburgh they will not regret visiting the house and hospital, where the Deaconess Superintendents will be glad to see friends; the afternoon is the best time for a visit, and it should be on Monday afternoons for the Deaconess House.

Upper Norwood, S.E. James Alexander.

Brief Notes.

SOME interesting religious anniversaries have been held during the past week. The Young Men's Guild of the Established Church and the Young Men's and Young Women's Guild of the U.P. Church were in session simultaneously in Glasgow and Dundee respectively. A kindly and fraternal spirit showed itself in the exchange of greetings between the two assemblies. The Guilds are very useful in uniting the forces of the young life and active Christian effort in the different Churches. Practical questions were discussed in both gatherings.

Another interesting occasion was the centenary of the Paisley Sabbath School Union. The civic authorities lent to the opening proceedings the encouragement of their presence. The discussions of the conference will doubtless awaken renewed interest in the important work of the Sabbath school.

The Scottish Permissive Bill Association has been at work for forty years, but as yet the goal of their endeavours has not been reached. The proceedings of their anniversary, held at Glasgow last week, were marked by a hopeful spirit, and there are not a few signs that something definitely practical will be done before long in the direction of allowing the people of any community to have a deciding voice in the permission and regulation of a traffic that so seriously affects their highest interests.

The Duchess of Sutherland opened last week a new Diamond Jubilee Cottage Home in connection with that excellent institution at Inverness, the Highland Orphanage. This home will provide accommodation for thirty additional orphan children. A new mission hall has been opened in Glen Urquhart. A Glasgow shipowner has given £500 towards the building of the new Homes for Sailor Orphans at Kilmacolm.

Personalia.

Mr. Merton Smith has been preaching in St. Louis during August and September. He has now entered on his winter's evangelistic work.

Rev. Thomas Champness has accepted Mr. Moody's invitation to spend the first week of November at the Chicago Bible Institute.

Dr. J. R. Miller, of Philadelphia, has resigned his pastoral charge in order to devote his whole time to the American Presbyterian Board of Publication, of which he is editorial superintendent.

Mr. Francis Murphy has been appointed Chaplain of the Fifth Pennsylvania Regiment. The colonel of the regiment and Mr. Murphy have been successful in preventing the establishment of a canteen in the camp.

Mr. Alfred S. Dyer, of Bombay, writes from Poona, where he has been recruiting his health for some time back, that he had hoped to be in England by this time, but a relapse compelled him to defer his journey till the spring, when he hopes that Mrs. Dyer will accompany him.

Dr. T. L. Cuyler, of Brooklyn, writing on September 29, says:—"I begin my full work next Sunday at the Princeton University. My engagement to make the dedication address at the New Theological Seminary at Richmond, Va., prevents my acceptance of the invitation to speak at the funeral of Dr. John Hall next Tuesday. He is deeply mourned as a plain, solid Bible expounder and a noble pastor."

The late Dr. John Hall.—The following tribute is paid by the New York *Independent* to the late Dr. Hall:—He was a loving, model pastor and nothing else. He was the ideal of a fatherly, bishop-like teacher of his people. He was not learned; he was not a leader in any public or ecclesiastical matters; was satisfied with being the teacher of simple truths in an admirably simple way to one of the most cultivated, intelligent, and wealthy congregations in the country. He was good, faithful, honest, and able within the limits which he set to himself, and no pastor was ever better loved or more trusted or more useful.

The Y.M.C.A.

A successful mission is in progress at the Derby Y.M.C.A., the meetings being conducted by Mr. Lee, of Cardiff. The attendance of young men on the earlier nights was most encouraging.

The annual general meeting of members of the Newcastle Y.M.C.A. was recently held. The Association will probably enter its handsome new premises in September next. £5000 of the £14,000 first appealed for is still wanted.

The winter session was commenced at the new home of the Y.M.C.A. at Northampton last week. The hall was crowded with an audience consisting mainly of young men, who followed with close attention and considerable enthusiasm addresses by Sir George Williams, Sir Philip Manfield, and Mr. Hind Smith.

The annual meeting of the Clapham Young Men's Christian Association was held on Thursday evening, October 6, under the presidency of Dr. Eugene Cronin. There was a large gathering, and the proceedings were both successful and encouraging. Addresses were given by Dr. T. Morris, Dr. A. T. Pierson, and Mr. Hind Smith.

The winter's work of the Brighton Y.M.C.A. bids fair to be ahead of that which has been done in any previous year in amount and efficiency. As a means for reuniting the membership, after the summer months, and introducing the members to the various agencies which are now commencing operations, a reception was held on October 3, by the kind invitation of Mrs. Gurney Barclay. Some 300 young men attended.

The annual meeting of the Y.M.C.A., in connection with Lansdowne Hall, West Norwood, was held on September 29. The secretary's report shows the Association to be in a flourishing condition, spiritually and numerically. Thirty-nine new members and associates have been added during the year, the present membership being 100. One member during the year has given himself for work in China, now being on his way there.

Growing interest is being manifested in Blackburn in the Y.M.C.A., a branch of which was formed in the town in 1896, with a membership of sixty. The Association has now over 230 members, representing most Christian bodies in the town. This number has been the result of gradual and steady effort month by month. The committee feel handicapped at present owing to the lack of accommodation for all the members, and the need of a comfortably furnished parlour and gymnasium.

Stafford Rooms Y.M.C.A., Edgware-road, presented a scene of much animation on the evening of Thursday, Oct. 6, when, at the invitation of Dr. J. H. Gladstone, some hundreds of young business people, representing practically the whole of the great business establishments in the West of London, assembled at a "Fruit Banquet" given in connection with the commencement of the winter session. The doctor gave a brief but interesting sketch of his personal history, and was listened to with much appreciation. Rev. Mathias Lansdown, of Tolmers-square Congregational Church, N.W., gave a most earnest and helpful address, setting forth the claims of Y.M.C.A.'s in a manner that appealed to all present. The gathering was an unprecedented success, it being necessary to provide for a large overflow meeting.

On September 27 Sir William Houldsworth, M.P., distributed the prizes to successful students at the Manchester Y.M.C.A. Sir William put it before the members present that they should endeavour to cultivate an honourable, worthy ambition, and to show a spirit of perseverance in all they undertook. Never was there such a time when opportunity would be afforded for young men to carve out useful careers for themselves. Africa would open out an immense field of activity and enterprise. In China there was every probability of a large field for the force of the Anglo-Saxon race, for the progress of civilisation and Christianity. In the next twenty or thirty years great would be the opportunities for young men, whose business it was to prepare themselves so that they would be ready to take advantage of them.

By invitation of Sir George and Lady Williams, a large company of ladies and gentlemen assembled at Exeter Hall on October 3 at dinner, to meet Mr. J. D. Cartwright, president of Cape Town Y.M.C.A., Mr. C. H. Goode, vice-president of Adelaide Y.M.C.A., and the Hon. E. Vickery, treasurer of Sydney Y.M.C.A. These gentlemen represent three of the largest colonial associations, which number between them considerably over two thousand members. Mr. Cartwright asked for the help of English friends towards the enlargement next year of the Cape Town Association building; and the Australian representatives urged the necessity of a travelling secretary being sent out from the home country to develop work in the various Australasian colonies. Addresses were delivered by a number of friends.

The Y.W.C.A.

The Perthshire secretaries and workers met their district referees, Lady Moray and Miss Gertrude Kinnaird, in Perth, by the kind invitation of Mr. Bannerman. Reports were read from all the branches, and there was a tone of praise running through them all.

The annual meeting of the Crouch End and Hornsey Branch was recently held in the Corbin Hall, Mr. R. C. Morgan presiding. The report, read by the secretary, told of a membership of 200, annual attendance of nearly 8000, and proposed removal in October to larger premises at 28, Broadway-parade. Mrs. Hatt-Noble gave an address on the work of the Association throughout the world, and Rev. H. Laurence said a few words.

Lady Overtoun invited the secretaries in Dumbartonshire to meet her in the beautiful new premises presented to the Dumbarton Y.W.C.A. by Lord Overtoun. Addresses were given on the work at home and abroad by Miss Gertrude Kinnaird and Miss Collins, from Calcutta, whose appeal for help touched many hearts. The question "How can we help?" was answered by Mr. Oates, Miss Brown Douglas, and Miss Galloway.

The Hon. Emily Kinnaird, district referee for Kincardineshire, met her secretaries, by kind invitation of Mr. Middleton, at Hall Green Castle, Bervie, in order to discuss the work amongst the fisher-girls and other girls in the county. Most of the branches have steadily increased in membership during the past year, many girls availing themselves of the home study and junior departments. In one village a hall has been secured during the past year, and the attendance at the meetings has been most encouraging to the workers.

At the kind invitation of Mr. Armitstead, some twenty secretaries and workers connected with the Yorkshire Young Women's Christian Association met recently at Castle Huntley for conference, the special subject being the spread of the home study department and arrangements for the county prizes, etc. There were present representatives of the work in Arbroath, Brechin, Broughty Ferry, Forfar, and Kirriemuir. An effort is being made to extend the benefits of the Association to farm servants and others in the country districts. The Home Study Department publishes questions on Scripture and general subjects, with a key, to enable ministers' wives and others to give instructions to the girls from time to time, in districts where it is impossible to hold Bible-classes, owing to the distance at which members live. In each branch prizes are given locally or by the county fund, and, in addition, the heads of the department give special prizes for a competition amongst the prize-takers of all Scotland.

Seamen's Christian Friend Society.—The Temperance Association in connection with this Society celebrated its fifty-second anniversary by a tea and public meeting at the headquarters, St. George's-street, London Dock, on Thursday last. The meeting was largely attended by seamen and others. A cheering report was given of the progress of the work, and many interesting incidents were related of the reclamation and conversion of intemperate and godless seamen.

Wakefield.—Many of the Christians in Wakefield and surrounding districts have again had the privilege of a three days' convention on the spiritual life. Among the speakers were Revs. J. J. Luce, R. Middleton, and W. Darlow Sargeant, Dr. White, Mr. G. Manley, Mrs. Osborne Howe, and Mr. Joshua Vale of the C.I.M. The meetings were, as in previous years, well attended. The main thoughts in the teaching were a fuller realisation of the work and office of the Holy Ghost, and a growing expectancy and preparation for the Lord's Coming. The missionary cause was ardently advocated by the three last-named speakers. J. F. T.

World-wide Circle of Prayer.—During the Church Congress at Bradford meetings were held in connection with this organisation in the hope thereby of making the Circle known to the large body of clergy and others. Addresses of an explanatory nature, and appealing to Christian people to join the Circle, were delivered by Revs. F. Paynter (Guildford), B. Senior, W. S. Standen (Bolton), B. Martin, Dr. Simon (principal of the United College), and J. O. West (Rowington, Warwick). The last-named, as secretary, said: "No pledge is needed. Join in the prayers to-day, and there will be fellowship with thousands in many lands, from New Zealand to Japan, from China to Jerusalem, from Africa to North America, waiting for God." In conclusion, Mr. West said he would be pleased to hear from ministers or missionaries who would bring the subject before their congregations on the first day of the closing year of the century. Mr. John Blackham, Hilltop, West Bromwich, will send the card of the Circle post-free for three-halfpence.

FROM OTHER LANDS.

A Stundist Apostle

Banished to Siberia.

IN the October "Quarterly Reporter" of the German Baptist Mission a deeply interesting account is given of Pastor Vasili Pawloff, who has for some years been labouring in the Gospel in various parts of Russia. A native of Tiflis, in Trans-Caucasia, he was converted at the age of sixteen, and trained for the ministry at Hamburg, under the care of the late Pastor Oncken. Returning to Russia, he preached the Gospel in the regions of the Don and the Volga, and over the Caucasian Mountains to the borders of Persia and the Caspian Sea. Hundreds were won for Christ, and many churches established through his labours.

By his arduous service he became widely and well known to the Russian officials, who watched him with jealous eyes; and in 1887 he was suddenly banished to Siberia—simply for the crime of preaching the truth as it is in Jesus! Even in that land of exile he continued to preach during his term of four years. At its conclusion he returned to his home in Tiflis. But a few weeks afterwards he was called before the officials and commanded to sign a document pledging himself to preach no more. He refused, and was arrested without process of law and thrown into prison. For some time his friends and family knew not what had become of him, but at last learned that he was in the prison at Tiflis. Soon, to the sorrow of multitudes, he was

AGAIN SENT TO SIBERIA.

On this second period of exile his family joined him, but sorrow was to be their portion. In less than a year one daughter was taken away from him by drowning, and the mother and three children carried away by cholera, leaving the sorrowing exile alone with but one of his family, his son, remaining. His preaching of the Gospel continued during this second term of exile, and many converts were won. As he was not permitted to leave the precincts of the town, they were necessarily baptized by someone else, in the river outside of the city. At the end of the second term of four years the church numbered one hundred and fifty members, and has since grown to more than three hundred. On his second return from exile Mr. Pawloff found that it was useless for him to attempt again to preach the Gospel in Russia; so he decided in sorrow to leave his native land. He located himself at Tultscha in Roumania, just over the border, where he has been joined by many Baptists who have suffered from exile in Siberia, among the Caucasus Mountains, at Gerussi, and elsewhere.

Mr. Pawloff has this summer been visiting the Russian Mennonite and Baptist Churches in America, and assurances of support have been given which will enable him to carry forward with vigour the great work which he is still able to do in Roumania. He speaks Russian, Roumanian, Bulgarian, Turkish, and German, but converses only with some difficulty in English. Copies of the "Quarterly Reporter," giving further particulars, may be had from Mr. W. S. Oncken, Greetwell-road, Lincoln.

Emancipation in Zanzibar.—The following extract from a private letter shows the present state of affairs regarding the emancipation of slaves in the islands of Zanzibar and Pemba:—"The Commissioner in Pemba is doing everything in his power to make the decree for the emancipation of slaves effectual. He has already freed over 900 slaves, and is proceeding at the rate of seventy a week. I was present at the Court yesterday, and can assure you that, far from any difficulty being put in the way of slaves obtaining freedom, it seemed to me that they obtained it all too easily. The Zanzibar Government has, most unjustly, I think, been called upon to pay the compensation money to the Arabs for the slaves freed. As a consequence of this large and sudden demand on their exchequer, the Zanzibar Government is practically bankrupt. Nearly all the public works in Zanzibar are at a standstill, and withal the Government is not able to keep pace with the freedom granted by the Commissioner. It seems to me that since the emancipation of the slaves has been demanded by the Christian public of Great Britain, they should be the parties to provide the funds, and not the Mohammedan Government of Zanzibar.

[910]

Natal Missions.

TAKING Durban as headquarters, a correspondent of *The Christian Express* (Lovedale, South Africa) has visited some of the chief churches and institutions in the vicinity, relating his experiences in graphic style.

At Durban there is a night school for Zulus, and both the American Board and the South African General Mission have their native churches. The latter also hold meetings in the barracks where the ricksha boys and others sleep.

There is a lodging-house for Zulu girls and women, at present under the charge of an Australian lady. Until this Home was started a few years ago, there was no place in the town where a respectable girl could find suitable accommodation. Many take advantage of it, and have the use of a sitting-room and sleeping-room at threepence a night. There is also, in Durban, a Medical Mission for Indians, and an orphanage.

Among the sugar plantations at Phoenix, five miles distant, the South African General Mission has started a branch work for coolies, as the Indians in Natal are generally designated by the white people, regardless of caste. Here two ladies have their little home and school, with about forty pupils, almost all boys, as the Indians do not care to send girls to a mixed school. The ladies are at work before and after school, dispensing medicines, and in that way get a hold upon the parents, most of whom, having served their time of indenture, have little homesteads of their own. On visiting one of these, a warm reception was afforded. A feast had been prepared on a table elaborately decorated with flowers. The wall behind it was covered with newspapers and tinsel rosettes. After the feast the visitors were taken to the family temple, at a little distance, containing the figures of two gods and the pictures of others, and there the fifth of Matthew was read to the people in Tamil.

The next visit was to Amamzimtoti, the headquarters of the American Board. Most of the workers were gathered for their annual business meeting. They were holding long sessions daily, all attending, the ladies contributing freely. Of the different homesteads and educational buildings the most conspicuous is Jubilee Hall, the boys' boarding-school, where about sixty are housed. Medical work is also carried on successfully, while some distance away is the home where Kraal girls are sheltered.

At Iwanda is another extensive and useful work, where Kraal girls are received and educated free; they are taught to read the Bible in Zulu before any attempt is made to teach them English. There is an extensive fruit garden behind the school, and a windmill which grinds the maize for porridge, the staple diet. The school as it stands is the work of Mrs. Edwards, who is still its moving spirit, after twenty-eight years of labour.

One prominent feature of the American Mission is the fact that so many of the workers are the children of the old missionaries.

A Dispensary for Agra.

IN a recent letter, Dr. C. S. Valentine, of the Agra Medical Missionary Training Institution, says:—

"During the famine time many were not only starving, but were suffering from various diseases. We improvised a dispensary and hospital for their treatment; hundreds, if not thousands, lived who would otherwise have died. We were under the impression that we would be able to close the dispensary and hospital after the famine had passed away. This we have not been able to do. The effects of the famine remained long after the famine itself had passed away. Besides, the fame of our dispensary had spread to the surrounding villages, and patients came flocking to us from all directions, many of them suffering from diseases of long years' standing. Our daily attendance is about 180. We have no proper place to see them in, and have been compelled to use one of our verandahs for this purpose, while the others sit outside.

"It becomes more and more clear that we must not only continue but extend this department of our work. To enable us to do so we must have a dispensary. It will take from £300 to £400 to put up a plain building. As the Edinburgh Medical Missionary Society will not be able to assist us, my wife and myself have taken upon ourselves the responsibility of doing so. We trust many Christian friends will consider it a privilege to assist."

The Upper Congo.

ON February 26, 1890, two young men sailed from New York, being sent out as pioneer missionaries by the Southern Presbyterian Church of America to an unoccupied district on the Upper Congo. One was Rev. S. N. Lapsley (white), the other Rev. W. H. Sheppard (coloured). Both were highly educated and devotedly Christian young men. On arrival in Africa, by the advice of the experienced missionaries already established, they with much labour sought a station on a tributary of the Kassai river (itself an upper branch of the Congo), and settled themselves at Luebo, among peoples entirely ignorant of Gospel truth.

Here, with patient industry and strong faith they set themselves about the Master's business, assiduously acquiring the languages of the neighbouring tribes and seeking diligently to instruc them.

Nearly two years were spent in this pioneer work, during which they found much favour from the natives, as well as from the European officials of the Congo Company, and had just made satisfactory arrangements with regard to their chosen sphere of Christian work when, on March 26, 1892, the Lord was pleased to call his young servant Mr. Lapsley from earthly to heavenly service. But the work continued, and additional labourers were successively sent from America, until now there are eleven missionaries, male and female. Of these six are at Luebo, the first station occupied, and five at three other stations, at which there is already encouraging success in evangelizing the various tribes among which they are situated.

At Luebo the results have been very manifest, gradual of course, involving frequent extension of church and school accommodation. Now, on his return to his loved work at Luebo, Dr. Snyder says: "Our harvest (of native Christians) is greater than we can house." In the same letter he says: "There is a crying need for workers here to instruct the young Christians....Since I left here more than a thousand natives have settled close to us, building houses and villages, making permanent homes. Surely God has sent them here for one reason only." The communicants at present number over 200.

Japanese Jottings.

WE are now holding our fourth summer conference on the sacred mountain of Heizon. The place is full of temples, some old, some new, while many, during the changes of government, had been burned down. A number of missionaries and their families make this place their summer resort. It is high and cool, though very damp on account of the great cryptomerias, which grow thickly, and the rank underbush beneath. We meet here with Americans and English who have been bathing in the great sea of heathenism, now seeking recuperation and preparation for the work awaiting them.

Our visit to Chofu, at the entrance of the Inland Sea, was very interesting. The missionaries and teachers received us very cordially. Our meetings were appreciated, and the spirit of the conference was tender. At Arima we met many C.M.S. men and women. Archdeacon Warren presided. Bishop Audrey was present on one occasion, and spoke briefly.

Next week we begin work in the cities among the Japanese. Recently I preached in a Japanese theatre to a large audience. It was hard to realise that the quiet, intelligent people squatting before me were heathen. One woman professed faith in Christ, and her husband is thoughtful. Every day is engaged till December 1. In best bonds,

Bible House, Yokohama. GEO. C. NEEDHAM.

August 26, 1898.

Bahama Islands.—The president of the Midland Baptist College, Nottingham, Dr. T. Witton Davies, makes a renewed appeal for help to despatch Mr. Albert Cooke to the pastorate of the Inagua district of the Bahama Islands. "I regret to say that only £20 have come in out of the £50 required for outfit and passage money. Mr. Cooke cannot possibly go out until the £50 are obtained." The president will very thankfully receive and acknowledge contributions at the college.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Testimonies from Kaffir Children.

A MINISTER at the Mount Arthur Mission Station, among the Kaffirs in South Africa, writes as follows :—

"When I was staying at Mkapuse a little mite of eight summers came to me and said : 'Minister, I love Jesus, although I have a black skin. He has washed my heart, and He has given me power to overcome Satan, so that when mother tells me to mind the baby, which is very tiresome, I don't murmur and grumble now. Yes; Jesus has taken the grumbling spirit from my lips. I hope He will keep me now—will He, minister?' Another little mite stood up and said, 'My Saviour does love me, but I am afraid my heart cannot be of much use to Him ; and yet, when I see He takes care of my little toes and the wee, wee flowers, I am encouraged. Please pray for me, minister.'

"And yet another said : 'Minister, when coming to church this morning, knowing you would ask how we were getting on inside, I began to think a little of something to say ; but it has all gone, so I will just say, "Jesus is mine."' Another one said : 'Minister, I cannot say the same as the last one, "Jesus is mine," because I think He is so holy and so dear; I don't know where He could stay in my heart, it is so little, but I feel I can say, "I am his." You know, minister, my mother died last week. I am motherless now. But before she died she called me to her side, and whispered, "Gracie, always love Jesus, and come to me, by-and-by." I want to be with mother and Jesus soon, minister, because the house is so lonely. Her seat, too (pointing to a seat in the church), looks lonely.' And the poor little girl wept. So you see, far away up in these regions, Jesus is claiming the little children for Himself. Oh, it is a blessed work to point these heathens to the Good Shepherd.

"J. Quail."

The Cross, the Anchor, and the Heart.

AT one of the popular seaside resorts, on the sands left bare by the retreating tide, a boy had drawn with a stick some outline pictures of ships and three suggestive symbols of a cross, an anchor, and a heart, to represent Faith, Hope, and Charity.

The *Cross* stood for *Faith*. The cross has been used as a symbol of the Christian faith from the time of Constantine the Great. Tradition says that on his march to Rome, in a dream or vision, Constantine saw a bright cross shining in the sky with this motto, "*In hoc vinces*" ("By this conquer"). A voice also was heard bidding him inscribe it on the shields of his soldiers. He obeyed the voice of the dream and prevailed. The cross then became the ensign of his arms. And afterwards it was adopted as a sign of the Christian religion. The Cross of Christ, with all that it means of love, sacrifice, and salvation, is a fit emblem to represent faith when we see its spiritual, and not its superstitious, significance. The Cross of Jesus, when we understand its full secret, is the sign of the Christian's trust. But it is only as the hand of faith lays hold of and grasps the real meaning of what Christ is and does that the cross has any significance. Then as we hold it are we upheld by it, and faith in Christ is the victory that overcomes the world.

The *Anchor* has long been a symbol of *Hope* because it is that by which ships are held—they ride safely when their anchors are cast in the harbour. Vessels generally carry more than one. "The sheet anchor" is the largest anchor of the ship, it is so called from a corruption of the word "shote," or thrown out, meaning the anchor that is cast forth in roughest weather, and in stress of wind and storm it is the sailor's best hope and chief dependence. The Greeks and Romans called it "my sacred anchor," and it was always dedicated to some god. The author of Hebrews speaks of hope as the anchor of the soul, "both sure and steadfast, and entering into that which is within the soul."

The *Heart* is the old sign of *Love* or Charity. It is the symbol of life, that motive power for all activity. If the heart is still there is no life, only death. The heart is the source of all our thinking and willing, our speaking and doing. Out of the abundance of the heart the mouth speaketh: If the heart is wrong, there is no sound health. The clean heart is God's best gift. If the heart is right, all is right; it is like the mainspring of a watch. Out of it flow all the issues of affection.

Love is the most essential thing of all, for it is the best and chiefest of all virtues and greatest of all graces. It is more than faith and hope ; it can do more than all else in the world ; it never faileth. Love is greater than faith, because faith will be lost in sight, and greater than hope, for hope will vanish in fruition ; but when both have done their work and passed into fulness of realisation, when faith has become knowledge and hope possession, love will still be young ; it will grow from more to more, and will never end, for "God is love."

Luther said, "I took for the symbol of my theology a seal, on which I had engraved a cross, with a heart in its centre. The cross is black to indicate the sorrows, even unto death, through which the Christian must pass ; but the heart preserves its natural colour, for the cross does not extinguish nature ; it does not kill, but gives life. The heart is placed in the midst of a white rose, which signifies the joy, peace, and consolation which faith gives, but the rose is white, and not red, because it is not the joy and peace of the world, but of spirits." J. Johnson.

Sale.

Rob's Victory.

ROB HUNTER was upstairs in his own room by the window, looking out into the street, but not really seeing what was passing before his eyes.

He seemed to himself to be back in the little farmhouse up among the hills where he was born. He had come to Aunt Helen's in the city only a few weeks before to work with his Uncle Albert. It was a fine opening for him, everybody said, but it was all so unfamiliar here that he still felt bewildered at times.

Only a few weeks before he left home he had publicly confessed his faith in Christ. He had hoped to find in the city much that would help him in his Christian life. He had meant to be very true and faithful, but he had not dreamt how hard it would be.

"Be ready to endure hardness like a good soldier," his mother had said in their last talk the night before he left home. "And, Rob, don't let anybody tempt you in any way to be unfaithful to your Saviour."

Over on the table lay an invitation to a card party. His cousin Will, just his own age, was going.

"I have never played cards," Rob said when the invitation came, his face flushing painfully.

"Oh, never mind that," answered Will. "I'll coach you up a little beforehand, and you will soon catch on."

Rob had said nothing more then, but he knew that he must decide now what he would do. He knew perfectly well his mother's views on the subject.

"Card-playing has wrought so much evil in the world that I do not want ever to see a card," she had once said. "I believe that cards are dangerous even when played under the most favourable circumstances. More than that, it has never seemed to me that one who is living very near to Christ will care for them; he will have better things to think of and to do."

Rob recalled every word of that conversation now as he stood looking out of the window. It was growing upon him that his mother was right. These things did lead one away from Christ; but, oh, how hard it would be now to come out bravely and stand by his colours.

"They will make all manner of fun of me," he said to himself. "They are church members, too, and the idea of my telling them what is right or wrong!"

Rob turned away from the window, and picking up a paper sat down to read. The first thing his eyes rested on was this: "It is nothing to die, but you cannot afford to do wrong."

The paper dropped from his hands. Were the words a message from God to him? Could he afford to do wrong? Could he afford to grieve his Saviour merely to escape a little ridicule? No, surely he could not; but it was a fight, after all, for him. Satan tried to tempt him.

"You need only play now and then, just enough not to look odd. You must not be discourteous to your friends. You have a duty to them also."

But finally Rob conquered.

"It is dangerous ground; there is a precipice there, and, God helping me, I won't go one step towards it," he said firmly.

"Come into the library, Rob," said Will after supper, "and I will give a few points on the game."

"Thank you, Will, but I think I won't learn. I'm trying to follow Christ, and somehow I—can't make such things seem like following Him."

Will did not laugh, as he expected; for a minute he did not answer, then he spoke more soberly than Rob had ever heard him.

"You are right, they are not following Christ, and I hope you will stick to your resolution and have nothing to do with them. If you really are following Christ, it seems to me you ought to live so that those who are not can see some difference between you and us."

That was all, but Rob was more than thankful that he had stuck to his colours. Selected.

The Bible Searcher.

ANSWERS TO LAST WEEK'S SEARCHER (No. 143).

1. By bearing much fruit (John xv. 8).
2. By continuing in Christ's love, and keeping his commandments (John xv. 10, 11); or, By asking and receiving of God (John xvi. 24).
3. Ten times. If they have persecuted me, they will also persecute you (John xv. 20) ; etc.
4. Then the Comforter would come (John xvi. 7).
5. Of sin, of righteousness, and of judgment (John xvi. 8).
6. That Jesus came forth from God (John xvi. 30).
7. For his disciples and all who should believe on Him (John xvii. 8, 9, 20).
8. Jesus prayed: That the Father would glorify Him ; that his disciples should not be taken out of the world, but should be kept from the evil ; that the world might believe that God had sent Him (John xviii. 5, 15, 21), etc. etc.

No. 143.—Correct answers (first list) received from :—

A—John Adams.
B—Herbert H. Braddon, Emily Bridgewater.
C—Jack Clarke, Lois M. Craven, Bessie Cheale, Winnie* and Arthur Cox, Ida C. Cole.
D—Ralph Daintree, Ruth M. Dawson*, Ivy, Kitty, and Viole Donaldson-Selby.
E—Muriel and Miriam* Ecroyd.
F—Charles Faillettaz, Marian* and Jas. Freegard, Ethel* and Eva* Fielder, Eric Field.
G—Bertie and Clarice Gale, Constance and Kenneth Gabbett, Irene Gough, E. Mabel Golding.
H—Jack Harris, Annie Harvey, Ella Hewitt,* Joshua Hughes-Games.
J—Dora Jay, Nellie Jelfs.
K—Stanley*, Max and Eva Kalb, Elsie and Helen L. Knight.
L—Arthur J. Lamb, Edith Lockhart*.
M—Gracie and Margie Marston, Christina Marshall, Reginald V Measor, May C. Mills*, Helen Morgan, Grace E. Morice, Mabel Morris.
N—May R. Newall.
P—Kathleen* and Ethel* Pasley, Myrtle Perry, Kathleen Pincott.
R—Marion B. Richards.
S—G. Harold Sanders, Esther Simmons*, Ethel* and Jessie Snowball Gertrude E. Scott, Mary and D. J. Symon.
T—Maude F. Tyson*.
W—Edith G. Wallis, Edith M. Whiting.

FOREIGN LIST.

Correct answers received from :—

No. 125. Alice M. Hitchcock (Texas). **No. 132.** Christine Pearson (Tasmania). **No. 135.** Maria H. Lister (S. Africa). **No. 136,** Jean McN. Scott (Ontario), Alice Henderson (Jamaica), Janet Garrett* (Kimberley). **No. 138.** Frank and Vera Sjöström (N. America). **No. 139.** Dora E. Wallace (Canada). **No. 141.** Helen Eardley-Wilmot (Switzerland).

THIS WEEK'S BIBLE SEARCHER (No. 144).

Ps. xxx.-xlv.

Say where the prayers given below occur.
Find a response to each in the other chapters named, and write out the portion of the verse containing it.

1. My soul thirsteth for God ? Response John vii.
2. O Lord, my soul is cast down within me. Response Ps. xxx. to xl.
3. Our soul waiteth for the Lord. Response Isa. xlix.
4. Lord, be merciful unto me : heal my soul. Response Ps. xxx.
5. Lord, make me to know mine end and the measure of my days. Response Ps. xxv.
6. Make thy face to shine upon thy servant. Response 2 Cor. iv.

[Children under *ten* do 1 and 4, under *thirteen* any four.]

Personal.

I have given a star to those who gave the *two* answers to question 2. Many papers are incorrect this week, as John xv. 11 has been given. The answer is in v. 10, where it explains what "these things" (mentioned in v. 11) are.

Alice Truelove.—It is against the rules to re-examine any paper. If your paper reached me it must have been incorrect, as your name is not in the list. As your birthday is not before November, you may answer the questions set for those *under* thirteen during this quarter.

Cicely Sherbrooke.—Unfortunately your paper is wrong this week. I am glad you have succeeded in interesting two more "nieces" in the Searcher. Next time I hope all your names will be in the Correct List.

Dorothy Alchin.—Please give chapter and verse when writing your answers.

Edith Gray Wallis.—Many thanks for your letter. I shall look out for your cousin's paper from Montreal. For the "first" list papers must reach me by Monday morning, but it is equally creditable to get your name in the second list.

Arthur Cox.—No, I did not think you a "stranger," as I remembered your handwriting.

Uncle Tom.

Donation List.

Kwesi's Education.—A Children's Class, 2s. 6d.

Children's Scripture Union Portions for Week Ending Oct. 22nd.

Sun. Oct.	16	2 *Kings* xiii. 14-25	Th. Oct.	20	2 *Kings* xix. 5-20
Mon. „	17	„ xvii. 6-18	Fri. „	21	„ xx. 1-17
Tues. „	18	„ xvii. 24-36	Sat. „	22	„ xxi. 1-16
Wed. „	19	„ xviii. 1-16			

(*For Special Service Mission Notices see page* 26.)

THE EVANGELISTIC FIELD.

The Open-Air Mission.

GRACIOUS evidences of blessing on the extending work of this Mission have continued to multiply during the present year, and the hearts of the workers have been greatly cheered. An increased income has enabled us to arrange a larger number of "great campaigns" at races and fairs than ever before in a single year, and at these centres the hearts of thousands have been reached.

Peterborough and Nottingham Fairs—two of the largest in the whole country—have received successive visitation by a strong body of our evangelists from Oct. 4 to 9. Wednesday and Thursday were days of arduous toil at Peterborough, morning, afternoon, and night great open-air services were held at the Bridge, close to the excitements of the fair, and yet in a spot where comparative quiet reigned. It was deeply interesting to watch the gathering of such audiences of country people and citizens, and to see the rapt attention they gave hour after hour to the preached Word. The solo, "Looking this Way," created deep impressions, and at every service God's power was manifested.

Nottingham Fair witnessed similar glorious evidences of God's saving presence and power. The campaign there was crowned on Sunday night by a magnificent meeting in the crowded Market-place—the scene of the fair—when an immense audience listened for two-and-a-half hours to powerful addresses. God was with us, of a truth, and eternity alone will reveal the full result.

Nearly 20,000 choice booklets and cards—the latter specially prepared for the occasion—were distributed at the two fairs, and these have in large measure been carried all over the Midlands.

FRANK COCKREM, Secretary.
11, *Adam-street, Strand, London, W.C.*

United Mission at Widnes.

THE staple labour of Widnes is very heavy, and as a result the population is largely of a rough class. Wages are not now, as a rule, high, and the slightest deviation from the ordinary course of work plunges many of the unemployed into abject poverty. But the public houses are numerous, and they absorb a good proportion of the workmen's earnings. Here, then, is a good field for the evangelist. The churches, of all denominations, do good work, but with Sunday labour prevalent in most of the works, it is difficult to maintain a hold on many working men.

We may, however, undoubtedly expect an improvement, as the result of a ten days' mission, just held in the town by Mr. W. R. Lane, arranged for by the Federation of Free Churches. The mission, which extended from October 1 to 10, was held in the Drill Hall, the largest room in the town, and it has been attended with most gratifying results. The hall was crowded with from 1200 to 1400 people on several evenings. Last Sunday afternoon an audience of a thousand men assembled, and Mr. Lane's powerful denunciation of sin had evidently a deep effect. The visit of the evangelist proved a blessing to the town in many respects, not the least being that the churches have been stimulated to more evangelistic effort in the cause of the Master.

L.

Mr. J. J. Sims at Bellshill.

A CORRESPONDENT, writing with respect to a mission by Mr. Sims in this Scottish town, says: "It was indeed a joyful season, and to both saint and sinner a real time of refreshing from the presence of the Lord. Many who, though Christians, had an imperfect conception of certain truths, had their doubts and fears dispelled through the expositions of Scripture that accompanied all the addresses. Mr. Sims uses a chart to illustrate his addresses, which is a source of great enlightenment to the audience. An interesting feature of the mission was the solo singing by Mrs. Sims and the duets with her husband. These formed quite an attractive part of each meeting. Never have we heard the Gospel more effectively presented in song, and many were reached who had escaped the appeals of the preacher."

[912]

Messrs. Weaver Brothers in Belfast.

ON the invitation of the pastor and session, Messrs. Bewley and Frank Weaver conducted a thirteen days' Gospel mission in Westbourne Presbyterian Church. Large congregations attended night after night. The addresses delivered by Mr. B. Weaver were most earnest and convincing, whilst the rendering of the sacred solos by Mr. Frank Weaver proved a great attraction, and contributed largely to the success of the effort. The after-meetings were largely attended, and there is reason to believe that this visit of the Brothers Weaver has been much owned of God.

Mission to the Blind.

THE Indigent Blind Visiting Society has arranged for a special mission to the blind of the Metropolis. With their guides they will be gathered at nine centres, and embrace in all about 3500 persons. The mission will begin on October 17, and close on December 14. Several well-known ministers and evangelists will take part in the services, and the earnest hope of the promoters is that believers may be revived, and that many of those who are blind to the beauty of Christ and salvation may have their inner eyes opened.

The mission is organised at the request and expense of a friend of the work. Names and addresses of blind persons in London not already connected with the Society may be sent to Mr. W. Mead, superintendent, 95, Gurney-road, Stratford, E. At the initial meeting on Monday next about 600 blind and guides will assemble in St. James's Hall, Royal-road, Kennington Park.

Evangelists' Movements.

Mr. GEO. CLARKE is conducting an Evangelistic Mission at Jedburgh. The Boston U.P. Church, in which the meetings are being held, has been crowded, and there are signs of interest and concern on the part of many.

MR. H. STAFFORD SMITH, of the Evangelisation Society, has conducted tent missions during the summer in various towns and villages of Wilts and Dorset. He has preached the Gospel with power and acceptance, and with much blessing.

During the past season the Gordon Evangelistic Mission has had five tents in use at various places, from Forfar in the south to Nairn in the north. Generally the meetings were largely attended, and many professed to have passed from death to life.

Mr. DUNCAN MCCOLL, of the Glasgow Open-air Mission, assisted by Messrs. Kerr and Box, of Glasgow, has concluded a series of evangelistic meetings in Alness, N.B. The meetings were well attended, and many were led to decision for Christ.

We thank God, writes Mr. L. B. Edgerton, for the visit of Mr. B. H. ANGEL to our Public Hall, Bedfont. During his five-days' mission, October 2-6, we have received much blessing, and souls have confessed Christ as their Saviour. The gatherings increased night after night, a pair-horse brake load coming from Hounslow on the last evening.

During September the "Bishop Hooper" Protestant Van was in charge of Mr. SAMUEL BRADFIELD, who held some interesting meetings in the parishes of Birssage, France Lynch, Oakridge Lynch, and Bisley, near Stroud, Glos. Night after night the people gathered in large numbers, and listened with deep attention to the message brought to them by the evangelist.

A united Gospel mission, extending over nearly three weeks, has been conducted at Tewkesbury by Mr. ROWLAND EDWARDS, of the Evangelisation Society. The premises of the Y.M.C.A. branch were the headquarters, but on two Sunday nights the Philharmonic Hall was occupied and packed to overflowing. Some of the local pastors and other brethren took a very active part throughout. Afternoon Bible readings were much appreciated, and at the nightly after-meetings seekers were dealt with in all earnestness. A goodly number of hearers have declared that they have found blessing; and lasting results are humbly but confidently anticipated.

Rev. F. B. MEYER has arranged to conduct an evangelistic mission at Park Church, Grosvenor-road, Highbury, commencing on Sunday, October 16, and continuing each afternoon, 3.30 to 4.30 (except Monday), and each evening (except Tuesday) at 8 o'clock. Tuesday evening is devoted to a foreign mission valedictory meeting in Park Church in connection with the Presbyterian Missionary Society, at which meeting Mr. Meyer gives the valedictory address. The church is in the immediate neighbourhood of Canonbury Station, on the North London Railway. The fellowship of Christian friends living in the neighbourhood will be warmly welcomed at the mission meetings.

A very gracious blessing has attended a month's mission services conducted by Mr. VIVIAN (Evangelisation Society) in his Gospel tent, which he pitched near the parish church in Lye. Some 2000 of the inhabitants were in the country "hopping"; still, good congregations gathered night by night and listened attentively to the Word faithfully preached. Not a few have decided for Jesus Christ during the mission. A specially pleasing feature of the mission was the unity among the churches—most of which closed their ordinary week evening services in order to unite in the Gospel mission. Not a few representatives from the churches took part in the meetings. The preaching was earnest, simple, plain, evangelical, and pointed. The influence of the mission will, I am sure, still tell upon the churches. THOS. G. VINSON, Congl. Minister.

MR. W. D. DUNN, evangelist, has changed his address. Communications should be directed to him at Haldane, Buchanan-drive, Cambuslang, N.B.

The engagements of the BROTHERS WEAVER to the end of the year are:—Peterhead, Free South Church, Oct. 16-23; Hull, Prospect-street Presbyterian Church, Oct. 30-Nov. 11; Darlington, Nov. 20-Dec. 2; Belfast, opening of Shankhill-road Presbyterian Hall (Rev. H. Montgomery), Nov. 27-Dec. 9.

Requests for Prayer.

For blessing on an eight days' mission at Bletchingley, Surrey, from October 16 to 23, by Mr. Arthur Dann, Brighton.

For a mission to be held in St. Matthew's, Red Hill, Sunday, October 18, by Rev. E. A. Stuart, of St. Matthew's, Bayswater.

Temperance Notes.

Mr. Joseph Malins, speaking at Leeds, said he found Gothenburg a frightfully drunken place. The system gave an opportunity for municipal corruption and paralysed the police.

Rev. George Hanson, speaking at a conference of temperance workers at Regent-square Church, mentioned that for some years he was chaplain of a criminal lunatic asylum in Ireland, and found that some 70 per cent. of the inmates came to their condition through drink.

The National United Temperance Council has issued a couple of excellent penny pamphlets, entitled respectively, "The Organising of Public Meetings" and "How to make a United Temperance Mission Successful." They contain a great deal of useful information, and may be had of the Ideal Publishing Union, 33, Paternoster Row, E.C.

Vice-Consul Keating, in a report on the agriculture of the State of Maine, U.S.A., issued by the Foreign Office, says:—"The Maine Liquor Law is certainly not enforced in the cities, but I think it may safely be said that throughout the rural districts the law has had a wonderfully good effect, and whenever the mass of the inhabitants desire its enforcement the law is on the statutes to support them."

In connection with the Canadian Plébiscite the New York *Voice* submitted to the heads of firms in the Dominion this question, "Do you consider that a saloon located in close proximity to your establishment is a detriment to your business. If so, why?" The answer in almost every instance was a decided affirmative, only six or eight of the hundreds of firms sending in replies having a favourable word to say of the saloons.

Mr. Bennett Burleigh, in his "Sirdar and Khalifa," says:—"The men had neither beer nor rum rations issued to them, nor did the few articles offered for sale at stiff prices in their canteens include liquor of any kind...The Sirdar, as well as Major-General Gatacre, set his face like flint against the issuance of beer to the British troops. It has been shown again and again that a beer ration in the Soudan had ruinous effect upon the men's health and *morale*...Greeks and others who had smuggled wine and spirituous compounds into camp had the liquor seized and poured out upon the insatiable desert sand."

The Archbishop of Canterbury, speaking at a special meeting of the National Temperance League at the Mansion House, said he did not think that there had been at any time in the history of their cause any real reason for discouragement. They had, however, had to meet with a great deal of opposition and ridicule, and he had no doubt that there would be a recrudescence of all this whenever they seemed to be very near to attaining their end. He considered that the way in which the cause had penetrated into the minds of thinking people was most remarkable. They must determine not to slacken—and he certainly did not mean to do so—until they had won.

Items of Interest.

A builders' strike in Paris has thrown some 50,000 men out of work.

A disastrous fire in Sydney has caused damage estimated at nearly £50,000.

There is great mortality among the British troops returning from the Nile, as the result of enteric fever.

A proposal has been made in Jamaica to incorporate the British colony with Canada for economic purposes.

A special correspondent of *The Times* in the Potteries asserts that the evil of lead poisoning has shown a marked diminution in recent years.

It is stated by some of the Continental press that orders have been sent from Constantinople that no real estate in Palestine should pass into the hands of Jews.

In consequence of the recent exposures in *The Times* of official corruption at Yukon, in Klondike, an investigation has been ordered by the Canadian Government.

The situation caused by the outbreak of yellow fever in the State of Mississippi grows constantly graver, and the whole State is now practically included in the area of infection.

Arrangements are being made by members of the Society of Friends who are interested in the Dukhobortsi for a large number of those who are still left in the Caucasus to be emigrated to Canada.

In another long and trenchant letter to *The Times* Sir William Harcourt exposes the aims of the Romanising party in the Established Church, and calls on the bishops to take the action which they have admitted to be necessary.

Messrs. Chapman and Hall announce that they will publish this month a new book by Thomas Carlyle, under the title of "Historical Sketches of Noted Persons and Events in the Reigns of James I. and Charles I."

The Egyptian Government is informed from Berlin that the German Emperor has abandoned his intended visit to Egypt for reasons connected with internal politics. Great preparations are being made in Palestine for his Majesty.

The Home Secretary has appointed a Departmental Committee to advise him as to the regulations which should be made with respect to both State and certified inebriate reformatories under the Inebriates Act, which will come into force on January 1 next.

A Parliamentary Paper on the subject of Fashoda has been issued by the Foreign Office; the despatches show a wide divergence of opinion on the part of the two Governments as to the right of the French to occupy territory in that region, but the resources of diplomacy, it is hoped, will prove equal to an amicable settlement of the dispute.

The ravages of strong drink in Belgium are at present exciting much attention. Recent statistics seem to prove that 74 per cent. of the criminal convictions are due to drink; that 79 per cent. of the paupers are drunkards; that 80 per cent. of the suicides are due to the same cause, and that 45 per cent. of the lunatics are drink victims.

An Old Age Pensions Bill has passed its third reading in the Australian House of Representatives by a majority of ten. The Bill provides that every person of the age of sixty-five and upwards, of good moral character, whose yearly income does not exceed £34 and who has resided for twenty-five years in the colony, will be entitled to a pension of £18 per annum.

In an address at Liverpool on Saturday Lord Lister made an outspoken defence of vivisection in connection with scientific research. He declared his opinion that the sacrifice of animal life involved in the practice was as nothing compared to that which occurred from the supply of food to man. Vivisection, however, he maintained, should and might be virtually painless.

Welcome Home.—Two interesting meetings were held last week at Miss Child's Welcome Home for Sailors, Canning Town. Both were largely attended. The one on Tuesday was the usual monthly muster of the Christian Lifeboat Crew, when addresses were given by Mr. William Luff and others on the text for the month (Zeph. iii. 17): "The Lord thy God in the midst of thee is mighty." The meeting on Wednesday was the annual meeting in connection with the work among the bargemen, and was presided over by Mr. Theodore Howard. Addresses were given by Rev. R. Dawson, Colonel Simpson, and others. Mr. Blanchard, the missionary among bargemen, gave an interesting account of his efforts at the "fo'c'sle." The additional premises, with a larger mission-room, will be opened on Tuesday, November 1. Meetings at 3 and 7 o'clock.

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Scripture Readers' Society for Ireland.

This Society continues to spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; or 9, Paternoster-row, London; and at the Office of THE CHRISTIAN.

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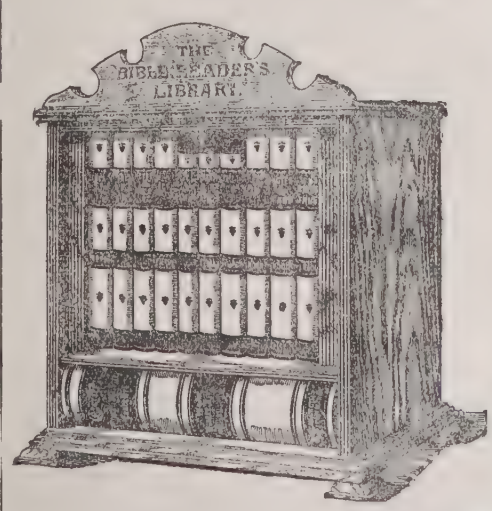
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AMONG THE CHURCHES.

Church of England.

The Bishop of Liverpool returns to his diocese to-day and resumes his episcopal duties. He is reported to be in excellent health.

The Bishop of Brisbane has received a second contribution from an anonymous donor of £2500 for the Brisbane Cathedral Building Fund.

Rev. H. J. Foss, for twenty-two years a missionary of the Society for the Propagation of the Gospel at Kobe, has been appointed Bishop of Osaka, Japan.

The jubilee of the opening of Keble's church at Horsley, near Winchester, has just been celebrated. Keble rebuilt the church out of the profits of "The Christian Year."

The new church of St. Saviour in Gladstone-road, Scarborough, was opened last week by the Archbishop of York. The building is designed to accommodate 350 persons.

The Lord Mayor-elect, Alderman Sir John Moore, has appointed Rev. R. Whittington, M.A., Prebendary of St. Paul's, and Rector of St. Peter's, Cornhill, to be his chaplain.

An anonymous donor has just sent a cheque for £300 to Rev. W. Carlile for the purpose of converting a building in Star-road, Kensington, into a Church Army lodging home, in connection with the society's labour home there.

Rev. F. C. Jackson, whose decease was recorded in a recent issue, and who was until last year rector of Great Stanmore, was an artist of such repute that by his paintings he earned enough to restore the beautiful church of Great Stanmore.

The Bishop of Newcastle dedicated at Hexham Abbey last week the "Newcastle No. 2" Church Army van, the initial cost of which has been collected locally by Canon Robinson, of Ulgham. There was a large attendance of clergy and laity present.

Mr. Gerald Balfour, M.P., in opening on Saturday last some buildings in connection with a Leeds mission, said he did not think there was any work more deserving of sympathy than that which sought to bring light and faith and hope to the masses in our large towns.

At a conference of clergy and laity in the archdeaconry of Salop, held at Shrewsbury, it was resolved: "That, in the opinion of this conference, the county of Salop would form a sufficient and convenient area for a new diocese, and that, in view of a provision already made for it, the efforts of Churchmen in Shropshire should at once and continuously be extended in that direction."

Congregational.

The project of a Congregational Hall for Manchester is being discussed, and is likely to take definite shape shortly.

Rev. James Knaggs, after a pastorate of over thirty years, has resigned the charge of Grove Church, Stratford.

The London Missionary Society's week of special prayer, thanksgiving, and self-denial for the London churches will be held from Nov. 20 to Nov. 26.

Special services have been held by Rev. Morlais Jones, commemorative of the hundredth year of the existence of the church at Lewisham and of the thirtieth year of the present pastor's ministry.

During the absence of Rev. F. B. Meyer in India the services at Christ Church, Westminster-road, will be conducted on Sunday mornings by Rev. A. W. Evans, and in the evenings by Dr. H. G. Guinness.

A special mission, which extended over a fortnight, has just been held in the church at Moy, co. Tyrone. The church was crowded every night, and a number profess to have received definite spiritual blessing.

Principal Cave, of Hackney College, speaking at a United Christian Conference in Bradford, asked: Is not the time ripe for an English-speaking Churches Congress? He wondered whether they could not have a British Association for the Advancement of Religion.

The Rev. Charles Garnett, late of Ancoats, Manchester, began his ministry at the Arundel-square Church, Barnsbury, London, on Sunday last, by preaching to large and deeply interested congregations. His new address is 12, Freegrove-road, Holloway, N.

Carr's-lane Church, Birmingham, celebrates its 150th anniversary in November. The *Monthly Record* of the congregation sketches the programme of the proceedings. Dr. John Brown, Rev. Arnold Thomas, Mr. Albert Spicer, M.P., Dr. Guinness Rogers, Dr. Monro Gibson, and Dr. Robertson Nicoll are announced to speak.

During last month 13,078 admissions of homeless men were recorded at Medland Hall. Notwithstanding the increased accommodation recently provided, 869 men were refused admission owing to lack of room. Thirty-nine men have been provided with permanent employment at wages ranging from 18s. to 28s. a week, and a large number are casually employed, with a view to being taken on permanently as vacancies occur. The feeding of Medland Hall men involves about 1800 4lb. loaves a month.

At the autumnal meetings of Warwickshire Union, held at Tamworth, Rev. J. H. Jowett, in his presidential address, said they should lay aside an enfeebling and compromising reserve; let them cease to speak with bated breath of the principles for which their fathers died; let them have a more intense and pronounced denominationalism, and they could then rest assured that their churches would increase in unselfish vigour and would be prepared for a union which should be a fruitful reality and not a luxurious dream.

Baptist.

The eleventh anniversary of Cann Hall Church, Leytonstone (Rev. H. F. Gower), was celebrated last week. Cheering progress was reported in all departments of work.

The Birmingham Auxiliary of the Baptist Missionary Society has celebrated its seventy-fifth anniversary. Sermons have been preached in no fewer than thirty churches in Birmingham and the district.

At East Midlands Association, Rev. G. Goodchild, of Skegness, speaking upon the Free Church mission in the rural districts, suggested the method of house-to-house visitation by trained colporteurs.

Rev. W. J. Price, the late secretary of the Young People's Missionary Association, sailed on Thursday for India, being accompanied by Mrs. Price. They voyage by the P. and O. s.s. *India* for Bombay; their future station will be Monghyr.

Foundation-stones of a new hall at Winterbrook-road, Half Moon-lane, Herne Hill, will be laid next Tuesday afternoon by various ladies, and a public meeting will be held in the evening at the United Methodist Free Church, Railton-road, Herne Hill.

On a recent Sunday morning a large number of persons assembled on the banks of the Rhymney river (Bedwas Bridge) to witness the public baptism by immersion of two believers. The ceremony was performed by Rev. Morgan James, pastor of the church.

Methodist.

Sunday last was observed as Foreign Missions Sunday in the Wesleyan Churches in Scotland, many of the pulpits being occupied by missionaries.

At Tredegar the memorial stones of a new Primitive Methodist chapel were laid last week in the presence of a very large congregation. The new building is proposed to accommodate about 600 or 700 persons.

At Brookwood in the Farnborough Mission encouraging progress is reported. There was no society here when the chapel was opened a year ago. Now there are nineteen church members and fifty children in the Sunday-school.

Distressing accounts have reached the Wesleyan Missionary Committee of the condition of the missionaries labouring in the West Indies, caused through the recent hurricane. In certain circuits every church has been destroyed.

The District Conventions which are to be held in various parts of the country by the Rev. Hugh Price Hughes commenced auspiciously at Cardiff. Large numbers of ministers and office-bearers attended; the gatherings were of an inspiriting character.

The Wesleyan Mission Car which is employed in the Sheffield district is at present engaged among the villages of the Brunswick Circuit, in several of which a gracious work has been proceeding. In one small village there have been more than forty inquirers.

The President of the Wesleyan Conference states that he has recently been in communication with Dr. Boyd Carpenter, Bishop of Ripon, and in answer to the Bishop's inquiry as to the number of laymen employed in Methodism in directly spiritual work, has stated it to be 250,000.

The Grand Theatre, Manchester, has again been secured by the Manchester Wesleyan Mission for Sunday evening services, in addition to the Free Trade Hall and the Central Hall at headquarters. It is estimated that last Sunday evening at least 20,000 persons attended the Mission's various services.

Though the Primitive Methodists are not a large body in South Wales, yet they have suffered severely by the late unfortunate strike, and many of their chapels are seriously embarrassed. Mr. W. P. Hartley has initiated a fund to relieve the difficulty thus caused. He has promised to contribute 25 per cent. on whatever sum may be raised for this special purpose, and the committee of the General Chapel Fund has promised a similar amount.

Presbyterian.

Presbyteries are urging Sessions to bring the claims of the Aged and Infirm Ministers' Fund before congregations. Efforts are being made to increase the capital. At present the maximum retiring allowance for ministers is £50 a year.

Dr. J. Rutherford Morris, a member of Warrenden Park Free Church for a number of years, has been ordained by the Free Presbytery as a missionary, and appointed to the mission station at Sheikh-Othman, near Aden, which was started by the Hon. Ion Keith Falconer in 1886.

A very encouraging six days' mission has been conducted in St. George's Church, Stockton, by Rev. W. F. Holt, of Birmingham. It was generally a time of refreshing and quickening. A very satisfactory feature of the mission was the number who attended the afternoon Bible readings.

Fallen Asleep.

On Oct. 2, Mrs. Waddy, the dearly beloved wife of Judge Waddy, Q.C.—Mr. Wm. Fraser, of Ipswich, long associated with the Baptist Church.—Mrs. Legg, widow of the late Rev. William Legg, of Reading.—Miss Marianne Tucker, Congregationalist, of Bridport—Mr. Arthur Oliver, a deacon of Square Church, Halifax, since 1878, and for many years church secretary, at the age of seventy-two.—Mr. Frederick Sage, an elder at Wood Green Presbyterian Church, at the age of sixty-seven. He supported a mission school erected in his own grounds at Edmonton.—Mr. F. Woodmas, of Houghton-le-Spring, a local preacher, aged eighty-five.—Mr. T. Harrison, of Tetford, steward and Sunday-school worker.—Mrs. Luce, a much respected member of Haddington-road Church, Devonport.—Rev. John Hurst, the oldest Nonconformist minister in England; he was ninety-six years of age, and entered the Primitive Methodist ministry seventy-two years ago.—At the age of eighty-three, Rev. G. Watts, a superannuated Primitive Methodist minister in the Geelong Circuit, Melbourne District.—Rev. J. S. McDonald, for twenty-six years a minister in Leith.—Mrs. Kenworthy, one of the most diligent and generous helpers of the Baptist Tabernacle Church at Southport.—Rev. J. T. Lewis, M.A., Master of the Hull Charterhouse.—At Shrewsbury, Rev. G. M. K. Ellerton, late Rector of Smethcott.—At Dunedin, N.Z., Rev. J. A. Fenton, M.A., Archdeacon of Oamaru, aged seventy-seven.—Mr. William Griffin, for many years churchwarden of St. Stephen's, Southwark, and conductor of a working men's Bible-class.

Children's Special Service Mission.

Mr. Hutchinson, *Bolton*, Oct. 18; *Bradford*, Oct. 21; *Allerton*, Oct. 22-23; *Manchester*, Oct. 25; *Liverpool*, Oct. 27; *Dodderidge Chapel, Northampton*, Oct. 29-Nov. 6. Mr. Josiah Spiers, *St. James's Hall, Kennington-park*, to Oct. 14. Mr. Hankinson, *St. Paul's, Canonbury*, October 16-24. Mr. J. H. P. Cutting, *Cheetham, Manchester*, Oct. 17-23. Mr. S. J. Hewlett, *Bognor*, to Oct. 16; *Reigate*, Oct. 23. Mr. E. Hughes, *St. John's, Kilburn*, Oct. 14; Kenley, Oct. 21; Mr. Phillips Welch, *Roscoe-street, Bunhill-row*, Oct. 31-Nov. 4. Mr. R. Callender, *District of Cambridge*, to Oct. 14; *Woolwich*, Oct. 17; *Bayswater*, Oct. 21; *Cockermouth*, Oct. 29-Nov. 5. Mr. Tyler, *Worthing and Neighbourhood*, to Oct. 14; *West Horsley*, Oct. 15-24; *Southwick*, Oct. 26. Messrs. Hewlett and Collier, *Town Hall, Reigate*, Oct. 28. Messrs. Stentiford and Mont. Goodman, *Metropolitan Tabernacle*, Oct. 16-20. Mr. F. C. Ranger, *Berkhampstead*, Oct. 16-30. Mr. J. E. Collier, *Albany Institute, Walworth*, Oct. 17-20; *Presbyterian Church, Kensington*, Oct. 31-Nov. 3. Annual Village Meeting, *Centenary Hall, Bishopsgate*, Oct. 22. Half-yearly meetings:—*Central Christian Hall, Deansgate, Bolton*, Oct. 18, 7.30; *Church Institute, Bradford*, Oct. 21, 7.30; *Strangeways Hall, Manchester*, Oct. 25, 3 and 6.30; *Y.M.C.A. Hall, Mount Pleasant, Liverpool*, Oct. 27, 4 and 7. Mr. E. Arrowsmith, *Bournemouth*, Oct. 13-14; Sandown, Oct. 15-16.

THE BOOK WORLD.

Rev. Geo. Jackson, B.A., has written, in **Judgment: Human and Divine** (1s. *Isbister & Co.*), a helpful little book, calculated to impress upon all readers the beauty of the law of love.

In **Dying to Self** (1s. *Nisbet & Co.*) we have another of the intensely incisive booklets containing dialogues by William Law, accompanied by notes specially written by Dr. Andrew Murray.

Dr. J. R. Miller writes for head and heart, and his latest work, **The Joy of Service**, has all the beauty of literary form, and the strength of spiritual appeal that characterise his many works. (3s. 6d. *Hodder & Stoughton.*)

Dr. Monro Gibson gives us, in **From Fact to Faith** (2s. 6d. *Nisbet & Co.*), some clear cut disquisitions illustrative of spiritual progress from a narrow survey of things of the earth, earthy, to a realisation of, and rest in, things Divine.

He Knoweth and **Love Abounding** (6d. *E. Kauffmann*) are packets of embossed leaflets, containing verses by Charlotte Murray and Mercedes Rivalta. They are tastefully prepared, and are admirably suited for enclosure in letters.

Dr. Alexander Mackennal's very practical book **The Seven Churches in Asia** has been issued in a cheap edition. (*Elliot Stock.*) The churches are considered as types of the religious life of to-day, and the messages of Christ to the angels are applied with insight and force.

Wherein (1s. 6d. *Nisbet & Co.*) comprises a series of thoughtful and informing studies in the book of Malachi, by Rev. G. Campbell Morgan, originally delivered to the students at Mr. Moody's Bible School, and subsequently to the author's congregation at Tollington Park.

In **Methods of Soul-Culture**, by Rev. J. A. Clapperton, M.A. (1s. 6d. *Religious Tract Society*) thoughts on the Christian virtues and graces are presented in a form that should be helpful to many. The chapters are thirty in number, so the book might be studied day by day, and its unfoldings of Scripture truth applied to the conscience.

In **Clouds that Pass** (2s. *S. W. Partridge & Co.*) Mrs. Gertrude Hart gives a weirdly written Anglo-Australian story, in which the chief merits lie in the bright dialogue and the powerful descriptions of hospital life. Some may think the portrayal of the sufferings of little children somewhat too harrowing, not to say Zola-esque, but Mrs. Hart, while touching on the terrible, emphasises the pathos of the sick ward, and the nobility of life and deed that characterises the medical and nursing professions at their best.

Mrs. Mary W. Tileston has compiled a somewhat remarkable book, with the title **Great Souls at Prayer** (2s. 6d. *James Bowden*). From liturgies and church manuals, as well as from the writings of famous men and women, she has gathered choice words of prayer, praise, and inspiration. The sources combine Roman Catholic with Protestant, Unitarian with Evangelical, and the contents are arranged in readiness for daily use throughout an entire year. We do not recommend such books for devotional purposes; but this compilation, with extracts covering a literature beginning with Augustine (354-430) and ending with Christina Rossetti (1830-1895), is certain to assist a profitable study of prayer in a devout mind.

Among recent books for young women, issued by the *Religious Tract Society*, **Maidens Three** (2s. 6d.) stands out as a forcible story, of crisp dialogue and sound moral. It will be read with profit. **Fencote's Fate** (1s. 6d.), if scarcely equal to the last-mentioned book in grace of style, may please readers who have a special regard for love stories. **The Twins that Did not Pair** (2s.) is well calculated, so far as its obvious aim is concerned, to impress young people for good, and, indeed, to stimulate them to a life of true Christianity. We may, however, express a doubt whether the recurring descriptions, in some recent books, of somewhat showy life are not likely to counteract the effect of the religious moral, and thereby set up, however unintentionally, a life ideal different from that which it was rightly intended to create.

The Women's Total Abstinence Union (4, Ludgate-hill, E.C.) have published a rousing leaflet, entitled "Who is on the Lord's side?" appealing to Christians to range themselves on the side of temperance effort. We hope it may be widely circulated.

The Closing Verses of the First Gospel is a booklet in which Dr. Anderson throws welcome light on an acknowledged difficulty. In a word, he gives reasons for believing that the "500 brethren" of 1 Cor. xv. 6, were with "the eleven disciples" of Matt. xxviii. 16, on the occasion of the Lord's appearance on a mountain in Galilee after his resurrection. The reasons assigned for the actual form of the narrative constitute the chief value of Dr. Anderson's pages. (1d. *Marshall Bros.*)

More About the "Hooligans."

IT is just seven months since, mainly as the outcome of an article I wrote in The Christian —"Reaching the Hooligans"—our new Southwark Home Mission was commenced.

Then, I was met on all hands with such questions as "Who are the Hooligans?" "What does Hooligan mean?" Now, through the publicity since given by the newspapers to the lawlessness in this part of South-East London which I then drew attention to, everyone understands what "Hooliganism" is, and "Hooligan" has become a recognised word as much as "boycott," and this part of the metropolis is known generally as "Hooliganland."

For about nineteen weeks we continued every-night Gospel services, with *continuous blessing manifested at almost every meeting.* By dint of dragging the Gospel-net through the highways and slums, constant house-to-house visitation, our Medical Mission, etc., we have been bringing under the preaching of the Gospel a constant supply of fresh hearers, the great majority of whom were

NOT ATTENDING ANY PLACE OF WORSHIP

previously. God has honoured his Word beyond all expectations. *Some of the most notorious characters have been converted to God,* and the great improvement in the neighbourhood is a matter of public comment.

We are now beginning our winter's work with a useful band of *home-made, voluntary helpers*

RECRUITED FROM THE VERY CLASSES

we are seeking to evangelise—men and women enslaved by drink, vice, gambling, betting, pugilism, etc.

One was a cardsharper, another a pugilist, involved in racing swindles; another was a singer in the lowest class of music-halls; another was the chairman at the weekly harmonic meeting held in a neighbouring public-house; several of the women, too, were the

BEST-KNOWN DRUNKARDS IN THE DISTRICT,

but are now earnest, consistent Christian mothers. All these, and a number of young factory-workers brought to Christ in our Factory Girls' Institute, are now devoting their leisure hours after work, and nearly all their day of rest, to bring others to the Saviour's feet in the streets and courts where they live, and used a few months ago themselves to be "led captive by the Devil at his will."

As to reaching the inner circles of Hooliganism, our main difficulties have been that as soon as our Home Mission was started we were as busy as we could be night after night

DEALING WITH ANXIOUS SOULS.

We had scarcely any helpers beyond our mission staff, and the light, summer evenings began very soon afterwards. Now we have a nucleus of willing-minded, warm-hearted workers, and through the dark winter months we hope to see many of the most reckless and lawless characters around us brought to decision for Christ.

For obvious reasons I must ask to be excused from going into details in print. I have no fear for my personal safety, although

A VERITABLE REIGN OF TERROR

has prevailed of late hereabouts. The poor man Mappin, who was so cruelly murdered, attended our Hall, and we helped him to lead an honest life and endeavoured to find him employment, but his old associates used to point him out at his work as an ex-convict and get him discharged. The real reason for his murder was, I believe, fear that he might give information as to the misdeeds of his former companions in crime. Although closely watched and under special police protection, the principal witness against his alleged murderer—a mere youth of sixteen, whose mother's paramour has been thrice tried for manslaughter in this district, and within the last fortnight escaped conviction for stabbing a man through the non-appearance of the prosecutor—was driven from home by sheer fear of the gang.

Hooligans cannot be reached by demonstrations or free suppers. *They must be approached individually by those in whose good faith they can rely.* The best workers for this purpose are those who have been their "pals," and whose changed lives none can gainsay. It is a "one-by-one," button-holing work. But, after all, our great aim must be to

PREVENT YOUTHS BECOMING HOOLIGANS,

for it *is easier to prevent a score from drifting into Hooliganism* than to redeem one confirmed miscreant from it.

I am more convinced than ever that the true cause of this rampant Hooliganism is the absence of loving Christian influence. Mere knowledge often only enlarges the horizon swept by a vicious mind. It is the Gospel preached simply, the Gospel expounded from the Scriptures, the Gospel exemplified in works of mercy, the Gospel illustrated in changed lives around—that can win the heart, change the will, and give the mind its true bearings as between time and eternity.

OUR HOME HALL.

In our Home Hall we mean to have meetings held *every night* all through the winter—Gospel meetings, recruited by vigorous open-air work and diligent visitations; prayer meetings, where believing hearts may plead and claim the exceeding great and precious promises; edification meetings, where souls may be built up in the faith once delivered to the saints; testimony meetings, missionary meetings, neighbourly meetings—all the meetings which tend to develop all-round Christianity.

We have a Mothers' Meeting, which already numbers over 320 members. If it has grown thus during the seven months, what may it not become in the approaching winter?

One very pleasing feature in connection with the work—especially in the Open Air—is that through the influence of our Boys' Home, Medical Mission, etc., we have the respect and affection of the people, so that we never meet with even a rough word or a black look, much less any interruption or opposition. All friends from a distance who come to help us are much struck with this.

OUR MEDICAL MISSION

In our Medical Mission we have a qualified doctor, sister superintendent, and dispenser, whose whole time is given to the wants of the sick poor around us, not only at the medical mission services on Tuesdays and Fridays, but in their own homes every day of the week. They are assisted by about twelve voluntary lady workers, most of them acquiring a knowledge of nursing, etc., with a view to increased usefulness by-and-by in the foreign mission field. This in itself is becoming a great work. One great need is

AN INVALID KITCHEN

from which portions of nutritious food cooked appetisingly can be supplied in cases where it is often more necessary even than medicine. In many one-room homes there are no appliances to cook food nicely, and the sight and smell of the cooking discourage an appetite that has faded almost to vanishing point. Then think of the awful fried fish, whelks, roasted chestnuts, etc., that are ignorantly given sometimes to mere babes, or the "invalid requisites" and "meat extracts," made from putrid livers, which are sold under the closely imitated name of some well-known preparation to the poor, who spend their last penny to help loved sick ones to recover. This kitchen will cost us quite £150 through the winter, even on a very inadequate scale to the need around us. Will some friends help us to start it?

OUR GIRLS' INSTITUTE.

Our Girls' Institute for young women and girls employed in factories, etc., is doing a work, both evangelistic and preventive, that is of deep importance. In a neighbourhood so overcrowded as this part of South-east London now is, where exorbitant rents are driving families into one apartment, who a little while ago could afford two or three, there is often no room at home for a girl after she leaves work till it is time to go to bed. She is thus forced to gad about the streets or stand at the corners exposed to

TEMPTATION, CONTAMINATION, AND INSULT.

If a place is provided where these girls can be safely sheltered while they sew, read, chat together, and rest comfortably after their day's toil, what a mercy this is to them! But when you add dress-making, cooking, ambulance, improvement classes, etc., with quiet Gospel talks, sweet hymns, and pleading prayers before they disperse once more to face the risks that beset them at home and at work, who can tell what such care and example mean to budding womanhood? Many of these young women are now bright, earnest Christians, and help us bravely in our open-air work.

The hall, etc., allotted for their use is quite too small. A larger hall, now apportioned as the Youths' Institute, ought at once to be given over for the shielding of these young women in addition. I feel very strongly on this point, more strongly than I can trust myself to express. It will be

SAD BEYOND WORDS

if through the dark winter evenings these poor girls have to spend their evening leisure hours walking about the streets, instead of being shielded from harm

SIMPLY FOR WANT OF ROOM,

in which they can sit under happy Christian influence.

My dear Friends in Council very prudently hesitate to increase our responsibilities without some indication of forthcoming support in proportion to the unexpected growth of this Home Mission work, and it is a serious matter in a neighbourhood where a railway arch (not a large one either) rented direct from the railway company means £100 a year! But, I ask, "Are there not some friends who for the sake of these hundreds of young women will help to bear the

EXTRA RENTAL FOR THE FIRST YEAR?

It is only a matter of rent, for there need be no outlay beyond about £40 for strong chairs and tables. I can only say this lies more heavily on my heart than any Christian duty ever set before me. This is a very serious, urgent matter.

YOUTHS' INSTITUTE.

Here we gather lads who would otherwise be the pests of the neighbourhood. They read and chat together, use the gymnasium, etc., and in this way we get to know them and draw them on to come to the services, Bible-classes, etc. Many of them are steadfast, Christian young fellows, and almost all of them are to be seen every Sunday night under the preaching of the Gospel in our Home Hall instead of roving the streets in noisy gangs as they used to do. I must reserve fuller particulars of this effort for another occasion.

If we are able to move their Institute so as to give the much-needed accommodation to the girls, I hope we shall be able to secure larger premises for these working youths, and not only save them from street contaminations, but recruit them for Christ.

In these days, when Ritualism, Unitarianism, and humanitarianism are spreading so many worldly lures to beguile young people into soul-poisoning error, we should lose not a day in drawing them together under Christian, scriptural, prayerful influence. It will never be easier to do so than now—it may soon be much more difficult.

Do not let us doubt the power of the Gospel, or the ever-abiding presence of the Lord with us according to his promise, when preaching it. The people will gather to hear the Gospel as they will to hear nothing else. It meets the heart's need as nothing else can. It is never more precious to us than when we are seeking to hold it forth to others. When we begin to fail in this we begin to lose the enjoyment of the Gospel in our hearts. We must take it to the people in their own vernacular, into the slums, into the courts, at their doors, under their windows, to their very bedsides. It is nowhere in England needed more to-day than in the rampant lawlessness and seething vice which have made this part of South-east London so notorious of late. Who will by prayerful remembrance, by practical sympatay, come "to the help of the Lord, to the help of the Lord against the mighty"—"where Satan's seat is"?

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, S.E.—[Advt.]

DONATIONS

Received by Messrs. Morgan and Scott to Monday, October 10, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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McAll Mission, Paris—W.C.	1	0	0
Moravian Missions—D.T.	0	5	0
North Africa Mission—Jacob, £5; (*Miss Smith*) Rev. i. 4, 5, 6, £13; ditto (*Rent*) Rev. i. 4, 5, 6, £7; (*M. Rolland*) Rev. i., 4, 5, 6, £5	30	0	0
Mansion House West Indian Hurricane Relief Fund—Ellaston, 2s. 6d.; L.M., 10s.; Sympathy, 5s.; L.B.N., 7s. 6d.; Mrs. G. P., £1; (*Barbadoes*) A Friend, Bridlington, £2 2s.; G.C.F., £1	5	7	0
Soldiers' Home, Cairo—W.S.	10	0	0
Persecuted Stundists—J.C., £1; Of Thine Own, 10s.; R.A.H., £1; M.A., 2s. 6d.; Stun, 10s.	3	2	6
Armenian Relief Fund—J.C.	1	0	0
West Indian Hurricane Distress Fund—J.C., £1; A.H., £1 2s. 6d.; E. and M., 7s. 6d.	2	10	0
Dr. J. G. Paton's Mission, New Hebrides—J.C.	2	13	4
Gospel Union, Kansas—Of Thine Own	0	10.	0
Zambesi Industrial Mission—Of Thine Own	0	10	0
Nestorian Orphans (*Deacon Abraham*)—Of Thine Own	0	10	0
Tibetan Pioneer Mission (*Miss Taylor*)—Margo	1	0	0
Church Missionary Soc.—M.M.G.	1	0	0
London Missionary Soc.—M.M.G.	1	0	0
Zenana Bible and Medical Mission—M.A.J.	0	5	0
Barotze Mission (*M. Coillard*)—P.E.C.	0	5	0
South Spanish Mission—J.M.	0	10	0
Rev. G. C. Grubb's S. American Mission—U.S.M.	0	2	6
Kwesi's Education—See page 23	0	2	6
Pastor Chiniquy—M.A.	0	2	6
Mrs. Grimke's Text Cards (*Missionary Work*)—S.M.L.	0	10	0
Dr. Barnardo's Homes—C.L., 10s.; Anon., Stirling, 5s.; H.C.T., £1; C.S.J., Of Thine Own, £5; J.C., £2 13s. 4d.; Of Thine Own, 5s.; Thankoffering, E.D.R., 2s. 6d.; R.C.S., £1 1s.; T.D.H., 10s.; (*Emigration*) St. Nicholas, £1	12	6	10
Mr. Fegan's Homes—C.L., 5s.; S.S.S., £3; G.T., 10s.; W.S., £3; B.C., £1; Anon., Stirling, 5s.; Of Thine Own, 5s.; F.H., 5s.; E.A.N., 5s.	8	15	0
George Yard Ragged School—C.L.	0	5	0
Tower Hamlets Mission—C.L.	0	5	0
Miss Macpherson's House of Industry—C.L., 5s.; W.C., 10s.; J.C., £2 13s. 4d.	3	8	4
St. Giles's Christian Mission—S.S.S., £3; W.C., £1; D.T., 5s.; Anon, Stirling, 5s.; Thankoffering, E.D.R., 2s. 6d.; H.R., 5s.; (*Prison*) C.L., 5s.	5	2	6
Flower Girls' Mission—C.L.	0	5	0
Gloucester Home of Hope—S.S.S.	3	0	0
Liberator Sufferers' Relief—S.S.S., £4; A., 10s.; Anon, Stirling, 5s.	4	15	0
Rescue Society—W.C.	1	0	0
Sailors' Welcome, Portsmouth—W.C.	1	0	0
London City Mission—D.T., 5s.; H.C.T., £1; Thanks, £1 1s.	2	6	0
Friendless and Fallen—D.T., 5s.; Marina, £5; C.S.J., Of Thine Own, £5; For Jesus' Sake, 2s.6d.	10	7	6
Mrs. Meredith's Institutions—H.C.T., £1; (*Village Homes*) W.S., £1; (*Palestine Nurses*) W.S., £1; (*Female Prison Mission*) W.S., £1	4	0	0
Evangelistic Mission—W.S.	2	0	0
Y.M.C.A., Bayswater—M.S.	2	2	0
Aged and Destitute Invalid Governesses—M.S.	1	1	0
Donagby Congregational Church—M.S.	1	1	0
Kensit Campaign—H.C.T.	1	0	0
Dr. Stephenson's Children's Home—C.S.J., Of Thine Own	5	0	0
Mildmay Mission to Jews—J.C.	1	0	0
The Spurgeon Orphanage—J.C.	2	13	4
Metropolitan Tabernacle (*Rebuilding*) — J.C., £2 13s. 4d.; (*Colportage Association*) A.M.D., £1	3	13	4
Bristol Orphan Houses—J.C., £2 13s. 4d.; C.L.M.T., £1	3	13	4
British Society Propagation Gospel among the Jews—P., £50; Francesca, £3.	53	0	0
Barbican Mission to the Jews—Of Thine Own.	0	5	0
Rev. D. Baron's Mission to Jews, Whitechapel—Of Thine Own	0	5	0
Sick Jews—For Jesus' Sake	0	5	0
Jewish Work, Lond. City Mission—For Jesus' Sake	0	2	6
Irish Church Missions—C.L.M.T.	1	0	0
Rev. J. W. Atkinson's Country Holiday Fund—M.	0	2	6
Church Pastoral Aid Society—U.S.M.	0	2	6
Our Child Drunkards (*Free Circulation Literature*)—J.B.	0	6	8
Enfield Town Christian Mission—M.S.	1	1	0
Royal Agric. Benevolent Institution—Mrs. G.P.	1	0	0
Total	£242	4	2

[ADVERTISEMENTS.]

Society for Relief of Persecuted Jews.—Matt. xxv. 40, £1.

Mission of Help to the Suffering Poor.—A Widow's Mite, 5s.

Mr. Fegan's Homes.—S. S. G., Ealing, 5s.; M.K., Midlothian, £1.

London Samaritan Soc. and Convalescent Home and Hospital—A.W., £1 1s.; T.A.C., £2 2s.; H., clothing; J.E.T., 5s.; C., 10s.; G., £1.

The Portrait of Lady Henry Somerset, which appeared in our last issue, was engraved from a photograph by Mr. A. Boucher, Brighton.

Stray Leaves.—Miss Annie F. Perram, of the Mission of Help to the Suffering Poor, wishes to thank those friends who have responded to her advertisement of "Stray Leaves." The booklet is now out of print, but the new winter edition will be published in a few weeks, of which due announcement will be made.

[916]

Financial Year ends 20th Nov., 1898.

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NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

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President: THE LORD KINNAIRD. Chairman: D. MARSHALL LANG, Esq.

This National Institution was founded A.D. 1807 for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN from all parts of the United Kingdom, with IMMEDIATE and FREE Admission to Applicants. 100 Inmates. Supported by Voluntary Contributions.

MANY THOUSANDS of Penitent Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months.

Persons interested in Rescue Work are invited to send cases, and to assist the Industrial Department by patronising its Laundry. **Funds are urgently needed to discharge a Mortgage Debt of £4000** and to maintain this Christ-like work. Contributions will be thankfully received by Mr. W. Page, Secretary, 191, High Street, Stoke Newington, London, N.; or may be sent to the Office of The Christian.

PRESBYTERIAN MISSIONS.

A great valedictory service will be held on Tuesday, 18th inst., at 7.30 p.m., in Highbury Presbyterian Church (Rev. P. Carmichael), Grosvenor Road, beside Canonbury Station (5 minutes' walk from Highbury Station), to take farewell of 12 Missionaries leaving for China.

JOHN BELL, Esq., IN THE CHAIR.

Rev. F. B. Meyer, B.A. (who will give the address); Rev. G. H. C. Macgregor, M.A., of Notting Hill; Rev. W. Watson, M.A., of Birkenhead; and some of the Missionaries will take part.

NO TICKETS. COLLECTION. DOORS OPEN 6 45.

Social Hour in Lecture Hall, 6.30—7.30 to meet the Missionaries.

Rebuilding of Whitefield's Tabernacle,

TOTTENHAM COURT ROAD, W.

THE FOUNDATION & MEMORIAL STONES

OF THE

New Whitefield Memorial Church

WILL BE LAID ON

FRIDAY, OCTOBER 21st, at 2.30 p.m.

Dr. JOSEPH PARKER

will relay the original stone placed by GEORGE WHITEFIELD in 1756,

AND WILL DELIVER A SPECIAL ADDRESS.

STONES WILL ALSO BE LAID BY

SIR GEORGE WILLIAMS, by

A. BYWATERS, Esq., as a Memorial of Craven Chapel; by

GEORGE F. WELCH, Esq., on behalf of the Church and Congregation.

Rev. John Clifford, D.D.; Rev. J. J. Coxhead, M.A.; Rev. E. G. Gange; Rev. Dinsdale T. Young; the Pastor Rev. George A. Suttle, and others, will also speak.

TICKETS may be had from the Secretary, Whitefield's Tabernacle, Tottenham Court Road.

Reserved Seat Tickets free, on written application only.

THE

NORTHERN POLICE ORPHANAGE,

ST. GEORGE'S, HARROGATE,

for the benefit of Orphans of Policemen of all Police Forces, the Northern and North-Midland Counties of England and Wales.

SUPPORTED ENTIRELY BY VOLUNTARY CONTRIBUTIONS.

THE NORTHERN POLICE CONVALESCENT HOME

provides a Home for Convalescent Policemen, especially for those belonging to all Northern and North-Midland Police Forces.

£5,000 IS URGENTLY NEEDED

to complete the fund for purchase, alterations, repairs, and furnishing.

A FRIEND HAS OFFERED £100 if 19 others will do the same.

A LANCASHIRE MAGISTRATE HAS OFFERED £20 if 24 others will give the same.

Hon. Secretary, Miss C. Gurney, St. George's, Harrogate, Yorks. Bankers: The Bradford Old Bank, Harrogate Branch.

BRITISH SOCIETY

FOR THE

PROPAGATION OF THE GOSPEL AMONG THE JEWS,

96, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

A Most Urgent Appeal for £2,000.

Offers have been made by the Treasurer and another friend of £100 each in the hope that seven other friends of Israel would come to our immediate help.

We need at once **£900** *to pay the Salaries of our Missionaries and meet the Working Expenses. THE LORD GUIDE AND PROVIDE.*

Some of the Work done by the British Society.

1.—It has 24 Missionaries and many Voluntary Helpers, all engaged in spreading the Truth of the Gospel. 2.—It has Mission Stations in England, Germany, Austria, Russia, and Turkey. 3.—It has Medical Missions. 4.—New Testaments, portions of Scripture, and Tracts in various languages are distributed. 5.—The Gospel is preached in Mission Halls, and from house-to-house.

6.—**It has Homes for Poor Aged Hebrew Christians.**

We trust you will send all the help you can, **and as soon as ever you can.**

Robert Greer, Esq., Treasurer.

Contributions will be gratefully received by the Rev. John Dunlop, General Secretary, 96, Great Russell Street, London, W.C.; or may be sent to the Office of The Christian.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings. London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

OUR next issue will contain as a Supplement a copy of "The Christian" Sheet Almanac, displaying a stirring Oriental scene, and giving a Scripture portion for every day in the year, and the usual postal information. The price of the issue will be Twopence.

In his book, "After the Thousand Years," Mr. George F. Trench lifted the telescope of prophecy, and pointed out the relation one to another of some of the outstanding future developments of God's purpose, as set forth in Divine revelation. Among other things he found "the Dispensation of the fulness of times" as a period intervening between the millennial reign of Christ and the eternal state beyond. To this period he applies the expressions, "Kingdom of the Son of God's love" and the "Kingdom that cannot be shaken"—a kingdom which is the heritage of Christ to enjoy as Heir of all things and Head of the new creation. The subject has great interest for all students of prophecy, and the first edition of the book was soon exhausted. A new edition has now been issued, and it is hoped that it will assist many to view the glorious reign of Christ in the light of the grandeur with which it is invested in the sure word of prophecy. (2s. 6d. *Morgan & Scott.*)

The various deliverances of the Archbishop of Canterbury last week will not, we fear, allay the heat of feeling and the alarm which are spreading through the country. He repudiates transubstantiation, but declares that it is lawful to teach "the real and actual presence of our Lord under the form of bread and wine upon the altars of our churches." He went into a long and subtle definition of the differences between the Romish view and this ; but we are sure that ordinary minds would not follow him, and that everyone, whether agreeing with him or differing from him, would say that this means the consecrating priest, and that the Church is built upon the priesthood. If so, the laity is in the hands of the priest, and we have spiritual intolerance and pride and corruption on one side, and superstition and indifference on the other.

The Rock wishes to concentrate the attention of Protestant Churchmen on "this momentous fact, that the Archbishop of Canterbury, apparently with the sanction of the other bishops, has distinctly committed the Church of England to the Real Presence as it is usually understood. Unless Protestant Churchmen rouse themselves and stand for old truths, the Church of England is doomed ; indeed, we believe the Primate's charge to be the knell of the Establishment." This article is followed by another, in which it is said that there is a growing yearning for home reunion among the Evangelical churches ; a consciousness that a grave crisis is upon us, which demands the concentration of all Protestant forces.

This is a significant and hopeful sign of the times. It is the first time that the hand of Churchmen has been so uncompromisingly held out to Nonconformists. Our contemporary asks :—

In the face of this determined assault upon the central citadel, shall we stand aloof from our Nonconformist brethren because they conscientiously believe in Disestablishment? Is a tottering Establishment, whose official heads have deliberately committed it to all sorts of heresies, doomed as much by the weak-kneed, back-boneless policy of the "charitable" majority of Protestant Churchmen as by the organised aggressions of the sacerdotalists, of more value than the hearty co-operation of spiritually minded men, whose only offence is the rejection of an episcopacy which is ever degenerating into prelacy, then striving to hand over the Church to Sacramentarianism.

If this is really the mind of the pronounced and thorough Evangelical leading men in the Established Church, a new order of things may be expected to arise. We shall find ourselves at a place where two ways meet, and the Sacerdotalists will go one way and the Evangelicals another. Hitherto, however, some of the foremost Evangelical and Evangelistic "Churchmen to the backbone" have rather clung to Churchism, though leavened by Sacerdotalism, than freely fraternised with Nonconformists who were really and truly Evangelical men of God. But the Lord's battles cannot be fought with carnal weapons. This is not our warfare, but God's. We are his servants, his soldiers ; and only as He goes before us can we succeed. Therefore let us pray without ceasing—"O Lord, revive thy work ; in the midst of the years make Thyself known. Wilt Thou not revive us again, that thy people may rejoice in Thee?"

The attitude of friendly alliance and co-operation taken by the Congregational Union towards the Evangelical section of the Church of England is the right one. But Evangelicals must not lean on outside auxiliaries, and the Union was kindly firm on that point. Dr. John Brown thought that they "had been guilty of almost sinful silence in not speaking out more loudly than they did." If these words are accepted in the spirit in which they were spoken, they cannot but produce a rousing and strengthening effect. It will never do for Evangelicals to adopt the tone of a distinguished clergyman, who wrote to Dr. Horton, saying, "We in the Church of England are helpless, and we look to you who are Nonconformists to rescue our country from this detestable tyranny." No party and no individual is helpless who is on the side of truth, and "who would be free themselves must strike the blow."

The arrival of the belated equinoctials has brought with it the first crop of accidents at sea. The most tragic was the total loss on the Manacle rocks, near Lizard Point, on Friday evening, of the outward-bound liner *Mohegan*, with two-thirds of the lives on board. Of the fifty lives saved forty-four were rescued by the brave life-boat crew of Porthoustock, whose daring and devotion will send a thrill of pride throughout the country. Certainly there ought to be a lighthouse on the Manacles. Mr. Passmore Edwards offered to erect one at his own cost, but Trinity House declined on the ground of the expense of keeping it up. Sooner or later such a policy always ends in some terrible disaster.

Is there not something here that illustrates a similar tendency in the spiritual life? It is possible to neglect a constant peril, to delay a much-needed reform of character, under the plea that the chances are all in our favour, that it is too much trouble to attend to it, and so on ; and for a long time nothing happens to disturb the sense of security. Without warning at last the threatened evil comes upon us, and we find ourselves at the mercy of irresistible forces, against which a little foresight and watchfulness would have made us safe. It is better to avoid disaster by preparing against it than to dwell in a false security in the hope of escape in the hour of trial. The many injunctions to watchfulness which we find in our Lord's discourses show how keenly He realised the perils of indifference, and the lamentable consequences of neglect.

The Principal of a Nonconformist College states it as his opinion that the practice of family prayer is declining, and wherever he goes he dwells upon the blessedness of observing it. We have so often seen this stated, and in places so wide apart, that we fear it is only too true. Simultaneously with the decline of family prayer, which once was the characteristic of Nonconformist homes, comes a complaint in *The Independent* of the decline of Bible reading. Of course the two habits flourish or decay together. Prayer can only live upon the truths and influence of the Bible, and he who prays little shows thereby that he reads little. We are paying a terrible price for our go-aheadness, in the damage of body and in the loss of spiritual power from which we are suffering. Even men who pray at meetings sometimes speak to God as if their minds had not been saturated with Divine truth. If we are to read and meditate and pray, we must take time to do it.

May we not call attention to the contrast between ministers of the Gospel and military officers in regard to the age when they can render effective service? Ministers over fifty years of age are now mostly considered ineligible for pastorates. It is one of the prejudices of Christian churches which needs correcting. On the other hand, it is remarkable that in the conduct of the war with Spain the leadership has been almost exclusively in the hands of men considerably past that age. The men whose names are conspicuous in the American forces, such as Dewey, Sampson, Miles, Merritt, Shafter, Wheeler, and Lawton, are more than sixty years old. Why should it be that only in the ministry of God's Word men of mature years are put aside as unfit for leadership? In medicine, in law, in diplomacy, knowledge and experience are in request. Only in pastorship and preaching, experience and practice are regarded as disqualifying for service! What an anomaly!

Dr. Dale used to be fond of pointing out the vital connection there is between all the great Gospel doctrines and the practical questions presented in daily life. In his preliminary essay to Schmidt's work on "The Social Results of Early Christianity" he says that at the root of all our theories concerning the ideal social order lies our conception of the nature of man:

> The Christian doctrine of man is implicated in the Christian doctrine of God; or, to speak more exactly, in the Christian doctrine of the Trinity; and the Christian doctrine of man determines the Christian theory of morals and the Christian theory of society.

One reason why certain teaching on social questions is not heard with avidity is doubtless due in part to the divorce between the deep things of God and the things of the workshop and the market. Some treat only of the latter; the two should be joined.

When we see that city missionaries can go into hotels and public-houses, and hold long conversations with the men who frequent them, and that preachers can get congregations in the street and on the racecourse, a bright light is cast upon the words of our Lord, "Go ye into all the world, and preach the Gospel to every creature." The door of opportunity may open in the most unlikely places, and the most unlikely person may become the loveliest Christian. The highways and the slums may prove a better gathering ground than many regular congregations. There certainly is always a blessing in obeying the command to "go" and "seek."

It has often been pointed out that a good deal of the teaching of later science is strongly corroborative of the ethical teaching of Scripture; and it has also been said that "our realistic novels have one merit at least—they preach with one voice that the wages of sin is death, death for the individual and death for the world." There may be a good deal of truth in this; but how ineffective science and realistic literature are to turn men's hearts to righteousness! The reason is, they give no hope, they point out no better way, they supply no adequate motive and help. Heredity is, in science, an iron law, and knows of no redemption coming down from above.

Fiction shows the effects of evil-doing, but leaves the problem of recovery and amendment where it found it. The keen satire of "Vanity Fair" has never, since the day of the appearance of that powerful novel, abated the intrigues, the falseness, and the shame of fashionable life. Yet Thackeray was moved by pure motives, and set before himself a high ideal. The lack of the very thought and influence which distinguish every page of the Gospel is the fatal defect of the teaching which shows the sin and degradation, and can go no further.

Many of our readers will, with us, heartily endorse the protest in Tuesday's *Daily Chronicle* against the deterioration and degradation of our periodical literature.

The Daily News is placing all lovers of peace under deep obligations by the letters on Continental feeling regarding the Czar's Rescript written by its special commissioner to the various capitals of Europe. Speaking of the sentiment at St. Petersburg, the writer strikes a very hopeful note. He is persuaded that the movement has come from the Czar personally, that it is the fruit of his own deep convictions, and that in this matter he means to be "master in his own house." This is indeed good news, in view of the pessimistic views expressed by diplomatists generally on the prospects of a disarmament commission. It is disquieting to learn from the same source that our own Government is among the three or four who have not yet replied to the Czar's invitation.

By way of contrasting the enthusiasm of four of the chief nations for military as compared with educational training, the following figures are suggestive. England heads the list with £40,650,000 a year for the maintenance of Army and Navy, while she spends £10,140,000 on educating her children. France spends £36,570,000 and £7,920,000 respectively, while Germany's figures are £32,840,000 and £12,120,000. Thus, these three countries still consider it necessary to spend £4 in military preparation for every £1 spent on preparing their youth for the battle of life. The United States forms an honourable exception, and almost reverses this proportion, spending £16,700,000 on her soldiers and £36,000,000 on her children. It is clear that in Europe at least there is much work to be done ere the peace sentiment has its proper place in the opinions of those in authority.

The pathetic letters of Carl Neufeld (who was released by the Sirdar from a twelve years' imprisonment at Omdurman), which were addressed to his brother and to the proprietors of the *African Review*, give a vivid impression of the horrible cruelties of the Mahdi and his successors towards their captives. To have rid the earth of the unspeakable system of tyranny that made them possible is a benefit to unnumbered millions as well as to this poor victim of savagery. He is the survivor of thousands who have gone down into the pit of death with no record of their fate except their bleaching bones, and whose story no man can tell. Truly, man's "greatness is seen in the terrible ruin he makes." Those who deny that he is a fallen creature would do well to study Mahdism by way of corrective. If, then, they turn to Rom. ii. 28-32, they will find an old-world picture in sad harmony with these modern saturnalia of lust and cruelty. Unredeemed human nature is much the same in all ages.

Important as are the political changes that have taken place in China, we look with more solicitude to see what is the attitude of the nation towards Christianity; not the official attitude, but that of the mind and heart of the people. Dynasties may rise and fall, men in high office may be banished or put to death, forms of government may be changed; but the determining factor in the history of the nation is what the people are doing with Jesus Christ. In many places they are receiving Him as their Saviour and King. That veteran missionary Dr. Muirhead, of Shanghai, testifies that there is "good reason to hope that a new era is dawning, fraught with higher blessing than it has hitherto experienced." He has recently baptized in the city and foreign settlement sixty-eight persons, only two of them being children, most of them young men. The work has been preceded by much prayer and devotion. A higher standard of Christian life has taken possession of the native Christians. The kingdom of God waits not on politics, but comes as the dominating power.

The revolution in China is probably to be understood as the result of a conflict between the forces of progress and reaction. It is a pity that some papers should persistently trace it entirely to the rival machinations of English and Russian diplomacy. Such a course can only work havoc at a time when everything possible should be done to lay the spirit of distrust between great nations about to join in a peace convention. Fortunately, statesmen know what to think of the rash utterances of irresponsible journalists. This is surely a time for the severest self-restraint and the kindliest interchange of regard between those who voice the national sentiment in the Press and on the platform. An unparalleled opportunity is to hand, and Christendom will be judged according to the reception given to the effort made to sound the knell of war.

The advantage of understanding the habits of thought and temper of mind of the heathen as a condition of successful preaching is unquestionably great; but when Dr. Fairbairn goes so far as to say it is *impossible* to communicate the Gospel to India till we are thoroughly conversant with the Hindu mind does he not put a needless difficulty before young missionaries? The main object of evangelisation is to present Christ and Him crucified, as He is, and to urge Him on the acceptance of those who listen. If this is done simply and faithfully, the message has power to penetrate the densest mind in a way that is perfectly marvellous. Preachers and hearers are often utterly ignorant of each other's mental standpoint, and could not understand each other if they tried; yet the spoken word does its work. It is well to get the listeners to trust the speaker; it is better to get them to believe the message.

Some relief ought soon to come to the natives of Africa from the curse of the white man's firearms and fire-water, for next month the Powers will send their representatives to Brussels to consider the question. The Act of 1889-90 has expired. It was far from adequate, and we hope it will not be renewed, but a stronger and more effective one put in its place. When it is possible either to get rid of a tribe altogether or so to weaken it as to reduce it to helplessness by supplying it freely with drink, and when, in some parts, every second negro hut is a liquor shop, it is evident that the time has come for some decisive action to be taken. The vices of the poor coloured man cannot tell ultimately to the advantage of the white man, and prudence and humanity, as well as religion, teach that we should do to him as we would have him do to us.

The Gold Coast used to be the burying place of missionaries, but it is now becoming the most fertile and the most encouraging of all mission fields of the Basle Society. Christianity is so well rooted, and has so many adherents in some districts, that it is a power which has to be reckoned with. Village after village has some Christians. The heathen will sometimes even help the converts in building chapels and houses for the teachers. The great hindrance is drink, every second house in some negro villages being a liquor shop. An increased tax on brandy is said to have reduced the sale a great deal. Some day, we suppose, all our friends at home will see that it is a contradictory, inconsistent thing to aid foreign missions and at the same time to countenance the drink traffic.

The Paris Strike.—I earnestly request the united prayers of Christians for Paris. We live in anxious times. Many thousand workmen have been on strike. Soldiers are everywhere; they have been poured into Paris to overawe the people. Pray that order may be preserved and the storm averted. Pray for all the Christians in Paris, and especially for Miss De Broën and the working people of Belleville, among whom she has lived and worked for twenty-seven years, and to whom she still strives to make known the love of God in Christ Jesus. Her work is in great need of help.

Mary L. Douglas, Hon. Sec.
8, *Rue Clavel, Belleville, Paris.*

Light in God's Light.

By Rev. F. C. SPURR.

"In thy light shall we see light."—Psalm xxxvi. 9.

Of the many cries continually arising from our nature there is none more intense or more persistent than the cry for light. The life of man is lived largely in the twilight. Of origins he knows but little, and that little either puzzles him or inflates him with vanity. Peering into the mist which envelops the beginnings of things, he discovers phantoms which oppress him, or shapes which his imagination tortures into false substances. Of processes he knows still less. His life goes on, and he hears the sound of the loom at work, but his eyes very often can see no form of a weaver. And over most *ends* the thick veil hangs with but little light to render it transparent.

The cry, then, for light which men everywhere utter is a just demand of their nature. For men want to know what life is, and how it may be lived, and what is its destiny. Numerous paths are before us; only one of these leads to our goal, and we want direction so that we may not tread the fatal way. But the cry for light is legitimate only in so far as we seek definite direction for our life work. When we turn aside to vain speculations, and seek to penetrate mysteries which are no concerns of ours, the demand for light becomes illegitimate. Vast numbers of men torment themselves with problems of which no solution is possible upon this side the veil, and which also have nothing in the world to do with them.

TWO ERRORS.

In this our state of knowing "in part" there are two errors to which we are all liable.

The first is that of impatience and bad temper. It is the state which Isaiah the prophet denounced with such fine scorn: "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled" (Is. l. 11). Some men cannot await the rising of the sun—the source of all light; they would rather kindle a paltry fire of their own, which at the best can only illuminate a limited track, than patiently attend the full light which makes all visible. It is not surprising that Holy Scripture puts a high value upon patience, for it is a virtue the least of all exercised amongst men.

FALSE LIGHTS.

The other error, fatal in its action, is the *choice of false lights.* It would be difficult to say which is the more common error, the first or the second of these mentioned, but there is no difficulty in deciding which is more to be dreaded. Is there anything more widely spread than the habit of examining men and things under false lights?

If it were possible for us to break up the ray of white sunlight into its separate colours and fling these one by one upon a landscape, and we were to continually do this, we should never know the true beauty of a landscape. To appreciate its charm we must see it in its proper light. And so, of course, with everything else that is material. Yet in the higher sphere of life men continually act in the most foolish manner, and so offer themselves as willing victims of every form of falsehood. They regard their personal lives under the partial rays of conventionalism, prejudice, and pride, thereby flattering themselves that, after all, they are not so very bad, and do not need a salvation after the manner of the common herd. Their destiny is placed under the solitary ray of feeble light which comes from the human schools, with the result that they have no longer any certainty of the life beyond the grave, but only a hopeless negation. Their duty is examined in the light of utility, or of social considerations only, true charity being extinguished in the process.

Look around you—everywhere is confusion of life and derangement of ideas. A babel of voices shouts out contradictory answers to every serious question. Why is this? It is that men do not see light at all, but only exaggerated and perverted shapes which partial colours create. Men pretend, apart from God, to have light, but in place of that they deceive themselves with false beliefs and false judgments.

THE TRUE SOLUTION.

But the same prophet who warns us against these fallacies also gives us the true solution of our difficulties. Let us hear him. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isaiah l. 10). In other words, let him wait for the shining of the true light, and all will become clear under its rays.

Last summer two of us arrived at Jericho one night after sunset. The sky was without a moon, and a deep darkness reigned over the whole plain. The various objects we passed were scarcely discernible, and the mountains ahead of us, into which we were about to penetrate, were completely obscured. Numerous camp fires were dotted all over the hills and the plain, but they, of course, gave us no light. We rode on and guessed at the shape and quality of the things around us. But the next day, when the sun rose, what a vision greeted us! All doubt vanished, and every shrub and tree and hillock and mountain peak stood out clearly defined. They were all there in the darkness, but in the daytime we saw them in their own light, and they became light to us. Light was needed to make everything manifest.

What is true of material things in this particular is equally true of all moral and spiritual things. We can only clearly understand them as we behold them

IN THEIR OWN PROPER LIGHT.

And yet we are always misunderstanding people because we forget this fundamental truth. We study men in our light, instead of studying them in the light appropriate to them. Many of the discourtesies which mark us proceed from this habit. Englishmen in particular have a very bad habit of judging "foreigners" in the light of the ways and customs of their island—the consequence being that they frequently make themselves very disagreeable towards those whose habits they ought to respect. The Frenchman or the Italian must be regarded in his true light if he is to be understood at all.

This same principle applies also to our common intercourse with those who are continually around us. Not infrequently we either misjudge or entirely fail to comprehend people, simply because we forget the fact we are now considering. We speak of certain people as being dull or uninteresting, and we treat them with scant courtesy, because in our light they appear to be so. But in the true light which alone can reveal them—the light of their circle in life—they are probably all that they ought to be. Let us remember this in our dealings with people.

Let us now turn to the most serious of all things and apply our principle. The appropriate light for a landscape is the sun: the natural light for social life is that of the circle in which we move. Where shall we turn for the sole true light upon our real life and its issues?

WE MUST TURN TO GOD.

"In thy light we shall see light." He is the Father of Lights, the Uncreated Sun from whom all beams proceed. All illuminated men, for whom the great problems have been solved, join in the chorus of assent to the truth that only in the light of God can full light be seen. "The Lord is my light and my salvation." "He hath shined in our hearts to give light." The writer of Psalm xxxvi., who has given to us the phrase, "In Thy light shall we see light," had himself seen life spread out in the clarity of God's light, and the result to his own spirit was perfect rest from all turmoil and foreboding. Hear his testimony: "How excellent is Thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of thy pleasures."

This is rest as the result of clear vision, for no heart can be still so long as uncertainty haunts it. It is the light of God alone which gives to us definite knowledge.

Lewisham, S.E.

(*To be concluded.*)

National Protestant Congress.

The ninth annual congress in connection with the National Protestant League opened on Monday at Folkestone, and continued over Thursday. There was a large assemblage of the members at a reception and conversazione at the Town Hall at half-past six, and an hour later the opening meeting of the Congress commenced.

The chair was taken by Sir C. Robert Lighton, who, in his opening speech, said they were met at a time of the most momentous gravity. The plain statements by the Archbishop of Canterbury had not, he hoped, paralysed, but he thought they had certainly electrified, the Protestant people of England. They had often been grieved in past years that the Bishops had been so cold to their appeals against errors in the Church of England. They had wondered why they had been so callous to what they knew was lawlessness. But now the veil had been torn down, and they no longer wondered why their efforts had been in vain, why their appeals to the Bishops and to the Archbishop had been rudely unanswered or answered so curtly.

The Primate, who voiced almost the entire episcopate of the English Church, had declared that it was not unlawful to hold the Lutheran doctrine of consubstantiation or teach it in the Church of England. In other words, the Archbishop asserted that the doctrine of the Real Presence, as involved in the theory of consubstantiation, was part of the teaching of the Church of England. Nothing could be plainer than that. They had had things disguised before, but they now read the truth, and it was expressed in plain, simple words. They knew now why Dr. Temple had, with the so-called wish of keeping the peace, vetoed them when they had endeavoured to put down unlawful things in the Church of England, and they knew now why he had put off their appeals to him in their difficulties.

He asked them to grasp the momentous fact that the Primate had distinctly committed the Church of England to the Romish doctrine of the Real Presence. *The Times*, in a powerful leading article that morning, said there was not much difference between the mystified doctrine of consubstantiation and the Romish one of transubstantiation. If that were correct, he asserted that the Church of England ought no longer to be the Church of Protestant people. They should seek and investigate and join together for another Reformation, and purge these errors from the Church, or else she should be disestablished and cease to be their Church. But he claimed that the case was not proven. He maintained, against the high authority of Dr. Temple, that the Church of England was Protestant, and that her articles, homilies, and Prayer Book did not teach or allow to be taught that subtle doctrine, dishonouring Christ, of transubstantiation.

The Study of the Types.*

DOUBLE TYPES.

THE types are but a "shadow of good things to come, and not the very image of the things"; and therefore, like all shadows, they give but an imperfect representation, so that we often need to look at several together if we are to obtain a complete idea of the substance itself.

Most objects cast differently shaped shadows as the light falls on them in various directions; and by comparing them we may form a correct outline, even if the object itself be out of sight. If the shadows vary in some details, while they correspond in others, we may at once conclude that, though the object is the same, the light is thrown upon it in different directions, and reveals shadows cast from opposite sides: so is it in the types.

Sometimes in the same type we may find different sides of truth represented by two similar things. Thus, in the cleansing of the leper there are *two birds:* one slain over the running water; the other let fly over the field — evidently typifying the death and resurrection of Christ.

On the Day of Atonement there were *two goats:* the one God's lot, which was killed, the blood being taken inside the vail; and the other the scapegoat, that bore away the iniquity of Israel to the land not inhabited—the first speaking to us of God's requirements, the second of man's need.

In other cases, in order to complete the picture, we have two types closely connected with one another, similar in many respects, but emphasising different truths. For instance, on the journey from Egypt to Canaan the children of Israel had to pass through the Red Sea and the Jordan, and in both cases a way was made for them to cross on dry land. We are told in Exod. xiii. 17 that they might have gone by the way of the Philistines, when they would not have needed to pass through either; but we are given the reason why God did not lead them by this route: "For God said, Lest peradventure the people repent when they see war, and they return to Egypt." If the Red Sea had not rolled between them and Egypt, they could easily have returned; and this is evidently the key to the truth taught by the crossing of the Red Sea. Both it and the passage of the Jordan speak to us of the death and resurrection of Christ; but the former tells of deliverance *from* Egypt, the latter of entrance *into* the land.

Twice over, when they crossed the Jordan, the children of Israel were told to set up *twelve stones* for a memorial; a stone for a tribe; twelve in the midst of the Jordan, and twelve on the other side. The stones evidently typify the believer's standing in its twofold aspect. Those in the midst of the river of death tell us that we are dead with Christ; and those on the land that we are risen with Him.

In the same way we have the food of Israel, *the manna* and *the old corn.* In John vi. the Lord explained that He Himself was the bread sent down from heaven. The manna, therefore, clearly represents Christ in the flesh, in his incarnation, the provision for wilderness need; while the old corn of the land and the harvest which was ripe when they crossed the Jordan, and of which they would eat three or four days later, when they had waved the sheaf of the first-fruits, speak of Christ in resurrection.

In studying these and other double types it is necessary to put the two side by side if we would see the full meaning; for mistakes are often made in interpretation from not following this plan. One type does not supersede the other, for they are often both true at the same time. We may still feed on the manna, though we have the old corn as well.

There are some teachers who only draw lessons from *the wilderness* experience of Israel, and who do not see that our position is also in *the land* as victors taking possession, step by step, of what is ours in Christ. Others dwell entirely on the position in the land, and say that we ought not to be in the wilderness at all. Should we not rather take both? As one has said, "We are, as to our bodies, in Egypt; as to our experience, in the wilderness; and by faith, in the land." We are represented by Peter as "strangers and pilgrims," passing through a wilderness; and at the same time we are, according to Ephesians, in the land, in the heavenlies in Christ Jesus. By-and-by, when faith has been changed to sight, we shall be, as to our bodies and as to our experience, in the land.

In the two-fold sign that God gave to Moses to reassure him when about to stand before Pharaoh, there was probably a foreshadowing of God's power over sin and Satan. *The rod* that was turned into a serpent, and when grasped by Moses once more became a rod, tells of God's power over Satan; but *the hand* that became leprous and was afterwards healed speaks of power over sin. God's redeemed people were to be delivered from both these enemies.

The Tabernacle and *the Temple* give us different aspects of God's dwelling-places; and in Gen. xxii. we have a double type of our Lord Jesus—first in *Isaac* himself, and then in the *ram* which God provided.

There is a striking typical scene in Deut. xxi. which it has been pointed out is a picture of God's great inquest over his Son. *One* is *found slain* in the field, and inquiry has to be made as to who is guilty; when the city nearest to the dead body has been condemned, the *heifer* is slain to remove their guilt. Here, surely, we have another double type; for the Lord's death is foreshadowed in the one found slain and in the heifer: the first telling of the guilt of his murderers, the other of how the guilt has been met.

* Extracted from The Study of the Types. By Ada R. Habershon. (*London: Morgan & Scott.* 2s. 6d. and 3s. 6d.)

822.

Young Men and Women Wanted.

THE greatly increased demand upon us for parochial evangelists, pioneering, tent and van missioners, mission-nurses, rescue and slum workers, and the extraordinary development of our mission and colportage van work throughout the country, keep our committee constantly on the search for likely candidates for the work.

We are very urgently in need of a number of bright, earnest, active young men, from 19 to 25 years of age, filled with the desire to do the Master's work. We must secure at least ninety such men before Christmas. We also require a number of thoroughly earnest, humble women, as mission-nurses, rescue and slum workers. The whole of the training is absolutely free of cost, while board and lodging is provided free during the entire period of training. All the men trained are, on passing the Diocesan Examiner, admitted by the Bishop of London to the position of lay evangelist in the Church. The guaranteed salary of our agents is small, but sufficient.

Our central committee earnestly appeal to all interested in home mission work to recommend to the Candidates' Secretaries — at head-quarters — any young men and women to whom we might write concerning the work—we, of course, taking all responsibility in the matter.

W. Carlile, Hon. Chief Sec.

Church Army, 130, *Edgware-road, London, W.*

Picture Reading.

IN THE WOODS.

SMALL things may often be suggestive as seed-thoughts, if we are in a mood to let them grow. The observant can find "sermons in stones, and good in everything." A few simple sketches may serve to illustrate this, and to induce the habit of deriving profit and pleasure from the scenes and events of daily life.

Lack of business in the office makes the atmosphere here feel depressing; I will get into the open air. So, starting immediately, I pass the ancient castle of the O'Donnells, grand in its ruins; cross the "Stone Bridge" over the Eske, and turn to the left into a nicely kept path like an avenue. "The Bank," as this walk is called, stretches, half way under an arcade of trees, from Donegal town for about a mile alongside the Bay, and is a delightful promenade, with seats at intervals, for the townsfolk.

It is now covered with a carpet of leaves, in places about half a foot deep. Dead leaves, we reflect, with their glory departed! Changed with the changes of time! "We all do fade as a leaf." Yet when we have fallen shall we have served our purpose as well as these leaves? Shall lives of usefulness and beauty be

OUR MEMORIAL?

Earth seems girdled with an atmosphere of changes and opposing influences. We live among a strange environment of opposing forces, such as summer and winter, joy and sorrow, holiness and sin, no doubt necessary for a sphere of probation.

Temporal prosperity, like the tree leaves, may be too broad a sail or too heavy a cargo for our voyage, and may need to be taken from us, so that we may not be wrecked on the breakers in the storm of temptation, or swamped in the sunshine of pleasure. Our idols must be broken that we may turn to God; the storm must come down on the sea before we hear the voice, "Peace, be still."

Yet those trees with their naked limbs shall have a new robe by-and-by. They will not have to travel for it, but only to stay where they are, and it will be thrown over them; for the sun will come round in spring, and the buds shall swell and break forth into leaf and blossom.

Even thus to souls "dead in sin" "the Sun of Righteousness arises." Their own efforts do not bring Christ down from above; but He comes nigh them, shines upon them, and they live. What we call our efforts in seeking salvation may, if understood aright, be rather our efforts in resisting it. The struggle seems to be, to "stand still and see the salvation of God." The Good Samaritan comes to the place where we lie; but it is hard to get us to know that place and to make us let Him minister to us there. Unknown to ourselves we often lay flattering unction to our souls, and so talk to God, not about ourselves at all, but about somebody we think we are. And this falsehood we call prayer, and wonder it is not answered.

THE SOURCE OF LIFE.

But when we are enlightened to know what we really are—"sinners," "without strength"—we are in our true position, the only position to hear that Christ died for the ungodly, and to believe and have life through his name. Then this life, like the sun on the forest, descending from above without effort on our part more than that of the trees in the glow of April, produces life. God, at first, breathed on man, and he became a living soul. So is it still in the regeneration.

Life comes with the touch of life—only with the touch, as candle lights candle. By Christ's coming in contact with the man "dead in trespasses and sins" the man lives; and yet not he, but Christ liveth in him. "He breathed on them, and said, Receive ye the Holy Ghost."

This is what we understand by "eternal life," as revealed in the Bible—the Spirit of God in communion with the spirit of his creature. It is the life of the angels in heaven as well of believers on earth; and there is none other, its absence is death.

Numerous other suggestive characteristics of the trees, such as their planting, taking root, growth, pruning, fruit-bearing, etc., press for further consideration. But the train of thought is now left as it is with the reader, as he may have a profitable exercise in working out its similitudes. Reference can be made to such Scriptures as Psalm i., John xv., etc.

Donegal. J. K.

*Priestism and Priesthood.**

By Rev. A. ROWLAND, B.A., LL.B.

I WISH it to be understood that I do not make any attack upon the Established Church, except in so far as she tolerates those who are seeking to reverse the policy of the Reformation. I gladly recognise that many of the clergy and an overwhelming proportion of the laity are at present on the side of Protestantism, and I trust that in the coming struggle they will learn to regard us as their allies rather than as their enemies. The question is not one of more or less ornate ritual. If it were, we would gladly keep silence. Ritualism, however, involves far more than services which gratify æsthetic sensibilities. Its leaders are men in desperate earnest, ready to be martyrs if need be, not because they care for splendid show, but because they claim to be sacrificing priests, and intend to be recognised as such by the people of this country. In short, they have deliberately set before themselves the task of revolutionising the Anglican Church, by bringing it into harmony with Catholic tradition, and restoring it to the condition in which it was before the days of Henry VIII., when, to use Baring Gould's words, "the Church in England was corrupted by Protestantism." Many a parish priest has to-day deliberately adopted the resolution of Dr. Faber, who, while still a clergyman of the Church of England, said, "My whole life, God willing, shall be one crusade against the detestable and diabolical heresy of Protestantism." As those who believe, on the contrary, that

PROTESTANTISM IS NO HERESY,

but a faith which is essential to the continuance of civil and religious liberty, we are bound to defend it against insidious and unscrupulous attack. We have the more right to interfere because the Romanisers owe their influence largely to the fact that they are officials in a national institution, for the continuance and condition of which we as citizens of this country are largely responsible.

It is no doubt difficult to estimate the progress made in the Romeward direction, but I am convinced that it has been immeasurably greater than is generally believed, and that the Anglican Church is already far removed from the position in which it stood when some honestly believed that it was "the bulwark of Protestantism." It is evidently no longer that; it is the channel of Romanism. Besides this development of Romish ritual, I fear that among the fashionable classes submission to priestly authority is

SAPPING NATIONAL VIRILITY.

Multitudes are being trained in this direction, for these priests who claim to be a law unto themselves have no notion of giving similar liberty to their parishioners. Their demand for absolute submission is constantly iterated. It is our bounden duty, as citizens and as Christians, to rouse our fellow-countrymen to this movement, which threatens our faith and our liberty, that they may resist before it is too late. Rome has not altered since the days when she lighted the fires of Smithfield, and crushed the liberties of the people. The curse she brings is writ large in the pages of history, and appears in the deplorable condition of the nations who have submitted to her sway. The contrast everywhere seen between the freedom and prosperity of Protestant peoples and the poverty and ignorance of the nations she rules is an outward and visible sign of the national decadence she causes. Her insolent domination and her relentless demands are in no degree lessened. Though she *claims* liberty, she never *grants* it. With this accursed power of priestism there shall be no truce on our part. We see too clearly that always and everywhere it has blasted liberty, forbidden the Scriptures, crippled research, deadened conscience, interfered between ruler and people, between husband and wife, between God and the sinner; and so long as the Free Churches of this country have voice and power their strength shall be given to warding off this curse from the country we love.

THE REAL PRESENCE.

The "Doctrine of the Real Presence" is fundamental to the Sacramentarian system, and is constantly and explicitly taught in schools and churches. This heresy is the foundation on which almost all the errors of Ritualism rest. If the bread and wine are transformed into the real body and blood of our Lord, what necessarily follows? The table becomes an altar, and the officiating minister a priest. Communion depends not on the receptivity of the communicant, but on the mechanical action of the celebrant, and this cuts the root of spiritual religion. Such a Eucharistic sacrifice can be celebrated when there are no communicants at all. The consecrated bread and wine may be fitly worshipped, lifted up, and reserved in spite of Article 28, which says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," an article to which the men who upheld this heresy have solemnly given their unfeigned assent and consent! This doctrine of transubstantiation would, if it were true, justify the Eucharistic vestments, the lights and the incense, which only in it can find any significance and value. But is there not

TRUTH UNDERLYING THIS ERROR?

It seems to me to travesty two truths which have sometimes been obscurely taught in Free Church pulpits, namely, first, the atonement for sin inherent in the sacrifice of Christ, when He was once offered for the sins of the world; and secondly, the reality of Christ's living presence wherever two or three meet together in his name. When these truths become vivid there will be no more longing for a repeated sacrifice, nor even any toleration for it. The Atonement of Christ in our pulpits must displace the offering of the Host on the altar. Nor must we forget that there is a real presence which transubstantiation parodies. Instead of a dead Christ, re-incarnated in consecrated bread, we are to exhibit a living Christ, re-incarnated in consecrated people, as the sign on earth of his glory in heaven.

MASSES FOR THE DEAD.

Closely associated with the transformation of the Lord's Supper into a sacrifice are the masses for the dead now offered in many churches. The doctrine of purgatory as a place for purification, wherein the souls of the departed may be benefited by prayers on earth, is being revived by the Ritualists. It is true that for the most part masses are voluntarily said at present, but the restoration of traffic in them is not far off. I am free to confess that in our rebound from that error we Protestants have lost sight of Scriptural teaching on the intermediate state, which distinguishes between Hades and Hell, Paradise and Heaven. Indeed, it seems to me that our revolt against mediæval conceptions of purgatory and hell, abundantly justified though it is, has led some to ignore altogether the great doctrine of future retribution. Perhaps some of us have failed to proclaim the mind of the Master upon this stupendous theme. Men instinctively feel that there must be the supernatural in religion, that the unseen will play its part in their destiny. Depend upon it, ethical essays and social disquisitions are altogether inadequate as declarations of the whole counsel of God, and we shall find that counsels and warnings which appeal only to the interests of this life will utterly fail to stem the tremendous stream of worldliness which threatens to overwhelm modern spiritual life.

THE CONFESSIONAL.

I wish to refer next to the Confessional, which is now to be found in most Ritualistic churches. "The Priest in Absolution, privately printed for the use of the Clergy," inculcated the putting of questions to women and girls by priests, often young and unmarried, such as a good mother would shrink from asking her own daughter, in the sanctity of the home. No one can read such a book without sullying his own soul, and no man can ask the questions suggested in it without smirching the innocence of others. Unfortunately, the root of the confessional lies in the Prayer Book; indeed, this is implied in the fact that the absolution may only be read by one who is in priest's orders. Therefore I doubt if the Bishops could put down confession, even if they desired to do so.

I know it is said that no one need confess unless of his own free will; but already, in spite of the caution of these conspirators, compulsion is sometimes used. Yet even in auricular confession is a suggestion of something we lack. Too often we have failed in carrying out the precept, which has in it, however, mutual obligation, "Confess your faults one to another, and pray for one another." Obedience to that demands mutual love and confidence, of which most of our church members have very little experience. Humility and frankness in acknowledging a wrong, and eagerness to repair it, are too rare among us; and the wise counsels of experienced Christian men and women ought to be more sought after and more freely proffered. Instead of a confessional, I should like to see such close friendship between teachers and Sunday scholars, such intimate brotherly association between pastor and people, as would encourage prodigals to return, and conscience-stricken penitents to rejoice in the assured mercy of our God.

THE TRUE DOCTRINE OF THE PRIESTHOOD.

Finally, have we not too much ignored the true doctrine of the priesthood? It seems to me that the instincts of the human soul reach out after something which this recrudescent priestism simulates. We must substitute priesthood for priestism Of course, I am not referring to ministers only All Christians are made kings and priests unto God. Therefore let us ever be mindful of the fact, in visiting and in preaching, that we appear before men as the messengers of the Most High. What some of us want is an intense consciousness that we are thus sent from God, and that we cannot but speak what we have seen and heard.

But priesthood has two sides. A true priest is not only God's representative to man, but he is man's representative before God. And here, again, let me guard myself against the idea that this is true of ministers only. It is true of all Christians. Whether we lead the devotions of a congregation, or plead for this one or that with the Father who seeth in secret, we are anointed priests; and the glory of this universal priesthood must be set over against the pretentious claims of an arrogant and exclusive priestism. More than ever, therefore, we must strive after close and constant communion with God. Holiness of life, without which all spiritual effort is ineffective, will be the necessary accompaniment of prayer; and without holiness no man shall see God, no man can serve God. The true Apostolic succession finds its essence in consecration, and the world will be won by those who are holiest. Yet, after all, we are only of value as representatives. There is but one true Mediator between God and man, the Man Christ Jesus. He looks down on us, his redeemed servants, and says, "Ye are My witnesses"; and as such our success will consist in leading men to look above us and beyond us, to Him who said, "I, if I be lifted up, will draw all men unto Me." And He is to be presented to the gaze of men not by images, not by pictures, not by consecrated elements, but by the spiritual lives of his people.

* Extracts from an address at the Congregational Union, Halifax.

Day by Day.

"In all the Scriptures the things concerning Himself."

MONDAY, October 24.

Genesis i.

THE presence of Jesus Christ is diffused throughout the texture of this book as salt in ocean water, and as ether throughout space. His voice speaks in every utterance of Deity; his footfall is heard in the goings of the Almighty; his power in creation, his wisdom in providence, his love in redemption are all-pervasive. Give us eyes to see, ears to hear, and hearts to understand this great mystery, O Spirit of God. The Word under the words, the Babe beneath the swaddling clothes, the Divine Spirit in the forms and manifestations of his presence.

Our Lord Jesus is here. By Him all things were made. (John i. 1-3; Eph. i. 9; Col. i. 16; Heb. i. 2; Rev. iv. 11.) Everything that is has passed through his thought, and bears traces of his hand. Here, in the light, the emblem of his purity and gentleness, and antagonism to the chaos and darkness of evil. Here, in the water, the emblem of his fertilising and purifying grace. Here, in the growth of the vegetable world, in which the vine, the corn of wheat, the rose, the lily, the fragrance of the flowers for ever reflect Him. Here, in the sun rejoicing in his strength. Here, as the bright and morning star that glimmers on the brow of the dawn. Here, as king in the realm of living things which includes alike the finned fish, the winged bird, and every variety of animal. Here, above all, as the archetype and image in which man was made. It would seem as though it were He, the last Adam, to whom the Father addressed the majestic words, "Have dominion over the fish of the sea, the fowl of the air, the cattle, and over all the earth."

TUESDAY, October 25.

Genesis ii.

Our Lord pervades all Scripture, it has been truly said, as light the brightest day, and as fragrance the garden of choice flowers. Be it ours, then, to find Him in this chapter, and in all the following chapters of this Book, for the happiest man on earth is he who is most enriched with enlightened views of Christ. He lives at heaven's high gate. To him the morning sweetly dawns, because it awakens him to the renewed light of Jesus' grace. To him the day gladly speeds on, because its advance yields time for progress in Divine instruction. To him the night is full of calm repose, because he rests on the pillow of atoning love. And all life becomes irradiate.

And He is here. These verses, like his robes, smell of myrrh, and aloes, and cassia. The rest of God on the seventh day was that into which He entered when He had finished the work of redemption, and ceased from it. He is the Tree of Life, beneath whose shadow we may sit with delight, and of whose fruit we may eat; and He is the River of Life, whose waters part to fertilise the four quarters of the earth. But, more than all, a greater than Adam and his bride are in the story of that first marriage.

The last Adam slept the sleep of death, and from his side, pierced by the soldier's spear, came the very elements through which the existence of the Church, his Bride, was rendered possible. Blood to expiate her sins; water to cleanse her that she might be without spot, or wrinkle, or any such thing. As God presented Eve to Adam, so He gave his chosen to his Son; and they have become members of his body, of his flesh and of his bones. We answer to him, as He to us. We are for Him, and He for us. All that He has is ours, though we have nothing to bring but an illimitable need.

WEDNESDAY, October 26.

Genesis iii.

The last Adam, our Lord Jesus, is here first *by contrast*. Like the first, He was tempted of the devil; but, unlike the first, the assault reached Him amid the wilderness which the primal sin had sown with thorns and lined with jagged flints. Like the first, He was assailed with an appeal to appetite and hunger; but, unlike him, He conquered, living wholly in the will and word of God.

But He is here also *by prediction*. Who is the woman's seed but He who was born of the pure Virgin? What is this bruising of the heel but the anguish and forsakenness of the Cross? And what this bruising of the head except it be that triumphant ascension in which the Son of Man was raised far above all principality and power, and every name that is named, not only in this world, but the next?

He is here also *in type*. The garden of Eden witnessed the destruction of human innocence, and also the remedy and palliative. The parents of our race were conscious of sin, and were ashamed. They made girdles of fig leaves, and hid themselves amid the trees. But all failed until the Lord God gave them the skins of lifeless animals as a type of that robe of righteousness with which He clothes us still, and in which we may stand unabashed before his holy presence. "The righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe" (Rom. iii. 22). "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

THURSDAY, October 27.

Gen. iv.

There is one God, says a holy man, and one access to his smile. There is one heaven and one door to it. The Saviour who was to come, and the Saviour who has come, and the Saviour who is to come is one Christ. The faith of Abel and of the Baptist looked at the same object. The Patriarchs did not rejoice in one hope, the Apostles in another. From first to last, all the pilgrims to the hill of Zion lean on one arm—all the voyagers, who cross the sea of life to the haven of eternal rest, are guided by one compass.

Abel knew that he was a sinner, and that his own life was forfeited, but his spirit rejoiced in God his Saviour. He beheld the day of Calvary, and was glad. "*By faith* Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi. 4). He had, doubtless, pondered the primæval promise till, by the teaching of the Divine Spirit, he had found his way to the mystery of that Divine way of life which was fully revealed in the cross.

But the lamb, of the firstlings of his flock, in its young life, its fleecy purity and innocence, its beauty, anticipated the Lamb of God, who bore away our sin in his own body on the tree; and its blood, pouring forth in a crimson stream, foreshadowed that stream which issued from the broken heart of Calvary. That was the more excellent sacrifice.

Nor is this all. When Cain lifted up his hand against his brother, and the earth opened to receive his blood, is there not a prefiguration of that more awful tragedy, when the gentle, holy, lovely Shepherd fell beneath the mortal wound of Calvary? Our Saviour, we see thy murder in Abel's. But thy blood, unlike his, cries for pardon and mercy.

FRIDAY, October 28.

Gen. v.

It might be supposed that there is no trace of the presence of Jesus in this chapter, which reminds us of an ancient cemetery, on whose moss-grown stones we can decipher but a few almost illegible names. Yet surely here it would be of all places most desirable to discover Him. Where there is death there must be sin, and there will be sorrow. Where is it more necessary to find the presence of Jesus than in the dark days when the oldest, who had seemed the pillars of the race, and the holiest, who have walked with God, are taken away? If Adam, and Enosh, and Kenan, and Enoch, and Methuselah die, it is the more necessary to discover one, of whom it is witnessed, that He liveth.

Our expectations are not destined to disappointment. "This same shall comfort us," says the patriarch Lamech, as he receives his first-born, Noah. He was tilling a soil which bore the traces of the curse. But a son would now share, and alleviate, the pain of daily toil. Cheered by this hope, he called his name Noah, meaning rest or comfort.

What Noah was to Lamech, Jesus is to this woe-worn world. He is *Christus Consolator*. We have strong consolation who have fled to Him for refuge. In the world we may have tribulation, but in Him we have peace. Come unto Me, He cries, and ye shall find rest for your souls.

SATURDAY, October 29.

Gen. vi.

The story of the Ark is one of our earliest memories. How interested we were in it! But we may never have gone further than the merest circumference of the story. Yet of what use is it to possess the field unless we find the precious treasure hidden there? These stories are comparatively valueless unless we are able to discern the presence of Jesus. Always act on this principle, and never close the sacred page until you have seen his image reflected as in a mirror, and have been changed into it.

Where there is such sin as this—when the wickedness of man is great, and every imagination of the thoughts of his heart only evil continually—there must be holy anger and deserved punishment. We are not surprised to hear the words, "Behold I, even I, do bring a flood of waters upon the earth." But we should be surprised indeed if the Divine voice did not add, "Make thee an ark of gopher-wood."

What that ark was to Noah and his family the Lord Jesus is for us all. He is the only deliverance from the justly deserved consequences of sin. He is the all-protecting shelter. The weakest, most sinful, most fearful believer may say of Him, as David, when the Lord delivered him from the hand of all his enemies, and from the hand of Saul, "I love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I trust; my shield, and the horn of my salvation, my high tower. The cords of death compassed me, and the floods of ungodliness made me afraid. Thou hast given me the shield of thy salvation."

The Nazarene.

By Rev. W. Y. FULLERTON, Leicester.*

And he came and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the prophets, "He shall be called a Nazarene."—Matt. ii. 23.

WE are all familiar with the vow of the Nazarite, that we read about in Numbers vi. It was a threefold vow:—First, that the Nazarite shall refrain from wine of grapes; secondly, that his hair shall not be cut; and thirdly, he was never to touch a dead body. The Lord Jesus Christ never had the vow of the Nazarite upon Him at all. We read He was called a Nazarene. It is something altogether different from a Nazarite. To be called a Nazarite was to be given a name, but to be called a Nazarene was to be held in contempt. It was like as though you were to call a man to-day a clodhopper or a country bumpkin.

The name emanated from the thought which suggested the question, "Can any good thing come out of Nazareth?" It is but a name of derision. It is so in many countries to-day. In more than one place I have had the name Nazarene hurled after me as I have walked through an Oriental street.

We can clearly see some reason why, in the providence of God, Jesus was associated with that name. It was to add everything to his mission and nothing to his name. He was not to come with great pageantry, or as a political deliverer, which the Jews expected. The risk of misleading the Je. was reduced to a minimum. We can see that He was associated with that name for the sake of his followers. If his followers are to be despised we know that this despised Nazarene can sympathise with them. We know he came to Nazareth.

We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor e'er beheld thy cottage home
In that despised Nazareth.
But we believe thy feet have trod,
Its streets and plains, thou Son of God.

There are four things said about Jesus as to the fulfilment of prophecies. You remember it was written in Micah that He was to come from Bethlehem. That prophecy was fulfilled in the letter and spirit. You have the prophecy, in the second place, that his name was to be called Emmanuel. That was fulfilled in the spirit, but not in the letter. The third prophecy says that the Son shall be called out of Egypt. The fulfilment of that prophecy gave spirit to the letter. In the last prophecy there is the letter given to the spirit, "That it shall be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

Of all these prophecies, I prefer the prophecy of Matthew. Of all the prophecies it is the nearer. The fulfilment gives the letter to the spirit. All through the prophecies it is written that Jesus shall be the despised and rejected of men: when He came to the Jews they rejected Him, principally from the fact that He had a bad name, that He was born in Galilee and not in Judea, and being in Galilee He went to that little village, and they said, "He is a Nazarene." They despised and rejected Him. People do that still, and they reject Christ because of the people with whom He is associated, the learned men reject Christ because He stoops to the ignorant and unlearned, the rich men because He is the Saviour of the poor. It is still true that our Lord is a Nazarene, and He deliberately chooses to be called a Nazarene. He might have come in royal purple, but then it would have been the purple that made the appeal to the people, and not his mission. He deliberately chooses to be called a Nazarene.

It is a bad day for the Church when the world begins to patronise it. We have heard that the touch of the emperor cured what is known as the "king's evil," but the touch of the king gave the Church the "king's evil." When we seek for worldly position, when we like to be friends of the world, we become enemies of God. Christ deliberately chose to be called the Nazarene, the despised, and if we have the spirit of Christ we will deliberately choose to be like Him. It is not only in going out from society, but if you are sensitive you will have to take up a very heavy cross for Christ. You will have to be prepared to be called a Nazarene, to be called by a name of derision, simple-minded, fanatical, bigoted, ignorant, uncultured. That is the word that goes deepest, when they tell you that you are uncultured.

You know the name of Principal Cairns, of Edinburgh. He was a man of great intellect and superb spiritual attainments, but deeply modest. He had the respect of the whole community, but in his modesty he used to stand back and say, "You first, I follow." He let them all go on, and took some back place himself. When the old man came to die, and had bidden all his loved ones "Good-bye," he turned to his Master, and the last words he said were, "You first, I follow." Let us be able to say, however sharp the flints, however much they cut our bleeding feet, however great the pain, however great the contempt of the world, "Lord, you first, I follow."

There is a sect of Christians in which I believe—the only sect in which I believe with all my heart—the sect of the Nazarene. The people who are despised and rejected, and are willing to be despised and rejected, because of their loyalty to the Lord Jesus Christ. Jesus Christ is an enigma to men. Even those who despised Him owned his power. While He was on earth it was true. It has been true ever since. The very enemies of Christ proclaim his power. He is the Saviour and protector. He not only saves, but He rescues and protects us from our adversaries. He can do that because He has come down into deep sympathy with us. He was a sharer in our sorrow. "Hail thou, once despised Jesus." Wesley says:

All are not lost or gone astray;
All have not left the Church and Thee.
There are who suffer for thy sake,
Enjoy thy glorious infamy.

I remember a Sunday that I spent at Nazareth. It is a good many years ago now, but I remember passing by a school, and the tears came to my eyes as I heard them sing the hymn: "Jesus of Nazareth passeth by." He passes by this morning again. He goes from place to place, and shall we not gladly raise the cry: "Jesus of Nazareth passeth by"—the despised and rejected, but the Saviour and Protector.

Let one in his innocent glory,
And one in the works He has done.
Thy blood is my claim, and my title
Beside it, O Lord, I have none.
The scorned, the despised, the rejected,
Thou hast come to this heart of mine;
In thy robes of eternal glory
Thou welcomest me to thine.

* Address at Christian Convention, Dublin.

Kilburn Hall Conference.—A meeting of Christian workers connected with various branches of the Evangelistic Mission in the North-west of London was held at Kilburn Hall on Monday, October 10, for thanksgiving for gracious results of summer work. Cheering cases were mentioned by some of the evangelists and workers.

A Protestant Demonstration.—The Council of the Church Association propose that a great Protestant demonstration should be held in the Albert Hall or elsewhere immediately before the opening of Parliament in February next. They suggest that all the Protestant societies be asked to form a united committee, and thus co-operate in making the demonstration a success.

Hackney-road Mission.—Through physical infirmity and lack of support, Mr. John Girling has had to discontinue the work which he began thirty years ago. He writes to us:—"While thanking our Heavenly Father for all his merciful dealings with me, and acknowledging the kindness of the Christian friends who have rendered practical aid, I think it is for me now, in Divine providence, to 'rest awhile.'" Mr. Girling's present address is 47, Pendlestone-road, Walthamstow.

INTERNATIONAL S.S. LESSONS.

October 30.

Messiah's Kingdom Foretold.—Isaiah xi. 1-10.

Golden Text.—"*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"—Is. xi. 9.

The True Seer.

GOD has always sent, in the darkest day, some one who is able to pierce the darkness and proclaim the coming dawn.

This one has a firm faith in God, and a belief that God is the ruler of the universe, and will, in his own time, bring out righteousness triumphantly.

The man who tries to do God's work in society, in the Church, without this faith will fail. The work is so discouraging, and sometimes

He hides Himself so wondrously,
As though there were no God.
He is least seen when all the powers
Of ill are most abroad.

Illustration.—Great reformers like the prophets, Martin Luther, Savonarola, etc., have been sustained only by this vision of God's ultimate reign.

The Case of Judah.

The Assyrians have destroyed Israel, and in the previous chapter Isaiah tells the reason. They are God's rod to chastise his children for their sins. "Howbeit he meaneth not so, neither doth his heart think so," *i.e.*, the Assyrian does not so understand his work of destruction.

Lesson.—God's temporal punishments are educative, not retributive. He wounds that he may heal, He chastises to save, not to destroy.

The prophet sees the Assyrians coming against Judah. They are almost at the gates of Jerusalem, and the command of God bids them stay their conquest at the gates of the Holy City.

The Messiah (1).

The Hebrew nation, from the time of God's promise to Abraham, had cherished the idea of a leader born to conquer and to save.

The illustration here is that, although the tree be cut down to the very ground, yet the old roots shall send forth a shoot and a new tree shall develop.

This is precisely what happened to the Jewish people, and the new shoot has grown into a tree and spread itself over the whole world so that all men can find shelter under it.

The King's Character (2).

He will be no mere earthly ruler. He shall be a King in spirit, wisdom, might, and knowledge. The powers of God shall be his powers, and He will rule in the hearts and lives of men. In respect of goodness the King is to be a manifestation of God.

His rulership in us governs our thoughts and feelings; and his commands govern our conduct. "If any man have not the spirit of Christ, he is none of his.' This is the condition of membership of the kingdom, and the mark of those who are its subjects.

Effect of the Spirit (3).

The effect of the Spirit of the Lord resting on the Messiah will make him "quick of understanding in the fear of the Lord," or "He will draw his breath in the fear of the Lord."

Lesson.—We, too, must breathe God's Spirit as the sustainer of our spiritual life. He is the strong man who is "strong in the Lord and in the power of his might."

He who dwells in this atmosphere will be pure, even as Christ was pure.

Government of the King (3-5).

"He shall not judge by the sight of his eyes," *i.e.*, He will not be misled by outward appearance. He is no respecter of persons. Poor and rich are in his kingdom. "With righteousness...the poor." He will do justice to the poor who cannot afford to pay for it, and will rebuke the wicked who oppose the meek. The beauty of his character should be his strength—not relying upon mere externalities of authority. The teacher should give illustrations of these qualities in the life of Jesus Christ.

The Golden Age (6-9).

Under his rule the golden age shall develop. Asp, a small poisonous serpent. Cockatrice, one of the most beautiful and venomous vipers. When Christ takes unto Himself his great power and reigns there will be universal peace.

Suggestive Readings.

FIRE OR DEATH—WHICH?

A DEVOTED Christian worker has been passing through some "terrible" revelations of inward sinfulness, which appear to her like a fulfilment of Matt. iii. 12: "He will throughly purge his floor, and gather his wheat into the garner; but He will burn up the chaff with unquenchable fire."

"Is this," she asks, "the fire of the Holy Ghost burning up sin?"

No; there is no fire under the earth or above the earth that can burn up sin. If the fire even of the Holy Ghost could burn sin out of the fallen creature, Jesus need not have died to put away sin by the sacrifice of Himself.

God need not have been manifested in flesh. The great mystery of Godliness need not have taken place. The experiences which made Him the Man of Sorrows need not have been passed through. He could not have wailed forth the challenge to the universe: "Is any sorrow like unto My sorrow?" The agony of Gethsemane need not have been borne, nor the suffering of Calvary endured. The appeal for deliverance from the bitter cup of becoming upon the cross the curse of God, of being made sin for us though He knew no sin, would not have been made; nor the obedient acceptance of it even to the dregs have been written with an iron pen upon the rocks of eternity. The cry of his breaking heart, "My God, my God, why hast Thou forsaken me?" and the restful whisper, "Father, into Thy hands I commend my spirit," would not have been remembered, for they would not have been heard.

There would have been no triumph over the grave. The twenty-fourth Psalm would have had no meaning: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, mighty in battle, He is the King of Glory." Nor the second nor the seventy-second Psalm: "I have set my King upon my holy hill of Zion." "Give the King thy judgments, O God, and thy righteousness unto the King's Son."

There would have been no hope of the appearing of the glory of our great God and Saviour Jesus Christ. No destroying through death of him that had the power of death; no Church which is the Lord's body, the fulness of Him that filleth all in all; no reign of Christ until He shall have subdued all enemies under his feet; no delivering up of the kingdom to the Father that God may be all in all.

There would have been for us no entering into the holiest by the blood of Jesus; no new and living way which He hath consecrated for us through the veil, that is to say his flesh. No Bible as we have it, with its deep and widespread roots in Genesis, and its beautiful and fragrant flower in Revelation. No Christ once offered to bear the sins of many; no looking for his appearing the second time without sin unto salvation.

No redemption and no Redeemer.

No second birth into the kingdom of God. No Gospel of the glory of the blessed God: but another gospel which is not another; that of the purification of Adam, an experiment made during 1500 years, under the highest cultivation the wisdom of the only wise God could devise: "And He looked for judgment, but, behold, oppression," ["He was oppressed and He was afflicted, yet He opened not his mouth"] "for judgment, but, behold, a cry"—["Crucify Him!"]

We cannot tamper with the method of God's salvation in one particular without entangling and distorting the whole.

The core and essence of every false system of religion is to patch the old Adamic garment; to put the new wine of the kingdom into the old legal wineskins; to repair the leprous house; to purify the diseased and poisoned creature; in some way to restore the first Adam who was made a living soul, and to ignore the last Adam who is a life-giving Spirit; to reinstate the first man who is of the earth earthy, and in so far to neglect and reject the Second Man, who is the Lord from heaven.

We are not a people purged or healed in a renovated Adam, but a people who have died and risen in the crucified and risen Christ.

M.

Mysteries of Mind.

MAN is a being of mystery, and his mind is, perhaps, the most wonderful part of his complex nature. If the phenomena of physical life engage close and unremitting study and attention, it is in the interest of humanity, and in order that, in some measure, man may attain unto a useful knowledge of himself. It is no less reasonable, while it is certainly of equal importance, that the phenomena of mind should be carefully investigated; and this must be admitted so long as we assent to the substantial truth of Isaac Watts's well-known line, "The mind's the standard of the man." We hasten to explain that this quotation is not advanced as a definition of mind; the subject is too much in solution to admit of such a dogmatic and exclusive statement.

The subject is specially interesting to the philosopher, the metaphysician, and the psychologist; and though not enjoying a place in any of these classes, we have been greatly impressed as to the largeness and practical value of the subject through the perusal of a book just issued by Dr. A. T. Schofield, **The Unconscious Mind**. (7s. 6d. *Hodder & Stoughton.*) Though dealing with a theme which might very properly be classed as out of the common, this book is written in a popular style, and will amply repay careful study by the so-called "ordinary reader." But

WHAT IS THE UNCONSCIOUS MIND?

What is Mind? What is Consciousness? The terms are variously used, and often abused. Dr. Schofield affords us definitions and explanations, and he elaborates theories which students will examine with pleasure, and should be well considered by parents and guardians, by physicians as well as by some of their patients.

For the most part mind has been so associated with consciousness as to be commonly identified with it; in a word, mind has been all but limited to consciousness. Dr. Schofield shows that this generalisation leaves out of account many facts and phenomena of essential importance. Mind is greater than consciousness; consciousness is a quality or state of mind, and not mind itself. Authorities are quoted for varying views, and in some chapters Dr. Schofield is largely content with letting others speak. The admissions of those whose position he challenges go far to establish his own view that mind is greater than consciousness. He writes as a Christian as well as a man of science; and in the rarer and remoter sphere of the unconscious mind he finds that region in which man's spirit resides, the home of conscience, and the seat of the Spirit's action.

The conscious depends on the unconscious, whence spring our standard of ethics, our character, and our varying moods. In terms of definition Dr. Schofield speaks of mind as "the sum of psychic action in man, whether conscious or unconscious."

Having shown the relation of unconscious mind to habit and actions of an apparently automatic nature, Dr. Schofield deals with memory and sleep, mind in the child, and unconscious education, bringing together a marvellous amount of illustrative incident and matter in proof of his contentions. In the "education of the unconscious" he not only constructs a phrase wholly new to us, but opens up a subject of such

PRACTICAL IMPORTANCE TO PARENTS

that we should like to see the three chapters that treat of it published as a separate manual. In summing up, he says: "It (this education) is nature's education, natural and Divine, instead of artificial and human. We merely point out the methods by which the education may be guided into good channels instead of bad; always remembering that, for good or ill, this unconscious education steadily proceeds all our lives."

After showing that the unconscious mind shares with the conscious the qualities of will, intellect, and emotion, he instances a fourth, which will come as a surprise to many—nutrition, or the general maintenance of the body. This fact is being slowly recognised; and the view that the body affects the mind is being modified by a growing sense of the greater responsibility of the mind for the condition of the physical man.

In a chapter on the unconscious mind and diseases our author adduces many striking testimonies, and the same may be said of two chapters on therapeutics. We have all heard of hope as a remedy in disease; now we learn on undubitable proof that, to a large extent, faith also enters into the cure. "What is the effectual agency in quack cures, in semi-scientific cures of all sorts, in faith cures, in relic, charm, and idol cures, in many spa and water cures, in some doctors' cures, perhaps in more than he suspects? After allowing fully for the intrinsic value of the quack remedy, of the mystic formulæ, of the millionth dilution, or of the prismatic electricity; for the sulphate of soda or magnesium, and even for the value of real B.P. drugs we must answer—it is mainly and primarily *the power of the unconscious mind over the body*. It is this, and this pre-eminently; and it is this, and this pre-eminently, that is everywhere ignored, however much other minor factors may be extolled."

In this candid statement Dr. Schofield tells the world what men of renown have been writing for professional readers only. He does more; he shows that such diseases as have a mental origin should be treated accordingly, and he gives instances of marvellous success attending efforts properly directed. Diseases due to the imagination may produce not merely functional, but even organic disturbances; and to ignore the primary cause of such maladies is at once to wrong the sufferer and to court defeat in treatment. Diseases may be both caused and cured by conditions of mind. Sufferers will be satisfied on this point if they read Dr. Schofield's book; and if parents and those who endeavour to influence the young will study its pages they will realise a new conviction of the greatness of their task and opportunity. At the same time, the book is a contribution to psychology, which touches at many points the teaching of Holy Scripture regarding man's nature and constitution.

The Leper.

That pitiful cry,
That heartrending sigh,
Oh, list to its echo, and pass it not by.
A terrible doom,
No escape but the tomb.
Stand aside for the leper. Make room! Oh, make room!
See him hurrying past,
With fleet foot and fast,
Not daring a look on his brethren to cast.
And none dare draw nigh
When, with lips parched and dry,
He casts himself down on the highway to die.
No sorrowing friend
To nurse and attend,
Forsaken through life and shunned to the end.
Oh, ye who have health,
Don't pity by stealth,
But give to the needy from out of your health.
If only "a mite,"
Help send out the light,
To cheer them and comfort through sorrow's dark night.
And earnestly pray,
That the Gospel's bright ray,
May enter their hearts and illumine their way.

HELEN E. WOOD.

Burdrop House, near Banbury, Oxon.

London Flower Girls.

WHO does not love flowers—those beautiful products of Mother Earth that a kind and bountiful Creator has provided to gratify our senses of sight and smell? The ordinary dweller in London is able to procure these floral treasures at a wonderfully trifling cost all the year round, through the medium of the girl flower-sellers stationed at 'vantage points of our thoroughfares all over the metropolis. We wonder how many such purchasers know of the good work that has been going on for thirty years and more, among this class of our kaleidoscopic community,



A Neglected Waif.

in connection with the Flower Girls' Christian Mission in Clerkenwell, of which Mr. John Groom is the experienced and devoted superintendent. Doubtless most of those who do know something of its operations have never personally examined them; in order to gauge the worth of any work one must have a closer contact with it than the mere reading of an annual report. I had often heard and read (writes a member of our staff) of the excellent work of the Flower Girls' Mission, but recent visits to its London headquarters and its Seaside Homes have strongly intensified my admiration of it, and I wish in this short article to pass on to the reader some of the impressions gained by personal inspection. A sketch (with portrait, which is reproduced on the front page) of Mr. Groom and his work for the flower girls appeared in The Christian some seven years ago, but the memory of the public is short, especially in these days when so many Christian and philanthropic agencies clamour for recognition and help.

I will speak first of the Seaside Homes at Clacton. It was on a lovely day in the late part of the summer that I went with Mr. Groom to the thriving marine resort of Clacton-on-Sea, by one of the fine steamers of the "Belle" flotilla. Clacton was *en fête* when we arrived, for it was regatta day; but our point of attraction was the group of charming cottages on the outskirts of the town that constitute a very important branch of the Flower Girls' Mission. Mr. Groom lays it down as an axiom that in order to share in the benefits of the institution those destitute girls in London who in their extremity have taken to street flower selling should relinquish that precarious and perilous method of living, and place themselves on his hands for training, as domestic servants.

MOST TO BE PITIED

are the girls who are either crippled or otherwise marked by physical defect. They are not suited for servants, and, as will be seen later, Mr. Groom makes a special provision for them as makers of artificial flowers, for which there is a steady and remunerative demand. The ranks of the girls drafted to Clacton for a period of household training are recruited also from those of tenderer years, rescued by Mr. Groom and his missionaries or deaconesses from actual or impending destitution, caused by the death or misconduct of parents. At the Clacton Homes I found not a few of these young folk; indeed there were some of very tender years who were still in the perambulator stage. As I noted the ruddy faces and general healthy appearance of the girls (who were mostly busy at their play in the field which forms part of the Mission property), I could not but feel thankful that they had been transferred from the noisome atmosphere of London courts and alleys, and the baleful influences of the gin palace and the streets, to the pure air and restful surroundings of the seaside. They are trained here in all the elements of general housework, and as residence out of town inclines them to quiet situations in the country their services are readily called for as soon as the training is complete. It is enough on this point to say that some 2000 girls have been placed in such situations, and the available supply is far short of the demand.

One of the pretty Clacton cottages is specially set apart as a place where the more ailing and weakly of the crippled children cared for in London may be sent for a few weeks in the summer time to recruit health and strength by daily baths of sea air and rambles in the country or on the sands. It is an invaluable boon to these little folk, physically handicapped as they are in life's race. The Mission is fortunate in the possession of this place at Clacton; they have space left for the erection of several more cottages, as the growing needs of the work may require.

Coming back to the London part of the work, I may say that I have very pleasing recollections of some hours spent in an inspection of the Mission headquarters in Sekforde-street, Clerkenwell, and in seeing the crippled flower-makers at work. Of course, we are all made familiar with the skill of these artificers by seeing the finished products adorning the head-gear of our lady friends. As we see these imitation flowers

ALMOST OUTVIE THE REAL ARTICLE

in beauty of form and brilliance of colour, we wonder how it is done. A visit to Sekforde-street solves the mystery. Deeply interesting it is to



From Flower-seller to Flower-maker.

watch the deft and skilful fingers of the girls piecing together the petals of a rose or the parts of some other flower, previously shaped and tinted by other hands. On the occasion of my visit most of the girls were busy manufacturing spring flowers, as the market must be stocked months ahead. Mr. Groom seems quite up to date in all his arrangements, and the flowers he produces compete well with those of the best makers. It is dainty and interesting work, and its variety at once serves to develop the intelligence of the girls, and to give scope for any special talent for tasteful construction they may possess. It requires no great physical strength, and is therefore capitally suited for girls of weak or defective physique. Much of the flower-making is done in the homes of the girls themselves; those who work at Sekforde-street are such as may specially need guidance and care out of working hours.

If space allowed I could say much that would prove of interest about the perilous conditions from which many of these girls are rescued, and the sorrows they experience before they come under the friendly ægis of Mr. Groom and his helpers. I want, however, to emphasise a special need of the Mission at the present time. The premises at Sekforde-street have recently been enlarged and improved, so that a larger number of crippled girls can be received for the necessary period for training in flower-making. But a great want is felt in the



An Invalid.

limited accommodation for housing the girls who are thus under tuition, and who require the influences of a Christian home. Admirable premises adjoining the present building are in the market, and Mr. Groom is earnestly hoping by the help of sympathetic friends to secure them. The lease of these additional houses can be bought, and the necessary alterations made, for £1000, and this is considered to be a very low price for the great advantage gained to the work. After this initial cost is met, the houses will prove self-supporting through the skilled labours of the flower-workers. I trust Mr. Groom will soon see the desire of his heart accomplished. His unceasing devotion to the best interest of these girls is worthy of all praise, and he richly deserves to be aided in his good work. His address is 8, Sekforde-street, Clerkenwell, E.C.

Besides all the operations I have mentioned there are special provisions made for helping the girls who attend Covent-garden Market in early morning to purchase their daily stock-in-trade; there is also regular visitation of the sick and distressed, and an eye ever kept open for cases that need prompt help. Gospel preaching work, and subsidiary efforts of all sorts in the shape of week-evening meetings and classes, are sustained in connection with the chapel in Clerkenwell adjoining the Mission premises. Altogether a network of agencies for the help, the salvation, and the guidance of this class of our community is in constant operation, and, though it is a quiet and unassuming work, it is doing a noble service, the full results of which will only appear "when the roll is called up yonder," and God's faithful servants shall see his face.

The engraving of Mr. J. A. Groom, which appears this week on our front page, is from a photo by Messrs. Elliott and Fry, 53, Baker-street, W.

Hop-pickers in Mid-Kent.—A very encouraging account of the recent season's Gospel work in this district comes from Mr. G. Gillingham. Some twenty widely scattered hop-gardens were visited.

Homes of Rest.—It may not be known to many that there has been for the last two or three years a home of rest for missionaries at Darjeeling. This home has proved to be such a boon that the lady who was the means of establishing it has been urged to open others of the same sort. Miss Orlebar has therefore opened homes at Furze Bank, Kodai, Karnal; Stillbrook, Coonoor; Longleat, Coonoor; Blair Athol, Coonoor; and Queen's Hill, Darjeeling. These homes are open to all missionaries. Miss Orlebar's permanent address is, Post-office Bombay.

Congregationalists at Halifax.

BY A MINISTER.

ABOUT 1100 ministers and delegates were present at the "Autumnals" this year. They came from all points of the compass, a large contingent arriving from London and the Southern counties. The hospitality of the friends of the Union at Halifax was great, but in order to provide for so large a crowd the kindness of all the neighbouring towns within a radius of twelve or sixteen miles was called into requisition. The members of other communions, not excepting the Church of England, freely placed their houses at the disposal of the Union, and treated their guests with cordial and thoughtful hospitality. One of the secondary benefits of this interchange of courtesies is found in the alleviating effects they have on ecclesiastical controversy and the deepened sense of a common faith. I call it secondary, because it is apart from the direct object of calling the Assembly together. From a wider point of view it might well be called primary, for the extension of the sense of brotherhood among Christian churches is a result second in importance to no other.

The delegates first met on Monday, the 10th, for tea in the spacious lecture-hall of Square Church, once the scene of the ministry of the "lion-hearted" Enoch Mellor, whose work of late years has been ably carried on by his successor, Rev. Eric Lawrence. At 6.30 we gathered in great numbers in the beautiful adjoining church to hear the Union sermon from Rev. W. Hardy Harwood, of Union Chapel, Islington. After a very long introductory service, lasting three-quarters of an hour, Mr. Harwood preached from Haggai ii. 9 and Zech. viii. 3. These two prophets, the older and the younger, each spoke of a

RESUSCITATED CHURCH AND CIVIC LIFE—

the difference between them lay in the emphasis they placed respectively on the two factors. These "two voices" represented the two voices of Christ, calling to a loftier worship and a more righteous social and national ideal. It was necessary to emphasise both, the difficulty was to give them their due proportion. The older generation tended to look for all hope of regeneration to the time-honoured activities of spiritual service, the younger to the potent influence of newer and freer methods. Mr. Harwood dwelt on the necessity of progress through reverence for the past, but pleaded for freedom from prejudice against every movement and effect that aimed at leavening the wider life of the world with spiritual influence. The sermon was brief, but full of sound advice and earnest power.

Immediately after the service the gathering resolved itself into a temperance demonstration, and listened with unabated interest and close attention to the addresses from the Union chairman, Rev. Alfred Rowland, of Crouch End, London, Canon Hicks, and Rev. Silvester Horne, of Kensington. There was a ring of hearty conviction, tempered by

HARD COMMON SENSE,

in all these addresses. Mr. Rowland dwelt on the more personal aspects of the duty of abstinence, Canon Hicks on the need for social and political effort, and Mr. Horne answered some objections brought against the movement by its "friendly critics," especially relating to the alleged "immoderation" of temperance advocates. All three made much of the steady advance made by temperance principles during recent years, and spoke with buoyant hopefulness of their prospects in the future.

On Tuesday the Assembly met in Stannary Chapel—a handsome building, capable of containing 1800 people—to hear the chairman's address. This is given in part elsewhere. It was received with hearty applause, and spoken of as a timely and effective *exposé* of the Ritualistic Conspiracy which is just now absorbing so much attention.

On the conclusion of the address the Chairman proposed a vote of sympathy with Dr. Berry, whose breakdown in health was largely the result of his devoted services to the Union and the Free Church movement. Dr. Horton moved another, sympathising with the Evangelical party in the Church of England in its endeavours to resist the inroads of our common enemy, Sacerdotalism. He told us that he had in his possession a letter from one of the most distinguished clergymen of that Church, in which he said: "We in the Church of England are helpless, and we look to you Nonconformists to rescue our country from

THIS DETESTABLE TYRANNY."

Dr. Brown, in seconding, however, demurred to this attitude among the Evangelicals in the Establishment, and said they had been guilty of almost sinful silence in not speaking out more loudly than they did.

Rev. James Wylie, of Belfast, here put in an earnest plea for the Congregationalists of Ireland. The Irish Evangelical Society is being taken over by the Irish Union, but as it closes its individual career with a debt of £2000 he appealed to the English churches to take this up, and to enable them to amalgamate the two societies with a clean balance-sheet. Congregationalism is but a weak force at present in the island, but it is an aggressive force. In Belfast alone there are five large churches, three of them capable of holding 1000 people, and all full; a sixth will be opened by the end of the century, and two mission halls are in the same state of rapid expansion. In other parts the work was going ahead, and there had recently been much encouragement in open-air work.

Rev. W. Lord, of Liverpool, and Rev. J. E. Flower, M.A., the energetic secretary of the Church Aid Society, placed before us the position of that very useful organisation. They pleaded for a "Home Missions Sunday," at which the town congregations could hear of the work being done, and there would be no difficulty in getting their people to subscribe if they could be interested. During the last three or four years between £3000 and £4000 a year had been voted in grants to increase the stipends of country ministers to the minimum of £90 a year, and the secretary hoped this might be raised to £100 by the beginning of the new century.

FREE CHURCH PRINCIPLES.

On Tuesday evening there was a great mass meeting of delegates and townsmen at Stannary, when the subject was "The Exposition of Free Church Principles." Mr. Halley Stewart presided, and Rev. D. Walters, of Chorlton-cum-Hardy, and Dr. Guinness Rogers were the speakers. It is needless to say that there was a fine breezy air about this meeting, and the audience rose to great enthusiasm before the end. The sacerdotalists are clearly not going to get it all their own way on the bracing Yorkshire moors. The spirit of the nation is only just rising to the occasion. The great conflict has yet to come.

Wednesday's sessions were given to questions of a less controversial character, and we all enjoyed the opportunity granted us of rising into a worshipful mood. In the morning we had two excellent addresses from Rev. J. Alford Davies on the "Public Ordinances of the Church," and from Rev. John Brown, D.D., on the "Spiritual Meaning of the Lord's Supper." Mr. Davies's address was a trenchant treatment of the problem of public worship. He said it would be well for ministers to look at the pulpit from the standpoint of the pew. A course of hearing even might be taken by them with advantage. At any rate, it was desirable that ministers should not become too absorbed in their own part of the service, forgetting the needs of the people. In answer to the question "What is the

PURPOSE OF THE RELIGIOUS SERVICE?"

he said it was something more than evangelistic—primarily attestatory—a witness on the part of the congregation as well as the preacher to their faith in God and in his truth. "They are there not so much to listen to what is new as to attest to what is old. In short, it comes to this: those who are there come to share in the service, and the work of that service is measured by the extent to which they do it." Men should come to church to give as well as get, not merely money, but worship, honour, praise, adoration. Even though such a congregation be silent, it would nevertheless share in the service from beginning to end. This was a very suggestive paper, delivered without much reference to notes, and it made a marked impression.

Dr. Brown touched on controversial material in his treatment of the Lord's Supper, but it was done in a devotional and not a polemical spirit, and its quiet and helpful appeal was felt by all. The opposing doctrines of the rite he characterised by a happy antithesis—was it a symbol of God's amercy to men, or an act of sacrifice from man to God? Those who held the latter view were the sacerdotalists, and with them Dr. Brown held no truce. He even criticised Dr. Dale's position in his treatment of the question, as reopening the gates of confusion. Dr. Brown touched with terseness on the history of the Protestant doctrine, and contrasted the Lutheran position with that of Zwingli. Passing to exposition, he claimed that the Passover, Covenant, and Supper alike represented three great ruling ideas: (1) deliverance and forgiveness through sacrifice; (2) ratification of union with the ever-present and ever-living Lord; and (3) nourishment of soul by common participation of the Divine food which God gives for the life of the world.

After an interval of prayer, we passed to a communion service, presided over by the veteran Rev. Henry Batchelor. About 1200 took part. It was an impressive and moving sight—this fellowship of men so diverse, and drawn from every part of the kingdom to celebrate the dying love of the Redeemer, and the address, brief as it was, helped to solemnise the occasion. Mr. Batchelor said that the significance of the rite came in the fact that in it we celebrate not our Lord's teaching, though it had created revolutions; not his life, though it was the bright ideal of mankind; not his resurrection or ascension, though they were the crown and climax of his work; but *his death* as a sacrifice for the sins of the world. He died in order that we may live. The collection at this service is always given to the Evangelical Widows' Fund for the benefit of ministers' widows.

A MISSIONARY FAREWELL.

The evening saw a multitude numbering little, if any, short of 2000 people packed into Stannary Chapel, the occasion being a valedictory meeting to twenty-three L.M.S. missionaries going out or returning to the scenes of their labours. A more delightful meeting it would be hard to imagine.

The proceedings were regulated with business like punctuality and the time programme loyally adhered to, and everything was full of happy spiritual fervour. One of the features of the evening was the brief five minutes' testimonies from the young men and women who were going out for the first time. "Spiritual autobiographies" they might be called. In simple language, but with a directness of speech and manner that was most impressive, these young men and women bore their testimony to the motives which led them to devote themselves to the mission-field, and gave utterance to their aims and hopes. All were full of a buoyant and joyous spirit, and were alive with missionary fervour. The audience thrilled to their touch, and were profoundly moved by their devotion and enthusiasm. It was clear that they knew their own mind in the matter, and were confident that it was also "the mind of the Master." Rev. Eric Lawrence delivered the dedicatory prayer, and the farewell address was delivered by the President-elect of the Union, Rev. Arnold Thomas, who was chairman for the evening. A finer missionary meeting I have never attended. There was a tenderness and a warmth in it that was better than a noisy enthusiasm, and those who were present could hardly fail to be thoroughly and helpfully stirred.

PUBLIC QUESTIONS.

Thursday was the last day of the regular meetings, though there was a people's meeting fixed for Friday evening, after the delegates had left. The morning session was given to the discussion of public questions of the day. The Indian cantonments regulations were dealt with in a resolution proposed by Mr. H. J. Wilson, M.P., and seconded by Rev. J. K. Maconachie (of Manchester); the Czar's Rescript by Drs. Goodrich and Guinness Rogers; the disabilities of Nonconformist teachers by Rev. E. Hinchcliffe Higgins (Greenwich) and Mr. A. J. Shepheard; and the need of popular control over elementary schools by Revs. A. J. Vines, Dr. Mackennal, and J. Hirst Hollowell. The only one of these resolutions calling for remark here is that on the Czar's Rescript. It was a noticeable fact that, whereas the resolution was eminently favourable to the Imperial proposal, the speeches were somewhat tinged with military ardour regarding the French at Fashoda. This was not in the first intentions of the speakers, but the question was in the air, and they and the audience alike were tempted by the present crisis and by Lord Rosebery's speech to dwell more upon

our dispute with France than on the need of upholding the Czar in his noble endeavour to promote the cause of peace among the nations. This was unfortunate, especially as the papers all over the country took it as proof that the Government had the Nonconformists at their back in their dealings with France. We must be more careful to apportion due emphasis to things primary and things secondary, lest "our good be evil spoken of."

In the evening Stannary Chapel was again full. This time it was with young people, who were brought together under the auspices of the Young People's Union; and the speakers, Dr. McClure (of Mill Hill), who was in the chair, Mr. Lloyd George, M.P., J. Lewis Paton (Rugby), and Rev. Stanley Rogers (Liverpool) delivered earnest speeches to the youthful crowd who filled the pews to the top-most gallery. It was a fine sight, and we had a rousing time.

Besides this main current of gatherings, many sectional and district meetings were held during the week at odd hours and in various chapels—discussions of women's work, University and other settlements, temperance work, a conference on methods of Christian culture, another on the use of the Old Testament in the pulpit, a colonial missionary meeting and sermon, a Watchers' Band meeting, a Y.P.U. conference on the cultivation of a healthier denominational sentiment among the young folk—time would fail me to speak of these, and my space is already running short. Altogether, though we had no exceptionally memorable speech or gathering except the missionary meeting, the Assembly held some very stimulating sessions, and the townspeople expressed themselves with enthusiasm of the help rendered to the denomination in the place, and to the spiritual uplifting they had experienced. The benefit and the stimulus were mutual. Halifax friends vied with one another in giving us a Yorkshire welcome, attended the meetings in overwhelming numbers that grew as the week advanced, and sent us homeward rejoicing, but exhausted. Let us hope and pray that all will retain a blessing in their hearts as well as a very happy memory in their recollection.

Winchester Conference.

A VERY happy four days' conference has been held at the Soldiers' Home. The subject for the first day was "The love of God as reflected in his works and revealed in his Word." The structure of the world, the formation of man, and the ordination of family love proved the first; God's promises, the gift of Christ, and the blessings which follow proved the second. The speakers were Revs. J. Tuckwell, Allen Davis, David Baron, Mr. J. Wood, and others.

On the second day was considered "The Work of Christ—finished for the sinner and continued for the believer." Rev. Lindsay Young, Rev. J. R. Taft, M.A., D.D., Messrs. W. Hobson and A. Ellis, showed how Christ had finished the programme of Scripture, dying as a sacrifice for sin and a ransom for the slaves of sin, death, and hell. Thus his judgment was taken away from off Him and from off the sinner. The work was continued in heaven by Christ's priestly intercession, whilst as Melchizedek He meets the believer with blessing in the conflicts of earth. His work is also continued in chastening and in his Shepherd character.

"The Work of the Spirit" was the subject of the third day, "in relation to the Church and the world." Dr. Hibberd spoke on the indwelling of the Spirit. The body was "for God," as surely as meats were for the body, thus we know God, as surely as we should know a man if he could convey to us his spirit. The work of the Spirit was shown in his many operations (referred to in Ephesians) at the Bible reading by Mr. F. W. Pitt. By Him we are sealed, we have access or right of way, we see the mystery of the Gospel. In the evening Dr. Taft followed, ably dealing with the same subject. His work in the world was dealt with by Dr. Hibberd and Rev. Manton Smith.

The fourth day was given over to "Work." The North Africa Mission, under Mr. E. H. Glenny; Hebrew Christian Testimony to Israel, under Rev. David Baron; Open-air Work, under Mr. F. Cockrem; and Work among Soldiers, under Miss Perks, being brought before the meetings.

In the evening the Home was filled with children, when a special address was given by Mr. H. Hutchinson, of the Children's Mission. On Saturday a praise meeting was held to thank God for his abundant blessing.

William Luff.

The Value of Margate Air.

"MARGATE air" is proverbially a vigorous restorative. Why, then, should not orphan children enjoy it as well as adults? This was the subject of a largely attended meeting, held at the Mansion House, in support of a movement to establish a seaside home in connection with the Stockwell Orphanage, founded by the late Mr. C. H. Spurgeon.

The Lord Mayor, who was accompanied by the Lady Mayoress, occupied the chair, and declared his own personal conviction that the institution was well managed. Dr. J. A. Spurgeon (president) said they had received into the Orphanage during the thirty years of its existence 2083 children, of whom no fewer than 1250 came from the metropolitan area. That being so, he thought they might fairly look to the people of the metropolis to give them, in an emergency like the present, their generous help. The need of a seaside home to which they could send their ailing and convalescent orphans had been keenly felt for a considerable time, but they had not seen their way to burden the ordinary income of the institution, about £10,000 a year, for that purpose. They had recently purchased at Cliftonville, Margate, two houses which could be made suitable for their requirements. The sum they wanted to raise was £10,000, and he trusted that the whole of that amount would be shortly forthcoming.

Rev. A. J. Poynder moved a resolution expressing the sympathy of the meeting with the project of establishing a seaside home, and assuring the managers of its generous support in maintaining the good work of caring for 500 fatherless children. Mr. Robinson Souttar, M.P., seconded the resolution, and it was agreed to. A list of subscriptions was announced, including five guineas from the Lord Mayor.

Among East End Jews.

WRITING from 94, Malmesbury-road, Bow, E., Mr. Henry Barnett says:—

"During the summer the Lord has given us boldness of utterance in our open-air work, and we have had most encouraging times. Jews in large numbers have crowded around us to hear the Gospel. During the whole of August we had standing by us a Jewess who had turned from persecuting us to active sympathy in the proclamation of the Gospel.

"We had remarkable times, also, during the festive season. On the evening of the Day of Atonement, speaking to the Jews at the top of Sidney-street, I read the closing verses of John v., and reminded them that because of the rejection of Him who came in his Father's name their experiences have been sad, and that still darker days are before them. We are now resuming our indoor meetings. I count it a privilege, too, to help in the work of Mr. Baron, of the Hebrew Christian Testimony to Israel."

Primitive Methodist Missions.

INTERESTING reports of the Clapton, Whitechapel, and Hoxton Missions are published, from which it appears that a helpful social work is being carried on. The doctor's register at the Clapton Dispensary shows that 31,900 cases of sickness had been attended to, in addition to which 14,000 cases had received attention at the Hoxton branch, and this total of 46,000 cases, for which 50,000 bottles of medicine bearing the label "Primitive Methodist Medical Mission" had been issued, did not include the special cases visited by the medical officer.

Bible Flower Mission.—The hon. secretary, Mrs. W. W. Turton, reports that owing to the prolonged drought affecting the supplies of flowers, the number of bouquets sent out in September were 6500 fewer than for the corresponding month last year. Consequently the mission has been unable to supply the fever hospitals regularly. Mrs. Turton suggests the substitution, for instance, of clematis seed and wild rose berries combined; bracken, autumn tinted leaves, acorn cups, Michaelmas daisies, and chrysanthemums; and pleads for the little ones, who are met with in such large numbers in our hospitals, infirmaries, and workhouses. Small albums, made of old post cards; picture cards; match boxes covered with bright paper, and ornamented with relief scraps; wool balls and toys are always acceptable, and delight the poor little sufferers, bringing a smile to many a wee, wan face. The address of the mission is 120, Cannon-street, E.C.

Clifton Conference.

A LARGER gathering than usual of Evangelical men as speakers, and a yet larger company of listeners, might have been seen thronging the Victoria Rooms on the occasion of the thirty-sixth Clifton Conference. The topic this year (says *The Rock*) was what some would call no less simple than faith, forgetting that there is nothing more sublime. Rev. James Ormiston, and the friends associated with him, did their utmost to make due provision for visitors.

On Tuesday morning the large hall of the Victoria Rooms was filled to the door. A few words of cordial welcome were spoken by the president (Mr. Ormiston), telling of the joy with which he had anticipated the conference. Rev. Talbot Greaves, the first speaker, directed attention to the fact that faith is the gift of God, and has for its object the Lord Jesus Christ. Saving faith he characterised as the drawing of a lost sinner to Christ for salvation; it derives all its preciousness from Him, for there is no more merit in faith than in any other of the Christian graces. It should never be forgotten that the feeblest faith brings salvation.

Mr. Stanley having offered prayer for Christian brethren in China, the morning was brought to a close by Dr. Spence, who vigorously attacked the notion that faith is something visionary and shadowy, whereas on the other hand it is the most practical thing that could engage the strongest heart and mind.

In the afternoon, under the presidency of Mr. Samuel Thomas, addresses were given by the representatives of various societies.

It was expected that Dr. A. T. Pierson would have spoken on Wednesday, but illness prevented his leaving home. The opening address was given by Rev. A. A. Isaacs, of Bath, upon "The Life of Faith." Faith being a Divine gift, it could not be exercised except under direct and Divine control, and under the impulses of God the Holy Ghost. The next speaker was Rev. W. Hamlyn.

In the afternoon, under the presidency of Mr. S. Thomas, the Scripture Readers' Society for Ireland had an excellent meeting. Rev. Dr. Spence, of Belfast, as a superintendent of Scripture Readers in his own city, and well acquainted with other districts in which they labour, was able to speak comprehensively of the entire work, and with great sympathy and eloquence of the Society's position at the present time. Cordial addresses in support of the Society's claims to be liberally supported were given by Rev. W. B. Doherty and the convener of the Conference.

An interesting and valuable feature in the meetings of the afternoon were two Bible-readings on the topics daily considered in the large hall. These were most helpful for those who desired to lay fast hold of the Conference topics for the day in preference to attending society meetings with the workings of which many of them were familiar. Pastor Fuller Gooch gave the readings, and various friends took part in the after conversation.

In the evening, when there was the largest attendance yet seen, prayer was offered for brethren working in China under dangerous conditions. The speakers were Pastor Gooch, Mr. Samuel Thomas, and Colonel Saville. On Thursday Rev. Henry Dening took up the last topic of the Conference, "The Household of Faith." Earnest words next came from Rev. J. N. Worsfold, rector of Huddlesey, Yorks. He called upon his brethren to do true soldier service, and not to shirk the battle. Rev. F. J. Horsfield, after a vigorous address, closed by saying that, as Evangelical men, they did not live and labour to promote the special good of sect or party, but only the Kingdom of our Lord and Saviour. Finally, there came the loving farewell of the convener of the Conference to his brethren in the ministry and to visitors generally.

A Summer Sunday in the Highlands.—Several correspondents write to complain of the statements embodied in a contributed note which appeared in our last issue with respect to drunkenness in a Highland district of Scotland. It is objected that the form of the note makes it appear that the description given represents the normal state of things in the Highlands, whereas the incident, if it is not in any case much exaggerated, must have happened in connection with some railway construction in which imported navvies were engaged.

FROM OTHER LANDS.

Continental Holiday Notes.

I HAVE lately taken a holiday in the South of France, meeting with nothing but kindness and courtesy from the interesting people of both town and country districts alike. It is impossible not to be struck by the evidence of devotion amongst the poorer of these people, and one cannot but feel one's sympathies drawn out towards them, particularly when one contrasts the luxury of hotel life with the simple and Spartan frugality of the working classes, who seem to work very hard for very modest wages.

This is sadly noticeable amongst the women, who labour very patiently in what amongst us is always considered man's work. Imagine women —some of them very delicate and weak in appearance—acting as railway porters, as may be seen at Bordeaux! Or again—as I have seen—a woman yoked together with a cow and an ass, ploughing! Or again—as can be seen in other places in Austria and Italy—working as brick-setters, labourers, or paving the streets!

These incidents lead one to feel how great is one's opportunity and responsibility when holiday-making, to try to do something to bring light and comfort into the poor lives of these hardly worked people. And over and over again did I feel guilty in not having done something in this direction by gifts of portions of the New Testament to those with whom one was brought into contact. Want of a supply of them, which I had intended to take, robbed me of the pleasure I should have had in doing as proposed.

It is sad to see how easily devotion may become superstitious, and even idolatry, as evidenced by the concourse of pilgrims—we were told numbering as many as twenty thousand in a day—at Lourdes, which place during the beginning of September was thronged by devotees from far and near, who came to worship at the shrine of the Virgin, built as an outcome of the hysterical statements of a peasant girl some twenty-five years ago.

This huge assembly of pilgrims is officered by scores of priests, who seem to foster the delusion, and, judging by their personal appearance, do *not* lead an austere life. I venture to hope that my note may suggest useful thoughts to other holiday-makers.

A Busy Man.

Destitute Children in Korea.

THE need of a home for the reception, protection, and training of destitute children has long been felt in Korea by missionaries and others working among the people. If in our own country there is need for such homes, how much greater must be the need in a heathen country, where girl life is held to be of little importance, the position of women is low and degraded, and children generally who have no friends are entirely without care and protection? The child with no one to care for it is frequently sold as a slave, or, if there is no one even to take that trouble, is left to die; while numbers of children throughout the country starve to death every year just for want of a home to befriend them.

This need is now being supplied in a Home for Destitute Children, situated in Seoul, the capital of Korea. Two ladies, Miss Ellen Pash, graduate of Girton College, and Miss Jean Perry, daughter of the late Mr. H. T. Perry, sometime superintendent of the Little Boys' Home, Farningham, are giving themselves to the work of caring for the children. The object of the institution is to clothe, feed, lodge, educate, and give religious and industrial training to destitute and neglected children, especially orphans or those in danger of falling into crime.

The cost of one child is estimated at £9 per year, in the case of those individually supporting children, to be paid quarterly in advance. The religious teaching is from Holy Scripture, Protestant, but thoroughly undenominational. The secular instruction consists of reading, writing, and arithmetic, and other elementary branches of knowledge, all given in the Korean language. The industrial training, as the Home grows and the funds permit, will include dairy, laundry, and needlework for the girls, and Korean industries and farm-work for the boys. The buildings at present occupied are very inadequate, being but small Korean cottages built of mud and stone. Better buildings will be provided as the funds permit.

The work is under the direction of a council, of which Dr. Underwood, the well-known American missionary, is chairman. Further particulars may be had from Mr. Edward Pash, Esborne, Lawrie Park, Sydenham, S.E.

New China and its Leaders.

IN 1826 there was published a large work in twenty volumes called "King Shih Wên," or widely known public documents. It consisted of essays from the most distinguished men in the empire on all questions of public interest during the sixty previous years. In 1886 there was published a supplement, also in twenty volumes, containing the most important documents since 1826.

As the Chinese Government in many of the documents in these two works showed itself very hostile to Christianity, publishing in some of them the vilest calumnies against Christians, the attention of the General Missionary Conference, held in Shanghai in 1890, was called to the fact, and the opinion expressed that if the Chinese Government did not suppress these calumnies there might be riots and massacres any day. The riots and massacres did take place in the years following, as all the world knows.

In the beginning of this year, 1898, the reform party published what they call the "New King Shih Wên," also in twenty vols., and uniform with the two former works. These new volumes contain 580 essays and documents, of which 160 are anonymous. The rest are from 135 different authors—one is a member of the Imperial family, one a president of one of the Boards of Government in Peking, others are viceroys, governors, judges, censors, hanlins, editors, etc., and there are essays from English, American, French, German, Russian, and Japanese writers. Upwards of thirty of the essays are by the well-known missionary Rev. Timothy Richards.

THE ATTITUDE OF THE REFORMERS

towards Christianity is worthy of special notice. In the words of *The Chinese Recorder*: "The Chinese writers of these documents appear in three stages. The first is that in which the writer notes the number of points of similarity between Confucianism and Christianity, and then draws the inference, 'How widely known is Confucianism!' But writers in this stage are apparently conscious of the weakness of such an argument, for they write anonymously. The second stage is that in which the writers assume the superiority of Western civilisation, and say that it arises from the West having paid attention to higher truths of religion which Confucianists have neglected. The third stage is that in which the writers, like the son of the Governor of Hupeh, become apologists for Christians and defend them against the former aspersions and calumnies.

In this intellectual change we see the seeds of one of the greatest reforms China has ever seen. The avalanche has begun to move, and its onward course is irresistible. The Christian forces that were supposed by many in China to be inert are beginning to prove themselves the most potent over the practical Chinese mind as over the thoughtful Western mind. Let the Christian Church take courage and all thoughtful men take note. Advices from Pekin inform us that the Chinese Government is asking the help of the venerable Rev. W. A. P. Martin, LL.D., in regard to their new departure in education. It is a fitting crown to an honourable life and magnificent talents for fifty years devoted to the welfare of the Chinese.

Writing to us regarding his great undertaking to reach the higher classes in China, in the foundation of the

INTERNATIONAL INSTITUTE OF CHINA,

Rev. Gilbert Reid says:—"My scheme has been sanctioned by the eleven princes and ministers of the Imperial Board of Foreign Affairs. President W. A. P. Martin is associated with me. The Chinese are anxious to have it specially established right in Pekin. They contributed at the ports £2000, and the foreign residents £1000. I have secured £6000 in the United States, but only £2000 goes for the building fund. There is needed £10,000 more, and then all the building can go up at once, for the first public library, for the first lecture hall, for the first exhibit hall or museum, for the first social hall, where Chinese and foreigners meet, and for class-rooms, under the University extension system—all to be directed by missionaries for the glory of God, and the adaptation of Christianity to the social and intellectual life of the people.

"Those who cannot give large amounts can give smaller for the maintenance of the work. £2 per annum makes an auxiliary member. Donations can be sent to Hong Kong Bank, 31, Lombard-street, London. I can also be addressed there through the autumn and winter. Here is a way of approach. The British in this can exert an influence right in Peking. I have arranged with a lecture agency to lecture with lantern slides and Chinese costumes on 'China's Living Leaders,' 'China's Open Door,' and 'China's Upheaval.' Communications addressed to me will mee prompt attention. Will the Church take the lead in shaping China's future?"

The Situation in Asia Minor.

IT seems desirable that our fellow Christians in this country should understand the way of God's providence in Turkey at the present time. Over the whole area of Asia Minor there is a slowly returning sense of security, and such a measure of freedom is already attained that the persecuted people can now assemble without fear to hear the Gospel of the love of God. True, a large number of pastors and teachers have been laid in martyrs' graves, but a remnant of impoverished workers remain, and in one of our latest letters we have striking testimony to their fidelity and necessities:—

"The preachers and labourers in school and Bible work have been patient and faithful in their efforts. They often meet with difficulties hard to bear, and suffer much in witnessing the sufferings of their people. In some cases, where lack of funds has necessitated a large reduction in salaries, they have, with great self-denial, continued in the work, though receiving little or no pecuniary remuneration."

It is for these native servants of the Lord Jesus we desire to plead, believing, as we do, that chiefly by such instruments the diffusion of saving truth must be effected in any country. Our special aids to such for the past two years have been greatly blessed of God, and have kept many zealous workers to their posts. Nor must the Massacre orphans in Asia Minor be overlooked. Upwards of 4000 of these pitiable children are under the care of American missionaries, to whom our aids are transmitted. These orphans will require aid for years to come, as they must be taught how to earn their daily bread. For these two specific objects—provision for the Armenian orphans and for the support of the native pastors, teachers, and other workers—we ask earnest prayers and ready gifts, believing they are just now the greatest available agencies for uplifting the oppressed Armenian people, and leading them into the light of the Gospel of Jesus Christ.—Yours truly,

Kinnaird.

Bible Lands Missions Aid Society, 7, Adam-street, Strand, W.C.

The Plague in India.—The plague returns for the week ended the 15th inst. show a slight improvement as regards Bombay city, where the deaths reported numbered 200, as compared with about 210 in each of the two previous weeks. In the other districts of the Presidency, however, the epidemic is still extending, the deaths reported for the week being 4300, as against 4000 in the previous week, and 3000 in the week before. There is also a marked increase in the Baroda and Mysore States.

Spain.—The latest issue of *Gleanings from Spain* tells of progress in several directions. Mr. J. Chorley, writing from Tudela, says that many of the people have freed themselves from the power of the priest. A lady worker who has been visiting villages around Saragoza writes: "In Zuera many of the people are friendly, and the meetings well attended. Three of the converts (bright, earnest Christians) are in training, that they may be missionaries among their own people. In Muel there is much to encourage. It does one good to see the interest with which they read round, and how quickly they learn to find the references." Copies of *Gleanings* may be had from Mr. E. Ives, 55, St. John's-villas, Upper Holloway, London, N.

THE EVANGELISTIC FIELD.

Weaver Brothers in Belfast.

THE visit of these brethren was eagerly looked forward to, for many memories linger in this city of the work of their honoured father. Great preparations had been made, and great expectation was aroused. Our hopes were not disappointed, for the first Sabbath morning the power of God was manifestly present. At night the church, seating 1400 people, was crowded, and many entered the inquiry room. All through the week the interest deepened. The second Sunday was a day long to be remembered. The brothers preached and sang four times —in the afternoon for the Y.M.C.A. of Mountpottinger, when scores were turned away. At the night service the crush was tremendous, pulpit stairs and aisles being crowded. Better far, a number confessed Christ.

During the second week the spacious church was filled from floor to ceiling nearly every night. Many ministers gave us the right hand of fellowship. Once again, as the people were "as one," and as in one voice they praised and thanked the Lord, the glory of God filled the house. The minister and session and the whole congregation gave the brothers a united invitation to return to them at the same time next year. And now, looking back on the mission, we can exclaim, "There failed not aught of any good things the Lord had spoken to Israel; all came to pass." And so we thank God and take courage. Wm. Witherow,

Minister, Westbourne Presbyterian
Belfast. Church.

Gipsy Smith at Wigan.

UNDER the auspices of the Free Church Council, Gipsy Smith has conducted a ten days' mission in the Drill Hall, Wigan. From beginning to end the services have been attended with rich blessing, and the whole town and district seems to have been moved in an extraordinary manner. This is the third United Gospel Mission held in the Drill Hall of Wigan within ten months. The two preceding missions were conducted by Mr. George Clarke, when a large number of people passed through the inquiry rooms. During Gipsy Smith's mission the great hall has been crowded every night, and there have been multitudes of inquirers. The immediate result of these missions is a powerful quickening of the spiritual life of the churches, and a great development of mission work in the town and district. F. L.

Evangelists' Movements.

Mr. Jas. Wharton has held an eight days' mission at St. Albans. The meetings were well attended nightly, and crowded on Sundays. A number of conversions are reported.

Mrs. E. L. Baeyertz began a sixteen days' mission on Sunday week in Byrom Hall, Liverpool, when she preached to large congregations afternoon and evening. The mission promises to be very successful.

Rev. Mr. Clark, of Galashiels, has concluded a fifteen days' Gospel mission in the Bristo-place Baptist Chapel, Edinburgh. Each night there were decisions for Christ. In one place of business six young women were invited to the meetings, and all of them professed conversion. Special meetings were held for the young people.

A correspondent writes that a most encouraging mission is being held in the British School, Sunnyside, Hitchin. Mr. Goudie is conducting the services, and the room has been well filled every night. Several who were impressed have remained to seek spiritual guidance and prayer. It has been decided to prolong the meetings for a few days.

Mr. Josiah Nix recently conducted a ten days' mission in the Wesleyan chapel, St. Just. Much interest attached to the missioner's visit. Large congregations assembled night after night to listen to the preacher's earnest and faithful addresses, while on Sunday the spacious chapel was well filled. Many entered the inquiry room, not a few of them boys and girls from the Sunday-school, and over 200 persons signed the total abstinence pledge.

As to the second week of Rev. John McNeill's Gospel Mission at Dingwall, *The Northern Weekly* says:—"It is believed that many who have heard him in Dingwall will have reason to look back upon his mission with deep thankfulness for blessing received through his instrumentality. Mr. McNeill preached one afternoon at the Cross of Dingwall to a large gathering of farmers and others attending the weekly sales, and was listened to for the space of an hour with rapt attention."

Mr. McNeill goes to Invergordon this week, beginning in the Free Church on Sabbath, and continuing nightly till Friday.

The work of grace in Inverness, referred to in a recent issue, is continuing. Mr. Fraser, Divinity student, conducted a third week of special services in the Music-hall, where meetings were held nightly. The attendances are large and the attention encouraging. Mr. Fraser has no intention, as was rumoured, of giving up his classes at the New College with the intention of devoting himself wholly to evangelistic work. He proceeds to Edinburgh soon to prosecute his studies at the Divinity Hall.

Rev. T. L. Johnson has completed a fourteen days' mission in the Assembly Rooms, Putney. The attendance has been very good from the beginning. Best of all, we have to praise the Lord for souls brought to decision every night. Mr. Johnson was in suffering most of the time, his health having broken down through overwork. He has now returned to his home in Bournemouth for a rest. Will the reader pray that he may be strengthened for further work in the Lord's service?

B.

The recently concluded mission of Gipsy Smith at Portsmouth has left results which call for abundant gratitude. The Wesley Church, which is, with one exception, the largest Nonconformist place of worship in the town, proved quite inadequate to accommodate the crowds. A large number of inquirers came forward, who are now being gathered into the various churches. The ministers of the Free Churches co-operated in a very signal manner, and the bond of union between them has been strengthened.

Mr. Monro Collings's next engagement is Worthing, Oct. 23 to 28.

Sergeant Pullinger's next engagement will be Strathmore-road, Croydon, Sunday, Oct. 23.

Mr. Josiah Nix's engagements:—Oct. 23, Rotherham; Oct. 29 to Nov. 7, Tunstall; Nov. 12 to 21, Market Rasen; Nov. 26 to Dec. 5, Burnley; Dec. 11 to 19, Leicester.

Rev. J. Manton Smith's engagements up to the close of the year:—Oct. 31 to Nov. 4, East London Tabernacle; Nov. 6 to 13, Winchester; Nov. 19 to 29, Elland; Dec. 3 to 13, Norwood; Dec. 18, Epsom; Dec. 24, Croydon; Dec. 31-Jan. 1, Croydon.

Evangelization Society. — The following missions among others, are now being held, and prayer for them is desired:—Turton, H. Collins; Ross, J. B. Rochfort; Keyworth, A. Knight; Brighouse, N. Taylor; Cardiff, W. Notman; Marshfield, C. Jolliffe; Tiptree Heath, C. Noakes; Mile End, C. Galletly; Limehouse, W. D. Dunn; Cambridge, J. G. Stanger; Padiham, J. Shields; Rowfant, C. Goode; West Wycombe, J. Harris; Newton Regis, F. Holmes; Southrepps, J. Lovell; Cheltenham, R. D. Edwards; Broadstone, S. Vivian; Shrewley. J. Simmonds; Braunton, H. S. Smith; Manchester, S. Bryant; Broxbourne, J. Johnson; Blackheath, J. Brown; High Wycombe, A. Clark; Mealsgate, J. Whiting; Levenhall, R. Williams; Hampton, A. H. Ash; South Creake, E. Bailey; Sheerness, J. Greenwood; Rusthall, F. W. Pascoe; New Cumnock, J. Brackenridge; Roschearty, H. Young; Burntisland, J. Galletly; Glasgow, C. G. Roger; Dundee, R. Lapsley; St. Ninian's, D. M. Bayne; Delting, D. Pittendrigh; Kirkwall, H. Laughland; Peebles, T. Canning; Motherwell, G. W. Moodie; Glasgow, R. Hill.

Requests for Prayer.

For much blessing on work among Japanese men-of-war men arriving in London this week.

For blessing on a Gospel mission to be conducted by Mr. James Eyres, at Birkenhead, October 23 to 30.

For a mission at Barry Dock from Nov. 5 to 20, conducted by Mr. George Back, of the Open-Air Mission.

For much blessing on evangelistic work in and around Nairn, by Pastor D. M. Cameron, of Wandsworth-road, S.W.

That during the coming winter our navvies may be preserved in health, and that numbers may be led to receive the Gospel.

For the Holy Spirit's blessing on union weekly prayer meetings and other Christian agencies in Raphoe and neighbourhood, co. Donegal.

For blessing on the distribution of tracts at the Sunday Society's concerts and lectures, and among the cyclists and golfers on the Sabbath.

That God will protect Miss Mackenzie and Miss Christie from perils and misadventures on their journey to the Medical Mission at Jerusalem, for which place they started this week, and greatly bless their work for Him among his chosen people.

"What Would'st Thou have Me to Do?"

What would'st Thou have me to do, Lord?
Show me my task for to-day,
Lowly or high, as Thou wilt, Lord!—
Only give strength to obey.
Neither an hour nor a life-time
Dare I plan out at my will;
That is my King's part—and *mine* is—
Simply his plans to fulfil.

Whispers conflicting I hear, Lord!
Counselling all the days through;
'Tis for thy counsel I wait, Lord!—
What would'st *Thou* have me to do?

Where would'st Thou have me to go, Lord?
Point me the path for to-day;
Rugged or smooth, as Thou wilt, Lord—
Only go *with* me alway.
Neither a step nor a life-path
Dare I plan out at my will;
That is my *King's* part—and *mine* is—
Simply to follow Him still.

Hither and thither they call me,
Voices of friend and of foe;
Voices of sin and self-will, Lord!
Where would'st *Thou* have me to go?

What would'st Thou have me to be, Lord?
What in thy vineyard to-day?
Busy or still, as Thou wilt, Lord—
Only thy servant alway.
Never a nook in that vineyard
Dare I choose out at my will;
That is the part of the *Master*—
Mine, his commands to fulfil.

Truly thy servant am I, Lord!
Truly mine eyes are on Thee.
Take Thou life's choice from my hand, Lord;
What would'st *Thou* have me to be?

It is so sweet to surrender,
Bowed at thy crucified feet,
Wishes and choices and hopes, Lord!
Yea, for thy *Love* makes it sweet.
Some Thou'lt give back to me granted;
Some Thou wilt gently deny;
Keeping the rest to fulfil them,
If not on earth, then—on high.

Lives unsurrendered to Thee, Lord,
Freely, whatever the cost,
Fair tho' they look in the world's eyes,
God counteth mis-spent and lost.

Plymouth. Edith Gilling Cherry.

["The Master's Touch," "Whatsoever," "We Would See Jesus," "From the Other Side of the Gates of Pearl," "Yet will I Not Forget Thee," with several hitherto unpublished poems by the same writer are now in print. Address, Mrs. M. S. Cherry, care of the Bible Society's Tract Depôt: Bedford-street, Plymouth. 3d. per doz.]

The People in the Music Hall.—The Sunday evening services in the enlarged Metropolitan Music Hall, Edgware-road, conducted by Mr. Chas. Cook, are drawing very large audiences. This work is a splendid antidote to the public-house and street attractions which beset the young people of the district. The expenses (£13 per week) are about half met by the collections; the remainder may fairly be looked for from the Christian public, especially as the Sunday League has tried hard to secure the building for secular lectures and entertainments.

Protestant Sunday.—At a recent meeting of the Protestant Secretaries' Federation it was decided to appeal to all the ministers of Christian denominations to co-operate on Lord's Day, November 6, in commemorating the providential deliverance of the Sovereign and people of England on November 5, 1605, when the Gunpowder Plot was discovered; also for the deliverance of the English people from Popish tyranny and arbitrary power in 1688, when William, Prince of Orange, landed at Torbay. It is proposed that sermons should be preached and suitable references made in as many pulpits as possible.

Thursday Half-holiday.—Mr. William Forbes, 71, Tollington-road, N., writes: "On Thursday evenings thousands of young men and women are wandering about the streets not knowing what to do with themselves. Most of the week-night services at places of worship are held on Wednesdays. Why should there not be Pleasant and Profitable Thursday Evenings for these people? I should like to arrange a meeting of this kind for Holloway district, but I am so often from home I dare not attempt it unless others are willing to join in this matter. If something is not done quickly the half-holiday will not be an unmixed blessing."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Visit to George Yard.

"THESE," said kindly Mr. Holland in a whisper, indicating a large roomful of tiny toddlers, "these are the homeless ones. Yes, their parents are poor out-of-works driven to the streets by misfortune. They leave the children with us during the day. Ah! here is Robinson Crusoe; and how are *you*, Robinson?"

Robinson was, strange to say, a little girl. She came forward with a nice little smile upon her pale face, but yet with an air of heavy responsibility, for in yonder corner lay a cotton bag containing the family belongings, and even amid the dictation of "A man caught a rat" she keeps an eye on *that* bundle.

Now, many of you, dear children, who have nice homes and warm clothes, for which you are so grateful, would be sad at heart if you saw the hundreds of poor little ones who gather daily in the homely, pleasant schools at George Yard. There are hundreds of them, of all ages and sizes. Many of them are Jewish, of olive skin and flashing dark eyes; but the majority, sharp and nimble, if pallid, are just samples of London street boys. Here is a row of them. They stand up with a good-natured grin. What if their knickerbockers are sorely rent, or glimpses of pink flesh peep through here and there to

BETRAY THE ABSENCE

of a shirt? They cannot help it, you know, for they have little chance of buying new ones. Their evenings are often spent in selling newspapers or matches to help to swell the family income and buy a herring for dinner on Sunday. Still, rags are getting beautifully less, for there is actually a sewing class for boys, where some scores of them are instructed in the mysteries of patching and button-holing.

But, you will say, "Are they not hungry?" No, because in the long, long list of good work done in this beautiful cluster of houses behind dingy Whitechapel there occur the magic words of "bread" and "soup," wisely given to those in need. And, if it be any assurance of the honour of a London street boy, permit me to tell you that, so far from these lads complaining, the teachers have difficulty in ascertaining whether a boy has had any breakfast or not. Nobody comes for "what they can get." As a great poet said, "We needs must love the highest when we see it," and so the struggling sons and daughters of squalor recognise the light in the darkness. And that light is

DIVINE TRUTH, DIVINE LOVE.

You understand?

Here is another big room. It is full of important little chaps deep in mathematical problems about the cost of sixteen dusters at 2½d. each; while one vigorous young man, whom I nearly called "young waistcoat," for he wore a very large one, which covered his podgy little legs like a coat, waved a big sponge and cleaned all the slates. Room after room we pass through, and crowd after crowd of children we see, for the premises are so carefully planned out that all is in use, and, when the day schools cease and the youngsters are gone, the elder folk—many of them once scholars in this very place—will come in to classes and the reading room, for to many hard-working young people it is a great blessing to have so nice an institution in their midst, bright and spotlessly clean.

"But," says Mr. Holland, "we have not done with the children yet. There are the babies. We must not miss them."

No, no; we must not. So we climb the stairs that are so neatly lined with glazed white bricks and with dark blue tiles, usefully set as a substitute for banisters; we reach

BABIES' PALACE,

which is a long apartment, as spick and span as loving hands can make it. Just outside is a bath room, with two little baths—just the very thing for babies. Inside there are infants everywhere. Some are asleep in the cots that gleam in such charming array, more are having a delightful time on the big, warm rug in front of the firescreen, kicking and laughing as though there were no such words as "trouble" and "sorrow" in the world. This department is the crêche, where on payment of twopence poor mothers can leave their little ones for the day while they themselves go out to work.

"When they arrive at seven o'clock in the morning," says Mr. Holland, "if it is advisable to use soap and water, then those useful articles *are* used; then the nurse puts them into fresh warm clothes. If they are hungry, they have breakfast; then there is soup at mid-day, and bread and butter at two, and so on." "As for the babies' bottles, we are pretty busy with them all day long," murmurs the nurse.

So you see they have good value for the twopence. But they evidently like best of all the

DOLLIES AND STRONG WOODEN TOYS,

and, getting attached to the mission in very infancy, they presently pass into the schools, join the Bible-class, help in the Sunday services, and many grow into manhood or womanhood serving the Saviour. There are so very many branches of the work that I should really need a book if I were to record the advantages of all—the Addiscombe training home for servant girls, the "holidays for suffering women" (in which the late Duchess of Teck took such practical interest, which is continued by her kind daughter, the Duchess of York), the Sunday evangelistic meetings, and many more satisfactory and successful undertakings.

Yet let me, in conclusion, whisper softly in your ear that Mr. Holland has to pay out a good deal of money to keep up so large and well managed a mission, and he would be so very glad if the boys and girls who read The Christian could send, addressed to 87, High-street, Whitechapel, some toys for the babies, and especially some cast-off clothes for the elder children. H.

Our Prize Competition.

IT has given me very much pleasure to examine the numerous papers sent in, especially as this time they have been (as a whole) better done than at any previous competition. The questions have been answered very correctly, and the papers prepared with much care and neatness, which does great credit to the competitors.

Of course, my nephews and nieces will each consider that his or her paper must be worth a prize. This is only natural; and I must confess that, now and then, it has been extremely difficult to decide which ought to have a prize and which not. When this has occurred I have awarded an extra prize.

I heartily congratulate the prize winners, and trust that their efforts and their success will make them love the study of the Word of God. But I fully sympathise, too, with those who have failed. Do not be discouraged, my dear young friends: you may be in the List of Prize-winners next time. Keep up your weekly searching; persevere with an intense purpose to succeed. Remember the old adage, "If at first you don't succeed," etc. There is one very great advantage in your Bible Searching, whether you gain a prize or not—you will know more of the Word of God than you knew before; and knowledge of the Bible will acquaint you of Him to whom all the books of the Bible point, the Lord Jesus Christ, who loved us, and gave Himself for us. And to know Him is better than all the prizes.

FIRST PRIZES.

Division I.—Jessie Christine Palmer, Louis W. H. Berthé, Margery Smart, Edith Julia Wheeler.

Division II.—Gladys Mary Phipps, Kathleen Agnes Pasley, Blanche Lindup, Isabel Theodora Salt, Willie Palmer.

Division III.—Ada Elizabeth Palmer, Isabel Winifred Phipps, Mildred Robinson.

Division IV.—John Walter Thomson, Guinefred Lucy Leigh, Ada Blanche Macnutt, Anna Elsie Leigh, Winifred M. Page.

SECOND PRIZES.

Division I.—Charles Stanford Rudge, Eva L. Edmundson, George Macdonald, Eva Kalb, Kathleen Pincott.

Division II.—Mary Ellen Plumb, Gladys Calvert, Olive Tritton, Queenie Upton, Flora Simmons, Arabella M. E. Onslow.

Division III.—Dorothy Pelly Grove, Muriel Coldicott Sherwin, Walter Cecil Perryman.

Division IV.—Kathleen E. Violet Ashworth, Alice Maud Thompson, Mary Violet Hunter, Gwendoline Kathleen Shaw, Kate Gertrude Johns, Winifred H. Palmer.

FIRST CERTIFICATES.

Division I.—Frank Thompson, Douglas Howard Shepherd, Evelyn Everard Hewer, Beryl Calvert, Cicely Musgrave Craven, Alice Edith Crang, Mina Orr, Esther Ruby Stone, May C. Mills, Dorothy Winifred Nathan, Herbert M. Stuart, Eric Dennis Shaw, Mabel Wheeler, Edward Francis Law, Violet Dodsworth, Thos. John Groombridge.

Division II.—Isabella Mack, Dorothy Gertrude Hewer, Frank Reid Wilson, Louie Penny, Charles Herbert Gale, Alfred Gibbs, May Handasyde, Lilian Blackie, Nora Read, Abraham Mack, Lois Muriel Craven, Helen Jessie Eardley-Wilmot, Mary Ada S. Law.

Division III.—Evelyn Lowndes Moir, Mabel Birney, Charlotte K. M. Millar, William Aston, Muriel Edwards, Maggie Fullarton, Flossie Fullarton, Evelyn Mary Shaw, Arthur Marsh Roberts, J. Corbet Browne.

Division IV.—Frederica H. Hunton, Helen M. Hunter, Ethel Maude Pasley, Gertrude W. Vellacott, Mary Louisa Tibbits, Maggie J. Arres-Mather, Lily E. Upton, Ethel Louisa Greenacre, Kenneth Julian Vining, Rosetta Mary Sherwin, Margaret Hogbon.

SECOND CERTIFICATES.

Division I.—Lizzie Johnstone, Charles Noel Wright, Peveril Hayes Turnbull, Eleanor Chance, Susette Beck, Herbert French Rainey, Nellie Crawford, Phyllis Boyd, Norah A. M. Dyke, Stanley Kalk, Avory Blackie, Frank Blackie, Harry Mansfield Lowe, Frank Gibbs.

Division II.—Sidney Elizabeth Law, Rosa Theodora Hill, Cecilia Lichtenstein, Aileen Edith Figgis, Dorothy Margaret Dyke, Edith Mabel Golding, John Hugh Mather, Herbert H. Braddon, John Wm. Wheeler, Arthur William Farmer, James Sinclair Jackson, Kathleen Mona Gough, Betty Stocks, Kitty Donaldson-Selby, Zeldah Albert, Harriette Orr, Herbert James Tomkins, Ernest Gordon Bligh, Max Kalb, James Barker.

Division III.—Eva Laura Oakes, Gilbert Stone, Annie Kathleen Tibbits, Isabel Candlin, Frances Anna Figgis, Louisa Walker, Herbert Westren Turnbull, Mary Freeman, Alice Mary Palmer.

Division IV.—Violet Alice Tritton, Mary Catherine de Spiganovics, Ashley Hugh Bowker, Emily Stuart, Isabella MacCallum Kay, Lilian R. L. McMurtry, Edith M. Wilkins, Florrie Dance, Eva Fielder, Mary Glass, Ethel Fielder, Christina Marshall, Ethel Hutchings, Bessie Harvey Millar, Jessie S. Deane Roe.

HONOURABLE MENTION.

Division I.—Ella Hake, Edith Harvey, Helen E. Stalker, Colin Graham Brown, George F. Graham Brown, Agnes Fullarton, Miriam Ecroyd, Kate Rosenbloom, Edith Lockhart, Gwendoline L. Moir, Cecile Helen Wright, Olive Van Millingen.

Division II.—Edith J. Lowe, Edwin Laurence Turnbull, Rose Hamilton, Susie Annie Cumbers, Leonard S. Browne, Pringle M. Wilson, Janie Crawford, Teresa Blackie, Vera Petrides, Arthur Lowndes Moir, Dorothy Ellen Harris, Francis Sidney Phillips, Mary Eliza Greenacre, May Petrides, Mary Beck, Charles Macdonald, Francis Wm. B. Field, James William Lowe, Daisy Petrides, Phillis Mary K. Wright, Daisy Lilian Greenacre, Dorothy Joyce Clarke.

The Bible Searcher.

No. 143.—Correct answers (second list) received from:—

A—Douglas Adams, Bertha Arres-Mather, J. H Archer*, Charley Ardley, Daisy, Jas. Arnold, and Ernest Allen, Ernest Aldwinckle, Wm Aston.

B—James* and Edith Barker, Elizabeth and Janet Black, Clifton* and Hilda Bassett, Florence Blackman, Catherine Barber, Alice Ball, Jasper* and Leslie* Bell, Ethel Bencer, Dorothy Berry*, Frances J. Bennett, A. Bridges, Lily* and Stanley V. Boxer, Henrietta E. Boultbee, Lindsay, Corbett, and Leonard S. Browne, Herbert Bond, Ashley H. Bowker*, Charles Brown, Eva and Robert Browne, G. M. Bush, Harry Butler*.

C—W. Campbell, M. Joan Clarke, Isabel* and Charles* Candlin, Mary, Charles, Millicent M. and Cicely M. Craven, Alice Cady, Augusta M. Clark, Lily Clarke, Alice E. Crang, Daisy M. A. Clarke, Irene Coppard, Mary Cobb, Dorothy Cooper, S. A. Cumbers.

D—Jas. Ernest Davey*, Florrie Dance, Harold Davis, Wm. Dilly*, Gordon S. Duncan*, Marjory Dyke*.

E—Muriel Edwards*, Helen J. Eardley-Wilmot, Maud Eddey, Leonard N. Ewin, Eva L. Edmundson*.

F—Richard Farmer, Kate* and Bessie* Fletcher, Mary Freeman, Reginald and W. Arthur Findlay, Aileen E. and F. A. Figgis.

G—Margaret* and Stuart Gray, Maude N. Gray, Ivan Garrod, Mary Glass, Daisy L.*, A. and Mary E. Greenacre, Maurice Greenleaf, Harry Gribble, Winnie Grove*, Dorothy Grove, Thos. Groombridge.

H—Dorothy E. Harris*, Edith Harvey, Sandy Handasyde*, Ella Hake, Ruth E. Harrison, Edith and Emily Hearn, Theodora Hill*, Phyllis Hill, Marjorie Hogge, Lucie Hourdain, Margaret D. Hogg*, Marjorie and Dorothy Hodges, Ethel Hutchings*, Freda Hunton*.

J—James Sinclair Jackson, Kathleen James, Florrie Jennings*, Emily Jeynes, Kate G. Johns, Lizzie Johnstone*.

K—Isa M.* and Agnes* Kay.

L—Edward*, Henry*, May*, and Sidney* Law, Guinefred Leigh, Arthur B. A. and Irene Llewellyn, Hannah Lovell*, Grahame and Murray Lloyd.

M—Dora Marples, Mary D. Maitland-Kirwan*, Harry and Bruce Malaher, Avie Mallory, Gladys I. Mather, Winifred E. Martin, John MacMurray, Elsie* and Dorothy McMullin, Kathleen McClure, Dugald and K. G. MacGilp, Charles and Geo. Macdonald, J. Maconchy, Abraham and Isabella Mack, Lillian R. L. McMurtry, Ada Macnutt, Hilda M. Medill, Francis Milne, Gwendoline*, Arthur, and Evelyn Moir, Theodora Muir.

N—Edith S. Nash, Mary L. Henderson, and Dorothy W. Nathan, Peter Nicholson, Valerie Noel.

O—Katie Oliver, Mattie Osmond*.

P—Alice M. Palmer, Dorothy Patten, Winnie Page, Jessie C. Palmer, Margaret Patten, Ruth Pledger*, Evelyn P. Pechy, Vera Petrides, J. Ernest Pearce, Francis S. Phillips, Isabel and Gladys Phipps, Margaret L. and Lillian M. Pook, Cyril Pomeroy*.

R—Edward H., Herbert F., and Marjorie Rainey, Nora Read*, Jessie, Elmina, and Isabel Roe, Mildred Robinson*, Charles S. Rudge*.

S—J. H., Charles D., and T. M. Stanier, Flora Shadbolt, Betty Swanston*, Evely Shaw*, Charles W. Saunders*, Lilian Sargeant, Undine M. Shaw, Bessie Scantlebury, Margery Smart*, Richard A. Spencer, Agnes M. Sterry*, Ivy M., Rovetta, and Muriel Sherwin, Ida Schwengeler, Flora Simmons*, Irene Simms, Mary C. de Spiganovics, Florrie Smith, Florence and Andrew F.* Simpson, Edward Short*, Emily* and Frank* Stuart.

T—Louie Tibbits, Elsie Thorne, Derwent C.*, Edwin L.*, Peveril* Herbert*, and Arthur P. Turnbull, Sarah Tyson.

V—May Vickers*.

W—Greta Watson, R. Watson, Thos. Weddell, Edith J.*, Edward* and J. Wm. Wheeler, Mabel Wheeler*, Ethel S. Williamson*, Eleanor Williamson, Pringle Wilson, Edith Wilkins.

ANSWERS TO LAST WEEK'S SEARCHER (No. 144).

1. Ps. xlii. 2; John vii. 37. If any man thirst, let him come unto Me and drink.

2. Ps. xlii. 6; Ps. xxxvii. 24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

3. Ps. xxxiii. 20; Is. xlix. 23. For they shall not be ashamed that wait for Me.

4. Ps. xli. 4; Ps. xxx. 2. O Lord my God, I cried unto Thee, and Thou hast healed me.

5. Ps. xxxix. 4; Ps. xxv. 14. The secret of the Lord is with them that fear Him, etc.

6. Ps. xxxi. 16; 2 Cor. iv. 6. God...hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

No. 144—Correct answers received from:—

A—John G. Adams, Zeldah Albert*, Dorothy Alchin*, Violet Ashworth, Geo. D. Arthur.

B—Edith Barker, Herbert H. Braddon, Emily Bridgewater, Phyllis Boyd.*

C—Eleanor Chance, Augusta M. Clark, Lois Muriel Craven.*

D—Louie M. Daw, Ruth M. Dawson*, Wm. Russell Davies, Kitty, Ivy and Violet G. Donaldson-Selby.

E—Miriam and Muriel Ecroyd, Eva L. Edmundson.

F—Ethel Fielder, May Fitzgerald.

G—Constance* and Kenneth* Gabbett, David Gardiner, Daisy, A. H. and Mary E. Greenacre, Mary Gover, E. Mabel Golding*, Kathleen and Geo. Gough.

H—Jack Harris, Frances Harding, Nellie Hatchett, Dorothy* and Evelyn* E. Hewer, Joshua Hughes-Games.

J—Betty Jacobs*, Agnes Jones.

K—Stanley*, Eva*, and Max* Kalb, Maurice Kalbsky, Eva Kentish.

L—Edward, Henry, Sidney, and May Law.

M—Gracie and Margie Marston, Kathleen McClure, Dorothy McMullin*, May C. Mills, Grace E., Owen, and Lewis F. Morice.

N—Valerie Noel.

P—Ethel M. and Kathleen A.* Pasley, Myrtle Perry, Kathleen Pincott, Rhoda Porter, Mary E. Plumb*.

R—Marion B. Richards*, Kate Rosenbloom*.

S—Margery Smart*, Esther Simmons*, Jessie Snowball*, Herbert M. Stuart*, Mary and D. J. Symon.

T—Olive Tritton, Frank and Herbert Jas.* Tomkins, Edwin L., Peveril*, and Derwent C.* Turnbull, Maude F. Tyson*.

V—Dorothy Vigars*, Kenneth J. Vining.

W—Florence Gwendoline Wallis*, Edward* and Edith J.* Wheeler, Edith M. Whiting, Cecile*, Noel, and Phillis Wright.

FOREIGN LIST.

Correct answers received from :—

No. 128—Alice M. Hitchcock (Texas). **No. 130**—T. Alan Hogg (China). **Nos. 133 and 134**—Theodora Guinness, Mary, Christine, and Graham Pearson (Tasmania). **No. 136**—Daisy McArthur (South Africa). **No. 137**—Launcelot M. Knight, Daisy McArthur. **No. 138**—Launcelot M. Knight. **No. 141**—Frank and Vera Bjostrom (North America).

THIS WEEK'S BIBLE SEARCHER (No. 145).
1 Cor. xv. to 2 Cor. iv.

1. How many people are mentioned as having seen Jesus after his resurrection?
2. What is said about Adam, and what about Christ? (In two verses).
3. Which is the last enemy to be destroyed, and what is to become of it?
4. What were the Corinthians to do on the first day of the week?
5. Where was a great door opened?
6. What was said of Timothy and Apollos?
7. Why does God comfort us?
8. Where did Paul get his sufficiency, and what had God made him?

Children under TEN do any three, under THIRTEEN any five.

Personal.

I am glad to see some of my "nephews" and "nieces," who had given up the Searcher for a good many weeks, making a fresh start, and warmly welcome several new "nephews" and "nieces" who are joining this quarter for the first time.

KATIE OLIVER.—The next Prize Competition will be the last week in December.

ALBERT P. GRAY. — You must now answer all the questions.

ERNEST DICKENSON.—You made a mistake in your paper. Next week I hope your name will appear in the list.

MARJORIE JONES and HILDA WHYDALE.—You both made just the same mistakes. Did you depend upon each other?

ARTHUR B. A. LLEWELLYN.—Anyone can belong to the Searcher; but for the quarterly Prize Competition the age is limited to eighteen years.

HELEN EARDLEY-WILMOT, DOROTHY AND MARJORIE HODGES.—It is not necessary to write the questions if you number the answers to correspond with them.

ARABELLA M. S. ONSLOW.—Thank you for your letter of explanation; next time you will quite understand. You may do the questions set for those under thirteen till the end of this quarter, but that will not include the next competition.

RUTH M. DAWSON.—If you can post me your paper in time for the "second" list, you need not be included in the Foreign List. I have missed your paper for some time.

GUSSIE CLARK.—Those who are thirteen and over answer the whole of the questions set.

ALICE M. PALMER.—In No. 143 you forgot to give the chapter and verse to each answer; it is always necessary to do this.

HANNAH LOVELL.—You were correct only eight times last quarter.

UNCLE TOM.

Children's Scripture Union Portions for Week Ending Oct. 29th.

Sun. Oct. 23	2 *Kings* xxii.	1-10	Th. Oct. 27	2 *Kings* xxv.	1-16
Mon. „ 24	„ xxii.	11-20	Fri. „ 28	*Psalm* cvii.	1-16
Tues. „ 25	„ xxiii.	1-14	Sat. „ 29	„ cvii.	17-36
Wed. „ 26	„ xxiii.	15-25			

Children's Special Service Mission.

Mr. Hutchinson, *Leeds*, Oct. 20; *Bradford*, Oct. 21; *Allerton*, Oct. 22-23; *Manchester*, Oct. 25; *Liverpool*, Oct. 27; *Doddridge Chapel, Northampton*, Oct. 29-Nov. 6. Mr. Hankinson, *St. Paul's, Canonbury*, to October 26. Mr. J. H. P. Cutting, *Cheetham, Manchester*, Oct. 24-30. Mr. S. J. Hewlett, *Reigate*, Oct. 23. Mr. E. Hughes, *Kenley*, Oct. 21; Mr. Phillips Welch, *Roscoe-street, Bunhill-row*, Oct. 31-Nov. 4. Mr. R. Callender, *Bayswater*, Oct. 21; *Cockermouth*, Oct. 29-Nov. 5. Mr. Tyler, *West Horsley*, to Oct. 24; *Southwick*, Oct. 26. Messrs. Hewlett and Collier, *Town Hall, Reigate*, Oct. 28. Messrs. Stentiford and Mont. Goodman, *Metropolitan Tabernacle*, to Oct. 20. Mr. F. C. Ranger, *Berkhamsted*, to Oct. 30. Mr. J. E. Collier, *Albany Institute, Walworth*, to Oct. 20; *Presbyterian Church, Kennington*, Oct. 31-Nov. 3. Mr. Mont. Goodman, *Waterloo-road*, Oct. 24-30. Mr. W. H. Stentiford, *Westbourne-grove Chapel*, Oct. 21; *Highgate*, Oct. 26; *Clapton*, Oct. 27; *St. John's Wood*, Nov. 1; *Chingford*, Nov. 4. Annual Village Meeting, *Centenary Hall, Bishopsgate*, Oct. 22.

Half-yearly meetings :—*Leeds*, Oct. 20; *Church Institute, Bradford*, Oct. 21, 7.30; *Strangeways Hall, Manchester*, Oct. 25, 3 and 6.30; *Y.M.C.A. Hall, Mount Pleasant, Liverpool*, Oct. 27, 4 and 7. Mr. E. Arrowsmith, *Cheltenham*, Oct. 23-26; *Malvern*, Oct. 27-Nov. 2; *Harrogate*, Nov. 3-13.

Brave "Arethusa" Lads.—A pleasing sight was witnessed the other day on board the *Arethusa* training ship at Greenhithe, Kent, when, in the presence of all the officers and boys, the vellum certificate of the Royal Humane Society was presented to a lad named Henry James Gale, for gallantry in saving a child from drowning at Greenhithe. Mr. Archibald E. Scott, chairman of the committee, in making the presentation, announced that the lad Oscar Harman, who was associated with Gale in the rescue referred to, had since entered a Royal Navy training ship, and a similar presentation had been made to him by the captain superintendent in the presence of the entire ship's company. The vessel belongs to the National Refuges for Homeless and Destitute Children, 164, Shaftesbury-avenue, London.

The Y.M.C.A.

THE British Conference of Y.M.C.A.'s for 1899 will be held at Dublin from June 20th to 23rd inclusive.

The Lord Mayor elect of London, Alderman Sir John Voce Moore, is a vice-president of the English National Council of Y.M.C.A's.

Mr. Pratt, of Berwick-on-Tweed, has been appointed general secretary of the Bury (Lancs.) Y.M.C.A., in succession to Mr. Geo. Durrans resigned.

A hundred and fifty young men attended the opening reception of the Islington Y.M.C.A., given by Mr. and Mrs. Chadwick Brown in the Barnsbury Hall.

Throughout the past summer a united band of members of the Wakefield Y.M.C.A. and Y.W.C.A. have held open-air services in the centre of the city each Sunday night. Very many have been the testimonies as to blessing received.

In connection with the Edinburgh Association a well-attended Conference was held on October 15, on "the utility of special evangelistic efforts, and how these may be rendered most effective." The discussion was of a practical and useful nature.

The annual conference of the North Midland District Union took place at Leeds on Oct. 13. Over fifty delegates were present from Associations in Derby, Notts, Lincoln, and the southern half of Yorks, and various practical topics were discussed.

The Coventry Association has concluded a most successful membership campaign extending over a month. The result showed a total addition of 370 new members. The president received the new members at an "at home." The membership is now nearly 600.

The work of the young Association at Hanley, under the direction of Mr. J. Palmer Howard, has made rapid development. The membership has nearly doubled within the past twelve months, now standing at 300, and a first-rate programme has been arranged for the coming winter.

The inaugural reception of the winter season, of the Birkenhead Y.M.C.A., given by Mr. and Mrs. C. J. Procter, president, was held on October 13. There was a very large attendance. Brief addresses were delivered by Mr. Procter, Mr. Robert McCann, and Mr. O. H. McCowen.

At the recent annual meeting of the Church of Ireland Y.M.C.A., in Dublin, interesting addresses on the objects and benefits of the Society were given by the Archbishop of Dublin, Mr. Campbell, Q.C., M.P., Sir F. R. Falkiner, and others. Prizes were distributed for proficiency in different subjects.

At Oxford Y.M.C.A. the opening reception of the autumn session was given by Mr. and Mrs. Theodore Dodd. An address was given by Mr. Robinson Souttar, M.P., who urged the many young men present to hand on the great blessings which they had received to the less fortunate around them.

A report is to hand of the thirty-third annual business meeting of the Cape Town Y.M.C.A. The statement presented by the secretary, Mr. Will G. Sprigg, as to the work of the past year showed that there were twenty-eight distinct sections or agencies in operation, and that the total membership was now 826.

The Bayswater Y.M.C.A. made a promising commencement of its winter's work at a successful social gathering, over which Dr. Parker Young presided. On October 24 the Association begins a series of meetings, at which the speakers will be Preb. Webb-Peploe, Revs. E. H. Hopkins, G. Hanson, F. B. Meyer, and G. H. C. Macgregor.

The Newcastle-on-Tyne Association is successfully maintaining a "Chamber of Commerce." This agency "does not attempt commercial classes nor any interference with the teaching agencies which already abound, but aims at persuading young men to join those classes and enter for the London Chamber of Commerce examinations and certificates.

On Tuesday, October 11—Sir George Williams's seventy-seventh birthday—the annual meeting was held in Battersea Town Hall of the Clapham Junction Y.M.C.A., Sir George kindly occupying the chair. A report of excellent work was presented by the honorary secretary, Mr. Harry Swift. There was a good attendance of men, and the meeting was bright and successful.

Fifty-eight delegates assembled at the Ipswich Association on October 13, for the annual conference of the Eastern Counties District Union. Canon Garratt occupied the chair in the morning, and Sir W. Brampton Gurdon in the afternoon. The National Council's recent circular upon the "Inner Life of the Associations" was very warmly discussed. The conference was one of the most representative and successful ever held by the District Union.

Between five and six hundred young men accepted the invitation of Sir George and Lady Williams to a social gathering at Exeter Hall on Monday week, to inaugurate the work of the winter session. Afterwards the first meeting in connection with a fortnight's special mission by Rev. W. R. Mowll took place. Mr. J. H. Putterill, the general secretary, spoke of the benefits to be derived from membership in the Association, and Mr. Mowll followed with an earnest address on the words, "Choose Life!" The subsequent meetings of the mission have been largely attended.

The most successful men's mission ever held in connection with the Sheffield Y.M.C.A. has just been conducted by Rev. J. F. T. Hallowes, principal of Cliff College, who was assisted by eighteen of the students of that institution. The work of the latter consisted in canvassing the shops, offices, and warehouses of the city during the daytime, and holding open-air meetings prior to the indoor service at night. The addresses were of a high order, and the results of the mission most gratifying to all the workers. Christian Evidence missions were conducted at Derby and Nottingham during the same week.

Mr. Oliver H. McCowen, LL.B., who has been appointed by the English National Council to develop and supervise Y.M.C.A. work throughout Burmah, has for some years been honorary secretary of the Association at Tralee and of the South of Ireland District Union of Y.M.C.A.'s. He is a member of the Student Volunteer Missionary Union, and an enthusiastic worker in the interests of young men. Mr. McCowen will visit a number of the principal home Associations, with a view to interesting the members in his work, and a farewell meeting will take place, at Exeter Hall, on December 2.

The autumn conference of the Western District Union of Young Men's Christian Associations was held at Bath on Thursday, 13th inst. The delegation was one of the largest ever sent to the conference gathering, over seventy delegates being present. The report showed an increase in the membership on the past year of one hundred and twenty-nine. In the three counties of Gloucester, Somerset, and Wilts it was estimated that there were some twenty-five towns in which new Associations ought to be planted. The district is now engaged in the consideration of the appointment of a travelling secretary.

The Belfast Y.M.C.A. is enjoying a season of remarkable prosperity in every department. The number of young men attending, and the spiritual results, have attracted the attention of the Christian community, and deep interest is being evinced on every hand in the work of the Association. The weekly average attendance of young men at present number 1000. Notwithstanding that the new building is only some eighteen months opened, the pressure for room is already being felt to such an extent that the committee have purchased, within the past few days, additional premises adjoining, at a cost of £7700, a part of which will be thrown into the principal hall of the Association. Mr. Oatts, of Glasgow, is to conduct a mission in connection with the Association next month.

The Y.W.C.A.

A Y.W.C.A. Home is to be opened this week in Turin (Corso Oporto 23). It may be of use to parents wanting to send their daughters to teach in Italy to know of such a Home.

The work at Cloudesley Institute, Barnsbury, has been graciously owned by God throughout this year. The Sunday attendances have been large, and a steady interest has been manifested in the Word of God, whilst many have come out distinctly for Christ, and are now seeking to win others. The junior branch and large Band of Mercy afford useful training places for the members. The boarding house is always full, and valued by parents whose daughters come to London for business purposes.

A Missionary Cruise.

A CRUISE for public schoolboys and others has been arranged by Sir Matthew Dodsworth and Rev. Norman Bennet, who purpose visiting several stations of the North Africa Mission in the Mediterranean. The object of the tour is to rouse increasing interest in foreign mission work, especially among the young men attending our public schools and universities. The hon. secretary of the North Africa Mission has arranged to accompany the party, which proposes to call at Tangier, Gibraltar, Tetuan, Algiers, Tunis, Sousa, Tripoli, and Malta. The trip will cost from £16 16s., including the fare to and from London to Marseilles. Any friends interested in missions are invited to join in the tour which will begin on December 21 and close about January 10. Address, Rev. Norman Bennet, Church Parochial Mission Society, Church House, Westminster; or Sir Matthew Dodsworth, Bournemouth; or Mr. Glenny, 21, Linton-road, Barking, Essex.

Obituary.

MR. W. HAYFORD.

Brompton-road Y.M.C.A. has recently lost an old and valued member in the death of Mr. W. Hayford, Sloane-street. For more than forty years he was connected with the S.W. branch, and until recently acted as treasurer, and when health permitted was found at the Sunday afternoon Bible-class unfolding the Scriptures to many young men. He also took a lively interest in all the work carried on, and supported in an unostentatious way many Christian institutions outside the Y.M.C.A.

REV. W. H. DICKENSON.

We regret to announce the recent death of Rev. W. H. Dickenson, at his residence in Paddington, aged sixty-five years. He was born in Manchester, and left that city to take his place as a Congregational minister in 1859. He filled with credit the office of pastor in that body at Paddock, Huddersfield, Bicester, Wendover, Erdington, Robert-street, Grosvenor-square, and Notting Dale. Mr. Dickenson was greatly esteemed by those who knew him, and the church at Notting Dale has lost a faithful preacher and pastor.

PASTOR E. H. SOPER.

Many will hear with sorrow of the death of Rev. Edwin Herbert Soper, pastor of Greendale Baptist Church, Bathurst, Victoria. A native of Southampton, Mr. Soper led a wayward life while still a youth, and passed some time in South Africa. In 1882 he was converted, and a short time afterwards entered upon earnest evangelistic work. We soon find him in the West Indies; then in Brazil, working under the auspices of the American Board. During his nine years of service in that dark land he gave full proof of a blessed ministry. Returning home, Mr. Soper put in two years of devoted work at Birmingham; but, his health breaking down, he was recommended to try southern climes, in the hope that the evil wrought by South American fevers would thereby be eradicated. After two years' faithful toil he has been called home, leaving a wife and four children to mourn his loss.

MR. ROBERT MEEK, EDINBURGH.

This Christian brother, who recently died very suddenly, was one of the oldest workers in connection with the Carrubbers Close Mission. Born in Leith sixty-two years ago, he was early brought to the Lord. One of the earliest and oldest friends of the late Richard Weaver, his name is frequently mentioned in his memoir. For some years he was assistant superintendent of the Sabbath evening open-air work in the meadows. But he was best known for his faithfulness as a tract distributor. For the last sixteen years "Father" Meek was to be found in all weathers every Sunday morning, with his bundle of tracts, in front of the General Post Office. These he distributed to passers-by and to callers for letters, and many interesting facts he could record about his tracts and those who received them. He also visited the shops open on the Lord's Day.

COLONEL URMSTON.

By the death of Colonel Urmston a familiar figure passes out of the life of Maidstone, and a large Christian circle is thrown into mourning. The third son of the late Sir James Brabazon Urmston, our departed friend entered the East India Company's service in 1847, and did duty in several capacities and districts. Having passed the higher standard examination in three languages as interpreter in 1849, he was appointed adjutant of the 16th Irregular Cavalry in 1851. He took part in important engagements, and subsequentl occupied assistant commissionerships at Peshawur and in some of the wildest frontier districts.

While at Peshawur he assisted in the founding of a mission to the Afghans, and this was only one of the many links which associated him with missionary work during his military and civil career. As political officer at the Court of Maharajah Gholab Singh, of Kashmir, he was successful in his efforts to preserve the loyalty of the Maharajah during the outbreak of the Mutiny; and on the Maharajah's death, in 1857, although unprotected by any British force, by his firm and unflinching attitude he prevented the suttee of five of the Maharajah's wives, who desired to burn, in accordance with the Hindu custom, on the funeral pyre. His health became seriously affected in Kashmir, not only by his anxious and arduous work, but by an attempt to poison him, a danger he only escaped by the vigilance of his devoted wife, who, suspecting the native doctor, gave but a small portion of the dose the latter had prescribed. His first furlough was after eleven years of continuous service. He finally returned to England in 1874, retiring with the rank of Colonel after twenty-seven years in military and civil employ. On more than one occasion he received the thanks of the Governor-General in Council, though his modesty prevented his name being put forward for those official distinctions which his services had abundantly merited.

After retirement Colonel Urmston devoted himself to Christian and philanthropic work of various kinds, being specially identified with evangelistic work at home, missionary work among the heathen, and the temperance cause. His services, as well as those of Mrs. Urmston (whose death from typhoid a year ago had much to do with breaking his health), were widely sought, and he was much appreciated as a speaker on these subjects. Particularly in connection with the zenana work among the women of India were Colonel and Mrs. Urmston successful in arousing interest. Colonel Urmston took an active part in the endowment and building of St. Luke's Church, and was one of the trustees of the benefice. His faith, however, was unbedged by prejudices, and the Nonconformists of Maidstone will miss his sympathetic help as well as the Church of England, of which he was a devout and earnest member.

Personalia.

Rev. G. Campbell Morgan will not visit the United States in January, as was inadvertently announced in our issue of last week.

Rev. D. M. Cameron, of Union Tabernacle, Wandsworth-road, S.W., begins, on 23rd inst., a month's mission in churches in and around Nairn.

Rev. A. B. Evans, curate of St. Stephen's, East Twickenham, has been appointed to the assistant secretaryship of the British and Foreign Bible Society.

Dr. Baedeker writes to us: "Will you have the kindness to ask for sympathy and prayer from the readers of The Christian on my behalf for a journey to some of the neglected countries in the east of Europe? I propose leaving England on the 27th inst. to visit Austria, Hungary, Roumania, Bulgaria, Turkey, Armenia, and South Russia, to preach the Gospel wherever opportunity offers, and to do whatsoever my hands find to do with my might. I shall be very grateful for the fellowship in prayer of those who tarry at home by the stuff (1 Sam. xxx. 24). I also hope to visit some of the Armenian relief centres and orphanages."

Notices.

A correspondent would like to know the author of the hymn beginning:—

Hark! eternal praise ascending,
Round the throne the concert stands,
Thousand, thousand saints attending,
Palms of triumph deck their hands.

Communications Received with Thanks. — T.T. W.F.M. J.B. E.J. G.G. F.L. F.G.W. D.M.C. E.B. A.M. S.W. F.W. G.R.C. J.F. K.L.S. M.L.D. J.K. H.L.H. C.H. S.S. J.A. J.W.B. H.B. J.M. S.S.M. J.C.C. F.W.B. A.A.F. W.D. M.A.R. J.G.S. R.M.M. S.T.P. H.E.G. G.C. G.C.M. H.V.H. F.W.B. D.McN. D.J.P. W.W. G.H. Mrs. B.O'C. C.P.B. R.C. S.Y.W. J.C.C. C.S. G.D. M.McL. M.R. H.R.T.J. R.E.B. M.G. J.B. Dr. R.B. E.S. J.C. C.C. M.G. A.M.C. A.A. T.W.F. A.P. W.W. A.S. L.G.A.R. W.F.M.C. H.C.C. A.F.M.S. C.A.S. W.L. M.F.J. E.E.P. H.F. T.J.B.C. J.A.G. J.N. T.R.A. S.P. J.R. E.W.J. H.P. W.S. J.F.N. B.M. Miss B.

Applicants for Tracts.—Peter S. Stewart, 10, Randolph-cliff, Edinburgh (on Sabbath observance and Sabbath desecration); Mr. J. Ahrbeck, Heidelberg, South African Republic; Henry Jones, Joseph-street, Hunslet, Leeds; Ernest White, 48, Redwald-road, Clapton-park, N.E.; H. Burrows, 6, Pea Hen-court, Bishopsgate Within; F. Gladstone, 89, Chibton-street, Deptford; Mrs. Gregg, Hillstead, Wheelwright-road, Gravelly-hill, near Birmingham; Evan Jones, 22, Earl-street, Tredegar; Miss Willoughby, 3, Cashels-road, Balham-hill, S.W.; J. D. Allan, Congregational minister, 1, Waldeck-road, Nottingham; A. G. Smith, Mission Hall, Brixham; David Blackstock, 91, Duncairn-gardens, Belfast; Fred, Oldman, 306, Bethnal Green-road; E. Meers, 167, Haggerston-road, Dalston; C. W. Hall, Blewbury, Didcot, Berks; Ellie Jay, Nottingham Farm, Cottered, near Buntingford, Herts; Rev. J. F. Kington, Sutterton Boston, Lincs; John L. Atkinson, 35, Havelock-street, Newcastle-on-Tyne.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Letters to the Editor.

Municipal Luxury.

Sir,—The attention of ratepayers should be given to the proposal of the County Council to set up on the Council's own account a "Bacteriological Laboratory." It would be interesting to know who fathers the proposal, and how far the research for endowment is responsible for this suggestion of the "endowment of research." A new laboratory means heavier rates; it also means lucrative posts for learned professors.

There are already in London a quite sufficient number of laboratories wherein members of the animal kingdom (the cat, the dog, &c.) are painfully experimented upon and inoculated with all manner of diseases from appropriate bacteria.

Thousands of the citizens of London are opposed to these practices. Will they not protest against the quite unreasonable squandering of ratepayers' money in the way now suggested by the L.C.C.?—

Your obedient servant, H. J. Monro.

137, *Finborough-road, S.W.*

"General Servant."

Dear Sir,—You ask in a recent Christian "Why is it that so few girls are qualified or willing to take the place of a general servant?" The answer is very simple. Because, in nine cases out of ten, "general servant" means "general slave." The mischief is usually done in a girl's first place. She is young, inexperienced, and often defenceless. The mistress drives and scolds her from morning till night. She works at least fourteen hours out of the twenty-four, and yet her work is never done. Consequently, after a year or two, which has had the double effect of turning her into a hopeless muddler and turning her for ever against service, she goes off to the factory or some other occupation, and a good servant (very likely) is lost to the community.

It will be a good day when mistresses and servants will alike have to exchange characters and references before a situation is entered upon.—

Yours truly, S. S. Butlin.

74, *Ham Park-road, Upton-lane, Forest Gate, E.*

Temperance Notes.

The result of the Canadian plebiscite shows a total majority of 29,827 for prohibition. Quebec was the only province giving an adverse majority. Nova Scotia figures are especially interesting, showing a prohibition majority of 22,015 out of a total vote of 26,152.

At the quarterly meeting of the Leeds Methodist New Connexion Circuit a resolution was adopted affirming that it was not to the interest of the people of Leeds that anyone connected with the liquor traffic should have a seat upon the Watch Committee.

At an inquest recently held at Woking, on the body of a man who was run over and killed at the station, the coroner said that railway refreshment bars were nothing more than drinking saloons. They were intended for the use of bona fide travellers and not for station loafers to stay in and drink all the evening.

Preaching in Lincoln Cathedral recently, the Bishop of Glasgow (Rev. Dr. Harrison) said that more than forty years ago Scotchmen perceived that some of the greatest blessings of Sunday were frustrated by drinking, and got an Act passed prohibiting the sale of intoxicating drinks on Sundays except to bona fide travellers. That Act proved a universal blessing. It had blessed the publican and his wife and family, and it had blessed the man of weak will. And if anyone to-day in Scotland were to propose that the Act should be repealed, he ventured to say that nowhere would he meet with support.

In connection with Rev. L. M. Isitt's Temperance Crusade, which commences on Sunday afternoon, October 23, at 3.30 p.m., in St. James's Hall, six local committees, numbering about four hundred members, have been organised, including representatives from many active temperance societies. The three concluding meetings in Exeter Hall (November 2, 3, and 4) promise to be remarkably attractive and enthusiastic. Those who wish to aid this metropolitan enterprise can communicate with the hon. secretary of the London Auxiliary of the United Kingdom Alliance, Broad Sanctuary Chambers, 20 Tothill-street, Westminster.

THE BOOK WORLD.

ANNUAL VOLUMES.

Among the most genuinely attractive serials for the young are the **Boy's Own Paper** and the **Girl's Own Paper**, published by the *Religious Tract Society*. The yearly volumes make splendid and handsome additions to the family library. They each contain over 800 pages of lively, instructive reading, and plenty of pictures of a first-class order. All the legitimate tastes of young people are catered for, and those who are not satisfied with the result must be hard to please. (8s. each.)

Among old friends an important place is occupied by **The Quiver**, the annual volume of which shows a great improvement upon those of previous years. Over a thousand pages and nine hundred illustrations; this is a splendid book. In addition to serials and many complete stories, there are instructive articles and sermon papers. A special feature is a series of sketches of great religious and social undertakings, including the works with which are associated such names as Dr. Barnardo, Miss Weston, the late George Müller, and Rev. W. Carlile. (7s. 6d. *Cassells.*)

Messrs. Partridge's Magazines.—These choice serials come to us clothed in perennial beauty and freshness. Early in the field, they have fully retained their high tone as to reading matter and artistic excellence. We have often expressed our high sense of their value in the ministry of social and family refreshment, and can but reiterate this opinion. The volumes are the "Friendly Visitor," "Family Friend," "Children's Friend," "Infants' Magazine" (2s. 6d. each, cloth, gilt), "British Workman" (1s. 6d.), and "Band of Hope Review" (1s.). Each volume has an appropriate pictorial frontispiece.

FOR TEACHERS AND LEARNERS.

Recent years have witnessed a good provision for the preparation needs of Christian workers. A notable addition to the worthy list has recently been made by Rev. R. A. Torrey, superintendent of Mr. Moody's Bible Institute, Chicago, with the title **What the Bible Teaches:** A Thorough and Comprehensive Study of all the Bible has to say concerning the Great Doctrines of which it Treats. (7s. 6d. *Nisbet & Co.*) It is fitting that such a book should come from such a source; it is gratifying, on examination, to find in its pages a full justification of the claim of the title. In a word, the work is a systematic exposition of Scripture, intended specially for the use of teachers and preachers.

Opening with "What the Bible teaches about God," the book passes on to set forth the teaching regarding Christ, the Holy Spirit, Man, Angels, and Satan. Everything fundamental in the entire range of Scripture is classified under these primary headings. Here we have, without the terms, theology, Christology, anthropology, soteriology, also teaching on justification, sanctification, present standing and future destiny. Mr. Torrey tells us that the book represents years of study. He remarks:—"Its contents have been tested again and again in the class room—in classes composed, in some instances, of thirty-six denominations. However, it is not supposed for a moment that it exhausts all the Bible has to say on the topics treated, much less that it takes up and exhausts every topic dealt with in the Bible. The Bible is the one inexhaustible book. This work is simply an attempt at a careful, unbiased, systematic, thorough-going, *inductive* study and statement of Bible truth."

Mr. Torrey's method is to give the proof texts in full, and to follow them up with propositions which may serve as ready-made points for addresses and Bible-readings. Occasional notes and explanations add to the value of the work, which is the outcome of a thorough knowledge of Scripture, and is calculated to promote such knowledge in those who use it. The author has had in view the provision of a class book in Bible teaching, but his work should not be overlooked by any who need help in a careful and thorough course of study of the main doctrines of Holy Scripture.

The Pathway to Pentecost (1s. *Reed & Co., 64, Stanley-street, Liverpool*) is a helpful spiritual book by Rev. C. Musgrave Brown, emphasising, among other points, the danger of laying stress on outward signs, while neglecting the need of the inward grace.

An interesting book for prize purposes is **Master Martin** (1s. 6d. *Nisbet & Co.*), a tale of the adventures of a little boy baronet who is stolen by gipsies. The illustrations, by Mr. Lance, are far above the average, and the half-tone reproductions of admirable workmanship.

An interesting book relating experiences of revival work amongst Salvationists and Methodists is **The Story of my Life** (*post free* 11d., *of the author, Miss Rosa Woollard, care of Rev. G. W. Hancock, Alfreton*), which gives some account of the everyday experiences of a lady Salvation Army officer and evangelist.

A highly useful book is **A Dictionary of Employments Open to Women.** (1s. 6d. *Women's Institute, 15, Grosvenor-crescent, Hyde Park.*) The information supplied has evidently been collated from reliable sources. It gives details of every profession or trade open to women, specifying the means of training and of obtaining work, rates of payment, etc., and is, indeed, a model book of reference.

Rev. George P. McKay, minister of Devonshire-square Church, Stoke Newington, writes on life and death, salvation and judgment, in **Immortality on God's Terms**: Endless Life in Christ the Lord. (1s. *H. R. Allenson.*) The title plainly indicates the Conditionalist standpoint. The book is expository as well as controversial; deeply solemn questions being considered with befitting reverence.

Mr. Robert P. C. Corfe is continuing his protest against the ill-treatment of Divine revelation in the house of those who profess to be its friends. In vol. ii. of **Official Attacks on Christianity** he examines the utterances of Church dignitaries and professors, religious editors and clergymen, as well as others who should stand by religious truth. He does well to be vigilant, and we trust many will read his book and be actuated by a like jealousy. (1s. *Simpkin, Marshall, & Co.*)

Mr. C. H. Spurgeon's booklets are the medium whereby one warm heart addresses others. Last year "A Carillon of Bells" rang out the old truths of free grace and dying love; this year we have **A Cluster of Camphire**; or Words of Cheer and Comfort for Sick and Sorrowful Souls. (1s. 6d. *Passmore & Alabaster.*) A right rich cluster it is. Let those who sympathise with the sick and sorrowful see that these words reach them. The booklet may fittingly accompany greetings to friends at any season of the year.

Dr. George Fleming, the well-known authority on veterinary surgery, has reissued, after careful revision, with the title **The Wanton Mutilation of Animals,** an article which he contributed to *The Nineteenth Century* a few years ago. He deals especially with the ear-dropping of dogs and the mutilation of horses at the ears and the tail. Handsome plates accompany the article, greatly assisting the intelligent interest of the reader. It is to be hoped that this publication, issued by desire of the Royal Society for the Prevention of Cruelty to Animals, will do much to terminate a cruel and disgraceful abuse of "our dumb companions." (1s. 6d. *George Bell & Sons.*)

Social and Political Economy (3s. 6d. *Simpkin, Marshall, & Co.*) is a series of incisive and pointedly written essays by Mr. Thomas Judge, some appearing for the first time, and the remainder being reprinted from *The Morning Post*. Dealing with the subject of workmen's dwellings, Mr. Judge gives startling facts as to the excessive rents paid for bad accommodation by "thousands of toilers whose average incomes do not exceed twenty shillings a week." The interference of Parliament is advocated, with a view to the creation of a system by which parish councils, or a specially constituted body, should undertake the responsibility of providing workmen's dwellings according to the local need, the necessary capital being raised by loan.

Anything on missions by our venerable friend Rev. E. Storrow is sure of attentive consideration. For many years he laboured in Calcutta, and had special facilities for the study of the condition of Indian women; and his deep interest in everything affecting the country and its people has led him to follow during the years of retirement the progress of the forces which he witnessed in motion a generation or so ago. Mr. Storrow's book **Our Indian Sisters** (3s. 6d. *Religious Tract Society*) is not only a strong appeal for renewed interest in the female population of our great Eastern Dependency, but it is a repository of information on their life conditions. He is historical as well as descriptive, and many will read for the first time the facts he gives as to the social standing and experiences of women, not only as found in daily life but as set forth in modern Indian literature. "Woman as Seen in Ancient History" is a useful chapter, as also is "Woman in the Code of Manu." The sorrows of our Indian sisters cry aloud for Christian sympathy and Gospel light, and our author hopes that his book may promote an intelligent knowledge of the subject, and aid the cause of missions which has already done so much to set the captives free.

The Golden Text Calendar for 1899 is in the worthy succession of publications which we have used for years. The block is easily manipulated, and the date stands out plainly with a selection from Holy Scripture beneath. (1s. *Alfred Holness.*)

ITEMS OF INTEREST.

Home.

A wholesome fine of £300 has been imposed upon the manager of the New Pelican Club—a gambling-den in Soho.

The National Home Reading Union anticipates an extensive and profitable winter's work. Very efficient arrangements have been made for study of various kinds.

The autumn meetings of the Women's Total Abstinence Union have been held at Nottingham. Addresses were given by Mrs. W. S. Caine and Mrs. H. J. Wilson.

Irregularity of attendance at Board Schools has assumed a very serious character. London magistrates seem to have no time to deal with persistent breaches of the law.

The Mayor of Yarmouth has put himself at the head of a movement to erect a Missions to Seamen Church and Institute on the South Quay at Yarmouth, for the exclusive use of seafaring men.

A noticeable feature in the attendance of the Congregational Union assembly at Halifax was the large number of lady representatives. Ten years ago not a single lady was returned as a delegate.

Dr. Parker will re-lay, on Friday next, the original stone placed by George Whitefield in old Whitefield Tabernacle in 1756. The ceremony will be in connection with the rebuilding of the Tabernacle in Tottenham Court-road.

The Duchess of Rutland, speaking at Loughborough, said she had for many years found immense advantage in following the example of Lady Cairns and others in joining the ranks of total abstainers. She advocated the establishment of coffee-houses in all large centres.

A brewing firm acquired the freehold of a public-house in Cambridge. The leaseholder declined to surrender his licence for less than £2000, which sum the brewers refused to pay. He accordingly went to the licensing magistrates and informed them that he would not need a renewal of the licence. The brewery firm then asked the Bench to transfer it to them, they having purchased the premises, but they were ruled out as having no *locus standi*. The licence was accordingly allowed to lapse.

Charitable Contributions.—£100 towards the Jubilee wing of the Missions to Seamen Institute at Middlesbrough, by Mr. W. H. A. Wharton.—For the relief of the West Indian distress the Mansion House fund has reached £31,000.—During the recent miners' strike in Wales the relief fund reached the large total of £117,000.

Foreign.

Calcutta is officially declared to be free of plague, no fresh case having occurred for ten days.

Austrian delegates to the International Conference for the Repression of Anarchism will submit proposals of a severe nature.

Samory, the powerful West African chief, with whom fighting has been going on for years, has been captured by the French.

At Madrid the Minister of War announces that 30,000,000 pesetas will be necessary for the improvement of war material in the country.

An earnest appeal is to be made to the Ducal Government of Saxony to prevent a brewing company from turning Luther's house at Eisenach into a public restaurant.

Three anarchists, believed to have designs on the German Emperor, have been arrested at Alexandria. Bombs were found in the house of one of them. The conspirators are Italians.

The interment of the late Queen of Denmark on Saturday in Roskilde Church was of a very solemn and impressive character. A memorial service was also held at the German Chapel Royal in London.

France.—The Fashoda question is in an acute stage. M. Delcassé and Sir E. Monson have daily interviews. — Three influential French papers announce the discovery of a military conspiracy directed against the French Government.

The Far East.—Reactionary edicts have been issued by China. Semi-official newspapers are to be suppressed, and the editors and staffs severely punished. The old system of examinations is to be resumed.—An Imperial Edict has been issued in China suppressing all newspapers and political clubs in the empire.

West Indian Islands.—The Colonial Office wish it to be known that any contributions of flour, rice-corn, or biscuits known as crackers would be gratefully accepted by the Governor of the Windward Islands for the relief of the destitute in St. Vincent.

AMONG THE CHURCHES.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. W. Hodgson, formerly vicar of Widnes, has decided to introduce evening Communions at Emmanuel Church, Liverpool.

Owing to arrangements with the Ecclesiastical Commission, the resignation of the Bishop of Bagnor will not take place this year.

The Bishop of London has appointed Rev. Prebendary Covington, M.A., vicar of Brompton, to be one of his examining chaplains.

The Bishop of St. David's is about to commence a vigorous campaign on behalf of the diocesan fund for increasing the incomes of the poor benefices in the diocese.

The Bishop of London addressed the London Diocesan Church Lads' Brigade on Thursday last, at their church parade at St. Paul's Cathedral. The seating room beneath the dome was crowded with boys in uniform, and many drum and fife bands were present.

The annual "Lion" sermon—an institution to offer thanks for the escape from a lion of Sir John Gayer, a City alderman and merchant of the seventeenth century, was preached on Sunday last at St. Katherine Cree Church, Leadenhall-street, by the rector, Rev. Joseph Miles.

Preaching at the opening of the new church of SS. Simon and Jude, North Meols, the Bishop of Liverpool said that, no matter who the man was who took on himself authority to forgive sins, he was invading the office of Jesus Christ, and doing that which was an insult to our Lord.

The Bishop of Durham, in dedicating the "Durham No. 2" Church Army Van at the Cathedral last week, referred to the value of this migratory provision of a chapel for teaching. In many parishes in Durham there were three, four, five, and more centres of population, or small hamlets, which it was impossible for the clergy to minister to effectually.

The work of the Church Army in Oxford is showing signs of increasing vitality. Stirring services have been held during the last week both at St. Ebbe's and at the Labour Home, Capt. Turner, from Cambridge, assisting among others. There is now a scheme to enlarge the work of the Labour Home by attaching a lodging-house for those men who have passed through the Home and obtained situations.

The Bishop of Worcester, in his charge at St. Martin's Church, Birmingham, said when they were told that the Mass was the same thing as Holy Communion in the Church of England, and when most barefaced forms of worship of the Virgin Mary were practised, and masses for the dead offered, he could only say such introductions and unauthorised services were not in accordance with the Church of England.

Permission has been accorded to the vicar and wardens of St. Thomas's Church, Seaforth, to place a memorial tablet in the church, inscribed as follows: "For the glory of God and in pious memory of William Ewart Gladstone, patron of this church, four times Premier of England, who entered into rest on Ascension Day, 1898. He worshipped near this spot during his boyhood, and was a teacher in the Sunday-school. The memory of the just is blessed."

A petition, addressed, in the following terms, to the Archbishop of Canterbury, is to be circulated for signature: "The petition of the undersigned women communicants in the province of Canterbury humbly showeth that the exclusion of women from the proposed parochial church councils having been carried by a majority of one only in the Upper House of Convocation, they pray your Grace to take steps to reconsider the question, in order that they may not be deprived of the parochial rights anciently common to both sexes."

A special mission has been held in Durham gaol, with the co-operation of Captain Frith, the governor. Rev. W. Bryan-Brown, of the Church Parochial Mission Society, was the mission preacher, and during the eight days' services the interest shown was remarkable. The number of prisoners in Durham varies considerably from day to day, as many of them are under short-time sentences of seven or fourteen days only, but the average number present at the chapel services was about 300 males and 50 females.

At St. Denys parish church, the rector (Rev. J. Glynn Childs) recently remarked that he had the honour of being the oldest clergyman in Cornwall, and the oldest man in the parish. He had been engaged in the Lord's ministry for sixty-five years, and rector of St. Denys for forty-six years. During his ministry at St. Denys he had baptised 1651 persons, married 271, and interred 1189. He regretted his strength was failing him, and that he was not now so well able to visit, but his parishioners had had his youth, health, and strength, and he hoped they would bear with him now in his advanced years.

At the annual Conference of the Evangelical Protestant Union Rev. T. Dickinson said Dr. Temple was the first Archbishop of Canterbury since the Reformation who had openly said that the doctrine of consubstantiation could legally be held in the Church of England. Dr. Bullinger protested that the singing and intoning of prayer made it absolutely unreal and destroyed its very essence. Rev. C. Guest said that never in the history of the world had there been seen such a spectacle as the practical return of the Church of England, in this land of light and Bibles, to the exploded superstitions of Rome.

The Governor of H.M. Convict Prison, Portland, reporting on the eight-days' mission in the Prison just concluded by the Church Army Prison Gate-keeper, says: "I desire to thank you very heartily for having placed [illegible] services at our disposal. I feel hopeful that [illegible] will follow his efforts." The Chaplain of the Prison reports: "Several of the men have already expressed their great appreciation of the Mission. I am particularly glad that the Church Army is so ready to assist men on their discharge from prison, because at that time, even with the most earnest, their position is specially trying and difficult."

Congregational.

[illegible]ighbury Quadrant Church Mr. C. Dixon Cousins, of [illegible] has been set apart as a missionary. [illegible]ing.

[illegible]gregational Church, in Brooklyn, has, during its half-century of life, given away a million dollars in charity, and built a Congregational church for every year of its existence.

On Saturday, Oct. 8, new Sunday-schools were opened at Sowerby Bridge, Yorkshire. The cost of the buildings has been £2300, of which £400 is still required. Accommodation is provided for 600 scholars.

Rev. James Knaggs has tendered his resignation as pastor of Grove Church at Stratford, and, unless he accedes to the request from the church to reconsider it, it will take effect at Christmas. He will then have completed a thirty years' pastorate.

Sir John Leng, M.P., opened the new hall in Brown-street, Dundee, which has been erected by Ward Chapel congregation for mission work. The building is of corrugated iron, and will seat 500 persons. At the opening ceremony Dr. K. C. Anderson, of Ward Chapel, ex-Bailie Stevenson, and Mr. M. Peden, missionary, took part.

Dr. Joseph Parker, of the City Temple, has consented to visit Birmingham on Monday, January 23, and preach in Carr's-lane Chapel, at mid-day, on behalf of the Navvy Mission at Frankley, now being carried on by the Birmingham Free Church Council. In the evening of the same day the Birmingham Council will give a reception in the Town Hall in recognition of Dr. Parker's fifty years' ministerial services.

Baptist.

Rev. J. H. Grant's pastorate at Fulham is at the Dawes Road Baptist Church (not Congregational, as recently stated).

Rev. Samuel Jones has commenced his ministry at Bridge-street Church, Banbury. The opening services were well attended and much appreciated.

Successful anniversary services have been held at the Baptist Tabernacle, Enfield (Rev. George W. White). Rev. F. B. Meyer, B.A., preached in the afternoon to a large congregation.

The Bible-classes and Sunday-school of the Metropolitan Tabernacle have forwarded to the pastor £454 13s. towards the rebuilding, accompanied by loving messages and promises of further help.

At the first anniversary services of Pastor J. Bozier, St. Clement's Chapel, Norwich, the report showed that the membership now stood at 153; sixty-eight were added during the year, making a net increase of fifty-one.

The Baptist Union having sent to the Princess of Wales a letter of condolence on the death of the Queen of Denmark, has received this reply: "Bernstorff. Much touched by kind sympathy of Baptist Union in my irreparable loss. —Princess of Wales."

The action of the pastor and people of Bloomsbury Chapel in arranging to hold their Sunday services at Exeter Hall during the remainder of the time that their own church is being renovated has aroused considerable interest, and promises to be well justified.

Pastor Miniflie, of Bradford, states that the rumour that he had withdrawn his recent criticisms of the Romish priesthood is incorrect. He is prepared to meet any Roman Catholic priest and publicly debate the claim of the Papal hierarchy that it alone is the one true Church.

Anniversary services have been held at Peckham Rye Tabernacle in connection with the third year of Rev. H. J. Knight's settlement. Rev. F. B. Meyer preached. The secretary's report, read at the public meeting, showed an increase in church membership and prosperity in all departments of the work.

Rev. F. C. Spurr has just concluded an eight days' mission at East Hill, Wandsworth. The evangelistic services have been well attended, and many persons have professed to have found a spiritual blessing. The conferences each afternoon on the subject of "Prayer" were helpful, and attracted many from surrounding places of worship.

Mr. A. Grant, who for many years has been on the staff of the Baptist Missionary Society, is about to proceed to Calcutta to assist the Indian secretary, Rev. Herbert Anderson. At the annual meeting of the Sunday-school in Honor Oak Chapel, with which Mr. Grant has been long connected, special reference was made to his forthcoming departure.

Methodist.

Sister Lily, of the West London Mission, has conducted special meetings in Grosvenor Hall, Belfast.

The number of scholars in Free Methodist Sunday-schools is about the effective strength of the British Army.

A site for a new Wesleyan Mission Hall has been purchased in Wandsworth-road, and a committee appointed for carrying out the scheme.

Exeter Wesleyan quarterly meeting has sent a memorial to the Home Secretary in reference to certain proposed Devon County bye-laws, which will render open-air preaching illegal.

Wesleyan Methodism in Exeter has been considerably stirred by the ten days' mission of Rev. Thomas Waugh. The services were marked by rich blessing, and at the farewell service numbers embraced salvation.

Rev. W. Gelley, speaking on "Our Duty to the Mining Population" before the Newcastle-on-Tyne Primitive Methodist District Conference, strongly urged the employment of lady evangelists to work amongst the pitmen.

The London Wesleyan Methodist Mission has now a plant of no less than thirty buildings, in which are fifteen Conference ministers. There are twenty paid lay agents, whilst the entire sisterhood comprises some seventy members.

At the Leeds Wesleyan missionary anniversary, held in Brunswick Chapel, the now expected mysterious £50 note again turned up from "G. I. O. L.," this being the twenty-second time, and still nobody has a suspicion as to who is the modest donor.

In the Canadian Wesleyan Conference Rev. J. S. Williamson proposed to admit women to all church boards on an equality with men. This was by way of amendment to the report of a committee which recommended no change. After discussion, the amendment was negatived.

The President of the Wesleyan Conference will visit Birmingham on Oct. 19 and 20, to hold one of the series of conventions arranged for by the last Conference. On the Sunday following, Oct. 23, a simultaneous mission for eight days commences in twenty-two of the principal chapels in the city and suburbs.

The Wesleyan Missionary Committee had under consideration last week the serious damage done to Wesleyan trust property in the West Indies by the recent hurricane. It was reported that in the island of St. Vincent alone sixteen chapels, six school houses, five mission houses, and seven teachers' houses have been destroyed.

Rev. J. L. Hookins has issued a circular to his congregation at Bethel New Connexion Church, Hull, giving counsel on pastoral visitation, public worship, the winter's work, and week-night services. Seatholders are advised to remember their own place of worship, give it a good name among their friends, and place their own seat at a stranger's disposal.

Presbyterian.

Rev. Alexander Connell, of Regent-square, London, has been called to Fifth Avenue Church, New York, in succession to Dr. John Hall.

A memorial to the late Mr. Hugh M. Matheson has been unveiled in Trinity Presbyterian Church, Hampstead. Dr. Oswald Dykes gave the memorial address.

Rev. Dr. Mair, Morningside, Edinburgh, has completed twenty-five years' ministry there. During that time 2030 names have been added to the membership, which now numbers 780.

Rev. Dr. John Watson's (of Liverpool) visit to the United States will be deferred till the autumn of next year, when he will proceed to Washington to attend the Pan-Presbyterian Alliance.

At the quarterly meeting of the South Wales Calvinistic Methodist Association, held at Penuel Chapel, Tredegar, gratifying reports of progress, spiritually, numerically, and financially, were received.

A valedictory missionary meeting in connection with the United Presbyterian Church was held at Edinburgh on Sunday evening. Sixteen missionaries bade farewell for the foreign field—Jamaica, West Africa, and India.

Lord Overtoun, Dr. Ross Taylor, and Professor Orr, of Edinburgh, were the principal speakers at a meeting in favour of union held at Dumbarton, composed of the Free and United Presbyterian congregations in the town.

It is proposed to celebrate the two hundred and twenty-sixth anniversary of Canonbury Church, London (the oldest Presbyterian congregation in the metropolis), by a series of special services, beginning on Sunday, November 13.

It is hoped that the new mission premises adjoining Regent-square Church will be ready for use when the Synod meets in that church next spring. It is expected that the new premises will serve as the meeting-place of the London Presbytery North, when the college building is vacated a few months hence.

Principal Owen Prys, M.A., of the South Wales Calvinistic Methodist College, Trevecca, has just been elected Moderator of the Breconshire Calvinistic Methodist Presbytery. Principal Prys' health is reported to be much better than it had been for some, and he is now able to undertake preaching engagements.

Salvation Army.

General Booth has been addressing large meetings in Edinburgh and Glasgow.

Suitable premises for a slum settlement in Hackney have been secured, and will be open for inspection in a few days.

Commandant and Mrs. Herbert Booth have opened a preventive home at Brunswick, Victoria, especially intended for the benefit of neglected little girls not exceeding the age of thirteen.

Two Salvation Army officers have visited the Governor of Java, who received them very kindly and conversed freely upon the work of the Army, as a practical proof of his sympathy donating ten guilders per month, or about £10 per annum, to the funds.

The authorities responsible for giving religious instruction in State schools in Australia have made a request to Commandant Herbert Booth to send officers to take up this special work within the metropolitan area of Melbourne. Commandant Booth has chosen three old and well-tried officers for this work.

Japan has been divided into three districts, in order that the work may be more effectually carried on there. Tamashina, twenty miles from Okayama, has been opened as a camp centre, with two native officers in charge; and at Kumagai, another new opening, the English officer is assisted by two Japanese officers. Fetchbayashi, which is the largest opening, reports eight converts all ready to be sworn in as soldiers, the people in the surrounding villages receiving the Gospel message gladly.

Fallen Asleep.

At Nantwich, Mr. RICHARD FOREY, widely known in the Baptist community.—At the Manse, Parkstone, Dorset, MARY CONSTANCIA DOYLE (MINNIE) SIMONS, wife of Rev. Reuben R. Simons.—Councillor Dr. WRIGHT, for many years a deacon and trustee of Abbey-road Church, Barrow-in-Furness.—Mrs. SARAH WILLIS, a liberal supporter of the Baptist Church at Wimborne, has died at the age of ninety-one.—Miss MARIA GIBSON, assistant secretary of the Registered Nurses Society of London.—Mr. JAS. SOFTLY, the oldest local preacher and class leader in St. Ives and Huntingdon Wesleyan circuit, at the age of eighty-one.—Mr. R. J. WRIGHT, a member for twenty years of Gold-street Wesleyan Church, Northampton.—Rev. JOSIAH EVANS, Wesleyan minister, of Shaw, near Oldham, at Blackpool, where he had been staying for his health's sake.—After much suffering, Mrs. M. LAWRANCE, of Merthyr, a devout Christian.—Mr. THOS. DAVIES, an active member of the English Wesleyan Church at Aberaman, from the effects of a colliery accident.—At Abergele, Mr. JOHN EDWARDS, a Methodist for sixty-four years. He had held the offices of steward, class-leader, trustee, and local preacher.—Rev. WM. CROOK, D.D.—Oct. 3, at Sturminster Newton, Canon RICHARD LOWNDES, aged seventy-six.—Oct. 3, at Ellon Parsonage, Aberdeenshire, Rev. NICHOLAS KENNETH MCLEOD, aged sixty-two.—In his eighty-third year, Mr. ARTHUR MILLS, of Bude Haven, Cornwall, a vice-president of the Church Missionary Society.—At Hayward's Heath, Rev. HENRY JOHN RUSH, late vicar of Rustington, aged seventy-eight.—At Cheddon Rectory, Taunton, the Rev. S. HOPE UNWIN, for forty-four years rector of the parish, aged eighty.—Rev. ADAM GOLDNEY, prebendary of Wells, and from 1845 to 1889 vicar of East Pennard, Somerset, within two days of his ninetieth birthday. —At Edinburgh, Mr. ROBERT MEEK, who for many years gave himself specially to the circulation of Sabbath observance and Sabbath deseeration literature.—At Edinburgh, on the 13th inst., Dr. JAMES YOUNG SIMPSON YOUNG, much esteemed for his worth and genuine ability. Deeply interested in the Lord's work, he took an active part in the meetings for students held some years ago by the late Professor Henry Drummond.—On October 12, at "Lucknow," Tunbridge Wells, Mrs. CHARLOTTE H. S. WILLIAMS. "She hath been a succourer of many."

Clothing Wanted.—May I venture to make an appeal in your widely circulated paper on behalf of the Clapham Maternity Hospital, under Women Physicians, Jeffreys-road London, S.W. Many ladies organising working parties for the coming winter, or who are interested in giving work to poor needlewomen, might be willing to help us with gifts of clothing if they knew of our need. We require a constant supply of the following articles for the use of patients in the hospital: Nightgowns and dressing-gowns for mothers, night-gowns, long flannels, and shirts for babies. Patterns will be gladly supplied if application is made to the matron of the hospital. We should also be thankful for old, disused, or outgrown baby linen, and for old sheets and white rag of any kind.—MARION RITCHIE, Hon. Secretary.

The Christian.

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Notes and Comments.

☞ As our circle of readers widens it becomes more than ever necessary for articles to be brief and the records of work concise. We shall be compelled more rigidly to omit what is local or temporary, although our kind correspondents may consider that we have thereby eliminated something of the vigour, variety, and value of their contributions. On the other hand, we remind them that our circulation is world-wide and general, so that matters of strictly local import are less suitable for our columns than for a local journal. To write under conditions which compel the expression of thought in as few words as possible, consistently with clear transmission of meaning, is in itself a much-needed and valuable education in these days of speed and brevity.

If words, like river torrents, overflow,
'Tis hard to find the grain of thought below.
If thou would'st have the heart and spirit stirred,
Let *thought* be jewelled on each chosen word.

Intelligence of forward evangelistic work in any of the churches is always valued.

The Brighton Conference of the Evangelical Alliance promises to be of exceptional interest this year. In view of the progress of sacerdotalism in the Established Church, particular emphasis will be laid upon the need for closer union between Evangelical Christians of all denominations. We hear that intimation has been sent to all the speakers at the forthcoming congress that the Council have called a meeting of Evangelical ministers of the Church of England and leaders of the Free Churches to confer upon holding a great demonstration in London, and others in the provinces, to assert Evangelical principles. The present conflict is not so much between Protestantism and Romanism as between Evangelicalism and Sacerdotalism. In this proposed movement of the Evangelical Alliance we very cordially concur.

Here is a basis of union on which Evangelicals in the Establishment and in the Free Churches may cordially co-operate in asserting abhorrence of the unscriptural assumptions of Anglican priests. The very foundations of New Testament truths—the "simplicity as it is in Christ"—are being deliberately attacked. We believe that on this Evangelical foundation a great movement may be organised that will express the opinions of a very large section of earnest Christian people in the country. There is little hope that the bishops will adopt any radical measures to purge the Church of prevailing heresies. Evangelical Christians should, therefore, show a united and firm front.

The confusion of counsels that now reigns in the Anglican Church is commencing to invade the episcopal bench, which is beginning to break the oracular silence which has so far marked its occupants on the question of ritual, etc. Some of them speak with veiled but real enthusiasm in favour of "confession." The Bishop of Worcester, however, has protested against the custom, saying that it would be difficult to produce a single passage, either from the Old or New Testament, in which confession to a priest was implied, much less expressed. Many customs might, he continued, be harmless, and even salutary ; but it was nothing less than blasphemous presumption for any Church to impose a custom of tradition as necessary to salvation, or even ordinarily necessary. When we consider the widespread evils associated in all ages with the unscriptural practice of auricular confession, even this modified attitude towards it is not sufficiently outspoken

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The Primate's charge furnishes a useful test of the real attitude of the dominant party in the Church of England towards the points at issue between that Church and that of Rome. Judging by a remarkably able but enigmatic leader in *The Church Times*, it is not difficult to draw the conclusion that in so far as the Archbishop favoured Romanist interpretations of the Eucharist, confession, etc., his charge is thankfully accepted ; and in so far as he differs from the Romish doctrines, there is a veiled but obstinate attitude of reserve towards it. It would seem as though the High Church party favoured everything Romanist except the authority of the Pope. It would be well for the nation to awake to the fact that we can have all the evils of priestcraft thrust upon us without submitting to the Papal yoke.

We need a revival of the preaching of foundation truths. There are many congregations in whose ears they are not often sounded. Yet a new generation is continually growing up, who need the elementary truth as much as we did. We have a grave responsibility to utter the sayings of old, which we have heard and known and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that He hath done. We owe it to our fathers to pass on to our children (who are their children) the testimony they have borne to us of the wonderful works of God (Ps. lxxviii.; Acts ii.).

When preachers used to be asked to theatre services they were sometimes requested to avoid the Prodigal Son—he was too worn a subject. Some good men avoided the parable because they saw no atonement in it, and because the Unitarians therefore claimed it. Others, in order to keep clear of a false view of the Fatherhood of God, confined the parable to backsliders. But the Spirit reveals death and resurrection in the oft-enacted story, and would show the preacher and his hearers that though, as a child of God in Adam, the prodigal was dead because of sin, he is alive again in the last Adam, a child of God by faith in Christ Jesus.

Duncan Matheson, a man of God of the almost past generation, used to say we need preachers with Eternity stamped upon their eyeballs, proclaiming a Gospel that grips the conscience, promising eternal life to the believer, and denouncing eternal punishment on those who obey not the truth, but have pleasure in unrighteousness.

At the young people's meeting in connection with the Congregational Union Assembly at Halifax some golden pieces of advice were given to those who are on the threshold of manhood. One of these was by Dr. Maclure who urged them not to try to shirk the difficulties of life, but to bend their energies towards overcoming them. Too much is being done to make the path of learning and accomplishment easy to the young. The speaker poured well-merited contempt on such pretentions as "French in three months," "Painting in twelve lessons." He urged parents to acclimatise their children's minds to grapple with things they do not like. The easy, self-indulgent methods of many people in their family training, as though there were something cruel in making young folk attempt hard things, is the ruin of many who might, under proper influence, develop the "wrestling thews that throw the world," and rise into the Christian temper which "endures hardness as good soldiers of Jesus Christ."

There is no sounder suggestion that could be given to young men than that urged on them by another speaker—to think out their religious principles. We all tend to build our opinions out of other men's thinking, and so to have only a second-hand creed and a second-rate faith. The great Reformation was fought and won by men who had thought out the problem of religious faith on their knees, and who were able on that account to stand against the superstitions and prejudices of a continent unshaken—and to conquer. Now that the battle has to be fought over again, it is of the utmost importance that the young manhood of the nation should be able to enter into the issues at stake, and so range themselves, with intelligence as well as enthusiasm, on the side of the truth. Nothing but first-hand, clear-eyed conviction will stem the current of priestcraft that is surging rapidly through the land. We shall need men of the stamp of Luther, Penry, Cromwell and his Ironsides to quell this resurgent foe.

It is no accident that, in the economy of nature, "the season of mists and mellow fruitfulness" is also the season of decay. The falling leaf follows on the ripe fruit. We are face to face here with a solemn fact. Ripeness in nature means, among other things, that the fruit has reached its final form. Till then much can be done to modify and better it ; after a certain point has been reached we can only take it as it is, no further improvement is possible. Is there not something like this in character? Up to a certain point there is almost infinite capacity for change and improvement. But a time comes when character takes its form ; it tends to finality. When this happens only the All-Seeing can tell. The fact that so it is should quicken in all of us the desire to take advantage of the down-falling

dews of grace, the quickening power from above, the urgent call of God to repentance and renewal. Spiritual opportunity is not endless. If neglected, at last comes the cry, "The end is come on my people Israel; I will not pass by them any more" (Amos viii. 1, 2).

It is this tendency towards finality in character which furnishes the most formidable argument against the theory of restoration of the wicked in the world to come. All that we know of human nature in its fallen and rebellious condition tends to the conclusion that a second chance would not be accepted any more than the first had been; indeed, the probability would be that the rejection of the first would make the acceptance of the second infinitely more difficult. With such facts staring us in the face, the responsibility of those who in the full light of the Gospel continue unrepentant is incalculable. Nor is the task of those whose business it is to warn and win sinners lessened by them. To hold out hopes that may be futile of future chances by repentance while present chances are wilfully neglected, is to incur a responsibility that no one should lightly face. The commission is to preach: "Now is the accepted time; now is the day of salvation."

False ideas of the Church of Christ have their origin and outcome alike in contracted views of Scripture teaching. True ideas of the Church cannot exist alongside Romish sacerdotalism or theories of Apostolic succession. The New Testament Church was not made up of Apostles, but included the entire body of Christ's disciples. Privilege and obligation were, and still are, common to all. This fact being understood, it is as reasonable as it is easy to read Matt. xxviii. 16, 17, in the light of 1 Cor. xv. 6, and to conclude that the eleven disciples formed part of the larger body of five hundred to whom our Lord gave the great commission to "go and make disciples of all the nations." The connection of these passages is admirably shown by Dr. Anderson in a booklet, "The Closing Verses of the First Gospel" (1d. *Marshall Bros.*).

Lord Derby said a few days ago that he wished the head-lines of newspapers had never been invented; he might have added the display bill also; for, in the present difficulty with France, it is too often covered with direct provocations to war. It is the cheap evening papers, so largely read by the working classes, that are the chief offenders. It is to be hoped that they will not succeed in making bad blood and hot heads. Thoughtful and responsible men assure us that there is no ground for any serious misunderstanding, nothing that cannot be removed by explanation and forbearance. This is pre-eminently a time when rash writing and speaking should be avoided, and when everything in our power should be done to promote peace and good will. The Paris Municipal Council has set an excellent example by passing a resolution expressing the hope that the Government will "put forth all its efforts with a view to obviating a serious conflict with England relative to the Fashoda affair."

The Daily News is almost alone among the great daily newspapers in its uncompromising advocacy of the peace policy of the Czar. Some leading organs among both parties are too much absorbed by the Fashoda crisis to give anything like due prominence to this noble *eirenicon*, and seem to think that the rival claims of England and France to an obscure village on the Nile are of greater importance than the securing of the peace of the world by mutual consent among the nations. The French papers, on the other hand, in their anxiety to turn public attention from the exposure of the Dreyfus conspiracy in the Army, are full of bellicose utterances against this country. It is of the utmost importance that the followers of the Prince of Peace all through our land should see that the question does not go by default.

It is a suggestive fact that while the tremendous slaughter of the Dervishes in the Soudan gives a feeling of satisfaction to many minds as a doom that they deserved, the slaughter of the Canaanites by Israel is denounced as unjustifiable cruelty. Thousands clamoured for war with Turkey as a punishment for the Armenian massacres, and would be glad to have it now, who altogether condemn the wars of Moses and Joshua. Yet we are supposed to live in a much more humane age. The fact seems to be that we apply our humanitarianism quite readily and confidently to the conduct of men who lived four thousand years ago, but decline to apply it to ourselves. And is there not manifest in all this a very obvious bias against the Old Testament, a determination to condemn it on any ground that can be found—whether good or bad does not matter?

Certain passages in Dr. Busch's "Life of Bismarck" throw a flood of light on the inner experience of that great, but curiously mixed, personality. He was conscious of having been the cause of three wars, in which 80,000 men were slain, of "having made great numbers unhappy, mourning for brothers, fathers, husbands, and friends," and though he dared to say, "I have settled that with God, however," he was forced to add, as his confession, "but I have had little or no pleasure for all that I have done, while, on the other hand, I have had a great deal of wrong, anxiety, and trouble." At this time he was at the zenith of his power and popularity. How different from the experience of the great Apostle of the Gentiles, who after a career of unexampled suffering, privation, and hardship was able to say out of his prison and in view of the headsman's block, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

The extraordinary pilgrimage of the Emperor of Germany, through Constantinople to Jerusalem, fills the world with pained astonishment. He has been received by the Sultan with fulsome flattery, and the account of the festivities in the Ottoman Court has altogether turned the heads of German journalists. The spectacle of a Christian Emperor fraternising with the murderer of 100,000 Armenians, whose only crime was their Christian faith, fills us with despair, and sheds a sinister light on the mystery of failure that made the European Concert, of which the Emperor was a prominent member, a byword and a reproach. The Emperor, of course, is fascinated with the novelty of the situation, and is, no doubt, doing the best he can to gain commercial and political power for his country. It is also romantic to read:—

> Politically the most significant feature of the festivities is the hoisting upon all the vessels of the German naval ensign, the Cross side by side with the Crescent. Since the conquest of Constantinople by the Turks, no flag bearing the Cross has ever been officially hoisted there. They were run up yesterday by special command of the Sultan, shortly after the address delivered by the Kaiser at the Embassy.

It is not easy to believe that it will do anything for the religious uplifting of the East. If, however, the Kaiser can open any wider the door of religious liberty in the oppressed East he will do a good work.

Lady Wimborne describes in *The Nineteenth Century* the religious practices in many schools used by members of the upper and middle classes. At one school fasting in Lent and Advent, besides on all Wednesdays and Fridays, was compulsory; attendance at High Celebration as an act of worship was the rule; the pupils were taken to as many as five services on a Sunday to various churches where extreme ritual was practised. Confession is "strongly advised," and the strength of the advice must be practically equivalent to compulsion, for the teacher who gives the information about the school was herself obliged to leave owing to her refusal to confess. In the results many of the girls will develop a dislike for all religion, and others will become formalists; perhaps they will generally find their way into the Church of Rome.

Mr. Richard Heath, who writes in *The Contemporary* on "The Church and Social Democracy in Germany," comes to the conclusion that the mediating power of the Church, or rather of Christianity, no longer existing, the struggle between the Throne and the people will proceed till one or the other succumbs,

> and then will arise a tyranny which will either turn German Protestantism into a worse Cæsar-worship than under the Roman Empire, or one that will crush out German Protestantism altogether.

The remedy he believes to lie with the Evangelical clergy of Germany, who, he thinks, ought at once to resign their connection with the State, and live among the people, sharing in their work and in their poverty. But the question arises, Does any party ever secure such a complete and enduring victory as Mr. Heath believes will fall to either side in Germany? Surely some *tertium quid* is possible.

If temperance reformers had reason to be alarmed when great brewery firms were formed into limited liability companies, they have additional cause for fear in the transforming of provision stores into companies which acquire the right to trade in alcoholic drinks. The change may be a great injustice to some shareholders who bought shares when the company dealt only in provisions; for they are placed in this position—either they must remain and become part owners of a business they conscientiously disapprove of, or they must sell to someone else who shall take their place. Either way it is not comfortable for the conscience. Prior to investing in a concern, much more than the dividend needs to be thought of if Christians are to keep a conscience void of offence toward God and man.

The speech of Lord Cadogan at Belfast, in which he advocated the establishment of a Roman Catholic University for Ireland, has met with strong opposition, though it is evident that he had some sympathisers. He knows that Ulster will have to be "educated" up to the point, but he evidently thinks that that is not impossible. And until that is done Ireland will have a difficulty and a grievance. Dr. Kane, who had risen and left the hall by way of protest when his lordship got on to this tender subject, is of this opinion:—

> The people of Ulster will never be educated in any such direction as the Viceroy suggested on the subject, as it is quite impossible that they should ever acquiesce, except unwillingly, in giving to the Roman Catholics of Ireland a million of public money for a purpose for which they do not presume to ask a single penny for themselves. The suggestion of his Excellency that we were influenced by intolerance is not only unjust but an absolutely cruel suggestion, because what intolerance can there be in refusing on the verge of the twentieth century to approve of a public grant of a million of money for the setting up of a mediæval Ultramontane institution?

There will not be an end to difficulties and grievances of a religious kind in Ireland so long as the Pope is denied the free use of the public purse.

An Open Letter—

To the ARCHBISHOP OF CANTERBURY
Upon THE LORD'S SUPPER.

MY LORD PRIMATE,—In your Grace's first visitation charge at Canterbury, as reported in the newspapers, the Holy Eucharist being the subject, several expressions occur which suggest the following remarks. I am partly relieved of the sense of presumption in thus venturing to examine the terms of the charge, by your Grace's expression, on the following day, of willingness to hear the opinions of the laity on these profound questions, and by the reflection that my contribution will be of the nature of an addition to, rather than of any criticism of, the views expressed.

Presenting to your audience the two prevalent opinions as to the meaning of the ordinance, your Grace is reported to have said:—

Some held that no special gift was bestowed by this Sacrament, but that the value of it mainly, if not entirely, resided in the effect produced on the soul of the receiver by the commemoration of that wonderful act of love, our Lord's sacrifice of Himself on the cross.

Again—

On the other hand, there were, and always have been, those who believed that the Sacrament conveyed to the receiver a special mysterious gift, uniting us to Christ in a special manner and degree.

Now, although it seems reasonable to believe that our Lord, in selecting a supper of bread and wine as the means or method of "commemoration," intended to convey that as the material emblems are for the refreshment and strength of the body, so the spiritual truths typically presented in them would be for the blessing and enriching of the soul; yet it is impossible to overlook the fact that in no single unquestionable reference in Scripture to the Lord's Supper

IS ANY SUCH DOCTRINE TAUGHT.

In so saying, the sixth chap. of St. John's Gospel is not forgotten. For although to many devout and exact students of the Holy Word this chapter contains no such allusion, it does seem improbable, if the Eucharistic Supper was entirely excluded from view, that the Apostle, when recording, so many years after its institution, the Lord's words as to eating the bread from heaven and drinking his blood, should have added no warning as to their misinterpretation.

For this reason, as well as others, it may be safely taken that in instituting the service of commemoration our Lord did take into account the blessing that would accrue to the worshippers, "the gift"—to employ your Grace's oft repeated term—which the communicant should receive in the Sacrament; a blessing and a gift which no one who partakes of it in a true and spiritual manner can have failed to experience.

Nevertheless, it is not in any such sense that our Lord and the Apostle Paul presented the object and intention of the sacred institution.

Let me refer your Grace to the actual language of Scripture. In Matt. xxvi. the remission of sins is not connected with the drinking of the cup, but with the shedding of his blood, which the cup was to commemorate, and for which the communicant was in the drinking of the cup to give thanks. This is further confirmed by the promise that follows, that He who needed no remission of sins would drink that fruit of the vine with them in the Kingdom of God when they would no longer need remission of sins. The giving of thanks at the opening, this promise at the time, and the singing of the hymn at the close, exactly convey the true character of the service as a service of praise. That is, if we employ the figure of Jacob's ladder, the blessing and the gift were to be borne, not by the descending, but by the *ascending* angels, as the offering of grateful hearts to the God of our salvation.

Turning to the Gospel of St. Luke, the purpose of the service is plainly recorded. "This do," said the Lord, "in remembrance of Me." It was to be an act of loving remembrance of Christ Himself, in his absence from his beloved disciples. The breaking and eating of the bread were to say in a figure: "We remember thy body broken for our sakes, by which our sins have been remitted. The pouring out and drinking of the cup were to say: "We remember and give thanks for thy precious blood, by which Thou hast cleansed us from all our sin." It was to be a service of

WORSHIP PURE AND SIMPLE.

Passing on to 1 Cor. x. 16, we read: "The cup of blessing which we bless." This is conclusive. There *is* blessing in the Sacrament, but it is *we* who give it. It is the overflowing of full hearts, the uprising of the sweet incense of praise, the waving of hands filled with the fulness of Christ upward, heavenward, Godward (Exodus xxix. 24). The congregation blesses—that is, gives thanks for the cup. Upon this point may I quote a former Dean of Canterbury (*Alford*). He says: "Observe the first person plural is the *same throughout;* the blessing of the cup, the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the whole Christian congregation.* The figment of sacerdotal consecration of the elements by transmitted power is as alien from the apostolic writings as it is from the spirit of the Gospel." (*Note*—The italics are the Dean's.) He also bears out what has been suggested above, by saying that

THE MEANING OF THE PASSAGES

is not the cup "which brings a blessing," but the cup "over which we speak a blessing."

Lastly, the record of St. Paul as to this institution in 1 Cor. xi., corresponding in the main with that of St. Luke, adds the important words, "Ye do proclaim the Lord's death till He come." There is no hint in this of an assembly of suppliants coming for gifts. It is rather a pæan of victory, a celebration of salvation, a personal honour offered to the Church's Champion on the field of a battle that has been won by his valour unto death. It is also a service of hope; a faithful people, waiting for their coming Lord, bear Him witness that his triumph in visible glory and power is their daily expectation.

Thus it seems to me that your Grace might fairly have enumerated a third class of Christians, who, differing from both those described at the opening of the charge, view the Lord's Supper from the standpoint of an accomplished salvation, and who, enjoying fully that forgiveness of sins in which the "Apostles' Creed" expresses their belief, come together at the Lord's table to offer the homage of loyal and loving hearts to their Lord and Saviour, to bear witness that He lives for ever in their remembrance and affection, and to give thanks, as oft as they drink the cup, for the shedding of his precious blood as shadowed in that fruit of the vine.

But may I venture to repeat that such an attitude as this by no means excludes the thought of blessing received in the sacrament. When Mary of Bethany brought forth her very precious ointment and with it anointed the feet of the Lord and wiped them with the hairs of her head, there was no thought of doing herself a service—her eye was single to the honour of her adorable Master; and yet she bore away unconsciously upon her head all the sweetness of her offering, so that the house where they were sitting was filled with the fragrance of her ointment.

So is it, without doubt, in the case of all true worshippers. Forgetful for the time being of all needs, all pains, all fears and sorrows of their own, fixed in heart on Him, captivated by his love, ravished by his beauty, dazzled by his glory, they burn their sweet incense of praise to his name with undivided purpose of devotion; and yet when the hour of their transcendent joy is past, and the eye turns from the heavenly vision to itself again, it is the testimony of all that nought on earth can compare with such a service as a means of enriching, of blessing, of peace, love, comfort, strength, and joy to the soul. For have they not *eaten* of that bread, and *drunk* of that wine, and thus, in a figure, become receivers of his blessing even while they gave Him theirs?

I have ventured thus briefly and imperfectly to lay before your Grace, and those who may read this Open Letter, a view of the Supper of the Lord which, if accepted more widely than it is, might go far

TO SOFTEN THE ASPERITY

of present controversies, by diverting the minds of men from the secondary and indirect purposes of the Lord's Supper to its first intention and *raison d'être.*

Is it not painfully manifest that, to a very large extent, in the reformed Churches generally, the idea of worship has given place to that of religious services as means of grace to the suppliant? No doubt this may be truly interpreted as the natural consequence of prevalent doubt in the revelation itself, and, in the case of those who accept it, of prevalent uncertainty as to their own proper participation in the salvation, the forgiveness therein proclaimed. For is it not a necessary condition of worship, of a Eucharist, that the communicant should have a firm conviction, based on faith in the truths of the Gospel, that his own soul is in the favour and grace of God? that his own sins have been remitted? The want of this seems to me to be the cause to which the various theories as to the Lord's Supper mentioned by your Grace may be traced. Men want to use it for salvation, instead of as a vehicle of praise for salvation and to the Saviour.

I am, with great respect,

Your Grace's humble servant,

GEO. F. TRENCH.

Unfailing.

Look to the hills, nor fear to face,
O stream, the channel of thy life,
For fed, sustained by heavenly grace,
Thy way shall hold through peace and strife.

The burning plain, the dark ravine,
May try thy faith, and tear thy breast;
Our life has many a changing scene
Before we enter into rest.

But dew and cloud shall never fail
To bless thy passage to the sea,
And many a thirsty soul will hail
The tide of grace which flows through thee.

So live united to thy source,
And flow down to the haunts of men,
There spend, but still increase thy force,
Until thou turn to God again.

HOWARD T. N. USSHER.

Seeing Light in God's Light.

By Rev. F. C. SPURR.

(*Concluded.*)

HAVING established the principle that we can only truly comprehend ourselves and the most serious things of life in the light of God, it remains for us, as honourable people, to frankly expose our natures and all our enterprises to this searching ordeal—for ordeal it is almost sure to be. To admit the correctness of the principle is not sufficient; if we would *see* light we must definitely place ourselves in the light of God. Avoiding generalities, let us deal briefly, and in outline only, with four specific things—Sin, Life, Duty, and Destiny.

I.—*Sin.*

There can hardly be a greater contrast in the wide world than that which exists between the Christian and the secular conceptions of sin. The one treats sin in the most serious way, enjoining upon men deep penitence and reparation both towards God and man. The other treats it lightly, superficially, scornfully, and sometimes even humorously. Let anyone compare the "confessions" of St. Augustine with the "confessions" of Voltaire or Rousseau; or again, John Bunyan's "revelations" with the unparalleled rubbish of the much-vaunted "poet" Walt Whitman. Throughout the works of the first there runs an unmistakable thread of penitential feeling, which discloses itself in any subject which may be under discussion. In the works of the others—the latter especially—there is an underlying contempt for what others call penitence. Whitman so far degraded himself as to say that the beasts when *their* day was over did not whine about their sins "as men do" before *they* retire. A man must have fallen very low when he can put men and beasts upon a common level.

Vast numbers of people, however, practically hold these views, although they express them in more polite terms than those just quoted. The Christian is regarded as a person who is somewhat "mopish," and who holds extreme views about certain subjects. The one thing which men out of Christ have never grasped is the

REASON OF A CHRISTIAN'S PENITENCE,

which is that he has seen light in God's light.

Men who live near to God are always penitents—they must be, for they have seen sin as it really is. Ordinarily men regard sin under false lights, and so come to think lightly of it. Gambling, argues the man of the world, offers an occasion for self-enrichment, it affords some amount of excitement, and "everybody" practises it, therefore it is all right. But when gambling is seen in God's light, *it* must either be destroyed, or the man who persists in it after his illumination will destroy himself. For the eighth and tenth commandments fling the light of God upon this vice, and declare all illegitimate getting of another's goods to be stealing.

The lustful man places his passion in the light of his own desires and in the false light of a supposed necessity, and then proceeds to do according to his will. He cannot understand the restraint which a penitent places upon himself—and he often doubts its reality. But in the light of God the body appears as a temple of the Holy Ghost which must not be defiled, and the persons of others also are seen to be the property of the Creator—and must therefore be respected.

And every other sin must be subjected to the same test. It must be brought into the light of God if we would know its real nature. Under false lights sin always appears as a mere trifle to which little attention need be given—in the light of God it appears as that "abominable thing which He hates."

II.—*Life.*

This also can only be understood as it is revealed in God's light. The fierce scientific discussions which have raged from Mr. Darwin's days to our own about human life have practically bequeathed to us the doctrine of the "survival of the fittest" as the final word of non-Christian science. This life of ours, according to our *soi-disant* leaders, is a terrific battle between the competent and the incompetent, the strong and the weak, the man and the animal, and the fittest only can survive—the unfit must disappear. There is no Providence, no provision made for making the unfit fit, nothing but the merciless movement of relentless laws which grind and crush. The effect of this doctrine is, naturally, fatalism. We are merely victims of chance, we must take what comes, it is of no use to resist.

There are tens of thousands of men and women in our land to-day who have no further light upon life than that. God forgive the money-grubbing novelists who have popularised these barbarous doctrines. But

LIFE IN GOD'S LIGHT IS WONDERFUL.

The *nature* of the individual man is made clear to us. He is no *mere* development from lower forms of life. He *has* a connection with lower forms—nothing is better demonstrated than this; but it is his glory that he is also specially and directly connected with his God. God has breathed into his nostrils and made him a living soul. God has made him after his own image.

The *value* of the individual is made clear to us. We are not loved and guarded in companies, but as individuals. God cares for each separate soul. "There is joy in heaven over *one* sinner that repenteth." The best that modern socialism can do for us is to promise a future for the race. But the race is made up of individuals, and if *it* is ever to be right *they* must be separately right.

Here is the glory of the Gospel, that it has a message for the individual. The non-Christian does not suspect this—does not believe it, for the reason that he has never seen men in their true light. In the light of God a soul's *value* is demonstrated. The possibilities of the individual are also opened up to us in God's light "through the redemption that is in Christ Jesus." Under the false lights of earth the fallen man must either remain where he has stumbled or do his best to recover, but there is no guarantee that he *will* recover. The Gospel, on the contrary, has a note which *guarantees* the perfect recovery of every disorganised life, upon the condition of unswerving faith in the Redeemer of Men. But *this* light we only see in the light of God.

If you would understand yourself, place your life in the light of God—apart from *that* all is darkness and confusion.

III.—*Duty.*

Duty, which is life in proper relationship, becomes luminous when viewed in God's light. No man can fully know or fully accomplish his "duty" until he sees light in God's light. For what is our "duty"? The sum total of our dues—our debts. And yet there are fewer things less understood than this, and fewer words used with a falser meaning than the word "duty." The late Justice Stephen wrote some time before his death: "Do your duty, and let speculation about God alone." Which is about as wise as saying: "Discharge *all* your dues, pay *all* your debts, but be careful to ignore the person to whom you are *chiefly* indebted." It is a contradiction in terms.

A man is bound to ask "To whom am I indebted?" and he will not settle the matter by seeking out his inferior creditors, satisfying them, and coolly

IGNORING HIS CHIEF CREDITOR.

If man is in debt to anyone surely he is chiefly in debt to his Creator, to whom he owes life, preservation, and love. But false lights play about him, and his "duty" is reduced to those human and personal relations which are economic, social, or pleasurable. A man has *not* done his duty when he has paid everybody twenty shillings in the pound, given his vote, educated his children, been true to his wife, and generally deported himself as a respectable member of society. Yet we continually hear men complacently telling us that they have "done their duty" when *these* things only have been accomplished.

How shall we see our duty? "In THY light shall we see light" here. And the light of God upon duty shows to us as its ideal the love of God with all the heart, soul, strength, and the mind, and the love of our neighbours as ourselves.

IV.—*Destiny.*

Upon our DESTINY, too, we need the Light of God if we are to be saved from the crude and desolating doctrines which abound on every hand. Outside the rim of that revealing light men carry their poor lanterns, and with something of pride point out to us what they have discovered.

One arrests himself at the tomb, and declares that beyond it there is nought but an abyss. Another tells us of Nirvâna, where every human wavelet shall be reabsorbed into the impersonal sea from which it was derived. Another teaches an almost endless series of reincarnations in which sin shall be atoned. And so must it ever be. Apart from the light of GOD, man is stupefied with the narcotic of materialism, or tormented with the dread of a vague "to be." But in his light we see light. The path from our cradle to the throne of God is well defined and glorious. We learn that we have come from God, and that we return to God; that our mortal life is but a passage; that death is the dawn of the abiding life; and that sufficient grace is offered to each man to enable him to fulfil his destiny and reach his goal. Light and immortality have come to light through the Gospel. Jesus Christ has taught the doctrine and walked before us in the way. If we follow Him we shall come at last to be with Him where He is. Such is the consoling truth of his Gospel.

To return to our starting-point. We cry for light; we must have light. Our choice is between the partial and false lights of men and the perfect light of God. Unhappy men if we choose the former; but happy we if our lives sun themselves in the latter.

Shipwrecked Mariners.—Vice-Admiral S. E. Adeane, chairman of the Shipwrecked Mariners' Society, 26, Suffolk-street, Pall-mall East, S.W., writes:—"The stormy season of the year, which has now commenced, accompanied by disastrous wrecks and loss of life, entails serious expenditure on this Society, both in providing for the wants of shipwrecked persons and in assisting the widows, orphans, etc., of the drowned. We expended over £19,000 in relief last year, and funds are now urgently required to enable us to continue our work of charity. Contributions will be gladly received and acknowledged from this office by the secretary, Mr. G. E. Maude."

The Study of the Types.*

THE GROUPING OF TYPES.

THERE are many helpful ways of grouping the types together. For example, we often find that those which differ in many respects have one detail in common; and when this is the case, we may assume that the teaching conveyed by that one point is the same in each case, and by linking all together it is emphasised and impressed upon us.

Thus in the Tabernacle and its service, and elsewhere, we again and again have the sufferings of the Lord Jesus Christ typified by the crushing or beating of different substances. In the Tabernacle itself the gold for the mercy-seat and for the candlestick was not only pure gold, but beaten gold. The spices for the holy ointment, for the incense and the frankincense, must be crushed, for they would not otherwise give forth their fragrance; and the perfume which was thus made was to be beaten very small (Exod. xxx. 36). The oil with which the ointment was compounded, and the oil for the meal-offering, was beaten oil; and for the candlestick "pure oil olive beaten for the light." The corn for the meal-offering was beaten out of full ears; and the flour for the same offering, which speaks to us of the Lord Jesus Christ

OFFERING TO GOD A SPOTLESS LIFE,

was fine flour, as also the flour for the shew-bread. There was no unevenness in Him. The Captain of our salvation was made "perfect through sufferings." In all his followers, even in those who are most like Him, there are many inequalities: they have some beautiful traits of character, but the very fact that these traits are so prominent suggests that they are probably lacking in some other characteristic. Our Lord was remarkable for no one attribute. He was perfect in all. He was like the fine flour, perfectly smooth and even; and the crushing and bruising served to prove this. In Isa. xxviii. 28 we read that "bread corn is bruised," and the manna needed to be ground in mills or beaten in a mortar. All these different pictures speak to us of the sufferings of our Lord throughout his lifetime.

We are told that Gethsemane means "olive press"; and it was not only on that last terrible night that He visited it, for we read that He "ofttimes resorted thither with his disciples." His

WHOLE LIFE WAS ONE OF SUFFERING;

and as we have this again and again brought before us in these types we learn something of the meaning of the words, "it pleased the Lord to bruise Him," and of Paul's desire "that I may know Him...and the fellowship of his sufferings."

It is also interesting to link together types which in themselves closely resemble one another, especially those which represent different aspects of Christ's life and work. For instance, He is often foreshadowed by bread or corn in various forms. We have already looked at the manna and the old corn, and the sheaf of the firstfruits, and have also mentioned the corn and the fine flour in the meal-offering. He was also typified by the unleavened bread that was eaten at the Feast of the Passover. There must be no leaven in anything which typified Christ; and for this reason it was forbidden to be offered in the meal-offering, for throughout the Word it always represents evil. In John xii. our Lord compares Himself to the corn of wheat, which, except it fall into the ground and die, abideth alone; but if it die it bringeth forth much fruit. In the memorial Supper He brake the bread and said, "This is my body, which is broken for you."

In the Tabernacle we see Him in connection with Israel represented by twelve loaves; while it is said of the Church united to Christ, "We being many are one bread (or one loaf)." And lastly, in Revelation, the hidden manna is promised to the overcomers. These types, which are so similar, seem to cover the whole of our Lord's life, and even look back into the past eternity. The manna that fell round about the camp of Israel represents the incarnation of the Lord Jesus Christ. He Himself says: "My Father giveth you the true bread from heaven; for the bread of God is He which cometh down from heaven and giveth life unto the world." But we also see from this passage that before He became manna for us

HE WAS THE BREAD OF GOD;

for these types not only speak of the Lord Jesus Christ as the food for man, but tell us of Him on whom the Father's heart delighted to feed. This thought is prominent in the meal-offering, where a handful was burnt upon the altar representing God's portion, and the remainder given to the priests; telling us of the believer's fellowship with God concerning the person of their Lord.

In Psalm lxxviii. the description of the giving of the manna is very beautiful; for it tells how God had "commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angel's food," or as it is in the margin, "every one did eat the bread of the mighty." The manna before it fell to the earth was "the bread of God"—"the corn of heaven." The doors of heaven must be opened, and heaven must be emptied that earth might be filled. Thus we see that the manna speaks to us first of Christ from all eternity, and then of Christ in the flesh. The fine flour, as we have seen in the preceding group of types, tells us of his perfect life on earth, and of the suffering He underwent; the corn of wheat which falls into the ground and dies, that it may bring forth much fruit, clearly typifies Calvary; and so also does the broken bread, which reminds us of his body broken for us.

* Extracted from THE STUDY OF THE TYPES. By ADA R. HABERSHON. (*London: Morgan & Scott.* 2s. 6d. and 3s. 6d.)

Meetings on Revival.

THE work in the Great American Tent, Bruce Grove, Tottenham, goes on with unabated interest. A growing impression exists among evangelists and aggressive Christian workers that there are indications of a widespread revival at hand. In the above tent, on Tuesday, Wednesday, and Thursday, Nov. 1, 2, and 3, special prayer and testimony meetings with reference to revival will be held.

SUBJECTS.—(1) Prayer, Private and Public; (2) the Use of the Word of God in Revival Work; (3) the Work of the Holy Spirit in Revivals.

Times of meeting: 11, 2.30, and 7. Many prominent ministers, evangelists, and workers have promised to take part. The tent accommodates 3000.

Shoreditch Tabernacle.—Rev. Wm. Cuff and the friends at this well-known East End centre of Christian work are rejoicing in the extinction of debt on the Tabernacle. They are to celebrate the event by a day of public thanksgiving on Monday next, October 31. Rev. R. Glover, D.D., will preach at the Tabernacle at 4 p.m. Tea will be provided at five, and a public meeting in the evening at seven will enable many friends from other parts of London to join in the happy occasion.

INTERNATIONAL S.S. LESSONS.

November 6.

"HEZEKIAH'S GREAT PASSOVER."—2 Chron. xxx. 1-13.

GOLDEN TEXT.—"*Yield yourselves unto the Lord, and enter into his sanctuary.*"—2 Chron. xxx. 8.

HEZEKIAH.

HIS name means "the strength of Jehovah." He was the son of Ahaz—a noble son of an ignoble sire. He was considered to be one of the three perfect kings (others being David and Josiah). During his reign of twenty-nine years he had huge difficulties to deal with, but he faced them all in the calm strength and wisdom of God, and so overcame.

Lesson.—Those who are born and bred in Christian homes have great advantages for which they will be held responsible; but "a man need not be a horse because he is born in a stable," and although a person may be born, as Hezekiah was, of a bad father, this drawback, like every other in life, is to be conquered.

CLEANSING THE TEMPLE.

Ahaz had closed the Temple and permitted it to go to ruin. Religion and morality did not thrive in his reign. He introduced the vilest forms of idolatry among his people. But on the first New Year's Day of Hezekiah's reign he began cleansing and repairing the Temple. The altars were rebuilt, and the building assumed something of its ancient glory.

Compare the moral cleansing of the Temple by Jesus.

Lesson.—Our hearts, if not kept "with all diligence," get into the same state as this ancient Temple. We need the daily cleansing by the love of God. This is brought about by communion with Him. He cannot dwell in the heart without first driving away sin.

INVITATIONS TO THE FEAST (1).

These were sent out in all directions, from Dan (the northern point of Israel) to Beersheba (the southern extremity of Judah). It is taken for granted that his own people would be present, so the appeal is made chiefly to the remnant of Israel which had not been taken captive.

This was an attempt to unite the two kingdoms and peoples before the throne of God. "Blessed are the peacemakers," but there is no union like that which is made in the Lord. (If the teacher has read "The Story of a Face" he will be able to use it in illustration.)

INVITATION MAKES TWO CLASSES (10, 11).

(1) There were some who laughed the postmen to scorn.

(2) Some accepted the invitation gratefully.

These two classes existed before, but undistinguished. Compare with this:—

1. Marriage Feast (Matt. xx. 1-14).
2. The Great Supper (Luke xiv. 16-24).
3. Christ's Lament over Jerusalem (Matt. xxiii. 37-39).

The Judgment Day is a period in the future when great and final divisions will be made or revealed; but every temptation to do wrong and every chance of doing right are judgment days for us, because they reveal our true character and proclaim to us which side we are on.

NATIONAL PRAYER AND PRAISE (13).

It is good to see a whole nation bowing before God in prayer and praise.

Teacher should point out such times as when Mr. W. E. Gladstone died; the nation as a whole went into the spiritual temple of God. Or the autumnal harvest thanksgiving throughout the land.

RESULT OF THE FEAST.

(1) Hezekiah encouraged the priests in their work of teaching the knowledge of the Lord.

(2) The spiritual life of the nation was revived, and very soon became active in the destruction of the idols and idol temples. Renewed spiritual vigour must always show itself in conduct.

(3) With the increased and cleansed spirit came morality and all virtue. The men grew strong, hopeful, courageous, and their enemies were defeated. They became industrious, and the land smiled in plenty once more.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Handles and Habits.

A TALK ABOUT EASY LIVES.

"HANDLES and Habits! What can these two things have to say to one another?" you may perhaps exclaim. Wait just a minute or two, and it will be quite plain.

We generally turn a handle when we wish to open a door, or to open a drawer, in order to take advantage of what is inside, do we not? Well, then, habits should enable us to reach what we need, at the time when we need it.

Most of you have seen, as I have, a pathway through some field being gradually made by the feet of those who tread it. The children coming to our school run along by a "short cut" in summer time which they must leave for the dry high road in winter, and day by day this path grows more hard and more sharply defined. You could not miss it if you tried by July, but in spring you would not be so sure of taking the directest way.

Something like this goes on in our brains. "Thought leads to Acts, Acts become Habits, Habits make character." Whatever we are accustomed to do seems easy and natural, it is when we are called on to learn a new lesson, or follow a new line of conduct, that difficulties begin, explanation is needed, and trouble must be taken before that particular path has been formed within us.

Look, for instance, at writing. When a child first begins to write he has to pause over the shape of every separate letter, but afterwards his hand runs along the beaten track of Habit quite quickly.

It is a splendid help this power of habit, but it may be an awful hindrance also. Just as easily—indeed, *more* easily—do we "run to evil" as "run to good." That is why I am writing to you, in the hope of showing you how important it is, with God's grace assisting us, to form wise habits now, which will become "second nature" by and by, and make it easy to do what is our duty, because it is what we are accustomed to.

When the bell rings in the morning wise people turn the handle of early rising, and jump out of bed, ready to have a quiet time with God before the worries of the day begin; but many a boy and girl turn the handle of laziness and sleep on "just a little longer."

We may add years to our waking lives by being dressed in good time, and it is really quite as easy to rise at 6.30 as at 7.30, if only you make a habit of it.

Then there is the Handle of Daily Bible Reading, which opens such stories of treasure. The Handle of constant Prayer, which provides us with help in every sudden emergency. The Handle of Good Temper, which makes that "soft answer which turneth away wrath" quite "ready to hand," when some unkindness or disappointment tries us.

Think for a little while about all this, dear children, and you will find out many interesting and helpful handles for yourselves.

C. Maud Battersby.

Cromlyn, Rathowen, co. West Meath, Ireland.

Doors.

YOU will be thinking of a great many different kinds of doors, from a cupboard-door to a front door. But I am going to speak of none of these.

The door I want you to think about is a Person. In Gen. iii. 24 we have two cherubims standing as a door to keep people out, but this door invites us to enter in by Him. Can you guess who this door is? Through Him you pass into holiness, happiness, and heaven.

A Strait (narrow) *Door* (St. Matt. vii. 13).—On the summit of a hill about three miles from Kollegor in Southern India there stands a great stone with a very small hole in it. The Hindoos think to please their gods if they can squeeze through it. They strip off everything, or they would have no chance of success. That is absurd and wicked. But to pass through the "strait" gate into heaven we must leave (Heb. xii. 1, 2) many things behind. The door is narrow because we cannot carry our burden of sin into heaven. When we come to Jesus, who is the door, we lose that burden.

A Single Door (St. John xiv. 6).—If you will turn to that verse, you will find that Jesus Christ is the *only* way into heaven. There are many paths to sin, but only one door to happiness and holiness. People try to get into heaven by many ways (St. John x. 1), but there is one door only, and that is Christ. Just as there was only one gate into a city in Asia called Troy, so there is only one way into heaven.

A Sprinkled Door (Exod. xii. 22).—Everyone as they went into the house for safety went in under the blood of the lamb. The child who enters in by the door enters in under the blood of the Lamb of God. The blood was overhead, and not underfoot; that is, it was not to be trodden underfoot, not to be despised. In the battle of Gandamuck an officer, to save the colours, wrapped the scarlet flag about his body. He not only saved them, but also his own life. The Afghans, seeing the gorgeous apparel, spared his life, thinking him to be a great officer, and hoping to obtain a great ransom for him. This door is crimson with the blood of the Lamb of God, and all who are under the blood are quite safe; the enemy will not touch them.

A Sanctuary Door (St. John x. 9).—Durham Cathedral used to be a place of sanctuary where a man might flee for safety from his foes. It was always open day and night, and keepers were on the watch to protect the man who fled thither. This door is a sanctuary. The guilty boy or girl (and we have all done wrong) can flee to Him who calls Himself the Door. I see on some doors "tradesmen's entrance." There is one door for the household and their friends, and another for those who come on business. This sanctuary door is not marked "private," or "no admittance," but *anyone* who is in danger may run thither (Joshua xx. 4).

A Strong Door (St. Matt. xii. 29).—The strong man in that verse is the devil, but the stronger who binds the strong man in Jesus Christ. I once went to see a castle which had stood many sieges, but what impressed me most was the strength of the great door. It was built of the hardest wood and crossed with thick bands of iron. Of course it had to withstand attack. And this door is strong. No one can capture the one who has entered in by that door (St. John x. 28, 29)—Jesus, the Door, will stand between you and the enemy.

Herbert Dudley Lampen.

The Bible Searcher.

No. 144.—Correct answers (second list) received from:—

A—Gladys Allan, Douglas Adams*, A. Rose Anton.*

B—Lilian*, Avory* and Frank* Blackie, Elizabeth Black, Aline and Chappie* Bazett, Dorothy Berry, Margaret and Dorothy Bellerby, Frank and Leonard Bentall, Mary* and Susette* Beck, Charles H. Bewley, Leslie* and Jasper* Bell, Ethel Benger, Mabel Binney, A. Bridges, Ralph Bourne, Leonard S.*, Corbet* and Lindsay Browne, Robert G. Browne*, Herbert and Ernest Bond, Charles Brown, Lily and Stanley Victor Boxer, Harry Butler.

C—Mary and Willie Charles, James and Nellie Crawford, Mabel Clay, Daisy M. A. Clarke, Beryl* and Gladys* Calvert, Walter Carter, Jack and D. Rosalind Clarke, Maggie Carter, Alice E Crang, Mabel B. and Charles H.* Candlin, Lily Clarke, Dorothy J. Clarke, Bessie Cheale, Irene Coppard*, Brereton and Kathleen Code, Edith Corrick, Dorothy Cooper, Mary Cobb.

D—Harold Davis, Jas. E. Davey*, Edith Daisley, Polognia Daws*, Violet Dodsworth, Wm. Dilly*, Gordon S. Duncan*, Phyllis and Faith Duncan, Dorothy* and — Dyke.

E—Muriel* and Ethel Edwards, Maud Eddey, L. Noble Ewin, Helen Eardley-Wilmot*.

F—Charles Faillettaz, Janet Fawkes, Arthur Farmer, Marian G. Freegard*, Bessie Freeman, Eva Fletcher, Hyacinth B. FitzSimons, Eva M. Fielder*, J. A. Field, Aileen and F. A. Figgis, Reginald Findlay, Agnes, Lewis, Janetta*, Maggie, and Flossie* Fullarton.

G—Mandie N. Gray, Clarice and Bertie Gale, Ivan Garrod, Mary Glass, M. Greenleaf, Harry Gribble*, F. and A.* Gibbs Winnie and Dorothy Grove, Irene Gough.

H—Edith Harvey, Mary* and Sandy Handasyde, Ella Hake*, Mary and Freda Haines, Ada Heap, Ella Hewitt, Emily and Edith Hearn, Margaret D. Hogg*, Marjorie* and Dorothy Hodges, Maggie Hooper, Marjorie R. Hogge, Florence and Francie* Hoyte, Ethel Hutchings, Freda H. Hunton*, Harcourt and Helen M. Hunter, Edith L. Hunter.

J—Kathleen James*, James S. Jackson*, Nellie Jelfs, Kate G. Johns, Lizzie Johnstone*.

K—Willie Kay*, Flossie Key, Elsie M. Knight.

L—Nessie and Henry Laing, Arthur J. Lamb, Guinefred and Elsie Leigh, Grahame and Murray Lloyd, Nellie and Edith* Lockhart, Hannah Lovell*, Edith and Harry Lowe.

M—Winifred E. Martin*, Dora Marples, Jean H. Maxwell, Margery Matthews*, Avie Mallory, Mary and E. Vallerie Maitland-Kirwan, James Mackay*, Ada B. Macnutt, Sabina E. Mackintosh, John MacMurray, Isabella and Abraham Mack, Reginald V. Measor*, Louisa Merritt, Charlotte and Bessie Millar, Elsie*, Mabelle*, and Winifred* Mountstephen, Annie E. Moule, Arthur and Gwendoline* Moir, Mabel Morris.

N—Edith S. Nash, Dorothy* and Mary L.* Nathan, H. L. Neligan, Cissy Nicholson, Maud and Amy Nottage.

O—Mattie* and Florence* Osmond, Mina Orr, Kate and Sidney Oliver.

P—Jessie, Willie, and Ada Palmer, Alice M. Palmer, Dorothy Patten, Winnie Page*, Joanna Pearman, Ruth Pledger, Mary Penny, W. Petter, J. Ernest Pearce*, Vera and Daisy Petrides, Clarice M. Peach*, E. P. Pechey, Walter C. Perryman, Francis S. Phillips, Isabel* and Gladys* Phipps, Cyril Pomeroy*, Daisy* and Harry Pym.

R—Marjorie, Edward*, and Herbert Rainey, Nora Read*, Charles S. Rudge*, Jessie and Isabel* Deane Roe, Sydney and Olive Robertson.

S—McLeod N. Straight, W. Stangoe*, Lilian Sargeant, Gertie Slade, Eric, Llewellyn, Undine, Gwendoline, and Wilfred Shaw, Charles W. Saunders, Bessie Scantlebury, Gladys D. Sharp, T. M. and D. D. Stanier, Flora Shadbolt, Hilda Schaeffer, Evelyn Shaw*, Harold Sanders, Dollie and Bob Salt, Richard A. Spencer, Kathleen* and Douglas Shepherd, Douglas Stevens, Ada M. Spencer, Andrew* and Florence* Simpson, Flora Simmons, Marcy C. de Spiganovicz*, Edward* and May* Short, Constance, Mildred, and Gertrude E. Scott, Emily and Frank Stuart, R. Studd, C. Bessie Symes.

T—Louie Tibbits, Elsie Thorne*, Frank Thompson, Janet and John W. Thomson, Alice Truelove, Sarah Tyson.

U—Queenie and Lily E.* Upton.

V—Olive Van Millengen.

W—Leonard N. Wall, Myra Webb, Mabel Wheeler*, Thomas Weddell, F. Wilson*, Eleanor E. Williamson, W. H. Williamson*, Florrie White, Pringe M. Wilson*, Edith* and Ruby Wilkins, Charles Williams, Geo. and Colin J. Wright.

FOREIGN LIST.

Correct answers received from:—

No. 133. E. Selby Little (China). **No. 135.** Mildred Fryer (Sydney), Theodora Guinness (Tasmania). **No. 136.** Marie H. and Cuckoo Lister (S. Africa). **No. 137.** Marie H. and Cuckoo Lister, Llewellyn* and Queenie* Dale (Bombay). **No. 138.** Queenie and Llewellyn Dale, Daisy McArthur (S. Africa). **No. 139.** Queenie and Llewellyn Dale. **No. 143.** Nettie*, Kate*, and Ina Thomson (Bulgaria).

ANSWERS TO LAST WEEK'S SEARCHER (No. 145).

1. He (Jesus) was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once. After that He was seen of James; then of all the Apostles. And last of all He was seen of me (Paul) also. (1 Cor. xv. 5-8.)

2. For as in Adam all die, even so in Christ shall all be made alive.

The first man Adam was made a living soul; the last Adam was made a quickening spirit. (1 Cor. xvi. 22, 45.)

3. Death. (1 Cor. xv. 26.) Death is swallowed up in victory. (1 Cor. xv. 54.)

4. Everyone was to lay by him in store as God had prospered him for the collection for the saints. (1 Cor. xvi. 1 and 2.)

5. At Ephesus. (1 Cor. xvi. 8, 9.)

6. He (Timothy) worketh the work of the Lord.

Paul greatly desired Apollos to accompany the brethren to Corinth, but he was not then willing. (1 Cor. xvi. 10, 12.)

7. That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (2 Cor. i. 4.)

8. From God. God had made Paul an able minister of the New Testament, not of the letter, but of the spirit. (2 Cor. iii. 5, 6,)

No. 145 (first list).—Correct answers received from:—

A—Zeldah Albert*, Dora, Ralph and Ernest Aldwinckle, Dorothy Alchin*, Geo. D. Arthur.

B—James and Edith Barker, Herbert H. Braddon, Ethel Barclay, Jasper and Leslie* Bell, Daisy, Gordon and May Bligh, Emily Bridgewater*, Elsie H. Broomfield, Phyllis Boyd, Samuel M. Blumenthal*, G. M. Bush.

C—Augusta M. and Adelina D. Clark, Rosaline Castein, Mabel Clay, Lois M. Craven*, Rosemary Cairns, Jack Clarke, Bessie Cheale, Elma Cheal, Ida and M. Cole, Winnie* and Arthur J. Cox.

D—Wm. R. Davies*, Louie M. Daw, Dorothy Daintree, Vera C. Dickinson*, Claude and Violet Dodsworth, Violet G., Kitty, and Ivy Donaldson-Selby, Faith Duncan.

E—Muriel and Miriam Ecroyd.

F—Ethel Fielder*, Temperance Foskett.

G—Constance* and Kenneth Gabbett, Albert P.* and Maudie N. Gray, Clarice and Bertie Gale, Mary Gover, Thos. Groombridge, Geo.*, Irene, and Kathleen Gough.

H—Annie Harvey*, Frances Harding, Jack Harris*, Ella Hewitt, Evelyn E.* and Dorothy G.* Hewer, Florence, Stanley, and Francie Hoyte, Joshua Hughes-Games.

J—Betty Jacobs, Nellie Jelfs*, Agnes Jones.

K—Maurice Kalinsky, Stanley*, Max*, and Eva* Kalb, Ruth M., Elsie, and H. Lilian Knight.

L—Sidney*, Henry*, May*, and Edward Law, Cecilia Lichtenstein*, Blanche Lindup*, Edith* and Nellie* Lockhart.

M—Gracie* and — Marston, Dorothy McMullin*, Reginald V. Measor* May C. Mills*, Grace and O. L. Morice.

N—J. W., H. L., and G. F. Neligan, Valerie and Eleanor Noel.

O—Arabella M. E. Onslow*.

P—Alice M. Palmer, Kathleen A. and Ethel M. Pasley, Louie and M. Penny, Kathleen E. Pincott, Daisy Phillips*, Francis S. Phillips*, Rhoda Porter, Mary E. Plumb*.

R—Kate Rosenbloom, Olive Robertson*, Lucy H. Robertson.

S—Harold Sanders, Flora A. Shadbolt, Daisy Stanger, Cicely C. Sherbrooke, Ada M. Spencer, Florrie Smith, Flora Simmons*, Ethel, Jessie*, and Ada Snowball, Betty Stocks, Herbert M. Stuart*, D. J. and Mary Symon.

T—Frances Taggart*, Olive Tritton*, Herbert J. Tomkins.

V—Mary* and Edwin* Vickers, Kenneth J. Vining*.

W—Florence G. and Edith Gray* Wallis, Edith J., Edward*, and J. Wm. Wheeler, Edith M. Whiting, Cecile, Phillis, and Noel Wright Madeline Woodford.

THIS WEEK'S BIBLE SEARCHER (No. 145).

From C.S.U.P. 2 Kings xviii. to xxi.

1. What was called Nehushtan?
2. What happened in the fourteenth year of Hezekiah's reign?
3. State briefly Rabshakeh's message?
4. (*a*) To whom did Hezekiah send? (*b*) Why was the city to be saved?
5. How were the Assyrians overcome?
6. What sign did Hezekiah receive that God would heal him?
7. What did Isaiah foretell?

[Children under *ten* do 1 and 2; under *thirteen* 1, 2, 5, and 6.]

Personal.

Eva Browne.—I am sorry you were not able so send in your Competition Paper.

F. Gwendoline Wallis.—I have a great many "nieces" younger than you are, evan. I have one who is just over five! You write very neatly for your age.

Ruth Pledger.—Thank you for your letter. Shall look out for your papers.

Reginald Measor.—I am pleased with the interest you have always shown in the Searcher. When you get a little stronger you may then be able to start again.

I shall be pleased to forward to Winchester for the sick soldiers a box containing bright-coloured lavender bags, which has been sent me by one of my "nieces" for that purpose.

Eva Kentish and Helen Morgan.—Please write out the answers, as well as giving the references.

Nettie Thomson.—I was exceedingly pleased to receive your family group. I seem to know my "nephews" and "nieces" so much better when I see their photographs.

Madge Bellerby.—I hope you will be successful. Am glad you are joining the Searcher.

Dorothy Daintree.—Sorry you were disappointed after taking extra pains with your paper. You did not get a certificate, because there were a good many before you. I wish everyone could get a prize, but that is impossible.

Madeline Woodford.—Am very pleased to welcome you. There is no limit as to age in doing the weekly Searcher, but for the Quarterly Prize Competition competitors must not be more than eighteen years of age.

Ella Hewitt.—As your birthday will come so near the date of the competition you may enter for it if you have succeeded in getting nine papers correct during this quarter.

Uncle Tom.

Children's Scripture Union Portions for Week Ending Nov. 5th.

Sun. Oct. 30	*Psalm* cvii.	31-43	Th. Nov. 3	*James*	ii. 1-13
Mon. „ 31	„ cviii.	1-13	Fri. „ 4	„	ii. 14-26
Tues. Nov. 1	*James*	i. 1-15	Sat. „ 5	„	iii. 1-18
Wed. „ 2	„	i. 16-27			

(For Special Service Mission Notices see page 36)

National Protestant Congress.

In our last week's issue we gave some account of the opening meeting of the National Protestant Congress at Folkestone. The succeeding meetings, on Tuesday, Wednesday, and Thursday, were well attended, and it was resolved to meet next year at Manchester.

The afternoon of the first day was given up to papers on Holy Scripture and its accuracy. Rev. John Urquhart was the first speaker, and he showed that recent discoveries confirm statements in Genesis to which the Higher Critics have taken exception. Mr. T. G. Pinches, of the British Museum, spoke on the tablets and antiquities of Babylonia, Assyria, and Egypt, illustrating his remarks with limelight views. In the evening of the same day addresses were delivered on the encroachments of priestcraft. Mr. Charles Walter, who presided, declared that Protestant principles would not be lost sight of at the next election. Rev. Dr. Townsend, of Forest Hill, spoke on the blighting influence of priestcraft in the Church, and Rev. T. Eynon Davies, of Beckenham, followed, maintaining that Romanism means ruin, and predicting that Ritualist and Romanist would at length be found in the same camp.

Mr. John Kensit spoke of the lawless practices prevailing in many churches. The Bishop of London told him that the people of England would never take to Ritualism, because they had not enough sentiment in their nature.

RITUALISTIC SENTIMENT

would never do for them; they wanted the Word of the living God. The time had come when they were led to say that this thing must be either ended or mended, and this had led him to enter his protest on different occasions.

On Wednesday morning Rev. A. J. Palmer presided over a meeting whereat the relation of the Free Church Councils to the Protestant movement was the subject of discussion. He expressed the hope that Evangelical Churchmen and Free Church Evangelicals would long co-operate in good work. Mrs. Arbuthnot, president of the Women's Protestant Union, welcomed the formation of the Imperial Protestant Federation, the object of which is to unite the colonies and British dependencies with the United Kingdom, for the purpose of maintaining Protestant supremacy, as opposed to Romish and sacerdotal, or infidel ascendency, in every branch of the constitution and life of the Empire.

An address was delivered by Mr. Samuel Smith, M.P., who held that the Romanising movement had been organised almost from the centre of the Protestant Church, and the attack must be directed at the fountain-head. Everything else was a mere bagatelle. They must co-operate with those of the Protestant laity who hoped that through Parliament they would be able to reform the Church, though he feared that the obstacles to the realisation of that hope were almost insuperable,

ALMOST ALL THE POWER

being in the hands of the High Church party at the present time. It would need the united strength of the whole Protestant sentiment in the country for some years to succeed in the desperate contest which lay before them. Other speakers were Revs. J. Tolefree Parr and C. Fenwick Ward.

The meeting on Thursday morning was devoted to a discussion of the conventual system, the speakers being Mrs. Arbuthnot and Mrs. W. P. Lockhart. In the afternoon Mrs. Arbuthnot presided, and Miss Larritt read a paper on "Rome at Home," and Mme. Rocha one on "Rome and the Jews." At the closing meeting in the evening the chairman was Mr. R. W. Perks, M.P., and the speakers were Dr. H. Grattan Guinness and Canon O'Connor. The chairman, speaking as a follower of John Wesley, said that if there was one thing upon which Wesleyans were more united than another it was on the paramount necessity of maintaining, in the interests of religious liberty and civil progress, those glorious principles for which their forefathers fought and died—the principles of the Protestant Reformation. He would not join in a "No Popery" cry in this country, and he saw no need for panic. It had been the cherished principle of the Free Churches and the Established Church of the country to secure for Roman Catholics the same civil rights which they enjoyed themselves, and he trusted that would always be so.

Training Evangelical Nurses.

THE training of Christian nurses who shall not only be fully efficient in the important work of nursing, but who may be able to impart spiritual help to those committed to their charge, is a matter of the greatest moment. The announcement, therefore, that the Evangelical Protestant Deaconesses Institution and Training Hospital at Tottenham is to be closed at the end of this month calls for serious consideration.

This work, which was founded by the generosity of the late Messrs. John and Samuel Morley, and was carried on for many years under the direction of the late Dr. Laseron, was intended to furnish Evangelical Christian nurses for the Tottenham and other hospitals, and also for private service. There was other work connected with the institution, but the building of a large hospital naturally directed chief attention to the training of Christian nurses, and this is the work chiefly associated with Tottenham.

As many readers of The Christian doubtless know, controversies which arose in connection with the hospital after the death of Dr. Laseron crippled the usefulness of the institution, and have led to the financial condition which has given rise to the

PROPOSAL TO CLOSE THE HOSPITAL.

Into the merits of the case it would be unprofitable to enter, but it is generally admitted that nothing short of a thorough reorganisation will restore public confidence in the institution.

The Council of the institution have within the past year put before the Charity Commissioners a scheme for reorganisation, but this has met with very considerable opposition, both locally (9000 signatures being obtained in Tottenham and neighbourhood in opposition to the scheme) and from those interested in its Evangelical character. Under these circumstances the matter engaged the consideration of friends specially concerned in the subject of medical training upon definite Christian lines. Of these the names of Dr. Harry Guinness, Dr. Henry Soltau, Dr. Herbert Lankester, and Dr. Harford-Battersby are a sufficient guarantee that the matter was thoroughly considered by men who ought to know something of the subject.

As a result it was decided to submit a scheme to the Tottenham Council. This was at the outset most favourably received, and is now supported by three out of six of the trustees, namely Messrs. R. L. Barclay, T. F. Victor Buxton, and Eliot Howard; also Mr. C. Raitt, a member of Council. Other well-known names of former trustees or members of Council who approve of the scheme are Messrs. R. Barclay, S. Gurney Sheppard, and H. Wilbraham Taylor; also Messrs. D. C. Apperly and F. G. Adair Roberts; besides Sir George Williams, Messrs. T. A. Denny and J. and R. Cory, who have contributed largely to the funds of the hospital in the past; and likewise by Mrs. John Morley, widow of the founder.

THE MAIN LINES OF THIS PROPOSAL,

which it is believed would have been in accordance with the wishes of the founder, are—(1) The institution to be managed by a Council of Evangelical Protestant Christians in full harmony with its religious and medical character. (2) A training home for Christian women as nurses always to be maintained as an essential part of the work of the institution. (3) A first-rate hospital to be maintained for the benefit of the sick poor of Tottenham and neighbourhood, worked in accordance with the usual practice of the general hospitals of London. (4) Opportunities to be afforded for missionaries to gain practical experience in the elements of medicine and surgery.

It has been stated in error by a contemporary that the institution is to be worked on distinctively Church lines. We are glad to know that this is not the case, but that a clause in the new scheme states that "the undenominational character of the institution shall always be maintained."

Under this scheme it is proposed that Dr. C. F. Harford-Battersby, Principal of Livingstone College, should be appointed director and medical superintendent, his wife becoming lady superintendent, and Livingstone College being transferred to Tottenham. This, it is believed, would be a distinct advantage both to the hospital and the college.

Many and considerable changes are proposed in this new plan, but they have not been recommended without the most careful thought, and they are believed to be necessary. The matter is now in the hands of the Charity Commissioners, and it is important that the scheme should receive large sympathy and support. Further information may be obtained from Mr. T. F. Victor Buxton, 2, Whitehall-court, S.W.; or from Dr. Harford-Battersby, 14, Earlham-grove, Forest Gate, E.

Missionary Day in Manchester.

CONFERENCE HALL, STRANGEWAYS.

ON none of the many earnest Christian efforts which have their centre at the Conference Hall, Strangeways (the well-known headquarters for work in Manchester on behalf of destitute children), has the Lord's blessing been more richly bestowed than on the day annually set apart for awakening increased interest in the great cause of the world's evangelisation. Men and women from various parts of the world, representing the great societies engaged in carrying out Christ's last command, meet, and tell of the world's great need, and how the Gospel alone meets that need.

Friday, October 21, was the day set apart this year, and all the meetings were largely attended. The Bishop of Manchester was present at the early morning meeting, and after breakfast gave a helpful address.

The first meeting in the hall was for prayer, and an earnest spirit of supplication pervaded the whole day. Prebendary Macdonald presided. Dr. Henry Soltau gave a brief word, and then the speakers for the day and the various mission fields were pleaded for before the Lord. Rev. David Baron gave one of his deeply instructive Bible readings from Ps. cxiii.

Rev. W. E. Burroughs told of the wonderful work of the C.M.S. Each year of the Society's work surpassed the records of the year that had gone before. Rev. Arnold Foster, of the L.M.S., followed, and strongly condemned the introduction of opium into China, but drew a hopeful picture of the results of education now springing up in China.

Prayer and praise followed, and then came a succession of earnest, thrilling addresses from Mr. John Hay, fresh from South America, and Rev. John Lofthouse, from North-West Canada and the great lone land, who both told of hardship and self-denial which puts the most devoted life at home to shame.

The Hon. Miss Kinnaird told of the blessing of zenana work in India, and Mr. Marcus Wood of marvellous "open doors" in China. Medical missions had a special meeting, when news came of Miss Creane and Miss Dodson, M.D., the Strangeways missionaries in China and in North-West India, who were sent forth five and three years ago respectively.

A very solemn consecration meeting closed the day. The loving appeal of Mr. Burroughs to parents, to young men, and to young women was irresistible. Tears flowed down many cheeks; God was touching hearts, and we know blessed results will soon follow to his glory. The money offerings were liberal.

L. K. Shaw.

Ham-yard Soup Kitchen and Hospital (Great Windmill-street).—During the year ending Sept. 30 a total of 236,281 meals were given at this institution. Any poor person can dine for one penny, and 91,079 did so last year. The hospital afforded 5127 nights' lodgings to homeless men. A mission-service is held, and the City missionary endeavours to instil fresh hopes into the weary wayfarers, and not without good results. Mr. W. Stevens is the secretary.

IRELAND.

In the Open-air.

In the last year's report of the work of the Open-air Mission for Ireland there are some remarkable contrasts drawn between the state of things a few years ago and that which prevails now. A few extracts will vividly illustrate this happy change for the better. The annual meeting of the society, held lately in Dublin, gave the opportunity for further and equally cheering accounts of the development of this agency, and the growing acceptance that its labours meet with among the people. Surely there are happy days in store in the near future for this hitherto distressful country.

ATHLONE.

The historic town of Athlone seemed a veritable Bedlam. Between two and three thousand people surged about the streets. They were mad with unreasoning hate. The preachers had come to the town, and they wanted to murder them. When the preachers appeared in the Market-place the scene became dreadful, and death faced them. This was in August, 1894.

Contrast in 1897: The great annual horse fair is going on. The town is greatly crowded. Right in the centre of the town stand the preachers. Hundreds listen attentively to them. There is no opposition. The preaching is continued every day for about three hours so long as the fair lasts, as well as being steadily maintained winter and summer.

KILDARE.

Kildare is the first important town on the Dublin and Cork Railway. A former resident says: "I remember Gideon Ouseley trying to preach. The people were stoning him, and his face was streaming with blood."

Contrast a recent fair day there. One writes: "Had you been with us in Kildare last week you would have been delighted. The people gathered round us in hundreds. It was wonderful. We preached for about two hours, and they seemed as if they could not hear enough."

GALWAY.

The ancient city of Galway, on Sunday, the 19th August, 1894, was the scene of a riot, which the county inspector said was the worst he had ever seen. For nearly two hours a large crowd, mad with frenzy, chased and stoned the preachers along the streets. At last, covered with blood and fainting, they obtained shelter in one of the local churches. But for God's protecting hand they must have been killed.

Contrast August, 1897: "Eh, sir, are we to hear the Blessed Story to-day?" The speaker is one of an eager crowd of Claddagh fishermen. They are waiting in the Market Square for the preachers to appear, and great is their pleasure when they hear that they are coming. Soon some 200 people are assembled, and listen with close attention to the speakers. A band of workers stand round a small organ, and sing Gospel hymns. Such is the picture Galway now presents every Sunday afternoon. Sometimes the attendance reaches 400, and at other times less than 100; but the attention, as well as the interest, is always perfect.

A clergyman from a Midland county writes: "Only yesterday one of my parishioners told me that his son-in-law had been brought to the Lord Jesus by hearing one of your mission preachers in 'The City of the Tribes.'" The open-air service started by the Irish Church Mission workers at Taylor's Hill is a further proof of the pleasant change in public feeling in this city toward outdoor preaching.

The very latest scene of disturbance appears to be Queenstown, but one cannot doubt that with patient perseverance in the exercise of their undoubted rights the brave preachers will overcome and live down the opposition here also. Our readers will be gratified to know that Rev. R. C. Hallowes, of Arklow, who has been very seriously ill, is now restored to health.

[950]

Colportage Work.

The annual public meeting of the Dublin Branch of the Bible and Colportage Society of Ireland was lately held in the Metropolitan Hall. There was a good attendance. Colonel Bredin, who presided, said the Society, as well as every other Christian Society in Ireland, had sustained a great loss in the deaths of Mr. Askin and Mr. Fowler. The great panacea for Ireland's ills was the grace of Christ, and among all the societies labouring in this direction there was no institution and no machinery of the day better equipped, better prepared, and better calculated to do the work than this society.

Rev. J. O. G. Dougherty, hon. sec., read the report, which stated that the committee had been obliged to reduce the number of agents. As a result of a special appeal to enable them to carry on the work their financial position was somewhat improved, and they were able to close the year with a deficit of only £12. There was an open and ever-widening door of entrance into the homes of Roman Catholics, they were delighted to see the colporteurs and to listen to them, there was a greater toleration in the land at present than had ever existed before, and now was the time to support the Bible and Colportage Society.

Rev. Samuel Prenter said the society had been forty years in existence. It was undenominational, and on that ground he asked that they should give it their support. There was nothing the country needed so much as the Word of God, and it was the object of the Society to circulate and spread the Word of God in Ireland. Rev. Dr. Clarke spoke in similar terms; and Mr. Walker, one of the colporteurs of the society, gave an account of work in the south of Co. Cork.

Elliott Home for Little Children.

Great improvement, writes Miss Annie D. Smyly, hon. sec., has been made in the Home. Much of the house, which was very old and even dilapidated, has now been renewed, and better bath-rooms and new drains have been constructed, so that the workers commence another year of rescue effort with appliances adapted to the needs, and calculated to ensure good health among

THE HUNDRED CHILDREN

entrusted to their loving sympathy and care.

The improvements have been made with money specially provided for the purpose, so that funds which may now be sent go directly for the support of the children. Many friends have united this year in trying to keep the Home free from debt, and although they have not quite succeeded it has been a step in the right direction.

One little boy came to us lately, and his clothing had the appearance of never having been made for him. No tailor or dressmaker took his measure, but what with the valuable aid of a few pins and cutting off the ends of the sleeves, and in the same way shortening the coat, it made a roomy covering. Indeed, it was the only article of his attire worth calling a garment.

The Home and its inmates were quite a source of wonderment to him, and when he got the usual amount of clothing, he said to me, "Would you call this a suit of clothes, for if it is I need not be afraid to go out in the street." Great was his pleasure

AT GETTING BOOTS,

and when he saw the shelves they are kept on he asked me, "Where did you get them boots from?" I tried to explain to him how God sent everything to the Home. Yes, he said, he had heard of God, "but sure He does not black them" (the boots).

He is a motherless boy, and his father had been out of employment for some months, so he and his brother had known what it was to want both for food, fire, and bedding. His description of his home was, "We have a straw mattress and an old sheet. The legs of the bed and the quilt went to the pawn. We have a press in the room, and we sits on the two drawers of it, for my father broke up the stools to make a fire."

The address is 35, Upper Fitzwilliam-street, Dublin.

Soldiers' Homes.

Among the philanthropic institutions of the city of Waterford, perhaps none is of more importance than the Soldiers' Home, Adelphi-terrace. During the four years of its existence its bright rooms, comfortable accommodation, and good cheap meals, with a welcome from the lady in charge have been warmly appreciated by men stationed in Waterford, and by men and families *en route* for other places.

Last week the visit of Miss Sandes was of special interest. She addressed three meetings in the Home. At one of these she read a letter from Lord Roberts, Commander-in-Chief in Ireland, in which he said: "I have visited your two principal 'Homes' in Dublin and Cork, and can testify to the many advantages which soldiers and their families derive from them. They are admirably managed, and are much appreciated by the men. Your 'Homes' are of the greatest assistance to the soldier, as enabling him to spend his leisure evenings in rational, agreeable recreation, far removed from the temptations which usually assail him when seeking relaxation and amusement. I have read with great interest your account of the 'Soldiers' Home' you have lately started in India."

Miss Sandes proceeded to give some interesting information about the Homes in India, quoting a letter from Sir William Lockhart full of appreciation of them.

The report of the Waterford Home was read by Mr. Ridgway, the hon. treasurer, £3000 a year is needed to maintain the twelve Soldiers' Homes in Ireland and India for which Miss Sandes is responsible. Donations are needed for furnishing and extension. The hon. treasurer, Mr. G. R. Ridgway, Waterford, would be glad of the fellowship of our readers in reducing the exacting debt.

Loved into Loving.

Tune 636, "Sacred Songs and Solos."

"Thou hast loved my soul from the pit of corruption, for Thou hast cast all my sins behind Thy back."—Isa. xxxviii. 17. (R.V. mar.)

Looking back to other years,
Oh, how glad the time appears
When Thou, by Thy love to me,
Loved me into loving Thee!

Later, learning day by day
As thy servant to obey,
Constant love enfolding me
Loved me into serving Thee.

When there came in angry crowd
Thunder cloud on thunder cloud,
Wise the love which, shielding me,
Loved me into trusting Thee.

If past mercies I survey,
Or the sunlight of to-day,
Still Thy kindness sweet and free
Loves me into praising Thee.

When I see Thee face to face
I shall understand the grace
Which as yet I dimly see
Loves me into loving Thee.

E. Ellen Trusted.

Portsmouth.—A four days' convention has been held at the Welcome Mission, Portsmouth, Dr. White presiding. The speakers were Mr. W. Baker, of Dulwich; Revs. C. G. Moore and J. G. Mantle, W. Darlow Sergeant, and the chairman. The addresses were at once helpful and searching.

Poor Folk's "Dinner Table." — The children's, adults' and invalids' dinner table and soup kitchen, which has for thirty years done good work amongst the deserving poor of Marylebone, is asking for help for the work in the impending winter. Soup, meat dinners, rice milk, and beef tea, will be provided. A penny ticket will procure a basin of soup and a slice of bread, which can be eaten on the premises; or a quart of soup can be taken away. A twopenny ticket will purchase a pint of rice milk; and a fourpenny one a plate of meat, potatoes, and bread, or a pint of beef tea. The work has the valuable oversight of Canon and Mrs. Barker, and also of Lady Thomson, the treasurer of the fund, who writes from 35, Wimpole-street, W. Visitors are welcome at any time during the dinner hour, when they can see for themselves the way in which the work is carried on.

Day by Day.

"In all the Scriptures the things concerning Himself."

SUNDAY, October 30.
Genesis vii.

We are following the footsteps of our blessed Lord in these sacred olden records, and everywhere we find that his person and advent impart their chief interest and meaning to the events they detail.

"As were the days of Noah, so shall be the coming of the Son of Man," (Matt. xxiv. 38-42). The awful suddenness and utter destruction of the Flood betokens the fate of the ungodly, when the Lord Jesus shall be revealed from heaven, in flaming fire rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 7, 8). For the earth that now is, by the same word is kept in store, reserved unto fire against the day of judgment and the destruction of ungodly men (2 Pet. iii. 7).

The ark in which Noah and his family passed from the old sin-cursed world to the new world of resurrection beauty is a fruitful image of that cross of wood, that grave of humiliation, that precious death, resurrection, and ascension, through which we too pass into the new heavens and the new earth of the eternal life. The world is worn and weary; she longs for regeneration and renewal; she is on the brink of the most startling events that have ever transpired upon her face. Are you sure of your inclusion in the ark of salvation, which alone shall ride out the storm?

MONDAY, October 31.
Genesis viii.

In this chapter we have many references to Jesus. In the dove, that found no rest for the sole of her foot till she winged her flight back to the ark, we are reminded of the Holy Spirit, who, like a dove, weary of the restlessness of the world, abode on his person at the baptism. In the hand that was reached forth to bring her in, as though she were too weary and spent to enter, we are reminded of the pierced hand that has been reached out after us many a time. In the stepping forth of Noah on the soil of the renewed earth we are reminded of the emergence of our Lord from the grave of Joseph's garden, bringing with Him the Resurrection and the Life. But specially the altar, here mentioned for the first time, recalls Him.

The altar is, of course, the cross. Here, by the retreating waters of the Deluge, the cross stands in miniature, and we hear God's blessed promise that He will not again curse the ground. The waters of destruction cannot hold sway where the cross is reared, and the curse must remove when He was made a curse for us. Yet it is not the cross alone that thus blesses us, but He who died there. Never look to the cross apart from Jesus, who gives it all its significance and value.

"Jehovah smelled the sweet savour." "Even so Christ also loved you, and gave Himself up for you, an offering and a sacrifice to God for an odour of a sweet smell."

TUESDAY, November 1.
Genesis ix.

Faith, as it has been well said, is ever intent to catch the image of its beloved Lord. It has learned the sound principle that the whole field of nature reflects the beauties and glories of Jesus. It has read the testimony, that He is the "true Light," and "the true Bread," and "the true Vine." Hence it is not slow to inquire, "Is He not the truth beneath the rainbow, the faithful witness in heaven?"

The rainbow is unravelled light; it is the disclosure of the beauteous hues hidden in light. Jesus reveals the perfections of God who is light, but whom no man hath seen or can see. The rainbow is caused by a shaft of light smiting the folds of a retreating storm, and we should never have known what Jesus could be if human sin had not afforded the background and reason for his manifestation. But the rainbow is above all the token of the covenant into which God has entered with us in Christ.

Look on Jesus, poor trembling soul, at the right hand of the Father, a Prince and a Saviour; and as you behold Him be sure that neither sin, nor Satan, nor the floods of ungodly men, can ever prevail against you. Though from the throne proceed thunder and voices, the rainbow is round about, in sight like unto an emerald.

WEDNESDAY, November 2.
Genesis x.

And is Jesus here? We have found Him in Eden and the Wilderness, in the ark and the altar, in type and emblem; but is He here in this list of names? The Holy Ghost, through the Evangelist Luke, answers the question conclusively: "Jesus being the son of...Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem."

Our Lord does not stand alone. The roots of his human nature are interlaced with the whole previous history of mankind. He is one with the whole race, the Son of Man. He is not like ordinary men, who can understand but one type, suit one kind of disposition, speak one language. No; He came through all sorts of people, that He might understand, and teach, and help all sorts.

What an infinite variety of circumstances, nature, and disposition is represented in this list; but, somehow, they all contributed to the making up of the human nature of Jesus, who became the propitiation for the sins of the whole world, and ever liveth to represent and intercede for all kinds of men at the right hand of God. You can go to Him, Gentile woman, Ruth the Moabitess was his ancestress; and you, holy man, for Enoch was in his line; and you, mighty men of valour, for such were Asshur and his brethren; and you, far-travelled pilgrims, for Eber's name indicates that he was such. Here we stand at the base of the pyramid of human life, of which the manhood of Jesus is apex and crown.

THURSDAY, November 3.
Genesis xi.

The contrasts of Scripture enable us to see the truth more clearly than if it were simply stated from one aspect. This story of Babel, or confusion, is the beginning of Babylon, and Babylon the Great. This record of the migration of Abram's family is the beginning of Jerusalem, which is the mother of us all. To the end of the Bible there is discord and collision between these twain. The one antagonistic to, the other the spouse of, the Lamb.

The centre of unity, on which man vaunts himself, is a city, a tower, and a name. By his ingenious plans and substantial erections he hopes to secure himself against another flood. One purpose, one language, one people, and therefore unity, stability, and safety. It is a dream of the truth, and a vague reaching forth after the reality. We are reminded of the suggestion of Satan that all the kingdoms of the world should be Christ's if He would but fall down and worship him.

But how different is the unity of Christ's creating. It is not founded on great buildings or combinations. He does not summon men together to propose to them an irresistible confederation. He offers Himself as the centre of unity, and Himself crucified. "I, if I be lifted up from the earth (on the cross), will draw all men unto Me." This He said, signifying by what death He should die. Then from his heavenly throne He draws men to Himself through the Holy Spirit, and gives them the one language of love.

FRIDAY, November 4.
Genesis xii.

The Scripture, we have been taught, is framed by the hand of love to set forth the glories of our Lord. Each page adds new tints to the glowing picture. Almost each person is a herald preceding and proclaiming Jesus with a clearer note. In the words spoken to Abram we have the proclamation of blessing to us all. "In thee," God said, "shall all the families of the earth be blessed." And the Apostle, led by the Spirit of God, adds, "Christ redeemed us from the curse of the law...that upon the Gentiles might come the blessing of Abraham in Christ Jesus, that we might receive the promise of the Spirit through faith."

"To Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." If then we are in Christ by a living faith, we may lay claim to all that God promised to his faithful servant. He will show us the way into the unknown; will make nations of converts out of our lives: will make us a blessing: blessing them that bless us, cursing them that curse us.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What a treasure-house is here! How rich! how full! And the believer may say, "This heritage is all my own." Our Lord Jesus is like the firmament of the midnight sky, studded with glittering stars, which exceed all computation; and each star represents a world of blessing. In Him we are made full. From Him we receive grace upon grace.

SATURDAY, November 5.
Genesis xiii.

When God said to Abram, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered," He did not mean Jews only, but Gentiles also, for Abram's seed is Christ, and therefore includes all who belong to Him by a living faith.

The words were addressed apparently to Abram, but really to Christ, who was, according to natural generation, already present in his ancestor. It is as though we were permitted to overhear a Divine colloquy between the Father and the Son, in the council chamber of eternity, and the Father promises that He shall see of the travail of his soul and be satisfied. To our Lord, in Abram, the promise was made that he should be the heir of the world and the father of many nations. "Wherefore also there sprang of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (See Rev. vii. 9, etc., and Isa. liii. 12).

A Miracle of Grace.

SOME time ago I was asked to see a man named W——, of whom I then learned nothing but his address, and that he had been seriously injured by an accident, and was willing to see me. The accident occurred some eight miles out of the city. W—— and his son, with two other friends, had been out shooting. When returning home the pony became restive and unmanageable, and while going at a breakneck pace down hill the trap was completely overturned. Two of the company were thrown out, and escaped uninjured, but W—— was seriously hurt, and rendered for a time perfectly unconscious.

It was no new experience for W—— to be face to face with death. He was an engine-driver, and had once been buried under his engine when it was upset through a cow having got on to the line. Twice he had been thrown from his engine through mistakes made by the pointsman. Once, as he leaned forward to discover the cause of a shaking noise he heard about his engine his head caught on a bridge, and he was knocked almost lifeless to the ground. Three times he has been nearly drowned. But the remarkable fact is that in all these experiences he never had the slightest dread of death and the thought of judgment after death never caused him even a tremor of fear!

Yet his life had been such as to give him cause for fear. He had not been a drunkard, nor had he neglected his home. But not much beside this could be said in his favour. He was practically an infidel. His children went to Sunday-school, for, as he has explained to me since, I knew "it 'ud do them no harm." He would accompany his wife and family to the church door, but never went in with them. "No," he said, "if anyone asked me to go to church, or to read my Bible, or pray, I said, 'Me! Not likely. It's all rot!'"

His tastes went in quite a different direction. He was a great boxer, and gave lessons in "the noble art" to others, and displayed his own skill against all comers. He was a gambler, too, and

A FAITHFUL WORSHIPPER OF THE TURF.

He owned several ponies, which ran at the various races which are so popular and frequent in this colony.

But his language is described by those who worked with him, and who were not over choice themselves, as being of the most awful character. About twelve months ago he had a serious illness, and when his sufferings were exceptionally severe his blasphemies against God were horrible to hear. His wife shuddered with terror, and even his workmates who visited him said "it made their hair stand on end to listen to him."

Such was the man I was asked to visit when I was perfectly ignorant of what his previous life and character had been.

"When I came to my senses, after being taken from under the cart," he said as I sat by his bedside, "I thought I should never get over it, and for the first time in my life I was afraid of death. I never cried to God before, but I did then." But the chief burden of his cry seemed to be that God would spare him to get home to his wife and children.

"But," he said, "the good woman in the house where they took me was a Christian, and she talked to me about the death of her child a year before, and how that trouble had brought her to God, and changed her life." This seemed to have impressed him, so that he was more disposed to listen to my message, and permit me to pray with him.

On my second visit he was still suffering, but he listened with eager interest to the Gospel story. "Why not," I said, "respond to God's call now? Our Lord is here; speak to Him for yourself." "Well," he replied, "it's no use saying one thing and meaning another" (a very frequent phrase of his), "and by the help of God I do mean to make a new start." "Then tell Him so," I said, as I knelt by him and prayed. No sooner had I done than he

BURST OUT INTO PRAYER FOR HIMSELF

—earnest, definite, fervent, and intelligent. He had never been accustomed to go even through the form of prayer, and it touched me deeply to hear him give himself over with childlike confidence to the keeping power of God. And as soon as he had said "Amen," I was about to speak when he broke out again with, "Yes, and bless God, I feel He has heard me"; and his joyous exclamation became another prayer, offered with tears of penitence and of joy!

"Where is your Bible?" I asked when I saw him a few days later. There were many books on the table, but the Bible was not one of them. "The missis has one," he said, "and the children use it at Sunday-school." I went in search of the "missis," and soon obtained a small copy of the Bible. "You must read this," I said, "for you cannot grow strong if you do not eat. This is your food." I read him a few verses, and marked the place for him to read more.

"Have you been reading the Bible?" I asked, at my next visit. "Yes," he said, "I read that chapter you marked, and went on past that. I never knew how interesting it was!" Pointing to an open book turned with its face on the table, he said, "Before you came last time I was reading that book. It's about engines, and that's in my line, you know. But I have never touched it since. The Bible is better than that."

I asked him to read about the new birth, and said, "You know that a birth is the beginning of a life; and the *new* birth is the beginning of a new life, like you have just had." "Aye, bless God," he said, "and

I KNOW IT'S A NEW LIFE.

I've never been so happy and contented in all my life as I have this last week or two. If a man was to come in and put a handful of banknotes on the table, and say, 'There, W., take them and enjoy yourself,' I'd say, 'No, thank you, I've got something better nor money, and that money can't buy." And he added, "My wife knows its a new life, and my children too. I tell you," he said, "I felt very queer when my wife said, the other day, that she'd never been so happy with me in all her life before. 'Why,' I said, 'haven't I been a good husband to you? Have I ever denied you anything you needed? Have I ever come home drunk, or spent the money that I ought to bring home to you?'—'Oh, but,' she said, 'it's so different now. You never get cross, like you used to do. Where's your temper gone to? Then you don't talk to the children in the same way now. They never hear a hard word from you. And you never swear. Why, I used to tremble to hear you.' That touched me," he said, his face red with weeping, and his voice choking. "When a man hears his wife talk like that to him, it makes him see that his former life has not been so good as he thought it to be." And his influence tells upon others.

THE NEIGHBOURS NOTE THE CHANGE,

and have no doubt concerning what the grace of God can do. Since he returned to his work the fireman on the engine has noted the change, and is much more careful about his own language, while he gets many an earnest message of warning for himself. Other sick men whom I visit have reason to thank God for the change. A rabbit, or a bag of oranges, or something else the sick man has desired has been procured for him by W——, who has not failed to give the message of life at the same time.

G. W.

"The Christian" Almanac.

A YEAR has passed since we issued our calendar for 1898, and with this number we send forth "The Christian" Almanac for 1899. Letters received from many lands assure us that in thousands of homes our wall-sheet performs a helpful ministry all the year through. Its illustration strikes the eye; its postal and other information invests it with a practical utility; while its daily watchwords, gathered from Holy Scripture, are a source of comfort and a means of spiritual direction to many weary souls. As our older readers know, the Almanac is issued thus early, in order that it may reach far-off lands in good time for the new year.

During recent years the engravings displayed by the Almanac have been illustrative of the life of some great Bible character—men as varied in temperament and experience as Elijah and Jeremiah, John the Baptist and the Apostle Paul. This year we present one engraving only—a bold reproduction of a peculiarly interesting Oriental scene. Here we have a glimpse of the renowned "Street called Straight," in the ancient city of Damascus. The old Roman Gateway is an admirable background for the animated group of burdened camels and leisurely attendants.

Beneath the engraving some information is given as to its origin. Mr. James Clark has for some years been engaged in the production of drawings for use in illustrating the portions of God's Word published by the Scripture Gift Mission. For this purpose he has visited Egypt and Palestine, and into his very responsible work he has thrown Christian conscience and much enthusiasm. The same may be said of Mr. Henry A. Harper, who has also made valued contributions to the same great work. He is at once a distinguished artist and an authority on Oriental customs and antiquities.

Needless to say, illustrations like this, being true to life and of a high order from an artistic point of view, greatly enrich Scripture portions, and make them specially serviceable for general distribution. They do more; they help ordinary readers to gather the correct meaning of passages which they might otherwise completely misunderstand. Mr. Walters, the secretary of the Scripture Gift Mission, has from the first jealously avoided any representation of Christ or of Gospel incidents. He has confined his endeavours to the illumination of Scripture by the artist's pencil; not to the fanciful reproduction of its sacred story.

It is a pleasure thus to be able to call attention to a good piece of work, in the initiation and advancement of which Mr. Walters has shown his faith in God's Word and an earnest desire to promote its world-wide circulation. The Mission has issued the whole of the New Testament in English, in eleven portions (post free 1s. 3d. from the office, 15, Strand, W.C.). Then there are portions in French, Italian, German, Spanish, Portuguese, Modern Greek, and Arabic. Again, there are large-type Gospels, with many illustrations, specially suited for the aged, or for use in hospitals and other institutions.

Being now combined with the historic Crystal Palace Bible-stand, the Scripture Gift Mission is looking forward to the Paris Exposition of 1900. A space has already been secured, and Scripture portions in many languages will be given away to the multitudes who visit the gay city during the exciting season. Friends who would like to have a share in this great undertaking should communicate their desire without delay.

We conclude by expressing the desire that the Almanac, compiled with prayer as well as care, may be a blessing in many homes in many lands.

The Stratford Mizpah Band is praising God for great blessing that has attended their work in the open air during the past six months. Thousands have listened to the Gospel with an attentiveness that showed a longing desire to know more about salvation. Not a few have made an open profession of the Lord Jesus, while many have been led to sign the total abstinence pledge.

J. C, C.

Mrs. Eleanor Fisher.

A MISSION TO CITY WORKWOMEN.

No one who has passed through the purlieus of London City proper in the middle of the week-day can have failed to notice the throngs of young people, especially of young women, who fill the thoroughfares during the dinner hour. Confined closely to factory or workroom during the working hours, the meal interval gives them a welcome opportunity of change, which they gladly seize. While this short period of unbending from toil is good in itself, the leisure it implies has in it an element of danger, if the time be not properly utilised, and the aggregation of so many youthful minds released from the strain of work complicates the situation. Here is a great opportunity for Christian ladies, with the requisite tact and sympathy, to influence for good their toiling sisters.

Twenty years ago, or thereabouts, little or nothing seems to have been done to reach them, but about that time God raised up a true friend to these working women in the person of Mrs. Eleanor Fisher, whose portrait appears on this page. During all the intervening years she has been fully devoted to this admirable home mission work, and with the assistance of many other Christian ladies great things have been accomplished in bringing these women-workers of the City under Christian influences. Some particulars relating to Mrs. Fisher's share in the movement will, we hope, be of interest to the reader.

Miss Eleanor Lowther was born near Grantham, Lincolnshire, and at an early age went to reside in the beautiful home of a widowed uncle, a clergyman, where she received a strict religious training. After his death she went for some years to a finishing ladies' school in Grantham. When about twenty-one years of age she was brought to Christian decision, through the influence of a lady friend, and the Evangelical ministry she then attended was a means of great spiritual blessing to her.



From a photograph by Messrs. E. and F. Stoneham, Cheapside, E.C.

Miss Lowther's footsteps were shortly afterwards directed to London. Here she met with Mr. Fisher, to whom she was married in 1854. A contemplated appointment in India fell through, and soon after Mrs. Fisher was led to think of Christian effort among ladies in connection with a ladies' prayer meeting then held at Albion Hall, Moorgate-street. This meeting was moved later on to Shaftesbury Hall, Aldersgate-street. It was the sight of hundreds of young women engaged in City workrooms

AIMLESSLY THRONGING THE STREETS

in the dinner interval, without any place of safe and comfortable resort, that aroused her sympathy and incited her to helpful action. She discovered that many of these girls were excluded from their workrooms at dinner time, and had to eat a cold luncheon in the streets and open spaces. Chiefly through the generosity of Sir George Williams, who recognised the need, a basement room in the premises of the Aldersgate-street Y. M. C. A. was cleaned, papered, and constituted a place of resort for these hungry and homeless sisters. The room was speedily filled day by day with some two hundred young women and girls, and in that simple fashion there began the interesting mission to City workwomen, which has since then greatly developed, and is still in full operation.

By-and-by Mrs. Fisher suggested to the Y.M.C.A. authorities that the use of the lecture-hall should be granted for a short mid-day service for the girls at the close of the usual noonday prayer-meeting. This arrangement was carried out, and the service has continued ever since, with very happy and fruitful results. It has been a channel of spiritual profit and blessing to many, and a source of strength to the Christian girls in their daily work and warfare among careless companions.

An interesting outcome of the work was the founding of "The Welcome" in Jewin-street, near by, where similar efforts for the comfort and well-being of working young women are carried on. One of the early lady helpers of Mrs. Fisher was Miss Seton Karr, who was led after a time to open this new centre of effort in Jewin-street. It is maintained on entirely independent lines from the parent work in Aldersgate-street, but in full sympathy with it. For the restaurant section of the work at the latter centre Mrs. Fisher has no responsibility, as it is kept going by a caterer on a commercial basis. A week-evening service for the girls is held in one of the rooms by Mrs. Fisher and her helpers, and this, too, is much appreciated, especially by the Christians.

One of the most important and valued features of the mission is the regular visitation of the girls in workrooms throughout the City. In these workrooms there are probably 20,000 young women engaged in making neckties, collars, dresses, mantles, in cigar factories, bookbinders' establishments, etc. Gradually, and as the result of much patient, persistent effort on the part of the workers, most of these rooms are now open to the visits of Bible women and lady visitors, who are permitted to converse with the girls, as the demands of business will permit, to hold little services in the dinner and tea intervals, and so forth. Most of the employers are

EXTREMELY KIND AND SYMPATHETIC,

and the work is done now under encouraging conditions. It is impossible to go into details, but in the past years there have been seen many blessed fruits of all this patient Christian endeavour. Many have received Christ into their lives, and are now witnessing for Him either at their work or in their own homes where they have married, while others have passed away to glory.

There have been some interesting developments in specific efforts undertaken by the girls themselves. One of these is the Snowdrop Band, which has done much in past times for the discouragement of loose language in workrooms, and the advancement in every way of purity of life. Another effort worthy of special mention is the King's Messengers' Band, which visits Smithfield Market and other places distributing tracts. The members of this band are able to report good results from their labour of love.

All this work continued year after year has involved a great strain on Mrs. Fisher, and the loss of her husband, two years ago, was a heavy sorrow. She is, however, wonderfully sustained in health and vigour, and was able to stick to her post during the recent hot months when most of her lady helpers were recruiting on holiday. Fresh helpers are greatly needed to replace blanks that inevitably occur, and we can think of no finer sphere of Christian effort for earnest-minded ladies who have a certain period of leisure during the day. Any who can render service in this way should place themselves in communication with Mrs. Fisher, 189, Aldersgate-street, E.C. Financial help would also be welcome.

New Mission Hall for Blackgang, I.W.

The need of a more commodious and convenient building, which should eventually be the property of the Blackgang Mission, has been felt for a considerable time. After much prayerful effort, a suitable site was obtained, on which has been erected an iron building capable of accommodating about 300 people, with rooms and out-buildings adapted to the requirements of the work. The structure is both substantial and handsome, and is well situated.

At the opening services the hall was crowded. Rev. Herbert Crouch presided at the public meeting, supported by Mrs. Smith and other friends, including the builder, Mr. Hayden, of Ryde, who is one of the fruits of the good work carried on by the Mission.

Amongst many cheering words from those who had been converted at the old hall, was a characteristic testimony from a member of the audience, who spoke gratefully of the Mission, which had been the means of his serving God for twenty-five years. Prior to that time he could not read at all. Now, through the kindness of the workers, he could read the Bible for himself.

East London Poverty.

THOUGH workers come and go in East London, poverty remains. It is not seen on the high road; its existence in anything like an acute degree would hardly impress the ordinary visitor confining his movements to social or business circles. But anyone bent upon getting from the roads to the people, by way of side streets, courts, and alleys, would soon find out distressful facts regarding East End poverty and dirt, with its misery and sorrow. Let a Christian worker be your guide, and you will soon see sights for tears, and wants that appeal to God and man.

The streets that surround the East London Tabernacle in the Burdett-road have long been recognised as typical in this particular. In the cheerless rows of houses, with their occasional courts and yards, there is a dense population, amongst whom, for many years, a grand piece of Gospel work was done under the direction of Pastor Archibald G. Brown, late minister of the Tabernacle church. With a large-hearted purpose, the pastor took young and old under his loving care, and became at length the local almoner of many of God's people. At length Mr. Brown relinquished the work; but it is pleasing to know that the church officers, who realised its importance and value, determined that the outside effort should not go out of existence altogether when its esteemed organiser went away. They could not save all, but they saved some; and the orphanages, mission-halls, and other agencies which were thus retained are now being recognised as the nucleus of philanthropic operations sorely needed in the district, and for the fostering of which the poor and their friends quite reasonably look to the new pastor of the Tabernacle church.

PASTOR SYDNEY J. JONES

entered upon the work in April last. A comparatively young man, with ample vigour of body and mind, Mr. Jones has had to feel his way somewhat. To succeed Mr. Brown in the pastorate was much; to follow him in outside undertakings was more. But Mr. Brown made a beginning, and the time has come for Mr. Jones to do the same. And as the work grew around the former minister, so, doubtless, it will grow around his successor, and God will repeat the blessings of his servant Brown in the experience of his servant Jones.

Understanding that Mr. Jones felt himself impelled to go forward in the direction indicated, a representative of The Christian waited upon him a few days ago, and found him firm in resolve and hopeful in spirit. Mr. Jones explained that the needs of the district were substantially the same as when Pastor Brown set up the many organisations associated with his name; and he hoped that those who helped in years past to evangelise the people, and to extend Christian kindness to them, would again come forward with help. "Let it be distinctly understood," remarked Mr. Jones, "that I am going to start nothing for the sake of the thing; but we must take up work that we feel needs to be done."

Proceeding, Mr. Jones said that the Tabernacle church had taken the responsibility of the Boys' and Girls' Orphanages, the expense of which is about £1000 a year. Also, that there are still missionaries at work; a house-to-house visitation is going on, also sick visitation by a mission nurse. Mr. Jones added: "I am specially hopeful that friends of home-mission work will come to our aid, for inside the Tabernacle I am drawing direct attention to the claims of foreign missions. While the congregation will have a part in the outside work, it cannot do everything.

THE PEOPLE ARE RESPONDING ADMIRABLY."

In some further conversation Mr. Jones said that in the course of his work he had been going over the ground. He was convinced that there are whole districts but a short distance from Bow-road which could never be touched except by some such efforts as he desired to organise. The visitation must be, not from house to house, but from room to room. The "Christian" Buildings, he was happy to say, were still a great blessing, its residents being Christian people; it is an object-lesson and a testimony in the neighbourhood. Then there are the Mission Halls, and also the soup kitchens, which have been so useful for years, and will soon serve winter needs among the poor.

As showing the conditions in which many of the people live, Mr. Jones says in a circular to his friends: "In one room on Bow Common I found a family—a respectable man and wife with four children. All were in rags and very thin. The husband was out of work, and the wife making match boxes at 2¾d. a gross. A good day's work would bring in 7d. to 9d. All through six streets around there I could have gone and found much the same. Here and there are Christian people."

Mr. Jones tells how 5s. was laid out by one of his lady workers. Here is the account:—A cobbler ill in bed with influenza and poisoned thumb, too poor to buy any nourishing food, or have a doctor at home; wife delicate; his only son out of work; they live in one room and the shop; gave them 2s. Visited widow, nearly eighty years old, living in a back room; sometimes has only 9d. to live on all the week; gave her 1s. A similar case; too ill to do her usual work, shirt finishing, for which she gets 4d. a dozen, earning from 4d. to 6d. a day; gave her 1s. Another woman, ill from want of food; has had nothing to eat all day; husband ill and out of work; family of five children; gave her 1s.

No one pretends that Bow is a very hollow of poverty. It is on the fringe of the old residential neighbourhood that the helpless poor have herded in such depressing numbers. After being in the district but a few months Mr. Jones has heard the cry of sadness and sorrow, and determined upon a good bit of work. His opportunities are great, but, of course, the good work done will largely depend upon the assistance rendered him by those who can furnish the means wherewith to support the messenger of God's grace and supply the comforts of Christian sympathy. Communications may be addressed to Pastor Jones, at Kent House, Bow-road, E. T.

Barbican Mission to the Jews.

IN a circular letter on the Barbican Mission to the Jews, of which he is the president, Prebendary Webb-Peploe writes: "For the past seven years the headquarters have been at 33, Finsbury-square, the rent of which (£250 a year) has been entirely defrayed by 'A Lover of Israel.' The lease, however, has just expired, and we are now endeavouring to find a fresh home for the Mission, which should, if possible, be of a permanent character. In the meantime we have acquired temporary premises at 262, Commercial-road, E.

"It is proposed to make the new Mission House a memorial of the late Prebendary Gordon Calthrop, the first president of the Mission, to whose efforts and influence the work owes more than we can express. We have a little more than £1000 in hand, but we need another £3000 to carry our plans into effect.

"At the invitation of the committee I have lately accepted the office of president of the Mission, and I am most desirous that the new Mission House should be provided as early as possible, in order that our efforts may be concentrated on the evangelistic operations of the Mission. The work will bear the closest investigation, and I believe it to be in every way worthy of support. Our secretary, Prediger C. T. Lipshytz, will gladly supply papers relating to the work, and any further information you may desire."

Home of Industry.

WE gladly welcomed our friends at the monthly gathering for Christian workers last week. The weather was unfavourable and there were fewer with us than we hoped for, but the meeting was intensely interesting and stimulating. The occasion commemorated the purchasing of the lease of the old home in Commercial-street, Spitalfields, and the receiving of the first band of twenty-one homeless boys, both fatherless and motherless, thirty years ago. The children from the training home filled their corner of the hall, repeated Scriptures they had committed to memory, and sang several sweet hymns.

The address was given by Mr. R. C. Morgan, who gave some helpful thoughts from Revelation x., refreshing the Bible Flower Mission workers who had been hard at work in the neighbouring East-end hospitals during the afternoon. Nurses, too, came from their daily routine for spiritual enjoyment; missionaries on furlough, and others shortly sailing for distant climes, took farewell. Seasons of prayer were interwoven during the two hours.

Mr. H. A. Maude closed the meeting (after the three C.I.M. missionaries had spoken) with prayer, remembering the absent missionary brethren and sisters toiling in the far-off fields. F. A. W.

Our Village Children.

THE annual meeting of the Caravan to Village-Children Mission, which is conducted under the auspices of the Children's Special Service Mission, was held on Saturday last, at the Centenary Hall, Bishopsgate-street, Mr. T. B. Bishop presiding.

The work of this mission is to carry the Gospel to the children of the outlying villages by means of caravans and tents. Several workers gave instances showing the need for such a work. The workers had the joy of seeing in most of the villages visited many little ones receiving the Lord Jesus Christ as their Saviour. Several students now in training for the foreign mission field have been assisting in the caravan work this summer, and testified that the experience thus gained would be useful in their future work.

Four vans have been at work during the past summer, a fifth has just been built, and a friend has offered to build a sixth, but the mission waits for the necessary workers to be raised up. Workers are also needed to correspond with the children in the villages. Christian friends willing to help in any way are invited to communicate with the hon. treasurer, Mr. Sydney Spiers, "Meran," Polwarth-road, Streatham, S.W.

Dr. Barnardo's Homes.

A FORTNIGHT'S tour in the West of England has been made by Rev. W. J. Mayers on behalf of these Homes. Twenty-nine meetings were held. The Sunday services in Penzance and Plymouth were greatly appreciated and the offertories liberal. The week-day meetings in the nine other towns were also largely attended, and much interest was shown in Mr. Mayers' lectures on "From Acorn to Oak: The Story of the Thirty-two Years' Growth of Dr. Barnardo's Homes," illustrated as they were by a splendid series of limelight pictures. The musical boys from the Homes did their part, to the lively satisfaction of the audiences, their music and drill being much appreciated as giving evidence of careful training.

Mr. Mayers will be glad to hear from any friends of the Homes in the West, South, or East of England who may be willing to assist him in arranging Sunday services or week-day meetings in their behalf.

Brighton Servants' Home.—This useful institution, situated at 9, St. Peter's-place (near the railway terminus), proves a convenient and helpful temporary habitation for domestics. It is named "Chichester House," after the Countess of Chichester, who has evinced keen interest in its prosperity. The recently-issued report mentions that a registry office is being worked in connection, and expresses the hope that the number of annual subscribers may be increased, in order to assure the necessary income. The hon. sec. is Miss A. Meyer, 33, Clarendon-villas, Brighton.

SCOTLAND.

Good Work at Callander, N.B.

ABOUT this time last year there appeared in these columns, under the above title, a very interesting account of work carried on in that lovely Highland village by two ladies, Mrs. Colonel Robertson and Miss Chenevix-French, assisted by Mr. Bissett, their missionary. One outcome of that story was that many new friends were made, and increasing numbers turned their steps towards this beautiful spot, with its exceptional spiritual privileges.

Some further details may now be given of the work, so that the many interested friends, now living far away and scattered, some of whom received eternal life in the meetings, may be kept assured that the same Lord is still working in the hearts of many.

Some true incidents will best illustrate its character, though, on account of the sensitiveness of many gentle, retiring souls, it must be quite understood that nothing can be said which would hurt their feelings or reveal their identity.

A young lady, a summer visitor, is invited to the Bible-readings; an amused curiosity brings her, for she would like to see how a lady can speak and pray—to her a decidedly novel experience. She is very pretty, and her dress and whole deportment plainly indicate that she belongs to fashionable society—alas! one of many who live, like butterflies, only to amuse themselves with some fresh so-called pleasure each day; or seek some new scene of worldly gaiety in order to drown the immortal cravings within, which God, in mercy, has created in everyone, and which He only can satisfy. She feels compelled to listen; a strange, new power works within her; she leaves the meeting awakened, distressed. The Holy Spirit is moving her, though she knows it not. One of the mission ladies calls on her, finds a roomful, and speaks about the things that belong to God. An awed silence follows; the Spirit comes in power into that little company, with the glorious result that the whole household is truly converted to God, and have continued

BRIGHT WITNESSES FOR THE MASTER.

A young working man comes to the place, is spoken to about his soul, gets converted, and witnesses in the open-air meeting to the reality of the change within. It transpires that he had been prayed for for fourteen years by a godly friend! Thus one sows, another reaps!

A working man, a desperate character, the terror of the neighbours, with a broken-hearted wife and family, starved and ill-treated, is lovingly dealt with, creeps after dark to the meetings, is brought to the Lord; and words cannot adequately describe the change wrought in that once wretched home, and continuing to this day.

Two ladies who, by the Holy Spirit's working in them, experience the blessedness of those who "hunger and thirst after righteousness," make a long journey to Keswick, seeking and hoping to find what they desire so ardently in the Convention there, always fragrant with continued manifestations of the Lord's power, not only to save, but to sanctify. They leave much disappointed, having attended most of the gatherings, yet not meeting with the One whom their soul yearned after. Sad at heart, with their longings increased and deepened, they wend their steps to Callander, where they meet Himself at their first coming to the hall; and again no words can describe their thankfulness to the saving Providence who had guided their footsteps to an unexpected place for blessing.

The above are incidents in connection with this Christian work characteristic of what is going on all the year round, and uninterruptedly. Yet, are the workers satisfied and resting on their oars? Emphatically no! Their spiritual appetites are but whetted more and more; and, being made painfully conscious of the much land that is yet to be possessed everywhere, they seek for the prayers of the readers of THE CHRISTIAN that they may be increasingly emptied, and filled with the Holy Ghost, for more abundant service.

A READER.

Stirling Tract Enterprise.

A PUBLIC meeting in connection with the jubilee of the Stirling Tract Enterprise, founded by the late Mr. Peter Drummond, in 1848, was held in the Albert Hall, Stirling. There was a large attendance of ladies and gentlemen. Rev. P. C. Purves, Edinburgh, chairman of the trustees, presided. Mr. John Macfarlane, manager, intimated apologies for absence from Sir George Williams, Sir Henry Campbell Bannerman, and many others. Mr. David Drummond, Dublin, brother of the founder of the Enterprise, wrote that owing to his great age, being now in his eighty-fifth year, it would be impossible for him to attend the meeting. He trusted that such interest would be taken in the Enterprise that many would give a wholesome impetus to the good work begun by his late brother. It may have been about 1860 that his brother wrote to him to say he wished to give up devoting much time to the business, as he felt that God had put upon him a work of another kind, and that he intended to devote himself more to the sowing of seed which would bring a rich harvest in the heavenly kingdom. Mr. Macfarlane stated that Mr. Drummond had sent a draft for £100.

After a speech from the chairman, full of interesting reminiscences of helpers who had passed away, Mr. MACFARLANE gave a report embodying the history of the Tract Enterprise. Originated by a busy seedsman, who sought, by the issue of tracts, to counteract the Sabbath desecration prevalent in his time, it grew in his hands to such dimensions that, following what appeared to be the leadings of Providence, Mr. Drummond relinquished the management of the seed business in order to devote himself entirely to the promotion of Evangelical truth through the Press. Beginning with a dozen pigeon-holes, it has risen to such an extent as to require for its accommodation the floor space of six flats, each about 60 by 40 feet. The first tract, which had for its subject "The Sabbath," has been supplemented till now there are fifty bearing upon different aspects of the Lord's Day. Other subjects, such as temperance, horse-racing, the theatre, gambling, swearing, impurity, Popery, etc., have been added. Special issues are addressed to children, to young men and women, to soldiers and sailors, to railway men and policemen, cabmen, navvies and miners, etc., while there are many for anxious inquirers and young Christians. But by far the larger number are evangelistic in their aim.

At the period of Mr. Drummond's death, in 1877, the quantity printed had

AMOUNTED TO 124 MILLIONS.

At that time many thought the Enterprise would be wound up, but, instead, it entered upon a new lease of life. The foundation had been so well laid that the after-results far exceeded the most sanguine expectations. Besides the ordinary publications in English, through the kindness of the late Mr. Cheyne Brady, Mr. H. K. Wood, and others, a large variety of tracts and leaflets in other languages have been added. It was to accommodate these extensive additions to the publications that the premises were enlarged and a debt of £1750 was contracted.

Lord KINNAIRD proposed a resolution, expressing gratitude to God for the many tokens of his favour and blessing graciously vouchsafed to the Stirling Tract Enterprise during the fifty years of its existence. The pioneers of this work had, and those who were now carrying it on, put God first in their work, and that was just what they should have expected. If one had time one could tell from personal knowledge of the great influence of books and tracts. He rejoiced in the colporteur's work. The world believed in the power of the Press, but the Christian world was not one-quarter awake to the power of it. He hoped debt would be quickly cleared off, and that the good example set by Mr. Drummond, of Dublin, would be followed by many others. Rev. Thomas Crerar, of Leith, in seconding the resolution, gave instances from his own experience of how people had been arrested in heart and conscience by tracts from this Enterprise.

Lord OVERTOUN moved another resolution, resolving by watchful interest, earnest prayer, and material aid to encourage and strengthen the Trustees of the Enterprise in their work. One felt the need of turning great literary talents into the service of Jesus Christ. It was thought to be an easy task to write a clear statement of living Gospel truth. He asked them to try to do it themselves. They knew the tons of trash that went out into the world, and they must rejoice that counteracting efforts were being made by the Drummond Tract Enterprise. He trusted there was a greater future before them than even what the past had seen.

Rev. Dr. ELDER CUMMING, Glasgow, seconded the resolution. Of all things to write he did not know of anything more difficult than a good tract. It called for as great skill as any writing of the present day, and there were very few really efficient tract writers.

WHY SHOULD PEOPLE DESPISE TRACTS?

Was not the Bible mostly a collection of tracts and leaflets? The writing and issuing of a tract might seem a little thing to do, but nothing was too small or unimportant in the sight of the Lord, and the great issues of the future depended on the small actions of the present.

After an address by Sir John Neilson Cuthbertson, Rev. Dr. JOHN SMITH, Edinburgh, said the spirit in which the managers of the enterprise came before that jubilee gathering did not indicate that they considered it was time to halt because they had done enough. Rather were they desirous of extending their good work to the ever-growing needs of the times, and he heartily endorsed the appeal to deliver them from the incubus of debt. Very often it was the duty of an institution, if it could but see it, to decently die in order that some other agency might take up the work in another way. But this advice could not be tendered with propriety to the Stirling Tract Enterprise. Not on the grounds of sentiment at all, but on the merits of the case, it had not only a claim to live, but a strong demand upon their sympathy and support. He thought that really one of the best works that could be done in our time was to publish a series of tracts that would bring home to Christian people the need of living on the right plane in the power of the Holy Ghost. He did not object to stories, but, with Carlyle, he believed it was the thinnest pipe through which nourishment ever passed to the human soul. A story was the creation of a man, a Christian life was the creation of the Holy Ghost.

The Chairman intimated that Lord Overtoun had given a subscription of £100 toward the clearing off the debt, and another gentleman who did not wish his name stated had given £50. He concluded by referring to the appointment of Rev. Mr. Agnew, Kirkcaldy, as the new editor of the Tract Enterprise.

Navvies in Scotland.

IN a letter with reference to the condition of navvies engaged in railway construction in Perthshire, Sir Archibald Campbell, Bart., of Succoth, hon. secretary of the Scottish Navvy Mission Society, writes:—

"The Free Church minister at Blair Athole has had a missionary, specially engaged for the purpose, working for some months among the navvies, and I am informed that his work has not been without good results. The missionary is not one of our own staff, but it was partly in consequence of our action that he was appointed, and I have been informed that he is to be maintained so long as the railway works are in progress.

"Should any of your readers be disposed to send gifts of literature, or otherwise help these poor navvies, we shall be glad to hear from them at our business address, 49, Castle-street, Edinburgh."

Valedictory Missionary Meeting.—A valedictory missionary meeting in connection with the departure of a large number of U.P. missionaries to Jamaica, Old Calabar, and Rajputana was held in the Synod Hall, Edinburgh. Mr. Duncan M'Laren, chairman of the Foreign Mission Board, occupied the chair, and there was a crowded attendance. Brief addresses were delivered by Rev. John Trail and Rev. Dr. Macalister, Rajputana; Rev. W. Steven Smith, Jamaica; and Miss Slessor and Messrs. Shiels and Kerr, Old Calabar. Rev. James Stephenson, Rev. Thos. Anderson, and Rev. J. W. Dunbar also took part in the proceedings.

Aberdeen Forward Movement.

LAST week a public meeting was held in the Free West Church in connection with the East End scheme of the Aberdeen Free Presbytery. Sir William Henderson, who presided, said the meeting had been called for the purpose of advancing the movement which had been commenced in reference to the spiritual needs of their fellow-citizens who resided in the eastern and densely peopled parts of the city, and to show the necessity for rendering help to the congregations located there. In consequence of the recent growth of the population and extended area of building in the city, great changes have taken place. Many had migrated from older houses in the eastern parts to newer houses elsewhere, while a great many of those who had taken up their abode in those localities were virtually churchless; they were surrounded by temptation and vice, and were dying in darkness. It was evident that the congregations were unable of themselves to provide the buildings required for the efficient carrying on of their proper work and of aggressive work around them, as they were almost entirely composed of the classes who depended on small wages. The Presbytery appealed to all who had the good of their fellow-citizens at heart to join in the effort. The amount aimed at was £10,000—for the purpose of forming a fund, to be managed by a committee of the Presbytery.

Dr. Whyte, Edinburgh, after giving some very interesting recollections of his student life in Aberdeen, said:—Why were they convened at this time of day in this country of all countries and churches on the face of the earth? Why were they there wrestling with the tremendous problem not only in the East End of Aberdeen, but in the East End of other towns as well? The East End here and elsewhere did not arise in a day—it did not sink down all at once to its darkness, and poverty, and vice, and sin, and misery. How did they account for it? It was due to

AN ACCUMULATION OF NEGLECTS

of families, neglect of ministers, neglect of magistrates, in not attending to the public morality and family life of the people under their care. Dr. Whyte referred to the great part which young men could take in this work of helping the dwellers in the East End. Young men should resolve to lay aside some time in the week to form a class, say among the working lads. If they had never tried it they did not know the manly Christian joy that would enter into their hearts as these young lads began to know them on the street, to salute them, and be proud to see them. Let these things be done, and they would remove a scandal from the East End of the city. Lord Overtoun said the

GREAT PROBLEM OF THE AGE

was to deal with the indifference to religion that was being manifested throughout the country. Many from the country districts were being drafted into the towns and cities of their land, and were proving a blessing, but, alas! too many had the opposite effect. The problem of the great cities was a growing and difficult one, and what was to be done with the heathenism at home that wrung their hearts and crippled their efforts? It was a good thing to hold the fort, but he thought the time had come when the Church of God should do a good deal more. They must be aggressive. If a Church was not aggressive, then it would die. Not ministers and not office-bearers, but the rank and file of the Christian Church, were required for this work, and it was high time they were beginning to awaken to the glorious call. The Christian Church was wrangling while men and women were being trampled to death. They should close up their ranks and move into action. They should go to some personal trouble in the matter. The problem of the East End could not be solved by people from the West End going to the people in the East End in a patronising sort of way. They should go to them in a spirit of brotherly love, and lay themselves alongside of them.

Other addresses followed.

Bible Training Institute, Glasgow.

THIS Institute, which occupies the easternmost portion of the fine pile of buildings in Bothwell-street, Glasgow, was opened last week. The Institute has been erected and equipped at a cost of about £50,000, all of which, except a sum of £6680, publicly subscribed, was contributed by the late Mrs. J. E. Somerville and her brother, Lord Overtoun.

The inaugural ceremony was attended by a large gathering. After an opportunity had been given of inspecting the building, a meeting was held in the principal hall. Lord Overtoun, who presided, said that in Scotland, more than in any other place, there was a thorough equipment of theological training for men who were to be ministers and pastors. For long years, however, it had been felt that there was a lack of training for the rank and file of Christian workers, particularly in respect to the systematic study of the Bible and its application. The three great sections of the Church in this country had for years been considering the advisability of training of this kind for young men and young women to serve in the home and foreign mission fields. In view of that desire, it was a great thing that the institution in connection with which they were met was thoroughly unsectarian.

Lord Overtoun reviewed the steps which had led up to the erection of the Institute in connection with the Glasgow United Evangelistic Association. The work of the Institute, he also explained, had been going on for six years in premises in Blythswood-square, and, from having seven students the first year, there were now seventy-four, of whom sixty were men and fourteen women. These students were residential; and, in addition, there were day and evening classes. The cost of training and boarding each student was £45, of which the student was asked to pay £20, the management trusting to the public to provide the remainder. Excellent addresses in furtherance of the work of the Institute were made by Rev. J. E. Somerville, Dr. Stalker, the Lord Provost of Glasgow, Sir Wm. Henderson (of Aberdeen), Principal Rainy, Dr. Alexander Whyte, and others.

Brief Jottings.

THE annual meetings of the Baptist Union of Scotland were held in Glasgow last week. Practical subjects bearing on the Christian life were considered, and the question of missions at home and abroad were not overlooked.

Meetings were held in Edinburgh last week on behalf of the South American Missionary Society and the Anglo-Indian Evangelisation Society. Rev. P. R. Mackay, of Prestonpans, is about to proceed to India for three years, to work in connection with the latter agency.

The Free Church colleges have commenced their winter session. At the opening lecture in Edinburgh Principal Rainy dealt with the Romanising tendencies at work in the Church of England, and said that no community of Christians could be indifferent to the issues at stake. At Glasgow College Professor Lindsay enlarged on the same theme. A memorial window to the late Professors Candlish and Drummond was unveiled. At the opening of the Aberdeen College cordial greetings were given to the new principal, Dr. Salmond.

At the annual meeting of the Grove Street Institute, Glasgow, it was stated that a large measure of success had attended the evangelistic department; in the missions department Bible class the attendances had been larger than for many years past; the women's Bible class and mothers' meeting had an enrolled membership of 250; the work among children continued most encouraging, altogether 1200 boys and girls being reached each week. There were 5921 consultations in the medical mission, and 4705 visits made by the students of the Lady Missionaries' Training Home and of the Medical Training Home.

At the opening of the U.P. Theological Hall, Edinburgh, Principal Hutton lectured on preaching. In the course of his address he said the fashion of the world was too much with the pulpits of their time. Amid much that was thoughtful and cultivated, earnest and attractive, there was lack of proportion, of system, of evangelical substance. There was a tendency to the abeyance of the mysteries, and the pungencies, and the dreadness, aye, and the sweetness, of Christian truth. Preaching concerned itself too much with the so-called interesting, the literary, the realistic or natural, the artificially fresh and original, the egotism rather than the experience of the preacher. They should find, if faithful, what was possible to them by the help of God, but while they might not hope to reach the mastery of some, they ought not to set down as impossible an ultimate good success in preaching without manuscript. He could not think that the millions were to be pricked in their hearts, and roused to the voice of heaven, or heathen lands conquered to Christ, by an evangelism that could only pray by the book or preach from the written page.

Oxford Letter.

[By Our Own Correspondent.]

THE first Sunday in term was marked by the usual service for Freshmen, held in St. Peter-le-Bailey Church. Rev. D. J. Stather Hunt, vicar of Tunbridge Wells, the preacher, took as his text, "What then shall I do with Jesus, who is called Christ?" He based on them an appeal which proved most searching to all present.

Mansfield College is seeking in a special way to help the Free Churches in Oxford. A series of Bible readings have been arranged to meet the needs of church workers. The subject chosen is "An Introduction to the Epistles of Paul." The lectures are a part of the Christian Endeavour Union's programme for the winter.

Mr. E. W. Franks, of Mansfield, was ordained last week to missionary work in Calcutta. The service, at which the Principal (Dr. Fairbairn) presided, was a most impressive one.

At a conference of the college secretaries and officers of the Intercollegiate Christian Union, held at Wycliffe Hall, the duties of college secretaries was discussed. Mr. Gairdner, B.C.C.U. travelling secretary, urged that more use should be made of the "Divine quorum" of two in prayer.

Divine Patience in the Revelation.

BIBLE STUDY BY HERBERT R. FRANCIS.

1. The patience of the Lord (Rev. i. 9).
   2000 years' long suffering (2 Pet. iii. 15).
   2000 years' grace to the world (Ro. v. 17).
   2000 years' Gospel invitation (Rev. xxii. 17).
2. The patience of the labourer (Rev. ii. 2).
   The husbandman must have it (James i. 3).
   In sowing the seed (Ps. cxxvi. 6).
   And when it does *not* come up (Mark iv. 7).
3. The patience that does not faint (Rev. ii. 3).
   Why do Christians faint?
   They do not feed upon the word (Matt. xv. 32).
   They forget earnest prayer (Luke xviii. 1).
   They do not receive the Spirit (2 Cor. iv. 1).
4. The patience exercised in works (Rev. ii. 19).
   In suffering (1 Pet. ii. 20).
   In yielding fruit (Luke viii. 15).
   Whilst waiting for Christ (1 Cor. i. 7).
5. Patience in keeping his word (Rev. iii. 10).
   It must be sound doctrine for the aged (Titus ii. 2).
   Along with self control (2 Pet. i. 6).
6. Patience in anti-Christian days (Rev. xiii. 10).
   The comfort of his protection (Luke xxi. 19).
   Rejoicing in tribulation (Rev. xii. 12).
7. Patience in keeping his commandments (Rev. xi. 9—12).
   He hears our cry (Ps. xl. 1).
   The patience and comfort of the Scriptures (Rom. xv. 4) always ours.

Missionary Loan Exhibition. — For some days St. George's Hall, Liverpool, was occupied by a remarkable display of objects from different parts of the world in which missionary work is carried on. The interest which the exhibition excited in the neighbourhood was amply justified by its variety and the care with which it had been organised. The great hall was divided into courts representing Africa, India, Japan, China, Asia Minor, Australia, New Zealand, the Pacific Islands, and North and South America. In each court were products of the special country, the exhibits to some extent, though not entirely, having reference to religious observances. The exhibition was extremely interesting, presenting as it did at a glance an epitome of the chief industries and manufactures of different countries, and school children could hardly receive a more instructive geography lesson than would be provided by a turn round the hall under the guidance of their teachers.

Dr. Parker on Ritualism.

BRIGHTON Dome was crowded on Monday night on the occasion of a meeting of the Federation of Evangelical Free Churches. Mr. Compton Rickett, M.P., who presided, said there was no doubt that the Evangelical party in the Church of England was losing ground, and was no longer in a position to make its influence dominant. In face of the increasing sacerdotalism, it devolved on the Free Churches to maintain a witness to Evangelical Christianity, and for this there must be common action. Free Churches ought to create for themselves a parochial system as certain and effective as that of the Church of England.

Dr. Parker said he was there in distinct hostility to sacerdotalism, which was mischievous, pestilent, a helper of infidelity. Popery was the vilest blasphemy out of hell — the enemy of liberty, of intelligence, of individuality, and of responsibility; the supreme wickedness of the world, the worst effort of the devil. They were told the Church of England was a Protestant Church. He used to think so, but it had not been left for an enemy to charge the Church of England with Romanism. The charge came from within the Church of England herself. The Archbishop of Canterbury had said that some of the rubrics admitted of ambiguity of expression, but there ought to be no ambiguity in Protestantism, and to have such rubrics was running great risks. There was a base kind of Protestantism which sought to hobnob with Rome; but Rome never sought to hobnob with Protestantism. Anglican sacerdotalists worked hard and eagerly devoted themselves to the education of the young and to influencing impressionable minds, and therein they set examples which Protestants should follow.

Having quoted from manuals of confession, Dr. Parker said they were told people who wrote like that were in a minority in the Church of England; but he denied it, and quoted statistics showing the contrary. Anyhow, if they went on at that rate the minority would soon be the majority, and Protestants had to look to that. There was a movement towards disestablishment, and they must increase and hasten it. They would not mind if Ritualists went to Rome, but so long as they remained in the Protestant Church and accepted Protestant pay he said "shame" upon them. They were immoral, dishonest, and their prayers were vanity. The Protestantism of England would have to be roused, as it had been centuries ago, in the face of encroachments so disastrous, terrible, and overwhelming.

A Historic Church.

THE memory and work of one of the great evangelists of last century have been preserved in the Whitefield Tabernacle, Tottenham Court-road, which is now being rebuilt after a somewhat chequered history in its more recent years. Last Friday afternoon the "foundation stones" of the new structure were laid, Dr. Joseph Parker re-laying as one of them the original stone laid by Whitefield in 1756. There was a very large and thoroughly representative gathering, in which most sections of the Church took a share, not excluding the Church of England.

The present pastor of the church, Rev. George A. Suttle, spoke earnestly of the Evangelical basis on which the work is still being carried on. Mr. H. E. Gaze, one of the officers of the church, read a deeply interesting statement of the troubles through which the congregation had passed owing to the failure of the old building. Dr. Parker delivered an admirable address, full of reminiscences and appreciations of Whitefield and his work as a pastor-evangelist. Sir George Williams, Mr. A. Bywaters, and Mr. G. F. Welch laid additional foundation stones, and the first named contributed 100 guineas to the building fund. Altogether about £1000 were subscribed at the gathering towards the £7000 yet needed for the cost of the new Tabernacle and a lecture-hall beneath, which is to be named after Augustus Toplady (the author of "Rock of Ages"), whose body is interred within the building.

Addresses full of hearty sympathy were also given by various leading ministers of different denominations, and it is hoped that a new and long career of usefulness is before this historic church and congregation.

Letters to the Editor.

The Breaking of Bread and New Year's Prayer Meetings. The writer of two of the letters of August 11 and October 6 has printed them, together with a few additional remarks. Copies for distribution may be obtained freely on application by letter to "S.," Cuffnells, Wimbledon Common.

"General Servant."

Sir,—I asked my general servant (who has been with me more than six years) why so few girls are willing to go as general servants. She answered, "Because they can't get out so much of an evening, and go to amusements and lark about with young men as if they worked at a factory or laundry." As she has three sisters who have left service for laundry work, she knows something about the matter. She added, too: "They have to work much harder, too, than a 'general' does—my sisters are at work before I get up; and they have to keep on at it, which I don't—but they like the company, and the gossip, and the dress, and not having to be over particular in their talk."

I asked her if she thought many girls in service worked fourteen hours a day, and she quite laughed at the idea. "Oh, no!" she said; "they may begin early and leave off late, but they are not at work all the time; there's a little chat with the tradesmen at the door; there's changing your dress, and doing up your hair; there's trying on or trimming a hat, tidying one's clothes, sewing, mending, reading letters, and writing them, reading books, etc.; and then there's errands to be done, that's amusement."

I asked her why so few were qualified to be "general," and she said, "Well, ma'am, by the time a girl's qualified to be a good general she's got a home of her own to go to!" (She is to be married herself soon.) I asked her why, when she is as good a cook as she is a housemaid, she preferred being a "general," and she said, "Because I could always be sure of a good mistress; my trials came from my fellow servants. I could not lend myself to their deceits and idle ways."

I may add I gave her as wages £12 to commence, and have raised her £1 a year since; we have never had a misunderstanding, much less a quarrel; we consider each other, and she goes out four times a week. —Yours truly, A Medical Man's Wife.

A Temperance Crusade.

A WELL-ATTENDED meeting of temperance workers was held at Exeter Hall, Strand, on Monday evening to welcome Rev. Leonard M. Isitt, of New Zealand, who is visiting London for the purpose of conducting a fortnight's "temperance crusade," organised by the London Auxiliary of the United Kingdom Alliance. Mr. Thomas Smith, president of the London Auxiliary, who occupied the chair, said that Mr. Isitt had rendered valuable service to the temperance cause in New Zealand, and his object in visiting this country was to revive interest in the movement here.

Mr. J. Kempster said the object of the mission was to arouse London to a due sense of the enormity of the evil of the drink traffic and the necessity for removing that evil. Dr. Dawson Burns expressed the belief that under Mr. Isitt's guidance the ensuing crusade would be an unprecedented and continuous success. Mr. John Hilton and Mr. T. P. Whittaker, M.P., also spoke.

Rev. L. M. Isitt, in reply, said that he and his friends were fighting the vilest, the most unscrupulous, the most cruel, and the most gigantic evil that had ever cursed a Christian and civilised country, and they were determined that sooner or later that evil should be removed. The people of this country should have the right to say whether they wanted liquor bars in their midst or not. As to compensation, he came from a country where the question was dead and buried, and, whatever difficulties might be raised in their path, the question could never again be revived.

Danzig.—On Wednesday, October 19, a Seamen's Institute was opened here, being the first of a number proposed by the South-East Baltic Harbour Mission. The institute comprises four well-lighted, cheerful rooms, close by the river side, plainly furnished, and will be open regularly to all seamen. Religious services will be held on Sundays and at other times. Books, music, newspapers, and help towards general expenses will be gladly received by the missioner at the Institute, per E. F. Scofield, British Chaplain, Memel, Germany.

Obituary.

REV. THOMAS GOSS.

By the death of Rev. Thomas Goss, vicar St. Mary Magdalene's, Peckham, a much-loved and earnest worker is removed from the midst of a people whose affection had readily been won by his simple goodness. The funeral was very largely attended. His memory, says a writer in *The Record*, will long live in the hearts of the many who had learnt to love him as a pastor and friend. Firmly attached to distinctly Evangelical principles, he fully preached the Gospel of God, and had great gifts as a preacher and expositor.

MRS. GORDON, DINGWALL.

We regret to have to record the death of Mrs. Gordon, wife of Mr. James Gordon, ex-Chief-Constable of Ross and Cromarty. The deceased lady was foremost in every effort that tended to advance temperance and missionary work, her husband being himself an enthusiast in both directions. She was one of the principal supporters and workers in connection with the local zenana working parties of the town branch of the Dingwall Presbyterian Auxiliary of the Free Church Zenana Missions. Her death will be deeply regretted by a wide circle of friends throughout the country.

REV. W. THOMSON, GLASGOW.

We regret to announce the sudden death of Rev. William Thomson, minister of Plantation U.P. Church, Glasgow. The circumstances attending his demise were of a peculiarly pathetic nature. Special services were held in Plantation U.P. Church on Sunday in connection with the semi-jubilee of the minister. Mr. Thomson preached at the forenoon diet, and in the evening exchanged pulpits with Dr. Corbett, of Camphill. He did not then exhibit symptoms of illness, and he made no complaint when he returned home after the evening service. He retired to his bedroom at the usual hour, and apparently in good health; but next morning he was found in an unconscious condition, and soon thereafter passed peacefully away. He was seventy years of age. Mr. Thomson was appointed to the charge at Plantation twenty-five years ago. A conversazione was to have been held in the church, and presentations made by his congregation, who held him in high esteem.

MR. J. F. FAWCKNER, NEWPORT, MON.

With sorrow we record the departure of our dear friend Mr. J. F. Fawckner, of the firm of Messrs. Habershon and Fawckner, architects, of High-street, Newport. For the last two years he had been in failing health. The cause of death is believed to be heart disease. Naturally of a retiring disposition, he did not seek public honours, neither did he take part in politics. He, however, interested himself in spiritual and philanthropic movements, and was a warm friend of young men. He was the founder of the Newport Y.M.C.A. Through Mr. Fawckner's instrumentality the present premises of the Association in Commercial-street were built, at a cost of £4000. The deceased, who leaves a widow, two sons, and two daughters, was 70 years of age.

The front ranks are being thinned. Three prominent and invaluable witnesses of Christ, who, like their Lord, went about doing good, have been called home during the past twelve months—Mr. J. R. Hall, Rev. Mr. Ayliffe, and now Mr. Fawckner, fellow workers in the same town. Three more useful men could not have been taken from the midst of the kindred spirits with whom they had long laboured. May their mantles fall on others.

Grapeshot for False Gods.—The King of Nepaul, an independent state to the north of Bengal, recently lost his wife. Having been frightfully disfigured by smallpox, the queen committed suicide. Furious at his loss, the king avenged himself upon the native doctors. They were beaten unmercifully, their right ears being also cut off, and their noses mutilated. Not satisfied with this, the king directed his wrath against the gods. He had cannons ranged in front of the images and ordered soldiers to fire. Fearing consequences arising from the vengeance of the gods, the troops refused. Thereupon the king had several of them executed. Others submitted to the will of the king, and in the twinkling of an eye the entire pantheon was destroyed!

FROM OTHER LANDS.

Mission Work at Gibraltar.

AMONGST the mission needs at home and abroad little is thought of Gibraltar, our nearest colony, and our own Spanish-speaking fellow-subjects. Among its dense population about seven years ago Miss Squire, who had gone out through Mrs. Hannington to start English Y.W.C.A. work, began to do what she could. We, who knew "The Rock" at that time, can perhaps appreciate better than most the quiet growth of seed planted in such arid soil.

Both inside and outside the gates there is much cause for thankfulness and hope. Those who help forward this handful of workers are in some small measure helping to remove the reproach to our country for long neglect. Yearly reports of the work can be had from Miss Squire, 90. Huntingdon-road, E. Finchley, London, N.

The little mission has now reached a stage when the need is felt for an ordained minister. Rev. J. L. M. Murray, who has already been among the Spanish people, has lately had the matter under prayerful consideration, and at the same time very suitable premises have been offered which would combine a mission building and a dwelling-house for the workers. These have been engaged by Miss Squire, who now writes that Mr. and Mrs. Murray "are going to Gibraltar shortly, and will join our mission, living with us and paying the cost of their board." This step involves greater expense. Perhaps some readers may be moved to help.

E. L. De Butts.

A Working Girl's Gift.

WE recently inserted an appeal on behalf of the sufferers from the West Indian hurricane. The following touching lettter will, we trust, stimulate many to have a share in relieving the distress of those whose claim upon such sympathy is great, although they live beyond the seas.

Mr. G. Sutherland, 84, Longbridge-road, Barking, will forward help given.

"I read your appeal in The Christian for the sufferers from the terrible hurricane, and wondered if I could help, but did not see that I could much, being only 'a working girl,' when I remembered a half-sovereign with which I was this week going to buy a new jacket, so I concluded, after praying about it, to make the old one do and send you the money. A friend has given me 2s. 6d., so with gladness I am able to send you 12s. 6d. In acknowledging put it down as 'Gold and Incense,' for it was reading that little book by Rev. Mark Guy Pearse that helped me to decide my sending."

A Cheerful Note from Spain.—At two o'clock in the early morning of a recent October day a party of some twenty people, all evangelical workers, met on the platform of the busy Cordova junction, coming from Malaga, Seville, Granada, Rio Tinto, Huelva, and other centres, and eleven off to Biarritz, nine of whom, Andalusian young women, were proceeding to the International Institute of the American Board, owing to Dr. Gulick's kind consideration as to terms. We trust the people of England will consider this interesting fact, and do yet more for Spain. Already God's ravens have brought help from Chester, and I am looking upwards confidently for more to come.

Margaret Brown.

Chalet St. Marie, Canderan, Gironde, France.

A Bishop on Tramp.—The Bishop of Delaware has (says *The New York World*) just gone through numerous and extraordinary adventures on country roads in the garb of a tramp. Unknown and in coarse apparel, he walked a distance of 235 miles recently in the mountains of West Virginia, stopping where night overtook him, and frequently doing hard labour for his food and lodging. Sometimes he went hungry, and slept in barns or under the friendly cover of some tree. Once, late at night, having been denied shelter in a sparsely settled region, he climbed into the window of a deserted school-house and found his rest on the hard floor. This was the bishop's idea of taking a novel holiday and gaining new insights into life.

[960]

Missions in India.

UNDER the auspices of the Zenana Bible and Medical Mission, a meeting was held on Thursday at Exeter Hall, Strand, to take farewell of a number of missionaries about to leave for Western India, the North-West Provinces, and the Punjab. Mr. T. A. Denny, who presided, said the outgoing missionaries numbered thirteen, of whom eight were returning after furlough, and five were going out for the first time.

Lord Kinnaird, one of the treasurers of the mission, who has lately returned from a six months' stay in India, delivered an address, in the course of which he pointed to the great progress made in that country during the past twenty-five years. The thing which struck him most in India, on returning after a quarter of a century's absence, was the great increase in the educational work among girls. Many doors had been opened for Christian workers, and with regard to many of them the Church was slowly waking up to some of its responsibilities. He did not think, however, that enough was done for the comfort and health of the missionaries who went there. It was a time of great responsibility. The people of India were stretching out their hands for help, and God was speaking to them in a way that He had never spoken before.

Hon. Gertrude Kinnaird formally introduced the outgoing missionaries. She said that owing to the difficulties which had been experienced in raising funds the mission was only able to send out a few new missionaries to occupy places which were vacant through the sickness of others who had had to come home on furlough; and all idea of opening up new districts, where requests for missionaries had been numerous, had had to be abandoned for the present. Miss Kimmins (who is about to return to Bombay to take charge of the Girgaum Girls' High School) and several of the other outgoing missionaries afterwards addressed the meeting. A valedictory address to the outgoing missionaries was delivered by Rev. F. S. Webster, who took for his text the words, "Looking unto Jesus" (Hebrews xii. 2).

Among the Gonds.

SOME four years ago Mr. John Lampard commenced working, unsupported by any society, in a district where but few Europeans had ever been seen, amongst the primitive tribes of the Gonds and Baigas, in the province of Balaghat, in the Central Provinces of India. His work has been signally blessed of the Lord, and he now has a little church of about fifty adult members, all of them the fruit of his personal labours. In addition to this, he has twenty orphans who were left on his hands after the late famine, all of whom he has to maintain.

Mr. Lampard has from time to time obtained co-labourers; some of them stayed for a time, and then, unable to put up with the privations and isolation of the position, left to labour elsewhere. Two workers have, however, remained steadfast, and are greatly assisting him: he has also married a lady of much experience in aggressive missionary work. Another worker is very much needed, having the true missionary spirit of devotion and courage.

The private gifts which have heretofore been sent to Mr. Lampard by his friends are insufficient to provide for the increased establishment, and funds are needed to help forward the mission, which is highly recommended by Colonel Bloomfield (late of Balaghat), Mr. W. S. Caine, Mr. A. H. L. Fraser, C.S.I., late Commissioner of Nagpore, C.P., India, and others. Communications may be addressed to Miss Lampard, 114, Clapton-common, N.E.

Upper Assam.—In a letter from Ledo, by Margherita, Upper Assam, India, Mr. T. Miller Johnson says:—"The work of the Lord is progressing steadily in this remote corner. A friend and I are working here under the Arthington Aborigines Mission. We are really working amongst an aboriginal tribe known as the Singphoes, but we are compelled to live here as we cannot get permission to live amongst the Singphoes. Ledo is a needy field. Here are some 7000 Coolies, and no Christian missionary. We have opened a day school and Sunday school, and have indoor and outdoor preaching among the Coolies; but we cannot do much, as the Singpho work takes nearly all our time."

On the Confines of Tibet.

MR. JAI BHAI, of the Indian Christian Realm Mission, writes that the north-eastern village of Ghoom, where sickness has compelled him to seek a brief rest, is close to the frontiers of three great lands, Nepaul, Tibet, and Bhutan, closed to the Gospel—probably the only three countries whence European missionaries are excluded.

The Nepalese strike one as a specially teachable people. Among those who have settled in the British territory, the Scottish Mission has a large and successful work. The people of Bhutan appear less susceptible than some splendid Tibetans who have been met. A revival of western so-called Buddhism has delayed the spread of Christianity among them.

The chief outward signs of Buddhism in the district are the "prayer flags," long strips of cloth twenty feet by two, inscribed with prayers and religious sayings. Each flap of the flag is supposed to waft a prayer to heaven. Even in this out-of-the-way part of the world the Lord has been drawing the Hindoos and others to Himself. In small cottage gatherings many have sought salvation. Three Tibetan Buddhists were kneeling in prayer on a recent Sunday night.

Mrs. Jai Bhai has established an interesting Sunday-school. Adults attend as well as children, and several women have sought the Lord. The little bazaar has been heard ringing with Christian hymns, and native women—for the first time, it is believed, in Ghoom—have spoken for the Lord. The converts have undertaken to subscribe towards the support of a worker in an unmissioned district near by. Much of the amount will represent money saved from drink and tobacco.

Will friends pray for blessing on the work, and that the three dark lands referred to may be speedily opened up to the Gospel? Communications may be addressed to the Mission's London secretary, Mr. H. Page, 35, Tollington-road, N.

A Good Word for Missionaries.

THE British Consul at Fu-chow (Mr. Carles) concludes his last report on the trade of his district by a reference to missionary work there. He says that the direct result of the Hwasang massacre was a large increase in the staff of the Church Missionary Society and of the Zenana Mission, which together now number about 100 missionaries. Simultaneously the number of Chinese who professed to be anxious to embrace Christianity was largely increased, and, although the number of would-be converts has since decreased, the stimulus imparted did not entirely die away, and the missionary body has not failed to utilise it. How far the policy of opening stations in remote parts of the province may be prudent is, he observes, an open question, but undoubtedly our commercial interests are advanced by their presence in districts never visited by merchants. It is not only that English goods required to supply the missionaries' wants are thus brought to the notice of the natives in inland districts, but that Chinese are gradually becoming accustomed to the sight of Europeans, and with custom their hostility decreases.

Very valuable work is being done by the American missions, which more especially devote their attention towards education in the English language and Western matters. In Fu-chow alone some 500 boys are being trained by their means, and those who go through the course of six years' training are fitted for work, and in wider fields of usefulness.

The McAll Mission.—Gospel work on the Riviera is carried on by many Christian agencies. Visitors to Cannes are asked to communicate with Monsieur Bethune, 11, Boulevard Carnot, of the McAll Mission, who will be very thankful for helpers during this winter. Ladies will find an interesting sphere of service in the meetings and schools. Helpers will also be welcomed at Grasse and at Nice. For details and addresses of the mission halls, please write to the office in Paris, 36, Rue Godot de Mauroy. W. Soltau.

Poona and Indian Village Mission.—A party of six ladies—Miss Sharp and Miss Burder, from Mrs. Menzies' Training Home, Liverpool; Miss Weir, from the Ladies' Training Home, Glasgow; Miss Knights, from Mildmay; Nurse Bostrup, from Denmark; Miss Binns, Bethesda, Sunderland—are going out with Mr. Reeve, the director of the Poona and Indian Village Mission, to India, to work in connection with that Mission. On arriving at Colombo they hope to join another party from Australia, also going out to join the Mission in Poona.

"Dr. Barnardo's Homes."

THE ANNUAL SALE

of Fancy and Useful Articles, &c., sent in to the Homes will be begun in November and continued during the Winter. The immediate co-operation of all friends of Waif Children is earnestly invited. Additions to our stock of Goods is very necessary, so that the Boxes may be filled with a careful selection of varied goods to the full estimated value of £6 and £12 respectively. These Boxes are then issued to the public for £5 and £10. Orders for the Boxes, as well as Goods to fill them, should be sent in **WITHOUT DELAY.**

The articles most in request to replenish our stock of goods for disposal during the Annual Sale include **TEA-CLOTHS, FANCY PINAFORES,** good **DOLLS, COSIES, CUSHIONS,** foreign **NEEDLEWORK,** Ladies' **UNDER-CLOTHING,** Bedroom **SLIPPERS, SHAWLS, CHINA ORNAMENTS, SOFA RUGS, BRIC-A-BRAC,** and **FANCY GOODS** of every description. Any gifts of such articles as these will be most highly appreciated and be exceedingly helpful.

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AMONG THE CHURCHES.

Church of England.

Rev. J. A. Faithfull, of St. Mary Magdalene's, Islington, is appointed rector of Whitechapel.

The Bishop of London gave an address on "Reverence" on Sunday last at the Polytechnic Institution.

The Archbishop of York has issued in his diocese a letter appealing for £10,000, or £2000 in each of the next five years, for the work of church extension.

The new mission building in the parish of St. Mark, Dalston, to be opened on Saturday afternoon, Nov. 5, will comprise accommodation for mission services, mothers' meetings, Bands of Hope, working men's club-rooms, Church Lads' Brigade-room, gymnasium, and soup kitchen.

With only about five exceptions the whole of the deans of the English cathedrals arrived in Canterbury on Thursday, in response to the invitations issued by Dean Farrar for an autumn gathering similar to that held last year in London. They attended divine service at the cathedral, and a meeting was subsequently held in the library for the interchange of views on cathedral matters.

In the parish church of New Mill, near Tring, a Sunday morning service has been started for young people, at which, says the parish magazine, "elder persons will be welcome, especially fathers, who are not wanted at home any more than the children during the cooking of the Sunday dinner, and who could thus spend the hours of God's day more profitably than lying in bed or lounging about the roads."

The Bishop of Liverpool has forbidden Mr. Wilkins, curate of St. Thomas's, Toxteth Park, to hear confession except in the special case of "sick persons" who "of their own free will desire to unburden themselves of any weighty matter on their conscience." The vicar (Rev. Ernest Underhill) has also undertaken to cease circulating the catechism and other books of which complaint has been made, and to avoid the use of "holy water."

Mrs. Everard Milman finds at the North London Ladies' Settlement that numbers of lady parochial workers could be obtained if free board and lodging could be offered. Mrs. Milman urges that many unable themselves to do active Church work might give to their more able-bodied sisters the means of obtaining such board and lodging. Several very poor, hard-worked parishes in North London are waiting for workers. Letters on the subject should be addressed Governor's House, Camden-road, N.

Congregational.

Rev. Dr. Fairbairn sails for India to-day (27th), and will probably be away till near the end of the next Oxford term. During Dr. Fairbairn's absence, Professor Massie will act as head of Mansfield College.

Mr. F. Higgins, who for eight years has been labouring as resident evangelist in connection with Reigate Church, has been ordained assistant minister in charge of the South Park branch. Rev. G. Currie Martin (pastor) presided.

A residence of Sir Isaac Newton is now the property of Orange-street Church, Leicester-square. The lower part of the house is used for school and mission purposes, such as French services, Sunday-school, mothers' meetings, poor children's dinners, pleasant hours for young people, social gatherings for theatrical employés, etc.

At Cavendish Chapel, Manchester, the Wednesday evening service, which has been held in an upper room in the school buildings, has been transferred to the chapel. The organist and choir attend, and the pastor, Rev. Dr. Leach, conducts the service from his pulpit. The service is made a quiet hour of rest, devotion, and Bible exposition.

At a special meeting last week Miss Annie Grierson was set apart for foreign mission work in South India by the church at Mount View, Stroud-green, N., which has been her spiritual home under the ministry of Rev. E. Griffith-Jones, now of Balham. Miss Grierson has been engaged in varied forms of Christian service both before and since her decision to become a missionary under the L.M.S.

At the half-yearly meeting of the London Congregational Union, held in the Queen's Hall, Dr. Horton, the chairman, said the Church of Rome and Churches which walked in her footsteps forbade their adherents to think, lest their allegiance should be lost. Their Church, on the other hand, entreated their adherents to think. It was founded on the New Testament; and the task they set themselves from that foundation was to save London, to co-operate in cordial sympathy and appreciation with every other Church of Jesus Christ.

Baptist.

Rev. A. H. Patrick (Redhill) has declined an invitation to the pastorate of the Wellington-street Church, Luton.

Rev. Thomas Spurgeon was recently presented with £454 as a help in the rebuilding of the Metropolitan Tabernacle, by six Sunday-school teachers on behalf of their classes and schools.

In connection with Circus-street Church, Nottingham, it has been decided to hold Sunday services in the Albert Hall, which holds 2,500 persons. The committee hope in this way to induce the attendance of some of the non-church-going multitude.

Rev. J. H. Shakespeare closed his ministry at St. Mary's, Norwich, on Sunday evening, preaching from the text from which he preached when he commenced his work in that church more than fifteen years before—1 Cor. iii. 11, "For other foundation can no man lay," etc.

Rev. H. E. Stone has, for the fourth year in succession, invited several village pastors and their wives to three days' conference at Abbey-road Church, London. A numerous company assembled, representing Bucks, Beds, Herts, and Norfolk. The Abbey-road congregation met the entire expenses of the conference.

Methodist.

Springtime, one of the Primitive Methodist Connexional magazines, is to be entirely remodelled next year, and made the organ of the C.E. movement.

Warrington Primitive Methodist Church is asking the General Missionary Committee to open a mission in a new and rapidly growing part of the town.

The anniversary of the South London Wesleyan Mission has been held with success. Revs. J. H. Hopkins, H. T. Meakin, and G. Campbell Morgan took part.

The work at the Glasgow North-west Wesleyan Mission is flourishing. A regular Sunday evening overflow meeting in the Masonic Hall has become a necessity.

Thursday, November 10, has been fixed for the festival in connection with the opening of Wesley's House as a Methodist Museum and Residence for Christian Workers.

The new Wesleyan Home Mission car for Beds, Bucks, and Northants has been dedicated by Rev. H. E. Thompson. The car is the gift of Sir Frederick Howard, Bedford.

At St. Albans Wesleyan Church special sermons have been preached in connection with "Children's Sunday." At the communion-rail and in the minister's vestry inquirers were led to Christ.

At the jubilee services held in connection with the Wesleyan Mission at New North-road Chapel, London, under the direction of Rev. Arthur Wood, there were large attendances, and the sum of £800 was raised.

Mr. R. W. Perks, M.P., in a recent address, in which he referred to the "Million" scheme, read a letter, which ran: "You will be interested to know that the first subscriber in our town to the Century Fund is an old man over eighty who lives in an almshouse, and has an income of about 6s. per week. He has paid his guinea, and desires his name to be entered on the roll as 'A Friend.'"

Presbyterian.

Rev. H. C. Wilson, who has been pastor of Eastbourne Presbyterian Church for about twenty years, has announced his intention to resign.

Miss Mary Brodie has left Edinburgh as a medical missionary to India in connection with the Free Church of Scotland Women's Foreign Missionary Society.

Rev. T. R. Mackray, pastor of Victor-street Church, Grimsby, has just completed seven years of ministry, and the anniversary of his induction has been celebrated by special services.

The funeral of Dr. John Hall, in New York, was preceded by a service in the Fifth Avenue Church. The *New York Observer* states that the tributes were tender, dignified, and truthful, and in every way worthy of the greatest preacher in the Presbyterian Church.

Lord Balfour of Burleigh laid the memorial-stone of a new church, to be called St. Ninian's, in the Mile-end district of Aberdeen. The building is to cost £6000, and is one of the three new churches included in the scheme of the Church Extension Association.

Rev. W. M. Roger, of Montreal, a deputy from the Canadian Presbyterian Church, has addressed gatherings in London in support of the work among the Catholic French Canadians. Mr. Roger explains that the times are critical. Under the influence of Sir Wilfrid Laurier, the French Canadians are breaking loose from the domination of their priests.

Chalmers Free Church has been opened by Rev. Dr. Whyte, of Free St. George's, Edinburgh. In the solemn dedication the following impressive words occurred: "I pronounce this building to be nothing else but the house of God, and I pronounce it open to the service and glory of God, for the conversion of sinners and the edification and comfort of God's people."

For the fourth time in its history of less than a quarter of a century the congregation at Wood Green has been called upon to increase its accommodation. A new aisle and gallery have been added to the church, and will provide 180 more sittings. The service at the memorial-stone laying was presided over by Rev. D. Macrae, moderator of the Presbytery and minister of the church.

Fallen Asleep.

Mrs. Moore, secretary for the North London Presbytery in connection with the Women's Missionary Association.—At Plymouth, Mr. John Allan, a prominent Presbyterian.—Mrs. Davies, wife of Rev. H. A. Davies, of Cwmaman, Aberdare.—At Scarboro', Mr. Benjamin Smith, who had lived almost all his long life in Scarborough, and was a prominent lay preacher of the Wesleyan body.—Rev. W. S. Calverley, Vicar of Aspatria, aged fifty-one.—On October 10, at Claremont, Canterbury, Rev. G. H. Fielding, late Rector of Knill, Herefordshire.—Mr. Samuel David, for upwards of fifty years a Sunday-school teacher in East London.

Children's Special Service Mission.

Mr. E. Arrowsmith, *Malvern*, Oct. 27-Nov. 2; *Harrogate*, Nov. 3-13. Mr. S. J. Hewlett, *Baptist Chapel, Redhill*, Nov. 13-22. Mr. J Spiers, *Low Moor Parish Schools, Clitheroe*, Nov. 5-17; *Parish Hall, Clitheroe*, Nov. 18-Dec. 1. Mr. Hutchinson, *Doddridge Chapel, Northampton*, Oct. 29-Nov. 6.; *St. John's*, Nov. 11. Mr. J. H. P. Cutting, *Cheetham, Manchester*, to Oct. 30; *West Thurrock*, Nov. 6-13. Mr. Phillips Welch, *Roscoe-street, Bunhill-row*, Oct. 30-Nov. 2; *Shaftesbury Hall, Ealing*, Nov. 5 (3.30). Mr. R. Callender, *Cockermouth*, Oct. 29-Nov. 5; *St. John's Meads, Eastbourne*, Nov. 10-19. Mr. Tyler, *Putcham*, Oct. 27. Messrs. Hewlett and Collier, *Town Hall, Reigate*, Oct. 28. Mr. F. C. Ranger, *Berkhamsted*, to Oct. 30. Mr. J. E. Collier, *Presbyterian Church, Kennington*, Oct. 31-Nov. 3; *Sutherland Chapel, Walworth*, Nov. 14-16. Mr. Mont. Goodman, *Waterloo-road*, Oct. 30. Mr. W. H. Stentiford, *Clapton*, Oct. 27; *St. John's Wood*, Nov. 1; *Chingford*, Nov. 4.

Half-yearly meetings:—*Y.M.C.A. Hall, Mount Pleasant, Liverpool*, Oct. 27, 4 and 7.

During the summer temperance meetings have been held in the Phœnix Park, Dublin, and at the Custom House steps. 1600 pledges have been taken, and the Dublin United Temperance Council are arranging to have all these people visited in their homes, and encouraged in their new life.

Hop-pickers in Herefordshire.—Miss Rose Moore writes:—"For several years I have had a mission amongst the people who swarm into this district (King's Pyon, Herefordshire) during the hop-picking time. This year I was enabled to go further afield, as I spoke in five different parishes. There were Welsh, Irish, and Frenchmen, ex-soldiers, and several who knew what terms of imprisonment meant. I had some specially good meetings amongst gipsies and caravan people, who were most appreciative. On the whole I never met with greater readiness to hear, or such a thirst for the Word of Life. Some of the men shed tears, and all pressed forward to receive books. The farmers were most kind. I was told that I could do little in such a short time, but God has blessed the work in former years, and some of my hop-pickers are now living surrendered lives, so I went on in faith and hopefulness."

ITEMS OF INTEREST.

Home.

In all the large towns of Scotland the application of Lipton's for a grocer's licence has been refused by the Licensing Court.

At the United Kingdom Alliance annual meeting Sir Wilfrid Lawson asserted that teetotalism was at present more popular than it had ever been.

The Children's Happy Evening Association is re-opening its evenings for the winter in over sixty-eight Board schools in the poorest part of London.

The Church of England Temperance Society has an ardent supporter in the Archbishop of Canterbury. He has been advocating its claims at Park Hall, Cardiff, and Cambridge.

The Lord Mayor has received a communication from the Colonial Office pointing out that contributions from the public should be largely increased for the relief of the distress in the West Indies.

It has been suggested that the tercentenary of the birth of Oliver Cromwell, which falls next April, should be made the occasion of a national demonstration. The National Free Church Council will probably take the initiative.

£20,000 is already collected for the Gladstone Memorial.—The late Rev. E. J. Brewster, of Victoria, bequeaths £1000 to the Church Missionary Society, £1000 to the Church Pastoral Aid Society, and £500 to the British and Foreign Bible Society.—The Lord Mayor's West Indian Fund has now reached £35,200.—£15,000 from the widow of Baron Hirsch to the Israelite Hospital at Breslau.—£25 from Miss Lees, £18 1s. 9d. Joan's Savings, and £100 Anon. to the Prince of Wales' Hospital Fund.

Foreign.

Under the rule of Tammany, New York is reported to be "wide open" to municipal corruption.

Persistent rain in Canada for the last four weeks has ruined from one-third to one-half of the wheat crop.

Great activity prevails in French naval and military depôts. It is supposed to relate to the Fashoda difficulty.

In Constantinople the German Emperor and Empress have been accorded a warm welcome by the Sultan and his people.

It is matter for gratification that the foreign trade of India has not been perceptibly affected by the famine during the past official year.

From the Peace Conference at Paris comes the report that America will take over the responsibility for the Cuban six per cent. loan of 1886.

The Sultan has accepted without reserve the complete evacuation of Crete. Turkish troops have embarked by night to prevent any disturbance.

£22,500 have been collected at two meetings held in the Gospel Tabernacle, New York, when Rev. A. B. Simpson pleaded for the evangelisation of Cuba, Porto Rico, and the Philippines. Great enthusiasm prevailed.

"Massage" and Immorality.—Remarking on a recent prosecution, *The Hospital* says:—"The advertisements which appear in certain papers and disgrace the streets in which strangers and the wealthy idle mostly congregate, do infinite harm in every way. To those of vicious tendencies, but ignorant of vice's ways, they serve as an introduction to a downward course, while to the well-to-do and respectable *malade imaginaire* they are mere traps set by the blackmailer. Why they should have been permitted for so long, and why, under the name of 'massage,' disreputable persons masquerading as 'nurses' should have been allowed so openly to ply such a trade, is a mystery. English liberty, however, is a cloak for much that is evil."

"The Catacombs of Rome" is the subject of a deeply interesting lecture which Mr. H. M. Barnett, B.A., has delivered before several audiences, with lantern illustrations. A few days ago a goodly gathering of members and friends of the Christian Community had the pleasure of hearing Mr. Barnett's description of the wonderful city of the dead, and listened with sustained attention to the story of Christian fidelity amidst severe persecution. The sculptured portrayal of Bible incidents shows the high esteem in which God's Word was held, and the symbols of faith and hope have much to teach us of the people and their attitude towards Christ. Mr. Barnett made frequent reference to the book on the Catacombs written by the late Mr. Benjamin Scott, City Chamberlain, and published by Messrs. Morgan and Scott.

The Christian.

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NOTES AND COMMENTS.

ON a subsequent page we give the detailed programme of the Convention on Home Missions convened in Exeter Hall for Nov. 16-18 by the Central Y.M.C.A. We hope many readers will keep the dates free of other engagements, in order to be present at some of these interesting gatherings.

No sadder sight is seen on the thoroughfares of any city than in Piccadilly and Regent-street by night. These lost sisters of ours—some beautiful and sprightly, some quiet and modest-looking, some painted to look young some rude and boisterous, English, French, German, Belgian—are they all victims of, betrayed affection or of their own vicious behaviour? By no means. They are the goods, the merchandise of a secret but organised traffic, not as difficult or dangerous as it ought to be, carried on by the agents of Satan. The perpetual supply creates the demand, and the unceasing demand produces the supply. And the cruel conspiracy of silence plays into the hands of barbarous women and savage men who hunt for the precious life. We commend to all parents and guardians and friends of girls the information given in the article on 'White Slaves" (p. 16).

We are glad to note that some, at any rate of the Free Church Councils are insisting that their work lies along distinctively spiritual and evangelistic lines. The organ of the Council in the Midlands says :—

> Our mission as councils is constructive; we seek to proclaim "the truth as it is in Jesus," to win men from sin to the service of Christ. We believe that strength and effort expended in promotion of right views and right living is far more fruitful than that spent in opposing any excessive development of wrong views. It is simply a question of common sense—are we likely sooner to win the masses of those outside by attacking the worship of those from whom we differ, or by presenting the simple Gospel truths as we hold them?

Let all the councils adopt the same view and fall into line. Then they will become a power indeed.

In Dr. Parker's eloquent appreciation of George Whitefield as a preacher, delivered at the laying of the foundation-stone of the new tabernacle in Tottenham-court-road, he laid much stress on the fact that he was "a great catcher of souls." He called his tabernacles "soul-traps." His one burning, over-mastering ideal was to bring conviction to the heart of men by preaching the message of the Gospel. Probably there never was a great pulpit orator who turned the whole of his magnificent gifts so entirely into the one channel of appeal and persuasion as Whitefield. His motto was, "Knowing the terror of the Lord, we persuade men." It would be a mighty addition to the effective force of the pulpit if modern preachers dealt less with *subjects* and more with *souls*. The "peroration" is, mercifully, a thing of the past. Is there not some danger lest the same be true of the "appeal"?

The one weakness in Whitefield's methods—it has often been pointed out—was that he could deal successfully only with individuals, and that he had no gift for organisation. Here he was certainly vastly inferior to his friend and colleague Wesley. But it is scarcely fair, on this ground, to draw a contrast between the two men unfavourable to Whitefield. Their work was complementary: what one could not do the other could; and together they were the chief means used by God for starting one of the most remarkable and most beneficent movements of modern times—the great Methodist revival, which has done so much to uplift and purify the world during the last century, and whose glorious effects are felt far beyond the limits of the Church which derived its existence from their united labours. The Gospel needs many forms of service, many types of servants. The evangelist, the minister, the pastor, the organiser—they all have their place, and if they were ranged in order of importance, the evangelist would certainly not hold the lowest place.

It is a secular paper, *The Daily News*, which, in speaking of some street outrages, says :—

> The contrast between the thoughtlessness at one end of the scale and the bestial brutality and vice at the other is an awfully serious sign of the times.

Thoughtlessness implies a selfishness, a self-conceit, a heartlessness which is more inaccessible to Christian influence than even the degraded animalism of the slums. Would that for these times we had someone with the moral power of Savonarola and the evangelistic fervour of Whitefield. Our need reminds us of the Master's instructions: "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into the harvest."

The Conference of Women Workers at Norwich merits a word of hearty commendation. The purpose of the congress is the betterment of their sex in every human relationship, and through that the improvement of the condition of the people. Such leaders as Lady Battersea and Mrs. Booth wield considerable influence for good, and the interest they have manifested in all the proceedings of the convention has been most valuable. The practical nature of the subjects debated gave the conference a distinctly progressive character. There was much in Lady Battersea's treatment of the "Amenities of Life" that may be made to affect the carrying out of useful work.

The greater part of the sittings dealt with improvement in the position of children. This alone is of high moral and religious importance. The children of any community are open to influences that will either make or mar their future. Any help rendered, therefore, to those responsible for the training of the young in any department of usefulness is of supreme concern.

The need of securing the attendance of children at elementary schools is seen in the fact that nearly all the "hooligan" gangs that strike terror into the population of South London are drawn from the great unschooled class, *i.e.*, those who were habitual truants during their school days. It is time the magistrates grappled with this problem, for, according to evidence laid before the London School Board, it is almost impossible to get many of them to convict in cases where parents are brought before them by attendance officers. The result is, as Mr. Macnamara showed, that those who need the schools most see least of them. It is surely little less than a disgrace that there are between 150,000 and 200,000 children who ought to be at school, but are not there, and that in spite of the fact that £50,000 is spent by the London School Board alone in trying to secure attendance.

The more light is thrown on the customs of the early Christians as regards the Lord's Supper, the more clearly is the sacerdotal doctrine as to its nature shown to be a late perversion of its real meaning. Prof. Drew, of Jena, has just published a learned article on the subject, in which he shows (1) that Christ did not institute the ordinance as a ritual law; (2) the Supper was at first attached to the Jewish Sabbath meal, "which included the blessing of bread and wine"; (3) till the second century the Eucharist was partaken of in the evening. It was the latter change which made the idolatrous doctrine of the Mass possible. What is spoken of by Ritualists as the "heresy of evening Communion" is thus only a return to the simplicity of primitive Christian times, when the exact "mind of the Lord" on the question would be in the unmistakable possession of the Church. A little clear grasp of history sweeps away many a cobweb of superstition and error.

If it is true, as Dr. Leach, of Manchester said at a recent gathering, that there are 500 Congregational ministers who are anxious for a change of pastorate, it is clear that there is something thoroughly wrong in the relations of pastors and churches. Such widespread unrest is incompatible with the proper performance of pastoral and pulpit duties. It suggests a wrong attitude towards the work of the ministry, which is the saving of souls, and not the securing of a "comfortable" sphere of labour. The evil is accentuated by the temper of many vacant churches, who will not look at the claims of such men as are anxious to change their pastorates, but endeavour to secure the services of such as are happy and useful where they are. No mere official device for securing the easier removal of ministers from one church to another is likely to meet the situation. What is wanted is a truer realisation of the opportunities of service anywhere on the one side, and a more earnest spirit of co-operation on the other.

We are told that three-fourths of the energy in coal is lost during the process of transforma-

tion into electricity, and that experiments are being made with a view to remedy this defect, and to turn the latent heat directly into electric force. There is in the spiritual world a great deal of similar waste going on. Charitable institutions are obliged to fritter away a considerable proportion of their income in the mere process of collecting it. The overlapping of Christian agencies and denominations absorbs a vast amount of effort and service which is simply lost for all practical purposes. All this goes on in face of the crying calls of the world for spiritual work and generosity. Is there no way of obviating this waste?

The remedy for this widespread hindrance to effective Christian work is in a clearer realisation of the law of Christian responsibility on the part of believers. There should be enough active love and desire to serve our Lord and Master to urge us to something better than a passive mood which waits to be stirred up before it will put forth its latent energy, and asks for all kinds of incidental incentives and motives to be brought to bear on the heart before its generous impulses will act. "The love of Christ *constraineth* us," says the Apostle, in whom it awoke a response that made him withhold nothing and give all. He bore all his sufferings, and gave his untiring service because the love of God had been shed abroad in his heart through the Holy Ghost which was given him (Rom. v. 5). We need to realise this mighty force in our own hearts more abundantly nowadays. Then there would be little of this lamentable "waste" ere the fires of devotion could be kindled and the streams of all beneficent activity begin to flow.

God said, "Let light be," and light was. He could have created everything in the same way. Our railways and telegraphs and telephones, all the applications of advanced science that have been or shall be made, could have been created by a word from God. On the contrary, how patiently and how wisely He has waited, educating his human creature from the reed-pipe to the organ, from the packhorse to the railway train, from the Stone Age to the nineteenth century!

Is there no lesson here for men of gift and age and experience? It is more like God to teach others than to do everything yourself; to reproduce in them your own capacity and skill; not merely to leave footprints on the sands of time, but to sow living seed which will bring forth fruit in men of like passions and like powers with yourself.

And if this be true in material things, how far more important is it in regard to spiritual and eternal things. The idea of providing one man to do all the spiritual work of a church, and much outside work beside, is surely not of God. The angel, the bishop, the overseer of a church should find his most important work in studying its members, young and old—their gifts, their capacities, their characters; directing, counselling, encouraging, employing them, so that everyone should feel that he is a minister called, qualified, and empowered to exercise and to minister the gift that God has given him.

The secret of success in all spiritual work is whole-hearted consecration. Men and women who touch the sacred ark of service must be entirely devoted. Power in service is the direct outgrowth of a hidden life with the risen Lord. The hunger of every true worker is for power—not noise, not excitement, not mere enthusiasm—but the power that comes from the secret fire of God's silent, indwelling Spirit.

A pertinent question is asked in the pages of *The Congregationalist* (Boston): "Does modern piety lack sufficient personal consecration?" This is how the question is summed up:—

She (the Church) is a long way from appreciating her full powers and from doing her whole possible work. She is not as permeated by deep and vital piety as she should be. Self-sacrifice still more often is a burden reluctantly borne than a recognised opportunity of special service for Christ. The progress of missions abroad, and of many needed reforms at home, lags for lack of money, which she could easily spare. Nevertheless, he who would condemn the piety of our day as superficial would be in grave error. It is not *sufficiently consecrated*, but, as a whole, it is truly and largely consecrated.

Piety depends upon a personal relationship to Him, and "abiding" in Him is the secret of consecration and the power which ensures usefulness.

There are many so-called secrets of living to a green old age, and those who attain very long life generally put their longevity down to some particular habit or quality. Do we give its true place to *cheerfulness* as a conservator of the vital forces? Here is the testimony of an old Frenchman, who is 111 years of age, and who is still hale and hearty:—

What did he think was the chief cause of his happy old age? I asked at last. "Oh, I know exactly," he answered with a bright twinkle in his eye. "I never worried and I never grieved. I worked until I was tired, and then slept in unbroken rest until it was time to work again. It is those who sit brooding over their misfortunes who grow old before their time, and a whole night's sorrowing has never put a copper in any man's pocket or made a misfortune lighter to bear."

There are so many gloomy Christians in the world, that it would be well if this living witness to the happy effects of a cheerful spirit were taken widely to heart. Truly, a "merry heart is a good medicine; but a broken spirit drieth up the bones" (Prov. xvii. 22). It is like "the quality of mercy," which "blesseth him that gives and him that takes."

It is good to hear, on the authority of the Commander-in-Chief, that the standard of conduct is steadily rising among the rank and file of the Army, and that, taking it as a whole, there are among these men "the most sober, best behaved, and most moral of any people he knew in Great Britain." Lord Wolseley put this down largely to the increased interest taken in the wearers of the Queen's uniform, and the provisions made for their healthful recreation and welfare during their hours of leisure. Considering the many temptations of a soldier's life, this is valuable testimony, and should give encouragement to all who have the opportunity to bring high and holy influence to bear on our brave soldiers.

The sympathy of all good men must be with those few men in France who, against the power of a great Department, and in the face of a passionate feeling in the nation, are trying to get justice done. Their risks are many and serious, as is proved by the imprisonment of Colonel Picquart. The victory of wrong was like a summons to duty, which they bravely obeyed. If they succeed, and they have so far done wonderfully well, they will achieve for their country a result which will be worth more than territories or military victories. It will aid in enthroning truth and justice, and in quickening the country with a new life.

The Fashoda difficulty continues to excite intense feeling at home, though in France it is said to be quite secondary to the Dreyfus affair. The Sirdar has perhaps spoken as sensibly about it as anyone, and his words ought to have all the more effect as they were spoken in France to the representative of a French paper:—

That the situation is most critical cannot be gainsaid, but I cannot approve the conduct of those who have exaggerated the present position of affairs by announcing that war alone could solve the problem. Calm and courteous discussion will give us a solution acceptable to the two nations. Frenchmen and Englishmen do not feel the need of cutting each other's throats. I have the most entire confidence in diplomacy, and perhaps my opinion of the feat of arms accomplished by Major Marchand will contribute towards the desired result.

One of the happiest cartoons the Press has produced on the subject appeared in *The Morning Leader* last week. "Johnny Bull," as a schoolboy, says to "La Belle France," as a little girl with a hoop, "You sha'n't play in our yard!" To which the small damsel replies tearfully, "I don't want to; only—my dolly's in there!" This is a generous view of the situation, compared to the bellicose utterances to which we have had to listen.

An interesting piece of information as to the Papacy is given in Mr. Stillman's book "The Union of Italy, 1815-1895." It appears that an excellent opportunity of getting rid of the Papacy was lost in 1878:—

On the death of Pius IX., which took place in February, 1878, the election of his successor presented manifold and great difficulties. Intrigues from without, in a question as to which no one could deny the right of foreign Powers to interest themselves, were set on foot, and great efforts were made to induce the Conclave to remove to some other country for the election, under the pretext that, in a condition of political imprisonment a free election to the Papacy was impossible. These intrigues were so far successful that the College of Cardinals, by a preliminary vote, actually decided to go abroad.

Unfortunately, Crispi assured the Conclave that its freedom was absolute, that it would be safeguarded to the frontier if it decided to leave, or protected if it decided to remain; but if once the Sacred College left the Vatican the Government would occupy the place, and the new Pope would not be allowed to reside there. "The meeting next day revoked the vote of the day before, and the Conclave was held in Rome." What would Italy give for such a chance again!

Things are frequently happening in India which show how imperfect is our hold on the native mind, and how invaluable is the influence of our missionaries. Mrs. James, wife of Rev. W. R. James, Baptist missionary, of Jessore, near Calcutta, says that some evil-disposed persons spread the tale that the Queen, desiring to thin out her Indian subjects, had given orders that they are to be inoculated with plague poison. It was alleged that the people who were removed to the hospitals were quietly killed by the Government officials. During the panic some of the people ran to the Christians to be reassured, and the latter did good service in this way. Mrs. James went from house to house to quiet the fear, yet some would fly from her as if she were plague stricken. Then they would say, "We believe it, if you say so, for we know you are religious, and will not lie." It will be found some day that the native Christian community is a stronger defence than thousands of soldiers.

Brentwood Conference. — In August last, Mr. A. H. Carter conducted a Gospel Mission in this martyr town of Essex. Much blessing attended the effort, with the result that the work has since been continued uninterruptedly, and is now established on a definite unsectarian basis. Opportunities for preaching the Gospel present themselves not only in Brentwood, but in the surrounding villages. Revs. J. B. Barraclough, M.A., E. W. Bullinger, D.D., W. Fuller Gooch, and others, have expressed their hearty sympathy with the movement. The attendances at the Sunday evening services are of a specially cheering character, and already funds are needed to provide additional seating accommodation. Mr. G. H. Baverstock, Worley-road, Brentwood, Essex is secretary of the work.

Reality.

"Let us walk honestly."—Rom. xiii. 13.

THE characteristic of the age is superficiality. Everywhere one finds a lurking suspicion that one is about to be taken in, that things are not what they seem. And not without reason. The passion for bargain-hunting is met by the corresponding desire to outwit, to deceive by fair appearances without the reality. Imitation is the order of the day. Hollowness and insincerity abound.

And this is true not only of business transactions, but of other things as well. Our intercourse, our language, our friendship (so-called), yea, our very worship—all are tainted with the same thing. Conversation is burdened with superlatives; the most exaggerated descriptions are given when the thing to be described is ordinary enough; our intimacies are too often made to minister to our personal ends and aggrandisements; our religious worship may become (and does it not sometimes become?) a mere dramatic display, rather than the homage of a contrite heart.

One has come to feel that the thing above all others to be valued in a friend is sincerity, that integrity lifts the business man far higher than any other quality he may possess, and that we can forgive anything to those who will tell us the simple truth. Weary of mere ceremony, many have come back with unsatisfied, weary hearts to accept the Saviour's definition of acceptable worship. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. The Father seeketh such to worship Him" (John iv. 23, 24).

Thank God there are, in regard to every one of the things touched upon, many and beautiful exceptions, but it will surely be admitted that the general tendency of the day is in the direction indicated. In striking contrast with it all come the inspired words, "Let us walk honestly"; which merely means that, disregarding alike the maxims of the world and the usages of society, we should in everything and at all times have what we seem to have, and utter words which are the direct expression of our thoughts. It means that the Christian may not represent either his circumstances or his feelings to be other than they are; that he may not, for the sake of gain, act a part, drive a hard bargain, issue a misleading placard or advertisement, or do any of those things by which the worldling may think it justifiable to mislead, if he can.

Does it shock us to think of a Christian deliberately doing either the one or the other? How much more painful to hear actions of the kind defended as indispensable, as being "absolutely necessary in order to keep pace with the times."

It is no part of the Christian's obligations to keep pace with the times; but it is absolutely binding upon him that he should please the Lord Jesus. If our blessed Lord had kept pace with the times it would have led Him to a human kingdom, but never to the cross. Gethsemane and Golgotha would have found no place in the programme of a worldly policy.

Moses, keeping pace with the times, would have seen how desirable it was that he should have the influence and prestige which would belong to "the son of Pharaoh's daughter." Paul would have formed a very different estimate of those things which he counted "loss" for Christ. Martyrs might, many a time, have escaped the edge of the sword, and the fires of Smithfield might have smouldered long ere they did had the maxims of the present day been carried to their legitimate end by those who, in olden times, "counted not their lives dear unto them," but accounted the truth to be above all price.

Let the simple rallying-cry, "Let us walk honestly," be plainly heard once more through rank and file of the King's army, and let the world's approving smile (which is in reality a covert sneer after all!) no more reward the soldier of Christ who has succeeded in acting as nearly as possible like the soldier of the devil.

"Let us walk honestly." Whatever others may do, let it be unmistakably clear and plain that we are purposed, by the grace of God, at any cost to follow the steps of Him who "left us an example." Let our lips, like his, be free from guile; let our aim be to say with Him, "I do alway the things that please Him."

"Let us walk honestly." The full force of the words is only seen when we consider the whole context, and remember that they were addressed to believers, to "children of the day," and that the Apostle includes himself in the "us." Does it not speak loudly to our treacherous hearts of the depths of depravity to which they are capable apart from the keeping grace of God?

"Rioting, drunkenness, chambering, wantonness, strife, envying"—these are the things to which even the regenerate heart may turn if left to itself, if it fail to abide in Christ, if it forsake the shelter of the shed and sprinkled blood.

Humbling indeed is the reflection, and yet there is a bright side to it. Knowing all this, the Lord Jesus has espoused our case, and has Himself undertaken that sin shall not have dominion over us. (Rom. vi. 11.) It is not only that He loved us and died for us "while we were yet sinners," but he understands still, and provides for our momentary need and weakness.

I bless Thee; there can never come the day
When Thou wilt turn thy heart away;
Because thy holy eyes detect in me
Some secret, unsuspected need of Thee.

I thank Thee Thou didst see me at my worst;
Yet, wondrous mercy! chose me from the first.
Such knowledge were too wonderful, unless
Thou hads't revealed its utter tenderness.

But "we have known and believed the love that God hath to us" (1 John iv. 16). Therefore "let us walk honestly."

We have spoken of the individual walk, but is there no need to consider our national responsibility to "walk honestly" in the eyes of those who regard England as a Christian country? Must not our political and commercial dealings with other nations be above suspicion? Can we connive at that which makes a heathen scoff at and despise our religion, because of those whom they regard as its representatives? Do we take sufficient care that our foreign visitors are made acquainted with the secret of England's prosperity—her open Bible? A painful story was told a few years ago of some foreign ambassadors whom we had welcomed to our shores and entertained with due hospitality. Returning to their native land, their Queen—who sympathised with Christianity, and was, we may hope, herself a Christian—listened with interest but with some little impatience to the details of their journey. They told of magnificent entertainments in their honour, of sumptuous feasts, of wondrous sights and sounds, but she was not satisfied. "Tell me," she said, "what you heard in England about the Lord Jesus Christ."

"We never heard his name mentioned."

Allowing for misconceptions, for accidents, and for many another thing which may have contributed to such a result, we must still feel that the story, if it be correctly reported, is a blot on our character as a Christian people.

Let us come closer still. Are there any of our own acquaintances, relations, or employees who, as far as we ourselves are concerned, would have to give a similar account of their intercourse and association with us?

Can we be said to be walking honestly if we are hiding under a bushel the light which God has given us for a very different purpose?

Lucy A. Bennett.

Christian Endeavour.

THE fourth Australasian C.E. Convention extended from September 14 to 21, and has been a time of unusual blessing. Very large numbers have attended. No less than 6,000 persons were at the welcome meetings on the first night of the Convention. All the colonies, including Queensland and Western Australia, have been represented.

Among the most helpful meetings were the Bible readings, given by Rev. D. O'Donnell at the beginning of each day. All felt that God was giving to his word a living voice, and many a life has received a distinct lift heavenward through these readings.

Christian citizenship is becoming a very important feature of Christian Endeavour work. The large gathering in the Exhibition Building, when, perhaps, 12,000 people were present, was a most memorable occasion. The speeches dealt with the principles of Christian citizenship, and the application of these principles to the gambling evil and the drink traffic. Speaking as a magistrate who had had special opportunity of forming a true conclusion, Mr. Justice Hodges said deliberately, and with emphasis, that drink is not only the cause of more crime than anything else, but it leads to more crime than all other causes put together. With such a number of young men and women dead in earnest in opposing these evils, it may be expected that something will be accomplished before long. The missionary spirit also found abundant expression during these gatherings.

Among the specially interesting utterances was that of Rev. M. E. Brownlow, of New Guinea, who told of the Fijian students invited to help in mission work in New Britain. All were ready to go. They were found to be suffering and ill while there, and a free passage home was offered to them. Not one would return. "We come here," they said, "for Christ's sake to witness for Him. We will live here as long as we can, but we would rather die here than return!"

G. W.

A Song in the Night.

I know, O Lord, tho' all around be dark,
I need not fear.
Rough are the waves that toss my little bark,
But Thou art near.
These stormy winds thy word alone fulfils,
Their rage shall cease.
And when thy voice shall give the word, "Be still,"
All shall be peace.

Yes, I shall prove, soon as this storm has passed
Across my soul,
That He who slumbers not held every blast
In his control.
And though, o'ershadowed by this present woe,
My heart may quail,
Strong in the strength Thou surely wilt bestow
I shall prevail.

Thou precious Saviour, by whose life I live,
Lighten mine eyes,
Let me not miss the lessons Thou dost give,
Oh, make me wise.
To the desir'd haven let me come,
In thine own way,
There shall be no more clouds in that blest home,
But perfect day.

C. F. P.

The Lord's Return.*

WHATEVER we of to-day may say in our creeds of Christ's Divine Person and present offices and authority, our disregard of his commands and promises testifies against us. This is strikingly shown in the neglect of his utterances respecting his return. To watch continually for the returning Lord, that they may have their high calling ever before them, and so be kept from the love of this present world, is his command; but what has been the attitude of the Church toward his return? For many weary centuries the successive generations have been groaning and weeping under

THE LAW OF SIN AND DEATH;

famine, and pestilence, and war have made the earth a great graveyard; crime and oppression have filled it with prisons and dungeons; yet only from a feeble few in all the centuries has the cry been heard, "Come, Lord Jesus, come quickly."

And to-day, when crowded cities are full of vice and misery, when nations are beating plough-shares into swords and pruning-hooks into spears, when famine and pestilence mock at the skill of statesmen and physicians, when the roaring of the discontented and restless peoples is like the roaring of the sea, and men's hearts are failing them for fear; do we hear prayers and supplications addressed to Him that He would come and save us? Papal encyclicals, pastoral epistles of bishops, missives of the clergy to their flocks, missionary reports and addresses, are either wholly silent, or

SPEAK WITH BATED BREATH

of his return—as an article of faith indeed, but as something that does not practically concern us, and not to be prayed for or desired. We hear not the voice of the poor widow crying, "Avenge me of my adversary," but the voice of one proud and lifted up, saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow."

The words of the Lord respecting his return are more than a command to watch; they are a promise of the new and heavenly order which He will then establish. It seems scarcely credible that with any true belief in the Lord's present existence in glorified humanity—the Man in whom manhood is raised to the head of all created beings—and that He waits with earnest longing to give to his children this

PERFECTED AND IMMORTAL LIFE,

and to make all things new, He yet has been unable to awaken in their hearts any real and earnest response. How are the thoughts of all to-day set upon the improvement of the world, the progress of the race, the development of humanity.†

With what interest is every scientific discovery heralded, every invention that makes human life more endurable; but with what chilling indifference are all words received that tell of the heavenly order which He is to establish. To be made like Him at his coming, and so to share in his glory and blessedness, seems to have no attraction for most who hear his name. Deliverance from the law of sin and death through

RESURRECTION OR TRANSLATION

seems too much for faith to grasp; the disembodied state, or the natural and gradual evolution of humanity in the course of the ages, is all that can be believed.

All the tendencies and movements of the time are toward the denial of the need of any Saviour from sin, of any living Lord, and of any coming Judge. Can the Church offer any effectual resistance to these tendencies and movements? She cannot, unless she first makes the existence of her Head a great reality to herself, and be so filled with the Spirit of truth and of unity that she can bear witness of Him unto the world in the fulness of faith.

* From CHRISTIANITY AND ANTI-CHRISTIANITY: In their Final Conflict. By Samuel J. Andrews. (9s. *G. P. Putnam's Sons.*)

† In the true sense of the term "humanitarian," the Christian Church is the highest of all humanitarian institutions, for in it should be shown the love to men of the Father and of the Son. But as the term is now currently used it means the good of humanity without reference to God and to his purpose in man. Humanitarianism has become a synonym for the philanthropy which looks only to the present life and the welfare of men on the earth, and therefore occupies itself with the improvement of present moral and social conditions. A life after death, and preparation for it, is not within its province.

Life in a City Warehouse.

IN an article in *The Young Man* for November Rev. Alfred Rowland, the chairman of the Congregational Union, gives us his experiences of life in a City warehouse. He says:—

"When I was leaving school my father asked me if I had made any choice as to the trade or profession I would follow. Like most other lads, I could only answer 'No,' except that I never intended to be a minister. He therefore asked an old friend to make room for me in his warehouse, where at least I should have a chance of acquiring business habits. And to the training I received there, during four years of hard work, I owe very much. With all its temptations and dangers, life in a warehouse has about it great possibilities. Habits of promptitude and diligence are almost necessarily acquired; while the variety of characters met with in that little world, where close relationship with each other is constant, affords a knowledge of men helpful in any sphere.

"Probably the heads of departments fail to recognise the enormous power they wield for good or evil. On them, far more than on the members of the firm, the moral tone of the younger men depends. The principals are sometimes scarcely known, and seldom seen, by the employees of a large establishment; but the buyer or first salesman in a department, or the head man in an entering room or counting-house, is listened to and imitated daily. One man occupying such a position I well remember whose prurient gossip and unwholesome tales were greedily listened to, and proved a source of moral corruption and ruin to many a lad. His tongue was 'set on fire of hell,' if ever a tongue was. Another was a bully of the most offensive sort, whose savage temper required only the smallest provocation to rise like a tornado and sweep from his mind all sense of justice and truth. He was dreaded by all whose positions depended on his nod; and duplicity, sycophancy, anger, and revenge were among the evils which flourished under his rule, and for these in God's sight he was largely responsible.

"Happily most of the leading men were not of these types. Many of them had won their positions by true worth. Shrewd, prompt, punctual, and diligent, they set an example to the lads around them; and, while quick to rebuke indolence or carelessness, they did not grudge a kindly word of encouragement, which came like a gleam of sunshine to some brave boy who was honestly doing his best. Christian men who fill such positions need not go outside the circle of daily duty in order to do a work angels might envy."

Christian Union in China.—A large number of Protestant missionaries from various countries and of different denominations assembled at Kuling, Central China, last August. At the suggestion of Pastor Paul Kranz, of Shanghai, they all prayerfully and heartily joined in a declaration of unity as believers in and workers for the Lord Jesus Christ. The declaration was signed by representatives of Episcopal, Presbyterian, Lutheran, Congregational, Baptist, and Methodist Churches. Dr. Griffith John was the first to sign the declaration, and he was followed by Dr. Hudson Taylor, of the China Inland Mission. It is a pleasure to record that a spirit of communion and fraternal helpfulness is being more and more discovered among our brethren and sisters in China.

Free Church Work in the Midlands.

THE half-yearly meeting of the West Midland Federation of Evangelical Free Churches was held last Thursday at Wolverhampton, in Dr. Berry's church. This (the largest) federation embraces four counties, and includes more than 1,000 churches in 400 towns and villages, grouped into 56 councils. Alderman W. H. Hart, J.P. (of Birmingham), this year's president, was supported by Rev. Dr. Clifford (the National President), Mr. George Cadbury, and a goodly number of ministers and delegates from all the federation area.

The report of the executive, read by the secretary (Mr. J. Rutherford), referred in detail to the growth of the councils in their varied work and influence.

Inter alia, a calendar and greeting is being prepared for house-to-house distribution next January throughout the entire area; nearly 400,000 houses will thus be visited at a given time, with invitations to attend the house of God. Arrangements are also being made for a great series of simultaneous united missions next autumn all over the four counties, for which more than twenty well-known evangelists are already booked, the whole being a basis of appeal that 1899 may be a year of consecrated enthusiasm for the extension of the Lord's kingdom in the West Midlands.

Dr. CLIFFORD, in supporting the adoption of the report, referred with hearty commendation to the example set by the Federation to the whole of the kingdom. Rev. J. M. GWYNNE OWEN, of Edgbaston, was elected president for 1899-1900. Mr. F. F. BELSEY, of London, then gave an interesting description of the relation of "The Home Department to House-to-House Visitation," and answered a number of questions.

Mr. GEORGE CADBURY moved, "That the Federation earnestly commends to the consideration of every Church the important suggestions now made for promoting Bible reading in the homes, especially by those unable to attend public worship." He said if the people would not go to the church, the church must go to the people. Our Saviour was not content with speaking in the synagogue, but He sought out the people wherever they were to be found. Mere protests will not fill our churches; but we must do the hard, difficult, and self-denying work of visiting non-church-goers at their homes. If we are to counteract sacerdotalism, it will only be by hard work of this kind.

Rev. W. H. MUNCASTER (West Bromwich) seconded, and referred in very feeling terms to the position of young married women, who were deprived of most of the advantages of public worship and Bible-classes to which they had belonged, and who might still be kept in touch by this "Home Department."

After tea, a conference was held on "How best to maintain the enthusiasm of our councils." This was opened by Rev. J. HYDE BOLTON (Coventry), who claimed that only in proportion to the "evangelistic aim" would enthusiasm be maintained. This aim would be realised by (1) visitation, (2) missions, and (3) education in Free Church principles by means of lectures and literature. A number of ministers took part in the discussion, and at the later public meeting addresses were given by Dr. Clifford, Alderman Hart, and others.

City of London Bible-class Union.—The Union will hold a series of Gospel services for City men at the Memorial Hall, Farringdon-street, on Sunday evenings, commencing Nov. 6, at 7 o'clock. This is a special effort to reach the many young men in the various City warehouses who are non-church-goers.

The "Millionaire" Disease.—A striking article on the love of money, by Mr. William Clarke, appears in *The Young Man* for November. A short time ago (says Mr. Clarke) one of the wealthy South African *parvenus* was dining at a London house, when he was asked by one of the company what was his real ambition in life. Promptly came the reply, "My chief ambition is to leave a million to each of my children." In that reply, uttered with the candour which privacy encourages, one detects the expression of the terrible disease of the modern world, especially of its English-speaking section. The love of money is the dry-rot which is spreading so rapidly and threatening so much that we hold, or ought to hold, priceless in our lives.

"Ye Are My Witnesses."

By Rev. G. CAMPBELL MORGAN.*

"And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey Him."—Acts v. 32.

THE speaker is the Apostle Peter; the occasion is a memorable and interesting one; and I think we shall be helped to understand all the force of the words if we remind ourselves of the conditions under which they were spoken.

The little band of apostles had been teaching in the name of Jesus at Jerusalem, until they had filled the whole city with that teaching. They had been miraculously delivered from prison by the angel, and when on the morning of the following day the whole council of the people of Israel and the senate was assembled together, in order that these men might be arraigned before them, the officers who were sent to bring them from the prison came back with the message that the prison doors were shut, but that the apostles were not found within. As they were discussing the question and wondering what had become of the men, the message was brought to them that they were in the Temple teaching the people the words of life. They are then brought before the council.

Let us try to realise the picture. The priests, the rulers, the most august men in the whole Hebrew nation, are gathered together strangely perplexed; arraigned before these are Peter and other of the apostles—the representatives of all that is old and effete, and passing away, face to face with the representatives of that which is new and full of power. The rulers said to the apostles, "Why are you teaching in the name of Jesus? Did we not straitly command you that you should not teach in this name?" And Peter answers, "We ought to obey God rather than man." Then he gives the rulers, the council, and the senate the four great articles of his Gospel, in brief sentences. He said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Immediately following that declaration of the Gospel, the Apostle makes use of the words of our text. I want to suggest to you that this statement of the Apostle declares, first of all, the function of discipleship, the definite mission of all believers in the world. In the second place, it contains a statement of the method by which believers are to fulfil the function of discipleship; and in the last place, it declares the power in which this function is to be realised.

THE WORK OF THE DISCIPLE.

I would like to suggest to you at once that a great deal of the lack of power in our services for God to-day comes from the fact that we have lost the true conception of what we are really in the world for. I submit to you that the only reason why those of us who are God's children are left in the world to-day is for the fulfilment of this one thing, "Witnessing to these things." Those of you who are familiar with Paul's letter to the Ephesians will remember that in that letter he explains what is the vocation of the Church of Christ, the vocation, not of a local church, but of the whole catholic Church of Jesus. The supreme vocation of the Church of Christ lies not in the present age, not under present circumstances. We are to manifest the wisdom, and the grace, and the love of God to principalities and powers in the heavenlies. Some of us have been taunted by being called other-worldly. The moment the Church of God ceases to be other-worldly she loses all her power to teach and influence the present world.

Why is it that we are left here at all? It is that in the little while that intervenes between the present moment and the coming of the Master "we are witnesses to these things," not for the making of money, not for the making of a name are we here. We are here that we may be "witnesses to these things." The Apostle said, "We are his witnesses of these things." What things? There is the preceding declaration of them: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." These are the things that you and I are to witness to the world—we have no other business in the world.

THE METHOD OF DISCIPLESHIP.

Let me remind you that the word here "witnesses" means "martyrs." "We are his martyrs of these things." We have come to associate the word "martyr" with persons who suffer persecution for the truth. There is one sense in which that is wrong. A martyr is one who is convinced of the truth, and who manifests the truth in his life. Not merely did the Apostle announce the truths of God; he stood in the presence of that senate and council and said, in effect, "You would know of the meaning of the Gospel we declare. Examine us. We are witnesses of the things we declare. We make the announcement, and lay ourselves open for examination as the supreme evidence of the truth." This is the method in which the Church has always to witness to the fact of the resurrection, the crucifixion, the exaltation, and the power of Jesus. With what force Peter might have said to these people, "Christ is risen, as is proved by my life and character, if you will but understand it and read it aright"—the man who prior to Pentecost loved his Master passionately, and yet was always trying to get out of his love for his Lord something for his own aggrandisement and benefit. There is nothing sadder in the last days of our Lord upon earth than that the disciples did not go into loving communion with Him in his suffering. He called them into fellowship with Him, and they never came. He began to tell them of his cross, nearly the moment after Peter had said, "Thou art the Messiah." When He began to tell them of the time He must suffer, they drew back from Him, and were amazed and afraid to ask Him any question—Peter and the rest of them. If you trace carefully the last days of our Lord, you will find that on every occasion when He spoke to them of his coming cross, they broke in by asking which among them was the greatest man.

When Jesus instituted that last Supper He said to them, "One of you shall betray Me," and there arose among them the question as to which of them should be counted the greatest. They were always seeking for personal aggrandisement.

But now in their changed lives there is the most wonderful proof that Jesus is not dead—that He has risen, and is at work. The final proof of Christianity is not documentary, the evidence of the Scriptures—I am not undervaluing them, I value them every one—but the final proof is in the lives of men and women regenerated, transformed, transfigured, men and women of whom it may be said, as truly as of the Apostle of old, "Old things have passed away, behold all things have become new." There is no power for working these miracles and transforming character, save the power of the risen and ascended Christ. "We are his witnesses." The world is waiting to know whether Jesus is risen or not. That is the one supreme question of Christianity. If He be not risen, then is our preaching vain, and your faith is also vain. Is He risen? The answer can only come when the Church can say, "We are his martyrs," his witnesses; and the proof of his resurrection is to be seen in our transformed lives, in characters that have been changed by the touch of his loving hand and indwelling Spirit.

WHAT ARE WE TO DO?

I feel my own weakness. It is a most appalling view of my responsibility as a Christian man, and for every man. In my conduct with men and women everywhere and in my church I am only a witness of the resurrection and the cross in proportion as my life tells the story of the transforming power of the Gospel. How can I realise this great ideal of service? "We are his witnesses, *and so is the Holy Spirit.*"

I can only suggest to you that the function of discipleship is fulfilled when we discover the law by which we pass into partnership with, and have definite and positive co-operation with, the Holy Spirit.

Let me give you two sentences which reveal the main facts concerning the ministry of the Spirit.

First.—*The Holy Spirit witnesses to Jesus only.* The Holy Ghost has nothing to say to you about Himself. The whole message He has given is a message concerning Christ. The whole mission of the Spirit to-day is to reveal Jesus. People are waiting for the Holy Spirit. They expect He will come as a manifestation to them of Himself. He never so comes. When the Spirit takes full possession of any man or woman He does not make Himself a real personality—He makes Christ a real personality. He will ever come to reveal the face of the Son of God, and to make Jesus a "living bright reality." That is his work.

Now for my second sentence.—*Only the Holy Spirit witnesses to Jesus.* Everything you know about the Saviour you know as the result of the illumination of the Holy Spirit. No man can call Jesus Lord, but by the Holy Spirit. He is the Revealer of the Revealer. Jesus came to reveal the Father. In proportion as you and I know the Master, in that proportion the Holy Spirit has been busy in our lives revealing Christ to us. We are his witnesses only as we come into co-operation with the Spirit. We cannot speak with Jesus until the Holy Spirit reveals Him to our hearts, consciences, and understandings. We are absolutely dependent upon the Holy Spirit of God, and in that way we are to fulfil the functions of discipleship. I am only a disciple of Jesus. I am only human, and can only carry out the work of my discipleship as the Holy Spirit that gave me new birth shall energise me, and reveal to me all the glory of the risen Christ. How does the Spirit do this work?

He reveals Christ to my consciousness. I have then a new sense of Jesus, and I respond to the revelation and am transformed thereby into increased likeness to Christ. This new development of character is also increased capacity for revelation. To that increased capacity the Spirit makes some still more glorious revelation, which again increases capacity, and so on, and ever on. Thus in a perpetually increasing ratio my life is manifesting the glory of the Master, and so I am witnessing for Him.

What the world waits for to-day is the witnessing of transformed and transfigured lives. I believe that what humanity needs to-day in this sobbing, sighing, and weary world is the manifestation of the sons and daughters of the King; and if you are living a life which is being transformed into the likeness of Jesus Christ, by so much are you his witnesses. Every testimony must be backed by transformed lives. We can only bear this testimony as we are in direct and actual co-operation with the Holy Spirit, and God gives the Holy Spirit to them that obey Him.

* Address at the Christian Convention, Dublin.

Hampshire Village Mission.—We have returned from our tenth summer campaign, preaching the Gospel in many of the villages of Hants, Sussex, and Surrey. We have to praise God for continued blessing, and for the gracious way He has been pleased to own the work of this mission. Christian friends are invited to help.

J. Hasell Charlton.

The Depôt, Fareham, Hants.

Day by Day.

"In all the Scriptures the things concerning Himself."

SUNDAY, November 6.

Genesis xiv.

WE have the authority of inspiration for finding in Melchizedek a notable type of our Lord. Indeed, a most remarkable expression is made use of. It is not said that Christ was made like him, but that he was made like Christ, as though he were modelled in conformity with the archetype of our Lord's eternal ministry for man.

Made like unto the Son of God, he abideth a priest continually.

The sun of Christ's being never rises; He is without beginning of days. It never sets; He has no end of life. He has no lineage to account for his glorious being, because He is without father and mother. He abides a priest continually, never slackening his intercessory and mediatorial work. On his priesthood is built his royal supremacy: first a Priest, then King; King of Righteousness, then also King of Salem, which is, King of Peace.

Consider how great He is, and let us rejoice that He meets us still with bread and wine, to refresh us when, wayworn and faint, we come from some distant expedition, undertaken for his service, and to fit us for further conflict with the insidious temptation of the king of Sodom. We are told, and we know it, that the way of the believer is a fight of faith, and the journey often seems long; but at every step a banquet-house is open, and there is refreshment and recruitment. There is the Word of God, the provision of promise, the Holy Supper. And as we draw nigh to feast, we hear his voice as He blesses us in the name of the Most High God.

Abram gave him tithes of all. O, my soul, what wilt thou give him? "Lord, I am thine; in time, I would yield Thee not a tenth, but all; and in eternity I will for ever magnify and adore Thee."

MONDAY, November 7.

Genesis xv.

Jesus is our *shield*. We are exposed to assaults from earth and hell. Every victory that Abram won made him more dreaded and hated, and he had every reason to fear a combination of the surrounding nations. But no hatred that man entertains towards his fellows is comparable to that which Satan has towards us as soon as we bestir ourselves against him. But Jesus interposes the might of his intercession, and defence against the fiery darts of the wicked.

Jesus is our *exceeding great reward*. Abram was no loser when he left his home and country at the Divine bidding. In the present world he received manifold more. And when he refused the tempting offer of the king of Sodom, an assurance, richer than all the wealth of the world, was borne in on his heart. "*I* am thy wealth." Our Saviour is our reward Not what He gives, but what He is. Not what He says or promises merely, but the fellowship, communion, and oneness to which He invites.

The Lord is the portion of mine inheritance and of my cup. I have a goodly heritage.

Jesus is Abram's seed. Referring to this chapter, the Apostle says:

He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

If, then, we be one with Him by faith, we may dare to claim the spiritual fulfilment of all these solemn engagements into which God had entered with his servant beneath the burning constellations of an Eastern night.

TUESDAY, November 8.

Genesis xvi.

Who was this Angel of the *Lord?* We notice the peculiar expression of the Hebrew, which might be rendered, "the Angel Jehovah." And again we ask, Who is this great Unknown? When we take the attitude of lowly reverence, He will, doubtless, make Himself known.

In the economy of grace the Father is evermore the sender, while the Son is sent. It must, therefore, have been none other than Jesus who appeared to men, with whom were his delights, before He became the Virgin's child. The term *angel* is not so much a designation of *race* as of *office*. It means an envoy, a messenger, one who is sent. Any heavenly being who is sent on an errand of love to this earth is for the time an angel; but One there is who, above all others, deserves that name, sent not only from heaven, but out from the very heart of God, sent to reveal God's heart; sent to make fellowship with God possible; sent after every poor wandering Hagar to find, to advise, to enable her to submit to the almost intolerable conditions of her lot; sent to assure of the all-seeing eye and providence of God. Jesus has been called "the Envoy extraordinary," the Evangelist supreme, the Angel whom all other angels worship, and round whose supreme throne the thunder of Heaven's adoration breaks.

Let Him come to thee, O helpless, outcast soul! He sees, He loves, He finds, He adores. Thou mayest well trust Him, when He says, Return, submit. Learn of Him; He is meek and lowly. Take his yoke upon thee, and follow his counsel.

WEDNESDAY, November 9.

Genesis xvii.

Writing on this chapter, a thoughtful student of God's Word directs our attention to Isa. xlii. 6, and xlix. 8, and reminds us that Jesus is Himself the Covenant. "I will give Thee for a covenant of the people." It has no being, no continuance, no power, but in Him. He may well be called its essence, its reality, its fulness, its all. It is founded, erected, consummated in Him. No Christ, no covenant. Receive Him, and it is yours in all its truth and riches. Reject Him, and you perish; because you have not the shadow of a plea. On God's side He is the ratification and pledge of the covenant. On man's side He fulfils the covenant in and through all who believe.

In Mal. iii. 1 He is described as the Messenger of the covenant, coming from Heaven with the tidings of what God offers in the plentitude of his grace, and returning thither with the tidings of an acceptance.

In Heb. vii. 22 we are told that He is the Surety of the covenant. He is God's pledge to us that not one jot or tittle of his promise should fail; and on our part that we shall be kept believing and obedient.

In Heb. ix. 15 He is the Mediator of the new covenant, by whose blood it was sealed. Hence we speak of the blood of the everlasting covenant.

Are we parties in this covenant? If we believe in Jesus, we most certainly are included in its provisions, and God will certainly see that not one good thing shall fail. But on our part there is an inevitable condition. We must be circumcised with the circumcision of Christ. We must put off the body of the flesh, and cleanse ourselves from all filthiness of the flesh and spirit.

THURSDAY, November 10.

Genesis xviii.

Can we doubt that the Son of God was the central figure in this mysterious group? It has ever been his wont to visit thus the hearts and homes of men. Though his abode is in the high and holy place, it is also with the humble and contrite ones. "If a man love me," He said, "he will keep my words, and my Father will love him, and We will come and make our abode with him." Wilt thou not ask that He should come to thee, to be refreshed by thy hospitality and entertainment? Oh, be quick to give Him welcome!

Throughout the interview One emerges as the prominent actor and speaker. Not again *they*, but for the most part *He;* because where Jesus is, angels drop into comparative insignificance, and the disciple is drawn into close colloquy and fellowship with the Lord. He gives the promise of the child. Nothing is too hard or wonderful for Him, who is the Wonderful. No lie or want of transparency escapes his notice or rebuke.

When the angels went on to Sodom, and only the two arrived there, the Lord seems to have lingered still to exchange confidences with his faithful servant, "Shall I hide from Abraham that which I do?" It was thus He spoke in the days of his flesh: "No longer do I call you servants, but friends; for all things that I heard from my Father I have made known unto you."

The holy purity of Jesus, outraged by the abominable sin of Sodom; his unfailing justice, "I will go down now and see"; his pitying compassion, that gladly yielded all that his servant asked, and more—all remind us of the tears He shed on the Mount of Olives, where He saw impending over Jerusalem a doom He could not avert. "If thou hadst known."

FRIDAY, November 11.

Genesis xix.

Two references in the Gospel to this scene show how carefully it was watched by the Son of Man, as all its horror unfolded. In Matt. xi. 23, 24, He tells us that

if the mighty works which were done in thee [Capernaum] had been done in Sodom, it would have remained until this day.

It was as though He had a vision of passing through the streets of Sodom, healing the sick, and raising the dead, and filling it with the message of the Gospel. And He goes on to say that it should be more tolerable in the Day of Judgment for those who sinned so abominably, than for his obdurate and disbelieving contemporaries. Herein He speaks with the authority of the Judge, to whom, as the Son of Man, the Father has committed all judgment.

In Luke xvii. 28, He adds some details to the particulars of this chapter, as from his personal observation:—

They did eat, they drank, they bought, they sold, they planted, they builded; but in the same day that Lot went out from Sodom it rained fire and brimstone from heaven.

Who that knows the love of Jesus can doubt that it grieved Him sorely to cut down the tree which was poisoning the whole atmosphere of the world, and would have spread blight and disease everywhere? But how like Him to save all He could, bringing them out of the overthrow; and only permitting Lot's wife to be overwhelmed with the falling scoriæ when it was evident that her heart turned back to Sodom!

SATURDAY, November 12.

Genesis xx.

From the frailty and sin of the best men, we turn naturally to our incomparable Lord. There never was a child of Adam yet who did not betray his fallen origin by some fault or flaw. Never a flower, however fair, without its freckle; never a stone, however white, without its veins; never a jewel, however rich, without its discoloration. Abram gave serious signs of moral cowardice; Moses of irritation; Job of impatience. But Jesus could bare his heart to the most searching scrutiny—

Which of you convinceth Me of sin?

When was He ever ashamed of one of the meanest and unworthiest of his children? When did He ever disavow his relationship to his bride, chosen from among the sons of men? When did He ever ask of us a behaviour which was not perfectly honourable and straightforward? As Judas cried, in the agony of his remorse, "I have betrayed innocent blood," and as Pilate repeatedly testified, "This man hath done nothing amiss"; so has the verdict of history also summed up the beauty of Christ's moral character.

We have seen, says Horace Bushnell, many pictures of the sacred person of Jesus by the first masters; but not one among them all that did not rebuke the weakness which could dare attempt an impossible subject. So of the character of Jesus. It is necessary that we should explore it as we are able; but what are human thoughts and conceptions on a subject that dwarfs all thought, and outgrows whatever is conceived!

FROM OTHER LANDS.

Famine Orphans in India.

THE many readers of The Christian who have taken a warm and practical interest in the efforts of Mrs. Carrie P. Bruere for the succour of famine orphans will be interested in hearing of some of the results from an eye-witness.

Mrs. Bruere's Orphanage is healthily situated at Talegaon, on the Great Indian Peninsular Railway, between Bombay and Poona. At first only boys were brought from famine districts to Talegaon, the rescued girls being passed on to missionaries at other places. But Mrs. Bruere's Orphanage is now exclusively for girls, the hundred or so boys having been removed to Poona, where they are in charge of two experienced and devoted missionaries, Mr. and Mrs. D. O. Fox.

Between June and September of last year about one hundred famine girls, in several parties, were received at Talegaon. The transformation that has taken place in them in twelve to fifteen months is marvellous. When rescued most had reached the lowest depths of human misery, and in appearance seemed like animated skeletons with little but skin stretched over their bones. So forlorn was their condition that the casual observer could not distinguish their sex. In contrast to this, I am sending to you herewith a photograph of a small group recently taken at my desire. (*See Young People's Page.*)

But the greatest transformation of all has been moral and spiritual. A great spiritual work went on amongst them in the early part of this year, with the result that all the elder girls made a public profession, by baptism, of their faith in Christ. I believe I have never seen a greater marvel than the beautiful characters of some of these girls, only a year out from the darkness of heathenism.

Both the girls' and the boys' orphanages have been greatly helped by the opportune sympathy of the Zenana, Bible, and Medical Mission, in lending them respectively, for about twelve months, the self-sacrificing aid of Miss Annie Thompson and Miss Esther McGrotty. Pathetic in the extreme were many of their experiences in nursing the poor children in the first months after their arrival.

The recently published letter of the noble Pundita Ramabai, in part concerning the evangelisation of India by its own sons and daughters, has stirred many hearts in this country. She calls for Indian men and women who will give their lives to this work without being a burden upon foreign missionary societies—"indigenous missions, started and supported by the Christian natives of India." Let prayer be offered continually that many from the orphanages to which I have referred, and from others like them, may in due time become apostolic messengers of the Gospel to their country people. Alfred S. Dyer, of Bombay.

Talegaon, Dadhada, near Poona.

In a recent article in *The Bombay Guardian*, descriptive of life and work in Poona, Mrs. Dyer says:—

"By reason of its healthy climate Poona is a favourite educational resort, and all its missions pay particular attention to the youth of the community. The Free Church Mission has a flourishing orphanage for both boys and girls, with a Mission Press as its industrial department. The Church of Scotland Mission is famed for its girls' schools in the city. Mrs. Sorabji has a variety of schools in connection with the Z. B. and M. M. for boys and girls, both European and native.

"A day spent at Pundita Ramabai's Sharada Sadan introduced us to a nice company of earnest students chiefly between twelve and sixteen years of age; with a half-dozen little tots of four or five summers. The former are the most promising, from an educational point of view, of the famine widows added to the girls who were already studying in the Sadan. Miss Powar seemed to have the whole family well in hand, and was evidently accustomed to the loyal obedience of the community. Several Hindu widows have recently applied for admission from Poona city. There must be many left in this unhappy condition by the plague.

"Another institution which calls forth one's warmest sympathies must be mentioned. This is Mrs. Hutchings' Home and School for Anglo-Indian and Eurasian children. It is a real home, where many orphans, and some worse off than orphans, of European parentage are received and trained for a good and useful life. Mrs. Hutchings deserves the support of all Christians in Western India. The school is beautifully managed, the children are sufficiently fed on wholesome food, as their appearance amply testifies. They are nicely dressed in neat and varied clothing, no 'charity uniform' to depress their spirits; while proper educational arrangements and moral and spiritual oversight are ungrudgingly given. The result will be seen in the near future of Christian young women trained for the Lord's service in this needy land. Some are already out in the field. The boys' department is newer, but has made a good foundation. The whole is without endowment or settled income save as the Lord's stewards remember it in their prayerful distribution of funds with which He entrusts them."

Tidings from France.

THE thoughts of many are turned towards France, and we trust that prayer is ascending daily to God for her people, that peace and order may reign, and that strife and tumult may be suppressed.

After the intense heat of the summer, workers are once more at their posts to resume their tasks, and to endeavour to proclaim his name who is the Prince of Peace. A few words about the mission boat will be of use to show again the great encouragement the Lord has been giving us during the summer. In an article written to *Le Témoignage*, Paston Charles Schmidt tells of a visit paid to the boat at Etigny, near Sens, on the Yonne, one Sunday evening. Arriving exactly at the time appointed, he found the boat filled, the gangway crowded; even on the bank there were clusters of persons sitting on the grass, trying to catch at least some words that fell from the preachers' lips.

"Looking over the heads of the people, we saw that the salle was crowded, every seat filled, passages also, and many standing at the entrance. It was fearfully hot inside, and now and again some woman or child was forced to squeeze their way out to try and breathe a little fresh air. The people listened with great attention, and their faces showed that they were deeply interested in what were, to them, such new ideas. As one crowd departs another prepares to come on board. The seats fill up again, and they beg for a second meeting, for they have come far to be present, driving in carts and gigs, many of them several miles, and they have heard nothing. So, for those who could not get in a second meeting is held, with over 100 persons there; but it is not a long one, for the speakers are exhausted with the intense heat."

The *Bon Messager* is now at Sens, and we shall continue the work all winter if the weather permits, as has been the case these two or three winters past.

This week I received a note from M. Villeger, of Auxerre, in which he says: "I should greatly like to go again to the boat, where I have had so much pleasure in labouring since last October; but really I have no time, for I have so much to do that I cannot leave. I am opening meetings in different localities, and all my evenings are filled up. Monday I am at Gurgy, Tuesday at Bassou, Wednesday at Joigny, Thursday at Auxerre, Friday at Laroche, and Sunday at Auxerre, Joigny, and Avallon." With the exception of Avallon, these meetings have all been opened as the result of the visits of the boat. We rejoice in this excellent result, and wish that the work could be thus followed up everywhere.

There is more good news to tell. At the first committee meeting we were able to give instructions to our architect to begin the construction of a second mission boat. Enough has been given and promised to enable us to do this, the sum of nearly £1400 being assured. This will pay for the construction of the boat, which has to be very well made, while we shall still need between £200 and £300 to furnish the cabins, fit up the kitchen, warming apparatus, seats, etc. The new boat will have better cabin accommodation, and about the same seating room. It will be slightly narrower, so as to allow it to pass through all the locks on the canal system. W. Soltau.

The McCall Mission, Paris.

Missionary Conference in New York.

MR. HENRY VARLEY writes:—"Many of your readers will be glad to hear what a remarkable missionary conference has just been held in this city. The meetings extended over ten days, and took place in Rev. A. B. Simpson's Tabernacle, in Eighth Avenue, and the Carnegie Hall, one of the finest public buildings in the world. Its acoustics are perfect, and it is a splendid sight to see it full.

"The most interesting feature has been the desire to spread the knowledge of our Lord Jesus Christ to the ends of the earth. Three hundred missionaries are in the great harvest-fields of China, India, Japan, Africa, and South America.

"It is a cause for profound gratitude that the Lord of the harvest has so greatly honoured our beloved brother. In about six years this work has grown indefinitely, and promises much larger efforts to evangelise some of the many millions still sitting in darkness.

"Our souls were stirred with the cheering recitals of work done, and of the many, many open doors. I seldom remember such a series of imposing addresses as those given by the missionaries themselves. Last Lord's Day will not soon be forgotten. About 10 a.m. the stream of life poured into the Gospel Tabernacle. When Dr. Simpson rose to give his annual address the large building was packed. In simple and graphic testimony he showed the imperative need for 'redeeming the time.' These three words formed the basis for a striking and pointed appeal to go and carry the Gospel to the millions of heathendom.

"As he showed how by self-sacrifice much might be done, and that quickly, a coloured woman quietly stepped forward, and, putting twenty dollars into Dr. Simpson's hands, said: 'Yes, sir, bless the Lord; that is my offering from the wash-tub.' 'Then I may stop right here,' said our brother, 'for the Lord has done it.' It was an unceremonious break, but what an earnest of warm, generous, and zealous missionary liberality it proved to be! There were scarcely any wealthy people in that packed audience, and yet for one hour the tide of money given and promised rolled in. Just think of it. From twenty-five cents to 10,000 dollars, such were the gifts; and that morning service closed with a total of 97,000 dollars given for missionary effort for 'the highways and hedges.' Surely this is of God.

"The day closed with a total of 113,000 dollars given, probably one of the largest offerings ever received in money and promises for purely foreign missionary work. Thus nearly £22,000 were given in a single day, not for the United States, but for Africa, Mexico, China, India, Japan, etc. It will interest your readers to know that Manila, in the Philippine Islands, is to be at once visited by the Missionary Alliance.

"On Monday last we visited the new training college at Nyack Heights, on the Hudson, about 30 miles from New York. It is a noble building, beautifully situated. There is a band, numbering about 150 young men and women, who are in training to 'go into all the world and preach the Gospel to every creature.'

"Meetings of a special character, in order to teach and preach the Lord Jesus Christ, I remain in New York to carry on. Already much interest exists, and there is more to follow. I am preaching in Carnegie Hall Sunday afternoons and evenings. Will your readers pray fervently for us in this special campaign?"

Mr. H. M. Barnett, whom we mentioned last week as a lecturer on the Catacombs of Rome, may be addressed at 91, Darenth-road, Stamford Hill, N.

Tunis.—Mr. A. V. Liley writes:—"It has been my privilege during September to baptize two more Italian women on the profession of their faith in Christ Jesus. It is very gratifying to know that a little church has been formed in this part of the Lord's vineyard, and that its members are consistently living for Him. I have taken a ride into the country in a direction I had not been before, and was a little surprised to find Arab encampments so near the town. These camps would make a splendid sphere of missionary enterprise; they are too far to reach on foot, but the possession of a bicycle would enable one to do a lot of visiting and bring a great number of people within reach of the Gospel." Communications to Mr. Liley should be addressed, 10, Rue de la Medersa, Es Slimunia, Tunis.

Conference of Women Workers.

THE annual Conference of Women Workers did excellent work at Norwich last week, in discussing questions affecting the poor, and suggesting the best means for alleviating the sin and misery in our midst. Mrs. Sheepshanks, wife of the Bishop of Norwich, in welcoming the members, struck the right note when she said that all were "endeavouring by philanthropic and charitable work to ameliorate the condition of the suffering and the helpless, and to raise the standard of morality, by doing what they could to elevate public opinion on the subject." She hoped they would regard the Conference, first of all, as the work of God; the true success of it should be made the subject of private and public intercession.

Mrs. Alfred Booth, the president, in her reply, remarked: "Right thinking in reference to the great questions of the day is what we women must strive after. May I beg you all to rise above the various local to the more national questions, to which in conference we devote ourselves; and in thought, at least, lay hold of those ideas of universal peace and brotherhood which should be the *Ultima Thule* of the Christian world."

To bear the burdens of others and to help the weak ones of the earth, was the guiding motive of those assembled. The case of mothers in rural and other poor places was considered, when Lady Laura Ridding read a paper advocating the founding of associations to provide properly

TRAINED MATERNITY NURSES.

As matters now stand any unqualified woman may attend a mother on one of the most critical occasions of her life—often with sad results to both mother and babe.

The change for the better in public opinion with regard to the treatment of the feeble minded, the epileptic, and deaf mutes was shown in papers read on the care and education of these afflicted members of the community. For epileptics there are now, at least, three homes on the "colony" system—that is to say, the inmates form the whole inhabitants of the place, with the exception of those in charge of them. Each case is studied separately, and specially treated. Pleasant occupation is found in the garden or house, and cheerfulness takes the place of that melancholy and moroseness too often seen in epileptic members of a family—either shunned or too much indulged on account of their affliction. The workhouse guardians are gradually coming to recognise that such establishments give epileptic children a chance that is impossible in a workhouse, and are paying for their maintenance in the same.

THE FEEBLE MINDED,

too, are sadly in need of continuous care. Like children, they have little or no self-control, and although many can be trained to earn a living, none should be left to go out unprotected in the world, or they are likely to become a great danger or expense to society. Kindly sheltered and encouraged, feeble-minded girls and boys may be made happy and useful citizens.

It was very appropriate that, at the conclusion of the consideration of these and cognate matters, Madame Antoinette Sterling should—unasked—mount the platform and sing to the large gathering of earnest women the beautiful verse, "Rest in the Lord, and wait patiently upon Him," which seemed to answer the doubt and despondency felt by so many present.

One of the growing dangers to the State is those children, termed in workhouse parlance "ins-and-outs," who are left in "the house" with their parents for short periods, to be taken out again to lead a dishonest and disgraceful life. It is proposed to promote a Bill in Parliament to enable Poor Law Guardians to take charge of such children, making the parents pay expenses if possible, but not allowing them to have the control of them until they can show that they have reformed.

A saddening picture of the miserable existence of women and children who do work at home was drawn in papers on that subject. That human beings should be compelled to slave all day, and sometimes through the night, for a mere pittance, is a disgrace in a nominally Christian country. But the remedy does not appear to lie in the abolition of home work, but in bringing pressure to bear upon those who pay such low wages, and upon those buyers who will insist upon having cheap articles, no matter at what cost to their fellow-creatures. The proposal that no women should work except in factories may be met with many objections. Delicate and elderly women cannot obtain work in such places. Those who have invalid members of the family, or young children, to attend to, are not justified in leaving home all day; and certainly the moral atmosphere of a factory is not desirable for young girls if by any possibility they can be saved from it.

Abject poverty—too rife in our land—does not come from the "hand of God," but from the sin of man, and the breaking or neglecting of God's laws. Were drunkenness, want of thrift, and over-population rooted out, the want and suffering consequent upon sickness, old age, or other natural causes could easily be alleviated by public or private charity. As it is, an intemperate father or mother with a numerous family brings want to that family, and any member of it able to earn ever so little must do so, no matter under what horrible conditions he or she may be driven to work. The remedy lies in the inculcation of truly religious principles among the lower classes, which the ministers of the various religious denominations in England are bravely trying to achieve.

On the whole, the Conference was far above several predecessors in the tone of piety which pervaded the discussions, and in the earnest endeavour made by women of different views to do all that is possible to fulfil the law of Christ and "bear one another's burdens."

The Doré Gallery.

MANY residents in London, as well as visitors from the Provinces, will learn with pleasure that the Doré Gallery of sacred pictures has been reopened at 35, New Bond-street, W. Countless pilgrimages have been made to the spot in past years, and impressions received that cannot fade while memory endures. Surely no better use was ever made of the artistic imagination than in these grand representations of some of the more tragic incidents in the earthly life of the Saviour.

It is quite needless to attempt any description of pictures so familiar as "Christ leaving the Prætorium," "The Dream of Pilate's Wife," "Ecce Homo," "The Ascension," and that most finely pathetic of them all, "The Vale of Tears." Any readers who have not had their hearts stirred by a quiet contemplation of such masterpieces of human skill ought to take the first opportunity of seeing them. The splendid representation, by Paul Philippoteaux, of Christ entering Jerusalem adds strength to a collection altogether unique.

"Lo, I am with You Alway."

As we wage the Christian warfare
For the right against the wrong,
Cheered by those who fought and conquered,
Guarded by the angel throng;
Though the foe may gather round us,
And the arrows thickly fall,
Led by Christ, our mighty Captain,
We shall triumph over all.

As we sail life's troubled waters,
And the fearsome night grows dark,
And the storm, in sudden fury,
Threatens to engulf our barque;
While the "fourth watch" darkness deepens,
And our hearts are sore dismayed,
We shall hear above the tempest—
"It is I, be not afraid."

As we tread our pilgrim journey,
Sick at heart with sense of dread,
And we speak in tearful accents
Of our hopes, now crushed and dead—
There shall join us One whose coming
Neither death nor hell can stay;
And our hearts shall "burn within us"
While He cheers us "by the way."

When the conflict shall have ended,
And our fighting days are o'er,
When our barque is safely anchored
On the calmer distant shore—
When our pilgrimage is finished,
And the "gates of pearl" unfold,
With our Captain, Pilot, Saviour,
We shall walk the streets of gold.

Aingarth, Ilford. S. E. Burrow.

White Slaves.

NATIONAL VIGILANCE ASSOCIATION'S WORK.

A CEASELESS fight must be waged between the good the pure and the true and those grosser forms of evil that are fostered by our great and populous centres. Some kinds of social wrong-doing are so profitable to those who engage in them that their abettors take no temporary rebuffs. The only way to check and counter-work them is to exercise unsleeping vigilance, and meet persistency in evil with a holy and enthusiastic ingenuity on behalf of the right. In this warfare the National Vigilance Society has borne an honoured part in the past. We are glad to know that it has recently been stiffening and extending its operations with gratifying success.

We have not heard much of late about the "White Slave Traffic," by which so many innocent but unwary young women have been lured from home and country, on the pretence of getting more lucrative occupation on foreign shores. In numberless cases the results have been only too disastrous to the character and happiness of the victims; and a strange supineness on the part of Christian people has enabled these wrongs to flourish with a measure of impunity. We are glad to know that a fuller knowledge of the facts is creating much practical sympathy with the efforts of the Vigilance Society to stop these heartless, we might well say devilish, schemes.

FRIENDLY WARNING.

We wish to draw the attention of our readers, not only in Europe, but in other lands, to the "Friendly Warning" which the Society has published, addressed to young women leaving their own country. It is printed in the same pamphlet in four languages, English, French, German, and Dutch, and goes out with the imprimatur of the Duke of Westminster and of the Consul-Generals in London respectively of Germany, France, Holland, Belgium, and Switzerland. The pamphlet also contains the names of nearly 170 persons resident in different parts of Europe and South Africa, who are willing to help as far as possible girls and young women who find themselves friendless in the places named. A similar arrangement is in force in Canada and in New York. Many sympathetic notices drawing attention to this warning have lately appeared in the Press at home and abroad.

MUCH-NEEDED AGENCIES.

The Vigilance Association is now taking the further step of organising agencies in every European capital, with the view of appointing a special officer in each chief city, whose duty it will be to open up correspondence with the towns and villages throughout these countries, and gather information in these rural parts as to the details of the white slave traffic. When the available facts are collected and collated an international conference will probably be held in London, attended by delegates from all these European centres, so as to focus the knowledge gained, and to endeavour to influence the various Governments in putting a stop to this vile trade by the firm and sure hand of international arrangement or law. We are informed by Mr. W. A. Coote, secretary of the Vigilance Association (who has long been the indefatigable spring of this truly Christian movement) that for the due carrying out of these plans £1000 at least will be needed. Surely in view of the great need, and of the splendid results that are certain to ensue, this sum will speedily be forthcoming. We hope all who can in any way help on these developments will not delay in communicating with Mr. Coote, at the office of the Association, 267, Strand, London.

Copies of the Warning we have mentioned, in a briefer form, and in the four languages, neatly framed and glazed, have been placed by permission of the authorities in conspicuous positions on board steamers leaving for Continental ports, and also on many of the boats sailing to South Africa. We hope this fact will be noted by the friends of all young women leaving our shores for situations abroad; and copies of the Warning in pamphlet form ought also to be placed in their hands, so that they may know where to apply in case of need. The Association has earned the gratitude of all friends of truth and purity by its labours in other directions. The Vagrancy Amendment Act, for example, which it helped to get passed, has already been found of much real service in dealing with the unscrupulous and cruel men who live on the proceeds of female vice.

Forward Movement at Surrey Chapel.

SITUATED in the heart of a vast population of work-a-day people, amid dingy streets and squalid alleys, Surrey Chapel commands, by its present aggressive work as well as its hallowed associations, the keen sympathy of all who have at heart the spiritual and moral welfare of the people.

The present Surrey is, of course, the outcome of Dr. Newman Hall's kindly action on leaving old Surrey for Christ Church, when he offered the use of the vacated building to the Primitive Methodist body for the term of five years which the lease had still to run.

It was accepted, and at the expiration of the period the services were continued in the Raglan Music Hall, but ultimately, and largely by the aid of influential trustees—now, alas! no more—the present capacious and comfortable building was erected, at a total cost of £14,000, and opened (during the ministry of Rev. B. Senior) by Charles Haddon Spurgeon.

At the request of Conference, Rev. J. Tolefree Parr undertook the charge five years since. His persistent effort has been, while maintaining the best traditions of Surrey, to build up a new congregation and form from the masses in the immediate neighbourhood an organised

BODY OF MISSION WORKERS.

Mr. Parr is the son of a Methodist minister, and was born at Oswestry, Salop, in March, 1855. Educated at a National school he, when fourteen years of age, became a junior clerk in a Liverpool shipping office. His commercial career only extended over four years, during which time he devoted his early mornings and evenings to self-culture, and while yet in his teens was admitted into the Primitive Methodist ministry. Fervency of spirit and sustained industry were the hallmarks of his work. In Rutland his efforts were blessed to the extension of Methodism among villages where the denomination had been ignored or regarded with doubt and suspicion. Ten sermons per week, and walks totalling 120 miles for the delivery thereof, constituted part of his regular labours, and thence he proceeded in turn to Leicester, Burton, Sheffield, Grantham, Leeds, and Nottingham, and ultimately to London.

"The old order changeth and giveth place to the new"; the movement of business people from the city to the residential suburbs, and the decease of older members might render the work difficult, but after all was there not a flowing tide of misery and vice lapping up to the very chapel doors; and was not the roar of the godless crowd, the shout of the reeling drunkard, the oath that babbled from the lips of childhood, a sufficient call to Surrey people to gird up their loins and make their fine building the fountain-head of a great home missionary effort?

Mr. Parr was, at any rate, prepared to make any personal sacrifice in order to bridge the gulf between religion and the masses; and a glance at the many useful agencies now in operation which render the mission such a profound blessing demonstrates with an eloquence greater than that of words how well the faith and works of a phalanx of toilers at Blackfriars has transformed or enlightened much of the prevailing

SORROW, AND SUFFERING, AND IRRELIGION.

Every effort leads up to the evangelistic service of Sunday night. That is to say, none of the undertakings exist save to point the way to Christ. That the people throng to Surrey is surely a tribute to the vital force of Evangelical religion. Every Sunday evening, for example, besides the congregation of adults filling the chapel, five hundred of the little children of one-roomed London are to be found thoroughly at home in the large hall below the chapel, their polished faces and well tidied clothes speaking even less specifically of their enjoyment than the *verve* and volume of their singing. Poor little tots! with toes oozing muddily 'tween soles and uppers—pert boys with bristly hair and a grin, bigger girls carrying babies or cripples, join in with a rousing force that threatens to split the roof.

From this special mission to children—quite distinct from the regular Sunday-school — have developed a girls' institute and a boys' brigade, the value of which in the midst of the haunt of the hooligans is all the greater since one condition of membership is attendance at the Bible-class; the young fellows and lassies become thereby knit into the church. As for the working man, the humble dosser, and other friends, the P.S.A., conducted on evangelistic lines, constitutes an unfailing attraction for them.

Turning to the social work, carried on in the premises next the chapel, we find it a quarrying ground; there the poor man is at home, and the doubtful joys of the public-house bar left far behind. The doors are "thrown wide open to one and all," the roughest are not only welcomed but made to feel thoroughly at home. Attractive



Rev. J. Tolefree Parr.
(From Photograph by Messrs. Stoneham, 79, Cheapside, E.C.)

rooms, books, magazines, and simple games, warmth, light, and interest are helpful to cordiality; but best of all is the touch of godly feeling which elevates social intercourse into

HEART TO HEART TALK.

Other times, other meetings. The women's medical club is as great a bulwark against pauperism as is the men's against alcoholism, for its financial arrangements are admirably arranged to sustain independence at times when resort to the Guardians seems inevitable. The women have rallied nobly to help themselves, under the special guidance of a Sister of the people. Her name is Sister Annie, and her labours amongst the poor are "familiar in their mouths as household words."

During the past year she has attended some three thousand cases of illness and distress. Attired in a neat and simple uniform, she alternately nurses, prays, and pleads in her noble mission of mercy; in and out the slums, in August heat or December snows, goes the good, unassuming sister, so well acquainted with the daily sorrows of those who live in chronic uncertainty as to whence their next meal shall come.

Follow her into a block of buildings, where in one of the garrets exists a distressed couple whom we will call the Jarvises.

The husband is blind, and the wife, in consequence, has been the bread winner. But Mrs. Jarvis is dying of consumption, and is, moreover anxious about her soul. Sister Annie comforts the poor creature by tidying up the room, preparing some warm food, and then reading from the Bible and praying by the bedside.

The poor old woman gets converted, and her husband, for twenty years a backslider, returns to the Lord.

But the scene must be painted in deeper tints when in the midnight watches by the bedside the woman's ashen grey face tells of imminent death. The Sister wipes away the death sweat, and whispers words that kindle the eye.

"When I'm gone—gone home, that is—you'll do what's wanted to me; don't let a crowd come in. I say, Sister,

PRAY WITH ME."

And when the Sister has finished the simple petition she draws the sheet over the still waxen features. Mrs. Jarvis is dead. Such is an instance from the daily round of the social work at Surrey.

Another interesting work carried on by the mission is that at St. James'-road, Old Kent-road. For some years one of a couple of private houses standing together was the only premises available, the various gatherings therein being packed with people as closely as "herrings in a barrel." At length one of the houses was demolished, and a road made to the rear, where a capacious room was erected on the back gardens for school and Gospel services.

A large congregation has been formed, and a number of new members added. The scope of the workers is illustrated by the fact that within a half-mile radius there is a population of 20,000 working class people, the churches, if full, being able to accommodate but 3000. Unfortunately, £250 still remains to be raised for the building fund, to clear the cost of the new building; the members give nobly, but their means are scanty.

Surrey combines, too, in federation work with the Free Churches of the district. The greatest heartiness prevails, and an amount of good has been accomplished

IN COMBATING IMPURITY

which amounts practically to a revolution. Hooliganism is but an expression of hatred to the powers that have dealt with abominations that had sapped the morality of this part of the metropolis.

One of the most satisfactory facts in connection with Mr. Parr's labours has been the success of the long and bitter struggle with the crushing debt of £6200. Such difficulties as the removal of converts to "fresh woods and pastures new," the "floating" character of the population, and the largely impecunious position of the district, have been overcome by incessant and trying exertion to the extent of paying off £3200; but even this cheering result has necessarily crippled many of the ordinary funds so that £300 is still needed to balance the current account. Surrey's financial resources are small, but the conspicuous success of the mission in all and each of its undertakings surely constitutes an admirable reason why the minister should be liberally supported, so as to free him to carry forward at greater speed his good work of evangelising the masses and building up still more the new, vigorous cause which is proving so great a blessing to the community. Mr. Parr's address is 62, Nelson-square, Blackfriars-road, S.E.

Newcastle-on-Tyne.—During the past year the friends who are responsible for the circus services in this city report that services have been held in the Palace Theatre without a break, and the attendance has been very gratifying even through the summer months. The addresses have been simple, clear, and definite, and the only theme the glorious Gospel of the grace of God. A short prayer-meeting before and an inquiry meeting after the service are regularly held. God has blessed the work during the year, and, although great numbers of conversions cannot be recorded, a steady work of spiritual blessing has been going on. Some who recently decided for Christ confessed that they had attended the services for years and had often felt drawn by the Spirit to come to Christ. A number of the most faithful workers in the recently held open-air services in the streets were converted during the year. Byker, Arthur's Hill, Elswick, and Gateshead should each be supplied with similar services if the Christians of Newcastle would wake up to their responsibilities and privileges.

Home Missions.

The Christian Community.

It was aptly remarked a short time ago by Sir George Williams that some friends hardly knew what the Christian Community was, but he could assure them it was a live body. Certainly, few people form a proper conception of the magnitude of the society's operations, carried on as they are in a quiet but wonderfully thorough fashion.

From the central institution, the Memorial Hall, Bethnal-green, a multiplicity of enterprises, all aiming at raising the spiritual and social status of the poor, are sustained all the year round.

Especially interesting, perhaps, is the work among workhouse inmates. In the infirmaries, where the sick, aged, and infirm are located, the Sunday services, somewhat different to those amongst the able-bodied, consist in Bible-reading, a brief exposition, or a short, homely, suitable address with prayer; and if no serious sick case is in the ward, the singing of one or two hymns, which are greatly enjoyed and joined in by many inmates. At the close of this service bedside conversation is held with them.

Regular services are held for the able-bodied in their sitting-rooms and halls, and although their attendance is quite voluntary, very few absent themselves from the services, which are made cheerful by bands of ladies who sing, and in most cases a harmonium is provided.

Work in the lodging-houses, tract distribution, the employment of widows and aged unmarried women, who engage in plain needlework three afternoons per week, work in a warm, airy room, and receive, in addition to tea, 6d. each afternoon; free meals for poor children; a night refuge for deserving men; rescue operations for women. These and many other sound enterprises, skilfully carried out in the spirit of love to God and humanity, make this simply named organisation, whose timely blessing is extended to the suffering and sinful in many parts of the great metropolis, a source of satisfaction to all who have witnessed its operations.

All communications to be addressed to the secretary, Mr. James Atkinson, at the Memorial Hall, London-street, Bethnal Green, London, E.

Girls' Guild of Good Life.

Many of our readers are familiar with the excellent work carried on by this truly Christian guild since 1885. Its home is Hoxton Hall, where on Tuesday evening, October 25, its thirteenth anniversary was celebrated. The hall was crowded, as is always the case at the Guild anniversaries. The chair was taken by Mr. J. T. Rae. Seated in front of the platform were the gymnastic class and mandoline band, while at the back were the members of the "Social Circle." These various branches of the Guild ministered greatly to the joy of the gathering.

The report of the president (Mrs. Rae), read for her by the Chairman, was of a most encouraging nature. Especially to be noted is the fact recorded that a spirit of greater earnestness prevails among the members, and that they have tried more consistently to let the teaching given them be carried out in the home life and in the workroom. The usual classes have been fairly well attended, and new ones introduced during the year. A club has been formed for young men, which promises well. Great attention appears to have been given to the important work of visitation, between two and three thousand visits being recorded.

During the evening fifty prizes were presented to girls for needlework, wood carving, embroidery, bent ironwork, drilling, instrumental music, text painting, fretwork, writing, cookery, and good conduct.

Short addresses were also delivered, in which the speakers showed their great appreciation of the good work carried on among the girls. Any desiring to be more fully informed respecting this work should communicate with the hon. president, Mrs. J. T. Rae, 17, Darenth-road, Stamford Hill, N.

North London Gospel Samaritan Mission.—Writing from 63, Isledon-road, Holloway, Mr. Bird describes the work, which includes much labour in a very poor district. There have been definite cases of conversion as the result of the evangelistic and Christian Endeavour services.

[980.

Miss Sharman's Homes.

From the annual report of these highly useful institutions one gathers with satisfaction that continued prosperity attends their administration.

There are three hundred and twenty-three orphans living in happy homes that have been planned, built, and furnished for their use, while no less than thirteen hundred and seventy-one children have passed through since the commencement of the work in 1866.

The work is, of course, widely loved on account of the spiritual aims as well as the unceasing industry of the superintendent and her band of toilers, but it is to be regretted that, in spite of the large number of applications accepted, hundreds have been rejected owing to want of room.

The greater number of those who leave are placed in situations as domestic servants. The Home girls, as a rule, do thoroughly well, and the demand is so great that there would be no difficulty in finding places for twenty times the number sent out.

Many nimble fingers, too, are trained to needlework, not only on the little squares of specimen stitches that are prepared for the inspection of visitors and for examination days, but real garments made for use and for wear, orders for fine needlework, underclothing, and baby linen being gladly received.

Miss Sharman is to be congratulated on the good health of her little charges. Considering the nature of the institution, we might reasonably anticipate difficulty in rearing some of the weaker of the little ones, but there has not been a single death to record.

The weekly services held in the homes have, as usual, proved a source of high interest; and it is satisfactory to observe the stress laid on the importance of Bible instruction and study.

The homes at Gravesend and Tunbridge Wells and the seaside establishment at Hastings, the educational branch at Stockwell, and the central institution at Austral-street, S.E., have one and all to tell of good work done for the little ones in the Master's name.

The adoption work has been equally blessed. As Miss Sharman rightly says:—"There would be no need for large orphanages, and very little use for pauper schools, if the Divine idea of setting the solitary in families were carried out. How many childless homes would be gladdened by the advent of a little desolate child, and how many families would be made all the richer by adding a little forsaken babe to the nursery group!"

The three old rules of the home are as firmly adhered to as ever—no begging, no voting, no debt. Management expenses are curtailed as much as possible, so that every contribution, large or small, goes direct to the maintenance of the orphans.

Communications for Miss Sharman may be sent to 20, West-square, London, S.E.

Howard-street Gospel Mission.—We have brought our open-air meetings to a close for this season, with thankfulness to God for success which has attended the services. A large number of meetings have been held and over 10,000 Gospel tracts distributed. Sinners have been aroused and backsliders reclaimed, drunkards have signed the pledge and are now attending the Mission. A good work is going on among the young. Special services are being commenced for the winter months.

John Soames.

Tired City Toilers.

A HOME for Tired Women and Girls—tired of making mantles, blouses, umbrellas, neckties, underlinen, artificial flowers, etc., tired of bookbinding, leather sewing, and sweet making. And not only tired, but often ill and weak and suffering, yet obliged to toil on, for if they fail to work, or work fails them, how are they to eat?

A Home for such I was introduced to on the borders of Epping Forest, a true home, so I give a capital letter, for as only ten can be taken at one time the homely feeling is maintained. Those who can pay 8s. a week, but of the 300 yearly visitors most can only pay a part, or have to be taken free of all charge.

Miss Helen Reynolds, who has this work in hand, writes of a sample case: "A young woman whom we have known for years, and who is a very earnest Christian, has too bad health to work in a workroom, or get her work direct from a warehouse' so has to take it through another. This summer she has been working at elaborate capes for ladies. For the making, lining, and putting on fancy collar she gets 2½d. each. These same capes, when finished with trimmings, sell for £2 2s. each. So the maker has a penny in the pound as her share of profit. To help such is the aim of "The Convalescent Home for City Workwomen," and it has helped some 4000 during the sixteen years it has been established. In that time over thirty of the original supporters have gone to the "Home Eternal," but though new friends have not fully taken the places of the old, God still lives, and can incline fresh helpers to come forward at the close of a most trying hot season to every busy city toiler.

Money, articles for the sale, vegetables, furniture, carpets, linen, and cast-off garments will greatly help this quiet but important work. Address Miss Helen Reynolds, Epping New-road, Buckhurst Hill, Essex.

William Luff.

A Wave of Blessing over Dublin.

I AM sure many readers of The Christian will join us in thanksgiving to our God for the great blessing He has given in this city. After four months' tent work in the villages of Herts, Kent, and Middlesex, I came here on September 2 for two months' meetings in Merrion Hall, and it was my joy to join dear Mr. David Rea in his tent, which I found pitched right in the midst of hundreds of poor Roman Catholics, and a mighty work of God going on.

Mr. Rea has been here ever since May, having two meetings every day—a large prayer meeting at twelve o'clock, and Gospel meetings at night. The tent seats 2000 people, and sometimes it was packed full.

A great number of poor Roman Catholics have been saved, and have come out very brightly for the Lord. They stood up before all the people and confessed their faith in Christ Jesus, and said they did not fear the priests, they had trusted Jesus. I have never before seen such a grand work of God.

Our last meeting in the tent was on Sunday, the 16th, when we were crowded out, and many souls were saved.

The tent was taken down on the 17th and sent to Liverpool, where Mr. Rea hopes (God willing) to begin work in the early spring of 1899.

We began meetings nightly in the Merrion Hall on the 17th, and the power of God came upon the meetings and many souls have been saved.

I shall never forget last Sunday night; we had two meetings, one at 7 to 8 o'clock, and the second at 8.15 to 9.30. The hall was crowded at 7 o'clock, and at 8 o'clock we had to get the seats from the lower hall, and the people stood all up the stairs. It was grand to see dear old Merrion Hall packed from bottom to top—many have said they have not seen anything like it since 1859. The power of God came down upon the people, and many dear souls passed from darkness into light. Praise our good God, to Him be all the glory!

Mr. Rea is now in Glasgow at the City Hall. I leave here on Monday, the 31st, for Greenwich. We both shall be very thankful for your prayers.—Yours in our quickly coming Lord,

Dublin, October 29, 1898. John Brunton.

On Lord Mayor's Day a tea is to be given to 360 poor children at the Mission-hall, Ben Jonson-road, London, E. The workers will be pleased to welcome any friends at 6 p.m.

INTERNATIONAL S.S. LESSONS.

November 13.

"The Assyrian Invasion."—2 Kings xix. 20-22, 28-37.

Golden Text.—"*God is our refuge and strength, a very present help in trouble.*"

Invasion of Judah.

SENNACHERIB, King of Assyria, marched from Nineveh with a huge army to conquer Egypt, and he could not leave Judah in his rear, so he invaded it. Hezekiah tried to buy him off by giving the treasures of the Temple, but it is ill work making concessions to the devil.

One section of his army he sends on to the southern border of Judah, and the other he uses for the siege of Jerusalem (the Scripture account is confirmed by the record in the British Museum on the Taylor cylinder, where Sennacherib gives his own story of the invasion).

Siege of Jerusalem.

Teacher should describe the situation and surroundings of Jerusalem. These rendered it a difficult city to besiege. But it seemed that nothing could withstand the hurricane of Assyria's host (185,000 were slain later on, which gives us some notion of their number). Thrilling account in Isa. xxxvi., xxxvii., of the parley between the officer of Sennacherib and the officer of Hezekiah. Former demanding unconditional surrender. The other resting his hope upon God.

The horror of ancient sieges. People reduced to such starvation that parents ate their dead children. The people of Jerusalem knew they were subject to this.

Lesson.—The siege of the heart by sin and Satan. To keep that intact we must be prepared for great privation and suffering. As Judah depended on God for deliverance, so must we. Our foes are many and mighty, our strength is small, but "My grace is sufficient for thee."

Hold the fort for I am coming.

The King Prays.

Hezekiah was not a coward. He had done all he could, and committed the matter entirely to God.

Hope finds its strength in helplessness,
And gladly waits on Thee.

Lessons.—1. The greatest men need to pray. Christ was often in communion with God.

2. Prayer gives inspiration and courage, not to ourselves only, but to all who work under us and with us.

3. In all our battles against wrong and for the right, he only can succeed who is in touch with God by prayer.

God's Answer (20-22, 28-34).

The encouraging answer was sent through Isaiah. Jerusalem is compared to a virgin (21), as one who has never been violated by a conqueror. They who are on the side of God can afford to laugh at their enemies. Sennacherib had not merely ridiculed Judah, and boasted against the inhabitants of Jerusalem, but against God. It is true in this sense, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

"I will put my hook," etc. (28).—This was the common mode of dealing with captives in war. Not to be taken literally here, but that God would humble them, and prove that He had full control over them.

"The remnant" (30).—Many cities of Judah had already been taken.

The people were to be delivered not because they deserved, but "for my servant David's sake." A godly man is a blessing to his nation long after he is buried. "Their works do follow them."

Like the Leaves of the Forest (35-37).

"*Angel*" means any messenger of God. It may have been in this case a simoom. Note in the plagues of Egypt how God uses natural means for the punishment and destruction of the wicked.

Lesson 1. We have no need to fear when doing our duty.

2. God will protect his own. Compare the Christians of Damascus when Saul went to persecute them.

3. Prayer and faith are always rewarded in God's time and way.

Unanswered yet? Faith cannot be unanswered.
Her feet are firmly planted on the Rock of Ages;
Amid the wildest storm she stands undaunted,
Nor quails before the loudest thunder crash.
She knows Omnipotence has heard her prayer,
And cries, It shall be done—sometime! somewhere!

The Czar and Peace.

WHILE anxious fears on international relations were engaging thoughtful minds last week, friends of peace assembled in large numbers in Exeter Hall, Strand. The meeting was held on Wednesday evening, and presided over by the Bishop of London. The platform included representative men of various denominations, and the same may be said of the general audience. In opening the proceedings, Dr. Evans Darby, secretary of the Arbitration Alliance, by which the meeting was convened, read letters from persons of influence who regretted inability to attend, and from Continental organisations in sympathy with the peace movement.

The address of the Bishop of London was timely, and met with a hearty echo in the assembly. He held that the Czar's proposal would in the future be regarded as amongst the most valuable contributions to human welfare made in our generation. We are proud of our advance in material well-being. We should be still more proud of the growth of beneficent ideas, the history of which is always the same. At first they are the

DREAMS OF A FEW THINKERS,

and then they are urged, perhaps with undue insistence, as a universal panacea by a small body of devoted adherents. Then they are reduced to due proportion by someone of practical sagacity, and so enter into the sphere of possibilities. When once they have reached this thorny region their real difficulties begin. We meet with many discouragements in endeavouring to bridge over the gulf between the ideal and the real. But nevertheless an enormous stride is taken when this process is begun. Such a stride has been taken in the great question of promoting peace by the proposals of the Czar. All honour to him for them. Whatever success they may meet with at present, they will stand for ever on record as the aspiration of a generous and high-minded ruler. European disarmament can never again be dismissed with a sneer as chimerical. It has been recognised by one who has exceptional means of judging as a possible object of practical endeavour.

Proceeding to give practical advice, the Bishop said: The first step towards peace is that we should each one of us try to acquire a pacific temper. I sometimes wonder if the English are quite successful in impressing other countries with the pacific disposition which we know they possess. True wisdom lies in stating opinions moderately, with due reserve, and strict attention to courtesy. Let other and less powerful nations bluster. We are great and strong enough to show them a more excellent way. I think we might cultivate a little more sympathy with other peoples, and show a little more generosity in connection with our criticism of them.

THE METHODS OF DIPLOMACY

seem unsatisfactory to impetuous minds, but any method must be slow which aims at reaching wisdom and justice. Excited feelings must be allowed to cool before there is room for right judgment.

Dr. Guinness Rogers moved a resolution welcoming the Czar's proposal, and urging the British Government to give cordial co-operation. He rejoiced that the meeting was representative of the Christian Churches. It struck him that they were making the best advance towards reunion by recognising the fact that the great work of Christianity in the world was really interesting alike to all the churches. He believed that the English people were essentially a peace-loving people. He knew they could talk loudly, but he did not believe there was any large party in this country which really believed in a policy of war. If it were true that we desired peace, our manifest duty was to hail the proposal and take care that if any efforts of ours could secure it, it should be carried to a triumphant issue. It was true the proposal had been followed by somewhat difficult circumstances affecting this nation in particular, and because of this very misunderstanding with France there lay upon us the solemn responsibility of showing before all Europe and the world a spirit which should break down the petty obstacles that hindered us from fellowship with our brethren across the Channel, and secure, so far as we could do it, that there should be a restoration of the friendly relations which for a time seemed to have been broken.

Rev. F. B. Meyer, in seconding the resolution, protested against any suggestion that the Czar's action was prompted by sinister motives. They could not argue that manhood was being developed by the spirit of militarism. They must do their best to form and strengthen public opinion that war should follow the suit of slavery and many another evil, and that this great military slavery should receive its death-blow.

The Bishop of Hereford, in supporting the resolution, said the noble and high-minded proposal of the Czar reminded us that in the comity of nations, as between individuals, we were called upon to act as Christian men, and not as Ishmaelites. It behoved us to show we were really in earnest, and he hoped that before long we might be able to give something like an object-lesson by drawing more and more into close relationship with our kin across the sea in America, and that this relationship might be placed upon a basis never to be disturbed by a treaty of arbitration, which should be ready in case difficulties should unhappily arise.

The resolution having been carried unanimously brief addresses were delivered by Revs. J. P. Gledstone and J. Scott Lidgett, Messrs. J. Carvell Williams, M.P., and J. Bevan Braithwaite.

Personalia.

Rev. Darlow Sarjeant has gained strength by his rest, and his medical advisers have allowed him to resume his preaching.

Mr. John Greenwood, of the Evangelisation Society, has accepted the charge of Holy Trinity (Free Church of England), Oswaldtwistle, Lancs.

Mr. E. P. Field (son of General Sir John Field, one of the former secretaries) has been elected general secretary of the Evangelical Alliance, in succession to the late Mr. A. J. Arnold.

Rev. G. H. Giddins has just returned from his visit to Florence, where he has been attending the General Assembly of the Evangelical Church of Italy as the delegate from the Congregational Union of England and Wales.

M. François Coillard will shortly be leaving for his work on the Upper Zambesi. Opportunity will be afforded for bidding him farewell, and friends of the work are asked to keep themselves free to attend such a meeting at Exeter Hall on Thursday evening, December 8.

Dr. Harry Guinness has been visiting Scotland in connection with the "Helpers to Regions Beyond" Union. He has conducted large and interesting missionary meetings in many places, giving his lecture "Children of the Sun," descriptive of his recent missionary journey in South America.

Rev. S. G. Green, D.D., one of the secretaries of the Religious Tract Society, recently preached the eighty-fifth anniversary sermons at the Silver-street Baptist Chapel, Taunton. Dr. Green was pastor of the church half a century ago, and, in spite of his advanced age, he retains much of his youthful vigour.

Mr. J. Theodore Isaac writes:—"After much thought and prayerful consideration, my wife and I feel, with the deepest regret, forced to resign the position which it has been our joy and privilege to hold in connection with the Ratcliff Strangers' Rest for the past twenty years. Will you kindly make known the need for someone to come forward and take up the secretaryship and general superintendence of this important work. I shall be glad to correspond with anyone who may feel led to take my place, which is voluntary and honorary, and can assure them of much sympathy and help from the present devoted staff of workers. We are retaining our connection with the Zanzibar Strangers' Rest, which has always been financially separate." Communications to Mr. Isaac may be addressed, Strangers' Rest, 163, St. George's-street, E.

The West Indies Hurricane.—In our notice last week of this catastrophe and the efforts being made partially to relieve the distress occasioned by it, the name of the friend who received and forwarded contributions was given as G. Sutherland. It ought to be Rev. S. Sunderland, 84, Tonbridge-road, Barking, E.

Death of Madame de Scherer.—By the death of Madame de Schérer (*née* de Winterfeld) the Evangelical churches of France and Switzerland lose a warm friend and supporter. The widow of Colonel Emile de Schérer, one of the founders of the Evangelical church at Nice, she seconded with great liberality many enterprises for the spread of the Gospel. Among other works which owed much to her sympathy may be mentioned the School for Evangelists at Sainte Philomène, where she died on October 24 in perfect peace.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Mrs. Bruere's Orphans.

OUR young readers will remember that some time ago they contributed towards the support of a number of famine orphans under the charge of Mrs. Bruere. On another page some interesting information is given by Mr. Alfred S. Dyer about the wonderful progress these poor sufferers have made since they were rescued. The engraving on this page is from the photograph referred to by our correspondent, and it confirms what is said about the improved appearance of the girls. The boys and girls who helped will be interested in the following description of those who make up the group:—

Bhaghari, who stands on the left of the picture, is the youngest child of her parents. After the death of her father from privation caused by famine, the family was without food for six days, and then separated to do the best they could for themselves individually. People were dying from starvation all around them. Bhaghari, at that time aged eleven years, was told to go in search of her husband, but as she had no recollection of ever having seen him she declined to go. The marriage must have been contracted when she was a very small child, as is often the case in India. Instead of searching for a husband whom she did not know, she painfully made her way on foot from her village to the nearest town, where she was succoured by a Christian missionary, by whom she was sent to Mrs. Bruere. Bhaghari has pleasing features, but when not animated by conversation her face bears a pained expression, doubtless begotten by the agony she endured during the famine. It is to be hoped that time will efface this trace of her suffering. She is one of the elder girls who have been baptized on the profession of their faith in Christ.

Shantibai, the young woman standing in the centre of the group, well illustrates some of the possibilities of famine orphans. She was an orphan in the famine prior to the last, when, with others, she was rescued by that devoted missionary Mrs. M. B. Fuller. Shantibai was soon brought to a saving knowledge of Christ, and in time became a Bible-woman. When Mrs. Bruere began to rescue famine children, early in 1897, Shantibai came to help in the care of them. Her presence among the emaciated and suffering starvelings was a blessed inspiration. Most were in a dreadful condition, sick with various maladies due to want of food; but Shantibai would bid them cheer up, saying, "I was once like you, but look at me now!" Shantibai remains to assist to teach and train those whom her loving devotion has helped to win back to health.

Sunderia, who stands on the right of the picture, with her hand on her little sister's shoulder, is one of the brightest and best girls in Mrs. Bruere's Orphanage, giving evidence of a real change of heart. She is a pattern of industry and helpfulness, the kind of girl that Christian parents in Western lands delight in. She does not know her age, but it is probably about thirteen. Her little sister, *Sarasvati*, is, perhaps, nine.

Ganesha, the womanly looking girl who sits, book in hand, between Shantibai and Sunderia, is not so old as she seems in the picture. She is, however, womanly in disposition. A few days since, in relating her history in my hearing, she said, while thoughts of the past and present crowded in upon her, "I feel like crying, and I feel like laughing!" Not much more than a year ago she was destitute in body and spirit. Now she is fed and clothed, with the joy of salvation in her soul. She is both a capable and a good girl.

Thaie is the child who sits next to Ganesha, on an arm of a chair. The chief points in her history are that her parents are dead; that she is married! but does not know anything of her husband; and that a good Samaritan, in the form of a Christian missionary, found and succoured her when she was in a starving condition.

Tighai, the now bonnie lassie who sits next to Bhaie, is a heroine. Her father was a carpenter, and died not long before the famine. Tighai and her mother then worked in the fields for a livelihood. The famine ended their occupation. The mother died shortly afterwards, and with her dying breath committed her little baby to the care of Tighai, then less than twelve years of age, giving her a small sum of money to be expended solely in the purchase of milk for the child. The brave girl was faithful to the charge. The painful story of the next ten months need not be recounted. It is sufficient to say that at the end thereof, having reached a town, she sank down, weeping and hungry, with the baby in her arms, on the verandah of a European dwelling. Happily, a woman missionary dwelt there. The famished girl and her baby sister were soon fed, and invited to remain, an offer which was gratefully accepted till they were handed over to the care of Mrs. Bruere. Tighai is another of the elder girls who have been baptized on the profession of their faith in Christ.



Concerning *Persodai*, the bright little girl leaning on Tighai's knee, all that is known is that she was found deserted, destitute, and suffering, having been left to shift for herself in a famine district. Her pitiable condition was her claim on Christian love.

The Bible Searcher.

No. 145.—Correct answers (second list) received from:—

A—Douglas Adams*. Gladys Allan*, J. H. Archer, Maggie and Bertha Arres-Mather, Daisy Allen, Wm. Aston*, Violet Ashworth*.

B—Hilda and Clifton Bassett, Aline and Chappie Bazett, Frederick R. Bailey, Florence Blackman*, Lilian, Frank*, and Avory* Blackie, Mabel Bailey, Rhoda E. and J. W.* Braithwaite, Elizabeth Black, Dorothy Berry*, Dorothy and Margaret M. Bellerby, Susette* and Mary* Beck, John and Ethel Benger, Annie Brisland, A. Bridges, Mabel Birney, Charles Brown*, Colin* and Geo. Graham Brown, Lily and Stanley V. Boxer, Emily Boultbee*, Ralph Bourne, Ashley H. Bowker* Corbet*, Leonard* and Lindsay* Browne, Eva Browne, Harry Butler, Ernestine Buhl.

C—Lily Clarke, Daisy M. A. and M. Joan Clarke, Dorothy J. Clarke, Millicent M.* and Cicely M. Craven, Charles H., Mabel B., and Isabel Candlin, Alice E. Crang, Maggie and Jessie Carter, Nellie and Janie Crawford, Gladys* and Beryl* Calvert, Anna Chanyen, Florence Combes, Edith Corrick*, Dora Corrie, Kathleen Code*, Dorothy Cooper, Daisy Combes*.

D—Florrie Dance, Harold Davis, James E. Davey*, Blossom Davis, Edith Daisley, Bell Dance, Polognia Daws*, Robert and Albert E. E. Davis, Olive T. Deane, Marie Denizot, Wm. Dilly*, Gordon S. Duncan*, Kenneth Dunbar, Dorothy* and Marjory* Dyke.

E—Ethel* and Muriel* Edwards.

F—Arthur and Richard Farmer, Janet Fawkes, Jeanne Faucon* Charles Faillettaz*, Mary Freeman, Eva Fielder, Louise Filhol, F. A.* and Aileen Figgis, May Fitzgerald, J. A. and E. A. Field, Francis Field, Hyacinth B. FitzSimons, Maggie*, Agnes*, Janetta*, Flossie* and Lewis* Fullarton.

G—David Gardiner*, Ivan Garrod, Mary Glass, Edith*, Stuart, and Jack* Gray, Eva Gammage*, Maurice Greenleaf, Daisy*, Mary E., and Alfred H. Greenacre, Harry Gribble, Minnie Giddings*, A. Gibbs, Dorothy Grove*, Seton Gordon, Thomas Groombridge*.

H—Nellie Hatchett, Edith Harris*, Dorothy E. Harris*, Edith and Winifred Harvey, Sandy* and May Handsayde, Mary and Freda Haines, Ada Heap, Emily* and Edith* Hearn, Byres Hill, Theodora Hill, Margaret D. Hogg*, Marjorie Hogge, Wm. Hobson, Violet A. Holford, Dorothy* and Marjorie* Hodges, Helen and W. J. Hunter, Edith Hunter, Ethel Hutchings*, Freda H. Hamtcn.

J—J. Sinclair Jackson*, Dora Jay, Marjorie Jones, Lizzie Johnstone*.

K—Willie, Agnes D*., B. M.* and Alex. Kay, Flossie Key, Dorothy Beresford Kerr.

L—Edith Lay, Harry and Geo. Lincoln, Arthur Llewellyn, Guinefred Leigh*, Emilie Leber, Hannah Lovell, Murray and Grahame Lloyd.

M—Harry and Bruce Malaher, Avie Mallory*, W. C. Mallinson*, Matilda R.*, Mary D., and E. Valerie Maitland-Kirwan, Christina Marshall, Dora Marples, Winifred E. Martin, Jean H. Maxwell, Trevor and Marjory Matthews, Barbara* and J. Macconchy, Ethel L. Mackenzie, Lilian R. L. McMurtry, John McMurray, Elsie McMullin*, Geo.* and Charles* Macdonald, Abraham and Isabella Mack*, Hilda M. Medill*, Oli e* and Lois* Mewburn, Louisa Merritt, Charlotte and Bessie Millar, Arthur L., Evelyn, and Gwendoline L.* Moir, Mabel Morris*, Theodora Muir.

N—Henderson*, Dorrie, and Mary L. Nathan, Edith S. Nash, Cissy, Peter*, and John G. Nicholson.

O—Mina* and Harriette* Orr, Florence* and Mattie* Osmond, Eva and Maude Oakes, Katie and Sidney Oliver.

P—Willie*, Jessie, and Ada Palmer, Winnie Page, Vera, Daisy, and May Petrides, Myrtle Perry, Ruth Pledger*, Walter C. Perryman*, Evelyn P. Pechey, J. Ernest Pearce*, Isabel* and Gladys* Phipps, Margaret and Lillian* Pook.

R—Nora Read*, Marion B. Richards*, M. L. Richards, Gertrude Richmond, Mildred Robinson*, Sydney Robertson, A. M. Roberts, Elmina, Jessie, and Isabel Roe, Charles S. Rudge*.

S—S. Evelyn Shaw, Dollie* and Bob* Salt, Lilian Sargeant, W. Stangoe, Gertie Slade, Charles W. Saunders*, Eric, Gladys E.*, Llewellyn, Undine, and Gwendoline K.* Shaw, Margery Smart*, Helen E. Stalker, Bessie Scantlebury, C. D.*, T. M., D. D., and John H. Stanier, Gladys D. Sharp, Sydney C. and Janet Speed, Marian E. Sleigh*, Richard A. Spencer, Rosetta*, Muriel*, and Ivy Sherwin, Kathleen* and Douglas* Shepherd, Marjorie Sherbrooke, Agnes M. Sterry*, Esther Simmons*, Irene Simms, Andrew F. and Florence Simpson, Dorothy A. Stileman-Gibbard*, Gertrude E. Scott, Lily*, Fred, and Edward Short, Philip Southam, Solomon Stockfish, Esther, Ruby*, and Muriel* Stone, Emily* and Frank Stuart, Ronald Studd*, C. Bessie Symes*.

T—Olive Trench, Louie Tibbits, W. S. Toller, Alice M. and Frank Thompson, Frank Tomkins, Elsie Thorne, John W.* and Janet* Thomson, Lucy M. and Fred A. Trotter, Harry Thompson, Alice Truelove, Peveril H.*, Herbert W., Derwent, Edward L., and Arthur P. Turnbull.

U—Queenie* and Lily* Upton.

V—Gertrude W. Vellacott*, Dorothy and Ruth Vigers.

W—Ronald Watson, Greta Watson, Violet and Louisa Walker, Myra Webb, Thomas Weddell, W. H. Williamson*, Ruby and — Wilkins, Florrie White*, Ethel Selina Williamson*, Eleanor E. Williamson, Geo. and Colin Wright, F. Wilson, Evelyn H. Wood.

ANSWERS TO LAST WEEK'S SEARCHER (No. 146).

1. The brazen serpent that Moses had made (2 Kings xviii. 4).

2. Sennacherib, King of Assyria, went up against all the fenced cities of Judah, and took them (2 Kings xviii. 13).

3. Rabshakeh was sent by the King of Assyria to Hezekiah, King of Judah, to tell him that it was useless to trust in God, and that Pharaoh, King of Egypt, was like a bruised reed to lean upon. If Hezekiah would give hostages to the King of Assyria he would give him 2000 horses if he could supply men to ride them (2 Kings xviii. 17-24).

4. (*a*) To Isaiah the prophet, the son of Amoz (2 Kings xix. 2). (*b*) For God's own sake, and for David, his servant's sake (2 Kings xix. 34).

5. At night the angel of the Lord went out and smote in the camp of the Assyrians one hundred and eighty-five thousand (2 Kings xix. 35).

6. The sun went ten degrees backward (2 Kings xx. 11).

7. The Babylonian captivity (2 Kings xx. 14-19).

No. 146 (first list).—Correct answers received from:—

A—John G. Adams, Ralph* and D. Aldwinckle, Dorothy Alcbin, Zeldah Albert*.

B—Herbert H. Braddon*, Chas. H. Bewley, Mabel Birney*, Gordon Blich, Emily Bridgewater, Phyllis Boyd*, Beatrice and Gertrude Brookfield, Gertrude Bush, Samuel M. Blumenth*.

C—Rosaline Castein, Rosemary Cairns, Mabel Clay*, Lois M. Craven*, Augusta M. and Adelina D. Clark, Mabel*, Chas. H.* and Isabel* Candlin, Bessie Cheale, Winnie and Arthur G. Cox, Ida Cole*, Olive B.*, Margory*, and Doris B.* Coleman, Dorothy Cooper*, Kathleen* and G. B. Code, Anna Chanyen.

D—Louie M. Daw, Ralph and D. Daintree, Willie Russell Davies*, Vera C. Dickinson*, N. Dowsett, Claude and Violet* Dodsworth, Violet, Ivy, and Kitty Donaldson-Selby.

E—Abraham Elkin*, Muriel and Miriam Ecroyd.

F—Chas. Faillettaz, May FitzGerald, Ethel Fielder, J. A. Field, Temperance Foskett.*

G—Clarice* and Bertie* Gale, Maudie N. Gray*, Constance* and Kenneth Gabbett, Mary E.* and Daisy L.* Greenacre, E. Mabel Golding, Kathleen*, Irene*, and Geo.* Gough.

H—Florence Harding, Jack Harris, Dorothea Reader Harris*, Evelyn E.* and Dorothy* Hewer, Ella Hewitt*, Violet A. Holford*, Florence, Stanley, and Julyan Hoyte.

J—Betty Jacobs*, Dora Jay, Kate E. Johns, Agnes Jones.

K—Eva*, Stanley*, and Max Kall, Maurice Kalinsky, Eva Kentish, Ruth and H. Lilian Knight.

L—May*, Henry*, Edward*, and Sidney* Law, Blanche Lludup* Cecilia Lichtenstein*, Nellie Lockhart*.

M—Gracie*, Margie*, and Sydney W. Marston, Dorothy McMullin*, Reginald V. Measor*, May C. Mills*, Eva C. Monti*, Lewis F. and Grace E. Morice, G. Macdonald.

N—Mary and H. L. Neligan.

O—Arabella M. E. Onslow.

P—Alice M. Palmer, Kathleen* and Ethel M.* Pasley, Myrtle Perry, Daisy O. Phillips*, Rhoda Porter, Mary E. Plumb.*

R—Nora Read*, Kate Rosenbloom*.

S—Harold Sanders, Constance and Hilda Schaeffer, Douglas Stevens*. Muriel* and Rosetta* Sherwin, Cicely Sherbrooke*, Janet Speed, Kathleen* and Douglas H.* Shepherd, Ada M. Spencer*, Florrie Smith*, Flora Simmons*, Ada, Jessie*, and Ethel* Snowball, Betty Stocks*, Philip Southam, Herbert M. Stuart,* Mary Symon, Esther Simmons* Solomon Stockfish.

T—Frances Taggart*, Frank and Herbert Tomkins, Peveril H.* and Derwent C. Turnbull, Edith and Maude F.* Tyson.

V—Edwin* and May* Vickers, Dorothy* and Ruth* Vigers.

W—Edith G.* and Florence Gwendoline Wallis, Edith J., J. Wm., and Edward Wheeler, Cecile*, Noel* and Phillis* Wright, Edith M. Whiting.*

FOREIGN LIST.

Correct answers received from:—

No. 135. Mary* and Christine* Pearson (Tasmania). **Nos. 137, 138, 139, and 140.** W. B. and Alice Henderson (Jamaica). **No. 138.** Cuckoo and Maria H. Lister (S. Africa). **No. 139.** Janet Garrett (Kimberley), Launcelot M. Knight (Texas). **No. 140.** Queenie and Llewellyn Dale (Bombay). Launcelot M. Knight. **No. 141.** Queenie and Llewellyn Dale. **Nos. 140 and 141.** Dora E. Wallace. **No. 144.** Louis Berthe*.

Prize Competition, Div. II.—Second prizes, Vera and Frank Sjöström (U.S.A.).

THIS WEEK'S BIBLE SEARCHER (No. 147).

Faith.—Find texts in which this word occurs, and write out the portion of the verse containing it. Give chapter and verse in each case. Children under *ten* find three verses, under *thirteen* five, over *thirteen* eight.

Personal.

Frances Harding.—Your writing was so faint this week I could scarcely read it.

Seton P. Gordon.—So very glad you are joining the Searcher. Perhaps you will be able to interest some of your friends in it.

Eva Fielder.—Your paper reached me in good time. It was very unfortunate you should lose your purse.

Hilda Bassett.—Please give chapter and verse as well as the answer.

Ruby Stone.—If you can write neatly in ink, I think it looks better; but your little sister would find a pencil easier until she is a little older.

J. W. Braithwaite.—It is a good idea getting your Sunday-school class to do the Searcher. I hope they will find it interesting. Just show them how they should arrange their answers.

Olive Trench.—Thank you for your letter. Glad to see your name once again.

Katie Oliver.—Your writing is not quite good enough for a star, and your paper is not very neatly arranged. Why not try some lined paper, and rule a line between each answer?

Uncle Tom.

Children's Scripture Union Portions for Week Ending Nov. 12th.

Sun. Nov. 6	*James* iv. 1-17		Th. Nov. 10	1 *Chron.* xi. 15-25			
Mon. „ 7	„ v. 1-20		Fri. „ 11	„ xii. 16-29			
Tues. „ 8	1 *Chron.* x. 1-14		Sat. „ 12	„ xii. 30-40			
Wed. „ 9	„ xi. 1-14						

Children's Special Service Mission.

Mr. E. Arrowsmith, *Harrogate*, Nov. 3-13. Mr. S. J. Hewlett, *Redhill*, Nov. 13-22. Mr. J. Spiers, *Low Moor Parish Schools, Clitheroe*, Nov. 5-17; *Parish Hall, Clitheroe*, Nov. 18-Dec. 1. Mr. Hutchinson, *Doddridge Chapel, Northampton*, to Nov. 6.; *St. John's*, Nov. 11. Mr. J. H. P. Cutting, *West Thurrock*, Nov. 6-13. Mr. Phillips Welch, *Shaftesbury Hall, Ealing*, Nov. 5 (3.30). Mr. R. Callender, *Cockermouth*, to Nov. 5; *St. John's Meads, Eastbourne*, Nov. 10-19. Mr. Tyler, *Bognor*, Nov. 3; *Portsea*, Nov. 6-8; *South Malling*, Nov. 16. Mr. J. E. Collier, *Presbyterian Church, Kennington*, to Nov. 3; *Sutherland Chapel, Walworth*, Nov. 14-16. Mr. W. H. Stentiford, *Chingford*, Nov. 4. Mr. G. V. Arrowsmith, *Acton*, Nov. 11. Mr. Tyler, *Portsea*, Nov. 6-7; *Tunbridge Wells*, Nov. 13; *Brighton*, Nov. 17. Mr. S. J. Hewlett, *Three Bridges*, Nov. 6-11.

Temperance Notes.

"The water will not hurt me, but the rum will," was the answer of one of the native head men of Kusaie, Micronesia, when the captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him.

The Congo Administration has put a further restriction on the liquor traffic in Central Africa. Absinthe, hitherto imported for the consumption of Europeans, is now added to the list of alcoholic liquors prohibited both in the Upper and Lower Congo.

At a temperance gathering in connection with the annual conference of women workers, held in St. Andrew's Hall, Norwich, addresses were given by Lady Battersea, Miss M. E. Docwra, Mrs. Locker Lampson, and others. The audience was large and enthusiastic.

Rev. Dr. A. C. Dixon, of Brooklyn, suggests four points of which our young men should be convinced in order that they should become total abstainers—"1. That nature is against alcohol; for it is not the natural fruit of the vine, but the product of decomposition. 2. The Bible is against alcohol. 3. The Church is against it, and must be; a tippling pastor is worse than any ten grog-shops. 4. The State is, or ought to be, against alcohol, as alcohol is against the State and against law."

In the neighbourhood of Liverpool-street Station there is a public-house which is conducted in a peculiar manner. Smoking is strictly forbidden. If you enter with pipe or cigar in mouth, you will not be served. The chief rule, however, is that customers can have only one supply of liquor, and that of a limited quantity. The proprietors reserve to themselves the right to conduct their business as they choose, and by a placard on the walls they recommend those who are not willing to conform to the rules to transfer their patronage elsewhere.

Presiding at the annual business meeting of the United Kingdom Alliance in Manchester, Sir Wilfrid Lawson said the licensing party had been at work four hundred years and had made an awful mess, as gaols and asylums told. The Alliance party, who had been organised forty years now, asked for an opportunity to try their plan. To complain that the Alliance had not made much progress in forty years in view of the licensing history of four hundred years was the height of impudence and insolence. In the evening a great demonstration was held in the Free Trade Hall. Dr. John Clifford, who presided, said an inevitable step in our political development was to give to the people within properly arranged areas the control of the drink traffic.

The Y.W.C.A. in India.

A NUMBER of workers and friends interested in the Y.W.C.A. recently gathered at Morley Hall, 26, George-street, Hanover-square, to bid God-speed to workers returning to India. Hon. Emily Kinnaird presided and in a few earnest words commended to the prayers of her hearers those already in the field as well as those returning.

Miss Bethune, National President of India, said the object of the Y.W.C.A. in India is to reach the Eurasians. They are all English speakng and nominal Christians. In India and Ceylon there are over six hundred thousand of these, those whom no special mission to the heathen can reach. Miss Bethune said: I think it is the privilege of the Y. W.C.A. and Y.M.C.A., who are in the forefront of the battle, to meet the needs, and seek to win these, our brothers and sisters, to the Lord. Those amongst whom we work are mostly employed in houses of business, as school teachers, and in other trades in which women are engaged in that country, and what we do is to seek to win them for Christ, and stir them up to love and zeal for their own country-women. They are the ones that we believe will be so valuable as missionaries to their own people, who understand them, and whom they understand. They have the advantage of knowing the dialects, and also of knowing English, and therefore they have not to spend, as missionaries have, a year in learning the language. We have now in India 105 branches of the Y.W.C.A., fifty-six of which are English speaking, and 49 vernacular. The English-speaking members number 2,213, and the native members 1,356. We need to pray that they may not only be members of the Association, but living members of the Lord Jesus Christ. Workers too are needed; holy consecrated women who will give themselves to the work in India.

Miss Collins, secretary of the Calcutta Branch, said: We started, before we came home, a branch for Tamil women, and at the opening meeting over seventy joined. They are all Christians, but they much need help and sympathy. I cannot tell you how they have appreciated the meetings we have been able to hold for them. God provided a secretary, but these women have to be visited in their homes, and they want help in all sorts of ways. For a worker to go visiting them costs money, and I want to know whether some branch represented here, or some individual worker, would undertake to collect £5 a year for supporting the Tamil work in Calcutta. For our Calcutta home we still want help. We have not yet a house of our own, as they have in Bombay. Most of all we want workers; I cannot help thinking that if we were all right with God we should not want to be continually reminded about the needs of India, but if He wanted us we should be there by now.

Miss Jones, from Colombo, who is returning to take up work in Bombay, after giving some helpful thoughts, said: At Colombo we have about 200 members of the Y.W.C.A., and they seem nothing compared with the numbers we see in the streets; but how can we reach them without workers? We have three homes in India, and we have only about twelve workers for the whole of that great land; we ought to have homes in all the large cities of India.

Contributions will be received by Miss Bethune, 26, George-street, Hanover-square, W.

National Conference.

The British National Conference, which met at Edinburgh from October 25 to 27, may be described as one of the most important and successful that has ever gathered in the northern metropolis. Some 290 delegates were present from all parts of the kingdom. There were earnest deliberations day by day on practical questions, while encouraging reports of progress were also given.

The closing meeting, which was of a public nature, was held in the Free Assembly Hall, at which there was a large attendance. Lord Overtoun presided, and gave a happy address from the words "Go forward." Major Lombard spoke on witnessing; Mrs. Colville on the work in Edinburgh, with its forty branches and 2286 members; Mrs. Smith for Ireland; Mrs. Moore for British Associations; and Hon. Miss E. Kinnaird on the World's Y.W.C.A. The closing address was given by Dr. John Smith on "Rooted, Growing, Serving."

The Y.M.C.A.

Associations have recently been formed at Tarbet Dornoch, and Nethy Bridge, N.B., while those at Forres and Nairn have been resuscitated.

Mr. W. R. Lane spoke for two nights at Coventry at the close of the membership campaign. A number have given in their names as accepting Christ. All the religious meetings are filling up, and there is an awakening going on.

A small company of young men in Lichfield, who have been meeting for Bible study and Christian fellowship for many months past, were recently met by the district travelling secretary, and formed into a Y.M.C.A. auxiliary.

At a reception in connection with the Bedford Association an interesting report of work done during the year was submitted. Particulars were given of the progress made in connection with the new building, now in course of erection.

A meeting of men, convened by the Prudential Prayer Union, which is affiliated with the Y.M.C.A., was held on October 26. Nearly six hundred were present, and an address upon the subject of "Success" was delivered by Rev. E. J. Kennedy.

At the annual conference of the North-We District Union at Kendal, on October 27, an interesting discussion took place on the subject of "The Inner Life of the Associations," Mr. W. Hind Smith and Mr. Henry Armstrong being the principal speakers.

At the annual meeting of the Hanley Y.M.C.A. the report of the secretary, Mr. J. Palmer Howard, showed that the membership has risen to three hundred and sixty-five, and that the various departments of the work are now in a thoroughly efficient condition.

The annual meeting of the South-East Metropolitan District Union was held, by invitation of Mr. Alexander Young, at his residence, Blackheath, on October 27. It was reported by the Woolwich delegates that they are contemplating the erection of new premises at a cost of upwards of £1200.

The Bayswater Association was last week the scene of a very interesting series of meetings, when special addresses of a practical nature were given to large companies of young men by Preb. Webb-Peploe, Rev. E. Hopkins, Rev. G. Hanson, Rev. F. B. Meyer, Rev. G. H. McGregor, and Rev. F. Paynter. Many hearts were reached by these earnest exhortations, and the result will be a strengthening of the ranks of the Association.

Successful annual meetings have been held by several Associations in the North-Eastern District, including those at Hartlepool and Middlesbrough. At Middlesbrough the need for more suitable premises was brought before the meeting. At Darlington arrangements were made for deputational visits to the various Associations in the district, and for the holding of periodical Scripture examinations among the members.

Mr. Alderman Coltman presided over a representative meeting of Christian workers in the Town Hall, Loughborough, on Oct. 19, at which a Y.M.C.A. for the town was formed. A week later a well-attended and encouraging public meeting in furtherance of the interests of the new Association was held in the Corn Exchange.

Wesleyan 20th Century Fund.

AT the latest meeting of the special committee on the million-guinea scheme it was agreed to advise the general committee to establish scholarships at the Leys School. The sum of £100,000 was allotted for a "plant" fund for the missionary society, to provide for the building of mission chapels, schools, etc. An equal amount was voted to home missions, including the Wesley Deaconesses Institute, and temperance work, and £50,000 was allocated to the children's home.

Mr. R. W. Perks, M.P., brought forward a resolution that a sum of £250,000 be allocated for the purpose of the purchase of a suitable site in London, in a convenient and prominent situation, and the erection thereon of a monumental connexional building. The area should be at least 20,000 square yards, and the estimated cost would be £150,000, so that at least £250,000 would be required to erect the same. The proposal would include a large central hall to accommodate 3000 persons. This was absolutely necessary. At present there was no central hall in London for public meetings. Then they needed a smaller hall to seat 1000 persons, also a lecture-hall or library with suitable committee rooms. Provision would be made for the home missionary department, the Allan Library, and other Methodist departments.

THE EVANGELISTIC FIELD.

Messrs. Moody and Sankey.

WITH reference to a short visit paid to Albany, N.Y., by these two brethren, a local paper says:—

It is many years since Albanians have had a chance to hear the evangelists together, and the meeting-places where they sang and preached were crowded to overflowing. On the Saturday night 1000 persons heard them at the Trinity Methodist Church. On Sunday morning they held services before the inmates of the penitentiary, and in the afternoon led a men's meeting in Jermain Hall, at which 600 or 700 were present. At this meeting Mr. Moody spoke about his experiences at the penitentiary and in prison work in general. Of late this has been a favourite field with him, and there is no doubt that he has achieved wonderful results. Mr. Moody expressed himself gratified with the results of the services held in the city. The prisoners at the penitentiary listened to him earnestly, and there were many requests for copies of his book.

Although both evangelists are getting on in years, they seem to have lost none of their old-time vigour. Mr. Sankey's voice is as powerful and sweet as ever, and Mr. Moody is the same dominating personality.

The Weaver Brothers.

A FORTNIGHT'S mission, conducted by the Weaver Brothers in the Free South Church, Peterhead, was brought to a close last Friday. The mission has been a real success in the quickening of believers, the restoration of backsliders, and the awakening and converting of the careless. Notwithstanding the stormy weather, the audiences were good, and every night increased, till by the end of the first week 500 people were in nightly attendance.

Mr. Bewley Weaver spoke with the eloquence of conviction on the power of the Holy Ghost. Mr. Frank wings the message with his sweet gift of song, and not a few were arrested or comforted by the music of his Gospel stealing into their hearts. On the second Sabbath evening the glory of the Lord filled the house, and a number were utterly broken down, and went into the vestry-hall for conversation. For the next hour and a-half the church was a place of weeping, rejoicing, praying, and pleading, and nearly all the anxious ones found peace in believing. Many heart-searching experiences have come within my knowledge during the last fortnight; we have the names of over sixty men and women who profess to have surrendered to the Lord; many of these have been members of my church and other churches, and respected members of society. Whole families have professed conversion, and as one godly father said, whose four grown daughters and son have experienced the blessing, "I can only say it is the Lord's doing, and it is marvellous in mine eyes." That God has done a glorious work among us I most gratefully acknowledge.

George W. Alison,
Minister Free South Church.

A Mission in Birmingham.

Closely following the Convention held by the President of the Wesleyan Conference in Birmingham, the Wesleyan churches of that city have joined in a simultaneous mission for the purpose of unitedly appealing to the unsaved multitudes in their midst. In twenty-two or more chapels special mission services were begun on Sunday, October 23, and continued during the week. The mission preachers were in part ministers of the city, and also ministers from various parts of the country.

Great success has attended the services; many hundreds of persons have passed through the inquiry-rooms. It is felt that the Methodist [illegible] in Birmingham have received a great [illegible] in this combined effort to reach the masses and to save the young people connected with the Sunday-schools. The services in some cases are being continued this week. C.

1964.

Metropolitan Theatre.

THE theatre was well filled on Sunday evening, when the thirtieth anniversary of the Hyde Park Mission was celebrated. Converts from all parts of London evidenced their love by their attendance and help, despite the weather.

Mr. Chas. Cook told of the beginning of the work in the open air and in the lodging-houses of the neighbourhood some years before the park services were commenced. The park services of last summer were among the best meetings they had experienced, and the new theatre had been well attended. During October nearly forty persons had been dealt with as anxious. The Browning Quartette and Mrs. Randall, by their sweet singing, have greatly added to the interest of the meetings.

At the after meeting some hundreds stayed behind, and many professed to accept Christ as their Saviour and Lord. During the thirty years £20,000 has been spent, over 7,000 souls have professed salvation, and, besides England, twenty-seven different nationalities have been represented by the converts of the Mission.

London Medical Mission.

WE have just closed a very happy mission of a fortnight's duration. Mr. Richard Spragg conducted the services, on Medical Mission days, with the patients, and every evening also for the general public. There were many evident tokens of blessing among young and old, and we have reason to bless God for the visit of our brother to us. The work was divided between our two missions, here and at Lambeth, and special services for children were also held, attended with encouragement.

Mr. Spragg is eminently fitted for work among the classes that we reach, and he has a very earnest and clear way of presenting the Gospel.

H. Soltau, Supt.

Gospel Work in South Wales.

THE strike among the colliers is over, but the havoc it has made in the ranks of the toilers is painfully evident; distress and privation will be with us, I fear, for some months to come. The earnest prayers which went up daily at our meetings are being answered in spiritual results; hardly a week passes without seeing penitents seeking mercy. Backsliders are returning to the fold, and sinners are getting saved. Many happy cases of blessing we could cite. News is to hand from Brynmawr of a gracious awakening and souls coming to Jesus.

Mr. Alfred Smith, who has retired from the London police force, has taken up work among us. He and his devoted wife will give themselves largely to rescue and "special cases." A house has been taken where such can be lodged *pro tem.* The field of service is very vast and needy, thousands throng these Welsh valleys, and much more could be done if help were forthcoming. The new report, "Toils and Triumphs in the King's Service," will be gladly sent upon receipt of address.

Gerald R. Coultas.
Mission House, Barry Dock.

Evangelistic Movements.

Mr. D. L. Moody is conducting a series of Gospel meetings at Denver, Col.

Mr. Canning has concluded a series of Gospel meetings in the Free Church, Peebles. There have been some cheering cases of awakening and decision.

Mr. Henry Varley has completed a week of meetings in Montreal. Much interest was manifested; and it is likely that a return visit will be paid later on.

Mr. F. W. Pascoe, of the Evangelisation Society, has just concluded a seventeen days' mission at Rusthall, Tunbridge Wells. Several were led to confess Christ, and believers have received much spiritual strengthening.

Mr. H. Stafford Smith (London Evangelisation Society) has just closed a fortnight's mission in North Devon. Many professed to accept Christ, and believers were much blessed. Mr. Smith is now at the Wesleyan Chapel, North Seaton.

The Jubilee wing of the Seamen's Institute at Middlesbrough has just been opened by Eleanor Duchess of Northumberland. The new wing adjoins the Mission to Seamen Church and Institute, and comprises twelve rooms for officers, apprentices, ambulance, and literature. There is also an excellent coffee bar.

Rev. Joseph Henderson, formerly of Cheetham Hill Congregational Church, is engaged in a mission at the Knot Mill Hall, in connection with the Manchester Congregational Mission Board.

Rev. John McNeill having closed a fortnight's work in Invergordon with good results, takes a short rest preparatory to going to Stornoway for a season of preaching. His visit to Stornoway is looked forward to with keen anticipation by all classes in the community.

Rev. D. M. Cameron, of Union Tabernacle, Wandsworth, S.E., is holding a series of meetings in Nairnshire. On Sunday week he began in Auldearn Free Church (Rev. John McNeill's), and the interest was very marked. During the week quite a number professed conversion.

Mr. James Sprunt has just concluded thirteen days' special services in the Co-operative Hall, Horsham. The meetings were arranged specially for Christians, and have proved most helpful. All denominations were represented. The addresses were upon "The Second Coming of Christ," "The Inspiration of the Bible," and "Practical Godliness." Many testified to help and blessing. H. May.

Gipsy Smith has held a ten days' mission for the Liverpool Free Church Council in Hengler's Circus. The audiences were very large, and the spirit of inquiry after the truth was manifestly present at every service. The addresses were full of plain Gospel taught earnestly, pressed home upon the hearts and consciences of the hearers. Several hundred persons were conversed with in the inquiry-room.

Rev. F. C. Spurr has just brought to a close a ten days' mission in connection with the Morley and District Free Church Council. The mission has been an unqualified success, and will never be forgotten by those who attended it. Seldom have the claims of religion been put forward more convincingly, while many have realised for the first time in their lives the splendid strength of the Christian position. The council feel that a better beginning to their winter's work it would have been impossible to have had.

Rev. J. Manton Smith has closed a ten days' mission at Dewsbury, conducted under the auspices of the Free Church Council. Baptists, Congregationalists, Friends, Independent Methodists, New Connexion Methodists, Primitive Methodists, and Wesleyans joined heartily in the movement. By songs and sermons Mr. Smith cheered and stimulated the churches. Gipsy Smith came eighteen months ago as the rousing Elijah, "Manton Smith" has followed as the gentle Elisha—both God's prophets, one supplementing the work of the other. C. P.

The Hanley Christian Mission is making progress under the superintendence of Mr. W. J. Taylor. In a report for the past three months we read:—"Every department of the good work has greatly increased in usefulness. Many have found the Lord to the joy and satisfaction of their souls, and are workers with us. Mr. Jas. Wade has undertaken the superintendence of our Sabbath school, which is increasing in numbers and good spirit. During the three months we have held sixty-five open-air meetings in the streets and squares of the town, and about sixty-five indoor services; five thousand tracts distributed, forty new members added to the roll, and about seventy visits to the homes of the people."

The Evangelisation Society send an evangelist twice a year to Cox Green Mills, belonging to Messrs. J. and T. Garnett, to conduct mission services for the benefit of the workpeople and others who may be willing to attend. Mr. Henry Collins has been selected for the past six years for this work, and his coming amongst the people of Cox Green has always been looked forward to with eager anticipation. The mission, which ended on the evening of Sunday, October 30, was encouraging from every point of view. The attendances were good on week-nights, and always crowded out on Sundays. The evangelist has made many new friends, and his addresses were marked by much clearness, vigour, and freshness. Many conversions have resulted, especially among young men. J. Naughten.

As was recently intimated, a special mission to the blind of London is being conducted by the Indigent Blind Visiting Society. The afflicted people are being brought together in various centres, and after a free tea are addressed in the name of Christ and for their soul's good. Already three such meetings have been held—one at Kennington, at which the Gospel was preached by Pastor Archibald

G. Brown; a second at Stratford, when addresses were delivered by Revs. Alexander Jeffrey and W. Skinner; and a third at Bow, when the speakers were Revs. Sydney J. Jones and F. H. King. Already eleven hundred blind and guides have been gathered. Six other meetings are being organised, so that in all about four thousand persons will be embraced. After the meetings each blind person receives a shilling, and each guide a good book. The entire expense is being borne by a lady who is deeply interested in the welfare of our sightless friends.

Mr. Charles Inglis.—Liverpool, Nov. 6-18; East London, Nov. 20-29.

Sergeant Pullinger.—Gospel Hall, Waddington Grove, Battersea, Sunday, Nov. 6.

Mr. Wm. Luff, Saturday, Nov. 5, St. John's-square, Clerkenwell; Sunday, 6, Brompton, Railway Mission; Thursday, 10, Falkland Hall, Kentish Town; Sunday, 13, Assembly Hall, Aylesbury.

Church Parochial Mission Society.—The following, among other missions, re-visits, etc., have been arranged for November. Prayer by our readers desired:—Rev. W. Hay Aitken, Nov. 5-21, St. George's, Birmingham; Nov. 26-Dec. 11, St. George's, Newcastle-under-Lyne, Staffs. Rev. T. E. Cleworth, Nov. 19-29, St. Matthew's, Bolton. Rev. A. C. Downer, Nov. 5-15, St. Cuthbert's, Birmingham. Rev. T. George, Nov. 5-15, St. Silas's, Handsworth, Birmingham. Rev. A. J. Harrison, Oct. 31-Nov. 4, St. Mark's, Broomhall, Sheffield. Rev. J. H. Haslam, Nov. 5-15, St. John's, Ladywood, Birmingham. Rev. G. Howell, Nov. 5-15, St. Asaph, Birmingham. Rev. Canon Lester, Oct. 29-Nov. 8, Christ Church, Surbiton; Nov. 12-23, St. Oswald's, Small Heath, Birmingham. Rev. E. Bacheler Russell, Nov. 10-20, St. Luke's, Wolverhampton; Nov. 26-Dec. 5, Christ Church, Great Malvern. Rev. James Stephens, Nov, 19-Dec. 5, St. Stephen's, Carlisle. Rev. H. G. Thwaites, Nov. 5-15, St. Matthew's, Handsworth, Birmingham.

Requests for Prayer.

For a great revival in Derry and neighbourhood during this winter.

For blessing on a forthcoming mission in Letterkenny, co. Donegal.

That more young men may be drawn to the Sabbath night meetings in the Y.M.C.A. Hall, Derry.

For blessing on evangelistic services at Southampton during November, in connection with the London Evangelistic Mission.

For blessing on a ten days' mission to be conducted by Miss Gill, of Devonport, at the Baptist Chapel, Cullompton, beginning Nov. 6.

For blessing on a mission at St. Chrysostom's, Birmingham, Nov. 5-15, to be conducted by Rev. Fredk. Hart, of Kimberley, Notts.

For blessing on special revival services at Richmond-street Mission, Walworth, November 13-18, conducted by Rev. T. L. Johnson, the coloured evangelist.

For God's blessing on the work of the ten evangelists working under the auspices of the Irish Christian and Missionary Workers' Union in counties Derry, Donegal, and Tyrone.

The Aldersgate "Mid-day."

At the noon prayer-meeting on Monday last Mr. Leonard Weaver gave a helpful address on the Epistle to the Romans, demonstrating the power of God to deliver from sin. The speaker described in graphic fashion his former efforts in combating his temper, and how in the course of an ebullition his finger came to be broken. Taking that as a Divine reminder, he devoted himself with groans to seeking deliverance, which came, accompanied by a keen realisation of the words, "Sin shall not have dominion over you."

Many cheering testimonies were given, especially of a bricklayer and a costermonger—recently converted at the Tottenham tent—who had been extraordinary out-and-out characters in the service of Satan, but were now sobered and saved and members of a local Bible-class.

The Churchmen's Union was inaugurated at a well-attended meeting at the Church House, Westminster, on Monday, when Canon Eyton presided. The objects are to unite Churchmen who consider that dogma is capable of re-interpretation and re-statement in accordance with the clearer perception of truth attained by discovery and research; to take such steps for the advancement of legislation in matters of doctrine, discipline, and dogma as may seem to conduce to the safety, welfare, and progress of the Church; and to promote a conciliatory attitude towards Nonconformists, with a view to making the Church inclusive and truly national. The immediate action of the Union will be directed towards bringing about a condition of affairs in which the layman will have a real and practical share in Church government.

Evangelical Alliance.

The fifty-second annual conference of the Evangelical Alliance was opened at the Royal Pavilion, Brighton, on Monday. At the afternoon meeting the great need of unity between Christian bodies was urged, Rev. J. B. asking how dare anyone say that this was impossible when the Queen was a good Episcopalian in England and a good Presbyterian in Scotland.

Afterwards a conversazione was held, followed by a crowded public meeting. Captain the Hon. R. Bingham presided, and said that when Evangelical societies were so much in need of support it was a farce to talk of Christian union. He implored Evangelicals to sink all differences and to offer a bold and uncompromising opposition to the encroachments of Rome and the machinations of Ritualists. The extreme men in the Church were dangerous to the religious health of the nation.

Rev. Hubert Brooke said that never had the Evangelical Alliance required to be a greater reality than at the present time, when they saw such a tendency Romeward. The old fighting instinct of their warrior ancestors would begin to stir in their hearts, but he cautioned them against the use of carnal weapons, and also against the men who were seeking by political dodges to purify the Church of Christ.

Rev. Dr. Wright (Liverpool) regretted that he did not see such growth of the Alliance as should be visible. Never was there a more eloquent call to Churchmen to see on what terms they could offer the right hand of fellowship to other Protestant bodies.

Rev. H. R. Jackson spoke of the great need to combat sacerdotal and rationalistic error and maintain simple Gospel truth, as opposed to the dangerous and deadly teaching of Romanism.

The Conference was continued up till yesterday (Wednesday).

Home Mission Convention.

EXETER HALL, NOVEMBER 16-18.

PROGRAMME.

Wednesday, November 16.

11 a.m.—London Jews' Society, Rev. J. M. Epstein; British Jews' Society, Rev. M. Machin; London Medical Mission, Dr. H. Soltau; Operative Jewish Converts, Rev. H. Oliver Allbrook; Mildmay Mission to the Jews, Rev. S. H. Wilkinson.

1 p.m.—Praise and prayer meeting; Field-lane Refuges, Mr. T. Charlton Chadwick.

3 p.m.—Religious Tract Society; Children's Scripture Union, Mr. T. B. Bishop; Christian Community; Pure Literature Society, Colonel Douglas Jones; Young Abstainers' Union; Sunday-school Union, Mr. F. J. Belsey.

7 p.m.—National Temperance League, Mr. John E. Ellis, M.P.; U.K. Band of Hope Union, Mr. Frederic Smith; Church of England Temperance Society, Mr. C. E. Tritton, M.P.; Sunday Closing Association; U. Kingdom Alliance, Rev. Canon Wilberforce.

Thursday, November 17.

11 a.m.—Lord's Day Observance Society, Rev. Frederic Peake; Anti-Sunday Travelling Union, Rev. Sydenham L. Dixon; Christian Evidence Society; National Anti-Gambling League, Mr. John Hawke; International Christian Police Association, Miss C. Gurney.

1 p.m.—Praise and prayer-meeting; Women's Total Abstinence Union.

3 p.m.—Missions to Seamen, Rev. G. F. Wilson; Army Scripture Readers, Colonel G. Philips; Mission to Deep-Sea Fishermen, Mr. Frank Wilson; Royal Naval Scripture Readers; Strangers' Rest, Mr. J. Theo. Isaac.

7 p.m.—Dr. Barnardo's Homes, Dr. T. J. Barnardo; The National Refuges for Destitute Children, Mr. Henry G. Copeland; Church of England Waifs and Strays Society, Rev. E. DeM. Rudolf; Dr. Stephenson's Children's Homes, Rev. Dr. T. B. Stephenson; Mr. Fegan's Homes, Mr. J. C. Fegan; Ragged School Union, Mr. John Kirk.

Friday, November 18.

11 a.m.—Evangelisation Society, Mr. John Wood; Christian Colportage Association, Mr. H. D. Brown; Country Towns Mission, Mr. G. H. Mawer; Railway Mission, Mr. R. Nixon; Open-Air Mission, Mr. Frank Cockrem.

1 p.m.—Praise and prayer meeting; Prison Mission, Miss Lloyd.

3 p.m.—British Women's Temperance Association, Mrs. Pearsall Smith; British and Foreign Sailors' Society; Rescue of Young Women, Mr. C. Stuart Thorpe; Seamen's Christian Friend Society, Rev. J. George Hill; London Female Preventive and Reformatory Institution, Mr. W. J. Taylor; National Vigilance Association, Mr. W. A. Coote.

7 p.m.—Young Women's Christian Association, Hon. Emily Kinnaird; London City Mission, Rev. T. S. Hutchinson; Christian Endeavour; Church Army, Rev. Wilson Carlile; Pleasant Sunday Afternoon Federation, Mr. J. Branch; Young Men's Christian Association, Mr. W. H. Mills.

Midnight Meeting Movement. — Another mission has just been held at Portsmouth, Landport, and Gosport. Large numbers attended the meetings, but the effects of the drink were painfully visible. Six cases were rescued, two entering London Homes and one being restored to a sorrowing mother. Captain Key, R.N., three Salvation Army sisters, and Mr. Wilson McCree, secretary of the society, with others, conducted the meetings.

LETTERS TO THE EDITOR.

The Lord's Supper.

Dear Sir,—Much has been said and written on the purpose and use of the Lord's Supper, as opposed to the Popish elements, as taught in the charges of the Archbishop. May I be permitted to add a word on the symbolical teaching contained in God's Word on this subject?

Bengel, that prince of commentators, says: "The Supper denoted a table, as opposed to an altar," and I would venture to suggest that it denotes a social meal, as contrasted with an act of worship, thereby enlarging the scope of its doctrine to embrace all that concerns our human life, as complemental to baptism, which represents our initiation into the new life. Should this be thought a lowering of its purpose or materialising of its character, we may quote Paul in 1 Cor. x. 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Surely when the ordinance is confined to the children of God nothing they do should be short of this highest object.

The name applied to it in Scripture—"breaking of bread"—confirms this view of the question. Whether we regard the appointed elements in use, as bathing in baptism, it would seem more in accordance with our Lord's custom of applying already existing practices in common use, or the testimony of history, to this being the custom of the early Church (see Pliny's letter, or St. Paul in 1 Cor. xi. 21). The early believers being mostly of the poorest class, we may see how appropriate the meal in common was for keeping up the communion of saints, as now is increasingly the custom in all evangelistic work, and as was the custom of the Lord Himself. How totally different is the picture thus practically afforded to the benevolent fruits of Christianity, compared with the Ritualistic ceremony witnessed in all our orthodox churches.

It has been rightly said that the question in debate is one that involves the whole nation, and not merely as laymen, but as patriots. We may have to recur to the old question of "the Solemn League and Covenant" to be discussed, not in the Jerusalem Chamber by ecclesiastics, but by the assembled people in Hyde Park, after the order of the 19th century; for this question, like the Gospel, is come to the whole world, and we must allow the Lord to settle it in his own way. If the Church declines her duty, the Lord can find other instruments.

Ixworth, Oct. 28. H. M. Conran.

Human Depravity.

Dear Sir,—As a humble Bible student, I am most desirous to obtain some opinion on the following. Quite recently I have come across a well-meaning Christian man who has a peculiarly intense desire of bringing up at every opportunity, especially in a class of young fellows, his ideas of utter and total depravity. What I should like to know is—can we take this as a correct and Scriptural interpretation of the Word?

When man fell, he evidently placed himself under the penalty of death. But, on the other hand, am I to understand that, from henceforward, Adam had not a spark of good in him? If so, what is the meaning of that portion of an early chapter in Genesis wherein it says, "My Spirit shall not always strive with man"?

Kindly give us an explanation of the texts "There is none righteous, no, not one," and "You hath he quickened who were dead in trespasses and sins." To me the Scriptures do not bear out the teaching that there is absolutely no good in man, either morally or spiritually. "Total or utter depravity" may or may not be Scriptural, but I for one would like some enlightenment.

An Anxious Enquirer.

[It is essential to confine ourselves to Scripture terms or their equivalents. Let your friend state what he means by utter and total depravity (for it is a first necessity in debate that there be agreement as to the value of the terms used). Then let him substantiate his view by reference to Scripture. Having done so, let him leave it for the consideration of the rest. It will kill any class for one person to be perpetually harping upon one thing.—Ed.]

THE BOOK WORLD.

SOME NOVEMBER MAGAZINES.

The November number of **Wings**, the official organ of the Women's Total Abstinence Union (1d. i, *Ludgate-hill, E.C.*), contains a biographical notice of the late Mrs. Edward Crossley, of Halifax.

There is a symposium in **The Temple Magazine** on "My Ideal Newspaper," also a sketch of the Marquis of Salisbury. There are illustrations to these and other contributions, one of which tells the story of Pitman's shorthand.

There is always good reading on work in the foreign field in the **Church Missionary Intelligencer.** The new number opens with an account of the Society's jubilee in 1848, which is full of interest in view of the approaching centenary celebration.

The **Quiver** more than sustains its reputation, both from literary and artistic standpoints. The November number includes three excellent coloured plates—the finding of the Saviour in the Temple (Holman Hunt), and the captive maid and Esther and Haman (M. L. Gow).

The Baptist Monthly continues its course, with every promise of enlarged usefulness. It is well suited for localisation by churches. The November issue opens with an article by Rev. J. H. Shakespeare, who answers the question, "Is a Forward Movement possible to the Baptist Denomination?" (1d. monthly. *A. H. Stockwell & Co.*)

The Boy's Own Paper opens with a large coloured plate of national flags, also the flags and funnels of our steamship lines and fishing steamers. The general contents are fully up to the well-known standard. The companion monthly, **The Girl's Own Paper,** has two brilliantly coloured full-page pictures that will receive much attention, besides a long array of most instructive and helpful articles.

In **The Sunday at Home** a Canadian story is begun by Emily P. Weaver, and there are several good topical and biographical papers. Dr. Flinders Petrie contributes a deeply interesting article on "The Harvest from Egypt, 1898," with numerous engravings of archæological finds. "Glimpses of Protestant France" is another readable paper. **The Leisure Hour** is a very attractive number in its own peculiar vein of literature. There is a paper on the Bismarck memoirs, and Mr. Gordon writes pleasantly on the commerce of the Port of London. An illustrated article on the Queen's clocks at Windsor is full of curious interest.

ANNUAL VOLUMES.

The Children's Treasury is a very desirable gift-book for a child, full of easy but sound reading, and beautifully illustrated. (1s. *Nelsons.*)

There is much that is just to the mind of the young in the new volume of **Early Days.** The stories and other contents combine to make this a book that will instruct as well as please our boys and girls. (2s. *Kelly.*)

Little Folks (3s. 6d. *Cassell & Co.*) seems to grow better as the years go by. The volume just issued is artistically a thing of beauty, and will prove a perennial joy to the six-year-olds of the family circle. The many coloured pictures are one only of the numerous attractive features of this old favourite.

A grand work is chronicled in **The Zenana,** the monthly magazine of the Zenana Bible and Medical Mission. The fifth volume of this serial, like its predecessors, is filled with descriptive articles and reports, which are sure to interest all students of missionary enterprise. (2s. 6d. *Office of the Mission, 2, Adelphi-terrace, W.C.; and Messrs. Partridge & Co.*)

A familiar friend for many years past, and an annual for which the young look forward with high expectations, is **Our Darlings.** It is truthfully called "The Children's Treasury of Pictures and Stories." There are wholesome tales and good reading enough to occupy the children during the winter months, while the coloured plates and other illustrations are uniformly bright and entertaining. (3s. and 5s., according to binding. *J. F. Shaw & Co.*)

There is always something interesting to humane minds in **The Animals' Friend,** a bright and purposeful monthly, edited by Sidney G. Trist. The annual volume is a repository of information on our dumb companions, and regarding efforts against vivisection and other forms of cruelty. The pages have also an entertaining side, with their records of animal life and interest, while the illustrations are numerous and of a high order. (2s. 6d. net. *George Bell & Sons.*)

Among boys' magazines, a high popularity is enjoyed by **Young England,** the annual volume (5s.) of which is a storehouse of information and entertainment. The pages are characterised by pleasing variety, and many an effort is made to point youthful readers onward to responsible life, with its opportunities and duties. For the younger members of our families there is **The Child's Own Magazine** (1s.), which is as good as ever, the volume being gay outside and bright within. (*Sunday School Union.*)

The Sunday Magazine presents its accustomed variety of choice reading, fully illustrated, not to mention the lighter items in the form of stories and sketches. We notice many good papers on biography and travel. In the latter section is a capital series on Egypt in old times, by Dr. James Wells, entitled "From the Land of the Lotus." Dean Farrar's articles on "Great Books" are full of illumination. The "Sunday Evenings with the Children" talks are as good as ever, and that is saying a great deal. (7s. 6d. *Isbister & Co.*)

A companion volume is **Good Words,** edited by Dr. Donald Macleod. Here again there are serials for those who seek entertainment, and many contributions of more substantial quality. Lady Magnus writes on "Life's Minor Moralities"; there are papers on Durham and Carlisle Cathedrals, admirably illustrated, and the poetical and literary departments are well supplied. The Sunday readings are a valuable feature, and throughout the year they are from the pen of Dr. Walter C. Smith. (7s. 6d. *Isbister & Co.*)

The second volume of the fourth series of **Great Thoughts** contains the parts issued from April to September, and makes the twenty-ninth volume from the beginning. While providing reading for varied ages and many classes, this publication finds special favour with those who are ever on the look-out for points and facts wherewith to illustrate sermons and addresses. While conducted as at present its pages will not disappoint thoughtful readers. The various indexes are welcome. (4s. 6d. *A. W. Hall, 28 to 32, Hutton-street, E.C.*)

The "Herald of Mercy" Annual this year is entitled **On the Look-Out: and Other Readings.** Whether in prose or poetry, the contents have a definite evangelistic purpose; while the illustrations are striking and numerous. In its monthly issues the "Herald of Mercy" is a favourite in many a home, and distributed with special pleasure by many a Christian worker. In volume form it is well adapted for presentation to young and old. It should have a place in village libraries and in the packs of colporteurs. (1s. *Morgan & Scott.*)

The Leisure Hour was with us in the days of youth, and it still waits on its valued ministry, informing and influencing the home circle. From the story pages, along the way of papers and sketches of a useful and entertaining character, until we come to the notes on science and the "Varieties," we find the contents always good alike, and well illustrated. Special reference may be made to the biographical articles, and to a series on Greenwich Observatory, by E. W. Maunder, F.R.A.S., and to "Over-sea Notes," in which much that is of permanent interest is recorded. (7s. 6d. *R.T.S.*)

With equal pleasure we open the volume of **The Sunday at Home,** the pages of which have something for young and old. There are illustrations in colour and on toned paper and many engravings. Among the series are "Women's Settlements in London" and "Tombs of the English Kings." Rev. H. J. Piggott, of Rome, writes on "New Italy," and there are some good studies in the history of Elijah, from the pen of the late M. A. Scott Moncrieff. Sir William Dawson writes on "Prehistoric Man," and there are the usual "Sermons for Sunday Morning," with other devotional papers and Scripture expositions. (7s. 6d. *Religious Tract Society.*)

BOOKS FOR THE NURSERY.

Messrs. J. F. Shaw & Co. have made excellent additions to their several series of books for children in Christian homes. They are all filled with good and suitable reading matter, and admirably illustrated.

First comes **Sunday Sunshine,** edited by Catherine Shaw, which will be prized by little ones from six to twelve years of age (boards 1s. 6d., cloth 2s. 6d.). Then we have **Little Frolic,** an old friend, in large type, filled with short and bright readings. **Animal Land,** by Kake Chattan, is sure to interest young folk, and instruct them at the same time (2s. and 3s. 6d. each, according to binding). Another capital volume, **All Play,** by Ismay Thorn, is very entertaining with its pictures and stories, every one of them "just the thing" for the children (cloth 3s. 6d.). Lastly comes **Our Darlings' Story Book,** in specially large type, and from beginning to end an ideal nursery book (cloth 5s.).

A very useful series of books has for some years been in progress with the title **Something for Sunday,** edited by Catherine Shaw. Here on prepared paper are outlines of Scripture texts for colouring, and spaces in which the results of Bible study may be neatly written. The various series have been highly appreciated, and we give the eleventh a hearty welcome. The books provide interesting Sabbath employment, and when completed the texts may be given away by the children as representing their own work. Publications such as these should not be over-looked at the season when the young people come in for special remembrance.

Messrs. Partridge & Co. have published three very prettily got-up books for children, with short sketches in prose and verse, and many graphic illustrations. They are **Holiday Joys, Ring of Roses,** and **Dolly's Schooltime.**

The Red Nursery Series includes books that are sure to be favourites with the young. Recent additions are: **Tales Told at the Zoo,** by E. Velvin, and **Old Testament Stories.** Both are fully illustrated. (1s. each. *Sunday School Union.*)

The younger children of our households will be charmed with the amusing poems and storyettes in bold print, with accompanying pictures, in **Tales and Rhymes for Happy Times,** by Dorothy Arnold. There are four beautifully coloured full-page plates, and the book is handsome enough to grace a palace nursery. (2s. 6d. *R.T.S.*)

Books of high merit for children are:—**Pretty Polly,** a collection of bird stories, and **Round the Farm,** a picture book of pets. Both are from the pen of Edith Carrington, who is a specialist on the animal world, and in each case the illustrations are numerous and good. (1s. each.) Another capital book for younger children is **The Animal Alphabet.** (6d.) The pictures are admirably coloured. (*Nelson & Co.*).

STORIES FOR YOUNG PEOPLE.

Hutchinson & Co. issue, in **May Malmesbury's Doubts,** a graphically written story, strikingly bound and suitable for a girl's gift book.

There is much readable matter in **The Pattypats** (*Ward, Lock & Co.*), a story of adventure in the Land of Once Upon a Time.

A story for boys is **The Whipping Boy** (1s. *Wells Gardner, Darton & Co.*), depicting the sorrows of the official and youthful "pain-bearer" of other days. The same firm issue **The Little General** (1s. 6d.), a somewhat ghastly picture of Prussian military life during the wars of Frederic and Maria Theresa; also **The Child of the Lighthouse** (1s. 6d.), a vivid tale of Napoleonic times, in which the sorrows of war are pathetically delineated.

The series of books edited by Alfred H. Miles, giving a story for every week in the year, is growing in number as well as in popularity. The latest issues are **Fifty-two Holiday Stories for Boys,** with G. A. Henty, Geo. Manville Fenn, and Coulson Kernahan among the writers; **Fifty-two Holiday Stories for Girls,** with L. T. Meade and Sarah Doudney among the contributors; and **Fifty-two Sunday Stories for Boys and Girls,** in which the pens of Marie Corelli, Elizabeth Stuart Phelps, and others have been employed. (5s. each. *Hutchinson & Co.*)

S. W. Partridge issue several new stories. **The Old Red School-house** (1s. 6d.), by Frances Hariott Wood, is a graphic Canadian tale of the taming of a wild lad. Local colour is liberally imparted. There are plenty of Indians, woods, sleighs, and chipmunicks. **Major Brown** (1s. 6d.), by Edith S. Harris, is a powerful book of high moral tone, illustrative of life in the Southern States of America. **Regia** (1s. 6d.) may suit readers who care for an exciting story, with such ingredients as stolen diamonds, Röntgen rays, arson, and a young baronet. One rather tires, by the way, of the vast number of titled persons introduced into eighteenpenny story books. **Una's Marriage** (1s. 6d.) is a story of average merit of a lady of high degree who marries a mill owner. Two stories on perseverance rewarded are **A Life's Victory** (3s. 6d.), by Mrs. F. C. Carter, telling of the struggles of a girl painter, who at length had her picture "hung"; and **A Child of Genius** (2s.), by Lily Watson, tracing the path along which musical fame was achieved by a girl who made the most of her one talent.

While so many rubbishy books, worldly in spirit and flippant in style, are issued for young people, it is refreshing to note the high tone of *Messrs. T. Nelson and Son's* volumes. **Our Vow** (2s. 6d.), by E. L. Haverfeld, is charmingly written, and can only effect good. **The Triple Alliance,** by Harold Avery (3s. 6d.), is a capital story for boys, introducing us to a trio who were chums at school and college, and held together wonderfully in trials and triumphs, in games and adventures, not to say in scrapes now and again. **French and English,** by E. Everett-Green (5s.), is a grand historical tale, taking us back to the middle of the last century, when the forces of General Wolfe captured Quebec. The circumstances that led up to the war are well portrayed, and the story admirably impresses upon

the mind a great event in our colonial history. **The Pirates' Gold** (1s. 6d.) is a readable story, by Dr. Gordon Stables, of a treasure island off Florida. **The Green Toby Jug** (2s. 6d.), by Mrs. Edwin Hohler, is an excellent volume for children; it is pleasingly written, easily understood, and admirably illustrated. If **Tom Tufton** (3s. 6d.), by E. Everett-Green, were alleged to excite a false regard for a dare-devil, lawless career, the author would, perhaps, point for justification to the hero's repentance. The work is beautifully illustrated by Mr. Stacey.

The cheap issue of the quarto illustrated edition of Farrar's **Life of Christ** makes a handsome book. The character of the work is well known, and in this its latest form it will prove of great service for presentation purposes. (7s. 6d. *Cassell's.*)

The Pocket Diary for 1899 (1d. "*Young Watchman" Office, Kilmarnock*) is a neat little production, eminently suitable for regular use, containing daily texts, space for notes, and helpful reminders for busy men. Certainly it is much preferable to the purely secular diaries in common use.

Christmas Cards. Popular as "private Christmas cards" have become, it is very evident that they are far from supplanting those of the old style. Yet the latter can hardly be called "old style" when each succeeding year brings "novelties" in abundance. Messrs. Raphael Tuck and Sons have for years stood in the first rank as publishers of fresh and artistic designs in which they cater for young and old, light and serious, with inimitable taste and variety, and their productions this year are well up to their accustomed standard.

Fathers and mothers have no lack of advisers in these days. Among the best of counsellors we would include **Confidential Talks on Home and Child Life,** by Mrs. S. M. I. Henry. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) The work is uniform with volumes to young men and young women by Dr. Lyman B. Sperry, and its pages are worthy the serious perusal of the heads of families who are in need of advice. And who is beyond being benefited by the experience of others? In giving this work a cordial commendation for its general usefulness, we would not imply our approval of all the author's views or counsels.

Sir Isaac Pitman & Sons are adding to their small books of the "Rapid" series for the study of modern languages. The second part of **Hier und Da**, with its witty selections, will assist students of German, and the same, in another line, may be said of **German Business Letters**, part 1 (6d. each). The **Advanced French Conversational Exercises** (6d.) is useful, and the same may be said of the **Practical Spanish Instructor**, which is appearing in weekly parts (1½d.). Among weekly periodicals **Pitman's French Weekly** (serio-comic) occupies a place all its own; volume 3, containing the issues of six months, provides a great variety of reading (3s. 6d.). The **German Weekly**, which is equally entertaining, is issued in its second half-yearly volume (3s.).

The teaching of the Word of God about the Spirit of God has been well set out by Rev. G. H. C. Macgregor in a little book entitled, "**The Things of the Spirit.**" (1s. *Marshall Bros.*) The Personality and Deity of the Spirit, with his names and titles, dispensation and ministry, are the subject of many passages of Scripture, which are here arranged in order. Succeeding sections deal with the relation of the Holy Spirit to our Lord, also Life in the Spirit, the latter in regard to the sphere, rule, and power of life. In a preparatory note Mr. Macgregor says: "With the exception of two or three passages, the meaning of which is doubtful, every passage in which the Holy Spirit is expressly mentioned has been included." The booklet will prove instructive to many, and of special assistance to preachers and teachers.

The London Anti-Vivisection Society (32, *Sackville-street, W.*) publishes a pamphlet called AN INDEPENDENT MEDICAL VIEW OF VIVISECTION, by Dr. Stephen F. Smith, which ought to be read by all who wish to be informed of the unspeakable horrors of the practice of animal vivisection.

Messrs. Shaw and Co. have issued their ROLL TEXT ALMANAC for next year. With its large type Scripture texts, it is a favourite with many. THE BIBLE-SEARCHING ALMANAC, prepared by Mrs. Gedge, is a familiar friend, and no doubt many will again join the searchers' band. (1d. each.)

At a town's meeting at Harrogate last month addresses on THE CZAR'S MANIFESTO ON DISARMAMENT AND PEACE were delivered by the Dean of Ripon and Mr. Samuel James Capper. These have now been published in pamphlet form, and deserve many readers. (1d. *Headley Brothers.*)

Captain Henry Toynbee, of "weather forecasting" fame, pays due regard to the signs of the times as they relate to clerical lawlessness and spiritual declension. He sees much self-worship and love of human applause in the ways of modern error and inconsistency; and, recalling the subject of a well-known picture, he entitles his latest pamphlet on passing affairs in the Church and the world, "SEE *me* JUMP!" His words are timely and wise. In the judgment of Rev. Dr. Handley Moule, the pamphlet "puts the finger on the sore point of all." Dr. Moule adds: "God bless to me, and to each reader, the message." To this prayer we say a hearty "Amen!" (1d. *Thurgate & Sons*, 18, *Harrow-road, London W.*)

THE LONDON FEMALE GUARDIAN SOCIETY.

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This National Institution was founded A.D. 1807 for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN from all parts of the United Kingdom, with IMMEDIATE and FREE Admission to Applicants. 100 Inmates. Supported by Voluntary Contributions.

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Will you come to the aid of such in their destitute helplessness?

Some are aged and past work. Some have been bereft of the bread-winner. Others are dying by inches of disease or semi-starvation. If our friends will help, we can bring to these suffering ones some measure of relief, some ray of sunshine to brighten the gloom of their darkened existence.

Mission of Help to the Suffering Poor, Hon. Sec., ANNIE F. PERRAM, 90, Darenth Road, Stamford Hill, London, N.

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BROADSTAIRS,

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This Home has been established and endowed for 100 children of parents who, being in reduced circumstances, are not in a position to pay the entire cost of a change of sea air for their children during convalescence. Children of the lower class poor are NOT eligible

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Payment of 5s. per week towards maintenance of each child and 3s. 6d. for the return railway journey.

Particulars and forms of application for admission on receipt of stamps.—Apply to

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The above old-established Society will shortly open their **DINING ROOMS**, and friends are earnestly requested to assist the Committee in meeting expenses.

Donations will be thankfully received and acknowledged by Lord Kinnaird, 1, Pall Mall East, S.W.; or H. Morton Carr, Esq., 13, Ilminster Gardens, Lavender Hill, S.W. (Secretary); or the Bankers, Messrs. Barclay and Co., 1, Pall Mall East, S.W.; may be sent to the Office of THE CHRISTIAN.

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Established 1827.

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Also to send Dean Goode's "ROME'S TACTICS" to many of the Clergy of the Church of England.

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This Society carries on **Medical Mission Work** amongst the **Fishermen** on the **North Sea and other Fishing Grounds,** and in **Labrador.**

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for the benefit of Orphans of Policemen of all Police Forces, the Northern and North-Midland Counties of England and Wales.

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THE NORTHERN POLICE CONVALESCENT HOME

provides a Home for Convalescent Policemen, especially for those belonging to all Northern and North-Midland Police Forces.

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FOR THE HELP OF

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Cheques and Postal Orders to be made payable to Mrs. Meredith, and crossed London and South-Western Bank (Stockwell Branch), 143, Clapham-road, S.W.

THE FOREIGN WORK

of the SALVATION ARMY is urgently in need of financial help.

God is giving most blessed success in the Salvation of thousands of souls, but the work is restricted for lack of funds, particularly in

The West Indies.—Through the recent Cyclone, increased grants are absolutely necessary.

Japan.—For Training and Extension purposes.

Italy.—Money is needed for commencing operations in Milan, Genoa, and Venice.

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Will any friends able to send help, etc., address their assistance to Mrs. BRAMWELL BOOTH, 101, Queen Victoria Street, E.C.?

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70 Homes, &c., in London and Provinces for giving a fresh start in life to every suitable case, irrespective of creed or character. 13,000 cases (men, women, and boys) dealt with in 1897. 58 per cent. turn out well. Tickets for beggars free to donors.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Society Relief Persecuted Jews—M.D., £1; (*Abraham's Vineyard*) 2 Sam. xxii. 31, £10	11	0	0
Paris City Mission—Deane, £5; G.O.R., £5	10	0	0
China Inland Mission—S.M.P., 10s.; Jubilee, £2	2	10	0
Moravian Missions—S.R.H., £2; H.L., £1	3	0	0
Pundita Ramabai's Widows—Mrs. H.	1	0	0
Yiddish Translation of the Bible (Mr. Bergmann)—W.S.L.	1	5	0
Christian Liberty in Saxony (Pastor Karl Mascher) 2 Sam. xxii. 31	10	0	0
Mr. Rabinowitz' Work (Railway Carriage)—C.F.T.	1	0	0
Dr. J. G. Paton's Work—C.F.T.	0	5	0
South American Missionary Society—G.O.R.	10	0	0
Poor Jews, Jerusalem—Orphan	0	3	0
Baptist Missionary Society—Orphan	0	1	6
Mount Hermon Chapel (Mr. Moody)—Collected Religious and Literary Soc., Trinity Pres. Church, Notting-hill, £5 12s. 7d.; F.V.M., £1	6	12	7
Bridge of Hope (Miss Steer)—C.F.C., 2s. 6d.; 2 Sam. xxii. 31, £10	10	2	6
St. Giles' Christian Mission—J.B.P., 2s. 6d.; Sympathy, Liverpool, 5s.; A.M.M., £10 10s.	10	17	6
Flower Girls' Mission—G.C., 10s.; 2 Sam. xxii. 31, £10; C.S.J., £2; W.N., Belfast, 8s. 6d.; (*New Premises*) Miss W., £1	13	18	6
Church Association—Miss W.	1	0	0
Salvation Army (Rescue Work, Hackney)—B.T.L.	0	7	0
Dr. Barnardo's Homes—A.M.M., £10 10s.; G.C., £1; M.D., £5; S.M.P., £1; E.M.P., 10s.; H.L., £1; (*Emigration*) 2 Sam. xxii. 31, £20	39	0	0
Bristol Orphan Houses—G.C., £1; M.D., £5; Orphan, 1s.	6	1	0
London City Mission—G.C., 10s.; G.O.R., £5	5	10	0
Home for the Fatherless (Mr. Toye)—G.C.	0	10	0
National Lifeboat Institution—G.C.	0	10	0
Missions to Seamen—G.C.	0	10	0
Miss Weston's Work, R.N.—G.C., 10s.; H.L., £1; (*Silver Wedding Fund*) F.V.M., £2	3	10	0
Nat. Benevolent Institution (a special case)—M.S.	5	0	0
Friendless and Fallen—Sympathy, 5s.; S.M.P., 10s.; S.R.H., £1	1	15	0
London Bible and Domestic Mission—Miss U.	0	10	0
Professor Thoumalan's Armenian Boys' Home, Chigwell—Bridge	1	0	0
Indigent Blind Visiting Society—M.D., £1; (*Samaritan Fund*) M.D., £1	2	0	0
Governesses' Benevolent Institution—M.D.	1	0	0
Homes of Hope, Regent-square—M.D.	1	0	0
Aged Pilgrims' Friend Society—M.D.	1	0	0
E. London Tabernacle Mission Work—M.D.	1	0	0
Irish Church Missions—M.D.	0	10	0
Thames Church Mission—M.D.	0	10	0
R.N. Mission to Deep Sea Fishermen—M.D., 10s.; H. L., £1	1	10	0
Gratuitous Circulation of "The Christian"—N.H.	5	0	0
Dock Labourers' Mission—T.S.	0	2	6
Dinners Sick Children—F.A.E.	0	2	6
Mr. Fegan's Homes—S.M.P., £1; H.L., £1; (*Southwark Home Mission*) E.B.S., 3s.; (*Invalid Kitchen*) Ryde Gleaner, £1	3	3	0
Mildmay Mission to Jews—S.M.P., 10s.; C.F.T., £1	1	10	0
Protestant Alliance—Mrs. H., £1; 2 Sam. xxii 31, £5	6	0	0
Barbican Mission to Jews—W.S.L.	0	5	0
Soldiers' Institute, Portsmouth—Meta	0	5	0
Country Towns Mission—2 Sam. xxii 31	10	0	0
Miss Macpherson's Home of Industry (Emigration)—2 Sam. xxii. 31	10	0	0
Liverpool Sheltering Homes (Emigration).—2 Sam. xxii. 31	10	0	0
George Yard Mission—2 Sam. xxii. 31	5	0	0
Jewish Work London City Mission—E.B.S.	0	3	0
N.E. London Gospel Mission—D.L.D.	2	0	0
Evangelical Alliance—D.L.D.	1	0	0
Sunday Closing Campaign—D.L.D.	1	0	0
Ragged School Union (Cripples)—D.L.D.	1	0	0
Fisherton Schools, Salisbury—M.S.	1	0	0
Miss Perram's Poor Fund—Orphan	0	1	0
Gospel Tent (Mr. L. Weaver)—F.V.M.	1	0	0
Total	£234	5	1

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—M.H.B.C., 4s.

West Indian Hurricane (Rev. S. Sunderland)—M.A.G. and M.E., Shoreham, 10s.; Anon., Woking, £2 2s.

London Samaritan Society and Convalescent Home and Hospital—F., 5s.; R.D., 5s.; E., £1 1s.; C., 2s. 6d.; J.G., £1; M.E.B.B., £5; D., 2s.; C., 5s.

Sergeant Pallinger wishes to remove the impression that owing to his evangelistic work he has given up his work among soldiers. He writes: "I feel very grateful for the interest and prayers of the Lord's people on behalf of my Sunday engagements. May I ask for a similar interest and practical sympathy in the efforts made through 'The Guards' Mission' (58, High-treet, Pimlico, S.W.) to bring our soldiers in London to a saving knowledge of the truth?"

1988.

THE NATIONAL REFUGES

FOR HOMELESS AND DESTITUTE CHILDREN.

"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS.

164, SHAFTESBURY AVENUE, LONDON, W.C.

PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of The Christian.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

Working Men's Mission, Collingwood Street, New Cut.

WE ARE IN GREAT NEED OF FUNDS. PLEASE HELP US.

To provide for the Hungry and Starving in one of the Poorest Neighbourhoods of London.

We are getting our Soup Kitchen ready, which provided 112,000 meals to men, women, and children last winter. This Mission has been established for the past twenty-one years. Gifts of clothing, etc., will be gratefully received.

Will the readers of The Christian send a contribution to our Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; to T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.; or to the Office of The Christian.

CHURCH PAROCHIAL MISSION SOCIETY,

The CHURCH HOUSE, WESTMINSTER, LONDON, S.W.
(Great Smith-street Entrance.)

Gen. Superintendent—Rev. W. HAY AITKEN, M.A.
Secretary—Rev. HERBERT MUIR, M.A.

Object—The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.

The Society urgently needs help, as it is without endowments and has to depend entirely on the offerings of those who value Evangelistic Work. It undertakes Missions in a large number of very poor Parishes. The Work being entirely of a spiritual character does not command so readily the support of many rich people, who give freely to charitable objects mainly designed to meet temporal necessities. The Rev. A. J. Harrison is now conducting evidential Missions in connection with the Society, and the Committee will be glad to receive applications for his services.

Scripture Readers' Society for Ireland.

This Society continues to spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; or 9, Paternoster-row, London; and at the Office of The Christian.

CAPT. JAMES KEARNEY WHITE,
Secretary and Treasurer.

THE ST. GILES' CHRISTIAN MISSION

FOUNDED IN 1860,

And Supported Entirely by Voluntary Contributions,

MOST EARNESTLY APPEALS FOR FUNDS

For the Maintenance of its

Far-Reaching & Manifold Operations.

The following Classes (amongst others) are assisted:

The Sick and Destitute,

Orphaned and Helpless Children,

Homeless Girls and Women,

Friendless Juvenile Offenders,

The Better Class of Discharged Prisoners,

The Innocent but Suffering Wives and Children of Prisoners,

AND TO ALL THE GOSPEL IS PREACHED.

Bankers: Messrs. BARCLAY & CO.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.

Superintendent: WILLIAM WHEATLEY,
4, Ampton-street, Regent-square, London, W.C.

THE

"Bridge of Hope"

IS IN GREAT NEED OF IMMEDIATE AND GENEROUS HELP.

MARY H. STEER,

28, Betts Street, St. George's, London, E.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Founder: C. H. SPURGEON.
President & Treasurer: Rev. J. A. SPURGEON, D.D., LL.D.

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN.

No Votes required. The most needy and deserving cases are selected by the Committee of Management, without regard to class or creed.

The Managers Require

TEN THOUSAND POUNDS

A Year in Voluntary Contributions.

Contributions will be thankfully received by the Treasurer, addressed to the care of the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

MORAVIAN MISSIONS.

THE LONDON ASSOCIATION in aid of these

OLDEST OF PROTESTANT MISSIONS

EARNESTLY APPEALS FOR FUNDS.

THE NEED IS MOST URGENT.

Owing *not to increase of* expenditure, but chiefly to the false impression concerning the Morton Legacy, which when forthcoming can only be used for *new* missions, the *decrease in funds* has been so great, that instead of the additional £10,000 so much needed for Labrador, &c., there is to date a serious growing

DEFICIENCY OF £12,000!

This must be met speedily without any diminution in the General Fund, or some of the Mission Fields, actually calling for extension, must be abandoned.

Contributions will be thankfully received by the Secretary, the Rev. W. Wetton Cox, 7, New Court, Lincoln's Inn, London, W.C.

N.B.—One in Sixty Members of this devoted little Church is a Missionary, and so richly is their work blessed that the Converts number nearly 100,000, or more than Three Times as many as the parent Church. There are nearly 500 Missionaries in the field, and the whole expenditure has been under £80,000, of which Two-thirds has been contributed by the Native Churches.

"Dr. Barnardo's Homes."

THE ANNUAL SALE

of Fancy and Useful Articles, &c., sent in to the Homes will be begun in November and continued during the Winter. The immediate co-operation of all friends of Waif Children is earnestly invited. Additions to our stock of Goods are very necessary, so that the Boxes may be filled with a careful selection of varied goods to the full estimated value of £6 and £12 respectively. These Boxes are then issued to the public for £5 and £10. Orders for the Boxes, as well as Goods to fill them, should be sent in WITHOUT DELAY.

The articles most in request to replenish our stock of goods for disposal during the Annual Sale include TEA-CLOTHS, FANCY PINAFORES, good DOLLS, COSIES, CUSHIONS, foreign NEEDLEWORK, Ladies' UNDER-CLOTHING, Bedroom SLIPPERS, SHAWLS, CHINA ORNAMENTS, SOFA RUGS, BRIC-A-BRAC, and FANCY GOODS of every description. Any gifts of such articles as these will be most highly appreciated and be exceedingly helpful.

All parcels and remittances should be addressed to Dr. Barnardo at the offices of the Homes as below.

18 to 26, Stepney Causeway, London, E. JOHN ODLING, *Secretary.*

"GOD'S LITTLE CHILDREN."

Dr. BARNARDO'S HOMES now contain nearly 5,000 Waifs and Strays, and some Eight Souls are added every 24 hours to this Great Family, which is at present in Very Urgent Need of Immediate Help. Even the smallest gifts will be thankfully received.

JOHN ODLING, *Secretary.*

Head Offices:

18 to 26, Stepney Causeway, London, E.

Bankers: London and South-Western Bank; Prescott, Dimsdale, and Co.

AMONG THE CHURCHES.

** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The ritual controversy, *The Record* states, is gravely affecting the incomes of Church societies.

At Oxford the Archbishop of Canterbury has preached a special sermon at a service of intercession for foreign missions.

Miss M. A. Dunn, secretary of the Ladies' Association, Rochester Diocesan Society, 113, North-side, Clapham Common, appeals for voluntary workers for some of the poorest South London parishes.

St. Mildred's, an ancient City church, has been reopened after renovation. The Lord Mayor, Sheriffs, and other City representatives attended the service. St. Michael's, Bassishaw, is, however, to be pulled down.

The Bishop of Gibraltar, who is now visiting the English community at Bucharest, and has held a Confirmation there, has paid a visit to Archbishop Gennadius, the Metropolitan of Roumania, who gave him a very cordial welcome.

The Archbishop of Canterbury has visited Tunbridge Wells in connection with the second jubilee celebration of the Church Missionary Society, and after preaching in the parish church in the morning, presided at a meeting of the East and West Kent and Sussex Church Missionary Unions in the Great Hall, which was crowded with clergy and lay representatives.

The Bishop of London has appointed Sunday next as "Lay Helpers' Sunday," remarking that the need of lay help in the work of every parish is of increasing importance. He suggests that the lay helpers in each parish be specially invited to join in partaking of the Holy Communion; and that the attention of the people be drawn to the opportunities for work afforded by the Church.

The Archbishop of York, preaching at Acomb, said he believed there never was a time in the history of the Church of England when more good sermons were preached—good in the best sense of the word—than at the present day. Not all men had the eloquence which drew crowds, but the vast majority of the clergy were ever striving to do the work of the Lord Jesus.

At a special meeting of the general committee of the Church Pastoral Aid Society it was unanimously resolved that the committee, at the present juncture in Church affairs, desires to call attention to the steady adherence to Protestant and Evangelical truths and principles by which that society has always been distinguished. This adherence it will ever be their endeavour to maintain.

The financial statement as to the recent Church Congress at Bradford shows that the gross receipts reached £1382 and the expenditure £1081, leaving a balance, including £10 since contributed, of £300. Of this surplus £150 has been allocated to the Bradford Church Institute, and £30 to the Queen Victoria Clergy Sustentation Fund, the remainder going towards the restoration of Bradford Parish Church.

A temporary church at Redland, near Bristol, has been dedicated by the Bishop of Bristol, who said that the population of the city and neighbourhood was increasing by scores of thousands. New churches meant a very great effort on the part of Church people, and he suggested the formation of a guild for the collection of penny subscriptions, so that the clergy might be freed from anxiety as to where their stipend was to come from.

The Bishop of Exeter, in his address at the Diocesan Conference at Exeter, referred to the observance of Romish festivals and practices. There were, he said, few sowers of perversions in the diocese, but the time had come when such must return to the simple faith of the Gospel; and if a few who felt their position to be untenable seceded, that would be far better than that the Church should connive at error, and allow her accredited representatives to teach doctrines which she had deliberately and distinctly repudiated.

Congregational.

The foundation stone of a new church has been laid at Muswell Hill.

Recognition service in connection with the settlement of Rev. C. H. Underwood as pastor of Ruscombe, Pitchcombe, and Edge, was held last Thursday. Addresses were delivered by Revs. A. G. Hastings, Samuel Thomas, and C. A. Davis.

Dr. Probert, having accepted the Principalship of the Independent College, Bala, Bangor, the Rev. W. Charles, M.A., Treorchy, has been appointed his successor as theological lecturer at Brecon Memorial College, and has commenced his duties.

Rev. Dr. Guinness Rogers will deliver the Merchants' Lecture in the Dutch Church, Austin Friars, every Tuesday in November. In fulfilment of a promise made at the close of his last course, Dr. Rogers intends to treat of the Dutch Reformation, first in itself and then in relation to English Protestantism in general and Congregationalism in particular.

At an informal meeting of the minister (Rev. James Wylie) and deacons of Donegall-street Church, Belfast, the condition of the ministers of the aided churches in Ireland was brought under consideration. Over £40 was subscribed, and it was at once decided to have special collections in order to meet the immediate needs of the ministers, some of whom are in very straitened circumstances.

Baptist.

At the seventeenth anniversary of Rev. J. Wesley Boud's settlement as pastor of Penge Tabernacle Rev. Chas. Spurgeon preached. The report of the work showed cheering progress in each department.

At the recognition of Rev. H. J. Milledge as pastor of [illegible]ston-road Church, Croydon, Rev. Chas. and Dr. J. A. Spurgeon took part. The intention of erecting a substantial permanent building was announced.

At a branch meeting of the Baptist Missionary Society, held at Manchester, Rev. J. R. M. Stephens exhibited a copy of one of the Gospels, printed and bound by native [illegible]s on the Congo, and said that was an augury of the future of their missionary work in that part of Africa.

On Monday, October 31, Rev. Archibald G. Brown concluded the first year of his pastorate at West Norwood. He asked all those who had reason to praise God for blessing received to bring an offering to be devoted to the Lord's work, and in response over £200 was brought in. During the twelve months nearly two hundred have been added to the membership. The chapel is to be lit with electric light.

Methodist.

The Free Methodists' Connexional property has been doubled in value within the last thirty years, and the aggregate debt reduced by one-third.

Rev. T. Jackson, whose labours in the Primitive Methodist Mission in Walthamstow and Clapton are well known, is devoting himself for the future to the Whitechapel Mission.

Richmond, which claims the distinction of being the Missionary College of the Wesleyan Methodist Church, has this week celebrated its missionary jubilee, the students raising in connection therewith the sum of £618.

Rev. Danzy Sheen, of Leeds, general secretary of the Sunday-schools of Primitive Methodism, has issued his annual report, which shows that the denomination has 4,308 Sunday-schools, 61,000 teachers, and 465,089 scholars.

According to the recently issued report, Bolton Wesleyan Mission has been successful, although hampered for lack of class-rooms and other accommodation for social work. The new building, the Victoria Hall, will be the largest owned by the Methodist body.

At the fourth triennial Sunday-school Conference held in Birmingham, the Rev. John Smith, president of the Primitive Methodist Conference, occupied the chair, and delivered an address on the influence of the Sunday-school upon the life of the nation. The programme included a great rally of Christian Endeavourers.

Rev. F. B. Turner (Methodist New Connexion), in a letter describing the progress of mission work in China, says that at the last monthly gathering of representatives of the different missions some told of revivals of religion resembling the great Methodist revival in Wesley's time; others of the small beginnings of self-support here and there, and yet others of the widespread interest of the educated classes in Christianity.

Presbyterian.

The newly formed Presbyterian congregation at Cricklewood, London, has addressed a hearty and unanimous call to Rev. Thomas Brown Nicholson, M.A., Brandon-street Church, Hamilton.

Principal Story and Dr. McAdam Muir preached at the dedication services in connection with the opening of a new church (St. Cuthbert's), situated in the centre of a working-class district in Glasgow.

The Queen of Holland is a Presbyterian, and worships in the New Church of Amsterdam. Members of the Marylebone Presbyterian Church in London propose to get up an address to her, signed by the moderators of all the branches of the Presbyterian Church in the world.

Aberdeen U.P. Presbytery recently adopted a resolution cordially approving of the proposed union with the Free Church. Rev. Dr. Robson declared that the time had now come when advantages were no longer to be gained by separation. If the churches were united they could take up more effectually in this country the great work of evangelisation.

Salvation Army.

The elevators and shelters of the Men's Social Work in London are full nightly.

His Honour President Steyn, of the Orange Free State, has laid the foundation-stone of a new hall at Bloemfontein.

A large building has been loaned in New York for the purpose of a temporary convalescent home for soldiers who have returned from Cuba.

A friend on the borders of Swazieland has donated twenty acres of land for an industrial settlement, and promises building materials and labour for a hall.

Fallen Asleep.

Mrs. J. POWELL, of Staunton, Ledbury, was for many years the superintendent of the Sunday-school and also a class leader.—Mr. HENRY JONES, J.P., a generous supporter of Wesleyan Methodism.—At the age of seventy-eight, Mr. JOHN COOK, of Filey, for twenty years superintendent of the Sunday-school.—Mr. JOSHUA BRAMHAM, a prominent member of the Wesleyan Church, Leeds.—Mr. GOODYEAR, for many years superintendent of the Wesleyan Sunday-school, Harpenden.—The Rev. T. E. SWEETING, who was for many years pastor of the Churchtown Congregational Church, Southport.—At the age of sixty-two, Miss ANDERSON, daughter of the late Rev. Dr. Anderson, of Morpeth.—Mr. T. H. OLIVER, of South Creake, Norfolk, for many years a deacon of the Congregational Church and superintendent of the schools.—At the age of seventy-six, Mr. JAMES BATES, a member of the Congregational Church at Rinton, near Sedgeley.—Mrs. TALBOT, wife of Rev. C. Talbot, late of Wooburn, Bucks.—Mr. J. P. SMITH, member of Russell Chapel, Dundee, and a prominent temperance worker, aged eighty-three.—Rev. ADAM GOLDNEY, Prebendary of Wells.—After three hours' illness, Mr. J. READ, of Cambridge, a prominent Primitive Methodist and a local preacher for over sixty years.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — H.E.G. W.H.C. G.R.C. A.M.B. C.D.E. W.C.C. E.H.C. J.B. H.E.F. E.O. G.D.B. A.C. W.H.B. R.S. W.L.B. C.W. C.P. B.D. S.D.W. W.G.W. M.G. E.C.H. G.C.G. C.T.G.C. A.A.B.P.R. F.L.C. H. C.S. P.P.Co. J.V.M.C. S.S. J.W. S.E.M. A.C. J.J. G.P. E.C.M. W.R.N. H.M.C. H.M. R.G.M. J.McD. F.H. K.M. J.H.W.C. W.L. Miss G. G.H.M. J.O'N. A.G. A.E.F. W.L. H.L. R.C. G.C. H.E.W. M.H.S. A.C. J.W.L. B.P.S. C.B.S. H.R.R. A.H.C. F.G. W.R.B. J.S. E.J.V. H.S. T.F. J.H.C. J.H.C. G.C.E. E.R.T. E.H.V. J.F.H. J.S. G.C.R. G.S.W. G.B. G.W.A. A.M. A.S. W.W. S.H.A. T.P.L. T.W.H. M.H.G. W.J.L. E.H.D. J.A. W.R. W.M. T.E.B. A.C.H. V.L. J.V. S.H. J.B.B. S.E.W. L.S.

APPLICANTS FOR TRACTS.—Miss F. Oram, 3, Ventnor-villas, Hove, Sussex; Mr. T. Gloun, 17, Cornfield-terrace, Eastbourne; Mr. H. Brookes, Cliff College, Curbar, viâ Sheffield; Mr. W. Betteridge, 87, Queen's-road, Dalston; Miss A. Barstead, 45, North-side, Clapham Common, S.W.; J. Smith, Colporteur, 58, Kingsbury, Aylesbury, Bucks; A. Buchanan, 3c, Pacific-avenue, Belfast, Ireland; Mrs. Aldridge, 2, Belvedere-buildings, Southwark Bridge-road, S.E.; Mr. John Sleeman, Delabole, Cornwall; Mr. Charles Cheney, Cliff College, Curbar, viâ Sheffield.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

ITEMS OF INTEREST.

Home.

At the Strangers' Rest for Sailors, Ratcliff Highway, farewell was last week taken of several missionaries about to depart for China.

"Our duty as citizens in relation to recent ritualistic developments in the Established Church" is being discussed publicly by the Liberation Society.

On his return from Khartoum the Sirdar met with a most enthusiastic reception both at Dover and in London. He has since visited the Queen at Balmoral.

The baneful influence of drink has attracted the attention of the Grand Jury at the Old Bailey, who made a presentment regarding the number and gravity of crimes directly due to it.

£1000 has been handed over to the Hospital for Sick Children, Great Ormond-street, by subscribers to the Lewis Carroll Memorial Cot. This will secure its permanent endowment.

Foreign.

An Anti-Semitic plot to blow up a Jewish synagogue at Olmutz, Moravia, during Divine service, has been frustrated.

An anarchist of a dangerous type has been arrested on board an Austrian steamer at Alexandria. He was proceeding to Palestine.

Plague outrages continue in the Madras presidency; two native officials were stoned to death in different places, and a third seriously injured.

Uganda is still in a disturbed condition. The greater part of the northern province has been devastated by the forces of the ex-King Mwanga.

The Communal Council of Antwerp is endeavouring to abolish the system instituted by the Board of Trade of sending home sailors discharged from British ships in that port.

The new Anglican Church at Jerusalem, dedicated to St. George the Martyr, has been consecrated, the Bishop of Salisbury and the Bishop of Jerusalem taking the principal part in the ceremony.

The American Episcopal Convention recommend that no formal action be taken in response to the resolutions of the Lambeth Conference to appoint two bishops as members of the proposed consultative body.

Extraordinary precautions against plague have been taken at the Kolar Gold Field, near Bangalore, where the epidemic is severe. The Mysore Government have erected plague camps to accommodate 70,000.

THE FAR EAST.—An attack has been made upon Europeans by Chinese soldiers near Pekin, who demolished houses and cut telegraph lines. An anti-foreign demonstration has also been made at Canton.—The Foreign Ministers at Pekin have sent a protest to the Tsung-li-Yamen respecting the outrage on Europeans, and asked for the withdrawal of Chinese soldiers from Pekin.

FRANCE.—The French Ministry has been defeated by the Anti-Dreyfus party—hence the Brisson Ministry has been overthrown amid a scene in the Assembly.—The Dreyfus case is to be re-judged.—It is believed that an arrangement has been arrived at with the French Government with regard to Fashoda, which, for the present, at least, deprives the question of any elements of danger. Captain Marchand is on his way to the coast of his own initiative.—A rumour comes from Paris that England will proclaim a protectorate in Egypt.

Southwark Police Court Mission.—The report of the deserving work done by this mission in connection with the British Women's Temperance Association gives some interesting instances of success amid many difficulties. The following is a jotting from the missionary's diary: "S. M., aged fifteen, was severely beaten by her stepfather for losing a shilling, ran away from home, and was afterwards found at a coffee house. The stepfather went to the house and made a disturbance, demanding that the girl should be given up to him; she refused to go home. The police being called advised the man to see the magistrate, who told him he had no power over the girl. She was given into my care at the mother's request, I undertaking to place her in service and look after her. The girl is doing well." One of the workers is under medical orders to quit the work as the result of rough treatment by a woman whom she was endeavouring to rescue, but in spite of this drawback, and of the paucity of funds, the secretary (Mrs. F. Edwards, 33, Avondale-square, S.E.) writes that the mission is progressing with its labours amongst the unhappy victims of sin, vice, and misfortune in South London.

The Christian.

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NOTES AND COMMENTS.

OUR columns this week contain a call to prayer on behalf of India, which we hope will not be overlooked by the reader. A special interest attaches to this call at present in view of the approaching tour of Rev. F. B. Meyer, whose proposed programme of visits will also be found on the same page.

Some of our friends are exercised by a statement in the *Daily Chronicle* a few days ago. Reporting a meeting at the Strangers' Rest, Ratcliff Highway, our contemporary spoke of Mr. R. Cope Morgan as *late* of THE CHRISTIAN. This is, of course, an error for *Editor* of THE CHRISTIAN.

Some very pertinent words were spoken at the Brighton Conference of the Evangelical Alliance by the Hon. and Rev. E. V. Bligh, a member of the Council. He was anxious to see thorough co-operation in Christian work between all evangelical ministers. In face of the common enemy to the truth he urged united action and progress. "He had long thought that some pulpit co-operation was possible among evangelical ministers of various denominations. He would gladly welcome the sight of all orthodox Christians, including Nonconformists here, and ministers or members of Reformed Churches on the Continent, joining together more frequently in their ministrations, and acknowledged as ministers of the Gospel, with equal powers, equal authority, and with ordination of equal value. He hoped some steps forward would be taken in that direction, for it was highly necessary at this juncture."

Equally hopeful were the words of Sir H. Fowler, M.P., spoken at the enlargement of the London Central Wesleyan Mission, and they deserve attention even beyond the bounds of Methodism. He gave his strong support to a sentence of Rev. C. H. Kelly's concerning the Twentieth Century Fund, that "that movement was not undertaken in a spirit of sectarian pride." He urged that in all their work they should keep clear of such a spirit.

Their work was not to interfere with that of other churches, and they did not want to proselytise. He should not have the slightest sympathy with their movement if he thought they were going to draw their recruits from other churches and organisations. We did not recruit from regiments in the army, but from among men who were not in the army, and recruiting of the churches should be from that class who were outside Church influence altogether. Again, he did not think they ought to interfere in the controversies of other churches, for they had enough of their own work to do in fighting the infidelity, vice, ignorance, and intemperance which formed the darkest blot upon the face of this metropolis. As long as the work of casting out devils in the name of the Lord went forward they ought not to care by what form of organisation that was done.

Lord Roberts brought out some important aspects of the work of the Army Temperance Association in his address to its Council. Where the Association is strong there is less crime and fewer admissions to hospital. The man who keeps in health in times of peace is likely to suffer the least from the attacks of disease in time of war. Temperance raises the moral status of the men, enables them to do their duty better, and assists them to obtain special employment when they return to civil life. These are good things for the life that now is. How much more is it true of spiritual work among the men.

Notwithstanding the present strain between Great Britain and France, we are assured by a correspondent of the *Daily News* that in France there is a deep and wide-spread admiration of England, of her institutions, and her ways. But the most hopeful part of the present Anglomania is the emphasis which is laid on the moral training in our country.

Whether French writers are treating of our schools, our social and philanthropic movements, our trades unions, or our home legislation, one and all dwell on the education of the conscience with us, the moral and religious training as developed in the various phases of our national life. Take, for instance, the great work of the first living French philosopher, "La Psychologie du Peuple Français" of M. Fouillée. "It has been justly remarked," he writes, "that the temperance cause makes far more progress in Protestant countries, where it is essentially allied with religion."

We would rather be the means of giving to our sister country a true love of liberty, equality, and fraternity, in the New Testament sense of the words, than gaining any military victories over her.

At last the Dreyfus mystery is in a fair way to be thoroughly cleared up. The attempt to buttress up a possible injustice behind the stubborn defences of militarism and officialdom has been unable to withstand the steady march of righteousness, and the trial is about to be thoroughly revised by the highest court of inquiry in France. It is a great moral object-lesson for the whole world, that though hand join in hand yet shall the wicked not go unpunished. At first the voice of justice seemed unable to make itself heard. Now it has swelled into a mighty and irresistible chorus.

Another piece of good news came to hand last week. Candia has at last been evacuated by the Turkish troops, and the island has entered on an era which should mean peace and progress for the future. It is significant that the first result has been a better state of feeling between the native Christians and Mohammedans, whose animosity was largely due to the disturbing presence of the Sultan's soldiers. This marks another stage in the nemesis that slowly but steadily pursues the Great Assassin of his Christian subjects. His empire has been steadily shrinking during his reign; and as each portion passes away from under his control, it begins to progress in civilisation and in well being. The Powers must establish some reputable form of government in place of the barbarous rule which has been overthrown. Difficult as it has been to thrust the Turk out, this last task may prove even harder. For our own part, we believe that it can only be done on those large Christian principles which give perfect liberty of conscience in religious matters. The removal of Mohammedan rule opens the way for spreading the light of the knowledge of Jesus Christ. The ideal aim of the missionary there should now be, "Crete for Christ."

In a strenuous letter to the New York *Independent*, Mr. Justin McCarthy, M.P., speaks with disappointment of the lack of enthusiasm with which the Czar's proposal has been received in England. He laments the fact that there is no strong commanding voice to speak out for the peace policy in England just now, that no one even tries to play the part once so nobly performed by Cobden and Bright, and that even the pulpits have for the most part been silent on the question. Yet one of our most widely circulated journals said, soon after the eirenicon was published, that it was no use noticing the utterances of the pulpit, they were so numerous and so similar in tone! Not only at the autumnal sessions of the Nonconformist assemblies have resolutions of sympathy with the rescript been passed, but large numbers of Episcopalians are in its favour; and surely the presence of the Bishops of London and Hereford at the Exeter Hall meeting was a significant fact. No doubt the constant war excitement over questions relating to China, the Soudan, and Fashoda has been more agreeable to the music-hall public than any effort after peace; but the Churches have declared for the Czar's proposal.

A correspondent of the *Times* has been giving Count Tolstoi's explanations of the causes of the chronic destitution of the Russian peasants, who suffer from insufficiency of food, not positive famine. They consume 30 per cent. less than the normal amount of food necessary for the maintenance of health. One cause of their trouble is spiritual. The depression of despair has settled on the peasants. They are indifferent to things spiritual, and inert in their old habits. Tolstoi would give them liberty of religion, liberty of education, and liberty of reading, together with the abolition of special laws and the system of flogging. The Government has replied by repressing his attempts to relieve and help the peasants. This condition of things is a strong argument for a reductiou of military burdens; deliverance will come gradually to a people who have enough to eat, and whose whole time is not consumed by earning it.

The question has been raised in a contemporary whether a "layman" conducting a service in a mission hall in connection with a Nonconformist Church is not qualified to preside at the Lord's Supper. The answer is, of course, a decided affirmative. The rite was, in the Apostolic Church, a part of an ordinary meal, and till the Sacerdotal tendency began to creep in during the second century, there was no question of administration; the food was blessed and partaken of like any other meal. In reverting to apostolic custom, therefore, there can be no need of "consecrating the elements" by official hands; and the question as to who administers or dispenses the bread

and wine is purely a matter of convenience. It would be a happy innovation and an excellent practical protest against priestly error if occasionally the rite were superintended by a "layman" and the minister took part with the congregation in the pew.

Pastor Jellinghaus said to a meeting of women at Blankenburg that when a workman gets into difficulty, temporal or spiritual, he does not go to the pastor or clergyman but to a Christian fellow-workman, because he better knows him and his circumstances, and is able to sympathise with him. Therefore, Christian men of all classes should show sympathy and make themselves accessible to their fellow-men of their own order. And so women who love the Lord may serve Christ by seeking to show sisterly sympathy to other women, for a woman will rather tell out her heart to a woman, one of her own sex and experiences, and ways of thought and feeling.

The wife of Pastor Ziemendorf, of Weisbaden, said if the mothers were united and anxious to learn from the Word of God the influence on the children would be very different from what it is. Too often the mother is a stumbling-block to her children. Some think the woman ought to stick to house duties. The duty of everyone—women, as well as men—is to do the things of God first, to seek first the kingdom of God and his righteousness. One of the best students of the Scriptures she knew was an old woman whose business it is to peel potatoes in a hospital. She holds Bible lessons while she is doing this humble work.

One of the most remarkable features of the appeal of the Gospel is its *urgency*. Everywhere in the New Testament we hear the solemn accents of warning and rebuke against those who fail to accept the offer of salvation. It is a perpetual refrain in the discourses of Christ, in the speeches in the Acts, in the most glowing passages of the Epistles. The early preachers of Christianity were driven forward by a very fire of earnestness in their preaching. They demanded *instant decision*, so impressed were they with the fatal consequences of delay and neglect. Modern preaching sadly lacks this strong note of urgency. There is too much dealing with abstract and general aspects of the truth, and too little with the solemnities of choice, and the vast meaning of that great word *now*. It is of the utmost importance that in an age that is characterised above everything by its innumerable distractions, the heralds of the Word should be instant in season and full of a commanding and winsome appeal for immediate decision.

A fruitful source of failure in the Christian life is this—that many so-called believers fail to draw on the spiritual resources placed within their reach by the Gospel. They keep their religion and their practical lives in different compartments. The result is that when trial and tribulation come, their faith goes to pieces at a touch, and they fall into divers temptations. Religion will never be a stay in trouble unless it has become a part of our lives in hours of prosperity and peace. The storm tests the building, it does not furnish it with power to resist its own onslaughts. Those whose life at present is easy and smooth should therefore see to it that they improve their spiritual opportunities, and lay up a store of strength and trust and love for the day when they shall be called to pass their sorrow and trial.

The shower of falling stars which has been prophesied to take place this month illustrates a beautiful law of nature which is also a parable of grace. These "falling stars" are well known to be fragments of rocky substance wandering through space, which are drawn within the sphere of the earth's attraction. The strange thing is that only very rarely does one of them reach the earth in a solid or even a molten state. We are defended against this flying army of destruction by the soft cushion of the atmosphere, through which the missiles fly earthward. The friction caused by their passage through the air generates so great a heat that they become incandescent, then fluid, and finally gaseous, so that long before they reach the ground they are resolved into harmless vapour, and so sift gently downwards. The soft, impalpable air which we breathe is an invisible and impenetrable shield between the earth and a perpetual volley of these wandering meteorites.

There is a similar fact in the spiritual life. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The soul that is surrounded by an atmosphere of purity, and trust, and love, whose "life is hid with Christ in God," is shielded by the Divine presence in which it lives and moves and has its being, so that no evil can reach it. The ninety-first Psalm is a wonderful idyll of this "charmed life." From the human side it is a psalm of faith in the power and love of God as the great protective force of life. From the divine side it is an announcement that "all things"—temptation, disease, misfortune, trial—"work together for good to them that love God." From this standpoint there are fewer more comforting passages in the Bible than this beautiful Psalm.

In last week's *Record* Dr. Handley Moule had a weighty letter on "Our Duty in the Crisis." He writes regarding the proposal for a conference upon differences of opinion, and says:—

> For peace I long, God knoweth, from my inmost heart—but not for peace at any price; not at the price of reconsidering the ground principles of the Reformation, which the leaders of the revolution must practically ask us to do. They have been avowing for a long time, but never more loudly than of late, at Bradford, aims and ideals which to the sons of the Reformation are absolutely repugnant.
>
> It is not *our* principles that have disturbed the Church; it is those of a school whose essential teachings are, in the Church as reformed, novel within this century, as different in vital points from the old High Anglicans as from the Evangelicals. We are the sufferers from a great and formidable inroad. It is not quite our wisdom to confer with its leaders. Let charity to persons be unbroken, in the Master's name. But unless the Reformers died literally for nothing we are in face of principles which are, by inexorable fact, mortal antagonists of each other.

Coming to the point of present duty, Dr. Moule presses upon Evangelical clergymen the need for independent and genuine study of Reformation history and literature. But before and beyond everything else this:—

> Unless we would be "destroyed for lack of knowledge" we must, however busy, read. First and most, of course, we must "read, mark, learn, and inwardly digest"—the Bible, which is not reconcilable with the modern Church revolution. If we know the Epistle to the Hebrews by heart, so much the better. If we have in some sense really pondered and made our own the vast teaching of the Scriptures on the believer's "access with confidence" to the Father, in the Son, by the Spirit, "nothing between," so much the better. If we have laboured to grasp afresh the reality, the grandeur of (not the phrase but the thing) Justification by Faith, the central point of the Reformation, so much the better. But this needs not emotion but labour. "Knowledge of your Bible," said C. Simeon to his young friend, "comes not by faith but by works." "You will never be a good Catholic," said a priest lately in Dublin to a young convert to Scriptural Catholicism, "you read the Bible too much." That applies not to Romanism only.

Dr. Moule then recommends, *under* Scripture, a study of the works of Ridley and Cranmer, Jewel, Beveridge, and Waterland. He is also careful to mention Rev. N. Dimock's papers on Anglican doctrine and practice.

Particular attention is called in *The Daily News* to the custom, now almost common, of observing "All Souls' Day" as a day of special prayers for the dead. It seems that "An Office of Remembrance of the Faithful Departed," sanctioned by the Bishop of London, has been sent all over the country. At St. Alban's, Holborn, a catafalque was erected in the chancel, by the side of which the hooded monks knelt. Many of the congregation had Roman books of devotion, and one had a rosary. We fear that this practice of praying for the dead extends even far beyond the borders of Romanism and High Anglicanism. It is a practice utterly without warrant in the New Testament, and wherever it has spread it has meant putting power into the hands of the priest, and subjecting the people to a degrading superstition. Innocent and natural as it may appear, it contains evil seed.

Some methods of dealing with Ritualism may not be free from blame, but we cannot have too much frank and honest discussion of all the points involved. We cannot deal too fearlessly with the practice of confession; its odiousness must not be allowed to be a screen. Dr. Temple lately said that it is "a matter in which all must see to themselves"; but the Hon. Mrs. Chapman inquires in *The Nineteenth Century* how young persons, inexperienced, impressionable, easily led, can withstand the influence of a priest who wishes them to come to confession? Are they competent to "see to themselves"?

The same magazine contains some remarkable admissions by Dr. F. G. Lee, vicar of All Saints', Lambeth, in an article on "The Order of Corporate Reunion and its Work." With one and all who have joined that order and worked for it, the Primacy of the Holy See was a fundamental principle—not a mere politic ecclesiastical contrivance, but invariably regarded as a Divine institution for the due preservation of the One Faith, and for securing the visible oneness *urbi et orbi*—not a mere unseen spiritual unity of the One Church. In plain words, this order is working to bring all Christendom under the power of the Pope. And Dr. Lee boasts that it has had great success.

The silent change that has been brought about externally in so large a number of our Anglican churches is an earnest of what still remains to be effected, things seen being tokens of things unseen.

How anyone can regard such a position as truthful and honest is one of those problems that we regard as insoluble.

Dr. Pierson is busy writing a Life of the late Mr. George Müller. He is to preach on Thursday (10th inst.), at the opening of the new Wesley House, City-road. Rumours as to our brother's "ill-health" are, we are glad to say, quite unfounded. He says he was "never better."

Mrs. McAlpine's Homes.—The annual report of these useful institutions, a rescue and a maternity home, shows a continuance of blessing. Numbers of poor betrayed women in difficulty find a sheltering in the time of extreme need, and it is cheering to know that in some instances, at least, the betrayers have been made to give financial aid to their unfortunate victims. That the work gains strength from the fact that it is spiritual as well as philanthropic one of the girls writes:—"I want to tell you I have joined a chapel and attend a Bible-class every Sunday afternoon. I was immersed in August. I felt so happy—there is something so happy and satisfying and peaceful in the place of that discontent I felt before." The medical oversight has been safe in the hands of Dr. Brown. Communications may be sent to the superintendent, Mrs. Caller, 80, Greenheys-lane, Manchester.

*Our Day and Our Duty.**

By REV. J. MORGAN GIBBON.

THE facts of any particular time furnish an indication as to the exact form in which eternal principles should be carried out. Jesus Christ still writes upon the ground, tracing with his Divine finger in the needs of men his newest will for his people. The Christian who would be loyal to eternal truth must not shut his eyes to the characteristics of the times in which he lives. A consecrated opportunism must make its daily morning market of such chances as offer; or we, as Evangelical Christians, shall be found killing dead lions, while living wolves are allowed to worry the flock of God. Our Evangelical fathers so lived, taught, and wrought that something of their inner being passed into every department of English life; and, as David Hume himself admitted, the quality of West of England cloth was improved by the Evangelical revival. By losing sight of this principle too many good people were busy for many years in the sedulous cultivation of a goodness which was good for nothing in this world.

What are the characteristics of our age? Voracious greed for worldly good, and sad neglect of God and his Word, are accompanied by uneasiness in the very heart of unbelief.

NEVER WAS A RICHER AND UNHAPPIER AGE

than ours, with its groping and feeling, as of blind men, after God. Large sections of the Church bearing Christ's name lamentably fail to meet the need, encouraging what is worst, and discouraging what is best among the things of the nineteenth century. Without uncharitableness, what is the essence of Romanism? An adaptation of religion to the whims, humours, caprice and passion of men, rather than the honest application of Gospel provision to human need, and a straight-out declaration of the unbending law of God for human life. Rome is powerful, but is not brave enough to tell sinners the truth; and man's case is not one for the bribery of her amusement. When religion becomes material, instead of providing salt for spiritual impurity, there is only earth to earth, dust to dust, ashes to ashes.

In view of these things, what is Christ saying to us who are not the servants of a dead and crumbling tradition, but bond-slaves of the living Lord? There are

THREE POINTS OF CHRISTLY DIRECTION.

The first has to do with our teaching. In this respect our fathers laid chief emphasis upon the need of an inward change of heart and the application of the blood of Jesus Christ to the cleansing of sin-polluted lives; and nothing has happened to make that teaching obsolete. Let not the so-called progress of the age, largely a poetical delusion, lead us to think that the doctrines of the Gospel are somewhat inapplicable to the needs of to-day. There has been a great change in things, but no great change in human nature. The news which comes throbbing along our electric wires is not so new as we imagine; but our newspapers serve up the old tragedies of Genesis, hot and hot, in fresh forms. If they who fell asleep in the placid periods of pastoral England could arise to-day amid the thousand strange noises of commerce, and the captive lightning rushing from one end of the globe to the other, they might say at first, "This is not our world"; but as they watched us they would declare that the men and women passing before them, so marvellously strong, so pathetically weak, so wonderfully wise, so tremendously foolish, are the counterparts of their brethren and sisters of a hundred years ago. What men needed in every age they need now as much as ever—the animating breath of the Divine Spirit, and the cleansing efficacy of the blood of the covenant.

It has been said that the Evangelical party has hitherto exhibited little sense of the significance of the Church of Christ; and it is through erroneous teaching as to its nature that the greatest danger now threatens the cause of true religion. Cardinal Manning repeatedly admitted that the religion of Rome is not that of the New Testament. Christ seems to write upon the circumstances of our months, days, and hours the call to sound forth *his* teaching alone. We are told that Low Church services are disgracefully simple and barren, and that Nonconformist chapels are ugly to the point of sacrilege; but there is

A STERN MEANING IN THAT SIMPLICITY

which protests against anything in the worship of God that would trench upon his prerogatives. We must din into the ears of a stiff-necked generation the elements of the *Christian* Church, until the idols shall vanish and the whole nation be penetrated by the sense of a *living* God.

The great refuge of priestcraft is authority; and in its name supremely ridiculous things are foisted upon men. Now, the people have a right to demand authority in their teachers; and surely, in the surroundings of to-day, Christ commands us to give men the very highest credential, that of a holy and beautiful life. This was an effectual weapon in the hands of the early Christians, against Greek and Roman calumny; and it was equally serviceable in the days when the worldly synonym for an Evangelical was hypocrite. Repudiated by Romanism, disowned by Ritualism, let us live the life of holiness, integrity, sweetness, and brotherly unity. Let us have done with mutual suspicion of one another, showing to men the beauty of individual holiness, and the strength of Christian union.

In the early days of the Evangelical movement, there was seen an active service before which we stand abashed. Since then there has prevailed

A WITHERING BELIEF

that contact with the world in the service of Christ sullies the soul. The busy life is not vanity, which rather lurks in the monasteries and convents where the highest ideals of piety are supposed to exist. The belief that purity is favoured by retirement from life's useful activities is rank Romanism. Who are the fair characters? Nuns and monks immured in cloister and cell? No; but men like Paul, Wesley, Livingstone, and others who, careless for themselves, have devoted their lives to the service of Him who has set them in the spiritual firmament to shine as stars for ever and ever. Truer service, holier life, fuller teaching, and we shall win this battle.

The armour of our warfare is not carnal. We are not to fight by blows, shouts, and hard words, but must keep the respect of the English people; and we have them on our side if we only know how to utilise the fact. If Romanism wins the day—which God forbid!—the result will be due not to any real power in that system, but to the supineness of the Evangelical Churches. But all the omens are good. Science, art, government are all Protestant; and, please God, we will keep religion in this country Protestant, too.

* Notes of an address at the Evangelical Alliance Conference at Brighton.

Suggestive Readings.

REVIVAL.

THERE is a sound of rain—a sound of abundance of rain. Again and again through the ages the Holy Spirit has moved the people, as He moved Ezra, to prayer for a little reviving in their bondage. Sometimes it has been a wrestling prophet on his lonely watch-tower, appealing to God: "O Lord, revive THY work; in the midst of the years make it known; in wrath remember mercy." Or a sweet singer pleads in the name of Israel: "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt Thou be angry with us for ever? Wilt Thou draw out thine anger to all generations? Wilt Thou not revive us again, that thy people may rejoice in THEE?"

Or a man of sorrow, whose very name dignifies Salvation, appeals to his people, "Come and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us; in the third day He will revive us, and we shall live in his sight. Then shall we know if we follow on to know the LORD. His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

The Three Days' Conference last week in the great tent at Tottenham is one of many indications of a moving in the hearts of God's people, in response to the moving of the Spirit within them. The conviction has often been expressed of late by evangelists, pastors, and teachers, and others in spiritual touch with the people, that a season of refreshing is near to come, and the glory of the Lord to be revealed.

Others urge that while we pray we should also praise, for

> See the promise of a shower
> Drops already from above,
> And the Lord will shortly pour
> All the Spirit of his love.

Within the past few days we have received a letter from our friend Mr. Alfred S. Dyer, who writes: "It is the belief, as it has been the prayer, of many of the best missionaries, that India will shortly experience a great spiritual awakening." Evidently the expectation of revival is not confined to this country, but extends to the ends of the earth.

The prominent thoughts in the passages above quoted are that GOD and the work of GOD should be made manifest. That his people should rejoice in GOD. Their prayer that He should turn them from their evil or questionable ways. That because of these GOD has smitten them, and He who has smitten will heal them when they turn to Him, and He will raise us up, and we shall live in his sight.

In other words, a revival is the removal of the veil which Satan is continually seeking to throw over the hearts of God's people. For as the god of this world blinds the minds of them which believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine unto them; so, in proportion to the unbelief that is in them, does the same Evil One blind the hearts even of those who, characteristically, are believers. In how small a measure do any of us know the Gospel of Christ who is the image of God—the Gospel of the glory of the blessed God. For we only know as much as we believe.

What is a revival but a lifting of the veil which obscures to us the glory of Christ, who is the image of God—the glory of the blessed God? "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." M.

The Second Trial before Pilate.*

By Rev. F. B. MEYER, B.A.

John xviii. 39.

PILATE must have felt much mortified when he heard that Herod had sent Jesus back to his tribunal. He had hoped that the Jewish monarch would so settle the matter that there would be no need for him to choose between his conscience and his fear of the Jewish leaders. But it was not to be. It was decreed that he should pronounce the judicial sentence on our Lord, and so on himself.

Now was the time for him to act decisively, and to say clearly that he would be no party to the unrighteous deed to which these priests were urging him. Had he done so firmly and decisively, and before they could further inflame popular passion, the whole matter would have come to an end. But he let the golden moment slip past him unused, and every succeeding moment made it more impossible for him to retrieve it.

Pilate is one of the most notable instances in history of the fatal error of preferring expediency to principle. He wished to do right, but not to do it avowedly because it was right. He wished to do right without seeming to do it, or making a positive stand for it. And in consequence he was finally entrapped into doing the very deed which he had taken the greatest trouble to avoid. Therefore, on the plains of time he stands as a beacon and warning; and to all who do not dare to oppose the stream of public passion and practice with the single affirmation of inflexible adherence to righteousness, the voice of inspiration cries aloud,

"REMEMBER PILATE!"

However promising a tortuous course may look, it will certainly end in disaster. However discouraging a righteous one may appear, it will at last lead out into the open. And in doing the right thing, be sure to speak out firmly at once. It may be harder for the moment, but it will be always easier afterwards. One brave word will put you into a position of moral advantage, from which no power shall avail to shake or dislodge you.

Such a word, however, Pilate failed to speak; and when Jesus was again brought before him, he began to think of some way by which he might do as conscience prompted, without running counter to the Jewish leaders. He, therefore, summoned around him the chief priests and rulers of the people. The latter are particularly mentioned, as though Pilate thought that his best method of saving Jesus would be by appealing over the heads of the priests to the humanity of the common people. When all were again assembled, he made, as Luke tells us, a short speech to them, reiterating his conviction of his innocence, corroborating his own opinion by Herod's, and closing by a proposal which he hoped would meet the whole case. "I will therefore chastise Him and release Him." Was there ever such a compromise? A little before he had solemnly affirmed that he could find in Him no fault at all, but if that were the case, why chastise Him? And if He were guilty of the charges brought against Him, as chastisement might seem to suggest, surely He should not be released. Pilate meant to do the best. The chastisement was intended as a sop to the priests, and to win their acquiescence to their victim's release. But it was not straightforward, or strong, or right. And like all compromises,

IT MISERABLY FAILED.

Those keen Jewish eyes saw in a moment that Pilate had left the ground of simple justice. He had shifted from the principle on which Roman law was generally administered, and they saw that it was only a question of bringing sufficient pressure to bear on him and they could make him a tool for the accomplishment of the fell purpose on which their heart was set. This proposal, therefore, was swept ignominiously away, and Pilate could never regain the position he had renounced.

Pilate then resorted to another expedient for saving Jesus. It was the custom to carry out capital sentences at feast times, which were the occasions of great popular convocations; but it was also customary for the governor to release any one prisoner, condemned to death, whom the multitude, on the Passover week, might agree to name. Pilate recollected this, and also that there was a notorious criminal awaiting execution, who for sedition and murder had been arrested and condemned to die. It occurred to him that, instead of asking the people generally whom they wished him to release, he should narrow the choice and present the alternative between Barabbas and Jesus. They would hardly fail, he thought, to choose the release of this pale prisoner, who was innocent of crime, and, indeed, had lived a life

NOTABLE FOR ITS BENEVOLENCE.

Pilate took care to announce his proposal with the greatest effect. The vast space before his palace was rapidly filling with excited crowds, who guessed that something unusual was astir, and were pouring in surging volumes into the piazza, although it was still early. That he might be the better seen and heard he ascended a movable rostrum, or judgment-seat, which was placed on the tessellated pavement that ran from end to end of the palace. "Whom will ye," he asked, "that I release unto you, Barabbas, or Jesus which is called the Christ?" And then he suggested the answer: "Will ye that I release unto you the King of the Jews?"

At this moment, and perhaps whilst waiting for their answer, a messenger hurried to speak to him from his wife. It must have been most unusual for her to interfere with his judicial acts; but she had been so impressed with a dream about her husband's connection with Jesus, the prisoner who stood before him, that she was impelled to urge him to have nothing to do with Him. It was a remarkable episode, and must have made Pilate more than ever anxious to extricate himself from his dilemma.

It was still not absolutely too late to set himself free by the absolute expression of his will. But his temporising policy was making it immensely difficult, and he was becoming every moment more entangled in

THE MESHES OF THE MERCILESS PRIESTS.

He had hoped much from his last proposal, but was destined to be bitterly disappointed. The chief priests and elders had been busy amongst the crowds, persuading and moving them. We do not know the arguments they would employ; but we all know how inflammable a mob is, and presently the name of Barabbas began to sound ominously from amid the hubbub and murmur of that sea of human beings. Presently the isolated cries spread into a tumultuous clamour, which rang out in the morning air, "Not this man, but Barabbas!"

Pilate seems to have been dumbfounded at this unexpected demand; and said, almost pitifully, "What then shall I do with Jesus, which is called Christ?" As though he had said, "You surely cannot mean that He should suffer the fate prepared for a murderer!" Then they cried out for the first time, "To the cross, to the cross! Crucify Him! Crucify Him!"

Pilate had failed twice; he felt that he was being swept away by a current which he could not stem, and which was becoming at every moment deeper and swifter. But he was very anxious to release Jesus; and so he tried to reason with them, and said, "Why, what evil hath He done?" But he might as reasonably have tried to argue with an angry sea, or with a pack of wolves. He felt this, and, mustering a little show of authority, said: "I have found no cause of death in Him; I will, therefore, chastise Him, and release Him." But this announcement

WAS MET BY AN INFURIATED SHOUT

of disapproval. "They were instant with loud voices, requiring that He might be crucified." "They cried out the more exceedingly, Crucify Him." A little before this, Pilate had been besieged for six days in his palace at Cæsarea by similar crowds, whose persistent fury at last compelled him to give in to them. He dared not provoke similar scenes, lest they should result in a revolution. When he saw that he could prevail nothing, but that rather a tumult was made, he called for water. He said to himself, "I am very sorry; this Man is innocent, and I should like to save Him. But I have done my best, and can do no more. I will, at least, relieve myself of the responsibility of his blood. Slave, bring me water!"

As he washed his hands he said, "I am clean of the blood of this righteous Man; see ye to it." "Yes, yes," cried those bloodthirsty voices, "his blood be on us, and on our children." See how God sometimes takes men at their word. The blood of Jesus was required of that generation at the sack of Jerusalem, forty years afterwards; and it has been required of their children through all the ages. Why that wandering foot, found in every land, yet homeless in all? Why the hideous tortures, plunderings, and massacres of the middle ages? Why the modern Jew-hate, disguised under the more refined term *anti-Semitism*? Why the banishment from their holy places for eighteen centuries? All is attributable to that terrible imprecation which attracted to the race

THE BLOOD OF AN INNOCENT VICTIM.

It does not exculpate them to say that they did not realise who Jesus was, and that they would not have crucified Him if they had realised his Divine dignity. They are being punished to-day, not because they crucified the Son of God knowing Him to be such, but because they crucified One against whom they could allege no crime, and whose life had been full of truth and grace.

. . . .

Pilate was now more than ever set on his deliverance. "He sought to release Him." And then the Jews brought out their last crushing and conclusive argument, "If thou release this man, thou art not Cæsar's friend; everyone that maketh himself a king, speaketh against Cæsar." Pilate knew what that meant, and that if he did not let them have their way, they would lodge an accusation against him for complicity with treason before his imperial master. Already strong representations had been made in the same quarter against his maladministration of his province, and he positively dare not risk another. "When, therefore he heard these words, he brought Jesus out, and sat down on the judgment seat at a place called the Pavement, and it was about the sixth hour."

With ill-concealed irritation, and adopting the recent phraseology of the priests, he said, "Behold your King!" At which they cried, "We have no king but Cæsar. Away with Him; away with Him crucify Him." It gave Pilate savage pleasure to put the cup of humiliation to their lips, and make them drain it to its dregs. "What!" said he "shall I crucify your King?" Then they touched the lowest depth of degradation, as, abandoning all their Messianic hopes, trampling under foot their national pride, they said, "We have no king but Cæsar."

At last, therefore, he delivered Jesus to them to be crucified, signed the usual documents, gave the customary order, and retired into his palace, as one who had heard his own sentence pronounced, and carried in his soul the presage of his doom.

* Extracted from a forthcoming volume entitled Love to the Uttermost: Expositions on John xiii.—xxi. (*Morgan & Scott.* 2s. 6d. and 3s. 6d.)

The Evangelical Alliance.

TUESDAY, the second day of the Conference last week in Brighton, opened with a prayer-meeting at 10.30 in the Royal Pavilion, conducted by Lord Radstock: and his lordship presided at the ensuing morning session. A very able address was given on "Our Day and Our Duty," by Rev. J. Morgan Gibbon; we give notes of it on another page.

Cheering testimony was given by Pastor Rohrbach (Berlin) to the effect that the "Higher Criticism" now finds fewer adherents in German Universities, and that youthful students are largely returning to Bible simplicity.

The Chairman referred to the present grave position of French Evangelicals, who, in their oneness of Protestant view with British brethren, are commonly regarded by compatriots as untrue to their own country. A message of sympathy with them was cordially agreed to by the meeting, which then closed.

TUESDAY AFTERNOON

was devoted to the interests of missions. Dr. Jas. L. Maxwell, secretary of the Medical Missionary Association, presided over a meeting in the Royal Pavilion, and earnestly advocated the claims of medical missions. He testified, from long experience, that this work opens the door in a remarkable way to the more direct spiritual effort of evangelising the heathen. The Hon. Gertrude Kinnaird and Rev. Sydney R. Hodge, M.R.C.S. (China), spoke to the same effect. Rev. John Wilkinson concluded a dissertation upon the political and religious position of the Jews by the statement that in Russia there is a movement among them for a revision to prove that Christ's crucifixion was judicial murder.

"OUR PROTESTANT HERITAGE"

was earnestly and eloquently defended at a crowded evening meeting in the Dome. Sir C. R. Lighton, who presided, quoted from the monthly organ of the Alliance a few words bearing upon the attitude of the organization toward a danger which imperils the best interests of the nation. As these words declare:

> The Council have resolved that it is their duty to reaffirm the simplicity that is in Christ, as against those who are seeking once again to Romanise this country. They therefore call upon members of all Protestant Churches in England to support and encourage them in the efforts which they propose to make for the preservation of that glorious heritage bequeathed us by our fathers at the time of the Reformation.

The Alliance intends to hold a great public meeting in London, and, if possible, meetings in the principal towns of the country. Never was there greater need to vindicate Protestant rights. It matters little whether members of the Church of England predominate in withstanding an attempt to misrepresent the Gospel. Protestant Churchmen appeal to all other Protestants for aid to resist Romish encroachment. The Archbishop of Canterbury's charge is painful reading, as an attempt to make a golden bridge across the impassable chasm between truth and error, and as a plea for a sacrificial priesthood.

A stirring speech was made by Rev. J. G. Greenhough, ex-President of the Baptist Union. They were not of those who blushed to mention Protestantism, a word suggestive of nothing but precious memories and high hopes, and standing for human rights against ecclesiastical tyranny. Between the Protestant and the sacerdotal positions, whether the latter were Roman or Anglican, there is wide divergence. The two things cannot meet except in conflict. There are those who, with a simpering smile, tell us that "it is of no consequence." But our fathers thought there was indeed a mighty difference between Luther and the Pope, between Bishops Latimer and Bonner, between Good Queen Bess and Bloody Queen Mary, between Cranmer and Laud. Romanisers are traitors to their country and false to the Church, whose sworn servants they are. They would bring upon us the power for evil which has reduced France to the level of Dreyfus iniquities. We are determined that the priest shall not again bear rule in England. Sacerdotalism can only succeed, as it has done hitherto, by hoodwinking the people as to its real intent. Duplicity has been its method and Jesuitism is its ally.

BRITONS DO NOT LOVE PRIESTS

and never will do so. We have the open Bible, and that is against all priestly pretension. The Gospels tell us that the priests were man's enemy from the first. Sacerdotalism is a denial of our Christian manhood, and the so-called sacrifice of the Mass is profane; and yet we see the priest seeking to exalt himself by every conceivable device. Hear him saying, amid the incense smoke, "Behold me, I am the way; without me ye can do nothing." We Protestants say to him, "Stand out of our light. Away with your altars, candles, wafers, crucifixes, confessional boxes, *in*-cense and *non*-sense." We believe that the vast majority in the Church of England and in other communions are Protestant, and need have no fear, if the people are but awake to what is going on, that they will again embrace the superstitions which our fathers spat out of their mouths with intolerable loathing. This is a Protestant land, and, by the grace of God, it must be and shall be so for evermore. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Rev. H. J. R. Marston, of Belgrave Chapel, London, said he regarded it as a fact of great and ominous significance that the Evangelical Alliance, which, from its youth up, has been a non-controversial society, had deliberately and of set purpose summoned this great assembly, by the trumpet of the holy war. This summons betokens a deep-rooted and widespread conviction, penetrating all ranks and conditions of English Protestantism, that the vital verities of our position are threatened. We believe in one earthly priesthood alone—that of all the believing people of God, without distinction of clergy or laity; and we wish Lord Halifax and his supporters to understand that we mean to hold to the principles of the Reformation, even though thrones and mitres totter and tumble in the ignominious dust. Some hold that Protestantism is an effete thing which was suited to the sixteenth century, but will not do now. Those who say so make a great mistake. We are

ENTERING UPON A MIGHTY CONFLICT

in which the laity and not the bishops are going to make the winning stroke. In regard to this great warfare, the Evangelical Alliance has a high and holy function to perform, as the organ of spiritual Protestantism. Its prayers, its spirit of unity, the sweetness of its concord and the wisdom of its counsel, should enfold all the forces of this great Protestant movement; so that, in the storm and strain of battle, the Alliance may lift up the banner of Jehovah's peace for the refuge and rest of the people of God.

The next speaker, Rev. George Hanson, of Marylebone Presbyterian Church, said that, with every desire to be charitable, we cannot but see there are things which God Himself will not tolerate, among them the deification of man and the mutilation of the Gospel. We must all agree with old Tom Carlyle, who said, in his defence of Knox, that we are not here simply to tolerate things. If any man would take the crown from the brow of Jesus and rob Him of his absolute Saviour-hood, shall we keep silence? We cannot, and we shall not. Doubtless there were and are saintly souls within the Romish pale, who have

PENETRATED THROUGH ALL THE RUBBISH

that has been piled upon the one foundation of God, and who centre their hopes in the Rock of Ages. There is some evangelical truth in the Church of Rome, but it is overlaid by a vast deal more of anti-Christian error, which puts every obstacle in the way of man's approach to God. It was against such tyrannical error that our fathers rose in arms. We are not going to revert to the bondage of mediæval times, for we were *born* free, and free we will *remain*. Rome is more Romish to-day than ever, more Papal, more Ultramontane; and in its teaching, Mary is continually increasing, while the Saviour decreases. Christ must have his rightful place; and, as Luther well said, a layman with the Word of God in his hand is wiser than the Pope or Council without it. We must keep the sacraments in their right place, too, as seals and means of grace, but not the grace itself. If our fathers had feared to bear the name of Protestant, where had been our civil and religious liberties? These were the men whose good work abides the world over; and, by God's grace, the ground which they took we shall maintain.

Rev. Dr. Wright (Liverpool) opened his address with an exhortation to hold fast the Bible in its integrity, despite attempts of modern critics to minimise its truth or depreciate its value, Christ and his apostles having endorsed the Old Testament as we possess it to-day. This is a time, too, when we need to be on our guard against men who either fail to understand, or else misrepresent, the doctrines and acts of the Reformers, particularly in regard to the supremacy of Holy Scripture and justification by faith only, through the atonement of Christ. In this connection the speaker severely handled the Primate's recent Charge. Wednesday, the

CLOSING DAY

of the Conference, began with gracious words by Rev. S. B. Lane, at the prayer-meeting, concerning a sight of the King's face, hearing his voice, and feeling his touch. Immediately after this meeting, Conference was resumed, with the Hon. and Rev. E. V. Bligh in the chair. He initiated consideration of "Present Position and Future Prospects of Christian Union," and in connection with that subject the Continent, the mission field, and the home field were respectively reviewed by Rev. Dr. Gritton, Rev. H. C. Squires (of Richmond), and Mr. E. E. Heathfield (of Malvern). In the afternoon friends again gathered in the Royal Pavilion to hear addresses bearing upon deepening of the spiritual life. Rev. Walter Senior dealt in a tender and impressive manner with "The Mind which was in Christ Jesus (Philip ii. 4-12) Applied to the healing of division"; and a stirring and solemn address followed, by Rev. H. B. Macartney (British and Foreign Bible Society) upon "The Need of a New Revival." The last meeting, in the evening, was of an evangelistic and thanksgiving character, Mr. John Paton, who presided, gratefully reviewing the whole Conference, and acknowledging the local and secretarial labours which had, under God, brought about such a successful issue. Rev. E. K. Elliott (of Worthing) and Mr. A. H. Habershon (Railway Mission, Hastings) also spoke.

A Timely Call.*

Sound abroad the praise of Jesus,
Let his banner be unfurled,
Wave it over sick and dying,
Crowding round us in the world.

Sound his praises; blood-bought sinners
Surely ought to spread his fame;
Souls redeemed from death and darkness,
Spread abroad his glorious name.

God ne'er made us to be idlers,
Sleeping on a couch of ease,
Dreaming out the precious moments,
Seeking only self to please.

Never did He give us being —
Precious life to waste away,
Eyes unclosed, yet still not seeing,
Grasping shadows day by day.

Brother! live a life of purpose,
Seeking all God's ways to scan,
Willing earnestly to follow
As He works his mighty plan.

Now is serving, soon is resting,
Soon in glory we shall meet,
Those who fought or worked before us,
Resting lowly at his feet.

Heavenly notes, with welcome blended,
Echo from the blood-bought throng,
Rolling through the eternal ages,
Christ the burden of their song.

Mr. Barnett's Jewish Almanac for 1899.—Once again Mr. Henry Barnett sends us his little book, copies of which will, he hopes, be largely circulated by Christian friends in centres of Jewish population. On the English side the almanac gives a text for each day from the Old Testament Scriptures. On the Hebrew side are given Scripture passages setting forth the offices and glories of Christ—including the Messiah, the Son of Man, the Son of God, the Prophet, the Servant of the Lord, the Sin Offering, the Shepherd of Israel, the Priest, the King, the Redeemer, and the Covenant. The closing chapter is a message to the Zionists. The feasts and fasts are given on both sides at the dates as they occur, and the lessons read in the synagogue are given at the end, also a plan of the sacrifices that were offered during the year. The almanac may be had of Mr. Barnett at 94, Malmesbury-road, Bow, E.

* From "Whence—Whither; and Other Poems." By S. Trevor Francis. (3s. 6d. *Morgan & Scott.*)

Day by Day.

"In all the Scriptures the things concerning Himself."

SUNDAY, November 13.

Genesis xxi.

OUR aim is ever to find Jesus in his Word, and to turn the minds of his people to clearer discoveries of Him, as He is to be found in the whole tenour of Scripture. And this holy search must repay us, since the Father's eye is ever fixed on Him. The Spirit is ever waiting to reveal Him. Angels desire to look into the mysteries of which these chapters treat. Oh, that our eyes may be opened!

The Holy Spirit, through the Apostle Paul, gives us the inner meaning of this story. He says that Hagar stands for Mount Sinai, and Ishmael represents all souls who are in bondage to the requirements of law, and regard rigorous obedience as the means of obtaining God's favour and blessing. These are born after the flesh, and persecute those who are born of faith. But those who believe in Jesus have been born of the Spirit, and made free with the freedom wherewith Christ makes free. The slave remaineth not in the house for ever; the bondwoman and her son must be cast out, a casting out which contains a vital truth. For, on the one hand, those who think to earn salvation show that they have not really been born of God; and, on the other hand, there is no endurance or perpetuity in their strenuous endeavours. After a while they will certainly come to the ground.

Those, on the contrary, who believe in Christ are the true children of God, and joint heirs with Himself; theirs is it to enjoy the freedom with which Christ makes his people free; they resent every attempt to entangle them in a yoke of legal bondage, they are delivered from the thrall of sin, and go no more out for ever (John viii. 36; Gal. v. 1)

MONDAY, November 14.

Genesis xxii.

So far as we know, Abraham is the only one of all the human race whom God has called to have complete fellowship with his own deepest nature, in the anguish which the gift of Jesus cost. We do not always realise sufficiently the pathetic depths which underlie the words, "He spared not his own Son, but freely gave Him up for us all"; but Abraham knew. There was, however, one great deliverance. Jesus was given into the hands of sinful men, while Isaac was bound by the hands of his father. Jesus was yielded up for sinners, who had rejected and disowned Him, while Isaac was offered to the will and behest of Abraham's Almighty Friend.

But how much of Jesus there is in this chapter! An only son: loved with all the wealth of the Father's nature, offered by fire: lifted up above the plains of time: seeing the place afar off, and long before He came to it: bearing his cross to Calvary: the fire and knife in the Father's hand, whom it pleased to bruise Him, and put Him to grief: the lamb-like patience and submission of his binding and stretching on the altar of sacrifice: the certainty that He would come again: the multiplication of seed as stars and sands. All is true of the Lamb of God which bore away the sins of the world; but He combines in Himself, not Isaac alone, who escaped death, but the ram who fell beneath the sacrificial blow. "He loved me, He gave Himself for me."

TUESDAY, November 15.

Genesis xxiii.

The death of those we love makes us remember that earth is not our abiding-place, and elicits the confession of Abraham: we are strangers and sojourners, as were our fathers. The old man, deeply sorrowing, insisted on buying the cave, which the sons of Ephron offered to give him. There was a deep reason in this precision. He wanted to feel that in all time to come his right would not be challenged.

And, indeed, so it proved. That cave remained intact through the long centuries which were destined to elapse until the people of Israel came thither beneath the leadership of Joshua. It was as though that grave held the land in pledge for Abraham's children. Pilgrims and sojourners as they were, they were destined to return thither again, for the homes of the children are never far away from the graves of their fathers.

So the graves of the saints hold this earth for Jesus. He has won it for Himself by his own precious death and glorious victory over Satan and all his power. There are no evidences, however, in the structure of the earth that it is his, save in the graves of the saints that seam the soil, and especially hold distant lands, where the martyrs of the cross are buried. "Earth, thou grain of sand on the shore of the universe, thee will He again visit; and then thou will prepare a throne for Him, as thou gavest Him a manger cradle."

WEDNESDAY, November 16.

Genesis xxiv.

"A wife for my son Isaac!" This was the one thought of Abraham as old age began to gather upon him, and he saw the necessity of settling the succession of his seed. But may we not reverently trace through this graphic and interesting chapter the work of the Holy Spirit, the Comforter, who during the present age is seeking a bride for the Son of God in the Church which He is gathering out of all the earth?

It was a far journey, but not so far as the distance to which we have fallen from God's original creation and ideal. It involved hazard as to willinghood. "Peradventure the woman will not follow me"; but there was no controversy when the attractions of her future lord were presented. It was all contained in the foregoing purpose of God. There was an abundant display of jewels, and the promise of much more in the background. There was the immediate buckling on of bracelets which bind, and of a ring of interminable love. The quick response of the maiden whether she could go at once or delay—"I will go"—rebukes the dilatoriness of those who hesitate when called to follow Jesus. And in that welcome which Isaac gave to his bride, before the two appeared together in the camp, one cannot but perceive a suggestion of that meeting in the air, that blessed reunion, when the long journey across the desert shall end in the love and comfort of the marriage supper.

THURSDAY, November 17.

Genesis xxv.

The apostle tells us that the purpose of God according to election must stand, not of works, but of Him that calleth; and so, though Jacob was weaker than Esau, less able to cope with the world or hold his own, and though he was, at the beginning of his life, very far from being a saint, yet the Divine decree stood. And all the race of Jacob, his children and children's children, were affected by this significant and discriminating choice, which was afterwards abundantly vindicated by the character of these two men, as the sequel showed.

But notice the inevitable consequence. If God was so careful that his election should stand, in spite of the weakness and craft of Jacob's nature—if the cowardice and chicanery of his earlier years were not able to neutralise or impede it, how certainly will that purpose stand, which has chosen Jesus Christ, and those who are united with Him, by a living faith; for we were chosen in Him before the foundation of the world, that we should be holy and without blemish before Him in love, being fore-ordained unto adoption as sons through Jesus Christ to Himself, according to the good pleasure of his will. If the weakness and evil of Jacob, in whom Israel was chosen, could not invalidate God's purpose, but, in spite of all, it stood—how certainly it must and will stand for our eternal blessedness, since there is everything in our blessed Lord to make us well-pleasing and precious in God's sight. "Behold, my servant whom I have chosen, mine elect, in whom my soul delighteth."

FRIDAY, November 18.

Genesis xxvi.

Isaac is a type of Jesus. In many points we discern Him. Like Isaac, He is the heir of all the promises; in Him all the nations of the earth bless themselves; He has great possessions; the wells He digs are precious heritages; for they yield living water, and speak of room, and rest, and solemn oaths ratified by blood. With Him altars and wells exist in close conjunction. Tenacious of his friends, He avenges Himself on his foes.

But, unlike Isaac, He is not ashamed to call us brethren, or to acknowledge us before his Father and the angels (Matt. x. 32, Heb ii. 11). He might well be ashamed of us; we are not like Rebekah, very fair to look upon. As we look back on the failures and imperfections of the years that lie behind us, we can only abhor ourselves, and bitterly repent. We have often been ashamed of Him, failed to do his bidding, lacked in the answer which the bride should give to her husband, and must have brought many a blush of shame or sorrow to his face; but, in spite of all, He loves and will love, He acknowledges and will acknowledge. There is only one thing which will hold Him back. If we shrink from following Him, and from taking up our Cross; if through indolence or self-love, from fear, or motives of worldly policy we neglect to cleave to Jesus, choosing the worse when He comes in the glory, He will say, "I never knew you; depart!"

SATURDAY, November 19.

Genesis xxvii.

Ponder the blessing of the first-born, as pronounced by the aged Isaac, *vv.* 27-29, and say if it is not true in every particular of our Lord Jesus, who is designated the heir of all things, the image of the invisible God, and the first-born of all creation.

The sweet scent of his dress is as aloes and cassia; the breath of his speech is fragrant as spring; He gave Himself up for us, an offering and sacrifice to God, for an odour of a sweet smell.

The dew of Heaven rests on Him, who is said to have the dew of youth from the womb of the morning, and is ever anointed with fresh oil. The earth shall yield her fatness to Him, who is worthy to receive riches, and glory, and honour, and power; for all the earth is his. Its corn speaks of his gift of Himself as the true bread; its wine of his gift of the blood to be the wine of life.

All peoples shall serve Him; for He shall deliver the needy when he crieth, the poor also, and him that hath no helper. All nations shall bow down to Him, for He shall have dominion from sea to sea, and from the river unto the ends of the earth. Yea, all things shall fall down before Him, and his enemies shall lick the dust.

To Him every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father. When He says "Come, ye blessed," men shall enter into the joy of God; when He says "Depart, ye cursed," there will be no appeal.

The Bible Society Reporter is a monthly periodical which cannot but interest all who labour in the dissemination of the Scriptures and world-wide evangelisation. The November issue promises enlargement and substantial improvements next year. The same applies to the *Gleanings*, the "search texts" lists of which find profitable occupation for boys and girls in many Christian homes. Published from the Bible House, Queen Victoria-street, E.C., these illustrated papers are both of the nominal price of one halfpenny.

The Gambling Mania.—In the current issue of *The Bulletin*, the organ of the National-Anti-Gambling League, there is a great body of startling information as to the evil influences of the turf, and the betting system which it fosters. Without feeling much sympathy with the losses sustained by race frequenters, we think it is shameful to find the police powerless to repress rowdyism and other crimes. We see it noted that the fines imposed on bookmakers for overstepping the law are considered quite inadequate as a deterrent. Many magistrates think they ought to have the power of imprisonment without the option of a fine.

FROM OTHER LANDS.

Rome in the Philippines.

FROM the pen of *The Daily Telegraph's* special correspondent in Manila there lately appeared a most important, impartial *résumé* of the effects of untrammelled Romanism in the Philippines:—

"Spain," he writes, "has been the great religious colonising nation, aided in the saintly work by the sister State of Portugal. They aspired to share the globe between them. It is one of the droll ironies of history that just 400 years ago the whole uncivilised world was authoritatively divided between these two States. Pope Alexander VI. was good enough to issue a bull, by virtue of which all heathen lands west of a meridian through the Cape Verde Islands should be Spanish, and all to the east of it Portuguese.

"With all the energies they possessed, the two Catholic States, then in the plenitude of their power, went to work to carry out their mission.... Among the Spaniards the prime object was declared to be the conversion of the heathen. The whole Iberian peninsula was a vast missionary society. Nearly every exploring vessel bore a sacred name and a spiritual benediction, and carried priests, crosses, beads, pictures, and images....In these Philippine Islands there is not, and I believe never has been, a fraction of Protestantism under any guise whatever. They have enjoyed what an English cleric once called the 'inestimable advantage of religious unity.'...

"I meet on the streets of Manila everywhere white-frocked Augustinians and Dominicans, Capuchins in chocolate habit, Franciscans in blue, Recoletos and Jesuits in black. These are the people who have ruled the Philippines, and it causes no surprise to learn that even in this year of grace the Archbishop is a more potent personage than the Governor. A city barely more than half a mile square—the Intramuros, or old Manila—with some 15,000 inhabitants, boasts a grand cathedral and eleven large ornate churches. There is the past of the Philippines in a nutshell... In no other part of the world during those three centuries have priests and religious orders been so supreme. It was the clerics who conquered Luzon...To an incredible degree they have dominated the civil power. Governor after Governor has tried to throw off the yoke and has rued the attempt. Corcuera fought the Archbishop for a while successfully, and then was sent to prison for five years; Diego Salcedo was banished to Mexico, and "died of grief and melancholy"; Bustillo y Rueda and his son were murdered; and José Raon expired a prisoner under guard in his own residence."

Then follows an indictment of the civil administration, corrupt to the core, in the hands of conscienceless place-men.

"With officials like these as allies, and with no other Europeans to check them, and regarded by a superstitious populace with almost supernatural awe, the priests in these islands were invested with nearly absolute power, and the man is not yet born who can be trusted with such power. They have abused it, and the Archipelago rings with the story of their misdeeds. It is charged against them that they have amassed property at the expense of the community, that, notwithstanding the enormous wealth of the friars, they absorb a disproportionate share of State funds, that they have repressed education, have made themselves partners in the worst crimes of the civil tyranny, and that many of them live notoriously immoral lives. In Ireland the priesthood has been the friend of the tenant farmer; in the Philippines the friars are usually the bad landlords, who grant only short leases and never make compensation for improvements. The regulation of the estates of these religious orders will be a grave question for whatever Power henceforth rules the Philippines...The education of the people has been exclusively in their hands; it is enough to say that practically it does not exist. Contrary to an express law, of which they have been continually reminded by Governors-General, they have refused to teach the Christian elements in Spanish, because people who could read Spanish books and newspapers might come to know too much. It is well that on the gravest charge of all the testimony is exclusively Catholic. Foreman is not a hostile witness and he rather apologises for speaking the truth.

May the love of veracity (he pleads), a befitting attribute of a good Catholic, be sufficient justification for what adverse allusions have fallen from my pen on that respectable body which has moulded the thought of generations of civilised masses, and successfully brought them to embrace our most sacred creed.

"The facts which he cites, and others that one hears *ad nauseam*, go to show that it has been the commonest thing in the world for the priests to live in concubinage, and that in many instances they have torn from the native family by force a wife or a daughter, and in some cases have resorted to violence, deportation, and even murder, to get out of the way husband or father who resisted the wrong. The point is not the relative frequency of the crimes, but the fact that they generally went unpunished. These are some of the outrages which the Filipinos are now avenging. Manila has been cut off from the provinces for three months, but such reports as reach us show that the clergy have everywhere been the selected victims of rebel vengeance."

In conversation with this same correspondent Dr. Dozaleda, the Archbishop of the Philippines, said:—

The only hope for the islands lies in the immediate intervention of a strong Western Power. Delay is dangerous, as the people are intoxicated with success, vainglorious, and restless. The religious orders must go. That is undeniable, because the whole people are determined on their abolition, and are now able to render their retention impossible.

"With regard to the dissension they had fostered, he blamed chiefly the Dominicans, Augustinians, Franciscans and Recoletans, these being the richest orders; and after them the Benedictines and Capuchins, who are of less importance.

The Jesuits (said his Grace) are comparatively blameless. The rival orders quarrel and intrigue against one another, act unworthily, and slander their opponents, thus increasing the general disfavour with which they are regarded.

"For this state of things the Provinciales, who are approximately equivalent to archdeacons, are, I gathered, mainly responsible, being utterly beyond the Archbishop's control. Dr. Dozaleda, in short, admits he does not possess much power.

"The total number of Spanish priests in the Philippines before the war was about 1000, but lately every steamer has taken fifty or a hundred away, and now hardly 500 remain.

"I heard privately from a native priest that the reason the Archbishop hopes for the expulsion of the religious orders is that the friars have grown too strong for him, and he expects by getting rid of them to increase his own authority."

Paris.—The convention on the deepening of the spiritual life has been one of much interest and blessing. We were glad to welcome Rev. F. Paynter and E. W. Moore once again, and Pastor G. Soltau's presence was greatly valued. The meetings were well attended, and the quiet of the city was a pleasant contrast to the unrest of the days previous to the change of Ministry. We believe that many received definite blessing—a new impulse in the spiritual life. W. Soltau.

Paris City Mission.—Twenty years ago this Mission was commenced for promoting visitation from house to house by means of city missionaries, superintended by Paris Evangelical pastors. The Mission has had great success in winning souls to Christ. Ten sections of the city have been brought under the influence of the Gospel through this agency since 1878. The committees in Paris and London are anxious to extend the work to other districts, and wish to employ twelve missionaries instead of ten as at present. Mr. W. J. Lockie, 14, Nicoll-road, Harlesden, N.W., is general secretary.

A School in Jamaica.—We have received from Mrs. E. Rylands Trestrail, the Manor House, Milton, near Northampton, a statement respecting the condition of a school at Westwood, Jamaica, for the education of girls of African descent. It has done good work for a number of years past, and in happier times was self-supporting. The recent commercial depression in the West Indies has caused a considerable reduction in the number of pupils, and the resources of the institution have become very straitened. Mrs. Trestrail makes an earnest appeal to all English friends of the coloured race for help in this crisis. She will glady give details and receive donations for this purpose.

West Indian Hurricane.

I HAVE been asked by several friends who have sent gifts for the sufferers from the hurricane how my fund is prospering. Through The Christian I have received £551 7s. 3d., and from personal friends and readers of the *Daily Mail*, £108 6s. On October 11 I was able, through a cablegram, to place in the hands of my friends in St. Vincent £60, and £30 in the hands of four missionaries, and since then I have sent two remittances by mail. I have also sent two boxes of clothing, the gifts of various friends. The Mansion House Fund is distributed amongst the labouring poor, and is very far from being sufficient to meet their requirements.

Have we not done enough, some may ask? Far from it. People in this country have not half realised the utter loss of property, and the destruction of the very industries from which a livelihood is made. The fresh accounts received are heart-rending. When I say that I was a missionary in the West Indies for twelve years my interest and earnestness will be appreciated.

As for the missionaries, their position is distressing in the extreme. "They are homeless," one writes, "and have had to seek shelter where they could find it; and now that their churches have been swept away, their members homeless and beggared, they are left without any means of support." It should be said that the West Indian churches have been for some time striving to carry on their work without support from England. One missionary, who has suffered more, perhaps, than the others, writes: "We have lost clothing, furniture, books, etc., and are destitute. I have about 9s. to feed wife and five children, and four sick people that are utterly destitute."

Pray let me entreat that help may be continued a little longer. (Rev.) S. Sunderland.

84, *Longbridge-road, Barking, E.*

Breton Evangelical Mission.

THE London Committee in aid of the work of Pasteur Lecoat has issued a circular, pleading for help in the extinction of the debt on the mission work in Brittany. We read:—

"We have never been able to send so much as was required to make up the amount needed for the whole of the work, and consequently the pasteur has had to borrow from his banker from time to time, until now the debt amounts to £351 with a heavy annual interest. Had the work at any time stood still, we should have been able to overtake it, but it has increased and extended year by year, so that we have not been able to keep pace with it. The Committee feel that now an effort ought to be made to extinguish this debt, and by an increase of regular annual subscriptions to put the minds of the responsible workers at rest as to their support.

"It is wonderful, when we consider what the Lord has accomplished by this small missionary work in Brittany, how it has all been done. The pasteur has sacrificed much, and instead of being supported by the work he has contributed by his own personal labours largely to its maintenance—indeed, he has received for himself from the funds of the Mission no more than £100, spread over the last five years; and not only so, but has for the last ten years used for the expenses of the Mission all the profits arising from his farm, etc., averaging more than £40 a year."

Several friends have come forward with offers of assistance in placing the work on a sound footing. The hon. treasurer of the Mission is Major P. H. Hewitt, Oakley House, Isleworth.

The Prohibition Movement in Canada.—A deputation from the Dominion Alliance, containing representatives of all the temperance organisations of Canada, has had an interview with the Premier to urge the speedy enactment of a prohibitory law. Sir Wilfrid Laurier, reviewing the circumstances which led the Government to take a *plébiscite*, said that the views of the deputation would be communicated to the Government. This too-important question had been trifled with. While Quebec had apparently given a large majority against prohibition, the province was nevertheless temperate, two-thirds of the municipalities being under local option.

Views of Palestine.

PHOTOGRAPHY brings the world to our doors, and enables such as stay at home to share in a measure the pleasures of those who travel in far-off lands. Messrs. Underwood and Underwood, of 26, Red Lion-square, W.C., have, we are glad to see, included the Holy Land in their varied collection of sea and landscape views; and this, the Judæa series, will have an interest for travellers as well as a charm for others who may inspect them.

The series consists of seventy-two stereoscopic photographs, accompanied by a "perfecscope"—an adaptable and handy stereoscopic instrument. The pictures are clear in the extreme, and carry us through Jerusalem and the principal places usually visited by travellers in Judæa, embracing the historical and traditional spots as well as the never-changing characteristic life of the land. A concise descriptive book of the tour has been prepared, and accompanies the photographs, which are put up in a neat case, the subjects being arranged in order as seen by tourists.

All who have journeyed in this region, so closely connected with sacred history, and so covered with the indelible writing of the Divine Hand, will appreciate a vivid artistic reminder of their travel. Biblical students will find in these scenes a source of delightful help. Particulars of the collection may be had from the publishers, at their address, given above. By the descriptive circular we learn that the price of the set, with book and perfecscope, is £2 10s., carriage paid.

A Day of Prayer for India.

THE second Sunday of December last year was largely observed as a day of prayer for the awakening of India. In many sections of the country seasons of great spiritual refreshing followed this united waiting upon God. The encouragement of this fact, together with a growing sense, assuredly inwrought by the Holy Spirit, of the vast importance of prayer as a means of accomplishing God's purposes in ourselves and for the world, has led to the appointment for this year of Sunday, November 27, as a day of prayer for India.

Under the stimulus of what God has already wrought in answer to prayer, every individual Christian is asked so to observe this day as to make it a means of still larger spiritual results. Will not congregations in Great Britain make special arrangements for waiting upon God on this day? Will not all ministers endeavour to secure a wide and definite observance of the day among the people in their churches? Will not every Christian organisation give a special character of prayer to this day, and encourage its observance? In short will not the whole Christian Church in Britain give itself on this day to prayer for India, its missionaries, its native churches, its inquirers, its vast unreached multitudes? Let our prayer be continual, definite, believing, all-embracing, abounding with thanksgiving. Following this day let us pray and work for the victory of Christ in India, remembering that the spirit of prayer and praise is the spirit and earnest of victory.

(Signed) J. Campbell White,
J. N. Forman,
Frank Anderson,
Executive Committee of the Student Volunteer Movement of India and Ceylon.

REV. F. B. MEYER'S VISIT.

The following is the suggested itinerary arranged for Rev. F. B. Meyer by the friends of the Student Volunteer Movement in India:—

Dec. 24, Saturday, land in Bombay, proceed Poona same afternoon.
Dec. 28, return Bombay.
Jan. 2, Monday, leave Bombay 8.30 p.m.
Jan. 5, Thursday, arrive Lahore.
Jan. 9, Monday, leave Lahore, proceed Delhi, rest twenty-four hours.
Jan 11, arrive Agra.
Jan. 14, Saturday, arrive Lucknow.
Jan. 16, Benares, rest.
Jan. 17, Allahabad, C.E. Convention.
Jan. 21, arrive Calcutta.
Jan. 30, Monday, visit Serampore, and return to Calcutta.
Jan. 31-Feb. 2, voyage to Rangoon.
Feb. 6-11 (Saturday), voyage to Madras.
Feb. 20, Monday, leave for Bangalore.
Feb. 21, Bangalore (if plague permit; it is seriously increasing there at present).
Feb. 25, Saturday, arrive Madura.
Feb. 28, Tuesday, arrive Palamcottah.
March 4, Saturday, arrive Colombo.

£1000!

Church Missionary Society.

THE C.M.S. is an organisation with a grand history; and as the centenary year approaches, it is gratifying to hear that the history, upon which Mr. Eugene Stock has for some time been engaged, is making steady progress. The work will be issued by subscription, and will consist of three volumes, averaging 600 pages each. The first two will, it is hoped, be out early in 1899, and the third soon afterwards. The syllabus gives a good idea of the comprehensive character of the work; while the name of Mr. Stock, as author, is full guarantee of careful compilation and sympathy with the subject in its deepest and widest sense.

From the syllabus we learn that preliminary chapters will deal with the Great Commission, Missions before the Reformation, also missions subsequent to that time of crisis. Then there follow chapters on the Eighteenth Century and the Evangelical Revival, the Missionary Awakening, the formation of the Society (and others), with early workers, struggles, and victories. From that time onward Mr. Stock will conduct us through a marvellous story of sustained effort, ever-growing operations, and abundant blessing. The work corresponds to what in the biography of an individual would be described as his "Life and Times." The events and persons that influenced the Society and the cause of foreign missions at successive stages, and the modes in which the Society in its turn exercised an influence upon its contemporaries, will all be shown.

Meantime a small volume has been issued, in which the story is outlined in advance. This is entitled "**One Hundred Years**; being the Short History of the Church Missionary Society" (1s. nett. *C. M. S. House*). In the preface Mr. Stock says of the larger work: "The History dwells at some length upon the

ENVIRONMENT OF THE SOCIETY

at different periods in the century, that is to say, upon the state of the Church of England at home, noticing various religious movements, developments, and controversies, and introducing such men as Bishops Blomfield and Wilberforce, Archbishops Tait and Benson, Lords Shaftesbury and Cairns, Sir Arthur Blackwood and Mr. Pennefather, Bishop Ryle and Canon Hoare. Also upon the progress of Christian missions generally, with references to the work of men like Bishops Selwyn, Patteson, and Steere, of Morrison, Livingstone, and Hudson Taylor. Also upon public events and affairs abroad which have affected missions, such as the slave trade, African exploration, the opium traffic, the colonisation of New Zealand, and a whole series of important events in India. Many great Anglo-Indians meet us, such as Charles Grant, Lord W. Bentinck, Alexander Duff, Bishops Heber, Wilson, and Cotton; Dalhousie and Canning, Henry and John Lawrence, Montgomery and Edwardes and Frere."

While the large work will be "a liberal education" in its own line of knowledge, the small book is a marvellous compendium of information.

Last week the second jubilee celebration of the C.M.S. was held by special services and meetings, the twelfth anniversary of the Gleaners' Union being observed simultaneously. At a large gathering at Exeter Hall, Sir John Kennaway, president of the Society, pointed out that the celebration was part of the Three Years' Enterprise. Two and a-half years had passed, and they were not in that state of "premature exhaustion" which some of their friends predicted for them, but were prepared to go forward. Glancing back fifty years, the President recalled the storm and stress of that time. Yet they had three days of marvellous meetings, which proved a great stimulus to the Society's work. They had advanced since then. The number of missionaries had increased fourfold, and their income had risen to more than a quarter of a million. But how small had been their efforts compared to their opportunities! Touching on the question of finance, Sir John said that in the first jubilee they raised a sum of £55,000. "But our ideas," he added, "are much wider now, and we look forward to gathering in at least four times as much as that." They had £28,000 promised or in hand, but they required much more than this.

Addresses were delivered by descendants of those who laboured on behalf of the Society long ago, also by representative missionaries. The last speaker was Mr. Eugene Stock, who told how, as a boy, he had sat in that hall at the first jubilee meeting, and wondered whether he would be present at the next jubilee. But he never dreamt that it would be his tremendous privilege to record the history of the Society. As a practical question, he urged that everyone present at that second jubilee meeting should definitely ask the question, "Lord, what wilt Thou have me to do?"

Rabbi Lichtenstein's Work.

THE fifth annual statement of the London Council for Rabbi Lichtenstein, is full of interest. There is evident movement in the midst of the rabbis, and from among these many have from time to time consulted the man who has so long been notorious as a believer in Christ. Yet the days of persecution are not past with him; they never can be in this world. He says: "I am insulted, directly and indirectly, on every possible occasion, especially when preaching; yet I have had blessing. God has blessed. I rise above the unsparing calumny which assails me, in the consciousness that I have not denied the words of the Holy One, and that I have exalted Jesus Christ before friend and foe as the light and life."

Writing on the experiences of the past year, Rabbi Lichtenstein says: "During eighteen centuries my poor people have wandered an aimless, weary pilgrimage, marked by streams of blood, ever in search of righteousness and justice, ever sighing for the coming of King Messiah, the shoot of David's royal stem, their promised deliverer. By reason of this ceaseless longing they have been deceived over and over again, to their unspeakable misery, by lying, false Messiahs, and have become a scorn and derision to the Gentiles.

"In spite of this long, fruitless expectation, their miserable delusions and countless terrible experiences, they have never wavered in their hope of that salvation through the Messiah of the house of David, spoken of by Moses and the prophets, and confirmed in the Holy Scriptures. Three times a day they fervently pray, 'Oh that the shoot of David's stem may soon grow up, and his horn of salvation arise, for we wait for Thy salvation daily!' I have endeavoured to prove to my people, so sad at heart with hope deferred through ages of waiting, that desire when it comes is a *tree* of life. (Prov. xiii. 12.)

"I have depicted to them in brilliant sunshine, in the words of prophets and the Holy Scriptures, how that the Righteous Branch of David has grown up in Jesus Christ; that the sapling of David has become a tree, planted by the water-courses, whose leaf does not wither, and whose fruit appears in its season, and that all that He does prospers. That in his days the righteous shall flourish, and there shall be abundance of peace so long as the moon endureth; that He shall rule from sea to sea, from the river to the ends of the earth; all kings shall do Him homage; and all peoples of the earth shall serve Him.

"Again I have reasoned of the same truth by means of the signs of the times. I would have my brethren know that it is only Jesus who can raise his hands in blessing over his kindred, changing our mourning into rejoicing; only He who can convert, comfort, and redeem us. 'The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

Copies of the deeply interesting report, and other information, may be had from the hon. secretary of the London Council, Rev. David Baron, 23, Boscastle-road, Highgate-road, N.W.

Homeless and Destitute.—An interesting scene was witnessed last week at the Boys' Home, 164, Shaftesbury-avenue, the occasion being the annual reunion of "Old Boys," formerly in the Home. The latter is the headquarters of the National Refuges for Homeless and Destitute Children. Bright and encouraging speeches were made by Mr. Bristow Wallen, secretary, and other friends and officials. A number of money prizes and other rewards were presented to old boys who had kept their situations for long periods with good characters. It was stated that during the past fifty-five years the National Refuges have benefited over 14,500 poor boys and girls; and that from the Society's training ships, *Arethusa* and *Chichester*, over 6000 well-trained lads have been sent into the merchant service and Royal Navy.

Jordans.

A REVERIE OF THE PAST.

IT is only a plain brick building, with red tiled roof, lattice windows, and great shutters, painted white, which open backwards to the wall, and an ordinary cottage door. Inside, a number of narrow, uncomfortable, very old wooden forms; and on the left-hand side, as you enter, a raised daïs, containing a few seats facing those below. This is all, and yet the sense of a great reverence falls on one, as much as if it were a pile of Gothic architecture, its windows rich with mediæval glass, its floor covered with the memorial stones of the great dead.

Such is Jordans, one of the oldest of the Friends' meeting-houses, one of their earliest sanctuaries, dating from the time of George Fox; and built amid the meadows and beechwoods of this lovely dell, in one of the most sequestered parts of Buckinghamshire, to be as far as possible sheltered from public notice and persecution. It is two miles from the village of Chalfont St. Peter, and almost exactly midway between Beaconsfield and Chalfont St. Giles—very accessible, therefore, from London by the new line from Baker-street.



JORDANS MEETING HOUSE.

But why this interest about an almost deserted meeting-house? For answer, come out into the little paddock that intervenes between it and the road, thickly shadowed by these noble trees; look at those eleven tombstones raised to the height of some two feet above the grass—five in the first row, four in the row behind, and two in the rear. Now read their names. On the furthest to the left, William Penn, 1718, and Hannah Penn (his second wife), 1726; on the next Guilliania Maria Penn, 1673; on the next, May Pennington, 1682: on the next, Isaac Pennington, 1679; on the next, Joseph Rule, 1765. Behind are the names of Letitia Penn, Springett Penn, May Frame, and John Pennington; and behind, again, of May Elwood and Thomas Elwood. The stones are comparatively recent, but there is no doubt as to the identity of the graves.

It would take too long to tell in full the fascinating story that gathers around these names. We will lightly touch on the salient features, beginning with Isaac Pennington. He was the son of a Lord Mayor of London, but, not having his father's interest in politics, settled down to a quiet country life at the Grange, in this parish. He married Lady Springett, who had been left a widow, when but twenty years of age, with an infant daughter, Guilliania Maria. After her second marriage, whilst in a state of deep spiritual distress, she heard of "a new people, called Quakers," and was attracted to their meetings. She writes: "I found them truly of the Lord, and my heart owned and honoured them. I longed to be one with them, and minded not the cost or pain to witness in myself such a change as I saw in them—such power over the evil of human nature." This first meeting ended in her husband and self becoming Friends.

Long before Lady Springett became May Pennington, she had been on friendly terms with Mr. Elwood, a rich Oxfordshire gentleman, who came with his son Thomas to visit her in her new home. They were very disappointed at the change which had come over her. "The dinner was very handsome, and lacked nothing—but the want of mirth and pleasant discourse—the weightiness which was upon their spirits and countenances, keeping down the lightness which would have been up in us." And son Thomas could not get on at all with Guli, a lovely, graceful girl of fifteen. She treated his advances with such gravity that he withdrew "in some disorder of mind."

However, the Elwoods came again, and met some of the more notable Friends, whose conversation had such an effect upon the son that he resolved, in spite of his father's strong and bitter opposition, to become one of this despised society. Indeed, he was driven from his home, and took up his permanent residence with the Penningtons. This was about the year 1660, when the restoration of Charles II. had opened the door to a great persecution of those who would not take an oath or conform to the Established Church. Pennington and he were cast into one of the prisons of the time, and lay there for several months.

On their release, Elwood learnt Latin of John Milton, who was living in poverty and blindness, and for whom he took "a pretty box in Chalfont St. Giles," that he might avoid the plague. This cottage is still to be seen. It looks on to a little piece of vegetable garden. On the left of the narrow passage a kitchen, on the right a small sitting-room. I sat down in that sitting-room, and tried to imagine the blind poet. Here he must have conceived his majestic "Paradise Regained." In that kitchen those hoydenish daughters of his must have wrangled; up those rickety stairs he must have felt his way to his bedroom; and in this low-roofed room, with that tiny closet leading out of it, and with its single window, he must have slept.

About this time William Penn first came into contact with Guli. When a student at Oxford he had been deeply impressed by a Quaker minister, and whilst at Cork had cast in his lot with this persecuted people, amongst whom he had become a minister in the twenty-fourth year of his age. He had just been released from eight months' imprisonment, and so came to Chalfont, and at their first meeting his heart went out to the beautiful and noble girl. They were married, and settled at Rescombe, not far from Jordans.

Thomas Elwood married May Ellis, in whom he found "to a sublime degree, the fair fruits of truth and solid virtue." Then Isaac and May Pennington died. And shortly afterwards William Penn and others crossed the seas, and founded the great State of Pennsylvania, buying it of the Indians as an asylum for their persecuted co-religionists; and it is noteworthy that, whilst surrounding colonists were ever and anon at war with the Indians, and the scalping-knife and tomahawk brought death and terror to many a heart, the lives and property of the descendants of Penn were regarded by the Indians as sacred. Such was the effect of that memorable treaty made between a number of unarmed Friends and the wild children of the forests, of which Voltaire said, "It was the only one ever made without an oath, and the only one that was never broken." To all time it stands as a protest against the policy of confiscation and extermination, and as a testimony to the appreciation of fair and honourable dealing by the children of nature.

After Penn's return to England his beloved wife Guli died, and Springett his son. He married a second time, and the remains of Hannah, his second wife, lie in the same grave with his. He went to reside for some years in America, as governor of the new State, but returned to England to die, and on his deathbed requested to be buried next Guli, at Jordans. Here, too, were buried his children, and Thomas and May Elwood.

What a beautiful and noble circle! No sordid aims of ambition or selfishness marred the beauty of their careers. Their days were passed in an atmosphere of deep spirituality—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, were theirs in happy possession. Lovely and pleasant in their lives, they were not divided in death, and have long since met in that land of which they were citizens, and to which they so manifestly belonged. F. B. M.

Home Missions.

Wesleyan Central Mission.

In spite of a drenching rain which rendered an open-air function anything but desirable, the many supporters of the useful and growing Wesleyan mission work in St. John's-square, Clerkenwell, rallied in considerable numbers on the occasion of the stone-laying, on Wednesday afternoon last, in connection with the erection of new premises.

The occasion created great interest; the windows of the huge factories and workshops overlooking the site were thronged, and crowds awaited in the muddy streets the arrival of Lord Northampton and Sir Henry H. Fowler.

Subsequent to the out-door service; at which stones were laid by Lord Northampton, Sir H. H. Fowler, Lady Chubb, Mrs. Horace B. Marshall, Mr. J. H. Lile, and other friends,

AN ENTHUSIASTIC GATHERING

was held in the chapel. After a hymn had been sung, Rev. Charles H. Kelly gave a vivid account of the success of Wesleyan mission work, laying especial stress on the opportunities afforded for women's effort. The success of the mission at Clerkenwell was the success of a work which did not need to argue about the existence of the light, for it possessed the light and demonstrated the fact. The remarkable development, latterly, of religious life, especially that wrought among the young by means of Sunday-schools, was a cheering sign of the times, and in that spirit of inspiration and progress the Wesleyan mission work was bound, by the blessing of God, to secure continued prosperity.

The Marquis of Northampton thanked the audience for the kind way in which he had been received, and for the invitation to lay one of the foundation-stones of a building which would be of enormous use in the future. The last time he spoke there he was greatly struck by the broad-minded Christianity of Rev. Edward Smith, then the minister in charge. It was partly because he knew that his good work was being carried on by his successor that he was there that day. Before Edward Smith came there, the prospects of Evangelical religion in the district were not bright. It was reputed to be the peculiarly receptive abiding place of a blasphemous pseudo-socialism and an offensive atheism. Thank God that had well-nigh disappeared, and on the ruins had been raised a stronger edifice. He believed that in no part o London had so much

RELIGIOUS ZEAL

been awakened in late years as there. That zeal would triumph over all difficulties. The speaker gave a forcible account of the methods of spending Sunday common to the secular working man, and urged that, in view of the great need for work, Christians should sink their small differences and join hands to enable this country to fulfil its rightful destiny, as a civilising and evangelising force in the name of the Lord.

The Right Hon. Sir Henry H. Fowler (whose father, Rev. J. Fowler, was superintendent of the circuit and the secretary of the Conference on the occasion of the last stone-laying at the church, fifty years previous) said: They were completing one great scheme by beginning another. Success had necessitated progress. He remembered the mediæval period—the dark ages—of that chapel, the time when the old congregation had gone and the new one had not come. The congregation was reduced before Mr. Edward Smith came to 127. In those days there were people who said—in regard to that chapel, and to others up and down the country—"The people have gone away, and the chapel is not wanted." That would be reasonable if the chapel had been planted in the wilds of the Sahara. But churches were like the Christianity they existed to teach—they were not for a class, but for mankind. So long as there were people in a neighbourhood, there was need for a building, and, if the right means were used, there was

AN ASSURED CONGREGATION.

Now they had, with the junior classes, a membership of 1000, and a complete equipment for every kind of philanthropic work, the outward and visible signs of an inward and spiritual grace. Sir Henry referred to some of these branches of social work, notably that of the Sisters, and said he regarded as of the first importance the statement that they often had as many as 500 present at the Holy Communion.

Of the £10,000 required for the new buildings, about £6000 still remains to be raised. Rev. J. E. Wakerley, 19, Lloyd-square, W.C., will be glad to supply particulars of the work.

The King's Own Mission.

DEAR SIR,—Permit me to make an earnest appeal through your pages to consecrated women who have leisure, and who are willing to serve the Master anywhere, to come and help us at the King's Own Mission, Royal-road, Kennington, in the visitation of the hundreds of homes open to us, but who never see any visitor who comes with the simple message of God's love in Christ. Our voluntary workers are all fully employed, and doing to the utmost of their ability, but, being in daily work, their time is, of course, limited; but with them and our two "Sisters" 700 homes are being visited weekly with Gospel literature, and in many cases spiritual intercourse. We cannot compass the work ready to our hands with our present staff. Our able and devoted superintendent, Mr. O. L. Heatley, is occupied morning, noon, and night, and loves his work, but there is a physical limit to what any one man can do. We want

WOMEN FULL OF THE HOLY GHOST,

who would devote regularly one afternoon a week for systematic visitation; we also want two more "Sisters" whose time would be wholly given to the work. This means £40 per annum for each "Sister." Are there no stewards of God's bounty who can and will supply the money? I believe there are so soon as they know of the need. But there may be ladies having private means who only want a sphere of definite work; if so, come and see the mission for yourselves and have an interview with Mr. Heatley respecting the work.

During the mission Mr. Josiah Spiers has just been conducting with such marked blessing amongst the children, blocks of buildings were discovered, inhabited by several hundreds of people, some of whom told us that no Evangelical visitors ever called on them; sacerdotalism and extreme Ritualism are rampant all round us, with the baneful influence of the "Confessional." A new theatre is springing up within five hundred yards of the hall.

HARDER AND HEAVIER FIGHTING

is in store, but Christ is stronger than the legions of darkness; Christian women, will you come up to the help of the Lord against the mighty? As the result of Mr. Spiers' mission, a number of boys and girls, many having definitely accepted Christ, and others under impression, have come forward to enter the school of Christ. Special meetings are being arranged to help them on; who will come in the week evenings to feed these lambs of the flock? Mr. O. L. Heatley is at the Hall, Royal-road, Kennington-park, every morning at 10 o'clock, and will be most willing to extend a welcome and give information to any friends applying to him.—Yours truly,

William Green, Hon. Treasurer.

Woodlands, Bickley, Kent.

[This work is in the very midst of hooliganism. But for such efforts as this, in connection with which Mr. Green renders such enthusiastic help, there would be no coping with the degradation and ruffianism of some parts of the metropolis.—Ed.]

Theatrical Mission.—Every Friday during the winter a free tea is given at Macready House, Covent Garden, to forty or fifty theatrical employés, mostly chorus and ballet girls, after which a bright service is held. These meetings have been resumed under most encouraging prospects. The speakers at the opening meetings included Lady Trelawny, Miss Ada Ward, Rev. S. Martyn-Bardsley, and the secretary, Mr. S. E. Burrow.

Vivisection.—The Anti-Vivisection party in Germany, says a contemporary, is making great progress, and it has formed societies in most of the provincial towns. A shocking case was quoted a short time ago of some doctors, who, on finding the calves they used for their experiments too expensive, had made use of a number of orphan children. The feeling against vivisection in Germany is growing very strong.

The Bridge of Hope.

YEAR by year Miss Steer calls together her friends and supporters to hear of the Lord's doings among the wayward and lost young women of Ratcliff-highway. At the meeting on Wednesday last, an account, at once thrilling and modest, was given of heroic endeavours to raise the fallen and minister help to those who enter upon life's conflict with great odds against them. How many such not only inherit vicious tendencies, but come into the world in the midst of evil examples and the horrors of flagrant wickedness!

The weather being unfavourable, the meeting was not so largely attended as otherwise would have been the case, but those who were present enjoyed the stimulating addresses that were delivered, and also the inspiriting words in song of Miss Ada Rose (Mrs. Gibbs).

It is about twenty years since this work began. As our readers know, it is conducted on a definitely Christian basis, and is threefold in its operations—preventive, shelter, and rescue endeavours. In the first class there are now 151 children in the Cottage Homes at Chingford; in the second over 800 individuals were received in the night shelter in Betts-street, making 4300 "attendances"; in the third department 140 cases passed through the Home, and 35 remain.

After a brief financial statement by Mr. E. C. Straker, a hearty address was delivered to the workers by Mr. R. C. Morgan, who presided. Some helpful words were also spoken by Rev. S. C. Myers, a Wesleyan worker in the locality. Speaking of

THE FRIGHTFUL CONDITIONS

in which some children enter the world, he mentioned the case of a lad who, looking especially happy one day, was asked the reason: "Found a shilling?" "No." "Got a new place?" "No, better than that!" "What, then?" "*Mother's dead; and now I shall have a chance!*"

Miss Steer opened her address with a word-picture of the condition of things in Ratcliff-highway, when she entered upon her work near a score years ago, visiting in company with Miss Lowe, and feeling her way to enlarged usefulness. A great change has come over the scene since then, and it is difficult now to find such houses as were then notorious, and occupied entire streets to themselves. Notwithstanding the removal of the maritime population from the region of St. George's, there is yet much work to do. The girl hooligans will henceforth largely engage the attention of the workers; and the God who has blessed efforts on behalf of older sinners will be all-sufficient in efforts to

TAME THE YOUNGER GIRLS,

and direct their lives into paths of usefulness.

Miss Jones dwelt with joy upon the blessing which has attended the work in the Rescue Home. As always, it demands much care and patience. One poor girl had been heard to say that until she came under its roof "she never knew what it was to be happy." A lady who visited the Home asked with curious interest, "How do you punish the girls?" Of course, the answer was, We love them—we do not harden them. On one occasion at a meeting in the Home a girl asked to be allowed to choose a hymn for singing. This was readily permitted; and she indicated, "I stood outside the gate, a poor wayfaring child." She explained that she remembered when she stood at the door of the Rescue Home and was received with Christian pity. Miss Jones added that the girls learn to love and help one another.

Ladies interested in the work of rescuing our perishing sisters, and throwing protecting arms around girls in serious moral danger, should look in and see Miss Steer some Wednesday afternoon when she is "at Home." The Bridge of Hope is at 28, Betts-street, St. George's, E.

Cardiff Town Mission.—Miss Kate Hosking, one of the Cardiff Town Missionaries, has had to resign her appointment through ill-health, after five years of faithful and fruitful service amongst the poor of Cardiff. A few days ago, at a special evangelistic meeting, convened at the Moira-terrace Mission room, she was warmly commended to the Lord in prayer, and many testimonies were given of distinct blessing received through her visitations. She also had presented to her as a token of love and esteem a Bible and Hymn-book, with the earnest hope that she might be soon restored to health and to her beloved work.

A Sunday in Dublin.

THE FREE BREAKFAST.

IT may interest your readers to hear an account of a visit to some of the different places of Christian work carried on in Dublin on the Lord's Day. We commenced at the early hour of eight by a visit to one of the most interesting missions in the city, namely, the Free Breakfast, held for nearly nineteen years past. From five to six hundred men and women (many having passed the night in the streets) wend their way on Sabbath morn to the Christian Union Buildings, Lower Abbey-street. After receiving a good breakfast, during which time a number of Gospel hymns are sung by the choir, a straight talk or Gospel address is given for about fifteen minutes, to which great attention is paid. Nearly all the men and women are Roman Catholic, and although they are perfectly free to leave before the address is given it is very seldom any do so.

The money for carrying on this work is supplied by voluntary contributions all over the kingdom. Mr. Dawson is the energetic secretary. We were told that many of the men and women have been attending week after week for years, and we feel sure that the truth sown will eventually bring forth fruit. Classes for children are carried on at the same time, in another room; of course, the children also receive their breakfast.

MERRION HALL.

We now proceeded to another part of the city, and were privileged to meet with some two hundred Christians, who gather every Sunday forenoon to remember the Lord, and show forth his death in the breaking of bread in a very simple manner. At twelve o'clock we attended the service in Merrion Hall (Lower Merrion-street), which might be designated the Dublin Tabernacle, as in structure it is very similar to that well-known building in London so recently destroyed by fire. We listened to a very powerful address to Christians by Mr. Brunton, of London. There was a large attendance, very good hearty singing, and, on the whole, the service was most impressive. The Lord has wonderfully owned the Word faithfully preached in this building for over thirty-five years. The hall was erected at the close of the Great Revival in Ireland (1859-63), and was the scene of the labours for some years of the late Rev. Denham Smith.

At four o'clock we visited a children's special service in connection with the Harcourt-street Baptist Chapel, whose pastor,

REV. HUGH D. BROWN.

is no stranger in London. We found a large number of young people, who sang several hymns, read a portion of Scripture aloud, and then listened to a short address. This was a very bright and happy meeting, and was likely to impress the dear children with the fact that being Christians would make them happier and more useful. Many of them, we believe, are truly converted to God.

IRISH CHURCH MISSIONS.

At seven o'clock we attended a service in the mission church, Townsend-street, in connection with the Irish Church Mission, which is doing good work among Roman Catholics. The sermon was preached by Rev. Philip B. Johnson, on "The Angelic Salutation to the Virgin" (Luke i. 26-29). The preacher proved very clearly to his hearers that there was no ground for the doctrine, so firmly held by Romanists, of the "Immaculate Conception." The service was simple, the singing good and joined in by all. There was an attendance of over 600 people, many of them Roman Catholics. Not a few of those present had been Romanists, but are now truly converted.

MEETING FOR MEN.

At half-past eight o'clock we found our way to a special meeting for men, held in the Metropolitan Hall, Abbey-street. The attendance was very large, and the men listened with great attention to a stirring address by Rev. Wesley Guard, a popular Methodist minister. An after meeting was held. The meeting was partly conducted by members of the Dublin Young Men's Christian Association, Mr. Boyd, the secretary, taking the chair.

In the Irish capital the Lord's work is prospering, and there exists a great bond of union and fellowship among many members of the different sections of the Christian Church in Ireland.

R. S.

Sailors' Welcome Home.

ON Tuesday, November 1, the opening of additional premises and a new mission-room in connection with Miss Child's Welcome Hall, Canning Town, drew large companies of friends together. The afternoon meeting was presided over by Mr. R. C. Morgan, who spoke of the noble work Miss Child had been the means of accomplishing among the sailors. He dwelt on the importance of being soul-winners for Christ.

Miss Child thanked God for the friends who had come forward to help her. The Home was founded twenty-one years ago at Ratcliff Highway, but she had followed the sailors to Canning Town, as so many of the vessels come into the various docks in that neighbourhood. The new Home was opened barely a year when the need was felt for additional accommodation and larger mission-room, and the Lord had graciously provided these premises. Many love-tokens had been received from thankful sailors.

A number of friends afterwards spoke, and testimonies from some of the men were deeply appreciated.

After tea, Hon. Granville Waldegrave presided over the evening meeting, and made mention of the blessing he had received at the Old Fo'c's'le in Ratcliff Highway. Mr. Blaauw gave an account of the work, and appealed to those present to support it by their prayers. Sympathetic and hearty words were spoken by Mr. Wm. Luff, and these delightful meetings were brought to a close with prayer for the increased success upon all the efforts on behalf of our sailors made by Miss Child and her helpers.

Billingsgate Christian Mission.

WE learn from the twentieth annual report of this excellent work that the committee have resolved upon the immediate founding of a medical mission. "There is not a day passes without some minor accidents taking place in the market, and the committee are forced to the conclusion that we ought to render help in this direction. They have therefore decided to secure the services of a thoroughly trained and certificated Christian nurse, experienced in surgical work, who shall be in daily attendance at the Mission to deal with all cases that require immediate attention, and provide the necessary advice and assistance in other ailments which may come within her scope.

"The opinion of the trade generally is that this will meet a long-felt want. We need hardly say that it will entail a somewhat heavy expense, but, anticipating that the effort will commend itself to all who, like our Great Example, sympathise with human woes, and delight in alleviating suffering wherever it is met with, we confidently appeal for increased help to cover the outlay."

The secretary of the Mission is Mr. A. Walters, 6, The Corridor, Billingsgate Market, E.C.

Strangers' Rest, Ratcliff Highway.

A MEETING of more than usual interest was held on Friday last, at which Messrs. Isaac, H. R. Francis, Milton Horner, and R. C. Morgan took part. The chief features were solos sung and words addressed to the sailors by Mrs. Allison, well known by her Bible-class for men, conducted for many years at the Metropolitan Tabernacle.

The special interest, however, was elicited by the presence of Rev. Mr. Friesner, a Russian missionary of German parentage, of the American Baptist Missionary Union labouring in Telegu. He gave some valuable information respecting Russia, and told of the wonderful works of God in his own sphere of labour in India, where he has been for seven years.

The Strangers' Rest is passing through somewhat of a crisis, in consequence mainly of the prospective retirement of Mr. Isaac from the leading part he has taken in it. But we are glad to say he will not leave the box-seat while the coach is turning a corner. We trust the future of the Strangers' Rest will be as useful as the past has been.

House of Rest, Finchley-road. — The monthly meeting in the Pillar Room was addressed on Friday last by Rev. G. H. C. MacGregor, who gave a practical and pointed instruction on "Temptation." The address was based on Eph. vi. 16, and was full of the deepest practical and spiritual teaching. The evening meeting was addressed by Col. Oldham.

INTERNATIONAL S.S. LESSONS.

November 20.

"Manasseh's Sin and Repentance."—2 Chron. xxxiii. 9-16.

Golden Text.—"*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*"—1 John i. 9.

MANASSEH.

SON of Hezekiah. He began to reign when only twelve years old. Teacher should point out that youth is reached earlier in hot countries than in England, hence Manasseh would be "older" in experience at twelve than boys here.

The name means "causing to forget," given by his father because the newborn heir caused him to forget his sorrows, though Manasseh lived up to his name by causing Judah to forget God. His was the longest reign (fifty-five years) in the history of the Jews. He undid all his father's good work. He was surprised while hunting and captured; carried away by the Assyrians. In Babylon he repented, and was restored to his kingdom. His subsequent conduct showed that he had profited by affliction.

Sin of Manasseh (9, 10).

He led the people into sin of idolatry and vice. They were worse than the heathen in that—

(1) They having known the way of right and yet departed from it were worse than those who had never known it.

(2) They had risen to a great height, therefore the fall was greater than if they had not risen so high.

Manasseh (1) introduced idolatry.

(2) Transformed the Temple of God into a heathen worshipping-place.

(3) Persecuted those who remained true to the old faith.

Results of the Sin.

The nation flooded with vice. It was a reaction from the stern righteousness of the reign of Hezekiah.

Teacher should compare this with the widespread revelry and licentiousness when Charles II. came to the throne. People in high positions have great influence, and we should be careful to use our influence for good.

The Punishment (11).

One day, when out hunting, the Assyrian forces came upon him and found him hiding in a thorn break and took him captive to Babylon.

Note (1) Connection between sin and punishment. We do not always see it, but the one who suffers can trace it as a rule. Here sin had weakened mind and body, and made Manasseh a coward.

(2) God's punishments are always for our good—never vindictive. He wounds that he may heal. It is sometimes very severe, as in this case. A king lowered to the position of a captive slave, but it served its purpose.

Repentance and Restoration (12, 13).

Repentance is the sorrow we feel for wrong done, and a determination to do better in future.

This is the only feeling that the punishments of God should inspire in us. Some grow rebellious and determine to fight the matter out with God by sulky indifference to Him and his laws. "It is hard to kick against the pricks." Man cannot contend against omnipotence.

As soon as we are repentant God forgives and restores.

God can forgive the deepest sin and the greatest sinner, but that should make us love Him more and not presume on his mercy.

Fruits Meet for Repentance (14-16).

Repentance when it is true will always show itself in conduct. Manasseh was a better man after his restoration than he could have been without his punishment. He (1) took away the strange gods, (2) repaired the Temple, (3) made defences for his nation.

Teacher should emphasise the need for seeking the strength of God to help in our good resolves. We cannot fight our temptation or do our duty in our own strength. "The arm of flesh will fail you. Ye dare not trust your own," but "Put on the whole armour of God." He only is strong who is strong in the Lord of Hosts.

[1993]

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Come and Go.

WHEN John the Baptist was walking with two of his disciples, seeing Jesus, John said to his companions, "Behold the Lamb of God." Then the two disciples followed Jesus, who turned and said to them, "What seek ye?" They reply, "Master, where dwellest thou?" He saith unto them, "*Come and see.*" And they went and abode with Him that day (John i. 35, 39). This was Christ's first word of welcome to Andrew and John. This invitation "Come and see" is, with the exception of his utterance to his mother at twelve years of age, the first spoken words of Jesus given by the four Evangelists.

It is a gracious invitation, for Jesus asks these two young fishermen to come home with Him. Thus Jesus invites men and women to make a full and free inquiry about Himself. "Come," He says, "and find out for yourselves, make investigation. Come, as friends together do not depend on hearsay, but come and judge, know all you can about Me, ask, see for yourselves."

This word of welcome with which Jesus first greeted the disciples He often used afterwards. When the rich young ruler ran to Jesus and, kneeling, asked, "What must I do to have eternal life?" Jesus, by way of helping him and testing his sincerity, said, Sell all that thou hast and give to the poor. "Come, follow Me" (Matt. xix. 21; Luke xviii. 22); while Mark x. 21 adds, "Come, take up the cross and follow Me."

When Jesus was preaching to the people He closed with this appeal (Matt. xi. 28): "Come unto Me all that labour and are heavy laden, and I will give you rest." Come—rest. Rest of heart and life which the world could not give. Jesus bids the people come to Him and receive. He sought to give to his disciples the rest they needed midst their sorrow and work, and so He said to them on one occasion, "Come ye yourselves apart into a desert place, and rest awhile" (Mark vi. 31).

His words of welcome and invitation are thus: (1) Come and see; (2) Come and follow Me and take up the cross; (3) Come and rest.

All those who come and see Jesus, and get to love Him and know Him, will be glad to follow Him even though they must take up the cross to be his disciples; and all who do, will find rest midst the journey of life, rest in the work and conflict, rest of heart and mind in the sorrow and strife, ease of soul wherever and whatever they do. Especially does Jesus want the children, and still says suffer the little ones to *come unto Me*, that He may take them in his arms, put his hands upon them, and bless them.

While Jesus says "come" and "see," "follow," "suffer," and "rest," He also says "go."

1. To the twelve disciples, when He gave them his great charge (Matt. x. 6), He said, "*Go* to the lost sheep of the house of Israel, and as ye go preach, saying, the kingdom of heaven is at hand." This was to be their first message.

2. To the seventy, when Jesus sent them forth into city and village without any restriction of place or people, He said (Luke x. 3): "*Go* your ways as lambs, heal the sick, and say the kingdom of heaven is come nigh unto you."

3. To the Scribes and Pharisees Jesus said (Matt. ix. 13): "*Go, learn* what this meaneth. I will have mercy and not sacrifice, for I am not come to call the righteous but sinners to repentance."

4. To all those who heard the story of "the good Samaritan" (Luke x. 37): "*Go thou and do* likewise"; that is, go and do deeds of kindness and neighbourliness to all men according to their need, whether they are Jews or Samaritans. Whenever and wherever you can be of help or blessing, go and minister to the suffering and afflicted.

5. When Jesus was risen from the dead on the morning of the resurrection, as the women were returning to Jerusalem from the open tomb, He met them and said (Matt. xxviii. 10), "*Go tell* my brethren that they go into Galilee and there shall they see Me."

6. And in Christ's last charge to the disciples (Matt. xxviii. 19, and Mark xvi. 15) He said, "*Go ye* into all the world and *preach* the Gospel to every creature."

So Jesus bids men come to Him that He may send them forth. They are to "come" to Him that they may "go" for Him. They are to *go* to the lost sheep of the house of Israel first, to begin at home to do the work that is nearest, but not to stop there. Then as lambs they are to go to wider fields of labour, to heal and preach the kingdom. To others besides disciples Jesus says "go learn" and "go do" kindness and works of mercy. The women He bids *go and tell* the joyful tidings that He is risen. And, finally, to all disciples is issued the great commandment, "Go into all the world and preach the Gospel."

None are too young to come to Jesus, and none who come are too weak to go for Jesus with some word of love on some errand of mercy, or to do some deed of kindness. Remember, Jesus' first word is "Come," and his last is "Go."

Sale. Joseph Johnson.

The Reason Why.

Children, children, do you know
Why the summer sunbeams glow?
'Tis that loving hearts may be,
Like Heaven's sunshine, glad and free!

Children, children, do you know
Why the sparkling streamlets flow?
'Tis that kindly hearts may share
Heaven's reflection everywhere!

Children, children, do you know
Why the roadside flow'rets blow?
'Tis that all the world may find
Proofs that God is good and kind!

Children, children, do you know
Why the redbreasts warble so?
Tis that we may learn to sing
Praises to our Saviour King!

Children, children, do you know
Why the swallows come and go?
'Tis that we from them may learn
Heavenly guidance to discern!

Children, children, do you know
Why such tints doth autumn show?
'Tis that we may ever be
Ripening for eternity!

Clevedon, Somerset. W. Kitching.

The Bible Searcher.

No. 146 (second list).—Correct answers received from:—

A—Gladys Allan, Douglas Adams*, Enderby Gordon Anderson, J. H. Archer*, Wm. Aston, Geo. D. Arthur.

B—Lucienne Brabandes, Henriette Bardot*, Mabel Bailey*, Hilda* and Clifton Bassett, Conyers, Allan, and Massy* Baker, Aline and Chappie Bazett, Catherine Barber, Florence Blackman, Frederick R. Bailey, Janet* and Elizabeth* Black, Frank*, Teresa, Avory*, and Lilian Blackie, Leslie and Jasper* Bell, Mary* and Susette* Beck, Ethel and John Benger, Dorothy Berry, Frank and Leonard Bentall, Louis Berthe*, A. Bridges*, E. Biddlecombe, Charles Brown, Lindsay*, Leonard S*, and Corbet Browne, Ernest Bond, Eva Browne*, Ralph Bourne, Nellie Brookfield, Lily* and Stanley Boxer, Geo. and Colin* Graham Brown, Harry Butler.

C—Beryl* and Gladys* Calvert, Daisy M. A. and M. Joan* Clarke, Alice E. Crang*, Cicely M. Craven, Dorothy J Clarke, Lily Clarke, H. Cashford, Daisy Rosalind Clarke, Janie and Nelly Crawford, Minnie Clapp*, May Christie, Edith Corrick, Dora Corrie, Emily Church, Susie* and Walter Cumbers.

D—Harold Davis*, Blossom Davis, Polognia Daws*, James Ernest Davey*, Marie Denizot, Wm. Dilly*, Kenneth Dunbar, Gordon S. Duncan, Marjory* and Dorothy* Dyke.

E—Ethel* and Muriel* Edwards, Helen Eardley-Wilmot*, Maud Eddey, Leonard Ewin, Eva Edmundson*.

F—Arthur and Richard Farmer, Jeanne Faucon, Janet Fawkes*, Bessie, Mary, and Blanche* Freeman, Marian G.* and James L. Freegard, Louise Filhol*, Francis Field*, Hyacinth B. FitzSimons, Eva M. Fielder*, F. A.* and Aileen* Figgis, Maggie, Lewis*, Agnes*, Janetta*, and Florrie Fullarton.

G—Ivan Garrod, Maurice Greenleaf, A. Greaves, A.* and F. Gibbs, Harry Gribble, Minnie Giddings, Gladys Gill, Dorothy and Winnie* Grove, Seton Gordon*, Thos. Groombridge*.

H—Winifred* and Edith* Harvey, Dorothy E. Harris*, May and Sandy Handasyde, Freda and M. Haines, Ella Hake*, Byres Hill, Theodora Hill*, Nora and Phyllis Hill, Georgette Hoffmann, Margaret D. Hogg*, Marjorie R. Hogge, Dorothy and Marjorie Hodges, Ethel Hutchings*, Edith L. Hunter, Helen M. and Harcourt Hunter.

J—J. Sinclair Jackson, Kathleen James* Nellie Jelfs, Marjorie Jones, Lizzie Johnstone*.

K—A. D. and Willie* Kay, Dorothy B.* and Grace C.* Kerr.

L—Henry Laing, Arthur J. Lamb, Alice Le Mar, Annie W. Lemon, Elsie and Guinefred* Leigh, Edith Lockhart*, Edith J.*, Harry and W. Lowe, Norah Lowe, Hannah Lovell, Grahame and Murray Lloyd.

M—B. and Harry Malaher, Jean H. Maxwell, Avie Mallory*, Lillie Mallory, Winifred E. Martin, Una B. Mather*, Matilda*, Mary I.*, and E. Valerie Maitland-Kirwan, Margery and Trevor Matthews, Dora Marples, James Mackay*, Lisabella Mack, Kathleen McClure*, John MacMurray, Ada D. Macnutt, Florence* and E. L. Mackenzie, J. and Barbara Masconchy, Lilian R. L. McMurtry*, Dugald and K. G. MacGilp, Olive and Lois* Mewburn, Hilda M. Medill*, Louisa Merritt, Charlotte and Bessie H. Millar, Ethel Morgan*, Gwendoline* and Evelyn Moir, Annie E. Moule, Elsie*, Winifred*, and Mabelle* Mountstephen, Mabel Morris*, Dora Muir*.

N—Henderson, Dorothy, and Mary Nathan*, Cissy Nicholson, Amy and Maude Nottage.

O—Eva L. and Maude N. Oakes, Florence and Mattie* Osmond, Katie and Sidney Oliver, Mina and Harriette* Orr.

P—Dorothy Patten*, Willie* and Ada Palmer, Winnie Page*, J. Ernest Pearce, Joanna Pearman*, Daisy, Vera, and May Petrides, Clarice M. Peach*, Willy Petter, Ruth Pledger*, Gordon, Margery, and Leo M. Pibel, Francis S. Phillips*, Isabel* and Gladys* Phipps, Kathleen E. Pincott, Cyril B. Pomeroy.

R—Edward*, Marjorie* and Herbert* Rainey, Marion B.* and Robert* Richards, M. Rickards, Gertrude Richmond, Lucy H. Robertson, Elmina, Jessie*, and Isabel Deane Roe, John and James Rogers, Olive Robertson*, Sydney Robertson, Mildred Robinson*, Chas. S. Rudge*.

S—Flora Shadbolt, McLeod Staight, Evelyn Shaw, John H., D. D., C. D. and T. M. Stanier, W. Stangoe*, Lilian Sargeant, Gertie Slade, Gladys D. Sharp*, Bob and Dollie* Salt, Gladys, Wilfrid* and Eric Shaw, Margery Smart*, Bessie Scantlebury, Richard A. Spencer*, Marjorie Sherbrooke*, Dorothy Stileman-Gibbard*, Reginald Skinner, Florence and Andrew* Simpson, Mary C. de Spiganovicz*, Constance M.* and Gertrude E. Scott, Edward, F. and Mary* Short, Esther R. and Muriel Stone, R. Studd, Frank and Emily Stuart, C. Bessie Symes,*

T—Olive Tritton*, Herbert and W. S. Toller, John W. Thomson, Harry Thompson, Elsie Thorne*, Freda A. and Lucy Trotter, Alice M. and Frank Thompson.

U—Lily* and Queenie* Upton.

V—Gertrude Vellacott*, Kenneth J. Vining*.

W—Violet Walker, Stewart Watson, Leonard Norman Wall, Greta Watson*, R. Watson, Myra Webb, Thomas Weddell, Mabel Wheeler*, Chas. Williams*, Zoe, Edith, and Ruby Wilkins, F. R. Wilson, Pringle Wilson*, Florence White, W. H.* and Ethel* S. Williamson, Madeline Woodman*.

ANSWERS TO LAST WEEK'S SEARCHER (No. 147).

1. For we walk by faith, not by sight. 2 Corinthians v. 7.
2. Without faith it is impossible to please Him Hebrews xi. 6.
3. Let us hold fast the profession of our faith without wavering (for he is faithful that promised). Hebrews x. 23.
4. Looking unto Jesus, the author and finisher of our faith. Hebrews xii. 2.
5. Lord, increase our faith. Luke xvii. 5.
6. Have faith in God. Mark xi. 22.
7. According to your faith, be it unto you. Matt. ix. 29.
8. O woman, great is thy faith; be it unto thee even as thou wilt. Matt. xv. 28.

These are a few of the many beautiful texts concerning faith.

No. 147 (first list).—Correct answers received from:—

A—Zeldah Albert, Dorothy Alchin*, Ernst, Dora, W. A., and Ralph Aldwinckle.

B—Janet and Elizabeth Black, Ethel Barclay, Herbert H. Braddon* Edith and J. Barker, Chas. H. Bewley, Leonard and Frank Bentall, Susette* and Mary* Beck, Mabel Birney*, Emily Bridgewater, Dan Gordon, and May* Bligh, Phyllis Boyd, Samuel M Blumenthal, Gertrud Bush.

C—Anna Chanyen, Rosaline Castein, Augusta M. and Adelina D. Clark, Jack Clarke, Lois Muriel Craven*, Mabel Clay, M. Joan Clarke, Henry Jas. Cheney*, Elma Cheal, Ida*, M., and Edith M. Cole, Olive B. and Margery Coleman, Winnie* and Arthur G. Cox, G. B. Code, Irene Coppard, Dorothy Cooper*.

D—Louie M. Daw, Ralph and Dorothy Daintree, Vera C. Dickinson*, Claude and Violet Dodsworth, N. Dowsett, Violet, Kitty and Ivy Donaldson-Selby.

E—Abraham Elkin*, L. Noble Ewin, Muriel and — Ecroyd.

F—Charles Faillettaz, Ethel Fielder*, May Fitzgerald, Temperance Foskett*.

G—David Gardiner*, Maude N. Gray*, Clarice and Bertie* Gale, Kathleen, Irene and George Gough, Laura Godfrey*, Thos. J. Groombridge*, E. Mabel Golding*, Mary Gover, Walter Guillebrand.

H—Frances Harding*, Jack Harris, Nellie Hatchett*, Dorothy G.* and Evelyn* E. Hewer, Mary J. Hill, Stanley Florence, and Francis Hoyte, Violet A. Holford, Dorothy and Joshua Hughes-Games.

J—Dora J. Jay, Betty Jacobs, Nellie Jelfs*, Dora, Grace and — Joyce

K—Eva*, Stanley* and Max* Kalb, Maurice Kalinsky, Eva Kentish*, Elsie M., Ruth M., and H. Lilian Knight.

L—Henry*, Sidney*, Edward and May* Law, Ethel A. Lay, Alice Lemon, Blanche Lindup*, Cecilia Lichtenstein*.

M—Sydney, Gracie*, and Margie Marston, Christina Marshall, J. H. Mather, Elsie and Dorothy* McMullin, Geo. Macdonald, Reginald V. Measor*, May C. Mills*, Helen Morgan, Annie E. Moule, Evelyn L.* and Arthur Moir, Eva Monti*, Ethel Morgan.

N—G. F. Neligan.

O—Arabella M. E. Onslow.

P—Ethel M.* and Kathleen A.* Pasley, Alice M. Palmer, Ada, Jessie* and Willie* Palmer, Evelyn P. Pechey, M., L., and Wm. Penny, Myrtle Perry, Ruth Pledger*, Daisy Phillips, Kathleen E. Pincott, Rhoda Porter, Mary E. Plumb*, Daisy* and Harry Pym.

R—Nora Read, Marion B.* and Robert* Richards, Kate Rosenbloom, Olive and Sydney Robertson, John Rogers.

S—Gladys D. Sharp, Harold Saunders, Cicely* and Marjorie Sherbrooke, Ada M. Spencer*, Rosetta*, Muriel*, and Ivy Sherwin, Flora Simmons*, Florrie Smith, Esther Simmons, Betty Stocks, Solomon Stockfish, Ethel, Ada, and Jessie* Snowball, Herbert M. Stuart*, Mary Symon.

T—Frank and Herbert Tomkins, Derwent, Arthur P., Edwin L., and Peveril H.* Turnbull, Maude F. Tyson.

V—Kenneth J. Vining*, Edwin and May* Vickers, Ruth* and Dorothy Vigers.

W—Florence G.* and Edith G.* Wallis, Leonard N. Wall, Edward, J. Wm., and Edith J. Wheeler, Mabel Wheeler, Myra Webb, Edith M. Whiting, Cecile*, Noel*, and Phillis Wright, Madeline Woodford*.

FOREIGN LIST.

Correct answers received from:—

No. 135. Amy and Elsie* Somerville (Tasmania). **No. 138**—Christine, Mary, and Graham Pearson (Tasmania), Elsie and Amy Somerville, Mildred Fryer (Sydney), Theodora Guinness* (Tasmania). **No. 137.** Mildred Fryer. **No. 139.** Daisy McArthur, Maria H. and Cecico* Lister (S. Africa), Jean McN. Scott (Canada). **No. 141.** Daisy McArthur, Jean McN. Scott. **No. 143.** Jean McN. Scott. **No. 144.** Vera* and Frank* Sjostrom (U.S.A.).

THIS WEEK'S BIBLE SEARCHER (No. 148).

1. In which Psalm is the promise, "His leaf also shall not wither" (Ps. i. to x.)?
2. Of whom is it made?
3. In what chapter of Isaiah is the question asked by the Lord, "What could have been done more to My vineyard that I have not done in it?" (Isaiah i. to xx.)?
4. Where in Isaiah is the promise, "The desert shall rejoice, and blossom as the rose" (Isaiah xxx. to xl.)?
5. In what chapter of Hosea is there a reference to [the "dew" the "lily," the "olive tree," the "corn," the "vine," and the "fir tree"; also to the "roots of Lebanon"?
6. On what occasion did Christ say, "Consider the lilies, how they grow"?
7. Which Evangelist gives the account?
8. Find a passage in the Epistle of James about flowers?

[Children under *ten* do 1, 2, and 8, under *thirteen* 1, 2, 6, 7, and 8.]

Personal.

Enderby G. Anderson.—I gladly welcome you as one of my "nephews." Answers must not reach me later than *first* post Thursday.

Madeline Woodford.—The new Quarter commenced at No. 143. To be able to enter for the Prize Competition at the end of December you must get nine papers correct during the Quarter. Please give your full name, address, and age at the top of each "Searcher."

Elsie Mountstephen.—It is not necessary to write out the question; only number the answers according to the questions.

F. and E. L. Mackenzie.—I was very pleased to receive the photograph.

Helen M. Hunter.—Please give the chapter and verse to each answer.

W. C. Mallinson and Coralie Porter.—Look up 2 Kings xix. 35, and you will find you gave the wrong number of the Assyrians who were smitten by the angel. Several others have made this mistake.

Frederick R. Bailey.—Your writing is not very good; but if you arranged your paper better it would be more easily read. Try some lined paper, and leave a margin for the number of the answer and reference, and leave a space between each answer.

Ruth Pledger.—Will you kindly enclose your paper in an envelope, and, if left unfastened, a halfpenny stamp will be sufficient.

Ethel A. Lay.—Many thanks for your letter.

Winnie Palmer.—I am exceedingly pleased with the photos; the group is very good.

Uncle Tom.

Children's Scripture Union Portions for Week Ending Nov. 19th.

Sun. Nov. 13	*Chron.*	xiii. 1-14	Wd. Nov. 16	*Chron.*	xvii. 1-15
Mon. „ 14	„	xiv. 8-17	Th. „ 17	„	xvii. 16-27
Tues. „ 15	„	xv. 25-29	Fri. „ 18	„	xxi. 1-14
	„	xvi. 1-14	Sat. „ 19	„	xxi. 15-30

(*For Special Service Mission Notices see page* 30.)

THE EVANGELISTIC FIELD.

Mission at St. Paul's, Newport, Mon.

A SIXTEEN days' mission has been held at this church, conducted by Rev. W. Hay M. H. Aitken, assisted by Rev. James Nunn and Mrs. Crouch. The weather almost throughout the mission week was very unfavourable, and the attendances suffered considerably. On each of the three Sundays, however, the spacious church, which accommodates a thousand worshippers, was crowded.

This was Mr. Aitken's fifth mission at St. Paul's, the first having been in 1871, when he accompanied his venerable father, Rev. Robert Aitken, on his second ever-memorable visit. Twenty-seven years mark changes in any man's life and appearance. Mr. Aitken himself is now becoming venerable, but his "bow" is abiding in all its old "strength," and his "natural force" has certainly not "abated" in the least. He preaches with all his former eloquence and power, and is as energetic and strongly convincing and persuasive as ever. His Sunday afternoon addresses to the assembled hundreds of "men only" were tremendously earnest and stirring. His week-day afternoon addresses on the Christian life were greatly appreciated by the believers present, who belonged to many sections of the Christian Church.

The evening services, night after night, were seasons of great blessing. In the after-meetings one was reminded of those of 1871, although the "ingathering" was less numerous. Yet, even on the smaller scale, the work was lovely, yea heavenly. At ten o'clock the benediction was pronounced, but both workers and congregation were sorry to leave the House of God. The "Thanksgiving Day," October 31, will not soon be forgotten. A united communion was held in the afternoon, and the closing service, with distribution of memorial cards, closed the mission. The following morning the missioner gave his farewell address.

The children's services, conducted by Rev. J. Nunn, day after day, were very much appreciated by the dear young people. Mr. Nunn understands exactly how to engage and rivet their attention; and not a few of his hearers expressed the desire to give their young hearts to the Lord. Mrs. Crouch had meetings for women in the Vicarage Hall, and usefully assisted in the work of the mission generally.

We are all most thankful for this season of blessing. Christians have been stirred up and stimulated to "a closer walk with God" and also to a more devoted and zealous work for God. God has "visited us again," and our hearts are filled with gratitude and love. J. T. W.

Kingstown, co. Dublin.

A MOST successful mission to men was conducted at the Men's Christian Institute, Kingstown, co. Dublin, last week. Much prayer had been offered for some weeks previous to the mission, which opened on Sunday, October 30, and concluded on Friday, November 4. The missioner was Rev. John P. Cushing, of the Church Parochial Missions Society, who spoke from night to night with wonderful power. Mr. Cushing's persuasive eloquence is calculated to make a profound impression on those who hear him. There were a goodly number of professed cases of conversion. Men attended in very large numbers from the very first. Many Christians were helped and revived. On Sunday afternoon Rev. Robert W. Ronayne, of the Mariners' Church, addressed a large number of those who had received blessing at the mission.

Mr. Cushing also delivered addresses on the Spiritual Life in the afternoons, from 4 to 5, these meetings being open to all. A Missionary Mission is now being held in all the Episcopal Churches of Kingstown and neighbourhood.

Percy W. Robson, Secretary.

Evangelists' Movements.

The Wesleyan cause at Redditch has received a great impetus from the visit of Rev. Thomas Cook. Every evening soul-saving power accompanied the Word, and some 200 persons passed through the inquiry rooms during the first week.

Rev. R. Balgarnie has concluded a nine days' mission at Albany Chapel, Haverfordwest, Pembrokeshire. The services were largely attended, and the spiritual harvest most cheering.

The Primitive Methodists of Spalding circuit have secured Mr. C. W. Hall for the position of circuit evangelist, to reside at Holbeach. Revival services are to be commenced at once, and will be extended through the winter season at the various chapels.

On Saturday, October 22, Mr. Thomas Payne commenced a mission in the Working Men's Institute, Monmouth, and continued it until the 31st. Mr. Payne's visit to Monmouth has been attended with much blessing and encouraging success. He has been welcomed and supported by all the Nonconformist churches, and by members of the Establishment.

The Weaver Brothers held a two weeks' mission in Rev. Robert Howie's Church, Govan, Glasgow, which was a time of great blessing. Very large congregations gathered, the spacious church being sometimes crowded to the doors. Scores of persons entered the inquiry-room for conversation. The association of Rev. Robert Howie with the late Richard Weaver in the '59-'61 Revival gave additional interest to the visit of the sons of the late veteran to Govan.

A fifteen-days' mission, conducted by Mr. Joseph Whiting, of the Evangelisation Society, in the George Moore Memorial Hall, Mealsgate, was recently concluded. The fervid and soul-stirring addresses of the evangelist were not only helpful to believers, but backsliders have been restored, and some professed to have surrendered to the Lord. The audiences increased nightly, until the hall was comfortably filled on week nights, and on the Sunday evenings packed far beyond the sitting room.

J. O. P.

During the last fortnight Rev. D. M. Cameron has been conducting evangelistic services in connection with the Free Church, Auldearn, Nairnshire (Rev. John McNeill's). Every night there have been manifestations of the Spirit's working in the awakening and conversion of many. In the inquiry-room there have been persons of various ages, from ten up to seventy, and in some cases whole families. Many Christians have been greatly refreshed. Mr. Cameron will continue the mission another fortnight.

Mr. Charles Inglis has been holding a fifteen days' mission at Canning Town, in connection with Lady Ashburton's Mission, and God has greatly owned the effort amongst all classes. Christians have had their spiritual life deepened; while addresses to the unsaved have been solemn and searching. The inquiry-room has been filled with men, women, and lads, broken down on account of sin, and afterwards rejoicing in a newly-found Saviour. Mr. Inglis is now holding nightly meetings in Liverpool, which are being greatly blessed. B.

Rev. E. P. Hammond has been holding meetings daily in Minneapolis for two weeks and a half. At the same time a convention, conducted by Rev. R. A. Torrey and Dr. Munhall, has been held, and much good has been accomplished. These brethren have done what they could to help on Mr. Hammond's meetings, more especially for the young. The meetings have been held in nine different localities. Sometimes between fifty and 100 have professed conversion at a single meeting. Some of the best workers to-day were converted in similar meetings years ago.

Under the auspices of the Burslem Free Church Council, Mr. W. R. Lane recently conducted an eight days' mission (October 15 to 23) in the Town Hall, Burslem. The services were well attended, and a very gracious influence prevailed throughout the mission. On the Friday evening the hall was crowded to hear Mr. Lane's lecture on "Bunyan and Pilgrim's Progress," and on the closing Sunday afternoon it was filled with men only, who listened with rapt attention to his timely and impressive address. The mission has been productive of much good in the quickening of believers and the salvation of sinners. W. H. C.

Sergeant Pullinger, Sunday, Nov. 13, Keymer, Burgess Hill.

Mr. Wm. Luff, Sunday, Nov. 13, Assembly Hall, Aylesbury; Tues., 15, Malden Hall (children); Wed., 16, Winchester House, Stratford; Thurs., 17, Woodbury Hall, Seven Sisters-road (children); Sun., 20, Hope Hall, Berkhamsted.

Evangelisation Society. — The following missions, amongst others, are now being held; prayer for a blessing on these efforts is desired:—Reading, H. Collins; Coventry, N. Taylor; Birmingham, J. Brown; Stevenage, C. Galletly; Limehouse, W. Notman; Headington Quarry, J. Harris; Chalford, A. Clark; Tetbury, J. Shields; Sedlescombe, R. Williams; West Tarring, C. Goode; Throop, J. Stanger; Newton Abbot, H. Bray; Marlborough, C. Lazenby; Dalton, C. Noakes; Leamington, R. Edwards; Aldershot H. R. Francis; Talaton, J. Simmonds; Marshfield, C. Jolliffe; Swanton Abbott, C. Chenery; North Seaton Colliery, H. S. Smith; Swathling, J. Clark; Cleobury Mortimer, K. Lambert; Newbury, F. W. Pascoe; St. Pinnock, S. Vivian; Maldon, E. Bailey; Combe Down, S. Bryant; Ringland, G. Tuffin; Tibenham, A. Knight; Hadleigh, J. Whiting; Chickerell, F. Holmes; Portswood, S. J. West; Road, F. Tarrant; Bratton, J. H. Cooke; Douglas, J. B. Rochfort; Richmond, J. Johnson; Southwark, H. Willings; Hither Green, G. Pell; Charlton, J. Lovell; Penrith J. Galletly; Keiss, H. Laughland; Cunningsburgh, D. Pittendrigh; Grantown, C. G. Roger; Paisley, R. Hill; Glasgow, J. W. Moodie; Barrmill, J. Brackenridge; Saltcoats, T. Canning; Latheronwheel, H. Young; Wishaw, D. Bayne.

Requests for Prayer.

For much blessing on Gospel services at Pontymoile through November.

For blessing on Gospel services at Ugborough, Devon, conducted by Mr. J. Elliott.

For blessing on Gospel services to be conducted in the Ettrick Valley by Mr. James Walker.

For blessing at the Ipswich monthly meetings for Deepening of Spiritual Life on November 17.

For fifteen days' mission in the Baptist Chapel, Whitwell, Herts, conducted by Mr. Goudie, Herts, Union evangelist.

For Miss de Noe Walker and other inmates of the Church of England Zenana Mission Hospital, Bangalore, amid many cases of plague.

For blessing on evangelistic meetings by Mr. C. Russell Hurditch, at Victoria Assembly Rooms, Southampton, on Sundays during November.

For blessing on a three weeks' mission by Mr. Newton Jones, now in progress at Clutton, near Bristol, in connection with the Free Church Council.

For blessing on a fourteen days' mission, commencing on Sunday next at Sundowne-road, Old Charlton, by Mr. Jas. Lovell, of the Evangelisation Society.

For an outpouring of the Holy Ghost on Ballindrait, co. Donegal, Ireland, where Mr. W. Cowden, of the Irish Christian and Missionary Workers' Union, is conducting an evangelistic mission.

Praise.

For blessing on special services at Ettrick Bridge.

African Training Institute, Colwyn Bay.

THE African Training Institute, established at Colwyn Bay, aims to give an evangelical and industrial training in this country to the most promising of the African converts, and to establish branch institutions on similar lines in Africa, thus sending forth to their own land self-supporting missionaries. The natives of several of the English colonies along the West Coast (including Sir Samuel Lewis, the first African knighted by our Queen) show great interest in the work, and have formed auxiliary committees at various places, thus bringing the Institute in touch with 3000 miles of the West Coast.

The students hitherto represent many of the districts along the line from the Gambia down to St. Paul de Loanda. They are taken from all parts of Africa, where 600 languages are spoken. Knowing a little English when they come, their training is continued during their stay in the Institute till every one, before he returns, is able to read with ease and pleasure, so that he can get at the wealth of knowledge that is to be had through English literature. Evangelical books are placed in their hands, to refresh the souls of the preachers themselves, and to constitute them fountains of living water to their own people. Having had this training, the students are able to translate the Book of Books, as well as other good books, into their respective languages. This work is a sure, quick, and economical way of giving the Gospel of Jesus to that "Dark Continent." Just now it suffers greatly from lack of funds, owing to the terrible coal strike in South Wales.

Littlehampton Home of Rest.—In connection with the four "Quiet Days" (November 19-22), Rev. Darlow Sargeant has made arrangement to welcome friends who would like to participate in the blessing which is sure to crown this season of waiting upon God. It is necessary, however, for such to communicate with him at 59, Oxford Gardens, W once. Many who have been privileged to attend a these gatherings at Littlehampton, have returned to their homes and to their work more fully committed to God and to his service.

Conference on Revival.

"Wilt Thou not revive us again, that thy people may rejoice in Thee?"

THE conference on Revival held at the American Tent, Tottenham, on Tuesday, Wednesday, and Thursday last proved full of blessing.

On Tuesday Pastor Bagley, of Tottenham, opened the proceedings with a thoughtful address on the necessity of seeking an outpouring with earnest prayer, and Mr. Arthur Garstin drew from Acts iv. 23-33 many helpful points. No prayer meant no revival, and, conversely, real prayer meant revival. God, the chapter showed, had been waiting just ready at the moment to answer the prayer of his people.

"THE PLACE WAS SHAKEN."

The speaker described at some length scenes of revival in East London some twenty years since, and a glorious outburst of saving power in a chapel at Forest Gate, traceable to the believing, unswerving faith of one of the workers.

Mr. William Grove spoke on similar lines upon the words, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done," and gave several instances of revival following prayer.

Mr. Denning, of Southsea, gave an interesting account of revival work in the tent at Southsea Common, and Pastor G. Turner followed with some weighty words. Those seeking for God at Pentecost, he said, waited not for the stroke of the clock, but to be lifted up to God's platform. A revival meant bearing fruit to God, and to do that we must abide in Him. We cannot tack on the grapes; the cluster must come as the result of unity with God, the God of power. It was the privilege of saints to continue in prayer. Other things than revivals might be seen in answer, but the trial of faith would bring blessed fruit. "I feel that a revival is coming, coming; let all of us agree, and join one with another, and rope others in, until there are circles of praying in all directions.

Mr. Wookey directed attention to the words: "Being in an agony He prayed." Some thought the Christian should always appear bright and happy, but never in agony. How could we look out upon a lost world and not be in agony? The speaker related some affecting instances of distress illustrative of the terrible sufferings of the poor and sinful, and appealed for more prayer of the character which wrestles

IN AGONY FOR SOULS.

Mr. Cockrem described revival influences on Ascot racecourse, where the preaching was on one occasion stopped, because so many were broken down and sobbing around. At Douglas, Isle of Man, also, the Lord caused the people to drop down on every hand, and soon the preaching ground was like a battlefield, as penitents fell as though under fire. It was a marvellous work of God.

Mr. Ned Wright, in moving terms, gave some touching personal reminiscences, and said we should approach the great subject in a spirit of deep humility. The congregation was much moved, and the day's meetings concluded amid expressions of deep gratitude for light received.

During the various intervals, the refreshment tents erected close at hand had been the scene of much earnest discussion and prayer. Two lady missionaries, leaving for China, Mr. Fuller Gooch, and other friends spoke a few stirring, helpful words. Expectancy ran high for the next day's gathering.

On Wednesday, after the preliminary hour of prayer, Mr. Leonard Weaver read Acts ii., and said, speaking on the day's subject, "The Word of God in connection with revivals," that one of the great contributory causes of revivals was faithful preaching. Peter, at Pentecost, did not hesitate to charge his hearers with the

MURDER OF THEIR LORD.

The sense of sin needed to be brought home. No sentimental adoption of a creed would do, the Saviour from sin was the only remedy, since the great controversy of God with man was against sin. We must never lack manly, straightforward hard-hitting with the Word of God.

Mr. C. Galletly gave a clear analytical address on declaring a full Gospel, and letting the ungodly crowds see Christ in us, and Dr. McKilliam said, "There is a general feeling that we are on the eve of a great revival. I believe that God is always ready, but his children are not. I remember Reginald Radcliffe preaching in a church in Scotland. When he had finished the people went out, except a few who were anxious for an awakening. We felt disheartened, but Mr. Radcliffe simply asked God to bring the people back again. That was faith. Presently one little boy came peeping in, then another entered, and by degrees the whole church was filled with anxious souls.

Mr. W. R. Lane gave an earnest address upon the revival in Ezra i., and Mr. S. E. Burrow, after the interval for tea and a half-hour of praise and prayer, followed up by quoting from Nehemiah viii., remarking that the people must be brought face to face with the Word of God in its unalloyed simplicity. Then should we see the old results, tears of penitence, "all the people wept," songs of joy, "great mirth," and thought for others, "send portions." Turning to the aspect of individual dealing, he dwelt on the sincere religious enquirer, as personified in the Ethiopian eunuch and Philip's method of taking him through the Scriptures to

A PERSONAL CHRIST.

Short testimonies were given by Pastor Crowe and others, whilst the Browning Quartet, and also Mr. and Mrs. Baker, the blind singers from America, brought much blessing through song.

The last day's meetings were marked by increased attendances and much fervour.

Pastor Fuller Gooch uttered some memorable words, and said that there was much talk about revivals that came to little. They must be true and real in the matter. He believed we lived in times when the miraculous would return; he did not say in the same way as in previous revivals; but, in any case, if they honoured God, God would honour them, and the Holy Spirit would descend in power.

Several questions were asked with a view to clearing up difficult points, and after many helpful answers and comments the meeting was concluded with prayer.

In the afternoon Mr. Theo. Howard dwelt on the duty of believers to seek closer communion one with another on this great question of revival. He instanced Stephen and Barnabas as demonstrating how royally, with what fulness of blessing God equips his consecrated evangelists.

Mr. McVicker gave a graphic sketch, full of incident and pathos, which deeply touched the audience, tracing the origin of the Irish revival of '59 to a tea-table talk in which Mrs. Colville, a Gateshead lady, had come in contact with James McQuiltan. Mrs. Colville, in dealing with a Mrs. Brown, had said plainly but kindly, "My dear, you have never known saving faith in the Lord." McQuiltan was so affected on hearing this, that conviction struck him at the instant. Conversion followed, the neighbours gathered to hear the story, and the revival spread like a prairie fire. Those Irish workers were largely impressed with the thought that the more we expect, the more God gives, and the more is He honoured and pleased. "And," added the speaker, "it may be so again. People speak of the day of miracles as past. It is *here*. God is not a

PLAYED-OUT WONDER-WORKER,

but lives to bless and save."

Mr. R. C. Morgan said he remembered, years ago, being taken, when a child, to one of Rev. J. Angell James's meetings. He did not remember anything that was said on the occasion, but had a vivid recollection of the one word "God" hung out over the pulpit. "Again and again," continued the speaker, "it comes back to me, it is *God* that we want; God *is* the revival. I have a strong feeling, not that there is going to be a revival, but rather I would put it that the work *is* reviving. God has infinite resources that we have not even dreamed of, and He can show to the world and its magicians the workings of his almighty finger. There is a great responsibility upon us. We must not let the lasting and Divine workings forty years since become a misty tradition, but rather use the inspiring facts of bygone days to become an increased impetus to the coming of the fresh revival which seems to be at hand."

At the closing session, which was attended by a large number of evangelists and workers, Mr. Russell Hurditch gave an interesting account of the '59 revival, and traced to its beneficent influences many of the privileges which Christians enjoy to-day.

Mr. Charles Inglis, after reading a few verses from Acts, declared his strong belief in a coming revival. He met indications of it on every hand, and found a general consciousness of the vast need of it. That being so it was necessary to realise that the people whom God can use are those who in unity of spirit and whole-heartedness of consecration, seek and have faith for a baptism of power. Let them beware of idolatry in the heart, but separate themselves from all known evil, from jealousy at the success of others, from unbelief, from slackness of service, from crookedness of life. The speaker concluded with a glowing appeal for increased faith. "Oh for a breath from heaven to fall on every one present!"

After Mr. E. H. Glenny and Mr. Harrison had spoken, Mr. Leonard Weaver concluded with a few practical remarks on definiteness in seeking blessing, the greater part of the audience rising to join in a final prayer of consecration.

Amongst other friends who took part were Messrs. E. H. Kirwin, Main, Pollard, Nobbs, and Bridgman.

Open-Air Mission.

A WELL-ATTENDED reunion of members and friends of this Mission was held on Thursday last at Exeter Hall, presided over by Sir William Willis. Several of the workers presented brief stirring reports on the "Great Campaigns" of the Mission this year.

A special address was delivered by Prebendary H. W. Webb-Peploe from "Honour all Men," in which he desired especially to encourage the workers and wish them God-speed in their noble calling as preachers upon our racecourses, at fairs, and wherever the masses congregated.

Rev. J. J. Willis spoke of a much-needed work having been successfully carried on at Great Yarmouth. In the centre of the beach there was a large concert hall holding 1500 people, which the Mission had more than once tried to secure for Sunday services, but hitherto without success. They had at last, however, succeeded in getting the permission of the Town Council to use it. This was an important step gained, and one for which they were thankful to God. Major Mackinlay and Lieutenant Kingscote spoke of work at Doncaster and Ascot races. Mr. Walter Gough, who had visited the Isle of Man, and Mr. Barry Wake, who had attended Peterborough and Nottingham Fairs, showed that their efforts had been crowned with success and blessing to many souls. The secretary, Mr. F. E. Cockrem, had paid his third annual visit to Berlin, where most blessed meetings had been held, some among the higher classes of society. There was greater need than ever for clear Gospel teaching on the Continent, which was so largely given over to Ritualism. The Open-Air Mission was, he explained, a foreign as well as a home missionary organisation.

Mr. and Mrs. Baker (the blind singers) rendered with great effect the duet "Looking this Way," and altogether the meeting was voted one of the most helpful ever held under the auspices of this Mission.

Pastor A. G. Brown's Anniversary.

A YEAR has passed since Pastor Archibald G. Brown was settled at Chatsworth-road, West Norwood. On Monday evening last the church was crowded with friends for the celebration. The pastor was in high spirits, and was able to report 184 additions to the membership during the year; half of these had been on confession of faith. The Sabbath attendances have been well maintained. Mr. Brown said he felt as if he were growing young again, and certainly his sprightliness of manner and freshness of matter betokened no symptoms of decrepitude. The Sunday-school presented Mr. and Mrs. Brown with beautiful bouquets, and gladness pervaded the whole proceedings.

Helpful addresses were given by Rev. W. Houghton, Upper Norwood, Pastor Miller, of Rochester, and Pastor Fuller Gooch.

Sermon to City Men.—On Monday last the midday sermon in St. Bride's Church, Fleet-street, was delivered by Dean Farrar to a large congregation. From Paul's words to Timothy, "Fight the good fight of faith," he made a most eloquent and telling Gospel appeal to his hearers. He pressed home (1) the need of being assured that the triumphant life of holiness is possible; (2) the necessity for personal resolve; (3) of earnest continued prayer; (4) for unceasing warfare with evil; (5) for watchfulness over evil thoughts; and (6) the danger of delay. It was a most impressive utterance, and was attentively heard.

[1009]

Obituary.

REV. DR. W. COCHRANE.

THE death has occurred at Brantford, Ontario, of Rev. Dr. William Cochrane, one of the best-known and most influential ministers of the Presbyterian Church in the Dominion of Canada. Dr. Cochrane, who was a native of Paisley, went to Canada when quite a young man, and for close upon forty years he has laboured in the Christian cause in the land of his adoption. A man of unceasing activity and great organising talent, he was acknowledged by members of all denominations to be a powerful force for good both outside and inside the pulpit. From the references to his death which appear in the Canadian papers it is evident that Dr. Cochrane's loss to the Church with which he was connected will be severely felt.

PASTOR WILLIAM HAYWARD.

Berger Hall, Bromley-by-Bow, the London centre of the Home Mission work of the East London Institute, has sustained a heavy loss by the death of Pastor William Hayward, for upwards of eleven years its energetic superintendent. This faithful servant of God passed to his heavenly rest after several months of painful illness. The interment took place at the City of London Cemetery, Little Ilford. In every possible way the people of the neighbourhood showed their love and appreciation for one who had spent his life for them for Christ's sake. Floral tributes were placed on the coffin on behalf of the various societies connected with the Mission, and a most impressive proof of affection was given by the tear-stained faces of those who assembled.

REV. W. UNDERWOOD, D.D.

Intelligence reaches us of the death of the Rev. W. Underwood, D.D., which took place suddenly after falling to the floor while in the act of dressing, at Burton. He was born in 1812, and was trained for the ministry at Loughborough College. His first pastorate was at Wirksworth. He removed to London, and was one of the earliest pastors, if not the first, at Praed-street, the church now at Westbourne-park, over which Dr. Clifford presides. His health failed after eleven years' work here. On his recovery he accepted the presidency of Chilwell College, which he resigned in 1873. He has rendered very distinguished service to the Baptist denomination both with tongue and pen. Very widely loved and honoured, he has passed away from us to the higher realm of service.

REV. D. S. DAVIES.

By the sudden death of Rev. D. S. Davies, pastor of Union-street Church, Carmarthen, Welsh Congregationalism has lost one of its foremost ministers. He was found dead in his room. A very active minister, in early life he went to Patagonia, and among the pastorates he subsequently held was that of Ebenezer, Bangor. Since his removal to Carmarthen he published a lengthy and scholarly work on "Baptism," and was at the time of his death the editor of the *Celt*—one of the two Welsh denominational organs. A firm believer in total abstinence principles, he was never weary of advocating them, which he did with much zeal and intelligence. His last sermon was preached at Whitland on the Wednesday previous to his death, in connection with the quarterly meetings of West Carmarthen Association. He was born in 1842.

MRS. H. GRATTAN GUINNESS, SEN.

Our beloved and honoured sister Mrs. H. Grattan Guinness, sen., peacefully passed away early in the morning of November 3, after five days of unconsciousness. Her life was in the truest sense a sacrifice in the service of Christ and the Gospel, and, as such, a sweet savour unto God. She gave herself, her whole time, her remarkable talents, her health and strength, her children, her husband, and her life to the work of the Lord, and this without ostentation, or even a thought that it was in any way an act of singular and sacred worth.

Born in 1831, she was sixty-seven years of age at the termination of her earthly career. In the last thirty-eight years she was the devoted fellow-worker with her husband, Dr. Grattan Guinness, sen., first in evangelistic toils, and then in missionary undertakings. Prostrate by paralysis, the result of excessive labours, six years and nine months ago, she retained to the last her interest in the conduct of the East London Missionary Institute and in the progress of Christian missions in all lands; and, when unable to do more, maintained her correspondence with her children in the foreign field, her last act being to dictate an unfinished letter to her son in China. Her works remain as a witness for God, and her character will long be remembered, in the estimation of those who knew her best, as one of the most unselfish and noble which the riches of his grace has ever produced and brought to moral beauty and maturity.

The funeral was at Baslow Churchyard, in a spot which the dear departed one had herself indicated, between the church and the river Derwent. Friends were present from London, Liverpool, and other places. At the close of the service, conducted by Rev. J. Stockdale, of Baslow, and Rev. Mr. Salt, of Curbar, Dr. Guinness spoke to the large assembly of relatives and sympathising friends. A more touchingly beautiful address was probably never given by a husband at the graveside of a wife.

Oxford Letter.

[From Our Own Correspondent.]

THE commencement of term is being marked by a series of meetings at which the claims of the great societies are put forward. The annual gathering of the British and Foreign Bible Society in the Examination Schools was of exceptional interest. Bishop Mitchinson, in the chair, reminded us that a meeting of the society in Oxford was especially appropriate, it being the home of religious toleration and freedom of thought, symbolised by the existence of Mansfield and Keble, one on either side of the Parks. Then followed addresses by the Dean of St. David's, Dr. Barber, of Leys School, Cambridge, and Rev. W. Holman Bentley, for nineteen years missionary on the Congo. The power of the Bible in the homes of Wales, in shaking the conservatism of China, and in satisfying the heart of the heathen in Africa was forcibly illustrated.

The Archbishop of Canterbury spoke twice in Oxford last week. On Wednesday afternoon he addressed a crowded house in the Union on "Things Indifferent." Very powerfully did he plead for self-control, illustrating his appeal by a reference to the habits of smoking and moderate drinking. He declared that to say, "I don't care; let others go their own way, and I will go mine," was neither Christian nor manly. We are our brother's keeper, and the true principle is that of the Apostle, "If meat make my brother to offend, I will eat no meat while the world standeth." His Grace presided in the evening at a meeting of the National Temperance League, held in the Town Hall.

Principal Chavasse preached the first of a course of sermons on the present controversies in the Church on Sunday week. His subject was Auricular Confession. Taking as his text Joshua vii. 19 and 20, Mr. Chavasse, after a careful examination of the Liturgy, urged that there was not the slightest ground for the minister to claim a middle place between the sinner and God. It is God's property and his alone to forgive sins. The best confessor for a younger sister is an elder sister, for a younger brother an elder brother if they love the Lord, if not, a wise and discreet friend.

The preacher on Sunday week at Mansfield was Rev. John Thomas, of Liverpool. The sermon was a masterly exposition of Rom. viii., in which the preacher laboured to prove the special sonship established by the new birth in opposition to the "wider hope" which claims for all men the privilege of "sons."

Seamen's Christian Friend Society.—At the monthly muster of the Christian Harbour Lights, at the society's headquarters, London Dock, on Thursday last, most cheering testimony was borne by seamen and others to the saving and keeping power of the Lord. Mr. Hill reported that the past had been a prosperous month. The large hall had been crowded for the limelight lectures, at which numbers of seamen had signed the pledge. The Gospel meetings had been well attended, and many seamen converted. Gratifying testimony had come in from the society's coast stations, clearly showing that the Lord was working in the hearts of our brave seamen and fishermen.

The Howard Association.

THE annual report of the Howard Association points out the importance of a general agreement among friends of the Temperance cause regarding desirable legislation. With reference to the outburst of juvenile ruffianism in certain localities of the Metropolis, particulars are given of inquiries into the exciting causes of this class of crime and into the legal provisions for its repression. Regret is expressed that the carrying of pistols by young roughs, a practice which is responsible for so much mischief, is still permitted by law.

In accordance with a fundamental principle of the Association, that the prevention of crime and pauperism (especially by the education of the young in Scriptural truth) is of incalculably greater importance than their cure, or ultimate treatment, both the chairman of the Association (Mr. Francis Peek) and the secretary (Mr. Tallack) recently urged, in *The Times*, the desirability of promoting Biblical instruction amongst the young, as a means of the prevention of crime.

Mentioning this, the report says: "An experienced prison authority made some excellent remarks lately to the secretary of the Association, in reference to one of the radical causes of juvenile, as well as of adult crime and sin. He spoke of the necessity of educating the young in the conviction that their time here is short, even at its longest span, and that Eternity is to be prepared for, as a great and certain fact of supreme importance. But, in too many cases, this life is apt to be regarded as if it were all. And such a view tends to reduce men to the level of brutes."

The year 1898 marks an important period in English penal administration, by the passing of the Prison Act. This practically enables the Home Secretaries, in future, to make almost any regulation which may seem good to them for the management of the prisons. It authorises also some noteworthy immediate changes. These include a certain degree of classification for offenders; an extension of the number of appointed visitors of prisons; the opportunity for industrious and well-behaved short-term prisoners to work off a part of their sentence; and the restriction of whipping to cases of gross insubordination, with the condition that in every instance this punishment must be approved by a Board of Visitors and also by the Home Secretary.

Copies of the report may be had from Mr. William Tallack, at the offices of the Association, 5, Bishopsgate-street Without, E.C.

A "Friendly Circular."

THE following circular, sent out to the members of a community of the Society of Friends in a provincial town by certain leaders of the "meeting," has incidentally come into our hands. It is dated some eight years back, but the matters with which it deals are not of transitory importance, and we hope many of our readers will find it fraught with practical suggestion:—

"Dear Friend,—Having been appointed by our monthly meeting to call the attention of our members to the duty of 'keeping clear and correct accounts, and of carefully inspecting the state of their affairs once in the year, as well as to recommend them to make their wills and settle their outward affairs in time of health,' we have taken this method of urging upon members their duty in these matters. The importance of these practices, and the serious results of their neglect, are continually brought to the notice of all, and it is especially the duty of members of a Christian Church to see that they are individually clear in these respects. The valuable advices contained in our Book of Discipline on the importance, not only of making wills, but also of revising them as circumstances alter, call for special attention.

"We would also impress upon those Friends who have others dependent on them the desirability of insuring their lives or otherwise making provision for a time of sickness or old age."

[*Signed by four Friends, two males and two females.*]

Mr. W. Nobbs has of late been in poor health. He has, however, been able to undertake Gospel work occasionally. His address is 3, Shaftesbury-terrace, Hereford.

THE BOOK WORLD.

BOOKS FOR THE NURSERY.

A good book of pictures and stories for little folks is **Happy Holidays** (1s. *Nelsons*). Every page is gay, in harmony with the bright exterior.

The Travellers, and other stories, written and pictured by Mrs. Arthur Gaskin, is one of the brightest of nursery books, and sure to be a favourite with the little ones. (*James Bowden.*)

Darton's Leading Strings (1s. 6d. *Wells Gardner, Darton, & Co.*) contains many short sketches suitable for children's reading, and many of the illustrations are of a high-class character.

For mirth-provoking contents **The Rosebud Annual** is a well-known favourite. There are about 200 illustrations, all of them admirably printed, and the letterpress is amusing to match. Bright within and without, this book is "the very thing" for a Christmas present for the little ones. (4s. *James Clarke & Co.*)

A children's volume of exceptional excellence is **The Golden Picture-Book**, beautifully printed, with many coloured pictures, bound in covers strong and handsome. The secondary title tempts the little ones by setting forth the contents as "Pleasant stories wise and witty, Pages bright with pictures pretty." In quality and quantity the stories and engravings are "rich and rare." (5s. *Nelsons.*)

Messrs. S. W. Partridge & Co. have issued, in **Four Noble Women** (1s. 6d.), a bright little volume, well illustrated, containing brief biographies of Miss Frances Willard, Miss Agnes Weston, Sister Dora, and Mrs. Catherine Booth.

The *Paternoster Publishing Co.* has issued two attractive intaglio cards bearing helpful verses by Miss Mercedes Rivolta. They are entitled **Another Day with Jesus**, one card giving the morning lines and the other the evening. (3d. each.)

The evils of auricular confession are set forth with remarkable force in **The Practice of Confession in the Church of England**, by Frances Power Cobbe, a booklet of which a fourth and revised edition has been issued by *T. Fisher Unwin.* (1s.)

The Oldest Trade in the World (1s. 6d. *Oliphant, Anderson & Ferrier*) is a series of "addresses to the younger folk," brief and pithy, by Rev. G. H. Morrison, of Dundee, which may also be studied with profit by older readers.

A remarkably useful work is **Cassell's Miniature Cyclopædia.** A new and popular edition, revised by W. L. Clowes, deals with thirty thousand subjects. This is a marvel of compression and cheapness. (Limp 1s., cloth 1s. 6d. *Cassells.*)

Nisbet & Co. have issued a second series of Rev. Sir Algernon Coote's thoughtful and spiritual addresses, under the title of "**Twelve Sermons.**" (2s. 6d.) The eminently poetical style of the author is revealed in depth and tenderness.

A publication likely to prove of great value to such as use the telegraph is **The Mariners' and Family Cable Code**, compiled by B. T. Vickers for the use of naval and military officers, travellers, and residents abroad. (4s. *S. W. Partridge.*)

The Secret of Gladness (1s. *Hodder & Stoughton*) is the appropriate title of a beautifully illustrated Christmas booklet, by Dr. J. R. Miller, of Philadelphia. The subject is one congenial to that experienced writer, and he handles it with much grace and charm.

A capital edition of an old acquaintance has been issued by *Messrs Wells Gardner, Darton, & Co.*—**The Surprising Travels and Adventures of Baron Munchausen.** (3s. 6d.) The illustrations are numerous, and in harmony with the humour of the story.

A verbatim report of the admirable address on **Social Reform**, recently given by Lady Henry Somerset at Pontymoile, and appreciatively referred to by the Press, is now issued in pamphlet form (1d.), and may be obtained from the office of this paper.

A timely book, from the pen of Mr. Charles Hastings Collette, has the rather long title, **Transubstantiation and the Sacrifice of the Mass Critically Examined.** Mr. Collette is careful to name the authorities for all his statements. (1s. *C. J. Thynne.*)

Many housekeepers will give a hearty welcome to **A Year's Cookery**, by Phyllis Browne. It gives dishes for breakfast, luncheon, and dinner for every day in the year, with practical instructions for their preparation, and a special section on food for invalids. (1s. *Cassells.*)

Rev. James Anderson, of Emmanuel Church, Glasgow, has compiled a choice little book, entitled **Daily Watchwords for Christian Living.** It gives a verse of Scripture and a stanza of some favourite hymn for every day in the year. (*R. Downie*, 193, *Main-street, Gorbals, Glasgow.*)

The very thoughtful book, **Handfuls on Purpose for Weary Gleaners** (2s. 6d. *Pickering & Inglis*, 73, *Bothwell-street, London*), by Pastor James Smith, of Coalsnaughton, contains a great number of expository outlines and suitable illustrations, very suggestive and helpful to students and teachers.

A new serial of thrilling and adventurous interest has been begun by *Messrs. Cassell & Co.*, entitled **Perils and Patriotism** (6d. per part). Its true tales of heroic deeds and startling experiences are sure to find myriads of readers. With the first part is given a coloured picture portraying "A Catastrophe on the Matterhorn."

The Gospel in the Wilderness (6d. *W. F. Mack*, 70, *Park-street, Bristol*), by Col. H. W. J. Senior, is a useful booklet. It describes the Tabernacle, its construction, fittings, and symbolical meanings, remarking on lessons to be deduced even from each detail. The illustrations are excellent, and add greatly to the reference value.

Those who cultivate the literary taste will find refreshment in the pages of **The Pleasures of Literature and the Solace of Books.** (3s. 6d. *Wells Gardner, Darton & Co.*) Compiled by Joseph Shaylor, this dainty little volume contains gems from the writings and speeches of great men. Andrew Lang writes a racy introduction.

The Pilgrim Fathers (*Weekes & Co.* 2s.) is a cantata written for the forthcoming choral festival of the West Midland Federation of the Free Churches. Mr. Thos. Facer, the talented composer of the music, has here given us some of his best. The cantata is admirably suited to the capacity of choirs likely to be attracted by the subject-matter of the work.

Though not actually a commemoration volume, **Under the Shadow of St. Paul's**, by Henry Johnson, is published in connection with the centenary of the *Religious Tract Society.* The book is very handsomely and fully illustrated, in many cases from original sources, and brings together some of the wealth of history and achievements which centre in and around St. Paul's. (2s. 6d.)

Comfort and Counsel. (3s. 6d. *Hodder & Stoughton.*) This elegantly got-up birthday book is enriched with daily quotations from the late Mrs. Rundle Charles, the well-known Christian author. The thoughts culled from her writings are of a highly stimulating and profitable kind, and the book may be warmly commended to those in search of such a volume for personal use or presentation.

The Art of Smiling and other Papers, by Margaret Maclure (1s. *Oliphant, Anderson, & Ferrier*), will be welcome in many family circles because of the homely and practical quality of the dissertations, which deal with themes bearing on everyday life, and are marked by sympathy and good sense. We gladly endorse the words of warm appreciation expressed in a preface by Lady Aberdeen.

Revival Method. By Rev. Albert Swift. (*Morgan & Scott.* 1d., 1s. per 100.) This booklet, setting forth plans of work and hints to workers, has been published in this country at the suggested of Rev. G. Campbell Morgan, who was associated with the author in past years. The counsels given on preparatory work, on the conduct of missions, and on following up will be found helpful to those in need of such suggestion.

The Church of England Temperance Society, 4, *Sanctuary, S.W.*, send us Vols. III. and IV. of the summary and analysis of evidence given before the Royal Commission of Licensing, compiled by Mr. Foulkes-Griffiths, barrister. Vol. III. deals with the Scotch and Irish evidence, and Vol. IV. summarises the remedial proposals put forward by the various witnesses. The handbooks are valuable and suggestive contributions to a great cause.

Throughout the year **Sunday Reading** brightens many a home; as Christmas time draws near the bound volume is a source of delight in a multitude of Christian families. The gay exterior is a promise of good things inside; and the large number of excellent illustrations, and the great variety of stories, sketches, and interesting items amply fulfil the most extravagant of juvenile expectations. (3s. and 5s., according to binding. *Wells Gardner, Darton & Co.*)

A book of much present interest is **Fairy Tales from Far Japan**, translated from the Japanese by Susan Ballard, of the St. Hilda Mission, Tokyo. Mrs. Isabella L. Bishop commends the book in a prefatory note, and there are useful introductory chapters by the translator. Handsomely illustrated, the book will be at once instructive to grown-ups, who would know something of child-culture and of the people of the "Britain of the East," and entertaining to English-speaking boys and girls. (2s. 6d. *Religious Tract Society*).

Mr. James G. McClure, of Lake Forest, Illinois, acting on the suggestion of another, studied the subject of "finding our possibilities," and put his thoughts into an essay full of Christian wisdom and earnest feeling. He went further, and wrote on asserting, protecting, and developing our possibilities; and, adding chapters on time and opportunity, life and godliness, always in the same key, discovered that a book was in his hands. It is entitled **Possibilities**, and is issued by *Marshall Bros.* (2s. 6d.) The pages are calculated to prove helpful to many.

There have been many expositions of our Lord's teaching, described by some as parable, by others as narrative, regarding Dives and Lazarus. In a pamphlet entitled **Here and Hereafter; or, Life, Death, and Eternity**, Rev. G. W. Butler, M.A., rector of West Knighton and Broadmayne, Dorset, expounds a portion of the much-debated passage—Luke xvi. 19-26. The treatment is evangelical and purposeful, the tone being solemn, as befits the theme. We trust the author will be enabled to issue his study of the passage in its entirety. (6d., paper; cloth, 1s. *Partridge & Co.*)

We welcome part 2 of **Sites and Scenes**, in which Rev. W. T. Gidney describes the work of the London Jews Society. The two parts describe the whole of the society's operations in the East and in Africa during a period of ninety years. Recent developments in the East, and the visit of the Kaiser to the Holy Land, lend a special interest to the information given in part 2 regarding mission work in Jerusalem. All who follow up the many efforts made to spread the Gospel among God's ancient people will find much in this book to engage their prayerful interest. Portraits are given of the best-known workers of the society. (1s. net. *London Jews Society*, 16, *Lincoln's Inn Fields, W.C.*)

The *Religious Tract Society* has done a signal service to the present generation by producing the excellent **Present-Day Tracts.** Alike singly and combined in volumes, these essays in defence of the faith and for the furtherance of truth have performed an important ministry. Volume xiv. (2s. 6d.), containing Tracts 79 to 84, is as good as its predecessors. The writers are Rev. Drs. Stanley Leathes, H. R. Reynolds, D. W. Simon, and J. Murray Mitchell, also M. Kaufmann, M.A.; and the subjects cover a wide field of instruction, the Doctrine of the Trinity, the Nature of Christ, the Primal Religion of Israel, Non-Christian Religions, and Culture and Christianity. To many a studious minister a set of these volumes would be a welcome present.

A singularly readable work is Dr. Clifford's **Typical Christian Leaders** (3s. 6d. *Horace Marshall & Son*), comprising memorial tributes, publicly delivered, to the worth and memory of such men as Gladstone, Spurgeon, Liddon, Dale, Browning, Drummond, etc. Dr. Clifford takes a very wide and very charitable sweep in his critical estimates of these leaders of the world's thought and work, and it will excite surprise in many minds that he should label Darwin with the name of "Christian." His contention is that Darwin's scientific deliverances, fairly considered in the spirit of their author, make for a confirmation of revealed truth and do not militate against it. Keeping this reservation in mind the reader will find no small pleasure in perusing these brilliant sketches.

Those who have been taught how to pray are not in a general way content with book prayers. Yet some may derive help from such a compilation as **Household Prayers**, prepared for use in family worship, by Dr. W. Garden Blaikie (2s. 6d. *Sunday School Union*). In the preface we read: "The present collection of prayers is so constructed that it will not be difficult for earnest persons who use them to make them channels for the desires of their hearts. They are simple and direct, expressing the varied wants which the members of Christian families have need to pour out to God, and they introduce much of the very language of Scripture—the divine liturgy of earnest souls." Many other things, all good, may be said of the volume, the closing pages of which provide a scheme of Bible readings for a year.

Mr. Robert Culley.—A number of new gift or reward books issued includes **Yuppie** (1s. 6d.), **Effie's Bargain** (9d.), **A Heroine in the Strife** (9d.), and **Shad and Shady** (1s.), all of which will be read with profit by the young people; **John Fletcher, Farmer** (1s.) deals with problems better suited for the consideration of older people; **Reggie's Dream** (1s.), a collection of pithy little stories, well suited to boy readers; **A Royal Letter** (1s. 6d.), a series of Bible talks, is helpfully written and brightly bound, and **Our Boys' and Girls' Annual** (1s.) is, as usual, replete with bright reading and good illustrations. Rev. R. Corlett Cowell has produced a capital little book, entitled, **Bird Minstrels: Their Ways and Wanderings.** Papers on London insects, and travel in Arctic regions and elsewhere, follow the very suggestive chapters that furnish the title of the book.

The Y.M.C.A.

A new association has been formed at Lancaster. Successful missions to men have been conducted at Birkenhead Y.M.C.A. by Mr. Henry Armstrong, and at Waterfoot (Lancs.) by Mr. A. K. Yapp.

The Wolverhampton Association has initiated an effort for providing Sunday suppers to poor lodgers in the town. As a local paper says, "It is an interesting and commendable experiment."

The splendid gymnasium of the St. Helens Association has been re-opened after extensive alterations and renovation. Over 300 attended an "At Home," at the invitation of the president (Col. W. W. Pilkington), on November 20.

The autumn conference of the South-West Suburban District Union of Y.M.C.A.'s was held at Wimbledon, under the presidency of Mr. Albert A. Head. Addresses on the subject of "Bible-class Work" were given by Mr. A. C. Furse and Mr. W. H. Mills.

Last week a special mission for young men was held at Portman Rooms, Baker-street, in connection with the Central London Association. The missioner was Dr. Grattan Guinness, who was obliged, however, to leave his post in the middle of the mission in order to be present at the deathbed of his mother. The services of the closing days were taken by Mr. J. H. Putterill, and the effort was altogether full of encouragement.

The Wolverhampton Y.M.C.A. has made a successful experiment in the direction of reaching the inmates of the various lodging-houses of the town. On Sunday evening about one hundred and fifty of this class responded to an invitation from the association to supper, and were provided with a good meal. Following this was a lantern lecture, with an address on the subject of the "Prodigal Son." Workers and friends of the association joined heartily in the effort, which it is intended to repeat every month.

In connection with the forthcoming week of prayer, from November 13 to 20, the Glasgow Association has organized an effort designed to reach every young man in the city. It is expected that about two hundred special sermons will be preached on the 13th and 20th inst., by the ministers of Glasgow and neighbourhood, as a part of this endeavour; and a large quantity of special literature, embodying an appeal to young men by Rev. Dr. Stalker, is being circulated. The Birmingham Association has arranged for more than one hundred sermons in connection with the young men's Sunday movement.

A remarkable work has been done this year by the Army and Navy Christian Commission of the American International Committee of the Y.M.C.A. Although the war is closed, the work is still being continued, and appeals have been received from the highest Government officials, and army officers and men of all grades, for its permanent establishment. Among the supplies furnished free to the commission for the late campaign were over three million letter heads, and two million five hundred thousand envelopes, costing alone nearly 1000 dollars a week. The results in direct religious work were especially marked in the Southern camps. Evangelists, under the supervision of Mr. Moody, conducted regimental services and carried on personal Christian work. Through the kind co-operation of the Bible Society, the Commission was able to distribute sixty thousand Bibles and Testaments and sixty thousand hymn-books.

The Y.W.C.A.

A largely-attended social gathering in connection with the Dundee Association was held in the Kinnaird Hall last week. It was stated that a new restaurant, specially for women in business, is about to be opened in the city, and also a boarding-house to provide a home for those away from home. Helpful addresses were delivered.

The annual report of the Blackburn Association contains interesting accounts of aggressive work of an especially spiritual character. Meetings on behalf of missions, for the deepening of spiritual life, afternoon Bible classes, and gatherings for business girls, are among the efforts put forth. The published accounts are remarkably detailed and well kept. The Lady Superintendent, 19, Richmond-terrace, Blackburn, will be glad to answer enquiries.

The Glasgow Association held a conference on Saturday afternoon, Nov. 5, of secretaries from local branches and members of committee. About seventy were present, including Miss Brown Douglas, hon. secretary for Scotland, and Miss Marrable, hon. secretary for Ireland. The time was spent in prayer and free conversation upon methods of work, and such subjects as suggestions for the Week of Prayer, home Bible study, the development of the foreign work of the Y.W.C.A., etc. Meetings and classes are beginning with encouraging interest the winter session.

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AMONG THE CHURCHES.

**** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES*; and be accompanied by sender's name and address.*

Church of England.

There will be a meeting of bishops in London on Nov. 15 and 16.

Rev. Joseph Wood, D.D., Head Master of Tonbridge School, will succeed the Bishop-Designate of Calcutta at Harrow.

The Bishop of London will open the completed schools of St. Stephen's, Westbourne Park, on the 17th inst. The total cost has been £10,000.

Rev. C. H. H. Wright, D.D., of Liverpool, has been appointed Clerical and General Superintendent of the Protestant Reformation Society.

To promote "higher religious education" amongst Churchmen Rev. F. Teignmouth Shore is delivering a course of popular expository lectures in St. Mary's, Lewisham.

The Bishop of Liverpool has forbidden the vicar of St. Thomas's, in that city, to hear confession, except in the case of sick people who voluntarily chose to confess some burden which lay on their mind.

Captain Hanson, of the Church Army, has concluded an eight-days' mission in H.M. Prison, Lancaster, and Captain Spencer a similar mission in Ipswich Prison. It is believed that both missions will be productive of real, lasting good.

The Bishop of Bristol dedicated at the Cathedral, Bristol, last week, the "Bristol No. 1" Diocesan Church Army Mission and Colportage Van, which has been presented for work in the diocese by a gentleman in memory of his late wife.

Archdeacon Sinclair, preaching at Coventry, said he regretted that in our time regular churchgoers were only a minority of the congregations. The congregations needed stirring up to a warmth, an earnestness, and a zeal in Christianity.

Congregational.

Interesting meetings in connection with the L.M.S. were held in various Dundee churches on Saturday and Sunday last. On the latter evening there was a united missionary meeting in Ward Chapel, when missionaries from India, China, and New Guinea spoke.

At the recognition of Rev. John Eames at Eccleston-square Church, Dr. Horton said Mr. Eames was coming to London at a favourable moment—at a time when our Congregational churches had received an impulse from heaven, for undoubtedly in most parts of London there had come upon them a blessed visitation of the power of God.

Baptist.

A new church and Sunday-schools are to be erected at Walmer.

The Baptists at Portsea have celebrated the bi-centenary of the chapel founded in 1698, when they met in a barn on Portsmouth Common.

Rev. G. T. Howell, of China, gave a special address at Great Leighs on behalf of the Baptist Missionary Society. Mr. J. Herbert Tritton presided.

The new chapel of the London Baptist Association, to commemorate the presidency of Rev. W. R. Skerry, is now in the course of erection at Cranbrook-road, Ilford. The stone-laying took place on Tuesday last.

Rev. J. H. Shakespeare, having entered upon his new duties as secretary of the Baptist Union, is now installed at the Mission House, 19, Furnival-street. In an article from his pen, which appears in the current number of *The Baptist Monthly*, Mr. Shakespeare expresses his opinion that a forward movement by the Baptists is possible, and that the time for it has come; the only thing needed is to get at the ear and the heart of the Baptist people.

Methodist.

A medical mission has been organised at Hornsey-road Chapel by Rev. J. Sutcliffe Allen.

Rev. Robert Culley, Wesleyan Sunday-school secretary, estimates that the Sunday-schools will raise a quarter of a million for the Twentieth Century Fund.

Rev. Dr. Stephenson, founder of the Children's Home, having been ordered complete rest for six months, all his engagements for that period have been cancelled.

This week the Wesleyan Tweutieth Century Scheme is to be inangurated. Wesley's House in the City-road is also to be opened as a museum and residence for Christian workers.

The eleventh annual Junior Methodist Ministers' Convention, held in Londonderry last week, was a time of much blessing. Young ministers from all parts of the country were present.

An interesting conference on Sunday-school work has been held at Birmingham in connection with the Primitive Methodist body. Two hundred delegates were present, and many practical subjects were discussed.

At the invitation of Mr. and Mrs R. W. Booth, of Dublin, the Methodist soldiers in the Dublin garrison were entertained at tea last week in the schoolroom of St. Stephen's-green Church. A large number was present.

Rev. Owen S. Watkins, mentioned by the Sirdar in his despatches, along with other chaplains in the army in Egypt, for "unfailing and cheerful kindness to the sick and wounded at all times," will now probably proceed to Crete and resume the chaplain's duties there which he left to accompany the Nile expedition.

The Bishops of the Methodist Episcopal Church in conference at Springfield, Massachusetts, decided to call for a twentieth century thankoffering of £4,000,000 from the members of the Church, to be collected by January 1, 1901. The money will be devoted to the improvement of Methodist educational and charitable institutions.

The sum contributed to the Primitive Methodist Jubilee Thanksgiving Fund up to September 25 has been allocated to the several funds to be benefited by this connexional effort. The fund will not be finally closed till next conference. A sum of £11,400 is yet needed to make up the £50,000 originally aimed at, and efforts are being made to secure the balance before June, 1899.

An enthusiastic meeting was held last week in George's Hall, Dublin, to bid farewell to Dr. R. T. Booth, who sails in a few weeks as a medical missionary to Hankow, China. Dr. Booth, who has had a distinguished collegiate course, is going out as the first missionary of the Methodist Christian Endeavourers of Ireland. Felicitous valedictory addresses were also delivered by Revs. Dr. McMullen and Wesley Guard. It is hoped that Dr. Booth is only the first of several missionaries which the Irish Methodists in the near future shall send into the foreign field.

Society of Friends.

The damage caused by the desecration of the graves of the Penn family at Jordans proved not to be serious; the soil and grass have been replaced on the grave that was partially opened.

Thos. Newlin, of Oregon, Principal of the Friends' College there, is on a visit in its interests to Friends in this country. The institution he represents is doing good work, and is spoken of warmly by those who are acquainted with it. He was recently at the quarterly meeting at Kendal.

A minute has been published urging the avoidance of expressions that would wound a sensitive people like the French. It especially appeals to members of the Press to see that all their utterances should make for friendliness and brotherliness, believing that the mass of English people have nothing but goodwill for France.

Joseph G. Alexander has visited the continent. He attended the small Friends' meeting at the Depôt Central, Paris, and afterwards the McAll Mission. After taking part in the McAll boat missions on the river Yonne, he attended the Peace and Arbitration Conference in Turin, returned to France, and visited the Friends at Congenies and Fontanés.

Salvation Army.

The recently opened shelter for coloured men at Cape Town is filled nightly.

Rt. Hon. Cecil Rhodes has given another donation of £50 to the Kimberley Rescue Home.

During the impending winter it is intended to open a shelter in the Klondyke district.

Arrangements are being made to open the first shelter for Kaffirs in the native location near King William's Town.

The work in Florence has recently experienced a very blessed revival. Eighteen men and women publicly sought salvation at one service.

During the General's campaign in Holland he visited seven cities and conducted eighteen meetings, at which about 140 men and women came to the penitent form.

The Lord Mayor of Manchester has presided at the formal inauguration of Salvation Army rescue work in Manchester. The meeting took place in the Town Hall, in the presence of one of the largest gatherings that has been known to have assembled there on an afternoon.

Sir John Madden, of Victoria, Australia, says: "The governors of our jails, who, we think, ought to be able to form a very good opinion indeed on the subject, uniformly conclude their yearly report to the Government on the condition of the jails with a plain and hearty thanksgiving to the Salvation Army for the aid and assistance it has given them."

Presbyterian.

The United Presbyterian Church of Scotland have set apart November 22 to 29 as a week of special prayer for foreign missions.

An earnest call is made by the United Presbyterian Church for additional missionaries and teachers for work in Old Calabar. There is a great field for work and a splendid opportunity.

Fallen Asleep.

Mr. JAMES HAY, of Killyleagh, Ireland, a prominent Presbyterian.—Rev. CHARLES WAREING BARDSLEY, Hon. Canon of Carlisle, and formerly vicar of Ulverston.—Rev. JOSEPH FOSTER, vicar of Swinbrook, aged seventy-one.—Rev. THOMAS LANFEAR, vicar of Letcombe Regis for nearly thirty years, aged eighty-four.—Mr. THOS. HARRISON, of Telford, for many years a leading Wesleyan worker.—Mr. FRANCIS WOODMAS, an old and zealous Wesleyan local preacher of Houghton-le-Spring circuit.—Mrs. JOHN POWELL, superintendent of the Wesleyan Sunday-school at Staunton, Ledbury circuit.—Mr. THOMAS GROOM, a member of Emmanuel Congregational Church, Cambridge, for nearly half a century.—Rev. HERBERT CHARLES MOXON, recently assistant chaplain at St. George's, Cannes.—Rev. W. H. WHEELER, B.A., late vicar of BERROW.—Rev. ALEXANDER WILSON, prebendary of St. Paul's and vicar of Tottenham, in his eighty-fifth year.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—T.S. G.H. Lord A. J.A.K. J.B. A.D. F.E.M. H.P. W.A. N.J.J. H.P. T.S. E.A.A. S.C. F.P. S.M. T.L. M.H.S. C.B. L.D. A.T. W.H.C.H. A.M.S. M.F. Rev. A.A. R.C. W.D.J. R.W. C.C. E.D.M. G.T. S.S. C. de B.P. F. B.M. W.L. C.B. J.A.W. J.D. Mrs. W. W.S. A.B. S.C. C.P. R.C. J.T.B. J.T.W. J.McN. F.A. H.J.E. G.W. F.M.C. R.C. J.C.B. A.T.S. J.P. R.M.B. B.J. M.W.C.S. J.D.P. T.R. F.B. T.G. J.W. B. K.M.F. J.L.N. M.A.L.

APPLICANTS FOR TRACTS.—Mr. J. Taylor, North Togston, Acklington, Northumberland; Mr. T. Kindon, 21, Church-road, Aston, Birmingham; Mr. Cheeseman, Cliff College, Curbar, viâ Sheffield; Rev. J. W. Atkinson, Claremont, South Hackney, N.E.; Miss M. Wilson, 4, Shaw-street, Colne, Lancs.; Mr. H. C. Martin, Sick Berth Steward, Royal Naval Hospital, Haslar, Gosport, Hants; Mr. Albert J. Treloar, 20, Grove-road, St. Stephen's, Norwich; W. G. Cox, 41, Busaco-street, King's Cross, N.; J. W. Harvey, Lower Bourne, near Farnham, Surrey; A. Burr, 20, The Pavement, Clapham Common, S.W.; Mr. W. S. Jones, Baptist Mission, 20, Walpole-street, Chester; Miss L. Barrington, 9, Ashford-terrace, Ballsbridge, Dublin; Mr. Bing (for gipsies and caravans), 25, Frederick-street, New Brompton, Kent.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY ADDRESSED before being given away.

Workers are needed to help in visitation of the Holborn Infirmary, Archway-road, Highgate. Friends in the neighbourhood able to give their services in this direction on Sunday mornings should communicate with Mr. J. Leaver, 13, Pemberton-terrace, St. John's Park, Upper Holloway, N.

Croydon.—DEAR SIR,—Having lately had a most delightful convention in Croydon, we are anxious to retain the interest awakened if possible. We hear that in some places a monthly meeting has been successfully established. I shall be glad to know from any reader whether it has been found better to have such meeting in a specially hired room, or in the various churches and chapels of the town.

Clevedon, Addiscombe. GEO. BARLOW, Hon. Sec.

ITEMS OF INTEREST.

Home.

In 112 Welsh collieries where a ballot has been taken for the retention of Mabon's day, over 39,000 were in favour of the holiday.

The Lord Mayor's Fund for the relief of the distress in the West Indies has reached £41,000. An eighth remittance of £5000 has been forwarded.

The Admiralty have decided upon forming a Special Service Squadron of exceptional strength. It will assemble in Plymouth Sound at an early date.

In the Assembly Buildings, Belfast, the annual meeting of the Sabbath School Society has been held. The record of the year's work was most satisfactory.

Her Majesty is much pleased with the carpet made by the Armenian women of Hadjin, which was offered for the Queen's acceptance through the Duke of Westminster.

Grave doubts have been expressed by the Lord Chief Justice and Mr. Justice Wills, in the Queen's Bench, as to the legality of the sale of intoxicating drinks at the Palace of Westminster without a licence.

Considerable discussion is going on in Nonconformist circles in reference to the new Nonconformist Political Council, which is to hold its first conference in St. Martin's Town Hall on November 15. The opposition is being led by Professor Massie, of Oxford.

CHARITABLE CONTRIBUTIONS.—The late Mr. R. Ferguson has bequeathed £50 each to the Cumberland Infirmary at Carlisle, the Silloth Convalescent Institution, and the Carlisle Home for Incurables.—The late Mr. C. E. Blore bequeaths £1000 to Streatham Congregational Church, £100 each to the City Dispensary, the Royal Hospital for Incurables, the Brixton Orphanage, and Dr. Barnardo's Orphanage.

Foreign.

The French Cabinet crisis is over. M. Delcassé will remain Minister of Foreign Affairs.

At Hong Kong, Wei-Hai-Wei, Halifax, and Malta naval preparations are being energetically carried out.

Russian finance is in a very prosperous condition. The amount received for the financial year 1897 exceeding the estimates by 98,000,000 roubles.

A committee has been formed for the erection of a monument to Luther at Mansfield in the Hartz Mountains, the smallest town associated with the great reformer.

It is understood that the French Cabinet have decided to instruct Major Marchand to hand over the official buildings at Fashoda to the British and Egyptian forces.

The final settlement of the Philippines problem is expected to involve the retention of the islands by the United States, and the payment of the Philippines' debt of 40,000,000 dollars.

The German Emperor has presided at the consecration of the new Lutheran Church of the Redeemer at Jerusalem. He also visited the traditional scenes of Gospel interest in the locality.

Temperance Notes.

For 1899 the drink bill is estimated to be over £152,000,000, or about £3 16s. 5d. per head of the population.

The National Temperance League has issued an important letter, urging the need for the organisation of a "Close of the Century Congress" of the World's Temperance Workers during the year 1900.

An Antwerp paper, *Le Matin*, remarks on the prolonged drought in East London: "Happily the Londoner is a great enemy to water—as a beverage, be it understood. He prefers to replace it by whisky."

In furtherance of his crusade against the alliance between Christian Churches and the drink, Mr. Tennyson Smith has drawn up a form of pledge embodying the resolve to purify the Churches from complicity with the drink traffic. On the first two evenings of a mission at Gloucester nearly 400 persons signed this pledge.

Field-Marshal Lord Roberts, presiding at the annual meeting of the Army Temperance Association, claimed for the Association that it not only raised the moral status of our soldiers, and enabled them to perform their duties in a satisfactory manner while in the ranks, but it also assisted materially to obtain suitable employment for them when they returned to civil life.

The Christian.

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☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs: John Haddon and Co.

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Notes and Comments.

THE times call for the utmost vigilance and care on the part of all who wish to hold the truth in simplicity and sincerity Most Protestants perhaps would oppose the doctrine of a sacrifice in the communion on the ground that "Christ was *once* offered to bear the sins of many"; and ritualists like Lord Halifax would say, "No one denies that the offering of Himself is the one, only, true and acceptable sacrifice which makes satisfaction for the sins of the world." But his lordship, like all his school, holds that the so-called sacrifice on the altar, which can only be obtained by means of the offices of a priest, is *the same* as the sacrifice on Calvary. On one occasion he expressed himself thus—

It is the glory of the Eucharist that, through the instrumentality of the body and blood which He gave for the life of the world upon the cross, and which He still gives us under the veils of bread and wine in the sacrament of the altar, Jesus Christ perpetuates on our behalf, here below in the visible sanctuaries of his Church, the functions of his eternal priesthood: it is our dignity, and the glory of our consecration as a royal priesthood, that *He has entrusted this offering of the sacrifice made on Calvary to human agencies*, and that He permits it to depend upon us whether He, the great High Priest of our profession, shall be allowed to exercise his priestly functions at our altars or no.

A good deal of patient, discriminating teaching is required to counteract such insidious influences as these.

Talk about the questions of the day? There is but one question, and that is the Gospel. It can, and will, correct everything needing correction.

So said Mr. Gladstone on one occasion. And he was right. Questions, needs, dangers, sins, all spring out of the soil of human nature, and there is only one power that can touch human nature and improve it. Some "new need" only shows some new direction in which the Gospel must be made to operate. This way of speaking of the Gospel must not, however, be taken as an excuse for idle waiting, for the Gospel must be applied by living men to the needs of which they are conscious.

There can be no doubt that our conception of the needs of men, of our own needs, will always correspond to our conception of Jesus Christ and his work. If we only want a teacher, and an example and an ideal, we shall not require Him to be the only begotten Son of God. But if we need a sacrifice for our sins, a Saviour to save us from them, a Mediator between God and men, we shall feel that a mere man, no matter how good he is, cannot do all this for us; that we must have one whom we can call our Lord and our God Slight impressions of the evil of sin, a feeble desire for pardon and eternal life, a faint consciousness of our own moral helplessness, are always accompanied with low and derogatory views of our Lord's person and work. A true view of self will prepare for a true view of the glories of "the Saviour of the world."

Christian Union is finding practical illustration at Ipswich, where a curate has frequently taken part in Wesleyan services, and the vicar some time ago organised united prayer meetings, which are held in turn at the parish-room, the Wesleyan Schoolroom, and the Congregational Hall. The spiritual oneness of the mystical body of Christ is accentuated in services of this nature, and the spirit of brotherly love exhibited in such a manner as to unite more closely together those who hold the Evangelical Faith.

The conduct of the retiring mayor of Calne, Wilts, deserves recognition, because it illustrates a devotion to Christian principle too rarely met with. This official, Mr. W. A. Webb, is a deacon of Castle-street Baptist Chapel, superintendent of the Sunday-school, and hon. sec. of the Abstainers' Union. The customary course, on the Mayor's retirement would have been to provide a banquet, with champagne toasts, for the town officials and dignitaries. Instead of this Mr. Webb followed the Scriptural method of inviting the poor, the maimed, the lame, and the blind. There being no blind, however, in the town, the others were invited guests at the Town Hall. A suitable banquet was spread before them, and music followed by the Mayor's daughters, and addresses were given by friends who were interested in this new departure. A noble example has been set that may be emulated without any detraction from the dignity of the civic office.

A recently-discovered document, in the form of a certificate to a minister ordained by John Wesley, sets at rest the question whether the founder of Methodism believed or not in the validity of an ordination by other than episcopal hands. The sacerdotal party in the Anglican Church are never tired of asserting that on this point John Wesley continued a "loyal member of the Church" to his death, and this assertion has been disseminated widely by them in the form of tracts among rural Methodists, to their great perplexity. The following is the text of the document, with the unmistakable signature of John Wesley at the foot :—

Know all men by these Presents, that I, John Wesley, Master of Arts, late of Lincoln College in the University of Oxford, did on the third Day of August in the Year of our Lord one thousand seven hundred and eighty-eight, by the Imposition of my Hands and Prayer, and in the fear of God, set apart Thomas Owens for the Office of a Deacon in the Church of God. Given under my Hand and Seal, the 10th Day of August in the Year above written.—John Wesley.

Not a moment too soon has a strong, authoritative voice spoken out on the frauds connected in so many instances with the formation of limited liability companies. The Official Receiver estimates that in seven years—1891 1897—twenty-eight millions sterling have been stolen from the public by fraudulent promoters of companies compulsorily wound up. The Lord Chief Justice of England, in receiving the Lord Mayor on his appointment to office, took the opportunity of calling his attention to a class of fraud which

is rampant in this community—fraud of a most dangerous kind, widespread in its operation—touching all classes, involving great pecuniary loss to the community—a loss largely borne by those the least able to bear it—and even more important, much more important than this fraud which is working insidiously to undermine and corrupt that high sense of public morality which it ought to be the common object of all interested in the good of the community to maintain—fraud blunting the sharp edge of honour and besmirching honourable names. I need not tell you I am alluding to the frauds practised in abuse of the law relating to the formation of companies with limited liabilities.

His lordship would like such rogues ostracised by honourable men in the business world, and the law that deals with their crimes made more stringent. The Church also has her plain duty—to preach and testify against covetousness.

Efforts are being made for the more religiou observance of the Lord's Day in Germany. The Continental Sunday is not on its trial; it is about to be greatly modified, and for the better. New laws are constantly being made, prescribing what shall and what shall not be done on Sundays. As yet, however, theatres and concerts have not been interfered with by the authorities. A most remarkable Bill is, however, to be laid before the local Parliament of the Duchy of Brunswick. It provides that

at three o'clock in the afternoon on Sundays and festivals all musical and theatrical performances, all races, all pleasure parties, all games, including skating, all parties and gatherings in private houses and gardens which disturb the peace of the Sabbath must cease.

Fishing on Sunday afternoons and evenings is also forbidden. Whether these prescriptions will become law is, of course problematical. Still, a decided tendency among the authorities to restrict Sunday amusements and work prevails. This is good so far as it goes, but it will need the mighty working of God's silent spirit in individual hearts, when law has done its best, to create new creatures in Christ Jesus.

The Licensing Committee of the County Council have done well, so far as it goes, in refusing the licences of certain music-halls, and in declining the use of the Queen's Hall and the Alhambra for Sunday concerts "for the sake of private gain or the purposes of trade." The hollow pretence that these concerts were held in the interests of the public, when all but about thirty seats at the end of the Queen's Hall were charged for, has received its final exposure, and, unless the Council reverses the decision of its committee, is not likely to be raised again. Some of the daily newspapers are scornful of the attitude of the committee, on the ground that the Lord's Day Observance Act is a century old, and "is out of keeping with the spirit of the times." It is a new plea that a statute is obsolete simply because of its age, especially when it has worked as well as this has done. How about Magna Charta!

The County Council will also command the sympathy of all true citizens in the plan just promulgated regarding the better housing of the working classes. There is no more pressing social problem, and none that has more serious moral and spiritual consequences. It is their

purpose to sweep away gradually all the over-crowded courts and slums, and provide the same amount of accommodation somewhere in the county of London, so that the dispossessed inhabitants will not be sent on the streets to form other over-congested districts near by. This great scheme will not be easy to carry out. What will ensure its success will be a determined public opinion behind the reform, which will be conducive to the physical, social, and moral welfare of all concerned.

The verdict of manslaughter brought against two women for neglecting to provide medical aid for the late Mr. Harold Frederic, so causing his death, will bring home to the community the perilous aspects of the so-called Christian Science which has recently been imported from America. This is the latest of those "substitutes for Christianity" which ever come and go like *fungi*, flourishing for a brief period only to be superseded by some other new-fangled and dangerous error. Their existence shows that when true faith has been given up, credulity is ever prone to usurp its place, to the grievous loss and detriment to the welfare of its victims. Superstition has been called the child of religion; it is rather the shadow which earnest and intelligent faith helps to dispel, and the darkness that succeeds its eclipse.

At the Chester Diocesan Conference, Rev Hilton Stewart, of New Brighton, said:—

> Isaiah, for instance, is read with the same intonation and with the same lack of expression as the Gospels; smaller words are raced over, breath is taken in the wrong place, to say nothing of wrong accentuation; and the laity say with truth—as he heard it said the other day—that the parsons read the lessons as if they had never come across them in the Bible before, or as if they thought that Bible-reading were the least important feature in the Church Service.

The same complaint applies to many Nonconformist ministers. No part of a religious service is more helpful than an intelligent and careful reading of God's Word. Of all books the Bible needs devout study before it is read in public. The mind of the writer or speaker is not caught in a hasty haphazard selection of a chapter. It is with reverence, as a revelation from God, that the book should be opened.

The Bishop of Liverpool's utterances on the question of Ritualism form a refreshing contrast to those of most of his fellow-Bishops, and in his recent diocesan address he did not spare those who are doing their best to unprotestantise the Church of England, and to "assimilate its worship as far as possible to the gaudy and sensuous worship of Popery." He claimed what is surely the unquestionable truth, that of the meaning of the vestments and ceremonies of the High Church clergy, the average worshipper knows little and cares less. Herein is one of the perils of the situation. It is easy for those who think that these extravagances of dress and form are mere questions of a more or less ornate worship to prefer toleration to resistance; but if they realised the symbolical meaning of every detail of these sacerdotal services, and that behind the forms is a whole system of dangerous doctrine, they would speedily put an end to them. Under these circumstances, it is of the utmost importance that intelligent Episcopalians should really study the subject, and not let the issue go by default, as in the case at present.

The fact that Liverpool has long been favoured with an Evangelical bishop seems to have had a distinct effect upon the religious faith and life of the city. *The Liverpool Daily Post* has lately taken a religious census of the city, and finds that the High Anglican party has a very small following, only some 4335 persons at the evening service, whereas some 95,000 persons were found in the rest of the places of worship at the same hour. The number of sittings in ritualistic places of worship in Liverpool is 9000, out of a total of 200,000. Protestantism may there be said to hold its ground, but, for all that, it seems passing strange that in a land which has been its citadel we should have taken to counting heads. No doubt different places would yield different results, and very likely one of the worst from the Protestant point of view, would be London; but London, unfortunately, never leads in any but reactionary measures. We often have to look to the provinces to maintain our best national traditions, and to lead us upward to better things.

The *Church Times* is greatly exercised over the difficulty that is being experienced by translators of sacerdotal *formulæ* into Chinese to find suitable terms in the vernacular for the "three orders of the ministry." It laments the fact that

> There is a strong desire among missionaries in China [prevailingly of the C.M.S.] to exclude the word "priest" from translations of the Prayer-book in favour of some more or less satisfactory equivalent for *presbuteros*.

The friends of evangelical religion will be glad that this is so, for it means the preservation of New Testament conceptions in their purity. Our contemporary, indeed, claims that "the sacerdotal idea has its roots struck deep in the New Testament writings," but it is forced to confess that it is not till two or three generations after that of the apostles that we "find a sacerdotal terminology in full possession." That is to say, these terms do not appear till Christianity had been in the world long enough to become contaminated by heathen associations.

The assertion that the sacerdotal idea is deeply rooted in the New Testament is surely astonishingly inaccurate. It is altogether foreign to the teachings and practice of Jesus Christ, and is distinctly disclaimed by St. Paul in the Epistle to the Galatians, which was written expressly to expose and denounce the budding sacerdotal heresy of the Churches of Asia Minor. In the Epistle to the Hebrews we have an elaborate argument, proving how the older Jewish ideas of the orders of priesthood were superseded by the Great High Priesthood of Christ. And, finally, we have the announcement in 1 Peter of the equal and universal priesthood and kingship of all true believers. Nowhere do we find formulated, or even hinted, the "exclusive" orders of the ministry. This was a late outgrowth of the second century, read into the revealed Word, and grafted into the church system by men who had been (so far) imperfectly converted from their old heathen and Jewish notions.

It is matter for much gratification that in the American State elections the Tammany candidate for the New York State has been defeated, and that the corruption for which that word stands has received so decided a condemnation. The efficacy of the new law providing for the presence of special deputies at the polling booths to prevent illegal voting was very marked, numerous arrests being made. The New York police and the deputies worked together harmoniously to uphold the law and preserve order. We trust that this is a return to the appreciation, by the electorate in the great American capital, of that righteousness which exalteth a nation. Nothing but the high moral principles of integrity and honour, the outcome of true religious conviction, can in the long run satisfy the best instincts of a community.

The Premier's speech at the Guildhall banquet on Lord Mayor's Day was reassuring as to the immediate relationships of the Empire to foreign Powers, but by no means optimistic as to future contingencies. We are made to feel that we do not enjoy the confidence of our neighbours. The one decidedly hopeful sign is the deepening sense of friendship with America, of which fresh proofs are constantly coming to hand. This is a fact that must tell for prosperity and brotherhood all over the world. The interests of the two great nations on the opposite shores of the Atlantic are all on the side of peace. In the bringing about of this new feeling of unity the Churches have considerably led the way, and it is to them we must look for the uplifting of the sentiment into something better than a mere military alliance. The task has been entrusted to us of taking the van in civilising and Christianising the world. It is only as we keep these supreme ends in view that we shall make the solidarity of the English-speaking peoples a permanent blessing to the whole world.

We think that justice has hardly been done by the Press to the language of Lord Salisbury on the Czar's Eirenicon, which was not so cold and chilling as some seem to believe.

> I offer the most hearty tribute to the motives by which that has been dictated. I admire the character which could have produced it, and, as far as assistance or sympathy from us can help him in the task he has undertaken, that sympathy and assistance is entirely at his disposal. In some respects the era of these great propositions—which I think will be an epoch in the history of war—has been marked by unhappy omens.

We may allow that the "omens" amid which this great document was launched were "unhappy"; but truth is not dependent on these things. It may turn out in the long run that they have been made to work in its favour. But at this stage of the development of the question, what could the Prime Minister have said stronger than that he thought the Rescript will be "an epoch in the history of war"?

The following telegram through Reuter's Agency gives one of the incidental results of the recent victory at Omdurman:—

> The first British missionaries to work in the Soudan since 1875 will leave London next week *viâ* Marseilles. The party will, on its arrival, be in charge of Dr. F. J. Harpur, the C.M.S. senior medical missionary in Egypt, who is now in Cairo. Those who are leaving England are Rev. R. Sterling, M.B., who has been lately working in Palestine, and Rev. Douglas M. Thornton, of Cambridge.

The promptitude with which the opportunity of evangelising the Soudan has been seized by the C.M.S. is delightful. Usually, the soldier has followed the heels of the missionary in Africa; in this case the process is reversed. It is doubtful whether the soldier or the missionary has the harder task. The Mohammedan fanaticism which for fifteen years resisted the British military power will probably be no less stubborn to resist the appeal of the Gospel. But the goal aimed at is most glorious, and the ultimate result will be no less sure.

The Fashoda incident offers a striking parallel to the spiritual life. Men who have suffered their hearts to be overrun by the forces of worldliness and sin, and who break away from their evil ways, are apt to find more enemies in possession than they had suspected. Once we surrender the sovereignty of the soul, it becomes the hunting-ground of any wandering influence, and openings are given to the chance tyranny of evils, of whose existence and power we are unaware till we try to drive them forth. Nothing but constant and earnest watchfulness suffices for the complete isolation of the soul from evil.

Suggestive Readings.

HOW TO PROMOTE REVIVAL.

"I will meditate also of all THY work, and talk of THY doings."—Psa. lxxvii. 12.

WE cannot get up a Revival, but we may help to bring it down. To remember and to recount the works of the Lord and his wonders of old makes us receptive, and leads to Revival. God always gives when we are ready to receive.

The first effect of the outpouring of the Spirit at Pentecost was that as the Spirit gave them utterance they spake the wonderful works of God; for from the days of Moses it had been commanded:

Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons...that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.

In accordance with this is the preface of Psalm lxxviii., "A Psalm for Asaph, to give instruction," in which he recounts the wonderful works of God:

1 Give ear, O my people, to my law:
Incline your ears to the words of my mouth.
2 I will open my mouth in a parable;
I will utter dark sayings of old:
3 Which we have heard and known,
And our fathers have told us.
4 We will not hide them from their children,
Telling to the generation to come the praises of the LORD,
And his strength, and his wondrous works that He hath done.
5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers.
That they should make them known to their children:
6 That the generation to come might know them, even the children which should be born;
Who should arise and tell them to their children:
7 That they might set their hope in God,
And not forget the works of God,
But keep his commandments:
8 And might not be as their fathers,
A stubborn and rebellious generation
A generation that set not their heart aright,
And whose spirit was not stedfast with God.

It is, therefore, evident that God wills to have his wonderful works remembered and recounted for his own glory and for the good of men. His people of old were to teach them diligently to their children at all times and in all places. And not without result, for once and again it is said:

When your children shall say unto you, What mean ye by this service?
When thy son asketh thee in time to come, What is this?
When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?
When your children ask their fathers in time to come, What mean ye by these stones?

And the children are exhorted continually to remember past history, and seek information concerning it:

Remember the days of old; consider the years of many generations. Ask thy father, and he will show thee; thine elders, and they will tell thee.

There is no saying how much we have lost by forgetting these instructions. Our most meditative poet, Wordsworth, wrote:—

The child is father of the man,
And I would wish my days to be
Bound each to each by natural piety.

We speak of the solidarity of the race; we need no less to think of the continuity of the race, and primarily of the solidarity and continuity of our own individual life. Whether we perceive it or not, the years of man's many generations, and the days of every individual, are bound each to each by the working out of God's eternal purpose.

There is no piety so natural as the observing, remembering, and recounting, of the praises of Jehovah, and his strength, and the wonderful works that He hath done. Our life may be a rope of sand as far as our own experience is concerned, each grain independent of the rest; or each day and hour may be knit together by observing how all things are working together for good to them that love God, to them who are called according to his purpose. And this is no less true of the history of God's created universe, from the fall of the Shining One out of heaven, and his temptation and overthrow of man, to his own overthrow and the delivery, by the Man Christ Jesus, of the recovered Kingdom, to God even the Father, that God may be all in all.

It may be humility to refrain from speaking of what we have done; but it is disobedience to refrain from speaking of what God has done.

There is no such "higher education" as teaching our children his wondrous works. There is no such effective way of winning their souls for God. There is no way so certain to begin and continue a Revival as remembering the years of the right hand of the Most High. M.

Relief for Tired Hearts.

By Rev. T. L. CUYLER, D.D.

ALL around us are multitudes of tired people. They are tired out with bearing the heat and burden of toilsome days. Some carry a great load of care as to how they shall make both ends meet, and discharge the bills for life's necessities. Others are worn out with anxieties about the morrow, and what it shall bring with it. A burden of spiritual discouragement weighs down Mr. "Despondency," and Brother "Fearing," and Mrs. "Little-Faith." Another has grown weary of waiting for success in his labours, and is tempted to throw down his seed-bag and sickle in utter despair. Others still are weary of waiting for hoped-for answers to prayer.

Is there no relief for all these tired and burdened hearts? Yes, if they will but hear and heed what their loving Master has to say to them. To the Christian with scanty purse He says, "Your life consisteth not in the abundance of things a man hath." "I counsel thee to buy of Me gold tried in the fire that thou mayst be rich." Only think how rich anyone is who has a clear conscience here and the assurance of heaven hereafter!

To the desponding, Jesus says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." To those who are getting tired of waiting for results, his message is, "Be not weary in well doing; in due season ye *shall* reap if ye faint not." There is a wonderful

RESTFULNESS FOR WORRIED HEARTS

in this single golden assurance, "Lo, I am with you alway"; it is a tonic that ought to put fresh iron into the blood.

The most common cause of weariness is the attempt to carry an overload of care. And this is not always a wise forethought for the future or a proper providence for life's "rainy days." It is sheer worry. The Master's word for such overloaded Christians, who toil along like jaded pack-horses, is this: "Take no anxious thought for the morrow." "Cast thy burden upon the Lord, and He shall sustain thee." If you will only drop everything that is superfluous and sinful, He will enable you to carry the legitimate load. When He bids you cast your care on *Him*, it is added, "For He careth for you." The literal meaning of that tonic text is, "For He has you *on his heart*." The infinite God who rules the universe has poor little sinful you and me on his heart! Our big loads are not a feather to Him. He knoweth our frame; He remembers that we are but dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give me your burdens." He who guarded the infant Moses among the river reeds, and supplied the widow's waning cruse of oil, who watched over sleeping Peter in the dungeon, and piloted Paul through roaring tempests—He it is who says to us, "Roll your anxieties over on Me; I have you on my heart." How foolish we are when we

STRAP THE LOAD MORE TIGHTLY,

and determine that nobody shall carry it but ourselves!

When God says to us in effect, "Give Me your load," He does not release us from our share of duty, or of personal responsibility. No more does our atoning Saviour, when He bore the guilt and penalty of our sins, release us from repentance of those sins, or from obedience to his commandments. God's offer is to lighten our loads by putting his grace into our hearts, and so underneath the load. He supplies strength. His all-sufficient grace is made perfect in our weakness, so that God becomes the chief bearer of our burdens. It was the Christ *in* Paul who bore up under toils and persecutions—who defied Nero, and conquered the powers of darkness. This divine doctrine of trust is a wonderful relief and rest to weary believers.

IT TAKES THE TIRE OUT

of the soul, as the mother's bosom takes the weariness out of the child when it comes in and lays its head down there for repose.

Remember that it is not honest work that wears many sensible Christians out; that is, those who have sense enough to obey the laws of health, and know their own limitations. It is the ague-fit of worry that consumes strength, and furrows cheeks, and frets the nerves, and often abridges life itself. That old athlete who drew the Gospel-chariot from Jerusalem through Asia Minor and Greece, and finally to the gates of Rome, who had the care of all the churches on his great stout heart, never complains, in all of his epistles, of being tired. He was doing his Master's work, and left results in his Master's hands. He knew *whom* he believed, and whom he was serving; by patient waiting on God he renewed his strength, so that he could run without getting weary, and could walk without ever fainting. You have a perfect right to ask God for strength equal to the day, but no right to ask Him for one ounce of strength for to-morrow's toils, or trials, or temptations. It is to-morrow piled on top of to-day that is tiring you out. A Christian's faith and his good common-sense should always harmonise.

The Evangelical Alliance.—In our report of the opening meeting of the Alliance Conference at Brighton, it appears that we somewhat misinterpreted some remarks by the president of the meeting, Captain Bingham. His main contention was that if those who agree on the fundamental truths of the Christian faith could not co-operate in supporting certain societies which are on an undenominational basis, such as the Bible Society and others, it was a farce to talk of Christian reunion.

Sunday at the Museums.—The Rev. Dr. Peake, secretary of the Lord's Day Observance Society, writes to point out that those advocates of the Sunday opening of museums who favour providing shelter in this way on wet Sunday afternoons will find small encouragement in the figures supplied by the hon. secretary of the Sunday Society. The attendances which he reports this year "on a thoroughly wet afternoon," may be compared with those which he gave for the corresponding Sunday of last year. In 1897 they reached an aggregate total of 12,228; in 1898 they were only 6,023.

A Protestant Library.

AN Evangelical and Protestant Free Lending Library has been founded in the village of Thornbury, Gloucestershire, by a local gentleman of well-known Christian principles, Mr. James Spencer Palmer. In a circular-letter announcing his project, Mr. Palmer says:—

That we are passing through a very serious crisis in our national history appears to me to admit of no doubt whatever, and that is my apology, if any be needed, for my present course of action. I may say that I have studied what is termed the Ritualistic Question more or less for the past thirty years, and I have seen nothing during that time to alter my conviction—on the contrary, it has been materially strengthened—that what really prompted "The Oxford Movement" was an attempt on the part of the Church of Rome to regain the position in this country which was lost to her at the time of the Reformation. Is it not more than probable that what Rome failed to do in the past by force, it would seek to accomplish by *finesse*, in which it has ever proved itself a cunning adept?

Let those who doubt this, study Mr. Walter Walsh's book, "The Secret History of the Oxford Movement," and see if they can disprove the facts which he brings forward in evidence of this very thing. It is there very clearly shown that the efforts of Rome have hitherto been, alas! all too successful; and why? Because it has enlisted on its side not only the open

ADVOCATE OF ROMISH DOCTRINE

among the English clergy, but also a large number of the rank and file of the English people, including, it is to be feared, many godly souls from whom better things might have been expected, who, led away by false charity in themselves, and jesuitical sophistries on the part of others, have unconsciously helped on what they must now see to be a fearful evil of gigantic growth.

The people of England have at last been aroused from their seeming lethargy and are looking facts in the face. At such a time, with the public interest awakened, a book like Mr. Walsh's is of incalculable value. Written with studied moderation, and bristling with undeniable facts and indisputable evidence, it cannot fail to carry conviction to independent minds seeking to know the truth on the matter. When the existence of an evil is known, the person in possession of that knowledge is under a solemn responsibility to God to utter the needful word of warning to those around him; and, further, he is sadly wanting in true Christian love and charity if he fails to do so, let the consequences be to him what they may. The man who tries to please everybody in order that his own path may be smooth, and his worldly interests advanced, frequently winds up by pleasing nobody, while he certainly does not please God, unto whom we are exhorted to study to show ourselves approved.

Do the people of England, Bible-flooded, privileged England, fully realise what it is many of them are welcoming back as fast as possible? I trow not. Only a few days back a clergyman of the Church of England said to me, "Half the people that are taken up with modern Ritualism do not know

WHAT ROMANISM REALLY IS."

This is perfectly true, and therefore they cannot see the connection between the two; and even if they did, there is reason to fear that many would not be much concerned; for indifference, alas! characterises a large portion of the community, and before people can know what error is they must know what truth is.

Error of every kind can only be successfully met by the sword of the Spirit which is the Word of God, and modern misty views of the inspiration and authority of the Scriptures are powerless against it. The spiritual warriors of former days, such as Wesley, Whitefield, and others, were men of power, men who believed God, and who went forth in the calm consciousness of the truth of his unerring Word. But things are uttered nowadays, enough, as a friend of mine has remarked, to make Wesley and Whitefield "turn in their graves." Of what use are persons who are not themselves assured of the inspiration and authority of the Word of God to go forth to battle against the enemy? As well might we import into the British army a shoal of jelly-fishes, and expect it to stand its ground against a stern and relentless foe. It is a remarkable fact, too, that modern Ritualism is closely connected with Rationalism. Readers of *Essays and Reviews* and *Lux Mundi* will not need much argument from me to be be convinced of that.

Decay of "Experimental Religion."

IN a letter on this subject to *The Times* of Nov. 9, Sir E. R. Russell, editor of *The Liverpool Post*, says:—

Comprehensive and particular as the correspondence in your columns on the present state of the Church has been, I have not found expressed in it a view which I feel to be important and which I crave permission to state. A larger proportion of Anglicans than for many centuries past believe that an important miracle took place at their baptism, when they were incapable of conscious spiritual sensation; that a miracle takes place every time the elements are consecrated in the Lord's Supper; that for anything they know this miracle may be partly physical; that although they cannot, and would rather not, say what the miracle is—and for legal reasons are quite clear that it is not transubstantiation—their vague sense of it has something to do with their reverence for the rite, and with their proper reception of Communion; that the miracle partly depends on the due and regular episcopal ordination of the priest who consecrates; that their spiritual health largely depends on the sacrament thus understood and secured—much more largely than on the spiritual cultivation of their minds and hearts by original meditation and prayer; and many have advanced so far in the sacerdotal direction that this is their mood.

Instead of that

DEFINITE PARTING FROM SIN,

which was the idea of the old Evangelicals, and instead of keeping up their religiousness by Bible reading and other sustaining spiritual exercises, they cannot feel sure of themselves without frequent confession and absolution. They speak on this subject as if their religious ideal was intermittent sin and sufficiently frequent sacerdotal clean-slating; and they speak thus in the most sincerely pious manner, without any perception either of the lowness of spiritual tone in this mood, or of its liability to be regarded with grim amusement by all who have a sense of humour.

No such change has occurred in Scotland—though very important changes have taken place there. No such change has occurred among Irish Protestants, who, so far as I know, have not changed at all. But whereas in 1830 there was no material difference between the religion of England, Scotland, and the Protestants of Ireland, the religion of Anglicans at the end of the century is essentially different in

EXPERIMENTAL ESSENCE AND SPIRITUAL METHOD,

and, therefore, I am almost inclined to say, in essence, from Orthodox Nonconformist, Presbyterian, and Irish Church religion. Even opponents of sacerdotalism give no consideration to the place which the Evangelicism of Scott the Commentator, of Romaine, of John Newton, of Daniel Wilson, of Simeon, and (coming later) of Baptist Noel, the Sumners, Dallas, Goodhart, and Montague Villiers, took, as they thought for ever, in the structure of the Church's spiritual operation.

Admiration of the zeal of the Ritualists among the poor is the greatest protection that they enjoy. But let us realise that according to the diction and meaning of religious matters from the time of Law, and Wesley, and Wilberforce, down to the Puseyite triumph—and even now according to the locutions of English experimental religion as it is understood among the populace in England, America, and the Colonies—

NOTHING EFFECTUAL IS DONE

by these zealous, charitable, stimulating, and inspiring clergy, by all their efforts and all their rites, for the salvation of their people's souls. The processes are different from those that used to be deemed vitally essential. That realises to us the great change in religion at its very base, so far as the individual is concerned, that has taken place under the influence of the Catholic revival.

Either experimental, as distinguished from sacramental, religion will, under the influence of the Primate's charge, be abandoned by the minority who still cherish it, or these Anglicans will be disposed to become Nonconformists, as will other Churchmen, from hostility to anything Roman. Others who hate sacerdotal doctrine just as much, and who are superior to the desire to stay in the Church for mere social *status*, will yet see good reason to remain in the national Establishment, but they will be apathetic and somewhat contemptuous members.

Fifty years ago a religious man used to mean a man living in constant concern, introspection, and self-examination on points and shades of his own spiritual condition and experience. This described the average religious man.

THE HIGHER TYPE OF THE RELIGIOUS MAN

was the man calm, serene, and rejoicing in his religion; and many of us, if we cast our minds back, are able to remember men, especially among the Evangelical clergy, in whom this type was, I may almost say, celestially exemplified. It is now possible to be a religious man—at far less expenditure of mind, with much less—and perhaps no—spiritual experience, and in a comparatively coarse sphere of mental exercise. The religious person now in the Church of England is usually a person whose experiences of feeling both in thoughts at odd times and at services are entirely elementary; who considers that he or she may legitimately be quite happy if concrete sin has not been committed, or has been confessed and clean-slated, and rites have been observed; and whose active religious thought at its best is a mere polemical interest in highly esteeming everything sacerdotal, and despising every other form of religious occupation or observation.

In the course of a reply to the above, Rev. A. E. Barnes-Lawrence writes:—"Experimental religion" is not the privilege of any one school in the Church, and as a consequence the Evangelicals and their work are overshadowed and apt to be overlooked. But they are not "dead"! Sir Edward Russell himself must be sorely puzzled to explain how a party that is dead can contribute £300,000 a year to one only of its many missionary societies, and send forth an ever-increasing stream of its sons and daughters to the mission field, besides maintaining a vast number of religious and philanthropic institutions for home needs. Nor can he have sufficiently weighed the solid fact that yearly 3000 or 4000 educated persons, mostly Church people, gather for a week at Keswick, not to picnic, but simply for the deepening of that experimental religion which he deems so nearly extinct. Could Simeon or Carus see the Keswick and numerous similar conventions, he would exclaim, "What hath God wrought!" Fifty-two years ago Daniel Wilson could gather thirty or forty Evangelical clergymen to the Islington clerical meeting. This year it numbered 750, mostly younger men.

How Long?

God's beautiful earth is a-weary;
  She sighs for her Sabbath of rest;
Her children each day in their thousands
  Sink down on her pitiful breast.
She curtains them from the daylight,
  And shelters them safe from the strife;
And hushes to slumber the hearts without number
  That break in the battle of life.

God's beautiful earth is a-weary:
  Her cry goeth upward—"How long?
How long ere the midnight of weeping
  Be lost in the morning of song?
How long ere the strife and the discord,
  The grief and the struggle, shall cease,
And the nations shall meet at the crucified feet
  Of the glorious 'Prince of Peace'?"

How long? There is One who knoweth;
  And the signs that gather and throng
Speak, clarion-like, his answer
  To his listening Church—"Not long!"
Not long ere the voice of the Highest
  Shall hush all the discord and strife,
And call from death's slumber the hearts without number
  That broke in the battle of life.

Plymouth. EDITH GILLING CHERRY.

Martyrs' Messages.

(From Letters Written while Awaiting Martyrdom.)

A SAFE RESIGNATION.

I COMMIT my cause unto Christ, the righteous and just Judge, who will, another day, judge these debates and controversies; whom I humbly beseech to cast his tender and merciful eyes upon the afflicted and ruined churches, and shortly to reduce them into a godly and perpetual concord.—*Robert Samuel* (1555).

A TIMELY PRAYER.

For God's sake beware of Popery: for though it appear to have in it unity, yet the same is in vanity and anti-Christianity, and not in Christ's faith and verity. The Lord grant all men his good and holy Spirit, increase of his wisdom, increase of contemning the wicked world, increase of desiring heartily to be with God and the heavenly company through Christ Jesus.—*Rowland Taylor* (1555).

BY WAY OF REMEMBRANCE.

Now is the time of trial, to see whether we fear more God or man. It was an easy thing to hold with Christ while the prince and world held with Him; but now that the world hateth Him is the true trial who be his. Wherefore in the name and in the virtue, strength, and power of his Holy Spirit, prepare yourself in any case to adversity and constancy. Let us not run away when it is most time to fight. Remember that none shall be crowned but such as fight manfully, and he that endureth unto the end shall be saved.—*Bishop Hooper* (1555).

A SIGHT FOR TEARS.

It is a lamentable thing to behold at this present in England the faithless departing both of men and women from the true knowledge and use of Christ's sincere religion, which so plentifully they have been taught and do know, their own consciences bearing witness to the verity thereof. If that earth be cursed of God which, continually receiving moisture and pleasant dews from heaven, doth not bring forth fruit accordingly, how much more grievous judgment shall such persons receive which, having received from the Father of heaven the perfect knowledge of his Word by the ministry thereof, do not show forth God's worship after the same?—*John Philpot* (1557).

PRAY, PRAY, PRAY!

My dear wife, riches I have none to leave behind me, wherewith to endow you after the worldly manner: but that treasure of tasting how sweet Christ is unto hungry consciences (whereof, I thank my Christ, I do feel part, and would feel more) I bequeath unto you and to the rest of my friends. To all you that love me in the Lord, I say, retain the same feeling of heart always—pray, pray! I am merry, and I trust shall be merry, in spite of all the devils in hell. I utterly renounce myself, and I resign myself wholly unto my Christ, in whom I know I shall be strong as He seeth needful. Pray, pray, pray!—*Laurence Saunders* (1555).

COMFORT AND COMPANY.

It is much better for me to die in Christ's quarrel and to reign with Him, than to be shut up and kept in the prison of this body, unless it were to continue yet awhile in this warfare for the benefit and profit of my brethren, and the further advancing of God's glory. . . The true Comforter in all distress is God alone, through his Son Jesus Christ. Whosoever hath Him hath company enough, although he were in a wilderness all alone; and he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. In Him is all comfort, and without Him is none.—*Archbishop Cranmer* (1556).

THE CASE OF THE CHURCH OF ENGLAND.

Let us pray that God would have mercy on his Church of England; that yet once, when it shall be his good pleasure, it may clearly see and greedily embrace, in the faith of Jesus Christ, the will of the Heavenly Father; and that, of his infinite mercy, He would either turn to Him the raging and ravening wolves, and most subtle seducers of his people, which are by them altogether spoiled and bewitched; or that, of his most righteous judgment, He would drive these faithless feeders from his flock, that they may no more be able to trouble, and scatter abroad Christ's sheep from their shepherd—and that speedily. And let everyone that hath the Spirit (as St. John saith) say, Amen.—*Bishop Ridley* (1555).

HEAR THE WORD!

My dearly beloved, hearken to the Word. It alloweth no massing, no such sacrificing, nor worshipping of Christ with tapers, candles, topes, canopies, etc. It alloweth no Latin service, no images in the temples, no praying to saints dead, no praying for the dead. It alloweth no such dissimulation as a great many use now outwardly. It alloweth not the love of this world, which maketh men to do many things against their consciences, for in them that love the world the love of God abideth not. It alloweth no gatherers elsewhere than with Christ; but saith of others that they scatter abroad. It alloweth no lukewarm gentlemen; but if God be God then follow Him, if Baal and a piece of bread be God, then follow it. It alloweth not faith in the heart that hath not confession in the mouth. It alloweth no disciples that will not deny themselves, that will not take up their cross and follow Christ.—*John Bradford* (1555).

The British Chautauqua.

THE British Chautauqua, although only started four years ago, bids fair to compete in interest, if not in numbers, with the sister society in America. Four Summer Schools have been held, three in Wales and one in Scotland. These have been attended by many Sunday-school teachers and Christian workers, who unanimously agree that no more pleasant way of spending a summer holiday has yet been devised.

It has been one of the charms of the Summer School that the lecturers have mingled freely with the members; and many will remember the inspiring words spoken and lessons given, as well as the sparkling wit and amusing anecdote, which circulated as members gathered in little groups on mountain side or by the sea. The seasons of prayer and fellowship, the instructive lectures, the stirring addresses, left lasting impressions. The Summer Schools are intended as a stimulus and an inducement to serious practical study, and for this the Chautauqua course provides. Taken as a whole, the scheme provides a three-years' course, each year's study being tested by an examination—preliminary, intermediate, and final.

This being the third year of the Society's operations, there are now students reading for each of the three examinations. The text-books for the present year are: For the preliminary examination—"When were our Gospels written?" by Tischendorf; "The Ministry of the Lord Jesus," by Rev. Thos. G. Selby. For the intermediate examination—"The Books of the Prophets in the Historical Succession," vol. i., by Professor G. G. Findlay; "Landmarks of Church History," by Professor Cowan. For the final examination—"The Credentials of the Gospel," by Professor Agar Beet; "The Work of the Holy Spirit," by Professor Candlish. The examinations will take place in March and June next.

At the Edinburgh assembly, held in August last, it was determined to make a more vigorous effort to increase the usefulness of the Society, and Mrs. Benham, a lady known throughout the kingdom for her interest and energy in the Sunday-school cause, was appointed organising secretary. Under Mrs. Benham's supervision, and with her assistance, Chautauqua circles are being formed all over the country, for mutual help in the study of the text-books.

A programme of lectures and meetings for social intercourse is being arranged for the winter months; and this new departure will doubtless add largely to the influence which the British Chautauqua already exercises among Sunday-school teachers and Christian workers in general. Mrs. Benham's address is 57, Finsbury Park-road, London, N.; and she will gladly give full information to any who may be interested in the movement.

Jamaica.—Writing with reference to the school at Westwood, Jamaica, for the education of girls of African descent, Mrs. Ryland Trestrail (Manor House, Milton, near Northampton) wishes it to be understood that the various Protestant communions in the island are represented on the managing committee, and also on the trust deed of the school.

Methodists to the Fore.

IT was fortunate that a minister who was discussing THE CHRISTIAN more audibly than wisely at one of the Wesleyan functions last week was not aware of the close proximity of a member of the staff! His grievance lay in the supposed "*arrogance* of a paper appropriating to itself the title of THE CHRISTIAN." If our friend will acquaint himself a little more fully with our real aims and purposes he will soon realise on what a slender foundation his conception is based. Those who know us best would be the last to express such a judgment. The *raison d'être* of our paper is to help forward, to the best of its ability, work done for Christ by all who love the Lord Jesus in sincerity and in truth—Methodists, or to whatever other evangelical community they may belong, in church or slum, at home or in the mission field. But this by the way.

John Wesley's old chapel in City-road was the scene of some notable gatherings on Wednesday and Thursday, whose objects were numerous and varied. But not the least interesting and important feature was the incidental evidence of a

DESIRE FOR REUNION

on the part of the different sections of that much subdivided body known generally as Methodism. More and more the necessity presses for a "united front" so far as practical work is concerned, whether among churches of different names, or those with modifications of the same name—all united at heart in one grand denomination—*Christian;* and it was, therefore, reassuring to hear more than one decided disclaimer of any desire to work otherwise than in perfect harmony with other churches. This was the more welcome in view of the exclusiveness which has characterised much of the Methodist work of our day. To join in one, in practical effort, the members of its own family, will be a forward movement

WORTHY OF THE NAME,

and will assuredly lead to more active co-operation with other branches of Christ's Church militant here on earth.

How far this desirable object will be reached by the raising of "*a million guineas from a million Methodists*" time will prove. It will not, by merely strengthening *Methodism as such*—and, frankly, this is the tendency which, judging by the past, we fear the most. But if this vast fund, when raised, be devoted to the furtherance of direct evangelistic effort among the masses, such as Wesley himself would have rejoiced in, that "Christ may be all and in all," then no one will grudge the enrolling of the converts for spiritual instruction and service among the ranks of those who love that great preacher's name.

The public inauguration of this fund was the subject of the first day's meetings. As a result of this no less a sum than

£55,000 WAS PROMISED

from circuits within twenty miles of London. Two years are allowed for the hoped-for completion of the scheme.

The second day's proceedings centred their interest in the opening of Wesley's house as a "Methodist Museum and Residence for Christian Workers," to which were added the functions of dedicating a "Centenary Memorial" window, and the unveiling of a tablet "in memory of a good man," the late Henry Smith, Esq., who for nearly a lifetime was associated with Wesley's Chapel, of which he was steward for thirty-nine years.

The pleasing fact was announced that the whole of the sum required, £10,000, had been raised for the permanent endowment of Wesley's house as a home to which members of all branches of the Methodist family would be always welcome, and, more particularly, as the

HEADQUARTERS OF THE WORK

of the Methodist New Connexion, emanating from the historic chapel of which John Wesley was the founder.

In the forenoon a powerful sermon was preached by Dr. A. T. PIERSON, and the subsequent proceedings, addressed by various leaders of Methodism, were characterised by all the earnestness and enthusiasm which so unique an occasion deserved.

Day by Day.

SUNDAY, November 20.

Genesis xxviii.

CONSIDER well this ladder. The like to it earth never saw, uniting the bed on which the pilgrim lay with the highest heaven, where God stood above it. As such it pictures the Lord Jesus, who thinks it no robbery to be God's fellow, but who stooped to our low estate when He lay as a babe in Mary's arms.

The common uses of a ladder may instruct us as to our daily use of the Lord Jesus. *By it we ascend*, and through Him we rise to the things that are above. It would seem as though his ascension had cast a bridge between earth and heaven, over which we may send our thoughts and prayers to our Father. Seek, then, those things which are above. Let your heart and mind thither ascend, and continually dwell with Him who liveth and reigneth with the Father and the Holy Ghost, one God, world without end. By Him we have access unto the Father. *He* comes to the head of the ladder and listens to our breathing and cry.

When you pray, be satisfied with nothing less than this. As soon as you utter the word Father, the whole Godhead is there intent to hear what you need. Oh, be sure that you have ordered your thoughts before calling on Him, and that you have something worth his hearing.

But the ladder also affords means of *descent*. And it is through Jesus that good and perfect gifts reach our hands. Best of all, it pleased the Father that in Him all the fulness should dwell, that out of his fulness we might receive, and grace for grace. It is blessed when we have learnt to wait quietly at the foot of God's ladder, sure that delays are not denials, and that the angels are even now on their way towards us. They started when we first began to pray (Dan. x.).

MONDAY, November 21.

Genesis xxix.

What *disappointments* there are in life! We had thought that we were to be dowered with Rachel, and, lo! Leah is substituted. Most of us begin life with such sunny hopes and anticipations of what it would bring. Surely, we say, all will be prosperous and happy. The sun of success, and love, and peace will shine upon our pathway. Friends, pleasure, contentment shall fill the barge as it floats slowly and easily with the current. When the first sorrow comes, we are startled, and say to ourselves this is only a passing shower, it will soon be bright again; and we can hardly believe it, when the dark clouds begin to roll up into the sky, and there is hardly a patch of blue left.

It is remarkable, however, that the strength of our life originates in just these experiences. In after days Jacob spoke of Reuben as his might, and the beginning of his strength, the excellency of dignity, and the excellency of power. The names of Leah's children are suggestions, therefore, of the blessings which accrue through the disappointments of our lives. Let us dare to trust God about them, and to believe that he is elaborating his perfect plan. For the Leahs of the world there are great *compensations*. God remembers them, and hears them. Broken-hearted, forsaken, weary of life, they are the mothers of stalwart sons. But there is, after all, no compensation to be compared with the love and presence of Jesus. "He that is called in the Lord, being a slave, is the Lord's freeman; likewise he that is called, being free, is Christ's servant." Oh, take the Blessed Lord to be the complement (the completement) of your lack!

TUESDAY, November 22.

Genesis xxx.

There is little in this narrative to commend Jacob, and nothing to choose between him and Laban. They are well matched one against the other; and, if anything, the worldly advantage seems to lie with Jacob. The heir of the promises deals with the child of this world on the very principles which many of the children of the world would disown, and gets the best of his cunning antagonist. We cannot wonder at Laban. He had not had the early training, the ladder-vision, the Divine promises that Jacob had enjoyed. He knew no better. But that Jacob should descend to such tricks is most melancholy.

But is this the only case of the kind? Are there not many professing Christians, who occupy leading positions in the religious world, that stoop to methods and practices, which are good enough for worldlings, but utterly foreign to the principles of Christ, and bring the conscience under perpetual condemnation? And yet there was a radical difference between the two. In the one there was, amid all the inconsistency and sin, the germ of the Divine nature, the rare faculty of faith in the unseen, qualities of soul in which the other had no share. And therefore God would not spare him. As for Laban, he drops out of the inspired page; whilst Jacob is destined to pass through terrible and fiery trials, in virtue of which the evil is eliminated, and is made Israel, a Prince.

If only he had trusted the Divine promises, made first before his birth, confirmed by his father, and repeated at Bethel, there would have been no need to descend to such evasions and subterfuges. This is the victory that overcometh the world, even our faith. O Son of God, give us that victory!

WEDNESDAY, November 23.

Genesis xxxi.

These chapters give us a marvellous insight into the immeasurable grace of God. He knew what was in Jacob's heart, and could see his shuffling and shiftiness. There was not a thought in his mind or a word on his tongue but He knew them altogether. And yet He cast the mantle of his forgiveness and protection over this most unworthy soul. "God came to Laban, the Syrian, in a dream by night, and said unto him, Take heed that thou speak not to Jacob good or bad." And, more wonderful than all, we are told in a later book, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Not that God did not see much that grieved Him in his child, but He would not dwell on it, and refused to be turned aside by it from his gracious purposes, and proceeded to treat Him as though He had been always loving and obedient.

What comfort these reflections yield! At the beginning of Christian life we think that we have some claim on God, or that we may be able to make one. Then we are placed in a sphere in which our inherent evil is exhibited to the full, with the twofold result of our being greatly surprised on the one hand, and beginning to wonder, on the other, whether God will still favour us.

But there is no real ground for the one or the other. We certainly need not be surprised at any revelations that are made of our own baseness. All that Jacob did, and much more, is possible to us. But Jesus knew this before He began to love us. He did not set his love on us because we were good, but to make us so. And He will not cease till, by loving, He has made us all He intends.

THURSDAY, November 24.

Genesis xxxii.

Still Jacob is full of his own plans. He tries to adjust the difference with Esau by his own skill and subtlety. It seems impossible for some natures to renounce their own designs and let God manage on their behalf. "He sent messengers before him to Esau." He fawns on him with fulsome obsequiousness, speaking *my lord* Esau and *thy servant* Jacob. He divides his camp, and provides that Rachel at least shall have time to escape. His one thought was either to appease him with a present or to turn with his swiftest camels to fly.

It was necessary that such a man should be brought to an end of himself, and therefore the angel of the Covenant, which could be no other than the Son of Man, entered the lists, and began to wrestle with him. At first he held his own, as he had done so often before, and it became needful to touch the hollow of his thigh to extract the confession that his name and nature were Supplanter and Cheat, and to force him to cling about the neck of the angel, intent on being blessed. This narrative has too often been taken as teaching the power of wrestling prayer, but that is not its meaning. The one object is to show how necessary it is for God to bring us to an end of ourselves, to level us in the dust before Him, and to induce us to forego our scheming and plotting in favour of a simple faith. Will not God who bade us return deal with all that obstructs and paralyses our obedience? Let us be still before Him, till He shall make bare his holy arm.

FRIDAY, November 25.

Genesis xxxiii.

How useless our planning and contrivances are. When a man is right with God he is safe, apart from his own ingenuity, having only to act as God directs; but when there is controversy and variance, we are *not* safe, whatever we may do or say.

We may always tell whether we are living on God's plan, and in living humble dependence upon Him. If so, we shall be quiet and restful in the face of overwhelming and threatening danger; but, if not, we are perturbed, restless, scheming, and full of devices and plans.

Do you dread Esau to-morrow? Humble yourself before God, lie down in the place of death, hand over to Him the entire matter. "Acquaint now thyself with Him, and be at peace." And when Esau meets you, you will find the lion changed to a lamb. The billow which threatened to overwhelm you will pass under you, lifting you as it sweeps past, and you will be able to look afar over the crest of the mighty waves. As an old man said to me lately, "I have had a good many trials in my life, which seemed very formidable when they were coming over, but they don't seem so now that they are passed and gone."

God is a rock, his way is perfect, and He knoweth them that trust in Him. Trust ye in the Lord Jehovah, for He is the Rock of Ages. At his rebuke the mountains shall be levelled, and the valleys exalted, iron gates opened, stones rolled away, and Esaus pacified. Jacob need not have condescended to evasion if he had only trusted utterly.

SATURDAY, November 26.

Genesis xxxiv.

Here was a sad descent, that the child of the pilgrim race should go down to Shechem, and buy a parcel of land, settling in close contiguity to the world of his time. He had bitterly to repent of his transgression in this respect, when Dinah was dishonoured, the worst passions of his sons evoked, whilst he was made to stink among the inhabitants of the land. O children of God, it is impossible for you to come into close association with the people and ways of the world without suffering bitterly either in yourselves or your children. Remember that we are chosen out of the world, and have no part nor lot with it.

The Son of God is come, and we are in Him that is real and true, even Jesus Christ, but the whole world lieth in the wicked one. "Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him." Notice what a panic of fear Jacob was brought into. "I shall be destroyed, I and my house." If he had been living a consistent life, he would have no fears of this kind, his faith would have grasped the Divine promises and assurances. He would have seen that his sins could not make God run back from his promises to preserve and bring him again to Bethel. He would have known that he must receive chastisement for his lapse from the pilgrim spirit and the separate life, but he would have dared to believe in God's delivering help. Let us not go down to Shechem; but if we do, believe that even sin cannot cut off God's love and faithfulness.

Home Missions.

Scotland.

THE Scottish auxiliaries of the McAll Mission have been holding their annual meetings. At a large gathering in Glasgow it was stated that from the West of Scotland £1000 had been sent last year to the Paris headquarters. Dr. Marshall Lang, Sir John Cuthbertson, Rev. C. E. Greig, and others pleaded the claims of the work commenced in the sister country by that earnest Scotchman, the late Dr. McAll. Meetings were also held in Edinburgh and Greenock.

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Rev. John McNeill, after his short rest from the labours in Dingwall and Invergordon, etc., begins work in Portree on Sabbath, November 20. He thereafter proceeds to Stornoway on November 22, and, after a special season there, will return to the mainland, beginning again in the Black Isle in December. It is expected that Mr. McNeill will go to Caithness in January, and thereafter to Sutherlandshire, but neither places nor dates have yet been arranged. We understand (says *The Northern Weekly*) that Mr. McNeill has placed himself at the service of the Highland Free Church Committee till the end of next May.

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A meeting of the Church of Scotland Women's Foreign Mission Association was held in the Religious Institution Rooms, Glasgow, last week, to hear Dr. Mitford Mitchell give an account of his recent visit to the mission stations in India. Dr. Mitchell said his first introduction to missions in India was to the Free Church Mission and the Wilson College, Bombay, where a work was being done deserving of all honour. He was sorry their own institution in Bombay had been abandoned, but he hoped that on no future occasion would their Church abandon any field of mission work. When leaving Poona he carried away the idea that no better and more thorough work was being done anywhere than by the missionaries at that place. At Calcutta they had their great institution, where splendid educational work was being carried on. Much as he admired the missions at Poonah, Calcutta, Madras, and Sialkote, the Eastern Himalayan mission possessed features which could not be found elsewhere.

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A new series of mid-day religious meetings for business men was commenced in the Bible Training Institute, Glasgow, last week. The hall was crowded to overflowing. The sermon was delivered by Dr. Whyte, Moderator of the Free Church. Dr. Whyte said one of the most beautiful of the Psalmist's sayings was—"On Thee do I wait all day." He sometimes wished that David had condescended to give them some particulars to show the busy man, the statesman, the king, the man with the cares of the world upon his shoulders, and of the Church, and of the family, how to manage to find time to wait on God all the day. However, it was perhaps better that David did not give them a diary. Everything that was legitimate and right could be made sacramental and evangelical by the Word of God and prayer. To their ships, their banks, their offices, their shops, and their studies let them bring the Word with them, and they would sanctify all things around them.

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The annual public meeting of the British Women's Temperance Association (Scottish branch) was held last week in the Free Assembly Hall, Edinburgh. Mrs. Blaikie, who presided, remarked that their Association had been twenty-one years in existence, and that they had not been idle, for they had now 209 branches in Scotland, and over 19,300 members. During that time, she said, they had learned that the only way to put a stop to drunkenness was to put the drink right away out of the country. Miss Agnes Slack said that though they were still behind America, Canada, and Norway, they were nevertheless making advances in the temperance cause.

Mr. James Guthrie, Brechin, referred to the applications for liquor licences made by the Lipton Company. Many men and women, ministers and ministers' wives, he said, had applied for shares, and got them. No sooner, however, had they been got than it was intimated that the company was to become connected with the "trade," and that it was to make a great flotation of spirits of all descriptions, so that every person who subscribed and obtained shares was a partner in the liquor business. He called upon all ladies and gentlemen who were present that night, and who had shares in Lipton's, to sell these shares, as he had done.

Dr. John Smith said he liked moral suasion, but he was also convinced that they could have no end of this question without legislation, and that there never was a time when legislation was more urgently needed than at this hour. In many ways they were making progress, but he would ask them if they thought that the great evil had any lighter hold in Scotland to-day than it had twenty years ago.

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Through the instrumentality of Mrs. Todd Osborne, a soldiers' home has been opened at Inverness. A large number of soldiers are quartered in the town, and hitherto they have had no such place of safe and profitable resort.

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At the fifteenth annual meeting of the Scottish Auxiliary to Irish Missions held last week at Edinburgh it was stated that the sale of the Word of God by the colporteurs has considerably increased. The work is being carried on with increasing vigour, greater facilities being afforded of reaching the people with the Gospel.

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The Wesleyan Methodist Mission in Edinburgh has celebrated its tenth anniversary under the ministry of Rev. G. Jackson. In addition to the Sunday congregations, which are very large, there are many branches of work, including a mission church in another part of the city. It is now proposed to erect premises for the carrying on of the work. A splendid site has been secured, and the Conference, besides advancing a loan of £15,000, commends the effort to the generous support of Methodist friends in England and Scotland. The anniversary services were largely attended, and the preachers and speakers included Rev. J. H. Jowett, Birmingham, and Rev. H. Meakin, of the South London Mission.

The Aldersgate "Mid-day."

SPECIAL services were arranged last week in connection with the usual mid-day meeting. Mr. R. C. Morgan spoke at the first three, particular consideration being given to the subject of revival, the speaker referring to the strong necessity of so preaching the truth as to cause a sense of deep conviction. In the old revivals the unconverted saw and heard terrible things as they wrestled, in agony of soul, for salvation. A study of Revelation x. suggested many thoughts from "eating the little book," sweet in the mouth, but subsequently bitter.

Mr. W. R. Lane, who spoke on Thursday and Friday, after giving cheering accounts of the aggressive Christian work by and amongst the soldiers at Aldershot, spoke some invigorating words on "tribulation working patience," illustrating his remarks by a comparison of life to a carpet factory, where, amidst the whirl and clatter of machinery, the designer's pattern is all the time being woven out.

Messrs. Hodder, Garstin and other friends took part. Mr. and Mrs. Baker, the blind singers, sang each day with their accustomed tenderness. Mr. Lane was able to report encouraging results from a mission at Bermondsey Town Hall, and similar signs of blessing were reported from Dr. Guinness's meetings at Portman Rooms, and also from the Sunday services in the Tottenham Tent.

Homes for Working Girls in London.—The united anniversary tea party of the past and present inmates of these homes was held at Portman Rooms, Baker-street, W., on Wednesday evening, November 9, between 600 and 700 young women being present. At nine o'clock an informal meeting took place, at which Lord Kinnaird presided, addresses being delivered by Rev. Marcus Rainsford, Rev. F. S. Webster, and Mr. John Shrimpton, interspersed by solos, etc. It was very pleasing to observe so many gentlemen friends present, who from time to time conduct the weekly Bible Talk in the various homes.

Christmas Letter Mission.

THE late Miss E. B. Elliott, who founded the deeply-interesting Christmas Letter Mission, made timely provision for the continuance of the work. We are pleased to receive specimens of the letters prepared for the coming season, and to observe that they contain the same full Gospel message which Miss Elliott delighted to proclaim, and in the faith of which she passed to her rest.

Those who know the Letters hardly need to be reminded of their useful variety—some for workhouses, others for railway, cab, and 'bus men; some for mothers, others for servants; some for children, others for the sick and aged; some for the blind, others for "general" use. The annual report gives some account of the encouragement attending the distribution of the Letters.

An Irish secretary tells of the welcome they receive in our Sister Isle:—"The people in the union look forward with much pleasure for their letters. I find they read them over and over during the year. They cheer the poor people in their lonely life. Many of our old folks are true Christians and they prize the letters." The next is a report of a distribution in an English workhouse:—"The letters are given to the master, who distributes them on Christmas morning. Those for the infirmary are placed upon the patients' pillows for them to find on awaking; they are very much appreciated and eagerly looked for year by year."

Letters for cab, tram-car, and omnibus men were again generously supplied by the kind helpers of former years, and were even more eagerly sought for by the men than usually. Although some of the helpers had been called Home during the past year, the number of letters distributed has not been less—owing in great measure to the kind help of Mrs. Dawes, who not only herself supplied double the number of letters she had sent in former years, but also enlisted several new helpers.

The City missionaries, who undertook distributions among cab, tram-car, and omnibus men, say that the letters were, in almost every instance, most thankfully received, and the men were much touched by the tokens of remembrance and sympathy. One man told the missionary that he had in consecutive years received seventeen letters from him, and that he had carefully kept them all, and often read them over. Others send them on, when read, to friends or relatives abroad.

Reports from India, Canada, France, and other countries are full of interest. The Mission also issues cards of choice design, conveying greetings and bearing words from Holy Scripture. Correspondence on the subject should be addressed to the publishers, Messrs. Hazell, Watson, and Viney, 1, Creed-lane, London, E.C.

Offers of kind help in supplying large institutions will be gratefully received by Miss E. Thornton, Eastfield House, Broxbourne, hon. sec.; but if friends like to work by deputy, Miss Duke, Beaumaris House, Surbiton, will gladly receive any small sums, which would be spent in sending letters to needy parts.

Salvation Army Social Work.—Mrs. Bramwell Booth has invited the friends of the Women's Social Work of the Army to meet her at Holborn Restaurant on Tuesday next, Nov. 22. There will be a reception at seven, followed at eight by the annual meeting of the work, Hon. Dr. Cockburn will preside. Mrs. Booth will appeal for the maintenance and furtherance of the work. Friends wishing to show their interest may obtain tickets (3s. 6d. each) of the secretary, 101, Queen Victoria-street. A feature in the programme is an exhibit of some of the productions of the Social Scheme Industries.

Littlestone-on-Sea Convalescent Home.—In connection with this useful institution for respectable women and girls of any denomination, a site has been given for a new home, the villas at present in use being inadequate. Eight years ago the Home was started in a small villa with twelve beds; it has since been increased to thirty-one beds, and 1500 patients have been received for visits of from two to eight weeks each. Mr. E. H. Tubbs, Hon. Director, "Bradley," 33, Laurie Park-road, Sydenham, S.E., is anxious to obtain assistance towards the permanent building fund. The cost of the new home will probably be £5000, and will contain about 75 beds and one ward specially adapted to the requirements of mothers with their infants. As the managerial work is sustained entirely by honorary workers; all donations are applied directly to the work.

An Historic Church.

CARR'S LANE 150th ANNIVERSARY.

WITH the exception of the Society of Friends, who were in evidence in Birmingham in the middle of the seventeenth century, the Congregational Church at Carr's-lane can claim connection with the first Nonconformist church, built in 1689, and called the "Old Meeting House." In the eighteenth century Arianism, which afterwards developed into Unitarianism, made great headway, and it was the avowal of Arian doctrine by the pastor, Rev. W. Howell, that led to the withdrawal of some of the congregation.

Mr. England, one of the seceders, was a great benefactor to Carr's-lane chapel, and the silver sacramental service presented by him is still in use. The chapel was commenced in 1747 and opened in November, 1748, when the members invited Rev. Gervas Wylde to become their pastor. The first chapel was built for 450; its deacons were Mr. England and Mr. Kendal. Mr. Wylde was an earnest, devoted minister, and soon filled the chapel. He died Nov. 14, 1766, and was succeeded by Rev. T. Punfield, and the latter—in 1792—by Dr. Williams, famous in his day as a metaphysician and theologian — one of the earliest advocates of foreign missions and a founder of the London Missionary Society. After three and a-half years he became president of the Yorkshire Independent College, then at Rotherham, and now federated with others and known as the Yorkshire United College, at Bradford.

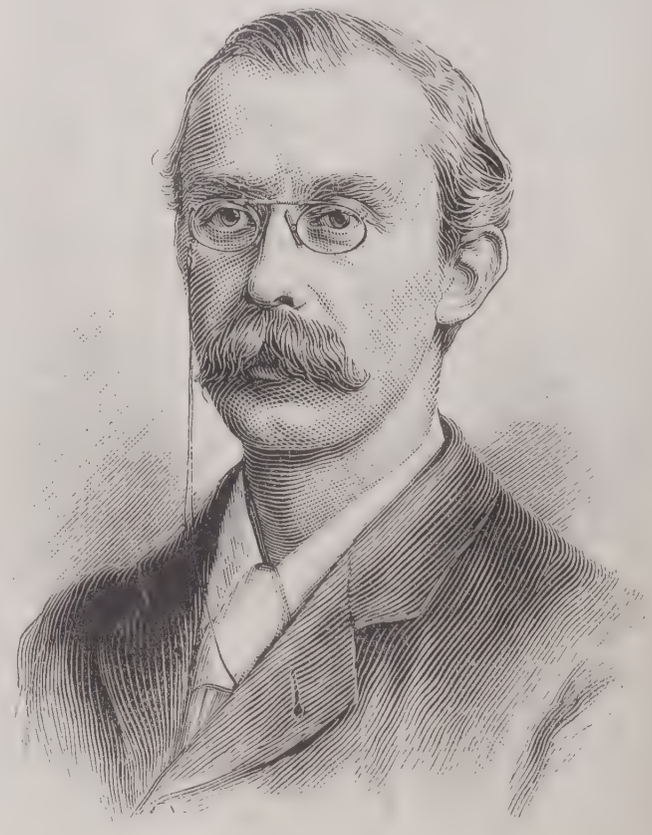
In 1796 Rev. Jehoiada Brewer became minister, but he resigned in 1802, and took with him a large number of the church and congation to Livery-street; they afterwards removing to Ebenezer Chapel, Steelhouse-lane, which was built for him in 1818, although he died before it was opened. In 1801 the first Carr's-lane chapel was



Rev. J. A. James.
(From a photograph by H. J. Whitlock, 11, New-street, Birmingham)

taken down, and in 1802 the second chapel for 800 persons was opened; but Mr. Brewer only preached in it one Sunday before his removal.

To this chapel came in 1805 Rev. John Angell James, to commence one of the most memorable pastorates in English Nonconformity. Telling of his conversion, Mr. James once said:—"If I have a right to consider myself a Christian; if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience, and sent an arrow to my heart; for, although I had been religiously educated, I had neglected prayer, and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendours of heaven, and through the ages of eternity."



Rev. J. H. Jowett.
(From a photograph by H. J. Whitlock, 11, New-street, Birmingham.)

On Christmas Day, 1818, the congregation decided on rebuilding, and subscribed nearly £4000 there and then. The present building was erected at a cost of £11,000. The last slate, found intact on the restoration a few years ago, was inscribed with the date, "30th July, 1819, at the stone-laying by Rev. John Angell James, and 30th October in the same year the last slate was laid by H. L. Holland, the builder, in the presence of S. T. Whitwell, the architect."

Mr. James remained pastor for fifty-four years. In 1854 Mr. R. W. Dale became co-pastor, and succeeded him in 1859, when Mr. James died.

The biography of this remarkable man has just appeared,* and we hope in our next issue to give some account of the same. Those whose acquaintance with Dr. Dale was confined to his public acts and utterances will find the portraiture admirably completed by the glimpses afforded of his private life and epistolary influence. Being a man of varied erudition and steady judgment, he was consulted by theologians and politicians of many schools; and not the least instructive feature of this noble biography is the selection that it gives of his voluminous correspondence. The pages delineate a career of great activity, and touch upon so many questions that it may with truth be pronounced "a liberal education" in matters affecting Free Church life and polity.

"Dr. Dale embodied all that was best and highest in our national and denominational life. He took a large heart and a commanding mind into every sphere of his manifold service. As theologian, as ecclesiastic, as educationalist, and as patriot his influence is graven deep and clear upon the thought and sentiments of the English-speaking people. By his personality and teaching the church at Carr's-lane has obtained a moral and spiritual influence almost unique."

So said Rev. J. H. Jowett, M.A., to his congregation at St. James's, Newcastle-on-Tyne, on July 7, 1895, when announcing to them his acceptance of the call to him to become the successor of Dr. Dale (who had died in March of that year). Mr. Jowett began his ministry at Carr's-lane on October 6, and has fully justified his place in

THIS NOTABLE SUCCESSION.

Carr's-lane has become the mother church, with several daughters, in the course of this century, during which Birmingham has grown so rapidly. In 1748 its population was 23,000. The population of the city and suburbs is now nearly 700,000, and there are within this area thirty-five Congregational churches and missions, giving accommodation for about 18,000 persons. There are twenty-two ministers, and an Association of the Congregational Churches exists, of which Alderman Edwards, J.P., is president this year.

We may give the following personal items relating to the present pastor of Carr's-lane, before proceeding to indicate some of its principal activities. Born at Halifax August 25, 1864, Mr. Jowett was educated at Hipperholme Grammar School, and entered Airedale College in 1881. At the end of the year he won the Brown scholarship, and for four years studied at Edinburgh University. He returned to Airedale for a year, and finished his



Rev. Dr. Dale.
(From a photograph by H. J. Whitlock, 11, New-street, Birmingham.)

college career with another year's theological study at Mansfield College, Oxford. The invitation to St. James' Church, Newcastle, was accepted August 7, 1888; his ministry, however, did not commence till October 6, 1889. While a youth he attended Square Congregational Church, Halifax, of

* The Life of R. W. Dale. By his Son, A. W. W. Dale. (14s. *Hodder & Stoughton.*)

which the pastor was Rev. Eric A. Lawrence, who had himself been a member of Carr's-lane church.

It is as a preacher that Mr. Jowett is best known. His style in the pulpit is just such as we could imagine Bunyan's would have been if he had been called to the same service—an entire absence of the theatrical, no sign of self-consciousness, just

SPEECH FROM HEART TO HEART.

Yet how eloquent he is in his simplicity, how beautiful is his choice of those plain words that all know, those words which suit the old, old story better than florid rhetoric! "I stand to-night," he said, on the occasion of the New Year's service in 1894, "as the Lord's ambassador, and this is my message: 'The Lord hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.'" This is the keynote of his preaching, he is no mere theological critic, nor is he content with the bare exposition of the Word: he rightly esteems himself one who has been called to the spreading of glad news; he makes at once for the citadel of the soul.

We have but little space left to indicate the far-reaching activities of this historic church. The chapel is filled at every Sunday service; the Thursday evening service also has an average attendance of about 800, drawn from all ranks and denominations, clergymen as well as Free Church ministers being frequently present. Thursday being market day (and consequently later trains are run than on other days to many of the surrounding towns within thirty miles), there is always a large proportion of strangers who prefer the service at Carr's-lane to places of public amusement.

On Monday nights there is a great women's meeting; a band of 100 ladies, under Mrs. Jowett's leadership, meets for prayer before the service in the church, which they conduct. Here for an hour nearly 900 women will attend, many of whom are drawn from the "slum" area lying close to the chapel, in which

3000 HOUSES ARE REGULARLY VISITED

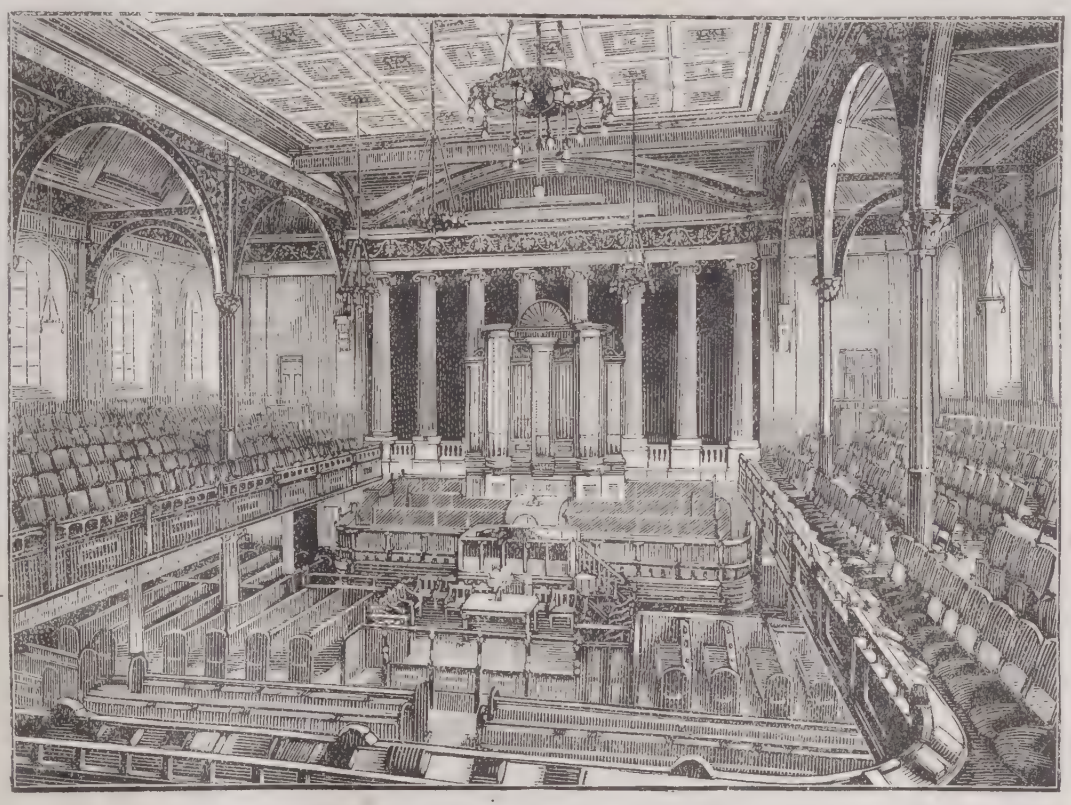
each month by these ladies.

This service and visitation work is the central pivot around which revolves a ministry of Christian service which is an example far and wide. The "parish" is systematically worked. The *Monthly Record*, containing the *Home Messenger* and Church news, is regularly distributed, a savings bank is carried on, a free dispensary is held, the sale of 1d. tickets for a hot bath and towel at the Corporation Baths, and an innumerable list of agencies indicating that the Gospel is not only preached but practised.

Nor is this work confined to women. An old chapel in Moseley-street was recently bought and turned into a hall for the men's school and recreation-rooms. Here classes and meetings every night are in full swing with an earnest band of voluntary workers under the honorary superintendency of Mr. F. N. Sharratt. At Cattell-road Hall, Small Heath, similar mission work is carried on by Mr. J. C. Grant, while branch Sunday-schools and mission services are held in Board Schools at Dartmouth-street and Sherborne-road. Christian Endeavour Societies, Bands of Hope, a Sunday night school for ragged children, the pastor's class of young people of the congregation under sixteen years of age, on alternate Wednesdays, a home reading circle under Miss Dale's leadership, and the splendid classes for young men under Mr. Hindmarsh and Mr. Hugh Lewis, as well as the girls' evening home for flower girls, all testify to

THE VIGOROUS LIFE OF THE CHURCH.

Another indication that the present minister is alive to the needs of the times is found in the re-seating of the gallery with separate patent chairs (as shown in our illustration) in place of the old pews. Not only has this greatly increased the accommodation and added materially to the personal comfort of the occupants, but it has helped to break down the caste tendency which often distinguishes gallery from floor, all classes being now fairly distributed throughout the whole building. Further, it encourages the attendance of isolated or solitary persons (young business men and women for instance, living in lodgings), who have a definite seat of their own instead of being sandwiched in the middle of a long pew.



CARR'S-LANE CHAPEL, BIRMINGHAM.
(From a photograph by Harold Baker, Birmingham.)

Notwithstanding that £7000 has just been spent on the renovation of the chapel, installation of electric light, and structural alterations to the lecture hall and school-rooms, the noble idea was conceived of celebrating the anniversary by contributions beforehand (not collections on the special Sunday) to purchase a movable iron church to seat 300 persons, fully equipped, to be used as the nucleus of new work in new and rapidly-growing suburbs. This has been done, and about £500 thus subscribed as a thank offering for the many tokens of the Divine blessing.

On Sunday last Rev. Dr. Brown, of Bedford, preached in the morning, and Mr. Jowett at night. On Tuesday evening a great social gathering of past and present members of the church and congregation was held in the Town Hall, when Mr. Jowett presided, and addresses were given by Dr. Robertson Nicoll and Rev. H. Arnold Thomas (chairman-elect of Congregational Union). Last night a great young people's meeting was held in the chapel, and addressed by Mr. Jowett, and to-night a public meeting is to be held, at which Mr. Albert Spicer, M.P., will preside and Dr. Guinness Rogers, Dr. Monro Gibson, and Mr. Jowett will speak.

With such a record behind, and with such a vast work in hand, Carr's-lane Church may justly "thank God and take courage" for all that the future may demand.

Systematic Bible Study.

IN these days of high pressure and haste it is to be feared that the continuous and systematic study of the Scriptures is widely neglected. The proposed "Ten Weeks' School for Bible Study" in London, at the opening of the new year, is therefore to be welcomed. The lecturer, as already announced, will be Dr. W. W. White, late Professor of Hebrew and Old Testament Literature in Xenia Theological Seminary, U.S., and latterly of Mr. Moody's Bible Institute, Chicago. The special objects of his lectures will be to secure a more comprehensive and thorough knowledge of the sacred records; to suggest the best methods of study and to stimulate to a continuance of it.

A meeting for conference on the coming course of lectures was held at the offices of the Y.W.C.A. in George-street, Hanover-square, on Friday last, Lord KINNAIRD presiding. There was a good and very representative attendance of friends, showing a manifest interest in the proposed series of addresses. The CHAIRMAN said he had met Prof. White on his recent visit to India, and heard good reports of his work in different centres there. He seems to have the gift of making his theme attractive, and of imparting to his students some of his own enthusiasm. In this London ten weeks' school it is especially desired to reach students and young business men, as well as Christian workers generally throughout the West End of the city. While thanking God for all that has been done in the past in this direction, we want much more done at the present time, and Professor White's visit is timely and providential.

Miss HABERSHON, having gained some acquaintance with Professor White's methods in America, spoke enthusiastically of his lectures, and proceeded to outline the course of the proposed meetings in London. They will be held in the following different centres On the Tuesday afternoons at 5.30 the gatherings will be in King's Hall, Holborn Restaurant, so as to reach medical students and City men. On Tuesday evenings at 8.30 there will be meetings in Kensington Town Hall. At 12 noon and 3 p.m. on Wednesdays the centre of meeting will be the Y.W.C.A., George-street, W. Thursday afternoon will find the lecturer at Hampstead Conservatoire, and the same evening at 8.30 at Mildmay Conference Hall. Rev. C. Fox's church at Eaton-place, S.W., will be the meeting place on Friday afternoons, and in the evenings of that day the gatherings will be in the Polytechnic, Regent-street. On the Saturday afternoons it is proposed that Professor White should address the young men's meeting at Aldersgate-street, so long conducted by Rev. F. B. Meyer, who will then be absent in India. Local committees at each centre will carry out the arrangements. The series will begin on Tuesday, January 17, and continue for ten weeks.

In a lengthened address Dr. Pierson dwelt on the marvellous unity of the Bible, and strenuously urged the systematic and synthetic study of the different books composing it. He spoke highly of Dr. White's reverence for the Scriptures as a Divine and fully-inspired record, and of his ability as a teacher.

Earnest prayer followed from Preb. Webb-Peploe, Dr. Monro Gibson, and Rev. F. B. Meyer.

FROM OTHER LANDS.

Bible Work in S. America.—2.

By Mrs. ANDREW MILNE.

BEFORE writing of the work in other countries of South America, some new developments of the work in Argentina might be mentioned. The English congregation of the first Methodist Episcopal church in this city has undertaken the support of a Bible missionary. The man is a native and a fruit of the work here, and is now engaged at work in the province of Cordova.

As most of the towns have already been visited, some of them repeatedly, it is desirable to have some means of reaching the farms, not now so few and far between as twenty-five years ago. A Bible-coach, with accessories, will cost from £30 to £40, the money for which is being raised locally. This will give a new and interesting feature to the work, from which we may expect important results.

Recent letters from one of our men, now in the province of Corrientes, speak encouragingly of having been on many occasions invited into the houses to read and explain the Scriptures. A kind donor in England has offered "to give £5 a year for three years to the support of a Biblewoman for the Conventillas tenement houses on hearing that the remaining £55 have been promised."

URUGUAY.

The Republic of Uruguay is the smallest in South America. In point of climate, industry, products, and, I might say, evangelisation, it is on a par with the province of Buenos Aires. The whole country was thoroughly canvassed with the Scriptures years ago, when Montevideo was the headquarters of this agency; but of late it has been in almost constant political turmoil. This, together with the exceeding costliness of living and transit there, has greatly hindered the work. There are two Bible distributors in the Republic at present, but sales are comparatively meagre.

There have been Spanish services in the city of Montevideo since 1868. There are now several prosperous congregations there, as well as in several of the country towns. There is also a first-class mission school in the capital under the auspices of the W.F.M.S. of the United States, conducted by capable and devoted Christian ladies.

About a hundred miles from the capital and on the margin of the River Plate is a Waldensian colony, planted some forty years ago. They have their own pastors and services in French, and by their strict observance of the Lord's Day and weekly prayer meetings in the farm kitchens (forcibly reminding one of like sacred and happy occasions in the Scotland of our young days), their condition forms a strong contrast to the surrounding indifference.

PARAGUAY.

Next in order comes the Republic of Paraguay. This has been called "the garden of South America." It is land-locked, connects with the ocean by the rivers Paraguay, Paraná, and La Plata at Montevideo, just a thousand miles directly south from Asuncion, the capital. The climate is healthy and the resources great. There is much good land, and stock-raising is the chief industry.

The vernacular of the interior is Guarani. The only portion of Scripture translated into it is the Sermon on the Mount, but on account of the many dialectic variations this is of almost no practical value. Whether this is due to warfare, immigration, or some other cause, is difficult to tell, but the fact remains.

For more than a century and a half the Jesuit missionaries had absolute control over Paraguay, and at the time of their expulsion in 1776 the whole was thoroughly Christianised after their manner. We have read somewhere that the Indians were brought in gangs to the river and baptized by sprinkling with a broom. To-day all that remains to mark their having been there are the ruins of the houses they built and the orange groves they planted. Not a vestige of any spiritual, moral, or intellectual enlightenment. If they reduced the language to writing it was entirely for their own aggrandisement, for there is not to-day, and probably there never was, a single individual who learned the art of reading through the Guarani.

The South American Missionary Society has a mission to the uncivilised Indians of the Chaco of Paraguay, and the Methodists have several preaching stations in and around Asuncion. Our colporteur there is a native Paraguayan, and speaks both Spanish and Guarani, but so few can read, even in Spanish, that sales are meagre.

The Women's Foreign Missionary Society of the United States has also a good school in Asuncion. Where Spanish is spoken, something is being done, but except for Mr. Grubb's work in the Chaco the poor Indian remains in his native darkness.

Dr. Craver, superintendent of the Methodist work in Paraguay, relates the following incident, which has already been published:—"I received a call some weeks ago from an intelligent farmer who lives about thirty leagues inland. He came to make inquiries about religion. I found he had a Bible, and had imbibed its spirit to a wonderful degree. He had not had the opportunity of attending any service, but had great spiritual insight in the things of God. It was to me a striking example of the way that God's Word instructs a man when he reads it in a reverent spirit, even without an interpreter." Since then this man has given very clear testimony as to his faith, and holds on his way patiently bearing virulent persecution on account of it.

Buenos Aires.

Pondicherry and its Needs.

WRITING *en route* from Pondicherry to Panruti, Miss Reade says:—

"There are at present several French Protestant families at Pondicherry, and the wife and children of the Governor are also Protestants; but there is no Christian agency whatever, and it makes one's heart ache to think of them, with nothing—year in and year out—to help them and to cheer them spiritually. There are several families of English Protestants also who are not much better off, a short visit once a month from a Madras chaplain and the regular Sunday service held by the British consul in his absence being their only public means of grace.

"What a happy thing it would be if it were laid on the heart of some French pastor who knew English, or an English minister who knew French, to take up this field of work, and care for the varied interests connected with it. There is the Bible Society's depôt, with its agent and Biblewomen, to supervise work embracing Hindus, Mohammedans, and Roman Catholics—there are the French and English steamers that come into port there.

"In fact, Pondicherry presents a wide field of service to one who can give his whole time and strength to it. A married couple would be better than a single man, though any true worker would be better than none. It is a sphere more suitable for a gentleman than a lady. I do most earnestly trust that this appeal may find its way into the hearts of some Christian brother and sister, and that they or he may be led to give themselves to this work."

West Indian Hurricane.—Rev. S. Sunderland writes from 84, Longbridge-road, Barking, E.: "May I correct a printer's error that appeared in my statement last week. The amount received through The Christian was given as £551 7s. 3d. It should have read £55 17s. 3d."

Destructive Flood in China.—Mr. Alfred H. Baynes, Secretary Baptist Missionary Society, writes on Nov. 8:—"I have this morning received the following telegram from Rev. R. C. Forsyth, of Tsi Nan Fu, one of the missionaries of the Baptist Missionary Society in Shantung, dated Nov. 7: 'Yellow River left its bed near Tsi Nan Fu; now flowing north-east; 2000 square miles are flooded, crops ruined, hundreds of villages destroyed, cattle and grain swept away, a million people suffering, tens of thousands camping out, winter approaching, famine imminent. Shantung Conference appointed relief committee. Publish tidings; start subscriptions; relief works projected; humanity demands immediate and generous action.' Contributions for the relief of the tens of thousands of sufferers from this appalling calamity will be thankfully received either by our treasurer, Mr. William R. Rickett, J.P., or by myself, at 19, Furnival-street, Holborn, E.C., and such sums will be promptly cabled out to China for immediate use."

India and Missions.

THE Bishop-designate of Calcutta (Dr. J. E. C. Welldon) presided recently over a large meeting of men held in Exeter Hall, in connection with the jubilee celebration of the C.M.S. Speaking as a missionary, he delivered a striking address, in the course of which he said that when the bishopric of Calcutta was offered to him, he told the Secretary of State that unless he were allowed a free hand to encourage and support Christian missions in India he would not go. To make Christians in India *Christians*, he said, is no insufficient task for the best of men in that vast country; and when the day comes that Europeans in India shall live as Christians ought to live, the conversion of India will not be far off.

Coming to the object of the meeting—to stimulate among men an interest in the cause of Christian Missions—the speaker said that it had happened to him in the natural course of events to reflect of late more than of old on the call of the Church to Christian men to enter upon the foreign field of labour; and they who meditated upon it would find that the call of Christ was as clear as could be. If the call comes (said Dr. Welldon) as it came to me, without seeking it, and without desiring it, then great is the responsibility of refusing to obey it. I felt that responsibility as a Christian, but I felt it yet more as a clergyman. A clergyman by his office must set before men an exalted standard; and he who appeals to the sovereign motives of life must be prepared to act upon them himself.

Speaking of the opportunity and responsibility of the British Empire, Dr. Welldon said: I am not only a Christian, I am also a patriot; and next to the Church of Christ the British Empire is to me the most inspiriting fact on earth. But the British Empire would never rise to a true conception of its magnificent opportunities unless its citizens felt that they were called to spread throughout the world, and especially amongst the subjects of the Queen, not only the arms, the arts, and the civilization, but also the religion of this country. His reading of history had shown him that empires had risen, had prospered, and had decayed, and he could not doubt that the British Empire would in time decay unless it was sanctified and preserved by the Divine spirit of Christianity. In his judgment, therefore, he who set forth Christianity among the colonies and dependencies of the Empire was doing a service not only to the Church, but to the Empire itself. An empire, to be permanent, must rest upon character—it could not rest wholly upon force; and he knew of no safeguard for character, no stronghold that could preserve men from the temptations and seductions of life except the faith of Jesus Christ our Lord.

No matter what our responsibility was to other parts of the world, there could be no question of our responsibility to India, and it was important to know that statesmen, no less than missionaries, recognised that this country was bound to India by the most intimate and sacred ties of obligation. The history of Christian missions in India was indeed a remarkable tale; and many would thank God for the progress that had been made. But whether they took a favourable view of that progress or not, the fact was clear that the ancient religions of India were breaking down; they were being sapped by Christianity, and if India did not become Christian it would become a country without God. He looked forward to the time—it might be far off, very far off—when the Gospel should be preached to all nations. That result was certain; the only question was whether they should help to bring it about. In conclusion, the speaker asked who of his hearers would devote their lives to the missionary service of the Cross.

The Nyassa Industrial Mission is not unknown to our readers. We told a story some time ago in connection with the life and work of Mr. Deeath, one of the missionaries. Interesting particulars of the enterprise are given in a little paper, *Tidings of the N.I. Mission*, copies of which may be had from the secretary, Rev. A. Walker, Shoreham, Kent. The Mission will, it is hoped, soon be self-supporting, but at present it requires the encouragement of those who feel for the woes of Africa.

South African Natives.

THERE is now in this country, on a visit from Cape Colony, Rev. J. S. Moffat, formerly Assistant British Commissioner in Basutoland and Matabeleland. Last week he attended, at the Westminster Palace Hotel, a meeting called by the committee of the Aborigines Protection Society, and gave an address with special reference to the Bechuana prisoners.

Mr. Moffat said it was fashionable to sneer at the Aborigines Protection Society and its friends, but his experience led him to think that they knew more about the native races in South Africa than the Colonists did, most of the latter being very ignorant on the subject. It was right that the Home Government should shrink as much as possible from interference with the Cape Government; but public opinion in this country could influence the Colonists a great deal. Although the society was abhorrent to many, there were in the colony many people who wished to do right.

The cause of justice towards the natives met with many difficulties. There was land hunger, to satisfy which it was only necessary to do a little shooting. Then there was the strong desire to compel the natives to work for the whites. With regard to the Langberg campaign against the Bechuanas, he solemnly declared that it was not only unnecessary, but was

PURPOSELY FORCED ON THE BECHUANAS

by interested parties. He knew what he was talking about, because only a few months previously he was Civil Commissioner and magistrate in the district where the war began. After being defeated the people were put into trains at Vrybourg and sent to Capetown, their country having been confiscated. The Cape Government called them rebels, though it had never been proved that they were so, and indentured them to farmers for five years. Mr. Moffat, who could speak their language, which none of the officials could, visited them in the compound where for a time they were kept. Scores of them in the different batches that successively occupied the compound declared that they had not wished to fight. They had defended themselves, but why they were attacked they did not know. They had not come to Capetown willingly, nor were they willing to be indentured to the farmers, for they thought that would mean slavery, as indeed it did.

With the assistance of Mr. Rose-Innes, he tried to bring the subject before the Cape Courts. He selected the case of two natives, but every obstacle was thrown in his way, and finally the two natives were spirited back to Vrybourg. Mr. Moffat followed them, and managed to secure a hearing from the magistrate. It was then said that they were arrested for refusing to be indentured, but the magistrate declared that there was no case, and they were set free. Mr. Moffat thought this was a test case, and that all the Bechuanas would be liberated. The Premier of Cape Colony, however, declared that it was not a test case, and the prisoners were indentured to Dutch farmers in the West Colony. He had nothing to say against the treatment of them by these Dutch farmers. But the question was, What right had the Government to remove the Bechuanas from their own country and practically compel them to work for strange masters? A few of the Dutch farmers were releasing the Bechuanas, surprised, as they had told him, to find that their new servants were civilised people, able to read and write, and

BETTER CHRISTIANS THAN MANY OF THE WHITES.

Unhappily other masters through mistaken kindness gave wine to their Bechuana servants, who for the first time in their lives were becoming drunkards. Unhappily, too, the iron was entering the souls of these people. At one of their meetings they told him they knew, as he and his father had said, that the religion of Christ was good, but now they felt unable to think about it. The advocates of the Government alleged that it was necessary to bring these poor people to Capetown, because they would have starved in their own country. To put it mildly, that statement was not correct. To some extent he rejoiced to say the system was breaking down, but not fast enough, and when Bechuanas were released they were 1500 miles from home, and there was no provision for sending them back.

Rev. Wardlaw Thompson insisted on the illegality of the system applied to the Bechuanas. If it were passed over in silence it would be used against other natives. Dr. Clark, M.P., having twice visited Bechuanaland, could testify that the natives were not savages. Their standard of morality and intelligence was very high. He deeply regretted that the Home Government had not vetoed the Cape measure by which the Langberg territory was confiscated.

Japanese Jottings.

By GEO. C. NEEDHAM.

THE joy of fatherhood in the Gospel of Christ is unspeakable. The royal Master whom we seek to serve in Japan has permitted us to share in this supreme happiness. On one occasion sixteen persons took their stand as confessors of the blessed Name, and at another service twenty-two, one having been a professor in a Christian school, who had not previously taken up his cross to follow Jesus. Some of these may have practically renounced heathenism in the past, but others were fresh from their temples. Whether each one has fully and really entered into life eternal God knoweth. As in the homeland, we have found professed Christians here also "who had no root in themselves," and soon withered away.

I am well persuaded that if a native evangelist can be found who has the Spirit of God upon him, and the Word of God on his tongue, who can preach the Gospel simply and tenderly, it would be an investment well worth the making to send such a man unfettered through the land. There are good men employed by the various societies, but others are needed, responsible indeed to some board or foreign mission, who would move through the empire, heralding the story of the Cross and emphasising the atonement made for sin. I am on the look-out for such a man, or such men, and I am sure funds could easily be provided to support them. Fifty pounds a year would go far in this kind of work.

The tendency of Japanese preaching is towards rationalism. They too often preach Christianity as a comparative religion, arguing its antiquity, its ethics, and its civilisation as superior to Buddhism and other religions. But the lack is in not preaching Christ as the life-giver; as a personal Saviour now ready to save. Their style tends too much towards the classical. Some of these interlard so much Chinese with the native tongue that the common people cannot understand them. They shun the colloquial, and their allusions to Greek and Roman philosphers smack of the pedantic. Have not some missionaries sinned in this direction also? And if our memory has not played us false, there are British and American preachers whose jugglery of words and profundity of mental acquirements have buried far out of sight the Cross of our Lord Jesus Christ.

It has been our privilege to see much of the missionary life at home and at work. There are devoted men and noble women in Japan who count not their lives dear unto themselves, and who in earthquake and flood, in famine and fevers, have stood at their post, and proved their faith in God.

Nagasaki, September 30.

Boys' Home, Venice.

WE have at present 400 lads under our care; the greater part of them are orphans, and unable to pay anything towards their keep. A few are paid for by kind friends in America and England, while five are partly supported by their friends. The Lord has been working among our boys, and lately two have made profession of faith in Him.

One of our lads, the son of Roman Catholic parents, went home for a short vacation this summer. He left quite unexpectedly, so forgot to take any books with him; the only thing, however, he did not forget to take was his Bible. The result was that after a little while the father of the lad came to us, asking us to take also his second son, offering to pay for the two 35 frs. a month.

We have been joined to the American Episcopal Methodist Church, but that church is only able to give us a grant of £200 a year. We are in great need of help just now. Mrs. Hammond, 14, Compton-road, Winchester, will receive the offerings of English friends.

(Miss) A. R. Kool.

923, *Cannaregio, Venice.*

The Kaiser in Jerusalem.

IN a graphic description of the visit of the German Emperor to the "Church of the Holy Sepulchre" at Jerusalem, the special correspondent of *The Daily Chronicle* of Friday last says:—

"The persistent attempt through centuries to bring all the scenes of the Great Sacrifice under the same roof does not commend itself to those who can read their Bibles and compare things for themselves. This by the way, but it is very characteristic of all things in the Holy Land, and it cannot be passed over without a word of observation. At the very threshold of the bizarre edifice, where Latins and Greeks tout for the sale of candles to the pilgrims, was to be found the Muslim guard to keep the peace between Christians.

"Here, as elsewhere, the meretricious arts of the mere vulgar competing showmen are in too conspicuous evidence. The impression produced is stagey, like a wax-work show, and not in the least devotional—the excess of hanging lamps, the profusion of ormolu, the abuse of gilding, the lack of drawing notable in the hanging pictures, only too visible in 'the dim obscure,' the artificial mystery of gloom, all go to shock and not edify the most devoted believers in 'the Carpenter's Son.' Just outside are to be found the successors of the traders whom Christ drove out of the Temple—down there on Mount Moriah. The beggars, who had all been arrested by a trick and put in prison during the Imperial visit, were indeed absent, and if the traders were not in the courtyard or quadrangle they were inside gloating over the great advertisement the Kaiser's 'haj' was giving them, and hating one another none the less because both sides had a share in acting as showmen to the pseudo-relics which have been enshrined along with the rock-tomb of Joseph of Arimathea. This is no question of Protestantism or Catholicism; it is a question of simple decency, and decency and order are not to be found in the Church of the Holy Sepulchre.

"That here was Abraham's offering of Isaac, which was more probably where the Temple stood and the Mosque of Omar stands; that here, in this very hole, stood the cross of Redemption, that there was Christ's prison, that over yonder was the great agony, and so on—all this could not fail to be destructive of the very idea of devotion. They forced on the mind saturated with Biblical lore a certain sceptical attitude, which made one glad to get out into the warm air under the broad blue expanse of sky, and into the acceptance of the general fact that, whatever incrustation superstition or ignorance has brought upon the place, here at least is holy ground trodden by the feet of Christ and his Apostles."

Miss Procter's Schools.

WHILE on a tour in the East, representing the National Council of the Y.M.C.A., Mr. J. Stuart Holden visited Schwifat, Mount Lebanon. He writes:—

"I found a small branch of both the Y.M. and Y.W.C.A. in the school, each having about twenty members, all of whom were professing Christians, and some of whom I found to be very bright indeed. We had a very blessed time in the meetings I held amongst them, and many seemed desirous of really living for Jesus. I think I shall never forget my last sight of Schwifat, when some of the elder scholars stood upon the high wall, waving farewell and singing choruses with happy faces and voices. Truly God is honouring the work there carried on by Miss Procter and her devoted helpers.

"I regard this work as one of the best educational missions—judged from the spiritual and soul-saving standpoint—across which I came during my whole tour. This definite aim of winning the children for Christ seems to be well borne in mind, and everything works towards its accomplishment. I can only commend the work to the interest of all God's people whose sympathies are with out-and-out work for God amongst the children of the Lebanon."

Further particulars of the work, also a descriptive letter from Rev. J. J. Luce, of Gloucester, are given in the annual report, copies of which may be had from Mr. T. J. Knight, Bush Hill, Winchmore Hill, N. A deficiency of £100 on the building account will, it is hoped, through a challenge promise by a friend, be cleared without delay.

[1025]

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Riddle for a Text.

HERE is a riddle for a text, children. What is that which we each one, rich or poor, possess—which cost nothing at all when we first had it, yet which may become worth a great deal to us? It has no voice, yet we hear it every day and hour. It has no body, yet we constantly see it. It is like a faithful friend, for it never leaves us, and will cling to us all our lives, whether we like or dislike it. It will follow us to our graves, and will, I expect, watch even over our tombstones.

Ah, someone has guessed the answer! I have been speaking about *names*. Yes, that is the short text I shall take to-day:

Our Names.

Now for four short lessons from this short text.

First, let me ask you, "What is the use of your name?" Why have you, each one, a different name? One is Harold, another Jack, another Ethel, another May. Why did father and mother take the trouble to give you these different names? Why should they not be satisfied with simply calling you Boy or Girl, as the case might be?

The reason is, of course, that you may be *distinguished* one from another. When your teacher calls for Herbert, she wants Herbert, not Tom or Charlie. When a letter comes for Eva, it is Eva who opens it, not Dora or Winnie. Those names of yours keep you separate one from the other. You are not just a crowd of children, all alike, with only one name between you all, like a flock of sheep, or a swarm of bees. Your names are really tokens of love. They show that you are thought of, and watched over with a separate, distinct care. And it is not only by your parents and friends that you are, each one, separately loved, but by Someone far more tender and wise. You know—don't you?—that I mean God, our Heavenly Father. Perhaps you did not think that He knew you by your name, that He cares specially for you. But if He knows everything that can befall even a tiny sparrow, do you not think He cares much more for you, a little child? He loves children. He loves you. And the first thought I want you to take hold of is this: that in heaven your is a *well-known name*.

And now, having learnt something about the reason for our having names, what can we do with them?

First, let us try to bear a *good name*.

I have shown you that our names are useful to distinguish us one from another. Now, it is a sad thing, but it is true, that some names distinguish their owners in a very unpleasant way, namely, as being particularly bad. And when a name has got into that state, it is not at all a valuable possession. We call it truly enough a bad name. I trust none of you will ever possess this sort of name. The way to avoid it is to keep yourself from being mixed up with dishonesty, cruelty, and lying. If your life is pure your name will be unspotted. A man with a bad name cannot be trusted. Good men will not employ him. Nobody will have confidence in him. But a good name, as the Bible says, and as you will find, is better than great riches.

Then, try to live so that your name may be *a fragrant name*.

There are names the very sound of which makes our hearts tender, names which we like to speak and hear. It is because they call up to our mind their gentle, unselfish, loving owners. The very name has a perfume about it, just as the jar that has held rose-leaves is scented by them even after they have been removed. Let your life be full of kind and thoughtful actions; let your lips be filled with loving words, and your name will be sweet in the ears of those who know you. Ah, how fragrant is the blessed name of Jesus! It is truly said of Him, "Thy name is as ointment poured forth." Let us live in his company, that we may catch some of that fragrance and give it forth to others.

Ah, it is very easy to tell you to seek to bear good names and fragrant names. It would never do if I left off at that point. That would not be enough for any of us. If we could, by our own efforts, attain these names, it might be enough for this life; but what about the next? No, I have yet to tell you the most important thing of all. It is necessary for you to have an *enrolled name*.

What list is it in which your name must be enrolled, that you may be safe in the world which is to come? There are many volumes in which your name appears. There is the roll-book at your school, there is the big family Bible at home, there is the list of candidates for the sports, there is, maybe, the register at your Sunday school, there are the birthday books of your friends. Do I mean any of these? No; I am thinking of a list of names which no one on earth has ever seen—a list which is in Christ's own keeping, and which is called the Book of Life. It is a list of those who are alive, not alive as to their bodies, but alive in their souls—alive unto God. There are many names there of those whom we know and love. Many Bible saints are there. Moses' name is written down in that wonderful roll; so is Paul's, and those of his fellow-labourers (Phil. iv. 3) and countless others of those who lived before and since.

And what of those whose names are in that wonderful Book? Ah, it is they, and they only, who are permitted to enter heaven. It is those "who are written in the Lamb's Book of Life" who go in at those glorious gates, and dwell with the loving Saviour for ever.

Is your name there? If not, there is no reason why it should not be written down this very day. Come to the Lord Jesus, acknowledge yourself to be a sinful, helpless child, cast yourself upon Him, and accept by faith his gift of eternal life. Then your name also will be enrolled in that unseen list, and you will be safe for time and for eternity.

E. J. P. Littlewood.

Be Ye Perfect.

Matt. v. 48.

Be simple, O young Christian,
Make Jesus and his cross
Your love, your aim, your glory,
All other things but dross.

You know the right—then *do it*.
Let nothing tempt astray;
Be honest, O young Christian,
Care not what others say.

Be loving, O young Christian,
Be noble, brave, and true,
Tender-hearted, kind, forgiving,
As Christ forgiveth you.

Seek only his approval,
Strive not for lower fame;
Be humble, O young Christian,
Let others praise or blame.

Flee Satan's smooth soft whispers,
Flee from his subtle power;
Be holy, O young Christian,
Soil not life's pure white flower.

Be perfect, O young Christian;
By others do not mete
Your life—the Perfect Standard
Is Christ the All Complete.

K. M. F.

The Bible Searcher.

No. 147 (second list).—Correct answers received from:—

A—Lilian Acock, Gladys Allan, Douglas Adams*, Maggie and Bertha Arres-Mather, Daisy Allen, Enderby G. Anderson, J. H. Archer, Wm. Aston*, Geo. D. Arthur.

B—Avory*, Frank*, Teresa, and Lilian Blackie, Lilie Baxendale, Aline* and Chappie* Bazett, Florence Blackman*, Frederick R. Bailey, Catherine Barber, Conyers, Allen, and Massey* Baker, Hilda* and Clifton* Bassett, Rhoda E. Braithwaite, Lucienne Brabandes, Henriette Bardot, Alice Bull, Louis W. H. Berthe*, Dorothy M. and Margaret M.* Bellerby, Jasper Bell*, Dorothy Berry*, Frances J. Bennett, John and Ethel Benger, G. Biddlecombe, Annie Brisland, A. Bridges, Colin and Geo. Graham Brown, Ralph Bourne, Gertrude Brookfield, Elsie H. Broomfield, Ashley H. Bowker*, Eva Browne*, Lily* and Stanley Boxer, Leonard S.*, Lindsay*, and Corbet* Browne, Nellie Brookfield, Charles Brown, Ernest Bond, Ernestine Buhl, M. Gray Buchanan, Harry Butler.

C—D. Rosalind Clarke*, Mabel*, Chas. H.*, and Isabel* Candlin, Jessie and Maggie Carter, Beryl* and Gladys* Calvert, Alice E. Crang*, Janie and Nellie* Crawford, Millicent M. and Cicely M. Craven, Alice Cady, Daisy M. A. Clarke, Dorothy J. Clarke, B. Cashford*, Lily Clarke, Bessie Cheale, Doris B. Coleman. Kathleen Code*. Florence* and Daisy* Combes, Edith and Dora Corrie, Mary Cobb, Edith Corrick, E. Church, Ethel M., S. A., and Walter Cumbers.

D—Willie R. Davies, Polognia Daws*, Albert E. E. Davis, Harold Davis*, Bell and Florrie Dance, Olive Deane, Marie Denizot, Wm. Dilly*, Ernest Dickinson, Faith Duncan, Kenneth Dunbar, Gordon S. Duncan*, Dorothy and Margery* Dyke.

E—Ethel* and Muriel* Edwards, Helen Eardley-Wilmot*, Maud Eddey, Eva L. Edmundson*.

F—Janet Fawkes*, Jeanne Fancon, James and Marian* Freegard, Mary*, Blanche* and Bessie* Freeman, Bessie, Mabel, Maggie, Eva and Kate Fletcher, Hyacinth B. FitzSimons, Louise Filhol, Ernest* and Reginald Findlay, Frances A.* and Aileen E.* Figgis, Francis Field, Eva Fielder, Lewis, Flossie*, Netta*, Maggie*, and Agnes Fullarton.

G—Kenneth* and Constance* Gabbett, Margaret*, Edith*, Stuart* Jack* and Dorothy* Gray, Ivan Garrod, Elsie* and Muriel* Green, Daisy L.*, Alfred H. and Mary E. Greenacre, M. Greenleaf, Edith Grieve, Alfred and F. Gibbs, Minnie Giddings, Harry Gribble, Seton Gordon*, Winnie and Dorothy Grove.

H—Dorothy E. Harris, Dorothea R. Harris, Rex Hatchett, Winifred* and Edith* Harvey, Ella Hake*, Sandy* and May* Handasyde, Ella Hewitt*, Ada Heap, Emily and Edith Hearn, Theodora Hill, Nora Hill, Eyres Hill, Phyllis Hill, Georgette Hoffmann, Dorothy* and Marjorie Hodges, Margaret D. Hogg*, Lucie Hourdain, Marjorie R. Hogge, Emily and William Hobson, Freda H. Hunton, Edith L. Hunter, L. Kathleen Hughes, Harcourt and Helen M. Hunter, Ethel* and Eva Hutchings.

J—Kathleen James*, J. Sinclair Jackson, Florrie Jennings, Emily Jeynes, Lizzie Johnstone*, Marjorie Jones, Kate Gertrude Johns, Agnes Jones.

K—Bella, Willie, Alex., T.*, and A. D.* Kay, Phillipa S.*, Grace C.* and Dorothy B.* Kerr, Flossie Key.

L—Arthur J. Lamb, Nessie and Henry Laing, Irene Laurie, Emilie Leber, Guinefred* and Elsie Leigh, Arthur Llewellyn, Harry and George Lincoln, Dorothy Linney, Murray and Grahame Lloyd, Edith and Nellie Lockhart, Hannah Lovell, Edith and Harry Lowe.

M—Dora Marples, Daisy Marrett, W. C. Mallinson*, Matilda R. Maitland-Kirwan*, Harry and Bruce Malaher, Jean H. Maxwell, Avie Mallory, Gladys Mather, E. Valerie* and Mary Maitland-Kirwan, Lillie and Leslie Mallory, Margery Matthews, Winifred E. Martin, Lilian R. L. McMurtry, Ada B. Macnutt*, E. Mackenzie, Barbara* and J. Maconchy, Isabella* and Abraham Mack, Dugald* and K. G. McGilp, John MacMurray, James Mackay*, Kathleen McClure*, Florence Mackenzie*, Olive and Lois* Mewburn, Hilda M. Medill*, Charlotte and Bessie Millar, Mabel Morris*, Gwendoline Moir*, Lewis F., Grace E.* Owen and — Morice, Elsie, Mabelle, and Winifred Mountstephen, Dora Muir.

N—Henderson and Dorothy W. Nathan, Edith S. Nash*, Mary H., J. W., and H. L. Neligan, Peter, Cissy, and John G. Nicholson, Maude and Amy Nottage.

O—Katie E. R. Oliver, Mina and Harriotte* Orr, Maude and Eva Oakes, Mattie Osmond.

P—Dorothy Patten*, Winnie Page*, May, Daisy and Vera Petrides, Willie Petter, Walter C. Perryman, J. Ernest Pearce*, Joanna Pearman, Isabel W.* and Gladys M.* Phipps, Ellice and Kathleen Phillips, Gordon* and Leo M. Pibel, Francis S. Phillips*, Cosie Porter, Margaret L.* and Lillian M.* Pook, Cyril Pomeroy.*

R—Edward H., Herbert and Marjorie Rainey, M. Rickards, Eileen, Theodore and Arthur M. Roberts, Mildred Robinson*, Lucy H. Robertson, Isabel, Elmina and Jessie Desue Roe, Charles S. Rudge*.

S—Betty Swanston, Hilda and Constance* Schaeffer, Daisy Stanger, Margery Smart, Gwendoline K., Undine, Llewellyn, Wilfred, Mervyn, Gladys E., and Eric D. P. Shaw, Evelyn Shaw*, Helen E. Stalker, John H., C. D., T. M., and D. D. Stalker, Dollie Salt, Flora Shadbolt, McLeod N. Staight, Bessie Scantlebury, Gertie Slade, W. Stangoe, Lilian Sargeant, Douglas H.* and Kathleen* Shepherd, Janet Speed, Marie E. Sleigh, Bella Steadman, Richard A. Spencer, Florence and Andrew* Simpson, Reginald Skinner, Mary C. de Spiganovics*, Irene Simms, Dorothy A. Stileman-Gibbard, Esther Ruby*, and Muriel* Stone, Gertrude, Mildred, and Constance* Scott, Lily* and Edward* Short, R. Studd, Frank and Emily Stuart, C. Bessie Symes*, D. J. Symon*.

T—Geo. Taylor, Violet* and Olive* Tritton, Nannie and Louie* Tibbits, Alice M. and Frank Thompson, John* Waitor* and Janet Thomson, Lucy and Fred A. Trotter, Herbert and W. S. Toller, Harry Thompson, Elsie Thorne*, Alice Truelove.

U—Lily* and Queenie* Upton.

V—Olive van Millengen, Gertrude W. Vellacott.

W—Greta Watson*, Stewart Wats on, Ronald Watson, Louisa and Violet Walker, Thos. Weddell, Ethel S.* and W. H.* Williamson, Zoe, Edith, and Ruby Wilkins, George Wright, Pringle Wilson*, Maggie Wight, Frank R. Wilson, Charles Williams, Florrie White, Eleanor S. Williamson, Evelyn Hester Wood.

ANSWERS TO LAST WEEK'S SEARCHER (No. 148).

1. Ps. i. 3.
2. Of the man whose delight is in the law of the Lord. (Ps. i. 1, 2.)
3. Isaiah v. 4.
4. Isaiah xxxv. 1.
5. Hosea xiv.

*6. When Jesus was preaching to his disciples, and warning the people to beware of covetousness and not be over careful of earthly things (Luke xii.).

7. Luke (Luke xii. 27).
8. James i. 10, 11.

* A good many have given Matt. vi. 28, but this verse differs somewhat from that given in the question.

No. 148 (first list).—Correct answers received from:—

A—Dorothy Alchin, Ralph Aldwinckle*, Violet Ashworth*.

B—Phyllis Boyd, Gertrude Bush.

C—Augusta May and Adelina D. Clark, Eleanor Chance, Charles H. Candlin, Millicent M. and Cicely M. Craven, Mabel Clay, Elma Cheal, Doris and Marjory Coleman, Irene Coppard*.

D—Willie Davies*, Louie Daw, Vera C. Dickinson*, Violet Dodsworth.

G—Constance* and Kenneth Gabbett, Clarice* and Bertie Gale, Muriel Green, George Gough, Mary Gover, Thomas Groombridge.

H—Frances Harding, Jack Harris, Ella Hewitt, Gilbert S. and Mary J.* Hill.

L—Henry* and Edward* Law, Blanche Lindup*.

M—Miriam Marston, Gracie Marston*, Daisy Marrett, Christina Marshall, Dorothy* and Elsie McMullin, Olive Mewburn, May C. Mills*, Owen* and Lewis F. Morice.

N—Mary H., J. W., and H. L. Neligan, Eleanor and Valerie Noel.

O—Arabella M. E. Onslow*,

P—Ethel M.* and Kathleen A.* Pasley, Ruth Pledger*, Leo. M. Pibel*, Kathleen E. Pincott, Mary E. Plumb.*

R—Robert* and Marion B.* Richards, Lucy H. Robertson.

S—Margery Smart, Marjorie Sherbrooke, Douglas Stevens, Jessie, Ada* and Ethel* Snowball, Herbert M. Stuart*, Mary Symon.

T—Derwent* and Peveril H.* Turnbull.

V—Edwin Vickers*, Kenneth J. Vining.*

W—Sydney J. N. Wallace, Florence G. and Edith Gray* Wallis, Edward, Edith J. and J. Wm.* Wheeler, Winnie and Charles Williams, Noel and Cecile Wright.

FOREIGN LIST.

Correct answers received from:—

No. 137. Theodora Guinness (Tasmania). **No. 138.** Muriel Thomson (Jamaica), Theodora Guinness*. **No. 139.** Muriel Thomson. **No. 140.** Maria H. Lister, Cuckoo Lister*, Janet Garrett* (South Africa). **No. 141.** W. B. Henderson, Janet Garrett, Daisy McArthur (South Africa). **Nos. 144** and **145.** Willie D., Kate*, Nettie*, and Ina Thomson (Bulgaria). **No. 146.** Ina, Nettie*, and Kate* Thomson.

THIS WEEK'S BIBLE SEARCHER (No. 149).

Mark i. to xii.

By whom and to whom were the following spoken? Very briefly state under what circumstances, giving chapter and verse:—

1. "Damsel, I say unto thee, arise."
2. "We never saw it on this fashion."
3. "If Thou wilt, Thou canst make me clean."
4. "I see men as trees, walking."
5. "He hath done all things well."
6. "Have faith in God."
7. "Thou art the Christ."

[Children under *ten* any two, under *thirteen* any four.]

Personal.

Kate G. Johns and Annie Harvey.—If you are successful in getting nine papers correct during this quarter you may enter for the prize competition at the end of December.

Lucy and Fred. Trotter.—I could not give you a star, as your writing and spelling are not good enough. See if you can do a little better next week.

F. R. Bailey.—A star is given when *extra* care is shown in writing out and answering the Bible Searcher.

Bell Dance.—If you will send me the name of your bookseller I will try and find out why the paper is delayed.

Lilian Blackie.—I find your paper rather trying to read. Why not use lined paper? I should also advise your leaving a margin, in which you can write the numbers of the answers and references, and also leave a space between each answer.

Kenneth Vining.—The bound volume of The Christian costs 7s. 6d.

Alice Henderson (Jamaica).—It was with great pleasure I received your letter.

Uncle Tom.

Children's Scripture Union Portions for Week Ending Nov. 26th.

Sun. Nov. 20	1 *Chron.* xxii. 1-16		Th. Nov. 24	1 *Chron.* xxix. 16-30	
Mon. „ 21	„ xxviii. 1-10		Fri. „ 25	*Ps.* cxxxii.	1-18
Tues. „ 22	„ xxviii. 11-21		Sat. „ 26	*Malachi* i.	1-14
Wed. „ 23	„ xxix. 1-15				

(*For Special Service Mission Notices see page* 26.)

THE EVANGELISTIC FIELD.

Flower Girls' Mission.

A GRACIOUS work of the Holy Spirit is being vouchsafed to the Clacton-on-Sea Orphanage in connection with our friend Mr. John A. Groom's Watercress and Flower Girls' Christian Mission. Much prayer has been made of late by Mr. and Mrs. James Groom, the resident foster-parents, and all the staff of assistants.

For some time past there has been a deep and earnest spirit of inquiry among many of the elder girls in the institution. A few weeks since, the usual Sunday evening service was marked by evident spiritual power, accompanied by deep feeling. Eight of the house girls, under deep conviction of sin, knelt and prayed for mercy; and one after another they found peace in believing. Night by night since this work has gone on, so that now upwards of fifty of the elder children give evidence of having passed from death unto life. The younger ones are also participating in the blessing.

The Holy Spirit is doing great things also at the London centre of the mission in Woodbridge-street, Clerkenwell. There are indications of the coming of a great spiritual refreshing upon every department of the work. G. H.

Mr. Nix at Tunstall.

MR. JOSIAH NIX has concluded an eight days' mission in connection with the King-street Wesleyan Church, Tunstall. Large crowds of people attended the services, and the mighty power of God rested on the mission from beginning to end. The plain, straightforward appeals of the preacher to the consciences and hearts of his hearers exerted a force which many were quite unable to resist. During the mission about two hundred persons passed through the inquiry rooms, and many Christians were very richly blessed. The evening service on the closing day was an occasion which will never be forgotten by those who were privileged to be present. On the Saturday previous Mr. Nix held a "merry meeting" for the promotion of the Temperance cause. In connection with this and other services of the mission nearly two hundred pledges were taken. J. W. KEYWORTH, Minister in Charge.

Evangelists' Movements.

Mr. RALPH WILLIAMS has recently concluded a fourteen days' mission at the Memorial Chapel, Rivenhall. All the meetings were well attended, and conversions are reported.

Rev. A. V. G. CHANDLER writes that the United Mission conducted by Mr. W. R. Lane at the Bermondsey Town Hall proved a time of great blessing, many each night professing Christ.

Rev. THOMAS WAUGH has just concluded a most successful mission in the Broadway Chapel, Cardiff. Over 200 seekers entered the inquiry rooms; a considerable number of these were the sons and daughters of our families.

Rev. H. HANDLEY, vicar of St. Thomas's, Camden Town, N.W., writes, with reference to the results of a Church Army Pioneer Mission in his parish, that a body of volunteer workers is to carry on weekly street preaching, followed by a mission hall service.

Mr. JAS. SHIELDS, of the Evangelisation Society, has concluded a fifteen days' mission at Horeb Union Church, Padiham, Lancashire. It has been a time of great refreshing to believers, and many have been led to accept Christ as Saviour. D. MUXWORTHY, Pastor.

Under the auspices of the Y.M.C.A., Mr. A. J. SMITH recently held a fortnight's mission in Crieff. The results were the bringing in of a number of young men, the stimulation of the Association in its work, and a great blessing to Christians generally. Since Mr. Smith's visit the Association has rapidly increased in numbers.

During four Sundays of October, Mr. J. S. HARRISON has been preaching at the St. Giles' Christian Mission. Many of the lads from the Homes have professed to take Christ as their Saviour, and some sisters who have wandered into the ways of sin have found cleansing in the blood of the Lamb. Mrs. Harrison helped in the services by singing the Gospel and pointing the anxious to Jesus.

Mrs. E. L. BAEYERTZ lately concluded a sixteen days' mission in Byrom Hall, Liverpool. The meetings were well attended, and deep interest created. Over 300 passed through the inquiry room. The members of the Church were greatly helped and strengthened by the meetings. Mrs. Baeyertz asks for prayers that her physical strength may be increased, as she has been suffering from extreme bodily weakness. F. G. W.

A work of God is going on at present in connection with services at the Gospel Hall, Kilbirnie, Ayrshire. From the first the interest has been marked. The preacher, Mr. JOHN FERGUSON, is greatly helped nightly to tell the story of redeeming love to large crowds. Numbers of men from the Glengarnock Steelworks adjoining come to hear the Gospel. The meetings are being continued, and we are only sorry there is not a larger hall in the town. F. McL.

The churches in Sowerby Bridge, Yorks, have been greatly blessed as the result of a ten days' mission conducted by Mr. HENRY THORNE, under the auspices of the Free Church Council. Members of churches have been quickened and undecided ones led to yield themselves to Christ. At the young people's service on Sunday afternoon, November 6, upwards of a hundred lifted their hands for prayer. Mr. Thorne's visit to Sowerby Bridge will long be remembered. G. S. SMITH, Congregational Minister.

Mr. CHARLES GALLETLY, of the Evangelisation Society, has finished a five weeks' mission in Mr. Charrington's great hall in Mile End. During his stay the congregations have increased, and many hearts were won to the Lord. "He does tell you some straight things, and rub it in thick. I thank God I have heard him." There are not a few who, if they could not quite express themselves in the same manner, would be able to say they thanked God for the blessings they received. Some, whose souls had been stirred up, pressed forward on his last night to shake hands and say good-bye to the man whom God had used to convey blessings to their souls.

Mr. FRED. G. WILLARD, Sion Chapel, East Grinstead, Nov. 27-Dec. 12.

SERGT. PULLINGER, Sunday, Nov. 20, Old National Schoolrooms, Windsor.

MR. W. S. VEALE, Gospel Mission Hall, Hailsham, Sussex, commencing Sun., Nov. 27.

Mr. WILLIAM LUFF, Thursday, Nov. 17, West Green Baptist Chapel, Seven Sisters-road; Sunday, 20th, Hope Hall, Berkhamsted; Monday, 21st, Conference Hall, Stratford; Thursday and Friday, 24th and 25th, Macclesfield; Sunday, 26th, Tring.

Requests for Prayer.

That a mighty outpouring of the Holy Spirit may be felt in the churches of Stony Stratford.

For a mission to be held at Wickham Skeith, Suffolk, by Rev. J. B. Barraclough, Nov. 21 to 27.

For special blessing on the meetings at the Polytechnic, Regent-street, every Sunday afternoon and evening.

Personalia.

Lady Henry Somerset has modelled a statuette of Miss Willard. It is about eighteen inches high, and represents Miss Willard in the characteristic attitude of standing on the platform. A number of casts of the statuette are on sale, the proceeds to be devoted to the Duxhurst Homes.

Rev. A. D. Paterson, Free Church Presbyterian Minister at Madeira, was arrested at Funchal on October 31 on a charge of proselytising. He was liberated on bail. This charge has been hanging over Mr. Paterson's head for more than a year; he is preparing his defence, which will be a general denial of the indictment.

Dr. T. L. Cuyler, of Brooklyn, writes on November 3:—"Last Sabbath I preached for the late Dr. John Hall's congregation. That great church have not given a call to any minister yet. The reports that appear in the different newspapers are mere conjectures, and some have not the slightest foundation. The place will not be easily filled."

Bibles and Tracts.—The British and Foreign Evangelical Tract Society and Prayer Union have inaugurated a movement to distribute Bibles, Testaments, and Gospel portions in various languages, together with the tractate "Are these things so?" by Cheyne Brady. The ordinary work of the Society, the dissemination of Gospel tracts by means of existing missionary agencies and personal effort, is also continued. Further information regarding the work may be obtained from the secretary, Mr. S. E. Roberts, 10, Paternoster-row, E.C.

INTERNATIONAL S.S. LESSONS.

November 27.

"WISDOM AND FOLLY."—Proverbs iv. 10—19.

GOLDEN TEXT.—"*My son, if sinners entice thee, consent thou not.*"—Prov. i. 10.

A FATHER'S ADVICE (10).

YOUTH is impatient to be free from restraints of home. Mother's love palls, father's counsel is old-fashioned. In one sense there is no safer place in the world than "tied to your mother's apron-strings." The lad who will listen to his father's advice is bound to succeed, for that fact proves that he has love, reverence, wisdom, and many good qualities which ensure success. As the mother moulds the character in infancy, so the father guides the footsteps up the hills of life when the child is able to walk.

ILLUSTRATION.—The pilot boat guiding the vessel into harbour. The guide leading travellers past the pitfalls and chasms of the Alpine mountains.

BLESSINGS OF OBEDIENCE (10).

Young people want to see and know for themselves. They do not wish to take the wisdom of their seniors. In the science of life, the bad and the good which our parents have proved we have the privilege of learning. They have bought their wise sayings in the expensive school of experience. They offer it to us free.

Long life follows "as the day the night" from obedience "in the Lord" because—

(1) The obedient avoid crimes and mistakes;

(2) They choose the right path without the weakening experience of failure;

(3) Body, mind, and spirit are thus preserved, and last longer.

WISDOM'S PATH (11-13).

What is wisdom? "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." Teaching in the way of wisdom, and leading in right paths, are just theory and practice. "Instruction" is the food on which wisdom feeds. The man who fears the Lord has all his faculties quickened, and any new fact that he can lay hold of about God or man, he stores by in his memory for future use. Without instruction, religion degenerates into a mere flaccid cant phrase. Instruction is its life.

THE WAYS OF THE WICKED (14-17).

The contrast is between goodness and sin. A man is known by the company he keeps. Heredity and home life are important factors in our education, but our companions are more important still.

Fools to avoid: The cruel boy, the scoffer at sacred things, disobedient to parents, the swearer, the selfish, and the lewd. You cannot get into the company of these without being tarnished. And the stain of an evil sentence, or the sight of a lewd picture, once impressed on the mind, can never be entirely got rid of. Total abstinence from the way of the wicked is the only method of safety. "Avoid it." It is no cowardice to run away from the devil. To parley with him is to be lost. The same devil does not tempt everyone. Some have to run away from a public-house. Some from their own thoughts. Whatever the temptation may be that so easily besets you—avoid it.

THE CONTRAST (18, 19).

As the sun rises in the morning, dispelling the darkness, it gradually reveals to the eye trees and flowers, rivers and mountains, buildings and people, it floods the world with light, making plants to grow and the heart of man to rejoice. Such is the life of a righteous man—innocent childhood, pure youth, active, useful manhood, peaceful old age. Development all along the line.

As the sun declines in the west, all beauteous things are lost sight of, flowers close, damp atmospheres envelop all things, evil creeps out from its lair and stalks abroad. Life is crushed out of all. Such is the life of the wicked. All good is cramped until it breathes no more. Conscience goes to sleep, faculties decay, and only the brute beast remains to devour its fellows.

A father lay dying, and gathering his sons round him said: "My boys, I have no wealth of gold or lands to leave to you, but I have a legacy to bestow which will, if you use it, give you a better start in life than all the riches that men covet. I leave to you the fourth chapter of Proverbs."

LETTERS TO THE EDITOR.

Protestant Evangelical Communion.

Sir,—I am thankful to see that you call attention to several articles in *The Rock* upon the present crisis in the Church of England. That excellent journal by no means exaggerates the situation, now accentuated by the Archbishop of Canterbury's charge, that the doctrine of the "Real Presence" in its corporal aspect of consubstantiation may be taught by the clergy and believed by the laity without in any way infringing the law of our Church, or contradicting our Prayerbook and Thirty-nine Articles. And it rightly says, "we believe the Primate's charge to be the knell of the Establishment." Disestablishment may not come to-morrow; but whenever it comes, and come it must, one very important result will be a *rapprochement* of some kind with the orthodox Evangelical Nonconformists of our land. I do not think that separation of Church and State will come from within the National Church, but through the not unnatural impatience of the democracy, both religious and secular, at Romanism pure and simple being held and practised in it, with the tacit sanction of the legislature.

You call it "a significant and hopeful sign of the times" that *The Rock* should express a "yearning for home

REUNION AMONG THE EVANGELICAL CHURCHES."

And you add these words, "It is the *first* time that the hand of Churchmen has been so uncompromisingly held out to Nonconformists." This is not the case, however. Thirty years ago I commenced my opposition to Roman sacerdotalism in the form of Ritualism within the Established Church; and from that day to this I have maintained the conflict, looking up to God to keep me steadfast in this faith. Through his grace I have never faltered or turned aside from this Protestant Evangelical attitude, though I have known many persecutions and endured much hardness for it. Nor has the defection of a large section of the Evangelical section, with which I have been united, during the last ten years, weakened my resistance, simply because I determined always to look away off unto the Lord Jesus. On the contrary, I have been constrained to oppose as strenuously the movement on the part of neo-evangelicalism to make peace with Sacerdotalism, by some form of compromise, in the interests of what is mis-called "Church Defence." Along with that attitude towards semi-Romanism I have always strenuously advocated overtures with Nonconformists who are orthodox. And even in your own columns I have been permitted to suggest more communion, with

INTERCHANGE OF PULPIT MINISTRY,

united communions of the Lord's Supper, and clerical or pastoral meetings to discuss Biblical as well as ecclesiastical matters. Therefore, I strongly support what *The Rock* says, and suggest that some practical steps in this direction should at once be taken. I believe that to be the spirit of the Gospel, the very mind of Christ.

Little must be expected from neo-evangelicalism, which is slowly, but only too surely, being inoculated with what an eminent clergyman calls "baptismal regeneration and a modified sacerdotalism." As you say, this section has "rather clung to Churchism," and it will do so still more in the future, partly on political grounds, and partly in opposition to disestablishment. No doubt, by and by, some members of this section, which is certainly increasing in numbers as it grows more sacerdotal, will become alarmed, and will return to the "old paths," minority of Protestant Evangelical Churchmen. But this will not alter the situation very much. Nor is "*reunion*" at all likely as long as the National Church continues an Establishment. The present practical course is, therefore, that of communion and fellowship. There is a form of such communion now in conventions and conferences, and in connection with such movements as the Evangelical Alliance and the Protestant Church Congress. But this has been of a very limited and unofficial character; and to a certain extent inevitably disingenuous on one side. The time and conditions are ripe for something more serviceable in the way of fellowship. Why, then, should not The Christian take some steps towards such inter-communion between the "old paths" minority, known as Protestant Evangelical Churchmen, and the orthodox Nonconformists? It would pave the way for something more real when Disestablishment arrives, and which is certain to come *very suddenly*, though perhaps not immediately. For some reason or other, such Nonconformists have rather sided with neo-evangelicalism; and I cannot acquit them of blame in the matter. Could not a change of attitude and of action be so secured by The Christian, as to draw Nonconformity nearer to the section of Churchmen represented by *The Rock*, *The English Churchman*, and *The Protestant Observer*? With united fervent prayer, I believe it can be done.

With regard to what you say, that "a distinguished Evangelical clergyman wrote to Dr. Horton that we in the Church of England are helpless, and look to Nonconformists to rescue our country from this detestable 'tyranny' of sacerdotalism," I can only express my dissent. Evangelical Churchmen are not helpless, though I admit that they are more helpless than they were ten years ago. But why? (1) Because a large section of such Churchmen have abandoned the "old paths." (2) Because they have allowed sacerdotalism during the last ten years to secure almost absolute control of all the financial executive of the National Church. (3) Because, along with the political aspect, they cling to the principle of Establishment as a *sine quâ non*. Has Dr. Horton, for instance, asked that "distinguished Evangelical clergyman" whether the help for which

HE ASKS FROM NONCONFORMISTS

means aid in maintaining the National Church—I believe that was meant by the clergyman—or is he prepared to put politics and the principle of a State Church entirely in the background—in fact, to sink them altogether? If he is not, how can there be any real communion with Nonconformists, much less "reunion"? The laws of the Church of England exclude their ministers from our pulpits, and even more from joining in Holy Communion. And our bishops have carefully insisted on those laws being observed, even where they have allowed all sorts of illegal services. If, however, this "distinguished Evangelical clergyman" is prepared, why should he not encourage and enable The Christian to initiate a movement for communion and fellowship in the meanwhile? Reunion might then come later on in full or modified shape. I suggest that Dr. Horton might well push the matter with his correspondent, as to whether he is prepared to make union of Church and State a *secondary* consideration. And I add that, *if he is sincere*, I and many other "old paths" brother-clergy would support him in the movement for inter-communion and fellowship in Christ Jesus. Meanwhile, all who yearn for such inter-fellowship can pray, without ceasing, unto God for it.

Wm. Adamson, *Vicar of Old Ford, E.*

The Lord's Supper.

Dear Sir,—After dispensing the bread and wine as symbols of his precious body and blood, our Saviour said, "This do in *remembrance* of Me." If "in remembrance," how can He be present? He also said, "I will not drink of this fruit of the vine till I drink it new with you in my Father's kingdom," clearly implying his absence for a time. He never said that the bread was to become a manufacturable, fragmentary, inanimate part of Himself, after consecration. Such a theory would suggest belief that every door is our Saviour, for He said, "I am the door"; we must believe that every vine is our Saviour, because He said, "I am the true vine." Our Lord expects no man to give up his reason. The command was beautifully simple, and nothing could have been devised to keep in *memory* his precious death so effectually and so innocently as this little act before retiring to rest.—Yours obediently,

C.

Dear Sir,—I am deeply thankful that you have called attention to the subject of "laymen" officiating at the Lord's table. I have been making inquiry lately on this matter, and was surprised to find that some of our good Evangelical Protestant churches are in the dark as to the Scriptural mode of conducting this service. Some of the darkness of Rome still clings round this ordinance, and I hope that now the subject has been brought forward many of our ministerial friends may be enlightened. We have a great fight at the present day with the doctrines of Rome and her imitators, and it behoves us to be clear and sound ourselves on this and kindred subjects.—Yours faithfully,

Gerald R. Coultas.

Mission House, Barry Dock, S. Wales.

Decay of Family Religion.

Dear Sir,—Having recently had occasion to interview between forty and fifty youths (who were applicants through an advertisement inserted in the daily newspapers) with reference to a vacant clerkship, I was sadly impressed with the utter godlessness of their individual and family life. Only two ever went to the house of God, and that but occasionally. Their parents, with the exception of two mothers (who went sometimes), these youths stated, never attended any place of worship on the Sabbath.

The majority of these youths were fairly educated, and most of them admitted that they had attended Sunday-schools or Bible-classes.

This statement is another proof of the increasing indifference to religion on the part of the people, and it is particularly distressing concerning the youths of the metropolis, and should move the hearts of many to increased efforts on their behalf.—Yours truly,

Amicus.

Theatre Meetings at Lambeth.

The Royal Victoria Theatre, Lambeth, has been for many years one of the most popular places of amusement in South London. During the present winter the Bible Christian Methodists are turning it to another use by holding in it a series of "Sundays for the People." In the afternoon there is a P.S.A., and in the evening an evangelistic address is given, often illustrated by lantern slides. The Mission is superintended by Rev. D. J. Rounsefell, the pastor of Waterloo-road Church, who is assisted by Rev. H. W. Horwill, M.A. The success of this effort to reach the inhabitants of a region which has recently become notorious for "Hooliganism" has been very remarkable.

Since October 2, the first Sunday that the theatre was occupied, there have been large and increasing congregations. Many persons have signed the pledge and professed faith in Christ. The expense of hiring the hall is so great that the Waterloo-road Church needs generous support from outside in order to carry on this extension. Rev. F. B. Meyer, B.A., whose own church is in the neighbourhood, has sent a letter warmly commending the movement, and expressing the belief that Christian people could hardly do better than help to relieve the superintendent of financial responsibility. It is therefore hoped that many friends from other churches will come to the assistance of a mission which is actually carrying the Gospel to hundreds who would not be induced to enter an ordinary place of worship. Mr. Rounsefell's address is 9, Kempsford-road, Kennington, S.E.

The Sea.

O glorious, beautiful, frolicsome sea!
Rippling gently o'er golden sands,
Where tiny mermaids and sailors wee
Sail miniature ships to fairy lands,
On greenfringed lakelets, and streams that stray
Midst many a fortress and castle gay.

O thou relentless, treacherous sea!
When the hurricanes rise and storms lash thee,
When thy waves by the tempest's rage are tossed;
How many the lives that in thee are lost;
For low in the depths 'neath thy glistening waves
Are myriad on myriad of human graves.

O wonderful, beautiful, sorrowful sea,
To many the gate of eternity!
The time will come when thy waves no more
Shall leap and dash on this sand-fringed shore;
Thy graves be opened, entombed ones free,
When thou shalt yield up thy dead, O sea!

Harriet Julia Evans.

The Temperance Ironsides.—The annual meeting has been held in Exeter Hall. Mr. T. Kyffin Freeman presided. Resolutions were carried expressing satisfaction with Rev. H. Price Hughes' recent utterances on the question of liquor sellers holding church office, and expressing regret that the Salvation Army should accept pecuniary help from brewers and publicans.

Obituary.

MR. DAVID COLVILLE, GLASGOW.

This Christian brother, who died recently at the ge of eighty-six, was distinguished for his high hristian character. Deeply interested in mission ork, he gave a loved daughter to the mission field. or twenty-seven years an elder in Kent-road hurch, Glasgow, he was known as a succourer of any. He occupied a position of great influence and ealth, being proprietor of the largest steel works n Scotland. One of his sons is Mr. J. Colville, I.P., well-known for his interest in Christian work.

REV. W. MURRAY MACKAY.

By the death of Rev. W. Murray Mackay, senior inister of Young-street Free Church, an outstand-ng figure has been removed from the East End of dinburgh. Mr. Mackay was a native of Halkirk, aithness. Educated at Edinburgh University and ew College, he was ordained to the pastorate of oung-street Church in the year 1859, where he ontinued working until his death. He was thus ne of the oldest ministers in the city, and was enior minister in the East End. Without taking uch part in public or ecclesiastical affairs, he evoted himself for nearly forty years with single-earted devotion to the people over whom he was laced, and by self-denying interest in all that per-ained to the wants of the needy secured for himself he character of the poor man's friend. Some years go failing health compelled him to seek the aid f a colleague (Rev. John M'Cracken), and on his etiral received from the congregation tangible okens of their esteem and love.

DR. F. C. MAXWELL.

Mr. Frederick C. Maxwell, LL.D., of Manor ouse, Clapham, who died on 6th inst., after a ngering and very painful illness, was a son of the te Rev. Robert Maxwell, a highly esteemed Wes-eyan minister. Dr. Maxwell, a graduate of Cam-ridge University, was for some time a master of he Persse School, Cambridge. While there he sserted his rights as a Nonconformist against the nterference of the then head master, by whom he as compelled to leave. This caused loud protests n the newspapers of the time, and although Dr. axwell had to suffer, there can be no doubt that is case aroused so much indignation among both beral Church of England men and Nonconformists, nat more respect was subsequently shown to the eligious opinions of conscientious Dissenters. hortly after his exclusion from the Persse School r. Maxwell began his most successful career at lapham. He was eminently a teacher of boys. is moral influence was great. He was a loyal nd strongly-attached Methodist. For some years e was a local preacher; he took an active part in ircuit and Connexional affairs, and was especially nterested in the educational work of the Methodist hurch.

CANON BELL.

Many will mourn the departure of Rev. Charles ent Bell, D.D., honorary canon of Carlisle, and or over twenty years rector of Cheltenham. Those ho did not know him by personal intercourse steemed him for his broad Christian sympathies, hile others entered in some measure into his mind nd sentiment as they read his poems and other roducts of his thoughtful pen.

During recent years Canon Bell has lived in re-irement at Ambleside, and has enjoyed fairly good ealth. Last week, in London, he attended the edding of his daughter, and repaired to the ational Club, Whitehall Gardens, where he was a ell-known guest. On Friday morning he expired hile in the act of dressing; he suffered from a eart affection, and to this is attributed the uddenness of his death.

Canon Bell was a son of Mr. Henry Humphrey ell, and born in 1819 at Ballymagaigan, co. Derry. e was a graduate of Trinity College, Dublin, and ntered the ministry of the Church of England in 843. He laboured at Hastings, Hampstead, mbleside, and Rydal before taking up work at heltenham in 1872. He was the author of any hymns and poems, also of several exposi-ory and devotional works. Many will recall is warm interest in the Evangelical Alliance; hen at home he boldly advocated its claims, and hen abroad he consistently promoted its excellent bjects.

The Y.M.C.A.

Y.M.C.A., BELFAST.

A week's mission has been concluded at the Belfast Y.M.C.A., where Mr. W. M. Oatts, of Glasgow, was the evangelist. Evangelical meetings were held throughout the Sunday. At the afternoon service the Great Hall, which holds 1600 people, was crowded to excess. Throughout the week evenings the meetings were very largely attended, and many interesting instances of conversion were recorded.

Prior to the public meetings, which were held at eight o'clock, Mr. Black, the general secretary, had arranged for gatherings for young men only, at seven o'clock. Tea was provided at these gatherings, and large numbers of young warehousemen accepted the invitations. After a season of social fellowship, they adjourned to the general meeting. Mr. A. W. Vance, the well-known Gospel singer, with the Fellowship Choir of the Association, led the praise each evening. The closing meeting proved most impressive; at its close a number proceeded to the steamer, where Mr. Oatts embarked at a late hour for Scotland, and sang some hymns.

A number of the local clergy were present each evening. Mr. Oatts's visit to Belfast was the result of an arrangement by which Mr. Black, the secretary of the Belfast Y.M.C.A., is to give a return visit for one week's mission to Glasgow. This interchange of secretarial service might be adopted with much advantage throughout the Associations.

BRIEF NOTES.

The annual meeting of the Bristol Association on Nov. 7 was one of the most successful on record, The Association has nearly 800 members, its junior department numbering over 200.

The new report, issued from Exeter Hall, of the London Central Association, is a model of artistic get-up and of convenience in size. We hope it will be read by all country friends of young men in London.

The autumn conference of the South-Eastern District Union of Y.M.C.A.'s was held at Folkestone on Wednesday, Nov. 9. Mr. J. Steinle, of Eastbourne, accepted the duties of secretary of the district for the ensuing year, in succession to Mr. J. Clarkson Wallis, of Brighton.

Sir James R. Fairfax, president of the Sydney Association, gave recently a reception to the members and their friends, at which there were present six hundred persons. Mr. David Walker, the esteemed general secretary, shortly completes his twenty-first year of service in this position.

In connection with the Totterdown Association, Mr. and Mrs. J. R. Bennett gave an "At Home" on Friday last. It was announced that there would be "a book reception," and members and friends were asked to contribute. There was a large attendanse, and over 600 volumes were received on behalf of the Association.

The work of Mr. A. K. Yapp during the past twelve months, as organising secretary for the county of Lancashire, has been productive not only of much benefit to existing Associations, but in the formation of branches at Blackpool, Darwen, Preston, and Stockport. The new rooms of the Darwen Association were opened on Saturday, Nov. 5, by Lord Kinnaird. Already the Association has some three hundred members enrolled.

A large number of workers representing Metropolitan Associations assembled at Exeter Hall on Tuesday week, Nov. 8, for the annual "Radley's" meeting. Sir George Williams presided, and brief reports were given of the work at many centres. Among the most interesting, perhaps, were those of the French, Dutch, and German Associations in London. The proceedings were varied by an address from Mr. Charles Fermaud, secretary of the Central International Committee at Geneva. When the work of this committee began, twenty years ago, there were on the Continent no secretaries giving their whole time to the work, and no Associations owning their own buildings, whereas there are to-day a hundred and twenty of the former and over a hundred of the latter. Eight new Associations have been started in Finland.

Rev. James M. Gray, D.D., Boston, Mass., recently gave four days' addresses at the Association in Montreal on the general topic of Bible study. He spoke in one lecture on "Tracing the Records; or, how the Bible came," showing how we receive the Scriptures, through the printed Bible, the manuscripts, and various versions, and the testimony of our Lord and his apostles. This address was eminently helpful. In a special address on "How to Master the English Bible," he explained the method which has been associated with his name for some time past of the synthetic study of the English Bible. He dwelt upon the importance and necessity of reading the books of the Bible continuously and repeatedly before attempting an analytic study of particular portions. In two Bible studies he took up the first Epistle of Peter, the first Epistle of John, and the Epistle to the Romans, and proceeded to develop and outline the thought of each epistle.

The Y.W.C.A.

The annual meeting of the Brighton Association was held at the Royal Pavilion on Thursday afternoon last. Lady Chichester, in a short address, said she considered there was much cause for thankfulness and encouragement to go forward. Miss Clark (resident secretary) spoke of her labours during the past two years, and also stated her decision to leave Brighton and engage in foreign mission work. Mrs. Hatt Noble gave a stirring address, and Rev. J. B. Figgis also offered some words of congratulation on the success of the new undertaking.

Items of Interest.

Chakir Pasha, with the last Turkish soldier, has left Crete.

More Europeans have been attacked by plague in India, among whom Lieutenant Bedford has died at Belgaum.

The Transvaal Volksraad has instructed the Government to draft a Bill, taxing the product of the Rand mines.

Contracts have been given to British firms for the construction of some 60 bridges for the Soudan Railway to Khartoum.

The study of diseases peculiar to the tropics is receiving a great stimulus from the Colonial Office and the Royal Society.

A despatch from Erythrea, the Italian colony in the Red Sea, states that the Abyssinian troops are advancing towards the Upper Nile.

The Government of India have decided to join in the scheme of Imperial Penny Postage from the beginning of its operation on December 25.

Severe fighting has lately taken place between the forces of the Royal Niger Co. and the revolted natives in the Asaba hinterland, the latter losing heavily.

During the last fiscal year the number of emigrants to the United States was 25,128, being a decrease of nearly 10,000, as compared with the previous year.

A Washington correspondent is informed by a Cabinet Minister that if Spain refuses to give up the Philippines America will at once resume hostilities, and take the islands by force.

Lord Charles Beresford's proposals for the appointment of British instructors for the Chinese army has not been favourably received, the Tsung-li-Yamen fearing similar proposals from Germany and Russia.

At a banquet given to General Miles, at New York, he generously acknowledged the services rendered to the United States by England during the war. References to the Anglo-American *entente* were received with great applause.

During the past few weeks several secret societies of white men have been formed throughout North Carolina to secure the abolition of negro rule. In Wilmington, Carolina, the whites, including clergymea and leading citizens, armed themselves and rose against negro rule. Collisions occurred, the negro newspaper office was burnt down, and some persons killed.

Lingfield Training Colony.—On Saturday, at the Training Colony in Lingfield, the foundation-stone was laid by Rev. Dr. Paton of a new set of buildings, which will provide accommodation for the unemployed men sent by Guardians and others, and for ten "house brothers," whose life is spent along with these men in their work by day and their social leisure hours. The stone was a memorial stone, on which the words were inscribed, "This stone, laid by his father, perpetuates the memory of W. P. Paton, who died as he lived, striving to help others," followed by the verse, "The Son of Man came not to destroy."

Prayer Union for Israel.—From its initiation some years ago we have occasionally called attention to this Union, the object of which is to band together, irrespective of denomination or society, those who are, or will become, intercessors for Israel. During the past two years fifty branches of the Union have been formed in England and abroad, with monthly meetings for united prayer, whilst many hundreds have been added to the roll of remembrancers. *The Friend of Israel*, its organ, has been the means of awakening much fresh interest. Further particulars regarding the Union may be had from the hon. organising secretary, Mrs. Osborn-Howe, 16, Westwell-road, Streatham Common, S.W.

THE BOOK WORLD.

ANNUAL VOLUMES.

The smaller annuals issued by the *Religious Tract Society* are fully up to the well-known standard of excellence. **Friendly Greetings** (2s. 6d.) has coloured pictures and many engravings. **Light in the Home** is the old "Tract Magazine" greatly improved. **The Cottager and Artizan** is bright and beautiful, and sure to be welcome in the homes of the people. For the nursery there are **Our Little Dots** and **The Child's Companion,** both of them the "very thing." (1s. 6d. each.)

Dr. Barnardo's **Bubbles** is a weekly or monthly treat in many homes. In yet another form it appears every six or twelve months, a bound volume, gay within and without. The eighth volume is equal to the best of its predecessors. Such a collection of coloured pictures—115 in number—is assuredly unexampled; and the contents could hardly cover a wider field. Among the series of illustrated articles may be mentioned those on "The British Empire," "Wild Flowers of the Month," "Robinson Crusoe," "Visits to the Zoo," and "Types of the British Navy." Rev. Theodore Wood's Natural History articles are particularly worthy of notice. Poetry, humour, fun, pathos, history, science, art, biography, geography, "Star Studies," are all well represented. (Coloured boards, 3s. 6d.; cloth gilt, 5s. *Children's Book-Room*, 158, *Aldersgate-street, E.C.*)

STORIES FOR YOUNG PEOPLE.

A capital volume of stories from life is **Brave Deeds of Youthful Heroes.** (2s. *Religious Tract Society.*) There are many excellent illustrations.

O'er Tartan Deserts, by David Ker (3s. 6d. *W. & R. Chambers*), presents a capital picture of life in Central Asia. There are many exciting situations, as the name of the author warrants us to expect.

The author of "Probable Sons" has given us another striking little story in **A Thoughtless Seven.** (1s. 6d. *Religious Tract Society.*) Wholesome words and wise counsels find timely expression in the vivacious pages.

Dr. Jolliboy's A.B.C., with exceedingly clever illustrative drawings by Gordon Browne, may be described as an alphabetic romance that will charm the small people while it leads them into the vestibule of knowledge. (2s. 6d. *Wells Gardner, Darton, & Co.*)

Rev. Dr. A. N. Malan needs no introduction to "our boys." His new volume, **Schooldays at Highfield House,** is an addition to the Boy's Own Book Shelf, and its stories, brightly written and well illustrated, will be read and re-read with delight. (2s. 6d. *Religious Tract Society.*)

Dr. Cubitt's Cubs, by A. B. Romney, and **Mother's Little Lady,** by Edith King Hall (6d. each), are good little books for children. A more substantial story is **The Mystery of the Manor House,** by Mrs. Henry Clarke, M.A. (1s. 6d.). The scene is laid in Devon and Cornwall, and there is plenty of movement in the story. (*Blackie & Sons.*)

A volume of stories by G. A. Henty, G. Manville Fenn, David Ker, W. H. G. Kingston, and other writers of a like fame will hardly require description as to its character, and certainly will need no commendation. **Dash and Daring** is a budget of near a score tales, longer or shorter, telling of war experiences and sea perils, adventures in Cuba and Spain, Russia, and West Africa. There are illustrations to match the exciting narratives. (5s. *W. & R. Chambers.*)

Among the latest small books of the *Sunday School Union* are **Four Little People,** by Ada J. Graves, and **Nelly's Work,** by E. Chilton (9d. each). For older children Frank Mundell has produced a capital little volume of **Stories of Alpine Adventure** (1s. 6d.), in which some of the delights and dangers of the pastime are depicted with illustrations. **The Splendid Stranger,** a Story of the Monmouth Rebellion (2s.), by Robert Leighton, is a lively book. What with a description of the battle of Sedgemoor, and the appearance of Daniel Defoe on the scene, the pages are as interesting as they are readable.

Phœbe Deacon, by Hude Myddleton, appears in a second edition, illustrated by Caroline Manning. There is animation and morality, and a book which young people may read to profit as well as for entertainment. **The Rose of Dawn,** by Lilian R. Knights, is a first century tale, dealing largely with Britain at the time of the Roman occupation. The heroine is a Christian who was converted through the instrumentality of a soldier who witnessed the life of Paul during imprisonment. Rev. Robert Middleton, of St. Michael's, Norwich, writes a hearty introduction. It is a point of interest to know that the author is about to enter upon mission work in India. (3s. 6d. each. *Jarrold & Sons.*)

NEW YEAR ADDRESSES.

Again we welcome "Messages for the New Year" from the pens of friends who have long made it a practice to issue such at the present season.

Wealth out of Want, by Rev. E. W. Moore, is founded on 2 Kings iv. 2; blessed lessons for the present being derived from the old-time story.

Rev. Marcus Rainsford speaks of the Great Helper in **An Ancient Truth applied to Modern Life.** Scripture and experience are the teachers.

Miss Sophia M. Nugent, in **From Desert to Harp,** dwells upon experiences and words of David; and the points she makes are founded on appeals to (1) God, (2) the living God, (3) my God, (4) the God of my Life, (5) God my Rock, (6) the God of my Strength, and (7) God my Exceeding Joy.

"Ye are even My Witnesses," by Rev. C. A. Fox, is a searching address to Christians, who are shown to be Chosen for Divine (1) Revelation, (2) Occupation, (3) Communication.

Lastly, we notice **Channel Beds, not Pitchers,** by Rev. F. B. Meyer, based on John vii. 37. The pages enlarge upon the operation of the Spirit in believers: (1) Effortless, (2) Abundant, (3) Constant, (4) Life-giving.

These booklets (1d. each. *Partridge & Co.*) are all of a helpful order, and many will welcome them for enclosure in letters and circulation among friends.

The Scripture Pocket Book is now issued in a greatly improved form, brought up to date, with elastic bands round corners. The letterpress pages contain much useful information on days and places of interest. (1s. 6d. and 2s. *Religious Tract Society.*)

Year by year Mrs. Charlotte Skinner addresses her sisters in Christian life and service. Her new book is **Uncrowned Queens.** (1s. *Partridge.*) Whether deriving lessons from the stories of Bible women, or pointing morals from present-day experiences, Mrs. Skinner is a good and wise counsellor.

In her new volume of verse, **Sunlit Spray from the Billows of Life,** Mrs. M. A. Chaplin shows her broad Christian sympathies and firm adhesion to Protestant principles. The pages bear many evidences of a deep spiritual experience. A portrait of the author appears as a frontispiece. (Boards 1s., cloth 2s. *W. Wileman, 27, Bouverie-street, E.C.*)

A Haunted Town, by Ethel F. Heddle (6s. *Wells Gardner, Darton, & Co.*). A story of Scotch folk, the scene of which shifts between golfing St. Andrews and the maelström of London society. Those who understand the broad northern dialect will enjoy the tale, which is lacking neither in the tragic nor the pathetic. But we have not discovered the appropriateness of the title.

Those who wish to have Christmas or New Year cards or calendars for 1899, with mottoes of a definitely religious character, and artistically got up, may be recommended to patronise *Mr. E. Kaufman, 5, Paternoster-square, E.C.* The selection is varied, but all are pretty and tasteful. The calendars are worthy a special note; two of them have monthly quotations from the writings of Spurgeon and Rutherford.

Dr. A. T. Schofield has issued, through *The Religious Tract Society*, another series of practical papers on health subjects; and they have been gathered in a neat volume, entitled **Health at Home**: Second Series. (1s. 6d.) Dealing with cleanliness and food, the training of children and the claims of old age, the laws of health and the treatment of the sick, this is a very useful little book. Dr. P. K. Picard contributes a paper on cholera epidemic.

Having for some years kept an open mind on the relation of science and theology, Mr. J. W. Morden has arrived at deeply interesting conclusions, which he sets forth with much clearness in **Was Man Evolved?** or, The Theory of the Evolution of Man and its Theological Bearings. (9d. net. *Elliot Stock.*) In a word, Mr. Morden finds that biological evolution is not sustainable, and therefore ought not to be allowed to affect theological thought.

"Art Thou He that should Come?" By Alfred Porcelli. (*James Nisbet & Co.* 1s.) Two essays in one booklet. The object of the first is to show that the theory of a "Secret Rapture" has no foundation in Scripture, while eighteen passages are quoted which speak of the Lord's coming as manifest to all. The second is entitled, "The Man of the Sin," and argues that "the Sin" is the great apostasy, and "the man" the Pope. The arguments are forcible.

A new story by the author of "Jonathan Merle" is something worth welcoming. In her latest book, **A Bit o' Wool, and other stories,** Miss Boyd Bayly has added another leaf to her literary laurels. The four tales are of humble God-fearing folk, and the rolling west country dialect is, of course, much in evidence. Miss Bayly has done for the West of England what Barrie and his successors have achieved for the far north, and even more, for her narratives are not only idyllic in their beauty, but more natural and life-like in their realism.

In **The Farmer and the Birds,** Miss Edith Carrington not merely pleads for our songsters and the feathered family in general, but shows that farmers do well to protect the birds, instead of slaughtering them. With marvellous diligence, she has collected information as to various birds, their food and habits; and it is abundantly shown that their destruction is not only morally cruel, but economically foolish. Canon Tristram writes a hearty introduction to this very useful little book, which is issued under the auspices of the Humanitarian League. (1s. nett. *George Bell & Sons.*)

At length *Messrs. Cassell* have published in volume form, **Sacred Art,** a work which we have several times mentioned during its serial course. Edited by A. G. Temple, F.S.A., Director of the Art Gallery of the Corporation of London, this handsome book claims to present the Bible story as pictured by eminent modern painters; and right well is the claim sustained by the result. There are nearly two hundred full-page illustrations, printed on plate paper, and accompanied by brief letterpress descriptions. The artists whose pictures have been reproduced, include the greatest painters of the British school, as well as those of eminence in Europe and America. The work includes pictures by Poynter, Leighton, Millais, Burne-Jones, Holman Hunt, Watts, Rivière, Goodall, Alma-Tadema, Calderon, Herbert, Dyce, Martin, Rossetti, Solomon, Hacker, Schmalz, Noel Paton, and Bouguereau. This work cannot but engage the interest of Christians having an artistic sense. Its comprehensiveness is much in its favour, and its varied features indicate it as an ideal presentation volume. (9s.)

The Protestant Almanac is a bold wall sheet published by *G. Stoneman* (1d.). The martyrdom of Derick Carver is the central engraving of the issue for next year.

Jehovah Jireh, by Rev. R. M. Thornton, D.D., is a harvest thanksgiving sermon preached in Camden-road Presbyterian Church, and published by request. (*T. French Downie.*)

Mr. W. R. Bradlaugh is publishing in monthly parts a book entitled The Christian's Armoury: Being Three Hundred Answers to Infidel Objections. (3d. each part—two issued. *Snow & Co.*)

Messrs. J. Dolling & Co., of 62, Carter-lane, Ludgate-hill, have issued some choice cards for Christmas and New Year greetings. The cards are cream-coloured or tinted, folded, and with a choice hymn on the fly-leaf.

Some years ago Pastor Archibald G. Brown wrote a strong paper on A Holy Ghost Church. This has now been issued in booklet form. (1d. each, 5s. 6d. per 100. *Religious Tract Society, George-street, Edinburgh.*)

The Scripture Question Calendar is a new Bible searching calendar, prepared on the method of asking questions. Prizes and certificates for correct replies, neatness of writing, &c., will be awarded. (1d. *E. Kaufmann, 5 and 6, Paternoster-square.*

Lord Lister and Experimentation: A Reply. [Mr. S. G. Trist shows himself an able advocate of anti-vivisection principles in antagonism to those who claim so much for what they express by the word "research." (6d. per dozen. *London: Anti-Vivisection Society, 32, Sackville-street, Piccadilly, W.*)

"A Bible Student" has compiled a useful booklet, entitled Facts about the Bible. Three in number, the essays deal with the book as the gem of literature, urge more systematic study of its pages, and outline the story commonly described in the words "between the Testaments." (*George Stoneman.*)

Messrs. R. Banks & Son have issued in booklet form half-a-dozen discourses by Pastor Archibald G. Brown. One of them, "Cast Behind the Back," was preached specially to young men. All are sound and vigorous, and will be welcome for distribution by district visitors. (1d. each, the six for 7d. post free.)

The Religious Tract Society has issued a series of almanacs for 1899. First comes The People's, which contains information specially useful in the homes of working people. Then The Illustrated Sheet Almanack, with fine engravings (1d. each). The Tract Society's Penny Almanac is a neat book. The Pocket-book Almanac, interleaved with ruled paper, costs 2d.

A recent publication, under the auspices of the Church Historical Society, is The Controversial Statistics of Romanism, by Rev. Arthur Brinckman. (2d. *Society for Promoting Christian Knowledge.*) Some of the boldest claims of Rome are examined with care, and the conviction is expressed that the attempt of the Romish Church to bring England back into submission to the Papal yoke is a complete failure.

The Christmas number of *The Graphic*, which will be published on November 21, is, as usual, printed in colours. There are stories by Grant Allen, W. W. Jacobs, "Q.," H. G. Wells, and Mrs. Steel, illustrated by W. Hatherell, R.I., Sydney P. Hall, Reginald Cleaver and others. The number is well worthy of its predecessors; and its two supplements, by the late Sir J. E. Millais and Lance Calkin, are beautiful examples of colour printing.

For many years we have been familiar with the "Friendly Letter" series of Mrs. V. M. Cattermole, formerly known as Miss Skinner. To all sorts and conditions of men and women kind words have been addressed in the course of this remarkable series. Now the turn of the Postmen has come, No. 33 in the series, and the Letter is as plain and sensible as are its many predecessors. It should be widely circulated in the postal service. (½d. each. *Jarrold & Sons.*)

Many useful tracts and other publications are issued by *The Church of England Temperance Society, 4, Sanctuary, Westminster, S.W.* Among the series of penny tracts may be mentioned Temperance Readings, several stories being already out. There are Juvenile Recites, several numbers, at a halfpenny each; also temperance stories and the "Service of Song" for 3d. and 4d. each. Easy Steps to Temperance Knowledge is a primary catechism for Church Bands of Hope. (1d.)

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And the Lord looked upon him and said, Go in this thy might. *Judges vi. 14.*

THE strength-giving power of a look from the eyes of Christ! Gideon was weak enough. He said, quite naturally, "My family is the poorest in Manasseh, and I am the least in my father's house" (ver. 15, R.V.). But from the moment of that look, accompanied by that summons, he arose in a strength that never afterwards faltered. How truly "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty."

It was a look of expectation.—Gideon felt that the angel expected him to save Israel. It is a great matter to excite hope in a man. Tell him that you are anticipating some noble deed from him, and you may light a spark that will set his whole soul aglow. It is of immense importance to stir the timid and retiring with fresh conceptions of the possibilities of their lives

It was a look of encouragement.—Those gentle, loving eyes said, as though they spoke, "I will be with thee; do not hesitate to look for Me in every hour of need." Such looks Christ still gives us across the battlefields of life; and if our eyes are fixed upon Him, we shall surely hear Him saying to us, "My grace is sufficient for thee: go in this thy might!"

It was a look of strength-giving might.—It carried help with it. On its beam new spiritual force sped from the speaker to the listener; from captain to cadet. So from the excellent glory one look from Jesus will bring reinforcement. As He looks on us He imparts his strength to us, and says, Go in this thy might. "Be strong in the Lord, and in the power of his might."

217

Specimen Page from "OUR DAILY HOMILY," Vol. I.

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AMONG THE CHURCHES.

The Editor will be glad to receive "post-card" notes for this page, of SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

THE Archbishop of Canterbury is now in residence at his new house in the Close at Canterbury, which replaces Addington Manor.

Peterborough Cathedral has had £40,000 spent upon its restoration during the last fifteen years, and now £10,000 further is said to be required to absolutely complete the work.

Mr. F. C. Arkwright, of Willersley Castle, has presented to the Ecclesiastical Commissioners a vicarage-house, of the value of £3000, for the use of the incumbent of Cromford, Derbyshire.

Dr. Tristram, Chancellor of the diocese of Ripon, has ordered the removal from Christ Church, Leeds, of a number of pictures, stated by a body of petitioning parishioners to be of Romish character.

The appeal by the Archbishop of York for £10,000 towards a fund for church extension in the diocese has resulted in £5400 being subscribed. The contributions include £500 from the Archbishop himself.

The Bishop of Bloemfontein presides over the largest diocese in the world. It consists of the Orange Free State, and of Basuto Land, Griqualand, and Bechuanaland; it is nearly three times the size of England, and covers an area of 130,000 square miles.

Sir William Harcourt in another trenchant letter to *The Times* recites some glaring examples of illegal practices on the part of the Ritualists, and rather implies that the bishops are either helpless or insincere in their professed endeavours to stop such Romish performances.

At St. Clement's, Belfast, extraordinary scenes are occurring in connection with an anti-Ritualist movement. At the conclusion of a recent service, after loud cries of "Down with Popery," a scene of almost indescribable confusion occurred, and the police had to be summoned to clear the building.

The Bishop of Manchester has consecrated the new church of St. Margaret, Burnley. The building will cost about £6000, and is the second church recently built in accordance with the church extension scheme of the Rev. Canon Parker, rector of Burnley, who is providing an endowment of £150 per annum.

A new church at Sandford Hill, Longton, has been erected at a cost of £5000, and will form the church of a new ecclesiastical district to meet the growing requirements of the neighbourhood. Rev. T. L. Murray, curate-in-charge of the district for a number of years, is the vicar-designate of the new parish. The Duchess of Sutherland contributed upwards of £600 to the building fund.

At a meeting of the Church Extension Society at York the Archbishop of York said the agitation in the Church was subsiding, and that before many weeks it would have passed away by what he hoped would be a definite removal of the causes of the agitation. The bishops had felt to some extent compelled to impose upon themselves, but he hoped that whilst silent with regard to details, they had not been inactive.

Dean Farrar, in presiding, at Canterbury, over a public meeting at which Mrs. Bramwell Booth spoke on the work of the Salvation Army, said the Church of England was doing a great and noble work, but there was ample need and room for all other workers, and he should always hold out the right hand of fellowship to those who were sincerely taking part in that mighty work for God of improving the condition of things in the world.

The Archbishop of Canterbury has made a grant of £1500 from the Marriott Bequest to the Missions to Seamen, towards the endowment of its efforts within the diocese of Canterbury. The Society maintains a chaplain, etc., for the shipping and light vessels in the Downs; and three readers, etc., with two hon. chaplains for seafaring men at Deal, Dover, Margate, Whitstable, and Broadstairs, in the Archbishop's diocese, at a cost of about £765 per annum.

Congregational.

The Archbishop of Canterbury has contributed £5 towards the rebuilding of Whitfield's Tabernacle.

Rev. John Stevens, D.D., who has been resident in Ipswich since his return from China, has accepted the pastorate at Abingdon.

Rev. H. Arnold Thomas, chairman-elect of the Congregational Union, has commenced a brief college pastorate at Mansfield College, Oxford.

The Congregational churches of Newcastle-on-Tyne have unanimously resolved to invite the Congregational Union of England and Wales to hold its Autumnal Assembly in that city in October, 1900. Next year the Assembly will be held in Bristol.

A Forward Movement has been commenced in Prince's-street Church, Norwich. Dr. Barrett pointed out that the Congregationalists of the city ought to provide church accommodation for 3000 more than at present. A committee, consisting of the pastor and deacons of the city churches, was formed to deal at once in a practical manner with the question.

Baptist.

Rev. Dr. Harris Booth, who recently resigned the secretariat of the Union, is reported to be somewhat improved in health.

Kirkdale Tabernacle debt has been reduced from £2400 to £600 through the efforts of the Rev. E. A. Carter (founder of the pioneer mission) and the generosity of the mortgagees.

Rev. F. G. Smith has resigned the pastorate of the church at Crayford, having accepted a call to the Centenary Church, March, Cambs., where he will commence his ministry early in December.

Methodist.

The Methodist New Connexion has commenced a cause at Sowerby Bridge.

On a recent Sunday the Methodist pulpits of Minneapolis, Minn., were occupied by ladies of the Women's Home Missionary Society.

Of the sisters in Bowron House, which belongs to the United Methodists, twenty are this week conducting missions in various parts of the country.

In connection with the Wesleyan Convention at Manchester, it is estimated that the special session for young office-bearers was attended by over 8000 persons.

The President of the Primitive Methodist Conference, Rev. John Smith, conducted the reopening service of the Maidenhead Chapel, after being closed for renovation and decoration.

During a ten days' mission conducted by Mr. William Sampson in Shillington Wesleyan Church, Beds., the old custom of five o'clock in the morning prayer meetings was revived. The attendance was good.

The U.M.F.C. have initiated a forward movement in London. Five building schemes have been initiated at Streatham, East Ham, Willesden, Ilford, and Shernhall-street, to complete which at least £25,000 will be required.

The foundation-stones of the Men's Home, the Casual Ward, and the Labour Yard in connection with the Manchester Mission were laid on Nov. 16. The Lord Mayor of Manchester and a number of other distinguished men took part in the ceremony.

A united mission service has been held at the Vicarage, Stainton-by-Langworth, when addresses were given by Rev. W. H. Osborne, vicar of the parish, and Miss Fletcher, who has been conducting a mission at the Free Methodist Chapel at Langworth. The room was packed.

To assist the Primitive Methodist churches in South Wales, which have been affected by the late prolonged and disastrous miners' strike, Mr. W. P. Hartley, J.P., has promised £100, and the General Chapel Fund gives another £100, provided the Connexion will raise a further £400.

Park Crescent Chapel, Clapham Common, London, which has been closed for some time, was reopened on Sunday last by the London Eighth Circuit of the Methodist Free Churches. It has been purchased for £2000 from the Congregationalists, who are about to erect another church in a neighbouring district.

The United Methodist Connexional Committee, while approving of the general object of the Nonconformist Political Council, has decided that it is inexpedient to appoint representatives to attend its sittings. Several brethren think that the Free Church Councils already existing could take all needful action in relation to legislation affecting Nonconformists.

Presbyterian.

Dr. Pentecost pleads for help to establish a mission in the Philippines.

Trinity Presbyterian Church, Canonbury, is the oldest Scottish church in London, and during the present month will celebrate its 226th anniversary.

Kilmarnock and Ayr U.P. Presbytery has discussed the union question. Dr. Whitelaw moved the motion for approval, and it was carried unanimously.

The amount raised during the past five months for the Free Church of Scotland Sustentation Fund amounts to £58,238, against £55,701 during the same period last year.

Rev. Dr. Gloag, who has been again appointed by the senate of Aberdeen University to take the class of Biblical criticism, says that at the four universities in Scotland the number of divinity students is a decreasing quantity, and that it seems to him to be a matter for early inquiry on the part of the Established Church of Scotland.

Some very significant statistics, showing the progress of Welsh Calvinistic Methodism during the past half century, are contributed to a Welsh paper by Rev. D. Lloyd Jones, M.A., of Llandinen. The increase in population during that period has been 84 per cent., comparing 1841 with 1891. During the same period there has been in the number of Calvinistic Methodist chapels an increase of 127 per cent., preachers 200 per cent., deacons 221 per cent.

The quarterly Gaelic services, under the auspices of the London Gaelic Service Committee, will be conducted in the Scottish Church, Crown Court, Covent Garden, London, W.C., as follows: February 12, 1899, Rev. Angus Mackay, F.C., Westerdale, Caithness; May 14, Rev. William Cameron, E.C., Poolewe; July 9, Rev. Norman Macleod, F.C., Portree; November 12, Rev. John Dewar, E.C., Kilmartin, Lochgilphead. The services begin at 3.30 p.m. on each occasion.

Society of Friends.

At the representative meeting of the Society of Friends, held in London on Nov. 4, the following minute was recorded:—"In the present state of tension between the British people and their nearest neighbour, the great nation of France, we appeal to members of the Press, whose responsibilities are scarcely less than those of statesmen, that all their utterances should make for friendliness and brotherhood. We are confident that the mass of our people have nothing but goodwill towards France, and we trust that the cloud now threatening the two countries, so long linked in amity, will speedily pass away."

Salvation Army.

The amount raised for the Self-Denial Fund in Australasia this year reaches £25,500.

More people are to be found nightly in the Salvation Army Shelters in London than in all the metropolitan casual wards put together.

The General's visit to his native town of Nottingham was a marked success, 160 persons kneeling at the penitent form during the four meetings.

Three Colonial Governments are handing over the boys under their charge to the Army, in order that they may be trained to become useful members of the community.

Mr. Robert Archbold, the new mayor of Jarrow, is a prominent member of the Salvation Army and a temperance advocate. He is said to be the first "Salvationist" who has occupied the position of chief magistrate of any borough.

At the Buenos Ayres Shelter the officer in charge is a Swiss, speaking French and Spanish. His wife speaks English, French, German, and Spanish fluently. The shelter is subsidised by the British and American Benevolent Society, and the local consuls send their destitute charges to the Army to be looked after.

Fallen Asleep.

At Coates, Peterborough, after a long and painful illness, Mr. G. H. BLUNT, aged fifty-seven years, for forty years a local preacher.—Mrs. ELLEN BRETT, of Surrey Lodge, Walton-on-Thames, aged sixty-eight years.—Mr. CHARLES MAGGS, senior steward of the Wilts Mission, and for many years superintendent of the Sunday-schools at Melksham.—Mr. THOMAS P. GODRIDGE, of Wolverhampton, aged thirty-seven, a very ardent Band of Hope and Wesley Guild worker.—Mr. R. W. TEBB, well known for over twenty years as a Sunday-school worker and local preacher in Darlington.—THOMAS NETTLESHIP STALEY, D.D., formerly Bishop of Honolulu, and since 1872 rector of Oakley-with-Croxall, near Lichfield.—On November 9, at Sherborne, Dorset, Rev. B. BAMFORD.—Mr. W. R. PRINGLE, for many years actively associated with Congregational churches in South and North London.—At Bishop Monkton Vicarage, Ripon, Yorkshire, Rev. FREDERICK J. POOLE, aged sixty-eight.—Rev. H. H. WRIGHT, of St. Silas's Vicarage, Sheffield, whose body was found in a mutilated condition at the foot of the Castle Rock, Scarborough.—Rev. J. C. EVANS, of Ripley, from congestion of the lungs, after a short illness, aged twenty-eight. — Rev. C. J. ROBINSON, Principal of Queen's College, Harley-street.—At the age of seventy-six, Rev. JAMES DRUMMOND, for many years minister at Clackmannan. He was "father" of Stirling Presbytery, and was ordained in 1850.—Rev. W. M. MACKAY, senior minister of Young-street Church, Glasgow.—At Edinburgh, Mr. J. WILSON, a prominent merchant and a devoted Christian.—Canon EDEN, vicar of Wymondham, one of the oldest clergmen in the Church of England; he was born in 1803.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — F.O.S. F.G.W. A.B. L.B. J.H. F.M.L. C.J.C. E.H.K. W.T. J.W.L. W.W. T.H. D.M. R.B. A.M.G. J.A.G. J.D. le B. C.W.E. W.M.W. F.S.H. G.S.S. Lord E. Lord B. S.S. S.E.S. J.R. J.K.C. U. and S. K.F. and R. F.E.B. J.W.K. C.J. W.J.S. A.J.C. E.F.E. C.S. G.H.B. W.H. J.G. E.R.T. M.G. T.J.K. W.D.C. F.P. E.A.T. E.K. Mrs. W. J.R. F.L. E.E. F.R. J.W. S.W. J.H. M.D.S. W.W. A.J.W. G.R.C. J.B.E. J.W.A. L.H.A. Miss C. S.S. G.G. M.A.P. J.W.C. G.C.R. J.S. C.H.J. R.C. J.H. E.S. G.R.Y. S. G.W. D.M.L. Col. F.W. Enquirer. T.L.C. R.H. L.P.N. W.F. W.H.G. A.E.S. J.McC. J.F. W.B. W.H. B.A. M.H. H.G.B. M.McL. J.F.B. M.H.A. E.E.E. J.P. S.S. H.B.L. E.L. C.A.S.

APPLICANTS FOR TRACTS.—Edward Lloyd, Woodlands Cottage, Iron Bridge; Mrs. Maidment, sen., Pilton, Shepton Mallet, Somerset; Miss Munton, 83c, Teviot-street, St. Leonard's-road, Poplar, E.; Mr. R. C. Dunn, 125, Barking road, Canning Town, London, E.; H. Bridger, 7, Adam street, Strand, London, W.C.; L. Maxey-Vallance, Chadwell Heath, Essex; Mr. H. Richardson (tracts or mottoes for poor mission hall), 431, Kingsland-road, London, N.; Mr. A. Stephenson, 50, Great Russell-street, Birmingham; Mr. W. Burgess, 27, Hastings-street, King's Cross, London, N.W.; R. Houghton, 7, Rackham-street, North Kensington, London, W.; L. Owens (large print tracts for old people), 4 Frederick-place, Weymouth; Miss E. S. Kenny, Beulah, 30 Prince's-avenue, Liverpool; Mr. R. F. Pledger, 20, Sedgwick-street, Cambridge.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Children's Special Service Mission.

Mr. Hutchinson, *West Kirby*, to Nov. 18; *Stalybridge*, Nov. 19; *Manchester*, Nov. 20; *Grantham*, Nov. 21; *Chiswick*, Nov. 24; *Broxbourne*, Nov. 28; *Homerton*, Nov. 23 *Guildford*, Dec. 1. Mr. J. Spiers, *Parish Hall, Clitheroe* Nov. 18-Dec. 1. Mr. J. S. Tyler, *Brighton*, Nov. 17; *Leicester and neighbourhood*, from Nov. 20 to Dec. 16. Rev. R. Callender, *St. John's, Meads, Eastbourne*, to Nov. 19; *Bedford*, Dec. 13; *Bayswater*, Dec. 16; *Crawley*, Dec. 18-20 Mr. S. J. Hewlett, *Redhill*, to Nov. 22; *Holmwood*, Nov. 27 *Colgate*, Nov. 28.

School Books.—A. M. Guy, Betzieloh, Brondesbury Park, N.W., has a large number of old school books to give away to any charity which may care to receive them.

The "Missionary Penny" Sale of Work in aid of labourers in China and other lands, also on behalf of the poor, etc., will be held on Wednesday, Thursday, and Friday, Nov. 23, 24, and 25, from 11 a.m. to 10 p.m., at 30 Dorset-square, Regent's Park. Mrs. Denham Smith will be glad of the presence and help of friends.

Lambeth-walk Mission.—I shall be grateful if any friends can help me with some large sheet almanacs for 1899 to circulate amongst the various floors, rooms, etc., of the famous potteries of Messrs. Doulton and Co. and James Stiff and Sons. There are about 2500 hands employed and I am anxious of putting up these almanacs where they can be easily seen and read. I should also welcome any books bearing on Atheism, Christadelphism, gambling etc. I have easy access to all the men during working hours. GEO. GOODMAN.
128, *Kennington Park-road, S.E.*

The London School Board is addressing a communication to all the licensing magistrates within the district, expressing the Board's strong condemnation of the sale of drink to children of elementary school age.

Finsbury Park Working Lads' Institute —From the annual report of this useful institution it appears that much good work is being done, the workers and friends being much encouraged by the continued and progressive efficiency of the institute as a means of voluntarily bringing the poorest lads of the neighbourhood under elevating, moralising and religious influences, inculcating in them habits of self-restraint and discipline, side by side with recreation and instruction of a healthy and cheery character. Instruction is given in fretwork, drawing, painting, and carpentry; there is a library, an ambulance class, and a band of hope, while Bible classes, church parades at many of the local places of worship, and Sunday evening services tend to keep up a religious tone and supply a moral stimulus. A considerable sum still remains to be raised to clear the conditional promises towards the extinction of the building debt, but it is hoped that with the continued help of friends the workers will soon be relieved of that heavy burden. Communications may be addressed to Mr. Arthur Willis, Hon. Director and Secretary, 44 and 46, Poole's-park, Seven Sisters-road, London, N.

Rescued for Life:

NOTES OF A WAIF'S HISTORY.

By T. J. Barnardo.

My rescue records are still as crowded and varied as ever, although I can only occasionally show those who are interested in such work a case here and there as a sample of the larger family of Waifs who are always under my care, and no bald recital, such as my note-book supplies, can depict in sufficiently vivid colours the facts. Mercy Ratter, for example, looks decently clothed in the engraving. True, her habiliments are not grand, but they are clean and wholesome, and sufficient to keep her covered and warm. But had you seen the rags in which the child was dressed when she was brought by a Police-Court Missionary to one of our provincial Ever-Open Doors, you would have wondered, firstly, how a child could have got into such a confused mass of oddments, and then how, having done so, she could ever have got out of them except by the aid of the scissors! She was also phenomenally filthy. Her hair was matted, and her poor body was thin and emaciated. It needed no telling to discover that the child had been half, or more than half, starved. She needed skilful medical care at once in consequence of her bodily exhaustion. Even after weeks of tender care, her condition was nearly one of collapse.

But poor Mercy's story is, alas, not unusual; it is that of many who come to my door! She is an orphan, both parents being dead. After their death Mercy came under the care of a relative, a



MERCY RATTER (10): A CHILD OF NEGLECT.

very dirty and wretched-looking old man. These two lived in a miserable hovel containing two rooms, which rooms were tenanted by *nine* people. A little before, her fifteen-year-old sister had died of low fever in the same den, semi-starvation having been one of the exciting causes.

On being admitted Mercy soon adapted herself to the life of the Village Home where she was placed. It was beautiful, remembering the condition of the child when first rescued, to notice how surely, although slowly, she blossomed out under the reviving influences of a tender home life, surrounded as she was with happy, innocent companions, and with sufficient to supply all her wants. Her new life-chapter shall be, by God's blessing, happier than the old one, and a brighter future shall await her!

How much brighter the *immediate* future is for my Waif rescues is not very easy to tell. As I walk round the Girls' Village Home at Ilford, I am often met by groups of little children, who look at me with glad and merry eyes, some of them bobbing their queer little curtseys, but looking as if they would very much prefer to come up and shake hands or even kiss me. And there are tears in my heart, if not in my eyes, as I watch them; for, accustomed as I am to the sight, my mind recalls again and again harrowing incidents connected with the previous lives of many of these little maids, so that I cannot but feel unutterable gratitude to God for having been permitted to open wide the door of safety for their rescue and upbringing in Christian ways.

A little while ago a visitor friend of mine walked with me round the Village, and as he beheld the groups of merry children, he said, "You must be a happy man." "And you," I said; "are you not?" "Oh, yes," he replied; "but I meant that you must be *specially* happy when you see the results of your good work." "Exactly!" I replied. "And that is just what *I* mean. Are *you* not happy, for you are a partner in it all?" And it was so, for my friend had given with a liberal hand again and again to God's service at our Village Home. To those readers of The Christian who have ever helped in such rescues from the very jaws of death as that of little Mercy, I would say, "*Your* hearts should glow with gladness and gratitude as you read these lines, for you, too, have been good and loyal partners in this work for Christ."

But I want *all* my partners to rally round me during the winter just opening, for indeed I sorely need their co-operation. "Have financial matters mended with you?" has been a question asked of me by many of late weeks. I regret to say I have had to reply in the negative! But for very large and unexpected help sent by a single donor who knew of my necessities, I should have been almost *stopped in my work* during the last two months. As is often the case, however, that splendid help came to tide me over a time of great perplexity, and to enable me to feed, without interruption or question, the children dependent upon me day by day.

I have established the most rigid economies. Indeed, some of my fellow-workers are beginning to look upon me as a skin-flint! I have had to cut down this, and to pare that, and to suppress the other. I have given up every branch of the work that could be given up which was not directly concerned with the welfare of homeless children, and I am quite grieved that I have had to dismiss some of my colleagues whom otherwise I would have been glad to retain. It was clearly, however, a duty, in view of diminished income, to abandon everything that was not actually necessary for the efficient rescue and training of homeless and outcast children. Thank God, *that* work has not been impaired! It has been carried on unceasingly, day and night, all over England, and I am in hopes that the great deficiency which has been created as between last year and the year before may be made up before this year closes.

18 *to* 26, *Stepney-causeway, London, E.*

CITY OFFICES OF "DR. BARNARDO'S HOMES."

Have you yet visited the City Branch of Dr. Barnardo's Homes, The Children's Bookroom, at 158, Aldersgate-street, E.C.? If not, do not miss the first opportunity that occurs. It is centrally situated, within two minutes' walk of the General Post Office, and quite near Aldersgate-street Station on the Underground Railway. Two of the Home industries (Brush-making and Tin-smithery) are being practised there daily by a number of Dr. Barnardo's boys, and a selection of manufactured articles is always on sale, as well as a full stock of various publications, including *Night and Day*, *Young Helpers' League Magazine*, and *Bubbles*. Subscriptions to the Homes are also received there, and full information about the whole work is supplied by the Manager.

18 *to* 26, *Stepney-causeway, London, E.*—[Advt.]

HOMEWARD BOUND.



THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing), take place SATURDAY, DECEMBER 17th, at the

WELCOME HOME FOR SAILORS,

Iron Bridge (close to CANNING TOWN STATION).
All friends are welcome.

TEA AT SIX. UNLOADING OF BOAT AT SEVEN.
Meetings in different languages before and after.

☞ *Will Friends sending CARGO for Boat kindly forward as soon as possible to Miss CHILD, at the above Home.*

JUST PUBLISHED.

PRICE SIX SHILLINGS

HANDSOME CLOTH BOARDS.

PILKINGTON OF UGANDA.

By CHAS. F. HARFORD BATTERSBY, M.A., M.D.

With Illustrations and Maps. A Life Record of the late Geo. L. Pilkington, of Uganda, will be valued by all who knew him.

London: MARSHALL BROTHERS, Keswick House, Paternoster Row, E.C.

SURREY CHAPEL CENTRAL MISSION.

BLACKFRIARS-ROAD, S.E.

At this historic centre, amid poverty, vice, and irreligion
A GREAT AGGRESSIVE WORK,
EVANGELISTIC, PHILANTHROPIC, SOCIAL
Is now carried on. See Christian for November 3.
3 000 cases of sickness and destitution personally dealt with by the Sister of the People last year.
£300 urgently needed for current demands; and
£250 to complete payment for new Branch Mission Hall, St. James-road, S.E.
Superintendent, Rev. J. Tolefree Parr, 62, Nelson-square, Blackfriars-road, S.E. Treasurer, Mr. J. Mills, 84, New Kent-road, S.E. Bankers, Union Bank of London, Southwark branch.

CHURCH PAROCHIAL MISSION SOCIETY,

The CHURCH HOUSE, WESTMINSTER, LONDON, S.W.
(Great Smith-street Entrance.)

Gen. Superintendent—Rev. W. HAY AITKEN, M.A.
Secretary—Rev. HERBERT MUIR, M.A.

Object—The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.

The Society urgently needs help, as it is without endowments and has to depend entirely on the offerings of those who value Evangelistic Work. It undertakes Missions in a large number of very poor Parishes. The Work being entirely of a spiritual character does not command so readily the support of many rich people, who give freely to charitable objects mainly designed to meet temporal necessities. The Rev. A. J. Harrison is now conducting evidential Missions in connection with the Society, and the Committee will be glad to receive applications for his services.

ROYAL SEA-BATHING HOSPITAL.

FOUNDED AT MARGATE 1791.
(Hitherto known as the Royal Sea Bathing Infirmary.)

The Hospital is CLOSED for certain necessary structural alterations and repairs.

SPECIAL APPEAL.—£10,000 required, towards which £5,978 has been subscribed.

Mr. Francis Peek's generous conditional offer of help extended to December 31st.

MICHAEL BIDDULPH, M.P., Treasurer.
30, Charing-cross, S.W.

THE OUTCAST AND STARVING.

70 Homes, &c., in London and Provinces for giving a fresh start in life to every suitable case, irrespective of creed or character. 13,000 cases (men, women, and boys) dealt with in 1897. 58 per cent. turn out well. Tickets for beggars free to donors.

Funds and Old Clothes of every description Sorely Needed.

Rev. W. Carlile, Hon. Chief Sec., Church Army, 130, Edgware-road, London, W. Bankers, Barclay's.

THE FOREIGN WORK

of the SALVATION ARMY is urgently in need of financial help.

God is giving most blessed success in the Salvation of thousands of souls, but the work is restricted for lack of funds, particularly in

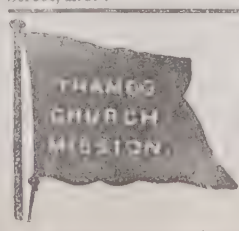
The West Indies.—Through the recent Cyclone, increased grants are absolutely necessary.

Japan.—For Training and Extension purposes.

Italy.—Money is needed for commencing operations in Milan, Genoa, and Venice.

India.—Over 800 **Native** Officers are fully employed. 350 famine-stricken children are being maintained and educated.

Will any friends able to send help, etc., address their assistance to Mrs. Bramwell Booth, 101, Queen Victoria Street, E.C.?



With 54 years' great success among Sailors, Bargemen and others in the Port of London, the Committee most urgently ask for help to carry on the excellent work. Contributions may be sent to the Office of The Christian, or to
F. Penfold
(Paymaster-in-Chief, R.N.),
Secretary,
31, New Bridge Street,
London, E.C.

Magazines, Tracts, &c., will be thankfully received.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, November 14, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

	£	s.	d.
Armenian Relief Fund—J.W.F., 5s.; D. St. A., £2	2	5	0
Mr. and Mrs. Innes-Wright's Work, Nepaul—R.M., Manchester	1	0	0
Baptist Missionary Society—In His Dear Name	0	13	0
West Indian Hurricane Distress—F.E.H., £1; M.L.E., 10s.; Botolph, £1 1s.; E.E., 2s. 6d.; Mrs. C.M., £5; Miss D., £3; M.P., £2; C.L.M.T., £1; B.C., £20; M.J.T., £2 2s.; E.A.A., £1; (*St. Vincent and Barbadoes*) N.B., £1	37	15	6
British Syrian Schools—Banked	2	0	0
Mrs. Bruere's Work, Poona—Banked	2	0	0
Tibetan Pioneer Mission (Miss Taylor)—W.B., Barking, 5s.; M.P., £1	1	5	0
Mansion House West Indian Hurricane Fund—R.S.E.	1	0	0
China Inland Mission—Liberated, £2; M.P., £1	3	0	0
South Africa General Mission—Liberated	2	0	0
Pundita Ramabai's Work—M.P., £1; A. W.S., £1	2	0	0
Moravian Missions—M.P.	1	0	0
Persecuted Stundists—M.P.	1	0	0
Work among Priests in France—M.P.	1	0	0
Sailors' and Soldiers' Institute, Alexandria—M.P.	1	0	0
Agra Dispensary (Dr. Valentine)—G.K.	0	5	0
Soldiers' Homes, India (Miss Sandes)—437	1	0	0
Chinese Bible Women's Mission—R.C.S.	5	0	0
Yiddish Bible Translation (Mr. Bergmann)—M.P.	2	0	0
National Vigilance Association—S.A.B., £1; J.M.C.P, £1	2	0	0
London City Mission—H.K., 8s. 6d.; N.B., 7s. 6d.; B.S., £1	1	16	0
St. Giles' Christian Mission—XXX., 4s.; A.H. 10s.; Bukbukiah, £1; M.P., £2	3	14	0
Mildmay Mission to Jews—K., 2s. 6d.; Liberated, £2	2	2	6
Kensit Campaign—R.L., £2; Mrs. C.S.P., £2 10s.	4	10	0
Jewish Work, London City Mission—J.H.	2	0	0
Blackgang Mission—A.M.M.	2	0	0
Shipwrecked Mariners' Society—N.B.	1	0	0
Gratuitous Circulation of The Christian—N.B.	0	7	6
Church Association—N.B.	0	7	6
Miss Weston's Work (Silver Wedding Fund)—Mrs. C.S.P.	2	10	0
Joshua Poole—H.S., £5; A.H.H., £1 1s.; T.A.D., £3; J.H.G., 10s.; W.G., 10s.; R.C., £1.	11	1	0
Flower Girls' Mission—D. St. A., £2; Bukbukiah, £1; B.S., 10s.	3	10	0
Miss Perram's Poor Fund—D. St. A.	1	0	0
Mr. H. Barnett, Bow—Admirer	0	10	0
Mr. Fegan's Homes—A.H.	0	10	0
Bridge of Hope (Miss Steer)—C.F.C., 2s. 6d.; Bukbukiah, £1	1	2	6
Homes Working Girls, London—M.S.	5	5	0
Dr. Barnardo's Homes—Bukbukiah, £1; G.K., 2s.	1	2	0
Friendless and Fallen—Bukbukiah	1	0	0
Walworth Crèche—B.S.	0	10	0
Bristol Orphan Houses—G.K., 2s.; C.L.M.T., £1	1	2	0
Mr. Quarrier's Orphan Homes—G.K.	0	2	0
Stockwell Orphanage—G.K.	0	2	0
Soldiers' Home, Aldershot—437	1	0	0
Liberator Sufferers' Relief—Collected X.Y.Z., Ledbury	0	5	0
Total	£117	12	6

[ADVERTISEMENTS.]

Bethnal Green Free Library.—H.J.G., 10s.

Mission of Help to the Suffering Poor—Dehra Dun, 5s.

Missionaries' Literature Association.—A parcel of literature, from Gal. vi. 10.

C.M.S., North-West Canada (Rev. F. Swainson)—A Friend and Admirer of Missionaries, 10s. 6d.

Naples Sailors' Rest.—Mr. Stephen Burrowes writes that at length the mission ship *St. Paul* is at work in and out of the ports of the Bay of Naples. The vessel is an English barque yacht of fifty tons register, and was bought for £200. There is a saloon for meetings, and a fore-cabin for use as a reading-room. Mr. Burrowes says: "The British seamen are delighted with the ship and its work. Seamen belonging to H.M.S. *Cruiser* have made a Bethel flag for the *St. Paul*. We now need awnings for the deck and a harmonium; and the bottom of the vessel must be coppered. Literature for the ship can be addressed to the care of Consulata Inglese, Castle-a-mare, Italy; other communications to me at 7, Vico 2° del Piliero, Naples."

"The Student Movement."—Since the Student Volunteer Missionary Union and the British College Christian Union have become organically connected, the committees of the two Unions have decided to unite in issuing a magazine which will take the place both of *The Student Volunteer* and of *News from the Colleges*. The new magazine will be entitled *The Student Movement*, and will be issued nine times during the college year, *i.e.*, monthly from October to June inclusive. The purpose of the magazine is to keep students in touch with the college and volunteer movements in this country and throughout the world; also to promote a higher standard of Christian life and of organised Christian work in the colleges, to emphasise the claims of foreign missions, and to give hints and helps for the systematic study of Missions.—*Office: 22, Warwick Lane, E.C.*

THE NATIONAL REFUGES
FOR HOMELESS AND DESTITUTE CHILDREN.
"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS.

164, SHAFTESBURY AVENUE, LONDON, W.C.

PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of The Christian.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

WOMEN'S
SOCIAL WORK OF THE SALVATION ARMY

THE ANNUAL THANKSGIVING MEETING
Will be held at the HOLBORN RESTAURANT (Throne Room),

On Tuesday, 22nd November, at 8 o'clock.

MRS. BRAMWELL BOOTH
Will present the Report of the Year's Work.

The Honourable Dr. COCKBURN, AGENT-GENERAL FOR SOUTH AUSTRALIA' WILL PRESIDE.

Supported by LORD MONKSWELL, GENERAL SIR GORDON CAMERON, G.C.B., SIR DAVID TENNANT, K.C.M.G., and others.

FEATURES OF THE EVENING:—
A THANKSGIVING OFFERING for the support and furtherance of the Work.

An EXHIBITION of the various Productions of Salvation Army Social Industries—on View and for Sale.

RECEPTION:—Mrs. BOOTH will be present in the King's Hall (adjoining the Throne Room) to receive the Friends at 7 p.m.

BUFFET REFRESHMENTS THROUGHOUT THE EVENING.

TICKETS, 3s. 6d., may be obtained from the Secretary, 259, Mare Street, Hackney; or 101, Queen Victoria Street, E.C.; or by application to any Salvation Army Officer.

STOCKWELL ORPHANAGE,
CLAPHAM ROAD, LONDON, S.W.

Founder: C. H. SPURGEON.
President & Treasurer: Rev. J. A. SPURGEON, D.D., LL.D.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN.

No Votes required. The most needy and deserving cases are selected by the Committee of Management, without regard to class or creed.

The Managers Require
TEN THOUSAND POUNDS
A Year in Voluntary Contributions.

Contributions will be thankfully received by the Treasurer, addressed to the care of the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

THE CHILDREN'S HOME
(Dr. Stephenson's)

Shelters and trains eleven hundred boys and girls (orphans, waifs, epileptics, and cripples).

HELP IS GREATLY NEEDED.

Chief Offices: Bonner Road, London, N.E.
Address Rev. Dr. Stephenson.

THE ST. GILES' CHRISTIAN MISSION
FOUNDED IN 1860,

And Supported Entirely by Voluntary Contributions,

MOST EARNESTLY APPEALS FOR FUNDS
For the Maintenance of its
Far-Reaching & Manifold Operations.

The following Classes (amongst others) are assisted:

The Sick and Destitute,
Orphaned and Helpless Children,
Homeless Girls and Women,
Friendless Juvenile Offenders,
The Better Class of Discharged Prisoners,
The Innocent but Suffering Wives and Children of Prisoners,

AND TO ALL THE GOSPEL IS PREACHED.

Bankers: Messrs. BARCLAY & CO.
Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Superintendent: WILLIAM WHEATLEY, 4, Ampton-street, Regent-square, London, W.C.

The Christian.

☞ To avoid delay it is requested that all letters ting to business matters should be addressed to firm, Messrs. Morgan and Scott, and not to its vidual members. Communications for THE ISTIAN should be addressed to the Editor, 12, ernoster-buildings, London, E.C. Letters of a sonal nature should in every case be so marked.

☞ All communications intended for the EDITOR should ddressed to him at the editorial offices, 12, Paternoster-dings, E.C., and *not* to our advertisement agents, Messrs. n Haddon and Co.

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NOTES AND COMMENTS.

THE new special offer made by our publishers of a 17s. parcel of books for children and young people, for 8s. 6d., is meeting with ch acceptance, and gratifying testimonies are ning to hand. From Penzance a correspon-t writes :—

am very much pleased with the parcel. They just the right sort of books, which ought to be widely circulated among the young all over the d.

imilar letters, too numerous to quote here, ify to a widespread appreciation of this rt.

t must be remembered that these special rs are made on the condition that the cimen copies of THE CHRISTIAN sent at the e time are well and carefully placed with nds at present not taking in the paper. hope for many new subscribers now and in New Year as a result of the personal ommendation of our present readers.

What soul-invigoration is to be found in the rds of the great Apostle, "Casting all your upon Him, for He careth for you"! Never this lower world more exercised by over-efulness than now. Very few persons seem know the absolute rest which comes from ually "casting" our care upon Him. It is so cult to leave our care with God. We so often e it to Him and forthwith bring it away in. God only can relieve the trustful heart ts care. "A truly conscientious person does and cannot cast off care by giving it into hand of an incompetent, heedless, unreli-e person. Herein God's offer to bear our l of anxiety is seen to be incomparable, who so able, so willing, so all-seeing to ceive the whole of the responsibility, even to the remotest relations and consequences, as God!" When the deep meaning and pathos of this wonderful fact, "He careth for you," is allowed to filter through into the troubled heart, will not its own most natural comment be: "Why not let God be my caretaker, my burden-bearer, my peacemaker, since He is fitted to bear both me and my care?" Why not? The answer can only be: There is no valid reason why God should not be my own "caretaker."

One topic recently under the consideration of the Christian Endeavour Society calls for more than a passing allusion. We mean that of "Christian recreation." To say that recreation is Christian only when it is re-creation does not speak the whole truth. Recreation needs to possess a distinctly Christian element if it is really to re-create the entire human system. Recreation that touches either the mental or physical nature, or both, to the exclusion of the spiritual, does not effect a complete re-creation. "Its only legitimate end is renewal of strength, new fitness for hearty and vigorous toil, new vigour of body, new elasticity of mind, new courage of heart, new strength of will. Any form of pleasure that does not give these is sin. Amusements are to be tested by this standard. Do they re-create physical energy, moral enthusiasm, holy desires, strength of will, ardour for high and holy living? Do they send one forth to common duties contented, joyful, strong, more capable of doing God's will in the humble or exalted duties of daily life?" It is in this wise way that *The New York Observer* expounds the subject. Surely recreation, as here laid down, will not fail of the Divine intention!

Men who have served some thirty or forty years in the ministry will testify that the conditions of their work are more difficult now than they ever were before. These conditions are not so much intellectual as moral and social; indeed, one of their regrets is the disappearance, to a large extent, of the thoughtful reading young man, who used to give them some of their best and most useful work to do in training and preparing him for his life's calling. What has caused the change? We think it comes mostly from the pressure of business, which makes men too weary to turn to stiff books at night, or to attend religious services; which robs them of the buoyancy and healthy enterprise that tempt a man into other pursuits. A few conquer, but the great bulk are exhausted. On Sunday the effect of the six days' toil can be seen in almost every church, in the attendance, and, in too many instances, in the kind of services held. Dr. Henson, chaplain to the Bishop of St. Albans, says :—

I am convinced that an unconscious effort to match the tastes of the giddy and emotional urban folk, far more than any real religious conviction or any innate bent towards anarchy, lies at the root of the ritual eccentricity which now distresses many sober-minded Churchmen and perplexes the Bishops.

The worship of mammon prevents the worship of God.

Dr. Butler, Master of Trinity College, Cambridge, admits that fewer of the ablest young men enter the ministry of the Church than used to be the case, and that "our young men attend College Chapel less than they used to do." He thinks that though they sit loose to the creed of the Church they are not far from the Kingdom of God. In his volume of sermons, preached in the College Chapel, he says that he cannot give these young men guidance; he can only offer them sympathy; and he longs for some fresh voice to be heard to which young men would give heed. Yet his own words have a ring of sincerity and a message of truth that ought to arrest attention, and lead to Christian living. He calls on young men to "put truth, reality, faith, conviction into every corner of their life." He warns them not to rest in half truths, and not to believe that either the voice of the Church or the voice of the people is the voice of God.

Young men, there is no such outward voice on earth, and there never will be. The only "Voice of God" that you will ever hear on this side of the grave is the voice of your conscience, speaking to you in your least selfish moments, and informed by the highest and least selfish teaching of your times, bidding you be pure and true, do justice and love mercy, and walk humbly with the God whom you serve.

Dr. Robertson Nicoll, at a meeting commemorating the 150th anniversary of the Carr's Lane Chapel in Birmingham, said that the first business of the preacher to-day was to aim at the conversion of souls, not to edify the saints. He rarely heard a Gospel sermon nowadays. Ministers seemed to take for granted that all in their congregations were converted. If they do, they make one of the most lamentable mistakes possible. It is imperative that those who present the ultimate spiritual alternative should realise and preach that no outward respectability, or morality, or blamelessness of life can take the place of the radical heart-change demanded as the essential condition of entrance into the kingdom. We sometimes forget that the announcement of this condition was made, in the first place, and with all impressiveness of manner, to one who was a leading religious rabbi. Preachers can do no better than repeat the same message in the same manner, and to the same people. It might be well, perhaps, to begin with themselves.

A representative of *The Daily News* has been to see "Our Barbarians at Play," *i.e.*, the men who countenance glove-fights. It is a terrible revelation of the savage condition of a certain section of the people who live in streets so near to us, and who pass by the doors of our places of worship every day. The only comfort about the narrative is that it is written with an intense loathing of the whole exhibition, and that would not have been the case with a great many of our papers some years ago—we do not include *The Daily News*. So long as we have scenes like this allowed by the law constantly going on amongst us, so long can we do with the efforts of as many Christian workers as can find their way into the darkest places of our great cities.

It was not the mere blow or the collapse of the boxer that was the most unpleasant thing. It was the inhuman yell of delight that broke from every part of the hall, with a savage ferocity that was simply horrible. At any rate, it looked like the killing of a man, and they were simply frantic with delight.

Another example of human depravity is seen in the case of the man Tomlinson, on whom the terrible sentence of penal servitude for life has been passed for the attempted wreck of a Midland express. That such occurrences should be possible under the conditions of civilised life to-day is a testimony to some diabolical agency at work in human nature. Indeed, a belief in the existence of a personal devil, whose delight it is to use human instruments for these accomplishment of his evil designs, is borne in upon us in all these awful criminal tendencies. That creatures made in the image of God should be capable of such wickedness is incredible apart from such a theory. It explains facts that otherwise stand out as hopeless enigmas, and though it does not lessen the responsibility of those who voluntarily hand themselves over to his influence, it throws light on more than one aspect of sin in its origins.

It is curious, to say the least, that so many Christian people, with these facts staring them in the face, should so frequently speak with a cheap humour of the evidence and personality of the Evil One. To do this is to endanger the attitude of abhorrence with which evil itself should always be met, and to lose the edge of antagonism against his power and influence of the world. And it is inconsistent with the bearing of our Lord towards the question. He confessed that He had "come to destroy the works of the devil," and He ever spoke of the source and origin of evil as personal. Such passages as Matt. iv. 10, xiii. 28, xvi. 23; Mark iv. 15; Luke xxii. 31, etc., are not capable of being explained away. He who knew most about the spiritual life and its dark mysteries always spoke in this unmistakable way. And it is unquestionable that the leading thinkers of every school are slowly but surely returning to the earlier and more Scriptural view of the origin of evil. It flows not as a vague influence no one knows whence, but from a diabolical and hateful person, in bitter enmity against God and man.

In view of the recent agitation in Canada on the question of prohibition, it is interesting to find the testimony of Mr. Vice-Consul Kating in a report issued from the Foreign Office on the working of the Maine Liquor Law. While he allows the doubtful effect in large towns (where it is seldom loyally enforced), he is clear as to its excellent effect in the country districts, where, largely through its influence, the farmers and their labourers have become very prosperous as compared with their condition forty years ago. On the whole it resolves itself to this position — that where public opinion is overwhelmingly on its side, prohibition will work successfully; where there is a considerable minority against it the contrary is the case. It is clear that in this, as in other cases, those desirous of reform must educate the people to a belief in it, before legal enactments will suffice to enforce it.

Another injustice! The retail sellers of alcoholic liquors are not directly represented in the House of Commons! The brewers, of course, are powerfully represented. But this is not enough; the retailers mean to win one or more seats for themselves at the next election. Temperance men must keep an eye upon their proceedings.

Our neighbours across the Channel, with whom we have not been on the most friendly terms of late, are setting us an example that we may do worse than imitate in temperance reform. The latest development of the French Temperance Society against the use of spirituous liquors is the establishment of a cheap temperance restaurant.

Temperance in this case does not exclude the use of a limited quantity of wine and beer with the meals, but all spirits are prohibited. The Society has no fewer than 380 branches in France, and is obtaining support from many educational institutions.

It appears that General Gallieni, the Governor of Madagascar, who is an absolute teetotaler, is a member of the Society, and is doing his best to limit the use of alcohol in his colony. The Bishop of Nancy is another leading member, and the manager of the Paris and Mediterranean Railway is promoting the interests of the Society among railway employees. To all who believe in total abstention from alcohol in any form, this may seem only a half and imperfect measure. But is not one step in advance, if only a short one, better than no progress at all in the struggle with the evils of the great drink question? Is not this God's method, "little by little"?

Mr. Albert Spicer, M.P., read a few nights ago at Birmingham as important a letter from Dr. Dale as, perhaps, any that has been published in the Life of Dr. Dale just issued. He received it when he was returned to Parliament in 1892. It relates to that deterioration of character and life which too often is caused by success and a change to other scenes.

You will not think that it indicates any distrust of you if I say that you will not do amiss if you think over the men whose moral fibre deteriorated as the result of entering the House of Commons, if you ask how the deterioration came about. Your own habits of life are of a kind to leave those who love you no anxiety in this respect; and yet strong men have sometimes proved weak.

The new habits of life, the new and powerful influences of the society into which many members go for the first time, the new ways of looking at things which are presented to the neophyte, the sense of being bound to a party, the method of compromise by which so many questions are settled—all these are apt to lower the tone of the soul. A Christian may not refuse the call to enter Parliament, but he will do well to accept it with grave fears lest he should succumb to influences which have laid others low.

An examination of the coloured pictures issued with the forthcoming Christmas numbers of the weeklies and magazines raises some disquieting thoughts regarding the present sentiment on peace and war, and suggests that we are just now being well-nigh submerged under a wave of militarism, for the majority of the coloured plates which adorn the bookstalls and sell in large numbers deal with battle scenes on land and sea—many of a revolting order. John Ruskin somewhere says that we can best gather a true impression of a people's life from its art. If so, we are just now in a bad way on this question. It is shameful that the day on which the Prince of Peace was born should be associated with such bloodthirsty scenes. These pictures, unfortunately, are largely hung up in nurseries, where little children are deeply influenced by them during their tenderest years.

The exposure of the condition of continental armies, especially that of France, ought to have a very sobering effect upon those persons at home who clamour for every youth to be compelled to join the army for a short term of service, and then be liable to come up again when called to do so. One of our cheap, widely-read journals recently attempted to show that conscription would be a good thing for the working classes. But the evidence from many quarters in France is to the effect that the barrack has received the youth of the nation "sound and clean to return them polluted." And the result of it all is, according to one witness, "a people vitiated, stultified, and servile." In Russia also there is a deplorably backward state of affairs, largely owing to military burdens, and yet working men are told what a good thing conscription is! For every 7700 inhabitants of the Caucasus there is only one elementary school. In the Caucasus Russia spends £150,000, mostly on secondary and high schools, but on her army of over 200,000 men she expends £5,000,000. Would the English people like such a state of things? The Czar evidently does not.

According to the *Boston Congregationalist* the late Mr. Bayard, recently American Ambassador to this country, seldom wrote a letter without attaching to it a quotation of a distinctly spiritual character, or else enclosing a leaflet that would carry some consolation or inspiration to the person addressed. The same paper goes on to say:—

If we could gather up the total of these messages, they would constitute a series of services to the world not unworthy to rank with the dead statesman's best public achievements. How refreshing it is when a man, in the midst of many cares and obligations, does not neglect those quiet, unnoticed ways of sweetening life for others. Wordsworth was right when he called "the little unremembered acts of love" the "best part of a good man's life."

It is very needful, however, that the accomplished man who used to do this should be followed as much in the wisdom of his choice as in the act itself. Such a habit can only attain its end when it is done with a careful eye to suitability, and an entire absence of superior assumption.

A new definition of diplomacy, and a good one, was given by Sir Edward Grey in a recent speech, in the words:—

I look upon it as one of the first duties of diplomacy to speak the truth, and to make the truth agreeable.

It is to be feared that this has not been the case with diplomacy as a whole, which has been remarkable rather for studied ambiguity than for plain speaking, the ambiguity later on resulting in perilous misunderstandings and painful irritation between the parties.

A remarkable memorial is being distributed for information, signed by 336,250 women of the United Kingdom, drawing attention to the need of some official public control over the convents and nunneries in this country, in which the 20,000 nuns who have entered them are practically incarcerated. It points out that numbers of young girls of tender years are induced to enter these places in moments of enthusiasm, and to take upon themselves solemn and life-long vows whose significance they are not capable of understanding. They are then consigned to "hopeless imprisonment." Many of the convents are surrounded by high walls, and have underground cells; and it is said that there are in use "steel-spiked whips and other terrible instruments of torture." It is surely a reasonable demand that these institutions should be carefully supervised, and their methods of dealing with the souls under their care looked into by an impartial authority. If they were not religious and Catholic, the secrecy in which their condition is shrouded would not be endured for a single day.

The corrupt state of the religious world in Spain may be judged from a recent remarkable enactment of the Spanish Minister of Justice to the effect that all pensions granted to nuns in 1837 shall be henceforth null and void, except where the party interested can be proved to be alive. The reason of this is that in that year it was provided that every nun at that time living should have a pension for life, and that since then not a single death has been notified by the Roman Catholic authorities to Government! As the oldest nun in 1837 was seventy years of age, the Spanish Minister is growing sceptical about her existence.

One of our contemporaries is assured by a representative, who is familiar with the men of Fleet-street, that indifferentism and agnosticism are what pervade the daily paper offices, and not either Romanism or Anglicanism. This testimony has an appearance of finality about it, though one cannot help wondering at some things in these dailies, and at some things not in them, if there is no ecclesiastical bias behind the door. Even admitting that the pervading influence is indifferentism, this generally takes more kindly to Romanism in one form or another than to any form of the Evangelical faith. There is an affinity between them.

National Success and Christianity.

A RECENT interesting discussion in the pages of *The Spectator*, between Bishop-designate Welldon, Cardinal Vaughan, and others, upon the subject of the connection between the Christian religion and national prosperity, suggests the following reflections.

For while Dr. Welldon appeals to current political facts favouring the view which he propounds, the Cardinal points to Scripture with the opposite effect, and neither has shown how the discrepancy may be reconciled.

The Bishop says: "As the Christian nations of the world are evidently gaining in importance and influence upon the non-Christian, so are the non-Catholic nations upon the Roman Catholic." The Cardinal replies:—

If the theory is sound it must be applicable to all time...I find the balance of national prosperity sways and shifts in different and often opposite directions. At present it indeed points to Protestantism; a few hundred years ago, say in the time of Philip II. of Spain, it pointed to Catholicism. But, as a whole, its tendency is most certainly in favour of Paganism and rank infidelity.

He then with crushing effect proceeds to show that all the teaching of the New Testament favours the view that poverty, suffering, persecutions, and martyrdoms are the testimonials of truth, and the prospect held out to its witnesses in this world; and not prosperity or national success.

To many there will seem to be truth on both sides, but how to reconcile them the correspondence sheweth not; for when the Bishop seeks to escape from the Cardinal by referring the foretold adversity to another time and state of the world than ours, and attributes it to the paucity of the number of Christians then, surely he gives his whole case away. For that is to say that the strong and the many are favoured of God, while the few and the weak are unprotected. It implies, too, that the causes and principles that led to the crucifixion of Christ were temporary and transient—a theory which violates history, the teaching of the New Testament, and the visions of the future vouchsafed to its writers.

But in truth there is a simpler key to the rock. Christianity has more than one character. It is moral and it is personal. That is, it not only sets forth to the world the great ethical principles of action, which were taught before it was born, by the voice of conscience and the laws of Mount Sinai. But it sets them forth in association with the Person of Jesus the Nazarene, the gentle, the patient, the meek, who was crucified and slain.

When, therefore, we see prosperity attaching to certain nations that profess Christianity, that is the result of, not their faith and love to Christ, but of the moral strength within them, which frequently is found associated with the profession of his name. That is the solution of Cardinal Vaughan's riddle. Romanist and even Pagan nations have at times been ruled and administered on principles of justice and right. Some of the strongest nations have been called Christian, some have been heathen. Their strength has lain not in their creeds, but in the morality of their public law.

In so much then as Christian nations have surpassed non-Christian in these qualities, the Word of God has been the more strikingly vindicated which tells us that "righteousness exalteth a nation." And in so far as Protestant Christian nations have surpassed *in righteousness* Catholic Christian nations, in such measure has God increased their strength and influence in the world.

That is the reason of the truth of Dr. Welldon's quotation, that "The unique greatness of the British Empire dates from the Reformation;" and justifies his conclusion that "the Reformation, in spite of its many failings, was still the greatest step which has been taken since Christianity was born, in the intellectual and moral progress of mankind." The principle is stated in the simplest language in Rom. xiii., where, speaking of civil rule, at that time in Pagan hands, St. Paul says, "For rulers are not a terror to good works, but to the evil...Do that which is good, and thou shalt have praise of the same."

So long as they act on this great fundamental law, nations will prosper, be they heathen or Christian. If they reverse it, history proclaims their fall in no uncertain tones. So that the Bishop is right when he claims prosperity as the natural result of Christianity, and specially of Protestant Christianity, yet not because of any dogmatic truth that it holds, or of any dogmatic error that it protests against, but

BECAUSE OF ITS MORAL STRENGTH.

But turn the shield and look at its other face. Then we shall find that, in a certain degree, the Cardinal is also right. Christianity is, when rightly understood, not only a moral institution, but it is the Cause of a Person. It is Personal first and moral after. It is moral because it is Personal. "If ye love Me," said its Founder, "ye will keep My commandments." Now, the lovers of Christ are always a little flock. For it is a matter of Divine revelation to the soul that He should be known in this Personal sense. "No man knoweth the Son but the Father." "It pleased God to *reveal* his Son in me," said St. Paul. In this sense there are therefore no Christian nations on earth. And the people who, severing themselves from the principles and practices of national Christianity, attach themselves to the rejected Nazarene, and seek to be guided by his will alone, will ever be liable to the experiences of their Master, to the poverty and suffering which are so often set forth as the

WAY-MARKS OF THE CHRISTIAN'S FAITH.

That Romanism as a national religion bears these marks of truth not even the Cardinal will claim. Nor can the Bishop claim them for Protestantism. The distinctive characteristics of vital Christianity—that is, of personal devotedness to the Lord Jesus Christ—are to be found only in the regenerate. And the most remarkable visible effects of regeneration are not external morality—that, indeed, is the common property of a very large part of every civilised community—but fidelity to revealed truth, the exaltation of Christ's name and cause and Gospel above all other aims in life, and a certain absence of worldly motive, be it fame, or pleasure, or wealth, in its subjects.

All these qualities tend to separate the servants of Christ from the world, to make them unpopular first, and in time of special crisis and excitement to bring them into tribulation.

And thus this anomaly may occur. The nation that is strong and prosperous by reason of its moral government, may become the oppressor and persecutor of the followers of the Crucified. But if so, it will totter to its fall. And as the Cardinal has quoted Spain for his theory, I point to that people, as they are now, in proof of what I say.

Ardfert, co. Kerry. GEO. F. TRENCH.

The Priesthood of Believers.

BY DR. BALGARNIE.

"He hath made us a kingdom and priests."—Rev. i. 6.

WHILST all true Protestants of the Church of Christ are justly indignant at the pretensions of official priestism and the abuses which proceed from it, we must take heed that the priesthood of believers is neither forgotten nor ignored. When Christ came and redeemed the world by the one great sacrifice of Himself, "once for all," He put an end to the Aaronic order of priests and Jewish ritual, and instituted a new and spiritual kingdom and priesthood, including all who love Him in sincerity and truth. Converted "Israel" was henceforth "a royal priesthood," and their work and privilege was not to consecrate altars, or burn incense, or offer gifts and sacrifices for the living or the dead, but to "show forth the praises of Him who had called them out of darkness into his marvellous light." All God's children are priests.

The immediate basis of every believer's right to this privilege of service and intercession is not, as many have agreed, the fact of their redemption, for Christ has "made propitiation, not for our (believer's) sins only, but also for the sins of the whole world," but the work of the Holy Spirit in their regeneration and conversion.

All men have been redeemed, but all have not been made "new creatures in Christ," and it is believers only who have entered the kingdom, and been "made kings and priests unto God." The distinction is important. The unconverted clergy of any church are not included in this priesthood at all. No human ordinance can confer on them the right and privilege. Until they have been "born anew" they cannot see the kingdom of God. Their assumption of the title and office is impotent and impious. They are blind leaders of the blind, and a common destiny awaits them and their victims.

But all converted men and women are priests and priestesses unto God. They stand with Christ between the living and the dead. They can pray, and ought to intercede, for those who do not or cannot pray for themselves. Parents for their children, masters for their servants, teachers for their classes, preachers for their hearers, the church for the heathen, the living for the spiritually dead, should pray, and pray ceaselessly, for their conversion and salvation.

But a believer in Christ does not cease to be a priest, in this New Testament sense, when he becomes a minister of the Church. He becomes then a leader, pattern, representative of the "priests unto God," belonging to his congregation. His work is to show other believers how they are to exercise their priesthood and kingship. He leads them in intercessory prayer, in public religious service, and, in so far as he has himself attained, in Christian character and conduct. "The Minister's function," writes Bishop Lightfoot, in "The Christian Ministry," is *representative* without being *vicarial*. He is a priest, as the mouthpiece, the delegate of a priestly race. An emergency may arise when...the layman will assume functions which are otherwise restricted to the ordained minister."

The Manse, Bishop Auckland.

Christ Church, Westminster-road, S.E. —A prayer-meeting will be held in the Lower Exeter Hall, on Monday, Dec. 5, at 5 p.m., for the purpose of commending to God in prayer, Rev.. F. B. Meyer, starting for a two months' mission tour in India (Mrs. Meyer accompanying). All friends are invited to be present.

A Marvellous Experience.

COUNTESS SCHIMMELMANN SAVED FROM DROWNING.

The following graphic account of imminent peril of death by drowning, and of ultimate deliverance, was dictated by the Countess Schimmelmann, at Port Huron on November 3, and is sent to us for publication. The accident happened three or four days previously. We feel certain that the many friends of the Countess in this and other countries will unite in sincere thanksgiving for her restoration, as we trust, to a further period of service.

On October 30, at Detroit, coming from a meeting I held for the railway men, I had just time for a cup of tea, and then Miss Stewart came to fetch me for a great meeting in one of the large churches where I had been announced to speak that evening. Being a little late, I hurried to come on shore, and we did not notice that a steamer passed alongside the yacht. This made the *Duen* rock very much.

Paul had handed me up to the gangway, which was not more than a yard long. The captain held out his hand to receive me. At that moment the gangway, which was attached with ropes to the side of the yacht, but not to the quay, gave way exactly like a trap-door. I felt it, and quick as lightning put my hands out while I fell. I hoped that the captain would catch them. He caught my silk pocket-handkerchief which I held, but it slipped through my fingers. Down I went.

Maybe the plank struck me on the head, because my hairpins were broken and my hat torn off. I felt myself dropping into the water and sinking rapidly and deep. But it stood out clearly before my mind that I had to come up three times before I was drowned, and I said to myself, "You have to keep your presence of mind in the highest degree if there is to be any chance of being saved."

I was aware of two difficulties—my own weight, and the heaviness of my clothing, which partly was padded with cottonwool, and which I felt sucking the water in like a sponge. The second difficulty was the total darkness. I was not aware of the threefold danger of this place, which has made the people of Detroit give it the name of

"THE DEATH TRAP."

These dangers are that the swinging ships crush everything between them and the timber quay, and that below the water there are broken beams of an old structure, half-broken timbers full of nails, and hooks, and points which generally keep down everything that happens to drop among them.

I sank and sank, ever hoping to touch the bottom so that I might get something against which my feet could give me a push upwards. As far as I know I did strike something hard, which gave me an impetus upwards. I then felt the great heaviness of my clothes, and began to undo my cape. Yet, while I managed to unfasten it except one safety pin holding the collar, the thought flashed on me that while I was having my turn upwards I could not know at what moment I might reach the surface, and it would be wisest to put my hands up as high as I could over my head, in case I might grasp anything or be grasped by somebody, which latter I fully expected. But I came up and came down again, and there was nothing to catch at.

Then I sank deep down for the second time, and I felt I was drowning. Yet not a throb of heart, nor an unquiet feeling, nor any sense of chill, fear, or horror was about it. I thought, "Those in the world up there will say I had a fearful death being drowned, while there is no death for me here below. I am just waiting for God's angels to come and carry me home to glory."

I REMEMBERED A DREAM

Paul had years ago, where he saw me dropping down, and, while I was dropping, angels came from heaven, lifted me into a beautiful chariot, and took me upwards.

This I expected, and meanwhile I turned up for the second time. This time my cape was over my head, and though I, up to that moment, had purposely kept my lips closed to keep as much as possible my breath within and the water out, I thought it right to try one call, as I expected they would not know in the darkness where to fish for me. Yet the attempt was not carried out, because, as soon as I opened my lips, the water gurgled into me and made me sink again.

This time it occurred to me: "No, you are not going to die. God does not change his plans. This call to America was a too positive thing, and for months I have felt myself to know that God, for some cause or other, will have me this winter at Chicago. There is work for me to do yet. The promises given me long since are not as yet fulfilled. Struggle on upwards; it is not God's will that you go home."

Generally, drowning people, when they turn up for the third time, do not come to the surface more than the top of their head. But somehow I had freed my arms from my cape, which was floating behind me, and used my arms in swimming movements. I struggled upwards, and saw the plank from which I had slipped hanging over my head. I grasped one corner, but it was wet and slippery, so that my fingers slipped off, and I was now finally sinking. But again, though I actually was drowning,

NOT A SINGLE FEELING OF FEAR.

I thought, triumphantly, "O death, where is thy sting; O grave, where is thy victory?"

Again, I thought: "I cannot understand this; my sons are not as yet ready to do the work of winning souls for the Lord without me, and I know that I am not meant to go before this takes place." Here for a few moments I lost my senses. Meanwhile the mate, who was the only one who could swim, had jumped overboard; but having a long coat buttoned down to the feet, he was unable to swim and was held by one hand by the sailors on the yacht, while his feet were on a fender hanging alongside under water. A few steps further Paul had been hanging down in the same way, but they groped in vain as they could not see anything.

The mate then believed he saw the water darker in a certain place. He dashed in up to his shoulders and got hold of something. It was the outer edge of my cape, which was by this time full length above my head. Reckoning the length of the mate's arm and that of the cape, my head must have been nearly two yards under water. The mate handed the edge of the cape to Paul, and got hold of another part of it. The sailors lending a hand, they managed to get my head just above water. All the while it was one single little safety-pin that held me.

Yet I was so heavy that these two men with only one arm free could not lift me up. I got my senses again in this situation, and saw at a glance how the whole thing was; half unconsciously I did the one right thing to do: put both my hands round the arm of the mate and clasped them tight together.

Though I did not feel discomforted, yet I felt dying, and said, "Jesus, Jesus." The mate said, very positively, "No, Countess, you are not going to Him just yet. I have got good hold of you now, and am not going to let you slip." I was, myself, astonished at the iron grasp of my hands.

The mate said he had felt this, and knew it to be what the sailors call

"THE DROWNING GRIP,"

which is said never to relax. So he thought that, living or dying, I would cling on. He was mistaken, for I felt my strength giving way; so I told Paul to get a better hold of me than by the cape, as the safety-pin could not hold much longer. Paul managed to get hold of one of my hands. The other hand at the mate's arm, clutched his sleeve. took care not to grasp his arm, lest I should take the strength out of it.

In this position, suspended by both my arms, up to my shoulders in water, I had been hanging for well nigh five minutes. At last a watchman came, and in a few moments he let a lifebuoy down. The rope was thin and the man small, and I was afraid of breaking the one or dragging the other into the water. I managed to get my feet in the lifebuoy up to my knees. Paul, in a tone of thunder, shouted, "Hoist!" so I felt myself lifted by willing hands; yet every second I thought my grasp would relax. A few more hoists and I was on the deck. The mate was so exhausted that he was still hanging outside, and had to be helped over the gunwale. Paul had scrambled up by himself.

I was able to go down to my cabin, and even proposed to change my dress and go to the meeting. At the moment I felt fully up to do it. I have been told by several doctors that it would have been certain death. Miss Stewart helped me to bed, with at least a dozen hot water bags and bottles. Only a few hours later did I feel my bruised body, water in my lungs, and feverish chills. I was very ill, indeed, that night, so Miss Stewart's father, who is a doctor, came. He told me he expected me to suffer for several weeks.

The Children's Cry.

Above the ceaseless roar and din,
Amid the tide of woe and sin,
I hear a sad and bitter wail
Arise from voices weak and frail.

It tells of wretchedness and want,
Of poverty so grim and gaunt,
And misery both deep and wide—
An ever-rolling, swelling tide.

In cellar dark, and attic small,
Where dancing sunbeams never fall,
But dirt and odours foul abound,
Poor children thin and pale are found.

Some have no mother's loving voice
To make their little hearts rejoice;
No father, kind, and wise, and good,
To earn for them their daily food.

O that our hearts were wide awake
These lambs to seek for Jesus' sake,
To use what powers within us lie
For precious souls that never die!

Shall we not try with heart and hand,
To cheer and help the noble band
Of those who work with strong desire
Children to save from sin's deep mire!

By voices, gifts, and earnest prayer,
Let us their Christ-like labours share.
The swift-winged hours and moments fly,
And still we hear the children's cry.

E. E. Epps,

A Bible Conference.—Arrangements are being made for holding a great Bible conference in Edinburgh from Dec. 6 to 9. Meetings will be held twice a day. The speakers expected are Revs. J. Whyte (Free St. George's), Dr. John Smith, G. Wilson, Sholto Douglas, and J. Colclough, Past. F. E. Marsh, and Mr. J. Colville, M.P. The subjects will be: "The Bible—its Inspiration and Authority; its Final Issues: Last Things."

Day by Day.

SUNDAY, November 27.

Genesis xxxv.

WHAT a power there is in a word! What memories it will bring to mind of a happier, holier past, of sainted faces and voices that will never come again in this world; of resolutions and vows that were once made, and never kept! This is what Bethel meant to Jacob. As soon as the place was mentioned where God appeared to him as he fled from Esau, he was convicted of the miserably low life that he was leading in Shechem. Whilst dwelling in the lowlands of worldly conformity we wink at the strange gods which our household cherishes; but when we catch a glimpse of the place from which we have fallen, and seek to regain it, we become aware of the incongruity between it and the worldly garments we wear, the vain idols we permit. Then Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you, and purify yourselves, and change your garments, and let us arise, and go up to Bethel." "Remember, therefore, whence *thou* are fallen, and repent, and do the first works."

From Bethel to Bethlehem is not far. The one, the House of God; the other the House of Bread. And we need them both, if we are to sustain the repeated sorrows of life, such as the death of Rebekah, the death of Rachel, the sins of our children, the death of Isaac. Ah, soul, thou wilt be ill prepared for grief such as may befall thee any day, if thou hast not arisen to return and dwell on the uplands of fellowship with God.

All must sorrow. The beloved Rachel dies, and with her tears seems evermore to pervade the little town, "weeping for her children." This spot reminds us, indeed, that Jesus has brought some new sources of sorrow into the world. The blood of the babes of Bethlehem flowed for Him. But He has established sources of infinite comfort which avail for all generations.

MONDAY, November 28.

Genesis xxxvi.

A chapter like this reminds us of the text at the opening of Scripture, "The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." But amid the wild force of hurricane, tempest, and storm, the holy gentle Spirit brooded, preparing the world to be the home of man. And at last, on the perfected platform, he stood forth in the likeness of God as the King of the world.

So, through the long ages which preceded the Incarnation, there was storm and confusion, king against king, duke against duke, people against people, till from amid it all the Hebrew nation arose, as the platform on which the Lord Jesus, the second Adam, should be manifested.

And is it otherwise with thy heart and mine? Canst thou not remember long, barren chapters of thy life, when storm and tempest worked their wild fury, and all thine experience was enwrapt in darkness? But the Spirit of God was there. He had in his hand a scheme of order and beauty which he was accomplishing; and in the fulness of time it pleased God to reveal his Son, and Christ was formed in thee. It is not always possible to detect the moment of the introduction of the Christ germ. The stages of its development are perplexing. But the end is glorious.

TUESDAY, November 29.

Genesis xxxvii.

We have here Jesus in his possession of the Father's love. "Israel loved Joseph more than all his brethren." "This is my beloved son, in whom I am well pleased." "The only begotten son, who is in the bosom of the Father." "Therefore doth my Father love me," said our Lord, conscious that the Father's love was focussed upon Him, with a strength and tenderness, in which deity and infinity were mingled.

Jesus in his consciousness of his divine origin and glorious destiny. "Joseph dreamed a dream, and he told it." So in spite of the hate of his brethren, He did not forbear to witness a good confession. He knew whence He came, and whither He went. He knew that He would ascend up where He was before. He knew that to Him every knee should bow, and every tongue confess.

Jesus in his Incarnation and rejection. "And Israel said unto Joseph, Come, and I will send thee to thy brethren." "But, last of all, He sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seize on the inheritance." Ah, what a contrast between Jacob's estimate of Joseph and the brethren's; between God's regard of Jesus and man's! "He came unto his own, and his own received Him not." The archers sorely grieved Him and shot at Him.

Jesus in his death and resurrection. "They took him and cast him into the pit." "They drew and lifted Joseph out of the pit." So, when they had crucified our blessed Lord, they laid Him in the newly-hewn grave; but God raised Him up, having loosed the pangs of death.

Where are we? Is our place with the brethren at the pit's mouth, careless of their Brother's sufferings; or have we gone through the pit with Jesus, and emerged with Him to newness of life?

WEDNESDAY, November 30.

Genesis xxxviii.

Yes, Jesus Christ is in this chapter also, full as it is of the records of sensual indulgence and passion. Where sin abounded, grace did much more abound, reigning through righteousness unto eternal life. "It is evident," says the writer of the Epistle to the Hebrews, "that our Lord sprang out of Judah" (Heb. vii. 14). This stock which seemed so full of the wild sap of nature, yet received the Christ-graft, through the fruit of which all the world has been blessed. Look into the genealogy of Christ's human nature, as Matthew gives it, and you will find that this illicit union of Judah and Tamar is expressly mentioned as a link in the chain between Abraham and Christ.

May not something analogous to this be realised in your own life? You resemble that Judah stock, wild by nature, bringing forth very sour fruit, and fit only for burning; and yet, if you will yield yourself to the knife of God, He will make an incision in you, which will receive the Christ-nature, and He shall so become one with you, that all the energy of your nature shall pour itself forth through Him, and break into blessed and beautiful fruitage.

Only of one thing be very wary. There will be a constant tendency for the old nature to reassert itself. Just as a young forest tree will be always thrusting out shoots below the graft, which need the exercise of the pruning-knife, so there will be the incessant striving of the flesh to show its secret working; from which the pruning-knife of the cross, applied by the Holy Spirit, can alone deliver us.

THURSDAY, December 1.

Genesis xxxix.

All these chapters, which tell of the exaltation of Joseph to the place of supreme power, are of indispensable importance, because they show the processes through which the Divine purpose moves to its accomplishment. That Potiphar's wife hated him, and maligned his fair character, was of no avail as against the determinate counsel and foreknowledge of God. Nay, she was, all unwittingly, made to contribute to his exaltation, for had she not brought about his casting into prison, he would never have been made "lord of Pharaoh's house, and ruler of all his substance."

So men maligned our Lord. They said that He was the friend of publicans and sinners, that He had a devil and was mad, that He was in league with Beelzebub himself. But none of these epithets injured Him, none smirched his holy character, none left Him really the worse. Indeed, each and all were links that led to his ultimate arraignment before the Sanhedrim and condemnation by Pilate. But through death He wrought out our redemption, and made us sharers in his own royal supremacy and glory.

In a sense also this may be true of us. The tongue of hate may wag against us, the finger of scorn be pointed, venomous and untrue epithets be flung. Our only aim must be to be absolutely pure and clean, as Joseph was, acting ever in the sight of God, and subordinating sense to spirit. Then God will make our case his own, and vindicate us before the world. Is He not doing this for many around us to-day?

FRIDAY, December 2.

Genesis xl.

We find Thee here, Lord Jesus, for *Thou* wast crucified between two malefactors, whereof one was remitted to paradise and eternal life, while the other went down to death. *Thou* hast often come to the imprisoned and spoken comforting words, which have opened their hearts to pour out further confidences. *Thou* hast interpreted our dreams. And hast *Thou* not, full often, asked that we should have Thee in remembrance and show Thee kindness? And have not we shamefully forgotten Thee, quick enough to avail ourselves of thy loving offices when our circumstances were adverse, but not careful to requite Thee with thought, and love, and gratitude when it was well with us?

What a vivid portrayal there is in this chapter of what the apostle means in describing the savour of life unto life, and of death unto death. Two men may touch Christ; they had been companions and associates, employed in the same business, engaged in similar pursuits. But to one He speaks of life, to the other of death; and from that moment one begins to pass upward and the other down, with ever-accelerating speed.

Here again were necessary links in God's Providence! Steps towards the exaltation of the man who had been rejected and despised, but whom God intended to exalt! Nothing happens by chance; all is under law. Not a sparrow falls to the ground without the Father. The chief butler's imprisonment leads to Joseph's emancipation. Trust God with the evolution of your life-plan.

SATURDAY, December 3.

Genesis xli.

This is the chapter of *Ascension and Exaltation*, and it affords an inimitable type of the glory into which our Saviour's humiliation and death were the introduction. Listen to the Divine commentary: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and have crucified and slain, whom God raised up...Being therefore by the right hand of God exalted, He hath poured forth this...Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye hath crucified" (Acts ii. 22-36).

Rejected by his brethren, refused by his own to whom he came, raised from the pit, falsely accused and judged by the Gentiles, Potiphar and his wife, classed with the wicked, but associated with one of them in the palace to which his prison conducted — each particular that we aver of Joseph is also true of Jesus. It would be almost possible to substitute the name of Jesus for Joseph in each particular.

This is also the marriage chapter. Joseph's Egyptian bride reminds us of Christ's union with the Gentiles, of which the doctrine of the Church is the New Testament expression. For in that Church, as the Apostle Paul so strenuously insisted, the Jew has no exclusive right. Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers.

This is also the chapter of *Bread-giving*. Joseph gives food to all surrounding countries, who come to him to buy. But Jesus gives the true bread, of which if a man eat he shall not die—his flesh, which He gives for the life of the world.

[10411]

FROM OTHER LANDS.

The Philippines.

By Mr. BUDGETT MEAKIN.

So little has been generally known about the native races of the Philippines that, until they were brought prominently forward by the recent war, few realised how great their darkness or how wide the field that lay there quite untouched.

The supremacy of Spain, which meant the supremacy of the Pope's religion, involved also the supremacy of superstition and vice. Now, in the fulness of time, the first of these thralls has been broken, but the second and third will remain if the soldiers of Christ do not enter the breach which the soldiers of America have made.

For the first time in its history the Philippine group of islands is open to the Gospel message. Bibles may now be imported and sold, while religious freedom is assured to its native millions. Till the power of the priestcraft is broken, and a wholesome leavening of Protestants pervades the nation, persecution must continue; but no longer the uncontrolled persecution which recalls the days of the Inquisition, an office which would have been at once revived had evangelical truth obtained a foothold.

Whatever the United States may decide to do about the Philippines, it is certain that their Government will never allow them to be closed again to the Gospel, and it is equally certain that the American Protestant Churches will not fail to take up work there as soon as they see their way. But it behoves us also to co-operate, both by effort and prayer.

Already the Madrid branch of the Bible Society is preparing a Tagali version of the Scriptures, for the use of some

FOUR MILLIONS OF THE NATIVES.

The translation of St. Luke's Gospel has just been completed, and will soon go to press.

In Barcelona Mr. Pundsack, a business man, has taken special interest in these natives, and has laid himself out to get in touch with those who had found their way to that great port. By means of advertisements in the papers, offering them New Testaments in Spanish gratis at his private house, he has come in contact with many, and is laying foundations for work in the island. Several of those interested have undertaken the translation of Scripture portions for him, and also a specially written tract by his sister-in-law, Miss Lawrence, of Caldas de Montbuy, into Tagali, Visaya, and Pampango, the three most widely used Philippine tongues. Two of these "Filipinos," who had been expelled from Manila as Freemasons and Liberals, educated men, are now returning, delighted to take back with them a supply of these tracts for distribution. There can be no time like the present for commencing work in the Philippines, when the liberated natives will with eagerness learn all they can from the new-comers, and ascertain wherein American freedom differs from Spanish misrule. Anyone starting for Manila can obtain these tracts from Mr. Pundsack, Rosellon 93, Gracia, Barcelona.

Hitherto there has been no religious liberty in the Philippines, and even foreign Protestants were not allowed a chapel. If ever Rome had a free hand she had it there, and the result is as might be expected. The natives—sword-point Christians all of them—have long and bravely fought against the cruel system, and have always welcomed English and Americans, who do the chief trade. Once the English took Manila, early in the century, but on peace being resumed, gave it up. Now a different kind of conquest lies before them. The only Bibles known to have reached the islands have gone surreptitiously, as when years ago a young man engaged in a large business house there ran the risk of having a few packed here and there among the merchandise: that was Mr. J. Haffenden, now the Bible Society's agent at Singapore, who has always had Manila on his heart. Later, two Bible colporteurs made an attempt to work there, but one died, and the other was imprisoned and had to leave. Who will follow in their footsteps?

In Central Africa.

The latest report of the Livingstonia Mission (Free Church of Scotland) is a remarkable document. The opening page is striking, to say the least, for there Rev. Donald Fraser begins an appeal to the home Church for a hundred thousand new missionaries for Livingstonia. "At present," he says, "we are surrounded with great opportunities for extension. Doors are open on every side, at which we helplessly look, unable to enter. Where, from the arrival of the white man with God's message, there has ever been stolid indifference, or even fierce opposition, to-day there come deputations of old men and young, saying, 'We, too, would learn; send us teachers.' And we sit before them and say, 'Fathers, brothers, would that we were able! But you must wait—and God will send his messengers some day.' And they say, 'We have waited and waited. Why do you despise us?' And our heads are bowed when we reply, 'Brothers, *some time* you, too, will hear.' And day by day we cry, 'Lord of the harvest, Thou seest the field. Send, Lord, ere it be too late.'"

It is difficult in a few lines to give any idea of the interesting character of the report.

SPIRITUAL QUICKENING

seems to have been experienced throughout the mission; the year has been one of unparalleled ingathering. Twelve languages are employed in various parts of the immense field; in these, or most of them, God's Word has been circulated, and educational work, in various grades, has been pushed forward with encouraging results. Native preachers and teachers are doing their part in a way full of promise, and stations have been planted among new tribes in regions never yet reached by the Gospel. In some quarters the rising generation is showing

A REAL LOVE OF STUDY,

and English books are read with much zest. The industrial department—printing, building, agricultural—secures many temporal comforts to the immense population, while the medical work is a blessing beyond description.

In the Bandawe district there is much movement. Two extracts shall make this clear:—

Chisangawi.—"This place bids fair to produce strong Christians. The Word has taken hold among the women. Some have been bullied and beaten by their husbands because of their 'new manners,' but they have stood firm. They say they have given up the old evil ways, not because of the teachers, whether black or white, but because God has said they must, and, since God has said it, they are going to obey his word and not man. There are many seeking after Jesus, and there are some who love Him."

Chintechi.—"A great movement towards Christianity began in the northern part of this district in March. Services held by the teachers on Sabbaths were attended by over 1500; morning and evening worship by over 1000. The attendances rushed up at once in all the schools, one having as many as 700 scholars. The people made bricks and brought in material for two substantial school-houses, which have just been built. Teachers residing at Chintechi conduct Sabbath services and daily worship."

A few lines more from this remarkable report:—"All the departments of our mission work have the one end and aim—the gathering of this people into

THE FOLD OF CHRIST.

Our classes for religious instruction have been more largely attended, and our number of adult baptisms greater than ever before. In all, 534 have been admitted into the catechumens' class this year. All these professed publicly their faith in Christ before they were accepted as candidates for baptism. All are, to the best of our knowledge, total abstainers. No one, so far as we know, is fettered by the bonds of polygamy. And, during the period of probation (a year or more) each life will be subject to the strictest scrutiny on the part of the elders, deacons, and other native Christians, who have ways and means, which lie beyond our reach, of finding out all about the village life of the candidates."

Lepers and their Children.

Some three years ago Mrs. Osborne (of the L.M.S.) made a most touching appeal to the Mission to Lepers on behalf of the many lepers and their untainted little ones in the native asylum at Trevandrum. Largely through the help of your readers we responded favourably, and two native Biblewomen were secured regularly to visit the leper asylum (described as a "living tomb"), and a small Home was opened for some of the children who were living with their diseased parents among surroundings of the utmost danger both physically and morally. Letters are to hand from Mrs. Osborne, telling of blessing on past efforts, but pleading most pathetically for further help, so that more of the children may be rescued, and still more may be done to bring the Gospel to the afflicted lepers.

The work among the lepers themselves has also grown and been much blessed, several having been baptized, although, until Mrs. Osborne began to visit it, the name of Jesus had probably never been heard within the walls of the large asylum. In addition to the two native Biblewomen, who only cost £6 per annum each and have done excellent service, an ordained native catechist has been appointed to work among the lepers. This was rendered necessary by the hostile attitude of the Roman Catholics, who have been opposing the work in every way in their power. This new worker, Pastor Joseph, is a Syrian minister of experience, and seems truly devoted to the service of the poor lepers, cheerfully taking the risk of contagion as well as the painful experiences to which he will be exposed, and all for the sum of £20 per annum. This is much less than he ought to be receiving; but he enters into the acute pecuniary needs, and accepts this very low stipend for the work's sake, and because of the dire needs of these dark souls, among whom it is difficult to find native workers, as they have such a horror of the disease, which, at Trevandrum, is specially malignant.

Surely, many readers will count it a privilege to help to rescue more of the little ones for whom Mrs. Osborne pleads so earnestly, and also to support the effort to bring the Word of Life to those who, in a special sense, are sitting in darkness and in the shadow of death.

John Jackson, Organising Secretary.

Mission to Lepers, London, W.C.

A Plague-stricken City.

I WISH to say a little about our present trying situation. Bangalore is a death-stricken city; the waves of the plague are now nearing our Home. Ulsoor is such a clean place, we thought perhaps the plague would not come. People die simply of fear; it is very, very terrible.

The city of Bangalore, with its tens of thousands, is deserted. They say people have left their dead, and their cattle too, locked up in their houses and fled. The stench in the city is dreadful; who can number the dead? The grain shops in the city are closed, and there are only two or three open in the cantonment. Many families find it very difficult to obtain provisions, and you can imagine that I have some little thought as to how my large family of 110 children, besides helpers and workers, are to be provided with daily food if the few remaining grain shops close.

The Lord is our shield; the widows, the orphans, and the destitute ones are specially under his protection. We trust in Him, and He says that "they who abide under the shadow of the Almighty" are safe from the "pestilence that walketh in darkness." This pestilence is deadly both by night and by day. Man is utterly powerless. There is no medicine that can heal the plague-stricken; it is death, death, death on all sides.

I have done all I can to make arrangements for the provision of this large family in case of my sudden removal, but have not yet completed arrangements; things move so slowly in this country, and patience is severely taxed. Ask for much prayer for my large family, that this time of temporal calamity may be over-ruled by the Spirit for a mighty spiritual awakening.

L. H. Anstey.

Bangalore, India.

Friends' Mission Work.

SIXTEEN adults have been allowed, writes Mrs. K. Taylor, from Seoni Malwa to *Our Missions*, to make their public confession in our meeting for worship. They have been attending meetings and receiving instruction for a year and a-half, and were looked upon by all as Christians; but we had not let them make their public confession of faith earlier because they were very ignorant, unable to read for themselves, and we wanted to be quite sure that they understood what being a Christian meant, and showed it by their changed lives. This they are now doing, and Hindus are saying: "Well, there is something

IN BEING A CHRISTIAN,

if people like these can be so changed."

One's heart does go out in praise to God when we look back on the last eight years and a half. Then, as far as we know, there was not one in this town who called on the Lord Jesus Christ; *now* we meet together a company of about 360 or so (including the 280 orphan boys), besides the Christian communities in the different villages in the district.

A few days ago I was visiting at a Hindu house, and, as usual, a number of neighbours came in. After I had given them my message, one of the women said: "Yes, we are beginning to understand what Christianity is. At first we were afraid; but now we see that it means good conduct, clean lives,

AND LOVE TO ALL;

and it is not in you English people alone, but those of our countrymen and women who call themselves disciples of Jesus Christ."

On Sunday week one of the Government native doctors made his public confession in meeting, and gave such a clear testimony. There were a number of outsiders in the meeting who listened very attentively. We have another interesting Brahman pundit, a middle-aged man, with a wife and grown-up son and daughter. He is now diligently studying the Christian religion, and says that he himself is convinced of its truth; but before coming out publicly he wants to teach his wife and children, that they may all come out together.

We missionaries have to

MAKE A CHARACTER.

It was put to me, "You came here and we know nothing about you; we hear you preaching and think it all very good, but quite impossible for people to live pure lives. Of course, you say that this power is in Jesus Christ, and He gives it to you as you put your trust in Him; and so before we believe what you say, we watch you and Mr. Taylor. Now we know you are righteous, and carry out the two commandments, 'Love God with all thy heart, and thy neighbour as thyself.' We see the same in many of our countrymen, but we do not believe in their profession until we have watched them some time."

It is well for us to know how they do look at things. Our only fear now is that they think far too much about us and our righteousness; but with all the difficulties and drawbacks of our humanity the work of grace goes on.

A Belgian Monte Carlo.—The gambling rooms at Ostend have closed their doors, the contract having expired. The management has this season made a clear profit of over seven million francs. There is no doubt that the newly-issued lease will bring Ostend a much larger revenue. The old company, which is trying for it, has offered the Administration to build a fine theatre. Last season an Englishman lost at Ostend £28,000 and a Russian £36,000. Statistics show that on an average every man who has gambled there has lost about £80.

Baptist Missions in India are gradually learning the lesson of self-support and independence. In an address of the Bengali Native Christian Community, which met at Serampore, to the British churches, the following sentences occur:—"Our churches are becoming independent. Signs of more power are appearing among them. Through the efforts of the missionaries and evangelists, our Community is getting to understand the duty of caring for the salvation of the souls of their darkened neighbours. Your labour and prayers are yielding fruit. Filled with hope, joy and encouragement, we have to-day been singing the inaugural hymn of our new Indian Baptist Missionary Society, 'Jesus, India's only Saviour.'"

Russian Sectarians and Canada.

FROM time to time we have drawn attention to the sufferings of the Dukhobortsi, a Russian sect in some respects answering to the Quakers of England and America. The resemblance is complete in one particular, the Dukhobortsi hold peace to be a sacred thing. For refusing to serve in the Russian army they have been greatly persecuted.

It will be learned with interest that a large settlement of the Dukhobortsi is likely to be formed in Canada. Such of the people as have not succumbed to the long pressure put upon them are leaving Russia in the hope of finding more congenial surroundings elsewhere. Some are already in Cyprus, but the climate there does not suit them. Mr. Aylmer Maude, an Englishman, who has been closely identified with Tolstoy, is now in Canada, endeavouring to make arrangements for their settlement there.

The Mennonites, another Russian religious sect, went to Canada twenty years ago, and are to-day a prosperous and worthy community. It is understood that the Dukhobortsi will be given an adequate land settlement in the great unoccupied territories of the West. Batches of them are already making slow marches towards the port of Batoum, where they will embark for the new promised land. Roughly, the sum of £50,000 may be needed to carry out this migration. Tolstoy is entering heroically into the scheme, and the proceeds of a novel which he has nearly finished will be devoted to it.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

MR. JEPHSON, from Bristol, and Mr. Halbrook, from Nottingham, were the speakers on Monday at the annual C.P.A. meeting. Vivid pictures were drawn of the triumphs and the difficulties of Gospel work in those centres.

The Missionary Union meetings maintain their interest. Over a hundred were present on Tuesday evening to hear Mr. T. E. Alvarez, of the C.M.S. In a word of personal testimony he said that it was through the O.M.U. that he had been led to offer himself to missionary work.

As the outcome of a meeting held on Friday in support of the work in New Westminster, British Columbia, an association has been formed to interest Oxford men in this growing work. A special feature is the evangelising of the large numbers of Chinese employed in the salmon factories.

A very helpful sermon was preached at Mansfield on Sunday week by Rev. Arnold Thomas, President of the Congregational Union. His subject was "Forgiveness," and those who heard the preacher's appeal will not soon forget it.

Our Irish Letter.

(FROM OUR OWN CORRESPONDENT.)

THE committee of the Sunday-school Society for Ireland is taking a new departure which should prove most useful. It has in preparation a scheme for the examination of Sunday-school teachers, in which there will be preliminary, intermediate, and advanced sections. Prizes ranging from £5 to 7s. 6d. will also be awarded in connection with it. The scheme should have the effect of raising the character and quality of the teaching given in the Sunday schools of the country.

The Methodist Sunday-school Committee for Ireland are considering the proposal of setting apart a minister as a special evangelist to Sunday schools, with the view of holding teachers' conferences, impressing upon teachers a higher and more correct notion of their important work, and conducting children's Gospel missions.

Open-air work continues to prosper and progress in this country, in spite of opposition in a few places, like Queenstown. In Kildare the missioners receive a most respectful hearing from scores of attentive listeners, and in Athlone, Portarlington, and various other centres the same is the case. New preaching places are being quietly added to the ever-lengthening list, and fresh cause for gratitude is suggested almost daily by incidents of the work, known only to those engaged in it.

Evangelistic services are now in progress in various parts of the country, and, on the whole, with encouraging success. In Cork, Donegal, Monaghan, Tyrone, Armagh, and different other places, God has been working with his servants, and many are being blessed.

INTERNATIONAL S.S. LESSONS.

December 4.

"THE BOOK OF THE LAW FOUND."—2 Kings xxii. 8-20.

GOLDEN TEXT.—*Blessed are they that keep his testimonies, and that seek Him with the whole heart.*—Psalm cxix 2.

THE BOY KING.

JOSIAH was the grandson of Manasseh. The name of his mother shows that she was under religious influence, and it is very likely that Josiah was trained in the same atmosphere, although his father was an idolater. Josiah was elected to be king when only eight years old, and he reigned for thirty-one years, a beneficent reign, and across it, as well as across the character of Josiah, is the legend inscribed, "Kept by the power of God."

THE CHILD CHRISTIAN.

Josiah was sixteen years old when he "began to seek after the God of his fathers."

"Conversion" means turning round, and this word has a very clear meaning in the case of grown-ups who have been leading bad lives. And even with Josiah, as with most children, it was a matter of facing the two divergent paths before him, and choosing the right one. Emphasize:—

(1) That every child may be, and ought to be, a follower of Jesus.

(2) That Josiah chose to follow God, although he was surrounded by many who would discourage him. Every Christian child has adverse circumstances to battle with.

REFORMATION UNDER JOSIAH.

The reformation commenced when Josiah was twenty years old. It consisted in the destruction of idols and the repairing of the Temple. He was assisted

(1) By Jeremiah, the prophet, who spoke and wrote to warn the people of their sins.

(2) By the fact that the Medes and Persians were conquering the Assyrians, and while it kept the Assyrians busy, so that they could not attack Judah, yet it also acted as a warning to the people.

Lesson.—In reforming our character we have to do as Josiah did: (1) Drive out and destroy the idols of sin and self. (2) Build up a character of Christlike purity and strength.

(3) We can do both only in the power of God.

THE LOST BIBLE (8, 9).

The "Book of Moses," which formed the Bible to the Jews at this time, was "the law which had been placed in the Ark of the Covenant" (Deut. xxxi. 26). Probably during the period of idolatrous reigns it had been placed in a secret room. In the same place had been put some of the silver of the Temple, and in searching for these the high priest discovered the book or roll (9).

The Bible may become a lost book to us. It is to many at this time.

(1) By neglecting it for other literature.

(2) By disregarding its moral and spiritual precepts in our lives.

(3) By worshipping it as an idol but never using it as our spiritual bread.

FINDING THE BOOK OF THE LAW (10-20).

The people rejoiced greatly over this discovery, because it was a link with their glorious national past. If our Bible has been lost, how may we find it? (1) By regular reading. (2) By receiving all the light we can bring to bear upon its truths, so that we may the better understand them. (3) By obedience—He that doeth the will shall know of the doctrine.

THE EFFECT OF BIBLE READING (11-13).

The effect on the king was to awaken his conscience into new life, and he desired to know more about it, and sent for the prophetess who could throw some fresh light.

This is still one of the effects of Bible reading. Teacher might point out others. (1) Teaches us the right way. (2) Gives us inspiration to walk in that way. (3) It is the sword of the Spirit, with which we must fight our battles if we would win. (4) It *finds us*.

CURSE AND BLESSING (17-20).

The curse which Huldah pronounced on the people for their sins, and the blessing which she uttered upon the King, were the natural and inevitable result of the conduct of the two parties.

Home Missions.

Aggressive Work in Wales.

THE Welsh Presbyterian, or Calvinistic Methodist, Church took a wise step when it decided upon a "forward movement," whose object should be the gathering in of the masses of people in towns and villages, to whom the inside of a place of worship was *terra incognita*, and for whom, indeed, there was not adequate accommodation were they disposed to explore it.

The history of the movement from its inception reads more like romance than reality, in the remarkable cases of conversion it has recorded, and the general success that has attended its way. Men and women, ignorant and degraded some of them (to a degree almost incomprehensible in such days as these, with education and social reform so highly developed), have been more than reformed—*transformed*—through the power of the Holy Spirit working through his servants, some of whose experiences can only be described as apostolic.

As to methods, whether in town or hamlet, they are usually threefold — open-air, tent, and hall. Most of the stations of the movement have passed the two first steps before becoming the scene of a permanent structure; and to the rough-and-ready experiences of the earlier efforts may be attributed much of the stability and strength, tact and wisdom, by which the later developments are characterised. It requires no small nerve to attack a remote stronghold of heavy drinkers and heavier fighters, who are largely a law unto themselves. Yet the power of the Gospel, preached and lived, by men of like passions with themselves (but for the grace of God), has won victories innumerable, and is now testified to by the consistent and earnest lives of many who aforetime were "blasphemers, persecutors, and injurious," but who have "obtained mercy."

But these outlying stations are not the largest (though perhaps equally interesting) points of aggression. Towns like Cardiff and Newport of course figure more conspicuously in the excellent work being done. At the former resides Rev. John Pugh, who is the chief apostle of the movement. Upon him, under the Presbytery, devolves the parental responsibility, and a particularly able leader he is. But, in addition to his personal service, he possesses the valuable faculty of

FINDING OUT WHAT OTHERS CAN DO,

and setting them to do it. Thus his usefulness is multiplied a hundredfold, and, with Cardiff as the base of operations, he distributes his helpers over the entire field, yet keeps his eye upon them all. His chief ally at Newport is Mr. Seth Joshua, who has an efficient comrade in Mr. E. Perry.

We recently had an opportunity of seeing something of the work being done in these two centres, and very telling it appears to be. The question naturally arose as to how far it affects the existing places of worship. The only possible answer is that these when full could only accommodate a small part of the population, and that since the commencement of this work they have been as well filled as they were before.

At Newport the principal meetings are held in the Temperance Hall; the forenoon and afternoon gatherings being small in comparison to the vast throng that overflows the building at night. A second large hall has been requisitioned as an adjunct. And yet, when these are filled, the streets seem as crowded as ever, proving that there is

PRACTICALLY NO LIMIT

which such a movement may not endeavour to reach. Week evening meetings on a smaller scale are held in various localities.

At Cardiff there are six magnificent halls in different districts, each seating from 800 to 1200 persons, and very well filled they are. "But the audience does not present a poor or ragged appearance." No, but many of its members have known not only poverty but degradation, until the Gospel of Christ uplifted them and resulted in their social as well as spiritual well-being. Attached to each of these halls is a smaller one devoted to labour among the children, and here the rougher element is in evidence—real raw material, from which, however, many gems have been gathered.

One of the toughest corners of the work is a district infested with bad characters of various kinds, all more or less respectably housed (to outward appearance, at any rate), which only makes them the harder to reach. But Mr. Pugh has been fortunate in his selection of a leader for this choice spot—a warrior as bold in the Lord's warfare as he was formerly in that of the Queen. A man of fine physique, unbounded pluck, indomitable energy, and, withal, exceptionally tender-hearted, tactful, and wise, he is just the man for the post, and is being greatly blessed in his service.

There are others at different stations of whom almost as much might be said, and we were only sorry we had not time to make their acquaintance as well as his. One of the urgent needs of the movement is a permanent hall for this locality. Another is a similar structure for the children's work connected with the Grangetown Hall; and by the time these needs are met no doubt others equally pressing will have arisen. It is a good work, carried on by good men, and deserves more than local support and practical sympathy.

Ragged Schools at Haggerston.

IN 1849 the Dove Row Ragged Schools were founded by Mr. G. Kelsey as an aggressive religious agency. Soon afterwards a free day school for the poorest children was started, and maintained until the National Education Act came into force. This school anticipated the free Board Schools by more than thirty years. Mr. Kelsey's Gospel booklets have reached a circulation of millions, being owned and blessed of God in the saving of many souls among English-speaking people all over the world. He was prominently associated with the starting of the City Young Men's Christian Association noon-day prayer meeting. Over the Saturday meeting he still presides. Another agency, in the origin and inception of which he had a considerable share, was the preaching of the Gospel in theatres on Sunday evenings.

This work at Dove Row was continued by Mr. W. G. Cotsford (Associate of the Ragged School Union) and Mr. G. H. Simmons, who, with a staff of honorary teachers, representing the missionary activity of the Cambridge Heath Congregational Church, took over the cause in 1869. Through a half-century's unbroken span, the story of Dove Row is associated with the social awakening of London, that began in the forties.

Since 1892 it has been the channel through which treats for poor children, secured by the Press, have been administered in Haggerston and Hackney. The juveniles of hundreds of poor families—reached by the outings to Epping Forest for more than twenty thousand children, carried out by the Dove Row Drift Children's Mission—link happy associations and grateful memory with the old school's name. Nearly four hundred cripples, scattered about in thirty-seven parishes, bless the White Dove Guild that started in Dove Row.

The workers look out upon a whitening harvest, but the old barn for garnering the Lord's grain can neither be patched, nor re-thatched, nor propped up, but must be rebuilt. This, in round figures, will cost, with furnishing, £2500, towards which some £900 in donations and promises have been secured. The site is freehold, and the property in trust. The Lord's stewards are appealed to, not to allow their Master's sheaves to mildew for want of a home for their ingathering. Communications to be addressed to Mr. W. T. Cotsford, 218, Richmond-road, Hackney, N.E.

Children's Aid Society. — Altogether 1,627 cases came to the society for investigation during the past year—rather more than an average of five every day. Nearly twenty-five per cent. of these were placed in homes, and one per cent. were emigrated, and one and a half per cent. were sent to sea or provided with situations. In putting into operation the laws for the training and education of the most neglected and helpless of the children, the Children's Aid Society does good work. There are, outside this class, large numbers of children destitute and on the verge of crime; and others simply fatherless and motherless and friendless, for whom the law makes no provision except the workhouse, from which it is most desirable to preserve them. Mr. Arthur J. S. Maddison, 32, Charing Cross, S.W., expresses regret at a lamentable decrease in the amount of subscriptions, owing no doubt to the special support that has been extended to the various jubilee funds, and hopes that further and much needed support will quickly be forthcoming.

Among London Poor.

ONCE again it is our privilege to plead for brothers and sisters in need; for it will be seen from the following sketches—supplied, as before, by Mildmay Deaconesses, who, in regular house-to-house visitation, become intimately acquainted with the habits and needs of the people—that much sorrow is hidden away in the heart of our great city.

"You don't look well to-night, Mr. C—," I said, as I bade him good night at the close of the weekly Bible-class. "And I don't feel it," he replied, as he passed his hand wearily over a noble looking brow. "*We don't get half enough to eat*, the wife and I, and that's about the truth." I knew it was only too true, for his bony form and sunken eyes confirmed what he said. Once in a good position, his age and feeble health render work impossible any longer.

She had a pretty little house of her own in the country, and lived a happy life with her husband and five children. One day they brought him, who had been the support of them all, home from his work, and the next morning he was dead. The poor mother has a bad internal complaint, yet you would never hear a murmur, but in a tone of confidence she says, "God, the Father of the fatherless, will help us."

Two old bodies living together, one manages to get a little work, and she cares for her friend, who is a cripple and a constant invalid. A little dark room is their home. The elder told me of the joy it was to her to *creep down* one day to the staircase window, *and see the sunshine.* But she had to be carried back by a kind neighbour. She needs extra nourishment.

In a back street in the North of London live, or rather exist, an aged Christian couple. Their only allowance being 4s. a week, which they receive from the parish, is barely enough to keep body and soul together. The husband is old, deaf, and tottering, and the wife has been bed-ridden for over a year. The only ray of brightness which breaks the dull monotony of their lives is when a visitor comes to read and sing to them.

Who will help to cheer such with succour, for Christ's sake, in the waiting time?

(Mrs.) E. Codner.

Conference Hall Office, Mildmay Park, London, N.

Carrubbers Close Mission.

THE past year's work of this Mission in a needy district of Edinburgh has proved a channel of blessing to many. There are some 600 voluntary helpers, and the Mission has proved a real training school for workers at home and abroad. The large hall, accommodating 1200, is crowded every Saturday and Sabbath evening, while Gospel meetings are held every night in the week. Open-air work is regularly carried on, thus reaching a class not influenced in any other way.

Many other branches of work are carried on in various parts of the city and country. The cycle corps and other workers visit a very large number of country places to preach the Gospel. Gospel temperance work, mothers' meetings, Sunday schools, children's services, foreign missions, bands, etc., are in full operation.

The annual meeting was held on Nov. 18, when there was a large gathering of workers. Dr. John Smith presided, and an address to the workers was given by Rev. Mr. Forbes.

"Golden Grain" Almanacs.— These long-standing favourites are again issued by the compiler *Mr. J. E. Hawkins*, 15, *Paternoster-row.* The pocket-book and diary is specially suitable for use by Christian workers, and the other editions are as helpful as ever. Mr. Hawkins has also written a penny booklet on "God's Promises for his Own," and the six booklets of choice poetry, "Gems of Gold" (6d. per packet), may be commended for enclosure in letters.

Church Card Calendars. — A very useful card calendar, adaptable for use in connection with any church and intended to be hung up in the home, is designed and published by *Messrs. Woodford, Fawcett, & Co.*, 112, *Fleet-street, E.C.* In addition to the weekly engagement of the Church there are daily texts for the year. The card is finely coloured, and there are spaces for pastor's portrait, church building, etc. Prices for a quantity can be had from the publishers.

AGED PILGRIMS' FRIEND SOCIETY

FOR GIVING

Life Pensions of Five, Seven, and Ten Guineas

PER ANNUM TO

THE AGED CHRISTIAN POOR

Of both Sexes, and of every Protestant Denomination.

INSTITUTED 1807.

Treasurers: F. A. BEVAN, ESQ., AND W. J. PARKS, ESQ.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith."—GAL. vi. 10.

"This Institution, apart from the benefit and relief it gives, is a great moral Institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things moral, political, and religious. Old people are apt to be regarded as a burden, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the Charity to young people."—From the Speech of the late Right Hon. the EARL OF SHAFTESBURY, K.G., when presiding at the Annual Meeting of 1883.

"It is one of the most admirable Societies that I know of."—The late Rev. C. H. SPURGEON.

"I have carefully read the Report and Balance Sheet, and from a business standpoint can recommend the Society as one in which good value is given for the money entrusted to it, as there appears to be the maximum of good at the minimum of cost."—The late Sir HENRY W. PEEK, Bart.

FOUNDATION.

WITH faithful expectancy in prayer, the fathers and founders of the Aged Pilgrims' Friend Society first met together ninety-one years ago, recognising the urgent need for such an Institution, and trusting in the "exceeding great and precious promises" of Israel's supplying God.

It cannot be otherwise than instructive and encouraging to point out the progress made by this Institution since Her Majesty ascended the throne. There were then but 249 pensioners, receiving £1,100 per annum, and the operations of the Society were practically confined to the Metropolis; the details of the work to-day show a wonderful enlargement in every direction, and testify to the fact that God will bless that which is established on His Word, and has for its object His glory and the welfare of others, therefore the scope of the Aged Pilgrims' Friend Society is, as far as possible, co-extensive with the needs of poor and aged believers of both sexes, and in association with various branches of the Christian Church.

What sight can quicken sympathy more than that which many a pensioner of this Society presents. The house of the earthly tabernacle, once strong and stable, is now fissured and rent with the chinks of age; the timbers are creaking; the windows are blurred and dimmed with cobwebs; the bucket is standing empty by the fountain, for "the wheel is broken at the cistern." Once when a trivial indisposition came, daily duty could be carried on; now every ailment is important; the organs are all impaired; it is often an effort to talk, and deafness shuts out from that calm effortless participation in passing converse which was the privilege of happier days. Such an one is often discovered, dwelling in solitude; poverty has overwhelmed the home; bit by bit the comforts have gone; one by one the treasured little possessions have been parted with, and the want grows sorer, and then God sends His help by the hand of the Society, and the trembling lips sing, "My heart and my flesh faileth; but God is the strength of my heart and my portion for ever."

METHODS.

To provide Life Pensions of Five, Seven, and Ten Guineas per annum for the aged Protestant Christian poor in all parts of the United Kingdom is the primary object of the Society; the other branch of the work is the maintenance of four Homes, in which a portion of the recipients dwell; no additional Homes are at present required, all the



efforts of the friends of the Institution being now needed to consolidate and extend the pensions. Frequent periodical Meetings of the Committee are held, the Members of the Board all having a knowledge of the details of the Society's work, and of its general bearing.

Personal visitation is a leading feature in the Institution; the pensions in London and Brighton are paid monthly, in the homes of the recipients, by the Committee and Lady Visitors, and throughout the country the services of Christian friends are enlisted, wherever possible, to distribute the pensions in the same way. A living sympathy is thus the tie that binds the Society and its pensioners together, and formality is excluded. The constraining love of Christ is the motive power, and the sad words of many a weary spirit, "No one ever calls," but seldom fall from the lips of the recipients. It is well for all young friends to look to this, and take their gladness and fresh life and helpful strength to the "old disciple," from whom they will learn many valuable lessons.

The nomination of candidates is by qualified subscribers, and careful inquiry is made by the Committee into the suitability of those so recommended; kindly discrimination is used in selecting those only whose need and age and discipleship entitle them to the help of the Society, the undenominational character of which is a distinguishing mark of its work. Pensioners are advanced to the higher lists in rotation.

By the pensions many a humble little home is maintained; many a sad heart is cheered, and from many a family is lifted a load of anxiety as to the future welfare of an aged parent. A recipient in Essex writes: "I cannot be thankful enough to the Lord for making me a pensioner, and for providing for me now I cannot work; I have been enabled to keep on a cottage-home 25 years, and must have given it up long ago but for your benevolent Institution."

Since its foundation in 1807, upwards of 6,600 of the aged Christian poor have been provided for, and more than £275,000 expended amongst them, at a cost which enabled a chairman of a recent public meeting to say that "the Society is one of the most economically managed institutions in the Metropolis."

PENSIONS.

1,500 Pensioners are now upon the books, and are receiving upwards of £10,500 per annum.

Of this number 190 are on the Ten Guinea List 857 on the Seven Guinea, and 453 on the Five Guinea.

197 of the recipients are men, being 13 per cent of the entire number. 718 live in the Metropolis, and 782 in other parts of the United Kingdom. 1,07 are over 70 years of age, and of this number 32 are above 80, and 19 more than 90. The oldest pensioner entered upon her hundredth year in January, and, except that she suffers from deafness she is in the full possession of her faculties, and was able to enjoy a short walk on the afternoon of her birthday.

The average duration of a pension is nine years and the total sum given to each recipient abou



AGED PILGRIMS' ASYLUM, HORNSEY RISE, N

AGED PILGRIMS' HOME: BRIGHTON

£58. There are, however, many exceptions t this, for the three pensioners who have been longes on the books have, during the last 28, 27, and 2 years respectively received £225, £206, and £20

PENSIONERS.

The life-stories of these aged ones reveal muc of the stress and pressure of the struggle for dail bread, and the heart-ache caused by the remova through death of friends and helpers, and at th same time they manifest much of the grace an faithfulness of our Covenant-keeping God, who hat said, "Even to your old age I am He; and even t hoar hairs will I carry you; I have made, and will bear; even I will carry, and will deliver you.

It is difficult to make a selection from recent nominations, but the following particulars will give some idea of the distress alleviated and the rough paths that have been smoothed. Sickness may be cured, but age increases and becomes more helpless as time goes on, and without proper provision is one of the saddest conditions possible, and cannot be met by indiscriminate charity, the tendency of which is harmful.

(*a*) C. W., a widow, aged 74, in Cambridgeshire. Has expended all her property in bringing up three grandchildren, and is now incapacitated by infirmity and the partial loss of one eye.

(*b*) J. F., aged 70, in Wiltshire. An industrious Christian man. His little business has decayed, and he has a blind wife and imbecile son dependent upon him.



(*c*) M. S. H., aged 66, in East London. Quite blind and dependent on his wife's precarious earnings by her needle.

(*d*) A. M., aged 66, single, in Devonshire. Has long struggled as a Teacher of Music, but her pupils have steadily decreased through competition, with which she cannot cope.

Some of the pensioners have long been bed-ridden, others are sadly crippled, and all, but for the regular and permanent help given, would be sorely tried as to ways and means. Among the occupations that have had to be relinquished have been colportage and other modes of Christian service; various trades, and mangling, needlework, and letting lodgings. One pensioner was for thirty years an efficient Bible-woman in Bethnal Green; several have, through the grace of God, been more than fifty years in the Christian pathway; one aged couple have been married sixty years; another recipient has lived for fifty-six years in a tiny Kentish village, whilst one in Sussex has, on Sundays, for fifty years walked, out and in, nine miles to his chapel.


The Oldest Pensioner.

Extracts from Letters reveal some interesting facts:—

(*a*) "J. W. was 72 years of age last October. Her youngest grandson still lives with her, and gets a little work in the brickyards in the summer months. I think the certainty of the pension has comforted her mind and gone far to conserve the little strength she has left. She is endeavouring this winter to keep up the Cottage Prayer-meetings commenced by her son, who died last winter."

(*b*) E. S., aged 69, says:—"I could never express my feelings upon receiving the pension from you this morning; I do feel more than thankful for such a provision in my great need. I have now only five little pupils, and am very low in my health from poor living; I indeed rejoice in having been accepted as a pensioner of such a Charity."

(*c*) E. E. S., aged 86, writes:—"Just a line to thank you for all the kindness I have received during the past year; but for that I should have wanted bread, as my sewing days have passed away. Weak as I am in body, and growing weaker continually, I can still trust in a Covenant-keeping God, and here I raise another Ebenezer and inscribe upon it—*Hitherto hath the Lord helped me.*"

These pictures could easily be multiplied, but they suffice to show how real are the needs that are met, and how refreshing are visitation and help to such tried ones. There is much in the grasp of a hand, in the sound of a voice, in the sight of a friendly countenance, in a word or two of prayer, or even in silent waiting, while pain racks the body or sorrow melts the soul. As sailors on a voyage will speak of "Friends Astern" till they are halfway over, and then of "Friends Ahead," so these aged pilgrims are looking forward to the shore they hope to land on, and concerning many a dear one they can say with Cowper, in his poem on the receipt of his mother's picture:—

> "So thou, with sail how swift! hast reach'd the shore
> Where tempests never beat, nor billows roar."

THE HOMES.

The four Homes of the Society are situated respectively at Camberwell, Hornsey Rise, Stamford Hill, and Brighton, and afford "quiet resting places" for 180 pensioners who have borne "the burden and heat of the day." At a moderate expenditure these dwellings are maintained, each inmate having one room, rent free, a sufficient supply of coals, medical attendance, and other comforts, one of the principal being the kind ministrations of the Lady Visitors.

The lowest rent outside at which a fairly comfortable room can be obtained is 3s. weekly, that is £7 16s. per annum. The average cost of the four Homes, including repairs, is at the rate of £7 12s. per annum for each inmate, showing a clear saving of 4s. per head, in addition to the higher degree of comfort obtained and the other advantages.

The Committee and Lady Visitors endeavour in every way to make these buildings true homes. The inmates board and wait upon themselves, and their rooms are brightened with pictures and mementos of the past. Visitors are heartily welcomed, and a lady who has recently had some pleasing interviews with our aged friends writes—"I am sure, if subscribers could see the use made of their money they would rejoice, and if non-subscribers could see they would think it a privilege to add their contributions. The building is not ancient and ivy-grown like some we have seen, but it is a haunt of present happiness and peace."

On Lord's-day afternoons and twice during the week services, conducted by Ministers and other friends, are held in the chapels of the Homes. Many, who through age and infirmity cannot frequently attend their own places of worship, especially value the opportunities thus given.

HELP NEEDED.

A daily income of £36, equal to £13,000 per annum, is now needed adequately to maintain the work of the Institution in all its branches; and whilst the Committee are thankful to record an augmentation of receipts, they regret that they fall far short of the sum required. They earnestly appeal for help to every reader of this statement.

The Annual Subscriptions constitute a mainstay of the Society; new contributions of 7s., 10s., and 14s., per annum are especially satisfactory, as they do much to build up free income—that is, the portion not charged with nominees —and are a valuable means of interesting young people in the work, a most necessary thing when so much is said of the waning reverence for age.

A heavily afflicted pensioner in Kent writes:—"If those who have the heart and means to subscribe to your Society could fully realise how much their generosity is appreciated by the recipients, and how it helps to ease their troubled minds respecting temporal matters, they would be amply repaid for all they do."

The Committee would thus summarise the reasons why all believers should support the Aged Pilgrims' Friend Society: Because it was founded on a clear and definite Scriptural basis, on which it has ever since been maintained; because it is an old and yet a growing Society; because it is prompt and regular in the help it gives; because the aid is rendered through personal and loving visitation; and because, finally, it is a work in which all who love "our Lord Jesus Christ in sincerity" can joyfully unite, for it must indeed be near to the heart of Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Contributions in aid of the Institution will be thankfully received at the Society's Office, where any further information will be supplied.

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Life of Dr. Dale.

A CAREER of great influence has been nobly outlined in THE LIFE OF R. W. DALE OF BIRMINGHAM. By his son, A. W. W. Dale. (14s. *Hodder & Stoughton.*) The preparation of such a biography was a serious undertaking; but there can be no doubt that the work was rightly placed in the hands of Dr. Dale's accomplished son. The mental endowments, moral qualities, and spiritual attainments of the celebrated preacher stand out as they should; and perusal of the handsome volume leaves an impression that the man who was for many years a notable personality in the world of religious, educational, and political thought, was in every sense as mighty as those who were far from his immediate circle had reckoned him to be.

It was into a humble home that Robert William Dale was born in 1829. His parents were godly people, members of the Tabernacle Church, Moorfields, founded by George Whitefield, and then under the pastoral care of Dr. John Campbell. Like many another, his mother had a special desire for her boy; she hoped that "Bobby" would grow up to be a minister of the Gospel. She lived long enough to see the

ANSWER TO HER PRAYERS

well on the way—to hear her son preach, and to learn of his welfare while a student at Spring Hill College, Birmingham. But there was much uphill work ere this.

Young Dale was converted while still a lad, but not without agonising of soul did he realise peace with God. All came clear, he says, when he ceased thinking of himself and his faith, and thought only of Christ. Others have come by the same way. While in his fifteenth year he was received into the Congregational church in East-street, Andover, in which town he was engaged as assistant schoolmaster. In a short time he was preaching, and persons of judgment declared that he was "made for the pulpit." For a time, however, he had to "stick to his last" as schoolmaster, and while thus engaged, in the town of Leamington, the way opened for him to enter college. He was then under eighteen years of age. His studies had already gone beyond the ordinary range of subjects for a comparatively young man; they included metaphysics, in which he ever showed a keen interest. He had also proved his true vocation as a preacher by touching the hearts and consciences of his hearers; and had published a book entitled "The Talents," dealing with man's responsibility to God for the development and use of the powers entrusted to him.

In college, Dale came under the influence of Henry Rogers and other good tutors and professors; thus he came to know and love John Angell James, who was not behind in speedily predicting that

SUCCESS AS A PREACHER

was within his grasp. For six years he studied hard, and had the record borne concerning him that he "never snubbed the slowest, nor the fastest, but had a kind tongue"; and "not a single fellow-student bore him malice, or had any grudge against him."

Fifty years ago was a time of great movements; there was Chartism and Tractarianism, and Papal Aggression was showing itself. Events were, as ever, fruitful in lessons, and many of these were learned by Dale, who, while yet a student, received several invitations to accept pastorates. He said "No" to all temptations, in order that he might be to the beloved Angell James "the evening star of his life." First assistant, then co-pastor, and at length successor, Dale's connection with the historic church in Carr's Lane, Birmingham, dated from 1852 to the time of his death in 1895. His independence of thought and boldness of utterance occasionally gave rise to misunderstanding, and suggested sympathy with various heresies which he utterly repudiated; but, taken as a whole, his pastorate of forty-three years was fruitful in a high degree, and greatly blessed in Birmingham and beyond.

The joys and sorrows of his life are admirably narrated in the work before us; there is light on his method, and information regarding the way his powers developed and his influence expanded. He had conferred upon him honours which he did not seek; he wrote many books which remain as witnesses of his learning and depth and breadth of thought. In the spring of 1864, when thirty-four years of age, he preached the annual sermon at Surrey Chapel before the directors of the L.M.S. To have been selected for such a function, while yet so young, was a signal honour.

The sermon—"The Living God the Saviour of all Men"—was described by Dean Alford in the *Contemporary Review* (July, 1866) as "one of the noblest that we have ever read." And though thought has moved and taste has changed since then, the discourse still remains impressive in its loftiness and power. It is far too long—the audience found it so at the time. The preacher followed a perilous precedent. John Angell James, on a similar occasion, broke off at the end of an hour through sheer exhaustion, and rested for a few minutes while the congregation sang a hymn; oranges were thrown into the pulpit to refresh him, and he then started again, and "thundered on for another hour." The gravity of some present, one would think, even in a simpler age than ours, must have been sorely tried. On the present occasion no such relief was needed or given. For two hours the preacher swept along with unflagging energy; and when at last the discourse drew to its end, he had still vigour enough in reserve to rise from the high level on which he had been moving to an impassioned close.

About this time his complexion had become darker than in youth, and his eyes were so lustrous that he was often

TAKEN FOR A FOREIGN VISITOR

to England. A story bearing on his appearance was told of him in these words:—

An old lady, who for many years had refused to subscribe to foreign missions, heard Dale preach at Surrey Chapel, and at once became a regular contributor. When asked why, she said that she had never thought much of missions before; but when she saw what the grace of God had done for that poor Hindoo, she could refuse to subscribe no longer!

Dale's views of the pastorate were as broad (and scriptural) as those of Mr. Spurgeon; and he rejoiced in the success of a mission church which was under the oversight of an architect as honorary pastor. He abandoned the white tie and the conventional black coat, and discarded the title of "reverend," which he regarded as setting up and maintaining a distinction essentially artificial between ministers of one type and those of another. Every Christian he held to be in the truest sense a priest; all were on the same footing before God, whatever their calling, and subject to the same law of perfection.

Consistent with this position was his interest in the work of Messrs. Moody and Sankey during their visit to Birmingham in 1874. We read:

The impression that the movement left on Dale's mind was both deep and lasting. All that he saw of the evangelists, and of their work in Birmingham and in London, convinced him that they were the agents of an invisible power, mightier than themselves—a power to which they surrendered themselves with loyal and trustful hearts, but which they could not control. The effects of their activity far transcended the human cause, and could be attributed only to the direct action of the Spirit of God. He saw what from the earliest days of his ministry he had longed to see—men and women pressing into the Divine Kingdom, not as solitary souls, but by scores and by hundreds. One hundred and twenty of the converts were admitted to membership at Carr's-lane, and this was but one of the churches into which they were received.

It is refreshing to read the utterances and writings of this great man as he

DEFENDED THE EVANGELISTS

from criticism and scorn. He contended that such movements are in perfect harmony with the recognised and general laws of the Divine kingdom. This biography is a great contribution to the study of Free Church principles, theoretical and applied. The political views and educational polity for which Dr. Dale stood are dealt with at length, and many humorous and useful letters are given. His illness and death form the subject of a pathetic chapter. When the end came, a sheet of an unfinished sermon lay on his desk. "It states," his son observes, "the law by which his life had been ruled; it suggests in its incompleteness the mystery of the great hope into which he had entered."

"Unworldliness" does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God always, in all things, at all costs, and by the power of the great hope—the full assurance—that, after our mortal years are spent, there is a larger, fuller, richer life in——

These were fitting words to close such a life. The references made all over the country by men of all churches "to the loss that had befallen Christian faith and Christian thought" were his tribute. Dr. Fairbairn writes a chapter on Dale's position as a theologian, and Dr. Guinness Rogers gives deeply interesting reminiscences.

Dr. Horton's New Book.

AS following his "Teaching of Jesus," Dr. R. F. Horton has written a very readable book entitled THE COMMANDMENTS OF JESUS (6s. *Isbister & Co.*). There is nothing striking about matter or manner; but there is much that is ever timely, and cannot be too strenuously urged upon the attention of Christian people. Seeing that our doing the commandments of Christ is a Divinely pronounced criterion of our devotion and love, it is of the utmost importance that we should understand the commandments, and be conscious of the duties imposed upon us by our Lord's will.

Dr. Horton tells us that for three years he has been "constantly revolving the precepts of the Lord which refer to and direct our conduct on earth, and serve as the guide to a life hereafter." Clearly he has been reading much on the subject; the pages of his substantial volume afford evidence of this, even if he had not explicitly told us so in the preface. Yet, as he wishes us to know, his book is not derived from the works of such writers, "but simply from the inexhaustible richness of the Lord's precepts themselves." Regarding these precepts he fitly remarks:—

It seems to me that, as they can never grow old, so they can never be fully explored. Coleridge once said that to restore a fading counsel of morality to its pristine lustre, it is necessary only to put it into practice. And every attempt to regulate one's life by these principles of Jesus, which have been the familiar mottoes on the walls of life since life began, hung about the cradle, in the nursery and the schoolroom, in the Church and in the State, furbishes their golden letters and makes them gleam with a new beauty.

After a preliminary chapter on the commandments of Jesus as the rule of life, Dr. Horton deals with the first commandment "Repent," and the second, "Follow Me." Then others are expounded and applied, not in every case according to our mind, but for the most part in a manner that cannot but prove helpful to earnest Christian people. As will be expected, the last commandment is "Make disciples of all nations," and on this our author speaks with much enthusiasm. The other precepts refer to personal life; this to evangelisation.

It would seem that this last commandment of Jesus, after a century of modern missionary enterprise, is just entering on a new career of authority and power. As all his commandments are receiving a new attention, and are being applied with a new zeal to the conduct of life, so this, which sums them all up, is captivating the imagination of the Church. The new century will see a movement more wonderful than any since the time of the Apostles; all the ends of the earth shall see the salvation of God.

*A Book About Christ.**

THERE have been many versions of the Perfect Life and endless volumes published essaying to expound the works and teachings of our Lord. In the book before us Dr. Walker does not attempt either rôle, but takes the subsidiary course of picturing the Saviour from the standpoint of his relations with persons and things round about Him. Thus, we have chapters on his view of the seen and the unseen worlds, on his estimate of other peoples than that to which He belonged according to the flesh, on his treatment of poor and rich, on his ways with children or with inquirers, and on his attitude towards sin, sorrow, and death. Dr. Walker does not speculate, or seek to discover hidden and occult interpretations; he very clearly and simply takes from the Gospel narratives general and well-supported impressions. The cumulative effect of these deeply interesting and freshly-written studies is powerful and weighty, and the book has a distinct evidential value, leading the reader to adopt the words of the children's hymn writer:—

That simple, lovely, wondrous Life
Betrayed itself from heaven.

Perhaps one of the most interesting, because one of the most personal, chapters is that on Christ's "Kinsfolk and Friends." An acceptance of its standpoint would cut at the root of the Mariolatry and sacerdotalism of our day. We may make a brief extract which we commend to those who lay stress on the figment of apostolic succession:—

From what we know, we may safely affirm that the disciples of Christ had, to begin with, no social standing. A large proportion of them seem to have been fishermen, and the remainder were probably no higher in rank. Besides, they were no doubt justly designated as "ignorant and unlearned men." Not one of them (unless it was

* JESUS CHRIST AND HIS SURROUNDINGS, by Dr. Norman L. Walker. (3s. 6d. *Hodder & Stoughton.*)

Judas) possessed the scholarship of a Scribe; and not one could claim to have had the position of a Ruler, or even the religious reputation of a Pharisee. But we are by no means to conclude from this that in choosing his immediate followers from among the humble and unlettered classes Christ acted on the constraint of necessity. He made his selection freely and deliberately as the one best fitted to serve his ends. He confounded the wisdom of the wise and vindicated his own authority by using agencies which were obviously incompetent in themselves. Perhaps He acted as He did because He knew that in the unsophisticated men whom He called to his help He would find instruments better fitted to do his work than if He had laid his hands on the most accomplished members of the Sanhedrim.

*The Spirit of Antichrist.**

A BOOK in many respects remarkable, on Christianity and Anti-Christianity, has come from the pen of Samuel J. Andrews, author of "The Life of our Lord upon the Earth," and other well-known studies on high themes. To many the title will suggest speculation and little more; but such an inference will be altogether wide of the mark, for the book is devoted rather to present-day tendencies than to theorising upon prophetic anticipations.

Philosophers and theologians agree that we are passing through an age of chaos or reconstruction; and prophetic students are by no means alone in discerning "the signs of the times." The New Testament speaks of Antichrist. To ascertain the mind of the great enemy of Christ, our author conducts an inquiry regarding the place of Christ in the Divine purpose, and as to his person and prerogatives.

We must be clear about Christ before we can have any correct ideas regarding Antichrist. Proceeding, Mr. Andrews traces the falling away of the Church, as seen in her relation to (1) the Head, (2) the Holy Ghost, and (3) to the world. And he finds the root of the apostasy in the loss of first love, and not in doctrinal error.

Then began that spiritual separation from the Head, which cannot cease till the first love has been regained. The Church has not, indeed, ceased to be his body; the Holy Ghost has not ceased to dwell in it, and to act through its various ministries, and has continued to make the preaching of the Gospel effectual to individual salvation, and to fill sacraments and ordinances with supernatural power, and to embody divine truth in creeds and professions of faith; but it early ceased to be so responsive to the will of the Head that his full headship could be put forth. Its members did not attain unto "the unity of the faith, and of the knowledge of the Son of God." It has been like a human body partially paralysed.

To the loss of the first love Mr. Andrews attributes sad consequences under the head of Unity, Obedience, the Truth, and the Desire for the Return of the Lord. Ceasing to be one with their Head in the union of love, the members of the body soon ceased to be one among themselves in the same unity. With the loss of love came disobedience, and

THE MYSTERY OF LAWLESSNESS.

The Church failed to attain to the full truth, and to the unity of the faith, and lost more and more the desire for the Lord's Return.

The third part of the book is devoted to an inquiry into the spirit of Antichrist, and an examination of the tendencies preparing the way for the Antichrist of New Testament prophecy. These are found in (1) modern pantheistic philosophy; (2) modern philosophy and the new Christianity; (3) the deification of humanity; (4) and tendencies of Biblical criticism, science, literature, and socialism. In the fourth part, on the reign of the Antichrist, it is clearly shown that in the name of religion and civilisation all the prerogatives of Christ have been explicitly or implicitly denied; on the one hand He has been openly disowned and repudiated, on the other He has been bowed out of being and memory in terms of the extremest courtesy. Spencer and Harrison are quoted as prophets of the Church of the Future—to be based upon natural religion, as a Church of Humanity, a pure Theism (not Christian), and controlled by the State on anti-Christian principles. Well does Mr. Andrews write:—

Through the silence of the Church as to her Living Head and his prerogatives, He passes gradually from the thoughts of men. As to all present offices of teaching and rule, He becomes practically non-existent. He is far off, and is silent because He cannot speak by the Holy Ghost. We must go back, it is said, to his work in the past. We have his earthly teachings in a book; let them be our guide. But there is no agreement as to their meaning. Shall we take the interpretation of the early disciples? But why? Age gives wisdom, and the nineteenth century is better able to interpret them than the first. We are not to be bound by the letter. In spirit Christianity is a world-religion; let us make it so by striking out all that is particular and exclusive. To this end let us study all religions and widen our Christianity; let us enlarge the Church to take in, not only the baptized, but all seekers after truth of every creed; so shall we attain a universal religion and a universal Church.

This sentiment, so dishonourable to the Person of Christ, is righteously denounced. Needless to say, the author finds in this spirit a tendency distinctly anti-Christian. He looks for the consummation of evil in the appearance of one who shall be filled with Satanic energy. In view of the tendencies indicated and exposed, he holds that the doctrine of the Incarnation is the truth which stands in most urgent need of proclamation.

The duty of the Church to the world is plain. She must affirm with far greater distinctness and vigour than she has done since Apostolic days the prerogatives of her Head; and warn the world that He lives, to whom the Father has given all authority and dominion in heaven and earth; and that He will not always suffer his authority to be derided, and his Father's name to be blasphemed.

* Christianity and Anti-Christianity in their Final Conflict. By Samuel J. Andrews. (9s. *G. P. Putnam's Sons.*)

[1048]

Two Missionaries.

CHRISTIAN work in Africa is in many respects different from such endeavour in China, but if it is undertaken in the fear of God it calls for men who shall resemble one another in important points of character as well as in spiritual equipment. So we find a like devotion and courage in David Hill, the missionary to the Flowery Land, whose loss the Methodist Church still mourns, and George Lawrence Pilkington, whose energetic service in East Equatorial Africa will not be omitted from the honours roll of the Church Missionary Society.

David Hill of China.

The life of David Hill* is from the pen of his friend, Mr. Barber, who has succeeded Dr. Moulton in the head-mastership of the Leys School, Cambridge. With perfect truth is the



THE LATE REV. DAVID HILL.
(From a photograph by Mr. W. Eskett, Lendal, York.)

subject described as "missionary and saint"; he held on his life of noble service in spite of the many discouragements which seem peculiar to labour in the Chinese field, and by singleness of purpose and simplicity of life he showed himself as unworldly as he was truly devoted to his Lord.

A native of York, and coming of a godly stock, Hill was born in 1840, and early converted to God. The gifts and graces which he displayed in opening youth naturally arrested attention, and he was placed on the roll of local preachers in the Methodist Church. At length, with a view to fuller service, he entered Richmond Theological College, and went through the prescribed course of study and training. Not yet had he become a missionary, but he had given every evidence of being one of God's saints.

Though Hill's own inclination pointed in another direction, he listened to the sad needs of China, and in 1864 joined the newly-planted Central China Mission of the Wesleyan Missionary Society. First at Hankow, and afterwards at Wuchang and Kwangchi, amidst dense populations, he laboured with unwearying industry, being on the most cordial terms with other workers, including Griffith John and Thomas Bryson, of the L.M.S. At the outset he had a spell of illness which caused serious anxiety, but after a trip to Japan he recovered, and subsequently enjoyed immunity from the malaria which attends on the Chinese climate.

Wedded to his work, Hill remained single all his life. He was "Chinese to the Chinese," in order that by every means he might save them, and passed his time in conditions of almost ascetic simplicity. He served Christ in all lowliness and meekness. While the people called him "foreign devil," he prayed for them, and sought their good. He was greatly beloved by his fellow labourers, Messrs. Scarborough, Napier, and others; but, seeing that during his long years of service, floods, famines, panics, and rebellions alternated, as they seem ever to have done, he had neither opportunity nor temptation to retire from the midst of men. There were trials and disappointments—who has them not?—but Hill never despaired. His philanthropy developed as the years sped by, but not to the injury of ministry of a definitely Christian character.

Mr. Hill's first furlough was after an absence of seventeen years, and his energetic advocacy of the cause of China left him little time for holiday rest while at home. Returning to his labour, he organised a large number of institutions, evangelistic, medical, educational, and social. For many years he was financially independent of the Missionary Society. His sense of the stewardship of money is shown in the following letter written to a friend:—

In meeting with the leaders and stewards of our Hankow church, I have recently been dwelling on the necessity, for the sake of their own spiritual life, of giving one-tenth of their income to the Lord's work. I certainly do not think that too much for the majority of them, and I do think it too little for many of us—of course for myself, but then I stand on exceptional ground. My plan is to live economically, spending comparatively little on myself, and giving all the rest of my income away; should God's work increase, and demands of incumbent work and duty increase, then cut into capital if need be...I don't think you would be wrong in parting with one-tenth if you live with fair economy, and study a wise disposal of that tenth, and, above all, give it direct to Him—

Too much to Thee I cannot give,
Too much I cannot do for Thee;
Let all thy love and all thy grief
Graven in my heart for ever be.

The man who could write this letter may well be described as a "missionary and saint." It was love for souls that enabled him on another occasion to write:—

Poverty presents greater attractions to me as I go on in life, and look round on the world and on the New Testament records of the teachings of our Lord.

As Mr. Barber tells us, after inheriting a considerable capital, Hill seriously pondered the advice of a good missionary friend to follow literally the Lord's word to the rich young ruler, "Sell all that thou hast, and give to the poor." The book must tell the story of Mr. Hill's second furlough, and of his death while at his post in China. Needless to say he sorrowed over the opium curse. He was a lovable man, and Mr. Barber has written of him with a true and warm sympathy. The letters are full of human interest, and the meditations very welcome.

* David Hill: Missionary and Saint. By Rev. W. T. A. Barber, B.D., with portrait and maps. (3s. 6d. *C. H. Kelly.*)

Pilkington of Uganda.

IN goodness and grace, Mr. Pilkington was of a piece with the missionary whose career has just been outlined; in temperament and talents he was somewhat dissimilar. Scholarly and resourceful, he was a man sure to succeed in anything to which he gave his heart and mind. Placing himself at the disposal of his Lord and Master, he left on one side all personal aims and ambitions, and set upon his life-work in a right loyal and dutiful spirit. Dr. Harford-Battersby, Principal of Livingstone College, has told the story* with a friendly pen. Where possible, he has allowed Pilkington to speak for himself, by reproducing letters sent from time to time to friends. In these the missionary unfolds the thoughts of his heart, and describes the work in which he was engaged.

The son of a distinguished member of the Irish Bar, Pilkington was born at Dublin in 1865, and passed his childhood in rural scenes in county Westmeath. He early showed signs of the activity and power of application which characterised him in maturer years. At Uppingham School he came under good influences, and ever afterwards spoke of Edward Thring in terms of admiration. The love of books did not exclude attention to the inevitable sports and games. It was the same at Cambridge, where Pilkington entered Pembroke College in 1884, simultaneously with several men who proved remarkable for their evangelistic spirit.

The time was favourable for action on the part of earnest men, as two years previously Messrs. Moody and Sankey had visited Cambridge, and some notable conversions had followed their preaching. And just then the

* Pilkington of Uganda. By Charles F. Harford-Battersby, M.A., M.D. Portrait and Maps. (6s. *Marshall Bros.*)

well-known "Cambridge Seven" were saying farewell, before sailing Eastward to work in connection with the China Inland Mission. Another movement to which Dr. Harford-Battersby refers was the Children's Special Service Mission, in connection with which Mr. Edwin Arrowsmith was organising efforts to reach the children of the "poor rich." Though he had been outwardly religious, Pilkington had not known peace with God; but now came the time of crisis. For a while he laboured under conviction of sin; and at length, through studying the Scriptures and striving with God in prayer, he attained rest of soul. His friend, Rev. Murray Webb-Peploe, writes:—

> I know of no human instrument in the matter. I believe he withdrew himself into the desert of loneliness, as it were, alone with God—and prayed until the light came direct from God in his written Word. I cannot help thinking that this was what made Pilkington such a champion afterwards for the Truth of God in the Bible. His change of heart, his conversion, was not of man, nor by man, but entirely the work of God the Holy Ghost, to whom be all the glory. This one thing he used to tell me, however, that he thanked God for his faithful friends at Cambridge, who, in his own words, "would not let him alone" until they saw the grace of God working in his heart.

Though for a while Pilkington realised Christian privileges and responsibilities in small measure only, he lost little time, after conversion, in testifying for Christ. Growth in grace followed, and those who knew him well remarked upon the facility with which he was able to say "a word in season." Having taken his degree, and passed a short time in reading theology, he left Cambridge in 1887; but he still continued to be known as "Pilks" by those who had made his acquaintance at School and College.

It looked as if he was cut out for a schoolmaster, and doubtless he was fully equipped for that honourable profession. But the need of the heathen world had been seriously urged upon his attention, though, in deference to his father's wish, he had put off decision for two years. Meantime, he worked in connection with the Children's Special Service Mission, in company with other University men, visiting grammar schools and holding special meetings for young people. He also took temporary duty as a master at Harrow, and acted as assistant master in Bedford Grammar School. But the cry of the heathen world still sounded in his ears, and when, in 1889, Mr. Douglas Hooper appealed for labourers for East Africa, in connection with the great enterprise of the Church Missionary Society, Pilkington again opened his heart to his parents. Permission was now given in a noble spirit, the father saying to the mother, "*God has asked for him, and we must give him.*"

The book tells in interesting detail the story of what followed—the departure, the landing, and the first taste of fever; the journey inland, with its dangers and delays, the time being "improved" by the study of the language, and this with such success that before Mengo was reached in December, 1890, Kiganda was being freely used by the ardent young missionary! The book also outlines the circumstances under which the Uganda Mission was first undertaken, after Mr. Stanley's memorable challenge in 1875, also its trials and troubles up to date, as they cluster round the names of Hannington, Mackay, and others. From "roughing it" on the march, the mission party settled down at length to hard work at the various stations, and great responsibilities, in the way of teaching and translating, fell upon the shoulders of Mr. Pilkington. Civil war was not allowed to stop the work; and books were sent through the land, native helpers being raised up to circulate the printed message.

In the translation of the Scriptures and other books Pilkington did a great and abiding work. It may be well to give his own judgment as to the utility of his early studies as fitting him for active service:—

> Let those who are sometimes inclined to feel that the years spent on Greek and Latin were partially wasted come out here, and in one short year I venture to say they will have "redeemed the time" so spent. Do any such think they are too good for Africa? If so, may God forgive them a thought so presumptuous and silly! They will get no higher returns on any abilities—spiritual, intellectual, physical—which God has given them for investment, than they will get in Africa, and, perhaps, especially here. Every qualified worker ought to be the means, in God's hands, of sending out in a few years' time, say twenty, well-taught, spiritual, zealous Baganda, as missionaries to the surrounding nations—each one of them in many ways far superior to an English missionary.

The sowing of years has since been followed by reaping on a large scale, and by the aid of letters from other missionaries Dr. Harford-Battersby is able to give a good account of the revival in Uganda, in which missionaries and people alike were greatly blessed. In 1895, Pilkington came home on furlough; it was "just like him" that he should make the return journey inland on his bicycle! It is still within recollection that in the mutiny, last year, the man who had done good and not ill for the country, was shot during conflict with the rebels. The book before us rehearses the sad story, and from first to last is a worthy memorial of an eminently fruitful life.

Poems.

ALL who have read Mr. Mackenzie Bell's delightful book of verse, "Spring's Immortality," will give a ready welcome to his latest venture into the fields of poesy, PICTURES OF TRAVEL AND OTHER POEMS. (3s. 6d. *Hurst & Blackett.*) Here we find the same lofty reverence of conception—far removed from all that is base—the same clearness of vision and musical simplicity of phrase. Mr. Bell is eminently a poet for the people. The short poems of travel contain many gems of descriptive beauty; and the most ambitious effort in the book, "The Battle's Pause," is at once novel in plan and fine in execution. As a sample of the author's practical method, we give the following cheering lines from the poem entitled "To a Worker Among the Poor":—

> That bravery is not yours which men acclaim;
> That bravery is not yours which gives man fame;
> Yours is the courage which but few suspect;
> Yours is the courage which can bear neglect;
> Yours is the courage which can suffer long,
> The courage of the man whose soul is strong,
> Who labours on, still doing silent good,
> Nor stays his hand for man's ingratitude.



THE LATE MR. G. L. PILKINGTON.
(From Photograph by Messrs. Elliott and Fry, 55, Baker-street, W.)

Dr. J. R. Macduff was a sweet singer of the modern Israel, and had many admirers while he lived. *Messrs. Cassell & Co.* have issued two pretty volumes of selections, chiefly sacred, from his earlier and later poems, under the title of MATIN AND VESPER BELLS. (2 vols., 7s. 6d. the set.) The themes are very varied, but all the poems are marked by deep spiritual feeling and chasteness of workmanship. Here are a couple of stanzas taken from a long series of verse suggested by memorable sayings of Christ; the saying in this case is Matt. vi. 33:—

> Crowns and coronets are fading;
> Icarus with golden wing
> Falls beneath the burning sun-heat,
> All things here are perishing.
>
> Seek no portion in the finite;
> Blooms the flower and then it dies.
> Virtue is alone immortal,
> Singing down the centuries.

The following verse is from an exquisite little sermon-poem on the prodigal and the Father:—

> Return, return, why any longer linger,
> There are sandals for your feet, and a ring to deck your finger;
> Your Father reconciled,
> With pity will behold you,
> In his arms He will enfold you,
> Come back, come back, my child.

SACRED POEMS OF THE CENTURY, edited by Kate A. Wright (2s. 6d. nett. *Simpkin, Marshall*), does not pretend to be at all an exhaustive or even comprehensive collection. It rather gives samples of less known efforts in sacred verse. Those with the poetic temperament and an eye for the spiritually beautiful will appreciate this choice compilation. We hope it will meet with wide acceptance.

The Christian Ministry.

"SO many men, so many minds" may fairly be regarded as expressing the variety of thought prevalent regarding the Christian ministry. What with priests and presbyters, preachers and pastors, it should be easy to make a list of terms employed more or less generally, and often without intended distinction, to designate men who serve Christian churches and carry forward Gospel work.

A thoughtful work, on lines which would by most be described as evangelical, has been published by Rev. J. Foster Lepine, of Maidstone, entitled THE MINISTERS OF JESUS CHRIST: A Biblical Study. (5s. *Longmans, Green, & Co.*) Proceeding on a method largely inductive, the author shows good judgment as well as care in treating his important theme; and with reason he adds a chapter on the Lord's Supper. His "points of review" speak for themselves:—

> In the history of man's drawing near to God we see the rise of what is afterwards known as priestly privilege.
>
> In the history of God's covenants with man we see the investment of a chosen nation with priestly privilege.
>
> In the history of God's drawing near to man we see the establishment of the office of the priesthood.
>
> In the history of God becoming man we see the High Priesthood of our Saviour.
>
> In the history of man becoming a partaker of the Divine Nature we see the bestowment of priestly privilege on the whole Christian people.
>
> In the history of Christ's sending forth his apostles we see the delegation of the office of the Christian priesthood for the establishment and organisation of the Church of Christ.
>
> In the history of Apostolic ordination, and of subsequent ordination by those to whom authority to ordain was committed by the Apostles, we see the perpetuation of the office of the Christian priesthood as a means for the continuous bestowment of Christian priesthood on all who believe in Christ through their word.
>
> In all we see the direct action of the Holy Ghost, through, but not dominated by, human instrumentality; and that all gifts, whether for office or for unofficial exercise, and all appointment to office, came not from below but from above.

Some of these points are but weakly sustained in the book; others are proved "up to the hilt." They fairly indicate Mr. Lepine's position; and whatever may be said of particular conclusions, we have followed with great interest his definitions, analyses, and inferences, set forth in no controversial spirit, but based on Scripture story, and explained in the light of the teaching of men representing many sections of the Church of Christ.

*Dr. Parker on Dissent.**

EVERYTHING that Dr. Parker writes is bound to compel attention, but we must confess we like him better as a Bible expositor than as a story teller. In this lively sketch of life among the Dissenters he finds full scope for his great powers of sarcasm, and he is impartially severe on the foibles alike of Churchman and Nonconformist. He is especially rough in his treatment of stingy "deekings" who starve devoted pastors; but the picture drawn is surely one-sided. All deacons may not be generous and considerate, but all ministers are not models of Christian courtesy and Christ-like humility. We do not think that either the pulpit or the pew can afford to throw stones at each other. The lisping, drawling Church curate is held up to ridicule, as also is the easy-going cleric who is greatly alarmed when his daughter shows symptoms of spiritual anxiety, and a yearning after reality in the religious life.

On the whole, while admitting that we have been vastly entertained by the cleverness of the book, we cordially agree with one of the characters, into whose mouth the worthy Doctor puts the sentiment that sectarian differences will never be satisfactorily solved by wordy wrangles and contentions, but by mutual forbearance and all possible co-operation.

Agatha's Unknown Way (1s. *Oliphant, Anderson & Ferrier*) is a missionary story by Pansy (Mrs. Alden). It shows how a strange mistake was overruled for good.

* PATERSON'S PARISH. By Joseph Parker, D.D. (5s. *Thomas Burleigh, 370, Oxford-street, W.*)

Underground Jerusalem.

THE extent and thoroughness of recent explorations in and around the Holy City are shown by the story told in EXCAVATIONS AT JERUSALEM, 1894-97, by Frederick Jones Bliss, Ph.D., with plans and illustrations by Archibald Campbell Dickie, A.R.I.B.A. (12s. *Palestine Exploration Fund*, 38, *Conduit-street, W.*) Rarely does one examine a book bearing so many evidences of scrupulous care and attention to minutest details.

Those who have followed the progress of research, as described from time to time in the *Quarterly Statement of the P.E.F.*, will be acquainted with the general situation. Here the facts — archæological, topographical, and historical—are summarised in a comprehensive manner; and in the course of ten chapters, some rather technical, we read of the discovery of walls and chambers hitherto unknown, of churches and towers long lost to knowledge, of baths, pools, and tombs, as well as inscriptions, mosaics, and other works of art.

A specially interesting chapter is devoted to a historical sketch of the walls of Jerusalem, extending over a period of thirty-five centuries. If those walls could speak, what would they not be able to tell us of political ups and downs, of human sin and sorrow? Twenty times have they been besieged, twice razed to the ground. They have had different builders, who have built on very different lines. Jews, Romans, Oriental Christians, Crusaders, Arabs, have all left their traces. When the explorers began their work, these structures were almost entirely beneath the soil. So far as they have been unearthed, the story is told in these pages, with a wealth of chronological and other data. There are, moreover, just upon thirty plates, not to reckon plans and many illustrations; and the architect's notes explain these and much besides,

The Church of England.

AT length *Messrs. Cassell* have completed the issue, both in serial and volume form, of Dean Spence's work, THE CHURCH OF ENGLAND: A HISTORY FOR THE PEOPLE (Four vols., 6s. each). As we have from time to time pointed out, this history is the realisation of a plan so comprehensive, and characterized by sympathies so broad, that it may fairly be regarded as a sketch of the rise and progress of Christianity in our island. Assuredly this is true of the first volume, which dealt with the British and Anglo-Saxon church, and told in graphic style the ever-interesting story of the introduction of Christianity into Britain. The second volume was devoted to an account of the Mediæval Church; the third sketched the Reformation; and the concluding volume, now before us, describes, as the title page shows, the Anglican Church—bringing the history down from the reign of James I to the present time

Beautifully printed and lavishly illustrated, this work will go where more partisan or controversial histories would find no entry. It is picturesque and popular, and the result of wide reading, and a patient digesting of facts. Of course, Dr. Spence deals with many matters on which schools and parties hold varying and opposing views; but as a rule he is content to state positions with fairness, and to indicate his own preference in a gracious manner. The concluding volume contains a well-written chapter on "Wesley, Whitefield, and the Methodists," and notices of the labours of Charles Simeon and the good Lord Shaftesbury. It is hoped that this work, being read in the homes of the people, will do something to promote charity in regard to secondary questions and a true sense of the errors and dangers of Romanism.

The Dark Continent.*

THE title given by Mr. H. M. Stanley to the latest born of our known continents is fast becoming a misnomer. The records of exploitation or exploration, and of all that nowadays follows in their train, have thrown such light on these long-hidden regions that we seem to know much more about Africa than about lands where Christian civilisation has been at work for generations. This handbook, by a practised compiler, furnishes a convenient and excellent summary of the African history of the present century, and is of special interest at the present crisis in the Nile Valley.

The work is written in the true historic spirit of narrating facts, without political or national bias, and it may be commended to the student of the world's progress and of Divine providence.

* AFRICA IN THE NINETEENTH CENTURY. By Edgar Sanderson. (5s. *Seeley & Co.*)

An Art Bible.

RECENT years have witnessed much in the line of Scripture illustration by art, and to reproduce the works of great masters in this line is the aim of THE BAGSTER ART BIBLE: containing the Old and New Testaments according to the Authorized Version, together with a New Concordance, profusely embellished with full-page Illustrations. (17s. 6d. *S. Bagster & Sons.*) The text is printed in large clear type (long primer), with marginal references, and all proper names are so accented and marked as to facilitate ready and correct pronunciation. Hence this issue is styled "self-pronouncing." The concordance at the end is followed by an excellent set of maps.

The distinguishing feature of the book is its illustrations, which are about 130 in number, and after Hoet, Picart, Grosse, Hofmann, Schopin, Raphael, Plockhorst, Munkacsy, Doré, Correggio, and others. The selection includes many famous paintings, of which some Bible students will be glad to possess reproductions alongside the sacred text. The names which we have given are a sufficient indication of the great variety of art represented; but even where taste and principle would suggest criticism, these copies, for the most part well printed, of justly celebrated paintings, cannot but stimulate thought and excite interest. This Bible will meet the views of many as eminently suitable for presentation purposes.

Tragedies of the Sea.*

No man is better fitted by sympathy and lengthened experience to tell the story of lifeboat rescue work in the English Channel than the worthy chaplain of the Missions to Seamen at Deal. In this book there are many thrilling tales told of peril on the angry waters, of wreck on the treacherous Goodwin Sands, and of brave deliverances effected by the heroic fellows who man the lifeboats on our stormy shores. There are also capital sketches of visits paid to the Goodwins, and the men in charge of lightships in calmer seas, and of work done for seamen in other places. Altogether, it is a record that ought to increase our admiration of the services rendered by our lifeboats, and to awaken practical sympathy with the great national institution that carries on this saving work.

Dean Farrar on Reading.*

THE papers on good reading and on the masterpieces of such great writers as Shakespeare, Dante, Milton, and Bunyan, which have appeared in *The Sunday Magazine* for the current year, are now reissued in book form. They are an extremely able and welcome contribution to those forces that make for righteousness in the struggle constantly waged between elevating and corrupting literature. In the introductory chapters the eloquent Dean commands the assent of all true and noble minds by his appraisement of good books and his condemnation of those that degrade and debase. The expositions of our great English dramatist's plays, of the immortal poems of the Florentine monk, and of the more popular "Pilgrim's Progress" and "Paradise Lost," are at once discriminating and illuminating. We specially welcome the Dean's tribute to the value of Bunyan's writings, and hope that the book will find its way into the hands of many thoughtful, serious-minded young people of both sexes.

* THE CRY FROM THE SEA, AND THE ANSWER FROM THE SHORE. By Rev. Thomas Stanley Treanor. (3s. 6d. *Religious Tract Society*).

* GREAT BOOKS. By F. W. Farrar, D.D., Dean of Canterbury. (5s. *Isbister & Co.*)

Brief Notices.

AN **Album for Crests, Monograms, and Coats or Arms** is an attractive publication by *E. Nister* (1s. upwards, according to binding). From the same house come illuminated motto cards, in various sizes, with floral and other emblems and texts of Scripture.

We have noticed several small publications on prophetic subjects by Mr. W. W. Fereday. His latest book is, **The Lord will Reign:** Being Six Papers on Prophecy. (1s. *Alfred Holness*) The pages are thoughtful, and embody views that are very generally entertained by those who are awaiting the Lord's return.

The series of "Sunday Books" (8d. each) issued by *George Newnes, Ltd.*, include three volumes of allegories – **The Shadow of the Cross and the Old Man's Home**, by Rev. William Adams, M.A.; **The King's Messengers and the Distant Hills**, by the same author; and **The Combatants**, by the late Rev. Edward Monro, M.A. At a glance it is evident that there is good reading in these tasteful little books.

Rev. Charles Jerdan, M.A., LL.B., whose "Messages to the Children" met with such high appreciation, now gives us **For the Lord's Table: A** Book of Communion Addresses. (5s. *Oliphant, Anderson, & Ferrier.*) Fifty in number, these addresses are on topics fitly chosen, and will be valued as a help in private devotions, as well as prove useful to pastors requiring suggestion for communion addresses.

Consequent upon an earnest conversation with a gentleman who found difficulty in accepting some articles of the Christian faith, Rev. W. H. Langhorne, M.A., rector of Worton, Oxon, set himself the task of stating once again, for the benefit of such as are in mental distress or doubt, the grounds on which true religion rests. Hence a little volume, **Aids to Belief:** Being Studies on the Divine Origin of Christianity. (5s. *Elliot Stock.*) The author has not aimed at thoroughness, but at utility; and as a simple statement of outstanding facts and arguments his book will doubtless do good service.

Calendars and "Keswick Cards" for 1899. (*Walter G. Wheeler*, 17, *Paternoster-row.*) The latest issues from this well-known house comprise a splendid assortment of designs, with admirably chosen wording. The leaflet series (6d.) have poems by Frances Ridley Havergal and others. The booklets (1d. to 6d.) are very choice, while the cards supply a wealth of artistic designs, with texts and seasonable wishes. The mottoes (1d. and 2d.), supplied with silk cord for hanging, are admirable; and, indeed, the entire issue is so good as to command immediate popularity.

There seems to be a peculiar fascination for modern readers in information as to prominent personalities. Doubtless it is this element in public taste which has induced Mr. T. H. S. Escott, the well-known essayist, to write a book on **Personal Forces of the Period.** (6s. *Hurst & Blackett.*) The sketches are eminently readable and informing, and enable the reader to form clearer conceptions of the course of current social and political movements. It is a somewhat risky thing to comment with such freedom as the author does on living persons, but all is done in a kindly charitable spirit, and Mr. Escott says he has taken pains to verify what seemed doubtful information.

Some who are looking out for books suited for Christmas and New Year gifts, will be glad to learn that *S. W. Partridge & Co.* have issued Frank H. White's **Christ in the Tabernacle,** handsomely bound in leather and specially suited for presentation purposes (5s). Pastor White's book, which includes remarks on the offerings, is a spiritual feast. Its teaching power is greatly assisted by twelve chromolithographs. As men desire to know more of Christ, they will have a deepened interest in the types which are so rich in meaning. The latest issue of Mr. White's book bears on the title page the words "Fourteenth Thousand." What a blessed and influential ministry this means! We trust the book will be still more largely circulated in its various forms.

The Holy Scriptures are variously viewed, and dealt with in many ways. **The Bible as Literature,** by twenty-one different writers, is confessedly a one-sided treatment. With the exception of Dr. A. B. Bruce, of Glasgow, all the contributors are Americans, and they include: Professors Richard G. Moulton, Willis J. Beecher, Samuel Ives Curtiss, and George B. Stevens. The chapters deal in summary style with books of the Bible or groups of books, and are unequal in quality as well as in length. The papers relating to the New Testament are the most useful, the writers including Professor Marvin R. Vincent, on the Parables; Professor G. Frederick Wright, on Luke as an Historian; and Professor Rush Rhees, on the Fourth Gospel. (6s. *Service & Paton.*)

Mr. Elliot Stock has issued a cheap edition of Dr. G. S. Barrett's work, **The Intermediate State and the Last Things**; also of **Our Christian Year**: Lessons for elder scholars in Church Sunday-schools and Bible-classes, by A Teacher.

The latest issue in the cheap edition of "The Keswick Library" is **The Life of Fellowship**, by Rev. E. W. Moore, M.A. The chapters, five in number, deal with a great subject in the aspects of its nature, conditions, and fellowship. (8d. net. *Marshall Bros.*)

A useful little work by Mrs. G. E. Morton is **Short Chapters on Genesis.** (*London: Partridge & Co.; Bristol: Mack & Co.*) The story of the earth's childhood, and of the events belonging to Israel's beginnings, is simply told, and the result is over a hundred brief readings, devotional in tone, and well suited for use at family prayer.

In a thoughtful little book, **The Imperial Heritage**, Ernest Edwin Williams gives a birdseye view of the British colonies. The glimpse of empire thus gained should stimulate a sense of responsibility on the part of all British citizens. Heraldic and other illustrations are thrown in. (2s. 6d. *Ward, Lock & Co.*)

One of the most industrious Christian authors in America is Rev. J. R. Miller, of Philadelphia, but everything that comes from his pungent and practical pen is welcome. *The S.S. Union* have published a new sixpenny booklet by Dr. Miller entitled, **Why Should we Worry?** Nothing better could be put into the hands of anxious-minded Christians and all on whom the inevitable burdens of life press heavily.

A suggestive volume has been issued by the *Sunday School Union*, with the title **Stories of Bible Nations**; early days on the Nile, the Tigris, and the Euphrates. (2s.) The author is Miss Edith Ralph, whose earlier writings in a like line of study met with high appreciation. Old and young alike will be the wiser for these studies of Egypt, Chaldea, and Assyria. There are helpful illustrations, some of them reproductions from the monuments.

The relation of Christian personality to wealth and social redemption is the big subject of a handy treatise entitled **Selfhood and Service**, by David Beaton, of Chicago (3s. 6d. *Oliphant, Anderson and Ferrier.*) In the language of sobriety and earnestness the author maintains, in eighteen thoughtful chapters, that wealth is a trust, the wise and Christian administration of which demands the exercise of the noblest religious character and the rarest civic spirit. It is hoped that many who enjoy the stewardship of wealth will read these pages, and that others also will realise by Mr. Beaton's aid that Christian selfhood which is set forth as the "richest form of personality."

In **The Soul: Here and Hereafter**, by R. E. Hutton, chaplain of St. Margaret's, East Grinstead (6s. *Longmans, Green & Co.*), there is thought, but not specially strong or deep. The author has read widely, and quotes standard works; but his sympathies lean towards mediæval opinion. We observe on some points pronouncements distinctly opposed to what usually passes for Protestant teaching; as, for instance, when the sacraments are declared to be "definitely ordained points of contact between God and man," and described as seven in number. This, of course, is, to all intents and purposes, the teaching of Rome.

As a text is to a sermon, so has been St. Paul's shortest letter to Rev. Archibald Kelly McMurchy, who has published a series of expositions on **The Epistle of Paul to Philemon.** (3s. 6d. *Oliphant, Anderson, & Ferrier.*) Twenty-four discourses and an appendix are seen to correspond in a way with the twenty-five verses into which the gracious letter has been divided up. The treatment is by no means mechanical in form; on the contrary, the book is so easy and flowing as to be every one's reading. And assuredly the Epistle deserves the most thoughtful and sympathetic opening up, with its great and varied lessons bearing on life and godliness. As the sermons comprise "The Scone Free Church Pulpit," a frontispiece gives a picture of the church.

The late Dr. James H. Brookes, of St. Louis, was a powerful writer on Holy Scripture and its authority; and many will be glad to possess a volume of addresses which he delivered towards the close of his useful life—**God Spake all these Words**: A Statement and Defence of the Supernatural Origin and Inerrant Inspiration of God's Holy Word. (2s. 6d. *Pickering & Inglis, Glasgow; Bagster, London.*) Opening with a chapter on human testimony regarding the Bible, the book proceeds to unfold Scripture teaching as to God and man, and to speak of its component parts and marvellous qualities, concluding with addresses on the regenerating message of the Book and the testimony of councils and confessions regarding it. The pages are full of facts and arguments of great value to those who would do their part in the defence of the faith.

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HOME MISSIONS CONVENTION.

THREE DAYS AT EXETER HALL.

THIS conference was an excellent idea; and the Y.M.C.A., as a neutral and interdenominational body, was a most appropriate agency through which to carry it out. The programme, as our readers will have noted, was a comprehensive one. It embraced the leading religious societies in London, and some not confined to London, devoted to the work of home missions. Thus the conference was a fitting successor to that on foreign missions held in the same place a year ago.

The ground covered was so wide that our report must necessarily be only a brief summary of the statements made and views expressed. For the readers of THE CHRISTIAN, at any rate, no detailed account is needful, as its columns are continually occupied with accounts of some or other of the departments of Christian service represented.

WEDNESDAY, NOV. 16.

"TO THE JEW FIRST"

was the principle on which the framers of the programme acted. The opening meeting on the forenoon of the opening day was allotted to the different societies at work among the sons of Israel. The attendance was not large—an index, perhaps, as Mr. J. E. MATHIESON, the chairman, remarked, of the prevailing apathy in our churches as to the position and future of the Jews. In his few but appropriate opening words, Mr. Mathieson alluded to the remarkable spectacle we have recently seen of a great European figure flaunting in the face of Europe as an ally of the unspeakable Turk. It was not a very edifying spectacle. Nevertheless, God's plan and purpose concerning the Land and the People will be fulfilled, whoever the human agent or agents may be.

As representing the London Jews Society, Rev. J. M. EPPSTEIN gave some cogent reasons in favour of missions to the Jews—reasons pretty familiar to us all. We are all greatly indebted to them for what they have done in the past; they are to be the great apostolic missionaries of a future age; they are dangerous as enemies, but if their friendship is cultivated, what a help to the world they may be! Think of how one Jew, Dreyfus, has upset France. The speaker was strong in his protest against the *hyper*-criticism—we presume he meant the *higher* criticism—in its attitude towards the Scriptures. The Jew believes, he said, that nearly the whole of the Bible is verbally inspired.

Rev. M. NACHIM, an agent of the British Jews Society, said it had a glorious record of fifty-six years. It carries on work in such large centres as Manchester, Liverpool, Birmingham, and Leeds, and also in Germany, Austria, Russia, and Turkey. Some well known names were mentioned as among the fruits of the Society's work, and as many details as the brief time permitted of its endeavours faithfully carried on in Roumania, London, and elsewhere. Though they did not attempt to number converts, the reality of the work cannot be questioned. Mr. Nachim deplored the lack of prayer in our Christian churches generally on behalf of the Jews. Let Gentiles show greater gratitude to the Jewish people and do more for their evangelisation, and God would bless them for it.

As an interlude between the setting forth of work for the Jew, there came at this stage a short address from Dr. HENRY SOLTAU as to the operations of

THE LONDON MEDICAL MISSION.

In introducing him, the chairman said he could never understand how so many Christian ministers were so anxious to be in the line of a so-called "Apostolical succession," when they might satisfy a much nobler ambition in imitating Jesus Christ, who not only redeemed the souls but healed the bodies of sinful men. The modern medical missionary is the closest imitator of our Lord.

Dr. SOLTAU said he spoke on behalf, not merely of the St. Giles work, but of all medical mission efforts in London, the chief of which he recited. He described the routine work at such a mission. They never need to go and search for people to work among—there are open doors everywhere, among Jews and Gentiles alike. The sick children are tended and cheered. The ailing working men and women are reached as no other agency can reach them. Roman Catholics also come within the scope of the mission in their own homes, and real blessing results. The medical missions, moreover, are a capital training ground for many Christian young women when they are preparing for their future work at home and abroad. The last hope of a city like London is the medical mission, which gets at people when all other means are hopeless.

The "Invalid Kitchen" is a very helpful auxiliary to the spiritual part of the work. So are the convalescent home at Folkestone, which has proved a priceless boon to those recovering from illness, and the holiday house for the children. A hospital for measles and whooping cough is greatly needed. Dr. Soltau's hurried but comprehensive sketch was intensely interesting.

JEWISH CONVERTS.

Recurring to the Jew, Rev. H. OLIVER ALLBROOK, of the Operative Jewish Converts' Home, carried on in connection with the London Jews Society, took the platform. "It is not surprising," he said, "that among Jews the conversions to the Christian belief are few and reluctant." Romanism and its concomitant ritualism, the higher criticism, Russian persecution, British Alien Immigration Bills, and other signs of a degraded and decadent Christianity were cited as obstacles in the way of the Jew changing his faith. A conscientious Jew will be a conscientious Christian. The genuine Jewish convert is extremely unwilling to take a dole from others; hence the value of the Operative Home, where converts are received and trained for three years, without regard to sectarian antecedents. Several points touching on the sensitiveness of the Jewish convert in matters of relationship, of patriotism, of friendship, etc., were expounded and illustrated by reference to the example of the Apostle Paul. One of the converts now in the Home is familiar with a dozen different tongues. Such men can carry the message of the Gospel wherever they go.

The closing speaker of the forenoon was Rev. S. H. WILKINSON, of

THE MILDMAY MISSION TO THE JEWS.

He gave a rapid outline sketch of the origin, progress, and success of the mission, founded by his father, and with which he had been personally associated for the last sixteen years. The sewing classes for women, begun early in the history of the mission, continue still and are a great channel of blessing. The night school for children is another most interesting part of the work, and one the blessed outcome of which it is not easy to conjecture. A Medical Mission carried on reached 4500 separate individuals in the course of a year. Work is provided for young Jews in various branches of industry, and the effort amongst the deserving poor is very extensive. The work of the Mildmay Missions has extended to the provinces. Much has been done in the way of distributing the New Testament, and it has been manifestly blessed of God. Nearly a million copies in Hebrew have been scattered in different parts of the world among Jews, either through the agents of the Mission or those of other societies. The believing Jews in some parts prefer to remain in their own communion rather than be publicly baptized as Christians, and it is not for us to condemn these in all cases.

To illustrate this Mr. Wilkinson told of a visit to Warsaw a year ago, when, at a little Jewish meeting, he saw a very beautiful young Jewess, the daughter of an old orthodox rabbi. He learned from her own lips that she was a believer in Christ. "I not only believe in Him, but I love Him." This young woman, though still in the Jewish communion, supports her household by boot-cleaning, and spends about half her time in visiting the sick. Apart altogether from any roll of baptism, as the fruit of past efforts much has been done and is being done to permeate the Jewish people with the knowledge of Jesus Christ and his salvation. It is in contemplation, said the speaker in closing, to purchase and distribute an additional half million New Testaments, printed in the jargon language of the lowest form, so as to ensure its being understood by the lowest classes of Jews in Russia.

The hour from one to two was given up to the usual

PRAISE AND PRAYER MEETING,

with Mr. HENRY CONDER as president. The petitions presented combined prayer for young men in connection with the special week of prayer for them, and for the work of home missions as represented at the convention.

The special home mission reported on during this hour was the Field Lane Refuges. Mr. PLATT, the secretary, told of early difficulty in connection with the work, and how one evening in those days four of the workers, after a time of great trial, held a prayer meeting under a lamp-post in the Gray's Inn-road, desiring guidance as to whether they should continue. At that little meeting in the open street they received such cheer and inspiration that the Mission had a great and growing impetus. The work of the refuges is a double one—that of relieving the necessities of the very poor and needy and of spiritual effort for the salvation of men.

The operations of the Mission are manifold Attached to the refuges for men and women is a crèche, and in these three some seventy or eighty cases are dealt with daily. Each case is treated on its merits, with no hard and fast rules as to the time of stay, so that the best may be done for all One striking example given was that of a human wreck, the son of a bank manager, who remained in the refuge long enough to have his heart changed and his father's heart rejoiced at the great revolution in his life. The industrial branch of the work in training lads for honest employment, and the interesting work of the crèche were commented on. The purely mission work is extensive—thirty-two meetings a week of different sorts. A Sunday morning service for tramps, after a simple breakfast, is an encouraging effort. These vagrants sit and listen with attention to the Gospel message, so that holy memories are awakened and hearts are changed. Last Sunday there were 699 present at this ragged church. Some 450 women attend the mothers' meeting service on Monday afternoons; it is a distinctly missionary work. A Bible woman visits the poor, and there are many provident agencies at work.

The results cannot be tabulated, but they have been such as to give encouragement to the workers to go on. One case mentioned was specially appropriate for recital at the Y.M.C.A. A young gentleman, who had fallen very low, tramped up from the country and went into the Y.M.C.A. prayer-meeting. At the close he was spoken to by one who advised him to go to Field Lane, "for," he added, "they took me in, and I was restored to respectability and usefulness by the grace of God." The broken-down man took his advice, was received, and is doing well.

After the dinner interval the conference reassembled again in small numbers, though the six organisations reported on represented a very wide and varied sphere of Christian service. The chairman, Mr. EDWARD RAWLINGS, said that in order to the success of any good work there must be abounding enthusiasm.

THE RELIGIOUS TRACT SOCIETY

had the place of honour in the business of the afternoon, and its capable advocate was Rev. RICHARD LOVETT, one of the editorial secretaries. The work of the Society, he said, is world-wide; it is preaching the Gospel in nearly 230 languages. It is also a great evangelical agency; and this remark evoked a hearty cheer in view of the present anti-evangelical movement. Referring especially to the home part of the work, Mr. Lovett briefly alluded to the encouragement of local libraries by the dissemination of good books, the scattering of thirty-five millions of tracts annually, the granting of good literature to those workers who have the means of usefully distributing it among the careless, and the helping on of Scriptural study in Board Schools. The work done by the R.T.S. is brought into sharp relief when contrasted with the bad and

doubtful literature which it seeks to depose and counteract. As to the scope of the Society's operations Mr. Lovett quoted a year's statistics of certain portions of its work. For instance, in one year 157 libraries had been established, representing two piles of books as high as the Nelson column in Trafalgar-square. As to the usefulness of that little messenger, the tract, testimonies are constantly coming to the Society's headquarters. One or two examples of the way in which the work acts concluded the address. One wrote that a story-book published by the Society was the means of the conversion of the writer, who had dedicated life and gift to the writing] of good stories that had proved a blessing to others. The little book, "Probable Sons," published not long ago, has been a channel of much good to many indifferent and sinful ones. One City missionary has distributed as many as sixty copies. Another book that has been as a good seed in fruitful soil has been "Christie's Old Organ," of which two million copies have been issued.

The next to claim the attention of the meeting was a smaller, but still great, organisation in its results--

THE CHILDREN'S SCRIPTURE UNION,

a part of the larger Children's Special Service Mission. Mr. T. B. Bishop, who has been the moving force of the Mission since its inception, was the speaker. The Union, he said, began with 7000 members, but was 35,000 strong at the close of the first year. Now there are 600,000 members throughout the world, with its Scripture daily portions in thirty different languages. It has branches in 2300 towns and villages throughout the country. The branches embrace all kinds of children, socially considered. The seaside services (which were maintained at seventy places this last summer) are the means of originating many unions, and so are the services held in the villages by the travelling caravans. There are branches in the leading public schools, and latterly girls' schools have been brought within the scope of the Society. The plan of daily study followed by the Union is adopted and used by the Railway Mission, the junior branches of the Y.W.C.A., Boys' Brigade, Postal and Telegraph Association, and other bodies of workers. Many happy results of the work of the Union were referred to by Mr. Bishop in the definite conversion of the members.

The Union is fully supported and carried on by the small contributions of the members. As to the extensive literature issued, the profit on the English publications about pays for all that is given away at home, and also those distributed in the form of pictorial leaflets in about fifty foreign languages. The members are interested in many forms of good work, and contribute to them. It is an interesting fact that 250 university men have taken a part in writing Scripture notes for the little magazine which goes into our public schools. The course of study embracing the reading and study of the whole Bible extends over five years. The foreign work is very extensive, and embraces several centres in Palestine. The children at Nazareth sent a contribution to the work this year. Mr. Herklots has had a most wonderful season of work throughout India, and there is a branch in Japan with some 12,000 members, including many children of a larger growth. The story which Mr. Bishop had to sketch in outline was really a most romantic one, and shows what marvellous fruit may spring from a tiny seed sown in faith.

Dr. Gritton, who was the spokesman for that ancient body of workers,

"THE CHRISTIAN COMMUNITY,"

so well and honourably known in the East End, said it was founded by the French weavers in Spitalfields, and its field has been the poorest, most despised, and helpless of the community. Some 450 voluntary helpers obey the call of the committee, and find a large sphere of effort in twenty-three great city workhouses and union infirmaries and in East End lodging-houses. The workers are from time to time cheered, not only by cases of special rescue and reform, but in the general improvement of the social conditions in these lodging-houses, that are the resort of the lowest of the low. Seven mission halls in different parts of the East End are worked by the helpers of the Mission, and the Gospel is preached in the open air at different points, in somes cases all the year round. Relief work accompanies the spiritual operations; more than 22,000 meals were given last year, as well as bread and soup tickets distributed. The hungry children are also fed, to the tune of 25,000 meals a year. Surely they are not to starve because the parents are spending the money in the drink shops. A yearly outing at Epping to inmates of the poor-houses is a very interesting, if pathetic, event. Other agencies are at work, all among the lowest stratum of society, and there are ample evidences of God's blessing on the faithful efforts put forth. More helpers are needed.

After the "refreshment" of a hymn, and the collection, the claims of

THE PURE LITERATURE SOCIETY

were set forth by Col. Douglas Jones. The printing press has been, he said, a great boon, but not an unmixed one. This Society seeks to circulate books and magazines of a pure and high moral tone. It was founded more than forty years ago, chiefly to combat the sensational penny pamphlets scattered about in great numbers, descriptive of murders and public executions. The Society does not itself publish books, but seeks in a systematic way to distribute the good and popular issues of the best publishing firms. Magazine associations are established in different parts of the country. A catalogue of some 5000 good and choice books has been compiled, and all the works are carefully selected. Libraries are supplied at half price, so far as the funds of the Society allow; and these are now to be found in different lands, providing good reading to those who would otherwise be without it. Many ships, on proceeding to sea, are furnished with parcels of books for the seamen. Another effort is the visitation of book shops, so as to induce the vendors to keep good books on sale to the exclusion of the penny dreadfuls, etc.

THE YOUNG ABSTAINERS' UNION

was represented by Mr. Budgett Meakin, who said its object is to do among the wealthier and more educated classes of society what the Band of Hope has done among the general body of young people in the spread of temperance teaching. It has, therefore, a very definite field, and it is also a recruiting ground for workers in the Band of Hope. Drawing-room meetings are a principal agency for extending the work of the Union. It is a plank of its platform that any pledged abstainers among its members can withdraw from it on giving notice. On this basis many parents who are not themselves abstainers allow their children to attend the meetings, and this has even been done by parents interested in the liquor traffic.

THE SUNDAY SCHOOL UNION

was the important institution that had the last innings of the afternoon. A paper on the work of the Union, prepared by Mr. F. F. Belsey (who was unable to be present), was read by one of the Council, Mr. C. Webster. The Union comprises some 90,000 teachers and some two million scholars. The operations of the society are so well known that it is scarcely needful to particularise. They embrace lesson courses and helps, conferences on Sunday-school work, examination schemes for teachers, local libraries, and the provision of many other helps in making Scriptural knowledge available to the great mass of children in Sunday-schools. The Gospel services for Sunday-school children by Mr. Newton Jones, the missioner of the Union, are most helpful in garnering the spiritual fruits of the work of weekly teaching. The International Bible Reading Association, promoted by the Union, has some 700,000 members united in the regular reading of the Word of God. Sunday-school work in India and Ceylon receives special attention, and the cost of the effort is defrayed by the members of the I.B.R.A. Holiday homes at the seaside, and a convalescent home, with a home of rest for lady teachers, are among the many practical Christian endeavours that go along with the distinctive work of teaching in the Sunday-school. Mr. Webster added to Mr. Belsey's paper the interesting fact that Sunday-schools were introduced into some of our London workhouses seven years ago, and the results have been singularly cheering. He appealed to any friends who have influence throughout the country to extend the work of introducing Sunday-schools into the thousands of workhouses in our land.

TEMPERANCE SOCIETIES.

These much-needed agencies for the purification of our social life had the evening meeting to themselves, with Mr. George Spicer as chairman, and still an indifferent attendance. The chairman said that of late years the churches, which had too long stood aloof, had of necessity been compelled to take a warm and earnest part in the work of the temperance reform. The drink traffic is a great hindrance to all kinds of Christian work, and it must be fought.

The first speaker was Mr. John E. Ellis, M.P., who represented the work of that old-established and useful body,

THE NATIONAL TEMPERANCE LEAGUE.

Though not an official of the League, he said he was in hearty sympathy with its aims; he spoke of himself as a lifelong total abstainer. It is non-sectarian and non-political. By lectures, meetings, and literature it seeks to promote the spread of total abstinence for the individual. Special efforts are made to reach teachers, so that they may instil into the minds of the young the practice of abstinence. Conferences are held with a view to enlist the co-operation in this great cause of such classes of the community as railway managers, journalists, and the medical profession. In the last-mentioned profession a great advance was made by the establishment of the Temperance Hospital. The work of the churches has been very earnestly supplemented and strengthened by the operations of the League. There has been during this generation a great advance in the growth of temperance sentiment, but much yet remains to be done in fighting the foe of strong drink. Legislation may do much if it is backed by a strong public opinion, but after all the example of personal abstinence is one that will ever be powerful and effective.

THE BAND OF HOPE UNION,

said Hon. Conrad Dillon, may really be traced back so far as the stand taken by Daniel and his Hebrew companions in exile in Babylon, though it is actually a modern product. The Union is doing a splendid work, often in a quiet way and in remote districts, in permeating the rising generation with temperance ideas. It has very emphatically helped on that excellent movement for preventing the sending of young children to public-houses to fetch strong drink. To the late Mr. Shirley belongs the credit of initiating the association of workers among the young which is now known as the United Kingdom Band of Hope Union. Methods of work in the Union have been much improved through the zealous efforts of Mr. Frederic Smith. Good temperance literature suited for the young is a leading feature of the work of the Union, and musical displays on a large scale have been a means of strengthening the work. Ten years ago a forward movement was inaugurated to go into the day-schools and impress the scholars with the facts bearing on the question. Some twenty lecturers have been at work in the schools, and that most successfully. Two sums of £10,000 were successfully raised to cover the efforts of two periods of five years, and now a third period of five years is being entered on. Mr. Dillon noted one very gratifying sign of the success of past effort in the large proportion of abstainers to be found among Army recruits and our military forces generally.

THE C.E. TEMPERANCE SOCIETY

had a sympathetic exponent in Mr. C. E. Tritton, M.P. He said he joined the total abstinence section of that Society twenty-one years ago. He hoped these conference meetings would not accentuate their differences of method, but rather be the means of uniting them together in mutual sympathy and respect. The Society seeks the promotion of the principles of temperance, the redemption of those who have become victims of the drink, and the removal of the causes that lead to the evils of the drink. The C.E.T.S. is not exclusively a total abstaining body; it unites the ardent souls who do not touch the drink with those earnest people who, though not out-and-out abstainers, are greatly exercised by the social ravages of the drink. As to what the Society has accomplished, there have been 4000 parochial branches founded. Owing largely to its dual basis, the cause of temperance has been introduced into many of the Church pulpits throughout the land, so that those have been reached who would otherwise have been outside the influence of the movement. Another great achievement of the Society is the Police-court Mission, which has nearly 100 missionaries labouring in the police-courts of London and other large cities. Labour-yards, shelters, boys' homes, and permanent homes for inebriate women are

other agencies of this institution which have all helped on the one cause. The U.K. Railway Temperance Union is another outcome; the race-course and van missions are also doing good and genuine work. Some 3,000,000 publications are yearly published by the Society, and other things have been well done, including the introduction of several temperance Bills into Parliament.

THE SUNDAY CLOSING ASSOCIATION

was spoken to by Rev. Tolefree Parr (in the absence of Mr. A. F. Hills, to whom Mr. Parr paid a cordial tribute), who said that on the question of Sunday closing all the Christian Churches are absolutely one. Sunday closing has been tested in Canada, Australia, Scotland, Ireland, and Wales, and has been a great blessing to these countries. Why should England not share in the benefits of such a quiet and pure Sunday? The Sunday closing movements have done good preparatory work in visitation and agitation. The working men, who are said to be in danger of being robbed of their Sunday beer, whenever their opinion has been properly obtained have shown an immensely preponderating wish in favour of Sunday closing, and the Labour representatives in the House of Commons are enthusiastically on its side. We only ask for an extension of the principles already at work in the partial Sunday closing that we have. Any fear of revolution or reaction has been dispelled by the experience of Scotland, Ireland, and Wales. The five exempted cities of Ireland are now asking that they too may have the benefits of closed drink shops on the Sabbath. It is said that private clubs would increase and flourish if the public-houses were closed. One thing at a time; close the drink-shops, and the clubs will be dealt with.

Open public-houses on Sunday and Monday mean an annual loss of £20,000,000 to the workers of this country. Above all, this is a religious question, as the Sunday is now not merely a day of lost opportunities in reaching the masses, but of positive degradation. We shall never have solved the problem of evangelising the masses of the people, till we have closed all the public-houses on the Lord's Day. Let us be so united and vehement in our demand that the great boon we ask and work for cannot be long denied by any Parliament. An aroused national conscience for a sober Sunday will prove too strong for any vested interests that may be arrayed against us.

Pending the arrival of Canon Wilberforce, the last speaker, some added words in connection with the benefits of Sunday closing were given by Mr. John Hilton, the veteran Parliamentary agent of the U.K. Alliance. He recalled an experience on Mile End Waste, many years ago, when a large concourse of working men voted *en masse* in favour of shutting-up the drink shops on the Sunday, and thus lessening the temptation around them. There are many other infallible proofs in different parts of the country that the bulk of the people are fully prepared for this measure. A great effort should be made to induce the Government to give special facilities for the discussion of a measure which ought to pass into law, and would work untold good.

Canon Wilberforce, having arrived, proceeded to speak in his customary fervid and eloquent way on behalf of

THE UNITED KINGDOM ALLIANCE.

It believes, he said, that national toothache can be better cured by extraction than by "stopping." After a rapid and graphic sketch of the origin of the prohibition movement in America and its spread to this country, the Canon said the difference between the Alliance and other societies was the difference between a well a hundred feet deep and one only twenty feet deep. The aim of the Alliance is deeper perhaps than some other reforming agencies, but it does not waste its time in throwing stones at individual brewers and publicans. It tries to induce the individual citizen and the individual Christian to realise their share of responsibility for the condition of things brought about by the drink. We cannot lay all the blame on the saloon keeper; each of us who possesses a vote is responsible for what is permitted to be done. The Alliance is not a merely political and party organisation, as some say. It is prepared to support any politician, of whatever party, who is prepared to help on the temperance reformation. Some have broken their old party ties in order to be true to their deepest convictions on this question. What has the Alliance done? If the audience would stay till two o'clock in the morning one could say something of what it has done. The achievements of such men as Mr. Raper, Dr. Lees, Sir Wilfrid Lawson, and other Alliance workers, were noted and extolled. It has been persistent and courageous in the face of untold opposition and disappointment. It has helped largely to influence and mould public opinion by its literature.

Is there any need for the continuance of its beneficent efforts? The Canon, by quoting statistics, showed that there is, and he commended in this connection the careful study of a book recently published, Mr. Wallace's "Our Wonderful Century." The first half of the book will make the reader proud that he is an Englishman, and the second half will make him wish he were born at Fashoda. The writer describes the great increase in deaths from intemperance—in the case of women 100 per cent. What a terrible fact! The Alliance calls for, and deserves, more sympathy and prayer. It wants volunteer workers, and also more money to keep its sinews of war strong and healthy. It represents a cause that can never be beaten. The cause of truth is in it; let us not be backward in doing our little part in bringing about the desired consummation.

THURSDAY, NOV. 17.

The morning's session opened under inauspicious circumstances, for London was wrapped in a dense fog. In the absence of Sir Douglas Fox, Mr. J. H. Putterill presided.

Dr. F. Peake spoke on behalf of the Lord's Day Observance Society, remarking that the organisation's objects had now been before the public for sixty-seven years. The old Chaldeans called the Sabbath "the day of rest for the heart"; it should indeed be so, but Sunday traffic obviously needed to be reformed before the day could be anything but a national discredit. The Society was labouring with persistent industry.

The Women's Total Abstinence Union was represented by Mrs. Brooks, who spoke earnestly in favour of the abolition of grocers' licences, contending that drink-selling tea-shops afforded an outwardly respectable, seductively easy method by which women might obtain drink. She advocated Sunday-closing and the prohibition of drink-selling to children. The lips of every woman, at any rate, should be closed against that which has gained for England the unenviable name of

"THE LAND OF WOMEN DRUNKARDS,"

and every mother should see to it that her children learn early the duties and privileges of total abstinence. An especially noble effort is made amongst the unhappy women who, through drunkenness, are found in police-cells. Kindly women visit them, meet them on release, and help them into happier paths of godliness. The Women's Inebriate Home has proved a great blessing, and many are the letters of thankfulness received from women who have been permanently reclaimed.

Rev. Sydenham L. Dixon spoke vigorously for the Anti-Sunday Travelling Union. The Society has 23,000 members; but what is that, urged the speaker, amongst the Christians of the land? Distributors are stationed at crowded railway and tram centres to circulate literature, and in this way, and by means of the interesting magazine, *Our Heritage*, the Sunday travelling public are reached.

PRESIDENT McKINLEY'S ACTION

in declining a picnic involving Sunday travelling has had a magnificent influence. All honour to the President for standing true to a noble principle. The amusement craze is responsible for much. Great numbers of theatrical trains are run. Yet, in spite of all this, many Christians treat Sunday travelling with laxity of thought. As the grand old Bishop of Liverpool says, "Hold fast to your Sundays." Our Society aims at a truly bright and truly thoughtful observance of the Sabbath-day.

Miss C. Gurney, of the International Police Association, spoke cheeringly of the Gospel work amongst the police and their wives. Many converted policemen are now in request as preachers and speakers at temperance meetings. *On and Off Duty*, the Society's magazine, has a circulation of 20,000, almost entirely among the police. Especial attention is given to work at Christmas, when the constables' labour is increasingly arduous, at a time when most people are holiday-making and rejoicing. This year a Christmas card is to be sent, if funds allow, to each member of the force. Valuable work is done by influencing Christian young men coming from the provinces to join the force, and the institute in Adam-street, Strand, is a

CENTRE OF SOCIAL AND RELIGIOUS LIFE

at which all policemen are made heartily at home. Christians should visit the Home in order to form a proper conception of the extent and thoroughness of the work. A seaside convalescent home at Brighton has also proved a wonderful place of God's blessing; another is to be opened at Harrogate when the needed £4500 is received. Two orphanages are full; and in this connection it should be remembered that the police, in fulfilling their duty, are often subjected to terrible injury from lawbreakers.

The prayer and praise meeting, which followed, was conducted by Mr. M. H. Hodder; and Rev. J. A. Betts spoke of the Christian Evidence Society, which, seeking to promote a knowledge of the reasons for believing Christianity to be true, organises courses of lectures, disseminates useful literature, and conducts examinations, for success in which prizes and certificates are awarded.

At the afternoon gathering the addresses specially concerned those who "go down to the sea in ships," an excellent chairman being found in Admiral Sir Leopold McClintock, who, after a few kindly words of allusion to the many good works in progress, introduced Rev. G. F. Wilson, who spoke on the Missions to Seamen.

Our workers, said Mr. Wilson, make a special point of being first on board on the arrival of a vessel, and keep a watchful eye on the welfare of the men. This paves the way for an introduction to the sailors' rest and mission church in the port. I feel that those who go to sailors in the name of God should be able to invite them to a

BRIGHT, WELL-EQUIPPED HOME.

I know of captains who like to come and pick their entire crew from our homes, since they find the surroundings elevate the sailors and make them more sober, earnest, and reliable. The Society's agents board ships before the crimps, and are able, through the Board of Trade, to send home the seamen's money before the crimps, who lie in wait for Jack ashore, can get hold of it. On one occasion lately, where a crew took £710 in wages, Mr. Wilson was able to send home £690 of it, while on another occasion, after an agent of the Society had boarded a ship, no fewer than fifty-seven crimps and others followed, intent on the cash of poor Jack.

Colonel G. Phillips, for the Army Scripture Readers, emphasised the necessity of taking the Gospel to soldiers. Recruits who join about the age of eighteen are plastic of character, and upon what is then done for them, largely depends the influence they will wield at the expiration of their short service term. "We want each of the counties to sustain a Reader for its own battalion. Such an investment would be a magnificent one, while the cost would be infinitesimal." Many a dying man's pillow has been smoothed by the Reader, many a soul brought into light. The speaker saw a letter the other day, mentioning that a young soldier was learning a native dialect in order to preach the Gospel to the Hindoos. Soldiers could be made into splendid missionaries, but workers and money must be forthcoming.

Mr. Frank Wilson, for the Mission to Deep-Sea Fishermen, in the course of a vivid address, said: "The great proportion of fish supplied to England is caught far from shore, away on the North Sea. A fisherman is away as a rule for eight weeks, as against only eight days at home. The Society is in a healthy state, and growing rapidly. A good work is going on in Dutch ports, the plan being to open a coffee bar with mission hall, a vigorous Gospel work being carried on. Money is required to defray the erection of an institute at Crookhaven, an Irish port where a large number of French vessels, with many from

OUR EASTERN COUNTY PORTS

and from the Isle of Man, resort for mackerel. This is a medical mission. The workers go with healing in one hand and the Word of Life in the other. Real conversion is aimed at, in spite of increasing difficulties owing to the gradual wiping out of the old smack fishing by the steam trawlers, which practically know no Sunday, and on which men must work day and night in order to swell the dividend. 'It's no use, sir, we haven't time to think about our souls,' a man said only recently; and in order to keep level with the need the Mission must have steam mission vessels.

and be able to go on board and dine with the men, in order to influence them for good.

Capt. Lowrie, R.N., speaking on the Royal Naval Scripture Readers, reminded his hearers of the many good works established in almost every land by Christian seamen. In Singapore, Smyrna, and other places, sailors do good Gospel work. Under the trees of Crete, a number of sailors got together for singing and prayer, and a Turkish officer remarked, concerning them, "If all Christians were like those, there would be very few Mohammedans in the world." Away in the South Sea Islands, a visit of one of Her Majesty's ships was hailed with pleasure on account of the Christian sailors on board. In Australia, Nova Scotia, and indeed in all lands where our ships call, parties of seamen bear glad witness to salvation, and hold temperance and Gospel meetings. In one town the only available building was a court-house, and each speaker held forth from the dock, and amongst grog-shops and rowdyism souls were touched, and afterwards led into communion with Christ. There is but

ONE READER TO SIX THOUSAND SAILORS,

and many more are needed.

The Strangers' Rest in Ratcliff Highway was described by Mr. J. T. Isaac, who, after giving statistics showing the enormous power for good or evil of the mercantile marine, pictured the homeliness and aggressive character of the work, in shielding the men from the rampant evils of life, and turning them into real missionaries.

Sir Geo. Williams, in proposing a vote of thanks to the chairman and speakers, referred to the cheering character of the accounts of work as stimulating to all, and the vote was carried with enthusiasm.

THE EVENING SESSION

was devoted to the consideration of the important question of the rescue of destitute children, a number of the most experienced workers in this mournful branch of work giving accounts of their manifold toils on behalf of those who are least able to help themselves.

Mr. Howard Williams, who presided, claimed the great works represented as the outcome of Christianity. Although it was the fashion in some quarters to deride religious fervour, especially as associated with Exeter Hall, it was that fervour which had championed the cause of the nation's neglected little ones.

Rev. A. E. Gregory, representing Dr. Stephenson's Homes, regretted the absence of his chief, who had been so blessed of God. The Home was an intensely religious work; they had no desire to apologise for Christianity, for it was the most interesting thing in the world, and they had proved it amongst the children. One of the Local Government inspectors said to him (Mr. Gregory) the other day, that this work was nowhere done so well as where it was inspired by Christian desire. "The children are picked up from anywhere. We found the other day a little one three years of age

SITTING ON A DOORSTEP.

Nobody knew who she was, or whence she came, nor could her friends be traced. Love is the law of the Homes. We have no goody-goodiness, but everything is delightfully unconventional. The principle of Christian family life—for we associate the little ones in families—is very successful. Our latest scheme is to take over from the workhouses the children of all Nonconformists. An important minister from abroad called upon us the other day. He was an 'old boy.' Yonder he is the Rev. So-and-So. With us he is still 'Teddy'; and it was delightful to see how glad he was to get *home*. You see how precious a thing it is for our grown-up boys and girls to be able to look back and feel there is nothing of which to be ashamed. During the past year five old boys have become ministers of religion, and many are devoted Christian workers, in good positions in society. Our success is due, by God's blessing, to the spirit of true religion permeating the organisation."

Rev. E. de M. Rudolf, of the Church of England Waifs and Strays Society, claimed that the Church, with its vast resources, should rightly sustain a prominent position in the

GREAT WORK OF CHILD RESCUE,

The Society started, under the patronage of Archbishop Tait, with six children in a small cottage, whilst to-day 2660 were under its guardian care. But what was that figure in face of the fact that Britain has 30,000 tramp children? On solemn and sacred grounds, Church or Nonconformist, any man who carried Christ in his heart must sympathise with this effort to save these tiny mortals, body and soul. The foster parents, they found, had pleaded with tears in their eyes to be allowed to keep the little ones of the gutter as their very own. The greatest love had been shown by the workers in nursing back to life many of the feeble ones. The boarding-out system had proved an emphatic success, seven or eight hundred being so placed under the care of travelling inspectors and doctors.

Dr. Barnardo said: A little while ago, having had the facts and figures burnt into my very soul, a number of us decided to divide London into districts, and spend the night searching the places where the

HOMELESS LITTLE ONES CONGREGATE.

We gathered in one night alone seventy-six children. One was Chinese, three German, five Irish, three Scotch, a few Italian and American, thirty-three from the provinces, while twenty-six were London born; eight were hopeless cripples. One little girl had a back shaped like the letter S. There she lay, a beggar's child, exploited for gain. In spite of all we are trying to do, there was this little army of unhappy children.

There are festering spots, too, in Newcastle and Liverpool, and other cities, as bad as any in London, but this feeling fills one with hope. I trust we are all filled with a noble discontent and intention to do more. Our society has admitted close on five thousand during the last two years, brought them to a fresh environment, and placed before them a hope of a glorious future. Childhood is slowly, but surely, coming into its rights; not only do the experts think so, but public opinion is declaring it. What are the rights of childhood? Innocence, decency, education, kindly care, and, the Christian declares, a right to Christ. Thirty years ago children had practically no rights. A drunken virago was charged then with assaulting her child, and cried with astonishment, "She's mine; can't I bash her when I like?" The doctrine of parental rights has been changed.

THE CHILD WAS A CHATTEL.

What odium came upon my devoted head when I ventured to declare that childhood must be protected! I am here to-night to say I shall never do again what I have done before in that direction, because—it is not necessary. At the same time, we need to remember that the rural people pressing into the towns, the cities' attractive character to the country population, constitute a huge field for work. We must not be behindhand. If we do not quickly advance we shall find—as Kitchener did at Khartoum—that another power has been before us. Do not be satisfied with anything short of the conversion to God of the children of the slums. I press that most earnestly. Our attention has been called in the Press to the decay of personal religion. I trace that partially to mere materialistic observance and sacerdotalism. Let us see to it that "Suffer little children to come unto Me" is not translated to mean suffer them to come to our particular priestism with auricular confession, bowing to saints and the like. We aim in

OUR VILLAGE HOMES

to tell simply of Jesus Christ as a personal Redeemer and Helper. With a rapid sketch of the many branches of work, among cripples, with the youthful emigrants, and the boarding-out cases, the speaker concluded, amid prolonged applause, by announcing, "In these two-and-thirty years we have never refused or kept waiting a single destitute child, and we have done all the work, humbly and sincerely, in the name of our Lord Jesus Christ."

Mr. Henry Copeland, of the National Refuges for Destitute Children, comprising eight homes on shore and the training ships *Chichester* and *Arethusa*, remarked on the distinctive features of the Society in thoroughly training the younger people in suitable trades, so as to enable them to obtain a good start in life either in England or Canada. Definite religious teaching, of the same old sound character as that which Lord Shaftesbury used to ring out, is one of the leading features as ever; and as to results, the many letters received from the old boys and girls now satisfactorily settled in life, was very encouraging. Six thousand of the lads had become sailors, and the vast majority could show excellent characters to-day.

Mr. J. W. C. Fegan said his experience covered twenty-eight years, and he was called into the work by being a ragged school teacher. Reviewing the various institutions in this country and over-sea, he was able to

REPORT GOOD PROGRESS.

To-day there were many cheering signs. The sufferings of children had been greatly lessened by the work of the Society for the Prevention of Cruelty to Children. He believed nothing short of bringing children to Christ should satisfy, and spoke in generous terms of the work of the other societies.

Mr. John Kirk, of the Ragged School Union, said that amongst the discoveries of the century must be reckoned that of the slum child. Ragged schools, affectionately described as academies for the education of young gentlemen of limited income, were still greatly needed, as the adduced statistics showed. The distribution of Christmas hampers amongst cripples gave a great impetus to the work, and many had been sent to the seaside, with the result that at the Southend Convalescent Home quite a collection of

CAST-OFF CRUTCHES,

consequent on strength coming into weak little limbs, had accumulated. By means of Kindergarten teaching, by the loan of scrap-books, the gifts of toys, nourishing food, and little delicacies, the lot of many a neglected child had been improved. "Parlours" had been formed in various centres where those children who were able to hobble or to be wheeled or carried were gathered for happy meetings. Nearly 4000 members of the "Crutch and Kindness" League undertook to write once a month to a sick child and care for it generally. The speaker graphically portrayed the work of rescue from the time of receiving a sickly mite from a slum home to the time of going forth to the battle strong in body, soul, and mind. In conclusion, he gave all honour to the great body of zealous voluntary workers, embracing many former scholars, who were doing so much in the ragged schools and missions in combating vice and misery.

[The third day's proceedings will be reported in our next issue.]

The Potter.

(Genesis ii. 7.)

To F. B. M.

The potter stands beside his shaping-wheel,
Red earth in hand.
Within his thought there lies the finished scheme
Of that he would produce—a wondrous theme,
For strength and beauty planned.
To bear at last the impress of his seal.

The patient smile of hope upon his face,
Absorbed he stands.
The wheel revolves, he moulds with perfect skill.
With deftest touch and firm, the clay so still
And soft below his hands.
Oh, marvel! from poor earth so fair a grace!

My God, the Potter Thou, and I the clay!
Work Thou thy will.
Beneath thy hand I would submissive lie;
As turns the wheel of life shape me thereby—
Thy fair design fulfil.
Master adorable, have Thou *thy* way!

Ealing. F. N.

Sons and Orphans of Missionaries, Blackheath.—Nearly one hundred sons of missionaries are now benefited by the home and school at Blackheath, and yet only twenty-three London, and twenty-nine country, churches contribute any sum, as churches, towards its maintenance. The desire of the committee is a widening of interest and influence. The finances of the home and school are quite distinct from those of any missionary society. Its income is derived from voluntary subscribers, among whom are the London, the Baptist, and the Presbyterian Missionary Societies.

Edward Unwin, Treasurer.

27, *Pilgrim-street, London, E.C.*

Silver Star Society.—This mission and society, which has branches in many parts of London and the provinces, is always ready to assist all Christian agencies. "The voluntary workers," writes the Marquis of Northampton, "labour with words and songs in the streets, and conduct Gospel and temperance lantern services. They distribute wholesome literature, give clothes to the needy, feed the hungry, and visit the sick and dying. The latest development is an auxiliary, called the Lighthouse League, for caring for the spiritual needs of lighthouse and lightship keepers. Much more can be done if the necessary help is given." The hon. sec. is Mr. W. S. Robbins, 14, Little Ilford-lane, Manor Park, E.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Child-Life in Heathen Lands.

No. IX.

THAT which I wish to speak of to my young friends to-day is so inhuman a custom that it makes English parents shudder at it. I wonder whether you can anticipate my subject? I fear you cannot. It seems quite unnatural that mothers should deliberately destroy their baby-girls. This practice prevails in India, and is called infanticide, or child-murder.

In England, when a new brother or sister is announced, everybody who hears of the event offers warm congratulations. Baby-girls as well as baby-boys, in our own beloved fatherland, are caressed and loved with a wealth of affection that defies all speech. Every care is taken of them. The purest human love surrounds the little people and does its best for them all. They are protected from every puff of wind which is likely to be harmful. Every want is anticipated and provided for out of paternal affection.

But in India girl-babies are never wanted. After birth, at some favourable opportunity, the innocent offenders, simply because they are not boys, are cast into the sacred stream, especially at Allahabad, where the Jumna and Ganges meet, and at Gunga Sangor, where the great river enters the sea.

Think of such a custom prevalent for generations, over States and districts large and populous as Portugal, Ireland, and Switzerland; and what an amount of crime, shame, and suffering it suggests!

But the method of getting rid of their girl-children by drowning is not the only one that parents adopt. In different districts other means of infanticide are resorted to. In some they kill their infant daughters or allow them to die by denying them all food from their birth. In others the infant is strangled. They are also poisoned by the juice of the madder plant, or of the tobacco plant, or the juice of the poppy, often placed on the mother's breast.

Some, too, are drowned in pans of milk; suspended in baskets on trees; buried alive in shallow graves; left out at night to be devoured by jackals, or, when near the Ganges thrown in, with an invocation to the goddess to be pleased to accept the gift.

The reasons for such usage are many. Human life is not valued and held sacred by the Hindus as with ourselves. Man is not regarded as superior to all other living creatures because possessed of a soul. In the eyes of Hinduism life is not reverenced as it is with us, unless its distinct use is apparent. There is such a use supposed to belong to male, but not to female life. A son is essential to a family; a daughter is not, but is rather regarded as a failure, an encumbrance, and a dishonour. "A mother of sons" is the highest compliment that can be paid to a wife; "a mother of daughters" is one of the most contemptuous and scornful of all terms of reproach. "It is only a girl" is the frequent harsh expression when a girl-baby is born.

I am sure you begin to see what a cruel, wicked, barbarous system Hinduism must be. And already you have thought, "I am so thankful I was not born in India."

Another explanation of infanticide is the difficulty of finding suitable husbands for daughters. No families in the world, not even those of the reigning houses of Europe, are more particular about lineage than many Hindus. The Rajput would rather kill his child, or even himself, than consent to what he would consider an unsuitable alliance for his daughter.

Marriage expenses, also, have been a fruitful source of child murder; profuse festivities, sometimes extending over days and even weeks, increase the expenditure of what should be a simple ceremony. Many instances are on record of from 2000 to 5000 guests being entertained on such occasions, many of them expecting and receiving gifts. Families have been reduced from opulence to poverty by this exacting custom.

Acts of Parliament have been passed for the suppression of this cruel custom, and although they may have modified the practice, infanticide still exists. But through the persistent action of the Government the crime is abating.

I think I know, however, what you would consider a remedy for all this evil—a true knowledge of God, and a devout love to Jesus Christ. Yes! It is that alone. The Gospel must be taken to these people. Missionaries must be sent in much larger numbers. More prayer must distinguish the Church of Christ, and more liberality, before heathen people can come to know Him whom to know is life eternal.

What the Ant Teaches.

I WANT to try and teach you some lessons from the ants. They are very busy creatures, but I think you will agree with me that they are very interesting. They are only spoken of in one book in the Bible—in Prov. vi. and xxx.

In chap. xxx. 25 we are told "the ants are a people not strong," and verse 24 tells us that they are "exceeding wise." This is what God tells us about them, and He gave them all their wisdom.

In chap. vi. 6 God tells us to "consider her ways and be wise." Now most of you do not like considering very much, you think it more fit for old people than children. But go now and find an ant's nest in your garden; watch the little creatures and you will see how busy they are. Each one seems to have some little task before him; sometimes you will see one trying to carry something almost as big as himself, he tumbles down with it but is soon up again, trying again and again, until his task is done.

Sometimes their nest gets partly destroyed, and then they all set to work busily to put it right again. Here, then, is the first lesson the ant teaches us—diligence.

It teaches you all to be diligent in everything—in your duties at home, in your lessons, and above all, and first of all, to be diligent in seeking the Lord.

In chap. viii. 17 we read, "Those that seek Me *early* shall find Me." While you are young is the time to seek the Lord Jesus. As you grow older your hearts will get filled with other things. "*Now* is the accepted time, *now* is the day of salvation" (2 Cor. vi. 2).

In chap. vi. 8 we learn something more about ants, which teaches us another lesson, "They provide their meat in summer." They know the long winter is coming, with the frost and snow, so they are wise and gather up a good store while they can. Now think for a moment what this teaches you. You all know that the sweet story of God's love and the invitation to come to Jesus will not always sound in your ears. The day will come when, instead of the summer-time of the Gospel story, there will be the winter of God's judgment. Prov. i. 28 tells us that "Then shall they call upon Me, but I will not answer, they shall seek Me early, but they shall not find Me."

How important, then, to learn these two lessons from the ants—to be *diligent*, and to be diligent *at the right time*. There is a verse which puts the two together for us—"Seek ye the Lord, while He may be found" (Is. lv. 6).

J. L.

The Bible Searcher.

No. 148 (second list).—Correct answers received from:—

A—Douglas Adams, Zeldah Albert.

B—Teresa, Lilian, Frank*, and Avory* Blackie, Elizabeth Black*, Conyers, Allen, and Massy Baker, Henriette Bardot, Lucienne Brabandes, James and Edith Barker, Culver M. Barker, Hilda and Clifton* Bassett, Catherine Barber, Mabel Bailey, Suzette* and Mary* Beck*, John and Ethel Benger, Leslie Bell, Charles H. Bewley, Frances J. Bennett, Louis W. H. Berthe*, Margaret M. Bellerby*, Dorothy Berry*, Colin* and George Graham Brown, Ashley H. Bowker, Ralph Bourne, Leonard S.* Corbet*, and Lindsay Browne, Ernestine Buhl*, Samuel M. Bluementhal*.

C—Gladys* and Beryl* Calvert, Alice Cady, D. Rosalind Clarke, E. Cashford*, Nellie Crawford, Anna Chanyen, Lily Clarke*, Walter* and Maggie Carter, Alice E. Crang, Rosaline Castein, Edith F. Corrie, Edith Corrick, Mary Cobb, Richard F. Cornthwaite.

D—Harold Davis, Blossom Davis, James Ernest Davey, Marie Denizot, Olive Deane, Kenneth Dunbar, Marjory Dyke*.

E—Ethel* and Muriel* Edwards, L. Noble Ewin, Abraham Elkin*, Muriel and Miriam* Eeroyd, Eva L. Edmundson*.

F—Jeanne Faucon, Richard Farmer*, Maggie* and Eva* Fletcher, Blanche*, Bessie, and Mary Freeman, F. A. and Aileen Figgis, Louise Filhol*, W. Arthur and Ernest Findlay, Maggie*, Lewis, Flossie and Agnes* Fullarton.

G—Mary Glass*, David Gardiner*, Jack* and Dorothy* Gray, Harry Gribble*, F. Gibbs*, Minnie Giddings, Edith Grieve*, Seton Gordon.

H—Edith and Winifred Harvey, Ella Hake*, Edith Harrison, May and Sandy* Handasyde, Nora and Phyllis Hill, Georgette Hoffman, Marjorie R. Hogge, Emily Hobson, Marjorie Hodges, Lila K. Hughes.

J—Dora Jay, Kathleen James*, Betty Jacobs*, Emily Jeynes, Lizzie Johnstone*, Marjorie Jones.

K—Maurice Kalinsky, Eva, Stanley*, and Max Kalb, Willie Kay*, Philippa* and Dorothy* Kerr.

L—Ethel A. and Edith K. Lay, Henry Laing, Irene A. Laurie*, Arthur J. Lamb, Alex. N. Lemon, Cecilia Lichtenstein, Murray Lloyd, Norah, Edith J., and Harry Lowe.

M—E. Valerie* and Mary D. Maitland-Kirwan, Gladys J. Mather*, Winifred E. Martin, Jean H. Maxwell, Bruce and Harry T. Malaher, Barbara* and J. Maconochy, John MacMurray, Lois Mewburn*, Mabelle, Winnie*, and Elsie* Mountstephen, Evelyn*, Gwendoline*, and Arthur Moir.

N—Dorothy W. and Mary L.* Nathan, Edith S. Nash*, Peter, Cissy, and John G. Nicholson.

O—Mina and Harriette* Orr, Eva and Maude Oakes, Mattie and F.* Osmond.

P—Winnie Page*, Jessie C. Palmer, Dorothy Patton*, Joanna Pearman*, John E. Pearce*, Francis S. Phillips, Daisy O. Phillips*, Kathleen and Ellice* Phillipps, Isabel and Gladys Phipps, Cyril Pomeroy.*

R—Edward, Marjorie*, and Herbert Rainey, Gwennie Ravenhill, M. Rickards, Gertrude Richmond, Elmina, Isabel, and Jessie Deane Roe, Kate Rosenbloom, Mildred Robinson, Olive Robertson, Charles S. Rudge*.

S—Daisy Stanger, Gladys D. Sharp, Helen E. Stalker, Eric D. P. Shaw, T. M. and D. D. Stanier, Dollie* and Bob Salt, Evelyn Shaw, Gertie Slade, Lilian Sargeant, W. Stanger, Vera C. Stapylton, Douglas Shepherd, Richard Spencer*, Arthur Speed, Rosetta Sherwin, Ethel Smith, Esther Simmons, Dorothy Stileman-Gibbard, Madeline F. Smith, Irene Simms, Andrew and Florence Simpson, Florrie Smith*, May Short*, Esther, Ruby*, and Muriel* Stone, Solomon Stockfish, Mildred and Gertrude E. Scott, Frank Stuart, Ronald Studd, C. Bessie Symes.

T—Louie* and Nannie* Tibbits, Elsie Thorne*, Herbert* and W. S. Toller, Sarah Tyson.

U—Queenie* and L. E. Upton.

V—Dorothy Vigers.

W—Violet and Louisa Walker, Leonard N. Wall, R. Watson, Greta Watson, Thos. Weddell, Mabel Wheeler, Pringle Wilson*, Maggie Wight, Evelyn H. Wood.

ANSWERS TO LAST WEEK'S SEARCHER (No. 149).

1. By Jesus to Jairus's daughter, when He was raising her to life. (Mark v. 41.)

2. By the multitude to one another. Jesus had just healed a man sick of the palsy, and the people were astonished, and glorified God. (ii. 12.)

3. By a leper to Jesus. The man believed that Christ could cure him, and he came to Him, and Jesus put forth his hand and touched him, and said, "I will, be thou clean," and the man was healed. (i. 40.)

4. By a blind man to Jesus, when He was giving him sight. (viii. 24.)

5. By the multitude to one another, after Jesus had cured a man who was deaf and had an impediment in his speech. (vii. 37.)

6. By Jesus to His disciples, when Peter observed that the fig-tree, which Christ had cursed, had withered away. (xi. 22.)

7. By Peter to Jesus, when Christ asked his disciples, "Whom say ye that I am?" (viii. 29.)

No. 149 (first list).—Correct answers received from:—

A—Jessie Alen, Zeldah Albert*, Dora, Ralph*, and William Ald winckle, Dorothy Alchin*, Violet Ashworth*.

B—Florence Blackman*, Ethel Barclay, Herbert H. Braddon, Emily Bridgewater, Mabel Birney, Phyllis Boyd*, Nellie Brookfield, Samuel M. Blumenthal*.

C—Augusta M. and Adelina D. Clark, Rosemary Cairns, Mabel Clay*, Rosaline Casteln, Anna Chanyen*, Lois M. Craven*, Eleanor Chance, Cicely and Millicent Craven, D. Rosalind and Jack Clarke, Henry J. Cheney*, Marjory and Doris Coleman, Kathleen* and G. B. Code, Irene Coppard, Edith*, M., and Ida* Cole.

D—Louie M. Daw*, Ralph Daintree, Willie R. Davies, Vera C. Dickinson*, Kitty, Violet, and Ivy Donaldson-Selby, Faith Duncan.

E—Abraham Elkin*, Muriel Ecroyd.

F—Charles Faillettaz, Ethel Fielder, May Fitzgerald*.

G—Constance* and Kenneth Gabbett, Clarice* and Bertie* Gale Muriel and Elsie* Green, A., Mary*, and Daisy* Greenacre, Geo., Kathleen, and Irene* Gough, E. Mabel Golding.

H—Dorothea R. Harris, Ella Hewitt, Evelyn* and Dorothy* Hewer, Mary J.* and Gilbert Hill, Harry Hodgkinson.

J—Dora Jay, Betty Jacobs, Agnes Jones.

K—Maurice Kalinsky, Eva, Stanley* and Max Kalb, Eva Kentish* Alice M. Kendall.*

L—Edward*, May*, Sidney*, and Henry* Law, Blanche Lindup*, Cecilia Lichtenstein.*

M—Marcie and Gracie Marston, Elsie* and Dorothy* McMullin, May C. Mills*, Grace E., G. and Lewis F. Morice, Mabel Morris.

N—H. and Mary H. Neligan, John G., Peter G. and Cissy Nicholson.

O—Arabella M. E. Onslow.*

P—Alice M. Palmer, Kathleen A. Pasley*, Myrtle Perry*, Ruth Pledger*, Gordon Pibel, Kathleen E. Pincott*, Mary E. Plum*.

R—Marion E.* and Robert* Richards, Lucy H. Robertson, Kate Rosenbloom.

S—Constance and Hilda Schaeffer, Harold Sanders, Cicely* and Marjorie* Sherbrooke, Douglas Stevens, Ada M. Spencer*, Florrie Smith*, Flora Simmons*, Esther Simmons, Eliza Scott, Betty Stooks*, Ethel, Ada, and Jessie Snowball, Solomon Stockfish, Philip Southam, Herbert M. Stuart*.

T—Frances Taggart*, Frank and H. Tomkins, Derwent, Arthur P., Peverll, Herbert, and Edwin L. Turnbull, Edith and Maude Tyson.

V—May and Edwin* Vickers.

W—Edith G.* and Florence G.* Wallis, Edith, Edward, and J. Wm. Wheeler, Mary Wright*.

FOREIGN LIST.

Nos. 132, 135, and 136. Alice M. Hitchcock (Texas). **No. 141.** Muriel G. Thomson (Jamaica), Maria H.* and Cuckoo* Lister (S. Africa), Launcelot M. Knight (Texas). **No. 143.** Llewellyn and Queenie Dale (Bombay), Launcelot M. Knight. **No. 147.** Ina*, Kate*, Willie D. and Nettie* Thomson (Bulgaria).

Personal.

Eliza Scott.—I am glad you are joining. Your sister Jean has been answering the Searcher from Jamaica for some time.

Florence Mackenzie.—The next quarter will begin in January.

Nora Fry.—You did not answer the sufficient number of questions set for your age.

Blanche Lindup.—As your thirteenth birthday comes during the quarter, you can continue doing the questions set for those *under* thirteen, but if eligible for the Prize Competition you will have to answer the questions set for your *actual* age.

Herbert Braddon.—Your paper reached me safely, but you will notice that the verse quoted in the question only occurs in Luke. The words "of the field" are given in Matthew.

Winnie and Edith Harrison.—Many thanks for your letter. I am glad you are enjoying your country life; it must be a great change to you after London.

Uncle Tom.

THIS WEEK'S BIBLE SEARCHER (No. 150).

(2 Chron. xxii. and xxiii.)

1. Who were Hilkiah and Shaphan?
2. What did they do?
3. Who was Huldah?
4. Briefly state her message.
5. What covenant did Josiah make?
6. What caused his death, and where was he buried?
7. What became of his successor?
8. Who was made king in his stead, and what did he do?

[Children under *ten* any two, under *thirteen* any five.]

Children's Scripture Union Portions for Week Ending Dec. 3rd.

Sun. Nov. 27	*Mal.*	iii. 1-10	Th. Dec. 1	*Psa.*	xci. 1-16
Mon. „ 28	„	iii. 11-18	Fri. „ 2	„	xcii. 1-15
Tues. „ 29	„	iv. 1-6	Sat. „ 3	„	xciii. 1-15
Wed. „ 30	*Psa.*	xc. 1-17			

Children's Special Service Mission.

Mr. Hutchinson, *Chiswick*, Nov. 24; *Broxbourne*, Nov. 28; *Homerton*, Nov. 29; *Guildford*, Dec. 1. Mr. J. Spiers, *Parish Hall, Clitheroe*, to Nov. 24; *Acton, near Weaverham*, Nov. 25-Dec. 6. Mr. J. S. Tyler, *Liverpool*, Dec. 4-15. Rev. R. Callender, *Bedford*, Dec. 13; *Bayswater*, Dec. 16; *Crawley*, Dec. 18-20. Mr. S. J. Hewlett, *Holmwood*, Nov. 27; *Colgate*, Nov. 28.

THE EVANGELISTIC FIELD.

Mr. W. R. Lane in Colchester.

YOUR readers will rejoice to know that a great religious awakening has come to Colchester, as the result of a united mission conducted by Mr. W. R. Lane, under the auspices of the Free Church Council. The missioner received a public welcome on Saturday evening, Nov. 12, from a large and representative gathering. Preparation for the mission had been going on for some time by meetings for conference and prayer, arranged by the churches individually, followed by united gatherings at the various churches in turn.

The Drill Hall, the neutral building invariably used for united religious gatherings, soon proved quite inadequate to accommodate the crowds that assembled; though 1300 could be seated, many had to be turned away. In the middle of the mission the meetings were transferred to the Corn Exchange, the largest place of assembly in the town, and even this building, though it holds about 2000, proved too small.

The "Bunyan and Pilgrim's Progress" limelight lecture on the Friday had its full audience some time before the hour of commencing. On the second Sunday night the churches held shortened services, in order to join the audience already assembled in the Corn Exchange. The vast audience and the power manifest in the meeting proved that each night was rooting the truth deeper and deeper. Scores stood up and confessed Christ for the first time.

On the same Sunday afternoon the sight that presented itself as Mr. Lane rose to address the 2000 men assembled was such as has not been known in the burgh within the lifetime of the oldest inhabitant. There were men there who for years had never darkened a church door, and they heard words and were confronted with truths which must haunt them to their dying day. The addresses given by Mr. Lane on three week-day afternoons were listened to by large audiences, and were greatly appreciated for their lucidity and helpfulness.

On Monday last, the closing night, the missioner told the thrilling story of his own conversion to God. Though it was a night of pouring rain, the Corn Exchange was again packed and crowded out into the street. The Divine blessing was felt with wonderful power, and the after-meeting was one long to be remembered. Many families are now rejoicing in new-found blessing, and the town rejoices in a great spiritual harvest. H. M.

Mr. C. Inglis at Liverpool.

A FORTNIGHT'S Gospel Mission has been held at the Liverpool Wesleyan Mission, Wesley Hall Mission Church, by Mr. Charles Inglis. On the first Sunday evening the hall was crowded, and numbers decided for Christ. During the mission interest deepened until, on the closing Sunday, the hall was packed, and a most gracious influence filled the place. At the after meeting some touching scenes were witnessed. A young man who has been a member of the church for some time had the joy of seeing his father, mother, and grandmother enter the inquiry room and give themselves to the Saviour. In several instances husband and wife were seen seeking the Lord together. Roman Catholics, too, have been truly converted to God. One young man was presented with a copy of the New Testament by his master who had only the week before found the Saviour. He read the Testament and decided to attend the mission, and was led into the light of God. Two or three men who have notorious for their wickedness are now clothed and in their right mind. It has been a wonderful work of grace, and many prayers will follower the missioner that God will bless his ministry more and more.

(Rev.) J. A. Lee.

Evangelists' Movements.

A work of grace is reported from various places in Cornwall in connection with the Gospel labours of Mr. G. W. Clegg, evangelist.

[1058]

Mr. S. J. West, of the Evangelisation Society, has been holding an eight days' special mission at the Brunswick Rooms, Portswood, Southampton. His labours have been much owned of God.

Rev. J. O. Ogilvy, of Malton, Yorks, has concluded a fortnight's mission in connection with one of the branch churches of College-street Baptist Church, Northampton. Much spiritual blessing was experienced.

We desire to thank God for blessing received during Mr. Westwood's four weeks' mission in Blandford. Young and old have been brought into the fold of Christ, and many believers have been revived. E. Foster.

The Baptist church of Cullompton, through a ten days' mission conducted by Miss C. L. Gill, of Devonport, has been favoured with a season of refreshment. At a closing meeting many testimonies were given as to the stimulus derived from her presentation of the Gospel.

Mr. J. J. Sims has recently conducted missions at Newbattle, Bonnington, and Dalkeith, giving a week to each place. Notwithstanding much indifference, there has been real interest shown and distinct blessing to many. Mr. Sims is now conducting services in the Free Assembly Hall, Edinburgh.

Rev. Wm. Baird, U.P. Church evangelist, recently concluded a week's Gospel services in Eyre-place Church, Edinburgh, with many tokens for good. In addition to the services for adults, meetings for children were held, some 1,200 young people being present every night. Many are bearing testimony of the benefit received.

A heart-searching mission has been conducted at the British Workman Hall, Shifnal, by Mr. John Coates and his helper, Mr. Harvey, of the Ross Bible Carriage and Tent Mission. The meetings were crowded and several decided for Christ. This town greatly needs such effort, and we trust the seed sown will bring forth abundant fruit for the Master's glory. Victor Thurston, Pastor.

Mr. King Lambert, of the Evangelisation Society, has closed a three weeks' mission in Cleobury Mortimer, Salop. The services, which were held in the Oddfellows' Hall, were well attended, and the interest increased day by day. Believers have been cheered. Many have received blessing, and all have rejoiced in the Gospel being set forth with such clearness and power. T. W.

A fortnight's mission has been held by Mr. W. D. Dunn in the Dalry Free Church, Edinburgh. The attendance was good, increasing nightly, and crowding the church on Sunday evenings. Some remarkably clear cases of conversion have taken place; many were broken down, and night after night anxious ones were found seeking the Saviour. A Christian conference was held on Saturday, and proved a time of real liberty and help. Mr. Dunn also conducted the prayer-meeting. R. C.

A six days' mission at Richmond-street, Walworth, has been held by Mr. T. L. Johnson, the coloured evangelist. His earnest, pathetic, and faithful pleading with sinners brought crowds of inquirers and workers together. His sweet rendering of simple Gospel hymns to his own accompaniment, and his winning simplicity in Bible exposition, moved many hearts. At the closing service the hall was filled to overflowing. The work in Walworth has received a decided stimulus.

From November 7 to 13 Rev. A. A. Harmer, of Devonport, conducted evangelistic services at Orchard Place Baptist Chapel, Neath, which have been attended with great blessing. The results have far exceeded the anticipations of the workers. Good congregations assembled, and not a service concluded without renewed proofs of the saving power of Jesus. The church has also experienced the awakening of zeal, the strengthening of spiritual energy, and the blessing of renewed consecration. E. R. E.

A mission held in Wealdstone Parish Church, from November 5 to 14, by Rev. F. Trevelyan Snow, has been much blessed. The afternoon Bible Readings were well attended, and the tradespeople agreed to close their places of business at eight p.m. during the ten days of the mission, so as to enable their employees to attend the services. Many, it is believed, have been led to Christ, and not a few believers have entered into deeper blessing. The mission was closed by a united praise meeting. As one of the results of this special effort a weekly meeting for the deepening of spiritual life and other gatherings for the same purpose will be established. A mission to young people is contemplated for the Spring of next year.

Missionary Convention, Bromley.

A UNITED foreign missionary convention, promoted by churches of different denominations, has been held at Bromley, Kent, and has evoked much enthusiasm in the town. The convention opened with a prayer-meeting, presided over by Lord Kinnaird, when a deeply spiritual address was given by Rev. C. G. Moore.

On the two following days meetings were held each evening. The speakers comprised Rev. H. E. Fox, of the C.M.S., whose earnest appeal to ease-loving Christians will not soon be forgotten; Rev. Arnold Foster (L.M.S.), who gave a stirring account of work in China; Rev. R. Wright Hay (B.M.S.), who told two touching stories of native Christian heroism in India; Mr. John Jackson (Leper Mission), who stirred all hearts by his pathetic accounts of successful labours among these poor outcasts of humanity; Dr. Douthwaite (C.I.M.), and Dr. Henry Soltau.

A ladies' meeting was addressed by Miss Morley (Zenana Bible and Medical Mission) and Miss Hoskyn (C.I.M.).

The most unique feature of the Convention was an enthusiastic children's demonstration, when the speakers were Mr. A. K. Langridge (of the John G. Paton Mission Fund) and Rev. G. R. Forde (late of the Wesleyan Missionary Society). Bands of children from different churches in the neighbourhood formed into a "procession of countries," carrying banners upon which were inscribed the names of eight heathen lands. The children recited facts respecting the countries, and appropriate texts, while the number of missionaries in proportion to the population, as compared with the number of ministers to the population at home, was forcibly illustrated by means of cubes.

The whole series of meetings has been well attended, and it is felt that such stirring appeals—such realistic descriptions of the awful needs of heathendom—cannot fail to arouse many to a sense of the responsibility which privilege brings, and to lead to the going forth of some into the regions beyond. Should churches of other neighbourhoods wish to combine in arranging a similar convention, a programme containing many striking diagrams, together with other information, will gladly be supplied by Miss C. Benham, Mitfield, Bromley, Kent.

Items of Interest.

A mutiny has occurred among the Spanish troops in Cuba owing to lack of pay.

In the municipal elections at Algiers the anti-Jewish candidates have all been elected.

The sum of £5000 has been voted by the Geographical Society towards the cost of an Antarctic expedition.

The Court of Cassation has decided to inform Dreyfus of the revision of his case, and to request him to prepare his defence.

The situation in the Armenian provinces of Turkey continues very disturbed. Arrests of Armenians at Ahlat have been numerous.

£21,000 has been subscribed to the National Memorial Fund to the late Mr. Gladstone, exclusive of promises to local committees.

The last official act of Lord Aberdeen as Governor of Canada was to sign an Order in Council confirming a grant of £5000 for the sufferers in the West Indies.

The Governments of India and Ceylon have decided to join in the scheme of Imperial penny postage from the beginning of its operation on Dec. 25 next.

There have been great rejoicings in Crete over the evacuation of the island by the Turks. A Te Deum was sung in the cathedral at Canea, and the Bishops invoked blessing on the four protecting Powers.

As significant of the development of the British position in Egypt, arrangements are made for a course of instruction in English in the School of Law. This has hitherto been given in the French language.

Requests for Prayer.

For blessing on a fifteen days' mission at Speldhurst, in Kent, conducted by Mr. J. J. Scroggie.

For a mission (which began on Monday, Nov. 21) at Emmanuel Church, Glasgow, conducted by Rev. James Lyall, of Chicago.

For blessing on services to be conducted at Hazelbury Plucknett by Mr. J. H. Roberts, Evangelisation Society, November 27 to December 11.

Obituary.

DR. S. W. DUNCAN.

The death is announced of Rev. Samuel W. Duncan, D.D., foreign secretary of the American Baptist Missionary Union. He sailed from Boston in August last, expecting to make a tour of the Asiatic missions. He was not strong, but hoped for rest and recovery from the voyage. These expectations were disappointed, and he continued to lose strength, until at Port Said it became clear that it was neither safe nor wise to continue the journey. Returning, he reached Boston on Saturday, the 29th ult., and was taken to his home in Brookline in a prostrate condition. Dr. Duncan passed away on Sunday, October 30, his loss being mourned by a wide circle of friends and fellow-workers.

REV. DR. KANE, BELFAST.

Rev. Richard Rutledge Kane, LL.D., died in Belfast on Sunday night. He was attacked by cerebral hæmorrhage at his residence, Christ Church rectory, on Saturday, and his recovery was from the first regarded as hopeless. Dr. Kane, since settling in Belfast in 1882, took a prominent part in public life, and was especially associated with the Orange movement and the opposition to Home Rule. Dr. Kane was attached to Trinity College, Dublin, where he took his degrees in Arts and Laws. He was ordained in the diocese of Down in 1868, and held curacies at Dundonald and Tullylish. In 1872 he was made rector of Tullylish, which parish he quitted to take up work at Belfast. For years past Dr. Kane has been a familiar figure at Protestant demonstrations in all parts of the United Kingdom.

MRS. S. C. MORGAN.

This devoted Christian lady has soon followed her husband, whose portrait and biographical sketch were given in The Christian of May 19. On November 15, after a serious operation, she passed peacefully and trustfully to her heavenly home. Her work for God has been richly owned in the salvation of souls. When her husband was vicar of Swansea, her chief work was among young women. Her influence has been largely exercised in missions. In one class of twelve members the leader speaks of eight having been won for Christ by Mrs. Morgan's testimony. Afterwards, when at St. Mary's, Leamington, while young women continued to occupy a large place in her head, her chief work was amongst men, for whom she conducted large meetings. Amongst these was a weekly meeting for policemen, which was much owned of God; and when on Friday last her earthly remains were interred at Leamington, members of the police force who formerly belonged to her class bore her to the grave.

FRANCIS D. BLENNERHASSETT.

This faithful worker amongst the children was called away suddenly to higher service on Wednesday, November 10, at the age of sixty-five. Converted in days of youth, he became a diligent Bible student, and a most efficient worker amongst poor children. Joining the Ogle Mews Ragged School, he found his life's work as teacher and superintendent for over forty years. He was regarded as a model leader, and was instrumental in training many of the present-day workers amongst the young. He was an active member of the Council of the Ragged School Union, and had a heart full of compassion for the needs of poor children. Drinking deeply of the Master's spirit, he was ever ready to spend and be spent in his service. Latterly he has lived at Plumstead, where his talents for holding the attention of the children have been in constant requisition. He had a triumphant passage, spending his last moments in praying for all his friends and fellow-workers by name. His remains were interred in the Plumstead Cemetery on Saturday. The Vicar of St. James's bore testimony to his worth, as did also Col. Francis and Mr. John Kirk.

Egham Y.W.C.A.—The annual meeting was recently held in the Memorial Hall. Between seventy and eighty sat down to tea. A very satisfactory report was read at the subsequent meeting. Mrs. Albert Day gave a short account of her work in Berlin, and Miss St. Quintin gave a very earnest Gospel address. Thirty-three new members joined the association during the year.

Possibilities.

By ALFRED J. BAMFORD, B.A.*

God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor.
There towers the mountain of the voice no less,
Which whoso seeks shall find; but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore.
—*Lowell.*

"BLESSED are your eyes, for they see; and your ears, for they hear," said Jesus to his disciples in reference to his own teaching by parables, teaching that astonished his friends and apparently irritated those who looked on Him with suspicion or hostility. The blessedness of those disciples consisted in their seeing and hearing. To them was given to understand what was hidden from others. In his parable of the Sower the great Preacher simply portrayed with the uttered word a picture often seen by his hearers—a picture, perhaps, at that very moment

LIVING BEFORE THEIR EYES

in the fields, within sight of the seashore on which they were gathered. Here He sat and taught them, and there on the hill slope was the sower scattering his seed on the stony places and the good ground. In the recorded parable nothing is said more than anyone could see for himself; but that which all could see spoke to some of them of the mysteries of the kingdom of heaven, and to some only. The words of Jesus—the words He was then speaking—were good seed falling into various soils. They were idle words to some—to many; living words, words of life, to a few, falling into ground in which they would germinate and bring forth fruit.

What a sad parable this seems when we think how much of the ground on which the Divine seed is sown is hard, unbroken rock, how much the thorns and weeds monopolise, and how many are the beaten tracks across it made by careless feet! But we need not think of these only. The good soil is fruitful, and is there not hope even of the others? Our best soils are but disintegrated and pulverised rock, with the vegetable mould formed by the ceaseless growths and decayings of the plant life that has found successive lodgment and sustenance on it. God's earthquakes and thunderstorms, his frosts and rains, break and wear down the stern, forbidding crag till it becomes the sheltered bank on which the tender harebell blooms. And the ground now choked with thorns is

CAPABLE OF BETTER THINGS.

It could nourish more gracious growths, nor are the germs of these absent. God's germs lie long in the earth, waiting patiently. Botanists know well enough that new railway cuttings and freshly turned soil afford plants that are rare or hitherto unknown in the locality. The seed has lain dormant there for years. Other growths have prevented them from germinating by thickly covering the surface, but as soon as the conditions are rendered favourable they quicken into living activity and beauty. I recall to mind a coppice in which I saw the ground thickly covered with foxgloves, whose bold and striking colour so dominated the eye as almost to make it oblivious to the green of the brushwood. Three years before that coppice had been a wood covered with trees under whose shade no sign of a foxglove had been found. As soon as the trees were cut down and carried away, and more light and air were afforded, the hitherto unsuspected foxgloves appeared, and, after their probationary year of modest green, burst forth

INTO THE FULL GLORY

of their purple spikes.

Have we not often found this with the seed of the Divine Word? It has been read or heard—so far received; but it has lain dormant in our memory as idly as the ungerminating seed in the soil where the conditions are not favourable to growth. But when, by the discipline of life, the condition of the heart has been prepared for the apprehension of the hitherto hidden meaning, the Word becomes life.

Was not this the purpose of our Lord in speaking in parables? The parable is heard, received simply as a story with no apparent application to us. It is retained in the memory as a story of a sower sowing seed, or of a foolish lad who left his father's home and was glad enough to return to it. But by-and by light flashes upon it; it is no longer merely a remembered story, it is a lesson living in the heart.

* Extracted from a helpful and graphically written volume of devotional meditations just issued by *Messrs. Alexander & Shepheard*, Things that are Well (2s. 6d.).

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AMONG THE CHURCHES.

Church of England.

A CHURCH is to be erected at Kensal-rise to the memory of the late Dean Vaughan. The building will seat 750, and is estimated to cost £7500.

The Church Missionary Society has received permission from the Egyptian Government for three of its representatives to proceed at once to Fashoda.

Mr. R. W. Hanbury, M.P., speaking at Preston, said that if the Church was to be broad and comprehensive more Evangelical bishops would have to be appointed.

An anonymous donation of £1000 has been sent to the fund for enlarging the Wakefield Cathedral, as a memorial of the late Dr. Walsham How, the first Bishop of the diocese.

The Duchess of Albany will open the annual sale of work, in aid of the Church Army Labour Homes for the outcast and destitute, to be held in the Portman Rooms, Baker-street, W., on Dec. 7.

The sum paid by Mr. Hooley for the gold plate presented to St. Paul's Cathedral has been returned to his trustee and accepted by him. The transaction has been purely voluntary. The money has been given privately and anonymously through the hands of a member of the Chapter.

Rev. T. J. Bass, vicar of St. Laurence, Birmingham, is endeavouring to form a Nurses' Home in the midst of his very poor district. Two nurses have already been engaged, and work is so eminently necessary that the vicar believes that when it is known the nurses' stipend and furniture will be forthcoming.

An interesting story of "the widow's mite" comes from the parish of St. Crispin, Bermondsey. An aged widow, whose income is £1 a week, on hearing that the vicar was in need of about £50 for the repair of the church heating apparatus, took to the vicarage five sovereigns as her contribution, and on the vicar going round to thank the donor she insisted on giving him another five.

Captain Davey, of the Church Army, speaking at Newbury on the social, rescue, and prison work, mentioned that during his recent mission in H.M. convict prison at Portland some 200 convicts asked to have a special interview. The rector of Newbury (Rev. E. I. Gardner) and others having spoken, £15 was collected by those present for the Church Army Discharged Prisoners' Aid Fund.

The annual service of intercession for preventive, rescue, and penitentiary work, and for those engaged in it, will be held, under the auspices of the London Diocesan Council, on December 9, at 4 p.m., in St. Paul's, Onslow-square, by permission of Prebendary Webb-Peploe. The preacher will be Rev. Dr. H. C. G. Moule. After the service there will be a social gathering of workers in the church-room adjoining the church.

Lord Ashcombe introduced the question of the formation of a bishopric for Surrey at a meeting of the clergy and laity of the Dorking rural deanery held last week. It was resolved—"That in the event of the formation of the diocese of Southwark this meeting of the rural deanery hereby expresses its wish to be included in the new diocese, which it trusts will include nearly the whole of the greater part of the county of Surrey."

Congregational.

Rev. J. H. Stowell has received and accepted a call to the pastorate of the Mount View Congregational Church, Stroud Green.

Meetings in support of the London Missionary Society have been held in the Congregational churches of Edinburgh and neighbourhood.

Dr. Harry Guinness will preach at Westminster Bridge-road Church during Rev. F. B. Meyer's absence in India. The assistant pastor will take one service, and Dr. Guinness the other, each Lord's Day.

The Church Aid and Home Mission Committees of the Union have unanimously resolved to undertake the supervision of the work at Comely Bank, Edinburgh, and are making arrangements for the supply of the pulpit recently rendered vacant by the removal of Rev. H. Jenkins, M.A., to Leith.

Rev. H. D. Bull, pastor of Grays Church, asked the members of his congregation to send in their ideas upon the question, "Why are many Sermons a Failure?" The papers were read from the pulpit on the following Sunday, and formed the basis of Mr. Bull's sermon. The service evoked great interest.

Baptist.

Lord Radnor has presented a plot of land to Bodenham Church for the enlargement of the building.

Rev. J. S. Johns has resigned the pastorate of Hope Church, Bridgend, owing to the fact that he is a Strict Baptist, whereas the deacons have decided that there should be "open communion."

A united Communion service has been held at Brondesbury in connection with the London Baptist Association. Rev. C. W. Vick presided; Rev. B. Thomas gave the address. Rev. E. G. Gange opened a conference, before the service, on "Our Young Members and How Best to Help Them."

Recognition services in connection with the settlement of Rev. Joseph Gay as pastor of the Woodborough-road Church, Nottingham, were held on Thursday last week. Among those who took part in the proceedings were Revs. J. T. Marshall (Manchester Baptist College) and Dr. Witton Davies (Midland Baptist College).

Services in connection with the seventh anniversary of the Tabernacle, High Barnet, were held on Sunday and Thursday, Nov. 13 and 17. The report showed that twenty members had been enrolled during the year, thirteen on profession of faith. Miss Ada Parker, a member of the church, is in training at Doric Lodge for work on the Congo.

Methodist.

Seven Free Methodist missionaries have lately tasted for foreign fields.

The Leeds Primitive Methodist Churches have held a united evangelistic mission. Mid-day services were a special feature.

The Wesleyan district convention meeting at Derby, conducted by the President of the Conference, proved very helpful and stimulating to the cause.

No fewer than twenty of the new mayors are Methodists, including the Lord Mayor of Liverpool, who is a prominent member amongst the Wesleyans.

At the eleventh anniversary at Birmingham Central Mission (Wesleyan) some highly interesting accounts of work by Visiting Sisters were given in the Town-hall. Rev. J. H. Jowett commended the mission work, and the sum of £500 was raised.

The foundation-stones of the Home, Shelter, and Labour Yard for Men established by the Manchester and Salford Wesleyan Methodist Mission in Wood-street, Ancoats, Manchester, have been laid. There was a large attendance at the ceremony. Dr. Marshall Randles presided.

After two years' experience of missionary work in West Africa Rev. R. W. Burnett is returning to England, having accepted the superintendency of the Guildford circuit of the Primitive Methodist Connexion. He will thus succeed his father, who next year enters upon the office of secretary of the Connexional Missionary Society.

Rev. W. Foster read a paper on "Empty Central Chapels" before the London Wesleyan Methodist Council. He contended for picked men for special work; then ministerial concentration, the extension of the term, and some outside financial help until success was reached. The executive committee is to consider what can be done in the matter.

The trustees of the Fernley Lecture (Wesleyan) have invited Rev. Dr. C. J. Little, president of the Garrett Biblical Institute, in the United States, to deliver the lecture at the British Conference of 1900. In accepting the invitation, Dr. Little says: "The recognition of America and American Methodism will, I am sure, be appreciated in all our borders and beyond them."

Presbyterian.

The Commission of the Established Church of Scotland has agreed to nominate Rev. John Pagan, D.D., of Bothwell, as Moderator of its next General Assembly. The Commission of the Free Church of Scotland has agreed to nominate Rev. James Stewart, D.D., for many years the president of the well-known Missionary Training Institute at Lovedale, Cape Colony. The Moderator of the English Synod will probably be Dr. John Watson, of Liverpool.

Salvation Army.

A notorious devil-dancer has recently been converted in South India.

The Shelter at Paris is doing good work. The number of people asking admission increases nightly.

The Salvation Army in Japan has just been celebrating its third anniversary. Two new corps have been opened in Tokio.

The social work in Chicago during the past twelve months has made rapid strides; hundreds of men are assisted weekly.

The City Board of Stockholm has handed over to the management of the Army a public bath, which has cost the town 30,000 kroner for fitting.

A large hall has been secured in Manila, the capital of the Philippines. A large number of English-speaking people have already been brought to Christ.

Fallen Asleep.

Mr. John Wilson, J.P., of Edinburgh, was an earnest worker in the cause of the poor.—Miss Ridley, of Felstead, Essex, for many years superintendent of the Congregational Sunday-school, and last year president of the local Sunday School Union.—Rev. D. Donaldson, minister of the Presbyterian Church at Alnwick.—Colonel Theophilus Boileau, late of the 20th Hussars, an elder of the Marylebone Presbyterian Church for about twenty-five years, and later at Ealing for over ten years.—Dr. W. S. Duncan, foreign secretary of the American Baptist Missionary Union.—Mr. R. Surtees, circuit steward of Whitley Wesleyan Church, North Shields.—Rev. George Sexton, M.A., LL.D., well known on both sides of the Atlantic as an eloquent preacher and lecturer.—Alderman E. T. Bass, J.P., of Lydd, accidentally burned to death. He was superintendent of the Wesleyan Sunday-school.—Mrs. Alice J. Harries, wife of Rev. J. Harries, and daughter of Rev. John Rees, one of the oldest ministers in the Methodist Connexion.—Mrs. J. B. Roberts, aged eighty-eight, an earnest Sunday-school teacher and industrious worker amongst the Wesleyans at Bourne, Lincs.

Notices.

Communications Received with Thanks.—E.K. J.T.H. C.M.B. Mrs. G.C. F.G. L.E.T. H.J.E. T.P. J.D. R.H. C. P.P. E.R.E. V.T. I.S.R. M.A.R. D.C.J. E.W.M. J.M. E.C. T.P. A.S. C.W. H.P. F.T.S. F.E.W. J.B. E.N.B. A.G. W.N.M. J. McA. G.C. G.W.C. W.C.H. J.P. C.H. R.G.B. M.E.B. J.E.B. J.J.G. T.H.E. T.O. W.A.B. S.H.J. G.H.P. W.F.F. G.E.P. F.J.I.F. A.D.A. J.H.C. J.W. T.W.D. A.B. L.E.B. U.M. M.S. W.M. H. McC. R.B.D.L.M. J.G.A. L.E.B. S.E.S. J.H. D.M.C. E.B. F.C.C. S.F. A.N. E.C. J.W.W. H.McK. A.M. J.F. M.H.L. Mrs. S. D.R. E.J.R. B.B. P.J.S. P.D. J.E. T.W. G.H.M. E.B. C.E.H. T.W.H. J.A.

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Across Uganda to the Congo.—Reuter's Agency has received notes made by Dr. Albert Cook, who, with Bishop Tucker, has just completed a very interesting journey across Uganda to the Congo Free State. Writing from Butanuka, Toro, on July 30, the doctor says:—"Bishop Tucker, Mr. Buckley, and myself are on our way (from Mengo) to the Albert Edward Lake. We have marched 300 miles in the last four weeks, and although the country is disturbed we have travelled in perfect safety. I persuaded the bishop to come in a dug-out canoe to visit the island called Kizinga. Leobeni, the Christian teacher with us, was a Muganda, and acted as interpreter. The island was a small one, but I counted over 200 full-grown men alone, who quickly surrounded us. The chief was friendly, but, of course, the people were sunk in the deepest heathenism, worshipping the spirits of their fathers, and all wearing chains."

Temperance Notes.

ONE hundred thousand gallons of whisky were sold one day last week in a City sale-room. The sale realised about £20,000.

The production of Scottish whisky has risen from 18,159,651 gallons in 1888 to 33,744,503 gallons this year.

A movement is on foot to establish, at a cost of £3000, a new temperance hall, etc., in Preston, as a memorial to the late Joseph Livesey, one of the seven men of that town who were pioneers in the temperance reform.

The Yorkshire Women's Christian Temperance Union has now completed twenty-one years of service. At the annual conference, held in York, the Lady Mayoress gave a reception to the delegates. All accounts of work given were most satisfactory.

The Archbishop of Canterbury, as president of the National Temperance League, has issued, dated from Lambeth Palace, a preliminary invitation to the national and international temperance organisations throughout the world for a World's Temperance Congress, to be held in London during 1900.

The Belgian Minister of the Interior has just submitted to the King for signature a Decree instituting a prize of 1000 francs for the best picture representing, on the one hand, a drunkard's physical organisation, together with scenes of drunkenness, and, on the other, that of a healthy man, with domestic scenes in homes where temperance is practised. The successful work will become the property of the State, and will be reproduced in chromo-lithography for use at public educational institutions.

A memorial to Lord Salisbury in favour of the Sunday-closing of public-houses in England, and in the five towns of Ireland now exempt from the Irish Act of 1878, is being promoted by the Sunday Closing Special Campaign Committee, of 34, Memorial Hall Chambers, Farringdon-street, E.C. The views emphasised in the memorial are that the sale of intoxicating liquors is the only trade lawfully carried on on Sundays, and that England is the only part of the Kingdom in which this exception still exists.

The London correspondent of the *Dundee Advertiser* understands that it is practically certain that the Licensing Commission will recommend the immediate and general suspension of the issue of new licences for public-houses. The views expressed by the members of the Commission make it clear that on this point they are nearly unanimous. Parliament will be recommended to pass a short Act for this purpose at once, subject, however, to the provision that in districts where new licences are regarded as necessary they shall be transferred from districts where an excessive number of licensed houses now exist.

Personalia.

Mr. John Wood, of the Evangelisation Society, has been and is still very ill.

M. Charles Fermaud, International Y.M.C.A. secretary, is at present in Scotland addressing meetings on the work of the Association.

Dr. Anderson Brown's Home for Women has been closed since the middle of October owing to her ill-health. Prayer for her recovery is earnestly desired.

Mr. Charles Inglis is leaving for America on Dec. 3 for some weeks, and will be visiting Chicago and other cities. Letters may be addressed, 99, Clinton-place, New York.

Mr. Lyall, of Chicago, recently delivered an address at the Y.W.C. Associations' conference at Saltcoats, and has also occupied the pulpits of Saltcoats and Stevenston Free Churches.

Rev. W. Mottram, deputation secretary of the Congregational Total Abstinence Association, will for the present direct its operations in place of Rev. G. E. Thorn, who, in consequence of the pressure of home work, has resigned the office of hon. sec.

Pastor D. M. Cameron hopes to be back to his work in Union Tabernacle, Wandsworth, by December 4. He has held five weeks' special services in Free and U.P. Churches in Nairn, N.B. Many, young and old, have been awakened and professed faith in Christ.

Rev. T. Manton-Smith is lying very ill at his residence, Bedford-road, Clapham, S.W., with a poisoned foot. Although it is hoped that danger of amputation is over, he is in a very weak condition. Prayer is asked to his complete recovery, but kind friends are desired not to send telegrams or letters of sympathy that require reply. All his engagements to the end of the year are cancelled.

Kent-street Sunday-school (Amicable-row, Tabard-street, Borough) will celebrate the completion of 100 years' work in the school by a meeting on Wednesday, Nov. 30, at 7 o'clock. Rev. F. B. Meyer, Rev. Thomas Spurgeon, and others will take part.

The Christian.

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NOTES AND COMMENTS.

THE Lord's seal may be upon some whom we do not recognise as his. We may debar men from a means of grace if we decline to accept the service of those who willingly offer themselves to do gratuitous work of any kind in connection with the work of God.

One way to the heart of another is to put yourself under an obligation to him. We knew an old minister who never could get into kindly relations with a farmer in his congregation until he borrowed his horse; it was most willingly lent; the ice was broken; and they were good friends ever after. Of course, the obligations must not become exactions, nor the reciprocity be all on one side.

"Freely ye have received, freely give." "Remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" These and many kindred Scriptures protest against regarding the collection as less devotional than any other part of public worship. In America we have seen the minister receive the people's gifts from the collectors and present them to God, giving Him thanks and asking his blessing. Such recognition of the Giver elevates the collection into its proper place in the sanctuary. The gift is laid on the altar, and the altar sanctifies the gift. The people give cheerfully, and the Lord loveth a cheerful giver.

We are convinced that there is a great mistake in not giving the people an opportunity of showing their appreciation of efforts for their good. We would not send the hat round at an open-air service, but when people are provided with seats in a hall, and perhaps also supplied with hymn-books, what objection can there be to giving them the opportunity of contributing, which in many cases they are more than willing to do?

"But now complete the doing also" (2 Cor. viii. 11, R.V.) is an exhortation needed by most of us. Like the Corinthians, we may have the willing mind, and we may have formed the honest purpose to do some good thing, but we halt at "completing the doing." Excuses prevail, or we are often too indolent to move. Many a Christian has gone down to his grave with an uncompleted gracious purpose in his heart. Money intended for some needy institution or Christian work was not properly assigned to it, and when death came there was no time to do anything. A kind gift was planned for some saint of God, but it never reached him. Among the living and vigorous much is incomplete; the plan, the intention, the wish is unexceptionable, but the work is not perfected until it is done. And the doing is the difficulty. Or we may be ready for that also, when the moment for action comes; we were only waiting for "the set time," and as the finger of God's clock pointed to it we arose with gladness, and said "Now can I complete the doing also."

Those who believe in the sacred character of the Lord's Day will rejoice at the decision of the London County Council regarding Sunday concerts in the Queen's Hall. The Lord's Day Observance associations have done excellent service in the matter. It was at the Council's Licensing Session that the decision was finally reached, that "a licence for music and dancing be granted in regard to Queen's Hall, subject to an undertaking that the hall shall not be opened on Sundays or other days prohibited by the licence for private gain or by way of trade."

On every ground this step will be gratifying. It is not merely that Sunday labour will be reduced, but the day itself will be preserved from much desecration. We believe so thoroughly in the observance of the first day of the week as of Divine origin, that we sympathise to the full with all wise efforts to save it from drifting toward the evils of "Continental" liberty and licence. We honour God in honouring his day. Besides, the chief patrons of these concerts were not so much the "hard-at-work-all-the-week" class as the well-dressed and comparatively leisured classes who have ample facilities in the week for entertainments of all kinds.

It is no reply to point to the many ways, direct and indirect, in which money is being made on the Lord's Day in other trades. It is easier to prevent the creation of a vested interest than to destroy one already in existence. On all hands the quiet and peace of the Day of Rest are being interfered with, and the example of the Council in this particular instance is one that may well be followed in Parliament on a wider scale. While Germany and other Continental countries are vainly trying to rescue the shreds and tatters of the day from the dominion of mammon, it is high time Britain awoke to the necessity of guarding the "things that remain" to us in this country.

At last it is announced that the railway companies have granted facilities for attendance at large religious gatherings by a reduction of fares. The remarkable thing is that for years reduced fares have been allowed to patrons of Sunday excursions, races, and other sporting meetings; but to attendants at the great annual gatherings of religious societies and communities all concessions were refused. We are quite sure that the decision will increase the number of visitors to Congresses, Conferences, Assemblies, and other similar meetings. As we have frequently urged, it was an entirely mistaken policy of the great railway companies to decline to act generously toward religious and philanthropic societies in this respect; and we are glad to see that protests have not been in vain.

The bishops are reported to have arrived at an agreement as to five points, and will collectively discountenance the following practices :—

1. The ceremonial use of lighted candles.
2. The ceremonial use of incense.
3. The reservation of the Sacrament.
4. The invocation of the Virgin Mary and of saints. And
5. The use at the stated services of the Church of any services other than those of the Prayer Book, save such as each bishop may approve.

So far these practices are of serious import. But it is desirable to know exactly what is to be understood by the discountenance of them. Does it mean that the bishops will absolutely prohibit such things and follow with penalty any failure to accede to the prohibition? Otherwise mere discountenance carries very little weight, and will by no means set anxious minds at rest. Two important subjects are, moreover, not touched in this list—the confessional and prayers for the dead. These, perhaps, are left for future discussion, but silence upon them is not reassuring.

Rev. R. C. Fillingham, vicar of Hexton, has administered the Lord's Supper in a Congregational Church at Wellingborough, to a large number of Churchmen, notwithstanding the inhibition of the Bishop of Peterborough, and has announced his intention of founding

A Society of the Lord's Supper, to provide the Sacraments of the Established Church for those Protestant Churchmen who are driven from the altars of that Church by the practices of Romanising priests.

Some Nonconformists object to chapels being so used, and argue that if Church folk still hold the sacerdotal superstition that a Christian cannot receive the Sacrament except at the hands of a priest who has been ordained by a bishop, "it is not for us to admit our inferiority by placing our churches at the disposal of a Protestant priest for a Communion Service." Still, the fact remains that many devout souls are deprived of the Communion Service in the manner familiar and agreeable to them, and this need will have to be met, in this or in some other way.

In a recent sermon, Rev. J. H. Jowett, of Birmingham, spoke with emphasis of the shallowness of modern novels, "the writers of which have closed their Bibles," and are "ministering to a skin-disease." Sand paper may remove the surface, but it does not remove the substance. "What we want is not so much finish, not so much culture, not so many accomplishments—but *character*. You will only get it by regeneration." It is by the preaching of this vital first principle—character by regeneration — that the open sores of humanity are to be healed, social problems solved, and true progress promoted.

The fact that there are "a million people every Saturday cheering and hooting round the football grounds" of England, should ensure that due attention be given to a vigorous indictment in this month's *Contemporary* against the "national game," from the pen of Mr. Ernest Ensor. It is affirmed that the influence of League matches on the players and the spectators is "thoroughly evil." Their tendency is all towards brutality. The professionals live a life of constant temptation to

idleness, drink, fierce passions, improvident habits, and boundless conceit. The spectators are injured physically and morally. The old English love of "fair play" has receded to thinly populated or remote districts "where athletics cannot be exploited for money." It would be difficult to conceive a more serious charge against a popular amusement. Those who uphold it, and encourage it by their presence, should ponder the article with grave solicitude.

"An Anxious Minister," living in an average, medium-sized, manufacturing town, writes to *The Independent* giving the causes of his great concern as to the state of religion among the people for whom he labours. He denounces the two political clubs as a great hindrance to spiritual work—

Scores of our young people have found more attraction in the cigar and billiard table than in the meetings of the church. Young fellows who would formerly be seen in the Bible-class are now constantly at the club instead. There never was a greater delusion than to suppose that these clubs are educational. They are nothing of the kind. At least, all they teach lads to do is to smoke, and play cards and billiards. These same lads are less regular on Sundays since they have become members of a club.

He finds, and so have many other ministers, that when the most intelligent and active of his members have accepted office in some public body, they often are no more seen at any week-evening service. At the other end of the scale "the social club" is carrying away the working man.

These clubs are perfect pests, and are in many respects worse than the public-house. Some church members here quite recently have back-slidden through these baneful clubs.

The writer enumerates other hindrances, most of them new; but here we have enough to account for many a thin congregation. The remedy lies, not in the multiplying of new organisations within the Church, in order to compete with those outside. It lies rather in simplification of methods; in rallying round the centre of life and warmth; in spiritualising the tone and temper of the Church-life. Our weapons must be spiritual, not carnal; we shall overcome the world not by descending into its arena, but by giving rightful prominence to the simple verities of the Gospel, and preaching unswerving loyalty to the suffering and crowned Saviour. The very difficulties enumerated are the opportunity of the Christian Church, whose function it is to bear clear witness to the power and grace of God in a world of pressure and competition, of distraction and manifold temptation.

China has suffered many and grievous things at the hands of the West, especially England; there seems to be worse immediately impending. All who are interested in this yellow half of the human family, the Chinaman, will do well to read an article in the current number of *The Review of Reviews*, entitled "The Crime against China—and Ourselves." The most important part of it is that which refers to the attempt to inoculate a peace-loving people with the modern curse of militarism. The European Powers

are beginning to lay violent hands upon the pacific yellow man, and by sheer force are about to compel him to become a soldier in spite of himself.

The various nations who share the plunder will require soldiers to guard their long frontiers. There will be constant rivalry between them, and constant danger of war. Can anything be done to avert this fearful crime of giving one half the human family over to a misery from which we are just about to try and save the other half? We can, first of all, pray, and God can and will give wisdom.

[1063]

The winding-up of the New Icarian community in Iowa, U.S.A., marks another failure to realise the millennium by means of social reconstruction. The present community was founded by Etienne Cabet, in the time of Louis Philippe, whose government drove him across the Atlantic. His principles were expressed in the usual formula "liberty, equality, fraternity," equality of goods being compulsory. During the lifetime of the founder and his colleagues matters went on fairly well, though a certain number swarmed off on the plea that the founder arrogated too much authority to himself. But in the second generation the usual inherent difficulty showed itself. The thrifty and the industrious complained that the work was more and more forced upon them, while the idle and selfish members refused to work at all; and so at last the community broke up altogether. All this illustrates the complete futility of realising the millennium by human, and especially by social effort alone. "Every new earth," as it has well been said, "must come by way of heaven."

Interesting light is thrown on the origin of the Czar's famous Peace Rescript in an article in one of the reviews. It is well-known that the Rescript was the outcome of the Czar's personal initiative. What moved him to it was, it is stated, the reading of a great work by a Polish publicist on the Future of War in its technical, economic, and political aspects. This book, written by an expert, and published in six bulky volumes, is an *exposé* of the anti-climax to which militarism has brought modern civilisation, and a demonstration of the horrible evils into which a great war would plunge Europe. The impression on the Czar's mind was such that he had no rest till he began to move in the direction of lessening the progressive armaments of civilised nations. He was specially impressed with the fact that, while modern weapons of precision have transformed war into a "co-operative suicide," the vast size of present-day armies makes their utilisation practically impossible, and the cost of their maintenance incalculable.

But the crowning argument of the futility of war in this epoch-making book is a description of the result of a possible war between the Dual and Triple Alliances. Before a blow had been struck, untold misery would be caused by the fall in all stocks, the panic on every bourse, the closing of most industrial establishments, and the rise in the price of food. The *daily* expenditure of such a war would amount to £4,195,000, and the annual cost to the fantastic total of £1,747,120,000. Two years of such a war would irretrievably ruin both sides. Meanwhile, the world's trade would pass *en masse* into the hands of the United States, whose present prosperity is due to the absence of militarism; and Europe would ultimately become a pensioner on America. This forecast is based on such accurate and conclusive facts and observations, that the modern system of war is demonstrated to be a *reductio ad absurdum*; and if it could be read by all those who mould and those who constitute public opinion in Europe to-day, the Czar's proposals would soon come to some practical issue. A false ideal of glory and widespread ignorance — these are the two buttresses of militarism.

The instability of the "balance of power" among Continental nations is such that the announcement of a commercial treaty between France and Italy has caused considerable excitement and apprehension. Are we to have a fresh grouping among the Great Powers? Too much significance must not be attributed to a "trade understanding," but it is at least bound to bring about friendlier feelings between neighbours whose history at times has been anything but an exchange of courtesies. Religiously, we are told that it will mean the transfer on the part of France of a measure of her support "from the Vatican to the Quirinal," and so lessen the apprehension of danger in Italy from the ecclesiastical side of politics. This will be an unmixed blessing to both nations, which have recently suffered greatly from fanatical interference with their political affairs. Both the recent abortive revolution in Italy and the terrible Dreyfus affair are the result of clerical machinations.

Mr. Goldwin Smith, writing in *The North American Review* on "Faith and Morals," falls, like most Agnostics, into a curious confusion. He seems to identify the Christian ideal with the perversions of it which we find in Roman Catholic and other communities. He says: "The Christian ideal, however sublime and beneficent, is imperfect. It involves an impracticable secession from the world, and disregard of all worldly interests." In days gone by, the "holy life" was unquestionably confounded with the ascetic and monastic ideal. But it is not in accordance with the teaching of the New Testament. The advice of the Apostle to the first converts from heathendom was, "Brethren, let each man, wherein he was called, therein abide with God." They were to serve and glorify their Lord in their daily calling. This thought runs through the Epistles generally. If the advice had been followed loyally throughout the ages, the world would have become a very different kind of world long before this. It is of the utmost importance that Christians should realise and act on the principle that their highest sphere for serving Christ is in their daily life and occupation.

Dr. Rashdall gives, in his "Doctrine and Development," a very good test by which to judge of any view of Christ's nature that may be presented for our acceptance:—

The true test, as it seems to me, between a view of Christ's nature which can be regarded as a legitimate development of historical Christianity, and one which can only be looked upon as a new and different creed, is this, "Does it admit the Divine Sonship of Christ in some unique, some solitary sense, or does it make Christ merely one of many sons of God?"

For ourselves we cannot imagine what further knowledge concerning Jesus Christ any development of historical Christianity is going to give us beyond the knowledge revealed in the New Testament. The difficulty is to grow into that revelation, to apprehend and realise it; and as for going beyond it, the thing is impossible. As soon as anyone proclaims some new view of Jesus we may be sure that it falls below that of Paul and John.

There is something very refreshing in the confessions of new converts to the truth. The words of some of those priests on the Continent who have recently abandoned Romanism come to the heart in a very direct way. One writes:—

Would it not be hypocrisy to continue to mount the altar, to perform rites in which I, following the testimony of Christ and his Apostles, recognise no higher value than of a commemoration of his Last Supper with his disciples? Would it not be hypocrisy to believe myself invested with a power reserved to God alone—that of pardoning sins after having previously exacted a detailed confession of them?

We may theorise about confession, but these men know exactly what it is, and does; and the one just quoted says that in it he finds for children "the surest school of lying," for those of older years "the school of the most terrible immorality," and a danger for the most sincere and honest priest.

Suggestive Readings.

1859 AND NOW.

BEFORE the memorable Revival of 1859 there had been years of preaching of a character more calculated, perhaps, to convict of sin than to give peace with God through the finished work of Christ. The judgment to come in all its terrors was dwelt upon in terms which are now unheard.

When the Revival came, its first manifestation was a vivid and awful realisation of things which are unseen and eternal—of the sinfulness and guilt of sin, of the powers of darkness, of the personality of the Holy Spirit and of the Evil One, and of the "terrible crystal"—the light of God.

Under the terrors of these experiences, sinners of either sex, of all ages and of all conditions, were stricken down, and cried out in agony of soul.

But these cases were not more numerous, nor necessarily more real, than others in which there were

NO SUCH OUTWARD EXPRESSIONS

of despair, nor perhaps such evident or apparent issues into the liberty of the glory of the sons of God.

The Spirit of God alone could minister to these minds diseased. His remedy was such passages of the Word of Truth as Isa. liii., John iii. 16; v. 24; Rom. iv., v., viii.—in a word, the Gospel of God—Jesus and the Resurrection.

We quote the following from early numbers of THE REVIVAL, to show the deep conviction of sin, and the peace which followed it.

A young woman, extending her open hands in an attitude of the most appalling horror, exclaimed, "Oh, that fearful pit! Lord Jesus, save me. I am a sinner, a most unworthy sinner; but, oh Lord, take *him* away, take *him* away. Oh Saviour of sinners, *remove him from my sight.*"

Some general features distinguish all the cases we have met with, though marked by great variety in other respects. The influence was irresistible. Its first effect is a keen and frequently agonising sense of personal guilt and danger. This seems to occupy the whole soul, while the cries for mercy are constant and piteous. This gives place, without any outward cause, to peace, comfort, and joy. The assurance of God's favour is as distinct as was the conviction of his wrath, and gladness beams forth in the countenance where anguish has been depicted. Love and praise to the great Deliverer then engross the powers of the soul. The name of Jesus is uniformly precious, and they never weary of telling of his love. Earnest concern for unsaved friends is evidenced in constant prayer and urgent entreaties. These are not feeble and occasional: they are without exception the accompaniments of this work, no matter how averse the subject of it.

I never heard any cries more piercing and affecting than those of some of the girls in that store last night — characters who were notorious in Port Glasgow. After the meeting had been desired to separate, a great many remained behind most anxious to hear the Word.

There was a large crowd outside, and on my asking if they wished to hear more, they said that they did. I spoke till ten o'clock, and they were unwilling to go away. Till an advanced hour of the night I was visiting the persons stricken down, and I saw a number of them this morning who had found peace and were rejoicing in Christ.

The Gospel of comfort and encouragement to convicted and confessed sinners in process of time came to be applied to unconvicted sinners, like plaster laid upon unwounded flesh. The older method of "shaking them over hell," as it was sometimes termed, was discarded; hardened or careless sinners were assured that they were sons of God; eternal judgment was denied; hell was smiled at as an exploded myth; Satan was evaporated into an evil influence. And this in places which, by tradition and trust deed, were pledged to the old evangelical faith as the truth is in Jesus.

The consequence has been that for the last thirty years there has been little conviction of sin such as appalled both sufferers and spectators in 1859. Salvation has been made free and easy. The dictionary has been ransacked for adjectives so to describe it. Whereas Christians used to be spoken of as "serious," now neither God nor the devil, neither heaven nor hell, neither saint nor sinner, is to be taken seriously. Everything must be bright, pleasant, cheerful, joyous, manly, enthusiastic, etc., etc. Truly, Wisdom's ways are ways of pleasantness, and all her paths are peace; but the law of the Kingdom is

"FIRST PURE, THEN PEACEABLE."

How has this easy-going state of things been initiated? Not by the world, but by the Church. The serious, the terrible, the judgment side of the truth has been largely overlooked. Preachers and teachers have, to a great extent, lost touch with it. The Spirit convicts the world of sin through men who are themselves convinced. Light thoughts of sin reduce Satan to a shadow; hell to a figure of speech; atonement to at-one-ment, and "the precious blood of Christ" to a degrading form of words which we will not insult the Triune God by repeating.

In order to a Revival must we not become fellow-workers with God, by meditating upon sin as rebellion, as treason, as usurpation of the rights of God? Its most prominent points are (1) the endeavour of the created angel, Lucifer, the covering cherub, to seize the throne of the Creator and Ruler of the universe; (2) the yielding of man to the temptation of the fallen spirit, "Ye shall be as God"; (3) the claim by man, under the influence of the Evil One, not only to the throne, but to the very being of God: "So that he as God sitteth in the temple of God, showing himself that he is God."

Inspired history is but the filling up of the intervals between these acts of treason; and the significance of the cross of Christ can only be believed, known, experienced, and preached, as the horror of the rebellion, the treason, is comprehended by the preacher, and as he is apprehended by it.

Dr. H. M. Williamson, of Belfast, says that since Mr. Moody's first visit to that great town, no Gospel work has been more effective than that of Major Whittle, who for four days preached of nothing but SIN, and then proclaimed the atoning blood of Jesus as God's only remedy. The converts of that time have been some of the most consistent, continuous, and successful winners of souls. M.

The late Marie Hilton's Creche.—DEAR SIR,—This institution is still carried on by my family, though I am fully expecting an arrangement for its permanent and efficient management by other hands will not be much further delayed. The number of children keeps up, and we shall be grateful for such kind Christmas gifts as our friends have for so many years been good enough to send.—Yours truly,

JOHN HILTON, Treasurer.

Shore House, Shore-road, Hackney.

Famine in Persia. — Dr. Shedd writes:—"Prices have again gone up to famine rates in Oroomiah, Persia. Wheat costs three times what it did a year ago, and four times the usual price; and it is almost impossible to get any. From the Tigris Valley, between Diarbekr and Mosul, one of the great wheat-growing plains of the world, most pitiful accounts come. They tell us of wheat more than five times the usual price, of deserted villages and even of girls sold into captivity." Dr. Shedd appeals for help so that they may be able to feed the hungry. Rev. F. G. Coan will be in Bohtan and Mosul during the winter, so that he can distribute the relief there. Deacon Airshalom Sayad, of the Nestorian Church in Oroomiah, will forward any contributions sent him at the Missionary Training Home, Drayton Park, London, N.; and will also gladly give information about Persia at any meetings invited.

INTERNATIONAL S.S. LESSONS.

December 11.

TRYING TO DESTROY GOD'S WORD.—Jer. xxxvi. 20-32.

GOLDEN TEXT.—"*The Word of our God shall stand for ever.*"—Isa. xl. 8.

JEREMIAH was the son of Hilkiah, the high priest (mentioned in last lesson). He commenced to prophesy when he was about twenty-one years of age, and doubtless at the same time did service as priest in the Temple. He was timid and shy, but once roused he could dare all things for the sake of duty. He had to preach unpopular truths to the great of the land, but never flinched from it. Jeremiah was one of those men who saw the danger—judged it accurately, yet faced it. 'Tis easy for a blind and deaf man to walk calmly in perilous places. Jeremiah was a born teacher. He could forcibly illustrate what he wanted to teach. A few examples of this: Jer. vii., xiii., xviii., xxiv.

KING JEHOIAKIM.

When the Egyptians marched through Palestine against the Assyrians Josiah joined the Assyrians. In the battle Josiah was defeated and slain. His third son was crowned, but after thirteen weeks he was made prisoner and carried away. Pharaoh Necho then placed Jehoiakim (an elder son of Josiah) on the throne. He had to pay heavy tribute to Egypt. After four years the Assyrians were conquered by the Babylonians, and the Egyptians driven home. Then for three years Jehoiakim had to pay tribute to Nebuchadnezzar, king of Babylon (it was at this time, beginning of the three years, that Daniel, etc., were carried away captive). So that Jehoiakim was only king in name. But the above facts show the period of trouble which produced the Lamentations of Jeremiah.

READING THE ROLL OF JEREMIAH.

Jeremiah had been prophesying for twenty-three years, and he now wrote out the substance of his message at God's command. He dictated it to Baruch, the scribe.

A fast day was appointed (perhaps on the approach of Nebuchadnezzar's army), and as Jeremiah was put in retirement, probably commanded by the king not to preach, Baruch took the roll and read it to the multitude from a balcony. The matter was reported to the nobles, who sent for Baruch to read the roll to them. They were interested in its contents, and so carried the news to the king (20), who sent Jehudi to fetch it. He listened to a few leaves of the roll, and then in anger cutting the roll with his penknife (used for sharpening the reed with which they wrote), he threw it into the fire bit by bit.

Lesson.—Beware of anger; in such moments the most precious things of life are destroyed—*e.g.*, friendships.

THE ROLL RE-WRITTEN (27, 28).

Jeremiah was commanded to re-write the roll. Although it was done at God's bidding, yet the act proves that Jeremiah was not a man to be daunted by failure and disappointment.

In God's work perseverance and pluck are more needful than anywhere else. We are to toil on and do his bidding, assured that the sowing *will* produce the harvest, and the battle *will* result in victory.

HOW WE DESTROY OUR BIBLE.

(1) By never reading it at all, keeping it as an *ornament*, or idol, but not using it as the "sword of the spirit," "the bread of life."

(2) By reading it in tit-bits, which we call texts. If we would understand it aright we must read it as we do any other book—not merely pick out a sentence here and there.

(3) By not obeying its commands and following its teachings. The Bible is a dead letter to many who profess to study it.

GOD'S WORD IS EVERLASTING (29-32).

No man can destroy God's Word. He may burn all Bibles and other books in which God speaks. He may stop his ears so that he cannot hear God's voice. He may close his eyes to God's parables. But the Word of God still exists. The punishment which Jeremiah foretold came upon the sinful king and nation, although the writing had been burned.

They who fight against God, and try to destroy Him or his truth, injure only themselves.

[1059]

FROM OTHER LANDS.

Aintab, Turkey in Asia.

EVER since 1847 Aintab has been a mission station of the American Board, and to-day the institutions include a college, girls' seminary, hospital, and orphanage. The president of the college and hospital is Rev. A. Fuller, D.D.

It is nearly fifty years since the girls' seminary was opened. The early seventies saw the first college classes, but the building came a little later. The hospital has grown out of the medical needs of the people. The orphanage has been opened since the massacres, and contains about twenty-five girls and boys. The language principally used is Turkish, with English so far as is practicable.

The plan of the Mission has been not so much to impose foreign modes of thought on the people as to develop a self-dependent Christian community, and one fruit has been an unusual degree of co-operative feeling with the Gregorian churches in which Protestant pastors and teachers have frequently been invited to preach and teach. This friendly feeling was much increased by the massacres, but now there is a certain withdrawal on the part of the Gregorian Church in this respect. The cheerful content of the impoverished people is very striking. Business is adjusting itself, and though want is often extreme, yet some of those who seemed to have no prospect whatever two years ago have now contrived, under a fairly good governor, to get some things together and to be making headway again.

The massacres and plunderings have not been the only calamities the Mission has almost staggered under. The girls' seminary buildings and a large portion of the college have been burned down in days when insurance was not possible in the interior of Turkey. There is at Aintab so small a supply of water that fire can hardly be fought except with chemicals. But, happily, insurance has now been effected. The work of seminary and college has been very fruitful in good to the country. Pastors and teachers and leaders among men and women in different parts of the country speak with affectionate pride of their having been trained at Aintab. The large majority of the teachers and professors are natives of Turkey.

It will be readily understood that fire and sword have left the material part of this Mission in straits. Among immediate needs are library and reading-room fittings, and books for the college and seminary. £300 would suffice. The hospital requires enlargement, and a good supply of surgical instruments. The orphanage needs steady support. Other requirements may be learned by addressing Rev. Dr. Fuller, at the college.

Nyassa Industrial Mission.

WRITING early in September, Mrs. Deeath, of the Nyassa Industrial Mission, gives an interesting account of a service held at Cholo, where she and her husband have recently taken up work on one of the mission plantations. This place is situated about forty miles from Blantyre. The congregation, largely consisting of women and children, gathered on the verandah of the house, since there is no school building as yet. They listened attentively, though the Gospel was to them altogether a new thing; and it seemed hard to get them to grasp the meaning of a Saviour's love for sinners. One has to talk very simply to them, for they are like little children.

Writing a few days later, Mrs. Deeath says that some seventy of the natives were present at the service on the second Sunday—a most encouraging commencement in this dark district. Prayer is asked on behalf of this effort to break up entirely fresh ground in the heart of heathendom.

England and China.—An interesting letter on the hindrances to our legitimate trade with China that are found in the Indian Opium Supply, written by Mrs. Archibald Little, appeared in *The St. James's Gazette* on November 18. Mrs. Little writes from exceptional knowledge.

Gospel Work in France.

WHILST gladly uniting in the enlarged interest for missions to the ends of the earth, in obedience to our Lord's commands, we must not "pass by on the other side" our next-door neighbour, so near and so much claiming our solicitude, France, with all her wants, moral, social, and political. Some of her children, her best friends, are doing what they can to evangelise her, and greatly need our help and sympathy; they labour amidst mountains of obstacles. Hear what a beloved and faithful pastor says of these obstacles:

"First, Atheism, which, under the pretext of clearing away all the encumbrances of the past to liberty and progress, viz., its beliefs, superstitions, and prejudices, and every idea of religion, raises its flag in the name of that liberty and progress, rejects every overture, and with unheard-of violence and desperation, seduces, draws, and fanaticises crowds of working people.

"The second enemy is Clericalism, which, obeying the commands of its superiors, advances insidiously and insinuates itself by crooked, persistent ways. It acts with the double desire of profiting by the disorder in which the folly of irreligion has enchained a large part of the population, and preventing Protestantism from leading them to the faith of the Gospel. As calumnies and lies always find simpletons to be caught, when there are fanatics to propagate them, the object of this very general conspiracy is attained, and daily becomes more formidable, if not fatal.

"Indifference is another obstacle to gaining the ear of the French people; but still not a few reject the perpetual clerical outrages upon reason, the conscience, and the heart. Not a few will not side with the irreligion and demoralisation so prevalent."

Happily, in scouring the country, people are met with who have soul-wants, and sigh for relief to conscience and repose of heart, and these turn to the heralds of a true faith and an unbought salvation. Notwithstanding all the clerical manœuvres, multitudes of villages are turning to the Gospel, and the one great need is for zealous Christians to go over the country, and by means of tracts, Gospels, and New Testaments, with conversation, to shed light upon the path of the people. A Christian lady did this in Poitou, and in one village there was so ready a reception of the truth that it was thought desirable that an evangelist should settle down in a central village and work around where there is such an outcry for Gospel teaching. The friends at Rue de Lille, in Paris, contribute about one-fourth of his support, but the remaining three-fourths, or, say, £56, is needed to retain him with his family—wife and three children—in this vicinity. It is earnestly hoped that some friends across the Channel may help to make up this sum. Funds may be sent to Mr. Sainton, 48, Rue de Lille, Paris.

There are, happily, signs of movement all round. There was an interesting gathering in August on a mountain of the Cevennes, to commemorate the promulgation of the Edict of Nantes. It was for prayer, fellowship, and encouragement to follow the faith of the martyrs, and to remember the struggles of the Camisards—looking down from the panorama of the Cevennes on the scenes of their struggles.

Other open-air meetings were held in various provinces. The Mission Intérieure is actively at work here. The McAll Mission is moving for a second missionary boat. Mr. Cremer, of the Société Evangélique, is asking for means for a large tent. A congregation has lately occupied a deserted Roman Catholic church. Let us pray for the Holy Spirit to work and bless.

Marseilles. GEO. PEARSE.

Mission Work in Madras.—An interesting account of success is to hand from the St. Thomas Mount Mission Station of the Wesleyan Missionary Society, in the Madras District, India. A combined chapel opening and baptismal service was held at Varadarajapuram on September 13. The total number baptised was fourteen, of whom eleven were direct from heathenism and two from Roman Catholicism. In one case a new convert has had to face terrible persecution. Through it all he has stood firm. The prevalence of cholera has militated against the attendance at services in some cases, but in spite of all the work of God prospers. The labourers in this far-off field need the prayers of Christians at home.

Priests and the Scriptures.

THE latest report of the Belgian Missionary Church, issued from the office at 129, Chaussée d'Ixelles, speaks of progress in various directions. A special interest attaches to the colportage work, on which the report says:—

"We have eight Scripture readers, and five colporteurs. Of these, four are in the province of Liège, one in the province of Namur, four in the province of Hainault, three in Brabant, and two in the Flemish part of the country. The National Bible Society of Scotland continues to help us for this branch of our work. In every commune where the colporteur goes from door to door offering the Scriptures, he has to take into account the influence of the Roman Catholic priest.

"Our Flemish colporteur writes that the priest is not content to preach against his books and to forbid anyone buying them; he goes round to his parishioners and takes away any New Testaments they may have bought. In some villages the inhabitants will not allow the colporteur to enter their houses, nor listen to him, and they insult him. Elsewhere, if books are bought, his address is taken, in order to send them back if the priest says they are bad books.

"In the Walloon provinces it is much the same. In a village near Liège, where the curé had preached against the 'bad books' of the Protestants, several New Testaments had been found in an out-of-the-way corner, where they had been thrown to get rid of them. 'I acknowledge that what you say is true, and I do not believe that masses can save us,' said a woman in the neighbourhood of Waterloo; 'yet I cannot buy this book. I would not even accept it for nothing, so forcibly has our curé impressed upon us that it is a dangerous book.' This did not, however, prevent the colporteur selling eleven Testaments in the village.

"Often, indeed, the more violent the priests are in speaking against the Bible, the more the people want to buy it. People prefer to be told about the love of God than about the mass. They do not, however, always dare to be seen buying. A blacksmith said: I have your book, and have read it several times. It is really a beautiful book, though the priests do not like us to read it. I have a friend who also has the New Testament. He cannot read, but his children read it to him. When the curé said at mass that we must burn our books, he came to tell me of it, saying, 'I shall not burn mine; it is too good a book to be burnt.'

"In the neighbourhood of Huy, the colporteur knocked at a door. 'I want nothing,' exclaimed a woman. 'It is the Gospel that I am selling.' On hearing this she ran to me, looked at the book and said joyfully, 'It is the same book that the curé took from my father; how happy I am to get it!' And she bought a Testament. One of the greatest encouragements to the colporteur is to find that the books he sells are read. In a village in the province of Namur, where the colporteur had sold some copies, he was pleased to hear, some months later, that a few persons meet once or twice a month at a workman's cottage to read the Bible."

Englishmen in India.

FOR nearly thirty years the work of the Anglo-Indian Evangelisation Society has gone on; but the need is great and increasing, and the work done painfully inadequate through scarcity of workers and lack of funds. "The society should have fifty agents," said the veteran Dr. Garden Fraser, himself a voluntary helper of the work. This year, on the resignation of Rev. D. C. Boyd, as secretary, a new arrangement has been decided upon. Rev. P. R. Mackay, of Prestonpans, was asked to go to India as secretary, to inquire carefully into the need of the Anglo-Indian population and the wide field requiring to be occupied, also to impress the claims of the work upon European residents in the large cities of India.

Mr. Mackay is accompanied by Mr. Andrew Stewart, of Wardie, Edinburgh, a young gentleman who has been much used of God in evangelistic work, and who goes out as a voluntary worker. Farewell meetings have been held in different parts of Scotland, and have awakened much interest. Mr. Mackay and Mr. Stewart sailed in ss. *Rome* on November 17. All who would like to know more of the work, or to help, will get information from Mr. W. Stewart Thompson, Organising Secretary, Ivybank, Wardie-road, Edinburgh.

Shankill Mission, Belfast.

ON more than one occasion we have noticed the remarkable work founded by Rev. Henry Montgomery in the Shankill district of Belfast. As minister of the Albert-street Presbyterian Church, Mr. Montgomery has had many demands upon his time and energy, but these have not fully absorbed his attention, nor satisfied his heart's desire in the service of Christ.

Having surveyed the slum-land of Shankill, and realised its sad need, Mr. Montgomery organised a series of mission operations, which have been steadily growing since 1896, to the great benefit and blessing of the population. During the summer months a tent has been used for evangelistic meetings, and when winter storms caused the frail tabernacle to collapse a wooden building was reared. Now a handsome structure, in every way suited for the varied ministries of the mission, has been provided, at an outlay of £11,500, some portion of which has yet to be raisd.

These new buildings were formally opened on Friday last by the Lady Mayoress of Belfast, Mrs. Henderson. Those who were privileged to be present could not but rejoice in such a centre of testimony and work in a district made wretched by its

MILES OF CHEERLESS STREETS,

with countless dingy habitations, and a ruinously large number of gaudy gin-palaces. At length the work has a worthy home; here the Gospel will be preached and practised, and from here will go forth the visitors who for some time past have been doing such a grand work in the homes of the sick and poor. Here, also, the loafers, loungers, gaol-birds, and others who have already come to know of the Mission will be further brought under its influence, and by God's blessing will be led into the paths of peace and wisdom, sobriety and true happiness.

In the course of the inaugural proceedings, the Lord Mayor said he regarded the enterprise as a new departure for the Presbyterian Church; in fact, as one of the greatest efforts ever made in connection with that church in the interest of the "lapsed" masses.

MR. MONTGOMERY FOLLOWED

with an address in which he explained his motives and purposes. He said he had been led from his study on Saturday nights into the streets that he might see the people and find out how things really did exist among them. These rambles in crowded thoroughfares and back-streets and lanes, where the humbler classes lived, were a revelation to him. He found squalor and wretchedness and misery where none need exist. The chief source of the social misery he found was attributable to the drinking habits of some member of the family. Where drink had a footing, generally speaking, happiness was at an end. These investigations led one also to see that while drink was Satan's predominant partner, there were other evils working havoc amongst the people, and especially amongst the young. He also had an opportunity of seeing the congested condition of the leading thoroughfares of the city during church hours, and this also made a deep impression. The natural outcome of wrong in life is for a person to be led away from influences likely to call the wrong to remembrance. Hence attendance upon the house of prayer soon becomes a thing of the past. There are many in Belfast, who, so far as attendance upon a place of worship is concerned, are practically heathen. There may be blame on both sides. The church may be too stiff and cold; those outside are often hardened and indifferent. The result, however, is that a sadly large proportion of the working and humbler people, without speaking of those in the upper classes, never darken the door of God's house.

To leave them alone without holding out a helping hand seemed not only cruel but criminal. The vision was not that of a sheep in the fold, but of sheep away upon the bleak and barren mountain, exposed to the pitiless storm. Called, as we believe, by a Divine voice, a few of us began at a street corner our work amongst these wanderers.

THE LORD ENCOURAGED US.

Numbers were blessed, and led to begin a new life, through Divine grace. Thus the little seed grew, and, through God's blessing alone are we to-day in this Shankill Mission-home. It cannot be too deeply impressed on the community that social evils allowed to grow unchecked may prove a very serious injury to the commonwealth. With our nineteenth century civilisation there has developed a condition of life amongst the indolent and lawless which it requires all the power and experience of the Government to curb. Rogues never were more plentiful; thieves never were so clever as they are to-day; and even children not well into their teens have become audacious burglars. It is true the law is strong and well administered, but there are developments in our modern life that do not lead us to plume ourselves when we think of them.

No country can do well without the Ten Commandments. Any day you may read the wreck of the whole decalogue in the faces of many men in Belfast. A different class found in every manufacturing city is that absorbed in pleasure and



Shankill Mission Buildings, Belfast.

pastimes of various kinds, to whom the Day of Rest suggests no visit to the place of prayer. They are young, good wage-earners, willing to pay for themselves in the home, but bent on self-indulgence and pleasure. The lapsed constitute not only a large, but a very varied assortment of humanity, and to cater for them for their good is not an easy task. It has been found in other large cities that

A LESS CONVENTIONAL SERVICE

held in a building not particularly associated with religion has been used to attract the very class who are the object of our quest. In view of this ascertained fact, and encouraged by the good wishes of many friends, we resolved, in God's name, to see what could be done for the Shankill-road district. The result you are met here to inaugurate to-day.

Several friends of the work followed with hearty addresses, including Rev. W. Gorman, Messrs. J. Taylor, J. Colville, M.P., R. C. Morgan (London), W. Weir, and the Right Hon. Thomas Sinclair. At a second meeting, in the evening, Rev. Dr. Williamson made a speech full of warm sympathy. The other speakers included Messrs. Robert Anderson, J. Thompson, and D. A. Black, also Rev. W. Park, all of whom combined local knowledge with general interest in the undertaking.

It is impossible to go into full details regarding this many-sided work. There is, of course, a medical mission. There is also a social and recreative department, which will be ultimately equipped so as to accommodate about a score of students, whom the work of the mission will provide with practical experience while preparing for service in the foreign field.

Brentwood Convention.

A REFRESHING time was the experience of those who attended the convention in the Town Hall, Brentwood, November 15-17. The meetings were better attended than last year, greatly to the encouragement of the convener, Rev. Samuel Wilkinson, and the various speakers.

The subject for the first day was "Fulfilled Prophecy, a Proof of the Inspiration of the Word of God." Rev. G. Soltau took the Bible reading in the afternoon. In the evening Colonel Morton was in the chair, and Pastor Fuller Gooch spoke of the primary meaning of prophecy for the telling and foretelling something direct from God. Rev. John Wilkinson followed with a soul-stirring address, calling attention to 2 Peter i. 19-21—"Holy men of God spake...moved by the Holy Ghost." Many instances of fulfilled prophecy were mentioned in such a manner as to encourage prophetic study.

On the second day the Bible reading was again taken by Mr. Soltau, who took for his subject "Fulfilled Prophecy concerning the Second Coming of our Lord." There was a large gathering at the evening meeting, when Rev. A. H. Treddennick occupied the chair, and addresses were delivered by Dr. McKilliam and Rev. J. Wilkinson.

On Thursday, the last day of the Convention, Dr. Bullinger gave helpful addresses in the afternoon, dealing with the practical bearing of prophetic teaching on daily life. In the evening, with Mr. Soltau in the chair, the speakers were Mr. Campbell and Pastor Sprunt. As the gathering drew to a close, hearers were urged to consecrate their lives to the service of Christ. Some stood up in token of their decision to live to the glory of God.

Factory Girls.

DEAR SIR,—The Factory Helpers' Union seeks to organise Christian work amongst the 200,000 factory and laundry girls of London, as well as in other centres of industry. The needs of this important class are beginning to be understood, and there are many clubs in existence supported by friends who are personally interested in them.

There is just now a great danger lest the central society should be overlooked, and its usefulness greatly crippled for lack of help. The central fund is responsible for the support of seven clubs, a restaurant, and a boarding house, and makes grants to several others; it has also eighty-one affiliated missions, it organises fresh work, arranges for factory visiting, establishes technical, educational, and Bible-classes, and seeks to co-operate with all who have the temporal and spiritual needs of these girls at heart.

To carry out these operations successfully £3000 a year is needed. Unless generous support is forthcoming, not only must the "open doors" be disregarded, but much valuable existing work must be discontinued.

LILY M. MOORE,
President of F.H.U. Committee.

26, George-street, Hanover square, W.

Medical Practice.—Can anyone recommend an experienced Christian doctor to a good-class residential town of not less than 8000 inhabitants, where there would be a good opening for medical practice? Advertiser has money to start in good style, and would want a first-rate house, with garden. A bonus will be paid for a *bonâ-fide* opening, if accepted. Address, with fullest particulars, to "Evangelical Churchman," care of Haddon's, Bouverie House, Salisbury-square, E.C.

Day by Day.

SUNDAY, December 4.

Genesis xlii.

THERE is much to arrest our very careful attention here. *First.* The record itself has a great fascination. From our childish days we have come back to it with ever new interest. And we can almost hear again voices reciting it, which have long been hushed in death.

Secondly. It is interesting to see the method which Joseph adopted of waking up these dormant consciences. His rough speech, his repeated assertion that they had come to spy out the nakedness of the land, his binding and putting them in prison, were all intended to reproduce that scene at the pit's mouth, which was rapidly receding into the dim distance of the past. Joseph's stratagem had its desired effect. "We are verily guilty concerning our brother."

Thirdly. It is interesting as throwing a light on events which are transpiring around. Jesus, whom the Jewish people rejected for his dreams of power, is now on the throne. He knows them, though they know not Him. And it is more than probable that the rough treatment which they are experiencing in the present day, is intended to awaken their consciences and compel them to say, "We are verily guilty concerning our Brother, Jesus; behold, his blood is required." And at the same time their Brother provides them with money. As a people the Jews are notoriously wealthy.

If your sins have not been confessed and put away by the blood of Jesus, they are always liable to a similar resurrection, and the terrible looking-for of judgment.

MONDAY, December 5.

Genesis xliii.

We shall one day see this chapter re-enacted. This is a miniature of scenes in which we shall probably have a share, when his brethren come to Him whom they pierced, and mourn because of Him. Has God cast off the people whom He foreknew, and of whom is Christ as concerning the flesh? Nay, verily; but their eyes are darkened that they cannot see, and they have stumbled, that through their fall salvation should come unto the Gentiles, for to provoke them to jealousy (Rom. xi.).

Jesus still tenderly loves his brethren according to the flesh. His heart yearns over them. It is only at the cost of great self-restraint that He refrains Himself at this very hour from breaking through the reserve which He has imposed on Himself for their sakes, that they may be led to true contrition and repentance.

What an inimitable delineation is afforded us, also, of the way in which God is dealing with men. He makes them sit at his table. How richly he has provided for our wants from the days of childhood! Our God, the God of our fathers, has given us money in our sacks. Our feet are washed, our names and ages and dispositions are known and regarded, our souls are filled with food and gladness. But all the while the hand that blesses us is hidden. The veil is kept drawn, and the tender love refrains itself. Amid it all the mercy of God is gently and tenderly leading us to repentance.

How ingeniously God brings us to Himself! How many methods He employs! Now driven by hunger, then bathed in tears of bereavement, and compelled to return for Simeon. It is a perfect network of grace, that is woven to catch us and compel us to return to Him.

TUESDAY, December 6.

Genesis xliv.

Before Joseph could reveal himself, he must be sure that there had been a very genuine change in his brethren's dispositions. To announce himself as Joseph before he was sure of their repentance would have been prejudicial to their true welfare. They would have stared at him with open-mouthed bewilderment, but could never have entered into fellowship with him as their brother and friend. There would ever have been an unbridged sense of alienation, fear, and estrangement. There was only one way of preparing for a blessed future of reconciled fellowship, and that lay through confession on their part and forgiveness on his.

If the Jewish race are to become, as we believe, the chosen missionaries of the Gospel during the next dispensation, and if they are to share in all the blessings of the reign of Jesus, it is clear that the cup must be found in Benjamin's sack, and Judah must plead with Joseph for mercy.

Do you not see why your own life has been so troubled lately? Your Benjamin has been stricken. You have been found wanting at the very point where you were most sensitive, and most sure that there could be nothing wrong. You prided yourself on your uprightness, your purity, your chivalry for truth; but these have been called in question. The cup has been found in Benjamin's sack, that you may be compelled to cast yourself on the undeserved, unmerited grace and mercy of Christ. We have no standing with God on the ground of merit, but every claim on that of grace.

WEDNESDAY, December 7.

Genesis xlv.

Some day, if we are true to Him, we shall stand on the vantage ground of God's fulfilled purpose and review our lives. We shall see the meaning of God's dealings with us, and be able to forgive, yea, and love, those who once seemed the greatest foes of our happiness. Bidding them come near, we shall say, Be not grieved, nor angry with yourselves; for God was in all, making all to work together for good. It was not you that sent us hither but God; and He hath done all things well. We cannot see that now; but we shall see it. And there will be a rounding-off of our life-story in a way worthy of God. All his stories end well, to those who trust Him to work out his perfect plan. Jacob again presses Joseph to his heart, and the valley of death-shadow is as if it had not been, save that the embrace is tenderer.

The great story of Redemption shall end well, also. When Jesus makes Himself known to his brethren, saying, I am Jesus, your Brother, whom ye rejected and hanged on a tree, and when He bids them share his kingdom and glory, they will at first be troubled at the announcement. But He will allay their fears, saying, Be not grieved nor angry with yourselves, for I was delivered by the determinate counsel and foreknowledge of God. Your fall was the riches of the world, and your loss the riches of the Gentiles. I have been able to save life, to be a Father to the nations, and a Saviour of an innumerable company from among the heathen. Then the Jewish remnant shall be glad to live on his bounty. Both old and young, they shall bow before Him as their Lord, and own Him as their Saviour; and then shall ensue the restitution of all things of which the holy prophets have spoken since the world began.

THURSDAY, December 8.

Genesis xlvi.

To go down to Egypt for help was ever the synonym of backsliding in the Old Testament days. Abraham went thither, and fell in cowardly untruthfulness. Israel went thither in after years, and incurred the prophet's woes. But it was otherwise when God gave the *command* to Jacob, "Fear not to go down into Egypt, for I will make of thee a great nation." Always wait for that, even when the waggons are ready to hand, and everything suggests to our judgment the advisability of taking a certain course. There will come a clear impression of God's will, as He speaks in the visions of the night, calls us by our name, describes his claim on our audience and obedience, and bids us take the open pathway.

And what *an assurance* accompanied the command—"I will go down with thee." When God sends us on some dangerous and difficult errand, He always accompanies us. No child of his ever goes into the heart of temptation and trial, at his bidding, unaccompanied by the strong escort of God's almighty presence. "I am God, the God of thy father, I will go down with thee into Egypt."

And what *a hope* was woven with these twain! "I will also surely bring thee up again." Egypt was not to be their abiding place. At best it was only a temporary halting-place in the long journey between Abraham's birthplace and their destination in their own country. They must never forget that they were strangers and sojourners as were all their fathers. God's way is as a spiral staircase. We come back to the former spot, but on a higher level.

FRIDAY, December 9.

Genesis xlvii.

After a stormy career Israel came to rest under the protection of Joseph. The days of his life had been as a pilgrimage, and as he reviewed them seemed few and short; but they were nearly over, and at eventide there was peace. We are reminded of a serene sunset which follows a stormy day. Amid other interests in the old man's life was the ever-increasing splendour of Joseph's administration, in virtue of which all the land of Egypt was brought again under the suzerainty of Pharaoh. The Egyptians said, Thou hast saved our lives, let us find grace in thy sight, and we will be Pharaoh's servants.

Here again we have an anticipation of what shall be realised in our world when the Jews shall have recognised Christ as their Brother, and shall live in peace and prosperity, whilst the great mass of men shall also look to Him as Saviour, and avow themselves eager to be his servants.

These two elements should underlie every life. There should be the perpetual recognition of its pilgrim character. Here we have no continuing city; we are pilgrims and strangers as were all our fathers. And there should be also that entire devotion to our Saviour, which arises from the infinite obligations under which He has placed us. He has redeemed us to God by his blood, has taken us to be his own beloved friends, has given us a name and place among his chosen; surely He has hourly claims on us to do Him service with the liturgy of holy and consecrated lives. He also will give us the seed with which to sow his fields.

SATURDAY, December 10.

Genesis xlviii.

What points are they which arise from the mists of the past, as we review it in the near presence of eternity? Much which we had deemed essential drops from view; but among the remainder such things as these assert themselves:—The appearances of El Shaddai, and his promises, which were ordered in all things and sure. The death of those whom we had loved as ourselves, with the young, fresh love of early life. "Rachel died by me, and I buried her." The thought of the fathers, and of their walk with God. The memory of the angel who had redeemed from all evil. The land where the happy days of childhood were spent, and to which the aged heart turns again. These are the thoughts which engage the dying.

Let us, whilst we live, make much of these same considerations. God, love, home, the God who has fed all the life long unto this day, and the Angel who redeemed us from destruction, and crowned us with loving kindness and tender mercy.

You, too, may be comforted. God will feed you all your life long. Notwithstanding all the changes and chances of your life He has fed you. No good thing has failed. Your bread has been given, and water has been sure. As there have been new mouths to feed, there has been sufficient to give to them. The handful of meal has not wasted, nor the cruse of oil failed. And He will not fail you. The manna will fall till you can eat the old corn of the land of Canaan. The river will flow beside you through the sands. Do not always fill your minds with gloomy forebodings of the future. I have noticed that wealthy men take care of their old hunters and hounds after they are past work; and I cannot think God will treat us worse if we have served Him faithfully. Nay, the Angel will redeem us from *all* evil.

The Seven Sayings of the Cross.*

By Rev. F. B. MEYER.

John xix. 16.

DRIVEN from one position after another by the Jewish notables and rabble, Pilate at last, much against his will, gave directions for tha Lord's crucifixion. The scarlet cloak flung over his shoulders was replaced by his own simple clothes, though the crown of thorns was not improbably left upon his head.

Two others were led out to suffer with Him—highwaymen lately captured in some redhanded deed. Barabbas, their chief, for whom the central cross had been designed, had escaped it by a miracle; but they were to suffer the just reward of their deeds. A detachment of soldiers was told off under a centurion to see to the execution of the sentence, and the heavy crosses were placed upon the shoulders of the sufferers, that they might bear them to the place of execution.

It would be about 10 a.m. when the sad procession started on its way. Two incidents took place as it passed through the crowded streets, which surely had never witnessed such a spectacle; no, not even in the days when David traversed them in flight from Absalom.

The beams laid on our Lord proved too heavy on the steeper ascents for his exhausted strength, and his slow advance so delayed the procession that the guard became impatient. Here comes a foreigner! A Jew of Cyrene! Harmless and inoffensive, he would gladly make way for the crowd. Why should not he bear this burden under which Jesus of Nazareth is falling to the ground? The insolent soldiers, with oath and jest, constrain him, and he dares not resist. Probably Simon had no previous knowledge of Him for whom he bore this load, and loathed the service he was compelled to render; but that compulsory companionship with Jesus carried him to Calvary. He beheld the wondrous tragedy, heard the words which we are to recite; from that day became, with his family, a humble follower of Jesus. We at least infer this from Mark's emphatic mention of the fact that he was father of Alexander and Rufus; whilst the Apostle Paul, in the Epistle to the Romans, tenderly refers to Rufus and his mother. This is not the only instance in the history of Christianity when the

COMPULSION OF AN APPARENT ACCIDENT

has led a man to Christ. Many a time has compulsory cross-carrying led men to the Crucified.

Of the vast multitude who followed Jesus, a large contingent consisted of women. From the men, in that moving crowd, He does not appear to have received one word of sympathy. Timidity, or questioning with their own hearts, or inveterate hatred, closed their lips. But the women expressed their sorrow with all the outcry of Oriental grief, rending the air with piercing cries. "Weep not for Me," the Saviour said, ever more thoughtful for others than Himself; "but for yourselves and your children." And He who had been mocked because of his claim to be a King, and who would shortly from the cross begin to minister as a Priest, then as Prophet foretold the approaching fate of that fair city, asking significantly, since the Romans dealt thus with Himself an innocent sufferer, what would they not do when exasperated by the pertinacious resistance of the Jewish people in the protracted siege.

Just outside the Damascus Gate, by the side of the main road, was a little conical eminence which, from its likeness to the shape of a skull, was called in the Aramaic Golgotha, in the Greek Cranion, in the Latin Calvary. As we speak of the *brow* of a hill, they called the bald eminence a *skull*. There the procession stayed, and what transpired may be best followed as we touch on the seven sentences our Lord uttered on the cross, as we collate them and set them in order from the four Gospels.

I. "*Father, forgive them; they know not what they do.*" Arrived at the place of execution, Jesus would be stript once more, a linen cloth at most being left about his loins. He would then be laid upon the cross, as it rested on the ground, his arms stretched along the cross-beams, his body resting on a projecting piece of rough wood, misnamed a seat. Huge nails would then be driven through the tender palm of each hand, and the shrinking centre of each foot. The cross would then be lifted up and planted in a hole previously dug to receive it, with a rude shock causing indescribable anguish. "So they crucified Him, and two others with Him, on either side one, and Jesus in the midst."

Pilate had written a title to be nailed to the head-piece of the cross according to the usual custom, with the name and designation of the Crucified, "This is Jesus, the King of the Jews." It was written in Greek, the language of science; Latin, the language of government; and Hebrew, the language of religion. It is this fact that accounts for the differences in the Gospels. One Evangelist translates from one language, another from another. The inscription was meant to insult the Jews. It was equivalent to saying, This nation cannot produce a better monarch than this; and this is the fate which will be meted out to all such pretenders. The authorities were indignant, and did their utmost to induce Pilate to alter it. But in vain. He would be master this time, and dismissed them with the curt reply, "What I have written I have written."

EACH MAN IS WRITING HIS CONCEPTION

of the nature and claims of Christ by the way in which he treats Him, either acknowledging his Divine glory as he enthrones Him, or repudiating his claims as he tramples Him under foot, and turns away to his sin.

The criminals' clothes fell as a perquisite to the soldiers specially charged with the execution of the sentence. With our Lord's outer clothes they had no difficulty; they were too poor to be worth keeping entire, so they tore them up into equal pieces. But the inner tunic was of unusual texture; perhaps it had been woven for Him by his mother's hands, or by one of the women who so carefully ministered to Him. In any case it was too good to tear. The dice were ready in the pocket, one of the helmets would serve as dice-box; and so "they parted his raiment among them, and for his vesture they cast lots." These things therefore the soldiers did.

It was probably during this bye-play that our Lord uttered the first cry of the cross, and entered on that work of intercession, which He ever lives to perpetuate and crown. He thinks, not of Himself, but of others; is occupied, not with his own pains, but with their sins. Not a threat, nor a menace; but the purest, tenderest accents of pleading intercession.

When was that prayer answered? Seven weeks after this, on the day of Pentecost, three thousand of these people, whom Peter described as the murderers of Christ, repented and believed, and in the days that followed thousands more, and a great company of the priests. That was the answer to this intercession. When we see our brethren sinning a sin not unto death, without realising its full significance and enormity, if we ask God, as Jesus did, He will give us life for those that sin not unto death. There is a sin unto death, and concerning that we are not encouraged to pray. "I obtained mercy," said the great apostle, "because I did it ignorantly through unbelief."

II. "*Woman, behold thy Son; Son, behold thy mother.*"—The second saying was about his mother. His cross was the centre of bitter mockery. The chief priests, and scribes, and elders challenged Him to descend from the cross, pledging themselves to believe if He did. The crowd caught their spirit with contemptible servility, and repeated their words, "Son of God, come down from the cross, that we may believe." A passer-by called out derisively, "Where is now the boast that He could raise the Temple in three days? Let Him do it if He can." The soldiers even caught up the abuse, and vented their coarse jokes on one whose innocence and gentleness appeared to exasperate them. And the malefactors who were hanged cast the same in his teeth.

Were there no sympathisers in all that crowd to exchange glances of love and faith? Yes, there was one little group. When Peter left the Hall of Caiaphas John probably lingered there still, followed to the bar of Pilate, waited long enough to know how the matter would fall, and then hastened to the humble lodging where Mary and a few other women, in awful suspense, were awaiting tidings. As soon as the mother knew all, she resolved to see her beloved Son once again. "It is no place for women," John would say. But she answered, "I must see Him again." Then said John, "If you will go, I will take you." "I will go too," said Mary, her sister, the wife of Cleophas; "And I," said Mary of Magdala.

WHAT A SIGHT

for those loving hearts, when they saw the crosses in the distance, and knew that on one of them was hanging the dearest to them of all on earth! But the love that makes the timid deer turn to fight valiantly for its young made them oblivious to everything except to get near Him. But how little had the young mother realised that Simeon meant this, when he told her that a sword would one day pierce her soul!

Jesus knew how much she was suffering, and how lonely she would be when He was gone. He had neither silver nor gold to leave, but would at least provide a home and tender care as long as she required them. Elevated but very little above the ground, He could easily speak to the little group. "Woman," He said, not calling her "mother," lest identification with Himself might expose her to insult, "behold thy Son." Then, looking tenderly to John, He consigned her to his care.

Did He give a further look, which John interpreted to mean that he should lead her away? It may have been so, for from that hour he took her to his home; and so she passes from the page of Scripture, except for the one glimpse we have of her, in the upper room, awaiting the baptism of the Holy Spirit.

III. "*To-day thou shalt be with Me in Paradise.*"—We cannot explore all the causes which brought about so great a change in this man, and produced so lofty an ideal of his fellow-sufferer. We have to deal rather with the response of Jesus. Lost by the first Adam, Paradise was being regained by the last; and it is not far away. A dying man may see the sun leave the zenith, but ere it set in the western wave he may be in the land of Paradise. Absent from the body, present with the Lord. There is no state of unconsciousness between the two. We close our eyes on the dimming spectacles of this world at one moment, to behold the King in his beauty the next.

Men may strip Jesus of everything, but they cannot touch his power to save. In the moment of his greatest weakness He was able to rescue a man from the very brink of perdition, and take him as a trophy of his power to Heaven. What will He not be able to do now that the mortal weakness is passed, and that He is exalted to be a Prince and a Saviour!

(To be concluded.)

* Extracted from Mr. Meyer's New book, Love to the Uttermost. Expositions of John xiii. to xxi. (2s. 6d. and 3s. 6d. *Morgan & Scott.*

Christ Church, Westminster-road, S.E.—A prayer-meeting will be held in the Lower Exeter Hall, on Monday, Dec. 5, at 5 p.m., for the purpose of recommending to God in prayer, Rev. F. B. Meyer, starting for a two months' mission tour in India (Mrs. Meyer accompanying). All friends are invited to be present.

Of the Household of Faith.

By T. J. BARNARDO, F.R.C.S.Ed.

IT was a murky evening at the close of September. I had just left a Board Meeting of a Society in which I was interested, and was thinking over some points of the business transacted. As I left Moorgate-street Station, I was accosted by a diminutive little creature who was selling matches. Absorbed in my own thoughts I walked steadily on, but he followed by my side challenging my attention by a renewed offer of his wares, and repeating meanwhile, "Two a ha'penny! Two boxes a ha'penny! Buy 'em, sir!" Then after a pause, seeing I did not respond, he continued, "Could give yer three, but there ain't much profit then!"

That curious chant at length stopped me, and I took in the scene and the speaker at once. I saw a common sight, alas, in London: a little street vendor, shoeless and stockingless, his bare feet well muddied, his trousers ragged, and his jacket equally so. Trousers and jacket were all he had to cover him from the drizzling rain. A queer little old patched cap was perched on the side of his head in a knowing fashion. He might have been taken for about eight years of age, but I guessed him to be nine, as he was of stunted growth. We began to talk.

"Sold much to-day?" I enquired. He shook his head. "Six boxes ain't much; only tree a'pence for the lot." "Who sent you out?" "Mother." "And why does mother send out a little chap like you?" "She can't help it; she's werry bad." "Where is she?" "Home." "Anybody else there?" "Sissy." "How old is she?" "Oh, she don't count! She's littler than me—lots littler!" "Do you make much money?" "Sometimes, when I'm lucky." "Are you very lucky often?" "Not 'xactly often: I wor in real luck yesterday." "How's that?" "Such a nice gemman kem along, and says he, 'You *are* a pore little chap'; and he gev' me a bob. Oh, he wor a nice gemman, he were."

Such emphasis was laid upon the good qualities of this particular gentleman that I felt assured he was being held up to me for imitation. "Why don't you go home with your three-ha'pence?" "'Taint no use." "How's that?" "Must have sixpence; 'taint no use going home with littler nor that." "Do you always try to get sixpence at least?" The little head was quickly nodded.

"Well, now," I said, "tell me where your mother lives." "13, Plough-court, Banner-street, St. Luke's."

The place was not more than ten minutes' walk from where we stood. "Come on with me," I said, "and I will visit your mother. I am a doctor, you know, and I may do her some good." Without more ado the little chap trotted off by my side, showing me the way, darting in and out among the people whom we constantly met crowding the thoroughfare, but managing meanwhile to keep up a never-failing stream of talk, mostly about the "nice gemman."

On our reaching Banner-street, a few minutes brought us to the corner of a dingy, pestilential-looking court, lined on each side by tumble-down two-storey houses—houses that looked as if they had been originally jerry-built, and had been out of repair for many years back. They reeked of noisomeness. No. 13 presented a set of creaky and very filthy stairs, and without delay we began to climb them, up and up, until we reached a back room on the top floor. I allowed the boy to run in and tell his mother, while I waited outside. Only a minute elapsed, and then the door was thrown open, and I entered.

The room was literally quite devoid of furniture. There was no chair to sit down on; no table to fill up the space. Yet all seemed wondrously clean and out of keeping with the dingy court outside and the filthy worm-eaten staircase up which we had come. But the human occupants of this bare and squalid garret claimed attention. Near the window on the floor, on a heap of rags, which formed her only bed, lay a poor, decent-looking woman, fully dressed, but having her leg extended without a stocking.

The woman, I found, was a widow of about forty-five years of age. She had wounded her leg, and, instead of healing, it had apparently festered. A large unwholesome ulcer was exposed to view as I examined it. She had been twice as an out-patient to the nearest hospital, but could walk no longer. Nor could she, of course, any longer pursue her calling—that of a charwoman; so there she lay, helpless to move hand or foot on her own behalf. By her side stood a little girl of about six years of age—"our Bess," she called her—a bright-eyed, winsome little lassie, who soon made friends with me.

But Billy was the bread-winner! It was he who kept the wolf from the door. It was he who had boldly gone into trade and endeavoured to supply mother, sister and himself with bread. I cannot say how affected I was as I listened to the simple story. But why did she not go into a hospital? They would take her in. The question was hardly asked when I felt rebuked. "What would become of the children?" said the poor woman. "Billy might do for a bit by himself—he was a brave lad! But our Bess——" And then the poor soul fairly broke down.

"Why not," said I, "try to get the children into some Home or Refuge, where they would be looked after, while you are taken to the hospital and get properly treated?" To my surprise she said: "I have been praying to the Lord all the time I have been here to take care of the children, and to keep our Bess from the streets." Here, in this wretched room, deprived of everything, depending absolutely upon a child of nine years of age for food and fuel—here lay

A REAL CHILD OF GOD,

in whose prayerful breast there still burned the flame of faith and hope!

Mrs. Rider was indeed, I found, a woman of faith and prayer. Dark as her horizon was, she habitually exercised a simple, almost childlike, trust in God. And at this moment an incident occurred which at once filled my own heart with gladness, and humbled me to the very dust, as I thought of how often I had doubted the unfailing providences and faithfulness of God.

"Sir," said the woman as we talked, putting her hand under the pillow, and pulling out a copy of a well-known Christian weekly journal, "Look here, sir; read that!" And under my very eyes she placed a short narrative of one of my own rescues, which had been reprinted without my knowledge in this journal. How the page had drifted to her I know not; but the last lines of the story contained that statement of mine which has been so oft-repeated and which all the readers of The Christian know so well: "Never during all these years have I refused a single Destitute Child who has made application at my doors."

"There, sir," said the poor creature, not knowing in the least to whom she spoke, "I have been hoping and praying that God would let Billy and our Bess get in there. Then I know they'd be safe, and they'd both be together, and I'd go in cheerful to the hospital."

I thought for a few moments before I answered. At length I said slowly: "I did not tell you who I am; but now I must let you know. My name is Barnardo, and I have a great many poor boys and girls, and that is why I asked your little lad to bring me here to-day. Now, if I can help you by keeping the children for a while, I will."

It is impossible to describe the emotions of wonder and amazement which passed over that poor suffering mother's face! The tears began to pour down her cheeks. "Billy!" she called, and the boy ran quickly to his mother's side. "Bess, dear," she added. And then, holding the two children in her trembling hands, she said: "This is the gentleman that has all the little boys and girls.

I TOLD YER GOD WOULD HEAR ME,

and now He's just sent him here to take and keep you both until I am well again."

There and then the arrangement was made. I was to admit the children for a time while the mother entered the Hospital. Of course I saw to the immediate wants of the family, but not until I made Billy tell me once again the story of the "nice gemman." "Now, Billy, what shall I do to be like the nice gentleman? Shall I give you a shilling now, or shall I take you both into my Home and send your mother to the Hospital?" Billy hesitated, but there was no doubt in Bessie's mind. The words were hardly out when she sidled over to me and placed her little hand trustingly in mine. Billy said, more slowly, "If mother wor well, I think it would be nicer to have the shillin', but I'll go with you, sir, all right," and thus the bargain was concluded.

Ere long one of my good women helpers was in the room supplying the wants of the patient, bringing food and fuel and a few needed garments for the children, while I meanwhile obtained the needful order which gave admission to the Hospital to this poor member of the household of faith.

Billy and Bess are not solitary in their history. I have in the Homes to-day not a few who, although rescued from the very deepest poverty, are the offspring of praying people. Surely such as these have the strongest claim upon the sympathy and love of those who call themselves followers of Jesus Christ.

Particularly now at the entering in of another winter do these needs press upon myself and my co-workers, and I ask Christian sympathisers far and near to bear us up in their prayerful remembrances. There is a large field white unto harvest!

18 *to* 26, *Stepney-causeway, London, E.*

Martyrs' Messages.

SIXTEENTH CENTURY.

(From Letters Written while Awaiting Martyrdom.)

A TIMELY CAUTION.

BEWARE of popery and popish idolatry, the idol of the wicked mass and other idolatrous service. Make not your body, which is a member of Christ, a member of Anti-Christ.—*John Careless.*

A CALL TO PRAYER.

Let one take the banner, another the trumpet; I mean not to make corporal resistance, but pray. Ye shall have Elijah's defence and Elisha's company to fight for you, for the cause is the Lord's.—*John Rough.*

AMEN!

The Lord make us stout in his cause, and give us grace to confess the truth before this adulterous generation. The Lord grant we may work his heavenly will, that when the time shall come He may receive us unto Himself.—*William Coker.*

BEWARE OF THE MASS.

Beware of that great idolatry and blasphemous mass. Let not that be your God which mice and worms can devour. I take Christ's testament to witness that it is not one of his ordinances, but a mere invention of men, and a snare to catch innocent blood.—*Nicholas Shetterden.*

EXHORTATION TO FIDELITY.

God send you of his grace to live in his fear, and to die in the true Christian faith; from the which (in God's name) I exhort you that you never swerve, neither for hope of life, nor for fear of death. For if you will deny his truth to lengthen your life, God will deny you and yet shorten your days.—*Lady Jane Grey.*

A MIGHTY CONFLICT.

Whatsoever we do, we may not bring the spirit in bondage to the body, but contrariwise we must subdue the body and the will of the flesh to the spirit, that the spirit may freely accomplish the will of God in all things; for otherwise we shall never be partakers of his promise with the true children of Abraham. For, as St. Paul saith, "They which are the children of the flesh are not the children of God...to be carnally minded is death, but to be spiritually minded is life and peace."—*John Hullyer.*

THINGS PRESENT...THINGS TO COME.

Man is born to die, and dieth to live. In this life he dieth through sin; in the life to come he liveth in righteousness. Here is time; there is eternity. Here is hatred; there is love. Here is pain; there is pleasure. Here is misery; there is felicity. Here is corruption; there is immortality. Here we see vanity; there shall we behold the majesty of God, with triumphant and unspeakable joy in glory everlasting. Seek, therefore, the things that are above, where Christ sitteth on the right hand of God.—*Bartlet Green.*

A WARNING AGAINST FEARFULNESS.

There is no dallying with God's matters; it is a fearful thing, as St. Paul saith, to fall into the hands of God. St. John numbereth among them that shall dwell in the fiery lake, such as be fearful in God's cause. Set before your eyes always the examples of such as have behaved themselves boldly—as Stephen, Peter, Paul, Daniel, the three children, the widow's sons, and in your days Anu Askew, Laurence Saunders, John Bradford, with many other faithful witnesses of Christ. Be not afraid of anything, saith St. Paul of the adversaries of Christ's doctrine; the which is to them the cause of perdition, but to you of everlasting salvation.—*Robert Glover.*

A Fruitful Mission

IN BIRMINGHAM CHURCHES.

BY REV. CANON SUTTON.

IT is impossible, within the space at my disposal, to do justice to the grand work done in Birmingham between November 5-15; nor, if one had space, to tell the story of this Mission adequately, because there was no opportunity for comparing notes as to what had been done. There was, indeed, a very helpful conference at the conclusion of the Mission, following a breakfast given by certain of the clergy. But several of the missioners had left by early trains, others were too weary to be present, and the object was not to sum up results but to consider how best to follow up the Mission.

No one could have been selected with a greater right to speak on such a topic than the Rev. W. H. M. H. Aitken. Incidentally one gathered from his address that there had been very valuable work done in St. George's parish, the rector of which (Rev. G. A. Sowter) had secured him as his missioner. But it is too soon to speak of the work in the parish, as it extends over another week.

Nowhere had better preparation been made than at the parish church (St. Martin's). The new rector, Rev. J. A. Robinson, had Revs. R. Ransford and Gurney Hoare. The Bible-readings, given each day by the last-named, were well attended, not a few of the clergy listening to Mr. Hoare's most helpful addresses. Many others would have liked to hear them, the writer included, had not other duties kept them away. Mr. Ransford's manly forceful style exactly suited the men gathered together during the dinner-hour as well as those who came to the evening services. Addresses to slaughterers, of whom a very large number ply their trade within the limits of that parish, were another notable feature. There is reason to believe that real definite blessing has been the result of this attempt to reach a much-neglected class. Probably in no other parish was there such a lavish distribution of mission literature, for the rector thoroughly believes in the power of the Press. The open-air pulpit was in daily use. Indeed, to use a familiar phrase, "no stone was left unturned" to make the mission a blessing to "all sorts and conditions of men."

The conditions of St. Philip's parish, closely as the two approach each other locally, are very different from those of St. Martin's. It was a wise move on the part of the Bishop of Coventry (who is rector of St. Philip's) to secure such an able advocate of the truth as Rev. S. A. Alexander, reader of the Temple Church. Between one and two each day leading merchants, lawyers, doctors, and business men, representing very specially the intellect and business talent of Birmingham, listened with profound attention to Mr. Alexander's masterly addresses, which contained earnest appeal to the heart and conscience as well as to the head. Naturally St. Philip's, which could hold nearly half the total population of the parish, was not crowded at the evening services conducted by Rev. Raymond Pelly, of Malvern, but good work was done.

Two well-known churches, Holy Trinity, Bordesley, and St. Thomas's, Birmingham, were happy in having well-known men, who have, both as parish clergymen and missioners, been much blessed in their labours—Rev. J. F. Sheldon at the former, Rev. S. A. Selwyn (of Boscombe) at the latter. The blessing in each case was as remarkable as the preparations had been complete. Long before he left Birmingham Rev. F. S. Webster had, in his own enthusiastic way, begun to prepare for this Mission, and Mr. Williamson at Holy Trinity, Bordesley, had been no less energetic, while the new rector of St. Thomas's, Mr. Whicher, speaks in the warmest terms of the work done by Mr. Selwyn.

In Aston the Mission was carried on simultaneously in seven centres. With the single exception of Mr. McAuliffe, a well-known lay missioner, none of the missioners were much known as such. In the parish church the Mission was conducted by the Rev. W. M. Barrow, vicar of St. Philemon's, Liverpool. His clear, able, thoughtful Bible-readings in the church each morning at eleven were well attended and appreciated. His Mission sermons and after-meeting addresses were most spirit stirring. There was an entire absence of sensationalism; but the impression produced was deep, and bids fair to be lasting. Mrs. Barrow's addresses to women were also greatly valued.

A further notable feature was the excellent attendance at 7 a.m. prayer-meetings, and the very large number of persons who came out distinctly on the Lord's side at missions conducted by men, mostly young, and almost absolutely inexperienced in mission work. Indeed, I have reason to believe that unknown men, of no very remarkable powers of speech, of whom no one had ever heard, before the Birmingham Mission, beyond the limits of their own parishes, were wonderfully used of God in bringing sinners to the Saviour, and helping to bring the Lord's people into clearer and fuller light. In one instance, through the illness of a missioner, a young clergyman in deacon's orders had to take the services himself. There had been much prayer beforehand, and though at first there was some natural disappointment at the absence of the missioner, well known and much liked in that parish, yet before the end of the Mission it was clearly seen that the blessing depends, not on man, but on the Holy Spirit.

A husband and wife of mature age, long negligent of religious duties, were induced to attend a cottage meeting. From that they went to the Mission services on Sunday, and on the Friday following both were rejoicing in the forgiveness of their sins through the Lord Jesus Christ.

YOUNG FELLOWS BETWEEN FOURTEEN AND SEVENTEEN

years of age received much attention from the young missioner. At a meeting held for such lads he sat quietly in his chair urging on his hearers the duty of giving up sin and at once accepting the Saviour. Nearly all these rough fellows were quite broken down, and before the end of the Mission more than a dozen professed to have found peace in believing.

I have heard of cases where girls in regular attendance at a Bible-class admitted that they had been guilty of theft and felt that they could not hope for salvation. It was pointed out to them that they must confess not only to God but also to those whom they had wronged, and must

RESTORE WHAT THEY HAD TAKEN.

This they did, and "Oh, what a change was to be seen in their faces when they came to the Mission next night," said my informant.

As is, however, nearly always the case, it was the Lord's people who seemed to be most blessed in every parish. The careless and indifferent were, in many instances, reached, but Sunday-school teachers, district visitors, Church workers of all kinds bear willing witness to the fact that their spiritual life was deepened, and that they will henceforth go about their work in a far happier and more hopeful spirit than heretofore. There were

SOME SURPRISES.

Persons supposed to have long known the Lord confessed that their "light had been darkness," and humbly thanked God for the message which had truly brought them to Christ.

Many names of missioners and parishes must be passed over altogether, not because there is no blessing to record, but through lack of space and information, but such men as Revs. H. G. Thwaites (at St. Matthias's, where the parish, very poor and hard to reach, had been grandly prepared by the vicar, Mr. Filleul), G. P. Cushing at St. Matthew's, and A. G. Whaley at St. Catherine's, ought, were it possible, to have prolonged mention.

The two things which struck one most were: (1) The intense interest taken in quiet, unsensational Bible statements of truth. (2) The evident presence of God the Holy Ghost, as seen in the power which accompanied the faithful delivery of the message of salvation. There was no attempt at oratory, no outstanding eloquence, nothing, humanly speaking, to awaken special attention; yet if thronged churches (on week-days as well as Sundays), a breathless attention to the "old, old story," after-meetings from which hardly any went away till the speaker came to a conclusion, numbers seeking still further help in private, and then professing to have received definite blessing, constitute a successful mission, then must we, with deep gratitude to "the Giver of every good and perfect gift," declare that the Birmingham Mission of 1898 was an emphatic success. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

The Salvation Army.

WOMEN'S SOCIAL WORK.

AT the annual thanksgiving meeting held last week at the Holborn Restaurant, in connection with women's social work, the Hon. Dr. Cockburn, Agent-General for South Australia, presided.

Dr. Cockburn said that for years past he had taken the deepest interest in the work of the Salvation Army. Some little time ago he made a thorough examination of its work from many points of view, and came to the conclusion that it was noble, philanthropic, and Christian. It aimed at saving the body and the soul together, and was the first great organisation which had laid down the principle that if you wished to save the soul you must care for the body also. A sort of Christian optimism underlay its operations, which he had examined from the threefold standpoint of politician, philanthropist, and medical man.

So thoroughly had the Government of South Australia—which was not alone in this matter—recognised the value of the work that they had subsidized to a considerable extent the prison-gate and night-shelter work of the Salvation Army.

Mrs. Booth presented the yearly report of the women's social work, which, she explained, was only a small portion of the "Darkest England" scheme. They had been able to extend their operations and to improve previously existing agencies. They were satisfied with nothing less than the permanent restoration to well-doing and virtuous living of the women who passed through their hands. They had now in this country seventeen rescue homes, with two receiving homes, one home for inebriate women, a maternity house, a prison-gate home for women, nine industrial lodging homes, three shelters for the homeless, and three midnight posts.

During the year 1518 new cases had been passed through the rescue homes in this country, in addition to 452 re-admissions. The total number of rescue homes maintained by the Salvation Army was sixty-eight, and there were passed through them each year over 4000 friendless and lost women. Altogether there had passed through the homes over 18,000 women, representing every class of society. The gross cost of the women's social operations in this country last year, apart from the industrial section, was £19,508. The amount contributed by outside friends was £7483, while the persons helped had themselves by their labour or payments provided £12,024.

The women and girls who were received came not only from the poorer, but also from the professional classes, and there was not a county or a town of any size which was not indebted to the Salvation Army for the rescue of some of its daughters. Among the cases dealt with were those of Roman Catholics and every shade of Protestant opinion, and many had been returned to the care of the fold to which they had previously belonged.

Lord Monkswell and others afterwards addressed the meeting, and donations and subscriptions were announced amounting to about £1000.

A Liverpool Mission.

A DANCING-SALOON in Liverpool was, some months ago, converted into a Gospel mission-hall. It was jointly purchased by the Liverpool Medical and Town Missions. Lambeth Hall is rented by the Union Presbyterian Church for Gospel mission services, and is worked by Mr. James Gunn, Liverpool town missionary, and a band of earnest helpers. The change is very marked indeed, and Kirkdale, in which the hall is situated, feels the difference. The neighbourhood seems disinfected of an element which was not only hurtful to passers-by, but was poisoning the moral and spiritual life of many.

At the anniversary meeting of the work, last week, presided over by Rev. A. B. Barkway, many testimonies were given of blessing received. Men and women stood up and testified to the power of grace in saving and keeping them. It was a living evidence that the efforts of the Town Mission in the north end of the city are being owned of God. The Medical Mission have extended their good work to the district, and occupy the hall twice a week.

Enterprise and Extension.

THE MANCHESTER (WESLEYAN) MISSION.

HOW many thousand persons attended the tenth anniversary of this remarkable movement in Manchester last week it would be difficult to estimate, as no doubt a good proportion were present a second and a third time during the day. At noon the Central Hall held 2000, at three the vast Free Trade Hall accommodated its 5000, and at seven—or, rather, an hour earlier—admitted as many more, *plus* some hundreds by whom no seats could be obtained, but who filled every nook and cranny, so far as public safety would allow.

In the morning a singularly appropriate and forcible sermon was delivered by Rev. W. L. Watkinson from the words, "And ye may add thereto"; while Lady Chubb and Mrs. Chant shared the afternoon function; and in the evening characteristically strong addresses came from Dr. Alex. Maclaren and Rev. Hugh Price Hughes, as well as from other speakers, all of which were enthusiastically received by the vast audiences.

But, after all, the mere crowds on a particular day are of small moment when compared with the aggregate of those that are thronging the various centres of the Mission all the year round. The Free Trade Hall itself presents the same spectacle every Sunday night, the attraction being no more than a bright hearty Gospel service; and this is only one (although the largest) of the many points from which the same message is proclaimed week by week. As Dr. Maclaren put it, "When others have given of their best in the way of music, lectures, etc., for the educating and enlightening of the people on Sunday evenings,

WE HAVE SOMETHING BETTER,

and this Mission has proved that the greatest attraction of all is the Cross of Christ."

That the anniversary proceedings were characterised throughout with the utmost heartiness goes without saying; yet it was not an enthusiasm born of a special and great occasion, but rather a sample of that which pervades the entire work.

It is late in the day to describe the varied agencies in operation, for to most of our readers the story is already familiar—how that the Methodist Church awoke to the fact that the masses were not being reached as they ought to be, and might be, and accordingly organised these special aggressive movements, here and in London, Bolton, Leeds, and other large centres of population. Yet for all this none know so well as the workers themselves that the story in its development is *ever new*, for not a day passes without adding its quota to the store of romance (albeit *dread reality*) that is constantly unfolding as they come more and more into touch with unfortunate or degraded humanity.

"But," someone may ask, "are not the workers exceptional persons?" Yes, unfortunately they are. "Why unfortunately?" Because, in the first place, many of them having drunk so deeply of the bitterness of sorrow and sin—yet are thus the better able to succour the tempted and to save the lost; and, in the second, because every Church might have in it many more of the same kind, if only it would go the right way to secure them. Speaking broadly, and excepting its initial leaders, the Mission

CREATES ITS OWN WORKERS

by going out into the "highways and hedges," winning the lost ones, and then training its converts to put into practical and energetic shape their newfound joy in salvation by seeking out others who know it not.

Stagnation or selfishness are unknown quantities in the Mission's calculations. On the other hand, "enterprise" and "extension" are ends to which all contribute; and these have no limitation. Year by year they have gone on hand in hand until now there are numerous and varied responsibilities to face.

The work among the outcast and destitute is one that requires constant new departures, both as regards organisation and housing facilities. Men, women, and even children all cry for aid, and to these must be stretched forth a helping hand. Hence the ramifications of the Mission agencies are ever multiplying. These are set forth very fully in the new (tenth) annual report just issued, illustrated by photographs of no little practical and pathetic interest. We hope many of our readers will procure this report, which is, apart from its relation to the Mission itself, as a book of 203 pages, most engrossing in its recitals of deeds of daring and tales of woe. It may be had of the superintendent, Rev. S. F. Collier, Central Hall, Oldham-street, Manchester (price 1s. post free), and its purchase not only helps the funds, but will more than repay the readers for their small outlay.

There are fourteen centres—twelve within the city, and two beyond its boundaries—which comprise Gospel halls, young people's institutes, rescue home, women's shelter, labour yard, men's home, etc., in all of which the love of God in Christ to the erring and fallen is earnestly proclaimed. In no sense is philanthropy recognised as a saving force apart from submission to the prior and absolute claims of the Gospel; and while material aid is given to the body, it is only that opportunities may be the more readily afforded to bring sinner and Saviour into soul-saving contact.

The following cases may be regarded as typical of many more, the first being told in his own words by one who is now an active member of the Aggressive League:—

"It was in the Grand Theatre, at a lantern service, that I signed the pledge and gave my heart to God. I used to be a gambler and a drunkard. In the days of my drinking we sold up three homes. Many a time have I left the wife more dead than alive through ill-usage. Everything that could be pawned was gone. I made good wages—from 30s. to 35s. a week—but by Sunday night we never had a shilling left. Rent was the last thing we ever thought of paying. During the last three months before my conversion we never paid any rent at all. There was nothing left in the house that the landlord could take, so we were under no alarm. After signing the pledge we paid three shillings and sixpence a week for house rent, but now we pay six shillings and threepence, and we've never missed our rent since. All our family belongs to the Central Hall now. There's six of us altogether. My wife signed the pledge the same night as I did. And now at this present moment we've got as nice a little house as a working man could have in Salford."

Another. "He was once a leading representative of a Manchester firm in South Africa. He had taken to drink, and it had been his ruin. When he came to the Mission, like all the rest, he was at the far end of everything. The Mission got the man reconciled to his wife and family, from whom he had been separated. A position was found for him at 18s. per week. He has since had two advances. In addition, he takes evening work for a Manchester firm. Above all, he has become soundly converted to God."

AMONG THE WOMEN.

"During the year Sister Pattie has interviewed 3441 cases, of which 2581 have been definitely helped. Sister Pattie interviews each case in the office. Long experience has enabled her, by question which is always kind, but at the same time shrewd and searching, to ascertain the truth in general. The particulars thus gathered are entered in a book for future reference. Investigation follows.

"A single afternoon's interview will be of interest, and best explain this part of the work. As usual, there were several women and young women waiting to see Sister Pattie. The first admitted to her room was a respectably-dressed young woman, who came seeking advice as to how to help her younger sister. Her mother was in an asylum; her father was too ill to take any responsibility in caring for the children, and the grandfather had them in charge. (The younger sister, aged fourteen, had wandered away from home, and was, at that early age, leading an immoral life on the Manchester streets.) As soon as her need had been met, another young woman came into the room, evidently full of great trouble. She had come to Manchester to hide her disgrace. Again the Mission was able to meet her need; and the door opened for another poor woman—a member of the Mission, who came to tell how her daughter was a great anxiety because she seemed certain to go astray, unless someone could get control of her. A fourth visitor proved to be a girl who had been ruined by her stepfather. She was not sixteen years of age. Her destitution and trouble had compelled her to seek advice and help. Then a woman came in deep anguish. Her daughter had been decoyed that afternoon by another woman and taken to a house of ill-fame. The mother had made an attempt to get the girl out of the place, but had been assaulted in so doing, and now she came to ask Sister Pattie's help. Waiting to enter the office, and almost impatient of delay, was a young man who had brought his sister. She had been led astray, and in her agony and difficulty had attempted to commit suicide. Her brother had brought her to the Hall in the hope that something might be done for her.

"These six sad stories followed one another in quick succession, and immediately steps were taken to deal with every case. One was sent to a rescue home. Temporary lodgings were provided for what would prove a maternity case, and payment secured from her master, who is the father of her child. Another was sent to a situation suitable to her. Sister Pattie went herself to the house of ill-fame, and brought back the girl who had been decoyed, and placed her with two of the others in the Night Shelter, until something further could be done for them. I have since ascertained that of these six, five are still in touch with the Mission, and are so far proving very satisfactory. This one afternoon's experience at the Central Hall is nothing unusual, and will give the reader some idea of the kind of work that is being done."

It will be seen from these extracts (and those who read the report itself will be even more firmly convinced of the fact) that these great Forward Movements are doing the work of *all denominations*, and can therefore look with justice to support from all branches of the Church of Christ. And such support we hope will not be withheld from them, whether in Manchester, London, or elsewhere, for they are proving the wise words of the Apostle James:—

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things that are needful to the body, what doth it profit? Shew me thy faith *without* thy works, and I will shew thee my faith *by* my works." G. E. M.

Barnwell Theatre, Cambridge.

IT is twenty years since this useful building came into the hands of the servants of the Lord for Gospel use, and very good use they have made of it. In the midst of a dark and at that time largely neglected region its saving beams shone forth, and many a heart has been regenerated and many a home made happy under its ministrations.

Although aggressive agencies in the neighbourhood have, happily, been multiplied, there is still plenty of need for this long-established and fruitful work; and it is pleasing to note the firm place it has always held in the confidence of the clergy and ministers of the town. This is shown by their presence and appreciation of its annual meetings, the last of which was held the other day. The ever-buoyant Rev. W. R. Mowll, of Brixton (a staunch ally of the work since its inception in his undergraduate days), presided, as he has done for many years, supported by the kindly vicar of the parish, Rev. J. G. Dixon; and a number of other local ministers and friends, who spoke hearty words of cheer and exhortation.

The theatre has proved a training ground for many a young preacher in the University, now scattered abroad in positions of responsibility at home and in the foreign field. It therefore deserves more than local support; and so thinks its hon. superintendent, Mr. W. K. Vawser. The Cury, Cambridge.

Mr. Thomas Jackson.

INDUSTRIAL schools rank amongst our philanthropic institutions, notwithstanding their regulation by Act of Parliament. They were founded by Christian benevolence, are shrined in Christian sympathy, and only efficiently conducted by the enthusiasm of Christian love. To hearken to the "cry of the children" and make "faces that are sad to see" glow with glad life; to guard, instruct, train, and equip friendless boys and girls for honest occupations, happy home-life, and worthy citizenship—this is practical Christianity.

Those who are actively engaged in this ministry of mercy live in the esteem of Christendom, their work is valued, and their names and memories are sacred. A year ago there passed away from us Mr. Thomas Jackson, Governor of the Ragged and Industrial Schools of Stockport for fifteen years; of the Homes for Little Boys at Farningham eight years; and of the Industrial Schools, Manchester, thirteen years. He had special qualifications for the position he long and honourably held — genial, tender-hearted, powerful and attractive in public address, thoroughly acquainted with institutional works, possessing a deep love for children, and keeping up correspondence with many of his boys after they were apprenticed to trades or had emigrated to other lands.

His beginnings were unpretentious. The work grew in his hands, and the man grew with his work. The first report of the Stockport Ragged and Industrial School states "that its operations commenced on the 7th August, 1854, with four boys, under the superintendence of Thomas Jackson and his wife, whose devotion to the interest of their charges had been highly satisfactory." The object of the school was to shield destitute, mendicant, and neglected children, to educate and reform juvenile outcasts and offenders. The rent of the first house taken was £12, and during the first year twenty-six children were cared for. Afterwards Townend House, Hillgate, was taken, and to it numerous additions were subsequently made.

In those early days Mr. Jackson went through the lowest parts of the town by night searching for homeless children. Happy the child on whom he laid his firm but kindly grip! When old pupils came to the Christmas dinners, the contrast between their appearance and what it was when they were received into the school was so striking that the late Mr. James Sidebottom once said, "If we had made only one of these fine-looking fellows out of the many we have had in hand it would have repaid all our time and money a thousandfold." During the cotton famine applications for admission were so numerous that the vacant barracks were taken for a time, and a hundred inmates received.

In due time the enlarged Townend House was certified under the Industrial Schools Act, and placed under Government supervision, a separate home being taken for the girls. The reports of H.M. Inspectors testify to the cleanliness, comfort, and successful working of the schools; that the children were well attended to and their conduct satisfactory.

In the industrial department 150 boys are engaged in printing, shoemaking, tailoring, and joinery; and sixty girls are occupied in needlework and laundrywork.

Mr. Jackson removed from Stockport to take charge of the homes for little boys at Farningham. This excellent and well-equipped institution is situate in a beautiful district of Kent, and provides homes, education and training for 300 boys. Visitors were impressed not only with the situation of the institution, and the completeness of its arrangements, but also with the fitness of the governor and matron for their responsible positions.

From Farningham, Mr. Jackson removed to his native city of Manchester to take charge of the industrial school at Ardwick Green. Here he had 200 boys under his care, and during the thirteen years of his governorship 507 boys passed through the institution.

In 1890, through failing health, he retired to Blackpool and lately removed to Walton, Liverpool, where he died. Amongst his treasures he preserved piles of letters received from his old boys, and had the joy of seeing much fruit after many days.



Work at Costers' Hall.

THE far-reaching service carried on in the densely-crowded Hoxton district by Mr. W. J. Orsman has continued without pause or slackening through another year. Mr. Orsman says: "At least fifty operations every week are carried on, under our supervision, by the voluntary help of about 160 converted men and women drawn from the ranks of the industrial classes." Sunday services, Sunday-schools, and temperance work are all successfully carried on.

For various reasons the district is degenerating in its class of population. It has become the rendezvous of the criminal classes, driven from other parts of the Metropolis by public improvements. Decent people formerly occupying a house, or at least several rooms, are moving northward, with the appalling result that whole families now crowd into one room. One-room life is a cause of untold depravity; but large numbers of poor and honest people cannot afford more extended house-room out of their scant wages of less than a pound a week.

During the winter breakfasts are given to 300 half-fed children who attend the elementary schools. Mr. Orsman, Shacklewell-green, N.E., appeals for funds on account of the general and benevolent work, and also for left-off clothing, etc., which latter should be sent to Costers' Hall, Hoxton, N.

Mrs. Meredith's Prison Mission.

A VERY severe trial to our faith and patience has come to pass in this work, although God's blessing is increasingly manifest in the objects of our service. Many ex-prisoner women are doing exceptionally well, and workers who have been long and anxiously labouring are much cheered, and greatly encouraged, in their labour for the poor criminals.

The attendance of the Church Army in our prisons is the answer to many of our prayers. We have long sought permission to deal with the poor souls in the cells for their spiritual good, always feeling there was work for men evangelists, to start the foundation for the Godly ministration of the chaplains, who exhort the members of their church to good works instead of evil; while those who have not had the benefit in youth of learning the commandments surely need to take them to their heart in their retirement. So whether the prisoners are Nonconformists or not, the Church Army forms a suitable agency to impress them with the duty of repentance.

When the women come to us for employment we find them wonderfully open to the Gospel, and many receive it into honest and good ground, as their penitence proves. I can see in our Homes Chapel, on Sundays, some who have been brought to lead new lives by God's grace.

Our great difficulty at present is the state of our premises, where we have all our offices and laundry, etc., where our Conference Hall provides for our Gospel meetings, teaching, etc. There is a house in which the deaconesses and I have lived for many years, and without which we are seriously inconvenienced in holding our meetings and gathering our friends. Our greatest, and latterly most important, Gospel branch of prison work is grievously hampered by the lady who managed it being obliged to live away from the office; and other valuable workers have also to vacate their rooms. I cannot even come to town for a few hours to attend to business, because the house (143, Clapham-road) is unbearable to me on account of the machinery in the new factory adjoining, which shakes the building; the perpetual noise checks all business and service. This most grievous mischief is going on daily worse and worse, and we have to seek accommodation at expense and great hindrance to our work.

The cost to me of providing in these emergencies is so great, and the loss of funds, from the inability to pursue our usual efforts to procure them, and to admit our friends to the premises, is such as to make us feel that the pressure endangers the whole service. The only hope we can indulge is that God will deliver us from the strain of want of money to accommodate his work and live at sufficient ease to be able to do it.

We need £1000 to meet our losses before Christmas. I beg that this exigency will be considered by our ever kind and helpful readers of The Christian.

The helpers in our Home and Foreign Letter Prison Mission held their usual Bee meeting, this season, under serious difficulties. They have sent off by post to the European prisons in their respective languages, and to Colonial and American prisons in English, about 13,000 letters already, and have several thousand still to despatch, and I most earnestly ask your prayers, dear friends, that God may speed these silent messengers. With the horizon darkening momentarily with the shadow of popery, and the depth of lawlessness and ignorance, we need neglect no opening granted us to press the Lord's call to all, Come unto Me!

My pen is not now so able as of old, and at my time of life I can only tell my wants feebly; but I do it in faith in God, and trust you will be faithful to Him and his work. Susanna Meredith.

Home Missions Convention.

THREE DAYS AT EXETER HALL.

CONCLUDING DAY.

THE morning meeting of the Home Missions Convention, at Exeter Hall, on Friday, Nov. 18, was devoted to reports of aggressive evangelistic work in town and country. Colonel Macgregor, C.B., presided, and announced with sorrow the serious illness of Mr. John Wood, of the Evangelisation Society. This brother was to have spoken at the meeting, but in his enforced absence prayer was offered to God on his behalf, Major Mackinlay leading the devotions of those assembled. In some opening remarks, the Chairman spoke of the intense heathenism prevailing in some centres of population in London The obligation upon Christian people to take the Gospel to such is very great. The first set speaker was Mr. H. D. Brown, who outlined the story of the

CHRISTIAN COLPORTAGE ASSOCIATION.

Nearly twenty-five years old, this organisation carries on a great work in a singularly quiet manner. The object in view is to counteract in some measure the mischief of impure and degrading and misleading literature; and this is done by placing before the people reading matter that is good and uplifting and definitely Christian. The agents of the Association knock at the doors of "every creature"—for it is to all that Christ's Gospel was sent—and they are now about 130 in number. During the period of the Association's activity nearly eight hundred thousand copies of the Word of God have been sold, and in most cases to people who had no desire to possess the blessed Book. In many an instance the entrance of God's Word has given light; infidels, Roman Catholics, and Jews had purchased the Scriptures, and many cases of conversion had been reported.

In Belgravia, especially among the servants, a large number of Bibles have been sold, one agent there disposing of over two thousand in two years. While this work of evangelisation has been going on in London, great exertions have been in progress in various districts of the provinces. In a wonderful way God has owned his Word, and men and women have been led into newness of life. The colporteurs preach the Gospel from house to house, dealing with people one by one; and in many a case, where a dream-book or a book of fate has been asked for, the Scriptures have been sold, being commended as the best of all "dream-books," and the only one in which all the dreams come true! In conclusion, Mr. Brown spoke of the Training Home at Hastings, which was opened in July last, and has already proved of great service in equipping men for the practical work of colportage.

THE COUNTRY TOWNS MISSION

was represented by Mr. G. H. Mawer, who pointed out that the work consists in daily visitation in the houses of the people—in villages as well as country towns. The Scriptures are read to the people, and the sick and infirm and lonely are specially cared for. For over sixty years the Mission has been in existence, and the present staff of workers is forty-nine. At the same time there are many evangelistic efforts about the country which the Society has established, but which are now being carried on under other auspices. The Society not only opens up work, but it undertakes to find suitable men—a very important thing. In some cases missions associated with the Society are endowed through the thoughtful provision of departed friends of the Society.

Adverting to the more special work of the Society, the speaker referred to Northampton, where a missionary visits a number of large factories, and follows up the acquaintances thus formed by looking up the people at their homes. A worker in a Staffordshire town visited twenty-five villages last year by means of his bicycle. In one case, at the house of a sick man, he found an old acquaintance trying to lead the sufferer to Christ. It was to his joy that he saw this; for the earnest soul trying to enlighten his friend had himself only come to the light a short time previously through the instrumentality of the visiting missionary. In conclusion, reference was made to the great need of many villages, owing to the utter lack of sound Gospel preaching and light. There are many openings for occasional and temporary efforts, and the promotion of such was mentioned as one of the many ways in which Christian people with means may help the Society.

THE RAILWAY MISSION.

This work was represented by Mr. R. Nixon, who spoke of the serious responsibilities devolving upon many railway men, and of the consolation we should all feel in knowing that so many of them are Christian men, working for the various companies as in the sight of God. While thanking God for all the churches and chapels, the speaker pointed out that there are places where the Railway Mission is the only witness for the simple Gospel, and the doors of the mission-halls are never closed against anyone. The conditions of railway work militate against the Christian principles in which many of the men were brought up in country homes, and also single out such men as demanding special treatment. From the beginning God has greatly blessed the work of the Mission, which has about four hundred branches scattered throughout the country, superintended by friends who are free from the limitations incidental to railway work. These workers, sometimes gentlemen, at other times ladies, take a kindly personal interest in the men, and visit their wives and families.

There are about a hundred and sixty workers who devote their lives to the Mission without any recompense. There is also a staff of about forty paid workers employed in the great railway centres. There is a branch work in South Africa, where, in many instances, the railway men live far from civilisation or Christian influences; also in Japan, where the movement has begun under promising auspices; and in India, where one worker has just entered upon service. In conclusion, mention was made of the Convalescent Home at St. Leonards, which has been the cause of great blessing.

THE OPEN AIR MISSION

came last on the programme, and its claims were advocated by Mr. Frank Cockrem. Having outlined the story of the Mission from its inception in 1853, the speaker said that the work is now resolving itself into a series of determined attacks upon home heathenism, and the attacks have in many cases been glorious triumphs. On racecourses and at country fairs the Mission is represented by large bodies of evangelists; to this great work the Mission is now bending its utmost energies, and the Lord has given great blessing. At Epsom and Doncaster tens of thousands of betting men have heard the Gospel, and the same may be said of Ascot—a sort of Royal enclosure and reserve.

The secret of success and blessing has been found in the prayers of God's people, and among others who have held up the hands of the workers were some noble Christian policemen at Ascot, who, when the races were on, had their own prayer-meeting in the morning, and assisted the preachers at the close of the day. Among incidents related was the story of a man who gave up a betting life through the preaching at Doncaster; he said he had found out that "it was impossible for a betting man to be a happy man." At Great Yarmouth, also, a work full of encouragement was carried on during the summer, thousands of people hearing the Gospel. In conclusion, the work at Douglas, recently described in these pages, was spoken of.

AFTERNOON MEETING.

The afternoon gathering was presided over by Mr. S. Gurney Sheppard, and addresses were delivered on temperance and rescue effort in various phases and departments. The attendance was somewhat larger, including a number of well-known supporters of work of the class described.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

This was represented by Mrs. Pearsall Smith, who opened with the statement that the Association is organised mother-love, and aims at the salvation of the children and the homes. Every woman's heart should respond to the appeal of the Association, the strength and power of which is found in its allegiance to the Lord Jesus Christ, and its dependence upon the Lord. Not money, nor influence, nor power did she appeal for, but more women, and with enough of them she would undertake to manage Parliament, face any obstacle, and overcome every difficulty.

The speaker asked her hearers to realise what the liquor traffic is—as it affects the child-life and the home. To her it was an amazing thing that the children of the nation were not considered as they should be. Whatever we make the children of the present, that the future of the nation will be. It is marvellous but true that Governments do their best to ruin the children of the country. Can it be anything but degrading for young children to carry jugs to public-houses? In Canada no one is served under twenty-one; but in England no response is made to the appeal for publicans to be forbidden to serve children below the age of thirteen.

We make criminals, and then bring in a great machinery to deal with them. The Association is collecting statistics on the question of the effects of the traffic on the child-life of the nation; and the active interest of all good men and women in this undertaking was particularly requested. A friend of the speaker's was recently informed that a medical man had some seventy children to treat on one Sunday, suffering from injuries which they had received on the previous Saturday night from drunken fathers and mothers. Other forms of abuse and neglect emphasise the need for a great accumulation of information on the subject of child-life and the home, as they are being degraded and ruined by the drink traffic.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Rev. E. W. Matthews spoke for this society, which was started in 1818, after some years of embryonic efforts to organise work for the good of the seafaring community. Beginning on the Thames, the work has expanded all over the world, and there are now eighty-nine rests, reading-rooms, and bethels in 101 ports; there are floating bethels, steamers, and boats, one and all engaged in carrying on the work in many waters. Whether in home or foreign ports, the agents are dealing with British sailors, bluejackets as well as mercantile marine, so the work may well be reckoned as connected with Home Missions. Over eleven hundred Christian sailors have joined the Bethel Union Association, and the flag is flying all over the world

THE RESCUE OF YOUNG WOMEN.

The next speaker was Mr. C. Stuart Thorpe, who told the story of the Society for the Rescue of Young Women and Children from its origin in 1853. The various branches of the work were explained in interesting detail, and many sad stories, associated with the inmates, were narrated. Of twenty-seven in one of the homes, four had been charged with attempted suicide before they were taken in hand—in one case charged four times. In cases where destitution was attended with moral danger, the society had stepped in and saved girls from degradation and shame. Children thus taken in hand are not only saved from namelessperils, but trained for service and fitted for useful lives. The efforts of the Society in preventive work and befriending expectant mothers were also described, and pathetic incidents given in proof of the great service rendered by these branches.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

The work of this agency, now fifty-three years old, was described by Rev. G. J. Hill. The Society's missionaries have for the most part been sailors, either in the navy or merchant service, and they are helped by hundreds of honorary assistants. In connection with the work are homes, rests, and institutes in nearly forty ports. Gospel meetings are held in these places, and ships leaving them are provided with religious books and good literature. The

speaker described in detail the round of work at the headquarters down at the London Dock, and was able to tell of great blessing attending the operations of the society.

"FRIENDLESS AND FALLEN."

Mr. W. J. Taylor spoke of the Female and Preventive Reformatory Institution, now between forty and fifty years old. The story of the rise of the work and its development was full of interest. In addition to a refuge open all night, there are five homes, one of them preventive; an average of 180 inmates are provided for daily. Year by year there are some eight hundred applicants for admission, more than half of them on behalf of preventive cases. A large proportion of the inmates are orphans, and many of them natives of provincial towns. Ministers and magistrates, prison chaplains and Christian workers, send cases to the Society. The work is conducted on strictly temperance principles, with spiritual aims and objects always in view. In providing homes for the friendless and fallen, this Society has engaged the interest of many Christian workers.

NATIONAL VIGILANCE ASSOCIATION.

A paper on the work of this organisation was read by Mr. W. A. Coote, who traced its history and explained its objects and procedure. During the thirteen years of its existence the Association has assisted many wronged girls in the way of legal advice; it has also secured legal decisions on important issues; prosecuted men who, under various pretexts, have compassed the ruin of young women; and has done much to suppress the circulation of obscene books and pictures. Within a few years the Association procured the destruction of fifty thousand pictures of an evil nature. At different times over a thousand books, sometimes of great money value, have been sent to the Association for destruction by persons who did not wish others to be contaminated as they themselves had been. The speaker referred with special pleasure to the various triumphs of the Association in the courts, before licensing boards, and in Parliament. Recent developments of the endeavour against the white slave traffic, already outlined in The Christian, were also explained.

EVENING MEETING.

Sir George Williams occupied the chair in the evening, when the gathering was larger and more representative than on previous occasions. The addresses were devoted in particular to work among young people, although an opportunity was afforded for speeches of a more general character in the interest of specially needy classes. In some opening remarks, the Chairman rejoiced in the tone and substance of the addresses that had been delivered during the Convention. If, in the words of Lord Shaftesbury, the missions and agencies had not given us a city of angels, they had certainly preserved us from becoming a city of demons. Sir George expressed a hope that the stimulus of the meetings would be crystalised into renewed efforts, which would not only enrich the home churches, but do much to help the work in foreign fields.

LONDON CITY MISSION.

Rev. Robert Dawson spoke with much vigour of this great organisation, now sixty-three years of age. He described of its inception, amidst much discouragement, through the energy and devotion of the well-known David Nasmyth; and its growth and development, with the passage of years, after Fowell Buxton had accepted the post of treasurer. The founding of the Mission solved two knotty points—First, the union of Christian men in the work of the Lord; and, second, the bridging of the gulf separating the Church from the godless masses of London. The hearty co-operation of men belonging to various Evangelical denominations has been complete; and although there are now 460 agents, there has never been any dissension or difficulty arising from denominational differences.

The Mission has been engaged in a great pioneer work, the men going from house to house, from room to room, from man to man, arresting people, and bringing them to Christ. Where there are no churches the missionaries go, and many openings are continually before them in their anxiety to spend themselves for Christ. Where possible the people are gathered into mission halls, or assembled in cottage meetings; and from the first open-air work has been a great agency in the work. Bands of men make it their business to speak and sing the Gospel; and for special classes of the people the Mission has special workers. A hundred and twenty men are thus engaged; otherwise there would be little or no getting at bakers, cabmen, sailors, navvies, police, dockers, men of various nationalities, landlords and customers in public houses, soldiers, gipsies, workhouses, inmates of common lodging-houses, and others.

THE P.S.A. FEDERATION.

Rev. W. S. Stephen, secretary of the P.S.A. Federation, had an encouraging tale to tell. There are at the present time from twelve to fifteen hundred societies, with about two hundred thousand persons in attendance weekly. The place of Mr. John Blackham in the origin and development of the society was honourably mentioned; and the allied agencies—reading-rooms, helping-hand funds for the relief of those who are overtaken with sickness and distress, the savings bank, and labour bureau—were described. To fight the drink evil, there is a total abstinence society, which has been fruitful of great good. In conclusion, the speaker showed that by various means fellowship is promoted among the members.

THE Y.W.C.A.

The Hon. Emily Kinnaird spoke of the Y.W.C.A., which has its place in the home as well as the foreign mission. Its early syllabus, in 1855, described it as a union for prayer and work, although it has for the most part been regarded as an organisation for work. The Association aims particularly at training young people for future usefulness, and in its work and sympathies it is world-wide. North and South Africa lie heavily upon the heart of the Association at the present time, whence earnest appeals are coming.

The Association looks more to the Prayer Union membership than to the executive; the various bands and committees are at all times busy looking after the young women and taking them under their care. All Prayer Union members agree to serve as far as they can, to love the Lord Jesus Christ, and help to save other girls. The Association is not for girls of one class only, as some have supposed; it is not merely an organisation for those requiring to be worked for, but also an organisation to provide work for others who are at liberty to undertake it. Bible study is a special point; and then there is the daily portion and the daily text. The organisation is a *Christian* Association but not an association of Christians; of whatever class, creed, or colour a member may be, by joining she becomes an associate under Christian influence; although such associates are not Prayer Union members. In conclusion, Miss Kinnaird bespoke the interest of ladies in the work.

THE CHURCH ARMY.

Rev. Wilson Carlile, speaking for this organisation, rejoiced that the Church of England had taken off her kid gloves and gone down into the gutter. God had raised up a body of earnest men who are devoted to the work; between six and seven hundred are engaged in preaching, colportage, and going into the prisons with the Gospel. The Poor Law fails because it does not take Christ to the poor, and therefore implants no desire or ability to work. The speaker mentioned the homes (not "shelters)" in various parts of the country, in charge of men and women willing to father and mother the helpless and hopeless who come under their influence. He appealed for young men and women with a yearning to win souls to Christ—especially "Church people"—to consider whether they might not find a sphere of usefulness in one of the many branches of his organisation.

Answering the objection that the Church Army goes to ritualistic churches and others that were associated with "broad" teachings, he said he should have thought that earnest people would be delighted that such opportunities were accepted for the preaching of the pure Gospel of God's grace. The Church Army offers endless scope for simple Gospel preaching. It has the warmest sympathy of the bishops, and the workers are preaching up and down the land in consecrated buildings.

THE CHRISTIAN ENDEAVOUR SOCIETY.

The cause of this young people's society was pleaded by Rev. J. G. Train. Though only of the age of "sweet seventeen," the movement is widespread and showing ever-growing vigour. In Britain as well as America the Society speedily took root, and at present the membership throughout the world stands at considerably over three and a quarter millions. It has commended itself to churches of varying polity; and connected with the churches of London alone there are five hundred societies, with twenty-five thousand members. Statistics go to show that the Society has, by its quiet influence, led a large number of young people into membership with the churches.

When the question is asked, "Do C. E. societies help the churches?" the answer must be, "That depends upon the churches," whether they show sympathy or not towards the young people whom they would wish to enrol in their ranks. The Society recognises that the young have gifts, and that it is well that they should first of all be exhibited in the circle of the young. The various other characteristics of the Society were passed in review; and it was shown that being inter-denominational it promotes a gracious regard for one another among members of various communions.

THE Y.M.C.A.

Last, but not least, came the address of Mr. W. H. Mills, secretary of the National Council, on the Y.M.C.A. The origin of the Association may be passed by, and no defence of its existence is now required. The importance of the work was the note struck at the very outset of the address. Coming to the Central Association, Exeter Hall, Aldersgate-street, and Cornhill, the speaker said that there are now 2143 members and over 900 associates; but the work extends far beyond the membership. The multiplicity of effort was then explained, and it was shown that by meeting the wants of young men as they are found, a great work has been done.

In London alone there are seventy Associations, and in the country there are some fourteen hundred centres of work, with 105,000 members, while the work flows over the wall and affects thousands of people beside the members. Being missionary in character, the Association has flourished marvellously. Into some of these details Mr. Mills passed, to explain that in all the colonies and in other lands a warm hand is ready to show an interest in young men going from England into strange surroundings. In conclusion, it was maintained that the young man's affair is the affair of everyone, and therefore it was most reasonable that the Y.M.C.A. should reckon on the deepening interest of Christian people.

"Give Peace in our Time."

Peace, spread thy wings abroad!
Thy righteous rule we laud,
In happy song;
How lovelier, better far,
Thy victories than war,
Won even without a scar,
Or shade of wrong!

'Tis wisdom's highest aim,
'Tis valour's brightest fame
Peace to maintain—
To build—not to destroy,
To bless—not to annoy,
To sweeten—not alloy,
Earth's fair domain.

War clouds the fairest day,
War holds all good at bay—
The nation rends;
Peace smiles upon the scene;
Peace moves with joyous mien
'Midst nations—fair, serene,
Cementing friends.

Peace founded firm on right
Turns darkness into light,
From shore to shore.
Peace, fix on earth thy throne,
Let wars no more be known;
Love's banner wave alone
The wide world o'er!

With sceptre stretched afar,
Lord Jesus, banish war,
And wrong dethrone;
Earth's amity increase,
Bid war's alarms to cease,
Bring in thy reign of peace,
Hush every groan!

Albert Midlane.

A Conversational Bible Reading is held at Hyères, France, in the Hotel Palmier every Tuesday morning. Major Gen. A. H. Hutchinson or Capt. W. H. Dawson will preside.

THE EVANGELISTIC FIELD.

Gipsy Smith at Norwich.

AN eight days' mission, conducted by Gipsy Smith, under the auspices of the Free Church Council at Norwich, has been greatly blessed. Very many have been led to Christ and to declare their allegiance to Him, while others have had their spiritual life quickened.

It is too soon yet to know the actual results, but nearly four hundred passed through the inquiry-room, seeking and professing faith in Christ, and the workers were greatly encouraged by the apparent reality on the part of the inquirers to serve their Lord and Saviour Jesus Christ.

The services, which were held in Prince's-street Congregational Church, were crowded to overflowing each night, many being turned away, while the services on the two Sundays in St. Andrew's Hall were equally full, and great numbers were unable to gain admission. The Free Churches of Norwich felt truly thankful that they had the privilege of having such a man as Mr. Smith to conduct this mission. His intense earnestness, his tender pleadings, his love and yearning for lost souls all gave great power to his preaching. The burden for souls was a living reality to him, and each poor, erring and wandering soul in those congregations seemed to be brought into personal contact with the preacher, and felt that he was longing and striving by the power of the Holy Spirit to bring them to a sense of their sins and to faith in the Saviour.

God grant that the seed sown may bring forth much good fruit, and that the blessing this week has been may be a lasting one—that not only may members have been led to Christ, but that all who attended those services may awake to a sense of their own responsibility in the service of Christ, and seek themselves to bring others into his fold.

G. A. B.

The Brothers Weaver in Hull.

DURING November these evangelists conducted a fortnight's mission in Prospect-street Presbyterian Church (Rev. J. J. Mackay, pastor). From the beginning to the close there were manifest signs of Holy Ghost power. Mr. Frank Weaver sang the Gospel with sweetness and power; and Mr. Bewley Weaver preached it with intense earnestness, clearness, and spiritual force. Night after night men, women, and children were inquiring the way of salvation, and manifesting joy in a Saviour found. About 140 persons, of whom about forty were boys and girls, entered the inquiry rooms. They are being visited and looked after. It was a time of real reviving and refreshing to many Christians, and of restoration to backsliders. The workers have been greatly cheered, and are full of gratitude to God.

J. J. M.

Evangelists' Movements.

Mr. W. R. Bradlaugh has been conducting an eight days' mission at Hollinwood, near Manchester, among working-men, with good results.

Crowded and cheering meetings have been held in connection with a mission at Ugborough, Devon, by Mr. John Elliot. Some of the most careless have been reached.

A Gospel mission has been held at the Wesleyan Chapel, Pembroke, conducted by Mr. Raymond Preston. Numbers came out for Christ, and believers were refreshed.

Mr. Geo. Loudon, late of Evangelisation Society, has conducted an eight days' mission at the Railway Mission Hall, Saffron Walden. It has been a season of great blessing to many.

Rev. David Lyall, of Chicago, is conducting evangelistic services in Emmanuel Church, Glasgow. He is having much success in his work, and is reaching many of the non-churchgoing class.

A two weeks' mission has been held at Langloan, N.B., by Mr. Ferguson, of the Lanarkshire Christian Union. The meetings were well attended. Souls have been won for Christ, and believers greatly quickened.

Mr. H. Stafford-Smith, of the London Evangelisation Society, has closed a three weeks' mission at North Seaton. Amongst the most earnest workers were those converted during his former mission four years ago. Mr. Smith is at Alvediston, Wilts, until December 18.

A ten days' mission has been held by Mr. Henry Thorne in Exeter. The statistical results (says a correspondent) are not the only nor the chief results. Mr. Thorne has shed forth a unique spiritual influence and a rich suggestiveness of character and faith that must be incalculable and abiding.

On Sabbath, November 27, Mr. David Rea, Irish evangelist, closed a four weeks' mission in connection with the City Temple, Glasgow. Mr. Rea is well known in Glasgow, and had large audiences at all his meetings. His direct and personal appeals found a response in many hearts, and arrested some who were careless.

Mr. T. W. Canning, of the London Evangelisation Society, has just concluded a three weeks' mission in Saltcoats, Ayrshire. The meetings were well attended, and, amid many signs of blessing, a large number earnestly professed to have accepted salvation. The mission closed with a farewell meeting in the Free Church.

A fortnight ago Rev. Hugh C. Wallace, of Burnley, concluded an evangelistic mission at Norwood-grove, Liverpool. The congregations were very large, and many professed to receive blessing. During the past week Mr. Wallace has been conducting gospel services in connection with Eidlow Congregational Church, Wigan.

The work at the American tent is now in the twelfth week at Tottenham; it will soon be brought to a close and the tent removed to Hammersmith. Meantime meetings will be continued on Sundays (at 11.0, 3.0, and 7.30), and also on Thursday nights. On Thursday last an evening gathering for converts was held. About 400 friends sat down to tea. Kindly and helpful words were spoken to the converts by Mr. William Grove, Mr. Leonard Weaver, and Mr. Garstin.

A thirteen days' mission has been held in the People's Hall, Boone-street, Lee, S.E., by Mr. Ned Wright. Large numbers have attended nightly, and the earnest pleading of the evangelist will not soon be forgotten. In response to his appeal, a large number held up their hands to testify to God's saving power.

J. W.

During the past two months Rev. R. Mackay has conducted missions in connection with the Free Church Federation at Cowes, East Cowes, and Newport, Isle of Wight; Tunstall, Staffs; and Hucknall Torkard, Notts. The meetings at Hucknall Torkard, which closed on Sunday evening last, were much used in leading a number of young men to decision for Christ.

Mr. Moody has been working in Denver, and a correspondent in that city says:—"The State elections are upon us, and we are in about twelve different kinds of politics; but the Press is seemingly devoting as much space to the great preacher as to politics. Indeed, the cartoon in one of our dailies represented the politician gesticulating before empty seats, and Moody addressing a packed house."

A six days' mission has lately been held at the Baptist Chapel, Totteridge-road, Enfield Highway (Pastor A. Welch), in connection with the open-air work carried on at the Small Arms Factory, Enfield Lock. The mission was conducted by Mr. Charles Cook, and there were good gatherings. Promising results have been evident. The open-air services in the Market-place at the factory were started by Rev. John Cropper, Enfield Highway, who has received many testimonies from the men of blessing received through this effort.

Mr. Monro Collings has concluded a fifteen days' mission in Hounslow. His visit was the outcome of a mission at Feltham ten months ago, the results of which are increasingly manifest to-day. And we, too, have much to praise God for. Night after night the Spirit of God was in our midst, convincing of sin and revealing the Savour, able to save unto the uttermost. People of all denominations gathered together from far and near. The chief feature of the mission was the revival among Christians through the deeply interesting Bible reading held each afternoon. Another cause for gratitude has been the great blessing which has broken out among the young people and children.

W. E. Whittaker.

Shaftesbury Villa, Hounslow.

Under the auspices of the East Somerset Free Church Council a mission has just been conducted at Clutton by Mr. Newton Jones, of London. The meetings held extended over a period of three weeks. From the beginning they were well attended, and the last Sunday was especially successful in the matter of attendance and power accompanying the Word preached. Over thirty names of inquirers were taken. The three churches of the village—Congregational, Free Methodist and Wesleyan—joined together most cordially, and each has received accessions to its membership, as well as stimulus and encouragement in the work. Many prayers and good wishes will follow Mr. Newton Jones in his evangelistic work. His illustrated addresses are particularly effective, while his methods with young people and children are fresh, and most helpful in bringing them to decision for Christ.

EVANGELISTS' ENGAGEMENTS.

Gipsy Smith.—Keighley, Dec. 10-19.

Sergeant Pullinger.—Strathmore-road, Croydon, Sun., Dec. 4.

Mr. W. R. Lane.—Weston-super-Mare, Nov. 25-Dec. 5; North Walton, Dec. 10-19.

Mr. A. T. Jones.—Duckpool-road Baptist Church, Newport, Mon., during December.

Mr. W. Luff.—Thurs., Dec. 1, "The Haven," Trinity-street, Borough; Fri., 2, St. Matthew's, Walton-street, South Kensington; Sun., 4, Soldiers' Home, Winchester; Tues., 6, the "Welcome Home," Canning-town.

The Evangelistic Mission.—Preachers during December:—Kilburn Hall, Kilburn Gate—Sundays at 7, Mr. W. Monro Collings, of Gosport. Malden Hall, Haverstock Hill—Sundays at 7, Thursdays at 8, Mr. James Sprunt.

Evangelization Society.—The following missions are being conducted, and prayer for God's blessing on them is desired:—Wandsworth, J. Johnson; Scotter, James Clark; Newchurch, E. Bailey; Fawkham, S. Bryant; Piddletrenthide, K. Lambert; Clows Top, F. Holmes; Eynsham, J. Simmonds; Morton, A. E. Knight; Stopsley, J. Brown; Bishopgate, H. Collins; Hazlebury, J. H. Roberts; Metheringham, J. H. Cooke; Tollesbury, C. Lazenby; Fordham, J. B. Rochfort; Chalford, A. Clark; Souldern, C. Chenery; Bruton, N. Taylor; Llandudno, J. Shields; Clayton le Moors, R. M. Holman; Bath, R. D. Edwards; Downton, R. Williams; Alvediston, H. S. kmith; Barnston, G. Pell; Dalton, C. Noakes; Lacock, C. Jolliffe; Leominster, F. Pascoe; Seer Green, J. Harris; Fritham, H. Bray; Dinnington, C. Goode; West Hoathley, J. Lovell; Bermondsey, A. H. Ash; Hythe, J. Whiting; Bow Brickhill, J. Stanger; Costessey, G. Tuffin; Blantyre, J. W. Moodie; Helensburgh, H. Laughland; Callander, T. Canning; Rothesay, C. Roger; Dunrossness, D. Pittendrigh; Motherwell, C. Galletly; Hamilton, D. Bayne: Stevenston, R. Hill.

Requests for Prayer.

For blessings upon gatherings at Ipswich, on December 8.

For blessing on a forthcoming mission by Mr. H. Thorne at Lymington, Hants.

For continued blessing on the Sunday evening meetings for men at Memorial Hall, Farringdon-street.

For blessing on a ten days' mission to be conducted by Miss Gill, of Devonport, in the Baptist Chapel, Launceston, beginning December 4.

For blessing on a Children's Special Service Mission to be conducted by Mr. Jas. Tyler from Dec. 4-15 at the Mission-hall, Gay-street, Liverpool.

The Free Churches and Ritualism.—St. George's Hall, Liverpool, was crowded on Monday evening on the occasion of a meeting held under the auspices of the West Cheshire Federation of Free Church Councils. One of the resolutions passed expressed devout thankfulness at the rapid strides of the movement, and recognised in it one of the most effective means whereby the cause of Christian unity might be promoted, the growing sacerdotalism counteracted, spiritual religion vindicated and maintained, and the vigour and purity of national life secured. Dr. Clifford, in the course of a vigorous address, referred to the resurgent sacerdotalism which is menacing our national character, and deplored it especially because it is playing into the hands of falsehood, treachery, deceit, and intrigue.

The Protestant Crusade.—The Religious Tract Society offers a prize of £100 for the best book on the subject: Protestant Belief. A popular and thorough vindication of Evangelical Protestantism against Romanism and the Romanist tendencies of the day. The MS. is not to exceed 120,000 words, and must reach the Book Editor, 56, Paternoster-row, London, not later than April 29, 1899. The Society also offers prizes of £50, £35, and £21, for the best stories of 90,000, 70,000, and 35,000 words, respectively, on the present-day aspects of the controversy with Rome. These stories should deal with present-day life, and illustrate the evils which Romanism and the drift towards Rome are working in the life and thought of to-day. The MSS. must reach the Book Editor not later than March 31, 1899.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

MY Dear Young Friends,—As I feel sure it will be interesting to you all, I am giving you this week a few of the letters I have received from the last prize and certificate winners. They have pleased me very much indeed, and I thought they might encourage some of my "nephews and nieces" who have not been successful so far.

I must also thank some of you for thinking of "Uncle Tom's" work every week. I want those "nephews and nieces" who are inclined to grumble sometimes, and say the questions are too difficult, to remember how much work there is in correcting *all* their answers.

But my kind helpers and I want you to remember that though it is very nice to gain prizes of books, etc., the real aim of Our Bible Searcher is to teach you to love the study of God's Word, so that you may know his will, and thus gain the great PRIZE—*Eternal Life.*

MY DEAR UNCLE TOM,—I have not written to you since I began doing the Bible Searchers, although I have often thought of doing so. I received the prize last week, Saturday, I like it very much. Thank you very much for sending it for me, and for all the others, too. On Saturday I got one of my friends to join the Searcher. I go to school at a place called Westwood, about eight miles from Brown's Town. A lady from England is the teacher. The other teachers, one is from Barbadoes and the other two from Jamaica. I suppose you have heard of the dreadful hurricane in Barbadoes and St. Vincent. There is hardly a tree standing in St. Vincent, but in Barbadoes it was not so bad, although Bridgetown, the capital, was destroyed. We are very glad that the war is over, seeing that it was going on just ninety miles distant from Jamaica. In the battle of Santiago, once, they could faintly hear the report of the cannons.

Both my brother and I have stamp albums. There is quite a rage over stamps in Jamaica, and if you would like some Jamaica stamps I would send you some. Brooks is trying very hard to get a prize, and also to get stars.

Not long ago I gave my heart to Jesus. I am trying to get others to love Him too. Brooks wants to love Him too.

I think I will have to close my letter now. Give my love to all my other cousins. A. H. (13 years).

Papa says he would like to know your real name, if you wouldn't mind telling it. He is very interested in the Bible Searcher.

. . . .

I am writing to thank you for the lovely prize which I have received. I am sure it will be very interesting to read all about the different animals mentioned in the Bible.

I hope I will be successful in winning many other prizes in the competitions. Again thanking you, I remain, your loving niece, M. R. (14 years).

. . . .

Thank you very much for the beautiful book you sent to me as a first prize. I was very pleased with it, and like it as far as I have read. All who have seen it, and especially those who have read it, speak very highly of it. I like reading about the Reformers and martyrs.

G. L. (15 years).

. . . .

Thank you very much for the nice book you have sent to me for a prize. I was so glad to see that my answers were right in the competition. I have been looking out each day for the Parcel-postman, and was delighted to see him come to-day.

I shall read my book to my little sister Enid, who I hope will belong to the Bible Searcher when she can read.

I like looking out the answers, and always do it on Sunday afternoons.

I am just going to bed, so must say good-bye, with love from K. P. (8 years).

. . . .

I received my prize a day or two ago, and must now write and thank you for it. It is a very nice book indeed, and I expect it will be very useful. I have never had a second prize before, so I am glad I got it this time. My little sister Winnie has not yet been able to try for the competition, but I expect she will next time; anyway, I hope we will both be in the honour list. The weekly questions are very interesting, and I love doing them.

D. P. G. (13 years).

. . . .

I thank you very much for the lovely book. I have enjoyed reading some of the stories very much. It was like a birthday present coming rather soon. I hope I will get a prize when I am over ten. E. L. E. (9 years).

. . . .

I have received my prize, and am very well pleased with it. I have started reading it, and enjoy it very much. What power of expression Knox has! No wonder he had such an influence in the land. Please accept my sincere thanks. J. W. T. (17 years).

. . . .

We all thank you very much for the nice books you sent us for prizes. I think they are the nicest we have ever had, and we are delighted with them.

I am sending our photos, thinking you might like to see them. Eddie, the little boy standing between Maggie and myself, hopes to do the "Searcher" next quarter.

W. P. (16 years).

. . . .

I am very pleased with my prize, and think it is a lovely book. I have been reading some of it this afternoon. I tried very hard to gain a prize, but found some of the questions rather difficult. I have been also trying to get some of my school friends to join the Searcher.

I have tried to gain a star this week; sometimes when I try very hard I do not get one. What a lot of nieces and nephews you must have; it must take you a very long time to correct their answers. I am interested to see "A. H.'s" name in the Foreign list sometimes, as I have a letter and text which came from him and his sister. I prize it very much, as it came from China. Q. U.

. . . .

Thank you very, very much indeed, for the beautiful book you sent me. I am very pleased at having earned a prize, and there is nothing I like better than reading.

I have a motherless nephew, who is 2½ years old. Such a dear little boy, that I am sure you would like him. D. S.

. . . .

Thank you so much for the lovely book you sent me. I take the CHRISTIAN in, and mother wanted it bound; but I did not know she did, so I have lost some of the numbers. I am so glad I have it. M. S. (9 years).

. . . .

I thank you so very much for the pretty certificate you sent me. We have had such bad weather lately, and the Forth flooded its banks, and the water came up to the front doors of some of the houses, and the water was so high that there was no room for a boat to pass under the arches of the bridge. E. D. P. S. (9 years).

. . . .

Thank you so very much for my "honourable mention." I think it is so pretty. I was quite surprised when I saw it. When you are ever down at Southampton, mother will be very pleased to see you, and we, too. M. B.

. . . .

Many thanks for my certificate. It is a very nice one, and I like it much. I find the weekly "Searchers" very helpful to myself, as I hope they are to others.

L. E. U. (16 years).

. . . .

Thank you so much for sending me the second certificate, and for all the trouble you take about our Bible Searcher questions. I hope next time I may get a prize; at any rate, I will try and do my best. I like doing them very much on Sunday afternoons. H. H. B.

. . . .

I was so pleased to get a star last week, and shall try always to get one, though I am only seven years old. I do so like doing them. I should like to see you, but I send my love and a kiss to you. N. D.

. . . .

Thank you very much for the lovely prize you sent me. I have been reading it a lot, and I think it is very kind of you to give prizes to children you have never seen. I like doing the questions very much, and I hope I shall get a first prize again next competition.

When we went away in the summer we went to Italy, and we spent nine weeks in the Apennines at Palagnana, then we went to Florence, Bologna, Venice, Milan, and Genoa.

They talk here a great deal about there being a war between England and France. I hope there won't be, but please tell me what you think about it.—With kind love, I remain your affectionate nephew,

L. W. H. B. (nine years).

. . . .

DEAR UNCLE TOM,—I hope you are very well. I am writing this at school. Miriam's cat, Smut, has got two kittens, one named Spot, because it has a white spot under its throat, and Raven. I am learning out of Brewer's English History, and have got as far as Richard I. Cœur de Lion. Eddie (my youngest brother) is practising the Bible Searcher. I am learning French, and I like it very much so far. We have had some very foggy days here. I expect I am going to a boarding-school called Ackworth next year. I am 55½in. in height and Miriam is 53in., in our shoes. Miriam and I are learning Longfellow's "Children's Hour." Rather babyish, isn't it, but beautiful! I have learned one of Tennyson's poems, "Break, Break, Break." Miriam and I have learned one of Longfellow's, "Reaper and the Flowers," and "Autumn," Wordsworth's ode "To the Cuckoo," and Sir Walter Scott's "Battle of Flodden," from "Marmion." My favourite poets are Longfellow, Tennyson, and Scott.—I am, your loving niece.

M. E. (10 years.)

The Bible Searcher.

No. 149 (second list).—Correct answers received from :—

A—Gladys Allan*, Douglas Adams*, Enderby G. Anderson, Ernst Aldwinckle, W. T. Aldous, Wm. Aston.

B—Frederick R. Bailey, Aline* and Chappie* Bazett, Mabel Bailey*, Clifton* and Hilda* Bassett, Clara M. C. and Culver M. Barker, Catherine Barber, C. Godfrey Bate, Lilian, Teresa, Frank* and Avory* Blackie, Allen Baker, Rhoda E. Braithwaite, Ethel and John Benger, Susetta* and Mary* Beck, Margaret M*. and Dorothy Bellerby, Jasper and Leslie Bell, Dorothy Berry*, Louis W. H. Berthe, Leonard Bentall, A. Bridges*, E. Biddlecombe, Daisy* Gordon and May* Bligh, Annie Brisland, Stanley and Lily G.* Boxer, Robert Browne*, Ernest Bond, Charles Brown, Ashley H. Bowker*, Colin* and Geo. F.* Graham Brown, Lindsay*, Leonard S.* and Corbet* Browne, Eva Browne*, Gertrude and Beatrice Brookfield, Harry Butler*.

C—Fred Clarke, Mary and Willie Charles, B. M. Cashford*, Daisy and Dorothy J. Clarke, Walter Clarke, Gladys and Beryl Calvert, M. Joan Clarke, Maggie* and Jessie Carter, Isabel Candlin*, Alice Cady, Janie and Nellie* Crawford, Alice E. Crang*, Bessie Cheale, Dora and Edith F. Corrie, Edith Corrick, Richard F. Cornthwaite*, Dorothy Cooper, Mary Cobb, Winnie and Arthur Cox, Emily Church.

D—Harold Davis*, Albert E. E. Davis*, Pelognia Daws*, Wm. Dilly*, Violet Dodsworth, Claude M. Dodsworth, Dorothy* and Marjory* Dyke.

E—Muriel* and Ethel Edwards, Maud Eddey, Leonard Ewin, Eva L. Edmundson.

F—Janet Fawkes*, Bessie, Mary and Blanche Freeman, Kate, Maggie, Bessie and Eva Fletcher, Francis Field, Eva Fielder, F. A. and Aileen Figgis, W. A.* and Ernest Findlay, Louise Filhol, Temperance Foskett, Netta*, Lewis, Flossie, Maggie* and Agnes* Fullarton.

G—Ivan and Hugh* Garrod, Margaret*, Edith M.*, Stuart W., Dorothy and Jack* Gray, Mary E. Glass, David Gardiner*, Reggie Greenleaf, Dorothy Green, Edith Grieve, Harry Gribble*, A. and F. Gibbs, Minnie Giddings, Thos. Groombridge*, Seton Gordon, Hilda Goldthorp*, Winnie, Dorothy, and Nancy* Grove.

H—Seton and May Handasyde, Jack Harris*, Ella Hake*, Winifred* and Edith Harvey, Ruth Harral*, Nellie Hatchett, Dorothy E. Harris, Edith and Winnie Harrison, Edith and Emily Hearn, Ada Heap, Theodora Hill*, Nora Hill, Willie and Beadon Hook, Marjorie R. Hodge, Francie and Florence* Hoyte, Margaret D. Hogg*, Violet A. Holford*, Helen and Harcourt Hunter, Ethel Hutchings*, L. Kathleen Hughes, Edith L. Hunter, Freda Hunton.

J—Kathleen James, J. Sinclair Jackson, Florrie Jennings*, Nellie Jelfs, Lizzie Johnstone*, Marjorie Jones, Kate G. Johns*.

K—Willie*, Agnes D.*, Alex., Thos., and Isa* Kay, Grace*, Dorothy B.*, and Philippa* Kerr, Flossie Key.

L—Henry and Nessie Laing, Alice Lemar, Arthur Llewellyn, Elsie and Guinefred Leigh, Edith Lockhart*, Nellie Lockhart, James, Edith, Norah, and Harry Lowe, Hannah Lovell, Murray and Grahame Lloyd.

M—Christina Marshall, Matilda R. Maitland-Kirwan*, J. H. Mather*, Dora Marples, Winifred E. Martin*, Daisy Marrett*, Avie Mallory, Jean H. Maxwell, Bruce and Harry Malaher, Mary and E. Valerie Maitland-Kirwan, Amy Ruth Marlow, Dugald and K. G.* MacGilp, John MacMurray, Ethel Mackenzie, Barbara* and J. Maconchy, Abraham and Isabella* Mack, James Mackay*, Kathleen I. G. McClure, Ada B. Macnutt, Marie Meek, Lois Mewburn, Hilda M. Medill, Reginald V. Measor, Charlotte* and Bessie Millar, Annie E. Moule, Dorothy Moorwood*, Winnie*, Elsie, and Mabelle* Mountstephen, Gwendoline*, Arthur, and Evelyn* Moir, Ethel Morgan.

N—Henderson, Mary L.* and Dorothy W. Nathan, Edith S. Nash, Amy and Maude Nottage.

O—Maude and Eva L. Oakes, Mattie and F.* Osmond, Mina and Harriette* Orr, Sidney and Katie Oliver.

P—Winnie Page*, Dorothy Patten, Jessie C.*, Ada and Willie Palmer Walter C. Perryman, Louie* and W. M. Penny, Daisy and Vera Petrides Joanna Pearman, Clarice M. Peach*, Willie Petter, Evelyn V. P Pechey, John E. Pearce, Isabel* and Gladys* Phipps, Cyril Pomeroy*, Rhoda Porter*, Daisy Pym.

R—Herbert, Edward, and Marjorie Rainey Nora Read, Arthur M. Roberts, James and John Rogers, Jessie and Isabel D. Roe, Mildred Robinson*, Chas. S. Rudge.*

S—Charles W. Saunders*, John H., D. D., and T. M. Stanier, W. and George Stangoe, Lilian Sargeant, Evelyn Shaw, Gertie Slade, Gwendoline*, Wilfred, Gladys E., and Erie D. P. Shaw, Dollie and Bob Salt, Richard A. Spencer*, Douglas* and Kathleen* Shepherd, Muriel and Ivy Sherwin, Marie E. Sleigh*, Nellie and Effie Sery, Arthur, Sydney, and Janet Speed, Dorothy Stileman-Gibbard*, Mary C. de Spigurnier*, Irene Simms, Andrew* and Florence* Simpson, May* and Edward* Short, Gertrude E. Scott*, Ruby E. and Muriel Stone, Emily and Frank Stuart, R. Studd, C. Bessie Symes.

T—Geo. Taylor, Violet A.* and Olive Tritton, Nannie and Louie* Ibbits, Elsie Thorne*, Harry Thompson*, Catherine and Nicol M. Thomson, Alice M. and Frank Thompson, Alice Truelove, Sarah Tyson.

U—Queenie* and Lily* Upton.

V—Olive van Millengen, Gertrude Vellacott*, Dorothy, Vigers, Kenneth J. Vining.

W—Arthur C., Violet and Louisa* Walker, Leonard N. Wall*, Greta Watson*, Ronald Watson, Thomas Weddell, Mabel Wheeler*, Noel*, Cecile*, and Phillis Wright, Edith M. Whiting*, Edith and Ruby Wilkins, Pringle Wilson*, F. Wilson*, Charles and Winnie Williams, George Wright*, F. White, H. Wright*, Eleanor E. Williamson, Ethel S. Williamson*, W. H. Williamson*. Madeline Woodford, Evelyn H. Wood.

Y—Fred Yeo.

ANSWERS TO LAST WEEK'S SEARCHER (No. 150).

[*** I am very sorry to find that 2 Chronicles was printed instead of 2 Kings at the head of the Bible Searcher. It should have been 2 Kings xxii. and xxiii. It is very satisfactory to note that in spite of this difficulty so many correct papers have been sent in.]

1. Hilkiah was the high priest, and Shaphan, the son of Azaliah, was the scribe in the reign of Josiah, King of Judah. (2 Kings xxii. 3, 4.)

2. Hilkiah was sent by the king to Shaphan that they might pay the workmen who were repairing the temple from the sum of money given by the people who worshipped there. Hilkiah found in the temple the book of the law which Shaphan read to the king. (2 Kings xxii. 4-11.)

3. Huldah was a prophetess, and wife of Shallum. (2 Kings xxii. 14.)

4. That destruction would come upon Jerusalem, but not in Josiah's reign, as he had humbled himself before the Lord. (2 Kings xxii. 15-20.)

5. To keep the commandments of the Lord with all his heart and all his soul. (2 Kings xxiii. 3.)

6. He was slain at Megiddo by Pharaoh-nechoh, King of Egypt. His body was brought to Jerusalem and buried in his own sepulchre. (2 Kings xxiii. 29, 30.)

7. Jehoahaz was imprisoned by Pharaoh and died in Egypt. (2 Kings xxiii. 33, 34.)

8. Jehoiakim. He did that which was evil in the sight of the Lord. (2 Kings xxiii. 36, 37.)

No. 150 (first list).—Correct answers received from :—

A—John G. Adams, Zeldah Albert, Dorothy Alchin*. Wm, Ralph, Ernst* and D.* Aldwinckle.

B—Ethel Barclay, Herbert H. Braddon*, Florence Blackman*, Leslie and Jasper* Bell. Ella Berryman*, Mabel Birney, May*, Daisy* and Gordon Bligh, Gertrude Bush.

C—Augusta M. and Adelina D.* Clark, Jack and D. Rosalind* Clarke, Eleanor Chance, Lois M. Craven*, Anna Chanyen*, Rosaline Castein*, Bessie Cheale, Olive B., Margory and Doris B. Coleman, Ida C.*, M., and Edith M. Cole, Arthur G.* and Winnie Cox, Kathleen* and G. B. Code.

D—Albert Davis, Willie R. Davies, Louie M. Daw, Ralph Daintree Vera C. Dickinson, Violet Dodsworth, Ivy, Violet*, and Kitty* Donaldson Selby.

E—Muriel and Miriam Ecroyd.

F—Richard Farmer*. May FitzGerald*, Eva* and Ethel* Fielder, F. A. and A. E. Figgis, Temperance Foskett.

G—Kenneth* and Constance* Gabbett, Clarice* and Bertie* Gale, E. Mabel Golding*, Mary Gover.

H—Frances Harding, Dorothy G. and Evelyn G.* Hewer, Eric and Gilbert Hill, Violet A. Holford, Joshua Hughes-Games.

J—Betty Jacobs*, Nellie Jelfs*, Agnes Jones.

K—Maurice Kalinsky, Max, Eva*, and Stanley* Kalb, Alice M. Kendall*.

L—Edward, Henry, May, and Sidney Law, Arthur J. Lamb, Blanche Lindup*, Cecilia Lichtenstein*, Nellie* and Edith* Lockhart, James W. and Norah Love.

M—Gracie* and Margie Maraton, J. H. Mather, Daisy Marrett, Dorothy* and Elsie McMullin, Marie Meek, May C. Mills*, Lewis, Owen*, and G. Morice.

N—Eleanor and Valerie Noel.

O—Arabella M. E. Onslow*.

P—Kathleen A.* and Ethel M.* Pasley, Myrtle Perry*, Daisy Phillips, Kathleen E. Pincote*, Mary E. Plumb*, Daisy Pym.

R—Marion D. and Robert Richards*, Kate Rosenbloom, Lucy H. Robertson*.

S—Harold Sanders, Margery Smart*, Hilda and Constance* Schaeffer, Flora A. Shadbolt, Cicely* and Marjorie Sherbrooke, Esther Simmons, Flora Simmons, Solomon Stockfish*, Eliza Scott, Betty Stocks*, Philip Southam*, Herbert M. Stuart*, Mary and D. J. Symon.

T—Frances Taggart*, Peveril H., Derwent C., Herbert W.*, and A. P. Turnbull, Edith and Maude* Tyson.

V—May* and Edwin* Vickers, Kenneth J. Vining*.

W—Edith G.* and Florence G. Wallis, Myra Webb, Edith M. Whiting, Cecile*, Noel*, and Phillis Wright.

FOREIGN LIST.

Nos. 134, 135, 136, and **137.** E. Selby Little* (China). **No. 137.** Mary*, Graham*, and Christine Pearson (Tasmania). **No. 138.** Graham* and Christine Pearson. **No. 139.** Graham*, Mary, and Christine* Pearson, Theodora and Gerald* Guinness (Tasmania). **No. 140.** Graham*, Christine, and Mary* Pearson. **No. 143.** Daisy McArthur, Janet Garret* (Kimberley). **No. 144.** Cecil M. and Muriel G.* Thomson, W. B. Henderson (Jamaica). **No. 145.** W. B. Henderson, Dora Wallace (Canada). **No. 146.** Dora Wallace*. **No. 148.** Ina Thomson* (Bulgaria).

THIS WEEK'S BIBLE SEARCHER (No. 151).

A BIBLE CLOCK.

Let word "Love" stand for one o'clock, [illegible] be contained in all the texts, which are to have two, three, four, up to twelve words, to represent each of the hours. Chapter and verse must be given.

[Children under *ten* do any four of the hours, under *thirteen* any seven.]

Personal.

☞ Will all my "nephews" and "nieces" please stamp their envelopes with a PENNY STAMP, as the Post Office authorities have decided that a halfpenny stamp is insufficient for postage. Of course, a postcard may be used when the answers are short.

UNCLE TOM.

(*For Special Service Mission Notices see page* 28.)

Obituary.

DR. H. L. WAYLAND, PHILADELPHIA.

A well-known figure in religious circles in America will be missed through the decease, at the age of sixty-eight, of Dr. H. L. Wayland, who for years conducted *The National Baptist*. He was a man of original and versatile gifts, and was in great request as a platform speaker. He frequently attended the Northfield Convention, and gave addresses full of sparkle and Christian cheer.

REV. JAMES SMITH.

News has been received at the Baptist Mission House of the death of Rev. James Smith, the oldest missionary of the society. Although of late years he was stationed at Simla, he began preaching in the streets of Delhi in 1858, and at the same time was constant in his evangelistic and educational efforts. Mr. Smith had reached the ripe age of eighty-one. We hope in an early issue to give a portrait and sketch.

MR. GEORGE PEARSON.

There passed away on Friday, November 25, George Pearson, a veteran in the Master's service. For the past twenty years he has served Highgate-road Baptist Church in word and deed as a deacon. Some years ago, as a mark of esteem and confidence, he was elected to the office for life. He was for many years leader of a large men's Bible class, where many were led as trophies by his instrumentality to the feet of Jesus. Amidst many tokens of respect he was borne to the grave in Highgate Cemetery on Tuesday, an impressive service having first been conducted in the chapel by Pastor James Stephens, M.A. "Till the day dawn." B. G. S.

REV. GEORGE CHARTER.

By the death, in his eighty-eighth year, of Rev. George Charter, of Sydney, the Congregational churches have lost their oldest minister in Australasia. He was a native of Cambridgeshire, having been born in 1811 at Melbourn. He was trained at the Theological Academy which then existed at Barnet, and was ordained in 1838 on the eve of leaving for the Society Islands, where he laboured for some years at Raiatea for the London Missionary Society. Owing to health failure, he left in 1853 for New South Wales, and for over thirty years was actively engaged in Sydney and district. He initiated several churches, and was one of the founders of the Albert Memorial Hospital at Sydney.

REV. DR. HONEY, INCHTURE.

In the death of Rev. John Adamson Honey, D.D., which took place last week at The Manse, Inchture, another link with the past generation has been severed. If not the oldest, Dr. Honey was certainly one of the oldest ministers of the Church of Scotland. He was known and universally respected throughout the length and breadth of the land, and was especially venerated and esteemed throughout the Church, as a high-toned Christian gentleman, and a faithful preacher of the Gospel. When he was appointed to the parish of Inchture there were many things in the district that required immediate reform, and the new minister promptly set himself to the task. Additional services were instituted, a Sunday-school was started, and the parish church of Inchture was speedily regarded far and near as an example of progress, and his work well worthy of emulation. In his good work Dr. Honey was ably assisted by many of his parishioners, and when he extended his sphere of operations, especially in connection with the treatment of the ploughmen in the bothies, he met with the cordial support of the late Lord Kinnaird. In his parish Dr. Honey, during his long life, fully maintained the love and affection of his people. Kindly and warm-hearted, he was beloved by the young, and in their upbringing and welfare he took a lively interest.

Ragged Schools in Spitalfields.—The fifty-third annual meeting of the King Edward Mission was held on Tuesday night at the Institute connected with the mission. Mr. F. A. Bevan presided. Sixty-seven prizes were awarded to scholars for good conduct in their situations by Mrs. Bevan. The chairman spoke highly of the necessary and valuable work accomplished by the institution, and an encouraging report was read by the honorary superintendent (Mr. C. Montagu).

Personalia.

Rev. Dr. Berry has had a serious relapse, and his condition is a cause of grave anxiety to his friends.

Mr. Jas. Wharton is sailing for America on December 3, to resume work among the freedmen of the Southern States.

Mr. John Wood, hon. sec. of the Evangelization Society, has been for five weeks very ill, and has now had a second relapse. Prayer is asked that he may yet recover.

Professor and Mrs. W. G. Blaikie request that letters for them be no longer addressed to 9, Palmerston-road, Edinburgh, but to 2, Tantallon-terrace, North Berwick.

Rev. J. Pearce Clark, recently pastor of the Baptist church at Gunnersbury, is now temporarily resident at 45, Gildridge-road, Eastbourne. He is free to take preaching engagements.

Rev. Krikor Behesnilian, who has for some weeks been in Cyprus, awaiting his wife and family from Armenia, writes that at length his loved ones have arrived at Larnaca. Mr. Behesnilian expected to leave Cyprus for England on Thursday last.

Rev. T. J. Bass, vicar of St. Laurence's Church, is endeavouring to form a nurses' home in his part of blackest Birmingham. Two nurses have been engaged, and Mr. Bass appeals for contributions of money, furniture, nourishment, and appliances.

Dr. Baedeker tells, in a recent letter to a friend, of interesting visits to various parts of Central Europe, and of blessing on his labours. Budapest he describes as a rapidly-rising city, "the Chicago of the East." Dr. Baedeker purposes going to Constantinople, and afterwards visiting some orphanages and relief centres in Armenia.

Pastor Chiniquy will soon reach the ninetieth year of his eventful life. He is still active, and completing a new book, "Forty Years in the Church of Christ." The pastor preaches from time to time, and still draws large crowds of Frenchmen. His friends contemplate making him a testimonial on his birthday, in July next, to take the form of a sum of money in aid of his important enterprises in Montreal and the district of Quebec. Communications may be addressed to Mr. J. P. Picken, broker, 126, St. James's-street, Montreal, treasurer of the fund.

Foreign Missions.—Members and friends of the C.M.S. are invited to meet the members of committee at the Church Missionary House, Salisbury-square, on Thursday, Dec. 1, at 3.30 p.m., for prayer in connection with foreign missions.

A Conference for Bible study and the consideration of methods of Christian work was held at Mussoorie, India, September 14-24. It is noted that this movement will extend during the summer months to the various large hill stations in India.

British Chautauqua.—The first of the winter lectures will be delivered in the Haymerle Hall, Haymerle-road, Peckham Park-road, S.E., by Rev. C. Anderson Scott (of Kensington), subject: "The Gospels: their Date, how arrived at," on December 3, 1898, at 7 p.m.

Emgwali, Dohne, Cape Colony.—At our communion service on October 30, we had joy in admitting to the fellowship of the church twenty-seven people, eight of them by baptism. Our work in this district has prospered during the past year. Two new schools were opened during the year, and we hope another will be opened soon. Pray for us.

A. Welsh.

Channel Fleet at Gibraltar.—An effort is being made to help the men and bring Christian influence to bear upon them whilst in this port. Workers from different parts of the garrison have assisted, the ships have been visited, and Gospel letters written. During a seven days' mission at the Sailors' Institute several have professed conversion, and much good appears to have been done amongst the Christians.

Visitors to Hastings and St. Leonards will be heartily welcomed at the Y.M.C.A. Rooms. At the daily noon meeting workers in home missions have opportunity on Mondays of speaking about their work, a similar opening on Tuesdays being afforded to missionaries from the foreign field. All ministers and missionaries may obtain, free of charge, tickets entitling them to the use of the rooms, on application to the Hon. Sec., Mr. G. B. Howe.

"Figures of the True."—Mr. Frank Cockrem, of the Open-Air Mission, has, with the sanction of his committee, prepared a new pictorial lecture with the above title, which he is now ready to deliver occasionally in London or any part of the country in the interest of the Mission. The lecture is illustrated by specially prepared slides, representing the Tabernacle in the wilderness. The first delivery is fixed for Monday, Dec. 5, in the Talbot Tabernacle, Talbot-road, Bayswater, Pastor Frank H. White taking the chair at 8 p.m.

Temperance Notes.

Mr. Andrew Usher, the distiller, who died lately, prohibited any public-house on his property.

General Gallieni, the Governor of Madagascar, who is an absolute teetotaler, is doing his best to limit the use of alcohol in his colony.

A man was fined for drunkenness, and expired in the street after leaving the court. The coroner's jury recorded a verdict that death was caused by disease due to "constant nipping."

The Archbishop of Canterbury, as president of the National Temperance League, has issued, dated from Lambeth Palace, a preliminary invitation to the national and international temperance organisations throughout the world for a "World's Temperance Congress" to be held in London during 1900.

In connection with "Temperance Sunday," which was held in the Free Churches last Sunday, Mr. Arnold F. Hills, of the Thames Ironworks, has offered the sum of £5000 for the prosecution of the Sunday closing campaign in all the English constituencies on the condition that a like sum is raised by the churches and the temperance societies throughout the country.

The "Miff Tree."—Mr. Napoleon Smith recently gave his now well-known "Miff" lecture at the Gospel Hall, Wood Green, to an interested audience. The symbolical birds in the Miff Tree afforded much interest, and the lessons drawn from them by the lecturer were so practical that they could scarcely fail to accomplish much good.

North East London Gospel Mission.—The annual meeting of this useful Gospel Mission took place at Earlham Hall, near Dalston Station, on November 22. Mr. John McCall spoke some encouraging words to the workers. Mr. Chorley gave a most interesting account of the helpfulness of the mission, especially to the convalescents at the Homes of Rest, Lancing-on-Sea. He had many cases of blessing to tell of. Souls were being saved through the work of Miss Davis at Cubitt Town. Mr. A. Garstin, Mr. Ned Wright, Mr. Fisher, Mrs. Lazel, and others took part in the meeting, which was very encouraging in point of numbers.

Royal Normal College for the Blind.—The Duke of Westminster, in his capacity as president of the Royal Normal College and Academy of Music for the Blind, has issued a letter to the Press announcing that negotiations have been entered into and terms have been arranged for the reacquisition from the London School Board by the executive committee of the entire institution. On legal ground, the Education Department requires that all the money which has been expended by the School Board on capital account shall be paid into the School Board treasury prior to the retransfer. For this purpose £25,000 is required. Upwards of £6000 has already been subscribed, and an appeal is made for further assistance.

Zionism in London.—A branch of the English Zionist Federation has been established in West London. The Federation aims to give effect to the following resolutions, which were accepted by the Basle Congresses of 1897 and 1898:—"1. The acquiring of a legally safe-guarded home in Palestine for the Jewish people. 2. The fostering of the National idea in Israel. 3. The promoting and supporting of colonising and industrial enterprises in Palestine. 4. The using of Hebrew as a living language, and the fostering of Hebrew literature. 5. The establishing of schools and local libraries, and the taking of all such steps as may tend to promote the educational development of the Jews. 6. The publishing of an universal-Hebrew dictionary on historical and philological lines, embracing the whole of Hebrew literature, ancient and modern. 7. The establishing of athletic clubs for Jews. 8. The founding of a Jewish colonial bank, as an instrument towards the accomplishment of the above programme."

The Haven for Homeless Little Ones.—This useful institution at Walton-on-the-Hill, Surrey, is a spacious building, or rather series of buildings, capacious, healthy, and well fitted, in which numbers of children in unhappy circumstances are received, sheltered, and educated. "The hundreds of applications which we" (writes Mrs. Ransome Wallis, hon. sec. and treasurer) "receive every year, many of them containing stories of most cruel deception, would move any woman's heart to pity. We often wish that our subscribers and helpers could read these letters as they come in day by day. The work was begun on a very small scale in 1893, in dependence on God to raise us up helpers, and that we have now nearly a hundred children proves how He has supplied our need. The present great need of the work is that we should buy the Castle House and its grounds of eight acres as the freehold property, to be vested in trustees for the Haven for Homeless Little Ones."

THE BOOK WORLD.

ANNUAL VOLUMES.

The Young Crusader for 1898 gives, in bound-up form, the numbers of a readable little periodical, issued by the Church of England Temperance Society. (1s. *Office*, 4, *Sanctuary, Westminster.*)

There is always something good in **Hand and Heart**, edited by H. Somerset Bullock, M.A. The annual volume is filled with excellent reading, admirably illustrated. (2s. "*Home Words*" *Office.*)

Rev. Charles Bullock's monthly, **The Fireside**, continues its useful ministry, but it never looks better than when at this time of year it comes out in volume form, handsome without and excellent within. (7s. 6d. "*Home Words*" *Office.*) The frontispiece this year is an admirable portrait of the Duchess of York. There are serial stories by Agnes Giberne and Rev. C. W. Bardsley; sketches and papers on many topics; sermons and meditations by good men and true. As usual, there are selections from a wide survey of literature on hundreds of curious and interesting matters. The illustrations are numerous and good.

NELSON'S TEACHERS' BIBLES.

Bible readers have many series of helps and aids from which to select; and without instituting comparisons or dwelling upon distinctions and differences, it is as pleasant as it is easy to say a word in high commendation of **Nelson's Teachers' Bibles**, which have been issued in various sizes and bindings. This edition of the sacred Scriptures, in bold minion type, gives the text of the Old and New Testaments beautifully printed and accompanied by the usual references.

The additional matter consists of the Illustrated Bible Treasury, a compilation of great value, prepared under the editorship of Dr. William Wright. Results of the latest biblical research are given in this work, and the engravings, which are archæological and topographical, are over 350 in number. Many leading scholars in Great Britain and America were engaged upon this Treasury, which, with a large amount of information indispensable to the Bible student, includes a new concordance to the Authorised and Revised Versions, combined with a very useful subject-index and dictionary of Scripture proper names. Of course, there is also an atlas, with list of place names, including the latest identifications. Many a Sunday-school teacher would prize one of these Bibles, which in every feature are admirably suited for presentation purposes.

STORY BOOKS.

A Prince of Edom, by James Ballingall, B.D., is a tale designed to illustrate the period when David and Solomon ruled in Israel. (*Alex. Gardner.*)

Mrs. Molesworth is a favourite with many, and by **The Laurel Walk** her reputation is admirably sustained. There is a lost will and a ghost; but the story is a pleasant one, with a happy ending. (6s. *Isbister & Co.*)

A tale of North Devon, by Bessy Hawker, is entitled **Overlooked**, by which we are to understand "bewitched." The superstitious customs outlined by the way are, doubtless, "founded on fact." (3s. 6d. *Wells Gardner, Darton & Co.*)

Mrs. Stowe's **Uncle Tom's Cabin** will long be a classic story. It would be difficult to find a more serviceable edition than one issued by *James Bowden* (3s. 6d.), illustrated from drawings by Charles Copeland. The type is bold and clear, and the binding chaste and strong.

Mrs. L. T. Meade has added another to the number of tales depicting the anxieties of the Chartist days, entitled **Cave Perilous**. It presents some very exciting situations, and being fully illustrated and got up in a handsome form, it is admirably suited for presentation purposes. (3s. 6d. *Religious Tract Society.*)

A historical tale of exceptional interest is **The Scourge of God**: A Romance of Religious Persecution. By John Bloundelle-Burton. (6s. *James Clarke & Co.*) The scene is laid in France at the beginning of the eighteenth century, when the Camisards rose against the tyranny and cruelty of Louis XIV. As an imaginative creation, as well as an illustration of great historical events, the book deserves many readers.

Messrs. Ward, Lock & Co. are reissuing the works of the late J. G. Edgar. **Cressy and Poictiers**; or, The Story of the Black Prince's Page (3s. 6d.), is a capital boys' book, and has been well illustrated by Powell Chase and others. A new library edition of G. J. Whyte-Melville's novels has begun with the publication of **Katerfelto**; a Story of Exmoor (3s. 6d.), illustrated by Lucy E. Kemp-Welch. A volume of Australian stories, for the entertainment of elders rather than juveniles, is **The Camp at Wandinong**, by Ethel Turner.

STORIES FOR YOUNG PEOPLE.

Stolen or Strayed, by Harold Avery, is a story for young folks, got up in *Messrs. Nelson's* excellent style (1s.).

Two tales of home life are **Joyce Macdonald**, by Ethel S. Cann; and **Rachel's Trust**, by K. M. G. Girls will read them with interest and not without opportunities of profit. (1s. each. *C. H. Kelly.*)

"Christie's Old Organ," by Mrs. O. F. Walton, is a favourite still, and many will welcome a sequel in **Christie, the King's Servant** (1s. *R.T.S.*). It is a pleasure once again to meet with the old organ, and some of the old characters.

There are some exciting chapters in **A Dreadful Mistake**, by Geraldine Mockler (2s. 6d.). Younger boys will be delighted with **Eric Sinclair's Luck**, by A. B. Romney (1s). The former book is illustrated by William Rainey, R.I. (*Blackie & Son.*)

Those children who love fairy stories will welcome Mrs. Molesworth's book, entitled **The Magic Nuts**. The delightful wanderings of Leonore and Hildegarde in the borderland of the Fairies' Kingdom will charm our little friends. (*Macmillan & Co.* 2s. 6d.)

Messrs. Blackie & Son publish **Her Friend and Mine**, by Florence Coombe, an interesting story of two sisters, the scene of which is laid in Guernsey. It tells the story of school days and youthful diversions, and will entertain the young readers. W. Rainey furnishes some graphic illustrations.

Messrs. Partridge have issued some attractive and readable little books for children in **Chrissy's Treasure**, by Jennie Perrett; **The Island House**, by F. M. Holmes; **Joe and Sally**, by the author of "Grumbling Tommy"; and **Puppy Dog Tales**, by M. B. Maxwell, Jennie Chappell, and others. (6d. each.)

A Child in Westminster Abbey, and other stories, by Mary E. Palgrave, is a capital little book for boys and girls (2s. *Religious Tract Society*). There is more excitement in **Captured by Indians**, a tale of the American frontier, by Edward S. Ellis. (1s. 6d. *Cassells.*) We are taken still further afield in **The Fortunes of the Charlton Family**, an attractive addition to the "Chatterbox Library." (1s. 6d. *Wells Gardner, Darton & Co.*)

Among the publications of the *Religious Tract Society* are the following: **Ruth's Path to Victory** (1s. 6d.), by Evelyn L. Thomas; and **Antonia's Promise** (1s. 6d.), by the author of "Wapping Old Stairs." The former shows a path of discipline and trial; in the latter one of the characters is a wayward youth who was "sent down" from College. **A Girl's Experiment** (2s.), by Margaret Keston, tells of honest endeavour bringing its own reward; and **The Wishing Well** (2s.), by Lucy Taylor, finds fitting explanation in its secondary title, "Be content with such things as ye have."

Four excellent and admirably printed stories, published by *R. Culley, Ludgate Circus-buildings, E.C.*, may be commended to those in search of Christmas presents or prizes. **Gold and Glitter**, by Jeanie Ferry, is a striking story of the misery caused by strong drink. **Bessie's Ministry**, by Alice J. Briggs, will teach young girls of "the good they may do while the days are going by." **Lottie, Servant and Heroine**, shows how real heroism is possible in lowly life. (1s. 6d. each.) **Loyalty Rewarded**, by Jeanie Ferry, illustrates the benefits of temperance and self-control. (2s.)

Stella Austin knows how to gain the favour of imaginative and lively young folks, if one may judge from her two stories just published by *Wells Gardner, Darton, & Co.* **Our Next Door Neighbour** (2s. 6d.) is a very diverting medley of fancy stories, with qualifying seriousness to salt the fun. **For Old Sake's Sake** (2s.) is full of whimsical humour, that abundantly gilds the pill of reflection. **The Children of Swift Creek**, by Noel West (2s., same publishers) is a tale of the free and untrammelled life of the Far West. Mr. A. Pearce's pictures illuminate the somewhat exciting narrative.

Two capital stories for boys and girls by Emily M. Bryant are—**The Doings of Denis**, and Other Stories, and **Dolly and Syb at Boarding School**. (1s. each.) **Friend and Foe**, by Alan-a-Dale (1s. 6d.), a very readable story of a Methodist soldier in Peninsular days, will have an interest for elders. Another picture of past times is **Denis Patterson, Field Preacher** (2s.), a story of early Methodism and John Wesley, from the practised pen of Kate Thompson Sizer. A still wider circle of readers should be secured by **At the Gates of the Morning**, a story of the Reformation in Kent (2s. 6d.), by Dora M. Jones. This last is worthy of special commendation at a time when lessons of bygone fidelity and devotion require to be taken to heart. (*C. H. Kelly.*)

Sun Glints for Cloudy Days, by Margaret Newnham (*John H. Bell*, 31, *Castle-street, Edinburgh*), may be said to realise the aim of the authoress to write a "cheerful, hopeful book for tired people." It is a neat little book, printed in extra large type, and worthy of extensive circulation.

The author of "Probable Sons" has given us another admirable story for lads in **His Big Opportunity**. (2s. *Hodder & Stoughton.*) It is not only most attractive as a naturally told story, but its moral will strike and stick. Mr. Cowell's live illustrations are finely reproduced.

Dr. Heywood Smith, in **The Genesis of the Soul**, finds in the opening verses of the Old Testament a picture or parable of man's soul-development. As a study, suggestive though slight, the booklet will be helpful to thoughtful Bible readers. (6d. net. *H. J. Glaisher*, 57, *Wigmore-street, Cavendish-square, W.*)

Year by year Rev. J. T. Wrenford, of Newport, Mon., issues a booklet message. This year's is as striking as any of its predecessors, alike in title and substance. **Where Am I?** is a serious question, and Dr. Wrenford's pages will assist many to give an answer as in the sight of God. (6d. per dozen. *Partridge & Co.*)

The "Heroines" series, by Frank Mundell (1s. 6d. each. *S.S.U.*), has included many attractive volumes. The latest is as good as the best, and is entitled **Heroines of the Faith**. "Perpetua of Carthage" and "The Wife of Richard Baxter" are two from many lives outlined in what is emphatically a "book for the times."

A pamphlet that deserves many readers is **The Higher Critics and their Mistakes**, by P. and R. H. (4d. nett. *Marshall Brothers*). The chapters originally appeared in *The King's Own*, and are evidently the result of wide and careful reading. For the purposes of distribution, copies may be had for 3s. per dozen, direct from the authors, at Oakley House, Spring-grove, Isleworth.

There are some books of the lighter sort that may be read for their illustration of history as well as for their own interest. One of these is **The Adventures of Don Quixote de la Mancha**, of which a capital edition, with coloured plates and hundreds of engravings, has been issued by *Messrs. Ward, Lock & Co.* (3s. 6d.) Old as well as young will find diversion in the pages of this famous work of satire.

The Light Side of Science, by Dr. Andrew Wilson (2s. 6d. *James Bowden*), will prove a capital companion for spare half-hours. The papers are popular in style, and deal with semi-scientific themes, and range from the infinitely little to the infinitely big. Dr. Wilson's encyclopædic knowledge makes him an authority on every-day subjects, and we can promise the reader no small entertainment as well as instruction.

A new Protestant book by W. Stanley Martin is **Fire Ships, Fire Works, and Fire Brands**. (Boards 1s., cloth 1s. 6d. *W. Wileman.*) The pages describe in a popular way conflicts for home and liberty, and show where Romanism has come in with her enslavements of body and soul. Such books as this and its predecessor, "Some Famous Bonfires," should advance the cause of right and good among the people of our land.

Children who are so happy as to possess a copy of **Darton's Sunday Pleasure Book** will count on the return of Sunday afternoon. The illustrated readings on Bible topics are well adapted to the youthful mind, while the "missing word" exercises, outlines for colouring, and verses for illumination, are sure to instruct as well as entertain children who have the privilege of Christian teaching and example. (2s. 6d. *Wells Gardner, Darton & Co.*)

"Blessed be Egypt" is a booklet giving some account of present missionary effort in Egypt, and the story of the Lord's leading of the Egypt Mission Band. Edited by Wm. J. W. Roome, of Belfast, these pages cover a ground that should interest many at the present time. Moreover, they outline the lives of workers who speak of blessing received at Keswick Convention, and of impulse through the agency of the Student Volunteer Movement. "Candidates in waiting" will read this booklet with pleasure and profit. (6d. and 1s. *Marshall Bros.*)

In his eightieth year, Rev. Henry Harris, B.D., formerly rector of Winterbourne-Bassett, Wilts, republishes, after careful revision, an essay which he first issued thirty years ago. The little book is entitled **The Claims of the Priesthood Considered**, and an appendix deals with "The Church and the Priesthood." The position is substantially that of Thirlwall, Lightfoot, and Westcott. As a thoughtful contribution to a great controversy, from an Evangelical point of view, this little work deserves a hearty welcome. (2s. 6d. *Henry Frowde.*)

We have received the Christmas numbers of the *Queen* (1s.) and *Weldon's Ladies' Journal* (6d.). They are full of the usual attractions of the season in the way of pictures, tales, fashion plates, etc.

Items of Interest.

Home.

The sum paid by Mr. Hooley for the gold communion plate presented to St. Paul's Cathedral has been returned to his trustees.

The new buildings of the London Library in St. James's-square are to be formally opened on December 5. Lord Wolseley and the Bishop of London have promised to be present.

At their sitting last week the executive committee of the Liberation Society resolved to take steps for pressing the question of disestablishment and national education at future bye-elections.

At the second meeting of the Wesleyan "Million Guineas Scheme," held at Leeds, 30,020 guineas were promised, making, with the 70,000 guineas promised in London at the inaugural meeting, over 100,000 guineas.

The students of Regent's Park College propose to erect a tablet in the college to the Regent's men who have died on the Congo. It is an excellent idea, and will commemorate seven who laid down their lives for Christ between 1883 and 1897.

Charitable Contributions.—The late Canon Bell has bequeathed £300 to the C.M.S., £200 to the London Jews Society, and £100 each to the C.P.A.S., Irish Church Missions, Moravian Missions, and the Bible Society.—£1000 anonymously to the fund for enlarging Wakefield Cathedral as a memorial to Bishop Walsham How.

Foreign.

The French are about to spend some ten millions sterling on railway extension in Indo-China.

Dr. Sven Hedin proposes to start on his next journey of Asian exploration about the middle of next year.

Some severe fighting has taken place in the hinterland of Benin, Nigeria, two British officers being wounded.

The negotiations between England and the Triple Alliance aim at an extension of a limited agreement concluded three years ago.

The Emperor Menelik is reported to be advancing towards Borunneda with 100,000 men, his intentions being to reach Bahr-el-Ghazal.

Mr. Rhodes has declared in the Cape Legislative Assembly that he is about to proceed immediately with the railway to Lake Tanganyika.

The Powers have agreed to the proposed reduction of the Egyptian Land Tax. A million and a half are to be spent on Egyptian railways.

A British syndicate has secured the concession of a railway line in China from Canton to Chengtu, the wealthiest of Chinese provinces.

The Egyptian Budget for 1899 contemplates increased estimates both in receipts and expenditure. Considerable sums are to be devoted to Soudan railways.

Plague returns from India show a slight increase in the epidemic in Bombay city and the districts of the Presidency. In Bangalore the disease continues to rage severely.

The Government has definitely decided to make a generous grant to the West Indies to repair the havoc caused by the hurricane. The Lord Mayor's fund has reached £43,600.

Each of the Great Powers—Britain, France, Italy, Russia — will advance 1,000,000 francs to Prince George of Greece on his assumption of the post of High Commissioner of Crete.

As compensation for the surrender of the Philippines, the American Peace Commissioners have offered Spain 20,000,000 dols. The islands are to be open to the world's commerce.

A new fast service to Canada has been organised by the Great Western Railway viâ Milford Haven. Two days will be saved in the sea voyage as compared with the Liverpool route.

The Prince of Wales is to be invited to the Washington Centenary Celebration next year. The American President will offer his Royal Highness the hospitality of the White House.

A convention has just been ratified between Germany and the Sultan in virtue of which the German Government takes under its protection Germans of all Christian sects in the Ottoman Empire.

The Emperor of China has paid his "respectful congratulations" to the Dowager Empress on the attainment of her sixty-fourth birthday. He was taken back to his island prison immediately afterwards.

The Foreign Office has taken over the administration of the territories in Africa comprising Somaliland, Uganda, British East Africa, Nyassaland, and Central Africa—all open doors for missionary enterprise. The workers and the money are, however, wanting.

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AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The resignation of the Bishop of Bangor will take effect at the end of the year.

The Bishop of Natal is compelled to return to this country as soon as possible, in order to undergo an operation under a specialist.

The National Protestant Church Union has already sold more than 10,000 copies of the manual on "English Church Teaching," which is now in its third edition.

The Rock says: "The Bishop of Oxford positively had the audacity to forbid Rev. S. H. Soole, of Grey Friars Church, Reading, preaching Protestant sermons in his own church on Nov. 6."

Prebendary Webb-Peploe has publicly announced that, if the St. Paul's processional cross is carried before him, when he preaches in the cathedral, he intends to denounce it in the pulpit.

"Two friends" have just sent a cheque for 100 guineas to Rev. W. Carlile for the purpose of providing and equipping a third Church Army Mission and Colportage Van for the Exeter Diocese.

The Bishop of Rochester last week dedicated a new church in connection with Gonville and Caius College Mission and Settlement, which has been erected at a cost of over £4000.

The Bishop of London has ordained two deaconesses by imposition of hands at St. Andrew's House, Tavistock-crescent, and given them a regular commission, licensing them to Hendon and Christ Church, Marylebone.

A committee appointed to secure the erection of seven new churches in Plymouth report that all the necessary sites have been secured, five of the number having been given. It is expected that the whole seven churches will be built within five years.

An enthusiastic meeting on behalf of foreign mission work was held in Exeter Hall on Thursday last, under the auspices of the London Junior Clergy Missionary Association. The Archbishop of Canterbury presided, and the large hall was crowded.

The Bishop of Wakefield has recently made a tour of the slums of the city, and in concluding a sermon at Wakefield Cathedral, at which the Mayor and Corporation were present, he strongly urged the necessity for the improvement of the dwellings of the poor.

A deputation from the Church Missionary Society, headed by Sir John Kennaway, M.P., has waited upon Lord Kitchener, to urge upon him the desirability of establishing missions in the Soudan. The interview was private. It is understood that the Sirdar promised to comply with the wishes of the deputation as far as he was able.

The church accommodation at Cromer has become wholly inadequate, owing to the growth of the town, and in the season overflow services have been held at the Town-hall. An effort is being made now to erect a chapel-of-ease, and at a meeting of the parishioners last week it was decided to purchase a suitable site, at a cost of £950.

It has been resolved by the Evangelical party to arrange such a demonstration on the eve of the reopening of Parliament as will make an impression upon our legislators, the object being to emphasise the absolute unanimity of the Evangelical opinion against Ritualism. The voices of two Evangelical prelates, the Bishops of Liverpool and Sodor and Man, will be heard.

A corporal in a well-known line regiment recently received a legacy of £100. For some time previously he had been doing Gospel work amongst his comrades, and on receiving his legacy he spent £20 on obtaining his discharge, applied to the Church Army to be trained as an evangelist, and was accepted. He has already paid another £20 for the discharge of one of his old comrades who has also been accepted.

The Church Congress at Ballarat was attended by the Archbishop of Sydney, several bishops, and numerous members of the clergy from all parts of Australia. Bishop Thornton delivered an address, severely attacking the conduct, character, morals, and manners of the people of Victoria. Great indignation has been excited, and the Press criticises the address unfavourably. Young Australians are especially indignant.

Congregational.

At the last monthly meeting of the London Congregational Board, Dr. Horton delivered an address on Romanism in the Church of England.

Rev. J. McClune Uffen, of Dorchester, has held special meetings for men only and for women only subsequent to the ordinary Sunday night services, with a view to stimulating practical interest in religion.

The sixth anniversary of Rev. H. Russell's pastorate of Caversham Hill Chapel was lately celebrated. The flourishing condition of the church was spoken of with great thankfulness. Sixty-seven members have been received into the church during the past six years.

At the annual meeting of Perth Church (Rev. W. Finlay) two motions—(1) to make total abstinence a condition of membership; and (2) to refuse admission to all directly engaged in the liquor trade—were defeated, the latter chiefly on the ground that the usage of the church made such unnecessary.

Baptist.

The "diamond" jubilee of the church at Alloa, N.B., has recently been celebrated, when Rev. Jervis Coats, D.D., preached to large congregations.

Mr. T. E. Warner, secretary of the Irish Baptist Home Mission, has concluded a seven weeks' preaching and lecturing tour in Scotland on behalf of the funds of the Society.

At the thirty-first anniversary of Pastor Hazzard, The Lighthouse, Bow Common, E., the report showed increase all along the line. Thirty-four had been baptized and thirty had been added to the church.

Calvary Baptist Church of New York City, whose pastor is Dr. Robert S. McArthur, a Canadian, was founded fifty-two years ago under the name of Hope Chapel. Since that time it has had a total membership of 4445, it has educated 100 students for the ministry, and it has given more than £400,000 to benevolence and missions.

On Sunday last the pastor of West Green Church, Tottenham (Rev. John Edmonds), baptized thirteen candidates, nine of whom were young men. The large hall near West Green Station, which has been taken by the church for Sunday evening services, is now well filled with an appreciative audience, and there are frequent conversions.

Methodist.

The Wesleyan Book Room is preparing a new Welsh hymn and tune book.

The annual report of the Cork Methodist Association records a prosperous year's work.

The Secretary of State for War has appointed the Rev. Owen S. Watkins Chaplain to the Wesleyan troops in Crete.

The mission belonging to the Established Church, Obelisk-street, Guildford, has become a Primitive Methodist mission.

Hull P.M. Council has formed a sites committee to watch the growth of the town and secure sites in rising neighbourhoods before the value of land reaches a prohibitive price.

Rev. James Thompson, President of the South African Wesleyan Conference, has arrived in England to seek medical advice for a painful disease, and has undergone a severe operation. His duties as president and chairman of the district will be discharged by the ex-president, the Rev. James Scott.

Much interest has been aroused in Newcastle-under-Lyme by the visit of the President of the Methodist New Connexion (Rev. D. Heath) to his native town on the occasion of the opening of newly-built commodious Sunday schools. His brother (Ald. Heath) is the treasurer of the new enterprise, which is costing about £1,800.

The Wesleyan Metropolitan Chapel Building Fund sends out its thirtieth annual report. In addition to twenty-one sites already in the possession of the committee, nine new sites have been secured during the year. The income for the twelve months past has been £5598, of which £3537 is from investments, and £1502 from subscriptions and collections.

A number of Wesleyan ministers in Ireland are indisposed in the active work, Rev. Dr. Hollingsworth, Principal of Wesley College, Dublin, has been seriously ill, but is now much better. Rev. Samuel Cowdy is still unfit for circuit duties, and Revs. John W. Jones (Downpatrick), James Wherry (Castleblaney), and W. A. H. Robinson (Clones) have had to obtain supplies.

At Oxford-place Chapel, Leeds, the Rev. H. Price-Hughes, Dr. H. J. Pope, of London, and other leading Wesleyans were present, and explained the objects contemplated by the "Million" scheme; 30,020 guineas were promised during the day. This, with the 70,000 guineas promised at the inaugural gatherings held in London a fortnight ago, swells the net results of the first two great meetings to 100,000 guineas, or a tenth of the required amount.

Presbyterian.

Dr. Whyte has opened the new mission premises erected on the site of the old Cowgatehead Church, Edinburgh.

Rev. John McNeill has placed himself at the disposal of the Free Church Highland Committee till the end of next May.

Rev. G. G. Stott, assistant minister in South Leith parish church, has accepted a call to St. James's Presbyterian Church, Dulwich.

A member of the Wesleyan Methodist Connexion has, through Rev. Dr. Monro Gibson, promised £1000 to the Church Extension Movement of the English Presbyterians.

The new hall at Muswell Hill was opened for public worship by Rev. Dr. Dykes. The hall, which seats about 300, was crowded, and large numbers of people were unable to gain admission.

At a meeting of the Nomination Board, on the motion of Principal Dykes, seconded by Rev. Dr. Morison, Rev. Dr. Charles Moinet, of Bromley, was selected for the Moderatorship of the next English Presbyterian Synod.

The American Presbyterian Board of Foreign Missions has declared itself ready to enter on work in the Philippine Islands, provided funds are contributed for that specific purpose. The church in Yonkers, N.Y. (Dr. G. F. Pentecost), has contributed the first gift, 1000 dols., for this purpose.

Salvation Army.

In memory of their own departed little ones, Commissioner and Mrs. Booth-Helberg, of Paris, have converted the house next to theirs into an orphanage.

Out of a total of one hundred officers in the Marathi Province only six are English, ninety-one being Marathis raised in the province.

The officer in charge of the Salvation Army Naval and Military Home, Hong Kong, has been kept busy with the blnejackets on temporary leave, who landed from the various ships of H.M. Navy, that have been passing and repassing recently.

Fallen Asleep.

Rev. J. B. FRENCH, assistant sec. of the Bible Lands Missions Aid Society, aged sixty-three.—Miss MARY LIZZIE LUCKETT, daughter of Rev. G. Luckett, pastor of Syston Congregational Church.—Dr. JOHN ADAMSON HONEY, of Inchture Parish, near Dundee, at the age of eighty-nine. Dr. Honey spent all his life in the ministry of this parish, having been ordained there in 1836.—Rev. HEMAN LINCOLN WAYLAND, D.D., of Philadelphia, at the age of sixty-eight.—Mr. ROBERT ROWLAND, J.P., of Portmadoc, one of the chief supporters of Welsh Calvinistic Methodism.—Mrs. E. BATTY, a devoted Wesleyan Sunday-school worker, of Bishop Auckland.—Mr. WM. PORTER, of Leicester; he held many offices in the Wesleyan Church.—Rev. JOHN HUGILL; he entered the Wesleyan ministry in 1842, and contributed much to the consolidation of Methodism in the rural districts.—Mr. CHRISTOPHER MOODY, of Leeds, a devoted Methodist, aged seventy-nine.—At the age of seventy-two, Mrs. RACHEL BACKHOUSE, of Pilmore Hall, near Darlington, for many years a prominent member of the Society of Friends.

Children's Scripture Union Portions for Week Ending Dec. 10.

Sun. Dec.	4	1 *Cor.*	i. 1-17	Th. Dec.	8	1 *Cor.*	iii. 12-23
Mon. „	5	„	i. 18-31	Fri. „	9	„	iv. 1-14
Tues. „	6	„	ii. 1-16	Sat. „	10	„	viii. 1-13
Wed. „	7	„	iii. 1-11				

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NOTES AND COMMENTS.

IT is almost superfluous for us to commend to our readers the consecutive expositions of Scripture from the pen of Rev. F. B. Meyer, which appeared as OUR DAILY HOMILY, in their book form. The third neat volume, containing the daily portions on the Psalms and Canticles, is now ready, and can be had from our publishers, price 1s. 6d.

A very fruitful time for buttonholing men is between breakfast and dinner on Sunday morning. They get up late for breakfast, and about ten or eleven numbers of them hang about the streets, listless, helpless, vague, and vacant ; but sober. At one o'clock the drink-traps are set, and in many the poisonous alcohol does its work. Between eleven and one on the first day of the week is not a close time but emphatically open time for the fishers of men.

Mr. Leonard Weaver has taken advantage of this fact, and on Sunday mornings he has welcomed a thousand men in the great tent at Tottenham, and not a few have stepped out of the losing army and joined the conquering ranks of Jesus, the Lord of hosts.

Is it not time for the Churches to move out of the ruts and do the King's business for eternity with the courage, enterprise, and ingenuity which successful merchants display in the doomed traffic, over which there will soon be weeping and wailing, for in one hour so great riches is come to nought ?

It is one of our settled convictions that the study of prophecy is not intended to make us prophets beyond the express statements of Scripture. While, therefore, we have not closed our columns against the expression of opinion, we feel called upon to say that there does not seem to us any sufficient Scripture warrant for fixing the dates of coming events, as in the specification which is advertised on page 7 of our present issue.

The establishment, at the instance of Lord Kitchener, of a great institution in the Soudan for teaching boys secular knowledge, and giving men a technical training, must have the sympathy of all Christian Englishmen. At Edinburgh, Lord Kitchener is reported to have said :—

> Our first task will be to civilise the inhabitants of those vast districts in the Valley of the Nile which it has fallen to our lot to be responsible for administering...We wish to prevent as far as possible the introduction with trade of those pernicious adjuncts, the liquor traffic and dishonest dealing with natives, which too frequently in new countries accompany it.

It may seem strange at first sight that a college bearing Gordon's name should have no place for religion, but, considering the work to be done, the auspices under which it will be conducted, and the mixture of tribes that will be represented under its roof, the decision to leave the teaching of religion to other agencies is a wise one. We are confident that the C.M.S. alone, to say nothing of other missionary organisations, will strain every nerve to meet, in an adequate way, the great opportunity ; and thus Christianity, as a voluntary force working for the good of men in things temporal and spiritual, will be self-revealed and self-vindicated. It needs no worldly support from those who do not love it. The best memorial it can rear to Gordon's memory is to win the sons of the desert for Christ, as Gordon won the lads of Woolwich.

Canon Eyton, in objecting to the obligatory use of the Athanasian Creed, has used some words relative to the forming of that creed which have an application to the forming of all creeds. He said :—

> The Holy Spirit has taught the Church a deepened reverence since the days when this hymn was composed, and to recite it is to do violence to his most illuminating inspirations. Because we believe so intensely in the Trinity of Persons and Unity of God, because we see in the one the inspiration of our social life and in the other the fountain of all real adoration, we resent the attempt of an ever-defining age to obscure the eternal truth by describing it in the language of the philosophy of a single period.
>
> "The language of the philosophy of a single period"—it is in adopting and standing by this once lucid form, but lucid no longer, that we get wrong. The language of the Bible, which has a fitness for every age, is the only adequate and safe language in which to shape and express our beliefs. It is a language that is always living.

In a sermon lately preached on "The Living Departed" Canon Newbolt said that "the Church does not pray for the dead," by which he means the unbelieving and unholy dead. "Men, if they are to have a participation in the prayers of the faithful after death, must have done something here to earn it by their lives." The Church prays for those who have departed in God's faith and fear, because they are not dead, but alive. It reads very strangely to anyone who is more accustomed to the language of the Gospels and Epistles than to that of so-called "Catholic Manuals of Devotion" that there are new trials which await them beyond death—not the trial of probation, but in some ways the fiercer trial of acceptance.

> Excellence there, before the beauty of the heavenly Exemplar, is a more difficult thing than excellence here before the blackness and horror of a possible degradation. And therefore we pray for them. We know nothing at all of the posts they fill, the work they are doing, the rest which they enjoy, the discipline which they are undergoing. We merely fill up the void with our prayers ; we keep up the same pressure which we kept here while they worked, and so we say, Grant them rest.

How different the very cast of thought here from our Saviour's words, "To-day shalt thou be with me in Paradise" or from St. Paul's words, "At home with the Lord."

There has been time for the Ritualists to express their opinion on the action of the bishops, and so far as they have done so the promise of obedience and of a cessation of hostilities is not very bright. *The Guardian* counsels forbearance on the part of the Evangelicals, and advises them to make up their minds to live side by side with the High Church ; to which the Evangelicals will no doubt reply in due time that they did not originate the trouble, nor do they perpetuate it. It is like the fable of the wolf and the lamb. *The Church Times* thinks that the bishops have weakly yielded to popular clamour ; but, it asks, What of that ? They have not issued a joint pronouncement on the new policy, and "the six points on which we have always insisted, and shall always insist, are left practically intact." It also charges the bishops with going against things they have tolerated. *The Church Review* calls for "No surrender, and no compromise" with regard to vestments, lights, incense, the mixed chalice, unleavened bread, processional crosses, and the like.

The American *Outlook* recently published an excellent editorial, addressed "To the Clergy," deprecating the growing custom among many preachers of turning aside from spiritual instruction as such, and dealing with the public issues of the day from an ethical and religious point of view. Two valid reasons are given why this should be avoided. First, it is very few preachers who possess the necessary expert knowledge to deal with the tangled affairs of the world ; and, secondly, if they forsake their proper spiritual function of illuminating and inspiring the individual life, *there is no one else in the community to take up this work.* Further, current issues can be adequately brought in as illustrations of the great principles of the Gospel, and this can be done in such a way as at once to arrest attention and help to drive home the great central truths of revelation. It is all a question of emphasis, of putting first things first, and of enforcing eternal truth at the point of the practical and living issues of life.

The American Peace Commissioners, now sitting in Paris, have incidentally taught a sound lesson to those who are tempted to relax their ordinary religious habits when away from home. In Paris the great day for racing is the Sunday, and on a recent occassion, as President Faure was advised to keep away from attending certain races for prudential reasons, he sent the Commisioners invitations to occupy his box. They declined. The American *Christian Advocate*, commenting on this act of moral courage, says :—

> The Americans declined to go to the races on the Sunday, for which we thank them fervently...All honour to such representative Americans abroad... Their refusal to violate the Sabbath has its great weight and enduring moral.

Here is a lesson which many travelling Englishmen greatly need. The laxity of some religious people in their conduct when abroad is by no means creditable to themselves or honouring to their religion.

Business men please note. In a Boston hotel sixty gentlemen dined together recently. One of their number had just returned from a visit to a distant country, where missions are in successful operation. He spoke of the amazing progress of the Gospel during the last few years. Other brief addresses on the same topic followed. The meeting was designed to show these men what a glorious thing it is for a man who is making money to-day to see the world-wide opportunities for his benevolence. The end was this:

> The enthusiasm there generated crystallised in a few days into a definite and handsome pledge to the American Board of Foreign Missions.

Never were there so many encouragements as now for men of business to see the glory there is in being "co-workers with God." Missions pay in every respect.

The need for a Peace Conference is being demonstrated more vividly than ever. A few months ago Russia's "forward policy" in the navy was promptly met by the Government of this country by a large increase in the naval programme. Just now news comes to hand that the German standing army is to be increased by 40,000 men, involving an additional annual expenditure of eight million marks, and that the American army is to be raised to 100,000, in view of the new colonial policy of the United States. It is evident that nothing short of a clear and rigid international understanding can possibly stem this terrible waste of human energy and treasure. Here is a call upon ministers and churches during the coming season of "peace and goodwill," to revive the drooping cause of peace in this country, which has recently suffered greatly through the glamour of our military triumphs and the deep distrust of foreign nations which seems to animate our leading statesmen of all political parties.

Meanwhile the peace sentiment in Russia has won one of its first victories in a way which proves the sincerity of the Czar's personal attitude on the question. The "Spirit Wrestlers" or Dukhobortsi of that country, which is a sect opposed to all war, have appealed for release from the duties of conscription, and have been so far met that they are allowed to leave the country without hindrance, and to emigrate. Count Serge Tolstoi, a son of the great writer, is promoting the emigration of a large party of these people to Canada. Russia's loss of some of her noblest-spirited citizens will here be Britain's gain. This significant act on the part of the Czar marks another step in loss of prestige which has fallen on M. Pobedonostzeff, the Procurator and arch-persecutor of the Holy Synod, during the present reign. It would seem, indeed, that a new era of progress is about slowly to dawn on Russia under the present *régime*. The Czar has shown a strong personal leaning towards the side of mercy and liberty.

In the *Revue des Deux Mondes*—the leading French literary magazine—on American Catholicism, an attempt is made to give renewed currency to the notion that in the "freest democracy in the world" Roman Christianity is rapidly becoming dominant. The article well illustrates the "fallacy of figures." It is a bare fact that whereas in 1773 the United States had only 40,000 Roman Catholic citizens it has now, nominally, 10,000,000. This looks at first sight "providential and miraculous." A little examination of the fact, however, puts a different complexion upon it. The increase is due (1) to the annexation of the Catholic State of Louisiana and of some Mexican territories; and (2) to the rapid immigration of enormous numbers of Catholics from Europe. So greatly do these two facts alter the case that if there had not been a perpetual leakage *from* Catholicism in the States, instead of *to* it, the present number of Catholics in that country ought to be twenty instead of ten millions. The alarm, thus, should be felt by Catholics, and not by Protestants.

The International Anti-Anarchist Council, which is sitting in Rome, seems actuated, if report speaks truly, by a reactionary spirit in its treatment of this awful problem. Its deliberations appear to be directed to stamping out the evil rather than to the removal of its causes. These are, clearly, the absence of religious faith and principle among the lowest classes, and the terrible social and political pressure which weighs them down in Continental countries. The negative effects of priestcraft and the positive evils of militarism are the two fountain-heads of the evil thing. Enlightenment, and widening liberty, and earnest evangelisation are the real remedies for this cult of hatred between man and man. All the great Anarchical crimes of the last ten years have been committed by men brought up in oppressed Catholic countries. In the free air of Protestantism, and amid the stimulating institutions of liberty-loving countries, there is no organised anarchism; it ceases its machinations because its motive-power vanishes

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Rev. B. Senior's experiences in going to see publicans in their houses in Bradford, for the purpose of holding conversation with them on spiritual themes, agree very closely with those of other workers who have gone to other publicans in the same spirit and for the same object. He never received a word of abuse from either publican or customer. He went when he thought the houses would be quiet, and his purpose was just to try and represent Jesus to the landlords and landladies, and try to prove himself a friend to them. We agree with him in thinking that publicans are often too coolly treated by temperance reformers. Mr. Senior's closing words were peculiarly solemn:

> He had more hope in the conversion of the publicans of Bradford than in the conversion of the many proud Pharisees who were in the Church and who despised the publicans.

For some time prize drawings or lotteries have occupied considerable attention at Northampton. So much so, that the whole question has been brought before the Home Office. They have been usually arranged for charitable objects, but, of course, this has nothing whatever to do with the legal aspect of the question. Advertised extensively, thousands of tickets have been disposed of. Public men, even town councillors and magistrates, have been known to preside at the drawings. We cannot understand how the practice has been allowed to continue for so long a time. That it has sometimes been connected with philanthropic and religious purposes only calls forth more emphatic condemnation.

It is said that very "strong pressure has been brought to bear upon the Chief Constable by headquarters." There should be no reluctance on the part of the community to discountenance the pernicious custom forthwith, and respect the majesty of the law. A grave responsibility rests upon those who in any way appear to approve of it.

The *Hospital* devotes a good article to the physique and diet of schoolboys. It would be well if half the same attention were given to providing them with healthy mental food in their reading. Parents are often sadly lacking in the duty of supervising the kind of books their sons devour, and the character of the periodicals which they take. Anyone travelling in trains who keeps his eyes open cannot but note the number of trashy papers and cheap novelettes that are read by the average schoolboy returning home from school. In these days of cheap and wholesome literature there is no excuse for failing to direct the attention of the young to the splendidly interesting and helpful books that keep pouring out of the press, which, if once the habit were formed, would purify their taste and lift them into a pure mental and spiritual atmosphere. There is no better antidote to poisonous books than a healthy taste for good books. Many lads and girls go astray not from vicious tendency but from lack of helpful direction.

A South African missionary gave some startling figures to an English audience recently as to the warm and self-sacrificing interest taken by his converts in the extension of missionary work. His own native congregation, he said, consisted of 500 members, and these 500 between them collected £80 a year for foreign missions alone; and yet the wages of these poor people amounted to no more than one shilling per man a day. Here is surely a splendid object-lesson to Christians at home. The extreme difficulty of collecting subscriptions for missionary and other supremely deserving causes would soon vanish if (1) every professing Christian were to have a share in the work; (2) their gifts were carefully calculated in proportion to their income; and (3) they quickened their interest in the work by reading missionary literature, so that they might assure themselves of the way their money is spent, and the splendid openings that continually clamour for more workers. Ignorance and apathy and self-absorption are the great hindrances.

The serious nature of the plague in India is not easily realised by us at home; but it might be seen if we were to take some solitary instance of its ravages. Bangalore, for instance, a city of 120,000 inhabitants, will be depopulated in five months from the present time at the present death-rate. We hope and believe that the authorities will successfully deal with the scourge, but in the meantime the losses are terrible, and the people are fleeing for their lives. The hindrance of the plague to Christian work is very great. Schools that had 600 scholars have only 100, or perhaps as few as forty; and even were the calamity now to cease it will be years before the lost ground can be recovered. Our sympathy should be with our brethren in their great trouble, and our prayers should be for it to be overruled for the spread of the Gospel and for the good of the whole country.

Madagascar is a possession which thus far has brought the French invaders neither honour nor profit. Although the invasion was to a certain extent successful it was at the cost of a serious loss of soldiers; somewhere about 7000, we believe, perished between the coast and the capital. No money has been made, but a great deal lost, because a restrictive policy was adopted which drove capital away and locked up the resources of the country. And now comes the bubonic plague in a very virulent form, on the top of a generally bad state of health. The conquerors would have done wisely to retain all the English missionaries and the native Christians, but having acted largely on a policy of persecution they will have to face the consequences. They are said to be learning wisdom, and to be employing the Hovas whom they first of all sought to exterminate, but meanwhile irreparable injury has been done.

A Golden Opportunity.

LONDON, with its teeming multitudes of eternity-bound men and women, presents to every Christian heart a problem hard to solve, viz.: How to reach the thousands of non-church-goers, who seem to be drifting further and further from even the form of religious life. These are not only found in the East End, but in the more respectable districts of this great city, where during the past few years miles of houses have been erected and filled with people of every class, most of whom are settling down to an irreligious life. For it is a lamentable fact that only the few enter church, chapel, or mission-hall; the many do not. It is to be feared that unless God in his grace shall send a widespread Revival, that shall first awaken his believing people, and then arrest the attention of these unreached masses, indifference will lead on to heartless infidelity and all its baneful attendants.

Such a Revival is possible. Yea! in the hearts of many of God's servants there is a conviction that it is at hand, for already there are indications of increased interest and blessing in the Gospel. As one sharing these impressions, I would like to say to every evangelist and Christian worker that there is a golden opportunity of special work, which will soon have passed and gone for ever. As far as London is concerned, my observations are based upon the experience of the past three months' effort with the great American tent at Dalston and Tottenham. There is no need to add more as to the tremendous need existing in every part of this great city. Some may imagine that these districts are well provided with churches and other meeting places, but that is not the case. For example, Tottenham has a population of 100,000, and all the churches and mission-halls could not seat 15,000 at any one time. We must also face the sad fact, that whilst all these organisations are doing more or less for the salvation of the people, they fail to attract the masses about whom we are most concerned, and none are more willing to own this than godly pastors and church workers.

With these things freely admitted, I would like to ask the prayerful consideration of all as to whether there should not be at once a united effort made to reach every district of London in the year 1899 on the lines of the tent, which has proved such a great success, where we have demonstrated three things:—

(1) That the masses can be reached in such buildings, where rich and poor, without reserve, can come to a simple earnest service.
(2) That the Gospel clearly and definitely preached is the power of God to salvation to every condition of people.
(3) That the work, apart from initiative expenses, might be made practically self-supporting.

But the urgency of the work thrills my soul. There is now in crowded thoroughfares suitable land that may be used, which in another year or two will be built upon. Next year from ten to twenty movable tents, with seating capacity from 1500 to 3000 each, might be placed round London, and in them from 30,000 to 50,000 people may hear the message of salvation week by week. Could not a committee of representative men be at once formed to arrange and carry out details, and a sub-committee be formed in every district of London to act in unison with the central committee? £3000 will be sufficient to buy ten such tents. This amount such a committee would soon receive for such a work.

Then, could not prayer unions be started in every part of the city, where few or many may come together weekly to pray definitely for a Revival? The well-proved evangelists may also be brought together, and a plan of operations be arranged. Such a scheme carried out in dependence upon the Holy Spirit of God must succeed, and bring to the great city a revival which will send its vibrations throughout the land.

LEONARD WEAVER.

Religion and Business.

THE DIFFICULTIES OF CHRISTIAN MEN IN COMMERCIAL LIFE.

By Pastor F. E. MARSH, Sunderland.

DIFFICULTIES should never daunt our determination to resist the wrong, nor make us refrain from doing the right. Anything worth accomplishing is sure to be more or less hard to carry out.

It was my sorrowful duty and privilege recently to visit a mother whose son had died from typhoid fever. He was a bright Christian lad of twenty years. As I was coming away the mother showed me the following lines which he had written in his note-book:—

I am but one,
But I am one;
I cannot do everything,
But I can do something;
What I can do,
I ought to do;
What I ought to do,
God helping me, I will do.

The last two lines should govern the actions of every Christian in the commercial world. I will give by way of illustration three incidents related to me by Christian young men quite recently.

A young fellow, by dint of hard work and careful study, had risen to the important post of captain of a steamer. He made several successful voyages, when, through no carelessness of his own, the ship met with an accident, and had to be laid up in consequence. It was an old vessel, and in any case needed extensive repairs. As captain of the boat, the young man had to prepare a statement for the underwriters as to the amount needed to repair the damage. The owners suggested that in making out the statement he might include the other needed repairs.

"But," he remarked, "these are not the result of the accident." He was reminded that such things were often done, but nobly refused to be a party to such lying and misrepresentation. What was the result? The situation was made so uncomfortable that he had to leave the employment of the company. There was one thing he did not lose, and that was a good conscience.

A grocer's assistant, employed by a cash grocer and provision dealer, came to me and asked my advice. He said, "We have often to sell one article at two prices. For instance, a person comes in and wants to taste the 1s. 1d. butter. I am asked if there is not something a little better. The butter sold at 1s. 2d. is the same. The customer does not know this, and fancies the 1s. 2d. is better, and so takes it. Advantage is taken of the purchaser's ignorance, and she pays a penny more than she ought. If I were to tell her the butters are one and the same, I should lose my situation. What would you advise me to do?"

"Tell your master," I replied, "that as a Christian man you cannot take advantage of a customer's ignorance, and you will not sell the same article for two prices."

"I must lose my place," he replied.

"Better that than forfeit the blessing of a clear conscience."

The next case was that of a young fellow who was employed by a wholesale firm as clerk. A certain article is sold at a given price, which is less than the article cost. How is the loss supplied? Traders cannot live by losses. The traveller who obtains the order instructs the clerk to charge for so much more than is sent, so that the firm may not lose. The young clerk is instructed to make out the invoice accordingly.

Now he is in a dilemma. He knows he is doing wrong, and comes and asks me what he shall do. I unhesitatingly say, "Refuse to make out the account. You will very likely be reported to the head of the firm, and then give your reason for refusing to make out the statement." The young fellow did as I suggested, with the following result. The head of the firm did not know what was going on, and when he found the young Christian refused to make out a false statement, he commended his action, and said such transactions were not to be carried on in the name of the firm again. Better to lose the order than to rob the customer. These incidents suggest

SOME IMPORTANT CONSIDERATIONS.

Before the counter. Customers, in their desire to obtain bargains, often suggest to those from whom they buy, a system of cheating, by their beating down methods. The employé knows that his situation will not be open long, if he does not obtain orders, or allows the customer to leave the shop without purchasing. In five cases out of ten the purchaser is to blame for the short weight given, the inferior article sold, the misrepresentation made, the lie told, and the advantage which is taken.

Behind the counter. There are certain broad principles which should actuate master and man. Under no circumstances should a lie be told. Advantage should never be taken of a customer's ignorance. There should never be two prices for one article sold under the same conditions. Misrepresentation should not for one moment be countenanced. Goods sold should be according to sample. A fixed and honest percentage should always be obtained, for the business man should be honest to himself as well as to others. In a word, consistent and righteous action should ever be the rule.

WHAT WILL BE THE CONSEQUENCE

if these principles are acted upon? Those who are not Christians will believe in our Christianity. An unconverted man said to a young banker, as he noted his consistent life, "I did not believe in the conversion of the apostle Paul, but I believe it now since I have seen you."

Ruskin says, "The soldier must die rather than forsake the ranks; the pastor starve rather than preach with flattering tongue; the physician risk the deadliest disease rather than flee from the plague; the lawyer sacrifice brief and fee rather than countenance injustice; and the merchant and manufacturer suffer bankruptcy rather than adulterate their provisions, or provide for the public inadequate or destructive material." And may we not add: The employé should starve rather than tell a lie, for it is better to be wronged than to do wrong.

Y.W.C.A. and Missions.—The missionary evening of the Highgate-road Branch of the Y.W.C.A. was held last Thursday. The sums contributed this year amounted to £147 11s. 1d., £90 of which will go for foreign missions, and the rest for the maintenance of the home and institute. Messrs. Saviolege and Lorraine, at present on furlough, gave an account of their work among one of the hill tribes in Northern India.

The Seven Sayings of the Cross.*

By Rev. F. B. MEYER, B.A.

(*Concluded.*)

IV. "*My God, my God, why hast Thou forsaken Me?*"

IT would be between eleven o'clock and noon that these incidents took place; but from noon till three in the afternoon a pall of darkness hung over the cross and city. We know not how it came, but it appears to have silenced all the uproar which had surged around the cross, and to have filled the minds of all with awe. Men might have gazed rudely on his dying agony; Nature refused to behold it. Men had stripped Him, but an unseen hand drew drapery about Him. For three hours it lasted, and was a befitting emblem of the darkness that enveloped his soul. Of course, the Father had not forsaken Him; but God, as the Judge of all the earth, must turn away from Him when made sin for us, though as Father He never loved Him more tenderly.

Do you wonder that He felt thus, and question how such a forsaking had been possible at such an hour? There is but one explanation. This was not a normal human experience. Only once in the history of the race has all iniquity been laid on one head; only once has the curse of the sin of the world been borne by one heart; only once has it been possible, in drinking the cup of death, to taste death for every man. "He who knew no sin was made sin for us." "He was wounded for our transgressions, bruised for our iniquities." On no other hypothesis than that Jesus was the Lamb of God, bearing away the sin of the world, can you account for the darkness of that mid-day midnight which obscured his soul. I cannot tell what transpired; I have no philosophy of the Atonement to offer; I only believe that the whole nature of God was in Christ, reconciling the world unto Himself; and that, in virtue of what was done there, we may apply for forgiveness to

THE FAITHFULNESS AND JUSTICE OF GOD.

V. "*I thirst.*"—During the hours of spiritual anguish, our Lord was largely oblivious of his physical needs; now, as they passed away, they began to assert themselves. Inflammation, spreading from hands and feet, had resulted in a fever of thirst. He had refused the medicated drink offered at the beginning of his sufferings, because He had no desire to avoid one throb of anguish which lay in his path; but there was no reason why He should not drink of the sour wine which stood hard by the cross, now that He had drunk the cup which the Father had placed to his lips.

As He looked through the long line of predictions that bore on his passion, He could see that they had all been fulfilled save one; and, that this Scripture might be fulfilled, He said, "I thirst." Some, who stood near the cross, and, in the growing light, began to regain their confidence, tried to make ridicule of this plaintive ejaculation; but one who noticed his pale and parched lips was touched with pity; he lifted a bunch of hyssop to the mouth of the Sufferer, and elevating a sponge dipped in vinegar fulfilled thus unwittingly the ancient prediction, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

VI. "*It is finished.*"—As we compare the Gospels, we find that these words were spoken with a loud voice. It was, in fact, the shout of a conqueror. Finished the long list of prophecies, which closed, like gates, behind Him. Finished the types and shadows of the Jewish ritual. Finished the work which the Father had given Him to do. Finished the matchless beauty of a perfect life. Finished the work of man's redemption. Through the eternal Spirit, He had offered Himself without spot to God; and by that one sacrifice for sin, once for all and for ever, He had perfected them that are being sanctified. He had done all that was required to be done to reconcile the world unto God, and

TO MAKE AN END OF SIN.

Finished! Let the words roll in volumes of melody through all the spheres! There is nothing now left for man to do but enter on the results of Christ's finished work. As the Creator finished on the evening of the sixth day all the work which He had made, so did the Redeemer cease on the sixth day from the work of Atonement; and, lo! it was very good.

VII. "*Father, into thy hands I commend my spirit.*"—The words were quoted from the Book of Psalms, which He so dearly loved. He only prefixed the name of Father; for the cloud which had extorted the cry, *My God, my God*, had broken, and under a blue heaven of conscious fellowship He exchanged it for *Father*.

If the words, "It is finished," be taken as our Lord's farewell to the world He was leaving, these words are surely his greeting to that on whose confines He was standing. It seems as though the spirit of Christ were poising itself before it departed to the Father, and it saw before no dismal abyss, no gulf of darkness, no footless chaos, but hands, even the hands of the Father, and to these He committed Himself.

The first martyr, who died after Christ, passed away with these same words upon his lips, with a significant alteration, "*Lord Jesus*, receive my spirit." We may use them as they have been used by countless thousands in all ages; and we know Him whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him.

And when Jesus had said these words, He bowed his head upon his breast, and breathed out his spirit. No one took his life from Him, He laid it down of Himself; He had authority to lay it down.

So ended that marvellous scene. The expectation of all the ages was more than realised. If it be true that on that day a tidal wave of immense volume swept around the world, and rose high up in all rivers and estuaries, this may be taken as an emblem of the much more abounding grace, which on that day rose high above the mighty obstacles of human sin, and is destined to lift the entire universe nearer God. For by it God will reconcile all things to Himself, in heaven and on earth.

THREE ITEMS REMAIN TO BE NOTICED.

At the moment that Jesus died there was a great earthquake, which made the earth tremble and the rocks rend, so that the ancient graves were opened, preparatory to the rising of the bodies of the saints on the Resurrection morning, following the Lord from the power of Death. And when the centurion, and they that were with him, watching Jesus, charged to see the sentence executed, saw the earthquake and the things that were done, they feared exceedingly, saying, "Truly this was the Son of God."

The veil of the Temple, also, was rent in twain from the top to the bottom, at the moment that as the Great High Priest Jesus was entering the Temple not made with hands, with the blood of his propitiation. Is it to be wondered at that afterwards many priests, who had been in close contiguity to that marvellous type, became obedient to the faith?

Finally, from the pierced side of Christ came out blood and water, as John solemnly attests. "He knoweth that he saith true." This was a symptom that there had been heart-rupture, and that the Lord had literally died of a broken heart. But it was also a symbol of "the double cure" which Jesus has effected. Blood to atone; water to cleanse.

* Extracted from Mr. Meyer's new book, Love to the Uttermost. Expositions of John xiii. to xxi. 2s. 6d. and 3s. 6d. *Morgan & Scott.*

[1096]

The Salvation Army at Exeter Hall.

ON Monday and Tuesday of last week General Booth conducted Two Days of Salvation in Exeter Hall. The morning attendances were large, while at the afternoon and evening meetings the great hall was packed.

The General's addresses, on the subject of "Conquering Religion," were characterised by fervency and force, and attended by those pungent sallies and up-to-date comments on affairs which are among the chief attractions of a Salvationist demonstration at Exeter Hall.

"I want," said the General, summing up his objects, "to speak to everyone's heart. I want to get through your ears, and through your prejudices, and through your miserable excuses, and through your self-justification to your *hearts*. God Almighty Himself must help us, but of that help we can be assured. Nobody here need have a single doubt as to that. Jehovah is not only able, but willing, to save, and to save to the uttermost.

"In the next place, if we are to have what I want and what God wants, I shall have to do my share, and I am quite up to it so far as willingness is concerned. I came here with the full purpose, without any reservation in my soul, to do the utmost in my power, to do what I can to make these meetings profitable to my soul, a blessing to the Salvation Army, and the promotion of the happiness of those who come to this building, and profitable to the wide world."

At the last gathering the General spoke on "the harvest is past, the summer is ended, and we are not saved," and—as was the case in each of the meetings—a large number of people went to the penitent form.

On Tuesday afternoon the General alluded to the growth of better feeling between England and America. He pleaded for a similar relationship between France and England, and introduced a resolution, pledging the meeting to pray "that God may so direct and prosper the conference on disarmament convened by the Czar, that it may lead to immediate and permanently blessed results to every nation."

African Institute, Colwyn Bay.

THIS work was commenced about twelve years ago by a returned missionary from the Congo. Owing to the climatic conditions, resulting in the numerous deaths of white missionaries, he aimed at qualifying Christian natives, during a residence in England, to carry the Gospel to the tribes of the interior.

Little did he think that the scheme which was intended for the Congo only would spread so as to serve all along the West Coast, and, indeed, the South and East as well. There are students now in the Institute representing 3000 miles of the West Coast, not to name one from Kaffir-land, and applications from centres on the East. These represent about eight languages, but the meeting-ground is English, in which the education is given.

Numerous committees of native gentlemen have been formed all along the coast with the view of developing the interest and methods of the institution. The funds of the Institute are suffering just now from the coal strike and other causes.

Albion Hill Home, Brighton.—This useful institution has for nearly forty-four years carried on the work of rescuing young women. Since the foundation of the institution 2245 young women have been admitted, 1069 of whom have been sent out to service, and there has also been much encouragement in reference to the after-life of those who have passed out into situations. Letters are constantly received from ladies who have taken girls from the Home into their service, bearing testimony to the permanent reformation of their character and conduct. Many of the letters are most affecting in their expression of love and gratitude for benefit derived from residence in the Home. How greatly this Home is valued is shown by the numerous applications for admission, and also by the great demand for servants from it. The Home's industries last year contributed rather more than half the income. To carry on the work with efficiency a large income is necessary, and in view of a recent falling off in subscriptions the committee ask for increased support. Communications may be addressed to the secretary, Rev. R. C. McDonald, Home Villa, Queen's Park, Brighton.

Day by Day.

SUNDAY, December 11.

Genesis xlix.

"By faith Jacob when he was a-dying... worshipped."

Old experience may attain
To something of prophetic strain.

But there is something more than old experience here. This holy man speaks as he is moved by the Holy Ghost. He is on the main current of inspiration, and his prophecies do not come by his own will, but he speaks from God, "being moved by the Holy Ghost."

Of whom would the Holy Spirit bear witness, save of Him whom He desires to glorify? He is here as the Lion of the tribe of Judah, the root and offspring of David. It is his hand that is upon the neck of his enemies, and to Him that men bow down. Shiloh, the Peace-Giver, is appropriate in its deepest meaning to Him only who is our Peace, and has made peace, unto Whom the obedience of the people shall be. The words spoken of Joseph are too pregnant of meaning to be confined to the ruler of Egypt. Jesus is this fruitful bough, whose branches run over the wall of Judaism; grieved by the archers, his bow abides in strength; He is alike Shepherd and Rock.

There is hardly a possible need of the soul which is not met by one of these aspects of Christ. To the weak He is strong; to the restless, Shiloh; to the barren, the source of fruitfulness; to the persecuted, a Rock of Salvation. Two conditions only are necessary for the appropriation of his fulness. First, that we should wait for his salvation, and, second, that like Him, we should be separate from our brethren.

MONDAY, December 12.

Genesis l.

God's meanings in life! "God meant it for good." The same event may bear two constructions: on the part of man it may mean evil, on God's part only good. The first is obvious, anyone can see the evil intention, the malicious, spiteful purpose; but the eye of faith looks deep down into apparent evil and cries, God means it for good.

Here is a faith to live and die by! To dare to pass beyond the brethren, and the pit, from Shimei and his cursing, from Judas, and the cup, and believe that God means only good. Joseph had to wait to the end of life apparently before he realised this; but we with the teaching of the Bible beside us, with the experience of the centuries to aid us, have no need to wait till we can see by faith. We know and are sure, first, that nothing happens by chance; secondly, that nothing happens outside God's permissive will; and third, that whatever He permits or appoints is meant for good, and will inevitably produce it.

Joseph was satisfied because his life had been so marvellously used for saving "much people alive." Every time he looked upon the teeming multitudes of Egypt, enjoying life and well-being out of the abundance which he had provided, he felt that for such harvests there was no need to grudge the pain of falling into the ground to die. Such results were more than commensurate to the cost. And in the review of life I suppose the one thing which will compensate us for what we have ourselves suffered will be the sense of having been corn givers.

TUESDAY, December 13.

Exodus i.

"Come, let us deal wisely," cries the enemy, and he adopted a policy of consummate sagacity—the male children cut off, the people deprived of opportunities of self-improvement, strange leaders substituted as taskmasters, everything done to destroy national independence and sap self-help.

But Pharaoh and his counsellors had to learn that they were leagued not against a subject nation but against Jehovah Himself; and Israel might have adopted Asaph's words of after years—

They have consulted together with one consent;
Against Thee do they make a covenant.

Whilst they were cutting off Israel on the one hand, God was increasing his people greatly on the other, making them stronger than their adversaries.

It is very wonderful to notice in our lives the agents which God uses to defeat the purposes of our foes. Of all the people in Egypt these two women would have seemed the unlikeliest! How should they be able to resist the proud decree of the greatest king monarch of the earth? Yet so it was. God has agents where we least expect. Shiphrah and Puah are specimens of thousands more who in their humble capacity fear and serve God, minister to his people when they are in sore straits, and are the means of checkmating the designs of the enemy. God, who makes of soft sand a strong bar to the sea, can restrain the raging billows by the humblest barriers.

You may be as obscure and weak as these two, but if you fear God He will condescend to use you, giving you a name in his book of life, rewarding you by making you the spiritual progenitor of households, and securing you immunity from the strong hand of the oppressor.

WEDNESDAY, December 14.

Exodus ii.

Everything the world could do to divert Moses from simple faith in God was done. The treasures of Egypt and the pleasures of sin, the might of eloquence and supremacy in arms, the friendship of the great and the prospects of increasing influence as one of the reigning house; but amid all his heart beat true. Looking towards Goshen, where his people dwelt, he felt that a light shone there before which that of Egypt's palace paled. The promises which had gone before on them, assured their future, and some glimmering anticipation of the coming Christ appears also to have been present to his mind. He esteemed the reproach of Christ greater riches. It cost him, however, all that life seemed worth to espouse their cause.

There was, however, much to learn. By strength can no man prevail. The battle is not to the strong, nor the race to the swift. The doughty champion of Israel's wrongs must be taught that God does not want our strength, but our yielded weakness; that He will not join his glory to another, nor his praise to human might; that the salvation of his people from first to last is due to his outstretched hand and mighty arm, which only need the frailest possible human life beneath which to conceal themselves. Hence the failure of Moses when he essayed to emancipate his people by the strength of his strong fist.

There was yet a third lesson to learn. Like Gideon's army, he was still too strong for God. We are told significantly "he looked this way and that way," as though to indicate his dependence on human methods, and reliance on maxims that operate amongst men. All such thoughts must be dismissed, and in the sublime solitude of a shepherd's life, he must learn to deal with God, and God only.

THURSDAY, December 15.

Exodus iii.

Centuries after this, One, reared as a carpenter in a village home, said to the Jews: "Before Abraham was, I AM." The fire that shone in this lowly wilderness bush, common shrub of the desert, was not, as has been so often supposed, a symbol of pain, but of the unchangeableness of the Lord Jesus, of whom the psalmist says:—

The heavens shall perish and wax old as a garment,
But Thou art the same, and thy years shall not fail.

He loves us because He will. "He *set* his love upon us," when we had no thought of Him, and were cast out to our loathing. "He *first* loved us." There was nothing attractive nor beautiful to induce his affection, and, as He looked down the ages, much to dissuade Him. We were not oaks, or vines, or apple-trees of the woods, only common desert shrubs; but of his own sweet will He settled down upon us enwrapping us with the sheen and warmth of a fathomless affection.

His love is unchanging.—We must always conjugate it in the Indicative Mood and Present Tense. Never, I was; never, I will be; always, I am. As He did not begin to love us because of what He found in us, so his love is maintained though we bring no fuel to feed its fire, and, indeed, as in the case of the water with which Elijah drenched the altar, did so much to reduce and slacken it. Never dare to think there are fluctuations in the love of Christ, or that it is affected by the more or less of your emotions.

His love comes down to save.—"I have seen ...I have heard...I am come down." It would have been impossible for our Saviour Christ to have dwelt apart from this world which He had created, and into which sin had entered by his permission; and there is a sense in which He is always coming down, however low we have fallen, and extreme our degradation. Add to I AM whatever you need. Christ will do for us all we can trust Him to do.

FRIDAY, December 16.

Exodus iv.

Whilst this scene was transacting in the heart of the desert, Aaron had already started to seek his brother. "Behold, he cometh forth to meet thee." And in the meanwhile Moses was in sore need of companionship. He was in doubt as to his own ability. He was sure to do doubly better, as we all find it, if a companion went with him. God knows this, and had selected the one whom Moses would have chosen. As with the double visions of Ananias and Saul of Tarsus, of Peter and Cornelius, so Moses saw Aaron on his way, and probably Aaron beheld Moses in need. When the Mont Cenis tunnel was bored, men began on each side of the Alps and met in the middle. So do paths of men and women who start from the ends of the earth, meet in the mountain of God. The Lord says to our Aarons, Go into the wilderness to meet Moses.

The man for whom God is preparing a great destiny must not confer with flesh and blood. Zipporah may accost Moses as a bridegroom of blood, but he has no alternative but to acquiesce in the demands of God's angel. We must not confer with flesh and blood. He that loveth father or mother, wife or child, more than God, is not worthy. The knife of circumcision must deliver us from reproach and leave us free to do our God-sent errand.

SATURDAY, December 17.

Exodus v.

Always return unto the Lord. This is what Moses did. "And Moses returned unto the Lord, and said, Lord, wherefore hast Thou evil intreated this people, and why is it Thou hast sent me?" It is always best to be perfectly natural with God. Never hide your chagrin at his dealing, your disappointment in your heart. Never allow yourself to nurse a secret misunderstanding, it will work as an ill-leaven. Even though you speak rashly with your mouth and misjudge your heavenly Father, it is better to say your hot, strong words in his ear than hide them. Spoken out, they will elicit his tender pity, for He knoweth our frame, He remembereth that we are dust. Restrained, they will cake over the heart, and make it callous and indifferent. Humble yourself under the mighty hand of God: return to Him and say, "Why is it that Thou hast sent me, Thou hast not delivered Thy people at all?"

Our first efforts to do a great work almost invariably meet with strenuous opposition and disaster. We find apparently more harm than good accruing, and we wish we had not put our hands to the enterprise which has broken in on the peace of our shepherd life, and threatens to involve us in a sea of troubles. "Let us back," we cry. This is a salutary experience. It is necessary to show ourselves and others how weak we are so far as our own resources are considered. And the Lord draws near to us, lying broken and disheartened at his feet, saying, "Now shalt thou see what *I* will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land."

SCOTLAND.

Rev. John McNeill in Skye.

THE evangelist is now busy in the far north-west of his native land. From a specially contributed and appreciative sketch in *The Northern Weekly*, we extract the following :—

The average Highlander, however radical he may be in politics, is thoroughly conservative in religious matters. He has seen or heard of the great work and influence of the "Fathers" in the North, and any deviation from their *modus operandi* is an innovation, and he shrugs his shoulders and stands aloof. His fear of changes in forms of worship is not to be ridiculed. In the Church of England he sees the effect of ill-advised changes—that once prominently Protestant Church fast becoming a seed-plot of Romanism. The Highlander is not a hymn-hater but he fears their introduction into the services of the sanctuary may be the thin end of the wedge to be followed by instrumental music, and thereafter a more ornate ritual. The Celts' fear may be groundless ; I believe it is. Ritualism and Evangelicalism are plants that do not thrive in a common soil. Thank God, the Free Church is thoroughly Evangelical, and John McNeill is saturated with the true Calvinistic theology. He has been to the University of Sinai, and from thence was led to the Divinity Hall of Calvary, and that, as I heard one of our "Fathers" often say, was the curriculum essential to one who would become a winner of souls.

John McNeill began his mission in Stornoway by preaching in the Gaelic Free Church. I could not be present, but I went to hear him preach in the English Free in the evening. There was a large attendance. I rejoiced to see so many young men present. The Old Testament reading was Isaiah xxxv. During the reading of the chapter and of the Psalm following, the cxxvi., a running commentary was made. "Be strong, fear not," very simple, nothing very clever, or brilliant, or witty in that, but it was what was needed. "God will come." Oh ! for an hour of God ! "Sorrow and sighing shall flee away." God speed their flight, they have been a long time here. In the Psalm, "Then filled with laughter was our mouth, etc." Do I read aright ?

SHOCKINGLY IRREVERENT TO LAUGH

or smile in God's house. Should it not read, "then groaned aloud did we," and the nearer God came the louder groanèd we ?

The sermon was on the restoring of sight to the man born blind. Alternately an earnest appeal, a happy hit, or a humorous aside flashed out. Graphically he described an imaginary conversation between Bartimeus and the subject of the text. The one had his blindness removed in a flash, the other underwent a process which took some time. On comparing notes, the one would doubt the other's cure because his recovery of sight was not on parallel lines with his own. One could easily go ahead of the preacher and know he was aiming an arrow at those who doubt the genuineness of sudden conversion. Many such telling hits were given and illustrated often by some appropriate story.

He preached again in the English Free Church on Friday evening ; subject, "Healing of the man with the withered hand"—a powerful sermon which evidently made a great impression. The peculiarities of Highland belief and character did not receive so much attention as on Thursday night. The sermon was none the worse. To hear of our irregularities and peculiarities night after night becomes rather tiresome. No doubt we are thrawn, stiff-necked, hyper-Calvinistic, etc., etc., and if that is our bane the antidote consists in the pressing home of the old, old story. We can be led ; it takes a lot to drive us. And yet that very reiteration may so impress on us a sense of our failings that we may "tak a thocht and mend."

On Sabbath the evangelist had a busy day. The mission proper commenced on Monday night in the Gaelic Free Church, with an attendance of some 800. The singing was led by the joint choirs of both Free Churches, and, of course, use and wont were adhered to—standing at prayer, and sitting at singing. The singing, perhaps owing to the vast air space, lacked the swelling sound of the praise characteristic of the meetings in the sister church. Another drawback was the intense cold. There is no heating apparatus, and, verily, fire in the preaching is required to keep the people warm. On Monday night one forgot these discomforts in listening to Mr. McNeill's rendering and application of the story of Bartimeus, or to give his own title to his subject, "The Power of Earnestness." The heads were—1st, "Be in earnest" ; 2nd, "Be more in earnest" ; 3rd, "Be more in earnest still" ; and lastly, "You will get what you want." The preacher in impassioned tones referred to several things which kept people back, and specially to strong drink, as being the great hindrance with many people. One did not require to be an open drunkard. He knew of nothing which so

DESTROYED ANY IMPRESSIONS

made on Sabbath as the sucking at the whiskey bottle (moderate drinking) during the week. This telling bit of temperance preaching is much needed in Stornoway, where drunkenness is more rampant than for many years. There was, of course, in the sermon the inevitable "dig" at our supposed proneness to shelter ourselves under what is called the doctrine of utter inability, and our readiness to suspect the genuineness of any sudden conversions.

Mr. McNeill's prayers were models of what prayers should be. That eminent evangelist, Duncan Matheson, used to tell a story of someone praying in a style we are familiar with in the Highlands, viz., preaching or lecturing prayers. An old woman, who sat next the worthy man, getting tired of his lecture, pulled his sleeve, and in a loud whisper said : "Seek something o' Him, man ; seek something o' Him." John McNeill's prayers are seeking prayers. The meetings continued throughout the week. The preacher is anxious that God's people should continue in prayer that a blessing might come down.

Free Church Missions.

THE annual missionary meeting of the Glasgow Free Presbytery was held last week in St. Andrew's Hall. Lord Overtoun was in the chair and gave a brief opening address.

Rev. Alex. Dewar, Livingstonia, said Africa was just now claiming the attention of all nations, especially of Great Britain. He wished to tell what God was doing in Livingstonia. So far as the Free Church was concerned it had answered the prayer of Livingtone, that the open sore of slavery in Africa should be healed. There were signs everywhere of advancing civilisation in that country. Instead of people living in Livingstonia in terror in swamps, there were large villages, and the people were in comparative peace and happiness along the great lake. They heard the Gospel gladly, and Sabbath after Sabbath 1000 would attend a forenoon and afternoon service, and 2000 at a special service. But there was a clandestine Arab slavery in British Central Africa, although wherever there was a white man, the Arab slaver kept a wide berth. It was hoped that in five years there would be railways. Speaking of the mental capacity of the natives, he said the people eagerly

DESIRED INSTRUCTION FOR THEIR CHILDREN.

Dr. Macphail, Santalia, spoke of the work and results of Santal missions among the Highlanders of Bengal. As to the religion of the Santal, he had no idea of God. He had only an idea of evil spirits, and when the crops failed he attributed it to their ill-will. To propitiate them the Santals sacrificed their fowls, sheep, goats, cows, and buffalo, and within the memory of our missionaries it was not unusual to make human sacrifices. A God of love would be to them a contradiction of terms. Still, Santalia was a hopeful field ; the people were brave, honest, and loving. The work of translating the Bible was one of the most important tasks of the missionary, and happily the Bible was the book with which the Santals were most familiar ; in many homes it was the only book they had ever seen.

Mr. Robinson Souttar, M.P., spoke of mission work in India as he was familiar with it. He believed we were far too hard upon the missionaries. We did not mete out the same measure of justice as we did to labourers at home. There were 40,000 preachers in these islands, and a vast army of Christian workers ; yet these islands had not been converted. There were some of the finest workers in Glasgow, but it had not yet been won to Christ. If more fruit were wanted, more missionaries should be sent. Addresses were also delivered by Revs. John Douglas, Nagpore, and John C. Gibson, Swatow.

Mr. Quarrier's Homes.

THE twenty-seventh annual meeting of the Orphan Homes of Scotland was recently held in the large hall of the Christian Institute, Bothwell-street, Glasgow. There was a large attendance of ladies and gentlemen, and there was also present a band of children from the Bridge-of-Weir Homes. Lord Overtoun, who presided, said if ever there was a band of hope in the world he thought it was Mr. Quarrier's bairns, for the whole institution and its surroundings, and the faces of the bairns too, were bright with hope. He did not suppose there was any field of work that was more hopeful or more encouraging, or that bore a greater amount of good fruit as work amongst the children, and work amongst such children as Mr. Quarrier had taken by the hand to lead homeward and heavenward. When he tried to imagine the number of children rescued during all these years, many might envy Mr. Quarrier the happiness of his lot in being the means of carrying out such a noble enterprise. He thought the existence of the Orphan Homes at Bridge-of-Weir was a proof of the love and the power of God. He did not see how, looking at these homes, any infidel, atheist, or unbeliever could hold up his head. The work had received blessing in the past, and more was to follow in the future. They would in faith hold up Mr. Quarrier's hands and encourage him in this great work which God had given him to do.

Mr. Bryden gave in his financial reports, which showed that for the Orphan Homes the balance in bank was £87 2s. 8d. Rev. Dr. Wells said they were all delighted to see Mr. Quarrier in much better health, and that the friends had so generously supported this work. It was, indeed, a monument of Christian faith, but faith needed fervour and a real, generous, fruitful humanity. That was seen at the Bridge-of-Weir Homes. It rejoiced their hearts to find that beautiful city of refuge, that colony of mercy spreading out upon every hand. Sir Thomas Glen-Coats expressed sympathy with what had been said by Lord Overtoun as to the helpfulness and

GRANDNESS OF THE WORK.

Mr. Wm. Quarrier said that though it had also been a year of some trouble, it had been a year of blessing among the young. That work had been too long neglected. In India, China, and Africa the missionaries were teaching the young to become one day missionaries and teachers themselves. So he hoped there would be a similar outcome of the Orphan Homes. The sum of £15,000 was required for bread and butter, £3290 for buildings, and £6266 for the consumptive hospital, making a total of £24,709. Every penny was needed, and he wondered that he had got all he required. He could not control the purse strings of his friends, but giver and worker had co-operated with such beautiful harmony as to show that God took care of his poor. Two hundred and eighty-six new children had been received into the Homes, being the smallest number for fifteen or sixteen years. At any rate he had not room for more. His heart would have been sad to turn away any fatherless child. Last year there were received 409, being 123 less than this year, but they had more children in the Homes than last year by about 200. The question might be asked what he was going to do now that the Ontario Government had passed a law prohibiting any British subject from entering that province unless under certain restraints ? He had been asked why he did not take a licence. It was because the children would be marked and could be sent back to this country. They had stood still, therefore, in sending children to Canada for the first time in twenty-seven years. There were 5000 of their children in Canada, and this year there were forty-five marriages.

GOD HAD MADE NO MISTAKE

in creating Canada as a home for the surplus population of this island. Through the instrumentality of the children, the Gospel would spread. He had been asked what he was going to do now. Well, he did not know. He had sent out many more servants, but this was a slow process, as many of the children in the homes were two and three years old, and so they had to be kept a long time. But when trained and sent out they could not fail to be a blessing wherever they went. Of all the children sent out in the twenty-seven years, not one had become chargeable to any authority in Canada

He hoped they would carry the day, not only in Canada, but in the matter of rates. The Renfrewshire County Council professed to be sympathetic; but now they demanded rates for the Homes. Already they amounted to £600. The balance in the books of the Homes would be swallowed if these rates had to be paid. If he took Government grants he might get £1000 a year. But he would not accept them; he would rather trust the Lord. The case had been taken to avizandum; but if he were defeated, he would carry the case to the House of Lords, where, generally, there was fairer play got than in this country.

How did the money come for the Homes? It came at the right time. The day before an Ayrshire farmer sent £50. Did ever one hear of a farmer sending £50 to such a work? An old coastguardman who had hardly enough to live upon used to send a few shillings. He had laid past £100 and sent it all. Then a poor woman rich in faith used to give money, and said the day before that she had been urging a rich bachelor to subscribe. She had given a copy of the report and prayed God his heart would be touched. He got letters with 5s. and 1s. 9d. in them, and also

THE SAVINGS OF A CHILD

gone home. A man had said he could not use all his income, and wished to build a second hospital at the cost of £9000. As to the consumptive hospital, medical men had well said that good food, exercise in the fresh air, and antiseptic medicine were the best curative agents. Some of the consumptive ladies admitted had increased three, two, and one stone in weight, and were active on their feet. Of course, some consumptives were beyond cure; but others with one or both lungs affected were not without hope. He needed £35,000 for the consumptive buildings, and £10,000 for the extra homes. Dr. Wells had just told him that a lady had bequeathed £2000. If he trained up his girls as servants he needed more room. He hoped that friends, in making out their wills, would not forget the consumptives and orphans.

Mr. Cameron Corbett, M.P., also spoke.

Christian Work in Glasgow.

THE handsome pile of buildings in Bothwell-street, comprising the Christian Institute, the Bible Training Institute, and the Y.M.C.A. Club, is now fully occupied, and is the admiration of all who pass along that busy thoroughfare. The United Evangelistic Association has taken up its headquarters in the eastern wing of the building, and all its appointments are most complete and handsome. The daily noon prayer meeting has been transferred from the Christian Institute to the large hall of this building; since the removal new features have been introduced into the conduct of the meeting, and on several days of the week the hall has been completely filled. Tuesdays are devoted to addresses to business men by prominent clergymen and laymen, and these have been peculiarly successful. On Wednesdays the students of the Bible Training Institute, guided by Mr. John Anderson, conduct the meeting, and again there is much interest and a large attendance. Thursday is devoted to addresses on the deepening of spiritual life, and each Friday is set apart for home and foreign mission work. The Christian Endeavour Society has charge of Saturday, and the young people gather in large numbers and seem much interested.

The work of the Bible Training Institute has been most successful since the new session started in September. Eighty students are now in residence, and they are receiving a complete training, with the Bible as their text-book. In addition to the classes held in the forenoon, the students are being trained in vocal and instrumental music; and after their studies in the afternoon, are set free for evangelistic work in connection with the churches and mission halls throughout the city. The work at Bethany Hall, Tent Hall, and Mizpah Hall has been most encouraging, and large audiences have gathered night after night to hear the preaching of the Gospel.

The Y.M.C.A. club, which was opened about a year ago, has met with most gratifying results, and has fulfilled the fullest expectations of those who devised the scheme. There is accommodation for over 200 young men, and during the past few months 180 have been constantly in residence. While there are no restrictions placed upon the residents, there is a distinct Christian tone in the house, family worship being conducted morning and evening. Many ministers, missionaries, and Christian friends from the country have been finding the club a convenient place of residence during short sojourns in the city.

The work of the Young Men's Christian Association has been carried on with much vigour and enthusiasm. The annual meeting of the Association has just been held, and the audience filled St. Andrew's Halls. The report presented shows that the Association now numbers 8208 young men. In connection with the Association there are 231 fellowship meetings, having an average attendance of over 5000 members. One interesting feature of the work is that no fewer than 161 young men connected with the Association are preparing for the ministry or the mission field. The Association maintains a missionary in China, and helps in keeping other missionaries in different parts of the field. In addition to the open-air and evangelistic meetings, the members conduct services in ten large lodging-houses in the city every Sabbath afternoon.

The new building on the south side of the river, which cost £9500, is doing a large work for God in that district of the city. The new premises in Govan are to be declared open on Dec. 10. They have been erected at a cost of £7500.

During the week of prayer for young men meetings were held three times daily, and an earnest spirit of prayer was manifested in those who attended. During that week the members also canvassed the whole of greater Glasgow, visiting every house in the city, and circulated 75,000 booklets specially prepared for this visitation. The leading article in it was written by Dr. Stalker, and testimonies as to the good to be derived from the Y.M.C.A. were given by the Lord Provost, Lord Inverclyde, Lord Overtoun, and many laymen and ministers in the city.

The directors of the Association have arranged to hold a Missionary Loan Exhibition from March 5 to 14, 1899. The whole suite of St. Andrew's Halls has been taken for these ten days, and it is expected that a

GREAT OBJECT-LESSON WILL BE PRESENTED

to the Christians in and around Glasgow, which is sure to stimulate missionary zeal, and create an interest in the Lord's work abroad such as has not hitherto existed. More than thirty of the leading missionary societies have indicated their willingness to co-operate in this scheme. The directors are raising a sufficient sum of money to pay all the expenses in connection with the exhibition, and thus set free the whole proceeds, which it is expected will be very considerable, to be divided into two equal parts, one half to help the funds of the Y.M.C.A., and the other half to be divided among the missionary societies helping to run the exhibition. Should any of the readers of The Christian have curios which they would be willing to lend for exhibition, they might kindly communicate with Mr. W. M. Oatts, 70, Bothwell-street, Glasgow.

Glasgow Foundry Boys.

THE annual conversazione of the workers and friends connected with the Glasgow Foundry Boys' Religious Society lately took place in the City Hall. There were about 3000 present. The chair was occupied by ex-Bailie Chisholm, who said that the young of Glasgow outside of Church influence was the field in which they had to work. If they only recognised the importance of the work and the possibilities of its incalculable results, he believed they would be more fervid still. They had discouraging work. They had the sowing and reaping going on side by side, and there was therefore not one of their eighty branches which ought to be dissatisfied with merely sowing. The highest part of the work was not the chairman's or platform speaker's, but he or she who took the care of say a dozen or a score of boys.

Rev. Hugh Black, on speaking of the qualifications necessary for a good teacher, contended that a man ought to be learned himself before he taught. He should speak out of experience and out of the knowledge of his own heart, and needs of his own heart, and the needs of other men. There was no other force for the redemption of our modern life, for the solution of our modern problems and modern dangers, and for the sins of the high and of the low, and for the sickness unto death for the whole body politic, but the force that broke from Calvary.

The Lord Provost presented badges to youths who had distinguished themselves in life-saving exercises. Mr. Cameron Corbett afterwards addressed the meeting.

The Y.W.C.A. in Scotland.

THE Young Women's Christian Association in Scotland now numbers 348 branches. Its adaptability to communities large and small, to rural districts and scattered populations, has been recognised and has commended it to Christian workers anxious for the furtherance of the highest interests of the young women. Though the formation of Church Guilds, Christian Endeavour Societies, and similar agencies has affected the numerical increase of the Y.W.C.A., they have not affected its consolidation, which has of late years been marked.

The Scotch Division under the British National Council has for its president Miss Hay, and for honorary secretary Miss Brown Douglas, and a large number of ladies representing the whole of Scotland form the Divisional Council, which meets in Edinburgh monthly. The central Scotch office is 122, George-street, Edinburgh. Over each county a lady is selected to superintend and develop the work in her county, and of these district referees there are twenty-two.

Many but not all the branches have buildings, either owned by themselves, rented for Y.W.C.A. purposes, or the joint property of the Y.M. and the Y.W.C.A. The Edinburgh Institute includes a hall named the Gartshore Hall, in recognition of the devoted labours of Miss Murray Gartshore for so many years as honorary secretary of the Association. Glasgow has two handsome institutes, both free of any debt, and both containing good halls, boarding-houses, and other accommodation. A fine institute was a few months ago presented to Dumbarton Y.W.C.A. by Lord and Lady Overtoun, who also generously gave a holiday home for the West of Scotland in commemoration of Her Majesty's Diamond Jubilee. In addition to this home, which is at Kirn, Argyleshire, the Association possesses one for the East of Scotland at Leven, Fifeshire. In Dundee the active local workers are rapidly adding to their present excellent premises, and Aberdeen, Arbroath, Grantown-on-Spey, etc., are well supplied.

There is remarked over the Association at present, with much thankfulness, a spirit of prayerfulness which

AUGURS WELL FOR FUTURE WORK,

and in many quarters also an increased interest in Bible study. Much of the latter may be traced to the work of the Home Bible Study department, to which Mrs. Armitstead, of Castle Huntly, devotes so much time and strength, with the result that from being merely a simple examination paper of easy questions suited to beginners and meant for isolated country branches, there is now a graduated series of papers, numbering—this year—four, and founded upon such subjects as "The Epistles to the Corinthians," "Church History of the Second Century," "First Book of Samuel," and "The Early Life of our Lord." Each paper contains forty questions, and each student must make an attempt to answer all of these. Prizes are given by Mrs. Armitstead, and in some cases locally, for these papers. In this way thorough and systematic Bible study is encouraged.

County conferences have been much blessed, and such have been lately held at Perth, Dumbarton, Glasgow, and in Ayrshire, while the holding of the British National Conference this year in Edinburgh gave a decided impetus to the work in Scotland. Foreign missions have been all along helped by the Y.W.C.A., and now the foreign work of the Association itself is becoming better known, and is laying hold of the interest of members. Societies may be multiplied and do useful work, but no other organisation can take the place of the Y.W.C.A., or make its existence unnecessary.

J. R. Oatts.

Blind in Scotland.—Forty-one years ago the first society in Scotland for teaching the blind to read was founded at Edinburgh. The Society, beginning with twelve persons, has developed into ten societies, with upwards of 3000 blind persons under their care. The work has reached a point that calls forth gratitude to God. The extension of the work has been most rapid and remarkable. Very many having been led to the Saviour through the Society's agents and instrumentality.

The Revival of 1859.

THE following account of its origin at the Conference on Revivals was given in the great tent at Tottenham by Mr. J. G. McVicker :—

Let me say a few words about the revival in Ireland in the year 1859, during the progress of which I myself found peace with God.

For the encouragement of sisters in their work for the Lord let me say at the outset that the first seed out of which that work grew was sown by the hand of a woman. Mrs. Colville, of Gateshead, laboured in and around Ballymena, co. Antrim, about the year 1857, for six months, visiting cottages and talking with the people about the personal knowledge of salvation.

She told me herself how trying those months were; few sympathised with her, and she saw little fruit from her work. But God gave her one soul at least for Christ, who might well have been called Gad—for "a troop cometh."

A young man named James M'Quilkin, an unconverted church member, heard of her visiting among the people. He was a strong Calvinist, and he dreaded lest Mrs. C. should be spreading what he regarded as false doctrine among the people. At a tea-table where he met her he asked her, "Are you a Calvinist, Mrs. C.?" "I would not wish," she answered, "to be more or less of a Calvinist than our Lord and his apostles. But I do not care to talk on mere points of doctrine. I would rather speak of the experience of salvation in the soul." She added: "If one were to tell me what he knows of the state of his heart with God I think I could tell him whether he knows the Lord Jesus savingly." This at once closed James's mouth. He felt that his heart was not right, and he dreaded exposing its true state if he spoke further.

As God so ordered it, a lady present began to unbosom herself to Mrs. C.; and had the Holy Spirit been revealing the state of James's heart, he himself told me that it could not have been more exactly described than in the words this lady used. "I waited," he said, "with breathless expectation to hear what Mrs. C. would answer. After a brief pause she said solemnly, 'My dear, you have never known the Lord Jesus.' I knew that she spoke what was true of *me*. I felt as if the ground were about to open beneath me and

LET ME SINK INTO HELL.

As soon as I could, I left the company. For two weeks I had no peace day or night. At the end of that time I found it by trusting the Lord Jesus."

Christ "could not be hid." As soon as this young man received Him as his Saviour he began to gather what was called "prayer meetings," and to speak of Him to others. This was in 1857.

His first convert was one who still lives, whom I have known intimately for nearly forty years, Jeremiah Meneely. He had been for some time anxious about his soul; had begun family worship and attendance at a weekly prayer meeting, and had even become a communicant at the Lord's Supper. But he had no power over sin; he had no peace. When he heard his friend M'Q. speak of the knowledge of pardon he felt in his heart that James had got possession of something that he himself still lacked, and he determined that he never would rest till he obtained it.

For a time his efforts were vain. But one day, in his room alone, he came on that verse in John vi.: "Him that cometh unto Me I will in no wise cast out." Kneeling down, with his finger on the verse, and his eyes up to the Lord, he said, "Lord, I have come to family worship, and the prayer meeting, and the sacrament, and I am unsaved yet. Now I come past them all: I come to Thyself, and here is thy word binding Thee not to cast me out." He saw that the Lord had left Himself no way of escape. And there and then the matter was settled by the Holy Spirit through faith in his heart, and settled for ever.

These two began to pray together, and they found two other young men, already believers, though feeble ones, to join them in prayer.

This is another point of great importance to be noticed in regard to that revival—the place that prayer had in originating and sustaining it. Night after night these four gathered for prayer; and as others were converted the numbers at the prayer-meetings grew. What some of them had heard of Mr. George Müller's experience of God's answering prayer, greatly encouraged them. Their great petition was, "Lord, pour out thy Holy Spirit on this district and country." When told by some brethren that their prayer was a mistake, that the Holy Spirit *had been* poured out, they comforted themselves with the thought that God knew what they meant, and He did, and granted it; for the work spread more and more—at first quietly, then in a way that drew universal attention—till the fire spread over the whole of Ulster and far beyond it.

I would like to call attention to another of the secret causes of the blessing granted in that work: *the faith in God* that marked the workers. I never met anyone who seemed to have it so deeply settled in his heart as a principle, that the way to honour God and to please Him was to expect great things from Him, as James M'Quilkin. He delighted to speak of the great things God was about to do, and spoke of them as if he saw them done.

I think I ought also to say that the previous religious teaching which the people had received much helped the progress and stability of the work. The great mass of them were entirely devoid of spiritual life; but they had been trained to value the Scriptures and taught a sound theology. The wood was laid ready to burn and the breath of God kindled it.

I might add, in conclusion, that those whom God uses in his work must be content to let Him have all the glory. When the Evangelical Alliance met in Belfast in the year 1859, and nothing was being spoken of but the wonderful revival then going on, I sat beside the sister with whose quiet labours it all originated, and her name was not once even referred to. She got no honour. And she was content to have it so. She did not "receive honour from men" but "sought the honour that cometh from God only."

Oxford Notes.

[FROM OUR OWN CORRESPONDENT.]

LAST week Mr. Arrowsmith, of the Children's Special Service Mission, gave an earnest address to undergraduates on "A 'Varsity Man's Influence with Boys." Many of the men are engaged during the "Long" in the work of the mission.

Rev. Barclay Buxton, from Maksuye, Japan, has visited Oxford. At one meeting he gave a very helpful account of work in Japan, illustrating the power of the Gospel over individual hearts, both of rich and poor, and of the devotion of native Christians.

The needs of Sierra Leone and of "The Great Lone Land" were pleaded last week, the former by Rev. E. H. Elwin, a missionary in Africa, and the latter by Rev. J. Lofthouse, from Fort Churchill, on Hudson Bay. Mr. Lofthouse had a cheering story to tell of Crees and Chipewyans knowing, loving, and living the truth.

On Thursday evening a reception took place at the invitation of Viscountess Dillon in the Y.M.C.A. hall. A large number of friends assembled, and the winter's work is now in full swing. A monthly devotional meeting has been started to emphasise the spiritual character of the society's work.

"Own" Missionaries.—The encouragement of natives to engage in Gospel work is a first principle of progress with many missionaries. The co-operation of friends at home in the effort of maintaining native workers is a pressing need. An esteemed correspondent, who has done something to organise assistance on these lines for more than one important field, recommends the formation of bands of a hundred or more Christians who will undertake, at stated times, to pray for the work, and to give so much per week, month, or year towards the support of "our own native evangelist." Auxiliary efforts on this plan have worked well in several instances. Particulars may be had from Mr. N. Northey, "Elim," The Greenway, Hillingdon, Middlesex.

Bethesda Town Mission (Portsmouth).—It has been determined to restore the building in Little Southsea-street, known as "Our Lads' Own." For some time it has been in an insanitary and unsafe condition; and, considering its age (over 100 years), this is not to be wondered at. It will practically have to be rebuilt; this, with certain fittings, will cost £150. God has indeed blessed the work in the past. It was begun in 1873, and consists of Sunday school, Bible classes, recreation and instruction evenings for youths and boys of the rough class, a girls' evening having been lately added. It is hoped to extend the work in the future, so that the building may be used still more frequently. A portion of the needed outlay has yet to be raised. Communications may be addressed to the superintendent of the mission, Commander Key, 67, Victoria-road, N., Southsea.

Protestant Notes.

A PENNY tract on the Lutheran doctrine of consubstantiation has been written by Rev. Dr. Wright, and is published by the Protestant Reformation Society. He maintains that the Lutheran doctrine is thoroughly Protestant in its denial of any sacrifice being repeated in the memorial supper, and it is far from being identical with the ritualistic tenets of the present day.

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Dr. Horton has fluttered many journalistic dovecotes by his assertion that Romish emissaries exercise an influence on the daily press far out of proportion to the numbers of that communion. He has been questioned on the subject, but substantially sticks to his guns. *The British Weekly* asserts that Dr. Horton is right in the main; the writer says:—

Very few editors have the smallest conception of the influence and power of Nonconformity, and they are rather reluctant to recognise it, or to believe that one-half of the English public are interested in its doings. Dr. Horton has done excellent service by calling attention to the matter, and he may be assured that no one who knows the inner world of journalism really disagrees with him.

* * * * *

Dr. Robertson, of Venice, contrasting in a recent article the methods of the Papacy at home and from home, draws a strong impeachment of Romish teaching in Italy as encouraging falsehood in speech and life. He warns people not to be deceived by the specious appearance of the Papal Churches in Great Britain, and says:—

In Italy the Papal Church exists only to make war by any and every weapon in its power on the country. The priests in Italy are drawn from the lowest of the low. So discredited is the priesthood that no respectable father of a family would give his son to it. Some years ago a newspaper published the names of the sons of beggars and criminals who were being bought to make priests of. There are many parishes for which priests cannot be got. Priests are rarely received into society. Confession is felt to be so demoralising and so degrading that few persons now go to it.

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The committee of the National Council of Evangelical Free Churches propose a "Cromwell Celebration" in April, when the three hundredth anniversary of the great Protector's birthday occurs, with a Cromwell exhibition and a great demonstration in London. The committee also urge vigilance in watching the introduction of Romanist and sacerdotal teaching into the elementary schools.

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The winter season of lectures by the Protestant Institute of Scotland was lately inaugurated by Rev. C. A. Salmond, of Edinburgh. The lecturer said the only alternative to established sacerdotalism appears to be a disestablished church.

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A writer who is quoted in *The Bulwark* for December, describes Rome's evil influence on South American society in matters of purity of life, political unrest, and the growth of atheism. The correspondent adds:—

Only a few days ago I listened to an influential Brazilian declare that the Church of Rome is the curse of the country, and that, as he loved his native land, he would do his very best, by the distribution of Bibles and tracts, to introduce the religion of the Protestants into the country to save the people from wholesale destruction.

* * * * *

An American correspondent of the same paper makes the following statement:—

Should the Philippines come permanently under our flag there should be no such mistake in reference to them as that into which we fell with the freedmen. Here lies one of the dangers from the powers of Romanism, both at home and abroad. Now that the Philippines, as well as Cuba and Porto Rico, seem certain to pass under our control, Roman Catholic officials are striving, with their accustomed energy, to prevent Protestant missionaries from going to these islands. Romanism sees its opportunity of acquiring millions of an accession to its supporters under an American flag. It will be the champion of "manhood suffrage," whilst putting forth every possible effort to keep the millions entering into the currents of our national life under the same religious system that has been a curse to them in the past,

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The fact that in a recent utterance at Bristol Mr. A. J. Balfour, leader of the House of Commons, devoted a good part of his speech to the Ritualistic crisis in the Established Church shows the grave view of the situation taken in high political quarters. Mr. Balfour looks to the bishops to repress the lawlessness which he admits to exist in some quarters. We scarcely feel, however, from the tenor of his utterances, that he has gauged the issues at stake, from the Protestant point of view.

City Workwomen. — Ladies are needed to hold dinner and tea-hour services in City work-rooms, also one to reside with hon. secretary.—Address, c.o. Hall-Keeper, 186, Aldersgate-street, E.C.

Among the Indians.

THE LATE REV. JOHN CHAPMAN.

THE subject of this sketch, who was born at Ware, was converted early in life. The commencement of his pilgrimage as made peculiarly bright with the fact that is mother was brought to the Lord Jesus bout the same time. It was the old thing ver again with both of them. They themelves had found Christ, and they must needs eek to bring others to Him; thus their home as thrown open for the preaching of the ospel, and, in fact, became "a little sanuary" for those among their neighbours ho feared the Lord and loved to think upon is name.

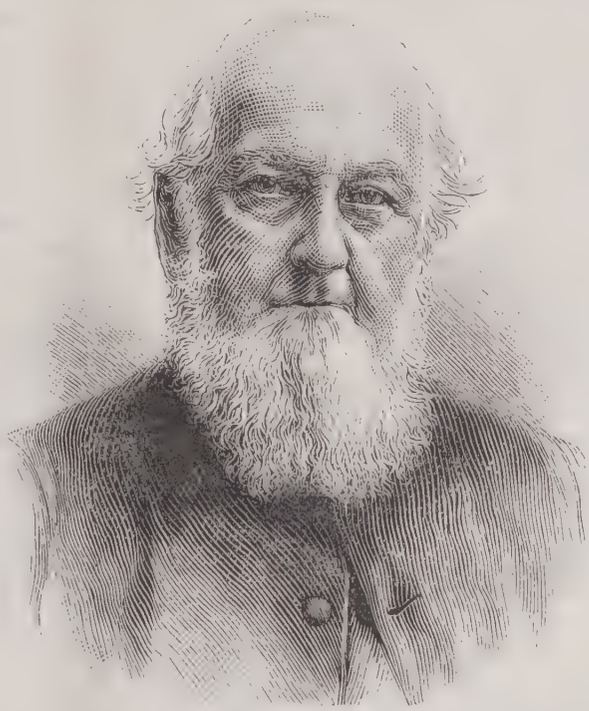
Mr. Chapman began to work systematically r his Divine Master at Brighton about the ear 1840, afterwards going to Derby, where e formed a lifelong friendship with the late ishop Anderson. It was through the ersuasion of this worthy man of God that e offered himself for missionary work in ast, but almost unknown, "Rupert's Land." Ie was ordained on December 23, 849, and was destined to go through any after-days of danger and hardhip. At one time he was at death's oor with fever, while on a visit to a ew missionary settlement. He was ving in the vestry of a little church hich he was building when the fever eized him. There he lay for three ays and nights without food or drink, uring which time no human being ame near him. Twice his home was urnt, being on one occasion struck y lightning, on another taking fire the night. In the latter case it was s though he and his dear ones had een placed between two deaths, exosure to the wintry cold threatening o be as dangerous as remaining in the urning house; indeed, for his own art, he got most severe frost-bites in is attempts to subdue the flames, one and being frozen while the other was urnt.

One of his most trying experiences as in connection with the flood at he Red River, so graphically described y Bishop Anderson in his "Notes," ublished by Messrs. Hatchard in 1873. Mr. Chapman was very fond of the dians and got on well with them. Many incidents, partly amusing, hough somewhat alarming, occurred in is experience. Once, for example, a g brave entered his house and deanded rum. He refused it. The other ointed significantly at his tomahawk, and eclared his intention of having rum or a calp. Mr. Chapman, in return, pointed at is own somewhat bald pate, and asked the truder how he was going to handle it. his caused a laugh; but seeing that the llow was likely to proceed to extremities, e took him by the shoulders and gave him he same kind of dismissal as a blackguard England would have got under similar circumstances, the man going off completely owed.

He gave his land for the Indians to settle on. He visited their sick, preached the ospel to them, befriended them in their stress. No uncommon thing was it for him visit all night, after a hard day's work, nd he could often have been seen in early orning running miles down the frozen Red ver and visiting their tents in order, and nouncing the place where he was going to old a meeting in the evening. Many conversions followed his labours, and some grateful letters still remain which he received from his children in the faith. He has been often heard to say that some of the happiest deathbeds he had ever experienced were among the North American Indians.

The greatest trial of all to both Mr. Chapman and his wife was the loss of their two daughters, who died at the Red River; and this, more than anything else, influenced them to return to England, from which they had been absent for eighteen years, having had, as the old gentleman would sometimes say, a fair taste of frost, fever, fire, and flood.

After taking the curacy of Christ Church, Burton-on-Trent, Mr. Chapman accepted the vicarage of Calton, in Derbyshire, and subsequently that of Longnor, near Buxton, making numbers of friends wherever he went. He eventually settled down with his only son, Rev. D. M. B. Chapman, of St. Mark's, Preston, and few are they who have been privileged to spend an evening at that vicarage who have not brought away some pleasant recollection of "grandfather," as he was generally called. The St. Mark's people all learnt to love him; and when his body was removed from the vicarage for burial six hundred friends, in spite of pouring rain, followed it to its resting-place.



(From a photograph by mr. T. Garth Garstang-road, Preston.)

He was one of the pioneer workers of that country where everything is now so vastly different, in company with Archdeacons Cochran, Hunter, and Cowley, who are also in the presence of the King. These men, whose names are comparatively unknown, did much rough work and endured many severe trials and hardships of which those who have entered into their labours have, perhaps, but little conception.

A Medical Mission to the Maoris.—The New Zealand secretary of the C.M.S. writes:—"I am glad to say that at last one of the native masters of the Te Aute College and some of the elder scholars are reading for the medical preliminary, with a view to a proper medical mission for the Maoris. Had medical missionaries been at work here, for the past ten years even, the native doctors and healers of various kinds would not have succeeded in obtaining the hold they have now acquired, even over professing Christians."

Workwomen in France.

A FRENCH journal, *La Fronde*, written and edited by women in the interest of women, bitterly complains of the injustice with regard to the remuneration of the work of women as compared with that of men. The reproach is addressed as much to the Government as it is to the private exploiters of women's labour.

Referring to the work in the Navy, the journal says:—At Toulon about 300 working women are employed in the work-rooms of Pyrotechnics of Legoubren. They are subjected to the same rules as the men; they begin and finish their daily work at the same hour, give the same important services, and are exposed to the same dangers; but as to privileges and benefits there is no equality whatever. The woman begins with 1·50fr. per day, and never exceeds 2·45fr. The man begins with 2·50fr., and may rise to 4·50fr.

In case of illness the man is entitled to the half of his wages, and to be admitted as free patient to the Naval Hospital. The woman enjoys no such privilege. Her pay is withheld from the moment of her being taken ill, and if she did not take the precaution of becoming a member of a society of mutual help, she is left without any help.

Women employed at the hospitals as laundresses, ironers, mattress-makers, etc., are dealt with in the same unjust way, receiving less pay than men for (in many instances) much better work, and no hope of a future pension, to which they were entitled in former years.

The wives of sailors and workers in the Arsenal are not better off. In certain cases, such as illness, the husband may receive a pension after fifteen years' service, the wife has no right to it after his death. To entitle her to a pension her husband must have been twenty-five years in the service, paying into the pension fund. One year or even one month short of this time deprives the poor widow of all benefit; no matter how hard she struggled during the previous twenty-four years to enable her husband to pay the deductions from his salary, she is left in poverty, sometimes with a large family.

Woman can only expect justice where God is honoured and where Christian teaching underlies the principles of society. Respect for and justice towards women go parallel with the progress of Christianity. In our own country there is still much to be desired, not only in "showing all honour to the weaker vessel," but in bare justice, in simple human kindness, in relief from the deceiver and the oppressor. J. Anthony Froude attributed the amelioration of English manners to the Revival in the last century.

W. M.

Mexico.—Mr. Eglon Harris, of Orizaba, in a recent letter tells of another soul won for Christ through his monthly paper, *El Sembrador*. This young convert, a lady of Oaxaca, writes to him:—"Never before had I thought of such love. Until now all my hope and all my refuge has been 'the Virgin of the Soledad,' and the priests who gave me absolution after confession and penance. I thought I should be made worthy of glory by obeying the Roman Church. I had never heard that the blood of our Lord Jesus Christ cleanseth from all sin. To-day it is all my delight, for I have come to see myself as the most vile sinner. Please to think of me as your sister in Christ." Communications regarding Mr. Harris's work may be addressed to Mr. John Mercer, "Harburg," Fallowfield, Manchester.

(1161)

United Free Churchmen.

THE great meeting in the City Temple last Thursday evening was truly described as a unique event in modern religious history. It was gratifying to note the lofty tone that pervaded the speeches. The gathering was really a Protestant rally, and a counterblast to the priestly and superstitious sacerdotalism of the hour, but there was no spirit of antagonism to the Established Church as a Christian community. We may fairly hope and expect that the enthusiasm generated by the addresses will not evaporate in merely negative protest against the wrong, but will find fruition in the revived spiritual life of all the Churches represented, and in widely enlarged effort for the evangelization of our land.

Dr. Clifford presided over a densely crowded assembly, and his opening address was all that could be desired from the Evangelical point of view. Such a memorable gathering, he said, registered a forward march in the development of the most important religious movement of the closing years of this century. They represented the convictions and purposes of nearly two millions of Free Church members, and were training more than three millions of children in their Sunday schools. The speaker commented in glowing terms on the real spiritual heart-unity that now exists among the free churches of the country, and on the intensely Evangelical character of their federation. From first to last

THIS IS SUPREMELY A SPIRITUAL MOVEMENT.

"We stand for the Bible as against the Mass; for the Christianity of the New Testament against the corrupted and distorted Christianity of priests and clerics. We are the legatees of the Reformation, and are constrained to do battle with the Popery of Roman Catholicism on the one hand, and with the infinitely more subtle and dangerous Popery of the Anglican Church on the other."

Dr. Clifford claimed that far from thinking that the State should have nothing to do with religion, they thought Parliament was not sufficiently religious in the deepest sense of that word. It has not yet found a way of restoring the criminal, of helping the weak and the poor, of doing justice between man and man, in recovering the fallen and compassing the salvation of those who are ready to perish. The concluding words were full of faith and hope, and determination.

Eleven speeches followed. Dr. Joseph Parker expressed the conviction that the Church of England would eventually disestablish itself. "When it has warmed the viper of illicit Popery into life and energy, the viper will strike the Establishment dead." As Englishmen we must not allow sacraments, or priests, or ceremonies to come between the Divine Saviour and the human soul.

As president of the Primitive Methodist Conference, Rev. John Smith hailed the proposed Cromwell celebration. He asserted that in East Anglia the ritualistic clergy are striving to take away the open Bible from the people. Rev. W. Hutton, Moderator of the English Presbyterian Church, recalled the persecutions of Covenanting days in Scotland and of the Smithfield fires, and thanked God for the advances we have made; such a movement as this is a timely and significant answer to

THE CHALLENGE OF MODERN SACERDOTALISM.

Rev. E. D. Cornish, president of the U.M. Free Churches, urged a more emphatic witness to the spiritual in their church life. Mr. R. Lee, as representing the Independent Methodist Communion, hinted at the presence of the sacerdotal spirit even among the free churches in the denial of the rights of "laymen" to officiate at the Lord's Supper. He testified very warmly to the results of a recent mission by Gipsy Smith at Wigan.

Rev. D. Heath, president of the Methodist New Connexion Conference, contended that New Testament puritanism is the only saving salt of any church. He deemed it downright blasphemy for any ecclesiastic to adopt the title of "My Lord Bishop" or a "right reverend father in God." Rev. S. Vincent, president of the Baptist Union, urged that they should follow the example of Christ in looking at and meeting the hard facts of human life. The wonderful unity expressed by the gathering seemed to show that the airs of Pentecost were blowing about them. In this crisis they ought to make such a protest as will reach past Parliament to the foot of the throne itself.

Most applauded of all was the speech of Rev. Hugh Price Hughes, president of the Wesleyan Conference, who thanked God that he had lived to see this day. Replying to questions sometimes asked as to what the F.C. Federation had done, he said they had been organising their forces for the last five years; before another five years were over the devil and his servants would find out what they were doing. He

HOPED THE DAY WOULD SOON COME

when they would not have to criticise their Episcopal brethren. As soon as these are freed from State fetters and take Christ as the Head of the Church they will be welcomed into the Free Church Federation. Such is the unity as to essential truths now prevalent among the Free Churches that they have been able to prepare a new Catechism without a dissentient voice in the Council; it will be published next month. Speaking of the social work to be done, Mr. Hughes said that if any of their young brethren wanted to wet their spears, the first body of Dervishes they might attack were the liquor-sellers. He eloquently pleaded for Sunday closing that would give them a sober Sunday in England as well as in other parts of the kingdom. Mr. Hughes paid a tribute of admiration to Sir Wm. Harcourt for his action in the ritualistic controversy, and declared his conviction that any political party that sought to set up a Roman Catholic or other sectarian University at this time of day would be smashed into a thousand atoms.

The succeeding speeches by representatives of the Congregational Union, the Bible Christians, and the Society of Friends seemed rather an anti-climax after such strong remarks, but Mr. Rowland's plea for the prevention of overlapping in the villages was a most valuable one.

St. Giles' Christian Mission.

THE twenty-second annual meeting in connection with Mr. Wheatley's well-known work on behalf of friendless juvenile offenders and discharged prisoners was held on Thursday last with conspicuous success, Mr. W. R. McConnell, Q.C., chairman of the London County Sessions, presiding.

The mission hall in Little Wild-street, Drury-lane, was filled with an audience prompt to recognise the value of the mission's accomplishments. Brightly decorated as the building was with Gospel texts and appealing aphorisms in red and blue, the most taking sight was yet to be found in the serried ranks of snowy-capped and aproned servant girls, and close-packed squads of cheery and intelligent lads, who, by dint of honest industry, had earned the commendation of their employers and the right to a special prize.

Mr. F. A. Bevan, the treasurer, said the work at the prison gates, morning by morning, was carried on with undiminished vigour. Last year 20,593 free breakfasts were supplied to discharged prisoners immediately upon their release, and during the twenty-one years they had been engaged in the prison-gate work they had provided

340,000 FREE BREAKFASTS

to male and female discharged prisoners. Every year about 6000 ex-prisoners were assisted with tools and clothing, with a view to leading them to lead honest lives. Efforts were made every morning at the prison gates to induce discharged prisoners to sign the pledge, and up to the present time 77,000 had voluntarily done so. At the five boys' homes they annually received about 500 friendless juvenile offenders. In connection with the evangelistic and general mission work, services for adults and children were constantly being held. At the home for destitute women some 500 applicants were annually attended to, and large numbers of the suffering wives and children of prisoners were annually assisted.

Mr. W. R. McConnell expressed the pleasure it gave him to award prizes instead of punishments, and urged the young people to continue in their good courses. "Do your duty as if your employer's eye were always on you; with determination and thoroughness. Never shirk or dodge your work. It is not given to everyone to achieve golden success; but, depend upon it, industry and integrity go very far towards attaining it. 'To thine own self be true'; as by the practise of the sound advice given you by your friends in the mission you have done well, so by perseverance in the same paths you shall find that the future has grand things in store. Moreover, do not forget

THE LIFE BEYOND,

but in all your strivings endeavour so to live and so to die that you shall hear from the great Judge of all, 'Well done, good and faithful servant.'"

Mr. Wheatley, disclaiming all personal credit, said they must be helpers one of another, and live for the rescue of the perishing. In a few pointed sentences he thanked employers who had given practical aid in providing work, and the judges, magistrates, and police, who had been so thoughtfully helpful; and recognised the good work done by other societies. The work originated in simple preaching of the Gospel to the poor, and the Gospel is still its backbone. It is not enough to put new garments on people; there must be a change of heart. The work, which is entirely dependent on voluntary contributions, includes the relief of the deserving poor, who are visited in their own homes; the assistance of the better class of discharged prisoners—only those desiring to do rightly being aided, so that no unrepentant rascal is allowed to sponge upon the money of the philanthropic; the saving of juvenile offenders from a life of crime:—they are taken into one of the five boys' homes, sheltered from evil influences, found employment, clothed and fed, and saved from "prison taint"; the assistance of prisoners' wives and children, who are left not infrequently, quite homeless and foodless; and the training of unfortunate and destitute women for domestic service.

Alderman T. V. Strong referred to the difficulty of reclaiming old offenders, as illustrated by two cases recently under his notice, one a woman who, under forty years of age, was under sentence for the fortieth time at one gaol alone, and another just over forty, who was there for the fifty-second time. While not relaxing effort on behalf of these hardened ones, he rejoiced that so strenuous an effort—whose excellence was evidenced by the bright faces around him—was made to rescue the young.

Mr. Loveland-Loveland, Q.C., testified both to the wide usefulness of the work, and the continued great need. He wished he

HAD A FEW THOUSANDS

wherewith to finance it, and trusted it would meet with all the support it needed. Offences against the person by young revolver-carrying lads were frequently before him, and the St. Giles's Mission was their chief hope for the reclamation of such characters.

Mrs. McConnell gracefully distributed the prizes, the procession of recipients filing past forming a spectacle which aroused the enthusiasm of the platform, especially when Mr. Wheatley announced that the chief prize winner, a young man who had for years enjoyed a good character, was about to take unto himself a wife.

Mr. Lane, Q.C., and other magistrates added their commendations, and amongst the donations announced was one of £50 from Dr. Anderson, Chief Commissioner of Police. Funds are very urgently needed for the purchase of premises for an orphanage for prisoners' children, and a convalescent home for the sick poor, and especially and urgently for the maintenance of the work among youthful ex-prisoners.

Seamen's Christian Friend Society.—In our report of the address of Rev. G. J. Hill at the recent Home Missions Convention, it was stated that this Society has "homes, rests, and institutes in nearly forty ports." Mr. Hill informs us that whereas this number of ports are visited and missioned by the agents of the society, there are only about one-fourth as many buildings.

How to Conduct Prayer Meetings.

By D. L. MOODY.

THE following notes of an address given in Edinburgh about twenty-four years ago will be found equally valuable now:—

1. *Get the people close together.*—Do not let hem be scattered over a large place as if they were fraid of coming near the leader, or of touching one nother. If we want to make a fire burn we lay he sticks close together; they warm and kindle up ne another.

2. *Let the meeting-place be well ventilated.*—'eople often fall asleep, not under what is said to iem, but from want of fresh air. Let the place be ell lighted and comfortably warm.

3. *Have some good singing.*—I do not object to ie Psalms, nor to the favourite hymns we all so ve, such as "Rock of Ages," etc., but do not let s have these *always*. Freshness and variety are ttractive. There is no one I like to see so well as ay wife, but I like to see other people besides. A ood new hymn is often of great use; even a new ymn-book once and again. Plenty of good sing- ng enlivens the services, and makes young people ke to come again.

4. *When we have special meetings, let us have* PECIAL *prayer.*—We meet for that object; let us eep to that object. If a lot of commercial men ad a meeting to discuss insurance, and one began talk about temperance, he would be at once alled to order. That was not what they met for. f a Bill were before Parliament, and a man rose to peak, do you think he would be suffered to ramble bout any Bill whatever which had been discussed uring the last sixteen hundred years? No; he ust speak to the matter before the House, or else t down. So if men meet to pray for the revival f God's work in Scotland or elsewhere, let them tick to the point, and not scatter over all manner f subjects.

5. *Let requests be received for special cases.*—A nother's for her family, a brother's for his sisters, nd so on; and thanksgivings too. If a father ives thanks for the conversion of a son, does it ot stir up another father to ask prayer for his? nd why not let the lad tell his own experience? Ve have more than one instance of this in cripture. It would not hurt Presbyterians had ney a little more of this kind of thing—something f the freedom of their Methodist brethren.

6. *Let the minister or leader presiding do little ore than give the key-note to the service.*—Do not t him kill it with a long address. Let him say hat he has to say, and get out of the way, that here may be room for others to follow.

7. *It is well to give out the* NEXT *subject at the revious meeting.*—It gives members time to think nd read about it—to talk about it in their families r elsewhere. In this way many will have a word o say, and you may get no lack of friends to take art, if it be only to give an idea, to read a promise, nd to say how it has been blessed to them. But ll must be *short*. If one brother prays for fifteen inutes, and another brother for fifteen more, there ill be time for little besides. Let the briefest ord be encouraged and said *at once*, without fear f it being counted an interruption.

8. *Do not scold the people who have come because he rest have not come;* though if you could get the bsentees by themselves, by all means give it to iem. But if we find that people do not come, it is ften the worthy minister's fault. If he gives a ry, wearisome talk, those who come once will not ome again. Make it *interesting*, and those who ome once will come back. If there were stiffness nd formality *here*, you would soon cease coming. must be taken out of the meeting, or it will nother it. There is generally plenty of talent to eep the meeting going. Here in Edinburgh we have more of it round us every day than we can use. But it is not always talent that does best: I have never felt my heart more full in this place than under the few words which our coloured brother (one of the Jubilee Singers) spoke to us the other day.

9. *If we are discouraged, do not let any one know it.*—Let others pray. If we are not in heart to pray, let us leave it to others. If we are gloomy, our gloom will be contagious. Let us keep it to ourselves.

10. *Do not have more than two prayers consecutively.*—If there be more, or many, we get wearied; let us vary with a hymn, then an incident, or a word upon a text. So we shall keep moving right along all the time. Many have musical talent; let them train and use it for Christ. What blessed help we have had from the Jubilee Singers, who not long ago were all slaves, and are now singing so sweetly of Jesus, and trying to lift up their race. Many Christians have talents to sing as sweetly as they, if they would only cultivate them so as to use them for Christ.

11. *Do not let us have a formal address.*—A brother begins, "Now I am going to address you," and then perhaps a long preamble. We get frightened at the beginning, and tired before the end. Let men condense, say what they have to say, and make way for others.

12. *Have the meeting short.*—If men are tired they will not come back again. Better send them away hungry. If the interest continues for an hour, keep it up for an hour; if for half an hour, it is then time to stop. Keep your hand upon its pulse, and make good use of every minute; and do not let us think it less interesting because *we* do not take part in it. There was an old deacon in our country, very prosy, who used to tire the people. When asked how the meeting had got on, he would say, "Oh, a splendid meeting." None but himself felt it so; but then *he* had spoken.

13. *Avoid discussion.*—If a man brings in a controverted question, *do not allow it.* Do not reprove him on the spot, but take him privately and advise him.

14. *If we cannot get members to take part, go and speak to them about it in private.*—"Can't we make the meeting more interesting? Couldn't you say a word?" "No, no, I have never been accustomed to it." "Well, you'll never begin any sooner. Mightn't you try?"

15. *Be sure and throw the meeting open half the time.*—Let anyone speak and pray, who has a word or a petition. If I go with a burden laid upon my heart, which I wish to be removed, if one or two take all the time, I have no opportunity. The Spirit has been working, and is not the Spirit grieved? His working is hindered.

16. *Be punctual.*—If I advertise a meeting for twelve o'clock, let me keep to the hour. If I do not begin till ten minutes past, I break my promise. Is it honest for Christian men to do so? And *close punctually.* Business men count upon that.

17. Lastly. *Seek to make sure that in going to the meeting you are going to it in the Spirit.*—There are times when one cannot feel this, but since I began so to work, I can say that I never went to such a meeting *in the Spirit* and came away disappointed.

West Green Hall, Tottenham.—In view of the growing interest evinced in the work at West Green, Mr. Wheatley, founder and pastor, recently explained that the aims of himself and the committee were to gather a congregation from those who were attending no place of worship. In that respect the work had been much blessed. Philanthropic work is a special feature of the efforts made. "We aim at doing all the good we can in respect to both the temporal and spiritual needs of those with whom we come in contact. We 'preach the Word,' to the end that souls may be saved and helped heavenward, and would, as far as possible, help the helpless, the poor and needy, the sick and afflicted, and the widow and the fatherless—and we are not working in vain. The third annual report is just out and gives particulars of the work."

Shankill Mission, Belfast.

THE beautiful hall in the Shankill Mission-buildings, Belfast (a report of the opening of which appeared in our last), is a glorified tent, and an exemplification of the great value of tent-work as an evangelistic agency. Rev. Henry Montgomery is one of those ministers of Jesus Christ who has escaped the deadly régime of How-not-to-do-it.

When John the Baptist sent his disciples to ask Jesus, "Art Thou He that should come, or do we look for another?" the Master's crowning credential was, "To the poor the Gospel is preached.' The credential of some of his present-day repre sentatives would rather be, "The Gospel is preached to the middle and upper middle classes."

Mr. Montgomery visited Shankill-road one disengaged Sabbath evening, and was appalled by the congested condition of the streets in comparison with the half-empty churches. He set to work among the neglected people, and, as in the case of his Lord, they were very attentive for to hear him.

My visit to Belfast was on the opening days, when the buildings were on show; but a telegram informs me that last Sunday, when they had settled down to work amongst the population of the neighbourhood, they had a splendid start, the great hall crowded.

I think it is certain that had this fine hall been built without the antecedent tent the effect would have been different. Into the latter the people were not afraid to come in their working clothes, and the women with their shawls over their heads. Gradually they came to know Mr. Montgomery and his helpers, and to regard them as their friends. Now they feel at home in the hall because their friends are there.

As Jonathan inspired his armour-bearer with his own enthusiasm, so Mr. Montgomery has drawn not a few around him who say, like Jonathan's companion, "Do all that is in thy heart; turn thee: behold I am with thee according to thy heart." Not least among these are Mr. Wm. J. W. Roome, M.S.A., the architect, and Mr. McLaughlin, the builder. The former was, I believe, a young man in the Regent-street Polytechnic, notable for his Christian zeal. He has written a graphic sketch of the work, illuminated with pictures and poetry. It is called "Brighter Belfast," and may be obtained for 6d. (1s. cloth) of Messrs. Wm. Strain and Sons, Great Victoria-street, Belfast. The builder, Mr. McLaughlin, has dealt very liberally in his account. He himself is evidently a man of prayer and good works.

Another helper in this holy war is Mr. Thompson, who has contributed £1000, with more to follow.

Mr. D. J. Findlay, of Glasgow, who had more than once come over, like Jonathan to David in the wood, to strengthen his brother's hands in God, said that every chair in the building had been consecrated by prayer.

Thus, when a man devotes himself to the service of God, independently of ordinary ruts, the Master of assemblies sends him helpers from expected and unexpected quarters.

I might say much more. In answer to prayer, God will raise up many more such men, and answer the cry, "O Lord, revive thy work." R. C. M.

To my Larger Congregation.

THROUGH these pages, from which I have so often had the opportunity of speaking to you, I now ask your prayers, as I fare forth, in Christ's name, to the great Empire of India.

Conventions have been arranged for me in thirteen great missionary centres, and I hope to have opportunities of meeting with many of God's honoured and beloved servants of all denominations.

Great expectations are being cherished that our Father will greatly use and bless this visit; but I am persuaded that this can only be the case, in answer to the united and prevalent prayer of his people.

This is what I greatly desire. There is a marvellous opportunity on the one hand, and infinite resources on the other. Oh, pray that all grace may abound towards me, and that I may have all sufficiency in all things, and abound to every good work. F. B. Meyer.

[1103]

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Church Pastoral Aid Society.

THE CHILDREN'S CHRISTMAS CRUSADE, DECEMBER, 1898.

AN URGENT APPEAL.

HOW sad are many children's lives, and how impossible it is for our helpers to assist the needs of these little ones, and to devise special ways of giving them a real Christmas. Cannot we share this burden with them? We may be very busy ourselves, but are there not many children whom we know, living in sheltersd nurseries in the atmosphere of love, whom we might ask to help to pour gladness into the hearts of their little brothers and sisters who are living in our very midst, and who will otherwise receive no special treat this Christmas?

Last year our recruits and many other children helped to lighten the lives of hundreds of boys and girls by their gifts and loving letters. This year we hope to do the same in different parts of England.

One friend writes: "Many of our children are very poor and badly clad, and a present such as you suggest would be a real godsend. Christmas will come with a new meaning to them this year."

Another says: "My population is now over 20,000, and is still increasing. Last winter, owing to the coal strike, the cries of the children for bread, when there was not a morsel in the house, nor any money to buy with, were pitiful to hear."

Others write: "Our people are all very poor, and many live in cellars; sometimes three families in one house." "An unexpected gift of clothing, with something good to eat, will likely make a glad Christmas for the children." "We have 10,000 souls to tend; many of the fathers and mothers are injured in the coal-mines, and their families are consequently very poor."

Many children in our homes will be receiving new and costly presents. Will you not ask them to join our Crusade of Love this Christmas by sparing some of their old treasures for the little ones who are still held captives within the citadels of sin in our great cities, and amongst whom the soldiers of the Cross are toiling so bravely? Warm clothing, and toys, new and old, will be most thankfully received by us. Names and addresses of those to whom hampers may be sent, or of individual children to whom a letter and a Christmas card or gift would give untold delight, may be had from the hon. secretary, C.P.A. Recruits, Falcon Court, Fleet-street, E.C., to whom all communications should be addressed.

Our Christmas number of "On Service"* contains a full and interesting account of the Christmas Crusade.

The Recruits now have three representatives of their own in the home mission field, but we feel sure that there are many more children who would help us if they knew of the crying and urgent need for help which comes to us from the 112 parishes on our list still awaiting aid!

Tom's Sixpence and What He Did With It.

I WONDER if boys and girls always listen to the sermon when they go to church or chapel? Tom Anderson did not because he was only eight years old, but one Sunday morning a preacher came who told some interesting stories, and Tom listened to them all.

The first was about a poor old Scotch woman who always lived on porridge and never had any meat to eat. One day someone gave her sixpence, and, at first, she thought she would spend it at the butcher's, but then she remembered that she had often wished that she could give some money to the missionaries, and so she put the sixpence in a missionary-box instead.

As Tom listened to that story he thought it very strange indeed. He opened his eyes wide at the idea of anybody living upon porridge; they had it for breakfast in the winter, and he did not like it. Just fancy eating nothing else and being willing to give up buying meat when it was possible.

"What a good old woman she must be," he said to himself, "and how fond of missionaries. I wonder why?"

Another story soon made Tom understand. It was about a little Chinese baby-girl, whom nobody wanted except her mother, and she was afraid to keep her. Tom had never heard before that in China little girls are often killed because no one likes them. But the mother of this little one did not want her to die, and at last she remembered that the English lady missionaries were good to everybody, and so she took the baby and put it on the doorstep of their house. And then Tom heard that the baby had been taken care of, and was now a clever woman doctor, trying to cure some of the many diseases that the Chinese women suffer from. That story came just before the collection, and as it was announced, Tom thought:—

"Well, if I had a sixpence, I should like to give it too."

And then a strange thing happened. A lady sitting next Tom gave him one and whispered:

"You can give it to the collection or not, just as you like."

How pleased Tom was and how he smiled, but after all, it did not seem to be quite as easy to give it to the missionaries now that he really had a sixpence of his own. He turned it over and over in his hands as he watched the bag passing slowly from pew to pew. People had often given him money for collections before, but they had never told him that he could keep it if he liked. How many things he could buy for sixpence! Penknives, balls, tops! Tom's eyes shone as he thought of the big toy-shop he looked into on his way to school, and he longed to be able to go in and buy one of the lovely things he had seen so often. How he wished he need not give it all away; if only it had been in six pennies he might have given one.

The bag was coming very near now. Tom put the hand with the sixpence in it very deep down into his pocket, and meant to keep it there. He stared straight in front of him, not feeling very happy; but suddenly, just as the bag was passing, out came the sixpence, and dropped into it with a delightful little chink.

And what was it made Tom give it after all? Just this—he caught sight of his little sister at that moment, and she reminded him that in some places there were only missionaries to look after dear little girls like Nellie. That was the way Tom first began to give money to the missionaries. I wonder if he went on, and if you are giving money to them too.

Madge Oliver.

The Bible Searcher.

No. 150 (second list).—Correct answers received from:—

A—Gladys Allan*, Douglas Adams*, Enderby G. Anderson, Jas. H. Archer*, Bertha and Maggie Arres-Mather, Wm. Aston, Violet Ashworth*.

B—C. G. Bates, Henriette Bardot, Lucienne Brabandes, James and Edith Barker, Catherine Barber*, Rhoda E. Braithwaite, Elizabeth* and Janet C.* Black, Aline and Chappie* Bazett, Hilda and Clifton Bassett, Avory*, Frank*, Teresa and Lilian Blackie, Conyers and Allen Baker, Ethel Barclay, Dorothy Berry*, Mary* and Susette* Beck, Leonard, Henry, and Frank Bentall. Ethel* and John Benger, Dorothy Bellerby*, A. Bridges, Annie Brisland, Emily Bridgewater*, Eva Browne*, Ashley H. Bowker*, Charles Brown*, Phyllis Boyd*, Ralph Bourne, Corbet*, Leonard and Lindsay* Browne, Colin and Geo. Graham Brown, Gertrude, Nellie, and Beatrice Brookfield, Lily* and Stanley Boxer, Robert G. Browne, Henry Butler*, Ernestine Buhl.

C—Alice Cady, Cicely M. Craven, Dorothy J. Clarke, Alice E. Crang, Mabel B.* and Isabel* Candlin, Jessie and Maggie* Carter, Lily Clarke*, B. Cashford*, Nellie and Janie Crawford, Mabel Clay*, Rosemary Cairns, Willie and Mary Charles, Beryl* and Gladys* Calvert, M. Joan Clarke, Walter Carter. Henry J. Cheney*, Edith Corrick, Dorothy Cooper, Mary Cobb*, Edith and Dora Corrie, Irene Coppard, Richard Cornthwaite*, S. A. Cumbers.

D—Ruth M. Dawson*, Polognia Daws*, James Ernest Davey*, Dorothy Dalntree, Harold Davis*, Blossom Davis, Olive S. Deane, Marie Denizot, Wm. Dilly*, Claude Dodsworth, Faith Duncan, Kenneth Dunbar, Gordon S. Duncan*, Dorothy* and Marjory* Dyke.

E—Helen Eardley-Wilmot*, Ethel* and Muriel* Edwards, Maud Eddey, Leonard Ewin*, Eva Edmundson.

F—Arthur Farmer, Jeanne Faucon, Janet Fawkes, Charles Faillettaz, Kate*, Bessie*, Mabel*, and Maggie* Fletcher, Blanche*, Mary, and Bessie Freeman, Marian and James Freegard, Louise Fitnol, Francis Field*, Blanche FitzSimons, Flossie*, Lewis*, Netta*, Maggie*, and Agnes Fullarton, F. Fullerton*.

G—Mary Glass, David Gardiner*, Ivan Garrod*, Maudie N. Gray, Helen W. M. and Walter S.* Gray, Margaret*, Edith M.*, Jack*, Dorothy*, and Stuart* Gray, Daisy, Mary E.*, and A. H. Greenacre, M. Greenleaf, A.* and F.* Gibbs, Minnie Giddings, Edith Grieve, Agnes Grierson, Harry Gribble, Nancy, Dorothy, and Winnie Grove, Seton Gordon, Thos. Groombridge*, Irene*, Kathleen*, and Geo.* Gough, Hilda Goldthorp.

H—Dorothy E. Harris*, Dorothea R. Harris, Sandy and May Handasyde, Winnie and Edith Harrison, Edith* and Winifred* Harvey. Ella Hake, Ruth Harral*, Edith and Emily Hearn, Ella Hewitt*, Phyllis Hill, Theodora Hill, Georgette Hoffmann, Dorothy and Marjorie* Hodges, Marjorie R. Hogge, Margaret D. Hogg*, Ethel Hutchings*, Freda H. Hunton*, Helen M. and Harcourt Hunter, Edith L. Hunter, L. K. Hughes, Charles and Nettie Hussey.

J—Kathleen James*, J. Sinclair Jackson*, Emily Jeynes, Marjorie Jones*, Kate G. Johns, Lizzie Johnstone*, Mary Johnston.

K—T., A. D.*, Alex., and Isa* Kay, Philippa*, Grace*, and Dorothy B.* Kerr, Flossie Key.

L—Henry Laing, Arthur J. Lamb, Alice Lemar, Guinefred* and Elsie Leigh, Emilie Leber. Geo. Lincoln, Murray and Graham Lloyd, Hannah Lovell*, Harry and Edith Lowe.

M—Jean H. Maxwell, Winifred E. Martin*, W. Mallinson*, Avie Mallory, Dora Marples, Matilda R. Maitland-Kirwan*, Margery Matthews, Bruce and H. T. Malaher, Christina Marshall, Amy R. Marlow*, Geo. B. McClure*, Isabella and Abraham Mack, Dugald* and K. G.* McGilp, John MacMurray, James Mackay*, Barbara* and J.* Maconchy, Florence Mackenzie, Kathleen T. G. McClure, Lilian R. L. McMurtry*, Ada B. Macnutt*, Hilda M. Medill, Lois and Olive Mewburn, Charlotte* and Bessie Millar, Ethel Morgan*, Mabel Morris*, Dorothy Moorwood*, Annie E. Moule, Gwendoline*, Arthur, and Evelyn L.* Moir, Elsie*, Mabelle*, and Winifred Mountstephen.

N—Henderson and Dorothy W.* Nathan, Edith Nash, John G.*, Cissy, and Peter* Nicholson.

O—Sidney and K.* Oliver, F.* and Mattie* Osmond, Maude and Eva Oakes.

P—Winnie Page*, Ada, Willie*, Jessie C.*, and Eddie Palmer, Dorothy Patten, Alice M. Palmer. John Ernest Pearce, Walter C. Perryman, W. M. Penny, Willie Petter, Joanna Pearman, Ruth Pledger*, Vera, Daisy, and May Petrides, Francis S. Phillips, Gladys* and Isabel* Phipps, Leo. M. Pibel, Lillian M. and Margaret* Pook, Cyril Pomeroy*.

R—Edward, Herbert, and Marjorie Rainey, Nora Read, Gertrude Richmond, M. Rickards, Cyril M. Roberts*, Mildred Robinson, Jessie, Elmina, and Isabel D. Roe, Sydney Robertson, Chas. S. Rudge*.

S—Chas. W. Saunders*, W. Stangoe, Evelyn Shaw*, C. D., D. D., and T. M. Stanier, Bessie Scantlebury, Gerty Slade, Lilian Sargeant, Bob and Dollie Salt, McLeod N. Speight, Vera C. Stapleton, Llewellyn, Undine, Wilfred, Gladys, Eric*, and Gwendoline* Shaw, Effie* and Nellie Sery Douglas Stevens, Marie E. Sleigh*, Kathleen* and Douglas* Shepherd, Richard A. Spencer, Sydney, Arthur, and Janet Speed Rosetta*, Ivy, and Muriel Sherwin, Irene Simms, Dorothy A. Stileman-Gibbard, Florence* and Andrew* Simpson, Mary C. de Spigarovicz*, Madeline F. Smith, Jessie, Ethel*, and Ada Snowball, Edward* and May* Short. Esther R.* and Muriel* Stone, Emily* and Frank* Stuart, Ronald Studd*, C. Bessie Symes*.

T—Geo. Taylor, Louie Tibbits, Violet A. Tritton*, Elsie Thorne*, John W. and Janet Thomson, H. and Frank Tomkins. Harry Thompson*, W. S. Toller, Alice M.* and Frank* Thompson, Fred* and Lucy Trotter, Alice Truelove, Sarah Tyson,

U—Lily E.* and Queenie* Upton.

V—Olive van Millengen, Dorothy and Ruth Vigers.

W—Ronald Watson, Greta Watson*, Arthur, Violet, and — Walker, Leonard N. Wall*, Stewart Watson, Mabel Wheeler*. Edward, Edith J.*, and J. Wm. Wheeler, Thos. Weddell, Charlie and Winnie* Williams, F. Wilson*, F. White*, Pringle M. Wilson*, Eleanor E. Williamson, Edith Wilkins, W. H.* and Ethel S.* Williamson, Geo. and Colin Wright, Madeline Woodford*, Evelyn H. Wood.

ANSWERS TO LAST WEEK'S SEARCHER (No. 151).

(Clock on "Love.")

1. "Love" (1 John iv. 7, etc.).
2. "My love" (John xv. 9).
3. "God is love" (1 John iv. 8).
4. "Love is of God" (1 John iv. 7).
5. "Many waters cannot quench love" (S. Song viii. 7).
6. "For love is strong as death" (S. Song viii. 6).
7. "Love the Lord, all ye his saints" (Ps. xxxi. 23).
8. "We love Him because He first loved us" (1 John iv. 19).
9. "This is love, that we walk after his commandments" (2 John ver. 6).
10. "In his love and in his pity He redeemed them" (Is. lxiii. 9).
11. "All things work together for good to them that love God" (Romans viii. 28).
12. "A new commandment I give unto you, that ye love one another" (John xiii. 34).

No. 151 (first list).—Correct answers received from:—

A—Zeldah Albert*, Dorothy Alchin*, Ralph, Ernst, D.* and Wm. Aldwinckle.

B—Ethel Barclay, Herbert H. Braddon*, Florence Blackman. Ella Berryman, Daisy, Gordon, and May* Bligh, Emily Bridgewater*, Phyllis Boyd*, Gertrude Bush.

C—Lois M. Craven*, Mabel Clay, Augusta M. and Adelina D. Clark, Anna Chanyen, Rosaline Castein, G. B. and Kathleen* Code, Winnie* and Arthur* G. Cox, Daisy Combes, M.* and Ida* Cole, Doris and Margory Coleman.

D—Willie Davies, Kitty*, Violet*, and Ivy Donaldson-Selby, Claude and Violet Dodsworth, Phyllis and Faith Duncan.

E—Helen Eardley-Wilmot, Muriel and Miriam Ecroyd.

F—Charles Faillettaz, Marian G.* and James Freegard, Ethel Fielder*, May Fitzgerald, Temperance Foskett*.

G—Clarice and Bertie* Gale, Kenneth* and Constance Gabbett, Irene and Kathleen Gough. Mary Gover, E. Mabel Golding*, Jack* and Harry* Guinness.

H—Frances Harding, Nellie Hatchett*, Dorothy G. and Evelyn E.* Hewer, Mary* and Eric* Hill, Gladys, Charles, and Nettie Hussey.

J—Betty Jacobs, Nellie Jelfs*.

K—Stanley, Max*, and Eva Kalb, Maurice Kalinsky, Alice M. Kendall*.

L—Edward, Henry*, and May* Law, Blanche Lindup*, Cecilia Lichtenstein*, Nellie and Edith Lockhart.

M—Gracie and Margie Marston, J. H. Mather, Kathleen J. G. McClure, Dorothy* and Elsie* McMullin, Reginald V. Measor, Ethel Morgan, Evelyn and Gwendoline* Moir, Mabel Morris*.

N—Dorothy and Henderson Nathan, Dora Newman*, Eleanor Noel.

P—Kathleen* and Ethel M. Pasley, Alice M. Palmer, Mary, W. M., and Louie Penny, Myrtle Perry, Kathleen E. Pincott, Daisy O. Phillips, Rhoda Porter*, Mary E. Plumb*, Daisy Pym*.

R—Marion B.* and Robert Richards, Lucy H. Robertson*, Kate Rosenbloom.

S—Hilda and Constance Schaeffer, Flora Shadbolt, Harold Sanders*, Douglas Stevens, Marjorie Sherbrooke. Flora Simmons*, Esther Simmons, Eliza Scott. Ethel, Ada, and Jessie Snowball, Betty Stocks*, Philip Southam, Solomon Stockfish, Daisy Stone, Herbert M. Stuart.

T—Frances Taggart*, Olive M. B. Tritton, Herbert and Frank Tomkins, Arthur*, Peverll H., Herbert, Derwent, and Edwin L.* Turnbull. Edith and Maud* Tyson.

V—Edwin* and May* Vickers.

W—Florence G. and Edith G.* Wallis, J. Wm.* and Edith J.* Wheeler, Edward Wheeler, Edith M. Whiting*, Cecile*, Noel and Phillis Wright, F. Wilson.

FOREIGN LIST.

No. 140. Mildred Fryer* (Sydney). **No. 141.** Theodora Guinness* (Tasmania). **No. 144.** Llewellyn and Queenie Dale (Bombay), Maria H. Lister (S. Africa), Daisy McArthur. **Nos. 145.** 146, and 147. Vera* and Frank* Sjostrom (N. America). **No. 147.** Dorothy M. Wallace (Canada). **No. 149.** Nettie*, Willie D., Kate*, and Ina* Thomson (Bulgaria).

Prize Competition.—Second prize, Division II., Llewellyn Dale (Bombay). Division III., Alice Henderson, second certificate. Division IV., Daisy McArthur, second certificate.

THIS WEEK'S BIBLE SEARCHER (No. 152).

2 Cor. vii. to end.

1. How was Paul comforted in Macedonia?
2. Why did he rejoice?
3. What graces did the Corinthians abound in, and in what were they to take example from the Macedonians?
4. What did Paul say about sowing and reaping?
5. What does God love?
6. In what ways had Paul suffered for Christ?
7. When was this message said to Paul, "My grace is sufficient for thee"?
8. What was Paul's farewell message to the Corinthians?

[Children under TEN do 2, 4, and 5; under THIRTEEN the first five questions.]

Personal.

I have received several papers this week without any names on them. Will all remember to head their papers with name, address, and age.

Many thanks to the kind sender of a box of cuffs, cards, and lavender bags.

CHARLES AND NETTIE HUSSEY.—Am glad you are joining the Searcher, but please send in separate papers.

MAUDE N. GRAY.—In No. 149 you never gave the circumstances as asked.

T. J. GROOMBRIDGE.—I received the photo, with which I am *very* pleased. I quite thought I had acknowledged the receipt of it. I am getting quite a nice collection of photos of my "nephews" and "nieces."

Several of my "nephews" and "nieces" regret that they will be "too old" to enter for the next Prize Competition. The limit of age for this is 18 years, but anyone joining the weekly Searcher *before* they are eighteen may, if eligible, enter for the Quarterly Prize Competition up to the age of 20. Of course, AGE WILL BE TAKEN INTO CONSIDERATION when examining the papers.

MARIE MEEK.—Very glad to welcome you as one of my "nieces," and hope you will always enjoy the Searcher as

* Publishers, 7, Paternoster-square, London, E.C. (1d., twelve copies 6d., post free.)

much as you have this week. Please head your paper with your name, address, and age.

H. Wright (Redhill).—In order to avoid confusion, give your Christian name, as there are several belonging to the Searcher with your surname.

Edith M. Whiting.—I hope you are much better, and able to get up now.

J. W. and Janet Thomson.—Again your answers have reached me too late for correction. Papers must reach me *at latest* by *first* post Thursday?

W. H. Williamson.—You need only answer the question set for those *under* thirteen, as your birthday comes during the quarter, but if eligible for the Quarterly Competition, you will have to answer the question for your *actual* age.

Florrie Dance.—Your paper must reach here at latest by *first* post Thursday, otherwise your paper cannot be corrected. I will see about your getting The Christian earlier.

I received my certificate last week. I expected a certificate like the one I had before, but great was my surprise and joy when I found it was a different kind. I am very pleased with the prizes and certificates I have already received, and, persevering with the Bible Searchers this quarter, I hope to once more enter for the Prize Competition. W. A. (13 years).

Uncle Tom.

Children's Scripture Union Portions for Week Ending Dec. 17.

Sun. Dec. 11	1 *Cor.*	ix. 1-14	Th. Dec. 15	1 *Cor.*	xi. 17-34
Mon. „ 12	„	ix. 15-27	Fri. „ 16	„	xii. 1-13
Tues. „ 13	„	x. 1-17	Sat. „ 17	„	xii. 14-31
Wed. „ 14	„	x. 18-33			

Children's Special Service Mission.

Mr. E. Arrowsmith, *Northwood*, Dec. 9; *Bournemouth*, 12-14. Christmas Holiday Mission, *Assembly Rooms' Hall, Putney*, Dec. 29-Jan. 16. Mr. Hutchinson, *Cecil-road, Enfield*, Dec. 14; *St. Mary's, Liverpool-road*, Dec. 17; *Camberwell*, Dec. 20; *Charles Church Schools, Plymouth*, Dec. 27-Jan. 6. Mr. J. S. Tyler, *Liverpool*, to Dec. 15; *Coventry*, Dec. 17-22. Rev. R. Callender, *Bedford*, Dec. 13; *Bayswater*, Dec. 16; *Crawley*, Dec. 18-20. Mr. S. J. Hewlett, *Mevham*, to Dec. 12.

"Keep Watch."

"Surely I come quickly; even so, come, Lord Jesus."—Rev. xxii. 20.

Keep watch for the Master,
The day draweth near,
Soon, soon in his glory
My Lord will appear.
Soon, soon thou shalt hear Him
All lovingly say,
"Rise up, my belovèd,
And come thou away."

Keep watch for the Master,
Glad, glad will it be,
That day when He cometh,
And calleth for thee!
Joy, joy to be ready,
Found doing his will;
Found watching and waiting,
And serving Him still.

Keep watch for the Master
Keep watch for the King.
Tasks many and varied
Thy swift days may bring.
Sweet, sweet is his service,
But 'mid its delight
Keep watch for his coming
By day and by night.

Keep watch for the Master,
While treading his ways,
Live but for his glory,
Seek nought but his praise.
Care only to hasten
His kingdom of grace,
Until, "the veil lifted,"*
Thou seest his face.

Plymouth. Edith Gilling Cherry.

God's Exchange.

CAST away all your worldly pelf and worldly considerations, such as the favour of friends, the fear of men, sensual affection, respect of persons, honour, praise, shame, rebuke, wealth, poverty, with the love of your own selves; and in comparison with that heavenly treasure ye look for, let all these be denied and utterly refused of you, so that in no condition they do abate your zeal or quench your love towards God. In this case make no account of them, but rather repute them as vile, in comparison of everlasting life. Loses that man anything which of his carnal father and mother is forsaken, when therefore he is received of God the Father to be his child and heir in Christ? Heavenly for earthly; for mortality, immortality; for transitory things, permanent; is great gain to a Christian conscience.—*Robert Smith* (*Martyr*).

* Bishop Benson, then of Truro, said in his book, "At his appearing" did not intimate from the Greek "coming from a distance," but as of a veil lifting. This remark gave her the thought.

The Y.M.C.A.

The annual meeting of the Leicester Association was held on Nov. 28 in the County Assembly Rooms. The Mayor entertained a large number of guests. Alderman Sawday, president of the Association, gave a brief statement of the present position of the work, and addresses were delivered by Mr. J. K. Starley and Mr. Lewis Barber.

The annual meeting of the Sevenoaks Association was held on Nov. 30, when a large audience assembled in the Club Hall. Addresses were given by the Vicar of Tonbridge, Rev. C. G. Baskerville, and Mr. W. Hind Smith. Contributions were announced freeing the Association from debt and providing a good balance wherewith to begin the fourth year's work.

We may fittingly in this column draw attention to the book for young men and young women, just issued by Messrs. Passmore and Alabaster, entitled A Good Start. It contains characteristic passages from the writings and addresses of the late C. H. Spurgeon bearing on the needs and responsibilities of youthful life, and is well suited for a gift-book to earnest-minded young people. Sir George Williams contributes a preface. The price is 3s. 6d.

A series of farewell meetings were arranged from Dec. 1 at various metropolitan centres, to take leave of Mr. Oliver H. McCowen, of Tralee, who is leaving for Burmah, to take up Christian work for young men in that country as the representative of the home Associations. On Thursday evening Sir George Williams presided over a meeting at Exeter Hall, when addresses were delivered by various friends; and on Friday afternoon the National Council bade farewell to Mr. McCowen, an appropriate valedictory address being delivered by Rev. H. E. Fox, of the C.M.S. On Saturday afternoon Mr. McCowen addressed the members of Rev. F. B. Meyer's Bible-class at Aldersgate-street Y.M.C.A.; on Sunday afternoon he was at Oxford Y.M.C.A.; on Monday evening at Stratford Rooms, Paddington; and on Tuesday evening last at Croydon.

The winter half-yearly meetings of the National Council were held at Exeter Hall on Friday last, and were attended by nearly one hundred representatives from England, Ireland, and Wales. The travelling secretaries presented brief reports of their work for the past six months, and foreshadowed their prospective undertakings for the early months of the new year. In the past twelve months the centres of Association work in the English union—omitting Scotland—have increased from 1,139 to 1,152, while the membership has risen from 75,836 to 80,609. Building schemes are now in progress at Newcastle-on-Tyne, Bedford, Birkenhead (junior department), Cardiff, Leicester, Blackburn, Woolwich, and Dorchester. After discussion, it was agreed that the Associations should encourage the formation of classes, the giving of lectures, and the distribution of suitable literature, setting forth the Protestant principles which are being undermined by the growth of the Ritualistic movement.

Temperance Notes.

On Guard gives the strength of the Indian Army Temperance Association as 20,496, distributed in 189 branches.

During the last licensing year about 220,000 licences for the sale of drink in Great Britain and Ireland were issued.

In objecting to music halls being licensed to sell alcoholic liquors, Mr. John Burns recently said that as much as 15 to 22 per cent. profit had been made at the Grand Music Hall, Clapham, without the aid of intoxicating drink.

The Sirdar, in his Edinburgh speech, said, with reference to the administration of the Soudan, "We wish to prevent, as far as we can, the introduction with trade of those pernicious adjuncts, the liquor traffic and dishonest dealing with natives, which too frequently in new countries accompany it."

Bishop Browne, formerly Bishop of Stepney, in presiding at his Bristol Diocesan Branch of the C.E.T.S., said that his experience in the East End of London, so different from that of Cambridge, enabled him freely to assert that he had changed his earlier opinions. He now maintained and preached that it was well to bring up everyone as total abstainers, and he said that from the knowledge gained in the East End.

A Gospel temperance mission has been conducted by Mrs. J. K. Barney (of Rhode Island, U.S.A.), now on her third visit to England, under the auspices of the B.W.T.A., at Highgate. The audiences gathered have been largely representative of the religious life of the locality, and the influence of the mission cannot fail to be widespread, deep, and lasting. Mrs. Barney's addresses were spiritual in tone, Biblical illustration and lesson largely pervading them.

INTERNATIONAL S.S. LESSONS.

December 11.

The Captivity of Judah.—Jer. lii. 1-11.

Golden Text.—"*Ye shall seek Me and find Me, when ye shall search for Me with all your heart.*"—Jer. xxix. 13.

The First Captivity.

THIS took place (see last lesson), during the reign of Jehoiakim, by Nebuchadnezzar and his army. Do not suppose that *all* the people of the nation were taken captive. Only the best, like Daniel and his friends, were carried off to Babylon at this time.

Then followed a few years of quiet, during the remnant of Jehoiakim's reign.

The Second Captivity.

This occurred during the reign of Jehoiachin, the son of Jehoiakim. During his short reign he rebelled against Nebuchadnezzar, which brought the latter to Palestine with an army once more. He carried away the treasures of the Temple and 10,000 of the people; among these were the prophet Ezekiel, the great-grandfather of Mordecai (see Esther ii. 5, 6) and King Jehoiakim himself.

Second Period of Quiet (1-3).

This was during the reign of Zedekiah. He was weak and foolish; and in his folly tried to rise in rebellion against Babylon. Had he been a righteous man he might have succeeded. An heroic thing done by a bad man often leads to ruin, while the same deed done at God's command is crowned with prosperity.

The Third Captivity (4-7).

Once more Nebuchadnezzar came down and besieged Jerusalem. This siege lasted eighteen months. The teacher should describe some of the horrors of an ancient siege. Famine, disease, death, stared them in the face hour by hour. Mothers murdered their children to obtain food (6). At last the people fled from the city and it was destroyed.

Note three points of the siege:—

1. The heroism of the people; they would suffer for eighteen months rather than give in.

2. There was just a flicker of repentance. But from Jer. xxxiv. we learn how short-lived was this feeling.

3. Jeremiah's faith. In the midst of the siege he bought the land on which the enemy was encamped, thus showing his faith in the message he delivered.

Fate of Zedekiah (8-11).

The enemy overtook him in flight, carried him away to Riblah, where they subjected him to a trial and three terrible punishments.

(1) To see his own sons killed.

(2) To put out his eyes.

(3) Bound him with chains, and carried him into Babylon.

The practice of putting out the eyes of prisoners was a common custom. Compare the blinding of Samson and King John's attempt to blind Prince Arthur.

God's Patience.

The Almighty delayed the final punishment as long as possible that the people might have every chance of repentance. "He willeth not the death of the sinner, but rather that he should turn from his wickedness and live."

Bad Men are God's Swords.

He used Nebuchadnezzar to punish the wickedness of Judah. No man can escape God's service. We are all tools, willing or unwilling, in the hands of Almightiness.

We Fill our Cup.

God's mercy is never at an end, but we fill up our cup of iniquity until it runs over. He never ceases to speak, but we become so deaf that it is impossible to hear his loudest thunder crash. He never disappears but we become blind. "Seek ye the Lord while He may be found; call ye upon Him, etc."

His Kingdom knows No End.

A remnant was left after the last captivity, as a stump out of which new shoots might grow. Symbol of his spiritual kingdom. Men may persecute and disbelieve, but that kingdom grows—goes on conquering and to conquer until—

At the name of Jesus
Every knee shall bow.

[1366]

THE EVANGELISTIC FIELD.

Mrs. Baeyertz at Chester.

A MOST encouraging 16-days' mission has been conducted at Queen-street Congregational Church, Chester, by this Jewish Christian lady evangelist. Queen-street is one of the oldest and most historic Nonconformist churches in the city. It claims to have had a noble number of distinguished ministers, and to have enjoyed at one time the ministry of the great Evangelical commentator, Matthew Henry. Richard Knill laboured here half a century ago with remarkable success.

It is difficult to gauge the true magnitude and influence of this mission. All the addresses were characterised by calm, argumentative, deliberate and definite teaching. While the appeals were mainly to the intellect, to the conscience, to common sense, and to the will, they were so winged with tender, pathetic and striking illustrations, largely drawn from the treasury of personal experience, that they never failed to thrill the emotions and arouse all that is best in the human breast.

The appeal to God's own people was prominent throughout. This, backed by a marvellous marshalling of appropriate texts, lit up by a genuine Jewish genius, reproved, corrected, instructed and inspired all along the line. A passage from the Acts, in which Paul's preaching is described, suits well this mission: "And three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ"—the result being much the same with Mrs. Baeyertz as with Paul, "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few" (Acts xvii. 24).

We had as many as 319 persons into the inquiry room, who after having been instructed with the open Bible in hand, filled up the converts' cards. Most of these came from forty-eight different places of worship of all denominations, and of no denomination, with which they will be identified. Almost every place within and around the city has been touched. About half the number of those who filled cards wished to be identified with Queen-street. Amongst these are many of our P.S.A. men and P.M.E. women, whom we had been praying for and expecting for some time.

A very gratifying feature of the mission is that a large proportion of the converts are men. Many more of the P.S.A. men are likely to come out for Christ in the coming weeks. "The Lord hath done great things for us, whereof we are glad."

Chester. D. Wynne Evans, Pastor.

Evangelists' Movements.

Rev. D. M. Cameron has conducted a fourteen days' mission in the U.P. Church, Moyness, with much acceptance.

An Evangelistic Mission has been conducted under the auspices of the Y.M.C.A., Falkirk, by Mr. and Miss Powers, of Hull. Some have professed conversion

Mr. D. M. Bayne, of the Evangelisation Society, has been conducting a mission in the Congregational Church, Hamilton. There has been evident signs of blessing and encouragement.

Mr. George Back, of the Open-air Mission, lately spent sixteen days in evangelising work at the Mission Hall, Barry Dock, and there have been manifest fruits of his self-denying labours.

Mr. Moody states, in the December number of *Record of Christian Work*, that during recent weeks he has preached in the great penitentiaries of Albany (N.Y.) and Joliet (Ill.), and has seen how evidently God's blessing rests on this prison work.

A nine days' united mission has been held at the Village Hall, Potter's Bar, by Arthur Davis; great blessing has followed. Letter after letter has been received from those who testify to salvation received while sitting on their seats without being personally dealt with. D.

Mr. Henry Varley has been having very encouraging meetings in New York. The business men's prayer meeting at the lower end of Broadway has been crowded daily. A series of addresses by the evangelist on "The Resurrection" have been helpful and inspiring to those who attended. Gatherings held at Dr. A. B. Simpson's hall have been fruitful in their influence among Christians.

A ten days' mission, organised by the Lancaster Free Church Council, was concluded on Thursday last. The missioners included ministers from London, Stafford, and other places, eight special preachers conducting services each evening, twice on the last two Sundays, and also Bible-readings during the afternoons. This was the first united mission in connection with the Free Churches in Lancaster.

Mr. F. Wycliffe Pascoe, of the Evangelisation Society, has conducted a fifteen days' mission in connection with the Baptist Church, Newbury, with very gracious results. Preceded by a full week's special prayer, the mission was marked by many tokens of the Divine presence and blessing. Many disciples were much quickened and new disciples made. Mr. Pascoe is quite young at this branch of Christian work, but is evidently called of God to it.

G. J. K.

A fifteen days' mission has been conducted by Mr. Chas. Galletly, of the Evangelisation Society, in the Public Hall, Stevenage. Bible readings were held every afternoon at the South End Mission Room. The week-night services have been well attended throughout. Large numbers have stayed to the after-meetings, and many are rejoicing having found the Saviour. The work is to be continued by weekly Bible classes for inquirers and believers and Sunday evening evangelistic services.

Messrs. Bewley and Frank Weaver have held a ten days' mission in Darlington, under the auspices of the Wesleyan Methodist Forward Movement Committee. On Sundays the Central Hall, Drill Hall, and the largest Methodist church have been occupied; while during the week the Mission Hall has been fairly attended, the weather being inclement and fatal to large audiences. Mr. Bewley Weaver speaks with the strong force of a deep soul conviction. His sermons are full of quotations from the Old and New Testaments. Now he is pleading with pathetic tenderness, now telling a thrilling story, now picturing in living characters of fire the judgment seat, the great white throne, and the day of doom, while the audience is hushed into stillness. Mr. Frank Weaver sings the Gospel with much effect. G. T.

The two evangelists had a splendid start last Sunday in a mission they are now conducting in Shankill, Belfast. The great hall, recently opened by Mr. Montgomery, was crowded.

EVANGELISTS' ENGAGEMENTS.

Gipsy Smith.—Keighley, Dec. 10-19.
Mr. W. R. Lane.—North Walton, Dec. 10-19.
Mr. Henry Thorne.—Littlehampton, Dec. 10-19.
Sergeant Pullinger, Sun., Dec. 11, Keymer, Burgess Hill.
Mr. A. T. Jones.—Duckpool-road Baptist Church, Newport, Mon., during December.
The Evangelistic Mission.—Preachers during December:—Kilburn Hall, Kilburn Gate—Sundays at 7, Mr. W. Monro Collings, of Gosport. Malden Hall, Haverstock Hill—Sundays at 7, Thursday at 8, Mr. James Sprunt.
Mr. W. Luff, Thurs., 8th, Railway Mission, West Brompton; Fri., 9th, Welcome Home, Canning Town; [Sun., 11th, Hawridge; Tues., 13th, Malden Hall (children); Wed., 14th, Conference Hall, Stratford (Bible class), 9.30; Thurs., 15th, Cromer-street, King's Cross.
Church Parochial Mission Society.—The following missions, among others, have been arranged for December. It is hoped they will be made a subject of prayer by the readers:—Rev. W. Hay Aitken, till Dec. 11, St. George's, Newcastle-under-Lyme, Staffs; Rev. W. Bryan-Brown, Dec. 4, Borstal Convict Prison; Dec. 10-19, Sacriston, Durham; Dec. 25, St. Thomas's, Southborough, Tunbridge Wells; Rev. J. P. Cushing, Dec. 3-12, Ballynahinch, co. Down; Rev. E. Bacheler Russell, Dec. 3-13, Christ Church, Great Malvern; Rev. James Stephens, Dec. 4-19, Siddall, Halifax.

Dean Farrar on Temperance.

THE first of the lectures instituted in memory of Dr. Lees and Mr. J. H. Raper was delivered on Wednesday last week in the Church House, Westminster, by Dean Farrar. The chair was occupied by the Archbishop of Canterbury. Mr. John Kempster, hon. secretary to the trustees, stated that the fund of £1500 which had been raised in memory of Dr. Lees and Mr. Raper by 900 friends had been invested in an annuity for twenty years, to provide for the delivery of the Lees and Raper memorial lecture, as a means of continuing their temperance teaching.

Dr. Farrar spoke for over an hour and a half, reviewing the denunciations of strong drink from those in the records of ancient Egypt to the fiery words of Augustine and Thomas Aquinas, and from the Fathers down to the present day.

The Aldersgate Mid-day.

ON Monday last Mr. R. C. Morgan dwelt on the fulness of resource possessed by the converted soul—"all things are yours"—and the need of teaching to awaken slack believers to the greatness of their privileges. The speaker incidentally emphasised his belief that a widespread revival was imminent. Mention was made, among the testimonies given, of an ingathering of prodigals and "submerged" at the Victoria Home for Men; by Pastor Cameron, of blessing in missions in Nairnshire; and by Mr. Charles Cook of a number of conversions on Sunday night at the Metropolitan Theatre. Mr. Jai Bai, who, with Mr. Isu Charan, is in England on behalf of work in the unmissioned districts of India, added some interesting reminiscences of revival among the heathen.

Correction.

NATIONAL SUCCESS AND CHRISTIANITY.

Sir,—Perhaps you will allow me to point out a slight inaccuracy in your issue of November 24.

It was not Cardinal Vaughan who took part in the interesting discussion in *The Spectator* on the above subject. The letters you refer to were written, not by the Cardinal, but by the Cardinal's youngest brother, the Right Rev. Mgr. John S. Vaughan. The Cardinal's Christian name is Herbert.—Yours truly, Nemo.

Requests for Prayer.

For blessing on a mission, now in progress, at Saltcoats, conducted by Rev. J. Lyall, of Chicago.

For a mission to children and adults by Mr. F. A. Glover, at Bolham, Blackdown Hills, commencing December 8.

For an ingathering of souls at a mission to be held at Salem Congregational Church, Pump Pail, Croydon, Dec. 11—21.

For a Christian worker undergoing a serious operation, that he may be restored to the great work that has grown up around him.

For a mission to children at the Fox and Knot Mission, Aldersgate, E.C., to be conducted by Mr. C. Dudley Smith, commencing Dec. 11.

"He Knoweth."

"He knoweth"—
As God all knowing—yet as man!
And knowing this, tried heart, fret not
Nor be sad;
Each step, in sunshine or in shade,
His eye foresees, his hand directs,
So be glad.

"He reigneth"—
Whatever is—all life's details,
Designed or else permitted are,
By his will;
Each circumstance, however small,
His purpose veils, who marks thy "way,"
So be still.

"He ruleth"—
Yea, so overrules that all things
Made obedient, work together
His behest:
Love's purpose wrought, thy trials cease,
The gold refined the furnace leaves,
So just rest.

"He sitteth"—
Blest word, with twofold meaning fraught,
His work *for* thee is done—*in* thee
Still goes on;
His peace, his power, both thine; until
The "way" made perfect, end in heaven,
Then the crown.

W. Wetton Cox.

[Can be had, printed on neat letter cards, 8s. 3d per 100 at the Moravian Mission House, 7, New-court, Lincoln's-inn, W.C.]

Peace Sunday will be observed as usual on "the Sunday before Christmas Day," December 18. Invitations have been sent from the Peace Society's Office, 47, New Broad-street, to all ministers in charge throughout the kingdom, and already a very large number of cordial responses have been received. The recent progress of the Peace Cause and the circumstance of the hour should make this a special occasion. There is reason for much thanksgiving, and a particular need of prayer and preaching on the subject.

Hospital Steamships.

DEAR SIR,—Some time ago there was a good deal of attention turned towards Arctic travel and perils, owing to Dr. Fridjof Nansen's wonderful voyage. I wrote you a brief account of the labours of our young medical missionaries on the bleak and ice-bound coast of Labrador, how with dogs and sledges and on snow racquets they every winter cover many hundreds of miles over frozen bays and snow-capped headlands. These perilous exploits and prolonged exposures are cheerfully welcomed without the romance attaching to a Polar expedition, or the glamour cast by the idea of planting a nation's standard furthest north. The object is to plant the banner of Christ's Kingdom in the hearts of men whose life is one of the very hardest on earth, and who are cut off from the simplest privileges that have followed in the wake of the Gospel elsewhere.

It has involved many times sleeping in bags in the snow on the open ground. It has involved sharing the humble lodgings and often starvation rations of the poorest of the poor, so much so that the doctor has been asked more than once for his very dog food for the children whom he has been visiting. But it has been successful under God's good hand, and none have been the worse for it—indeed, they always write what a delightful life it is. Sweet bracing air, such glorious exercise, such grateful hearts, that we are bound to believe that it is so. God help them to plant the standard of Christ's love for the bodies and souls of men so firmly in his people's hearts that eternity may reveal a kingdom won as the reward of their labours.

Lately I have noticed considerable public attention has been turned to the possibilities of hospital steamships. During the Spanish-American war I saw it mentioned that the s.s. *Solace* was the first hospital steamer ever floated. Certainly it amply demonstrated the glorious opportunities such a Christ-like service offers when men are tearing one another to pieces with

SHOT AND SHELL AND COLD STEEL.

During the time of the punitive expedition that this country sent to avenge the massacre at Benin a hospital steamer was employed off the coast, and proved a haven of refuge indeed to the unfortunate victims of the malarial and tropical microbes of the Niger territory. May God reward those who put it into the hearts of the authorities to send them, and God will reward such skilled women as Miss Clara Barton and others, who fearlessly went, as Miss Nightingale did before them, to work for the bodies of others.

I am not posted well enough in the modern history of steam hospital vessels to dispute any claim to priority. Alas! the servants of the King are too often only in the wake of those whose hearts are actuated merely by philanthropic motives for the bodies and human lives of their fellows. How nobly men have given of their time and money in adapting the best of modern methods for relieving pain and suffering—nay, we have only just seen a fresh example of a doctor giving his life for no higher purpose. I mean Dr. Müller. But far worse than this, wherever the god of this world has servants, have they not as a rule devoted more time, more ingenuity and more money to the advancement of his kingdom?

I roam among the toilers of the deep, the many thousands of whom form the backbone of this mighty nation. Furnishing us with a vast harvest of the sea, a very nation's food, forming a great naval reserve some 40,000 strong for the maintenance of our God-given maritime supremacy, on which our open Bible depends; surely they deserve our gratitude and our earnest Christian service. How is it, then, the Devil's agents have been first in the field? How is it all the best positions are always held in almost all our seaport towns by flaring public-houses, with their adjuncts of the crimp-house and the brothel? Why is it that houses for intoxicating liquors are nearly fifty to one for every place where temperance, innocent enjoyments, and the Master's presence can be expected? Just because there is their greatest danger and the Devil's chance. Freed suddenly from restraint, pockets full of deferred pay, frequently in a place where no one knows them or cares about them, they fall an easy victim, and many a sailor has saved his poor body from the seas to lose body and soul in the hells that crowd our seaports.

I have ineffaceably impressed on my mind a dark rainy winter night. I was walking down a public street in a seaport town. Suddenly a public-house door swung open—a young powerful fisherman reeled out into the night. Once he was a loving husband and father—a respectable citizen—a loyal subject. A thin and tattered woman stood on the pavement and addressed him. It was only a few loving words, a despairing appeal to "Come home, Jack, won't you?" With a furious oath he flung a handful of sovereigns in her face—struck her and sent her reeling into the muddy street, and then lurched off swearing. Is it not time there were more centres for aggressive work for our Saviour in such ports as Grimsby, Milford, Shields; yes, and in Ymuiden, Ostend, and those other ports across the water which our fishermen frequent to sell their hard-earned catch, and where, alas, we have heard more than once,

"ONLY A DRUNKEN ENGLISHMAN."

God help theMission to Deep Sea Fishermen to do again in these places the work they have done and are doing in Gorleston.

Thank God hospital steamships have been sent to sea. Still more let us thank Him that steam *mission* hospital ships have been sent, and I believe that first this time, and not second, to those sent for other objects. On the starboard bow is "Preach the Word," on the port bow is "Heal the Sick," and engraved deeply in brass on the wheel which guides the ship is the only qualification that our Saviour ever gave as necessary to successful work. Four years ago the steam hospital vessel *Sir Donald* went her first cruise amongst the British fishermen of North America. She carried a qualified surgeon missionary; the best part of the ship amidships, where least motion could be felt, was devoted to the hospital work. Nor could it be said, as has been often thrown against missionary enterprise, it was Gospel in the bow and whisky in the after hold. No alcohol has been allowed aboard her, though of cold water she has plenty. True, she was small, old, and ill-adapted to the work, but she bore a message of love which reached many hearts, and if one never believed in "means" before, when one saw men and women come days' journeys in boats (or in winter over the ice) to seek healing for their poor bodies, who would never have made such an effort for their souls' welfare, one could not but rejoice at our Master's first commission to the twelve.

To-day we rejoice in a new steel Hospital Mission steamer on the stocks. She is to be launched next spring, and will sail at once as a message from loving Christian hearts in this country to her oldest colony across the sea. In a boat of just this size England sent John Cabot to seek new worlds four hundred years ago. To-day we are sending our Christian message to those who followed his footsteps. In Labrador to-day, now frozen in with its mighty barriers of ice and snow, a little hospital is proclaiming this message. A devoted Christian lady, a trained nurse, is there cut off from civilisation and the world outside until next June, to follow in the footsteps of her Divine Master. Surely, the gentle, loving treatment, the hushed voice, the subdued tread, the quiet room, all speak of the Saviour's love to those who otherwise must endure sickness and suffering; yes, and death itself, unaided. Thank God for the medical missions of the world! May He graciously multiply them also, for there is no wonder that his blessing is added and his salvation manifested as a direct result thereof!—Yours faithfully,

WILFRED T. GRENFELL, Superintendent.
Royal National Mission to Deep Sea Fishermen.

Clonmel Soldiers' Home.—The ninth annual report says:—"We have been visited by Christian men stationed in Cahir, Templemore, and Tipperary. Our Sunday evening meetings have been well sustained, and our weekly Bible-readings have also been continued. One interesting feature of the temperance meetings is that the members and friends occasionally supply the programme for the evening. The home is not only a shelter for soldiers, where they can spend a pleasant and profitable evening away from the temptations of barrack life and the town, but supplies the place of a mission-hall to civilians. Visitation of barracks and hospital is continued by the workers, and has been a means of blessing." Communications should be addressed to the hon. superintendent and treasurer of the work, Mr. Edward Beale, Queen-street, Clonmel.

OBITUARY.

REV. S. HOLLINGSWORTH, D.D.

THE Irish Methodist Church has sustained a serious loss in the death of Dr. Samuel Hollingsworth, Principal of Wesley College, Dublin. He entered the ministry in 1870, and for several years continued to take the deepest interest in the education of the young, and succeeded in establishing many large and prosperous day schools. In 1891 he was elected Principal of Wesley College, and up to his death continued to hold that position with credit to himself and advantage to the church with which he was connected. He cleared off a heavy building debt of about £8000, and doubled the number of the boarders, while his pupils won not a few of the highest university distinctions. His tact and wisdom were prominent characteristics, and made him to be greatly beloved and trusted by those who knew him. He has died in his fifty-fifth year.

PRINCIPAL MICHAEL JONES.

On Friday, at Bod Iwan, Bala, died Rev. Michael D. Jones, the former Principal of Bala Independent College, at the age of seventy-six. He studied at Carmarthen and Highbury Colleges, and on the completion of his course left this country for America, and in 1848 was ordained in Cincinnati. In 1854, on his father's death, he was chosen to succeed him as Principal of the Independent College at Bala. This appointment he held until the college was amalgamated with another college under the title of the Bala-Bangor College. Principal Jones advocated the establishment of a Welsh colony in Patagonia, and succeeded in enlisting a band of 153 fellow nationalists, who set sail and landed at the mouth of the Chebut river on July 28, 1865. The colonists endured severe distress for several years, and but for the friendliness of an Indian tribe would probably have been starved out. The settlement is now comparatively successful, though whether it has really attained or promoted the objects of its founder is a matter of some doubt.

Personalia.

Mr. Ephraim Venn is leaving Reading. His address after December 18 will be 2, Greystone, Yeovil.

Major Whittle, we regret to learn, is still very weak as a result of the malarial fever contracted when working among the U.S. troops in the South. He is now resting at Clifton Springs.

Lord and Lady Aberdeen, accompanied by Lord Haddo and Lady Marjorie Gordon, arrived at Haddo House, Aberdeenshire, on Saturday evening, after five years' absence in Canada, and received an enthusiastic welcome from their tenantry and neighbours.

Mr. James Wharton's address in the United States is care of Rev. F. P. Woodbury, D.D., Congregational Rooms, Fourth Avenue and Twenty-second Streets, New York. Mr. Wharton asks that friends will pray for abundant blessing on his work among the freedmen of the Southern States.

Fermanagh Hospital.

ON behalf of this institution Lady Brooke (of Colebrooke, Brookeborough, co. Fermanagh) is making a special effort in order that many necessary improvements and additions may be made. For over seventy years nothing has been done for the benefit of the Infirmary. It is in a sad state from want of spare room, beds, and appliances of all kinds.

The greatest sympathy (Lady Brooke says) has been shown in County Fermanagh among all classes and creeds to raise the necessary fends; they have contributed in a most liberal and generous way, and as far as their means could allow, but the sum collected is quite inadequate.

A friend, who prefers to remain known only as "Irish-American," writes to her ladyship: "If you will try to raise £1000, I will be one of twenty to give £50, or, if you prefer, I will be one of ten to give £100 each; or, if you undertake to raise both amounts, I will subscribe to either or both subscriptions."

Lady Brooke asks for immediate assistance in order to secure these generous offers.

THE BOOK WORLD.

A BATCH OF BIOGRAPHIES.

THERE are many books that ought never to have been written; there are many more that ought never to have been printed and published. But there is always room for good biographies of good people. In the lives of his servants, imperfect though they must be, God is working his sovereign will and fulfilling his purposes of mercy to the world, revealed in providence and in the person of his Son Jesus Christ. Therefore we endorse the dictum of Dr. Whyte, of Edinburgh, that biographies are books to be read and studied, even if many other departments of literature are left severely alone. Need we quote the hackneyed lines of the poet:—

> Lives of good men all remind us
> We can make our lives sublime.

Six biographies, just issued, are before us, all of them worthy of a careful perusal. Somewhat curiously, three of them record the life histories of men and three those of women. Three of the friends written of have passed over to the ranks of the great majority; three are still with us, and capable of doing good work for the common Master. We may notice first those whose earthly service is ended. Under a somewhat unusual title* we have a truly excellent sketch of the life work of the late Harriet E. H. Urmston, wife of Col. Urmston, himself now also deceased. The material for the book, edited by Mr. Everard, was prepared by the loving hand and heart of the husband, and reveals a life of rare beauty and devotion to Christ's cause, both abroad and at home. To be a whole-hearted witness for Christ and a successful winner of souls in Indian military and civil society is no holiday task. Mrs. Urmston was a bright and shining light in these difficult surroundings, and has left a memory that is at once fruitful and blessed. Young English ladies who may possibly spend the best years of their life in India should prepare themselves by a study of this life, which is told with all due modesty and reserve. The editor devotes a short closing chapter to Col. Urmston, who only survived his wife about a year.

More remarkable still was the career of that modern Quaker apostle of the nineteenth century, Isaac Sharp,† whose life, as the author well remarks, was "in some of its phases unique." Mrs. Budge has made free use of the diaries and letters of the famous traveller, and the reader is able to follow intelligently Mr. Sharp's footsteps all over the world as a messenger of the home churches and a succourer of many. From Norway and Iceland, in the frozen north, to Australia, in the sunny south, he went carrying Christian counsel and cheer to lonely workers. Such a mission is indeed much more unique than it ought to be in all the churches, and the custom of the Friends deserves to be more widely imitated in this respect. Mr. Sharp's missionary journeys were prolonged till he was almost ninety years of age. His wife died after four years of wedded happiness, and so the husband was left unfettered for foreign travel and service. The blessing that his journeys brought to many fellow-workers will reach a still wider circle we trust through this simple record of them.

Mr. J. Deane Hilton's monograph on a famous temperance orator and reformer‡ is a highly appreciative and skilful piece of work, worthy of its subject. Mr. Raper had very manifest and unusual gifts as an advocate of total abstinence and as a political diplomatist. The splendid service he achieved in this great struggle for the uplifting of our social life, and the special characteristics of his work, are here ably depicted within small compass, and the little book ought to become popular in temperance ranks.

Coming now to the three living workers, we may appropriately begin with that greatly-tried saint, Miss Bella Cooke, for forty years a prisoner on a couch of pain, the first instalment of whose life-story, called "Rifted Clouds," has been a channel of comfort and help to many. This continuation of the wondrous narrative§ is not a whit behind its predecessor in tender, pathetic interest or practical outcome. Though the path of our sister may and must be a weary one, with growing age and feebleness, the Divine consolations and the sympathy of many friends have thrown around it a rich halo of heavenly influence. No one can read these chapters, telling of human suffering and patient resignation, mixed with numberless acts of priceless service to the poor and needy, without feeling that trial and suffering may be God's ministers equally with health and prosperity. It is one of the most sublime triumphs of the Christian faith that it can enable its possessor to rise superior to suffering, and glorify God in the furnace of deep, life-long affliction.

The same remark may be made in a modified degree with reference to the Life Record* just issued by Miss Sarah Robinson, the soldiers' friend. It is in autobiographical form, and has therefore all the directness and charm of a personal narrative. Miss Robinson has used to good purpose the greater leisure of recent years, and has furnished us with an artless, vivid, and unconventional story of a life that has been singularly fruitful in manifest results. Those who know something of our sister's noble work for soldiers (and who does not?) will be glad to make the more detailed acquaintance with that work which this goodly and finely printed volume supplies. Like her American sister, Bella Cooke, Miss Robinson has long been a child of sore suffering, though not confined to a sick room; but her brave spirit and her zeal for the welfare of her red-coated friends, through God's gracious help, carried her over difficulties in the pioneering stages of the work that would have daunted many with the best physical equipment. We can promise the reader that they will not find a dull page in this book, but very much that will elicit thankfulness to God and arouse admiration for our devoted sister's persistent faith and courage. Strangely enough, the exigencies of the work at the Portsmouth homes have required Miss Robinson, now that her life record is out of hand, to return once more to an active oversight of it. We hope God will spare her to see years of service yet in this important field of Christian effort, and enable her to add another full chapter to a life that seems already to have reaped the harvest of three or four.

Last, but certainly not least, either in point of bulk, price, or interest, is Dr. Newman Hall's "Autobiography",† which tells at first hand the story of his long and busy life. Candour compels the criticism that some parts of the book are overloaded with details which are not of public interest or importance, but most readers will overlook this in view of the vivid glimpses we get into contemporary life through the author's association with many persons of note in society. We note with genuine thankfulness Dr. Hall's strong and consistent adhesion to the great foundation doctrines of the faith, and his evangelistic zeal has always been phenomenal. The story of the author's labours in fostering good relations between this country and America and in other good public movements is exceptionally interesting at the present stage of our international history. We trust a popular and cheaper edition of this life record will in due time be issued.

In the December issue of **The Sunday at Home**, Rev. H. J. Piggott, of Rome, sketches the life and work of the late Luigi Capellini. Another attractive paper is "A Sunday at Kerepundu" (New Guinea), by Rev. R. Wardlaw Thompson.

The double Christmas number of **Bubbles** will take light and joy into many a household. The special section is entitled "Icicles"; and the entire number contains thirty-two coloured pictures. Besides the usual sketches there are serial stories, also a pretty presentation plate. (1s. *Office:* 158, *Aldersgate-street, E.C.*)

The Fireside Christmas number (6d.) is a repository of good reading; and the same may be said of the "Home Words" special part, which contains a tale of the sea, by Sydney Watson, entitled **The Christmas Derelict**. (1d.) Rev. P. B. Power writes the "Day of Days" Christmas number, **The Golden Lock**, and other stories. (1d.)

The new volume of the "Present Day Preachers" series is by Dean Lefroy, and it bears the striking title, **The Immortality of Memory; and other Sermons.** (3s. 6d. *Horace Marshall & Son.*) The title is furnished by a long discourse, in two parts, on the word "Remember," as found in Luke xvi. 25. A solemn theme is dealt with in a very instructive manner. The other sermons are practical and expository; under the former head come "The Moral Aspect of Athletic Sports" and "The Ethics of Gambling"; under the latter the Incarnation and Atonement of Christ are dealt with in different aspects, and there are three sermons on "The Preaching of Christ to the Imprisoned Spirits" (1 Peter iii. 18-20). Those who have heard the dean's impassioned eloquence will recall his accents as they peruse these pages, in which difficult subjects are boldly dealt with, but ever in a way consistent with sound Evangelical principles and doctrines.

Messrs. Jarrold, Warwick-lane, issue a new and improved edition of a book which has proved very popular for Sunday afternoons for children in the past, entitled **What Little Hands Can Do**, by Mrs. M. C. Owen. It contains a number of Bible stories for young people.

To the Popular Biblical Library series of handbooks (3s. 6d. *Service & Paton*) Professor W. F. Adeney has added **Women of the New Testament**. The book is marked by profound scholasticism, and although on many of the points touched there must be variety of view and judgment, a great amount of information is supplied in convenient form.

In a little volume entitled **Pithy Points for Scripture Studies**, James Sprunt seeks to help Bible readers, especially such as are desirous of searching on their own account. Those who open the Scriptures to others in the form of "Bible Readings" will find here many suggestive outlines and skeletons. (*George Stoneman.*)

Archdeacon Madden is well known for his striking sermons and addresses to men; and such as engage in like work will thank him for issuing a volume of **Addresses to All Sorts and Conditions of Men.** (3s. 6d. *Elliot Stock.*) Compared with what is general, these deliverances are rather short; but they are exceptionally vigorous in style and thoughtful in substance. Here are useful words on the temptations incidental to manhood, and stirring and practical counsels for life and godliness.

Mr. J. W. Bishop, who says he is "no scholar, no preacher, no popular speaker, no public man in any sense whatever," has written a volume of addresses on the Church seasons, with the title, **The Christian Year in its Relation to the Christian Life.** (5s. *Elliot Stock.*) After telling us what he is not, the author proceeds in his preface to say that he is "simply a private individual who loves the quiet paths, and wishes to use the leisure and quietude which has fallen to his lot in the service of truth which is the service of God and man." The meditations are plain and practical, never showy but often singularly suggestive.

Miss Edith M. E. Baring-Gould has written a deeply interesting book with the title, **With One Accord**; or, the Prayer Book in the Mission Field (2s. *Church Missionary House*). Under certain great expressions from the Book of Common Prayer she groups facts on foreign lands and their inhabitants, the progress of the Gospel, and the life of men and women who from the midst of heathenism have professed the Christian name. Here we are told in the most readable manner how converts in many climes worship and work, and how missionaries live and labour. Much information on the use of the Bible and Prayer Book is woven into the narrative, and one is enabled easily to realise the customs and practices of the people of various countries. There are nearly a hundred illustrations, and Principal Chavasse, of Wycliffe Hall, Oxford, writes an introduction.

The Book of Common Prayer is differently esteemed by people of varied temperaments and trainings; but intelligent acquaintance with its composition and contents should by no means depend upon the fact of its being regularly used or systematically neglected in religious life and devotions. This being so, there cannot but be a widespread interest in such a work as **The Teacher's Prayer Book,** in which the Book of Common Prayer is accompanied by introductions, analyses, and notes, as well as a commentary on the Psalter. This explanatory and expository matter is from the pen of Bishop Barry; and the work has been revised and enlarged for the present sixteenth edition. Bound up with this very instructive book is a Glossary of Important Words and Phrases found in the Prayer Book, compiled by Rev. A. L. Mayhew. (3s. 6d. *Eyre & Spottiswoode.*)

The Christmas double number of *The Lady* (6d. 39, *Bedford-street, W.C.*) is strong in fashion plates of the superior sort.

Messrs. Cassell & Co. are reissuing their Concise Cyclopædia in penny weekly parts; monthly parts, 6d. It is a marvellous compendium of things it is desirable to know.

Last week's issue of *The Lady's Pictorial* (6d.) is of very attractive and varied interest, especially in the illustrations. A cycling page gives interesting echoes of the recent shows.

In The Way to the Cross, Rev. Albert Swift, of the Metropolitan Federation of Epworth Leagues, New York, gives welcome hints for helping seeking souls. The booklet is a supplement to "Revival Method," recently noticed. (1d. *Morgan & Scott.*)

The Churchman's "Acrostic" Bible-Searching Almanack for 1899, with Table of Lessons, by B. J. M. M., may be obtained from Miss Monck Mason, Cheriton-road, Folkestone. (1d. each; postage, ½d. for three copies.) The daily texts in this almanack are all taken from the portions of Scripture appointed for the Sunday services.

The late Rev. H. C. Leonard, M.A., of Clifton, was occupied for several years in the editing of Sacred Songs of the World: Translated from 120 Languages, of which the Right Hon. Professor F. Max Müller has accepted the dedication. It is proposed to publish the book, if sufficient support is forthcoming, as not the least worthy memorial of one whose fine scholarship and endearing qualities commanded the respect and affection of all who knew him. Prospectus from Mr. R. M. Leonard, 19, Ludgate-hill, London, E.C.

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* The Starry Crown. Edited by Rev. Geo. Everard. (5s. *Hodder & Stoughton.*)

† Compiled by Frances Anne Budge. (4s. 6d. *Headley Brothers.*)

‡ Brief Memoir of James Hayes Raper. (1s. *Ideal Publishing Co.*)

§ Light on the Weary Path. (3s. 6d. *Hodder & Stoughton.*)

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AMONG THE CHURCHES.

Church of England.

THE Church Mission in Carlisle and district has been very encouraging.

Mr. S. Whitbread, late M.P. for Bedford, is rebuilding Cardington Church, near Bedford, at his own cost.

The resignation of the Bishop of Bangor, owing to permanent physical infirmity, is officially announced.

The Bishop of Durham gave the presidential address at the Christian Social Union annual meeting at Birmingham last week.

Professor Ryle, son of the Bishop of Liverpool, and the Archdeacon of Huddersfield will succeed the Bishops of Calcutta and Southampton as chaplains-in-ordinary to the Queen.

The Bishop of Stepney stated the other day that in Bethnal Green he had found that of 100 men eighty went to no place of worship at all, and out of 1000 boys 900 were in the same position.

A High Church clergyman, Father Hopkins, of Alton, recently stated in lecturing at Cambridge, that "we have now, in connection with the English Church, more convents and sisterhoods than when Henry VIII. commenced the dissolution of the monasteries."

The Earl of Kimberley has, with a number of other Norfolk gentlemen, addressed a memorial to the Bishop of Norwich to the effect that it is desirable to strengthen as far as possible the hands of the bishops in their efforts to check the "unsound teaching and illegal practices" of some of the clergy of the Church of England.

The Dean of Rochester presided at a largely attended meeting in the Cathedral Close, Rochester, last week, in support of the social work of the Church Army, which he commended to the support of all interested in the destitute, the criminal, and the outcast classes, and especially to the support of all Church people. Speeches supporting the prison and social work of the society were made by Archdeacon Cheetham, the chaplain of Wormwood Scrubbs Prison, and others.

The troubles at St. Clement's, Belfast, continue. Armed with the authority of the Select Vestry, a builder and his staff applied last week to the incumbent for the keys of the church to enable them to remove several crosses and other emblems to which exception had been taken. The incumbent refused to grant the request, whereupon the contractor and his men broke open the church door, and, under a threat of legal action, proceeded to demolish the crosses and remove the altar-cloth, flower vases, and the falls on the pulpit and desk.

Congregational.

Sir W. H. Wills, M.P., has promised, conditionally, the sum of £5000 towards the Congregational Church extension movement.

Some correspondents of the *Independent* propose the initiation of a Twentieth Century Fund for Congregational church extension purposes.

Dr. R. Storrs, in preaching his fifty-second anniversary sermon in the Church of the Pilgrims, Brooklyn, said he felt strong and vigorous, and was fully determined to go on with his work.

The directors of the London Missionary Society took farewell last week of Revs. J. Smith, W. W. Stephenson, and W. Robinson, returning to India; of Rev. W. J. Edmonds, formerly of Madagascar, appointed to labour at Quilon; of Rev. J. I. Macnair, appointed to the Telugu Mission; and of Rev. Robert Howieson, appointed to Hankey, South Africa.

Rev. T. W. Holmes, speaking at Sheffield, said, "The religious vagrant, the man who knows the inside of every church and chapel in the city where he lives, who knows the voice of every famous, eccentric, or remarkable preacher in every denomination, holds himself sedulously aloof from workers in all the churches, who have no greater legal obligation than he has to bear responsibilities that involve the devotion of time, of mind, of heart, and money."

Baptist.

Rev. T. Spurgeon Page, a nephew of the late C. H. Spurgeon, has been accepted for service in British Central Africa in connection with the Nyassa Industrial Mission.

Mr. W. Graham Scroggie, of the Pastors' College, has accepted the pastorate of the Leytonstone-road Mission, and hopes to commence his ministry in January.

On Tuesday, November 29, Rev. J. G. Greenhough, of Leicester, preached at Wellington-street Chapel, Stockton-on-Tees, on "Power from on High"; and in the evening delivered a lecture on "The Evangelical Revival of the Eighteenth Century."

Rev. Thomas Spurgeon, presiding at the annual meeting in connection with the Pastors' College, referred to the important work done by the college in the preparation of young men for the ministry, and said he had no sort of anxiety concerning its future. It was reported that altogether 975 students had been educated at the college, of whom 671 are now pastors, missionaries, or evangelists in the Baptist denomination.

Methodist.

Rev. H. P. Hughes has conducted special services at Leeds—where over £3000 was promised towards the Century Fund—and a District Convention at Bradford.

Rev. C. E. Walters, of the West London Mission, reports that at Somers Town branch, where men evangelists had failed, the sisters are doing excellent work.

After being closed for over twenty years, Stokeham Wesleyan Chapel, Retford Circuit, has been reopened by Rev. Thos. Cook, who has just concluded a successful mission in the town.

An old Unitarian chapel in Prescot was last year purchased by the Wesleyan trustees. It has been converted into a mission hall, to be used for social and religious purposes, and has just been formally opened.

The Bible Christians have just lost the first minister on their list of preachers by the death, in the eighty-second year of his age and the sixty-first of his ministry, of Rev. John Brown, who in 1855 was elected President of the Conference.

At the last meeting of the London Wesleyan Mission Committee Rev. Peter Thompson said, of the East London Mission, he had never more reason to be grateful for the success of the work at the different branches. Their position at the East End was never stronger, and even their [illegible] were at peace with them.

A "cloak-room" for babies is the latest novelty in American churches. Rev. Dr. Willey, of the Nostrand-avenue Methodist Episcopal Church, Brooklyn, is the originator of the scheme. A large room has been fitted up with hammocks and cribs, perambulators, and toys. Here a volunteer committee of young women assemble every morning, and here the mothers, who would otherwise be kept at home, leave their babies while they themselves attend the regular church service.

Presbyterian.

Rev. J. H. Barrows, D.D., of Chicago, has been invited to become president of Oberlin College.

The English Presbyterian Foreign Mission Committee reports that more new missionaries are required.

Dr. Alex. Whyte has presided at the reopening, after being closed for three and a-half years, of East Free Church, Rutherglen.

Mr. Samuel Smith, M.P., has presented every English Presbyterian minister with a copy of "The Secret History of the Oxford Movement."

At the anniversary services of the Morningside Free Church, Edinburgh (Rev. C. A. Salmond), the forenoon collection amounted to £800.

The select committee has decided to recommend the Madison-avenue Church, New York, to give a call to Rev. Dr. Pentecost, now minister of Yonkers.

Rev. A. Aldridge, B.A., formerly a curate in the Church of England and lately in charge of a preaching station in Sheffield, has accepted a call to Ellesmere Church, Sheffield.

Miss Slessor, who has been so successful in mission work in West Africa, has returned to her field of labours after a short furlough. Mr. Brown and Miss McIntosh, from Edinburgh, have also sailed for mission work at Old Calabar.

Salvation Army.

General Booth is visiting France and Switzerland.

Java is to have a *War Cry*, printed in the Malay language.

A prospector who has recently returned from the Klondyke says that the Army officers there are much appreciated.

Commander Booth-Tucker has opened a shelter at Syracuse, making the forty-second institution of this character now in operation in the United States.

The work among natives in South Africa is progressing. A farmer in Swaziland has given land for another settlement, supplied material for buildings, promised labour, and presented three heifers for the use of the officers.

At Nagercoil, South India, the Army has a large dispensary, standing within its own grounds, with accommodation for in-patients and appliances for all kinds of surgical operations. The officer in charge is a qualified medical man.

Fallen Asleep.

Mr. JOHN PARRY, of Talybryn, Breconshire, one of the most generous supporters of the Calvinistic Methodists.—At the age of ninety-two, Mr. J. H. BOWMAN, J.P., a prominent Wesleyan of Darlington, and a liberal contributor to Connexional funds.—Rev. J. PRESTON, vicar of Geraldine, Canterbury, New Zealand.—Rev. J. RICHARDS, M.A., rector of Tansor, Northants, aged eighty-four.—Rev. F. W. C. RIGBY, incumbent of St. George's, Great Yarmouth.—Rev. HENRY WALKER, M.A., formerly vicar of Ludham, aged seventy-eight.—At the age of fifty, MARY ELIZA JOY HAWEIS, wife of Rev. H. R. Haweis.—At the vicarage, Hayton, Retford, Rev. W. MEE, for fifty-three years vicar of the parish.—Rev. W. M. SMITH HUNTER, for forty-four years minister of St. Martin's Parish Church, Perth.—At Dalkeith, Major MACLEOD, a well-known member of the General Assembly of the Free Church.—On Dec. 4, at Liverpool, aged twenty-eight years, JAMES GORDON, only son of Mr. Samuel Smith M.P.

Notices.

WILL Mr. Marsden (a recent correspondent) kindly send us his address?

COMMUNICATIONS RECEIVED WITH THANKS.—G.W. W.A.B. G.H. B.E.L.C. M.H.B. W.H. J.H.J. E.M. G.J.K. G.R.C. J.G.G. A.L. J.P.G. J.A.T. M.E.G. T.M. H.R. J.J.E. A.J.B. F.H. G.C. L.G.A.R. S.S. F.C. R.M.B. W.H. G.O.C. A.J.W. R.K. M.P. F.O.F. J.L.S. H.R.F. W.E.P. M.L.L. A.S. C.C. J.D.L. W.W. W.H.P. A.M. H.D.L. J.B.M. G.T. J.S. H.G. W.R. T.W. J.T. G.J.D.W. R.C. L.H.A. G.W. C.A.A. J.B.R. K.C. J.E.K.S. S.F. F.E.M. K.E.G.A. F.J.H. M.C. E.W. J.V.S. G.D.F. S.G.M. E.P.C. G.J. E.V. E.H. G.R. S.B. W.E.D.

APPLICANTS FOR TRACTS.—Mr. F. F. Favell, 259, Camberwell New-road, S.E.; Mr. A. Drew, 13, Standard-street, Union-road, London, S.E.; Mrs. Peter, Carboth, Launceston; Mr. Thomas Harris, Windsor-square, Bromsgrove; Mr. G. O. Carroll, 5, Titchborne-row, Titchborne-street, London; Miss F. Ferris, Eastington, near North Leach; R. Houghton, 17, Rackham-street, North Kensington; J. H. Hayward, 22, Wellington-street, Gloucester; Miss A. Wilmer, Prospect House, West Fen, March, Cambs.; Mr. G. Ferris, Greywell House, Cinderford, Glos.; Miss A. Child, 27, Norfolk-road, Islington, London, N.; Miss R. Brereton, 172, Glenarm-road, Lower Clapton, N.E.; Stephen Froude, 109, Magdalen-road, Oxford; Mrs. J. Brenton, St. Just, Penzance; Mr. J. Oliver, 17, Humber-street, Kirkdale, Liverpool; Mr. J. Abbott, 34, College-place, Chelsea, London, S.W.; Mr. C. H. Pakeman, Stoneleigh, Frederick-road, Gravelly-hill, Birmingham.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

London City Mission.—The committee are in sore need of financial aid. Stock to the extent of £10,000 has been sold to repay a loan which had fallen due.

Innocence is sometimes spoken of as the opportunity for temptation. That is only when it is ignorant. Innocence that knows its own preciousness is one of the best safeguards of the soul against sin. Not to have fallen under the solicitation of evil in any direction is a shield against that particular form of wrongdoing. Honour that has never been tarnished is a preservative against meanness; purity that has never fallen is a barrier against all temptation to impure living; an unbroken habit of truth-telling is a "buckler" against lying and prevarication. Young people should be impressed with the fact that it is the first step that counts in the downward progress in sin.

ITEMS OF INTEREST.

Home.

THE Queen visited the wounded from the Soudan at Netley Hospital on Saturday afternoon.

An exhibition of missionary relics and curios is to be held in St. Andrew's Hall, Glasgow, in March next.

The banqueting Hall of St. James's Palace is filled with clothes for the poor, in preparation for the opening of the Model Middlesex Needlework Guild.

Mr. Chamberlain has invited the co-operation of English capitalists in an attempt to revive the sugar industry of the West Indies. Sir Thomas Lipton is willing to put a million into the undertaking on certain conditions.

The scheme for the Gordon Memorial College for the Soudan has been outlined by the Sirdar. The education given will be simple, and technical instruction will not be overlooked. It has the support of the Prince of Wales and Lord Salisbury.

CHARITABLE CONTRIBUTIONS.—£1000 from Col. Gouraud, an American, to the Gordon Memorial College at Khartoum. About £50,000 has already been promised.

Foreign.

The Egyptian Legislative Council has expressed its thanks to the Government for decreasing taxation.

A misunderstanding has arisen between Germany and the Congo State, with regard to territory bordering on Lake Tanganyika.

Tribesmen continue to flock to the Mad Fakir's standard in the Swat Valley. The Indian Cavalry have made a reconnaisance.

A deaf-and-dumb labourer at Stockholm has begun to hear and speak as the result of massage treatment at the expense of King Oscar.

Prince George intends, as soon as possible, to build a hospital for the treatment of Cretan lepers, of whom there are about 2000.

There are ominous indications in Spain of a Carlist rising. The Spanish Government has taken police and military precautions.

The Spanish Commissioners in Paris have agreed to accept 20,000,000 dols. offered by America for the Philippine and Sulu Islands.

From the C.M.S. we learn that the telegraph line from the Coast to Uganda is ready for public use for a distance of 300 miles into the interior.

The grant and loan by the Government for the Barbadoes will reach £100,000. It will provide for rebuilding schools, the destroyed bridges and sea wall, and the provision of new fishing smacks.

A petition has been handed to the Russian Government by Count Leo Tolstoi, praying for permission to form immediately relief committees to deal with the distress caused by the famine. The Tzar has contributed half a million roubles to the Red Cross Society for the purpose.

British subjects in Austria have presented the Emperor Francis Joseph with a congratulatory address on the occasion of the celebration of the fiftieth anniversary of His Majesty's accession. The stricken Emperor has the sympathy of the world in the "quiet mourning" in which he is said to be spending this trying period.

Rev. Dugald Cameron Boyd, formerly minister of Portsoy Free Church, died on Saturday night from an affection of the heart. He was ordained minister of the Free Church in Bombay, where he remained for fourteen years. Coming home in 1877, he acted as assistant for a year to Dr. Laidlaw in Free West Church, Aberdeen, and was then ordained to the charge of the Free Church in Portsoy. In 1895 he was appointed secretary of the Anglo-Indian Evangelisation Society, which post he held till the spring of this year, resigning his office on account of ill-health.

Soldiers' Home, Gosport.—The third battalion of the West India Regiment has lately been at Gosport for a week, waiting for a ship to St. Helena. It was quite a novel sight to see the Soldiers' Home crowded with these dusky-faced soldiers, in their picturesque red and white uniform and turbans. Several of them found their way to the Home, and came to the soldiers' Bible-class and tea, joining heartily in the hymn-singing, and attending evening service with the Marines and Riflemen. We invited sixty to a tea, after which Colonel Seton Churchill and Rev. C. Tanner spoke. This home is supported by voluntary contributions.

M. S. RIDOUT, Hon. Lady Superintendent.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings. London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

THE special offer of books for children and young people (see page 2) is being largely taken up by Sunday-school teachers and others for prizes and Christmas gifts, and the books are eminently suitable for such purposes.

The success of the "Special Offers" made by our publishers has been such that a new parcel has been arranged of WORKS ON ROMANISM, amounting in value to 21s., and this will be sent, together with some copies of THE CHRISTIAN, for 9s. (see page 47). We hope, of course, that the careful distribution of the copies of THE CHRISTIAN will lead to the securing of new readers and subscribers; but apart from this, nothing will be more helpful to an intelligent appreciation and advocacy of Protestantism than the study of such works as are contained in the parcel. It is an opportunity which many will gladly seize of obtaining and circulating books of this character.

Ever since the publication of Rev. F. B. Meyer's Expositions on John i.-xii., "The Life and Light of Men," there have been demands for studies covering the remainder of the book which has so appropriately been styled "The Golden Gospel." At length this demand has been met by the publication of a companion volume, entitled LOVE TO THE UTTERMOST: Expositions of John xiii.-xxi. (*Morgan & Scott.* Cloth, 2s. 6d.; presentation edition, 3s. 6d.) The International Sunday-school Lesson for the first six months of next year relates to the Gospel of John, and teachers desiring books of suggestion at once pertinent and spiritual should not overlook these lucid and timely expositions.

A most useful and instructive volume, beautifully illustrated, has just been published:—ACROSS INDIA AT THE DAWN OF THE 20TH CENTURY. By Miss Lucy Guinness (*Religious Tract Society*). Primarily, it is a sketch of a three months' visit to some of the principal cities of the Indian Empire, and as such is full of vigour and interest. But it has a more far-reaching motive than a merely pleasant recital of a traveller's experiences; as a handbook of facts and figures from a missionary standpoint it is unique and invaluable. Miss Guinness has a happy style of writing, but never has she done better work than this. It is forceful, bright, and entertaining; yet, withal, solemn in the earnestness of its purpose and the pathos of its appeal. It will repay careful reading, and is one of the best Christmas gift-books we have seen.

Dr. G. Adam Smith has shown praiseworthy industry in the preparation of his eagerly expected biography of the late Professor Drummond, which is published by Messrs. Hodder and Stoughton this week. Judging from a casual inspection of the book, Dr. Smith has succeeded in vividly depicting the life-work of a remarkably attractive personality. The long chapter given to an able and impartial account of Messrs. Moody and Sankey's first mission in Great Britain and Ireland (1873-5), and of Professor Drummond's remarkable share in that movement, is to us exceptionally interesting. We hope in an early issue to give a lengthened review of the biography.

Many will follow M. Fr. Coillard with deep sympathy and interest now that he returns to his sphere of mission work on the Upper Zambesi. There are few chapters of missionary history more remarkable than that of the work of the Paris Society of Evangelical Missions in South Africa; and the story of the planting of the Gospel in Barotsiland, as set forth by M. Coillard in his wonderful book, "On the Threshold of Central Africa" (15s., *Hodder & Stoughton*), deserves many readers. We have been pleased to note the formation of "Zambesias," or local auxiliaries, in behalf of the Mission. Many have been established on the Continent, and we trust there will be numbers in England, in order to a diffusion of information regarding the work, and to organise support by prayer and financial contributions. All particulars may be secured from Miss Mackintosh, 4, Wetherby-gardens, South Kensington.

As Christmas approaches it is well that householders should make up their minds, if they have not already done so, not to give intoxicants to postmen or to anyone who comes as a messenger. Indeed, there is something tragic in multiplying temptations at a time which celebrates the advent of the Son of God to save men from their sins. Many of the guardians of our large workhouses are displaying commendable zeal and resolution in stopping the supply of drink which made a Christmas orgie possible. Bradford, Leeds, Liverpool, Manchester, and Sheffield Unions refuse to give their inmates intoxicants at Christmas. This change in practice indicates a great change in public sentiment, and should tend to bring about some vital alteration in our drink laws.

Was there ever a time when it was more necessary than now to obey the injunction "to come out and be separate, and touch not the unclean thing," or a time when less attention was paid to it? It is "narrow" and "ignorant" and "bigoted" to come out—so many affirm it is just the way to disgust "cultivated persons." Yet does not observation show that the way to win respect, confidence, and influence is to stand firmly by what is right, and not to conform to the ways of "this evil age"? Do not worldly persons say of the consistent: "Ah, well, he *was* a bit strict, but he never flinched from his convictions."

Have the men who so often and so obligingly bow in the house of Rimmon any idea of the scorn with which "the cultivated" often regard their ways? The only remedy for many of the ills of the nation is for professing Christians to keep themselves rigidly, but kindly, aloof from all that is not of Christ. This testimony would quicken conscience and lift the thoughts to higher things, and nothing else can.

It is to be feared that with some Christians the Old Testament is, comparatively a "terra incognita." With the exception, possibly, of the Psalms, certain well-known chapters in the prophets, and some of the more prominent personalities amongst the patriarchs, the books of the Old Testament need to be prayerfully explored. Dr. Parker has said recently,

> I thank God that I have been enabled to preach so much out of the Old Testament, and I cannot yet resign it. Resign it? I have not begun it. In it begins the light....Everything was done from the beginning, and there is nothing in the universe, physical, intellectual, moral, that is not in the first verse of the first chapter of the first book of the Bible.

The higher criticism has by no means divorced the glory of the old-time heroes—patriarch, prophet, priest, king—who make the Old Testament so wonderful a story-book in the best sense. Men and women who made history in far-off ages, that we cannot dispense with, live and move in its graphic pages. The New Testament by all means, so as to catch the spirit and pathos of the Christ-life. But "ALL Scripture given by inspiration of God is profitable." No word of God can be passed by without loss to the soul.

Scripture inspired of God calls no other writings Scripture, except those which are inspired of God. And the Lord Jesus and his Apostles defined as Scripture, Moses, the Prophets, and the Psalms, as we now possess them—the whole Old Testament.

In dealing with the abnormal child-labour which prevails so terribly in London's "slum" centres, the *Daily News* uses three descriptive sentences in calling attention to the evil: "The Cry of the Children," "How Little Ones Labour," "Some Bread-and-Butter Tragedies." And in the instances it gives, which, unfortunately, are not exceptional, most pathetic pictures are presented. One little lad was "in business for himself when six years old." His business was "sellin' fings" in the streets. "Sometimes it's songs; sometimes it's socks, wot yer put in boots."

Another, a boy of twelve, in the fourth standard at the Board School, adds to his family's means by going to a milkman at four o'clock in the morning in summer and about five at this time of the year. He helps to fetch the milk from Euston, and then, at six, begins his round to the customers. He goes again at the dinner hour, then again after school, and stays till about nine. He is there all day on Saturday and for a few hours on Sunday. For sixty hours' work in the week they give him two shillings! We are not surprised to read that this boy has a doughy face, lack-lustre eyes, and sunken cheeks. One wonders how long the young life in him will bear the cruel strain—how long it will enable him to toil before it sinks in complete exhaustion.

The kind-hearted schoolmaster who sees these things daily all the year round may well

say—"Oh, if only these lads could be taught trades as soon as they leave school. I do manage to get a good many into stick-making and some other trades, but it is little one can do with the parents wanting their lads to earn something at once." The condition of the "homes" of these bairns and their perilous surroundings renders it impossible for them to receive any training that will make them useful citizens. Christian enterprise is doing much, but well may we cry, "Save the children, O Lord."

Prevention is always better than cure; and this applies to poverty as much as to greater evils. A great deal of the poverty that afflicts our women workers, says Mrs. Bernard Bosanquet, is preventible, for it is caused by inadequate industrial training. The remedy is to be found,

first, in using all our influence with the working classes to educate their girls properly; and secondly, in directing charitable effort towards giving industrial training in those cases of distress that come under our notice.

Philanthropists would do well to note this. It is far easier to get well-disposed people to help actual distress than to defeat the causes of such distress as they arise. The one meets the eye and touches the sensibilities, and so reaches the sympathies; the other needs the gift of foresight, which is rare even among good people.

We cannot go into the question of the housing of the people by the County Council, but the humane aspect of it must be interesting and important to everyone. The London County Council, finding that private enterprise lags far behind the requirements of the time, has, by a large majority, including men of both parties, decided to purchase land and erect dwellings for the purpose of supplying housing accommodation. This is apart from the rehousing of the working classes required in connection with clearance or improvement schemes. Of course much was said for it on economic grounds and sanitary too. The terrible fact behind it is, that our capital city is growing so fast that numbers of our people are compelled to live like animals. The dust shoots on Hackney Marshes afford painful evidence as to how some are *not* housed. It will, we cannot but believe, be an immense gain to things good and loss to things evil to have every one decently housed—to let him have "a home."

We are glad to see that the resolve of the Wesleyan Methodists to raise £1,000,000 in guinea subscriptions to form a Twentieth Century Fund is provoking other Churches to similar efforts. Christian emulation — not rivalry—is about to provoke the leaders of all the denominations to dare and to do great things for Christ in the service of the people. The last to initiate some scheme of advance for the new century are the Congregationalists. Dr. Guinness Rogers suggests raising £250,000 in guinea donations extended over a period of two years. These efforts are good so long as they are fed by a consecrated love to Jesus Christ. Not for the extension of a denomination, not to enthrone the name of a great religious leader—far higher than these must the motive rise—but to exalt Christ, the Son of God. There is nothing so likely to prevail as that.

The special articles in the *Daily News* on the Czar's Eirenicon, written by a well-known journalist who has spent three months in visiting the various capitals of Europe, with a view to "ascertain the views of those responsible for public affairs," were ably summed up in Monday's issue. The impressions of the writer were eminently favourable on the whole. Briefly, he has come to the conclusion that (1) the movement is a genuine outcome of the Czar's deep personal conviction that something must be done to arrest the increase of modern armaments; (2) he is proving himself a strong and capable ruler, and is determined to use the whole weight of his influence to make the movement a success; (3) Britain has everything to gain and nothing to lose through its success; (4) the final issue will depend predominantly on the attitude taken up by the representatives of this country at the forthcoming conference.

It is with the last point that we have specially to do. It is notorious that so far public sentiment in this country has been far from enthusiastic on the question. The habit of distrust towards everything Russian, and the fear of future changes in the balance of power in Europe, has infected the attitude of the whole community towards the proposal. There is, however, time to change the situation. If our religious leaders, who have hitherto been so curiously silent, will but do their part to rouse the Churches to a sense of their duty, and all Christian people will remember that on them practically depends the question whether we shall accept this great opportunity of checking the terrible evil of militarism, we may find that the pessimists who are so busy prophesying evil things will be put to utter confusion. The cause of peace is the cause of Christ. Next Sunday is Peace Sunday. Let the prayers of his people be lifted on that day on behalf of peace and goodwill among men.

The very beginning of the emancipation of Israel was in an emotion of brotherly feeling. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, *one of his brethren*." The blows wounded his own flesh, and thrilled in every nerve of his own body. It is of the very essence of the Christian motive that the worker be identified in sympathy and feeling with those for whom he works, doing his service as for brethren. "Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body."

It is this feeling of brotherliness which leads refined persons to dwell among the unrefined, and the saintly among the vicious in the confidence and hope of saving them. Christianity has given a wider and fuller meaning to the old word, *brother*, taking it out of the national association and making it human. If, therefore, a Christian now sees a wrong inflicted upon anyone, no matter of what nation, he should regard it as done to "one of his brethren." And not the less should he feel the wrong his brethren do to themselves by their degrading sins.

But this human brotherhood is entirely distinct from brotherhood in Christ. When those who are our brothers according to the flesh receive Jesus the Son of God as their Saviour and Lord, and believe in Him who raised up Jesus our Lord from the dead, they become children of God and brethren in Christ with all others who believe. The confounding of the fatherhood of God in Adam with the fatherhood of God in Christ, and of human brotherhood with Christian brotherhood, is at the root of much of the plausible but fatal error of the time.

Those who are concerned that the service of praise in the sanctuary should be devotional, as well as truly musical, will sympathise with the demand made at a recent conference of local preachers that, so far as ascertainable, organists and members of choirs should be converted men and women. It is well known that there are plenty of people whose love of music makes them willing to give regular service in the church in this way, even apart from the question of salary. Their lack of spirituality, however, is patent to everyone in the audience, and often gives deep pain to devout people, whose worship is frequently spoiled by the evident frivolity and inattention of those who lead in the singing. It would be well if ministers met their choirs periodically, with a view to impress upon their members the vast importance not only of good music, but of a right spirit and a worthy motive in their work. The sweetest singing, divorced from earnestness of soul, is a mockery to God, and cannot be any real help to any congregation in conducting his praise.

The so-called Christian Science, which has of late been so much before the public in England, is better known and more fully found out in America. Nevertheless, it calls for exposure there as well as among us. Mr. Henry Varley, who in his time has taken in hand many troublesome persons and misleading things, has just issued (*Fleming H. Revell Co., of 158, Fifth Avenue, New York*) a pamphlet, Christian Science Examined. The verbal term of the title might with equal truth have been "Exposed," for our vigorous friend shows the much vaunted system to be as distinctly opposed to Scripture teaching as it is lacking in reasonable warrant and foundation in fact.

Many questions are suggested by an anecdote, told in "Pages from a Private Diary," of a lady who bewailed the loss of a wealthy but somewhat ill-bred neighbour, who had liberally helped her country charities.

"Mr. X. is dead," said she; "he was so good and kind and helpful to me in all sorts of ways; he was so vulgar, poor dear fellow, we could not know him in London; but we shall meet him in heaven."

It would surely be much more to the honour of Christians frankly and kindly to acknowledge those who have given them valuable aid than to pass them by out of deference to a false worldly standard. There is something grotesque in the juxtaposition of the words:—"We could not know him in London, but we shall meet him in heaven." There is more soreness caused by this "not knowing" than one likes to think of. Can we imagine our blessed Saviour "not knowing" any of his friends anywhere?

It is said of the late Dr. John Hall that in his youth he had committed to heart the whole of the Westminster Confession of Faith, as well as large portions of Scripture. This may have largely accounted for the vigour and tenacity of his theological attitude, as certainly it did for his Evangelical fervour. It would be well if more incentive were given to the young to memorise the great central passages of the Bible. The duty is being alike neglected by teachers and scholars. In a recent class of young people, all of whom had been brought up in a Sunday-school and were well versed in Scripture history and Christian principles, there was not one who could quote any passages connecting the evil one with the idea of darkness! Such a vague grasp of the actual words of Scripture cannot but result in the end in a slackened hold on its vital doctrines. The substance of the truth can hardly be intelligently held without some idea of the precise "form of words" which embodies it.

The Voice of the Needy.

MISSIONS are many and varied, and each has an appeal after its kind and order. But at the present season all speak the same thing in view of winter's pressing need, and the impending loosening of the purse-strings of Christian Philanthropy. It is eminently fitting that Christmas should be associated with liberality on the part of God's people, as the time stands for and symbolises an event which towers above all others in God's approaches to man in mercy and grace. Christ's *coming* was God's *giving;* and it is well to walk, not only in the way of Christ's condescension, but also in the way of God's generosity.

This, by a proper instinct, the Church of Christ has evidently done. The many missions and allied institutions which to-day address our readers are the outcome of a spirit of condescension combined with a spirit of liberality. We care for the weak and neglected, the poor and oppressed, the erring and perverse, because God, for Christ's sake, extends mercy and goodness to the just and the unjust, the small and the great, the poor and the rich. God is our Exemplar, Christ is our Teacher, in all these things. Else we had been self-righteous and self-sufficient after the strictest sect of Pharisees, ancient and modern.

While thanking God for the many agencies which He is using to carry on his work, not only for the amelioration of the lot of men and women held in conditions of temptation and sin, but for the bringing of many children to glory in the knowledge of his Son Jesus Christ, we rejoice at any and every opportunity to drive home the fact that these manifold operations are

THE HERITAGE AND CHARGE

of the one blood-bought Church in this our day. Though the Gospel remains the same from age to age "till He come," there is continual change in forms of ministration, and variation in methods of work, according to the social condition and mental characteristics of the peoples and races among whom the Glad Tidings are proclaimed, and Gospel obligations sought to be discharged.

Developments along these lines are our orphanages and rescue homes, our organised aid for the poor, and our efforts to deal with the horrors of the slum. One and all are expressions of Christian sympathy and activity, which could no more be dispensed with than could our places of worship. Both come of a desire to carry on God's work, and by means of such efforts a great deal of good is done. By concentrating our attention upon the thousands of organisations, we are impressed with the wonderful volume of devotion and labour which they represent. As soon, however, as we look upon the wide expanse of land yet untouched, we exclaim, "What are they among so many?—what are the works in comparison with the urgent needs of our time, among our neighbours and fellow-countrymen, and the men, women, and children of this and other lands?" Nevertheless, we rejoice that God has raised up and fitted so large a body of men and women to "launch out into the deep" of human sin, sorrow, and distress; and that by their toils such signal blessing has been brought to individual souls and the community at large.

A glance at our supplement pages is sufficient to prove the wide influence of the institutions whose cause is pleaded with the eloquence of facts as distinguished from the display of rhetoric. Evangelical in foundation, Protestant as to principles, these many works are all the care of the Christian Church; and they are the instruments of good on a scale which men and woman singly and unorganised could not possibly perform. Of one accord as to the necessity of these undertakings, and united in concern for their support, we share the present responsibilities of the weary workers, as we shall in the end have a part in their rejoicing when the sheaves are garnered in. As we recall the worthies of the past, the Shaftesburys, the Müllers, and the Spurgeons, who, through faith, and by means of works, founded institutions which will serve generations yet unborn, we thank God, and pray that we may have grace to follow them as they followed Christ, of whom record was borne in the remarkable words, "He went about doing good."

Let us, then, at the present time "consider" our friends who carry on these many works as being ourselves "in the body," as entering into their experiences of care and obligation. This consideration will lead to sympathy, which will impel to prayerful interest, and eventuate in practical support. As we look forward to a season of comfort and brightness, passed under the spiritual spell of the message of "Goodwill to men," let us remember those whose burden of care includes anxieties arising from the charge of others, and who frequently look ahead with apprehension rather than assurance. Yet, let not the workers forget that their help is in the Lord, whose servants may be trusted at length, if not immediately, to "do his pleasure."

The Evangelical Alliance.

SPECIAL attention is called by the Evangelical Alliance in a circular-letter to the alarming spread of sacerdotalism. The letter is signed by the president, vice-presidents, and members of council. To these are added the names of a large number of representative men amongst all the churches.

It is proposed that at the evening meetings during the Week of Universal Prayer at the beginning of the year addresses should be delivered upon the Scriptural warrant for the fundamental truths of the Evangelical faith. The truths to which attention is directed are:—

The sufficiency of Scripture as the only rule of faith and practice.
The spiritual character of the Church of Christ.
The sole High Priesthood of the Lord Jesus, and the priesthood of all believers.
The finished work of our Lord.
The commemorative aspect of the Lord's Supper, and the duty of confession to God alone.

We heartily approve of the Alliance methods, which are exclusively spiritual, and entirely non-political, but uncompromising in their loyalty to the principles of the Gospel. It is to be hoped that the spirit of prayer in which the truths named will be considered will be of considerable value in emphasising the positive nature of the New Testament faith.

Too much stress can hardly be laid upon the importance of the simultaneous meetings it is arranged to hold throughout the country on February 14, when the great Christian doctrines are to be re-affirmed. Such widespread testimony as that proposed by the Alliance will have great influence in rivetting attention upon those doctrines in which all Evangelical Christians believe. We trust that the important movement of the Alliance will help much to quicken the spiritual life of all who hold the Truth in its entirety and simplicity.

London Central Wesleyan Mission.

WE usually find dinners for about 2000 people in their own homes on Christmas Day. Every case is visited, and a great many people co-operate in securing worthy recipients. The winter need is now upon us, and we hope that our friends will send us help. If the funds allow, we also give to deserving widows a sack of coals after Christmas. Parcels of new and second-hand clothing will also be gratefully received. JOHN E. WAKERLEY.

19, *Lloyd-square, W.C.*

Protestant Notes.

IF the *Church Times* is really sincere and in earnest in one of its latest utterances, there ought to be very little difficulty in solving the Ritualistic problem. It said, and by no means for the first time—

It seems impossible for a certain class of people, who take an active interest in ecclesiastical affairs, to understand that our fundamental objection is to any sort of interference on the part of the State with spiritual concerns. The struggle is not so much for the maintenance of this or that point of ceremonial, but for the recognition of the proper authority which shall have cognizance of all ceremonial. We are not so much engaged in defending isolated points of doctrine, as in asserting the right of the Church, as a Church, to say what the Christian doctrine is.

. . . .

England has had Christian citizens for three hundred years who have objected to the State's "interference with spiritual concerns," and they have supported their contention by keeping apart from the State and managing their own concerns under the guidance of Christ. Why cannot the Ritualists do the same? Why stay longer in a Church to which they have a fundamental objection? Is it honest? If they will step forth into the liberty they desire, and maintain their system at their own cost, people will believe in them as now they cannot do.

. . . .

The gradual withdrawal of so many Ritualistic clergymen from association with the Bible Society is not the least significant sign of the movement which they represent. The Sacerdotalist can have no enthusiasm for the free and open New Testament, for his special creed finds no support from the Gospels and Epistles. As a natural consequence, he is drifting into the Roman Catholic attitude, which looks at the Bible as a dangerous book to place in the hands of the "uninstructed." The priest wants to be the interpreter of Sacred Writ, lest its simple appeal to the spiritual sense of any and every devout reader may destroy the foundation on which alone he can build. Fortunately, in this country it is too late to reverse the process which the Bible Society has been mainly instrumental in carrying out. The Book is in the hands of the people, and will remain so. If only they could be made willing to read and ponder its teaching, Sacerdotalism would not live long. Open-minded Bible-study is the first and last refuge of the Evangelical faith.

. . . .

A weighty article was published in the November *Nineteenth Century* on Confession, from the pen of the Hon. Mrs. Chapman, in view of the Archbishop's recent charge on the subject. Exception is rightly taken to the attitude of *non-interference* shown there with those clergymen who teach that confession is compulsory, on the ground that it is not possible to prevent men from "teaching that which tends not to liberty but to bondage," and that

All that can be said is that when they do so it is without any authority from the Church of England.

The idea that this is a matter in which "all must see to themselves" is futile, in view of the fact that it is the weak of will, and those too young to distinguish truth from error, who are most in danger of succumbing to priestly pressure. The future is largely in the hands of those who take the pains to dominate the minds of the "young and unlearned." Archbishop Temple's attitude on the whole question, while theoretically correct, practically plays into the hands of infatuated Sacerdotalists and secret agents of Romanism.

An Interesting Movement has arisen in America as a result of the war with Spain. At the outset of the struggle the American fleet captured a number of Spanish merchantmen. It has now been suggested, for the reflection of civilised nations, that private property on sea should, during war, have the same immunity as private property on land. It is suggested that the matter might very fitly be brought forward at the peace conference which the Tsar is convening. In that case England, which has such a myriad of merchant ships, might well support the scheme.—*Daily Chronicle.*

The Subtlety of Modern Sacerdotalism.

By Rev. ARTHUR T. PIERSON, D.D.

THERE is much discussion nowadays about Ritualism which does not touch the core and root of the alarming and growing evil, which is sacerdotalism, or priestly pretension. A priest is something wholly foreign to New Testament ideas, for all believers are in Christ priests, and have priestly access and prerogatives. The word *priest* is said to be an abbreviation of *presbyter* or elder; but to some it looks more like a corruption of the scriptural term, and reminds us of one who (*pre-sto*) *stands before* God in place of the believer—that is, assumes the mediatorial place and function.

Whatever be the etymological idea, one thing is sure, that the system of modern sacerdotalism is a subtle mechanism of imposture to *put a human being between the believer and Christ.* It establishes a merely human and arbitrary medium of approach, thus preventing immediate access to God and fellowship with Him. It renders every disciple or inquirer liable to forfeiture of all true blessing by the fallible and even mischievous nature of that mediation which alike perverts his conceptions of Divine things and misleads him in his supposed conformity to the Divine will. It is an unwarranted *priestly intrusion between a human soul and God.*

To see this clearly we must put these pretensions together. To consider the confessional, prayers for the dead, etc., apart from the system of which they form a portion, is to lose their main significance. We need to study these parts, not as *disjecta membra*, but as members in a body, to which they belong, and in which with Satanic skill they are fitted to their place. There are at least

SEVEN PARTS

to this monstrous mechanism of evil that has found its way into the nominal Church of God, and is threatening to subdue the very ordinances and sacred observances of the New Testament beneath its sway. They are as follows:—1. Priestly *ordination.* 2. Priestly *regeneration.* 3. Priestly *indoctrination.* 4. Priestly *absolution.* 5. Priestly *confirmation.* 6. Priestly *administration.* 7. Priestly *intercession.*

In other words: 1. Ordination. 2. Baptismal Regeneration. 3. Tradition. 4. Confession. 5. Confirmation. 6. The Real Presence. 7. Prayers for the Dead.

The basis of all the rest is *Priestly Ordination*, mildly called Apostolic Succession. This puts priestly intervention between a believer and his right to act as a minister of Christ. It is supposed to confer, by a sort of succession in grace, the Divine authority to preach and administer sacraments. Space does not allow full discussion, but in the New Testament all believers preached (Acts viii. 1-4, xi. 19, 20), and even baptism was performed by Philip, who was set apart for *temporal* and not spiritual offices, and was, therefore, a "layman," and one case breaks the sacred line. This matter of rigid priestly ordination is the *head* of the whole system of sacerdotalism, for it carries all the rest with it, by making a human authority necessary for all ministry, so that one is dependent upon such priestly intervention for all else.

Then follows *Baptismal Regeneration*, which puts the ordained priest between the infant child and the church of Christ. Infant baptism becomes the means of regenerating the infant with the Holy Spirit and engrafting it upon the body of Christ.

Next follows *Priestly Interpretation* or indoctrination, which puts the priest between the baptized child and the Word of God. The priest becomes the teacher of the child, and churchly tradition the practical source of authority. Wherever the testimony of Scripture is considered doubtful, tradition interprets it, and wherever the two conflict, tradition takes precedence. Hence the Bible is not a safe book to be put into the hands of any but priests.

Next follows *Priestly Confirmation*, in which is supposed to be found the channel of grace to the believer, as in ordination to the priestly candidate. This puts priestly intervention between the "child of the church" and the Holy Spirit.

Next comes *Priestly Absolution.* The child is supposed to err, fall short, commit sin, and the only way to get clear of it is by the way of the confessional. This puts the priestly intervention between the sinner and Divine forgiveness.

Then comes *Priestly Administration* of the Eucharist, whereby some mysterious change—transubstantiation, consubstantiation, or whatever it be called—takes place, in priestly hands, in the "bread and cup," so that they become the body and blood of the Lord. Hence the Lord's table becomes an altar, and the Supper a sacrifice. This puts priestly intervention between the child of the church and Christ's atoning death and sustaining life.

Finally come *Prayers for the Dead.* The soul departing lingers in some intermediate state of more or less imperfect and disciplinary suffering, until priestly intercession relieves it of disabilities, and promotes fuller entrance into the heavenly estate. This puts priestly intervention between the human spirit and final entrance into glory. What must the dying thief have done with no priest to baptize, instruct, confirm, absolve, administer the "real presence," or pray for the repose of his soul!

To put all this together is to see the singular and subtle

COMPLETENESS OF THE WHOLE SYSTEM.

If priestly ordination is the head of this body of sacerdotal pretension, we may compare baptismal regeneration to the breath which gives life; priestly interpretation to the brain which supplies thought; priestly absolution to the hands which apply cleansing water; priestly eucharistic administration to the mouth which receives food; priestly confirmation to the blood which affords vigour; and prayers for the dead to the feet whereby all final advance within the doors of heaven is secured.

It is not here intimated that for none of these features of modern sacerdotalism there is any Scriptural foundation. All most subtle error is at bottom a half truth; and herein often lies its fatal character. But it behoves us to remember that whenever even a Scriptural truth or practice is either lifted into unscriptural prominence, or linked with other unscriptural teachings and practices, it becomes *error.* Truth is wholly such only while it holds its true position and true relation. The most sacred teaching may be made to uphold error, and so become practically erroneous.

For ourselves, we despair of seeing any permanent and thorough cure of the existing malady in the Church until disciples dare to renounce the *whole system of sacerdotalism* as such, and return to the simple New Testament faith and life. A system of idolatry is the inevitable outcome of the present growth of the sacerdotal pretensions which too many meet with practical apathy. The priest is virtually assuming Divine prerogatives, the water of baptism is becoming holy water in the eyes of the victims of sacerdotal superstition, the bread of the Lord's supper an adorable "host," the confessional a throne of grace, the priest a divine teacher and intercessor, and the Church, instead of a mere helper in drawing nigh to God, a hopeless barrier—not a means to an end, but itself the end.

Hints to Bible Students.

By Rev. ALEX. WHYTE, D.D.*

READ the Bible not so much for instruction and information as *for impression.* We may read to grey hairs and still find teaching in it, but we need to read it so that our sinful hearts which have gone astray may be impressed by the presence and grace of the Shepherd and Bishop of our souls.

Read the great books that have come out of the book of God, and out of the heart o man. In this age we are overwhelmed with trash that should be lighting our fires, and as for the great classics of the heart and mind nobody is reading them. Read Spurgeon on the Psalms, and Matthew Henry. In the latter you will always get knowledge, sagacity, and humour, and sometimes fun. Commentaries should be few but fit—suggestive but not exhaustive.

Read biographies—the best biographies of the best men. There is nothing so interesting as a man's life. Rabbi Duncan used to say that there were only three biographies—Augustine, Bunyan, and Haliburton, "but the tinker beats them a'." We must bring the very best of pronunciation, intonation, and style to the preaching of the Word of God. For a sweet, mind-satisfying, soul-elevating study, give your days and nights to the Bible and Bunyan's Pilgrim's Progress, and for a commanding style nothing could be better than Bunyan's Grace Abounding.

Read with pencil in hand. The world is full of books that do not pertain to a man of earnest purpose. Read the best books only, and only when they are productive to you. If you take up a book and read thirty or forty pages of it without finding anything worth jotting down lay it aside. Macaulay had a memory of great tenacity and grasp, but we who are men of infirm minds have great wants and needs, and require the artificial aid the pencil supplies.

Keep note-books. Put everything down in them that is likely to be of use to you in the future, and they will become richer and richer to old age.

Have an interleaved Bible. Never grudge work upon the Book of God. Revelation was not written without sorrow, and it cannot be studied or preached without sorrow. If you want to be a preacher worth your clothes and your meat be a diligent student of God's Word.

Preach always your best—even if to a garret meeting with five old women. If you have five ragged children to teach on Sunday, prepare all week for them. You will not hold their eyes until you give them your best.

What to preach. Ask yourself what you would preach if it were to be your last sermon. Preach what is hot as God's own coals on your own heart. If you preach an old sermon it must be re-baptized in the Spirit and presence of Jesus Christ.—*The Reaper.*

* Notes of an address to the students of the Bible Training Institute, Glasgow.

THE REVIVAL.
1859—1899.

GOD is always ready to revive his work, and to answer the prayer of his people —"Wilt Thou not revive us again that thy people may rejoice in Thee?"

There has been much prayer for Revival, and our columns testify that in many quarters there is a fixed belief that the Hearer of prayer is already answering that cry.

In order to create or increase interest in this all important subject, we are preparing a sheet entitled THE REVIVAL, containing accounts of the Revival of 1859, Revival hymns, extracts from Finney's writings on Revivals, and other matter of the same character.

The paper will consist of eight pages, quarto, and will be supplied at 6d. per dozen copies, post free. A reduction on larger quantities for distribution direct from the publishers.

The first issue will be 100,000, and in order to make it known, parcels will be sent to Pastors, Teachers, Superintendents of Missions, Sabbath-school Teachers, Tract Distributors, and others interested, at the cost of the *postage only*, which will be at the rate of one penny for every eight copies. Early application is requested.

We hope that all our readers will co-operate in this endeavour.

THE REVIVAL will be continued occasionally, or monthly, or weekly, as the interest it excites and the orders received, may indicate.

Signs of Awakening.

THE timely letter of Mr. Leonard Weaver in THE CHRISTIAN last week seems to call forth additional witness as to the longing desire of many who lead in the things of God, and as to the actual outbreak of revival in many places. Speaking for a number of evangelists known personally to myself, it is the conviction of all that we are actually in revival times. The workers are more ready for prayer and outside effort in bill distribution, open-air work, and house-to-house visitation, etc. The prayers are full of life and earnestness in the meetings, and there is an eager looking out for the conversion of souls. The people listen with more concern, and there is a freedom of speech which, considering the surroundings, is itself an indication of the presence of the Holy Spirit in quickening power.

Mr. Weaver's appeal seems to be the best thing possible to encourage an onslaught upon the enemy's camp, and one can only hope and pray that the Lord's stewards will hurry up with their subscriptions, as the time is short, and opportunities to serve the Lord, who laid down his life for us, are fleeing apace. NED WRIGHT.

The Tottenham Hospital.

AS our readers are aware, there have been two distinct schemes under review in considering the future of this institution, so long associated with the name of the late Dr. Laseron. The proposal of Dr. Harford-Battersby to combine the work of the hospital with the special missionary tuition of Livingstone College was outlined in these columns a month or so ago. After deliberation the Charity Commissioners have finally decided to approve of the scheme promulgated by the council of the hospital and published some time since, and Dr. Harford-Battersby's plan therefore lapsed. The accepted scheme provides for the placing of the hospital work under a separate committee from that of the Deaconesses' Institution, and apart from religious considerations. The Charity Commissioners, in their letter of decision, state that they regard the scheme now established as an experimental one, which in the result of its working may require revision.

Hermann Warszawiak.

WE have received copies of a pamphlet purporting to give "The Whole Truth in the Cause of Hermann Warszawiak, in Answer to his Accusers." To ask us whether all the statements made in the pamphlet are true, is to impose upon us a scrutiny which we are by no means prepared to undertake. It is a simple thing, however, to deal with the statements that concern ourselves. Speaking of the exertions of an American Jew named Benjamin, who has for years persecuted Jewish missionaries, the pamphlet says:—

(1) The London CHRISTIAN, and some other respectable mediums, public and private, were simply A. Benjamin's mouthpieces until the secret channel of inspiration accidentally sprung a leak, and the last poisoned paragraph was stopped in the Editor's room from fear and shame.

(2) A. Benjamin, to prove his friendly intentions towards Mr. Warszawiak, had begun by giving him a confidential "tip" of certain machinations of his enemies, which providentially proved a clue to the intimate relations of A. Benjamin to their conclave, and to a certain editorial intention of THE CHRISTIAN. The detection, brought home to the Editor, shut off the next, and probably the last, of the inimical communications fed to that paper through A. Benjamin, and like worthy agents of the amazing conspiracy of which we have thought it well to uncover a single interior glimpse.

Of these charges and insinuations we say: *There is not a word of truth in them.* We never published a word from A. Benjamin; we never wrote a line from his inspiration. If "the Whole Truth" is throughout as veracious as are the statements made regarding ourselves, then it is worse than worthless as an "Answer to Accusers."

Having read the letters of Hermann Warszawiak to Madame Nicolas, we are also prepared to say that the pamphlet is not to be relied on in its statements on that matter. The same applies to the circular, obviously libellous in its terms, issued by Rev. A. A. Isaacs, of Bath.

Recalling the fact that our more recent references to this subject were the outcome of letters received from Mr. Henry Varley, who began his investigations as a warm friend and defender of Hermann Warszawiak, but found by further investigation that he had been deceived, we reproduce a few lines from an examination of the pamphlet made by one well-qualified for the work, who also had been a staunch supporter of Mr. Warszawiak, until he was forced to take a different attitude:—

It is neither kind nor just to designate as enemies to H. W. those who are his truest friends, and have proved themselves so, just because they cannot restore to H. W. their confidence and affection, which they long to do, until some satisfactory explanation has been given, or honest confession made, not only of the misapplication of thousands of pounds, but especially of the untruths told about these funds. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."

But speaking for ourselves, we regard Hermann Warszawiak as disqualified by untruthfulness from any work requiring the confidence of Christian people. We have no sympathy whatever with the idea that a lower standard of righteousness is to be applied to Hebrew than to Gentile Christians.

Before a judgment at once thorough and satisfactory could be arrived at, it would be necessary for the facts that have come to light on *this* side of the Atlantic to be placed before the ecclesiastical court in the United States.

Missions in China.—A Chinese Imperial Edict has been issued conferring the button of the third rank upon a foreign missionary. The edict also states that missionaries to China intend to persuade men to be good. This is expected to have a salutary effect upon the Chinese mind.

The Evangelistic Mission.

FOR a long series of years this Mission, under the control of Mr. C. R. Hurditch, has been seeking to evangelise the masses of the people at different crowded centres in the North-west and other parts of London. Besides these endeavours, which are sustained all the year round, special efforts are made by tent services and similar agencies to carry the Gospel into the villages and country districts. A great deal of this direct and aggressive Gospel work is carried on quietly, and does not come within the public ken; but the workers are constantly cheered by seeing tokens of Divine working in the reclamation of sin-weary wanderers and in the refreshing of believers. As a long established channel of Gospel work this Mission may be in danger of being overlooked by givers, but its past services and honourable record ought to commend it to all who wish to help on the diffusion of saving truth.

Many auxiliary branches of service are in operation, such as colportage and Bible-carriage work, the circulation of good literature, the Home of Rest for Workers at St. Leonards, relief work, etc. Friends should not forget the Mission in the apportionment of their Christmas benefactions. Mr. Hurditch's address is 164, Alexandra-road, N.W.

A correspondent writes concerning a recent series of services conducted by two of the Mission's evangelists, Messrs. P. R. Hurditch and F. H. Hutchins, at Bell Green Mission Hall, Forest Hill, which were attended with very pleasing results:—"We are full of deep thankfulness to God for so abundantly blessing their labours. It is a glorious result to find over fifty professing decision for Christ in a hall which will not comfortably accommodate more than three times that number. Physical comfort, however, was evidently not an important consideration, for with the aid of the vestry and class-room in the rear the number on Sunday evening could hardly have been short of 300."

The Y.M.C.A.

THE Birkenhead Association, which has occupied a handsome building in Grange-road during the past eight years, has opened a second building closely adjacent, designed and furnished for the use of the junior section.

Considerable encouragement has been met with in the Aldersgate-street centre recently, both in the Sunday Bible-class and at the Monday night Gospel meeting. A series of lantern services by Mr. A. H. Carter at the latter materially assisted in the revival, and following him Rev. John Wilson, of Woolwich, is giving a series of special addresses.

The Berlin Associations have formed a society with the special object of reaching the numerous young people arriving in the capital. The society has induced the authorities to furnish it regularly with the names and addresses of all within this category, and this system has already for some time been successfully carried out. The Berlin society has made successful efforts to extend the same system throughout all the great German cities which contain more than 100,000 inhabitants. In this way the Associations of these cities are able to enter into direct communication with new-comers, and to invite them to their meetings.

When it was known at Honolulu that the third American expedition on their way to the Philippines would put in there for three days, the Association at once had tasteful invitation cards printed, and the members distributed them on board the men-of-war. The result was that several thousand soldiers visited the fine building of the Association, more than 2000 inscribed their names on the visitors' register, about 7000 letters were written in the correspondence room, and 1500 baths taken by the soldiers during the three days. Special evangelistic services were held every evening in the large hall, which was packed each time. No other place in the town was so largely frequented as the Association, notwithstanding the numerous places of pleasure and entertainment that were open on all sides; indeed, not an inch of the vast Association building was unoccupied.

Hospital Sunday.—At the annual meeting on Monday of the Hospital Sunday Fund it was stated that since the commencement of the movement £952,525 had been collected for the London hospitals. Next year it is hoped that a million sterling will be reached. One speaker made a plea for a greater proportion of help to the dispensaries.

Bible Conference in Edinburgh.

A CONFERENCE was held last week in the Free Assembly Hall, Edinburgh. The subjects were "The Inspiration of the Bible" and "The Final and Last Things." On Tuesday afternoon Dr. Whyte, the Moderator of the Free Church, gave the opening address upon "The Name of the Lord." Men are miserable, but the Lord is merciful. The name of the Lord is expressive of what He is—to meet our need. In the evening Rev. Mr. Sheppard, of Appleby, directed attention to the adaptability of the Bible as a proof of its inspiration, remarking, "It has been translated into all languages, and it meets the need of all peoples." Pastor F. E. Marsh followed with an address on the correspondence between the Living Word and the Written Word, showing how inseparable they are.

On Wednesday afternoon Pastor Marsh gave a Bible Reading on what the Bible is and does. The points noted were:—The Word of God is the "Life-Bestower" (1 Peter i. 23), the "Christ-Revealer" (John v. 39), the "Assurance-Giver" (1 John v. 13), the "Joy-Imparter" (Jer. xv. 16), the "Victory-Effector" (Eph. vi. 7), the "Soul-Sanctifier" (John xvii. 17), the "Mind-Feeder" (1 Peter ii. 2), and the "Service-Equipper" (Acts viii. 4). Rev. G. Wilson dwelt upon the importance of absorbing the Bible, in order that it might be the warp and woof of our life.

Mr. John Colville, M.P., was the first speaker in the evening. The battle of the Reformation, he said, was over the question whether the "Church" is the seat of authority in Divine things or the Word of God. He called attention to three things the Bible does—quickens (Ps. cxix. 50), cleanses (Ps. cxix. 9), and feeds (1 Pet. ii. 2). Pastor Marsh drew attention to the fact that the Word of God is the Critic, the Greek word "Discerner" in Hebrews iv. 12, meaning a critic or judge. Men to-day are criticising the Word of God, instead of being criticised by it.

One of the most solemn and telling addresses was given on Thursday afternoon, when Rev. G. Wilson gave an address on "Eternal Punishment." The ten points of his address were:—(1) The personality of the individual is permanent. (2) The duality of the human race, namely, the saved and the unsaved. (3) The wicked can only cross the line which divides the saved and unsaved in this life. (4) The wicked in the other world are not susceptible to salvation, and the righteous are not susceptible to sin. (5) There is no revealed provision for the salvation of the wicked in the hereafter. (6) The term which is used to express "eternal" is "age-lasting," and must, therefore, be permanent. (7) God's character will be vindicated in what He does. (8) There will be a correspondence between what we are now and what we shall be there in spirit, soul, and body. (9) The blame lies with those who have had the offer of salvation and neglected it. (10) The blame lies at the door of the guilty church with regard to those who have not had the offer of mercy. In the evening Pastor Marsh gave an address on the same subject.

On Friday afternoon Rev. Sholto Douglas gave an address on Christ's coming for and with his saints. In the evening Rev. G. Wilson and Pastor Marsh gave addresses on the Lord's coming, dwelling principally upon the practical effect of it in the believer's life. Mr. W. D. Dunn gave the closing address, emphasising the practical effect of Christ's coming. Commenting on the comfort the fact of Christ's coming gives to the sorrowing ones, he told us of the lassie, who, having listened to the words, "Comfort one another with these words," ran home to her mother and said, "I am glad it says, 'Comfort one another' and not 'frighten one another.'"

Mr. J. J. Sims was the convener and the chairman of the conference.

[1120]

Highlanders in Glasgow.

READERS of The Christian will be interested to learn of the good work being carried on among Highlanders in Glasgow by Mr. Duncan McColl, an office-bearer in Wynd Free Church. On a recent Sabbath, the writer, with two medical students, was present at the evening meeting, which was held in a hall in Jamaica-street, near to "the Highlanders' Corner"—so named from its being a favourite trysting place of Northerners. The audience — which crowded the hall—was largely composed of young men and women, many of whom, by the healthy flush of countenance, gave evidence that they had recently come to the city, while there were present not a few who long ago had left their Highland homes.

In the conduct of the meeting there was gravity, but no gloom—the solemnity of a Highland gathering as well as the fervour and enthusiasm of an evangelistic meeting. Several short addresses in English and Gaelic, marked by earnest entreaty for decision for Christ, were delivered; these were interspersed with hearty hymn-singing; and at no point did the interest seem to wane. At the close of the meeting, which lasted an hour, opportunity for conversation with the workers was given to the anxious, and it was interesting to see how many, without the slightest pressure, remained. The spirit of earnestness manifested by the inquirers gave testimony to their longing after salvation, which was satisfied in the case of some that night. Such results, we understand, are not confined to Sabbath evenings; but on Saturday nights also, at the Gospel temperance meeting, much blessing is being vouchsafed.

It may be mentioned that Mr. McColl is assisted in this good work by Highland students from the Bible Training Institute, whose knowledge both of Highland character and the subjectivity of Highland piety enables them to meet the introspective difficulties of their countrymen.

As a Highlander, the writer feels that the importance of such a work cannot be over-estimated when one thinks of the temptations and allurements of city life, among which these young men and women now move, in contrast to the quiet and in many instances the religious atmosphere in which they drew breath in their country home; and who, through the instruction there received, were brought near to the Kingdom, so that they require but to take the step of decision, which alone can garrison them against their new and deadly foes. This, Mr. McColl seeks, in God's name, to bring about. Let us pray that God may prosper him in seeking this great end.

Alex. Fraser.

New College, Edinburgh.

A Good Investment.

IN these days when money is so cheap, and consequently very plentiful, truly one often finds it difficult to decide on a good investment. To get high interest is simple enough, provided you are not particular as to the risk you run in securing it; to be sure of retaining your capital, though, you must be content with small returns.

But there are some investments in which the child of God cannot possibly stake too highly, and one of these is assuredly the Field-lane Refuges and Ragged Schools.

Let me briefly mention, in commending this deserving charity, some of the multitudinous operations which are carried on in connection with the institution, all helping either the bodily or the spiritual needs of the inmates. In the Refuges, both male and female, nearly 1000 cases are dealt with annually. And it must be remembered that the people thus benefited here find "a home away from home," and they are not retained for a short time merely, but the principle of the Refuges is to give those who enter all the help required, and, where possible, to secure them employment.

The Crèche is also of inestimable value to the many mothers whose offspring are thus cared for. And the children themselves are a living testimony to the trouble bestowed on them, as I can personally testify.

The Industrial Homes, situated at Hampstead (where some 250 boys and girls are annually trained), are conducted on most practical lines. The boys are taught tailoring, shoemaking, baking, etc., and the girls are trained for domestic service. Mention must also be made of the mothers' meetings, which are attended by 400 to 500 weekly, and which themselves form a compact mission work; and of the ragged church service, held for tramps, every Sunday morning, when, on an average, 600 attend. In both these cases the Gospel is always faithfully preached, as, indeed, in every possible department of the work.

Temperance efforts are likewise vigorously carried on, both among old and young; Bible Ragged Schools and classes are held weekly; food is distributed, and much other service for Christ's poorer brethren is undertaken—and always in the Master's own spirit.

Last year just under £9000 was used in carrying on the operations referred to. Surely an altogether inefficient sum! Here investors may find adequate returns, both in the present, and in days to come. True happiness, remember, is secured by making others happy; and by giving as God enables us to such truly Christ-like work as that performed by the Field Lane Institution, we are laying up "treasure in Heaven." The secretary is Mr. Peregrine Platt, Vine-street, Clerkenwell-road, London.

A. H. S.

Homeward Bound!

EVERY year as the season comes round, we meet with the following:—"The unloading of the Christmas Boat, laden with gifts for sailors of various nations, will (God willing) take place Saturday, December 17, at the Welcome Home for Sailors, Iron Bridge (close to Canning Town Station). All friends are welcome. Tea at six. Unloading of boat at seven. Meetings in different languages before and after."

To the outsider there is a mystery about this notice which we will try to explain. For many years in Ratcliff Highway Miss Child had a "home" and a welcome for sailors; the home work is now carried on in Canning Town, the later centre of sea-going life. As published in The Christian of Nov. 10, a new and larger mission-hall for meetings has been opened, and here the old work is still continued under constant blessing.

The "Christmas boat" is a part of that old work, and in faith that a cargo will be forthcoming Miss Child once more announces the unloading. Sailors of various nationalities will be invited to tea, and will then receive presents from the boat, in the form of woollens, needlecases, and other articles, suitable for them or their wives and children.

During the evening there will be meetings, personal talks, interspersed with hymns and solos, thus giving the men a real Christmas party when far away from dear ones left at home. Miss Child and her helpers ever aim at the spiritual benefit of those present, believing that nothing is done that is really worth doing, unless the immortal soul is saved. In how many cases God has blessed effort to this end eternity only will declare. Many who have been converted in the Home are now at sea, sowing the seed literally beside all waters, while others have left the sea to wholly devote themselves to the Lord's work.

In addition, those who belong to the "Christian Lifeboat Crew" are out nearly every week seeking to "rescue the perishing" at the various mission halls to which they may be invited.

Help for the boat will be very acceptable just now; and will those who can do no more do that which is the greatest of all, pray for Miss Child, "Welcome Home," Iron Bridge, Canning Town, London, E.?

William Luff.

Scottish Coast Mission.—This Mission has sought for many years to reach the largely fluctuating population of seafaring men visiting Scottish ports. The work is carried on at seventeen harbours, into which some 120,000 seamen, 40,000 of them foreigners, enter annually, and about an equal number of towns in which there is a resident fisher population of some 18,000. There is regular visitation in the homes and on the ships. A large number of Bibles and tracts are sold and distributed; while the Gospel is proclaimed in Bethels, mission halls, on shipboard, in the open air, and in many cottage meetings by the twelve missionaries. Much blessing has attended the Society's operations during the past year. The secretary is Mr. W. Allardyce, 5, St. Andrew-square, Edinburgh.

Christians as Intercessors—2.

BY MRS. MERRILL E. GATES.

"He is able to save.'

ONE source of the power to bring souls to God which Elizabeth Fry possessed is revealed in these words written of her by her sister: "She (Elizabeth) has spoken of many as being in *constant prayer for them.* I asked her how this could be: how she had time to pray so much. 'Why, it is always on my heart,' she replied. 'I think, even in sleep, the heart is lifted up.'" The record of her life is the record of the answers to these prayers.

Is there any more practical way in which Christians can act upon their belief in the power and love of God than in "intercessory prayer"? Every Christian mother may be an interceding voice, ever speaking in the ear of the risen Jesus, unto whom all power is given, and asking that his Spirit should affect more delicately, more surely, and more powerfully the inner working of her child's heart than could she by her wisest and most persuasive words. We read of no occasion when our Lord denied a parent's request for help and healing for his child. When shall we recognise that our great work as parents is to procure for our children greater spiritual enlightenment, knowledge, and love of the truth as it is in Jesus, and power to live to the glory of his name by our believing prayers for them? "Whatsoever ye shall ask in my name, I will do it."

To such friends (B. W., and G., who have written me, and others who have not) as are interested in this matter as a practical means of bringing actual spiritual power, day by day, to bear upon their children, relatives, and friends, so that real changes are effected in them, it may be helpful to suggest the work of Andrew Murray, "With Christ in the School of Prayer." The following paragraphs will show the spirit and teaching of the book:—

I feel sure that as long as we look upon prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us—the root and strength of all other work—we shall see that there is nothing we so much need to study and practise as the art of praying aright. . . . Believe in Jesus. You are called, you are appointed to do the works of Jesus, and even greater works, because He has gone to the Father to receive the power to do them in and through you. "*Whatsoever* ye shall ask in my name that will I do." Give yourself, and live to pray, and you will learn to do the works He did, and greater works. With disciples full of faith in Himself and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray!"

While we may learn much from our more spiritual fellow Christians, yet each of us, the humblest, has direct access to the great reservoir and fountain of Divine instruction in this matter. It is well to search out (by means of a concordance, or by means of marginal references in our Bibles, under the heads of "prayer," "pray," "ask," etc.) as many passages as possible on this subject; and thus make vivid and powerful to our own consciousness, under the golden illumination of the Holy Spirit, who searcheth all things, yea, even the deep things of God, the *power* which God possesses to answer our prayers for others, and the loving pledges He has given that He will do so.

What God says He means. He tells us "the promise is to you and *to your children.*" We may claim the promise of the Holy Spirit for them—that gift beyond all price, which He is more ready to bestow than we to give good gifts to our children. And while the gift of the Spirit is the all-inclusive gift which we may claim for them, we are at the same time privileged, in our secret prayer for individuals, to ask for special things according to our knowledge of their need. We cannot *particularise* too much in our secret prayer to God! "Your Father knoweth that ye have need of these things." *Our need* as parents is often the hungry desire that our children should be more deeply taught of God, and brought into perfect union with Himself through Jesus Christ our Lord. And such a desire turned into the prayer of faith, He cannot, He will not deny. Let us put Him to the proof.

But one question we must still put to ourselves, Is it possible that our prayers for our children or friends are not answered because in the depths of our being we ourselves are still holding back from the answer to our prayers, are still unconsciously reluctant that the children or friends for whom we pray should be subjected to the trials and suffering which *may* be needful to bring them into full submission to God and entire consecration to his service? In other words, Are we content to pray for the *end*, namely, their union with God, and leave the *means* to this end with God alone? We must reach this fulness of faith also!

"According to your faith, be it unto you."

Unlimited fields to conquer by intercessory prayer are enfolded in this loving, mighty challenge of our Lord!

A Silver-Winged Messenger.

BY MRS. HARVEY-JELLIE.

COLONEL VALIOUS sat alone in his dining-room, looking at the many presents that had been sent for his wife's birthday. She was thirty years old that day, the sunshine of his home, and the delight of all who knew her.

But no festival of rejoicing was to be held, for she lay in her silent room, apparently near the gate of death.

Dinah Hall, the old servant of the Valious' home when the Colonel was a child, had become the gardener's wife, and lived near, and she was coming to nurse the invalid.

A gentle creature was she, one whose anchor of faith was cast within the veil, and whose soul dwelt in perfect peace. The door opened softly, and she stood before the downcast man. "Ah, to be sure, it's her birthday," she said, glancing at the presents, "and this one is lovely," pointing to a flower-vase held by a silver angel, with outstretched wings.

"Her friend Mrs. Statham has just sent it; *you* shall carry it to her, Dinah; place it on the table beside her; the flowers are choice," he said, handing the vase to the good old servant, for whom his wife and he had a real affection.

In Dinah's pocket she had a card with her favourite verse on it, and she thought to show it perchance while attending to her patient; but now, quick as loving thought can prompt, she took it out and hung it between the silver wings under the maidenhair fern, and in the stillness she breathed a prayer, and felt confident her God would use the little messenger.

The fever had gone, and Mrs. Valious lay prostrate. She smiled at the familiar face. "How kind of you to come, Dinah!" she said faintly.

"I have come gladly, dear lady, and with God's blessing I hope soon to see you better. This is one of the presents; the Colonel will bring the others up. May this be a truly happy birthday to you."

During the day her weakness increased, and great fear was entertained. At night Dinah sat watching, relieved to see her patient fall into quiet sleep. In the morning restlessness returned; but after a while she asked to have the new vase put nearer.

"It was good of her to send it, but what does that card say?" for she had been too ill to notice it before.

Dinah simply raised it and read: "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

"I cannot understand Mrs. Statham putting a text on; how very odd!" said Mrs. Valious.

"You will forgive an old body, I know," said Dinah, "but when I saw the choice gifts, I just thought of the best gift of all, and 'twas I who hung my little card there, such a tiny present—but it tells of the largest gift of God, in sending Jesus to give us eternal life, and I've been asking you may receive no less than that."

A faint smile crossed the lady's face; she knew nothing of such life; enough for her to beguile herself with earthly pleasures.

"You are a good old soul, Dinah, I forgive you; but take it off the silver wings, for fear my friend should call and see it. There, give it to me, I know you meant it well," and she took the card to avoid seeming unkind.

Another day came, and, refreshed by sleep, she was able to hear her husband read to her, while Dinah went to rest herself.

"Poor old body! See, Hugh, what she hung on those wings," and *he* read the words, new words, hard for him, wise and prudent in worldly wisdom to understand, but failing to see the hidden meaning in words so grandly rich.

But one woman under the same roof had faith in the "whatsoever ye shall ask in my name," and she asked of God *eternal life* for the Colonel and his wife.

When danger was said to be gone, and strength seemed to return daily, the Colonel's joy was great, and he went out with a gladsome heart to find some book or present.

He selected what he thought suitable, and then before him he saw in large silver letters on a scroll the very words of Dinah's card. He purchased it and returned.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Dinah was content to leave God to work, while thus she prayed in silence. And his ways are wonderful.

"Hugh, I have seen something in my dreams so strangely beautiful," said his wife, as he entered the room with his parcel. "Sit down and let me tell you."

The books were given to her, and the scroll placed on the mantel-shelf, and he sat down to listen.

"I saw all things around me fading and passing away, and I was on a rocky steep, alone, and frightened, and I seemed to know I must fall and die; when a being stood before me and held out his hand and asked, 'Will you not trust in Me?' And as I took his hand He said, 'I give you eternal life!' and such a burst of glory came around me, and my heart swelled with joy; and I heard singing and voices of those I could not see, saying, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent'; and I wanted to know Him—nothing else seemed worth a thought then. But I woke, and still I can hear the words. Where is Dinah? Let me tell her, she can help me."

. . . . .

Three weeks gone, and still those words ring out their joyful message in the ears of the Colonel's wife, and she has heard, to the saving of her soul.

"Good-bye, Dinah; God bless you, I shall hold as a memorial of you that little silver-winged messenger," said Mrs. Valious, as she let her nurse go.

The humble and thankful woman returned to her cottage home, rejoicing in the work of grace [illegible], and for the honour put upon her in allowing her to call the wanderers to eternal life.

hank Thee, Lord, for using me
For Thee o work and speak;
However trembling is the hand,
The voice however weak
For those to whom, through me Thou hast
Some heavenly guidance given
For some, it may be, saved from death,
And some brought nearer heaven.

FOR YOUNG PEOPLE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

*What the School-Desk Said.**

SHALL I tell you a story? Well, here it is:—There was once a very clever boy who sat at the top of his class, and who determined to try to win the best prizes and the gold medal; and it did not seem unlikely that he would. He did not work so hard or so conscientiously as some of the other boys; but being naturally quick he made greater progress than they. One Bank-holiday he went to visit his uncle, who was a good and skilful doctor. Fred told him that he hoped to be medallist of the school.

"Is that all?" his uncle asked, in a tone of disappointment.

"Why, uncle, what do you mean? That is the highest honour I can attain."

"Poor boy! no higher ambition than to win prizes? I had thought better of my nephew."

Fred could not understand his uncle, and thought he must be going crazy. But nothing more was said, and Fred felt humbled and angry that his uncle gave him no encouragement.

In the train going home, Fred was wondering what his uncle could mean, when his eye caught an advertisement of pens which had two lines of rhyme in it. The line he noticed in passing, was, "They come as a boon and a blessing to men." "That is a queer way to put it," he said to himself; "pens are not selfish, anyhow." It had just come to his mind that, perhaps, it was selfish to want to be first, as it meant disappointment to others, and especially to his companion Joe Eversley, who was working very hard for the coveted medal and with a noble end in view. His father was an invalid, and Joe wanted to go on as a teacher, and be able to buy his father some comforts he sorely needed. The headmaster had promised that whoever won the medal should have the opportunity of becoming a teacher if he wished it. The pen advertisement seemed to explain something of what Fred's uncle meant. But was it not right for him to be a clever scholar, and to stand high in his class? Yes, there could be nothing wrong in that; but why not want his schoolfellow to be as successful? Would it not be a noble spirit to cherish? and would it not be pleasing to God and to man?

On the following Sabbath Fred was surprised to hear the text announced, "Even Christ pleased not Himself." He did not usually listen to sermons (he thought they were a bore), but thought of football and cricket instead. To-day, however, he wanted to hear about the singular text. The preacher began by showing that true greatness did not consist in winning honours to please one's self, but in living for others. And as he went on to show the love which prompted Jesus to suffer and die for mankind, Fred felt that Jesus was the Hero he wanted to imitate. Anxiously he waited to hear how he could become a true Christian, and was overjoyed that Jesus was able and willing to save all who came in simple faith to Him. Fred there and then decided for Christ. He returned to school on Monday, and his schoolfellows wondered why he was in such a good humour with them all, and did not fly into a temper when Tom Johnston threw a Latin dictionary at his head. His companion Joe was unusually sad, and Fred asked what was the matter. Joe replied:—

"Fred, I believe you will get the medal, and you ought to, for you are the cleverest fellow in the school; and I should not mind for myself, but I can't bear to think of the disappointment it will be to my poor father, and how it will stand against my getting a situation."

"Come to our house every night, Joe, and I will help you all I can to win the medal. And don't laugh, Joe, when I tell you that I have given my heart to God, and wish to help you to do the same."

"How awfully good of you, Fred. I like your religion if that is what it does for you."

Fred kept his promise, and Joe was the honoured medallist for the year. As soon as Joe had received his medal, he hurried to thank his friend, but Fred assured him that he had never felt so happy in his life as he did when helping him with his studies. He had already got his reward; and he wanted nothing more. With a merry twinkle in his eye, he said he now wished to be like the pens, "a boon and a blessing to men."

* From Silver Tongues, for the Young. By Rev. John Mitchell. (*Morgan & Scott.* 2s. 6d.)

(1122)

My Best Friend.

Who loved me e'en before my birth?
Who thought my soul of priceless worth?
Who came to die for me on earth?
'Twas Jesus.

Who smiled unseen when, weak and wee,
A babe I lay on mother's knee?
Who sheltered all my infancy?
'Twas Jesus.

Who keeps me now at work and play?
Who gives me what I need each day?
Who guards me from the evil way?
'Tis Jesus.

Whose Spirit speaks the gentle word
That moves my heart to think of God?
Who wins me to the Heavenly road?
'Tis Jesus.

Oh stay and lead me all the way!
Teach me to love, teach me to pray,
Teach me to please Thee every day,
Lord Jesus. J. R.

The Bible Searcher.

No. 151 (second list).—Correct answers received from:—

A—Gladys Allan, Douglas Adams*, Maggie and Bertha Anco-Mather, James H. Archer*, Frances, John, and Henry Allsopp, Wm. Aston.

B—Clifton and Hilda Bassett, Rhoda Braithwaite, Avory, Frank and Teresa Blackie, Lilie Baxendale, Chapple and Aline Bazett, Catherine Barber, Henriette Bardot, Massy and Conyers Baker, Lucienne Brabandes, C. Godfrey Bates, Dorothy and Margaret Bellerby, John Benger, Susette* and Mary* Beck, Henry* and Leonard* Bentall, Dorothy Berry, Louis W. H. Berthe, A. Bridges*, E. Biddlecombe, Annie Brisland, Mabel Birney, Ashley H. Bowker, Corbet, Lindsay, and Leonard Browne, Colin and Geo. F. Brown, Charles Brown*, Lily G. Boxer*, Gertrude, Nellie, and Beatrice Brookfield, Eva Brown, Ernestine Buhl.

C—Alice E. Crang, Lily Clarke*, Cicely M. Craven, Charles*, Mabel and Isabel Candlin, Beatrice M. Cashford*, Mary and Willie Charles, Nellie and Janie Crawford, Jack and D. Rosalind Clarke*, Beryl* and Gladys Calvert, Eleanor Chance, M. Joan Clarke, Bessie Cheale, Dorothy Cooper, Richard F. Cornthwaite*, Edith and Dora Corrie, Mary Cobb, Susie Cumbers.*

D—D. Daintree, Harold Davis*, Louie M. Daw, Polognia Daws*, Albert E. E. Davis, Marie Denizot, Olive G. Deane, Wm. Dilly*, Kenneth Dunbar, Marjory* and Dorothy* Dyke.

E—Muriel and Ethel Edwards, Leonard Ewin, Eva L. Edmundson.

F—Jeanne Faucon, Eva, Mabel, Bessie, Kate* and Maggie Fletcher, Stanley Fewster, Mary*, Blanche* and Bessie Freeman, Hyacinth B. FitzSimons, Frances and Aileen Figgis, Louise Filhol, Francis Field*, Reginald and Ernest Findlay, Netta, Lewis, Agnes, Flossie, and Meggie Fullarton.

G—Helen W. M. Gray, Jack, Stuart, Dorothy, and Edith M. Gray, Ivan Garrod, Elsie S. Green*, M. Greenleaf*, Minnie Giddings*, Edith Grieve, Agnes Grierson, Harry Gribble, A. and F. Gibbs, Nancy, Dorothy, and Winnie Grove, Hilda Goldthorp*, Daisy and Hedley George, Thos. Groombridge, Seton Gordon.

H—Jack Harris, Ruth Hurral, Winnie Harrison, Ella Hate*, Mary Haines, Edith and W.* Harvey, Faith Hart, Ella Hewitt, Emily and Edith Hearn, Mary Hinton, Phyllis Hill, Theodora Hill*, Byres Hill, Nora Hill, Doris Hodgkinson, Violet Holford*, Margaret D. Hogg, Georgette Hoffmann, Marjorie Hogge, Helen and Harcourt Hunter, L. Kathleen Hughes, Freda H. Hunton*, Ethel* and Eva* Hutchings.

J—J. Sinclair Jackson*, Kathleen James*, Dora Jay, Emily Jeynes*, Mary Johnston, Agnes Jones, Lizzie Johnstone, Kate G. Johns, Marjorie Jones.

K—Isabella, Alex., A, D*, and T. Kay, Dorothy* and Grace* Kerr, Flossie Key*, Leigh, Ethel, Ray, and Freer Kelsey, Ruth M., Elsie M., and Helen L. Knight.

L—Arthur J. Lamb, Irene Laurie, Julian C. Larkman, Alice Lemar, Guinefred* and Elsie Leigh, Emilie Leber, Geo. Lincoln, Harry, Norah, Edith J., and James W. Lowe, Murray and Grahame Lloyd, Ruby J. Love.

M—Winifred E. Martin*, Avie Mallory, Dora Marples, Margery Matthews, Matilda R. Maitland-Kirwan*, Bruce and Harry Malaher, Valerie* and Mary D.* Maitland-Kirwan, Christina Marshall*, Leslie Mallory*, A. R. Marlow, Daisy Marrett, Barbara and J. Maconchy, Dugald and K. G. McGilp, John MacMurray, Ada B. Macnutt*, Abraham and Isabell Mack, Gracie B. McClure*, James Mackay*, Marie Meek, Olive Mewburn, Hilda M. Medill, Louisa Merritt, Lily Metcalf, May C. Mills, Charlotte Millar, James E. Mitchell, Lewis F.* and Grace Morice, Mabelle* and Elsie* Mountstephen, Annie E. Moull.

N—J. W. and Mary* Neligan, John G., Peter*, and Cissy Nicholson, Amy and Maude Nottage.

O—Eva and Maude Oakes, Sidney Oliver, F. and Mattie* Osmond.

P—Winnie Page*, Gladys Palmer, Dorothy Patten, Jessie C., Willie* and Ada* Palmer, J. E. Pearce*, Joanna Pearman, Ruth Pledger, Vera, May, and Daisy Petrides, Mildred and Hattie Peters, Isabel* and Gladys* Phipps, Kathleen and Ellice Phillips, Gordon and Leo M.* Pibel, Francis S. Phillips, Margaret and Lillian* Pook, Cyril Pomeroy.

R—Marjorie, Herbert, and Edward Rainey, Nora Read, C. Alice Reid, Margie Rickards, Mildred Robinson*, Arthur M. Roberts*, Sydney Robertson*, Isabel*, Elmina, and Jessie D. Roe.

S—Lilian Sargeant, Evelyn Shaw, W. Stango, Gertie Slade*, Vera C. Stapylton, C. Saunders, Eric and Gladys E. Shaw, Violet and Chris Salvesen, J. H., D. D., and T.* Stanier, Dollie Salt*, Bessie Scantlebury, Margery Smart, Douglas and Kathleen Shepherd, Rosetta, Ivy and Muriel* Sherwin, Marie E. Sleigh*, Richard A. Spencer, Sydney, Janet, and Arthur* Speed, Cicely Sherbrooke, Effie and Nellie Sery, Madeline F. Smith*, Florrie Smith, Andrew* and Florence* Simpson, Mary C. de Spignanovicz, Edward and May Short*, Esther R.* and Muriel* Stone, Mildred Scott, Frank Stuart*, Nellie Sturt, C. Bessie Symes.

T—Geo. Taylor, Nannie* and Louie* Tibbits, Elsie Thorne, Janet Thomson, Harry Thompson, W. S. Toller, Alice Truelove.

U—Queenie Upton*.

V—Olive Van Millengen, Dorothy and Ruth Vigers, Kenneth J. Vining*.

W—Greta Watson, Ronald Watson, Violet, Arthur and Louisa Walker, Leonard N. Wall*, Mabel Wheeler, Thomas Weddell, Joe, Ruby, and Edith M. Wilkins, W. H. and Ethel S.* Williamson, Olive Wright, Florence White, Pringle Wilson, Charles and Winnie Williams, Evelyn H. Wood, Madeline Woodford.

ANSWERS TO LAST WEEK'S SEARCHER (No. 152).

1. By the coming of Titus (2 Cor. vii. 6).
2. Because the Corinthians "sorrowed to repentance" (2 Cor. vii. 9).
3. In faith, and utterance, and knowledge, and in all diligence and in your love to us. To give liberally to the poor saints at Jerusalem (2 Cor. viii., 1-8).
4. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully (2 Cor. ix. 6).
5. A cheerful giver (2 Cor. ix. 7).
6. In infirmities, in reproaches, in necessities, in persecution, in distresses (2 Cor. xii. 10; or 2 Cor. xi. 23-28).
7. When he besought the Lord three times to take away "the thorn in the flesh" (2 Cor. xii. 8, 9).
8. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen (2 Cor. xiii. 11-14).

No. 152 (first list). Correct answers received from:—

A—John Adams, Zeldah Albert*, W. A., Ralph, Ernest and D. Aldwinckle, Dorothy Alchin, Violet Ashworth*.

B—Florence Blackman, Herbert H. Braddon, Ethel Barclay, Leslie Bell, Ella Berryman, Gordon Bligh, Emily Bridgewater, Mabel Birney, Phyllis Boyd.

C—Rosaline Castein, Mabel Clay, Annie Chanyen, Lois M. Craven*, Augusta M. and Adelina D. Clark, Jack Clarke, Guilelma Cheal, M. and Ida C. Cole, G. B. and Kathleen Code.

D—Dorothy and Ralph Daintree, Louie M. Daw, Vera C. Dickinson*, Ivy G., Violet, and Kitty* Donaldson-Selby, Claude and Violet* Dodsworth, Faith and Phyllis Duncan.

E—Muriel and Miriam Ecroyd.

F—Charles Faillettaz, Arthur and Richard Farmer, May Fitzgerald, Ethel Fielder, Temperance E. Foskett*.

G—Kenneth and Constance* Gabbett, Clarice* and Bertie* Gale, E. Mabel Golding, Kathleen, George, and Irene Gough, Jack and Harry Guinness.

H—Jack Harris*, Nellie Hatchett, Ella Hewitt, Dorothy* and Evelyn* Hewer, Theodora Hill, Mary* and Eric Hill.

J—Betty Jacobs.*

K—Max, Eva and Stanley Kalb, Maurice Kalinsky, Alice M. Kendall.*

L—Edward, May, Sidney, and Henry Law, Blanche Lindup*, Cecilia Lichtenstein, Gertrude and Bertie Lockington.

M—Gracie and Margie Marston, Elsie and Dorothy* McMullin, Reginald Messor, Mary C. Mills*, Evelyn, Arthur, and Gwendoline Moir, Mabel Morris*, Grace, Owen, and Lewis F. Morice, Annie E. Maule.

N—G. F., H. L., Mary* and J. W. Neligan, Dora Newman, Valerie and Eleanor Noel, Maude and Amy Nottage.

O—Arabella M. E. Onslow.

P—Gladys Palmer, Kathleen A.* and Ethel M. Pasley, Alice M. Palmer, Willie Petter, W. M., L., and M. Penny, Myrtle Perry, Ruth Pledyer*, Rhoda Porter, Mary E. Plumb*, Daisy Pym.

R—Marion B. and Robert Richards, Kate Rosenbloom, Lucy H. Robertson*.

S—Harold Sanders, Margery Smart, Douglas* and Kathleen Shepherd, Douglas Stevens, Esther Simmons, Flora Simmons, Ethel, Jessie, and Ada Snowball, Philip Southam, Solomon Stockfish, Betty Stocks*, Daisy Stone, Herbert M. Stuart*, Mary Symon.

T—Francis Taggart*, Olive and Violet Tritton, Arthur, Peverill*, Edwin L.*, Derwent, and Herbert Turnbull, Maude* and Edith Tyson.

V—Kenneth J. Vining*, Edwin Vickers*.

W—Edith G.* and Florence G. Wallis, Myra Webb, Wm.*, Edith* and Edward* Wheeler, Edith M. Whiting, Cecile*, Noel, and Phillis Wright, F. Wilson.

FOREIGN LIST.

No. 137. Alice M. Hitchcock. **No. 141.** Christine, Graham, and Mary Pearson. **No. 144.** Launcelot M. Knight. **No. 145.** Launcelot M. Knight, Llewellyn and Queenie Dale. **No. 146.** Llewellyn and Queenie Dale, Jean McN. Scott. **No. 148.** Dora E. Wallace. **No. 150.** Kate, Ina, Nettie, and Willie D. Thomson.

THIS WEEK'S BIBLE SEARCHER (No. 153).

Ps. i. to xix.

Fill in the following texts, giving chapter and verse:—

(*a*) The words of the Lord..seven times.
(*b*) Lead me, —— before my face.
(*c*) With the merciful——upright.
(*d*) I will both lay me down——in safety.
(*e*) The Lord hath heard ——my prayer.
(*f*) Keep me——the shadow of thy wings.
(*g*) Thou wilt show me——pleasures for evermore.

[Children under TEN any TWO, under THIRTEEN any four.]

Personal.

Margery Smart.—I had a good many papers sent in *unsigned*, so probably yours was one of those.

Grace Joyce.—I am surprised you so often send in your paper giving chapter and verse only. Full answers must be written as well.

Emily Bridgewater.—By all means send your papers together. Am very glad you have interested your friend in the Searcher.

A. Kendall and Henderson Nathan.—Many thanks for your letter.

Miriam Ecroyd.—You seem to be very busy just now with all your school work. Glad your kittens are getting on. I don't happen to know anyone who wants a black kitten.

Nellie Sery.—I was glad to see your name again. Will you and your sister send in your papers to reach me by *first* post on Thursday?

Harry Lincoln.—You did not fully answer the questions set for you.

Uncle Tom.

Children's Scripture Union Portions for Week Ending Dec. 24.

Sun. Dec.	18	1 *Cor.*	xiii. 1-13	Th. Dec.	22	1 *Cor.*	xv. 45-58
Mon. „	19	„	xv. 1-11	Fri. „	23	„	xvi. 1-13
Tues. „	20	„	xv. 12-28	Sat. „	24	„	xvi. 14-24
Wed. „	21	„	xv. 29-44				

Children's Special Service Mission.

Mr. E. Arrowsmith, Christmas Holiday Mission, *Assembly Rooms' Hall, Putney*, Dec. 29-Jan. 16. Mr. Hutchinson, *St. Mary's, Liverpool-road*, Dec. 17; *Camberwell*, Dec. 20; *Charles Church Schools, Plymouth*, Dec. 27-Jan. 6; *Assembly Rooms, Croydon*, Jan. 7-16. Mr. J. S. Tyler, *Liverpool*, to Dec. 15; *Water Orton*, Dec. 16; *Coventry*, Dec. 17-22. Rev. R. Callender, *Bayswater*, Dec. 16; *Bedford*, Jan. 1-10. Mr. S. J. Hewlett, *Holmesdale*, Dec. 25; *Bletchingley*, Jan. 1-9.

Day by Day.

SUNDAY, December 18.

Exodus vi.

DIFFERENT conditions of God's people bring out new phases of his character. The soul first knows him as the Almighty, "Mighty to save"; subsequently it recognises its need of redeeming love, the attribute which underlies the great name Jehovah. All along life our circumstances are so contrived as to bring out phases of God's character, which had not otherwise appeared.

How full this paragraph is of what God had done and would do! He had established his covenant, He had heard the groanings of his people, and now He pledged Himself by seven "I wills." Let us ponder each of these thoughtfully and quietly, applying them to our own desperate need. Full many of God's children are in the plight of Israel. They *do* belong to God by an indissoluble covenant but instead of enjoying the land of rest and plenty, they are groaning under the tyranny of their sins. Their lives are very bitter, with the endeavour to fulfil the law, in which after their inward man they delight They are sold under sin. When they would do good they are brought into captivity to the law of their members. If such should read these words, let them understand the distinction between *position* and *condition*. By the former they have right to the land of liberty; by the latter they are living far beneath their privileges; but Jehovah-Jesus waits to lift their condition to the level of their position.

Always remember that the ground of redemption is the nature of God. The marvellous exposition of God's purposes commences and ends with the august words, "I am Jehovah." Nothing more is needed; for this fire needs no fuel from the bush.

MONDAY, December 19.

Exodus vii.

How often we say in other words, We are of uncircumcised lips. Forty years in the desert with no audiences to address, apart from the quickening influence of expectant disciples, had robbed the lips of Moses of the eloquence with which Stephen credits him as possessing in early life. In his address before the Sanhedrim, the first martyr tells us that Moses was "mighty in words." Probably there was little trace of this when he emerged from that long seclusion. He felt as those feel to whom a sudden summons comes to sway the minds and hearts of men, but are painfully reminded that they lack the first elements of eloquence.

Satan will always mimic God's work. We are told that Jannes and Jambres withstood Moses. They attempted to rob his deeds of their significance, as proofs of the supremacy of Jehovah, by repeating them apart from reliance upon his power. Their object was to show that the gods of Egypt were equally strong as He whom Moses invoked. Is not this Satan's master-artifice? He loves best to be served by those who hold the form of godliness, but deny its power; who seem to do the very works that Christ enjoins, while their heart has never yielded allegiance to Him.

The world is full of philanthropy and religion which at first sight might pass for true Christianity. Men use the name of Christ as their sign, and claim to follow in his steps, but they have neither part nor lot in the matter.

TUESDAY, December 20.

Exodus viii.

Repeated blows made Pharaoh yield slightly. He was willing that the children of Israel should sacrifice, if only they would remain "in the land." "He called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land."

There is a remarkable contrast in this chapter between God's separation of his people from the Egyptians, and their proposition for a commingling of the two peoples. God said, "Let my people go out that they may serve Me"; Pharaoh said, "Stop in the land." Egypt said, "Go not very far away." Moses, in the name of God, demanded that three days' journey should intervene between themselves and the Egyptian frontier.

The world does not prohibit our having a religion if only we will not go very far away. Go to church, by all means, but take a hand at cards on Sunday evening. Take the sacrament of the Lord's Supper, but let it be amid sensuous accessories that rob the rite of all spiritual effect. Be careful to preserve an outward decorum, but do not be too precise.

Moses, on the other hand, insisted that the Red Sea should interpose its broad dark waters, like a grave of death, and that the people should be separated unto God. So only could they avoid sacrificing the abomination of the Egyptians. If we separate ourselves to God, God will separate us to Himself. "I will sever," He says, "in that day, the land of Goshen, and I will put a division between my people and thy people."

WEDNESDAY, December 21.

Exodus ix.

This is an awful story of the conflict between God and the soul, but it has many counterparts in modern life; and voices speak from out of the storm and hail and anguish of human hearts. Take the following illustration, which is undeniably authentic:—

A pious man died, leaving to his son, a bold blasphemer, a little chapel standing on his small estate. With hardened and contemptuous resistance of God, the young man vowed that he would take the pews out of the place, and use it as a piggery. At this time he determined to visit London, still further to indulge in riot and sin. In the train he fell in with another man, who told him that on the following day, which was Sunday, he was going to hear Spurgeon, and, for a joke, he promised to accompany him.

On Sunday morning he went across from a public-house to the Tabernacle, under the influence of liquor, and stood wedged in the dense throng. To his astonishment the first sentence that struck him, for the preacher was in the midst of his sermon, was, "You shall not put those pigs in that chapel." He was sobered and greatly arrested, and on his return home could think of nothing else. He was constrained to visit the Tabernacle again, and this time the preacher said, "You shall preach in that chapel yourself." The remarkable thing is that Mr. Spurgeon was as startled as anybody, when he found these two sentences in the report of his sermons when sent to him for revision.

The result was that the humbled and convicted blasphemer offered the place of worship to a handful of Methodists, who invited him to the first prayer-meeting, and on his reaching the place asked him to lead in prayer. He then burst into tears and cried, "God be merciful to me, a sinner!"

Such are the dealings of God with men, be they kings of Egypt or English foeman.

THURSDAY, December 22.

Exodus x.

Pharaoh contested every inch of the ground. First he did not want the people to go across the frontier, though quite willing to let them observe their religion in Egypt; then he proposed, as a compromise, that *the children should remain behind*. "Go now, *ye that are men*, and serve the Lord." This is a favourite device of Satan. He is not unwilling that the older people should give themselves to religious exercises, if only the young ones may abide with him. If the daughters will visit the ballroom, he will acquiesce in their accompanying their parents to church. If the sons be allowed to bring home a number of gay companions, he is quite willing to let the father pose as a religious man and a philanthropist. Besides, if he has the children, he has the next generation, and the next.

Pharaoh's last device was to propose that, at least, Israel should *leave its possessions in Egypt*. Could anything tally more exactly with what we are perpetually meeting to-day? You may give Sunday to God, if you will give all the week to the world. You may sacrifice in the Promised Land on the one day if you will only go down into the world to do business according to its maxims on the remaining six. The tempter knows well enough that when a man tries to compromise between God and Mammon he will certainly cleave to the latter, whilst he gives only a formal adherence to the former.

That was a grand answer that Moses made, "Not a hoof shall be left behind!" Too many of us think that we can give Jesus less than all He purchased with his precious blood.

FRIDAY, December 23.

Exodus xi.

The Lord always puts a difference between his people and the world. From the days of Noah, when, with his sons, he floated across the flood; of Lot, when he went out of Sodom; of Israel, when the favoured nation escaped the plagues of Egypt, and went forth with great judgments, men have been invited to discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

The difference which God puts between his Israel and Egypt is one of life and death. Between the children of God and the world yawns the mighty chasm which separates all sentient things from the dead matter around them. "He that hath the Son hath life, he that hath not the Son of God hath not life." On one side there is not a house in which there is not one dead; on the other, we are told, "Against any of the children of Israel shall not a dog move its tongue."

There is no difference so far as our sinnership is concerned, we have all alike come short of the glory of God. There is no difference in the redeeming grace of God. But there is a whole world of difference between those who shelter under the Lamb and those who elect to enter the storm of judgment without the blood on the lintel or sideposts.

SATURDAY, December 24.

Exodus xii.

This chapter is, indeed, full of Christ. With his redemption begin the months and years of the soul's life. It cannot be said to have lived before it knows Him as the Lamb of God.

The blood of Christ links households together. Neighbours and strangers gather around the common board, and feast as part of the family.

Our Lamb is without blemish. Searched as He was by friend and foe, no fault at all was found in Him. He was in his full prime when He laid down his life. Set apart to his supreme purpose at the beginning of his ministry, it took three years to consummate his doom. His blood claims immunity for those who shelter beneath its crimson brand, whilst they feed within upon the emblems of his body and blood. "Roast with fire." Ah! we know well what that means, for on the altar of the cross the Divine fire played about his heart. "Killed between the evenings!" Yes, He died as the sun was westering to the sea. The blood on the sidepost and lintel! Just so. The inmate of the house sees not the crimson stain, is not always reminded of it, does not always dwell on it, does not appeal to his feelings with respect to it, but is content to live beneath its panoply. Oh, ponder the Divine asseveration, "When *I* see the blood I will pass over." It is enough for God to see it; abide thou within the house at peace.

Let us keep the feast, not with the leavened bread of malice and wickedness, but with the unleavened bread of sincerity and truth. And see that all ferment, everything that partakes of the nature of disease, decay, or death, be carefully removed, that God Himself may feast in company with his child.

[2123]

A Real Danger.

By Dr. THOS. J. BARNARDO.

A FEW weeks ago, as all readers of The Christian will recall, several prominent workers among Orphan, Waif and Destitute Children were invited by the venerable Sir George Williams to take part in a three days' Conference of Evangelistic Missions at home and abroad, convened in Exeter Hall. A report of the proceedings duly appeared in these columns; but I should like to give at greater length certain remarks upon a subject of great importance to all Christian workers of to-day, which I had the privilege of laying before the members of the conference. I took occasion then to emphasize some dangers which lay in the path of those who would rightly train and fit these poor Waifs for their future lives.

Among other matters I besought my hearers to beware lest in their religious training of the children there should be any substitution of merely materialistic observances and so-called sacramental theories for the simple and gracious teaching of our Divine Lord and Saviour as contained in his holy Word. "Do not at any cost suffer the shadow of a man-made priest to intervene for one hour between your children's consciences and their Lord who loves them. Remember this, that even those precious words, 'Suffer the children to come unto ME and forbid them not,' are interpreted by one party in our National Church to mean in effect, 'Let the children be indoctrinated early in our sacerdotal views and practices, brought to the sacraments and taught the value of coming to God's priests (!) for guidance and absolution.'

"In some Institutions that I know of, stupid pictures of sinful men and women, supposed to be 'saints' in some sense that all God's believing people are not, and apocryphal prints of so-called 'Fathers of the Church' are hung up in the dormitories for reverent observation, while in one instance a vast crucifix adorns the room, before which all the little creatures prostrate themselves on entering and leaving. In some of these 'Homes,' confession is either enjoined or permitted. Which of us present to-night but would dread the evils that must follow if once that practice became habitual? Only a fortnight ago I had proof of the undesirable vigilance with which some misguided sacerdotalists carry out their intentions, and also of the unutterable importance of seeking to bring all the inmates of our Homes, before they leave them, in faith and love to the feet of our Saviour Himself, if they are effectually to withstand the subtle and powerful influences of some of these extreme and

MISGUIDED RELIGIOUS TEACHERS.

"After having addressed a great meeting in one of the suburbs, I was delighted at its close to find myself approached by eleven young women and two young men, who had once been boys and girls in the Homes, but who for some years had been in respectable service. I found that no fewer than eight of these—more than half of the whole number—were walking in the ways of the Lord. At the railway station a young woman, also formerly in the Homes, whom I had not before noticed, was, I found, going to a place three stations off on the same line as I was myself travelling by. I thus had the opportunity of speaking to her on spiritual matters, and I was greatly cheered and encouraged by the calm but humble response she made to my inquiries, and by the manifest reality of her faith and hope. She told me that for the last four years she had lived in what she called a 'very High Church family.' Shortly after she went there the clergyman called, and one day he saw her alone for a few minutes.

"During his interview he asked her if she had been confirmed. She said, Yes; that while boarded out from the Village Home she had been confirmed when fifteen years of age.

"'Do you go regularly to church?'

"'Yes, sir; always once, sometimes twice.' Then, sir, he asked me if I went to Confession. At first I could not quite tell what he meant; but when he explained, I said:

"'Sir, I have confessed all my sins to God, and I do so every day, and He forgives me.'

"But he explained that I could not *know* I had absolution unless the priest of God's Church spoke the words to me.

"I said, 'I was sure God had Himself given me absolution.'

"'But how can you be sure, my girl? How do you *know?* It would be a dreadful thing to make a mistake about, and to trust to your own feelings and notions.'

"'Oh, sir,' she said, 'I don't trust my own feelings one bit. I know and am sure, because God says in the Bible, If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' And she added: 'Then, sir, I told him I was brought to know and love Christ as my Saviour when in the Village Home, and now I am trying to live so as to please God.'

"'Oh, then, I see you are a Dissenter!' continued the clergyman.

"The girl replied: 'I don't know what that means, sir; but I have always gone to church, and I always like going whenever I can to the Communion, for I love Jesus.'

"I knew not which to admire most, the humility and simplicity with which she had said all this in the most natural and matter-of-fact way, or the readiness and quiet confidence with which she had appealed to the law and to the testimony in so great a trial of her faith; but my readers may imagine my own gratitude to God as I was thus unexpectedly permitted to reap some of the fruits of the

PRAYERFUL LABOURS OF LONG AGO.

"If such was the attitude this clergyman assumed towards a young woman who was manifestly living a Christian life and walking in the narrow way, what mischief could not such a false guide have done by influencing in erroneous views young children, too young to doubt or question what he might say, who might be the inmates of a Home of which he was the chaplain? It is teaching of this sort, begun when children are young, and continued for years, that is causing the minds of the rising generation to drift steadily towards materialism in the sacraments and sacerdotalism in the ministers. At such a time as this every lover of the Reformation, every sincere and spiritually-minded Christian, should earnestly see to it that only those Institutions which are known to be true and faithful to Christ and to the doctrines of the Reformation have the sympathy, co-operation and support of the Christian public.

"I will only add as I close, that the longer I live, the more persuaded I am not only that the conversion of children is a very real thing and may be assuredly looked for as the result of our labours in answer to prayer, but that all rescue-work undertaken on behalf of street children is of little abiding effect, however great it may seem, unless this be the fixed purpose of the workers."

18 *to* 26, *Stepney-causeway, London, E.*

Think of the Others this Christmas.

THINK of the others this Christmas!
For other folks live on the earth.
Perhaps you had thought,
And perhaps you had sought,
Your own little circle of mirth:
But think of the others this Christmas; forego
Yourself, and let others your fellowship know.

Think of the others this Christmas!
Perhaps they think little of you.
Then give them the more
Of your own thoughtful store;
Be liberal, loving, and true.
To think of the others this Christmas will add
New joys to thine own heart when it is most glad.

God thought of the others at Christmas!
That first Christmas Day long ago:
And passed angels by,
That his heart might draw nigh
To sinners in sin fallen low.
God thought of the others, and you with the rest:
Now ransomed yourself, let still others be blest.

Think of the others this Christmas!
Go forth from your own narrow sphere,
And make it your plan,
That as wide as you can,
You'll gladden the far and the near.
Let the lamp shine for others—'twill brighten the beams
If far through the window the glory-light streams.

Think of the others this Christmas!
The others who know not your Lord.
Perhaps there are others,
Your own bosom brothers,
Who never have heard pardon's word.
Art thou one of those others? This glad Christmas Day?
Believe in our Jesus—now trust Him to-day.

WILLIAM LUFF.

INTERNATIONAL S.S. LESSONS.

December 25.

Christmas Lesson—Luke ii. 8-20.

GOLDEN TEXT—"*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*"—Luke ii. 2.

THE INN.

HOSPITALITY, a sacred duty among the Hebrews. Chief of each town deputed to entertain strangers. Hence erected in each town or village a khan, or inn, where travellers could stay. It consisted of an enclosure formed of buildings opening on the inner side. The ground floor was used as a stable, and the upper floor for the traveller himself. In this case the crowd of people who came to Bethlehem to be taxed was so great that late comers had to be content with accommodation in the stable. Among these latter were Joseph and Mary.

BORN IN POVERTY.

The poverty of Christ had been foretold. Why was Christ born in to such a poor home and family?

(1) He who was to be loved in all points must know the pinch of the poor.

(2) No material wealth or grandeur could show *his* greatness, for it was to be *spiritual.*

(3) Riches would have blinded his followers to the true mission of his life.

THE WORLD WAITING.

Both Dr. Geikie and Dean Farrar show that the world lay hushed waiting for the advent of the Christ. The Jews expected the consolation of Israel. The Gentiles had been seeking after spirituality and immortality of their soul. But their philosophers had failed in the search. They were waiting anxiously for further light. Yet their dreams did not paint the Messiah as He came, nor the lesson of lowliness He had to teach. There was, after all, "no room" for Him.

NO ROOM IN THE STATE.

Herod occupied the throne and tried to slay the infant rival. In another sense the great of the earth were not prepared to practise his precepts. Late Archbishop Magee said, "It is not possible for the State to carry out all the precepts of Christ. The State which attempted this could not exist for a week."

But growing Brotherhood—philanthropy, charity—substitution of arbitration for war—the movement of the Czar of Russia in favour of peace—all show that the nations of the world are trying to find room for Christ.

NO ROOM IN MEN'S OPINIONS.

Minds of the disciples full of notions about the Messiah and his kingdom. Scribes and Pharisees rejected his teaching, being preoccupied in opinion by the law of Moses. Paul on Mars Hill listened to while he preaches Greek philosophy, but cried down when he introduces Christ. Teacher should illustrate this truth by showing how the new virtue of self-sacrifice has grown in the minds of men. Hospitals, charities, missions abroad and at home, the desire to help the poor at Christmastide—all show that we have made room for Him.

NO ROOM IN THE IDEALS OF MEN.

The ideal of Greece was the *wise* man, of Rome the brave warrior. They never thought of such an ideal as the beauty of holiness. The happiness they sought was little in the gratification of passions or the æsthetic taste of literature and art. The ideal of a morally strong and unselfish character had not yet dawned.

To-day art must be moral, and grovelling passion hides its head in darkness. Christ has not much room, but the world is making room for Him.

NO ROOM IN THE HEARTS OF MEN.

Christ has won his way into millions of hearts. Thousands have died for Him. Millions have lived for Him. The love He manifested is reflected back in holy deed and word.

The heart of man is the true Temple of God. "My son, give Me thine heart." Once open the door to Him and place Him on the throne and all will be well. Apply these lessons to suit age of scholars.

Bearing One Another's Burdens:

Among Our Home Missions.

The Backslider.

"The backslider...shall be filled with his own ways."

By Dr. THOS. J. BARNARDO.

TWENTY-FIVE years ago a young lady of gentle birth, who had been religiously brought up, fell deeply in love with an officer in the Army, and the engagement which after a while followed appeared to be in all respects, save one, suitable. The exception was that he was *not* a religious man; not only so, but he lost no opportunity of expressing his strong disapproval of the views adopted by his *fiancée* and of the general religious atmosphere of her family home. Had all the facts of his past career been then known this story would never have been written.

But no one was aware of the sad and shameful secret of his life: that, while professing to be a single man, he had a wife and two children actually living! Man and wife had separated by mutual consent, and yet, with this impassable barrier against any other lawful union, he suffered himself to excite an ardent attachment on the part of this young girl. It is clear from what eventually occurred that he must, a little later on, when he was assured of her love and devotion, have broken the news to her that she could never be his wife. But even then the young lady was so infatuated, and her own declension from the ways of the Lord so real, although so gradual, that, concealing the true state of affairs from her friends, she left her luxurious home and her family circle, to become, as she thought, his lifelong companion.

But, four years later, he suddenly lost his life in a railway accident. At the time of his death it was found that no provision had been made for the girl whom he had so deeply wronged, or for her infant son, then but three months old. He died intestate, and his lawful wife and her children claimed and became possessed of all his property, which was considerable. The unhappy girl had to face the world with her infant, almost penniless, certainly friendless, for long ere this she had been cut off from the family upon whose proud escutcheon she had brought so shameful a blot. For years prior to the death of her betrayer there had been no communication of any sort between her and her relatives. Every letter written by her had been refused; her father had died, absolutely

DECLINING TO BE RECONCILED

to her, or to make any provision for the daughter who had so shamed him.

Thus it was that when the railway accident occurred she, nurtured in luxury, fell, by a terrible turn of life's wheel, into a condition of the most deplorable destitution. A dreadful struggle for mere existence began She moved from the country where she was living into the nearest town, and there ineffectually sought for remunerative employment. She could only obtain an occasional engagement at work of the poorest and roughest kind, for which she had no past training or experience to qualify her. By the time her boy was two years old, she had lost youth and health and good looks, and she had parted *with everything*. Every little treasured possession was gone—sold for bread! She earned something by odd jobs which was hardly a living wage.

About this time, hoping against hope to influence a sister who she heard was married and well-to-do in the North, the unhappy young mother tramped with her boy to Durham. She failed in her quest, and then this delicately reared and educated woman took to a wandering career, thus tasting the full bitterness of a tramp's life. She never afterwards had a home of her own! What did it matter then that she had once been an admirable performer on the piano and the harp—that she had a lovely soprano voice, and could speak both French and German? She was a veritable outcast! All heart and life were gone out of her in her struggle for bread. Assuredly the punishment of her sin had been severe. The words were coming true: "*The backslider in heart shall be filled with his own ways.*" She lost self-control, and, alas, she learned to turn to *drink* for the temporary exhilaration and forgetfulness of misery which forms its chief attraction to the unhappy and desolate. "It is the chloroform," said a public speaker lately, "that some people take to enable them to endure the terrible operation of living." For the next few years her career cannot be described in detail. It was ever downward, and ever more wretched. But "beneath the lowest deep a lower deep still threatening to devour her opened wide." She was constantly in and out of various workhouses, and her

TRAMP'S LIFE WAS NEVER BROKEN.

Finally, after years of wandering to and fro, she drifted to Liverpool, and, having contracted heart disease in her miserable trampings, she died there in a hospital. Her boy was then about eleven years of age.

Before her death a light shone for a short time upon the sombre picture!

In the providence of God the nurse who attended her in the hospital proved to be a true-hearted Christian woman. Her words, her ministry of mercy, and her tender loving sympathy were all used of God to bring repentance and peace to the poor, worn-out, backsliding woman, who, though she had lived but thirty years, was dying of old age, an exhausted victim of man's sin and her own frailty and folly. She lingered for a few weeks, and, as I learned afterwards from the nurse herself, was enabled to realise the loving forgiveness of her heavenly Father, and entered into that peace which only He can give to an upbraiding conscience. There grew up an overwhelming desire to save her son, to whom, in all her degradation and dreadful wanderings, she had been passionately attached. Too well she knew the evils of the workhouses and the streets. As she lay dying there in that hospital, unknown to any, she confided her story to the nurse, and besought that friend, raised up by God for her at the last moment, to help the homeless boy, so soon to be left an orphan, and to

SECURE FOR HIM A CHRISTIAN TRAINING.

On the death of the mother the boy was placed temporarily by the nurse with some kind folk, while she sought in many directions a home and education for him beyond what she could herself give. After many failures, a letter of abject appeal from the nurse was my first introduction to Tom Collins. Assuredly he was a destitute and homeless lad; but the good nurse herself, only earning £30 a year, undertook to pay at least £12 annually towards his maintenance if I would receive him. I ought to add that the dying mother, in telling her whole story to her Christian friend, had given all needful names and dates; and the nurse, when she besought me to admit the boy, felt it her duty to place all the facts in confidence before me. I was, therefore, able to verify in a quiet way the statements made, and to ascertain that the dying woman's account of herself was absolutely accurate.

So I admitted her son. Tom entered my home, and had been there about two years, when I received sudden intelligence that the nurse who had befriended him and his mother had herself succumbed to an illness caught while nursing.

Tom was, indeed, now friendless and alone in the world! I had many a talk with the boy on different occasions, when he told me of his poor mother, and of their sad experience when on the tramp. Of course, he knew nothing of his parentage, except that his mother had told him his father was a gentleman by birth, and that she had once been in a higher rank of life. It was moving to hear this lad's simple, pathetic account of the hardships which he and his homeless mother had undergone for as many years as he could recollect. But he proved himself to be a very superior boy. He learned quickly, and he advanced in favour with all those under whose charge he was placed. Tom was possessed of a charming nature, amiable, gentle, unselfish, and brave. Even those who were ignorant of his history could not look at him or know him without feeling that he was altogether a lad of great promise, for whom the future gave good hope of advancement in life. When fourteen years of age Tom was one of the most ardent volunteers for admission to my Canada list, and I thought it wise on the whole to yield to his aspirations. And now Canada, with all its golden promise, stretched out before him, and the boy's buoyant nature leapt to meet the possibilities of a new life in a country through which he had never tramped as a homeless beggar boy, and where he had never known cold or wet or hunger. So to Canada in due course he went.

Shortly after his arrival there, Tom was placed upon a farm, but by and by he shifted, and was admitted to the household of a medical man, becoming a kind of indoor servant. Here, as in his first place, he won golden opinions, so much so that at length his employer grew deeply interested in his protegé. After a while he arranged to release him from his toil, to treat him as his own son, and to give him a superior education at his own cost. Eventually, Tom went to the university, and early last year I received a letter from my quondam waif telling me that he had

TAKEN HIS DEGREE IN ARTS,

that he had now entered the medical school, and would proceed to take out his M.B.

I write with Tom's photograph lying before me on the table. It is a fine, thoughtful, noble-looking face, with well-poised, courageous head, and intelligent observing eyes, but with a touch of sadness in them which seems to the on-looker to suggest that the subject of the picture has a story of his own. In the very last annual letter I had from him, Tom gives vent at once to his gratitude and to his sad reminiscences. He says, touchingly: "I might have lived and died a *beggar*; but God's goodness has made me A MAN!" Who shall say that the prayers of the poor, sinning, but repentant mother were not heard and answered in the opportunities afforded to her son for a better life, and in all the hopeful prospects which God's providence has vouchsafed to rescued Tom, through the medium of my Homes?

Tom's case, in its success, is far from being unique in our annals. Most of my lads, indeed, fill humbler niches in the great world; but some there are, gifted with larger capacities than their fellows, who are to-day filling positions of distinction to which I may never hope to attain.

A Loan Agency.

FOUR hundred boys to lend, in ones, or twos or larger quantities, to suit borrowers! No interest charged, but boys must be returned carefully and in good condition immediately after Christmas! Please apply at once to the Stepney Loan Agency, as below, at 18 to 26, Stepney-causeway, London, E.

This is a perfectly serious Christmas offer to my friends, and I sincerely hope I shall have a large number of responses. The case stands thus: In my three chief Boys' Homes in London there will be quite four hundred boys at Christmas-time who have no friends to whom they can possibly go. My purse is so low that I am loth to encounter any special expenses in the way of Christmas fare or Christmas festivities. When bread and butter are hardly obtainable, I grudge having to purchase *cake!* And yet Christmas ought to be the sweetest memory in a boy's life, and I would like every one of my rescued waifs to look back with pleasure upon his Christmas in the Homes.

Now, will the friends of my Waifs and Strays come forward and solve my difficulty? I want four hundred helpers to send me an invitation each for a boy guest for Christmas, and an offer *to pay his return fare from and to the Homes.* This last may seem a somewhat ungracious addition to the request; but it is necessary. In some cases last year in which I accepted invitations, I had to pay as much for railway fare as would have almost kept the boy in comfort during all the days he was away; so that, after all, the expense was nearly as heavy as if the lad had remained with me. This year, therefore, I only

ask for invitations from those friends who can also afford to pay the return railway fares for their young guests.

I can send *little boys* (from six to thirteen years of age); *big boys* (from thirteen to sixteen); *youths* (only a few of these being available) from sixteen to eighteen; or finally, *cripples* (both young and old). I think the boys should leave me on Friday, the 23rd, but they MUST return not later than Wednesday, December 28th.

Each boy will have the name and address of his intended host written plainly upon a card fastened to his clothing, and he will be given into the charge of the guard, for I cannot supply an escort. Each boy will carry with him the requirements for cleanliness for the few days while he is a guest, and I would ask those who play the part of host to see that all these little belongings are brought back safely. Great care will be taken that no boy is sent out who is likely to be troublesome, or who is not cleanly in his personal habits. On the other hand, I ask my friends everywhere, who are good enough to invite my boys, to see to it *that no incitement to drinking or smoking is suggested to them*. I simply desire for the children plain fare, a little change, and a peep into a home-life perhaps far above anything that they have ever seen before, with kindly words and sympathy at this season of the year.

All invitations should be addressed to "Dr. Thos. J. Barnardo," at the offices as below, and they should reach me *at once* if possible, but on or before December 19th *at latest*.

18 *to* 26, *Stepney-causeway, London, E.*

Billy's Father.

ST. GILES'S CHRISTIAN MISSION.

"HELP me, guv'nor," growls the convict, fresh from the dock; "ha! ha! *that's* a good 'un. Why, I've a wife and family down Doory-lane way, who'll starve, I guess, while I does me eighteen munfs 'ard."

"We will do something for your family," is Mr. Wheatley's quiet reply, "if only you will mend your ways. Remember, God will keep you."

The convict stares, not knowing what to make of it. But a few moments since his brain reeled as he pictured not so much the cell, the treadmill, the rigorous round of gaol life, as the struggles of his wife to find bread for the children during the bitter days of winter. Now, with a flash of hope, his heart revives.

"I've heerd o' you afore, sir," he mumbles, flicking away, with the back of his big black hand, something very like a tear, "but I didn't know as you'd care fer a feller's wife an' kids. You—you might look arter young Billy."

"Billy?"

"Ah! He's got a twist in the leg, and can't git along wivout a crutch."

"All right," says Mr. Wheatley. "Now, do your best to redeem the past. We will meet you at the gaol gate on your release, and, depend upon it, there is no reason why your future should not be one of blessing; yes, and of service to God."

The court gates are swung open, and the familiar van, with its living freight of sorrow, rumbles away prison-ward; but "love shall conquer," and the kindly words of the evangelist bring forth fruit even in these seemingly hardest of hearts.

For the sequel of the history of Billy's father let us transport ourselves to a garret in the purlieus of that network of grimy alleys which lies directly north of London's great artery of pleasure, the Strand.

In a scantily-furnished garret, high up, seeming to jostle the very chimney pots, sits a decently-dressed woman, just returned from the Mission's convalescent home at Hastings. While nursing Billy, and encouraging the other children to "make a good tea," she indites, in good set terms, the following letter:—

DEAR MR. WHEATLEY,—As I have just returned from Hastings, and feel very much benefited by the change, I wish to thank you for my children and myself for the privilege of enjoying such a happy time at the Home. We were made most comfortable and received great kindness. As I am now so much nearer to Little Wild-street, I hope to attend your chapel on Sundays. Sir, if you would kindly let me know if I might meet my husband on Wednesday at Brook-street Home, as I expect he will pass through your hands.—Yours most respectful,

Mark the thoroughness of the work. The family is once more united, health gleams rosily on the little one's cheeks. Billy grows strong, and his father, erstwhile the friend of criminals and debauchees, and so well known to the police, is an honest man. Together they love and worship the Lord. The mission-hall is their sanctuary.

Multiplying this instance a thousandfold, realising that at every prison door of the metropolis, every day, all the year round, loving hands and hearts greet the weary gaol bird, we have a conception of the work done by the St. Giles' Christian Mission.

But, does the work stand? For answer, let us attend on an anniversary day in the mission's capacious hall, and note the seemingly interminable procession of smiling young fellows and modest young women filing forward to receive the awards due to old "cases" for length of service in their situations. Surely the chorus of approval from the assembled judges, magistrates, and police authorities is well deserved. The Mission, be it observed, aids prisoners of either sex, and amongst the squalor of St. Giles's, nurses the sick poor, carries the Gospel to dark masses, and snatches the prey from the mighty.

Here is a letter of thanks from an entirely unknown writer:—

DEAR SIR,—Having at one time received assistance from your society, which I can assure you I was very thankful for, I hope you will receive my mite; and, as it is only small, I can give you my word that my prayers are for your Mission, which I am sure God will bless. I hope it will give you courage to continue your good work.—Believe me, Sir, One who is Thankful and Believes God will Bless what is Done for Him.

Enclosed were nine penny stamps, the practical "thank you" of a poor fellow who, writing from a hospital sick bed, felt bound to send his few pence towards the salvation of his fellows.

How much, then, will you, good reader, spare from your store to aid, in the Master's name, this glorious work among the criminals and the poor?

Communications should be addressed to Mr. W. Wheatley, Ampton-street, Regent-square, W.C.

"In Peril on the Sea."

MISSION TO DEEP-SEA FISHERMEN.

THE good work which this Society has carried on afloat amongst the fishermen whilst pursuing their hazardous calling on the deep, by means of its well-equipped hospital vessels, is so well known as to need hardly more than a passing notice. From a philanthropic point of view the record of its work is truly striking, no less than 10,315 cases having been medically and surgically treated last year. These figures include 161 serious cases received into the hospitals of the mission vessels as in-patients for periods varying from three to four days to as many weeks.

When it is borne in mind that the brave fishermen never see land from the time of joining one of the fleets till returning home two months later, and that during most of that period they are from two to three days' sail from land and medical assistance, the value of the society's work at once becomes evident. But its efforts are not solely directed to healing men's bodies; this department has rather been added to that higher aim of leading sinners to the Cross of Christ, thus carrying out the command of the Master to his first disciples—"Heal the sick," "Preach the Word."

Upwards of 2627 services were held afloat for the fishermen last year, and many hundreds of visits made by the society's missioners to the crews of the different fishing smacks composing the fleets. Upwards of *thirty-five tons of healthy literature* were distributed by the mission during the same period. The society also has shore stations at the different fishing centres round the coast.

An important work is also carried on amongst the Labrador fisherfolk, but as a graphically written description of this Medical Mission has recently appeared in THE CHRISTIAN, those who desire can obtain fuller information by perusing it.

Those in whom this work of the Royal National Mission to Deep Sea Fishermen strikes a sympathetic chord should write to the secretary, Mr. Francis H. Wood, 181, Queen Victoria-street, London, E.C. Funds are greatly needed for the erection of an Institute at Ymuiden, a Dutch port much used by English fishermen, for whom no such provision exists,

Grace Triumphant.

THE STORY OF ONE OF OUR ORPHAN GIRLS.

By Rev. Vernon J. Charlesworth.
(Head Master, Stockwell Orphanage).

KATIE was a child of godly parents. Never robust, there was, however, but little to ndicate the insidious working of an inherited idisease.

It was while she was an inmate of the Orphanage she gave her heart to Jesus, and proved the reality of her conversion by her winning ways and gentle deeds. Her matron, Miss H., says, "I can testify to her consistent life and conduct; her anxiety for the other children was beautiful. She sought every opportunity of praying and speaking with her companions, also of writing out for them suitable texts of Scripture. At her own request we arranged one evening a week for her to hold a prayer-meeting with the elder girls."

In the usual Sabbath-evening prayer-meeting, held in the house, the dear child was always ready to lead in prayer, and she would plead earnestly for her little sister, who was the only member of the family unconverted at the time, but who has since given her heart to Jesus.

Her teachers have often spoken of the reality of her Christianity, and their testimony leaves nothing to be desired.

"Her meekness under reproof (rarely necessary), her prompt obedience and unflagging industry, her unselfishness, her readiness to serve, and her appreciation of the Scripture lessons, were as consistent as were the earnest loving home letters it was often our welcome duty to overlook.

HER LIFE A FRAGRANCE.

"Her little life was to us a fragrance and delight, as are those of many yet in our midst."

Her mother being able to support her at home, she left the Orphanage and attended school, with the view of becoming a teacher; but the disease, which eventually proved fatal, manifesting itself, the plans which had been formed for her future had to be abandoned.

The first intimation of her serious illness was conveyed to us in April, when her mother wrote, "Katie is very ill; has been far from well all this year. Six weeks ago she was examined, and the doctors agree that there is very little hope of her recovery, but she is very bright and happy, and wholly resting on Jesus."

From May till August Katie gradually became weaker and weaker; her pain, at times, being almost past endurance, and yet it was meekly and patiently borne. It was sad to see her suffer, but the watchers were spared the grief of bearing with a fretful or a murmuring spirit.

In writing to tell us of her death, her sister says: "Oh! what

A BLANK IN OUR HOME NOW.

Nodear sick one to wait upon, her sweet patient face for ever gone; but, oh! we have a wealth of riches in her memory, she said so many beautiful things during her illness, especially towards the end. She quite realised that, as she put it, she would have to go through the trial of death; but she had no fear, because she knew Jesus would never leave her. She said she longed to see Jesus, if only to thank Him for all He had done for her. There was one thing she said she could always do, and that was, to bear her sufferings patiently for his dear sake, that it might glorify Him!

"Just before the end, she wished me to read to her the texts which hung on the wall, and, referring to one of them, she said, 'Yes, I am kept by the power of God!' She then said, 'I can't see you; get a light!' I did so, and asked her if she saw it. She said, 'Only a mist, dear!' She then added, 'I am going to sleep now, dear; and if I don't wake again, dear Ellen, please give my love to them all, and say good-bye to them all for me. Tell them I shall meet them in heaven. Tell Ruth to keep close to Jesus.' She then said, 'I think I have said all I need now, dear; good-bye again.'"

This was her last good-bye, and soon all was over. She sank into a sleep from which there is no awaking here.

The president and treasurer is Pastor Jas. A. Spurgeon, D.D.; address the Secretary, Stockwell Orphanage, Clapham-road, London, S.W.

Tower Hamlets Mission.

By Miss ROSE BENN.

ONCE more I am permitted to come before the kind readers of The Christian, inviting their practical sympathy with the great work of the Tower Hamlets Mission, which forms one of the largest branches of mission labour in London, and the results of which have been so often set before the public by many whose experience has entitled them to speak.

After nearly thirty years' whole-hearted devotion to the uplifting of the fallen and blighted ones of life, we may truly say that Mr. F. N. Charrington is entitled to all the support which this vast undertaking requires. The Great Assembly Hall, Mile End, so well known now at home and abroad for its splendid Gospel services, is open every evening all the year round to the multitudes of wayfarers of every condition who throng the Mile End-road at all seasons of the year. The fine organ vibrating into the street, arrests them, and then attracts them in; while the spacious interior, well lighted and heated, affords a resting place to a weary wanderer who has nowhere else to sit down, except some doorstep from which he or she is told to "move on," and they thus gladly avail themselves of this comfort and shelter, where they are always cordially welcome—there, evening after evening, they come, and there they must of necessity hear prayer and hymns, and some short, practical Gospel addresses.

I well remember noticing the same faces continually returning, and gradually coming into the glorious Light, which has made them new creatures in Christ, a result which must ever attend the faithful preaching of the Word of God, combined with the love which is manifested towards these erring ones, by the active body of working Christians, who, after their own day's toil at their various trades and callings,

GIVE UP THEIR LEISURE

hours to these services, seeking to save the lost—the giving a hymn book, the kindly word, the hand-clasp, the sympathetic glance, have such power over the outcasts of life, who know they have forfeited all right to it, and whose poor, weary hearts are breaking with the longing for a little love.

Such is but one view of the many which make up the vigorous life-blood in this mission, and we put it first because it is most important, being spiritual and eternal, but it would be incomplete without its companion the philanthropic, which cares for the bodies of these poor people as well as their souls. "Give ye them to eat," was a favourite expression of our Divine Lord and Master, when the needy multitudes were before Him, and so we cannot attempt to eliminate this Divine command from our service amongst them.

It seems a mockery of woe to a poor creature who is faint with hunger to speak to him of the Bread of Life until you have first fed him, and appeased his pangs—then, "afterwards, that which is spiritual;" and I think I may challenge contradiction when I state that there is no organisation which

DISPLAYS MORE BENEVOLENCE,

more large-hearted tenderness, towards the destitute than does the Tower Hamlets Mission, and that not indiscriminately, though generously, for the many voluntary workers connected with it, called "Messengers," make it their business to sift the truth of statements made, though a meal on the spot is never refused while proofs are pending. Then rent is often paid, where some poor family has been brought low through accident or illness to the breadwinner, and in this way many have tided over some terrible calamity, which otherwise would have broken up their little home, and landed them in the workhouse.

Not least amongst the special functions for the benefit of the poor is the giving, to as many needy families as funds will permit, provisions for a Christmas dinner at their own homes. This institution Mr. Charrington has now carried on for eighteen years, and a more touching sight than the distribution on Christmas Eve cannot be imagined. The lives of these dear people are so devoid of "treats" of any kind that this particular one is the supreme idea of the family, especially the children, for many weeks before it comes.

But all this needs money, and a very large outlay indeed, if you consider the size of the work, and the fact that those helped may be counted, not in mere hundreds, but in thousands. Will you, then, be God's almoner, and, out of his bounty to yourself, will you lovingly "Send portions to them for whom nothing is prepared?" I believe it is even a duty to cheer Mr. Charrington, whose health has so long been ailing, literally worn out by the crushing weight of this work for nearly thirty years.

Nearly Fifty Years.

By Mr. GEORGE HOLLAND.

THE Lord in his great goodness and mercy has graciously permitted me to spend nearly fifty years among the poorest of our fellow creatures, in connection with the George-yard Ragged Schools and Mission, High-street, Whitechapel, E. During that time, He has sent us many of his people to work for Him—fellow-labourers, servants of Christ.

The children still flock to the Ragged Schools; all are very poor, some are homeless, their parents homeless, too. How sorely do they need our practical Christian sympathy. It is a great privilege to talk to them and tell them of Jesus, once homeless Himself and not having where to lay his head.

What would have become of the very poor if the Lord had not laid the matter upon the hearts of his own people to do something to help such in their time of need? We have to come down to these poverty-stricken ones, and, as far as possible, lift them out of their present position and place them on a higher platform. This only can be done by those who have the love of Christ in their hearts, and who are prepared to be anything, everything, nothing, that good may be done and God glorified in the salvation of precious souls.

After many years of constant labour among the men, women, and children of East London, I have to testify that the Lord has stood by me and the great work He has placed in my hands. He has sent men and women, taught of God, to face

MUCH THAT IS PAINFUL

and repulsive, to see a great deal that is distressing, to listen to tales of sorrow and suffering, to cheer the disconsolate and bereaved ones, to sympathise with the widows and orphans, and to "comfort all with that comfort wherewith we have been comforted."

The work at George-yard reaches persons of all ages, from the tiny infant in the day nursery—well cared for and snug enough in its little cot, and watched over by tender nurses—to the aged and infirm, who have passed the days of man, and have entered their four score years.

There are nearly forty agencies of a missionary nature in operation for the souls and bodies of the very poor.

The children are fed, as far as possible clothed. They are gathered into classes, services and meetings, where they are talked to and taught about Jesus.

The Lord has, indeed, smiled upon and blessed this work; He has rescued many from destruction; He has raised them up to become messengers of his Gospel to others, telling them of the Lord Jesus Christ, who saved them, makes them safe, and keeps them safe.

There is a blessed and a great work amongst young women and elder girls; many are

LIVING OUT CHRIST

in the work-rooms and factories where they are employed.

We must not forget the Training Home for chiefly motherless girls. A cheering work has been done and is being done. Girls about fourteen are received and trained for domestic service. Wonderfully has the Lord blessed, prospered, and provided for this portion of his work. Many young people have been placed out in good situations, and are comfortable and happy.

There are the mothers, many of them widows, attending the large meetings specially held for them every week, and where He continues to win precious souls to Himself, and many are growing in grace and in the knowledge of their Lord and Saviour Jesus Christ. There is the Mission to Inebriate Women, with its weekly meetings and the soul-loving mission woman going in and out among those given to the debasing sin of drunkenness.

How it has encouraged us to know, when every plan has failed, that in answer to prayer the Lord Himself has taken away the desire for strong drink, homes have been made happy and God glorified.

The Lord has stood by his servants all the way through. He has provided all the means necessary to carry on so great a work. Truly, "hitherto hath the Lord helped us."

We have full confidence in Him that He will continue to provide for his own work, moving the hearts of his own people, his own stewards, to send the necessary supplies for the work. Christ has his place in every portion of the work; He is the base, the centre, the head of everything. "Our expectation is from Him."

"I have not seen a Bible for Sixteen Years."

THIS was said by a poor woman, a navvy's wife, living in a lonely village on the Wiltshire downs, to a colporteur who offered her for sale a fourpenny Testament. It was down a little court in the village, where the colporteur found two or three untidy-looking women standing gossiping. As soon as he produced the Testament all the women left except one, who listened quietly as he spoke of the Word of God and the message of salvation, and then said sadly: "I haven't seen a Bible for sixteen years, not since I was married." She said she would like to have the Testament, but had no money; would he trust her, and she would be sure to pay him next time he came? Seeing that she really wanted it, he said he would give it to her, which he did after marking a few passages for her.

About a month afterwards he again visited the village and called at this woman's house. As soon as she opened the door he could see there was a stranger; her very appearance was altered; she was cleaner and tidier, and with a bright smile she welcomed him and invited him to come in. She then narrated what had taken place since his previous visit; she told him that as she read the Word of God she became more and more convinced of sin, until one night she was so miserable she could not sleep, but lay tossing on her pillow till about midnight, when she seemed to hear a voice saying to her, "Get up and read your Testament." Doubtless it was the Holy Spirit speaking to her heart, but to her it was so real it seemed

LIKE A VOICE IN HER EAR.

She arose, lit her candle, sat down and began to read the third chapter of St. John's Gospel.

When she came to the sixteenth verse, she said, she read it over and over again, and it seemed to go through and through her, till kneeling down at her table she poured out her confessions to God, and soon had the joyful knowledge of sin forgiven. She had told her husband, but he was very angry, and had begun to persecute her on account of her "religion," and she asked the colporteur to pray for his conversion. The entrance of God's words had given her light and joy and peace. May the Lord keep her and make her a light to lighten others in that dark village.

There is "a famine in the land...of hearing the words of the Lord" to an extent little thought of by many of God's people. There is an ignorance, a darkness, a spiritual destitution all around us, amongst high and low, rich and poor, even in the most favoured localities, as well as in thousands of country villages and hamlets.

To meet this crying need for the Bread of Life there is no more effective agency than that of the Christian colporteur.

THE CHRISTIAN COLPORTAGE ASSOCIATION

has now a staff of 130 colporteurs, who in town and country have circulated 900,000 Bibles and Testaments and fourteen millions of books and magazines, while eleven millions of Gospel tracts have been distributed free. Very great blessing has followed in the winning of souls to Christ, for this is the one great aim ever kept in view.

The committee are earnestly desirous of extending this important work if funds are forthcoming. Full particulars may be obtained from the Secretary, Mr. H. D. Brown, 37, Farringdon-street, London, E.C.

[1129]

Crippled Dot.

It was early in November, a dark dismal night. The streets, in their foggy blackness, made everyone hasten homeward. I sat in my office, preparing for a quiet evening's work, when I was suddenly interrupted by a knock at the door, and informed that a child was outside begging to see me. I hastened downstairs, and found on the doorstep a poor little deformed girl, about thirteen years of age, who, with a voice that betrayed deep agitation, cried: "Oh, Mr. Groom, do please come and see my mother! Please come at once; she is dying. Make haste." I slipped on boots and overcoat, and taking the poor child's hand went forth, she hurrying me on through the gloom of dreary streets. A few minutes, and we turned into Swan-court—a most wretched place. Even then there were some poor children huddled together on the doorsteps, seeking to get some warmth and shelter. The house we entered was found by my little guide more by instinct than anything else. No need of bell or key, for the door was never fastened; and so, without staying to inquire the cause of the brawling in the lower room of the house, we mounted the reeking stairs and entered the third back. The room was attic-shape, it would have been considered a poor box-room in most houses, but it was Dot's "home." There had been no attempt to tidy the place to prepare in any way for my visit, yet a glance revealed cleanliness and care. Upon the poor trundle-bed that seemed wedged under the sloping roof lay a poor woman, whose look of pain and entreaty awoke at once my warmest sympathy. My little guide sprang to the bedside, and mother and child were clasped sobbing in each other's arms. I stood a moment to take in the whole bearings of the case. It was the old, old story of want

FIGHTING AGAINST POVERTY AND MISFORTUNE,

in which the mother is worsted. I recognised the suffering woman as one of my flower-sellers, whom I knew both at the street-corner selling flowers as well as at the meeting at one of our branch mission stations. "Crippled Dot" was a scholar in my school; for, seeing her so often with her mother in the streets, I had won her to Sunday-school, and here she had learnt something of love and trust, which led her in this emergency to run to me for help.

I sent Dot to fetch some necessary food while I lit a fire, and together we prepared a nice tea for the poor mother. The warmth of the fire, the food, and the replenished lamp, gave a better aspect to the room, and I think to the sick woman's sad condition. Upon the mantelpiece stood a large bottle, the label told that it contained medicine from St. Bartholomew's Hospital. But warmth, food, rest, hope, these were the medicines most necessary.

Now I learn the history of the last few hours that so nearly proved fatal to Dot's mother. The morning had been foggy, and for breakfast there was only a piece of dry bread for Dot. Mother could not drink the cold tea made from leaves that had already done duty several times, but had started out cold and hungry to sell her stock of oranges, while Dot, as usual, went off to school, never troubling about dinner, but hoped, when school for the day was over, mother would be home and have tea ready. Being disappointed in this, she had started to find her mother, but at the usual corner she saw a crowd, a policeman, and a woman being carried away, whom she immediately recognised as her mother. She clung to the officer, crying, "Oh, sir, don't! Pray don't! She is my mother! She is good"—thinking, of course, that the policeman was taking her mother to the station.

"All right, my little maid," said the kind officer, "show me where you live, and I will help her home. Poor woman! she is ill."

But while the crowd gazed, the poor woman partly recovered, and begged to be allowed to try and walk, Dot carrying the basket, the stock of oranges having been sadly reduced by the depredation of dishonest boys.

Hardly knowing how she reached her room, she threw herself upon the bed and fainted again, and in alarm Dot ran to me. She had seen my crippled girls in their nice comfortable home; she had heard of the work of my nursing helpers; and this was to poor little Dot

THE VERY HAVEN OF HOPE.

I sat there and noticed the tears in the poor mother's eyes, and as I spoke of the Father of the Fatherless, and of Him who is the husband to the widow, I learnt that there was real loving trust in God, and the poor woman's chief anxiety was for her afflicted child. So, after earnest prayer and a promise to send one of my nursing sisters, I wended my way back to the court—where still the children crouched, waiting for someone to come home—and entering my office, and stirring up the flickering embers, I thought over the privations and sufferings of my poor street-sellers, and breathed an earnest prayer to our loving Father that He would make me more and more a help and blessing to them.

Next evening I went again and found that nurse had been and put the place straight, and seen to the patient, who was now too ill to leave her bed. She was in a state of great excitement and alarm. "Have you seen Dot?" she said; "where can she be? She came home from school, and when I saw her having her tea I dozed off to sleep, and when I awoke she was gone."

The mother's anxiety was most painful to witness, and I could offer no explanation until a thought as an inspiration led me to ask, "Where are your basket and oranges? They are gone too! I'll go and find her. Poor child! she has gone to take her mother's place, and is out trying to sell the oranges."

I found her at the old spot, where she and her mother had often sat, in the full glare of the public-house. To the policeman who sought to send her home she said, "I am minding mother's basket." But alas! her earnest pleading voice

COULD NOT MOVE THE PASSERS-BY

to purchase small sour oranges on such a night. The one comfort was ministered by a kind-hearted lad who bought a baked potato of the man at the opposite corner, and gave it to the shivering, hungry, little one. Surely this thoughtful act will not be forgotten by the loving Saviour, for it was food, warmth, and comfort to Crippled Dot. I touched her, and as she turned I saw the tears gathering in her eyes; and as they ran down her cheeks, she said, disappointedly, "I haven't sold one!" I left her stock and basket at Lockhart's coffee palace close by, for the kind-hearted manager—to whom I was known by frequently taking in the flower-women for needful food and cocoa—promised to mind them.

We hurried home, lest the mother's anxiety should prove serious. The child's faith was unconsciously a rebuke to the poor sick mother when she said, "Why, Jesus wouldn't let anyone harm me. You have often told me, 'how the angels watch over God's little children. He knew we wanted food and rent-money, and those oranges must be sold, so I asked Jesus to take care of me, and to send someone to buy them. Why didn't Jesus let me sell those oranges? I asked Him to. But no one looked at them, except the policeman, who told me to go home, and that boy who gave me a nice hot potato."

It was not easy to explain to the child the mystery of prayer unanswered in our way; but when I said that, perhaps, God did not like his little girl to be in the cold, dark street, that He would provide for her in another way, she was comforted, especially when I agreed to buy all the oranges left, and bade her accept it as God's will that she was not to go to the streets again. However sad it was to see this little deformed, stunted mite in the street with the oranges, who could but admire her noble spirit in wanting to take the place of her sick mother, and earn food and fuel and rent? Such a child is

WORTHY OF THE BEST HELP.

The days rapidly passed, and Christmas was drawing nigh. The streets brightened under the glare of extra light, the shops decorated, and goods handsomely displayed in prospect of the happy Anniversary Day of Christ's birth. There were the bazaars of toys, dolls, and presents of all kinds; happy children, home for their holidays, busy buying Christmas cards, dressing Christmas trees, and full of joyful anticipation of family greetings and re-unions. Yet in the midst of all this joyful preparation in the wealthiest city in the world, there were courts, alleys, and dark slums where no extra light, hope, or joy penetrated; the same round of struggle, misery, and want; hungry and poorly-clad children, empty cupboards and fireless grates, beds of straw, and visions of half-fed babies, never a hope reaching such that Christmas Day could to them be anything different to other days. Yet such children claim the same country as their native land, members of the same human race, subjects of the same gracious Queen, children of the same Heavenly Father.

So, amid all the surrrounding joy, the days passed in Swan-alley. Dot went to school, Nurse visited and attended the sick woman. The necessaries of life were provided, and my friend, Dr. B——, visited the poor mother, saying, "She is too ill to be removed to the infirmary; she is slowly passing away, and Dot will soon be a double orphan." I promised the mother that a place in my Home for Crippled Orphan Girls should be found for Dot, so that with a mind at peace, and full of trust in God,

THE SUFFERER PASSED GENTLY AWAY

from street toil and struggle to the golden city of love. We gave her a humble funeral and a quiet resting-place. The few little things she left were distributed among her poor neighbours, and thus ended the home-life at Swan-court of little Crippled Dot.

Let us now follow Dot to her new home. She has come to live in the Crippled Girls' Home of the Watercress and Flower Girls' Christian Mission; her simple faith and sweet winning manners have won all hearts. She wants to work, and truly there is need to-day for all hands. It is "Christmas," and in such an institution as this, embracing such a wide area, the preparations are very extensive. The large schoolroom is like a meat and vegetable market, with grocery stores combined, for here one thousand families have a liberal Christmas dinner provided for them—1000 4lb. joints of meat, 1000 6lbs. of potatoes, with a parcel of plums, currants, peel, tea, sugar, and flour, and a sixpence in lieu of coals—and Dot's joy is unbounded as she watches these poor widowed mothers from the streets and lanes of the City come in and go away loaded with these good things for those at home on Christmas Day. Then there is the decorating of the Crippled Girls' Home, and the preparing of the dinner for the inmates; and the orphanage, with its 150 resident children with their superintendents and foster-mothers; the Sunday-schools and poor children from the surrounding districts all have to be provided for.

Then bundles have to be made up and tied from the articles sent by loving hearts and hands, woollen scarves, shawls, old boots, dresses, and clothes of all kinds. The slum children are clothed, as well as fed; and from this centre of Christian effort where Dot now lives blessing and truth go forth on every hand.

Such is the work undertaken by the Watercress and Flower Girls' Christian Mission. Your prayers, sympathy, and generous gifts are earnestly entreated, and will be gratefully acknowledged by the secretary, Mr. John A. Groom, 8, Sekforde-street, Clerkenwell, E.C.

Homes for Aged Poor.

The Society is entering on the thirtieth year of its work, the object being to provide aged poor with a quiet and cheerful home rent free for their closing years. There are fourteen homes containing 136 rooms, and inhabited by 170 inmates. Of these homes seven are the property of the charity unencumbered by debt, while the remaining seven are rented on advantageous terms.

The two oldest inmates are both in their ninety-fourth year; one has occupied her room for nineteen years, and will tell with a smiling face that they have been the happiest years in her long life. The other aged inmates ha been seventeen years in residence; if few have attained to their great ages, there are several who can boast of having enjoyed the blessing of a room for as long a period.

It has been found necessary to supplement the slender means of the inmates by providing them with coals during the winter months, and the urgent need at present is money to purchase 136 tons of coal, the quantity necessary for winter use. Surely we shall not ask in vain for help for such an object.

Visitors are welcome to any of the Homes, and an afternoon spent in one of them would do much to excite interest in a charity that does so much at so small a cost.

Clara E. Harrison.

5, Grandacre-terrace, Anerley, S.E.

THE LATE

Rev. James Smith, of Delhi.

WHILST spiritual effects in the mission field do not necessarily find in length of service a contributory cause, such a life as that which has lately closed could not have extended over so many years without exerting a great influence. For "James Smith of Delhi" was no ordinary man. His was an individuality potent with force. He had strong convictions, which he held with an iron grip. His physical energies were well-nigh inexhaustible; and above all, and sanctifying all, was conspicuous devotion of spirit.

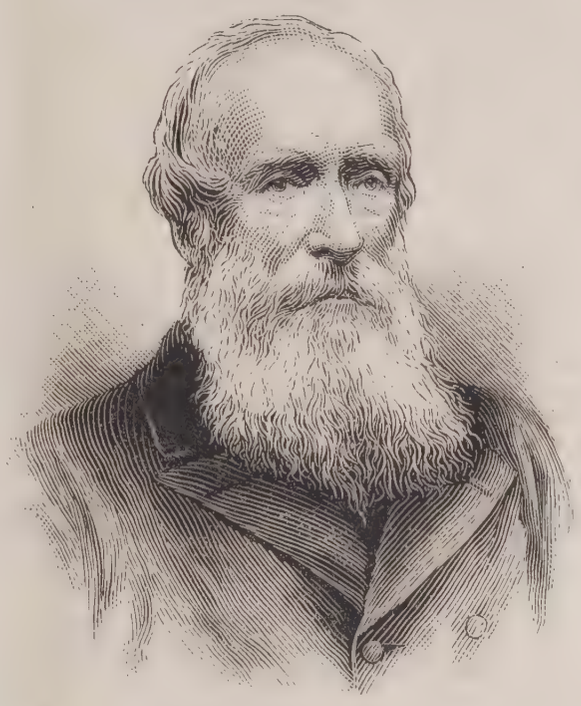
It was in 1846 that Mr. Smith became connected with the Baptist Missionary Society, having five years previously been an agent of the Society for the Propagation of the Gospel. His career in the East began still earlier, for he entered upon his Indian life as a soldier. On a change occurring in his religious views, necessitating retirement from the Propagation Society, he sought fellowship with the Baptist missionaries. The home committee hesitated, according to its wont, to receive an agent from another community, and it was not until 1852 that Mr. Smith actually came as a full missionary upon the staff of the Baptist Missionary Society, in the meantime remaining in association with the Agra Missionary Auxiliary. Whilst an Anglican he was located at Cawnpore, acting mainly as a schoolmaster, but rendering such evangelistic service as his duties permitted.

His first station, under the auspices of the Agra Auxiliary was the ancient city of Muttra, where he continued for about a year. A little before this time a deeply interesting work had originated in a place named Chitoura, twelve miles distant from Agra, where a few of the inhabitants had become Christians. The work spreading, Mr. Smith was sent to preach the Gospel in the surrounding region. Persecution speedily arose, and the converts were threatened with starvation. To meet the difficulty it was resolved to form a Christian village, and land for the purpose was rented. Mr. Smith was put in charge of the experiment. Already he had become strongly convinced of the inadvisability of rendering material support to natives professing Christianity, "Rice Christians" being very far from his ideal Christians. Whilst a refuge was thus found in the settlement for the persecuted converts, it was upon the products of their own labour they were required to subsist. School and evangelistic work were entered into with much zest, and the Christian settlement, sometimes called "The Town of Salvation," quickly increased in numbers.

As time passed on Mr. Smith came clearly to see that, whilst the inculcation of self-support was good, the system of housing converts together and so carefully shielding them from the persecutions of their heathen fellow countrymen, was neither beneficial to the Christians nor helpful to the spread of the Gospel; so that when, in 1855, he came to England he brought with him a decided opinion that the conditions of the Christian village were not favourable to the production of a strong and healthy spiritual manhood. The terrible Mutiny which broke out shortly afterwards made short work of the Chitoura settlement scheme, for the village was completely swept away, the converts being either martyred or scattered abroad.

On his return Mr. Smith was appointed to the important city of Delhi, which city was to become the scene of his labours for twenty-five years. Delhi had previously been the centre of successful missionary operations, but such had been the devastation wrought by the rebellion that scarcely a single Christian was to be found within the city. The zeal with which he devoted himself to street preaching was most exemplary. When he was tired out and could preach no longer, the people, as he said, would stop him from moving off, so that they might hear still more of what he had to tell them; and it was no uncommon thing for him to be asked to preach two or three times as he walked down the principal street, and hardly a day passed without several coming to his home seeking for conversation and instruction.

A great feature in Mr. Smith's Gospel preaching was his basti meetings—gatherings in the compounds, the yards of the homes of the poor. These were usually held at sunset when the day's work was over; sometimes as many as 200 would congregate, and it was estimated that no less than 2000 of the people every week regularly heard the words of eternal life. Mr. Smith's labours were by no means confined to the city of Delhi itself. He journeyed much into the surrounding villages, in not a few of which much precious fruit was ingathered, as the result churches being formed and schools established.



In 1884, his health failing, it was thought the time for retirement had come, and Mr. Smith returned to this country with the intention of spending his last days in the homeland; but he soon found that to him home was much more in India than in England, and, restless to be once more engaged in his much loved work amongst the heathen, he set sail again in 1887 to render service, as his strength might allow, in Simla and in the contiguous mission field of Kharar and Kalka, the scene of the labours of that devoted missionary the late Rev. Goolgar Shah, and where his son, Rev. George Anstie Smith, is now stationed. On his way thither he found himself once more in "dear old Delhi." He felt that the welcome he received was worth more than all his journey from London, all sections of the community appearing glad at his return. To show how the work had multiplied since the time he first entered the station—a scene of desolation—we cannot do better than quote his own words of astonishment and praise:—

"What a multiplicity of agencies," he exclaimed, "are in work in Delhi; the Zenâne Mission is carrying on a wonderful series of labours. Zenâne visiting, large girls' boarding school, Purdah women's school, Churmarni girls' school, village schools, widows' home, dispensary for women and medical work outside. The ladies and native helpers are a complete hive of working bees, scattering honey through hundreds of homes. Then the bazaar preaching, Basti meetings and schools, the various Sabbath services and church work, boarding schools for boys of Christians, and the Theological Institution and Normal School, preparing a noble Christian agency for church and evangelistic work in the future.

This notice would be sadly incomplete if it failed to refer to the zealous attempts this distinguished missionary put forth to establish a self-supporting native agency. Upon this problem—still one of the most pressing, but most difficult, with which missionary societies have to deal—Mr. Smith bestowed constant thought and energy. We have already recorded his views as to converts being thrown upon their own resources; his convictions were equally *strong* as to the importance of native churches propagating the Gospel without reliance upon foreign funds. But Mr. Smith found, as others have found, that the conditions — the great poverty of the people, the wants of missionary comity, the disadvantages inherited from a system which in the first instance should have been avoided—all these conditions powerfully militated against the realisation of his ideal. The problem as yet remains unsolved; at any rate, an independent, self-supporting native agency throughout the Indian Mission Field is still in the future.

The esteem in which Mr. Smith was held in Delhi is shown in his appointment to the position of vice-chairman of the municipality, a post, honorary in its character, which undoubtedly gave him an influence, but which influence he ever made subservient to his life work. The Botanical Gardens of the city, of which he was the conservator, have been largely indebted to his knowledge of horticulture.

The last part of his career, as already intimated, was passed in Simla, where in "labours abundant" he continued to find scope for his extraordinary energy. Though approaching eighty-two years of age he died in full harness, his death occurring on November 16 in his "dear old Delhi," whither we understand he had gone to perform the marriage ceremony of his son, Rev. George Anstie Smith. His widow, in whom he has ever found a most devoted helpmeet, has been one of the most prominent lady missionaries in promoting mission work in the Zenanas of the Indian women.

Soho Mission.—A most interesting meeting in commemoration of the jubilee of the mission work in connection with Bloomsbury Chapel was recently held at the Mission Hall, Meard-street, Rev. B. J. Gibbon presiding. Mr. Munn gave an interesting account of the work being done at the present time. Rev. W. Harrison gave an account of past endeavours in the neighbourhood, and other friends spoke.

Little Sufferers.

THE "BRIDGE OF HOPE."

ONCE more the pressure of winter and its special needs is upon us, and we seek the of our friends to carry us through these dreary months in this parish, which could scarcely be equalled for its dead level of grinding poverty.

All through the year we have had a constant stream of applications, each of which has had to be most carefully considered, because out of so large a number only the saddest and most needy cases could be received. Those who have had experience in such work—and those alone—can fully realise the painful difficulty of selection when of sad necessity so many must be refused.

As I look into the faces of the young girls in the Refuge—and they are all so very, very young—I think what a world of pity lies even in the fact of the friendlessness, and consequent loneliness, of nearly every girl. A very small proportion of them have some kind of apology for a home, but even those few might be better if they had none. But the larger number would be absolutely adrift on the streets of London but for the shelter given them here, or in some other Home. Most of them are rough and wild naturally, as the result of the life they have lived, but in many of the young hearts there is a desire after good, which is visible in their every-day conduct. There are some who are happy in the consciousness "that old things are passed away," and they are walking truly "in newness of life," and striving to lead others to Christ.

I think that no previous year has brought so vast a number of applications for vacancies in the cottage training homes, and certainly, as a whole, the cases have been more painfully sad. That little children should

SUFFER SO BITTERLY

would often seem incredible were we not able to verify the stories. One of the most recent cases is extremely pathetic. The child is eleven years of age, and, losing her mother eight years ago, was left in the father's sole charge.

As the child grew older she would often creep from her wretched bed when the public-houses were closing, and seek her drunken father to get him safely home. She was often without food, and scarcely had any clothing, whilst she was a stranger to the luxury of boots and stockings. At last the father confided his child to a woman whose character was congenial to his own, and M.'s fate was worse than ever. Every article of furniture in the wretched room was sold, and even the Bible which had belonged to the child's mother (who was a good woman) was sold for twopence, and the money spent in drink.

Happily an aged grandmother heard of the pass to which things had come, and by some means she secured the child, although not knowing how to support her. Her only daughter is middle-aged, suffering from spinal complaint, and quite unable to earn anything. They are very respectable people, but on the death of her mother this poor invalid will have only a mere pittance to live on. Out of their poverty these women were willing to sacrifice something to

SAFEGUARD THIS ONE LITTLE LIFE,

and place her under Christian care. Needless to say, after verifying the story, we received the child.

A very large percentage of my Training Home children have spent their childhood as sadly, and often under still worse conditions, than little M., whose story I have given. It is that many more such children may be rescued I ask for generous help.

We rejoice in the generosity of our country when a cry for help comes from afar, and we pray that the cry of the little ones at our very doors may not go unheeded, whilst those in the far East and West are being cared for. "This ought we to do, and not to leave the other undone." There are few countries to-day that could produce a sadder or more shameful sight than some of our own little London children, and it is to our own peril if, seeing them in their distress, we pass by on the other side, forgetting at this season that they are representatives of Him who came to bring "peace and goodwill."

MARY H. STEER.

"Bridge of Hope," Betts-street, St. George's-in-the-East, London, E.

[11132]

Life's Eventide.

AGED PILGRIMS' FRIEND SOCIETY.

THE late Earl of Shaftesbury, whose name will long be a household word in the homes of England, said, when presiding over a meeting of the Aged Pilgrims' Friend Society, "This institution, apart from the benefit and relief it gives, is a great moral institution, and is set to create in men's hearts and minds a feeling of reverence, which is necessary in things moral, political, and religious. Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the charity to young people."

It is recorded of that noble man William Wilberforce, the friend of the slaves, and a vice-president of this Society, that he would subject himself to all sorts of inconvenience in order to carry a ray of gladness from the social circle into the sick man's cottage, or to temper with his own diffusive gladness the bitter cup of some humble believer.

Such is the spirit the Aged Pilgrims' Friend Society seeks to cherish. Personal visitation is a leading feature in its work; the pensions in London and Brighton are paid monthly, in the homes of the recipients, by the committee and lady visitors, and throughout the country the services of Christian friends are enlisted, wherever possible, to distribute the pensions in the same way. A living sympathy is thus the tie that binds the Society and its pensioners together, and formality is excluded.

For ninety-two years this work has been carried on, life pensions of five, seven, and ten guineas per annum having been granted to upwards of

6000 AGED BELIEVERS,

and a total sum expended amongst them of more than £200,000.

At the present time 1500 pensioners are upon the books, and more than £10,500 per annum are expended in pensions alone. In the four Homes 180 of the recipients have peaceful dwellings in life's eventide. The total needs of the institution require a *daily sum of* £36 to supply them, and to meet this the ordinary income is inadequate.

All the pensioners are over sixty years of age; 1073 are upwards of seventy, and of this number 328 are above eighty, and nineteen more than ninety. The oldest pensioner entered upon her 100th year in January, and, except that she suffers from deafness, is in full possession of her faculties. Some of the recipients have long been bedridden; others are sadly crippled, and all, but for the regular and permanent help given, would be sorely tried as to ways and means.

One pensioner was for thirty years a Bible-woman in Bethnal Green; another, aged seventy, is an industrious Christian man, but his little business has decayed, and he has a blind wife and imbecile son dependent upon him. Many a humble little home is thus maintained, many a sad heart is cheered, and from many a family is lifted a load of anxiety as to the future welfare of an aged parent. A pensioner in Essex writes: "I cannot be thankful enough to the Lord for making me a pensioner, and for providing for me now I cannot work. I have been enabled to keep on a cottage home twenty-five years, and must have given it up long ago but for your benevolent institution."

The nomination of candidates is by qualified subscribers, and careful inquiry is made by the committee into the suitability of those so recommended. Kindly discrimination is used in selecting those only whose need, age, and discipleship entitle them to the help of the Society, the undenominational character of which is a distinguishing mark of its work.

A heavily afflicted pensioner in Kent writes: "If those who have the heart and means to subscribe to your Society could fully realise how much their generosity is appreciated by the recipients, and how it helps to ease their troubled minds respecting temporal matters, they would be amply repaid for all they do."

Contributions towards a work which must commend itself to all the Lord's stewards will be thankfully received by the Secretary, Mr. J. E. Hazelton, at the office, 83, Finsbury-pavement, E.C.

Sheltering Homes, Liverpool.

THE winter is now upon us with its usual inclement weather, causing an increased bitterness in the cry for help, for shelter, for food.

The three branches of our winter's work are being actively carried on.

First.—The 240 old widows meet weekly to sew, for which they receive sixpence and a meat meal. Some friend gives a bright, cheering address, to lift their sad and burdened hearts upwards. How little we realise what a sad and lonely lot is theirs, struggling to support life and pay rent out of the 2s. 6d. a week allowed by the parish!

Second, and main work.—Receiving into our Shelter such needy little ones as the following:—

Will H——, a very neglected lad of eleven, whose father was one of the victims of the sea, which claims such a heavy toll from Liverpool. The mother is in ill-health, and while she is struggling to do a day's work Will plays truant from school and gets among rough, bad boys, who knock him about. His head has been all cut with stones.

Harry T——, another seaman's orphan. Mother was left with six children to bring up, and has become crippled by rheumatic gout. She feared Harry would get into mischief, as she is too invalided to look after him.

Agnes ——, an orphan, aged 12; has been cruelly ill-used by relatives, one of whom has been sentenced to three months in gaol. Agnes seems a bright girl, on the point of being driven into an evil life by cruel treatment; but we hope she is rescued in time.

The sheltering home, by its method of emigration, gives these children a radical change of surroundings, of climate, of occupation, of mental exercise, and of spiritual motive, and so their development is stimulated all round.

They give their own testimony that the change has been exceedingly to their advantage.

LETTERS FROM CANADA.

"I hope you will excuse me for not answering your kind note sooner. The minister here is starting a Sunday school, and they have appointed me secretary. I do not know how I will suit, but with God's help I will do my best to satisfy them. If all goes well with me, I intend to try for something a little different from farming. I am going to work my way through college next of all, if possible. The minister here is going to see me through, which is very kind indeed. I thank you very much for helping me out to this favourable land.—Yours truly, JAMES W."

An older lad writes:—

"I am quite ashamed of myself not writing to you before this. I am doing very well indeed. I go out by the day here, and they give me all meals and one dollar a day. I find the Canadian people are so friendly and sociable to strangers. I have never as yet even thought of being sorry at leaving England."

Many little ones from four to eight years of age have been adopted and tenderly cared for, giving as much happiness as they receive from their kind foster-parents.

Our third branch of effort is to give 5000 poor children a Christmas dinner in remembrance of our Saviour's birth as a poor and humble child. Any contributions to help in this service among the poor of our great seaport will be gratefully welcomed by (MRS.) LOUISA BIRT.

Sheltering Homes, Myrtle Street, Liverpool.

Friendless and Fallen.

YOUNG WOMEN AND GIRLS.

MAY I ask the reader to kindly accompany me in imagination into the matron's room at the Home in Euston-road. A most respectable but greatly distressed man and his wife have come in answer to a letter about their missing daughter. They had made every enquiry through the police and in other ways, but failed to trace her for a fortnight. The parents are members of a Christian church, and the father is the conductor of a Bible class, an open-air preacher, and an earnest worker in other directions also. Their daughter had acted most unwisely, and had added to her folly by not returning home, where she would have been at once forgiven. Within a few days she heard of the Home in Euston-road, and, with an invented story of friendlessness, she sought admission. The story was not believed, but there being an apparent need for prompt succour, it was given pending enquiries, which resulted in tracing out her sorrow-stricken parents, who immediately came for her. The interview was painfully touching, and when they took away their erring daughter (who wept bitterly when she realised the anxiety she had caused), the father said he and his wife had been praying for her ever since she left home, and he was sure she had been safely

RESTORED TO THEM IN ANSWER TO PRAYER.

I will now ask the reader to visit with me (also in imagination) one of the branch homes at Fulham, and see a very different character. She is a young woman belonging to a northern town. Many years ago she had the misfortune to lose her mother. The father married again and emigrated; but, owing to the misconduct of his wife, a separation followed, and the stepmother returned to England with this girl. The woman commenced to live an openly wicked life, and the girl grew up to be a witness to scenes of the grossest wickedness, and herself fell into evil ways. She was admitted to the home, but her outbursts of craving for drink were terrible to see.

Again and again she begged to leave the home, but the kind and judicious matron succeeded in calming the poor creature, who would then, with tears, express her thanks for the forbearance shown to her. She, however, recently left the home in spite of all entreaty, but has since been heard of and is now in another shelter, where it is hoped she may even yet do well.

Yet once more. Some months ago a man was charged on warrant at a provincial police-court with assaulting and threatening his wife. The woman stated that for several days in succession her husband came home more or less intoxicated, abused her, threatened her, and attempted to strike her. She was in fear of him, and said her daughter was outside but afraid to give evidence against her father, who had beaten her. The Chief Constable also said there had been other convictions against the man.

A lady residing in the town interested herself on behalf of the daughter,

AGED JUST OVER FOURTEEN,

and when applying for her admission remarked that the mother was no better than the father himself.

There would be no difficulty in multiplying such incidents as the above; but oh! if Christian men and women could be brought to realise the painful necessity there is for prompt and judicious succour in such cases, there would not be lack of means, as is now so often the case, to maintain the Homes which afford them protection and a means of reclamation.

Upwards of 800 applications are received every year at 200, Euston-road, N.W., and five Homes, besides a Refuge, which is kept open all night, are dependent upon the *voluntary gifts of the Lord's stewards*. The large family of 180 young women and girls have to be provided for every day throughout the year. The Homes are all conducted on distinctly Christian and industrial principles. The primary object sought is the salvation of all who are admitted, and upwards of 170 voluntary workers (very many of whom are ladies) are engaged in this most important evangelising effort.

During the autumn (which this year was exceptionally protracted) the daily cost of maintenance is nearly double that of the income. Supporters are away seeking rest and recreation, and the Homes, for the time being, are forgotten, which accentuates the urgency of the need of immediate help. The Superintendent is Mr. William J. Taylor, 200, Euston-road, London, N.W.

The Christian Community.

THE twenty-sixth annual report is full of interest. God's blessing has rested on every branch of the operations, and the readiness and the willingness of the people to receive the Word of Truth has been most marked. In former times opposition was frequent, and almost violent, but now it is rare to meet with the least resentment from the people, even amongst the lowest and most degraded met with in the open-air, common lodging-houses, or anywhere else. Some idea of the general work may be gathered from brief extracts from the report:—

"As an undenominational body we do not form churches, and thus have imperfect means for obtaining the number of conversions and other results, yet, by the deep interest many take, their regular attendance, and the assistance they give in the work, we feel sure the Lord is blessing the effort. The Bible class for men on Sunday afternoons, conducted by one of our experienced members, has been continued with much encouragement. The various meetings for prayer have been continued with much success.

"The work amongst the children has also been carried on with vigour and regularity. The Sabbath School and Children's Service have been kept up; also the Bands of Hope and Mercy have been well sustained. For the benefit of the members, lectures and addresses have been given, at which interesting subjects have been discussed, and profitable seasons spent. Tract distribution and open-air services have been carried on in each of the districts.

"We now pass on to the infirmaries, workhouses, and casual wards. The work has been continued in about twenty of these establishments, where possibly 15,000 poor people of all grades are located, to whom, under the sanction of several Boards of Guardians, we have free access. The work is done mostly on the Sabbath Day, but in a few houses, on week days also. To meet this work about

200 WORKERS ARE REQUIRED

every week. Both men and lady visitors are freely allowed, and the latter do invaluable service with the female inmates, especially with certain classes, who temporarily resort to the workhouse in time of trouble.

"The work in the lodging-houses has been continued in Spitalfields, Borough, Hackney, Stoke Newington, Notting Hill, and at Hastings, where one of our members has been resident for some years. He has gathered a band of workers who render assistance, and on on a small scale, a good and necessary work has been accomplished, with many evidences that sinners have been saved. Generally the order is as perfect and the attention as close as it could be in a church or chapel, as the people have become so accustomed to the service, that it most exceptional to have the least disturbance, or to hear objections from anyone. Several of the houses are for men only, and accommodate from 200 to 400 lodgers. These houses are of recent construction, and fitted up with every sanitary and other modern convenience, an improvement which has contributed to the benefit of the men, both morally and physically.

"Labouring, as we do, amongst the poor and destitute classes, belonging to no particular body of Christians, they naturally look to us for help in all times of necessity, for that is indeed true which is written, 'The poor ye have always with you.' Without doubt,

RELIEF TO THE REALLY POOR

is a great help in securing attention to the Gospel, which alone can elevate and save them; and herein we verify the affirmation of the Master when He said: 'To the poor the Gospel is preached.' By means of the help we give, thousands are led to hear the Gospel who would not do so without it.

"In giving this relief great care is taken to ensure that the recipients are really in need, and that help will be a step towards their betterment. The members engaged in this work are men and women of experience, who can pretty accurately judge who are deserving, and we believe that upon the whole they are not often deceived. Still, it will readily be understood that in giving free meals and other temporary relief, we of necessity give to many poor creatures, who are starving and utterly destitute, on the ground of humanity alone, and not on their deserts, and we fully believe that such help often saves them from starvation, if not from suicide.

"During the winter and spring months widows and aged persons are employed in plain needlework three afternoons per week, under an experienced lady superintendent. They work in a warm, airy room, are paid 6d. each afternoon, and have tea provided for them. Many ladies purchase the articles made, and have testified to the excellence of the work. To say that it is a great boon to many poor women battling hard to earn a scanty living, and keep out of the 'house,' is to say far less than the results of the agency would justify. They are benefited in keeping their independence, and not being pauperised. Moreover, it has proved a good training to many in needlework, not only for home purposes but as enabling them to secure work elsewhere.

Other benevolent operations include free breakfasts and teas, a night refuge, and a holiday home. The persons who have benefited make a large total in figures. These include innocent children and fallen women, men and women in distress, young people in moral danger, and all and sundry, young and old, who are astray from God and untouched by other Christian organisations."

Sir George Williams is president of the work, and Mr. F. A. Bevan, treasurer. Communications may be addressed to the secretary, Mr. James Atkinson, Memorial Hall, London-street, Bethnal Green, E.

The Rescue Society.

THE misery of the life of sin is strikingly seen in the fact that out of twenty-seven young women at present inmates of one of the homes of this society four have been charged with attempted suicide, one having been before the magistrates for three different attempts. All are now doing well, and it is hoped that the lovingkindness shown to them in the home will, with God's blessing, be the means of leading them to see not merely the folly but the sin of their past life.

The maternity work is most encouraging, and the gratitude of those helped specially cheering. One poor, betrayed, and deserted girl sought the secretary's help in a painfully distressed state of mind; her lover had proved false, and there seemed no prospect but the workhouse before her. The man was seen and urged to act honourably; he promised to help, and a few days since called to tell the secretary he had resolved to marry her. The legal notice has been given, the poor girl's fears have been relieved, and as soon as possible she will, it is hoped, be a happy wife.

The spiritual work amongst the girls calls forth much thanksgiving to God, at one home especially so. One young woman, disowned by her relatives on account of her fall, has now been reconciled, and recently returned to her home in Scotland, to witness to her friends, as she said, of the Saviour she had found, and to tell what great things He has done for her.

The often exhausted treasury, and the confidence of the workers that in due time the need will be supplied, proclaim it to be truly a work of faith, and as such calls for the prayerful and practical sympathy of all who care for the outcast, the friendless, and sinful girls. The secretary is Mr. C. Stuart Thorpe, 79, Finsbury-pavement, E.C.

Country Towns Mission.

THIS Society reports encouragement in its operations in several villages. At a village in Hertfordshire God has been manifestly working, several having recently professed conversion. The secretary also found good work going on in villages in Kent, particularly amongst men. From Monmouthshire a missionary has sent some most interesting accounts of visits paid to villages in the vicinity of the town where he is stationed.

A new village station was recently opened in Essex, and a missionary has just been appointed to a large district in Hertfordshire. Both of these places promise much useful work.

The sixty-first annual report may be had on application to the secretary, Mr. G. H. Mawer, 18, New Bridge-street, E.C.

A Visit to Broadmoor.

By Mr. CHAS. COOK.

BY permission of the authorities I recently visited Broadmoor Criminal Asylum, and must confess I was not a little surprised at what I saw. Beautifully situated in a lovely stretch of country, the building is one-eighth of a mile in circumference, standing in its own grounds and gardens of many hundreds of acres, some seventy-four having been lately added.

I was received by the gentleman in charge, who recognised me as having visited Woking Convict Prison with the Baroness Wrede when he was the Governor there, some seven years ago.

I soon found that Broadmoor was *not a prison.* "No," said my conductor, "there is *no punishment* here. If the patients are to be punished it is the judge or the jury who should do it, not I."

"Is there any work done?" I asked.

"No task is set; but there are some of the patients who work, and they are paid artisans' wages. We take seven-eighths, and the rest is allowed them to do what they like with."

Passing through a workshop a little later I saw a number of men employed at tailoring and shoe-making, and all seemed happy and comfortable. Some wore the army-grey clothes, but others were dressed in ordinary clothes belonging to themselves, and wore watches and chains, and were not prohibited from smoking. Several well-known persons were in this room, especially one London burglar.

The living-rooms seemed built on the family plan—large, airy, well-ventilated apartments, with chess, draughts, magazines, and daily papers; while, for food, a liberal diet is provided.

There are at present 647 persons domiciled here, and the majority of them have a small room to themselves to sleep in, and are under supervision night and day; but there are others who can be fully trusted, who sleep in dormitories which accommodate about eight or ten, besides those few who are in the infirmary.

There is one attendant to every six patients, and, seeing that every convict in our prisons costs £40 annually, it is a wonder that the annual cost of a patient at Broadmoor is only £42. I believe this is accounted for by the administrative abilities of the gentleman at the head, Dr. Brain, and also from the fact that those who are able are allowed to keep themselves, while many earn more than is needed to pay for their board and lodging.

The inmates are allowed to have three hours' recreation in the

MAGNIFICENT GROUNDS AND GARDENS.

Each man has a small plot of ground, on which he may cultivate flowers or grow vegetables (I think a merciful provision), and they all take great delight in showing what they have produced. We strolled into the gardens just as the men were returning indoors. In the summer they are allowed out about five hours.

Passing by us came a wondrous variety of beings, "all sorts and conditions of men," and whose names it were not politic nor kind to mention; but man t appeared, to those of us who know nothing o them, quite sane, though the public at large may take it on the authority of one of the brainiest, shrewdest, and yet withal, one of the kindest of men, that men and women who are sent to Broadmoor are persons who are certainly and assuredly mad.

Some certainly are "as mad as a March hare," as evidenced by their application to me to "get them out." The strangest things were said and done. One man said to me, "If you know anyone up in London that wants a coachman you might think of me; I've drove Mr. Chaplin's horses and been whipper-in' to John Day, and there is no finer coachman in any stables than me."

Another man who, must certainly have recognised me, addressed me in German and said, "You know Dr. Badaeker?"

The great bulk of the inmates are "detained during Her Majesty's pleasure"; but besides these, there are some forty convicts who have become insane during the term of their sentence—not necessarily by reason of their imprisonment—for by reason of their vicious lives and orgies, it is more than likely they would have become lunatics before they did had they remained at liberty. These are perhaps the most difficult cases to deal with. They are in a great measure domiciled by themselves.

On an average about ten are discharged annually to the supervision of their friends, who have to report regularly, and if signs are evident, or they take to drink, they are liable to be detained again. On inquiring if they are well-behaved, I was told that as a rule they were, it was the exception if otherwise.

"What would you do if a

PATIENT WERE TO ASSAULT ANOTHER?"

"Put him to bed and keep him there; he would be safe, and he would lose his tobacco."

Evidently this is sufficient, as witnessed by these 600 inmates being housed together, and ruled by a firm but beneficent hand.

"This is our recreation room," and I was ushered into a large hall with a stage at one end, "and there is our programme of last Saturday."

I looked at the bill and wondered what next was coming! and when we had left the theatre and the male asylum, and had entered the altogether separate asylum for the females, the director showed me the recreation room of the females (also having its stage), and then we went into the music-room, where stood a splendid "grand" piano.

I may add in closing that there is a measure of division among the patients as far as possible into three classes, taking into consideration their mental and social positions.

I feel sure the reader will be thinking that this surely looks like pampering our criminals, and putting a premium on crime; but if these people be our brothers and sisters bereft of reason, and *who are irresponsible,* would you treat as criminals men who should be considered as patients? Treat them as animals, deal with them as brutes, and you would find they would break from the restraint, and become unmanageable, but under humane and considerate treatment you have the above result. I would add that here and there the name of Jesus was stuck on the walls of the little rooms, whilst one was working the blessed name upon a Christmas decoration. I believe the Lord has his own even here. Shall we not pray for these 600? I could write more, in which pathos and pity were blended, but time and space hinder.

Ragged School Union.

DEAR SIR,—Would you again grant me the hospitality of your columns, that I may say a word at this gracious gift-giving season on the great home mission work that is carried on in the metropolis by our Ragged Schools? These schools in all number 155, and they are manned by five thousand devoted voluntary teachers, who, week by week, all the year round, teach the children the Gospel of our Lord Jesus.

Of course the schools are not self-supporting; they are maintained wholly by free-will offerings. To each according to its need the funds are apportioned, which are sent to the council's care for this purpose. Benevolence at this season is imperative. When the children of the out-'o-work and of the widow come to their class hungry, they cannot be sent hungry away. If they are ill-shod, they may get shoes and stockings, and a warm garment to a little child makes glad many a poor mother's heart. Already we are receiving well-chosen consignments, but not enough. There are so many little ones that are bare and ragged.

Then there are the cripple children—5000 of them—a formidable undertaking, but one to which "No" could not be said. Many of them are prisoners for life. As far as possible all of them are being visited periodically. They receive help to obtain surgical appliances, crutches, etc., and the aggregate expenditure mounts up. They have, it is found, an unfailing thirst for toys, picture-books, and dolls, and a mail-cart is sometimes a blessing greatly desired. Already we have two holiday homes for their use, which we keep going all the winter.

Gifts in cash and kind, to keep all this machinery going, will be warmly welcomed, by yours most sincerely, John Kirk, Secretary.

37, Norfolk-street, Strand, W.C.

Sunday Afternoon Visitors.

WILL you kindly allow me to tell your readers some of the tragedies revealed to me by the visitors of a recent Sunday, together with a way of helping to lessen some of the burdens of life for these disheartened ones?

A decent man came to see me whose wife is so hopeless a drunkard that she not only spent on drink the money her husband gave her for food and fuel, but pawned the very boots and clothes her children were wearing, until at last she drank herself into the infirmary. The poor man—home, furniture, clothing, all gone—was in despair. Happily a home was provided for his child, and probably also for the baby, so that he need not lose his work.

In another similar case the wretched mother has been sent to gaol and her poor little child has also come to the Cottage Home, with the saddest wee face I ever saw. Not a smile or word have we yet won from the child, so terrified had she been at home.

Another visitor told me how her husband had deserted her, leaving her penniless and homeless. For several nights she slept in doorways and passages, and finally her baby was born in the street. She has now recovered, and is giving great satisfaction in a situation, her infant and another little child having come into the Home. Help was wanted in the case of a man who has had a long illness as the result of an accident; his young wife bravely took a situation while he was hospital to save herself from the workhouse, the Home taking their little baby five months old, until the father's recovery.

But I cannot mention even half the tales of that one Sunday without wearying your readers. I should like, however, to point out that in every case the applicants were only anxious for work—they were not beggars—and a timely helping hand saved all from drifting into a workhouse life. The Home I have spoken of is open to children, however young, whose parents are striving to work honestly, and we now have some forty-five little ones, from a few weeks to seven years old, under our care. The parents when earning are expected to contribute towards their children's support. Our funds are exhausted, and we have nothing with which to meet the winter's expenses.

Rosa M. Barrett, Hon. Sec.,

The Cottage Home for Little Children, Kingstown, co. Dublin.

Soldiers' Home, Winchester.

A MEETING was recently held in Eccleston Hall, to hear from Miss Perks an account of the Lord's work at this Home and on the troopships. She told of blessing at home and on the field, how outgoing ships were boarded, and loving Christian sympathy shown to the men when hearts are tender with recent partings. Home-coming vessels are met, often bringing sick and wounded men, who are only too glad to hear of the Saviour. Men in hospital are visited and cheered.

Winchester being a military depôt, young fellows came to the Home direct from their own homes; a cup of tea and a kind word often turn the whole future life. Correspondence is kept up with many as they move onward to foreign service, and right through their military career, and not a few time-expired men are among the overflowing crowds attending the services at the Home, making further extension of the work absolutely necessary. Letters were read from soldiers who had been blessed through *The Bugle Call*, a paper for all interested in soldiers.

One of the chief features of the meeting was that soldiers from the Soudan were present to speak of the many Christian men who had been in the late war, and how the literature had been prized when sent to the front. These men had held meetings among their comrades, with a few candles stuck in the desert sand. Other men, representing home regiments, also bore testimony to the value of Soldiers' Homes.

Miss Perks asked for £200 from the meeting and from friends who wish the soldiers to be saved, that this good work may still proceed.

William Luff.

A Military Convention.

RED coats were much in evidence at Exeter Hall on Wednesday of last week. It was, perhaps, rather misleading to call the day's proceedings a "Military" convention, though it was largely a convention of military men. It was, in fact, the annual gathering of the members of the Soldiers' Christian Association, which for some years past has been an affiliated branch of the Y.M.C.A. The first conference was held in a humble way at Portsmouth; the second was at Aldershot; the following three have been held at Exeter Hall, with a growing attendance and interest on each occasion. The secretary of the S.C.A. is Mr. Wheeler. Since the reorganisation of the work about five years ago there have been 275 branches formed and over 3000 members enrolled. The work has spread through the Mediterranean garrisons, North and South Africa, and the West Indies, and there have been most encouraging results.

Last week's conference began with two meetings for prayer and praise. Besides the earnest devotional exercises, there were warm personal testimonies from members of the Association, and a stirring address on the second coming of our Lord by Rev. F. Webster.

A large number of officers, non-commissioned officers, and privates, lady superintendents of Soldiers' Homes, and Army Scripture readers, with a good sprinkling of interested civilians, accepted Sir George Williams's invitation to lunch at midday. Sir George presided, and at the close of lunch very heartily welcomed the Army friends to the headquarters of the Y.M.C.A. Then followed brief, but gratifying, reports on different branches of Army Christian work. Major Granville Smith told of the operations of the Army and Navy Missionary Union, which seeks to enlist the personal interest of members of the two forces on behalf of missionary effort in foreign lands. He appealed to all Christian soldiers to help on such work by prayerful sympathy and all possible co-operation. The well-known and long established labours of the Army Scripture readers was testified to by Colonel Robinson. He, too, urged extension, and said that every regiment ought to have a reader permanently attached to it; four regiments have already taken this step.

A most happily expressed and encouraging account of recent tent work at various centres where military manœuvres are carried on was given by Rev. R. Oliver Deane, who is clearly an Army chaplain of the right stamp. There seems to be here a well-nigh limitless field for evangelistic and social work among the men in camp, and we trust that Mr. Deane's earnest plea for more prayer and co-operation will be generally responded to by all who can effectively help. The afternoon reports were concluded by an address from Mr. W. B. Harington, who struck jubilant notes of praise for progress made in recent years, not only in the work for soldiers at home, but for decided work of revival in regiments stationed in India.

Under the presidency of General Lord Chelmsford, a well-attended conference was thereafter held, the special topic being "the purposes and aims of the S.C.A." At the outset of the proceedings the noble chairman gave his cordial benediction to the work of the Association, and also warned his fellow soldiers against the dangers arising from spiritual pride and any assumption of superiority over their comrades because of their Christian profession. They would be targets for much keen-eyed criticism, and they ought in all humility and love to adorn their calling by a consistent life.

Captain T. M. Riley, of the Rifle Depôt, was the first conference speaker, and he touched on many important points, such as the necessity of being thoroughly unsectarian, of cultivating a holy and unblemished life, of being out and out for Christ, of self admonishment, and of a prayerful, rather than a critical, attitude towards unsaved comrades.

Some further practical words came from Mr. J. H. Putterill, who cited the aims and methods of the parent Y.M.C.A. as worthy of adoption by the soldier friends in work among their fellows. These might be shy of the "professional" chaplain or Scripture reader, but they could not get away from the living epistle of a consistent daily walk and conversation of a comrade—on parade and in the barrack room. He extolled the power of little unobtrusive acts of kindness, done at some self-sacrifice, as a potent instrument for commending their message to others.

Some interesting reports of progress from regimental workers concluded the session of the afternoon conference.

At a largely-attended and hearty meeting in the evening there were no fewer than twelve speeches. Several of these were in the form of testimonies from regimental delegates as to live Gospel work going on. Captain Wisely had a most refreshing story to tell of evangelistic effort promoted at Ladysmith, Natal, by Colonel Owen Hay, the commander of the troops at that South African station. The people had at one time feared the advent of the soldiers, but these red coats, under Colonel Hay's influence, are becoming evangelists to the district. Captain Tapp, lately returned from the West Indies, reported good work going on among the troops in the island of St. Lucia. Mr. W. R. Lane gave a weighty address to his military brethren. A happy feature about the whole day's proceedings was the fraternal spirit manifested towards the rank and file by the younger officers. Clearly the S.C.A. is doing a real and progressive work, and one that deserves every encouragement.

West London Mission.

CHRISTMAS is close upon us once more, and I want to appeal to your readers to put it in our power to give a little happiness to the poor dwellers in the slums of West London.

The shops in Oxford-street and Regent-street are now gorgeous with their Christmas display, but within a stone's throw of all this brilliance and luxury there are homes where patient toilers live in utter poverty.

One woman, well known to one of our Sisters, is living in one room with five children. The youngest is one month old; her husband, a drunkard, has deserted her. The eldest child, a girl of five, has spinal complaint, affecting the lungs. This woman works all day and every day as a paper bag maker, and by dint of incessant toil manages to earn 15s. a week, out of which she pays 5s. 6d. for the one small room in which the family live, sleep, and work. She, alas! is but a type of many others well known to us.

We shall thankfully receive any gifts of money, clothes, food, or toys; and if your readers who are looking forward to a "merry Christmas" themselves, will spare a little for those who have nothing but want to look forward to, we shall be glad to cheer and gladden many dreary lives. Goods should be addressed to the West London Mission, Craven Hall, Marshall-street, Golden-square, W.—Yours, etc., Katherine Price-Hughes.

8, *Taviton-street, Golden-square, W.*

Ratcliff Strangers' Rest.

BY the kind invitation of Mr. and Mrs. Henry E. Millar, a large number of sailors and their friends assembled to tea in the Strangers' Rest, 163, St. George-street, E., on Wednesday last week, after which a meeting of unusual interest and encouragement was held in the large hall.

Mr. Millar, who presided, gave a very hearty and stirring address. Mrs. C. F. Allison, who was again present, sang with great effect and power some of her beautiful sacred songs. Several bright testimonies were given by the sailors, and much interest was aroused by two of them being father and son, who also sang together most thrillingly of the love of Jesus, by which they had been saved.

Mr. J. Theo. Isaac, hon. sec., drew special attention to the sailors' Christmas tree and roast beef and plum pudding supper, to be held on 26th and 27th insts., and pleaded for liberal contributions of cuffs, helmets, mufflers, steering gloves, needle books, and plum puddings.

Dr. J. Vaughan-Hughes is a versatile writer, and in his latest booklet he shows his Christian confidence as well as his scientific knowledge. Many will read with profit The Human Eye and Human Vision, in the pages of which the power, wisdom, and goodness of God are exemplified. (6d. *Operative Jewish Converts' Institution, Bodney-road, N.E.*)

London Missionary Society.

THE one hundred and third report of this Society has just been issued. The Society has 192 male and 69 European female missionaries labouring in India, China, South and Central Africa, Madagascar, Polynesia, and New Guinea. More than half the male, and nearly all the female, missionaries labour in the two great empires first named.

The native helpers of various grades form an average of twenty to each European, and many of them are men of undoubted ability, piety, and zeal. The converts number nearly a quarter of a million; fifty-five thousand five hundred of them being Church members and communicants.

These numbers give but a partial idea of the results of the Society's labours. For instance, the remarkable success for many years in Madagascar has been maimed, indeed almost wrecked, by the French and their subservience to the Jesuits. In 1895 the native preachers were 6965, the Church members 62,749, and the adherents or professing Christians 288,834; and now the former are 1783, and the latter relatively 18,335 and 6127. The French authorities have of late become more friendly, but the future of the mission is uncertain.

The report gives abundant evidence of good being done which no figures can express. Tens of thousands, for instance, afflicted with all forms of disease, are relieved annually by its medical missionaries. 52,715 receive a thoroughly Christian education in the mission schools, and the report gives many instances of secret discipleship, hope in death, Bible reading, and the reception of Christian truth and practice by numbers quite outside the mission stations.

Great Assembly Hall.

THE month of November will long be remembered by the crowded state of the hall every Sunday night during Mr. Thos. Richardson's Mission. Mr. Richardson, whose work is so well-known in Rotherhithe, had all his early training in connection with Mr. Charrington's work, with which he was associated for over twenty years. It is, therefore, not at all surprising that when he takes a month's services in the magnificent Great Assembly Hall, that he should attract many who have known him in days gone by. All the Sunday nights were crowded to overflowing. The sweet singing of Master Percy Kahn had a marked effect upon the audiences.

The week-night services were above the average, corresponding with the increase on Sundays. In fact, on Thursdays, when he lectured with exhibitions of pictures by dissolving views, the gates had to be closed and hundreds turned away, unable to gain admission. It is most gratifying to know that it was not alone in point of numbers a success, but much blessing followed the faithful and earnest proclamation of the Gospel of Jesus Christ. How many homes have been brightened through the acceptance of the Saviour's love. Rejoicing reigns in many a family circle where before sorrow and sin had its full sway. The dread of many in looking forward to the festive season of Christmas has been turned into a longing to use it to the honour and glory of his name.

The British Chautauqua.—On Saturday the first of the winter lectures in connection with the British Chautauqua was delivered in the Haymerle Hall, Peckham, by Rev. C. Anderson Scott, of Kensington, on "The Dates of the New Testament Scriptures: How are they ascertained?" Mr. Scott emphasised the necessity for Sunday-school teachers to know at least something of Christian apologetics, and briefly sketched the chief lines of the attack of the enemies of the Christian religion during the last century and a half. He noted how important is the bearing upon these controversies of dates of authorship of various books of the New Testament, and showed how conclusively the historicity of these books has been proved by latest scholarship, and now universally accepted.

FROM OTHER LANDS.

Back to Zambesia.

THE return of Pastor Fr. Coillard to his much-loved Barotsiland opens a new chapter of mission history on the Upper Zambesi, and marks an epoch in evangelistic interest in many centres of Christian activity, especially in France and Switzerland. The story of Gospel work among the Barotsis has more than once been outlined in our columns; its origin in Basutoland, the native Christians of which country insisted upon having a part in the work of evangelisation in "the regions beyond"; its planting, after varied sufferings, sorrows, and trials, with the help of devoted men and women, some of whom are still on the field; and its steady progress, amidst labours accompanied by much prayer, and seed-sowing watered with many tears. And while these facts have touched the hearts of Christians in many lands, they have come home with special force to some of us, when we have realised that these great countries in South-East Central Africa have both, in the providence of God, become subject to the Imperial rule of Great Britain.

It is between two and three years since M. Coillard came home, nominally on furlough and in quest of health, but actually for hard work, after some forty years of service in the cause of God and man in what will soon cease to be called "the Dark Continent." While his few public appearances in Great Britain have been deeply interesting, his journeys on the Continent have been

A VERITABLE INSPIRATION

to Evangelical churches of every order. He promptly called for many workers wherewith to reinforce the Mission; and what with those already gone, some who accompany him on his journey, and a number who are in training and hope soon to join the band on the field, he sees his prayer for fifteen labourers more than answered. Of these, some are pastors, others teachers and artisans; and in point of nationality there are Swiss as well as French, also one Italian. There is also a medical missionary, a German, who, like several other members of the party, is a married man. M. Coillard likewise asked for money, in good round figures, and God has sent this by his stewards resident in many lands. From the poorer Protestants of France contributions have been received on a scale of noble liberality.

Beyond these matters of material importance, M. Coillard has pressed home upon the hearts and consciences of Christians the fact that the cause of missions is the inalienable heritage of the Churches. His faith has been honoured in the matter of men and money; moreover, his message has been blessed to the awakening of new life and vigour in circles where evangelistic indifference and inactivity formerly held sway. The religious papers of France and Switzerland have informed us of the moving circumstances under which he has been saying good-bye to friends now that he goes forth, as would reasonably appear, to finish his course in the land for which, by the goodness of God, he has been permitted to do so much.

A FAREWELL MEETING,

such as our Continental contemporaries have had the pleasure to describe, was held in Exeter Hall on Thursday evening last. The chair was occupied by Rev. E. W. Moore, and the proceedings took the form of a prayer meeting to commend the honoured worker to God. Rev. R. Wardlaw Thompson and Mr. J. E. Mathieson voiced the petitions of the company at the outset of the meeting. In the course of some remarks the Chairman pointed out that it was an honour to bid Godspeed to a novice or beginner in missionary service; how much more inspiriting was it to bid farewell to a veteran in the army, a hero in the work, one who, at a time of life when rest might be craved, boldly went forth with all the vigour and ardour of a young man! Not by romance or enthusiasm had the work been sustained, but by the power and grace of the Lord Jesus Christ.

Captain Alf. Bertrand, F.R.G.S., who recently took part in an exploring expedition on the north bank of the Zambesi, described what he saw of the work at Lealuye and its hitherto dark neighbourhood. He spoke of the numerous hardships and sufferings of the workers; but in view of the triumphs and victories of the Gospel and civilisation, he found great cause for encouragement and rejoicing. Therefore, and on all grounds, he looked upon it as the duty of Christian people not only to pray, but in a material way to help the Mission. A short address followed, in French, by M. Jean Bianquis, of the Paris committee of the Mission. While the Protestants of France are not numerous, recent political changes have imposed great duties upon the Churches, and these must have attention. But although bracing themselves to the great opportunities and obligations thus presented, the French Protestants would, he said, never forget their first mission in Basutoland, nor neglect the grand work in which M. Coillard has had so worthy a part in Zambesi.

M. COILLARD'S ADDRESS

was pitched in a high key. He would have preferred to be silent, but he could not restrain praise to God. When he left France for South Africa forty-one years ago, he found comfort in the words of Christ: "No man hath left home or brethren, or sisters, or father or mother...for my sake or the Gospel's, but he shall receive a hundredfold more in this time—houses, and brethren, and sisters, and mothers, and children...and in the world to come eternal life." In the mission field he had found the fathers and mothers, and in the circles of helpers at home he had been in the midst of them. By God's mercy he did not come home, as was at first intended, on the ill-fated *Drummond Castle;* and now he had been restored to health and strength. This he regarded as meaning that there remained yet some work for him to do. Amid laughter, M. Coillard protested that he did not go back as an old man, but as one whose youth the Lord had graciously renewed.

Speaking of the work, M. Coillard told a story of difficulties, dangers, and disappointments; but God's Spirit has been at work. Among the things accomplished, he included:—The abolition of the slave trade, infanticide abandoned, and the cruelties which accompany witchcraft and the abuse of power—all things of the past. These reforms have been effected by the Gospel, and not by civilising influences alone; and not until they had been brought about did the land pass under the protectorate of Great Britain. M. Coillard asked whether Barotsiland had not come

UNDER BRITISH INFLUENCE

for the good of the people and the progress of the Gospel. When, in the early days of the Kimberley mining, he was given the opportunity of choosing one diamond out of a day's produce, he picked a black one. It was objected that he should choose a pink or white gem, as the black had no commercial value; but he went to Africa to seek black diamonds, and though the world might not value them he would lay them at the feet of the Saviour. Having shown that the Barotsis are themselves planting mission stations, M. Coillard spoke of the wonder with which they first listened to John iii. 16, "God so loved that He gave." He pressed home upon his hearers the question: If you love, *what have you given?*

In the course of the evening, prayer was offered by Rev. F. E. Paynter and Messrs. A. A. Head and Maxwell Wright. Amongst communications read to the meeting was a congratulatory telegram from Geneva, and a letter regretting absence from the Right Hon. James Bryce, M.P. Some hearty words on consecration were spoken by the Chairman, and from first to last a high tone pervaded the meeting. There are various ways in which friends may help the work, and these are set forth in papers which may be had from Miss Mackintosh, 4, Wetherby-gardens, South Kensington, S.W.

Lights and Shadows.

By Rev. R. HENRY DYKES.

AT the present time Basutoland is passing through a crisis. The natives have lost by rinderpest at least four-fifths of their cattle, and last year the drought destroyed about the same proportion of the crops. The consequence is that there is great want, and I fear that before the new crops come on there will be starvation. Formerly the Basutos could fall back upon their cattle, but now most of them are, as it were, bankrupt.

As a result of all this the task of the missionary becomes exceedingly difficult. The native evangelists who, in ordinary times, go out on their £10 a year, find that this year it is impossible to do so. The fields which yielded them food produced little or nothing, so they must purchase food elsewhere, and in order to meet this difficulty some would like to go to the gold or diamond fields to work for higher wages. But, again, where is the missionary, who is responsible for the £10 for each evangelist and for the schoolmaster's salary, to get the funds to meet these and other expenses? The ordinary church contributions, which last year produced £2000, will this year give much less than that, so that with an increased expenditure and a diminished income, the poor missionary finds himself

ON THE HORNS OF A DILEMMA.

Further, in certain cases it will be necessary to give assistance in food to keep some of the old people alive. Hitherto, no food has been served out, but in a month or two I intend assisting some of the most deserving cases; for this purpose the Lord has placed at my disposal 100 bags of maize, but when they are distributed what will they be among so many?

This is a black picture, but it has its reverse, and this cheers us, and enables us to go forward with hope and courage. The trials and losses which have come upon the Basutos have not been without fruit. The spiritual harvest has been rich and abundant; even the statistics of last year showed a wonderful advance upon past years; 2,024 were admitted into our catechism class throughout Basutoland, against 1,089 during 1896, nearly double the number, and I quite expect to hear of more during 1898. And what makes this large number still more encouraging is the fact that they represent a much larger number of conversions

DIRECT FROM HEATHENISM.

There is always a certain number of children of Christian parents coming in, but when we get over 500 or 600 we consider that the others are adults who have given up their heathen practices and put their trust in Jesus. In some places the number of men has been nearly as great as that of the women: and then, again, a great number of these converts are people occupying high positions, and some of them are from villages where hitherto there have been no Christians.

Another sign of the change taking place is that the boys and girls, whom we generally form into a Sunday-school, have come over on several Sunday mornings; they sit down under a tree near the normal school till one of their teachers goes and marches them down to church; they attend the service, and after it are most eager to hear Bible stories and learn to read. Thus we see the hard frost of centuries thawing, and giving place to the life-giving warmth of Christian teaching.

The hon. secretary and treasurer of the London Auxiliary of the Basutoland Mission is Mrs. Sutherland Taylor, 32, Beresford-road, Canonbury, N. Friends willing to offer drawing-rooms on behalf of the Mission are invited to correspond with Mrs. Sutherland-Taylor.

Movement in Italy.

DURING a visit to Italy an esteemed correspondent was much struck by the signs of awakening in Pisa and neighbourhood, where Signor Pierotti, of the Italian Evangelical Church, has for some years been engaged in earnest labour. Complying with a request for some particulars regarding the work, the pastor writes:—

"The Pisans, like all Italians, are Roman Catholics, but their Catholicism does not resemble that of others. It is very superficial—a mere veneer. Our Catholics do not think; they see and learn from what is set before them in religious festivals—the brilliant functions, the splendid illuminations.

"From the time I arrived in this city, I saw that it was necessary to preach to the masses—in the streets, by the roadside, and in the piazza. Accordingly, I went out from my central church and established other centres of evangelisation in San Marco, Cisanello, Cherrano, where I held Gospel meetings every week, and made many friends, and between February and July, 1897, about thirty-five souls were converted to Christ. This result was very satisfactory, and had the effect of

REDOUBLING OUR ZEAL AND PRAYERS.

"This awakening spread very quickly, and other little towns asked that they, too, might have the Gospel preached to them. At Pontasserchio a colporteur and reader were asked for and supplied. The hearers were numerous, and the Gospel received with great enthusiasm, so that it was not possible to find a room large enough to contain all the people. The priests are much disliked there, so controversy was not called for. I preached Christ, and dwelt on his Personality, under every aspect. And He penetrated the hearts of many, and in six months we had forty cases of professed conversion.

"The movement has also extended to the province of Lucca, which is such a priest-ridden place that it has been called 'The Sacristy of Rome.' The pure Word of God was first preached there on September 13 this year, in the village of Santa Maria del Giudice, to a numerous audience, where a short time before a colporteur was stoned and the cry raised 'Death to the heretic!'

"During these two years the congregation of Pisa has increased by twenty members, among whom were some specially interesting cases of conversion, which may be recorded for the encouragement of Christian workers. From the beginning of my ministry at Pisa I had occasion to know Carlo Santoni, the proprietor of a printing-press, and

EDITOR OF AN ATHEISTICAL JOURNAL.

He was also president of the Pisa Rationalistic Association and author of a blasphemous life of Christ. I often spoke to this man of Christ as the Saviour of the soul, and of the repose one finds in believing in Him. At such times Santoni would argue in justification of his opinions. After a time he fell ill, and I visited him, always advising him to resign himself to the Divine will. At length he professed a change of mind, and expressed a desire to believe and to hope in God's mercy. By degrees the proud president of the rationalists, the unbeliever and infidel, was dead in him. A new faith lived, and God called him at the close of his life to be an honoured witness for Christ.

"In the midst of his physical agony (internal cancer) he confessed to all his old acquaintances and others that he was now a believer, and that through his faith he enjoyed a peace that was indescribable. When at last he dictated his will, he made a strong and sincere confession of the evangelical faith, deploring his past life, and declaring his serious repentance for having offended Him who was the Saviour of his soul. We have also received into our communion

A PROFESSOR OF SCIENCE AND LITERATURE,

who had been a fervent Roman Catholic, and was attached to the archiepiscopal seminary. Disgusted by the conduct of the priests, he set himself to the study of Catholicism, and perceived its deviations from the truth of Christianity. Being a pious and upright soul, he recognised the truth, embraced the pure religion of Christ, and publicly announced his conversion and his reasons for it.

"I have selected these conversion cases from others to show how the Gospel has touched the hearts of all, and that we have converts of every kind. What about the care of these inquiring souls, which must be incessant and laborious, also the work of educating the children of the converts? We have urgent need of an elementary school in Pisa, to gather in the children of the brethren."

Inquiries may be addressed to Signor Agostino Pierotti, Ministro Chiesa Evang. Italiana, Strada Lavagna 27, Pisa, Italy.

Chinese Viceroy on Opium.

IN a letter to *The Bombay Guardian*, Rev. J. S. Adams, of Hankow, writes that Chang Chih-tung, the Viceroy of Nanking, and rival of Li Hung-Chang, has recently published a book which so pleased the Emperor that he ordered a copy to be sent to each high official in the Empire. The last chapter deals with opium-smoking, and his views may be gathered from the following translation of a section:—

"Opium-smoking is like the deluge, and an invasion of wild beasts. But it is worse. The deluge only lasted nine years, when the great Yü (Noah) subdued it. The wild beast invasion did not last beyond the Shang dynasty. Opium has desolated China during one century, and extended over twenty-two provinces. Several thousand millions of men have felt the sorrow it brings. It weakens the mental power, destroys the vigour of the soldier, and wastes the wealth of the country. Our imports amount in value to eighty million taels, our exports are fifty million taels. The value of foreign opium purchased is thirty million taels. We lose these thirty millions altogether. China is not made poor by foreign trade, but by opium smoking. This is the pass that China has come to.

"The loss thus caused of vigour in the army and talent in the scholar is a worse evil than the mere loss of money. The nation has no energy of will, no diligence in action. The people become more degraded year by year. They will soon be the laughing-stock of the rest of the world. Long ago the Government prohibited opium smoking, but the fear of punishment failed to prevent the extension of the habit. It is our destiny, we are told. Who could check the evil that heaven decreed should be our lot! But is it so? I do not think so. The disciples of Confucius say rule the people by punishment; they will avoid the punishment but feel the shame. Rule them by virtue and prosperity; they will feel shame and obey the law. Law is not successful in ruling men. The sense of honour is the key to the situation. In educating the people you can reform them. They cannot be reformed without education."

From Rev. E. P. Hammond.

IN recent letters, Rev. E. P. Hammond describes visits to Omaha and Council Bluffs. We make some extracts from his letters:—

Leaving Minneapolis for Omaha, we held a union meeting on October 30, in the West Minster Church, Rev. Mr. Moore, pastor. Children from the various churches and Sunday-schools gathered in the afternoon. I had spoken to the Christians in the morning about the importance of prayer. Surely God's blessing was granted, for many in the afternoon came to Christ. Dr. Harsha, professor of the Theological Seminary, came with me to the Christian Home, in Council Bluffs, where is located an orphanage which cares for over two hundred children. Most of them were gathered in the chapel, and we spoke to them of Jesus and his love. The Spirit of God rested upon them, and most of them apparently gave their hearts to Christ. We had another meeting there Tuesday morning, November 1, and it was a joyous occasion; many who were weeping last Sunday night were to-day rejoicing in Jesus, and were quite ready to stand and tell the story of their conversion. Rev. J. G. Lemen, founder of the Home, deeply sympathizes with effort for salvation of the young. About fifteen hundred children and youths have been rescued by this Christian home, which is laid out in twenty cottages, with two hundred and thirty inmates.

I found the Nebraska department of the Trans-Mississippi Exposition at Omaha especially attractive. I have never before realised that this was such an important State in our Union. I am told that there are only three per cent in the State that are unable to read; fine schools and colleges abound. I was invited upon our arrival here to deliver an address to the seven hundred pupils of the High School, between the ages of thirteen and twenty-one; and yesterday the Chancellor of the State University at Lincoln invited me to speak to his students. It was a great pleasure to do so. The students at the University number over two thousand, and the professors and the instructors one hundred and seventy-five. There are ten fine buildings, the last (Mechanic Arts Hall) having been dedicated recently. The college farm of three hundred and twenty acres is located within three miles of the University campus. I was pleased to find as I mingled with these students that a large proportion of them were evidently true Christians.

Salvation Army in India.

AS a "Son of the Soil" let me tell what God is doing through the Salvation Army in South India. The task before the Army is three-fold—viz., uplifting the people we work amongst from heathen darkness and sin; educating them in the ways and means of Salvation warfare; and inspiring principles of self-government and self-propagation.

(1) To illustrate how God helps us to emancipate souls from heathen darkness and sin, take for example the bigoted heathen village of Kadagramam. The Army went there with a band of some ten or more officers on fire for souls, on receipt of favourable news brought by the comrades previously sent out as "spies." After a period of work and pleading with God the village was "captured," and left in charge of a couple of experienced officers, whose work lay in further winning the people to the new faith. The temple where for generations their fathers worshipped and offered sacrifice to devils was pulled down by the villagers themselves, and a new place of worship (barracks) put up.

This happened some five years ago, and I can never forget my first official visit to the place eighteen months since. The captain in charge leading the bright band of soldiers to welcome their colonel was no other than the first soul God gave me, when as the Army's pioneer I visited South Travancore six years before. He was then a hopeless drunkard, wife-beater, and terror of the neighbourhood where he lived. What a change! Jesus has changed him, and has made him a soul-winner and leader of men. Hallelujah! God has helped us to pull down some twenty-three devil's temples like this (three during the early part of the present year), and Army barracks are put up in their stead. We now work eighty-four chief villages and 140 dependent villages in the five divisions of the territory, the Telegu country, Tamil, and Malayalam lands.

(2) If the reader could have a look at the Army villagers, walking single file on a Sunday morning along the rice fields, clothed in their "Sunday best," with beaming, happy faces, and big, bulky Bibles in their own language, carried by such heads of families who could read, the sight would fill their eyes with tears of gratitude to God. Thank God, our people do grow in grace, under the patient toil of our devoted officers; the development of our converts being, of course, proportionate to the time we have been dealing with them. Our oldest work is in South Travancore.

The children of our converts are dealt with in forty day-schools. We have also boarding-schools, where the children are being carefully trained as our future officers; we have also one industrial school.

(3) We have in the South of India 330 officers and teachers; of these only thirteen are European officers, the rest are Indians, almost all Army converts, trained in the country. Two large divisions in Travancore, the big Telegu division, and Madras division, are all under the leadership of natives of India. Eleven out of the twelve districts, with between ten and twenty officers in each, are managed by Indian Staff Officers. The unselfish aim of the devoted European officers in the field is thus bearing undoubted fruit in the education of Indians to win their country for Christ.

God has set before us an open door. We could rapidly spread on all sides, in proportion to the number of men and women from this country who will go as nursing-fathers and nursing-mothers to India, while those who cannot go may stretch forth their hands in increased liberality, with more courage and trust than ever. India's depressed millions cry to you through an humble soldier of Jesus Christ. MUSA BHAI, Colonel.

From the New Hebrides.

ABOUT four years ago, as we have already informed our readers, a young man in New Zealand, Mr. Houlton Forlong, gave up his farm in order to undertake Gospel work on the Island of Tanna, New Hebrides, among tribes untouched by the Presbyterian Mission which has laboured so long and so nobly throughout the group.

He was considered quite unfit for the work, knowing nothing of the languages used, and not having the faculty of acquiring foreign tongues. But go he would; and when, after two years' work, he sought a change of scene, it was with the determination of returning, although he did not think that a single man or woman on the island cared a pin for him or his evangelistic exertions.

He returned in due course, and found that God had blessed his former efforts far beyond his imagination. He learned that during his absence the natives had kept up the meetings he had organised, individuals among them having rehearsed again and again all he had said of sin and salvation through Christ. Confident that he would return, they had built a meeting house under the tree where he had been in the habit of preaching. His father, Mr. Gordon Forlong, of Wanganui, N.Z., who is well known in England, writes to us:—

"Houlton is now in his fourth year's stay, and the good work has gone on steadily; many most dependable Christians now remember the Lord's death in the appointed way. They asked for a white-faced Christian to go and speak to the still more violent tribes on the hills beyond them. Houlton's answer was, 'No, I will not; you must go yourselves.' The people took time before answering, and at length decided to go. The result is remarkable. At the risk of life they have gone; and when not ordered away, they have called the people together and told them the Good News. Gradually, of their own accord, they are holding meetings of a simple kind, praying and speaking; three or four converts speak one after another. I will make brief quotations from his journal:—

"'During my absence a worshipping man was shot by a native who lived only a mile from him. As soon as he was shot, the Christians sent messengers at once in my boat, to tell the townspeople of the murdered man not to retaliate, but to leave that to God...On Monday morning seven men called, each one bringing me a water melon. I like the spirit that appears among the natives, and I feel how important it is that I should be in a right state myself.

"'On Friday I held two meetings in the little town where this man was shot, and had to go some miles over the lands of heathen chiefs. I saw the chief who ordered the man to be shot; he knows me, and excused himself by saying that he was determined to put down hypocrisy, as the man was, he knew, killing people by sorcery! The chief added, 'There will be no more killing.' In another district a very 'wild lot' of people have built a meeting house themselves, and I find them greatly changed owing to the converts going there at times."

Zambesi Industrial Mission.

THE missionaries of the Zambesi Industrial Mission, in British Central Africa, recently sent to the Queen a box containing about 20lb. of coffee, as a sample of the crop (of some forty tons) which has been raised this year on the plantations of the Mission, by means of native labour, under the supervision of the missionaries. The sample represented the coffee in four of its different stages of preparation. (1) In the berry, as exported, after being gathered, pulped, and dried; (2) the berries cleaned and stripped of their husks, as sold in the London market; (3) the berries roasted; (4) the coffee roasted and ground and ready for use.

The box was promptly acknowledged by Lieut.-Col. Sir Fleetwood I. Edwards, who sent the following letter to Sir Brampton Gurdon, the treasurer of the Zambesi Industrial Mission:—

Windsor Castle.

DEAR SIR,—I am commanded by the Queen to ask you to convey to the missionaries referred to in your letter Her Majesty's thanks for the samples of coffee that they have been kind enough to forward for Her Majesty's acceptance. The gift is all the more interesting as an evidence of the progress made under the auspices of the Zambesi Industrial Mission.

Those who are interested in this method of developing self-supporting missionary enterprise will be pleased to have some details concerning the work of the Mission.

There are some thirty English missionaries in the field. Ten stations have been opened, seven of which are in charge of English missionaries and three are under native supervision. Eleven schools are maintained, and the average daily attendance last year was 670. There are two hospitals, and a recent report states that the number of cases treated in one month was about 1500, of which number about fifty were in-patients. The number of natives employed on the Mission's estates last year amounted to between 1600 and 2000.

One or two of the stations have this year exported sufficient coffee to produce the whole amount necessary for their maintenance, though in the case of some of the more recently opened stations it will take a year or two before they can provide the funds needed to support themselves. In the meantime, the Mission has to rely upon the help of friends at home.

The first object of the Mission is, of course, to provide for the spiritual needs of the people among whom it labours, and there is cause for great joy over many souls having been brought into the Kingdom, not only through the efforts of the white missionaries, but also through the testimony of many of the native converts who have themselves become missionaries.

Every mail brings news of renewed blessing. Lately it is reported that native Christians, trained in industrial pursuits on the Mission stations, have gone out to work for different Europeans, and encouraging accounts have been received as to the excellence of their work and the boldness of their testimony, in life and word, to the faith they have in the Lord Jesus Christ.

The Bible in the Philippines.

NINE years ago the Bible Society's earliest workers in Manila were imprisoned and expelled, and its books have ever since been rigidly excluded by the Spanish priests. This autumn, however, the Society has been able to resume its work. Recalling the past, the current issue of *The Bible Society Reporter* says:—

"Mr. B. C. Randall, our agent at Wuchow, sailed from Hong Kong on September 3, and reached Manila 'after a delightful passage of sixty hours.' The city is still suffering from the characteristic inefficiencies of its former masters. Mr. Randall was fortunate enough to secure a 'bungalow' in the suburbs almost at once. 'It is nothing to boast of,' he says, 'but I consider myself lucky to get any place at all. I have only my trunk for a table and the floor for a seat.' Spanish dilatoriness and formalities required a whole week to land two cases of Scriptures and pass them through the Customs."

Extracts from Mr. Randall's journal show that the United States Consul is in full sympathy with Bible work. It is estimated that there are forty thousand Chinese in Manila, a large number of them in union with the Roman Catholic Church, which they have joined in order to secure better protection and greater business facilities. Mr. Randall says: "I have sold, this first day (September 14), twenty Bibles, seventeen Testaments, and forty-five portions in Spanish, besides a Bible and a Testament in English. Many persons wished to buy, but dreaded the displeasure and maledictions of their priests. The Philippinos themselves are crying from every side,

'TEACH US ENGLISH;

we want schools; we want to learn English.' Whatever their motive, there can be no question as to this desire — a desire so intense that not all the power of the priesthood could prevent crowded attendances at the mission schools wherein the English language would be taught."

Mr. Randall narrates a visit to Malolos, the headquarters of Aguinaldo, president of the Philippine insurgents. As a result of an interview, the agent secured the promise of a passport and of another audience at which to discuss the liberties to be granted and the protection to be given to Protestant missions. He says strong things of the way the Spanish priests have used their power in the past, adding: "It is safe to asume that, under any form of government, it will never again attain to its previous proportions." Mr. Randall says: "Never before, in any Spanish country, has there been such an auspicious opening for Protestant missionary workers."

Miss E. M. White, a lady who has done much to promote the circulation of the Scriptures in specially needy regions, hopes shortly to proceed to the Philippine Islands. She writes:—"I am informed that eighty per cent. of

THE PEOPLE CAN READ.

While the door is open is the time to give the people God's Word, so that should Rome work her way ahead again she will find that the door once open cannot again be shut." Miss White's work with Illustrated Gospels, issued by the Scripture Gift Mission (15, Strand, W.C.), have been much blessed, and it is these that she hopes to circulate in the Philippines. She purposes to leave Great Britain for the United States in January, and to proceed to the Islands with a party of workers under the auspices of the International and Missionary Alliance.

From Dr. Baedeker.

FROM Constantinople to Smyrna and back is a very pleasant trip, especially when wind and sea are calm, but the passport visé and the Turkish passport cause no end of close inspection, if not suspicious inquiries. It is quite an exercise of patience to pass through it all, and one cannot help pitying the Turkish officials, who have to write the names and personal description of every passenger before he is allowed to land and to depart. We have just passed through all this, and the Russian steamboat is just starting on her way to Constantinople, where we may expect a repetition of all the trouble and delay before we shall be allowed to land.

Yet a visit to the various mission workers and to the schools is worth all the trouble and expense. Having arrived on Saturday afternoon, December 3, I had the joy of meeting Mrs. Constantine, who only a few days previously to our arrival had come from India. Very soon my arrival was known, and my time was mapped out with opportunities for testimony in several languages in the Union Church, and also in several schools and orphanages. The fellowship and co-operation with various labourers in the Gospel are helpful and encouraging, and the singleness of aim and purpose binds together hearts that were unknown to each other before.

American brethren have a strong foothold in Smyrna, both ecclesiastically and educationally, and the different nationalities benefit by their services, so freely rendered. Armenians and Greeks form large congregations in the church services, and it is a feast to see their attention in listening to the Gospel, also the eager attention of boys and girls in the schools. There is also a largely attended school for Jewish children conducted by the Scotch Presbyterians, a large orphanage by the Armenian Gregorians, and last, but not least, the orphan house of the German Deaconesses. Very many of the orphans have come from the interior, the scenes of the massacres. The children show an unusual degree of intelligence and diligence, and in a remarkably short time they learn the English or the German language, without forgetting their own native tongue.

We hope to spend some days yet in Constantinople, and then to sail for Sassoon, thence to Marsovan, and further in the interior, to visit several missionary centres and orphanages, and finally to cross the Russian frontier into Transcaucasia, once more to visit prisons and to do whatsoever our hands find to do. I shall be grateful for every remembrance in prayer. Hitherto we have been especially favoured. My visits to Budapest, Klausenburg, Bucharest, Rustchuk, and Constanta were seasons of refreshing, making one desirous to lengthen out one's days at each of these places. A day with professors and students at the Theological College, Klausenburg, was especially encouraging.

Would that more volunteer labourers would visit the neglected lands of Europe, such as Austria, Hungary, Croatia, Slavonia, Transylvania, Roumania, Bulgaria, Servia, Dalmatia! Vast multitudes have never had the privilege of hearing the glorious Gospel. Whatever they have of religion is a caricature of the truth, the Roman and Greek priests domineering over the people and keeping them in ignorance. May the love of Christ enlarge the hearts and enlarge the borders of God's servants, so that the dark and needy places may be considered.

Letters will reach me if directed to my wife, Wart-Eck, Weston-super-Mare.

December 5. F. W. BAEDEKER.

Blessing in France.

DEAR SIR,—Your readers will be encouraged to know that we have token that God is answering prayer for France. The difficulties and trials of Christians in the past two years have drawn them nearer to God. The weekly meeting of McAll workers yesterday gave evidence that there are several of God's servants who are having blessing in their own souls, and are with increasing expectancy asking it for Paris. I have seen in these two months nine priests who have come out of the darkness of Rome to a measure of light, and this week I have seen another, still in Rome, but to whom the light is coming, and who sees he must come out.

But then the question comes: What to? Some of the pastors and teachers in Paris err sadly by Rationalistic views; and the priest who leaves Rome is, of course, abandoned by all his family and friends, and therefore needs wise guidance and friends; for, as a rule, none of them know anything of faith in the Living Lord. They claim our sympathy and prayers.

There are, I believe, many hundreds of them dissatisfied in the Church of Rome, but they need something more to lean on than a general denunciation of the errors of Rome, which millions see, and become unbelievers. Here, as in England, mere Protestantism is a broken reed, for it is honeycombed with worldliness or formality. Many churches have only one service a week. Thank God, there are centres of life and light, but they are almost lost in the huge masses of a godless population. But God is working.

France is in a transition state. God has "made void the counsel" of the Jesuits. They had urged on the Franco-German war thinking to crush Protestant Germany. But the defeat they brought on France necessitated the obligatory military service of the young men in the seminaries who had been trained for the priesthood. As a consequence the light of the outer world dispelled many illusions of the seminarist teaching, and numbers never went into the priesthood, and to-day 2800 parishes are vacant because there are no priests for them. And apart from some special effort utter godlessness will increase.

But there are hundreds of thousands in France who are disgusted with the priests, and who yet have some fear of God as the result of their religious training, imperfect and corrupt as it was. Now, therefore, is the time for an advance all along the line. Personally, I am bound to say I find the working classes *far* more ready to receive tracts than in England. Out of 1000 recently given away I have not had a refusal, while not a day passes without someone coming and asking for more. There is a great call for qualified workers. I ask special prayer that the French Christians may be quickened in larger numbers. We are to have a prolonged gathering before the Lord on Saturday next, at 4, Rue Roquépine, from 7.30 p.m. to 10.30. Pray for us.—Yours for Christ's sake, RADSTOCK.

Paris, December 10.

Pioneer Work in India.

THE work and characteristic features of the Indian Raj-i-Masih (or Christ Rule) Mission, better known in this country under its English title, "Indian Christian Realm Mission," was briefly described on Tuesday at the Aldersgate Y.M.C.A. by the founder, Mr. Jai Bhai.

The gathering was well attended, and the cheery, interesting accounts of faithful work carried out under conditions of difficulty and hardship were heartily received. Mr. Hodder presided, and Sir George Williams and Pastor Fuller Gooch took part.

The society acts upon the dictum of many of the churches that the responsibility for the evangelisation of India must be thrown to an increasing extent upon the converted natives. Accordingly, the European workers of the I.C.R. Mission place themselves side by side with their Indian brethren, who have equal place in council and in the work of the Mission.

The opening up of Gospel effort among, at any rate, some of the vast unmissioned districts of India is specially aimed at. Recent books issued by Miss Lucy Guinness and by the Students' Volunteer Union have accentuated the need of vigorous effort to carry the message to these unreached millions. As Mr. Jai Bhai remarks, amongst a population of three millions in the native States of the Central Provinces, there are no workers, and Behar, with twenty-four millions, has but six.

Three fields of labour hitherto unevangelised are now worked by the I.C.R.'s missionaries—Rajpipla State, in the Bombay Presidency; the Sirdic State, in Southern Rajputana; and Berenag district, in the North-West Province. The castes and tribes reached in these fields are Bheels, Talalavias, Vaghris, and Doms. Work has also been commenced in Ghoom, Bengal, among the Ghurkas. From Ghoom the workers hope to carry the Gospel into the "close" State of Nepal, with its five millions of unmissioned people.

As a result of the first year's work eighty to ninety adherents have been secured; about half have been baptized or are ready for baptism. The Mission has now twenty workers of the Bheel converts, nine of whom have been received into the society's training institute. The work is spreading, and there are abundant tokens of blessing.

The missionaries at present in England are Messrs. Jai Bhai (A.S., Paynter) and Isu Charan (Greet), who have come over by invitation with the object of giving information as to the work, and the prospects for further development. Two experienced lady nurses, familiar with Mahrati, have joined the Mission, and are shortly to proceed to India. The home representatives of the work are the treasurer, Mr. Martin (late Judge, Indian Civil Service), and the secretary, Mr. H. Page, 35, Tollington-road, N.

A Chinaman's Testimony.

IN a recent letter Mr. J. A. Anderson, of the C.I.M. at Tai-chow-fu, writes:—

I have just come from our street chapel where we tell out the Gospel daily to from fifty to 200 people. Many of them have never before heard the way of life, and as a rule they listen respectfully and well. It is my custom to take one or two students with me to help in preaching. While the three hours' service was proceeding to-day one of our members, a business man who lives about two days' journey distant, came into the chapel and sat down among the audience. I had never heard him speak in public, but knowing him to be a man of intelligence and force of character, as well as an old church member, I waited for a suitable opportunity, and then called upon him to come forward and speak for his Master.

I had felt somewhat tired at the drowsy, half-hearted way in which the student who preceded him spoke; but no sooner did the business man stand up than every eye was fixed upon him, and without the slightest apparent effort he kept the attention of the audience while he told out the way of salvation in faithful, clear, and sympathetic tones for about a quarter of an hour. When he had finished, I stood up and kept him from leaving the speakers' table while I asked him a few questions for the edification of the audience. These elicited the fact that he had come up to the city on business, that his business was prosperous, that he had a wife, three sons, and two daughters, that he has been a Christian for twenty-one years, that before his conversion he was a miserable man, but since believing on Christ he has had a happy peaceful heart. The audience seemed thunderstruck. They crowded round to see this wonderful man, who although refusing to worship idols for twenty-one years, was not only alive, but well and happy and prosperous.

This is one of the bits of cheer that our loving Father gives us—one of the "handfuls dropped on purpose" to help in cheering the heart of his toiler; so I pass it on.

France and England.—Sir Edmund Monson presided on December 12 at the annual meeting of the Anglo-American Young Men's Christian Association in Paris. He referred to the better understanding that has grown up between England and America. After speaking of the usefulness of Y.M.C.A. work, he said, with some emotion: "I am glad to have this opportunity of explaining my feelings towards France. I have a sincere regard for this country, and believe it is generally shared by the two peoples, though there is a racial difference not easily got over, and it requires care to avoid irritation. We hear of war and rumours of wars, news of armaments at home reaches us, but with the approach of Christmas my mind turns towards peace and good will towards all men."

Christmas Appeals.

A NUMBER of appeals have reached us from mission workers among the poor who are desirous of providing material comfort and cheer during the coming Christmas time. We are obliged to confine this list to those undenominational efforts that are without the backing of a church organisation, and to state the needs in the briefest possible terms.

Children's clothes, boots, etc., will be very acceptable for the motherless children in the Homes opened for them by Mr. R. T. SMITH, Evangelist, Chiswick, W.

The AGED CHRISTIAN BLIND at the Homes, 77, Hanley-road, Crouch-hill, N., numbering 87, will have some extra enjoyments at Christmas, and help is solicited.—Supt., Rev. H. BRIGHT.

In the district of Holloway there are numbers of poor to whom the NORTH LONDON GOSPEL SAMARITAN MISSION wish to minister.—J. R. BULLOCK, 93, Grove-road, Holloway, N.

Gifts of suitable articles for seamen will be welcomed by Miss CHILD, Welcome Home, Iron Bridge, Canning Town, for the "Christmas boat" to be unloaded on December 17.

Free dinners and teas are given during the winter among those out of work at the docks by Mr. C. COLEMAN, of the DOCK LABOURERS' MISSION, 150, Boleyn-road, West Ham Park, E.

The home visiting work carried on by Mr. JAMES SHARPLESS, late of the Spitalfields Gospel Mission, needs help, especially in clothing for the poor.—14, Sydney-square, Commercial-road, E.

The LIGHTHOUSE MISSION, Camberwell, hope to feed 500 old men and women, and 500 poor children, at Christmas.—Hon. Superintendent, R. R. BLEWER, 12, Elmington-road, Camberwell, S.E.

The HOWARD-STREET GOSPEL MISSION AND RAGGED SCHOOL wish to feed the hungry and warm and clothe the naked.—Superintendent, JOHN SOAMES, Mission Hall, Wandsworth-road, S.W.

Food, firing, Christmas dinners, etc., will be given to the many needy families reached by the ST. GILES' CHRISTIAN MISSION.—Superintendent, W. WHEATLEY, 4, Ampton-street, Regent-square, W.C.

Help is needed to give Christmas dinners and relief during the winter months to the poor of the neighbourhood by the HOPE MISSION, Friar-street, Blackfriars, S.E.—ANNIE MARTIN, Hon. Superintendent.

It is desired to distribute coals, groceries, etc., among the poor reached by the MISSION AT BERGER HALL, Bromley-by-Bow, and also articles of clothing among the needy children. Contributions to Harley House, Bow, E.

Mr. THOS. RICHARDSON, of Rotherhithe, appeals for help in providing Christmas cheer for the poor. Rotherhithe abounds with dock labourers and others whose employment is very precarious during the winter months.—Address, 48, Lower-road, Rotherhithe, S.E.

The Shaftesbury Institute Christmas dinners and teas take joy into many cheerless homes. The Christmas gatherings are essential to the success of the work carried on in the shelters and homes. Everything is managed in the most economical way.—Miss MEREDITH BROWN, Shaftesbury Institute, Lisson Grove, N.W.

The workers of GIFFORD HALL MISSION, Gifford-street, Caledonian-road, Islington, intend to provide 350 well-cooked dinners and materials for as many teas, to be enjoyed by some of the very poor of this crowded neighbourhood at their own homes on Christmas Day. Mr. J. L. Nye, 12, Landseer-road Upper Holloway, N., is one of the superintendents.

Requests for Prayer.

For Mr. John Wood, of the Evangelisation Society, and Rev. J. Manton Smith, who are still seriously ill.

Praise is asked for good work going on in the "Iron Room," at Boulogne, and prayer that God's blessing may be given on fresh work to be entered upon in the Central Hall, for the McAll work carried on there.

Praise.

For many brought to Christ during a mission at Penn Fields, Wolverhampton.

Stockwell Orphanage.—Those willing to help should send to the Secretary of the Orphanage, Clapham-road, London, S.W., for as many appeal envelopes as they can distribute amongst their friends. The passing of the envelopes to guests at the Christmas dinner-table will be a pleasure to all concerned, and no one will feel the poorer for any gift bestowed upon the family of nearly 500 fatherless children.

THE BOOK WORLD.

STUDIES IN TYPOLOGY.

Several excerpts have appeared in our columns from the thoughtful book which Miss A. R. Habershon has prepared, The Study of the Types. (2s. 6d. *Morgan & Scott.*) From these it will have been inferred, and rightly so, that the pages do not so much deal with individual types as aim at arousing interest in the subject as a whole, and at emphasizing the importance of studying the types comparatively. Miss Habershon has made the subject her own by much reading—especially Bible reading—and independent thought, and many will peruse her volume to great spiritual profit.

After introductory chapters, in which Typology in general is opened up, and reasons given in defence of the study, this book deals with double types—two similar things in the same symbol, or two symbols closely connected with one another; and then with the grouping of types. These wide fields having been surveyed, we are at the heart of things, and read with sustained interest chapters on types of Calvary and the Resurrection. Then follow Tabernacle and Temple studies, and others on typical places and characters. In conclusion, we have chapters on types of Christ as the Shepherd, and types of the Holy Spirit; while in an appendix Miss Habershon works out most effectively the well-known analogy of Joseph and Christ, giving Old and New Testament passages to establish the marvellous comparisons and correspondences.

All Bible students will be aware that Typology has done much in days gone by to promote thorough knowledge of the Scriptures—alike in the Law and the Gospel. Miss Habershon cannot be said to err in the direction of fanciful generalisation or interpretation; her pages give the fruit of sober study, and those who follow her guidance will in the end be thankful for instructions which are uniformly clear in style and helpful in purpose.

NEW BOOK BY MR. MOODY.

A splendid illustrative aid for all who are engaged in Christian work, and a seasonable gift-book, replete with forcible appeal, thrilling incident, and profound spirituality, is **Anecdotes, Incidents, and Illustrations**, by the grand evangelistic veteran D. L. Moody.

"Are the stories true?" The prefatory note affords cogent reply. When Mr. Moody was preaching in Baltimore in 1879, an infidel reporter, aware of the preacher's anecdotal style, attended a meeting with the express purpose of "catching" a story and exposing it if untrue. After the meeting, however, the reporter inquired of Mr. Moody where he got such and such a story. "I said I had read it in a Boston paper. He told me that it happened right there in the streets of Baltimore, and that he, the reporter, was the person referred to in it. It made such an impression upon him that he accepted Christ and became one of the first converts in that city."

Mr. Moody's characteristic earnestness and humour appear in every page, so that it is a difficult matter, after taking up the book, to put it down without reading it through. Excellently simple and clear, suitable for any class of readers, these "Anecdotes, Incidents, and Illustrations" should find a place in every Christian home. It is difficult to conceive of a more helpful and satisfactory gift-book. As such, it might with advantage take the place of the commonplace tales which especially abound at this time of the year. It is a book, too, which, once purchased, would never be relegated to the back shelf, but would inevitably become popular in the family circle, since it is one that could always be re-read with pleasure and profit. (2s. 6d. *Morgan & Scott.*)

ANNUAL VOLUMES.

The Home Messenger was never better. The writers include some of the best known leaders in the Free Churches, and the general contents are entertaining and instructive. (*Horace Marshall & Son.*)

The monthly paper for young people, **The Silver Link**, is well designated "a magazine for home and school." The seventh annual volume is filled with good reading, and is admirably illustrated. (2s. *Sunday School Union.*)

Among papers for young people, a worthy place is filled by **Our Own Magazine**, issued by the *Children's Special Service Mission*. The year's parts make a capital volume, which, being admirably bound, is well suited for presentation. (2s.) The numerous stories are not merely readable and wholesome, but calculated to do higher service in the illustration of Scripture teaching and the enforcement of truths for life.

The monthly publications of the Royal Society for the Prevention of Cruelty to Animals deserve hearty commendation. **The Animal World** for grown ups, and the **Band of Mercy** for the young, are not merely distinguished by wholesome and interesting contents, but remarkable for their illustrations, which are at once numerous and excellent. In the home circle such papers exercise a powerful and much-needed ministry. The annual volumes are handsomely produced, and will be welcome to many. (*Office of the Society:* 105, *Jermyn-street, St. James's, S.W.*)

It is a great pleasure to say a word now and again for that excellent little monthly, **The Guide**, which is, with precision and truth, designated "A Help to Present Progress and Future Well-being." The volume for 1898 (2s. *Glasgow: William Love*, 221, *Argyle-street; London: W. Mackenzie*, 69, *Ludgate-hill*) is a repository of good things. Young men who combine Christian principles with literary taste will find much to their mind in these pages. Among the various series may be mentioned articles on Victorian Poets and our National Shrines, also papers on the Mothers of Memorable Men.

A bright little book by Charles R. Parsons is **Janet's Victory**; a countryside love story (*Marshall Brothers*).

Footsteps to Peace, by W. Welby Pryer, is a booklet calculated to prove helpful to many. (8d. *Stoneman.*)

Messrs. Ward, Lock, & Co. have issued a cheap edition of Mr. Charles M. Sheldon's sermon-story, **In His Steps, or What Would Jesus Do?** (6d. and 1s.)

The Elector King and Priest (3d. *Nisbet & Co.*) contains the gist of a larger book, contending for more energetic effort on the part of the electorate in doing battle with Romish error.

The well-got-up volume, **One Summer by the Sea** (3s. 6d. *Thomas Nelson & Sons*), tells pleasantly enough a romantic boy and girl story of to-day. The book should afford satisfaction to many youthful readers.

In **Dr. Therne** (3s. 6d. *Longmans & Co.*) Mr. Rider Haggard appears as the champion of vaccination. Although the book is certainly a vividly-written piece of advocacy it appears to adduce no new argument.

Tales of a Tin Mine. By Rev. Silas K. Hocking. (2s. *Horace Marshall & Son.*) The reverend novelist is here on familiar ground. These sketches of mining peril and social tragedy in Cornwall are realistic in the best sense.

Most children love to hear stories of animal life, and such will be delighted to receive **Stories from Lowly Life.** By C. M. Duppa. (*Macmillan & Co.*) This book is full of pretty anecdotes of birds and animals, plentifully illustrated.

"One Thing Needful" Almanack (1d. or 3d. *R. Brimelow, Bible Depôt, Southport*) is a useful and spiritual little publication in convenient form, and the small verse cards issued by the same firm will doubtless secure a large circulation.

In a prefatory note to **Needless Worries** (1s. *Marshall Bros.*), a booklet of verse, by S. F. T., Dr. Handley Moule testifies that "the poems have carried to my own mind and heart many a message concerning the King and many a stimulus to his service."

The Chums of Old St. Paul's (*J. F. Shaw & Co.*), by Alice Lang, a piece of honest work, well planned and written, comes, with its pictures of old English life and its interesting sketch of Dean Colet, as a welcome change from the monotony of ordinary religious tales.

Grannie's Wondercity. (1s. *Simpkin, Marshall.*) A booklet giving interesting reminiscences of a lady whose memory goes sufficiently far back to enable her to say: "Queen Charlotte was one of my heroines of youth, so good, so true...and the dear Princess Amelia, how I loved her."

The White North, by M. Douglas (*Nelson & Sons*), gives us a very graphic and concise account of the fateful Arctic expeditions of Nordenskiöld and De Long, and finally the well-known triumph of Nansen. All who love stories of Arctic exploration will find here both entertainment and instruction.

Messrs. Jarrold & Co.'s latest volume of the "Adventure Series for Boys" is called **The Son of a Hundred Fathers**, the odd title arising from the adoption by a boys' school of a baby boy found in a meadow by one of their number. The book is replete with adventure, grim and exciting. The illustrations are excellent.

A specially interesting book for children is **The Echo-Maid**, and other stories, by Alicia Aspinwall (*J. F. Shaw & Co.*). The letterpress has fairy charms, while the illustrations are unusually fine. The scene of the title story is laid in Scotland, and the others, with Cornish and German elements, are equally full of attraction for the juvenile mind.

Dr. Gordon Stables' latest book for boys, **'Twixt Dawn and Light** (5s. *J. F. Shaw & Co.*), is a splendid volume, charmingly bound and illustrated. It contains a great deal of English and Scottish history, including a vivid sketch of King Alfred and his reign, interwoven with the story, in conversational form. The book makes a useful and handsome present.

The first of a series of standard books on Reformatory work, **Hints on Rescue Work** (3s. 6d. *Reformatory and Refuge Union*, 32, *Charing Cross*), goes beyond its title, for it is, to all intents, a sound and practical handbook. In the suggested "inducements" to quit sin, later editions will probably contain a few more thoughts on such topics as sovereign grace and redeeming love.

Mr. David Baron gives very readable incidents from his missionary journeyings in many lands in his latest booklet, **Israel's Mission to the World and the Church's Mission to Israel** (4d. *Morgan & Scott*). An interesting feature is a series of illustrations, some of them portraits of typical Jewish rabbis. All who pray and work for Israel will be refreshed by a perusal of these pages.

Messrs. Bagster & Sons' facsimile edition of the Scriptures has been of great service to many. It is a general convenience to have a small pocket-Bible answering page for page with the larger one used in systematic study. This convenience is met by the **Gem** edition, which, though in very small type, is printed with admirable clearness. It is, of course, provided with the facsimile references. (Prices from 3s. 6d.)

Young people and grown-ups will appreciate the charming book entitled **The Littlest Ones**, by Maud Humphrey and Elizabeth S. Tucker (6s. *Wells Gardner, Darton & Co.*), not only for the simplicity of its letterpress, but also for the artistic delineation of child-life displayed in the illustrations both in colouring and design. It is a worthy successor to the volume of "Little Grown Ups," which came out last year.

Esther's Charge. By E. Everett Green. (3s. 6d. *Nelson & Sons.*) A delightful little story, showing the influence a child may have upon her companions. Pickle and Puck are regular boys, up to plenty of mischief, who come to live with their Aunt and Cousin Esther, and the book is full of their adventures, and tells how the loving, unselfish character of their little playmate wins them to higher things.

The Bible Reading and Prayer Union's Daily Reading List for 1899 is now ready (½d., 10 for 4d., 100 for 2s. 6d. *Morgan & Scott*). The Bible Readings are consecutive Daily Readings from the more doctrinal and devotional books of the Bible; and from each of these daily portions one verse is selected as the Golden Text of the day, upon which the mind may rest. Along with the communion in Bible Reading there is also union in prayer.

With the title **The Church and the Bible** Mr. W. C. Procter has published a paper, which he recently read at a branch meeting of the National Protestant Church Union, on the relations of the Church of England and the Holy Scriptures. (3d. *J. A. Thompson & Co.*, 24, *Elliot-street, Liverpool.*) Mr. Procter quotes thoughtfully from the Articles and the Homilies, and maintains a position loyal to God's Word and consistent with sound Protestant principles.

The "Wesley Guild Library," edited by Rev. W. L. Watkinson, has given us some excellent little books, all of them well suited for the instruction and help of young people. The latest accession to the series, by Rev. Arthur Hoyle, is entitled **Depth and Power of the Christian Faith** (1s. 6d. *C. H. Kelly*). In the course of twelve chapters some great topics are considered in a manner admirably calculated to help inquiring minds. We would specially mention "Heredity and Sin," "The Mystery of Pain," "Why Should we Ask?" and "The Unchanging Christ."

The times in which we live are so anxious and ominious that the study of prophecy cannot but go forward among Christian people. "A Clergyman of the Church of England" gives us the results of his research and thought in a chart, which, like others, is curiously made, but leaves no doubt as to the author's meaning. The title is **Mystical Babylon**; and the secondary title, "An Object-Lesson for the Times: A Help to the Study of Prophecy and a Caution to the Church at Large." The chart represents the symbols of the Book of Daniel and the Revelation, and there is an explanatory key. The interpretation is historical. (3d. *Banks & Son, Racquet-court, E.C.*)

Rarely have we read a memoir more touching than that of Rev. Wm. Spiller Cox, missionary to Sierra Leone, compiled by his father, and entitled **Early Promoted.** (2s. 6d. *Sampson Low, Marston & Co.*) As a lad, then while at Oxford, and afterwards at Sierra Leone, the young man was lovely in his life—all too brief as men reckon time. It is not surprising that a second edition of the volume should be issued in the course of a year. Being beautifully illustrated, it will make a welcome present to anyone interested in foreign missions, and particularly to a young man or woman having a like spirit of consecration.

A volume of sermons of exceptional worth, alike in point of substance and suggestiveness, is **In the Day of the Cross,** by Rev. W. M. Clow, B.D., of Barclay Church, Edinburgh. (3s. 6d. *Sands & Co.*) Twenty-one in number, these discourses are descriptive of the men and women and some of the notable things of the day of the crucifixion of Jesus. Beginning with Caiaphas, and ending with "The Rent Veil," this book deals in a very interesting manner with the outstanding characters and events. The pages will prove helpful to such as contemplate a devotional study of the words and deeds associated with the great day to which they refer.

We have more than once called attention to Rev. J. L. Thompson's deeply interesting book **That Glorious Future!** Or, Key to the Revelation. (3s. 6d. *Morgan & Scott.*) That editions should have followed one another in steady succession is gratifying in view of the fact that the pages are not only calculated to impress great truths upon students of all schools of interpretation, but also to assist materially those who desire an introduction to the study of prophecy. Basal principles are asserted, outstanding predictions considered, and the more prominent points of the Divine programme, as revealed for our admonition and comfort, are lucidly indicated.

A peculiar interest attaches to work among the blind; and, if anything, such work is specially affecting to sensitive Christians when the subjects of its solicitude are found in the dark places of the earth. Miss S. S. Hewlett, superintendent of St. Catherine's Hospital (C.E.Z.S.), Amritzar, Punjab, is well known as an author; but she has written nothing more touching or useful than the volume of stories of God's grace in work among the blind and others in India, entitled **"They Shall See His Face"** (*Oxford: Alden & Co.; London: Simpkin, Marshall, & Co.*) The stories are deeply pathetic, and form a strong constructive appeal for an extension of work among the blind in our great Eastern Dependency. It is hoped that this book, which is a gem in point of literary style, and has several fine illustrations, will press home a great need, and result in more workers going out to spend and be spent for the good of such as, though now sightless, will one day assuredly "see his face."

Cards and Calendars.—*Messrs. Marcus Ward & Co.* have issued Christmas cards and calendars in great variety. In the former articles there are many choice designs in figures, flowers, and landscapes, reproduced by photogravure, chromo-lithography, and other modern processes; some bear Scripture texts, others poems from various authors. Some of the best are in sets, and the prices suit all pockets. The calendars are equally attractive, and at once artistic and useful. They may be had in the form of blocks for hanging, with daily texts from Scripture or mottoes from great writers. The "Day unto Day" and "Daily Guide" cost 1s. each; the "Daily Portion" and "Watchwords" 6d. each. Other calendars are named after the authors followed—Shakespeare, Tennyson, Dickens, and Scott, and then there is "The Boudoir," all 1s. each. The fine art leaf calendars include the "Pansy" and the "Floral Year" (1s. each); also the "Mizpah," with Scripture texts, and "The Varying Year," with floral designs (1s. 6d. each).

Mr. W. Lancelot Holland has collected in volume form a number of his criticisms of the writings and sayings of men prominent in various sections of the Christian Church at the present day. The book is entitled **The "Archbishop" of Canterbury and "Modern" Christianity.** (5s. *Lucas Collins*, 319, *Oxford-street, W.*) That much modern teaching is open to serious objection is beyond doubt. On the one hand, there is disparagement of Scripture authority combined with the dissemination of rationalistic ideas; on the other hand, there is contempt for Reformation principles and coquetting with Romish doctrines and practices. These things have vexed many souls, and we have not ceased to expose their perversity and counteract their influence. Mr. Holland's point of view is distinctive; he speaks in the language of Mr. Benjamin Wills Newton. His style, moreover, is declamatory rather than persuasive; and herein lies the weakness of his book. There are notes on "Brethrenism" and various prophetic topics; and at the end of the book there is given a map of the ten federal kingdoms into which the Roman Empire will, our author maintains, probably be divided in days yet to come.

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THE EVANGELISTIC FIELD.

Mr. Lane at Weston-super-Mare.

A WAVE of special blessing has passed over Weston-super-Mare as the result of Mr. W. R. Lane's mission in that town from Nov. 26 to Dec. 5. It was held under the auspices of the local Free Church Council. All the Nonconformist churches united in the invitation, and were joined in the actual work of the mission by representatives of other Christian bodies in the town. For weeks before much prayer had been offered individually and unitedly for a special manifestation of Divine power. And God richly answered. From the first it was evident that unusual interest had been awakened, the house-to-house visitation having been thoroughly done, and Mr. Lane's former visit ten years ago being still remembered; but on the closing nights hundreds were turned away from the Victoria Hall, and arrangements had to be made for overflow meetings at the Methodist Free Church.

The most striking meeting of the series was that of Sunday afternoon, when the Hall was filled with a great audience of men, many of them only too evidently churchless and Christless, but none of whom could fail to be impressed by an address on Purity, which was as remarkable for its faithfulness and directness of statement and appeal, as for the balance and restraint of its language, and the skill of the evangelist in handling difficult and searching truths.

Many professed during the meetings to have received definite spiritual blessing, and it is certain that additional names will be added to the list, which is drawn from practically all denominations in the town.

The dominant note in Weston just now is that of professed thankfulness to God, and deep gratitude for the visit and work of his servant. Many are remembering him prayerfully for his mission this week at Liverpool. May there be much joy in *that* city. T. J. L.

Mr. McNeill at Stornoway.

A further article on the visit of this evangelist to the island of Lewis (not Skye, as stated in our last issue) appeared in last week's *Northern Weekly*. Our contemporary says:—

The mission in Stornoway closes to-day (Dec. 8), after a season of powerful preaching, and not a little fruit it is to be hoped. A pleasing feature at all the meetings was the presence of large numbers of young men, among them many of the Royal Naval Reserve. The ministers, town and country, were also present in force.

The interest in the meetings deepened as the nights went on; on one occasion there was an attendance of nearly a thousand people.

As well as a passionate belief in his message, the evangelist has a passionate earnestness in declaring it. There is no hum-hawing, no compromise, no smooth word. He cares not whose corns he treads on. He cares not whose prejudices or susceptibilities he blisters. Scathing are his denunciations of sham and cant, worldliness and intemperance. He is evidently in keen sympathy with the man, "impulsive, warm-blooded," who without any preamble said, "I will follow Thee whithersoever Thou goest." He is just suited to the office he holds—a wandering evangelist, and his "queerness" brings him within reach of the net-fishes who give the ordinary fisherman a wide offing. Humour, ridicule, denunciation, appeal, anything to make us stop and face eternal realities. There should be no hesitating in wishing him godspeed in his work. It may require some magnanimity to do this, for he has been sledge-hammering us with zest. We will try to forget hits, and, I hope, be profitably exercised by the castigations we in the Highlands, as well as our friends in the Lowlands, deserve to get *con amore* from John McNeill. God bless him in leaving our Hebridean shores for the present, and long may his bow abide in strength.

Mr. McNeill is now at Cromarty, and goes to Nairn on January 15 for a fortnight's mission.

Mr. W. Forbes at Llandrindod.

THROUGH a committee composed of the representative men of the various Nonconformist places of worship of this town, Mr. W. Forbes was invited to hold an eight days' evangelistic and temperance mission. For the occasion the Assembly Room was engaged. The mission began Dec. 4 with afternoon and evening services, when Mr. Forbes spoke on "Heaven as a Home."

For the following five evenings he discoursed eloquently, humorously, and pathetically on the great evil of intemperance, and re-introduced the Blue Ribbon movement, so that by the end of the week, as he himself stated, "the town looked pretty blue." The pledge was taken by some as to whom we once were in despair. He also gave Bible-readings in the afternoons. Mr. Forbes spoke no less than four times on Sunday to crowded congregations. Congregational Minister.

Shankill Road Mission, Belfast.

The fine new pile of buildings whose opening was recorded in our columns two weeks ago have been resounding with Gospel songs every night since. The Weaver Brothers began special services last Sunday week, and the Lord has encouraged them, not only by large attendances, but by the spiritual quickening of the dead in sin. Mr. Bewley Weaver is a forceful and effective speaker, and his brother sings with sweetness and power. Their visit ends on Sunday next.

Evangelists' Movements.

Mr. H. Collins, of the Evangelization Society, has conducted a fourteen days' mission in the Mission Hall, Bishopsgate, Surrey, with blessed results. Many have testified to decision, and believers have been greatly cheered.

Mr. W. D. Dunn has concluded a very fruitful mission at Partick, Glasgow. One glad feature has been the blessing among men. Mr. Dunn is accompanied at present by Mr. McAusland, who sings the Gospel with great power. The evangelists are now working in the City Temple, Glasgow.

A Gospel evangelistic mission has recently been conducted by Mr. E. P. Telford at Spring Hill Baptist Chapel, Birmingham. Some 300 men and women were dealt with in the inquiry-rooms, and to the church there has come a gracious quickening. T. E. Titmuss, Pastor.

Rev. John Jameson has concluded three months' Gospel work under the Yorkshire Congregational Union, and each mission has been instrumental in leading many to religious decision. Not the least blessing has been the increase of spiritual life in the churches. Noonday addresses to crowds of working people have been an interesting feature of the missions. Numbers of young men have received the truth.

During the past six weeks, with little intermission, Mr. J. Walker, of Hawick, has been prosecuting evangelistic work with great earnestness in the Ettrick Valley, N.B. At the various centres in the district there has been much interest shown in the meetings, many travelling long distances to be present. Testimony has been given of real impression and good resulting from the labours of the evangelist.

A fifteen days' mission has been held at Headington Quarry Wesleyan Chapel by Mr. J. Harris, of the Evangelisation Society. The interest of the people was aroused from the beginning, and large congregations assembled nightly to listen to the earnest and faithful appeals of the preacher. Much spiritual good has resulted. Men and women who are seldom seen in church or chapel have come to the services, and some have been brought to Christ. A. E. V.

Mr. Henry Thorne has concluded a ten-days' mission at Lymington, Hants, arranged for by the Free Church Federation. The Sunday services were held in the various Free Churches, and the week-day services in the Town Hall. Very interesting and helpful Bible readings were given. There were special services for the young, for men only, and women only. The last meeting for praise and thanksgiving was taken part in by a large number of Christians, as well as young converts who had received blessing during the mission.

In connection with Broad-street Mission, Stirling, there has been held a fortnight's special evangelistic services, conducted by Mr. J. A. Smith, Superintendent of the Gordon Mission, Aberdeen. The mission works among the slums and tramps' lodging-houses, and has been carrying on this work for over twenty years, with many blessed results. The services conducted by Mr. Smith were held in the Old Court House. The workers were gladdened by the decision of several for Christ. Mr. Smith's addresses were characterised by great simplicity and clearness.

EVANGELISTS' ENGAGEMENTS.

Brothers Weaver.—Hawick, Jan. 8-20.
Mr. Monro Collings.—Bedford, Jan. 8-19.
Gipsy Smith.—Keighley, Dec. 10-19; Jan. 7-16, Watford.
Mr. W. R. Lane.—North Walton, Dec. 10-19; Jan. 7-16, Margate.
Sergeant Pullinger, Sun., Dec. 18, Iron Room, High Barnet.
Mr. J. J. Scroggie.—Colchester, Dec. 24-26; Jan. 1-8' New Southgate.
Mr. W. D. Dunn.—City Temple, Glasgow, during December.
Mr. A. T. Jones.—Duckpool-road Baptist Church, Newport, Mon., during December.
Mr. John Elliott, Venton Oak, Dec. 11-18; Brixham, Dec. 25; St. Marychurch, Jan. 1.
Mr. Henry Thorne.—Littlehampton, Dec. 10-19; Jan. 1, South Norwood; Jan. 7-16, Spalding.
Mr. Edwin Arrowsmith proposes to hold a series of Christmas holiday services in the Assembly Rooms, High-street, Putney (close to the L. and S.W.R. station), from Dec. 29 to Jan. 16. Prayer is requested for this.
The Evangelistic Mission.—Preachers during December:—Kilburn Hall, Kilburn Gate—Sundays at 7, Mr. W. Monro Collings, of Gosport. Malden Hall, Haverstock Hill—Sundays at 7, Thursday at 8, Mr. James Sprunt.
Mr. W. Luff.—Thurs., 15th, Cromer-street, King's Cross; Sat., 17th, "Welcome Home," Canning-town; Sun., 18th, Stratford Conference Hall; Mon., 19th, Falkland Hall, Highgate, 3; Tues, 20th, Sudbury; Wed., 21st, Midhope Hall, King's Cross.

Obituary.

MR. J. GORDON SMITH.

The large circle of friends who esteem Mr. Samuel Smith, M.P., for his great personal worth, and for his eminent public services, will deeply regret to learn that he has recently suffered a more severe bereavement. His only child, Mr. James Gordon Smith, died after a very brief illness on Sunday, Dec. 4, aged twenty-eight years. He was following in his father's steps, evincing great interest in spiritual and philanthropic work. He was taken suddenly ill with typhoid fever on Wednesday, Nov. 30, and succumbed four days later. He knew that he was dying, and faced death with the fortitude born of a simple faith in Christ. The great respect in which father and son were held was manifested by the immense concourse of Liverpool citizens who were present at Smithdown Cemetery on the occasion of the funeral. Gracious words were spoken by Rev. F. F. Muir, of Waterloo, concerning the high character of the deceased young man, his consideration for others, his amiability and kindness, which had won for him universal respect. The deepest sympathy will be felt for the bereaved and honoured father.

Personalia.

George Muller.—Dr. Pierson's Memoir of the late George Müller, of Bristol, will be published in March.

Mr. Wm. Joseph Lewis has removed from 54, Swanmore-road, Ryde, to 40, Weeks-road, Ryde, I.W.

Dr. John Smith, of Edinburgh, has been compelled to cancel all engagements, owing to illness. He is now somewhat better.

Two Nonconformist ministers are purposing to stand as Parliamentary candidates—Rev. **Silas Hocking**, for a Cornwall division, and Rev. **G. Hay Morgan**, for Tottenham division.

Countess Schimmelmann.—All those who have taken an interest in and followed with their prayers the missionary work in the hands of Countess Schimmelmann, will be rejoiced to hear, from a letter lately received from Herr F. W. Von Viebahn, dated Chicago, November 29, that the Countess is steadily recovering from the effects of her immersion and all but drowning twenty-nine days previously. She is, however, still weak and subject to slight feverish attacks.

Rev. Dr. Alexander Robertson, of Venice, has received a special honour at the hands of King Humbert, who has created him *de motu proprio* Cavaliere of the Order of St. Maurice and St. Lazarus. In a letter accompanying the decoration King Humbert said: "His Majesty intends in this way to demonstrate his goodwill towards you, and the singular consideration in which he holds your literary work, in which you have always manifested a lively affection for the city in which you reside and loyal sympathy for the House of Savoy."

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AMONG THE CHURCHES.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

CANON RAWNSLEY has declined the offer of the Bishopric of Madagascar.

By the resignation of the Bishop of Bangor, the Bishop of Bath and Wells becomes entitled to a seat in the House of Lords.

The Bishop of London has inducted Rev. Eric M. Farrar, a son of the Dean of Canterbury, to the living of St. John's, Hoxton.

An anonymous donor has sent a cheque for £300 to Rev. W. Carlile for the purpose of converting a building in Star-road, Kensington, into a Church Army lodging home.

Twenty-five men and twenty-nine women lately entered the training homes at the Church Army's headquarters in Edgware-road to complete their training for evangelists, mission-nurses, rescue and slum workers.

Addressing a meeting at St. Helens the Bishop of Liverpool dealt with the habitual practice of auricular confession, which, he said, was absolutely futile as a means of giving religious rest, and had no authority in the Anglican Church, the clergy of which were preachers and not confessors.

A scheme has been launched in Cape Town for building a new Anglican cathedral there. The Archbishop of Capetown explained the project last year and secured several large donations. The entire cost of the new cathedral is estimated at £150,000, and the eastern portion, which will first be built, will cost about £50,000.

Rev. J. W. Balding, of Baddegama, Ceylon, has informed the C.M.S. Committee that he has himself, in the course of seventeen years' missionary work, baptized no less than 530 heathen. Other missionaries have baptized even larger numbers—all carefully examined, prepared, and kept under probation. In all, there are 75,000 Protestant Christians in Ceylon.

A new society, entitled "The Church of England Men's Society," is being formed for the development of Church work amongst men. Its chief objects will be to promote and deepen spiritual life; to provide opportunities for social intercourse among members; and to band men together in a common effort to promote the extension of God's kingdom.

Congregational.

Rev. Dr. Berry hopes to be able to resume his pulpit work on New Year's Day.

A site has been secured for the erection of a new church and lecture hall at Wrexham, which, it is expected, will cost about £2000, towards which £400 has been already subscribed.

Rev. R. J. Campbell's church at Brighton proving too small to contain the rapidly increasing congregation, it is proposed to erect a new building, to seat 2000, with suites of rooms, etc., the total cost being estimated at £40,000.

Following the example of Mr. Perks, M.P., Dr. J. Guinness Rogers has decided to make a similar appeal to the Congregational churches for a fund of £250,000, to be raised by subscriptions of one guinea, payable in two years. He proposes to publish the details of his scheme next week.

Baptist.

Rev. Abel Parry, D.D., is taking charge for six months of the Welsh Church, Moorfields, London, which has for some years been without a minister.

Rev. H. E. Barrell, who has spent seven and a half years in India as pastor of churches at Bombay and Calcutta, has accepted the pastorate of Ceylon-place Church, Eastbourne.

Rev. W. J. Harris, who resigned the pastorate of Ceylon-place Church, Eastbourne, last July, in order to take a prolonged rest, is now able to accept engagements. Address, Brockenhurst, Hants.

At the re-opening of Bloomsbury Chapel, large congregations attended the special services, conducted by Rev. B. J. Gibbon. At the morning service the pastor dealt with the history of the chapel. On the Monday evening Mr. Augustine Birrell presided at a special meeting, and Rev. J. Morgan Gibbon spoke.

Methodist.

The Wesleyan churches of Cardiff contribute over £1500 a year for their foreign missions.

At the recent Wesleyan Convention at Manchester over £240,000 was promised towards the Century Fund.

The Wesleyan church at Leith lately celebrated its anniversary under bright and prosperous circumstances.

The new Wesleyan church in Leeds cost, including the site of schools, £6590. Rev. C. Garrett preached the opening sermon.

The Primitive Methodist church at Leith, which has been struggling for years amidst much difficulty and discouragement, purpose building a church of their own.

Rev. H. P. Hughes, speaking at Hanley, said he regarded the Free Church Movement as the greatest since the sixteenth century, and the only antidote to the Oxford Movement.

The work at Oxford-place Wesleyan Chapel, Leeds, has greatly prospered ever since, in 1894, it was turned into a mission. The building is crowded every Sunday night, and conversions are frequent, in the classes, the Sunday-school, and the homes of the people, as well as in the meetings.

Mr. Perks, M.P., Dr. M. Randles, and others addressed a meeting held in Manchester yesterday in aid of the Wesleyan Twentieth Century Fund of a million guineas. Contributions to the amount of £24,500 were promised on behalf of circuits in Manchester and the neighbourhood.

During the past year the Primitive Methodists have erected fifty new churches. Forty-seven are in the United Kingdom, one in Australia, and two in New Zealand. The value of these new churches is £68,522, and more than half of the cost has been paid. The extra sittings provided number 12,235.

It is intended to commemorate the death of Rev. Alexander Kilham—founder of the Methodist New Connexion—which took place Dec. 20, 1798, at Nottingham, at the premature age of thirty-six years. The President of the Conference is to preach at Epworth, Mr. Kilham's birthtown, in the afternoon, and speak at a meeting in the evening.

(1148)

Of the twenty million dollars which it is proposed to raise throughout the Methodist Episcopal Church, by way of a Twentieth Century Thank-offering, ten millions are to be for the benefit of universities, theological seminaries, colleges and other schools, and ten millions for hospitals, orphanages, and homes for the aged, and for payment of debts on church properties.

The practice of "tithing" is finding favour in some of the Methodist Episcopal churches. Formerly, says an Ohio pastor, my church was largely dependent on other Methodist churches in the city, money that could not be begged from them being raised by entertainments, lectures, and concerts. The pockets of members contributed very little. Tithing has altered all this. "We now have about thirty 'tithers,' and our income from them alone is sufficient to meet all our expenses."

Presbyterian.

Rev. W. F. Macdonald, who returned recently from India, has been appointed additional chaplain to the Presbyterian troops now stationed in Egypt.

Edinburgh Free Presbytery has contributed one-seventh of the whole revenue of the Sustentation Fund of the Church for the past six months.

An affecting farewell sermon was preached in Blackburn Church, Aberdeen, by Rev. J. J. Tindall, who has resigned his charge on account of blindness.

Rev. Alexander Connell, B.D., of Regent-square, has been called to the pastorate of St. Andrew's Presbyterian Church, Toronto. His decision is not yet known.

Dr. McGregor has celebrated his twenty-fifth anniversary as minister of St. Cuthbert's, Edinburgh. The doctor's eloquence draws great crowds to hear his sermons.

The Kirkcaldy Free Presbytery has approved of union with the Free Church, believing that it will be a decided step towards the union of the three great Presbyterian bodies in Scotland.

Rev. T. B. Nicholson, B.A., was inducted to the charge of the congregation recently formed in Cricklewood. The iron building, which will probably serve as a church hall when the permanent church is erected, was crowded.

In the English Presbyterian Church an effort is to be made to start, during the next fifteen or twenty years, at least 100 new congregations in the large towns of England. A new Church Building Fund has been started, which already amounts to £30,926.

Salvation Army.

General Booth will leave for Australia next month, returning in June next.

The social work in South Africa is receiving increased public and official recognition. Many of the foremost citizens are unanimous in declaring that the work is a boon to the community.

In Germany the Army has eighty-one stations, seven slum posts, a rescue home (which is always full), a maternity home, and 300 officers, all of whom, with the exception of thirty, have been raised in the country.

The General has just conducted the first Salvation Army meeting held in a public building in Geneva for sixteen years. Perfect order was maintained, and much blessing resulted. Geneva was formerly the scene of fearful violence against Salvationists.

Fallen Asleep.

Rev. E. GEOGHEGAN, Vicar of Bardsea, near Ulverston.—Rev. G. H. KIRWOOD, M.A., for thirty-six years Vicar of St. Martin's, Hereford.—Rev. D. LEWIS, late Rector of Llangyniew, Montgomeryshire, aged seventy-six.—Rev. JOHN ORD, formerly (1879-1893) Rector of Clifton and Chichester, Jamaica, W.I., aged fifty-seven.—At Brentwood, Rev. D. RICE-JONES, late Rector of Stambourne, Essex, aged sixty-seven. — Mrs. GEORGE KELLY, a prominent Congregationalist of Heckmondwike.—Mrs MARY ANN HOLT, of Gold-street Church, Northampton, a Methodist for more than fifty years.—Rev. A. BELL TIMBRELL, Rector (June, 1892) of Old Swinford, Stourbridge.—At the early age of twenty-eight, Rev. ALEX. HUTCHISON, assistant parish minister of Rothesay.—Aged seventy-one, Mr. G. WHEELER, a member of Carr's-lane Chapel, Birmingham, since 1853; he was a well-known local preacher and generous to small causes.—On Dec. 3, Rev. ANTHONY WARD, Wesleyan minister; he retired in 1890, after the long term of forty-eight years in full circuit work; an appreciative minute was then inserted in the Conference minutes—At the age of seventy-two, Mr. J. A. BARLOW, son of the late Rev. Luke Barlow. He had been a local preacher thirty-five years.—Mr. W. C. BOARDMAN, Dec. 7, aged seventy-seven.—Mr. DAVID GORDON, one of the elders and founders of St. Peter's Presbyterian Church, Liverpool, at the age of ninety-one.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — H.H. N. de R. A.E.R. E.J. E.C. V.C.C. J.K. H.H. H.R. C.E.H. H.W.P. T.E.T. J.G.S. H.H. W.O.F. J.D.B. S.G.T. W.K. N.R. S.A.G. J.R.C. G.C.H. L.M. D.W. A.P.D. F.G.D. J.K. F.S. H.R.T.J. J.J.D. C.H.H.C. F.L.P. S.S. H.N. C.H. S.G.T. Mrs. W. J.B.G. E.M.T. R.G.M. A.M. N.U. P.G. V.S. R.B.S. S.M.F. J.U.H. J.W.A. W.J.B. A.P. A.M. G.A.H. A.J.W. S.R. T.R. H.H. M.G. A.F. A.W.B. R. F.W.B. F.E.M. J.F.F. H.W.R. J.E.W. J.McC. P. H.A.D. J.J.M. Sig. J. S.S. A.W.S. G.A.S. W.J.H. S.A.B. R.B. A.R.B. J.L. M.E.W. G.K. C.H. M.J.M. R.F.G. D.F.D. S.S. A.E.L. A.G. J.F.N.

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☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Peace Sunday.—Thirty-seven thousand invitations to ministers and others have been issued by the Peace Society, appealing for the observance of Sunday next as "Peace Sunday."

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Received by Messrs. Morgan and Scott to Monday, December 12, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Mission to Lepers of India—H.N.D.	1	0	0
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Friends of Armenia—A Wesleyan, £1; Gratitude, £2	3	0	0
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Stockwell Orphanage—Gratitude, £2; Love, £2 2s.	4	2	0
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London City Mission—R.W.G., £1; W.D.B., 5s.; P.N.Z., £2; M.C.S., 5s.; H.N.D., £1; Dean, £5	9	10	0
Mr. Fegan's Homes—R.W.G., £1; W.D.B., 5s.; M., 10s.; R., £1; P.S.N., £4; H.M.C., £2.	8	15	0
Dr. Stephenson's Homes—R.W.G.	1	0	0
Homes for Aged Poor, Notting Hill, &c.—R.W.G.	1	0	0
Miss Macpherson's Home of Industry—M.A., 5s.; R.W.G., 10s.; P.N.Z., £2; A.I.C., £3; P.S.N., £2; F.F., £1; H.M.C., £1	9	15	0
Rev. J. W. Atkinson's Work, E. London—W.D.B.	0	10	0
Friendless and Fallen—W.D.B., 5s.; Stockbridge, 2s. 6d.; P.S.N., £2; L.T., 5s.; G.O.S., £5; H.M.C., £1; G.R.R., £1	9	12	6
London Female Guardian Society—W.D.B.	0	3	0
Destitute Children's Dinner Society—W.D.B., 3s.; Stockbridge, 2s. 6d.; H.M.C., £1; M.A.L., 10s.	1	15	6
Halfpenny Dinners—W.D.B., 3s.; P.N.Z., £1	1	3	0
R.N. Mission Deep Sea Fishermen—W.D.B., 3s.; Stockbridge, 2s. 6d.; M.C.S., 5s.; P.S.N., £2	2	10	6
Dinners Sick Children—W.D.B., 3s.; H.N.D., £1.	1	3	0
Homes of Hope, Regent-square—W.D.B., 3s.; P.N.Z., £1.	1	3	0
Robin Dinners—W.D.B.	0	3	0
Religious Services in Theatres—W.D.B.	0	3	0
Ragged School Union—W.D.B., 5s.; P.N.Z., £1; A.W., 5s.; (*Cripples*) H.N.D., £1	2	10	0
Hospital for Sick Children, Great Ormond-street—W.D.B.	0	5	0
Midnight Meeting Movement—W.D.B.	0	5	0
Rescue Society—W.D.B., 5s.; P.N.Z., £2; G.R.R., 10s.	2	15	0
Lock Hospital and Rescue Home—W.D.B.	0	5	0
Mildmay Institutions—X.M., £50; (*Poor*) Cs., £1.	51	0	0
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Evangelistic Mission (Meals)—Cs.	1	0	0
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Gray's-yard Church, School, and Breakfasts—Cs.	1	0	0
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Iron Room, Shoreditch (Aged Poor)—Cs.	1	0	0
Mildmay Mission to Jews—M., 5s.; M., 10s.; M.C.S., 5s.; P.S.N., £2; Psa. xxxii., 10s.; H.N.D., £1; H.M.C., £1	5	10	0
Poor Shirtmakers' Children—M.	0	5	0
London Bible and Domestic Mission—M.	0	5	0
Rev. P. Thompson's East London Mission—P.N.Z.	2	0	0
Miss Weston's Work, R. Navy—P.N.Z., £2; P.S.N., £2; H.M.C., £1; M.A.Y., 2s. 6d.	5	2	6
London Wesleyan Mission—P.N.Z.	1	0	0
London Samaritan Society—P.N.Z., £1; J.B., 5s.	1	5	0

(*Continued on page* 44).

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the Editor should be addressed to him at the editorial offices, 12, Paternoster Buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury Square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes & Comments

THE fact that Christmas falls on a Sunday this year should make its celebration specially devout and spiritual in tone. The anniversary of the Birthday falling on the memorial of the Resurrection of the Lord Jesus gives the day a double significance, and calls for a holier rejoicing. To forget Him who "brought life and immortality to light by the Gospel" on the day thus doubly devoted to the consideration of holy things, would be an act of sad ingratitude.

Yet we hear of the intention of many religious people to keep their "usual" reunion and festival next Sunday. If this meant a time of more prayer, of deeper meditation on the great mystery of the Incarnation, of more earnest consecration to the Lord, it would be well. But if, as is likely, it means a secularisation of the Sabbath to the level of the average Christmas day, and the neglect of public worship in favour of feastings and the usual "recreations," the celebration of Christmas this year will tend to weaken the observance of every Lord's Day during the coming year on the part of the young people who indulge in it.

How far the practice of making presents at this season of the year has sprung out of a recognition of God's great gift to man—the gift of his Beloved Son—it would not be easy to say; but it is here, and it is almost universal. Observed in a right spirit, it "blesses him who gives and him who takes." The worth of the gift, its preciousness in the sight of the receiver, has little to do with its monetary value, the very smallness of which may give it a spiritual charm. In every home there are trifles which would not be worth half-a-crown in the market, and yet no money could buy them from their owners. May these proofs of tender love and wise thoughtfulness carry gladness and thankfulness into hearts all the world over.

We have heard of a fairly well-to-do minister who has been cheered by receiving from a wealthy lay friend the sum of £100, to be distributed in Christmas gifts among Baptist pastors not so liberally provided for as himself. It is not difficult to imagine the joy of him to whom the money was entrusted for distribution, that the power is his of ministering to so many of his brethren; and their quiet gladness who receive the welcome benefaction it is beyond words to tell.

The extraordinary growth of "light Christmas literature" during the last few years is a remarkable sign of the times. We are told that at least three monthly magazines will sell well over half a million of their extra Christmas numbers; about a dozen weeklies will reach that figure, and one firm this year hopes to issue three million copies of its various Christmas numbers. The vast majority of this class of reading, if it is on the whole fairly innocent, is at least extremely shallow and pointless in character. It can scarcely be called "literature," and has little to do with Christmas, except that it is published at this season. It is growing less and less religious in tone. Its aim being altogether commercial, no effort is made to maintain its tone. There is great peril, indeed, lest the spiritual atmosphere of Christmas be altogether swamped under this mass of ephemeral and aimless output of printed matter. To resist such a calamity should be the purpose of all who have the spiritual lessons of the time at heart.

We do not deem it necessary to append to every notice of work which appears in these pages the statement that contributions will be thankfully received, &c. Our readers may take this for granted, and also that we are pleased to receive and acknowledge in our donation list all sums which may be entrusted to us on behalf of the various missions which find a place in our columns.

On a succeeding page we give some particulars as to the approaching course of Bible study to be conducted by Professor White in different parts of London, beginning early in the New Year. In a recent communication to us, Mr. D. L. Moody takes pleasure in introducing Professor White to his friends in London. The Professor, he says, is held in great esteem in America as a spiritual man and as an able Bible student. Mr. Moody trusts that his ministry in London may be helpful and profitable to those who shall attend his classes.

Perhaps no one has a better or even so good an opportunity of discovering authentically the romantic and dramatic phases of individual religious experience as the tried evangelist. Rev. W. H. M. H. Aitken is now the doyen of English evangelists; he has compiled a book which he entitles "The Romance of Christian Work and Experience," and which contains a remarkable variety of striking facts relating to the results of mission work. We hope in an early issue to give an adequate review of the volume, and content ourselves meantime with saying that it is likely to become classic as a repertory of noteworthy examples of the power of the Gospel of Jesus Christ. The publishers are *Messrs. J. F. Shaw & Co.*; price 6s., with portrait of author.

It is very suggestive to observe how men of different churches are affected by the thoughts one of another. For example, it is well known that Dr. Dale's work on the Atonement was a standard authority among High Churchmen, and it is equally well known that Nonconformist ministers of all denominations were diligent readers of Canon Liddon's "Lectures on the Divinity of our Lord." In like manner, all down the generations men of various views have read Augustine; and in more recent times Wesley's life and writings have been the educational heritage of Calvinists as well as Arminians. A still more noteworthy instance of spiritual oneness among Christians is exhibited in the fact that all sections of the Church sing hymns which have come from the hearts and pens of men and women belonging to every communion—ancient and modern, orthodox and unorthodox. Underneath external differences, which as individuals we may not overlook, there is in the breasts of true Christians a measure of universal and eternal truth which combines them all in one.

How much can be done by a hearty and united effort in the direction of liquidating debts on churches has been finely illustrated during the past month at suburban Beckenham. In October last the amount of the debt was £4,500. A wealthy friend of the cause offered £1,000 on condition that the rest was contributed by the end of the year. The pastor, Rev. T. Eynon Davies, threw himself into the work, and by to-day not only is the whole amount cleared off, but £500 more has been found for structural alterations. Here is an example for rich and poor. By earnest effort and a holy emulation, and an abounding faith, how the word impossible recedes, and barrier after barrier of difficulty melts away. The great need of our times surely is faith, and ever more faith.

General Booth, on the last evening of the recent gatherings at Exeter Hall, preached from the words, "The harvest is past, the summer is ended, and we are not saved." An old-fashioned sermon from an old-fashioned text. The congregation was largely composed of Salvationists and other Christians, but out of the remainder 112 came forward seeking rest of soul. A registration room had been arranged, into which these were afterwards taken and their names registered for subsequent inquiry and visitation. Method and organisation are necessary to a thorough accomplishment of the work of winning souls.

Mr. Bramwell Booth has issued his "Personal Impressions of the Social Work of the Salvation Army" in an eminently readable pamphlet of a hundred pages. Its startling information, indignant protests, wise counsels, benevolent suggestions and spiritual exhortations commend it to every one who seeks to tread in the steps of Him who went about doing good.

Mr. W. T. Stead has returned home from his visit to the European capitals and from his interviews with the Czar of Russia with a great idea in his mind of a "Pilgrimage of Peace." He believes that America will send some of its foremost citizens to the conference

to represent the peaceable desires of its people. To this number Great Britain and other nations will add contingents, and the combined representatives are to visit various European capitals. The whole body are to lay before the Czar the expression of the civilised world's wish that his splendid conception of disarmament may become an actual fact. We sincerely wish God-speed to such a Pilgrimage. But we will not forget that above peoples, princes, kings and emperors is the Eternal God who worketh all in all; our hope is in Him. Thankful as we are for all that the churches have done to promote the Czar's desire, we believe that still more might be done by Christians in every town, irrespective of denomination, coming together for united prayer and supplication. While public men act in their way, let Christians act together as Christians.

The Protestant clergy who took part in the Kaiser's pilgrimage to Jerusalem, are voicing their deep dissatisfaction with the treatment they received in the Holy Land as compared with that shown to the "non-Evangelical clergy." "The whole apparatus of Evangelical Christendom, for whose sake the festival was originally said to be instituted, was thrust into a secondary place." This is the complaint of the Saxon *Kirchenblatt*. The root of the evil lay in the fact that the motives controlling the festival were political throughout, whereas they were supposed to be religious. Here is another significant illustration of the mischief wrought by mixing up politics and religion. The latter becomes a stalking-horse for the former. "Diplomacy" takes the place that should be occupied by simple faith. God is worshipped with a view to political ends. The one remedy for this gigantic evil, which has infected most of the great historic Churches, and blighted much of their influence, is to act on the principle laid down by our Lord: "To Cæsar the things of Cæsar, and to God the things of God."

The reception which the Empress of China gave the other day to several Western ladies who went to offer her birthday congratulations sets at rest the question of the fate of the Emperor; he still lives, and was present and took part in the ceremony. This is some pledge that the progressive ideas associated with his name may yet have an opportunity of revival. We see that Dr. Griffith John believes that the "present reaction cannot last, and that before long there will be another start." One of the Emperor's chief friends and co-workers, Kang Yu-wei, still lives, and Dr. John says that the seed which he and the Emperor have sown is also safe, and the harvest will come. Should the life of the Emperor, who has come through such a serious crisis, be lengthened out beyond that of the Empress, then we may expect some great and beneficent changes. The hopes of two of the greatest nations upon earth, China and Russia, humanly speaking, depend upon the lives of two young men.

Deaf and Dumb in Ireland.—The mission to these affected ones continues to do a good work in "providing them with ministers, who travel all over Ireland, visiting them in the most isolated country districts, collecting them into meetings, and preaching to them the glad tidings of salvation in the finger and sign language." Their temporal wants are not forgotten; the mission-[illegible] employment for them whenever possible.—The Hon. Treasurer of the Mission, Mr. E. Allworthy, 86, Donegall Street, Belfast.

(2026)

THE REVIVAL.

1859—1899.

GOD is always ready to revive his work, and to answer the prayer of his people —"Wilt Thou not revive us again that thy people may rejoice in Thee?"

There has been much prayer for Revival, and our columns testify that in many quarters there is a fixed belief that the Hearer of prayer is already answering that cry.

In order to create or increase interest in this all-important subject, we are preparing a sheet entitled THE REVIVAL, containing accounts of the Revival of 1859, Revival hymns, extracts from Finney's writings on Revivals, and other matter of the same character.

The paper will consist of eight pages quarto, and will be supplied at 6d. per dozen copies, post free. A reduction on larger quantities for distribution direct from the publishers.

The first issue will be 100,000, and in order to make it known, parcels will be sent to Pastors, Evangelists, Superintendents of missions, Sabbath-school Teachers, Tract Distributors, and others interested, at the cost of the *postage only*, which will be at the rate of one penny for every eight copies. Early application is requested.

We hope that all our readers will co-operate in this endeavour.

THE REVIVAL will be continued occasionally, or monthly, or weekly, as the interest it excites and the orders received may indicate.

The Divine Challenge.

By W. MONRO COLLINGS.

IT is our decided and profound conviction that a wave of revival is already rolling in upon us. It has come; it has touched us; these eyes have beheld it; and silence would be a crime. Without a doubt our God has manifestly appeared; the quickening spirit is once more powerfully at work, and many hearts are being awakened to the consideration of the all-important claims of eternity. And this means that *the doctrine of revival is "the present truth" which the Holy Spirit is forcing upon the heart of the Church to-day.* This is indeed a solemn thought, and one that should command universal attention. For we can never get away from the fact that power and blessing always flow along the channels which God has Himself prepared.

But when we tell men this, some will reply that they do not see any signs of an awakening in their own immediate neighbourhood, and will go on to ask how they can obtain "a little reviving" and "times of refreshing from the presence of the Lord."

The answer to this question is found in the Divine challenge:—

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove Me* NOW herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Such is the challenge, but who is ready to accept it? Look at it closely, and consider what it means. There are two parts to it. First, what we have to do; and then, what God will do. In other words, if we want revival, we must prepare for it, and get ready to receive it. There is a condition attached to the promise of revival, and as soon as we observe the condition God begins to work. Ask, and ye shall receive. Draw nigh to God, and He will draw nigh to you. Bring in all the tithes, and put Him to the test, and God will empty out a blessing that there shall not be room enough to receive it.

When the three kings ask for water they are told that God cannot send it until they have made the valley full of ditches. When God is about to work a miracle in the woman's pot of oil, she is told to go and borrow other empty vessels from her neighbours. And when the ascended Christ was about to pour out the Pentecostal gift of the Holy Ghost, the disciples had to wait and tarry and pray in the upper room according to the word of their Lord.

"Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." "And when the day of Pentecost was fully come, they were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

These illustrations of the philosophy of revival, all go to show that, if there is to be a genuine and widespread awakening which will reach out to the uttermost parts of the earth, you and I and all of us must do our part and take our share in prayer and preparation for the work of God. Brethren in Christ, and workers everywhere, what will you do with your Lord's challenge? Will you heed it and pay in your tithes; or, neglect it and bind the arm of Omnipotence with unbelief?

God forbid! God forbid! At this moment, and on this spot, here I am, Lord, and all that I have, for thy service and kingdom and glory!

A Tour in South Africa.

OUR friends Mr. T. B. Miller and Mr. H. W. Maynard, who are respectively the chairman and treasurer of the South Africa General Mission, have recently paid a visit to some of the principal stations of the Mission. Arriving at Cape Town they visited our Soldiers' Home and Sailors' Rest before visiting Dr. Andrew Murray at Wellington. Leaving Wellington, they travelled through the Great Karoo, the Orange Free State, to Johannesburg. They were greatly interested in this city of gold, one of the modern wonders in rapid city building. The work of the mission amongst the natives working in the mines was witnessed, and addresses by interpretation given, while services in our large hall there were held and addressed by our visitors. Passing on by the Netherlands Railway they crossed into Natal, visiting our Zulu Girls' School (now numbering thirty-four) at Maputa, and from there they were driven on to our new mission station in the Ingogo Valley, a most needy spot.

Maritzburg was visited, and a very happy evening in our Soldiers' Home much enjoyed. In Durban they had plenty to do. Native services in our two churches and in the native barracks took up a good portion of their first Sunday, while in the afternoon they had the privilege of witnessing the baptism of thirty-two Zulus, the first of our work in Durban. Large open-air meetings were held in the town, when many of our countrymen heard the Gospel faithfully preached.

Our first Indian station at Phœnix was visited as well as the Indian location. A journey by train and cart was made to a new district called Dumisa. We had a large gathering of Zulus on the Sunday they were there, when several addresses were given. Some idea of the need was gathered by the dozens of native kraals which were seen on all sides nestling amongst the hills.

Returning to Durban, we had a good public meeting on behalf of the Mission. Durban was left for Delagoa Bay, where the work of the Swiss missionaries was seen. Sailing round the coast again, East London was reached, and a very happy visit paid to our mission station at Nkanga, in Pondoland, where services were held and the workers much encouraged.

W. Spencer Walton.

A Bequest and a Gift.

A CHRISTMAS HOMILY.

A FATHER is dying. It is hard to pass away from wealth, and luxury, and love: and he is leaving a home where all these have abounded. But a gleam of satisfaction rests on the wasted face, with the thought, "My wife and children are comfortably provided for." And he dies in peace; for he was a good man, trusting in the atoning sacrifice of Christ for eternal salvation.

But was he a good steward? We are taking a case partly imaginary, partly real, but a case typical of thousands of professing, and no doubt real, Christians, who are living and dying to-day. Riches have increased, bringing power for blessing, but with their strange, magnetic attraction they have drawn the heart to set its affections upon them. They can do so much in improving the social position, in creating an atmosphere of luxury, and alas, too often, of effeminacy as well; "Men will praise thee, when thou doest well to thyself;" and so the accumulation, and the expenditure over self-gratification go on. Wife, children, friends are thought of and cared for without stint, but how about Him "who giveth all"?

Let unfortunate collectors answer. I have been earnestly assured by one of this class that it was impossible for him to give the small sum of a sovereign to a case of need, as times were not so good, and he felt the necessity of "retrenchment"; but the retrenchments never affected anything but his charities. He died soon afterwards leaving nearly a quarter of a million to his family, and without a single legacy to Christian or philanthropic work!

"Leaving"—ah, that is it! No riches of earthly metal are current coin in the Heavenly Kingdom; and so it is left to the children—an act most laudable in itself, and referred to in Apostolic writing as a duty, but to be observed

WITHIN DUE LIMITATIONS.

Is it likely that wealth will descend to them laden with blessing if it has been amassed selfishly and with no true regard to the claims of Christ and of his representatives, the poor? On the contrary, the training in thoughtless, selfish habits of luxury has been no fit equipment to the heirs for a wise use of great possessions; they have missed even the discipline of honest toil in its acquisition, and we know, by continual observation, how little happiness or usefulness comes in its train.

This leaving of immense fortunes that have never been purified and consecrated by systematic and liberal gifts to God is an evil of our times that pleads our apology for its mention here. But it also serves as a marvellous contrast to another bequest dictated by "greater love" than that of any earthly father or friend. The Lord Jesus was dying. He had emptied Himself of all that man or angels could call riches, and had become poor; so poor that He had no home, nor any provision for the rites of sepulture when the greatest "decease" that had ever taken place in the world was accomplished. But He gathered around Him his close personal followers—his children truly—and uttered in speech his last will and testament. He to whom the universe would have yielded its choicest treasures asked of it nothing for his chosen ones. He drew rather on his own wealth of character—"*My* peace I leave, my peace I give."

When the day of Pentecost was fully come the Divine Spirit administered that legacy, and we see the superiority of the moral over the material nowhere more strikingly than in the grandeur with which the lives of these poor, and, until then, ordinary men were invested, when the power from on high

BECAME THEIR HERITAGE.

Only a few days afterwards, Peter, with his prompt outspokenness, had to confess to an entirely empty purse in presence of great need, but he and the beloved disciple met that need as the riches of Nero himself would not have enabled them to do. Paul similarly proved that Christ had made no mistake in his manner of "providing for his own," for though he summed up his financial position as "having nothing," yet, by a strange paradox, he declared his possession of "all things."

Is this Christmas Homily apparently wide of the mark in presence of the exigencies of modern life and the increasing value that in many quarters is put upon wealth, so that even good men seem to think the greatest proof of fatherly affection is to leave a considerable fortune to their children?

It may be opportune if it draw attention, however slightly, to the dangers and responsibilities of wealth. There is no doubt that it can do much when used in stewardship for God; but surely it was not without significant meaning that Christ Himself spoke of the *deceitfulness* of riches and of their terrible power, if not closely watched, to choke the spiritual growth of their possessors.

So, whilst the Advent season is filling the air with gladness and expectation, let wealth find its truest and happiest use in "providing for the sick and needy." Let young people be taught, by example as well as by precept, that if they would have a happy Christmas, it will be by making it happy for someone else, and that the Lord Jesus Christ, whose birthday they are keeping, will say of any kindness shown to some lonely-hearted one for his sake,

"YE HAVE DONE IT UNTO ME."

No one is yearning with such infinite desire for our happiness this Christmas-tide as the Lord Jesus Himself. Young or old, rich or poor, He has a gift for each—a peace that will make us unselfish and considerate in prosperity, contented and trustful when the shadows of adversity fall; and that will give calm heroism of spirit as we look onward into the unknown future, or around on the circle that has contracted, and the home that has been emptied since last Christmas. Christ's peace can suffice. Only let the hand of faith quietly grasp it, and it will bring, wherever it comes, a happy Christmas.

Percy Park, Tynemouth. M. C. F.

Tunis.—Mr. A. V. Liley (10, rue de la Medressa Es Slimania) writes:—"It is not permitted me to record multitudes brought together to listen to the Gospel, or many instances of conversions; but the way of the Lord is being prepared, and his kingdom is more in evidence in North Africa to-day than it has ever been before. It is a work of some sameness, but not devoid of interest; of plodding, but not without encouragement. Conversations with a large class of Arabs lead me to believe there is a general dissatisfaction with Mohammedanism and a desire for better things."

Hermann Warszawiak.—The New York papers of December 7 report that Hermann Warszawiak has filed a petition in bankruptcy, placing his liabilities at 29,167dols., of which 27,892dols. are classified as secured to creditors. Of the secured creditors Madame Nicolas, of San Remo, claims 25,952dols. for money lent. There are no actual assets. By way of explaining his position, the debtor says he was put to great expense in defending the charges made against him by the New York Presbytery and in carrying on his mission work among the Jews.

The Demon of War and the Prince of Peace.

By J. F. T. HALLOWES, M.A.

HOW terrible this armed peace of the nations is, this parody of peace, especially at Christmas time, which is so naturally associated with "Peace on earth, goodwill to men!" What a spectacle is Europe! The dividing lines of great states are marked out by fortresses which frown at each other across their frontiers. Their ports are thronged with war vessels; their best manhood is uniformed, trained, and armed, or has been, or is about to be.

The military and naval incubus of immense armaments ever increases, and the long-suffering taxpayer has to give a large and still larger proportion of his hard-earned gains. Some of the best modern science is always plotting how it can put into the hands of the naval and military Apollyons of the day weapons yet more deadly than those it has before invented. Retail slaughter is not sufficient, the war-fiend demands wholesale destruction; and a perverted science obligingly comes forward to aid this infernal purpose. There is but little hunger after righteousness, but the earth-hunger of the European nations seems greater than ever, and having divided Africa among themselves, China apparently awaits the same destiny. One of our dailies quotes Emerson, who tells us that "love has never yet been tried as the basis of a state," and the editor goes on to say, "We have tried well-nigh everything else, and

ALL HAS BROKEN DOWN.

But, thank God, an end will come and *soon* it may be. The reign of the god of War will be suddenly terminated by the advent of the Prince of Peace. Scripture knows no millennium gradually introduced by the combined influences of Christianity and civilisation. Scripture knows no millennium of Evolution, but rather one of Revolution. The "stone cut out of the mountain without hands" is suddenly to descend upon the great composite image, seen in the vision by Nebuchadnezzar, representing the world's empires, and, dashing them to pieces, is to take their places, to enlarge to a mountain and to fill the earth.

Many voices have spoken to the nations of Europe—"Lay down your arms!" Christianity, Commerce, Socialism, all have commanded, all have pleaded. But the warriors have gripped them more tightly, or have laid them down merely to take up more deadly weapons.

Only He who once laid down his life on earth has power to say effectually to the nations, "Lay down your arms," and He will say it so effectually that "nation shall not lift up sword against nation, neither shall they learn war any more." The world is awaiting this great commanding word. The rival schools of prophecy, Futurist and Historical, amidst minor diversities of interpretation agree in this, that the Son of God will come to inaugurate universal peace.

Then shall the hideous weapons of destruction adorn the museums of the millennium to show the madness of the nations, and to be a perpetual reminder to men of a happier age that they continue in full subjection to Christ, Who has delivered them from the accursed war spirit—the abomination of desolation.

His Son—Born of a Woman.

THE Incarnation is, without doubt, the very soul of Christianity. It explains the person of Christ; gives absolute authority to His teaching and infinite value to His Sacrifice. To minimize the truth of the Incarnation is to imperil the whole Christian Faith. If Jesus was not "God manifest in the flesh," then his person was a living falsehood, his teaching was unreliable, and his death was a pitiable exhibition which served no good purpose.

The dilemma is absolute—strict logic compels us to accept Jesus Christ as our Lord and God, or to reject Him altogether. That compromise which salutes the humanity of our Lord, while it reprobates his Divinity, has abundantly demonstrated its untruth and want of vitality, by its lack of the power of expansion. All healthy living things possess, in their spheres, the double power of endurance and expansion; the negation of our Lord's Divinity has neither of these properties, for the simple reason that its heart is sterile.

At this Christmastide, however, Christians are more concerned in rejoicing in their faith than in repelling the falsehoods of their adversaries. God is with us—He has come in our flesh, we can do no other than sing our *Gloria in excelsis*. But the mind as well as the heart rejoices in the Incarnation, for the more deeply we ponder over this mystery the more clearly do we perceive in it

THE SUBLIME WISDOM OF OUR GOD.

1. First we perceive that the *idea* of the Incarnation is sublime, reasonable, true. *It is needful for the contentment of man's heart.* The cry of man has ever been for his God. One of the earliest words in the Bible voices for us the cry of all hearts in their profoundest depths, "O that I knew where I might find Him!" Man, when enlightened by the Spirit of God, desires his God to be near to him. He wants to know that his God can really enter into his human life, understand it, and purify it. He wants his God to redeem him by a real personal contact with him. God Himself has placed that ineradicable passion within the creature's nature. The Incarnation is the Divine answer to it. The heart cries out, "Will God dwell with man upon the earth?" and when the Spirit points out Bethlehem and its consequences, it changes its cry to an exultant "Emmanuel, God with us."

The idea of the Incarnation is also *worthy of God.* God is love, and the great property of love is to seek out objects and overwhelm them with affection. Love must be near its object: the love of God comes near to us—the creatures made in his image and likeness. When love is joined to Omnipotence, any question of ways and means is instantly resolved. He who wills to communicate Himself to man *can* do it, simply because He is God. The very idea, therefore, of an Incarnation is sublime because it meets the requirements of a Divine expansive love, and the implanted

YEARNING OF THE HUMAN HEART.

2. Next we perceive that the lengthy *preparation* for the Incarnation is also sublime, reasonable, true. Such an event as the coming into human conditions of the Second Person of the Most Holy Trinity demanded a suitable preparation; for the Incarnation is God's perfect work, and as such it exhibits, in the most perfect manner, those characteristics of preparation which mark all God's work. The material world, upon whose surface we live, was slowly fashioned in far off ages by fire and water ere it was fit to be the theatre of man's activity. The revelation of the Divine character was also slowly given. In inorganic matter God revealed his power; later, in organic matter, God revealed his life; later still, through his Word, He revealed his heart. And that last revelation was progressive through prophet and priest, all in preparation for that final and perfect Word—the Divine Son. The unthinking ask why Jesus came not into the world earlier than He did. St. Paul answers them in one comprehensive phrase—Jesus came "in the fulness of times"—not a moment too late. So far, then, from the Incarnation contradicting science and reason, it is in magnificent accord with God's universal law of

PREPARATION AND PROGRESSION.

3. Further we perceive that the *human expectation* of this event is in keeping with the fitness of things. If the Incarnation had been prepared for on the Divine side, it had also been anticipated on the human side, and since the desire for a God "near at hand" has been implanted by God Himself in the human breast, this anticipation of God's response to the creature's craving is perfectly natural. As the time for the manifestation drew near, the human expectation became more keen. Even the heathen, through their poets, hailed the unknown, coming Emancipator. All the world was expectant.

The Hebrews, instructed by God Himself, were in possession of all details of the coming of the Saviour. Their prophetic books bore unmistakable testimony to the grand event. The Coming One was portrayed in advance. his race, his family, his epoch, his mother, his adorers, his residence, his works, his manner, his death, his resurrection, and his reign, were all depicted. This is unique. Jesus stands absolutely alone in being saluted before his birth. His is the one cradle at which human spirits knelt centuries before a human eye beheld it. For four millenniums He had been expected—the expectation is in strict keeping with the sublime character of all the facts. Let the freethinkers reserve their derision for some outworn superstition; the crib at Bethlehem merits their profoundest reverence.

4. The *manner* of the Incarnation is also sublime, befitting, and true. Is Jesus "God in the flesh"—both Divine and human? Then the human mother is necessary to Him. Is He the Son of Man—the true representative of *all* men? Then there must be no restricting mark of nationality or of race placed upon Him.

Is He an extraordinary person, born for an extraordinary work? Then an extraordinary entrance into human affairs is demanded for Him. Is He to adequately represent mankind in all phases? Then He must commence at the very beginning, and embrace our condition from infancy onwards.

5. Finally, the *surroundings* of his coming are sublime, befitting, and true. The Incarnation was a self-emptying—a becoming poor—a laying aside of glory. The kingdom which our Lord came to found was not of this world. The doctrine that He preached was self-denial—his manifestation, therefore, must be in accord with his design. State and splendour

WOULD BE OUT OF HARMONY.

Poverty, obscurity, rejection, cold and exposure—these were the accompaniments of his coming. Ah, how Divinely fitting they were! He also came quietly, and at the dead of night, when men were asleep. The Bethlehemites rose the next day and were not aware that anything out of the common had happened during the night. And yet the world had commenced a new life while they slept. This quietness is in keeping with God's methods. He rarely speaks in earthquake, fire, or whirlwind: his is the still, small voice. Light smites the earth so quietly that the lightest sleeper is not awakened when the shaft falls. Wheat grows without noise, hidden and soundless springs feed the river whose swelling flow announces itself to all. Jesus Christ is Light, Bread, Water. He came in these higher capacities as do his material emblems in the lower world.

Behold then this chain forged of five unbreakable links. The idea of the Incarnation; the preparation for it; the anticipations of it; the manner of it; and the surroundings of it—are all sublime, befitting, and true.

Let us then who are Christians, with the plenitude of our reason and the fulness of our hearts, salute the God-Man this Christmastide; confessing with Simon Peter "Thou art the Christ, the Son of the living God." And, adoring Him, let us also, like the Magi, open to Him our gifts, laying at his feet with gladness of heart whatever riches He has endowed us with. FREDERICK C. SPURR.

Lewisham, S.E.

Johannesburg Compounds.

IT is some time since I sent you any notes on our work; and as we prize the prayers of God's intercessors, I am constrained to send you a few lines. Our openings have increased, and our staff correspondingly; and no denominational differences have divided us, although our workers have come from seven different sections of the professing Church. Our stations now dot the reef from its east and west extremities, at about four miles' distance apart, and out of about a hundred compounds there are only three or four into which our workers are not permitted to enter. Still, we are only touching the fringe of this dense mass of heathenism, gathered from every part of South Africa. Each of our workers has a parish of from ten thousand to fifteen thousand souls, and we shall not feel that the work is being efficiently overtaken until we have an evangelist and a school at each compound. The Lord is encouraging us, and every week souls are being added to the Church, an encouraging number have lately been publicly baptised.

We do not prescribe a set period of probation nor a special theological preparation before baptism, but we insist on repentance, as an essential to salvation, and fruits meet for repentance as an evidence of true repentance, prior to baptism. One of the evidences of sincerity in abandoning the old life for which we look is renunciation of tobacco in all its forms, and intoxicating drink, native as well as European; another is restitution to and reconciliation with all fellow men as far as possible; and it is surprising how the hidden things which would otherwise have lain buried and festering in the soul are thus brought to light and cleaned out preparatory to the full incoming of the Holy Ghost. If this Gospel were fully preached in the home churches, what masses of hidden corruption would be exposed and cleansed out of the bodies which should be "temples of the Holy Ghost."

The value of this field as a seed-bed for South Africa may be judged in measure from the following incident. At a week evening service at one of our halls last month there were eighty natives present; sixteen of these came to the penitent form, and these represented eight distinct tribes. This is virtually repeated at every one of our stations. Last year some Basutos returning from these fields to their homes in Basutoland were used of God to start a work of revival from which the missionaries traced

OVER THREE HUNDRED PROFESSED CONVERSIONS.

At our last conference of workers, in September, we resolved to endeavour specially to instruct our congregations in the blessedness of giving, and to interest them in the work of the Lord in other fields than our own, by holding missionary meetings amongst them once a quarter. As if to set his seal on this resolution, the Lord rejoiced our hearts by sending one of our baptised converts (who had returned to his home in the north of the Transvaal) one hundred and thirty miles to Johannesburg to tell us that he and others had started evangelistic work in the villages up there, and the people had now sent him down to ask us for an evangelist. We have promised him one, and are now encouraging the congregation where this man was converted to undertake to support their own evangelist.

The law prohibiting the sale of liquor to natives has again been before the Second Volksraad, and, notwithstanding herculean efforts on the part of the licensed victimisers and influence in high places, it has been re-affirmed. It is now definitely rumoured that the First Raad will not confirm the law, but will attempt to introduce the Government's proposal for the Gothenburg system. We believe that as prayer has prevailed so far in preventing the opening of these floodgates of iniquity, it will yet prevail, in spite of the executive and the First Raad. Brethren, pray for us.

A. W. B.

Jeppestown, November 14.

Day by Day.

SUNDAY, December 25.

Exodus xiii.

THE first for God! The first-born moments of the day; the first-born day of the week; the first-born of strength and thought and love; the first fruits of our increase! Would that we might add, the first-born of our children! These gifts on the part of his children emanate from God's great gift to us. It is not that we love Him, but that He loves us. We do not procure his tender pity, but He steps out of the infinite to redeem; and having redeemed, asks us to remember the great price of our redemption, and its appeal for our consecration.

Four times over we are told in this chapter of the strength of hand with which God redeems; and repeatedly the people are bidden to keep this ordinance in its season from year to year. His strength calls for ours.

How tender it is that God should *lead us about!* It is He that precedes us in the pillar of cloud by day and of fire by night. The cloud is his chariot; the light in it, the Shekinah of his presence, invisible by day, but apparent against the background of darkness. The Angel of Jehovah is said to have led the pilgrim hosts, and we know from many passages, especially from Stephen's words, that this was none other than our Saviour Christ (Acts vii. 38). But He *leads us about.*

We are impetuous. We desire to be led straight to the realization of our hopes. We would make a bee-line for the land of Promise. But God knows the formidable difficulties that beset that route, and so takes the circuitous path which must needs include the Red Sea, Sinai, Elim, and Marah.

MONDAY, December 26.

Exodus xiv.

You have put God between you and your sin. The blood of the Lamb intercepts the incidents of deserved punishment; now be sure to put Him between you and adverse circumstances. Let the Angel of God in his pillar of cloud stand between you and Egypt, brightness for the one and midnight for the other. The carnal Christian puts circumstances between himself and God; the believer places God as a belt of protection around him, through which he views the battalions of Egypt with composure.

When such a relationship is adopted, we must stand perfectly still until we receive our marching orders. Stand still, though every moment incites to action. Stand still, though friends urge you to take some step. Stand still, though to do so is adjudged to be fatalism. You positively have no other course. If you do not know what to do wait till you do know. To act in a panic is to make mistakes, the consequence of which you will sadly rue.

Presently the second command will be heard, "Go forward." Forward, though the ocean waves furiously forbid. Forward, though it seems to inevitable destruction. We live by faith not by sight. By faith Israel passed through the Red Sea as on dry ground. Only those who are willing to stand still are bidden to go forward; only those who go forward can see God's salvation, which unfolds a step at a time; only God's people can see his salvation. The Egyptians essayed, but were drowned.

TUESDAY, December 27.

Exodus xv.

This sublime ode, sung by a redeemed people on the shores of the sea, out of which they had been born on that memorable night, falls naturally into three divisions.

(1) *What God is. Strength* in the day of battle; *song* in the hour of victory; *salvation* always. The God of our fathers and our own; the mighty champion of his people as He girds Himself for war. Let us praise Him. Notice that the Holy Ghost mentions the sighs and tears and prayers of Israel in a sentence or two, but He records the song of praise that rang out over the waves with elaborate care. Praise is comely for us, and dear to God.

(2) *What God does for his foes.* They are cast into the sea, and covered by the deep. It is ill for man to set himself against God; as well might thorns fight the fire. Thus Philip of Spain saw his navy shattered on the shores of the North Sea, and Elizabeth engraved the medal struck to commemorate his defeat with the words, "Thou didst blow with thy wind, the sea covered them, they sank like lead." If you will not have God as Saviour, you must encounter Him as sovereign.

(3) *What God does for his friends.* He leads forth the people which He has redeemed. He guides them in his strength to his holy habitation. He brings them in and plants them in the place which He had made for them to dwell in. Claim that He should do all this for you. He who has brought you out from Egypt can bring you into Canaan. Be not discouraged, however, if on the way to the land, you have to pass through the wilderness of Zin, sometimes without water, and at others standing on the margin of Marah's brackish pools.

WEDNESDAY, December 28.

Exodus xvi.

Bread of Heaven, on Thee we feed. Too often we have turned from thy simple strength for the luxuries of Egypt. Our depraved appetites have sought the leeks and onions of the land of our captivity! Too often have we forgotten all the wonderful dealings of the past, and supposed that we must perish of hunger! Now teach us to be content to be fed on angel's fare, and to find our true nourishment in the Bread of God, which came down from heaven, of which, if a man eat, he cannot hunger or die.

Baptized with the dew of the Holy Ghost, the Bread of God fell on the face of the wilderness world. Men knew Him not, whom God had given for their hunger, but as many as received Him, to them He gave the right to become the sons of God.

There must be a daily appropriation of Jesus Christ. Every man must gather it morning by morning according to his eating. It is a mistake to postpone this holy exercise until the sun has waxen hot. Nor should we gather for ourselves alone, but "every man for those that are in his tent;" and here is the perpetual marvel that those who have but little time for perpetual fellowship, owing to necessary duty, but who in some brief space take to themselves the blessed provisions of God, have no lack, whilst those who take the most can never obtain more than they actually need.

But even our gathering must never interfere with the perpetual rest of the soul. In our inner life, the gathering and the sabbath-keeping may be combined as they could not be in the era of shadows and types.

THURSDAY, December 29.

Exodus xvii.

The preceding chapter gives us in type the human life and words of Jesus; this tells of the Holy Ghost, Who was not given till He was glorified. The smitten rock is the Crucified Saviour; the issuing water is the Holy Spirit, which they who believe on Him receive.

One day in Jerusalem, when all the city was decked with greenery, and the housetops covered with booths to commemorate the desert march, the priests brought up from the Pool of Siloam a brimming vessel, and poured its contents on the marble flags. Jesus saw in water that flashed from that pitcher an emblem of Himself, and cried, "If any man thirst, let him come unto Me and drink." He is not a pitcher, but a River; not exhaustible, but perennial in his fountains of supply—not for one age, but for all time. His prerogative extends beyond the satisfying of thirst. He is able to make each soul that comes to Him a channel bed through which to pour Himself; for, speaking of those who have quenched their own thirst, He goes on to promise that if they will open their hearts before Him He will shed through them not one river alone, but many, to transform the wilderness into the garden of the Lord. The river which goes out from the believer parts and becomes four heads, as did Eden's.

Those who eat of the Living Bread and drink of the Water of Life must be prepared for conflict. *Then* comes Amalek and fights. Elevated spiritual experiences prepare us for the battle which God foresees.

FRIDAY, December 30.

Exodus xviii.

The inner life of Moses shines forth on this page. The pilgrim spirit of his people, first expressed by Abraham, and to be taken up and reiterated in after years by David, Hezekiah, and Peter, found expression in the name of his first-born; while the sources of his strength are unfolded in the name of the second. Gershom and Eliezer, in one form or another, these names are constantly on our lips.

Jethro belonged to another type of religious life. He was not one of the chosen people, nor did he follow the methods of Jewish worship. But Moses made obeisance and kissed him, and inquired of his welfare. Holy souls recognise their kinship the world over, and in loving embrace disregard the barrier which caste and custom erect. "Grace be with all them that love the Lord Jesus Christ in sincerity."

The humility of Moses shines forth conspicuously. He tells his father-in-law all the Lord had done for the people, and Jethro is so carried away by his statements that he rejoices greatly in the Lord's goodness, and blesses Him, and acknowledges his supremacy. Oh that we could so speak of God to men that when we had finished they would feel themselves bound to take a burnt offering and offer sacrifices!

Such a man was fit to be the medium between God and the people, inquiring of God on the one hand, whilst he made them know the statutes and laws of God on the other. What though the day was long, with untiring diligence he bore the heavy burden until he learnt the happy art of associating others with himself, and training them to the responsibility of privilege.

SATURDAY, December 31.

Exodus xix.

It is inevitable that we should pass under the discipline of Sinai. The natural heart is intent on *doing.* All the people answered together, and said, "All that the Lord hath spoken we will *do.*" We have no doubt that we can do. We are prepared to accept with perfect equanimity the most exhaustive demands that God can make. We make these braggart boasts because we do not know ourselves. We have a zeal of God, but it is of the flesh, the striving of creature energy—like the fruits which Cain cultivated and laid upon the altar, with no doubt of their acceptance.

We must be cured of this, and probably there is no medicine or remedy but woful and disastrous failure. This is the experience of Sinai, not for an elect nation alone, but for all elect souls. But we know not what we say. We hardly realise the majesty and purity of God, into whose presence we come.

If in the strength of creature energy we protest our ability to obey all that God enjoins, we immediately find ourselves face to face with a smoking mount, with lightnings and thunders, with brooding clouds, and with the voice of a trumpet sounding long—so much so that even Moses, the saintliest and humblest, trembles greatly.

There is but one way in which we can face the glory of the Lord. Being justified by faith, we have peace in view of the Divine holiness. It is by grace that we have access into a position of tranquillity, even amid the terrors of the law.

Protestant Demonstration in London.

THE time has arrived for the rallying of the forces of Protestantism. By common consent in Evangelical circles, there is urgent need for a vigorous campaign, having for its object the instruction of the people in the facts and principles of the Reformation. This means the exposure of Romanism, whether properly so-called, or whether veiled under the more tolerable designation of Ritualism. With this combined object, a demonstration was held on Wednesday last week in Exeter Hall. There were three main gatherings, with a prayer meeting between the morning and afternoon proceedings. The speakers represented several societies and organisations engaged in the maintenance of Protestant principles and practice.

In the morning the meeting was, in its earlier stages, devoted to prayer, several friends leading in petitions pertinent to the general subject about to be considered. Rev. C. A. Fox asked that Christian witnesses might be brought to deeds as well as words, to action as well as combination. Rev. D. J. Stather Hunt followed, pleading for forgiveness for those under authority, as well as for those in authority, for all had let things "slide" when they should have been strong in their testimony for Christ who is Head over all things to the Church. The Chairman was

SIR CHARLES GAGE-BROWN, K.C.M.G., M.D.,

whose opening words were few. He deplored the fact that in the Church of England, as well as in the Church of Rome, there has come to be a hiding of Christ under the name of Christ. Among the poor there are influences at work which should stimulate to immediate and vigorous action, that the population may be saved from infidelity and religious delusion. The upholding of Protestantism in the nation is the urgent need of the day. The rapid progress of error and the inflow of the tide of evil must be stemmed. Though a Church authority had spoken for consubstantiation, the Word of God is a higher authority, and to that we must address ourselves in search of the simple truth.

MISS HELEN GRAHAM

spoke of work in connection with the East London Training Institute, Bow. Training by mission work at home for mission work abroad, the Institute gets some idea of the condition of the poor in Bow and Bromley; and there, as elsewhere, Ritualism is met with. Ample opportunity is found to take the Gospel to the people, and there are many homes in which fathers and mothers are as dark as the inhabitants of Central Africa. The deaconesses and nurses tell the story of Christ to people previously quite ignorant of the Gospel. The work extends to the common lodging house, and among veritable moral wrecks she had witnessed marvellous things in the way of transformation of life. To turn out the tide of Romanism and Ritualism, we must turn in something else; positive truth must be disseminated, and not merely negative assertions made. Miss Graham intimated that the workers in Bow and Bromley intend acting on the suggestion thrown out in The Christian of December 8, that the best time to get at working-men is between eleven and one o'clock on Sunday mornings, when they lounge about in large numbers in their familiar haunts. In conclusion, it was shown that nurses have many opportunities of Christian service. Ritualist workers find people in the slums, and keep them there; but Protestant workers, dealing with the minds and hearts of the people, find to their joy that those who come under their influence, soon put on a black coat, and leave the slums for more respectable and wholesome surroundings.

MR. W. DAVID NEWTON

spoke as representative of the Evangelical Protestant Deaconesses' Institution of Tottenham. The Institution was founded in 1869, when the stimulus of the Revival of 1859 was still holding the land. On the other hand, however, the Tractarian movement was making itself felt, and it was becoming evident that many of the Hospitals and Convalescent Homes were under the control of Rome or influenced by persons of Romish principles. The Institution accommodates about a hundred patients, and undertakes the nursing of hospitals in Ireland as well as at home. There is no reason why it should not do much more in this line. Rome has been diligent in capturing such institutions. Why should Protestantism not assert itself in the same direction, so that the Gospel might go hand in hand with healing the sick and caring for those in suffering?

Speaking of the need for such work as that undertaken by the Institution, Mr. Newton remarked that in one house near his own residence there are thirteen Jesuit priests using every endeavour by scholastic agency to extend Romanism. The work of the Deaconesses' Institution has been Protestant and Evangelical from the first, and God's blessing has rested upon it, many having been brought from darkness to light through its testimony. With reference to the scheme recently adopted by the Charity Commissioners for the carrying on of the work, Mr. Newton said that it provided for religious services in the wards of the hospital, and the new deed incorporated the words "Evangelical Protestant." Many missionaries had been helped by the Institution, especially ladies who had been trained for nursing.

REV. GEORGE HANSON, M.A.,

of Marylebone Presbyterian Church, delivered a vigorous address. He held that it was high time for Protestants to awake from sleep. Concerning "false brethren unawares brought in," the injunction is, "give them place by subjection, no, not for an hour." Moreover, should Peter or his supposed successors obscure the doctrine of free grace, it was time that Paul or his modern representatives should "withstand him to the face." If that attitude was ultra-Protestant, then he was not ashamed of the designation, for it stood for fidelity to a free, full, and everlasting salvation through Jesus Christ. Proceeding, the speaker referred to the manner in which politicians and others had recently obscured the significance of the departure from Gospel truth and Protestant practice; and he commented upon Dr. Lee's article in the November issue of the *Nineteenth Century*, contending for the blankest Romanism, without incurring a word of rebuke in consequence from archbishop, bishop, or any other authority. Why are such men allowed to ride rough-shod over Articles and Rubrics, and the entire spirit of its Prayer Book? The undermining of the Protestantism of the Church of England involves detriment to Protestantism throughout the world.

Adverting to tolerance, which so many people regard as synonymous with indifference, Mr. Hanson asked if it was nothing to him that men calling themselves Christians should rob the Saviour of his priestly and kingly prerogatives. If men interpose a mediator between Christ and the sinner, was it not his duty to repudiate such teaching? The Word of God is so plain that, without any help beyond that of the loving mother, the merest child may learn of the Saviour without the intervention of a teacher; and yet millions of our fellow creatures, called Roman Catholics, know nothing of Christ,—the priests keeping them in dense ignorance. The Bible is free as the air we breathe; so also is the way to Christ, and salvation, and eternal life. Yet all these blessings are hindered by the intervention of Romish and Ritualist priests. By degrees Christ is being put further and further away, and the Virgin Mary is put in his place. Typical of this is the inscription on the door of a chapel at Rathmines, Dublin—*Mario Peccatorum Refugio:*—

"TO MARY, THE SINNERS' REFUGE."

Passing from this instance of blasphemy, Mr. Hanson called attention to the fact that in an encyclical of Pope Leo XIII. the statement was made:—"No one can come to the Father but by Jesus Christ; and no one can come to Jesus Christ except by his Mother." He proceeded to refer to the superstitions of Romanism, as shown in the dogma of Papal infallibility, by which synods, councils, bishops and priests are brought into subjection to one man, and tradition is brought in to the displacement of the Scriptures, as authoritative in regard to doctrine and practice. Not without reason has Romanism been declared to have two idols—a male idol, in the person of the Pope, and a female idol in the person of the Virgin.

In conclusion, Mr. Hanson dwelt upon the heroic exertions of the Reformers in breaking away from the bondage of Rome, and securing liberties into which we have been privileged to enter. We should be faithless sons of noble sires if we did not stand by the principles which they so worthily asserted, and for the maintenance of which they laid down their lives. We must maintain Scripture authority against Papal tradition; we must keep the Church in its proper place. We enter the Church through Christ, and therefore we do not come to Christ through the Church. We must not allow a priest to come between the penitent and Christ, nor regard sacraments as anything more than signs and seals of grace.

Prayer Meeting.

Colonel Wellesley Robinson, C.B., presided over a prayer meeting, held immediately after the morning session. Several friends engaged in prayer, and an address was delivered by Rev. H. J. R. Marston, of Belgrave Chapel, W. He found a keynote for the proceedings in the words of the Psalmist, xlvi. 4, 10. His points were *Gladness, Quietness, Knowledge.* He showed the place of each of these, and particularly urged quietness, and peace, and confidence in the present time of stress and conflict. Mr. Marston afterwards led in prayer, specially asking that God would send a revival of enlightened Biblical Protestantism in our land.

The Afternoon Session

was presided over by Mr. Augustus Churchill, and several societies had an opportunity of setting forth their operations. Again, place was given to prayer. In the course of some opening remarks, the Chairman spoke of the grave importance of the questions under discussion. Things cannot remain as they are; and when we face the subject of remedying the evil, we cannot but go back to the Reformation, whence date our liberties and many things which have made our country great. Those who hold by distinctly Protestant principles, are looking for the time when Romanising clergymen shall be ejected from the livings they now hold, and their places shall be supplied by ministers who are willing to stand by the Protestant standards of the Church. The speaker thought it was quite fitting that such a demonstration should have been promoted by the Y.M.C.A. This remark was echoed by several other speakers in the course of the day.

MRS. W. R. ARBUTHNOT,

of the Women's Protestant Union, rejoiced at the awakened interest throughout the country. Christian workers have long felt the influence exerted by Romanism and Ritualism in undermining their work. By the steady pegging away of Christian people in favour of Protestant principles, a great deal has been done. During the few years since the formation of the W. P. U. many prejudices have been worn down, and now there is no difficulty in introducing "Lawlessness in the Church" as a subject of conversation. Protestants are prepared to show a united front to error, and their testimony will assuredly tell.

The W.P.U. is in two sections—Education and Nursing. The magazines of the Union and other publications help forward education on Protestant lines. Another phase of this subject was brought to light by the statement that extraordinary favouritism is shown to the children of Roman Catholic schools in connection with the University local examinations, nuns and teachers being allowed to attend the children in a manner not permitted in other schools. As to nursing, the convalescent homes throughout the country are riddled with Romish influences.

Those of the inmates who do not yield to the sisters and nurses in the matter of confession and other practices are put on short commons and subjected to annoyances of various kinds. The Union has been able to get many girls into safe and good homes, and thus to bring them under definitely spiritual teaching. To advance this work, more funds are required. In conclusion, Mrs. Arbuthnot recommended those who had anything to do with convalescent homes to look well to the way they are worked.

REV. T. H. SPARSHOTT, M.A.,

delivered an address on the work of the Church Association. He traced the growth of Romanism in the Church of England during the past sixty or seventy years. The C.A. was founded in 1865 to withstand the movement and teach positive Christian doctrine. The bishops said they did not know the law, and the Association set itself to ascertain it at the expenditure of about eighty thousand pounds. When, at length, the law was ascertained, the bishops went from their avowed purpose of acting on the law and became law-breakers themselves. This is shown by the now celebrated Indictment published a few months ago by the C.A. The bishops are using their influence against Protestantism: the most timid thing in creation is a candidate for orders before his bishop! Mr. Sparshott maintained that the C.A. does not believe in a negative Protestantism, but in positive teaching, and this is shown in its publications, and in the work throughout the country of its colporteur-evangelists. In conclusion, he spoke of the spiritual desolation prevailing in many rural and other parishes, where clergymen of the Church of England are preaching the doctrines of Rome and following the practices of Rome. Moreover, the C.A. is endeavouring to move the House of Commons, and to organise in every constituency a force of men who will vote in a direction favourable to the Protestant cause.

REV. PHILIP C. JOHNSON, M.A.,

spoke for the Society for Irish Church Missions. He pointed out that while England is allowing Romanism so largely to have its way, in lands where Rome has long held her own the number of adherents is steadily declining. The speaker thought the best possible thing to do was to circulate the Scriptures among Roman Catholics; Rome cannot stand before the Scriptures. This is largely the endeavour of the S.I.C.M., which has two thousand scholars in its schools, and has teachers, evangelists, and many other agencies always at work. National education has taught the people of Ireland to read, and thus the country has been prepared to learn of Christ. The itinerant evangelist goes into the markets and fairs, and offers for sale a cheap edition, without notes, of the Rhemish version of the New Testament. Another little book which has been widely circulated is "The Glories of Jesus"—as distinct from the Glories of Mary, which Rome circulates. The priests do the best they can to interfere with the sale of the books, but very often the interference is turned to the account of the Gospel. In some cases the people insist upon buying the Scriptures, and in particular instances the bishops have introduced the Scriptures to the laity, but always editions with the Romish notes, which are seriously misleading and neutralising in their effects. During the last few years some two hundred converts have publicly come out of the Church of Rome in Dublin alone.

MR. W. WALSH,

author of "The Secret History of the Oxford Movement," was the last speaker. The great popularity of his book invested his appearance with considerable interest, and he was greeted with much warmth. He spoke on individual effort in support of the Protestant cause, reminding those who were at liberty to do something that much requires just now to be done. First of all, however, those who would work must study and undergo some training. Rome has a great deal to say for herself, and so have the Ritualists; and unless we know how to meet the arguments we cannot do much to advance the contrary cause. The work must begin in our families; and although the controversy should not be made nauseous or repellent, suitable books and papers should be at hand for the instruction and interest of the young people. Moreover, there is need for care in the education of the children; we should inquire regarding the principles of the school teachers as well as look to the moderation of the scale of charges. Convent schools, and those worked by sisterhoods, should be carefully avoided.

Proceeding, Mr. Walsh urged ministers to preach about the matter sometimes, also to give lectures thereon; or get them up on behalf of one or other of the Protestant societies. In young people's societies the subject should find a place for discussion, and more should be done in the way of circulating Protestant literature. Keeping an eye on the correspondence columns in the local newspaper is important; and it is desirable that those who get up meetings should see that reports are promptly sent to the papers. Mr. Walsh also advocated the joining of one or other of the Protestant organisations, so that the strength of people who are one in principle may be combined for the good of the country. In conclusion, Mr. Walsh asked his hearers to have a hand in exposing Ritualistic intrigue and duplicity, and to hold their votes for the next election, as only and solely at the service of such Parliamentary candidates as are true to the Protestant cause.

Evening Meeting.

The evening gathering, held in the Large Hall, was of a most enthusiastic character throughout. Lord Kinnaird presided, and after emphasising the need of imparting instruction in Reformation truth to young people, said that politicians must increasingly recognize the fact that action must now take the place of mere comment in dealing with the lawbreakers of the Church. After a passing allusion to the thorough-going Protestantism of Her Majesty the Queen, the speaker dwelt on the evils resulting from Romanism, pointing out that under Rome national progress is impossible. Both Churchmen and Nonconformists must unitedly work strenuously, to prevent Great Britain from falling under the domination of the Pope.

PREBENDARY WEBB-PEPLOE

began a vigorous address by remarking that we are engaged in a most difficult work, and the Holy Spirit must be our guide. Let us adopt a humble but dignified attitude, for we have not assembled captiously, but to defend the bright privileges for which our fathers bled—a free England and an open Bible. We are only at the threshold of a great struggle, which we must conduct in a chivalrous manner. After adducing many figures, published by Ritualists, as demonstrating the enormous increase in recent years of illegal practices, the speaker pointed out that those practices have important doctrinal meanings. Sacerdotalists are not contending for mere ceremonies or externals. It is admitted by Lord Halifax and his friends that the priest is to affirm, and the people are to admit, the intermediary character of the priesthood. If we heard these things to-day for the first time, how staggered we all should be! They have been introduced gradually and stealthily, but as we now face all that would lead us back into the thraldom of Rome, we declare that we will have none of it. The clergy are the humble servants of the laity for Christ's sake, and we declare that there is only one mediator—Jesus Christ.

Alas! that we should have to blame our leaders—first of all, if you will, our political leaders who appointed the bishops; and secondly our ecclesiastical leaders, who, as Bishops of the flock and leaders of the Church, ought to have taken care o the blessed inheritance which God bequeathed to them, but who, in many cases, have shut their eyes and done nothing to lessen the position of peril. They declare the trouble to be small and magnified by bigots, and that while there is a slight transgression of the law, the transgressors have only to be patted on the back in order to persuade them to alter. They will not so easily alter, however. Coming to the morality of the subject, Mr. Webb-Peploe said: Clergymen sign their names in all solemnity to stand by certain truth, and they cannot with honesty go back on that contract. Should Ritualism proceed at its present pace, our liberties, rights, and dignities as Englishmen will surely pass from us ere long, and we shall revert to a position of bondage and dark superstition. We must go to Parliament and insist on the adoption of more stringent methods by which the Church's lawbreakers may be dealt with as other lawbreakers, only substituting deprivation for imprisonment, so that Ritualist clergymen may step out and find a father, if they wish it, in the Pope of Rome.

REV. E. C. BRITTON, M.A.,

described the work of the Protestant Alliance. We must not, he forcibly declared, undervalue the indomitable courage and skill with which the Jesuits are working. They have made up their minds to bend or break the great Anglo-Saxon race. In order to meet them with success, we must organise and strengthen the hands of those who are so vigorously opposing the enemy.

DR. C. H. H. WRIGHT,

representing the Protestant Reformation Society, gave a vivid sketch of the rise and progress of the work, and urged the desirability of increased effort for the conversion of Romanists, many of whom, he considered, were open to hear the truth as it is in Jesus. After exposing several instances of Romish superstition, the speaker said that controversial classes are needed, so that Protestants may be better enabled to deal with the fables and specious arguments of Rome. He advised the use of the too often-neglected works of the great English reformers. Y.M.C.A.'s and Y.W.C.A.'s should take up the question of training young men and women in the knowledge of Protestantism, by which method, more perhaps than by any other, sacerdotalism could be successfully combated.

REV. F. S. WEBSTER, M.A.,

of All Souls, Langham Place, expressed pleasure at the revival of a wholesome dread of Popery. If anybody wondered how that dread came to be part of the Englishman's nature, let him turn to Kingsley's "Westward Ho!" He might use the word "hatred" for "dread," for he believed we might honestly and before God, hate a system of sacerdotalism, and that there was nothing narrow or un-English in such hatred. The enemy has been skilful in deceiving us, has merely desired to "educate" us in artistic decoration, and not to lead us to Rome! But we are waking up; the British lion takes a lot of stirring, but when stirred he knows what to do.

Englishmen have a right to insist that those who draw the Church's money should interpret the Prayer Book in a straightforward, common-sense, honest way. The Prayer Book does not teach the mass and the other abominations which have been creeping back into the Church. Romanism does not tend to any sort of goodness; it is allied to unmitigated worldliness; it is permeated with unmitigated untruthfulness; it leads not to holiness, but to impurity. For proof of this we have only to look to South America, where Romanism has entirely had it own way. There the lives of the clergy are awfully immoral, and in many parts there is as much moral iniquity as there was in England prior to the Reformation, and as there may be again if convents are allowed to exist without government inspection.

Protestants must stand together in this dark hour. He held a devoted Methodist, or Baptist, or Independent, or Presbyterian, to be a better Churchman than the sacerdotalist, for such men, though Dissenters, hold the doctrine of the Church more truly. In conclusion, Mr. Webster appealed to Nonconformists—"Come and help us to get rid of this plague; and may God bless you!" Let us put our trust in the Lord, and the preaching of a full Gospel, and we shall surely triumph over sacerdotalism, that insidious foe of true religion.

To the end, the meetings were in harmony with the prayerful tone with which the morning gathering commenced.

The Gospel in Porto Rico.

THE first preaching of the Gospel in Spanish in Porto Rico must be of interest to every lover of the cause of Christ. We had not received any special human appointment to that service, our particular field being the Baptist Mission in the city of Mexico: but an impulse from on high, deepened and intensified by the conquest of the island and its subjection to American rule, moved us to undertake a several months' missionary tour in the country. Some twenty thousand tracts were sent forward by mail, and these were supplemented by several hundred illustrated copies of the Gospel by John that had been sent us by Mr. Walters, of the Scripture Gift Mission. These proved of priceless value. They were the first Gospel seed sown in Porto Rico, and they will not fail to bear glorious fruit.

We landed in Ponce on October 27, and preached on the 29th to a large and interested crowd. We found that the Church of England had an English service on the island, and that chaplains of the American army had done some work among the soldiers, but so far as we could learn no Spanish preaching to the natives had been attempted until our arrival.

The Lord has abundantly blessed us. We have gone over almost the entire island, and have found the famishing people eager to listen to the truth. The priests have very little control of them, and they tell us they will be glad to see the Protestant faith established in the country.

In Juana, Diaz, Aguivre, Guayama, Cayey, Cagnas, San Juan, Rio Piedras, Arecibo, Manati, Camuy, Aguadilla, and Mayagüez we have been astonished to find the populace so ready to receive tracts and hear preaching. No Protestant denomination has yet come to the island, an oversight greatly to be regretted, as the field is white to the harvest.

We have about reached the end of our tour, as our literature is exhausted and our work in Mexico is calling us back; but we turn away with a heavy heart that we must leave unanswered so many petitions for tracts and Gospels. If such were sent us (printed in Spanish) to the city of Mexico (Humboldt Street) we would see that they were re-mailed to hundreds of people here who would distribute them.

William H. Sloan.

Korea Unfolding.

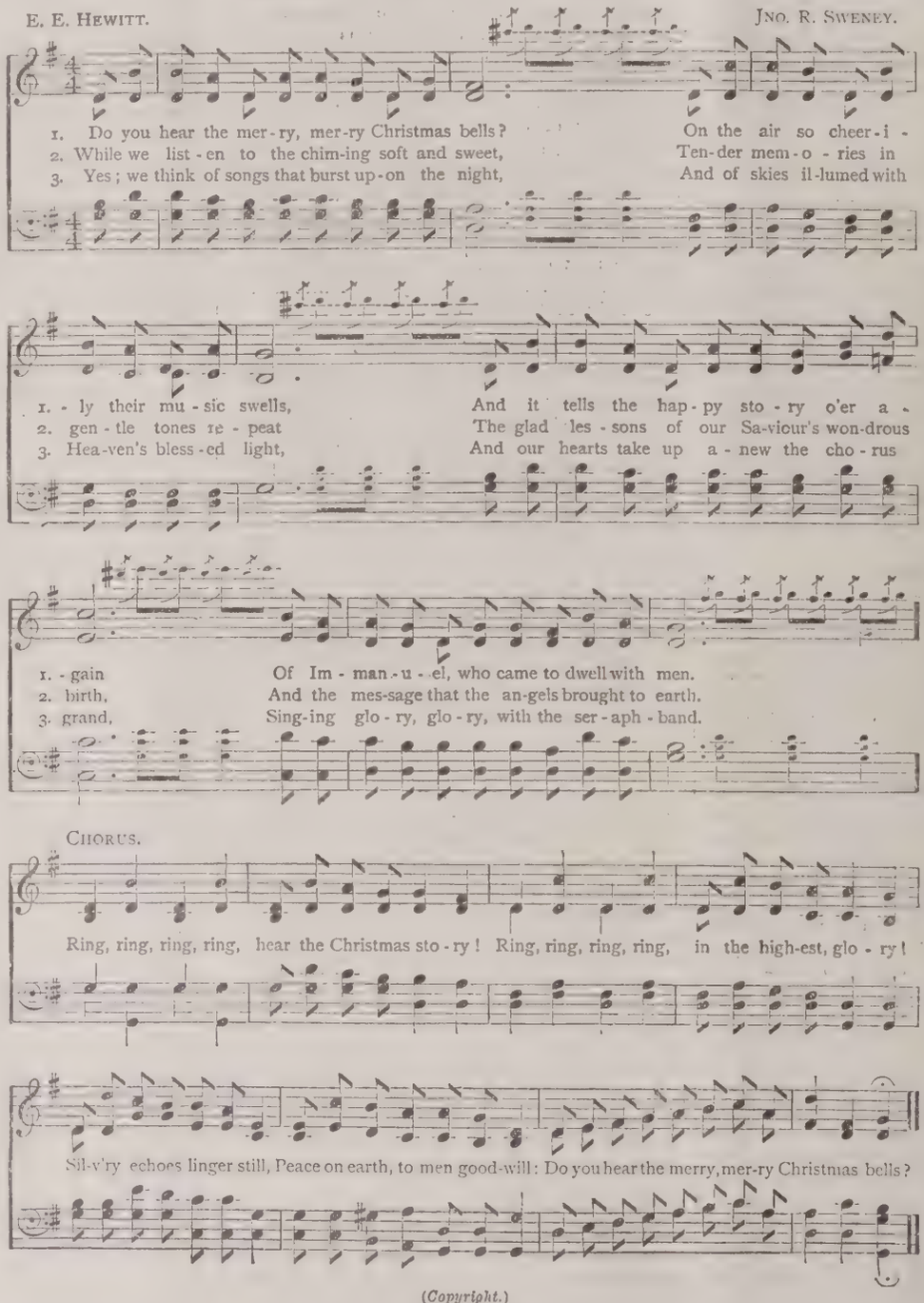
KOREA is unfolding to civilisation after centuries of apathy, and without prejudice or opposition is receiving Christ. The Government of this land is favourable to civilisation, and believes that Christianity is necessary to the raising of their nation to a higher standing. All Koreans agree that Christianity must be followed in their land, and the nobility are receiving the Truth. The Korean Government, to forward these principles, is sending some of their best students to this country for study, and several of these are to be found in the colleges of the land. Four young men of high birth were at Harley College, Bow, and have done exceedingly well. One of them, David Yer, is fulfilling his second year of study at that college, and has the highest recommendations of his teachers.

Rev. S. A. Moffett has written to the Presbyterian Board of Foreign Missions, 155, Fifth Avenue, New York, that the spread of Christianity in Korea is by leaps and bounds; and he says he must have trained Koreans to help in the work.

Christmas Song.

Do you Hear the Bells?

E. E. Hewitt. Jno. R. Sweney.



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Notes from Tasmania.

SPRING-TIME is with us in all its beauty. The Sunday schools throughout Launceston have their anniversaries at this time, and the season lasts from near the end of October until about the middle of December. During this period the work of the churches is "demoralised." Small congregations and small offerings are the order of the day, except for the one church in connection with which the anniversary is held. It is not surprising that many ministers regard this season with dread.

In the Churches there are indications that the spiritual tone is rising. But there is still a dead weight of worldliness and indifference which it is hard to lift.

Another Endeavour Convention! This time not in Melbourne but in this city, and representing not the whole of Australasia, but this little colony of Tasmania. We have here one hundred societies, senior and junior, with a membership of over 3,000, of whom over 300 are associates. These were well represented at the convention, and the meetings were instructive and inspiring.

The Tasmanian Baptist Missionary Society is making progress. The new house at Serajgunj is already in course of erection, and the income from the churches here is steadily rising. Our Prayer Union scheme is taking hold, and is a blessing not only to the missionaries who receive but also to the people who give.

Geo. Wainwright.

Launceston, Tas., Nov. 1.

The Soudan.

AS the result of an interview between a deputation from the Church Missionary Society and Lord Kitchener of Khartoum, the Committee of the Society have unanimously adopted the following resolution:

"That the committee of the Church Missionary Society, having long intended to send a mission to the Eastern Soudan, and especially to Khartoum, in memory of the late General Gordon, regret to find that, through circumstances beyond their control, it is not possible for them to open, at present, a Medical Mission at Khartoum. As, however, they have received permission and encouragement to go to Fashoda and the district south thereof, they believe that God has opened to them a door to preach the Gospel among the pagan tribes of the Soudan, in whom General Gordon felt an especial interest, and they direct that steps be taken towards the occupation of that district. To this end offers of service and further funds are earnestly invited. They believe, however, that the religious feeling of the country justly demands that an effort to perpetuate Gordon's memory shall include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the upper basin of the Nile, which has recently been brought under the control of England. They will therefore continue to strengthen their base in Egypt, with the intention of extending their mission to Khartoum and surrounding districts, as soon as it may be possible, in the providence of God, to go there also."

Gordon Memorial College.—In a letter to *The Times* the sister of the late General Gordon agrees with Lord Kitchener that there should be no denominational teaching at the proposed Gordon College, but adds that a deep love of the Bible pervaded his whole life, and any memorial to him with that omitted seems inconsistent with his principles. The Bible should be studied for educational objects only.

Miss Annie Macpherson.

WE present to our readers this week the portrait of one who has long been a familiar figure among Christian workers in London, and who we are glad to realise is still with us.

Born in bonnie Scotia, in the village of Campsie, Miss Annie Macpherson was educated in Glasgow. Her father being an educationalist, and one of the pioneers of that movement which has led to National Education, naturally took great care that the best schools available should be selected. Through the influence of the late Professor D'Orsey, Mr. Macpherson was called to England to undertake the superintendence of the Ockham Industrial Schools. Acting as his secretary, Miss Annie gained an early insight into educational matters, which has ever since then stood her in good stead. In this and in many other ways God was evidently preparing her for the great work of her life.

The father, after five years of suffering, passed away, leaving his widow with five sons and daughters, all of whom have now gone home, save the two sisters—Mrs. Birt of Liverpool, and Miss Macpherson herself.

Removing after this to a little village in Cambridgeshire, her earnest soul was drawn out by the neglected condition of hundreds of navvies employed in coprolite digging, that being a fossil deposit useful for manure. Reading Miss Marsh's book on "Work among Navvies," she was led to attempt, in fear and trembling, to reach them by giving tracts and reading to them at their meal hours. This resulted in an evening school, and by-and-by the opening of a small mission hall, where many men were converted to God. Not a few of these are still labouring for Christ, one being a missionary in China. The perusal of Mr. George Müller's Life and Testimony taught her the secret of faith in God, and of doing His work in simple dependence on Him. Even then, she confesses, she knew little of the faithfulness of God in this respect, and "it was quite a surprise to us when God definitely answered our prayers." One of the first to respond was "a dear invalid who denied herself a mutton chop, three times in one week, to send a shilling." The second gift was received at the third Barnet Conference, while the next gift was £10 from an unknown friend. Thus the lesson of simple trust in God for every need, was learned, and on this principle the work of all the subsequent years has rested.

During these seven years in Cambridgeshire, Miss Macpherson was wont to spend annually a couple of weeks with Mrs. Pennefather at Barnet, learning from her many precious lessons, but particularly the glorious hope of our Lord's personal return.

But a wider field began to open. Rev. W. Pennefather came to St. Jude's, Mildmay, and, visiting here, Miss Macpherson was introduced to Lady Rowley, then working in the East End. Further, she attended the Theatre Services which were held by Mr. Reginald Radcliffe. There she met Miss Clara M. S. Lowe, who took her to visit the homes of some poor match-box makers. Never had she witnessed such a sight. In one miserable garret she found six little girls, pale and thin, working on the match-boxes at 2¼d. per gross. Their condition was deplorable. "From that time my longing was to live among and care for these suffering little ones."

A little later she crossed the Atlantic for the first time, and saw much of New York Missions, finding in a Destitute Boys' Home, conducted by Mr. Van Meter, seed thought which proved to be the germ of her future emigration enterprise.

Returning to London in 1866—"the cholera year"—she found the plague ravaging the East End, and sorrow and distress resting like a pall on the poor homes. Widows and orphans were in despair, and publicity being given in our own pages, a fund of £22,000 was raised to meet the special need.

On behalf of the helpless women, a widow's sewing class was formed—still one of the leading features in the Home of Industry—special endeavours were made for the little match-box makers, while the neglected corner boys, many being cholera orphans, aroused concern. Wishing to get hold of these lads Miss Macpherson made bold to ask a group



to come and take tea with her. This was then an unheard-of thing, and they refused, while one said, "We chaps don't like religion licked down our throats." Eventually they agreed to come if the tea was given in "George Holland's place." That first tea to 200 Arabs is described as a strange sight—they seemed ravenous as wolves. "From that night," says Miss Macpherson, "my life was consecrated to the reclamation of such castaways."

A small house was taken, and thirty homeless boys were admitted. Then two other houses—one for boys and one for girls—were opened. Finally a warehouse in Commercial Street, in the heart of "the thieves' quarter," formerly used as a cholera hospital, was taken and opened in February, 1869, as the Home of Industry. This was the famous "No. 60"—a sacred spot to the earlier friends of the work. The Home was speedily filled with destitute children, and moreover became the centre of a busy and far-reaching Mission organization.

Circumstances led Miss Macpherson to seek an outlet for her rescued boys across the ocean. Such an idea was scouted by many. It was unheard of, and a mere tempting of Providence! Still, she felt it was of God, and definite prayer was made that funds should be sent, if it were his will the attempt should be made. In the spring of 1870 a thousand pounds came in, and on May 12 the first party of boy emigrants set sail, under Miss Macpherson's personal charge, for Canada. At Quebec she was well received, and sent rail free to Toronto. All the boys were quickly placed out. Two parties—one of boys, the other of girls—followed in that year. Since then over seventy bands have gone across the Atlantic to "the land of plenty," making a total of 6,500 children. Through the goodness of God, and in spite of storms and perils, no serious accident has happened, save one explosion off the coast of Ireland. This emigration scheme has proved rich in reward. Difficulties and misunderstandings have arisen, but the good conduct of the little emigrants has won recognition, and now a warm welcome awaits each fresh band from the Home of Industry. The most careful and solicitous watchfulness is maintained over the planted out children.

On the experiences in Canada and the opening of various Distribution Homes it is unnecessary here to enlarge. The outcome of the whole work has exceeded the most sanguine expectation. The young people have thoroughly assimilated with the Canadians. Large numbers are now living godly lives and working actively for Christ. Some are ministers; others missionaries to the heathen; many are prominent professional men; while the majority are quiet, thriving farmers—often the strength and support of the local churches.

Apart from this—which may be regarded as Miss Macpherson's special burden—a very large circle of active service has grown up around the Home of Industry. With this, however, our readers are familiar from frequent notice in these pages. The aged and feeble, the sick and the dying, the poor widows, the mothers, the men of the district, factory girls, young working men, and the children, all find special attractions at this busy beehive. The round of happy fruitful service is incessant. Its results, in changed lives, have been beyond the power of pen to describe.

The fearless testimony maintained in Bird Fair has alone won many of the worst possible characters — pugilists, gamblers, drunkards, and blasphemers have been among the witnesses to the power of the Gospel. The Bible Flower Mission idea, moreover, originated in the Home of Industry; and among its earliest trophies was a foreigner lying in an East End hospital, saved through the visits of a lady who is now the wife of the superintendent of the Figueras Mission in Spain. Then, also, the Welcome Home, the Bridge of Hope, and other well-known institutions found origin in the Home of Industry; while thousands of workers and missionaries from afar have realised fellowship and help in the famous monthly workers' meetings, which were among the earliest of that united type of gathering.

Thus in many ways the work which has grown up around Miss Macpherson has set its mark on Christian enterprise; has stimulated and started many in this and other lands; and has trained hundreds of faithful workers now doing useful service

at home and abroad. Indeed, the knack of setting other people to work is one of our friend's special characteristics. Her own intense devotion, shrewd perception of the thing needed, and boundless energy, seem to inspire all who come closely in contact with her.

She herself, however, is profoundly anxious to record to the glory of God that any success attained is due to the grand company of workers He has called around her. Besides the inner band, who have long been the centre of the whole operations, there have been such as Mr. and Mrs. Merry with their family. Mr. Joseph Merry has long been the right-hand man in the work on this side and in Canada, while two of his sons have borne the burden of training, placing out and watching over the boys and girls on the other side. One is now in charge here, while the other is in full charge in Canada. Hosts of honoured names might be mentioned who have lent effective aid; but their record is with God—"they seek not the praise of man."

Miss Macpherson herself, in permitting this personal record, trusts that it may be to the help of many in magnifying the faithfulness of God, who has given the strength and power for the work, and has led and guided every step. She desires simply to exalt his love and sustaining grace, and to show how possible it is for a weak woman to live and work among the teeming masses of the East End, drawing them by sympathy and help, and seeking above all the salvation of sinners and the glory of God.

Requests for Prayers.

For an outpouring of the Holy Ghost upon speaker and people at a week's mission in the Tolborth Mission Hall, Glasgow, December 24 to 29.

For a great revival of pure religion in Ipswich and neighbourhood.

For blessing on the distribution of tracts and Scripture texts on the observance of the Sabbath, and for the upraising of men who will exercise an influence for the defence of the day of rest and worship.

For the Holy Spirit's blessing on a mission now in progress in Convoy, co. Donegal, conducted by Mr. Wm. Cowden, Belfast.

Obituary Note.

MRS. GRAY.

On Tuesday, December 15, there passed away at her residence, 274, Clapham Road, S.W., Mrs. Gray, formerly matron of "The Carter Home," High Street, Clapham. Since the death of her husband, Mrs. Gray had been a great sufferer, but, amidst all pain patiently borne, she was never so happy as when writing to, or receiving visits from, "her dear boys," as she delighted in calling the lads who had once been under her care, and in whom she continued to take such a tender interest. Many of those lads are now in distant lands, and can trace their conversion under God to the influence and Christian teaching of their dear friend now called home.

Soldiers' Christian Association. — The authorities at Aldershot have granted a prayer room for the use of the members of this association. This, it is hoped, may lead to such provision being made for the men in all our large home garrison centres. We ask for prayer that the Aldershot room may be made the means of great blessing. Arthur H. Wheeler.

Exeter Hall, Strand.

Scripture Readers' Society for Ireland.— The claims of this Society were advocated from the pulpits of upwards of twenty churches in different parts of Ireland on Sunday week. The Society was established in 1822 for the purpose of employing Christian men, well versed in the Scriptures, to read the Bible from house to house throughout the country. These Scripture Readers are placed under superintendents, who send in periodical reports to the Committee in Dublin. The system is under the control of the secretary and treasurer, Captain James Kearney White. There has been a serious falling-off in the income this year.

(1034)

Ten Weeks' Bible Study.

It is possible that many who have read the widely-distributed appeal for daily prayer on behalf of Professor White's "School for Bible Study," to commence at the New Year, have wished for further information as regards both the school and the professor.

One who recently had the privilege of acquiring the information is anxious to impart his impression of both lecturer and lectures, in order that so rare an opportunity of pleasure and instruction should not be missed by those who could attend the course offered.

Professor White is an American, and comes from Mr. Moody's Bible Institute in Chicago; but he is M.A., D.D., and Ph.D. of Yale University, has been Professor of Hebrew and Old Testament Literature in Xenia Theological Seminary, U.S.A., and is Missioner from the International Committee of the Y. M. C. A. among young men in India. An Indian paper has lately paid a high tribute to the value of his teaching and the charm of his speaking; while among Christian students of Great Britain and Ireland he is known well as one of the most appreciated and impressive speakers at their last Summer conference.

His lectures are not mere helpful gleanings from any given chapter, and are not directed to vexed questions of controversy or criticism. Professor White believes in the necessity of a close acquaintance with the whole Bible, and to this end he gives comprehensive outlines of individual books, their chapters, topics, words, characters, and periods, and shows the advantage of contemporaneous study by these methods. For example, he will take the book of Amos, and give a graphic picture of the political situation of the book, and an outline of its construction, that stand out full of new power and interest.

Taking the book of Hebrews, Professor White may seize upon one of its keynotes, such as "better than," and condense the epistle thus:—"A better revelation, a better High Priest, a better ritual and offering, a better life—motive." Instances might be prolonged indefinitely, and if anything has been said to induce a visit to the "school," the writer has no doubt of the enthusiasm and steady attendance at the course of lectures that will follow, or of the lasting appreciation of a new and living interest that will be aroused.

Programme of Meetings,
To commence January 16, 1899.

Tuesdays, 5.30., King's Hall, High Holborn; 8.30, Kensington Town Hall.

Wednesdays, 12.0 and 3, Morley Hall, 26, George Street, Hanover Square.

Thursdays, 4.30, Hampstead Conservatoire; 7.30, Mildmay Conference Hall.

Fridays, 3.30, Eccleston Hall (Belgravia); 8.30, Polytechnic, Regent Street.

Saturdays, 3.0, 186, Aldersgate Street (men only).

Believers' Meetings, Bristol.—The circular of invitation to these meetings at the Gospel Hall, St. Nicholas Road, on January 10 and 11 is issued. The subject proposed for consideration is "The Priesthood of Christ" and "The priesthood of Believers." The bold pretensions advanced by the advocates of a human sacrificing priesthood call for the exercise of spiritual watchfulness on the part of all whom God in his rich grace has entrusted with his truth; and diligence in obedience to the Holy Spirit's exhortation to contend earnestly for the faith once for all delivered to the saints.

Charitable Appeals.

We give a further instalment of these seasonable requests for help in meeting special needs at this time.

Mr. George Goodman, of Lambeth Walk Missions, wishes to distribute coals, meat, groceries, clothing, &c., among the very needy. Address, 128, Kennington Park Road, S.E.

The Mission of Help to the Suffering Poor (Miss A. F. Perram, 90, Darenth Road, Stamford Hill, N., Hon. Sec.) seeks to relieve the sick and aged who are visited in their homes.

The Society for the Relief of Distressed Widows are doing good service among a specially-deserving class, and are in need of fresh help. Secretary, Mr. S. Rayson, 82, Sackville Street, W.

Mr. G. T. Hunt (20, Blandford Street, Baker Street, W.,) of Lisson Grove Mission, desires to take a part in relieving the necessities of the many poor of that populous district, and seeks help.

The Chelsea Children's Mission are anxious to give a good tea and some clothing to poor children in that district at Christmas. Hon. Supt., Mr. C. H. Connor, 73, Pulford Street, S.W.

Mr. Wm. Chorley, 6, Clephane Road, Canonbury, N., or of North East London Gospel Mission, says they have 1,500 children looking for a Christmas meal, besides hundreds of poor families.

Mr. E. H. Kerwin, Great Assembly Hall, Mile End Road, E., writes on behalf of the Tower Hamlet's Mission, which supplies many East End poor with Christmas meals at their own homes.

Mrs. Welin, of the Scandinavian Sailors' Temperance Home, Poplar, wishes to entertain at Christmas time as many sailor lads as possible, and appeals for the co-operation of friends. The City office is 24, Fenchurch Street, E.C.

Mr. John A. Groom, of the London Flower Girls' Mission, 8, Sekforde Street, Clerkenwell, E.C., wants to give, as usual, a thousand Christmas dinners to these street toilers and those connected with them; he will be thankful for help.

The Walworth Crèche is a very popular and much-needed institution in that poor neighbourhood. The hon. superintendent, Mrs. Kinghorne, 26, Dagmar Road, Camberwell, S.E., appeals earnestly for help in maintaining the work.

Messrs. T. and J. Young, of the Working Men's Mission, Collingwood Street, New Cut, have many calls for help in food, firing, &c., and ask that contributions should be sent to their address, 33, Nelson Square, Blackfriars Road, S.E.

The Union Hall Mission will be unable to carry on their customary relief work, so much needed among the poor of Marylebone, unless help is forthcoming. The treasurer is Mr. William Holmes, 156, Alexander Road, St. John's Wood, S.W.

The Benevolent or Strangers' Friend Society has 167 visitors engaged through the year in visiting the sick poor at their homes, and they want at this time to supplement the usual weekly relief. Sir J. C. Dimsdale, 50, Cornhill, E.C., is treasurer.

Mr. Wm. Sly, secretary of the Domestic Servants' Benevolent Institution, 32, Sackville Street, W., says they have ninety-five pensioners on the roll of the society, and temporary relief is also granted. There are many applicants, and funds are low.

The Wesleyan Seamen's Union, with centres in Limehouse, Canning Town, Poplar, and East India Dock Road, helps men of many nationalities. At the present time of year gifts of money, food, and clothing will be gratefully received. Rev. David Roe, 18, Stainsby Road, Poplar, E.

London Street Mission (Percy Hall, Dockhead). — The workers wish to distribute seasonable gifts of food as in previous years, and Madam Annie Ryall (Mrs. Bustin) is anxious to give about seventy women connected with her meetings a free tea. W. Bustin, 13, Prior Road, Bermondsey, S.E.

Mr. W. J. Orsman, J.P. (Milton House, Shacklewell Green, N.E.), asks for contributions on behalf of the general and benevolent work carried on at the Hoxton Costers' Mission. Some 500 poor children will be given a large parcel of food on Christmas morning. During the wintry weather breakfasts are given to 350 half-fed children.

We have also received urgent pleas for the sympathetic co-operation of our readers in this relief work, received from the following workers among the poor of London:—

Rev. S. A. Griffiths, Vicar, Christ Church, St. Giles, W.C.

Rev. R. Loveridge, Vicarage, St. Philip's, Bethnal Green, E.

Rev. Wm. Cuff, of Shoreditch Tabernacle, Hackney Road, E.

Rev. J. Edwin Jackson, Christ Church, Reedham Street, Peckham, S.E.

Pastor T. Maycock (1, Rainham Road, Kensal Rise, W.), of the Kensal Rise Tabernacle.

Rev. Philip Gast (12, Noel Street, Islington, N.), of St. Luke's Church, Clerkenwell, E.C.

Rev. E. P. Connor (37, Bittern Street, Borough, S.E.), of Borough Road Baptist Church, Southwark.

Pastor S. J. Jones (Kent House, Bow Road, E.), of East London Tabernacle.

Pastor T. J. Hazzard (52, Addington Road, Bow, E.), of the Lighthouse Church, Bow Common.

Pastor D. M. Cameron (515, Wandsworth Road, S.W.), of Union Tabernacle, Wandsworth.

Mr. W. T. Russell (11, Manor Place, Paddington Green, W.), of John Street Chapel, Edgware Road.

Mr. John Wm. Weston (31, Park Street, Southwark, S.E.), of the Grove Mission, Great Guildford Street, Southwark, purposes to supply deserving poor with a good Christmas dinner and tea, also warm clothing, blankets, and coals.

Mr. T. M. Wintle, of the Undenominational Christian Mission (Pontymoile, near Pontypool, Mon.), is hoping to give two thousand Christmas dinners and a thousand "Santa Claus" stockings for the children at the Christmas season. The people, he says, are still suffering from the effects of the great coal strike.

The Christian Instruction Society and Deaconess Mission appeal for help in their work of sending Deaconesses into the homes of the London poor, where they relieve the destitute, nurse the sick, and in various ways care for both body and soul. The committee are very anxious to respond to some of the many applications for workers. The secretary is Miss Neuman, 35, Memorial Hall, Farringdon Street, E.C.

Workers in Paris.—We had great cause for praise at our evening prayer last week. About fifty were present, some coming from long distances. We came to meet the Lord, and He graciously revealed Himself to us. Pastor Theodore Monod and one or two others pointed out that we must be ready even for persecution and suffering. We were strengthened for battle and separated with songs of praise and anticipations of victory. We are to meet again at Le Rue Roquepine, Saturday, January 7, at 8 p.m.— Radstock.

His First Kiss.

By Dr. THOS. J. BARNARDO.

THE crowd was gone. The streets were nearly deserted and silent, save for the rushing noise of the downpouring rain and the clattering rumble of the carts which passed over London Bridge almost without intermission the whole night. My great-coat was sopping, and even my boots were saturated. Finally I sought shelter in a narrow staircase leading from King William Street to Billingsgate and Lower Thames Street below. My work was evidently done that night, I thought.

But first I went down the steps. Two or three poor half-clad creatures below were huddled together for shelter in one corner. But they were "grown-ups," and my quest was for waif children only. In the opposite corner, however, there seemed to be just a little heap of rags. I turned on full the light of my lantern, and put down my hand to raise the bundle. It moved—it arose! It was not a bundle but a boy—a little chap, a wee hunchback—with pale, worn, thin face and sopping, ragged raiment! Rubbing his eyes in which my light gleamed, he took me for his natural foe, the "Bobby;" so, in a moment, he ducked under my hand, and, darting out into the street, was soon making his way amid the downpour. I quickly overtook him—not a difficult thing to do, for one could not but see he was too feeble of step to go fast.

Then I did my best to reassure him. I was no policeman; he need not fear; indeed, I wanted to help poor boys like him. "Come back to the shelter of the stair and talk." He slowly and wearily returned—a hopeless, dejected, little automaton. With a start I drew back: the little dirty hand was burning hot! Fever, if ever I had known it! A more careful examination revealed that the poor waif was suffering from pneumonia, the result, no doubt, of cold and wet, homelessness and starvation. Before I had finished my examination,

HE HAD UTTERLY COLLAPSED.

I gently laid him on one of the stairs under shelter, and bade him rest there quietly until I returned. A night cab was slowly wending its way home. At first unwilling to come with me, the driver quickly changed his tone and volunteered his help when I told him who I was and why I needed him. "Pore little feller!" he said, with genuine sympathy in his rough, weatherbeaten face, as he helped me to gather up the child from the steps where I had left him. We placed him tenderly and kindly in the cab, having first arranged the cushions, so as to let him lie at length. Then I too got in, and away we drove to Stepney Causeway, that little narrow lane leading out of the Commercial Road, filled with dingy houses, and having no feature which distinguished it from the mean streets all around, save the presence of the two great buildings, one on either side of the street, facing each other, which had proved harbours of refuge to hundreds (not then, as now, to *thousands!*) of little, tempest-tossed and weatherbeaten barques.

It was about two a.m. when we drew up at the door of Her Majesty's Hospital. The night nurse was soon there helping to lift the little patient out, and then, the cab dismissed, we had our work before us to cut away with scissors the fœtid sodden rags which invested the warm body of our little waif, and make him fit for bed. Was there a cot vacant? Oh, yes, in the Gordon ward, fitly named after the hero who loved his "kings" in Greenwich, and who, when administering the vast Soudan, had always an eye for the brown-faced, bright-eyed boys of Arab extraction. Edward, or "Little Ted"—for that was the name we called him by—was indeed very dangerously ill.

At first I thought he could not live through the night; then gradually hope dawned, and although the boy had

A SEVERE STRUGGLE FOR LIFE,

the vital spark, though it flickered, did not, as I feared, at once go out. He lingered on, got better of his pneumonia, and I began to hope that he would perhaps live. And so he did—long enough to make us all love him. I delighted to go over to the Hospital when I could spare time to sit by his side for a few moments while his worn little hand was stretched out and placed in mine. We did not say much, for it hurt "Little Ted" to speak loudly, as he had to do, on account of my deafness. But our friendship was very real, and I could tell by a look at his face whether Little Ted was happy or had something he wanted me to know, or was restless, longing, as he sometimes said he was, to be up and out and *at work*. Bless his poor heart! "At work" meant selling matches. To be "up and out," meant to be in the streets once more; but Little Ted was never to go out again.

We all loved him dearly. There was one, however, whose affection was greater than mine, and that was the nurse who had special charge of him. "Nurse Jones," we call her: a softhanded, warm-hearted, loving woman, who never felt more in her element than when with gentle words she was comforting some poor child who had drifted under her care into the hospital. I often came in and found her sitting down by Little Ted's bed crooning to him some familiar tune, while he, with eyes half closed, stroked her hand lying on the counterpane. Nurse Jones found from the night nurse that Little Ted did not sleep very well; that, especially towards morning, he became restless, and would toss from side to side; and, although her hour for duty in the ward was not until seven, she often came down an hour before hand to comfort him.

And how he watched for her! how the great dark eyes that were now getting so sunken kept a wistful watch on the door opposite his bed, where the welcome face of nurse might first been seen! At the sight of her a look of love, and gladness, and satisfaction, and complacency, and content, and all pleasurable feelings, fluttered like glimpses of sunlight

ACROSS HIS WORN FEATURES!

One morning Little Ted looked particularly ill and weak. She had heard of his spending a bad night, and, coming over, she caught the wistful look in the eyes of the little waif who had never known home life or a mother's love, and irresistibly overcome she stooped down and tenderly kissed the child. Instantly the great eyes of the poor boy looked up at her with a wonder greater than he had ever shown. "Nurse," piped his little squeaky voice; "Nurse, *why* did you kiss me?" Before the answer could be given, he himself repeated: "It was nice; but why did you, nurse?" And the good woman, who had been trying to keep the tears back, simply stooped down and whispered to him: "Dear Little Ted, you are all alone; you have no mother; you have no one to visit you and to love you. But I love you, that is why—" and she kissed him again. The child's worn face became irradiated with a light of love, to which it had hitherto been a stranger! But presently the boy, looking at his nurse, heaved a deep sigh. "But—but" (there *was* a but)

"NOBODY NEVER KISSED ME AFORE,"

explained the little chap; and then his eyes were closed again, and his hands clasped firmly the kind hand of his new-found friend.

"Not much in the incident," some one will say who reads these simple lines. But very much to us who live and labour amongst the waifs and strays of the streets! How these few words of the dying street boy told out the tragedy of a young life which had never known love, but which had infinite capacity for the knowledge it was ignorant of! Little Ted slumbered on peacefully, still holding his nurse's hand; and only a few days after that he closed his eyes wearily for ever. Yet it was something to have soothed his pain and smoothed his pillow even for a while, and to have whispered in his ears during the last few weeks of his barren life, of the great love of the Heavenly Father, a love that earth cannot defile, that is unending, and that awakens human love as nothing else can.

18 to 26, Stepney Causeway, London, E.

INTERNATIONAL S.S. LESSONS.

January 1, 1899.

"Christ the True Light."—John i. 1-14.

Golden Text.—"*In Him was life; and the life was the light of men.*"—John i., 4.

The Apostle John

WAS born about the year 4 A.D. at Bethsaida in Galilee, and his home was at Capernaum. His father (Zebedee) was a master fisherman, and his mother (Salome) was one of the women who were faithful to Jesus to the last.

Jerome says that John spent his latter days at Ephesus, as the Elder of the Church there, and that he died there in 98 A.D.

The character of John was passionate, gentle and loving as a rule, but bold and fearless in defence of his Master. He was the special friend of Jesus, for he could, from his disposition, appreciate Christ more than any other of the disciples.

The Gospel of John.

This was written at Ephesus about 85 A.D. It consists of the Gospel story as John used to preach it. Teacher should compare and contrast the four Gospels. It is the same story in all, but coloured by the character of the writer.

Illustration.—River coloured by the bed over which it flows, or the sea by its rocks and sands. Thus—Red Sea, Yellow Sea, &c.

The Gospel was written in Greek.

The Word (1-2).

This name refers not to the man Christ Jesus, but to the Spirit and mind of God which were in Jesus. If the teacher can get his scholars to remember that all through this lesson it will be much easier to understand. The Spirit was *with* God (just as our spirit is with us). The Spirit *was* God (just as we cannot be ourselves if robbed of our peculiar spirit).

The Work of the Word (3).

"All things" not merely material, such as sun, moon, earth, trees, animals, but things spiritual—men's thoughts, love, hope, the Spirit acting upon the minds of men prompted them to every right thing they have ever done, written, or said. He was working for the salvation of men before the time of Jesus, and is working for the same still.

Life and Light.

"The wages of sin is death." Righteousness is life. All righteousness is of God. All *life*, of every form, is due to the activity of God.

And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone.

This life is the light of men. As men with the desire to do and be right were groping their way on up the steep of goodness and truth, the Spirit of God was their light. That was before the day of Jesus; since that day all progress and growth in knowledge and virtue have been by the light of Christ's character and under the influence of his present spirit. "Lo, I am with you alway." That light is so bright that the darkness of sin could never *overcome* it.

John the Baptist (6-8).

John was the morning star which comes to herald the dawn of day. Every Christian man should be a witness that Christ *has* come.

Illustration (1).—The best evidence of the sun's power is in the life which it imparts to animals and trees, &c. So good men are proofs of the existence of Christ.

The moon, by reflecting the light of the sun at night, proves that the sun is still shining, although we cannot see it.

Our dear Lord's best interpreters,
Are faithful human souls,
The gospel of a life like theirs,
Is more than creeds or scrolls.

The Purpose of the Word's Work (10-13).

To make men children of God. In body, men are already his children, but they need to be born of his spirit before they can become his children in this sense. Christ was *the* Son of God, because He possessed the Spirit of God beyond measure.

FOR YOUNG PEOPLE.

A Christmas Story for the Children.

By Rev. MARK GUY PEARSE.

TO-DAY, when our thoughts and hearts are full of Christmas joy, I am going to tell you a story of long ago about a man who sought and found the Holy Child. The story has come down to us through hundreds of years. How far it is true nobody can tell us; but this much I know full well, that the truth is in it for everyone if we have only eyes to see it and grace to learn it.

Not far from the Holy Land, where Christ was born, there lived one who has come to be thought of as a giant. Certain it seems that he was big and strong, foremost in the frequent fights of those wild days; caring for neither right nor wrong, nor ever bending his knee in prayer, for he was a heathen and had never heard of the Saviour Christ. To him the only good and glory of life was to be strong, and he vowed he would never serve any king upon earth unless it were the strongest he could find.

So Offor—for that was his name—went on his way, but found none that was great enough to please him until he chanced one day to reach the palace of a king where all proclaimed the might and splendour of the monarch. His soldiers were never beaten when he led them in battle, and far or near there was none so great as he. And the big Offor gloried in his service.

Now it came to pass one day that there arrived at the palace a minstrel who sang of good and ill, of brave knights and fair dames, of the gods that were of old and many a stout battle. But as the king listened he suddenly started as if in fright. Then Offor, lying at the king's feet, watched him, and wondered since the music moved him thus if the minstrel were not mightier than the king. And listening more carefully he heard the minstrel sing of some lost spirit who wrought such misery and ill that all men dreaded him; and at the mention of that name it was that the king crossed himself.

Then said Offor, "Who is this, O king, of whom the minstrel sings? and why dost thou so fear him since thou art thyself so great? Wherefore shouldst thou lay upon thyself this charm?"

But the king turned away and said nothing.

Then Offor asked the king again, and in his simplicity pressed him to answer. And the king told him how that he feared the Prince of Ill, who was stronger than any man, and that he crossed himself to break his power and to drive away his presence.

Then big Offor rose up and went his way, and sat him down to think of this new thing. "So then," said he within himself, "there is one at whose very name the king doth start in terror. How mighty must he be! I will go forth and seek him, and he shall be my master."

Forthwith Offor journeyed for many a day over lonely hills, and through the gloomy forests, where the wild beasts crept; and over lonely mountain heights; until one day he chanced upon an armed host who marched along their way, and behind them came one so proud and strong, that he seemed to claim the kingdoms of the world and the glory of them for his own. As Offor came near, the proud Prince of Ill bade him stand, and asked him, "Who art thou, and whither dost thou go?"

Then Offor, seeing him to be so strong, and that he directed such forces, made answer joyfully, "I am Offor, and I would fain enter thy service, for I have heard that thou art of all the strongest, and before thee kings do start and tremble."

Thus it was that Offor, thinking only of his strength, and caring nought for goodness, joined the ranks of this great king, and marched beside him and his troops, and listened wondering as they boasted of the victories they had won and of the thousand evil things they planned.

So Offor went for many a day until this Prince of Ill came suddenly to a place where stood a cross, and thereon hung the Crucified. Instantly the ranks were thrown into confusion, and the King of Evil turned away and trembled from head to foot.

The simple Offor stood and wondered, "Why dost thou fear if thou art so great?"

The king said nothing, but strode away into the darkness. Offor followed him, persistent.

"If thou dost not tell me why thou fearest I will follow thee no more," he cried.

Then saith the King of Evil, "It is the cross of Jesus Christ. I feared Him who hangeth thereon, for that He carried the sins of the world."

"But He is dead," said simple Offor.

"Nay, verily," said the king as he trembled, "He liveth and reigneth for ever and ever."

Then Offor turned back, and stood beneath the cross and gazed into the face of the Crucified—into those eyes that looked down on him with infinite pity. Offor could do nothing else but look and look, softened and melted until he worshipped. Here was something stronger than strength. Here was love. "This," he cried, "is the King of kings; this is the Lord of lords. Him will I seek until I find Him, and Him only will I serve."

Again he journeyed over lonely hills and through the gloomy forests, where wild beasts crept and howled, and across the barren places where the fierce storms raged. And ever Offor went, asking if any could tell him of the King of kings, one Jesus Christ, who died for all men on the cross, and liveth for ever and ever. At last one day he reached the cell of an old hermit, and to him the simple Offor came, and asked if he knew where the great Prince could be found, and how?

Then said the hermit, "My son, this Jesus, whom thou seekest, is indeed the King of earth and heaven. If thou wouldst find Him, thou must fast; if thou wouldst find Him, thou must pray."

"Fast and pray," said Offor, scornfully, "why that were to lose all my strength; and then what if I found this King? I could not serve Him." And Offor turned away angry and sorrowful, for he was very strong. "Fast I will not," he said, as he went along, "and pray I cannot." Then he stopped and asked, "Is there no other way of finding Him whom I have sought so long?"

The hermit thought awhile, and then made answer tenderly, "My son, dost thou know the river yonder?"

Yes; Offor knew it, and he knew how wide and deep it was, and how the floods came sweeping down when it was swollen by the mountain torrents, and he knew how many a one had been swept away in trying to cross it.

"I know it," said Offor, wonderingly.

"Go there," said the hermit, "and dwell by the riverside, my son, and use thy strength to help those who cross it. Rescue those in peril. In helping others thou shalt find the King of kings, and He shall come Himself and pay thee for thy service."

Henceforth Offor dwelt beside the river. Day and night he held himself in readiness to help those who journeyed thither. In his great strength he had plucked a palm tree from the banks, and used it as his staff. He knew every stone in the depths, and could guide the wayfarer into the shallow places and where the currents ran most lightly. And all his toil was glad; for that he served the great King of Heaven, and all were welcomed and helped in his name, the greatest King of all. And Offor was proud of his great Lord and Master, and sought for Christ's sake to keep himself ever at his best.

Now, one wild night in winter, when there was neither moon nor star, Offor lay in his hut listening to the howl of the winds and the roar of the swollen river. Then it was that from the other side he fancied he heard the faint cry of a little child. He lifted himself and listened. There was only the sweep of the wild winds and the thunder of the flood, and he lay down again. Then again came that faint cry, or so it seemed to him. This time he lifted himself and went to the door of the hut and looked out; but he could see nothing and hear none. Again he turned and lay down, and again there came that faint cry as of some little child in peril.

Then Offor seized his club and hurried forth in the darkness. The wild winds that beat and the raging floods had no terror for him. He plunged in and hastened to the other side; and there he found a little child sitting in all the fury of the storm.

"Wilt thou carry me over?" said the little one, reaching up helpless hands to the giant.

At once the big man stooped, and tenderly he sat the little one upon his shoulder, and holding him safely with one strong arm he grasped with the other hand his club and stepped into the river.

But as the blinding rains beat upon him, and the fierce winds blew, and the angry floods swept and surged, the weight of the little child grew more and more, until he felt as if he could go no further. He would suffer no complaint to pass his lips—was it not done in the service of the Great Lord and King of Heaven?—and he struggled on as best he could. But presently he lifted his patient eyes in wonder, and there he saw the child all glorious and shining. And the child said, "Offor, thou carriest Him who carried the sins of all the world."

Then Offor knew that he had found the King, and worshipped Him. And henceforth he was known no more as Offor, but *Christopher—the Christ-bearer*. And all his life was full of pity for all and gracious helpfulness. He bore not only the burdens on his shoulder for Christ the King, but that which is harder still to bear: when once some angry one struck him a blow in the face, he only wiped away the blood and said, "If it were not for my dear Master's sake, I would be avenged of that!"

Such is my Christmas story—surely for every one of us it is the Gospel for the day. We, too, must learn that life is but a poor thing until it is used for the service of others. To help any on their way, to befriend those in peril, to be pitiful and kind, is to serve Jesus Christ. To listen to the voice of the little ones is to hear his voice. Love's least and lowest service is ever the service of the high and glorious King of Heaven; and still, as of old, He comes to reward that service. "*Inasmuch as ye did it unto one of the least of these, ye did it unto Me.*"

The Empty Stocking.

Alas for the empty stocking,
Hung up in that garret bare,
By its pale little owner, rocking
A babe in the corner there.

Little May was a cripple maiden,
Scarcely ten summers yet;
But the days when their stockings were laden
She could not, poor child, forget.

Once there were four wee stockings,
All hung in the firelight glow;
But they came now as phantoms mocking
Of a dream dreamt long ago.

Last Christmas they played together,
Lily, and May, and Flo,
Nor minded the winter weather,
That this year had brought such woe.

Since father that autumn only,
Striken with fever lay;
And had died whilst his widow, lonely,
Lost all but wee Bert and May.

Whilst little May, fair and tender,
When father was ill in bed,
Fell down from a chair on the fender,—
And injured her hip, they said.

And to-night she was extra weary,
Since mother from work was late;
And the room seemed yet more dreary,
As the fire burnt low in the grate.

Then thought she, "I've heard of Jesus,
He died for our sin they say;
And still is alive and sees us,
And will hear what we have to say."
So with Him she gently pleaded
That Santa Claus that same night
Might bring them the gifts they needed
To give them a Christmas bright.
Nor was it in vain the yearning,
Or prayer of that childish heart,
For nigh by a bye-way turning
Came there a carrier's cart.
And in it a hamper laden,
To the full, with such good things
As unto the boy and maiden
The season of Christmas brings.
Oh! how they flushed with gladness,
And dear mother's eyes grew bright,
Forgetting her toil and sadness,
As she filled their stockings that night.
O darlings, so fondly dreaming
Of home-going holiday glee,
Holly and mistletoe beaming,
Party and Christmas tree;—
Whose stockings on Christmas morning
Will burst, laughing from top to toe,
For many that day is dawning
Whom Santa Claus does not know.
Say who, to earth's wee ones lowly,
His part, for Christ's sake, will play,
Or go as God's angels holy,
With love-gifts this Christmas day.

HARRIET JULIA EVANS.

An Announcement.

Owing partly to the illness of one of my helpers, and partly to the irregularity of postal deliveries at Christmas time, I have decided to set

NO BIBLE SEARCHER THIS WEEK.

Therefore the children eligible to go in for the Prize Competition next week will be those who have been correct *eight* times out of *eleven* during the quarter, instead of nine times, out of twelve as is usually the case.

I am giving an acrostic for you to do on Sunday which can be examined at home, but no answers are to be sent in to me.

Bible Acrostic.

(1) The elder of two men, whose sin was great,
Their punishment was swift, sad to relate.—*Mim.*
(2) The father of a prophet of the Lord,
Predictions were despised, also his word.
—*2 Chron.* xv. to xx.
(3) What city did a chief of herdsmen slay,
Where men and beast in dire confusion lay?—*1 Sam.*
(4) How was it said God wrought in two good men,
Apostles, who did good by word and pen.—*Gal.* ii.
(5) An instrument of music—what's its name?
The prophet says the singers shall have shame. —*Amos.*
(6) This people saith, "We will return and build"
The God of heaven, otherwise had will'd;
Take the two vowels from the name that's here,
And in due order make them to appear. —*Malachi.*
(7) A wicked man designed one's overthrow,
In his own net the Lord did make him go.—*Esther.*
The whole.
Two cities names now traced can be;
Destruction was their destiny.

The Bible Searcher.

No. 152 (second list).—Correct answers received from:—

A—Gladys Allan, Douglas Adams,* Enderby G. Anderson, Wm. Aston,* Minnie Alcock, John T. Frances, and Henry Allsop.

B—James and Edith Barker, Catherine Barber, C. Godfrey Bates, Hilda* and Clifton* Bassett, Lucienne Brabandes, Henriette Bardot, Albert P. Baker, Lilian, Frank*, Avory and Teresa Blackie, Massy*, Allen and Conyers Baker, Janet and Elizabeth* Black, Aline and Chappie Bazett, John Benger, Louis W. H. Berthé, Alcina*, Henry* and Leonard Bentall, Dorothy Berry, Susette* and May* Beck, Margaret and Dorothy* Bellerby, Annie Brisland, A. Bridges, Robt. G. and Eva Browne, Ashley H. Bowker*, Chas. Brown, Geo. and Colin Graham Brown, Ralph Bourne, Nelly and Gertrude Brookfield, Lindsay* and Leonard S. Browne, Lily* and Stanley Boxer, Ernestine Buhl, Gerald T. Burke, Harry Butler.

C—Nellie Crawford, Dorothy J. Clarke, Rosemary Cairns, Maggie and Jessie* Carter, Alice E. Crang,* Mary and Willie Charles, M. Joan Clarke, Walter Carter, Cicely and Millicent M. Craven, Isabel and Mabel Candlin, B. M. Cushford, L. M. Clarke, Henry J. Cheney, Bessie Cheale, Edith F. and Dora Corrie, Richard Cornthwaite,* Edith Corrick, Winnie and Arthur Cox.

D—Polognia Daws*, James E. Davey, Harold Davis, Willie Davies*, Blossom Davis, Keith W. Drennare, Olive Deane, Kenneth Dunbar, Gordon Duncan, Dorothy and Marjory* Dyke.

E—Muriel* and Ethel* Edwards, Helen Eardley-Wilmot, Maud Eddey.

F—Jeanne Faucon, Janet Fawkes, Marian* and J. Froegard, Louise Filhol, Hyacinth Fitz Simons, Aileen and Frances Figgis, Reginald, Ernest and W. A. Findlay, Eva Fielder, Agnes, Maggie, Netta, Lewis and Flossie Fullarton.

G—David Gardiner*, Walter S. and Helen W. M. Gray, Dorothy, Jack, Stuart*, Edith M.* and Margaret* Gray, Ivan Garrod*, Daisy* and Mary E.* Greenacre, Muriel and Elsie Green, M. Greenleaf, Henry Gribbie, A. and F. Gibbs, Winnie, Dorothy and Nancy Grove, Thos. Groombridge, Hilda Goldthorp.*

H—May and A. K. Handasyde, Winnie and Edith Harrison, Ella Hake*, Winifred and Edith Harvey, Ruth Harral, Freda Haines, Dorothy E. Harris, Edith and Emily Hearn, Phyllis Hill, Nora Hall, Mary Hinton, Violet A. Holford*, Margaret D. Hogg*, Marjorie Hogge, Dorothy and Marjorie* Hodges, Georgette Hoffmann, Freda Hunton, Ethel* and Eva* Hutchings, Edith L. Hunter, Gladys, Charles and Nettie Hussey, Lila K. Hughes, Helen M. Hunter.

J—Dora Jay, Kathleen James*, J. S. Jackson*, Nellie Jelfs, Marjorie Jones, Agnes Jones, Lizzie Johnston, Kate G. Johns, Mary Johnston.

K—A. D.*, Isa, Alex, T. and Willie* Kay, Dorothy B.* and Grace* Kerr, Helen L. and Elsie M. Knight, Jeanie Kyle*.

L—Henry Laing, Irene Laurie, Guinefred and Elsie Leigh, Alice L. Mar, Hannah Lovell, Murray and Grahame Lloyd, Norah, Edith, James and Harry Lowe, Edith and Nellie Lockhart.

M—Jean H. Maxwell, Dora Marples, Matilda Maitland-Kirwan, Winifred E. Martin, Margery Matthews, Avie Mallory, Bruce and Harry Malaher, Miriam and Sydney Marston, Daisy Marrett, W. C. Mallinson*, Christina Marshall*, Dugald and K. G.* MacGilp, John MacMurray, Ada B. Macnutt*, Louise Maclachlan, Annie G. Macnair, Isabella and John Mack, Barbara and J. Maconchy, Hilda Medill, Lois* and Olive Mewburn, Charlotte and Bessie Millar, W., Elsie and Mabelle Mountstephen, Dorothy Moorwood, Dora Muir.

N—Geo. Nash, Edith S. Nash*, Mary*, Dorothy and Henderson* Nathan, Peter and Cissy Nicholson.

O—Sidney and E. Oliver, Mattie* and Florence* A. Osmond, Eva* and Maude Oakes, Maggie and Jack Osborne.

P—Willie, Ada and Jessie C. Palmer, Dorothy Patten, Winnie Page*, J. E. Pearce, Vera Petrides, Clarice M. Peach*, Walter C. Perryman*, Evelyn P. Pechey*, Mildred* and Hattie Peters, Joanna Pearman, Francis S. Phillips, Daisy Phillips, Leo and Gordon* Pibel, Kathleen Pincott*, Isabel* and Gladys* Phipps, Margaret* and Lillian M. Pook, Cyril Pomeroy.*

R—R., Marjorie, Herbert and Edward H. Rainey, Gwennie Ravenhill, Evelyn and Dorothy Rashley, M. L. Rickards, Willie Rigby, Arthur M. Roberts, Olive Robertson, Jessie, Elmina and Isabel D. Roe, Chas. S. Rudge*.

S—Evelyn Shaw*, T. M. and D. D. Stanier, Constance* and Hilda Schaeffer, Flora Shadbolt, Bessie Scantlebury, Lilian Sargeant, W. Stangoe, McLeod N. Staight, Eric, Gladys and Mervyn Shaw, Gertie Slade*, Chas. W. Saunders*, Jessie K. Stuart, Sydney, J. and A. Speed, Muriel, Rosetta* and Ivy Sherwin, Nellie* and Effie* Sery, Marjorie Sherbrooke, Richard A. Spencer, Florrie Smith, Mary C. de Spiganovics, Andrew and Florence Simpson, Irene Simms, Esther R. and Muriel Stone, Constance and Gertrude Scott, Eliza Scott, May, Fred and Edward* Short, Ronald Studd, Emily Stuart, C. Bessie Symes.

T—Louie and Nannie Tibbits, W. S. Toller, Harry Thompson, Janet and John W. Thomson, Frank and H. Tomkins, Alice M. and Frank Thompson, Elsie Thorne, Alice Truelove*.

U—Queenie and Lily Upton.

V—Olive Van Millengan.

W—Louisa and Violet Walker, R. Watson, Leonard N. Walker, Greta Watson*, Thos. Weddell, Pringle M. Wilson*, W. H. Williamson, Ethel S. Williamson*, Eleanor E. Williamson, F. White, Ruby and Edith Wilkins, Madeline Woodford*.

Y—Gladys M. Young.

ANSWERS TO LAST WEEK'S SEARCHER (**No. 153**).

(*a*) The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. (**Ps.** xii. 6.)

(*b*) Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. (**Ps.** v. 8.)

(*c*) With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright. (**Ps.** xviii. 25.)

(*d*) I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. (**Ps.** iv. 8.)

(*e*) The Lord hath heard my supplication; the Lord will receive my prayer. (**Ps.** vi. 9.)

(*f*) Keep me as the apple of the eye, hide me under the shadow of thy wings. (**Ps.** xvii. 8.)

(*g*) Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (**Ps.** xvi. 11.)

No. 153—Correct answers (first list) received from:—

A—Zeldah Albert*, Jessie Alen, Dorothy Alchin, Wm. A., Ralph and Ernest* Aldwinckle.

B—Herbert H. Braddon*, Florence Blackman, Ella Berryman, Daisy*, Gordon and Mary* Bligh, Mabel Birney*, Emily Bridgewater, Beatrice, Nellie and Gertrude Brookfield, Margaret Bush.

C—Anna Chanyen*, Cicely and Millicent Craven, Mabel Clary, Eleanor Chance*, Lois M. Crane*, Adelina D. Clerk, Gulielma Cheal, Margery Coleman, Ida*, Edith* and Mabel Cole, Winnie* and A. G. Cox, Dorothy Cooper, Kathleen* and G. Brereton Code.

D—Albert E. E. Davis, William R. Davies*, Ralph Daintree, Violet Dodsworth*, Ivy, Kitty*, and Violet Donaldson, Selby, Faith, and Phyllis Duncan.

E—Muriel and Miriam Ecroyd.

F—Ethel Fielder, May Fitzgerald, Temperance* and William D*. Foskett.

G—David Gardiner*, Kenneth* and Constance* Gabbett, Clarice and Bertie Gale, Dorothy Green, Mary Govor, Geo*, Kathleen*, and Irene Gough, E. Mabel Golding, Jack and Harry Guinness.

H—Winnie and Edith Harrison, Nellie Hatchett, Jack Harris*, Frances Harding, Evelyn* and Dorothy G. Hewer, Mary J. and Eric Hill, Violet A. Holford*.

J—Betty Jacobs, Dora Jay, Nellie Jelfs*, Kate G. Johns.

K—Maurice Kalnisky, Max, Eva* and Stanley* Kalb, Alice M. Kendall*, Elsie M. and Helen L. Knight.

L—Henry*, Sidney, May and Edward* Law, Blanche Lindup*, Cecilia Lichtenstein, Nellie and Edith Lockhart.

M—Winifred E. Martin, Gracie* and Margie Marston, Elsie and Dorothy* McMullin, Reginald V. Measor*, Marie Meek, May C. Mills*, Owen, Grace E.* and Lewis F.* Morice, Mabel Morris.

N—Geo. Nash, Dora Newman*, Eleanor and Valerie Noel, Amy and Maude Nottage.

O—Arabella M. E. Onslow.

P—Alice M. Palmer, Kathleen A.* and Ethel M.* Pasley, M., L. and W. M. Penny, Melbourne and Myrtle* Perry, Ruth Pledger, Kathleen E. Pincott, Rhoda Porter, Mary E. Plumb*, Daisy Pym*.

R—Robert* and Marion B.* Richards, Lucy H. Robertson, Kate Rosenbloom*.

S—Margery Smart*, Flora Shadbolt, Marjorie Sherbrooke, Douglas* and K. A. Shepherd, Rosetta, Muriel and Ivy Sherwin, Florrie Smith*, Esther Simmons, Flora Simmons*, Ethel*, Jessie and Ada Snowball, Betty Stocks*, Daisy Stone, Solomon Stockfish*, Philip Southam*, D. J. and Mary Symon.

T—Lizzie Taylor, Violet and Olive Tritton, Harry Thompson*.

V—Ruth* and Dorothy Vigers, Mary* and Edwin* Vickers.

W—Edith G. and Florence G. Wallis, J. Wm*, Edward and Edith* Wheeler, Myra Webb, Cecile*, Noel*, and Phillis Wright, Madeline Woodford*.

FOREIGN LIST.

No. 138 - Alice M. Hitchcock (Texas). **No. 146**—Cuckoo* and Maria H. Lister (S. Africa), Launcelot M. Knight (Texas). **No. 147**—Jean Mc N. Scott (Canada), Queenie* and Llewellyn* Dale (Bombay). **No. 148**—Jean McN. Scott. **No. 151**—Willie, Kate*, Nettie, and Ina Thomson (Bulgaria).

Personal.

ISABEL AND GLADY PHIPPS.—Many thanks for the warm knitted cuffs, mufflers, &c. I am sending them to the R.S.U. Cripples' Home, Southend; and there are very many other institutions which would be very glad to receive similar articles if others of my young friends could spare some of their holiday time to make them.

A. J. MARSOM AND GLADYS CALVERT.—Many thanks for the "blotters" and pincushions. I am sending them to the "Soldiers' Home," Winchester.

SEVERAL of my "nephews and nieces" forgot to stamp their envelopes this week. I hope they will be more careful in future.

B. and J. MACONCHY.—Thank you so much for sending me your photo. I am very pleased with it.

ANNIE G. MACNAIR.—I have not forgotten you. So very sorry you have had such bad health, but hope you are now stronger. I know your cousins by name very well.

FRANCES FIGGIS.—Your bicycle accident must have shaken you. It is a good thing it was not more serious. Many happy returns of your birthday.

ALINE BAZETT.—Please write direct for the name of a little girl to Hon. Sec., C.P.A. "Recruits," Falcon Court, Fleet Street, London, E.C., I should have written you, but you did not write your full address.

DOROTHY HEWER.—I hope you are now better. It is a very good idea of yours to dress your old dolls up afresh, and send them to the Hospital for the Sick Children.

JESSIE K. STEWART.—I am pleased to welcome you as a new "niece." Please number your answers to correspond with the questions, and it would look better if you left a margin in which you could write the number of the answer and the chapter and verse; and between each answer leave a space.

K. OLIVER.—Hope you will be feeling better by Christmas.

KEITH W. DRENNAN.—Your paper was very neatly done, but please give chapter and verse as well as the answer.

CATHERINE BARBER.—Your envelope this week was addressed 12, Paternoster Row, instead of 12, Paternoster Buildings.

GLADYS M. YOUNG.—Papers must reach me by first post Thursday morning *at the latest*. I did not see your brother's paper. I hope he will be very successful in the coming examination.

Children's Scripture Union—Portions for week ending December 31.

Sun., Dec.	25	*Matthew* i.	18-25	Th., Dec.	29	*Psalms*	xcviii. 1-9
Mon	„ 26	*Psalms.*	xcv. 1-11	Fri.	„ 30	„	xcix. 1-9
Tu.	„ 27	„	xcvi. 1-13	Sat.	„ 31	„	c. 1-5
Wed.	„ 28	„	xcvii. 1-12				

Children's Special Service Mission.

Mr. E. Arrowsmith, Christmas Holiday Mission, *Assembly Rooms' Hall, Putney*, Dec. 29-Jan. 16. Mr. J. Spiers, Christmas Holiday Mission, *Christ Church Parish Hall, Ramsgate*, Jan. 6-16; Mr. Hutchinson, *Charles Church Schools, Plymouth*, Dec. 27-Jan. 6; *Assembly Rooms, Croydon*, Jan. 7-16; *Kingswear*, Dec. 27; *Wesleyan Mission Church, Victoria Park*, Jan. 18; *Grantham*, Jan. 20; *Birkenhead*, Jan. 21-30; *Greenfield*, Jan. 31. Mr. J. S. Tyler, *Coventry*, to Dec. 22. Rev. R. Callender, *Bedford*, Jan. 1-10. Mr. S. J. Hewlett, *Holmesdale*, Dec. 25; *Bletchingley*, Jan. 1-9.

The Children's Home.

DEAR SIR,—The turn of the year is always an anxious time with us at the Children's Home. A large part of our income is then received, and should that fall below the usual amount, the result would be calamitous. For months past we have had to steel our hearts to refuse children whose condition was most pathetic and distressing, because we had not a corner into which to put them nor the means to provide one additional plate at table. If the income of the year should be deficient, still more cruel measures of retrenchment may be necessary. To me, laid aside and under imperative orders to abstain from any work, the urgency of the moment is specially distressing.

Two things are of pressing importance. 1. That the Special Fund of £5,000 for the reduction of the debt should be completed forthwith. £1,450 are still needed. I am sure that there are many friends who intend to respond to this appeal; they have overlooked it in the rush of many concerns.

2. That the ordinary income should be well sustained—I wish I dare say "increased." But the best I dare ask for is that it should be kept up to last year. There is a serious peril in the way through Christmas Day falling on a Sunday. We may lose many hundreds of pounds which usually come to us from the Christmas morning collections. I beg, my brethren, and the officers of our churches generally, in the ingenuity of their kindness, to see that by some arrangement the interests of our cause shall be protected. This may easily be done in one of several ways. The collections in the Sunday Schools, and by the Christmas table boxes, are also of great importance; but I must be content with merely mentioning them.

Yours faithfully,
T. B. STEPHENSON.

San Remo.

Helpless, Homeless, Hopeless.

SIR,—At this season may we be allowed a corner to plead the cause of the starving, the destitute, and the outcast? The Church Army has over seventy homes and kindred institutions in the Metropolis and throughout England from Newcastle to Plymouth. In these over 13,000 cases—men, women, and boys—were dealt with last year wholly irrespective of creed or character; 58 per cent. of all received obtained by this means a fresh start in life. The strain upon us at present is very severe. Money and old clothes of every description are urgently needed.—Yours sincerely,

W. CARLILE,
Hon. Chief Sec. Church Army.

130, Edgware Road, London, W.

The Children of the Poor.

SIR,—The sixteenth annual report of the Board School Children's Free Dinner Fund is now published, and the committee appeal for aid to carry on the work fully described in the report.

The condition of the poorest children in our schools, for whom alone this fund provides, viz., the children of widows, of parents sick or disabled, or out of work, is now so well known that it is unnecessary to make any long pleading on their behalf. In many districts the work at least for a small number of children is carried on throughout the year. Copies of report will be gladly sent and help gratefully received by,—Yours obediently,

ANNA PENNINGTON, Hon. Sec.

16, Cross field Road, N.W.

THE EVANGELISTIC FIELD.

Mr. Aitken at Newcastle-under-Lyme.

THIS evangelist has concluded a deeply interesting and encouraging mission at St. George's Church, Newcastle-under-Lyme. St. George's was built in the early part of this century, Charles Simeon preaching the opening sermon. It has been fortunate in its clergy, and the Gospel has been faithfully preached in it for a great many years. It is, however, twenty years since the last parochial mission was held in the parish, and therefore this effort had something of the charm of novelty about it. At any rate, it has produced a very great impression on the place, and on the Sunday nights the church proved far too small for the crowds that flocked to hear the Gospel message; hundreds had to go away.

Mr. Aitken adopted the method of inviting those that felt their need of help to meet him in the gallery. Night by night a goodly company of seeking souls gathered there and were conversed with by the missioners and the local clergy and their helpers. More than 400 memorial cards of the mission have been given away to those who have been helped during the mission, and of these a very large proportion professed to have been brought out of darkness into light.

Mr. Aitken was ably supported in the work amongst the children by Mr. Harpur, while Mrs. Crouch laboured not without marked appearances of happy result amongst the women. Few that attended it will easily forget the last evening. The sermon, which was specially designed to comfort and strengthen the young Christians who were just starting on the heavenly race, was followed by a distribution of memorial cards to those who had received a spiritual blessing, and it was after eleven before all the applicants obtained one of these mementos of the happy occasion. A few words of help and cheer were spoken to each, and their names and addresses were carefully taken, so that they might be helped and looked after subsequently. It has indeed been a time of spiritual visitation, and "there is great joy in that city."

Evangelistic Movements.

We desire to thank God for blessing received during a fifteen days' mission in Morton by Mr. A. Knight, of the Evangelisation Society. There have been many anxious inquirers, and some have been brought into the fold of Christ, while believers have been revived.

T. P. A.

The Weaver Brothers closed last Lord's day a very busy fortnight in Gospel work in connection with the Shankill Road Mission, Belfast. Several hundreds of persons have been personally dealt with during the mission, and some of these with the brand of sin very deeply impressed upon them. Men under the influence of drink came in freely every night to be dealt with regarding a better life, these cases often engaging attention until a late hour. There are many in Belfast who will have cause to remember the visit of the young evangelists through all eternity. Their ministry has been full of blessing to many. It may be added that the large audiences, both as to their extent and character, have been a great encouragement to Rev. Henry Montgomery and his helpers in their efforts to reach the non-church-going. Rough men without collars, of the rowdy type, and numbers of the corner-boy fraternity have found their way to the services. They have found that these classes are being reached, and so they go forward with fresh courage and hope.

I desire to record with much gratitude our experience of a ten days' mission held at the St. Alban's Tabernacle by Mr. Newton Jones. The meetings have in every instance been fraught with evident blessing. Quite a number of those who before were indifferent to the Gospel have been gathered in, and the services have been the means of renewal of spiritual life and enjoyment among many believers. Mr. Jones' Bible readings were especially prized.

Henry W. Taylor,

St. Albans, Herts.

Mr. George Hunter, of Aberdeen, for the last four months has been conducting missions in the towns of Berkhamstead, Watford, Rickmansworth, Chesham, and High Wycombe, where many have been brought to Christ. He has lately concluded an eight days' mission at Leigh Chapel, near Tonbridge. Believers have been much blessed by the evangelist's message; several professed to have passed from death into life.

A. J. Fisher.

Mission services in connection with the Open-Air Mission were held in the Lecture Hall, Abergavenny, under the auspices of the Y.M.C.A., when Mr. Frank Cockrem and Mr. Barry Wake addressed large audiences. Mr. Gray accompanied the other brethren, and charmed the audiences with his sacred solos and earnest words of exhortation. Much blessing has accrued, souls being born into the kingdom.

A ten days' mission has been held in the Baptist Chapel, Launceston, Cornwall, by Miss Gill, of Devonport. Christians were helped, while many were deeply impressed with the power of the Word.

Evangelists' Engagements.

Sergt. Pullinger, December 25, Gospel Hall, Doddington Grove, Battersea.
Mr. W. Luff, Sunday, 25th, Home of Industry, Bethnal Green Road; Wednesday, 28th, New Barnet.
Mr. W. Monro Collings.—Jan. 8-19, Bedford.
Mr. Henry Thorne.—Jan. 1, South Norwood; Jan. 7-16, Spalding.
Mr. W. R. Lane.—Jan. 7-16, Margate.
Gipsy Smith.—Jan. 7-16, Watford.
Mr. W. D. Dunn.—Dec., City Temple, Glasgow; Jan., Wishaw.
Mr. J. J. Scroggie.—Dec. 24-26, Colchester; Jan. 1-8, New Southgate.
Brothers Weaver.—Jan. 8-20, Hawick.
Mr. Geo. Clarke.—Jan. 15-31, Ipswich.
Mr. John Elliott.—Dec. 25, Brixham; Jan. 1, St. Mary Church.

Christmas Poems.

Ring out again, sweet Christmas bells,
And tell the old, old story,
How long ago the Son of God
Did lay aside his glory,
And left his angel-home on high
For us to suffer and to die.

No earthly splendour marked his birth,
He came in guise most lowly.
A stable and a manger-bed
Received the Saviour holy.
And He, the Everlasting One,
Became a spotless virgin's Son.

Sweet Babe! Though earth denied its pomp,
Heaven's choirs thy birth were singing;
And though the voice of man was mute,
The sky with praise was ringing!
Thou did'st not want earth's gold and dross,
Thou did'st but ask from man a cross!

Then let us haste, with thankful hearts,
And greet the Heavenly Stranger!
And bring our costliest gifts to Him,
The King within the manger.
Dear Saviour come, and in us dwell!
All hail, all hail, Emmanuel!

M. G. M. S.

Long ago, when angels singing,
Lowly bent o'er this sad earth;
Tuned their harps, good tidings bringing
Of the King of kings' glad birth.

Midst the cattle meek and lowly
There was born a baby boy;
Pure and perfect, fair and holy,
His sweet virgin mother's joy.

God, in human nature moulded,
In those loving arms there lies;
To that gentle bosom folded,
Soothed by infant lullabies.

O Thou Babe above all others,
Would we might have seen thy face;
Shared the joy, alone thy mother's,
To have felt thy first embrace.

Yet the Christ-child ever liveth—
Now as yesterday the same;
Joy to all who find Him giveth,
Bearing still our sin and shame.

In our grand and mighty city
He in many a form doth roam—
Strange to love, and care, and pity,
Friendless and without a home.

Listen, for He still is sobbing,
As in babyhood of old,
In yon tiny form, pain throbbing,
On a garret pallet cold.

Listen, for He still is weeping,
In yon weary crippled child;
Slowly through the alley creeping,
Whilst the winter storms blow wild.

Lo! He comes with every tender
Child into these hearts of ours;
Let us love unto Him render,
Through these happy Christmas hours.

Let us each, his word obeying,
Gild some shadowed life with glee;
We shall hear Him to us saying,
"Ye have done it unto Me."

Harriet Julia Evans.

Clear as the present, seen by eyes eternal,
Appears that olden day when Christ was born
And we, illumined by a light supernal,
Would so behold our Lord this Christmas morn.

We may; the Christ whose birth we sing of yearly
Bides with his people as the ages flow;
To-day his Spirit speaks to them as clearly
As his own lips, long centuries ago.

"Behold your King!" we see Him as He wended
His way to Calvary, laden with our sin;
"Finished!" He cries. His woe and ours are ended;
"See where He lay!" His joy and ours begin.

To her, the weeping sinner of the city,
Alone at Christmas with no friend but Heaven,
Lord, speak the words of thy unbounded pity
And blessedness—"Thy sins are all forgiven."

Thy hapless servants sailing home in sadness,
With empty boat, Lord, give them thy command
To cast the net anew; and they with gladness
Shall find, and feast with Thee upon the strand.

God gives us water from his own pure river,
His countless wealth He places by our side;
With Christ, Himself, to save our souls for ever—
His greatest gift, his gift at Christmastide.

Donegal. J. K.

'Twas not in rock-built Nazareth
Was born the Holy Child;
'Twas not on Galilee's blue lake
His Infancy first smiled.

'Twas not on Carmel's vine-clad slope,
Or Sharon's flowery plain
God's Son became Inheritor
Of human grief and pain.

'Twas not on Hebron's ancient site,
Or Shiloh's hallowed ground,
That room for David's Son and Lord,
And Israel's Hope, was found.

'Twas not on stately Zion's hill,
By town and Temple crowned—
Zion, the glory of the land,
In Sacred Psalms renowned.

Not there, the Child of Promise came,
Not there Immanuel lay,
Amidst the signs of earthly pomp,
Upon this natal day.

But 'twas in Bethlehem, where once
The fields of Boaz spread,
Which to the gentle reaper, Ruth,
Became a "house of bread."

In Bethlehem, where Jesse's son
His flock with courage led,
And, with adoring thoughts of God,
His youthful spirit fed.

In Bethlehem, from whose cool well
A draught the monarch craved;
But drank it not, for love of them
Who death for him had braved.

'Twas o'er the field of Bethlehem
The minstrel heralds sang,
And through the shining firmament
Their tones celestial rang.

In Bethlehem the shepherds saw
Within a manger laid
The King of angels and of men,
And wondering homage paid.

Above all other names most famed
Of mighty cities—thine,
Though least on Judah's royal roll,
Displays a light divine.

On thee a fadeless glory rests—
A peerless diadem;
Earth's Saviour first drew mortal breath
In thee, dear Bethlehem!

Dawson Burns, D.D.

ONE THOUSAND POUNDS

Are needed this year for Robin, so many little hearts are pining in London for their Winter Treat. We are giving a well-organised Dinner and Entertainment on Jan. 9, 1899, one of the prettiest Dinners of the Season. Will you take Tickets? If you cannot come, will you send friends?

The idea of the Fund is not to provide relief Dinners, but to welcome the Children as guests, in the Name and for the sake of Him who loved little Children.

The 'Robin' Dinners.

WHAT IS THE ROBIN DINNER FUND?

A Fund, started twenty-one years ago, to give a Christmas Dinner and Evening's enjoyment to children of the great city, who have never known a Christmas party.

WHAT THE ROBIN DINNERS ARE NOT.

We cannot too strongly point out that the Robin Dinners are not pauperising Relief Meals. They are hospitable Christmas Parties. We ask the rich (are we not all rich compared with our Robins?) to follow our Lord's words and make a feast for those who can make no return. May this be the "cup of cold water" this Christmas.

HOW MANY CHILDREN DO WE REACH?

About 24,000 every year at present. But there are thousands on thousands more we could and would entertain right royally if you will help us with Christmas bounty.

HOW IS THE FUND ADMINISTERED?

By a Committee of well-known Clergy and Laymen working in the poorest districts. There is no rent of offices or payment of officials.

The whole work is voluntary, and every penny goes directly to the children through the agency of those who know best how to use it—either the clergy living and labouring in the poorest parishes of London, or through the Ragged School Union.

WHAT DO THE PRESS SAY?

The Christian this year said: "The children seemed immensely delighted, and evidently enjoyed a thoroughly happy evening. The Robin Dinner is a fund of delight."

The *Daily Graphic* said: "It is a touching and pretty sight to watch this gathering of the hungry clans. It is a grand thing to teach the ignorant, but it is a much grander, simpler, more necessary thing to feed the hungry; and to give cheerless lives something to look forward to and to look back upon is, perhaps, the most useful of all."

The *Daily Telegraph* said: "Nothing could be more satisfactory. The Robin Dinner speaks for itself."

WHAT DO WE WANT?

Your sixpence at least to entertain one child, and then the sixpences of your family and friends.

Come and Welcome the Children on January 9, 1899. See Programme.

PROGRAMME

OF THE

ENTERTAINMENT AND DINNER

TO BE GIVEN AT THE

Westminster Town Hall,

CAXTON STREET, WESTMINSTER, S.W.,

JANUARY 9th, 1899.

600 CHILDREN

TO HAVE A

Dinner of Roast Beef & Plum Pudding

A SELECTION OF MUSIC will be played during the Dinner by a fine BRASS BAND, which has been engaged for the evening.

SONGS will be sung, SOLOS on the FAIRY BELLS given. Well-known MARIONETTES will take part in the Entertainment, and Father Christmas will distribute

CHRISTMAS GIFTS.

THE DINNER WILL BEGIN AT 6 O'CLOCK P.M.

COME AND WELCOME THE CHILDREN.

It is particularly hoped that Visitors will bring their little ones to see the happiness of other Children.

Easy access by Rail, Omnibus, or Tram. The Hall is only a few minutes from the Houses of Parliament and Westminster Abbey.

TICKETS 1s. each. Family Tickets 2s. 6d., can be had of the Hon. Secretary, C. ASHTON BULLOCK, Esq., B.A., 7, Paternoster Square, London, E.C.

All contributions are acknowledged in THE NEWS, published at HOME WORDS Office. Reports of Dinners are also given.

Subscriptions, which are urgently needed, if we are to provide for as many Children as last year, should be sent addressed to the Hon. Secs., C. ASHTON BULLOCK and JOHN KIRK, "Robin" Dinner Fund, 7, PATERNOSTER SQUARE, LONDON, E.C.

Caroline's Translation.

A WAY by the sunny Sussex coast there stands, within a few yards of the sea-washed shore, an ivied cottage, whose front windows look over the merry waves, while from others the undulating South downs are followed as far as the eye can reach. In this cottage in the quiet old-world village of Lancing a resting-place is found for some of the enfeebled and aged "poor of the flock," widows and others, who, bent with age and tottering with infirmity, have been found either already in or knocking at the workhouse door.

"We shall not easily forget," writes Mr. Chorley (the founder of the Home), "calling upon an aged relative of one of our poor charges, after the latter had passed 'within the veil,' and learning a few more particulars of the pilgrimage of one whom it was our privilege for a short time to care for before her message came to 'arise and depart.'"

Caroline S—— was eighty-six years of age, and had been a happy follower of her Lord for very many years. Her brother was a devoted City missionary whom we well knew, and though for many years he had been entitled to avail himself of the Society's pension, and take his well-earned rest, yet he begged to be allowed to do what little he could; hence, with aged Caroline as his housekeeper, he retained his active sphere of labour till some six years ago, when, after having taken three services among the inmates of certain almshouses on the Lord's day, he passed away three days later, aged eighty-two; and poor Caroline was left with a small sum the departed one had saved, by carefully eking out which she had managed to keep from the workhouse till some twelve months since.

This kind-hearted friend said, "I am keeping another afflicted relative, which is more than my poor circumstances enable me to do properly, and when poor Caroline could not longer withhold yielding her room, and entering the workhouse, I had her here, and got a nice bit of hot dinner, and then we had a good cry and started for the workhouse, taking a cab; but I never shall forget the day, nor the trouble it was to me to see her go there."

However, Caroline was too full of joy in her Saviour to let the surroundings, harsh as they may seem to a less-yielding disposition, altogether crush her or hinder her finding "a branch of healing" for even this "bitter spring." Yet there was just one thing that our aged one could never view with other than grief and sorrow—that was her fear of dying amongst strangers and having no friend by her side who "loved her Jesus." The drawn screen, and the passing official, the death all alone, and the pauper "stretcher men" with their gruesome burden stoically taken down and deposited in "the dead house"—these things Caroline could never warm up to, and it was joy upon joy to find herself one day being actually helped to the waiting cab at the door, and transported to the terminus, and seated finally in the train, though so feeble that many halted and watched our movements with sympathy.

This was on Thursday, July 28, and with our aged friend we took another, a paralytic whom we had known nearly thirty years, a most grateful and happy Christian, whom we also took from the same East London workhouse.

It was truly a joy to listen to our dear friend Caroline's happy testimony. She found her harp tuned afresh as she gained the sunlit shore, and "she spake of Him" to all that came in her way. Nothing was allowed to pass—a bird, a flower, or even a blade of grass. The sunshine or the shade, the sea and the shore, all made music to our dear friend, and Jesus was found coupled with it all. Strangers who made her acquaintance, if only for a few days, felt the power of her gracious influence, and wept when they wished her good-bye, knowing that in all human probability they would see her face no more. She was evidently ripening for her translation, which was not long delayed, for she was "called home" before she had been with us many wesks. It was such a joy to her to realise she was going to end her days amongst Christians "*who loved her Jesus.*" She would say to us sometimes, "My Saviour will repay you," with such touching emphasis, but we always assured her He had already done so many times over.

There are others remaining still with us for whose needs we prayerfully ask the fellowship of the Lord's purse-bearers, and there are also a [illegible] of beds waiting to be filled when funds permit. Contributions would be thankfully received by Mr. Wm. Chorley, 6, Clephane Road, Canonbury, London, N.

[1040]

The Book World.

A GOOD BISHOP.*

THE late Bishop Walsham How was good in the best sense—not learned, but wise; not particularly keen-witted and shrewd, but uniformly gracious and of a sound mind. Those who knew him cannot but realise great pleasure in the perusal of the biography which his son has written; those who did not know him will be no less ready, after reading this deeply-interesting volume, to class the Bishop among those useful and diligent servants of Christ who are the true pillars of the Church, and who can ill be spared in an age when materialistic indifference is so widespread and deadening in its influence upon the spiritual life.

The son of a country solicitor, Walsham How was born at Shrewsbury in 1823. He died last year full of honours as a dignitary of the Church of England. He was not distinguished at Oxford, but he shone conspicuously in the practical work of a clergyman. He was nothing in the world of criticism and disputation; but those who are great there might well envy him the success which he achieved as a Christian exemplar and ecclesiastical ruler. A man of spiritual temperament, he ever maintained a high tone in life and work; and those facts, combined with many desirable qualities, almost from the beginning of his career marked him out for preferment and distinction.

After good training at Kidderminster, and devoted work at Whittington, we find Walsham How in East London in 1879, undertaking as suffragan Bishop of Bedford, what his friends regarded as a pious crusade in the midst of the Godless and hopeless masses of the population. Before this he had conducted missions and held retreats and quiet days in various parts of the country. Settling down to work among labouring people he found a sphere much to his liking, and very different from duties that he had declined to assume; he had refused, at least, one colonial bishopric and several "fashionable" offers and canonries. For nine years he laboured in East London; declining, the while, an opportunity to succeed Bishop Fraser at Manchester.

Subsequently, the death of his wife somewhat unsettled him, and he accepted the newly-created see of Wakefield, which he administerd from 1888 until his death, declining, in 1890, translation to Durham as successor to Dr. Lightfoot. His activity in the cause of temperance, purity, and rescue work will not soon be forgotten. He was a High Churchman of the unostentatious and law-abiding type; a philanthropist as well as a Christian. His life was an outworking of the legend, which, at his own request, was inscribed on the pastoral staff presented to him at Wakefield—*Pasce verbo; pasce vitâ*; ("Feed with the Word; feed with the Life"). By speech and example he was a good minister of Jesus Christ. His son may be congratulated on an excellent piece of work in the compilation of the very readable biography.

* Bishop Walsham How: A Memoir. By Frederick Douglas How. With portrait. (16s. *Isbister & Co.*)

Mr. Russell Hurditch issues his helpful annual, **A Message for 1899.** (1d. *J. F. Shaw & Co.*) which contains much good reading, and is well illustrated.

Three hymns, set to music by Ada Rose, are **Jesus is the Only Way, Channels Only,** and **The Potter and the Clay.** (6d. per doz., 2s. 6d. per 100. *Marshall Bros.*)

Ben of Friar Alley (1s. *Jarrold & Sons*) is a very readable sketch, in which the trials and sorrows of child-life in the slums are pathetically depicted. The volume forms one of the shilling "Reward Series." A new volume of the "Bairnie" Series (same publishers) is entitled **The Hand of a Little Child** (1s. 6d.), a simple story of child-life.

The January issue of **The Baptist Monthly** opens with "Questions for the New Year," by Rev. Samuel Vincent. There are also sketches of Sir Hugh Gilzean Reid and Pastor Archibald Brown. The general contents—brief articles fully illustrated—mark this monthly as admirably suited for localisation by Baptist churches. (*Stockwell, 17, Paternoster Row*).

The year's parts of **The Converted Catholic** form a substantial volume. The editor, Rev. James A. O'Connor, was a Roman Catholic priest for eight years, but for the last twenty years he has been a minister of the Gospel in New York, and has been instrumental in leading many Catholics out of the darkness of Romanism into the light of the Gospel. In a series of open letters to Cardinal Gibbons he gives an admirable survey of the causes and results, from a religious point of view, of the recent war with Spain. (1 dol. *Office: 142, West Twenty-first-st., New York.*)

The twelth annual volume of **Rest and Reaping** (2s. 6d., *Morgan & Scott*), Miss Mason's familiar monthly record of Christian work in many lands, makes a helpful and stimulating book. Among the chief features are papers on spiritual topics by Revs. F. B. Meyer, J. Wilkinson, G. H. C. McGregor, and Fuller Gooch; an instructive contribution on foreign missions, and a vigorous serial by Miss Maud Battersby. The accounts of the Finchley "Pillar Room" meetings are as varied and as readable as ever; and the poems, especially those of Mrs. Sangster, considerably above the usual level of religious verse. "Rest and Reaping" is essentially a book for the Christian home.

The monthlies issued by the Stirling Tract Depot continue their useful ministry; and in volume form are worthy of strong commendation for parish libraries. District visitors also will find these books of great service. **The British Messenger** (1s. 6d.) is biggest and fullest, and among the features this year we observe papers on the great missionary societies, and studies on Bible heroes and heroines, and on some famous Psalms. **The Gospel Trumpet** (1s.) is also fully illustrated, and its letterpress being in large type suggests special suitability for the aged. A still smaller book is made by the year's parts of **Good News** (4d.), the pages of which present the Gospel message with point and vigour.

The January issue of **The Quiver** opens with a paper entitled "The Queen's Wish," told from the recollections of a former Maid-of-Honour. In a word, her Majesty's desire, as communicated in a deeply interesting conversation, was that her name might be associated with peace and the amity that promotes the ends of justice and right. The pages are as timely as they are interesting; and, as might be expected, well illustrated. In another part of this issue the Editor of "The Quiver" invites his readers to join in a hearty and thankful endorsement of the sentiment of the Czar's manifesto in connection with an international league of peace. Friends of the cause—and what Christian is not?—should secure this issue of our admirable contemporary, and see how to promote the object in view. (6d. *Cassell.*)

The Bishop of Liverpool's **Christian Leaders of the Last Century** (3s. 6d. *Nelsons*) is a timely reissue in book form of vigorous biographical papers, contributed nearly thirty years since to a monthly periodical. Prefacing his sketches by a powerful indictment of the religious and moral condition of England in the days when "Archbishop Cornwallis gave balls and routs at Lambeth Palace until the King himself requested him to desist," when "sermons everywhere were little better than miserable moral essays, utterly devoid of anything likely to awaken, convert, or save souls," Bishop Ryle traces the subsequent revival in a series of graphic delineations of some chief leaders in that great religious upheaval, "familiar in our mouths as household words," when Whitefield's inspired oratory and rushing tears moved and startled the masses into conviction of sin when Wesley built up amid the crumbling ruins of worldliness and unconcern the ground work of the vast organisation of the people called Methodists. As might be anticipated from the character of the author, there is nothing wanting in effort to give a thoroughly characteristic, if compressed account, historical and analytical, of each of the leaders dealt with. Grimshaw of Haworth, William Romaine, Daniel Rowlands, the eccentric but spiritual and gifted Berridge, Henry Venn, one of the fullest of the series, and James Harvey of Weston Flavell are among the great names, besides those of Wesley and Whitefield figuring in the book. A clear-cut, kindly-critical note of that fiery controversialist, the author of "Rock of Ages," is especially interesting. In a summary of the work accomplished by the revival Dr. Ryle introduces some pregnant remarks upon the weaknesses and needs of the present times and insists once again not only upon the duty of standing boldly for Evangelical truth, but of earnestly seeking that power from on high without which the most learned and cultivated intellectualism is as sounding brass and tinkling cymbal.

Mrs. Gorges, of Kingstown, sends out her customary selection of New Year and other cards, neatly got up, and with very choice contents in comforting verse. They are published by Mr. C. Caswell, of Birmingham.

Home Missionary Work.

I.—OUR MEDICAL MISSION.

No thoughtful reader of the Gospels will ask us to justify Medical Mission work. It is not a modern or human invention. It is both primitive and divine. "As ye go, preach . . . . heal the sick."

Our Medical Mission was commenced last May. It has grown rapidly, and is now one of the most important branches of our Home Missionary work.

The present staff consists of a qualified Christian doctor, a sister superintendent, a dispenser, and a trained nurse, with about a dozen Christian workers, several of whom are preparing themselves by home missionary work for service in the foreign field. They go in and out of our darkest slums and most wretched one-room homes to *nurse* the sick poor.

I have put the word *nurse* in italics to distinguish it from "visit." It means to do whatever is necessary for the comfort and to ensure the recovery of the suffering one—poulticing, bandaging, bed-making, &c. There is no romance in this. It means to hear, and see, and smell, and handle with many a shudder and quiver what all one's nature recoils from—it means to be amongst the poor a "*servant for Jesus' sake.*"

It is a beautiful service. *For what is most menial in itself becomes most beautiful in co-relation to the King.* I have in my mind as I write Ruskin's exquisite illustration of this from London mud, in which he shows that its component parts are sand, clay, and soot, the elements of which, re-arranged in a certain order, would make the opal, the sapphire, and the diamond, while the water distilled would form the dewdrop in the heart of a lovely rose. Will not such lovely deeds of mercy "*for his name's sake*" be, by-and-bye,



shown into the consulting room, where the doctor diagnoses their case and prescribes accordingly, giving each a short word of spiritual counsel or comfort. Meanwhile some of the nurses have sallied out on their rounds to visit those who are too sick to leave their homes, while the remainder sing to the patients in the hall or converse with them individually.

The dispenser is busy by this time preparing the medicine which those who have been seen by



transmuted into jewels in the crown the Lord will give to each that "*hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted?*"

The doors are open at 9.30 a.m., and the patients continue to arrive till 10, when the doors are closed. A short service is then held for about twenty-five minutes or so. Then the patients are the doctor are waiting to receive as soon as she can get it ready for them.

Our invalid kitchen is now in full working order to supply, nicely cooked, nourishing dinners, soup, beef-tea, jelly, &c., in cases where wholesome diet (wisely selected and appetizingly cooked) is absolutely necessary for recovery. Here every day the poor come to fetch nourishment for their ailing ones—all portions of hot food being taken away in specially constructed apparatus lined with hot water, so that the food reaches the invalid piping hot.

By our Samaritan Fund we are able to give milk daily for, say, a week to a baby pining away, or a fresh egg daily to a delicate girl, or coal to a poor mother who has not got a scrap to warm a poultice. This relief is only given in cases under visitation recommended by our sister superintendent as really urgent.

This loving care and these tokens of sympathy touch the most obdurate hearts, and have a softening influence over whole families. Many a rough man, many a degraded woman, has got in this ministry of mercy a first glimpse of the Christ-life which has brought a sense of need and sin that can only be fully satisfied by the *Saviour Himself* revealed to the heart in the Holy Spirit's power.

This Medical Mission is in itself a great undertaking, but it is only a branch of our new home-missionary work. We are in the thick of the winter's struggle against poverty and sickness. Really the strain is as much as we can all bear. We are here to respond in Christ's name *to every case of sickness and need.* As our dear nursing



sisters go in and out amongst the poor they are "*the epistle of Christ . . . known and read of all men.*" Every little comfort, every little article of clothing they take with them sets forth "*the love of God shed abroad in our hearts.*" Will you not try to strengthen their gentle testimony and help them to get an access to many more poverty-stricken homes and sad, weary hearts? *Many who are now calling for their loving offices will soon be in eternity.*

Any gifts in kind, tea, sugar, rice, arrowroot, meat extract, &c., or garments (new and old) for men, women, and children will be most gratefully received. Also letters for hospitals, convalescent homes, surgical aid societies. *No relief is given without careful investigation.*

"*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall He not render to every man according to his works?*" —Prov. xxiv. 11-12.

J. W. C. Fegan.

Southwark Home Mission,
95, Southwark-street, S.E.

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AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Dr. Handley G. C. Moule has been appointed hon. chaplain to the Queen.

The Bishopric of Bangor has been conferred on Very Rev. Watkin H. Williams, D.D., Dean of St. Asaph.

The Bishop of London has revised all the additional services that have been brought into use of late years at St. Alban's, Holborn.

The Archbishop of York has issued a pastoral entitled "The Present Distress," in which he deals exhaustively with the questions which are agitating the Church.

Princess Christian visited Brixton last week and laid the foundation-stone of the new church which Rev. W. R. Mowll is having built to replace the present structure known as Christ Church.

The Marquis of Salisbury, who is High Steward of Great Yarmouth, has contributed £50 towards the erection of the Missions to Seamen Church and Institution on the South Quay at Yarmouth, for the sole use of sailors and fishermen frequenting that port.

The amalgamation is announced of three Church societies—namely, the Men's Help Society, the Young Men's Friendly Society, and the Church of England Young Men's Help Society. The Archbishop of Canterbury is to select the governing body of the new society.

The Bishop of London, at a special service in Fulham Palace Chapel, last Friday morning, admitted thirteen students of the Church Army Training Homes as Lay Evangelists in the Church. All of the students had previously been examined and passed by the diocesan examiner appointed by the Bishop.

An interesting and helpful mission has been conducted by Captain Hanson of the Church Army in Strangeways Goal. Those of the prisoners who had had good fathers and mothers the missioner earnestly besought to remember early days. When he struck this note, and dwelt upon it, there was among some of the younger prisoners a certain commotion, and a number were in tears.

Prebendary Barlow is this week issuing his invitations for the annual conference of Evangelical clergy from all parts of England, which will be held on January 10 in Islington. The subject for discussion is the teaching of the Church respecting the Holy Communion. Among the prominent Evangelicals who will take part in the conference are the Dean of Norwich, Canon Girdlestone, Dr. Moule, and Dr. Wace.

The Church News for South Africa says:—"The Bishop of Lebombo, a former curate of St. Peter's, London Docks, writes a letter to his old parish, now under 'Father Wainwright.' He carries about with him a 'portable altar'; sings mass in Zulu; and is trying hard to make the natives 'confess to him.' He writes: 'I am going off to stay for a few days at Hlambankulu . . . to put the people together spiritually, if I can, by having a daily mass there and some classes.'"

Archdeacon Kaye, speaking at the annual meeting of the Lincoln Auxiliary of the British and Foreign Bible Society, said the Churches of Christ at this moment might be divided into two, viz., those which maintained and those which rejected the idea of a human mediator. Those which favoured the system of a mediatorial priesthood would, he contended, sooner or later fail, for they would not stand the fiery test of God's word. He was thankful to say that in the articles and offices of the Church of England there was nothing of that mediatorial priesthood.

Congregational.

Rev. J. Hilton Stowell, M.A., has commenced his ministry at Mount View Church, Stroud Green, N. Large congregations were present at each of the initial Sunday's services.

A special effort to clear the debt on Plymouth Church (Rev. W. Harvey Jellie) has been crowned with success, the entire amount raised showed £100 in excess of the sum asked for.

Mr. George A. Mackenzie, formerly of Spensley Hall Mission, Stoke Newington, in connection with Abney Church, has accepted the pastorate of Christ Church, Stratford, Ontario.

On Sunday last, Dr. Berry was able to offer prayer at the service in his church, and announced two of the hymns. We trust this is a sign of return to permanent health for years to come.

Rev. Thomas Lord, of West Bromwich, recently occupied the pulpit of the newly-reopened church at Wollaston, Northants. Mr. Lord, who is ninety-one years of age, was pastor of the church 1835-45, and two of his children are interred in the burying-ground.

The £4,500 mortgage upon Rev. T. Eynon Davies' church at Beckenham has been cleared. A friend offered the minister £1,000 conditional on the balance being raised by Christmas. Mr. Davies set himself to raise this sum, and has succeeded. Indeed, another £500 needed for structural alterations has also been raised.

Dr. Lyman Abbott, in resigning the pastorate of Plymouth Church, Brooklyn, wrote:—"So reluctant am I to sever my pastoral connection with Plymouth Church, I should still have hesitated and delayed had not a warning been given me this fall which scarcely needed the doctor's interpretation. He leaves me no option but to withdraw from the pastoral work, and devote myself to the equally responsible but quieter work of the pen."

Baptist.

For a branch established by the Baptist Tabernacle Church, Nottingham, in Herbert Street, a new church is about to be erected at a cost of £2,000.

Rev. J. E. Bennett was taken seriously ill in the pulpit at Mare Street Chapel, Hackney, during the Sunday evening service. He is now somewhat better.

Thanksgiving meetings have been held in celebration of the completion of the freehold purchase scheme at Borough Road. At the meeting in the chapel addresses appropriate to the occasion were given by Dr. Dawson Burns, Rev. A. B. Middlemitch, and Rev. E. Poole Connor (the pastor).

The request of Rev. Canon Cremer, rector of Keighley, to be allowed the use of the baptistery at the Albert Street Baptist Chapel, Keighley, for a candidate who wished for admission into the Church of England by the ancient forms of the rite, was courteously acceded to by the pastor and deacons.

Methodist.

Rev. William Crawford, pastor of Carlisle Memorial Church, Belfast, has been appointed principal of Wesley College, Dublin, vacant by the death of the Rev. Dr. Hollingsworth.

The President of the United Methodist Free Churches (Rev. E. D. Cornish) has requested the members of the churches to make a self-denial effort in aid of the Mission Fund early in the new year.

The Wesleyan Chapel Committee has sanctioned an expenditure of £27,820 upon the proposed new mission premises in connection with the London Mission (south), and also an expenditure of £38,515 upon the proposed new mission premises at Edinburgh.

It will be of interest to many of our readers to know that the number of Wesleyan ministers who have already authorised their names to be appended to the Memorial to Lord Salisbury in favour of closing public-houses on the Lord's Day is 1,876. Only ministers *in England* have been asked to take part in this effort. The work in Scotland, Ireland and Wales will be done separately.

Irish Methodism is to benefit by the Wesleyan Methodist million-guinea scheme to the extent of £50,000, and the Executive Committee has agreed to recommend to the Conference the following allocation:—To the fund for church extension, but assisting in the purchase of sites and the erection of places of worship, and to work amongst soldiers and sailors, £25,000; for home mission purposes, especially the strengthening of Methodism in the Irish smaller towns and villages, £10,000; general mission work, &c., £5,000; to the orphan fund, £3,500; for educational purposes, £3,500; for foreign missions, £2,000; and for supernumerary ministers' fund, £1,000.

Presbyterian.

Rev. D. Stuart Dodge, has been elected by the American Board of Home Missions as President, in place of Dr. John Hall.

The Presbytery of Liverpool has granted Rev. Dr. John Watson leave of absence for three months, for the purpose of enabling him in the spring to visit the West Coast of America.

In the Free Church Presbytery of Glasgow the Rev. Dr. Duff, St. George's, was welcomed on his return from a nine months' voyage round the world, including a special visit to the Australian Colonies.

There are more Presbyterians in Pennsylvania than in any other of the States. They amount to 211,498, or nearly one-fifth of all the Presbyterians of the United States. Their annual contributions average £2 per member.

Rev. Dr. McMurtrie, after nineteen years' service, is retiring from the editorship of *Life and Work*, the parish magazine of the Church of Scotland. Rev. Archibald Fleming, M.A., Tron Parish Church, Edinburgh, has been appointed his successor.

Mr. W. C. Gray, son of the late Sir William Gray, the well-known Presbyterian of Hartlepool, has informed every clergyman and Nonconformist minister of the town and of the neighbouring parishes that, as a memorial to his late father, he will liquidate the debts on the churches and chapels, as also those on the recently-erected vicarages and the places of worship in course of erection.

Fallen Asleep.

MR. ARTHUR CURTIS, a Wesleyan class leader and Sunday School superintendent at Bedford.—REV. JAMES BENNETTS, Pastor of the Congregational Church at Yelvertoft, near Rugby.—Aged seventy-seven, DR. JAMES S. WAUGH, a famous Wesleyan, who had been President of the Victoria Conference, as well as of the United Conference of all Australia.—MR. WILLIAM TWEEDALE, for a quarter of a century an active worker at Hope Church, Denton.—At the age of seventy-eight, MRS. JOSEPH CHILD, for many years a well-known Wesleyan at High Wycombe.—MRS. JOSHUA LORD, a well-beloved Methodist of Bacup.—MR. CHAS. MAGGS, J.P. of Melksham, circuit steward of the Wiltshire Mission (Wesleyan).—MRS. R. NELLOR, of Stockport, a devoted Wesleyan worker.—MR. THOS. POLLITT, aged 89, a leading member of the Wesleyan Church at Waltham Abbey.—MR. J. H. FELLOWS, J.P., a highly-esteemed Congregationalist of Yarmouth.—MR. W. ADAM, J.P., of Kidderminster, a generous supporter of Congregationalism at home and abroad.—REV. ISAAC DOXSEY, of Camberwell, one of the oldest Baptist ministers in London. Although he had retired from the active ministry for a long period of years, he was frequently in demand in the Baptist churches.—At the age of seventy-three, REV. PETER VALENCE, Presbyterian Minister of Hornclife, Northumberland. He was the oldest ministerial member of the Berwick presbytery, having been ordained to Hornclife, his only charge, in 1858.—MR. THOS. SIMPSON, of Westwood, Leeds, a well-known and much-respected Wesleyan.

Death.

D. L. MOODY, JR.—Dwight Lyman Moody, Jr., the grandson of D. L. Moody, and younger son of William R. and Mary Whittle Moody, died at Northfield, on Nov. 30. He was also the grandson of Major Whittle. He was born on Nov. 7, 1897.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—P.S. D.B. W.C. A.S.W. D.T. T.E.S. C.K. V.S. C.S. T.F. P.G. C.D.J. L.E.T. S.W. A.I.F. M.C. W.H. C.H. E.C. W.M. H.T.R. J.S. A.E.McC. F.A.B. G.F.H. J.F.T.H. J.A.G. A.H.R. E.C. H.H.B. D.M.C. E.B. M.H. J.B. J.M. R.S. T.G. HON. E.K. E.C. C.A.C. M.A.R. B.H.G. A.A.D. J.S.L. G.G. R.B. M.S.W. W.H.M. J.C. W.S. W.F.H. T. and J.Y. O.J.O. W.J. J.T.I. C.C. J.J.K. R.C. S.P.D. D.T.L. R. A.H.W. J.K. P.R. J.C.A. A.M. S.G. S.J.B. W.W. H.C. J.A. H.G. W.C. W.D. E.J.H.C. C.M. A.R.N. C.L.W. F.H.F.

APPLICANTS FOR TRACTS.—Mr. G. F. Pearce, Free Lending Library, Camelford, Cornwall; Mr. J. Sleeman, Delabole, R.S.O., Cornwall; Mr. John Symons, Mason, Wadebridge; Mr. Peter Stewart (Sabbath Observance and Gospel), 10, Randolph Cliff, Edinburgh; Mr. H. Fielden, Medical Mission, Crimson Cross Cottage, Otter Street, Strutt's Park, Derby; Miss Maud Tuckwell, 89, Hertford Road, Kingsland, N; Mr. J. M. Wills, 22, Cottenham Road, Upper Holloway, London, N.; Mr. Stephen Wilkes, 37, Pargeter Street, Walsall (anti-Ritualist Pamphlets); Fredk. Aldman, 306, Bethnal Green, E.; Mr. Peter Hawkins, 74, Lorne Street, Leith; Mr. C. Bowtell, Church Street, Dagenham, Essex; Mr. H. Beale, c/o Mr. Gibbard, 1, Oxford Villas, Rosebank Road, Walthamstow; Mr. C. E. Jackson, missionary, 71, Clara Street, Benwell, Newcastle-on-Tyne; Mr. W. G. Hedges, 41, Great Thomas Street, Wells, Somerset.

SCOTLAND has beaten England in the number of teetotal chief magistrates elected this year. The provosts of no less than thirty-three towns are total abstainers.

DONATIONS.

Received by Messrs. Morgan and Scott to Monday, December 19, 1898.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning. Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed "**London City and Midland Bank**;" this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

	£	s.	d.
Sympathy.—We will forward gift, but do not enter in list.			
M.C.S.—Please say which Medical Mission.			
British and Foreign Bible Society—P.H.G., £5; C.E.B., £1 1s.; R.C.S., £1	7	1	0
West Indian Hurricane Distress—E.F.H., £1; T.F., 2s. 6d.; R.L., 5s.; Jurston Hall Infants, 5s.	1	12	6
Soldiers' and Sailors' Institute, Alexandria—E.F.H.	0	10	0
M. Coillard's Work, Zambesi—H.M.	0	5	0
Gordon Memorial Fund, Khartoum—Lazarus	1	0	0
Spanish and Portuguese Church Aid—H.M.A.S.	0	10	0
London Missionary Society — H.M.A.S., £1; J.P.P., 5s.	1	5	0
Church Missionary Society—St. Leonards, £1; C.E.B., £1 1s.; R.C.S., £1; (*Fashoda*) H.M.A.S., £1	4	1	0
Famine in Persia (Dr. Shedd)—J.P.P.	0	2	6
China Inland Mission—J.P.P., 5s.; J.B., £5; A.F., £20	25	5	0
Colonial and Continental Church Society—A., £1; (*Matabele and Mashona*) J.P.P., 5s.	1	5	0
Baptist Missionary Society—J.P.P., 5s.; R.L., £3; R.C.S., £1; (*Congo*) St. Leonards, 10s.; (*Floods in China*) Love, £1 1s.	5	13	0
Waldensian Church Missions—C.E.D.	0	10	0
Friends of Armenia—P.J.	0	5	0
South Africa General Mission—John xii., 3	10	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—H.M.W.	4	10	0
Miss De Broen's Work, Paris—Mrs. G.P.	0	10	0
McAll Mission, Paris—Mrs. G.P.	0	10	0
Mrs. Wall's Work, Rome—Mrs. G.P.	0	10	0
Dr. J. G. Paton's Mission, New Hebrides—Mrs. G.P.	0	10	0
Indian Christian Realm Mission—S.F.B.	1	0	0
Female Education in the East—Gal. vi., 2.	1	0	0
Mrs. Lewis' Homes, Paris—Gal. vi., 2	1	0	0
Dr. Comandi, Florence—A.,	1	0	0
Miss Procter's Mission and Schools (Debt)—M.S.	3	0	0
Society Relief Persecuted Jews—R.C.S.	1	0	0
Aged Pilgrims' Friend Society—X.Y.Z., 10s.; H.R., 5s.; J.P.P., 5s.; Freely, £5; M.A.H., 10s.	6	10	0
Dr. Barnardo's Homes—P.H.G., £5; E.A.B. and L.H., 10s.; E.W.W., 5s.; Thankful, Colchester, 5s.; E.F.H., £2; T.V.L., £1; H.E.R.E., £1; H.M.A.S., £3; C.E.B., £1 1s.; G.B., 2s. 6d.; H., 5s.; H.M.C., 5s.; E.W., £3 3s.; Freely, £20; Mapp, 5s.; J.A.S., 7s. 6d.; H.C.K., 5s.; E.B., 2s. 6d.; Reader of THE CHRISTIAN, 10s.; (*Christmas Dinners*) E.E.H., 5s.	39	11	6
Thames Church Mission—E.A.B. and L.H.	0	10	0
Mr. Fegan's Homes—E.A.B. and L.H., 10s.; H.E.T., £1; I.M.M., 10s.; B.E.T., 4s.; H.M.C., 2s. 6d.; E.W., £2 2s.; Freely, £5; Lux, £1; Mapp, 10s.; J.A.S., 7s. 6d.; A., £1; (*Southwark Home Mission*) H.E.R.E., 10s.	12	15	0
St. Giles' Christian Mission—H.E.T., £1; E.W.W., 5s.; Kew, 10s.; E.F.H., 10s.; H.E.R.E., 10s.; O.F.T., £1; Wellwisher, 5s.; A.B., 2s. 6d.; St. Leonards, £1; B.C., 5s.; B.L.T., 4s.; A.C., £1; Freely, £10; Lux, £1; Gal. vi., 2, 10s.; Mapp, 15s.; J.A.S., 5s.; H.C.K., 5s.; E.S.H., 5s.; Reader of THE CHRISTIAN, 10s.; R.C.S., £1; (*Christmas Dinners*) E.E.H., 5s.; (*Children's Dinners*) E.F., 10s.	21	16	0
R.N. Mission to Deep Sea Fishermen—E.W.W., 5s.; H.M.C., 2s. 6d.; Gal. vi. 2, £1; J.A.S., 2s. 6d.; R.C.S., £1.	2	10	0
Ragged School Union—H.M.A.S., £2; 1, 10, 19, 5s.; H., 5s.; H.M.C., 2s. 6d.; R.C.S., £1; (*Cripples*) E.W.W., 5s.	3	17	6
Christmas and New Year Help to Poor—H., 5s.; Lux 5s.; (*Children's Dinners*) Thankful, Colchester, 5s.	0	15	0
Scripture Gift Mission—Mrs. M., 2s. 6d.; Miss S., 5s.; (*Penny French Gospels*) Miss S., 5s.	0	13	6
Mildmay Mission to Jews—H. R., 5s.; C.E.B., £1 1s.; Amy, 5s.; M.A.H., 10s.	2	1	0
Mrs. Meredith's Mission—J.A.S., 5s.; M.A.H., 10s.; R.C.S., £1; (*Prison*) E.F.H., £1; (*Losses*) J.P.P., 2s. 6d.	2	17	6
Soldiers' Institute, Portsmouth—E.F.H., 10s.; Amy 3s.	0	13	0
Homes Aged Blind, Crouch Hill—E.F.H., 10s.; H.M.A.S., 10s.; E.E.H., 5s.	1	5	0
Robin Dinners—E.F.H., 10s.; H., 5s.; Lux, 5s.; Mapp, 5s.; A., £1	2	5	0
Liberator Sufferers' Relief—C.McT., 5s.; H.M.A.S., £1; St. Leonards, £2; Gal. vi. 2, 10s.; Anonymous, £1; A Trio, 15s.	5	5	0
Barbican Mission to Jews—C.McT., 5s.; Mr. Dennis, £5	5	5	0
George Yard Mission—H.E.R.E., 10s.; Freely, £10; L.E., 5s.	10	15	0
Bristol Orphan Houses—H.E.R.E.	0	10	0
Bridge of Hope (Miss Steer)—H.E.R.E., 10s.; Amy, 5s.; 1, 10, 19, 5s.; Freely, £10; Lux, 5s., R.C.S., £1	12	5	0
Miss Weston's Work R.N.—Two Friends, York, £5; Amy, 5s.; Lux, 5s.; A.F., £5	10	10	0
Protestant Alliance—Wellwisher	0	5	0
Irish Church Colportage Mission—H.M.A.S.	0	10	0
Field Lane Institutions—H.M.A.S.	0	10	0
Mildmay Institutions—(*Medical Mission*) H.M.A.S., 10s.; (*Poor*) J.P.P., 5s.; (*Mrs. Codner*) R.B.C., Bristol, 5s.	1	0	0
Hospital Diseases of the Heart—H.M.A.S.	1	0	0
Home Blind Children, Clapton—H.M.A.S.	0	10	0
Distressed Widows' Society—H.M.A.S.	1	0	0
Church Army—H.M.A.S., £1; B.E.T., 4s.	1	4	0
Irish Evangelization Society—H.M.A.S., £1; J.R., £1	2	0	0
Mr. Quarrier's Orphan Homes—H.M.A.S.	1	0	0
Marylebone Medical Mission—H.M.A.S.	0	10	0
London Female Guardian Society—H.M.A.S.	0	10	0
Christian Community—J.P.P., 5s.; H.R., £1 6s.	1	11	0
Penny Dinners—J.P.P.	0	5	0

Evangelistic Mission—Freely, £5; J.R., £1; R.C.S., £1; (*Poor*) J.P.P., 5s.	7	5	0
Tower Hamlets Mission—Freely, £5; H.C.K., 5s.; E.S.H., 5s; R.C.S., £1; (*Poor*) J.P.P., 5s.	6	15	0
National Vigilance Association—J.P.P.	0	5	0
National Refuges for Homeless Children — St. Leonards, 10s.; H.M.C., 5s.; Lux, 5s.	1	0	0
Church Pastoral Aid Society — C.E.B., £1 1s.; (*Christmas Crusade*) H.D., 10s.	1	11	0
Christian Colportage Association—C.E.B.	1	1	0
Stirling Tract Enterprise—C.E.B.	0	5	0
Mrs. Smyly's Homes—(*Coombe Home*) M.S., £2 2s.; (*Birds' Nest*) C.E.B., £1 1s.	3	3	0
Protestant Reformation Society—C.E.B.	0	10	0
London City Mission—C.E.B., £1 1s.; Amy, 5s.; A.C., £1; E.W., £2 2s.; R.B.C., Bristol, 5s.; M.A.H., 10s.; R.C.S., £1	6	3	0
Rev. T. Connellan's Work, Ireland—Amy	0	5	0
Miss Macpherson's Home of Industry—Amy, 5s.; M.S., £20; (*Emigration*) Freely, £10	30	5	0
Church Association—Amy	0	5	0
Mrs. Wallis' Home, Walton-on-Hill—M.S.	2	0	0
Y.M.C.A., Kennington Park—M.S., £1 1s.; M., £1 1s.	2	2	0
East London Tabernacle—(*Poor*) M.S.	5	0	0
Shoreditch Tabernacle—(*Poor*) M.S.	2	0	0
Mr. Sharpless' Gospel Mission, Spitalfields—H.B.	1	6	0
Friendless and Fallen—B.E.T., 4s.; E.W., £2 2s.; M.A.H., 10s.; A., £1; R.C.S., £1	4	16	0
Church of England Home Waifs and Strays—B.E.T.	0	4	0
Flower Girls' Mission—Mrs. S., 10s.; Freely, £5; J.A.S., 5s.; E.B., 2s. 6d.; A Trio, 10s.; (*Cripples' Home*) M.A.H., 10s.	6	17	6
Jewish Work, London City Mission—(*Poor*) H.M.C.	0	2	6
Sheltering Homes, Liverpool—Freely	10	0	0
West London Mission (*Rev. Hugh Price Hughes*)—Freely	5	0	0
Destitute Childrens' Dinner Society—Lux	0	5	0
Halfpenny Dinners—Lux	0	5	0
Dinners Sick Children—Lux	0	5	0
Rescue Society—Lux, 5s.; M.S., £2	2	5	0
London Wesleyan Mission—Lux	0	5	0
Female Mission to the Fallen—Lux	0	5	0
Irish Distressed Ladies—Lux, 5s.; A. £1	1	5	0
Cancer Hospital, Brompton—Gal. vi., 2	1	0	0
Railway Mission—Gal. vi.,2	0	10	0
Homes Aged Poor, Notting Hill—Mapp	0	5	0
House of Rest (*Aged Workers*)—Mapp	0	10	0
Miss Perram's Poor Fund — Thankoffering, 10s.; Inasmuch, 5s.	0	15	0
Association for Free Distribution of the Scriptures—Z.	2	0	0
Rev. J. W. Atkinson (*Christmas Dinners*)—B.	0	2	6
The Spurgeon Orphanage—M.A.J., 5s.; Reader of The Christian, 10s.	0	15	0
Kensit Campaign—A.	2	0	0
Salvation Army—A.	1	0	0
Gratuitous Circulation of The Christian—A.	1	0	0
Mr. J. Manton Smith—M.S.	3	3	0
Thorne Evangelistic Mission—M.S.	2	2	0
Late Mrs. Hilton's Creche—R.C.S.	1	0	0
Homes for Working Girls, London—R.C.S.	1	0	0
Working Men's Mission, New Cut—R.C.S.	1	0	0
Total	£349	2	0

(ADVERTISEMENTS.)

Bethnal Green Free Library, E. (*special appeal*)—Anonymous, £1.

Society for Relief of Persecuted Jews—A.P.W., 2s. 6d.

Dr. Barnado's Homes—M.K., 16s. 6d.; A.P.W., 2s. 6d.; E.K.R., 2s. 6d.; Friends at Little Hallands—Parcel of Garments.

Tower Hamlets Mission.—Mr. Charrington would be glad if friends and sympathisers would address all communications to him at the Great Assembly Hall, Mile End Road, London, E.

Personalia.

Mr. A. G. Lamb, Evangelist, is on his way to North Africa on a few months' visit to the scene of former labours as a pioneer. He desires prayer for a blessing on the visit.

Mr. Alfred S. Dyer has resigned the editorship of the *Bombay Guardian* owing to failure of health, after holding that post for more than ten years and a half. He and Mrs. Dyer will return to England as soon as their responsibilities can be transferred and their affairs in India settled.

Messrs. Pease, who are extensive colliery owners and coke makers in county Durham, have decided to erect schools for the education of the children of their workpeople at Ushaw Moor. Accommodation will be provided for 600 pupils, and the cost of the premises will be about £5,000.

Mr. Wm. Noble has been for the past four months travelling and speaking in the small towns and villages in the Midland counties, and has had much blessing in the work. Miss Noble has sometimes assisted, and has been much used in singing the Gospel. After a little rest at Christmas, Mr. Noble hopes to take up with work in Birmingham.

Mr. F. P. de Castells, representative of the British and Foreign Bible Society, who has for six years travelled through the five Spanish Republics of Central America—Costa Rica, Nicaragua, Honduras, Salvador, and Guatemala—will be happy before his return to give information to any who are interested in these lands, at meetings or otherwise. His address is 101, London Road, St. Albans, Herts.

M. Paul Besson, who for nineteen years has laboured for Christ with the Argentine Republic, is now enjoying a brief furlough, in the course of which he has addressed various meetings in France and Switzerland. His story is full of interest, and enables one to form some idea of the utter failure (and worse) of the Roman Catholic Mission in South America, and of the pressing need for Gospel preaching and teaching.

(1044)

SPECIAL—TO THE FOLLOWERS OF CHRIST.

THE JUBILEE SHILLING SUBSCRIPTION

To Complete the Good Work of the

"LIBERATOR" RELIEF FUND

After six years earnest pleading, a further 360,000 shillings still urgently needed to give the assurance of **permanent relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfill the law of Christ."

There are **2,830** cases on the Books of the fund, of whom

1,500 are widows or spinsters.

1,480 are over **60** years of age.

690 are over **70** years of age.

Over **250** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from Sufferers who have bravely borne with their difficulties till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Secretary, Rev. J. Stockwell Watts, 16, Farringdon Street, London, E.C.

THE OUTCAST AND STARVING.

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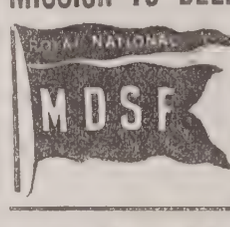
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IS THE TITLE OF THE

WINTER APPEAL

OF

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The Committee have recently had very heavy expenses of an unexpected nature, resulting in exceptional demands of from £500 to £600. The Committee therefore very earnestly appeal for increased Contributions to enable them to overtake this severe strain on their income, so that the work may not have to be curtailed.

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and may be sent to the Bankers, "Barclay & Co.," 54, Lombard Street; or will be gratefully acknowledged if sent to the Secretary.

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The Christian.

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Notes & Comments

WE return our hearty thanks to friends who have sent us their Christmas greetings and kind wishes, and especially to those who remember us constantly in prayer. We pray for all our readers, and for the whole Church of God, fulness of blessing, and personal participation in the Revival which so many believe is near to come. May it be the daily petition of all, "Wilt Thou not revive us again, that thy people may rejoice in Thee?" And may the coming year be the best we have ever known!

The closing days of the old year are fitly chosen by custom for self-examination in regard to the things of the Spirit. During these last hours of 1898, let every man look into the secret places of his life, count up his gains and losses, and ask himself if he has duly profited by the lessons of experience, and "grown in grace and in the knowledge of our Lord and Saviour Jesus Christ." No man can spiritually stand still for a whole year; he must either be advancing in goodness, faith and love, or he must be losing ground. The issues of life and death are so solemn and profoundly important, that it is the highest wisdom to "count our days" under the guidance of the Holy Spirit, and so "apply our hearts unto wisdom." There is always something to leave behind with the old year; there is something unattained to aspire to in the new. It is the glad message of the Gospel that it provides us with the means of making a fresh start in those things that make for our eternal peace.

At this period of the year the "earth is girdled with good wishes." Everyone is engaged in wishing well to his neighbour. The philosophy of wishing should not be forgotten in the practice. Wishes are normally the link between thought and action. Where our wishes do not issue in something practical, they may do more harm than good by giving us the sensation of benevolence without its reality. If only the goodwill expressed just now were made the basis of conduct between man and man throughout each year, the world would be a very different kind of place in a very short time. How far the good wishes of the season affect human relations during the months that follow is of course a question hard to settle. That it should add to the forces of practical benevolence is at least as certain as that effects should follow their causes.

In no better way could the New Year be begun than that of confession, praise, and prayer. By Christian people and churches throughout the world the first week will again be consecrated to fellowship with God. Invitations to observe this season have been forwarded by the Evangelical Alliance to the very ends of the earth. It is too late in the history of Christ's church to ask whether prayer is a reality. That it is no vain thing—no mere breathing to the winds — thousands of devout souls have proved again and again. But this period of simultaneous prayer in all lands where Christian men work and serve their Divine Lord Jesus unites believers in the true faith of Christ's Gospel, and the Church will be holier than it would have been had there been no prayer week; the world better, Christian missions more successful, and workers for the Lord more consecrated. To wait upon God in the simplicity of a child—like faith has never yet been without its promised blessing.

Scarcely any promise of God can be more helpful to a devout soul in view of the New Year than that given to Moses, "My presence shall go with thee." All we want to confirm faith and beautify character is the assured knowledge of *His* "real presence." God travelling with us, resting with us, dwelling with us—here is the source of courage, the spring of activity, and the joy of service; with us through every path, rough or smooth, into which duty may call us. What solace the knowledge of this will be in our days of darkness and disappointment! What hope it will kindle when the heart is tempted to despair! He will *go with* us—into the New Year; into its joys, successes, victories; into its failures, losses, bereavements. It will be well for us, whatever happens, while He is within call of faith's whispered prayer.

The past year has been full of stirring events at home and abroad. There have been wars and rumours of wars. For the first time for a quarter of a century, two Christian nations have been locked in a death grip. Our own soldiers have been engaged in Africa, Crete, and India. At one time there was imminent peril of an outbreak between us and France. The issue of the Spanish-American and Soudan wars has been the extension of the blessings of liberty to portions of the earth's surface long oppressed and devastated. Crete has been added to those sections of the Turkish Empire where the inhabitants have been released from a cruel and selfish tyranny. For this there is much call for thankfulness and praise.

The position is one of boundless opportunity and vast responsibility. Will the great Empires prove equal to the tasks thus laid upon them? It is easy to fall into a mood of calm optimism as to the future. But a closer view of the aims and policies of civilised nations, in their relation with subject races, is not reassuring. Material aims, lust of territory, a mad passion for wealth, and a deep-rooted suspicion of one another's ulterior motives, rule the counsels of the nations. The way in which the Czar's rescript is being met by some professional statesmen in Europe proves that social and political well-being is not likely to come through them. It is clearer than ever that "the new earth must come by way of Heaven." Our hope is in God, not in Man.

During this last week in the old year, preparations have been made to visit the homes of some two millions of people under the auspices of the Free Church Federation, with a view of specially reaching those who attend no place of worship, and of leaving some helpful literature behind. All suggestion of rivalry between the churches is out of the question; it is a great, united spiritual effort, done on a scale that for thoroughness and simplicity has never been attempted before. The visitors are all Christian men and women; care has been taken to instil the spirit of wisdom as well as sympathy into their methods, and it is hoped that great and lasting good will be attained. The region to be visited is that portion of the country between Rugby on the east and the borders of Wales on the west, and from Burton-on-Trent on the north to the Cotswold Hills on the south. The plan is an experiment that will be watched with interest in other parts of the country, in many of which a similar effort will probably be made ere long.

"To my many and dear friends in three generations younger than my own, with fervent prayer that we all may be kept in the simplicity that is in Christ, steadfast to the truth as it is in Him, and rooted in love." This is the preface to "On the March," a booklet just published by the well-known and venerable author of "Memorials of Hedley Vicars," &c. (*Nisbet*. 2d., 25 for 3s. 6d.) It is accompanied by a leaflet containing these touching words:

Feltwell Rectory, Brandon, Norfolk.

Owing to the increase of my blindness, I can no longer have the pleasure of writing the names of my friends in the little books which carry my New Year's greeting, but none the less warm are my wishes for a happy and blessed New Year to you and yours.

Long ago, as an old year was just passing away, my dearest revered father gave me this blessing for the New Year: "May your last thought at night, and your first in the morning, be of a dying Saviour's love, a risen Saviour's power, an ascended Saviour's grace, and a returning Saviour's glory." It is a blessing that never grows old; may I share it with you.

CATHERINE MARSH.

We very thankfully share it with our beloved and revered friend.

The introduction of Imperial Penny Postage on January 1st will prove a great boon as far as it extends. Many a kind message will be sent from home to missionaries and relatives, now that it can go for so small a sum, that else would have remained only a good wish. The change will doubtless become universal throughout all British colonies and dependencies, much to the joy of private individuals, and greatly to the advantage of commerce and the public

good. Like many reforms, it is said to have sprung from a little experience of the inconvenience and hardship of the old system. Mr. Heaton has lived in Australia "up country," has seen how few letters came to the men, and how the few men who were fortunate enough to get news from home read it out to the rest, much to their delight. At home he one day saw in a village post-office a poor woman who could not afford to pay sixpence for a letter to her son in Australia. Mr. Heaton paid it for her, and soon afterwards her son remitted her five pounds. Many greatly-needed reforms would soon be achieved if some influential persons could be made to suffer the misery which the lack of them entails.

The article in *The Quiver* called "The Recollections of a Maid of Honour," has, naturally attracted a great deal of attention, and is a very significant sign of the times It must have passed under the eye of Her Majesty, and must, therefore, have considerable authority and influence. Its appearance at this particular juncture, within two months of the meetings of the Congress at St. Petersburg, evidently points to the Queen's strong desire to aid the Czar in his efforts to gain some permanent good for the nations. Some of the "recollections" are worthy of the best thoughts and highest purposes of the distinguished lady who has perhaps more influence than any other person in the world. Ever since she was a child and saw people at work in all kinds of ways, and in every sort of industry, she has not ceased to reflect that they have made this Empire what it is. She declares that her influence has ever been for peace and that only under a regime of peace can a people grow in those graces and virtues which is the aim of our religion to inculcate Her Majesty believes that the labours of men in their peaceful callings are as arduous as those of the soldier, and call out stronger and more enduring qualities.

The *Newcastle Chronicle* has delivered itself of a scathing attack on some of the tendencies of the age in a way that is refreshing in a morning newspaper. It exposes the mammon-worship of many professed Christians, who vary their mad pursuit of wealth for six days of the week by ostentatious worship of God on the seventh; and contrasts the whole hearted earnestness of men in business with their tepid temper in matters of higher import. These are commonplaces of the religious press; the novelty is to find them preached with so much emphasis in a widely-read secular newspaper. Many who would take no notice of such denunciations in the "usual channels," may be led to solemn reflection when they come through the medium of their accustomed "daily."

The following extract from a parish magazine will show pretty clearly the kind of teaching and preaching which does duty for the doctrine in some of our country districts:

> We are sometimes asked what constitutes the difference between a Christian and a non-Christian? The answer to this is a very simple one. A Christian is one who has been "christened," 'or, in other words, has received Christian baptism; while one who has not been baptised is as yet not a Christian.

This extract illustrates forcibly the evil of Sacramentarian teaching in its worst form. The test here is unscriptural, unspiritual, and irrelevant. It ignores the spiritual doctrine of the New Birth, of saving faith in Christ, and of growth in his likeness. It only needs to be stated in its baldness and "simplicity" to be rejected as contrary to the whole letter and spirit of the Gospel.

How far the anti-Ritualist compaign is to be denounced as fanatical, and as founded on panic, may be judged from some facts in the *Tourist's Church Guide*, published by the English Church Union. Since 1896 we find that there has been an extraordinary advance. Churches in which daily Eucharist is celebrated have increased from 474 to 613; those in which Eucharistic vestments are worn from 1,632 to 2,026; those using incense from 307 to 381; altar lights from 3,568 to 4,334; and the mixed chalice from 2,111 to 4,030; while the eastward position has been adopted by 7,044, as compared with 5,964. This progress is nothing less than extraordinary; and as it betokens more than meets the eye, indeed a whole brood of Romanist doctrines and secret practices, it is clear that those who are using national money for the purpose of spreading this movement still further have no right to be astonished if the Protestant convictions of the British nation begin to voice themselves in no measured terms.

If anyone ever understood the English market, it was the late Samuel Morley, one of whose sayings has been recalled by the *Temperance Record*:—

> If every man, woman, or child that needed them could be furnished with a pair of new socks or stockings, it would create such an impetus in the woollen trade that there would be no lack of employment.

The same remark might be applied to food, to all kinds of clothing, to houses, and all that is necessary to furnish them. Our greatest market is at home, if only our people could be persuaded not to waste their money in drink. Our contemporary forcibly asks:—

> Why do feet go bare, and why are so many out of work? Let those who drink, even in so-called moderation, abstain for one year, and there will be some "sensational incidents" that will surprise the nation.

The cause of temperance in the Navy will scarcely be served by the last new regulation of the Admiralty. Hitherto, those who cared to take out their "allowance of grog" in the form of tea, coffee, cocoa, and sugar, and to carry these ashore for the use of their families, were allowed to do so duty-free. In future they must pay the duty on the cocoa, tea, and coffee. This is no encouragement to those who believe in total abstinence among our sailors, who, like the rest of their countrymen, do not like to have their convictions taxed; while the "moderate" drinkers among their fellow-seamen are permitted to drink their grog free of duty as before. This regulation, indeed, is a subtle blow, however unconscious it may be, against total abstinence. The friends of that movement would do well to remember this fact when Parliament meets.

A preacher recently asserted that "the Incarnation *is* the Atonement." The statement is as mischievous as it is false. The first prophecy of the Redeemer announced to the serpent, concerning the seed of the woman, "It shall bruise thy head, and thou shalt bruise his heel." The term "seed of the woman" implied the Incarnation. "It shall bruise thy head, and thou shalt bruise his heel," was a vivid depicting of the Cross. The Son of God became incarnate that He might die. His life without his death would have saved no one. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Only through death could He bruise the serpent's head; only by the shedding of blood could atonement be made; only by the sacrifice of Himself could sin be put away. Gen. iii. 15; John xii. 24; Lev. xvi. 27; xvii. 11; Heb. ii. 14; ix. 26.

Britain is not the only portion of the Empire where the question of Sunday observance is becoming a great and critical problem. The *Christian Outlook*, which emanates from Dunedin, New Zealand, has sounded an alarm regarding the number of people who are too lazy to walk a reasonable distance to their churches, but must ride to them on tramcars and in trains on the Lord's Day. The general laxity on this subject is alarming the older generation, who gave public opinion its form and weight, and to whom is due the upbuilding of the colony in morals and social progress. The sturdier elements and character, built up on the basis of religious training and Sunday observance, are in danger of being lost through the inroads of this easy-going spirit, which is gradually transforming the tone and aims of social life, and that altogether for the worse.

There is no greater hindrance to effective work in the mission-field than any appearance of division among those who do Christ's work among the heathen. It is, therefore, a most encouraging sign of the times to find such a declaration of unity, signed by varied representatives of Christianity, as has just emanated from China. Its purport is to bear emphatic witness to the essential oneness of the signatories in the fundamental principles of their preaching and teaching. Amongst them are ten Congregationalists, five Baptists, eighteen Presbyterians, thirteen Methodist Episcopalians, thirteen Wesleyans, and one of the C.M.S. These hail from all parts of the civilised world, and are headed by the venerable Griffith John. After declaring their desire to fulfil the desire of the Blessed Saviour and Master expressed in his prayer in John xvii. 10, 20-23, the declaration says:—

> "We may still have different views and opinions on several minor questions of our religion, and may follow different *methods* of Church policy and Christian work, as each one's *conscience* directs him, but yet we feel WE ARE ONE by the Blood of Jesus, our only Saviour and Mediator, and by his Spirit, Who moves our hearts. We are like different battalions of *one* great army, fighting under *one* great Captain (*i.e.*, our common Saviour and Master) for *one* great end—the proclamation and establishment of Christ's kingdom throughout the world. IN CHRIST WE ARE ONE."

National Refuges.—The Committee of the National Refuges for Homeless and Destitute Children, 164, Shaftesbury Avenue, recently admitted a number of very distressing cases. The children were at once drafted to the Society's Homes at Twickenham, the farm and Shaftesbury Schools at Bisley, and the Girls' Homes at Sudbury and Ealing. One child was the daughter of a cabman who had died of consumption; the mother was found in a most destitute condition, living in one room with her four children. Through the intercession of Hampton's Mission to the Blind, Waterloo Road, admission to the Boys' Home at Twickenham was secured for the motherless son of a poor blind man who sells bootlaces, etc., outside Waterloo Station and is well known to thousands of passengers on the South Western line.

Entering into Temptation.

By Rev. THEODORE L. CUYLER.

THE only thing that our loving Master has taught us to pray constantly to be delivered from is — the danger of temptation, and the power of Evil—or the Evil One, as the Revised Version has it. With some exceptions, the word "tempt" in the Bible signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it a temptation. Whisky and arsenic are both fatal poisons to a drunkard; but the whisky only is the temptation, because it is the one that appeals to his appetite, and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder-mill that makes the fatal explosion.

A man wearing peculiarly inflammable clothing would have no right to be working in a blacksmith's shop where the sparks are flying. Therefore our all-wise Master lays on us the solemn injunction, "watch and pray, lest ye *enter into temptation!*" A person enters into temptation when he wilfully places himself under the influence of a sinful enticement, and continues to parley with it. The Christian, who goes off to his lawful business in the morning, may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes, and he buys a ticket to some salacious performance in a theatre, he has no right to pray "deliver me from evil," for he has wilfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you

REMAIN UNDER THE INFLUENCES

that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered it from sensual desire could escape without self-destruction.

The moment that anyone goes towards a dangerous object with a secret desire after that object, that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that the wine is "good for them." That does not alter the inherently deceitful nature of an alcoholic drink. The man that

PLAYS WITH VIPERS

must not complain when he is stung. Probably no church member has ever dreamed of becoming an inebriate when he "entered into the temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind that I ever knew in my own church was that of a good man who fell into drunkenness from the use of whisky as a "tonic." The danger began when he began to like his medicine. What is true of an intoxicant is as true of gaming or of violations of personal purity. Can any one take coals of fire into his or her bosom and not be burned? We often wonder how, under a sudden temptation, certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases, we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fibre of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

The Master sounded his alarm-bell so loudly against entering into temptation because He knows that He has not a single follower who has not some vulnerable point. No chain is stronger than its weakest link. At the vulnerable point is the spot to post the sentinel.

THE REVIVAL.

1859—1899.

WE have received many letters from our readers on the subject of Revival. Extracts, more or less full, are given from typical communications:—

20, *Guildford Road,*
Tunbridge Wells.

DEAR MR. EDITOR,—I am so pleased and thankful that you are about to publish a *Revival* sheet. It will be likely at this time to be of great value in increasing interest in the undoubted awakening that is closely at hand, if not already here. How vividly impressed upon my mind are many of the wonderful scenes witnessed forty years ago, when our gracious God was pleased to vouchsafe an abundant outpouring of his Spirit both on the Church and the World.

The dear old Mission in St. Giles' was one of the many blessed outcomes of this precious season—truly born in Revival fire of 1859 and 1860. Such honoured names as those of Richard Weaver, Reginald Radcliffe, Brownlow North, Denham Smith, Payson Hammond, and Baptist Noel at once come fresh to memory. What the Lord wrought through these and many others of his dear servants eternity alone will disclose.

I feel confident we are just on the eve of another mighty movement. I have recently been visiting my dear friend, John A. Groom (of the Flower Girls' Mission), and have seen much among his people which greatly gladdens my heart. At the Orphanage at Clacton, more than fifty of the elder girls have all come boldly out for Christ during the last few weeks, and the whole of the inmates of the institution are deeply moved by the Divine Spirit; and all this without any exciting meetings or special human effort whatever; and much more will without doubt follow.

I greatly rejoice that you have yourself been permitted to see so much of the mighty work of grace in days past, and still more am I glad that you are with us to-day.—Yours in much esteem and affection, GEORGE HATTON.

I am writing to you concerning the paper called *The Revival* containing accounts of the Revival of 1859, Revival Hymns, &c., which you are preparing. We are having prayer meetings here every morning at six o'clock (to be continued till the answer comes) for a Revival in the town. Interest is wonderfully awakened, and the spirit of expectation is already abroad. This being the case, I think *The Revival* sheet you are preparing would be a great help, and would be the means of increasing the interest. Therefore, I am asking you kindly to send me a parcel for free distribution.—*From Milborne Port, Som.*

I am glad you are going to issue a sheet to be called *The Revival*. I shall be pleased to have a parcel for distribution when ready. I was converted to God in 1860, and have been in the Revival since. I am deeply interested in this effort to spread the work.—*From Wandsworth Road, S.W.*

I thank you for the suggestion of evangelists and workers meeting together for special prayer and dedication. God grant it may soon be brought to pass! I well remember the days of 1859 and the sixties, when many of us were on our faces before God for hours. Many of the number are gone home, and others are scattered to the ends of the earth—Duncan Matheson, John Hambleton, Richard Weaver, Wm. Carter, H. Ord, Howard Johnston, Shuldham Henry, and many others. What blessing the Lord gave in answer to prayer! I should like to give my testimony to the value of that choice paper *The Revival*. It was a great help and cheer to me in those early days, and I have been privileged to circulate many thousands. I pray these things may be kept before the Lord's children, and very soon we may see the wave of blessing coming overland. "Ye are my witnesses." I am so thankful to hear of *The Revival* reappearing.—*From Cwmbran, Mon.*

As one who obtained mercy in the year 1859, and who has been enabled to continue in the Lord's service till the present time, I have been deeply interested in the late articles in THE CHRISTIAN on this subject. I do trust we are on the eve of better days than we have yet seen. I am glad to learn that the *Revival* sheet is being prepared, and have ordered some copies of the first 100,000 on the terms indicated in the notice. I may mention that as secretary of the Belfast City Mission, I have taken the opportunity of speaking during the past two or three years in all our stations on the subject of the Revival of 1859, and the theme has proved a quickening one to our younger missionaries and their helpers.—*From Belfast.*

I shall be glad to receive copies of *The Revival*. Five or six of us have been meeting privately for three years to pray for a Revival in this place. We are much encouraged by the general expectation.—*From Widnerpoole, Sutton, Surrey.*

Will you kindly send me forty-eight copies of *The Revival* for distribution in Mission Hall and a Bible class held here, so that interest may be increased in this subject, and that all may be led to pray for the Revival, which is longed for by the Lord's people, and so much needed.—*From Netley Abbey, near Southampton.*

Longings for Revival.

WHAT mean those memories, fresh and sweet,
Of seasons marked by power divine?
Oh! why do kindling tongues repeat
The wondrous tale of "Fifty-nine?"

Doth sound of rain salute our ears?
Is this a cloud like human hand,
Designed to crown these forty years
With showers upon our thirsty land?

The sires are but a hoary few
Who still the glorious days recall:
O God of Grace, those days renew,
And let our last be best of all!

Now, as on Carmel's ancient sod,
Despite the foe's contemptuous ire,
We dare to cry, "Let Him be God
Who answers with descending fire."

For soul-subduing sense of sin;
For fervent prayer and praiseful joy;
For love that yearns the lost to win,
O give us back the years gone by!

For lives as whole burnt offerings laid
Upon the altar fire divine,
Why have our prayers so long delayed
To crave the grace of "Fifty-nine"?

God of our fathers! Thine are we:
Wilt Thou revive us once again?
Our longing eyes are turned to Thee;
O send us now a plenteous rain!

W. MAXWELL.

Belfast.

The Good Pasture which Christ provides for his sheep is eternal life. Nothing withers in it; all is green, all is flourishing.—*St. Augustine.*

"How Robin Did It" is a booklet giving a very readable account of the "Robin Dinner" movement, founded twenty one years ago by Rev. Charles Bullock. About 24,000 are reached yearly. But London alone contains several hundred thousand children who would rejoice to be "made happy for an evening;" and, at sixpence each for the dinner and evening's entertainment, to welcome these would cost no less than £12,000. "Robin" is becoming popular in the provinces as well as London, and "Robin Dinners" promise to become a national institution. To promote these dinners out of London copies of "How Robin Did It" will be sent, at the cost of 6s. per 100.—Address, "Robin," care of Rev. Charles Bullock, B.D., Coomrith, Eastbourne.

Children's Festival.—The annual Christmas festival of Dr. Stephenson's Children's Home and Orphanage was held in the Queen's Hall. Four hundred children of all ages and both sexes marched into the hall under the banners of their respective "houses," and gave, before a large number of spectators, selections of vocal and instrumental music and drilling displays. Mr. T. McKinnon Wood, Chairman of the London County Council, presided. Dr. Stephenson was prevented by illness from attending, this being only the second festival which he has missed in thirty years. A message was received from him praying for assistance in the work of the Home, and a message of sympathy was returned. The chairman made an earnest appeal to the benevolence of all present, and gave his impression of the home in Bonner Road. He was struck by the absence of pretension, the wise economy, and careful adaptation of limited means to a great end, as well as by the great stress laid on improvement of character. Canon Barnett insisted on the advantages of the system of dividing the children into "houses" in which the essentials of family life are preserved and a child's nature has room to expand.

The Silence of God.

Hab. i. 2.

IN connection with the recent visit of the German Emperor to Palestine, the amicable expressions that have been interchanged by His Majesty and the Sultan of Turkey have caused the deepest pain to all those who have taken the trouble to trace to their source the Armenian massacres of two years ago. It is quite possible that the Emperor William had no intention beyond securing his subjects in Palestine in their liberties, and enlarging the volume of German trade in Turkey; but the fact remains that the crowned monster, whose hands are yet dripping with the blood of thousands of Christ's people, is able to call the Emperor his friend.

To unbelief there is no God; to feeble faith He is indifferent to his people's sufferings. For Satan is the god and prince of the world; the wicked prosper and the righteous are their prey. The following remarks are written for the purpose of endeavouring to

CONSOLE THE TROUBLED HEART

of those who can see no system or justice in God's government of the world, in conditions such as these.

First, then, let us remember that the complaint is a very old one. A very considerable part of the Scriptures refer to it. When God first chose Israel to be his people, they had hardly grown beyond the dimensions of a large family circle, when they were plunged into the furnace of affliction in Egypt. And God was absolutely silent. Their infant sons might be slain with the sword, their burdens be increased, and their stripes multiplied till the iron entered into their very soul by reason of their bitter bondage; and yet God, who had chosen them for his own, looked on and spoke not. He remained silent for 400 years. But He had not forgotten. He was not indifferent. This very suffering of theirs had been foretold to Abraham, before ever he had a son to become the father of that nation. (Gen. xv. 13.)

Here then is the leading precedent for every subsequent experience of the kind. For, mark you, we are never told that Israel was thus afflicted as a punishment for any special national sin. They stand as the representatives of God's people in all ages, victims of violence, cruelty, and wrong, who are taught by such means the lesson of patience and faith; unable to comprehend,

BUT STRONG TO TRUST.

As to the reason for such dispensations of suffering, it rests with God. Were there no sin, sorrow or suffering could not be. So much we know. We also know that through trial and pain, of which Satan is permitted to be the minister, the children of God are taught the deepest lessons of their own sinfulness and need of patience, of faith in their Father, and ultimately of love and triumphant adoration and praise. So much we know—that out of evil as we see it, God's highest glory is born. But as to the immediate reasons for the burst of any particular storm of trial upon the individual or the nation, it may not be ours to discover them. "Shall not the Judge of all the earth do right?" must satisfy us till the day break and the shadows flee away.

But may we not meanwhile observe and trace the signs that God is not unmindful of the ways of the oppressor? Take the present case. Province after province of Europe has been delivered from the curse of Mohammedan rule in the hands of the Sultan. First, in 1821, Greece shook off the yoke; Roumania, Montenegro, Servia, and Eastern Roumelia have since gained their independence; Bulgaria is but a tributary principality; Bosnia and Herzegovina have gone to Austria; Tunis is French; Egypt is practically English; and even while we write Crete has almost passed to Greece, as Thessaly had done before. Bessarabia went over to Russia, and Cyprus to England. If the Turk could read his own history in the light of God, how changed would his government become! But blindness has happened unto Islam; and though the mills of God grind slowly, they grind exceeding sure.

The Ottoman Empire is doomed for its crimes. The blood of 300,000 Christian victims slain before the eyes of Europe in the latest series of massacres, is crying to God from the ground, and no patronage on the part of Germany or discord of the great Powers can avert the judgment, that is only

HELD BACK TILL IT IS RIPE TO FALL.

As it happened to Egypt and to Babylon in the past, so will it happen to Turkey. The silence of God is but for a time; as a giant refreshed with wine will He awake, and pour out upon the cruel oppressor the vials of his wrathful judgments. (Ps. x. 1, 11, 12.)

Meantime, we have but to remember Calvary. Which of the victims of the Ottoman has suffered more cruelly than did the Crucified Christ? That He must needs die for man's redemption is no answer to this argument. For, so far as we know, He might have laid down his life, not merely by a voluntary act, as He did, but also without the interference of any human agent of death.

But He died as a martyr. Cruelty, malice, and bloodthirst vented their rage upon the Son of God. And yet God spared not, shielded not, his Son. Heaven was silent while the awful tragedy transpired. This is the consolation of the martyrs of all ages—"If the world hate you, ye know that it hated Me before it hated you." "If they have persecuted Me, they will also persecute you." The fellowship of Christ in their agony is the martyrs' support. But again,

WHY IS THIS "SILENCE OF GOD"?

Those who have read Dr. Anderson's remarkable book bearing this title know the reason. God's "silence" in a world of sin is but another name for his "grace." This is the time of the reign of God in Grace. Let us think for one moment. If God were to act in instant judgment against national crime and cruelty, He would be reigning in righteousness as He yet will do. That will be the character of the millennial *régime*. But it is not that of the present one. *Now* Grace reigns. And if our indignation demands the instant punishment of a guilty Sultan, by what plea shall we ask for mercy to a guilty subject of his? Let us be consistent. We proclaim the long-suffering of God that leads men to repentance; how, then, can we rebel against that long-suffering when a guilty nation is in question?

And so it comes to pass that the mystery of suffering seen at the cross is

EXPLAINED BY THE CROSS.

The cruel hands that slay Christ's saints are those that slew Himself. The prayer of his dying breath, "Forgive them, Father," reveals the mercy-seat, the throne of grace, by which judgment is restrained till its appointed hour shall come and the mystery of all the ages be solved.

Thus we may reduce the whole question to the following four propositions:

(1) That the present dispensation is a time of persecution and cruel oppression, at divers times and places, of the righteous, who are servants of God, and the temporary impunity of their merciless oppressors.

(2) That this is permitted because God is purposely withholding judgment, that, by his long-suffering, guilty men and nations may have opportunity to seek pardon and salvation in Christ.

(3) That nevertheless, as moral governor of the earth, He will not and doth not permit unrighteous governments to stand, but gradually, if not instantly, putteth down the offending nation and setteth up another in its place.

(4) That ultimately, in the age that is approaching, the complete and final overthrow of the guilty nations will be accomplished, giving place to the reign of Messiah over all the earth; and that all men individually who refuse the message of the Gospel in this time of God's long-suffering, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

In conclusion, refer to Psalm lxxiii. as expressing in the words of Asaph the mystery of suffering and its solution, so far as it was then made known to man:

I was envious at the arrogant when I saw the prosperity of the wicked. . . . They scoff, and in wickedness utter oppression, . . . Therefore his people return hither, and waters of a full cup are wrung out by them, and they say, "How doth God know, and is there knowledge in the Most High?" . . . Surely in vain have I cleansed my heart, and washed my hands in innocency, for all the day long have I been plagued and chastened every morning. . . . When I thought how I might know this, it was too painful for me, until I went into the Sanctuary of God, and considered their latter end. . . . Thou castest them down to destruction. How are they become a desolation in a moment! As a dream when one awaketh, so, O Lord, when Thou awakest, Thou shalt despise their image.

That passage gives the compensation of judgment. The following gives

THE COMPENSATION OF MERCY:—

"Remember mine affliction and my misery, the wormwood and the gall. . . . It is good that a man [or nation] should hope and quietly wait for the salvation of Jehovah. Let him sit alone and keep silence, because He hath laid it upon him. . . . Let him give his cheek to him that smiteth him; let him be filled full with reproach, for Jehovah will not cast off for ever. For though He cause grief, yet will He have compassion according to the multitude of his mercies, for He doth not afflict willingly, nor grieve the children of men, to crush under foot all the prisoners of the earth." (Lam. iii. 19-34.)

The equipment of spirit necessary for the patient endurance of unpunished crime is only to be acquired in a general study of God's dealings with the world as revealed in the Bible, which may be briefly summarised as follows:—

That Satan has not yet been dislodged from the footing among men which he secured in Eden by our forefather's imbecility and disobedience; that he will be so at the appointed time, as one result of the coming, and death, and resurrection of Christ; and that meantime we are called to fellowship with the omni-patient God, and stirred to co-operate with Him in the salvation of the victims of sin and Satan by the healing virtue of the blood of the Lamb.

GEO. F. TRENCH.

Theatrical Employés.

IT was a happy idea, conceived by Mr. William Forbes some twenty years ago, to bring theatrical employés, otherwise out of reach, within the sound of the Gospel by means of social tea-meetings. We have lately had the pleasure of attending one of these gatherings, and were pleased to see the room crowded with happy-looking women of all ages, evidently enjoying the treat and the intercourse with each other. After a few songs, the old, old story of Jesus and his love was told over and over again, and listened to most attentively. The gleam of sunshine had dispersed for awhile the clouds of sorrow and grief, and personal wants had made them think of their souls.

Mr. Forbes, who is carrying on the work without any resources of his own and but little help from outside, keeps in touch with many theatrical employés, occasionally relieving cases of distress according to his ability. One of the women present, who had been out of work for some time, and whom he had helped a little, wrote to him lately:—"To-day (Saturday) I was telling my little girl that we had no food, but God would not forsake us. A few minutes afterwards your welcome note came, and I had a good cry over it."

If friends will arrange for meetings, Mr. Forbes will gladly attend, and give an account of his work. His address is—71, Tollington Road, Holloway, London, N. W. M.

Day by Day.

SUNDAY, January 1, 1899.

Exodus xx.

THE soul of every man comes to Sinai—the mount that may be touched, and that burns with fire. The sense of our responsibility to God, the knowledge that we must account to Him, the consciousness that there are certain restrictions and limitations beyond which we may not pass, is burnt in upon us. This is the first step in our education and sanctification.

There are certain distinctions which must be made in the Divine life. We must learn that there are things that God forbids, not for others alone, but for ourselves. These prohibitions are intended to mark out the right way, as the lighthouses on rocky headlands to keep the vessel in mid-channel. But they also reveal our helplessness. We learn that in us, that is, in ourselves, dwelleth no good thing. The good we would, we do not; the evil we would not, we do. Thus the law is our schoolmaster, to bring us to Christ. What the law cannot do, because of our human weakness, God does in us by the grace of the Holy Spirit. In this manner the demands of the law are fulfilled in us, who walk, not after the flesh, but after the Spirit.

In these words God is touching upon the very nature of things, and unfolding to us the essential order of the universe. To the unholy, sensuous soul these announcements may appear storm-girt and terrible, but to those who love God there is positive joy in hearing what He wills us to become. All his commands are enablings; and what He enjoins He is prepared to realise in those that yield themselves to Him. Oh that this New Year may see us working out with fear and trembling all that He works within!

MONDAY, January 2.

Exodus xxi.

Very drastic is this code. The death-penalty was constantly in use, the law of exact retaliation always in force. This was necessary in the first stage of the nation's life. "An eye for an eye, tooth for tooth, hand for hand, foot for foot, burning for burning, strife for strife." All was straightforward, and easy of administration; but it was not all. Therefore it was repealed by one greater than Moses, who bade us not to resist evil, or insist on the exaction of penalty, but to love to the uttermost.

There are two limits, however, to the policy on which Christ insists: first, the stability of the commonwealth, and secondly the welfare of the evil-doer. As to the first, it may become necessary that some audacious tyrant should be checked with a strong hand, as any other criminal should be. As to the second, it is not good for a wicked man to get all he asks, as it may encourage him in his evil ways. But wherever the Spirit of Divine love is shed abroad, we shall know how to act, and shall not need any to teach us. Let us ask for the Holy Spirit, whose first fruit is Love.

But beneath what appears drastic and punitive, how much mercy is here! The poor man's daughter (11); the escape of the man who was not intentionally a murderer (13); the protection of the slave (20); the preservation of the community from the ferocious beast (28). Mercy rejoiceth against judgment, and out of the midst of Sinai come premonitions of the Mount of Beatitudes and of Calvary.

TUESDAY, January 3.

Exodus xxii.

Restitution was a distinct item in the Old Testament; surely it should not be lost sight of in the New. Sin cannot be put away, in matters where restitution is feasible, until there has been confession and restitution. We must, if possible, make good the loss which anyone may have sustained through our wrong-doing. This may not always be possible. The wronged one may have passed beyond our sphere; or there may be no possibility of making good the wrong in kind. Still, this should always be the intention of the soul. Human law may allow a man release, if he pay five shillings in the pound, but God's law holds him liable for the other fifteen shillings. And he has no right to spend lavishly on himself till his creditors are paid in full.

But see the graciousness of the Lord! He protects the stranger, the widow, and the fatherless child, if they are affected in any wise. He constitutes Himself the poor man's friend, whose garment has been taken in pledge. He demands that the young be left for eight days with its dam. So tender and thoughtful is the great God. Should these words be read by the poor and oppressed, let them take heart and put themselves under his Divine protection.

This whole chapter insists on the righting of wrongs; whether by restitution, or by the Divine care of the oppressed. And shall we not help God in comforting his own elect? Go through the world, not rendering evil for evil, but contrariwise blessing. Let your hearts be filled with love, that you may be able to make up for the inequalities of life to those who are downtrodden and oppressed. Bring smiles into sad faces, and sunshine into forlorn hearts.

WEDNESDAY, January 4.

Exodus xxiii.

The Angel of this chapter is none other than our Emmanuel. Stephen says that Moses was in the church of the wilderness *with* the Angel which spake to him in Mount Sinai; and we know that this Angel was the Lord Himself, for Moses was bidden to take the shoes from off his feet in worship. Besides we are told here that God's name, or nature, was in Him. The Lord Jesus, then, was the escort of the Pilgrim Host, preceding the people in their desert march, and in this way preparing an enduring illustration of what He meant when He said, "I am with you alway, even unto the end of the age."

He goes with us, and before us. He is an enemy to our enemies, and an adversary to our adversaries. Satan cannot stand before Him. Whatever be the formidableness of our foes, they must fall back before the captain of the Lord's Host. And He will bring us in to possess the land, which is now possessed by those who hate and resist us.

There is no territory in Christian living which is not meant to be possessed, and which will not come into our occupation if we follow the Lamb whithersoever He goeth. Only let us see to it that we neither grieve nor provoke Him. There is a terrible alternative presented here. He is an angel to his obedient people, but a hornet to their foes. Everyone is called upon to choose one or the other aspect of our Saviour's character—Saviour or Judge; the love and gentleness of the Lamb, or the wrath of the Lamb.

THURSDAY, January 5.

Exodus xxiv.

It is not given to all to have face to face fellowship with God. Most, like the children of Israel, must remain at the foot of the Mount; some few, like the seventy elders, may see Him from afar, and the sapphire work under his feet; the ones and twos, like Joshua, may come to closer and more prolonged communion; but only Moses is welcomed, the innermost friend, to whom God speaks face to face. To which of these four concentric circles have we attained? All these regulations as to approaching God were designed to convey the conception of his holiness and greatness. If only seventy, and these the most notable men of Israel, were permitted to come into the Mount, and even these kept afar off; if even Joshua must drop behind as Moses ascends; if even Moses is kept waiting six days, and exceedingly fears and quakes—then how infinitely holy and great God must be! But *we*, who by nature and practice were once far off, have been made nigh. We are invited, nay bidden, to draw nigh, in full assurance of faith, having our hearts sprinkled from an evil conscience.

Moses went to receive the law, but Jesus brought grace and truth. Moses went for an audience as a servant, but Jesus abides with the Father as a Son. Moses ratified the covenant of works with the blood of beasts; Jesus ratified the new covenant with his own blood, once shed for the sins of the world. Moses is irradiated with a glory that soon fades from his face, while the face of Jesus for evermore reflects the glory of the in dwelling Shekinah.

FRIDAY, January 6.

Exodus xxv.

Jesus is verily here. His body was the *sanctuary* of God's indwelling during his earthly life; and the Church, which is his body now, is the tabernacle of God. Know ye not that He dwelleth in his people as the sun in the heavens? These, the Psalmist says, are his tabernacle, whence each morning He cometh forth to run his daily race; and the Church is the tabernacle, whence the Bridegroom of faithful souls issues forth for their enlightening and comfort.

The ark, with its mercy seat, is a type of Jesus as the meeting-place between God and man. The gold bespeaks his deity, the wood his humanity. The mercy-seat, or propitiatory, gazed on by angels, and stained with blood, is his atoning work, through which we draw nigh to God.

The table of shew-bread, again, tells us of Jesus, in the human side of his character, whereon the soul is invited to feed; his obedience in life and unto death; his gracious, life-giving words; his humility and strength—these are as bread, which we assimilate for ourselves. The priests ate the shewbread; and we can only act as a holy priesthood in proportion as we feed on the heavenly bread.

The candlestick, with its seven lights, is significant of the light which He and his people disseminate in the world. "I am the light of the world." This was "the true light, that lighteth every man." "Ye are the light of the world." Let us, then, shine with the plenteous oil of the Holy Spirit, that we may take up and fulfil the ministry which Jesus commenced, and left us to complete.

SATURDAY, January 7.

Exodus xxvi.

How minute and particular were the directions that God gave to his servant! The selvedge, hooks, and loops were as distinctly and carefully specified as the position of the furniture in the Holy Place; nothing was left to chance or human judgment. Moses was bidden to make *all* things according to the pattern shown him in the Mount. If he added aught thereto it would disturb the harmony and symmetry of the whole design. At the same time, he could not feel condemned if anything were wanting which his fancy might have suggested. All that was required of him was perfect obedience.

It would bring great order and comfort into our own lives if this lesson were well pondered. We are perpetually wondering whether we should do this or the other thing in addition to work which we are already engaged on; and there creeps in on the Christian worker a restlessness, which is inimical to peace and successful endeavour. How can we make a steady advance unless we know clearly what God requires? It is certain, then, that we must get into the Mount, and live near enough to God to know his will, and yield ourselves to Him for his high purposes. Then be at rest. Do nothing by the fussy prompting of your own planning; but do not fail to do anything to which He clearly points, though it be trivial as a piece of selvedge. Be just what God wants you to be, whether a daisy or an oak, a glowworm or a star.

From Rev. F. B. Meyer.

ACROSS THE MEDITERRANEAN.

FOR interest, there is no comparison between a voyage on an Atlantic liner and a trip from Gibraltar to Port Said, and onwards towards the Rising Sun. When the shores of Ireland disappear on the horizon, you know that there can be no sign of land until you sight Sandy Hook; but the passenger from London for the East may join his vessel from Gibraltar, Marseilles, or Brindisi, and will frequently enjoy *en route* glimpses of beautiful or historic sites.

Monday was full of farewells; Tuesday of necessary preparations; on Wednesday, I drove through the dripping streets to Victoria, and joined the train in which the Sirdar was travelling. Reaching Marseilles at midday on Thursday, I found the ss. *Himalaya*, in which my wife had sailed from London, awaiting us. In the afternoon we left the harbour, one thousand souls in all, and the noble vessel propelled irresistibly forwards by engines of 10,000 horse-power.

The first day or two aboard one of these huge floating models are always strange. You are finding your way about, settling your cabin, beginning to know your fellow-voyagers, with whom the courtesies of the vessel permit you to speak freely and without the formality of an introduction.

We have some delightful people on board—true Christians—not only in the missionary group, but among the young men who are going out in connection with the Civil Service to India, Ceylon, and Singapore, or to represent large business houses in China, Australia, and Japan. Some are travelling for health and some for pleasure; some returning after furlough; others going for the first time; military men accompanying the Sirdar to Egypt, whose talk is of Fashoda and Khartoum; doctors, commissioned by the English Government to go out and study and combat the plague; civilians, tea-planters and traders; men of mark and note, like Sir Charles Mitchell, and young men whose life lies before them like an unwritten code. With several of these young men I have had

DELIGHTFUL CONVERSATIONS,

and it has been most encouraging to notice the high purpose they have formed, not only to keep true to Christ amid the strong temptations to which they will be exposed, but to exert what influence they may acquire for His glory. One comes from Dr. Monro Gibson's congregation; another from Abney Park; a third has played the organ at Wandsworth; a fourth from Brixton. This one represents the Y.M.C.A., and that the Y.P.S.C.E., and many others. It is quite a ministry to have the profitable and leisurely conversations, which are so possible during the long hours on deck.

On Saturday, we had a great treat. It was a lovely morning. The sun shone brilliantly on a fairly calm sea. Before breakfast we passed through the Straits between Corsica and Sardinia. After breakfast we entered the Straits of Messina, through which Paul passed in the *Castor and Pollux*, on his way from Melita to Puteoli. On our left were the rugged extremities of Italy—rain-clouds brooding dark on the bare mountain tops; on our right, the smiling coast-line of Sicily bathed in sunlight; hamlets and single houses, painted white, standing amid plantations of olives. Presently Etna came in view, her shoulders swathed in cumulo-clouds, her summit thickly covered with snow, a cloud of smoke hanging over her volcanic orifice.

The Apostle travelled in the reverse direction. He came from Syracuse, down the Sicilian coast, beyond Etna, where they had spent three days. Passing the easternmost point of Sicily, the ship came to Rhegium on the Italian coast, and thence with a south wind, round the coast, the toe of the boot, to the Bay of Naples.

IT WAS INTENSELY INTERESTING,

and obliterated my regret that I could not hear the baying of Scylla's hounds, or discern the famous whirlpool of Charybdis. Æolus kept the winds in this island, and Vulcan wrought at his forge in that; these fabled heroes have gone, but the thought of that heroic soul, who went to and fro on these seas for his Master, can never be dissipated whilst time endures.

On Sunday there was an even greater treat. We had had prayers in the morning, and the wind had suddenly freshened from the N.W., the very quarter from which the dreaded Euroclydon swept down on the ship in which Paul was being carried as a prisoner to Rome. Many of the passengers were suffering severely, but I, weather-proof, was standing alone on the hurricane deck, thinking of my friends and church. Suddenly I espied on the port side, cliffs of land, radiant in the sunshine, and enquiring, found it was Crete. A tumult of emotion filled my heart. Crete, drenched with the blood of successive generations of patriots, fighting for liberty from an unbearable despotism: Crete, for which Greece had suffered so much; Crete, from whom within a few days the last Turkish troops had been expelled, and to which a Christian governor had come; yes, that Crete, along the lee of which the cornship crept on that disastrous day, when the shipmaster, against Paul's advice, urged its removal from Fair Havens for Phœnicia, which provided better accommodation for the winter sojourn. Caught by this strong N.W. wind, the craft had been driven out on the open sea, and at Candia yonder, where the lighthouse stands, whilst sheltered from the fury of the storm, the boat had been taken on board. Then for fourteen days and nights, driven up and down over these seas.

At service in the saloon after our evening meal, there was plenty of singing, and I preached. This, with many opportunities for conversation and meditation, made a profitable and happy day. And now we are coming to our first experience of Eastern life, at Port Said, with a crowd of commingling thoughts. On the one hand, it is the first glimpse of the true Orient; on the other, one is so much nearer that great India, with its problems, responsibilities, and opportunities.

Port Said, December 12.

Take Time.

TAKE TIME TO THINK:

Thought oft will save thee from the snare,
Bring thee to cooling streams and bowers,
Spare thee from nursing needless care,
Surround thee with defensive towers;
Yield thee the harvest of content,
Lift thee from dust to starry ways,
Discover comfort heaven-sent
In thy most dark and cheerless days,
Therefore, take time to think.

TAKE TIME TO PRAY:

For when thou pray'st the vision's cleared,
The voice is toned, the will's subdued,
The dear are to thee more endeared,
And the soul's failing strength's renewed.
In prayer the purest words are spoken,
The mind receives heaven's holy light,
The heart is given the Spirit's token,
The hands are charged with wisdom's might.
Therefore, take time to pray.

TAKE TIME TO PRAISE:

Praise is the witness that you see,
Or hear, or feel, or understand,
Or trust where there is mystery
About the workings of His hand.
It is thy child-attempt to prove
Thy kinship with the hosts above,
Who, as they in God's presence move,
Praise Him for his exhaustless love.
Therefore, take time to praise.

TAKE TIME TO WORK:

Know what a privilege it is
To work with God, to have thy hand
Engaged for Him, thy energies
Developing 'neath his command.
To share the stores of grace and truth
Which to his faithful ones are given;
In service to maintain thy youth,
And hear the Lord's "Well done!" in heaven.
Therefore take time to work.

GEORGE A. SUTTLE.

FROM OTHER LANDS.

Notes from Cannes.

IT has long been laid on my heart to let fellow-workers in England know of the great and increasing need of France, but specially just now of the Riviera and of Cannes, where thousands of us have flocked in the past for sunshine and health and enjoyment. Nowhere is the sunny, hearty nature of the *provençal* more pleasant to meet with than in this corner of the land.

In connection with the fine M'All hall there is but one lady worker by the side of the Baron de Bethune and his frail wife; whereas quite a dozen bright, motherly women ought to help at the hall door, in the schools, in visitation, and by the aged and the sick. The mothers' meeting alone means arduous and persevering work, and has been very largely under one devoted worker.

I am told that a hall used of God for years, close to the cemeteries here, is closed for want of a speaker this year. The former evangelist's little furnished house, in its orange groove, is still available for a comparatively small sum. In a central situation, and close to the Scotch church, is the French Y.W.C.A. work (opened by a devoted worker, Madame Auzière), a centre of simple Gospel teaching and motherly influence to some thirty young French women, mostly maid-servants, in this place of temptation of all kinds. I may perhaps mention that very fitly, and having no personal resources whatever to carry on the work, Madame Auzière has just opened in the same house, on a lower floor (1, Rue Borniol), a ladies' boarding-house, where five or six may find a refined and comfortable home. A young worker, Mdlle. S., the manager of the British and Foreign Bible Society here, helps Madame Auzière.

E. S. S.

Touring in Bulgaria.

FOR several weeks I have been on an evangelistic tour in Western Bulgaria. By the kind help of the Children's Special Service Mission, I have been enabled to distribute several thousands of leaflets among the children of Bulgarians, Greeks, Turks, and Jews. Also, by the kindly help of the Association for the Free Distribution of the Scriptures, I have distributed many Gospels and Testaments among various nationalities and faiths. In one large town, as I was distributing tracts and Gospels in the Roman Catholic quarter, I heard somebody calling after me. When I turned, I saw a priest coming towards me. Although many Catholics were looking on, he said, boldly: "Mr. Tonjoroff, will you do me a service to supply me with a Bulgarian Bible, for I have great need of one."

I promised very willingly to do so, and next day, quite early, with my bag full of books and a Bulgarian Bible in my hand, I started for the convent, which is connected with the bishop's palace and the cathedral. My wife said, "Hide the Bible; perhaps the priest does not want the others to see it." I thought, however, that as he had asked for it openly, I would take it to him openly. Arrived at the convent, I was taken from one cloister to another, whereupon the thought came into my mind that perhaps I was being played some foul trick. Still, I went boldly on, trusting to my heavenly Father for protection.

At last the looked-for priest arrived, and I was let into his little room with a simple bed, table, chair, little bookcase, and a crucifix. "I have begun to preach in Bulgarian in the cathedral," said he, "and need a Bulgarian Bible to help me in my preaching." He was very thankful to get the Bible; and after some talk upon the spiritual need of the people, and the supply provided by Christ, I started to go. But he was so much affected that, taking me by the hand, he earnestly said, "The work is hard; let us pray for each other!" I was very thankful to hear him say so, and blessed the Lord in my heart.

My dear wife, not being able to do much at our dispensary, often visits the Government and Catholic hospitals. One of the nurses asked her to give her a Bible, but privately, so that she might hide it at the bottom of her trunk and read it when alone at night. Some time ago I gave to one of the chief Turkish hodjas (priests) the Gospel of Matthew in Turkish, with the request to read it with care and prayer. Some time afterwards, meeting me in one of the most

populous streets, he kissed me, saying, "I have read, my brother, some of the book you gave me; but as there is more I want to read, I am not yet ready to meet for explanation. The teaching in the fifth chapter of Matthew is wonderful." In a Turkish shop, where I met with two educated Turks, a Jew, and an Orthodox Bulgarian citizen, we had delightful conversation on Christ as Son of God and Redeemer of the world.

I have just arrived in Sophia, and illness has kept me for some days in my room; but I am better now, thank God. If it had not been for the kindness of some native brethren who took me to their homes, I would not have been able to do much during my evangelistic tour. I long to travel to North Bulgaria, and I pray the Lord to provide me the means. J. A. Tonjoroff.

Sophia, Bulgaria.

The Plague in India.

THE mortality caused by the plague is very awful; carts go about to pick up the dead and the dying. Natives, from dread of going to the segregation camp, endeavour to conceal the dead by carrying them off secretly in the darkness of the night, and throwing them into tanks and wells. A friend who has visited the segregation camp says that it is a valley of misery and weeping, for they are all bereaved of dear ones by this awful visitation.

As the people cannot understand why so few Europeans and Eurasians are attacked, they imagine that those are given more efficacious medicine, and they have been much enraged against us. We have been in far more danger from the malice of the Mohammedans than from the plague; efforts have been made to spread contagion amongst us by throwing plague corpses into our compounds and even our houses. The people are panic stricken, and tens of thousands have fled from Bangalore homeless, friendless, and ruined. Many are encamped in uncultivated fields outside villages, exposed to the wet and cold of this very inclement season. Our hearts bleed, and are sad for our suffering fellow creatures; and the saddest thing of all is that we can do them no good.

We have 121 children in our home, 42 of whom are boys. It is very difficult for a Eurasian lad to obtain a livelihood in this land of native rule. We have a farm specially for the benefit of our boys. Under favourable circumstances it is an interesting and satisfactory way of earning a livelihood.

Our farm of 80 acres of splendid land is situated at the village of Chigraparam, in the gold fields, and the gold mines offer a very good market for vegetables of every kind. We have applied for 30 to 40 acres of Government waste land in connection with our village, which can be used for wet crop cultivation. We have about 120 acres of good land, dry and wet, low assessment for thirty years, plenty of water, and a very good market for vegetables. Hitherto the mines have been supplied with vegetables from Bangalore; but sad news reached us a few days ago: the heavy and continuous rains breached the tank above ours, and its waters rolled down on our already full tank, and it gave way before the overpowering pressure. It is disappointing and distressing, and the trouble is too overwhelming for me to carry. The villagers around us sympathise much, and they are willing to give a helping hand to rebuild the tank. The villagers say it is more than ten years since such rains fell in these parts.

I earnestly ask your readers to remember us in prayer, for truly we are surrounded by peril and danger from plague and violence.

L. H. Anstey.

"Ullswater," Bangalore.

Agra Training Institution.

WRITING with regard to the dispensary connected with his work, Dr. Colin Valentine says:—The dispensary sprang out of the terrible famine of 1897. During the past year we have treated 26,617 patients, every one of whom has heard the Gospel of the Lord Jesus Christ.

Having no dispensary building, we have been compelled to see the patients in our verandah. This arrangement has not only been exceedingly inconvenient, but also most distressing, as quite a number of the poor people were compelled to sit outside. They come in the midst of pouring rain, also in the hot season when the place is like a blast furnace.

We must have a dispensary building. It will cost from £300 to £400. The Edinburgh Medical Missionary Society will not be able to assist us in this, so I am asking friends interested in our work to do so. We have at present twenty-two students in the Training Institution, drawn, as usual, from almost all missionary societies in Northern India, and some even from Southern India.

We have just had a delightful conference in our institute of the Indian Sunday School Association. Friends came from many parts of the country. Interesting papers were read, and the experiences of missionaries given in connection with this most important and growing work.

On the 12th instant I entered upon my thirty-eighth year's service in India. How few are on the field who were upholding the standard so long ago!

American Volunteers.

IN his latest report Mr. Ballington Booth says: The second fiscal year of the Volunteers of America ended on November 30, thus closing the second successful year as a society since its incorporation. Notwithstanding that the work was deprived of the presence of Mrs. Booth in active service for months through serious illness, and that the late Cuban war took from the ranks some of the most efficient officers and musicians, as well as made it impossible to expect the support that otherwise would have been received during the year, the movement has continued to advance, and has become a great lever for moral and social good. Thousands have been won from sin to righteousness; the claims of the Gospel have been earnestly pressed upon the multitudes, and comfort, cheer, and temporal assistance, have been rendered to many.

During the year some seventy thousand meetings have been held, out of which the reports on the attendance show that at least two million people were brought under the influence of the Gospel. The efforts put forth to win the ungodly to righteousness have been bountifully blessed of God. During the year a large number of conversions have been reported, independent of the special meetings, which are constantly being held. As an instance of the encouraging results reported on revival effort, three letters received from clergymen in charge of New York churches show that each church received an average of seventy-six members from the number making profession of conversion.

Twenty-three thousand four hundred open-air meetings conducted enabled the workers to reach thousands who otherwise would not have attended other indoor services.

Six months' returns from one social institution alone shows that over twenty thousand men availed themselves of the opportunities offered to secure food and shelter at a nominal cost. The little ones have not been forgotten, thousands being fed and cared for during the holiday season. A number of Sunday-schools have been established which give promise of a successful work in the future.

The prison work has steadily advanced, now being established in nine of the principal State prisons, and in touch with nearly 10,000 prisoners in the country. Besides the enormous influence for good exerted through meetings in the prisons, some 2,700 men have been enrolled in the prison league, having given evidence of reformation. Three prison homes have been established, for men without friends to whom they can go, while endeavouring to secure employment, and the facilities developing for the securing of employment for the men are constantly increasing, thus giving promise of solving the most vexing problem in connection with prison work.

Cholera in India.

PRAYER is asked for Miss Reade, of the South Arcot Highways and Hedges Mission. She writes on Nov. 22nd: "Cholera is literally all around; hardly a village uninfected. In consequence of the insane idea that Government is trying to kill them off by poisoning the wells and administering the plague virus, the people refuse to take any medicine or nourishment from either the Government dresser or myself. One woman's poor sunken eyes simply glared with terror when she saw me, and she said: 'Go, go! I don't want anything. Let me die. If I die, I die.' A bystander said, 'Let her die quietly by herself.' In two instances I found an unhappy woman who had been shut in all night by herself—not a soul who would go near her to give a drop of medicine or food."

Open Doors in N. Africa.

WORKERS connected with the North Africa Mission have been going through the villages and towns, indeed, penetrating distant desert regions, with the object of spreading the Gospel among those who know it not. The journals of the travelling evangelists tell of devoted effort with much attendant interest, although Islam yet holds general sway among the people.

Mr. W. Kumm has had a peep into the vast Sahara, spending a month on the edge of the Lybian desert. He met with much kindness, and distributed copies of the Gospels. The sick and wounded were brought to him, and his efforts in the way of healing were highly appreciated. Dressing like the natives, with kaftan and turban, Mr. Kumm found ready entrance among the people, who called him "brother," and listened attentively to his teaching. The Omdi, or head-man, of Kerdase, to whom he rendered timely service by dressing a wounded hand, invited him to a great feast. In company with a good-natured Bedawi, Mr. Kumm made expeditions into the desert, and on one occasion was surprised to be addressed: "Are you not afraid of me, you who live among the fellaheen? What if I should kill you, and take away your belongings? You have no weapon of defence; and none would know what had become of you!" Looking into the wild man's face, Mr. Kumm said: "No, I am not afraid of you. Why should I be? You are my friend. Besides, I have a defence of which you do not know. Allah is on my side!" Stretching out his hand, the man said: "Then you need not fear me; I am your brother." Reflecting on his travels, Mr. Kumm feels that his call to go amongst the free-born of the Sahara has been fully confirmed. It is his conviction that these men, if won for the Saviour, will make the best missionaries to the Moslems.

Messrs. W. Dickins and C. T. N. Hooper have made an extensive tour in the towns and villages of the Nile Delta, preaching the Gospel to the thousands of Moslems who compose the population. Their diaries tell of extended canal journeys, involving many dangers and delays. They found numerous opportunities of speaking on the Gospel from lantern representations of Bible scenes. Now and again cases arose of evident interest in the things of God. On the other hand, there was occasional opposition, but nothing occurred to qualify their feeling that much good work may be done by itinerating the towns and villages of the interior.

The Gospel at Bilbao.

IN 1876, the Evangelical Continental Society founded a mission at Bilbao, Spain, the work of which has for some years been in the hands of Pastor José Marqués, who is better known, and has an influence greater than any exercised by Roman Catholic priest or missionary in the neighbourhood. In addition to the itinerating work carried on throughout the district, there is an unceasing distribution and sale of tracts, books, and the Scriptures by a colporteur under the guidance of Senor Marqués. Fruits of this work are being continually discovered in most unexpected quarters.

Then there are meetings held in the mines on stated days at certain places, where systematic instruction in the Gospel is carried on from month to month. Simultaneously with this, the work in the chapel, in the schools, and in the city is faithfully discharged. Of late, from want of adequate support, the Evangelical Continental Society has had seriously to reduce its grant. Senor Marqués has, however, in spite of all, resolutely stood to his post. His good friend, Pastor Enrique de Tienda (of Santander) has come to England to seek help for the work. Communications to him may be addressed to the care of Rev. George H. Giddins, Sec. Ev. Contl. Society, 13, Memorial Hall, Farringdon Street, E.C.

News from Gujarat.

IN a recent letter to Mr. Grant Jackson, of Edinburgh, Mr. Man Sukh Lal writes:—

"I have a strange mixture of news to give you—sadness and gladness combined. I have been out for some long tours on my faithful helper, the camel; and the Lord has marvellously prepared the people's hearts to receive the Gospel. During the last few weeks, in my circuit alone, we have baptised no fewer than 550 people. Nearly all of these are the relatives of Christians. A large

proportion of the converts are women, and you know what that means in an Eastern land. We might have baptized some hundreds more, but felt that all doubtful ones should be kept under instruction a little longer.

"Of course, such splendid harvestings are largely the result of the steady organised labour of the native pastor-teachers. A few days ago the Christians in one of the villages elected one of their number to act as a steward to gather their offerings for the week. This is a promise of greater things to come in the line of self-supporting Christianity in Gujurat.

"Day by day the plague is closing in upon us, and mercilessly claiming its victims. I have just received word that three of our villages are attacked, and that ten of our new converts have died. The people are terrified, and fleeing in all directions, but only to be turned back by the patrols. The greater number are sleeping in the roads and fields, as Government has ordered the evacuation of the infected places."

Tibetan Pioneer Mission.

WRITING to her sister in England from Yatung, Tibet, on October 18, Miss Annie R. Taylor says:—

"Trade is looking up this month. I have already sold 160 rupees worth of stores. The Chinese (a Chinese official, with retinue, came from Lhasa to the Chumbi Valley with a view to the boundary settlement) are bringing some Australian jam, sent me from Calcutta. I sell it at 8 annas a tin. I have a good many patients, too, to treat. The weather is bright, and very enjoyable after the long rains; it makes one brisker, and able to work well. Monday was my birthday. I am now forty-three. What a joy it is to look forward to be part of the bride of the Lamb—to be amongst those who will dwell continuously with Him and do his bidding!"

Writing on November 17, she says:—"There will be plenty to do with the Chinese Ambassador and his followers at Rinchingong (a little village down the valley). I hear they are going to stay there until May. The Chinese underlings are very friendly, and come and listen to the Gospel, and take back tracts and Gospels with them. I had quite a number of them singing Chinese hymns in my room to-day.

Miss S. M. Taylor writes to us: "My sister again has her little school (it was suspended for some time, chiefly owing to the lamas setting up a rival establishment the other side of the barrier wall), greatly to her joy. For some months she has had two Chinese youths, so advanced that she had to send to China for books for them. She has been ardently desiring for help in their education; this help will come in Miss Fosbery, who has had twelve years experience in China as a C.I.M. worker. The other little scholars are Tibetans, or some possibly of mixed parentage. The Mission garden entails much work; although 10,000 feet above sea level, peas, beans, cabbages and other vegetables thrive well under my sister's care, and she rears English flowers too, to adorn her little parlour. The distribution of Mrs. Grimké's texts, and of the Gospels in Tibetan to the many encampments of passers-by, also occupies much time. In fact, she has more than she can do single-handed, and will be grateful for the coming re-inforcement."

Indian Pariahs.—Mr. W. Raju, of Madras, sends us an account of his gospel work among the Pariahs in the villages. He is able to tell of conversion in the case of some, and of many among the young who are breaking with their heathen customs and beliefs. The field is a hard and difficult one, but school work and Gospel effort are helping to Christianise as well as civilise these social outcasts.

A New Year Offering for Egypt.—At the monthly conference of the Y.W.C.A., on Thursday, December 15, two of the London workers, Miss Emerson and Miss Holman, were commended to God for Association work in Egypt. It was announced that £50 had been received that week from a lady who had lived a winter in Alexandria, and was so convinced of the needs that with difficulty she had been able to save that amount from other claims; but a further sum of £150 is needed for the winter's work. Many present had it laid on their hearts to pray that these ready workers might not be kept back for lack of funds. It is impossible for them to go out unless the money is provided by the New Year. Hon. Miss E. Kinnaird (London Y.W.C.A.), 115, Mount-street, W., will be glad to receive contributions.

(1051)

New Year's Eve.

THE Year's last sun in the fair west had waned,
And frosted night dews on his brow lay cold;
His sceptre fallen and his reign has ended,
His funeral knell is softly, sadly tolled.

The Year has gone, and we may not recall it,
Though o'er its misspent gifts our hearts may sigh;
Yet whilst we mourn, the Son of God, so tender,
With kisses of forgiveness draweth nigh!

The Year has gone, and springtide flowers have faded,
Sweet summer vanished with her queenly grace;
Maternal autumn to austere King Winter,
His robes of snow and ice-gemmed crown, gave place.

The Year has gone, and loved ones have departed,
With yearning gaze we at the empty chair,
For silver locks, or childhood's golden tresses,
Youth's pale high brow, and maiden's blushes fair.

But in the Home where God's redeemed ones gather,
Their triumph songs and harp, love tuned, ring clear,
In tenderness their eyes o'er us are watching,
During the dying hours of the old Year.

The Year has gone, yet 'mid the wave or furnace,
O'er hill and vale the Christ has with us trod.
Why fear we then? for through our Heavenward journey
One is our Guide, even the Incarnate God.

HARRIET JULIA EVANS.

A New Year Wish.

At the stroke of the midnight bell,
To my brethren far and near,
I would offer a greeting of Christmas love—
I wish you a glad New Year!

May the light of the glory of God,
In your hearts be clear and true,
True as the beam of the Northern star,
Enthroned in the Arctic blue.

By the cleansing blood of Christ,
By his love's perennial flow,
May you walk in white through the world's dark night,
In white as the moonlit snow!

May Christ with the opening year,
Your soul with his might endue;
To establish the kingdom of God on earth,
And change the old for the new.

Donegal. J. K.

Kept by His Power.

Kept by the power of God, through faith, unto salvation.—1 Peter i. 5.

With kindest wish, and prayerful thought this morning,
I offer thee these simple words of cheer;
Whate'er may meet thee in life's future dawning,
May they afford thee comfort, year by year.

"Kept by his power"—no human arm upholding,
No human hand out-stretched to point the way;
But God's great love, his feeble child enfolding,
Is all-sufficient for thy need each day.

Be not afraid; for as each need arises,
With strong, absorbing, self-important claim,
God it will meet with his divine surprises,
If thou but call upon his holy name.

"Kept by his power"—when sun is gaily shining
And glory crowns thy pathway with its light;
Kept by his power—when daylight is declining,
And lengthening shadows tell of coming night.

"Kept" when the world for thee its smile is wreathing,
When skies are fair, and life with roses spread;
"Kept" when its frown to thee it is bequeathing
And clouds are massing darkly over head.

"Kept" for the guerdon of the Master's praises,
Kept that his "well done" may thy spirit greet;
Kept through earth's labyrinth of 'wildering mazes,
Kept in the track of the great Shepherd's feet.

His power to keep is strong and true as ever,
No length of years can e'er its force abate;
His will to keep can never fail—no, never;
While Mercy stands at heav'n's wide-open gate.

Then journey on, leave fear and anxious worry
To those who know not that the Lord doth reign;
Keep step with Him, forego impatient hurry,
Trust Him to make the rough steep places plain.

His name is 'Love,' and love its best doth measure,
With royal largesse unto those in need;
Then may He now outpour His fullest pleasure,
Upon thee graciously, in very deed!

CHARLOTTE MURRAY.

[Published in booklet form by Messrs. Birn Bros., London.]

The New Year.

ANOTHER year the opening morn shall bring;
Hark! hark! the midnight bells their welcome ring!
For thee, departing year, those pæans swell
With sacred memories and a kind farewell!

With grateful heart the past would I review,
And render praise where only praise is due;
My harp this day would I once more retune,
For blessings have, thro' life, my pathway strewn.

A hand unseen has ever safely kept
My life from danger, as I peaceful slept;
And when wild winds on other barks have blown,
In tender love that Arm was round me thrown.

The joys of home, with its o'erflowing love,
God's loving kindness thro' life's journey prove;
His heavenly sunshine thro' the year that's gone
On half a hundred Sabbath days hath shone.

For friends that journeyed with us side by side
How oft the gates of pearl have opened wide;
And tho' on earth their smile we see no more,
We trust to meet them on th' eternal shore.

Through all the year, how grace and beauty wove
A mystic chain sustained by perfect love;
So may we find throughout this glad New Year,
Our heart's love casteth out unworthy fear.

As unto Christ we bring our every care,
Maintain the watch, and breathe unceasing prayer;
His grace shall keep us victors in the strife,
While daily walking in the Light of life!

Clevedon, Somerset. WM. KITCHING.

Deacon Abraham's Orphanages.

IT having come to our knowledge that some remarks have been made in England giving unfavourable impressions of the work of Deacon Abraham, we feel it our duty as trustees of the Orphanage to say that on investigation of the charges made they have proved to be false. We also beg to state:

1. That the Orphanages have been carried on by Deacon Abraham for the last nineteen years; the children are well cared for, and many who have left have turned out well.

2. That it is economically managed and the accounts audited.

3. That a trust deed of the Orphanage property has been executed by Deacon Abraham, and duly registered at Her Majesty's British Consulate.

4. That we regret that the present income will not allow more children to be received, although some are almost daily brought to the Orphanage in a destitute condition at this present time of distress, which pleads for enlarged sympathy and interest in this good work.

Our Lord's words in St. Matthew xxv. 35, &c., seem especially to apply to such work, and we commend it to the Lord's people.

W. A. SHEDD,
F. G. COAN,
G. H. JUDD,
DEACON ELEYA, Civil head of Community,
} Trustees in Persia.

Oroomiah, Persia, November, 1898.

[The Hon. Treasurer is Mr. Henry Tasker, Brookside, Andover, Hants; the Hon. Secretary Arthur W. Payne, 350, Kennington Road, London, S.E.]

Livingstonia Mission.—Dr. Robert Scott has taken the place of the late Dr. A. Roby Fletcher at Bandawé. Mr. Robert McMinn has left for home after five years' earnest, faithful work at Bandawé, and carries with him the best wishes of many natives of that district as well as of his European fellow-workers. Rev. James Henderson, after three years of hard, earnest work at the Livingstonia Missionary Institution, also goes home on furlough. During Rev. Mr. Henderson's absence, Mr. Charles Stuart is to come from Ngoniland to Livingstonia for the work in the institution.

Mr. W. Draper,

ARTISAN MISSIONARY, CENTRAL AFRICA.

IN the board room of the Mission House of the London Missionary Society there is an interesting collection of portraits of men who have served the Society at home and abroad. One of the things that strikes the observer is the large proportion of them who began life as working men, mostly as artisans. There is Henry Nott, a carpenter, who went out in 1796 to Tahiti, with twenty-four other artisans, four missionaries and a doctor. He proved himself to be one of the best of the company, and translated the Bible into Tahitian. Next is Dr. Morrison, a maker of lasts, who translated the Bible into Chinese. John Williams, the martyr of Erromanga, follows; originally he was an ironmonger who worked at the forge and carried his tool-basket. Then there are Dr. Moffat, who began life as a gardener, and Dr. Livingstone, who began life as a weaver. Next to them is William Ellis, of Madagascar, who also was a gardener.

This line of honourable men continues to the present day. Not a few of our best missionaries have toiled in the workshop, and then had a good mental training at college, while others go forth as artisans, in order that they may make handicraft a handmaid to heartcraft. Africa offers a field to them, and to that field Mr. William Draper was sent by the L.M.S.

Mr. Draper was born at Hoddesdon, Herts, and was blest with a father and mother who were both devoted friends of missionary work. His father had himself wanted to be a missionary, but was hindered; his zeal, however, never died down, and he used regularly to speak to his children of missionaries and their work. He died when William was a boy of twelve, and then the mother continued the same useful method. The boy, who from his earliest consciousness, so far as memory travels back, had always loved the Saviour, received the seed into good ground; and while it was growing in his heart he was obtaining that mechanical and technical training which was to prepare him for his peculiar work. He was trained in carpentry and building.

Mr. Draper in June, 1888, went forth with a Central African party, his destination being Urambo, 120 miles to the east of Lake Tanganyika. The station was not a new one. Two had died at it, and Rev. T. F. Shaw and Mrs. Shaw, with whom Mr. Draper travelled, had been there before. The place was, at the time of their arrival, in charge of Mr. Brooks, an artisan missionary, who shortly afterwards, on his way home, was slain by Arabs when within two days of the coast. What with fever and the fierce, unprincipled Arabs, who at that time had an enormous power, the life of the missionary was in constant peril.

Not twenty persons came out to welcome the missionary party when it arrived. Mr. Draper's first experience was an attack of fever, which laid him low for three months. When he recovered he set to work to finish certain buildings, and gathered round him a class of thirty boys. Mr. Shaw, who knew the language, went on with his preaching and teaching and translating the Gospel of Mark, but the number that could be collected to hear the Word was very small. Yet the mission had rooted itself. The native chief, Panda-Chalo, brother of the famous Mirambo, had been summoned by the Arab chief again and again to remove the missionaries; but he would not yield, and every day he sent to inquire after their safety and well-being.

Urambo is in that strip of territory on the east of Tanganyika, which is under German rule, a circumstance which at first threatened to work disadvantageously to the mission, but now is proving a help. When the Germans came into possession they thought that these Englishmen were either traders or bad men who had fled hither for safety from justice. That spirit of suspicion gradually died away, and when Mr. Draper came home the German representative wrote him, "in old good friendship," a letter full of kind wishes.

Tribal wars were at first so frequent, and life so uncertain, that even the most regular attendant at public worship would not be present oftener than twenty times in a year.



Now the Germans have changed all that. The congregation at first numbered only ten or twelve, not a woman being in the company, nor did one come for months. Afterwards, a steady growth set in, and then the increase became quicker. The mission station was to the people round about like a solid island in the midst of a morass. The natives gathered around it, especially the women, for protection from the native soldiers. Immorality is the greatest obstacle to the spread of the Gospel there, and no doubt it was a good thing, in view of that fact, that a change was effected in the mission, and three married missionaries and their wives supplanted one unmarried man.

For in 1895 Mr. and Mrs. Shaw were obliged to leave on account of health, and Mr. Draper was left alone, the nearest white persons to him being the Germans, who were sixty-five miles away. Now the artisan had to preach, to teach, and to doctor. For four months in the year he managed to gather a girls' school, and his boys' school had grown to ninety-eight, with an attendance of sixty to seventy a day. It was a busy life; the solitary worker began at 5.15 a.m. and continued to 6.45 p.m., and he worked on Sundays as well. The busy days were easy enough to get through; the strain was in the loneliness of the nights. It is not to be wondered at that he was prostrated with fever. Then came forth the native fidelity and affection; his people nursed him until he was well.

The L.M.S. was led by several circumstances to conclude that it would be best to transfer its mission at Urambo to the Moravian Missionary Society, and this was accordingly done in 1897. Mr. Draper remained to receive the two married couples who were sent out, to help them to acquire the language, and to give them, as far as possible, the benefit of his experience. This was a great reinforcement of strength, which has been further increased by another husband and wife who only recently arrived—six instead of one. But what are they among the two millions of people living in that district? Still the light is spreading from those small centres; a line of missions for 500 miles is carried into that dark region; and so shall all Africa be claimed and won for Christ.

The greatness of the change in the thought and feeling effected by ten years of steady work on Mr. Draper's part, and by the work of those who had preceded him or co-operated with him, was evidenced when the time came for him to leave. No less than 1,400 persons, each bearing a present, came to see him; and between 2,000 and 3,000 accompanied him as far as they could on his journey when he started. The best of all is that they have been crowding in to the services held by the new missionaries, even more than they did in Mr. Draper's time, and that great hopes are entertained of the early ingathering of a great spiritual harvest. All the work has had to be done carefully, but now from the boys and girls who have been long and well-trained there may come a considerable number who will bear the Saviour's name in holiness of heart and life.

Since his return home, Mr. Draper has been so ill with fever that his life was almost despaired of, but God raised him up again, and will, we trust, grant him many more years of service.

Children's Medical Mission.

IN this month's *Medical Missions at Home and Abroad*, Miss Annie R. Butler, secretary of the London Medical Mission, writes regarding a recent visit to Scotland:

The Glasgow Children's Medical Missionary Association must always be specially interesting to us, for it was started only four months later than our own London society, and adopted similar "objects" for work—to promote and extend a knowledge and love of medical missions among the young, and to encourage and support medical mission work at home and abroad.

Never has an association been worked more faithfully, happily and successfully, than has this Glasgow one; chiefly, perhaps, because of the untiring devotion of two of its early office-bearers—Mr. J. C. Robertson (president) and Miss Smart (treasurer).

You may think what a joy it was to me to see the bright faces of the boys and girls of the association on Saturday morning in the Free Church College. The association has branches in Hamilton and Helensburgh, and amongst them no less than upwards of £2,000 has been given away to various missionary objects.

Christ's Appeal for Labourers.

By Sir GEORGE WILLIAMS.

WE extract some portions of the New Year's Address for 1899, issued to members of Young Men's Christian Associations, by Sir George Williams:—

The motto text selected by the National Council is full of suggestion. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matthew ix. 37, 38). This suggests to us the topic, Christ's Appeal for Labourers, and Our Relation to it—a subject the consideration of which will, I trust, not only excite our prayerful interest, but will be of practical value to us in our life and work. What we need is to see with the eyes of Christ, and to feel with the heart of Christ. Then, as we contemplate the surging multitudes of unsaved, and especially those who come within the circle of our influence, we shall be enabled to regard them in the same light that Christ did.

Compassion such as Christ had will not rest content until it is embodied in noble deeds and self-sacrificing service for Him. Only let the Christ spirit pervade our Associations and possess our members, and apathy and indifference, and all effort of a perfunctory character, will give place to intense earnestness and a passionate desire for the souls of men. May God give us grace to form an adequate conception of the

TRUE CONDITION OF MEN AROUND US.

By universal agreement the opportunities of the Christian Church, both at home and abroad, are at the present time unrivalled by any previous period in the history of Christianity. This awakens profound gratitude and hope in the hearts of all who are solicitous for the extension of Christ's Kingdom. Throughout the Associations I pray that there may be a corresponding recognition of the responsibilities which are involved in the increased opportunities.

But now, as then, the labourers are few. In every department of Christian effort there is a lamentable lack of labourers. They are altogether incommensurate with the demands. The Y.M.C.A. is no exception; nevertheless we are, thank God, a vast and increasing army of young men who have promised, by our pledge of membership, to become missionaries in the sphere of our daily calling. It is impossible to tabulate or adequately to estimate the amount of good which is thus effected. Yet we deplore the lack of labourers. We do not want so much a multiplication of agencies.

OUR PRESSING, THROBBING NEED

is men—devoted, earnest, consecrated men—men whose hearts God has touched, and who are all aglow with love to Him. And these men are obtainable; our need may be supplied.

Our relation as Associations to this appeal is one of duty and privilege. It is our duty to respond, because Christ commands us to do so. It is our privilege, because it suggests to us the secret by which the need may be supplied. I would that I could arouse the Associations to a sense of their unspeakable privilege in this direction. We shall grow numerically and spiritually, just in proportion as we work in line with God by prayer. No Association can live, much less grow, without prayer.

Christ's command is an appeal to every individual member—"Pray *ye*." In what measure do we respond? Is this petition the frequent burden of our prayers? Are we in the habit of asking God to raise up among us men of his own selection, who will be true labourers in his harvest field? If we do not pray, and the labourers do not come, who is responsible? "*Pray ye the Lord of the harvest, that He will send forth labourers into his harvest.*" I appeal to every member to make this petition the special subject of his prayer during 1899. Let us have faith to believe that during the year there will be a considerable increase of membership, and a large accession to our ranks. Then we may reasonably expect, what I am persuaded we all desire, that the closing year of the 19th Century shall be conspicuous for practical usefulness in every department of Association work.

In no period of the world's history has the Y.M.C.A. been more needed than it is to-day. We live in remarkable times. From whatever standpoint we look, the air is full of eager questionings. As Associations, I believe we should ever be in close touch with the problems of the hour, and keenly alive to the pressing necessities of the age; at the same time, I would urge you all, with an earnestness which I cannot too strongly emphasise, to hold with a tenacious grip to those fundamental principles which in the past have been the secret of our consolidated strength, and which are essentially the ground upon which our hopes must be built for the future.

We are entrusted with the responsibility of a great and glorious mission. May God make us truly sensible of this, and as, in answer to our prayers, He sends forth more labourers into his harvest field, may He also so inspire and quicken the hearts of those who are already there that there may be a great revival of interest amongst us, and that the year 1899 may be, in the history of all our Associations, one of harvest activity, of harvest ingathering, and of harvest rejoicing!

What would'st thou be?

"WHAT would'st thou be?
A blessing to each one surrounding me,
A chalice of dew to the weary heart,
A sunbeam of joy bidding sorrow depart;
To the storm-tossed vessel a beacon light,
A nightingale song in the darkest night;
A beckoning hand to a far-off goal,
An angel of love to each friendless soul;
An echo of Heaven's unceasing praise;
A mirror here of his light and love;
And a polished gem in His crown above."

Week of Universal Prayer.

JANUARY 1-8, 1899.

Meetings convened by the Council of the Evangelical Alliance will be held at

EXETER HALL, STRAND, 1 P.M.

Monday, January 2, address by Rev. F. S. Webster; January 3, address by Rev. W. Darlow Sarjeant; January 4, address by Mr. R. Anderson, LL.D.; January 5, address by Rev. W. Fuller Gooch; January 6, address by Rev. J. Gritton, D.D.; January 7, address by Rev. A. J. Poynder.

PORTMAN ROOMS, BAKER STREET, 5 P.M.

Tuesday, January 3, speaker, Rev. E. G. Gange, subject, "The Priesthood of Believers;" January 4, speaker, Rev. Gilbert Karney; subject, "The Spiritual Character of the Church of Christ;" January 5, speaker, Rev. Charles G. Moore; subject, "The Abiding Grace of the Cross of Christ;" January 6, speaker, Rev. H. J. R. Marston; subject, "The Holy Scriptures" and "The Holy Supper."

The South London Branch of the Alliance have arranged meetings daily during the week at Clapham, Streatham, Brixton, Tulse Hill, Newington, and Lambeth. The following may also be specially mentioned:—

Conference Hall, Mildmay Park, daily at 11 and at 7.30 o'clock.

Central Y.M.C.A. have arranged for daily meetings (except Saturday) as follows:—

186, Aldersgate Street, E.C., at 12 noon.

Centenary Hall, Bishopsgate Street, E.C., at 1 p.m.

Down Lodge Hall, Wandsworth, daily (Saturday excepted) at 3.30 p.m.

St. Paul's, Onslow Square (Church Room), daily, Jan. 2 to 6, at 5.30 p.m., and on Saturday, Jan. 7, at 7.30 p.m. Similar gatherings are held at Balham, Greenwich, Wood Green, Enfield, Teddington, Notting Hill, Marylebone, Blackheath, Lee, Putney, Forest Gate, Woolwich, Barnet, Finchley, and elsewhere. Particulars can be obtained locally.

Home Missions

Edinburgh City Mission.

FOR sixty-six years the Edinburgh City Mission has been at work among the poorer portion of the city population, and through the daily visitation of the people in their homes by the missionaries is carrying on a most useful ministry. A large portion of the people are outside all church connection, and long experience has proved that visitation is the great leverage for their elevation. In addition to this work there are district mission halls where nearly one thousand people every Lord's Day hear the Gospel. It is found that the outwardly decent but religiously indifferent are on the increase. By this means many of them are being reached and restored to the Churches.

There is special work among the children, cabman, lodging-house occupants, and public-houses. During the past year thousands of tracts were given away in the police-cells, and 2,100 prisoners conversed with. Rescue and preventative work is carried on, and some fifty-five women have, during the year, been induced to leave a life of sin. Much blessing has attended the labours of the missionaries. The directors are making appeals for increased help, as the work is likely to be crippled or curtailed for the want of adequate support.

R. C.

Metropolitan Tabernacle.

ON Sunday next, January 1, the new lower hall of the Metropolitan Tabernacle, work upon which was begun shortly after the burning of the famous building in April, will be opened for its first service, which will be made an occasion of great thanksgiving. Rev. T. Spurgeon will preach. The hall, which will seat nearly two thousand, is considered by the Building Committee to be well lighted, heated, ventilated, and protected against fire. It has a platform, baptistry, and vestries, and its floor is of pitchpine blocks. The cost has been about £7,860.

The superstructure will cost £32,550, according to the revised estimate of Messrs. Higgs and Hill, Limited, whose tender was the lowest of seven, the highest being £36,399. The committee, glad to have the whole of the rebuilding carried out under the supervision of Mr. Higgs—who, like his father, the original builder of the Tabernacle, is devoted to the church—proposes to complete the contract forthwith, so that work may be begun in January. Furniture and fittings will cost some £3,500 more. In addition to the insurance money (£22,000) and the donations received, a sum of £16,000 will be needed to meet all claims, which amount to £44,576, and for this the committee will appeal to friends of all denominations.

London Presbyterians.

THE following description of two recent accessions to the ranks of the Presbyterian Ministry in the Metropolis is contributed by its London correspondent to the Aberdeen *Free Press*:—

"Several Presbyterian ministers from Scotland have quite recently been settled in London.

REV. ALEXANDER MATHESON,

a graduate, I believe, of Aberdeen, has come from Blair Atholl to Belgravia. His new church is within a stonethrow of Belgrave Square, where only the very wealthy can live. It is tightly wedged between other buildings, but looks quite worthy of the aristocratic neighbourhood; and, although so small that, when the minister spreads out his arms to pronounce the blessing, you might imagine he could shake hands with the people in the front row of the side galleries, inside the church has quite a well-to-do air. The open wooden roof, the numerous windows with tiny coloured panes, the pews and the cushions are such as need not offend the fastidious taste even of those dwellers in Belgrave Square who may attend what some folks call 'the Scotch Chapel.' I found a considerable congregration this forenoon, and not a few of those present were obviously strangers. Mr. Matheson ought to fill the church. His sermon showed study and ability, and it was capitally delivered, the Highland accent being quite pleasant, at any rate, to

northern ear, and some passages reaching an eloquent height without effort. In appearance Mr. Matheson does not realise the Southern conception of a Highlander, as he has no beard. His forehead is bold, and his face is pale, sharp, and clear. It is the face of a student who believes in 'revivals.'

"Another new Presbyterian minister is

REV. THOMAS CURRIE,

who has come from a Free Church in Edinburgh to be the colleague of Dr. M'Ewan in Clapham. Mr. Currie is a man of very strong individuality. I wish I had a word to hit him off. To speak of his vigour is not sufficient. His whole manner is intense. There are some churches in which one may dream idle dreams, imagine vain deeds, or plot a novel in the brain, but Mr. Currie seizes the attention. Into his words he puts himself, and whether you like the words or not, you listen to them with interest. His advent in Clapham has been watched with curiosity. The stately Presbyterian Church, with its large congregation and its sprinkling of carriage folk, has often impressed strangers, both in the pulpit and in the pews, as cold and uninviting. Mr. Currie has taken this church by the ear, and has given it a good shaking, and the congregation, I believe, rather like the operation. He is Scotch to the core in his gravity and in his consuming concern for the education and proper upbringing of children, and he has a dreadful distrust of London. His sermons, which I think occupy about twenty-five minutes, are worthy of a Scotch-taught minister, but are so rapidly delivered that the words tumble over one another, their impressiveness springing from the nervous energy and passionate intensity of the speaker, who sometimes surprises the hearer with a thrill of pathos."

Wynd Mission, Glasgow.

LAST week the memorial stone of the halls connected with the Wynd Church was laid by Lord Overtoun. A preparatory service was held in the church, at which Mr. John Colville, M.P., presided. Rev. J. Riddell said the church was revived some years ago for a perfectly definite purpose of striving with the evils of drink and other forms of misconduct. The hardship could only be known by those who made the acquaintance of the people, and the number of such persons in a city like Glasgow could not be less than from 100,000 to 120,000. Their special mission as a church was to offer their assistance to the poor submerged brothers and sisters discouraged, who were around them in great numbers. There were about 1,000 young people connected with the Church, and that number would soon be increased when they got possession of the halls. In the Medical Mission the average number of the attendance throughout the past ten years had been close on 2,634 annually. He tendered his thanks to those who had given their assistance on this occasion.

The congregation adjourned to the halls' where the memorial stone was laid by Lord Overtoun. On returning to the church, his lordship addressed the congregation. The name of the Wynd Church, he said, called up the idea, if not of apostolic succession, at least of evangelical succession. The name of the church was warm to them, and they noted it more recently in connection with the work of Mr. M'Coll, who had been a guide and a blessing, and to whom the people looked back to this day with thanks. The evangelical succession had depended largely on the gifts of the devout men connected with it. In the latest development of the Wynd Church they had reason to give thanks at the result of the labours of Mr. Riddell. This work was not carried on by the Free Church only but by outside denominations as well. They rejoiced in the varied branches of the work of Christ. This church was set down in a very needy neighbourhood, and it was put there in order that it might be a Free Church propaganda, that it might be a centre of life and warmth in this community.

In the evening a social meeting was held in the church, when Mr. Riddell gave an address, in which he traced the history of the church. A stipulation had been made in connection with the church that no one should pay a seat rent, that every human being should have access to the church, and have the comforts of the gospel. Any money derived from the new building would not go to the congregation, but to support the medical work among the poor.

"Liberator" Sufferers.

UNDER the title of *Echoes from the Liberator Prison*, Rev. J. Stockwell Watts issues a pamphlet appealing for further help for the sufferers. The amount subscribed to the fund amounts to £82,000, but £18,000 more is necessary to enable the annuities to continue to be paid on which the victims are wholly or in part dependent. To the 2,800 cases already upon the books of the relief fund during the past twelve months more than ninety entirely new cases have been added—as piteous as any of those previously dealt with—with this further feature, that the victims have struggled on and on against their dificulties, until sickness and destitution compelled them to apply.

An analysis of the cases on the books shows that nearly 150 different occupations are mentioned, and yet about half the victims are too old to follow any employment whatever, and have simply marked their application form "no occupation." But of those whose late occupation is revealed, it is interesting to note, that as many as 160 have been domestic servants, 127 labourers, 80 governesses, 70 clergymen and ministers, 67 small shopkeepers, 65 dressmakers, &c.

Mr. Watts adds: "—Of the ninety new cases relieved this year many are over seventy, and the majority are over sixty years of age. It would have been very hard to refuse them, especially as they had struggled so long to avoid applying to us, and were only driven to do so by stern necessity. And although sixty-one of these poor 'Prisoners of Hope' on our books have been released by death during this year, it would be exceedingly difficult for us to take on any more new cases without raising our original estimate of £100,000." Mr. Watts' address is 16, Farringdon Street, London, E.C.

Shankill Road Mission, Belfast.

OF the large sum of £12,000 or £12,500 required for the present block of buildings, about £9,000 has been either paid or promised. Rev. Henry Montgomery, the hon. superintendent of the mission, hopes that in a large undertaking of this character he may receive the practical sympathy of God's stewards in different parts of the land who sympathise with a work which keeps an open door for the preaching of the Gospel every night all the year round.

Mr. Montgomery has been already much encouraged by his efforts amongst drunkards and the generally abandoned. Even into the new buildings semi-intoxicated men have freely come for conversation and prayer. This "deep sea fishing" goes on without break and with many gracious marks of divine approval. Mr. Montgomery's address is 4, Upper Crescent, Belfast.

The Peace Crusade.

AT a special meeting of the general committee of the International Peace Crusade, the following appeal was ordered to be issued and circulated as widely as possible through the country:—

"We appeal to our fellow-citizens, especially to all those in positions of influence and authority on a subject of the gravest importance to our national and social life.

"The Emperor of Russia, by inviting the Governments to a conference to arrest the growth of armaments, gives the peoples an opportunity of which it is their manifest duty to take prompt advantage. In the words of John Morley, 'Never was the moment more opportune.'

"By the resolute and zealous co-operation of public opinion, expressed with no uncertain sound through its recognised channels of the press, the pulpit, and the platform, and by the votes of representative bodies, the noble initiative of the Emperor will be crowned with success, and the Peace Conference will realise the fruitful results which it is designed to secure.

"We would, therefore, earnestly recommend that no time should be lost in making the response of the nations manifest, audible, and universal by every available constitutional means, especially by town and district meetings summoned by the mayors or chairmen on requisition of the householders, for the purpose of passing resolutions:—(1) In support of the objects of the rescript; (2) To strengthen her Majesty's Ministers in their expressed intention of giving energetic and hearty support to the proposals of the Emperor; (3) To elect representatives to the national convention charged with the arrangement of the international pilgrimage of peace.

"We, therefore, earnestly appeal to all our fellow-citizens, acting without party or sectarian bias, to co-operate as speedily as possible in the effort now being made to secure such a vigorous and comprehensive expression of the will of the people as will assure to her Majesty's Government the support of the nation in realising the earnest desire of the Tsar that 'something practical shall be done.'"

East London Training Institute.

IN a circular letter dated Harley House, Bow, December, Dr. Harry Grattan Guinness says:—The hand that has taken from us my beloved mother has given a fresh helper to the work in the person of Rev. F. B. Meyer, who has recently become associated with my father and myself as co-director in the Institute and its missions. For many years Mr. Meyer has already helped us, both on the College Council, and also as occasional lecturer to the students, so that the proposed work is not entirely a new burden. It may lead to Mr. Meyer foregoing many of his ordinary invitations in the country and concentrating his energies on the important Church work at Westminster, and the ever-extending Missionary operations connected with Harley House. On his return from India we hope to arrange some important Missionary conventions with a view to stir a deeper interest in those "Regions Beyond" which it is our aim and ambition to reach with the Gospel.

Another change that is to date from January 1, 1899, is the alteration of the name of the Institute. The Training Colleges have multiplied from one to four, and two Missions have sprung into existence on the Congo and in Peru, while others are opening up before us. It thus becomes needful to select some name at once clear and comprehensive, adequately including all the various operations involved. We think we have found this in the "Regions Beyond" Missionary Union.

With regard to the Colleges, the entry of new men is much larger than last year, more than thirty having been accepted for training at Cliff. During recent days of special service in Shoreditch, the students were engaged in practical visiting, open-air and inquiry-room work. They were greatly cheered by seeing many souls seeking salvation.

London Poor.

THE philanthropic work of the Congregational Union must appeal strongly to all interested in the welfare of the masses of London. On a recent evening, under the presidency of Dr. Horton, a largely-attended public meeting was held in the City Temple in support of the work. In introducing Mr. E. Wilson Gates, the chairman referred to his long service, extending over fifteen years, during which time he had never, as yet, spoken from the platform of the London Congregational Union. Mr. Gates carried his audience to Collier's Rents, and presented a picture of social conditions improved. The lives of men and women had been changed, and the amusements of children refined. Mr. Gates went through a programme of work for a week, and showed that the number of activities is surprising. Having referred to the priest-ridden neighbourhood of Wapping, Mr. Gates took his audience to St. Luke's, where a perfect network of organisations could be seen. Passing on to Ratcliff Highway, there was Medland Hall, the home for the homeless. Someone might ask what sort of men occupied the 450 beds night by night. Of the 150,000 admissions last year, ten per cent. were strangers in a strange land. Last year, every county—with the exception of little Rutland—was represented at Medland Hall, and 150 different trades.

Mr. Gates, after presenting many other touching incidents of the philanthropic work, said they were straitened for lack of funds. The small cost of 1½d. a man per night may possibly lead some to think that help is not needed. The annual total cost of bread-and-butter alone amounts to between £400 and £500 per year, and the total expenses are over £3,000. The chairman urged that if Congregationalism was not able to reach the lost it could not claim to be church of Jesus Christ. Christ would never dream of living in a suburb unless He could better help the poverty-stricken districts of London. The only hope of carrying out the philanthropic scheme is to maintain the allegiance of the whole of the churches in London.

FOR YOUNG PEOPLE.

Child-Life in Heathen Lands, X.

THE Christmas Season could not come and go without boys and girls being reminded of the wonderful birth of God's dear Son and man's only Saviour. Even grown-up people love to think of the lowly and poor surroundings where the gentle mother of Jesus first put her baby-boy to sleep. How astonished Mary must have been when she heard the shepherds' story of the glowing heavens and the angels' song! She herself was present when the Magi from the Far East presented to *her* little child their costly gifts. Mothers and fathers who trust Jesus never tire of thinking about that first Christmas morning and telling their bairns about it—making it real indeed.

Since you know by this time, I suppose, all that has been revealed of that supreme event, I thought I would tell you a few things, which probably you do not know concerning baby-life in India. You could never think, I am sure, of the strange customs attending the birth of children in that vast empire. Let me tell you, some children get a very warm reception from their parents, and would protest against the treatment they receive—if they could. They are rubbed all over with hot mustard oil and laid in the sunshine for hours daily. In years gone by, if they did not thrive during the first few days after their birth, they were placed in a basket, which was hung on a tree, till they died. "How cruel!" you say. But heathen practices are often cruel, because the people do not know the true value of life.

Indian babies are very patient, quite different from English ones. They will lie still, wideawake, without crying or giving any trouble, or wanting to be nursed or played with, as you did when you were a baby. When the child's father first goes to see it he puts a gold coin into its hand, and gives it his blessing, but girl-babies often miss that, for I have already told you they are never wanted.

At the age of six months a baby is allowed to have boiled rice for the first time. This is a very important occasion in its life. After its head is shaved the child is dressed in silk, so that it may be presented in due form to assembled friends and relatives of the family. At the same time presents are made to it and the ceremony of "naming" is observed.

In England a name is mostly chosen because it is borne by father or mother or friend. But a history of sorrow or joy is often indicated by the name given to an Indian child by its mother. Generally the boys are called after one or other of the gods, as by having a son named Siva Dass (the servant of Siva), his parents will often have to speak the name of the god, and in this way it is thought the goodwill of the deity is secured. But such a name as Durga Prasad shows that probably after waiting long years for a son, the parents believe that Durga has graciously given them one at last.

Until they are four or five years of age, children in India run about as they like, with almost no clothes on, except that the boys wear a charm tied round their waist to frighten away evil spirits; and the girls, besides the charm, wear as many jewels as they can get, necklaces, and bracelets on the wrists and ankles. And how their mothers pet them!—the boys because they *are* boys; the girls, because it is only while they are young, that they will have much pleasure.

When they are big enough to understand, their mothers try to teach them what they know themselves, which is not very much. One thing they are taught from the very beginning is to love their mother, and think much of their father. A Hindu gentleman has said that "Honour thy father and thy mother" is the first commandment to the Hindus.

So far, they are on a level with you. But the other commandment which Jesus thought so much of that He called it the first and great commandment, "Thou shalt love the Lord thy God," in multitudes of cases they never learn at all. How could they love most of the gods they worship?—their character is represented as so wicked! You know fear is the root of most of their religious acts, not love. It is news to them that they can hardly understand that it was God's love for them—for boys and girls as well, of course—that led him to send his own Son to us in the form of a baby boy.

1068

OUR TWELFTH

Quarterly Prize Competition.

SEPTEMBER TO DECEMBER.

Will parents and teachers kindly see that each of the following Rules is STRICTLY OBSERVED, especially NOS. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right eight times out of eleven.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. The *last* day for answers to reach the office is Tuesday, Jan. 10. The results will be announced on Jan. 19.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize First Certificate, and Second Certificate.
10. CHAPTER and VERSE must be given wherever possible.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY as THEY CAN, and will receive marks accordingly.

Prize Competition.

DIVISION I.

1. Give (*a*) the names of Christ's twelve apostles; (*b*) a list of the plagues of Egypt.

2. Of whom was it said?—(*a*) They are dead that sought the young child's life; (*b*) His meat was locusts and wild honey. (Give the circumstances.)

3. (*a*) Who found Moses? (*b*) What was he in? (*c*) What was done with him?

4. Give a short account of what happened in Simon's house when Jesus sat at meat with him.

DIVISION II.

1. (*a*) Give a list of the tribes of Israel; (*b*) Show the difference between that and the list of Jacob's sons.

2. By whom, and to whom were the following words spoken?—(*a*) An Israelite indeed in whom is no guile; (*b*) Who has warned you to flee from the wrath to come? (Give the circumstances in each case.)

3. What event made the people say?—(*a*) "We have seen strange things to-day"; (*b*) "He hath done all things well."

4. (*a*) To which of his apostles did Jesus give surnames? (*b*) What does St. Luke tell us about the call of Peter and Andrew, James and John, that is not recorded by St. Matthew or St. Mark?

5. (*a*) Describe the healing of Naaman; (*b*) By whom was it suggested? (*c*) What unhappy incident followed it?

ACROSTIC.

6. (*a*) A port where Paul, before the shipwreck, came
But now a ruined place of noted fame.

(*b*) A warrior bold. He did the land divide
Of Ephraim. He had other names beside.—*Numbers.*

(*c*) The place where Babel's tower mocked the skies;
Where also Babylon in ruin lies.

(*d*) Two various vowels here must have a place,
In order that you may the answer trace.

(*e*) Name now the spot the beauty of whose rose,
In glorious type the King of Glory shows.

These now arrange, and you will then display
The names of two who long have passed away.
The Scriptures tell what wondrous deeds they wrought;
God's Glory was the object which they sought.

DIVISION III.

1. What three signs did Samuel give Saul that God had appointed him king over Israel?

2. Describe the circumstances referred to in the words, "He looked this way and that way."

3. On what occasion, and why, did (*a*) many people—(*b*) an individual—beseech Jesus to depart from them?

4. Give instances in which Jesus sent disciples or messengers to execute commissions for Him.

5. How often, and under what circumstances, is Cana of Galilee mentioned in the New Testament?

6. After which miracles did Jesus bid people to go and show themselves to the priests?

ACROSTIC.

7. (*a*) "The Acts of the Apostles" names a town,
Both wealthy and important it became;
Upon the coast it lies, and its renown
The Scripture doth in one short verse proclaim.

(*b*) Here nature's joys conspicuous did bloom;
Events, how mighty! were transacted here;
Convincing us how certain is the tomb:
There's only One can say, "Be of good cheer."

(*c*) A number which is quickly told is here;
In earliest history we the same can trace.
In Noah's time it formed an order clear;
In Apostolic age the same we trace.

(*d*) Th' Apostle of the Gentiles names a man
His brother Timothy must surely stun;
For, since association first began,
This friendship is not good for any one.

In ancient days, in Genesis we find,
These patriarchal names are brought to mind.

DIVISION IV.

1. Describe the disputes referred to in the following—(*a*) Am I my brother's keeper? (*b*) For we be brethren; (*c*) He spied . . smiting . . one of his brethren.

2. Explain the purpose of our Lord's teaching in the words—(*a*) Swear not at all; (*b*) Leave there thy gift before the altar; (*c*) Man shall not live by bread alone; (*d*) Take no thought for the morrow.

3. Under what circumstances were these expressions used? by whom? of whom?—(*a*) These men are full of new wine; (*b*) The men that have turned the world upside down; (*c*) He was a good man; (*d*) Thou hast a devil.

4. What incident in Peter's life gave rise to the statement that the Gentiles should receive the word of God?

5. (*a*) Which two victories gained by successive kings of Israel appear to have been won in answer to prayer? (*b*) Give other instances of answered prayer in the Old Testament.

6. Give cases in which our Lord asked questions that his hearers were unable to answer.

7. Describe occasions on which a certain sect bitterly opposed the doctrine of the Resurrection.

ACROSTIC.

8. (*a*) A country near the border of a sea,
A man well known in Scripture history.

(*b*) A brother of the Tetrarch Herod, say
What place he govern'd, and in order lay.

(*c*) Among the many idols there is one
By which the land of Moab was undone.

(*d*) Upon a guilty man dire judgment fell,
Because against God's plan he did rebel.

(*e*) A widow's son, most skilfully he wrought:
To work in brass he was divinely taught.

The names of two are now displayed to view
Who spoke of Jesus and of Nineveh too.
The blessings which the Saviour did bestow,
And of the sin that laid the city low.

The following are eligible for the Competition—

A—Gladys Allan, Douglas Adams, Zeidah Albert, Ralph, and Ernst Aldwinckle, Dorothy Alchin, Violet Ashworth, Willie Aston.

B—Herbert Braddon, Hilda and Clitton Bassett, Lilian Theresa, Avory, and Frank Blackie, Elizabeth Black, Clapp and Aline Bazett, Florence Blackman, Edith Barker, Catherine Barber, Ethel and John Benger, Mary and Susette Beek, Dorothy Berry, Leslie Bell, Leonard Bentall, Dorothy and Margaret Bellerby, Emily Bridgewater, Albert Bridges, Gordon Bligh, Mabel Birney, Nellie Brookfield, Eva Browne, Charles Brown, Lindsay, Corbet, and Leonard S. Browne, Ashley H. Bowker, Stanley and Lily Boxer, Phyllis Boyd, Colin and Geo. Graham Brown, Harry Butler, Gertrude Margaret Bush.

C—Lois M. Craven, Cicely Craven. D. Rosalind Clarke, M. Joan Clarke, Dorothy J. Clarke, Beatrice Cashford, Alice E. Crane, Beryl and Gladys Calvert, Maggie Carter, Rosaline Castein, Isabel Candlin, Charles Candlin, Nellie and Janie Crawford, Lily Clark, Mabel Clay, Augusta M. and Adelina D. Clark, Anna Chanyen, Bessie Cheale, Kathleen and G. Brereton Code, Ida Cole, Edith Corrie, Arthur G. and Winnie Cox, Dorothy Cooper, Mary Cobb.

D—Jas. E. Davey, Willie R. Davies, Harold Davis, Polognia Daw, Louie M. Daw, Vera C. Dickinson, William Dilly, Violet, Kitty and Ivy Donaldson, —Selby, Claude M. and Violet Dodsworth, Gordon Duncan, Faith Duncan, Kenneth Dunbar, Marjory and Dorothy Dyke.

E—Muriel and Ethel Edwards, Helen Eardley-Wilmot, Maud Eddey, Leo N. Ewin, Muriel and Miriam Ecroyd, Eva Edmundson.

F—Janet Fawkes, Charles Faillettaz, Mary, Blanche and Bess Freeman, Eva and Ethel Fielder, F. A. and Aileen Figgis, Hyrcini B. FitzSimons, Louie Filhol, May Fitzgerald, Temperance Fosket, Janetta, Maggie, Flossy, Agnes and Lewis Fullarton.

G—Ivan Garrod, Stuart Gray, Clarice and Bertie Gale, Dave Gardiner, Constance and Kenneth Gabbett, Jack Gray, Maurice Greenleaf, Daisy and Mary Greenacre, Alfred and Frank Gibb, Harry Gribble, Minnie Giddings, Winnie and Dorothy Grove, Thos. Groombridge, Edith M. Golding, Kathleen, George, and Irene Gough, Seton P. Gordon.

H—Jack Harris, Dorothy E. Harris, Winifred Harvey, May and Sandy Handasyde, Ella Hake, Edith Harvey, Dorothy and Evelyn Hewor, Edith and Emily Heard, Ella Hewitt, Theodora Hill, Violet Holford, Margaret Hogg, Marjorie Hogge, Dorothy and Marjorie Hodges, Harcourt Hunter, Edith L. Hunter, Helen Hunter, Ethel Hutchings, Freda H. Hunton.

J—Dora Jay, Betty Jacobs, Jas. Sinclair Jackson, Kathleen Jones, Nellie Jelfs, Lizzie Johnstone, Kate G. Johns, Agnes Jones, Marjorie Jones.

K—Willie, Isabella, and Agnes D. Kay, Max, Eva, and Stanley Kalb, Maurice Kalinsky, Dorothy B. Kerr.

L—Sidney, May, Henry, and Edward Law, Arthur J. Lamb, Henry Laing, Elsie and Guinefred Leigh, Blanche Lindup, Cecilia Lichtenstein, Harry and Edith Lowe, Edith and Nellie Lockhart, Murray and Grahame Lloyd, Hannah Lovell.

M—Margie and Gracie Marston, Mary, Valeric, and Matilda Maitland-Kirwan, Dora Marples, Bruce and Harry Malahe, Margery Matthews, Avil Mallory, Jean H. Maxwell, Christina Marshall, Winifred Martin, Barbara and John Maconchy, Bella and Abraham Mack, John MacMurray, Ada Macnutt, Elsie and Dorothy McMullin, Dugald and Kate McGilp, Reginald V. Measor, Ida Medill, Olive and Lois Mewburn, Bessie and Charlotte Millar, Miss C. Mills, Owen, Lewis, and Grace Morice, Mabel Morris, Evelyn Arthur, and Gwendoline Moir, Elsie, Mabelle, and Winifred Monstephen.

N—Edie Nash, Henderson and Dorris Nathan, Henry L. Neligan, Peter and Cissy Nicholson.

O—Florence and Mattie Osmond, Arabella Onslow, Eva and Maude Oakes, Katie Oliver.

P—Kathleen A. and Ethel M. Pasley, Winnie Page, Dorothy Patten, Ada, Willie, and Jessie Palmer, Alice M. Palmer, Myrtle Perry, Ernest J. Pearce, Ruth Pledger, Daisy and Vera Petrides, Joanna Pearman, Isabel and Gladys Phipps, Kathleen Pincott, Francis S. Phillips, Cyril Pomeroy, Rhoda Porter, Mary E. Plumb.

R—Herbert, Edward, and Marjorie Rainey, Norah Read, Marion Richards, M. L. Rickards, Robert Richards, Elmina, Isabel, and Jessie D. Roe, Mildred Robinson, Rate Rosenbloom, Lucy Robertson, Chas. S. Rudge.

S—Chas. W. Saunders, Winnie Stangoe, Margery Smart, Evelyn Shaw, Gladys E. and Eric Shaw, T. M. and D. D. Stanier, Flo Shadbolt, Dollie Salt, Bessie Scantlebury, Geo. Harold Sander, Lilian Sargeant, Gertie Slade, Ivy, Muriel, and Rosetta Shaw, Kathleen and Douglas Shepherd, Janet Speed, Marjorie Sherbrooke, Richard A. Spencer, Florrie Smith, Flora Simmons, Esther Simmons, Irene Simms, Mary C. de Spiganovics, Florence and Andrew Simpson, Ethel, Jessie, and Ada Snowball, Betty Stock, Gertrude Scott, Edward and May Short, Esther R. and Muriel Stone, Solomon Stockfish, Frank and Emily Stuart, Ronald Stud, Herbert M. Stuart, C. Bessie Symes, Mary Symon.

T—Olive Tritton, Louie Tibbits, Harry and Frank Thompson, John Thomson, Frank and Herbert Tomkins, Elsie Thorne, E. Laurence, Peverell, Arthur P. and Derwent C. Turnbull, Maude F. Tyson, W. S. Toller, Alice Truelove.
U—Queenie and Lily Upton.
V—Edwin and May Vickers, Dorothy Vigers, Kenneth G. Vining.
W—Ronald Watson, Violet and Louisa Walker, Greta Watson, Florence G. and Edith G. Wallis, Leonard N. Wall, J. Wm., Edith J. and Edward Wheeler, Mabel Wheeler, Thos. Woddell, Wm. H. Williamson, Pringle Wilson, Frank R. Wilson, Cecile, Noel and Phillis Wright, Florrie K. White, Edith Wilkins, Charles Williams, Edith M. Whiting, Ethel S. Williamson, Madeline Woodford.

The Bible Searcher.

No. 153 (second list).—Correct answers received from:—
A—John Adams, Gladys Allan, Enderby Anderson, Irene Ashdown, Wm. Aston, Frances*, John and Henry Allsop, Violet Ashworth*.
B—C. Godfrey Bates, Ethel Barclay, Frank*, Avory*, Lilian and Teresa Blackie, Clifton and Hilda* Bassett, James* and Edith Barker, Aline and Chappie* Bazett, Elizabeth* and Janet Black, Allen and Massy Baker, Catherine Barber, Rhoda Braithwaite, Leonard, Henry, Frank* and Alcina* Bentall, Margaret* and Dorothy M.* Bellerby, Mary* and Suscite* Buck, John and Ethel Benger, Dorothy Borry, Louis Berthe, A. Bridges*, Annie Brisland, Lindsay*, Leonard* and Corbet* Browne, Colin and George Graham Brown, Lily* and Stanley* Boxer, Ashley Bowker, Ralph Bourne, Eva Brown, Harry Butler*.
C—Daisy M. A. Clarke, Alice E. Craig, Gladys* and Beryl* Calvert, Isabel* and Charles* Candlin, D. Rosalind Clarke, Walter*, Maggie*, and Jessie Carter, Dorothy J. and M. Joan* Clarke, Beatrice M. Cashford*, Lily Clarke, Alice Cady, Willie and Mary Charles, Nellie and Janie Crawford, Henry J. Cheney*, Bessie Cheale, Bertha Courtenay, Richard F. Cornthwaite*, Mary Cobb, Susie A. and Ethel M. Cumbers.
D—Dorothy Daintree, Harold Davis, Louie M. Daw, Polognia Daws*, Blossom Davis, Jas. E. Davey, Kenneth Dunbar, Vera C. Dickinson, Wm. Dilly, Claude Dodsworth, Gordon S. Duncan, Kenneth Dunbar, Dorothy* and Marjory* Dyke.
E—Helen Eardley-Wilmot, Maude Eddey, Muriel* and Ethel* Edwards, Leonard Ewin, Eva L. Edmundson.
F—Richard and Arthur Farmer, Janet Fawkes*, Bessie and Mary and Blanche Freeman, Reginald, W. A., and Ernest Findlay, Hyacinth B. FitzSimons, Aileen Figgis, Eva Fielder, Agnes, Flossie, Natta, Maggie and Lewie Fullarton.
G—Walter S. and Helen W. M. Gray, Edith M.*, Margaret,* Dorothy*, Stuart, and Jack* Gray, Ivan Garrod,* Mary Glass, Daisy and Mary Greenacre, Hedley and Daisy George, M. Greenleaf Elsie and Muriel Green, Harry Gribble, Agnes Grierson, F. and A. Gibbs, Minnie Giddings, Charles N. Good*, Winnie, Nancy, and Dorothy Grove, Thos. Groombridge,* Hilda Goldthorp, Bernard and Ida Groom, Seton Gordon.
H—Ella Hake, M. Haines, May and Sandy Handasyde, Dorothy E. Harris*, Winifred and Edith* Harvey, Ruth Harral, Emily* and Edith Hearn, Ella Hewitt*, Theodore Hill, Mary Hinton, Marjorie R. Hogge, Marjorie and Dorothy Hodges, Margaret Hogg, L. Kathleen Hughes, Edith L. Hunter, Harcourt and Helen Hunter, Freda H. Hunton, Chas., Nettie, and Gladys Hussey, Ethel and Eva Hutchings.
J—J. Sinclair Jackson*, Emily Jeynes, Dora and Grace Joyce, Mary Johnston, Lizzie Johnstone, Marjorie Jones.
K—Isabella, Alex., Agnes, Willie, and T. Kay, Leigh, Ray and Ethel Kelsey, Philippa, Grace, and Dorothy Kerr, Flossie Key, Jeanie Kyle.
L—Irene Laurie, Arthur Lamb, Henry Laing, Julian Larkman, Elsie and Guinefred Leigh, Grahame and Murray Lloyd, Harry Lowe, Gertrude and Bertie Lockington, Hannah Lovell.
M—Lillie Mallory, Matilda Maitland-Kirwan, J. H. Mather, Joan H. Maxwell, Sydney and Miriam Marston, Harry and Bruce Malaher, Avie Mallory*, Dora Marples, Margery Matthews*, Valerie and Mary Maitland-Kirwan, Louis Maclachlan, Abraham and Isabella Macnutt, K. G. and Dugald McGilp, John and Ellen Mac Murray, James Mackay*, Jack and Barbara Maconchy, Annie Macnair, Gracie and Eileen McClure, Ian McGregor, Amy Marlow, Christina Marshall, Louisa Merritt, Olive* and Lois* Mewburn, Lily Metcalf, Bessie and Charlotte* Millar, Mabelle*, Winnie* and Elsie Mountstephen, Arthur, Evelyn and Gwendoline Moir, Dorothy Moorwood, Dora Muir*.
N—Edith S. Nash*, Henderson*, Mary L.* and Dorothy W. Nathan, Mary H., H. L. and J. W. Neligan, Cissy* and John G.* Nicholson.
O—Eva L.* and Maude N. Oakes, K. Oliver, Mattie* and Florence Osmond, George Ogilvie.
P—Dorothy Patten, Winnie Page*, Eddie, Jessie, Willie and Ada Palmer, Clarice M. Peach*, Hattie and Mildred Peters, Willie Petter, Joanna Pearman, Walter C. Perryman, Evelyn Peckey, Daisy, May, and Vera Petrides, Gordon* and Leo M.* Pibel, Gladys* and Isabel* Phipps, F. S. Phillips, Lilian* and Margaret* Pook, Cyril Pomeroy.
R—Edward H.*, Herbert*, and Marjorie Rainey, Nora Read, C. Alice Reid, Willie Rigby, M. L. Rickards, Gertrude Richmond, Jessie, Elmina, and Isabel Deane Roe, Arthur M. Roberts,* Sydney Robertson, Mildred Robinson, Chas. S. Rudge, Sydney Robertson.
S—Eric, Gladys E., Mervyn, Wilfred L., Gwendoline,* and — Shaw, McLeod N. Staight, Constance Schaeffer,* Betty Swanstoe, Evelyn Shaw,* Violet and C. R. Salveson, Lilian Sargent, Gertie Slade, Klimis Stangos, Chas. W. Saunders,* Dollie and Bob Salt, Dessie Scantlebury, T. M., John, and D. Stanier, Arthur, Sydney and Janet Speed, Marie E. Sleigh, Cicely Shorbrooke*, Richard A. Spencer, Nellie and Effie Sery, Jessie Stewart, Irene Simms,* Mary C. de Spiganovics,* Andrew and Florence Simpson, Dorothy Stileman-Gibbard, Annette Stirling, Constance,* Mildred,* and Gertrude* Scott, May* and Edward* Short, Ronald Studd, Herbert Stuart, C. Bessie Symes.
T—Geo. Taylor, Nannie and Louie Tibbits, Frank Thompson, Frank and H. Tomkins, Elsie K. Thorne*, Janet and John Thomson, W. S. Toller, Fred and Lucy Trotter, Derwent*, Peveril*, E. Laurence*, and A. P. Turnbull, Alice Truelove, Sarah Tyson.
U—Lily* and Queenie* Upton.
V—Kenneth Vining*.
W—Greta Watson*, Leonard N. Wall, Arthur, Louisa, and Violet Walker, Ronald Watson, Maggie Wight, Pringle M. Wilson, Thos. Weddell, Mabel Wheeler, Phœbe Webber, Ethel S.* and W. H.* Williamson, Eleanor E. Williamson, Edith M. Whiting, Winnie and Charles* Williams, F. White.
Y—Annie Yeo.

FOREIGN LIST.

No. 147—Muriel C. Thomson*, Alice* and W. B.* Henderson (Jamaica). **No. 148**—Vera and Frank Sjöstrom (U.S.A.), Cecil M. Thomson (Jamaica). **No. 149**—Vera* and Frank Sjostrom. **No. 152**—Nettie, Kate*, Ina and Willie D. Thomson (Bulgaria).

Children's Scripture Union—Portions for week ending January 7.

Sun., Jan.	1	*Psalms*	ciii. 1-12	Th., Jan.	5	1 *John*	i. 1-10
Mon	„ 2	„	ciii. 13-22	Fri.	„ 6	„	ii. 1-14
Tu.	„ 3	„	civ. 1-18	Sat.	„ 7	„	ii. 15-29
Wed.	„ 4	„	civ. 19-35				

Personal.

I wish to thank all my "nephews and nieces" for the many good wishes and pretty Christmas cards I have received from them, and I hope they have all had a very pleasant time.

BELLA MACK.—I have sent your parcel to the Cripples' Home, Southend.

ELEN MACMURRAY.—I am very pleased to think you are joining the Searcher, although you are only six years old. I have another little niece five years of age!

HENRY BENTALL.—I read your note, and think it is all perfectly fair.

M. L. RICKARDS.—It will be better for you in future to always sign your name the same.

EZRA MATTHEWS.—I have enjoyed reading your letter, which was very interesting.

Children's Special Service Mission.

Mr. E. Arrowsmith, Christmas Holiday Mission, *Assembly Rooms, Putney*, Dec. 29-Jan. 16. Mr. J. Spiers, Christmas Holiday Mission, *Christ Church Parish Hall, Ramsgate*, Jan. 6-16; Mr. Hutchinson, *Charles Church Schools, Plymouth*, to Jan. 6; *Assembly Rooms, Croydon*, Jan. 7-16; *Wesleyan Mission Church, Victoria Park*, Jan. 18; *Grantham*, Jan. 20; *Birkenhead*, Jan. 21-30; *Greenfield*, Jan. 31. Mr. J. S. Tyler, *Broadwater*, Dec. 29; *Worthing*, Jan. 8; *Kemp Town*, Jan. 9; *Hassocks*, Jan. 14-15. Mr. W. B. Stentiford, *Plumstead*, Jan. 10. Rev. R. Callender, *Bedford*, Jan. 1-10. Mr. S. J. Hewlett, *Bletchingley*, Jan. 1-9.

Obituary.

MR. WILLIAM VEITCH.

On Saturday, December 16, there passed away at his residence, "Bethany," Peebles, Mr. William Veitch, at the advanced age of eighty-four years. From the time of his conversion, at the age of fifteen, to the close of his long and useful life, he had taken a prominent part in the Lord's work in and around Edinburgh.

Possessed of great energy, he carried on a large and successful business in Edinburgh, his capacity and shrewdness giving him a position of influence in the city. It would be impossible to enumerate the many and varied branches of work he carried on, such as Bible classes, tract distribution, visitation, &c., some of them for long years. He could give many interesting reminiscences of his association with Brownlow North, Richard Weaver, Messrs. Moody and Sankey, and others. For years he carried on week-end meetings in country villages around the city, counting no expenditure of time and money too great in seeking to win men for Jesus. One of the early band of men who with the Rev. Jas. Gall and others founded the Carrubbers Close Mission he knew what it was to suffer for his evangelistic zeal in a day when such work was not looked upon with such favour as now.

Two years ago he left Edinburgh for Peebles, but to the end his mind and memory were as active as ever, and his interest in Christian work unabated. His home was ever the resort of many of the Lord's servants, and he will be much missed, not only by the poor, to whom he was a real friend, but by many who profited by his wise counsels, ripe experience, and Christ-like devotion.

MRS. CATHERINE GOLDING.

This well-known Christian and temperance worker lately passed away at the age of sixty-six, at the Cancer Hospital, after a painful illness, which she had endured with great fortitude and unwavering faith. The funeral took place at Norwood Cemetery. Reference was made to her deep devotion to Christ's service and to the temperance cause, as shown in her work, not only at Norwood and Erith, but also at Hoxton Hall and the Pilgrim Fathers' Church in the New Kent Road. Her unwavering trust in God in the midst of trying circumstances and her deep and loving sympathy with the poor and the downcast were also spoken of. At the grave-side Mr. Woodford Fawcett spoke of the work which Mrs. Golding had carried on at Norwood, and how her cheerfulness and kindness of heart had endeared her to all her fellow workers.

REV. DR. AIRD.

Universal regret will be felt throughout the Highlands and Islands, and among Highlanders all over the world, at the announcement of the death of Rev. Dr. Gustavus Aird, of Creich, which occurred on Tuesday week at the residence of his nephew, Rev. Mr. Sim, at Sale, near Manchester, whither, after retiring from the active pastorate of the Creich congregation, he had gone for the benefit of his wife's health. The deceased had been in failing health for the past twelvemonths, and passed peacefully away, as stated, at the age of eighty-five.

Dr. Aird (says the *Northern Weekly*) was an uncompromising Calvinist, and in personal appearance he was just the embodiment of what a Calvinist ought to be—"big, burly, and shaggy," as one of his old-time friends has said, but with the tender heart of a child. As a preacher (in Gaelic) he was ever eloquent and forceful, and his Gaelic sermons were models of lucid exposition; his points logically arrayed, and his characteristic illustrations generally followed by a "note" from the sermons of the older race of the Fathers of Ross-shire, of which his mind was literally stored to overflow, for he had an extraordinary memory for the "sayings" of other people, especially of ministers. As a man, Dr. Aird was a true friend of rich and poor alike, and he could accommodate himself to all ranks and classes of society without in any way losing his own characteristic simplicity. His whole life was characterised by its intense religious earnestness; he was as a patriarch to his people, and as a prophet to Highlanders everywhere. His death removes the last but one of the pre-Disruption worthies of the north, and in his removal we lose the last of the great ministers that linked us with the days of the Fathers in Ross-shire.

REV. JAMES GRIFFIN.

In the fulness of time the Death-angel has come for the devoted servant of Christ in the ministry of the Gospel, Rev. James Griffin, late of Hastings. For years he had been quietly waiting for the exchange of his peaceful home by the sea for one of the many mansions in the Father's house. He was pastor of Rusholme Road Church, Manchester, for several years, where his faithful ministry was greatly blessed. Always frail in health, it was feared his days on earth were numbered when he removed to Hastings. But he was spared to build up a large congregation in that fashionable watering place. He had intense belief in the Evangelical creed, and possessed a holy passion for saving souls. And God honoured him with the joy of seeing numbers converted to Christ through his preaching. He had reached the extreme age of ninety-two when God called him home.

REV. THOMAS WOLSTENCROFT.

The death of Rev. Thomas Wolstencroft, rector of St. Mary's, Moston, in the eighty-fourth year of his age, removes a prominent and much-beloved minister of the Gospel. After holding several curacies he took sole charge of St. Michael's, Manchester, from 1861 to 1863. He was one of the first and most active movers who roused the sympathies of the country on behalf of the sufferers by the cotton famine. Subsequently he was the minister in charge of Holcombe, and afterwards rector of Syde in the diocese of Gloucester. In 1873 he was instituted rector of St. Mary's, Moston, the active duties of which he discharged till quite recently. He maintained throughout his life decided Evangelical principles, and was an earnest supporter of the temperance movement.

REV. WILLIAM BROWN KERR.

A remarkable man has just passed away in the person of Rev. William Brown Kerr. He did some excellent work at Liverpool and in the East End of London before his departure for India. He was harbour chaplain at Bombay for some years, and general chaplain at Chili. In 1892 he sailed in a native ship to the Persian Gulf, whence he rode alone across Asia to the Mediterranean, in order to visit the ruins of Nineveh and Babylon. He was a frequent contributor to magazines. Some three years ago he was seized with paralysis, from which he only partially recovered.

Temperance Notes.

AT an auction the sum of £86,000 was refused for a public-house at Cricklewood.

* * * * *

THE Secretary for War has called attention to the illegal practice of allowing civilians to purchase liquor at military canteens and sergeants' messes. Such an infringement of the law, he points out, renders those responsible liable to heavy penalties.

* * * * *

THERE are in the world about 42,988 breweries, which send out every year the enormous amount of 4,659,726,670 gallons of beer. This would make 141,493,166 barrels, or 1,414,931 car-loads, which would be equal to a continuous train-load 10,000 miles long.

* * * * *

THE Archbishop of Canterbury, as President of the National Temperance League, has issued from Lambeth Palace a preliminary call to the various national temperance bodies for a "World's Temperance Congress," to be held in London during 1900.

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THE B.W.T.A. has circularised all the branches of the association urging the importance of attention being given to the Inebriates Act, which comes into force on January 1. A special prayer meeting will be held at St. Martin's Town Hall on January 3 from 11 a.m. to 5 p.m. Lady Henry Somerset, Mrs. Barney, and others will give addresses.

* * * * *

THE Grimsby Town Council has discussed proposals to itself apply for liquor licences for newly built districts, and apply the proceeds to borough purposes. Councillor Joseph Malins, of Birmingham, was thereupon invited to speak in the Grimsby Town Hall on the subject, and he cited his Swedish and Norwegian experiences against any such municipal management of or participation in the traffic. Mr. Malins' views evidently found general acceptance with the audience.

THE EVANGELISTIC FIELD.

North Walton, Liverpool.

THE North Walton Free Church Council is one of the smallest belonging to the national organisation, including only six congregations and three missions. The population is a mixture of artizan and middle class, and numbers some 10,000 within reasonable distance of the Aintree Institute, which is the best hall in the district, and seated for 700.

A special mission was conducted by Mr. W. R. Lane from December 10 to 19. Much real work was done beforehand. House-to-house visitation was carried out twice over, and a week of united prayer meetings preceded the mission. A most gratifying feature was the hearty co-operation of the vicar of the parish.

Space will not allow a detailed account of the various meetings, of which there were eleven, including a united temperance demonstration on the second Saturday. Six of the meetings were conspicuous for size and for the profound spiritual impression made. These were the meetings on the Sunday afternoons (one for the young and one for men only), the Sunday evening meetings, the illustrated lecture on Bunyan, and the closing address, giving an account of Mr. Lane's conversion. The after-meetings on the second Sunday and on the closing night revealed how many had been blessed, some 150 remaining at the latter as a token either of conversion or of increased spiritual life. Many of these left their names and addresses, with the congregation added to which they belonged or with which they desired to become associated.

During the after-meeting on Sunday evening many stood up and professed to decide for Christ. One incident which deeply touched the meeting may be mentioned. A man arose, and in broken utterance said, "Some of you know me. I was once with you in Christian fellowship and work, but have wandered very far away. My heart is broken about my backsliding and sin. I do now truly repent and return to my Saviour. Please pray for me." A lad in another part of the meeting, who proved to be his son, stood, and with many tears declared that he would, by God's grace, accept Christ as his Saviour. Then a woman, evidently deeply moved, said, "I am not rising to decide for the Lord to-night, for I have known Him for many years; but how can I keep my seat when my dear husband for whom I have so long prayed has returned from his backsliding to the Lord, and my dear son, the boy of many prayers, has trusted his Saviour?" It was beautiful and touching to see mother, father and son thus rejoicing together in the Redeemer's love. The effect of this threefold confession on the meeting cannot be described. Many were melted to tears and hearts were moved with a sense of the nearness and power of the Divine Spirit.

Much has been done to break down the excessive reserve which is so apt to exercise a chilling influence in normal church life. The churches have also received an impulse of decided quickening. Others have tasted the first joys of the Christian life. Many thank God for the visit of his servant and the blessing which attended his words.

Evangelists' Movements.

Mr. Hugh Laughland, of the London Evangelisation Society, has been labouring at Helensburgh for three weeks in the Baptist church, and the Lord has blessed his labours.

Mr. Philip Cohen has conducted a ten days' Gospel Mission in Hull, in connection with the Open Air and Theatre Mission of the town. A lecture by the evangelist on the Jewish Passover awakened much interest.

Following up the special mission to fishermen at Fraserburgh, held by Mr. Josiah Nix during the last herring fishing season, he will conduct a mission in the Fisherman's Hall, Buckie, from January 1 to 9. Prayer is desired for much blessing on the effort.

Mr. Thomas Payne has been holding meetings this past month in Scotland. Motherwell and several other places have been visited. Many Christians have testified to much blessing received. The mission has also been blessed to the awakening and conversion of souls.

(1070)

Mr. John Harris, of the Evangelisation Society, has conducted a two weeks' mission in the Baptist chapel at Seer Green, Bucks. The services were very largely attended. The addresses were faithful, earnest, and impressive, and the mission was marked with evident tokens of Divine presence and blessing. F. S.

A heart-searching and stimulating mission has been conducted at Finstown, Orkney, by Mr. John G. Smith, of the Gordon Mission, Aberdeen, under the joint auspices of the U.P. and Free Congregations of the village. In spite of exceedingly unpleasant weather, the church was filled almost every evening. So great was the work, that it was found necessary to continue the mission a week longer than it was formerly intended.

(Rev.) J. G. Taylor.

Rev. George C. Grubb has been at work in Ireland for some time, and has conducted missions in Ballinamallard, Enniskillen, and other places. Many have professed to find Christ through these services. Mr. Grubb expects to continue work in Ireland during the early part of next year. We learn that he has received invitations for missions in Australia, India, Ceylon, and other parts, but for the present the work in Ireland is more laid upon his heart.

Mr. C. Gallatly, agent of the Evangelisation Society, has been labouring for a fortnight with much acceptance in Clason Memorial Free Church, Motherwell, N.B. God's people felt the preciousness of the message, and were much cheered and strengthened. Unsaved ones have had the Gospel pressed home upon their attentions, and a number have made profession of their faith in Christ. Loving care will be given to these, so that the fruits of this mission may remain.

We have concluded a gospel mission at Dalton-in-Furness Wesleyan Chapel. The missioner was Mr. Charles Noakes of the Evangelisation Society. Although an entire stranger amongst us, he won the hearts of the Christians from the first, and God abundantly blessed his efforts and goodly number of persons professed conversion. We felt we must carry on the work after Mr. Noakes left, and found a very able successor in Rev. G. W. Thompson, of Grange, who continued the mission a week later. One remarkable feature of the mission has been the conversion of young people connected either with the school or the church.

W. J. G.

Mr. John Esson, one of the Gordon Mission Evangelists, Aberdeen, conducted a fortnight's mission in Rousay, Orkney. The weather was very stormy. One evening it was impossible to hold a service. The first week's meetings were held in different districts of the island; the second week we concentrated our efforts in the Free Church. The attendance grew, and the interest deepened. The last evening several professed conversion. Backsliders have been restored; others have confessed Jesus boldly before men. As a direct outcome of the mission, a hopeful Christian Endeavour Society has been commenced. Others have professed decision since the mission closed.

J. McLennan.

Ronsay, Orkney.

Evangelists' Engagements.

Mr. W. Luff, Dec. 29, Stratford Railway Mission, 3 p.m.; Sunday, Jan. 1, Malden Hall, 3 p.m., Andover Road, Hornsey Road, 7 p.m.; Jan. 2, Field Lane Refuge; Jan. 3, "Welcome Home" and St. Benet's Hall, Mile End; Jan. 4, Sunday School Union; Jan. 5, The Haven, Borough.

Mr. W. Monro Collings.—Jan. 8-19, Bedford; Jan. 22-Feb. 5, Croydon.

Mr. Henry Thorne.—Jan. 1, South Norwood; Jan. 7-16, Spalding; Jan. 21-30, Hastings.

Mr. W. R. Lane.—Jan. 7-16, Margate; Jan. 21-30, Lincoln.

Gipsy Smith.—Jan. 7-16, Watford; Jan. 21-30, Lancaster.

Mr. W. D. Dunn.—Jan., Wishaw.

Brothers Weaver.—Jan. 8-20, Hawick; Jan. 22-Feb. 3, Barnoldswick.

Mr. Geo. Clarke.—Jan. 15-31, Ipswich.

Mr. J. J. Scroggie.—Jan. 1, 8, New Southgate; Jan. 14, 26, Rye Harbour and Fairlight; Jan. 20, Liphook.

Mr. John Elliot.—Jan. 1, St. Mary Church; Jan. 8, Dartmouth.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sundays at 7, Messrs. Philip B. Hurditch and Alfred C. Burley. Malven Hall, Haverstock Hill, Sundays at 7; 1-8-15, Mr. P. Mallinson; 22-29, Mr. H. W. Taylor.

Lawyers and Temperance.—There are three hundred members of the Royal Courts of Justice Temperance Society at the annual social meeting, over which body Sir Richard Webster, Attorney-General, recently presided. He spoke from eighteen years' experience as a total abstainer, and dwelt on the value of the habit of abstinence. Rev. F. S. Webster also gave a rousing address.

Protestant Notes.

THE sale of Dr. Horton's pamphlet on Romanism, "England's Danger," is still so brisk that Messrs. Clarke and Co., the publishers, have difficulty in keeping pace with it. They are now printing the twenty-third thousand, and are about to go to press with an edition of several thousands more.

. . . . . .

Messrs. J. Clarke & Co., of Fleet Street, have rendered signal service to the cause of Protestantism by republishing in a well-printed sixpenny pamphlet, The Crisis in the Church, Sir William Harcourt's able letters to *The Times* on the present movement in the Church of England. These seven letters are so judicial in tone and searching in statement that they ought to be studied by all who wish to understand the legal bearings of the controversy.

. . . . . .

A circular letter has been issued—signed by the Archdeacons of Lincoln and Liverpool, Prebendary Webb-Peploe, Principal Handley Moule, and the Vicar of Hull—urging that no alterations in the established doctrine or ritual of the Church of England should be taught or observed "unless they shall first have been accepted by the lawful authority of the Church and Realm and declared by the same to rest on the sure warrant of Holy Scripture." Some special cautions are uttered as to advancing unwarranted views of the Lord's Supper, or hearing confessions in a way not authorised by the Prayer Book.

. . . . . .

Preaching at Belfast on a recent occasion, Dean Farrar dealt with the crisis in the Church of England. Though the word "Protestant" did not once occur in the liturgy, articles, or homilies of the Church, he was not ashamed of it. In protesting against deadly errors, the Reformers protested also for essential and external truths. In the Coronation Oath their sovereigns swore to maintain the Protestant Reformed religion established by law. Archbishop Laud, regarded by High Churchmen as an ideal character, when he stood on the scaffold declared Charles I. "to be as sound a Protestant, according to the religion by law established, as any in the kingdom." They need now only use the word where it was necessary to emphasise the facts of history, and to prove from what rock of primitive and Scriptural truth their Church was hewn. To those truths the Church of England as a whole, in spite of some superficial appearances, was and would be faithful. It would, indeed, require an earthquake to overthrow that rock of Truth, for on it Christ had built his Church. Yet, although the crisis of religious excitement was for the present subsiding, its ultimate issues might be more far-reaching than any of them could measure or foresee.

The Ruth Elliott Home, Enfield.

CHRISTMAS has passed with all its excitement and joyful celebration by a privileged class of children who are in happy possession of thoughtful, loving parents; but not all mothers commemorate the coming of our Lord Jesus Christ into the sinful world by loving gifts to their little ones. There is a little world full of sadness and misery devoid of anything that we consider necessary to happiness. They are bound hard and fast by cruel circumstances, and it is for these patient little sufferers in the slums, the neglected, the cripples, that Miss Priest Peck, of the Children's Home, Enfield, with the desire of extending her work, appeals.

After six years' work amongst the bairns, she writes, "Having had 600 of the poorest little waifs in my own home, and hearing from their lips their life-histories, I can honestly say that the tales of the life of slum childhood cannot be exaggerated. There are thousands of starving little ones, thousands of aching hearts, thousands of loveless sad mites waiting just for someone to help them. Kind hearts are everywhere, and they are few who cannot be touched by the pathetic life of a little child. Those who have whole and healthy children might help us out of very gratitude because their own bairns are bonny and straight. Those who are well-off and have delicate and may-be crippled little ones might help us out of sympathy."

We heartily recommend this work to the sympathy of readers. A little sea-side home is comprised in the scheme of extension, having for its purpose to receive little ones after they leave hospital, when they are too weak to combat with the want and misery of their homes.

THE KENSIT CRUSADE.

Wickliffe Poor Preachers.

EARNEST APPEAL for £10,000 Annually.

WILL **YOU** *HELP?*

The Protestant Truth Society.

ESTABLISHED 1889.

COMMITTEE.

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Treasurer: H. O. EVES. *Secretary:* JOHN KENSIT.

FELLOW ENGLISHMEN,

THE Crusade in which I am engaged has been the means, through God, of stirring up a strong Protestant feeling all over the country. The demonstrations and meetings which I have conducted show clearly that the Protestant Lion is not dead, and that the people only need arousing and being informed of what is taking place to form a strong public opinion that shall either end or mend the disgraceful and disloyal practices now being carried on by so many of our clergy.

The deliberate attempt to undo the work of the Reformation, by restoring the Mass and the Confessional, as also the attempt to change the character of the Gospel Ministry into a Sacerdotal priesthood, needs strong measures in exposing it all over the country. One thing is certain, that the Archbishops and Bishops, with a few noble exceptions, are determined to pursue a policy of masterly inactivity, and perhaps even worse by helping forward these traitorous men by ordaining and promoting them to positions in the Church.

When we look back on the history of our glorious country, and compare the pre-Reformation period with the ages that followed, the difference of the English people, both religiously and socially, must strike us very forcibly. We find that before the Reformation the country was steeped in poverty, degradation and ignorance, and corruption existed all over the land, both in the Church and State.

A man of God arose—John Wickliffe—who saw full well all this, and he determined, through whatever perils and at whatever cost to himself, yea, even if it cost him his life, as a true patriot and a lover of God's truth and liberty, to put forth all his energies to save his fellow countrymen from their errors, and to place them in a position as a national power at which the other nations of the earth could no longer scoff, but would have to acknowledge that a God-fearing people should rule the World.

In order to accomplish this, Wickliffe made up his mind to send preachers throughout the length and breadth of the country, to proclaim the tidings of free salvation to every creature, and that there was an unimpeded access straight to the footstool of our God.

But, alas, towards the close of this nineteenth century we find our selves in much the same condition (at any rate in the Church) as then, and knowing the results of Wickliffe's endeavours, I purpose in this effort to restore our Church to primitive truth, to copy good John Wickliffe of old, by sending into our villages and towns men of God to pull down and expose the errors of priestcraft, and to proclaim the priesthood of all believers, to declare that the just shall live by faith, that we have an advocate with the Father, Jesus Christ, the righteous, and that by His stripes and His stripes alone are we healed.

Now to accomplish such an object as this, we must make up our minds for a long pull, and a strong pull, and a pull altogether. One hundred young men will cost about £10,000 per annum. At first sight this may seem a large sum, but when the importance of such a work as this is fully considered, I feel certain that thousands will come forward to help, and thus continue and strengthen the crusade I have started. Now if 10,000 men and women would each subscribe one pound annually, I should at once have the movement on a firm, financial basis; or another plan would be for some to come forward and guarantee the salary of, say, one Wickliffe preacher for one or more years—this would cost roughly about £100 per annum. Some can afford to do this, while others are asked to help according as the Lord disposeth them. Let us all do what we can.

However, we leave the matter in the Lord's hands, knowing that all things work together for good to them that love Him; and we ask the prayers of all on behalf of this movement to effect a *Second Reformation*, and to Him shall be all the glory for ever and ever.

All who feel they would like to help forward this movement are requested to fill up one of the forms below. All subscriptions or donations, whether large or small, will be gratefully received and acknowledged by,

Yours for the Truth,

JOHN KENSIT,
Secretary.

To JOHN KENSIT, Secretary, Protestant Truth Society, 18, Paternoster Row, E.C.

I have great pleasure in enclosing Cheque for £100 as the Salary and Expenses for one Wickliffe Preacher for one year.

Name _____
(State whether Mr., Mrs., Miss, or Rev.)

Address _____

I have great pleasure in enclosing Cheque or Postal Order for £ : s. d. as an Annual Subscription.

Name _____
(State whether Mr., Mrs., Miss, or Rev.)

Address _____

I have great pleasure in enclosing Cheque or Postal Order for £ : s. d. as a Donation.

Name _____
(State whether Mr., Mrs., Miss, or Rev.)

Address _____

Two Gentlemen and one Lady have each offered £100, providing we can obtain 97 others to do the same. The wonderful success and blessing that have attended our Crusade lead us to hope that we shall soon obtain the desired number. Reader, CAN YOU HELP?

THE BOOK WORLD.

A NONCONFORMIST TEACHER.*

MANY of the "former students" and "other friends," to whom the book is dedicated, will turn eagerly to the biography of Henry Robert Reynolds, which has recently been published. To them the simple story of his life—uneventful, so far as outward incident is concerned, but rich in the self-revelation of a singularly beautiful, cultured mind—cannot fail to prove deeply interesting. They may feel, it is true, that the half has not been told concerning their old friend and teacher; concerning that delicate and playful humour of his which made intercourse so delightful, extravagance ridiculous, and weariness impossible; concerning the wonderful charm of his personality which captivated old and young alike, concerning his invincible optimism which refused to believe that "because there was some fog the eternal stars were burnt out." But how much there is told that one is grateful for! We have here bright glimpses of college relaxation, when the stress of application to his studies was relieved; glimpses of the quiet opening of his ministry at Halstead, where, in conjunction with his father, he laboured for about two years or more; then the call to the larger and more influential position at Leeds, his earnest and faithful and brilliant service there, and then—what most of his friends at that time thought to be—the great calamity.

The work and responsibilities of so large a church proved too much for Mr. Reynolds' strength, and in 1860 he was obliged to resign his position as pastor. Thus, at the early age of thirty-five, the career, to which from childhood he had looked forward, for which he had equipped himself so carefully, and in which he had already attained such eminence, was definitely closed to him.

For the next thirty-four years of his life, until shortly before his death, Dr. Reynolds occupied the position of Principal at Cheshunt College. Although that work was at first reluctantly undertaken by him—only after having declined six similar invitations—there can be no doubt that it became increasingly dear as time went on. The devotion of his students, the interest of his work, both literary and scholastic, the tender and loving reverence with which he was regarded by the many churches with which he was now brought into contact, more than recompensed him for the sacrifice that he had been called upon to make in resigning his own ministerial charge.

In the quiet retirement of his home at Cheshunt, while directing the affairs of the college with wonderful tact, skill, and success, he enjoyed also the friendship of the most eminent religious teachers of the day. Dignitaries of the Anglican Church, such as Dean Stanley and Dean Alford, were among his visitors in the early days of his principalship. More recently he entertained honoured Presbyterians, like Principal Rainy and Dr. Monro Gibson, besides, of course, all the leading preachers of the Free Churches in England. His house was a kind of neutral ground where men of all ways of thinking could meet and exchange views, and learn to respect and esteem each other.

Those who knew Dr. Reynolds personally are never likely to forget him; his friendship could not fail to be one of the most sacred and treasured influences of their lives, and to these especially this worthy memorial of his fruitful life is a welcome treasure. S.

An American romance having a pathetic interest is **Teplir**, by Cecilia M. Blake. (1s. 6d. *Partridge & Co.*)

In a shilling volume, entitled **Our Home Missions**, a comprehensive report is given of some of the most striking addresses delivered at the convention held at Exeter Hall, November 16-18. *(A. H. Stockwell & Co.)*

The Men of the Mayflower. (1s. 6d. *Curwen.*) An extremely interesting musical setting of the story of the Puritan emigration. The libretto is written by Rev. J. E. Halsey, and the music by his son Ernest Halsey. Music and matter blend to a very high degree, and the result is decidedly pleasing.

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*Henry Robert Reynolds, D.D. His Life and Letters. Edited by his Sisters. With two portraits. (9s. *Hodder & Stoughton.*)

We recently called attention to several deeply-instructive booklets by William Thomson, setting forth Scriptural Sanctification from different parts of view. The treatises have been combined in a chaste little volume, entitled **The Christian's Calling, Keeping, Abiding.** (1s. *Drummond's Tract Depot, Stirling.*)

One of the many useful denominational manuals is **The Baptist Handbook,** of which we welcome the issue for 1899. Published under the direction of the council of the Baptist Union of Great Britain and Ireland, it contains a large body of official information, admirably digested and carefully arranged. (2s. *James Clarke & Co.*)

For several months past the little ones in our homes have been making the acquaintance of **Uncle Ben's Budget,** a magazine for young Protestants. The ten parts already issued make an attractive volume. The writing is suited to the child mind, and numerous illustrations are given. The editor, Mr. W. Stanley Martin, may be congratulated on an evident success. (2s. *W. Wileman.*)

Arctic adventure has charms for the young as well as entertainment for those of maturer years. This fact explains the publication of **Fridtjof Nansen,** a Book for the Young, by Jacob B. Bull, translated from the Norwegian by the Rev. Mordaunt R. Barnard, vicar of Margaretting, one of the translators of "Farthest North." The story is eminently readable, and embellished with several engravings. (2s. 6d. *Isbister & Co.*)

The Gardening Year Book and Garden Oracle (1s. *Collingridge*) is in its forty-first year of publication, and is as replete as ever with matter that is interesting and helpful to those in charge of gardens, whether amateurs or professionals. From the same publishers come attractively got up and well illustrated Christmas numbers of **The Gardeners' Magazine** (6d.) and **Amateur Gardening** (3d.)

Workers in Bands of Hope and other young peoples' organisations have learned to think well of **The Prize Reciter,** edited by Joseph Malins. The third annual volume (2s.) is a great budget of selections in prose and poetry. The seventh yearly volume of **Helping Words** (2s.) is full of good reading for the home circle, and, like its companion publication, it is amply illustrated. *(A. W. Hall.)*

Rev. Alexander Smellie's series of "Books for the Heart" has been enriched by the publication of Jonathan Edwards's **Treatise Concerning the Religious Affections** (2s. 6d. *Andrew Melrose*). An introductory sketch of the man and his life-work, describes the origin of the treatise, and rightly estimates it very highly. Here we have an answer to the question, Wherein does true religion consist? The answer needs no encomium; its publication in such handsome and accessible form, however, deserves instinted praise.

A most interesting and suggestive volume, entitled **Notes on the Months of the Year** has been written by Dr. John Rose, of Chesterfield. The notes extend from April to December, and are marked by a close sympathetic study of nature, combined with full botanical knowledge. The reflections and suggestions embodied in the notes are natural and helpful, and all students of the divine working in nature will peruse these pages with pleasure. The publisher is *Mr. J. Hartley, Central Pavement, Chesterfield.*

Young people especially will be interested and instructed by reading **A Christian Endeavourer's Journeys in Lands Afar,** by Rev. Francis E. Clark, D.D. (3s. 6d. *James Bowden.*) Dr. Clark ran over three continents in his travels, and he had his eyes open all the while. His pages are descriptive and informing, and those sections that deal with Germany, India, and South Africa will be read with special zest by thoughtful people. There are several admirable illustrations, and in all particulars the volume is well suited for presentation to Christian Endeavour workers.

Charles Tylor's works on Church History, are distinguished by judicious treatment, and lucidity of style. His memorial of John Wycliffe was a worthy successor of his monographs on the Huguenots and the Camisards; and now it is a great pleasure to receive **The Story of William Tyndale,** the translator of the Bible. (2s. 6d. *Headley Brothers*). All the good qualities of Mr. Tylor's earlier works are seen here, and several striking illustrations are given, as well as a facsimile of the famous letter written by the martyr while in prison at Vilegarge. Information regarding the reformers should be spread broadcast to-day, and in view of that fact it is gratifying to note that a cheaper edition of this work is issued at 1s.

INTERNATIONAL S.S. LESSONS.

January 8.

"Christ's First Disciples."—John i., 35-46.

Golden Text.—"*Behold the Lamb of God.* John i., 36.

Prepare Ye the Way (19-34)

JOHN THE BAPTIST was the prophet t whom fell the honour of being the herald c Christ. He was a *voice,* for he uttered th thoughts of God. It is not often we hear real voice; most men are but echoes of some on else.

Lesson.—We should each be forerunners fo Christ, preparing the hearts of our friends t receive Him.

Baptism of Jesus (32, 33).

This was Christ's entrance into his publi work. Christ had no need to be baptize with water, but this was the occasion of hi baptism of the Spirit. He doubtless understoo what was to be his life work (compare hi statement at the age of twelve to his mothe "Wist ye not that I must be about my Father business.") To know one's work and to be enduo with the needful power to do it are two differen things. Jesus had to put his power to the te very soon by dealing with the devil in the deser (Matt. iv. 1-11.)

First Two Disciples (35-40).

After his forty days in the wilderness, Chris returned and John recognised Him, &c. (29). The the day after this (35) John the Baptist wa standing with two of his followers (Andrew an John the Evangelist) gazing intently on Jesu and he said: "Behold the Lamb of God." Joh already saw in Jesus a fulfilment of the 53r chapter of Isaiah's prophecy. The two disciple understood John's words, and they walked afte Jesus. They wanted to be with Christ, and t become his disciples—his scholars. Blessed a they who have this desire. The mass of mankin are still outside his school—content to remai admirers at a great distance. We, too, must lear of Jesus, and this we can do only by *living wit Him* (39).

The River of Life.

"There is a river, the streams whereof sha make glad the city of God." We are standing a its beginning. It is small, but it cannot be stoppe (the devil tried to do so at first, and has been tryin ever since). Despise not the day of small thing The first tributary has flowed in. Millions hav joined it since. Millions of sorrowful sin-staine ones have bathed in its blissful tide since the da of John.

The Third Disciple (41, 42).

Andrew very soon became a missionary. H started with the right person—his own brothe He did it in the right way; instead of arguing th point with Simon and trying to prove that Jes *was* the Messiah, he brought him to Jesus. Le us copy Andrew in all these points. Eve Christian should try to bring others, especial those of his own household, to Jesus. If w know how and when to say it, there is a gre deal in that invitation, "Come to Jesus."

Philip Commanded (43, 44).

Christ had a wondrous knowledge of men. O had to be lured, another fetched, another com manded. Philip was cautious, hesitatin sceptical (John vi., 7), and nothing but a dire command uttered by the master mind could brin him to decision. "Findeth Philip." Christ h to seek him out. This points to the fact th Christ wanted all sorts of character among h disciples. He could, and can, make use of the all.

(Nathanael 45, 46).

Philip soon becomes busy. Nathanael begins doubt at once. As others have thought that it impossible for poverty to be virtuous and powerfu so Nathanael's prejudice against Nazareth sto in his way. Again the best method was use "Come and see." And when he came his doub vanished like mist before the sun.

Experience v. Theory.

This is the best call to-day: "Come and see The things of God are infinite. We cann understand them, for we are finite; but the thin —like electricity—which we do not understand, can use. "O taste and see how gracious the Lo is," and our own experience will prove to us th "blessed is the man that trusteth in Him."

Home Missionary Work.

II.—"TO THE POOR THE GOSPEL IS PREACHED."

OUR riverside parish lies between Waterloo and London Bridges on the Surrey side of the river. This part of S.E. London is notorious as (1) *the most poverty-stricken in all the Metropolis*; (2) *the most congested through the clearing away of courts, &c., to provide sites for warehouses, factories, &c.*; (3) *the cradle of Hooliganism.*

Mr. Charles Booth, the famous statistician, by painstaking research and comparison, has established the fact that in parts of S.E. London there is more acute chronic poverty than in St. Giles, Whitechapel, Bethnal Green, &c.

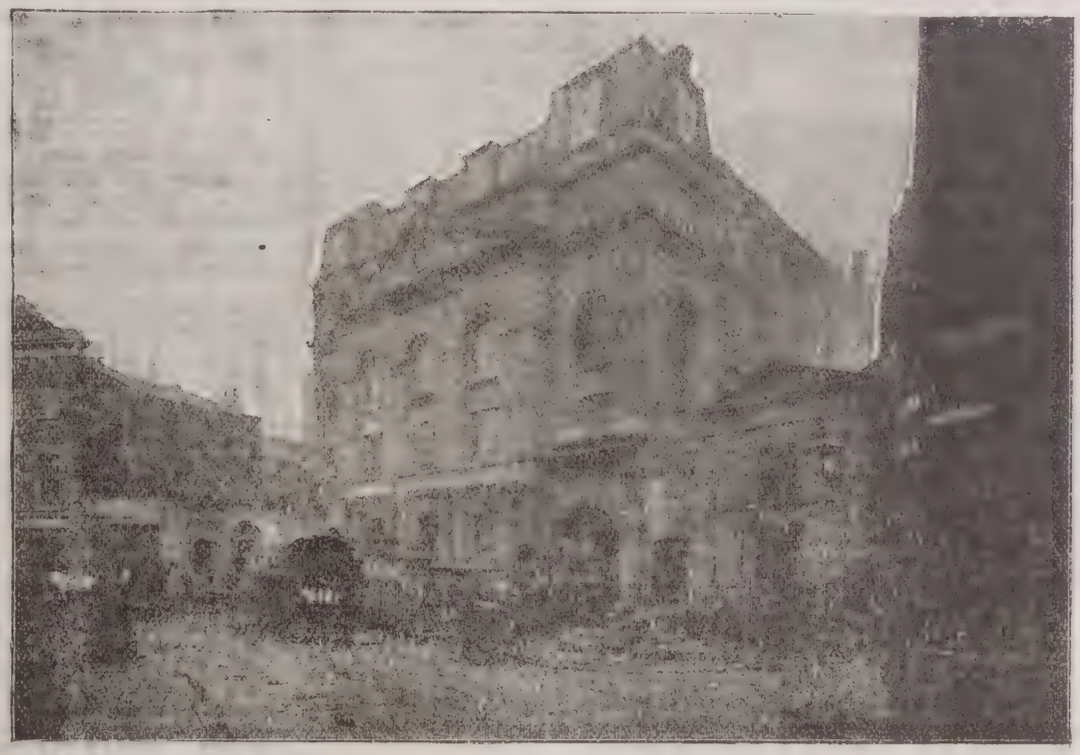
The overcrowding evil has become so accentuated here of late that Judge Addison has again and again made public protest from the bench that some steps have not been taken to relieve the distress of the hard-working poor from this cause. It is pitiable beyond words to see deserving, industrious people at their wits' end where to find even a room in which their family can huddle together, and tramping about the streets till nearly midnight when their day's work is over week after week in the vain search for some place of shelter when a threatened eviction takes effect.

As to Hooliganism I will have something to say another time. Every newspaper reader must have been struck with the deeds of violence and plunder—even murder—which have disgraced this district in recent years.

Yet in this neighbourhood three great preachers of modern times laboured for God with marvellous success. Our Southwark Home Mission lies about midway between two historic chapels, both now devoted to secular uses.

In the Blackfriars Road stands the old Surrey Chapel, which the valiant Rowland Hill built, and where he preached Christ for many years with such signal power and blessing. Here, too, for many years, Newman Hall "witnessed a good confession" and won many souls for Christ. I thank God the work has not died out, although the building has been alienated from its holy service. A few yards off stands the new Surrey Chapel, where the Rev. J. Tolefree Parr is being used of God to carry on a wonderful work for the glory of God and the welfare of our neighbours.

In New Park Street is the chapel where, following some great Baptist divines, C. H. Spurgeon, fresh from the country, burst upon London with a splendid effulgence that never suffered a day's eclipse, but year by year streamed its ever-spreading rays to every part of the globe. A narrow bye-street that leads nowhere particular, entangled in a labyrinth of courts and alleys—a severely plain building—a somewhat disheartened, somewhat apprehensive congregation—all these difficulties only afforded him an opportunity to show the grace of courage, as world-wide fame later on but manifested the grace of humility.



SPURGEON'S NEW PARK STREET CHAPEL.



AN OPEN-AIR MEETING.

In our Home Hall we hold services every week-night and four times on Sunday. By dint of open-air work, systematic visitation, the influence of the Medical Mission, &c., we have been able to keep up *a constant supply of fresh listeners to the Gospel* and numbers of the most notorious and degraded have been converted to God, and are leading happy, consistent lives.

On Monday afternoons we have a huge Mothers' Meeting — sometimes the Hall is so full we have to bring in chairs to accommodate the dear women. The mothers (330 members) are divided into groups, each in charge of a worker. Before and after the meetings, all our office staff are busy receiving their pence for clothing, coal and savings clubs, writing out coal orders, &c.

Upstairs in the gymnasium are forty or fifty children over twelve months old—squalling, banging india-rubber toys about, munching biscuits, &c., under the care of other workers.

On Tuesday evenings at six o'clock, before the usual service, the Sisters in connection with the Medical Mission hold a Children's Service.

On Saturday nights at seven there is a Goose Club with more than 200 members (goose or turkey, plum pudding, and ¼lb of tea—all for 6/-!), to save folks from the temptation of the public-house. At eight, there is a Neighbourly Meeting, sometimes illustrating with dissolving views phases of Christian effort (Open-air Mission, Deep Sea Mission, Mission to Lepers, &c.), and sometimes taking the form of a testimony or prayer meeting, and so on—very happy, profitable evenings they are, too.

The work in the Girls' Institute amongst factory girls is of the deepest importance. Hitherto it has been cramped for want of room, but as my Council have just lately decided to lease two large warehouses, we purpose to remove the Youths' Institute from Holland Street and fit up the present gymnasium as

a resort for these young women, open every night.

The Girls' Institute has answered the highest end in view to a remarkable degree. Very many of the girls have been brought to Christ and are now to be found night by night in the Home Hall, preferring the services to any classes, games, books, &c., which the Institute provides for them. Some of them are beginning to be really useful in our mission work, and I hope some day we may find them giving themselves to the Lord's service altogether at home or abroad.

connecting warehouses will be the gymnasium, room for games, classes for drawing, wood carving, &c. On the first floor will be a large, comfortable reading room, library, rooms for Bible classes, prayer meetings, &c.

This is what we have planned so far, but whether we can carry it out in its entirety, or must curtail it *will depend very much on what help our friends feel moved to send us in the next few weeks to support us in bringing our home-heathen under Gospel influence.*

The outlay to do all thoroughly will be £130.



OLD SURREY CHAPEL.

I wish I were an artist that I might sketch just here our ideal of an evening resort for these young women—but by New Year's Day it will, I trust, all be in working order, and our friends living in London will, I hope, come and see it for themselves. Meanwhile for the sake of others let me describe it in words. The gymnasium is 44ft. × 26ft. It will be well warmed and lighted by electricity. The windows will be curtained to make it look cosy. There will be plenty of chairs and small tables for the little *coteries* to sit together. A good library of instructive and interesting books. Simple fireside games, facilities for drawing, illuminating texts, &c. Clothing Club, Savings Bank, &c. Two sewing machines, instruction in dressmaking, millinery, knitting, &c. Cooking Classes on a plain practical scale for humble homes. Snowdrop Band for encouragement of purity in life and conversation. Ambulance Class to teach first aid in case of accidents. Sunday School Preparation Class, &c., &c.—all held in smaller rooms.

The Sister-in-charge visits the factories, workrooms, &c., by special permission from the heads of firms and holds short services in the dinner hour.

Some of the girls have fearful homes—some are motherless—some have no real home at all—no one even to whom they can look for advice or help in sickness or difficulty. They suffer from want of care, and knowledge, and just a little sympathy and help, what is a disgrace to any Christian country. *For them I plead with every reader who has any womanly or any chivalrous feeling—any Christian compassion. Think of your daughters, your sisters in such plight and peril. Help us to "mother" them. We want £150 for this extension at once.*

Our new Youths' Institute will be opened (D.V.) early in January. I have had much exercise in prayer and thought as to the superintendence of it. I felt it was not the post that *a* man, *a likely* man, or *any* man could fill—only *the* man that God might send. I trust I have been guided from above in offering the position to one who seems to have the sanctified geniality, energy and organizing powers necessary. The Youths' Institute will in future be in Southwark Street, next to our Boys' Home. On the ground floor of two large

I am sure if our friends will only come and see the work some night they will sympathise with us and feel constrained to support us in these home-missionary efforts.

God has wonderfully prospered us in this undertaking. *We never thought that in less than twelve months the little acorn would grow up into a great oak.* Our Home Mission has already been a blessing to hundreds. We have been so busy in the work night by night that we have had little time to interest new friends and gather help from them. *Now is the time of year when we most need every hour and every pound we can spare for this work.*

Every token of interest, every message of sympathy cheers us on our way, and sends us to face sights and tales of sin and woe with strong, praising hearts. Brethren, pray for us.

J. W. C. Fegan

Southwark Home Mission,
95, Southwark-street, S.E. [Advt.

SPECIAL—TO THE FOLLOWERS OF CHRIST.

THE JUBILEE SHILLING SUBSCRIPTION

To Complete the Good Work of the

'LIBERATOR" RELIEF FUND

After six years earnest pleading, a further **360,000** shillings still urgently needed to give the assurance of **permanent relief** to hundreds of aged, destitute, and afflicted victims of the great "Liberator" fraud, who were taught and trained in habits of temperance and thrift by their trusted leaders, only to find themselves suddenly robbed of their life-savings, and driven to face the dreaded workhouse in spite of all their praiseworthy endeavours to make some provision for their old age.

Ninety per cent. of these sufferers are members of some section of the **Christian Church.**

"Bear ye one another's burdens, and so fulfil the law of Christ."

There are **2,830** cases on the Books of the fund, of whom **1,500** are widows or spinsters. **1,480** are over **60** years of age. **690** are over **70** years of age. Over **250** deaths through the disaster.

THE BITTER CRY FOR HELP

Is still coming to the Committee from Sufferers who have bravely borne with their difficulties till sickness or great destitution has compelled them to apply.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Secretary, Rev. J. Stockwell Watts, 16, Farringdon Street, London, E.C.

THE SERVANTS' MISSION.

ESTABLISHED 1867.

In connection with the above Mission men and women servants of good character can be lodged, boarded, and provided with situations on reasonable terms.—New premises 109 and 111, Eaton Terrace, Eaton Square, S.W. Director, Mr. Jas. Goodchild.

THE "BRIDGE OF HOPE."

THE NIGHT SHELTER. THE REFUGE.
8 COTTAGE TRAINING HOMES.

In order effectively to carry on this threefold and difficult work, both

ANNUAL SUBSCRIPTIONS and SPECIAL DONATIONS

are earnestly asked for.

At this Christmas Season we are **quite without funds** for immediate needs.

MARY H. STEER,
Betts Street, St. George-in-the-East, London, E.

THE LONDON FEMALE GUARDIAN SOCIETY

Was founded A.D. 1807 for the RESCUE, RECLAMATION, and PROTECTION of BETRAYED and FALLEN WOMEN from all parts of the United Kingdom, with IMMEDIATE and FREE Admission to Applicants. 100 Inmates.

MANY THOUSANDS of Penitent Women have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue Work are invited to send cases, and to assist the Industrial Department by patronising its Laundry.

Funds are urgently needed to discharge a Mortgage Debt of £4,000 and to maintain this Christ-like work. Contributions will be thankfully received by Mr. W. Page, Secretary, 191, High Street, Stoke Newington, London, N.; or may be sent to the Office of The Christian.

THE CHILDREN'S HOME

(Dr. Stephenson's)

Remember the Orphans and Destitute at the Blessed Christmastide.

4,250 Children Helped.
1,100 Now in Residence.
40 Waiting to come in.

Chief Offices: Bonner Road, London, N.E.
Address Rev. Dr. Stephenson.

THE

Princess Mary Village Homes

Addlestone.

WINTER IS COMING;
and with it many pressing needs and expenses.

Forty Pairs of Blankets and warm clothing must be provided.

Subscribers are also greatly needed.

Please Help Us.

Cheques and Postal Orders crossed Union Bank, Charing Cross, made payable to Mrs. MEREDITH, will be gratefully received.

THE FOREIGN WORK

of the SALVATION ARMY is urgently in need of financial help.

God is giving most blessed success in the Salvation of thousands of souls, but the work is restricted for lack of funds, particularly in

The West Indies.—Through the recent Cyclone, increased grants are absolutely necessary.

Japan.—For Training and Extension purposes.

Italy.—Money is needed for commencing operations in Milan, Genoa, and Venice.

India.—Over 800 **Native** Officers are fully employed. 350 famine-stricken children are being maintained and educated.

Will any friends able to send help, etc., address their assistance to Mrs. Bramwell Booth, 101, Queen Victoria Street, E.C.?

AMONG THE CHURCHES.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The annual sale of the work of distressed gentlewomen, held by the congregation of St. Jude's, Kensington, realised £947.

A weekly service for men only has been inaugurated at Holy Trinity, South Heigham, as a result of the revisit of Rev. W. H. M. Hay Aitken.

A font in memory of the late Archbishop Benson, to be used for those who desire baptism by immersion, has been dedicated in the parish church of Lambeth.

The Bishop of Calcutta, who has arranged to leave England for his new diocese on Jan. 11, preached his farewell sermon in Harrow School on Sunday last.

The Earl of Dysart has written to the Ham Church Council promising to give £1,000 towards the erection of a new church at Ham, Surrey, in which parish he resides.

A new archiepiscopal residence is to be erected in the cathedral precincts at Canterbury. The remnant of the ancient archiepiscopal palace will form the nucleus of the new residence.

The men's service at St. James-the-Less, Bethnal Green, has an average attendance of about five hundred. On Sunday week, when the address was given by the Bishop of London, fully 800 men were present.

Mr. T. A. J. Ogunbiye, an African agent of the Church Missionary Society, writes from Akure, on the Niger: "All the detestable enormities of Benin are practised here—human sacrifices to the devil or other tribal gods, crucifixion, immolations at burials, infanticide of twins, and so on."

The spread of Christianity in Uganda continues its remarkable progress. Bishop Tucker estimates that at least 6,000 persons put themselves under instruction during the first six months of this year. The Waganda purchased 2,382 New Testaments and 5,091 portions of Scripture during the same period.

A United Protestant demonstration "to uphold and maintain the Protestantism of the nation, and to demand the suppression of the Mass and the confessional in the Established Church" will be held in the Royal Albert Hall on Tuesday, January 31, under the auspices of a large number of Protestant bodies throughout the country. The chair will be taken by Lord Kinnaird.

The spread of Christianity in Uganda continues its remarkable progress, in spite of the mutiny of the Soudanese troops and other disturbances. Bishop Tucker estimates that at least 5,000 persons became "readers," that is, put themselves under instruction during the first six months of 1898. The Waganda purchased 2,382 New Testaments, and 5,091 portions of Scripture during the same period.

The pastoral, issued by the Archbishop of York, reproves the observance of the festivals of Corpus Christi and All Souls, the interpolation of anything in the appointed services of the Church (except hymns), the private interpretation of the Ornaments Rubric, and the introduction of ornaments either of the church or the minister without previous consultation with the Archbishop, the ceremonial use of incense, the sprinkling of water upon the congregation, the placing of candles in front of pictures or sculptures, the reservation of the Sacrament, the teaching of Transubstantiation, the omission of the earlier part of the Communion Service, the ringing of a bell at the moment of the consecration, the celebration of Communion without communicants, and the doing of anything to prevent or discourage any persons offering themselves for Communion, the use of unauthorised service-books, particularly at Holy Communion, the invocation of the Holy Angels, or of the Blessed Virgin, or of the departed saints, the use of definite prayers for the dead, and the compulsory use of confession.

Congregational.

Rev. Dr. Berry is gaining strength, so much so that he has taken part in the services of his church.

Rev. Alfred Rowlands is suffering from pneumonia, and will not be able to preach for some Sundays.

Owing to indisposition through overwork and a slight affection of the throat, Dr. R. F. Horton has gone away for a short rest.

The total number of Congregationalist churches, branch churches, and missions in Great Britain and Ireland and the islands of the British seas is 4,815.

Through the generosity of Mr. Thomas Smith, of Finsbury Park Congregational Church, most of the ministers in the London Congregational Union have received a copy of Mr. Walter Walsh's book, "The Secret History of the Oxford Movement," as a Christmas present.

Wellingborough church lately spared 300 people to form a congregation at the Victoria branch, and still the mother-church seems as full as ever. Having done splendidly in the town it is now helping the surrounding villages. It has aided in the opening of the new cause at Wollaston, and is building a new chapel at Daddington.

Baptist.

The estimate of Messrs. Higgs and Hill, builders, has been accepted for the rebuilding of the Metropolitan Tabernacle at a cost of £33,240. About half this amount is stil required.

The Annuity Fund Committee of the Baptist Union have been informed by their acturary that unless a further sum of £150 is received before the close of this year, each annuity for 1898 must be reduced by a little more than £1 10s. The chairman and secretary of the Union are appealing for help on behalf of the aged ministers and widows who are largely dependent upon this fund, that sufficient donations may be sent to prevent the painful necessity of reducing the annuities for 1899.

The new secretary of the Baptist Union and editor of its "Handbook" (Rev. J. H. Shakespeare) reports that at the end of last month, allowing approximately for 271 churches which failed to return, there were 355,218 members (as compared with 346,779 a year ago) in the 2,697 Baptist churches of the United Kingdom. The number of the places of worship is set down at 3,245, with accommodation for 1,305,710 persons. In the Sunday schools there are 51,430 teachers and 525,583 scholars; the ordained ministers are 1,951 and the local preachers 5,111.

Methodist.

Rev. Thomas Champness has left Vancouver, and expects to land in China on or about Christmas Eve.

At a recent communion service thirty-three persons were received into church membership at the U.M.F., central chapel, Cleckheaton.

The Wesleyan Centenary Hall, Bishopsgate Street Within, which is to be re-built, cost £30,000 over half-a-century ago. The site alone is now worth £230,000.

Rev. J. Tolfree Parr has been elected president of the Young Christians' Missionary Union, in succession to Rev. T. Spurgeon and Rev. F. B. Meyer.

The President of the Bible Christian Conference has visited the Birmingham Mission, and was highly pleased with the improved state of things.

The *London Quarterly Review*, hitherto edited by Rev. Dr. Rigg, now becomes the property of the Wesleyan Book Room the new editor being Rev. W. L. Watkinson, the connexional editor.

Steps are being taken taken at the Conference Office, City-road, to arrange in permanent form, the voluminous correspondence of Charles Wesley. John Wesley's letters are already bound in volumes.

Rev. J. Scott Lidget, the Warden, writes hopefully of the work of the Bermondsey Settlement in his annual report. The work has progressed in all departments, these including evangelical, educational and social activities.

A Wesleyan deputation, which has inspected East Ham, reports that there are tens of thousands of people there with comparatively little provision for their religious care. The attention of the First London District Home Mission Committee has been called to the urgency of the case.

Mr. W. P. Hartley has ordered over one thousand copies—thus compelling a second edition—of the "Life of Dr. R. W. Dale," and other books to be distributed among the ministers of the Primitive Methodist Connection, and has also taken steps whereby local preachers will be assisted to secure, at a cheap rate, some of the best and newest theological works.

Presbyterian.

A vote taken on the question of the introduction of an organ to Renfrew Church has resulted in a large majority in favour.

Dr. Norman Macleod, of Inverness, presided at the opening services in the new parish church of Morven, Scotland. The building seats 200, and cost over £1,000.

One of the circles of the large "Sunbeam" Mission of South Australia has been named after the Rev. J. Reid Howatt as a tribute to him as founder of the Crutch and Kindness League.

At the annual réunion of the French church in Glasgow, Drs. Donald Macleod, A. R. M'Ewen (U.P.), and M'Adam Muir all joined in congratulating the pastor, M. Ernest Favre, on the success of his work. The congregation is composed of French and Swiss people.

The Edinburgh Town Council has decided that the names of a number of distinguished men whose remains are interred in Greyfriars churchyard should be inscribed on panels fixed into the new boundary wall. The names of the divines will be those of Alexander Henderson and William Carstairs.

The returns of the Presbyterian Church of England show an increase in the number both of congregations and of members. There are 327 churches and preaching stations, as compared with 271 in 1876, affording accommodation for 162,044 persons. For all purposes £270,577 was raised last year, an increase for the year of £9,007. In the Presbyterian Alliance, of which the next council will be held in Washington in September, there are now 35,578 affiliated congregations with a membership of 4,059,751.

Fallen Asleep.

Mr. James Marrow, of Northwich, one of the pioneers of Primitive Methodism in Cheshire.—Rev. J. K. Jackson, an ex-President of Methodist New Connexion Conference, aged sixty-four. His first circuit was Manchester, his last, Birmingham; and between them, and among others, were appointments at Barnsley, Longton (twice), Durham, Oldbury, Lindley, Batley, Halifax N., and Southport. In 1887, at Stockport Conference, he was elected president.—Aged ninety-six, Rev. Robt. Collins, "father" of the Congregational denomination.—Dr. Thomas J. Shepherd, for many years Presbyterian minister in Philadelphia.—Mr. William Adam, senior, deacon of Baxter Church, Kidderminster.—Mr. E. H. Lloyd, a prominent Congregationalist of Halifax, Yorks.—Mr. Frederick Warren, Congregationalist, thrice mayor of St. Ives, Hunts.—Mr. N. Frost, for thirty years a Wesleyan local preacher, class-leader, and secretary for home mission work.—Mrs. Mott, for sixty-five years a member of the Wesleyan Central Mission, Clerkenwell.—Mr. William Baldwin, of Chacewater, Truro, aged seventy-six, a most useful member of the Wesleyan body.—At the age of ninety-five, Mr. William Coleman, of Silverstone, Northampton, for many years Wesleyan chapel steward and class-leader.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—S.E.McI. W.A.B F.S. M.E.W. J.H. M.H.S. M.H. J.A.G. W.J.G. J. McL F.H. W.W. A.M. J.H.T.H. J.B.H. T.G.K. J.K.M. H.R.T.J. E.C.U. H.B.W. W.T. F.T.R. H.H.C. J.H. K.E. W.L. H.T.D.R. J.K.W. S.W.B. J.C. J.McM. J.A. S.G.T. B.S.I. W.G. W.W. W.D. D.A.D. R.C. G.G. A.C.P.C. L.B.A. W.M. W.W. S.M.C. H.L.T. A.L. A.K. J.G.T. T.J. W.B.R.C. J.L.

APPLICANTS FOR TRACTS.—Mr. W. H. Hayne, Chapel Street, Camelford; Mrs. H. Pengelly, Fore Street, Camelford; Mr. William Pode, ropemaker, Launceston; Mr. A. Brown, 9, Albany Road, Lea Bridge Road, Leyton, E.; Miss M. Hicks, 16, Castle Street, Aylesbury, Bucks; Mrs. A. Cargeeg, Cardinney, St. Buryan, Penzance; Miss A. B. Brenton, Regent Terrace, St. Just, Penzance; John Kee, P.C. 213, Police Office, Whitworth, Rochdale, Lancs; Miss Rachel Freeborn Goland, Laghey, co. Donegal.

Requests for Prayer.

For blessing on a special mission in the Gospel Union Hall, Edmonton, Jan. 8-16.

For blessing on Gospel services in Congregational Chapel, Maiden Newton, Dorset, in the first week of the New Year.

That blessing may attend the efforts of the Evangelistic Mission in all its branches throughout the forthcoming year, and that especially amongst the unsaved a work of grace may be begun.

DONATIONS.

Received by Messrs. Morgan and Scott to Saturday, December 24, 1898.

Will Donors bear in mind that this Donation List was made up for the Printers on Saturday morning. Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

	£	s.	d.
M.C.S.—Please say which Medical Mission.			
Congo Balolo Mission—Beta	15	0	0
Female Education in the East—Beta	2	0	0
Mrs. Bruere's Orphans, India—Faith	0	2	6
Moravian Missions—Miss G.N., 2s. 6d.; J.G., 2s. 6d.	0	5	0
Rev. O. Michelsen (Support of Taimarakt)—Lanark, J.M.A.	5	0	0
Friends of Armenia—R.R.R.	1	10	0
Armenian Relief Fund—R.D.	0	2	0
Armenian Rescue Fund—Much Received	0	2	6
McAll Mission—A.H., 5s.; C.C., £1	1	5	0
China Inland Mission—A.G., 5s.; Thankoffering, Major J.W., £10; G.A., 10s. 6d., J.G., 2s. 6d.; Thankoffering, J.S., £1; C.B.M., £3; Two Sisters, 10s.	15	8	0
British and Foreign Bible Society—For Jesus' Sake	0	2	6
Tibetan Mission Band (Mr. Polhill Turner)—Thankoffering, Major J.W.	5	0	0
Tibetan Pioneer Mission (Miss Taylor)—J.S.M.K., 5s.; F.H.P., 10s.	0	15	0
Church Missionary Society—Frances	3	0	0
West Indian Hurricane Distress—Much Received	0	2	6
Poor Jews, Jerusalem—Much Received	0	2	6
Mission to Lepers of India, &c.—Much Received, 2s. 6d.; J.C.H., £1	1	2	6
American Methodist Mission Aligarh—J.C.H.	1	10	0
London Missionary Society—F. and A.	0	5	0
Freedmen's Missions Aid Society—Thankoffering, J.S.	1	0	0
Missionary Bureau—Thankoffering, J.S.	1	0	0
Mrs. Lewis' Homes (Paris)—C.C.	1	0	0
Soldiers' and Sailors' Institute, Alexandria—C.C.	1	0	0
Anglo-Indian Evangelisation Society—C.C.	1	0	0
Pundita Ramabai's Home for Widows—Senator and Mrs. G.	2	0	0
Society Relief Persecuted Jews (Mrs. Finn)—Y.Z., 2s.; C.B.M., £2	2	2	0
Miss De Broen's Work (Paris)—C.B.M.	1	0	0
Church of England Zenana Mission—C.B.M.	1	0	0
Church of England Temperance Society—R.U.	0	10	0
Persecuted Stundists—Mrs. M.	1	0	0
Famine in India—Mrs. M.	1	0	0
Beggars' Church, Agra—Mrs. M.	0	10	0
Mr. Fegan's Homes—B.L., £1; M.A., 5s.; E.L.B., 5s.; E.E.N., £1 5s.; D.X.P., 5s.; T.P., £1; J.M.M., £1 1s.; H.A.S., 5s.; Thankoffering, J.S., £1; C.C., £1; For Jesus' Sake, 5s. 6d.; Ada, 5s. 10d.; Inasmuch, 10s.; Mrs. M., £1; E.J.S., 2s. 6d.; (Christmas fare) Prot. Lay C.M.S., £1; (Widows and Orphans) S.Z.S., 10s.; H.A.Y., 5s.	11	4	10
Robin Dinners—B.L., 5s.; M.F.S., 10s.; A.H., 5s.; J.E.H., 3s.; Prot. Lay C.M.S., £3	4	3	0
Working Men's Mission, New Cut—Prot. Lay C.M.S.	1	0	0
Ragged School Union—B.L., 5s.; J.C.E., £1; T.W., £3 3s.; (Christmas help) Prot. Lay C.M.S., £2; (Cripples) Lancaster, 5s.; A.H., 10s.	7	3	0
Association Free Distribution of the Scriptures—Z.	2	0	0
Mr. R. T. Smith's Home for Children, Chiswick—M.P.	1	0	0
Homes Aged Blind, Crouch Hill—Prot. Lay C.M.S., £1; (*Christmas Help*) M.P., £1	2	0	0
N. London Gospel Samaritan—Prot. Lay C.M.S., £1; Mission (*Poor*) M.P., £1	2	0	0
Dock Labourer's Mission (Poor)—M.P., £1; (*Free Meals*) Mrs. W., 2s. 6d.; Prot. Lay C.M.S., £2	3	2	6
Spitalfields Gospel Mission—(Mr. Sharpless) (Poor) M.P.	1	0	0
Hope Mission—(Miss Martin) (Poor) M.P.	1	0	0
Berger Hall Mission (Poor)—M.P.	1	0	0
Mr. T. Richardson's Work, Rotherhithe (Poor) M.P.	1	0	0
Shaftesbury Institute (Poor)—M.P.	1	0	0
Gifford Hall Mission (Poor)—M.P.	1	0	0
Homes for Little Boys, Farningham, &c.—Prot. Lay C.M.S.	1	0	0
Destitute Childrens' Dinner Society—M.A., 2s. 6d.; M.F.S., 10s.; M.G.N., 2s.; Z.B., 3s.; E.J., £1; T.P., 10s.; J.MM., £1 1s.; H.A.S., 5s.; H.K., 5s.; Prot. Lay C.M.S., £2	5	18	6
Miss Weston's Work, R.N.—M.A., 5s.; C.B.M. £1	1	5	0
Distressed Widows' Society—Prot. Lay C.M.S.	1	0	0
R.N. Mission, Deep Sea Fishermen—M.A., 2s. 6d.; D.M., 5s.; C.B.M., £1; R.U., 10s.	1	17	6
Lighthouse Mission, Camberwell—Prot. Lay C.M.S.,	1	0	0
Bridge of Hope (Miss Steer)—S.Z.S., 10s.; E.J. £2; For Jesus' Sake, 5s.; J.G., 2s. 6d.; W.D.M., £1; F.D., 5s.	4	2	6
Mr. Wintle's Work, Pontymoile—Prot. Lay C.M.S.	2	0	0
Homes Aged Poor, Notting Hill, &c.—Lancaster, 5s.; F.D., 5s.	0	10	0
Field Lane Refuges—Prot. Lay C.M.S.,	2	0	0
Dr. Barnardo's Homes—M.F.S., 10s. D.M., 5s. J.C.E., £1; E.E.H., 5s.; E. and L.M., £1; Thankful 10s.; Z.B., 3s.; E.E.N., £1 5s.; A.H., 10s.; C.F.C., 2s. 6d.; A.R.E., 10s.; L.B.N., 5s.; For Jesus' Sake 10s.; T.P., £1; Frances £2; S.A.T., 5s.; H.A.S., 5s.; F. and A., 5s.; W.D.M., £1; Thankoffering, J.S., £1.; E.O., £1.; For Jesus' Sake, 5s. 6d.; Ada, 5s. 10d.; For Jesus' Sake, A.S.F., 5 s.; C., 5; B.M., 3.; T.M., £2.; E.G., £1.; A.Z., £2.; Inasmuch, £1.; R.U., 10s.; Mrs. M., £1.; In Memory of little Margaret, 2s. 6d.; E.J.S., 2s. 6d.; S.M.G., 15s.; (*Christmas fare*) Prot. Lay C.M.S., £2	25	4	10
Christian Community (Christmas help)—Prot. Lay C.M.S.	1	0	0
Cottage Home for Children, Kingstown—Prot. Lay C.M.S.,	1	0	0
Halfpenny Dinners—M.F.S.,	0	10	0
Sick Children's Dinners—M.F.S., 10.; D.M., 2s.	0	12	0
Christmas and New Year's Help to Poor—M.F.S.	0	10	0
Miss Perram's Poor fund Prot. Lay C.M.S.	1	0	0
George Yard Missions—D.M., 5s.; For Jesus' Sake, 3s.; J.M.M., £1 1s.; E.G., £1.; F.M.M., 5s.; F.D., 5s.; (Christmas Help) A.Z., 10s.; Prot. Lay C.M.S., £3.	6	9	0
Barbican Mission to Jews—D.M., 5s.; (Relief of Distress) A.W.W., 2s. 6d.; Prot. Lay C.M.S., £1.;	1	7	6
Missions to Seamen—Beta	3	0	0
London Female Guardian Society—Beta	3	0	0
Rescue Society—Beta, £2.; C.F.C., 2s. 6d.; F.D., 5s.;	2	7	6
London Cabmen's Mission—Beta	2	0	0
East London Training Institute—Beta £15; Thankoffering J.S., £1	16	0	0

British Home for Incurables—Beta	2	0	0
Church Army Labour Homes—Beta	2	0	0
Mrs. Ransome Wallis' Home—Walton-on-Hill, Beta	2	0	0
Stockwell Orphanage—Beta, £2; J.C.M., £1; E.J., £1; A.G., 5s.; Thankoffering, J.S., £1	5	5	0
Relief of Winter Distress—Beta	50	0	0
Aged Pilgrims' Friend Society—J.C.E., £1; Frances £1; C.B.M., £1; Prot. Lay. C.M.S., £2	5	0	0
Tower Hamlets Mission—J.C.E., £1; E.E.H., 5s.; E.L.B., 5s.; W.D.M., 10s.; Prot. Lay. C.M.S., £2; (*Rescue Work*) C.C., £1; (*Christmas Dinners*) S.H., 10s.	5	10	0
Liberator Sufferers Relief—J.C.E., 10s.; China, on Furlough, 10s.	1	0	0
Dr. Stephenson's Homes—J.C.E., £1; C.C., £1; Prot. Lay. C.M.S., £1	3	0	0
London Samaritan Society—E.L.B., £1; L.B.N., 2s. 6d.; Prot. Lay. C.M.S., £2	3	2	6
Evangelistic Mission—E.L.B.	0	5	0
Rev. J. W. Atkinson's Work—East London, E.L.B., 5s.; D. M., 2s.	0	7	0
Religious Services in Theatres—E.L.B.	0	5	0
North East London Gospel Mission—E.L.B., 2s. 6d.; (*Christmas Help*) Prot. Lay. C.M.S., £1	1	2	6
Flower Girls Mission — E.J., £2; H.C.K., 5s.; W.D.M., 10s.; Thankoffering, J.S., 5s.; I.D., 5s.; Inasmuch, 10s.; F.D., 5s.; (*Cripples' Home*) Z.D., 3s.; M.H., 2s. 6d.; (*Blind and Crippled*) Prot. Lay. C.M.S., £2; Mother, 10s.; (*Christmas Dinners*) Y.Z., 2s.	6	7	6
Hospital Sick Children, Great Ormond Street—A.H.	0	10	0
Late Mrs. Hilton's Creche—A.H.	0	10	0
Strangers' Friend Society—M.S., £3 3s.; Prot. Lay C.M.S., £1	4	3	0
Ruth Elliott Home for Crippled Children—Mr. T., 10s.; F.W.B., 7s.	0	17	0
Friendless and Fallen—Gen. C.E.B., 5s.; E.J., £3; F.M.M., 5s.; Inasmuch, 10s.; C.B.M., £1; F.D., 5s.; H.A.Y., 5s.	5	10	0
Costers' Mission (*Mr. Orsman*)—Prot. Lay C.M.S.	1	0	0
Scripture Gift Mission—C.F.C., 2s. 6d.; Mrs. M., 10s.	0	12	6
Grays Yard Ragged Church, School, and Breakfasts—S.A.W.	0	5	0
Jewish Work, London City Mission—For Jesus' Sake, 2s. 6d.; J.G., 2s. 6d.	0	5	0
Mrs. Meredith's Mission—E.J., £1; (*Prison*) A.Z., 2s. 6.; C.B.M., £1	2	2	6
Kensit Campaign—For Jesus' Sake	0	2	0
Mildmay Mission to Jews—Thankoffering, Major J. W., £10; H.A.S., 5s.; C.B.M., £2; (*Testaments*) Freely Given, £1	13	5	0
Mr. Charles Cook's Prison Work—(*Testaments*) Freely Give	1	0	0
Bristol Orphan Houses—Freely Give, £1; Prot. Lay C.M.S., £2	3	0	0
Scripture Readers' Society, Ireland—T.P., 10s.; C.C., £1	1	10	0
Irish Church Missions—T.P.	0	10	0
Open Air Missions for Ireland—J.P.	0	10	0
Royal Hospital for Incurables, Putney—Frances	3	0	0
Church Pastoral Aid Society—Frances £2; (*Poor Children*) N. & L. Y., 5s.	2	5	0
United Kingdom Beneficent Society—Frances	2	0	0
London City Mission—Frances, £2; F., £2; Prot. Lay C.M.S., £2; (*Disabled Missionaries*), Frances, £2	8	0	0
Christian Blind Relief Society—Frances	2	0	0
Domestic Servants' Pension Fund—Frances	1	0	0
Rev. F. B. Meyer's Mission Work (Christmas Dinners) J.C.H.	1	0	0
Army Scripture Readers' Society—Children, Mrs. T.	0	3	0
Rev. J. Rolfe Fisher's Work, Stepney (Poor)—S.A.T.	0	5	0
Central London Wesleyan Mission(Dinners)—J.M.M.	1	1	0
West London Mission (*Rev. Hugh Price Hughes*) (Poor)—J.M.M., £1 1s.; F.D. 5s.,	1	6	0
Presbyterian Jewish Mission—G.E.M.	0	10	0
Metropolitan Tabernacle Colportage Association—Thankoffering, J.S., £1; Berean, 10s. 6d.	1	10	6
Mildmay Institutions—Thankoffering, J.S., £1; (*Mrs. Codner's Poor*) C.B.M., £1	2	0	0
Evangelisation Society—Thankoffering J.S.	1	0	0
Royal National Lifeboat Institution—Thankoffering J.S.	1	1	0
Salvation Army—Thankoffering J.S.	1	0	0
St. Giles' Christian Mission—M.A., 5s.; J.C.E., £1; E.L.B., 5s.; W.J.H., 3s.; Miss G.N., 2s. 6d.; A.H., 10s.; S.A.W., 5s.; L.B.N., 12s. 6d.; F.M.M., 10s.; F.R.J., £1; T.P., £1; E.A.B., 5s.; L.A.W., 10s.; J.G., 2s. 6d.; E.P.B., 5s.; S.A.T., 5s.; H.A.S., 5s.; E.H.G., £1; G.E.M., 10s.; W.D.M., 10s.; Thankoffering, J.S., 5s.; S.G., 2s.; E.O., £1; Ada. 5s. 10d.; E.G., £1; Thankoffering, 5s.; Inasmuch, 10s.; E.T., 2s. 6d.; C.B.M., £5; F.D., 5s.; O.A., 2s.; W.H., 3s.; H.A.Y., 5s.; (*Sick and Poor*) E.P., 5s.; J. M.M. £1 1s.; (*Christmas Dinners, &c.*) S.H., 10s.; Janet, 5s.; (*Widows and Orphans Dinners, &c.*) E.C., 5s.; Prot. Lay C.M.S., £3; (*Prison*) M.H., 2s. 6d.; Berean, £1 1s.	25	0	4
Dublin City Mission—C.C.	1	0	0
Marylebone Medical Mission—C.C.	1	0	0
Working Men's Lord's Day Rest Association—C.C.	1	0	0
Sunday Rest Association—C.C.	1	0	0
Theatrical Mission—C.C.	1	0	0
Free Breakfasts—Inasmuch	0	5	0
P.S.A. Conference, Leicester (*Deficit*)—M.S.	1	0	0
Soldiers Home, Portsmouth—C.B.M.	1	0	0
Late Miss Daniell's Soldiers' Homes—C.B.M.	1	0	0
Miss Macpherson's Home of Industry—C.B.M.	1	0	0
Somer's Town Blind Aid Society—C.B.M.	1	0	0
Homes of Hope, Regent Square—C.B.M.	1	0	0
Shipwrecked Mariners' Society—M.S., £2 2s.; Prot. Lay C.M.S. £2	4	2	0
Christian Colportage Association—F.D.	0	5	0
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Flower Girls' Mission—L.E.W.	0	5	0
Basutoland Mission—F.M.M.	2	0	0
Women Aged Blind—J.T.M.	25	0	0
Friendless and Fatherless—L.E.W.	0	5	0
Salvation Army Rescue Homes—L.E.W.	0	5	0
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